

614/3/1910 17

MADRAS RECORD OFFICE

Travancore Archaeological Series

Published under the Orders of the
Government of Travancore

BY

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No. 26306



MADRAS
METHODIST PUBLISHING HOUSE
1930

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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 Tiruvidaikkoḍu 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 almīrah 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 **Tamiḷ 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 Dēvanāgarī vowel, minus the top line: e. g., in *aḍikkāḍi* in l. 4, in *agānāḍigai* in l. 7, in *aṭṭi* in l. 9, etc., in Pl. I. The other and more ordinary form is used also in some instances, as in *aṭṭiṇa* in l. 7, in Pl. I. *anubhavi* in l. 4, Pl. II, *aḍṭṭōḍuvadu* in l. 8, *aṅju* in l. 12, in Pl. IV., etc. In the formation of the secondary *u* and *ū*, of the consonants *t*, *ṅ*, *ṇ*, *ṟ*, 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 *nūroṅyirattu* in l. 1, *nū* in *Karunandadakkanukku* in l. 2, *nū* in *tonniṟu* in l. 6, *ṟū* in *onṇum* in l. 10, Pl. I; *lu* in *paḍiṇālu* in l. 4, Pl. IV. In some instances the vertical stroke of *k* curls up as in the Grantha alphabet: e. g. *Kuttukkār* 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 *ṇai*, *lai*, *ṭai* and *ṇai*, where the *ai* symbol is different and is generally attached to the consonants themselves; the former form is found, for example, in *ṭai* in *ṭilai*, l. 4; in *lai* occurring in *Salai* in l. 6, *kollai* in l. 9, and *talai* in l. 12 in Pl. I; in *ṇai* in *paḍiṇāṅju* in l. 13, Pl. I. The latter form of the secondary *ai* is almost exclusively employed in Plate III, even in the cases where the other symbol ought to be used: e. g., in *ṇai* in *porai* in l. 1, in *ḍai* in *ṟuḍaiya* in the same line; *lai* in *ḷaiyān* in l. 4; in *ḍai* in *viḍai* in l. 5, &c. In a single instance the conjunct consonant *ṇa* is employed in *ṇna* occurring in l. 7, Pl. V. The secondary *u* is often formed by the addition of a separate secondary *ā* near the secondary *u*: e. g., in *kurattir* in l. 8, in *irunṇiṟu* in l. 5. 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 *Uvënditunallūr* in l. 13, Pl. II. The *pulli* or the sign of *virāna* 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 *Māyilārai* in l. 12, Pl. I, on *n* in *ĕnu-nāhun* in l. 6, Pl. II, on *Y* in *vaiyākarana*° 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-bhāṭṭāra-karai-pratishṭhai*, 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 **Karunandaṅkan**. The inscription informs that this prince gradually purchased from the *saḍha* of *Miṅchitai*, the plot of land locally known as the *Uṭṭakūḍivilai*, fixed its boundaries, erected a temple on it, set up the image of Vishnu in the temple and named the village round it *Pārthivasekharapuram*. He also established a *S'alai* (a boarding school) in which arrangements were made to feed ninety-five *Saṭṭars*. 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 *Saṭṭars* 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 *Ajanāligaiṭṭapanis'eyvār*, he that mixes the five products of the cow (*Pañcha-ganyam-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'ālai*. The number of *S'attars* of the *Bhavishya*, the *Taittiriya* and the *Talvakkāra charaṇas* eating in the *S'ālai* 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 *Saṭṭars* then follows. At the end of the fifth plate, it is mentioned that *S'attar* *Murugaṅ alias* *Tenganaḍu-kilavaṅ* and *Tiraiyaṅ S'ingāṅ Kunrappōlan alias* *Omāyanaḍu-kilavaṅ* 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'rivallebbha*. A *double entendre* runs throughout the verse, applicable to Vishnu (the lord of *S'ri*) and *S'rivallebbha*. 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 = kkarunandaḍakkaṅ, which is also clearly the reading of the stone inscriptions at Tiruviḷaikkōḍu. 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-kkarunandaḍakkaṅ belongs to a king hitherto unknown to South Indian Epigraphy; the family of the Yādavas or Āys 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 Māraṅḍaḍaiyaṅ mentioning a king of this dynasty, and the Pāliyam plates yield some names of the kings of the *Āy-kula*. The earliest known Āy was one Āy-Andiraṅ. 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 *Surappunai* was peculiar to his dynasty. The Āys were *Vellālas* of the higher social scale, that of the overlords of the farmers of the soil. Andiraṅ 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 Eṇiccheṛi suburb of Uṇaiyūr, Oḍaiḱilār of Turaiyūr and Kuṭṭuvāṅ Kiranār.(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-Māraṅḍaḍaiya [r]-
2. ku yaṅḍu irubattu-
3. muṅṅu [*] avv-aṅḍu Ma-
4. lai-nāṭṭu S'āḍaiyaṅ-
5. Karaṅ[nda]r mer—paḍai pō-
6. y Ariviūr—kkōṭṭai (6)
7. aḷittu naṅṅu s'ey-
8. du pattār Peruṅech-
9. cchurattu Eṭṭimaṅ—
10. naṅ-āyina Maṅgala E-

(3) Epigraphis Carnaticæ,

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

(5) From impressions prepared by me.

(6) Read Ariviūrkkōṭṭai. Mr. Venkayya in his An. Rep. on Epigraphy for the year 1903 reads this name as Ariviūrkkōṭṭai which is clearly wrong. This place is identified by Mr. T. Raghaviah with Ariyūr about 18 miles N. W. of Kalugumalai and 6 miles N. W. of S'ankaranāyanārkkōyil. "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 Sētṭūr, &c., on the Western ghats from Kalugumalai and S'ankaranāyanārkkōyil."

11. p̄ādi ul—[vi] t̄tuk—kōyl-
12. r—chēvagar = iruvar [11*] avaga (7)
13. j̄il—oruvaṅ—Rōṇḍai-
14. nāṭṭu Pūṇḍamali Vi-
15. p̄aiyan—toḷu--S'āraṅ [1*] oruva-
16. ṅ Pēreyirkuyich(8) Chāt-
17. ta = Nakkān ivv = iruvarai [yu] -
18. ū = j̄artti irubadin = kala-
19. ūju poṅ perum p̄ūmi a-
20. t̄tik = kuḍu [t*] tāṅ Kummaṇa-
21. malaikallu Śavaiyār [k*] ku
22. [ka] i paṭṭam
23. ē..... p̄ādi.

Translation

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

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

ll. 13—17. Of these, one (was) Viṇaiyaṅ-toḷu-S'āraṅ of Pūṇḍamali in the Toṇḍaināḍu; the other, S'āttan Nakkāṅ of Pēreyirkūḍi.

ll. 17—23..... Eṇādi..... gave to the assembly of Kummaṇamalai-kallu, a land worth twenty *kaḷāṅṅus* of gold, for the merit of (10) these two (deceased) persons. In this inscription the Malaināḍu King is called S'ādaiyaṅ Karanandaṅ; this double name indicates that Karunandan was the son of S'ādaiyaṅ. His Pāṇḍya contemporary was Māraṅjadaiyaṅ. From the Huzur office plates we know that his son Karunandaḍakkāṅ ascended the throne in S' 777 (855-6 A.D.) therefore Karunandaṅ, 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'ādaiyaṅ Karunandaṅ: the Kaḷugumalai inscription calls the former a Māraṅjadaiyaṅ. The Kaḷugumalai inscription informs us that this Māraṅjadaiyaṅ undertook an expedition in the 23rd year of his reign against the King of Malaināḍu and destroyed the Ariviyūrkōṭṭai.

The compound Karunandaḍakkāṅ is made up of Karunandaṅ and Aḍakkāṅ and means Aḍakkāṅ, son of Karunandaṅ. He ascended the throne, as we have already seen, in the year 855 A.D. He was the builder of the Vishṇu 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, Krishna did before. Karunandaḍakkāṅ therefore must have

(7) Read *avarpaḷil*.

(8) Read Pēreyirkūḍi.

(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 Puraṭṭinaiyāyal, Foruḷadigaram, Tolkaṭṭiyānam. Of the 63 Saiva devotees one was a Eṇādi and was known as Eṇādināyanār.

(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 Murugaṅ *alias* Teṅga-nāḍu-kilavan and S'inganaṅ Kuṅṅappolaṅ *alias* Omāyanāḍukilavan.

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'adaiyaṅ	
2. Karunandan	Māraṅjadaiyaṅ
3. Aḍakkaṅ <i>alias</i> S'rivalabha (855 A. D.)	Varaṅga Pāṇḍya (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'ungulaṅ, Miṅciṅṅai. Polis'ūlnāḍu, Kurāttār, S'engalaṅnāḍu, Kuṅṅattār, Valluvanāḍu, Tenganāḍu, Vilappil, -Iḷavenāṅṅunāllār, Paṅaiyūr, Omāyanāḍu, S'irumanṅṅūr, Minachchi S'irugaṅḍūr, Arumunai Aḍaṅṅūr, Māttūr, Paḍaippānāḍu, Pākkōḍu and Pappaiakkōḍu. Of these Muḍālanāḍu takes its name from Miḍālam; Pas'ungulaṅ is the modern Paṅgulam, a mile south of Pārthivapuram; Miṅciṅṅai is the modern Muṅṅire two miles north of Pārthivapuram. Polis'ūlnāḍu seems to derive its name from the ancient form of the modern Poliyūr. One of the inscriptions at Tirunandikkaraḷ mentions the Rājarāja-ten-Valluvanāḍu; this is perhaps the Valluvanāḍu that is meant in our inscription. For, the inscription referred to above states that Muttam (*mod*-Eraniei) which is not far from Pārthivapuram was in the Valluvanāḍu. There is on the sea coast, very near Pārthivapuram a place, named Teṅṅaṅṅaṅṅam. Perhaps this village gave the name Tenganāḍu to the country round it. Minachchi is perhaps the modern Minachchil. An inscription in the Vishṅu temple at Tataikkulam mentions Paḍaippānāḍu, which seems to be somewhere near Eraniei. 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 பதினென்று நூறுபிரத்து காற்பத்து ஒன்பதினெழுபத்து எண்ப-
2. தது எழு சென்றநான் ||*|| ஸ்ரீஸ்ரீ ஸ்ரீ ||*|| கோக்கரு கந்தடக்கலுக்கு யாண்டு ஒன்பது நான் பதினைஞ்சு ||*|| இ-
3. நநாநால் முடாலநாட்டுப் பகல்குந் துப்படுகிலத்தில் முன்சிறைச்சுவைபாருடைய உழக்குடி-

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

4. [வி]ணை என்னுநிலம் இவகளுக்கு அடிக்கடி நிலங்குடுத்து மாறிக்கொண்டு இந்நிலம் பிடிரு-
5. ம்ந்து ஸ்ரீகோயில் எடுத்து விஷ்ணுலட்சுமீ கரை வுதினெழு செய்து வாத்தியவ-
செவ்வாசுவாசு எ-
6. ன்று பேர் இட்டு தாரத்தூர் உயிர்[ர]பியால் தொண்ணூற்று ஐவர் சட்டர்க்குசா
லையுள் செய்தா-
7. ன் ஸ்ரீ கோக்கரு நந்தக்கன் [II*] அகநாழிகைச்சென்னடைக்கு அட்டினபுழி
பொழிகும் நாட்டு குராத்-

First Plate: Second Side.

8. தூரில் இடைக்குரத்தூர் வயலுங்க்காயும் உன்னிலம் ஒழிவின்றி மேற்பாதி மீதா
ட்சி உள்ளட-
9. க்க அட்டிற் குடித்தான் [II*] செங்கழுநாட்டு ஐம்மாக்கொல்லை மேற்கொல்லை வய
லுள் வெஞ்சைக்குளத்தின்
10. கீழ் வெஞ்சைப்பொறை தடி ஒன்றும் [I*] சாயறைக்கலம்பாடு தடி மூன்றும் [II*]
நெடுமட்டுக்குளத்தின் 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 தடவர் இரண்டே-
13. ற்றித்தடி மூன்றும் [I*] புகைதொங்கன் தடி ஒன்றும் [II*] ஏற்றித்தடி பதினைஞ்சு
[I*] விதை மடைப்பள்ளி ரா-
14. [ழி] யால் ஆயிரத்து இருநூற்று நாழியுள் காரான்மை மீதாட்சி உள்ளடங்க [ஊறு ?]
அட்டிக்குடித்தன் [II*] வள்ளு

Second Plate: First Side.

1. பணி குத்துக்கூற் படாது செய்ளிப்பது [II*] அகநாழிகைப் பணிசெய்வார் படா
ரை ஆட்டப் பொழுதிற் பங்கிரு குடநீராக முப்ப-
2. [த்த] ற குடநீர் குடிப்பது [II*] பூ இடுவான் குணந்த பூ இண்டையமுலையுள் கட்
டிக் குறைவறக் குடிப்பது [II*] நொந்தாவிளக்கணுக்காக மெ-
3. துகின் மேற்பார் கீழூரில் நெடுமண்ணென்னுந் தோட்டம் தென்னாட்டுக் கோணியின
சடையந்தனிச் சொடிக் சந்தி சந்த-
4. திசெய் கீழ்ப்பாதி அனுலிப்பதாகக் கரா [ண்] மபாகவு மேற்பாதி நந்தாவிள
க்கணுக்குமாக அட்டிக்குடித்தான் [II*]
5. விழாப்புறமாக ஏழுநாடி குனிமாச்செய்து பங்குனி வியாகம்; ஆறாவதாகவும் [II*]
சட்டப்பெருமக்களும் பணிமக்க-
6. ளும் ஏழுநாளும் படி இரட்டி ஆணியம் பெறுவதாகவு [II*] மற்றும் விழாவினுக்-
குவேண்டுவதுக்குமாக அட்டின பு-
7. மி மெதுகின் மேற்பாதி கீழூர் பெருங்குளத்தின் கீழ் ஆதனறை இளவாதனறை
தலைத்தடவை மஞ்சாடி யரைப-
8. னைமூற் ரெத்தறை தடி இரண்டே ற்றித்தடி ஏழு [II*] விதை எண்ணூற்று நாற்-
பதினாழி [II*] இவை தென்னாட்டுக்கோணியின [ச]-

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SCALE 0.75

II.a.

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Handwritten text in a South Indian script, likely Grantha or Tamil, arranged in 9 horizontal lines. The text is densely packed and appears to be a formal record or inscription. There are some circular marks or holes in the plate, possibly for binding or repair.

A. GOPINATHA RAO.

II.b.

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Handwritten text in a South Indian script, likely Grantha or Tamil, arranged in 8 horizontal lines. The text is densely packed and appears to be a formal record or inscription. There are some circular marks or holes in the plate, possibly for binding or repair.

HALF-TONE BY M. E. PRESS.

SCALE 0.75

9. டையந்தனிச்செய்கை சந்ததி சந்ததியேய் போகத்துக்கும் பொலிக்கும் ஆயுவிக்கதி
தேற்றி உடன்வாரம் நாற்கல-

Second Plate: Second Side.

10. னெய் எண்குறுணி நெல்லுக்கொண்டு கீழ்ப்பாதி காரண்மைபாக உழுது ஆலிலை-
வாரம் ஊட்டுவதாக மேற்பாதி திருவிழாப்பு-
11. தமாக அட்டிக்குடுத்தன [II*] பணி மக்களுக்கு விருத்திக்காக அட்டின பூமி தெந்-
க நாட்டு விளப்பில் தலைவிளப்-
12. பில் பதினாழிக்காலால் எண்கல வித்துப்பாடும் இதனோடு செல்லுங்கரையுங்காரா
ண்மை மீதாட்சி உ-
13. ள்வடங்க 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. ப்பாறழில் சயவஞ்சானுயின சாத்தஞ்சடையன் கீழ்ப்பாதி சாலாபோகமருசாதியி
லால் (12) உழுது-

Third Plate: First Side.

1. ல் காஞ்சிரங்குளத்தின் கீழ் கீழ்ப்பொறை தடி ஒன்று விதைகலம் [II*] செங்கழு
னுட்டுக் குன்றத்தூருடைய குமாரசுவாமி-
2. பட்டன் முடாலநாட்டுக்கீழ்குளத்து வயலுள்தான் பிரமதேயம் பெற்றுடைய நிலத்
தில் அட்டினபூமி கடலங்குளத்தா-
3. லாம் இலைஞ்சக்குளத்தாலும் நீர் பெறுவன எருவிச்செய் தடி ஏழு [II*] விதைபதி
னாழிக்காலால் இருகலம் [II*] ஓயாபனு-
4. ட்ச்சிறமண்ணூர் இளையான் கண்டன் தாங்கள் கீழ்ப்பாதி உழுதுட்டுவதாக அட்
டின பூமி கிறும்-
5. ன்னூர் பொன்னறைக்கலம் பாட்டு வயலுள் பொன்னறை தடி ஒன்று [II*] விதை
கலனெய் தூணி ஏற்றிப்ப-
6. ணி மக்களுக்கு விருத்திக்காக அட்டி முத்தலாயின பூமி முப்பத்தெண்கலனையிரு-
கு [II*] ணி [II*] இதனுள் சாந்தி செய்வானு-
7. க்கு விருத்திக்காக அடுத்த பூமி மீனச்சிச்சிற குண்டோர் (13) குளத்தின் கீழ் குரு-
ந்க்கரை பரணிபறை பலாவன்றைக்கலம்பா-

Third Plate: Second Side.

8. டு [புளி] யறைக்கலம்பாடு.....யறைக்கலம்பாடு ஊற்றுத்தடி ஆயினிபறை ஏற்
றித்தடி பத்து [II*] விதை.....[முப்பத்].....

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

(13) Is it குண்டோர்?

9. [ட்] [க்] சி... ப[ன்] [ரி] கு[அ] [ஃ] னியும் சிறுகொல் கீழ்ப்பொறை விதை கலமும் ஏற்றி ஐத [சலனே] ய் பந்நிருகு-
10. [அ] [ஃ] னியும் [கு] [டி] த்தன [ஃ] [ஃ] அகநாழிப்பனி நாலுக்குமாக சயானந்தசுவா லுக்குக்குமாக்கண்டனக்கும் [உருத்திர].....
11., என்கல விதைப்பாடும் இத[ன] [ஃ] செல்லுக்கரையும் அட்டிக்குடித்தது [ஃ] [ஃ] வணிகாவு- (14)
12. [ந்] தெளிப்பாறுக்கு, தென்கீழ்க்குளத்து எருவிச்செய் தடி ஏழு [ஃ] விதை இருகல மும் அடுத்தன [ஃ] [ஃ] இவான் ஒரு-
13. வனுக்கு விருத்தி [ஃ] [அ] முனை ஆதனார் வயலுள் படைப்பறைம [ரு] னைறை மாத்தூர் [ஃ] வயலுள் பாயறையிற் கிழக்கி-
14. ன் [ஃ] [ஃ] ஏற்றி விதை இருகலமும் அடுத்தன [ஃ] [ஃ] தட்டழி மத்தளி கரடிக்கை தாளம் காசளம் ஏற்றி எட்டுப்பனி-

Fourth Plate: First Side.

1. மாயநாட்டாரும் செக்கமுநாட்டாரு முடாலநாட்டாரும் படைப்பாநாட்டாரும் வ- ன்ருவநாட்டாரும் அறமருசாதிகாக்கும்⁽¹⁵⁾ பரிசினு-
2. ந்காப்பது [ஃ] [ஃ] இச்சாலைக்குப் பெய்தகலத்தில் பவிழிய சாணத்தார் உடைய கலம் நாற்பத்-
3. தைந்து [ஃ] [ஃ] தயித்திரியச் சாணத்தார் உடைய கலமுப்பட்டாறு [ஃ] [ஃ] தலவகார சாணத்தார் உடைய
4. கலம் பதினாறு [ஃ] [ஃ] இனிவருக்கலமுன்று சாணத்தார்க்கும் ஓப்பது [ஃ] [ஃ] ஓடுவெ ஸககஞ் செய்யு-
5. ம் பரிசு வைபாகான மீமாய்ப்புரோஹிதப்புன்பாய் புவிநூம் இலன் தெருரா ஐ வுவுவா-
6. ரத்துக்கு வேண்டும் ஒத்துடையன் இது வாகும் என்று ஐவர் சட்டரைக்கொண்டு பஞ்சக்க-
7. ன்செய்தான் புகவுபெறுவான் [ஃ] [ஃ] வாரம் ஒதும் பரிசு குத்திரத்திலுள் குத்திரா னத்தி-

Fourth Plate: Second Side.

8. லுத்துஞ்செல்லி ஒன்பது புகளினில் இரண்டு கிரமவாரம் அடுத்தோதுவது (15a) [ஃ] [ஃ] சாகையிலும்-
9. சுற்பத்திலும் சணத்திலுந்துருக் செல்லி ஒன்பது புகளினில் இரண்டு வாரம் அடுத்தோதுவது [ஃ] [ஃ] நா-

(14) Head of Chagayam.

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

(15 a) A passage similar to this occurs in an inscription in the Srīmālandhasvamin temple at Melappāyāram, a suburb of Ambāsamudram; it runs thus:— வரவி ஸீ சோழன்றலை கொண்ட கோவீ பாண்டியற்கு யாண்டு காழ் இதனெநிர் காலு இவ்வாண்டு முள்ளிகாட்டு மீர்மமேயம் இனக் கோய்க் குடித்திருச்சாலைத் துறைமீன்றருளின வம்பெருமானுக்கு ஸீ சாணத் திருச்சித்திரகூடத்திலிரு ஞ் முப்பத்திரண்டு அச்சைமம் இஞ்சு வாரமுமோதி தாளம் புக்கார் சன்[கோ] சோதிரான்மை எட்டுப்பதாக

III. a.

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Handwritten text in Tamil script, arranged in approximately 12 horizontal lines. The script is dense and appears to be an official record or document. There are some circular marks or holes in the text area, possibly from a binding process.

8

III. b.

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Another section of handwritten text in Tamil script, arranged in approximately 12 horizontal lines. This section is significantly more faded and less legible than the first section. It also contains circular marks.

IV. a.

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Handwritten text in a South Indian script, likely Grantha or Tamil, on a dark rectangular plate. The text is arranged in approximately 14 horizontal lines. The script is finely inscribed and appears to be a form of administrative or legal record. The plate shows signs of age and wear, with some discoloration and a small circular hole near the bottom left.

T. A. GOPINATHA RAO.

IV. b.

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Handwritten text in a South Indian script, likely Grantha or Tamil, on a dark rectangular plate. The text is arranged in approximately 14 horizontal lines. The script is finely inscribed and appears to be a form of administrative or legal record. The plate shows signs of age and wear, with some discoloration and a small circular hole near the bottom left.

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SCALE 0.75

V. a.

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Handwritten text in a South Indian script, likely Grantha or Tamil, arranged in approximately 10 horizontal lines. The text is densely packed and appears to be a formal record or decree. There are some circular marks or holes in the plate, possibly from binding or damage.

V. b.

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Handwritten text in a South Indian script, likely Grantha or Tamil, arranged in approximately 6 horizontal lines. The text is densely packed and appears to be a formal record or decree. There are some circular marks or holes in the plate, possibly from binding or damage.

10. லுபாதத்திலுக் துருச்சொல்லி ஒன்பது புகளினில் அகத்துறத்தில் இரண்டு வாயம் அடுக்கீதாது-
11. வது [||*] முக்கால் வட்டத்துவைத்து ஒரு சட்டனை ஒரு சட்டன் பிழைக்கப் பெசுவானுயில் பெருமக்க-
12. னுக்கு அஞ்ச்காணம் பொன்றண்டம் இட்டுச்சாலை உண்பது [||*] குட்டுவானுயில் ஒருகாச தண்டம் இட்டு சாலை-
13. உண்பது [||*] குட்டுண்டானும் அஞ்ச காணம் பொன்றண்டம் இட்டு சாலை உண்பது [||*] படைக்கலத்தால் புன்செ-
14. ய்தான் அறத்துக்குப் புறத்தவைது [||*] சட்டர் படைக்கலம் பிடித்துக் குட்டத்துக்கு செல்லப் பெறார் [||*] சட்ட-

Fifth Plate : First Side.

1. . . யிலகப்பட்ட எச்சுது முக்கால் வட்டத்திருந்து பொப்பெறார் [||*] பொருவார் அந்நறைக்கலம் இழப்பது [||*] சட்டர் வெ[ள்]-
2. ளாட்டிகளை மடத்தில் வைத்துக்கொள்ளப்பெறார் [||*] சாலாபாகமுன் தேவதானமும் சத்திமுகம் இன்றி விலக்கப் பெறார் [||*] வில-
3. க்குவார் மெய்வேற்றுவகை ⁽¹⁶⁾ ஐங்கழைத்து ⁽¹⁷⁾ பொன் தண்டம் இட்டன்றிக் சாலை உண்ணப்பெறார் [||*] சாலாபாகத்திலுக் தேவ-
4. தானத்திலு [ந்] குடியை வலியக்கொண்ட முதல் ஒன்றுக்குப்பத்தாகக் குடுப்பது [||*] சவைக்கடமை கடவார் பக்க-
5. ல் மூன்று சாணத்திலு மூவர் சென்று புக்கது பாடாவது [||*] பாடு [ய்] போகல் ஐம் பத்துநாலு காணம் பொந்த-
6. ண்டமும் பட்டு கடமையுங் குடுப்பது [||*] தேவர் சென்னடையும் பதினாழிச்சாலை யும் எவ்வழக்கு சொல்லியும் சி-
7. லக்கப்பெறார் [||*] விலக்குவார் தி[ய]சி கழஞ்சு பொந்தண்டம் இட்டன்றிக் சாலை உண்பப்பெறார் [||*] பணிமக்கள் சட்டடா-
8. ப்பிழைக்கப் பேசுவார் ஒருகாச தண்டப்படுவது [||*] இப்பரிசு தெருகாட்டு வெண்ணீர் வெள்ளாளன் தெருகாடுமீழ்-

Fifth Plate : Second Side.

9. ஸுசி ச்ரீ: | [||*] वृद्धिम् प्राप्य यशोदयोग[नि]तानयन[द]न्व[न]मि वंशं यादव मयवा-
10. धमखिलं गोमण्डलम् पालयम् [||*] संभ[क्ति]द्वित्ररात्रवर्द्धित[र]
11. र्प्रीतिर्वलिचंसनीम् विक्रान्तिम् परिवृहयन्दिशतु वः श्री-
12. वल्लो मंगलम् ॥—
13. னுயின சாத்தமுருகன் ஆணத்தியாக ஓமாயனாட்டுப்பா கோட்டுபாப்பினைகோட்டு திரையன் ஓமாயனாடு திழவ-
14. னுயின சிங்கங்குன்றப்போமுன் எடுத்து [||*] ஸுவாஸீ ஸ்ரீ [||*]

(16) Read வெவ்வேற்று வகை.

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

Translation

Hail Prosperity! The fourteen hundred-thousand,⁽¹⁸⁾ 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 Karuandaḍakkai (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 Uḷakkuñḍivilai which belonged to them; letting (loose) an elephant round the land (for marking its boundary)⁽²⁰⁾; raising on it a beautiful temple; setting in the temple (the image of) Vishṇubhaṭṭāraka and calling (the village) Pārthivas'ekharapuram, the King S'ri Karuandaḍakkai made (established), in conformity with the rules⁽²¹⁾ of Kāndaḷūr, a *s'ālai*⁽²²⁾ for ninety-five *s'āttars*.

The lands that are granted for the expenses of the temple⁽²³⁾ are:—(the village of) Iḍaikkurattūr in the Kurattūr-naḍu belonging to the Polisāl-naḍu, without any exclusion of the lands comprised in it, together with the taxes including the *mērpādi*⁽²⁴⁾ and *mīdātchi*; ⁽²⁵⁾ Veñjaipporai (of the extent of) one *taḍi*, situated in the Mērkollaiyaval under the Veñjaikkulam, in the Aimmakkollai belonging to the S'engalunaḍu, ⁽²⁶⁾ S'āyapai (having the capacity to grow) three *kalamas* (of seed)⁽²⁷⁾ and of (the extent of) a *taḍi*; Nariyapai (of) one *taḍi*, under the Neḍungulam (tank); Korraṇarai, (of) one *taḍi*; Kulavarai (of) one *taḍi*; Nirarai (of) one *taḍi*; Māyilai (of) one *taḍi*; Talaivalaichey (of) two *taḍis*; Erumaiyapai, together with the two

(18) The Tamil expression for a lakh.

(19) *Kōḍu* 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, " *Karipparikramana-vispashā-simā-chatushtayam* " in l. 85 and " *pidi sōḷṇu piḍḍigai naḍandu ellaḥ terittu* " in l. 175 and 639 of the large Leiden grant, " *pidinaḍatta pidi naḍandapadikkku aravḷlai seydu* " in l. 1, V b, and, *muybu tuḍanginav=iḍattipiḍi nṉaradu* " in l.12, XI. b, of the Tiruppvāpam grant.

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

(22) *Sālai* means a public institution of a charitable nature; e. g., *aracheḷḷalai*, a feeding house, *ātular sālai*, an asylum for indigent persons, etc. compare, " திருமழுத்தூர் காட்டித் தேஜர் தேஜருடையத் வெணத்த உண்கு^௨ [௨] திசியாசை விரட்டாசை செய்வித்த ஆதவசாலைக்கு " (Truppugaliūr) " செற்குன் மத்த செற்குன் நக்கிழார் ஆயத் கருவுண்கரணை ணப்பாளரார் செய்வித்த சாலைக்கு இச்சாலை உண்கைக்கு சூவிநீர்தாரம் ப்ரூட்டிணை பக்கிரைர் உண்கைக்கு இறைவிசெய்து குடித்த..... (Ibid). It is the *taḍbhava* of Sans. *Sām*.

(23) *Aganḍigai* is the same as *Umanḍigai* of the East Coast. It appears to mean the central shrine; *īy*, compare " இத்தேவர் திருவண்ணாழிகையில் மெனாட்டூர் ஹத்தில் கின்ற அனூராதீபு [௨] ல் இரவும் பகலும் சிவயம் உரியசெய்யால் முட்டாமே எரிவதாக வைச்ச திருமொத்தா வினக்கு ஒணை " (Suchindram). *Tiruvannamēgai—pradākṣanam* 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*; *kuḷivāram*, &c.

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

(26) In a fragmentary inscription at Muttaḷakkurichei 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*; Paḡaitoḡḡaṅ, 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 *kārānmai* (31) and *midāḡhi*. In Vaḷḷuvanāḍu.....

The business shall be done without obstruction. Those that serve in the *adytum* (*aganā-ḷigai*) shall bring for bathing the Bhaḷārār 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 *iṅḡai* and *mālai*, (32) and shall supply them without any deficiency. S'adāiyāṅ Tanicheḡe *alias* Tennāttukkōṅ, who has (taken up) the enjoyment of the *kārānmai*, and *kūḷpādi* for generation after generation, (that is, perpetually) of the garden named Neḡumaṅ in Kūḷr situated on the west of Meḡugu, granted its *Kārānmai*, and *mēḡpādi* 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 *Vayyāḡam* (33) of (the month of) Paṅḡuṅi. 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, Aḡaṅarai, Ḥavāḡaṅarai, Talaiḡḡudavai, (35) Maṅḡāḡiyarai, Paṅḡaiyarai together with the two *taḍis* of S'ettarai, (36)

(28) *Tuḡavar* 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 Purāṅam, &c.

(29) The word *ḡḡri* 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.	கீரறை.	1.
7.	மாரிலறை.	1.
8.	தலைநிலச்செய்.	2.
9.	எருமைப்பறை.	3.
10.	பகைதொங்கன்.	1.

Total *taḍis* 15.

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

(32) *Iṅḡai* 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 *Viśākhā*.

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

(35) *Tuḡavai* = a garden: cf. v. 13, Tiruḡāḷappōvār Purāṅam, in the Periyapurāṅam, wherein the phrase *paḡaituḡavai* meaning the land granted to the persons who sound *paḡai* (a drum) is used.

(36) *Settarai* = the arai of the *Se* tree. It is curious to note that the names Maṅḡāḡiyarai, Paṅḡaiyarai and Settarai are named after the Maṅḡāḡi, the Paṅḡai and the *Se* trees.

all situated under the big tank in Kīlūr, belonging to the west half of Medugu. These (plots of land) were granted for the expenses of the festival by S'ādaiyan Tañichcheygai, *alias* Tenpātukkōn, who had assumed their management hereditarily; he was to have for *bhōgam* and interest the *uḍaṅvāram* of four *kalam*s and eight *kuṟṟi*s of paddy from any crop that is raised on them (37) the *kīlpādi* being taken as *kārānmai* and the *meṟpādi* as *āliḷāvāram* (38).

The lands granted for the pay of the servants:—(The plot of land called) Talaivilappil in (the village of) Viḷappil belonging to the Tenganādu, 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*, Iḷavēnāttunallūr, 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*, Iḍainirkkal, 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. Jayavanjaran *alias* S'attan S'ādaiyan of Paṇayil in the S'engala *nādu*, who... cultivating the land for *kīlpādi*, according to the rules of S'ātābhōgam....

... Kīlapporai under the Kāñjirankulam tank, one *taḍi* and one *kalam*. Among the lands, which Kumārasvāmbhattan of Kurattūr in S'engalanādu had received as brahmadeyam, the (following) pieces were granted:—

Eruviobchēy of seven *taḍis* and two *kalam*s of sixteen *nāḷis* each, which is watered by the Kaḍalangulam and the Iḷaṅjakkulam tanks. The land, which Iḷayan Kaṇḍan of Siṟumanūr in the Ōmayanādu, granted under the condition that they (himself and his descendants) would cultivate the lands for *kīlpādi*, was Poṇṇarai of one *taḍi* and of a *kalam* and *tūni* seed, belonging to the Poṇṇarai field situated in the Siṟumanūru; thus making a total of thirty-eight *kalam*s and two *kuṟṟi*s 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, Paṇaiyārai, Palāvanarai of one *kalam* seed, situated under the tank belonging to the people of S'irugundūr near Mipachchi: Puḷiyārai of one *kalam* seed.....; Aiyiṇiyārai total, *taḍis* ten and seeds.....

For the performance of the four (kinds of) services in the *adytum*, to Iyan = Añjuvān, Kumaran Kaṇḍan, Uruttirai.....eight *kalam*s seed, including the land tax, was granted. To him who sprinkles the pañchagavya..... (40)..... Eruviobchēy of *taḍis* seven and seeds two *kalam*s was granted.

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

To those that perform the eight services, including the (sounding of) *taṭṭali*, *maddali*, *karaiḱai*, *tālam* and *Kākalam*.....

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

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

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

(39) *Karai* means the tax on land; *karaiyōlan*, 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 *puviṣram* (?), 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 Śūtras and Śūtrārāṇas, repeating in nine *pugavus*, the two *kramavārams* have to be studied alternately. In the Śūkha, 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 *agattūham* (?) (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 *kalāñjus* 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 *Sabha*, 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 *kalāñju*. 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 Śaṭṭar Murugaṇ *alias* Tenganāḍu-kilavaṇ, a *veṇṇir* Veḷḷāla, by Singaṇ Kunṅappōḷaṇ *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. Nāchoinārkkīṇiyār, 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, "நான்கு கூறமாய் மறைந்த பொருளுமுடைமையால் நான்மறை என்னார். அவை தைத்திரியமும், பௌஷ்டமும், தலவகாரமும், சாமவேதமுமாம். இனி, இருக்கும், எசுவம், சாமமும், அதர்வணமும் என்பாருமுனர். அதுபொருத்தாது. இவை இன்னால் செய்த பின்னர் வேதவியாதர் சின்னூட்பல்பினி சிற்றறிவினோர் உணர்வதற்கு நான்கு கூறும் இவற்றைச்செய்தாராதலின் பொருத்தாது." தொல்சாப்பியம், சிறப்புப்பாயிரம், சச்சினூர் கினியார். ப. 10.

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

(43) *Kuṭṭam* is a place of meeting; *avaikkuṭṭam* occurs in *Nānmarai-kuṭṭigai*.

(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) *Sattimukam* 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 Brahmans, 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 (Garuḍa) 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. TIRUVIḌAIKKODU INSCRIPTION OF KOKKARUNANDAKKAR.

The following inscription is engraved on a small rock in South prakāra of the Siva temple at Tiruviḍaikkōḍu. Though the record is not well preserved, a large portion of it could be easily deciphered. The alphabet employed is Vaṭṭeluttu 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 Karunandaḍakkār and records the gift of twenty-five cows by a private person for maintaining a perpetual lamp.

Text (1)

1. வவவி ஸ்ரீ [!] * கோக்கருந்நந்தடக்க [ற்] கு
2. ச்செசல்வாநின்ற பாண்டு இரண்டு இத-
3. வெநீர் பன்னிரண்டு இவ்வாண்டு திருவிடைக்கோ-
4. ட்டு மாதேவர்க்கு [தி]ருநொந்தாவிளங்கு
5. தியதிப்படி எரிவதாக் செழிய-
6. ந்தஉழக்கு நெய் அட்டுவதாக ஊ-
7. ரும் இண்.....க [ளு]ம் உள்எரிருக்க சடை...
8. இவன் பணிக்கையில் விட்டபக
9. சாகாமுலாப்பே [ரு] * குவாக அட்டின பக
10. இருப்பத்கஞ்ச [!] * முகுளத்து யா.....
11. ன் புல்லமுருகனும்.

Translation

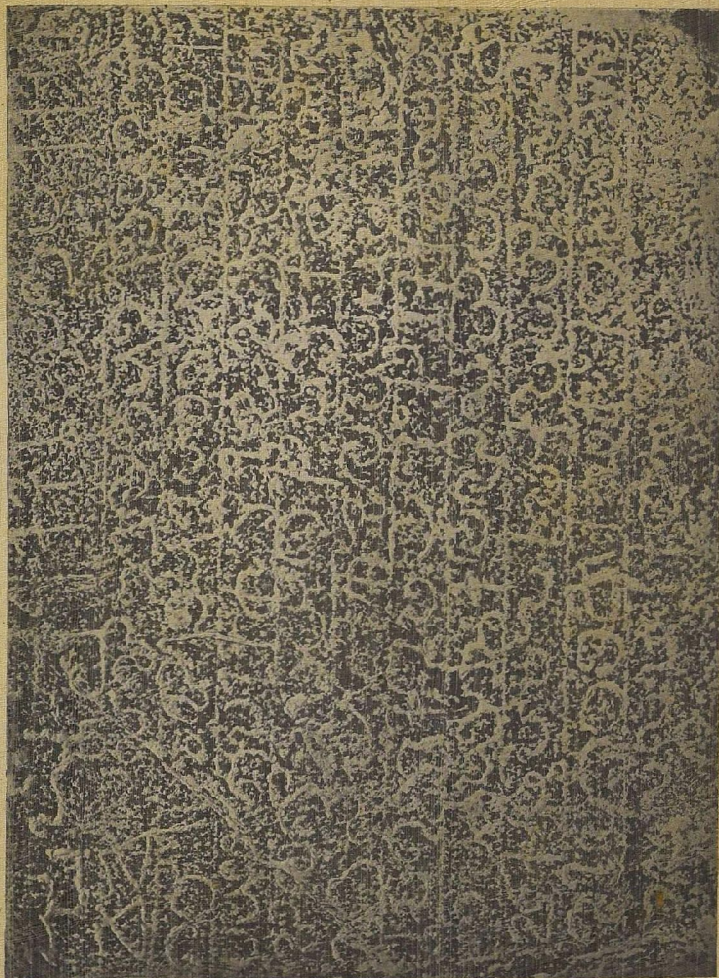
Ll. 1—3. Hail Prosperity! The year twelve, opposite to the second year of the reign of Kōkkarunandaḍakkār was current.

Ll. 3—11. This year, when the townsmen and... were assembled, by the order of Saḍai [yan] twenty-five big sized cows, which neither die nor become old, (2) were given by Seliyanda... for the purpose of burning at the rate of a *ṣṭakku* of ghee per day, a perpetual lamp, before the Mādēva of Tiruviḍaikkōḍu. Mukūḷattu Ya..... and Pulla-Muruga.....

† 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.

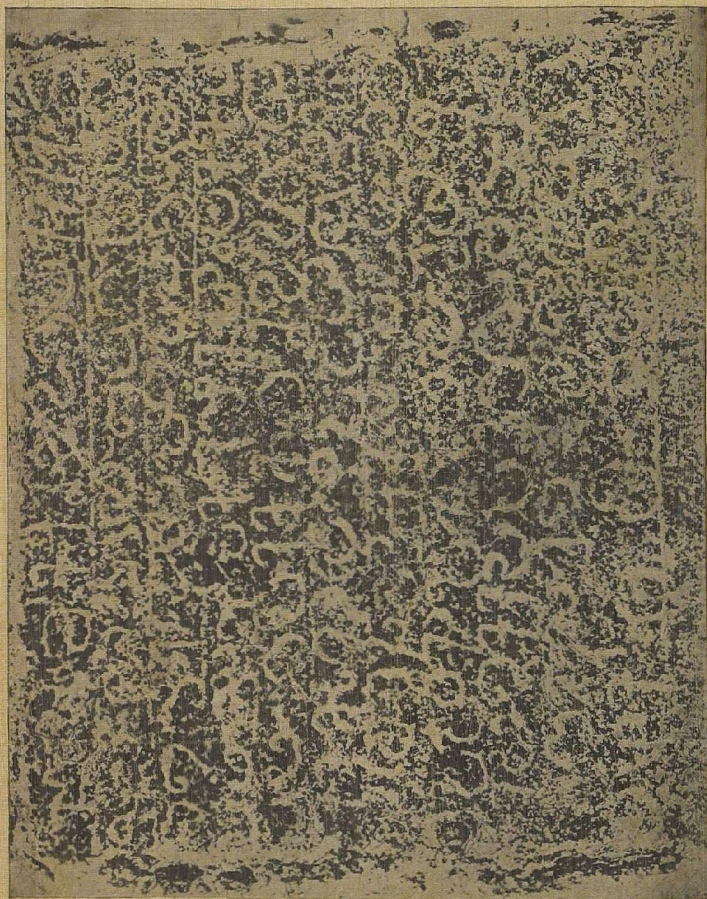
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No. 3. A SECOND INSCRIPTION AT TIRUVIDAIKKÓDU OF
KÓKKARUNANDADAKKAR.

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 Kókkarunandaçakkar and records the gift of a perpetual lamp to the Mahádeva of the temple.

Text (1)

1. வு^தவழி பூ [||*] கோக்கரு நந்தக்கர்க்கு செ-
2. ல்வாநின்ற யாண்டு இரண்டு இ-
3. தவனதர் [இ] ருபது இவ்வாண்டு பிர-
4. ட்டாசி திங்கள் திருவிடைக்கோட்-
5. [௫] மாதேவற்கு திருநந்தரளி-
6. ளக்கு நியதிப்படி யழக்கு-
7. செயெரி.....

Translation

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

(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 *ráksháhogam* 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, *Sēṅṅiyai* 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., *Senganāvan*, 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 *Nāgarī* secondary *u* symbol; e.g., *puṭṭai* 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 Tirunandikkarai. It mentions the name of one **Murugan Śendi** the daughter of the **Tenganāḍu-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 *Śattan Murugan alias Tenganāḍu-kilavan*. The present record of the reign of *Vikramaditya Varaguna*, as it mentions *Parthivasékharapuram*, must obviously be later than 864 A. D. Again, since *Śattan 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, *Śattan Murugan, alias Tenganāḍu-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 *Malairājyam*.

Text

Front side

- 1 வுமன் பூதி [||*] விசு உாழிகுவுர மூணர்க்கு யாண்டு எட்டு [||*] பங்குளித்
திங்கள் திருநந்திக்கரை இருந்து அடிகள் (1)
- 2 க்குண்டு தெயவன் மகன் ஆய் குலமாதேவியாயின முருகன் சேர்நிலைபத் திருவ -
டிச் சார்த்த இவளுக்குக் குடியாக அட்டிக்குடுத்த பூ (2)
- 3 ன்றைய நாட்டு மேற்கோட்டுப் பழங்கோப்பற்று செக்கணாவர்த்தடி பலவிதை
பதினைக்கலவித்துப்பாடும் சாண்டன் தடி பல விதை (3)
- 4 ந்கலவித்துப்பாடும் குதாளங்கோடு தடி பல விதை ஐக்கலவித்துப்பாடும் இத்
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 உண்டாக இன (6)
- 7 வி கோ லீக்கிசெம்மருகர் குடியாக வாழ்விவயெரவரவாரந்து பெருமக்கள் காட்
துட்டுவதாக அட்டிக்குடுத்தது [||*] இந்நுக்கு ர காலே (7)
- 8 மாத இவையிறறுபேப் பெருமக்களுக்கு அட்டிச் சூதித் பூயி குதாளங் கோட் -
டில் விதை நாற்கலம் ||—

(1) Read [ர்க்கு தெ]-

(2) Read பூயி வ-

(3) Read கா-

(4) Read விதை

(5) Read பதி

(6) Read இறையி-

(7) Read ரகாலே ம -

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 Murugaṅṅa Sēndi *alias* Ay-kula-mādevī, the daughter of Tenganādu-kilavaṅṅa was joined (in wedlock) with His Highness, (1) the lands that were granted to her for her enjoyment (2) were, Senganāvaṅṅa-taṅṅi of (the growing capacity of) fifteen *kalams* of several seeds, Māṅṅaṅṅa-taṅṅi of (the growing capacity of) four *kalams*, Kudāṅṅaṅṅa (of the extent of) (one) *taṅṅi* (and) of (the growing capacity of) five *kalams*,—all situated in the Paṅṅaṅṅaṅṅa of Merkoṅṅa (a sub-division) of Vaṅṅaṅṅaṅṅa,—together with the land attached to these and which bear (only) grass on it (3) and is of the extent of (one) *taṅṅi* and of (the growing capacity of) three *kalams* of various seeds; Peruman and Iṅṅaṅṅaṅṅa (of the extent of one) *taṅṅi* 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 *kāṅṅi* of

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

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

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

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

(10)

First Side.

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1. ...
 2. ...
 3. ...
 4. ...
 5. ...
 6. ...
 7. ...

Second Side.

8

8. ...

T. A. GOPINATHA RAO.

SCALE 0.6

HALF-TONE BY WIELE AND KLEIN.

ten (?) *raia*s. These, including the first (instalment of the) tax on them, (5) the *putayag*s (attached to them), their *karanmai*, *nidilahi*, 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 Parthivaśekhara-puram shall protect and make over the proceeds of them.

The land that was set apart as *raikābhogam* (7) for the chief men (of Parthivaśekhara-puram) was situated in Kudālangō in itself and was of (the growing capacity of) four *kalam*s of seeds. —

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

(6) *Marudar*, those living in the *marudan* land, i.e., arable land, cultivators; *ammarudar*—good farmers or cultivators.

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