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Alternative title: XIV.—INSCRIPTIONS OF PARAKESARIVARMAN UTTAMA-CHOLA. No. 151.—ON THE SOUTH AND EAST WALLS OF THE CENTRAL SHRINE IN THE UMAMAHESVARASVAMIN TEMPLE AT KONERIRAJAPURAM. No. 635 of 1909

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Summary

This and the next number together constitute one record of **Parakēsarivarman** who is identical with **Madhurāntaka Uttama-Chōḷa**. The object of the inscription is to register the grant of certain lands to the temple at **Tirunallam** in **Veṇṇāḍu**, which had been constructed of stone by queen **Śembiyaṉ-Mādēviyār** in the name of her husband **Gaṇḍarāditya**. Prior to the date of this record she is stated to have laid out a new flower-garden for the temple by purchasing lands from the assembly of **Tirunallam** and getting them exempted from payment of taxes and to have increased the original provision for feeding Brāhmaṇas in the temple. The king also granted in the 3rd year of his reign two *vēli* of land for the upkeep of the garden and in the sixth year a further 16 *vēli* for the expenses in connexion with the feeding of Brāhmaṇas (ll. 24 to 26).

In the 7th year and 240th day of his reign when the king was encamped at **Pichchaṉkōyil**, one of his executive officers named **Parakēsari Mūvēndavēḷāṉ** informed the former that the gift for feeding Brāhmaṇas was not sufficient and that a further gift of 12 *vēli* of land had to be made. This was done accordingly in the 7th year

of reign (ll. 23 to 40). A detailed description of the boundary line of the two *vēli* and the 12 *vēli* of land respectively granted for the maintenance of the flower-garden and the feeding house is given in 47 lines (ll. 51 to 98). The privileges and exemptions granted in favour of these two lands occupy lines 99 to 115. With line 116 commences a new grant dated in the 8th year and 143rd day of the same king when he was encamped at **Kāṟaikkāṭṭu Paṉaiyūr**. The request now was for the regulation of the expenses for all the income derived from the *dēvadāna* lands of the **Tirunallam** temple. Accordingly, on the 151st day of the same year the king ordered that specified amounts of gold and paddy collected as tax on the *dēvadāna* lands of **Tirunallam** were to be deducted from the general revenue and that the number of Brāhmaṇas who were fed in the feeding house be raised from 25 to 40, the additional expense being met from the remaining balance under a certain item provided for in the old regulations.

This brings us to the end of No. 151 which is engraved on the last section of the south wall and the adjoining section on the east wall of the temple which itself faces west The two next sections on the east wall, two lines on the top of the north wall and a portion again of the east wall seem to contain the continuation. Consequently, on account of the irregular arrangement on the walls, this continuation is treated separately as No. 151A. It describes the regulated expenses referred to at the end of No. 151. As many as 4,151 *kalam* of paddy and lands, whose measurements are given in great detail, were provided for, in order to maintain the regular service in the temple, such as, the various dishes of oblations to the images, sandal paste, incense, lamps, the *śrībali*-ceremony held on the natal star *Jyēshṭhā* of queen **Śembiyaṉ-Mādēviyār**, feeding Brāhmaṇas, pay (with cost of clothing) of the worshipper, the festivals *Mārgaḻi-Tiruvādirai* and *Vaigāśī-Viśāgam*, the pay (with cost of clothing) of Brāhmaṇas who crushed sandal, the Brāhmaṇa servants who held the canopy (over the images) and rendered other necessary service, servants who picked up flowers and strung them, servants who swept the sacred temple and smeared it with cowdung, musicians, trumpeters, conch-blowers, watchmen of images, reciters of the *Tiruppadiyam* hymns, Brāhmaṇas who attended to the general management of the temple (*kōvil-vāriyam*), the temple accountant of the potter caste, the potter who supplied pots, the dyer (?) who dyed the sacred cloth (*for the images*), the Brāhmaṇa who carried the water from the Kāvērī for the sacred bath, the official auditor who checked the temple transactions under orders of the king, temple repairs, the monthly sacred baths and the ceremonies on eclipses, renewal of screens and canopies, the purificatory ceremony called *Jalapavitra*, annual renewal of sacred cloths, the astrologer who recited the astronomical changes every day and carried the calendar (*nāḷōtai*) with him, the pay (including cost of clothing) of the gardeners and of their assistants, the temple architect, the carpenter and the blacksmith, special worship for the images of Tripuravijaya, Vrishabhavāhana and Gaṇapati and the sacred bath with

the five articles, *viz.*, milk, curds, butter, sugar and honey. The extent of the houses occupied by the temple servants, hymners. priests, musicians, the temple manager and others, is also recorded.

The several officers of the king who legalised the grant by affixing their signatures, the immunities granted to and the privileges enjoyed by the donee, *viz.*, the present **Umāmahēśvara** temple at **Tirunallam**, are of very great interest. The officers mentioned are the councillors (*Karumam-ārāyum*), revenue officers (*Puṟavuvaṟi*), officers (*in charge*) of revenue registers (*Vaṟippottagam*), revenue accountants (*Vaṟippottaga-kaṇakku*), revenue clerks (*Variyiliḍu*), *Mugaveṭṭi*[1], *Paṭṭōlai* and the Chief Secretary (*Ōlaināyagam*). The privileges and immunities granted are almost the same as those mentioned in Vol. II, pp. 512 and 530 f. The scheme of the document was apparently a model on which the later grants recorded on the large Leyden copper-plates[2] and other similar ones were drawn up.

Edition

〈1〉 **svasti śrī** [||] Uṭai(yapi)rāṭṭi(yār ce)m(piyaṉ)ṉmāte(vi)yār veṇṇāṭṭu ti(runalla)ttu **mahā(de)**var koyil **śriga**〈2〉**ṇḍarāditya**ṉeṉṉun(ti)runāmattāl tirukkaṟṟaḷiyākac ceyvittaru〈ḷu〉kiṉṟār [|] **de**varkkut (tirunantavā)ṉamāka ve〈3〉ṇṭum nilamivvūrc cavaiyārnilattiliṟaiyiliyāka vilaik(kaṟa) ko(ṇṭu) ceyta na**(nda)**vāmai〈4〉 **śrīgaṇḍarāditya**ṉuḷḷitta nantavāṉaṅkaḷukkup paṇiceyyumā(ḷ) nālvarkku koṟṟu(kku)m (puṭavai)〈5〉mutalukkumāka veṇṇāṭṭuk kiḻaṭukuvilai nilamiruveliyiṉāl kā(ṇiyā)〈6〉ṉa (n)ellirunūṟṟirupattunāṟkalamum yāṇṭu mūṉṟāvatu mutal nantavāṉappuṟamā〈7〉y **de**va**dā**naIṟaiyiliyāka variyiliṭṭukkuṭukkaveṇṭumeṉṟu namakkuccolla [|]〈8〉 veṇṇāṭṭuk kiḻaṭukuvilai nilamiruveliyum muṉṉuṭaiyārai (māṟṟi){(t)}〈9〉k kuṭinikakikkārāṇmai miyāṭciyuḷḷaṭaṅkat tirunallattu **mahāde**varkku na**nda**vā〈10〉nappuṟamāy **de**va**dā**ṉa Iṟaiyiliyākavumitaṉālevvakaippaṭṭa Antarāya〈11〉mumiṟātitāka **sa(r)vva-parihāra**m peṟavum yāṇṭu muṉṟāvatu mutal variyili〈12〉ṭṭukkoḷkaveṉṟu nāñ colla [|] naṅ karumamārāykiṉṟa koṉūruṭaiyaṉ **pa**〈13〉**rameśvara**ṉaraṅkaṉāṉa Irumuṭiccoḻamuventaveḷāṉum ciṟṟiṅkaṇuṭaiyāṉ koyil〈14〉(mayilaiyāṉa) maturāntakamuventaveḷāṉum paruttikkuṭiyuṭaiyāṉ kotukulavaṉ cāt〈15〉taṉāṉa parakecarimuventaveḷāṉum Āṇattiyālum puravuvari Iraiyāṉkuṭittalai〈16〉makaṉ taṇṭipūtiyāṉa cempiyaṉuttara**mantri**yum neṟkuṉṟamuṭaiyāṉ parañcotinila〈17〉ṉāṉa

[1] Pandit R. Raghava Ayyangar of Ramnad suggests that *mugaveṭṭi* might mean 'one who engraves the orders of the king' (*muga* or *śrīmuga* = Sanskrit *śrīmukha*).

[2] See *Archaeological Survey of Southern India*, Vol. IV, pp. 218 ff.

Anan=tavi**krama**muventaveḷāṉum kiraikkaḷḷūruṭaiyāṉaraiyaṉ kaṟpakamāṉa〈18〉virāparaṇamuventaveḷāṉum vāykkeḷviyāluṅ keṭṭu nammolai yeḻutum ve(ḷā)〈19〉ṉ maturāntakaṉeḻut(ti)ṉālum nammolaināyakaṉ veḷāṉ kaṇṭarāticcaṉoppiṉālum pukka keḷvippa〈20〉(ṭi) yāṇṭu muṉṟāvatumutal nantavāṉappuṟam **de**va**dā**ṉa Iṟaiyiliyāka variyiliṭṭukkuṭutta taṅkaṇāṭṭu ki(ḻa)〈21〉(ṭa)kuvilai nilamiruveliyum paṭākainaṭappippatākavum yāṇṭeḻāvatu nāḷirunūṟṟunāṟpatiṉāl kaṭampūriṉ vaṭa〈22〉(k)kuppiccaṉkoyil viṭṭa viṭṭiṉuḷḷāl muṉpiṟkūṭattu nāmirukka naṅkarumamārāykiṉṟa parakecarimuventaveḷā〈23〉ṉ Uṭaiyapirāṭṭiyār cempiyaṉmāteviyār veṇṇāṭṭu **brahmade**yam tirunallattu **mahāde**(var) koyil〈24〉 **śrīgaṇḍarāditya**ṉeṉaṉum tirunāmattāl tiruk(ka)ṟṟaḷiyākac ceyvittaruḷi I**de**varkku ve(ṇṭu)m nivan〈25〉tamellām paḷampaṭi meleṟṟamākac ceytaruḷi Iṅkeyuṭaiyārkkāka nicatamirupattaiy(var) **(br)āhma**ṇar〈26〉 **candrāditya**vat Uṇpatākac cālaiyum vaittaruḷiṉārittevarkku nivantap(pa)ṭi veṇṭu nellukku Ittevar〈27〉paḷantevatāṉamāṉa pūṅkuṭi nilam paṉṉiruveliyiṉāl muṉ **de**varkku nikki Irukkakkaṭava pañcavāram nel〈28〉lu Aṟunūṟṟukkalamum muciṭṭaikkuṭi nilam nālveliyiṉāl **de**varkku nikki Iṟukkakkaṭava pañcavāra(n)elli〈29〉runūṟṟukkalamum I**de**varkke yiṟuppatākak kuṭinikki Iṟaiyiliyāka yāṇṭārāvatu mutal variyiliṭṭukkuṭuttaruḷi〈30〉ṟṟu [|] Innelleṇṇūṟṟukkalamumuṭpaṭap paḷantevatāṉattālaṭaippaṭi I**de**var peṟu nellu Uṭai〈31〉yār ceytaruḷiṉapaṭi nivantattukku nirampappotā Iṉṉamaṟunūṟṟaimpattirukalaṉe tūṇippatakku nellu ve〈32〉ṇṭum Iṅke yuṭaiyārkkāka vaitta cālaiyiluṇṇum **brāhma**ṇarirupattaiyvarkkuk kaṟi viṟaku ney tayir palakāy veṟṟi〈33〉lai veṟuṅkāykkum maṭaiyar〈k〉kumuṭpaṭa meyyāl nicatam nellukkuṟuṇiyirunāḷiyāka Orāṇṭaikkut toḷāyi〈34〉rattu muppatteḻukalaṉe tūṇippatakkunellu veṇṭumāka Āyirattaiñṅūṟṟuttoṇṇūṟṟukkalane〈35〉llu nivantappaṭi yuḷa Ivai(yi)ṟṟukkāka veṇṇāṭṭu Iḷanalam nilam paṉṉiruveliyiṉālaṭuttuvarumpaṭi nel〈36〉lāyirattaiñṅūṟṟuttoṇṇūṟṟukkalamum **de**va**dā**ṉamum **śālābhoga**mumāy yāṇṭeḻāvatu picāṉ mu〈37〉taliṟaiyiliyāka variyiliṭṭuk kuṭukkavēṇṭumeṉṟu namakkuccolla [|] veṇṇāṭṭu Iḷanalam nilam pa〈38〉ṉṉiruveliyum muṉṉuṭaiyārai mārṟik kuṭinikkik kārāṇmai miyāṭciyuḷḷaṭaṅka yāṇṭeḻāvatu pic(ā)ṉ mutal〈39〉 **de**va**dā**ṉa(mum) **śālābhoga**] mumiṟaiyiliyākavumivvūru [8+] namellām Evvakaippaṭṭa An〈40〉tarāyamumiṟātatāka Iṟaiyiliyāka **sa(r)vvapari-hāra**m peṟavum variyiliṭṭukkoḷkaveṉṟu nām colla [|] naṅka〈41〉rumamārāykiṉṟa ¿m?〈p〉arakecarimuventaveḷāṉāṇattiyālum puravuvariccempiyaṉuttaramantiriyum virāpara〈42〉ṇa(mu)ventaveḷāṉum pavvattiri¿r?〈k〉iḷavaṉ Aṭikaḷ nakkaṉum (p)eraraicūruṭaiyāṉṉāruraṉ U**da**ya**di**vākaraṉum〈43〉 ko(ṭ)pūruṭaiyāṉ centaṉarakkuṭiyum vāykkeḷviyālum keṭṭu nammolai yeḻutum cempaṉaruḷaṉutta〈44〉maki(ti)yeḻuttiṉālum nammolaināyakaṉ veḷāṉ kaṇṭarāticcaṉāṉa miṉavaṉ muventaveḷāṉum veḷāṉa〈45〉ṇṇāvaṉum Oppiṭṭuppukka keḷvippaṭi **de**va**dā**ṉamum **śālābhoga**mu(m) Iṟaiyiliyāka yāṇṭeḻāvatu pacāṉ muta〈46〉l variyiliṭṭukkuṭutta taṅkaḷ nāṭṭu Iḷanalam (ni)lam paṉṉiruveliyum (pa)ṭākai naṭappippatākavum parakecarimuve¿t?〈n〉tave〈47〉ḷāṉaiyum

Ātaṉūr **rā**ma**bha**ṭṭaṉaiyum koṭuṅkaittāḻi**bha**ṭṭaṉaiyu(m) puravuvariccempiyaṉuttaramantiriyaiyum〈48〉 perttantom tāṅkaḷivarkaḷoṭum niṉṟellai tericcup piṭicūḻntu pa(ṭākai) naṭantu kalluṅ kaḷḷiyum nāṭṭi yaṟaiyo〈49〉lai cey(tu) viṭutakaveṉṉum vācakattāl ko **parakesari**va**nma**r(k)ku y(ā)ṇṭeḻāvatu nāḷil nāṭṭomukkut tirumukam vara nāṭṭomum tirumukaṅ kaṇṭe〈50〉tireḻuntu ceṉṟu toḻutu vāṅkit talaimel vaiyttu Ellai teri(ccu)p piṭicūḻntu paṭākai naṭanta kiḻaṭakuvilai nilattukku kiḻpāṟkkellai [||]〈51〉 veṇṇāṭṭu vaṭakaṇṇamaṅkalam pāyappoṉa vāykkāliṉiṉṟum I(ṉṉāṭṭu)k koṟṟaṅkuṭi pāyat teṟku nokkip poṉa vāykkāṟṟalaiye(y)〈52〉 tuṭaṅki Ivvāykkāl menaṭai nir pāyappeṟuvatākat tāṉ kiṭantavāṟitanaṭuvey teṟ(k)ku nokkic ceṉṟu koṟṟaṅkuṭi yellaiye yuṟṟu (Iv)〈53〉vāykkāl (p)ātiyuṭpaṭat tirunallattellaiykku meṟkiṉṉum Itaṉiṉṟu(m me)lkaraikke yeṟik koṟṟaṅkuṭi yellai tāṉuḷḷavāṟe〈54〉 meṟku nokki(yu)m teṟku nokkiyuñ ceṉṟu vaṭakkiṉṉum meṟkkiṉṉum Ivvellai tāṉuḷḷavāṟey kiḻakku nokkiyum teṟkku nokki〈55〉yu mceṉṟu koṟṟaṅkuṭinilattiṉ pūttoṇṭaṉ kalluvitta kuḻattiṉ melkaraikkey Iḷana(la)ttu vaṭavel(lai) Oṭai pāynta viṭame yu〈56〉ṟṟu koṟṟaṅkuṭiyellaiykku meṟkiṉṉum [||] teṉpāṟkellai Ivvoṭai palamuṭakku muṭaṅkit tā(ṉ) kiṭantavāṟitaṉaṭu(v)e(y) m(e)ṟku (no)〈57〉kkic ceṉṟu tirunallattuc caṇakkāleṉṉum nilattiṉ teṉkiḻ mulaiye yuṟṟu Iḷana(lat)tellaikku vaṭakkiṉṉum [||] (m)e(l)pāṟkela〈58〉lai caṇakkāleṉṉum nilattiṉ kiḻellai tāṉuḷḷavāṟey vaṭakku nokkic ceṉṟu vaṭakaṇṇamaṅkalam pāyappoṉa vāy(kkāle yu)ṟṟu(k)〈59〉 kiḻa(k)kiṉṉum [||] vaṭapāṟkellai Ivvāykkāl tāṉ kiṭantavāṟitiṉaṭuv(e)y kiḻakku nokkic ceṉṟu Itaṉiṉṟum koṟṟaṅkuṭi pāya〈60〉t teṟku nokkip poṉa [10+] y kūṭi Ivvāy [6+] tirunalattu maṇ(ṇai)cce [5+]〈61〉 mumeṉṉum nilattuk(ku)t teṟkiṉṉum (Āka Ivvi)caitta perunāṉke(l) [6+] ppaṭṭa kiḻaṭakuvilai ni(la)miruve(liyum I)**dde**va(r)〈62〉kke(y) **de**va**dā**namum **śālābhoga**mumāṉa Iḷanalattu(kku) kiḻpāṟ(kellai veṇ)ṇāṭṭuk koṟṟaṅkuṭi nilat(ti)l pūttoṇṭaṉ kal〈63〉luvitta kuḷatti(ṉ) mel(ka)raikkey kiḻaṭakuvilaitteṉṉellai [4+] viṭamey tuṭaṅki Ikkuḷat(tiṉ) melkaraiyarukey〈64〉 teṟku nokkiyum (t)eṉkaraiyaru(k)ey (kiḻakku) nokkiyuñ (ce)ṉṟu meṟkiṉṉu(m) te(ṟkiṉ)ṉum Itaṉiṉṟum Ikkoṟ(ṟaṅ)kuṭi miyellai tāṉuḷ〈65〉ḷavāṟe teṟku nokkiyum ki(ḻa)kku nokki(yum) ceṉṟu Innāṭṭu **de**va**dā**na(m) kaṭu〈ku〉vār ṉilattiṉ miyellaiye yuṟṟuk koṟṟaṅkuṭiyellaikku meṟ〈66〉(ki)ṉṉum teṟkiṉṉum Itaṉ [10+] yellai tā(ṉu)ḷḷavāṟey〈67〉 teṟku nokkic ceṉṟu Innāṭṭu **brahma**teyam paravaikkuṭinilattiṉ va(ṭa)vellaiyāṉa pūṅkuṭi〈68〉vāykkāleyuṟṟuk kaṭukuvārnilattiṉ miyellaikku meṟkiṉṉu(m) [||] [8+] pūṅku〈69〉ṭivāykkāl nir pāyumurakaḷ meṉaṭai nir pāyappeṟu(vatāka) [10+] ṭuve〈70〉y meṟku nokkic ceṉṟu tirunalla(ttellaiyeyuṟṟu Ivvā)ykkāl pātiyuṭpaṭa〈71〉p paravaikkuṭiyellaikku vaṭakkiṉ(ṉu)m I(taṉiṉṟu)m vaṭa(karaikke ye)ṟi tirunallatte〈72〉llai tāṉuḷḷavāṟe vaṭakku nokkic ceṉṟu kiḻakkiṉṉum Ivvellai tāṉuḷḷa〈73〉vāṟey meṟku nokkicceṉṟu Iḷanalam pāyum vāykkāl kaṭaip(ā)y{n}nta viṭame (yu)ṟṟu〈74〉 Ivvāykkāl tāṉ kiṭantavāṟitaṉaṭuvey meṟku nokkiyum teṟku nokkiyum ceṉṟu〈75〉pparavaikkuṭi vaṭavellaiyāṉa pūṅkuṭivāykkāle kūṭittirunallattellaikku〈76〉 vaṭakkiṉṉum meṟk-

iṉṉum [||] melpāṟkellai Ippūṅkuṭi vāy(k)kāl tāṉ<77> kiṭantavāṟitaṉaṭuvey meṟku nokki(yum vaṭa)meṟku nokkiyum ceṉṟu tiru<78>nallattellaiyeyuṟṟu Ivvāykkāl (pāti)yuṭpaṭapparavai(k)kuṭiye<79>llaikku vaṭakkiṉṉum kiḻakkiṉṉum Ivvāykkāl tāṉ kiṭantavāṟu Itaṉaṭuve<80>y vaṭakku nokkiccenṟu vaṭakaṇṇamaṅkalam pāyappona vāykkāluk<81>key kūṭittirunallattellaikkukkiḻakkiṉṉum Ivvāykkāl meṉaṭai nir pā<82>yapperuvatāka Itaṉiṉṟum vaṭakaṇṇamaṅkalavāykkāliṉ ṉaṭuvey vaṭa<83>kku nokkiccenṟu kiḻkaraikke yeṟi Ivvāykkāl pātiyuṭpaṭak kiḻakkiṉṉum [||] vaṭa<84> pā(ṟ)kellai tirunallattu **parameśvara**ṉ kuṉṟaṉum ciṅkaṉ cantiracekaraṉum nilattiṉ te<85>ṉṉellai varampey kiḻakku nokkic ceṉṟu Iḷanalattūrirukkaiyiṉ vaṭakkaṭainta tiruna<86>llattucceriyeṉṉum nattame yuṟṟut teṟkiṉṉum Itaṉiṉ(rum) Icceriyil tirunallat<87>tu **mahāde**var nantavāṉam cempiyaṉmāteviyiṉ miyellai vitaiyey teṟku nokkiyum te<88>ṉṉellaivitaiyey kiḻakku nokkiyum ceṉṟu teṟkiṉṉum Inta na<n>tavāṉattiṉ kiḻellaiyāṉa teru(vi)ṉ<89> (na)ṭuvey vaṭakku nokkic ceṉṟu Iḷanalattiṉ vaṭakkiṟkuḻattiṉ teṉmel mulaiye yuṟṟu Ikkuḻattiṉ naṭuve<90>y vaṭa(ki)ḻakku nokkic ceṉṟu vaṭakiḻmulaiye yuṟṟu Ikkuḻam pātiyuṭpaṭa tirunallattellaikkuk kiḻakkiṉṉum Ita(ṉiṉ)<91>ṟum ti(ru)nallattukke yeṟiṉa vaḻivarampu tāṉ kiṭantavāṟey vaṭakku nokkic ceṉṟu kiḻakkiṉṉum Itaṉiṉṟum tiruna<92>llattu **mahāde**var maṭṭaimuṉṟumāveṉṉum nilattiṉ teṉṉellai varampey kiḻakku nokkic ce<93>ṉṟu teṟkiṉṉum Itaṉiṉṟum tirunallattuc caṇakkāleṉṉum nilattiṉ miyellai varampu tāṉuḻḻa<94>vāṟey teṟku nokkic ceṉṟu meṟkiṉṉum Itaṉ teṉṉellai varampu tā(ṉ)ṉuḻḻavāṟey kiḻakku no<95>kkicceṉṟu nantavāṉappuṟamāṉa kiḻaṭakuvilai nilattiṉ teṉmel mulaiye (yuṟ)ṟuttirunallattellaik<96>kut teṟ(ki)ṉṉum Itaṉiṉṟum kiḻa(ṭa)kuvilai nilattiṉ teṉṉellai yoṭai tāṉ (ki)ṭanta(v)āṟu Itaṉaṭuvey kiḻakku (no)<97>kkic (c)eṉṟu koṟṟaṅkuṭi nilattil pūttoṇṭaṉ kalluvitta kuḻattiṉ melkaraiyil muṉṟuṭaṅkiṉa viṭame<98>y kūṭi Oṭaipātiyuṭpaṭak kiḻaṭakuvilainilattellaikkut teṟkiṉṉum Āka I(v)vi(c)aitta perunāṉkellaiyuḻa<99>kappaṭṭa Iḷanalam nilam paṉṉiruveliyum Āka Ivviraṇṭurum Ūrirukkaiyum maṉaiyu ma(ṉai)ppaṭappaiyum maṉṟu<100>ṅ kaṉṟumeypāḻum kuḻamum koṭṭākāramum puṟṟum teṟṟiyum kāṭum piṭilikaiyum kaḻarum Uvarum kiṭaṅkuṅ keṇiy¿a?<u>m Oṭaiyu{m}muṭai<101>ppum Āṟumāṟiṭupaṭukaiyum miṉpayil paḻḻamum teṉpayil potumpum meṉokkiya maramum kiḻnokkiya kiṇaṟumuḻḷiṭ<102>ṭu Uṭumpoṭiyāmai tavaḻntatevvakaippaṭṭatum Uṇṇilamoḻiviṉṟi muṉṉuṭaiyārai māṟṟik kuṭi nikki<103>k kārāṇmai miyāṭciyuḻḷaṭaṅka **de**va**dā**namum nantavāṉappuṟamum **śālābhoga**mum Iṟaiyiliyāka(p) peṟṟa<104>taṟkup peṟṟa **vya**va**sthai**y [||] Innilattukku nīrk kiyn=tavāṟu vāykkāl kuttikkoṇṭu pāy¿tt?<kk>appe(ṟu)va(t)ā(kavu)m A<105>vvāykkālai **Anya**r kuṟaṅkaṟuttukku(t)tavum kuṟṟettam paṇṇavum kūṭainiriṟaikkavum vilaṅ(kaṭaiyap peṟā)titā<106>kavum cennirp potuviṉai ceyyātitā<ka>vum Anniraṭaittuṇṇapperuvatākavum cuṭṭoṭṭā(l māṭamāḻikai) yeṭu<107>kkapperuvatākavum turavu kiṇ¿āṟ?<ar>iḻiccapperuvatākavum kāvu teṅkiṭapperuvatākavum tamaṉakamu(m)

maru(vum I)ruveliyu〈108〉m ceṇpakamum ceṅkaḷunirum m¿aru?〈ā〉vum palāvum teṅkum paṉaiyum kamukumuḷḷiṭṭa payaṉmaram Iṭa [3+] ṭavum peṟuvatākavum〈109〉 Iṭṭa teṅkum paṉaiyumiḻava{r}reṟappe(ṟā)tatākavum peruñcekkiṭappeṟuvatākavumippaṭi peṟṟataṟkup peṟṟa **parihāra**m〈110〉 nāṭāṭciyum Ūrāṭciyum vaṭṭināḷiyum pitānāḷiyum kaṇṇālakkāṇamum vaṇṇārappāṟaiyum kucak(k)āṇamum tarakum taṭ(ṭā)〈111〉rappāṭṭamum Ilaikkūlamum taṟippuṭa(vai)yum maṉṟupāṭum māviṟaiyum (tī)ye(riyum nallāvum) (nal)ler¿i?〈u〉tu〈112〉m nāṭukāvalum Ūṭupokkum viṟpiṭiyum vālamañcāṭiyum Ulkum Oṭakkūli(yu)m nirkkūliyu(m Īḻa)mpuṭciyum Iṭai〈113〉ppāṭṭamum Aṭṭukkaṟaiyum Ūrkkaḻañcum Uḷḷiṭṭuk kot toṭṭuṇṇappā¿tte?〈late〉vvakaippaṭṭatum kok ko〈114〉ḷḷātey tirunallattut tirukkaṟṟaḷi**mahāde**varey peṟuvatākavum Ippaṭippaṭṭa **vya**va**sthai**yum **parihāra**〈115〉mum peṟa piṭicūḻntu kalluṅ kaḷḷiyum nāṭṭi yaṟaivolai ceytu kuṭuttom Ivai miṉavaṉ muventave〈116〉ḷāṉeḻu(t)tu [||] koparakecarivaṉma〈r〉kkiyāṇṭu Eṭṭāvatu nāḷ nūṟṟu nā(ṟppa)ttumuṉṟiṉāl Uṭaiyār kāraik〈117〉kāṭṭu paṉaiyūr viṭṭa viṭṭukkoyiliṉuḷḷāl māḷikai Ātipūmiyiley E(ḻu)ntaruḷi Iruntu tirunallattu te〈118〉var**dā**navū(rka)ḷ nivantañ ceyyumāṟu keṭṭaruḷi veṇṇāṭṭu **brahmade**yam tiru(nal)lattu **de**var**dā**namākavuṭaiya〈119〉 nilaniraṇ(ṭa)raiyey nāṉku mā mukkāṇi muntirikaikkiḻ Orumāvarai mun=tirikaiyum Ittirunallam paḻampottakap〈120〉paṭi nilaṉ (Eḻu)patiṟṟuvelikkiḻinnilavopāti van=ta poṉ mukkaḻañcey mañ(c)āṭiyuṅkuṉṟiyum pañcavāra mu〈121〉ppattoṉpatiṉ kalaṉey pata(kku) nāṉāḷiyum Ittirunalla muṉ(ṉi)ṟuttu (va)rukiṉṟa poṉṉilum pañ(cav)ārattilum yāṇṭu Eṭṭāvatu mu〈122〉tal Iṟai curukkavum Ittevar(t)evatāṉamāṉa Innāṭṭu Iḷanalattu nivan=tañ ceytu mikum nel(lu) Ittevar (cālai)yiluṇṇum〈123〉 **brāhma**ṇarirupattaiyvaroṭum (pa)tiṉaiyvar **brāhma**ṇareṟṟi nāṟpatiṉmaruṇṇavum Oru kaṟpūra viḷakku(m) Oru tirunontā viḷakkumitti〈124〉runallattu tevar〈k〉kerippatākavu{m}(m)āka Ippaṭi variyiliṭṭukoḷḷa Arul¿u?〈i〉cceytāreṉṟu mantiravolaicce(mpiya)ṉ(e)ḻutti(ṉālu)m (na)m〈125〉 volaināyakaṉ miṉavaṉmuven(tav)eḷāṉum veḷāṉaṇṇāttaṭikaḷum Oppiṭṭuppu(ku)n=ta keḻvippaṭiyey variyiliṭṭu(kkuṭukka)veṉṟu〈126〉 Ati(k)ārikaḷ paruttikkuṭaiyāṉ ko(tu)kulavaṉ cāttaṉāṉa parakecarimuven=taveḷāṉevap (pu)ravuvarip peraraicūruṭaiyāṉā(ruraṉu)**daya**d**i(vā)**〈127〉karaṉum pavvattirikiḻavaṉaṭikaḷ nakkaṉum varippottakat tirunallūruṭaiyāṉ tāḻi **(ca)ntraśekhara**ṉum (mu)ka(v)e(ṭ)ṭi mu(k)kuṟumpiluṭ(ai) [3+] n(ā)〈128〉ṉa **rājāditya** ṉum kaṅkāṇi varippottakam viḷḷaippāṅkiḻāṉ niṟaiyaṉaraṅkaṉum varip(po)ttakakkaṇakkut tiruvāñciya(muṭaiyāṉu)〈129〉m variyiliṭu cūraṉaṇiyaṉum paṭṭolai kaṇapuravaṉum Irun=tu yāṇṭu Eṭṭāvatu nāḷ nūṟṟaiympattoṉṟiṉāl veṇṇāṭ(ṭu) **(brahma)d(e)**〈130〉yam tirunallam paḻampottakappaṭi ni(la)ṉ Eḻupatiṟṟu veliyilum tiru(na)llattu tevartāṉamā(yi) **de**varanu**bha**vittuvaru(kiṉṟa) nilam I(ttevar)〈131〉kkey yeṭṭāvatu mutaliṟaiIliyāyc cu(ru)ṅkum nilaṉiraṇṭaraiye(y nā)ṉkumāmukkāṇi munti(ri)kaikkiḻ Orumāvarai muntiri(kaiyiṉā)l〈132〉 [7+] (ya) p(o)ṉ mukkaḻañce(y) ma(ñ)cāṭiyuṅkuṉṟi cu-

ruṅkum pañcavāramu [7+] n̲kalan̲ey patakku n̲ān̲āl̲i Ip(pa)〈133〉[10+] nta (nilam) Ira(ṇ)ṭa(r)ai(yey) nān̲kumā mukkāṇi muntirikaikkil̲ [8+] (tiri)kaiyum Inilat(t)ai [3+]〈134〉 tirunal(la)tti [5+] (ṭaṅka ni)lamāyir̲ai [7+] ttu varukin̲r̲a nilaṅkaḷum Innila [7+] (ñ)ceytu koḷkave(n̲)〈135〉r̲u Aruḷicceyya Ittiruk(kūṭa)ttu [3+] (kki)r̲aiyiliyāy tevar A**nubha**vittu varukin̲r̲a [10+] kāṇiyarai(kkā)ṇi(k)kil̲ (kā)〈136〉l(e)y Ar(ai)ymāvaraik(kā)ṇi muntiri(k)aiyum Āka I(t)tirunallattu nilam Onpa(t)e [10+] (n)tirikaikki(l̲ A)r(ai)ye(y)〈137〉 mākāṇi(yāka) veṇṇāṭṭu **(brahmade)**yam (I)ḷanallamum mu(cu)ṭṭaikuṭinilamum nivanta [10+] yārkku cirukālaittiruvami

Apparatus

〈8〉 (mār̲r̲it) • Cancel the letter *t*. A syllable *tu* which is very faintly written seems to have been erased at the end of line 8 on the original.

〈21〉 paṭākai° • A sign of length is engraved and erased after *pa*.

〈69〉 pāyappeṟu(vatāka) [10+] • The gap has perhaps to be restored by the words *tān̲ kiṭantavār̲itana*, as in line 52.

〈105〉 **Anya**r • The syllable ***nya*** appears to have been changed into *ni* in the original.

〈113〉 Aṭṭukkaṟaiyum • The Leyden grant has *aṭṭukkiraiyum* (Text, 1. 304, p. 213, of *Archaeological Survey of Southern India*, Vol. IV)

Translation by Krishna Sastri 1920

(Line 1.) Hail ! Prosperity ! **Uḍaiyapirāṭṭiyār Śembiyan̲-Mādēviyār** was pleased to convert the temple of god **Mahādēva** (*Śiva*) of **Tirunallam** in **Veṇṇāḍu** into a sacred stone temple, bearing the sacred name of (*her husband*) the glorious **Gaṇḍarāditya**.

(L. 2.) For the land required to (*lay out*) a sacred flower-garden to the god, (*she*) obtained free of taxes, by complete sale, (*a portion of*) the land belonging to the members of the assembly of this village.

(L. 3.) We were requested that, in order to (*make*) provision for *koṟṟu* and *puḍavai (cloth)* money for the four persons who do work in the flower-garden made (*therein and called*) the glorious **Gaṇḍarāditya** and other flower-gardens, the two *vēli* of **Kīḻaḍakuvilai** land in **Veṇṇāḍu** with its income of two hundred and twenty-four *kalam* of paddy may be entered in the books from the 3rd year (*of reign*), as a tax-free *dēvadāna* for the maintenance of the flower-garden (*nandavān̲appuṟam*)

(L. 8.) We declared that the two *vēli* of **Kīḻaḍukuvilai** land in **Veṇṇāḍu** shall have its previous owners replaced and the tenants removed[3] ; that it shall, inclusive of the *kārāṇmai* and *mīyāṭchi*, be a tax-free *dēvadāna* for the maintenance of the flower-garden (*nandavāṉappuṟam*) of Mahādēva (*Śiva*) at **Tirunallam**; that it shall be (*so*) registered in the accounts and receive from the 3rd year (*of reign*) all immunities (*parihāra*), not being subjected to the payment of any *antarāya* (taxes).

(L. 12.) In accordance with the order (*thus*) issued and drawn up by **Vēḷāṉ Madurāntagaṉ** who writes our orders and bearing the signature of **Vēḷāṉ Kaṇḍarādichchaṉ**, our Chief Secretary (*Ōlaināyagaṉ*), as orally instructed by the *āṇatti* of **Paramēśvaraṉ Araṅgaṉ** *alias* **Irumuḍiśōḻa-Mūvēndavēḷāṉ** of **Kōṉūr, Kōyil Mayilai** *alias* **Madurāntaka-Mūvēndavēḷāṉ** of **Śiṟṟiṅgaṇ** and **Kōdukulavaṉ Śāttaṉ** *alias* **Parakēsari-Mūvēndavēḷāṉ** of **Paruttikkuḍi** who look after our affairs (*karumam-ārāyum);*) and by the *vāykēḻvi*) of the *Puravuvari (officers*) **Taṇḍi-Pūdi** *alias* **Śembiyaṉ Uttaramantri**, the headman (*talaimagaṉ*) of **Iraiyāṉkuḍi, Parañjōdi-Nīlaṉ** *alias* **Anantavikrama-Mūvēndavēḷāṉ** of **Neṟkuṉṟam** and **Araiyaṉ Kaṟpagam** *alias* **Vīrābharaṇa-Mūvēndavēḷāṉ** of **Kīraikkaḷḷūr**, the two *vēli* of **Kīḻaḍakuvilai** land (*situated*) in your *nāḍu*[4] , has been given away for the maintenance of the flower-garden (*nandavāṉappuṟam*), and registered in the account books as a tax-free *dēvadāna* from the 3rd year (*of Our reign*), with its hamlets circumambulated.

(L. 21.) In the 7th year and 240th day (*of Our reign*), when we were in the front hall (*kūḍam*) of (*our*) palace (*vīḍu*) within the camp[5] at **Pichchaṉkōyil** on the northern side of **Kaḍambūr, Parakēsari Mūvēndavēḷāṉ** who looks after our business informed us:—"**Uḍaiyapirāṭṭiyār Śembiyaṉ-Mādēviyār** was pleased to construct of stone, under the sacred name of the glorious **Gaṇḍarāditya**, the temple of **Mahādēva** (*Śiva*) of **Tirunallam** which is a *brahmadēya* of **Veṇṇāḍu**. She was (*also*) pleased to regulate the expenses of this god on a scale higher than before. She was further pleased to provide a feeding-house (*śālā*) in this (*temple*) for (*the merit of her*) husband (*uḍaiyār*), so that twenty-five Brāhmanas may be fed daily as long as the moon and the sun (*endure*)."

(L. 26.) "For the necessary paddy to meet the regulated expenses (*nibandam*) of this god, the *pañchavāra* paddy of six hundred *kalam* from the twelve *vēli* of land of **Pūṅguḍi**, an old *dēvadāna (village*) of this god, which had been formerly fixed to be deducted from (*the income of*) the god and given (*to us*) and the *pañchavāra* paddy of two hundred

[3]In granting rent-free lands as *dēvadāna* or *brahmadēya* two forms were observed,—one in which the old tenants were divested of their permanent right of cultivation and another in which they were not so divested. These were respectively called *kuṭinīkki tēvatāṉam* or *kuṭinīkki **brahmade**yam* and *kuṭinīṅkā tēvatāṉam* or *kuṭinīṅkā **brahmade**yaṁ*.

[4]*I. e.*, Veṇṇāḍu.

[5]*Viṭṭa* has perhaps to be connected with *viḍu* or *biḍu* which in Kanarese means 'to encamp.'

kalam from the four *vēli* of land of **Muśiṭṭaikkuḍi** which had (*also*) been fixed to be deducted from (*the income of*) the god and given (*to us*), were graciously given over to this god alone and from the sixth year (*of reign*) had (*their*) tenants removed, were made tax-free, and were entered in the accounts (*as such). (It is again found that*) the paddy which this god has been getting as per pledges (*aḍaippaḍi*) from the old *dēvadāna (lands*) together with this eight hundred *kalam* of paddy does not suffice to meet the regulated expenses which Her Majesty has been pleased to make and that a further (*quantity of*) six hundred and fifty-two *kalam, (one) tūṇi* and (*one) padakku* of paddy is required. (*Besides*), for feeding twenty-five Brāhmaṇas in the feeding house (*śālā*) which was established in this (*temple*) for (*the merit of*) the Uḍaiyār (*her husband*) is required, for one year, nine hundred and thirtyseven *kalaṁ* and (one) *tūṇi* and (one) *padakku* of paddy for vegetables, firewood, ghee, curds, different spices, betel-leaves and nuts, including (*the pay of*) cooks, at the rate of (*one) kuṟuṇi* and two *nāḻi* of paddy per day for each person. The total quantity of paddy (*thus further required*) for the regulated expenses is (*one*) thousand five hundred and ninety *kalam*. For this may be granted the twelve *vēli* of **Iḷanalam** land in **Veṇṇāḍu** as a *dēvadāna* and *śālābhōga*, and be (*so*) entered in the account-books as tax-free from the *piśāṉ* of the 7th year (*of reign*) so that there-may be an income by pledge or lease[6] of (*one*) thousand and five hundred and ninety *kalam* of paddy from it."

(L. 37.) We (*being thus informed*), ordered that the twelve *vēli* of land of **Iḷanalam** in **Veṇṇāḍu** shall have its previous owners replaced and its tenants removed; that from the *piśāṉ* of the 7th year (*of Our reign), (this land*) inclusive of *kārāṇmai* and *mīyāṭchi*, shall be made a tax-free *dēvadāna* and *śālābhōga*; that this village . . . . . shall receive all immunities (*parihāra*), shall be tax-free so that it shall not pay any kind of tax (*antarāya*), and shall be (*so*) entered in the accounts.

(L. 41.) In accordance with the issued order drawn up by **Śembaṉ Aruḷaṉ Uttamagīti** who writes Our orders and under the signatures of **Vēḷāṉ Gaṇḍarādichchaṉ** *alias* **Mīṉavaṉ-Mūvēndavēḷāṉ** and **Vēḷāṉ Aṇṇāvaṉ** our Chief Secretaries (*Ōlaināyaga*) and (*orally*) instructed by the *āṇatti* of **Parakēsari-Mūvēndavēḷāṉ** who looks after Our affairs and by the *vāykēḻvi* of the *Puravuvari* (officers) **Śembiyaṉ Uttaramantri, Vīrābaraṇa-Mūvēndavēḷāṉ, Aḍigaḷ Nakkaṉ**, the headman (*kiḻavaṉ*) of **Pavvattiri, Ārūraṉ Udayadivākaraṉ** of **Pēraraiśūr** and **Śēndaṉ Arakkuḍi** of **Koṭpūr**, the twelve *vēli* of land of **Iḷanalam** in your *nāḍu* which have been entered in the accounts as a tax-free *dēvadāna* and *śālābhōga* from the *paśāṉ* of the 7th year (*of Our reign*) shall have its hamlets circumambulated; (*and for this purpose*) we give **Parakēsari Mūvēndavēḷāṉ, Rāmabhaṭṭa** of **Ādaṉūr, Tāḻi-Bhaṭṭa** of **Koḍuṅgai** and the *Puravuvari* **Śembiyaṉ Ut-**

[6] With *aṭuttuvarumpaṭi* compare *aṭaippaṭi* in l. 30, above.

taramantri to well (*your number*). You shall, in company with these persons, mark out the boundaries, take round the female elephant, circumambulate the hamlets, plant stones and milk-bush and prepare[7] the written deed.

(L. 49.) A royal order with the above wording having reached the residents of the district (*nāṭṭōm*) in the 7th year[8] of (*the reign of*) king **Parakēsarivarman**, we, the residents of the district, saw the royal order (*coming*), went to meet (*it*), worshipped, received and placed (*the order*) on our heads, marked out the boundary, led round the female elephant and circumambulated the hamlets of the land of **Kīḻaḍakuvilai** of which (*the boundaries are):—*

(L. 50.) The eastern boundary commences from the head of the channel running southwards for irrigating **Koṟṟaṅguḍi** in **Veṇṇāḍu**—it being (*a branch*) of the channel which irrigates **Vaḍakaṇṇamaṅgalam** in the same *nāḍu*. Allowing the *mēnaḍai*[9] water of this channel to irrigate, it (*i.e.*, the boundary line) passes along the existing course in a southerly direction in the middle of it, joins the boundary of **Koṟṟaṅguḍi** and including the half of this channel, (*it thus far lies*) to the west of the boundary of **Tirunallam**. From this (*point*), it proceeds up to the western embankment (*of the channel*) and passes in a westerly direction and (*then*) in a southerly direction along the existing boundary of **Koṟṟaṅguḍi** (*and thus far lies*) to the north and west (*of it*). It passes (*again*) eastwards and southwards along this existing boundary and joins the spot, on the western embankment of the tank dug out by **Pūttoṇḍaṉ** in the land of **Koṟṟaṅguḍi** where the dyke on the northern boundary of **Iḷanalam** empties itself, (*and thus far lies*) to the west of the boundary of **Koṟṟaṅguḍi**.

(L. 56.) The southern boundary passes in a westerly direction along this existing dyke of numerous windings in the middle of it; and joins the south-east corner of the field called *Śanakkāl* of **Tirunallam**, (*and thus far lies*) to the north of the boundary line of **Iḷanalam**.

(L. 57.) The western boundary passes northwards along the existing eastern boundary of the field called *Śanakkāl* and joins the channel which runs to irrigate (*the lands of*) **Vaḍakannamaṅgalam**, (*and thus far lies*) to the east (*of Śanakkāl*).

(L. 59.) The northern boundary passes eastwards along this existing channel (of **Vaḍakaṇṇamaṅgalam**) in the middle of it, joins the channel which flows from this

[7]The word *viṭutaka* added to *ceytu* appears to give to the latter an intensive meaning. Compare the phrase *ceytu pottaka* in the large Leyden plates; *Archaeological Survey of Southern India*, Vol. IV, page 209, l. 161.

[8]The word *nāḷil* coming after *yāṇṭeḻāvatu* has to be understood in the sense of *yāṇṭēḻāvatil*.

[9]The exact significance of the phrase *menaṭai nīr pāyappeṟuvatāka* which also occurs in ll. 69 and 81 below, is not clear. Evidently the boundary line passing under the water in the channel, the *upper flow of water* over the line was not in any way objected to.

southwards to irrigate (*the lands of*) **Koṟṟaṅguḍi** . . . . . , (*and thus far lies*) to the south of the field called *Maṇṇaichchey*. . . . . of **Tirunallam**. (*These are*) the two *vēli* of land of **Kīḻaḍakuvilai** (*thus*) comprised in the above described four big boundaries.

(L. 61.) The eastern boundary of **Iḷanalam**, which is the *dēvadāna* and *śālābhōga* of this god (*is as follows):—* . . . . . the western embankment of the tank dug out by **Pūttoṇḍaṉ** in the land (*belonging to*) **Koṟṟaṅguḍi** in **Veṇṇāḍu** . . . . . commencing from the spot . . . . . of the southern boundary of **Kīḻaḍakuvilai**, and passing southwards close upon the western embankment of this tank and eastwards close upon (*its*) southern embankment, (*it thus far lies*) to the west and to the south (*of the tank*). From this point (*it again*) passes southwards and eastwards along the existing western boundary of this **Koṟṟaṅguḍi** and joining the western boundary of (*the field of*) **Kaḍu[gu]vār** which is a *dēvadāna* in this *nāḍu* . . . . . *(it thus far lies to*) the west and to the south of the boundary of **Koṟṟaṅguḍi** . . . . . this, .[10] . . . . passes southwards along the existing boundary, joins the channel of **Pūṅguḍi** which forms the northern boundary of the land (*belonging to*) **Paravaikkuḍi**, a *brahmadēya* of this *nāḍu (and thus far lies*) to the west of the western boundary of the field (*called*) **Kaḍuguvār** . . . . . passes westwards in the middle of it allowing the flow of the *mēnaḍai* water to irrigate the villages which (*have to*) receive water from the channel of **Pūṅguḍi**, joins the boundary of **Tirunallam**, (*and thus far lies to*) the north of the boundary of **Paravaikkuḍi** including half of the abovesaid channel. From this (*point it*) goes up to the north bank, passes northwards along the existing boundary of **Tirunallam**, and (*thus far lies to*) the east (*of it); (then*) passing westwards along the said existing boundary, joins the spot where the channel irrigating **Iḷanalam** terminates (?), passes westwards and southwards at the middle of this channel as it goes, and joins the channel of **Pūṅguḍi** which forms the northern boundary of **Paravaikkuḍi**, (*and thus far lies to*) the north and west of the boundary of **Tirunallam**.[11]

(L. 76.) The western boundary passes westwards and north-westwards along this **Pūṅguḍi** channel at its middle as it goes, joins the boundary of **Tirunallam** including half of this channel, (*and thus far lies to the*) north and east of the boundary of **Paravaikkuḍi**. (*Then*) passing northwards along this channel at its middle, as it goes, (*it*) joins the channel flowing to **Vaḍakaṇṇamaṅgalam** for irrigating (*its lands), (and thus far lies to the*) east of the boundary of **Tirunallam**. (*Then*) from here allowing the flow of the *mēṉaḍai* water of this channel, (*it*) passes along the middle of the channel of

[10] The description of the southern boundary must have commenced somewhere after l. 68; for, with line 76 begins the description of the western boundary.

[11] In consequence of the gaps in ll. 68 and 69 the description of the boundary line on the southern side is imperfect and hence also the relative position of the villages **Paravaikkuḍi** and **Tirunallam** is unintelligible.

Vaḍakaṇṇamaṅgalam north wards, reaches the eastern embankment, and (*thus far lies to the*) east including half of this channel.

(L. 84.) The northern boundary passes eastwards along the ridge (*varambu*) of the southern boundary of the land belonging to **Paramēśvaraṉ Kuṉṟaṉ** and **Śiṅgaṉ Chandraśēgaraṉ** of **Tirunallam**, joins the *nattam* (village-site) called **Tirunallattuchchēri** on the northern side of the village-site of **Iḷanalam**, (*and thus far lies to the*) south (*of it*). From this (*point it*) proceeds south of the *vidai*[12] of the western boundary of the flower-garden (*known as*) **Śembiyaṉmādēvi** belonging to (*the temple of*) **Mahādēva** (*Śiva*) of **Tirunallam** (*situated*) in the said *chēri* and (*then*) east of the *vidai* of (*its*) southern boundary, (*and thus far lies to the*) south (*of it); (it then*) passes northwards along the middle of the street which forms the eastern boundary of this flowergarden, reaches the south-west corner of the tank on the northern side of **Iḷanalam**, passes in a north-easterly direction in the middle of this tank, joins the north-eastern corner, (*and thus far lies to the*) east of the boundary of **Tirunallam** including half of this tank. From this (*point it*) passes north wards in the same direction as the path (*on the*) ridge which goes to **Tirunallam**, (*and thus far lies to the*) east (*of it*). From here (*it*) passes eastwards along the existing ridge of the southern boundary of the land called **Maṭṭaimūṉṟumā** (*belonging*) to (*the god*) **Mahādēva** (*Śiva*) of **Tirunallam**, (*and thus far lies to the*) south (*of it*). From this (*point it*) passes southwards along the ridge as it goes, on the western boundary of the field called *Śaṇakkāl* in **Tirunallam**, (*and thus far lies*) to the west (*of it*). It (*then*) passes eastwards along the ridge as it goes, on the southern boundary of this, reaches the south-western corner of the land of **Kīḻaḍakuvilai** which was a flower garden property, (*and thus far lies*) to the south of the boundary of **Tirunallam**. From here (*it*) passes eastwards as it goes, along the middle of the dyke which forms the southern boundary of the land of **Kīḻaḍakuvilai**, joins the spot where it first started on the western embankment of the tank dug out by **Pūttoṇḍaṉ** in the land of **Koṟṟaṅguḍi**, and (*thus far lies*) to the south of the boundary of the land of **Kīḻaḍakuvilai**, including half of the dyke. These (*are*) the twelve *vēli* of land of **Iḷanalam** included within the four big boundaries thus specified.

(L.99.) These two villages thus (*defined*) including village-sites, houses, house-sites, open spaces, waste-land where cattle graze, tanks, threshing-floors, ant-hills, halls (?), jungle, *pīḍiligai*, barren grounds, saltish grounds, hollow grounds, reservoirs, dykes, creaks, rivers, river-beds, pits where fish exist, hollows where honey is gathered, trees growing up and wells sunk below, with every kind (*of land*) where the iguana runs or the tortoise crawls, without excluding any portion of land included (*in the*

[12]The word *vidai* appears to be a corrupt form or the Sanskrit *vidha*.

boundaries), replacing (*its*) previous owners and removing tenants, were granted tax-free as *dēvadāna, nandavāṉappuṟa* and *śālābhōga* inclusive of *kārāṇmai* and *mīyāṭchi*.

(L. 104.) The (*following is the*) written declaration (*vyavasthai*) for the grant (*thus made):*—These lands shall (*enjoy the privilege of*) being irrigated by channels dug out as (*per rules*) for the distribution of water. Others shall not cut and dig out diversions from these channels nor put up small piccotas, nor bail water by baskets, nor obstruct (*the flow*) with cross-banks. The water (*thus made*) available must not be wasted; that water must be economically used. Storied buildings and mansions may be erected with burnt tiles (bricks ?); step-reservoirs might be sunk; coconuts might be planted in groves; *artemissia, sweet marjoram, andropogon muriatum, champaka*, red lilies, mango, jack, coconut, palmyra and other fruit-yielding trees might be planted . . . . . ; the coconut, *areca* and palmyra (*trees*) thus planted, shall not be climbed (*i.e., tapped*) by toddy-drawers; (*and*) big oil-presses might be set up. (*The following are*) the immunities granted for (*the lands*) thus declared:—fee for governing the district *(nāḍāṭchi),* fee for governing the village *(ūrāṭchi),* the toll of a *nāḻi* on each basket *(vaṭṭināḻi), (pitānāḻi),* marriage-fee *(kaṇṇālakkāṇam),* the fee on washerman's stone *(vaṇṇārappāṟai),* the fee on the potter *(kuśakkāṇam),* fee on brokers, the fee on the goldsmith *(taṭṭārappāṭṭam),* fee on (*bazaars of ?*) betel-leaves *(ilaikkūlam),* the cloth on (*each*) loom, fee for (*maintaining*) justice *(maṉṟupāḍu), māviṟai, (fee for stopping*) fire-accidents *(tīyeri),* (*fee on*) good cow *(nallā), (fee on*) good bull *(nallerudu), (fee for*) district patrol, *ūḍupōkku, (fee for*) carrying bows *(viṟpiḍi), vālamañjāḍi,* tolls, tax on ferries *(ōḍakkūli),* tax on water *(nīrkūli), (fee on*) toddy-drawers *(īḻampūṭchi)*[13] , tax on shepherds *(iḍaippāṭṭam)*[14]*, aṭṭukkiṟai, ūrkaḻañju* and all other (*income*) which the king could take and enjoy, shall no longer be taken by the king but shall be received only by the **Mahādēva** (*Śiva*) of the sacred stone temple of **Tirunallam**.

(L. 114.) The thus-described declaration and exemptions being obtained, we (*the residents of the country and the king's officers*) led round the female elephant, planted stones and milk-bush and drew up the document. This is the signature of (*me*) **Mīṉavaṉ Mūvēndavēḷāṉ**.

(L. 116.) In the 8th year and 143rd day (*of the reign*) of king **Parakēsarivarman**, when His Majesty was pleased to be seated in the first floor of the mansion within (*his*) camp-palace at **Kāraikkāṭṭu-Paṉaiyūr**, He was pleased to hear (*a request*) for the regulation of expenses of the *dēvadāna* villages, of the **Tirunallam** (*temple). (He was pleased to order thus*) "Three *kaḻañju, (one) mañjāḍi* and (one) *kuṉṟi* of gold and thirty-nine *kalam*, (one) *padakku* and four *nāḻi* of *pañchavāra (paddy)*—the tax (*nilavōpādi*) accruing on land (*mea-*

[13]See note 5, page 530, of *South-Indian Inscriptions*, Vol. II.
[14]See note 5, page 530, of *South-Indian Inscriptions*, Vol. II.

suring) two (*vēli*) and a half, four-twentieths, threeeightieths and one by three-hundred and twentieth + 1/320 of one-twentieth, onefortieth and one by three hundred and twentieth, which is a *dēvadāna* of **Tirunallam** and a *brahmadēya* in **Veṇṇāḍu**, as part of the seventy *vēli* of land according to the old (*account*) books of this **Tirunallam** (*village*), may, from the 8th year (*of Our reign*), be deducted from the gold and the *pañchavāra (paddy*) which this **Tirunallam** has been paying as tax in the past; the excess of paddy from **Iḷanalam**, a *dēvadāna* of this god in this *nāḍu*, which will remain after meeting the expenses provided for, (*shall be utilised*) to feed forty persons (*in all*) by adding fifteen Brāhmaṇas to the twenty-five Brāhmanas (*already*) fed in the *śālā* of this god; and one camphor-lamp and one sacred perpetual lamp shall also burn in (*the temple of*) the god of this **Tirunallam**." The entry in the accounts in this wise being graciously ordered (*by the king), (the order*) was written by the *Mandiravōlai (officer*) **Śembiyaṉ** and was issued with the signatures of the *Ōlaināyagam (officers*) **Mīṉavaṉ Mūvēndavēḷāṉ** and **Vēḷāṉ Aṇṇāttaḍigal**, at the direction of the officer **Kōdukulavaṉ Śāttaṉ** *alias* **Parakēsari Mūvēṉdavēḷāṉ** of **Paruttikkuḍi**, so that (*in pursuance of the above order*) it may be entered in the accounts; (*the following persons), viz*., the *Puravuvari (officers*) **Ārūraṉ Udayadivākaraṉ** of **Pēraraiśūr** and **Aḍigaḷ Nakkaṉ** the headman of **Pavvattiri**; the *Varippottagam (officer*) **Tāḷi Chandraśēkharaṉ** of **Tirunallūr**; the *Mugaveṭṭi (officer*) **Rājādityaṉ** of **Mukkurumbil**; the *Kaṇgāṇivarippottagam (officer*) **Viḷḷaippāṅgiḷāṉ Niṟaiyaṉ Araṅgaṉ**, the *Varippottagakaṇakku (officer*) . . . . . **Tiruvāñjiyamuḍaiyāṉ**, the *Variyiliḍu (officer*) **Śūraṉ Aṇiyaṉ** and the (*Paṭṭōlai (officer*) **Gaṇapuravaṉ**, being present, (*it was ordered*) in the eighth year and (*one*) hundred and fifty-first day, that out of the seventy *vēli* of land according to the old *account* books of **Tirunallam**, a *brahmadēya* in **Veṇṇāḍu**, the land which is (*in extent*) two (*vēli*) and a half, four-twentieths, threeeightieths, one by three hundred and twentieth + 1/320 of one-twentieth, one-fortieth and one by three hundred and twentieth and is a *dēvadāna* of **Tirunallam** under the enjoyment of the god being made tax-free in favour of this god, may be deducted (*from the accounts*) from the 8th year (*of reign). (Also*) may be deducted . . . . . three kaḻañju *(one)* mañjāḍi and (*one) kuṉṟi* of gold, the *pañchavāra (paddy) . . . . . .* kalam, *(one)* padakku and four *nāḻi . . . . . .* (*thus this*) land (*measuring*) two (*vēli*) and a half, fourtwentieths, three-eightieths, one by three hundred and twentieth + 1/320 of . . . . . and one by three hundred and twentieth . . . . . of land . . . . . .

Make these lands of Tirunallam . . . . . including lands . . . . . tax . . . . . and lands paying . . . . . Having (*thus*) been pleased (*to order*) (the lands) as are in the enjoyment of the god in this Hall, tax-free . . . . . one-eightieth, one hundred and sixtieth + 1/320 of one fourth, of half *mā (and*) one hundred and sixtieth (*and*) one by three hundred and twentieth—in all—the land of this Tirunallam (*viz.*) being nine . . . . . three-hundred and twentieth + 1/320 of half *mā* (*and*) one-eightieth, the (*following*) expenditure (*nibhandam*) from

(*the income of*) the lands of **Muśuṭṭaikuḍi** and **Iḷanallam** which are the *Brahmadēya* of Veṇṇāḍu . . . . . to the god for the sacred morning offerings.

Commentary

〈65〉 Three lines of writing below on this tier belong to a different inscription and contain portions of the historical introduction of Rājēndra-Chōḷa I. The continuation of the inscription is found on the next section of the wall.

Bibliography

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