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T. A. GOPINATHA RAO, M.A.,  
Superintendent of Archaeology, Travancore State



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Travancore Archaeological Series

No. I

Three Inscriptions of Kokkarunandadakkar

No. II

The Huzur Office Plate of Vikramaditya Varaguna

## No. 1. THE HUZUR OFFICE PLATES

The name **Kô-kKarunandadakkan** was first brought to my notice four years ago by my late Field Assistant, Mr. Ganēsa Pillai. He found it in two inscriptions which he discovered at Tiruvidaikkôdu and read it then as **Kô-kKarunandakkar**. At that time nothing more could be learnt by him about this king. Some time after I joined my present appointment, a set of six copper-plates were made over to me by the order of the Chief Secretary by Mr. L. Sakharām Rao of the Huzur Secretariat. It would appear these plates were lying in a corner of an almirah in the **Huzur Office** for a long time and no one in that office is able to state how or when they happened to go there. The history of the plates remaining unknown, it is at present impossible to trace a few of the plates that are found missing in the set. Of these six plates, one bears on it a complete record of the reign of a sovereign named **Vikramāditya Varaguna**(1). One of the remaining five plates begins with the inscription of **Kô-kKarunandadakkan** given below; another has the end of a document which appears to be the same as that begun on the first plate. From the subject-matter of the passages contained in the other plates, one can easily assert that they all belong to one and the same inscription. On the whole the writing on the five plates, though obviously belonging to the same record, is fragmentary.

All the plates are engraved on both sides with deeply and neatly cut letters of the **Tamil alphabet**; the language of the inscription is also Tamil. There are a few orthographical peculiarities which require special notice here. The vowel *a* has an appearance very nearly similar to the same Devanāgarī vowel, minus the top line: e.g., in *adikkadi* in l. 4, in *agānāigai* in l. 7, in *atti* in l. 9, etc., in Pl. I. The other and more ordinary form is used also in some instances, as in *attiṇa* in l. 7, in Pl. I. *anubhavi* in l. 4, Pl. II, *aṭṭiōḍuvadu* in l. 8, *añju* in l. 12, in Pl. IV., etc. In the formation of the secondary *u* and *ū*, of the consonants *t*, *ṇ*, *r*, and *l*, a distinct loop, in the part representing these secondary vowels, is formed as in modern writing(2): e.g. *nū* and *tu* in *nūṇṇiṇṇattu* in l. 1, *nū* in *Karunandadakkanukku* in l. 2, *nū* in *tonniṇṇu* in l. 6, *nū* in *onṇu* in l. 10, Pl. I; *lu* in *paṇṇālu* in l. 4, Pl. IV. In some instances the vertical stroke of *k* curls up as in the Grantha alphabet: e.g. *Kuttukkar* in l. 1, Pl. II. The secondary *ai* in Pl. I, II, IV and V, are formed by prefixing the separate secondary *ai* symbol in the majority of instances, even in such cases as *nai*, *lai*, *lai* and *nai*, where the *ai* symbol is different and is generally attached to the consonants themselves; the former form is found, for example, in *lai* in *vilai* l. 4; in *lai* occurring in *Salai* in l. 6, *kollai* in l. 9, and *talai* in l. 12 in Pl. I; in *nai* in *paṇṇāṇṇu* in l. 13, Pl. I. The latter form of the secondary *ai* is almost exclusively employed in Plate II, even in the cases where the other symbol ought to be used: e.g., in *rai* in *porai* in l. 1, in *dai* in *ṇūṇṇaiya* in the same line; *lai* in *ṇāyān* in l. 4; in *dai* in *vidai* in l. 5, &c. In a single instance the conjunct consonant *ṇṇa* is employed in *unṇa* occurring in l. 7, Pl. V. The secondary *u* is often formed by the addition of a separate secondary *ū* near the secondary *u*: e.g., in *kurattir* in l. 8, in *irunṇu* in l. 6. In one instance, the secondary *nā* is formed by the addition of that secondary *ā* symbol which forms part of the consonant and which occurs in the

(1) This will be published very shortly.

(2) The same peculiarity is observable in other inscriptions of the same period as this inscription.

several Pallava records published by Dr. Hultzsch in his "South Indian Inscriptions," e.g., in *Navenditunallūr* in l. 13, Pl. II. The *pulli* or the sign of *virāṇa* is employed in a large number of instances in which it is required and very often also where it is not wanted; for instance, it occurs on *m* in *Māyilārāi* in l. 12, Pl. I, on *n* in *ṇu-nāḥu* in l. 6, Pl. II, on *Y* in *vaiyākaraṇa* in l. 5, Pl. IV. All Sanskrit words are written in the Grantha alphabet: e.g., *Svasti S'ri* in l. 1, Pl. I and V. b, *Vishnu-bhaktārakaraipratishthai*, l. 5, *Pārthivas'ekharapuram* in l. 5. *trai-rājya vyavahāram* in l. 5, Pl. IV, &c. On the second side of the fifth plate there is a Sanskrit verse and it is written, as in the case of other Sanskrit portions, in the Grantha character.

The writing on Plates I, II and III appear to have been engraved by one person while that on the fourth and fifth plates seems to be the work of a second engraver. This trivial difference in writing might be advanced as a reason against these plates belonging to the same record. But the analysis of the contents of all the plates given below will show clearly that they all really belong to the same record.

The preservation of the inscription is generally good; but the second side of the third plate alone is somewhat corroded; however, a large portion of the writing contained on it could be easily made out from the impression.

The first plate contains the date, the 1449037th day of the Kali era, which, the record says, was also the fifteenth day of the ninth year of the reign of the King **Karunandaṣakkan**. The inscription informs that this prince gradually purchased from the *saḍha* of Minchirai, the plot of land locally known as the *Uḷakkudiḷḷai*, fixed its boundaries, erected a temple on it, set up the image of Vishnu in the temple and named the village round it **Pārthivas'ekharapuram**. He also established a *S'alai* (a boarding school) in which arrangements were made to feed ninety-five *Sattars*. Then the record describes the lands granted for the temple services. The second plate prescribes the duties of the temple servants and of the person employed to supply flowers to the temple. Then comes an enumeration of the lands granted for maintaining the perpetual lamps in the temple. A festival of seven days' duration is required to be celebrated in the month of Paṅguni, ending on the day on which the *Vis'ākha nakshatra* falls; that day the deity is to be bathed in the river. The temple servants and the chiefs or elders among the *Sattars* receive double remuneration during these seven days of the festival. Some land is assigned, from the income of which this festival is ordered to be celebrated. The third plate contains the list of lands granted to meet the pay of the temple servants, such as the *S'antis'eyvān* (the officiating priest), the *Ajanāligaiḥpanis'eyvār*, he that mixes the five products of the cow (*Paṇḍu-gayam-telippān*), the flower supplier and the musicians. The fourth plate enjoins on the people of the various *nāḍus* or countries the duty of protecting the charitable institution, the *S'alai*. The number of *S'attars* of the *Bhavishya*, the *Taittiriya* and the *Talavakḍra charaṇas* eating in the *S'alai* shall be 45, 36 and 14 respectively. The remaining plates lay down the rules of conduct of the *S'attars* and the mode in which they have to proceed with their studies; the procedure in collecting rent from the lands is referred to next. The rules governing the conduct of the temple servants towards the *Sattars* then follows. At the end of the fifth plate, it is mentioned that *S'attap* Murugaṇ *alias* *Tenganaḍu-kilavaṇ* and *Tiraiyaṇ* *S'ingāṇ* *Kunrappōlan* *alias* *Omāyanaḍu-kilavaṇ* were the *ājñapti* and the writer respectively of the document. At the beginning of the second side of the fifth plate there is, as I have already mentioned, a single Sanskrit verse, in praise of a person named *S'rivalḷabha*. A double *entendre* runs throughout the verse, applicable to Vishnu (the lord of *S'ri*) and *S'rivalḷabha*. Thus we see from the analysis given above that the contents of plates are obviously portions of the same record; at present it is not quite possible to say how many plates are missing.

In this inscription the name of the King is written unmistakably as Kō = kkarunandaḍakkaṇ, which is also clearly the reading of the stone inscriptions at Tiruviḍaikkōḍu. The record is dated the 1449087th day of the Kali era, which, as we have already seen, corresponded with the fifteenth day of the ninth year of the reign of the king. This mode of dating the inscription in the days of the Kali era is rather rare; we have not got more than three or four such instances(3). The day given in the present instance falls in the year 786-7 S' (864-5 A. D.). Therefore the date of accession of the king must be 777 S' (855-6 A. D.).

The name Kō-kkarunandaḍakkaṇ belongs to a king hitherto unknown to South Indian Epigraphy; the family of the Yādavas or Ays to which he belonged, resided in the hilly regions of the Travancore state and was known to the ancient Tamil Literature, but not to Indian history. The discovery of the Huzur Office plates, the stone inscription at Kalugumalai of the reign of Māraṇḍaiyaṇ mentioning a king of this dynasty, and the Pāliyam plates yield some names of the kings of the *Ay-kula*. The earliest known Ay was one Ay-Andiraṇ. He was a subordinate chief ruling over the mountain tracts of Southern Travancore with Aykuḍi as his capital. He was the lord of the Podiya (Malaya) mountain and the garland of *Surappunṇai* was peculiar to his dynasty. The Ays were *Vellālas* of the higher social scale, that of the overlords of the farmers of the soil. Andiraṇ was one of the seven great philanthropists praised in the later Tamil literature; he is said to enrich poets and other learned men with money and other valuables and elephants. He is also described as having won a victory over the kings of the Kongu Country. One curious story related of him is that he obtained from a serpent a fine fabric of blue colour which it obtained by the performance of a severe penance and presented to S'iva seated underneath a banyan tree. His contemporary poets were Muḍa-Mōs'iyār, a resident of the Epichchēri suburb of Uraiyūr, Oḍaikkīlār of Turaiyūr and Kuṭṭuvān Kīraṇār.(4)

Another member of this ancient dynasty is Karunandan. This name occurs in an inscription, first discovered by Mr. T. Raghaviah, B.A., P.C.S., in Kalugumalai, which runs thus:—

### Text (5)

1. S'ri Kō-Māraṇḍaiya [r]-
2. ku yaṇḍu irubattu-
3. muṇṇu [ ] \*] avv-aṇḍu Ma-
4. lai-nāṭṭu S'āḍaiyaṇ-
5. Karaṇ[nda]r mer—paḍai pō-
6. y Ariviūr—kkōṭṭai (6)
7. alittu naṇṇu s'ey-
8. du paṭṭar Peruṇech-
9. churattu Eṭṭimaṇ—
10. naṇ-ayina Maṇḡala E-

(3) Epigraphia Carnatica,

(4) Puraṇāṇḍu, Introduction by Mahamahōpādhyāya Svāminātha Ayyar, p. 2, and Vv. 127—136, 158, 240, 241, 374 and 375.

(5) From impressions prepared by me.

(6) Read Ariviyūrkōṭṭai. Mr. Venkaya in his An. Rep. on Epigraphy for the year 1903 reads this name as Ariviyūrkōṭṭai which is clearly wrong. This place is identified by Mr. T. Raghaviah with Ariyūr about 13 miles N. W. of Kalugumalai and 3 miles N. W. of S'ankaranāyanārkoṭṭai. "It is possible that this village was the site of a fort. It lies on the way to the mountain fastness of S'ivagiri and Sēttūr, &c., on the Western ghats from Kalugumalai and S'ankaranāyanārkoṭṭai."

21. nādi ul—[vi] ttuk—kōyl-
22. r—chēvagar = iruvar [11\*] avaga (7)
23. il—oruvaṇ—Rōṇḍai-
24. nāṭṭu Pūṇḍamali Vi-
25. pāiyan—toḷu—S'āraṇ [1\*] oruva-
26. p Pereyirkuyich(8) Chāt-
27. ta = Nakkan ivv = iruvurai [yu] -
28. ū = jartti irubadin = kaḷa-
29. ūṇu poṇ perum pūmi a-
20. ttik = kuḍu [t\*] tāṇ Kummaṇa-
21. malaikallu Śavaiyār [k\*] ku
22. .... [ka] i paṭṭam
23. ē..... nādi.

### Translation

LL. 1—2. The twenty-third year of (the reign of) the prosperous king Māraṇjadaiyaṇ (was current).

ll. 3—12. That year when the army marched against S'ādaiyaṇ—Karana [nda]r of the Malaināḍu, and destroyed the fort of Ariviyūrkōṭṭai, two servants of Eṭṭimannāṇ *alias* Maṅḡala Eṇādi (9) of Perunchechūṇam having done well (i.e., distinguished themselves) fell.

ll. 13—17. Of these, one (was) Vipaiyaṇ-toḷu-S'āraṇ of Pūṇḍamali in the Toṇḍaināḍu; the other, S'āttan Nakkaṇ of Pereyirkūḍi.

ll. 17—23..... Eṇādi..... gave to the assembly of Kummaṇamalai-kallu, a land worth twenty *kaḷāṇṇus* of gold, for the merit of (10) these two (deceased) persons. In this inscription the Malaināḍu King is called S'ādaiyaṇ Karanandaṇ; this double name indicates that Karunandaṇ was the son of S'ādaiyaṇ. His Pāṇḍya contemporary was Māraṇjadaiyaṇ. From the Huzur office plates we know that his son Karunandaḍakkkaṇ ascended the throne in S' 777 (855-6 A.D.) therefore Karunandaṇ, his father, must have lived prior to 855 A.D. We know from other sources that Varaguna Mahārāja (or Pāṇḍya) ascended the throne in 862 A. D.; the predecessor of Varaguna, therefore, must be the Pāṇḍya contemporary of S'ādaiyaṇ Karunandaṇ: the Kaḷugumalai inscription calls the former a Māraṇjadaiyaṇ. The Kaḷugumalai inscription informs us that this Māraṇjadaiyaṇ undertook an expedition in the 23rd year of his reign against the King of Malaināḍu and destroyed the Ariviyūrkōṭṭai.

The compound Karunandaḍakkkaṇ is made up of Karunandaṇ and Aḍakkkaṇ and means Aḍakkkaṇ, son of Karunandaṇ. He ascended the throne, as we have already seen, in the year 855 A.D. He was the builder of the Viṣṇu temple at Pārthivas'ekharapuram. He must be the contemporary of the Pāṇḍya king Varaguna. The Sanskrit verse at the end of the Huzur Office plates informs us that S'rivallabha who was born to Nanda of the Yādava race, ennobled it, as the Lord of S'ri, that is, Kṛiṣṇa did before. Karunandaḍakkkaṇ therefore must have

(7) Read *avarapaḷil*.

(8) Read *Pereyirkūḍi*.

(9) *Eṇādi* corresponds to the European knighthood. The recipient of this honour must be the commander of an army and must have distinguished himself in the battlefield. The king adorns such a worthy soldier with a signet ring and confers upon him the title of *Eṇādi*. See the commentary on the 8 Sūtra of *Purattinaiyāl*, *Poruḷadigaram*, *Tolkāppiyam*. Of the 63 Saiva devotees one was a *Eṇādi* and was known as *Eṇādi-nāyanār*.

(10) Literally, "for or in the name of", see foot-note 1, p. 135, *Ep. Ind.* Vol. VII:

borne the name S'rivalabha. Two of his officers were S'attan Murugaṇ *alias* Teṅga-nāḍu-kilavaṇ and S'ingana Kuṇṇappolaṇ *alias* Omāyanaḍukilavaṇ.

From the facts discussed above we might draw the following table of Synchronism between the Pāṇḍyas and the Āys:—

| <i>Āys.</i>                                           | <i>Pāṇḍyas.</i>                |
|-------------------------------------------------------|--------------------------------|
| 1. S'adaiyaṇ                                          |                                |
| 2. Karunandan                                         | Maṇṇajadaiyaṇ                  |
| 3. Adakkaṇ <i>alias</i><br>S'rivalabha<br>(855 A. D.) | Varaguna Pāṇḍya<br>(862 A. D.) |

The inscription is interesting in several other ways. For instance, we see that when the king wanted some land for building a temple, he gradually acquired it by granting in exchange others; in this matter (as perhaps in all others) he does not conduct himself like the proverbial eastern despot by taking away the land whether the party wills or not. Again the rules for the study of the vēdas in the boarding school established by the king are, some of them, curious. It is stated, among other things, that misbehaviour among S'attars is punishable by fine and loss of meals in the S'alai; they shall not injure each other with weapons, nor shall they carry weapons within the places of congregation. Again, they shall not keep their concubines (or female servants) in their quarters. The document employs several words which are found in a few early Tamil works alone, e.g. *tuḍavai*, (a garden), *tuḍavar* (the Todas) etc.

The following are the names of places that occur in the inscription:—Muḍāla-nāḍu, Pas'ungulaṁ, Miṇchirai. Polis'ūl-nāḍu, Kurattūr, S'engalaṇ-nāḍu, Kuṇṇattūr, Valluvaṇ-nāḍu, Tenganāḍu, Vilappil, Ilavēṇattunallūr, Paṇaiyūr, Omāyanaḍu, S'irumanṇūr, Minachehi S'irugaṇḍūr, Arumunai Adanūr, Māttūr, Paḍaippānāḍu, Pākkōḍu and Pappigaikkōḍu. Of these Muḍāla-nāḍu takes its name from Miḍālam; Pas'ungulaṁ is the modern Paingulam, a mile south of Pārthivapuram; Miṇchirai is the modern Muṇṇire two miles north of Pārthivapuram. Polis'ūl-nāḍu seems to derive its name from the ancient form of the modern Poliyūr. One of the inscriptions at Tirunandikkaraḷ mentions the Rājaraḷa-ten-Valluvaṇ-nāḍu; this is perhaps the Valluvaṇ-nāḍu that is meant in our inscription. For, the inscription referred to above states that Muṭtam (*mod*-Eranīl) which is not far from Pārthivapuram was in the Valluvaṇ-nāḍu. There is on the sea coast, very near Pārthivapuram a place, named Teṅgaṇ-attanam. Perhaps this village gave the name Tenganāḍu to the country round it. Minachehi is perhaps the modern Minachehil. An inscription in the Viṣṇu temple at Talaikkulam mentions Paḍaippānāḍu, which seems to be somewhere near Eranīl. Vilappil seems to be like all the places identified above, situated in South Travancore. I am not able to identify the rest of the places.

### Text (11).

#### First Plate: First Side.

1. ஸ்ரீஸ்ரீ ஸ்ரீ [||\*] கலியுகக்கோட்டுநான் பதினெஞ் நூறுபிரத்து காற்பத்து ஒன்பதி-  
னூறுபிரத்து என்பது.
2. தது எழு சென்றநான் [||\*] ஸ்ரீஸ்ரீ ஸ்ரீ [||\*] கோக்கரு கந்தடக்கனுகரு யாண்டு  
ஒன்பது நாள் பதினைஞ்சு [||\*] இ.
3. நநாநால் முடாலநாட்டிப் பசுக்குளத்துப்படுகிலத்தில் முன்சிறைச்சுணைப்பாருடைய  
உழக்கும.

(11) From impressions prepared by the Superintendent of the Government Press, Trivandram.

4. [வி]ணை என்னுநிலம் இவர்களுக்கு அடிக்கடி நிலங்குடுத்து மாறிக்கொண்டு இந்திலம் பிடிஞ்.
5. மூன்று நூல்காயில் எடுத்து விஷ்ணுலட்சுமீ கரை வுதினென செய்து வாத்திலவ-  
செவ்வாறுவாருடி எ-
6. ன்று பேர் இட்டு தாந்தனார் உயுர்[ர]டியால் தொண்ணூற்று ஐவர் சட்டர்க்குசா  
லையுள் செய்தா-
7. ன் பூதி கோக்கரு நந்தடக்கன் [II\*] அகநாழிகைச்சென்னடைக்கு அட்டினபூமி  
பொழிகும் நாட்டு குராத்த-

*First Plate: Second Side.*

8. தூரில் இடைக்குரத்தார் வயலுங்க்காயும் உண்ணிலம் ஒழியின்றி மேற்பாதி மீதா  
ட்சி உள்ளட-
9. ன்க அட்டிற் குடித்தான் [II\*] செங்கழுநாட்டு ஐம்மாக்கொல்லை மேற்கொல்லை வய  
லுள் வெஞ்சுக்குளத்தின்
10. கீழ் வெஞ்சுப்பொறை தடி ஒன்றும் [I\*] சாயறைக்கலம்பாடு தடி ஒன்றும் [II\*]  
கெடும[ட்]குளத்தின் கீழ்-
11. நரியறை தடி ஒன்றும் [I\*] கொற்றநறை தடி ஒன்றும் [I\*] குளவறை தடி ஒன்று-  
ம் [I\*] நீரறை தடி ஒன்-
12. று [I\*] மாயிலறை தடி ஒன்றும் [I\*] தலைவிலைச்செய் தடி இரண்டும் [II\*] எருமை-  
யறையுள் துடவர் இரண்டே-
13. ற்றித்தடி ஒன்றும் [I\*] புகைத்தொங்கன் தடி ஒன்றும் [II\*] ஏற்றித்தடி பதினைஞ்சு  
[II\*] விதை மடைப்பள்ளி நா-
14. [ழி] யால் ஆயிரத்து இருநூற்று நாழியுள் காரண்மை மீதாட்சி உள்ளடங்க [ஊர் ?]  
அட்டிக்குடித்தன் [II\*] வள்ளு . . . . .

*Second Plate: First Side.*

1. பணி குத்துக்கூற் பாது செப்பிப்பது [II\*] அகநாழிகைப் பணிசெய்வார் பா  
ரை ஆட்டப் பொழுதிற் பங்கிரு குடநீராக முப்ப-
2. [த்த] று குடநீர் குடிப்பது [II\*] பூ இடுவான் குணந்த பூ இண்டையுமாலையுங் கட  
டிக் குறைவறக் குடிப்பது [II\*] நொந்தாவிளக்கினுக்காக மெ-
3. துகின் மேற்பார் கீழினில் கெடுமண்ணென்னுந்தாட்டம் தென்னாட்டுக் கோனாவின  
சடையத்தனிச் செரிகி சுந்ததி சுந்த-
4. திசெய் கீழ்ப்பாதி அனுலுயிப்பதாகக் காரா[ன்]மபாகவு மேற்பாதி நந்தாவிள  
க்கினுக்குமாக அட்டிக்குடித்தான் [II\*]
5. விழர்ப்புறமாக ஏழுநாடிநூழிமாச்செய்து பங்குனி வியாகம்: ஆறுவிதாகவும் [II\*]  
சட்டப்பெருமக்களும் பணிமக்க-
6. னும் ஏழுநாளும் படி இரட்டி ஆனியம் பெறுவதாகவு [II\*] மற்றும் விழாவினுக்  
குவேண்டுவதுக்குமாக அட்டின பூ-
7. மி மெதுகின் மேற்பார் கீழ் பெருங்குளத்தின் கீழ் ஆதனவற் இளவாதனறை  
தலைத்துடவை மஞ்சாடி யறைப-
8. னைமூற் ரெத்தறை தடி இரண்டேற்றித்தடி ஏழு [II\*] விதை எண்ணூற்று நாற்  
பதினாழி [II\*] இவை தென்னாட்டுக்கோனாவின[சு] -

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III. a.

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A. GOPINATHA RAO.

III. b.

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9. டையந்தனிச்செய்கை சந்தனி சந்ததியேய் போகத்துக்கும் பொலிக்கும் ஆயுவிக்கதி  
தேற்றி உட்வாரம் நாற்கல-

Second Plate: Second Side.

10. னேய் எண்குறுணி ரெல்லுக்கொண்டு கீழ்பாதி காரண்மையாக உழுது ஆலிலை-  
வாரம் ஊட்டுவதாக மேற்பாதி திருவிழாப்பு-  
11. நமாக அட்டிக்குடுத்தன [II\*] பணி மக்களுக்கு விருத்திக்காக அட்டின பூமி தெந்-  
க நாட்டு விளப்பில் தலைவிளப்-  
12. பில் பதினாழிக்காலால் எண்கல வித்துப்பாடும் இதனோடு செல்லுங்கரையுங்காரா  
ணைமை மீதாட்சி உ-  
13. ள்ளடங்க அட்டிக்குடுத்தன [II\*] இந்நாட்டேய் இளவேணாட்டுநல்லூர் பதினாழிக்  
காலால் எண்கல வித்து-  
14. ப்பாடும் இதனோடு செல்லுங் கரையுங் காரண்மை மீதாட்சி உள்ளடங்க அட்டி-  
க் குடுத்த-  
15. ன [II\*]. இந்நாட்டேய் இடைநீர்க்கால் பணையுரும் பியலநறும் பதினாழிக்காலால்  
எண்கல வித்துப்பா-  
16. டும் இதனோடு செல்லுங் கரையுங் காரண்மை மீதாட்சி உள்ளடங்க அட்டிக்குடுத்  
தன [II\*] செங்கழுநாட்டு-  
17. ப்பாறயில் சயவஞ்சரனாயின சாத்தஞ்சடையன் கீழ்ப்பாதி சாலாபோகமருசாதியி  
னால் (12) உழுது-

Third Plate: First Side.

1. ல் காஞ்சிரங்குளத்தின் கீழ் கீழ்ப்பொறை தடி ஒன்று விதைகலம் [II\*] செங்கழு  
னாட்டுக் குன்றத்தாருடைய குமாசுவாமி-  
2. பட்டன் முடாலாட்டுக்கீழ்ஞாந்து வயலுள்தான் பிரமதேயம் பெற்றுடைய நிலத்  
தில் அட்டினபூமி கடல்குளத்தா-  
3. லும் இலைஞ்சக்குளத்தாலும் நீர் பெறுவன எருவிச்செய் தடி ஏழு [I\*] விதைபதி  
னாழிக்காலால் இருகலம் [II\*] ஓமாபனாட்-  
4. டுச்சிறுமண்ணூர் இளையான் கண்டன் தாங்கள் கீழ்ப்பாதி உழுதுட்டுவதாக அட்  
டின பூமி சிறும-  
5. ன்னூர் பொன்னறைக்கலம் பாட்டு வயலுள் பொன்னறை தடி ஒன்று [I\*] விதை  
கலனேய் னுணி ஏற்றிப்ப-  
6. னி மக்களுக்கு விருத்திக்காக அட்டி முத்தலாயின பூமி முப்பத்தெண்கலனையிரு-  
கு [II\*] னி [II\*] இதனுள் சாந்தி செய்வானு-  
7. க்கு விருத்திக்காக அடுத்த பூமி மீனச்சிசிறு குண்டூர் (13) குளத்தின் கீழ் குரு-  
ந்தை பரணிபறை பலாவனறைக்கலம்பா-

Third Plate: Second Side.

8. டு [புளி] யறைக்கலம்பாடு.....யறைக்கலம்பாடு ஊற்றுத்தடி ஆயினியறை ஏற்  
றித்தடி பத்து [I\*] விதை....[முடபத்] .....

(12) A corrupt form of *mariddai* or *mariddai*, see Pl. IV, l. 1, where the word occurs once again.

(13) Is it குண்டூர்?

9. [ட்] [க்] சா... ப[ன்] [நி] கு[து] [நி] யும் சிறுகொல் கீழ்ப்பொறை விதை கலமும் ஏற்றி ஐந் [சுலனே] ய் பந்நிருகு-
10. [து] [நி] ப்பாடும் [கு] [நி] த்தன [II\*] அகநாழிப்பணி நாலுக்குமாக ஸயானஞ்சுவா லுக்குக்குமாகண்டனக்கும் [உருத்திர].....
11. ...., எண்கல விதைப்பாடும் இதம் [நு] செல்லுங்கனையும் அட்டிக்குத்தது [II\*] வணிகாவு- (14)
12. [ந்] தெளிப்பாறுக்கு, தென்கீழ்குளத்து எருவிச்செய் தடி ஏழு [II\*] விதை இருகல மும் அடுத்தன [II\*] டு இடுவான் ஒரு-
13. வனுக்கு விருத்தி [II\*] [அரு] முனை ஆதனார் வயலுள் படைப்பறைம் [ருண] னை மாத்து [ர்] வயலுள் பாயறையிற கிழக்கி-
14. ன் [சு] தும் ஏற்றி விதை இருகலமும் அடுத்தன [II\*] தட்டழி மத்தளி கரடிகை தாளம் காசளம் ஏற்றி எட்டுப்பணி-

*Fourth Plate: First Side.*

1. மாயநாட்டாரும் செக்கமுநாட்டாரு முடாலநாட்டாரும் படைப்பாநாட்டாரும் எ- ன்ருவநாட்டாரும் அறமருசாதிகாக்கும்<sup>(15)</sup> பரிசின-
2. ந்காப்பது [II\*] இச்சாலைக்குப் பெய்தகலத்தில் பவிழிய சாணத்தார் உடைய கலம் நாற்பத்-
3. தைந்து [II\*] தயித்திரியச் சாணத்தார் உடைய கலமுப்பட்டாறு [II\*] தலவகா சாணத்தார் உடைய
4. கலம் பதினாறு [II\*] இனிவருக்கலமுன்று சாணத்தார்க்கும் ஓப்பது [II\*] புவெ ஸககஞ் செய்யு-
5. ம் பரிசு வைபாகாண மீமாய்ப்புரோதறிதப்புன்பாய் புவிநூம் இலன் தெருரா ஐ வுவுவா-
6. ரத்துக்கு வேண்டும் ஒத்துடையன் இது வாகும் என்று ஐவர் சட்டரைக்கொண்டு பஞ்சக்க-
7. ன்செய்தான் புகவுபெறுவான் [II\*] வாரம் ஒதும் பரிசு ருத்திரத்திலுன் ருத்திரா னத்தி-

*Fourth Plate: Second Side.*

8. லுத்துஞ்சொல்லி ஒன்பது புகளினில் இரண்டு கிரமவாரம் அடுத்தோதுவது (15a) [II\*] சாகையிலுங்-
9. கற்பத்திலுங் சதைத்திலுந்துருக் சொல்லி ஒன்பது புகளினில் இரண்டு வாரம் அடுத்தோதுவது [II\*] நா-

(14) Head of a chariot.

(15) Cf. I. 17, Pl. II, b.

(15 a) A passage similar to this occurs in an inscription in the Śrīmālandhuvāmin temple at Melappāyāram, a suburb of Ambāsamudram; it runs thus:— ஸ்ரீமந் திரு சோழன் தலை கொண்ட கோவீர பாண்டியற்கு யாண்டு ஈழது இதனெதிர் கால இவ்வாண்டு முள்ளிராட்டு மீரம்மதேயம் இளங் கோய்க் குடித்திருச்சாலை துறைமுகின்றருளின எம்பெருமானுக்கு ஸ்ரீ காரணத் திருத்திராகூடத்திலிரு த்து முப்பத்திரண்டு அச்சைமம் இஞ்ச வாரமுமோதி தானம் புக்கார் தன் [கோ?] சோதிநான்மை எட்டுப்பதாக .....

III. a.

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புதுவது நகரத்தின்கீழ்க் காவலுக்குரிய இடத்தில்  
புதுவது நகரத்தின்கீழ்க் காவலுக்குரிய இடத்தில்  
புதுவது நகரத்தின்கீழ்க் காவலுக்குரிய இடத்தில்  
புதுவது நகரத்தின்கீழ்க் காவலுக்குரிய இடத்தில்  
புதுவது நகரத்தின்கீழ்க் காவலுக்குரிய இடத்தில்  
புதுவது நகரத்தின்கீழ்க் காவலுக்குரிய இடத்தில்  
புதுவது நகரத்தின்கீழ்க் காவலுக்குரிய இடத்தில்

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III. b.

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புதுவது நகரத்தின்கீழ்க் காவலுக்குரிய இடத்தில்  
புதுவது நகரத்தின்கீழ்க் காவலுக்குரிய இடத்தில்  
புதுவது நகரத்தின்கீழ்க் காவலுக்குரிய இடத்தில்  
புதுவது நகரத்தின்கீழ்க் காவலுக்குரிய இடத்தில்  
புதுவது நகரத்தின்கீழ்க் காவலுக்குரிய இடத்தில்  
புதுவது நகரத்தின்கீழ்க் காவலுக்குரிய இடத்தில்  
புதுவது நகரத்தின்கீழ்க் காவலுக்குரிய இடத்தில்

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V. a.

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T. A. GOPINATHA RAO.

V. b.

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9. ... 10. ... 11. ... 12. ... 13. ... 14. ...

HALF-TONE BY M. E. PRESS.

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10. ஸ்பாதத்திலுந் துருச்சொல்லி ஒன்பது புகளினில் அகத்துறத்தில் இரண்டு வாயம் அடுத்தோது-
11. வது [I\*] முக்கால் வட்டத்துவைத்து ஒரு சட்டனை ஒரு சட்டன் பிழைக்கப் பேசுவானாயில் பெருமக்க-
12. னுக்கு அஞ்ச்காணம் பொன்றண்டம் இட்டுச்சாலை உண்பது [II\*] குட்டுவானாயில் ஒருகாச தண்டம் இட்டு சாலை-
13. உண்பது [II\*] குட்டுண்டானும் அஞ்சு காணம் பொன்றண்டம் இட்டு சாலை உண்பது [II\*] படைக்கலத்தால் புன்செ-
14. ய்தான் அறத்துக்குப் புறத்துவைது [II\*] சட்டர் படைக்கலம் பிடித்துக் குட்டத்துக்கு செல்லப் பெறார் [II\*] சட்ட-

*Fifth Plate: First Side.*

1. . . யிலகப்பட்ட எச்சுது முக்கால்வட்டத்திருந்து பொய்ப்பெறார் [II\*] பொருவார் அந்நைக்கலம் இழப்பது [II\*] சட்டர் வெ[ள்]-
2. ளாட்டிகளை மடத்தில் வைத்துக்கொள்ளப்பெறார் [II\*] சாலாபோகமும் தேவதானமும் சத்திமுகம் இன்றி விலக்கப் பெறார் [II\*] அந்-
3. க்குவார் மெய்வேற்றுவனை <sup>(16)</sup> ஐங்கழைத்து <sup>(17)</sup> பொன் தண்டம் இட்டன்றிச் சாலை உண்ணப்பெறார் [II\*] சாலாபோகத்திலுந் தேவ-
4. தானத்திலுந் குடியை வலியக்கொண்ட முதல் ஒன்றுக்குப்பத்தாகக் குறிப்பது [II\*] சவைக்கடமை கடவார் பக்க-
5. ல் மூன்று சாணத்திலு மூவர் சென்று புக்கது பாடாவது [II\*] பாடு[ய்]போகல் ஐம்பத்துநாலு காணம் பொன்த-
6. ண்டமும் பட்டு கடமையுந் குறிப்பது [II\*] தேவர் சென்னடையும் பதினாழிச்சாலை யும் எவ்வழக்கு சொல்லியும் அ-
7. லக்கப்பெறார் [II\*] விலக்குவார் தி[ய]சி கழஞ்சு பொன்தண்டம் இட்டன்றிச்சாலை உண்ப்பெறார் [II\*] பணிமக்கள் சட்டரை-
8. பிழைக்கப் பேசுவார் ஒருகாச தண்டப்படுவது [II\*] இப்பரிசு தெருகநாட்டு வெண்கலர் வெள்ளான் தெருகநாடுமீதல்-

*Fifth Plate: Second Side.*

9. ஸஸி ச்ரி: । [I\*] वृद्धिम् प्राप्य यशोदयोग[नि]तानयनद्वन्द्वनिमि वंशं यादव मधवा-
10. धमखिलं गोमण्डलम् पालयम् [I\*] संभक्ति[र]द्वित्राश्वद्वित्र-
11. रूपातिर्वलिखंसनीम् विक्रान्तिम् परिवृहयन्दिशतु वः श्री-
12. वल्लभो मंगलम् ॥—
13. னாயின சாத்தமுருகன் ஆணத்தியாக ஓமாயனாட்டுப்பா கோட்டுப்பாப்பிகைகோட்டு திரையன் ஓமாயனாடு கிழவ-
14. னாயின சிங்கங்குன்றப்போழன் எடுத்து [II\*] ஸ்ரீவழி ஸ்ரீ [II\*]

(16) Read வெவ்வேற்று உரை.

(17) Kalaindu is perhaps another form of the Tamil word Kalāṅṅa.

### Translation

Hail Prosperity! The fourteen hundred-thousand,<sup>(18)</sup> forty nine thousand and eighty-seventh day having expired after the beginning of the Kali Yuga. Hail Prosperity! The fifteenth day of the ninth year of (the reign of) the king Karuandaḍakkam (being current): on this day, having acquired gradually from the Sabha of Miñchirai, by granting other lands in exchange for the (plot of) land known as Ulakkuñḍivilai which belonged to them; letting (loose) an elephant round the land (for marking its boundary)<sup>(20)</sup>; raising on it a beautiful temple; setting in the temple (the image of) Vishṇubhaṭṭāraka and calling (the village) Parthivas'ekharapuram, the King S'ri Karuandaḍakkam made (established), in conformity with the rules <sup>(21)</sup> of Kandaḷur, a *s'ālai* <sup>(22)</sup> for ninety-five *s'āllars*.

The lands that are granted for the expenses of the temple <sup>(23)</sup> are:—(the village of) Iḍaikkurattūr in the Kurattūr-naḍu belonging to the Polisūl-naḍu, without any exclusion of the lands comprised in it, together with the taxes including the *mērpādi* <sup>(24)</sup> and *midāṭeḥi*; <sup>(25)</sup> Veñjaipporai (of the extent of) one *taḍi*, situated in the Mērkollaivayal under the Veñjaikkulam, in the Aimmakkollai belonging to the S'engalunaḍu, <sup>(26)</sup> S'āyarai (having the capacity to grow) three *kalamas* (of seed) <sup>(27)</sup> and of (the extent of) a *taḍi*; Nariyarai (of) one *taḍi*, under the Neḍungulam (tank); Korraṇarai, (of) one *taḍi*; Kulavarai (of) one *taḍi*; Nirarai (of) one *taḍi*; Mayilarai (of) one *taḍi*; Talaivilaichey (of) two *taḍis*; Erumaiyarai, together with the two

(18) The Tamil expression for a lakh.

(19) *Kūḍu* generally means a long bent article, such as a horn, a branch of a tree, a curved trumpet, etc., and the summit of a mountain. It is also employed to mean a limit, boundary, etc. It is in this last sense that the word seems to have been used here; it has been rendered here as the beginning (or the limit) of the Kali Yuga.

(20) This is an ancient custom, in which a she-elephant is let loose; as it wanders about and finally returns home, the route traced by it is marked and the area included in it is granted for some charitable purpose. Compare, "*Karṇīparikramaya-viṣṇuśāsta-sīmā-chatusṭayam*" in l. 85 and "*pidi sūḍu piḍḍagai naḍandu ellai terittu*" in l. 175 and 176 of the large Leiden grant, "*piḍinaḍatta-pidi naḍandapāḍikkū aravallai seydu*" in l. 1, V b, and, *mugbu tuḍangūḇav=iḍattilpidi vinradu*" in l. 12, XI. b, of the Tiruppuvāṇam grant.

(21) The term *maryāda* means *limit, boundary, custom or a rule of society*. The phrase *Kāndaḷur-maryāḍai* is employed in some other inscriptions also.

(22) *Sālai* means a public institution of a charitable nature; e. g., *aracheḷvillai*, a feeding house, *ātular sālai*, an asylum for indigent persons, etc. compare, "*திருமழுத்தூர் காட்டித் தேஜர் தேஜருடையத் வெனாத்த உண்கு*" [திருப்பாசல் விருடாசல் செய்வித்த ஆதல்காலைக்கு] (Tiruppuḷāṭur) "*செற்குன் மத்து செற்குன் மக்கிழார் ஆயத் கருவுருகரணை என்பாளரார் செய்வித்த காலைக்கு*.....இச்சாலை உண்கைக்கு சுவரூபநாதர் பூரீவிண்ணர் பச்சிருவர் உண்கைக்கு இறைவிசெய்து குடுத்த....." (Ibid). It is the *śābhava* of Sans. *Sāla*.

(23) *Aṅaḍḍigai* is the same as *Uṇṇḍḍigai* of the East Coast. It appears to mean the central shrine; *ṭay*, compare "*இத்தேவர் திருவண்ணாழிகையில் மெனுப்பூ ஹத்தில கின்ற*.....*யஞ்ராதிகு*" [வ] ல் இரவும் பகலும் சிவயம் உரியசெய்யால் முட்டாமே எரிவதாக வைச்ச திருமொத்தா வினக்கு ஒன்று" (Suchindram). *Tiruvuṇṇḍigai*—*pradakṣhaṇam* means the innermost circuit in the temple.

(24) The produce of land seems to have been divided into two halves, the *mērpādi* and the *Kūlpādi*, perhaps divided between the landlord and the tenant. In the Tanjore and Trichinopoly district there occur the terms *mēlvāram*; *kūḷvāram*, &c.

(25) *Midāṭeḥi* is a variant of *Miyāṭeḥi* and means literally *ruling over*; perhaps it means the *overlordship* of the land.

(26) In a fragmentary inscription at Muttaḷakkurichehi there occurs a mention of this *naḍu*.

(27) This is a method of expressing the extent of land commonly occurring in the Tinnevely District and the Travancore State. The quantity of seed that could be sown gives the measure, but it must vary with the fertility of the soil. Hence in all the instances mentioned in our record, the extent as expressed in terms of the *taḍi* (the actual linear and square measure) differs from that of the seed-growing standard in several instances.

(*taḍis*) of Tuḍavar, (28) three *taḍis*; Pagaitoṅgaṇ, one *taḍi*; altogether, (29) *taḍis* fifteen, (30) and (of capacity to grow) one thousand and two hundred of the *nāḷis* used in the temple kitchen; (this extent of land) was granted inclusive of the *kārāṇmai* (31) and *miḍāṭchi*. In Vaḷḷuvanaḍu.....

The business shall be done without obstruction. Those that serve in the *adytum* (*aganā-ḷigai*) shall bring for bathing the Bhaṭṭarar thirty-six pots of water, at the rate of twelve each time (of the day).

The supplier of flowers shall do up the flowers he brings, into *iṇḍai* and *mālai*, (32) and shall supply them without any deficiency. S'adaiyaṇ Tanichege alias Tennāttukkōṇ, who has (taken up) the enjoyment of the *kārāṇmai*, and *kūḷpādi* for generation after generation, (that is, perpetually) of the garden named Neduman in Kūḷr situated on the west of Meḍugu, granted its *Kārāṇmai*, and *mērpādi* for burning the perpetual lamps.

In the matter of the festival, having celebrated the same for seven days, (the god) shall be bathed on the *Vayāgam* (33) of (the month of) Panguni. The elders (or the chief men) among the *S'attars* and the servants shall, during these seven days, receive double remuneration. (34) Again, the lands of (the extent of) seven *taḍis* and of (the growing capacity of) eight hundred and forty *nāḷis* of seed, assigned for the expenses of the festival are, Aḍaṇarai, Ḥavāḍaṇarai, Talaiṭṭudavai, (35) Maṇḷāḍiyarai, Paṇaiyarai together with the two *taḍis* of S'ettarai, (36)

(28) *Tuḍavar* is the name of a race of people supposed to be the same as the *Todas* of the Nilgiris. This name occurs in the *Tiruvaiyyāru Purāṇam*, &c.

(29). The word *erri* means, increased by, hence rendered as meaning the total, or the aggregate of all lands.

(30) The total is arrived thus:—

| No. | Land.          | <i>Taḍi</i> . |
|-----|----------------|---------------|
| 1.  | வெஞ்சைப்பொறை.  | 1.            |
| 2.  | சாயறை.         | 3.            |
| 3.  | நரியறை.        | 1.            |
| 4.  | கொற்றனறை.      | 1.            |
| 5.  | குளவறை.        | 1.            |
| 6.  | நீரறை.         | 1.            |
| 7.  | மாரிலறை.       | 1.            |
| 8.  | தலைகிலைச்செய். | 2.            |
| 9.  | எருமைப்பறை.    | 3.            |
| 10. | பகைத்தாங்கன்.  | 1.            |

Total *taḍis* 15.

(31) *Kārāḷar* = tenants who hold the land for a long series of years; so, possessors of freehold lands. *Kārāṇmai* = the office of *kārāḷan*. (Gunderi).

(32) *Iṇḍai* is a short circular garland worn round on the head; *mālai* is the garland that is hung round the neck.

(33) This is the Tamil form of *Viśākham*.

(34) The meaning of the word *ḍiyam* is not known. It seems to mean pay or remuneration.

(35) *Tuḍavai* = a garden: cf. v. 18, *Tiruvāḷappōvār Purāṇam*, in the *Periyapurāṇam*, wherein the phrase *paraṭiṭṭudavai* meaning the land granted to the persons who sound *ḡarai* (a drum) is used.

(36) *Settarai* = the *ara* of the *Se* tree. It is curious to note that the names Maṇḷāḍiyarai, Paṇaiyarai and Settarai are named after the Maṇḷāḍi, the Paṇai and the *Se* trees.

all situated under the big tank in Kilūr, belonging to the west half of Medugu. These (plots of land) were granted for the expenses of the festival by S'adaiyan Tañichcheygai, *alias* Tēnāttukkōn, who had assumed their management hereditarily; he was to have for *bhōgam* and interest the *uḍavāram* of four *kalam*s and eight *kuṟuṇi* of paddy from any crop that is raised on them (37) the *kilpādi* being taken as *kārānmai* and the *merpādi* as *āḷilāvāram* (38).

The lands granted for the pay of the servants :—(The plot of land called) Talaivilappil in (the village of) Vilappil belonging to the Tēnganādu, which grows eight *kalam*s of seed, together with the land tax, *kārānmai* and *midāṭchi* which go with these (lands)—all included, was granted. In the same *nādu*, Ilavēnāttunallūr, growing seeds measuring eight *kalam*s composed of sixteen *nāḷis* each, the land tax, (39), *Kārānmai*, *midāṭchi* which go with these (lands)—all included was granted. In the same *nādu*, Idainirkkāl, Paṇaiyūr and Piyalāru growing seeds measuring eight *kalam*s of sixteen *nāḷis* each, the land tax, *kārānmai*, and *midāṭchi* which go with these (lands)—all these included was granted. Jayavanijaran *alias* S'attap S'adaiyan of Paṇayil in the S'engala *nādu*, who... cultivating the land for *kilpādi*, according to the rules of S'ātūbhōgam....

... Kilapporai under the Kañjirankulam tank, one *taḍi* and one *kalam*. Among the lands, which Kumārasvāmibhāṭṭan of Kunrattūr in S'engalanādu had received as brahmadeyam, the (following) pieces were granted :—

Eruvichchēy of seven *taḍis* and two *kalam*s of sixteen *nāḷis* each, which is watered by the Kaḍalangulam and the Ilanjakkulam tanks. The land, which Ilayan Kandan of Siṟumanūr in the Ōmayanādu, granted under the condition that they (himself and his descendants) would cultivate the lands for *kilpādi*, was Ponṇarai of one *taḍi* and of a *kalam* and *ṟuṇi* seed, belonging to the Ponṇarai field situated in the Siṟumanūru; thus making a total of thirty-eight *kalam*s and two *kuṟuṇis* of land; and these were given for the pay of the servants.

In this (land), for the pay of the officiating priest were given the (pieces of) land called Kurunderai, Paṇaiyārāi, Palāvanarai of one *kalam* seed, situated under the tank belonging to the people of S'irugundūr near Miṇachchi: Puliyārāi of one *kalam* seed.....; Aiyiṇiyārāi total, *taḍis* ten and seeds.....

For the performance of the four (kinds of) services in the *adytium*, to Iyāṇ = Anjuyāṇ, Kumaran Kandan, Uruttirai..... eight *kalam*s seed, including the land tax, was granted. To him who sprinkles the pañchagavya..... (40)..... Eruvichchēy of *taḍis* seven and seeds two *kalam*s was granted.

For the pay of the person supplying flowers, in the Aruṇupai Adanūr field..... in the Mattūr field, the eastern portion of Paṇaiyārāi; total, seeds two *kalam*s (of... land) were granted.

To those that perform the eight services, including the (sounding of) *tattālāi*, *maddālāi*, *karaḍikāi*, *tālam* and *Kākalam*.....

The people of [Ō] mayanādu, the Singalanādu, the Mudalanādu, the Paḍaippannādu and of the Valluvanādu shall protect (these lands) according to the rules of (or governing) charitable institutions.

(37) The meaning of *āyuvikkāḍirēṟṟi* is not clear and the translation therefore is tentative only.

(38) *Āḷilāvāram* is another word whose meaning is not also clear.

(39) *Karai* means the tax on land; *karaivēḷan*, the man collecting the taxes.

(40) *Pañchagavya*, the five products of the cow: viz., milk, butter, curds, urine and dung.

Of the seats established in this *Śālai*, the members of the Paviliya charaṇa have forty-five; the members of the Tayittiriya charaṇa have thirty-six; those of the Talavakāra charaṇa have fourteen. The remaining seats are common to the three charaṇas. (41)

The conditions for entrance (into the School): having a knowledge of Vyākaraṇa, Mīmāṃsā and Paurōhitya, being free of *puṣṭram* (?), possessing the learning necessary for the affairs of the three kingdoms (?), and is able to get five *śaṭṭars* to certify that it is true (that he possesses all these qualifications), one will get admission. (42)

If a *Śaṭṭar* uses abusive language to another *śaṭṭar* within the temple, the former shall, only after paying a fine of five *kāṇams* of gold to the elders (or chief men among the *Śaṭṭars*), eat in the *śālai*. If one *śaṭṭar* strikes another, a fine of a *kāṣu* should be paid before he takes his meals in the *śālai*. The one that is struck shall also pay a fine of five *kāṇams* of gold before he takes his meals. He that causes injury to another with any weapon shall be thrown out of the *śālai*. The *śaṭṭars* shall not go to places of meeting (44) with any offensive weapons about them.

The conditions (or mode) of studying *vāram*. In the *Sūtras* and *Sūtrārāṇas*, repeating in nine *pugavus*, the two *kramavārams* have to be studied alternately. In the *Sūktas*, the *karpa* and the *gana*, repeating in nine *pugavus*, two *vārams* have to be studied alternately. Repeating all the four *pādas* in nine *pugavus*, two *vārams* in *agattīḥam* (?) (43) have to be studied alternately.

...no kind of deceit shall be practised in the precincts of the temple. Those that quarrel shall lose that day's meals. *Śaṭṭars* shall not be permitted to keep their concubines in their houses. No one shall estrange the *śālābhōgam* and the *dēvadānam* (property) without the royal order. (45) Those that do so, shall be subject to a fine individually of five *kaḷaṇṇus* of gold before paying which they are not eligible to mess in the *Śālai*. The amount collected by coercion from the tenants of the *Śālābhōgam* and *dēvadānam* should be restored tenfold. In the case of those that owe the taxes to the *Subha*, shall be bound down by the decision arrived at by three *śaṭṭars* representing the three charaṇas. If not, the tax shall have to be paid with a fine of fifty-four *kāṇams* of gold. No one shall on any account stop the (daily routine of the) central shrine and the *śālai* of fourteen *naḷis* (?). Those that stop them shall eat in the *śālai* only after paying a fine daily of a *kaḷaṇṇu*. The servants who speak insultingly to the *śaṭṭars* shall become subject to a fine of one *kāṣu*.

These arrangements were made by the *ājñapti* of *Sattar* Murugaṇ *alias* Tenganāḍu-kilavaṇ, a *veṇṇir* Vellāla, by *Singaṇ* Kuṇṭappōḷaṇ *alias* Tiraiyaṇ Ōmāyanaḍu-kilavaṇ of Pappigaikkōḍu in Pakkōḍu situated in the Ōmāyanaḍu; (this is) the writing (of the latter).

(41) These are the names of the important sections of the Vēdas and are applied to the whole of them. Nachchiṉārkkīṇiyār, the great Tamil commentator thinks that they are the names which were applied before Vēdayāsa rearranged the Vēdas and called them by the present name. He writes, “காங்கு கூறமாய் மறைந்த பொருளுமுடைமையால் கான்மறை என்றார். அவை தைத்திரியமும், பொருட்களும், தலவகாரமும், சாமவேதமுமாம். இனி, இருக்கும், எசுவம், சாமமும், அதர்வணமும் என்பாருமுள்ளார். அதுபொருத்தாது. இவை இன்னால் செய்யப் பின்னர் வேதவியாதர் சின்னாட் பல்பிணி சிறற்றிலினேர் உணர்வதற்கு காங்கு கூறும் இவற்றைச் செய்தாராதலின் பொருத்தாது.” தொல்காப்பியம், சிறப்புப்பாயிரம், நச்சினார் கீனிமார். ப. 10.

(42) *Pañchakham* literally means consisting of five. Compare *pañcāṅyat*.

(43) *Kuṭṭam* is a place of meeting; *avañṭikuṭṭam* occurs in *Nāṇmaruppaḍigai*.

(44) The meaning of the whole of this passage is not clear and hence the translation is only tentative. *Āham* is a technical term belonging to Sāma-vēda.

(45) *Sattimukham* is composed perhaps of *Sastam* (praised) and *mukham* (a letter) of *Srimukham*.

Hail Prosperity! Having obtained success (or advancement) generated by his glory and compassion and having exalted Nanda and the Yadava family, ruling the globe unobstructed (or free from trouble) and increasing his renown which crushes his powerful (foes), may Srivallabha, whose reverence towards his *gurus* (Brahmans) is augmented by the princes among Brahmanas, who were devoted to him, grant us prosperity. (1)

Hail Prosperity! Born and nurtured by Yasōda, having exalted Nanda and the Yadava race, protecting the whole multitude of cows from troubles, increasing the love of the king among birds (Garuda) who was attached to his master (i.e. Krishna) and augmenting his glory which destroyed Bali, may that Sri-Vallabha (Lord of Sri) grant us prosperity.

## NO. 2. TIRUVIDAİKKODU INSCRIPTION OF KOKKARUNANDADAKKAR.

The following inscription is engraved on a small rock in South prakāra of the Siva temple at Tiruvidaikkōdu. Though the record is not well preserved, a large portion of it could be easily deciphered. The alphabet employed is Vatteluttu of the archaic type and the language is Tamil. The orthography demands no special attention.

The inscription is dated the twelfth year opposite the second of the reign of the king Karunandadakkar and records the gift of twenty-five cows by a private person for maintaining a perpetual lamp.

### Text (1)

1. வலவி ஸ்ரீ (11\*) கோக்கருந்நந்தடக்கற் [கு]
2. ச்செல்லாநின்ற பாண்டு இரண்டு இத-
3. னெதிர்ப் பன்னிரண்டு இவ்வாண்டு திருவிடைக்கோ-
4. ட்டு மாதேவர்க்கு [திரு]நொந்தாவிளக்கு
5. தியதிப்படி எரிவதாக் செழிய-
6. ந்த .....உழக்கு நெய் அட்டுவதாக ஊ-
7. ரும் இன்.....க [ஞ]ம் உள்ளிருக்க சுடை...
8. இவன் பணிக்கையில் விட்டபக
9. சாகாழ்வாப்பே [ரு\*] நுவாக அட்டின பக
10. இருப்பத்கஞ்ச (11\*) முதுவத்து யா.....
11. ன் புல்லமுருகனும்

### Translation

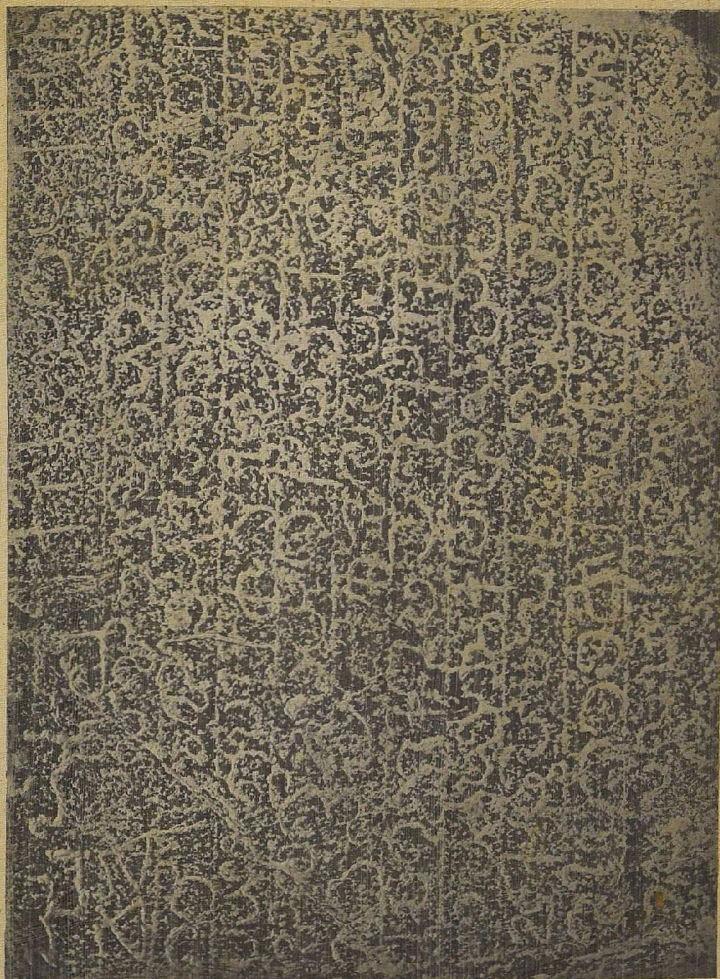
Ll. 1-3. Hail Prosperity! The year twelve, opposite to the second year of the reign of Kōkkarunandadakkar was current.

Ll. 3-11. This year, when the townsmen and...were assembled, by the order of Sadai [yan] twenty-five big sized cows, which neither die nor become old, (2) were given by Selliyanda...for the purpose of burning at the rate of a *uḷaku* of ghee per day, a perpetual lamp, before the Mādēva of Tiruvidaikkōdu. Mukulattu Ya.....and Pulla-Murugan.....

+ This is as applied to the king Srivallabha. (\*) This is as applied to Krishna, the lord of Sri.

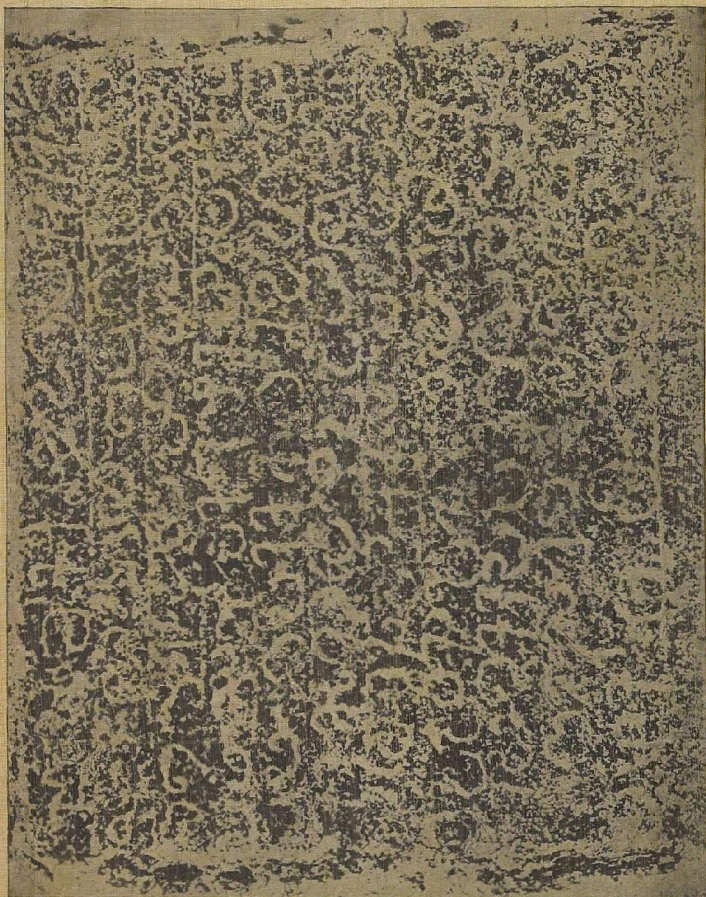
(1) From impressions prepared by my copyists.

(2) The cows do not die because they multiply and therefore the number shall remain not less than 25, and they do not become old, also for the same reason. Though the identical ones may die, the number and quality remain the same.



Tiruvadaikkodu Inscription of Kokkarunandadakkar No. 2.

8 4 0 8 10



1 3 5 7 9 11

No. 3. A SECOND INSCRIPTION AT TIRUVIDAIKKÔDU OF  
KÔKKARUNANDADAKKAR.

This epigraph is also found on the same rock as the first and is written in the same kind of Vatteluttu alphabet as the other. The language of the record is also Tamil. The preservation of the inscription is very bad. The portions giving the name and the regal year of the king are not worn out. The inscription is dated the twentieth year opposite the second of Kôkkarunandadakkar and records the gift of a perpetual lamp to the Mahâdeva of the temple.

Text (1)

1. ஸ்வஸி பூ [II\*] கோக்கரு நந்தக்கர்க்கு செ-
2. ஸ்லாநின்ற யாண்டு இரண்டு இ-
3. தனெதிர் [இ] ருபது இவ்வாண்டு பிர-
4. ட்டாசி திங்கள் திருவிடைக்கோட்-
5. [௫] மாதேவற்கு திருநந்தரவி-
6. ளக்கு நியதிப்படி யழக்கு-
7. நெயெரி.....

Translation

Hail Prosperity! The twentieth year opposite to the second of the reign of Kôkkarunandadakkar. This year, in the month of Pitrâṣi for burning a perpetual lamp, at the rate of a *vilakku* a day, before the Mahadeva of Tiruvidaikkôdu.

(1) From impressions prepared by my copyists.

## The Huzur Office Plate of Vikramaditya Varaguna

The copper-plate on which the subjoined inscription is engraved was found in Huzur Cutchery of Trivandram along with a few others. No one knows when it came there.

The plate is 14.5" long and slightly less than 2.75" broad, its ends are shaped thicker and it is engraved on both sides. The letters are cut deeply and beautifully and the record on the whole is very well preserved; but the plate is broken slightly at the right end of it; therefore, four or five letters of each line of the first side are lost; but it is in some cases easy to make them out from the context. The plate has a hole on the left side but it does not seem to have possessed a ring. The language of the inscription is Tamil and is written in Tamil characters; the Sanskrit words *Svasti*, *Sri*, *Vikramaditya Varaguna*, *Parthivasékharapuram* and *rākshābhogam* are written in the Grantha alphabet. The *pulli* or the symbol of *virāma* is marked in nearly half the number of cases in which it is required and in the rest of the cases it is omitted. There are a few orthographical peculiarities to be noted: the vowel *ai* resembles the Grantha consonant *ba*; e.g., *aingala* in ll. 4 and 5; as in other old inscriptions, distinction is made between the secondary *ā* and *r* by making the latter of double the length of the former. The secondary *ai* is, in all cases, represented by two secondary *e* symbols; e.g., *karai* in ll. 1 and 6, *Sēṇṇiyai* in l. 2; *vidai* in ll. 3 and 4, 5 and 8, *paṇṇai* in l. 3; *idai* in l. 5; *ṛalai* in l. 6; *putai* in l. 6. The letter *nā* is formed, unlike in the usual manner, by the addition of a secondary *ā* symbol; e.g., *Sengāṇāvan*, in l. 3. The consonant *pu* is also written slightly differently, the secondary *u* being a curved line beginning from the middle of the bottom stroke of the consonant *p*, somewhat resembling the *Nāgari* secondary *u* symbol; e.g., *pullai* in l. 4 and *putai* in l. 6.

The record belongs to the eighth year of the reign of the king named **Vikramaditya Varaguna** and dated in the month of *Paṅguni*, when the king was sojourning at *Tirunandikarai*. It mentions the name of one **Murugan Śendi** the daughter of the **Tenganadu-Kilavan**. She was given in marriage to the king and she seems to have gone by the name **Aykula Mahādevi**. The inscription records that the king granted some lands for her enjoyment.

The Huzur Office plates of *Kō-kkarunandaḍakkar* informs us that on the 14,49,087th day of the *Kali* era, which corresponds to 864 A. D., the village round the *Vishṇu* temple erected by the king was named *Parthivasékharapuram* and that one of the king's officers was *Śattap Murugan alias Tenganadu-kilavan*. The present record of the reign of *Vikramaditya Varaguna*, as it mentions *Parthivasékharapuram*, must obviously be later than 864 A. D. Again, since *Śattap Murugan*, the *ājñapti* of the other document, is seen offering his daughter in marriage to *Vikramaditya Varaguna*, we can rightly infer that the time of this prince was not much later than that of *Kō-kkarunandaḍakkar*. If it be, *Śattap Murugan, alias Tenganadu-kilavan* could not have figured in both the reigns. Thirdly, the palaeography of the inscription under consideration points also to the same conclusion. A second copper-plate that will be edited shortly asserts distinctly, that *Vikramaditya Varaguna* belongs to the *Yādava* race; we might therefore conclude that he succeeded *Kō-kkarunandaḍakkar* on the throne of *Malai-rājyam*.

## Text

Front side

- 1 வுமஹி பூதி [11\*] விசு உாழிசுவரமூணர்க்கு யாண்டு எட்டி [1\*] பங்குலித்  
திருக்கன் திருநந்திக்கரை இருந்து அடிசன் . . . . . (1)
- 2 கந்தர்டி செழவன் மகன் ஆய்குலமாதேவியாயின முருகஞ் சேர்நிலைத் திருவ -  
டிச் சார்த்த இவளுக்குக் குடிபாக அட்டிக்குடுத்த பூ . . . . . (2)
- 3 ஸ்ரீஸ்ரீ நார்டி மேற்கோட்டுப் பழங்கோப்பற்று செங்கணாவந்தடி பலவிதை  
பதினைக்கலவித்துப்பாடும் சாண்டன் தடி பல விதை . . . . . (3)
- 4 ந்தலவித்துப்பாடும் குதாளங்கோடு தடி பல விதை ஐக்கலவித்துப்பாடும் இத  
கோடு செல்வன புல்லென்படுவன தடிபல . . . . . (4)
- 5 முக்கலவித்துப்பாடும் பெருமண்ணும் இடைமண்ணும் தடி பல விதை ஐக்கல  
வித்துப்பாடும் ஏற்றித்தடி பல விதை ப . . . . . (5)
- 6 னுயிர்க்காலால் முப்பத்திருக்கலவித்துப்பாடும் இவற்றின்றலைக்கரையும் புலை -  
யுக் காரண்மை மீதாட்சி உன்னடங்க இன . . . . . (6)
- 7 வி கோ லீக்கிசெம்மருகர் குடியாக வாழ்விவெரெவரவாரந்து பெருமக்கள் காட்  
துட்டுவதாக அட்டிக்குடுத்தது [11\*] இதனுக்கு ரக்ஷாலே . . . . . (7)
- 8 மாக இவையிறறுளேப் பெருமக்களுக்கு அட்டிச் சூதித் பூயி குதாளங் கோட் -  
டில் விதை நாற்கலம் ||—

(1) Read [ந்கு தெ]-

(2) Read பூயி வ-

(3) Read கா-

(4) Read விதை

(5) Read பதி

(6) Read இறையி-

(7) Read ரக்ஷாலோம -

## Translation

Hail Prosperity ! The eighth year of (the reign of) the king Vikramāditya Varaguna (was current). When (the king) was (sojourn)ing at Tirunandikkarai, and when Murugaṇ Sēndi *alias* Ay-kula-mādevī, the daughter of Tenganāḍukilavan was joined (in wedlock) with His Highness, (1) the lands that were granted to her for her enjoyment (2) were, Senganaṇṇa-taḍi of (the growing capacity of) fifteen *kalams* of several seeds, Maṇḍaṇ-taḍi of (the growing capacity of) four *kalams*, Kuḍalaṇḍōḍu of (the extent) of (one) *taḍi* (and) of (the growing capacity of) five *kalams*,—all situated in the Paḷaṇḍōppaḷḷu of Merkoḍu (a sub-division) of Valluvanāḍu,—together with the land attached to these and which bear (only) grass on it (3) and is of the extent of (one) *taḍi* and of (the growing capacity of) three *kalams* of various seeds; Peruman and Idaimaṇ of (the extent of one) *taḍi* and of (the growing capacity of) five *kalams* of various seeds; total extent (4) (of the land thus granted is equal to that capable of growing) seeds of various kinds (to the extent of) thirty-two *kalams* measured by the *kāi* of

(1) *Tiruvāḍi-sārṭta* means literally to apply to the feet of or join to the feet of *Tiruvāḍi* might be here rendered as 'His Highness' and *sārṭta*, to be joined in wedlock.

(2) *Kuḍiyoga*—as tenants; i.e., the tenants were placed under her.

(3) The phrase *pullu-paṇḍuvaga* is not clear and hence the translation is only tentative.

(4) *Ḍṛi* literally 'having added together i.e., in total; *Ḍṛi-taḍi* has therefore been rendered as 'the total extent.'

(10)

First Side.

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Second Side.

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T. A. GOPINATHA RAO.

SCALE 0.6

HALF-TONE BY WIELE AND KLEIN.

ten (?) *raṭis*. These, including the first (instalment of the) tax on them, (5) the *ṃṭaiyas* (attached to them), their *kāraṇṇai*, *niḍṭai*, were granted free of taxes on condition that the tenants shall be (exclusively) of the good cultivator class (6) and that the chief men of Pārthivaśekharaṇṇapuram shall protect and make over the proceeds of them.

The land that was set apart as *raṭiśūbhagam* (7) for the chief men (of Pārthivaśekharaṇṇapuram) was situated in Kudāṅgōḷu itself and was of (the growing capacity of) four *kalam*s of seeds. —

(5) *Karai*—land tax; *raṭai-karai* has been rendered as the first instalment of the land tax.

(6) *Maruḷar*, those living in the *maruḷan* land, i.e., arable land, cultivators; *ammaruḷar*—good farmers or cultivators.

(7) *Rakṣāśūbhagam*, the fees levied for protecting anything, such as land.