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Travancore Archaeological Series

No. I

Three Inscriptions of Kokkarunandadakkar

Handwritten text in Malayalam script, likely a title or reference.

The Huzur Office Plate of Vikramaditya Varaguna

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BY

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No. 1. THE HUZUR OFFICE PLATES

The name **Kō = kKarunandaḍakkaṇ** was first brought to my notice four years ago by my late Field Assistant, Mr. Gaṇeśa Piḷḷai. He found it in two inscriptions which he discovered at Tiruviḍaikkōḍu and read it then as **Kō = kKarunandaḍakkar**. 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. Sakhārām-Rao of the Huzur Secretariat. It would appear these plates were lying in a corner of an almirah in the **Huzur Office** for a long time and no one in that office is able to state how or when they happened to go there. The history of the plates remaining unknown, it is at present impossible to trace a few of the plates that are found missing in the set. Of these six plates, one bears on it a complete record of the reign of a sovereign named **Vikramāditya Varaguna**(1). One of the remaining five plates begins with the inscription of **Kō = kKarunandaḍakkaṇ** 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 **Tamiḷ**. 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 *agānāḷigai* in l. 7, in *aḷḷi*^o in l. 9, etc., in Pl. I. The other and more ordinary form is used also in some instances, as in *aḷḷina* in l. 7, in Pl. I. *anubhavi*^o in l. 4, Pl. II, *aḷuttōḍvadu* in l. 8, *aḷḷu* in l. 12, in Pl. IV., etc. In the formation of the secondary *u* and *ū*, of the consonants *t*, *n*, *ṇ*, *ṅ*, 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 *nūrayirattu* in l. 1, *ṇu* in *Karunandaḍakkaṇṅuku* in l. 2, *nū* in *tonṇuru* in l. 6, *ru* in *onṇu* 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 **Grantā** alphabet: e. g. *Kuttukkaṇ*^o 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*, *ṇai* and *ṇai* where the *ai* symbol is different and is generally attached to the consonants themselves; the former form is found, for example, in *ṇai* in *ṇai*, l. 4; in *lai* occurring in *Sālai* in l. 6, *kollai* in l. 9, and *talai*^o in l. 12 in Pl. I; in *ṇai* in *paḍiṇaiṇju* 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 *poṇai* in l. 1, in *ḍai* in *ṇuḍaiya* in the same line; *ṇai* in *Ilāyāṇ* in l. 4; in *ḍai* in *ṇai* in l. 5, &c. In a single instance the conjunct consonant *ṇna* is employed in *ṇna* occurring in l. 7, Pl. V. The secondary *ū* is often formed by the addition of a separate secondary *ū* near the secondary *u*: e. g., in *kurāttū* in l. 8, in *irunūrru*^o in l. 6. In one instance, the secondary *nū* is formed by the addition of that secondary *ū* 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 *Ṇavānāṭṭunallūr* in l. 13, Pl. II. The *puṭṭi* or the sign of *virāma* 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 *Māyilarai* in l. 12, Pl. I, on *n* in *ḷu-nāṭṭum* 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, *Vishṇu-bhaṭṭārakarai-pratishṭhai*, l. 5, *Pārthivas'ekharapuram* in l. 5. *irai-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 149037th day of the Kali era, which, the record says, was also the fifteenth day of the ninth year of the reign of the King Karunadadakkan. The inscription informs that this prince gradually purchased from the *sabha* of Miṇchiṇai, the plot of land locally known as the *Uṭṭakuṭṭivilai*, fixed its boundaries, erected a temple on it, set up the image of Vishṇu in the temple and named the village round it *Pārthivas'ekharapuram*. He also established a *S'alai* (a boarding school) in which arrangements were made to feed ninety-five *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 Paṅguṇi, ending on the day on which the *Viśākha 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'āntis'eyvār* (the officiating priest), the *Ayanāḷigaippanis'eyvār*, he that mixes the five products of the cow (*Pañcha-gaṅgam-telippāṇ*), 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'āṭṭars* of the *Bhaviṣya*, the *Taittirīya* and the *Talavakāra charanas* eating in the *S'ālai* shall be 45, 36 and 14 respectively. The remaining plates lay down the rules of conduct of the *S'āṭṭars* 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'āṭṭar* Murugaṅ *alias* *Tenganaḍu-kiḷavaṅ* and *Tiraiyaṅ S'ingāṅ Kunṅappōḷaṅ alias* *Omāyanaḍu-kiḷavaṅ* were the *ājṅapti* 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'rivalabha*. A *double entendre* runs throughout the verse, applicable to Vishṇu (the lord of *S'ri*) and *S'rivalabha*. 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 Kô-*kkarunanda*kaṇ, which is also clearly the reading of the stone inscriptions at Tiruviḍaikkôḍu. 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 Kô-*kkarunanda*kaṇ 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 Māraṇḍaiyaṇ 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-*Anḍiraṇ*. 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 *Surappuṇṇai* was peculiar to his dynasty. The Āys were *Vellālas* of the higher social scale, that of the overlords of the farmers of the soil. *Anḍiraṇ* 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 *Īnichchēri* suburb of Uṇṇaiyūr, Oḍaikīlār of Turaiyūr and Kuṭṭuvaṇ Kiraṇār.⁽⁴⁾

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

Text (5)

1. S'ri Kô-Māraṇḍaiya [r]-
2. ku yāṇḍu irubattu-
3. muṇṇa [| *] avv-āṇḍu Ma-
4. lai-nāṭṭu S'āḍaiyaṇ-
5. Karan [nda]r meṇ-paḍai pō-
6. y Ariviūr-*kkōṭṭai* (6)
7. aḷittu naṇṇu s'ey-
8. ḍu paṭṭār Peruṇech-
9. chuṇṇattu Eṭṭimaṇ—
10. ṇaṇ-āyīṇa Maṅgala Ē-

(3) Epigraphia Carnatica,

(4) *Puraṇāṇḍu*, Introduction by Mahāmahōpādhyāya Svāmīnātha Ayyar, p. 2., and Vv. 127-136, 158, 240, 241, 374 and 375.

(5) From impressions prepared by me.

(6) Read Ariviūr*kkōṭṭai*. Mr. Venkayya in his An. Rep. on Epigraphy for the year 1908 reads this name as Ariviūr*kkōṭṭai* which is clearly wrong. This place is identified by Mr. T. Raghaviab with Ariyūr about 18 miles N. W. of Kalugumalai and 6 miles N. W. of S'ankaranāyanār*kōyil*. "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 Sēttār, &c., on the Western ghats from Kalugumalai and S'ankaranāyanār*kōyil*."

4. [வி]ளை. என்னுநிலம் இவகளுக்கு அடிக்கடி நிலங்குடுத்து மாறிக்கொண்டு இந்நிலம் பிடிஞ்-
லம் பிடிஞ்-
5. முந்து ஸ்ரீகோயில் எடுத்து விஷ்ணுலபார கரை வுத்திடுஷெ செய்து வாத்திபுவ-
ஸெவாரவாரடி எ-
6. ன்று பேர் இட்டு கார்தளூர் உய்யூர்]ஜியால் தொண்ணூற்று ஐவர் சட்டர்க்குசா
லையுஞ் செய்தா-
7. ன் ஸ்ரீ கோக்கரு நந்தடக்கன் [||*] அகநாழிகைச்சென்னடைக்கு அட்டினபூமி
பொழிகும் நாட்டு குராத்-

First Plate: Second Side.

8. தூரில் இடைக்குராத் தூர் வபலங்கரையும் உண்ணிலம் ஒழிவின்றி மேற்பாதி மீதா
ட்சி உள்ளட-
9. ங்க அட்டிற் குடித்தான் [||*] செங்கமுநாட்டு ஐம்மாக்கொல்லை மேற்கொல்லை வய
லுள் வெஞ்சைக்குளத்தின்
10. கீழ் வெஞ்சைப்பொறை தடி ஒன்றும் [||*] சாயறைக்கலம்பாடு தடி மூன்றும் [||*]
நெடும[ட்]குளத்தின் கீழ்-
11. நரியறை தடி ஒன்றும் [||*] கொற்றனறை தடி ஒன்றும் [||*] குளவறை தடி ஒன்று-
ம் [||*] நீரறை தடி ஒன்-
12. று [||*] மாயிலறை தடி ஒன்றும் [||*] தலைவிலைச்செய் தடி இரண்டும் [||*] ஏருமை-
யறையுற் துடவர் இரண்டே-
13. ற்றித்தடி மூன்றும் [||*] பகைதொங்கன் தடி ஒன்றும் [||*] ஏற்றித்தடி பதினைஞ்சு
[||*] விதை மடைப்பள்ளி நா-
14. [ழி] யால் ஆயிரத்து இருநூற்று நாயிபுங் காராண்மை மீதாட்சி உள்ளடங்க [உறா ?]
அட்டிக்குடித்தன [||*] வள்ளு,

Second Plate: First Side.

1. பணி குத்துக்காற் படாது செய்விப்பது [||*] அகநாழிகைப் பணிசெய்வார் படா
ரை ஆட்டப் பொழுதிற் பந்நிரு குடநீராக முப்ப-
2. [த்த] று குடநீர் குடிப்பது [||*] பூ இடுவான் குணந்த பூ இண்டையுமாலையுங் கட்
டிக் குறைவறக் குடிப்பது [||*] நொந்தாவிளக்கினுக்காக மெ-
3. துகின் மேற்பாற் கீழூரில் நெடுமண்ணெண்ணூந்தோட்டம் தென்னாட்டுக் கோனாயின
சடையந்தனிச் செய்கெ சந்ததி சந்த-
4. தியேய் கீழ்ப்பாதி அனலு விப்பதாகக் காரா [ண்] மபாகவு மேற்பாதி நந்தாவிள
க்கினுக்குமாக அட்டிக்குடித்தான் [||*]
5. விழாப்புறமாக ஏழுநாடிருவிழாச்செய்து பங்குனி விபாகம்: ஆருடுவதாகவும் [||*]
சட்டப்பெருமக்களும் பணிமக்க-
6. ளும் ஏழுநாளும் படி இரட்டி ஆணியம் பெறுவதாகவு [||*] மற்றும் விழாவினுக்-
குவேண்டுவதுக்குமாக அட்டின பூ-
7. மி மெதுகின் மேற்பாதி கீழூர் பெருங்குளத்தின் கீழ் ஆதனறை இளவாதனறை
தலைத்துடவை மஞ்சாடி யரைப-
8. னையறை செத்தறை தடி இரண்டேற்றித்தடி ஏழு [||*] விதை எண்ணூற்று நாற்-
பதினாழி [||*] இவை தென்னாட்டுக்கோனாயின[ச]-

I.a.

1 2 3 4 5 6 7

Handwritten text in a rectangular frame, oriented vertically. The script is a form of South Indian script, likely Grantha or Tamil. The text is arranged in approximately 14 lines, with some characters appearing to be in a different script or dialect. The plate shows signs of wear and discoloration.

I.b.

8 9 10 11 12 13 14

Handwritten text in a rectangular frame, oriented vertically. The script is a form of South Indian script, likely Grantha or Tamil. The text is arranged in approximately 14 lines, with some characters appearing to be in a different script or dialect. The plate shows signs of wear and discoloration.

SCALE 0.75

II.a.

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T. A. GOPINATHA RAO.

II.b.

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HALF-TONE BY M. T. ...

SCALE 0.75

II.a.

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Handwritten text in Tamil script, arranged in 9 horizontal lines. The script is dense and appears to be a historical record or official document.

T. A. GOPINATHA RAO.

II.b.

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Handwritten text in Tamil script, arranged in 8 horizontal lines. The script is dense and appears to be a historical record or official document.

HALF-TONE BY M. E. PRESS.

SCALE 0.75

9. னையந்தனிச்செய்கை சந்ததி சந்ததியேய் போகத்துக்கும் பொலிக்கும் ஆபுவிக்கதி
ரேற்றி உடன்வாரம் நான்கல-

Second Plate: Second Side.

10. னேய் எண்சுறுணி நெல்லுக்கொண்டு கீழ்பாதி காரான்மையாக உழுது ஆலிலை-
வாரம் ஊட்டுவதாக மேற்பாதி திருவிழாப்பு-
11. நமாக அட்டிக்குடுத்தன [I*] பணி மக்களுக்கு விருத்திக்காக அட்டின பூமி தெந்-
க நாட்டு விளப்பில் தலைவிளப்-
12. பில் பதினாழிக்காலால் எண்கல வித்துப்பாடும் இதனோடு செல்லுக்கரையுங்கரா
ண்மை மீதாட்சி உ-
13. ள்வடங்க அட்டிக்குடுத்தன [I*] இந்நாட்டேய் இளவேணாட்டுநல்லூர் பதினாழிக்
காலால் எண்கல வித்து-
14. ப்பாடும் இதனோடு செல்லுக் கரையுங் காரான்மை மீதாட்சி உள்ளடங்க அட்டி-
க் குடுத்த-
15. ன [I*] இந்நாட்டேய் இடைநீர்க்கால் பணையூரும் பியலாறும் பதினாழிக்காலால்
எண்கல வித்துப்பா-
16. டும் இதனோடு செல்லுங் கரையுங் காரான்மை மீதாட்சி உள்ளடங்க அட்டிக்குடுத்
தன [I*] செங்கமுநாட்டு-
17. ப்பாறயில் சயவஞ்சரனாயின சாத்தஞ்சடையன் கீழ்ப்பாதி சாலாபோகமருசாதியி
லால் ⁽¹²⁾ உழுது-

Third Plate: First Side.

1. ல் காஞ்சிரங்குளத்தின் கீழ் கீழப்பொறை தடி ஒன்று விதைகலம் [I*] செங்கமு
னாட்டுக் குன்றத்தூருடைய குமாரசுவாமி-
2. பட்டன் முடாலநாட்டுக்கீழ்குளத்து வயலுள்தான் பிரமதேயம் பெற்றுடைய நிலத்
தில் அட்டினபூமி கடலங்குளத்தா-
3. லும் இலைஞ்சக்குளத்தாலும் நீர் பெறுவன எருவிச்செய் தடி ஏழு [I*] விதை பதி
னாழிக்காலால் இருகலம் [I*] ஓமாயடை-
4. டிச்சிறுமண்ணூர் இளைபான் கண்டன் தாங்கள் கீழ்ப்பாதி உழுதுட்டுவதாக அட்
டின பூமி சிறும-
5. ண்ணூர் பொன்னறைக்கலம் பாட்டு வயலுள் பொன்னறை தடி ஒன்று [I*] விதை
கலனேய் தூணி ஏற்றிப்ப-
6. ணி மக்களுக்கு விருத்திக்காக அட்டி முதலாயின பூமி முப்பத்தெண்கலனேய்விரு-
கு [அ*] ணி [I*] இதனுள் சாந்தி செய்வானு-
7. க்கு விருத்திக்காக அடுத்த பூமி மீன்ச்சிச்சிறு குண்டோரா ⁽¹³⁾ குளத்தின் கீழ் குரு-
ந்தறை பரனியறை பலாவனறைக்கலம்பா-

Third Plate: Second Side.

8. டு [புளி] பறைக்கலம்பாடு.....பறைக்கலம்பாடு ஊற்றுத்தடி ஆயினிபறை ஏற்
றிகடி பத்து [I*] விதை....[முப்பத்].....

(12) A corrupt form of *maryādā* or *marīyādā*, see Pl. IV, l. 1, where the word occurs once again.
(13) Is it குண்டோர்?

9. [ட்டு]க்க சிர...[ன்னிரு] கு[அ*]ணியும் சிறுகொல் கீழ்ப்பொறை விதை கலமும் ஏற்றி ஐங் [கலனே] ய் பந்நிருகு-
10. [அ*] ணிப்பாடும் [குடு] த்தன [II*] அகநாழிப்பணி நாலுக்குமாக சயானஞ்சுவா னுக்குக்குமாக்கண்டலுக்கும் [உருத்திர].....
11.எண்கல விதைப்பாடும் இதனே[னா]டு செல்லுந்கரையும் அட்டிக்குடுத்தது [II*] வணுகாவூ- (14.)
12. [ந்] தெளிப்பானுக்கு. தென்கீழ்குளத்து எருவிச்செய் தடி ஏழு[II*] விதை இருகல மும் அடித்தன[II*] பூ இடுவான் ஒரு-
13. வனுக்கு விருத்தி [II*] [அரு]முனை ஆதனார் வயலுள்படைப்பறைம [ருண]றை மாத்[ர்] வயலுள் பாயறையிற் கிழக்கி-
14. ன் [சு.]அம் ஏற்றி விதை இருகலமும் அடித்தன [II*] தட்டூழி மத்தளி கரடிகை தாளங் காசளம் ஏற்றி எட்டுப்பணி-

Fourth Plate: First Side.

1. மாயநாட்டாரும் செங்கமுநாட்டாரு முடாலநாட்டாரும் படைப்பாநாட்டாரும் வ- ள்ளுவநாட்டாரும் அறமருசாதிகாக்கும்(15.) பரிசினு-
2. ற்காப்பது [II*] இச்சாலைக்குப் பெய்தகலத்தில் பவிழிய சாணத்தார் உடைய கலம் நாற்பத்-
3. தைந்து [II*] தயித்திரியச் சாணத்தார் உடைய கலமுப்பத்தாறு [II*] தலவகார சாணத்தார் உடைய
4. கலம் பதினாறு [II*] இனிவருங்கலமுன்று சாணத்தார்க்கும் ஒப்பது [II*] வு[வெ] ளககஞ் செய்யு-
5. ம் பரிசு வையாகரண மீமாயப்பரோஹிகப்புன்பாய் புவிநும் இலன் தெருரா ஜீ வு[வெ]ஹா-
6. ரத்துக்கு வேண்டும் ஒத்துடையன் இது வதும் என்று ஐவர் சட்டரைக்கொண்டு பஞ்சக்க-
7. ன்செய்தான் புகவுபெறுவான் [II*] வாரம் ஒதும் பரிசு ருத்திரத்திலுஞ் சூத்திரா னத்தி-

Fourth Plate: Second Side.

8. லுந்துருச்சொல்லி ஒன்பது புகவினில் இரண்டு கிரமவாரம் அடுத்தோதுவது (15a) [II*] சாகையிலும்-
9. கற்பத்திலும் கணத்திலுந்துருச் சொல்லி ஒன்பது புகவினில் இரண்டு வாரம் அடித் தோதுவது [II*] நா-

(14) Read pañchagavyam.

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

(15 a) A passage similar to this occurs in an inscription in the Srīmīlanāthasvāmīn temple at Mēlappālayam, a suburb of Ambāsamudram: it runs thus:— வு[வெ]ஹி ஸ்ரீ சோழன்றலை கொண்ட- சோவீர பாண்டியந்ரு யாண்டு நாலு இதனெதிர் நாலு இவ்வாண்டு முன்னிகாட்டு ப்ரம்மதேயம் இளங் கோய்க் குடித்திருச்சாலைத் துறைநின்றருளின எம்பெருமானுக்கு ஸ்ரீ கரணத் திருச்சித்திரகூடத்திலிரு ன்து முப்பத்திரண்டு அச்சைஉம் ஐஞ்சு வாரமுமோதி தானம் பக்கார் தன்[கோ?] சோதிநாண்மை காட்டுண்பதாக

III. a.

1
2
3
4
5
6
7

Handwritten text in a South Indian script, likely Grantha or Tamil, arranged in approximately 14 horizontal lines. The text is densely packed and appears to be a formal record or inscription. A circular hole is visible on the left side of the plate, approximately halfway down.

III. b.

8
9
10
11
12
13
14

Handwritten text in a South Indian script, likely Grantha or Tamil, arranged in approximately 14 horizontal lines. The text is densely packed and appears to be a formal record or inscription. A circular hole is visible on the left side of the plate, approximately halfway down.

SCALE 0.75

IV.a.

1
2
3
4
5
6
7

8
9
10
12
14

11
13

T. A. GOPINATHA RAO.

IV.b.

8
10
12
14

9
11
13

HALF-TONE BY M. E. PRESS.

SCALE 0.75

V. a.

1
2
3
4
5
6
7
8

Handwritten text in a script, likely Telugu, on a dark rectangular plate. The text is arranged in approximately 8 horizontal lines. The script is dense and appears to be a historical form of Telugu. There are some circular marks or holes on the plate, possibly for binding or repair.

V. b.

9
10
11
12
13
14

Handwritten text in a script, likely Telugu, on a dark rectangular plate. The text is arranged in approximately 6 horizontal lines. The script is dense and appears to be a historical form of Telugu. There are some circular marks or holes on the plate, possibly for binding or repair.

10. லுபாதத்திலுந் துருச்சொல்லி ஒன்பது புகளினில் அகத்தாஹத்தில் இரண்டு வாரம் அடுக்கோது.
11. வது [II*] முக்கால் வட்டத்துவைத்து ஒரு சட்டனை ஒரு சட்டன் பிழைக்கப் பேசு-வானாயில் பெருமக்க.
12. ஞக்கு அஞ்சகாணம் பொன்றண்டம் இட்டுச்சாலை உண்பது [II*] குட்டுவானாயில் ஒரு காச தண்டம் இட்டு சாலை.
13. உண்பது [II*] குட்டுண்டானும் அஞ்ச காணம் பொன்றண்டம் இட்டு சாலை உண்பது [II*] படைக்கலத்தால் புண்டெ.
14. ய்தான் அறத்துக்குப் புறத்தனுவது [II*] சட்டர் படைக்கலம் பிடித்துக் குட்டத்துக்கு செல்லப் பெறார் [II*] சட்ட.

Fifth Plate : First Side.

1. யிலகப்பட்ட எச்சுது முக்கால்வட்டத்திருந்து பொரப்பெறார் [II*] பொருவார் அற் றைக்கலம் இழப்பது [II*] சட்டர் வெ[ள்]-
2. ளாட்டிகளை மடத்தில் வைத்துக்கொள்ளப்பெறார் [II*] சாலாபோகமுந் தேவதான மும் சத்திமுகம் இன்றி விலக்கப் பெறார் [II*] வில-
3. க்குவார் மெய்வேற்றுவகை ⁽¹⁶⁾ ஐங்கழைந்து⁽¹⁷⁾ பொன் தண்டம் இட்டன்றிச் சாலை உண்ணப்பெறார் [II*] சாலாபோகத்திலுந் தேவ-
4. தானத்திலு[ந்]குடியை வலியக்கொண்ட முதல் ஒன்றுக்குப்பத்தாகக் குடுப்பது [II*] சவைக்கடமை கடவார் பக்க-
5. ல் மூன்று சரணத்திலு மூவர் சென்று புக்கது பாடாவது [II*] பாடு[ப்]போகில்ஐம் பத்துநாலு காணம் பொந்த-
6. ண்டமும் பட்டு கடமையுந் குடுப்பது [II*] தேவர் சென்னடையும் பதினாழிச்சாலை யும் எவ்வழக்கு சொல்லியும் வி-
7. லக்கப்பெறார் [II*] விலக்குவார் நி[ய]தி கழஞ்சு பொன்றண்டம் இட்டன்றிச்சா-லை உண்ப்பெறார் [II*] பணிமக்கள் சட்டரை-
8. ப்பிழைக்கப் பேசுவார் ஒருகாச தண்டப்படுவது [II*] இப்பரிசு தெங்கநாட்டு வெண் னீர் வெள்ளாளன் தெங்கநாடுகிழவ-

Fifth Plate : Second Side.

9. ஸஸ்தி ஶ்ரீ: । [II*] वृद्धिम् प्राप्य यशोदयोपजा[नि]तान्नयन्नदन्नतिम् वंशं यादव मय्या-
10. धमखिलं गोमण्डलम् पालयन् [II*] संमक्ति[त्]द्विजराजवर्द्धित्वा-
11. ऋषीतिर्विलिखंसनीम् विक्रान्तिम् परिवृहयन्दिशतु वः श्री-
12. वल्लभो मंगलम् ॥—
13. னாயின சாத்தமுருகன் ஆணத்தியாக ஓமாயனாட்டுப்பா கோட்டுபாப்பிகைகோட்டு திரையன் ஓமாயனாடு கிழவ-
14. னாயின சிங்கங்குன்றப்போழன் எடுத்து [II*] ஸ்ரீ ஸ்ரீ [II*]

(16) Read வெவ்வேற்று வகை.

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

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 Karunandaḍakkāṇ (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 Uḷakkuḍivilai 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) Pārtṭhivas'ekharapuram, the King S'ri Karunandaḍakkāṇ made (established), in conformity with the rules (21) of Kāndaḷur, a s'ālai (22) for ninety-five s'āffars.

The lands that are granted for the expenses of the temple (23) are:—(the village of) Iḍaikkurattūr in the Kurattūr-nāḍu belonging to the Poḷistūl-nūḷu, without any exclusion of the lands comprised in it, together with the taxes including the *mērpādi* (24) and *midāṭchi*; (25) Veñjaipporai (of the extent of) one *taḍi*, situated in the Mērkollaiyaval under the Veñjaikkulam, in the Aimmakkollai belonging to the S'engalunāḍu, (26) S'āyarai (having the capacity to grow) three *kalam*s (of seed) (27) and of (the extent of a *taḍi*; Nariyarai (of) one *taḍi*, under the Neḍungulam (tank); Koṟṟanarai, (of) one *taḍi*; Kuḷavarai (of) one *taḍi*; Niraṟai (of) one *taḍi*; Māyilārai (of) one *taḍi*; Talaivilaiḥchey (of) two *taḍis*; Erumaiyarai, 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, "*Kariviparikramana-vispashṭa-simā-chatushtayam*" in l. 85 and "*piḍi sūḷṇḍu piḍigai naḍandu ellai terittu*" in ll. 175 and 339 of the large Leiden grant, "*piḍimadatta-piḍi naḍandapaḍikkku aṟavolai seydu*" in l. 1, V b, and, *muṇbu tuḍangūṇav=iḍattipiḍi mūṇadu*" in l. 12, XI. b, of the Tiruppuvāpam grant.

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

(22) *Sālai* means a public institution of a charitable nature; e. g., *aṟachchūlai*, a feeding house, *āḷular sālai*, an asylum for indigent persons, etc. compare, "*திருவழுந்தூர் காட்டுத் தேஜூர் தேஜூருடையார் வெணாத்து சீகந்தபு*" [ச] *திதியாசை விராடாசர் செய்வித்த ஆதலசாலைக்கு*" (Tiruppugāḷur) "*செற்குள் நத்து செற்குள் நக்கீழார் அரயக் கருவுணுகாரண சைப்பாணாஜர் செய்வித்த சாலைக்கு..... இச்சாலை உண்டைக்கு சூர்வநூதாரம் வுராஹணர் பக்கிரூர் உண்டைக்கு இறைவிசெய்து குடுத்து.....*" (Ibid). It is the *śālabhava* of Sans. *Sāla*.

(23) *Aṟanāḷigai* is the same as *Uṟnāḷigai* of the East Coast. It appears to mean the central shrine; for, compare "*இத்தேவர் திருவுண்ணுழிகையில் மெய்யுயு ஹத்தில் நின்று வணுராஜிவு*" [வ] *வ் இரவும் பசும் சியதம் உரியவெய்யால் முட்டாமே எசியதாச வைச்ச திருகொந்தா வினக்கு ஒன்று*" (Suchindram). *Tiruvuṟnāḷigai—pṛadāksharam* means the innermost circuit in the temple.

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

(25) *Midāṭchi* is a variant of *Miyāṭchi* and means literally *ruling over*: perhaps it means the *overlordship* of the land.

(26) In a fragmentary inscription at Muttalakkuriobchi there occurs a mention of this *nāḍu*.

(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*; Paḡaitoṅḡaṅ, 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 *kārāṅmai* (31) and *midāṅchi*. In Vāḷḷuvanādu.....

The business shall be done without obstruction. Those that serve in the *adytum* (*aganā-ḷigai*) shall bring for bathing the Bhaṅḡarar 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'aḡḡaiyaṅ Tanichebeḡe *āḷas* Teṅṅāttukkōṅ, who has (taken up) the enjoyment of the *kārāṅmai*, and *kīḷḷādi* for generation after generation, (that is, perpetually) of the garden named Neḡumaṅ in Kīḷḷar situated on the west of Medugu, granted its *kārāṅmai*, and *mēḡḡādi* 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 *Viḡḡam* (33) of (the month of) Paṅḡuṅi. The elders (or the chief men) among the *S'āḷḡars* 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, *Āḡaṅarai*, *ḷḷavāḡaṅarai*, *Talaittuḡavai*, (35) *Maṅḡḡāḡiyarai*, *Paṅḡāiyarai* together with the two *taḍis* of *S'ettaḡarai*, (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 Purāḡam*, &c.

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

(30) The total is arrived thus :—

No.	Land.	Taḡi.
1.	வெஞ்சைப்பொறை.	1.
2.	சாயறை.	3.
3.	நரியறை.	1.
4.	கொற்றனறை.	1.
5.	குளவறை.	1.
6.	நீரறை.	1.
7.	மாயிலறை.	1
8.	தலைநிலைச்செய்.	2.
9.	எருமையறை.	3.
10.	பகைத்தொங்கன்.	1.

Total *taḡis* 15.

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

Kārāṅmai = the office of *kārāḷar*. (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 *āḷiyam* is not known. It seems to mean pay or remuneration.

(35) *Tuḡavai* = a garden: cf. v. 13, *Tirunāḷippōvār Purāḡam*, in the *Periyapurāḡam*, wherein the phrase *paḡāittuḡavai* meaning the land granted to the persons who sound *paḡai* (a drum) is used.

(36) *Settaḡarai* = the *aḡai* of the *Se* tree. It is curious to note that the names *Maṅḡḡāḡiyarai*, *Paṅḡāiyarai* and *Settaḡarai* are named after the *Maṅḡḡādi*, 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'adaiyaṅ Ṭaṇichebēygaī, *alias* Ṭeṅṅāṭṭukkōṅ, who had assumed their management hereditarily; he was to have for *bhōgam* and interest the *uḍaṅvāram* of four *kalam*s and eight *kuṟuni* of paddy from any crop that is raised on them (37) the *kīlpādi* being taken as *kārāṇmai* and the *mērpādi* as *ālavāram*(38).

The lands granted for the pay of the servants :—(The plot of land called) Talaiṅṅappil in (the village of) Viḷappil belonging to the Tenganāḍu, which grows eight *kalam*s of seed, together with the land tax, *kārāṇmai* and *mīdāṭchi* which go with these (lands)—all included, was granted. In the same *nāḍu*, Iḷavēṅṅaṭṭunallūr, growing seeds measuring eight *kalam*s composed of sixteen *nālis* each, the land tax, (39). *Kārāṇmai*, *mīdāṭchi* which go with these (lands)—all included was granted. In the same *nāḍu*, Iḍainirkkāl, Paṅaiyūr and Piyalāḍu growing seeds measuring eight *kalam*s of sixteen *nālis* each, the land tax, *kārāṇmai*, and *mīdāṭchi* which go with these (lands)—all these included was granted. Jayavāṅṅaraṅ *alias* S'āṭṭaṅ S'adaiyaṅ of Paṅayil in the S'eṅgaḷu *nāḍu*, who. . . cultivating the land for *kīlpādi*, according to the rules of S'ālavābhōgam. . . .

. . . Kīlapporai under the Kāñjirankuḷam tank, one *taḍi* and one *kalam*. Among the lands, which Kumārasvāmibhaṭṭaṅ of Kunṅattūr in S'eṅgaḷunāḍu had received as brahmadāyam, the (following) pieces were granted :—

Erivicchēy of seven *taḍis* and two *kalam*s of sixteen *nālis* each, which is watered by the Kaḍalangūḷam and the Iḷāñjakkūḷam tanks. The land, which Iḷayaṅ Kaṅḍan of Siṅṅamaṅṅūr in the Ōmāyanaḍu, granted under the condition that they (himself and his descendants) would cultivate the lands for *kīlpādi*, was Poṅṅaraī of one *taḍi* and of a *kalam* and *triṅi* seed, belonging to the Poṅṅaraī field situated in the Siṅṅamaṅṅuru; thus making a total of thirty-eight *kalam*s and two *kuṟunis* 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 Kurundaṅṅai, Paraṅiyāṅṅai, Palāvaṅṅaraī of one *kalam* seed, situated under the tank belonging to the people of S'iṅṅuṅṅūr near Mīṅṅachēḷi: Puḷiyāṅṅai of one *kalam* seed.; Āyīṅṅiyāṅṅai total, *taḍis* ten and seeds.

For the performance of the four (kinds of) services in the *adytum*, to Iyāṅ = Aṅṅjuvāṅ, Kuṅṅaraṅ Kaṅḍaṅ, Urutṅiraṅ. eight *kalam*s seed, including the land tax, was granted. To him who sprinkles the paṅṅchagavya. (40) Eruvichchēy of *taḍis* seven and seeds two *kalam*s was granted.

For the pay of the person supplying flowers, in the Arumuṅṅai Āḍaṅṅūr field. in the Māttūr field, the eastern portion of Paraṅyāṅṅai; total, seeds two *kalam*s (of. . . land) were granted.

To those that perform the eight services, including the (sounding of) *tallāṅṅi*, *maddāṅṅi*, *kaṅṅāṅṅai*, *tāḷam* and *Kākaḷam*.

The people of [Ō] māyanaḍu, the Siṅṅalaṅṅaḍu, the Muḍāḷanaḍu, the Paḍaippānaḍu and of the Vaḷḷuvanaḍu shall protect (these lands) according to the rules of (or governing) charitable institutions.

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

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

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

(40) *Paṅṅchagavya*, 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 Tayitīriya 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, Mīmāṃsa and Paurōhitya, being free of *puviśram* (?), 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 *Śaṭṭaṇ* uses abusive language to another *śaṭṭaṇ* 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 *śaṭṭaṇ* strikes another, a fine of a *kāṣu* should be paid before he takes his meals in the *śālai*. The one that is struck shall also pay a fine of five *kāṇams* of gold before he takes his meals. He that causes injury to another with any weapon shall be thrown out of the *śālai*. The *śaṭṭars* shall not go to places of meeting (44) with any offensive weapons about them.

The conditions (or mode) of studying *vāram*. In the *Sūtras* and *Sūtrārāṇas*, repeating in nine *pugavus*, the two *kramavārams* have to be studied alternately. In the *Sākha*, the *kaṇpa* and the *gaṇa*, repeating in nine *pugavus*, two *vārams* have to be studied alternately. Repeating all the four *pādas* in nine *pugavus*, two *vārams* in *agattāham* (?) (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 *kaṭāṇjus* 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 *naṭis* (?). Those that stop them shall eat in the *śālai* only after paying a fine daily of a *kaṭāṇju*. 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 *Śaṭṭaṇ* *Murugaṇ* *alias* *Tenganāḍu-kilavaṇ*, a *venṇār* *Vellāla*, by *Śingaṇ* *Kuṇṇappōḷaṇ* *alias* *Tiraiyaṇ* *Omāyanaḍu-kilavaṇ* of *Pāppigaikkōḍu* in *Pākkōḍu* situated in the *Omāyanaḍu*; (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. Nachchinārkkiyār, 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, “காண்கு கூறமாய் மறைந்த பொருளுமுடைமையால் காண்மறை என்ஞர். அவை கைத்திரியமும், பெண்டிகமும், தலவகாரமும், சாமவேதமும். இனி, இருக்கும், எசலும், சாமமும், அதர்வணமும் என்பாருமுனர். அதுபொருந்தாது. இவை இந்துஸ் செய்த பின்னர் வேதவியாதர் சிண்டுடல் பல்பிணி சிற்றறிவினோர் உணர்வதற்கு காண்கு கூறும் இவற்றைச் செய்தாராதலின் பொருந்தாது.” தொல்காப்பியம், சிறப்புப்பாயிரம், சச்சினுக் கினியார். ப. 10.

(42) *Pañchakam* literally means consisting of five. Compare *pañchayat*.

(43) *Kuṭṭam* is a place of meeting; *avaikkuṭṭam* occurs in *Nāṇmanikkāḍigai*.

(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) *Śattimukam* is composed perhaps of *Sastam* (praised) and *mulkam* (a letter) of *Śrīmukham*.

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

Hail Prosperity! Born and nurtured by Yaśōda, having exalted Nanda and the Yādava 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 Śrī-Vallabha (Lord of Śrī) grant us prosperity.

No. 2. TIRUVIDAIKKODU INSCRIPTION OF KOKKARUNANDADAKKAR,

The following inscription is engraved on a small rock in South prakāra of the Siva temple at Tiruvidaikkōḍu. 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. ஸ்வஸி ஸ்ரீ [||*] கோக்கருந்நந்தக்க [ற்]ரு
2. ச்செல்லாநின்ற யாண்டு இரண்டு இத-
3. னெதிர்ப் பன்னிரண்டு இவ்வாண்டு திருவிடைக்கோ-
4. ட்டி மாதேவர்க்கு [தி]ருநொந்தாவிளக்கு
5. நியதிப்படி எரிவதாக செழிய-
6. ந்தஉழக்கு நெய் அட்டுவதாக ஊ-
7. ரும் இண்.....க [ளு]ம் உள்ளிருக்க சடை...
8. இவன் பணிக்கைய்யில் விட்டபசு
9. சாகாமுவாப்பே [ரு*] ருவாக அட்டின பசு
10. இருப்பத்தஞ்சு [||*] 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 [yaṅ] 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 *uḷaku* of ghee per day, a perpetual lamp, before the Mādēva of Tiruvidaikkōḍu. Mukuḷattu Ya.....and Pulla-Murugaṅ.....

† This is as applied to the king Śrīvallabha. (*) This is as applied to Krishna, the lord of Śrī.

(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.

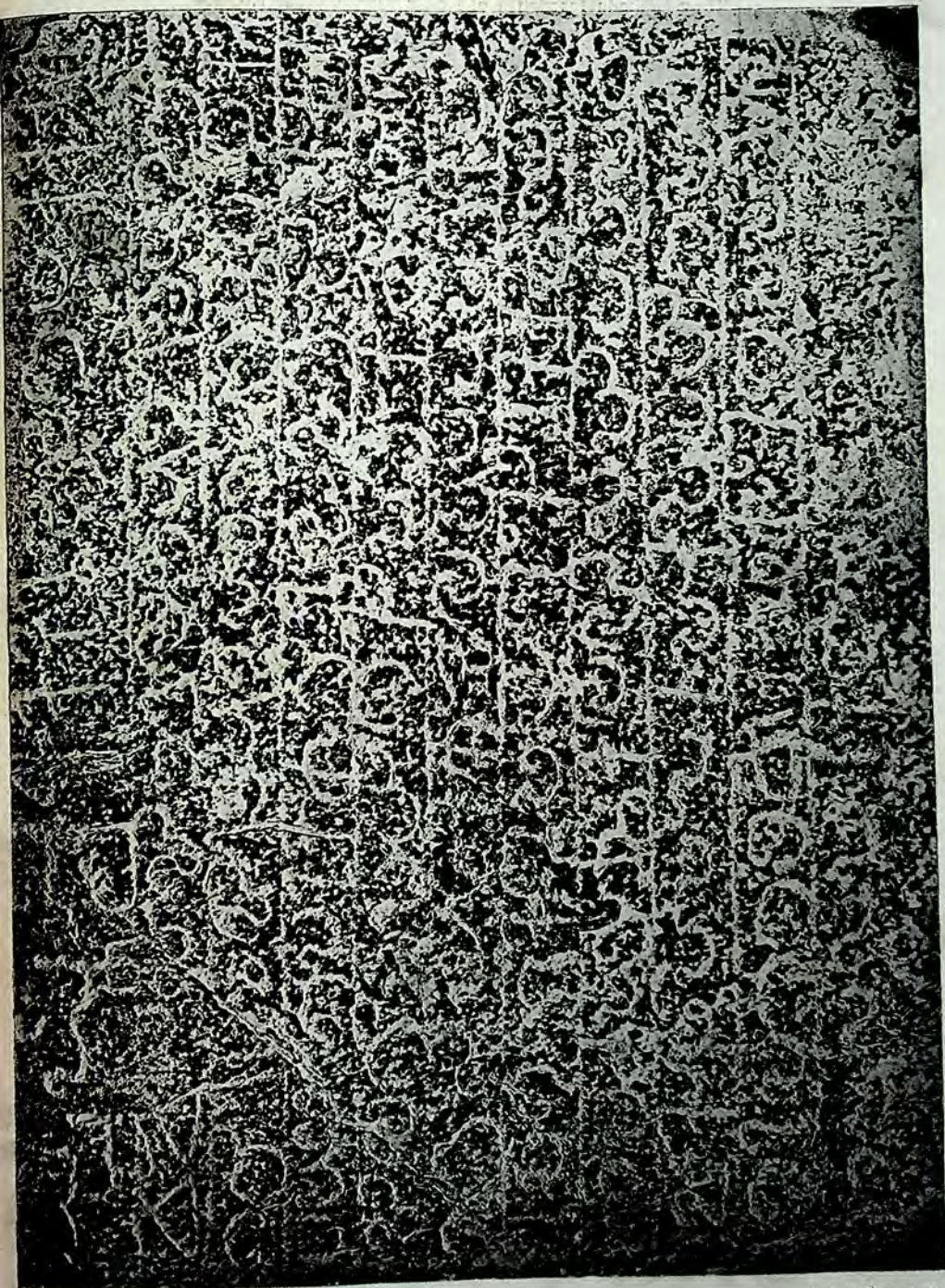
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Tiruvidaikkodu Inscription of Kokkarunandakkar No. 2.

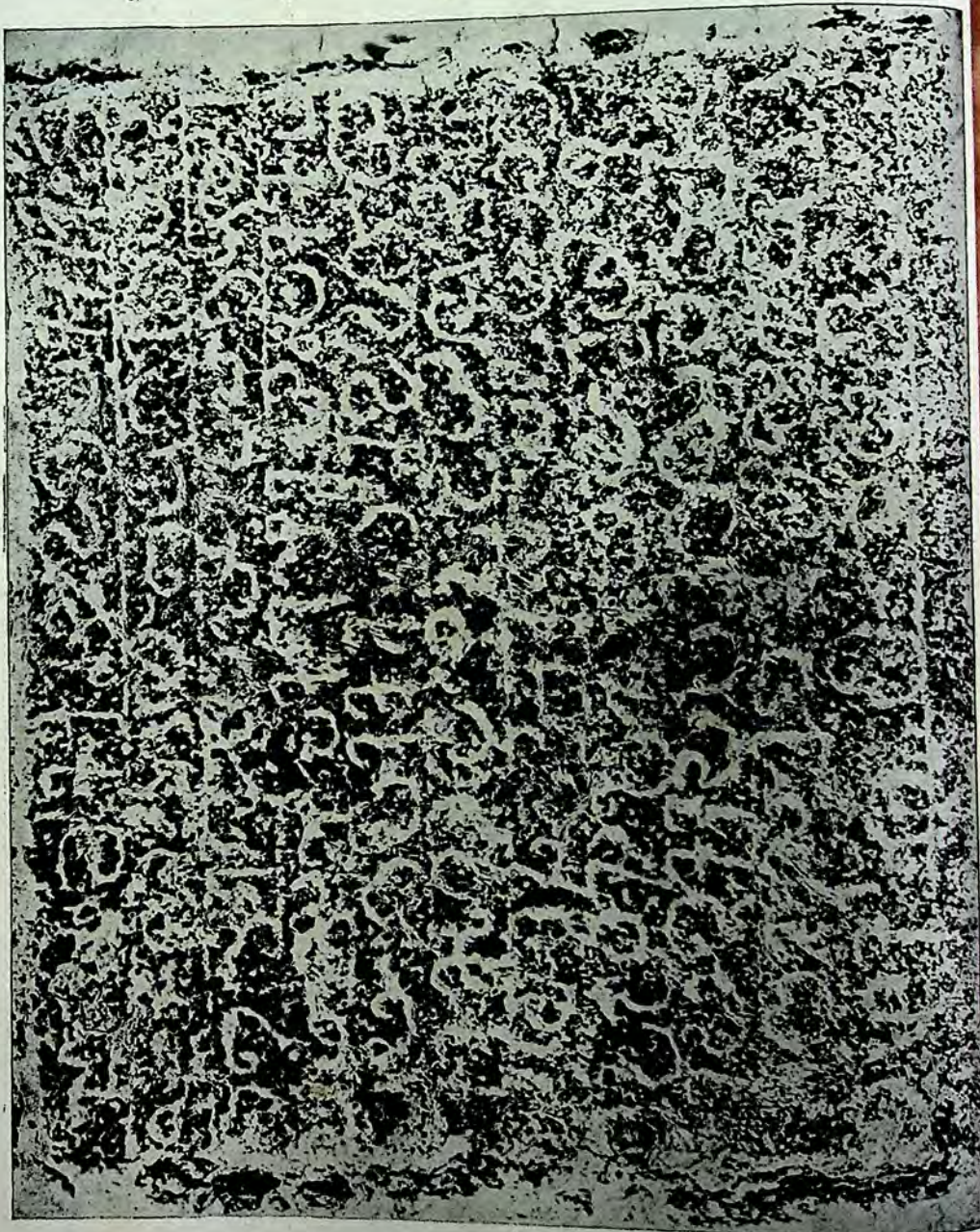
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No. 3. A SECOND INSCRIPTION AT TIRUVIDAIKKÔDU OF
KÔKKARUNANDADAKKAR.

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

Text (1)

1. வவ்வி பூ [||²⁰] கோக்கரு நந்தடக்கர்க்கு செ-
2. ல்லாநின்ற யாண்டு இரண்டு இ-
3. தனெதிர் [இ]ருபது இவ்வாண்டு பிர-
4. ட்டாசி திங்கள் திருவிடைக்கோட்-
5. [௫] மாதேவற்கு திருநந்தாவி-
6. ளக்கு நியதிப்படி யுழக்கு-
7. நெயெரி

Translation

Hail Prosperity! The twentieth year opposite to the second of the reign of Kôkkarunandaçakkar. This year, in the month of Piraṅṅāsi for burning a perpetual lamp, at the rate of a *yaḷakku* a day, before the Mahādēva of Tiruviçaiçkôḍu.

(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 *Swasti*, *Sri*, *Vikramaditya Varaguna*, *Pārthivaśēkharapuram* and *rākshābhōgam* are written in the Grantha alphabet. The *puḷḷi* 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., *aṅgala* 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, *Ṣeṇḍiyai* in l. 2; *vidai* in ll. 3 and 4, 5 and 8, *paḷiyai* in l. 3; *idai* in l. 5; *ṟalai* in l. 6; *puḷai* in l. 6. The letter *nā* is formed, unlike in the usual manner, by the addition of a secondary *ā* symbol; e.g., *Ṣeṅgaṇāvan*, in l. 3. The consonant *pu* is also written slightly differently, the secondary *u* being a curved line beginning from the middle of the bottom stroke of the consonant *p*, somewhat resembling the *Nāgari* secondary *u* symbol; e.g., *puḷḷel* in l. 4 and *puḷai* in l. 6.

The record belongs to the eighth year of the reign of the king named **Vikramāditya Varaguna** and dated in the month of Paṅguṇi, when the king was sojourning at Tirunandik-karai. It mentions the name of one **Murugaṅ Ṣeṇḍi** the daughter of the **Tenganāḍu-Kilavaṅ**. 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 **Pārthivaśēkharapuram** and that one of the king's officers was **Ṣattaṅ Murugaṅ alias Tenganāḍu-kilavaṅ**. The present record of the reign of Vikramāditya Varaguna, as it mentions **Pārthivaśēkharapuram**, must obviously be later than 864 A. D. Again, since **Ṣattaṅ Murugaṅ**, the *ājñapti* of the other document, is seen offering his daughter in marriage to Vikramāditya Varaguna, we can rightly infer that the time of this prince was not much later than that of Kō-kkarunandaḍakkar. If it be, **Ṣattaṅ Murugaṅ, alias Tenganāḍu-kilavaṅ** 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 Vikramāditya Varaguna belongs to the *Yādava* race; we might therefore conclude that he succeeded Kōk-karunandaḍakkar on the throne of Malai-rājyam.

Text

Front side

- 1 ஸ்ரீவஸ்தி ஸ்ரீ [||*] விசுலாஜித்யுவரமூணர்க்கு யாண்டு எட்டு [!]* பங்குனித்
திகள் திருநந்திக்கரை இருந்து அடிகள் (1)
- 2 நகராடு கிழவன் மகள் ஆய்குலமாதேவியாயின முருகன் சேந்தியைத் திருவ -
டிச் சார்ந்த இவளுக்குக் குடியாக அட்டிக்குடுத்த சூ (2)
- 3 ள்ளவ நாட்டு மேற்கோட்டுப் பழங்கோப்பற்று செங்கணாவந்தடி பலவிதை
பதினைங்கலவித்துப்பாடும் சாண்டன் தடி பல விதை (3)
- 4 நகலவித்துப்பாடும் குதாளங்கோடு தடி பல விதை ஐங்கலவித்துப்பாடும் இத
நொடு செல்வன புல்லேல்படுவன தடிபல (4)
- 5 முக்கலவித்துப்பாடும் பெருமண்ணும் இடைமண்ணுந் தடி பல விதை ஐங்கல
கித்துப் பாடும் ஏற்றித்தடி பல விதை ப (5)
- 6 னாழிக் காலால் முப்பத்திருகலவித்துப்பாடும் இவற்றின்றலைக்கரையும் புலை -
யுங் காராண்மை மீதாட்சி உள்ளடங்க இவை . . . (6)
- 7 லி கோ நீக்கி செம்முநர் குடியாக வாத்திவசெவ்வாபுரத்து பெருமக்கள் காட்
தூட்டுவதாக அட்டிக்குடுத்தது [||*] இத[னு]க்கு ர சூலாவே . . . (7)
- 8 மாக இவையிற்றுளைய பெருமக்களுக்கு அட்டிக் குடுத்த சூமி குதாளங் கோட் -
டில் விதை நாதகலம் ||—

- (1) Read [ர்க்கு தெ]-
(2) Read சூமி வ-
(3) Read கா-
(4) Read விதை
(5) Read பதி
(6) Read இறையி-
(7) Read ரசூலாவே -

Translation

Hail Prosperity! The eighth year of (the reign of) the king Vikramaditya Varaguṇa (was aurent). When (the king) was (sojourning) at Tirunandikkarai, and when Murugaṇ Śendi aṅas Āy-kula-mādevi, the daughter of Tenganāḍu-kilavaṇ was joined (in wedlock) with His Highness, (1) the lands that were granted to her for her enjoyment (2) were, Śenganavaṇ-taḍi of (the growing capacity of) fifteen *kalams* of several seeds, Maṇḍaṇ-taḍi of (the growing capacity of) four *kalams*, Kudāṅgōḍu (of the extent) of (one) *taḍi* (and) of (the growing capacity of) five *kalams*,—all situated in the Paṅgōppallu of Meṅkōḍu (a sub-division) of Valluvanāḍu,—together with the land attached to these and which bear (only) grass on it (3) and is of the extent of (one) *taḍi* and of (the growing capacity of) three *kalams* of various seeds; Perumaṇ and Iḍaimaṇ of (the extent of one) *taḍi* and of (the growing capacity of) five *kalams* of various seeds; total extent (4) (of the land thus granted is equal to that capable of growing) seeds of various kinds (to the extent of) thirty-two *kalams* measured by the *kāl* of

- (1) *Tiruvāḍi-sārtta* means literally to apply to the feet of or join to the feet of *tiruvāḍi* might be here rendered as 'His Highness' and *sārtta*, to be joined in wedlock.
(2) *Kuḍiyāga*—as tenants; i.e., the tenants were placed under her.
(3) The phrase *puḷḷai-paḍuvava* is not clear and hence the translation is only tentative.
(4) *Ērri* literally 'having added together i.e., in total'; *Ērri-taḍi* has therefore been rendered as 'the total extent.'

First Side.

1
2
3
4
5
6
7

Handwritten text in Devanagari script on the first side of the plate. The text is arranged in approximately 12 horizontal lines. The script is dense and appears to be a form of administrative or legal record. The plate shows signs of wear, including a circular hole on the left side and some darkening or staining at the bottom.

Second Side.

8

Handwritten text in Devanagari script on the second side of the plate. The text is arranged in approximately 12 horizontal lines. The script is significantly less legible than on the first side due to heavy darkening and wear. The text appears to be a continuation or a related record to the first side.

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SCALE 0.6

HALF-TONE BY WIELE AND KLEIN.

ten (?) *nāḷis*. These, including the first (instalment of the) tax on them, (5) the *pulaiyas* (attached to them), their *kārānmai*, *nīdātchi*, 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 Parthivaśēkharapuram shall protect and make over the proceeds of them.

The land that was set apart as *rakshābhōgam* (7) for the chief men (of Parthivaśēkharapuram) was situated in Kudāḷangōḍu itself and was of (the growing capacity of) four *kalam*s of seeds ||—

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

(6) *Maruḍar*, those living in the *maruḍam* land, i.e., arable land, cultivators ; *semmaruḍar* = good farmers or cultivators.

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

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