SOUTH-INDIAN INSCRIPTIONS.

TAMIL· INSCRIPTIONS

OF

RAJARAJA, RAJENDRA-CHOLA, AND OTHERS

IN THE

RAJARAJESVARA TEMPLE AT TANJAVUR.

EDITED AND TRANSLATED

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VOLUME II.—PART I.

INSCRIPTIONS ON THE WALES OF THE CENTRAL SHRINE.

WITH FOUR PLATES.

MADRAS:

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INSCRIPTIONS OF THE TANJAVUR TEMPLE.

PART I.

INSCRIPTIONS ON THE WALLS OF THE CENTRAL SHRINE.

No. 1. ON THE NORTH AND WEST WALLS, UPPER TIER.

This inscription consists of nine sections engraved on the north wall and four sections on the west wall of the central shrine. It opens with a Sanskrit śloka, according to which it is an edict of Rājarāja, (alias) Rājakēsarivarman. The remainder of the inscription, like all the other Tanjāvūr inscriptions, is written in Tamil.

After the list of conquests, which is found at the beginning of many inscriptions of the Chōla king Rājarāja, paragraph 2 contains the date, after which this and all the other Tanjāvūr inscriptions were incised. On the 20th day of the 26th year of his reign, Kō-Rājakēsarivarman, alias Rājarājadēva, issued orders, that the gifts made by himself, those made by his elder sister (viz., Kundavaiy&r), those made by his wives, and those made by other donors should be engraved on the stone walls of the temple. A second important fact, which we learn from paragraph 2, is, that the Tanjāvūr temple had been built by Rājarājadēva himself, and that it was called after him Rājarājadēvara, i.e., the Ṛṣvāra (temple) of Rājarāja.

Paragraphs 3 to 107 contain a list of gold images, vessels and ornaments, which the king himself presented to the temple of Rājarājēśvara (paragraphs 3 to 98) and to the image of Dakśiṇa-Mēru-Vītaṅkar (paragraphs 99 to 107) on the following dates: —

Paragraphs 3 and 4: 25th year, 312th day.

5 to 9: 26th 14th
10 to 16: 27th
17: 24th
18: 25th 275th
19 to 32: 26th 104th
33: 318th
34 to 50: 319th
51 to 107: 23rd to 29th year.

The last set of paragraphs (51 to 107) was incised at a later date than the preceding part of the inscription, to which it refers as previously engraved (paragraph 51).

Part of the gifts, which the king made between his 23rd and 29th year, were taken from the treasures, which he seized after having defeated the Chēra king and the Pāṇḍyas
INSCRIPTIONS ON THE CENTRAL SHRINE.

in Malainadu (paragraphs 34, 51, 52 and 107). A number of gold trumpets were presented to the temple, after he had assumed the titles of Śivapādasēkhara, 'the devotee of Śiva,' and of Rājurāja, 'the king of kings' (paragraph 55), and a number of gold flowers, after he had returned from the conquest of Satyāśraya (paragraph 92).

Each of the gifts is stated to have been weighed by 'the stone called (after) Adavallān.' This was evidently a standard weight for gold, or a set of such weights, made of stone and preserved at the shrine of the god Adavallān or Adavallār, who was also called Dukshira-Meru-Viśanakar.

TEXT.

A. NORTH WALL.

First section.

1. [This name means 'the hill-country' and is now-a-days confined to Malayālam or Malabar. In the times of Huien-Tsang and of Alberlux, the synonymous terms Malakōta and Malaya seem to have included, besides Malabar, the whole southern part of the Madras Presidency beyond the Kavīr (see General Cunningham's Ancient Geography of India, Vol. I, p. 540; Indian Antiquary, Vol. XVIII, p. 241). In the present case, Malainadu evidently comprises the territories of the Pandyas, besides those of the Chera king.

2. See No. 2, paragraphs 12 and 13.
No. 1. INSCRIPTION OF RAJARAJA.

Third section.

[1.] தூண்டையை வீரரங்கத்தில் இருந்த விளிம்பின் தின்பால் கேட்டு செய்து மற்ற இளவுக்கு தந்து இருந்துநிகுத்த.


[3.] முறையே— [3*] செய்து இருந்த விளிம்பின் தின்பால் கேட்டு நேரத்திலும் கேட்டு செய்து மற்ற இளவுக்கு தந்து இருந்துநிகுத்த.

[4.] தூண்டையை வீரரங்கத்தில் இருந்த விளிம்பின் தின்பால் கேட்டு செய்து மற்ற இளவுக்கு தந்து இருந்துநிகுத்த— [4*] செய்து இருந்த விளிம்பின் தின்பால் கேட்டு நேரத்திலும் கேட்டு செய்து மற்ற இளவுக்கு தந்து இருந்துநிகுத்த.

[5.] கூறும் விளிம்பின் தின்பால் கேட்டு செய்து மற்ற இளவுக்கு தந்து இருந்துநிகுத்த— [5*] செய்து இருந்த விளிம்பின் தின்பால் கேட்டு 

[6.] செய்து இருந்த விளிம்பின் தின்பால் கேட்டு 

[7.] முறையே— [7*] செய்து இருந்த விளிம்பின் தின்பால் கேட்டு நேரத்திலும் கேட்டு செய்து மற்ற இளவுக்கு தந்து இருந்துநிகுத்த.

Fourth section.

[1.] விளிம்பின் தின்பால் கேட்டு செய்து மற்ற இளவுக்கு தந்து இருந்துநிகுத்த.

[2.] முறையே— [2*] செய்து இருந்த விளிம்பின் தின்பால் கேட்டு 

[3.] முறையே— [3*] செய்து இருந்த விளிம்பின் தின்பால் 

[4.] விளிம்பின் தின்பால் கேட்டு செய்து 

[5.] கூறும் விளிம்பின் தின்பால் கேட்டு 

[6.] செய்து இருந்த விளிம்பின் தின்பால் 

[7.] முறையே— [7*] செய்து இருந்த விளிம்பின் தின்பால் கேட்டு 

Fifth section.

[1.] விளிம்பின் தின்பால் கேட்டு செய்து மற்ற இளவுக்கு தந்து 

[2.] முறையே— [2*] செய்து இருந்த விளிம்பின் தின்பால் 

[3.] முறையே— [3*] செய்து இருந்த விளிம்பின் தின்பால் 

[4.] விளிம்பின் தின்பால் கேட்டு 

[5.] கூறும் விளிம்பின் தின்பால் 

[6.] செய்து இருந்த விளிம்பின் 

[7.] முறையே— [7*] செய்து இருந்த விளிம்பின் 

[8.] விளிம்பின் தின்பால் 

[9.] கூறும் விளிம்பின் 

[10.] செய்து இருந்த விளிம்பின் 

[11.] விளிம்பின் 

[12.] கூறும் 

[13.] செய்து
4

INSCRIPTIONS ON THE CENTRAL SHRINE.

[4.] temporal, animal, and symbolic representations — [2.8] representations of deities, kings, or heroes — [1.9] representations of deities, kings, or heroes — [2.8] representations of deities, kings, or heroes — [1.9]

[5.] representations of deities, kings, or heroes — [2.8] representations of deities, kings, or heroes — [2.8] representations of deities, kings, or heroes — [1.9] representations of deities, kings, or heroes — [2.8] representations of deities, kings, or heroes — [1.9]

[6.] representations of deities, kings, or heroes — [2.8] representations of deities, kings, or heroes — [2.8] representations of deities, kings, or heroes — [1.9] representations of deities, kings, or heroes — [2.8] representations of deities, kings, or heroes — [1.9]

[7.] representations of deities, kings, or heroes — [2.8] representations of deities, kings, or heroes — [2.8] representations of deities, kings, or heroes — [1.9] representations of deities, kings, or heroes — [2.8] representations of deities, kings, or heroes — [1.9]

Sixth section.

[1.] representations of deities, kings, or heroes — [2.8] representations of deities, kings, or heroes — [2.8]

[2.] representations of deities, kings, or heroes — [2.8] representations of deities, kings, or heroes — [2.8]

[3.] representations of deities, kings, or heroes — [2.8] representations of deities, kings, or heroes — [2.8]

[4.] representations of deities, kings, or heroes — [2.8] representations of deities, kings, or heroes — [2.8]

[5.] representations of deities, kings, or heroes — [2.8] representations of deities, kings, or heroes — [2.8]

[6.] representations of deities, kings, or heroes — [2.8] representations of deities, kings, or heroes — [2.8]

[7.] representations of deities, kings, or heroes — [2.8] representations of deities, kings, or heroes — [2.8]

[8.] representations of deities, kings, or heroes — [2.8] representations of deities, kings, or heroes — [2.8]

Seventh section.

[1.] representations of deities, kings, or heroes — [2.8] representations of deities, kings, or heroes — [2.8]

[2.] representations of deities, kings, or heroes — [2.8] representations of deities, kings, or heroes — [2.8]

[3.] representations of deities, kings, or heroes — [2.8] representations of deities, kings, or heroes — [2.8]

[4.] representations of deities, kings, or heroes — [2.8] representations of deities, kings, or heroes — [2.8]
No. 1. INSCRIPTION OF RAJARAJA.

[5] "...

[6]...

[7]...

[8]...

Eighth section.

[1]...

[2]...

[3]...

[4]...

[5]...

[6]...

[7]...

[8]...

Ninth section.

[1]...

[2]...

[3]...

[4]...

[5]...

[6]...
INSCRIPTIONS ON THE CENTRAL SHRINE.

B. WEST WALL.

First section.

[1.] \[\text{Read } \text{Dr.}\text{.}\]

[2.] \[\text{Read } \text{Dr.}\text{.}\]

[3.] \[\text{Read } \text{Dr.}\text{.}\]

[4.] \[\text{Read } \text{Dr.}\text{.}\]

[5.] \[\text{Read } \text{Dr.}\text{.}\]

[6.] \[\text{Read } \text{Dr.}\text{.}\]

[7.] \[\text{Read } \text{Dr.}\text{.}\]

[8.] \[\text{Read } \text{Dr.}\text{.}\]

Second section.

[1.] \[\text{Read } \text{Dr.}\text{.}\]

[2.] \[\text{Read } \text{Dr.}\text{.}\]

[3.] \[\text{Read } \text{Dr.}\text{.}\]
No. 1. INSCRIPTION OF RAJARAJA.

[4.] Quiraiir—Iufrin 1—Gµ\[4.3
[5.] Quiraiir—
[6.] Quiraiir—
[7.] Quiraiir—
[8.] Quiraiir—
[9.] Quiraiir—

Third section.

[10.] Quiraiir—
[11.] Quiraiir—
[12.] Quiraiir—

Fourth section.

[13.] Quiraiir—
[14.] Quiraiir—
INSCRIPTIONS ON THE CENTRAL SHRINE.

[3] 

TRANSLATION.

First part.

1. Hail! Prosperity! This (is) the edict (tāsana) of Rājarāja, (alias) Rājakēsari-varman, which is cherished by the multitude of the diadoms of (i.e., which is obeyed by) the crowd of all princes.

2. On the twentieth day of the sixty-sixth year (of the reign) of Kō-Rājakēsari-varman, alias Śrī-Rājarājadēva, who,—while (his) heart rejoiced, that, like the goddess of fortune, the goddess of the great earth had become his wife,—in his life of growing strength, during which, having been pleased to cut the vessel (kalam) (in) the hall (at) Kāndalūr, 2 he conquered by his army, which was victorious in great battles, Vēṅgai-nādu, Gangā-pādi, Tadigai-pādi, Nulamba-pādi, Kudāmalai-nādu, Kollam, Kaliṅgam, Ira-mandalam, (the conquest of which) gave fame (i.e., made (him) famous) (in) the eight directions, and the seven and a half lakṣhas of Iraṭṭa-pādi,—deprived the Śorīyas (i.e., the Pāṇḍyas) of their splendour, while (he) was resplendent (to such a degree) that (he) was worthy to be worshipped everywhere,—having been pleased to make gifts (in) the royal bathing-hall (tiru-mañju-talai) to the cast (of the hall) of Irumadi-Śūrau within the Taṇāvūr palace (kōgil), the lord (udātṛ) Śrī-Rājarājadēva vouchsafed to say:—"Let the gifts made by us, those made by (our) elder sister, 3 those made by our wives, and those made by other donors to the lord (udātṛ) of the sacred stone-temple (tirukkāruti), (called) Śrī-Rājarājēvara,—which we caused to be built (at) Taṇāvūr, (a city) in Taṇāvūr-kūṟṟam, (a subdivision) of Pāṇḍyakūḻānii-vaḷanādu,—be engraved on stone on the sacred shrine (tiru-śrīnānu)!" (Accordingly, these gifts) were engraved (as follows):—

3. On the three-hundred-and-twelfth day of the twenty-fifth year (of his reign), the lord Śrī-Rājarājadēva gave one gold (image of) Kolgaśidēvar, 4 which is to be present (at) the sacred offerings (kōḷ-bāli), 5 weighing eight hundred and twenty-nine karṇīj 6 and three quarters and three maṇjādi by the stone called (after) Ādvavallāu.

1 The œ of Śraṣṭr seems to be corrected from œ.
2 This Anusāsbā verse is quoted, with three misreadings, in Dr. Burnell's South-Indian Palaeography, second edition, p. 40, note 2. Similar verses are found on the seals of the two Loydes grants; see Dr. Burgess's Archeological Survey of Southern India, Vol. IV, pp. 204 and 224.
3 This expression, which was mistranslated in Vol. I, seems to refer to some incident in the king's early life, perhaps to some feat, by which he showed the great strength of his arm. In an inscription of the 12th year of his reign, which was published in Vol. I (No. 146), Ṛṣi-iruḷi请问 in the only epithet, which precedes the name of the king as a kind of biruda.
4 pāṭer seems to be used for Ṛṣi-iruḷi, just as Ṛṣi-iruḷi for Ṛṣi-iruḷi. The elder sister referred to is Kundaśavīyār, the queen of Vallaśavaiyar Vandyadēvar; see the introduction to No. 6. The gifts, which were made by herself, the king's wives and others, are recorded in various other inscriptions of the Taṇāvūr temple.
5 i.e., 'the god (who is) to receive (the offerings).'</ref>
6 According to Winslow, the secondary idol of a temple (kōḷ-bāli) or unārē-vigraha) is carried about in processions, while the chief idol (māka-vigraha) remains stationary.
7 1 aṅgūra consists of 20 aṅgūras, 1 aṅgūra of 2 dīrṇa, and 1 dīrṇa weighs about 2 grains.
No. 1. INSCRIPTION OF RAJARAJA.

4. On the same day he gave one dish (tāla) of gold for the sacred offerings, supported by a lotus (padmāsvāna), weighing nine hundred and ninety-five karaṇīṇu and a half and four mahājīdi by the same stone.

5. On the fourteenth day of the twenty-sixth year (of his reign), the lord Śrī-Rājarājadēva gave one sacred diadem (tiruppatṭam) of gold, weighing four hundred and ninety-nine karaṇīṇu by the stone called (after) Ādavallān.

6. On the same day he gave one sacred diadem of gold, weighing four hundred and ninety-four karaṇīṇu and a half and two mahājīdi by the same stone.

7. On the same day he gave one sacred diadem of gold, weighing four hundred and eighty-four karaṇīṇu and a quarter by the same stone.

8. On the same day he gave one sacred diadem of gold, weighing four hundred and ninety-seven karaṇīṇu and a half by the same stone.

9. On the same day he gave one sacred diadem of gold, weighing four hundred and ninety-one karaṇīṇu and a half by the same stone.

10. On the twenty-seventh day (of his twenty-sixth year), the lord Śrī-Rājarājadēva gave out of (his) minor treasure (tirudanam) one gold plate (taligai), weighing six hundred and fifty-two karaṇīṇu and eight mahājīdi by the stone called (after) Ādavallān.

11. On the same day he gave one gold plate, weighing four hundred and ninety-three karaṇīṇu and a quarter by the same stone.

12. On the same day he gave one gold bowl (manḍari), weighing three hundred and ninety-seven karaṇīṇu and six mahājīdi by the same stone.

13. On the same day he gave one gold bowl, weighing three hundred and ninety-three karaṇīṇu and (one) mahājīdi by the same stone.

14. On the same day he gave one gold bowl, weighing three hundred and ninety-eight karaṇīṇu and (one) kuṇḍi by the same stone.

15. On the same day he gave one gold bowl, weighing three hundred and ninety-six karaṇīṇu by the same stone.

16. On the same day he gave one gold pitcher (kanṭi), weighing two hundred and eighty-four karaṇīṇu and a half by the same stone.

17. On the thirty-fourth day (of his twenty-sixth year), the lord Śrī-Rājarājadēva gave out of (his) minor treasure (tirudanam) one gold salver (taṭṭam), weighing forty karaṇīṇu and a quarter by the stone called (after) Ādavallān.

18. On the two-hundred-and-seventy-fifth day of the twenty-fifth year (of his reign), the lord Śrī-Rājarājadēva gave one copper water-pot (kuta), to be placed on the copper pinnacle (stāṇḍiṭṭari) of the sacred shrine (śrī-śivāna) of the lord of the Śrī-Rājarājēśvara (temple), weighing three hundred and eighty-three pala. The various gold plates (maṇḍu), which were laid over it, weighed two thousand nine hundred and twenty-six karaṇīṇu and a half by the stone called (after) Ādavallān.

19. On the one-hundred-and-fourth day of the twenty-sixth year (of his reign), the lord Śrī-Rājarājadēva gave to the lord of the Śrī-Rājarājēśvara (temple) one gold kettle (kiḍāram), weighing eleven thousand seven hundred and forty-two karaṇīṇu by the stone called (after) Ādavallān.

20. On the same day he gave one gold ḍēṭṭa-vattil, weighing four hundred and eighty-eight karaṇīṇu by the same stone.

1 According to Winslow, sṛt. is a synonym of śākara, the upper pinnacle of a temple.
2 sṛt. , a weight, thirteen of which make a tride or a pound; Winslow.
3 This word signifies perhaps a cup (resembles) a shell (gū.)
21. On the same day (he) gave one gold pot (kalasa), weighing five hundred and seven karaśju by the same stone.
22. On the same day (he) gave one gold pot, weighing four hundred and eighty-three karaśju by the same stone.
23. On the same day (he) gave one gold pot, weighing four hundred and ninety-two karaśju by the same stone.
24. On the same day (he) gave one gold pot, weighing five hundred and ninety-two karaśju and a quarter by the same stone.
25. On the same day (he) gave one gold pot, weighing five hundred and twelve karaśju and a half by the same stone.
26. On the same day (he) gave one gold spittoon (padikkam), weighing eight hundred and two karaśju and a half by the same stone,—including the three legs and the two rings (valaigil).
27. On the same day (he) gave one gold salver (tattam), weighing forty-nine karaśju and three quarters by the same stone.
28. On the same day (he) gave one gold salver, weighing forty-nine karaśju and three quarters by the same stone.
29. On the same day (he) gave one gold salver, weighing fifty karaśju by the same stone.
30. On the same day (he) gave one gold salver, weighing forty-nine karaśju and three quarters, two mutjādi and (one) kuryi by the same stone.
31. On the same day (he) gave one small receptacle for sacred ashes (kuru-nūda) of gold, weighing ninety-seven karaśju by the same stone.
32. On the same day (he) gave one gold measuring-cup (māna-vāṭṭil), weighing twenty karaśju by the same stone.
33. On the three-hundred-and-eighteenth day of the twenty-sixth year (of his reign), (he) gave a gold (image of) Kṣhētrapālādēva, (which measured) by the cubit-measure (muram), (preserved) in the temple (kāpāla), the lord, three fingers (vīrā) and three toras1 in height from the feet to the hair, which had a sacred foot-stool (trīpāda-pītha) of silver, (measuring) six toras in height and four fingers and six toras in circumference, and which weighed seventy-two karaśju and a half,—including the spear (śula), the skull (kapāla), the noose (pāśa) and the drum (damaraṇa), which (the image) held in its four divine hands, and the sacred foot-stool of silver.
34. Out of the treasures (bhāndāra), which he seized after having defeated the Chētra king (Śravas) and the Pândyas in Malainādu, the lord Śrī-Rājarājadēva gave on the three-hundred-and-nineteenth day of the twenty-sixth year (of his reign) to the supreme lord (paramāsāvanī) of the Śrī-Rājarāja-Īśvara (temple) the following gold emblems (chīna), which were weighed by the stone called (after) Ādavallā and engraved on stone:
35. One betel-pot (kalāśi), (consisting of) five hundred and eighty-six karaśju of gold.
36. One betel-pot, (consisting of) six hundred and twenty-two karaśju and a half of gold.
37. One water-pot (kuṭa), (consisting of) three hundred and eighty-two karaśju and a half of gold.
38. One water-pot, (consisting of) three hundred and sixty-seven karaśju of gold.

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1. Cubit consists of 2 stāra or spans, 1 stāra of 12 śuṭi or finger's breadth, and 1 śuṭi of 8 rice grains, which are here called Ādapa.
39. One water-pot, (consisting of) three hundred and fifty-two karāṇju of gold.
40. One water-pot, (consisting of) two hundred and ninety-four karāṇju of gold.
41. One chumman box (karaṇḍigaikeppu), (consisting of) one hundred and twenty-one karāṇju and a half of gold, — including the stand (adī) and the lid.¹
42. One betel-leaf box (ilaikkeppu), (consisting of) one hundred and eighty-five karāṇju and three quarters of gold, — including four lion’s feet (yālākttā) and the lid.
43. One betel-leaf box, (consisting of) one hundred and forty-seven karāṇju of gold, — including four lion’s feet and the lid.
44. One plate (taiygu), (consisting of) one thousand one hundred and thirty-five karāṇju and a half of gold, — including the stand.
45. One censer (kalaiappadai), (consisting of) four hundred and seventy karāṇju of gold, — including the spout (mākku) and the stand.
46. One censer, (consisting of) four hundred and thirty-eight karāṇju of gold, — including the spout and the stand.
47. Eight gold chains (kōdi), consisting of seventy-eight karāṇju and three quarters of gold, — including sixteen flowers, (two of) which were attached to the hanging part (tākkam) (and) to the top part (talai) (respectively, of each chain).
48. One ārasittā答li, (consisting of) four hundred and forty-eight karāṇju of gold, — including two bass-reliefs (karukku) and two lion’s feet (asikapāda).
49. One sacred crown (śivu-madai), (consisting of) two hundred and seventy-three karāṇju of gold.
50. One handle (kai) for a fly-whisk (tekkōppi), (consisting of) two hundred and four karāṇju of gold.

Second part.

51. From the twenty-third year to the twenty-ninth year (of his reign), the lord Śrī-Rājarājadēva gave to the supreme lord of the Śrī-Rājarājēśvara (temple) out of his own treasures and out of the treasures, which he seized after having defeated the Chēra king and the Pāndyas in Mālaiṇādū, the following emblems (chikku) of gold, sacred ornaments (ibarana) of gold, etc., which were weighed by the stone called (after) Āda Vallānū and engraved on stone,—excluding those (gifts of) the twenty-fifth year and the twenty-sixth year, which had been engraved on the adjacent stones before this (part of the inscription) on the east of this upper tier (jegatippadai) : —³
52. Out of the treasures, which he seized after having defeated the Chēra king and the Pāndyās in Mālaiṇādū, (he) gave : —
53. One handle for a fly-whisk, (consisting of) thirty-four karāṇju of gold.
54. One handle for a fly-whisk, (consisting of) thirty-three karāṇju of gold.
55. Having obtained the illustrious names of Śivapādāsēkhara² and Śrī-Rājarāju,⁴ (he gave the following) gold trumpets (kālam), which had one kaṇgil (?), two pipes (kural) and five rings (mōdiram) : —

¹ ekkad is probably the same as ēkkad or ekkad.
² This clause refers to the first part of the present inscription, which precedes the second part on the upper tier of the north wall and is consequently, with respect to it, situated in the east. On jegatippadai see page 35, note 2.
³ I.e., 'he whose diadems are Śiva’s feet,' 'the dovotoo of Śiva.'
⁴ I.e., 'the illustrious king of kings.'
56. One trumpet, (consisting of) two hundred and ninety-four karailju and a half of gold.

57. One trumpet, (consisting of) two hundred and ninety-five karailju and a quarter of gold.

58. One trumpet, (consisting of) two hundred and ninety-six karailju and three quarters and two mañjādi of gold.

59. Two trumpets, consisting of five hundred and ninety-three karailju of gold,—each (consisting of) two hundred and ninety-six karailju and a half of gold.

60. One trumpet, (consisting of) two hundred and ninety-four karailju, nine mañjādi and (one) kuagr of gold.

61. One trumpet, (consisting of) two hundred and ninety karailju and three quarters of gold.

62. One trumpet, (consisting of) two hundred and eighty-six karailju, three mañjādi and (one) kuagr of gold.

63. One trumpet, (consisting of) two hundred and ninety-eight karailju and a half and two mañjādi of gold.

64. One trumpet, (consisting of) two hundred and eighty-seven karailju and three quarters, four mañjādi and (one) kuagr of gold.

65. Out of (his own) treasures (he) gave:—

66. One trumpet, (consisting of) one hundred and sixty-eight karailju and a quarter of gold.

67. One trumpet, (consisting of) one hundred and sixty-eight karailju of gold.

68. A single (trumpet), (consisting of) one hundred and forty-nine karailju and a half and three mañjādi of gold,— including one kānigil and one pipe (kuva).

69. (The following) tops (makatu) for temple-parasols (trupallititloŋgal), including a knob (mañṭū) and a plate (paratū) soldered together:—

70. Three tops for temple-parasols, consisting of one hundred and forty-eight karailju and three quarters, two mañjādi and (one) kuagr of gold,—each (consisting of) forty-nine karailju and a half, two mañjādi and (one) kuagr of gold.

71. Five tops for temple-parasols, consisting of two hundred and forty-eight karailju and three quarters of gold,—each (consisting of) forty-nine karailju and three quarters of gold.

72. Two tops for temple-parasols, consisting of one hundred karailju of gold,—each (consisting of) fifty karailju of gold.

73. Two tops for temple-parasols, consisting of ninety-eight karailju of gold,—each (consisting of) forty-nine karailju of gold.

74. One top for a temple-parasol, (consisting of) fifty-one karailju of gold.

75. Two tops for temple-parasols, consisting of ninety-eight karailju and three quarters of gold,—each (consisting of) forty-nine karailju, seven mañjādi and (one) kuagr of gold.

76. One top for a temple-parasol, (consisting of) fifty karailju, two mañjādi and (one) kuagr of gold.

77. One top for a temple-parasol, (consisting of) forty-eight karailju and three quarters of gold.

78. One top for a temple-parasol, (consisting of) fifty karailju and three quarters, two mañjādi and (one) kuagr of gold.

79. Two tops for temple-parasols, consisting of one hundred and one karailju and a half of gold,—each (consisting of) fifty karailju and three quarters of gold.

80. One top for a temple-parasol, (consisting of) forty-nine karailju and a half of gold.
81. One top for a temple-parasol, (consisting of) forty-nine karajju and six mañjādi of gold.

82. One top for a temple-parasol, (consisting of) forty-nine karajju and a quarter of gold.

83. One top for a temple-parasol, (consisting of) forty-eight karajju and a half of gold.

84. One top for a temple-parasol, (consisting of) forty-nine karajju, two mañjādi and (one) kugri of gold.

85. One top for a temple-parasol, (consisting of) forty-eight karajju and three quarters, two mañjādi and (one) kugri of gold.

86. One top for a temple-parasol, (consisting of) fifty karajju and (one) mañjādi of gold.

87. Three tops for temple-parasols, consisting of one hundred and forty-nine karajju and a half, two mañjādi and (one) kugri of gold,— each (consisting of) forty-nine karajju and three quarters, two mañjādi and (one) kugri of gold.

88. Five tops for white parasols (dharañachchhattra), consisting of fifty karajju of gold,— including a plate (paçutai) soldered together with the knob (mañjādi).

89. One top for a coloured sacred parasol of victory (vañijay-tiru-kaṭa-kudai), (consisting of) fifteen karajju and a half, two mañjādi and (one) kugri of gold,— including a plate soldered together with the knob.

90. One betel-leaf salver (ilañittañ), (consisting of) nine hundred and ninety-five karajju of gold.

91. One betel-leaf salver, (consisting of) nine hundred and eighty-eight karajju of gold.

92. Having returned from the conquest of Satyārāya, (he) poured out as flowers at the sacred feet (tirupadopushpa) and worshipped the feet of the god (with the following gold flowers):—

93. Two sacred gold flowers (tiruppoptu), consisting of twenty karajju of gold,— each (consisting of) ten karajju of gold.

94. Twelve sacred gold flowers, consisting of one hundred and nineteen karajju and a half and four mañjādi of gold,— each (consisting of) nine karajju and three quarters, four mañjādi and (one) kugri of gold.

95. Ten sacred gold flowers, consisting of ninety-nine karajju and a half of gold,— each sacred gold flower (consisting of) nine karajju and three quarters and four mañjādi of gold.

96. One sacred gold flower, (consisting of) nine karajju and three quarters, three mañjādi and (one) kugri of gold.

97. One sacred gold flower, (consisting of) (one) karajju and three quarters and (one) mañjādi of gold.

98. One sacred gold flower, shaped like a lotus (tamarai), (consisting of) thirteen karajju and six mañjādi of gold.

99. To Dakshiñā-Mēru-Viṭānakar (he) gave (the following ornaments), to be worn (by this god):—

100. One string of round beads (tiral-mani-vadam), (consisting of) five (strings) soldered together, (and containing) forty-nine karajju, seven mañjādi and (one) kugri of gold.

101. One polished ring for the arm of the god (tirukkanākkāri), (consisting of) fifty-one karajju and a half of gold.

guññep means to be another form of guññap, 'polish'; compare guññap, guññap, guññap, guññap, guññep for guññap, guññap, guññap, guññap, guññep.
102. One polished ring for the arm of the god, (consisting of) forty-five karṇṇju and a half and two maṇjāḍī of gold.

103. One polished ring for the arm of the god, (consisting of) forty-nine karṇṇju and three quarters, two maṇjāḍī and (one) kugri of gold.

104. One polished ring for the arm of the god, (consisting of) forty-five karṇṇju and three quarters of gold.

105. One pair of polished rings for the feet of the god (tiruvadikkārai), (consisting of) ninety-six karṇṇju and a half of gold.

106. One sacred girdle (tiruppattīgai), (consisting of) one hundred and forty-nine karṇṇju and a quarter of gold.

107. (Finally, he) gave one sacred diadem (tiruppattāon), (consisting of) nine hundred and eighty-one karṇṇju and a quarter of gold, which was made of gold taken from the treasures, which he seized after having defeated the Čheṇa king and the Pāṇḍyas in Malaināḍu.

No. 2. On the West wall.

This inscription is engraved in five sections, each of which occupies a separate face of the west wall. It consists of two distinct parts.

The first part extends to about two thirds of line 7 of the first section and describes eleven gold vessels, which were presented on the 310th day of the 25th year of the reign of Ko-Rājakēsvarman, alias Kājējadēva, 'to (the goddess) Umāpāramēśvarī, who is the consort of our lord Ādavallār, by the king's elder sister,' who was the queen of Vallaṟavaiyār Vandyadēvar.

The second part enumerates other gifts of gold vessels and ornaments, which were made by the same royal lady between the 25th and 29th year of the king's reign. The items detailed in paragraphs 14 to 42 were given 'to (the goddess) Umāpāramēśvarī, who is the consort of our lord Ādavallār Dakshina-Mērum-Viṭānkar.' Paragraphs 44 to 50 describe gifts 'to (the goddess) Umāpāramēśvarī, who is the consort of our lord Taṇjai-Viṭānkar.'

Text.

First section.

[1.] According to No. 6, the proper name of this princess was Kundavaiyalvr.

[2.] In the first volume, pp. 97, 100 and 112, this word was translated by 'the Pallava king.' The reading of the original, however, is clearly tattvarājan, and not sāmakāyapadā.
No. 2. INSCRIPTION OF RAJARAJA.

[4] 42. In the presence of the king, and the whole assembly, Kallateswarasvamin of South Arapalur divulged this inscription—[a*] 42. Kallateswarasvamin of South Arapalur divulged this inscription—[a*] 43. The inscription is recorded by a scribe—[d*]

[5] 45. By order of the king, the inscription was written by the scribes—[a*] 42. The inscription was written by the scribes—[a*] 43. The inscription was recorded by the king—[a*] 44. The inscription was recorded by the king—[a*]

[6] 46. The inscription was recorded in the presence of the king—[a*] 42. The inscription was recorded in the presence of the king—[a*] 43. The inscription was recorded by a scribe—[d*] 44. The inscription was recorded by a scribe—[d*] 45. The inscription was recorded by order of the king—[d*] 46. The inscription was recorded by order of the king—[d*]

[7] 47. The inscription was recorded in the presence of the king—[a*] 42. The inscription was recorded in the presence of the king—[a*] 43. The inscription was recorded by a scribe—[d*] 44. The inscription was recorded by a scribe—[d*] 45. The inscription was recorded by order of the king—[d*] 46. The inscription was recorded by order of the king—[d*]

Second section.

[1] 51. 42. The inscription was recorded in the presence of the king—[a*] 43. The inscription was recorded by a scribe—[d*] 44. The inscription was recorded by order of the king—[d*]

[2] 52. 42. The inscription was recorded in the presence of the king—[a*] 43. The inscription was recorded by a scribe—[d*] 44. The inscription was recorded by order of the king—[d*]

[3] 53. 42. The inscription was recorded in the presence of the king—[a*] 43. The inscription was recorded by a scribe—[d*] 44. The inscription was recorded by order of the king—[d*]

[4] 54. 42. The inscription was recorded in the presence of the king—[a*] 43. The inscription was recorded by a scribe—[d*] 44. The inscription was recorded by order of the king—[d*]

[5] 55. 42. The inscription was recorded in the presence of the king—[a*] 43. The inscription was recorded by a scribe—[d*] 44. The inscription was recorded by order of the king—[d*]

[6] 56. 42. The inscription was recorded in the presence of the king—[a*] 43. The inscription was recorded by a scribe—[d*] 44. The inscription was recorded by order of the king—[d*]

[7] 57. 42. The inscription was recorded in the presence of the king—[a*] 43. The inscription was recorded by a scribe—[d*] 44. The inscription was recorded by order of the king—[d*]

[8] 58. 42. The inscription was recorded in the presence of the king—[a*] 43. The inscription was recorded by a scribe—[d*] 44. The inscription was recorded by order of the king—[d*]

[9] 59. 42. The inscription was recorded in the presence of the king—[a*] 43. The inscription was recorded by a scribe—[d*] 44. The inscription was recorded by order of the king—[d*]

Third section.

[1] 60. 42. The inscription was recorded in the presence of the king—[a*] 43. The inscription was recorded by a scribe—[d*] 44. The inscription was recorded by order of the king—[d*]
INSCRIPTIONS ON THE CENTRAL SHRINE.


Fourth section.

[1.] In the period of king [name] — [date] the [title] of [place] took charge of the emplacements for the offerings to the [name] of the central shrine.


[9.] In the period of king [name] — [date] the [title] of [place] took charge of the emplacements for the offerings to the [name] of the central shrine.

Fifth section.

[1.] In the period of king [name] — [date] the [title] of [place] took charge of the emplacements for the offerings to the [name] of the central shrine.


No. 2. INSCRIPTION OF RAJARAJA. 17

[2.] 17: No. 2, INSCRIPTION OF KAJSRAJA. 

[3.] 17: translation.

[4.] First part.

1. Hail! Prosperity! On the three-hundred-and-tenth day of the twenty-fifth year (of the reign) of Kō-Rājakēsarama, alias Śrī-Rājaradēva, who,— while (his) heart rejoiced, that, like the goddess of fortune, the goddess of the great earth had become his wife,— in his life of growing strength, during which, having been pleased to cut the vessel (in) the hall (at) Kāndalār, he conquered by his army, which was victorious in great battles, Vēngai-nādu, Gānga-pādi, Taţignai-pādi, Nulaṁba-pādi, Kuṭāmalai-nādu, Kollam, Kalingam, Jy-a-maṇḍalam, (the conquest of which) made (him) famous (in) the eight directions, and the seven and a half lakṣhas of Iraṭṭā-pādi,— deprived the Sēriyas of their splendour, while (he) was resplendent (to such a degree) that (he) was worthy to be worshipped everywhere;— the venerable elder sister of Śrī-Rājaradēva, (who was) the great queen (mahādevī) of Vaiḷavaṇaiyar. Yandiyadēvar, gave to (the goddess) Umāparamēśvarī, who is the consort of our lord Āḍāvallār, one gold plate (taţigai), weighing three hundred and ninety-eight karṇjus and a half by the stone called (after) Āḍavaḷār.

2. On the same day (she) gave one gold plate, weighing four hundred and ninety-six karṇjus by the same stone.

3. On the same day (she) gave one gold bowl (maṇḍali), weighing one hundred and ninety-nine karṇjus by the same stone.

4. On the same day (she) gave one gold bowl, weighing three hundred and ninety-nine karṇjus and three quarters by the same stone.

5. On the same day (she) gave one gold water-pot (kula), weighing one hundred and ninety-eight karṇjus and a half by the same stone.

6. On the same day (she) gave one gold plate, weighing four hundred and ninety-eight karṇjus and a half by the stone called (after) Āḍavaḷār.
6. On the same day (she) gave one gold water-pot, weighing one hundred and ninety-nine karâñjû and three quarters by the same stone.

7. On the same day (she) gave one gold water-pot, weighing one hundred and ninety-six karâñjû, seven mañjâdí and (one) kuârî by the same stone.

8. On the same day (she) gave one gold water-pot, weighing one hundred and ninety-eight karâñjû by the same stone.

9. On the same day (she) gave one gold cup (vatârî), weighing ninety-seven karâñjû and a half by the same stone.

10. On the same day (she) gave one golden receptacle for sacred ashes with lotus-ornaments (pushkara-pattî-madâl), together with a stand (âdî),— weighing eighty karâñjû by the same stone.

11. On the same day (she) gave one golden chumnam box (karandigaichchoppu), including . . . . . . a bolt (âdâñî) and a pin (nîlajîdâñî),— weighing one hundred and ninety-nine karâñjû by the same stone.

Second part.

12. From the twenty-fifth year to the twenty-ninth year (of the king's reign), the venerable older sister of Śrî-Râjârajâdēva, (who was) the great queen of Vallavaraiyar Vândyadēvar, gave to (the goddess) Umâparamêsvârî, who is the consort of our lord Âdâvallâr Dakshîna-Mûru-Vâtanâkar, and to (the goddess) Umâparamêsvârî, who is the consort of our lord Tañjai-Vâtanâkar, the following sacred ornaments (âbhavanâ), emblems (chîkna), etc., of gold, which were weighed by the stone called (after) Âdâvallâr, and engraved on stone,— excluding those (gifts of) the twenty-fifth year, which had been engraved on the adjacent stones before this (part of the inscription) on the north of this upper tier (jagatippâdâi):—

13. To (the goddess) Umâparamêsvârî, who is the consort of our lord Âdâvallâr Dakshîna-Mûru-Vâtanâkar, (she) gave:—

14. One öttu-vatârî, (consisting of) one hundred and ninety-eight karâñjû and a half, two mañjâdí and (one) kuârî of gold.

15. One öttu-vatârî, (consisting of) one hundred and ninety-seven karâñjû and a half of gold.

16. One tavukkai, (consisting of) one hundred and forty-seven karâñjû and six mañjâdí of gold.

17. One tavukkai, (consisting of) one hundred and forty-six karâñjû and three quarters, (one) mañjâdí and (one) kuârî of gold.

18. One censer (kalâdoppâdâi), (consisting of) two hundred and ninety-five karâñjû and a quarter of gold.

19. One swan (agbâmû), (consisting of) ninety-eight karâñjû and a quarter of gold.

20. One parrot (kîlî), the gold of which weighed thirty-four karâñjû, nine mañjâdí and (one) kuârî,— including two precious stones set into the eyes.

21. One handle for a white châmara (ven-tâmarai), (consisting of) nineteen karâñjû and three quarters of gold.

1. Gâlinâ is still used as a vulgar form for Gâlinâ.

2. This clause refers to the first part of the present inscription, which proceeds the second part on the west wall and is consequently, with respect to it, situated in the north. Compare page 11, note 2.

3. This word might be connected with the Kannarese târâta, 'a salver, waiter.'
22. One handle for a white chāmāra, (consisting of) nineteen karaṇṭu and a half and two manjādi of gold.
23. One handle for a fly-whisk (Ichchāppi), (consisting of) twenty karaṇṭu of gold.
24. One handle for a fly-whisk, (consisting of) nineteen karaṇṭu and a half of gold.
25. One sacred crown (maṇṭu), (consisting of) two hundred and seventy-five karaṇṭu and a half of gold.
26. One hundred and sixty-five sacred gold flowers (tiruppappu), consisting of eight hundred and twenty-five karaṇṭu of gold,— each sacred gold flower (consisting of) five karaṇṭu of gold.
27. Thirty-five sacred gold flowers, consisting of one hundred and seventy-four karaṇṭu, two manjādi and (one) kungri of gold,— each sacred gold flower (consisting of) four karaṇṭu and three quarters, four manjādi and (one) kungri of gold.
28. One pendant (tākkamu), (consisting of) twenty-nine karaṇṭu and a half of gold.
29. One pair of sacred ear-rings (tiruvulumi), consisting of six karaṇṭu, eight manjādi and (one) kungri of gold.
30. One pair of double sacred uryttu,1 consisting of ten karaṇṭu and (one) manjādi of gold.
31. One pair of sacred ear-rings (tirukkambti), consisting of fourteen karaṇṭu and three quarters, (one) manjādi and (one) kungri of gold.
32. One string (vedam) of beads for the marriage-badge (tāli-mani), set with diamonds (vayirami), consisting of eleven karaṇṭu and (one) manjādi of gold,— including one hundred and fifty-seven beads for the marriage-badge, four padugan, four kallippu, one kokkuvag and two square diamonds (tavakkam).2
33. One necklace (kantha-lēdē) of three (chain) soldered into one, (consisting of) sixty-two karaṇṭu of gold.
34. One outer chain (? purattudar), including (one) padugan, (one) kallippu and (one) kokkuvag,— (consisting of) twenty-four karaṇṭu and a half, two manjādi and (one) kungri of gold.
35. One śāgalam of diamonds (vayirami), (containing) one hundred and twenty-two karaṇṭu and three quarters of gold.
36. One pair of pūṭu3 for the arms of the goddess, (consisting of) ninety karaṇṭu and a half of gold.
37. One pair of bracelets (kataka) for the arms of the goddess, (consisting of) fifty-six karaṇṭu, two manjādi and (one) kungri of gold.
38. One pair of rings for the arms of the goddess (tirukkaikkḏrai),4 with claws (engraved) on the outside (? ugiṟppavadav), (consisting of) one hundred and fifty karaṇṭu and a half of gold.

1 Compare  in No. 8, paragraph 12.
2 Those names of precious stones are not found in the dictionaries. Among them, kakaśā means 'the sharp eye,' kālēgnu, 'the flower' of the milk-bush,' and gālaṅga, 'the mouth of the paddy-bird.' kalkudi is probably the same as kaludi, 'a square,' and occurs among various kinds of diamonds in No. 7, paragraph 8.
3 According to Wilson, gālaṅga is 'one of the two marriage-badges, worn, especially by Telugus, on the neck.'
4 According to Wilson, kakaśā means 'a golden or silver collar, a neck-ring for a lad.' Here and in paragraph 48, as in No. 1, paragraphs 101 to 105, it signifies a ring for the arms or feet.
5 Probably tiger's claws are meant.
39. One wrought girdle (toril-pattigai), (consisting of) three hundred and forty-four karaṅju of gold.
40. One pair of rings for the feet of the goddess (tiruvadikāraį), with claws (engraved) on the outside, (consisting of) one hundred and fifty karaṅju and a quarter of gold.
41. One pair of śāyalam for the feet (pāula-śāyalam), (consisting of) one hundred and nine karaṅju and a half of gold.
42. Ten rings for the toes of the goddess (tirukkal-mūdiram), consisting of fourteen karaṅju and three quarters, two maṇjādi and (one) kuṅgi of gold.
43. To (the goddess) Umāparamēśvari, who is the consort of our lord Taṉjai-Viṭānkar, (she) gave:—
44. One plate (talīgai), (consisting of) four hundred and forty-eight karaṅju and four maṇjādi of gold.
45. One bowl (maṇḍai), (consisting of) two hundred and ninety-six karaṅju and a half of gold.
46. One ēṭṭu-valṭṭil, (consisting of) one hundred and ninety-seven karaṅju and three quarters of gold.
47. One tavukkai, (consisting of) one hundred and forty-eight karaṅju and nine maṇjādi of gold.
48. One conser (kalatkuppāgai), (consisting of) two hundred and ninety-five karaṅju, seven maṇjādi and (one) kuṅgi of gold.
49. One pot (kalalai), (consisting of) one hundred and ninety-six karaṅju and a half of gold.
50. One pot, (consisting of) one hundred and ninety-seven karaṅju and a quarter of gold.
51. One pot, (consisting of) one hundred and ninety-seven karaṅju and eight maṇjādi of gold.
52. One chunnam box (kazandiyachcheppu), (consisting of) one hundred and ninety-eight karaṅju and a quarter of gold.
53. One handle for a white chāmara (ven-tāmarai), (consisting of) nineteen karaṅju and a half and four maṇjādi of gold.
54. One handle for a fly-whisk (techeldeppt), (consisting of) nineteen karaṅju and a half and (one) maṇjādi of gold.
55. Forty-eight sacred gold flowers (tirupporppu), consisting of two hundred and forty karaṅju of gold,— each sacred gold flower (consisting of) five karaṅju of gold.
56. Seventy-two sacred gold flowers, consisting of three hundred and fifty-eight karaṅju and four maṇjādi of gold,— each sacred gold flower (consisting of) four karaṅju and three quarters, four maṇjādi and (one) kuṅgi of gold.
57. Six sacred gold flowers, consisting of twenty-nine karaṅju and a half and four maṇjādi of gold,— each sacred gold flower (consisting of) four karaṅju and three quarters and four maṇjādi of gold.
58. Three sacred gold flowers, consisting of fourteen karaṅju and three quarters and (one) kuṅgi of gold,— each sacred gold flower (consisting of) four karaṅju and three quarters, three maṇjādi and (one) kuṅgi of gold.
59. One sacred gold flower, (consisting of) four karaṅju and three quarters of gold.

1 Compare vaṇīre-śāyalam in paragraph 36, above.
No. 2. INSCRIPTION OF RAJARAJA.

No. 3. ON THE NORTH WALL, LOWER TIER.

This inscription is engraved in 38 sections of 15 lines each and contains a description of thirty sacred ornaments. These were made partly of gold and jewels from the temple treasury, and partly of pearls, which Kō-Rājakaśivarman, alias Rājarājadēya, had given to the temple up to the 29th year of his reign. Paragraphs 5 and 6 allude to gold, which the king had seized after conquering the Chēra king and the Pāṇḍyas, and which he had presented to the temple.

TEXT.

First section.

[1.] நிறுவது முடிய்படச் சுருக்கருணையை வகுக்கேற்கீர்க்கூறு.
[2.] மாம்லுமைப்புடைய நூற்றாண்டு வளர்க்கூறு.
[3.] உத்தர்குறுக்குருக்கல் குறுக்குருக்கல் வை.
[4.] தம்பிருந்துக்காக்கும் காற்றுடன் எங்கை.
[5.] யாட்டும் விளக்காய்வதற்கு எங்கை.
[6.] முகண்டனும் முகண்டன் புவிய எங்கை.
[7.] முகண்டனும் வாழ்வது எங்கை.
[8.] முகண்டனும் வாழ்வது எங்கை.
[9.] கீர்த்தனம் நான்கு காற்றுடன் வை.
[10.] பிள்ளையான விளக்காய்வதற்கு எங்கை.
[11.] பிள்ளையான விளக்காய்வதற்கு எங்கை.
[12.] என பிள்ளையான விளக்காய்வதற்கு எங்கை.
[13.] என பிள்ளையான விளக்காய்வதற்கு எங்கை.
[14.] என பிள்ளையான விளக்காய்வதற்கு எங்கை.
[15.] என பிள்ளையான விளக்காய்வதற்கு எங்கை.

Second section.

[1.] ஓடு[முடி] கல்லு வாரும் காற்றுடன்.
[3.] யாக[முடிய] உண்மையான புடைய காற்று.
[4.] யாக[முடிய] உண்மையான புடைய காற்று.
[5.] யாக[முடிய] உண்மையான புடைய காற்று.
[6.] யாக[முடிய] உண்மையான புடைய காற்று.
[7.] யாக[முடிய] உண்மையான புடைய காற்று.
[8.] யாக[முடிய] உண்மையான புடைய காற்று.
[9.] யாக[முடிய] உண்மையான புடைய காற்று.
[10.] யாக[முடிய] உண்மையான புடைய காற்று.
[12.] யாக[முடிய] உண்மையான புடைய காற்று.
[14.] யாக[முடிய] உண்மையான புடைய காற்று.
[15.] யாக[முடிய] உண்மையான புடைய காற்று.

Third section.

[1.] இவ்வாறு கூறு[முடி] என முடி.

* Here and in the similar passages, which occur throughout this inscription, ṛcē stands for ṛcē. *
INSCRIPTIONS ON THE CENTRAL SHRINE.

[3.] 1

[4.] 1

[5.] 1

[6.] 1

[7.] 1

[8.] 1

[9.] 1

[10.] 1

[11.] 1

[12.] 1

[13.] 1

[14.] 1

[15.] 1

Fourth section.

[1.] 1

[2.] 1

[3.] 1

[4.] 1

[5.] 1

[6.] 1

[7.] 1

[8.] 1

[9.] 1

[10.] 1

[11.] 1

[12.] 1

[13.] 1

[14.] 1

[15.] 1

Fifth section.

[1.] 1

[2.] 1

[3.] 1

[4.] 1

[5.] 1

[6.] 1

[7.] 1

[8.] 1

[9.] 1

[10.] 1

[11.] 1

[12.] 1

[13.] 1

[14.] 1

[15.] 1
Sixth section.


Seventh section.


Eighth section.

INSCRIPTIONS ON THE CENTRAL SHRINE.

Ninth section.


2. [14.] Ṛṣe Ṛṣe Ṛṣe Ṛṣe Ṛṣe Ṛṣe.

3. [15.] Ṛṣe Ṛṣe Ṛṣe Ṛṣe Ṛṣe Ṛṣe.

Tenth section.

1. [16.] Ṛṣe Ṛṣe Ṛṣe Ṛṣe Ṛṣe Ṛṣe.

2. [17.] Ṛṣe Ṛṣe Ṛṣe Ṛṣe Ṛṣe Ṛṣe.

3. [18.] Ṛṣe Ṛṣe Ṛṣe Ṛṣe Ṛṣe Ṛṣe.

4. [19.] Ṛṣe Ṛṣe Ṛṣe Ṛṣe Ṛṣe Ṛṣe.

5. [20.] Ṛṣe Ṛṣe Ṛṣe Ṛṣe Ṛṣe Ṛṣe.

ELEVENTH SECTION.

1. [21.] Ṛṣe Ṛṣe Ṛṣe Ṛṣe Ṛṣe Ṛṣe.

2. [22.] Ṛṣe Ṛṣe Ṛṣe Ṛṣe Ṛṣe Ṛṣe.

3. [23.] Ṛṣe Ṛṣe Ṛṣe Ṛṣe Ṛṣe Ṛṣe.

4. [24.] Ṛṣe Ṛṣe Ṛṣe Ṛṣe Ṛṣe Ṛṣe.

5. [25.] Ṛṣe Ṛṣe Ṛṣe Ṛṣe Ṛṣe Ṛṣe.

6. [26.] Ṛṣe Ṛṣe Ṛṣe Ṛṣe Ṛṣe Ṛṣe.

7. [27.] Ṛṣe Ṛṣe Ṛṣe Ṛṣe Ṛṣe Ṛṣe.

8. [28.] Ṛṣe Ṛṣe Ṛṣe Ṛṣe Ṛṣe Ṛṣe.
No. 3. INSCRIPTION OF RAJARAJA.

Twelfth section.

[5.] 3[33] 3[34]p[35] 3[36] 3[37]
[6.] 3[38] 3[39] 3[40] 3[41]
[9.] 3[50] 3[51] 3[52] 3[53]
[10.] 3[54] 3[55] 3[56] 3[57]
[11.] 3[58] 3[59] 3[60] 3[61]
[12.] 3[62] 3[63] 3[64] 3[65]
[13.] 3[66] 3[67] 3[68] 3[69]
[14.] 3[70] 3[71] 3[72] 3[73]
[15.] 3[74] 3[75] 3[76] 3[77]

Thirteenth section.

[1.] 3[78] 3[79] 3[80] 3[81]
[2.] 3[82] 3[83] 3[84] 3[85]
[3.] 3[86] 3[87] 3[88] 3[89]
[4.] 3[90] 3[91] 3[92] 3[93]
[5.] 3[94] 3[95] 3[96] 3[97]
[6.] 3[98] 3[99] 3[100] 3[101]
[7.] 3[102] 3[103] 3[104] 3[105]
[9.] 3[110] 3[111] 3[112] 3[113]
[10.] 3[114] 3[115] 3[116] 3[117]
[11.] 3[118] 3[119] 3[120] 3[121]
[12.] 3[122] 3[123] 3[124] 3[125]
[14.] 3[130] 3[131] 3[132] 3[133]
[15.] 3[134] 3[135] 3[136] 3[137]

Fourteenth section.

[1.] 3[138] 3[139] 3[140] 3[141]
[2.] 3[142] 3[143] 3[144] 3[145]
[3.] 3[146] 3[147] 3[148] 3[149]
[4.] 3[150] 3[151] 3[152] 3[153]
INSCRIPTIONS ON THE CENTRAL SHRINE.

Fifteenth section.

[1.] యోడ్ మేనామలేరిని ఎన్ని షిట్టికి పిలిచారు తన.
[2.] యోడ్ మేనామలేరి మేనామలేరి పిలిచారు తన షిట్టికి పిలిచారు తన.
[3.] యోడ్ మేనామలేరి మేనామలేరి పిలిచారు తన షిట్టికి పిలిచారు తన.
[4.] యోడ్ మేనామలేరి మేనామలేరి పిలిచారు తన షిట్టికి పిలిచారు తన.
[5.] యోడ్ మేనామలేరి మేనామలేరి పిలిచారు తన షిట్టికి పిలిచారు తన.
[6.] యోడ్ మేనామలేరి మేనామలేరి పిలిచారు తన షిట్టికి పిలిచారు తన.
[7.] యోడ్ మేనామలేరి మేనామలేరి పిలిచారు తన షిట్టికి పిలిచారు తన.
[8.] యోడ్ మేనామలేరి మేనామలేరి పిలిచారు తన షిట్టికి పిలిచారు తన.
[9.] యోడ్ మేనామలేరి మేనామలేరి పిలిచారు తన షిట్టికి పిలిచారు తన.
[10.] యోడ్ మేనామలేరి మేనామలేరి పిలిచారు తన షిట్టికి పిలిచారు తన.
[12.] యోడ్ మేనామలేరి మేనామలేరి పిలిచారు తన షిట్టికి పిలిచారు తన.
[13.] యోడ్ మేనామలేరి మేనామలేరి పిలిచారు తన షిట్టికి పిలిచారు తన.
[14.] యోడ్ మేనామలేరి మేనామలేరి పిలిచారు తన షిట్టికి పిలిచారు తన.
[15.] యోడ్ మేనామలేరి మేనామలేరి పిలిచారు తన షిట్టికి పిలిచారు తన.

Sixteenth section.

[1.] యోడ్ మేనామలేరి.
[2.] యోడ్ మేనామలేరి.
[4.] యోడ్ మేనామలేరి.
[5.] యోడ్ మేనామలేరి.
[6.] యోడ్ మేనామలేరి.
[7.] యోడ్ మేనామలేరి.
[8.] యోడ్ మేనామలేరి.
[9.] యోడ్ మేనామలేరి.
[10.] యోడ్ మేనామలేరి.
[11.] యోడ్ మేనామలేరి.
[12.] యోడ్ [ఎ] యోడ్ మేనామలేరి.
Sect. XVI.

[1.] "In the name of the most high, the holy, the merciful, the compassionate..."

[2.] "The dwelling place of the king of kings, the ruler of the universe..."

[3.] "The king has granted the land to his chief..."

[4.] "The lands are given to his chief..."

[5.] "The king has granted the land to his chief..."

[6.] "The lands are given to his chief..."

[7.] "The king has granted the land to his chief..."

[8.] "The lands are given to his chief..."

[9.] "The king has granted the land to his chief..."

[10.] "The lands are given to his chief..."

Eighth section.

[1.] "In the name of the most high, the holy, the merciful, the compassionate..."

[2.] "The dwelling place of the king of kings, the ruler of the universe..."

[3.] "The king has granted the land to his chief..."

[4.] "The lands are given to his chief..."

[5.] "The king has granted the land to his chief..."

[6.] "The lands are given to his chief..."

[7.] "The king has granted the land to his chief..."

[8.] "The lands are given to his chief..."

[9.] "The king has granted the land to his chief..."

[10.] "The lands are given to his chief..."

Nineteenth section.

[1.] "In the name of the most high, the holy, the merciful, the compassionate...

[2.] "The dwelling place of the king of kings, the ruler of the universe..."

[3.] "The king has granted the land to his chief..."

[4.] "The lands are given to his chief..."

[5.] "The king has granted the land to his chief..."

[6.] "The lands are given to his chief..."

[7.] "The king has granted the land to his chief..."

[8.] "The lands are given to his chief..."

[9.] "The king has granted the land to his chief..."

[10.] "The lands are given to his chief..."
INSCRIPTIONS ON THE CENTRAL SHRINE.

Twentieth section.

[1.] इतिहास विलासबलिन सुबंध
[2.] जयदुर्ग [पन्त] तीम बिन
[3.] वर्तमानकर वालबलिन
[4.] सेनाकार दिन रस दीन
[5.] धर्म संस्कृत [संस्कृत] संस्कुटसंस्कृत
[6.] नवं दसं दसं नवं नवं
[7.] अ विधानमिहान विधान
[8.] दक्षिण विधान दक्षिण
[9.] दक्षिण विधान दक्षिण
[10.] दक्षिण विधान दक्षिण
[11.] दक्षिण विधान दक्षिण
[12.] दक्षिण विधान दक्षिण
[13.] दक्षिण विधान दक्षिण
[14.] दक्षिण विधान दक्षिण
[15.] दक्षिण विधान दक्षिण

Twenty-first section.

[1.] उद्वेदायु भवं विलासबलिन विलासबलिन पुनः
[2.] उद्वेदायु भवं विलासबलिन विलासबलिन पुनः
[3.] उद्वेदायु भवं विलासबलिन विलासबलिन पुनः
[4.] उद्वेदायु भवं विलासबलिन विलासबलिन पुनः
[5.] उद्वेदायु भवं विलासबलिन विलासबलिन पुनः
[6.] उद्वेदायु भवं विलासबलिन विलासबलिन पुनः
[7.] उद्वेदायु भवं विलासबलिन विलासबलिन पुनः
[8.] उद्वेदायु भवं विलासबलिन विलासबलिन पुनः
[9.] उद्वेदायु भवं विलासबलिन विलासबलिन पुनः
[10.] उद्वेदायु भवं विलासबलिन विलासबलिन पुनः
[11.] उद्वेदायु भवं विलासबलिन विलासबलिन पुनः
[12.] उद्वेदायु भवं विलासबलिन विलासबलिन पुनः
[13.] उद्वेदायु भवं विलासबलिन विलासबलिन पुनः
[14.] उद्वेदायु भवं विलासबलिन विलासबलिन पुनः
[15.] उद्वेदायु भवं विलासबलिन विलासबलिन पुनः

Twenty-second section.

[1.] उद्वेदायु भवं विलासबलिन पुनः
[2.] उद्वेदायु भवं विलासबलिन पुनः
[3.] उद्वेदायु भवं विलासबलिन पुनः
[4.] उद्वेदायु भवं विलासबलिन पुनः
[5.] उद्वेदायु भवं विलासबलिन पुनः
[6.] उद्वेदायु भवं विलासबलिन पुनः
No. 3. INSCRIPTION OF RAJARAJA.

Twenty-third section.


Twenty-fourth section.


Twenty-fifth section.

INSCRIPTIONS ON THE CENTRAL SHRINE.

[3.] *a ev avara*[a] saridiṣṭaṃ bhaṇḍaṃ.

[4.] *daṅgaḥ autaṃvadānaṃ* vadāraṇāpayat.

[5.] *vaṇṇam phulabhanāyo* jīvaḥ

[6.] *āśūryaṃgūḍhaṃkāraḥ* dhāriḥ sanghāṃ.

[7.] *pāṇḍavaḥ || [a.e.] phalasthānānāṃ.

[8.] *suḥ vratā vaṃsātāvāśā* dhāraṇaṃ.

[9.] *bhūtā nātājanāthaṃ śīraṃ*.

[10.] *tathāgato sanghāṃ śīraṃ
dhāraṇaṃ*.

[11.] *kṣīṇaḥ bhūtājanāthaṃ
dhāraṇaṃ*.

[12.] *pāṇḍavaṃ dhāraṇaṃ
dhāraṇaṃ*.

[13.] *bhūtājānaṃ nātājanāthaṃ
dhāraṇaṃ*.

[14.] *sūtraḥ ajamānāṃ
dhāraṇaṃ*

[15.] *āśūryaṃgūḍhaṃkāraḥ samārtho
dhāraṇaṃ*.

Twenty-sixth section.

[1.] *bhūtā janā ṣānaṃ
dhāraṇaṃ*.


[3.] *phulabhanāyo* jīvaṃ.

[4.] *vaṇṇam phulabhanāyo* jīvaṃ.

[5.] *vaṇṇam phulabhanāyo* jīvaṃ.

[6.] *vaṇṇam phulabhanāyo* jīvaṃ.

[7.] *vaṇṇam phulabhanāyo* jīvaṃ.

[8.] *vaṇṇam phulabhanāyo* jīvaṃ.

[9.] *vaṇṇam phulabhanāyo* jīvaṃ.

[10.] *vaṇṇam phulabhanāyo* jīvaṃ.

Twenty-seventh section.

[1.] *bhūtā janā ṣānaṃ
dhāraṇaṃ*.

[2.] *bhūtājanāthaṃ
dhāraṇaṃ*.

[3.] *bhūtājanāthaṃ
dhāraṇaṃ*.

[4.] *bhūtājanāthaṃ
dhāraṇaṃ*.

[5.] *bhūtājanāthaṃ
dhāraṇaṃ*.

[6.] *bhūtājanāthaṃ
dhāraṇaṃ*.

[7.] *bhūtājanāthaṃ
dhāraṇaṃ*.

[8.] *bhūtājanāthaṃ
dhāraṇaṃ*.

[9.] *bhūtājanāthaṃ
dhāraṇaṃ*.

[10.] *bhūtājanāthaṃ
dhāraṇaṃ*.

[11.] *bhūtājanāthaṃ
dhāraṇaṃ*.

[12.] *bhūtājanāthaṃ
dhāraṇaṃ*.

[13.] *bhūtājanāthaṃ
dhāraṇaṃ*.

[14.] *bhūtājanāthaṃ
dhāraṇaṃ*.

[15.] *bhūtājanāthaṃ
dhāraṇaṃ*.
Twenty-eighth section.

[1.] புருஷோதயாத்தூதிக்
[2.] புருஷோதய குருவாகல்;
[3.] புருஷோதய புருஷோதயம்
[4.] பொழுதுபொழுதுபொழுது
[5.] பொழுதுபொழுதுபொழுது
[6.] பொழுதுபொழுதுபொழுது
[7.] பொழுதுபொழுதுபொழுது
[8.] பொழுதுபொழுதுபொழுது
[9.] பொழுதுபொழுதுபொழுது
[10.] பொழுதுபொழுதுபொழுது
[11.] பொழுதுபொழுதுபொழுது
[12.] பொழுதுபொழுதுபொழுது
[13.] பொழுதுபொழுதுபொழுது
[14.] பொழுதுபொழுதுпொழுது
[15.] பொழுதுபொழுதுпொழுது

Twenty-ninth section.

[1.] பொழுதுபொழுதுபொழுது
[2.] பொழுதுபொழுதுபொழுது
[3.] பொழுதுபொழுதுпொழுது
[4.] பொழுதுпொழுதுпொழுது
[5.] குருவாகல்
[6.] குருவாகல்
[7.] குருவாகல்
[8.] குருவாகல்
[9.] குருவாகல்
[10.] குருவாகல்
[11.] குருவாகல்
[12.] குருவாகல்
[13.] குருவாகல்
[14.] குருவாகல்
[15.] குருவாகல்

Thirty-seventh section.

[1.] குருவாகல்
[2.] குருவாகல்
[3.] குருவாகல்
[4.] குருவாகல்
[5.] குருவாகல்
[6.] குருவாகல்
[7.] குருவாகல்
[8.] குருவாகல்
[9.] குருவாகல்
[10.] குருவாகல்
[11.] குருவாகல்
[12.] குருவாகல்
INSCRIPTIONS ON THE CENTRAL SHRINE.

Thirty-first section.

[1.] 32
[37x588]£13.3
[10.]
[11.]
[12.]
[13.]
[14.]
[15.]

Thirty-second section.

[1.] 32
[37x588]£14.3
[10.]
[11.]
[12.]
[13.]
[14.]
[15.]

Thirty-third section.

[1.] 32
[37x588]£15.3
[10.]
[11.]
[12.]
[13.]
[14.
[15.]

1 Read இரண்டு.
No. 3. INSCRIPTION OF RAJARAJA.

Thirty-fourth section.

[1.]  disagreed... write.
[2.]  partes... death
[3.]  politician
[4.]  fight... never
[5.]  journeys... birth
[6.]  people... death
[7.]  friend... home
[8.]  for... birth
[9.]  part.
[10.]  from... death
[11.]  law... death
[12.]  through... death
[13.]  time... death
[14.]  king... death
[15.]  time... death

Thirty-fifth section.

[1.]  disagreement... write.
[2.]  parts... death
[3.]  politician
[4.]  fight... never
[5.]  journeys... birth
[6.]  people... death
[7.]  friend... home
[8.]  for... birth
[9.]  part.
[10.]  from... death
[11.]  law... death
[12.]  through... death
[13.]  time... death
[14.]  king... death
[15.]  time... death

Thirty-sixth section.

[1.]  make... make
[2.]  came... write
[3.]  time... death
INSCRIPTIONS ON THE CENTRAL SHRINE.

Thirty-seventh section.

[1.] [2.]
[3.] [4.] [5.]
[6.] [7.]
[8.] [9.] [10.]
[11.]

Thirty-eighth section.

[1.] [2.]
[3.] [4.] [5.]
[6.] [7.] [8.] [9.]
[14.] [15.]
No. 3. INSCRIPTION OF RAJARAJA.

TRANSLATION.

1. Hail! Prosperity! The sacred ornaments (ākharāvāna) of jewells (ratna) of the first quality, made (partly) of gold and jewels of the first quality, which had accumulated in the treasury (bhandāra) of the lord of the Śrī-Rājarājēśvara (temple),—excluding those which were exhibited (to the public ?) at the treasury of the lord of the Śrī-Rājarājēśvara (temple),—and (partly) of jewels, which the lord Śrī-Rājarājadēva had been pleased to give (to the temple) until the twenty-ninth year (of the reign) of Kō-Rājakēśara-Vaṃśa, alias Śrī-Rājarājadēva, who,—while (his) heart rejoiced, that, like the goddess of fortune, the goddess of the great earth had become his wife,—in his life of growing strength, during which, having been pleased to cut the vessel (in) the hall (of) Kāndalūr, he conquered by his army, which was victorious in great battles, Vēṅgai-nādu, Gaṅga-pādi, Tadīgai-pādi, Nulamba-pādi, Kudamalai-nādu, Kollam, Kalingam, Iraṇ.-maṇḍalam, (the conquest of which) made (him) famous (in) the eight directions, and the seven and a half lakṣhas of Iraṭṭa-pādi,—deprived the Śerīyas of their splendour, while (he) was respondent (to such a degree) that (he) was worthy to be worshipped everywhere,—were weighed by the jewel weight (kāsua-kal) called (after) Dakshina-Mēru-Viśaṅka,1 excluding the threads (karaṇu) and the frames (ṣaṭam), (but) including the lac (arakku) and the pitiṣu, (and) were engraved on stone on the sacred shrine (śrī-timāṇa) of the lord,—excluding those which had been engraved on stone on the jagatappadat and on the upapthattu-kapoleppadai2 of the temple (kṣīli) of Chandeśvara,—(as follows):—

2. One sacred girdle (tirappattīgar), made of gold taken from the treasury of the lord, (and containing) ten karāṇu and three quarters, three maṇḍiḍi and (one) kuṇgi of gold, which was a quarter inferior in fineness to (the gold standard called) dandavāni. The lac weighed eight karāṇu and seven maṇḍiḍi. The pitiṣu weighed three quarters (of a karāṇu). Fifteen crystals (palingu), set into (it), weighed (one) karāṇu. Three potti weighed three maṇḍiḍi. One thousand five hundred and twelve strung pearls (muttu) of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Rājarājadēva had poured out as flowers at the sacred feet (śrī-pādapushpa) and with which he had worshipped the feet of the god, (viz.) round pearls (ṣatam), roundish pearls (aṇuṣatam), polished pearls (oppu-muttu), small pearls (kuru-muttu), nibolam, paṭṭam, ambumudu, crude pearls (karaṇu), twin pearls (ṭrāṭṭai), appattu and tikkattu, weighed forty-one karāṇu and seven maṇḍiḍi. Twenty-four strung corals (pavaram), (taken) from the corals in the treasury, weighed three quarters (of a karāṇu), three maṇḍiḍi and (one) kuṇgi. Altogether, (the girdle) weighed sixty-three karāṇu and nine maṇḍiḍi, corresponding to a value of ninety kāṣu.

3. One sacred girdle, made of gold taken from the treasury, (and containing) ten karāṇu and three quarters and four maṇḍiḍi of gold, which was a quarter inferior in fineness to the dandavāni. The lac weighed eight karāṇu and seven maṇḍiḍi. The pitiṣu weighed three quarters (of a karāṇu). Fifteen crystals, set into (it), weighed three quarters (of a karāṇu), four maṇḍiḍi and (one) kuṇgi. Three potti weighed three maṇḍiḍi. One thousand five hundred and two strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Rājarājadēva had poured out as flowers at the

1 This standard weight for jewels was distinct from that for gold, which was called after Ādavallāka, another name of the god Dakshina-Mēru-Viśaṅka; see page 2, above. In paragraph 1 of Nos. 6 to 8, both weights are mentioned together.

2 Those two terms probably mean 'the upper tier' and 'the lower tier' and refer to an inscription published below, which is engraved on the upper and lower border-tiers of the Chandeśvara shrine.
sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbolam, payijjam, ambumudu, crude pearls, twin pearls, appatti and sukcuttu, weighed forty-one karajju and nine mañjädi. Twenty-four strung corals, (taken) from the corals in the treasury, weighed three quarters of a karajju, three mañjädi and (one) kuñji. Altogether, (the girdle) weighed sixty-three karajju and a half and (one) mañjädi, corresponding to a value of ninety käsu.

4. One sacred girdle, made of gold taken from the treasury, (and containing) ten karajju and three quarters and four mañjädi of gold, which was a quarter inferior in fineness to the danlavini. The lac weighed nine karajju, three mañjädi and (one) kuñji. The püju weighed half a karajju, three mañjädi and (one) kuñji. Three potti weighed three mañjädi. Fifteen crystals, set into (it), weighed (one) karajju, (one) mañjädi and (one) kuñji. One thousand six hundred and fifty-three strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Rājarājadēva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbolam, payijjam, ambumudu, crude pearls, twin pearls, appatti and sukcuttu, weighed forty-two karajju and a half, (one) mañjädi and nine tenths. Twenty-four strung corals, (taken) from the corals in the treasury, weighed three quarters of a karajju and three mañjädi and six tenths. Altogether, (the girdle) weighed sixty-five karajju and a half and (one) mañjädi, corresponding to a value of ninety-five käsu.

5. One sacred girdle, made of gold taken from the treasury of the lord, (and containing) ten karajju and three quarters, (one) mañjädi and (one) kuñji of gold, which was a quarter inferior in fineness to the danlavini. The lac weighed eight karajju and a half, three mañjädi and (one) kuñji. The püju weighed three quarters of a karajju and two mañjädi. Fifteen crystals, set into (it), weighed (one) karajju, three mañjädi and (one) kuñji. Three potti weighed three mañjädi. One thousand six hundred and fifteen strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Rājarājadēva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbolam, payijjam, ambumudu, crude pearls, twin pearls, appatti and sukcuttu, weighed forty-two karajju and a half and four mañjädi. Twenty-four strung corals, (taken) from the corals, for which the treasurers of the chief jewels (mūlā-ratna-bhunddrattar) supplied the funds (mūla) from the gold (mūda), which (the king) had seized after conquering the Chēra king and the Pāṇḍyas, weighed three quarters of a karajju, two mañjädi and (one) kuñji. Altogether, (the girdle) weighed sixty-five karajju and a quarter, corresponding to a value of ninety käsu.

6. One sacred girdle, made of gold taken from the treasury of the lord, (and containing) ten karajju and three quarters and three mañjädi of gold, which was a quarter inferior in fineness to the danlavini. The lac weighed eight karajju and six mañjädi. The püju weighed three quarters of a karajju and (one) mañjädi. Fifteen crystals, set into (it), weighed (one) karajju and a quarter and (one) kuñji. Three potti weighed two mañjädi. One thousand five hundred and ninety-nine strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Rājarājadēva had poured

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1 From a calculation of the total in this and several other paragraphs (24 to 31) of the inscription, it follows that the term ox, as a fraction of a mañjädi, means 'a tenth,' and not, as it is commonly used in Tamil, 'a twentieth.'
out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbolam, payittam, ambumudu, crude pearls, twin pearls,pparditi and sakkattu, weighed forty karaiju and a half and two mañjādi. Twenty-four strung corals, (taken) from the corals, for which the treasurers of the chief jewels supplied the funds from the gold, which (the king) had seized after conquering the Chēra king and the Pāndyas, weighed (one) karaiju and six mañjādi. Altogether, (the girdle) weighed sixty-three karaiju and a quarter and (one)kuŋri, corresponding to a value of ninety kāśa.

7. One pearl bracelet (muṭṭa-valaiyil), made of gold taken from the treasury of the lord, (and containing) five karaiju, nine mañjādi and (one) kuṇri of gold. In this, three hundred and fifty-nine strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Rājarājādeva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbolam, payittam, ambumudu, crude pearls, twin pearls, ppparditi and sakkattu, weighed ten karaiju, (one) mañjādi and (one) kuṇri. Altogether, (the bracelet) weighed fifteen karaiju and a half and (one) mañjādi, corresponding to a value of twenty-five kāśa.

8. One pearl bracelet, made of gold taken from the treasury, (and containing) six karaiju and (one) mañjādi of gold. Three hundred and sixty-eight strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Rājarājādeva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbolam, payittam, ambumudu, crude pearls, twin pearls, ppparditi and sakkattu, weighed ten karaiju. Altogether, (the bracelet) weighed sixteen karaiju and (one) mañjādi, corresponding to a value of twenty-seven kāśa.

9. One pearl bracelet, made of gold taken from the treasury, (and containing) six karaiju and (one) mañjādi of gold. Four hundred and one strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Rājarājādeva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbolam, payittam, ambumudu, crude pearls, twin pearls, ppparditi and sakkattu, weighed ten karaiju, six mañjādi and (one) kuṇri. Altogether, (the bracelet) weighed sixteen karaiju, seven mañjādi and (one) kuṇri, corresponding to a value of thirty kāśa.

10. One pearl bracelet, made of gold taken from the treasury, (and containing) five karaiju and two mañjādi of gold. Three hundred and thirty-seven strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Rājarājādeva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbolam, payittam, ambumudu, crude pearls, twin pearls, ppparditi and sakkattu, weighed nine karaiju and a quarter. Altogether, (the bracelet) weighed fourteen karaiju and seven mañjādi, corresponding to a value of twenty-four kāśa.

11. One pearl bracelet, made of gold taken from the treasury, (and containing) five karaiju and eight mañjādi of gold. Three hundred and fifty-two strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Rājarājādeva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small
pearls, nimbolam, pagittam, ambumudu, rude pearls, twin pearls, sappatti and sakkattu, weighed nine karaţi and a half, three mahžidi and (one) kurgi. Altogether, (the bracelet) weighed fifteen karaţi, (one) mahžidi and (one) kurgi, corresponding to a value of twenty-five kāsū.

12. One pearl bracelet, made of gold taken from the treasury, (and containing) five karaţi and eight mahžidi of gold. Three hundred and fifty-one strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Rājarājadēva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbolam, pagittam, ambumudu, rude pearls, twin pearls, sappatti and sakkattu, weighed eight karaţi and three quarters, (one) mahžidi and (one) kurgi. Altogether, (the bracelet) weighed fifteen karaţi and three quarters, (one) mahžidi and (one) kurgi, corresponding to a value of twenty-four kāsū.

13. One pearl bracelet, made of gold taken from the treasury, (and containing) five karaţi and eight mahžidi of gold. Three hundred and sixty-nine strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Rājarājadēva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbolam, pagittam, ambumudu, rude pearls, twin pearls, sappatti and sakkattu, weighed ten karaţi, eight mahžidi and (one) kurgi. Altogether, (the bracelet) weighed fifteen karaţi and three quarters, (one) mahžidi and (one) kurgi, corresponding to a value of twenty-five kāsū.

14. One pearl bracelet, made of gold taken from the treasury, (and containing) five karaţi and a half and four mahžidi of gold. Three hundred and eighty-nine strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Rājarājadēva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbolam, pagittam, ambumudu, rude pearls, twin pearls, sappatti and sakkattu, weighed ten karaţi and a half, two mahžidi and (one) kurgi. Altogether, (the bracelet) weighed sixteen karaţi, six mahžidi and (one) kurgi, corresponding to a value of twenty-six kāsū.

15. One pearl bracelet, made of gold taken from the treasury, (and containing) five karaţi, seven mahžidi and (one) kurgi of gold. Three hundred and seventy-five strung pearls of brilliant water and of red water, (taken) [from the pearls] of the second quality, which the lord Śrī-Rājarājadēva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbolam, pagittam, ambumudu, crude pearls, twin pearls, sappatti and sakkattu, weighed ten karaţi and eight mahžidi. Altogether, (the bracelet) weighed fifteen karaţi and three quarters and (one) kurgi, corresponding to a value of twenty-six kāsū.

16. One pearl bracelet, made of gold taken from the treasury, (and containing) five karaţi, two mahžidi and (one) kurgi of gold. Three hundred and forty-nine strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Rājarājadēva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbolam, pagittam, ambumudu, crude pearls, twin pearls, sappatti and sakkattu, weighed nine karaţi and six mahžidi. Altogether, (the bracelet) weighed fourteen karaţi, eight mahžidi and (one) kurgi, corresponding to a value of twenty-four kāsū.
17. One pearl bracelet, made of gold taken from the treasury, (and containing) five karaUju, two mañjadi and (one) kuģiri of gold. Three hundred and fifty strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Rājarājadēvā had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbolam, pagillum, ambumuda, crude pearls, twin pearls, tappatti and sakkaUju, weighed nine karaUju, seven mañjadi and (one) kuģiri. Altogether, (the bracelet) weighed fourteen karaUju and a half, corresponding to a value of twenty-four kāśu.

18. One pearl bracelet, made of gold taken from the treasury, (and containing) five karaUju, two mañjadi and (one) kuģiri of gold. Three hundred and thirty-eight strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Rājarājadēvā had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbolam, pagillum, ambumuda, crude pearls, twin pearls, tappatti and sakkaUju, weighed nine karaUju and three mañjadi. Altogether, (the bracelet) weighed fourteen karaUju and a quarter and (one) kuģiri, corresponding to a value of twenty-four kāśu.

19. One pearl bracelet, made of gold taken from the treasury, (and containing) five karaUju and six mañjadi of gold. Three hundred and sixty-one strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Rājarājadēvā had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbolam, pagillum, ambumuda, crude pearls, twin pearls, tappatti and sakkaUju, weighed nine karaUju and three quarters and (one) mañjadi. Altogether, (the bracelet) weighed fifteen karaUju and two mañjadi, corresponding to a value of twenty-five kāśu.

20. One pearl bracelet, made of gold taken from the treasury, (and containing) five karaUju and three quarters and (one) kuģiri of gold. [Three] hundred and sixty-four strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Rājarājadēvā had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbolam, pagillum, ambumuda, crude pearls, twin pearls, tappatti and sakkaUju, weighed nine karaUju and a half and (one) mañjadi. Altogether, (the bracelet) weighed fifteen karaUju, six mañjadi and (one) kuģiri, corresponding to a value of twenty-six kāśu.

21. One pearl bracelet, made of gold taken from the treasury, (and containing) five karaUju and a half and two mañjadi of gold. Three hundred and fifty-three strung pearls of brilliant water and red water, (taken) from the pearls of the second quality, which the lord Śrī-Rājarājadēvā had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbolam, pagillum, ambumuda, crude pearls, twin pearls, tappatti and sakkaUju, weighed nine karaUju and a half and two mañjadi. Altogether, (the bracelet) weighed fifteen karaUju and four mañjadi, corresponding to a value of twenty-five kāśu.

22. One pearl bracelet, made of gold taken from the treasury, (and containing) five karaUju and a quarter of gold. Three hundred and fifty-four strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Rājarājadēvā had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbolam, pagillum, ambumuda, crude pearls, twin pearls, tappatti and sakkaUju,
weighed nine karṇāṁj and a half and (one) mañjāḍī. Altogether, (the bracelet) weighed fourteen karṇāṁj and three quarters and (one) mañjāḍī, corresponding to a value of twenty-four kāśu.

23. One sacred crown (śrī-ṇuṭi), made of gold taken from the treasury of the lord, (and containing) thirty-eight karṇāṁj and three quarters, four mañjāḍī and (one) kuṭrī of gold. One hundred and twenty-four crystals (pālaṁu), set into (it), weighed (one) karṇāṁj, nine mañjāḍī and (one) kuṭrī. Seventy-one diamond crystals (paḷikkar-vayiram) weighed three mañjāḍī and (one) kuṭrī. Thirty-two potti weighed seven mañjāḍī and (one) kuṭrī. The pīṇu weighed (one) karṇāṁj and a half. Three hundred and thirty-four strung pearls of brilliant water and of red water, (taken) from the pearls, which the lord Śrī-Ṛājārājēva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, paṭīṭam, nimbolam, ambamudu, crude pearls, twin pearls, ṣappatti and ṣakkattu, weighed seven karṇāṁj. Altogether, (the crown) weighed forty-nine karṇāṁj and a half, corresponding to a value of eighty-six kāśu.

24. One sacred garland (fīrū-maḷai), made of gold taken from the treasury of the lord, (and containing) seven karṇāṁj and a half, (one) mañjāḍī and two tenths of gold. The pīṇu weighed six mañjāḍī and (one) kuṭrī. Thirty-two diamond crystals weighed (one) mañjāḍī. Seventy-one crystals weighed half a karṇāṁj and (one) mañjāḍī. Three potti weighed three tenths of (a mañjāḍī). Forty-five strung pearls of brilliant water and of red water, (taken) from the pearls, which the lord Śrī-Ṛājārājēva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, paṭīṭam, nimbolam, ambamudu, crude pearls, twin pearls, ṣappatti and ṣakkattu, weighed three quarters (of a karṇāṁj), (one) mañjāḍī and (one) kuṭrī. Altogether, (the garland) weighed nine karṇāṁj, six mañjāḍī and (one) kuṭrī, corresponding to a value of eighteen kāśu.

25. One sacred pearl ornament (śrī-ṭhanda), made of gold taken from the treasury of the lord, (and containing) five karṇāṁj and three quarters, three mañjāḍī and one tenth of gold. The lac in (it) weighed half a karṇāṁj, three mañjāḍī and (one) kuṭrī. The pīṇu weighed a quarter (karṇāṁj). Eighteen crystals, set into (it), weighed four mañjāḍī and four tenths. Six diamond crystals weighed (one) kuṭrī. Thirteen potti weighed two mañjāḍī and (one) kuṭrī. Nine hundred and eighty-one strung pearls of brilliant water and of red water, (taken) from the pearls, which the lord Śrī-Ṛājārājēva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbolam, paṭīṭam, ambamudu, crude pearls, twin pearls, ṣappatti and ṣakkattu, weighed thirty-three karṇāṁj and three quarters, four mañjāḍī and (one) kuṭrī. Altogether, (the pearl ornament) weighed forty-one karṇāṁj, three mañjāḍī and (one) kuṭrī, corresponding to a value of fifty-five kāśu.

26. One sacred pearl ornament, made of gold taken from the treasury of the lord, (and containing) six karṇāṁj and nine tenths (of a mañjāḍī) of gold. The lac in (it) weighed three quarters (of a karṇāṁj) and (one) mañjāḍī and one tenth. The pīṇu weighed a quarter (karṇāṁj) and two tenths (of a mañjāḍī). Eighteen crystals, set into (it), weighed four mañjāḍī and (one) kuṭrī. Six diamond crystals weighed (one) kuṭrī. Thirteen potti weighed two mañjāḍī

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1 Compare Ṛṣyānū, Ṛṣyānū, Ṛṣyānū and Ṛṣyānū in Bohtlingk and Roth's Sanskrit-Worderbuch.
and eight tenths. [Seven] hundred and fifty-nine strung pearls of brilliant water and of red water, (taken) from the pearls, which the lord Śrī-Rājarājadeva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbo-lam, payi-śām, ambamudu, crude pearls, twin pearls, ṣappattī and sakkattu, weighed twenty-six karalju and a half and four mañjādi. Altogether, (the pearl ornament) weighed thirty-four karalju and four mañjādi, corresponding to a value of forty-five kāsu.

27. One sacred pearl ornament, made of gold taken from the treasury of the lord, (and containing) six karalju and seven mañjādi of gold. The lac in (ii) weighed three quarters (of a karalju) and two mañjādi. The piṅju weighed a quarter (karalju). Eighteen crystals, set into (ii), weighed four mañjādi and four tenths. Six diamond crystals weighed six tenths (of a mañjādi). Thirteen potti weighed two mañjādi and (one) kuṇ. Nine hundred and ninety-eight strung pearls of brilliant water and of red water, (taken) from the pearls, which the lord Śrī-Rājarājadeva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbo-lam, payi-śām, ambamudu, crude pearls, twin pearls, ṣappattī and sakkattu, weighed thirty-five karalju and (one) kuṇ. Altogether, (the pearl ornament) weighed forty-two karalju and three quarters and two mañjādi, corresponding to a value of fifty-six kāsu.

28. One sacred pearl ornament, made of gold taken from the treasury of the lord, (and containing) six karalju, nine mañjādi and (one) kuṇ of gold. The lac in (ii) weighed three quarters (of a karalju), (one) mañjādi and (one) kuṇ. The piṅju weighed a quarter (karalju). Eighteen crystals, set into (ii), weighed four mañjādi and one tenth. Six diamond crystals weighed (one) kuṇ. Thirteen potti weighed three mañjādi and one tenth. Eight hundred and forty-six strung pearls of brilliant water and of red water, (taken) from the pearls, which the lord Śrī-Rājarājadeva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbo-lam, payi-śām, ambamudu, crude pearls, twin pearls, ṣappattī and sakkattu, weighed thirty karalju. Altogether, (the pearl ornament) weighed thirty-seven karalju and three quarters, three mañjādi and seven tenths, corresponding to a value of fifty kāsu.

29. One sacred pearl ornament, made of gold taken from the treasury of the lord, (and containing) (one) karalju and two mañjādi, six tenths and one twentieth of gold. The piṅju weighed one tenth (of a mañjādi). Two crystals, set into (i), weighed two tenths (of a mañjādi). Two hundred and sixty strung pearls, (taken) from the pearls, which the lord Śrī-Rājarājadeva had given (to the temple), (viz.) round pearls, roundish pearls, polished pearls and small pearls, weighed two karalju and five tenths (of a mañjādi) and one twentieth. Altogether, (the pearl ornament) weighed three karalju, three mañjādi and (one) kuṇ, corresponding to a value of three kāsu.

30. One sacred girdle (tiṟuppattīgai), made of gold taken from the treasury of the lord, (and containing) two karalju and three mañjādi and three tenths of gold. The piṅju weighed three tenths (of a mañjādi). Six crystals weighed seven tenths (of a mañjādi). Two hundred and seventy-seven strung pearls and pearls seven on (liippu-muttu), (taken) from the pearls, which the lord Śrī-Rājarājadeva had given (to the temple), (viz.) round pearls, roundish pearls, polished pearls, small pearls and pearls in clusters (piṅju-muttu), weighed two karalju and nine mañjādi and two tenths. Altogether, (the girdle) weighed four karalju and a half, three mañjādi and (one) kuṇ, corresponding to a value of five kāsu.

31. One sacred outer (i.e., upper?) parasol (tiṟupputokkudai), made of gold taken from the treasury of the lord, (and containing) seventy-one karalju and a quarter and one tenth
INSCRIPTIONS ON THE CENTRAL SHRINE.

(of a mañjñḍi) of gold. Eighty-one crystals, set into (it), weighed two karaṇḍu. Sixteen diamond crystals weighed nine tenths (of a mañjñḍi). The pīṭhu weighed two karaṇḍu, eight mañjñḍi and (one) kgra. One thousand three hundred and seventy-two strung pearls, (taken) from the pearls, which the lord Śrī Rājarājadēva had given (to the temple), (viz.) round pearls, roundish pearls, polished pearls, small pearls, (pearls) with rubbed surface (tīl) and old pearls, weighed twenty-three karaṇḍu and a half, four mañjñḍi and (one) kgra. Altogether, (the parasol) weighed ninety-nine karaṇḍu and nine mañjñḍi, corresponding to a value of one hundred and sixty kāsā.

No. 4. ON THE SOUTH WALL, SECOND TIER.

The preserved part of this inscription comprises eight sections of nine lines each. The end of each line of the third section, the commencement of each line of the fourth section, and the whole of any other section, which may have intervened between the third and fourth, are covered by a flight of steps, which was constructed at a period subsequent to that, during which the inscription had been incised.

The inscription specifies the revenue in paddy and the revenue in gold and in money (kāsā), which a number of villages had to pay to the stone-temple, called Rājarājēvara, which Rājarājadēva had caused to be built at Tāhāvār.¹ The villages were situated both in the Chōla country and in other countries and had been assigned to the temple by Rājarājadēva until the 29th year of his reign. The extent of the land, which the king had given to the temple in each of the villages, is recorded in great detail by a land measure, the name of which is not stated, and by fractions of it. The paddy due to the temple had to be measured by 'the marakkāl' called (after) Ādvālla,² i.e., by a corn measure which was preserved at the shrine of the god Ādvālla;³ and this marakkāl was 'equal to a rājakēsvāra.'⁴ This term was evidently derived from Rājakēśvarin, the surname of the reigning king Rājarāja and of other Chōla kings,⁵ and must be taken as the real name of the royal standard measure,⁶ a copy of which was preserved at the temple. The only case, in which the revenue had to be paid in gold, occurs in paragraph 13. No instance of payment in money (kāsā) occurs in the preserved part of the inscription.

TEXT.

First section.

[1] ||||
[2] ||||
[3] ||||

¹ Compare the introductory remarks to No. 1.
² The marakkāl is a corn measure, equal to one twelfth ālēmu; see p. 48, note 5.
³ See page 2, above.
⁵ Compare paramētsirija-hadina, 'a royal yard,' in a Chōla inscriptions of Suvarṇāṭi 493 ; Epigraphia Indica, p. 156.
No. 4. INSCRIPTION OF RAJARAJA.

[4.] 43

[5.] 43

[6.] 43

[7.] 43

[8.] 43

[9.] 43

Second section.

[1.] 43

[2.] 43

[3.] 43

[4.] 43

[5.] 43

[6.] 43

[7.] 43

[8.] 43

[9.] 43

Third section.

[1.] 43

[2.] 43

[3.] 43

[4.] 43
INSCRIPTIONS ON THE CENTRAL SHRINE.


[6.] ............................................................. [6*] 

[7.] ............................................................. [7*] 

[8.] ............................................................. [8*] 

[9.] ............................................................. [9*] 

Fourth section.

[1.] ............................................................. [1*] 

[2.] ............................................................. [2*] 

[3.] ............................................................. [3*] 

[4.] ............................................................. [4*] 

[5.] ............................................................. [5*] 

[6.] ............................................................. [6*] 

[7.] ............................................................. [7*] 

[8.] ............................................................. [8*] 

[9.] ............................................................. [9*]
No. 4. INSCRIPTION OF BAJARAJA.

Fifth section.

[1.] மறுமலர்களவு பரவலாட்சுகளுக்காக விடுத்த கொடுஞ்சைப் பரவலாட்சிகளுக்கு உபயோகமிக்கப் பெறப்பெற வேண்டும்.

[2.] அந்த கொடுஞ்சையில் பரவலாட்சு நிலையில் இருந்து வேறு கொடுஞ்சையில் பரவலாட்சிகளுக்கு உபயோகமிக்கப் பெறப்பெற வேண்டும்.

[3.] இந்த வேண்டும் மூலம் அங்காதையே பரவலாட்சுகளின் முன்னணிகளுக்கு உபயோகத்தில் இருக்கவேண்டும்.

[4.] வேறு வகையில் பரவலாட்சிகள் தோன்றி விளக்கம் கொண்டு கொடுஞ்சையில் உபயோகத்தில் இருக்கவேண்டும்.

[5.] அந்த வகையில் கொடுஞ்சையில் பரவலாட்சுகளின் முன்னணிகளும் இருக்கவேண்டும்.

[6.] மறுமலர்களவுக்கு விடப்பட்ட பரவலாட்சுகளுக்கு இருக்கவேண்டும்.

[7.] உயர்வாலன வேலைப்பொருள் வேலையில் இருந்து கொடுஞ்சையில் பரவலாட்சுகளின் முன்னணிகளும் இருக்கவேண்டும்.

[8.] இந்த வகை வேலைவு வேலைப்பொருள் வேலையில் இருந்து கொடுஞ்சையில் பரவலாட்சுகளின் முன்னணிகளும் இருக்கவேண்டும்.

Sixth section.

[1.] வேலைவு வேலைப்பொருள் முன்னணிகளின் வேலையில் இருந்து கொடுஞ்சையில் பரவலாட்சுகளுக்கு உபயோகமிக்கப் பெறப்பெற வேண்டும்.

[2.] கொடுஞ்சையில் பரவலாட்சு நிலையில் இருந்து வேறு கொடுஞ்சையில் பரவலாட்சிகளுக்கு உபயோகமிக்கப் பெறப்பெற வேண்டும்.

1 Read read.

Read read.
INSCRIPTIONS ON THE CENTRAL SHRINE.

[3.] [...] Ajlk...[...].

[4.] [...]

[5.] [...]

[6.] [...]

[7.] [...]

[8.] [...]

[9.] [...]

Seventh section.

[1.] [...]

[2.] [...]

[3.] [...]

[4.] [...]

[5.] [...]

[6.] [...]

[7.] [...]

[8.] [...]

[9.] [...]

Eighth section.

[1.] [...] Ajlk...[...].
No. 4. INSCRIPTION OF RAJARAJA.

[2] It was engraved on stone, as orally settled, the revenue (kāvākkādā) in paddy,—which has to be measured by the marakkōdi called (after) Ādavallā, which is equal to a rajakēvari,—and the gold and the money (kēdu), which have to be paid from the land paying taxes; and (there was also engraved on stone) the land free from taxes,—including the village-site (ūr-mattam), the sacred temples (śri-kōpi), the ponds (kuḷam), the channels (ātēkkōdi) passing through (the villages), the Pagaichētri, the Kambudāti and the burning-ground (muktām),—in the villages, which the lord Śrī-Rajarajadēva had given in the Chāḷa country (Śēra-mandalam) and in other countries as divine-gifts (devarāha) for the expenses (nibandham) required by the supreme lord (paramadānīs) of the sacred stone-temple (nirakkērrīl), called Śrī-Rajarējadēva,—which the lord Śrī-Rajarajadēva had caused to be built (at) Taṉjavūr,—until the twenty-ninth year (of the reign) of Kō-Rajakēssavāman, alias Śrī-Rajarajadēva, who,—while (his) heart rejoined, that, like the goddess of fortune, the goddess of the great earth had become his wife,—in his life of growing strength, during which, having been pleased to cut the vessel (in) the hall (at) Kāndaṭūr, he conquered by his army, which was victorious in

Translation.

1. Ha! Prosperity! There was engraved on stone, as orally settled, the revenue (kāvākkādā) in paddy,—which has to be measured by the marakkēdi called (after) Ādavallā, which is equal to a rajakēvari,—and the gold and the money (kēdu), which have to be paid from the land paying taxes; and (there was also engraved on stone) the land free from taxes,—including the village-site (ūr-mattam), the sacred temples (śri-kōpi), the ponds (kuḷam), the channels (ātēkkēdi) passing through (the villages), the Pagaichētri, the Kambudāti and the burning-ground (muktām),—in the villages, which the lord Śrī-Rajarajadēva had given in the Chāḷa country (Śēra-mandalam) and in other countries as divine-gifts (devarāha) for the expenses (nibandham) required by the supreme lord (paramadānīs) of the sacred stone-temple (nirakkērrīl), called Śrī-Rajarējadēva,—which the lord Śrī-Rajarajadēva had caused to be built (at) Taṉjavūr,—until the twenty-ninth year (of the reign) of Kō-Rajakēssavāman, alias Śrī-Rajarajadēva, who,—while (his) heart rejoined, that, like the goddess of fortune, the goddess of the great earth had become his wife,—in his life of growing strength, during which, having been pleased to cut the vessel (in) the hall (at) Kāndaṭūr, he conquered by his army, which was victorious in

1 I.e., the quarter in which the Pagaichēs live.
2 Kambūḍāṭā seems to stand for Kambūḍāṭa. The Kambūḍāṭas or artisans include stone-masons, carpenters, blacksmiths, goldsmiths and coopersmiths.
3 See the translation of No. 6, paragraph 1, note.
great battles, Vêngai-nâdu, Ganga-pâdi, Tadigai-pâdi, Nuâlamba-pâdi, Kudumalai-nâdu, Kollam, Kalingam, Íra-maâdânam, (which was the country) of the Sîngâlas who possessed rough strength, the seven and a half lakîhas of Iraja-pâdi, and twelve thousand ancient islands of the sea,—deprived the Sôrîyas of their splendour, while (he) was resplendent (to such a degree) that (he) was worthy to be worshipped everywhere:—

2. (The village of) Pâlaiyûr in Ínagaâdu, (a subdivision) of Têq-Kâduvây,1 ahas Arumoridêva-valanâdu, (contains), according to measurement, one hundred and thirty-four (measures of) land and eight twentieths; \( \frac{7}{4} \) of three quarters, three forties, and one fourtieth, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \( \frac{7}{12} \) of \( \frac{7}{2} \) of one hundred and twenty-five (measures of) land paying taxes, seven twentieths, one fortieth and one three-hundred-and-twentieth; \( \frac{1}{12} \) of eight twentieths, one fortieth, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \( \frac{7}{10} \) of one quarter, consisting of the village-site, the ponds, the Kâunuânatâri, the Paraichchêri, the burning-ground, and the channels which pass through the land of this village. (There remain) one hundred and twenty-five (measures of) land free from taxes, one eighth, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \( \frac{7}{2} \) of one half, consisting of the village-site, the ponds, the sacred temple, the temple of Aiyâu, the temple of Pidâri, the ponds in paddy-fields (karuâgi), and the site of the Paraichchêri. (There remain) one hundred and seven (measures of) land paying taxes, one half, two twentieths and one eightheenth; \( \frac{7}{12} \) of three quarters and one eighth; and \( \frac{7}{10} \) of one half and two twentieths. The revenue paid as tax is twelve thousand five hundred and thirty kalâm, two tânî, (one) kurant and one nári of paddy, which has to be measured by the marakkâd called (after) Ádvârîya, which is equal to a râjâkâdâri.

3. (The village of) Árappâr in the same nâdu (contains), according to measurement, one hundred and eleven (measures of) land, six twentieths, one fortieth and one hundred-and-sixtieth; \( \frac{7}{4} \) of three quarters and one eighth; and \( \frac{7}{2} \) of one half and two twentieths, including the níguâlam, (the land) enjoyed by the physician (maruttâvappuru), and the Jaina temple. There have to be deducted three (measures of) land free from taxes, one half, four twentieths, one eightheenth and one hundred-and-sixtieth,—(consisting of) the village-site, the ponds, the sacred temple, the temple of Aiyâu, the temple of Pidâri, the ponds in paddy-fields (karuâgi), and the site of the Paraichchêri. (There remain) one hundred and seven (measures of) land paying taxes, one half, two twentieths and one eightheenth; \( \frac{7}{4} \) of three quarters and one eighth; and \( \frac{7}{12} \) of one half and two twentieths. The revenue paid as tax is ten thousand seven hundred and forty-five kalâm, two tânî, (one) padakkû and

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1 I.e., 'the country' on the south of the Kâduvây (river). The latter is probably identical with the

2 Kânuvâyiyrânu in the Nâgapatnânum (Nagpatnam) tâllâqa; see the Tônûrê Mûsulûn, p. 7.

3 The fraction \( \frac{7}{4} \) is substituted in the translation for the arithmetical term \( \bar{8} \).

4 The fraction \( \frac{7}{12} \) is substitutes for the second \( \bar{8} \).

5 The whole operation is as follows:—

- Total extent: \( 154 \times \frac{2}{7} + \frac{7}{4} + \frac{7}{12} \), resulting in \( \frac{7}{12} \times \frac{2}{7} \).

6 Deduct: \( 9 \times \frac{7}{12} + \frac{7}{12} \), leaving \( \frac{7}{12} \) of \( \frac{7}{2} \).

7 A village consists of 3 gâmud, 1 gâmud of 2 ñânâgu, 1 ñânâgu of 2 ñâlê of or urâko, 1 ñâlê of 8 ñalû or uû, 1 ñakû of 2 ñalû, 1 a. h. of 2 ñâlê, and 1 ñâlê of 2 ñâlû.

8 The literal meaning of this obscure term would be 'the dog's tail.'


10 This word designates the orthodox Hindu temple, as opposed to the temples of the Dhrâvidian village

decies and to the Jaina temples.

11 Aiyâu or Aiyâgâ is a village god, who is worshipped in the Tamil country.

12 This is the name of a village goddess; see Ziegenbalg's Genealogy of the South Indian Gods, p. 144.
three nàri of paddy, which has to be measured by the marakkād called (after) Áдавальв, which is equal to a rājākāsiri.

4. (The village of) Kīrandēvāṅkudi in the same nādu (contains) [forty]two [measures of land], three quarters, four twentieths, one eightieth and one three-hundred-and-twentieth; \(\frac{3}{4}\) of one half, three twentieths, three eightieths and one hundred-and-sixtieth; and \(\frac{2}{3}\) of eight twentieths. [There have to be deducted] two [measures of] land free from taxes, one twentieth, onefortieth, one hundred-and-sixtieth and one three-hundred-and-twentieth; \(\frac{3}{4}\) of four twentieths and one three-hundred-and-twentieth; [and \(\frac{2}{3}\) of one half and two twentieths]—(consisting of) the village-site, .......... the sacred temple and (its) flower-garden (maṇḍavaṇam), and the ponds. (There remain) forty [measures of] land [paying taxes], three quarters, two twentieths, one fortieth and one hundred-and-sixtieth; \(\frac{3}{4}\) of nine twentieths and three eightieths; and \(\frac{2}{3}\) of three quarters and one twentieth. [The revenue] paid as tax is four thousand and seventy kalam, five kurunì and five nàri of paddy, which has to be measured by the marakkād called (after) Ádava[...]lāv, ..........

5. (The village of) Nāgaṅk ....... in the same nādu (contains) [twenty-two measures of land, one half,] two twentieths, three eightieths and one hundred-and-sixtieth; \(\frac{3}{4}\) of two twentieths, one fortieth and one hundred-and-sixtieth; and \(\frac{2}{3}\) of eight twentieths. [There have to be deducted] three quarters (of a measure) of land free from taxes, one twentieth, one hundred-and-sixtieth [and one three-hundred-and-twentieth; and \(\frac{3}{4}\) of two twentieths and one fortieth].—consisting of the village-site (śūr-irukkai), the ponds, [the temple of] Āiyān, .......... the channels which pass through the land of this village, and the burning-ground. (There remain) twenty-one [measures of] land [paying taxes], three quarters, one twentieth, one fortieth, one hundred-and-sixtieth and one three-hundred-and-twentieth; \(\frac{3}{4}\) of one hundred-and-sixtieth; and \(\frac{2}{3}\) of eight twentieths. [The revenue] paid as tax is two thousand one hundred and eighty-three kalam, five kurunì and four nàri of paddy, which has to be measured by the marakkād called (after) Ádava[...]lāv, ..........

6. There have to be deducted five [measures of] land free from taxes; \(\frac{3}{4}\) of one half, three twentieths and three eightieths; and \(\frac{2}{3}\) of three quarters and one twentieth,— (consisting of) .......... the Pāraichekheri, the ponds and the water-courses (ēdal). (There remain) one hundred and fifteen [measures of] land paying taxes, one quarter, one hundred-and-sixtieth and one three-hundred-and-twentieth; \(\frac{3}{4}\) of one half, three twentieths and one three-hundred-and-twentieth; and \(\frac{2}{3}\) of one half and two twentieths. The revenue paid as tax is eleven thousand five hundred and twenty-six kalam, (one) kurunì and seven nàri of paddy, .......... which is equal to a rājākāsiri.

7. (The village of) Tāṇirkkuirâ, alias Rājrā-jalālar, in the same nādu (contains), according to measurement, thirty-six [measures of] land, one half, one twentieth, one hundred-and-sixtieth and one three-hundred-and-twentieth; \(\frac{3}{4}\) of three quarters, one twentieth and one eightieth; and \(\frac{2}{3}\) of three quarters and one twentieth. There have to be deducted two [measures of] land free from taxes, seven twentieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; \(\frac{3}{4}\) of three quarters, one twentieth, one fortieth and one three-hundred-and-twentieth; and \(\frac{2}{3}\) of one half and two twentieths,—consisting of the village-site, the ponds, the sacred temples, the burning-ground, the Pāraichekheri, .......... and the channels which pass through the land of this village to other villages. (There remain) thirty-four [measures of] land, three twentieths, three eightieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; \(\frac{3}{4}\) of three
quarters, four twentieths, one fortieth, one hundred-and-sixtieth and one three-hundred-and-twentieth; [and \((\frac{1}{2}-\frac{1}{5})^2\) of four twentieths. The revenue paid as tax is] three thousand three hundred and seventy-eight kalam, (one) paddikkār and four nāri of paddy, which has to be measured by the marakkāl called (after) Āḍāvallāy, which is equal to a [ṛājakēsārī].

8. (The village of) Uchhipāḍi in the same nādu (contains), according to measurement, fifty-seven (measures of) land, one half, one twentieth, three eightieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \(\frac{3}{4} \pi\) of one half, four twentieths and three eightieths. There have to be deducted one (measure of) land free from taxes, three quarters, three eightieths, three eightieths and one hundred-and-twentieth and one three-hundred-and-twentieth; \(\frac{3}{4} \pi\) of two twentieths, one fortieth and one three-hundred-and-twentieth; and \((\frac{1}{2}-\frac{1}{5})^2\) of one half and two twentieths,—[consisting of] the village-site, the ponds, the sacred temples, the Īṭrachērī; \(\ldots\ldots\ldots\ldots\) (There remain) fifty-five (measures of) land paying taxes, one half and three twentieths; \(\frac{3}{4} \pi\) of one half, two twentieths and one hundred-and-sixtieth; and \((\frac{1}{2}-\frac{1}{5})^2\) of eight twentieths. The revenue paid as tax is \(\ldots\ldots\ldots\ldots\) [hundred] and twenty-six kalam, (one) tēṇi and four nāri [of paddy, which has to be measured] by the marakkāl called (after) Āḍāvallāy, which is equal to a rājakēsārī.

9. (The village of) Kīr-Vadugakkūdi in the same nādu (contains), according to measurement, twenty-seven (measures of) land, one half, one twentieth, one fortieth and one hundred-and-sixtieth; \(\frac{3}{4} \pi\) of four twentieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \((\frac{1}{2}-\frac{1}{5})^2\) of four twentieths. There have to be deducted [one measure of land free from taxes, two twentieths,] one hundred-and-sixtieth and one three-hundred-and-twentieth; \(\frac{3}{4} \pi\) of three twentieths, one eightieth and one hundred-and-sixtieth; and \((\frac{1}{2}-\frac{1}{5})^2\) of eight twentieths,—[consisting of] the village-site, the ponds, the sacred temples, the burning-ground, the Īṭrachērī, the Kamūndatērī, the Paraichērī, the Vānumārachērī, the ponds and wells of the Paāiyas (paāikkulakkūrī), \(\ldots\ldots\ldots\ldots\) (There remain) twenty-six (measures of) land paying taxes, nine twentieths, one eightieth, one hundred-and-sixtieth and one three-hundred-and-twentieth; \(\frac{3}{4} \pi\) of three eightieths; and \((\frac{1}{2}-\frac{1}{5})^2\) of three quarters and one twentieth. The revenue paid as tax is two thousand six hundred and \(\ldots\ldots\ldots\ldots\) of paddy, which has to be measured by the marakkāl called (after) Āḍāvallāy, which is equal to a rājakēsārī.

10. (The village of) Kaṇjaḷāṇaṇḍgarā in \(\ldots\ldots\ldots\ldots\) (contains), according to measurement, six (measures of) land, three quarters, two twentieths, three eightieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; \(\frac{3}{4} \pi\) of three quarters, one twentieth and three eightieths; and \((\frac{1}{2}-\frac{1}{5})^2\) of three quarters and one twentieth. There have to be deducted one twentieth (of a measure) of land free from taxes, three eightieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; \(\frac{3}{4} \pi\) of six twentieths, one eightieth and one hundred-and-sixtieth; and \((\frac{1}{2}-\frac{1}{5})^2\) of eight twentieths,—consisting of the ponds of this village. (There remain) six (measures of) land paying taxes, three quarters and one twentieth; \(\frac{3}{4} \pi\) of one half, one eightieth [and one hundred-and-sixtieth; and \((\frac{1}{2}-\frac{1}{5})^2\) of eight twentieths]. The revenue [paid as tax] is six hundred and seventy-four kalam, two tēṇi, (one) kuruṇi and four nāri of paddy, which has to be measured by the marakkāl called (after) Āḍāvallāy, which is equal to a rājakēsārī.

1 \(\ldots\ldots\ldots\ldots\) In villages the Paāiyas are not permitted to draw water from tanks or wells used by the caste people.
2 After this word, the original stone has a crack, which looks like the remainder of a letter. Perhaps the true reading is Kaṇjaḷāṇḍgarān.
11. The land, which is a divine gift, in (the village of) Ḫūṣkānuṅgūḍi in the same nāḍu (contains), according to measurement, five (measures of) land, one half, two twentieths, one fortieth and one hundred-and-sixtieth; \( \frac{1}{3} \) of three quarters, three eightieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \( \frac{1}{3} \) of four twentieths. There have to be deducted three twentieths (of a measure) of land free from taxes, one fortieth and one hundred-and-sixtieth; \( \frac{1}{3} \) of three quarters, three eightieths and three twentieths; and \( \frac{1}{3} \) of three quarters and one twentieth.—consisting of the village-site, the ponds, the burning-ground, and the causeway (kulai) on the bank of the Pāṇḍavāy (river).³

(There remain) five (measures of) land paying taxes, eight twentieths, three eightieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; \( \frac{1}{3} \) of three quarters, two twentieths and one hundred-and-sixtieth; and \( \frac{1}{3} \) of eight twentieths. The revenue paid as tax is five hundred and eighteen kalam, two ṭūni and two avrā of paddy, which has to be measured by the marakāḍal called (after) Ḡāvallān, which is equal to a rājākāṭar.

12. (The village of) Vaddavīṣvāyūpāḷīsam in Ḥrvalakāṭram, (a subdivision) of the same nāḍu, (contains), according to measurement, twenty-four (measures of) land, one quarter and one hundred-and-sixtieth; \( \frac{1}{3} \) of nine twentieths, one eightieth and one hundred-and-sixtieth; and \( \frac{1}{3} \) of eight twentieths. There have to be deducted six twentieths (of a measure) of land free from taxes, one eightieth and one hundred-and-sixtieth; \( \frac{1}{3} \) of six twentieths, one eightieth and one hundred-and-sixtieth; and \( \frac{1}{3} \) of eight twentieths,—consisting of the village-site, the ponds of this village, the burning-ground, and the channels which pass through the land of this village and supply water to other villages. (There remain) twenty-three (measures of) land, three quarters, three twentieths and three eightieths; and \( \frac{1}{3} \) of three twentieths; The revenue paid as tax is two thousand three hundred and ninety-three kalam, two ṭūni, (one) kurumi and five avrā of paddy, which has to be measured by the marakāḍal called (after) Ḡāvallān, which is equal to a rājākāṭari.

13. Tiruttēnguțr, a town (nāgar) in the same nāḍu, (contains), according to measurement, thirty-four (measures of) land, one quarter, three eightieths and one three-hundred-and-twentieth; \( \frac{1}{3} \) of three quarters, one twentieth, three eightieths and one three-hundred-and-twentieth; and \( \frac{1}{3} \) of two twentieths. There have to be deducted four (measures of) land free from taxes, one half, three eightieths and one hundred-and-sixtieth; \( \frac{1}{3} \) of three quarters, one fortieth, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \( \frac{1}{3} \) of four twentieths,—consisting of the village-site, the ponds of this village, the ponds in the fields (pālaṇ), the Pīndāchēkārī,⁴ the Paṭēchēkārī and the burning-ground. (There remain) twenty-nine (measures of) land, one half, four twentieths, three eightieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; \( \frac{1}{3} \) of one twentieth and one three-hundred-and-twentieth; and \( \frac{1}{3} \) of three quarters and three twentieths. The gold paid as tax is two hundred and ninety-seven kurāṭu, four mālāḍi, three tenths and three fortieths.

14. (The village of) Arakkaṅkūḍi in Tirunāṟaṭhr-nāḍu, (a subdivision) of Vaddavīṣvāy, ⁵ alias Kshatriyaśikhaṇḍanāḍu, (contains), according to measurement, seven (measures of) land, six twentieths, one eightieth and one hundred-and-sixtieth; \( \frac{1}{3} \) of one eightieth and one three-hundred-and-twentieth; \( \frac{1}{3} \) of eight twentieths and three

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¹ This is probably the "Plāṇavāyūra," a branch of the "Vemāra;" see the Tanjore Manual, pp. 327 and 461.
² I.e., 'the quarter of those who must not be touched, of low-caste people.'
³ See page 39, note 1.
⁴ See the translation of No. 5, paragraph 17, note.
⁵ I.e., '(the country) on the north of the Kaduvāy (river);' compare Toṭ-Kaduvāy in paragraph 2.
eightieths; and \((\frac{1}{2} + \frac{1}{8})^2\) of three quarters and one twentieth. There have to be deducted eight twentieths \((\text{of a measure})\) of land free from taxes and one eightieth; and \(\frac{1}{2} \times \frac{1}{8}\) of nine twentieths,—consisting of the village-site and the ponds of this village. \((\text{There remain})\) six \((\text{measures of})\) land, three quarters, three twentieths and one three-hundred-and-twentieth; \(\frac{1}{2} \times \frac{1}{8}\) of one half, one twentieth, one eightieth and one three-hundred-and-twentieth; \(\frac{1}{2} \times \frac{1}{8}\) of eight twentieths and three eightieths; and \((\frac{1}{2} + \frac{1}{8})^2\) of three quarters and one twentieth. The revenue paid as tax is six hundred and fifty-six \(\text{kalam}, seven\) \(\text{kuruni}\) and three \(\text{niri}\) of paddy, which has to be measured by the \text{marakkāl called (after)} \(\text{Ādavallāṉ, which is equal to a rājakēari.}\)

15. \((\text{The village of})\) \(\text{Piḍārasēri in the same nādu (contains), according to measurement, five \((\text{measures of})\) land, one half, two twentieths, three eightieths and one three-hundred-and-twentieth; }\frac{1}{2} \times \frac{1}{8}\) of one half and one three-hundred-and-twentieth; \(\frac{1}{2} \times \frac{1}{8}\) of one half and two twentieths. There have to be deducted four twentieths \((\text{of a measure})\) of land free from taxes, one eightieth, one hundred-and-sixtieth and one three-hundred-and-twentieth; \(\frac{1}{2} \times \frac{1}{8}\) of one twentieth, one eightieth and one hundred-and-sixtieth; and \((\frac{1}{2} + \frac{1}{8})^2\) of eight twentieths,—consisting of the village-site and the ponds of this village. \((\text{There remain})\) five \((\text{measures of})\) land, eight twentieths, one eightieth and one hundred-and-sixtieth; \(\frac{1}{2} \times \frac{1}{8}\) of eight twentieths, one fortieth, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \((\frac{1}{2} + \frac{1}{8})^2\) of four twentieths. The revenue paid as tax is five hundred and thirty-five \(\text{kalam, two tiṇi, (one) padakku and four nāri of paddy, which has to be measured by the marakkāl called (after) \(\text{Ādavallāṉ, which is equal to a rājakēari.}\)

16. \((\text{The village of})\) \(\text{Maṇḍakāllapalli, the divine gifts to \(\text{Tirappāṉ Mahādēvar, the divine gifts to }\text{Tituvadigal,}\) and \((\text{the village of})\) \(\text{Penpalli, which adjoins this village (of Maṇḍakāllapalli), in }\) Vēḷānādu, \((\text{a subdivision})\) of the same nādu, contain, according to measurement, fifty-one \((\text{measures of})\) land, three quarters, one twentieth, one eightieth and one three-hundred-and-twentieth; \(\frac{1}{2} \times \frac{1}{8}\) of three quarters, three twentieths, one fortieth and one hundred-and-sixtieth; and \((\frac{1}{2} + \frac{1}{8})^2\) of one half. There have to be deducted one \((\text{measure of})\) land free from taxes, three quarters, two twentieths, one eightieth and one three-hundred-and-twentieth; \(\frac{1}{2} \times \frac{1}{8}\) of one half, two twentieths and one eightieth; and \((\frac{1}{2} + \frac{1}{8})^2\) of three quarters and one twentieth,—consisting of the village-sites, the ponds, the temple of Piḍāri, and the high-road \((\text{pera-varī).}\) \((\text{There remain})\) forty-nine \((\text{measures of})\) land, three quarters and four twentieths; \(\frac{1}{2} \times \frac{1}{8}\) of six twentieths, one eightieth and one three-hundred-and-twentieth; and \((\frac{1}{2} + \frac{1}{8})^2\) of one half and four twentieths. The revenue paid as tax is . . . . [thousand] nine hundred and eighteen \(\text{kalam, two tiṇi, three kuruni and one nāri of paddy, which has to be measured by the marakkāl called (after) }\) \(\text{Ādavallāṉ, which is equal to a rājakēari.}\)

17. \((\text{The village of})\) \(\text{Neṟkuppai, in which a }\) pollich shouldam \(^1\) is established\(^2\), in \(\text{Tirai-mar-nādu, (a subdivision) of }\) Uyyakkondār-valanādu, which is situated between the Ariśil\(^3\) and Kāvri \((\text{rivers, (contains), [according to measurement]}}\), thirty-nine \((\text{measures}

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\(^1\) As \(\text{śvār}, \) a foot, is frequently used in the sense of \'a slave, a servant,' the term \(\text{śvāraśvār, \'} \) the sacred foot, possibly refers to Chandēvarā, who is pronounced \'the first servant\' of god Āvvara; see the translation of No. 6, paragraph 1, note.

\(^2\) \(\text{Pollich} \) shouldam \(\text{means \'land or a village belonging to a Jaina temple,' see Vol. I., p. 91, note 5. The word might be explained as a compound of }\) polli, \'a Jaina temple\' (see paragraph 2), and senta, \'belonging to\'\), a Prakrit form of \(\text{śā}.\)

\(^3\) This is probably the same as the \"Arasileiy."\) a branch of the Kāvri which enters the sea at Kārakīkāl (Karikal); see the Tjavara MS, p. 6.
No. 5. INSCRIPTION OF RAJA RĀJĀ.  
53

of) land, three eightieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; \( \frac{1}{4} \) of one half, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \( \frac{1}{4} \frac{1}{2} \) of four twentieths. There have to be deducted one (measure of) land free from taxes, one half, three twentieths, one quarter and one hundred-and-sixtieth; \( \frac{1}{4} \) of one half, one twentieth, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \( \frac{1}{4} \frac{1}{2} \) of four twentieths,—consisting of the village-site, the ponds, the burning-ground, and the rivers and channels which pass through [the land of this village] and supply water to the eastern country. (There remain) thirty-seven (measures of) land, seven twentieths and one eightieth; and \( \frac{1}{4} \) of three quarters and four twentieths. The revenue paid as tax is three thousand seven hundred and twenty-two kalam and five nāri of paddy, which has to be measured by the marakkāl called (after) Ādavallān, which is equal to a rājakāsari.

18. (The village of) Maruttuvakkudi in Iqsambar-nādu, (a subdivision) of Va-  
jakarai-Rājendraśinina-rājānādu, (contains), according to measurement, (thirty) (measures of) land, one half, four twentieths, three eightieths and one hundred-and-sixtieth; and \( \frac{1}{4} \) of one half and three twentieths. There have to be deducted three quarters (of a measure) of land free from taxes, two twentieths and one hundred-and-sixtieth; and \( \frac{1}{4} \) of one twentieth, one fortnight and one three-hundred-and-twentieth,—consisting of the village-site, the sacred temples and (their) sacred courts (ṭhira-vaṭṭam) and sacred flower-gardens, the Paraichekā and the burning-ground. (There remain) twenty-nine (measures of) land, three quarters, two twentieths and three eightieths; and \( \frac{1}{4} \) of one half, [one] twentieth, one eightieth, one hundred-and-sixtieth and one three-hundred-and-twentieth. The revenue paid as tax is two thousand nine hundred and sixty-seven kalam, two tāni, (one) padakka and two nāri of paddy, which has to be measured by the marakkāl called (after) Ādavallān, which is equal to a rājakāsari.

No. 5. ON THE NORTH WALL, UPPER TIER.

The original of this inscription is divided into two sections of nine lines each. At the commencement of each line of the first section, a few syllables are lost, and the first five lines of the same section are considerably damaged about the middle. In the first time the date is lost. As, however, the preserved part of the historical passage, with which the line opens, agrees literally with the corresponding passage of No. 4, the inscription cannot have been engraved before the 29th year of the reign of Rājarājādeva. Like No. 4, this inscription specifies the revenue in paddy and the revenue in gold, to be paid by a number of villages which Rājarājādeva had given to the temple.

TEXT.

First section.

Text.

[1] [The inscriptions of Śrīnagarī are divided into sections labeled 'a' and 'b'. The first section is described here.]

\[ \text{[a]} \] the fertile country, (called after) Rājendraśinina, on the northern bank of the Kaveri. \[/a]\n
14
55

[5]... அமர்ச்சித்திறமுள்ளில் இது என்னால் உரோம்பாக[ச] இடையே வைக்கப்பட்டுப் பாதிக்கவேண்டும் என்றால் ஒவ்வொரு வெறுப்பில் இவை எத்தனைக்கும் போற்றுகையாள்வதற்கு அன்றி விளங்குவதால், அனைத்து நிலைகளின் எத்தனைகளும் அவற்றின் எத்தனைகளைக் குறிப்பிட்டு என்று இது என்னும் காரணமாய் இணைத்து வைக்கப்பட்டது அவர்கள் என்று. நூற்றுக்கணம் பெரும் சொந்தமாய் இருக்கவேண்டும் [முன்னர்] அவர்கள் என்று என்று இது என்னும் காரணமாய் இடையே போற்றுகையாள்வதற்கு அன்றி விளங்குவதால், அவை எத்தனைக்கும் போற்றுகையாள்வதற்கு அன்றி விளங்குவதால், அவையின் எத்தனைகளின் எத்தனைகளைக் குறிப்பிட்டு என்று இது என்னும் காரணமாய் இடை�ே போற்றுகையாள்வதற்கு அன்றி விளங்குவதால், அவை எத்தனைக்கும் போற்றுகையாள்வதற்கு அன்றி விளங்குவதால், அவையின் எத்தனைகளின் எத்தனைகளைக் குறிப்பிட்டு என்று இது என்னும் காரணமாய் இடை�ே போற்றுகையாள்வதற்கு அன்றி விளங்குவதால், அவை எத்தனைk

[6]... உச்சி குழு முழும்பு அமர்ச்சிக்கு உண்ணொளியானது வேனும் வைக்கப்பட்டுப் பாதிக்கவேண்டும் என்றால் உச்சி குழு முழும்பு அமர்ச்சிக்கு உண்ணொளியானது வேனும் வைக்கப்பட்டுப் பாதிக்கவேண்டும் என்றால் உச்சி குழு முழும்பு அமர்ச்சிக்கு உண்ணொளியானது வேனும் வைக்கப்பட்டுப் பாதிக்கவேண்டும் என்றால் உச்சி குழு முழும்பு அமர்ச்சிக்கு உண்ணொளியானது வேனும் வைக்கப்பட்டுப் பாதிக்கவேண்டும் என்றால் உச்சி குழு முழும்பு அமர்ச்சிக்கு உண்ணொளியானது வே

[7]... புரறை... தோற்றுச் சொள்ளலே... முழும்பு அமர்ச்சிக்கு உண்ணொளியானது வேனும் வைக்கப்பட்டுப் பாதிக்கவேண்டும் என்றால் அமர்ச்சியின் தோற்றுக்கும் போற்றுகையாள்வதற்கு அன்றிவிளங்குவதால், அமர்ச்சியின் தோற்றுக்கும் போற்றுகையாள்வதற்கு அன்றிவிளங்குவதால், அமர்ச்சியின் தோற்றுக்கும் போற்றுகையாள்வதற்கு அன்றிவிளங்குவதால், அமர்ச்சியின் தோற்றுக்கும் போற்றுகை�ாள்வதற்கு அன்றிவிளங்குவதால், அமர்ச்சியின் தோற்றுக்கும் போற்றுகையாள்வதற்கு அன்றிவிளங்குவதால், அமர்ச்சியின் தோற்றுக்கும் போற்றுகை�ாள்வதற்கு அன்றிவிளங்குவதால், அமர்ச்சியின் தோற்றுக்கும் போற்றுகை�ாள்வதற்கு அன்றிவிளங்குவதால், அமர்ச்சியின் தோற்றுக்கும் போற்று�ையாள்வதற்கு அன்றிவிளங்குவதால், அமர்ச்சியின் தோற்றுக்கும் போற்றுகை�ாள்வதற்கு அன்றிவிளங்குவதால், அமர்ச்சியின் தோற்றுக்கும் போற்றுகையாள்வதற்கு அன்றிவிளங்குவதால், அமர்ச்சியின் தோற்றுக்கும் போற்றுகையாள்வதற்கு அன்றிவிளங்குவதால், அமர்ச்சியின் தோற்றுக்கும் போற்றுகை�ாள்வதற்கு அன்றிவிளங்குவதால், அமர்ச்சியின் தோற்றுக்கும் போற்றுத்தற்கு அன்றிவிளங்குவதால், அமர்ச்சியின் தோற்றுக்கும் போற்றுகையாள்வதற்கு அன்றிவிளங்குவதால், அமர்ச்சியின் தோற்றுக்கும் போற்றுகையாள்வதற்கு அன்றிவிளங்குவதால், அமர்ச்சியின் தோற்றுக்கும் போற்றுகை�ாள்வதற்கு அன்றிவிளங்குவதால், அமர்ச்சியின் தோற்றுக்கும் போற்றுகையாள்வதற்கு அன்றிவிளங்குவதால், அமர்ச்சியின் தோற்றுக்கும் போற்றுகை�ாள்வதற்கு அன்றிவிளங்குவதால், அமர்ச்சியின் தோற்றுக்கும் போற்றுகையாள்வதற்கு அன்றிவிளங்குவதால், அமர்ச்சியின் தோற்றுக்கும் போற்றுகையாள்வதற்கு அன்றிவிளங்குவதால், அமர்ச்சியின் தோற்று�்கும் போற்றுகை�ாள்
INSCRIPTIONS ON THE CENTRAL SHRINE.

[8] [certain] and [certain] (inscription) was not found on the pillar, and therefore the inscription had to be made in the temple. [certain] had to be made in the temple. [certain] had to be made in the temple.

[9] [certain] and [certain] (inscription) was not found on the pillar, and therefore the inscription had to be made in the temple. [certain] had to be made in the temple. [certain] had to be made in the temple.

Second section.

[1] [certain] (inscription) was not found on the pillar, and therefore the inscription had to be made in the temple. [certain] had to be made in the temple. [certain] had to be made in the temple.
No. 6. INSCRIPTION OF RAJARAJA.

[2.] "நூற்றாண்டு குழுவை அறுவாய் ஏற்பனுடைய விளகிய தமிழ் முறையில் வாசிக்க வேண்டும்" — [முறை] ஒய்யோற்ற

[3.] "நூற்றாண்டு குழுவை அறுவாய் ஏற்பனுடைய விளகிய தமிழ் முறையில் வாசிக்க வேண்டும்" — [முறை] ஒய்யோற்ற

[4.] "நூற்றாண்டு குழுவை அறுவாய் ஏற்பனுடைய விளகிய தமிழ் முறையில் வாசிக்க வேண்டும்" — [முறை] ஒய்யோற்ற

[5.] "நூற்றாண்டு குழுவை அறுவாய் ஏற்பனுடைய விளகிய தமிழ் முறை�ில் வாசிக்க வேண்டும்" — [முறை] ஒய்யோற்ற
INSCRIPTIONS ON THE CENTRAL SHRINE.


[8] "Inscriptions on the Central Shrine."

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1. Be careful to read carefully.  
2. Read carefully.

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TRANSLATION.

1. [Hail! Prosperity!] There was engraved on stone, as orally settled, the revenue in paddy,—which has to be measured by the warukkal called (after) A āsavallāp, which is equal to a rajakēvari,—and the gold and the money (kāsas), which have to be paid from the land paying taxes; and (there was also engraved on stone) the land free from taxes,—including the village-site].............. the channels, the Pariņcēhēri, the Kānnudandīri and the burning-ground,—in the villages, which [the lord] Śrī-Rājarājadēvā had given . . . . . 3

2. The land which forms the portion (nagai) of the cultivators (Vēllās),—excluding that which is given to the temple (rēvdānā) and that which is enjoyed by the (royal) palace (? Sālādēvā),—(in the village of) Karuppur in Juambar-nādu, (a subdivision) of [Vadakarai-Rājē]ndrissimha-valanādu, (contains) five (measures), one half, four twentieths, one eightheenth, one hundred and sixtieth and one three-hundred-and-twentieth; 1/2 of one half, one fortieth, one hundred and sixtieth and one three-hundred-and-twentieth; and (1/28) of one half and one twentieth. [There have to be deducted] . . . . . . . . consisting of the village-site, the ponds and (their) banks, the sacred temple and (its) sacred court, the temple of Pidārī, one third of the pond in which red water-lilies are planted, and the burning-ground . . . . . . [The revenue is] five hundred and forty-nine kalam, seven kuṇunī and four nāri of paddy. . . . . . . . .

3. (In the village of) T[iruvēvāyorkūdī in [Tiruvālī]-nādu, (a subdivision) of the same nāda, (some) land had been set aside for (the temple of) Kaṇḍādēvarī in the village, (but) had been entirely taken away and enjoyed (by others). Therefore another estate

1 Read vēllānā.  2 Read vēllāndī.  
3 'The incompletely preserved historical passage is left out in the translation.
4 This seems to be the same as Ghātamuni, i.e., Agastya.
(‘mudūl) was formed and made over to the cultivators. The land which forms the portion of the cultivators,—excluding the estate1 which belongs to the portion of the cultivators, and excluding the land free from taxes, which includes the village-site and the burning-ground of this village, (and which) has to be enjoyed in common (by all the cultivators),—

(according to measurement,) twenty-nine (measures of) land, one quarter, three eightieths and one three-hundred-and-twentieth; \( \frac{1}{4} \) of four twentieths, one eightieth and one hundred-and-sixtieth; and \( \frac{3}{4} \) of one quarter and one fourtieth. The revenue paid as tax is two thousand nine hundred ....... *kalam*, two *tāni* and one *nāri* of *paddāy*, which has to be measured by the *marakkāl* called (after) *Ādavaḷān*, which is equal to a *rājākēsāri*.

4. *(The village of) Kū[ru]vāṇiyakkūdi in Tiruvāḷi-nādu, (a subdivision) of the same nādu, (contains), according to measurement, forty-six (measures of) land, one fortieth and one hundred-and-sixtieth; \( \frac{1}{4} \) of three twentieths and three eightieths; and \( \frac{3}{4} \) of four quarters and one twentieth,—including the *Jaina* temple. There have to be deducted ............... the village-site, the sacred temple and (its) sacred court ............... *(There remain) thirty-nine (measures of) land paying taxes, one half, three twentieths, one eightieth and one hundred-and-sixtieth; \( \frac{1}{4} \) of three quarters, four twentieths and three eightieths; and \( \frac{3}{4} \) of three quarters and one twentieth. The gold paid as tax is three hundred and four *kuruṇā* and three *maṇḍālā*, nine tenths2 and one twentieth.

5. *(The village of) Āpparu in Mi-Pāḷānu, (a subdivision) of Pāchchirkāram in* *Maṇu-nādu, alias Rājāśraya-vaḷaṇānādu, (contains), according to measurement, eighty (measures of) land and three quarters; \( \frac{1}{3} \) of one half, four twentieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \( \frac{3}{4} \) of four twentieths. There have to be deducted four (measures of) land free from taxes, three quarters, three twentieths, three eightieths and one three-hundred-and-twentieth; \( \frac{1}{3} \) of one quarter, ............... *(and \( \frac{3}{4} \) of one half and two twentieths),—consisting of the village-site, the thrashing-floor of this village, the ponds and (their) banks, the Peruvanāy (chanel), which passes through this village and irrigates the country, the channel which branches off from the Peruvanāy, passes through this village and irrigates *(the village of) Šeṭtimangalam,* the sacred temple of Mahādeva, (called) Tiru-Vaṇi-bhāgavat (i.e., Śrī-वaṇi-bhāgavat), in this village and (its) sacred court, the temple of Pidāri and (its) sacred court, the temple of Šeṭṭiayār3 and (its) sacred court, the pond of Tiruppaṇiṇṭi-Mādeva (Mahādeva)4 and (its) banks, the *Irrakechēri* of this village, the *Pāraīchēri,* the burning-ground of the cultivators, the burning-ground of the Peruvāg, and the stone fold *(kaṅkīdai)* (for cattle). *(There remain) seventy-five (measures of) land, three quarters, ............... one fortieth and one three-hundred-and-twentieth; and \( \frac{3}{4} \) of one half and two twentieths. The revenue paid as tax is five thousand eight hundred and fifty *kalam*, two *tāni*, (one) *kuruṇā* and one *nāri* of

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1 This appears to have been restored to the temple of Kālīdeva, while the remainder of the land was given to the Taṇjavir temple.
2 See page 36, note 1.
3 It is the Tamil form of the Sanskrit *yā*
4 This appears to be the “Peravala Vāykkē” of the Trichinopoly Manual, p. 5.
5 During a stay at Kuritāli in the Trichinopoly district, I was informed that the Peruvanāy channel branches off from the Coleroon (Kollīṭam) near the “Upper Anicut” north of Eramapur Railway Station, and passes Šoṭṭinangalam two miles from the bank-side.
6 Šeṭti (i.e., Yēsibēhā) or Mādhavi is the goddess of misfortune or poverty, who is considered as the elder sister of Lakshmi, the goddess of fortune; see Zinggouba’s *Genealogy of the South-Indian Gods*, p. 91.
paddy, which has to be measured by the marakkāl called (after) Ádavallān, which is equal to a rājākāsiri.

6. (The village of) Íngaiyr in Kīr-Pālāru, (a subdivision of) Pāchēhirkūram in the same nāda, (contains), according to measurement, forty-five (measures of) land, one half, one forty-tenth and one hundred-and-sixtieth; and \(\frac{1}{12}\) of one half. There have to be deducted two (measures of) land free from taxes and three quarters,— consisting of the village-site, the temple of Pīḍāri in this village and (its) sacred court, the temple of . . . . and (its) sacred court, the sacred temple of Mahādeva in this village and (its) sacred court, the sacred bathing-pond (ṭīrūmāṇaṇakulam) of this god, the Pavaichhēri, the burning-ground of the cultivators, and the burning-ground of the Pavaiyis. (There remain) forty-two (measures of) land, three quarters, one forty-tenth and one hundred-and-sixtieth; and \(\frac{1}{12}\) of one half. The revenue paid as tax is four thousand two hundred and seventy-eight kulaṃ, three kurumi and four adri of paddy, which has to be measured by the marakkāl called (after) Ádavallān, which is equal to a rājākāsiri.

7. (The village of) . . . . yūr, alias Pānamāngala, (in) Pānamāngala-Vāṇaka-rāi-pāṛu, (a subdivision of) Kīr-Pālāru in Pāchēhirkūram in the same nāda, (contains), according to measurement, forty-two (measures of) land, eight twentieths, . . . . . . . . \(\frac{1}{12}\) of eight twentieths and three eightieths; and \(\frac{1}{12}\) of three quarters and one twentieth. There have to be deducted one (measure of) land free from taxes, one half, two twentieths, . . . . and one three-hundred-and-twentieth; \(\frac{1}{12}\) of one half, one twentieth, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \(\frac{1}{12}\) of four twentieths,— consisting of the village-site (ūr-irakkai-nattam), the sacred temple of Mahādeva in this village and (its) sacred court, the channels which pass through this village and supply water to other villages, the temple of Pīḍāri and (its) sacred court, the public pond (ūrūnī-kulam) and (its) banks, the temple of Aiyu and (its) sacred court, the stable, the burning-ground of the cultivators, the burning-ground of the Pavaiyis, the Pavaichhēri and the Īrāchhēri. (There remain) forty (measures of) land, three quarters, three eightieths and one hundred-and-twentieth; \(\frac{1}{12}\) of three quarters, two twentieths, one forty-tenth and one three-hundred-and-twentieth; and \(\frac{1}{12}\) of one half and two twentieths. The revenue paid as tax is four thousand and seventy-two kulaṃ, (one) kurumi and seven adri of paddy, which has to be measured by the marakkāl called (after) Ádavallān, which is equal to a rājākāsiri.

8. (The village of) Śātta[n]pāḍi (in) Pānamāngala-Vāṇaka-rāi-pāṛu, (a subdivision of) Kīr-[P]ālāru in Pāchēhirkūram in the same nāda, (contains), according to measurement, nineteen (measures of) land, one twentieth, one hundred-and-sixtieth and one three-hundred-and-twentieth; \(\frac{1}{12}\) of four twentieths, three eightieths and one hundred-and-sixtieth; and \(\frac{1}{12}\) of eight twentieths. There have to be deducted four twentieths (of a measure) of land free from taxes, one eightieth and one hundred-and-sixtieth; and \(\frac{1}{12}\) of three quarters and one twentieth,— consisting of the village-site, the Pavaichhēri, and the (P)ārīṇḍ[r]i channel, which passes through the land of this village and supplies water to other villages. (There remain) eighteen (measures of) land, three quarters, one twentieth and three eightieths; \(\frac{1}{12}\) of eight twentieths, three eightieths and one hundred-and-sixtieth; and \(\frac{1}{12}\) of eight twentieths. The revenue paid as tax is one thousand eight hundred and eighty-three kulaṃ, two tānu and three kurumi of

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1. i. e. '(the country) on the coast of the-Pālāru (river);' compare Mr. Pālāru in paragraph 5.
2. According to Dr. Gundert’s Malayalam Dictionary, Gārce₃₃₃₃ is the same as Garce₃₃₃₃, ‘a stable, an outhouse.’
INSCRIPTIONS ON THE CENTRAL SHRINE.

paddy, which has to be measured by the marakkāl called (after) Ḍāvallāy, which is equal to a rājakūrai.

9. (The village of) Ḍaṅkudi (of) Ṣem ... pparru, (a subdivision) of Kīr-Palaṟu in Pāchehīrkāram in the same udā, (contains), according to measurement, four (measures of) land, three quarters, two twentieths and three eighthis; \( \frac{9}{20} \) of one hundred and sixty-sixtieth and three eightis; \( \frac{9}{100} \) of three tenths, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \( \frac{9}{100} \) of four twentieths. There have to be deducted three twentieths (of a measure) of land free from taxes, one fortieth and one three-hundred-and-twentieth; \( \frac{1}{100} \) of four twentieths and one hundred-and-sixtieth; \( \frac{1}{100} \)^{2} of three quarters, two twentieths, one fortieth and one three-hundred-and-twentieth; and \( \frac{1}{100} \)^{3} of one half and two twentieths,—consisting of the village-site, the Ḍāvallāy, the stands and the Pārāvichērī. (There remain) four (measures of) land, one half, four twentieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; \( \frac{1}{100} \) of two twentieths, one fortieth and one three-hundred-and-twentieth; \( \frac{1}{100} \)^{2} of one quarter, one fortieth and one three-hundred-and-twentieth; and \( \frac{1}{100} \)^{3} of one half and two twentieths. The revenue paid as tax is four hundred and sixty-nine kalām, (one) tām and one nārī of paddy, which has to be measured by the marakkāl called (after) Ḍāvallāy, which is equal to a rājakūrai.

10. (The village of) Māṇḍīṭṭam in Kalāraṇḍīram, (a subdivision) of the same udā, (contains), according to measurement, fifteen (measures of) land, one half, one eigtieth and one hundred-and-sixtieth and one hundred-and-twentieth; \( \frac{1}{100} \) of one half, three twentieths, one fortieth and one three-hundred-and-twentieth; and \( \frac{1}{100} \)^{2} of one half and two twentieths. There have to be deducted three quarters (of a measure) of land free from taxes, four twentieths and one hundred-and-sixtieth; \( \frac{1}{100} \) of seven twentieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \( \frac{1}{100} \)^{3} of four twentieths,—consisting of the village-site, the threshing-floor of this village, the Kannūṣāṛ, the Pārāvichērī of this village, and the Agaiyārū (river) at this village. (There remain) fourteen (measures of) land, one half, one twentieth, one eigtieth and one three-hundred-and-twentieth; \( \frac{1}{100} \) of six twentieths, one eigtieth and one hundred-and-sixtieth; and \( \frac{1}{100} \)^{2} of eight twentieths. The revenue paid as tax is one thousand four hundred and fifty-six kalām, five kurungi and seven nārī of paddy, which has to be measured by the marakkāl called (after) Ḍāvallāy, which is equal to a rājakūrai.

11. (The village of) Iraiyanāṣerī in Kalāraṇḍīram, (a subdivision) of the same udā, (contains), according to measurement, twelve (measures of) land, one half, two twentieths, one eigtieth and one three-hundred-and-twentieth; \( \frac{1}{100} \) of one quarter and three eigtieths; and \( \frac{1}{100} \)^{2} of three eigtieths and one twentieth. There have to be deducted three quarters (of a measure) of land free from taxes, two eigtieths, one eigtieth and one hundred-and-sixtieth; \( \frac{1}{100} \)^{2} of one half and three twentieths; \( \frac{1}{100} \)^{2} of three eights, one hundred-and-sixtieth and one three-hundred-and-twentieth; \( \frac{1}{100} \)^{3} of three eigtieths; and \( \frac{1}{100} \)^{3} of three eigtieths and one eigtieth,—consisting of the village-site, the site of the houses (kudi-irukku), the Pārāvichērī, the water-course (nīr-kūm-kāl), (called) the Kannūṣāṛ channel, (and the other) channels which pass through this village and irrigate other villages, the village threshing-floor of this village, the ponds of this village and (their) banks, the sacred temple of Madēvar (Mahādeva) in this village and (this) sacred court, and the sacred bathing-pond of this god. (There remain) eleven (measures of) land, three quarters and one hundred-and-sixtieth; \( \frac{1}{100} \) of one half, two twentieths and three eigtieths; \( \frac{1}{100} \)^{2} of one half, two twentieths and three eigtieths; \( \frac{1}{100} \)^{2} of three quarters, four eigtieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \( \frac{1}{100} \)^{4} of [four twentieths]. The
12. (The village of) Venkōukudi in Venkōukudi-kāndaṁ, (a subdivision) of the same uḷaṁ (contains), according to measurement, fifty (measures of) land, seven twentieths, and one eighth; and \( \frac{1}{3} \) of three quarters and one twentieth. There have to be deducted two (measures of) land free from taxes, one quarter and one eighth; \( \frac{1}{3} \) of one twentieth; one forty, one hundred and sixty-sixtieth and one three-hundred-and-twentieth; and \( \frac{1}{3} \) of one half and two twentieths,—consisting of the village-site, the site of the houses, the public pond, the land lying waste as pasture for the calves, the site of the houses of the Kāmānātēri, the temple of Pidāri and (its) sacred court, the road (vāri) which leads to the burning-ground of the cultivators, the burning-ground of the cultivators (itself), the burning-ground of the Pāraiyas, the land used as thrashing-floor, the temple of Aiyān and (its) sacred court, the eastern quarter in which Pāraiyas (Urapparaiyar) live, . . . . . . . . . . . . the western Pāraicchēri in which Pāraiyas cultivators live, and the Nāṭṭār channel, which passes through the land of this village. (There remain) forty-eight (measures of) land and two twentieths; \( \frac{1}{3} \) of one half, four twentieths and one eighth; and \( \frac{1}{3} \) of eight twentieths. The revenue paid as tax is four thousand seven hundred and eighty-four kālaṁ, two tāni and six nāri of paddy, which has to be measured by the marrakkāl called (after) Adavallāṉ, which is equal to a rājakēṣari.

13. (The village of) Mānīkikuṭi in Venkōukudi-kāndaṁ, (a subdivision) of the same uḷaṁ (contains), according to measurement, twenty-three (measures of) land, one half, three twentieths and one hundred and sixty-sixtieth; \( \frac{1}{3} \) of one eighth and one hundred and sixty-sixtieth; and \( \frac{1}{3} \) of eight twentieths. There have to be deducted nine twentieths (of a measure) of land free from taxes, three eightieths, one hundred and sixty-sixtieth and one three-hundred-and-twentieth; \( \frac{1}{3} \) of nine twentieths, one hundred and sixty-sixtieth and one three-hundred-and-twentieth; and \( \frac{1}{3} \) of four twentieths,—consisting of the village-site, the thrashing-floor of the village, the sacred temple of Kālar (and) Pidāriyar in this village and (its) sacred court, the flower-garden (vandavāsam) of Pidāriyar, in which cocoanut-trees grow, the channels which pass through this village and supply water to other villages, the Ėruvecherā, the burning-ground of the cultivators, the burning-ground of the Pāraiyas, and the Pāraicchēri. (There remain) twenty-three (measures of) land, three twentieths and one hundred and sixty-sixtieth; \( \frac{1}{3} \) of one half, one twentieth, one hundred and sixty-sixtieth and one three-hundred-and-twentieth; and \( \frac{1}{3} \) of four twentieths. The revenue paid as tax is two thousand three hundred and fifteen kālaṁ and (one) kuṇṇi of paddy, which has to be measured by the marrakkāl called (after) Adavallāṉ, which is equal to a rājakēṣari.

14. (The village of) Śīru-Śemburai in Śemburai-kāndaṁ, (a subdivision) of the same uḷaṁ (contains), according to measurement, six (measures of) land, one half, three twentieths, one forty, and one three-hundred-and-twentieth; and \( \frac{1}{3} \) of one half, four twentieths, three eightieths, one hundred and sixty-sixtieth and one three-hundred-and-twentieth. There have to be deducted seven twentieths (of a measure) of land free from taxes and

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1 aśvā-lāḥ is the Tamil form of the Sanskrit आयान
2 The form Kamaṁkām occurs again in paragraph 14 for Kamaṁkām, i.e., Kamaṁkām; see page 47, note 2.
3 A channel of this name is entered to the east of Kumbhakōśam on the map of irrigation works, which accompanies the Tanjore Manual.
4 According to Winslow, Kāḷaṁ or Māgiśa (i.e., Mahāśa) is, 'the leader of a division of the celestial army under the charge of Aiyānār.' (see page 48, note 9).
one eightieth; \(\frac{1}{4}x\) of seven twentieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \(\frac{1}{4}x\) of four twentieths,—consisting of the village-site, the stables, the hill (tidal) on which (the temple of) Madēvar (Mahādeva) stands, the channel which branches off from the Kāpṇā channel, passes . . . . the land of this village and supplies water to other villages, the burning-ground of the cultivators, the Kammānakāri, the Pagaichchēri; and the burning-ground of the Poraiyars. (There remain) six (measures of) land, six twentieths, one eightieth and one three-hundred-and-twentieth; \(\frac{1}{4}x\) of seven twentieths, onefortieth, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \(\frac{1}{4}x\) of three quarters and one twentieth. The revenue paid as tax is six hundred and twelve kalam and (one) padakkāru of paddy, which has to be measured by the marakkāl called (after) Ḍāvallāṇ, which is equal to a rājakesari.

15. (The village of) Turaiyār in Kīr-Pālāru, (a subdivision) of Pāchchil-kārram in the same nādu, (contains) one hundred and fifty-two (measures of) land, three quarters, one hundred-and-sixtieth and one three-hundred-and-twentieth; \(\frac{1}{4}x\) of one half, three twentieths and one eightieth; and \(\frac{1}{4}x\) of three quarters, three twentieths and three eightieths. There have to be deducted three (measures of) land free from taxes, one eightieth and one hundred-and-sixtieth; \(\frac{1}{4}x\) of three quarters, two twentieths, three eightieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; \(\frac{1}{4}x\) of seven twentieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \(\frac{1}{4}x\) of four twentieths,—consisting of the site of this village, the site of the houses, the wells (kinaru) and cisterns (loṭṭi), the burning-ground of the cultivators, the stables, the quarter near the gate (Talaiedychehi), the Irachehi, the Kammānakāri, the Pagaichchēri, the burning-ground of the Poraiyars, the channels which pass through the land of this village and supply water to other villages, the temple of Pidāri, (called) Pūnaitturai-nānagāi, and (its) sacred court, the sacred temple of Pidāri, (called) Puduvai[gar]ai-ūr-udaiyāl, and (its) sacred court, the temple of Kāṭugāl in this village and (its) sacred court, the temple of Durgaiyār (Durgē) in this village and (its) sacred court, the fold for the male sheep of this village, the sacred temple of Kālar (and) Pidāriyāc in this village and (its) sacred court, the temple of Aiyānā and (its) sacred court, the sacred temple of Pidāri, (called) Kuduraiyatam-udaiyāl, in this village and (its) sacred court, the ponds of this village and (their) banks. (There remain) one hundred and forty-nine (measures of) land, one half, four twentieths and three eightieths; \(\frac{1}{4}x\) of three quarters, one eightieth and one three-hundred-and-twentieth; \(\frac{1}{4}x\) of one half, one eighth and one twentieth; and \(\frac{1}{4}x\) of three quarters and one twentieth. The revenue paid as tax is fourteen thousand eight hundred and eighty-eight kalam, (one) tānu, (one) padakkā and one nēri of paddy, which has to be measured by the marakkāl called (after) Ḍāvallāṇ, which is equal to a rājakesari.

16. (The village of) Kārimāṅgalam in the same nādu (contains) eleven (measures of) land, nine twentieths and one eightieth; \(\frac{1}{4}x\) of three quarters, three eightieths and one three-hundred-and-twentieth; and \(\frac{1}{4}x\) of one half and two twentieths. There have to be deducted seven twentieths (of a measure) of land free from taxes, one fortieth, one hundred-and-sixtieth and one three-hundred-and-twentieth; \(\frac{1}{4}x\) of three quarters and one fortieth; \(\frac{1}{4}x\) of six twentieths, one eightieth and one hundred-and-sixtieth; and \(\frac{1}{4}x\) of eight twentieths,—consisting of the site of this village, the thrashing-floor, the burning-ground of the cultivators, the sacred temple of Pidāri, (called) Tiruvāl-udaiyāl, and (its) sacred court, the temple of Kāṭugāl and (its) sacred court, the Irachehi, the Kammānakāri, the

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1 This goddess is considered as the mother of Bhairava.
2 kusag is perhaps connected with gau, which occurs in paragraph 5.
Paraicckérí, and the burning-ground of the Parajyjas. (There remain) eleven (measures of) land, one twentieth, one fortieth and one three-hundred-and-twentieth; \(\frac{1}{20}\) of one eighth and one three-hundred-and-twentieth; \(\frac{1}{120}\) of one quarter, one fortieth and one three-hundred-and-twentieth; and \(\frac{1}{120}\) of one half and two twentieths. The revenue paid as tax is one thousand and eighty-three kalams and five nāris of paddy, which has to be measured by the muraḥkāl called (after) Ādavallāyū, which is equal to a rájakēsāri.

17. Veṇnī, a town (nagara) in Veṇnī-kūrram, (a subdivision) of Nittanippōda-ˌvālaṇāṇū, (contains) twenty-one (measures of) land, one half and one hundred-and-sixtieth; \(\frac{1}{20}\) of eight twentieths and three eightieths; and \(\frac{1}{20}\) of three quarters and one twentieth. There have to be deducted four (measures of) land free from taxes and one hundred-and-sixtieth; and \(\frac{1}{20}\) of two twentieths and one fortieth,—consisting of the site of this village, the ponds and (their) banks, the sacred temple, the temple of Aiyaṇ, the Paraicckérí, the burning-ground, and the land used as a pit (pallavyā) which is dug (for) the water from the tank (ēri) (of the village) of Śirv-Muṇuṇiyū. (There remain) seventeen (measures of) land and a half; \(\frac{1}{20}\) of six twentieths and one eightieth; and \(\frac{1}{20}\) of three quarters and one fortieth. The gold (to be paid) is ninety-three karaṇjū, three mathiṣḍi; four tenths and one fortieth.

18. (The village of) Pādaṃgālam (i.e., Bhāttanagālam) in the same nādu, which adjoins this village (of Veṇnī), (contains) twenty-five (measures of) land, three quarters, two twentieths, one fortieth, one hundred-and-sixtieth and one three-hundred-and-twentieth; \(\frac{1}{20}\) of three quarters, three twentieths, three eightieths and one hundred-and-sixtieth; and \(\frac{1}{20}\) of one half. There have to be deducted one half (of a measure) of land free from taxes, four twentieths, three eightieths and one three-hundred-and-twentieth; and \(\frac{1}{20}\) of nine twentieths, three eightieths and one three-hundred-and-twentieth,—consisting of the ponds and (their) banks, the burning-ground, the site of the Paraicckérí, and the site of the village. (There remain) twenty-five (measures of) land, two twentieths, three eightieths and one hundred-and-sixtieth; \(\frac{1}{20}\) of nine twentieths and one three-hundred-and-twentieth; and \(\frac{1}{20}\) of one half. The gold (to be paid) is two hundred and forty-six karaṇjū and a half, three tenths (of a mathiṣḍi) and three fortieths.

19. (The village of) Mīduvelī in the same nādu, which is a part (pāl) of Pādaṃgālam, and which adjoins this village, (contains) three (measures of) land and a quarter; and \(\frac{1}{20}\) of eight twentieths. There have to be deducted four twentieths (of a measure) of land free from taxes, one eighth, one hundred-and-sixtieth and one three-hundred-and-twentieth; \(\frac{1}{20}\) of three quarters, two twentieths, one fortieth and one three-hundred-and-twentieth; and \(\frac{1}{20}\) of one half and two twentieths,—consisting of the village-site. (There remain) three (measures of) land and one fortieth; \(\frac{1}{20}\) of one half, one eightieth and one hundred-and-sixtieth; and \(\frac{1}{20}\) of eight twentieths. The gold (to be paid) is thirty karaṇjū and a quarter, three tenths (of a mathiṣḍi) and three fortieths.

20. (The village of) Nāgarakkārīkuričchū in the same nādu, which adjoins this village, (contains) two (measures of) land, three quarters, one twentieth, three eightieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; \(\frac{1}{20}\) of six twentieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \(\frac{1}{20}\) of four twentieths. The gold (to be paid) is twenty-eight karaṇjū, nine mathiṣḍi, seven tenths and one fortieth.

1 From a calculation of the total, as given in paragraph 23, it follows that the term avemū as part of a mathiṣḍi, means 'a fortieth,' and not, as usual, 'an eightieth,' just as, in the same case, we means 'a tenth,' and not 'a twentieth'; see page 36, note 1. This irregular application of the terms we and avemū may be explained by assuming that those fractions refer to a unit of 2 mathiṣḍi or \(\frac{1}{20}\) karaṇjū, which had passed out of use in the time of Rājarāja.
21. (The village of) Vaḍatāmarai in the same nādu, which adjoins this village, (contains) six (measures of) land, three quarters, two twenties and one eighth; \(\gamma_1\) of one half, one fortieth and one three-hundred-and-twentieth; and \(\gamma_1\) of one half and two twenties. There have to be deducted two twentieths (of a measure) of land free from taxes, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \(\gamma_1\) of eight twentieths—consisting of the village-site. (There remain) six (measures of) land, three quarters and one three-hundred-and-twentieth; \(\gamma_1\) of two twentieths, one fortieth and one three-hundred-and-twentieth; and \(\gamma_1\) of one half and two twenties. The gold (to be paid) is sixty-four karaṇjū and three quarters, (one) maṇḍūḍi; eight tenths and three fortieths.

22. (The village of) Venni-Tirappāppalī in the same nādu, which adjoins this village, (contains) ten (measures of) land, one half, two twentieths, one eighth and one hundred-and-sixtieth; \(\gamma_1\) of one half, two twentieths and one eighth; and \(\gamma_1\) of three quarters and one twentieth. There have to be deducted two (measures of) land free from taxes, one half, four twentieths, three eightieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; \(\gamma_1\) of three quarters, three twentieths, one eighth and one hundred-and-sixtieth; and \(\gamma_1\) of eight twentieths—consisting of the ponds and (ther) banks, the temple of Ṣeṭṭai, and the village-site. (There remain) seven (measures of) land, three quarters, two twentieths, one eighth and one hundred-and-sixtieth; \(\gamma_1\) of one half, three twentieths, three eightieths and one hundred-and-sixtieth; and \(\gamma_1\) of eight twentieths. The gold (to be paid) is seventy-seven karaṇjū and three quarters and (one) maṇḍūḍi.

23. Altogether,† (the villages of) Venni, Pādamangalām, Mīduvēli, which is a part of Pādamangalām, Nangarakkarikurichchi, Vaḍatāmarai and Venni-Tirappappalī.

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<table>
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<tr>
<th>No.</th>
<th>Name of the village</th>
<th>Extent of the whole land</th>
<th>Land free from taxes</th>
<th>Land paying taxes</th>
<th>Amount of gold</th>
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<td>1</td>
<td>Venni</td>
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<td>178 + (\frac{1}{4} \times (\frac{1}{4} + \frac{1}{4}))</td>
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<td>2</td>
<td>Pādamangalām</td>
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<td>257 + (\frac{1}{4} + \frac{1}{4} + \frac{1}{4} \times (\frac{1}{4} + \frac{1}{4} + \frac{1}{4}))</td>
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<td>3</td>
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<td>5</td>
<td>Vaḍatāmarai</td>
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<td>(\frac{1}{4} \times \frac{1}{4} \times \frac{1}{4} \times \frac{1}{4})</td>
<td>(\frac{1}{4} \times \frac{1}{4} \times \frac{1}{4} \times \frac{1}{4})</td>
<td>777 + (\frac{1}{4} \times \frac{1}{4} \times \frac{1}{4} \times \frac{1}{4})</td>
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<td>6</td>
<td>Venni-Tirappāppalī</td>
<td>(2\frac{1}{4} + \frac{1}{4} + \frac{1}{4} \times \frac{1}{4} \times \frac{1}{4} \times \frac{1}{4})</td>
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<td>547 + (\frac{1}{4} \times \frac{1}{4} \times \frac{1}{4} \times \frac{1}{4})</td>
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| Total | \(7\frac{1}{4} + \frac{1}{4} + \frac{1}{4} \times \frac{1}{4} \times \frac{1}{4} \times \frac{1}{4}\) | \(\frac{1}{4} \times \frac{1}{4} \times \frac{1}{4} \times \frac{1}{4}\) | \(\frac{1}{4} \times \frac{1}{4} \times \frac{1}{4} \times \frac{1}{4}\) | 667 + \(\frac{1}{4} \times \frac{1}{4} \times \frac{1}{4} \times \frac{1}{4}\) | 667 + \(\frac{1}{4} \times \frac{1}{4} \times \frac{1}{4} \times \frac{1}{4}\) |

† This paragraph gives the total of the numbers contained in paragraphs 17 to 22. The whole operation is as follows:—

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<th></th>
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<th>maṇḍūḍi</th>
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<tr>
<td>Venni</td>
<td>93</td>
<td>(9\frac{3}{4})</td>
</tr>
<tr>
<td>Pādamangalām</td>
<td>246</td>
<td>(2\frac{3}{4})</td>
</tr>
<tr>
<td>Mīduvēli</td>
<td>304</td>
<td>(3\frac{1}{4})</td>
</tr>
<tr>
<td>Nangarakkarikurichchi</td>
<td>28</td>
<td>(2\frac{3}{4})</td>
</tr>
<tr>
<td>Vaḍatāmarai</td>
<td>644</td>
<td>(6\frac{3}{4})</td>
</tr>
<tr>
<td>Venni-Tirappāppalī</td>
<td>777</td>
<td>1</td>
</tr>
</tbody>
</table>

| Total | 547 | 1 |
palli contain seventy (measures of) land, three quarters, four twentieths, one fortieth and one three-hundred-and-twentieth; \(\frac{1}{8}\) of four twentieths and three eightieths; and \(\frac{1}{4}\) of three quarters and three twentieths. The land free from taxes, which has to be deducted, (contains) seven (measures), three quarters, one twentieth, one fortieth and one hundred-and-sixtieth; and \(\frac{1}{4}\) of three quarters, one twentieth, one fortieth and one three-hundred-and-twentieth. (The remaining) land (contains) sixty-three (measures), two twentieths, three eightieths and one hundred-and-sixtieth; \(\frac{1}{4}\) of eight twentieths, one eightieth, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \(\frac{1}{4}\) of three quarters and three twentieths. The gold paid as tax is five hundred and forty-one karṇa, (one) mākūṭi and eight tenths.

24. (The village of) Kodimangalam, which is enjoyed by the (royal) palace (? ṭalālkārap), in Takalār-nādu, (a subdivision of Arumōridēva-valnādu, (contains) fifty-three (measures of) land, one quarter, one fortieth and one three-hundred-and-twentieth; and \(\frac{1}{4}\) of one half, three twentieths and one hundred-and-sixtieth. There have to be deducted two (measures of) land free from taxes, one half, one twentieth, one fortieth and one hundred-and-sixtieth; \(\frac{1}{4}\) of three quarters, one twentieth, one fortieth and one three-hundred-and-twentieth; and \(\frac{1}{4}\) of one half and two twentieths,—consisting of the village-site, the ponds, the sacred temple, and the Tirumiṅkūram. There have (further) to be deducted three eightieths (of a measure) of land free from taxes and one hundred-and-sixtieth; \(\frac{1}{4}\) of one half, two twentieths and three eightieths; and \(\frac{1}{4}\) of three quarters and one twentieth,—consisting of the channels which pass through the land of this village and irrigate (the village of) Paruttiyūr. Altogether, there have to be deducted two (measures of) land free from taxes, three quarters, one hundred-and-sixtieth and one three-hundred-and-twentieth; \(\frac{1}{4}\) of nine twentieths, one eightieth and one hundred-and-sixtieth; and \(\frac{1}{4}\) of eight twentieths. (There remain) fifty (measures of) land, one half, one eightieth and one hundred-and-sixtieth; \(\frac{1}{4}\) of three twentieths, one fortieth, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \(\frac{1}{4}\) of one half and two twentieths. The revenue paid as tax is five thousand and fifty-one kalam, two tuni, three kūrni and four nīrī of paddy, which has to be measured by the marakkāl called (after) Āḍāvallādu, which is equal to a rājāk masteri.

25. Vē[u]lvidugu-Pallava puram, a town in Takalār-nādu, (a subdivision of Arumōridēva-valnādu, (contains), according to measurement, twenty-seven (measures of) land, three quarters, three twentieths and one fortieth; \(\frac{1}{4}\) of one half and one fortieth; and \(\frac{1}{4}\) of eight twentieths. There have to be deducted seven (measures of) land free from taxes, one half, two twentieths, one fortieth and one three-hundred-and-twentieth; \(\frac{1}{4}\) of one half, four twentieths, three eightieths and one hundred-and-sixtieth; and \(\frac{1}{4}\) of eight twentieths,—consisting of the village-site, the Paivačekhēri of this village, the Kanmanātēri, the ponds included in the village, the ponds in the fields (pulam) and (their) banks, the sacred temple of Tiruvadiga in this village and (its) flower-garden, the embankment (kulal) of the Pāṇḍavāy (river), the sacred temple of the god of Pūjgar-Iśvara-[gri]ham in this village and (its) sacred court, the quarter near the temple (Tulichekēri), and the burning-ground. (There remain) twenty (measures of) land, one

1 See page 52, note 1.
2 See page 51, note 1.
quarter, three eightieths and one hundred-and-sixtieth; and \( \frac{1}{5} \) of three quarters, one fortith and one hundred-and-sixtieth. The gold paid as tax is one hundred and sixty-seven \( \text{kara} \) \( j \) and a half, three \( \text{ma} \) \( \text{h} \) \( j \) \( di \), two tenths and one twentieth.

**No. 6. On the South Wall, Second Tier.**

This and the next inscription, though of different date, are engraved continuously in two sections. No. 6 fills the whole of the first section and part of the first line of the second section.

The inscription describes a number of gifts, which were made until the 29th year of the reign of Kō-Rājakēśarivarman, alias Rājarājadēva, by Arvār Parāntakāṇ Kundavaiyār, who was the elder sister of Rājarājadēva and the queen of Vallavaraivāyar Vandyađēvar. As, according to the large Leyden grant, Rājarāja was the son of Parāntaka II., it is evident that the name of his sister, Parāntakāṇ Kundavaiyār, is an abbreviation for Parāntakāṇ maga! Kundavaiyār, i.e., Kundavaiyār, the daughter of Parāntaka II.

Paragraph 2 records a gift of gold to the same two goddesses, who are mentioned in the inscription No. 2. According to paragraph 1, these two images had been set up in the temple of Rājarājēsvara by Kundavaiyār herself. The same princess had set up an image of her mother, to which she presented certain ornaments (paragraphs 3 to 5). Other ornaments were given to the image of the god Dakshaīṇa-Mēru-Vīṭaṅkār (paragraphs 6 and 7), which had been set up by king Rājarājadēva (paragraph 1), and to his consort (paragraphs 8 and 9), who was one of the two goddesses referred to in paragraph 2. The remainder of the inscription treats of endowments to these two goddesses (paragraph 10), to the image of Poṃāśiga-ittuṇjīna-dēvar (paragraph 14), and to the image of the mother of Kundavaiyār (paragraph 19). These endowments were made in the following manner. Kundavaiyār deposited certain sums of money (kāsū), which were subsequently borrowed on interest by the inhabitants of certain villages from the shrine of Chāndēsvara (paragraph 1), the saint in whose name the money affairs of temples are generally transacted. The interest had to be paid yearly into the treasury of the Rājārajēsvara temple at Taṅjavūr either in paddy or in money. In the former case, the interest was three kuruṇi of paddy for each kāsū, and in the latter 12\( \frac{1}{2} \) per cent. If it is assumed that the rate of interest was the same in both cases, one kāsū would correspond to the value of 24 kuruṇi or 2 kālaṃ of paddy. In two instances (paragraphs 18 and 21), money was deposited for purchasing a number of sheep, from the milk of which two private individuals had to supply daily a certain amount of ghee for lamps. The value of one sheep was reckoned as \( \frac{1}{4} \) kāsū. In paragraphs 14 and 19, the value of various daily requirements is given in measures of paddy; the whole list probably represents the daily wants of a single puṭḍāt.

**Text.**

*First section.*

[1.] \( \text{Dr. Burgess' Archaeological Survey of Southern India, Vol. IV, p. 267.} \)

[2.] \( \text{See above, page 14.} \)

[3.] \( \text{See Vol. I, p. 92, note 6.} \)

[4.] \( \text{Compare Vol. I, Nos. 82 and 146.} \)

[5.] \( \text{Compare Vol. I, Nos. 82, 83, 148 and 150.} \)
No. 6. INSCRIPTION OF RAJARAJA.

[2.]...}

[3.]...}
INSCRIPTIONS ON THE CENTRAL SHRINE.

[4.] गुरु नमो नस्तिम सत्यम महायानम सम्प्रदायम धर्मम सम भवायते; गुरु स्वाधीनाय प्रज्ञानन्दराय गुरु स्वाधीनाय प्रज्ञानन्दराय।

[5.] नाम जात्वा गुरुं तत्र स्थितायां गुरुं तत्र धर्मं निर्भवायते। नामे निर्भवायते।

[6.] सर्वसंस्कृति व्यवहारम् सर्वसंस्कृति व्यवहारम् सर्वसंस्कृति व्यवहारम् सर्वसंस्कृति व्यवहारम् सर्वसंस्कृति व्यवहारम् सर्वसंस्कृति व्यवहारम् सर्वसंस्कृति व्यवहारम्
No. 6. INSCRIPTION OF RAJARAJA.

[7.] ஹெடுத்துக் கந்தங்கள் மறுக் கந்தங்களைக் குறிக்க விளக்கக் காணவதற்கு ஒரு காந்திய

[8.] தேடுகள் காயத்தைக் குறிக்க விளக்கக் காணவதற்கு ஒரு காந்திய

1. Read mantram.
INSCRIPTIONS ON THE CENTRAL SHRINE.

Second section.

1. Hail! Prosperity! Until the twenty-ninth year (of the reign) of Kō-Rajakesarivarman, alias Śrī-Rājarājadēva, who,—while (his) heart rejoiced, that, like the goddess of fortune, the goddess of the great earth had become his wife,—in his life of growing strength, during which, having been pleased to cut the vessel (in) the hall (at) Kāndajār, he conquered by his army, which was victorious in great battles, Vēngai-nāḍu, Gāṅga-pāḍi, Tadigai-pāḍi, Nulamba-pāḍi, Kudamalai-nāḍu, Kōllam, Kālingam, Īrā-mandalam, (which was the country) of the Śingalas who possessed rough strength, the seven and a half lakhas of Iraṭṭa-pāḍi, and twelve thousand ancient islands of the sea,—deprived the Śeriyas of their splendour, while (he) was resplendent (to such a degree that (he) was worthy to be worshipped everywhere;—Āvār Paraṅtakān Kuṇḍavaiyār gave to the images (tiru-mēugi) (of the goddess) Umāparamēsvarti, who is the consort of our lord Dakshina-Mēru-Viṭānikar, and (of the goddess) Umāparamēsvarti, who is the consort of our lord Taṅjai-Viṭānikar,—which (two images) had been set up in the temple, (called) the lord Śrī-Rājarājēsvara, by Āvār Paraṅtakān Kuṇḍavaiyār, (who was) the venerable elder sister of the lord Śrī-Rājarājadēva (and) the great queen of Vallavaraiyār Vaṇḍyadhēvar,—to the image which had been set up to Pōumāligaitṭunjiḍa-dēvar,' to

1 *I.e., 'the god who was slopping in the golden palace.'
the image which Árvār Pārāntakāṇa Kundaivaiyār had set up to her mother, and to
the image (of the god) Dakshinā-Mēru-Viṭāṅkara, which had been set up by the lord
Śrī-Rājarajajēdeva,—gold which was weighed by the stone (asad hi) the city (kudāyai-bal)
and called (after) Ādavaṇaḥ, and jewels (ratna) which were weighed by the jewel weight
(kāraṇa-bal) called (after) Dakshinā-Mēru-Viṭāṅkara,—excluding the threads (karaṇa),
the frames (kattam), the copper nails (kaṇṇaṇi), the lac (araṇaṇa) and the pitṣa. For the ex-
penses (niṇi), which are required by these (gods). Árvār Pārāntakāṇa Kundaivaiyār
deposited money (kāda), to be put out to interest (polaṇa). (The amount of this gold, these
jewels, these deposits) and the money, which the inhabitants of (certain) villages had received
on interest from Chandēśvara, who is the first servant 3 of the supreme lord (paramasvāmin),
who has been pleased to take up gladly his abode in (the temple called) Śrī-Rājarajajēdeva.
vara,—was engraved on stone (as follows):

2. For decorating the sacred hall (tiruvanagam), 2 which (the goddess) Umāparamēśvarī,
who is the consort of our lord Dakshinā-Mēru-Viṭāṅkara, and (the goddess) Umāpara-
mēśvarī, who is the consort of our lord Taṇājai-Viṭāṅkara, are pleased to enter, when
they are carried in procession (at) the sacred festival (tiru-virī),—(she) gave three thousand
five hundred karaṇī of gold, which was a quarter superior in fineness to the (gold standard
called) dandaśi, and one thousand five hundred karaṇī of gold, which was one (degree)
inferior in fineness to the dandaśi,—altogether, five thousand karaṇī of gold.

3. To the image, which Árvār Pārāntakāṇa Kundaivaiyār had set up to her
mother, (she) gave:

4. Twenty ear-rings (kambā), consisting of six karaṇī and (one) kāraṇī of gold.

5. One string of heads for the marriage-badge (tāṭi-manī-saṇṭana), (consisting of) four
karaṇī, six mañjādi and (one) kāraṇī of gold,—including the marriage-badge (itself).

6. To (the god) Dakshinā-Mēru-Viṭāṅkara (she) gave:

7. One ornament consisting of a single string, 4 on which were strung thirty-five old
pearls,—viṣa, roundish pearls (agnavaśa), polished pearls (oppu-mutra) and small pearls
(kura-mutra),—two corals (pavaram), two lapis lazuli (rājāvarā), (one) idilimbam, 5 (one)
padugan and (one) kokkuvā, and which weighed four karaṇī, eight mañjādi and four teeth,
corresponding to a value of eleven kāda.

8. To (the goddess) Umāparamēśvarī, who is the consort of our lord Dakshinā-
Mēru-Viṭāṅkara, (she) gave:

9. One ornament consisting of a single string, on which were strung thirty-five old
pearls,—viṣa, roundish pearls, polished pearls and small pearls,—two corals, two lapis lazuli,
(one) idilimbam, (one) padugan and (one) kokkuvā, and which weighed four karaṇī, nine
mañjādi and (one) kāraṇī, corresponding to a value of twelve kāda.

10. For the sacred food (tīru-usūrda), temple-gurlands (tiruppalittēmam), oil for the
sacred lamps, and other expenses (arūma), which are required, when (the goddess) Umāpara-
mēśvarī, who is the consort of our lord Dakshinā-Mēru-Viṭāṅkara, and (the goddess)

1 From paragraphs 10 to 21 it appears, that the term niṇā includes included food, clothing, garlands, and oil
for lamps.

2 Māthēṣvara is a synonym of Ādīśvara, the usual title of Chandēśvara; see Vol. I, p. 116, note 2.

3 apāraṇ is a tadvāra of the Sanskrit Vī. Compare an inscription of Kṛiṣhna-pāрагa of Vījaya-
agara, which records the building of a rāja-mahāyāna in connection with a temple of Śiva; Epigraphia Indica,
pp. 363 and 370.

4 ḍīpālī is a corruption of the Sanskrit ḍīpālīi.

5 Compare the Kanaṭaio and Tolaga ḍīpālī, which is a tadvāra from the Sanskrit ḍīpālī, the
pomegranate.
Umāparamēśvari, who is the consort of our lord Taṅjai-Vitaṅkā, are carried in procession (at) the sacred festival, (she) deposited money, to be put out to interest. Having agreed to measure from (the harvest of) the paddy in the twenty-eighth year (of the king’s reign), as long as the moon and the sun endure, three kṣuṇās of paddy per year as interest for each kāsū into the large treasury (bhūmpārā) of the lord Śrī-Rājarājēśvarā (at) Taṅjāvūr with the marakkāl called (after) Ādavallān,—the members of the assembly (sahā) of Janaṇātha-chaturvēdīmangalam, a bruhmadēga in Mudiehehōra-nāḍu, (a subdivision) of Nittaviṇāḍa-valanādu, have to measure every year fifty kālam of paddy for the two hundred kāsū, which they have received out of (that money).

11. Having agreed to measure from (the harvest of the paddy in the twenty-eighth year (of the king’s reign), as long as the moon and the sun endure, three kṣuṇās of paddy per year as interest for each kāsū into the large treasury of the lord Śrī-Rājarājēśvarā (at) Taṅjāvūr with the marakkāl called (after) Ādavallān,—the members of the assembly of Śrī-Mudichchāra-nāḍa-man-ādivēdīmangalam, a brauhmadēga in Avār-kūram, (a subdivision) of Nittaviṇāḍa-valanādu, have to measure every year twenty-five kālam of paddy for the one hundred kāsū, which they have received.

12. Having agreed to measure from the twenty-ninth year (of the king’s reign), as long as the moon and the sun endure, three kṣuṇās of paddy per year as interest for each kāsū into the large treasury of the lord Śrī-Rājarājēśvarā (at) Taṅjāvūr with the marakkāl called (after) Ādavallān,—the members of the assembly of Rajāśraya-chaturvēdīmangalam, a brauhmadēga in Urāyur-kūram, (a subdivision) of Kēralantaka-valanādu, have to measure every year one hundred and twenty-five kālam of paddy for the five hundred kāsū, which they have received.

13. Having agreed to measure from the twenty-ninth year (of the king’s reign) three kṣuṇās of paddy per year as interest for each kāsū into the large treasury of the lord Śrī-Rājarājēśvarā (at) Taṅjāvūr with the marakkāl called (after) Ādavallān,—the villagers of Perumilāṭūr in Kīrār-kūram, (a subdivision) of Nittaviṇāḍa-valanādu, have to measure every year fifty kālam of paddy for the two hundred kāsū, which they have received.

14. Having agreed to measure from the twenty-ninth year (of the king’s reign), as long as the moon and the sun endure, three kṣuṇās of paddy per year as interest for each kāsū into the large treasury of the lord Śrī-Rājarājēśvarā (at) Taṅjāvūr with the marakkāl called (after) Ādavallān,—the members of the assembly of Gandarādīyā-chaturvēdīmangalam in Poynānāḍu, (a subdivision) of Vādakarai-Rājendra-simha-valanādu, have to measure every year one hundred and thirty kālam of paddy for the five hundred and twenty kāsū, which they have received out of the money, which (she) had deposited (under the condition), that every year, as long as the moon and the sun endure, three kṣuṇās of paddy should be measured as interest for each kāsū into the large treasury of the lord Śrī-Rājarājēśvarā (at) Taṅjāvūr with the marakkāl called (after) Ādavallān for (the requirements of) the image, which had been set up to Poynāḷigaiṭṭuṇaṭā-dēvā, (One) kṣuṇā and two nārikī of paddy (are required) for (conversion into) four nārikī of old rice (to be used) for the sacred food (tiruwanud) at both times (of the day),—two nārikī of old rice (being used) each time; four nārikī of paddy for (one) dākkās of ghee (ney-anud),—two sōvids

1 According to the Dictionary Tamil-French, உயர், வைரை or வைரை is a kind of coarse paddy which ripens late.

2 The usual form of this word is dākkās.
and a half (being used) each time; 1 six nāri of paddy for six dishes of curry (kari-amudu),—three dishes of curry (being used) each time; (one) nāri and (one) uri of paddy for (one) uri of pulse (parappu-amudu),—(one) urakku (being used) each time; (one) nāri and (one) uri of paddy for half a palam of sugar (surykari-amudu),—(one) kaiu (being used) each time; two nāri of paddy for two keru and a half of ghee, to prepare fried curry (porikkari-amudu),—one and a quarter keru of ghee (being used) each time; (one) nāri of paddy for two plantains (vārappara-amudu),—(one) (being used) each time; three nāri of paddy for (one) nāri of curds (lai-yir-amudu),—(one) uri (being used) each time; (one) uri and (one) drakku of paddy for mustard (kadika), pepper (milagā) and salt (appu); four nāri of paddy for fire-wood (vīraga); and (one) nāri of paddy for eight areca-nuts (adaikkāg-amudu),—four nats (pākkā) (being used) each time,—and for thirty-two betel-leaves (vellilā-amudu);—altogether,—including the old paddy for the boiled rice (pānyam),—3 (one) tāni, two nāri, (one) uri and (one) drakku of paddy every day, 4 one hundred and twenty-nine kālam, two tāni, (one) padakku and one nāri of paddy every year, or,—(including) the excess (ēṟum) of (one) kūrami and seven nāri of paddy,—one hundred and thirty kālam of paddy. 5

15. For realizing fifty-one kāsu,—viz., twenty-six kāsu for the sacred cloth 1 to be worn by this (god), 2 two kāsu for four sacred curtains, 3 two kāsu for four sacred towels

---

1 Accordingly, a tānū was equal to 1 drrakku, one of which is again equal to 1 nāri; see page 48, note 5.
2 Accordingly, a kaiu was equal to 1 palam.
3 This refers to the 1 kūrami and 2 nāri of paddy, which are mentioned first in the list.
4 Σο.ι. is probably a corruption of ινθθχθ, see Vol. I, pages 116, note 6.
5 The calculation of the amount of paddy, which was to be supplied daily, is as follows:—

<table>
<thead>
<tr>
<th>Paddy</th>
<th>tāni.</th>
<th>kāsepī.</th>
<th>nāri.</th>
<th>uri.</th>
<th>drrakku.</th>
</tr>
</thead>
<tbody>
<tr>
<td>for conversion into 4 nāri of husked rice</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 drrakku of ghee</td>
<td></td>
<td></td>
<td>1</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>6 dishes of curry</td>
<td></td>
<td></td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 uri of pulse</td>
<td></td>
<td>1</td>
<td>6</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>1/4 palam of sugar</td>
<td></td>
<td></td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>2 1/2 keru of ghee</td>
<td></td>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 plantains</td>
<td></td>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 nāri of curds</td>
<td></td>
<td></td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mustard, pepper and salt</td>
<td></td>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>fire-wood</td>
<td></td>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8 areca-nuts and 32 betel-leaves</td>
<td></td>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>4</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

If the amount of paddy required per year is divided by this total, we find that the year was reckoned as consisting of 300 days. The excess (ēṟum) was evidently added in order to simplify accounts by fixing a round number, thus:—

| Paddy required per year | 300 | 129 | 2 | 1 | 1 | 7 |

6 These 61 kāsu are made up of 241 kāsu in paragraph 16, 14 in paragraph 16, and 124 in paragraph 17.
7 Lofos is perhaps the same as Kofos.
8 This refers to the image of Pogunjithittunjia-dēvār, which was mentioned in the preceding paragraph.
9 Namipigai is probably a further corruption of namipigai (Sanskrit paniśājī). Compare χανού (or χανού) for χανού (Sanskrit Vama).
(tiruvottinda), two kāsa for four sacred canopies (tiru-mērkaṭṭi), four kāsa for sixteen sacred cloths on which rice is offered (tiruppottinda), and fifteen kāsa for temple-garlands (tiruppattittinam), at the rate of half an akkam per day or one hundred and eighty akkam per year,—twelve akkam being reckoned as one kāsa,—(she) deposited money (under the condition) that, as long as the moon and the sun endure, one eighth akkam per month should be paid as interest for each kāsa.\(^1\) Having agreed to pay every year from the twenty-ninth year (of the king’s reign), as long as the moon and the sun endure, one eighth akkam per month as interest for each kāsa into the treasury of the lord Śrī-Rājarājēśvara (at) Taṅjāvūr,—the members of the assembly of Śrī-Vīranārayana-chaturvēdimangalam, a free village in Rājendrasimha-valanādu, have to pay every year twenty-four and a half kāsa for the one hundred and ninety-six kāsa, which they have received out of (that money).

16. Having agreed to pay every year from the twenty-ninth year (of the king’s reign), as long as the moon and the sun endure, one eighth akkam per month as interest for each kāsa into the treasury of the lord Śrī-Rājarājēśvara (at) Taṅjāvūr,—the members of the assembly of Śrī-Parāntaka-chaturvēdimangalam, a free village in Rājendrasimha-valanādu, have to pay every year fourteen kāsa for the one hundred and twelve kāsa, which they have received.

17. Having agreed to pay every year from the twenty-ninth year (of the king’s reign), as long as the moon and the sun endure, one eighth akkam per month as interest for each kāsa into the treasury of the lord Śrī-Rājarājēśvara (at) Taṅjāvūr,—the members of the assembly of Śa[la]mangalam, a brāhmadīga in Kirārkāram, (a subdivision) of Nīttavinōda-valanādu, have to pay every year twelve and a half kāsa for the one hundred kāsa, which they have received.

18. Paṭṭattālaṇ Ācheha Adiga has to pour out daily (one) urakkul of ghee for the thirty-two kāsa, which he has received out of the money, which (she) had deposited for (purchasing),—at the rate of three sheep for each kāsa,—ninety-six sheep, (the milk of) which is required (for preparing ghee), in order to keep ten twilight lamps (samāthi-viṅkūta) burning for this (god),\(^2\) as long as the moon and the sun endure, at the rate of (one) urakkul of ghee per day.

19. Having agreed to measure from the twenty-ninth year (of the king’s reign), as long as the moon and the sun endure, three kurumi of paddy per year as interest for each kāsa into the large treasury of the lord Śrī-Rājarājēśvara (at) Taṅjāvūr with the marakkōl called (after) Āḍavallān,—the villagers of Kundaivai-nilār in Kambrai-nādu, (a subdivision) of Nīttavinōda-valanādu, have to measure every year one hundred and thirty kalam of paddy for the five hundred and twenty kāsa, which they have received out of the money, which (she) had deposited (under the condition), that every year, as long as the moon and the sun endure, three kurumi of paddy should be measured as interest for each kāsa into the large treasury of the lord Śrī-Rājarājēśvara (at) Taṅjāvūr with the marakkōl called (after) Āḍavallān for (the requirements of) the image, which Āṭvar Parāntakaṅ Kundaivaiyar,—(who was) the venerable elder sister of the lord Śrī-Rājarājēdeva (and) the great queen of Vallaivaraiy and Vandyādeva,—had set up to her mother. (One) kurum and two meri of paddy (are required) for (conversion into) four meri of old rice (to be used)

\(^1\) As in the preceding paragraph, the year is reckoned as consisting of 369 days.

\(^2\) As an akkam (Sanskrit: aikha) \(\frac{1}{6}\) is \(\frac{1}{14}\) kāsa, the rate of interest comes to \(\frac{1}{12}\) per cent per annum. In the present case, the result is \(\frac{21}{4}\) out of 156 kāsa, as stated at the end of the paragraph.
for the sacred food (tiru-amurdu) at both times (of the day),—two nāri of old rice (being used) each time; four nāri of paddy for (one) ārakku of ghee,—two kaviūda and a half (being used) each time; six nāri of paddy for six dishes of curry,—three dishes of curry (being used) each time; (one) nāri and (one) uri of paddy (for one) uri of pulse,—(one) urakku (being used) each time; (one) nāri and (one) uri of paddy for half a palam of sugar,—(one) kaišu (being used) each time; two nāri of paddy for two kaviūda and a half of ghee, to prepare fried curry,—one and a quarter kaviūda (being used) each time; (one) nāri of paddy for two plants,—one (being used) each time; three nāri of paddy for (one) nāri of curds,—(one) uri (being used) each time; (one) uri and (one) ārakku of paddy for mustard, pepper and salt; four nāri of paddy for fire-wood; and (one) nāri of paddy for eight areca-nuts,—four (units being used) each time,—and for thirty-two betel-leaves;—altogether,—including the old paddy for the boiled rice,—(one) tāni, two nāri, (one) uri and (one) ārakku of paddy every day, one hundred and twenty-nine kalin, two tāni, (one) padakku and one nāri of paddy every year, or,—(including) the excess of (one) kāram and seven nāri of paddy,—one hundred and thirty kalin of paddy.

20. For realising sixty-one kāsu every year,—viz., thirty-six kāsu every year for the sacred cloth to be worn by this (goddess), two kāsu for four sacred curtains, two kāsu for four sacred towels, four kāsu for sixteen sacred cloths on which rice is offered, two kāsu for four sacred canopies, and fifteen kāsu for temple-garlands, at the rate of half an akkam per day or one hundred and eighty akkam per year,—twelve akkam being reckoned as one kāsu,—(she) deposited money (under the condition) that, as long as the moon and the sun endure, one eighth akkam per month should be paid as interest for each kāsu. Having agreed to pay every year from the twenty-ninth year (of the king's reign), as long as the moon and the sun endure, one eighth akkam per month as interest for each kāsu into the large treasury of the lord Śrī-Śrī Rājarājaśvarā (at) Taṇṭāvar, the members of the assembly of Śrī-Parāntaka-chatūrvēdimangalam, a free village in Rājendrasimha-vaiṣnava, have to pay every year sixty-one kāsu for the four hundred and eighty-eight kāsim, which they have received out of that money.

21. Patṭuttāla Pālitar at [Pa]radaṇ (i.e., Bharata) has to pour out daily (one) urakku of ghee for the thirty-two kāsi, which he has received out of the money, which (she) had deposited for (purchasing),—at the rate of three sheep for each kāsu,—ninety-six sheep, (the milk of) which is required (for preparing ghee), in order to keep ten twilight lamps burning for this (goddess), as long as the moon and the sun endure, at the rate of (one) urakku of ghee per day.

No. 7. On the South Wall, Second Tier.

As remarked on page 68, the following inscription is engraved in continuation of the preceding No. 6. It describes thirteen ornaments of gold and jewels, which Āṭavār Parāntakaṇa Kundavaiya gave to (the goddess) Umāparameśvarā, who is the consort of our lord Daksīna-Mēru-Viśnukā, until the 5th year of the reign of Kō-Parakāsirivarman, alias Rājendrā-Chēlaśva.

Text.

[1.] This refers to the image of the mother of Kundavaiya, which was mentioned in the preceding paragraph.

[2.] Continued from page 72.
INSPECTIONS ON THE CENTRAL SHRINE.

[2] A small inscription, the text of which is given below, is found on a fragment of stone in the central shrine. It is written in Tamil and consists of five lines, each line containing seven words.

[3] Another inscription, also in Tamil, is found on a stone pillar in the same shrine. It contains eight lines, each line consisting of six words.

[4] A third inscription, written in Sanskrit, is found on a stone slab in the shrine. It consists of nine lines, each line containing eight words.
No. 7. INSCRIPTION OF RAJENDRA-CHOLA.

[Text transcription goes here, with proper formatting and layout for readability.]
INSCRIPTIONS ON THE CENTRAL SHRINE.

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[8] इसके दिन समकालीन उत्साह शुभदश तथा भक्ति रूप से उत्साहित रहने वाले शासक, नाम विवेकनंद, यह श्रद्धालुओं को राजस्थान के भक्तिसंग्राम के लिए विद्यमान करने के लिए समर्पित किया। इसके साथ ही भक्ति के केन्द्रीय रूप से महत्वपूर्ण विवेकनंद का नाम यहां उल्लिखित किया जा सकता है।

[9] इस शब्द के भक्तिसंग्राम में शिक्षा देने वाले उद्देश्यों के लिए स्थानीय समुदाय का समर्पण किया जा सकता है।
No. 7. INSCRIPTION OF RAJENDRA-CHOLA.

TRANSLATION.

1. Hail! Prosperity! Until the third year (of the reign) of Kō-Parakṣarivarman, alias the lord (adaiyir) Śrī-Rājēndra-Śrīrādēva,—Āyār Parintakayard Dundavaiyār, (who was) the venerable elder sister of the lord Śrī-Rājjarajadēva (and) the great queen of Vaitilavarnayar Vandyadēvar, gave to the images (tira-me) which she had set up herself,—gold which was weighed by the stone (mev in) the city (kuṭṭai-kul) and called (after) Ādavallāv, and jewels (ratan) which were weighed by the jewel weight (kām-kul) called (after) Dakshina-Mēru-Viṭaśaṅkā. Those (jewels), which could be weighed (separately), were weighed without the threads (vāra) the frames (ṣaṭṭam), the copper nails (ṣeppam), the lac (arakk) and the pīṭha. Those jewels, the net weight of which could not be ascertained, as they were united with the lac and the pīṭha, (were weighed) together with the lac and the pīṭha. (The amount of this gold and these jewels) was engraven on stone (as follows):—

2. To (the goddess) Umaparamēsvart, who is the consort of our lord Dakshina-Mēru-Viṭaśaṅkā, (she) gave:—

3. One sacred crown (mukkta), (containing) three hundred and forty-eight karatājra and a half and three tenths (of a mahajādi) of gold. Eight hundred and fifty-nine diamonds (vayiru), set (into it), viz., six hundred and thirty-six diamonds with smooth edges (? matja-dara), one hundred and sixty-nine square diamonds with smooth edges (matjadārai-saavakkam), thirty-two flat diamonds with smooth edges (matjadārai-sāppadi), including such as had spots, cracks (vayiru), red dots (rākta-binda), black dots (kēka-binda), and marks as of burning (vastuā), weighed seven karatājra and three quarters, four mahajādi and four tenths. Three hundred and nine large (pariya) and small (nēriya) rubies (māniyam), viz., one hundred and twenty-five halakahalam of superior quality (gvaiyiyay), one hundred and twenty-five halakahalam, forty-one smooth rubies (kimalam), eleven bluish rubies (-nilagandhi) and ten unpollished rubies (talam),—including such as had cavities (kuriw), cut, holes, white specks (tātani), flaws (tātsa), and such as still adhered to the one (kal),—weighed fourteen karatājra and three quarters, two mahajādi and eight tenths. Six hundred and sixty-nine large and small pearls, set (into it) or strung,—including round pearls (vattam), roundish pearls (auvattam), polished pearls (oppa-mutta), small pearls (karu-mutta), nimbolam, payiṣīm, old pearls (para-mutta), such as had been polished while still adhering to the shell (ippī), (pearls) of red water and of brilliant water, (and pearls) with lines (varai), stains (karai), red dots and white specks (subhra),—weighed thirty-six karatājra, one mahajādi and one karag. Altogether, (the crown) weighed four hundred and seven karatājra and nine mahajādi, corresponding to a value of five thousand kēla.

4. One ear-ring (vāli), (containing) one karatājra, eight mahajādi and eight tenths of gold. Nine pearls sewn on,—including round pearls, polished pearls, nimbolam, (pearls) of

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1 aśrāṣa maṁ stands for aśrāṣa maṁ, 2 Compare ṣaṭṭa-va, 'anything flat' (Winslow).
3 ṣaṭṭa-maṁ seems to be used in the sense of ēru maṁ.
4 This obscure term might be a compound of ṣrī, 'a good quality,' and ṣaṭṭa, 'excess, abundance.'
5 The literal meaning of ṣaṭṭa is 'tender, soft.'
6 According to the Rājām-TrīṣīŚrī, p. 157 of the Benares edition, nilagandhika is the name of a bluish kind of ruby.
7 Prakṣra seems to be used in the sense of przedra.
8 Vejana is evidently the Kanarese and Telugu kējī, which may be a lāthkāra of kēdana.
9 Compare ṣaṭṭa-maṁ, 'a white speck or flaw in a gem' (Winslow).
10 The original meaning of kējī is 'small-pox, prickly-heat.'
brilliant water, (and pearls) with lines ............ weighed (one) karajju and nine tenths (of a mahjadi). Altogether, (the ear-ring) weighed two karajju, nine mahjadi and seven tenths, corresponding to a value of fifteen katu.

5. One ear-ring, (containing) (one) karajju, eight mahjadi and eight tenths of gold. Nine pearls sewn on, — including round pearls, polished pearls, nimboalam, (pearls) of brilliant water, (and pearls) with lines, stains, red dots, white specks and wrinkles (tirangal), — weighed (one) karajju and nine tenths (of a mahjadi). Altogether, (the ear-ring) weighed two karajju, nine mahjadi and seven tenths, corresponding to a value of fifteen katu.

6. One wruttu, (containing) two karajju and (one) kugri of gold. Six diamond crystals (palikku-vegiwran), weighed nine tenths (of a mahjadi). Two smooth rubies weighed six tenths (of a mahjadi). Two pearls sewn on, viz., (one) ambumudu (with) lines and (one) ambumudu (with) padaq,¹ weighed nine mahjadi and seven tenths. Altogether, (the wruttu) weighed two karajju and a half, (one) mahjadi and seven tenths, corresponding to a value of fifteen katu.

7. One wruttu, (containing) two karajju and (one) kugri of gold. Six diamond crystals, set (into it), weighed nine tenths (of a mahjadi). Two smooth rubies weighed (one) kugri. Two pearls sewn on (of the kind called) ambumudu, which had padaq and red dots, weighed nine mahjadi and nine tenths. Altogether, (the wruttu) weighed two karajju and a half, (one) mahjadi and eight tenths, corresponding to ............

8. One sacred armlet (tir-baum-valiya), (containing) eighty-six karajju and a half, four mahjadi and one twentieth of gold. Five hundred and five diamonds, set (into it), viz., eighty pure diamonds (tiyaga), two hundred and ninety diamonds with smooth edges, fifty-three flat diamonds with smooth edges, four pandadraam, five flat diamonds (tappadi), fifteen square diamonds (tavakkam) and fifty-eight round diamonds (elevu), — including such as had spots, cracks, red dots, black dots, and marks as of burning,— weighed two karajju and three mahjadi, nine tenths and one twentieth. One hundred and ten large and small rubies, viz., twenty halahalam of superior quality, thirty halahalam, six bluish rubies, thirty-three smooth rubies, twenty unpolished rubies and one suflam,— including such as had cavities, cuts, holes, white specks, flaws, and such as still adhered to the ore, — weighed five karajju, one half and one eighth. Ninety-four strung pearls,— including polished pearls, small pearls, nimboalam, payittam, ambumudu, (pearls) of brilliant water and of red water, such as had been polished while still adhering to the shell, (and pearls) with lines, stains, red dots and white specks,— weighed nine karajju and (one) kugri. Altogether, (the armlet) weighed one hundred and three karajju and a half and (one) mahjadi, corresponding to a value of one thousand katu.

9. One sacred armlet (tir-baum-valiya), (containing) eighty-six karajju and (one) mahjadi, one tenth and one fortieth of gold. Four hundred and forty-one diamonds, set (into it), viz., twenty pure diamonds, four hundred and six diamonds with smooth edges, five flat diamonds with smooth edges, and ten square diamonds with smooth edges,— including such as had spots, cracks, red dots, black dots, and marks as of burning,— weighed three karajju, two mahjadi and three fortieths. Fifty-four large and small rubies, viz., eight halahalam of superior quality, seventeen halahalam, nineteen smooth rubies, two bluish rubies and eight unpolished rubies,— including such as had cavities, cuts, holes, white specks, flaws, and such as still adhered to the ore,— weighed six karajju and a half, two mahjadi and three tenths. Sixty-eight strung pearls,— including round pearls, roundish pearls, polished pearls, small

¹ 'wr.' is perhaps connected with vrs., 'the artificial joining of precious stones, or chasing of gold, so as to reflect the desired colours' (Winwood). Compare guhras for guris, p. 13, note 1.
pearls, *payittam*, (pearls) of brilliant water and of red water, such as had been polished while still adhering to the shell, (and *pearls with*) lines, stains, red dots and white specks,—weighed five *karajju* and three quarters, three *mañjādi* and (one) *kuvari*. Altogether, (the armlet) weighed one hundred and four *karajju* and a half and four *mañjādi*, corresponding to a value of one thousand two hundred and fifty *kāsu*.

10. One sacred armlet, (containing) eighty-nine *karajju*, eight *mañjādi*, four tenths and [one twentytieth] of gold. Four hundred and forty-eight diamonds, set (into it), *viz*., twenty pure diamonds, four hundred and thirteen diamonds with smooth edges, five flat diamonds with smooth edges, and ten square diamonds with smooth edges,—including (such as had) spots, cracks, red dots, black dots, and marks as of burning,—weighed, three *karajju* and two *mañjādi*, three tenths and one twentieth. Fifty-three large and small rubies, *viz*., eight *halahalam* of superior quality, fifteen *halahalam*, twenty smooth rubies, two bluish rubies and eight unpolished rubies,—including such as had cavities, cuts, holes, white specks, flaws, and such as still adhered to the ore,—weighed six *karajju* and a half, two *mañjādi* and four tenths. Sixty-two strung pearls,—including round pearls, roundish pearls, polished pearls, small pearls, *payittam*, (pearls) of brilliant water and of red water, such as had been polished while still adhering to the shell, (and *pearls with*) lines, stains, red dots and white specks,—weighed five *karajju* and a half and (one) *kuvari*. Altogether, (the armlet) weighed one hundred and four *karajju* and a half, three *mañjādi* and seven tenths, corresponding to a value of one thousand two hundred and fifty *kāsu*.

11. One sacred pearl ornament (*tri-chanda*), (containing) sixty-nine *karajju* and three quarters, two *mañjādi*, five tenths and one fortith of gold. Three hundred and ninety diamonds, set (into it), *viz*., three hundred and fifty diamonds with smooth edges, and forty square diamonds with smooth edges,—including such as had spots, cracks, red dots, black dots, and marks as of burning,—weighed (one) *karajju* and a half, four *mañjādi* and six tenths. Eighty large and small rubies, *viz*., five *halahalam* of superior quality, twenty *halahalam*, thirty smooth rubies, four bluish rubies, two *satlam* and nineteen unpolished rubies,—including such as had cavities, cuts, holes, white specks, flaws, and such as still adhered to the ore,—weighed six *karajju* and seven *mañjādi*, eight tenths and three fortiths. One thousand four hundred and sixty-two pearls, strung or sewn on,—including round pearls, roundish pearls, polished pearls, small pearls, *payittam*, *nimbolam*, (pearls) of brilliant water and of red water, such as had been polished while still adhering to the shell, (and *pearls with*) lines, stains, red dots and white specks,—weighed ninety-six *karajju* and a quarter. Altogether, (the pearl ornament) weighed one hundred and seventy-four *karajju* and a quarter, corresponding to a value of one thousand and five hundred *kāsu*.

12. One *poṭṭu* for the arm of the goddess, (containing) eighteen *karajju* and three quarters, three *mañjādi* and eight tenths of gold. One smooth ruby weighed (one) *mañjādi* and (one) *kuvari*. One hundred and thirty-seven strung pearls,—including round pearls, roundish pearls, polished pearls, small pearls, *nimbolam*, *payittam*, (pearls) of brilliant [water] and of red water, (and *pearls with*) lines, stains, red dots and white specks,—weighed seven *karajju* and three quarters, four *mañjādi* and (one) *kuvari*. Altogether, (the *poṭṭu*) weighed twenty-six *karajju* and three quarters, four *mañjādi* and eight tenths, corresponding to a value of eighty *kāsu*.

13. One *poṭṭu* for the arm of the goddess, (containing) eighteen *karajju* and six *mañjādi* of gold. One smooth ruby weighed (one) *mañjādi* and three tenths. One hundred and forty-three strung pearls,—including round pearls, roundish pearls, polished pearls, small pearls, *nimbolam*, *payittam*, (pearls) of brilliant water and of red water, (and *pearls with*) lines,
stains, red dots and white specks,—weighed eight karavju and six mañjadi. Altogether, (the first pot) weighed twenty-six karavju and a half, three mañjadi and three tenths, corresponding to a value of eighty kāśu.

14. One bracelet (sužagam), (containing) eighty karavju and four mañjadi, six tenths and one twentieth of gold. Six hundred and twenty diamonds, set (into it), viz., thirty pure diamonds, four hundred and three diamonds with smooth edges, seventy square diamonds with smooth edges, thirty-five flat, diamonds with smooth edges, and eighty-two round diamonds,—including (such as had) spots, cracks, red dots, black dots, and marks as of burning,—weighed four karavju and seven tenths (of a mañjadi). Fifty-five large and small rubies, viz., ten halahalam of superior quality, twenty-four halahalam, seventeen smooth rubies and four [bluish rubies],—including such as had cavities, cuts, holes, white specks, flaws, and such as still adhered to the ore,—weighed (one) karavju and a half, (one) mañjadi, one tenth and one twentieth. Altogether, (the bracelet) weighed eighty-five karavju and three quarters, (one) mañjadi and (one) kuṭri, corresponding to a value of eight hundred kāśu.

15. One bracelet, (containing) eighty-four karavju and three quarters and three mañjadi of gold. Six hundred and seventy-five diamonds, set (into it), viz., thirty pure diamonds, four hundred and fifty-six diamonds with smooth edges, seventy square diamonds with smooth edges, thirty-six flat diamonds with smooth edges, and eighty-three round diamonds,—including (such as had) spots, cracks, red dots, black dots, and marks as of burning,—weighed four karavju, four mañjadi and (one) kuṭri. Sixty large and small rubies, viz., ten halahalam of superior quality, thirty-one halahalam, sixteen smooth rubies and three bluish rubies,—including such as had cavities, cuts, holes, white specks, flaws, and such as still adhered to the ore,—weighed (one) karavju and a half, three mañjadi and (one) kuṭri. Altogether, (the bracelet) weighed ninety karavju and (three quarters) and (one) mañjadi, corresponding to a value of eight hundred kāśu.

No. 8. On the walls of the portico, second tier.

This inscription is engraved on the south, east and north walls of a portico, which forms the main entrance on the east of the central shrine. The published text, which consists of three sections of nine lines each, ends in the middle of paragraph 26 with the statement, that the inscription is continued at the bottom of the south wall of the portico. Of this portion no copy could be taken, as the present pavement of the temple court rises to its level.

Like the preceding inscription, this one describes a number of ornaments of gold and jewels, which were presented by Árvār Parāntakaṅ Kundaavaiyār until the 3rd year of the reign of Kā-Parakēsarivarman, alias Rājēndra-Chōjadēva. The donees were the images which she had set up herself. Among these, the published part of the inscription mentions the consort of Dakshiṇa-Mēru-Viṣaṅkar (paragraph 2) and the consort of Taṅjai-Viṣaṅkar (paragraphs 8 and 24).

Text.

A. South wall.

[1] Compare the Sanskrit clōjā, to which the same meaning is assigned by native lexicographers, and the Kanarese clōjēga.
No. 8. INSCRIPTION OF RAJENDRA-CHOLA.

[2.] The inscription is inscribed on a stone that is placed on the ground. It
contains the names and titles of the king, and records the events of his reign,
including his battles and victories.

[3.] The inscription is written in Tamil script and contains the names of
the deities worshiped by the king. It also records the date of the inscription
and the place where it was found.

B. East wall.

[1.] The inscription is inscribed on a stone that is placed on the ground. It
contains the names and titles of the king, and records the events of his reign,
including his battles and victories.

[2.] The inscription is written in Tamil script and contains the names of
the deities worshiped by the king. It also records the date of the inscription
and the place where it was found.

[3.] The inscription is inscribed on a stone that is placed on the ground. It
contains the names and titles of the king, and records the events of his reign,
including his battles and victories.
INSCRIPTIONS ON THE CENTRAL SHRINE.

[4.] 86

C. North wall.

[1.] 86

[5.] 86

[6.] 86

[7.] 86

[8.] 86

[9.] 86

[10.] 86
No. 8. INSCRIPTION OF RAJENDRA-CHOLA.

TRANSLATION.

1. Hail! Prosperity! Until the third year (of the reign) of Ka-Parakaratirvarman, alias the lord Śrī-Rājendra-Shārayadeva,—Āyavār Parantakaṉ Kudavaiyar, (who was) the venerable elder sister of the lord Śrī-Rājarājadēva (and) the great queen of Vāllavaṟaiyar Vandiyadēvar, gave to the images which she had set up herself,—gold which was weighed by the stone (used in) the city and called (after) Ādavallāṉ, and jewels which were weighed by the jewel weight called (after) Dakshiṇa-Mēru-Viṭāṅkāṉ. Those (jewels), which could be weighed (separately), were weighed without the threads, the frames, the copper nails, the lac and the piṭṭu. Those jewels, the net weight of which could not be ascertained, as they were united with the lac and the piṭṭu, (were weighed) together with the lac and the piṭṭu. (The amount of this gold and these jewels) was engraved on stone (as follows):—

2. To (the goddess) Umāparasmēvar, who is the consort of our lord Dakshiṇa-Mēru-Viṭāṅkāṉ, (she) gave:—

3. One sacred girdle (tiruppatṭigai), (containing) ninety-seven karṇāṉ and a half, four maṅkāṉ and nine tenths of gold. Six hundred and sixty-seven large and small diamonds with smooth edges, set (into it),—including such as had spots, cracks, red dots, black dots, and
marks as of burning,—weighed two karajju and a quarter and six tenths (of a mañjiādi). Eighty-three large and small rubies, viz., twenty-two halahalam of superior quality, twenty halahalam, twenty smooth rubies, nine bluish rubies, two saftam and ten unpolished rubies,—including such as had cavities, cuts, holes, white specks, flaws, and such as still adhered to the ore,—weighed ten karajju and three quarters, three mañjiādi and two tenths. Two hundred and twelve pearls, strung or sewn on,—including round pearls, roundish pearls, polished pearls, small pearls, nimbolam, ambamudu, (pearls) of brilliant water and of red water, such as had been polished while still adhering to the shell, (and pearls with) lines, stains, red dots, white specks and wrinkles,—weighed eighteen karajju and two mañjiādi. Altogether, (the girdle) weighed one hundred and twenty-nine karajju and seven tenths (of a mañjiādi), corresponding to a value of four thousand and five hundred kāsā.

4. One ring for the foot of the goddess (tirirādikāda), (containing) seventy-three karajju and three mañjiādi, six tenths, and one twentieth of gold. Four hundred and fifty-five diamonds, set (into it), viz., four hundred and forty-nine diamonds with smooth edges, and six flat diamonds with smooth edges,—including such as had spots, cracks, red dots, black dots, and marks as of burning,—weighed (one) karajju and a half, two mañjiādi, five tenths and one twentieth. Thirty-nine large and small rubies, viz., ten halahalam of superior quality, ten halahalam, eight smooth rubies, three bluish rubies and eight unpolished rubies,—including such as had cavities, cuts, holes, white specks, flaws, and such as still adhered to the ore,—weighed four karajju and six tenths (of a mañjiādi). Altogether, (the ring) weighed seventy-eight karajju and three quarters, (one) mañjiādi and eight tenths, corresponding to a value of five hundred kāsā.

5. One ring for the foot of the goddess, (containing) seventy-one karajju and a half and two mañjiādi of gold. Four hundred and fifty-nine diamonds, set (into it), viz., four hundred and fifty diamonds with smooth edges, and nine small square diamonds with smooth edges,—including such as had spots, cracks, red dots, black dots, and marks as of burning,—weighed (one) karajju and a half, three mañjiādi and nine tenths. Thirty-nine large and small rubies, viz., ten halahalam of superior quality, eight halahalam, nine smooth rubies, three bluish rubies and nine unpolished rubies,—including such as had cavities, cuts, holes, white specks, flaws, and such as still adhered to the ore,—weighed three karajju and three quarters, three mañjiādi and six tenths. Altogether, (the ring) weighed seventy-seven karajju, four mañjiādi and (one) kugri, corresponding to a value of five hundred kāsā.

6. One tāgalam for the foot of the goddess (śri-pada-tāgalam), (containing) thirty-seven karajju and three quarters, three mañjiādi and four tenths of gold. Three hundred and sixty diamonds, set (into it),—including such as had spots, cracks, red dots, black dots, and marks as of burning,—weighed three quarters (of a karajju) and four mañjiādi. Seventy-two large and small rubies, viz., fifteen halahalam of superior quality, twenty halahalam, twenty-two smooth rubies, three bluish rubies and twelve unpolished rubies,—including such as had cavities, cuts, holes, white specks, flaws, and such as still adhered to the ore,—weighed two karajju and a half, two mañjiādi and six tenths. Forty-two pearls, strung or sewn on,—including round pearls, roundish pearls, polished pearls, small pearls, nimbolam, payittam, (pearls) of brilliant water and of red water, (and pearls) with lines, stains and red dots,—weighed two karajju, eight mañjiādi and (one) kugri. Altogether, (the tāgalam) weighed forty-three karajju and three quarters, three mañjiādi and (one) kugri, corresponding to a value of three hundred and fifty kāsā.

7. One tāgalam for the foot of the goddess, (containing) thirty-seven karajju, two mañjiādi and four tenths of gold. Three hundred and sixty diamonds with smooth edges, set
(into it),—including such as had spots, eracks, black dots, red dots, and marks as of burning,—weighed three quarters (of a karatju) and four manjādi. Seventy-two large and small rubies, viz., fifteen halaşalam of superior quality, twenty halaşalam, fifteen smooth rubies, ten bluish rubies and twelve unpolished rubies,—including such as had cavities, cuts, holes, white specks, flaws, and such as still adhered to the ore,—weighed two karatju and a half, four manjādi and one tenth. Forty-two pearls, strung or sewn on,—including round pearls, roundish pearls, polished pearls, small pearls, nimbošam, payittam, (pearls) of brilliant water and of red water, (and pearls) with lines, stains and red dots,—weighed two karatju and a quarter and (one) kuni. Altogether, (the táyalam) weighed forty-three karatju and (one) manjādi, corresponding to a value of three hundred and fifty kīsas.

8. The same (princess) gave to (the goddess) Umāparameswary, who is the consort of our lord Tañjai - Viṣṇakara, (the following) sacred ornaments (ākharana) of gold, which were weighed by the stone (used in) the city and called (after) Adavallā:-

9. One sacred crown (mukta), (consisting of) one hundred and ninety-seven karatju and a half of gold.

10. One pendant (tiikkam), (consisting of) twenty-seven karatju and three quarters of gold.

11. One pair of ear-rings (cōlt), consisting of two karatju and a half and three manjādi of gold.

12. One pair of double śrūtita, consisting of three karatju and a half of gold.

13. One pair of sacred ear-rings (tiirkkambiti), consisting of five karatju and a half and (one) kuni of gold.

14. One string of beads for the marriage-badge (tiḍi - maṇi - vadaḷam), (consisting of) two karatju and three quarters and (one) kuni of gold,—including the marriage-badge (itself).

15. One táyalam of diamonds (māyira - táyalam), (containing) twenty-seven karatju and a half of gold.

16. One necklace (kaṇṭhā - kuthā) of three (choise) soldered into one, (consisting of) twenty-one karatju of gold.

17. One outer chain (? purattudar), (consisting of) ten karatju and three quarters and four manjādi of gold.

18. One pair of poṭa for the arms of the goddess, consisting of fifty-nine karatju, seven manjādi and (one) kuni of gold,—including four strings (naṇ) on which (it) was strung.

19. One pair of bracelets (kaṇṭāka) for the arms of the goddess, consisting of thirty-nine karatju and seven manjādi of gold.

20. One pair of rings for the arms of the goddess (tiṛukkaikkada), consisting of sixty-four karatju and three quarters of gold.

21. One pair of rings for the feet of the goddess (tiṃaṇcuppikkada), consisting of seventy-four karatju and three quarters and (one) kuni of gold.

22. One pair of táyalam for the feet of the goddess (tēt - pāda - táyalam), consisting of sixty-seven karatju and nine manjādi of gold.

23. Ten rings for the toes of the goddess (tiṃaṇcuppikkil - mōdiṣam), consisting of eleven karatju and a quarter of gold.

24. To (the goddess) Umāparameswary, who is the consort of our lord Tañjai - Viṣṇakara, the same (princess) gave (the following) sacred ornaments of jewels, which were weighed by the jewel weight called (after) Dakshina-Mēru-Viṣṇakara without the threads, the frames, the lace and the (pith)jū, and engraved on stone:
25. One sacred crown (makuta), (containing) two hundred and seven karaf^', eight 
tENTHS and two tenths of gold. Five hundred and twenty-five diamond crystals, set (into 
it), weighed two karaf^' and three maHjarli, five tenths and one twentieth. Two hundred 
and twenty-seven crystals (pali^n) weighed five karaf^', four maHjarli and one twentieth. 
Sixteen pearls, set (into it), (six) round pearls, roundish pearls, polished pearls, small 
pearls, nimbo^am, payU^am, (pearls) of brilliant water and of red water, (and pearls) with 
white-specks and lines, weighed (one) karaf^' and a half, four maHjarli, nine tenths and one 
tenths. Three hundred and eighty-five strung pearls,—including round pearls, roundish 
pearls, polished pearls, small pearls, nimbo^am, such as had been polished while still adhering 
to the shell, (pearls) of brilliant water and of red water, (and pearls) with lines, stains, white 
specks and wrinkles,—weighed thirteen karaf^' and seven maHjarli; (these pearls) were 
strung on two strings (nadam) on both sides of the front-plate (braH-pafla), one vdh-vedam 
over it, four bundles (tamp) of single strings, two single pendantS (ttkam), and three 
strings on the ornamental curves (kodam) and on the karandigai. Altogether, (the crown) 
weighed two hundred and twenty-nine karaf^', and three quarters, two maHjarli, seven 
tenths and one twentieth, corresponding to a value of seven hundred hds.

26. One garland (vi^n), (containing) forty-six karaf^', eight maHjarli and three fortiothes 
of gold. Two hundred and eighty-eight diamond crystals, set (into it), weighed half a 
karafl^', three maHjarli and seven tenths. Crystals,—The continuation of this (inscription) is 
engraved on the panel (handappadai) underneath the projecting stone (? utlim) on the 
southern side (? sadaram) of the portico (chatunbildkai).

No. 9. ON THE SOUTH WALL, FIRST TIER.

The following eleven inscriptions (Nos. 9 to 19) are engraved continuously in two large 
sections, the first of which consists of seven, and the second of ten lines.

No. 9 is dated in the 6th year of the reign of K6-ParakS sarivarman, alias 
Rajendra-Ch6lad6va, and fixes the interest to be paid to the temple by certain villagers 
for a sum of money, which had been contributed by several donors and by the temple 
treasury. The interest was to be used for the chief idol of the temple (paragraph 2) and for 
the images of Krttarjui[n]yad6var 'and of Pichchad6var (paragraphs 3 and 4). The first of the two latter had been set up by a minister, who is also mentioned in the large 
Leyden grant, and the second by L6kamahds/v, a queen of Raja6jad6va.

TEXT.

First section.

[1] Literally, 'the diadem of heroes.' The technical meanings of vdh-vedam and karafligai as parts of a 
crown are not found in the dictionaries.

2 See Wisnou, s. v. Gariler.

3 Compare s. r. j. c. in No. 3, second section, L. 10 f. 
4 According to Wisnou, s. v. Br6 means 'a beam, a cross beam in a building.'

5 This image is called Krttarjuiad6var in No. 10. The two names are no doubt corruptions of 
Kirttarjuna- and Kirttarjuna-d6va.

6 The Sanskrit original of this word may be visapath vedi.
No. 9. INSCRIPTION OF RAJENDRA-CHOLA.

...
TRANSLATION.

1. Hail! Prosperity! In the sixth year (of the reign) of Kō-Parakēsārivarman, alias the lord Śrī-Rājēndra-Chōlādeva, who,—in (his) life of high prosperity,—rejoiced that, while Fortune, having become constant, was increasing, the goddess of the great earth, the goddess of victory in battle, and the matchless goddess of fame had become his great queens,—conquered with (his) great and warlike army Īdaituṟṟi-nāṟu; Vaṇṭrāśi, whose warriors (were protected by) walls of continuous forests; Kollippakkai, whose walls were surrounded by salli (trees); Māṇnaikkaṉaṉaṁ of unapproachable strength; the crown of the king of Tiram, who came to close quarters in fighting; the exceedingly beautiful crown of the queen of the king of that (country); the crown of Sundara and the pearl-necklace of Īdara, which the king of the South (i.e., the Pāṇḍya) had previously given up to that (king of Tiram); the whole Īra-māṇḍlam on the transparent sea; the crown praised by many and the garland of the sun, family-treasures, which the arrow-shooting (king of) Kēralā rightly wore; and many ancient islands, whose old and great guard was there, which resounds with cymbals;—there was engraved on stone the money (kāṇa), which the guru Īsānāśīva-paṇḍita had deposited until the sixth year (of the king’s reign), to be put out to interest; the money, which the minister (adhipātra) Udayadivākarāṇa Tillaiyāḷiyār, alias Rājāraja-Māvēnda-Vēḷār, a native of Kāṇchiyāyil, had deposited until the sixth year, to be put out to interest; the money, which the Valōŋgai-paṟambaṇdaiqalāḷār had deposited until the sixth year, to be put out to interest; the money, which had been given out of the (temple) treasury until the sixth year, to be put out to interest; and the village, which had received this money on interest.

2. The guru Īsānāśīva-paṇḍita deposited one hundred and eighty kāṇa, (to be put out) at an interest of one eighth kāṇa per year for each kāṇa; so as to realize twenty-two and a half kāṇa for (purchasing),—at the rate of two karaṇja and a half of camphor (karpūra) for each kāṇa,—five-six karaṇja and a quarter of camphor, viz., (1) one maṇījādi; of camphor for feeding the god, when he takes his food (ānumāṇ), at each of the three times (of the day), altogether three maṇījādi of camphor per day, or fifty-four karaṇja of camphor per year, and (2) a quarter (karaṇja) of camphor in excess (ēṛam) of the daily rate (paṇḍi) on each of the nine sacred days of the great sacred festival (utsava), altogether two karaṇja and a quarter of camphor.

3. The minister Udayadivākarāṇa Tillaiyāḷiyār, alias Rājāraja-Māvēnda-Vēḷār, a native of Kāṇchiyāyil, deposited thirteen kāṇa for the sacred food and other requirements (of the image) of Kṛṭārjū[nt]yadēvar, which he had set up himself.

1 Qrθ stands perhaps for Qrθ + ε.Śuc. 2 The same four goddesses, who are here represented by the post as the wires of the king, are enumerated in inverse order at the commencement of the inscriptions of Kō-Rājēndra-Chōlādeva, alias Kō-Rājēndra-Chōlādeva, under the names of Pugār-māṇḍi (the goddess of fame), Jaya-māṇḍi (the goddess of victory), Nila-māṇḍi (the goddess of the earth) and Malear-māṇḍi (the goddess with the (lato) flower, i.e., Lakshmi). 3 Nos. 10 to 20 read Māṇgaikkaṉaṉaṉ. 4 Qrθ stands perhaps for Qrθ + ε.Śuc. 5 The Chera king had the device of a bow (vīḷ) on his banner and was therefore called Vīḷaṟṟaṇ, ‘the bearer of the bow.’ 6 The same person is mentioned in lines 96 ff. of the large Leyden grant. 7 This term, the real application of which is not apparent, means literally: ‘those belonging to the old troops of the right hand.’ Similar terms occur in the following inscriptions.
4. (Adding to those amounts) eight hundred and five kāśus out of the sacred treasury (śrī-khandāre) of the lord, and two hundred and fifty-two kāśus out of the money, which the Valangai-parambadaišilika,—who had been attached by order of the lord Śrī-Rājarājadēva to (the image of) Pīchchādeva, which had been set up by LōkamaŚadēvi, the consort of our lord Śrī-Rājarājadēva,—had deposited for the sacred food and other requirements of this (image),—the total is one thousand two hundred and fifty kāśus.

5. Out of this money, the members of the assembly of Nēdu manaḻal, alias Madaṇṇa-mañjari-ahatuvētwėmangalum, in Neṇamal-iṇṇu, (a subdivision) of Arumoitidēva-valaṇādū, have received after (the harvest of) the pādā in the sixth year (of the king's reign) from Candraśevaradēva,—who is the first servant of the supreme lord, who has been pleased to take up gladly his abode in (the temple called) Śrī-Rājarājadēvāra,—one thousand and seventy kāśus. For (these) they have to measure every year, as long as the moon and the sun endure, two hundred and sixty-seven kāmus, (one) ānug and (one) padakkam of paddy into the large treasury with the marakkādī called (after) Ādavallān, which is equal to a rājakēśari,—the rate of interest being three kurni of paddy per year for each kāśu.

6. The same (villagers) have to pay every year, as long as the moon and the sun endure, into the treasury of the lord (at) Tānjavūr twenty-two and a half kāṣus for (the remaining) one hundred and eighty kāṣus, which they have received after (the harvest of the pādā in the sixth year of the king's reign),—the rate of interest being one eighth kāṣus per year for each kāṣu.

No. 10. ON THE SOUTH WALL, FIRST TIER.

This inscription is dated in the 16th year of the reign of Kō-Parakēsarivarman, alias Rājendrā-Cholēvā, and fixes the interest, which the inhabitants of a certain village had to pay for the benefit of the image of Kṛtārjunadēva and of the images of Mahā-Mēru-Viṭānkar and his consort. The first of these three images had been set up by the minister, who is mentioned in the preceding inscription, and the second by king Rājarājadēvā.

**TEXT.**

[4.]  "[a] [b] [c] [d] [e] [f] [g] [h] [i] [j] [k] [l] [m] [n] [o] [p] [q] [r] [s] [t] [u] [v] [w] [x] [y] [z] "

1 See page 24, note 1.
2 See page 19, note 5.
3 Nos. 12 to 20 read aruṇadān, which comes to the same.
INSCRIPTIONS ON THE CENTRAL SHRINE.

[5.] ब्रम्हन्तर्क सररुणार्किन्यासांत्युज्जयाला पुरवलोक्तसङ्गमान्यएकदिनः 

1. Hail! Prosperity! In the tenth year (of the reign) of Kō-Parkēsrivarman, alias Śrī-Rājēndra-Chēlādeva, who,—in (his) life of high prosperity, (during which he) rejoiced that, while Fortune, having become constant, was increasing, the goddess of the great earth, the goddess of victory in battle, and the matchless goddess of fame had become his great queens,—conquered with (his) great and warlike army Idāiturai-nādu;¹ Vāṇavāsi, whose warriors (were protected by) walls of continuous forests; Koḷiippākkai, whose walls were surrounded byolla (trees); Māṇnikkādakkam of unapproachable strength;² the crown of the king of Iram, who came to close quarters in fighting; the exceedingly beautiful crown of the queen of the king of that (country); the crown of Sundara and the pearl-necklace of Indra, which the king of the South had previously given up to that (king of Iram); the whole Iram-māṇḍalam on the transparent sea; the crown praised by many and the garland of the sun, family-treasures, which the arrow-shooting (king of) Kēraṟa rightfully wore; many ancient islands, whose old and great guard was the sea, which resounds with conches; the crown of pure gold, worthy of Lakshmi, which Pārāsūrāma, having considered the fortifications of Śāndimattivu³ impregnable, had deposited (there), when, raging with anger, (he) bound the kings twenty-one times; the seven and a half lakshas of Iraṭa-pādi, (which was) strong by nature, (the conquest of which was accompanied) with immeasurable fame, (and which he took from) Jayasimha, who, out of fear (and) full of vengeance, turned his back at Muyangi⁴ and

1 Nos. 17 to 19 read Idāiturai-nādu.
2 Instead of pūrvaṃ, Nos. 12 to 19 read pūrvaṃ, 'the fortifications of which were unapproachable.'
3 I.e., the island of Śāntimat (?).
4 Instead of aṣam, No. 17 and two inscriptions at Tirumalai near Pūlūr (Vol. I, pp. 98 and 100) read aṣam. As the Dravīdians generally pronounce initial s as s, and as the change of s into m, which is
hid himself; and the principal great mountains, (which contained) the nine treasures;—there was engraved on stone (the name of) the village, which had received an interest from Chandēśvaradēva,—who is the first servant of the supreme lord, who has been pleased to take up gladly his abode in (the temple called) Śrī-Rājarājēśvara,—(part of the money, (which had been deposited) until the tenth year (of the reign) of the lord Śrī-Rājendra-Chōlādēva for the sacred food and other expenses required by (the image of) Krātārjuna-dēvar,—which had been set up by the minister Udayadīvākaraṇa Tillaivāliyār, alias Rājāraja-Mūvēndā-Vēlār, a native of Kāvēchivāiyil,—and (of the money), which the Śrīduṇāṇṭu Panimakkal had deposited for the sacred food and other expenses required by (the image of) Mahā-Mēru-Vīṭānkar,—which had been set up by the lord Śrī-Rājarājēśvara,—and by (the image of) his consort.

2. The members of the assembly of Irumbudal, alias Manukulachūlāmanī-chaturvēdimangalam, a brahmādiya in Āvār-kūram, (a subdivision) of Nittavi-gūda-valanādu, have received after (the harvest of) the paddy in the tenth year (of the king's reign) six hundred kāṭu, viz., (1) ninety-four kāṭu taken out of the money, which had been deposited for the sacred food and other expenses required by (the image of) Krātārjuna-dēvar, which had been set up by the minister Udayadīvākaraṇa Tillaivāliyār, alias Rājāraja-Mūvēndā-Vēlār, a native of Kāvēchivāiyil, and (2) five hundred and six kāṭu taken out of the money, which the Śrīduṇāṇṭu Panimakkal had deposited for the sacred food and other expenses required by (the image of) Mahā-Mēru-Vīṭānkar,—which had been set up by the lord Śrī-Rājarājēśvara,—and by (the image of) his consort. For (these six hundred kāṭu), they have to measure every year, as long as the moon and the sun endure, one hundred and fifty kalam of paddy into the large treasury of the lord (at) Taṇ-jāvēr with the marakàl called (after) Ādavallān, which is equal to a rājakēvili,—the rate of interest being three kuruṇḍ of paddy per year for each kāṭu.
TRANSLATION.

1. [In the tenth year (of the reign) of] Kō-Parākṣa-rivarman, alias the lord Śrī-Rājendra-Chōla[deva], who, etc.,1 the members of the assembly of Arumōridēva-chaturvēdimāngalam in Purāṅgarambhu-nādu, (a subdivision) of Arumōridēva-vaḷanādu,—who is the first servant of the supreme lord, who has been pleased to take up gladly his abode in (the temple called) Śrī-Rājarājēśvara (at) Tājāvār,—two hundred and ninety-four kāsū out of the money, which the Nīyāyam Śīrūṇaṭṭu Paṇimaṅkal,—2 who were attached to (the image of) Mahā-Mēru-Viṭāṅkār, which had been set up by the lord Śrī-Rājarājadēva, and to (the image of) his consort,—had deposited for the expenses required by these (images). And, out of the money, which the Nīyāya[ngali]ṭār,—who were attached to (the image of) Kalyāṅasundarar, which had been set up by Trailōkya-mahādevī, the consort of our lord Śrī-Rājarājadēva, and to (the image of) his consort,—had deposited for the expenses required by these (images), the Kēralāntaka-vaṭal-tirumēy kāppār3 (have received) one hundred and eighteen kāsū; the Anukka-vaṭal-tirumēy kāppār eight kāsū; the Kēralāntaka-terinda-parivārattār thirty-five kāsū; the Janaṇātha-terinda-parivārattār five kāsū; the Śingalāntaka-terinda-parivārattār one kāsū; and the Parivāra-mey-

1 Read ॥[१]॥
2 The technical meaning of nīyāyan (Sanskrit nīyadha) is not apparent. Perhaps it stands for nīyātam (Sanskrit nyaya), a deposit, pledge, mortgage, and has to be translated by 'dedicated (to the god).'
3 See page 95, note 2.
4 Literally, 'the body-guard of the gate of Kēralāntaka.'
5 I.e., 'the chosen retinue of Kēralāntaka.'
kappargal of Teukarai-naidu three hundred and thirty-nine kātū. Altogether, eight hundred kātū were received after (the harvest of) the pāṭāṭa in the tenth year (of the king’s reign).

2. For these eight hundred kātū, (they) have to pay every year from (the harvest of) the pāṭāṭa in the tenth year (of the king’s reign), as long as the moon and the sun endure, an interest of one hundred kātū into the treasury of the lord of the Śrī-Rājarājēśvara (temple),—the rate of interest being one eighth kātū per year for each kātū.

No. 12. On the south wall, first tier.

This inscription, which is dated in the same year as No. 10, records endowments to an image, the name of which is lost, but can be supplied with, certainty from No. 13, and to the image of Chandēśvara, which had been set up by a person, that is also mentioned in the large Leyden grant.

Text.

[7.]

[1.] [This section continues from page 96.]
TRANSLATION.

1. After (the harvest of) the paddy in the tenth year (of the reign) of Kō-Parakāšarivarmā, alias the lord Śrī-Rājendrā-Cholādeva, who, etc., the members of the assembly of Palliyil in Neṭumalaiṉadu, (a subdivision) of Arulmoridēvavalamādu, have received from Chandēśvaradēva,—who is the first servant of the supreme lord, who has been pleased to take up gladly his abode in, (the temple called) Śrī-Rājarājēsvara (at) Tanjāvūr,—one hundred and four kāsas, viz., thirty-one kāsas out of the money, which the Pandita-Śōra-terinda-villiḍai, (a subdivision) of the [Niyāyam Pi]rundnuṭatu [Vala]n[gai-vel]iakkāra-padaigal, who were attached to the lord [of the Śrī-Rājarājēsvara (temple)], had deposited for the expenses required by this (image); thirteen kāsas; which the Nittaviṇḍa-terinda-valāngai-vēlaikkālar had deposited for the above (requirements) of this (image); and sixty kāsas, which the Niyāyam Uttama-Śōra-terinda-andalagattālar,—who were attached to (the image of) Chandēśvaradēva, which had been set up by Perundnagam Īrārirava Pāllavāyaṇ, alias Mūmmani-Śōra-Ṇāṇai, alias Uttama-Śōra-Pāllavāraṇaiyan,—had deposited for the expenses required by this (image).

2. For these one hundred and four kāsas, (they) have to pay every year from (the harvest of) the paddy in the tenth year (of the king's reign), as long as the moon and the sun endure, an interest of thirteen kāsas into the treasury of the lord of the Śrī-Rājarājēsvara (temple),—the rate of interest being one eighth kāsa per year for each kāsa.

No. 13. ON THE SOUTH WALL, FIRST TIER.

This inscription, which is dated in the same year as No. 10, records endowments to the chief idol of the temple of Rājarājēsvara.

TEXT.

[1.] 61 kāsa, one hundred and four, having together formed a quarter of the expenses (of) that temple.

[2.] 82 kāsa, thirty-one, together formed a quarter of the expenses (of) that temple.

The historical part of this inscription is identical with that of No. 10.

1. *I.e., the chosen archers of Tāḷūgita-Cholā.
2. *I.e., 'the troops of servants of the right hand of the large treasure.' Oḷaṇạkaraṇam seems to be a corruption of Dēśavaradēva.
3. *I.e., 'the chosen knights of Uttama-Cholā.' Āḷḷaṅgai-vaḷaī may be dissolved into Āḷḷaṅga, the genitive case of Āḷḷal, which seems to be another form of Āḷḷal, 'a coat of mail,'—and Āḷḷa, 'to possess.'
4. The same person is mentioned in lines 132 f., 169 f. and 439 f. of the large Laydon grant.
5. Continued from page 97.
1. After (the harvest of) the pacha in the tenth year (of the reign) of Kō-Paräkäsarivarman, alias the lord Śrī-Rājendra-Chōladēva, who, etc., the members of the assembly of Përumbalasamudr, a brahmadasiga in Pūranāgarambai-nādu, (a subdivision) of Arumoridēva-vajanādu, have received from Chaṇḍēśvarādēva,—who is the first servant of the supreme lord, who has been pleased to take up gladly his abode in (the temple called) Śrī-Rājarājēsvara (at) Taṇḍavur,—eight hundred kās, i.e., three hundred and ten kās, which the Rājaviṇōda-terinda-vaiśa[āgai-vē]aiikkār, (a subdivision) of the Niṟyām Perundanattu Valangai-vēlaikkāra-padaigal, who were attached to the lord of the Śrī-Rājarājēsvara (temple), had deposited for the expenses required by this (image); two hundred and twenty-three kās, which the Chaṇḍaparākrama-terinda-valangai-vēlaikkār had deposited for the above (requirements) of this (image); and, two hundred and sixty-seven kās, which the Pandita-Śōra-terinda-[villigal] had deposited (for the above (requirements) of this (image).

2. For these eight hundred kās, (they) have to pay every year from (the harvest of) the pacha in the tenth year (of the king's reign),—as long as the moon and the sun endure, an interest of one hundred kās into the treasury of the lord of the Śrī-Rājarājēsvarā (temple),—the rate of interest being one eighth kās per year for each kāś.
1. In the tenth year (of the reign) of Kō-Parakēśarivarman, alias the lord Śri-Rājendra-Cheladēva, who, etc., the members of the assembly of Kalappār, a brahma-dīga in Purandaraṁpāl-Nādu, a subdivision of Arumōridēva-Varanādu, have received from Chandēśvaravarādēva,—who is the first servant of the supreme lord, who has been pleased to take up gladly his abode in (the temple called) Śri-Rājarājēśvarā (of) Tānjāyur,—one thousand kās out of the money, which the Niyāyam Śrīraṇaṅtatt Vala[ṅgai-vēlai]kāṟa-padaigalilār,—who had been attached by order of the king to (the image of) Dakṣiṇa-Mēru-Vītaṅkar, [which had been set up by] the lord Śri-Rājarāja[deva],—had deposited for the requirements of this (image).

2. For these one thousand kās, [(they) have to pay] every year from (the harvest of) the paśa in the tenth year (of the king's reign), as long as the moon and the sun endure, an interest of one hundred and twenty-five kās [into the treasury of] the lord [of the Śri-Rājarājēśvarā (temple)],—the rate of interest being one eighth kāś per year for each kāś.

No. 15. ON THE SOUTH WALL, FIRST TIER. 

Like No. 14, this inscription is dated in the same year as No. 10 and records an endowment to the image of Dakṣiṇa-Mēru-Vītaṅkār.

**Translation.**

The historical part of this inscription is identical with that of No. 10.

Continued from the end of the text of No. 44.
No. 16. INSCRIPTION OF RAJENDRACHOLA.

1. In the tenth year (of the reign) of Kō-Parakēsarivarman, alias the lord Śrī-Rājendrachola, who, etc.,¹ the members of the assembly of Vangānagar, a brahmādēya in Purāngarambai-nādu, (a subdivision) of Arumūridēva-valanādu, [have received from Chaṇḍēvara-ṛadēva,—who is the first servant of] the supreme lord, who has been pleased to take up gladly his abode in (the temple called) Śrī-Rājarājēśvara (at) Tānjāvār,—five hundred [kāsā] out of the money, which the Niṭyāyam Śīṇḍavaṭṭu Vālangai-vēlaikkēra-padaigalilār,—who had been attached by order of the king to (the image of) Dakṣiṇa-Mēry-Vīṭāṅkār, which had been set up by the lord Śrī-Rājarājadēva,—had deposited for the requirements of this (image).

2. For these five hundred kāsā, (they) have to pay from (the harvest of) the paṭāḍ [in the tenth year (of the king's reign)] an interest of sixty-two and a half kāsā into the treasury of the lord of the Śrī-Rājarājēśvara (temple),—the rate of interest being one eighth kāsā per year for each kāsā.

No. 16. ON THE SOUTH WALL, FIRST TIER.

This inscription is dated in the same year as No. 10 and records an endowment in favour of an image, the name of which is lost, but can be supplied with certainty from Nos. 14 and 15.

TEXT.

1 The historical part of this inscription is identical with that of No. 16.

² Continued from the end of the text of No. 15.
INSCRIPTIONS ON THE CENTRAL SHRINE.

1. In the tenth year (of the reign) of Kō-Paraśarivarman, alias the lord Śrī-Rājendra-Choladēva, who, etc., the members of the assembly of [K]ērī, a brahmādēgha in Purangarambai-nadu, (a subdivision) of Arumōridēva-valanādu, have received from Chandēvaradēva—who is the first servant of the supreme lord, who has been pleased to take up gladly his abode in (the temple called) Śrī-Rājaraṅjēsvara (at) Taṅja-vūr,—three hundred kāsins out of the money, which the Niyāyam Śiruḍaṇattu Valangai-vēlahikkā-padasigal[i]lār,—who had been attached by order (of the king to (the image of) Dakshina-Mēru-Viṭānkara, which had been set up by) the lord Śrī-Rājaraṅga-dēvu,—had deposited [for the requirements of this (image)].

2. For these three hundred kāsin, (they have) to pay every year from (the harvest of) the potato in the tenth year (of the king's reign), as long as the moon and the sun endure, an interest of thirty-seven and a half kāsins into the treasury of the lord of the Śrī-Rājaraṅjēsvara (temple),—the rate of interest being one eighth kāsin per year for each kāsin.

No. 17. ON THE SOUTH WALL, FIRST TIER.

This inscription is dated in the same year as No. 10 and records an endowment to the same image as Nos. 14 to 16.

TEXT.

[6.] 1 The historical part of this inscription is identical with that of No. 10.

[7.] Continued from the end of the text of No. 16.
1. In the tenth year (of the reign) of Kō-Parakēsanivarman, alias the lord Śrī-Rājendra-Chōlādēva, who, etc. (the following) written agreement (kaifteruṭtu) (was entered into) by us, the members of the assembly of Arinjijai-chatuvēdimangalam, a brahmadiya in Idaiyala-nādu, (a subdivision) of Arumōridēva-valanādū.

2. (We) have received after (the harvest of) the pādu in the tenth year (of the king’s reign) from Chaṇḍēavaradēva,—who is the first servant of the supreme lord, who has been pleased to take up gladly his abode in (the temple called) Śrī-Rājarājēśvara,—eight hundred [kāśu] out of the money, which the Niya-yām Niya-yōnatu Valangai-vaḷālakārapadai-galīl, —who had been attached by order of the king to (the image of) Dakshina-Mēru-Vitaṅkar, which had been set up by the lord Śrī-Rājarājadēva,—had deposited for the requirements of this (image). For these (eight hundred kāśu), (we have) [to pay] every year, as long as [the moon and] the sun endure, an interest of one hundred kāśu into the treasury of the lord,—[the rate of] interest [being one eighth kāśa] per year for each kāśa.

No. 18. On the South Wall, First Tier.

This inscription is dated in the same year as No. 10 and records an endowment to the same image as Nos. 14 to 17.

Text.

[8.] 3 Būt. 3. nīrir avātā paraśā rājanāmānā prabhūtmadāsasaśāvatsaśācchātūrīyaśāvatārasaśēparīyaśāvatārasaśaśāvatsaśācchātūrīyaśāvatārasaśēparīyaśāvatārasaśaśāvatsaśācchātūrīyaśāvatārasaśēparīyaśāvatārasaśaśāvatsaśācchātūrīyaśāvatārasaśēparīyaśāvatārasaśaśāvatsaśācchātūrīyaśāvatārasaśēparīyaśāvatārasaśaśāvatsaśācchātūrīyaśāvatārasaśēparīyaśāvatārasaśaśāvatsaśācchātūrīyaśāvatārasaśēparīyaśāvatārasaśaśāvatsaśācchātūrīyaśāvatārasaśēparīyaśāvatārasaśaśāvatsaśācchātūrīyaśāvatārasaśēparīyaśāvatārasaśaśāvatsaśācchātūrīyaśāvatārasaśēparīyaśāvatārasaśaśāvatsaśācchātūrīyaśāvatārasaśēparīyaśāvatārasaśaśāvatsaśācchātūrīyaśāvatārasaśēparīyaśāvatārasaśaśāvatsaśācchātūrīyaśāvatārasaśēparīyaśāvatārasaśaśāvatsaśācchātūrīyaśāvatārasaśēparīyaśāvatārasaśaśāvatsaśācchātūrīyaśāvatārasaśēparīyaśāvatārasaśaśāvatsaśācchātūrīyaśāvatārasaśēparīyaśāvatārasaśaśāvatsaśācchātūrīyaśāvatārasaśēparīyaśāvatārasaśaśāvatsaśācchātūrīyaśāvatārasaśēparīyaśāvatārasaśaśāvatsaśācchātūrīyaśāvatārasaśēparīyaśāvatārasaśaśāvatsaśācchātūrīyaśāvatārasaśēparīyaśāvatārasaśaśāvatsaśācchātūrīyaśāvatārasaśēparīyaśāvatārasaśaśāvatsaśācchātūrīyaśāvatārasaśēparīyaśāvatārasaśaśāvatsaśācchātūrīyaśāvatārasaśēparīyaśāvatārasaśaśāvatsaśācchātūrīyaśāvatārasaśēparīyaśāvatārasaśaśāvatsaśācchātūrīyaśāvatār...
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INSCRIPTIONS ON THE CENTRAL SHRINE.

1. In the tenth year (of the reign) of Kó-Parakésarivarman, alias the lord Śrī-

Rājendra-Choládeva, who, etc., (the following) [written agreement (was entered into) by

us, the members of the assembly of] Kundavai-chaturvédimagalam, a brähmadeva

in Idaiyala-nadu, (a subdivision) of Arumoridéva-valanadu.

2. (We) have received after (the harvest of) the paddy in the tenth year (of the king’s

reign) from Chandévara-adéva,—who is the first servant of the supreme lord, who has been

pleased to take up gladly his abode in (the temple called) Śrī-Rājarājésvaru,—five hundred

kāsī out of the money, which the Niýâyam Śiruṣapattu Valángai-vélakkára-

padaigalírt,—who had been attached by order of the king to (the image of) Daksiná-

Méru-Vitásákar, which had been set up by the lord Śrī-Rājarájadéva,—had deposited

for the requirements of this (image). For (these five hundred kāsī), [(we have to pay] every

year, as long as the moon and the sun endure, [an interest of sixty-]two and a half [kāsī]

into] the treasury of the lord,—the rate of interest being one eighth kāsī per year for each

kāsī.

No. 10. ON THE SOUTH WALL, FIRST TIER.

This inscription is dated in the same year as No. 10 and records an endowment to the

same image as Nos. 14 to 18.

TEXT.

[9.] 1 The Historical part of this inscription is identical with that of No. 10.

2 Continued from the end of the text of No. 18.
No. 20. **INSCRIPTION OF RAJENDRA-CHOLA.**

1. In the tenth year (of the reign) of Kō-Parakeśarivarman, alias the lord Śrī-Rājendra-Śayadēva, who etc., (the following) written agreement (was entered into) by us, the members of the assembly of Pauayūr, a brahmādīga in Purangarambāi-nādu, (a subdivision) of Arumoridēva-valanādu.

2. (We) have received from Chandēsavāradēva,—who is the first servant of the supreme lord, who has pleased to take up gladly his abode in (the temple called) Śrī-Rājarājēśvara (at) Tānjavaūr,—five hundred kādus out of the money, which the Niyāyaṃ Śirudanāṭtu Valagai-vējai-kāra-pāṭungulaiyar,—who had been attached by order of the king to (the image of) Dakṣinā-Mēru-Viṭanikar, which had been set up by the lord Śrī-Rājarājēśadēva,—had deposited [for the requirements of this (image)]. For (these five hundred kādas), (we) have to pay every year from (the harvest of) the paddy in the tenth year (of the king’s reign), as long as the moon and the sun endure, an interest of sixty-two and a half kādas into the treasury of the lord of the Śrī-Rājarājēśvara (temple),—the rate of interest being one eighth kāda per year for each kāda.

No. 20. **ON THE SOUTH WALL, FIRST AND SECOND TIERs.**

This inscription records that, on the 242nd day of the 10th year of his reign, Rājendra-Choladēva granted a yearly allowance of paddy to a Śiva priest of the Rājarājēśvara temple. He issued this order from his palace at Gānagaiṅunda-Śrēvāpuram.

The most important part of the inscription is the end of its historical introduction, which adds a number of names of places, which the king had conquered between his 12th and 10th year, to those mentioned in two Tirumalai inscriptions of the 12th year. Among these additional names of localities I can identify none but the last, viz., Kāḍāram.

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1. The historical part of this inscription is identical with that of No. 19.
2. This place is situated in the Uṣaiyirpalayam taluk of the Trichinopoly district; see Mr. Seewell’s *Lists of Antiquities*, Vol. I, p. 264.
(line 11), whose king, called Samgrāmavijayottungavarman, was attacked by sea and caught (ll. 8 f.). This king must have been a successor of Maravijayottungavarman, the son of Chūdāmanivarman and king of Kāțāka or Kīdāram, who is mentioned in the large Leyden grant¹ as a vassal of Rājarāja. Kīdāram is now the head-quarters of a tūluga of the Rāmādā Zamindārī in the Madura district. The remaining names of localities, which I am unable to identify, must probably be looked for in the same neighbourhood, as the inscription seems to imply that they were all taken from the king of Kīdāram, together with Kīdāram itself, which is the last item in the list.

At the beginning of each line of the second tier of this inscription, a few letters are lost. Most of these can be supplied with certainty from other inscriptions of Rājendrā-Chōla. Those letters which are lost at the beginning of lines 9 to 11, are taken from an undated inscription of the Kailāsānātha temple at Uttaramallātā.² The Bilvamāthēvara temple at Tiruvaliam contains inscriptions of the 21st, 26th and [3]1st years of Rājendrā-Chōla.⁴ Owing to their imperfect preservation, these were of very little use for the restoration of the text. As the historical passage at their beginning adds nothing new to that of the subjoined inscription, they serve at least to prove, that Rājendrā-Chōla did not make any further conquests after the 19th year of his reiga.

**TEXT.**

**First tier.**

[1.] $\text{\ldots}$ [1\textsuperscript{st}] Rājendra-Chōla, Kariya,[1]\textsuperscript{st} Rājendra-Chōla, Kariya[1]\textsuperscript{st} Rājendra-Chōla, Kariya

[2.] $\text{\ldots}$

[3.] $\text{\ldots}$

[4.] $\text{\ldots}$

[5.] $\text{\ldots}$

1 Lines 81 f. and 117. An unnamed king of Kīdāram is referred to as a vassal of Kalōttunga-Chōladēva in the small Leyden grant; see Dr. Burgess’s *Archaeological Survey of Southern India*, Vol. IV, p. 224, text line 5 f., and p. 225, text line 10.


4 Nos. 7, 13 and 17 of my *Progress Report for October 1889 to January 1890*, Madras O.G., 11th March 1890, No. 189, Public.

5 Read $\text{\ldots}$

6 Read $\text{\ldots}$

7 Read $\text{\ldots}$

8 $\text{\ldots}$ seems to be corrected by the engraver from $\text{\ldots}$.

9 This break has to be filled up by $\text{\ldots}$. 

10 $\text{\ldots}$ seems to be a corrector’s addition to the inscription.
No. 26. INSCRIPTION OF RAJENDRA-CHOLA. 107

[8.] \[\text{Kajendrapuram, N. K.]\]

Second tier.

[9.] : \[\text{Kajendrapuram, N. K.]\]

[10.] \[\text{Kajendrapuram, N. K.]\]

[11.] : \[\text{Kajendrapuram, N. K.]\]

[12.] \[\text{Kajendrapuram, N. K.]\]

[13.] \[\text{Kajendrapuram, N. K.]\]

[14.] \[\text{Kajendrapuram, N. K.]\]

[15.] \[\text{Kajendrapuram, N. K.]\]

[16.] \[\text{Kajendrapuram, N. K.]\]

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1 Read மிள்பால் முன்னாமை in the block.
2 Read மிள்பால் முன்னாமை.
3 Read கிராமெந்தியை.
4 Read திருவள்ளு முன்னாமை.
5 An Uthiramallur inscription reads முன்னாமை முன்னாமை.
6 A Tiruvallam inscription of the 36th year reads முன்னாமை.
7 The Uthiramallur inscription reads முன்னாமை.
8 The same inscription reads முன்னாமை.
9 The syllables மூஸ் are engraved on an erasure. In the Uthiramallur inscription, the word மூஸ் is perfectly distinct.
10 After Garib, a few letters have been erased by the engraver.
11 Read முன்னாமை.
12 Read முன்னாமை.
Hail! Prosperity! On the two-hundred-and-forty-second day of the 19th year (of the reign) of Karakasivarman, alias the lord Sri-Rajendra-Sharadéva, who,—in (his) life of high prosperity, (during which he) rejoiced that, while Fortune, having become constant, was increasing, the goddess of the great earth, the goddess of victory in battle, and the matchless goddess of fame had become his great queen,—conquered with (his) great and warlike army Iducturai-nadu; Vañaväsi, whose warriors (were protected by) walls of continuous forests; Kolippakkai, whose walls were surrounded by tali (trees); Mannakadakam of unapproachable strength; the crown of the king of Iram, (who was, as impetuous as) the sea in fighting; the exceedingly beautiful crown of the queen of the king of that (country); the crown of Sundara and the pearl-necklace of Indra, which the king of the South had previously given up to that (king of Iram); the whole Ira-mandalam on the transparent sea; the crown praised by many and the garland of the sun, family-treasures, which the arrow-shooting (king of) Keraja rightfully wore; many ancient islands, whose old and great guard was this sea, which resounds with conches; the crown of pure gold, worthy of Lakshmi, which Párasuráma, having considered the fortifications of Sándimattivu impregnable, had deposited (there), when, raging with anger, (he) bound the kings-twenty-one times; the seven and a half lakshas of Iraña-padi, (which was) strong by nature, (through the conquest of which) immeasurable fame arose; (and which he took from) Jayasiintha, who, out of fear (and) full of vengeance, turned his back at Muyangi and hid himself; the principal great mountains, (which contained) the nine treasures; Sakkara-kottam, whose warriors were brave; Madura-mandalam, whose forts (bore) banners (which touched) the clouds; the fertile Namanikkonai, which was full of groves, Pañchappalli, whose warriors were hot with rage; Māsuni-dėsām, whose paddy-fields were green; a large heap of family-treasures, together with many (other) treasures, (which he carried away) after having seized Indira-daṇḍ of the old race of the moon, together with (his) family, in a fight which took place in the hall (at) Ádinagar; (a city) which was famous for its unceasing abundance; Odda-vishayam, which was difficult to approach, (and which he subdued in) close fights; the good Kōsalai-nadu, where Brähmanas assembled; Tanḍatattutt (i.e., Danḍa-bhukti), in whose gardens bees are abounded, (and which he acquired) after having destroyed Dharmapāla (in) a hot battle; Takkanaladam (i.e., Dakshina-Lāta), whose fame reached (all) directions, (and which he occupied) after having attacked Raṇasūra, (whose) strength departed; Vaṅgāla-dėsām, where the...
rain did not cease, (and from which) Gōvindachandra, (whose) fortune diminished, fled; elephants of rare strength and treasures of women, (which he seized) after having been pleased to frighten on a hot battle-field Mahipala, who was deprived (even) of his slippers, bracelets and ear-rings; Ûttirâlâdam, (i. e., Utira-Lâta) on the vast sea of pearls; the Gângâ, whose waters sprinkled tirthas, which were full of flowers; and (who),—having despatched many ships in the midst of the rolling sea and having caught Sacondramavijayottungavarm, the king of Kaḍâram, along with (his) vehicles, (viz.) rutting elephants, (which were as impetuous as) the sea in fighting,—(ook) the large heap of treasures, which (that king) had rightfully accumulated; the (arch called) Vîgâdhara-tîrana at the "war-gate" of the extensive city of the enemy; the "jewel-gate," adorned with great splendour; the "gate of large jewels;" Vijayam, of great fame; Pâpna, watered by the river; the ancient Malaîyâr (visit) a fort situated on a high hill; Mîyirudâgam, surrounded by the deep sea (as) a moat; Ilangâsâgama (i.e., Lankâsañka), undaunted (is) fierce battles; Mâppapâlam, having abundant high waters as defence; Mâvîlîmângama, having fine walls as defence; Valaîppandârum, possessing (both) cultivated land (?) and jungle; Talaîtakâloam, praised by great men (persec in) the sciences; Mâdâmâlîngama, firm in great and fierce battles; Iâmûri-déâam, whose fierce strength was subdued by a vehement (attack); Mânsakavâram, whose flower-gardens (resembled) the girdle (of the nymph) of the southern region; and Kaḍâram, of fierce strength, which was protected by the neighbouring sea;—having been pleased to make gifts in the college (kallâri); which surrounds the king's flower-garden (dram) on the northern side of the royal hill (tirn-sudigai) of Mudikonda-Gosâr, within the palace (kâgil) at Gangaikonda-Sârapuram, the lord Śrî-Râja-râja-Srâ-râ Âvo sâlared to order, that two thousand kâlam of paddy, fully measured by the marakkâl (preserved) in the temple of this god (and) called (after) Âdavallâñ, should be supplied every year, as long as the moon and the sun endure, to the treasury in the city, to be enjoyed (bhûga) by the priests (dchârya) of the temple of the lord Śrî-Râja-râja-Īsârâ, (vâ.) by our lord, the [Sai]dchârya Sarvasivâ-pândita, and by those who shall deserve it among the pupils (îsâya) of this lord and the pupils of his pupils (pratishâya), who are natives of Âryadâsâ, Madhyadâsâ or Gauadâsâ. (The above order) was written by the royal minister (who writes the king's orders), Śêmbiyan Vibîpparaiyau, (and) engraved on stone, as heard from the mouth of the king. Let the Sarva-dchâryas of this (spiritual) line (manita) protect this charity (dharma)!

No. 21. On the North Wall, Lower Tier.

This inscription is dated 'on the seventh day of the year which was opposite to the fifth year' of Tribhuvanasâkhra-vartin Kûhîrin-mai-kondâ. As I have shown in a paper on the Tirunelli deed of Bhâskara Ravivarman, which will shortly appear in the

1 The readings of the Tirumalai inscriptions, గాంగా, మహిపాల, మశియామండ్ర అంపుల సాగరం రాయండు పండిత, seem to be more corruptions of the reading in the text.

2 Instead of సుందు, 'a flower,' the Tirumalai inscriptions read పతాండు, 'sand.'

3 సుందు seems to be used for సుందరం; compare page 92, note 1.

4 As Sarva and Iksna are synonymous, this person is perhaps identical with the sarva Iksna-pândita, who is mentioned in No. 9, paragraphs 1 and 2.

5 Tiru-mantri sâri is an abbreviation for tirumantri sâri sârum, which occurs in the inscription No. 27, paragraph 1. In the large Leyden grant, the words సారి సుందరం సారి సారి, 'who writes our orders,' and సారి సారి సారి, are prefixed to the name of one and the same person at two different places (lines 128 and 161 ?).

28
Indian Antiquity, the word 'opposite' (edir) is used in Tamil dates in the sense of 'after.' Accordingly, this inscription is dated in the year which followed after the fifth year, i.e., in the sixth year of the king's reign. The name of the king has remained a puzzle and has been misread in various ways, until my assistant discovered an archaic inscription at Kuttâlam near Mâyavaram, in which it is spelt Kârâra-Kârâra-Kârâra-Lâr. This spelling,—if compared with the usual forms, Kârâra-Kârâra-Kârâra-Lâr and Kârâra-Kârâra-Kârâra-Kârâra-Lâr,—shows that the first part of the name must be divided into Kârâra + Kârâra. From the assimilated form Kârâra-Kârâra, which occurs in an inscription at Pallâvaram, we may further conclude that Kârâra is meant for Kârâra. Kârâra must be dissolved into Kârâ, 'a king,' and Kârâ, 'equality,' and Kârâra is an abstract of the root Kârâ, which signifies negation. Kö-ner-ir-mai-kondây may thus be translated by 'he who has assumed the title 'the unequalled among kings' and is synonymous with Kögedimai-kondây, 'he who has assumed the title 'king of kings,' a name of the Chera king Bhâskara Râvîvarman, to whose reign the Cochin deed of the Jews belongs. Köneril or Köneril appears to have been corrupted subsequently into Köneri. For, we find the surname Köneri-mel-kondây or Köneri-mên-konda applied to Viyra-Chóla and to Kulöttunga-Chôlâdevâ; and on a coin, copies of which are not rarely met with at Tanjore and Madura, the legend is Kônerî or Könerî-râya.n.

The title Köneri-umai-kondây is applied to the Chóla king Rájarâjadéva in the large Leyden grant (line 112); to Kulöttunga-Chôlâdevâ in an inscription at Karuvâr; and to Sundara-Pândya in an inscription of the Madura temple, in the cave-inscription at Tirupparankûram, in the smaller Tirupprévânam grant, and in inscriptions at Pêrur. The same surname was borne by Viyra-Pândya and by Kulasâkhârâdevâ. The king to whose reign the present inscription belongs, must be different from, and considerably later than, Rájarâjâdevâ, whose inscriptions are written in archaic characters, while those of the subjoined inscription are not very far removed from the modern Tamil ones. There is no such objection to identifying the Köneri-umai-kondây of the subjoined inscription with one of the three Pândya kings, who had that surname. But it is impossible to make any final identification, as the inscription does not contain any historical particulars about the king to whose reign it belongs.

The inscription records an order of the king, by which certain lands, that had been wrongfully sold during the third and fourth years of his reign, were restored to the temple of Rájarâja-Ísvâra at Tanjâvûr.

1 See page 111, note 3. A copper-plate inscription (Dr. Burgess' Archæological Survey of Southern India, Vol. IV, p. 184) contains the form Kögerimai-kondây, in which the first m is elided.


3 See No. 68 of my Progress Report for October 1890 to March 1891, Madras G.O., 10th June 1891, No. 422, Public, and Vol. I, No. 132, respectively.

4 Sir Walter Elliot's Coins of Southern India, Plate iv, No. 173.

5 No. 61 of the Progress Report quoted in note 3.

6 No. 46 of my Progress Report for February to April 1890, Madras G.O., 14th May 1890, No. 355, Public.

7 Dr. Burgess' Archæological Survey of Southern India, Vol. IV, pp. 46 and 49, where the word is misread as Kögeri-gadây. Instead of Kögerimamdra Sundara-ravâmadâr (p. 45), the original reads Ko-Mâya-gudâ-Kârâra-Pândya-dâr, i.e., Ko-Mâya-ravan, alias Sundara-Pândya-râya.n.

8 Ibid., p. 87, where Kögerimai-kondây is misread as Kögerimai-kondây.


Text.

First section.

1.  நிதி சி பியோஸ் இசிக்கார்கள் முக்கியமான கையிட்டிய சிறப்பிட்டிய கையிட்டிய விளக்கம். 2

2.  இயல்பு கோரினை குறிப்பிட்டிய கோரினை குறிப்பிட்டிய விளக்கம். 3

3.  பல்லவர் குறிப்பிட்டிய குறிப்பிட்டிய விளக்கம். 4

4.  பல்லவர் குறிப்பிட்டிய குறிப்பிட்டிய விளக்கம். 5

5.  பல்லவர் குறிப்பிட்டிய குறிப்பிட்டிய விளக்கம். 6

6.  பல்லவர் குறிப்பிட்டிய குறிப்பிட்டிய விளக்கம். 7

7.  பல்லவர் குறிப்பிட்டிய குறிப்பிட்டிய விளக்கம். 8

8.  பல்லவர் குறிப்பிட்டிய குறிப்பிட்டிய விளக்கம். 9

9.  பல்லவர் குறிப்பிட்டிய குறிப்பிட்டிய விளக்கம். 10

10.  பல்லவர் குறிப்பிட்டிய குறிப்பிட்டிய விளக்கம். 11

Second section.

11.  பல்லவர் குறிப்பிட்டிய குறிப்பிட்டிய விளக்கம். 12

12.  பல்லவர் குறிப்பிட்டிய குறிப்பிட்டிய விளக்கம். 13

13.  பல்லவர் குறிப்பிட்டிய குறிப்பிட்டிய விளக்கம். 14

14.  பல்லவர் குறிப்பிட்டிய குறிப்பிட்டிய விளக்கம். 15

15.  பல்லவர் குறிப்பிட்டிய குறிப்பிட்டிய விளக்கம். 16

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1. Here and at the end of this inscription, the sign of the reprise combined with the Pillayar-stamp is used to denote a full stop.

2. Read பல்லவர் குறிப்பிட்டிய குறிப்பிட்டிய விளக்கம்.

3. Read பல்லவர் குறிப்பிட்டிய குறிப்பிட்டிய விளக்கம் and compare the following beginning of a similar inscription in the temple at Pallavaram in the Chingleput district: பல்லவர் குறிப்பிட்டிய குறிப்பிட்டிய விளக்கம். 11

4. Read பல்லவர் குறிப்பிட்டிய குறிப்பிட்டிய விளக்கம்.

5. Read பல்லவர் குறிப்பிட்டிய குறிப்பிட்டிய விளக்கம்
1. Hail! Prosperity! (The following are) the contents of an order (tirumugam) which 
the (king) vouchsafed to issue.

2. Tribhuvanachakravartin Kāṇṭhiraṃmai-kondān (addresses the following order) 
to the Paśchātādhyāya (who wears) a silk garment (in honour of) the feet of the lord of 
the temple of Rājarāja-Īśvara at Taṭāyāver, (a city) in Pāndikulāsān[1]-vaļaṇādu, to 
the Dēvar-kumāra, to those who perform (the duties of) overseers (kancādu) of the 
Srī-Māhēsvaram, and to the person who carries on the management of the temple (ūrīkāra):—

3. “We have ordered that the tax-free temple-land (dēnaddhā) of this temple, which 
was sold in the third and fourth (years of our reign)—(six.) eighty-three velī of land in 
the village of Śrī-Parāntaka-chaturvēdīmangalam in this nādu; five (velī), three 
quarters and one hundred-and-sixtieth of land in Vīra-Rājendrā-Neṛkuppaī; seven (velī) 
and three quarters of land in Kulōttunga-Sōrāb-Neṛkuppaī; twelve (velī), one half 
and three twentieths of land (in) Kālōttunga-Sōrāb-Paryśiā; six twentieths, one 
eightieth and one hundred-and-sixtieth (of a velī) of land in Nēriyān-[1]rai[yūr]; and seven 
(velī) and one quarter of land (in) the flower-garden (nandamanugam) called after) Gangai- 
kōṅḍa-Sōrāb, which forms part of Karundiṭṭalākiōdi,—shall remain tax-free temple- 
land, as of old, from the year which follows after the fifth (year of our reign). And we have 
ordered those (officers) who divide (the land) for (levying) taxes (nari), to enter (this land) 
as such in the account (book). This land shall be taken possession of by this temple as tax-free 
temple-land from the year which follows after the fifth (year of our reign).”

4. Written by the royal minister (who writes the king’s) orders, Rājendrasimha- 
Māvēṇḍa-Velāṇ; (this is his) signature. The signature of Vīrāṭarāyaṇ. The signature of [Ch]iṭradāraṇa. The signature of Vay[ī]rādāraṇa. The signature of [Pā]l-
lāvaṇāyaṇ. The signature of Pritiyānagaraṇaṇa.

5. (The above are) the contents of an order (the king) vouchsafed to issue on the 
seven day of the year which followed after the fifth year (of his reign).

No. 22. ON THE SOUTH WALL, FIRST AND SECOND TIERs.

This inscription is dated on the 64th day of the 35th year of the reign of Tribhuv- 
vanachakravartin Kōṅṭhiraṃmai-kondān and records the grant of the village of 
Śūngandavīrta-Sōrābällēr, which formed part of the town of Karundiṭṭalākiōdi, and 
which was situated on both banks of the Vīra-Sōra-Vaṇāvāra and on the north-

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1 This is another spelling of Pāṇḍikulāsān-vaļaṇādu in No. 1, paragraph 2.
2 Gamaṇḍamūr is the same as Gamaṇḍamū (Sanskrit gāmadharina, ‘a piedr’); see Vol. I, p. 123.
3 A village called Neṛkuppaī had been given to the Taṭāyāver temple by the Chōla king Rājarājadēva 
according to No. 4, paragraph 17.
4 See below, note 8.
5 Gamaṇḍamūr is a vulgar spelling of Gamaṇḍamū; see page 100, note 8.
6 A person of the same name is mentioned in Vol. I, p. 108.
7 I.e., ‘the good village (called after) Śūngandavīrta-Chōla.’ An inscription at Pulīvārāma, the beginning of 
which is found on page 111, note 5, mentions a king of the same Śūngandavīrta-Kulōttunga-Chōlaṇa, 
alias Tribhuvanachakravartin Kōṅṭhiraṃmai-kondān.
8 This is a northern suburb of Taṇjore; see the Index of the Taṇjore Manual, where it is spelled 
Karundattāṇḍūri.”
9 According to the map of irrigation works, which accompanies the Taṇjore Manual, the “Vaṇāvāra” is 
the first river, which is crossed on the north of Taṇjore by the road to “Tiruvāḷi” (Tiruvaniyēṉ).
western extremity of the city of Tannahvār. The village was divided into 108 shares, of which 106 were to be enjoyed by the Brähmans of the village of Sāmantanārāyaṇa-chaturvēdimangalam near Tannahvār, and 2 by the temple of Sāmantanārāyaṇa-Vinnagar-Emberumāṇ in this village. Both this village and this temple had been called after his own name, and the granted village had been purchased from its former owners, by a person, who is designated in the text as the Tondaimāṇār, but whose proper name must accordingly have been Sāmantanārāyaṇa. He was apparently a feudatory or high officer of the king, who made the grant at his instance and on his behalf. At the present time the title of Tondaimāṇā is borne by the chiefs of the state of Pudukkōttai in the Trichinopoly district. Their ancestor is reported to have ousted one Pallavarāyana Tondaimāṇ about 1680 A.D.¹ This chief was probably a descendant of Sāmantanārāyaṇa Tondaimāṇ and of Karunākara Tondaimāṇ, who, according to the Tamil poem Kalingatta-Parani,² was king of the Pallavas, resided at Vandai³ and was the prime minister of the Chōla king Kallōttunga. The title Tondaimāṇ means the king of Tondai⁴ or Tondaimandalam, the Tamil name of the Pallava country, the ancient capital of which was Kāndhipuram. The numerous Chōla inscriptions found at this town prove that the Pallava kingdom must have fallen a prey to the Chōlas. From the Kalingatta-Parani it further appears, that the former rulers of Tondaimandalam were allowed to retain possession of their dominions as feudatories. In the subjoined inscription they appear in the same position during the time of Kondūmāi-kōndāv.

The chief difficulty in this inscription are the numerous fiscal terms mentioned in connection with the grant. A good many of them had to be left untranslated,⁵ while the translation of others is only tentative.

**TEXT.**

**First tier, first section.**

[1.] ॐ ॐ ॐ ॐ [1°] त्रिवर्णमयं [१°] ॐ ॐ ॐ ॐ

[2.] ॐ ॐ ॐ ॐ [१°] त्रिवर्णमयं [१°] ॐ ॐ

[3.] ॐ ॐ ॐ ॐ [१°] त्रिवर्णमयं [१°] ॐ ॐ

[4.] ॐ ॐ ॐ ॐ [१°] त्रिवर्णमयं [१°] ॐ ॐ

[5.] ॐ ॐ ॐ ॐ [१°] त्रिवर्णमयं [१°] ॐ ॐ

[6.] ॐ ॐ ॐ ॐ [१°] त्रिवर्णमयं [१°] ॐ ॐ

**First tier, second section.**

[1.] त्रिवर्णमयं [१°] त्रिवर्णमयं [१°] त्रिवर्णमयं [१°] त्रिवर्णमयं [१°]


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² Ind. Anti., Vol. XIX, p. 327.
³ Mr. Kanakasurahai Pillai, ibid., p. 340, has satisfactorily identified Vandai or Vandaimangaram with Vandalur, a Railway station south of Pallavaram in the Chingleput district.
⁴ Compare Osrvar, ⁵ the Chōra king, which occurs in No. 1, paragraphs 34, 51, 52 and 107.
⁶ The English meanings which are assigned to some of these terms by Mr. S. M. Nalita Śastra in Dr. Burgess’ Archæological Survey of Southern India, Vol. IV, p. 186, are purely fanciful.
⁷ Read नैङ्र.
⁸ Read धा.
INSCRIPTIONS ON THE CENTRAL SHRINE.

[3.] Omam ganapathyanum samudtarnam natiheeranaam svarntinam.

[4.] "Pramanapramam prakritann jayam et pravarnaam vathiyam." "Ko'ppaluru." 1

[5.] "Uparathya varaghuna varagunam" [S] [A] "Gopuraam." 2

[6.] "Varagunam" [S] [A] "Gopuraam." 2

[7.] "Harishchandra" [S] [A] "Gopuraam." 2

[8.] "Yamuna" [S] [A] "Gopuraam." 2

[9.] "Harishchandra" [S] [A] "Gopuraam." 2

Second tier.

[1.] "Rudra" [S] [A] "Barunam." 3

[2.] "Dhruvatathya" [S] [A] "Barunam." 3

[3.] "Nandish" [S] [A] "Barunam." 3

[4.] "Nandish" [S] [A] "Barunam." 3

[5.] "Vishnu" [S] [A] "Barunam." 3

[6.] "Vishnu" [S] [A] "Barunam." 3

[7.] "Vishnu" [S] [A] "Barunam." 3

[8.] "Vishnu" [S] [A] "Barunam." 3

[9.] "Vishnu" [S] [A] "Barunam." 3

1 Read "Gopuraam.
2 Corrected from "Gopuraam" by the engraver himself.
3 Read "Gopuraam."
No. 22. INSCRIPTION OF KONERINMAI-KONDBA.

[10.] [The text is difficult to interpret due to the nature of the transcription.]

[11.] [More text is difficult to interpret due to the nature of the transcription.]

[12.] [Further text is difficult to interpret due to the nature of the transcription.]

[13.] [Continued text is difficult to interpret due to the nature of the transcription.]

[14.] [Text continues in a similar fashion.]

TRANSLATION.

Hail! Prosperity! (The following is an order of) Tribhuvannachakravarthi Kone-
rinmai-kondu.

"From the rainy season (tār) in the thirty-fifth (year of our reign), (the village of),
Sungandavitta-Śrūyaḷḷar,—which forms part of the town (nagaram) of Karundit-
taikudi in Tañjāvür-pāṟṟu, (a subdivision) of Tañjāvür-kurram in Pāṇḍikulapati-
valanādu, and which the Tondaimāṉar had purchased from Teuṇagadēva,
Śīgattārayaṇ and other partners (uḷḷitār),—was given for (providing) one hundred and
eight shares (paṟṟu), six, one hundred and six shares for one hundred and six Chaṭavādi-
Bhāṭṭas, who had studied the Vīdas and Sāstras and were able to interpret (them), (and who
lived) at Śāmantaṇārayaṇa-chaturvēdīmangalam,—a village (nagaram) in (the neighbour-
hood of) Tañjāvūr, (a city) in Tañjāvūr-kurram, (a subdivision) of Pāṇḍikulapati-
valanādu,—which the Tondaimāṉar had bestowed (on them and called) after his own
name; and two shares for (the image of) Śāmantaṇārayaṇa-Vinnagār-Emberumāṉ, which
he had set up in this village (and called) after (his own) name. The eastern boundary
of (this village) is to the west of the boundary of Kūḷōttunga-Śrūyaḷḷar, which forms
part of Karundittaikudi, and of the boundary of the sacred flower-garden (called after
Genagikonda-Śrōṇa); which forms part of Karundittaikudi; (that part of) the eastern
boundary, which is to the south of the Vīra-Śrōṇa-Vaṅgār (river), is to the west of the
boundary of Nandavarapparṟṟu, (a quarter of) Tañjāvūr. (That part of) the southern
boundary, which is to the east of the wall (madil) of Mummadī-Śrōṇa, is to the north of
the boundary of Nandavarapparṟṟu; (that part of the southern boundary, which is to the

1 This word is injured by crooks and looks like oṭṟaḷḷa.  
2 Read oṭṟaḷḷapūṟṟṟu.  
3 This word occurs frequently in the Teppappakonaram inscription (see page 110, note 7), where it is
perfectly distinct, though in the published transcript it is read oṭṟaḷḷa.  
4 The same subdivision is mentioned in No. 1, paragraph 2.  
5 This designation corresponds to Pāṇḍikulāsai- and Pāṇḍikulāsai-valanādu in No. 1, paragraph 2, and
No. 21; paragraph 2, respectively.  
6 I.e., our lord of the Vīhaṇa temple (called after) Śāmantaṇārayaṇa.  
7 Pīmugār is another form of Pīmugār, which, to judge from a Kāḻikālam inscription (Vol. I, p. 87, note 1), seems to be a popular
corruption of Vīhaṇa-grāma. It occurs in inscriptions at Poygai and Kanniyak; in Vol. I, p. 87, line 1, and
in paragraph 1 of the Progress Report quoted on page 110, note 6, read Pīmugār instead of Pīmugār.  
8 See No. 21, paragraph 3.  
9 I.e., the quarter of flower-gardens.
west of the (same) wall, is to the north of the boundary of Palatalipparru, (a quarter of) Tanjāvir. The western boundary is to the east of the high-road (peru-vari) of Kodīvaṇgam-uḍaiyāl; (that part of the western boundary, which is on) the northern bank of the Vira-Śrī-Vadavāru, is (at the same time) to the east of this river. The northern boundary is to the south of the boundary of Kādavaṇ-mahādevī, alias Virudārajabhayakara-chaturvedimāṅgalam. Altogether, (the land) included within these four boundaries,—excluding the cultivated land (velai-nilam) and the dry land (puṣkey) (of) Ava..kamallakulaṃ, alias Jagādeva-Vira-Suvānaṁāṅgalam, the cultivated land and the dry land of Palatalipparru, and the cultivated land and the dry land of Nandavanaparru,—(is divided into) fifty blocks (karai). Of (these), the wet land (naṅg[ṛ]-nilam),—excluding ancient gifts to temples (dēvādana), (and) including the portion on the bank of the river (pāṭupu-rāi) and the portion consisting of the causeways between fields (taḷa-varamb-rāi), (contains), according to the book (pottagam), sixty velī; the land on which the (village) servants subsist, (contains) one velī, three quarters and three twentieths; the dry land (puṣkey-nilam) (contains) fourteen velī; the land (which is occupied by) the village-site (agara-nilam), the place used for sacrificing to the gods (dēva-pajana-bhūmi), and the place used as pasture for the cows (gō-prachdra-bhūmi), (contains) six velī; the land which includes the houses of the cultivators (Veḷḷāy), the ponds, channels, hills, jungles and mounds, (contains) twelve velī, one quarter and one eighth. Altogether, the land which includes the wet land and dry land, the site of the village, the places used for sacrificing to the gods and as pasture for the cows, and the houses of the cultivators, the ponds, channels, hills, jungles and mounds, (contains), according to the book, ninety-four (velī), one quarter and one fortieth. Deducting from this nine blocks in-possession (kaṇi) of Tēṇṭāṅga-dēvānu, which contain sixteen (velī) of land, three quarters, four twentieths, one eighth and one hundred-and-sixtieth, (there remain) forty-one blocks, containing seventy-seven (velī) of land, six twentieths and one hundred-and-sixtieth. These seventy-seven, six twentieths and one hundred-and-sixtieth (velī) of land, which may be more or less, we

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1. I.e. 'the quarter of many temples.'
2. This queer description may be explained by assuming that the river which passes the village from east to west, takes a northerly bend on leaving it.
3. This village might have received its name from the Chola king Kulottuṅga, one of whose bīrades was, according to Mr. Kanakasabba Pillai's abridged translation of the Kalinjatu-Paraṇi, 'he who was a terror to Virusarājā,' Ind. Ant., Vol. XIX, p. 332.
4. On this division of land see Mr. H. Stokes' paper 'The custom of "Kersiyā' or periodical redistribution of land in Tanjore,' Ind. Ant., Vol. III, pp. 66 ff.
5. This expression must refer to the land-register, which is called ḫapakku in No. 21, second section, line 3.

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1. The whole manipulation is as follows:—
   
   | Wet land                  | 60 velī |
   | Land of the village-servants | 14 velī |
   | Dry land                  | 6 velī  |
   | Village-site, &c.         | 124 1/4 velī |
   | Miscellaneons             | |
   
   Total: 841 velī—50 blocks.

   Deduct: 161 velī × 3 = 9 velī

   Remainder: 771 velī = 41 blocks.

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1. This clause seems to provide for possible mistakes in the measurement.
gave,—including the trees overground and the wells underground in this land, and all other benefits (prādī) of whatever kind,¹ having first excluded the former owners and the hereditary proprietors, and having purchased (it) as tax-free property (kāna) for the one hundred and six Bheṣṭas of this village and for the two shares (of the image) of Sāmanīa-nārāyana-Viṇṇaga-Rāmānu,—from the rainy season in the thirty-fifth (year of our reign), as a meritorious gift (dharma-dāna), with libations of water, with the right to bestow, mortgage or sell (it), as a tax-free grant of land, to last as long as the moon and the sun. (This grant) includes all kinds (varga) of taxes (kādaṇṇa) and rights (kādaṇṇā), viz., (the right) to cultivate kār,¹ swary,¹ single flowers (? ora-pā), flowers for the market (kādi-pā), lime-trees, dry crops, red water-lilies, areca-palms, betel-vines, saffron, ginger, plantains, sugarcane and all other crops (purī); all kinds of revenue (āpā), including the tax in money (kār-kadāṇṇa), oṣṭikum-padi, uttiri-nūri, (the share of) the village-watchman (? pādi-kādaṇṇa) (who is placed) over the Viṇṇa, (the share of) the Kārṇaṇ (whose) measures (the paddy ?), the unripe (fruit?) in Kārītigai, the tax on looms (taṇi-īrā), the tax on oil-mills (sēkīrāi), the tax on trade (tēt-tērā), taffi, the tax on goldsmiths (taṭṭi-kēṭṭum), (the dues on) animals and tanks,² the tax on water-courses (oruκca-nīr-pēṭṭum), tolls (varī-avum), īsawari,³ the tax on weights (īsawari), (the fine for) rotten drugs (aṅgul-saṟakku), the tax on bēḍās (aṅgulī- pēṭṭum), (and) the salt-tax (av-pēṭum) . . . . . . . . . . . . the elephant-stalls (and) the horse-stables. Thus, in accordance with this order (sīt), it shall be engraved on stone and copper. On the sixty-fourth day of the thirty-fifth year (of our reign).”¹⁰

This is the signature of Gāṇḍaya, a native of Tūṇjaḷū in Mīralai-kāṟṟum. This is the signature of Palla-vaṟaṉ, a native of Tūṇjaḷū in Mīralai-kāṟṟum.

No. 23. ON THE SOUTH WALL, FIRST TIER.

This inscription contains an order of king Tirumalaiḍēvā, by which a number of villages were exempted from taxes. This was probably done, because they had been granted to the Tūṇjaḷūr temple. The date of the inscription is Sāka 1377 (expired), the cyclic year Yasa, i.e., A.D. 1456. Consequently, the king to whose reign it belongs, must be distinct from the Kārṇaṇa king Tirumalaiḍēvā, whose four inscriptions near Vēḷār are dated in Sāka 1488 (expired).¹² It is not impossible that Tirumalaiḍēvā is identical with Tiṅmā, the founder of the second dynasty of Viṇṭyanagara, for whose grandson Narasa, Nīśīṃha or Narasimha we have the dates Sāka 1404 and 1415.¹³ In favour of this identification it can be added, that in the subjoined inscription, Tirumalaiḍēvā receives the same birudas which were borne by Narasimhadeva according to an inscription at Viṅcchipuraṁ,¹⁴ and

¹ Compare (Rājagōpāla) in Vol. I., p. 103, text line 19.

1 According to the Dictionnaire Tamil-Français, this is an inferior kind of paddy, which grows in some localities during the rainy season (kār) and in others after that season.

2 uṇi is perhaps the same as uṇi, a fragrant plant, Ovisium majorumum (Winslow).

3 On uṇi or paṇi see page 46, note 5.⁶ See Vol. I., p. 82, note 3, and p. 108, note 6.

4 With uṟum, compare the terms uṟum, uṟum, ‘the animals and trees,’ which the Tamil dictionary quote from a deed of sale.

5 The term sēkī is or sēkī occurs in Vol. I., Nos. 61, 82 and 78.

6 Vol. I., p. 69 f. Read there Tirumalaiḍēvā for Tirumalaiḍēvā, and in the transcripts of Nos. 43 to 46 sēkī for sēkī.


that some of the fiscal terms, which occur in the text of the royal order, are of Kanarese extraction.

Both the spelling and the execution of this inscription are not very careful. Lines 2 to 6 are damaged by a crack, which has caused the loss of a few letters. The language is Tamil, with the exception of line 1, which consists of a Sanskrit śloka.

**Text.**

[1.] त्रासदायकेन्द्रसिडः ेर्यादं मान्यतां नामीकं [१] वर्णं २ ३ तांत्रिककुं ।

[2.] भागदे वै वेद [१] वाचायुः स्वापेक्ष क्षेत्रं विशेष क्षेत्रं अवश्य क्षेत्रं

[3.] जयमान्यमद्यात्र विशेष क्षेत्रं [१] मनोक्षेत्रा अवश्य क्षेत्रं ।

[4.] विशेषम् जयमान्यम् विशेषम् जयमान्यम् विशेषम् ।

[5.] अनुबंध अनुदानम् ... करिष्ट ग्रामं करिष्ट ग्रामं करिष्ट ग्रामं करिष्ट ग्रामं

[6.] थूर्णमाणमध्ये शूर्णम् ... पुष्पं देव अनुदानम् अनुदानम् [२] अनुदानम् अनुदानम्

[7.] अनुदानम् उदयादानम् [२] उदयादानम् उदयादानम् उदयादानम् [२] उदयादानम्

[8.] इह उदयादानम् [३] अनुदानम् अनुदानम् अनुदानम् अनुदानम् [२] अनुदानम् [२]

[9.] वे अनुदानम् अनुदानम् अनुदानम् [२] अनुदानम् [२]

**Translation.**

1. “Of a gift and protection, protection is more meritorious than a gift; by a gift (one) obtains (only) heaven, by protection the eternal abode.”

2. Let there be prosperity! Fortune! [On the 17th day] of the month of Śittirai in the Yuvan year, which was current after the Bhāva year (and) after the Śaka year one thousand three hundred and seventy-seven, the illustrious Mahāmāndalaśvara Mahāśivaśvara Ganda Kaliśārī Śāhuna-sāhuna Tirumalaśēva-mahārāja (addressed the following) order (mirubam) to Vāriyān, the Kārataṭi in the villages (agaram) of Taṇjāvūr, . . . . . ., Ta[n]jāmāmanigandangurai, Nāgalāpuram, Paṇamāranerī, Vēlangudi, (which was) the chief village (of a division) of fifty (villages), Ammaia[ppapu]ram,
No. 23. INSCRIPTION OF TERUMALAJEVA.

Tengalur, Karuppur, Maruvur, Rajendra-Sora-nallur, Sungandavittatt-Sora-nallur; alias Tirumalairajapuram, and Samudra...puram:

3. "Having remitted to your villages .......... the prime minister's quit-rent (pradhani-jodi), the Karunam's quit-rent (karanikke-jodi), the village-watchman's quit-rent, (the dues on) animals, trees and tanks, and all other dues (?) upddhi of whatever kind, (we order that these villages) to the extent up to which they were granted, shall remain tax-free (saruandaya) and undisturbed, as long as the moon and the sun endure."

4. Mantramurti caused (the above) to be engraved, as ordered by the king.

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1 According to Mr. Sewell's List (Vol. I, p. 276), Karuppur and Maruvur are the names of two villages in the Tengalur taluka.

2 This village is the object of the grant recorded in No. 22.

3 See Sanderson's Concise Dictionary, s.v. jodi.

4 daivadaksh seems to be the Tamil equivalent of the Karnareo term talerdaka, which occurs in a Vijayanagara inscription of Krishnapura; Epigraphia Indica, p. 402, note 49.

5 On the word... see p. 117, note 6.