

Travancore Archaeological Series

No. IV

The Paliyam Plates of the 322nd. year of the Pudu-Vaippu Era

No. V

Three Sanskrit Inscriptions at Trevandram

105-3044

PALIYAM PLATES OF THE 322ND. YEAR OF THE PUDU-VAIPPU ERA.
BY T. A. GOPINATHA RAO, M.A., SUPERINTENDENT OF ARCHÆOLOGY,
TRAVANCORE STATE.

The subjoined inscription is neatly and beautifully engraved on a set of five copper plates belonging to the Paliyattu Achchan of Chēndamaṅgalam in the Cochin State; the members of this family were the hereditary prime-ministers of the Rājas of Cochin, but lost their position after the transportation to Madras of one of the Valiya Achchans who joined the insurgents headed by Velu Tambi Dalavāy of Travancore who, as every one knows, marched against Cochin to kill the British Resident Macaulay.^(a) At present, theirs is the richest family in the whole of the Cochin State and the head enjoys several social distinctions. The set of plates were kindly lent to me for examination by the present Valiya Achchan and from impressions taken under my supervision I now edit the inscription.

The record is engraved on both sides of the plates which are numbered in the Tamil-Malayālam numerals engraved in the middle of the left margin of the first side of each. At the bottom of the left margin of the second side of each, the sign manual of the Raja of Cochin, a mere symbol, is engraved. All the plates have a hole in the middle of their left side, through which a copper ring passes and keeps the plates bound together. The ring was cut when it was presented to me for examination and it bore no seal.

The inscription is of interest in two ways, namely, the palæography of the alphabet employed and the special era in which the record is dated. The alphabet is a degraded modification of the Vatteluttu, wherein there is the utmost difficulty in distinguishing from each other the letters *p*, *v*, *y*, *l*, and *n*, which are represented by almost similar symbols: nay one symbol signifying one sound in several instances, is made to represent another in other instances. The peculiarities are very many and as a verbal description of them would become cumbrous if attempted, I have appended herewith a plate giving the letters in tabular form, from which palæographers might study the irregularities of this alphabet. In this table it might be observed, as noted above, little or no difference is seen in the form of the letters *p*, *n*, *y*, and *v*, and their secondaries *pā*, *nā*, *yā*, and *vā*; *pi*, *yi*, and *vi*: *nu*, *pu*, *yu*, and *vu*: *pū*, and *vū*: *pe*, *ye*, and *ve*. There is not much difference observable between *ñ* and *lai*. Very often *k* and *ch* are written alike.

Of the new era in which the date is given, a little explanation is needed. It is known as the **Pudu-vaippu** Era. The origin of it is explained as follows by Visscher in his "Letters from Malabar":—"The second era the year *Pooda Vaipum*: which the ~~new~~ ^{old} style, was first established when the island of Vypeen was recovered from the sea and inhabited by men. This was 383 years ago (i.e., before 1723 A. D. when Visscher wrote.)" (b) The editor of the translation of Visscher's letters adds that "In the year 1211, the sea threw up the small

(a) Saṅgunṇi Mēnōn's History of Travancore, p. 336.

(b) Letter No. XXV, p. 150 of the translation.

Table showing the Letters employed in the Paliyam Plates of the 322nd. year (=1662 A.D.) of the Pudu-Vaippu Era

[illegible]

island of Vypeen on the north side of Cochin. The waters breaking through the river Cocci, swept away the village and formed a large river and back-water, and so spacious a harbour, that large ships can lie safely at anchor in the river on the North-east side of the town of Cochin. Vaippen is thirteen miles long and one mile broad. The natives date their era from the period of its origin. This is called *Poodu-Vayya* from the two Malayalam words *poodu*, new and *veyya*, foundation" (c). It was current for some time, but I do not know if any one uses it at present.

Besides the two features of the document already mentioned, it might be also noted that this is the first extant agreement between the Rāja of Cochin and the Dutch East India Company. No doubt the record alludes to a previous agreement, but it is not forthcoming. It is upon this treaty that the Dutch settlements on the West Coast were established. The period to which the inscription under discussion belongs marks also the decline of the Portuguese supremacy in India.

The inscription is dated the 14th *Minam* in the year 322 of the Pudu-Vaippu era: that is, it corresponds to the 22nd. March, 1663 A. D. The record begins with an allusion to the several misfortunes that the royal family of Cochin suffered on account of the internal dissensions that prevailed in its five collateral branches and proceeds to state that this agreement with the Dutch was drawn up after deliberation with the *prabhus* (lords) residing North and South of the river Kāñjirapulāi, the Valai prabhu and Avana Nambūri, held in the temple of Bhagavati at Palayannūr. The object of the treaty is said to be to ensure the safety of the Cochin royal family (*Svarūpam*) by entering into friendly relationship with The Hon'ble the Dutch East India Company (or as the record has it *vegumānappattā Lēndakummañji*) and to guide the conduct of the *anantaravars* in future. As a consequence of the feud that existed in the royal family, the Portuguese (*Paṇuñgi*) also joined its enemies and caused to it lot of harm. Therefore, their alliance was overthrown and the new one with the Dutch was contracted: the terms of the agreement which was drawn up on the occasion are recorded on these five plates as follows:—

(1). The Dutch having come in possession of the fort at Cochin which was first built by the Portuguese, their occupation of the forts at Cranganore (Koññūñallūr), Pallippuram and Pambā was ratified in writing by the Rāja of Cochin. He also permits the Dutch the enjoyment of the produce of the islands (*turuttu*) of Padiri-turuttu, Poṭṭa-turuttu and Vēndu turuttu, as also the services of the slaves who were working under the Portuguese, who are now made over to the Dutch.

(2). In the open space in front of the fort at Cochin which is purposely left so and which is bounded on the South by the land belonging to the Rāja, the west boundary of the plot of land known as the *Naḍudal-paraṃbu*, the *Tirumaññalattu paraṃbu* and the *Chakkālakka paraṃbu* and on the east by the Bhagavati Temple, no one shall plant any trees, without the previous express sanction of the Hon'ble Company.

(3). If there occurs any disturbance between the subjects of the Cochin State and the Dutch Company, each party is bound to restore the men belonging to the respective Government for punishment.

(4). No succession fee shall be levied (by the Cochin Government apparently) upon the descendants of the seven classes of subjects that were set apart once by the Cochin Rājas for the services of the Portuguese and upon the Christian converts whom the Portuguese brought down from the Canara side. Nor can their persons be substituted by others.

(c) Ibid, foot-note.

(5). No pepper that grows in Cochin territory shall be permitted to get out of its limits, but shall be collected, weighed and delivered over to the Company.

(6). When the Company is in need of the help of the Cochin forces, the Raja should render it all possible assistance with his men: similarly, if the Raja wants help of the Company, the latter should bind itself to put down his enemies and protect his kingdom.

(7). During the times of hardship which the Raja was obliged to pass through, the chief of *Vaḍakkañkūru* rendered great help to him: in grateful recognition of this the Raja promises to give him assistance whenever wanted by him.

(8). If the Cochin royal family becomes poor in children and it is required to go in for adoption, such adoptions shall be taken from the *Chāiyūr* line only. Even then, such a step should not be taken without previously intimating the matter to the Company and taking their counsel in that connection.

(9). The Menōn of Paliyam has, for the good of the royal family, served faithfully in several ways: therefore, the Raja binds himself to protect the family (*taṛavāḍu*) for ever and ever.

(10). The temples, the brāhmaṇas and the cows in the following places shall specially be protected by the Raja of Cochin:—Paḷayannūr, Tiruvallāmala, Tiruchchivappērār, Ūragam (Ūrōtta) Iruññāḍakkūḍa, Tiruvañjaikkulam, Tiruppūñitturai and Tiruvallay. The temple affairs should not be allowed to fall in desuetude. In addition to these the Raja should offer facilities for *yāgas* and other brahmanical ceremonies.

(11). The representatives of the Koñṇiṇi mahājanam requested the ancestors of the Raja of Cochin to take them (Koñṇiṇis) under their protection and also build for them a temple. Thereupon, a plot of land was given them for the latter purpose and also arrangements made for the conduct of the festivals in the temple built by them. The Raja now binds himself to protect these subjects as in old times. As in times of his misfortunes, these subjects amply helped him with money, he promises further that in the matter of protection and punishment the Koñṇiṇis shall be treated just in the same manner as the other brāhmaṇas.

When the Koñṇiṇis first came to the Cochin territory, they requested that they should be protected by the kings of Cochin just as they were by the kings of *Kadamalayālam*. In compliance with this request, they were then exempted from the succession fee. But then it was the custom that when a Koñṇiṇi died without heirs, his property was taken charge of jointly by the Raja's officers and the representatives of the Koñṇiṇis and divided into two equal parts, one of which went into the royal treasury and the other to the temple of Tirumaladēva. This custom shall be observed in future also.

(12). All the misfortunes that befell the royal family are directly attributed to the negligence on the part of its members in paying reverence to their family gods in the palace at Chittrakūṭam in Perumpaḍappu. The dissensions in the family enabled the Sāmuri to encroach upon the country comprising Perumpaḍappu and its adjoining parts: as a consequence, the Cochin royal family was disabled from paying personal obeisance to its family gods. Therefore, the Raja exhorts his *anantaravars* that in alliance with the Kammañji (Company) they must try their utmost to obtain possession of the said tract of land.

The record winds up by saying that, if the members of the royal family observed scrupulously the arrangements made in the preceding paras, there is not the least doubt that peace and happiness would be firmly established in it and it would suffer no reverses in future.

Last of all the Rāja states that "We ordered these clauses of the agreement to be engraved upon copper plates in the presence of all those who were assembled here as witnesses to this deed and have affixed our signature to it."

The above is a free rendering of the contents of the document. Let us now turn our attention to the facts alluded to therein. Sometime before 1660, the Portuguese deposed prince Vira Kēralavarman and set upon the throne his aunt Gaṅgādhara-Mahālakshmi (*d.*). Vira Kēralavarman opened negotiations with the Dutch East India Company at Ceylon inviting them to attack the Portuguese, drive them away and reinstate him on the throne: in return he promised them all facilities in their trade in the produce of Malabar. Meanwhile, Paliyattu Achchan, the prime minister of Cochin, who had some personal misunderstandings with the Portuguese fell in co-operation with the deposed prince and was expecting the arrival of the Dutch fleet. While reconnoitering in the sea to find out the best place from which the fort at Cochin could be attacked, he saw the Dutch fleet coming, met its admiral, settled some terms of a treaty of alliance and signed it on board the ship. The Dutch then attacked Cochin, but were not successful in capturing it: they then proceeded against Cranganore, reduced and took possession of it easily. They then set sail to Batavia to return once again with a stronger fleet. All this took place in 1662 A. D. Early in 1663, the Dutch once again appeared before Cochin, but this time they succeeded in compelling the Portuguese to capitulate. A cadjan manuscript belonging to the Cochin palace library containing copies of all treaties and agreements, &c., between the princes of Cochin and other powers, mentions that the Portuguese on their capitulation agreed that,

(1). They shall make over the fort at Cochin to the Dutch, together with the islands called Pādiritturuttu, Poṭṭatturuttu and Venḍutturuttu

(2) that all the arms and ammunition, as also all articles of merchandise are to be handed over to the Dutch,

(3) that the Dutch are to take any Portuguese living in Cochin to Goa, if so desired by them,

(4) that the Goanese converts, known as **Kannāḍi Kristam** residing in and near the Cochin fort, are handed over to the Dutch with the entreaty that they should be treated kindly.

The key of the fort of Cochin was delivered in the hands of the Dutch Admiral Ryklof Van Goens on the morning of January 8th, 1663 A.D.

It is after this event, it appears, that the Rāja of Cochin and the Dutch entered into the agreement recorded in our document: a copy with some difference is also found in the manuscript above referred to.

The Cochin royal family is said, in the inscription, to have consisted of five collateral branches, a statement which Vissocher, in his "Letters from Malabar" confirms thus, "The hereditary princes of Cochin consisted formerly of five families, which have been reduced by death to three, those of Paliat, Montata Viesse, and Sbalour." The prince Vira Kēralavarman who is mentioned in the manuscript as one of the parties to the agreement engraved on the copperplates under notice, belonged according to the Cochin manuscript to the eldest branch, the Chāliyūr one.

The family of the Rājas of Cochin is known by the distinctive title, the *Perumppāṇḍu Svarūpam* just in the same way as the family of the Travancore Sovereign is called *Tiruppappūr*

(d) For a detailed account of this period see Day's "The Land of the Perumāls" and the paper entitled "A chapter from the History of Cochin" in the Malabar Quarterly Review for... by Mr. K. P. Padmanabha Menon, B.A., B.L.

svarūpam. This name of the Cochin royal family is explained by Mr. Sankara Menon, B.A., (and this is also the popular version) in his Census Report for 1901, thus:—"The oldest name of the State is Perumpadappu, for Cochin is that part of Kerala which come under the eldest son of Cherman Perumal's sister by the Perumpadappu Namburi. The ruling house of Cochin is locally known as Perumpadappu svarupum and the Rajas of Cochin hold the territory by right of descent from Cherman Perumal."

The following names of places occur in this inscription:—Kōḍunṇallūr, Paḷḷipuram, Pambā, Paḍiri-ttiruttu, Poṭṭattiruttu, Venḍu-turuttu, Paḷayannūru, Tiruvallāmalai, Tiruchchi-vappērūr, Ūragam, Iruṇṇāḍakkūda, Tiruvaṇjaikkulam, Tiruppūnitturai, Tiruvallāy, Kaḍa-malayālam and Perumbaḍappu. Of these Kōḍungallūr is the modern Cranganore and Paḷḷipuram a village on the northern extremity of the island of Vypeen and both of these are situated on opposite banks of the river Periyār at its mouth. The term *turuttu* is a corruption of the Tamil word *turutti* meaning an island in the middle of a river; Venḍu-turuttu goes now by the name of *Venḍurutti* and lies near Cochin. Paḷayannūr, Tiruvallāmalai, Ūragam, Iruṇṇā-ḍakkūda, Tiruvaṇjaikkulam, Tiruppūnittura and Tiruchchiyappērūr are in the Cochin State. The last is Trichūr of the present day. Kaḍamalayālam means the extreme Malayālam country, and apparently applies to the northern limit of the Malayālam country ruled over by the Zamorin and others. Perumbaḍappu is a village, now in British Malabar, which gives its name to the ruling family of Cochin.

Text (1)

First Plate: First Side.

1. அருளிச்செய்க [[*] நம்முடே அனந்தரவர் (2) மேல்ப்பட்ட வெகுமானப்பெட்ட கும்
மஞ்ஞி-
2. யே விச்சோதிச்ச நம்முடே தொருபத்தே ரெக்கச்ச செல்லென்றும் பெறகாரத்
தினன
3. அங்னோட்டு மிங்னோட்டும் விச்சோதிச்ச ஓடம்படிக்க எழுதி வெச்சரிக்குந்
4. பெறகாரத்தினனும் மேல்பட்ட அனந்தரவர் நட [க்*]க ஏண்டும் பெறகாரத்தினனு-
5. ம் புதுவப்ப நாடலாமத மேடமாதம் பழையன்னூர் பகவதியுடே நடயில் காஞ்ஞி-
6. ர[பொ] பழையல் தெக்கும் [வடக்கும்] (3) ஒள்ள பெறுக்கன்மார்வும் வேங்ஙனாட்டு
கிராமத்தில்
7. தச்சனந்நளில் வாழைபெரும் அவனாநம்பூரியையும் திக்கியுவிவச்ச -
8. ம் கொண்ட எழுதிவச்ச வப்பு ஆகுந்நத [[*] நம்முடே தொருபத்திலேகல் அஞ்ஞ
தாவழி -
9. யும் தம்மில் மல்த்தாம் கொண்டு அநேகம் கூட்டம் ஆபத்துகள் உண்டாவதின் -

First Plate: Second Side.

10. நே தோழம் பறுங்குகூட நம்முடே சத்துருக்கள்(க்க) தகாயமாயி யிப்ப ந -
11. ம்முடே தொருபத்திலேக்கு(க்க) ஏறின அனர்த்தங்கள் அனுபவிச்சாநே நாம்

(1) From impressions prepared under my supervision. The transliteration has been done in Tamil in preference to Malayālam for two reasons: viz., (1) only those letters that are in the Tamil alphabet are employed in this record and the spelling is precisely as in the Tamil language. (2) If the Malayālam characters were to be employed, conjunct consonants would have to be used to be consistent with the modern system of Malayālam writing, which will go against the rigorous method of transliteration employed in epigraphical publications.

(2) Read அனந்தரவர்

(3) The letters within brackets are engraved below the line.

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I. b.

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II. a.

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III, b.

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12. வெகுமானப்பெட்ட லேந்தகும்பஞ்ஞியே விச்சோதிச்ச கொண்டு
13. பறுங்கியேயும் களஞ்ஞ சத்துறுக்களையும் கோப்பொழிச்ச கொச்சியில் ஆதியி -
14. [யி] ட்ட பறுங்கி இட்டிரிந் கோட்டகளும் வெகுமானப்பெட்ட லேந்தகு -
15. ம்பஞ்ஞிகைவசமாக்கி மேல்பட்ட கும்பஞ்ஞியும் நாமாயிட்ட மேல் -
16. ப்பட்ட செல்லேண்டும் பெறகாரத்தின்ன புதுவப்ப நாஉமஉ ம -
17. த மீனமாதம் மசஉ அங்ஙுமிங்ஙம் எழுதிவக்கவும் சேது [II*] ஆய -
18. தில் பறுங்கி இட்டிரிந் [கொச்சி] கோட்டயும் கொடுங்ஙுல்வூர் கோட்டயும்
19. பள்ளிப்புறத்தும் பாம்பாவினும் ஒள்ள கோட்டகளும் பறுங்கி அ -

Second Plate: First Side.

20. னுபவிச்சிருந் பாதிரி [திரி*] த்தும் பொட்டதுருத்தும் வெண்டுதுருத்தும்
21. உல்பயத்திகளும் பறுங்கியுடே வேலக்காரா யிட்டள்ள அடிமக -
22. ளம் வெகுமானப்பெட்ட கும்பஞ்ஞிக்கு ஆபரிக்கத்தக்கவண்ணம் எழுதிவெ -
23. ச்சிரிக்குந்நவு [II*] கொச்சி கோட்டக்கு புறத்த வெட்டியெருப்பிச்ச பாப்பு நி -
24. லத்தின்றே அதர்த்தி தநதி பாகத்தின்ன வடக்க இதின்ன [வி?] முக்கத்தக் -
25. ல் (?) கோயிலகத்தின்னும் இதின் [னு] வடக்க நடுதல்பறம்பின்னே
26. படிஞ்ஞாறே அதர்த்திக்கும் இதின்னும் வடக்க பகவதி இரிக் -
27. குந்நதின்னும் படிஞ்ஞாற இதின்ன வடக்க கிழக்க திருமங்ங -
28. லத்த பறம்பின்னு[ம்] சக்காலக்கபறம்பின்னும் வடக்க இ -
29. ருவேலிக்கும் கல்லுப்பத்திக்கும் படிஞ்ஞாற இதின்ன -

Second Plate: Second Side.

30. கத்த வெகுமானப்பெட்ட கும்பஞ்ஞியுடே அனுவாதம்
31. கூடாதே ஒருத்தரும் ஒருத[ய்யும்] மாங்ஙளும் நட -
32. ட உண்டாக்கயுமருத [II*] கும்பஞ்ஞி அ (ஆ)ளுதளும் நம்முட ஆ -
33. ளுதளும் தம்மில் ஒரு கய்யேற்றம் சேதால் அங்ஙுமிங்ஙம் ஒ -
34. ள்ளவரே அங்ஙுமிங்ஙம் போதிப்பிச்ச அவரவருடே ஆளுகனை
35. அவரவா [சி]க்கிச்ச கொள்ளுகயும் வேணம் [II*] கும்பஞ்ஞி வேலக்கா -
36. யிட்ட ஒழிஞ்ஞ கொடுத்திருக்குந் எழுபுறம் பருமயோடும் கண்டாச் -
37. சியத்தூந் பறுங்கி மார்க்கம்கூட்டிகொண்டு வந் ஆளுதளோடும் ஒருபு -
38. ருமாந்தரம் சோதிக்கயுமருத [II*] சரீரம் பிரதிஒப்பு சேகயுமருத [II*] நம்முடே
39. ராச்சியத்துள்ள முளவ பொறவழிக்க போகாதே துக்கிச்ச கும்பஞ்ஞிக்கு

Third Plate: First Side.

40. கொடுக்கணம் [II*] கும்பஞ்ஞிக்கு ஓர ஆவிச்சம் வரும்போ நம்முடே ஆ -
41. ளுதவெகொண்ட வேண்டுந் தகாயங்ஙள் சேதுகொடுத்த கும்பஞ்ஞி
42. ஆயிட்டிள்ள விச்சாதம் எல்லாயாளும் செய்யத்தக்க வண்ணம் வி -
43. ச்சோதிச்ச பிந் நழுக்க ஒரு சத்துறு உண்டாகும்போள் கும்ப -
44. ன்ஞியகொண்ட சத்துறுயின்னே அமர்ச்சயும் வருத்தி நம்முட ராச்சி -
45. [ய]வும் ரெக்கிச்ச வெகுமானப்பெட்ட கும்பஞ்ஞி ஆயிட்ட விச்சா -
46. தமாயிட்டதன் னந் எந்நக்கும் நடப்பு கொள்கயும் வேணம் [II*] ந -
47. முக்க ஆபத்துகள் உண்டாயிரிக்கும்போள் வடக்குங்குற்றில் நாய -
48. ரி ஆகுந் தகாயங்ஙள் சேதிரிக்கொண்ட நாயரிக்க ஓர ஆவிச்ச -
49. ம் (ரு)வரும்போள் வேண்டுந் தகாய[ம்] சேதகொடுத்த நடத்திகொள் -

Third Plate : Second Side.

50. கடும் வேணம் [II*] நம்முடே தொருபத்திலேகல் ஆளுபோராதே தெத்த வக்க-
 51. ண்டி வந்துவெங்கில் சாழியூர் தாவழியுந்ந(ர)ல்லாதே தெத்த வக்கடி-
 52. மருத [II*] சாழருந்நதன்ன தெத்த வக்கும் போமும் வெகுமானப்பெட்ட
 53. கும்பஞ்ஞியேகூட போதிப்பிச்ச குணதோழம் விசாரிச்சல்லாதே
 54. தெத்த வக்கடி மருத [II*] இ தொருபத்திலேகல் குணத்தின்ன பாலியத்த மே-
 55. னேன்ம்மாந் நம்மே கூடவேண்டுந்ந பெற[ய]ந் நங்ஙகள் சேதிரி-
 56. க்ககொண்ட எந்ந எந்நக்கும் அவரட தறவாட ரெக்கிச்ச நடத்திகொள்-
 57. கடும் வேணம் [II*] பழயன்னூர் திருவல்லாமலே திரிச்சிவபேரூர்
 58. ண்[ரோ]த்த இரிங்ஙாடகூட திருவஞ்சக்குளத்த திரிப்பூணத்த-
 59. நே திருவல்லாயே இச்சேத்திறங்ஙன் பெறத்தேகம் நாம் ரெச்சிக்க-

Fourth Plate : First Side.

60. ண்டதாக்கொண்ட இச்சேத்த[த*]றங்ஙன் ஓர ஏறக்குறவு கூடாதே நடத்தி-
 61. கொள்ளணம் [II*] இதினகத்துள்ள பிராம்மணரயும் பசுக்களாயும்
 62. வழிபோலே ரெக்கிச்ச யாகாதி கர்ம்மங்ஙகளும் நடத்திக்க சே[ய]-
 63. வு கொள்ளணம் [II*] கொங்ஙணி மகா சென்ங்ஙன் அ[ம்மாமன்] ம்மாரேப்பவ
 கண்ட
 64. அவர்க்க இரிப்பான் வேண்டுந்ந பூமிகளும் ரெச்சக்க ஆயிட்ட வே-
 65. ண்டுந்நதினயும் கொடுத்த அவர்க்க ஒரு சேத்தறம் ஓண்டாக்கணமெந்-
 66. ந அபேச்சிக்க கொண்ட ஆயதினன வேண்டுந்நதலவும் அதின்ன ஒக்க-
 67. யும் தீட்ரேங்ஙகளும் கெடத்த சேத்தறத்தில் அடியந்தரத்தின்ன அ-
 68. ம்மாமன்ம்மாராயிட்ட வெச்ச நடத்திஇரிக்குந்நதின்னும் ஓர-
 69. [ஏ]றக்குறவு கூடாதே நடத்திச்ச ஆ பருமகனையும் அம்மாமன் -

Fourth Plate : Second Side.

70. ம்மார் தீட்ரேம் கொடுத்த நடத்தி இரக்குந்ந பிறகாரம்
 71. ரெச்சிச்ச கொள்ளணம் [II*] நம்முட ஆபத்து காலத்த இ பருமகள்
 72. தெரி[விய]ம் கொண்டு வேண்டுந்ந தகாயம் சேதிரிக்குந்நவ-
 73. ரத்தறே ஆகுந்நத [II*] இவரே பிராம்மண மரியாதபோலே உள்ள-
 74. சிக்காரெக்க அல்லாதே சேதுபோகடி மருத [II*] கொங்ஙணி மகாசென-
 75. ங்ஙன் இவிடவந்ந அம்மாமன்ம்மாரே கடமலயாளத்தில்
 76. பிராம்மணரே ரெச்சிக்குந்ந பிறகாரம் ஓங்ஙளையும் ரெச்சிச்ச கொ-
 77. ள்ளணமெந்ந அவர் அபேச்சிக்க கொண்டத்தறே கொங்ஙணிகள்-
 78. க்க புருழாந்தரம் வேண்டா எந்ந வச்சிரிக் குந்நத [II*] கொங்ஙணி-

Fifth Plate : First Side.

79. களில் ஒருத்தன் அற்று போயால் அவன்றே [மு]தல் நம்முட ஆளுக-
 80. ளும் மகா செளங்ஙளும் கூடி போதிச்ச [ஒள்ள] முதலில் பாதி நமு-
 81. க்கும் பாதி திருமலதேவனும் ஆயிட்டத்தறே சீழில் அம்மாமன்-
 82. மார் வெச்சிரிக்குந்நத [II*] மே (ர)லினும் அப்பறகாரம் ஆயிகொள்ளணம் [II*] பெ-

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83. நும்படப்பில் சித்திரகூடத்தில் நம்முட கோவிலகத்தவரு தேவதமா-
 84. ரே தேவிக்கொண்டும் பிறகாரம் தேவிக்காயிக்கொண்டத்தே நமக்க ஒரோரோ-
 85. ஆபத்துகள் தம்பவிச்சத [|| *] நம்முட தொருபத்திலேகல் தாவழி மல்த்-
 86. ரம் கொண்ட ஆயதின்த தாமுரிகுடே தகாயமாயிட்ட அவிடம் ஒக்கயும்
 87. தாமுரி ஆக்கறமிச்ச இரிக்ககொண்டத்தே அவிடம் ரெக்கச்ச செந்ந-
 88. தேயிப்பான் தங்நதிவராஞ்ஞத [|| *] ஆவ்விடம் ⁽¹⁾ மும்பிலத்தேதானம் வரு-

Fifth Plate: Second Side.

89. வேளத்தக்க கும்பஞ்ஞியும் ஒருமிக்க நம்மாலாகுந்நபெ-
 90. நயத்தனவ செயவும் [|| *] அனந்தரவர் காலத்தும் ஆவ்விடம் நம்[மு]டே தொ -
 91. ருபத்திலேகே ரெக்கச்ச செல்லு வாறு யோளம்கும்பஞ்ஞியும்
 92. ஒருமிச்ச வேண்டுந்ந பெறயத்தனம் சேதுகொள்ளணம் [|| *] இ எழுதி இரிக்-
 93. குந்ந பிறகாரம் விசாரிச்ச மேல்ப்பட்ட நடப்பு கொண்டால் நம்-
 94. முடே தொருபத்திலேகல்க்க ஓர் அந்தரம் வராதே இரிப்புகொள்ளுகயும் செய்பு-
 95. ம் [|| *] அதின்ன ஒக்கயும் நம்முடே தெர்ருபத்திலேகல்க்க வெகுமானப்பெட்ட கும்
 வஞ்-
 96. னி தகாயமாயி இரிக்கயும் செயவும் அப்பறகாரமத்தே நாம் கும்பஞ்ஞியே விச்சோதி-
 97. ச்ச இரிக்குந்ந [|| *] இப்பறகாரம் செம்புதகட்டில் எ [மு] தி இக்கூடிய ஆளுகை
 98. எல்லாவரயும் தாக்கியாயிவச்சும் கொண்ட ஒப்ப குத்திவச்ச ஆகுந்நத

Translation

ll. 1—8. (This is) the royal command.⁽¹⁾ This is the message⁽²⁾ of ours written in the presence of the *prabhus* residing on the North and South of the (river) Kanjirappulai and the Valai-prabhu⁽³⁾ and Avanā-nambūri among the members of the Southern (groups of) villages of Veṅgai-nāḍu, who were made the *dikkis*,⁽⁴⁾ in the temple of (the goddess) Bhagavati Paḷayannūr on the 29th of (the month) Meḍam in the year 320 of the Pudu-vappu era; written in conformity with the agreement that was drawn after consulting here (*i.e.* with us) and there (*i.e.* with the Company) about how our *anantaravars* should behave towards the Company and thereby protect our family and how they should be on friendly terms with it (the Company).

ll. 8—17. We, having realised that the several reverses that befell us on account of the disturbances and dangers consequent upon the hatred⁽⁵⁾ existing between the members of the five collateral lines of our family on account of which even the *Paṇṇi*⁽⁶⁾ joined our enemy, —we have befriended ourselves with the Hon'ble the Lēnda Company, dropping our allegiance with the *Paṇṇis*; disarmed the enemy:⁽⁷⁾ made over to the Hon'ble the Lēnda⁽⁸⁾ Company

(4). Read ஆவ்விடம்.

(1). *Arulichehaiga* = *Tam*. *Arulicheyagai*; literally, it means 'the act which the king is pleased to do.'

(2). *Voppu*; the correct form of this is the Tamil word *vaippu*, meaning 'anything that is kept.'

(3). Sanskrit words are often written as in the vulgar Tamil language, *e. g.*, *vicchōdichu* for *viśvasich-chu*, *rekkichchu* for *rakshichchu*, *peragāram* for *prakāram*, *perabukkal* for *prabhukkal*, *torūpam* for *svarūpam* &c. Hence there is no necessity for the employment of grantha letters or conjunct consonants.

(4). *Dikki* = one that represents (a country in) one direction.

(5). *Malttaram*, Sans. *matsaram* = selfishness, envy.

(6). *Paṇṇi*, the Indian form of Frank. It is applied here to the Portuguese.

(7). *Lēnda kummaṇṇi* = Holland Company, that is, the Hon'ble the Dutch East India Company.

(8). *Kōppu*, ammunition, supplies, baggage (Gundert). *Kōppu oḷichchu* = disarmed.

the fort at Kochchi which the *Paraṅgi* had formerly built ; and got this treaty which defines the duties of ourselves and the aforesaid Company (towards each other), written down (for us) here and (for the Company) there, on the 14th of (the month of) Miṇam in the 322nd. year of the Pudu-vappu era.

ll. 17—23. According to this, the forts at Kochchi, Koḍuññullūr and those at Paḷlippuram and Pamba, (the islands of) Padirittiruttu,⁽⁹⁾ Poṭṭatturuttu and Veṇḍutturuttu enjoyed by the *Paraṅgis*, their produce and the slaves that were set apart as the servants of the *Paraṅgis* were written down as belonging (now) to the Hon'ble the Lenda Company.

ll. 23—31. The boundaries of the flat (piece of) land that was cleared outside the fort at Kochchi are :—to the north of our share (of it), to the north of the western boundary of the Naḍudal-paraṃbu ; to the west of (the place) where (the goddess) Bhagavati is ; to the north-east of this, to the north of the Tirumaṅgalattu-paraṃbu and the Chakkalakka-paraṃbu ; to the west of Iruvēli and Kallupatti ; no one shall plant a seedling or tree within this area without the sanction of the Company.

ll. 31—34. If an affray⁽¹⁰⁾ between the men of the Company and ours takes place, those that are here and there (*i.e.*, with us both) shall, after receiving orders from here and there (from us and the Company) hand over the men of each side for punishment to their respective masters.

ll. 34—37. No succession fee shall be claimed from the seven classes⁽¹¹⁾ of men that were given by us to the Company for its service and from the men whom the *Paraṅgi*, having converted (to their faith)⁽¹²⁾ brought with them from the Kannaḍa districts ; nor can the persons of these be substituted by others.

ll. 37—39. (We should) take precaution that no pepper that grows in our kingdom is smuggled out of it, but get it weighed and delivered to the Company.

ll. 39—45. When the Company is in need of help, we should render it to them by supplying our men ; also make our men entertain friendly feelings towards the Company. Subsequently if we are confronted by an enemy, we should put down such with the help of the Company and thus protect our country and should behave ever and ever kindly towards the Hon'ble Company.

ll. 46—49. The Vaḍakkañkūru Nāyari⁽¹³⁾ rendered us sufficient help when we were in need of it ; therefore whenever he needs our help, we should give him all he wants and be (also) on friendly terms with him.

ll. 49—53. Whenever our family has not got sufficient heirs and adoption is found necessary, it shall not be taken from any but the Chāliyūr line⁽¹⁴⁾. Even if members are intended to be adopted from the Chāliyūr line, it shall not be done before consulting the Hon'ble Company about the advisability of such a step and taking its advice on the matter.

(9). *Tiruttu* is corruption of the Tamil *turutti* which means an island in a river.

(10). *Kaiyyērṅgam* = disturbance of the peace as by an affray, brawl in the street, &c.

(11). *Paruḷa* is the *tadbhava* of the Sans. *parishad* = an assemblage or group, hence, a community or class as in this instance.

(12). *Mārggam-kūṭṭi-kkoṇḍu varuḡai* = converting to (the Christian) religion and bringing the converts. Here it refers to the Goan and Koñkani converts.

(13). This family of chiefs was subverted by Travancore whose pensioners they are at present. They are now known as the Rājās of Vaḍakkañkūru ; but the present document calls them simply Vaḍakkañkūru Nāyiri.

(14). The Cochín royal family consisted of five collateral branches or *tāy vaḷis*, of which Chāliyūr was one.

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ll. 53—56. As the Mênôns of Paliyam(15) had exerted themselves with us for the good of this family, we should protect ever and ever their *taravâdu*. (16)

ll. 56—62. As we are obliged to protect individually the temples at Palayannûr, Tiruvallâmale, Tiruchchiappêrûr, Ūrôttâ, Irinñâḍakûḍa, Tiruvañjakkalam, Tiruppanittura and Tiruvallâ,(16) we should do so in a regular manner. In due course, the Brâhmanas and the cows (living) in the above mentioned places should be protected and *yâgas* and other ceremonies be celebrated.

ll. 62—70. When the Koñṇiṇi *mahâjanam* visited our ancestors, lands for their dwelling and the necessities for protecting themselves were given to them; when they desired to have a temple for their worship, the land required for that purpose (erecting a temple), together with the royal orders (17) in connection with the same, were given and arrangements for the celebration of festivals were made by our ancestors. We bind ourselves to conduct these in neither more nor less satisfactory manner and to protect this class (of our subjects) in exact accordance with the promises made by our ancestors.

ll. 70—73. These subjects have rendered us monetary help during our reverses. (Therefore) these should be treated, in the matter of *raksha* (protection) and *śiksha* (punishment), like brâhmanas and in no other way.

ll. 73—77. When the Koñṇiṇi *mahâjanam* came here to our ancestors and requested them to treat them as they were treated in Kaḍamalayaḷam, it was ordered that no succession fee (18) should be levied on the Koñṇiṇis

ll. 77—81. When a Koñṇiṇi died without heirs, (19) our ancestors have ordered that our officers and the *mahâjanams* shall take possession of his property and divide it in halves of which one shall go to us and the other to the temple of Tirumaladêva(20): in future also the same rule shall be in force.

ll. 81—84. All the troubles that befell us are attributable to the negligence on the part of the members of our palace at Chitrakûṭṭam in Perumbadappu, in not worshipping the deities in the proper manner in which they have to be worshipped.

ll. 84—91. Because there were internal dissensions in our family, the Samuri (21) also joined in annexing all the places around it (Perumbadappu) (22) and thus disabled us from

(15). These are at present called the Achchans of Paliyam and claim a slight superiority over the common Nâyars. They were the hereditary prime ministers of the Râjas of Cochin till recently. One of the Paliyattu Achchans joined the famous Velu Tambi Dalavây who rose in rebellion against the British Government, and was consequently transported out of his country.

(16). The *ûrânma* of this temple seems to have belonged to the brâhman râja of Kḍapalli, who was first under the Cochin Government and subsequently came under the protection of Travancore. Then Tiruvallâ (Tiruvallavâ) also came under the management of the Government of Travancore.

(17). *Tittûvaram*; the correct form of this word, says Gundert, is *tittu-varam*, which he says means, a charter, grant; a letter of the Cochin Râja. It seems to be derived from the Tamil language which has 'Kai-tittû,' having applied his hand (that is, having signed); 'Kai-tittû,' latterly comes to mean, signature, and *Kai-tittû chârṭti*, putting one's signature to. *Tittû-varam* = *kai-tittû-varudal*, that that comes after being duly signed.

(18). *Purushântaram* = succession fee. When a person died and his heirs entered into the possession of his property, the latter had to pay to the Government a portion of the property or its equivalent.

(19). *Arru-ppôdal* is the contracted form of *echcham* = *arruppôdal*, or *santati-arruppôdal*, becoming devoid of heirs.

(20). This is a richly endowed Koñṇiṇi temple situated in Cochin. It is, as seen above, a very modern temple. It maintains from its income a High School, a Sanskrit School and several other charities.

(21). The Zamorin of Calicut: later on he is called Tāmuri. (l. 85).

(22). The place from which the Râjas of Cochin derive their family name.

going there for offering worship. We should therefore, with the help of the Company, our best in regaining our former possessions. Even (after us) in the days of our *anantary* attempts, with the assistance of the Company, should be made to bring that (part of the) country under our protection.

ll. 91—94. If (our successors) conduct themselves in accordance with what is written above, there is no doubt that no sort of misfortune will visit our family.

ll. 94—96. For achieving all these, the Hon'ble Company will be helpful to our family and it was for that purpose we entered into friendship with the Company.

ll. 96—97. In this manner it was written on copper-plates, making all those that were present witnesses to this deed and signed (by us).



Travancore Archaeological Series

No. V

Three Sanskrit Inscriptions at Trevandram

THREE SANSKRIT INSCRIPTIONS AT TREVANDRAM

The three subjoined inscriptions are found in the Padmanābhasvāmin temple at Trevandram. They are all written in the Malayālam characters and are in tolerably good state of preservation. The language of the inscriptions is Sanskrit.

The first is engraved on the base of the **maṇḍapa** in front of the **Oṭṭaikkal maṇḍapa** in the Padmanābhasvāmin temple at Trevandram.

It states that king **Bālamārttaṇḍavarman**, the nephew (sister's son) of **Rāmavarman**, who was the sovereign of the Vañchi country and was like a gem among kings, resolving to **rebuild the temple of Padmanābha**, which was burnt down sometime previously, and having taken beforehand the permission of Padmanābhendrayōgi, summoned the famous brāhman architect known by the name of **Bālakānta** and ordered him to reconstruct the temple from the **vimāna** down to the **dīpaśālā**. The work was started on the 29th day of the month of Āni in the year **904 Kollam**, represented by the chronogram **bhūnaḷa**. In the regular course of time the central shrine, the **orraikkal maṇḍapa**, the surrounding porch, the **dīpaśālā**, the **alaṅkāra maṇḍapa** and the **arthagriha** were finished. Then the images of Padmanābha, Lakshmi, Bhūmi, the **parivāras** and the serpent bed (of Viṣṇu) were prepared. Finally, in the year **908 Kollam** expressed by the chronogram **ṇaṇadhi**, on the 3rd day of the month of **Paṅguṇi**, the **kumbhanyāsa** ceremony was celebrated.

The second record is also engraved on the base of the same **maṇḍapa** as the first.

It consists of a single verse in the **śālīni** metre and mentions that the brāhmin architect **Bālāranya** (the same as the **Balakānta** of the previous inscription) together with his son and disciples, being commanded by the king **Balamārttaṇḍavarman**, made the image of Padmanābha very beautifully.

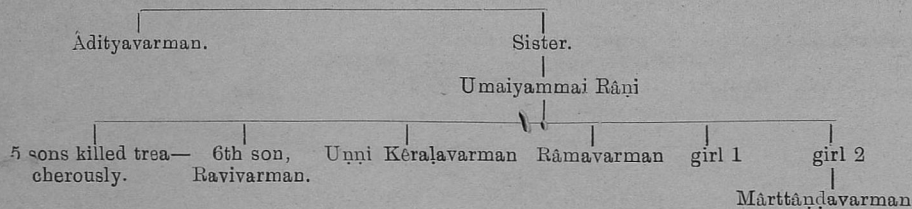
The third is found on the south and east of the large slab forming the base of the **Oṭṭaikkal-maṇḍapa** in front of the Padmanābhasvāmin temple, and consists of a single verse in the **śārdūlavikrīḍita** metre. It records that the big slab of stone required for the **orraikkal maṇḍapa** reached the precincts of the fort of Trevandram in the year **906 Kollam** expressed by the chronogram **chinnidhi**, on the **Dvādaśī tithi** of the bright half of the month **Chaitra**, corresponding to a Thursday.

The king mentioned in these three inscriptions is the same as the **Balamārttaṇḍavarman** who is famous in the history of this country. The author of the "History of Travancore" says that this king ascended the throne in the year 904 Kollam. If this is so, the temple repairs must have been taken on hand in the very year of the coronation of the king. About the rebuilding of the temple, Mr. Shangunny Menon has the following:—"While **Elia Rajah**, (heir apparent) His Highness had in view the repairing and reconstruction of the pagoda at Trevandram which had become old and dilapidated. In the very year of His Highness' accession, the pagoda work was commenced, and though its progress was impeded by the mischievous proceedings of the **Ettu vittil pillaimars**, yet with active and energetic supervision,

the whole work was completed in the year 906 M. E. (1731 A. D.). Continuing further, he writes that "Twelve thousand salagramams (sacred stones representing the incarnation of Vishnu, obtained from the bed of the river Gunduck, north of Benares) were procured and with these the idol of Sri Padmanabhasvami was reconstructed. At the same time, a huge piece of granite slab cut out of a rock at Tirumalai, about four miles north of Trevandram, measuring 20ft. square and 2½ ft. thick, was brought and placed in front of the idol of (Sri Padmanabhasvami) in the month of Edavom 906 M. E. (June).

We do not know from what sources Mr. Shangunny Menon drew his materials but that they have yielded fairly accurate history goes without saying. The only point which has been omitted in the history is the date of consecration, but it is yielded by our inscription No. I.

As regards Rāmavarman, the uncle of Mārtāṇḍavarman, it is said therein that he was the younger brother of Unṇi Kēraḷavarman who died in 899 M. E. Rāmavarman succeeded his brother soon after the latter's death and reigned till 904 M. E. The following pedigree for prince Mārtāṇḍavarman is obtained from "The History of Travancore"—



Adopted from the Kōlattunād family.

Mārtāṇḍavarman is said to have reigned for 29 years during which period the kingdom of Travancore was vastly improved in extent and prosperity by the collaboration of his faithful and powerful general Rāma Ayyan Daḷavāy and Captain De Lanoy and latterly by Dewan Rājā Kēsava Das.

I am told that there was a famous brāhman called Taikkāṭṭubhaṭṭadri, who was well versed in the silpāgama. The name Balakāntāra or Balarānya might be then Sanskrit translations of Taikkāṭṭubhaṭṭadri.

TEXT

No. I. (*)

सस्ति श्री [॥*] कोटवें भू[न]टास्ये निनकृति वृषगे वासरे भूप[सं]ख्ये वञ्चिक्षोणि (1)

मनोः क्षितिपकुलमणे रामवर्माभिधस्य [॥*] खस्तीयस्सत्यधर्मा निरुपममहि[सा]

2 बालमात्तीण्डवर्मा पुष्ट्रं (2) प्राग्वद्वि[ध]तुम्मनसि निरचिनो[त] पत्तनाभीयगेहं । (3) [॥ १*]

प्राप्यानुज्ञा यथावत्स तु नृपतिवरः पत्तनामे (4) न्द्रयोगिश्रे-

(*) No. 35 of 1084 M.E.

(1) Read वञ्चिक्षोणि.

(2) Between पु and ष्ट्रं, another ष्ट्रं seems to have been engraved and erased.

(3) Read पत्तनाभीयगेहम्.

(4) Read पत्तनामेन्द्रं.

- 3 छात सम्मन्त्र्य शिल्पागम⁽⁵⁾ विशदमतिं बालकान्तरज्ञं⁽⁶⁾ [।*] भूदेवज्ञागम[य्य]। शिषदहिश
[यि]नुर्मन्द⁽⁷⁾ र[न्दी]पशालापय्यन्तश्चाविम[।]-
4 नादतिहचरतरं कारुमिः⁽⁸⁾ कारयेति [।*] एकात्रविंशवारे [ज]तुमजुपि रवो क्षेत्रनिर्माणकर्म
प्रारभ्याथ क्रमेण व्यरचयत त[त]श्च्री-
5 विमानं विमानं⁽⁹⁾ [॥ २*] निर्माप्यैको[प]लम्पण्डपमपि च महामण्डपन्दीपशालायुक्ता-
न्दिडम्पण्डपांश्चारचय[दथ]
6 चालंकार⁽¹⁰⁾ सत्माद्धसत्⁽¹¹⁾ ।(।) सम्यक् श्रीभूपरीवारक फणिसहितां पत्तनाभीयमूर्तिं नि
[र्मा]प्याशेष[भू]पा अपिज-
7 नधिमिते वसरे मस्य मानो कुंभन्यासन्तृतीये विधिवदथ[दि]ने कारयित्वा⁽¹²⁾ शुकाद्यै-
श्शिल्पीन्⁽¹³⁾ सम्मान्य
8 मपि गुरुणा कारयामास रावो [॥ ३*]⁽¹⁴⁾ ई श्लोकंङ्गल् निर्मिच्चिद.⁽⁵⁾

No. II. (†)

- 1 सस्ति श्री [।*] आज्ञात श्रावलिमार्त्ताण्डराजो बालारण्यक्षोणिदेवस्सपुत्रः [।*] मूर्तिं
2 सम्य [ङ्नि]र्ममे पात्तना[भी] ⁽¹⁵⁾ शिष्यैर्विप्रैरङ्गं [रा]व्यैस्सामैः । [।*]⁽¹⁶⁾

No. III. (†)

- 1 अत्रे त्रिन्निधिस[म्भि]ते अत्रिलसत्तुगे पतिगे⁽¹⁷⁾ सिद्धादश्यां चरमाद्यमे गुरुदिने लग्ने कुळो-
2 रे वरे [।*] प्राकारान्तरा⁽¹⁸⁾ यनन्तशयिनु[।*] श्री बालमार्त्ताण्डमूपालेनैक[द्व]पत्त सुखे[न]
मनुजाः क[त्य]ान्तमालोक्यताम् ॥ ⁽¹⁹⁾

(5) One letter has been erased between ग and म.

(6) Read संज्ञम.

(7) Read मन्दिर०.

(8) There is an erasure between the consonant क and its secondary ā symbol.

(9) Read विमानम्.

(10) Though not the metre, the sense requires चा in चालङ्कार०.

(11) Read सद्गार्द्धिसद्ग.

(12) The anusvāra is engraved below the line.

(13) Read शिल्पिं ; शिल्पीन् was mistakenly written for शिल्पिनं.

(14) Metre.

(5) In Malayālam language ; badly damaged.

(†) No. 33 of 1084 M.E.

(15) Read पाद्म०.

(16) Metre शालिनी.

(‡) No. 32 of 1084 M.E.

(17) Read पतङ्गे.

(18) The secondary ā symbol of ना is engraved below.

(19) Metre शार्दूलविक्रीडितम्.

Translation

No. I.

Verse 1. Hail Prosperity! In the Kollam year 904 (denoted by the chronogram 'Bhūnala') when the sun was in Vṛishabha, on the 11th day (denoted by the chronogram 'Bhūpa') the truth-preserver, Bālamārttāṇḍavarman of incomparable greatness, (who was) the nephew (sister's son) of the gem of the royal family (and) the Indra of the Vañchi kingdom, named Rāmavarman, thought in his mind of constructing as it was before the temple of Padmanābha, which was burnt down.

Verse 2. Having obtained duly the permission from the best of *Yogis*, Padmanābhendra, the good king sent for the Brāhmaṇa named Bālakantāra, who had a clear knowledge in the science of architecture and after consulting (with him) ordered (him) thus :—"Get the temple of Ahiṣayitṛi (He who lies on the serpent, i.e., Padmanābha) constructed most beautifully by architects (beginning) from the *vimāna* down to the *dīpaśālās*."

Verse 3. Beginning the work of building the temple on the 29th day, when the sun was in *Jathara* (i.e., the month of Āṇi) he then constructed gradually the śrīvimāna. Having caused to be constructed also the single-stone *maṇḍapa*, the *mahāmaṇḍapa*, the *dīnmaṇḍapas*, together with the *dīpaśālās*, (he) afterwards built the *alanikāra sadma* and the *arthasadma*.

Verse 4. Having well constructed the figure of Padmanābha along with (those) of Śrī Bālakantāra Bha. and (their) train (of attendants &c.) and the serpent (Ananta) and having also made ornaments, the king caused the *Kumbhanyāsa* (ceremony) to be performed in conformity with the rules, on the 3rd day of Pāṇḍunī, in the (Kollam) year 908 (expressed by the chronogram 'janadhi') and after honouring the artisans with cloths, &c., he caused to be set up at night by (his) preceptor.

These verses were composed by.....

No. II.

Hail Prosperity! Under the command of the king Śrī Bālamārttāṇḍa, the brāhmaṇa, Balarāya, with his sons, constructed well the figure of Padmanābha along with (his) pupils and brāhmaṇas such as Śaṅkara and Rāma.

No. III.

In (the Kollam year) 906 (denoted by the chronogram 'chinnidhi') when the sun was in (its) shining summit, on Thursday, the twelfth day of the bright half (of the) month of the penultimate star, (i.e. Uttarābhādrapada) during the good *lagnam* of *kulira* (cancer), the single stone (the large slab of stone) was brought within the *prākāra* of (the temple of) Anantasayitṛi (i.e., Padmanābha) by the king Śrī Bālamārttāṇḍa, (O!) men! let (it) be seen (by you) with pleasure to the end of this *kalpa*.