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No. 79



KARANDAI TAMIL SANGAM PLATES
OF RAJENDRACHOLA I

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By
K. G. KRISHNAN
CHIEF EPIGRAPHIST (RETD)
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PREFACE

The preparation and publication of this 'Karandai Tamil Sangam Plates of Rajendra-Chola I : 8th Year' has a long history. It has passed through several hands and it was ultimately finalised and made ready for the press by Shri K. G. Krishnan, Superintending Epigraphist for Dravidian Inscriptions. Although some notes have appeared about the importance of this record, the critical edition of the entire text has not been published so far. It was first thought that this should be published in *Epigraphia Indica*, in several parts by giving separate pagination. But finally, considering the nature and volume of the materials, it has been decided to publish it as a Memoir of Archaeological Survey of India so that the entire material could be made available in one place. Though delayed the publication of the text of this important set of Copper Plates will, I am sure, be welcomed by all scholars of ancient Indian History. By the discovery of these plates we have now got the longest and heaviest set of Copper Plates so far discovered in India.

Mysore—5
1.3.1976.

G. S. GAI
Chief Epigraphist
(*Since Retd*)

Post-Script :

The proofs for this Memoir started arriving when Shri K. G. Krishnan was the Chief Epigraphist. Even after his retirement from that post in March 1981 Shri Krishnan continued to evince keen interest in its printing and had also gone through the entire proof including those of the index. I am thankful to Dr. S. Subramonia Iyer who carried on the entire correspondence with the Press regarding this publication.

Mysore—5
2.1.1984.

K. V. RAMESH
Chief Epigraphist.

TABLE OF CONTENTS

								Page
	<i>Preface</i>	..	..	..	..	..	..	iii
	<i>Introduction</i>	..	..	..	..	..	..	1
I. A.	<i>Findspot</i>	..	..	..	..	..	..	1
B.	<i>Description</i>	..	..	..	..	..	..	1-5
C.	<i>Palaeography and Orthography</i>	..	..	..	..	..	..	5-6
	(i) <i>Words</i>	..	..	..	..	..	..	6-7
	(ii) <i>Object</i>	..	..	..	..	..	..	7-8
	(iii) <i>Date</i>	..	..	..	..	..	..	8-10
II.	<i>Summary of Sanskrit section</i>	..	..	..	..	..	..	10-17
III. A.	<i>Discussion-Historical</i>	..	..	..	..	..	..	17
B.	<i>Grant</i>	..	..	..	..	..	..	18
	(i) <i>Occasion</i>	..	..	..	..	..	..	19
	(ii) <i>Procedure</i>	..	..	..	..	..	..	22
	(iii) <i>List of Officers</i>	..	..	..	..	..	..	29
	(iv) <i>Nature of the grant</i>	..	..	..	..	..	..	30
	(v) <i>Comparison with other Charters</i>	..	..	..	..	..	..	31
	(vi) <i>Outline of Draft of Tamil Text</i>	..	..	..	..	..	..	32
	(vii) <i>Parties addressed</i>	..	..	..	..	..	..	34
	(viii) <i>Details of lands</i>	..	..	..	..	..	..	37
	(ix) <i>Extent</i>	..	..	..	..	..	..	37
	(x) <i>Aṅaiyōlai</i>	..	..	..	..	..	..	39
C.	<i>Topography</i>	..	..	..	..	..	..	40
	(i) <i>Boundaries</i>	..	..	..	..	..	..	44
	(ii) <i>Signatories</i>	..	..	..	..	..	..	44
	(iii) <i>List of Villages</i>	..	..	..	..	..	..	47
D.	<i>Formation of the agrahāra</i>	..	..	..	..	..	..	48
	(i) <i>Terms and Taxes explained</i>	..	..	..	..	..	..	53
	(ii) <i>Composer</i>	..	..	..	..	..	..	54
	(iii) <i>Engraver</i>	..	..	..	..	..	..	55
	(iv) <i>Donees</i>	..	..	..	..	..	..	69-76
	<i>Text-Sanskrit portion</i>	..	..	..	..	..	..	77-193
	" <i>—Tamil portion</i>	..	..	..	..	..	..	194-201
	<i>Translation—Sanskrit Text</i>	..	..	..	..	..	..	202
	<i>Translation—Tamil Text</i>	..	..	..	..	..	..	204-229
	<i>List of villages and details</i>	..	..	..	..	..	..	230-65
	<i>List of Donees</i>	..	..	..	..	..	..	267-312
	<i>Index</i>	..	..	..	..	..	..
	<i>Maps of the area</i>							
	1) <i>Modern</i>							
	2) <i>Contemporary</i>							



KARANDAI TAMIL SANGAM PLATES OF RAJENDRA-CHOLA I: 8th YEAR



I. INTRODUCTION

A. Findspot

The copper-plate charter edited here was secured in 1950 by the late Shri N. Lakshminarayan Rao (Government Epigraphist for India) from the Karandai Tamil Sangam at Karuntattāngudi near Tanjāvūr. The plates are reported to have been unearthed in a field in the village of Puttūr¹ in Papanasam Taluk in Tanjavur District, about a mile from the Ammapet railway station on the Tanjavur-Nagur line. According to the owner of the land Shri Sevu Pandiyan, they were found sixty or seventy years ago and had since been in the possession of his family. The Karandai Tamil Sangam having learnt about the existence of these plates, secured them through the good offices of the local Firka Development Officer.

The charter was originally proposed to be published by Shri N. Lakshminarayan Rao and Shri M. Venkataramayya. Shri Rao read a short paper entitled 'Some new facts about Chōla history' based on this inscription in the sixteenth session of the All India Oriental Conference, 1951 and published the same in the *Journal of Oriental Research, Madras* (Vol. XIX, Part II, pp. 148 ff.). Both of them having left the epigraphic branch, the former on retirement and the latter on transfer to the main branch of the Archaeological Survey, it had devolved on me to proceed with the publication of the entire material. The Sanskrit text and its translation were finalised before Shri Rao left in 1955.²

B. Description

The set consists of 57 plates and two massive rings. Since one of the rings, which is complete was found cut when received, we are not in a position to determine how the rings were used in hanging all the 57 plates of the set. The other ring is broken on both sides of the seal. On a close examination it was found that the set contains three sections. The first section comprising of three plates serially numbered contains the Sanskrit text. The second section of 22 plates independently numbered contains the details of the grant proper in Tamil. The third section of 32 plates also independently numbered contains the

¹ The plates which may be legitimately called Puttūr plates are named here after the Karandai Tamil Sangam who were kind enough to lend the plates to us for sometime. (*Tamilppolil*, Vol. 33, p. 65).

² Shri V. S. Subrahmanyam prepared the list of donees and also helped me considerably in preparing the Sanskrit text.

list of all the Brāhmaṇa donees, the temples and other services—all that received shares of the granted land. In addition, each of the 54 plates forming the second and third sections bears on its obverse the letters *Tribhu* or *Tiripu* near the ring-hole and to the right of the number of the plate. *Tribhu* or *Tiripu* indicate that these plates belong to the village Tribhuvanamahādēvich-chaturvēdimāṅalam whose foundation is recorded in the copper-plates.¹

The following measurements of these have been noted² :

Section I (3 plates)

Weight	—	450 <i>tolas</i>
Measurements	—	16.5" × 9.5" (42 × 24 cm)
Ring-hole diameter	—	1.2" (3 cms)
Thickness of each plate	—	.05" (.13 cm)

Section II (22 plates)

Weight (1-5)	—	765	} 3407 <i>tolas</i>
(6-10)	—	795	
(11-15)	—	780	
(16-20)	—	807	
(21-22)	—	260	
Measurements : 1-21	—	16.5" × 9" (42 × 22.9 cms)	
22	—	13.8" × 9" (35 × 22.9 cms)	

The right end of this plate has been cut off entailing the loss of a few letters and hence it is shorter than the rest.

Ring-hole diameter	—	1.3" (3.2 cms)
Thickness of plate	—	.05" (.13 cms)

¹ This charter is registered as two sets bearing Nos. A 57 and 58 of the *A.R. Ep.* for 1949-50. The *A.R. Ep.*, treating the last two as forming another set, observes: "The remaining two of the 57 plates are obviously stray leaves. One of them is numbered 21 and the other 22 and they contain a portion of a list of the donees in Tamil. It may, therefore, be presumed that there was another equally bulky copper-plate charter of which we have only the two leaves and a seal available, the rest of the document having now been lost." But, as stated by me, the last two plates bearing numbers 31 and 32 (and not 21 and 22) are also marked with the syllables *Tribhu* on the obverse of both the plates, thus confirming that these two plates also belong to the same set concerning the creation of the new *agrahāra* of Tribhuvanamahādēvich-chaturvēdimāṅalam of which *Tribhu* is a contraction. The contents of these two plates also amply bear this out. They record the assignment of lands for the temples and other allied services such as the priests, cook, accountants etc., within the area, while the plates 1-30 of this section give only the names of the Brāhmaṇa donees. Regarding the two rings with a seal for each, there is perhaps nothing unusual in that such a heavy load of 57 plates was required to be hung in two rings for convenience.

² The measurements given here are quoted from the label prepared by the late Sri M. Venkatarāmayya.

INTRODUCTION

Section III (32 plates)

Weight (1-6)	—	842	} 4470 tolas
(7-12)	—	756	
(13-18)	—	827	
(19-24)	—	865	
(25-30)	—	895	
(31-32)	—	285	

Measurements : All plates except 14, 15, 31 and 32— $16.3'' \times 9''$ (41.4×22.9 cms)
14 and 15— $16'' \times 8''$ (40.7×20.3 cms) 31 and 32— $15.2'' \times 8.3''$ (38.6×21 cms)

13th plate is broken a little and damaged at right bottom corner. 27th plate is broken a little and a part about $1-1/2'' \times 1''$ is cut off and lost.

Ring-hole of all plates except 31 and 32— $1''$ in diameter; for 31 and 32— $1''$

Thickness : some $.1''$ and others $.05''$.

Full ring with seal

Weight	—	750 tolas
Thickness	—	$.9''$ Diameter— $18''$
Circumference of the ring	—	$5' 1-1/2''$
Thickness at base	—	$.4''$
Height from ring	—	$2.75''$

Broken ring :

Weight	—	505 tolas
Thickness	—	$.6''$
Circumference of the ring	—	$5' 1''$
Thickness at base	—	$.4''$
Height from ring	—	$2.5''$

It may be seen from the above measurements that the plates, rings and seals are not uniform in size and weight. This is perhaps due to the fact that they were prepared at different times. It is clear that Section I containing the Sanskrit text of the grant must have been prepared much later than the following sections since it embodies the description of events that occurred after the 8th year of the king's reign in which Section II is dated. The reverse of the 22nd plate contains only 7 lines of writing. It is incomplete, though only a few more lines may be wanting.

The second side of the 30th plate of the donees' section contains 3 erased lines at the end and there is a statement at the commencement of the erased portion obviously inserted later, to the effect that the sheets engraved with the names of the Brāhmaṇas are thirty. It is clear that it was intended to avoid further mistakes or tampering. In spite of this the number of Brāhmaṇas actually comes to 1083 instead of 1080 as stated in the record. Further, the third section of donees does not begin on the reverse of the 22nd plate at the end of the second section nor do the contents of the 31st plate of the third section

begin at the end of the 30th plate. The sizes of the 14th, 15th, 31st and the 32nd plates also differ from the size of the other plates of the set. Besides, the syllable *śika* of Kauśika at the end on the reverse of the 14th plate, is again repeated at the beginning of the 15th plate. At the end of the 15th plate 2nd side, the expression *Kēśava-kramavittanuk*² is engraved in bigger characters so as to fill up the space correctly, thus indicating that this plate was prepared later. All these seem to prove clearly that the several plates of the grant were engraved at different times thus leaving room for discrepancies to creep in.

Thus for its sheer size and bulk not to speak of its important contents this copper-plate charter is unique. Hitherto the Tiruvalangadu grant of Rājendra I which weighed only 7980 *tolas* (93.05 *kilograms*) was considered to be the biggest of the copper-plate grants. But it diminishes in size and weight when compared with the present charter weighing 9582 *tolas* (111.73 *kilograms*), which is now the biggest ever discovered so far in the wide range of historical documents.

The ends of the ring are secured at the base of a 16 petalled lotus (eight full-blown and eight partly visible) supported on the thickened segment of the ring. The circular royal seal rising high from the base of the ring rests on the expanded lotus mentioned above. In the centre of the seal is the Chōja tiger with its mouth open, seated facing the proper right on its hind legs with its forelegs raised and claws drawn out and with tail drawn through and reaching to very near its mouth. On its front are two fish, the Pāṇḍya crest. Behind the tiger are a lampstand, a flag, a dagger in scabbard pointed downwards and a goad. A lampstand, a flag and a goad are represented behind the fish. Over the fish and the tiger is a parasol (*chhutra*) with a fly-whisk (*chauri*) on either side of it. Underneath the fish and the tiger and separated by a line³ across the seal are the following: from left to right, a drum, a low chair standing perhaps for a *siṃhāsana*, a boar facing proper right and a *svastikā*. The boar evidently stands for the Chālukyan crest. Apart from the parasol and the fly whisk which stand for the royal paraphernalia, and the tiger, the fish and the boar which stand for the dynastic emblems, the rest of the objects evidently stand for the eight auspicious objects (*aṣṭamaṅgalam*). All these symbols are figured in relief on a counter-sunk surface.³ Outside this surface bordered by a circle, the following legend in Sanskrit verse in *anushṭubh* metre is found in embossed characters of the Grantha alphabet, starting

² This line forms the base of an inverted semi-circular arc in the seals of other copper-plate charters of the dynasty, which is considered to be a representation of the bow, the Chēra emblem. See *Ep. Ind.*, Vol. XXV, Plate opp. p. 264, No. 3; XV, Plate opp. p. 65; XXII, Plate opp. p. 213; *SH*, III, Plate opp. p. 413. The seal of the Smaller Leiden Plates of Kulōtūṅga I has only a line as in the present charter (*Ep. Ind.*, vol. XXII, Plate opp. p. 277). The only seal of the Pāṇḍyas discovered so far (*A.R. Ep.*, 1958-59, Negative No. 3903), contains all the three emblems of the Tamil kings, viz., the tiger, the fish and the bow. It appears that the exclusion or inclusion of one or the other may not have any bearing on the independence or subjection respectively of the dynasty indicated by the emblem. For instance neither Sundaraśōja nor Uttamaśōja could be considered to have conquered the Chēras, even though their seals bear the emblem of the bow. Perhaps we may have to seek the origin of this to the confederacy of the Three Tamil kings known to have existed in the days of Khāravēla. It is clear that in the present case it is just an omission. No Chēra seal has been discovered so far.

³ Cf. *The Colas*, 2nd edition, p. 765 where also the seal is described.

just above the parasol and running round the margin of the seal in a clockwise direction:¹

Rājad-rājanya-makuta-srēṇi-ratnēshu śāsanam [1*]

ētaḍ—Rājēndra-chōḷasya Parakēsarivarmanṇaḥ [1*]

“This (is) Parakēsarivarman Rājēndrachōḷa’s edict (to be borne) on the glittering jewels of the row of royal diadems (i.e., to be respected by them).”

The other seal exhibits very minor differences such as crude presentation of the objects below the line, marked tapering of the flame in the lamp behind the tiger and the beginning of the legend at a point to the right of the top above the parasol.

The first section of three plates is in Sanskrit language and is engraved in Grantha characters relevant to the period. It comprises of 76 verses with a short prose passage at the end together running to 131 lines. It contains a genealogical account of the Chōḷas, mythological as well as historical, upto Rājēndra I giving a short reference to some of the important achievements of some of the kings and also contains a short account of the details of the grant appearing in the second section of 22 plates which is in Tamil prose of 1042 lines and engraved in Tamil characters with an admixture of Grantha here and there. The third section of thirty two plates also in Tamil in 1456 lines records the details regarding the beneficiaries of the grant. All the plates are written on both sides.

C. Palaeography And Orthography

The following palaeographical and orthographical peculiarities in respect of the Sanskrit portion may be noted. The letter *nā* is written in two ways: one by a curve drawn upward from the bottom of the vertical stem at the right of the letter (*guruṇā*, l.5) and the other in the usual way (*nripāṇām*, line 6). The finals of consonants are in most cases indicated by a slight vertical stroke marked on the right top corner (for instance *Śrīmān*, line 5; *taḥ*, line 7). This stroke occurs also in some cases right on the top of the letter (*ujvalan*, line 20, *pratāpavān*, line, 24 etc.) even though the same stroke on the top should ordinarily represent the *repha* (line 5, line 13). In the case of *samaritthaḥ* in line 13, the stroke has been placed to the right instead of on the top. The sign for medial long *ī* indicated by a loop is placed on either end of the sign for *i taḥ*, line 1; *pīṭhaḥ*, line 7, *pīna*, line 1; *nīla*, line 2.² There are

¹ Stone inscriptions of this king give this legend in this form (SII, V, Nos. 513, 578 and 579). This legend appearing also on the seal of the Larger Leiden Plates has been read with the hemistiches interchanged. The legend on the seal of the Smaller Leiden Plates of Kulōttuṅga I has also been similarly read. The legend on the seal of the Tiruvalangadu Plates of this king begins with the invocatory expression ‘Svasti Śri’ at XII as any circular legend on coins or seals should normally begin. However, the legends on the seals of the Anbil plates of Sundarachōḷa and the Madras Museum plates of Uttamachōḷa begin at VI and run in an anticlockwise direction. The recently discovered Dalavaypuram plates having the only seal of the Pāṇḍyas known to us contains a legend starting at VIII and running in an anti-clockwise direction. A comparison of these legends with some more of their kind (one of Rājarāja I available only in stone inscriptions—SII, II, p. 2 and a few of the deities in temples fashioned on this model in later times—ibid., V, Nos. 433, 450, 764, 766-67; VIII No. 441) indicate that the latter half of the verse uniformly gives the name or title of the issuer of the grant. See *Ep. Ind.*, Vol. XXV, p. 242, footnote 1, for the texts of all the legends on the Chōḷa seals.

² This applies to the Tamil section also. See line 578.

instances where the medial short *i* has been used for long *i* (*āsīd*, lines 6, 10, etc.). The letter *bhū* is written with a flat elongated base instead of the usual curved form (*bhūmipāla*, lines 7-8; *bhūmim*, line 87; *bhūtāni* (lines-18-19). The writer has used voiceless stops in the place of voiced ones (*°tbhāsinaḥ*, line 4; *satbhiḥ*, line 11). In the case of conjunct letters *ksha* is often written as *tsha* except in three cases (lines 1, 80 and 108). The letters *tta*, *kta*, *tga* are not written one below the other as usual but are written horizontally close to each other (lines 22, 48, 61, 69, 72, 73, 87, 96). In one case a slight vertical stroke is placed at the top between the two letters (*°utsuka*, line 84). The letter *hri* is formed not by adding the *ri* sign to the loop-less curve at the right end of *ha* but by a full-drawn loop-less *ri* apart and below the full form of *ha* (line 62. Cf. Larger Leiden text, line 44, above XXII, plate ii. b).

The Tamil portion does not show any distinctly peculiar features regarding palaeography. The following features peculiar from the point of view of orthography may be noted. *Nellu* for *nel* (lines 75, 79, 85 etc.) is an instance of the typical Dravidian euphonic *u*. The use of the two types of the dental *n* and the medial and final *ṅ* is not uniform. In one case, however, of the use of *ṅ* for final *m* (*nīlan*, lines 33, 37, 40, 449 etc.) it should be treated as an instance of *kaḍaippōli*, while *nīlam* (line 76) is an instance of *mudaiṅpōli*. *Nīlam* (lines 825, 826 etc.), and *nōkki* (line 385) are clear cases of mistake. The use of *ē* in the place of *ai*, the particle for the 2nd case is evident in *purēy—urru* (line 708, cf. *ṛṛaiy—urru* in line 4, 62; see also lines 402, 403, 407 etc.). The tendency of adding *y* to words ending in *i* as in *vaḍa-varambēy* (lines 420, 431, 442, 568, 617 etc.) appears to show the influence of the hiatus (*uḍamb-aḍu-mey*) applicable in the cases of the joining of two vowels one at the end of the word and the other at the beginning of the next word. *Ivaridēy* (line 38) is another instance of this type. The expression *kiḷakku-mērkāy* (lines 436, 477 and 576) is written also as *kiḷan-mēlāy* (lines 587) and *kiḷal-mēlāy* (lines 441, 446, 469, 59 and 801). *Ten-vaḍal* is uniformly used (lines 451, 455, 463, 574 etc.). The expression *uṭchiru-vāykkāl* is spelt as *vaḍa* or *uṭchiru-vāykkāl* upto line 436 and thereafter it is correctly spelt. The form *idaninṅṅum* (lines 482-83) is noteworthy. *Ivaridē* (line 103) and *piyar* (line 28) are instances of popular forms for *ivaridu* and *peyar*. Euphonic particle *iṅ um* is used in the case of directional names such as *vaḍakki iṅ um*, *terki iṅ um* (lines 854, 858 and 860).

D. Words

Words of lexicographical interest are dealt with in appropriate places since they are best understood in their proper context. Some other words are discussed here. The use of both *viḍu* and *māḷigai* in line 5 is noteworthy. It is obvious that the former stands for the whole campus and the latter for the mansion, inside the same. *Pottandom* and *pōttaga* are used in lines 360-61. The former occurring in other records has been wrongly read as *pērtandom*¹ and translated—'furnished the names'. The latter is stated to be made up of *pōga* and *taga*.² The correct root for both is a composite one of *pō* and *tā* (*taru*). *Pottandom*

¹ *SH.*, III, p. 404, line 128, translated 'nominated'; above, XXII, p. 245, lines 48 and 50 and foot note 8. Both the reading *pērtandom* and the correction *pērtandom* are untenable.

² *Ibid.*, foot note 10.

will mean 'we gave (i.e. appointed them) to go with you'. *Pottaga* is a contracted form of *pōdaruga* or *pōttaruga* (go and get). The second component in both these cases is just an auxiliary that extends the meaning of the first in accordance with the context. In the section dealing with the boundaries, some lands belonging to merchants are described and the following words are used in that connection. *Mānāyan* (line 687), *Saṅkarappāḍiyāṅ* (line 687), *chadukkam* (line 676) or *chadukkattār* (1.633) and *maṇaiṭṭēru* (1.634). *Mānāyan* is evidently an abridged form of *māhānāyakan*. *Mānāyakan* appears to occur as an intermediary between these two¹. Regarding the word *Saṅkarappāḍiyāṅ*, attention may be drawn to the full discussion of the term² leading to the conclusions that *Saṅkarappāḍiyār* as a group 'formed part of the *kuḍi* (inhabitants), that they were chiefly in big cities, that some of them at least, if not all, were merchants and took part in the transactions of the *Nagara* constitution which we find prevailing in such cities and that they had a corporate body among them. The etymology of the word seems to point out that this group might have consisted of persons born out of the mingling of the castes (*varṇa-saṅkara*) in which case they might have been allowed to live only in their own quarters (*pāḍi*) and to follow apparently the profession of trading.³ *Chadukkam* is no doubt a *tatsama* of *Chatuskham* referring to the area around a square or quadrangle where four roads from different directions meet. *Maṇaiṭṭēru* referring to the land under description obviously means '(that which) was enjoyed as house-site.' The distinction made in the use of the words *ellaṭṭai* and *varambu* also may be noted (line 865).

E. Object

The object of the grant is the creation of an *agrahāra* by the king at the instance of *Narākaṅ Mārāyaṅ Jananāthan alias Rājēndraśōḷa-Brahmādhiraṅgaṅ*. The *agrahāra* was named *Tribhuvanamahādēvich-chaturvēdimaṅgalam* after the king's mother. The lands within this *agrahāra* were distributed to 1080 *Brāhmaṇas* and provision was also made for the maintenance of essential services in the *agrahāra*.

F. Date

The grant was made in the 8th year of the king's reign. The proceedings in connection with the formation of the *agrahāra* were begun on the 107th day of the year and the whole transaction was entered into the register of lands (*vari*) on the 380th day after the

¹ *Śilappadikāram*, *Pukārkāṇḍam*, *Maṅgalvāḷuttuppāḍal*, line 23; *Vaṅjikkāṇḍam*, *Vāḷṭrukkāḍai*. Printed editions of this work give the reading *mānāykan*. This form was adopted evidently by introducing a dot over *ya* which alone could have been written in the manuscripts which do not use dots just like stone inscriptions. The reading *mānāyakan* will not offend the metre in which *vaṅjich-chir* is mixed up. *Nāyan* is a well-known word used in *Vaiṣṇava* parlance. The attribution of this word to *māhānāyika* (*Ep. Ind.*, XXVII, p. 2, note 3) though tempting, is not conclusive.

² *Ibid.*, XXII, pp. 146-147.

³ *Ibid.* The references cited therein seem to indicate that this word along with the rest such as *ṅṅāḍi*, *ṅṅāḍi*, *ṅṅāḍi* and *ṅṅāḍi* was evidently the name of a class or caste rather than that of a profession.

procedure was completed, covering the period from July or October 1019 to May or August in 1021 A.D.¹

A short preface for the whole record by the late Shri T.V. Sadasiva Pandarattar and a Tamil translation of the Sanskrit text by Shri Devanathachariyar of the Sarasvati Mahal Library with comments by the former were published in *Tamilppoḷil*.² A note on the seal of the plates by Shri C. Govindarajan of the Karandai Pulavar Kalluri and the text upto part of the second side of plate IX of the second section were also published in the same journal.³ A thesis on this is said to have been submitted to the Annamalai University for M. Phil by Shri G. Deivanayagam.

II. SUMMARY OF THE SANSKRIT SECTION

In the Sanskrit portion, the first verse is in praise of Vishṇu while the second verse which is not found in the Larger Leiden plates,⁴ draws a comparison in double entendre between the Chōḷa race and its progenitor, the Sun. Verses 3 to 6 describe certain mythological ancestors of the family viz. Manu; his son Ikshvāku; Māndhātṛi born in his family; his son Muchukunda; and Śibi born in his family. The eponymous Chōḷa is then introduced in verse 7. From this Chōḷa was born a son Rājakēśarin by name and from the latter was born king Parakēśarin (verse 8). In the next verse (9) it is clearly stated that the names Rājakēśarin and Parakēśarin were borne alternately by kings born in this family. Verses 10 and 11 describe how the next king Suraguru born in that family acquired the name Mṛityujit by defeating the god of death in a great battle. The next king described in verse 12 is king Uparichara Vasu. The Larger Leiden plates do not make any mention of this king who is here stated to have travelled like the sun in the celestial car above the heaven as fast as the mind.

From the next verse (13) the charter continues to describe the historical figures of the Chōḷa dynasty. Karikāla is first described as having raised embankments to the Kāvērī river. The next person born in this family after innumerable kings of this line, was Vijayālaya (verse 14). From him was born Āditya like the sun rising from the eastern mountain and he destroyed his enemies even as the sun dispels the darkness (verse 15). After describing the birth of Āditya's son, Parāntaka I (verse 16), the charter continues to say that the latter conquered the king of Ceylon (Siṃhaḷa), the Pāṇḍya ruler, the far-famed and unconquerable Kēraḷa king and the Pallava king and also captured their fame, territories, their wealth and their vehicles (verse 17). Parāntaka covered the temple of Śiva at Vyāghrāgrahāra (i.e. Chidambaram) with pure *hāḷaka* gold brought from all the quarters conquered by him (verse 18).

¹ Rājendra's actual date of accession fell between 27th March and 7th July in 1012 A.D. (*Ep ind.*, VIII, p. 260)—19th June, 1012 A.D., see, Sethuraman, *The Cholas* (1977), p. 3.

² Vol. 33, pp. 65, 73-74, 97, 104, 129-135.

³ *Ibid.*, pp. 193-195, 289-292, 321-324, 353-356 and Vol. 34. (1958), pp. 30-31. On p. 30 it is stated that further publication of the record is stopped since it is proposed to be published in the form of a book.

⁴ *Ep. Ind.*, XXII, pp. 213 ff. See also p. 94 below.

INTRODUCTION

The next verse (19) records that Parāntaka founded after his own name, a village Viranārāyaṇa-agrahāram (which evidently refers to Viranārāyaṇa-chaturvēdimaṅgalam) and also several other villages (verse 20). The charter further adds (verse 21) that he caused to be excavated hundreds and thousands of deep channels with a view to make the earth very fertile. After Parāntaka, Ariṅjaya is said to have ruled the kingdom (verse 22). The next three verses (Nos. 23-25) describe the achievements of his son Parāntaka II. It is stated that he waged a fierce war with his enemies at the town named Chēvūr. It is added that he raised his fame very high by defeating the fierce Vira-Pāṇḍya. Then the exploits of his son Rājarāja are described in detail. After describing his birth in verse 26, the poet goes on to say that he conquered the kings of all the quarters viz. Sirāhaḷa, Pāṇḍya, Kēraja, Koṅka, Mālava, Andhra etc., along with their territories and their wealth (verse 27). The next verse (28) in apparently introducing his encounter with the Western Chālukya deals with the play of the elephants on the banks of the river Tuṅgabhadrā. Rājarāja is stated to have fought alone on the horseback with the onrushing army of Satyāśraya in the same manner as Lord Śiva controlled the Gaṅgā (verse 29). In verse 30, he is said to have uprooted the Bāṇa king and cut off a certain Bhōgadēva's head. The poet again reverts to the description of his fight with Satyāśraya in the next verse (31) stating that Rājarāja captured alive, Kēśava, the commander under Satyāśraya. He is, in the next verse (32), compared to Pinākin (Śiva) in the work of destruction, which is said to be so complete that no person was to be seen on the battle field without the loss of some limb or other (verse 33). His war with Satyāśraya is further described in verses 34-35. Verses 36-37 describe how he proved to be the refuge of all the kings that surrendered themselves to him. In the next verse (38) he is stated to have completed the conquest of all the quarters.

To Rājarāja was born Madhurāntaka (i.e. Rājendra) who appeared on the earth like Hari to destroy the force of *Kali* (verse 39). The next three verses (40-42) describe how, even as a boy, Madhurāntaka proved a source of pleasure to his parents and a terror to his enemies and how he was trained well in all arts and crafts. Then the poet refers to Rājarāja's death and to Rājendra's statecraft (verses 43-47). In the next verse (48) it is stated that the Kāmbōja king, with a view to gain Rājendra's friendship and thereby save his fortunes, sent him a triumphant chariot with which he had conquered the armies of his enemies. The lord of Chakragōshṭa is also similarly stated to have saved his fortunes by pleasing Rājendra with a huge gift of a number of good elephants (verse 49). The next verse (50) states that Mahendra bears on his head even now the command of Rājendra thus leaving other kings to follow him. The next verse graphically describes how Rājarāja, Rājendra's father, took a vow that he would never have any recreation till he captured the city of Mānyakhēṭa and how since the father could not fulfil the same, the son undertook to do it (verse 51). The poet then describes the city of Mānyakhēṭa in flames, while it was being burnt by Rājendra's army (verses 52-54). The women moving in frantic terror in the high burning mansions at Mānyakhēṭa are likened to the lightning moving in the midst of thick clouds i.e., the smoke rising out of the fire. The next three verses (55-57) say that Rājendra even remaining in his own capital captured the city along with its wealth and thereby fulfilled his father's vow. Then Rājendra's conquest of Ceylon along with the capture of the king of Ceylon, his crown, queen and daughter and also the crown of the Pāṇḍya king

is described (verses 58-59). The next verse (60) reports the conquest of Purāṇadvīpa by Rājendra. The poet then (verses 61-62) describes the defeat of Jayasimha and the conquest of Kaḍāha in double entendre. It is said that the fire of Rājendra's prowess burnt the race of Taila and it also crossed the ocean and burnt Kaḍāha. The next verse (63) registers the conquest of Kēraja and the next one (64) reports that Rājendra caused the waters of the Gaṅgā to be brought by the kings on the banks of that river.

The next few verses (65-69) record the grant of a whole village formed by clubbing fiftyone villages in Virachōla-vaḷanāḍu, a subdivision of Nityavinōḍa-vaḷanāḍu to 1080 Brāhmanas very well-versed in all the *vedas* and *sāstras* in the eighth year of his reign (verses 68¹ and 69). It is stated that the newly formed village was named Tribhuvanamahādēvi-chaturvēdimaṅgalam, after the king's mother Tribhuvanamahādēvī (verse 67). Jananātha was the *vijñapti* of this grant (verse 70). Krishnapura-Nārāyaṇa of Nav-āgrahāra (i.e. Puṭṭūr), a resident of Madhyāsikā² was the executor (*ājñapti* ?) of the grant (verse 71). His good qualities are described in the next verse (verse 72). Verse 73 records the king's appeal to the future kings to protect this newly-formed village. The next two verses (74-75) contain an invocation for the continued prosperity of the village and the continued rule of this king. The last verse (76) states that this charter was composed by *Kavi* Nārāyaṇa, son of Śaṅkarārya and a resident of Pārśva-grāma. The short prose passage at the end states that it was engraved by Tribhuvanamahādēvi-mahāchārya and Rājendrasimha-Pērāchārya.

III. DISCUSSION

A. HISTORICAL

Let us now proceed to discuss the fresh information forthcoming from this charter about some of the important events during the reign of this dynasty. It is stated in verse 17³ that Āditya's son Parāntaka conquered the king of Ceylon (*Simhaḷa*), the Pāṇḍya ruler, the far-famed and unconquerable Kēraja and the Pallava king and also captured their fame, territories, their wealth and their vehicles. Parāntaka (I)'s success against a Pallava is revealed here for the first time. It was believed so far, according to the statements made in the Tiruvālaṅgāḍu plates of Rājendra I and the Kanyākumari inscription of Virarājendra⁴ that Āditya I put an end to the Pallava supremacy by his signal success in killing Pallava Aparājita. The epithets *Toṇḍai-nāḍu paraviṇa Chōlan*, *Palyāṇaikko-kkaṇḍan—āyina Irājakēsari*⁵ given to Āditya I in the Tillaisthanam inscription imply that Āditya I had completed the conquest of Tondai-maṅḍalam by annexing it to his own dominions. This combined evidence from the copper-plates and the stone inscription that Aparājita was the ruler of Tondaimaṅḍalam and that his territory was annexed by Āditya I is fairly

¹ There is some confusion in the Tamil translation of this verse in *Tamilppoḷi* (Vol. 33, p. 134).

² *Ibid.*, p. 135. This is translated as 'a resident of this king's *pradhāna-śhāna*'.

³ The genealogy in the section preceding this verse has been thoroughly discussed by scholars while editing the other Chōla copper plates. Hence it is not dealt with here.

⁴ *SII.*, III, pp. 383 ff.; *Ep. Ind.*, XVIII, pp. 21 ff.

⁵ *SII.*, III, p. 221.

attested to by the provenance of Aparājita's records which are confined roughly within the limits of Saidapet, Ponneri and Kanchipuram Taluks of the Chingleput District in Madras State and within some portions of Tiruttani Division of the Chittoor District in the Andhra State. It is known from the Udayendiram plates of Prithivīpati II that Aparājita fought successfully against Varaguṇa II, the Pāṇḍya king, with the help of his Gaṅga ally Prithivīpati I who, however, lost his life in the great battle of Śrīpurambiyam. It may be added here that Varaguṇa II was a contemporary and friend of Nṛipatuṅgavarman as revealed in the latter's inscription¹ from Tiruvadi dated in the 18th year of his reign. Thus it will be seen that in the political life of this period Nṛipatuṅga and Varaguṇa II arrayed on one side, had to fight against Aparājita and his allies. This is also supported by the statement made in the Bāhūr plates of Nṛipatuṅgavarman that he helped the Pāṇḍya king (Varaguṇa ?) with an army to fight. In this connection, we may notice an inscription² from Maṭhavaḷam, Tiruttani Division in Chittoor District, Andhra State. It is engraved on a hero-stone lying near the *dhvajastambha* in the Gōvardhanāthēśvara temple and it is dated in the 41st year (in words) of Nṛipatuṅga-Vikramavarman. It records the death of some persons in the course of a skirmish in a cattle raid at Āḷagam. This record is engraved above and by the side of a panel of sculptures depicting the heroes. Thus Nṛipatuṅga's rule lasted for at least 41 years. It is supposed that this line of later Pallavas from Nandivarman II to Nṛipatuṅga held the kingdom in continuous succession without any interruption. But the absence of Nṛipatuṅga's records dated after the 26th year of his reign and before his 41st year, the latest known regnal year, when considered along with the facts that Aparājita's rule extended only for 18 years and that his rule was confined within Tonḍaimaṇḍalam seems to indicate that there was an eclipse in the reign of Nṛipatuṅga which was caused probably by Aparājita with the help of his allies of whom Gaṅga Prithivīpati I was the most prominent. It has been strongly surmised already that Āditya I was not slow to take advantage of this situation and that he might have joined the cause of Aparājita against the (regular) Pallava and the Pāṇḍya, the hereditary enemies under whom the Chōḷas were long suppressed and were biding their time.³ Hence it will be clear that though Aparājita, whose position in the Pallava genealogy is not yet known, was killed by Āditya I, the main line of the Pallava power represented by Nṛipatuṅga and supported by the Pāṇḍya king Varaguṇa II continued to exist and the Chōḷas had yet to clear their way to a settled and independent monarchy. Viewed against this background of the state of political affairs during this period, one can realise the significance of the passage in the Karandai plates pertaining to the conquest of the Pallava by Parāntaka I. Yet another person claiming to have conquered the Pallava during this period was Bhūti Vikramakēśari, the Koḍumbāḷūr chieftain⁴. Thus it is possible that Parāntaka I and Bhūti Vikramakēśari on behalf of the former fought with the Pallavas.

¹ *SII*, XII, No. 71. B

² *A.R.Ep.*, 1943-44, No. B. 138

³ *The Chōlas*, 2nd edition, 1955, p. 113.

⁴ Considering his feudatory status under the Chōḷas as defined by us (*Ep. Ind.*, XXXII, pp. 99 ff.), Bhūti might have fought the Pallavas (cf. *Pallavaḥa dhvajastambha*, *J.O.R.*, VII, pp. 1 ff.) under the banner of his Chōḷa overlord.

Another Pallava ruler of this period should also be considered in this context. There is a hero-stone inscription¹ in Sennivāykkāl in Lalgudi Taluk in Tiruchirappalli District. The hero-stone bears the figure of a Brāhmaṇa being pierced by an arrow near the neck. It is dated in the 21st year of Nandippōttariayar 'who obtained the kingdom after defeating (his enemies at) Tellāru. The inscription, which is slightly damaged records the death of Śattimurattēvan, a Brāhmaṇa disciple of the pontiff (*guravar*) in the course of a raid on the *maṭha* by Māvali who came with the Sēvuṇa horses. The inscription also refers to the people bound over in the service of the temple of Aṇḍikai-Īśvaram in Parāntakapuram, though their connection with the event recorded is not clear due to the damaged nature of the record. The mention of Parāntakapuram and Aṇḍikai-Īśvaram in this epigraph which is a hero-stone inscription indicates that the date of this record should be placed late in the reign of Parāntaka I after whom the place was named.² Another inscription³ from Lalgudi nearby, dated in the 31st year (937-38 A.D.) of the reign of Maduraikōṇḍa Parakēśari i.e., Parāntaka I refers to a gift of land by a member of the *Nitta Virasoḷa-aṇḍikkar* of the Aṇḍijigai-Īśvaram in Parāntakapuram in Iḍaiyārru-nāḍu for burning a lamp in the temple of Tiruttavatturai-Īśvara-bhaṭṭāraka. *Nitta Virasoḷa aṇḍikkar*⁴ is evidently a body of military guards. Thus the temple of Aṇḍikai-Īśvaram named after Aṇḍijaya, a son of Parāntaka I where the military out-post was stationed appears to have been the target of attack by the invaders, in the course of which the *maṭha* which was perhaps attached to the temple was destroyed. The contents of the two inscriptions given here prove that Nandippōttariayar of the Sennivāykkāl record must be considered to be a contemporary of Parāntaka I. Whether he could be the Pallava king whose fame, territory, wealth and vehicles are reported to have been captured by Parāntaka I in the present charter, remains to be confirmed by future researches and discoveries.⁵

¹ *SII.*, XII, No. 56; *South Indian Temple Inscriptions*, Vol. III, Part. I, p. XLVIII.

² *Contra SII.*, XII, No. 56. The author of the Volume has stated that this inscription 'appears to be a later copy of the original record'. The fact that the inscription is engraved on a hero-stone militates against this view as pointed out by Shri T. N. Subramaniam.

³ *A.R.Ep.*, 1928-29, No. 103.

⁴ For more details on this body, see *SII.*, XVII, Int. p.v.

⁵ See *The Cōlas*, 2nd edition, p. 114 where Prof. Sastri says that it is not easy to decide if Parāntaka's war with the Pallava was undertaken by him as *yuvarāja* in his father's reign or if vestiges of Pallava independence survived into Parāntaka's own reign'. Shri N.L. Rao has stated that by adding the known regnal years of Nripatuṅga's predecessors to the date of accession of Nandivarman II (731+65+52+23) Nripatuṅga's date of accession may be fixed as 870-71 A.D. Shri K. R. Srinivasan has proposed c. 859 A.D. as the date of Nripatuṅga's accession (*Cave Temples of the Pallavas*, pp. 13-14) and has also proposed that this Nandivarman (of Tellāru) is identical with the Pallava mentioned in our grant (*ibid.*, p. 20). Shri T. N. Subramaniam and Shri K. R. Srinivasan (*ibid.*, pp. 18-21) have proposed on the basis of some identical evidence that Kampavarman commenced to rule in c. 948 A.D. and was, therefore contemporaneous with Parāntaka I. This cannot however be accepted. The evidence cited in support of this contention consists of two inscriptions: (1) the Madras Museum Plates of Uttamaśōḷa (*SII* Vol. III, No. 128). This is stated to refer to the transaction of the previous regimes in the chronological order. If so, they have considered the sequence only in parts, i.e., only with reference to the first two (one in the 22nd year of Parakēśarivarman and the second in the 9th year of Kampavarman) while there are four transactions on the whole, of which the third

Parāntaka's conquests over the Siṃhaḷa and the Pāṇḍya are otherwise too well-known to us to be discussed here. His conquest over the Kēraḷa (verse 17) is however, referred to here for the first time. The Anbil plates¹ of Sundaraśōḷa states that Parāntaka married the daughter of the Kēraḷa prince described as Paḷuvēṭṭaraiyar. Another princess Iravi Nili, the daughter of the Kēraḷa king Vijayarāga figures as a donor in an inscription² of Parāntaka I from Tiruvorriyūr. It is well-known that Āditya, the father and predecessor of Parāntaka had friendly relations with the Chēramān (i.e. Kēraḷa) Sthāṇu Ravi.³ As against these indications it is difficult to believe that Parāntaka defeated the Kēraḷa king as claimed here. However, an explanation can be ventured. Rājasimha, the Pāṇḍya contemporary of Parāntaka is known to have proceeded to Kēraḷa from Ceylon after his futile attempts to stem the latter's invasion with Ceylonese help. Rājasimha's mother is stated to have hailed from Kēraḷa. It is a matter of conjecture whether the Kēraḷa king took up Rājasimha's cause in spite of the friendly relations existing between the Kēraḷa and the Chōḷa⁴ and whether as a result of this, Parāntaka had this encounter with the Kēraḷa. It is not known whether the Kēraḷa in this record refers to the ruler of the northern or southern parts of the Kēraḷa country.

Verse 18 states that Parāntaka embellished the Śiva temple at Vyāghragrahāra with the gold acquired from his campaigns. Vyāghragrahāra is the Sanskrit rendering of the Tamil name, Puliyūr (called also Perumparrappuliyūr in inscriptions) of Chidambaram. Verse 19 refers to the formation of a colony of Brāhmaṇas called after his name. Verse 20 refers to the formation of several such villages and the Kanyākumāri inscription of Virarājendra also refers to the same and adds that one such village was Viranārāyaṇa.⁵ Therefore the village (*agrahāra*) founded by Parāntaka in his own name was evidently

belongs to the 16th year of Parakēśarivarman and the fourth which is dated in the 18th year of Maduraiyūm Iḷamun koṇḍa Parakēśari (i.e., Parāntaka I). It should be noted that this record does not at all help to fix Kampavarman's period. (2) The other record (*Ep. Ind.*, Vol. VII, pp. 192-93) cited is from Śōḷapuram, the text of which has not been properly analysed. The name Rājādityan Mahādēvan occurring in the record should be split up to be understood as Rājādityan, the father and Mahādēvan, the son. The former is described in the Sanskrit portion of the record perhaps as the son of At(vi)varma and as the husband of Naxgati. Mahādēvan is referred to also in the records of Āditya I (*SI*, Vol. XIII, No. 319) and of Parāntaka I (*ibid.*, Vol. XIX, No. 286—see also *A.R.Ep.*, 1930-31, pp. 40-41; *Ep. Ind.*, Vol. XXXIII, pp. 22-26). Hastivarman (Atvivarman?) cannot be identical with Hastimalla, a subordinate of Krishna III as proposed by them. Above all Kampavarman's record can never be palaeographically attributed to the middle of the tenth century—an evidence which cannot be ignored. Further, attention may be drawn to an inscription from Tiruvorriyūr (*SI*, Vol. XII, No. 90) dated in the 6th year of Aparājītavarman which is engraved on a slab in continuation of another inscription dated in the 7th year of Kampavarman thus indicating that Kampavarman was a predecessor of Aparājita. Thus all evidences indicate that Kampavarman ruled before Aparājita and was a senior contemporary of Āditya I.

¹ Above, XV, pp. 44 ff, verses Nos. 22-23, *SI*, II, 383, verse 8.

² *SI*, III, No. 103. It is dated in his 29th year (935-36 A.D.).

³ *Ibid.*, No. 89.

⁴ See *The Coḷas*, 2nd edition, pp. 123-24, where it is suggested that the Pāṇḍya could have gone to Kēraḷa only as a last resort.

⁵ *Ep. Ind.*, XVIII, p. 43, verse 60.

Viranārāyaṇach-chaturvēdimāṅalam which may be identified with Uḍaiyārguḍi and Kāṭṭumannārkōyil in Chidambaram Taluk, South Arcot District. This village was perhaps formed sometime before the 33rd year of his reign, the earliest date¹ available in the inscriptions mentioning this name. Viranārāyaṇa is well-known to have been one of the titles of Parāntaka.² Verse 21 states that Parāntaka caused to be excavated hundreds and thousands of deep streams to make the earth fertile. A lake Viranārāyaṇappērēri is known to us to have been caused to be formed by Parāntaka to the west of Chidambaram.³ The *Chōlavāridhi* of Chōlasīṅgapuram (Shōlinghur) also owed its creation to him.⁴ A canal named Virasōla-vāykkāl was evidently caused to be excavated in his name. Three channels named after this king are mentioned in the present charter: (1) Sīṅgalāntakaṇ (1.567), (2) Śrī-Parāntakaṇ (line 583), and (3) Irumaḍisōlaṇ (line 587). These instances in point amply prove that Parāntaka, even while engaged in warfare against a number of his enemies, was not unmindful of the steps that he should take for the prosperity of his subjects.

Omitting any reference to the other sons Rājāditya and Gaṇḍarāditya, the charter next (verse 22) refers to Ariṅjaya as the ruler, though no event of his reign is recorded. The exploits of his son Parāntaka (II) are then described in some detail (verses 23 to 25). The well-known battle of Chēvūr is referred to though the foe is not mentioned. The next verse (25) however describes the fight between Sundara-chōḷa and Virapāṇḍya. The verse implies that Sundara-chōḷa forced the Pāṇḍya to seek refuge in the heights of Sahyādri and raised his own fame to the heavens.⁵ The flight of the latter to the forest or hills is known to us also from the descriptive phrase *Pāṇḍyaṇaich-churam-iṅakkiṇa* (i.e. (who) drove away the Pāṇḍya to the forest, attributed to him in another inscription.⁶ The identity of this Pāṇḍya is revealed here for the first time thus also confirming the suggestions that Sundarachōḷa and his son Āditya II had separate encounters with Virapāṇḍya and that the Pāṇḍya died in the later encounter.⁷

The next important event to be discussed here belongs to the reign of Rājarāja I. He is stated to have uprooted (*samutsārya*) the Bāṇa chief and to have cut off the head of a Bhōgadēva (verse 30).⁸ It is well known that in spite of a similar claim⁹ that two Bāṇa chiefs were uprooted by Parāntaka I, the Bāṇas survived as loyal vassals of the Chōlas till at least towards the close of Sundarachōḷa's reign. An inscription¹⁰ from Tirunāgēśvaram refers to an endowment for worship and offerings to the deity called Amarasundaradēvar

¹ *A.R.Ep.*, 1920, No. 539.

² *An. Rep. Arch. Survey*, 1904-05, pp. 131 ff.

³ *SI*, XIII, No. 115. This lake is now called Virāṅamēri.

⁴ *Ep. Ind.*, IV, 221-25.

⁵ This suggests that there was no interval between the battle of Chēvūr and Virapāṇḍya's flight. *Contra, The Coḷas*, p. 154.

⁶ *Ep. Ind.*, XXV, p. 36; *A.R.Ep.*, 1908, Nos. 291 and 302.

⁷ *J.O.R.*, XIX, p. 150.

⁸ It may be noted here that this verse creates a break in the description of Rājarāja's encounter with the Chāhukyas of Kalyāṇa from verses 28-35.

⁹ *SI*, II, Udayendiram plates of Pṛithivīpati II, verse 9, p. 383 and p. 387.

¹⁰ *Ibid.*, XIII, No. 197.

INTRODUCTION

whose image was set up by Ariñjigaip-pirāṭṭiyār, the Bāṇapperundēviyār and the daughter of Piḷḷaiyār Arikulakēsarīyār. The Sanskrit preamble to the inscription, though damaged, seems to refer to the part played by the Bāṇa prince in the expedition to Ceylon sometime before the ninth year of the Rājakēsarī of the inscription who is identified with Sundara-chōḷa. However, during this period the princes of the main branch of the Bāṇa stock had changed their loyalty to the Rāshtrakūṭa monarch Kṛishṇa III as is attested to by the phrase¹ *Kṛishṇarāja-priya* used in describing Vikramāditya. Though it is possible that the Bāṇa ally of Sundara-chōḷa and the Bāṇa ally of Kṛishṇa III belonged to different families, the change of loyalty on the part of the latter might have given cause to Rājarāja to bring them into the fold of the Chōḷas.² In this connection it may be pointed out that during the reign of Uttamachōḷa, Rājarāja's predecessor, no inscriptions of the Chōḷas are traceable in the Chittoor District and the north. Chōḷa inscriptions appear in this region only during the reign of Rājarāja.³ It is possible that Jatāchōḍa Bhīma's activities⁴ might have prompted the Bāṇas to raise their heads and that Rājarāja had to fight them in the course of his northward expansion in support of Śaktivarman and Vimalāditya of Vēṅgi. Though the necessity for Rājarāja to fight the Bāṇa long after the reign of Parāntaka I is thus clear, the identity of the Bāṇa however remains obscure. It has been pointed out that there might be during this period a few Bāṇa chiefs, one of whom was Aggapa whose inscription dated Śaka 930, Vaiśākha, Purnimā, Friday (1008 A.D., April 23) is found at Sannamūru in the Podili Taluk, Nellore District.⁵ It has been rightly suggested that if Bhīma, the Telugu-chōḍa had the title of Bhōgadēva as is common among the Telugu-chōḍa rulers, Bhōgadēva of our record may be identical with Jatāchōḍa Bhīma as he is known to have been killed by Rājarāja. The fact that both the defeat of the Bāṇas and the beheading of Bhōgadēva are mentioned together, seems to lend support to this reconstruction of the events.

In continuing to recount the events in Rājarāja's reign connected with his encounter with Satyāśraya from verse 29, the charter says in verse 31 that Rājarāja captured alive Kēśava, the commander of Satyāśraya's army. The identity of this general remains obscure. There was, however, a general Kēśava-daṇḍanāyaka by name, who was attacked by Virarājendra sometime before the 2nd year (1063-64 A.D.) of his reign, in the battle of Kūdal-Saṅgamam.⁶ Rājarāja's campaign against Satyāśraya is described in verses 28 to 35 (except verse 30). In spite of this graphic description it is clear that Rājarāja could not succeed in accomplishing his main aim, i.e., the capture of Mānyakhēṭa⁷ and his efforts

¹ *SII.*, III, pp. 77 and 79.

² Maḡavan Naraśimhavarman *alias* Rājarāja Vāṇakōvaraiyaṅ, a feudatory of Rājarāja was evidently a descendant of a different Bāṇa family which migrated and settled in Vāṇakōppāḍi in the south. *The Coas*, 2nd edition, p. 186.

³ The earliest inscription in this area is dated in the 9th year (993-94 A.D.) (*A.R.Ep.*, 1921, No. 97).

⁴ *Ep. Ind.*, XXI, pp. 29 ff. The date 1000 A.D. of the Kāschīpuram inscription of Jatāchōḍa Bhīma indicates the latter's intrusion into the Chōḷa territory possibly with the help of the Bāṇa, one of the local rulers.

⁵ *A.R.Ep.*, 1947-48, No. 99; *J.O.R.*, XIX, p. 150.

⁶ *SII.*, V, No. 976.

⁷ See below p. 29

ended up only in capturing huge treasures and in the capture of Kēśava, the Chālukyan general. That he captured huge treasures in the course of this war is evident from the Tanjāvūr inscription¹ which lists the gold flowers contributed by him before worshipping the sacred feet of the god after his return from the conquest of Satyāśraya. Verse 37 explains his title Rājāśraya as he was really the refuge of kings. This title of Rājarāja is already known to us from an inscription² of Tenkarai in Madurai District, which is dated in the seventeenth year of the reign of Rājāśraya. Besides, there were several villages named after this title of the king such as Rājāśraya-chaturvēdimaṅgalam *alias* Karkudi³ i.e. Uyyakkonḍāṅ-Tirumalai in Tiruchchirappalli District and Agaram Kūrattūr mentioned in a later inscription⁴ from Pāḍi in Chingleput District. Salem, the headquarters of Salem District was also called Rājāśraya-chaturvēdimaṅgalam, though it is uncertain whether the place was so called due to its association with Rājarāja.⁵ Mēlpāḍi in Chittoor District, Andhra⁶ was also called Rājāśrayapuram after him.

The charter then proceeds to describe Madhurāntaka, i.e. Rājendra's birth (verse 39) and his achievements. There is no chronological sequence of these achievements as given by the author. The first which was perhaps the last, is the gift of a chariot by the Kāmbōja king soliciting Rājendra's protection and friendship (verse 48). Kāmbōja is evidently the kingdom of Angkor in Indo China in South East Asia and this contact would have been possible only as a result of Rājendra's expeditions in the intervening area of Malaya and Indonesia sometime before the 13th year (1024-25 A.D.). This is the earliest direct reference to a ruler of the overseas seeking the friendship of the Chōla, an earlier but indirect reference being available in the Larger Leiden grant made by Rājarāja I in his 21st year of reign (1005-06 A.D.). Kāmbōja better known as Kāmbuja was ruled at the time by Sūryavarman I (1002-50 A.D.).⁷ The Kāmbuja king sought perhaps the friendship of the Chōla king just to ward off any possible danger from the emperor of Śrīvijaya whose army was sweeping across the peninsula of Malaya. This friendly contact appears to have continued for a long time for, we get the evidence of its occurrence in the reign of Kulōttuṅga I when the Kāmbuja king sent a present of a stone (precious) which was inserted in the wall of a hall in front of the shrine at Chidambaram as ordered by the Chōla king.

Verse 49 refers to the supplication of the ruler of Chakragōshṭa (i.e. Chakkarakkōṭṭam in Tamil) with presents of numerous elephants to Rājendra. According to the Tamil *prasasti* 'Tirumanni-vaḷara' of this king, which grew in its length with the addition of the account of events as they move on in the course of his reign,⁸ the subjugation of Chakkara-

¹ *SIL.*, II, pp. 7-8, from line 3 of the third section to line 4 of the fourth section.

² *A.R.Ep.*, 1910, No. 132.

³ *Ibid.*, 1908, No. 457. It appears that this village was formed before the seventh year in which it is dated. A grain measure named Rājāśraya-marakkāl is mentioned in an inscription of Rājarāja I from Kottamaṅgalam (*ibid.*, 1962-63, No. 655).

⁴ *Ibid.*, 1910, No. 220.

⁵ *SIL.*, IV, Nos. 143, 144, 151 and 160.

⁶ *A.R.Ep.*, 1921, No. 96.

⁷ *The Colas*, 2nd edition, 1955, pp. 220 and 325; see *JIH*, Golden Jubilee Volume, p. 109 f.

⁸ *Ep. Ind.*, Vol. V, p. 103.

⁹ *Ibid.*, IX, pp. 178 ff.

INTRODUCTION

kkōṭṭam is placed at the beginning of Rājēndra's campaign to the north between the 8th and the 11th year of his reign, i.e. 1020-1022 A.D. Chakkarakkōṭṭam is identified with the area around Bastar in Central India.¹ The next verse (50) appears to contain a veiled reference to Rājēndra's inscription on the Mahēndragiri referring to his conquest of the Kulūṭa king. The statement that "even now Mahēndra bears his command on his head" is significant. The said inscription in Sanskrit written in Telugu characters is on the Yudhishtira temple on the Mahēndragiri hill. A Tamil version of this is also found on three fragments near the Kuntī shrine in the same place.² The context supports this meaning. The next stage of this northward expedition is not dealt with by the poet. But he reverts to an event which should be placed at an earlier date according to the king's Tamil *praśasti*, i.e. the burning of Mānyakhēṭa, the capital of the Chālukyas. As a preamble to this we are told that Rājarāja had taken a vow not to rest and enjoy the sporting pleasures of an easy life until and unless he captured the city of Mānyakhēṭa and that the vow was fulfilled only by his son Rājēndra (verse 51). The latter's expedition to Mānyakhēṭa referred to as Maṇṇaikkaṇṇakkam in the Tamil *praśasti* is described very graphically (verses 52 to 55). Verses 56 and 57 describe how after accomplishing his object of destroying Mānyakhēṭa Rājēndra revelled in pleasant sports (*viḍākrīḍā*)³ and thus made Rājarāja fulfill his vow (i.e. satisfied). The conquests of Simhaḷa (Ceylon), Purāṇadvīpa and Kaḍāha, i.e. Kaṭāha, his victory over Jayasiṃha, the Western Chālukya king and the Kēraḷa and the subjugation of the kings of the Gangetic plains who were forced to carry on their heads the sacred waters of the Gaṅgā down to the Chōḷa country are all too well-known to be discussed here. The king of Ceylon referred to in verse 59 is no doubt Mahinda V. It is evidently the prostration of this king at the feet of Rājēndra that is referred to in a version of the king's *praśasti* as recorded in two inscriptions⁴ of the 7th year and therefore this event will have to be placed sometime between July 1018 and July 1019 A.D.

B. GRANT

Coming to the grant portion we may discuss here the facts as stated in both the Sanskrit and Tamil sections of the charter. The king, says the charter, while dining in the *maṇḍapa* called Rājēndraśōḷa-brahmādhirājan situated to the east of the mansion within the palace at Perumparrappuliyūr (Chidambaram), i.e., Vyāghrāgrahāra according to the Sanskrit section, on the 107th day in the eighth year of his reign, issued oral orders that the villages (enumerated) in Vīraśōḷa-vaḷanāḍu and Venṇikkūrṇam in Nityavinōdavaḷanāḍu be formed into one unit and named Tribhuvanamahādēvich-chaturvēdimān-

¹ Sastri, *op. cit.*, p. 195.

² *SI.*, IV, Nos. 1351 and 1352. This is pointed out by the late Shri T. V. Sadasiva Pandarattar (*Tamilppolil*, Vol. 33, p. 131). 'Mahēndra-malai' is however not mentioned in the text, as the Tamil translation (*ibid.*) makes it out.

³ The import of this word is not quite clear.

⁴ *A.R.Ep.*, 1909, No. 642; 1956-57, No. 166. The actual expression is 'Hankēśvaran vand-imaiy-aḍi ṅaiṅja inidu nangu-irunda'. This passage is, however, dropped in the later versions of the *praśasti*.

galam after his mother (verse 67). It is stated in the Sanskrit section that 51 villages were granted and apportioned among a thousand and eighty Brāhmaṇas. The villages are enumerated in the Tamil section along with the extent of lands excluded from this grant such as those that were granted to the temples and other allied institutions in the villages and the tax in kind and cash assessed on the extent of lands granted to the Brāhmaṇas. According to the Sanskrit section Jananātha was the *vijñapti* of the grant and Kṛṣṇapurā-Nārāyaṇa-yajvan, the executor. The latter is usually called *ājñapti* or *āṇatti* in Tamil in copper-plate grants, though this term is not mentioned in either section of this charter. The *Śāsana* (i.e. the Sanskrit *prastiti*) is stated to have been composed by Nārāyaṇa, son of Śaṅkarārya and a resident of Pārśvagrāma i.e. the adjacent village.¹ This grant was engraved by Tribhuvanamahādēvi-mahāchārya and Rājēndrasīmha-pērāchārya.

(i) Occasion

The first noteworthy fact about the grant is the occasion on which it was made. The king is stated to have been dining. Kings of ancient India were enjoined to attend to State affairs at all times² of the day and a number of such instances where they actually followed are found recorded in inscriptions. While a number of these records³ refer to the king's oral orders issued from his palace at the camping place on the occasion, the present charter is one of the few instances where it is stated that the king attended to the transaction even while he was taking his food. An inscription⁴ from Uyyakkonḍāṅ-Tirumalai in Tiruchchirappalli District dated the 61st day in the 3rd year of the reign of Rājēndra I refers to a similar occasion when the grant was made from the palace at Palaiyāru. Another inscription⁵ belongs to the reign of Kulōttuṅga I who is stated to have made a grant while he was taking his light refreshments (*śirušōru*) in his camp at Ambiltōppu⁶ in Kāñchīpuram. The king in the present record is reported to have camped in the *maṇḍapa* called Rājēndrasōla-Brahmādhirājaṅ which was evidently named after a high Brāhmaṇa officer of the king. Jananātha, the *vijñapti* referred to in the Tamil section (line 314) as Narākkaṅ Mārāyaṅ Jananāthaṅ *alias* Rājēndrasōla-Brahmādhirājaṅ of Kēraḷāntaka-chaturvēdimaṅgalam in Veṅ-ṇāḍu⁷ was evidently the officer after whose title the *maṇḍapa* was named.⁸ This person is stated to be an officer who 'examines our (i.e., the king's) affairs' (*naṁ-karumam-ūrāyum*) in the Tamil section (lines 313-14) and as a *mantri* in the Sanskrit section. In the Sanskrit

¹ Cf. *Tamilppojil*, Vol. 34, p. 135. That our translation is correct is proved by the discussion on the identification of this place (see p. 53 below).

² *CIL*, I, Rock Edict VI.

³ *The Cojas*, 2nd edition, 1955, pp. 460-61.

⁴ *A.R.Ep.*, 1961-62, No. 429.

⁵ *SII*, XVII, No. 207.

⁶ This means 'the grove or garden at Ambil'. Ambil, may then be identified with Kīl-Ambi, three and a half miles west of the modern Kāñchīpuram of which it might have formed a part in ancient times.

⁷ There was another Brāhmaṇa officer of this king hailing from the same place Narākkaṅ Kṛṣṇaṅ described as Rājēndrasōla-Brahmādhirāyaṅ (lines 307-08).

⁸ Such instances are numerous in the case of the medieval Pāṇḍya inscriptions where thrones or royal seats were named after Maḷavaraiyaṅ, Muṇaiyadaraiyaṅ or Kālīṅgaraiyaṅ.

section the village Tribhuvanamahādēvich-chaturvēdimaṅgalam is stated to have been so named after the king's mother whose actual name appears to be Tambirāṇaḍigal as recorded in an inscription¹ from Tiruveṅkāḍu in Tanjavur District where she is also described as Vāṇavaṇmādēviyār and Tribhuvana-mahādēviyār.² The 51 villages that were grouped to form the new *agrahāra* and the 1080 chaturvēdi-bhaṭṭas who received shares of the lands included in them will be discussed in the sequel.

(ii) Procedure

In connection with the procedure observed in the case of this grant it may be noted that while the Sanskrit section confines itself as usual to only two officers respectively designated as *viññapti* and *ājñapti*,³ the Tamil portion deals with the procedure (lines 304-380; lines 1006-1041) more elaborately giving full details about the hierarchy of officials right from the minister, in this case the *viññapti* of the grant, to the local assembly of the division (*nāṭṭār*). The king issued the oral order on the **107th day** in the eighth year at the instance of Narākkaṅ Mārāyaṅ Jananāthan *alias* Rājēndraśōla-Brahmādhiraṅga. The expression *paradetti cheṇṇaḍu* (line 1034)⁴ at the end of the grant would seem to imply that this officer was the real founder of the *agrahāra* and that the king stepped in only to ratify the scheme and to grant the necessary exemption from the taxes. The order was first committed to writing by an officer who is designated as *ōlai eḷudum* (line 305) or *Tirumandiravōlai* (line 362). This order which is called *tīṭṭu* (line 312) was attested to by officers described as *ōlai-nāyakan* (line 306-07) or *Tirumandiravōlai-nāyakan*. This order contained in the *tīṭṭu* specifies the villages included in the new colony, the lands of these villages excluded for the purpose of this grant, the assessment of paddy made in respect of them and the total assessed amount of paddy and cash to be paid in progressive stages by the new tenants, after removing the rights of old tenants. This *tīṭṭu* was issued by a group of officers consisting of the sections designated respectively as *karumam-ārāyum* and as *naḍuvirukkum* to another group of officers who are also described as *karumam-ārāyum* with instructions to have the necessary entries made in the *vari* in accordance with the *tīṭṭu* (lines 312-13). This group instructed accordingly the next group of officials consisting of *puravuvāri-tiṇaiikkaḷattuk-kaṅkāṇi*, *puravuvāri tiṇaiikkaḷam*, *variṇṇottagam*, *variṇṇottagakkāṇakku*, *variṇṇiḷiḍu* and *puṭṭōlai* who sat together (*irundu*) and made the entries on the **110th day** of the eighth year. Then the *tirumugaṅ* was issued by the king deputing one *kaṅkāṇi* officer who attends to the affairs of the district (*nāḍu vagai seykinṇa*), one officer of the *puravuvāri-tiṇaiikkaḷam* and one *Bhaṭṭa* for the purpose of marking the area of the villages mentioned in the grant by

¹ *SII*, V, No. 982. See also *A.R.Ep.*, 1919, Nos. 442, 443 and 460 of 1918.

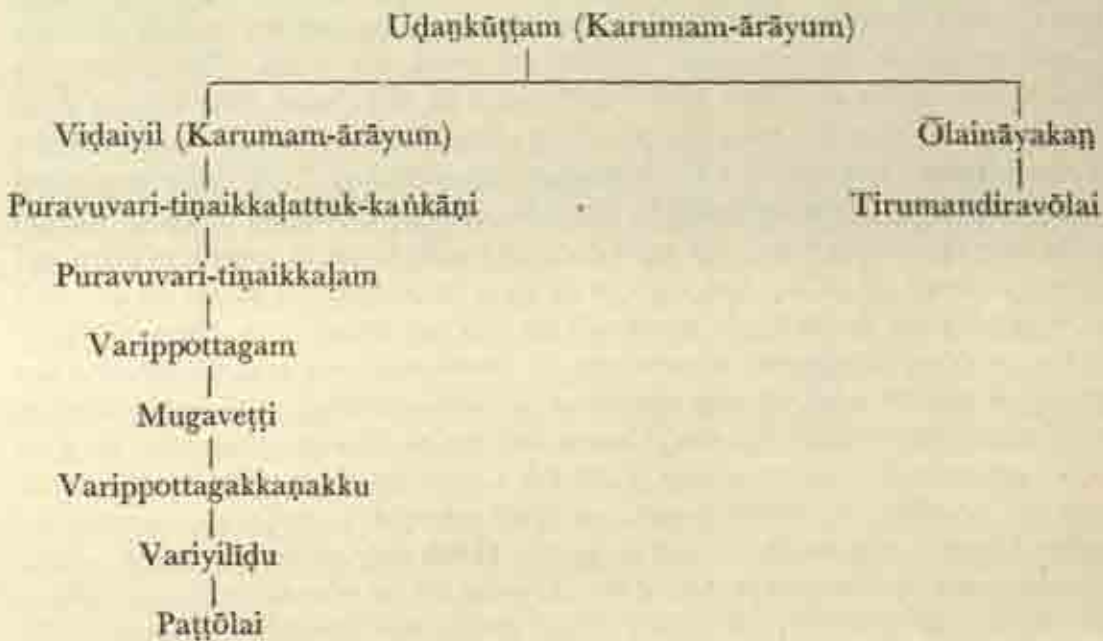
² An inscription from Tiruvāḍutugai in Tanjavur District (*A.R.Ep.*, 1925, No. 104) is stated to attribute the title Trailōkyamādēviyār to Rājēndra's mother. A closer examination of the inscription reveals that the title belonged to Rājēndra's queen and not to his mother.

³ See ante, p. 18.

⁴ *Ep.Ind.*, XXXVI, p. 145. Cf. Kasakkudi plates of Nandivarman, *SII*, II, p. 342; text lines, 105-07 and line 133.

circumambulating a female elephant and instructing the *nāttār* to accompany the said persons and specify the area by marking the boundaries with stones and milk-bush. This *tirumugam* was written by *tirumandiravōlai* and attested to by the same officers mentioned above. It was received by the *nāttār* respectfully and placing it on their heads they marked the boundaries as instructed. The *nāttār* drew up and signed the document called *aravōlai* containing the details of the boundaries, the levies exempted and the rights and privileges granted. This *aravōlai*¹ (*araiyōlai*) was ordered to be entered in the *vari*, by Jananātha *alias* Rājēndraśōla-Brahmādhirāja. This *aravōlai* was accordingly entered into the register by the last mentioned group of officers as described above after passing through the intermediary groups on the **380th day** of the 8th year (line 1034) and was issued to the donees after it was attested to by the *Tirumandiravōlai* and *Ōlaināyakaṇ* officers. Thus in the course of this procedure three documents *tīṭṭu*,² *tirumugam* and *araiyōlai* are drafted and these make up the entire Tamil section of the charter.

A comparison of the procedures as laid down in lines 304-380 before the marking of the boundary and in lines 1006-1041 after the marking of the boundary brings out the hierarchy of officers as represented below :



The two batches of officers designated as *karumamārāyum*³ in lines 313 and 320 are described in lines 1008 and 1013 as *Uḍaṅkūṭṭam nañ-karumam-ārāyum* and *Viḍaiyil nañ-karu-*

¹ Tamil text, line 361. See p. 37 below for a discussion on this word.

² This *tīṭṭu* is called *keṭṭi* in some other inscriptions : (1) from Konerirājapuram (*SII*, III, pp. 300 f.); (2) from Tirumukkūḍal (above, XXI, p. 233, text line 12).

³ The Tīruvalangadu plates also refer to two different groups though not by these names. *SII*, III, p. 403, line 37; line 44.

mam-ārāyum respectively. Lines 313 to 319 suggest that the former issued the *tīṭṭu* as drawn up by *Tirumandiravōlai* and as attested to by themselves, to the latter giving the necessary instructions. This indicates that the status of the former is higher than the latter, though both of them should be taken as executive officers of the state (*karumam-ārāyum*). Therefore, between the two, the former may be understood to be always on immediate attendance on the king as the term *uḍaṅkūṭṭam* may imply and were evidently functioning in an advisory capacity in matters of high policy while the latter were probably only charged with carrying out the orders as and when assigned. The importance of *uḍaṅkūṭṭam* can be very well realised from a later instance when Pallavarāyar, an officer under Rājarāja II had to carry the *uḍaṅkūṭṭam* with him to set Rājādhirāja II on the throne, even though Rājarāja II had appointed the latter heir-apparent during his lifetime.¹ Regarding the latter, the exact meaning of the term *Viḍaiyil* is not clear.² The Leiden plates of Rājarāja I³ generally support the hierarchy of these officers as understood by us. The Tirumukkūḍal stone inscription of Virarājendra⁴ also refers to the two groups of executive officers (*karumam-ārāyum*) with the same nomenclature. This hierarchy appears to have been evolved during this period from the one that was prevalent till the reign of Uttamaśōḷa when the order was *āṇatti*, *vāykkōḷvi*, *olaiy-eḷudum* and *olai-nāyakay*, before the issue of *kēḷvi* (like our *tīṭṭu*).⁵ The word *tiṇaikkalam* is not used, though it could not have been a new word. There was no difference in the lower ranks.

Another group of officers designated as *naḍuvirukkum* (*madhyastha* ?) has not been shown in the order. They are ranked with the *uḍaṅkūṭṭam*. But their actual function is not clear. It may be noted, however, that early Chōḷa inscriptions were often attested to or were written by such officers under the orders of local village assemblies,⁶ and it is interesting to note that the persons designated as *naḍuvirukkum* in all these inscriptions were Bhaṭṭas or Brāhmaṇas irrespective of the nature of the grant. It is not unlikely that they formed the judiciary. The functions of the other officers down from *Viḍaiyil karumam ārāyum* officers have been discussed clearly elsewhere⁷ and are otherwise also well-known.

The names of these officers are tabulated in the list below followed by another giving the identification of places to which they belonged.

¹ *Ep. Ind.*, XXI, p. 184 f.

² Later inscriptions use the expression *Tānattār kaṇṇu viḍai* (*SII*, XVII, No. 729) apparently conveying the sense of 'issue'.

³ *Ep. Ind.*, XXII, pp. 213 f.; *SII*, III, p. 383 f.

⁴ *Ep. Ind.*, XXI, p. 220. Since this inscription did not involve any grant of land, there are no counterparts in it corresponding to the boundary (*aṇaiyōlai*) section of the present record.

⁵ *SII*, III, p. 300 f.

⁶ *The Coḷas*, 2nd edition, p. 468, where the term has been understood in the sense of a liaison officer appointed for the occasion. Rājendraśōḷa-Brahmādhirāja was one of the two *naḍuvirukkum* officers of the Tiruvalangadu plates (*SII*, op. cit., Plate s b, lines 7-8).

⁷ *The Coḷas*, pp. 469-70.

(iii) List of Officers—A.

(The places mentioned here are all identified in another list below)

Designation	Name of Person	Village	Sub-Division	Division	Text Lines	Other References
<i>Īlāi-ēḷudam</i>	Araiyay Mudikondasōḷay	Palaiyūr	Palaiyūr-nāḍu	Uṟrukkaiṟuk-kōṟṟam in Jayanḡondasōḷamap-ḡalam	305-306	
<i>Īlāi-nāyokan</i>	Narāḡkan Kriṣṡuan Irāmay <i>alias</i> Rajēndra- sōḷa-Brahmārāyan	Kēraḷantaka- chaturvēdi- maḡalam	Veṟ-nāḍu	Uyyakkonḡār-vaḷanāḍu	307-308	Cf. Leiden Plates, <i>Ep. Ind.</i> , XXII, p. 295, List A.
Do.	Araiyay Rajarājan <i>alias</i> Vikramachōḷach-Chōḷḡya- varāyan	Chōḷattamah- ḡalam	Tūraimūr-nāḍu	Do.	308-309, 1044	Tiruvallangāḍu Plates <i>SI</i> , III, p. 383, Text line 32.
Do.	Irāyiravay Pallavaiyan Uttamasōḷay-Pallava- raiyay	Araimūr	Pāmbonḡiku- ḡṟam	Nittavinōḍa-vaḷanāḍu	309-311, 1038	Op. cit., List A; line 30.
Do.	Paralūr Ambalattāḡi <i>alias</i> Mudikondasōḷa- Viḷupparaiyan ¹	Uttamasōḷa- mallūr	Nemmal-nāḍu	Arumoḷidēva-vaḷanāḍu	311-312, 1040	
<i>Uḷaykūḷṡṡu</i> <i>karuman-āḡḡyam</i>	Narāḡkan-Mārāyan Jananāḷṡay <i>alias</i> Rājēn- drachōḷa-Brahmāchīrāḡay Uḡaiyadivakarayan Tīḷaiy- āḷi <i>alias</i> Rājaraḡa- Muvēndavelāy	Kēraḷantaka- chaturvēdi- maḡalam Kānchivāyḷ	Veṟ-nāḍu	Uyyakkonḡār-vaḷanāḍu	313-314, 1007	<i>SI</i> , III, p. 389 Text line 43.
Do.	Rājādītan Kūttāḡi Parakēsarī-Viḷupparaiyan	Kānchivāyḷ	Pēraivūr-nāḍu	Uyyakkonḡār-vaḷanāḍu	314-316, 1009	Ibid., line 38.
Do.	Parameśvarappa (bha)- ṡṡa-sarvakratayāḷi	ḷaiyāḡuḡi	ḷiḡa-nāḍu	Arumoḷidēva-vaḷanāḍu	316-317, 1011	
<i>Nāḡcēirukkum</i>	Parameśvarappa (bha)- ṡṡa-sarvakratayāḷi	Puḷḷamaḡa- ḷam	Kiḷār-kūṟṟam	Nittavinōḍa-vaḷanāḍu	317-318	<i>Ep. Ind.</i> , XXII, p. 235, List A.
Do.	Sadāsēvapa (bha)ṡṡa- sōmayāḷi	Tiṡṡaiḡuḡi	ḷiḡalūr-kūṟṟam		318-319	
<i>Viḷaiyil</i> <i>karuman-āḡḡyam</i>	Tai (Dat)tan Sēndan Irāḡēndrasōḷa-anukappa- ḷavaraiyan	Vayalūr	Veṟ-nāḍu	Uyyakkonḡār-vaḷanāḍu	320-231 1041	Ibid., <i>SI</i> , op. cit., line 45.

¹ This officer had perhaps served Rājaraḡa and had not yet changed his title.

Do.	Mānikkaṅ Eḍuttapādama <i>adās</i> Sōlammuvēndavelāṅ	Parakēśari- nallur	Tiruvāḷundūr- nādu	Do.	321-322, 1015	Ibid., line 92, 491-2; above, op. cit.
Do.	Tamichelai Adittai	Chirizār	Idaiyaḷa-nādu	Arumoḷidēva-vaḷanādu	322-323	
Do.	Tiḍḍiṅṅan Bhāskaraṅ	Vaipṭūr	..	Kṣhatrīyaśikhāmaṅi- vaḷanādu	323-324	
<i>Paravāri</i> <i>ṅiṅai-</i> <i>ikkalattakkāṅṅāṅ</i> <i>Aḷṅṅyāḷ</i>	Kṅavadiy (Gaṅṅai) — Nākkam Arāṅṅai ¹	Vīśālūr	Panaiyūr-nādu	Do.	324-326, 1021	
<i>Paravāri-ṅiṅai-</i> <i>kaḷam</i>	Nākkam Arāṅṅai ¹	Puḷṅṅūr	Kiḷār-kūṅṅam	Nūtavinōḍa-vaḷanādu	326, 327 946, 1022	
Do.	Nākkam Dāmōḷiran	Tāḷaiyūr	Ambar-nādu	Uyyakkōṅḍār-vaḷanādu	327-328, 1023	
Do.	Nāga-Nakkai	Aḷṅṅil- maṅṅalam	Aḷa-nādu	Kṣhatrīyaśikhāmaṅi- vaḷanādu	328-329, 1024	
Do.	Bhātṭan Vāṅḍēvan	Perumbēḍu	Māṅṅaiyūr- nādu	Chēṅṅaiṅṅuk-kōṅṅam in Jayaṅṅōḷṅāśōḷa- maṅḍalam	329-330, 1026	
<i>Variṅṅottāṅṅam</i>	Puḷamadanūramam	ṅaiyāṅṅēṅṅi	Pamaṅṅūr-nādu (for Panaiyūr- nādu)	Kṣhatrīyaśikhāmaṅi- vaḷanādu	330-331	
<i>Mūṅṅai</i>	Arāyāṅ Kaṅṅapuram	Uvarkkuḷi	Paṅṅinak- kūṅṅam	Do.	331-332, 1028	
Do.	ṅrāṅṅam Amalāṅ	Iluppaiyūr	Arvalak- kūṅṅam	Arumoḷidēva-vaḷanādu	332-333, 1029	
Do.	Nūṅṅṅṅam Kaṅṅakaraṅ	Viraṅṅam	..	Rājēṅḍra-sāṅṅa-vaḷanādu	333-334, 1029	
Do.	Kāviri-Vēṅḅāḅṅam	Panaiyūr	..	..	334, 1030	
<i>Variṅṅottāṅṅa-</i> <i>kkāṅṅa</i>	Naratoṅṅam Kuruttāṅṅam	Chelkār	..	Arumoḷidēva-vaḷanādu	334-335, 1027	
<i>Variṅṅiḍa</i>	Chūṅṅam Puliyāṅ	Pūḍiṅṅudi	..	..	335	
<i>Paiḷḷai</i>	Chāṅṅi ṅrāṅṅam	Narikkūḷi	..	..	335-336, 1030	
<i>Nāḅa vāṅṅa</i> <i>chēṅṅiṅṅa</i>	Chūṅṅiyāṅ Adittāṅṅam	Kalattūr	..	..	357, 952-3	
<i>Bhātṭan</i>	Kavuyāṅ Kriṅṅṅam	Rājēṅḍra- sōḷachēṅṅam	Vēḷa-nādu	Kṣhatrīyaśikhāmaṅi- vaḷanādu	358-359, 950	
<i>Uḷḅa-ḷḅattā</i>	Kurukūr Chūṅṅiyāṅ-	vēḍimaṅṅalam	N[enmai]-	Arumoḷidēva-vaḷanādu	1012	Cf. <i>Ep. Ind.</i> , XXII, op. cit.

¹ He is described as *ṅiṅaiḅḅāḅa-ṅiṅṅam* in line 946.

² He is called Mādavaṅ (Mādḅava-bhātṭai) in line 950.

<i>Kāramam-ārāyam</i> <i>Viṭaiyil</i> <i>kāramam-ārāyam</i>	chōlavēḷāy Vēḷāy Kūttay <i>alias</i> Irumadiśōḷa- Viḷupparaiyaṅ Turaiyaṅ Nilaitāṅḷi <i>alias</i> (Ja).....vēḷāy Tēvaṅ Chattān	damaṅgalam Uṟikuḷi	nāḍu Iṅga-nāḍu	Do.	1016	<i>SH</i> , op. cit., line 47
"	"	Kaḷattūr	Peṅṅāḷaḷak- kūṅṅam	...paḷi	1017	
"	"	Paḷuvūr	"	Uttuṅga-tuṅga- vaḷanāḍu	1018	
"	"	Puliyaḷam Vaṅṅiyūr	Puliyūr-nāḍu "	Arumoḷidēva-vaḷanāḍu	1019	
"	"	Muḷaiyūr	Tiruvindaḷūr- nāḍu	"	1020	
<i>Vaiṟipottāḷak- kaṅḷku</i> <i>Vaiṟiḷiḷāḍu</i> <i>Pattolai</i>	"	Paṟṟikuḷi Vēḷḷūr Nadār	...kūṅṅam " Tiraimūr- nāḍu	Rājēndrasīṅga- vaḷanāḍu " " (Uyyakkonḍār- vaḷanāḍu)	1031 1032 1033 1035	
"	"	Kēraḷāntaka- chaturvēdi- maṅḷalam	Vēṅ-nāḍu	Uyyakkonḍār-vaḷanāḍu	1037	

<i>Valanāḍu or Kōṭṭam</i>	<i>Nāḍu or Kōṭṭam</i>	<i>Village</i>	<i>Identification or location</i>	<i>Reference and Remarks</i>
Čerukāṭṭuk-kōṭṭam	Pālaiyūr-nāḍu	Pālaiyūr	Pālai, Chingleput Taluk, Chingleput District	S.I.I. XII, No. 133, A.R.Ep., 1933, No. 26.
Uyyakkonḍār-vaḷanāḍu	Vēṇ-nāḍu	Kēraṅṅāṅka- catturvēḍi- maṅgalam	Ammaṅṅuḍi, Kumbakonam Taluk Tanjavar District.	A.R.Ep., 1926-27, Nos. 234-37. Vēṇ-nāḍu comprised of Kōṅṅirāṅpuram in Maya- varam Taluk and Tiruvāṅṅimīḷalai in Nannī- lam Taluk.
Do.	Pēraivūr-nāḍu	Vayalūr Kāñcivāyil	Vayalūr, Nannilam Taluk Kāñcivāy, Mayavaram Taluk	North-east of Tiruvāṅṅimīḷalai. South bank of Viraṅṅōṅṅaiyū. A.R.Ep., 1925, Nos. 264-71.
Do.	Tiruvāṅṅundūr- nāḍu	Parakēṅṅi- nallūr	Mayavaram Taluk	The Tiruvāṅṅadu plates, in the midst of some confusion appears to give another name Tēvaṅṅuḍi for this village (See List A). Tiruvāṅṅundūr-nāḍu is around Tiruva- ṅṅundūr i.e., Tēvalandūr and known as Kāṅṅaiyūr. A.R.Ep., 1923 Nos. 73, 80 and 98. Ambay is Ambal in Nannilam Taluk.
Do.	Ambar-nāḍu	Talaiyūr	Talaiyūr, Nannilam Taluk	Tiruvāṅṅur-nāḍu comprised of Apakkudi Tiruvāṅṅavaram in Kumbakonam Taluk and Karuppūr in Mayavaram Taluk. South bank of river Kāvēri.
Do.	Tiruvāṅṅundūr-nāḍu	Naḍār	..	A.R.Ep., 1909, Nos. 306 and 311; 1933, No. 44.
Čerūṅṅāṅṅuk-kōṭṭam	Do.	Čhāṅṅamaṅgalam	Čhāṅṅanūr (?) Kumbakonam Taluk	
Nittavimōḍa-vaḷanāḍu	Māṅṅanūr-nāḍu	Perumbēḍu	Perumbēḍu, Chingleput Taluk	
Do.	Pāmburikkūr- kōṭṭam	Araṅṅiūr	Mannargudi Taluk, Tanjavur District	Pāmburikkūrṅam lay to the east of Vēṅṅi- k-kōṅṅam (see map). Pāmani (Pāmban) in Mannargudi Taluk gave the name to this sub-division. Kūṅṅiūr was in this sub- division.
Do.	Kiṅṅāṅk-kōṅṅam	Pūṅṅamaṅgalam	Pūṅṅamaṅgal near Paṅṅapatikōyil, Papanasam Taluk	A.R.Ep., 1921, Nos. 546-59.
Do.	Do.	Pūṅṅiūr	..	Kiṅṅāṅkōṅṅam extended from Tiruchcha- sturai in Tanjavur Taluk to Milaṅṅūr in Papanasam Taluk.

Do.	..	Narikkudi	..		Narikkudi is stated to be in Panaiyur-nadu in a much later inscription <i>A.R.Ep.</i> , 1922, No. 79. There is a village of the same name within about three miles north of the area under grant.
Arumojideva-velanadu	Nemmal-nadu	Utamasalanallur	Mannargudi Taluk		Nemmel (Nemmal), east of Koyiyaru in Mannargudi Taluk lent its name to this sub-division. Koyiyaru and Tiruvarambavaram were in this sub-division.
Do.	Iga(n)-nadu	Urikuti	Erudi, Nannilam Taluk		Irgan may be the same as Ergan in Nannilam Taluk.
Do.	Do.	Ilaiyangudi			
Do.	Idaiyala-nadu	Chirinar	Talaiyalar, Tirutturaippundi Taluk		Perinar was a village in Idaiyala-nadu. <i>A.R.Ep.</i> , 1928, No. 85; <i>S.I.I.</i> XVII, No. 509. Both Chirinar and Perinar may be identified with Talainayar in Tirutturaippundi Taluk. This is perhaps the same as Merpudamaargalam. <i>A.R.Ep.</i> , 1911, No. 143.
Do.	Do.	...damaargalam			This sub-division lay on the borders of Mannargudi, Nagapattanam and Tirutturaippundi Taluk. Tirumelikkaval, Tirukollikkadu (Terkukkadu) and Pusalan-gudi were in this sub-division.
Do.	Arvalak-kurram	Huppaiyur			This subdivision lay south of Tiruvetur in the western parts of the Nagapattanam Taluk.
Do.	Puliyur-nadu	Puliyalam	Puliyalam, Nagapattanam Taluk		
Do.	Do.	Vaiyyur	Vaiyyur, Nagapattanam Taluk		
Do.	..	Chelkar			
Do.	..	Vaippar			
Kshatriyasalkhamani-velanadu	Paraiyur-nadu	Visalur	Visalur, Nannilam Taluk		This subdivision extended from Sivaip-piyam to the east up to Visalur.
Do.	Do.	Iravancheri	Iravancheri, Nannilam Taluk		
Do.	Alanadu	Ajijit-manargalam	Nagapattanam Taluk		Alanadu included Kijaiyur in Nagapa-ttanam Taluk. <i>A.R.Ep.</i> , 1947, Nos. 81-99. This village must be located on the borders of Anaimargalam. A number of villages including this are mentioned in the Larger Leiden Plates, <i>Ep., Ind.</i> , XXII, p. 237, List B.
Do.	Paṭṭinak-kurram	Uvarkkudi			

INTRODUCTION

Do.	Vēḷa-nāḍu	Rajēndra-śūḷa- chaturvēdimaṅ- galam	Nannilam Taluk	This was different from Ayyampēṭṭai which may also be identified with a village of the same name. <i>A.R.Ep.</i> , 1928, Nos. 112-30. Ayyampēṭṭai is in Papanasam Taluk. Tiru-nallūr was in this sub-division, above, XXII, p. 236.
	Uḡaḷūr-kūḡḡam	Tīṭṭaḡuḍi	Tīṭṭaḡuḍi, Vēḷḍhachalam Taluk, South Arcot District.	This village on the north bank of Veḷḷar was attached to Mēḡka-nāḍu in later periods (<i>SH</i> , VIII, Nos. 273-300). Aḍuturai in Perambalur Taluk in Tiruchchirappalli District on the southern bank of Veḷḷar was in this subdivision.
Rajēndrasūḡa-vaḷa- nāḍu	Tiruvindaḷūr- nāḍu	Muḷaiyūr	Mūḷaiyūr, Mayavaram Taluk	
Do.	.....kūḡḡam	Paṭṭikuḍi	Kaḷattūr, Tirukkoyilur Taluk, South Arcot District.	The name of the division was perhaps Irūḡōḷappāḍi.
.....pāḍi	Peṇṇāḡaḍak- kūḡḡam	Kaḷattur		

The identity of some of the officers may be discussed here. Two of them hail from the same place Kēraḷāntaka-chaturvēdimaṅgalam in Veṅṅāḍu in Uyyakkonḍār-vaḷaṅḍu. One of them Narāḷkaṅ Kṛiṣṇaṅ Irāmaṅ *alias* Rājēndrasōḷa-Brahmamarājan¹ was holding the office of *Ōlaināyakam*, while the other Narāḷkaṅ Mārāyaṅ Jananāthaṅ *alias* Rājēndrasōḷa-Brahmādhirājan² is designated as *karumam-ārāyum*, i.e., probably the executive officer attending to state affairs. It may be noted that it was at the instance of the latter that this grant was made. Another officer of this family Narāḷkaṅ Irāmaṅ Arumōḷi *alias* Uttamasōḷa-Brahmārāyar described as a *daṅḍanāyaka* is mentioned in an inscription³ of Rājarāja I and also in another inscription of Rājēndra I. Narāḷkaṅ occurring as part of the names of these brāhmaṇa officers evidently stands for the name of their family. An inscription⁴ from Tirumaḷavāḍi records gifts made by Śrīkṛiṣṇaṅ Kauṣalai, wife (*deviyār*) of Kṛiṣṇaṅ Irāmaṅ who caused a *prākāra* to be built around the big temple at Taṅjāvūr and set up also several richly embellished images and who is described in the inscriptions from Taṅjāvūr⁵ as belonging to *perundaram* (senior nobility) of Rājarāja, as a *śēnāpati* and as Mummudiśōḷa-Brahmārāya. The title Rājēndrasōḷa-Brahmārāya of this person occurring in this inscription indicates that he continued to serve also Rājēndra as *ōlai-nāyakaṅ*. This change of the title in respect of this person and also of another officer is noticed in the Larger Leiden plates of Rājarāja I which was actually issued by his son Rājēndra.⁶ The other officer who had also changed his title was Irāyiraṅ Pallavayaṅ *alias* Uttama-chōḷap-pallavaraiyaṅ. He had the title Mummudiśōḷa-Pōṣaṅ under Rājarāja I.⁷ This officer is stated to have set up an image of Chaṅḍēśvaradēva in the Rājarājēśvaram at Taṅjāvūr and is also described as *perundaram*.⁸ The next important officer is Araiyaṅ Rājarājan *alias* Vikramachōḷach-chōḷiyavaraiyaṅ. While we do not know more about the activities of other officers, we happen to know more about this Chōḷiyavaraiyaṅ. He is no doubt identical with the general of the same name who is endowed with several distinguishing epithets such as Nāḷmaḍi-Bhūma, Sāmantaḷbharāṇa, Edirttavar-kāḷaṅ etc., on account of his having led the campaign against the Western Chālukya along the east coast and as far upto Kāliṅga and Oḍḍa countries.⁹ Udaiyadivākarāṅ Tillaivāḷi *alias* Rājarāja-mūvēndavēḷāṅ,¹⁰ another officer described as *karumam-ārāyum* is referred to as *adhikārigal* in an inscription from Taṅjāvūr and is stated to have set up an image of Kirātārjuniya-dēvar in Rājarājēśvaram. It will be seen from list A that four of these officers served Rājarāja and continued under Rājēndra and that the titles in respect of three of them changed accordingly.

¹ The difference in these two titles is indicative of the status enjoyed by the concerned persons.

² *SII*, V, Nos. 651 and 637.

³ *Ibid.*, No. 636.

⁴ *Ibid.*, II, Nos. 31, 33, 39 and 45.

⁵ *SII*, II, p. 139 and n; *Ep. Ind.*, XXII, p. 234.

⁶ *A.R.Ep.*, 1917, Nos. 23, 24, 30, 31 and 751.

⁷ *SII*, II, p. 97.

⁸ *A.R.Ep.*, 1917, Nos. 23, 24, 30, 31 and 751.

⁹ *SII*, II, p. 91 line 2 and p. 93, line 4.

(iv) Nature of the grant

The nature of the grant and the fiscal aspect of the same may be discussed. The villages that were proposed to be included in the *brahmadēya* were first removed from *vellāṅ-vagai* and the rights of the existing tenants (*kuḍi*) who held the land as proprietors (*kāṇy-uḍaiyār*) were therefore cancelled (lines 27-30). The *brahmadēya* that was constituted thus was required to pay permanently the agricultural rent fixed and laid down in this record. The rent thus fixed was required to be paid progressively at one fourth for the 8th year, one-half for the 8th+1st i.e. 9th year, three-fourths for the 8th+1st+1st year i.e. 10th year and in full for the 8th+1st+1st+1st year i.e. 11th year.¹ It is evident that the rates were increased only progressively in order to reduce the difficulties that might result out of the change of proprietorship and it was perhaps expected that by the beginning of the eleventh year the brāhmaṇas who were now the new proprietors would have settled on their new possessions. Thus the *brahmadēya* was not an *iraiyili brahmadēya*. It is stated that those Brāhmaṇas who were already tenants of the localities specified in the record (lines 282-301) before the formation of this big new *agrahāra* were required to continue to pay the rent on their lands, since their tenancy was not cancelled. The reference to the previous tenants and the description of the land indicate that the lands were not lying uncultivated and that on the other hand they were put to fairly good use so as to fetch the assessed paddy in question. It is not known whether the cancellation of the proprietary rights of the old tenants involved any payment of compensation or whether those rights were purchased outright from the old tenants by the officer at whose instance the *brahmadēya* was formed. It is just possible that only the proprietary rights of the existing non-brāhmaṇa tenants were bought off and transferred to the brāhmaṇas. It is apparent that the assessment on these lands must have been at a rate lower than that obtained for the lands under *vellāṅ-vagai* and in addition, the donees were also allowed to enjoy the lands under certain conditions (*vyavasthai* line 926). They were also exempted (*parihāram* line 937) from several dues payable to the state.

Lines 27-30 of the Tamil text state that having cancelled the proprietorship of the existing tenants, these villages enumerated (in the previous lines) were removed from *vellāṅ-vagai* and transferred to the class of *brahmadēyas* which were exempted from the payment of the *marjyādi irai* which such villages usually pay. The exemption from tax (*marjyādi irai*) referred to here does not relate to the agricultural rent (*niṅṅirai* or *kāṇikkaḍan*) for, in lines 280-83 it is stated that the agricultural rent shall be paid progressively increased rates from the eighth year upto the eleventh year and in full thereafter as permanent rent (*niṅṅirai*). Therefore, the *marjyādi irai*² referred to in line 30, from which the

¹ The expression *edirāmāṇḍu* is used to denote these years. It is significant that though this expression is not used generally in reckoning the regnal year of the Choḷa kings while giving the dates of inscriptions, it has been used here in reckoning the period covered by the stipulated rates of tax to be paid.

² *Marjyādi* which may be taken to be a corruption of *marjādā* means rule or custom. The word appears also in another corrupted form of *marjādi* (perhaps through *marjādi*). Cf. *SH*, XIII, Nos. 208, 215 and 344. As a result of further corruption the form *mahidāri* appears in late inscriptions (*ibid.*, I, No. 65, Text lines 7 and 8) though it is not widely used.

exemption is granted evidently refers to (*parihāram*) exemption from the other dues in kind and cash detailed in lines 937-40. The total extent of land available for grant was about 2516 *vēli* and odd. This was required to fetch as rent 51050 *kalam* and odd of paddy and as *miṅ-pāṭṭam* of 32-1/2 *kāsu* and 65 *akkam*. This works out to slightly more than 20 *kalam* of paddy per *vēli* on an average. A reference to the Table A reveals that the rate of rent varies from one village to another ranging from 1-1/5 *kalam* [No. 1] to 60 *kalam* [No. 35] per *vēli*. There is no doubt that this rate is related to the factors such as the soil, the irrigation facilities etc. It is difficult to judge these rates of assessment in the absence of the details such as the gross produce, cost of production, cultivator's share etc. One of Rājarāja's inscriptions¹ in Tañjāvūr indicates that the rate of assessment was roughly 100 *kalam* per *vēli*. Given the same conditions of cultivation,² a comparison of these two rates will point to a very low rate of assessment. It is not known whether this is the special rate obtained for *brahmadēyas*.³

(v) Comparison with other charters

This charter is unique among the Chōla copper-plate grants since this is the *only* copper-plate grant which records the creation of a *brahmadēya* benefitting 1080 brāhmaṇas, which was however not exempted from agricultural rent. It is but natural that it could not be otherwise; for a complete exemption from payment of rent in this case unlike in the cases that follow, would have meant a considerable loss of revenue for the state. The earliest Chōla copper-plate⁴, the Anbil plates dated in the 4th year of Rājakēsari Sundarachōla (Parāntaka II) records the grant of land in Naṅmulāṅkuḍi in Tiruvaḷundūr-nāḍu as *īkabhōga-brahmadēya* to Nārāyaṇa-Aniruddha-Brahmādhirājar of Anbil on almost the same conditions and with similar exemptions. The expression *īkabhōga* clearly indicates that the grant was made over to the exclusive enjoyment of the whole by the donees. It is clear that the agricultural rent was not required to be paid as the inscription does not make any reference to it at all and the term *sarva-parihāram* (line 181) supports this inference. The next Chōla copper-plate charter arranged chronologically is the Paḷḷaṅkōyil grant⁵ which, though fragmentary, records sufficiently clearly the gift of lands in Umbaḷa-nāḍu and in Daṅamalippūṇḍi in Puṇḅkarambai-nāḍu as *paḷḷichchanda-iraṅyili* to Sundarasōḷap-perumpalli without removing the tenant proprietor (*kuḍi-niṅgā*) Śelēṭṭi-Kuḍiyaṅ who was himself, the founder of the Jain institution and who was cultivating the lands in Umbaḷa-nāḍu. It is stated that in the case of the lands in Puṇḅkarambai-nāḍu the tenants were removed

¹ Ibid., II, No. 4; see also *Economic Conditions in Southern India* p. 676-78, where different rates are tabulated.

² If the modern maps are reliable for our purpose, the profuse net work of irrigation channels, the usual feature of the delta area, is conspicuous by its absence in the area of grant.

³ Contra, Paṅḍarantār op. cit. p. 74-75; *History of the Later Chōlas*, Part I, p. 194. His statement that the brāhmaṇas received the paddy is not correct. Text lines 275-283 are clear on this point.

⁴ *Ep. Ind.*, XV, pp. 44 ff. (barring the recently discovered Veḷaucherī grant of Parāntaka I.)

⁵ *Trans. Arch. Soc.*, 1958-59, pp. 84 ff.

and the lands were exempted from rent (*iraiyili*)¹ Due to the fragmentary nature of the grant we are not in a position to know the conditions and exemption under which they were given. The Madras Museum plates² of Uttamachōla do not belong to this category because it lays down only the details of assignment (*nivadam*) of the incomes previously donated to a particular temple. The Larger Leiden plates³ of Rājarāja I issued by Rājēndra I record the grant of the income, i.e. the agricultural rent due to the state from the lands accruing as *kānikkaḍay* as *paḷlichchanda-iraiyili* to the Chūlāmaṇivarmavihāra, a Buddhist institution at Nāgapattiṇam, under the same conditions and along with the same exemptions. The Tiruvalāṅgaḍu plates⁴ of Rājēndra dated in the 6th year of his reign record a similar assignment of the dues from the lands in Paḷaiyaṅūr collected as *nirirai* to the temple. The lands are stated to have formed part of the brahmadēya village called Śiṅgaḷāntaka-chaturvēdimaṅgalam in Perumūr and now separated from it. The revenues were assigned to the temple of Tiruvāḷaṅgaḍu-udaiyār at Paḷaiyaṅūr. The present charter comes next. The later records i.e. Charalā plates⁵ of Vira-Rājēndra and the Smaller Leiden Plates⁶ of Kulōttuṅga I record respectively the grant of villages to three Brāhmaṇas and to a Buddhist institution respectively. The former does not contain the usual formula adopted in the case of grants to Brāhmaṇas. Thus it will be seen that the present charter is the only Chōla copper-plate grant⁷ dealing elaborately with the formation of a brahmadēya which was not free from agricultural rent (*irai*).

Among the stone inscriptions comparable with the present charter in so far as their procedure and form are concerned, the Kōnērīrājapuram inscription of Uttama-chōla⁸ provides an instance of *dēvadāna-iraiyili*. Another⁹ from Gaṅgaikōṇḍaśōlapuram dated in the reign of Virarājēndra also contains a similar instance. A third from Tirumukkūḍal,¹⁰ of the same king also is one such record.

The form of the draft and its details are discussed here.

(vi) Outline of draft of the Tamil Text

The Tamil portion of the charter is a long document containing 1043 lines. For ready

¹ *SII*, III, p. 264 f.

² *Ep. Ind.*, XXII, p. 213 f.

³ *SII*, III, p. 333 f.

⁴ *Ep. Ind.*, XXV, p. 241 f.

⁵ *Ibid.*, XXII, p. 264 f. There are seven more Chōla copper-plate grants published in *SII*, III, p. 465 f. which are a class by themselves without having the Sanskrit preamble or the *araiyōlai* in Tamil as obtained in the copper-plate charters listed here.

⁶ The only other grant (of the Pāṇḍyas) which can vie with this in two respects only, i.e. (1) number of donces (1080) and (2) number of villages (140) is the Tiruppuvanam plates (c. 1214 A.D.) of Jaṅavarman Kulaśekhara I. The number 1080 of the Brāhmaṇa donces is noteworthy. In other respects, i.e. the details, name, etc. and therefore its size, it does not bear any comparison with the present charter. (See, *Ep. Ind.*, XXV, pp. 64 ff.).

⁷ *SII*, III, p. 300 f.

⁸ *Ibid.*, IV, No. 529.

⁹ *Ep. Ind.*, XXI, p. 220 f.

reference a précis of the entire matter without the details is given below with a view to bring its form in perspective. The numbers in brackets indicate the lines in the text.

- 1 Kōnērīṇmaikoṇḍāṇ (2) nāṭṭārkkum (2) brahmedēyakkilavarkkum (2) ūrkaḷilārkkum (3) nagaraṅgaḷilārkkum (4)
- 2 namakku yāṇḍu eṭṭāvadu nāl nu ṛēlināl nam (4) vīṭṭin uḷḷāl (5) unṇāvirundu (6)
- 3 āṭṭāṇḍutōrum niṇṇīraiya= (300) iṇṇupadāga ivvūrgal (301)³ mudal tavirndu (302) ōrūrāga iṇṇaḍi variyilittuk-kolḡavenru cholla (305) pukka tittin paḍiyē (313) nāl uṇṇorupadināl variyilittuk-kudutta taṅgal nāṭṭu (317) ivvūrgal piḍiṣūḷndu piḍāgai naḍappippadāga pōttandōm [*] tāṅgalum (360) aravōlai cheydu pōttaga [*] ennum tīruvāymoḷiyāl (362) nāṭṭōmukku-tīrumugam vara (379) kaṇḍu . . . vāṅgit-talaimēl vaittu . . . aravōlai cheyda Tribhuvanamahādēvich-chaturvē-dimaṅgalattukku
- 4 kilpārkkellai (382) tenpārkkellai (568) mēlpārkkellai (722) vaḍapārkkellai (754) ivviṣaitta perunāṅgellai uḷḷum agappaṭṭa nilamum (847) innum ivvūr nilamēyāy nilamum āga ivviṣaitta perunāṅgellaḷiyuḷḷum agappaṭṭa innilaṅgaḷil (895) nilamum nīkki niṇṇa (920) unṇilam oḷivīṇṇi (925) iṇṇaḍi perṇadarḱu perṇa vyavasthai [*] (926) iṇṇaḍi perṇadarḱu perṇa pariḥāramum (937) vyavasthaiyum pariḥāramum perṇa (942) brahmadēyamāga (944) aravōlai cheydu kuḍuttōm nāṭṭōm (945) ivai eḷutteṇrum pugunda aravōlaiṇṇaḍiyē variyilittuk-kolḡa enru (1006) cholla (1008) choṇṇaḍiyē nāl muṇṇūrreṇbadināl variyilittukkuḍuttu paradetti cheṇṇadu (1034) ivai okkum (1041)

(vii) Parties addressed

This Tamil portion may be divided into several convenient sections : Section 1, the parties addressed (lines 1-4), 2, the occasion (4-6), 3, the proposal giving the names of the villages included in the *brahmadēya* and the terms (6-30), 4, details about lands in all the units forming the new Chaturvēdimaṅgalam including the assessment (30-280), 5, details about the manner of payment (280-83), 6, details about the existing *Brahmadēya* lands and their absorption into the new *agrahāra* (283-304), 7, the procedure from the issue of the original oral order to the issue of *tīrumugam* (304-369), 8, the *aravōlai* issued by the *nāṭṭār* containing the boundaries and the terms (370-946), 9, the signatures of the persons who were present when the boundaries were marked (946-1006), 10, the signatures of the officers of the revenue department. Of these, sections 2, 3, 5 and 7 have already been discussed. The other sections are dealt with, below in their order.

This section begins with the word *Kōnērīṇmaikoṇḍāṇ* (*kō nēr iṇmai koṇḍāṇ*) 'one who has no equal'. This occurs as 'kō nō iṇmai koṇḍāṇ' in an early Pāṇḍya record from Śālai-grāmam² and as 'kō nōṇ iṇmai koṇḍāṇ' in a record of Uttamachōḷa.³ Later inscriptions give the form obtained in the present record. The other which occurs rarely meaning 'one who had no ill health' is considered to be an equivalent of *kuśali* of Sanskrit inscriptions.

¹ The subject matter of lines preceding this is represented in Table A.

² *Ep. Ind.*, XXVIII, p. 90.

³ *SII*, III, p. 288 f.

However the context of their occurrence in Tamil records does not seem to support this. The Pāṇḍya inscription cited above may be split up into two sections, the first containing the proposal and the second commencing with this word conveying the order to the concerned parties. Later inscriptions support this reconstruction.¹

The document in Tamil called *tittu* (line 312) is addressed to four groups such as *Nāṭṭār*, *Brahmadēyakkiṭṭavar*, the *Ūrgaṭṭilār*, and the *Nagaraṭṭilār*. Each one of these four groups is evidently exclusive of the other three. *Nāṭṭār* is the name of the assembly representing the *nāḍu* excluding the others. *Brahmadēyak-kiṭṭavar* refers to the Brāhmaṇas who hold title to the lands involved in the transactions. *Ūrgaṭṭilār* consists of the following classified entities: *devadānam*, *paṭṭichohandam*, *kaṇimurrūttu*, *veṭṭappēru*, *paṭṭavarachchālābhōgam*. These terms refer to the lands endowed on different classes to institutions such as temples of the gods of the Vēdic faith, the monasteries or temples of the non-Vēdic faiths such as Buddhism and Jainism, the learned of the country, the plantations and forests, and the free feeding houses respectively. It is significant that these were managed by the *Ūrgaṭṭilār*. *Kaṇi-murrūttu* was perhaps a perpetual complete endowment made for *kaṇi* i.e., learned men.² It may be noted that inscriptions in the Tamil country rarely refer to the educators of the people in those days and to the provision made for their maintenance. Therefore it is quite likely that this *kaṇi-murrūttu* may stand for such endowments administered by the *Ūrār* for the benefit of the learned people undertaking to educate the members of the communities other than the Brāhmaṇas who had their own organisation of the *Ghaṭṭikas* or *vidyāsthānas*.³ *Murrūttu* means complete enjoyment, perhaps equivalent to *ēka-bhōga*. The term *veṭṭappēru* seems to stand for plantations and forests. Line 7 of the Tamil text in the present charter reads: *Tribhuvana-mahādēvippeṭṭēriyum ivvēri araiyargaḷ kamugu koḷḷi veṭṭappērum*, while listing the lands included in the newly established colony. This phrase makes it certain that *veṭṭappēru* included under *ūrga ṭṭilār* discussed above has something to do with arecanuts (*kamugu*) and firewood (*koḷḷi*) etc. thus indicating that plantations and forests were connoted by this word. Whatever was felled (*veṭṭa*) for the purpose of being utilised and whatever was replanted were brought under this class of land.⁴

¹ Cf. *A.R. Ep.*, 1936-37, Nos. 40, 41, 39, 37 and 38. In most cases the identity of Kōṇēriṇmaikoṇḍāy is made difficult because the continuity of the transaction is lost. On the other hand copper-plates, as the present one, embody the whole in one place.

² *Kaṇi* according to the various dictionaries, may mean learned men, astrologer, dancing, time-keeping, accounting etc. If this stands for astrologers, as it is usually interpreted, it is difficult to account why the science of astrology or astronomy, though part of Vēdic studies, should be given a separate treatment. Brāhmaṇas well versed in Vēdic studies were cared for through the establishment of *chaturvēdimaṅgalam*. (See *A.R. Ep.*, 1909, No. 30 ; 1932-33, No. 51.)

³ *Contra*; *Trans. Arch. Soc. of S.I.*, 1958-59, p. 87 and p. 91.

⁴ The readings *veṭṭappēru* Service *inams* (*SIL*, III, p. 389) ; *Tamilppolil*, tuṇar 53, p. 291, note 5; and *veṭṭappēru* and the consequent interpretations offered do not appear to be correct. *Vēṭṭappēru* has been interpreted as tax-free gift village in connection with Vēdic sacrifices. *Trans. Arch. Soc. of S.I.*, 1958-59, pp. 91-92. This meaning cannot be correct since, as indicated above, the groups addressed in the charter were each exclusive of the others and there is no reason why endowments for sacrifices should be treated separately, *veṭṭal* i.e. performing sacrifices being one of the six functions of the Brāhmaṇas for whose living *brahmadēyas* were created.

Paḷa-vaṛach-chālā-bhōgam stands for lands given for maintaining the old charity (feeding) houses. In the same village it is possible that there were some lands given as *brahmadēya*, some others as *dēvadāna*, etc. and therefore the document was addressed to *ūrgalilār* under whose administrative control the lands other than the *brahmadēya* lands, that are involved in the transaction were placed. In the enumeration of the lands or the villages in which the lands are included, this charter denotes also the lands that fall under the first four classes viz., *dēvadānam* (Tamil text, line 24), *paḷlichchandam* (line 26), *kaṇimurrūṭṭu* (line 25) and *vettappēru* (lines 7, 31). The next group *Nagaraṅgalilār* represents the administrative bodies concerning the *nagaram*.

(viii) Details of lands

A preliminary list of the villages is given followed by a statement of the proposal to form the new *brahmadēya* and details are given next in the following order:¹ the unit, the total extent of land, description of land to be excluded, extent of the same land, total extent of land included, and the assessment in kind and cash. This information is tabulated for the purpose of reference. Table A shows 54 units while the Sanskrit section of the charter (verse No. 69) states that the king granted 51 villages. The 54 units contain really only 51 villages while the three extra units are not villages. They are 1) No. 1—Tribhuvana-mahādēvip-pērēri and perquisites, 2) No. 2—Lands leased to three individuals and 3) No. 50—Kaṇimurrūṭṭu-iraṅgal of Venni. The last mentioned is a particular class of land which was only part of the town Venni. The identification of these places is discussed separately in the sequel.

It will be seen from Table A and from the summary in lines 264-273 that the lands excluded (col. 4) are the sites where people reside (*nattam*), common tanks and ponds, the sites where temples of Mādēvar, Viṣṇukkal, Gaṇapari, Aiyaṅ, and Pidāri are situated, gardens, courtyards and tanks or ponds attached to them, the quarters of the *paraiyars* (*paraichchēri*), of the washermen (*vaṇṇārachchēri*),² of the artisans (*kaṇmānachchēri*), channels and cremation grounds. It is found that the residential site is not indicated under column 4 for units nos. 2-43 except for No. 31. The residential sites for the units Nos. 2-43 appear to have been included under the first unit³ since these 43 units fall under the division of Viraśōla-vaḷanāḍu in Nittavinōḍa-vaḷanāḍu. From unit No. 44 which up to the end fall under Venni-kūṛram, this detail is given in the corresponding column. The temples (*Śrīkōyil*)⁴ referred to above are mentioned along with their enclosed courtyards (*tirumurram*), tanks and lands.

¹ In accordance with the size of the new *agrahāra*, the passages in this section constitute the biggest, though similar passages are not unknown. See *S.I.I.*, II, No. 5; IV, No. 529. The latter from Gaṅgaikōṇḍa-56 Japuram, is very much damaged and incomplete and appears to contain a considerable number of such villages enumerated in the same manner as in the present charter.

² This is not included in the summary (lines 264-73), evidently because only a mound (*tiḍal*) remained of this *chēri* (see lines 221-22).

³ *nāttār kuḍiy-irukkai nattam nīlan* (lines 40-41).

⁴ Venkayya's observation that 'the shrines of the village deities (*tirumurram*) are distinguished from

While it is well-known that the deities or the temples ordinarily bear names, only two names, one of a Śiva temple Tiruvīraiyāṅkuḍi-mādēvar inside the Tribhuvanamādēvip-*pērēri* (lines 36-37) and another of a Viṣṇu temple Śrī-Vaikundam¹ (Śrī Vaikuṅṭham) (line 151), in Puligaikkūḍi are met with. The name of a Piḍāri deity Kavirinaṅgai is given in lines 639 and 912 in the section dealing with the boundaries.² The name Kavirinaṅgai appears to indicate that this has some connection with the river Kāvēri or Kāviri both the forms being used in literature. It may be noted that there is a territorial division known as Kavira-nāḍu covering portions of Tiruchchirappalli and Alangudi Taluks of Tiruchchirappalli District.

The assessment in cash is uniformly charged against *miṅ-pāṭṭam* i.e., levy collected on the lease of the rights of fishing in the tanks, ponds and channels of the villages. This assessment is reckoned in terms of *kāṣu* which is known to be equivalent to 12 *akkam* according to a contemporary inscription from Tañjāvūr³. It is however not quite clear why the total given in this record (col. 7) as 31 $\frac{1}{2}$ *kāṣu* and 65 *akkam* is not enumerated as 36 *kāṣu* and 11 *akkam*. Another Chōḷa inscription⁴ from Gaṅgaikoṇḍān in Tirunelveli District dated about 20 years earlier than the present record equates one *kāṣu* with 8 *akkam*.

Columns 3, 5 and 6 of Table A give the extent of land as surveyed, the extent of lands excluded and the extent of land considered for grant and assessment respectively for each unit. It will be seen that the measurement is given in terms of *vēli*, *mā*, *kāṇi* and *mundirigai* carried down to the still lower denominations of measurement. One *vēli* is equal to 20 *mā*, one *mā* to 4 *kāṇis* and one *kāṇi* to 4 *mundirigais*. For the purpose of measuring fractions of a *mundirigai* the *mundirigai* is reckoned as one *vēli* i.e., 20 *mā* and the extent is expressed in terms of its proportion to the converted *vēli* which is indicated by the word *kīl*. One *mundirigai* is equal to $\frac{1}{320}$ of a *vēli* and one *kīl* *mundirigai* will be $\frac{1}{320} \times \frac{1}{320}$. Thus the reckoning is extended to as many degrees as the extent of land in question becomes smaller and smaller. The smallest extent given in the present record is three *kāṇi*,⁵ of *kīl* upto two degrees. This expressed in fractions, will be $\frac{1}{320} \times \frac{1}{320} \times \frac{3}{80} = \frac{3}{8192000}$. The smallest extent of land ever reckoned in Chōḷa inscriptions is mentioned in an inscription⁶ of Rājarāja I from Tañjāvūr. It is expressed as four *mā* of *kīl* upto four degrees of secondary

orthodox Brahmanical temples to which the term *śrīkōyil* is applied (*SII.*, II, p. (41)¹ is incorrect, *contra* his own translation as 'sacred courts' (*ibid.*, p. 53); Piḍāriyār Śrīkōyil (*ibid.*, p. 56, lines 1 and 3). *Tirumozzam* may also stand for a *maṅḍapa* where assemblies used to be held (*A.R.Ep.*, 1938-39, No. 204).

¹ The same name, perhaps of another deity occurs in line 286.

² One inscription from Tañjāvūr (*SII.*, II, p. 57) gives interesting names of Piḍāri deities in Tuḡaiyūr such as Punnaittuḡai-naṅgai, Poduvagaiūrudaiyāḷ, Kāḍukāḷ Kāḷāpidāriyār, Kuduraivaṭṭam-udaiyāḷ etc. Similarly an inscription from Tiruvānaikkāval refers to Aiyyanār Kuṅṅavaḷaṅḍar (*ibid.*, VIII, No. 340, line 6).

³ *ibid.*, II, p. 71, line 6 and p. 76.

⁴ *ibid.*, V, 724.

⁵ Tamil text, lines 214 and 218.

⁶ *SII.*, II, No. 5.

fractions² and its equivalent in fraction is $\frac{1}{52,428,800,000}$. This bears eloquent testimony to the very careful survey effected for the first time by Rājārāja I and this gave him the epithet *ulaga anda* (who measured the world) as surmised by Venkayya.³ Coming to the present charter it will not be out of place to illustrate the calculations of the details given for each of the 51 units included in the newly formed *agrahāra*, by taking up one of them (No. 44) pertaining to Ādanallūr (lines 215-219). What is expressed in words in the text is converted into numerals as illustrated below. The text (lines 213-14) reads: "Ādanallūr aḷandapaḍi nilaṅ eṅbattiraṅḍēy-arai-mā-araikkāṅik-kīḷ mukkālē nāṅgu mā mukkāṅiy-araikkāṅi mundirigaikkīḷ mukkālē mukkāṅi". This is the total land surveyed in this village. In order to represent these details as shown below the fractions like *kāl*, *arai*, *mukkāl* are avoided by converting them into full integers of the next lower denominations and the values obtained thus under *kīḷ* as secondary fractions are divided into sections as shown below :

	<i>vēli</i>	<i>mā</i>	<i>kāṅi</i>	<i>mundirigai</i>	<i>mā</i>	<i>kā</i>	<i>mu</i>	<i>mā</i>	<i>kā</i>
(44) Ādanallūr									
Col. 3	82	0	2	2	19	3	3	15 ⁴	3
Col. 5	2	10	0	3	16	3	0	19	3
Col. 6	79	10	1	3	3	0	2	16	0

According to the values given above 'araimā' becomes 2 'kāṅi'; 'araikkāṅi' becomes 2 'mundirigai'; 'kīḷ-mukkālē nāṅgu mā' is converted into (3/4 of *kīḷ vēli* i.e. 15 'mā' + 4 'mā' i.e.) 19 'mā' and so on. Following this method the deduction can be made in respect of each item in the Table and the results arrived at may be verified with the text. This method of conversion of the measurements given in the text in words into numerals as explained here will enable readers to calculate and verify each entry in the Table, which summarises this portion (lines 30-277) of the Tamil text thus avoiding a translation which will be far less useful in this case. On calculating each of the 51 items according to the method illustrated above,⁴ it is found that the figures in respect of items Nos. 3, 8, 22 and 53 given in columns 3, 5 and 6 do not tally. While the sum total given at the end (lines 262-277) tallies

² *ibid.*, No. 5, p. 56, line Venkayya has shown the operation of the total in respect of certain items in the inscription under reference in a tabular form using fractions for the values expressed in the text (*ibid.*, 66 n.). But the method of operation given and explained by us in the sequel is much easier to follow.

³ *SII.*, II, p. (6).

⁴ To deduct 19 from 15, 1 out of the 3 *mundirigai* of the preceding column is converted into one *vēli* i.e., 20 *mā*. The next calculation 20 + 15 = 35 - 19 yields 16 as shown in the table and *kīḷ* 'mukkālē oru mā' as expressed in the text (line 219).

⁵ i.e., Col. 3 minus Col. 5 = Col. 6 in respect of each item, after converting them into numerals under each head.

horizontally, the vertical totals of columns 3, 5 and 6 also do not tally with the actual totals arrived at by adding up all the entries under these 3 columns. Thus the need for some adjustments in respect of items Nos. 3, 8, 22 and 53 arises. The adjustments are made with a view to arrive at the grand totals given at the end⁴ and they are indicated both in the text and in the table. It is not possible to say whether these mistakes of omission and commission crept in at the drafting stage of the original document or at the time of writing it out on the copper sheets before engraving them.

Two more villages which lay in the area under the grant but which were excluded from the enumeration of the fifty four units because they were already *brahmadēyas*, are listed at the end of this table. Here again the total of land assessed (Col. 6) in respect of the first of the two i.e. Udaiyamārttāṇḍach-chaturvēdimāṅgalaṃ does not tally with the entries under columns 3 and 5, thus requiring an adjustment which is indicated both in the table and in the text.

(ix) Extent

The total extent of land covered by the grant is 3135 *vēli* and odd. During the Chōḷa times and before the reign of Kulōttuṅga I the standard measuring rod appears to have been a rod of 12 feet length.⁵ One square of this i.e., 144 sq. ft. made up a *kūḷi* and 14,400 sq. ft. made up one *mā* which was equivalent to 100 *kūḷis*.⁶ Thus this will yield 6-74/121 acres for one *vēli*. Applying this value, the extent of land covered by the present record would be more than 20,305 acres⁷ of which about 619 *vēli* and odd i.e. about 4107 acres were excluded thus leaving about 16,698 acres and odd for actual grant to 1080 brāhamaṇas and for other services.

(x) Araiṇḍai

The *tirumugaṃ* containing the royal order as prepared according to the procedure already discussed was then received by the *nāṭṭār* (lines 379-80) with great respect i.e., they bowed, took the order and kept it on their head. As laid down in the order they circumambulated the area with a female elephant⁸ in the company of the officials deputed for the purpose, planted the stones and the milkbush to mark the boundary and noted the

⁴ The grand totals given at the end (lines 262-277) are taken as correct, since they tally horizontally, though it is possible to make the adjustments holding the entries in *any one* column only as correct.

⁵ *Panniraḍikkōḷi* (S.I.I., V, 702). *Aḍi* may be considered to be equivalent to 12" (12 *anḡulas*, see Sanskrit-English Dictionary by Monier Williams under *pādu*). Rods used for these purposes were named differently. One such name was *Śvapaḍakkōḷi* (*ibid.*, VIII, 96).

⁶ *ibid.*, V, 702. The length of the rod was not the same throughout the period. It differed also from region to region. Cf. *ibid.*, V, 411 where 18' rod and 256 *kūḷis* for one *mā* are reckoned; VI, 440 where 16' rod and 128 *kūḷis* are mentioned (See also *A.R.Ep.*, 1920, No. 521).

⁷ This will be only slightly less than 33 sq. miles.

⁸ The Larger Leiden plates contain a statement by one of the signatories that he mounted the elephant and showed the boundary (*Ep. Ind.*, XXII, p. 251, lines 207-9). The present record does not contain such a statement.

fractions¹ and its equivalent in fraction is $\frac{1}{32,428,900,000}$. This bears eloquent testimony to the very careful survey effected for the first time by Rājārāja I and this gave him the epithet *ulaga anda* (who measured the world) as surmised by Venkayya.² Coming to the present charter it will not be out of place to illustrate the calculations of the details given for each of the 51 units included in the newly formed *agrahāra*, by taking up one of them (No. 44) pertaining to Ādanallūr (lines 215-219). What is expressed in words in the text is converted into numerals as illustrated below. The text (lines 213-14) reads: "Ādanallūr aḷandapaḍi nilaṅ eṅbattiraṅḍēy-arai-mā-araikkāṇi-kīḷ mukkālē nāṅgu mā mukkāṇiy-araikkāṇi mundirigaikkīḷ mukkālē mukkāṇi". This is the total land surveyed in this village. In order to represent these details as shown below the fractions like *kāl*, *arai*, *mukkāl* are avoided by converting them into full integers of the next lower denominations and the values obtained thus under *kīḷ* as secondary fractions are divided into sections as shown below :

	<i>vēli</i>	<i>mā</i>	<i>kāṇi</i>	<i>mundirigai</i>	<i>mā</i>	<i>kā</i>	<i>mu</i>	<i>mā</i>	<i>kā</i>
(44) Ādanallūr									
Col. 3	82	0	2	2	19	3	3	15*	3
Col. 5	2	10	0	3	16	3	0	19	3
Col. 6	79	10	1	3	3	0	2	16	0

According to the values given above 'araimā' becomes 2 'kāṇi'; 'araikkāṇi' becomes 2 'mundirigai'; 'kīḷ-mukkālē nāṅgu mā' is converted into (3/4 of *kīḷ*, *vēli* i.e. 15 'mā' + 4 'mā' i.e.) 19 'mā' and so on. Following this method the deduction can be made in respect of each item in the Table and the results arrived at may be verified with the text. This method of conversion of the measurements given in the text in words into numerals as explained here will enable readers to calculate and verify each entry in the Table, which summarises this portion (lines 30-277) of the Tamil text thus avoiding a translation which will be far less useful in this case. On calculating each of the 51 items according to the method illustrated above,³ it is found that the figures in respect of items Nos. 3, 8, 22 and 53 given in columns 3, 5 and 6 do not tally. While the sum total given at the end (lines 262-277) tallies

¹ *ibid.*, No. 5, p. 56, line Venkayya has shown the operation of the total in respect of certain items in the inscription under reference in a tabular form using fractions for the values expressed in the text (*ibid.*, 66 n.). But the method of operation given and explained by us in the sequel is much easier to follow.

² *SII.*, II, p. (6).

³ To deduct 19 from 15, 1 out of the 3 *mundirigai* of the preceding column is converted into one *vēli* i.e., 20 *mā*. The next calculation 20 + 15 = 35 - 19 yields 16 as shown in the table and *kīḷ* 'mukkālē oru mā' as expressed in the text (line 219).

⁴ i.e., Col. 3 minus Col. 5 = Col. 6 in respect of each item, after converting them into numerals under each head.

horizontally, the vertical totals of columns 3, 5 and 6 also do not tally with the actual totals arrived at by adding up all the entries under these 3 columns. Thus the need for some adjustments in respect of items Nos. 3, 8, 22 and 53 arises. The adjustments are made with a view to arrive at the grand totals given at the end¹ and they are indicated both in the text and in the table. It is not possible to say whether these mistakes of omission and commission crept in at the drafting stage of the original document or at the time of writing it out on the copper sheets before engraving them.

Two more villages which lay in the area under the grant but which were excluded from the enumeration of the fifty four units because they were already *brahmadēyas*, are listed at the end of this table. Here again the total of land assessed (Col. 6) in respect of the first of the two i.e. Udāyamārtrāṇḍach-chaturvēdimāṅgalam does not tally with the entries under columns 3 and 5, thus requiring an adjustment which is indicated both in the table and in the text.

(ix) Extent

The total extent of land covered by the grant is 3135 *veli* and odd. During the Chōla times and before the reign of Kulōttuṅga I the standard measuring rod appears to have been a rod of 12 feet length.² One square of this i.e., 144 sq. ft. made up a *kulī* and 14,400 sq. ft. made up one *mā* which was equivalent to 100 *kulīs*.³ Thus this will yield 6.74/121 acres for one *veli*. Applying this value, the extent of land covered by the present record would be more than 20,305 acres⁴ of which about 619 *veli* and odd i.e. about 4107 acres were excluded thus leaving about 16,698 acres and odd for actual grant to 1080 brāhamaṇas and for other services.

(x) *Araiyōlai*

The *tirumugam* containing the royal order as prepared according to the procedure already discussed was then received by the *nāṭṭār* (lines 379-80) with great respect i.e., they bowed, took the order and kept it on their head. As laid down in the order they circumambulated the area with a female elephant⁵ in the company of the officials deputed for the purpose, planted the stones and the milkbush to mark the boundary and noted the

¹ The grand totals given at the end (lines 262-277) are taken as correct, since they tally horizontally, though it is possible to make the adjustments holding the entries in any one column only as correct.

² *Pannirāḍikkōl* (*S.I.I.*, V, 702). *Adi* may be considered to be equivalent to 12'' (12 *anḡulas*, see Sanskrit-English Dictionary by Monier Williams under *pāda*). Rods used for these purposes were named differently. One such name was *Śripādakkōl* (*ibid.*, VIII, 96).

³ *ibid.*, V, 702. The length of the rod was not the same throughout the period. It differed also from region to region. Cf. *ibid.*, V, 411 where 18' rod and 256 *kulīs* for one *mā* are reckoned; VI, 440 where 16' rod and 128 *kulīs* are mentioned (See also *A.R.Ep.*, 1920, No. 521).

⁴ This will be only slightly less than 33 sq. miles.

⁵ The Larger Leiden plates contain a statement by one of the signatories that he mounted the elephant and showed the boundary (*Ep. Ind.*, XXII, p. 251, lines 207-9). The present record does not contain such a statement.

same in what is called *aravolai*. *Aravolai* means a 'document (recording the) charity'. This section contains the boundaries of the new *agrahāra* marked by the parties appointed for the purpose in the order of the circumambulation. In the last section of the charter each of the names of signatories attesting to the delimitation of the boundaries is prefaced by the statement 'ippariṣu nāṭṭārōdum uḍaniṇṇu (or nāṭṭāraikkonḍu) piḍiṣūndu piḍagai naḍandu kallum kaḷḷiyum nāṭṭi aravōlai śeydu kuḍutten (or kuḍuttōm), ivai eṇṇ-ḷuttu'¹ (i.e., thus I (or we) accompanied the *nāṭṭar*, had (also) the female elephant go round along the boundary, marked the boundary with stones and milkbush and gave (this) document (recording the charity). It is clear that the word, 'arāṇ' does not suit well with the context. The signatories attest only to the delimitation and not to the grant of the lands within this boundary. It appears that the intended expression is 'araiy-ōlai' and not 'aravōlai'. The Anbil plates which record a similar grant use the expression 'arai—ōlai'.² Several other instances³ where this expression is used are known to us. It may be noted that in all these cases this expression has something to do with that section of the inscription where the boundaries are specified as marked on the lands by the parties according to the royal order. *Arai-ōlai* may thus mean the document where the boundaries are specified. It will be seen from line 1006 of the text that this drafting of *aravolai* (for *araiyolai*) represents a separate stage in the procedure for the grant and that it is followed by the order requiring it to be entered into the accounts (*vari*). It is clear therefore that this section has nothing to do with the grant proper which is an act of charity (*arāṇ*) and it pertains very relevantly to the delimitation of the boundaries. This is further supported by the fact that this section is attested to only by the parties that were witnesses to the marking of the boundaries, thus indicating the purpose of this so called *aravolai*. Thus *araiyolai* has in course of time transformed itself into *aravolai*.⁴ The Chōla grant from Paḷḷaṅkōyil refers separately to *araiyolai* and *tirumugam*.⁵ The *nāṭṭar* received the *tirumugam* after the 110th day (line 336) from the king and completed the marking of the boundaries and drew up the *araiyolai* before the 380th day (line 1034) when it was entered into the *vari* after proper attestation.⁶

¹ Text line 361, lines 945-1006.

² This term has been translated as *arai+ōlai*=an *ōlai* which is meant to be preserved in a room (above, XV, p. 65, l. 181-182; and p. 72, n. 5). The meaning 'room', though etymologically is not wrong, is however late.

³ *Ep. Ind.*, V, p. 51, text line 22; XVIII, p. 122, text, lines 33-34; *SII*, II, p. 386 and p. 516; III, p. 161; VIII, No. 692 *Trans. Arch. Soc. S.I.*, 1958-59, p. 79, line 36 and p. 107, 23rd plate, line 2.

⁴ *SII*, III, p. 305, line 115. The expression is *araiyōlai* which appears to give a clue to this process of transformation.

⁵ *Transaction of the Archaeological Society of South India*, 1958-59, page 103, 15th Plate, line 10.

⁶ While thus the context appears to support the meaning proposed by us, there is, however, one instance (*Ep. Ind.*, XXXVI, p. 158, lines 123-4) of the Pullur plates of Nandivarman II using the expression 'ivargaḷukk—araimdu' i.e. having told these (donees). But the word *araiyōlai* said to have been issued by the *nāṭṭar* is also referred to (ibid., line 103). This term has been understood in the sense of 'the order proclaimed by beat of tom-tom; proclamation' (*S.I. Temple inscriptions*, II, Pt. II, Epigraphical glossary p. 404,).

C. TOPOGRAPHY

The main topographical features occurring in this section of the inscription, which will enable us to follow the boundaries are listed below in the same order :—

Eastern.—Vaḍasāttamaṅgalam in Veṅṅikkūrṅam,¹ Pūvaṅūr-vāykkāl forming the western boundary of Vaḍasāttamaṅgalam, Arumolidēva-vāykkāl, Pulvēlūr-vāykkāl, Nagar *alias* Chōlavijjādhira (Chōlavidyādhara)-chaturvēdimaṅgalam, Jayaṅṅonda śōlapperuvāykkāl flowing to Nagar, Kaṭṭivāykkāl flowing to Nagar, Alundūrp-pilāru, Maṅalūr in Viraśōla-vaḷanāḍu, Maṅalūrēri, Veṅṅi, a *nagaram* in Veṅṅikkūrṅam and a *dēvadāna* of Rājarāja-śvaram-Iṇḍaiyār, Cheppuvāyil-vāykkāl in Veṅṅi,² Venkāḍu-dēvavāykkāl, Pāṇḍanāgaṅ-vāykkāl, Arikulavāraṅa-vāykkāl, Śankarattāṅ-vāykkāl, Karikālasōlap-peruvāykkāl *alias* Mummadiśōlappērāru,³ east-west high road (*peruvāḷi*), land of the Dāmōdaraviṅṅagart-tēvar in Veṅṅi, Ilachchēri in Veṅṅi, Chōlakōṅ-vāykkāl, Kōlippor-kuḷam, Veṅṅip-pilāru, Kaṅavadi (Gaṅapati)-vāykkāl, Śrīkaṅṅa-vāykkāl, Palapatṭāṅ-pattu vāykkāl in Nagar *alias* Chōlavijjādhira-chaturvēdimaṅgalam, Pallimēl-Ādamaṅgalam *alias* Sāttamaṅgalam, a *tirappu* of Pulvēlūr in Veṅṅikkūrṅam, Pūvaṅūr *alias* Avaniḱēsarich-chaturvēdimaṅgalam,⁴ Muṇḍanēri, Āmbākkulam, Śiṅḱalāntakaṅ-vāykkāl in Kūppūṇḱi *alias* Olōka-mahādēvich-chaturvēdimaṅgalam.

Southern.—Irājarāja-Īsvarapuram in Rājarāja-vaḷanāḍu, Ariṅṅijaipuram in Viraśōla-vaḷanāḍu, smaller inner channels called Tiruvāḱaṅ, Aiṅṅūruvaṅ, Maṅimālaiyaṅ, Śrī-Parāntakaṅ and Paṅvaittāṅ, channel called Irumadiśōlap-peruvāykkāl, Kāḍukāl-kuḷam, tank called Tiruveṅkāḍaṅ, channel called Madurāntaka-vadi,⁵ Kāmapatākai-vāykkāl, Arumolidēvaṅ, land in Rājarāja-Īsvarapuram belonging to the Piḍāriyār called Kavirinaṅgai on the bund of Tribhuvanamahādēvip-pērēri, channel called Mahimālaiyaṅ, Śiṅḱalāntakaṅ-vāykkāl, channel called Irumadiśōlaṅ that flows east from the southern curve (*tirivu*) of the Śiṅḱalāntakaṅ-vāykkāl, Mēṭṭu-vāykkāl, Irājarāja-Īsvarapurattu-vāykkāl, Śiṅḱalāntakaṅ-vāykkāl, Śivapādasēkharan-vāykkāl, Uḍaikuḷam, Teṅ-Śēndaṅkuḍi in Rājarāja-vaḷanāḍu.

Western.—channel flowing into the Tribhuvanamahādēvip-pērēri, Vaḍa-Śēndaṅguḍi, Paṅaṅguḍi, Veṭṭittūmbu on the north bank of Tribhuvanamahādēvip-pērēri, Koḍumuḍi-

¹ Most of these features do not by themselves form the boundaries unless otherwise specified. Only the lands lying in or belonging to those items form the boundaries.

² This occurs again in the course of the boundary from Venkāḍudēva-vāykkāl around several pieces of lands belonging to a few merchants (names given) towards the land on the northern bank of Pāṇḍanāgaṅ-vāykkāl.

³ This *pērāru* is crossed on the whole five times beginning from the north bank to the south (lines 462, 505, 521, 534 and 545) till the boundary reaches down to the northern outskirts of Pūvaṅūr along the southern bank of the *pērāru*.

⁴ After a plot of land in this village is reached the course of the boundary is stated to have crossed the Pulvēlūr-vāykkāl twice (lines 553, 554-5) before it reaches Muṇḍanēri, the next important feature. On the whole this *vāykkāl* is crossed four times up to this point (line 391 from north to south, line 547 from west to east, line 553 from the north-east to the south-west and lines 554-55 from west to east). This suggests that the section of Pulvēlūr-vāykkāl delineated here runs east-west and then takes a southerly course.

⁵ The name *vadi* for a *vāykkāl* is unusual.

Ālattūr, Vijayālayach-chaturvēdimaṅgalam in Kāndāra-nāḍu, uppukkuḷam, Karikālasōlap-peruvāykkāl *alias* Mummaḍisōlap-pērāru.

Northern.—channel flowing eastwards into Neṅkuṇṇam in Vēṅṅikkūrṇam, that takes off from Karikālasōlap-peruvāykkāl *alias* Mummaḍisōlap-pērāru at its south-eastern curve, another channel taking off from its eastern curve, peruṅgannāṅṅu-vāykkāl, stream called paḷa-Veṅ, Veṅ (river), Avaḷivaḷanallūr *alias* Jātivyāsach-chaturvēdimaṅgalam, Kaviṇiyakkuḍi in Vēṅṅikkūrṇam, Maruvāy (channel), Pulvēlūr-vāykkāl, Itṭikaikkuḍi, Naṅmūlakkuḍi, Tēvaṅmaṅgalam, Chāṭṭaṅguḍi, Pāṅṅuvai *alias* Marudattūr, Vaḍasāṭṭamaṅgalam, Pūvaṅūr-vāykkāl.

After delineating the boundaries as detailed above the charter gives the details of those lands (1) that belong to the new *agrahāra* but fall outside this boundary (lines 848-894) and (2) that fall within this boundary but belong to the villages lying outside the *agrahāra*, (lines 395-920). Under the first category fall three plots of land in Vēṅṅi, a *nagaram* in Vēṅṅikkūrṇam and a *dēvadāna* of Irājarāja-Īsvaramuḍaiyār. The second category includes the lands that belong to (1) Vēṅṅi (as described above), two pieces of which one is stated to be mixed up with lands in Kāḍan Kārikuṇṅichchi in Pūḍamaṅgalam, in Guṇasīlanallūr and Cheyyānallūr and the other in Kuḷappāḍu and Cheyyānallūr; (2) Rājarāja-Īsvara-puram, a *nagaram* in Rājarāja-vaḷanāḍu-seven pieces of land mixed up with lands in Nittavi-nōḍanallūr, Puḷigaikkuḍi, Igaḷānilainallūr, the *vetṭapperu* of the *nāḍu*, land of Kavirinaṅgai, the piḍāriyār on the bund of Tribhuvanamahādēvippērēri. One of these pieces is stated to have contained land that belongs to Aṅṅiṅgaipuram, a *nagaram* in Viraśōḷa-vaḷanāḍu.

(i) Boundaries

The boundaries may now be identified. The boundaries as given in the text commence from the north-eastern point of the area. The northern boundary, according to the text (lines 790-839), aligns nearly with the river *Veṅ* for its major part. This river is crossed eight times¹ in the course of the boundary before it reaches the point of commencement. The river now called Vēṅṅār, a branch from the Kāvēri formed the boundary between the old Kumbakonam Taluk and old Tanjavur Taluk and between Nannilam and Mannarguḍi Taluks of the Tanjavur District, before the formation of the Papanasam Taluk of the same District.² This indicates that the area to the south within the present Papanasam Taluk bordering the north-western boundary of Mannarguḍi Taluk was formed into the new *agrahāra* as recorded in the charter. The boundary may now be followed by the identifications suggested below :—

From the north-east Nagar, Maṅalūr, Vēṅṅi, Paḷḷimēl-Ādamaṅgalam *alias* Chāṭṭamaṅgalam, a *tirappu* of Pulvēlūr in Vēṅṅikkūrṇam and Pūvaṅūr may be identified with the places of the same name in the north-western portion of the Mannarguḍi Taluk. Of these, Vēṅṅi is now known as Kōvilvēṅṅi and Paḷḷimēl-Ādamaṅgalam as Paḷḷimaṅgalam

¹ Text, lines 790, 794, 795, 806, 817, 823, 828 and 839.

² The old maps (prepared in 1891) preserved in the office of the Chief Epigraphist show this position.

(spelt also as Pannimaṅgalam) to the east to Kōvilveṇṇi. Pulvēlūr cannot however be identified. Nagar is also called Chōlavijjādhira-chaturvēdimaṅgalam¹ and Pūvaṇūr as Avanikēsari-chaturvēdimaṅgalam.² The latter is referred to in some of the contemporary inscriptions³ from Tañjāvūr. Veṇṇi described as a *nagaram* in Veṇṇikkūṛṇam and also as a *dēvadānam* of Rājarāja-Īśvaramudaiyār is referred to in an inscription of Rājarāja I from Tañjāvūr. This inscription⁴ which should be dated sometime about the 29th year (1013-14 A.D.) of his reign i.e. seven years before the date of this charter specifies the revenue in paddy and the revenue in gold, to be paid by a number of villages which Rājarāja had given to the temple including this Veṇṇi which was required to pay 93 *kaḷaṅḷu*, 3 *mañjādi* and 4 *mā* and 1 *kāṇi* of gold to the temple at Tañjāvūr. Thus Veṇṇi became a *dēvadāna* of Rājarāja-Īśvaram, the temple at Tañjāvūr which is referred to in the present record. The modern name Kōvilveṇṇi of this village is perhaps derived from the fact that it was endowed as a *dēvadāna* to god Rājarāja-Īśvaram-udaiyār whose temple at Tañjāvūr, being a unique temple in the area came to be known as *Kōvil*. It should be noted however that no inscriptions, not even those later inscriptions⁵ copied from the walls of the Ikshupurīśvara temple at Kōvilveṇṇi itself, give the name Kōvilveṇṇi or refer to its being a *dēvadāna* of the temple.⁶ The names of the place Veṇṇi and of the river Veṇṇāru appear to indicate that the river lent its name to the other.⁷ The place Veṇṇi in its turn gave its name to the territorial division around it as Veṇṇik-kūṛṇam. Veṇṇi and Pūvaṇūr were honoured by sacred hymns sung in praise of the local diety (Śiva) by both Tirujūāṅṅasambandhar and Tirunāvukkarasār.⁸ The southernmost point reached on the eastern boundary is the Śingaḷāntakaṅ-vāykkāl which is stated to form the northern boundary of Kīlp-Pūṇḍi *alias* Olōkamahādēvich-chaturvēdimaṅgalam which cannot be identified. The adjective *kīl* for Pūṇḍi appears to indicate that it should be located somewhere between Pūvaṇūr and Rāyapuram of Mannarguḍi Taluk as against Pūṇḍi to the west of Śāliyamaṅgalam on the way to Tañjāvūr.

Rājarāja-Īśvarapuram, Ariṅjikaipuram and Teṅ-Sēndanguḍi lay in the southern boundary. The first two may be identified respectively with Rāyapuram south of Pūvaṇūr

¹ The identity of the king or kings after whose titles Chōlavijjādhira (Chōla-vidyādhara) and Avanikēsari, the villages Nagar and Pūvaṇūr were named respectively, is not known.

² *SH*, II, pp. 228, 320, 446 and 473.

³ *ibid.*, No. 5, pp. 57-58.

⁴ *SH*, VII, Nos. 1028-31.

⁵ Chidambaram is generally referred to as Kōvil. But since Veṇṇi has nothing to do with Chidambaram, Kōvil has been explained thus.

⁶ Compare also the name Veṇṇuputtūr occurring elsewhere and shown on the map.

⁷ Some poems in the Saṅgam anthologies (*Puṇḍarīyaru*, No. 66; *Aganḍaru*, No. 246; *Porunarāṭṭup-pada*, 11. 143-8) refer to a battle fought at Veṇṇi by Karikālaśōḷa against a confederacy of the Pāṇḍya, the Chēra and seven Vēḷir chiefs. One of the poems (*Puṇḍarīyaru*, No. 66) is stated to have been composed by Veṇṇikkuyattiyār, a poetess evidently hailing from this Veṇṇi. In the *Tēvāram* Veṇṇi is described as *tonnagar* i.e., the ancient city and also as *nannagar* i.e., the good city. Pūvaṇūr is spelt as Pūvaṇūr. Some scholars hold that Veṇṇāru got the name because a certain Vinṇan caused this river to be formed (*Tamiḷ-poḷil*, Vol. 34, p. 122). No source is quoted. Literature and epigraphy do not support this contention.

in Mannargudi Taluk and Arindavapuram¹ in the west in Papanasam Taluk. Both are described as a *nagaram* in Rājarāja-vaḷanāḍu and Viraśōḷa-vaḷanāḍu respectively. Both are evidently named after Rājarāja and Ariṇṇjaya. Teṇ-Śēndaṅguḍi which is also stated to be in Rājarāja-vaḷanāḍu cannot be identified, though its location on the south-western corner of the new village which can however be fixed, is clear. A channel carrying water to Tribhuvanamahādēvippērēri is said to form the boundary on the north east of a plot of land in Teṇ-Śēndaṅguḍi² and when the channel is crossed towards the north, it is said that another plot of land in Vaḍa-Śēndaṅguḍi is reached, thus indicating that the channel is the dividing line that cuts across Śēndaṅguḍi. This helps us to locate the Tribhuvanamahādēvippērēri which is no doubt the same as the one which now forms the western boundary of the modern village called Vaḍapādi in Papanasam Taluk and the channel that feeds the lake is perhaps the one which takes off the Vaḍavār which is itself a branch of the Veṇṇār. The village Paṇaṅguḍi in Rājarāja-vaḷanāḍu which is stated to be the next cannot be identified. The next village Vijayālaya-chaturvēdimaṅgalam is stated to be in Kāndāra-nāḍu.³ This is perhaps identical with Śāliyamaṅgalam in Papanasam Taluk. The conquest of Tañjāvur by Vijayālaya is known to us from a stone inscription which is dated in the reign of *Tañjaikoḷḷa* Parakēśari⁴ and the Tiruvalangadu Copper-plates.⁵ But the name Vijayālaya-chaturvēdimaṅgalam given in the present record as situated on the western boundary and now identified by us with Śāliyamaṅgalam affords a strong local evidence of Vijayālaya's conquest of Tañjāvūr. Śāliyamaṅgalam is only about nine miles east of Tañjāvūr. The next important topographical feature is the Karikāśōḷap-peruvāykkāl *alias* Mummaḍiśōḷappērāru. This canal was crossed five times on the eastern boundary and it should have been crossed along the western boundary finally to the north towards the river Veṇṇāru, at the turn of the boundary from the western to the northern border. This Karikāśōḷap-peruvāykkāl *alias* Mummaḍiśōḷappērāru is also referred to in the earlier section of the text where the villages and the details of the lands that are excluded are given, as Karuvāykkāl for short. What was originally a *peruvāykkāl* (a big canal) excavated by and named after the famous Karikāśōḷa of the Saṅgam times,⁶ became Mummaḍiśōḷappērāru i.e., a big river (!)⁷ evidently named after Rājarāja I who had this title. It is clear that Rājarāja might have effected some improvement to it by way

¹ It is spelt as Arundavapuram in the latest map.

² A minor topographical feature as Puṅgaṅkaṭṭai (a grove of Indian Beech trees) is the actual place where the boundary on the west turns to the north.

³ *SII.*, II, pp. 319, 443 and 469. This *nāḍu* spelt as Kāndāra in the present record and the Tiruvalangadu plates of Rājendra I (*ibid.*, III, p. 383, text l. 56) is spelt as Kāndāra nāḍu in the references cited. Another village known to have been situated in this *nāḍu* is Rājamahēndra-chaturvēdimaṅgalam (*A.R.Ep.*, 1936-37, No. 31).

⁴ *A.R.Ep.*, 1935-36, part ii, para 34 and plate.

⁵ *SII.*, III, p. 383 f.

⁶ The association of Karikāśa with Veṇṇi as attested to by Tamil Literature (above, p. 41, n. 7) clearly points to this.

⁷ Truly some of the channels in the delta of Kāvēri look more like small rivers impassable during freshes.

INTRODUCTION

of desilting, extension, widening etc., thus justifying this new name. This canal is stated to have flown through Chembaṅguḍi (lines 54-55), Kūttarū (line 99-100), Uṛattūr (line 133), Kīl-Chōṛutturai (line 140-41), Muṇḍarū (line 163) Uḍaiyamārttāṇḍach-chaturvēdimaṅgalam (line 288) and Śrīpūdi (line 295). Of these Kīl-Chōṛutturai can be identified. It is no doubt the same as Chōttutturai, a hamlet of Kālāchēri in Mannargudi Taluk. This identification enables us to identify this channel in turn with the one which takes off at a point on the Veṅṅār in Iḍaivākkūḍi in Papanasam Taluk, and flowing almost parallel to Veṅṅāru cuts through the lands in Palliyūr and Neḍuvāsal in Papanasam Taluk and Kōvilveṅṅi in Mannargudi Taluk. It takes a southerly turn at a point about half a mile south of Nagar in this taluk.

Along the northern boundary the channels that flow into Neṅkuṅṅam from the Karikālaśōḷap-peruvāykkāl *alias* Mummaḍiśōḷap-pērāru are crossed. Neṅkuṅṅam stated to be in Veṅṅikkūṅṅam is identical with Neykkūṅṅam in Papanasam Taluk south of the river Veṅṅāru. After crossing these channels the course of the boundary reaches the banks of Veṅṅāru and hereafter it aligns almost with the river, now and then swerving slightly to the north or south and east or west in accordance with the course of the river and with the lands belonging to the villages on either side. But the record refers only to those villages which are outside the boundary and which are traversed along their southern boundaries occasionally running to the south of the river. Avalivaṅṅanallūr *alias* Jātivyāsach-chaturvēdimaṅgalam, a brahmadēyam in Āvūr-kūṅṅam is first referred to. This can be easily identified with Avalivanallūr in the Papanasam Taluk on the north bank of Veṅṅār. The *Tēvāram* refers to this place as Avalivaṅṅanallūr and the Chōḷa inscriptions¹ including the present record spell the name as Avalivaṅṅanallūr. Kaviniyakkūḍi in Veṅṅikkūṅṅam is the village that is mentioned next.² This is perhaps the same as Kīlavaniyakkūḍi, a hamlet of Raghunāthapuram nearby. Itṭigaikkūḍi is the next. The location of these two is clear though they cannot be identified. The next village Naṅmūlakkūḍi in the same territorial division (i.e. Veṅṅikkūṅṅam) is no doubt the same as Nemmelikkūḍi in the east. The next three villages Tēvaṅṅamaṅgalam, Chāttāṅṅuḍi,³ Pāṅṅurai *alias* Marudattūr, and Vaḍaśāttamaṅgalam all in Veṅṅikkūṅṅam should be located towards the east, though they cannot be identified.

Some of the channels bore the following names of the kings noted in the brackets perhaps suggesting their association with them: Śrīkaṅṅa (Śrīkaṅṅa), Śiṅgaṅṅantakaṅṅ, and Irumaḍiśōḷa (Parāntaka), Śivapādaśēkhara and Arumolīdēvaṅṅ (Rājarāja I).

¹ *SH.*, VIII, No. 210. No. 207 (ibid.), a later Chōḷa inscription refers to Jātaviyāsach-chaturvēdimaṅgalam (line 42) and also Avalivaṅṅanallūr (line 100).

² Since Avalivanallūr in Āvūr-kūṅṅam and Kaviniyakkūḍi in Veṅṅikkūṅṅam, are both adjacent, the boundary line that divides Āvūr-kūṅṅam and Veṅṅikkūṅṅam should lie between these two villages.

³ Can this Chāttāṅṅuḍi be the same as Śāttanūr, now a hamlet of Pūṇḍōṅṅam to the north east of Nemmelikkūḍi? Pāṅṅurai is according to the inscription to the south of Veṅṅāru since it is reached after crossing the river finally. Therefore Vaḍaśāttamaṅgalam also the next village where the northeast corner of the boundary is placed should be located to the south of the river. It may be tentatively identified with Vāsudēvamaṅgalam in Mannargudi Taluk.

(ii) Signatories

The *araiyalai* was attested to by representatives of some of the outlying villages who accompanied the *nāttār* since their lands were involved or were just adjacent to the boundary (lines 953-1005).¹ The following villages are mentioned in this connection: Kuvaļaivēli, Venṇi, Puḷḷinguḍi, Uḷattūr, Mullaivāyil, Madanālayamaṅgalam, Pāpparkuḷattūr, Pūvaṇūr *alias* Avaṇikēsarich-chaturvēdimaṅgalam, Koṭṭaiyūr, Nagar *alias* Chōlavichchādirach(vidyādhara)-chaturvēdimaṅgalam, Tēvaṇmaṅgalam, Perunaṅgaimaṅgalam, Aravūr *alias* Ālavāych-chaturvēdimaṅgalam, Niḍāḷmaṅgalam, Kīḷppūḍi *alias* Oḷōkamahādēvich-chaturvēdimaṅgalam, Venṇuputtūr, Neṅkuṇṇam—all in Venṇikūṇṇam and Aṟiṇṇijaipuram in Vīrasōḷa-vaḷanāḍu. Those that can be identified are listed below:

Village	Modern name	Taluk	Remarks
Kuvaļaivēli	Teṅkuvaļaivēli	Papanasam	north of the Venṇāru and to the east of Nemonēlikkuḍi (See northern boundary discussed above)
Venṇi	Kōvilvenṇi	Mannargudi	halmes of Chittamalli-mēlpādi
Uḷattūr	Orattūr	"	} eastern northern
Mullaivāyil	Mullaivāsal (I)	"	
Pāpparkuḷattūr	Pāppanamōḍu(?)	"	
Pūvaṇūr	Pūvaṇūr	"	
Koṭṭaiyūr	Koṭṭaiyūr	Papanasam		northern
Nagar	Nagar	Mannargudi	eastern
Aravūr	Aravūr	Papanasam	northern
Niḍāḷmaṅgalam	Niḍāmaṅgalam	Mannargudi	eastern
Venṇuputtūr	Vinṇuputtūr	"	north-western
Neṅkuṇṇam	Neykkuṇṇam	Papanasam	north-western
Aṟiṇṇijaipuram	Arindavapuram	"	south-west

Other villages cannot be identified in the present state of our knowledge. These villages as identified here and as marked in the map confirm the boundary as discussed by us.

(iii) List of Villages

With the boundary thus marked, the following villages that fell within this boundary were clubbed into the new *agrahāra*:

Tribhuvanamahādēvipperēri and the adjacent plantations and forest lands, lease lands of three persons (names specified), Chembaṅguḍi, Kuḷappāḍu, Tuḷār, Nallambar, Tribhuvanamahādēvinallūr, Vichchūr *alias* Śikkar, Muṇṇāval, Kūttanūr, Kamugañchēndaṅ-

¹ The contents of these lines are presented in List B (p. 51).

INTRODUCTION

guḍi, Vaikundanallūr, Mahimālayanallūr, Kiḷ-Māndūr, Parakēsarinallūr, Peṇṇāgaḍam, Uṟattūr, Chiṟaiyūr, Kiḷ-Chōṟṟutturai, Neḍuvāyil, Ērupāḍi, Puḷigaikkūḍi, Peruṅguḍi, Muṇḍaṇūr, Dāmōḍaranallūr, Araśūr, Vāḷuvanallūr, Guṇaśīlanallūr, Cheyyānallūr, Chiṟṟālinallūr, Nittavinōdanallūr, Veṅgūr, Niyāyanaḍainallūr, Chēndamaṅgalam, Igaḷānilainallūr, Vīranārāyaṇamaṅgalam, Karuvūr, Gōvīndanallūr, Vīraśōḷanallūr, Vāmaṇanallūr all in Vīraśōḷa-vaḷanāḍu.¹

Ādanallūr, Śīrumuṇṇiyūr, Mēṭṭu-Mēṟkuḍi, Kāḍan Kārikurichchi in Pūdamaṅgalam, Dēvadānakkūḍi, a *dēvadānam* and *tiṟappu* of Parutti-Niyamam, Viḷaṅguḍi, Kaṇimurṟūṭṭu-iraṅgal of Venṇi, Neduṅgaṇakkūḍi, Ayalūṭṭikkāṇi in Pūdamaṅgalam, Śīkaraṇamaṅgalam *alias* Kottāṟakkūḍippalli removed from Paḷlichchandaṁ, Purkkūḍi—all in Venṇik-kūṟṟam.

Uḍaiyamārttāṇḍach-chaturvēḍimaṅgalam in Vīraśōḷa-vaḷanāḍu and Śrīpūḍi in Venṇikkūṟṟam (—these two were already brahmadēyas and now included in the new village).

Tribhuvanamahādēvip-pērēri² the first unit in this list is, as indicated above, identical with the big lake marked on the map to the east of Śāliyamaṅgalam in Papanasam Taluk. Among the lands excluded from this unit is mentioned the site of the temple of Tiruvīṟaiyāṅkuḍi-mādēvar which is said to be inside the lake (line 36). Inscriptions³ copied from the walls of the Karavandīśvara temple at Uḍaiyārkōyil speak of the temple as Tiruvīṟaiyāṅkuḍi-uḍaiyār Tirukkiḷāv-uḍaiyār in Vīraśōḷa-vaḷanāḍu. One of these two (the latter) refers to the temple as lying inside the Tribhuvanamahādēvip-pērēri in Tribhuvanamahādēvich-chaturvēḍimaṅgalam. Another inscription⁴ from the same place dated in the 31st year of the reign of Rājēndra I (and therefore a contemporary record) describes the temple of Tirukkiḷāv-uḍaiya mahādēvar as one lying inside the Tribhuvanamahādēvip-pērēri in the same village. Thus the identity of the Tiruvīṟaiyāṅkuḍi mādēvar temple inside the above mentioned lake mentioned in our record with the Karavandīśvara temple at Uḍaiyārkōyil⁵ in Papanasam Taluk is very clear. The lease lands of three individuals next mentioned cannot be located.

A reference to Table A will indicate that there are 54 units forming the new brahmadēya, while in the Sanskrit section 51 villages are stated to have been grouped into this big *brahmadēya*. Nos. 1, 2 and 50 of the table are not apparently villages, and this

¹ This and Venṇik-kūṟṟam that follows are stated to be situated in Nittavinōda-vaḷanāḍu. In the case of the former the word 'vaḷanāḍu' is used, though it was only a sub-division.

² Two sluices of this lake are mentioned in inscriptions: (1) *veṭṭittambu* in the present record (line 729) and (2) Kaṇavadiyār (Gaṇapatiyār) tumbu (*S.I.I.*, VII, No. 1038, lines 38-39).

³ *Ibid.*, Nos. 1035 and 1038 (dated respectively c. 1173 and c. 1136 A.D.).

⁴ *Ibid.*, VII, No. 1036. No. 1034 of Kulōtūṅga II refers to *Edriiśōḷan-tiruveḍuttukkāṭṭi* (a *maṇḍapa*) in this temple where the members of the assembly of Tribhuvana-mahādēvich-chaturvēḍimaṅgalam gathered.

⁵ The inscriptions in this temple were copied in 1902 when this village was in Tanjavur Taluk. This area was subsequently transferred to the newly formed Papanasam Taluk. C. R. Krishnamacharulu's *List of Inscriptions* confuses this with another place of the same name, a hamlet of Tiruchchirai far to the north.

will make the total agree, as already pointed out. Before proceeding to identify these 51 villages, contemporary or later references testifying to the locale of this new *brahmadēya* may be noticed. The inscription from Uḍaiyārkoṅṅil referred to above contains the only contemporary reference to this village. Other later inscriptions copied from the place indicate that this lake along with the temple was within Śrīpūdicī-chaturvēdimaṅgalam or Śrīpūdi *alias* Rājanārāyaṇach-chaturvēdimaṅgalam from about the reign of Kulōttuṅga II. Śrīpūdi is itself clubbed with this new village as indicated above. A more specific but later clue to the actual locale of this village is available from an inscription¹ from Muṇṇiyūr in Papanasam Taluk, dated in 1220 A.D. The inscription refers to Puttūr *alias* Tribhuvanamahādēvich-chaturvēdimaṅgalam. There is a village named Puttūr² in Papanasam Taluk right in the heart of the area granted as we have marked it and this is referred to also in two other inscriptions.³ Among the villages listed above the following can be identified.

	Village	Modern name	Taluk	Remarks or reference
Virasōḷavaṅgaṇaḍu	Muṇṇāval	Munnāval	Mannargudi	
Do.	Kamugaṅ chēndaṅguḍi	Kamugan- sēndaṅguḍi, hamlet of Neḍuvāsal	Papanasam	
Do.	Mahimālaya- nallūr ⁴	Mahimālai	Papanasam	SII, VIII, No. 204
Do.	Kiḷ-Chōṅ- rutturai ⁵	Chōttutturai	Mannargudi	hamlet of Kālāchēri. See discussion on eastern boundary
Do.	Neḍuvāyil	Neḍuvāsal	Papanasam	
Do.	Puḷigaikkuḍi	Puḷiyakkuḍi	"	
Vēṇṇikkōṅṅam	Ādanallūr	Ādanūr	Mannargudi	
Do.	Śiḡumūṇṇiyūr		"	hamlets of Vēṇṇi.
Do.	Kārikūḷichchi in Vēṇṇi		"	See SII, II, p. 57, II. 4-7.
Do.	Pūdamāṅgalam		"	Do.
Do.	Vēṇṇi	Kōvilvēṇṇi	"	ibid., VII, Nos. 1028- 1031

¹ SII., VIII, No. 204.

² This is in fact the findspot of this copper-plate grant. See p. 1.

³ ibid., No. 206; VII, No. 1028.

⁴ This village which is stated to be a northern hamlet of Tribhuvanamahādēvich-chaturvēdimaṅgalam in the reference cited is also called Kulōttuṅgaśōḷanallūr.

⁵ See p. 43. The adjective *kiḷ* appears to have been used with reference to its location in the east as against Tiruchchatturai to the west in Tanjavur Taluk. The latter is called Tiruchchōṅṅrutturai in inscriptions (S.I.I., V, Nos. 611, 613-18).

Regarding Śrīpūdi, the evidence available is somewhat conflicting. It is stated to be in Viraśōla-vaḷanāḍu in a later inscription¹ while the present record states that it is in Venṇik-kūrṇam (line 292). Since the identification of the temple of Tirukkiḷāv-uḍaiyār in Śrīpūdi with that of Tiruviṇṇaiyāṅkuḍi-mādēvar inside Tribhuvanamahādēvipperēri is based on the inscriptions as discussed above, the location of Śrīpūdi in the south-west of the area of the grant where the lake is situated is beyond doubt, in which case this Śrīpūdi will be in Viraśōla-vaḷanāḍu as recorded in later inscriptions. If it is in Venṇik-kūrṇam as the present record would have it, it must be another village of the same name.

The other villages cannot be identified, though the location of some of the villages can be indicated. Their location is based on two considerations: (1) the territorial division to which they belonged such as Viraśōlavaḷanāḍu or Venṇikkūrṇam. These two divisions can be clearly made out at least in so far as their boundaries involved in the area of the grant are concerned. A reference to the list and the map will point out that the southern boundary of Venṇikkūrṇam runs across roughly from Pūvaṇūr to Kavuniyakkūḍi lying on the north of Venṇāru to the south east of Avalivanallūr in Āvūr-kūrṇam. Viraśōla-vaḷanāḍu, covers the rest of the area of the grant as far up to the northern boundaries of Rāyapuram and Arindavapuram (Rājarāja-Īśvarapuram and Aṇṇijigaiapuram) which are stated to be in Rājarāja-vaḷanāḍu. The correct western boundary of this *nāḍu* cannot however be ascertained in the present state of our knowledge. (2) The second consideration is the possible contiguity of most of the other un-identified villages as indicated by the various channels that flow through them and by the lands required to be excluded from the area since they belonged to villages outside the area (lines 895-920). Chembraṅguḍi, Viraśōlanallūr, and Tuḷār may be located between the Venṇār and the Karikāśōḷapperuvāykkāl. Kuḷappāḍu, Guṇaśilanallūr and Cheyyanallūr may be located along the eastern boundary from the north-west of Venṇi towards Āḍaṇūr, Nittavinōdanallūr and Igaḷānilainallūr were perhaps situated between Puḷigaikkūḍi and Rājarāja-Īśvarapuram. The rest do not admit of their easy location. However the actual location of most of these villages is tentative and only future researches or discoveries can confirm them.

D. FORMATION OF THE AGRĀHARA

Thus these villages were formed into a new *agrahāra*. The lands were distributed among the 1080 brāhmaṇas. The charter does not say anything about the settlement of the brāhmaṇas in the residential areas of the village. However the contemporary inscription² dated in the 31st year of Rājendra I from Uḍaiyārkōvil in the area throws indirectly some light on this. The inscription which records the grant of land as *tiruvijāppuṇam* to god Tirukkiḷāv-uḍaiya-mahādēvar whose temple is stated to be situated within the Tribhuvanamahādēvip-perēri by the *peruḅguri-mahāsabhai* of Tribhuvanamahādēvich-chaturvēdi-maṅgalam, is said to have been written by *madhyasthan* Vēṅgaḍavan Vēmba.....tappiriyan,

¹ *ibid.*, VII, No. 1032.

² *SII*, VII, No. 1036.

a *kaṇakkan* of the village under the orders of several brāhmaṇas. These brāhmaṇas¹ are stated to be residents of Śrī Rājendraśōlachchēri, Tribhuvanamādēvichchēri, [Arumo] lidēvachchēri, Madhurāntakachchēri, Jananāthachchēri, and Pavitramānikkachchēri. These quarters are referred to also in some later inscriptions.² One of them³ dated in the reign of Kulōttuṅga II lists these in the same order and numbers them as the first, second, etc. These six quarters were evidently named after the king, Rājendra (Madhurāntaka Jananātha, and Pavitramānika) his mother (Tribhuvanamādēvi) and his father Rājarāja I (Arumoli). It seems that this big new village contained only six such quarters. It appears that this practice of dividing and naming the quarters was an old one, the earliest instance available being the case of Uttaramēru-chaturvēdimaṅalam which was formed sometime before the 25th year of Pallava Nandivarmān II.⁴ The names of the quarters such as Padmanābhachchēri, Śrī Gōvindachchēri, Śrī-Vāmaṇachchēri, Madhusūdanachchēri, Tirunāraṇachchēri, and Kēśavachchēri⁵ are however mentioned first in the inscriptions of Kampavarman. A contemporaneous instance is available in an inscription⁶ from Ambāsamudram.

(i) TERMS AND TAXES EXPLAINED

Thus the lands within these boundaries were distributed among the brāhmaṇas along with all the types of lands put to different use. They include among other things temples, quarters of Kammāṇas and Paraiyars etc. These were excluded for purposes of assessment as indicated in Table A. It is evident that these were put under the control of the donees for purposes of administration. This list of the different types of physical features nearly agrees with that in the Larger Leident grant and the variations are noticed under the text. *Koṭṭagāram* (line 922) included in this list has been translated as 'palaces'.⁷ The reading *koṭṭagam* of the Tiruvalangadu plates is translated as 'cow-pens' (*Gōshṭaka*).⁸ The same word appearing as *koṭṭagāram* in the Kōnērīrājapuram inscription⁹ of Uttamachōla is translated as threshing floor. Apart from all these, the meaning of 'granary'¹⁰ appears to be the best.

¹ The identity of these brāhmaṇas with their namesakes mentioned in the list of donees is discussed below.

² *SII.*, Nos. 1034, 1035, 1039, and 1040.

³ No. 1034, lines 28-30.

⁴ *ibid.*, VI, No. 356.

⁵ *ibid.*, Nos. 286, 287, 337 and 347. It may be noted that these were named after god Viṣṇu and are the same as those recited by brāhmaṇas in their daily ritual and the quarters of Tribhuvanamahādēvichchaturvēdimaṅalam were named after royal personages.

⁶ *ibid.*, XIV, No. 149.

⁷ *Ep. Ind.*, Vol. XXII, p. 262, *S.I.I.*, II, p. 55, line 5; p. 57, line 3 It is translated as stables.

⁸ *Ibid.*, III, p. 436 and n. 2; above, XV, p. 65 ll. 169-70. Both the words *koṭṭagāram* and *koṭṭagam* occur here and are translated as palaces and minor temples respectively.

⁹ *SII.*, III, p. 305, l. 100 and p. 310.

¹⁰ *Tamil Lexicon*, see under *koṭṭagāram* and *koṭṭāram*. It appears that there is some confusion between the two words *koṭṭagāram* and *koṭṭagam*. The word *kidāngu* (storehouse) occurring in the text following *koṭṭagāram* appears to support this meaning.

INTRODUCTION

Terri (line 922) may mean elevated ground. The meaning of 'piḍiligaī', also written as *piḍiligaī* (line 922-3) is not quite clear. The context here appears to indicate that this stands for a topographical feature or a land mark. A word *piḍiligaivāri* occurs in an inscription¹ of Rājarāja I as apparently a designation of an officer of the Śiva temple.²

These lands were required to be enjoyed by the donees under certain conditions. Some of these conditions pertain to irrigation. It is laid down that fresh channels may be dug up so as to admit of easy flow of water. It is also stated that *kīl-naḍai-nīr* may be allowed to flow and get collected through the channels that flow towards the lands of the village (line 928), also through the channels that flow into the village from outlying villages and from the villages into the outlying villages. All other copper-plates of this period use the expression *mētnaḍai-nīr* in this connection which is translated as waste or excess water.³ The expression *kīlnaḍai-nīr* is used here for the first time. It is clear that these two terms are juxtaposed to each other. The passage containing these terms can, however, be explained with the help of another passage occurring in a similar context in one of the Pallava copper-plate grants. The passage is *kūrṇa-vāy-midēy uvaṅṅi cheydu nīr-koṇḍu pōndu pāyttap-peruvadā-gavum*⁴ and it is translated as 'a head of water (*uvaṅṅi*) shall be constructed above the main sluice (*kūrṇa-vāy*) only, and water taken (from it) for irrigation'.⁵ The emphasis of *ē* in the word *midēy*,⁶ is better translated as 'itself' instead of 'only'. When the water is allowed to be drawn off above the main sluice *itself* the donee is assured of the maximum amount of water from the canal. This was perhaps allowed only when the main sluice did not have an ayacut beyond the lands under grant. In that case we can equate the expression *midēy* with *mēl-naḍai*. As against this, *kīl-naḍai* would mean that no head of water shall be constructed above the main sluice of the canal and that water irrigated through the main sluice (*kīl-naḍai-nīr*) only shall be used for irrigating the lands. Thus the common purpose of ensuring regular supply of water to all the villages in the lower reaches of the main canals is served by this condition. Since there are several villages included in this single but big unit to be served by the channels that figure in the Table A, this condition was perhaps necessitated in order to see that the capacity of the main sluices all along the channels serving villages of the self-same unit and the outlying villages as well, was not affected. It will be seen on

¹ *A.R.Ep.*, 1914, No. 9. Cf. No. 10.

² T. N. Subramaniam, *South Indian Temple Inscriptions*, Vol. III, Part II, epigraphical glossary, s.v., 'an officer of the temple, probably entrusted with the removal of flowers of the previous day, i.e., *nirmālya*' See also *Trans. of the Arch. Soc. of South India*, 1958-59, pp. 66-68 where further references to the term are discussed and it is shown that *piḍilikaī* denoted *balipṭha* or land on which it stood. The etymology of this term is however not quite clear. Appadorai (*Economic conditions in Southern India 1000-1500 A.D.*, p. 76) interprets it tentatively as plants inter-twined. If this term is connected with *piḷukkai-vāri* occurring in the Tēvāram (of Tiruvocciyūr by Sundaramūrti nāyaṅār) the meaning of *nirmālya* suggested can be extended to cover all sorts of rubbish including cowdung etc. heaped up and sometimes used as manure or sometimes burnt up. The meaning *nirmālya* could then be derived only in the context of its use in respect of temples.

³ *Ep. Ind.*, XXI, p. 250, lines 178, 187, 188-9 and pp. 233 and 262; *SII.*, III, p. 411, lines 448 and 450.

⁴ *SII.*, II, p. 521, text line 29-30; p. 530.

⁵ For the use of *ēy* for *ē* see above p. 9.

a reference to the map that the area of the grant is bounded very nearly by the Vennāru, the Pāmaniyāru and the Pāmaniyāru. It is clear that if the use of *mālnadai-nir*, as we understand it is provided for, the areas in the lower reaches of these three rivers would be affected. The rest of the conditions are well explained elsewhere¹ and a translation also is given in the sequel.

This section is followed by the list of taxes which are due to the king (*kō*) i.e., the state, and from which the donees are exempted. While other copper-plates of the period state explicitly that the income from such taxes or levies shall go to the donees, the present record does not say so. It is of course, conventionally implied that the *mahāsabhai* of the newly formed village should have the right of collecting the same and spending the income for various public purposes. The exemption therefore really relates to the share of their contribution to the central revenues, which otherwise they would have to pay as individuals or as any other local body. The nature of some of these taxes may be discussed here :—

Vatti-nāli: 'Vatti is a big basket which could hold 6 *kurūṇi* or 48 measures of grain and one *nāli* paid for selling such a quantity cannot be considered heavy'.² An inscription³ of Rājarāja I refers to the collection of paddy at the rate of one *nāli* per *vatti* sold by merchants and realised from them as payment towards certain taxes. This appears to make it clear that this *vatti-nāli* was a levy made on the sale of paddy.

Pidā-nāli: This occurs also as *pudā-nāli* in the Tandantottam plates⁴ of Nandivarman II and also in the Tiruvalangadu plates⁵ of Rājendraśōla I. There is another word *pulāppu-ney* occurring in a stone inscription of the 10th century A.D. which may be assigned to Pārthivēndravarma. This inscription records the foundation of a village called Śrikaraṇachchēri and the assignment of the income from levies such as [*ku*] *ḍimaṇai-araikkāl*, *chirukudi-mañjādi*, *tiṅgaṭ-chōru* and *pulāppu-ney* for food-offerings and lamp to the god at Tiruppanṇikunṇu. While the first two appear to be collections in cash, the others are apparently in kind i.e., in the form of paddy or rice and clarified butter. It is possible that the rice is expended for the food-offerings and the clarified butter for the lamp. *Pudā*, *pudavu* or *pudavam* means the gate or the door. If the terms *pidā* or *pudā-nāli* and *pulāppu-ney* are connected, as they appear to be, we may construe the term to mean 'clarified butter collected at the rate of one *nāli* per house for the purpose of lighting'.⁶

¹ *Ep. Ind.*, XXII, p. 250, lines 176-190 and pp. 233 and 262; *SIL.*, III, p. 411, lines 448 and 450.

² *Ep. Ind.*, op. cit., lines 197-98, *SIL.*, op. cit., line 443, p. 343.

³ *Historical sketches of Ancient Dekkan*, Vol. I, p. 343.

⁴ *SIL.*, XVII, No. 235.

⁵ *SIL.*, II, p. 521, line 33.

⁶ *Ibid.*, III, p. 411, line 437.

⁷ *Ibid.*, XVII, No. 260, line 10.

⁸ Contra: C. Minakshi in *Administration and Social Life under the Pallavas*, p. 78 where the term is interpreted as 'a *nāli* for one *pudā* or *marakkāl*'.



Ilaikkūlam: This occurs in Pallava grants as *kūlam* and is translated as 'the bazar', 'the stalls and also as fee on bazaars of betel leaves'. *Kūlam* means grains.¹ *Ilaikkūlam* perhaps refers to tax on grains (sold in retail) in receptacles. This should have excluded paddy since the term *vatti-nāli* covers paddy as explained above.

Āṭṭukkīrai: The correct form is probably *āṭṭukkīrai* which may mean a levy on fodder for sheep. *Kīrai* obviously stands for grass or any green foliage that will serve as food for sheep. This should be different from *īdaippāttam* which precedes this term on the list and which was evidently a fee on shepherds in respect of their profession.

Ūdupokku: This is interpreted as tax on 'new reaped grain, unsifted, unpicked and fresh from harvest or tax in the form of a mixture of grains'² Since *vatti-nāli* and *ilaikkūlam* cover all the taxable grains at the stage of selling, this *ūdupokku*, if it has anything to do with grains may be interpreted as tax on grains at the stage of production or storage. If it is the former it possibly refers to whatever was cultivated in between the main crops of the season in the area and brought under this head (short-term crops)³ and in the case of the latter it may refer to a levy on the transit of any grain from the field to the market through the public granaries that might have existed then.

Maṅṅrupāḍu: This has been interpreted as 'fee for maintaining justice' and also as 'fee raised for assembly.'⁴ The former is nearer to the point. This is supported by numerous inscriptions.⁵ They use this expression always in connection with the undertaking given by the *sabhā* to the effect that they will pay a fine (*daṇḍa*) to the *dharmāsana* i.e., a court of justice if they fail to carry out an endowment entrusted to them and also a specified amount as *maṅṅrupāḍu* to the king (*ko* i.e., the state). One⁶ of them appears to imply that *maṅṅrupāḍu* is of greater import because it is said to include *daṇḍam*.

Māvīrai: *Mā* means animals. So the term may mean a levy on stray animals which have to be controlled by being pounded till they are claimed by their real owners. This appears to have changed into *māvaḍai* in later times.

Terms other than those explained here are translated on the basis of interpretations offered elsewhere.

LIST B : Signatories to the *Aravōlai*⁷

Sl. No.	Village	Brahmadēya, Ūr or Nagaram	Designation	Name of person	Lines
1-3	See List A (p. 22)				945-954
4	Kuvaḷaivēli in Veṅṅikkūgram	..	..	Kōyilkoppai	954 f.

¹ The famous poet *Chittalaich-Chāttanār* is stated to be a *kūla-vāṅkian*.

² Minakshi, op. cit.

³ See also T. N. Subramaniam, op. cit.

⁴ *SIL.*, III, p. 311; above, XXII, p. 263.

⁵ *SIL.*, II, index, s.v.

⁶ *ibid.*, No. 93

⁷ This is to be read with (ii) Signatories on p. 44.

5	Veṅṅi	[Nagaram]	..	Karuttan Cheyyān	756 f.
6	Puḷinguḍi	..	..	Pakkaraṅ-(Bhāskaraṅ) Chūṅṅi	958 f.
7	Uṅattūr	..	..	Āchchan Araṅṅaṅ	960 f.
8	Mullaivāyil	Brahmadēya	..	Kaviṅṅiyan- Nārāyaṅaṅ	962 f.
9	Madanālaya- maṅṅalam	Do.	..	Mogiliyaṅ (Maudgalyan)	} 963 f.
10	Pāppārkuḷattūr	Do.	..	Chēndaṅ Chigandi	
11	Pūvaṅṅūr <i>alias</i> Avaṅṅikēsari- chaturvēdimaṅṅalam	Do.	Karaṅṅattāṅ- Madhyasthaṅ	Vēyaṅ Aridāsan Perumāṅ	970 f.
12	Koṅṅaiyūr	Ūr (?)	Do.	Vaḍugaṅ Oṅṅiyūraḍiga	974 f.
13	Nagar <i>alias</i> Chōḷa- vijjādhira- chaturvēdimaṅṅalam	Brahmadēya	..	Īsvaraṅ Kaḷaraṅ <i>alias</i> Alaṅkāṅppiriyaṅ	976 f.
14	Tēvaṅmaṅṅalam	Ūr	..	Māraṅṅalūr Nārāyaṅa- kramavittaṅ	979 f.
15	Veṅṅi, a dēvadāṅa of Rājarāja-Īsvaraṅ	Nagaram	Vyāpāri	Vēḷāy Veṅṅāḍan of Tēvaṅmaṅṅalam	981 f.
16	Perunaṅṅai- maṅṅalam	Brahmadēya	..	Ārūr Kaṅṅavadi (Gaṅṅapati)	984 f.
17	Aravūr <i>alias</i> Ālavāy- chaturvēdimaṅṅalam	[Do.]	..	Pāradāyan Jaṅṅamakuṅṅaṅ Tiruvēṅṅaḍa- Nārāyaṅaṅ	986 f.
18	Niḍāḷmaṅṅalam	[Do.]	..	Vārikkiyaṅ Dāmōdaraṅ	989 f.
19	Kiḷḷi-Puṅḍi <i>alias</i> Olōkamahādēvich- chaturvēdimaṅṅalam	[Do.]	..	Chuvaraṅ Bhāradvāji Mādaṅ	991 f.
20	Aṅṅiṅṅaipuraṅ in Viraśōḷavaḷaṅṅaḍu	(Nagaram)	Śrīkōyil uḍaiya Śivabrāhmaṅaṅ	Gaṅṅāḍharaṅ Vaikānaṅaṅ	995 f.
21	Veṅṅuputtūr	[Ūr]	Madhyasthan	Kāsyapaṅ Dēvadattaṅ Anantapiḍārabhattaṅ	999 f.
22	Neṅṅuṅṅam	[Do.]	Madhyasthan	Sāvittiraṅ Nānūṅṅuvaṅ Kūttāṅ <i>alias</i> Eḷḷunūṅṅuvabhattaṅ	1002 f.
23	Do.	[Do.]	..	Kūṅṅal Chandira- śēkharāṅ	1005 f.
				Echcherumaṅ Dāmōdaraṅ Viraṅṅaṅ Ambalattāḍi	

List B represents the contents of lines 945-1005 and shows that the places from where the representatives hailed, are described as Brahmadēya, Ūr and Nagaram. The representatives of the former two took part and signed on behalf of the *Sabhai* and the *Ūrār*, the governing bodies of their respective places. The third one Nagaram should have *Nagarattār*

as its governing body, though the record does not mention this. It is well known that these three local bodies were meant for the Brāhmaṇas well-versed in *veda*, the non-brāhmaṇa professional classes and the merchants respectively. These persons set their signatures to this document called *aṟavōlai* (*aṟaiyōlai*) because, as already explained above, the villages from where they hailed were just on the boundary of the new *agrahāra* and therefore their presence and their attestations were required. But it should however be noted that this list does not contain the names of a few of the villages that were situated on the western boundary such as Chēndaṅguḍi, Paṇṇaṅguḍi, Vijayālaya-chaturvēdimaṅgalam etc. In the case of the *aṟavōlai* (*aṟaiyōlai*) drawn up for the grant of Āṇaimaṅgalam, according to the Larger Leiden Plates,¹ the corresponding section of the signatories does not also contain the names of the representatives of a few of the villages. Perhaps, in spite of their absence the presence of the *nāṭṭār* and the officer designated as *nāḍu vaḡai cheykiṇṇa* and their signatures were considered enough in their places. The Larger Leiden Plates give the designation of most of the signatories and add that they signed at the bidding of their respective governing bodies. Though the present charter does not explicitly say so, the signatories figuring there must have also adopted the same procedure. The identification of the places has already been discussed.²

(ii) COMPOSER

The Sanskrit portion of the charter is stated to have been composed by Nārāyaṇa, son of Śaṅkarārya and a resident of Pārsvagrāma. The Sanskrit section in the Tiruvalangadu grant issued in the seventh year of the reign of Rājēndra is stated to have been composed by Nārāyaṇa, the son of Śaṅkara evidently the same person mentioned in this record. The Larger Leiden Plates state that the *prasasti* was composed by Anantanārāyaṇa of Koṭṭaiyūr belonging to the Vasishṭha lineage (i.e. *gotra*). Verses Nos. 1, 3, 6, 7, 9, 13, 15, 16, 18, 23, 24 and 26 of the present charter are respectively identical with Nos. 1, 3, 5, 6, 8, 11, 14, 15, 17, 24, 25 and 30 of the latter. A comparison of the final portion of the Sanskrit section of the Larger Leiden Plates and the Sanskrit verses quoted at the end of the Tiruvalangadu charter which pertain to the engravers of the respective documents brings out a hemistich 'A-krishṇa-charitaḥ Kṛishṇa-sambhavō-pi mahāmatih' common to both the grants. If these correspondences are taken into account, we may probably conclude that Nārāyaṇa of the present charter and of the Tiruvalangadu grant was the same as Anantanārāyaṇa, (Nārāyaṇa for short ?) of the Leiden grant. If this is admitted Pārsvagrāma which should be identified with Koṭṭaiyūr, would then mean the village nearby. A reference to the map will show that Koṭṭaiyūr is on the outskirts of the new *agrahāra* befitting its description as pārsvagrāma. It may also be pointed out in his connection that a representative of this Koṭṭaiyūr had signed the *aṟavōlai* (See Last B, No. 12). It is clear that the composer had chosen to concentrate on the elaborate description of the genealogy of the early Chōlas in the Tiruvalangadu plates, on the narration of the complete

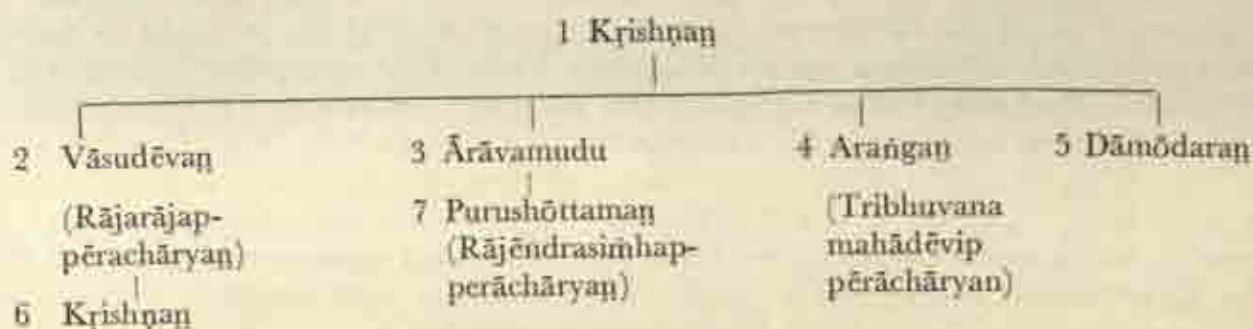
¹ *Ep. Ind.*, XXII, pp. 232 and 237.

² see above p. 44.

genealogy in the Larger Leiden Plates and on the more elaborate description of the contemporary events in the present charter, confining himself in the present case to the direct line in respect of the genealogy. Koṭṭaiyūr, the village to which the author belonged is different from another village of the same name stated to be situated in Innambar-nādu.¹ This Koṭṭaiyūr according to the present inscription, was situated in Vennik-kūṛam. It will not be presumptuous on our part to infer that the poet who had composed the Sanskrit section of all these three important Chōla copper-plate grants was a court-poet and would have been amply rewarded for his labours, though we do not get any evidence of it.²

(iii) ENGRAVER

This charter is stated to have been engraved by Tribhuvanamahādēvip-pērāchārya and Rājēndrasimhap-pērāchārya in the Sanskrit portion and, at the end of the donees' section their names are given respectively as Kṛishṇaṅ-Araṅgaṅ and Ārāvamudu-Puru-shōttamaṅ. They are stated to have received each a plot of land to the extent of one *vēli*. These very persons are known to us also from the Larger Leiden and the Tiruvalangadu plates, though the titles mentioned here are not given there. It thus seems to indicate that these titles might have been conferred on them, if their absence in the other grants was not an omission, sometime in the interval between the dates of the Tiruvalangadu and Leiden grants and the present charter. A comparison of the details in all these three grants yields the following genealogy of these engravers :



The Tiruvalangadu plates are stated to have been engraved by four of these i.e., Nos. 3, 4, 5 and 7. The Larger Leiden grant was engraved by five i.e. 2, 4, 5, 6 and 7. The present charter was engraved only by two i.e., Nos. 4 and 7. The difference of at least two hands if not more, is clearly visible on the copper plate (compare plates, I, IV a, VII a, XXI with the rest).

¹ *Ep. Ind.*, XXII, pp. 222-23 where this identification has been suggested on the basis of an inscription dated in the reign of Rājāśhīrāja II copied from Koṭṭaiyūr (north of the river Kāvēri) in Kumbakonam Taluk. Koṭṭaiyūr of the present record as identified by us, is situated in Papanasam Taluk on the north bank of the Vennāru and south of the river Kāvēri.

² Two of the donees Trivikramaṅ Pūvattaṅ and Rāmaṅ Śivaṅ hailed from Koṭṭaiyūr which is perhaps the same as this village. One Pūvattabhaṅga-sōmayājiyār of Koṭṭaiyūr is reported to have audited the accounts from his camp at Mēlpāḍi in the 4th year of Rājēndra I (*A.R.Ep.* 1921, No. 227).

INTRODUCTION

These engravers are called *Chitrakāri* and are said to have belonged to *Haryāwaya* in the Larger Leiden Plates while in the present charter they are described as *Kāshṭhākāri*. This term is already known to us from the Kasakkuḍi¹ and the Velurpalaiyam plates.² It is clear that they were carpenters by profession and their ability to engrave well brought them this work on important Chōla grants and the consequent rewards of titles and grants of land.

(iv) DONEES

The donees' section consists of 32 plates of which thirty plates contain the list of the Brāhmaṇa donees numbering 1083 not 1080 as stated in the text who received each one share and the last two plates give the list of endowments for the temples, some social services such as the accountant, barber, the doctor etc., and for the vēdic institutions as also for the engraver. The number of the donees is three in excess of the number stated in the two previous sections and it is difficult to account for this discrepancy. It may be noted, as already explained that the plates are not of uniform size and if this can be taken as an indication that all the names were not engraved at a time, the possibility of the three names creeping into the list inadvertently may be granted. These three extra names cannot, however, be identified.³ The names of these donees are given in the following order: 1) the place of residence or where the donee had already one or more shares of land similarly granted on previous occasions 2) Gōtra 3) Sūtra 4) the place from where the donee hailed originally and 5) the name. All these are listed in a table with the first column giving the serial numbers.

Since this is the only Chōla charter listing a large number of donees, a comparison of this list with those of the Tandantottam plates⁴ of Nandivarman (II) may be profitable and it reveals certain new features. In the earlier lists⁴ the name of the place pertaining to the donee is given whereas in the present charter there are names of two places in respect of each donee. These places mentioned first and listed separately are brahmadēyas, thus indicating that these brāhmaṇas were settled in the said villages and that they owned one or more shares of land in those places. The places that are mentioned next in column 5 are mostly common to the present grant and the Tandantottam copper-plate grant. The forms of these names have, however, undergone some considerable change attesting to the influence of Tamil on them. Piṅukkipparaḥ, Virparaḥ, Vaṅgipparaḥ, Aṭṭamparaḥ, Mudapparaḥ, Karipparaḥ, and Ponnamparaḥ etc., of the Pallava grant have become Piṅukkipparaṃ, Virparaṃ, Vaṅgipparaṃ, Aṭṭamparaṃ, Mudapparaṃ, Karipparaṃ and Ponnamparaṃ etc. With the efflux of time between the Pallava grant and the present one it is possible that they had commenced to stand merely for the house or family since these persons or their

¹ *SIL*, III, p. 353, text, line 136. The word is *mahākāshṭhākāri*. The emendation of *mahākāshṭhākāri* suggested for this and its translation as 'great treasurer' are not correct.

² *ibid.*, p. 510, text, line 69.

³ See p. 5 above.

⁴ *SIL*, II, p. 531 f; above, XXXVI, p. 159. f.

descendants might have ceased to have anything to do with those far off places from where their ancestors migrated during the reign of Pallava kings before Pallavamalla. These places are located in Andhra Pradesh.¹ There are some other names pointing to their location in the Tamil country such as Iṟaiyānaraśūr, Tiruppēr, Peruvalliyūr, Pullūr, Valavūr, Nālūr, Vēlaṅguḍi, Idaiyārumaṅgalam, Kiraṅūr, Nerkuṅgam, Kottaiyūr, Ēmappērūr, Āḍaṅūr, Paḷuvūr, Pullamaṅgalam etc. Thus these places had already become permanent places of residence of the persons stated to have hailed from them. In view of the absence of the names of places in the Telugu country in their cases, it may be surmised that these persons might have belonged to a far earlier stream of migrants from the Andhra country or might have taken to their new places sooner than the rest. Some of these names of places in the Andhra country have come down to some well known contemporary Śrīvaiṣṇava families as pointed out by H. Krishna Sastri.² These names are also found in later inscriptions. The total absence of the places of residence in the Pallava grants³ seems to point out that the process had just started about the reign of Nandivarman II Pallavamalla and that the brāhmaṇas had come to stay in the Tamil country and organise themselves more effectively as the Uttaramallūr inscriptions of Parāntaka I indicate. The names of these places indicate that several brahmadēyas named as Chaturvēdimāṅgalam and associated with the founders or the reigning kings sprang up in the meanwhile. These places of residence are listed separately and their identifications are also proposed there. Here some of the general features may be pointed out. All the villages except those numbered 30, 31, 32 and 122 are situated within the Chōla country. Among these Nos. 18, 76, 78, 81 and 98 were evidently named after royal personalities of the Pallava period. The queen after whose name Mārpiḍugudēvich-chaturvēdimāṅgalam (No. 18) was named was perhaps identical with Aggaḷanimmaṭi, the Kadamba princes married to Dantivarman who had the title 'Mārppidugu'. Vallam *alias* Viḍēlviḍuguch-chaturvēdimāṅgalam (No. 76) was evidently named after the title of Nandivarman III.⁴ The others (Nos. 78, 81 and 98) were perhaps named after Paramēśvara, the predecessor of Nandivarman II. Malari *alias* Śrīkaṅṭhach-chaturvēdimāṅgalam is the earliest of such villages formed into an *agrahāra* during the Chōla period. Śrīkaṅṭha was the name of Vijayālaya's father according to the Anbil plates. No. 99 is the village named after Vijayālaya. Vīranārāyanach-chaturvēdimāṅgalam (1) Śrī-Parāntakach-chaturvēdimāṅgalam (6) and Simhaḷāntakach-chaturvēdimāṅgalam (69) were named after Parāntaka I. Kōḍaṅḍarāmach-chaturvēdimāṅgalam (70), Gaṅḍarādityach-chaturvēdimāṅgalam (2), Ariṅṅjayach-chaturvēdimāṅgalam (79) Uttamaśilich-chaturvēdimāṅgalam (110), and Naṅgai Brahmadēyam *alias* Ariṅṅjigaich-chaturvēdimāṅgalam (114) were

¹ *Ibid.*, p. 519. Identifications already made or proposed now wherever possible are given under the text in their proper places with necessary references.

² *Ibid.*, p. 519.

³ It is significant that the Pullur Plates also of the same king does not give such places of residence (*Ep. Ind.*, XXXVI, p. 144 f.).

⁴ A Viḍēlviḍugudēvich-chaturvēdimāṅgalam is mentioned in an inscription from Tiruvilakkuḍi (*A.R.Ep.*, 1926, No. 136).

INTRODUCTION

all named after the sons of Parāntaka I. Two bearing the name Uttamaśōlach-chaturvēdi-maṅgalam (42 and 118) were probably named after Uttamaśōla.¹ Nos. 4, 5, 29, 32, 39, 60, 62 (?), 68, 72, 77, 80, 77, 80, 102 and 112 were all named after the Chōla queens and princesses. Nos. 11, 31, 33 and 113 were all named after the titles of Rājarāja I. No. 97 is of Rājēndra I. A few others (3, 51, 87, 93, 96, 101, 103, 106 and 116) are clearly Chōla names though they cannot be attributed definitely. Karṇaliyēri *alias* Vikramakēsarich-chaturvēdimāṅgalam (115) at once reminds us of Karṇali, a queen of Bhūti Vikramakēsari, the famous chieftain of Koḍumbālūr. Besides these villages which were called chaturvēdi-māṅgalam, there were many brahmadēyas without the suffix of chaturvēdimāṅgalam, brāhmaṇa residents of which received shares of land under this grant. Thus it can be seen that the practice of establishing Brahmadēyas which started during the Pallava period was completely adopted by the Chōlas resulting in such a large number of Brahmadēyas listed below.² Thus this phenomenal rise of Brahmadēyas during this period is a clear indication of the fact that the ruling kings patronised the Brāhmaṇa settlers from the Andhra country almost continuously. For, as evidenced by the present charter, no less than 775 Brāhmaṇas among these 1083 donees bore names of villages in the Andhra country while it is possible, as already pointed out, that in the case of the rest they had arrived in the Tamil country much earlier and therefore had adopted the local village. The distinction made here between the two groups is supported by another factor. The Brāhmaṇas who are stated in this record as hailing from places with Tamil names referred to above belong mostly to sūtras other than Āpastamba, i.e., Āśvalāyana, Drāhyāyana, Satyāshāḍha, Jaimini etc.

This leads us to the discussion of the *gōtras* and *sūtras* mentioned in this list. Here again a comparison with the earlier lists leads us to certain interesting conclusions, first regarding the names of *Sūtras*. Prāvachana of the Pallava grants is represented by Baudhāyana and Hiraṇyakēśi by Satyāshāḍha. Pavīliya and Chhandōga mentioned in earlier grants are not found in the present one; but Drāhyāyana is quoted as the *sūtras* of several brāhmaṇas.³ The following *sūtras* are not at all mentioned in the earlier grants: 1) Bhāradvāja 2) Śā(Jā)mbavya 3) Jaimini 4) Kātyāyana 5) Āgnivēśya and 6) Āgastya. The following is the sūtra-wise break-up of the 1083 brāhmaṇas: (1) Āpastamba-615, (2) Āśvalāyana-154 (3) Drāhyāyana-77, (4) Kātyāyana-50 (5) Baudhāyana-54, (6) Satyāshāḍha-42, (7) Jaimini-41, (8) Āgastya-29, (9) Bhāradvāja-11, (10) Jāmbavya-4 and (11) Āgnivēśya-2. For four of the donees (Nos. 936, 940, 942 and 946) the details about sūtras are not available, since the plates are broken at the relevant places. Regarding the diffusion of the *gōtras* and *sūtras* the following groupings may be observed with reference to a few places from where the donees are stated to have hailed (col. 5);

¹ Rājēndra I is also known to have had this title.

² This list pertaining only to this charter cannot be exhaustive since several other *brahmadēyas* might have come up during this period in different parts of the country.

³ It may be noted that nearly all the modern Sāmavēdins belong to this *sūtra*.

Place	Gotra	Sūtra	Ref. (Nos in the List of donees)
Nellūr	Gautama	Āpastamba	44, 562
Ambikkuravaśāri	Hārīta	Do.	461, 912
Tiruppēr	Pārāśara	Āśvalāyana	5, 11, 426, 601, 603, 852, 1012
Valavūr	Āngīrasa	Jāmbavya	10, 268, 269
Nālūr	Kuṇḍiṇa or Kaṇḍiṇya	Āśvalāyana	12-15, 854-857, 859-61
Vēlaṅguḍi	Dēvarāta	Do.	16, 997
Idaiyārumaṅgalam	Rāthītara	Do.	17, 19, 20, 713, 844
Kīraṅgūr	Ātrēya	Do.	18, 189, 605, 1001
Kuṅjappavvil	Gārga	Āpastamba	36, 226, 301, 308, 688, 722, 888, 993
Kōrōvi	Bhāradvāja	Do.	37, 42, 200, 256, 334, 357, 358, 364, 468, 501, 573, 681, 754, 758, 759, 915. ¹
Vaṅgalūr	Gārga	Do.	48, 359, 362, 366, 367, 370, 649
Niṅṅai	Kuṇḍiṇa	Satyāśhāḍha	625, 685, 732, 736, 738, 811
Tirumaṅgalam	..	Drāhyāyaṇa	140, 141, 678, 862
Neṅkuṅgam	Gautama	Satyāśhāḍha	142, 737, 740, 810
Koṭṭaiyūr	Bhārgava	Jaimini	143, 447, 454
Āḍaṅgūr	..	Do.	145, 175, 176, 273, 274, 677
Puḷḷamaṅgalam	..	Do.	147, 190, 422, 1016-20, 1023
Anbil	Viśvāmītra	Do.	177, 966, 1031

This table makes it clear that the donees from most of the places in the Tamil country had moved in a group belonging to a particular combination of *gotras* and *sūtras* other than Āpastamba.

The names of these brāhmanas reveal that, most of them must have been learned men as the titles forming part of their names indicate. The titles, as they occur, are Sōmayāji, Vasantayāji, Sarvakratuyāji, Agnichit, Vājapēyi, Shaḍaṅgavi (vid), Bhaṭṭa, Kramavitta, and Chaturvēdi. Of these the first five refer to the performance of Vedic sacrifices and the rest refer to their learning. These two occur in combination with each other (lines 891, 948, 987, 1004, 1304 and 1377). Two other titles which do not have any bearing on their learning are Daśapuriya and Sahasra. 'Daśapuriya' means 'belonging to or an emigrant from Daśapura' a village identified with Mandasor in Malwa. The spurious grant of Dharasēna II of date Śaka 400, also mentions a corporation of the *Chaturvēdins* of

¹ Two more (751; 922) belonged to Āśvalāyana.

Daśapura'.¹ The other title Sahasra has obviously nothing to do with learning nor with any place. This name 'Sahasra' appears to refer to the number of Brāhmaṇas that formed a group by themselves. This suffix is not met with in any other inscription.² It is not known whether this was the beginning of the formation of the subjects among the members of this community. It should be however noted that epigraphy does not offer any evidence regarding this formation at any period. The names of these Brāhmaṇas contain two parts, the first obviously being the father's name. In Vāsudēvaṅ Śrīkrishṇabhaṭṭaṅ (No. 2) it is evident that Vāsudēva must be the father's name and Kṛishṇa, his own. Bhaṭṭaṅ is a title attached to any learned Brāhmaṇa. Tamil influence is seen in many names such as Tiruvaraṅganārāyaṇaṅ (9), Tirumālbhaṭṭaṅ (19) Tirumāl-Subrahmaṇyaṅ (20), Śrīmādhavaṅ Ādittapiḍāra-daśapuriyaṅ (23), Śrīkrishṇaṅ Vēṅṅambi-daśapuriyaṅ (26), Puśāpōśaṅ Tiruveṅkāṭṭaḍigaḷ Bhaṭṭanambi-daśapuriyaṅ (28), Mādhavaṅ Tirumāliruṅḷolai-sahasraṅ (42), and Tirukkuruṅḷuḍi Śrīraṅga-Rudra-kramavittaṅ (651) etc. It is evident that considerable time must have elapsed before the families of these Brāhmaṇas could adopt such Tamil names.

It is interesting to note that four of these names are traceable in the only one contemporary inscription³ referring to Tribhuvanamahādēvich-chaturvēdimaṅgalam which has been identified above with Puttūr in Papanasam Taluk in Tanjavur District. It is engraved on the south wall of the Karavandiśvara temple at Uḍaiyārkōyil. It is stated at the end of the inscription that the transaction recorded in it was written by the *kaṇakkaṅ* of the place under the orders of the representatives of the six quarters (one from each) whose names are also given and who have also signed at the end of the record. It may be generally expected that the names of these representatives should be traceable in the long list of donees. Indeed at least four of them can be identified in spite of the absence of the patronymic and other connected details such as *gotra* and *sūtra* and their previous place of residence. In evaluating the possibilities of these identifications it must be remembered that stone inscriptions do not give in similar context the connected details referred to here. The identifications are proposed below:

1) Piṛāndūr Tiruviṅṅagar-niṅṅāṅ-bhaṭṭa-sōmayājiyār⁴ representing Rājēndrasōla-chchēri. This person may be identified with Tiruvaraṅganārāyaṇaṅ Tiruviṅṅagar-niṅṅāṅ-daśapuriyaṅ (No. 889) of Piṛāndūr and of the Vādhūla *gotra* and the Āpastamba *sūtra*, who is stated to be a resident of Kilp-Pūṅḍi *alias* Lōkamahādēvich-chaturvēdimaṅgalam or Dāmōdaraṅ Tiruviṅṅagarniṅṅāṅ-daśapuriyaṅ (No. 906) of Piṛāndūr and of the Kapigōtra and the Āpastamba *sūtra*, a resident of the same village as in the case of the former. 2) Tekkūr Kūttāḍi-dipran (fōr daśapuriyaṅ ?) or bhaṭṭa representing Tribhu-

¹ *SII*, II, 519, n. 1.

² A group of Brāhmaṇas from Vīraṅārāyaṇachchaturvēdimaṅgalam is called Perumbaḍi-Sahasra-dānap-perumakkaḷ' (ibid., XXXI, No. 146).

³ *SII*, VII, No. 1036

⁴ These titles are not given in the copper plate. It may be a simple omission or the concerned persons might have acquired them later by performing the sacrifices. The present charter and the stone inscription cited here are separated by an interval of 23 years.

vanamahādēvichchēri. This person may be identified with Vaikuṇṭhaṅ Kūttādichēri. This person may be identified with Vaikuṇṭhaṅ Kūttādidaśapuriyaṅ (No. 575) of Tekkūr and of the Gautama *gōtra* and the Āpastamba *sūtra*, who is stated to be a resident of Pīrāyakkūḍi in Marugal-nāḍu. 3) Śrī Rāmadēva-bhaṭṭa of Prēmapuṛam representing Arumolidēvachchēri. He may be identified with Śrīdharaṅ Rāmadēvabhaṭṭaṅ of Prēmapuṛam (No. 111) and of the Hārīta *gōtra* and Āpastamba *sūtra* and a resident of Vīranārāyaṇach-chaturvēdimāṅgalam. 4) Naḍādūr Kumārasvānūbhaṭṭa-vasantayā-jiyār representing Pavitramāṅkīkachchēri may be identified with Achchivāṇaṅ Kumārasvāmibhaṭṭaṅ of Naḍādūr (No. 89) and of the Vatsa *gōtra* and the Āpastamba *sūtra* and a resident of the same village as in the case of No. 3. Two more signatories Agnichittabhaṭṭar of Vaṅgippuṛam representing Madhurāntakachchēri and Tiruppēr Chēndan Tirunīlakaṅṭhabhaṭṭar representing Jananāthachchēri of the stone inscriptions cannot be identified with the donees from the respective places.

The last two plates give the details regarding the allotment of lands in shares to various institutions for the maintenance of stipulated services as follows : Two shares (*paṅgu*) were allotted to the following temples which were evidently situated within this new village for maintaining the priests doing worship (*archanābhogam*) :—

- (1) Śrī-Kailāsam *alias* Śrī-Rājarāja-Īśvaram-uḍaiyār (i) Subrahmaṇyaṅ Nambisāmibhaṭṭaṅ of the Bhāradvāja-gōtra and the Baudhāyana-sūtra, a śivabrāhmaṇa of Irumbuḷai, a hamlet of Jananāthach-chaturvēdimāṅgalam¹ in Muḍichchōṅṇāḍu in Nittavinōda-vaḷanāḍu. (ii) Tōṅṅi-Īśvarabhaṭṭaṅ of the Kāśyapa-gōtra and the Baudhāyana-sūtra, a śivabrāhmaṇa of Maṅgalam² in Maṅgala-nāḍu in Arumolidēva-vaḷanāḍu.
- (2) Naḍuviṅ-Śrīkōyil *alias* Muḍikoṇḍaśōḷa-ṅṅanagar. (i) Dēvadattaṅ Anantapiḍārabhaṭṭaṅ of the Kāśyapa-gōtra and the Vaikhāṇasa-sūtra from Olōkamahādēvich-chaturvēdimāṅgalam³ in Veṅṅikkūṛṅgam in Nittavinōda-vaḷanāḍu. (ii) Kēśavaṅ Tiruvaraṅgabhaṭṭaṅ of the Ātrēya-gōtra and the Vaikhāṇasa-sūtra from Jananāthach-chaturvēdimāṅgalam in Muḍichchōṅṇāḍu in Nittavinōda-vaḷanāḍu.
- (3) Tirumēṅṅalī *alias* Tribhuvanamahādēvi-ṅṅanagar (i) Subrahmaṇyaṅ Ārāvamudubhaṭṭaṅ, of the Gautama-gōtra and the Vaikhāṇasa-sūtra from Pañchavaṅmādēvich-chaturvēdimāṅgalam⁴ in Veṅṅaiyūr-nāḍu in Rājēndrasimha-vaḷanāḍu. (ii) Amudaṅ Arumolidēvabhaṭṭaṅ of the Vāsishtha-gōtra and the Vaikhāṇasa-sūtra from Ālattūr⁵ in Tēvūr-nāḍu in Kashtriyasīkhāmaṇi-vaḷanāḍu.
- (4) Jananātha-ṅṅanagar-dēvar (i) Chēndaṅ Śīṅgabhaṭṭaṅ of the Bhārgava-gōtra

¹ For the identification on this place see No. 97 of list below.

² This must be located in Nannilam Taluk near the border of Mannargudi Taluk. Tiruviḍavāśal is said to be in the same nāḍu (*A.R.Ep.* 1918, No. 12).

³ Vide list below, No. 102.

⁴ Do. No. 29. The name Subrahmaṇyan is interesting, since the Vaishṇavas do not adopt this name nowadays.

⁵ Do. No. 59.

and the Vaikhāṇasa-sūtra from Manukulachūḷāmaṇich-chaturvēdimāṅgalam¹ in Āvūrkkūṛram in Nittavinōda-vaḷanāḍu (ii) Paṛpanābhaṇ (Padmanābhaṇ) Śrīvāsudēvaṇ of the Gautama gōtra and the Vaikhāṇasa-sūtra from Uḍaiyamārt-tāṇḍach-chaturvēdimāṅgalam² in Virasōḷa-vaḷanāḍu.

Of these four temples mentioned in this section the first is a Śiva temple and the other three are Viṣṇu temples. Inscriptions copied from the walls of the Karavandīśvara temple at Uḍaiyārkkōyil³ referred to above mention only one Śiva temple i.e., Tīruviṛaiyāṅkuḍit-Tīrukkilāvuḍaiya mahādēvar temple inside the Tribhuvanamahādēvippērēri, which is identical with the temple on the walls of which the inscriptions are engraved. They refer to three Viṣṇu temples: (1) Naḍuviṛ-tirumuṛṇam *alias* Śrī-Muḍikonḍasōḷa-viṇṇagarālvār-kōyil which is no doubt identical with the second of the four temples listed here and called Naḍuviṛ-Śrīkōyil⁴ and (2) Tiruppārkaḍal-ālvār⁵ and (3) Śrī Purushōttamatt-ālvār.⁶ It is not certain whether the latter two can be identified with the other two Viṣṇu temples in this list.

The two priests who conducted the worship and got the shares allotted to the Śiva temple are described as Śivabrāhmaṇas distinguishing them from the donees of the main grant. It may be also noted here that no place of origin or name of house or family is mentioned in their cases.⁷ Regarding the priests of the Viṣṇu temple it may be observed that all of them are stated to have belonged to Vaikhāṇasa sūtra. The signatory of one of the inscriptions referred to above is stated to have the rights of worship in the temple of Purushōttamatt-ālvār and is also described as Śrī-Vaikhāṇasaṇ. There is not a single Brāhmaṇa, among the donees, who belongs to Vaikhāṇasa-sūtra. Thus it appears that these members of the priestly class may not belong to the same group to which the donees belonged. This distinguishing feature is evidently based on their Vaiṣṇava leanings in accordance with the extant text of Vaikhāṇasa-sūtra which lays more stress on faith in and devotion to Viṣṇu unlike in other texts and which is said to be 'saturated with the idiom of a Dravidian language'.⁸ It will not be unreasonable to surmise that the Śivabrāhmaṇas and Vaikhāṇasas functioning as priests of Śiva and Viṣṇu temples respectively had formed themselves into separate groups long before the period of this charter.⁹

¹ See No. 96 of List.

² See p. 45 above.

³ *SH.*, VII, Nos. 1032 to 1041.

⁴ *Ibid.*, No. 1038.

⁵ *Ibid.*, No. 1035.

⁶ *Ibid.*, No. 1038, line 81.

⁷ This cannot be considered as similar to the omission of such names in the case of a few among the donees of the main grant.

⁸ *History of Dharmasāstra*, Vol. I, p. 106.

⁹ The association of Vaikhāṇasas with the Viṣṇu temples is well attested to by two Chōḷa inscriptions from Tirumukkūḍal (*A.R.Ep.*, 1915, Nos. 172 and 182). Nos. 287 (line 6), 288 (lines 3-4) and 347 (lines 3-4) of *SH.*, VI, provide earliest epigraphical instances of this association.

The next endowment of three shares is made for *tirumaḍai [p] paḷḷi* i.e., (the maintenance of) kitchen. This apparently includes provision for this service in all the above-mentioned temples, though only one person is mentioned in this connection. *Jōtishappaṅgu* i.e., (one) share for the astronomer occurs as the next. The incumbent of this share was Ādittaṅ Gaṇapuram of the Bhāradvāja-gōtra and the Āśvalāyana-sūtra, from Piḍāṅguḍi which is perhaps identical with Pūḍāṅguḍi in Mayavaram Taluk in Tanjavur District. Ampaṣṭaṅ Aṅṅāṭṭaḍigal Śiṅgam of Manukulachūlāmaṅich-chaturvēdimaṅgalam¹ in Āvūrkkūrāram is next stated to have got the share due for Ashtaṭaṅ which is evidently wrong for Ampaṭṭaṅ which in turn is a *tatsama* of Sanskrit Ambashṭha. According to the *Manusmṛiti*² an ambashṭha is one born of a Brāhmaṇa by a Vaiśya woman and his duty is laid down to be the curing of diseases. It is interesting to note that the meaning of 'barber' for ambaṭṭaṅ, as is understood to-day, is not applicable here, since *nāvisappaṅgu* occurring later precludes that possibility. This share should be treated as different from the one allotted for *vishubhoga* and mentioned at the end (line 1452) which is self-explanatory. *Kaṇakkappaṅgu* i.e. share for the accountants occurs as the next. Six persons are mentioned in this connection. They are all described as *madhyasthas* of the respective places referred to therein. Three of them also bear names connected with numbers such as Muṅṅūruvaṅ, Iruṅṅūruppaḍiṅ-aṅruvaṅ and Nāṅṅūruvaṅ perhaps as their patronymics. The first of these three is called Muṅṅūruvaṅ Nāṅṅattumūvaṅ. Numerous Chōḷa inscriptions are stated to have been drafted by persons bearing such names and described as *madhyastha*,³ thus indicating that one of their important duties was the writing of documents. One of these (line 1408) is stated to be the *madhyastha* of Pāppārkuḍi in Aḷanāḍu in Kshatriyaśikhamaṅi-vaḷanāḍu which may be located in Nagapattinam Taluk. Another (line 1410) was the *madhyastha* of Śrīpūḍi whose location is dealt with above.⁴ The rest of the places have been identified in the List. The next item of endowment called *kāvidippaṅgu* is also one similar in all respects to the *kaṇakkappaṅgu* except that each of the four individuals got only half a share instead of one. The number of shares for the next *ugachchappaṅgu* (i.e., for the drummer) was made as eight, one for each of the two drummers for their service in each of the four temples mentioned above. *Nāvisappaṅgu* (for the barbers) was allotted to four persons at the rate of half a share per person. One of them is stated to have belonged to Ūrukkāḍu which is identical with Ūtukkāḍu in Papanasam Taluk. The following allotments reckoned in *velī* and not in shares are made in respect of various deities including those of the four important temples referred to above. Of the four, Tirumēṅṅaḷi *alias* Tribhuvanamādēvi-vaṅṅagar-dēvar was assigned four *velī* of land and the other three eight *velī* each. Among the rest the other deities which were apparently in the village proper (*ivvūr*) are Kēraḷāntaka-vaṅṅagardēvar, Sūryadēvar, Subrahmaṅyadēvar, Durgaiyār, Mahā-Sāstā, Piḍāriyār and Gaṇapatiyār on the bund of Tribhuvanamādēvip-pērēri.

¹ See No. 96 of List for the identification of the place.

² 10. 8, 13, 15.

³ *SIL.*, XIII, index, s.v.

⁴ *supra* p. 47.

INTRODUCTION

Lands were allotted also for Mādēvar, Vishṇukkaḷ and Piḷāriyār of 13,3 and 9 hamlets (*paḍāgai*) of the village respectively.

Endowments for Vedic studies were also made in the following manner: for Mīmāṃsā-5 *vēli*, for Vēdānta-5 *vēli* and for Vyākaraṇa-4 *vēli*-these three are described as *bhaṭṭavṛitti*. The following described as *kiḍaiṭṭuppuram* (*ghaṭṭikaṭṭuppuram*) get each 2 *vēli*: 1) Pavīḷiyam, 2) Taittirīyam 3) Vājasanēyam, 4) Chhandōgam (Chhandōgam), 5) Atharvam, 6) Talavakāram and 7) Rūpāvatāram. Pavīḷiyam derived from Bahvricha stands for Ṛigvēda. Taittirīyam and Vājasanēyam represent respectively the Kṛishṇa and Śukla Yajurveda. Chhandōgam and Talavakāram are of Sāmavēda. Rūpāvatāra is a work on grammar stated to have been composed by Bhaṭṭanārāyaṇa and Dharmakīrti.¹ Two *vēli* of land were assigned to the person teaching the recital of *Smṛitimūla-grantha* and to the person reciting Bhāratam. The person appointed for cleaning the hall (*ambalam*) and for filling the troughs with water was allotted 2 *vēli* of land. *Visha-Bhōga* was another endowment with 2 *vēli*. The potter, carpenter and blacksmith were also given land. In all these cases the names of persons are not given. The engravers' shares are given at the end.²

The extent of land that is covered by one *paṅgu* is not given. 86 1/2 *vēli* of land are accounted for by lands allotted to the deities, Vēdic studies and other services that are mentioned next in the text. It is not known whether *paṅgu* represents the same extent in the case of the priests, cook, accountants, drummers and barbers as in the case of the Brāhmaṇa donees. The total number of *paṅgu* reckoned in the grant comes to 1116 (1083+33). If all the shares may be considered as equal, the value of each *paṅgu* will be about 2 *vēli* and odd.³

Maps:—Two maps are published here. One is of the area of grant as represented in modern maps. The other is a map of the same area incorporating as many features as possible from details furnished in the inscription and the list that follows.

¹ *History of Classical Sanskrit Literature* (M. Krishnamachariar), p. 733, note 8.

² See *supra*, p. 54, for a full discussion on this.

³ This may be more than 4000 *kuḷi*. But *paṅgu* works out to 2400 *kuḷi* according to the Kuram and Pullur plates (*Ep. Ind.*, XXXVI, page 199 and note 4).

List of places mentioned in the donees' section

Division and Sub-division	Village	Identification or location	Reference
1 Rājēndrasimha-vaḷanāḍu	Taṅṅiyūr Viranārayaṇach- chaturvēdimaṅgalam	Uḍaiyāṅḡuḍi (Kāṭṭumamārkōyil), Taluk, South Arcot District	SH, XIII, No. 17
2 Do. Poygai-nāḍu	Gaṇḍarādityach-cha- turvēdimaṅgalam	Kaṇḍarādittam, Uḍaiyarpalaiyam Taluk, Tiruchchirappalli Dt.	A.R.Ep., 1928-29, No. 195
3 Do.	Madhurāntakach-cha- turvēdimaṅgalam	Ālabakkam, Tiruchchirappalli Taluk, Do. ¹	Ibid., 1909, No. 719
4 Do. Miḡaik-kūṅgam	Kāmarasavallich-chaturvēdi- maṅgalam	Kāmarasavalli, Uḍaiyarpalaiyam Taluk, Do.	Ibid., 1914, No. 78
5 Do. Iṅṅambar-nāḍu	Paḷaiya-Vāṇavan-mahādevich- chaturvēdimaṅgalam	Kumbakonam Taluk, Tanjavur Dt.	SH, XIII, No. 172; A.R.Ep., 1925, No. 112
6 Do.	Sē-Parāntakach-chaturvēdi- maṅgalam	Gōvīndiaputtūr (?), Uḍaiyarpalaiyam Taluk	Ibid., 1928-29, No. 176
7 Do.	Kiḷ-Asūgūr	Asūr, Kumbakonam Tk.	..
8 Do. Miḷalai-nāḍu	Chēñalūr	..	..
9 Do. Maṅṅai-nāḍu	Ēmanallūr	Kumbakonam or Uḍaiyarpalaiyam Tk.	..
10 Do.	Iḍaiyarinalūr (for Iḍaiyāṅḡunallūr)	..	..
11 Do.	Vēmbaṅḡūr alias Chōlamārttā- dachaturvēdimaṅgalam	Vēppattūr, Kumbakonam Tk.	A.R.Ep., 1907, No. 1,
12 Do.	Muḷḷaṅḡuḍi	Mullaṅḡuḍi, Do.	..
13 Do.	Iḍavai	Kumbakonam or Uḍaiyarpalaiyam Tk.	..
14 Do. Viḷattūr-nāḍu	Kāṭṭūr	Tiruchchirappalli Tk.	Cf. SH, No. 92
15 Do. Kāra-nāḍu	Oṃṅaṅḡulliyūr alias Ulagaḷanda- śoḷach-chaturvēdimaṅgalam	..	Cf. above, XXII, p. 236
16 Do. Tiruvindaḷūr-nāḍu	Chēndaṅḡuḍi	Mayavaram Tk.	..
17 Do.	Tirunṅṅiyūr	Do.	A.R.Ep., 1921, No. 538
18 Do.	Māṅḡiḡuḡdevēvich-chaturvēdi- maṅgalam	Paṇḍaravāḍai, Mappadugai Do.	Ibid., 1925, Nos. 8 and 10
19 Do. Kuṅḡkkai-nāḍu	Kaḍalaṅḡuḍi	Kaḍalaṅḡuḍi, Do.	A.R.Ep., 1914, No. 9
20 Do.	Kāviriṅmaṅgalam	Do.	..

¹ 'Do', stands for Taluk and/or District of the preceding item.

51	Do.	Vēla-nāḍu	Rājamañach-chaturvēdi-maṅgalam	Nannilam Tk.	
52	Do.		Tirumālūr	Agarattūrullūr, Do.	
53	Do.		Vīḷangoḍi	Do.	
54	Do.		Vīḷamar	Do.	
55	Do.	Tiruvārūr-kūṅṅam	Kurukkattū	Kurukkattū, Nagapatṭinam Tk.	Cf. <i>SH</i> , XVII, No. 590
56	Do.		Aḍiyappīmaṅgalam	Aḍiyakkamaṅgalam, Do.	<i>SH</i> , XVII, No. 617
57	Do.	Marugal-nāḍu	Pirāyakkūḍi	Nannilam Tk.	
58	Do.		Idaiyāṅṅukkuḍi	Idaiyāṅṅuḍi, Do.	<i>A.R.Ep.</i> , 1925, No. 199
59	Do.	Tēvūr-nāḍu	Ālartūr	Vaḍakkālatūr, Nagapatṭinam Tk.	
60	Do.	Mujaiyūr-nāḍu	Kuṇḍiyaich-chaturvēdi-maṅgalam	Mayavaram Tk.	<i>A.R.Ep.</i> , 1910, No. 106
61	Do.		Chāttamaṅgalam	Do.	
62	Do.	Pansaiyūr-nāḍu	Bhūlokamañikkachi-chaturvēdi-maṅgalam	Tiruppegulūr, Nannilam Tk.	<i>A.R.Ep.</i> , 1927-28, Nos. 44 and 52
63	Do.		Mūlamaṅgalam	Mūlamaṅgalam, Do.	
64	Do.		Eviyaṅūr	Do.	
65	Do.	Aḷa-nāḍu	Attūpuliṅūr	Attūpuliṅūr (?) Nagapatṭinam Tk.	
66	Do.	Pattanaik-kūṅṅam	Koṅṅarakkūḍi	Koṅṅarakkūḍi, Nannilam Tk.	<i>Ep. Ind.</i> , XXII, p. 237.
67	Do.		Channamaṅgalam	Seṅgamaṅgalam, Nagapatṭinam Tk.	Do.
68	Arumoḷḍēva-vaḷanāḍu, Puṅṅaṅkambai-nāḍu		Chembiyamañahādevich-chaturvēdimāṅgalam	Do.	
69	Do.		Sūṅhalaṅṅakachi-chaturvēdi-maṅgalam	Sūṅgalāṅṅi, Nagapatṭinam Tk.	
70	Do.		Kōṇḍarāmaich-chaturvēdi-maṅgalam	Do.	
71	Do.		Papaiyūr	Papaiyūr, Do.	
72	Do.		Paḷaiya-Vāpavamañahādevich-chaturvēdimāṅgalam	Do.	
73	Do.		Perumbal-Marudūr	Peruvaḍamarudūr, Mannarguḍi Tk.	
74	Do.	Vandāḷai-Vēlūnk-kūṅṅam	Koṅṅūr	Kuṅṅūr, Tirutturaiṅṅundi Tk.	
75	Do.		Kuṅṅuppu	Kurumbal (?) Do.	
76	Do.		Vallam <i>alāḷar</i> Vīḍivīṅṅuch-chaturvēdimāṅgalam	Nagapatṭinam Tk.	
77	Do.	Aḷanāḍu	Chembiyamañahādevich-chaturvēdimāṅgalam	Sembiyamañahādevi, Do.	<i>SH</i> , XIII, No. 72
78	Do.		Kīḷaiyil <i>alāḷar</i> Paramēvaramañ-galam	Kīḷaiyūr, Do.	<i>A.R.Ep.</i> , 1946-47, No. 89
79	Do.	Idaiyāḷa-nāḍu	Arūṅṅaiyach-chaturvēdimāṅgalam	Tirutturaiṅṅundi Tk.	

80	Do.	Kundavaiñch-chaturvēdi-maṅgalam	Do.	SII, XVII, No. 462
81	Do.	Kaṣṭhavanūṭṭal <i>alias</i> Paramēśvaramaṅgalam	Kaṣṭhavanūṭṭal (?), Nagapattinam Tk.	
82	Do.	Kaṭṭappal	Do.	
83	Do.	Iraiyāṅkuṭṭi	Iraiyāṅkuṭṭi, Do.	
84	Do.	Arūkośamaṅgalam	Nannilam Tk.	Cf. <i>A.R.Ep.</i> , 1918, No. 23
85	Do.	Tāṭṭaṅkuṭṭi	Do.	
86	Do.	Nerukuppai	Nerukuppai, Nannilam Tk.	
87	Do.	Vinnaiñchittu-maṅgalam	Do.	
88	Do.	Kiṭṭikuṭṭi	Kiṭṭikuṭṭi, Nagapattinam Tk.	
89	Do.	Māraṅkamaṅgalam	Do.	
90	Do.	Koṅṅaṅkuṭṭi	Koṅṅaṅkuṭṭi, Tirutturaiṅṅundi Tk.	
91	Do.	Āraṅṅūr	Āravattūr (?), Mannarguṭṭi Tk.	
92	Do.	Kuṅṅiyūr	Kuṅṅiyūr, Do.	
93	Do.	Neḍumaiñal <i>alias</i> Madanamañ-jarich-chaturvēdimāṅgalam	Tiruvarimēśvaram, Do.	<i>A.R.Ep.</i> , 1911, No. 119.
94	Nittavīñodai-vaṅṅai-nāḍu, Āvūr-kūṅṅam	Amitiravallich-chaturvēdi-maṅgalam	Amruthavalli, hamlet of Puṅṅiyāṅkuṭṭi, Papanasam Tk.	
95	Do.	Narasīṅamaṅgalam	Do.	
96	Do.	Iṅṅupudai <i>alias</i> Mannukūla-chūḍamañich-chaturvēdi-maṅgalam	Iṅṅubudalai, Do.	<i>A.R.Ep.</i> , 1910, No.3 See Map.
97	Do.	Jananāthich-chaturvēdi-maṅgalam	Āraṅṅuṭṭi, Papanasam Tk.	<i>A.R.Ep.</i> , 19202, No. 510 See Map.
98	Do.	Chirripāṅṅai <i>alias</i> Paramēśvara-maṅgalam	Chittarvāḷūr, Do.	
99	Do.	Vijayālayach-chaturvēdi-maṅgalam	Śāliyamāṅgalam, Papanasam Tk.	See Map.
100	Do.	Oḷimadi	Oḷimidi, Mannarguṭṭi Tk.	Do.
101	Do.	Pūvanūr <i>alias</i> Avaiñkēsarich-chaturvēdimāṅgalam	Pūvanūr, Mannarguṭṭi Tk.	Do.
102	Do.	Kiṅṅ-Pūṅṅai <i>alias</i> Lokamahāḍēvich-chaturvēdimāṅgalam	Do.	Do.
103	Nallūr-nāḍu	Rājakēsarich-chaturvēdi-maṅgalam	Koyil-Tēvarāyanpēṭṭai, (near Pāṅḍāravāṅṅai), Papanasam Tk.	<i>A.R.Ep.</i> , 1923, No. 274.
104	Pāṅḍikūṭṭāmi-vaṅṅai-nāḍu, Puṅṅakkiṅṅiyūr-nāḍu	Maṅṅayākkach-chaturvēdi-maṅgalam	Tanjavur or Tiruchchirappalli Tk.	
105	Do.	Māraṅṅēri	Māraṅṅēri, Tanjavur Tk.	
106	Do.	Topḍavaiñchaturvēdimāṅgalam	Laigudi Tk.	

107	Do.	Idaiyārumaṅgalam	Viḍā (or Edai) yātumaṅgalam, Do.	<i>A.R.Ep.</i> , 1928-29, No. 112; 1962-63, Nos. 633-34 <i>SI</i> , VI, No. 441
108	Do.	Chandirālēkkaich-chaturvēdi- maṅgalam	Chendalai, Tanjavur Tk.	
109	Do.	Tiruppēr	Tiruppūr, hamlet of Kachichā- maṅgalam, Do.	<i>SI</i> , XIII, No. 106
110	Do.	Uttamañlich-chaturvēdi- maṅgalam	Tiruppalāturai, Tiruchchirappalli Tk, Tiruchchirappalli District.	ibid.,
111	Do.	Malarī <i>alias</i> Śrīkaṇṭhach- chaturvēdimāṅgalam	Tiruverumbūr, Do.	<i>A.R.Ep.</i> , 1908, No. 576
112	Do.	Chōḷamādevich-chaturvēdi- maṅgalam	Chōḷamādevī (?) Do.	ibid., 1908, No. 457
113	Do.	Rājāsrayach-chaturvēdi- maṅgalam	Uyyakondan-Tirumalai, Do.	<i>SI</i> , VIII, Nos. 643 and 654
114	Do.	Nāḡai-Brahmadēyam <i>alias</i> Aṟiṅgaich-chaturvēdi- maṅgalam	Naṅgavaṅam, Kulittalai Tk.	
115	Do.	Kaṅḡalvēri <i>alias</i> Vikra- makēsari-chaturvēdimāṅgalam	Tiruvilāṅgūdi, Kolattur Taluk	<i>Ins. (Text) of the Padakkottai State</i> , No. 89
116	Do.	Chōḷakalanāka-Uttama- chaturvēdimāṅgalam	Do.	<i>A.R.Ep.</i> , 1914, No. 170
117	Do.	Taṅṅiṅṅe Tiruveḷḷarai	Tiruveḷḷarai, Lalgudi Tk.	
118	Do.	Uttamaśōḷach-chaturvēdi- maṅgalam	Do.	
119	Do.	Perumarudūr	Lalgudi or Musūrī Tk.	
120	Do.	Tirumaṅgalam	Tirumaṅgalam, Lalgudi Tk.	<i>A.R.Ep.</i> , 1929-30, No. 251
121	Do.	Sankeṭtumaṅgalam (Sengēndimaṅgalam)	Saṅḡēndi, Do.	ibid., 1927-28, No. 325
122	Do.	Mānaimānallūr	Māṅūr, Tirunelveli Tk.	<i>Ep. Ind.</i> , XXII, p. 9

TEXT

SANSKRIT PORTION

[Metres: Verses 1, 2, 27, 29, 34-36, 46, 58, 68, 70 *Śārdūlavikrīḍita*; Verses 3, 47, 53, 55-57, 75 *Śraḡdharā*; Verses 4, 9, 11, 13, 15, 20-22, 28, 30-32, 40, 50, 52, 60, 69, 76 *Anuṣṭubh*; Verses 5, 14, 17, 24, 25, 49, 64, 71, 73 *Vasantatilakā*; Verses 6, 7, 16, 18, 19, 33, 37, 38, 41, 44, 48, 51, 65 *Upajāti*; Verse 8 *Vijyoginī*; Verses 10, 54 *Mālinī*; Verses 12, 43 *Pushpitāgrā*; Verse 23 *Ruchirā*; Verses 26, 66, 67, 72 *Mandākrāntā*; Verse 39 *Pramitāksharā*; Verse 42 *Vamśasthānilā*; Verses 45, 61 *Mañjubhāshinī*; Verse 59 *Prithvī*; Verse 62 *Soḡatā*; Verse 63, *Rathoddhātā*; Verse 74 *Praharshinī*.]

First Plate; First Side

- 1 Svastī śrī | Lakṣmī-pīna-payō-dhara-dvaya-taṭī-kāśmīra-paṅk-āṅkitā bhṛā-
myat(n)-mandara-tuṅga-
- 2 śṛiṅga-kashāna-bhrājīṣṇu-hēm-āṅgadāḥ [1*] rakṣaṅtō hari-nīla-nīla-vapushō
lōka-trayam śā-
- 3 [r*]ṅgīnaś=śārṅg-ādy-āyudha-śōbhīnaś=śriyam=alam pushnantu vō bhāhavaḥ
| [1*]¹ Patmā(dm-ā)nanda-karā nirasta-tamasa[s*]=sva(sa)
- 4 nmārgga-śōbhā-karā ni[r*]ddhūt-ākṣhīla-rāja-maṇḍala-ruchō nity-ōday-ōt bhā-
(dbhā)śinaḥ [1*] yaj-jātā dadhati sva-
- 5 vamśa-gurunā sāmīyam savitrā yugam pāyād=arṇava-mēkhalām vasumatīm
śrīmān sa Chō!-ānva-
- 6 yaḥ | [2*] Ādri(sī)d=ādyō nṛipāṅām Manur=Ahimakarād=viśva-lōk-aika-
nētrād=Ikṣhvākus=tat-tanūjō=
- 7 'jani nṛipa-makuṭa-śrēṇi-liḍh-āṅghri-piṭhaḥ [1*] Māndhātā dhātṛi-kalpō guṇa-
nīdhir=abhavat=tat-kule bhū-
- 8 mipālō yō Lōkālōka-śail-āvadhi vidhivad=inām(mām) pālayāmāsa bhūmim |
[3*] Muchukundō
- 9 Mukunda-śrīr=ajanishṭa tatō nṛipaḥ [1*] Yas=sur-āsura-saṅgrāmē surālayam=
apālayat | [4*] Prakhyā-
- 10 ta-tad-vimala-vamśa-maṭṭa(ṇi)-pradi(dī)pō rājā babhūva Śībir=apratīma-pra-
bhāvaḥ [1*] Yasy=ā[vadāna*]-mahimā
- 11 mahani[ya*]-kīrttēs=samgīyatē jagatī santatam=ēva satbhiḥ(dbhīḥ) | [5*]
Par-ārthha-samrakṣhita-jīvi-
- 12 tasyā tasy=āti-gam(m)bhūra-guṇasya rājnaḥ [1*] Vyāsām kavīnām=rīshabham
(bhām) vihāya kō vā guṇā(u*)

¹ The close correspondence between some of these verses with those in the Leyden grant is pointed out on p. 53 above.

- 13 varṇayitum samarthah | [6*] Tad-vamśa-vācākara-pūrṇya-chandrō nidhiḥ-
kā(ka)lānām = ajanishṭa Chō-
- 14 laḥ [1*] Yad-vamśa-jātā yad-upajñam = ēva Chō] -ābhūdhānan = dadhatī kshitiśāḥ |
[7*] Para-vāraṇa-
- 15 rāja-kēsari tanayō = 'sy - ājani Rājakēsari(rī) [1*] nripatiḥ Parakēsari(rī)
tataḥ para-chakr-ōnmathan-ō-
- 16 mmukhō balī | [8*] Rājakēsariṇō nāma Parakēsariṇō = 'py = adah [1*] sva-vamśa-
janmanām rājñām = ājñ - āśī-
- 17 tparivrittitaḥ | [9*] Sura-gurur = iti rājā tat-kulē prādurāsīt sura-gurur = iva
buddhyā bhāsamānō samā-
- 18 naḥ [1*] javatī bhuvam = aśēshām yatra [ā]vra-pratāpē padam = akṛita na mṛityu
[r*] = bhūta-bhūta[h*] = prajāsu | [10*] Yatō bibhyati bhū-
- 19 tāni tan = nījī(nirjī)tya mah-āhavē [1*] Iēbhē sa Mṛityujin = nāma du[r*]llabhan
= tridaśair = api | [11 *] Vasur = Ūparicharas = tad-anva-
- 20 yē = bhūn = narapatir = Arkka iv = ōj[ī]valau sudhāmmām = arachara nripari
(svadhāmnā [1*] acharad = upari) yō = dhīruhya divyam sura-sadanasya manō-
- 21 javam vimānam | [12*] Arikālō mali(hī)-pālali Karikālas = tad-anvayē [*]
prādur-ābabhū[va ya]ś = chakrē Kāvē[rī]-rīra-ba-
- 22 ndhanam | [13*] Tad-vamśajēshu nri-patiḥsv = amirēshu mā(nā)kam prāptēshu
bhukta-sakal-āvani-mastha(ṇḍa)lēshu [r*]r[ā]-

First Plate; Second Side

- 23 j = ājanishṭa Vijayālaya-nāmadhēyō yō = ratsha(ksha)d = atsha(ksha)ta-balaḥ
tshi(kshi)tin = arṇṇav-āntām | [14*] Ādity[ō]
- 24 bhūbrītas = tasmād = udagād = atula-dyutiḥ [1*] dhvastārāti-mahī-pāla-dhvānta-
chakra[h*] = prāta(pratāpa)vān | [15*] Ananta-ratna-
- 25 prakar-aika-vāsād = udāra-satvād = udiyāya tasmāt [1*] Parāntakō viśva-hūtāya
rājā rāj = ē-
- 26 va dugdhām(m)bu-nidhēh kalābhīḥ | [16*] Nirjītya Simha]a-patiṇ yudhi Pāṇḍya-
rājam prakhyāta-ki[r*]ti-
- 27 m = aṭha Kēra]am = apy = ajayyam [1*] Vīras = sa Pallava-nripañ = cha yasā
(śā)ṇsi tēshām rāshtrāṇi ch = ādita va-
- 28 sūri cha vāhanāni | [17*] Sva-bāhu-vi[r*]yy-āvajit-ākhiḥ-āsā-mukh-ōpani-
āmala-hāṭakēna [r*]sa-
- 29 māvrīṇō[n*] = mandīram = Indumaulēr = Vyāggḥr-āgrahārē Ravi-vamśa-dīpaḥ |
[18 *] Sa Vīranārāyaṇam = agra-
- 30 hāranī rājā sva-nām[n*]ā tilakam pṛithivyāḥ [1*] nivēśayāmāsa mahā-vibhūtīn
kalp-āvasānēshv = a-

- 31 pi nirvikāram | [19*] Śrīmatō mahatā[ś*]-śrīmān=agrahātā[n*]= uyavīvi-
śata(t) [1*]atyā(nyā)n= apī sa rāj-ēndras = ta-
- 32 tra tatra mahitalē | [20*] Mahīm=mahā-phalātī karttum=agādihā vimalē
(l-ō) dakāh [1*] nadīs=sa khūnayā-
- 33 māsa śataśo =tha salmasraśah | [21*] Sura-pō(lō)ka-paritrāṇa-parē tasmin Parān-
takē [1*]na-
- 34 ra-lōka-paritrāṇan =tat-sutō-riṅjayō = karōt | [22*] Ariṅjayād = ajani purānta-
- 35 k-ōpamaḥ Parāntakaḥ para-nṛipa-chakra-marddanah [1*] apālayaj =jala-nidhi-
mēkhalā-
- 36 m = mahīm sukhēna yō nija-guṇa-rañjita-prajāḥ | [23*] Chēvūra-nāmami¹ purē
nijachā-
- 37 ru-chāpa-mukt-ātīśāta-śara-rāśī-nirantar-āśah [1*] śāt-āsi-bhinna-ripu-danti-giri
(r-i)ndra-niryyad-rakt-āpagā ba-
- 38 hu-vidhā niravarttayad =yah | [24*] Yō maṇḍal-āgra-pari-khaṇḍita-vairi-shaṇ-
ḍaṅ = chaṇḍam vijitya tarasā yudhī Vī-
- 39 ra-pāṇḍyam [1*]ārōpayat sapadi Saṁhya(hya)-nagēndra-tuṅga(ṅga)-śrīṅgan =
divas = cha vimalān = nija-kittim (kīrtim) =
uchchaiḥ | [25*]
- 40 Tasmin jā(yā)tē tridaśa-nilayan =trātum =urvvi-padi(t-i)ndrē tat-putrō = 'sau
nṛipati-makuta-śrēṇi-li(lī)dh-ā-
- 41 mghri-pīthah [1*] dōshpā Śēshō = 'raga-pati-tanu-śrīmushā Rājarājō gurvīm =
urvīm = udavahad = 'mās Chō(mām chō)ḥ-
- 42 vaṁśa-pradīpaḥ | [26*] Jitvā Sīmhala-Pāṇḍyē(ṇḍya)-Kēraḷa-nṛipān Koṅkē-
śvarān = Mājavān = Andhrān Gaṅga-Ka-
- 43 liṅga-Vaṅga-Magadhānīs = Chālukya-rājān Kurūn [1*] anyān = apy = akhilān
= rapē bhujā-ba[1*]ān(lāt) = tēśhām gajā-
- 44 n vājinō dēśā[n*] ratna-dhanāni vikrama-dhanaś = śrī-Rājarājō = grahī |
[27*] Vad-danti-danta-tsha (ksha)tayō rājanṭē = ny(dy) = ā-
- 45 pi sa[rvva]tah [1*] Tuṅgabhadrā-nadi-[to*]yō(ya)-drō(rō)dhō jaga(gha)na-bhū-
mīshu | [28*] Kalp-ānt-ā[r*]ṇṇava-sannibhan = nija-balaṁ yas = sannivar[tya]

Second Plate; First Side

- 46 tsha(ksha)nād = āruhya svayam = ēka ēva turagam Satyāśray-ānikinim [1*]
āyāntīm = atī-vēgatō = 'śī-latayā
- 47 pratyagrahīl li(lī)layā Gaṅgām = dēva iv = Ēśvaras = sva-jatayā vēgat = pada
(ta)ntīm = divah | [29*] Bānarāja-
- 48 m samutsāryya bāṇēr (nair -) Bāṇāsura-dyutim [1*] Bhōgadēva-śiraś-chhēdam =
[a*]karōt = sa mahā-bhujah | [30*] Saryā-
- 49 śrayasya sēnānīḥ Kēśavaḥ Kēśav-ōpamaḥ [1*] Rājarājēna tēn = ājau jiva-grāham =
auri(gri)byata | [31*]

¹ for nāmī which violates metre.

- 50 Arājata sa Rājēndras = samharann = ari-vāhiniḥ [I*] yug-ānta-samayē sarvvāḥ prajā
[i]va Pinākagri (bhṛi) t [32*]
- 51 Achchhinna-pād-ōru-yug-ōdar-ōrah-kar-ōttam-āṅgō yudhi tatra tatra [I*] ēkō = 'pi
n = ālatshya (kshya) ta tē-
- 52 na rājñā nihanyamānē dvishatām = anikē | [33 |*] Aśva-śrēṇi-parampar-ōrmmi-
valayam = mātāṅga-nakrā-
- 53 kulam patti-vrāta-vilōla-vāri-nikaram prachchhanna-bhūmaṅdalam [I*] ādatt =
āśu jaya-śriyam saha yaśa-
- 54 ś-Chandrēṇa Satyāśray-ānik-āṅḍim (bdhim) bhujā-mandarēṇa tarasā nirmma-
thya vēgēna yaḥ | [34 |*] E-
- 55 kēn = aiva turāṅgamēṇa balinaḥ Satyāśrayan = tam tsha (ksha)-nā [d*] = vidrāvya
= Āntaka-sannibhō rāṇa-
- 56 mukhād = rakt-āpagā-sa [rṇ*] kulāt [I*] tan-matta-dvīpa-vāji-rama-vanit = ānēk =
ātapatra-dhvajān = yō-
- 57 grīhṇāt (n) = Manu-varṇśa-kētur = akhilānas (ms) = tad-bāhu-vīryy-ārjjiṭān | [35*]
Ā-śailāt = tapan-ōda-
- 58 y-ōj[j]vala-taṭād = ā datsha (ksh) ṇ-āmbhōnidhēr = ā cha (ch-ā)st-āchala-rāja(ji)nō
giri-panē (tē)r = ā Śam-
- 59 bhūn = ādhishṭitān (t) [I*] rājānō niśa(ja)-varṇśa-ratsha (ksha) ṇā (ṇa)-parā bhōktuḥ
= cha bhōgāna (n) bahūn = nity-ānitya-vinōda-pā-
- 60 da-kamala-dvandvaḥ sam-āsisrī (śrī) yan | [36 |*] Yatas = sa rājā nija-pāda-bhājāḥ
rājñām = udārō bahudh = āśrayō =
- 61 bhūta (t) [I*] atah pṛithivyām = atula-prabhāvaḥ Rājāśrayan = tan = nigadanti
santaḥ | [37 |*] Sampat = surēndrasya yamasya cha = ā-
- 62 pi Prachētasō Vaiśra[va*]ṇasya ya(yā) yā [I*] sā sā hṛit = āsin = nṛi-varēṇa tēna
kramēṇa jtvā hari-
- 63 tas = tadi(dī)vāḥ | [38*] Samajjanat sa nripatim-mahimān (man)-Madhurān-
takam Manu-kul-ābharaṇam [I*] pravadanti yaḥ Kali-ba [I*a]
- 64 m = mathitum Harir = ēva bhūmim = avatī (r*) ṇṇa iti | [39*] Smitēna vapushah
kāntyā pītṛōs = sa mudam = āvahan [I*] bhūyasī-
- 65 ā = cha dvishām bhūtim = avarddhata dinē dinē | [40*] Śanaś = śanaś = bhūmi-
talē padāni nyadhata dhātri-kara-saṅgi-
- 66 hasta[h] [I*] sōḍhum gi (ki) m = ishīē garimāṇam = uvi (urvī) na vā mam = ēt = īva sa
samśayānah | [41*] Sa bāla ēv = ākhi-
- 67 la-vēda-śāstra-vit = turāṅga-mātāṅga-rava (th-ā) dhirōhaṇē [I*] kṛita-śramaś =
śastravid = astra-gō (kō) vidō guṇair = u-

Second Plate: Second Side

- 68 dāraiḥ prakṛiti-priyō = bhavat | [42*] Gatavati sati tatra Rājarājē bhuvam =
anubhūya divaḥ sukhēna bhō-

- 69 ktum [I*] guṇa-maṇi-gaṇa-sindhur = ēsha dhīrō dhuram = adadhā[n*] = Madhu-
rāntakō dharāyāḥ | [43*] Sarōja-rāga-
- 70 dyuti-dīpit-āṁśam bhai(hai)mam sa mūrddhā makutaṇ = dadhānaḥ [I*] arājat
= ōchchais-śiras = ārkka-bimbaṁ samudva-
- 71 han prātar = iv = ōday-ādriḥ | [44*] Dadhati tridhāma-charitē mahī dhuram
mahatā bhujēna Madhurāntakē nri-
- 72 pē[I*] Kali-Rāhu-vakra-ru(ku)harād = vinirggatañ = jagad = indumaṇḍalam =
[iva*] vyarājata | [45*] Lōkō dharmma-paras = sva-karmma-ni-
- 73 ratō dūri-kṛit-ōpaplavō nitya-śrīr = nniyat-ōtsavaḥ pramuditas = saty-ābhīrāmas
= sukḥī [I*] kālē vṛiṣṭi-
- 74 samāgamaś = Śiva-jalā nadyō = bhavat(n) sarvvatō nānā-sasya-vibhūshitā vasu-
matī yasimna(n) mahīm śā-
- 75 sati | [46*] Labdhā dharmm-ōday-ādrāv = udayam = anu-dinam viśva-lōk-aika-
vandyō nānā-bhūbhṛit-sahasr-ā-
- 76 maṇi¹ la -maṇi-vīlasan-mūrddha-vīnyasta-pādaḥ [I*] dēvas = ti(tī)vra-pratāpō
nija-kara-vihit-āsē-
- 77 sha-lōk-ōpakāras = sō = yaṁ san-mārgga-vartī Ravir = iva jagad = adyōtayat sv-
ānvay-ā-
- 78 dyaḥ | [47*] Kāmbōja-rājō ripu-rāja-sēnā-jaitrēṇa yēn = ājaya-
- 79 d = āhavēshu [I*] tam(m) prāhiṣṭōt prārthita-mitra-bhāvō yasmai ratham ratshī
(kshī)tum = ātma-
- 80 lakshmim | [48*] Samprēshitair = abhūnav-ābhra-nibhair = asamkhyair =
bhadrair = ggajair-ggiri-charair = a-
- 81 bhishēka-yōgyai[h] [I*] yañ = Chakragōshṭha-patir = apratima- prabhāvaṁ
santōshya sampadam = avāpad = atīva dhīmā-
- 82 n | [49*] Śāsanam = tasya rājānas = sarvvē bhūt = āvaham = iti [I*] n = ātbhu
(dbhu) tam śiras = ādy = āpi Mahēndrō = pi bibharti yat | [50*]
- 83 Tāvan = na kurvvē girikā-vihāraṁ yāvan = na grihṇāmy = atha Māna(nya)
khētam [I*] iti pratijñāṁ sa samāva(pa)yishya-
- 84 n [pi]tur = nriṣas = tat(tad-)grahaṇ-ōtsukō = 'bhūt | [51*] yad = vibhāti paritshī
(kshī)ptaṁ sālēn = āmbuda-chu[r*]binā [I*] lō-
- 85 k-ālōkāchalēn = ēva paritam tshī(kshī)ta(tī)-maṇḍalam | [52*] Tasmīn =
ādīpyamānē sati mahatī purē yat(d-)bala-tshī(kshī)-
- 86 pta-vahni-jvālā-mālā-sahasrair = vvividha-maṇi-may-ōtturiga- ha[r*]mmya-sthalē
shu [I*] vyadyōtant = ēndra-ni-
- 87 la-dyutibhir = apilūtēsh = ūta(d)gatair = ddhūma-jālais = sīma[n*]tūnyaś = chalant
yas = taṭita iva muhu [r*] = mēgha-brind-ō-
- 88 darēshu | [53*] Triti(di)vam = api nitāntan = tat(t)-pura-prōtthit-ōgra-jvalad
anala-śikhābhīr = grasymānam vihāya [I*] sura-pa-
- 89 rishad = adhāvati(t) prāyaśō = 'kāṇḍa ēva prala[ya*]-samaya- vi(va)hni = tarkka-
yantī bhayēna | [54*] Chālukyānām Yadu-

¹ This *ṇi* is unnecessary.

Third Plate; First Side

- 90 nām = api vimala-yaśō-lamkṛit-āsā-mukhānām = āvāsam = Mānyakhēṭan = tridi-
vam = iva parair = mmāna-
- 91 sēn = āpy = adhṛishyam [I*] dēvō daṇḍēna dagdhvā saha vimala-yaśō-rāsibhir =
vvastu-vāhāms = tē-
- 92 shām = ādatta vīra[h*] sva-puram = adhivasann = ēva lilā-parō yaḥ | [55*]
Ājānēyam = manōjñam pavana-sama-
- 93 javam pañcha-dhārāsu si[ddha]n = dhīmān = āruhya tādrīk(g)-vidha-turaga-gatai =
rājabhis = sv-ānurūpaiḥ [I*]
- 94 yuktais = chitra-dvayādaḥ yuvabhir = abhimatair = īmḡitajñai[h*] kṛitajñaiḥ
prajñāvat(d)bhīḥ kalājñai-
- 95 r = ati-vimala-kulais = chāraṇāyām pravīnaiḥ | [56*] Sāmantair = apy-ananta-
prayara-guṇa-gaṇairassa (nais = sa)-
- 96 mmukh-ādi-prahāra-vyāpāra-vyākul-āṅgai = raṇa-bhuvī-nipuṇais = sva-sva-varuṇ-
ōkta-daṇḍai [h*] vidā-kṛi-
- 97 dām vitanvan = jana-nayana-manōhāriṇīm rājamānō bā(vā)hyālyām sa-pratij-
ñam sva-pitaram = akarō-
- 98 d = Rājarājam savi(vī)raḥ | [57*] Jitvā Siṃhaḷa-bhūpatiṃ sahilanan =
(balinan =)daṇḍēna chaṇḍēna ta-
- 99 t(d)-bhūmin = tan-makuṭan = tadīya-mahishīn = tasyāś = cha mauliṃ balī [I*]
tat-putrīn = cha tadīya-
- 100 vastu-nivahan = tad-vāhanāny = agrahīt = tat-saṃrakshitam = Indrahāram = amalam
Pāṇḍyasya
- 101 mauliṃ raṇē | [58*] Yādīya-charaṇa-dvayam śaraṇam = ētya Laṅk-ādhipaḥ
prati(tī)ta-bala-
- 102 vikramō yudhī (dhī) yaji(dī)ya-sa(sē)nā-jitaḥ [I*] praṇāmam = akarōt(d) = bhayād =
= dhṛita-kaḷatra-putr-ādikas = ta-
- 103 dīya-mahimā mayā katham = ih = ādya varuṇyō bhavēt | [59*] Purāṇa-dvīpam
= ākramya daṇḍē-
- 104 n = ākhaṇḍa-pauruṣaḥ [I*] ādāya sāran = tad-dvīpam = akarōt svavaśam vaśī |
[60*] Jayasimha-simham = ati-pauruṣam ba-
- 105 lād = avajītya vitrasad-arāti-maṇḍalaḥ [I*] Jayasimha-simha-śarabhō = bhavat =
tadā sva-yaśō-vitāna-vitat-ākhu-
- 106 lāmbaraḥ | [61*] Tat-pratāpa-dāhanō = dahad = uchchais = Taila-santatim = it =
īdam = achitram [I*] chitram = anyad = atilaṅghya samudra-
- 107 n = dagdhavān = yad = uta sādhu Kaḍāham | [62*] Bhārggavasya tapas = ābhira-
kshitām vi(vi)śvarāja-vadha-dīkshitasya saḥ [I*] kshām viji-
- 108 tya sakala-kshit-īśvara-prīdō = bhavad = akhaṇḍa-vikramaḥ | [63*] Gaṅg-
āvatāra-niyama-vrata-karṣit-āṅgam śrutvā Bhagīratham = analpa-gu-
- 109 ṇa[s*] = svayan(yam) saḥ [I*] tat-tīra-vartti-nṛipa-maulibhir = ēva tām svām
bhūmiṃ samānyad = aśēsha-nṛipa-pradīpaḥ | [64*] Vyāghra(ghrā)grahā-

- 110 rē kṛita-sannivāsas = sa Rājachūḍāmaṇir = agrahāram [I*] adatta sarvv-āgama-
[pā]ragēbhyō dvij-āgrāṇibhyas = sa-jalaṁ samagra-
111 m | [65*] Dhairyē sthairyē tapasi mahasi praśrayē ch-ādvitīyās = sarvvān
Vēdān sva-mati-vibhavāt svalpam = āmanyamānā-

Third Plate; Second Side

- 112 h[I*]śāstr-ārttha-śrī-viharaṇa-grihāḥ pāvanāḥ pāvanānā[m*] nityaṁ yatra
sv-ati-mati-ratiṁ kurvātē bhūmidēvāḥ | [66*] Nāmnā
113 mātus = Tribhuvanamahādēvy-abhiky-āgrahāraṁ taṁ Kāvērī(rī)-sarasa-salila-
syanda-sandōha-sāram [I*]grāmair = anyai-
114 s = samuditam = asau Rājarājasya sūnurv = vēd-ōt(d)[ghō]shair = badhiritā-
diśam viśvasāram vyadhata | [67*] Śrīman-Nitya-vi-
115 nōda-pūrvva-vaḷa-rāshṭr-āntataḥ pṛithivyām sthitasthāsnau sampadī Vira-
Choḷavaḷa-rashṭa(śhṭra-ā) ntarggatāna(n) grām[ā]na² [I*]
116 ēbhyas = śrī = Madhurāntara(ka)s = samati(di)sa(śa)ta(t) sāmrajya-varshē svayam
prāptō vatsaram = asṭamam(mam) saha nripō = śityā saha-
117 srāya sah | [68*] Ēkēn = ādhika-pañchāsat(d)-grāmān tat-rāshṭa(tad-rāshṭra)-
madhyagān [I*]dvij-āgrāṇibhyas = tēbhyas = sah prādāt prītyā kshīt-i-
118 śvaraḥ | [69 |*] Mantrī mantri-brīhaspatir = nmarapatēr = asya dvitīyam
vapus = sannārgg-āśrayiṇām satām = adhipatir = vvidyā-nadī-vāri-
119 dhiḥ [I*]nāmnā śrī-Janānātha ity = abhilītaḥ kṛiḍā-vihāra[ś*] = śriyō grāmasy =
= āgama-vēdinān = nivasatēr = Vijñaptir = asy = ābhvata(t) | [70 |*]
120 Madhyāsikām = adhivasan = nripatēr = amushya prājñō Navāgra-ha(hā)ra-dugdha
-mah-ārnna(nṇa)v-ēndu[h*] [I*]grāmasya kṛityam = a-
121 khilam vyadhīt = āsya yajvā Nārāyaṇaḥ prathita-Kṛiṣṇa-pur-ādi-śabdaḥ |
[71 *] Vidyā-harṣī-viharaṇa-sarō vāda-
122 lakṣmī-viśāla-kṛiḍā-sthānam dhṛiti-mati-rati-śrī-dayā-janma-bhūmiḥ [I*]vidvat
(d)-gōshṭhyām nikashaṭa-śilā pa-
123 ṇḍitānām pramātrī dṛiṣṭ-ādṛiṣṭa-śruti-patha-guhā-tatva(ttva)-vijñāna-dīpaḥ
| [72 *] Āgāminō nara-pati(tī)n = abhivā (yā)cha-
124 tē = sau Rājēndra-Chōḷa-nripatir = nnamit-ōttam-āṅgaḥ [I*] grāmō = yam = astu
paripālaya iti pratīta-namr-āvan-īndra
125 makuṭ-ōllasad-aṁghripīṭhaḥ | [73 |*] Grāmō = yam vīvidha-makha-jvalat-kṛiśānu-
jvālābhiḥ prakāṭita-dīvyā-punya-mārggaḥ [I*]ā-
126 kalpam vilasatu sat-path-ōpadēśa-vyāpāra-sthira-mati-bhūsur-ōpasēvyāḥ | [74*]
Trailōky-āṇḍ-ātirikta-sva-
127 guṇa-maṇi-gaṇas = sarvva-śāstr-ātirikta-prajñāḥ prājña[h*] kalāsu kshiti-pati-
makuṭa-śrēṇi-ghṛiṣṭ-āṁghri-pīṭhaḥ [I*]śrī-

¹ Read *vāshṭ-āntaḥ* for the sake of metre.

² „ *grāmān* for the sake of metre.

- 128 mān Rājēndra-Chōla[s*]-sphurad-uru-mahima-stutya-paryyāpta-kāvyaḥ pāyād-
ā-chandra-tāram sakala-vasumatī-maṇḍalaṁ
- 129 khaṇḍit-āri[h*] | [75*] Śaṁkarāriy(ry)-ātmajēn = ēdam Pārśva-grāma- nivāsinā
[1*] Nārāyaṇēna kavinā śāsanam śāsvatam kṛitam [| 76*]
- 130 Tribhuvanamahādēvi-mahāchā[r*]yyō Rājēndrasimha-Pēr-āchāryyaś = cha śāsa-
nam = idam = alikha-
- 131 tām śilp-āgama-tatva-kuśalau dvau | 2 | 2 | 2 | 2

TEXT

TAMIL PORTION

First Plate: First Side

- 1 Svasti śrī | Kōnēriṅmaikoṇḍāṅ Nityavinōda-vaḷanāṭṭu Vīraśōḷa-vaḷa-
- 2 ṅāṭṭum Venṅik-kūṛrattum nāṭṭārkkum brahmadēyak-kīḷavarkkum dēvadāṅap-paḷli
- 3 chchandak-Kaṇimurṟūṭṭu-vettappēṛrup = paḷav-aṛach-chālābōgam ulliṭṭa ūrgaḷi-
- lārkkum
- 4 Nagaraṅgaḷilārkkum [I*] Namakku yāṅḍu eṭṭāvadu nāl nūṛṟēḷiṅāl nām Perumpaṛṟa
- 5 ppuliyūr viṭṭa-viṭṭiṅ ullāl māḷigaiyīṅ kīḷai-maṅḍapam Irāḷēndra-śōḷa-brahmādirā-
- 6 jaṅḷ nāmm = unṅāv-iruṅḍu Nittya-vinōda-vaḷanāṭṭu Vīraśōḷa vaḷanāṭṭu nāṭṭup-
- podu-
- 7 Tribhuvanamahādēvīp-pērēriyum iv-vēri arayarkaḷ kamugu kolli vettappēṛum
- nāṭṭuppō-
- 8 du ūr-nattamum nāṭṭup-poduch-chiruparṟaikkāḍum eṅṟ = aḷandu vanda nilamum
- in nāṭṭu Nerku-
- 9 ppait = Tirumāl-Kāḍaṅum Taṅjai-nāṭṭu nāṭṭuk-kōṅum Vēḷāṅ Araṅgaṅum ulliṭṭār
- paṛṟum in-nāṭṭu-
- 10 ch-Chembaṅguḍiyum in-nāṭṭuk-Kuḷappāḍum in-nāṭṭut-Tuḷārum in-nāṭṭu Nallam-
- barum
- 11 innāṭṭut-Tiri (ru) buvaṅamahādēvinallūrum in-nāṭṭu Vichchūr = āṅa Śikkarum in-
- nā-
- 12 ṭṭu Muṅṅāvalum in-nāṭṭuk-Kūṭṭaṅūrum in-nāṭṭuk-Kamugaṅchēndaṅkuḍiyum
- in-nā
- 13 ṭṭu-Vaikundanallūrum in-nāṭṭu Mayimālayanallūrum in-nāṭṭu Kīḷ-Māndūrum
- in-nāṭ-
- 14 ṭṭup-Parakēsarinallūrum in-nāṭṭu Peṅṅāgaḍamum in-nāṭṭu Uṟattūrum in-nāṭṭu
- Chirai-
- 15 yūrum in-nāṭṭu Kīḷ-Śōṛṟuttūraiym in-nāṭṭu Neḍuvāyilum in-nāṭṭu = Eṟupāḍiyu-
- 16 m in-nāṭṭup-Puḷigaikkūḍiyum in-nāṭṭup-Peruṅguḍiyum in-nāṭṭu Muṅḍaṅūrum
- in-nāṭṭut-Tāmōdarana-
- 17 llūrum in-nāṭṭu Araśūrum in-nāṭṭu Vāḷuvanallūrum in-nāṭṭuk-k-Kuṅaḷilanallūrum
- in-nāṭṭuch = Chey-
- 18 yānallūru[m*] in-nāṭṭuch-Chirṟāḷina[1*] lūrum in-nāṭṭu Nittavinōda-nallūrum in-
- nāṭṭu Veṅḡūrum in-nā-
- 19 ṭṭu Niyāyanāḍainallūrum in-nāṭṭuch-Chēndamaṅgalamum in-nāṭṭu Igaḷānilai-
- nallūrum in-nāṭṭu Vīra-

- 20 nārāyaṇamaṅgalamum in-nāṭṭuk-Karuvūrum in-nāṭṭuk-Kōvindanallūrum in-
nāṭṭu Virasōlanallūru-
21 m in-nāṭṭuk-Kōṇṇāppūrum in-nāṭṭu Maṇimaṅgalamum in-nāṭṭut-Turāiyāna-
llūrum in-nāṭṭu Vā-
22 maṇanallūrum āga iv-vūrgaḷum in-nāṭṭu Veṇṇikkūrṟattu Ādnallūrum in-nāṭṭuch-
Chīrumuṇṇiyūrum
23 in-nāṭṭu Mēṭṭu-Mēṟkuḍiyum in-nāṭṭup-Pūtamaṅgalattup = pāl = Kāḍan Kāri
kuṟichchiyum in-nāṭṭup-Paru[t]-
24 ti-Niyamattut-tirapp-āna dēvadāṇam Dēvadāṇakkuḍiyum in-nāṭṭu Vīlaṅguḍiyum
in-nāṭṭu Veṟ-

First Plate: Second Side

- 25 ṇik-kāṇi-muṟṟ[ū]tt-iṟaṅgalum in-nāṭṭu Neḍuṅgaṇakkuḍiyum in-nāṭṭu Pūdamaṅ-
galattup = pāl Ayalū-
26 ṭṭi-kāṇiyum in-nāṭṭup-Pallichchandam-iṟaṅṅa Śrīkaraṇamaṅgalam = āga Koṭṭā-
rakkuḍippalliyum in-nāṭ(nā)-
27 ṭṭup-Pura[k]kuḍiyum āga iv-vūrgaḷ Veṇṇik-kūrṟattu mudal-tavirnda iv-vūr-
gaḷum kāṇiy-uḍaiyā-
28 rai ma(mā)ṟṟik = kuḍi-nikkik = kārāṇmai-miyāḷchchiyum migudik-kuṟaimaiyum
ull(ull)-adaṅga Vellāṅ va-
29 gaiyil mudal yāṇḍu eṭṭāvadu mudal tavirndu Vellāṅ ūrgaḷai Brahmadēyam = āgach
= chēyvaṇa brahmadē-
30 yam-marjyādi-iṟai-kattumbaḍi ivvūrgaḷukkuṭ = tavirndu ivvūrgaḷil nāṭṭuppodut-
Tiritu(pu)vana-mahā-
31 dēvippērēriyum iv-vēriy-arayargaḷ kamugu-kolli veṭṭappērum nāṭṭuppe (ppo)
du ūr-nattamum nāṭṭu-
32 ppoduch-chīruparṟaikāḍum-eṇṟ = aḷandu vanda paḍi nilattil in-nāṭṭu Nittavinō-
danallūr-ōḍum
33 kūḍa variyil = iṭṭa ūr-nattam nilam nikki niṅga nilaṅ patt-oṅbadēy¹ nāmāvarai
mundirigai-
34 k-kil-mukkālē oru mā-mukkāṇik-kil-mukkālē orumāvilum Tiri(Tiru)bhuvanama-
hādēvippē-
35 rēriyū = karaiyum nilaṅ aiṇṇūṟṟ-eḷupatt-eṭṭē-mum-māvaraiy-araikkāṇik-kil nā-
36 ṅgu mā mukkāṇik-kil mukkālē orumāvum ivvēriyṅ ullāl Tiruviraiyāṅkuḍi mā-
37 dēvar śrī-kōyilum-tūrumuṟṟamum nilaṅ mukkāṇi mundirigaik-kil (kil) eṭṭumā-
mukkāṇi-
38 k-kil-mukkālē orumāvum ivaridēy-iṟayili teṅgu-māvum ullā nandavā um nilaṅ
39 oru-māv-arai mundirigaik-kil iṟaṇḍumāk-kāṇi araikkāṇik-kil(kil)-eṭṭu māvum
ivvūr-araiya-

¹ Read eḷunūṟṟ-aimbatt-oṅbadēy. See pp. 36-37 on the readings suggested in these pages.

- 40 rga[l] veṭṭappēṟu kamugu-kolli-nilattil nīr-nilai oḍai nilan aṟumāvaraiyum nāṭṭār
[kuḍiyi-
41 rukkaḷi nattam nilaṅ padin-onṟē-mukkālē mummāv-arai kiḷ orumāv-arai mundiri-
gaik-kiḷ-araiyē-
42 y-iraṇḍu-māvum nāṭṭup-poduḷ-kuḷamum karaiyum nilaṅ kālē araimāvum-āga
nāṅgu nilaṅ aiṇṇū-
43 ṟṟuttoṇṇūṟṟ-aiṇṇēy mukkālē irumā[va*]raik-kiḷ mukkālē irumāvarai mundirigaik-kiḷ
arai-
44 yē iraṇḍumā¹ nikki nilaṅ nūṟṟaṟupattu-mūṇṟē eḷumāvīṅ kiḷ mukkālē nāṅgu māv-
arai-
45 kkāṇi mundirigaik-kiḷ nāṅgu māvināl nellu iru-nūṟṟuk-kalamum Neṟkuppait-
Tiru-
46 māl-Kāḍaṇum Taṅjai-nāṭṭuk-kōṇum Vēḷāṅ Araṅgaṇum ullittār parru aḷandapaḍi
ni-
47 laṅ nūṟṟaṟupadaraiyē irumāv-araik-kiḷ eḷumāv-araik-kāṇi mundirigaik-kiḷ-nāṅgu
māvilum
48 śrī-kōyilun = tīrumuṟṟamum ivvūr Mādēvar-kuḷamuṅ = karaiyum nilaṅ aṟumāvarai
mundirigaik-kiḷ-a-

Second Plate: First side

- 49 raiyēy-iraṇḍumāvum nikki nilaṅ nūṟṟaṟupadēkālē-mukkāṇi araikkāṇik-kiḷ
mukkā
50 lēy-araikkāṇi mundirigaik-kiḷ nāṅgu māvināl nellu āyirattaiṇṇūṟṟuk-kalamum
miṅ-pā-
51 ṭṭaṅ-kāśu onṟum Śembaṅguḍi aḷandapaḍi nilaṅ-ṇūṟṟu-muppattēlēy-āṟu mākkāṇiy-
araikkāṇi
52 mundirigaik-kiḷ nāṅmāv-araiyilum ivvūrp-Piḍāri-kōyilun = tīrumuṟṟamum Aiyyan-
kōyilu[n*] = ti-
53 rumuṟṟamum ivvūr nilattai ūḍ = aṟuttup = pōṇa Siṅgaḷāntakaṅ-vāykkālum ivvūr
nilattai ū-
54 ḍaṟuttup = pōy Mayimālayanallūṟṟkup = pāyum vā[ʼy*]kkālum ivvūr nilattai
ūḍ = aṟuttup = pō-
55 na Karuvā[y*]kkāl = āna Mummaḍiśōḷap-pērāṟṟālum ivvūr nilattai ūḍ-aṟuttup =
pōṇa Sundaraśōḷa-
56 vā[y*]kkālum ivvūrch-chuḍugāḍum = āga nilaṅ araiyē mummāvarai mundirigaik-
kiḷ eṭṭumā-mukkā-
57 ṇik-kiḷ-mukkālē orumā nikki nilaṅ ṇūṟṟumuppattāṟ-araiyēy-iraṇḍu mā mukkāṇi
mundirigaik-
58 kiḷ-arai² māv-araik-kāṇi mundirigaik-kiḷ nāṅgu māvināl nellu nālāyirak-kala-

¹ This is in excess of the actual total of lines 35-42.

² Read *kiḷ-mukkālē arai*³

- 59 mum mīn-pāṭṭaṅ-kāṣu mū[ṇ*]rum Kuḷappāḍu aḷandapaḍi nilaṅ nūṟṟirupattan-
badē māgā-
- 60 ṇiy-araikkāṇi mundirigaik-kīḷ-araiyēy mūṇṇumā-mukkāṇiyilum ivvūr kuḷamuṅk¹
=ka-
- 61 raikum ivvūr-nilattaiy = ūḍ = aruttup = pōna Śiṅgaḷāntakan vāykkālum ivvūr ni-
62 lattaī ūḍ = aruttup = pōna Śeyyānallūr-vāykkālum ivvūr nilattai ū-
- 63 ḍaruttup = pōy Vāḷuvanallūrkkup = pāyumu vāykkālum ivvūr-nilattai ūḍ = arut-
64 tup = pōyp = Peruṅguḍikkup = pāyumu vāykkālum ivvūr Mādēvar śri-kōyilum
tirumurramum iva-
- 65 ridē iraiyili kuḷamuṅ = karaiyum ivvūr Aiyyan kōyilum tirumurramum ivv-Ayyanār
iraiyili
- 66 kuḷamuṅ = karaiyum ivvūrp = Piḍāri kōyil-iraṇḍinālum ivvūr ūḍugāḍum = āga
nūṅum nilaṅ oṅ-
- 67 ṅe mukkālē iraṇḍumā mukkāṇi mundirigaik-kīḷ-araiyēy mūṇṇu mā mukkāṇi arai-
kkāṇi mundiri-
- 68 gaik-kīḷ nālumā nīkki nilaṅ nūṟṟirupattēḷē-mummāvarai mundirigaik-kīḷ mukkālē
nāṅ-
- 69 gumā mukkāṇik-kīḷ mukkālē orumāvināl nellu mūvāyi[r*]tt-ōru-nūṟṟuk-kala-
mum Tuḷār-aḷa-
- 70 ndapaḍi nilaṅ nūṟṟirupattunālē mukkālē kāṇi mundirigaik-kīḷ-mukkālē orumāv-a-
71 raikkāṇi mundirigaik-kīḷ nāṅgumāvilum kuḷamuṅ = karaiyum Piḍāri-kōya(yi)lum
=tirumurramum Ai-
- 72 yyan kōyilum = tirumurramum ivvūr nilattai ūḍ = aruttup = pōna Pulvēḷur vā[y*]k-
kālum

Second Plate: Second side

- 73 Ivvūr nilattai ūḍ = aruttup = pōy Maṅgaḷ-Munniyūrkkup = pō(pā)yumu vāy-
kkālun = chuḍugāḍu-
- 74 m āga nilaṅ araiyē mūṇṇumā-kāṇik-kīḷ mukkālē nāṅgumāv-araik kāṇi mundiri-
gaik-kīḷ
- 75 nāṅgumā nīkki nilaṅ nūṟṟirupattu nālēy-iraṇḍumāvin kīḷ mukkālē iraṇḍumāvināl
nel-
- 76 lu mūvāyiratt-eṇṇūṟṟuk-kalamum mīn-pāṭṭaṅ-kāṣu mūṇṇum Nallambar aḷandapaḍi
nilaṅ nū-
- 77 ṟṟirupattiraṇḍaraiyē nāṅmāv-araik-kīḷ-araiyē nāṅmāv-arai mundirigaik-kīḷ-araiyē
iraṇḍu
- 78 māvilum kuḷamuṅ = karaiyum nilaṅ mūṇṇumā nīkki nilaṅ nūṟṟ-irupattiraṇḍaraiyēy
oru

¹ k is redundant.

- 79 māvaraik-kīl-araiyēy nāgmāv-arai mundirigaik-kīl-araiyēy iraṇḍumāvināl nelli
eṇṇū-
- 80 ṛruk-kalamum mīn-pāṭṭam kāsu oṇṇum Tiri(Tīru)puvanamādēvinallūr aḷandapaḍi
nilan toṇṇū[r]rēy
- 81 eḷu mā mukkāṇik-kīl-araiyēy mūṇṇumāv-araikkāṇi mundirigaik-kīl nāṅgumāvi-
lum ivvūr nila-
- 82 ttai ūḍ = aṇuttup = pōna Siṅgaḷā[nta]kan vā[y*]kkālum ivvūr nilattai ūḍ = aṇuttup
= pō-
- 83 na Koṇṇāppūr vāykkālum ivvūr suḍugāḍum = āga nilan eḷu mā mukkāṇik-kīl-ō-
84 rumāvarai mundirigaik-kīl-araiyē iraṇḍumā nikkī nilan toṇṇūṇṇu vēlik-kī-
85 ḷ-araiyēy orumāvarai mundirigaik-kīl-araiyēy iraṇḍu māvināl nel iraṇḍāyi
86 ratt-aīṇṇūṇṇuk-kalamum mīn-pāṭṭaṅ-kāsu oṇṇum Vichchūr = āna Śikkar aḷanda-
paḍi nila-
- 87 n eḷupattoṇbadē eṭṭumā mukkāṇi mundirigaik-kīl eḷumā mukkāṇik-kī-
88 ḷ mukkālē orumāvilum Piḍāri kōyilum = tīrumuṇṇamum piḍāriyāridu kuḷamuṅ =
karai-yum ivvūrku-
- 89 ḷamuṅ = karaiyum ivvū[r*] nilattai ūḍaṇuttup = [pu]ra-vūrgaḷukku nīr pāyum
Kāmapatākai vā[y*]kkālu-
- 90 m āga nilan eṭṭu mā mundirigaik-kīl-kālē araimā mundirigaik-kīl araiyēy
iraṇḍumā nikkī nī-
- 91 lan eḷupattoṇbadē mukkāṇik-kīl mūṇṇu¹ māy-araikkāṇi mundirigaik-kīl nāṅgumā-
vināl ne
- 92 llu āyirattoru nūṇṇuk-kalamum mīṅ-pāṭṭaṅ-kāsu oṇṇu = Muṇṇa /al aḷandapaḍi nilan
eḷupat-
- 93 tēḷē aḷumāvaraiy-araik-kāṇi mundirigaik-kīl araiyēy kāṇiy-araikkāṇik-kīl eṭṭu
māvilum
- 94 ivvūrku-kuḷamuṅ = karaiyum ivvūr Mādēvar śrī-kōyilum tīrumuṇṇamum ivvūrp-
Piḍāri kōyilum
- 95 tīrumuṇṇamum ivvūr nilattai ūḍ = aṇuttup-pōna Kāmapatākai vāykkālum = āga
nilan mūṇṇu mā
- 96 mukkāṇik-kīl oṇḍadumāvarai mundirigaik-kīl-araiyēy iraṇḍu mā nikkī nilaṅ eḷu-
pattē-

Third Plate: First side

- 97 ḷē iraṇḍu mā mukkāṇiy-ara[i]kkā[ṇi] mu[nḍi]rigaik-kīl-mukkāṇik-kīl mukkālē
o[ru mā]vināl nelli nānū-
- 98 ṛruk-kalamum Kūṭṭanūr-aḷandapaḍi nilaṅ eḷupatt-āṇē mukkālē mundirigaik-kīl-
araiyēy-iraṇḍumāy-a-
- 99 raikkāṇi mundirigaik-kīl nāṅgu māvilum ivvūr nilattai ūḍ = a[rū*]ttup = pōna
Karuvāykkāl = āṇa

¹ Read *iru* or *iraṇḍu*.

- 100 Mummaḍiśōḷa-pērārrālum ivvūr nilattaiy = ūḍa[ru]ttup = pōṇa Siṅgaḷāntakaṇ-
vāykkā-
- 101 lālum ivvūr Mahādēvar śrī-kōya(yi)lum ti[ru*]murrāmum ittēvar iraiyili-nanda-
vāṇamum it-
- 102 tēvar¹ kuḷamuñ = karaiyum ivvūr Aiyañ-kōyilum = tirumurrāmum ivvūr Piḍāri
kōyilum = tirumurrāmum [iv]-
- 103 vūr Kaṇavadiyār śrī-kōyilum = tirumurrāmum ivaridēy = iraiyili nandavāṇamum
ivvūr ch-chuḍugāḍum-āga nilaṇ
- 104 araiyēy-araimāviṇ-kil mukkāṇik-kil mukkālē orumā nikki nilan eḷupattārē
nāṇmāvarai mu-
- 105 ndirigaik-kil-araiyē māgāṇiy-araikkāṇik-kil eṭṭu māvināl nellu iraṇḍāyirak-kala-
mum mīṇ-pāt-
- 106 ta[n̄]-kās-oruṇum akkam-eṭṭum Kamugañchēndaṇkuḍi aḷandapaḍi nilaṇ eḷupatt-
aiñjēy mū-
- 107 ṇṇumāk-kāṇi araikkāṇik-kil-eḷumāv-araikkāṇi mundirigaik-kil nāṅgumāvilum iv-
vūr kuḷamuñ = karaiyum śuḍugāḍum ivvūr nilattaiy = ūḍ = aṇuttup = pōṇa Venṇil-
nūrōḍu kālum
- 109 ivvūr ni[la]ttaiy = ūḍ = aṇuttup = pōṇa Ādanallūrkkup = pāyum vāykkālum āga
nilan o[n̄]-
- 110 rey-eḷumāvaraiy-araikkāṇik-kil-eṭṭumā nikki nilaṇ eḷupattunāl-araiyēy-araimāv-
a[r]ai-
- 111 kkāṇi mundirigaik-kil mukkālē nāṅgumāv-araikkāṇi mundirigaik-kil nāṅgu-
māvināl ṇel-
- 112 lu iraṇḍāyiratt-aiññūrṇuk-kalamum mīn-pāṭṭaṇ-kās-iraṇḍum Vaikundanallūr
aḷandapaḍi nilaṇ eḷupadarai
- 113 yēy-araikkāṇi mundirigaik-kil mūṇṇumāv-araikkāṇi mundirigaik-kil nāṅgu
māvilum ivvū[r*]k-kuḷamuñ = karai-
- 114 yum nilaṇ kāl nikki nilaṇ eḷupadē kālēy-araikkāṇi mundirigaik-kil mūṇṇumāv-
araikkāṇi mundigaik-kī-
- 115 l nāṅgu māvināl nellu āyiratt-irunūrṇuk-kalamum mīṇpāṭṭaṇ-kāsu iraṇḍum Mahi-
mālaiyanallūr a-
- 116 ḷandapaḍi nilaṇ aṇupattoṇbadēy [c]ṭṭu māviṇ kil-araiyē mūṇṇu mā mukkāṇik-kil
mukkālēy-orumāvi-
- 117 lum ivvūr Mahādēvar śrī-kōyilu[n̄] = tirumurrāmuñ = chuḍugāḍum nilan mūṇṇum-
āvaraikkāṇik-kil araiyē nāṅgumāk-kāṇi-
- 118 y-araikkāṇik-kil eṭṭu mā nikki nilaṇ aṇupatto[n̄]badē nāṅgu mā mukkāṇi mundiri-
gaik-kil mukkālē nāṇ-
- 119 gumāk-kāṇiy-araikkāṇik-kil-eṭṭu māviṇāl nellu i[ra]ṇḍāyiratt-aiññūrṇuk-kalamum
mīṇ-pāṭṭa-

¹ The sign for *ē* is written at the end of the previous line.

- 120 ñ-kāsu oṅṅum Kīl-Māndūr aḷandapaḍi nilaṅ aimbattettēy-iraṇḍumāv-araik kāṅik-
kīl-eḷumā mu-

Third Plate: Second side

- 121 kkāṅik-kīl-mukkālē orumāviṇāl nelli eṇṇūṅṅuk-kalamum miṅ-pāṭṭaṅ-kāsu
oṅṅum Parakē[sa]-
122 rinallūr-aḷandapaḍi nilaṅ aimbattettē-mūṅṅumā mukkāṅiy araikkāṅi mudirigaik-
kīl kālilum ivvū-
123 ṅp-Piḍāri-kōyilum = tīrumuṅṅamum kuḷamuṅ = karaiyum ivvūr nilattaiy = ūḍ =
a[ru*]ttup = pōyp = purav-ūrku nīrpāyuṅ = Kā-
124 mapatākai-vāykkālum ivvūr Mādēvar śrī-kōyilum = tīrumuṅṅamum ittēvar kuḷa-
muṅ = karaiyum nilaṅ
125 kālēy-araimāv-araikkāṅi mundirigaik-kīl mukkāṅik-kīl mukkālēy-oru mā nikki
nilaṅ aimbattē[ē]-
126 mukkālē mūṅṅumāk-kāṅik-kīl nāṅṅumāv-araikkāṅi mundirigaik-kīl nāṅṅumā-
viṇāl nelli e[ṅ]-
127 ṅūṅṅukk-kalamum miṅ-pāṭṭaṅ-kāsu oṅṅum Peṅṅagaḍam aḷandapaḍi nilaṅ aimbatt-
aiṅṅēy-araimāv-araikkāṅik-
128 kīl mukkālē mūṅṅumāk-kāṅiy-araikkāṅik-kīl eṭṭu māvilum ivvūr nilattaiy = ūḍ =
a[ru*]ttup = pōṅa Kāmapatākai-vā-
129 yakkāl nilaṅ orumā mukkāṅi mundirigaik-kīl-araiyēy-iraṇḍumā nikki nilaṅ aimbattu
nālē mukkālē mūṅ-
130 ru mā mukkāṅi mundirigaik-kīl āṅu mākkāṅiy-araikkāṅik-kīl-eṭṭu māviṇāl nelli
aṅṅūṅṅuk-
131 kalamum miṅ-pāṭṭam-akkam eṭṭum Uṅṅattūr aḷandapaḍi nilaṅ aimbattu nālē kālē
kāṅik-kīl-kālēy-a-
132 raikkāṅi mundirigaik-kīl nāṅṅumāvilum ivvūr Mādēvar śrī-kōyilum = tīrumuṅṅa-
mum ittē-
133 var kuḷamuṅ = karaiyum ivvūr nilattai ūḍ = aṅṅuttūp-pōṅa Mummaḍiśōlap-pērāṅum
āga nilaṅ arai[yi]-
134 ṅ kīl-eṭṭu mā nikki nilaṅ aimbattu mūṅṅē mukkālēy -araikkāṅi mundirigaik-kīl
mukkālē iraṇḍu
135 māv-araikkāṅi mundirigaik-kīl nāṅṅu māvināl nelli āyirak-kalamum miṅ-pāṭṭaṅ-
kāsu oṅṅu-
136 m Chīṅaiyūr aḷandapaḍi nilaṅ nārpattoṅbadēy-iraṇḍu māv-araikkāṅik-kīl-araiyē
nāṅṅumāk-kāṅiy-araikkāṅik-kī-
137 l-eṭṭu māvilum ivvūr nilattaiy = ūḍ = a[ru*]ttup = pōṅa Kāmapatākai-vāykkāl nilaṅ
orumā nikki nilaṅ nārpattoṅbadē orumā-
138 varaikkāṅik-kīl araiyē nāṅṅu māk-kāṅiy-araikkāṅik-kīl-eṭṭumāviṇāl nelli āyirattu-
mūṅṅūṅṅuk-kalamum

- 139 mñ-pāttañ-kāsu oṅṅum Kīl-Šōṅṅuttuṅṅai aḷandapaḷi nilaṅ nārpaṅṅaiṅṅaraiyē mā kāṅṅi
mundirigaik-kīl a¹
- 140 yē mummāvaraiy-araikkāṅṅi mundirigaik-kīl nāṅṅumāviluṅṅ = kuḷamuṅṅ = karaiy[a]m
(yum) ivvūr nilattaiy = ūḷ = aṅṅuttup = pōṅṅa Karuvā-
- 141 yakkāl = āṅṅa Mummāḷiśōḷap-perāṅṅālum = āḅa nilaṅ eḷumāv-araiy-araikkāṅṅi nīkki
nilaṅ nārpaṅṅaiṅṅē mummāva-
- 142 raiy-araikkāṅṅi mudi[ri*]gaik-kīl-araiyē mummāvaraiy-araikkāṅṅi mundirigaik-
kīl nāṅṅu māviṅṅāl nellu āyirak-
- 143 kalamum mñ-pāttañ-kāś = oṅṅum Nēḷuvāyil aḷandapaḷi nilaṅ muppatṅṅbadē
mukkālē nāṅṅumāv-arai-
- 144 kkāṅṅik-kīl-araiyē irāṅṅumā mukkāṅṅik-kīl mukkālē orumāvilum ivvūr-chchuḷuḅḅḅḅḅḅ
nilaṅ araikkāṅṅi mundirigaik-

Fourth Plate : First Side

- 145 k-kīl-nāṅṅu mā nīkki nilaṅ muppatṅṅbadē mukkālē mūṅṅumā mukkāṅṅiy araik-
kāṅṅi mundirigaik-kīl eṅṅṅu
- 146 mā mukkāṅṅik-kīl mukkālēy-orumāviṅṅāl nellu āyiratt-eḷu nūṅṅaiṅṅbadiṅṅ kalammu(mu)
- 147 m mñ-pāttañ-kāsu oṅṅum Ērupāḷi aḷandapaḷi ṅila[m*] irupatiraṅṅḅḅḅḅḅḅ mukkālē
kāṅṅiy-arai
- 148 k-kāṅṅik-kīl-araiyē mummāvarai mundirigaik-kīl-araiyē irāṅṅu māviṅṅāl nellu nāṅṅu-
- 149 ṅṅuk-ka[la*]mum Puḷigaikkūḷi aḷandapaḷi nilaṅ muppatṅṅḅḅḅḅḅḅ mukkālē mummā-
varai² araik-
- 150 kāṅṅik-kīl-araiyē mūṅṅu-māv-araikk[ā]ṅṅi mundirigaik-kīl nāṅṅu māvilum ivvūr
Vishṅṅukka-
- 151 | Śri-Vaikundam-uḷaiyār śri-kōyilum = tirumuṅṅamum it-tēvaridē teṅṅu māvu mā-
vum uḷḷa nanda-
- 152 vāṅṅamum nīr-nīlaiy = ōḷaiyum = āḅa nilaṅ araiyēy-araikkāṅṅi³ mundirigaik-kīl-
araiyē nāṅṅu mā-
- 153 kkāṅṅiy-araikkāṅṅik-kīl eṅṅṅu mā nīkki nilaṅ muppatṅṅḅḅḅḅḅḅ eḷumāvarai[y-araikkāṅṅi]k-
kīl-mukkālē mūṅṅ-
- 154 ru mā⁴ mukkāṅṅik-kīl mukkālē orumāviṅṅāl nellu āyiratt-irunūṅṅ uk-kala-
- 155 mum Peruṅṅuḷi aḷandapaḷi nilaṅ muppatṅṅḅḅḅḅḅḅ mukkālē kāṅṅik-kīl mukkālē
- 156 nāṅṅumāv-araikkāṅṅi mundirigaik-kīl nāṅṅu māvilum ivvūr Aiyyaṅ-kōyi-
- 157 lum = ūrumuṅṅamum ivvūrp-Piḷāri-kōyilum = tirumuṅṅamum ip-Piḷāriyār nanda-
vāṅṅa-
- 158 mum Kammāṅ-chēriyum Paṅaiḅ-chēriyum = āḅa nilaṅ orumā mukkāṅṅi mudi-
rigaik-kīl-irāṅṅu

¹ Read *arai** There is some more space left unengraved on account of a crack here on the plate.

² Read *mummā mukkāṅṅik-kīl-araiyē nāṅṅu mā* instead of *mummā-araikkāṅṅi-kīl-araiyē mūṅṅu mā*.

³ Read *oru mā* instead of *araikkāṅṅi*.

⁴ Read *nāṅṅu mā*.

- 159 mākkaṇiy-araikkāṇik-kīl-eṭṭumā nikki nilaṅ muppattonṇaraiyē mūṇṇu-mā-
 160 k-kāṇiy-araikkāṇi mundirigaik-kīl mukkālē orumā mukkāṇik-kīl mukkālē orumā-
 viṇāḷ nellu
 161 aṇunūṇṇuk-kalamum miṇ-pāṭṭaṅ-kāsu oṇṇum Muṇḍaṇūr aḷandapaḍi nilaṅ irupa-
 ttonṇbada-
 162 raiyē nānmāvaraik-kīl-eṭṭumāv-araikkāṇi mundirigaik-kīl nāṅgu māvilum ivvūr
 nilattai ū-
 163 ḍ = aṇuttup = pōna Karuvāykkāl = āna Mummaḍiśōḷap-pērāṇṇāl nilaṅ mūṇṇu-
 māk-kāṇiy-a[rai*]kkāṇi-
 164 k-kīl-araiyē nāṅgumāk-kāṇiy-araikkāṇik-kīl-eṭṭu mā nikki nilaṅ irupattontaba-
 daraiyē¹
 165 oru mā mundirigaik-kīl-araiyē mūṇṇu mā mukkāṇik-kīl mukkālē orumāviṇāḷ
 nellu aṇunūṇṇu-
 166 k-kalamum miṇ-pāṭṭaṅ-kāsu oṇṇum = Dāmōdaranallūr aḷandapaḍi nilaṅ irupattāṇē
 orumāva-
 167 raik-kīl mūṇṇumāv-araikk-kāṇi mundirirai(gai)k-kīl nāṅgu māvilum ivvūr nilattai
 ūḍ-aṇuttup-
 168 pōna Sōṇṇuttuṇṇai-vāykkālāl nilaṅ mukkāṇi araikkāṇik-kīl-eṭṭu mā nikki nilaṅ irupat-

Fourth Plate: Second Side

- 169 tāṇēy-araimā mundirigaik-kīl mukkālēy-araikkāṇi mundirigaik-kīl nāṅgu māviṇāḷ
 nel-
 170 lu mūṇṇūṇṇuk-kalamum miṇ-pāṭṭam akkam irapḍum Araśū[r*] aḷandapaḍi nilaṅ
 muppattu mūṇṇē-
 171 y-aṇumāvaraik-kīl-araiyē kāṇiy-araikkāṇik-kīl-eṭṭu māviṇāḷ nellu nāṇūṇṇuk-
 kalamum mi-
 172 ṇ-pāṭṭam akka-mūṇṇum Vāḷuvanallūr-aḷandapaḍi nilaṅ irupādē mummāvarai
 mundirigaik-kīl-a-
 173 raiyṇāḷ nellu aṇunūṇṇuk-kalam miṇ-pāṭṭaṅ-kāsu oṇṇum Guṇaśilanallūr-aḷandapaḍi
 nilaṅ
 174 irupattu-nālē nāṇmāvarai mundirigaik-kīl oṇṇbadu māvarai mundirigaik-kīl-araiyē
 irapḍu mā-
 175 viṇāḷ nellu aiṇṇūṇṇuk-kalamum miṇ-pāṭṭam ā(a)kkam-āṇum Cheyyānallūr-aḷanda-
 paḍi nilaṅ
 176 irupattunāl-araiyē nāṇmāvaraiy-araikkāṇi mundirigaik-kīl eḷu māvarai mundirigaik-
 kīl-aṇai-
 177 yē irapḍu māvilum ivvūrku-kuḷamuṇ(k) = karaiyum nilaṅ kāl nikki nilaṅ irupattu-
 nālē oṇ-
 178 badumāvaraiy-araikkāṇi mundirigaik-kīl-eḷu māvarai mundirigaik-kīl-araiyē-

¹ *ta* is unnecessary.

- 179 y-iraṇḍu māvināl nelli āyirattoruṇṇūruk-kalamum mūṇ-pāṭṭam akkam [ā]ṇṇum
 180 Chirṇālinallūr-aḷandapaḍi nilaṇ irupatt-aṇḷē mukkālēy-irumāvaraiyaraik-kāṇik-
 ki-
 181 | mummāvarai mundirigaik-kīl-araiyēy-iraṇḍu māvilum ivvūr-kulaṇṇu =
 karaiyum
 182 ivvūr Aiyyaṇ-kōyilum = tirumurramum ivvūr nilattai ūḍ = aṇuttuppōṇa Sundara-
 183 sōlan [vā]ykkālum ivvūr nilattai ūḍ = aṇuttup = pōyt = Tuḷārukkup = pāyum vāy-
 184 kkālum = āga nilaṇ nālumāviṇ kīl mukkālēy-orumā mukkāṇik-kīl mukkālēy-orumā
 nikki
 185 nilaṇ irupattaṇjaraiyē mummāvarai mundirigaik-kīl-āṇṇumā mukkāṇik-kīl mukkālēy
 orumāviṇā-
 186 | nelli āyirak-ka[la]ṇṇum mūṇ-pāṭṭaṇ-kāś-oṇṇum Nitta-vinōdanallūr-aḷandapaḍi
 nilaṇ irupattu-
 187 mūvēliyilum ūr-irukkai nattam nilaṇ mūvēli nikki nilaṇ irupadīrṇuvēliyiyāl nelli
 188 āyirak-kalamum Veṅgūr aḷandapaḍi nilaṇ muppadēy-eḷu māvaraiyṇ kīl nālu
 mākkāṇiy-a-
 189 raikkāṇik-kīl-eṭṭu māviṇāl nellu = toḷāyirak-kalamum mūṇ-pāṭṭam akka-nālum
 Niyāyana-
 190 ḍainallūr aḷandapaḍi nilaṇ irupattiraṇḍē kālē kāṇi araikkāṇik-kīl nālumā mukkāṇi-
 191 k-kīl mukkālēy-orumāvināl nelli āyirakkalamum mūṇ-pāṭṭam-akka-mūṇṇum Chēn-
 damaṅgala-
 192 m aḷandapaḍi nilaṇ padinonṇaraiyē mūṇṇumā mukkāṇi mundirigaikkīl-kālē
 arai-mā

Fifth plate: First side

- 193 [mu]ndirigaik-kīl-araiyē irandumā[vi]nāl nelli aṇunūruk-kalamum Igaḷāmlai-
 nallūr aḷa-
 194 ndapaḍi nilaṇ eṭṭēy-āṇṇu māviṇ kīl irumāvarai mundirigaik-kīl-araiyēy-iraṇḍu
 māvināl nelli
 195 aiṇṇūruk-kalamum mūṇ-pāṭṭam-akkam āṇṇum Vīranārāyaṇamaṅgalam-aḷanda-
 paḍi nilaṇ
 196 irupattu-mūṇṇaraiyē mūṇṇumā mukkāṇi mundirigaik-kīl mukkāṇik-kīl mukkālēy
 oru māvināl
 197 nelli munnūruk-kalamum Karuvūr-aḷandapaḍi nilaṇ padineṭṭēy-aṇṇumāvarai
 mundirigaik-kīl mu-
 198 kkāṇik-kīl mukkālēy-orumāvi[nā]ḷum ivvurch-chuḍugāṭṭāl nilaṇ kāṇi mundirigaik-
 kīl mu-
 199 kkālēy-araikkāṇi mundirigaik-kīl nāṇṇu mā nikki nilaṇ padineṭṭēy-āṇṇumāv-arai-
 kkāṇi mun-
 200 dirigaik-kīl kālēy-araimā mundirigaik-kīl-araiyē i[ra*]ṇḍu māviṇāl nelli eḷunūruk-
 kalamum mi-

- 201 u-pāṭṭam akkam mūṇṇum Gōvīndanallūr aḷandapaḍi nilaṇ paḍiṇēḷaraiyē mākkāṇik-
kīl eṇbadumā-
- 202 v-araikkāṇi mundirigaik-kīl nāṅumāvināl nellu munṇūṇṇuk-kalamum miṇ-pāṭṭam
- 203 akkam nālum Viraśōḷanallūr aḷandapaḍi nilaṇ paḍiṇāṇaraiyē mākkāṇi mundirigaik-
kī-
- 204 l-araiyē nāṅumāk-kāṇiy-araikkāṇik-kīl-eṭṭu māvilum ivvūr nilattaiy = ūḍ = a[ru*]
ttup = pō-
- 205 y Mayimālayanallūrkkup = pāyum vāykkālum ivvūr ch-чуḍugāṭṭālum nilaṇ arai
mā-
- 206 v-araikkāṇi mundirigaik-kīl nāṅumā nikki nilaṇ paḍiṇ-āṇaraiyēy-araimāy-araik-
kāṇik-kīl-a-
- 207 raiyē kāṇiy-araikkāṇik-kīl-eṭṭu māvināl nellu eṇṇūṇṇuk-kalamum miṇ-pāṭṭam-
akkam
- 208 nālum Koṇṇāppūr aḷandapaḍi nilaṇ paḍiṇāṇe eḷumā mukkāṇiy-araikkāṇi mundiri-
gaik-kīl-araiyēy-iraṇḍu mā-
- 209 vi[ṇā*]lum ivvūr nilattaiy = ūḍaruttup = pōṇa Śīṅgaḷāntakaṇ-vāykkālāl nilaṇ
orumā-nikki nilaṇ paḍiṇāṇēy-āṇu mā
- 210 mukkāṇiy-araikkāṇi mundirigaik-kīl araiyēy-iraṇḍu māvināl nellu nānūṇṇuk-kala-
mum miṇ-pāṭṭam akkam mūṇṇum Ma-
- 211 ṇimaṅalam aḷandapaḍi nilaṇ paḍiṇāṇjaraiyē nāṅumā-mukkāṇi mundirigaik-kīl
araiyē kāṇiy-araikkāṇik-kī-
- 212 l-eṭṭumāvināl nellu irunūṇṇraimbadiṇ kalamum miṇ-pāṭṭam akkam iraṇḍum Tōṇai-
yānallūr aḷandapaḍi nilaṇ
- 213 paḍiṇāṇjē eḷumāy-araikkāṇi mundirigaik-kīl nāṅumāvināl nellu nū[u]k-kalamum
Vāmaṇanallūr aḷanda-
- 214 paḍi ni[la*]ṇ paḍinālaraiyēy-iraṇḍu mā mukkāṇiy-araikkāṇik-kīl orumāvarai
mundirigaik-kīl-araiyēy-iraṇḍumāvi-
- 215 ṇāl nellu aiṇṇūṇṇuk-kalamum miṇ-pāṭṭam akkam mūṇṇum Ādanallūr aḷandapaḍi
nilaṇ eṇbattiraṇḍēy-arai
- 216 māy-araikkāṇik-kīl mukkālē nāṅu mā mukkāṇiy-araikkāṇi mundirigaik-kīl
mukkālē mukkāṇiyilum ivvūr śrī-kōyi-

Fifth Plate: Second side

- 217 luṇ = kuḷamuṇ = karaiyumi natna(nda)vānamum ūr-nattamuṇ = chuḍugāḍum ivvū-
rai = ūḍ = aruttup = pōṇa
- 218 Pulvēḷūr-vā[y*]kkālum Veṇṇin-niṇṇum-aḍaittu ivvūr nilatt-āṇēy = a(y = u)
ṇṇōḍiṇa Maṇuvāykkā-
- 219 lum nilaṇ iraṇḍaraiyēy-araikkāṇi mundirigaik-kīl mukkālēy-orumā-mukkāṇik-kīl
mukkā

- 220 lē nāngu mā mukkāṇi nikkī nilaṅ eḷupattoṅbad-araiyē kāṇiy-araikkāṇi mundirigaik-
kiḷ
- 221 mūṅṅumāv-araikkāṇik-kiḷ mukkālē orumāvināl nellu āyirak-kalamum Chiru-
muṅṅiyūr-aḷan-
- 222 dapadi nilaṅ nārppattunāl-araiyē nāngu mā mukkāṇi mundirigaik-kiḷ-eṭṭu mā-
mukkāṇiy-araik-
- 223 kāṇik-kiḷ eṭṭumāvilum ivvūr ērikaraiyum nīr-kōppum ūr-nattamuṅ = kuḷaṅgaḷum
vaṅṅārachchērit-
- 224 tiḷalum ivvūrai-ūḍ = aruttup-pōy Nagarukkup = pāyum vāykkālālum āga nilaṅ
iraṅḍ-araiyē
- 225 mūṅṅumā mukkāṇiy-araikkāṇik-kiḷ mukkālēy-orumā nikkī nilaṅ nārppattiraṅḍē
mukkāṇiy-a-
- 226 raikkāṇik-kiḷ-araiyē iraṅḍumā mukkāṇiy-araikkāṇik-kiḷ eṭṭumāvināl nellu
- 227 nānūrruk-kalamum mūṅ-pāṭṭaṅ-kāṣu iraṅḍum Mēṭṭu-Mērkudiy-aḷandapaḍi nilaṅ
muppattā-
- 228 -araiyē nāṅmāvaraiy-āraikkāṇi mundirigaik-kiḷ oṅbadu māmā¹ varaiyilum iv-
- 229 vūrp-Paraichchēriyuṅ = kuḷaṅgaḷum karaiyum Venṅiṅ-mūṅṅum piriṅju ivvūr nila-
ttāre
- 230 y = oḍiṅa nīr-oḍu-kālum = āga nilaṅ mukkālē nāṅgumāk-kāṇik-kiḷk-kālē mukkāṇik
kiḷ-
- 231 mukkālē orumā nikkī nilaṅ muppattaṅḷē mukkālē kāṇiy-araikkāṇi mundirigaik-
[ki*]-
- 232 | mummāvaraiy-araikkāṇi mundirigaik-kiḷ nāngu māvināl nellu āyirak-kalamum
mūṅ-pāṭṭaṅ-kāṣ-iraṅḍum Pūtamaṅgalattup-pāl-Kā[ḍa]ṅ
- 233 Kārikurichchi aḷandapaḍi nilaṅ irupattoṅrē orumāv-araik-kāṇi mundirigaik-kiḷ-
eṭṭumāk-kāṇiy-araikkā-
- 234 ṇi mundirigaik-kiḷ eṭṭumāvilum ūr-nattamuṅ = kuḷamuṅ = karaiyum nilaṅ vēlik-
kiḷ mukkālē nāṅgumā-
- 235 v-araikkāṇi mundirigaik-kiḷ nāṅgumā nikkī nilaṅ irupadēy-orumāv-araikkāṇik-kiḷ
oṅbadu mā-
- 236 kāṇik-kiḷ nāngu māvināl ne[1*]lu 'aiṅṅūrruk-kalamu = mūṅ-pāṭṭaṅ-kāṣu iraṅḍum
Parutti-Niyamattut-tira-
- 237 pp = āṅa dēvadāṅam Dēvadānakkudiy-aḷandapaḍi nilaṅ padinēḷē mummāvaraiy-
araikkāṇik-kiḷ iraṅḍum[ā]-
- 238 k-kāṇiy-araikkāṇik-kiḷ-eṭṭumāvināl nellu nūrruk-kalamum Viḷaṅgudiy-aḷandapaḍi
nilaṅ ārēy-e-
- 239 ṭṭumāk-kāṇik-kiḷ araiyē kāṇiy-araikkāṇik-kiḷ = eṭṭumāvilum = kuḷamuṅ = karaiyum
nilaṅ kālēy-a-
- 240 raikkāṇik-kiḷ-eṭṭumā nikkī nilaṅ ā[rē] mūṅṅumāv-araikkāṇik-kiḷ iraṅḍumāk-kāṇiy-
araik-kāṇik-ki-

¹ This mā is redundant.

Sixth Plate: First side

- 241 I-ettu māvināl nellu nūṟṟaimbadiṅ kalamum Venṇik-kāṇi-murruṭṭu iṟaṅgal aḷanda-
paḍi ni-
- 242 laṅ mūṟṟ-araiyē nāṅgumāk-kāṇi mundirigaik-kīl nāṅgu māvināl nellu aimbadiṅ
kala-
- 243 mum Neḍuṅgaṟakkuḍiy-aḷandapaḍi nilaṅ paḍiṅmūṟṟē mūṟṟu mā mukkāṇik-kīl
mukkālēy-iraṅ-
- 244 ḍumāk-kāṇiy-araikkāṇik-kīl-ettu māvilum ivvūr kuḷaṅgaḷum ūr-nattaṅgaḷum
Ayyaṅ-kōyi-
- 245 lum ūḍugaḍum nilaṅ nāṅgumāv-araikkāṇik-kīl-mukkālēy-araikkāṇi mundirigaik-
kīl nāṅgu
- 246 mā nikki nilaṅ paṅṅiraṅḍē mukkālē nāṅmāvaraiy-araikkāṇik-kīl iraṅḍumāv-arai-
kkāṇi mu-
- 247 ndirigaik-kīl nāṅgu māvināl nellu irunūṟṟaimbadiṅ kalamum Pūtamaṅgalattup-pāl
Aya-
- 248 lūṭṭi-kāṇi aḷandapaḍi nilaṅ ēlē nāṅgumāv-araikkāṇi mundirigaik-kīl-araiyēy-iraṅḍu
mā muk-
- 249 kāṇik-kīl mukkālēy-orumāvilum ivvūr-ōḍaiyuṅ = karaiyum nilam nāṅgu mā
mukkāṇi mun-
- 250 dirigaik-kīlk-kālēy-arai mā-mundirigaik-kīl-araiyē iraṅḍu mā nikki nilaṅ āṟē-
- 251 mukkālē nāṅgu mā-kāṇi araikkāṇik-kīl eḷumāv-araikkāṇi mundirigaik-kīl nāṅ-
- 252 gu māvināl nellu aimbadiṅ kalamum Paḷlichchandam-iraṅgiṅa Śrīkaraṅamaṅga-
lam = āṅa
- 253 Kottāraḷakkuḍippalliy-aḷandapaḍi nilaṅ nāṟpattāṅjē mummavaraiy¹ araikkāṇi mun-
diri-
- 254 gaik-kīl-araiyēy-arai mā-mundirigai[k*]kīl-araiyē iraṅḍumāvilum ivvūr nilattai ū-
- 255 ḍa uttup = pōṅa Pulvellūr-vā[y*]kkālālum ivvūr nilattai ūḍ = aruttup = pōṅa
- 256 Pūvaṅūr-vākkālālum ivvūr-nattamuṅ = kuḷamum Ayyaṅ-kōyilum Paṟaiḷchchēri-
yum = āga nilaṅ
- 257 iraṅḍ-araiyē nāṅgu mā-kāṇi mundirigaik-kīl-araiyēy-i[ra*]ḍu-mā nikki nilaṅ
nāṟpattiraṅḍ-arai-
- 258 yē mūṅgumāk-kāṇi mundirigaik-kīl mukkālē munnāvarai mundirigaik-kīl araiyē-
iraṅḍu māvinā-
- 259 i nellu munnūṟṟaimbadiṅ kalamum miṅ-pāṭṭaṅ-kās-araiyum Puṟakkuḍiy-aḷanda-
paḍi nilaṅ paṅṅira-
- 260 ḍē kālē mundirigaik-kīlk-kālē mundirigaik-kīl-araiyēy iraṅḍu māvilum ūr-nattam
nila-
- 261 ṅ orumāvarai araikkāṇi mundirigaik-kīl-araiyēy-oru māv-araikkāṇi mundirigaik-
kīl-nāṅgu-

¹ Read eḷumāvaraiy

- 262 mā nīkki nilaṅ paṅṅiraṅḍē mūṅṅumāk-kāṅi mundirigaik-kīl-araiyē mūṅṅumā
mukkāṅi araik-
263 kāṅik-kīl-eṭṭu māviṅṅāl nellu muṅṅūṅṅuk-kalamum āga ivvūṅṅaḷ vevvūṅṅu mudalūm
paḷa-
264 m-piyarum yāṅḍu eṭṭāvadu mudal tavirṅḍu ōṅūr = āy aḷandapaḍi nilaṅ mūvāyiratt-
oru nūṅṅu-

Sixth Plate: Second Side

- 265 muppatt-aṅṅē nāṅmāvarai mundirigaik-kīl-mukkālē iraṅḍu mā mukkāṅiy-araiḱ
kā[ṅi]
266 k-kīl-eḷumā mukkāṅiyilum ūr-nattaṅṅaḷum Mādēvar-śrī-kōyilgaḷum = tirumuṅṅaṅ-
gaḷum
267 Viṅṅukkaḷ Śrī-kōyilum = tirumuṅṅamuṅ = Kaṅavadiyār śrī-kōyilum = tirumuṅṅa-
mum Aiyyan-kōyilga-
268 lum = tirumuṅṅaṅgaḷum Piḍāri-kōyilgaḷum = tirumuṅṅaṅgaḷum ittēvar nandavāṅṅaṅ-
gaḷum it-
269 tēvar-teṅṅu = māvum uḷḷa nandavāṅṅaṅgaḷum kammāṅ-chēriḱgaḷum paraichchēri-
gaḷum ūḍuḱgā-
270 ḍum kuḷaṅgaḷum = karaigaḷum Tiripuvanamahādēvip-pērēriyūṅ = karaiyūm puṅṅav-
ūṅṅalukku nīṅṅāyap =
271 pōṅa Sundarachōḷaṅ-vaykkālum Śiṅṅaḷāntakaṅ-vāykkālum Karuvāykkāl-āṅṅa
Mummadiśōḷap-
272 pērārum Kāmapatākai-vāykkālum Venṅiṅ = niṅṅum ōḱiṅa nīr-ōḱu-kālum uḷḷittav =
ā-
273 ṅṅaḷālum vāykkālgaḷalum nīr-nīlai ōḱaiyālum = āga niṅṅum nilaṅ aṅṅunūṅṅ-
orupat-
274 toṅbadēy-āṅṅumāk-kāṅi mundirigaik-kīl māk-kāṅi mundirigaik-kīl mukkālē mu-
275 kkāṅi nīkki nilaṅ iraṅḍāyiratt-aīṅṅūṅṅ-orupattaṅṅē mukkālē mūṅṅu mā-
276 k-kāṅik-kīl mukkālēy-orumāvaraik-kīl-araiyēy-iraṅḍu māvināl nellu aīmbat-
277 tōr-āyirattu aīmbadiṅ-kalamu = mīṅṅpāṅṅaṅ-kāṅu mu[p*]pattiraṅḍaraiyūm akkam
aṅṅupatta-
278 nīṅṅum yāṅḍu eṭṭāvadu mudal irai-katṭi āyiratt-eṅṅbadiṅṅmar Chaturvēdi-bhattar-
gaḷukku Ni-
279 tyavinōda-vaḷanāṅṅu Viṅṅāśōḷa-vaḷanāṅṅu Tribhuvanamahādēvich-chaturvēdimaṅ-
gaḷam = e-
280 ṅṅum piyarāl yāṅḍu eṭṭāvadu mudal Brahmadēyam = āy ivvūr irai-katṭiṅa iraiyil
yāṅḍu
281 eṭṭāvadu nālu kūṅ-ittā oru kūṅum idaṅ edir-ām-āṅḍu ūṅṅpāḱiyūm idaṅ edir-ām
āṅḍu nālu kū-
282 r-ittā mūṅṅu kūṅum idaṅ edir-ām-āṅḍu mudal ivvūr irai katṭiṅa irai āṅṅ-āṅḍutō um
nīṅṅ-i-

- 283 raīy = āy = iṟuppadāgavum [I*]innāṭṭu Udaiyamāttāṇḍach-chaturvēdi-maṅgalam-
alandapaḍi nilaṅ nūṟṟi-
284 raṇḍē mukkālē kāṇiy-araikkāṇi mundirigaik-kil-orumāvarai mundirigaik-kil-araiyēy
iraṇḍu mā-
285 vilum ūr-irukkai nattamum ivvūr-Mādēvar-śrī-kōyilun = tūru-muṟṟamum ittēvar
īraiṟi nā[nda]-
286 vāṅamum ivvūr Viṣṇukkaḷ Śrī-Vaikundamuḍaiyār śrī-kōyilum tūrumuṟṟamum
ittēvar-īraiṟi-
287 li nandavāṅamum ivvūrp-Piḍāri-kōyilun = tūrumuṟṟamum ivvūrk-kuḷamuṇ =
karaiyum ivvūr nilat-
288 taiy = ūḍ = aṟuttup = pōṇa Karuvāykkāl = āṅa Mummaḍiṣōḷap-pērāṟum = āga nīṅ-
gum nilaṅ oṇṟ-arai-

Seventh Plate: First Side

- 289 yēy-iraṇḍumāk-kāṇiy-araikkāṇi mundirigaik-kil-iraṇḍu mā-kāṇi araikkāṇik-kil-
eṭṭu mā nikki ni-
290 laṅ nūṟṟ-oṇṟēy-āṟu mā mukkāṇiy-araikkāṇi mundirigaik-kil mukkālē nāṅgumāv-
araikkā-
291 ṇi mundirigaik-kil nāṅgu māvināl¹ nellu aiyāyirak-kalamum miṇ-pāṭṭaṅ-kās-
iraṇḍum
292 Vēṇikkūṟṟattu Brahmaḍēyam Śrīpūdi innāṭṭu mudal tavirndu ivvūr-alandapaḍi
nilaṅ nūṟ-
293 u nārpattēṭṭēy-eṭṭu mā mukkāṇiy-araikkāṇi mundirigaik-kil mūṇṟumākkāṇiy-
araikkāṇi-
294 k-kil-eṭṭu māvilum ūr-irukkaiyuṇ = kuḷamuṇ = karaiyum Śrī-kōyilgaḷun = nanda-
vāṅaṅgaḷum Tū-
295 ḍāch = chēriyuṇ-chuḍugāḍum ivvūr-nilatt = āṟē pōṇa Karuvā[y*]-kkālum Virasōḷa-
vaḷanāṭṭukkup = pāya-
296 p = pōṇa Kuṇṟiramallap-peruvā[y*]kkālum = āga nīṅgum nilaṅ aṅjē eṭṭu mā
mukkāṇiy-araikkā-
297 ṇi mundirigaik-kil-araiyē mākkāṇiy-araikkāṇik-kil-eṭṭu mā nikki nilaṅ nūṟṟu-
nārpattiraṇḍē
298 mukkālē nāṅgu mā mukkāṇiy-araikkāṇi mundirigaik-kil-araiyēy-iraṇḍu māvināl
nellu aiyā-
299 yirak-kalamum miṇ-pāṭṭaṅ-kās-iraṇḍaraiyum yāṇḍu eṭṭāvadu mudal āṭṭ-āṇḍu-
tōṟu-
300 m niṇṟ-īraiṟi = āy = iṟuppadāga ivvūr muṇṇ-uḍaiya Brāhmaṇar taṅgaḷ nilan-
tāṅgaḷē
301 peṟṟu taṅgaḷ nilattāl vanda īrai tāṅgaḷēy = iṟuppadāga ivvūrgaḷ vevvē-

¹ This is 4 ml in excess of the actual total.

- 262 mā nikkī nilaṅ paṅṅiraṅḍē mūṅrumāk-kāṅi mundirigaik-kīl-araiyē mūṅrumā
mukkāṅi araik-
- 263 kāṅik-kīl-eṭṭu māviṅāl nelli muṅṅūṅruk-kalamum āga ivvūrgaḷ vevvēṅu mudalum
paḷa-
- 264 m-piyarum yāṅḍu eṭṭāvadu mudal tavirndu ōrūr = āy aḷandapaḍi nilaṅ mūvāyiratt-
oru nūṅru-

Sixth Plate: Second Side

- 265 muppatt-aṅjē nāṅmāvarai mundirigaik-kīl-mukkālē iraṅḍu mā mukkāṅiy-araiḱ
kā[ṅi]
- 266 k-kīl-eḷumā mukkāṅiyilum ūr-nattaṅgaḷum Mādēvar-śrī-kōyilgaḷum = tīrumuṅṅaṅ-
gaḷum
- 267 Viṣṅṅukkaḷ Śrī-kōyilum = tīrumuṅṅamuṅ = Kaṅavadiyār śrī-kōyilum = tīrumuṅṅa-
mum Aiyyaṅ-kōyilga-
- 268 lum = tīrumuṅṅaṅgaḷum Piḍāri-kōyilgaḷum = tīrumuṅṅaṅgaḷum ittēvar nandavāṅaṅ-
gaḷum it-
- 269 tēvar-teṅgu = māvum uḷḷa nandavāṅaṅgaḷum kammāṅ-chēriḱgaḷum paṅaiḱchēri-
gaḷum ūḍugā-
- 270 ḍum kuḷaṅgaḷum = karaigaḷum Tīripuvanamahādēvip-pērēriyūṅ = karaiyum puṅav-
ūrgaḷukku nīrpāyap =
- 271 pōṅa Sundarachōḷaṅ-vaykkālum Śiṅgaḷāntakaṅ-vāykkālum Karuvāykkāl-āṅa
Mummaḍiśōḷap-
- 272 pērāṅum Kāmapatākai-vāykkālum Venṅiṅ = niṅṅum ōḍiṅa nīr-ōḍu-kālum uḷḷiṭṭav =
ā-
- 273 ruḱaḷālum vāykkāḱgaḷālum nīr-nilai ōḍaiyālum = āga niṅṅum nilaṅ aṅṅūṅṅ-
orupat-
- 274 toṅbadēy-ārumāk-kāṅi mundirigaik-kīl māk-kāṅi mundirigaik-kīl mukkālē mu-
275 kkāṅi nikkī nilaṅ iraṅḍāyiratt-aiṅṅūṅṅ-orupattaṅjē mukkālē mūṅru mā-
- 276 k-kāṅik-kīl mukkālēy-orumāvaraik-kīl-araiyēy-iraṅḍu māvināl nelli aimbaṅ-
- 277 tōr-āyirattu aimbadiṅ-kalamu = miṅṅpāṭṭaṅ-kāśu mu[p*]pattiraṅḍaraiyūm akkam
aṅṅupatta-
- 278 ṅjūṅ yāṅḍu eṭṭāvadu mudal irai-kattī āyiratt-eṅbadiṅṅar Chaturvēdi-bhaṭṭar-
gaḷukku Nī-
- 279 tyavinōḍa-vaḷaṅāṭṭu Virasōḷa-vaḷaṅāṭṭu Tribhuvanamahādēvich-chaturvēdimaṅ-
galam = e-
- 280 ṅṅum piyarāl yāṅḍu eṭṭāvadu mudal Brahmādēyam = āy ivvūr irai-kattīṅa iraiyil
yāṅḍu
- 281 eṭṭāvadu nālu kūr-iṭṭa oru kūṅum idaṅ edir-ām-āṅḍu śempāḍiyum idaṅ edir-ām
āṅḍu nālu kū-
- 282 r-iṭṭa mūṅru kūṅum idaṅ edir-ām-āṅḍu mudal ivvūr irai kattīṅa irai āṭṭ-āṅḍutō um
niṅṅ-i-

- 283 ɾaiy = āy = iṟuppadāgavum [I*]innāṭṭu Udaiyamāttāṇḍach-chaturvēdi-maṅgalam-
alandapaḍi nilaṅ nūṟri-
284 raṇḍē mukkālē kāṇiy-araikkāṇi mundirigaik-kīl-orumāvarai mundirigaik-kīl-araiyēy
iraṇḍu mā-
285 vilum ūr-irukkai nattamum ivvūr-Mādēvar-śrī-kōyilun = tīru-muṟṟamum ittēvar
iṟaiyili na[nda]-
286 vāṇamum ivvūr Viṣṇukkaḷ Śrī-Vaikundamuḍaiyār śrī-kōyilum tīrumuṟṟamum
ittēvar-iṟaiyi-
287 li nandavāṇamum ivvūr-Piḍāri-kōyilun = tīrumuṟṟamum ivvūr-kulaṁuṅ =
karaiyum ivvūr nilat-
288 taiy = ūḍ = aruttup = pōṇa Karuvāykkāl = āṇa Mummaḍiṣōḷap-pērārum = āga nīṅ-
gum nilaṅ oṇṟ-arai-

Seventh Plate: First Side

- 289 yēy-iraṇḍumāk-kāṇiy-araikkāṇi mundirigaik-kīl-iraṇḍu māk-kāṇi araikkāṇik-kīl-
eṭṭu mā nikki ni-
290 laṅ nūṟr-oṇṟēy-āṟu mā mukkāṇiy-araikkāṇi mundirigaik-kīl mukkālē nāṅgumāv-
araikkā-
291 ṇi mundirigaik-kīl nāṅgu māvināl¹ nellu aiyāyirak-kalamum miṇ-pāṭṭaṅ-kāś-
iraṇḍum
292 Veṇṇikkūṟṟattu Brahmaḍēyam Śrīpūdi innāṭṭu mudal tavirndu ivvūr-alandapaḍi
nilaṅ nūṟ-
293 u nārpattēṭṭēy-eṭṭu mā mukkāṇiy-araikkāṇi mundirigaik-kīl mūṇṇumākkāṇiy-
araikkāṇi-
294 k-kīl-eṭṭu māvilum ūr-irukkaiyuṅ = kuḷamuṅ = karaiyum Śrī-kōyilgaḷun = nanda-
vāṇaṅgaḷun Tīṇ-
295 ḍāch = chēriyuṅ-chuḍugāḍum ivvūr-nilatt = āṟē pōṇa Karuvā[y*]-kkālum Virasōḷa-
valanāṭṭukkup = pāya-
296 p = pōṇa Kuṅjiramallap-peruvā[y*]kkālum = āga nīṅgum nilaṅ aṅjē eṭṭu mā
mukkāṇiy-araikkā-
297 ṇi mundirigaik-kīl-araiyē mākkāṇiy-araikkāṇik-kīl-eṭṭu mā nikki nilaṅ nūṟru-
nārpattiraṇḍē
298 mukkālē nāṅgu mā mukkāṇiy-araikkāṇi mundirigaik-kīl-araiyēy-iraṇḍu māvināl
nella aiyā-
299 yirak-kalamum miṇ-pāṭṭaṅ-kāś-iraṇḍaraiyum yāṇḍu eṭṭāvadu mudal āṭṭ-āṇḍu-
tōṟu-
300 m nīṟṟ-iṟaiy = āy = iṟuppadāga ivvūr muṇṇ-uḍaiya Brāhmaṇar taṅgaḷ nilaṅ-
tāṅgaḷē
301 perṟu taṅgaḷ nilattāl vanda iṟai tāṅgaḷēy = iṟuppadāga ivvūrgaḷ vevvē-

¹ This is 4 mā in excess of the actual total.

- 302 ru mudalum paḷam-piyarum yāṇḍu eṭṭāvadu mudal tavirndu Nittavinōda-vaḷa-
nāṭṭu-Vira-
303 sōḷa-vaḷanāṭṭu Braḥmadēyam Tribhuvanamahādēvich-chaturvēdimāṅgalattōḍum
yāṇḍ-e
304 ṭṭāvadu mudal kūḍi ōrūr = āgavaum āga ippaḍi variyil = iṭṭukkoḷgav = eṇru nām sōl-
305 la namm-ōlai eḷudum Jayaṅḡoḍasōḷa-maṅḡalattu Ūṇṇukkāṭṭuk-kōṭṭattup-Pālai-
306 yūr-nāṭṭup-Pālaiyūr-kilavaṇ Araiyaṇ Muḍikoṅḡasōḷaṇ-eḷuttinālum namm-ōlai-
nāyaka-
307 ṇ Uyyakkoṅḡār-vaḷanāṭṭu Veṇṇāṭṭuk-Kēraḷāntakach-chaturvēdi-māṅgalattu Narā-
kkaṇ Kṛishṇa-
308 ṇ Irāman = āṇa Irājēndrasōḷa-brahmārāyaṇun Uyyakkoṅḡār-vaḷanāṭṭut-Tiraimūr-
nāṭṭuch-Chāt-
309 tamaṅḡalamuḍaiyāṇ Araiyaṇ-Rājarājaṇ = āṇa Vikkiramāsōḷach-chōḷiyavaraiya-
ṇum Nittavinō-
310 da-vaḷanāṭṭup-Pāmbuṇik-kūrṇattu Araisūr-uḍaiyāṇ Irāyiravaṇ Pallavayaṇ = āṇa
Uttamaśōḷap-pal-
311 lavaraiyaṇum Arumolidēva-vaḷanāṭṭu Neṇmali-nāṭṭu Uttamaśōḷanallūr-uḍaiyāṇ
Paralū-
312 r-Ambalattāḍiy = āṇa Muḍikoṅḡasōḷa-viḷupparaiyaṇum oppiṇālum pukka nan-
tūṭṭiṇ paḍiyē variyi-
313 l = iṭṭukkoḷgav = eṇru naṅ-karumam-ārāyum Uyyakkoṅḡār-vaḷanāṭṭu Veṇṇāṭṭuk-
Kēraḷānta-

Seventh Plate : Second Side

- 314 kach-chaturvēdimāṅgalattu Narākkaṇ Mārāyaṇ Jananāthaṇ = āṇa Rājēndrasōḷa-
brahmādhi[rā]jaṇum Uyya-
315 kkoṅḡār-vaḷanāṭṭup-Pērāvūr-nāṭṭuk-Kāṅjivāyil-uḍaiyāṇ Udaiyadivākaran Tillai-
316 yā[ḷy = ā]ṇa Rājarāja-mūvēndavēḷāṇum Arumolidēva-vaḷanāṭṭu Iṅgaṇāṭṭu
Iḷaiyāṅgu-
317 ḍaiyāṇ Rājādittaṇ Kūttāḍiy = āṇa Parakēsari -viḷupparaiyaṇum Naḍuvirukkum
Nittavinōda-vaḷa-
318 nāṭṭuk-Kilārk-kūrṇattup-Puḷlamaṅḡalattup-Paramēśvara-paṭṭa-sarvvakratuyājiyum
Ugaḷūrā[ḷūr]k-kūrṇa-
319 ttut-Tiṭṭaikūḍi Maravaḍigaḷ Sadāśiva-[pa*]ṭṭach-chōmayājiyum sōlla ivargaḷ
śoṇṇapaḍiyē
320 naṅ-karumam-ārāyum Uyyakkoṅḡār-vaḷanāṭṭu Veṇṇāṭṭu Vayalūr-kilavaṇ Tattaṇ
Chēndan [I]rā-
321 jēn[dra]sōḷa-aṇukkap-Pallavaraiyaṇum Uyyakkoṅḡār-vaḷa-nāṭṭut-Tiruvaḷundūr-
nāṭṭup-Para-
322 kēsarinallūr-uḍaiyāṇ Māṇikkaṇ-Eḍuttapādam = āṇa Chōḷa = mūvēnda-vēḷāṇum
Arumōḷi-

- 323 dē[va*]-vaḷanāṭṭu Idaiyaḷa-nāṭṭuch-Chiriṇār-kiḷavaṅ Taṅṅichchai-Ādittaṅum
Kshatriyasikhā-
- 324 maṇi-vaḷanāṭṭu Vaippūr-kiḷavaṅ Tiraṅ Bhāskaraṅum śolla Puravuvārit-tiṅaik-
kaḷattuk-
- 325 kaṅk(kaṅ)kāṇi Kshatriyaśikhāmaṇi-vaḷanāṭṭup-Paṅaiyūr-nāṭṭu Viśalūr-kiḷavaṅ Kaṅ
avadiy-A-
- 326 laḡiyāṅum Puravuvāri tiṅaik-kaḷam Nittavinōda-vaḷanāṭṭuk-Kiḷār-kūrattup-Pūñ-
jirū-
- 327 r-uḍaiyāṅ Nakkaṅ Araṅgaṅum Uyyakkonḍār-vaḷanāṭṭu Ambar-nāṭṭut-Talai-
- 328 yūr-uḍaiyāṅ Nakkaṅ Dāmōdiraṅum Kshatriyaśikhāmaṇi vaḷanāṭṭu Aḷanāṭṭu Aḷiñ-
jilmaṅgalam-uḍaiyāṅ Nāga-Nakkaṅum Jayaṅḡonḍaśōḷa-maṅḡalattu Cheṅḡāṭṭukkō-
329 ṭṭattu Māgaṅūr-nāṭṭu Perumbēḍu-kiḷavaṅ Paṭṭaṅ Vāsudēvaṅum Variv(p)pottaḡaṅ
330 Kshatriya-
- 331 śikhāmaṇi-vaḷanāṭṭup-Paṅaiyūr-nāṭṭu Iṅaiyāṅchēri Kiḷavaṅ Puḷamadāṅirāmaṅum
Mugaveṭṭi
- 332 Kshatriyaśikhāmaṇi-vaḷanāṭṭup-Paṭṭinak-kūrattu [U]varkkuḍi kiḷāṅ Araiyaṅ-
Kaṅapuramum Arumōli-
- 333 dē[va*]-vaḷanāṭṭu Ārvalak-kūrattu Iluppaiyūr-uḍaiyāṅ Irāmaṅ-Ma[l*]lanum
Virāṅam-uḍaiyāṅ Tū(Nū)-
- 334 rreṅmaṅ-Karuṅākaraṅum Paṅaiyūr-uḍa[ya*]ṅ Kāviri-Veṅkāḍaṅum Varippotta-
gak-kaṅakku Śel-
- 335 k[ā]r-uḍaiyāṅ Naratōṅgaṅ-Kuruttaṅam Variyi[lī]ḍu Pūṭikuḍaiyāṅ Śiṅgaṅ-
Puliyaṅum Paṭṭō-
- 336 lai Narikkūḍaiyaṅ Śatti-Irāmaṅum irundu yāṅḍ-eṭṭāvadu nāḷ nūrropadināl
variyl-a(l-i)ṭṭu-
- 337 kkuḍutta taṅgaḷ-nāṭṭu [nā]ṭṭup-podu Tribhuvanamādēvip-pērēki(ri)yum ivvēriy-
araiyarkaḷ kamugu-ko-

Eighth Plate: First Side.

- 338 ḷi-veṭṭappēṅum nāṭṭup-podu ūr-nattamum nāṭṭup-poduch-chiruparṅaik-kāḍum
= eṅṅ = aḷand-
- 339 duvanda nilamum Neṅkuppait-Tirumāl-kāḍaṅum Taṅjaināṭṭuk-kōṅum Vēḷāṅ-
Araṅgaṅum-uḷḷi-
- 340 ṭṭār-parṅuñ = Chembaṅkuḍiyuñ = Kuḷappāḍum = Tuḷārum Nallambarum = Tribhu-
vanamahādēvinallūrum Vichchū-
- 341 r = āṅa Chikkarum Muññāvaluñ = Kūṭṭaṅūruñ = Kamugaṅchēṅḍaṅkuḍiyum Vaiy-
kundanallūrum Mayimāla-
- 342 yanallūruñ = Kīl-Māndūrum Parakēsarinnallūrum Peṅṅāḡaḍamum Uṅattūruñ =
Chiḡaiyūrum Kīl-
- 343 Śōṅṅuttuṅaiyum Neḍuvāyilum Eṅpāḍiyum Puḷiḡaikkūḍiyum Peruṅguḍiyum
Muṅḡaṅūrum Tā-

- 344 mōdaranallūrum Araśūrum Vāluvanallūrum Guṇaśilanallūrum Cheyyānallūrum
Chirṛālinallūrum Nittavinō-
- 345 danallūrum Venṅūrum Niyāyanaḍainallūrum Chēndamaṅgalamum Igaḷānilaina-
llūrup(m) Vi-
- 346 ranārāyaṇamaṅgalamum Karuvūrum Kōvinnada(nda)nallūrum Vīraśōlanallūrum
Kōṇṇāppūrum Maṇi-
- 347 maṅgalamum Turaiyānallūrum Vāmaṅganallūrum Ādanallūrum Chirumuppiyū-
348 rum Mēṭṭu-Mēṛkuḍiyum Pūtamaṅgalat[t*]tup-pāl Kāḍaṅ-Kārikurichchiyum
Parutti Niyā-
- 349 mattut-tirapp = āna dēvadāṇam Dēvadāṇakkuḍiyum Viḷaṅguḍiyum Venṅik-
350 kaṇi-murrūtt-iraṅgalum Neḍuṅgaṇakkuḍiyum Pūtamaṅgalattup-pāl-Ayalūṭṭikāṇi-
351 yum Paḷlichchandam-iraṅgiṇa Śrīkaraṇamaṅgalam = āṇa Koṭṭārakkuḍip-paḷliyum
Purak-
- 352 kuḍiyum āga ivvūrgaḷ Tribhuvanamahādēvich-chaturvvēdimaṅgalam eṇṇum
piyarāl yā-
- 353 ṇḍu eṭṭāvadu mudal Brahmādēyam = āgavum ivvūrōḍum u(mu)ṇṇuḍaiya brāhma-
ṇar taṅgaḷ-nilan
- 354 tāṅgaḷē perṇut-taṅgaḷ nilattāl vanda irai tāṅgaḷē iruppadāga ēriṇa Udayamāttā-
355 ṇḍach-chaturvvēdimaṅgalamum Śrīpūdiyum Vīraśōla-vaḷanāṭṭu Brahmādēyam
Tribhuvanamahādēvich-chatu-
- 356 rrvēdimaṅgalattōḍum yāṇḍ-eṭṭāvadu mu[da*]l kūḍi āga ivvūrgaḷ-piḍi-sūḷndu
piḍāgai-naḍappip-
- 357 padāgak-Kaṅgāṇi aṇ-ṇāḍu-vagaiśeygiṇṇa Kaḷattūr-kiḷavaṅ Chiriyāṅ-Ādittanaiyum
Puravu-
- 358 vari tiṇaikkaḷam Pūṇjirūr-uḍaiyāṅ Nakkaṅ Araṅgaṇaiyum Bhaṭṭaṅ Kshatriyaśikhā
maṇi-vaḷanā-
- 359 ṭṭu Vēḷā-nāṭṭu Rājendraśōlach-chaturvvēdimaṅgalattuk-Kaviṇiyan Kṛiṣṇaṅ
Mārapaṭṭanaiyum
- 360 pōttandōm tāṅgaḷum ivargaḷōḍum uḍa-ṇiṇṇu ellai-terittuk = kāṭṭi = piḍi-sūḷ-
361 ndu piḍāgai-naḍandu kalluṅ = kaḷliyum nāṭṭi aṇav-ōlai¹ ścydu pōttagav = eṇṇu-

Eighth Plate: Second Side

- 362 n = tiruvāymolliyāl tirumandirav-ōlai Jayaṅgoṇḍaśōla-maṅḍalattu Uṇṇukkāṭṭuk-kō
363 ṭṭattup-Pālaiyūr-nāṭṭup-Pālaiyūr-kiḷavaṅ Araiyaṅ-Muḍigoṇḍa-śōḷaṅ-eḷuttinālum
tīru-
- 364 mandirav-ōlaināyakaṅ Uyyakkoṇḍār-vaḷanāṭṭu Venṇāṭṭuk-Kēraḷāntakach-chatur-
vēdimaṅga-
- 365 lattu Narākkaṅ Kṛiṣṇaṅ-Irāmaṅ = āṇa Rājendraśōla-brahmamahārāyaṇum Uyyak
koṇḍār-vaḷanā-

¹ The etymology of this word is dealt with on p. 37 above.

- 366 ttut-Tiraimūr-nāttuch-Chāttamaṅgalam-uḍaiyāṅ Araiyaṅ-Rājarājaṅ = āṅa Vikra-
maśōlach-chōliyaavarai-
- 367 yaṅum Nittavinōda-vaḷanāṭṭu-Pāmbuṅik-kūrattu Araisur-uḍaiyāṅ I[rāyi]ravaṅ-
Pallavayaṅ-ā-
- 368 ṅa Uttamaśōlap-pallavaraiyaṅum Arumolidēva-vaḷanāṭṭu Nenmali-nāṭṭu Utta-
maśō-
- 369 lanallūr-uḍaiyāṅ Paraḷūr-Ambalattāḍiy = āṅa Mudikoṇḍaśōla-[vi]lu[p]paraiyaṅum
oppinālum [l*]
- 370 Tiru maṅṅi vaḷara iruṅila-maḍandaiyum,¹ pōrch-chayap-pāvaiyuṅ = chīrt-tanich-
chelviyun, = taṅ-peru-
- 371 ndēviyar-āgi iṅbuṅa, neḍid = i[ya]ll-(l-)ūliyuḷ = Idaituṅaināḍun-, tuḍar-vaṅa-vēlip-
paḍar-Va-
- 372 ṅavāśiyuṅ =, chullich-chūl-maḍiṅ-Kollippākkaiyu =, Nannark = aru-muraṅ-Maṅṅ-
aikkaḍakkamum,
- 373 poru-taḍari(kaḍal) Iḷatt-araiśarta-muḍiyum =, āṅg = avar-tēviyar-ōṅg- eḷil- muḍiyu
=, muṅṅavar-pakkal
- 374 Teṅṅavar vaitta, sundaramuḍiyum Indiraṅ-āramunt =, teṅ-ḍirai-Iḷamaṅḍala =
muḷuvadu-
- 375 m =, eṅi-paḍaik-Kēraḷar muṅaimaiyir = chōḍuṅ =, kula-ḍaṅam = āgiya palar
pugaḷ-muḍiyuṅ =, cheṅ-
- 376 gaḍir-mālaiyuṅ-chāṅg-adir-vēlait-, tol-peruṅ-kāvaṅ-pal-paḷaṅ-ḍīvuṅ =, cheruvich
(viṅ) = chī-
- 377 navi[l] = irupattorukāl =, araiśu-kaḷai-kaṭṭa Paraśurāmaṅ, mēvaruṅ = chāṅdimat-
tīv-araṅ-karudi-
- 378 y =, iruttiya chemboṅ-ṅirut-tagu-muḍiyu =, māp = porut-(ru-)taṅḍār = koṅḍa Kō-
Parakēsa(kēsa)ri-varimmar = āṅa śrī-Rājē-
- 379 ndraśōḷadēvarkku yāṅḍu eṭṭāvadu nāṅ-kīl nāṅṭōmukkuṅ = tīrumugaṅ vara
nāṅṭōmum tīrumugaṅ-
- 380 kaṅḍu edir = eḷundu cheṅṅu toludu vāṅgiṅ = talai-mēl vaittup = piḍi-śūḷndu piḍāgai-
naḍa-
- 381 ndu kalluṅ = kaḷliyu-nāṅṭi aṅav-ōlai ścyda Nittavinōda-vaḷanāṭṭu Viraśōḷa-vaḷanāṭṭu
Bra-
- 382 hmadēyam Tribhuvanamahādēvich-chaturvēdimaṅgalattukkuk = kīl-pāṅk-e[l*]lai
ivvūr nilattukku va-
- 383 ḍakīl-mūlai innāṭṭu Veṅṅik-kūrattu Vaḍa-Śāttamaṅgalattu mēl-ellai Pūvaṅūr
vā[y*]kkāl = e-
- 384 ṅṅu pēṅ kūvappaḍum vāykkālin teṅkarai kūḍiṅa iḍamēy-tuḍaṅgi idaṅṅiṅṅum iv-
Vaḍa-
- 385 Śāttamaṅgalattu mēl-ellai tāṅ kiḍandav = āṅe teṅ-mēṅku ṅōkkiiyun = teṅku nō-

¹ The comma is given to indicate the scanning of the metrical lines.

Ninth Plate : First Side

- 386 kkiyuñ = cheṇṇu iv-Vaḍa-Śāttamaṅgalattukku nīr pāyumu Aramoḷidēva vāykkāl = e-
 387 ṇṇu pēr kū[va*]ppaḍum vāykkāliṅ vaḍa-karaiyēy = urru mēṅkiṇṇum vaḍakki-
 ṇṇum = j-
 388 daniṇṇum ivvāykkālai teṅku-nōkkiy = ilinju teṅ-karaikkēy = ēṇi iv-Vaḍa-
 389 Śāttamaṅgalattu mēl-ellaiyē teṅku nō[k*]kich = cheṇṇu Pulvēḷūr-vāykkāl = e-
 390 ṇṇu pēr kūvappaḍum vāykkāliṅ vaḍa-karaiyēy = urru mēṅkiṇṇum idaniṇṇum
 391 ivvāykkālit = teṅku nōkkiy = ilindu teṅ-karaikkēy = ēṇi ivvāykkāliṅ te-
 392 ṅ-karai tāṅ kiḍandavāru ivv-ellaiyē kiḷakku nōkkich = cheṇṇu in-nāṭṭu Brahmaḍē-
 393 yam Nagar = āgiya Chōḷavijjādhirach-chaturvvēdimaṅgalattu vaṇṇārappēṅ = āṇa
 nilattiṅ vaḍa-
 394 mēl-ellaiyēy = urrut = teṅkiṇṇum idaniṇṇum iṅ-ṇilattiṅ mēl-ellai tā-
 395 ṅ kiḍandav = āṅē teṅku nōkkich = cheṇṇu ich-Chōḷavijjādhirach-chaturvvēdimaṅ-
 gala-
 396 ttukku nīr pāyumu Jayaṅgoṇḍaśōḷap-peruvāykkāl = eṇṇu pēr kūvappaḍum
 397 vāykkāliṅ vaḍa-karaiyēy = urru mēṅkiṇṇum idaniṇṇum iv-vāykkā-
 398 liṅ vaḍa-karai tāṅ kiḍandavāṅ = ivv-ellaiyē teṅ-kiḷakku nōkkich = cheṇṇu i-
 399 vvāykkālit = teṅku nōkkiy = ilindu ivvāyḱka(kā)liṅ teṅ-karai ich-Chōḷavijjā-
 400 dharach-chaturvvēdimaṅgalattu Irāyūrt-Tiruvaraṅga-kramavittaiṅ nilattiṅ vaḍa-
 mēl-ellai
 401 yēy = urrut = teṅkiṇṇum mēṅkiṇṇum idaniṇṇum iṅ-ṇilattiṅ mēl-varambē ivv-ellai
 402 yē teṅku nōkkich = cheṇṇu ich-Chōḷavijjādhirach-chaturvvēdi-maṅgalattukku nīr
 pāyumu = Kattivāy-
 403 kkāl = eṇṇu per kūvappaḍum vāykkāliṅ vaḍa-karaiyēy = urru mēṅkiṇṇum ivvāykkā-
 404 lit = teṅku nōkki ilindu teṅ-karaikkēy = ēṇi = idaniṇṇum ich-Chōḷa-vijjādhirach-
 chatu-
 405 rvvēdimaṅgalattiṅ mēl-ellai Aḷundūrp-pilāru tāṅ kiḍandavāru ida-ṇaḍuvēy te -
 406 ku nōkkiyum teṅ-mēṅku nōkkiyum = teṅku nōkkiyuñ = cheṇṇu innāṭṭu Maṅalūr-
 nilat-
 407 tiṅ vaḍa-mēl-ellaiyēy = urru mēṅkiṇṇum vaḍakkiṇṇum idaniṇṇum in-nilatti-
 408 ṅ mēl-ellai tāṅ kiḍandavāṅ teṅku nōkkiyun = teṅ-mēṅku nōkkiyuñ-cheṇ-
 409 ṇu-im-Maṅalūr = ēriyiṅ vaḍa-karaiyil puṅaṅ-karaiyēy = urru mēṅkiṇṇum vaḍakki-
 ṇṇum

Ninth Plate : Second Side

- 410 idaniṇṇum iv-vēri vaḍakaraiyil puṅaṅkaraiyēy = iv-vellai tāṅ kiḍandavāṅ mēṅku nō-
 411 kkiyum vaḍa-mēṅku nōkkiyuñ = cheṇṇu Rājarāja-Iṣvaramuḍaiyār dēvadānam
 Veṅṇik-kū -
 412 rattu nagaram Veṅṇi-nilattiṅ vaḍa-kiḷ-ellaiyēy = urru vaḍakkiṇṇuñ = kiḷakkiṇṇum
 ida-

- 413 niṅrum iṅ-nilattin vaḍav-ellai tāṅ kiḍandav = āre vaḍa-mērku nōkkich = cheṅru
iv-
- 414 vellaiyil niṅra purrēy = urru vaḍakkiṅṅuṅ = kiḷakkiṅṅum idaniṅrum ivvellaī tāṅ-
415 kiḍandav = āre mērku nōkkiyum vaḍamērku nōkkiyum mērku-nōkkiyum vaḍa-
mērku nōkkiyu-
- 416 ṅi = cheṅru iv-Veṅṅi-vyāpāri Chandiraṅ Aiyāraṅ maṅaippēṅṅāl(ṅ = āṅa) nilattiṅ
vaḍa-mēl-ellai-
- 417 yēy = urru vaḍakkiṅṅum kiḷakkiṅṅum idaniṅrum iṅ-nilattiṅ mēl-ellai tāṅ
418 kiḍandav = āre ten-mērku nōkkiyun = teṅku nōkkiyuṅ = cheṅru iv-Veṅṅiyil Cheppuv-
419 yil vāykkāl = eṅru pēr kūvappaḍum vaḍa-śiruvāykkālīṅ¹ vaḍavarambēy = urru mēr-
420 kiṅṅum vaḍakkiṅṅum idaniṅrum iv-vāykkālīṅ vaḍavarambēy ivvel-
421 laiē mērku nōkkich = cheṅru iv-vāykkālāit = teṅku nōkki ūḍaruttu i-
422 vvā[y*]kkālīn teṅ-varambēy = ēri iv-Veṅṅi-vyāpāri Nakkaṅ-Guṅaśilaṅ maṅai-
423 ppēṅṅ = āṅa² nilattiṅ mēl-ellaiyē teṅku nōkkiyun = teṅ-mērku nō-
424 kkiyun = teṅku nōkkiyuṅ = cheṅru iv-Veṅṅi-vyāpāri Turaiyaṅ-Ariṅji-ma-
425 ṅaippē = āṅa nilam Veṅkāḍudēva-vāykkālīṅ vaḍa-karai nilattiṅ vaḍav-ellaiyēy
= u-
- 426 ṅru vaḍakkiṅṅum mēṅkiṅṅum idaniṅrum iṅ-nilattiṅ vaḍav-ellai tāṅ kiḍa-
427 ndav = āre mērku nōkkich = cheṅru ivv-ellaiyīṅ varamb-arugē niṅra purrai valatt-
iṅṅu i-
- 428 vv-ellaiyē teṅ-mērku nōkkiyum mērku nōkkiyum vaḍa-mērku nōkkiyuṅ = chē-
429 ṅru iv-Veṅṅi-vyāpāri Tēvaṅ-Pūraṅ maṅaippēṅṅ = āṅa nilattiṅ kiḷ-ellaiyēy-urru
430 vaḍakkiṅṅum kiḷakkiṅṅum mēṅkiṅṅum idaniṅrum iṅ-nilattiṅ kiḷ-ellaiyē-
431 y vaḍakku nōkkich = cheṅru iv-Veṅṅiyil Cheppuvāyil-vāykkālēy = urruk = kiḷakkiṅ-
432 ṅum idaniṅrum iv-vāykkālāi vaḍakku nōkkiy = ūḍaruttu iv-Veṅṅi-vyāpāri Tēvaṅ-
433 Nakkaṅ maṅaippēṅṅ = āṅa nilattiṅ kiḷ-ellaiyē vaḍakku nōkkich = cheṅru ivvel-

Tenth Plate : First side

- 434 laiṅ-arugu niṅru purraiṅ = iḍattiṅṅu ivv-ellaiyē vaḍa-kiḷakku-nōkkich-cheṅru in-
nilat-
- 435 tiṅ vaḍa-kiḷ-ellaiyēy = urruk = kiḷakkiṅṅum teṅkiṅṅum idaniṅrum innila-
436 ttiṅ vaḍav-arugēy kiḷakku-mērku-āyk = kiḍanda vaḍa-śiruvāykkālāi vaḍamērku nōkki
ūḍ = aruttu vaḍava-
- 437 rambēy = ēri iv-v[u]ṅ-chiruvāykkālīṅ vaḍa-varambē ivv-ellaiyē mērku nōkkiyum
vaḍa-mērku
- 438 nōkkiyum mērku nōkkiyuṅ = cheṅru iv-Veṅṅi-vyāpāri Tēvaṅ-Pūraṅ maṅaippēṅṅ =
āṅa ni-
- 439 lam Pāṅḍanāgaṅ-vaykkālīṅ vaḍa-karai nilattiṅ ten-kiḷ-ellaiyēy = urru vaḍakkiṅṅu-

¹ The intended reading in the place of this expression occurring upto line 436 is uṅchiru-vāykkāl.² Read *pēṅ-āṅa*

- 440 n = kiḷakkinnuṁ idanniṅṅum iṅ-nilattiṅ vaḍav-ellaiyē vaḍa = mēṅku nōkkiyum mē-
 441 ṅku nōkkiyuṅ = cheṅṅu teṅ-vaḍal-āyk = kiḍanda uṭ-chiṅuvāykkālai mēṅku nōkkiy =
 ūḍ = arutt = ēṅi
 442 iv-Veṅṅi-nagarap-podu-nilattil vaḍav-ellaiyēy mēṅku nōkki = chcheṅṅu-iṅ-
 nilattu-
 443 k-kiḷ-ellaiyēy = urru vaḍakkinnuṅ = kiḷak-kiḷakkinnuṁ idanniṅṅum ivv-el-
 444 lai varambu tāṅ kiḍandav = āṅē vaḍakku nōkkich = cheṅṅu kiḷal-mēl-āyk = kiḍanda
 uṭ-chiṅu-
 445 vāykkālai vaḍakku nōkkiy = ūḍ = arutt = ēṅi ivv-ellai varambu tāṅ kiḍandav = āṅē
 vaḍakku
 446 nōkkiyum vaḍa-kiḷakku nōkkiyuṅ = cheṅṅu kiḷal-mēl-āyk = kiḍanda uṭ-chiṅu-vāykkā-
 447 lai vaḍakku nōkkiy = ūḍ = arutt = ēṅi ivv-ellaiyē vaḍakku' nōkkich = cheṅṅu ivv-el-
 448 laiṅṅ mēl-arugē niṅṅa purraiṅ = idatt-iṅṅu ivvūr-vyāpāri Divākaraṅ Paśuvāṅ (vaṅ)
 maṅai-
 449 pperāṅa niḷaṅ Arikulavāraṅa-vāykkāliṅ vaḍa-karai nilattiṅ vaḍa-kiḷ-ellaiyēy = urruḷ
 = kiḷakki-
 450 ṅṅuṅ terkiṅṅum idanniṅṅum iṅ-nilattiṅ vaḍav-ellai tāṅ kiḍandav = āṅē mēṅku
 451 nōkkich = cheṅṅu teṅ-vaḍal-āyk = kiḍanda uṭ-chiṅuvāykkāl naḍuvuṅṅu vaḍakkinnuṁ
 idani-
 452 ṅṅu ivv-uṭ-chiṅuv-vāykkāli = naḍuvē ivv-ellai tāṅ kiḍandav = āṅē teṅku nōkkiyum =
 teṅ-
 453 mēṅku nōkkiyun = teṅku nōkkiyuṅ = cheṅṅu ivvāykkālē mēṅku nōkkina tirivēy = ur-
 454 ru mēṅkiṅṅum vaḍakkinnuṁ iv-vuṭ-chiṅu-vāykkāli = ṅa[ḍu]vē ivvellai tāṅ
 kiḍandav āṅē
 455 mēṅku nōkkiyum vaḍavē¹-mēṅku nōkkiyum mēṅku nōkkiyuṅ = cheṅṅu teṅ-vaḍal-
 āga ki-
 456 ḍanda chaṅgarattāṅ-vāykkāl = cheṅṅu pēr kūvappaḍum vāykkāli = naḍuv-urru vaḍa-
 kkiṅṅuṅ = kiḷa-
 457 kkiṅṅum idanniṅṅum iḷ-Chaṅgarattāṅ vāykkāli = naḍuvē ivv-ellai tāṅ kiḍandav =
 āṅē

Tenth Plate: Second Side

- 458 teṅku nōkkiyum teṅ-mēṅku nōkkiya(yu)n = teṅ-kiḷakku nōkkiyuṅ = cheṅṅu iv-vāy-
 kkāli-
 459 ṅ mēl-varambēy = ēṅi im-mēl-varambu tāṅ kiḍandavāṅē teṅ-kiḷakku nōkkiyun =
 teṅku
 460 nōkkiyun = teṅ-mēṅku nōkkiyuṅ = cheṅṅu Karikālaśōḷap-peru-vāykkāl = āṅa Mum-
 maḍiśō-

¹ na is corrected out of ja.

² et is unnecessary.

- 461]ap-pēr-ārrīṅ vaḍa-karaiyēy = urru mērkīṅṅum vaḍakkīṅṅum teṅkīṅṅum idaiṅṅum
 462 im-Mu[mma*]ḍiṣō]ap-pēr-ārrīl terku nōkkīy = ḷindu im-Mummaḍi ṣō]ap-per-ārraiy
 urrut = teṅ-vaḍa-
 463 l-āga kiḍanda uṭ-chiruvāykkāliṅ mēl-karaiyēy = ēri ivvuṭ-chiruvāykkāliṅ mēl-
 karai ivv-o-
 464 llai tāṅ kiḍandav = āre terku nōkkich = che[ṅ]ru ivvuṭ-chiru vāykkālit = teṅ-kilakku
 nō-
 465 kkiy = ūḍaruttu iv-vāykkāliṅ kiḷ-karaiḷkēy = ēri ik-kiḷ-karaiyēy ivv-ellaiyē teṅ-
 466 mēрку nōkkich = cheṅru iv-Veṅṅi vyāpāri Vāsudēvaṅ Tīruvaḍigaḷum Siṅgaṅ-
 Kāḷaṅum maṅaip-
 467 pēy = āga nilattil teṅ-mēl mūlaiyēy = urru mērkīṅṅum teṅkīṅṅum va-
 468 ḍakkīṅṅum idaiṅṅum in-nilattīṅ teṅ-ellai tāṅ kiḍandav = āre kiḷa-
 469 kku nōkkich = cheṅru kiḷal-mēl-āyk = ki[ḍa*]nda uṭchiruvāykkāli = ṅaḍuv-urruṭ =
 terkki-
 470 ṅṅum idaiṅṅu ivv-uṭ-chiruvāykkāli = ṅaḍuvē ivv = ellaiyē kiḷakku¹
 471 nōkkich = cheṅru iv-Veṅṅi-nagarap-poduv = āga puṅjeyt-tiḍal nilattil vaḍa-mē-
 472 l-ellaiyēy = urruṭ = teṅkīṅṅum idaiṅṅu iṅ-nilattīṅ mēl-ellai
 473 yēy mēрку nōkkīyūm in-nilattīṅ teṅ-ellaiyē kiḷakku nōkkīyū = cheṅru
 474 iv-Veṅṅi vyāpāri Tāḷi-Kāri-nilattīṅ mēl-ellaiyēy = urru mērkīṅṅum teṅkīṅṅu-
 475 m idaiṅṅu iṅ-nilattīṅ mēl-ellai tāṅ kiḍandav = āre terku-nōkkich = cheṅru iv-Ve-
 476 ṅṅiy-ūr-nattattil mēl-arugil kuḷattai valatt-iṭṭu ivvellaiyē terku nōkkich = chē-
 477 ṅru kiḷakku mērk-āyk = kiḍanda peruvaiyē terku nōkkīy = ūḍaruttu iv-vellaiyē
 terku²
 478 nōkkīyū = teṅ-kilakku nōkkīyū = cheṅru iv-Veṅṅi-Tāmōdara viṅṅagarat-tēvar
 nilatti-
 479 ṅ mēl-ellai tāṅ kiḍandav = āre terku nōkkich = cheṅru innilattīṅ teṅ-mēl-e-
 480 llaiyēy = urru 'mērkīṅṅum = teṅkīṅṅum idaiṅṅum'³ in-nilattīṅ teṅ-ellaiyē teṅ-
 ki-
 481]akku nōkkīyū = 'kiḷakku nōkkīyūm Veṅṅi-ūr-nattattīṅ'³ teṅ-ellaiyē kiḷakku
 nōkkich = che-

Eleventh Plate: First Side

- 482 ṅru in-nattattīṅ mēl-ellaiyēy = urru teṅkīṅṅum mērkīṅṅum idaiṅṅuṅru-
 483 m ivvūr nattattīṅ mēl-ellai tāṅ kiḍandav = āre terku nōkkīyūm teṅ-kilakku-
 nōkkīyū =
 484 terku nōkkī[yu*]ṅ = cheṅru iv-Veṅṅi vyāpāri Appi-chūṅṅi maṅaip-pēr = āga tōṭṭa-
 til nilattil teṅ-

¹ The *e* sign of *nē* engraved at the end has been erased.

² *e* sign erased at the end.

³ engraved over an erasure.

- 485 mēl-ellaiyēy = urru mērkīṇṇun = terkiṇṇum idaniniṇṇum iṇ-ṇilattīṇ teṇṇ-ellai-
 486 yē tāṇ kiḍandav = āṇē teṇ-kilakku nōkkich = cheṇṇu iv-Veṇṇi ilachchēri nattattin
 vaḍa-
 487 mēl-ellaiyēy = urrut = terkiṇṇum mērkīṇṇum ivv-ilachchēri nattattīṇ mēl-ellai tāṇ
 488 kiḍandavāṇē terku nōkkich = cheṇṇu Chōlakōṇ-vāykkāl = eṇṇu pēr kūvappaḍum
 vāykkā-
 489 lēy = urru mērkīṇṇum iv-vāykkālai terku nōkkīy = ūḍarutt = ēṇik = Kōlippo kuḷam =
 eṇṇu
 490 pēr kūvappaḍuṇ = kuḷattīṇ mēl karaiy-uḷvāyē terku nōkkich = cheṇṇu ik-kuḷattīṇ
 mēl-karai-
 491 y-uḷvāyil niṇṇa iṇgait-tūrrin vaḍav-arugēy = urru mērkīṇṇum ik-Kōlip-
 492 porkuḷattai teṇ-kilā[k]ku nōkkīy = ilindu kil-karaikkēy = ēṇi ivv-ellaiyē kilā-
 493 kku nōkkīyum iv-Veṇṇik-kūṇ-īḍ = āyk = kiḍanda pur-rōṭṭattin teṇṇ-el-
 494 lai yē kilakku nōkkīyum iv-Veṇṇik-kollaṇ-kuḷi eṇṇu pēr kavappa-
 495 ḍum viḷai-ṇilattīṇ teṇṇ-ellaiyē kilakku nōkkīyum vaḍa-kilakku nōkkīyu-
 496 n = teṇ-kilakku nōkkīyuṇ-cheṇṇu iv-Veṇṇit-tiruvaraṅga-vilāgam = eṇṇu pēr
 497 kūvappaḍum nilattīṇ teṇ-kil-ellaiyēy = urruk = kilakkiṇṇum mērkīṇṇum idaniṇṇu-
 498 m it-Tiruvaraṅga-vilāgattīṇ kil-ellai tāṇ kiḍandav = āṇē vaḍakku nōkkich = cheṇṇu
 it-Tiruvara-
 499 ṅga-vilāgattup-puṇjeyt-tiḍal = āṇa nilattīṇ teṇṇ-ellaiyēy = urruk = kilakkiṇṇum ida-
 500 niṇṇum iṇ-ṇilattīṇ teṇṇ-ellaiyē kilakku nōkkīyum = teṇ-kilakku nōkkīyum iṇ-
 501 nilattīṇ mēl-ellaiyē vaḍa-kilakku nōkkīyum vaḍakku nōkkīyum vaḍa-kilakku
 nōkkīyuṇ =
 502 cheṇṇu Iśaṅgum Pīrāyum eḷunda tūrrai idatt = iṭṭu ivv-ellaiyē vaḍa-kilakku
 nōkkīyum vaḍak-
 503 ku nōkkīyum iṇṇum vada-kilakku nōkkīyum vaḍakku nōkkīyuṇ-cheṇṇu Karikāla-
 śōlap-pe-
 504 ru-vāykkāl = āṇa Mummaḍiśōlap-pēr-āṇṇiṇ teṇ-karaiyēy = urru terkiṇṇum mēx-
 kiṇṇu-
 505 ṇ kilakkiṇṇum idaniṇṇum im-Mummaḍiśōlap-pēr-āṇṇai vaḍakku nōkki ilindu
 vaḍa-karaiyē

Eleventh Plate: Second Side

- 506 y = ēṇi iv-vaḍa-karaiyē ivv-ellai tāṇ kiḍandav = āṇē mēṇku nōkkich = cheṇṇu iv-
 Veṇṇiyil
 507 mayiṇṇiḍu kuḷi eṇṇu pēr kūvappaḍum viḷai-ṇilattīṇ teṇ-kilāi ellaiyēy = urru vaḍa-
 kkiṇṇum
 508 idaniṇṇum iṇ-ṇilattīṇ kil-varambē ivv-ellai tāṇ kiḍandav = āṇē vaḍakku nōkkīyum
 vaḍa-
 509 mēṇku nōkkīyum iṇ-ṇilattīṇ vaḍa-varambu tāṇ kiḍandav = āṇē vaḍa-mēṇku nōkki-
 yum mēṇku nōkkīyu-

- 510 ñ=cheṇṇu Veṇṇip-pilār = eṇṇu pēr kūvappaḍum vāykkāliṅ kiḷ-karaiyēy = urruḷ =
kiḷakkiṇṇum va-
- 511 ḍakkiṇṇum idaṇṇṇum iv-vāykkāliṅ kiḷ-karaiyē ivv-ellai tāṅ kiḍandav = āṅē vaḍakku
nō-
- 512 kkich-cheṇṇu iv-Veṇṇiyil Kaṇavadi-vāykkāl = eṇṇu pēr kūvappaḍum vāykkāliṅ
teṅ-varam-
- 513 b-urruḷ = kiḷakkiṇṇum idaṇṇṇum iv-vāykkāliṅ teṅ-varambu tāṅ kiḍandav = āṅē
iv-vellai
- 514 yē kiḷakku nōkkich = che[ṇ*]ṇu iv-Veṇṇi-vyāpāri Kuppai-Chā(Jā)tavēdan
maṇaip-pēr = āṅa nilattiṅ vaḍa-mē-
- 515 l-ellaiyēy = urrut = teṅkiṇṇum idaṇṇṇum iva(iṅ)-nilattiṅ mēl-ellai-
- 516 yē teṅku nōkkich = cheṇṇu Iṣaṅ-eḷundu niṇṇa purrai = urru mēṅkiṇṇum
- 517 idaṇṇṇum idaṅ kiḷ-arugē pōṇa uḷ-ṣiru-vāykkālai teṅ-kiḷakku-nōkkiy-ūḍa-
- 518 utt-ēṇi iv-vellai tāṅ kiḍandav = āṅē teṅ-kiḷakku nōkkich = cheṇṇu Karikālaśō-
- 519 lap-peru-vāykkāl = āṅa mummaḍiśōlap-pērāṇṇi vaḍa-karai = Iṣaṅgan-tūrēy =
urruḷ-
- 520 teṅkiṇṇum mēṅkiṇṇum idaṇil ṇiṇṇum im-Mummaḍiśōlap-pēr-āṇṇait =
- 521 teṅku nōkkiy = ilindu teṅ-karaikkēy = ēṇi it-teṅkarai tāṅ kiḍandav = āṅu
- 522 ivv-ellaiyē kiḷakku nōkkiyun = teṅ-kiḷakku nōkkiyun = cheṇṇu im-Mummaḍiśōlap-
pēr-ā-
- 523 ṇṇilē talai-koṇḍu teṅku nōkkip = Paḷlakuḍikku nīr pāyap = pōṇa vāykkāliṅ mēl-ka-
raiye = urru teṅkiṇṇum mēṅkiṇṇum idaṇṇṇum iv-vāykkāliṅ mēl-karaiyē
- 524 ivv-ellai tāṅ kiḍandav = āṅē teṅku nōkkiyum iv-vāykkāl-ik-karaiyē teṅ-mēṅku
- 525 nōkkiyum iv-vāykkāl-ik-karaiyē teṅku nōkkiyun = teṅ-kiḷakku nōkkiyun = teṅku
nō-
- 526 kkiyum iv-vāykkāl-ik-karaiyē ivvellaiyē kiḷakku nōkkiyum iv-vāykkāl-ik-karaiyē
- 527 teṅku nōkkiyi(yu)ñ = cheṇṇu Śrikaṇḍa-vāykkāl = eṇṇu pēr kūvappaḍum vāykkāliṅ
vaḍakarai-
- 529 yēy = urru mēṅkiṇṇum vaḍakkiṇṇum teṅkiṇṇum idaṇil-ṇiṇṇum iv-vāykkālai
- 530 teṅku nōkkiy = ilindu teṅ-karaikkēy = ēṇi iv-vāykkālin teṅ-karai tāṅ kiḍa-

Twelfth Plate: First Side

- 531 ndav = āṅē ivv-ellaiyē kiḷakku nō[k]kich = cheṇṇu Karikālaśōlapperu-vāykkā-
- 532 l = āṅa Mummaḍiśōlap-pēr-āṇṇi teṅ-karaiyēy = urrut = teṅkiṇṇum it-teṅ-karai
- 533 tāṅ kiḍandavāṅē ivv-ellaiyē kiḷakku nōkkich = cheṇṇu = im-Mummaḍiśōlap-pēr-
āṇṇai va-
- 534 ḍakku nōkkiy = ilindu Nagar = āgiya Chōlavijjādhirch-chaturvēdi-maṅgalattup-
palapattāṅ-pattuvāy-
- 535 kkāl = eṇṇu pēr-kūvappaḍum vāykkālin kiḷ-karaikkēy = ēṇi iv-vāykkālin kiḷ-
- 536 karaiyē ivv-ellai tāṅ kiḍandav = āṅē vaḍakku nōkkich = cheṇṇu Veṇṇik-kūrṇat-

- 537 tup-Pulvēļurt-tiṟapp = āṇa Paļļimēl-Ādamaṅgalam = āṇa Chāttamaṅgalattu nilattiṅ
 538 ten-mēl-ellaivyē = urrut = teṟkinnuñ = kiļakkiṅṅum idaṇiṅṅum iṅ-ñilattiṅ
 539 teṅṅ-ellai tāṅ kiḍandav = āṟē kiļakku nōkkich = cheṅṅu Iṣaṅ = eļundu niṅṅa
 puṟṟēy = urru-
 540 t = teṟkinnuñ idaṇiṅṅum ivv-ellai tāṅ kiḍandav = āṟē ten-kiļakku nōk-
 541 kiyum kiļakku nōkkiyuñ-cheṅṅu ip-Pulvēļurt-tiṟappa = āṇa Paļļimēl-Ādamaṅga-
 542 lam = āṇa Chāttamaṅgalattu Iḍaiyaṅkuṅam = eṅṅu pēr kūvappaḍuñ = kuļattai
 iḍa-
 543 tt = iṭṭu iv-vellaiyē teṅ-kiļakku nōkkich = cheṅṅu Karikālasōļapperuvā-
 544 ykkāl-āṇa Mummaḍiśōļap-pēr-āṟṟiṅ vaḍa-karaiyēy = urrut = teṟkinnuñ mē-
 545 ṟkiṅṅum idaṇiṅṅum im-Mummaḍiśōļap-pēr-āṟṟait = teṅ-kiļakku nōkkiy =
 iļindu
 546 teṅ-karaikkēy = ēṟi it-teṅkarai tāṅ kiḍandav-āṟē ivv-ellaiyē kiļakku nōkkich =
 cheṅṅu
 547 Pulvēļūr-vāykkāliṅ mēl-karaikkēy = urrut = teṟkinnuñ iv-vāykkālaik = kiļakku
 nōkki i-
 548 iṅṅu ik-Karikālasōļap-pēru-vāykkāl = āṇa im-Mu[m*]maḍiśōļap-pēr-āṟṟiṅ teṅ-
 karaikkēy = ēṟi i-
 549 t-teṅkarai tāṅ kiḍandav = āṟē ivv-ellaiyē kiļakku nōkkiyum = teṅ-kiļakku
 nōkkiyuñ = che-
 550 ṅṅu in-nāṭṭu Brahmaḍēyam Pūvaṅṅūr = āḡiya Avaṅiķēsarich-chaturvvēdi-maṅga-
 lattu nilattiṅ vaḍa-mēl-e-
 551 llaiyēy = urrut = teṟkinnuñ mēṟkiṅṅum idaṇiṅṅum iṅ-ñilattiṅ mēlellai tāṅ
 kiḍandav = āṟē
 552 teṟṅku nōkkich = cheṅṅu Pulvēļūr-vāykkāliṅ kiļ-karaiyēy = urru mēṟkiṅṅum
 idaṇiṅṅum ivvāykkā-
 553 lait = teṅ-mēṟku nōkkiy = iļindu iv-vāykkāliṅ mēl-karaiyēy-ēṟi ivvāykkāliṅ
 mēl-ka-
 554 rai tāṅ kiḍandav = āṟē ivv-ellaiyē teṟku nōkkich = cheṅṅu Pulvēļūr-vāykkālaik =
 kiļa[kku nōkk]i

Twelfth Plate : Second Side

- 555 iļindu ip-Pūvaṅṅūr = āḡiya Avaṅiķēsarich-chaturvvēdimāṅgalattū nilattiṅ teṅṅ-
 aruḡē kiļakku [nō]-
 556 kkip = pōṅa uṭ-chiṅṅu-vāykkāliṅ teṅ-varam]bē]y = ēṟi iv-varambu tāṅ kiḍandav
 = āṟē ivv-ellaivyē kiļa-
 557 kku nōkkich = cheṅṅu ip-Pūvaṅṅūr = āḡiya Avaṅiķēsarich-chaturvvēdi-maṅgalattu
 Muṅḍaṅēriy = eṅṅu
 558 pēr kūvappaḍum nilattiṅ mēl-ellaivy = urru mēṟkiṅṅun teṟkinnuñ idaṇiṅṅum
 ivvēri nilat-
 559 tiṅ mēl-ellaivyē teṟku nōkkiyum ivv-ēṟi nilattiṅ vaḍa-vellaiyē mēṟku nōkkiyum iv-

- 560 vēri nilattiṅ mēl-ellaiyē teṅku nōkkiyum teṅ-kilakku nōkkiyum ivvēri nilattiṅ teṅ-
 561 ṅ-ellaiyē teṅ-kilakku nōkkiyum ivv-Avaṅikēsarich-chaturvvēdi-maṅgalattiṅ mēl-
 ellai-
 562 yē teṅku nōkkiyuṅ = cheṅṅu ivv-Avaṅikēsarich-chaturvvēdimāṅgalattu Āmbā-
 kkuḷam = eṅṅu pēr kū-
 563 vappaḍuṅ = kuḷattiṅ mēl-arugēy = i[v*]vūr ēri nīr pōgu-vāyumu ten-karaiyil mēl
 talaiyēy = uṅṅu mērkīṅ-
 564 ṅum vadakkiṅṅum teṅkiṅṅum idaṅṅiṅṅum ivv-ēri nīrpōgu-vāyil teṅ-karaiy-u-
 565 i[vāyē ivv-ellai tāṅ kiḍandav = aṅē teṅ-kilakku nōkkiyum = teṅku nō[kki*]yuṅ =
 cheṅṅu i-
 566 n-nāṅṅu Brahmādēyam Kilp-Pūṅḍiy = āgiya Olōkamādēvich-chaturvvēdi-
 maṅgalattu vaḍav-ellai
 567 Śiṅgaḷāntakan = eṅṅu pēr-kūvappaḍum vāykkāli-ṅaḍuv-uṅṅu = teṅkiṅṅum
 mērkīṅṅum te-
 568 ṅpāy-ellai idaṅṅiṅṅum ich-Chiṅgaḷāntakan-vāykkāli = ṅaḍuvēy ivv-ellai [tāṅ]
 kiḍanda-
 569 vāṅē mēṅku nōkkich = cheṅṅu Rājarāja-vaḷanāṅṅu Irājarāja-iṅvara-purattu
 nilam ich-Chiṅgaḷānta-
 570 kaṅ-vāykkāliṅ vaḍa-karai nilattiṅ teṅ-kil-ellaiyēy = uṅṅu vadakkiṅṅum idaṅṅiṅṅu-
 571 m ivv-Irājarāja-iṅvarapurattu iṅ-nilattiṅ kil-ellaiyē vaḍakku nōkkich = cheṅṅu
 Virasōḷa-vaḷanā-
 572 ṅṅu Ariṅṅigaipurattu nilattiṅ teṅṅ-arugē kilakku-mēṅk-āy- = kiḍanda Tiruvāḷaṅ =
 eṅṅu pēr kūvappaḍum uṅ-chiṅṅu-
 573 vāykkāliṅ ṅaḍuv-uṅṅu = kilakkiṅṅum idaṅṅiṅṅum ivvāykkāli = ṅaḍuvēy-ivv-ellai
 tāṅ kiḍandavā-
 574 ṅē kilakku nōkkich = cheṅṅu ivv-Ariṅṅigaipurattu nilattiṅ kil-arugē ten-vaḍal-
 āy- = kiḍanda uṅ-chiṅṅuvāykkāli-ṅaḍuv-u-
 575 ṅṅu teṅkiṅṅum idaṅṅiṅṅum ivvuṅ-chi uvāykkāliṅ ṅaḍuvē ivv-ellai tāṅ kiḍandavāṅē
 vaḍakku nōkki-
 576 ch = cheṅṅu kilakku-mēṅk-āy- = kiḍanda Aiṅṅiṅṅuvaṅ = e[ṅ*]ṅṅu pēr kūvappa-
 ḍum uṅ-chiṅṅuvāykkāliṅ ṅaḍuv-u ṅuk = kilak-
 577 kiṅṅum idaṅṅiṅṅum ivvuṅ-chiṅṅuvāykkāliṅ ṅaḍuvēy = i[v*]v-ellai tāṅ kiḍandavāṅē
 kilakku nōkkich = che-
 578 ṅṅu ivv-Ariṅṅigaipurattu nilattukkē kil-arugē teṅ-vaḍal-āy-ki [ḍa*]n-da uṅ-chiṅṅu-
 vāykkāli = ṅaḍuv-uṅṅu = teṅkiṅṅu-
 579 m ivv-uṅ-chiṅṅuvāykkāli = ṅaḍuvēy = i[v*]v-ellai tāṅ kiḍandavāṅē vaḍakku
 nōkkich = cheṅṅu Mayimālaiyan = e-

Thirteenth Plate : First Side

- 580 ṅṅu pēr kūvappaḍum uṅ-chi uvāykkālēy = uṅṅu = kilakkiṅṅum idaṅṅiṅṅum iv-
 vāykkālai vaḍakilakku nō-

- 581 kki ūḍ = arutt = ēri ivv-Ariñjigaipurattu nilattiṅ ki]-ellaiyē vaḍakku nōkkiyum
idanili(ṅiṅṅum) vaḍav-ellaiyē
- 582 mēṅku nōkkiyum in-ṅilattuk-ki]-ellaiyē vaḍakku nōkkiyuñ = cheṅṅu ivv-ellaiyē
mēl-arugē niṅṅa puṅ-
- 583 raiy = idatt-iṅṅu ivv-ellaiyē vaḍakku nōkkich = cheṅṅu Śri Parāntakan = eṅṅu
pēr-kūvappaḍum ut-chiṅṅuvāykkā-
- 584 liṅ naḍuv-urruk = kiḷakkīṅṅum teṅkiṅṅum vaḍā(ḍa)kkīṅṅum idaiṅṅu ivvuṅ-chi[ṅu*]
vāykkāliṅ naḍu
- 585 vē ivv-ellaiyē kiḷakku nōkkich = cheṅṅu ivv-Ariñjikaipurattu nilattiḷ ki]-arugē
teṅṅa(va)ḍal-āyk = kiḍanda Pa-
- 586 riṅvaiyttān-kāl = eṅṅu pēr kūvappaḍum ut-chiṅṅuvāykkālil naḍuvēy = urruk-teṅkiṅṅum
idaṅṅiṅṅu-
- 587 m ivvāykkāliṅ naḍuvē ivv-ellai tāṅ kiḍandavāre vaḍakku nōkkich = cheṅṅu kiḷan-
mēl-āyk = kiḍanda Irumaḍi-
- 588 sōḷap-peruvāykkāl = eṅṅu pēr-kūvappaḍum vāykkālēy = urruk = kiḷakkīṅṅum idaiṅṅu-
ṅum iv-vāy-
- 589 kkālai vaḍakku nōkkiy = ūḍ-arutt = ēri ip-Parivaittān-kāl = eṅṅu pēr-kūvappaḍum
vāykkā-
- 590 liṅ naḍuvēy = ivv-ellai tāṅ kiḍandavāre vaḍakku nōkkich = cheṅṅu ivvūr nilattiṅ
vaḍav-a-
- 591 rugē kiḷal [mēl]-āyk-kiḍanda vāykkāliṅ naḍuvēy = urruk = kiḷakkīṅṅum idaiṅṅum
ivvā-
- 592 ykkāli = naḍuvēy = i[vv-e*]lai tāṅ kiḍandavāre mēṅku nōkkiyum iv-vākkāli =
naḍuvē vaḍa-
- 593 kku nōkkiyum ivvāykkāli = naḍuvē ivv-ellaiyē mēṅku nōkkiyuñ = cheṅṅu Kāḍukāl
- 594 kuḷam = eṅṅu pēr kūvappaḍum kuḷattaiy = idatt-iṅṅu ivv-ellaiyē mēṅku nōkkiyum
in-
- 595 nilattiṅ mēl-ellaiyē teṅ-mēṅku nōkkiyum ivv-Ariñjigaipurattu nilattukkē vaḍav-el-
596 lai tāṅ kiḍandavāre mēṅku nōkkiyum ivvūr nilattukkē mēl-ellaiyē teṅku nōkkiyum
597 ivvūr nilattukkē vaḍav-ellai tāṅ kiḍandavāre mēṅku nōkkiya(yu)ñ = cheṅṅu ivv-
ellaiyē
- 598 teṅṅ-arugē niṅṅa Araśaṅṅaṅṅai idatt-iṅṅu ivv-ellaiyē mēṅku nōk[ki]ch = cheṅṅu ivv-
ellai-
- 599 yiṅ vaḍav-arugē niṅṅa puḷiyaṅ-gaṅṅai valatt-iṅṅu ivv-ellaiyē mēṅku nōkkich =
cheṅṅu Tiru-Vep-
- 600 kāḍaṅ = eṅṅu pēr-kūvappaḍum vāykkāliṅnaḍuvēy = urru vaḍakkīṅṅum = kiḷakki-
ṅṅum mēṅkiṅ-
- 601 ṅum idaiṅṅum iv-vāykkāliṅ naḍuvēy iv-vellaiyē vaḍakku nōkkiyum iv-vāykkāliṅ
602 naḍuvē ivv-ellaiyē tāṅ kiḍandavāre mēṅku nōkkiyuñ = cheṅṅu teṅ-vaḍalāyk =
kiḍanda Madurāntaka-va-
- 603 diy-eṅṅu pēr kūvappaḍum vāykkālēy = urru kiḷakkīṅṅum vaḍā(ḍa)k-kiṅṅum idaiṅṅu-
ṅum in-Madu-

Thirteenth Plate: Second Side

- 604 rāntaka-vadiyai mēṛku nōkkiy = ūḍ = aruttu Rājarāja-vaḷanāṭṭu Rājarāja-Īsvara-
purattu nilam it-Tiruveṅkā-
- 605 ḍa-vāykkāliṭ teṅ-karai nilattukku vaḍav-ellai it-Tiruveṅkāḍa vāykkāli-naḍuvē ivvel-
606 lai tāṅ kiḍandavāre mēṛku nōkkich = cheṅṅu iv-vāykkāliṅ vaḍakarai ivv-Irājarāja-
Īsvarapurat-
- 607 tiṅ nilattiṅ teṅ-kil-ellaiyēy = urru vaḍakkinnuṅṅum idaninṅṅum in-nilattiṅ kil-ellai
608 yē vaḍakku nōkkiyūṅṅum vaḍakilakku nōkkiyūṅṅum ivv-ellai tāṅ kiḍandavāre vaḍakku
nōkkiyu-
- 609 ũ-cheṅṅu ivv-ellaiyin kil-arugē ninṅa Nāvaṅ-kattaiyai valatt-iṭṭu ivv-ellai tāṅ
kiḍandavā-
- 610 ē vaḍakku nōkkich = cheṅṅu iv-vellaiyin kil-arugē ninṅa Puṅgaṅ-kattaiyai valatt-
iṭṭu ivv-el-
- 611 laiye vaḍakku nōkkich = cheṅṅu in-nilattiṅ vaḍakil-ellaiyēy = urruk-kilakkinnuṅṅum
teṅkinnuṅṅum i-
- 612 daninṅṅum in-nilattiṅ vaḍav-ellai tāṅ kiḍandavāre mēṛku nōkkich = cheṅṅu Rāja-
rāja-Īsvarapurat-
- 613 tu in-nilattiṅ vaḍa-mēl-ellaiyēy = urru vaḍakkinnuṅṅum idaninṅṅum in-nilattiṅ
614 mēl-ellai tāṅ kiḍandavāre teṅku nōkkich = cheṅṅu ivv-ellaiyin mēl-arugē
615 ninṅa puṅgaṅ-kattaiyai valatt-iṭṭu ivv-ellaiyē teṅku nōkkiyūṅṅum = teṅkilakku nōkki-
616 yūṅṅum = teṅkunōkkiyūṅṅum = cheṅṅu Tiruve[ṅ]kāḍaṅ = eṅṅum vāykkāliṅ naḍuvēy =
urru mēṅkki-
- 617 ṅṅum teṅkinnuṅṅum idaninṅṅum it-Tiruveṅkāḍan vāykkālin naḍuvēy ivv-ellai-
618 yē kilakku nōkkich = cheṅṅu it-Tiruveṅkāḍan vāykkālin teṅ-karaiyin Rājarāja-
Īsvara-
- 619 purattu nilattiṅ vaḍa-mēl-ellaiyēy = urrut = teṅkinnuṅṅum idaninṅṅum in-nilattiṅ mēl-
ellaiyē
- 620 teṅku nōkkich = cheṅṅu ivvūr-nilattu vaḍav-ellaiyē mēṛku nōkkiyūṅṅum ivvūr nilattiṅ
mēl-el-
- 621 laiye teṅku nōkkiyūṅṅum-cheṅṅu ivv-ellaiyil ninṅa puṅṅaiyi = urru mēṅkinnuṅṅum vaḍa-
kkinnuṅṅum idani-
- 622 ṅṅum ivv-ellai tāṅ kiḍandavāre nōkkich = cheṅṅu Tiruveṅkāḍaṅ = eṅṅum
vāykkāliṅ naḍu-
- 623 vēy = urru vaḍakkinnuṅṅum it-Tiruveṅkāḍan vāykkāliṅ [na]ḍuvē ivv-ellaiyē teṅku
nōkkich = cheṅṅu Kā-
- 624 mapatākaī vāykkāl-eṅṅu pēr kūvappaḍum vāykkālēy = urru mēṅkinnuṅṅum iv-vāy-
kkālait = te-
- 625 ṅku nōkkiy-ūḍ = aruttut = teṅ-karaiykkēy = ēṅi ivv-ellaiyē teṅku nōkkich cheṅṅu ivv-
irājarāja-Īsvara-
- 626 purattuk-kaṅakkappēṅ = āṅa nilattiṅ mēl-ellaiyēy = urru mēṅkinnuṅṅum idaninṅṅum
ivvellai tāṅ kiḍa-

- 627 ndavārē mēṛkku nōkkich = cheṇṇu ivv-ellaiyil vaḍav-arugē niṇṇa purrai valatt-iṭṭu
ivv-ellaiyē mē-

Fourteenth Plate : First Side

- 628 rku nōkkich = cheṇṇu ivv-ellaiyil naḍuvēy niṇṇa purrēy = urru vaḍakkiṇṇum ivve-
llaiyē
- 629 mēṛku nōkkich = cheṇṇu teṇ-vaḍal-āyk = kiḍanda uṭ-chiṇṇu-vāykkālinaḍuvēy = urru
vaḍakkiṇṇum i-
- 630 daṇiṇṇum iv-vāykkālīṇ naḍuvē ivv-ellai tāṇ kiḍandavārē vaḍakku nōkkich = cheṇṇu
Kāmapa-
- 631 tākai vāykkāli = naḍuvēy = urruk = kiḷakkiṇṇum ik-Kāmapatākai vāykkālīṇ naḍuvē
iv-
- 632 vellai tāṇ kiḍandavārē vaḍakku nōkkium vaḍakilakku nōkkium iv-vāykkālīṇ
naḍuvē-
- 633 y vaḍakku nōkkium = cheṇṇu ivv-Irājarāja-Īśvarapurattu vyāpāri Chintāmaṇiy-
ārūr ulliṭṭa chadukkattā-
- 634 r maṇaippēr = āṇa nilattiṇ vaḍakiḷ-ellaiyēy = urruk = kiḷakkiṇṇum = teṛkiṇṇum
idaṇiṇṇum iṇ-
- 635 ṇilattiṇ vaḍav-ellaiyē mēṛku nōkkium iṇ-ṇilattukkē mēl-ellaiyē teṛku-nōkki-
636 yum iṇ-ṇilattukkē vaḍav-ellaiyē mēṛku nōkkium = cheṇṇu Arumoli-dēvaṇ = eṇṇu
pēr kūva-
- 637 ppaḍum vāykkālīṇ kiḷ-karaiyēy = urru vaḍakkiṇṇum mēṛkiṇṇum idaṇiṇṇu-
638 m iv-vāykkālai teṇ-meṛku nōkki ilindu mēl-karaikkē ēṇi ivv-ellaiyē
- 639 mēṛku nōkkich = cheṇṇu Tribhuvanamahādēvip-pērērik-karaiē(yē) Kaviri-Naṅgai
eṇṇum Piḍāriyā-
- 640 r nilam Rājarāja-Īśvarapurattu nilattiṇ vaḍav-ellaiyē mēṛku-nōkkich = cheṇṇu
Mahimā-
- 641 layaṇ = eṇ[n*]um vāykkālīṇ kiḷ-karaiyēy = urru mēṛkiṇṇum vaḍakkiṇṇum iv-
642 vāykkālai mēṛku-nōkkīy = ilindu mēl-karaikkēy = ēṇi ivv-ellaiyē mēṛku-
- 643 nōkkich = cheṇṇu ivvūr vyāpāri Māraṇ Pīramāṇi ulliṭṭa chadukkattār-maṇaippēr-
āṇa tōṭṭa-nilatti-
- 644 ṇ vaḍa-mēl-ellaiyēy = urru vaḍakkiṇṇum idaṇiṇṇum iṇṇilattiṇ mēl-ellaiyē teṛ-
645 ku-nōkkich = cheṇṇu ivv-ellaiyil niṇṇa purrēy = urru mēṛkiṇṇum idaṇiṇṇum ivv-
ellaiyē
- 646 kiḷakku-nōkkich = cheṇṇu ivv-ellaiyil niṇṇa purrēy = urrut = teṛkiṇṇum idaṇiṇṇum
ivv-e-
- 647 llaiyē kiḷakku-nōkkich = cheṇṇu Mahimālaiyaṇ = eṇṇum vāykkālīṇ naḍuvēy-urrut =
teṛkiṇ-
- 648 ṇum idaṇiṇṇum iv-vāykkālīṇ naḍuvē ivv-ellai tāṇ kiḍandavārē teṛku-nōkkium iv-
649 vāykkālīṇ naḍuvē kiḷakku-nōkkium = teṇ-kiḷakku-nōkkium = cheṇṇu iv-vāykkālīṇ
teṇkarai

- 650 Rājarāja-Īsavarapurattu vyāpāri Venkāḍaṅ Kāmaṅ ulliṭṭa chadukkattār maṅai-
ppēr = āṅa tōṭṭa nilattiṅ va-
651 ḍa-mēl ellaiyēy = urru mērkkiṅṅum terkiṅṅum idaṅṅum iṅ-ṅilattiṅ mēl-ellaiyē

Fourteenth Plate: Second Side

- 652 terku-nōkkiyūṅ = teṅ-kilakku-nōkkiyūṅ-chenṅu ivvūr vyāpē(pā)ri Būdi Aiyāraṅ
ulliṭṭa chadukka-
653 ttār-maṅaiappēr = āṅa tōṭṭam(ṭa)nilattiṅ vaḍav-ellaiyēy = urru mērkkiṅṅum terki-
ṅṅum
654 idaṅṅum iṅṅilattiṅ vaḍav-ellaiyē mērku-nōkkich = chenṅu teṅ-vaḍal-āyk = kiḍan-
da vāy-
655 kkāli = naḍuvēy = urru vaḍakkiṅṅum idaṅṅum ivvāykkāli = naḍuvē ivv-ellaiyē
656 terku-nōkkich = chenṅu Śiṅgaḷāntakaṅ vāykkāli = naḍuvēy = urru mērkkiṅṅum
idaṅṅ[n*] u[m*] ich-Chi-
657 Ņgaḷāntakaṅ vāykkāliṅ naḍuvē ivv-ellaiyē kilakku-nōkkich = chenṅu ich-Chiṅgaḷā-
taka-
658 ṅ vāykkāl terku-nōkkiṅa tirivēy tālaiṅḍu kilakku-nōkkip = pōṅa Irumaḍiśōḷan =
659 eṅṅu pēr kūvappaḍum vāykkāliṅ teṅ-karaiyēy = urrut = terkiṅṅum idaṅṅum iv-
vāy-
660 kkāliṅ teṅ-karaiyē ivv-ellaiyē kilakku-nōkkich = chenṅu ivvāykkāliṅ teṅ-karai-
661 yē ivv-Irājarāja-Īsavarapurattu nagarap-podup-puṅṅey nilattiṅ vaḍa-mēl-el-
662 lai-yē = urrut = terkiṅṅum idaṅṅum iṅ-ṅilattiṅ teṅ-nellaiyē te-
663 ṅ-kilakku-nōkkiyūṅ kilakku-nōkkiyūṅ = tenkilakku-nōkkiyūṅ-chenṅu ivv-ellai-
664 yi = ni[ṅ] a puṅṅaiy = urrut = terkiṅṅum mērkkiṅṅum idaṅṅum iv-vellaiyē te-
665 ṅ-kilakku-nōkkich = chenṅu iv-vellaiyṅ teṅṅ-arugē niṅṅa puṅṅai valatt-iṭṭu ivv-ellai-
666 yē teṅ-kilakku-nōkkiyūṅ-chenṅu ivv-ellaiyṅ mēl-arugēy niṅṅa puṅṅai va-
667 latt-iṭṭu ivv-ellaiyē terku-nōkkich = chenṅu ivv-Irājarāja-Īsavarapurattu vyāpāri
Chāṭṭaṅ Tā-
668 li ulliṭṭār chadukkattār-maṅaiappēr = āṅa nilattil teṅ-mēl-ellaiyēy = urrut = terkiṅṅum
mērki-
669 ṅum idaṅṅum iṅ-ṅilattiṅ teṅṅ-ellaiyē kilakku-nōkkiyūṅ teṅkilakku-nōkkiyūṅ-chenṅu
670 ru ivv-ellaiy-arugil kuḷattiṅ teṅ-karaiyē kilakku-nōkkiyūṅ ikkuḷattiṅ kil-karaiyē
vaḍakku-
671 nōkkiyūṅ = chenṅu ivvūr vyāpāri Paḷli-Chaḍaiyaṅ = ulliṭṭa chadukkattār-maṅaiappēr
= āṅa nilattiṅ teṅ-
672 mēl-ellaiyēy = urrut = terkiṅṅum mērkkiṅṅum kilakkiṅṅum idaṅṅum iṅ-ṅilattiṅ
673 teṅṅ-ellaiyē kilakku-nōkkich = chenṅu ivv-Irājarāja-Īsavarapurattu mēṭṭuvāykkāl =
eṅṅu pēr kū-
674 vappaḍum teṅ-kilakku nōkkiṅa uṭ-chiruvāykkāliṅ teṅ-karaiyēy-urrut = terkiṅṅum
ivvāy-
675 kkāliṅ teṅ-karaiyē ivv-ellaiyē teṅ-kilakku-nōkkich = chenṅu ivvūr vyāpāri Param-

Fifteenth Plate : First Side

- 676 bai śri-Kōvattanāṅ ulliṭṭa chadukkattu maṅaippēr = aṅa nilam iv-vāykkālin teṅ-
karai nilatti-
- 677 ṅ vaḍa-mēl-ellaiyēy = urrut = teṅkiṅṅu = mēṅkiṅṅum idaṅiṅṅum iṅ-nilattiṅ mēl-el-
678 laiye teṅku nōkkich = cheṅṅu Rājarāja-Iśvarapurattu vāykkāl = eṅṅu pēr kūvappa-
ḍum vāykkā-
- 679 liṅ vaḍav-ellaiyēy = urru mēṅkiṅṅum idaṅiṅṅum iv-vāykkāliṅ vaḍav-ellaiyē-mēṅku-
nō-
- 680 kkich = cheṅṅu iv-vāykkālit = teṅ-mēṅku-nōkkiy = ūḍaruttu iv-vellaiyē teṅ-mēṅku
nō-
- 681 kkich = cheṅṅu ivv-Irājarāja-Iśvarapurattu ūr-nattattil ivvūr vyāpāri Māṅṅ-Kuppai
maṅai-nīla-
- 682 ttiṅ mēl-ellaiyēy = urru vaḍakkiṅṅu = mēṅkiṅṅum idaṅiṅṅum im-maṅai nilattiṅ mē-
683 l-ellaiyē teṅku-nōkkich = cheṅṅu ivvella-y-arugu niṅṅa illuppaikkattaiyai-īdatt-iṭṭu
684 i- v-ellaiyē teṅku-nōkkich = cheṅṅu ivvūr nagarap-podu-kāṅṅu-mēy-pāl = āṅa
nilattiṅ te-
- 685 ṅ-mēl-ellaiyēy = urru mēṅkiṅṅum idaṅiṅṅum iṅ-nilattiṅ teṅṅ-el-
686 laiye teṅ-kilakku-nōkkich = cheṅṅu ivv-Irājarāja-Iśvarapurattuch-Chaṅkarappāḍiyā-
687 ṅ-Mānāyaṅ-Namināṅṅ-maṅaippēr = āṅa puṅjey-nilattiṅ mēl-ellaiyēy = ur-
688 rut = teṅkiṅṅu = mēṅkiṅṅum idaṅiṅṅum iṅ-nilattiṅ mēl-ellaiyē te-
689 ṅ-kilakku-nōkkiyum iṅ-ṅilattiṅ teṅṅ-ellaiyēy teṅ-kilakku-nōkkiyu-
690 m iṅ-ṅilattiṅ kiḷ-ellaiyēy vaḍa-kilakku-nōkkiyuṅ = cheṅṅu ivv-Irājarāja-I-
691 śvarapurattu nagarap-podu-nilattiṅ teṅ-mēl-ellaiyēy = urru mēṅkiṅṅum teṅkiṅ-
692 ṅṅu = kiḷakkiṅṅum = idaṅiṅṅum iṅ-nagarap-podu-nilattiṅ teṅ-ṅellaiyē kiḷakku nō-
693 kkiyun = teṅ-kilakku nōkkiyuṅ = cheṅṅu ivv-ellaiy-arugu niṅṅa purṅaiy = īdatt-iṭṭu
ivv-ellaiyē
- 694 teṅ-kilakku-nōkkich = cheṅṅu iṅṅilattu mēl-ellaiyēy = urrut = teṅkiṅṅu mēṅkiṅṅum
695 idaṅiṅṅum iṅ-ṅilattiṅ mēl-ellaiyē teṅku-nōkkich = cheṅṅu Śiṅgaḷāntakan-vāy-
696 kkāli = ṅaḍuvēy = urru mēṅkiṅṅum idaṅiṅṅum Śiṅgaḷāntakaṅ-vāykkāli = ṅaḍuvēy
ivvella tā-
- 697 ṅ kiḍandavāṅṅē mēṅku nōkkich = cheṅṅu ivvā[y*]kkāliṅ vaḍakku nōkkiṅa tirivēy =
tirivēy = urru vaḍakkiṅṅu-
- 698 m īdaṅi[n*]ṅu iv-vāykkāliṅ kiḷ-karaikkēy-ēṅi ik-kiḷkaraiyēy-ivvella-itāṅ kiḍanda-
vāṅṅē vaḍa-
- 699 kku-nōkkich = cheṅṅu Śiṅgaḷāntakaṅ-vāykkāli = ṅaḍuvēy-urruk = kiḷakkiṅṅum ivvā-
ykkāli = ṅaḍuvē

Fifteenth Plate : Second Side

- 700 y = ivv-ellai vaḍakku-nōkkich = cheṅṅu iv-vāykkālaiy = urruk = kiḷakku-mēṅkāga ki-
ḍanda Śivapāḍaṅṅē-

- 701 karan = enru pēr kūvappaḍum vāykkāliṅ vaḍa-karaiyēy = ur[ru]k = kiḷakkkiṅṅum
idaiṅṅum
- 702 iv-vāykkāliṅ vaḍa-karai tāṅ kiḍandavārēy ivv-ellaiyē mēṅku-nōkkich = chen-
703 ru Rājarāja-Īsvarapurattu nilam iv-vāykkālin vaḍa-karai nilattiṅ teṅ-kil-e-
704 llaiyēy-urru vaḍakkiṅṅum idaiṅṅum iṅ-nilattiṅ kil-ella iyē vaḍakku nōkkich = chen-
705 ru Śiṅgaḷāntakaṅ-vāykkāliṅ teṅ-karaiyēy = urruk = kiḷakkiṅṅum idaiṅṅum iv-vāyk-
kālai
- 706 vaḍakku-nōkkiy = ila(li)ndu vaḍa-karaikkēy = ēṅi ivv-ellaiyē vaḍakku nōkkich =
chenṅum ivv-irā-
- 707 jarāja-Īsvara[pura]ttu nilamu(mum) uḍaikulaṅṅiṅ kil-karai tāṅ kiḍandavāre ivv-el-
laiyēvaḍakku-nōkkich =
- 708 chenru ivv-ellaiyil niṅṅa purrēy = urruk = kiḷakkiṅṅum idaiṅṅum ivv-ellai tāṅ
kiḍandavārē vaḍak
- 709 ku-nōkkiyum vaḍa-mēṅku nōkki[yu*]ṅ = chenru ivv-ellaiyṅṅ = arugē niṅṅa purrai-i
710 ḍatt-iṅṅu iṅ-nilattiṅ mēl-ellaiyē teṅku-nōkkiṅa tirivēy = ur uk-kiḷakkiṅṅum
711 vaḍakkiṅṅum idaiṅṅum im-mēl-ellai tāṅ kiḍandavārē teṅku-nōkkiyum =
712 teṅ-mēṅku-nōkkiyum = teṅku-nōkkiyuṅ = chenru Śiṅgaḷāntakaṅ-vāykkāliṅ naḍu
713 vēy = urru mēṅkiṅṅum vaḍakkiṅṅum idaiṅṅum iv-vāykkāliṅ naḍuvēy iv-
714 v-ellaiyē mēṅku-nōkkich = chenru ich-Chiṅgaḷāntakaṅ vāykkāliṅ teṅ-karai
715 ivv-Irājarāja-Īsvarapurattiṅ nilattiṅ vaḍa-mēl-mūlaiyēy = urru vaḍakkiṅṅum idai-
iṅ um iṅ-
- 716 ṅilattiṅ mēl-ellai tāṅ kiḍandavārē teṅ-mēṅku nōkkiyum = teṅku nōkkiyuṅ = chenru
in-nila
- 717 ttiṅ teṅ-mēl = arugu niṅṅa irraṅṅaiṅṅaiy = idattiṅṅuch = Chivapādaśēkaraṅ-
vāykkāliṅ vaḍa-karaiyēy = urru
- 718 mēṅkiṅṅum vaḍakkiṅṅum idaiṅṅum ich-Chivapādaśēkaraṅ-vāykkāliṅ vaḍa-
karaiyē ivv-el-
- 719 lai tāṅ kiḍandavāre vaḍa-mēṅku-nōkkich = chenru ich-Chiṅgaḷāntakaṅ-vāykkāliṅ
naḍuvēy = urru vaḍakkiṅ-
- 720 ṅum kiḷakkiṅṅum idaiṅṅum ich-Chiṅgaḷāntakaṅ vāykkāli = naḍuvē mēṅku-
nōkkich = chenru ivvā-
- 721 ykkālai vaḍakku-nōkki [ilindu] vaḍakaraikkēy = ēṅi Rājarāja-vaḷanāṅṅut = Teṅ-
Chēndaṅkuḍi nilattiṅ teṅ-kil-el-
- 722 lai niṅṅa puṅgaṅkaṅṅaiyāy = urru vaḍakkiṅṅum [i*] mēlpār-k-ellaiy (lai) idaiṅṅum
it-Teṅ-Chēndaṅkuḍi nilatti-
- 723 ṅ kil-ellaiyē vaḍa-kiḷakku-nōkkiyum vaḍakku-nōkkiyum vaḍa-mēṅku nōkkiyuṅ =
chenru it-Teṅ-

Sixteenth Plate : First side

- 724 Śēndaṅkuḍi iṅ-ṅilattiṅ vaḍa-kil-ellai Tribhuvanamāha(mahā)dēvip-pērērikku
nir pāyum vāyk-

- 725 kāliṅ teṅ-karaiyēy = ūṟṟuk = kiḷakkiṅṅum teṅkiṅṅum vaḍakkiṅṅum idaṅṅiṅṅu-
 726 m iv-vāykkālai vaḍakku-nōkki ilindu vaḍa-karaikkēy = ēṟi in-nāṭṭu Vaḍa-Sēndaṅ-
 guḍi nilatti-
 727 ṅ kiḷ-ellaiyē vaḍakku-nōkkich = cheṅṟu in-nāṭṭup-Paṅaṅguḍi-nilattiṅ teṅ-kiḷ-ellai-
 728 yēy = ūṟṟuk = kiḷakkiṅṅum idaṅṅiṅṅum iṅ-nilattiṅ kiḷ-ellaiyē vaḍakku-nōkkich =
 cheṅ-
 729 ru Tribhuvanaṁmāhādēvip-pēreri vaḍakara Veṭṭittūmb = eṅṅum tūmbiṅ mēl-arugē
 ip-Paṅaṅ-
 730 guḍi nilam ivvēri-karaikkut = tēṅk-uḷla nilattiṅ vaḍa-kiḷ-ellaiyēy = ūṟṟuk = kiḷa-
 kkiṅṅum i-
 731 daṅṅiṅṅum ip-Paṅaṅguḍi nilattiṅ vaḍav-ellai āṅa ivvēri-vaḍa-karai tāṅ kiḍandavāṟē
 mē-
 732 ṟku-nōkkich = cheṅṟu ip-Paṅaṅguḍi nilam ivvēri-karaikku vaḍakk-uḷla nilattiṅ teṅ-
 kiḷ-e-
 733 llaiyēy = ūṟṟu vaḍakkiṅṅum idaṅṅiṅṅum iṅ-nilattiṅ kiḷ-ellaiyē vaḍa-
 734 kku-nōkki ivv-ellaiyil mēl-arugē niṅṟa Iṅgaittūṟṟaiy = idatt-iṭṭu ivv-ellai-
 735 yē vaḍakku-nōkkich = cheṅṟu in-nilattiṅ vaḍa-kiḷ-ellaiyil niṅṟa purṟēy = ūṟṟuk = kiḷa-
 736 kkiṅṅum idaṅṅiṅṅum iṅ-nilattiṅ vaḍav-ellai tāṅ kiḍandavāṟē mēṟku-no-
 737 kkich = cheṅṟu iṅ-nilattiṅ vaḍav-ellaiyum in-nāṭṭuk-Koḍumuḍiy-Ālattūr-ni-
 738 lattū-nilattiṅ kiḷ-ellaiyum = āṅa ellaiyēy = ūṟṟu vaḍakkiṅṅum idaṅṅiṅṅu ik-Koḍumuḍiy-Ā-
 739 lattū-nilattiṅ kiḷ-ellai tāṅ kiḍandavāṟē vaḍakku-nōkkich = cheṅṟu
 740 ivv-ellaiy-arugu niṅṟa purṟai valatt-iṭṭu-
 741 ch-chaturvvedimaṅgalatti-nilattiṅ teṅṅ-ellaik-kulaik-karaiyēy = ūṟṟuk = kiḷakkiṅṅum
 idaṅṅiṅṅum iv-Vi-
 742 jāiyālayach-chaturvvedimaṅgalattut-teṅṅ-ellaik-kulaik-karaiyē ivv-ellai tāṅ kiḍan-
 davāṟē kiḷak-
 743 ku-nōkkiyum vaḍa-kiḷakku-nōkkiyum kiḷakku-nōkkiyuṅ = cheṅṟu ivvūrp-paṟaich-
 chuḍugāḍ = āṅa nilattiṅ
 744 teṅ-kiḷ-ellaiyēy = ūṟṟut = teṅkiṅṅum kiḷakkiṅṅum idaṅṅiṅṅum ip-paṟaich-chuḍugāḍ
 āṅa nilatti-
 745 ṅ kiḷ = arugē teṅ-vaḍal-āyk = kiḍanda vāykkāliṅ mēl-karaiyē ivv-ellai tāṅ kiḍan-
 davāṟē va--
 746 ḍakku-nōkkiyum vaḍa-mēṟku-nōkkiyuṅ = cheṅṟu ivv-ellaiyil niṅṟa purṟē = ūṟṟuk =
 kiḷakkiṅṅum vaḍakki-
 747 ṅṅum = idaṅṅiṅṅum = iv-vāykkāliṅ mēl-karaiyē ivv-ellaiyē vaḍakku-nōkkiyum
 vaḍamēṟku-nōkkiyu-

Sixteenth Plate: Second side

- 748 m vaḍakku-nōkkiyuṅ = cheṅṟu ivvāykkā! ik-karaiyē ivv-el-
 749 laiye mēṟku kō(nō)kkiyum iv-vāykkāl-ik-karaiyēy-ivv-ellaiyē vaḍakku nōkkiyum
 750 cheṅṟu ivv-ellaiyi = niṅṟa purṟēy = ūṟṟuk = kiḷakkiṅṅum vaḍakkiṅṅum ida-

- 751 piṅṅum ivv-ellaiyē vaḍakku-nōkkich = cheṅṅu Uppukkuḷam = eṅṅu pēr kūvappa-
duṅ = kuḷa
- 752 ttiṅ teṅ-karaiyēy = urruḷ = kiḷakkiṅṅum = idaṅṅiṅṅum iḷkuḷattiṅ ten-karaiyē mēṅku-
nōkkiyūm
- 753 kuḷattiṅ mēl-karaiyē vaḍakku-nōkkiyūṅ = cheṅṅu Karikālasōḷap-peru vāykkāl = āṅa
Mum
- 754 maḍisōḷap-pērārri = ṅaḍuvēy = urru vaḍakkiṅṅum kiḷakkiṅṅum vaḍapārḷ-ellaiy =
idaṅṅiṅṅum = im-Mu
- 755 mmaḍisōḷap-pērārri = ṅaḍuvēy = ivv-ellai tāṅ kiḍandavārē kiḷakku-nōkkich =
cheṅṅu ik-Karikāla-sō-
- 756 ḷap-peruvāykkāl = āṅa Mammaḍisōḷap-pērārri teṅ-kiḷakku-nōkkiṅṅa tirivilē talai-
koṅḍu kiḷakku-
- 757 nōkki Venṅik-kurrattu Nerkuṅṅattukku nīr pāyap = pōṅa vāykkālin teṅ-karaiyēy =
ur-
- 758 rut = teṅkiṅṅum idaṅṅiṅṅum iv-vāykkāliṅ teṅ-karai tāṅ kiḍandavār = i-
- 759 vv-ell aiyē kiḷakku nōkkich-cheṅṅu ivvāykkāl vaḍakku-nōkkittirinda tirivilē ta-
- 760 lai-koṅḍu iṅ-Nerkuṅṅattut-Tiruvaraṅgaṅ-kuḷattukku nīr pāyap = pōṅa vāykkāli-
- 761 ṅ teṅ-karaiyēy-ivv-ellaiyē kiḷakku-nōkkiyūm = teṅ-kiḷakku-nōkkiyūṅ = kiḷakku
- 762 nōkki(yu*]ā = cheṅṅu in-Nerkuṅṅattukkē nīr pāyak = Karikālasōḷap-peruvāykkāl =
āṅa
- 763 Mammaḍisōḷap-pērārriḷē talai-koṅḍu vaḍakku-nōkkiṅṅ-pōṅḍu kiḷakku-nōkkiṅṅ = pōṅa
vāyk-
- 764 kāl kiḷakku-nōkkiṅṅa tiriviṅ mēl-karaiyēy = urrut = teṅkiṅṅum mēṅkiṅṅum idaṅṅiṅṅum
iv-
- 765 vāykkālaik = kiḷakku-nōkkiy = ūḍ = aṅṅuttu iv-vāykkāliṅ teṅ karaiyē ivv-ellaiyē kiḷak-
- 766 ku-nōkkich = cheṅṅu iv-vāykkālē vaḍakku-nōkkiṅṅa tirivilē talai-koṅḍu kiḷakku-
nōkkiy = iṅ-
- 767 Nerkuṅṅattukkē nīr pāyap = pōṅa vāykkāliṅ teṅ-karaiyē ivv-ellaiyē kiḷakku-nōkkich
che-
- 768 ṅṅu in-Nerkuṅṅattuk-kāḍeṅṅu pēr kūvappaḍum vilai-nilattiṅ teṅṅ-ellaiyē kiḷakku
nō-
- 769 kkich = cheṅṅu vaḍakku-nōkki iṅ-Nerkuṅṅattukkēy nīr pāyap = pōṅa uṅch-chiṅṅu-
vāykkālaik = ki-
- 770 ḷakku-nōkkiy = ūḍ = aṅṅuttu in-Nerkuṅṅattu Vichchukkār-chēy = eṅṅu pēr kūvappa-
ḍum vilai-nilatti-
- 771 n teṅṅ-ellaiyē kiḷakku-nōkkich = cheṅṅu vaḍakku-nōkki iṅ-Nerkuṅṅattukkē
nī[r pā]ya-

Seventeenth Plate: First side

- 772 p = pōṅa Peruṅgaṅṅārru-vāykkāl = eṅṅu pēr kūvappaḍum vāykkālin mēl-karaiyēy =
urrut = te-

- 773 rkiṇṇum mērkīṇṇum idaṇiṇṇum iv-vāykkālai vaḍa-kilakku-nōkkiy = ūḍ-aruttu iv-iv-vāykkāli-
- 774 ṇ kil-karaikkēy = ēṇi iv-vāykkāliṇ kil-karai tāṇ kiḍandavārē ivv-ellaiyē vaḍakku-nōkki-
- 775 ch-chenṇu iv-vāykkāliḷē talai-koṇḍu kilakku-nōkkiṇ = pōṇa utch(ut)-chiruvāykkāliṇ ten-ka-
- 776 raiyēy = urruk = kilakkiṇṇum terkiṇṇum idaṇiṇṇum ivv-ut-chiruvāykkāliṇ tenkarai tā-
- 777 ṇ kiḍandavārēy = ivvellaiyē vaḍa-kilakku-nō[kki*]yuṇ = kilakku-nōkkiyuṇ = chenṇu iṇ-Nerkuṇra
- 778 ttu Piyaltuḍavai eṇṇu pēr kūvappaḍum viḷai-[ni]lattiṇ tenṇ-ellaiyē kilakku-nōkkich chen-
- 779 ru iṇṇilattiṇ ten-kil-ellaiy-urruṭ = terkiṇṇuṇ = kilakkiṇṇum idaṇiṇṇum iṇ-ṇilattiṇ-
- 780 kil-ellaiyē vaḍa-kilakku-nōkkiyum vaḍakku-nōkkiyum vaḍa-kilakku-nōkkiyuṇ = chenṇu Paḷaveṇ-
- 781 v = eṇṇu pēr kūvappaḍum oḍaiyiṇ tenkaraiyēy = urruk = kilakkiṇṇum terki-
- 782 ṇṇum idaṇiṇṇum it-tenkarai tāṇ kiḍandavāre pala muḍakku muḍaṅgi iv-
- 783 v-ellaiyē vaḍakku-nōkkiyum vaḍa-mēṇku-nōkkiyum vaḍa-kilakku-nōkkiyuṇ = chenṇu iṇ-nāṭṭu Nerkuṇṇattu Pālamuṭṭattu nilat-
- 784 tiṇ kil-ellaiy = āṇa ivv-oḍaiyiṇ karaiyēy = urrut = terkiṇṇuṇ = kilakkilakkiṇ-
- 785 ṇum vaḍakkiṇṇum idaṇiṇṇum ivv-oḍaiyil karai tāṇ kiḍandavārē ivv-ellai-
- 786 yē vaḍakku-nōkkiyuṇ = kilakku-nōkkiyum vaḍa-kilakku-nōkkiyuṇ = chenṇu Venṇiṇ ten-
- 787 karaiyēy = urruk = kilakkiṇṇum terkiṇṇum idaṇiṇṇum iv-Venṇiṇ tenkarai tāṇ kiḍandavārē ivve-
- 788 llaiyē kilakku nōkkiyuṇ = [ten-kilakku-nōkkiyum]¹ chenṇu iv- Venṇiṇ mēl-karaiyēy = urrut = terki-
- 789 ṇṇum mērkīṇṇum idaṇiṇṇum im-mēl-karaiyē ivv-ellaiyē ten kilakku-nōkkich =
- 790 chenṇu iv-Venṇait-ten-kilakku-nōkkiy = ilindu kil-karaikkēy = ēṇi Āvūr(k)-kūrattu Brahmaḍēyam Ava-
- 791 iḷaḷanallūr = āṇa Jātiviyāsach = chaturvvēdimaṅgalattu nilattiṇ tenṇellaiyēy = urrut = ter-
- 792 kiṇṇum mērkīṇṇum idaṇiṇṇum ivv-ellaiyē ten-kilakku-nōkkich-ch-chenṇu iv-
- 793 Venṇiṇ vaḍa-karaiyēy = urrut = terkiṇṇum mērkīṇṇu[m idaṇiṇṇum iv-Venṇait = ten-kilakku-nōkkiy = ilindu te]-
- 794 ṇ-karaikkēy = ēṇi iv-Venṇiṇ ten-karai tāṇ kiḍandavārē kilakku-nōkkich = chenṇu iv-Venṇiṇ
- 795 mēl-karaiyēy = urrut = terkiṇṇum idaṇiṇṇum iv-Venṇaik = kilakku nōkkiy = ilindu kil-karai-

¹ Written over an erasure

Seventeenth Plate: Second side

- 796 kkēy = ēri Avalivaḷanallūr = āṇa Jātivyaśach-chaturvvēdimaṅgalattu teṅṅ-
 797 laiyēy = urru ivv-ellai tāṅ kiḍandavāṛē kiḷakku-nōkkiyum va-
 798 ḍa-kiḷakku-nōkkiyuṅ = cheṅṅru iv-Veṅṅik-kūṅṅrattuk-Kaviṅiyakkuḍi nilattiṅ teṅ-mē-
 799 l-ellaiyēy = urrut = teṅkiṅṅuṅ = kiḷakkiṅṅum idaṅṅiṅṅum iṅ-ṅilattiṅ teṅ-
 800 ṅ-ellaiyē teṅ-kiḷakku-nōkkiyum iṅ-ṅilattiṅ mēl-ellaiyē teṅku nōkki-
 801 yum cheṅṅru ivv-ellaiyil(k)kiḷal-mēl-āyk = kiḍanda Paḷa-Veṅṅ-eṅṅru per-kūvappa-
 ḍumōḍai-
 802 yait-teṅku-nōkkiy = ūḍ = aṅutt = ēri ivv-ellaiyē teṅ-kiḷakku-nōkkiyum iṅ-ṅilattiṅ te-
 803 ṅṅ-ellaiyē kiḷakku-nōkkiyum cheṅṅru Paḷa-Veṅṅiṅṅum aṅṅrup = pōṅdu Veṅṅuk-
 804 kēy pāynda Maṅuvāyait = teṅ-kiḷakku-nōkkiy = ūḍ = aṅutt = ēri Maṅuvāyiṅ kiḷ-
 karaiyē iv-
 805 v-ellaiyē teṅku-nōkkich = cheṅṅru iv-Veṅṅiṅ vaḍa-karaiyēy = urrut = teṅkiṅ-
 806 ṅum mēṅkiṅṅum idaṅṅiṅṅum iv-Veṅṅait = teṅ-kiḷakku-nōkkiy = ilindu
 807 iv-Veṅṅiṅ naḍuvēy teṅ-kiḷakku-nōkkich = cheṅṅru iv-Veṅṅilē talai-
 808 koṅḍa Pulvēḷūr-vāykkāliṅ vaḍa-karaiyum = āṇa iv-Veṅṅiṅ teṅ karai-
 809 yēy = urru idaṅṅiṅṅum it-teṅkarai tāṅ kiḍandavāṛē ivv-ellaiyē kiḷak-
 810 ku-nōkkich = cheṅṅru Kaviṅiyakkuḍi-nilam iv-Veṅṅiṅ teṅkarai-nilatti-
 811 ṅ teṅṅ-ellaiyē teṅ-kiḷakku-nōkkich = cheṅṅru Iṅṅigaikkuḍi-nilam Veṅṅiṅ teṅ-karai-
 ni-
 812 lattṅiṅ teṅ-mēl-ellaiyēy = urrut = teṅkiṅṅum mēṅkiṅṅum idaṅṅiṅṅum iṅ-ṅilattiṅ
 813 teṅṅ-ellaiyē kiḷakku-nōkkich = cheṅṅru iṅ-ṅilattukkēy kiḷ-ellai Pulvēḷūr-vāykkā-
 814 l-ṅiṅṅum aṅṅru Veṅṅukkē viḷunda Maṅuvāyēy = urrut = teṅkiṅṅum idaṅṅiṅṅum im-
 maṅuvāyai-
 815 t = teṅ-kiḷakku nōkkiy = ūḍ = aṅuttu iv-Veṅṅiṅ teṅ-karaiyēy = urrut = teṅkiṅṅum
 mēṅkiṅṅum i-
 816 daṅṅiṅṅum iv-Veṅṅiṅ teṅ-karai tāṅ kiḍandavāṛē iv-vellaiyē kiḷakku-nōkkich = cheṅṅru
 iv-Ve-
 817 ṅṅai vaḍa-kiḷakku-nōkkiy = ilindu vaḍa-karaikkēy = ēri in nāttu Naṅmūlakuḍi
 Nāraṅa-maśakkal = eṅṅru¹
 818 pēr kūvappaḍum viḷai-nilattiṅ teṅ-kiḷ-ellaiyēy = urrut = teṅkiṅṅum kiḷakkiṅṅum
 idaṅṅiṅṅum iṅ-
 819 ṅilattiṅ kiḷ-ellaiyē vaḍakku-nōkkiyum ivv-ūrt-Tāḷimaśakkal-eṅṅru pēr kūvappaḍum
 viḷai-nilattiṅ kiḷ-e-

Eighteenth Plate: First side

- 820 llaiyē vaḍa-kiḷakku-nōkkiyuṅ = cheṅṅru in-nāttut-Tēvaṅmaṅgalattiṅ nilattiṅ-mēl-ē-
 821 llaiyēy = urruk = kiḷakkiṅṅum teṅkiṅṅum idaṅṅiṅṅum it-Tēvaṅmaṅgalattu nilattiṅ

¹ The sign for \bar{e} of *pēr* in next line is engraved here and erased

- 822 mēl-ellaiyē terku-nōkkich = cheṇṇu iv-Veṇṇiṇ vaḍa-karaiyēy = urru mēṅkiṇṇum i-
 823 daṇiṇṇum iv-Veṇṇait = teṇ-kilakku-nōkkiy = ilindu teṇ-karaikkēy = ēṇi it-Tēvaṇma-
 824 ṅgalattu nilam Veṇṇiṇ teṇ-karai-nilattiṇ teṇṇ-ellaiyē kilakku-nōkkiyum vaḍa-ki-
 825 lakku-nōkkiyun = teṇ-kilakku-nōkkiyuṅ = cheṇṇu iṇ-nilattiṇ teṇ-kil-ellaiyēy = urrut =
 826 terkiṇṇum kilakkiṇṇum mēṅkiṇṇum idaṇiṇṇum iṇ-ṇilattiṇ kiḷ-ellaiyē va-
 827 ḍakku-nōkkich = cheṇṇu Veṇṇiṇ teṇ-karaiyēy = urruk = kilakkiṇṇum idaṇiṇṇum iv-
 Veṇ-
 828 ṇai vaḍakku-nōkkiy = ilindu vaḍa-karaikkēy = ēṇit = Tēvaṇmaṅgalattu nilam Kaḍam
 baṇ-nāṇūrru-
 829 kkāl = eṇṇu pēr kūvappaḍum nilattiṇ teṇ-kil-ellaiyēy = urru idaṇiṇṇum i-
 830 ṇ-ṇilattiṇ kiḷ-ellaiyē vaḍakku-nōkkiyum ivvūr nilattiṇ teṇṇ-ellai-
 831 yē kilakku-nōkkiyum ivvūr nilattiṇ mēl-ellaiyē terku nōkkiyum cheṇ-
 832 ru Veṇṇiṇ vaḍa-karaiyēy = urruk = kilakkiṇṇum terkiṇṇum mēṅkiṇṇum idaṇiṇ-
 833 rum iv-Veṇṇait = terku-nōkkiy = ilindu iv-Veṇṇiṇ naḍuvē kilakku-nōkkich = cheṇ-
 834 ru vaḍa-kilakku-nōkki Veṇṇiṇ vaḍa-karaikkēy = ēṇi it-Tēvaṇmaṅgalattuk-kilāich-
 chuḍu-
 835 kāḍ = āna nilattiṇ teṇṇ-ellaiyēy = urru idaṇiṇṇum iv-vellaiyē vaḍa-kilakku-nōkkich =
 cheṇṇu
 836 in-nāṭṭuch-Chāttāṅguḍi[p]-puṇjey-nilattiṇ teṇṇ-ellaiyēy = urrut = terkiṇṇuṅ = kiḷa-
 kkiṇṇum idaṇi-
 837 ṇṇum iṇ-ṇilattiṇ teṇṇ-ellaiyē teṇ-kilakku-nōkkiyum ivvūr = oḍai nilattiṇ mēl-el-
 838 lai yē terku-nōkkiyuṅ = cheṇṇu Veṇṇiṇ vaḍa-karaiyēy = urrut = terkiṇṇum mēṅ-
 kiṇṇum idaṇiṇṇu-
 839 m iv-Veṇṇai teṇ-kilakku-nōkkiy = ilindu teṇ-karaikkēy = ēṇi it-teṇkaraiyē ivv-ellaiyē
 te-
 840 ṇ-kilakku-nōkkich = cheṇṇu in-nāṭṭup-Pārruṇaiy = āṇa Marudattūr-nilattiṇ vaḍa-
 mēl-ellaiyēy = urru-
 841 t = terkiṇṇum mēṅkiṇṇum idaṇiṇṇum iṇ-ṇilattiṇ mēl-ellaiyē terku nōkkiyum iṇ-
 842 ṇilattiṇ teṇṇ-ellaiyē teṇ-kilakku-nōkkiyuṅ = kilakku-nōkkiyuṅ = cheṇṇu in-nāṭṭu
 vaḍa-Śāttama-
 843 ṅgalattu nilam Pūva[ṇū]r-vāykkāliṇ vaḍa-karai nilattiṇ vaḍa-mēl-ellaiyēy = urru
 mēṅkiṇṇum te-

Eighteenth Plate: Second side

- 844 rkiṇṇum idaṇi[ṇ*]ṇum iṇ-ṇilattiṇ mēl-ellaiyē terku nōkkich = cheṇṇu Pūvaṇūr-vāy-
 845 kkāliṇ vaḍa-karaiyēy = urru mēṅkiṇṇum idaṇiṇṇum ip-Pūvaṇūr-vāykkālaṇit = teṇ-
 kilakku
 846 nōkkiy = ilindu teṇ-karaikkēy = ēṇi it-teṇkaraiyē kilakku-nōkkich = cheṇṇu muṇ =
 ruḍaṅgiṇa
 847 iḍamēy = urrut = terkiṇṇum āga ivv-iśaitta peru-nāṅg-ellai uḷḷum agappaṭṭa
 nilamum

- 848 iṅṅum ivvūr nilamēy = āy Irājarāja-Īśvaram-uḍaiyār dēvadānam Vennik-kūrrattu
nagara-
- 849 m Venṇiyiṅ utpaṭṭuk = kiḍanda nilattukkuk = kiḷpārḱ-ellai iṅ-ṇilattukku vaḍa-
kiḷ-mū-
- 850 lai iṅ-ṇagarattār-māḷigaik-kuḍi-cheyvāṅukku iraiyili-cheydu kuḍutta Venṇiyi-
- 851 l Cheppuvāyil-vāykkāl-eṅṅu pēr kūva[p*]paḍum vāykkāliṅ teṅ-karai-nilattiṅ vaḍa-
mē-
- 852 l-mūlaiyē tuḍaṅgi iṅ-ṇilattiṅ mēl-ellaiyē terku-nōkkich = cheṅṅu iv-Veṅ-
853 ṇiyil Venkādudēva-vāykkāl = eṅṅu pēr kūva[p*]paḍum vāykkāliṅ vaḍa-karai
854 yēy = uṅṅu mēṅkiṅṅum teṅpārḱ-ellai idaṅṅiṅṅum ivvāykkāliṅ vaḍa-
855 varambē mēṅku-nōkkich = cheṅṅu ivvūr viyāpāri Nakkaṅ Venṇimaṅai-pēr = ā-
856 ṇa ṇilattiṅ teṅ-kiḷ-ellaiyēy = uṅṅu vaḍakkiṅṅum mēlpārḱ-el-
857 lai idaṅṅiṅṅum in-ṇilattiṅ kiḷ-ellaiyē vaḍakku-nōkkich = cheṅṅu Cheppu-
858 vāyil-vāykkāliṅ teṅ-varambēy = uṅṅuk = kiḷakkiṅṅum vaḍapārḱ-ellai ida-
859 ṅiṅṅum iv-vāykkāliṅ teṅ-varambē kiḷakku-nōkkich = cheṅṅu muṅ = ruḍaṅgina idaṅ-
ēy-u-
- 860 rṅrut = terkiṅṅum āga iṅ-ṇilamum iṅṅum ivvūr nilamēy = āy iv-Veṅṇi-nila-
861 ttukk = uḷpaṭṭuk = kiḍanda nilattukkuk = kiḷpārḱ-ellai iṅ-ṇilattukku vaḍa-kiḷ-mūlai
ivvūr
- 862 vyāpāri Chēndaṅ Maṅappuli maṅai-pēr = āṇa nilam ivvūr Venkādudēva-vāy-
kkāliṅ teṅ-ka-
- 863 rai-ṇilattiṅ vaḍa-mēl-ellaiyē tuḍaṅgi idaṅi[ṅ*]ṅum iṅ-ṇilattiṅ mēl-ellaiyē ter-
864 ku-nōkkich = cheṅṅu ivv-ellaiyil ṇiṅṅa purṅaiy = uṅṅu mēṅkiṅṅum idaṅṅiṅṅum ivv-el-
865 lai-varambu tāṅ-kiḍandavāṅṅē mēṅku-nōkkich = cheṅṅu ivv-ellaiy-arugē ṇiṅṅa purṅai
valat-
- 866 t-iṭṭu ivv-ellaiyē teṅ-kiḷakku-nōkkich = cheṅṅu iv-Veṅṇiyil Tiruchchirrambala-vāy-
867 kkāl = eṅṅu pēr kūvappaḍum vāykkāliṅ vaḍa-varambēy = uṅṅu vaḍakkiṅṅum mēṅ-
kiṅṅun =

Nineteenth Plate: First side

- 868 terkiṅṅum idaṅṅiṅṅum ivvāykkālit = teṅ-kiḷakku-ṅōkkiy = ūḍ = aṅuttu ivvāykkā-
869 liṅ teṅ-varambēy = ēṅi iv-varambē kiḷakku-ṅōkkich = cheṅṅu iv-Veṅṇiyil
Tiruvaraṅga-
- 870 vadiy = eṅṅu pēr kūvappaḍum vāykkāliṅ mēl-varambēy = uṅṅrut = terkiṅṅum
mēṅkiṅṅ-
- 871 ṅum idaṅṅiṅṅum iv-vāykkāliṅ mēl-varambē ivv-ellaiyēy terku-ṅōkkich = che-
872 ṅṅu ivv-ellaiyil ṇiṅṅa purṅēy = uṅṅu mēṅkiṅṅun = teṅpārḱ-ellai idaṅṅiṅṅum i-
873 vv-ellaiyēy mēṅku-nōkkich = cheṅṅu iv-Veṅṇi vyapāri Ārūr-Kaṅavati-maṅai-pēr-
āṅa
- 874 ṇilattiṅ kiḷ-ellaiyēy = uṅṅu vaḍakkiṅṅum mēlpārḱ-ellai idaṅṅiṅṅum iṅṅi-
875 lattiy kiḷ-ellaiyē vaḍakku-ṅōkkich = cheṅṅu [Tiru]chchirrambala vāykkāliṅ teṅ-ka-

- 876 raryēy = urruk = kilakkiṇṇum idaṇiṇṇum iv-vāykkālai vaḍakku-ṇōkkay(kiy) = ūḍ =
aruttu vaḍa-ka[rai-]
877 kkēy = ēṇi ivv-ellaiyē vaḍakku-nōkkich = cheṇṇu Venkādudēva-vāykkāli-
878 ṇ teṇ-varambēy = urruk = kilakkiṇṇum ivvāykkālai vaḍa-mērku ṇōkkiy = ūḍ = aru-
879 ttu iv-vāykkāliṇ vaḍa-varambēy = ēṇi ivv-ellaiyē vaḍakku-ṇōkkich = che-
880 ṇṇu ivvūr vyāpāri Sōla-Nambiyum Sōlan Mānābaraṇaṇum maṇaippēr = ā-
881 ṇa ṇilattin teṇ teṇṇ-ellaiyēy = urruk = kilakkiṇṇum vaḍapārk-ellai i-
882 daṇiṇṇum iṇ-ṇilattiṇ teṇṇ-ellai tāṇ kiḍandavārē kilakku-nōkki-
883 yun = teṇ-kilakku-ṇōkkiyum kilakku-ṇōkkiyum teṇ-kilakku-ṇōkkiyum teṇku-ṇōkki-
yuṇ =
884 cheṇṇu muṇ = tuḍaṅgiṇa iḍamēy = urru teṇkiṇṇum mēṇkiṇṇum āga iṇ-ṇilamum
iṇṇu-
885 m ivvūr ṇilamēy-āy iv-Veṇṇi-ṇilattiṇ = ulppaṭṭuk = kiḍanda ṇilattukkuk = kilpārk-el-
886 lai iṇ-ṇilattu vaḍa-kil-mūlai ivvūr vyāpāri Kolli-Malaiyaṇ maṇaippēr = āṇa ṇilam
ivvūr
887 Dāmōdiraṇ-vāykkāliṇ teṇ-karai-ṇilattiṇ vaḍa-mēl-ellaiyē tuḍaṅgi idaṇiṇṇu-
888 m iṇ-ṇilattiṇ mēl-ellaiyē teṇku-ṇōkkich = cheṇṇu iv-Veṇṇiyil Māchchā'ta-vā-
889 ykkāl = eṇṇu pēr kūvappaḍum vāykkāliṇ vaḍa-varambēy = urru mēṇkiṇṇum
teṇpārk-el-
890 lai idaṇiṇṇum im-mēl-ellaiyē mēṇku-ṇōkkich = cheṇṇu ivvūr vyāpāri Adittaṇ
Sūlapā-
891 ṇi maṇaippēr = āṇa ṇilattin teṇ-kil-ellaiyēy = urru vaḍakkiṇṇum mē[1*]pārk-ellai i-

Nineteenth plate: Second side

- 892 daṇiṇṇum iṇ-ṇilattiṇ kil-ellaiyē vaḍakku-nōkkich = che[ṇ*]ṇu Dāmōdiravāykkā-
liṇ te-
893 ṇ-varambēy = urruk = kilakkiṇṇum vaḍapārk-ellai idaṇiṇṇum ivvarambē kilakku-
nōkkich =
894 cheṇṇu mu[n] tuḍaṅgiṇa iḍamēy = urrut = teṇkiṇṇum āga iṇ-ṇilamum āga ivv-
isaitta peru-ṇā-
895 ṇg-ellaiy-ulḷum agappaṭṭa iṇ-ṇilaṅgaḷil Rājarāja-Īsvaram-uḍaiyār dēvadāṇam Veṇ-
896 ṇik-kūṇṇattu ṇagaram Veṇṇiyil ṇilam it-Tribhuvanaṇamahādēvich-chaturvēdimaṅ-
galattukku
897 agappaṭṭa Pūdamaṅgalattup-pāl Kāḍaṇ-Kārikurichchi-ṇilattukkum Guṇaśila-
ṇallūr-ṇilattukku-
898 m Cheyyānallūr-ṇilattukkum ulppaṭṭuk = kiḍanda Ōmappuṇjeyy = eṇṇu pēr
kūvappaḍum
899 ṇilamum iv-Veṇṇi-ṇilamē it-Tribhuvanaṇamahādēvich-chaturvēdimaṅgalattukku
agappaṭṭa Kuḷa-
900 ppāṭṭu-ṇilattukkum Cheyyānallūr-ṇilattukku ulppaṭṭuk = kiḍanda onṇēy-āṇumāv
= e-

- 901 ũru pēŕ kūvappaḍum puṅṣey-ṇilamum Rājarāja-valaṇāṭṭu ṇagaram Rājarāja
 902 Īsvarapurattu ṇilam Tribhuvanaṃmahādēvich-chaturvvēdimaṅgalattukku agappaṭṭa
 Ni-
 903 ttaviṇḍaṇallūr-ṇilattukku ulppaṭṭuk = kiḍanda ṇilamum ivv-Irājarāja-i-
 904 śvarapurattu ṇilamē Tribhuvanaṃmahādēvich = chaturvvēdimaṅgalattukku agap-
 paṭṭa Nittavi-
 905 nḍaṇallūr ṇilattukkum Puḷigaikkūḍi ṇilattukkum Igaḷāṇilainallūr
 906 ṇilattuk[kuṃ] nāṭṭup-podu-kamugu-kolli-veṭṭappēṛru-ṇilattukkum ulp-
 907 paṭṭuk = kiḍanda ṇilamum ivv-Irājarāja-Īsvarapurattu ṇilamēy Tribhuvana-
 maṅgalattukku agappaṭṭa Puḷigaikkūḍi-ṇilattukkum nāṭṭukkum nāṭṭuppōduk-
 908 kamugu-kolli-veṭṭap-
 909 pēṛru-ṇilattukkum = utpaṭṭuk = kiḍanda ṇilamum ivv-Irājarāja-Īsvarapurattu
 ṇilamēy Tribhuvanaṃma-
 910 hādevich-chaturvvēdimaṅgalattukku agappaṭṭa Puḷigaikkūḍi ṇilattukku utppa-
 ṭṭuk = kiḍanda māvun = teṅgu-
 911 m uḷḷa tōṭṭa-ṇilamum ivv-Irājarāja-Īsvarapurattu ṇilamēy-āy Tribhuvanaṃmahā-
 dēvip-pērē-
 912 rik-karaiē(yē) Kaviri-Naṅgaiy = eṇṇum Piḍāriyār ṇilamum¹ it-Tiribuvanaṃmahā-
 dēvich-chaturvvēdimaṅgalat-
 913 tukku agappaṭṭa Nittaviṇḍaṇallūrkk = utpaṭṭuk = kiḍanda ṇilamum ivv-Irāja-
 rāja-Īsvarapurattu ṇilamu-
 914 m Virasōla-valaṇāṭṭu ṇagaram Ariṅjigaipurattu ṇilamum it-Tiripuvanaṃmahādē-
 vich-chaturvvēdimaṅgalattu-
 915 kku agappa[ṭ*]ṭa Nittaviṇḍaṇallūr-ṇilattukkum nāṭṭup-podu Tiripuvanaṃmahā-
 dēvip-pērē-

Twentieth plate: First Side

- 916 riyum ivv-ēri araiyargaḷ-kamugu-kolli-veṭṭappēṛum nāṭṭupodu ũr-nattamum
 nā-
 917 ṭṭup-poduch-chiruppaṛaik-kāḍ = eṇṇu alanduvanda ṇilattukkum utpaṭṭuk = kiḍanda
 ṇilamum ivv-Irā-
 918 ja[rāja*]-Īsvarapurattu ṇilamēy = it-Tiripuvanaṃmahādēvich-chaturvvēdimaṅgala-
 ttukku agappaṭṭa nāṭṭup-
 919 poduch = chiruppaṛaik-kāḍ = eṇṇu alanduvanda ṇilattukku utpaṭṭuk = ki-[ḍa*]nda
 Nāvaṛpaḷḷam-eṇṇu pēr kūva-
 920 ppaḍum ni'amum ṇikki niṅṇa nīr-ṇilamum puṅṣēyum² ũr-irukkaiyum śrī-kōyilgalum
 tūrunandvāṇaṅgaḷu[m]

¹ Read: ṇilam.

² ũrum is left out here.

- 921 kammāṇ-śēriḡaḡum paraich-chēriḡaḡum chuḡukāḡuḡaḡum maṇaiyum maṇaip-paḡa-
ppaiyum kaḡaiyum kaḡaitteruvum
- 922 maṇruṇ = kaṇru-mēy-pāḡum ēriyum kuḡamum = koṭṭagāramum kiḡaṇḡum kēṇiyum
puṇruṇ = teṇriyum kāḡum piḡili-
- 923 gaiyuṇ = kaḡarum uvarum oḡaiyum uḡaippum āḡum āḡ-iḡu-paḡuḡaiyum aḡamuṇ =
miṇpayil-aḡḡamum
- 924 tēṇ-payil-poduḡumbum mē-nōkkiya maramum kiḡ nōkkiya kiṇaḡum uḡḡiṭṭu nīr-puḡi
neḡum-paramb-eḡindu
- 925 uḡum-bōḡi(ḡu) āmai tavaḡdad = e[v*]vagaip-paṭṭadum uḡ-ṇilam o[li]viṇṇik =
kāraṇmai-miyā-
- 926 ṭchiyum miḡi(gu)dik-kuḡaimaiyum uḡ-aḡaṇḡa ippaḡi peṇṇadaṇṇkup = peṇṇa vyavas-
thai [i*] iṇ-ṇilat-
- 927 tukku nīrk = iṇdavāḡu vāykkāl kuttip = pāchchavum vāra [viḡa]vum peḡuvadāḡavu
[m*] iṇvūr-nilat-
- 928 ku nīr pāyum vāykkālḡaḡ kiḡ-naḡai-nīr pāyavum vāraḡiḡavum peḡuvadāḡavum [i]
iṇvāyk-
- 929 kāḡḡaḡ aṇṇiyar-kuḡaṇḡ-aḡuttuk = kuttavum kurr-ēttam paṇṇavum kūḡai nīr iḡaik-
kavum
- 930 viḡaṇḡ-aḡaikkavum peḡadadāḡavum [i] cheṇṇiṇp-podu-viṇai cheyyādid-āḡavum [i]
aṇṇiṇ-
- 931 aḡaittip = pāchchappeḡuvad = āḡavum [i] chuṭṭ-ōṭṭāl māḡa-māḡigai eḡukka-
ppeḡuva = āḡavum [i] turavu kiṇaḡu iḡichchappe-
- 932 ruvad = āḡavum [i] kāvu teṇḡu iḡappeḡuvad = āḡavum [i] damaṇakamum maruvum
iruvēliyum cheṇṇakamum cheṇḡaḡuṇi-
- 933 rum mallikaiyum māvum palāvum kamugum paṇaiyum koḡiyum uḡḡiṭṭa pall-
uruvir = payan-maram iḡavum naḡavu-
- 934 m peḡuvad = ā[ḡa*]vum [i] peruṇcheḡku iḡappeḡuvad = āḡavum [i] iṇvūr nilattai
ūḡ = aḡuttu puḡav-ūḡaḡukku nīrpāyum vā-
- 935 ykkālḡaḡ kiḡ-naḡai-nīr pāyavum vāravum peḡuvadāḡavum [i] puravūr-nilattāḡē
pōṇdu iṇvūr-
- 936 nilattukku nīr pāyum vāykkālḡaḡ kiḡ-naḡai-nīr pāyavum vāravum peḡuvadāḡavum
[i] iṇvūr iṭṭa teṇḡu-
- 937 m paṇaiyum ḡavar ēḡapperādid = āḡavum [i] ippaḡi peṇṇadaṇṇkup = peṇṇa pari-
hāramum ṇāḡ-āṭchiyum ū-
- 938 r-āṭchiyum vaṭṭi-nāḡiyum piḡā-nāḡiyuṇ = kaṇṇālak-kāṇamum vaṇṇārap-pāḡaiyum
kuḡa[k]-kāṇamum nī-
- 939 rk-kūliyum iḡampūḡchchiyum iḡaik-kūlamum taḡip-puḡavaiyum taragum taṭṭārap-
pāṭṭamum iḡaip-pāṭṭamum āṭ-

Twentieth Plate : Second side

- 940 ṭuk-kiḡaiyum nall-āvum nall-crudum nāḡu-kāvalum ūḡu-pōkkum viḡ-piḡiyum vāla-
maṇ-

- 941 jāḍiyum ulgum ḍḍak-kūliyum maṅṅupāḍum māv-īraiyum tīy-eriyum [kū]ttikālum
ullittuk = kō-
- 942 t = tott = unṅarpālad = evvagaiṅṅattāḍum¹ kōk = kolḷādad = āgavum ippaḍi perṅad-
arḅkup = perṅa vyavasthaiyum
- 943 parihāramum perṅa ivvūrḅ-kārāṅmai = mīyāṅchīyū = mī(mi)gudikkurairaimaiyum²
ullāḍaṅga Nītya-
- 944 vinōda-vaḷanāṅṅu vīrasōḷa-vaḷanāṅṅu Tribhuvanamahādēvich-chaturvvēdimaṅ-
galam = eṅṅum Tīru-
- 945 nāmattāl brahmadēyam = āga yāṅḍu eṅṅavādu mudal piḍi-sūḷḅdu piḍāgai-naḍandu
kalluṅ = kaḷḷi-
- 946 yu = nāṅṅi aṅav-ōlai cheydu kuḍuttōm nāṅṅōm [] ip-pariṅṅu nāṅṅārōḍum uḍa = niṅṅu
piḍi-sūḷḅdu piḍā-
- 947 gai-naḍandu kalluṅ = kaḷḷiyū = nāṅṅi aṅav-ōlai cheydu kuḍuttēṅ puravuvāri-
tiṅṅaikkaḷa-nāyakaṅ Ni-
- 948 ttavinōda-vaḷanāṅṅuk-Kilār-kūrṅattup-Pūṅṅiṅṅūr-uḍaiyāṅ Nakkaṅ-Araṅgaṅeṅ ivai
eṅṅ = eḷutt = e-
- 949 ṅṅum [] * ip-pariṅṅu nāṅṅārōḍum = uḍaniṅṅu piḍi-sūḷḅdu piḍāgai-naḍandu kalluṅ =
kaḷḷiyū = nāṅṅi
- 950 aṅav-ōlai cheydu kuḍuttenṅ Kshatriyaśikāmaṅi-vaḷanāṅṅu Vēḷā-nāṅṅu Brahmadēyam
- 951 Śri-Rāḅṅdraśōḷach-chaturvvēdimaṅgalattuk-Kaviṅṅiyaṅ-Kṅṅiṅṅaṅ-Māḍavabhaṅṅa-
ṅṅeṅ ivai
- 952 eṅṅ = eḷutt = eṅṅum [] * ip-pariṅṅu nāṅṅāraik = koṅḍu piḍi-sūḷḅdu piḍāgai-naḍandu
kalluṅ =
- 953 kaḷḷiyū = nāṅṅi aṅav-ōlai cheydu kuḍuttenṅ in-nāḍu-vagai-cheyṅṅa Kaḷattūr-kiḷavaṅ
chīṅi-
- 954 yāṅ Ādittāṅeṅ ivai eṅṅ = eḷutt = eṅṅum [] * i p-pariṅṅu nāṅṅārōḍum uḍaniṅṅu piḍi-sū-
ḷḅdu piḍāgai-naḍandu kalluṅ = kaḷḷiyū = nāṅṅi aṅav-ōlai cheydu kuḍuttenṅ in-nāṅṅu
Vēṅṅik-kū-
- 956 ṅṅatuk-Kuḅaḷaiṅvēḷiy-uḍaiyāṅ Kōyilkuppaiṅeṅ ivai eṅṅ = eḷutt = eṅṅum [] ip-pariṅṅu
nāṅṅā-
- 957 rōḍum uḍaniṅṅu piḍi-sūḷḅdu piḍāgai-naḍandu kalluṅ = kaḷḷiyū = nāṅṅi aṅav-ōlai
cheydu kuḍuttenṅ Ve-
- 958 ṅṅiy-uḍaiyāṅ Karuttan Cheyyāṅeṅ ivai eṅṅ = eḷutt = eṅṅum [] * ip-pariṅṅu nāṅṅārōḍum
uḍaniṅṅ-
- 959 ṅṅu piḍi-sūḷḅdu piḍāgai-naḍandu kalluṅ = kaḷḷiyū = nāṅṅi aṅav-ōlai cheydu kuḍuttenṅ
Vēṅṅik-kūrṅat-
- 960 tup-Puḷṅṅuḍaiyāṅ Pākkaṅ-Chūṅṅiṅṅeṅ ivai eṅṅ = eḷutte = nṅum [] * ip-pariṅṅu
nāṅṅārōḍum uḍani-
- 961 ṅṅu piḍi-sūḷḅdu piḍāgai-naḍandu kalluṅ = kaḷḷiyū = nāṅṅi aṅav-ōlai cheydu kuḍuttenṅ
Vēṅṅik-kūr-

¹ This is written in smaller characters.

² ʔai is redundant.

- 962 rattu Uṟattūr-uḍaiyāṅ Aḥchāṅ-Araṅgaṅeṅ ivai eṅṅ = eḷutt = eṅṅum [| *] ip-pariṣu
nāṭṭārōḍum uḍaniṅṅu piḍi-
963 sūḷndu piḍāgai-naḍandu kalluṅ = kaḷḷiyu = nāṭṭi arav-ōlai cheydu kuḍuttōm Venṅik-
kūṟṟattu bra-

Twentyfirst Plate : First side

- 964 hmadēyam Mullaiyāyil sabhaiyōm ivai ivvūr-Kaviṣiyāṅ Nārāyaṅaṅ Tiruvenkā-
ṭṭadigale[ṅ | *].
965 ivai eṅṅ = eḷutt = eṅṅum [| *] ip-pariṣu nāṭṭārōḍum uḍaniṅṅu piḍi-sūḷndu piḍāgai-
naḍandu kalluṅ = ka-
966 ḷḷiyu = nāṭṭi arav-ōlai cheydu kuḍuttōm Venṅik-kūṟṟattu brahmadēyam Madanālay-
amaṅgalattu
967 sabhaiyōm [| *] ivvūr Mogiliyāṅ Chēndaṅ Chirandiyaṅēṅ ivai eṅṅ = eḷutt = eṅṅum
[| *] ip-pariṣu
968 nāṭṭārōḍum uḍaniṅṅu piḍi-sūḷndu piḍāgai-naḍandu kalluṅ = kaḷḷiyu = nāṭṭi arav-
ōlai cheydu kuḍuttōm Ven-
969 ṅik-kūṟṟattu brahmadēyam Pāppārkuḷattūr sabhaiyōm [| *] ivai ivvūr = Vēyaṅ
Aridāsan-Perumāṅe-
970 ṅ ivai eṅṅ = eḷutt = eṅṅum [| *] ip-pariṣu nāṭṭārōḍum = uḍaniṅṅu piḍi-sūḷndu piḍā-
gainaḍandu kalluṅ = kaḷḷi-
971 yu = nāṭṭi arav-ōlai cheydu kuḍuttōm Venṅik-kūṟṟattu brahmadēyam Pūvaṅūr =
āgiya Avaṅikēsariḥ = chatur-
972 rrvēdimaṅgalattu sabhaiyōm [| *] ivai ivvūr-karaṅattāṅ madhyasthaṅ Vaḍugaṅ-
Oṟṟiyūraḍigaleṅ ivai eṅ-
973 ṅ = eḷutt = eṅṅum [| *] ip-pariṣu nāṭṭārōḍum = uḍaniṅṅu piḍi-sūḷndu piḍāgai-
naḍandu kalluṅ = kaḷḷiyu-
974 nāṭṭi arav-ōlai cheydu kuḍuttōm Venṅik-kūṟṟattuk-Koṭṭaiyūrōm [| *] ivai ivvūr-
975 karaṅattāṅ madhyasthaṅ Isvaraṅ-Kalāṅ = āṅa Alaṅkārappiriyaṅēṅ ivai eṅṅ =
eḷutt = e-
976 ṅṅum [| *] ip-pariṣu nāṭṭārōḍum uḍaniṅṅu piḍi-sūḷndu piḍāgai-naḍandu kalluṅ-
kaḷḷiyu = nāṭṭi a-
977 rav-ōlai cheydu kuḍuttōm Venṅik-kūṟṟattu brahmadēyam Nagar-āgiya Chōḷavi-
chchādirach-cha-
978 turvvēdimaṅgalattu sabhaiyōm [| *] ivai ivvūr Māraṅgaḷūr Nārāyaṅakramavittaṅēṅ
ivai
979 eṅṅ = eḷutt = eṅṅum [| *] ip-pariṣu nāṭṭārōḍum = uḍaniṅṅu piḍi-sūḷndu piḍāgai naḍan-
du kalluṅ = kaḷḷiyu = nāṭṭi a-
980 rav-ōlai cheydu kuḍuttōm Venṅik-kūṟṟattut-Tēvaṅmaṅgalatt = ūrōm [| *] ivai
Tēvaṅmaṅgalam-ūḍaiyā-
981 ṅ Vēḷāṅ-Veṅkāḍaṅēṅ ivai eṅṅ = eḷutt = eṅṅum [| *] ip-pariṣu nāṭṭārōḍum uḍaniṅṅu
piḍi-sūḷndu piḍā-

- 982 gai-naḍandu kalluñ = kaḷliyu = nāṭṭi aṟav-ōlai cheydu kuḍuttōm Rājarāja-Īśvara-
muḍaiyār dēvadānam
- 983 Veṇṇik-kūṟṟattu Veṇṇi-nagarattōm [|] ivai ivvūr vyāpāri Ārūr-Kaṇavadiyeṇ ivai
eṇṇ = eḷutt = eṇṇ-
- 984 m[| *] ip-pariśu nāṭṭārōḍum uḍaṇiṇṇu piḍi-sūḷndu piḍāgai-naḍandu kalluñ = kaḷliyu
= nāṭṭi aṟav-ōlai cheydu ku-
- 985 ḍuttōm Veṇṇik-kūṟṟattu brahmadēyam Perunaṅgaimaṅgalattu sabhaiyōm ivai
ivvūrp-Pāradāyaṅ Cha (Ja)-
- 986 ṭāmakutaṅ Tiruvēṅgaḍa-Narāyaṇaṇeṇ ivai eṇṇ = eḷutt = eṇṇum [| *] i p-pariśu nāṭṭā-
rōḍum uḍaṇiṇṇu piḍi-sūḷndu
- 987 piḍāgai-naḍandu kalluñ = kaḷliyu = nāṭṭi aṟav-ōlai cheydu kuḍuttōm Veṇṇik-
kūṟṟattu Aravūr = āgiya [Ā]¹.

Twentyfirst Plate: Second Side

- 988 vāych-charuppēdimaṅgalattu-chchavaiyōm [| *] ivai ivvūr Vārkkīyan Dāmōdaraṅ =
[Ī]śuvaraṇeṇ
- 989 ivai eṇṇ = eḷutt = eṇṇum [| *] ip-pariśu nāṭṭārōḍum uḍaṇiṇṇu piḍi-sūḷndu piḍāgai-
naḍa-
- 990 ndu kallum kaḷliyum nāṭṭi aṟav-ōlai cheydu kuḍuttōm Veṇṇik-kūṟṟattu Ni[Ni]
dālmaṅga-
- 991 lattuch-chavaiyōm [| *] ivai ivvūr Bhāradvāji Mādaṅ Gaṅgādharaneṇ ivai eṇṇ =
eḷut-
- 992 t = eṇṇum [| *] ip-pariśu nāṭṭārōḍum uḍaṇiṇṇu piḍi-sūḷndu piḍāgai-naḍandu kalluñ =
kaḷli-
- 993 yum nāṭṭi aṟav-ōlai cheydu kuḍuttōm Veṇṇik-kūṟṟattuk-Kīl-Pūṇḍiy = āgiya Olō-
- 994 kamahādēvich-chaturvēdimaṅgalattu savaiyōm [| *] ivai ivvūr Vaikānasan
Kāsyapaṅ Dē-
- 995 vadattaṅ Anantapiḍāra-bhaṭṭaṇeṇ ivaiy = eṇṇ = eḷutt = eṇṇum [| *] ip-pariśu nāṭṭā-
rōḍum u-
- 996 ḍaṇiṇṇu piḍi-sūḷndu piḍāgai-naḍandu kalluñ = kaḷliyum nāṭṭi aṟav-ōlai cheydu
kuḍuttōm
- 997 Viraśōla-vaḷanāṭṭu Arīṅjigaiapurattu Śrīkōyil-uḍaiya Śivabrāhmaṇaṅ Sāvitra-
- 998 ṇ Nāṇūṟṟuvaṅ Kūṭṭaṅ = āṇa Eḷuṇūṟṟuva-bhaṭṭaṇeṇ ivaiy = eṇṇ = eḷutt = e-
- 999 ṇṇum [| *] ip-pariśu nāṭṭārōḍum uḍaṇiṇṇu piḍi-sūḷndu piḍāgai-naḍandu kalluñ = ka-
- 1000 ḷliyu = nāṭṭi aṟav-ōlai cheydu kuḍuttōm Veṇṇik-kūṟṟattu Veṇṇupputtū-
- 1001 rōm [|] ivai ivvūr Matyastaṅ Kūṇḍal Chandiraśēkaraṇeṇ ivaiy = eṇṇ = eḷutt = eṇ-
- 1002 ṇum [|] ip-pariśu nāṭṭārōḍum uḍaṇi[ṇ*]ṇu piḍi-sūḷndu piḍāgai-naḍandu kalluñ =
kaḷli-
- 1003 yum nāṭṭi aṟav-ōlai cheydu kuḍuttōm Veṇṇik-kūṟṟattu Neṟkuṇṟattu-ūrōm [|] ivai i-

¹ May be restored as Ālavayō.

- 1004 vvūr Madhyastan Echcherumān Dāmōdaraṇṇ ivaiy = eṇṇ = eḷutt = eṇṇum [l*]
ip-pariśu nāttā-
- 1005 rōḍum uḍaniṇṇu piḍi-sūlndu piḍāgai-ṇaḍandu kalluñ = kaḷḷiyum nātti aṇav-ōlai
cheydu kuḍutten
- 1006 Nerkuṇṇam-uḍaiyāṇ Virāṇaṇ Ambalattāḍiyāṇ [l*] ivay = eṇ[ṇ] = eḷutt = eṇṇum
pukun-
- 1007 da aṇav-ōlaip-paḍiyē variyil = iṭṭuk = kōḷla(ḷu)gav = eṇṇu Uyyakkoṇḍār-vaḷanāṭṭu
Veṇṇāṭṭu-
- 1008 k-Kēraḷāntakach-chaturvēdimāṅgalattu Narākkaṇ-Mārāyaṇ-Jaṇaṇāḍha(tha)n =
āṇa Rājēndrasōḷa-bra-
- 1009 hmādhīrāyaṇuñ = cholla ivaṇ choṇṇapaḍiyē Uḍaṇ-kūṭṭattu Nañ = karumam-ārāyum
Uyya [k*]-
- 1010 koṇḍār-vaḷanāṭṭup-Pērāvūr-ṇāṭṭuk-Kāñchivāyil-uḍaiyāṇ Uḍaiya-divākaraṇ Tillaiyā-
1011 ḷiy = āṇa Rājarāja-mūvēndavēḷāṇum Arumōḷidēva-vaḷanāṭṭu Iṅgaṇāṭṭu Iḷaiyāṅgu-

Twentysecond Plate: First Side

- 1012 ḍaiyāṇ Rājādittaṇ Kūttāḍiy = āṇa Parakēsari-ḷiḷupparaiyaṇum innāṭṭu Ne-.....
- 1013 damaṅgalam-uḍaiyāṇ Kurugūr Chūrriy = āṇa Chōḷa-vēḷāṇum Naḍuv-irukkum
Ugaḷūr-kūrattu.....
- 1014 va-bhaṭṭasōmayājiyum Vi[ḍai]yil Nañ-karumam-ārāyum Uyyakkoṇḍār-vaḷanāṭṭu
Veṇṇā.....
- 1015 ndattaṇ [Chē]ndaṇ = āṇa Rājēndrasōḷa-aṇukkap-pallavaraiyaṇum Uyakkoṇ.....
- 1016 ḷundūr-nāṭṭup-Parakēsariṇallūr-uḍaiyāṇ Māṇikkaṇ-Eḍuttapādam = āṇa Chōḷa-
mūvēnda.....
- 1017 ḷidēva-vaḷanāṭṭu Iṅgaṇāṭṭu Ūrikuḍaiyāṇ Vēḷāṇ Kūttaṇ = āṇa Irumaḍichōḷa-ḷiḷu-
pparaiya.....
- 1018 pāḍip-Peṇṇāgaḍak-kūrattuk-Kaḷattūr-uḍaiyāṇ Tuṇaiyaṇ-Nilaitāṅgiy = āṇa.....
- 1019 vēḷāṇum Uttuṅgatuṅga-vaḷanāṭṭup-Paḷuvūr-ruḍaiyāṇ Tēvaṇ-Chāttaṇum A[ru].....
- 1020 nāṭṭup-Puliyūr-nāṭṭup-Pulivalam-uḍaiyāṇ Tāḷi-Veṇkāḍaṇum innāṭṭu Vāñjiyūr-
kiḷa.....
- 1021 Nakkaṇ = āṇa Rājakēsari-mūvēndavēḷāṇum chollap = Puravuvari-tiṇai.....
- 1022 ṇi Kshatriyaśikhāmaṇi-vaḷanāṭṭup-Paṇaiyūr-ṇāṭṭu Viśalūr-kiḷavaṇ Kaṇavadi.....
- 1023 ravuvari-tiṇaikkaḷam Nittaviṇōda-vaḷanāṭṭuk-Kiḷār-kūrattup-Pūñjirru.....
- 1024 kaṇ = Araṅgaṇum Uyyakkoṇḍār-vaḷanāṭṭu Ambar-nāṭṭut-Talaiyūr.....
- 1025 Dāmōdiraṇum Kshatra(tri)yaśikhāmaṇi-vaḷanāṭṭu Aḷa-nāṭṭu Alīñjilm[a]ñ.....
- 1026 Nāga-Nakkaṇum Jayaṅgoḍasōḷa-maṇḍalattuch = Cheṅgāṭṭuk.....
- 1027 nāṭṭup-Perumbēḍu-kiḷāṇ Paṭṭaṇ Vasudēvaṇum Varippottagam Arumōḷidēvava..
- 1028 nāṭṭuch-Chelgar-uḍaiyāṇ Naratoṅgan Karuttaṇum Mugaveṭṭi Kshatriyaśi-
khāmaṇi.....
- 1029 kūrattu Uvaṇkuḍi-kiḷāṇ Araiyaṇ Gaṇapuramum Rājēndraśiṅga-vaḷanāṭṭu Virāṇa-
muḍaiy.....

TAMIL PORTION

- 1030 η-Karuṇākaraṇum Arumolidēva-vaḷanāṭṭu Ārvalak-kūrattu Illuppaiyūr-uḍaiyān
i.....
1031 ηum Paṇaiyūr-uḍaiyāṅ Kāviri-Veṅkāḍaṅum Varippottagak-kaṇakku Rājēndrasi.....
1032 ruvindaḷūr-nāṭṭu Muḷaiyūr-uḍaiyāṅ Kūttāṅ-Peṇṇāṅum Variyilḍu Rājēndrasimha
1033 k-kūrattup-Paṭṭikuḍaiyāṅ Periyāṅ Kūttāḍiyum Paṭṭōlai Nittavinōda-vaḷanāṭ.....
1034 ttu Narikkūḍaiyāṅ Chatti-Rāmaṇum Veḷḷūr-uḍaiyāṅ Nūrreṇmaṅ Vāsudēva....
1035 ḍu eṭṭāvadu nāḷ muṇṇūrreṇbadināl variyil = iṭṭuk = kuḍuttu paradetti cheṇṇadu []
ivaī.....

Twentysecond Plate: Second Side

- 1036 vaḷanāṭṭut-Tiraimūr-nāṭṭu Naḍār-kilāṅ Araiyaṅ Arumoliy = āṅa Rājēndrasōḷap-
palla.....
1036 ttu Uyyakkoṇḍār-vaḷanāṭṭu Veṇṇāṭṭuk = Kēraḷānta[ka*] ch-chaturvvēdimaṅ-
galattu.....
1037 η = āṅa Rājarāja-brahmamahārājaṅukkum okkum [] Nittavinōda-vaḷanāṭṭup-
Pāmbuṅik-[kū].....
1038 y = āṅa Īrāyiravaṅ Pallavayaṅ = āṅa Uttamaśōḷap-pallavaraiyaṅukkum okku.....
1039 va-vaḷanāṭṭu Neṅmali-nāṭṭu Uttamaśōḷanallūr-uḍaiyāṅ Pālūr Amba.....
1040 ḍi-koṇḍaśōḷa-viḷupparaiyaṅukkum okkum [] Uyyakkoṇḍār-vaḷanāṭṭut-Ti[rai]....
1041 ttamaṅgalam-uḍaiyāṅ Araiyan Rājarājan = āṅa Vikramaśōḷach-chōḷiyav-arai[ya*]
nu.....

DONEES' SECTION

First Plate: First Side

- 1 Svasti śrī | Nittavinōda-vaḷanāṭṭu Virasōḷa-vaḷanāṭṭu Tribhuvaṇamahādēvich-
chaturvvēdimaṅgalattu-
- 2 p-paṅgu-peṇṇār | Rājēndrasimha-vaḷanāṭṭut-taiyūr Vīranārāyaṇach-chaturvvē-
dimaṅgalattu Bhā-
- 3 raggava-gōtrattu Āśvalāyaṇa-sūtrattu Īraiyaṅaraiśūr¹ Madisūdaṇa-Yajñappiriya-
bhaṭṭaṅukkup = pa-
- 4 ṅg-oṅṅu | ivvūr Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattu Vāsudēvan Śrīkṛishṇa
bhaṭṭaṅukku-
- 5 p = paṅg = oṅṅu | ivvūr Viśvāmitra-gōtrattu Āśvalāyaṇa-sūtrattu Krishṇan
Dāmōdarabhaṭṭa-
- 6 ṅukkup = paṅg-oṅṅu | ivvūrp-Parāśara-gōtrattu Āśvalāyaṇa sūtrattu Nārāyaṇaṅ Dā-

¹ This is the same as Elavānāśūr in Tirakkoyilur Taluk, South Arcot District (A.R.Ep., 1906 No. 133).

- 7 mōdarabhaṭṭaṇukkup = paṅg-oṇṇu | ivvūrp¹-Parāśara-gōtrattu Āśvalāyaṇa-sūtrat
 8 tut-Tiruppēr Tatta (Datta)-Nārāyaṇaṇ Dāmōdara-sahasraṇukkup = paṅg-oṇṇu |
 ivvūr Āṅgragisa-
 9 gōtrattu Āśvalāyaṇa-sūtrattup = Peruvalliyūr Akkicharmmaṇ(śarmaṇ) Pāṇḍava-
 bhatta
 10 ṇukkup = paṅg-oṇṇu | ivvūrp-Parāśara-gōtrattu Āśvalāyaṇa-sūtrattu Dā-
 11 mōdaran Tirunārāyaṇaṇukkup = paṅg-oṇṇu | ivvūr Kāśyapa-gōtrattu Āśvalāya-
 12 ṇa-sūtrattuk-Koṇṇaperumāṇ Vimalaṇukkup = paṅg-oṇṇu | ivvūr Bhāradvāja-gōtrat-
 13 tu Āśvalāyaṇa-sūtrattup = Pullūrt-Tiruvaraṅganārāyaṇaṇ Jātavēdaṇukku-
 14 p = paṅg-oṇṇu | ivvūr Āṅgirasa-gōtrattu Jāma(m)bavya-sūtrattu Valavūr Śrīrāman
 Tirunilakaṇḍa-
 15 bhaṭṭaṇukkup = paṅg-oṇṇu | ivvūr-Parāśara-gōtrattu Āśvalāyaṇa-sūtrattut =
 Tiruppēr Tāya-
 16 Nārāyaṇabhaṭṭaṇukkup = paṅg-oṇṇu | ivvūr Kuṇḍiṇa-gōtrattu Āśvalāyaṇa-
 sūtrattu
 17 Nālūr-Kamalanātaṇ(thāṇ) Śrīkarṇpabhaṭṭaṇukkup = paṅg-oṇṇu | ivvūr Kāśyapa-
 gōtrattu Āśvalāyaṇa-sū-
 18 trattu Nālūr Nārāyaṇaṇ Divākara-daśapuriyaṇukkup = paṅg-oṇṇu | ivvūr Kāśyapa-
 gōtrattu
 19 Āśvalāyaṇa-sūtrattu Nālūr Rishikēśavaṇ Śrīvāsudēva bhaṭṭaṇukkup = paṅg-oṇṇu |
 20 ivvūr Kuṇḍiṇa-gōtrattu Āśvalāyaṇa-sūtrattu Nālūr Aniyuruttaṇ (Aniruddhan)
 Baladēvabhaṭṭaṇu-

First Plate: Second Side

- 21 kkup = paṅg-oṇṇu | ivvūrt-Tēvarāta-gōtrattu Āśvalāyaṇa sūtrattu Vēlaṅguḍi
 Nilakaṇḍa-
 22 ṇ Gōvindabhaṭṭaṇukkup = paṅg-oṇṇu | ivvūr Rāthitara-gōtrattu Āśvalāyaṇa-
 sūtrattu Iḍaiyār-
 23 ṇumaṅgalattu Nandinārāyaṇabhaṭṭaṇukkup = paṅg-oṇṇu | ivvūr Ātraya-gōgrattu
 Āśvalā-
 24 yaṇa-sūtrattuk = Kīraṇūr Śrīkaṇḍaṇ Śivadāsa-sahasraṇukkup = paṅg-oṇṇu | ivvūr
 Rāthitara-
 25 gōtrattu Āśvalāyaṇa-sūtrattu Iḍaiyārṇumaṅgalattu Nārāyaṇaṇ Tirumālbhaṭṭa-
 ṇukkup =
 26 paṅg-oṇṇu | ivvūr Rāthitara-gōtrattu Āśvalāyaṇa sūtrattu Iḍaiyārṇumaṅgalattut-
 27 Tirumāl-Subrahmaṇyaṇukkup = paṅg-oṇṇu | ivvūr Ātraya-gōtrattu Āpastambha-²
 sūtrattu

¹ See No. 109 of the 'List of Places mentioned in donees' section'. This list may be referred to for the identification or location of some more places that follow in this text.

² This word is uniformly spelt thus instead of Āpastamba throughout this list.

- 28 Mūḍapurattu Bayyakutti-Mādhava-daśapuriyaṅkupp = paṅg-oṅṅu | ivvūr Ātraya-
gōtrattu Ā-
- 29 pastambha-sūtrattu Kuṇḍūr Aṅantiśaṅ Śrīdhara-daśapuriyaṅkupp = paṅg-oṅ-
30 ru | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattuk = Kuravaśari¹ Śrīmādhavaṅ Ādi-
31 ttaṭṭāra-daśapuriyaṅkupp = paṅg-oṅṅu | ivvūr Kutsa-gōtrattu Āpastambha-
sūtra-
- 32 ttuk-Kaṅchipōśaṅ Nārāyaṅa-daśapuriyaṅkupp = paṅg-oṅṅu | i-
33 vvūr Lōhita-gōtrattu Baudhāyaṅa-sūtrattut = Tūrppil Nandiśvaraṅ Nārā-
34 yaṅa-daśapuriyaṅkupp = paṅg-oṅṅu | ivvūr Saṅkṛiti-gōtrattu Baudhāyaṅa-
sūtrattu Iru-
- 35 ṅgaṅḍi Śrīkṛiṣṇaṅ Vēṅṅambi-daśapuriyaṅkupp = paṅg-oṅṅu | ivvūr Gautama-
gōtrattu
- 36 Āpastambha-sūtrattuk = Kuravaśari Śrīkṛiṣṇaṅ Aṅantiśabhaṅṅkupp = paṅg-
oṅṅu | ivvūr Kuṇḍiṅa-
- 37 gōtrattu Āpastambha-sūtrattu Vaṅgippurattup²-Pūśāpōśaṅ Tiruveṅkāṭṭaḍigaḷ
Bhaṅṅanambi-da-
- 38 śapuriyaṅkupp = paṅg-oṅṅu | ivvūr-Kaṅ[va*] (or Gaṅ[i*])- gōtrattu Āpastam-
bha-sūtrattu Śīrupuḷuvil Dā
- 39 mōdaraṅ Śrīkṛiṣṇa-daśapuriyaṅkupp = paṅg-oṅṅu | ivvūr-Parāśara-gōtrattu
Āpastambha-sū-
- 40 trattu Vaṅgippurattu Aṅgiperumāṅ Chaṅṅamādhava-daśapuriyaṅkupp = paṅg-
oṅṅu | ivvūr Ku-

Second Plate: First Side

- 41 ṅḍiṅa-gōtrattu Āpastambha-sūtrattu Vaṅgippurattuk-Kalaśaṅ Skandhaṅ Dōṅabha-
ṅṅkupp = paṅg-o-
- 42 ṅṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kākkaṅḍūr-Kumāra-
Nilaṅ Yajñadēvabhaṅṅa-
- 43 ṅkupp = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kāṅṅu-
kkurī Śrīkṛiṣṇaṅ Mā-
- 44 dhava-daśapuriyaṅkupp = paṅg-oṅṅu | ivvūr Kāśyapa-gōtrattu Āpastambha-
sūtrattuk = Kārambich-
- 45 cheṅṅu³ Eṅṅayaṅ Trivikrama-daśapuriyaṅkupp = paṅg-oṅṅu | ivvūr Bhāradvāja-
gōtrattu Āpastam-
- 46 bha-sūtrattuk = Kāṅṅirai-Aiyyaṅ Śrīkṛiṣṇa-daśapuriyaṅkupp = paṅg-oṅṅu | ivvūr
Gergga-gōtrat-

¹ This has been identified with Kroṣūru, Sattenapalle Taluk, Guntur District (above, XXIX, pp. 94-95)

² This has been identified with Vaṅgipuram in Bapṭla Taluk, Guntur District (above, XVIII, p. 228).

³ Identified with Kāraṅchēḍu in the same Taluk and District (ibid.).

- 47 tu Āpastambha-sūtrattuk = kuñjappavvil Aiyappōṟṟi Chaṇṇayadaśapuriyaṇukkup = paṅg-oṇṟu-
- 48 ru | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kōrōvi-Nambitāli-Mādhava na-
- 49 mbi-sahasraṇukkup = paṅg-oṇṟu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattu-
- 50 k = Kārambichcheṭṭu Nārāyaṇaṇ Śrīkrīṣṇabhaṭṭa-sōmayājikkup = paṅg-oṇṟu | ivvūr
- 51 Kāsyapa-gōtrattu Āpastambha-sūtrattuk = Kārambichcheṭṭuk-Kumāra-Dōṇaṇ Śrī-nārāya-
- 52 ṇa-sahasraṇukkup = paṅg-oṇṟu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu-
- 53 p = Poṇṇampuraṭṭu Bhavarudraṇ Kāmaya-sahasraṇukkup = paṅg-oṇṟu | ivvūr-Kuṇḍiṇa-gō-
- 54 trattu Āpastambha-sūtrattu Iruṅgaṇḍi Nandiperumāṇ Cheṭṭayasahasraṇukkup = paṅg-o-
- 55 ṇṟu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kōrōvi-Mādhavaṇ Tiru-māliṟuṇ-
- 56 jōlai-sahasraṇukkup = paṅg-oṇṟu | ivvūr Hārita-gōtrattu Āpastambha-sūtrattup = Perēprēma-
- 57 puṟattu Śrīrāghavaṇ Gōvinda-sahasraṇukkup-paṅg-oṇṟu | ivvūr Kāsyapa-gōtrattu Ā-
- 58 pastambha-sūtrattu Uviyūr Bhavaśaṇmaṇ Dēvaratha-daśapuriyaṇukkup = paṅg-oṇṟu | ivvūr Mu-
- 59 rrgala-gōtrattu Āpastambha-sūtrattu Uṟuppuṭṭūr¹ Akkiśaṇmaṇ Gōvinda-daśapuriyaṇukku-
- 60 p = paṅg-oṇṟu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattup = Piṇukkippu-rattu Nārā-

Second Plate: Second Side

- 61 yaṇaṇ Śrībhaktappiriyabhaṭṭaṇukkup = paṅg-oṇṟu | ivvūr Kāsyapa-gōtrattu Āpastambha-sūtrattu
- 62 Aṭṭāmpuraṭṭu Veṇṇaiyaṇ Attōṇabhaṭṭaṇukkup = paṅg-oṇṟu | ivvūr Gergga-gōtrattu
- 63 Āpastambha-sūtrattu Vayjalūr-Chivadāsaṇ Viṣṇudaśapuriyaṇukkup = paṅg-oṇṟu | ivvūr Vatsa-
- 64 gōtrattu Āpastambha-sūtrattu Vaṅgippuraṭṭu Akkōḷaṇ Sarvvakratu-daśapuriyaṇukkup = paṅg-oṇṟu | i-
- 65 vvūr Vatsa-gōtrattu Āpastambha-sūtrattu Vaṅgippuraṭṭu Akkōḷaṇ Yajñātma-daśapuriyaṇukku-
- 66 p = paṅg-oṇṟu | ivvūr Nidundiṇa (Nitundila)-gōtrattu Āpastambha-sūtrattu Irāyūr Subrahmaṇyaṇ Tiruvē-

¹ This is identified with Uppuṭṭuru in Bapṭla Taluk, Guntur District (above, XXXII, p. 95).

- 67 Ivikkūḍi-daśapuriyaṅkkuṭṭup = paṅg-onṇu | ivvūr Ātraya-gōtrattu Āpastambha-sūtrattu
- 68 Dyēdaikōmapuṇṇattu Irāmadēvaṅ Chaṅṅaya-sahasraṅkkuṭṭup = paṅg-onṇu | ivvūr Vatsa-gō-
- 69 trattu Āpastambha-sūtrattu Vaṅgippuṇṇattu Śiva[nā]rāyaṅṅ Yajñadattakrama-vittaṅkku-
- 70 p = paṅg-onṇu | ivvūr Bha(Bhā)radvāja-gōtrattu Āpastambha-sūtrattuk = Kāram-bichchetṭu Sujenta-
- 71 svāmi Nārāyaṅabhattaṅkkuṭṭup = paṅg-onṇu | ivvūr Gargga-gōtrattu Āśvalāyaṅa-sūtra-
- 72 ttu Vaṅgippuṇṇattu Attōṅṅ Sūryadēvakramavittaṅkkuṭṭup = paṅg-onṇu | ivvūr Rāthi-
- 73 tara-gōtrattu Āpastambha-sūtrattu Koṭṭaṅ-Gōmapuṇṇattut = Tirumāliṇṅjōlai
- 74 Vēṅṅambi-sahasraṅkkuṭṭup-paṅg-onṇu | ivvūr Kuṇḍiṅa-gōtrattu Āpastambha-sūtrattu
- 75 k = Kōmaḍattu Urudra-Nārāyaṅṅ Patma(dma)nābha-daśapuriyaṅkkuṭṭup = paṅg-onṇu | ivvūr Viśvāmitra-gō-
- 76 trattu Āpastambha-sūtrattuk = Kirāṅṅik-¹ Kammattipōl Viṣṅṅunambi-Eluvaḍiyāṅ-sahasraṅkku-
- 77 p = paṅg-onṇu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Uṇṅuppuṭṭūrt-Tiruveṅkāṭṭaḍiga-
- 78 | Śaṅkaranārāyaṅa-sahasraṅkkuṭṭup = paṅg-onṇu | ivvūr Kauśika-gōtrattu Āpastambha-sū-
- 79 trattu Araṅaiṅṅpuṇṇattu Nārāyaṅṅ Lakshmaṅa-sahasraṅkkuṭṭup = paṅg-onṇu | ivvūr Śaṅṅha-gōtra-
- 80 ttu Baudhāyana-sūtrattu Irāyūrch-Choṭṭai Yajñaviṣṅṅu-Īśvarabhattaṅkkuṭṭup = paṅg-onṇu [|*]
- 81 ivvūr Ātraya-gōtrattu Āpastambha-sūtrattuk = Kilākkil-Nāgamayaṅ Dēvaḍi-daśa-puriyaṅkkuṭṭup = pa-

Third Plate: First Side

- 82 ṅg-onṇu | ivvūr Kuṇḍiṅa-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr Vājapēji-² Kēśava-daśa-
- 83 puriyaṅkkuṭṭup = paṅg-onṇu | ivvūr Ātraya-gōtrattu Āpastambha-sūtrattu Virpuṇṇattu³ Dāmōdara-

¹ Kirāṅṅi has been identified with Krāṅṅa Kāza in Guntur Taluk in Guntur District (*S.II*, II, p. 519, n.2).

² for Vājapēya-yāji (Vājapēyi for short)

³ Is it Viriparu identified with Vipparle in Narasaraopet Taluk, Guntur District ? (above, XXI, pp. 48-49.)

- 84 ṅ Bhāskara-kramavittaṅkupp = paṅg-oṅṅu | ivvūr Vatsa-gōtrattu Āśvalāyaṅa-sūtrattu
- 85 Olikoṅṅrai Aiyyaṅperumāṅ Śivaṅabhaṅṅaṅkupp = paṅg-oṅṅu | ivvūr Vatsa-gōtrattu
- 86 Āpastambha-sūtrattu Vaṅgippuṅattu Śivanārāyaṅaṅ Matirudāsa-daśapuriyaṅu-kkup = paṅg-oṅ-
- 87 ṅu | ivvūr-Kuṅḍiṅa-gōtrattu Āpastambha-sūtrattu Sāhaṅai Dāmōdaraṅ Śrī-dhara-sahasraṅuṅk
- 88 kup = paṅg-oṅṅu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Vaṅgippuṅattu Attāyaṅ Dā-
- 89 mōdara-daśapuriyaṅu-kkup = paṅg-oṅṅu | ivvūr Kuṅḍiṅa-gōtrattu Āpastambha-sūtrattu Muppirāl
- 90 Śrīmādhayaṅ Echchambi-bhaṅṅaṅkupp = paṅg-oṅṅu | ivvūr Hārīta-gōtrattu Āpasta-
- 91 mbha-sūtrattu Āsūrich-Chaṅṅnayaṅ Tū(Dhū)ṅṅjaṅi-sahasraṅu-kkup = paṅg-oṅṅu | ivvūr Hā-
- 92 rīta-gōtrattu Āpastambha-sūtrattu Āsurīd-Dēvadēvēsaṅ Tiruvaḍigaṅ(ṅa)-daśa-puriyaṅuṅk-
- 93 kup = paṅg-oṅṅu | ivvūr Vāthū(dhū)ṅa-gōtrattu Āpastambha-sūtrattu Uchchataṅra-pōśaṅ
- 94 Nārāyaṅaṅ Tiruvāṅṅandabhaṅṅaṅkupp = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Bhāra-
- 95 dvāja-sūtrattu ṅakkandiṅṅattu Rēvakumāraṅ Śrīkṅiṅṅṅa-bhaṅṅaṅkupp = paṅg-oṅṅu | ivvūr
- 96 Vatsa-gōtrattu Āpastambha-sūtrattu Vaṅgippuṅattu Dōṅṅakkuṅi Chandrakumāraṅ Śrīdhara-daśapuriyaṅbhaṅ-
- 97 ṅaṅkupp = paṅg-oṅṅu | ivvūr Aupamaṅṅu-gōtrattu Āpastambha-sūtrattu Uviyūrch-Chendippi-
- 98 rāṅ Nārāyaṅabhaṅṅaṅkupp = paṅg-oṅṅu | ivvūr Bhāradvāja gōtrattu Āśvalā-yaṅa-sūtrattu
- 99 k = Kuravaśarich-Chaṅṅkaraṅnārāyaṅaṅ Śrī-[Pa]ṅṅrāṅkuśa-kramavittaṅkupp = paṅg-oṅṅu | ivvūr Kuṅḍiṅa-gō-
- 100 trattu Āpastambha-sūtrattu Noṅṅtūr Eṅṅakumāraṅ Nāṅadatta-daśapuriyaṅu-kkup = paṅg-oṅṅu | i-
- 101 vvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu = Kuravaśari Damōdaraṅ Nārāyaṅa-bhaṅṅaṅkupp = paṅg-o-
- 102 ṅṅu | ivvūr Kuṅḍiṅa-gōtrattu Āpastambha-sūtrattu Vaṅgippuṅattu Trivikrama Śaṅṅkaraṅnārāyaṅa-
- 103 daśapuriyaṅu-kkup = paṅg-oṅṅu | ivvūr Gargga-gōtrattu Āśvalāyaṅa-sūtrattu Vaṅgippuṅattuk-Kandāya-

Third Plate: Second Side

- 104 ன் ஶ்ரீராமabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Gargga-gōtrattu Āśvalāyaṇa-sūtrattu
Vaṅgippuṇattuch-Chaṅkaraṇā-
- 105 rāyaṇaṅ Nārāyaṇabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Lōhita-gōtrattu Baudhāyaṇa-
sūtrat-
- 106 tuk = Kārambichcheṭṭu-Tūrppil Ejṇaṅ Srīrāma-dāśapuriyaṇukkup = paṅg-onṇu |
ivvūr Hārīta-gō-
- 107 trattu Baudhāyaṇa-sūtrattup = Paśumpuṇattu Kapōdīśvaraṅ Kēśava-daśapuri-
yaṇukkup = paṅg-on-
- 108 ṇu | ivvūr Ātraya-gōtrattu Āpastambha-sūtrattu Virṇṇattu Rīshikēśavaṅ
Śrīrāmachchaturvvēdibhaṭṭa-
- 109 sōmayājikkup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Aḷutta-
ṇūr Nāgape-
- 110 rumāṅ Ejṇaya-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Lōhita-gōtrattu Baudhā-
yaṇa-sūtrat-
- 111 tuk = Kārambichcheṭṭu-Tūrppil Attikumāraṅ Chaṇṇaya-daśapuriyaṇukkup = paṅg
onṇu | i-
- 112 vvūr Gautama-gōtrattu Āśvalāyaṇa-sūtrattu Vaṅgippuṇattu Svāmipoṇkumāra-
bha-
- 113 ṭṭaṇukkup = paṅg-onṇu | ivvūr Ātraya-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr
Mahā-
- 114 dēvaṅ Tiruvaraṅganārāyaṇa-dāśapuriyaṇukkup = paṅg-onṇu | ivvūr Vatsa-
gōtrat-
- 115 tu Āpastambha-sūtrattu Naḷādūr Achchivaṇaṅ Kumārasvāmi bhaṭṭaṇukkup =
paṅg-onṇu | iv-
- 116 vūr Hārīta-gōtrattu Āpastambha-sūtrattu Kumiṇḍili Attiṇḍaṅ Kēśava-daśapuri-
yaṇukkup = paṅg-o-
- 117 ṇu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattuch = Cheruppaḷḷi Dāmōdaraṅ
Gōvinda-daśapuriyaṇu-
- 118 kkup = paṅg-onṇu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattup = Pāgaḷūr
Nārāyaṇaṅ Patna(dīma)nābha-
- 119 daśapuriyaṇukkup = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk
= Karippuṇattu Madiśūdaṇa Bhava-
- 120 skanda bhaṭṭaṇukkup = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu
Kāṅjai Muttāli-
- 121 Viṣṇubhaṭṭaṇukkup = paṅg-onṇu | ivvūr Ch-chaṭa-gōtrattu Baudhāyaṇa-sūtrattu
Īyūr Ch-choṭ-
- 122 ṭai Śrīkrīṣṇaṅ Śrīmadhavabhaṭṭa-Vasandha(ṇta)yājikkup = paṅg-onṇu | ivvūr
Bhāradvāja-gōtrattu Āśva-
- 123 lāyaṇa-sūtrattu Iruṅgaṇḍi Triṇēndraṅ(tran) Śrī Vēdaviyāsabhaṭṭaṇukkup =
paṅg-onṇu | ivvūr

Fourth Plate: First Side

- 124 Gargga-gōtrattu Āsvalayaṇa-sūtrattu Vaṅgippu[ra*]ttuch-Chaṅkaranārāyaṇabha-
tṭaṇu-
- 125 kkup=paṅg-oṅṅu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattuk=Koṇḍam-
paṭṭi Orri-
- 126 yūraḍigal Nāgambi-saharaṇukkup=paṅg-oṅṅu | ivvūr Olōhita-gōtrattu Bau
[dhā]yaṇa-
- 127 sūtrattuk=Kārambichchēttut-Tūrppil Chī(Śrī)rāma Attiṇḍa-daśapuriyaṇukkup=
paṅg-oṅ-
- 128 ṅu | ivvūr Lōhita-gōtrattu Āpastambha-sūtrattuk=Kārambichchēttu-Tūrppil Gaṅ-
129 gādharan Dāmōdhara-daśapuriyaṇukkup=paṅg-oṅṅu | ivvūr Hārīta-gōtrattu
Baudhā-
- 130 yaṇa-sūtrattu Paṣumpuṇattuk-Kapōdiśvaraṇ Śivarudra-daśapuriyaṇukkup=paṅg-o-
131 ṅṅu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattuk- Kumuṇḍili Echchambi
Śrīdhara-da-
- 132 śapuriyaṇukkup=paṅg-oṅṅu | ivvūr Kuṇḍina-gōtrattu Āpastambha-sū-
133 trattuk-Kirāñji Erimiḷagu-pōsaṇ Nārāyaṇaṇ Śrīvāsudēvasahasraṇuk-
134 kup=paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Apastambha sūtrattukk-Ku-
135 ṇḍūr Iśvaran Tiruvēṅkaḍa-kramavittaṇukkup=paṅg-oṅṅu | ivvūr Hārīta
136 gōtrattu Āpastambha-sūtrattu Surasārambi or (sarāmbi)-Narasiṅgaṇ Madisūda[na*]
paṭṭaṇu-
- 137 kkup=paṅg-oṅṅu | ivvūr Lōhita-gōtrattu Baudhāyaṇa-sūtrattuk=Kārambichche-
138 tṭut-Tūrppil Yajñānaṇ (tmaṇ) Mādhavabhaṭṭaṇukkup=paṅg-oṅṅu | ivvūr
Kauśika-gōtrattu
- 139 Āpastambha-sūtrattuch=Chēṭṭaḷūrt-Dāmōdiraṇ Śōlaippirāṇ-kramavittaṇukkup=
paṅg-o-
- 140 ṅṅu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattuch=Chēṭṭaḷūr Śrīmādhavaṇ
Tiruvaraṇ-
- 141 ganārāyaṇabhaṭṭaṇukkup=paṅg-oṅṅu | ivvūr Vatsa-gōtrattu Āpastambha-
sūtrattu U-
- 142 ṅuppuṭṭūr-Kēśavaṇ Śrīdharabhaṭṭaṇukkup=paṅg-oṅṅu | ivvūr-Kuṇḍina-gōtrattu
Āpasta-
- 143 mbha-sūtrattuch=Chāndūr Trivikraman Yajñatā(dhā)ma-daśapuriyaṇukkup=
paṅg-oṅṅu | ivvūr-
- 144 Hārīta-gōtrattu Āpastambha-sūtrattup=Perēmpuṇattu Śrīdharāṇ Rāmadēvabhaṭṭ-
aṇu-

Fourth Plate: Second Side

- 145 kkup=paṅg-oṅṅu | ivvūr-Kuṇḍina-gōtrattu Āpastambha-sūtrattu Muppirāl
Śivadā-

- 146 saṅ Vishṇukumāra-daśapuriyaṅukkup = paṅg-onṅu | ivvūr-Kuṇḍina-gōtrattu
 Āśvalā-
- 147 yaṅa-sūtrattuk = Kōmapuṅattut-Tiruvēṅkaḍavaṅ Śivaṅaya-kramavittaṅukkup =
 paṅg-on-
- 148 ṅu | ivvūr Vādhūla-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr Gōvindaṅ Dāmō-
 dara-daśa-
- 149 puriyaṅukkup = paṅg-onṅu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattuch =
 Cheṭṭa-
- 150 [lūr*]-pōśaṅ Eḷuvaḍiyāṅ Pās(Bhās)kara-kramavittaṅukkup = paṅg-onṅu | ivvūr
 Hārīta-gōtrat-
- 151 tu Āśvalāyaṅa-sūtrattut = Tuṅumuṇḍūr Attōṅaṅ Bhavaskanda bhaṭṭaṅukkup =
 paṅg-o-
- 152 ṅṅu | ivvūr Hārīta-gōtrattu Drāhyāyaṅa-sūtrattup = Pāḍakattu Rāmadēvaṅ
 Viṣṇusa-
- 153 hasraṅukkup = paṅg-onṅu | ivvūr Kāśyapa-gōtrattu Drāhyāyaṅa-sūtrattu-
 t = Tuṅumuṇḍippuṅattuch-Chiṅgayaṅ Kumārasvāmi-sahasraṅukkup = paṅg-on-
- 155 ṅṅu | ivvūr Hārīta-gōtrattu Drāhyāyaṅa-sūtrattut-Tuṅumuṇḍūr Nārāyaṅa-
 156 ṅ Śivaṅabhataṅukkup = paṅg-onṅu | ivvūr Hārīta-gōtrattu Drahyāyaṅa-
 157 sūtrattut = Tuṅumuṇḍūr Akkumāraṅ Śrikuttabhataṅukkup = paṅg-onṅu | ivvūr-
 158 r Vatsa-gōtrattu Drāhyāyaṅa = sūtrattuk-Kuṇḍūr Maṅgalavaṅ Śōlaippirāṅ-
 bhataṅu-
- 159 kkup-paṅg-onṅu | ivvūr Kāśyapa-gōtrattu Drāhyāyaṅa-sūtrattut-Tuṅumuṇḍi-
 ppuṅa-
- 160 ttut-Tammaḍi Dēvaśarmabhataṅukkup = paṅg-onṅu | ivvūr Bhāradvāja-
 gōtrattu Drāhyā-
- 161 yaṅa-sūtrattu Irāyūr Anantapirāṅ Sridhara-sahasraṅukkup-paṅg-onṅu | ivvūr
 Bhāradvā-
- 162 ja-gōtrattu Drāhyāyaṅa-sūtrattuk = Kārambicheṭṭu Rāmadēvaṅ Tiruveṅkāḍa-
 kramavitta-
- 163 ṅukkup = paṅg-onṅu | ivvūr Kāśyapa-gōtrattu Drāhyāyaṅa-sūtrattut-Tuṅu-
 muṇḍippu-
- 164 ṅattut-Tirukkumāraṅ Siṅga-sahasraṅukkup = paṅg-onṅu | ivvūr Kauśika-gōtrattu
 Drā-
- 165 hyāyaṅa-sūtrattu Prayāgai Śrīmādhavaṅ Śivaṅabhataṅukkup = paṅg-onṅu |
 ivvūr Kau-

Fifth Plate: First Side

- 166 śika-gōtrattu Drāhyāyaṅa-sūtrattu Prayāgai Śrīmādhavaṅ Sōmadēva-saha-
 167 śraṅukkup = paṅg-onṅu | ivvūr Vatsa-gōtrattu Drāhyāyaṅa-sūtrattuk = Kuṇḍūr Vi-
 168 śṇu-Gōvindaḍbhataṅukkup = paṅg-onṅu | ivvūr Kauśika-gōtrattu Drāhyāya-
 169 ṅa-sūtrattu Prayāgait-Tiruppaṅaṅḍaṅ Baṭṭaṅambi-sahasraṅukkup = paṅg-on-

- 170 ru | ivvūr Kāśyapa-gōtrattu Drāhyāyaṇa-sūtrattut-Tuṟumuṇḍippuṟattu Bhava-
 171 [su]taṅ Bhavaskandabhaṭṭaṅṅukkup = paṅg-oṅṟu | ivvūr Hārīta-gōtrattu Drāhyāya-
 172 ṇa-sūtrattut = Tuṟumuṇḍūr Kēsavaṅ Narasiṅgabhaṭṭaṅṅukkup = paṅg-oṅṟu | ivvūr
 Hārīta-gōtrattu
 173 Drāhyāyaṇa-sūtrattut = Tuṟumuṇḍūr Bhāskaraṅ Mātirusāṅkara-nārāyaṇa-krama-
 vittāṅṅuk- - [?]
 174 kup = paṅg-oṅṟu | ivvūr Hārīta-gōtrattu Drāhyāyaṇa-sūtrattut = Tuṟumu-
 175 ṇḍūr Shaḍaṅgavi Rishikēsavabhaṭṭaṅṅukkup = paṅg-oṅṟu | ivvūr Kauśika-
 176 gōtrattu Drāhyāyaṇa-sūtrattu Araṇaippuṟattuk-Kumārasvāmi Sūrya-
 177 dēva-kramavittāṅṅukkup = paṅg-oṅṟu | ivvūr Hārīta-gōtrattu Drāhyāyaṇa-sūtrat-
 178 tuk = Kuṇḍūr Akkiśarmaṅ Vāmaṇa-kramavittāṅṅukkup = paṅg-oṅṟu | ivvūr
 Bhāradvāja-gō-
 179 trattu Drāhyāyaṇa-sūtrattup = Pāḍagattut-Tiruvaraṅganārāyaṇaṅ Yajñabhaṭṭa-
 ṅṅukku-
 180 p = paṅg-oṅṟu | ivvūr Hārīta-gōtrattu Drāhyāyaṇa-sūtrattut-Tuṟumuṇḍūr
 Śrīkutta-
 181 ṅ Akkumārabhaṭṭaṅṅukkup = paṅg-oṅṟu | ivvūr Hārīta-gōtrattu Drāhyāyaṇa-
 sūtrattu-
 182 t = Tuṟumuṇḍūrt-Tirukkadaṅṅ Bhāskaradēva-sahasraṅṅukkup = paṅg-oṅṟu | ivvūr
 Vatsa-
 183 gōtrattu Drāhyāyaṇa-sūtrattu Naḍādūr Śaṅkaranārāyaṇaṅ(ṅ) Aiyappirāṅ-kra-
 mavitta-
 184 ṅukkup = paṅg-oṅṟu | ivvūr Ātryēa-gōtrattu Drāhyāyaṇa-sūtrattut = Tirumaṅgala-
 185 ttu Nakkaṅ Nārāyaṇaṅṅukkup = paṅg-oṅṟu | ivvūr Ātrēya-gōtrattu Drāhyāyaṇa-

Fifth Plate: Second Side

- 186 sūtrattut = Tirumaṅgalattu Nandi-Ālaṅṅukkup = paṅg-oṅṟu | ivvūr Gautama
 gōtrat-
 187 tu Satyāshāṭha(ḍha)-sūtrattu Neṟkuṅṟattu Eḷuvaḍiyāṅ Tirusvargganārāyaṇa-
 sahasraṅṅu-
 188 kkup = paṅg-oṅṟu | ivvūr Bhārggava-gōtrattu Jayimiṇi-sūtrattuk = Koṭṭaiyūr
 Sadāśi-
 189 vaṅ Piḷaṅṅukkup = paṅg-oṅṟu | ivvūr Vāsishṭa(tha)-gōtrattu Jayimiṇi-sūtrattu
 Ēmaṅp-
 190 pērūr Nārāyaṇaṅ Nārāyaṇabhaṭṭa-vasantayājikkup = paṅg-oṅṟu | ivvūr Viśvā-
 mitra-
 191 gōtrattu Jayimiṇi-sūtrattu Āḍaṅṅūrkk-kaṅṅaṅ Dhīrasahasra-sōmayājikkup = paṅg-o-
 192 ṅṅu | ivvūr Bhārgga[va*]-gōtrattu Jayimi[ṅi]-sūtrattup-Paḷuvūr Madiśūdāna-
 Sūryadēvanukku-
 193 p = paṅg-oṅṟu | ivvūr Vāsishṭa-gōtrattu Jayimiṇi-sūtrattup = Puḷlamaṅgalattu Vāsu-
 194 dēvaṅ Nārāyaṇaṅṅukkup = paṅg-oṅṟu | — [— Rājēndraśi(m*)havaḷaṅāṅṅu-Po-

- 195 ygai-nāttuk-Kaṇḍarādittach-chaturvvēdimāṅgalattu Gargga-gōtrattu Āpasta-
 196 mbha-sūtrattuk = Kārambicheṇṇuk-Koṟuttapōṣaṅ Dāmōdiraṅ Śrīkṛiṣṇa-Ḍaṣa-
 197 puriyaṅukkup = paṅg-oṅṅu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrat-
 198 tuk = Kirāñji Geḷisā-pōṣaṅ Annandi-Mahēśvara-Ḍaṣapuriyaṅukkup = paṅg-oṅṅu |
 iv-
 199 vūr Ātrēya-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr Tōṇayaṅ baṭṭaṅambi-Ḍaṣa-
 puriya-
 200 ṅukkup = paṅg-oṅṅu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattuch = Cheṭṭaḷūr
 Veṅ-
 201 ṅippōttuch-Cheṭṭayaṅ Nārāyaṅabhaṭṭaṅukkup = paṅg-oṅṅu | ivvūr Viśvāmitra-
 gōtrat-
 202 tu Āpastambha-sūtrattu Vēṅṅpuṟattu¹ Nārāyaṅaṅ [Śrī]kṛiṣṇa-Ḍaṣapuriyaṅukkup =
 paṅg-oṅṅu []
 203 ivvūr Gautama-gōtrattu Āpastambha-sūtrattup = Pāmbuṅṅiri-Kēśava-bhaṭṭaṅ
 Śrīviṣṇu-
 204 Ḍaṣapuriyaṅukkup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Āśvalāyaṅa-sūtrattuk =
 205 Kuravaṣari Nilagrīvaṅ Bhavaskanda-sahasraṅukkup = paṅg-oṅṅu | ivvūr Bhāra-
 dvāja-gō-

Sixth Plate: First Side

- 206 trattu Āpastambha = sūtrattu Makaśirai Śrīkṛiṣṇaṅ Śrīdhara-sahasraṅukkup =
 paṅg-oṅṅu-
 207 ṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kārambicheṇṇu Attiṅ-
 208 Ḍaṅ Cheṭṭaya-Ḍaṣapuriyaṅukkup = paṅg-oṅṅu | ivvūr Viśvāmitra-gōtrattu Āpa-
 209 stambha-sūtrattu Vaṅṅippuṟattu Mahādēvan Śrīdharabhaṭṭaṅukkup = paṅg-
 oṅṅu | i-
 210 vvūr Kauśika-gōtrattu Āpastambha-sūtrattuk = Kuravaṣari Gōvindaṅ Sūryyaviṣh-
 ṅubhaṭṭa-
 211 ṅukkup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr
 Tiruṅḷakaṅṅaṅ
 212 Udaiyaḍivākarabhaṭṭaṅukkup = paṅg-oṅṅu | ivvūr Vatsa gōtrattu Baudhāyaṅa-
 sūtrat-
 213 tu Vaṅṅippuṟattu Echchakumāraṅ Narasiṅga-Ḍaṣapuriyaṅukkup = paṅg-oṅṅu |
 ivvū-
 214 r Vatsa-gōtrattu Baudhāyaṅa-sūtrattu Vaṅṅippuṟattu Narasiṅgaṅ Yajña-
 215 kumāra-Ḍaṣapuriyaṅukkup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Āpasta-
 216 mbha-sūtrattuk = Kārṅirai Tiruvenkāḍaṅ Tiruvaraṅḍēva bhaṭṭaṅukkup = paṅg-
 o-
 217 ṅṅu | ivvūr Saṅkṛiti-gōtrattu Baudhāyaṅa-sūtrattu Iruṅḅaṅḍi Kṛiṣṇaṅ

¹ This is perhaps the same as Vēlpūra in Tanuku Taluk in West Godavari District.

- 218 Gōvindabhaṭṭaṇukkup = paṅg-oṇṇu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattuk
= Kokka-
- 219 rai Nārāyaṇaṇ Nārāyaṇa-sahasraṇukkup = paṅg-oṇṇu | ivvūr-Kuṇḍina gōtrattu
Ā-
- 220 pastambha-sūtrattu Eṭṭukkūr Śrīdharan Vishṇunambi-sahasraṇukkup = paṅg-oṇṇu |
ivvūr Kāśyapa-
- 221 gōtrattu Āpastambha-sūtrattuk = Kāñjai Vishṇumādhava-sahasraṇukkup = paṅg-
oṇṇu | ivvūr
- 222 Kapi-gōtrattu Āpastambha-sūtrattuch = Chiṇṇupūvilik = Keśavaṇ Aiyappōṇṇi
daśapuriyaṇu-
- 223 kkup = paṅg-oṇṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Rāyūr Pulī-
ṅgōṇṇoppa-
- 224 ṇ Vishṇu Bhavarudra-daśapuriyaṇukkup = paṅg-oṇṇu | ivvūr Bhāradvāja-
gōtrattu Āpastambha-sūtra-
- 225 ttu Nambūr Mādhavaṇ Nāgayabhaṭṭaṇukkup = paṅg-oṇṇu | ivvūr Ātrēya gōtrattu
Drā-

Sixth Plate: Second Side

- 226 hyāyaṇa-sūtrattu Maṇaṇṇaṇ Rudraṇ Tirumāliruṅjōlai-sahasraṇukkup = paṅg-
oṇṇu | iv-
- 227 vūr Ātrēya-gōtrattu Drāhyāyaṇa-sūtrattu Maṇaṇṇaṇ Rudraṇ Rāmadēva-
sahasraṇukku
- 228 p = paṅg oṇṇu | ivvūr Gautama-gōtrattu Drāhyāyaṇa-sūtrattu Nārāyaṇa-Nam-
pirāṇ-saba-
- 229 sraṇukkup = paṅg-oṇṇu | ivvūr Parāśara-gōtrattu Drāhyāyaṇa-sūtrattup = Pāḍa-
kattu Nīla-śarma-
- 230 ṇ Śrīrāma-kramavittaṇukkup = paṅg-oṇṇu | ivvūr Gautama-gōtrattu Drāhyāyaṇa-
sūtrattu-
- 231 k-Kirāñji Vāsūdēvaṇ Śrīrāma-sahasraṇukkup = paṅg-oṇṇu | ivvūr [Viśvāmītra-gō]
trattu Ja-
- 232 yimīni-sūtrattu Āḍaṇūr Nakkaṇ Śōlaippirāṇukkup = paṅg-oṇṇu | iv[vūr Vi]śvā-
mītra-gōtra-
- 233 ttu Jayimīni-sūtrattu Āḍaṇūr Nakkaṇ Āliyaṇukkup = paṅg-oṇṇu | iv[vūr Vi]śvā-
mītra-gō-
- 234 trattu Jayimīni-sūtrattu Aṇbil Māṇaṇ-Ṭāyaṇukkup = paṅg-oṇṇu | ivvūr
- 235 Kauśika-gōtrattu Āśvalāyaṇa-sūtrattu Chiṇṇukoṭṭaiyūr Nilakaṇṇaṇ Pi-
- 236 tāmbara-bhaṭṭaṇukkup = paṅg-oṇṇu | innāṭṭu Madhurāntakach-chatūrvvēdi-
maṅglattu
- 237 Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattup = Perumarudūrp-Paśupati Śrīnārāyaṇa-
- 238 bhaṭṭaṇukkup = paṅg-oṇṇu | ivvūr Gargga-gōtrattu Āśvalāyaṇa-sūtrattu Vaṅgi-
ppuṇṇattu Nā-

- 239 rāyaṇaṅ Tiruvaraṅga-kramavittañukkup = paṅg-onṅu | ivvūr Bhāradvāja-
gōtrattu Āpastam-
240 bha-sūtrattuk = Kaṇḍēṅṅu Dōṇayaṅ Channaya-daṣapuriyaṅukkup = paṅg-onṅu |
ivvūr Hārīta-
241 gōtrattu Āpastambha-sūtrattuk = Kōmapuṇṅattu Mādirudāsaṅ Rudra-kramavittañu-
kkup = pa-
242 ṅg-onṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kaṇḍēṅṅu Sarvva-
kratu-Bhavaska-
243 nta(nda)-daṣapuriyaṅukkup = paṅg-onṅu | ivvūr Bhāradvāja-gōtrattu Āpastam-
bha-sūtrattuk = Kaṇ-
244 dēṅṅut = Tiruveṅkāḍaṅ Tiruveṅkāṅra-daṣapuriyaṅukkup = paṅg-onṅu | ivvūr
Bhāradvāja-gō-
245 trattu Āpastambha-sūtrattuk-Kaṇḍēṅṅut Tiruvaraṅganārāyaṅa-sahasraṅukkup =
paṅg-onṅu |
246 ivvūr Parāchāra-gōtrattu Drāhyāyaṅa-sūtrattup = Pāḍagattu Mādiru-Dōṇaṅ
Kōḷaṣarmmaḥattāṅu-

Seventh Plate: First Side

- 247 kkup = paṅg-onṅu | ivvūr Parāśara-gōtrattu Drāhyāyaṅa-sūtrattup = Pāḍagattu
Madisūdāna Pa-
248 rpanā[bha*] ḥattāṅukkup = paṅg-onṅu | innāṅṅu Miṅaiḱ-kūṅṅattuk-Kāmarvallich-
chaturvvēḍimaṅgalat-
249 tu Gavushu-gōtrattu Āśvalāyaṅa-sūtrattuk = Kaḷvaṅ Dāmōḍira sahasraṅukkup =
paṅg-onṅu |
250 ivvūr Ātrēya-gōtrattu Āśvalāyaṅa-sūtrattuk = Kiraṅūr-Tāyaṅ-Paramēśvaraṅukkup
= paṅ-
251 g-onṅu | ivvūr Viśvāmitra-gōtrattu Jayimiṅi-sūtrattup = Pullamaṅgalattu Śrīkaṅṅaṅ
Viraṅu-
252 kkup = paṅg-onṅu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Kuṅḍūr
Nārāyaṅaṅ
253 daṣapuriyaṅukkup = paṅg-onṅu | ivvūr Gautama-gōtrattu Āpastambha-sūtra-
ttuch = Cheṅṅapōśaṅ Tiruvi-
254 kramaṅ Śrīkṛiṣṇa-sahasraṅukkup = paṅg-onṅu | ivvūr Kāśyapa-gōtrattu Āpas-
tambha-sūtrattuk = Kuṅḍū-
255 r Śīvasvāmi-Viṣṇu-daṣapuriyaṅukkup = paṅg-onṅu | ivvūr Kuṅḍiṅa-gōtrattu
Āśvalāyaṅa-sūtra-
256 ttuk = Kōmapuṇṅattu Śrīdattaṅ Tiruveṅkāḍa-sahasraṅukkup = paṅg-onṅu | ivvūr
Ku-
257 ṅḍiṅa-gōtrattu Baudhāyaṅa-sūtrattu Noṅṅūrch-Chaṅṅakāḷi-Tiruvaraṅganārāyaṅasa-
258 hasraṅukkup = paṅg-onṅu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk =
[Kuṅḍūr] Nārāyaṅaṅ Divā-
259 kara-daṣapuriyaṅukkup = paṅg-onṅu | ivvūr Vatsa-gōtrattu Āśvalāyaṅa-sūtra-

- 260 ttu Naḍādūr Periyānambi-Nārasimha-kramavittañukkup = paṅg-onṟu | ivvūr Kā-
 261 śyapa-gōtrattu Āpastambha-sūtrattuk = Kāñjai Nārāyaṇaṅ [Cha]ṇṇakumā-
 262 ra-daṣapuriyaṇukkup = paṅg-onṟu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu
 Nambūr-kāṭṭu[va]k-
 263 kai' Bhāskaraṅ Bhavakumāra-dāsapuriyaṇukkup = paṅg-onṟu | ivvūr Bhāradvāja-
 gōtrattu Āpastam-
 264 bha-sūtrattuk = Korōvi Śrikumāraṅ Tīruvikramaṇukkup = paṅg-onṟu | ivvūr Kapi-
 gōtrattu Āpa-
 265 stambha-sūtrattuch = Chīrupuḷuvil Aḍigaḷ Śrīkrishṇa-kramavittañukkup = paṅg-
 onṟu | ivvūr Hārīta-gō-
 266 trattu Āpastambha-sūtrattup = Paṣumpuṟattu Nārāyaṇaṅ Śrīmādhavabhaṭṭañukkup
 = paṅg-onṟu |
 267 ivvūr Bhāradvāja-gōtrattu Āśvalāyaṇa-sūtrattuk = Kuravaṣari Nārāyaṇaṅ Akki-
 śarmma-saha-
 268 sraṇukkup = paṅg-onṟu | innāṭṭu Inṇambar-nāṭṭu Paḷaya-Vāṇa[va]ṇ-mahādēvich-
 chaturvvēdimāṅ-
 269 galattu Gautama-gōtrattu Āśvalāyaṇa-sūtrattuk = Kaḍavūr Nārāyaṇaṅ Sārgga
 (ṅga)pāṇibhaṭṭaṇu-
 270 kkup = paṅg-onṟu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Vaṅgippuṟattu
 Vāmaṇaṅ

Seventh Plate: Second Side

- 271 Śivaṇandi-daṣapuriyaṇukkup = paṅg-onṟu | ivvūr Vādhūla-gōtrattu Baudhāyaṇa-
 sūtra-
 272 ttuk = Kārambichcheṭṭuk-Kandāḍai Nārasimhan Mahēśvara-daṣapuriyaṇukkup =
 = paṅg-onṟu [1*]
 273 ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Vaṅgippuṟattu Vāmaṇaṅ Śrīdhara-
 sahasraṇu-
 274 kkup = paṅg-onṟu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr
 Viraśarmmaṅ Gaṅgādha-
 275 ra-sahasraṇukkup = paṅg-onṟu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattuk =
 Kulakutti Trivi-
 276 kramaṅ Nārāyaṇa-daṣapuriyaṇukkup = paṅg-onṟu | ivvūr Bhāradvāja-gōtrattu
 Āpastambha-sūtra-
 277 ttuk = Kārambichcheṭṭu Nara(or Nā)ppōttut-Tīruvaraṅgadēvaṅ Perumā-Nāmbi-
 daṣapuriyaṇukkup = paṅg-o-
 278 ṇṟu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Nambūr-Kāṭṭukkai Kēśavaṅ
 Periyānambi-
 279 daṣapuriyaṇukkup = paṅg-onṟu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu

* Read Kāṭṭukkai

- Uruppu[ttūr]-
 280 k-Kēsavan Aiyyappirāṅ-kramavittañukkup = paṅg-onṅu | ivvūr Muggala-gōtrat-
 281 tu Āpastambha-sūtrattu Urupputtūr Rishikēsavaṅ Nārāyaṅa-sahasraṅukkup = paṅ-
 282 g-onṅu | innāṅṅu Śrī-Par[ā]ntakach-chaturvvedimaṅgalattu Śāṅḍila-gōtrattu
 Āpastambha-sū-
 283 trattu Vaṅgippurattu Gōvindaṅ Śrīdhara-daśapuriyaṅukkup = paṅg-onṅu | ivvū-
 284 r Ātrēya-gōtrattu Āpastambha-sūtrattu Māṅgalūr Pōdiperumāṅ Akkāla-
 285 bhattañukkup = paṅg-onṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu
 286 k = Kāttukkuri Bhava(kuru)draṅ Vennaya-daśapuriyaṅukkup = paṅg-onṅu | ivvūr
 Bhāradvāja-gōtrattu
 287 Āpastambha-sūtrattuk = Kāttukkuri Śōlaippirāṅ Nārāyaṅa-bhattañukkup = paṅg-
 onṅu | ivvū-
 288 r Hārīta-gōtrattu Āpastambha-sūtrattu Ūḍappurāi Dōṅayaṅ Śrīrāmabhattañukkup
 = paṅg-o-
 289 ṅṅu | ivvūr Ku[ṅḍi]ṅa-gōtrattu Āpastambha-sūtrattuk = Kōmaḍattu Māraiyan
 Śrīdattabhātta-
 290 ṅukkup = paṅg-onṅu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Muṅichcheṅṅu
 Śrīkrishṅaṅ
 291 Rāmadēvabhattañukkup = paṅg-onṅu | ivvūr Kāśyapa-gōtrattu Āpastambha-
 sūtrattuk = Kirāṅjai
 292 Tīruvataṅgaṅ Gōvardhana-daśapuriyaṅukkup = paṅg-onṅu | ivvūr Vatsa-gōtrattu
 Āpastambha
 293 sūtrattuk = Kārambichcheṅṅu-Porḍrē(drō)ṅaṅ Lakshmībhattañukkup = paṅg-
 onṅu | ivvūr Gautama
 294 gōtrattu Āpastambha-sūtrattuch-Chettapōśaṅ Aiyyaṅ Nārāyaṅa daśapuriyaṅukku-

Eighth Plate: First Side

- 295 p = paṅg-onṅu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Tīruve-
 296 ṅkāḍaṅ Bhavakū[la]bhattañukkup = paṅg-onṅu | ivvūr Kapi-gōtrattu Āpastambha-
 sū-
 297 trattu Muṅṅaippurattu Śivadēvaṅ Urudrapūdi-daśapuriyaṅukkup = paṅg-onṅu |
 ivvūr Gargga-
 298 gōtrattu Āpastambha-sūtrattuk = Kuḷuchappavvil Chaṅṅayaṅ Periyaṅambi-saha-
 299 sraṅukkup = paṅg-onṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuch =
 Chāṅḍūrkk-Ka-
 300 ṅṅapirāṅ Kēsava-sahasraṅukkup = paṅg-onṅu | ivvūr Kāśyapa-gōtrattu Āpastam-
 301 bha-sūtrattuk = Kārambichcheṅṅu-Kapōtayaṅ Śrīkrishṅapuradēva-sahasraṅukkup
 = paṅg-o-
 302 ṅṅu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattuch = Chettapōśaṅ
 303 Dāmōdiraṅ Jannarēvibhātta-Kātaka-sarvvakratu-vasantayājikkup = paṅg-onṅu |
 ivvūr

- 304 Ko(Kau)sika-gōtrattu Āśvalāyaṇa-sūtrattu Iruṅgaṇḍi-Śrīmādha[va*]ṇ Tiruvaraṅ-
 305 ganārāyaṇabhaṭṭa-āhitaṅnikkup = paṅg-oṅṅu | ivvūr Kauśika-gōtrattu-
 306 Āpastambha-sūtrattu Naḍādūrt-Tiruvārūraṇ Mahādēvabhaṭṭaṅnikkup = paṅ-
 307 g-oṅṅu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Āṭṭāmpuṇṇattu-
 308 t-Tamōdiraṇ Aṅṅāgach-chaturvēdibhaṭṭaṅnikkup = paṅg-oṅṅu | ivvūr Kuṇḍi-
 309 ṇa-gōtrattu Āpastambha-sūtrattu Muppirāl Perumā-Nāmbi Śrīvāśudēva-
 310 daśapuriyaṅnikkup = paṅg-oṅṅu | ivvūr Ātrēya-gōtrattu Āpastambha-sūtrattu
 Muḷappu-
 311 rattu Bhavanāgaṇ Vāmaṇa-daśapuriyaṅnikkup = paṅg-oṅṅu | ivvūr Rādhi(thi)tara-
 gōtrattu Ā-
 312 pastambha-sūtrattu Olikoṅṅai Jaṅṅayaṇ Bhavarudra-daśapuriyaṅnikkup = paṅg-
 oṅṅu | i-
 313 vūr Ātrēya-gōtrattu Āpastambha-sūtrattu Nandigāmattu Akkiśarmaṇ Nārāyaṇa-
 daśapuriya-
 314 ṅnikkup = paṅg-oṅṅu | ivvūr Kapi-gōtrattu Āpastambha-sūtrattu Chiruppuḷuvil
 Yajñā-
 315 nmaṇ(tmaṇ) Kāḷakochchabhaṭṭaṅnikkup = paṅg-oṅṅu | ivvūr Gō(Kau)sika-gōtrattu
 Āpastambha-sū-
 316 trattu Irāttakkuṇṇit-Tiruvaraṅganārāyaṇaṇ Śrīkṛiṣṇa-sahasraṅnikkup = paṅg-oṅṅu |
 ivvūr Kapi-
 317 gōtrattu Āpastambha-sūkr(tra)ttuch = Chiruppuḷuvil Yajñānmaṇ(tmaṇ) Ananta-
 nāryaṇabhaṭṭaṅṅu-
 318 kkup = paṅg-oṅṅu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattuk = Kārambi-
 cheṭṭu Ve-

Eighth Plate: Second Side

- 319 ṅṅippōttut-Tiruvēṅgaḍavaṇ Gōvinda-daśapuriyaṅnikkup = paṅg-oṅṅu | ivvūr
 Viśvāmi-
 320 tra-gōtrattu Āpastambha-sūtrattu Vaṅgippuṇṇattu Pūśā-Kaṅṅaṇ Perumpuṇṇakkaḍal-
 daśa-
 321 puriyaṅnikkup = paṅg-oṅṅu | ivvūr Viśvāmitra-gōtrattu Āpastambha-sūtrattuk-
 Kaṅṅaṇ
 322 Śrīkumāra-daśapuriyaṅnikkup = paṅg-oṅṅu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-
 sūtrattu-
 323 ch = Chendiṇṇattu Panma(dma)nābhaṇ Chantradraśēkara-daśapuriyaṅnikkup =
 paṅg-oṅṅu | ivvūr Murggala-gō-
 324 trattu Āpastambha-sūtrattu Nelavaṅkapōśaṇ Śrīkṛiṣṇa-Riṣhikēśava-daśapuriyaṅṅu-
 kkup = paṅ-
 325 g-oṅṅu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattup = Pāṅkoṅṅai Riṣhabha-
 nandit-Ti-

- 326 ruvenkāḍabhaṭṭaṇṅukkuṭṭup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Āli-
- 327 kkoṇṇai Vāmaṇaṇ Yajñaya-sahasraṇṅukkuṭṭup-paṅg-onṇu | ivvūr Vatsa-gōtrattu Āpa-
- 328 stambha-sūtrattu Vaṅgippuṇṇattuch-Chakrapāṇi-Tiruvaraṅganārāyaṇa-daśapuriya-
ṅukkuṭṭup = pa-
- 329 ṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Aṭṭāmpoṇṇattu Mūṭta-
- 330 Appākaṇ Apantaṇārāyaṇa-daśapuriyaṅukkuṭṭup = paṅg-onṇu | ivvūr Sālāvata-
- 331 gōtrattu Āpastambha-sūtrattu Verppuṇṇattuk-Kandaṇ Kēśavabhaṭṭaṇṅukkuṭṭup =
paṅ-
- 332 g-onṇu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Aṅkārī Vāmaṇaiyaṇ
- 333 Śrīvāsudēva-daśapuriyaṅukkuṭṭup = paṅg-onṇu | ivvūr Parāśara-gōtrattu Āpastam-
- 334 bha-sūtrattuk = Kuravaṣari Nāgayaṇ Ambalattāḍi-daśapuriyaṅukkuṭṭup = paṅg-onṇu |
ivvūr-Kuṇḍiṇḍi¹-
- 335 ṇa-gōtrattu Āpastambha-sūtrattuk = Kōmaḍattu Madhusūdaṇaṇ Nārāyaṇa-
kramavittaṇṅukkuṭṭup-paṅ-
- 336 g-onṇu | ivvūr Ātrēya-gōtrattu Āpastambha-sūtrattu Vaṅgippuṇṇattu Śaṅkaraṇ Ve-
- 337 ṇṇambibhaṭṭaṇṅukkuṭṭup = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattu I-
- 338 rāyūr Yajñṇaṇ Kēśava-daśapuriyaṅukkuṭṭup = paṅg-onṇu | ivvūr Vādhūla-gōtrattu
Āpastambha-
- 339 sūtrattuk = Kārambicheṭṭuk = Kandāḍai Kēśavaṇ Trivikrama-sahasraṇṅukkuṭṭup =
paṅg-onṇu | ivvūr-Bh-
- 340 āradvāja-gōtrattu Āpastambha-sūtrattuk = Korovit-Tiruvenkāḍaṇ Nārāyaṇa-kra-
mavitta-
- 341 ṇṅukkuṭṭup = paṅg-onṇu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Iruṅgaṇḍi
Janārḍda-
- 342 ṇaṇ Paraṅjōti-daśapuriyaṅukkuṭṭup = paṅg-onṇu | ivvūr Gautama-gōtrattu Āpas-
tambha-sū-

Ninth Plate: First Side

- 343 trattu Irāyūr Gaṅgāḍharaṇ Sūryadēvabhaṭṭaṇṅukkuṭṭup = paṅg-onṇu | ivvūr
Gargga-gō-
- 344 trattu Āpastambha-sūtrattu Muḷuchcheṇṇuvil Veṇṇayaṇ Viśṇu-bhaṭṭaṇṅukkuṭṭup =
paṅg-o-
- 345 ṇṇu | ivvūr Ātrēya-gōtrattu Āpastambha-sūtrattu Māṅgaḷūr Garuṭha(ḍa)
vāhaṇaṇ Ulaga-
- 346 muṇḍāṇṇbhaṭṭaṇṅukkuṭṭup = paṅg-onṇu | ivvūr Gargga-gōtrattu Āśvalāyaṇa-sūtrattu
Vaṅgi-
- 347 ppuṇṇattu Aiyyaṇ Paṭṭaḍigalpaṭṭaṇṅukkuṭṭup = paṅg-onṇu | ivvūr Hārīta-gōtrattu
Āpasta-

¹ ṅḍi is redundant

- 348 mbha-sūtrattu Muṭṭirai Nārāyaṇaṅ Dēvayabhaṭṭaṅkup = paṅg-onṅu | ivvūr
Viśvāmītra-gō-
- 349 trattu Āpastambha-sūtrattuk-Kuṇḍūr Śrīkṛishṇaṅ Śōlappirāṅ-sahasraṅkup =
paṅg-on-
- 350 ṅu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattu Velaveṭṭi Śēndakumāraṅ Sōmadē
351 va-daśapuriyaṅkup = paṅg-onṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-
sūtrattu Makasirai Nā-
- 352 rāyaṇa Śrīkṛishṇabhaṭṭaṅkup = paṅg-onṅu | ivvūr Kauśika gōtrattu Āpas-
tambha-sū-
- 353 trattup = Pāṅkonraich = Chaṅkaranārayaṇaṅ Nārāyaṇabhaṭṭaṅkup = paṅg-onṅu |
i-
- 354 vvūr Viśvāmītra-gōtrattu Drāhyāyaṇa-sūtrattu Koḍukkil Śrīkumāraṅ Chakra-
355 pāṇibhaṭṭaṅkup = paṅg-onṅu | ivvūr Ām[gra](Āṅgira)sa-gōtrattu Sāmbhavya
sūtrattu
- 356 Valavūrch-Chāṭṭaṅ Tirunilakaṅṭtabhaṭṭaṅkup = paṅg-onṅu | ivvūr Āṅgrasa
(Āṅgira)-
- 357 gōtrattu Sāmbavya-sūtrattu Valavūrch-Chēndaṅ Śōlappirāṅbhaṭṭaṅkup-
358 p = paṅg-onṅu | ivvūr Ātrēya-gōtrattu Āgnivēśya-sūtrattut = Tirupputtūr Rāma-
ppriya-
- 359 ṅ Śrīkaṅṭtabhaṭṭaṅkup = paṅg-onṅu | ivvūr Ātrēya-gōtrattu Āgnivēśya-sūtrattut-
= Tirup-
- 360 puttūr Rāmapra(pri)yaṅ Śrī-Nārāyaṇa-daśapuriyaṅkup = paṅg-onṅu | ivvūr
Viśvāmītra-gōtrattu Ja-
- 361 yimiṇi-sūtrattu Nāraṇamaṅgalattu Nārāyaṇaṅ Śrīkṛishṇa-bhaṭṭaṅkup = paṅg-
onṅu | ivvūr Viśvā-
- 362 mitra-gōtrattu Jayimiṇi-sūtrattu Ādaṅūr Śrīkaṅṭṭaṅ Śrīkṛishṇaṅkup = paṅg-onṅu |
ivvūr
- 363 Vāsishṭha-gōtrattu Jayimiṇi-sūtrattu Ādaṅūrp-Purushōttamaṅ Pāṅḍaṅkup =
paṅg-onṅu |
- 364 Innāṭṭuk-Kīl-Āsugūr Kuṇḍiṇa-gōtrattu Satyāshāṭha(ḍha)-sūtrattu Vaḍugaṅpadi-
daśapuriyaṅkup = paṅ-
365 g-onṅu | ivvūr Kokkāṇa-gōtrattu Satyāshāṭha(ḍha)-sūtrattu Nārāyaṇaṅ Nārā-
yaṇa-sahasra-
- 366 ṅkup-paṅgonṅu | ivvūr Māṅgala-gōtrattu Āśvalāyaṇa-sūtrattu Dāmōdiraṅ
Nā-

Ninth Plate: Second Side

- 367 rāyaṇa-sahasraṅkup = paṅg-onṅu | innāṭṭu Miḷalilai-nāṭṭuch-Chēṅālūr Kuṇḍiṇa-
gōtrattu
- 368 Baudhāyaṇa-sūtrattu Nakkaṅ Nārāyaṇabhaṭṭaṅkup = paṅg-onṅu | ivvūr
Vāsishṭha-gōtrat-

- 369 tu Baudhāyana-sūtrattu Tattapaṭṭaṇukkup = paṅg-onṇu | ivvūr Viśvāmitra-gōtrattu Bau-
- 370 dhāyana-sūtrattu Nilan Tatta-sahasraṇukkup = paṅg-onṇu | ivvūr Kuṇḍīna-gōtrattu
- 371 Baudhāya[na*]-sūtrattu Nakkaṇ-Mādēvaṇukkup = paṅg-onṇu | innāṭṭu Maṇṇi-
nāṭṭu Ēmanallū-
- 372 r Bhāradvāja-gōtrattu Kātyāyana-sūtrattup = Pechchaṅkilāṅ Kēśavaṇ-nambi Kāli-
paṭṭaṇukku-
- 373 p = paṅg-onṇu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattuk = Kārambichcheṭṭu
Śrīvāsudē-
- 374 vaṇ Śrīkṛiṣṇa-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Kauśika gōtrattu Āpastam-
bha-sūtrattuk = Kā-
- 375 rambichecheṭṭu Irāmadēvaṇ Śrīdharabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Kauśika-
gōtrattu Āpasta-
- 376 mbha-sūtrattuk = Kārambichcheṭṭu-Tiruveṅkāḍaṇ Rāmadēva-bhaṭṭaṇukkup =
paṅg-onṇu | iv-
- 377 vūr Kauśika-gōtrattu Āpastambha-sūtrattuk = Kārambichcheṭṭu Śrīdharan Irāma-
dēvabhaṭ-
- 378 ṭaṇukkup = paṅg-onṇu | ivvūr Kuṇḍīna-gōtrattu Āpastambha-sūtrattup =
Pāḍakattu
- 379 Akkumāraṇ Yajñakumāra-daśapuriyaṇukkup-paṅg-onṇu | ivvūr Vatsa-gōtrattu Ā-
- 380 pastambha-sūtrattu Muḍumbai Bhavarudrapaṭṭaṇambi-kramavittaṇukkup =
paṅg-onṇu | i-
- 381 nnāṭṭu Iḍaiyarinallūr Mādihila-gōtrattu Satyāshāṭha(dha)-sūtrattu Śrīvarāhaṇ
Śaṅ-
- 382 karanārāyana-daśapuriyaṇukkup-paṅg-onṇu | ivvūr Kauśika-gōtrattu Satyā-
shāṭha(dha)-sūtrattu Vāsu-
- 383 dēvaṇ Śrīkṛiṣṇabhaṭṭaṇukkup = paṅg-onṇu | innāṭṭu Vēmbaṅṅūr = āṇa Chōla-
māṭṭāṭṭa (māṭṭāṇḍa) ch-chaturvvēdima-
- 384 ṅgalattu Kauśika-gōtrattu Āpastambha-sūtrattu Sikasai Kēśavaṇ Bhavarudra-daśa-
puriyaṇukku-
- 385 p = paṅg-onṇu | ivvūr Saṅkṛiti-gōtrattu Āpastambha-sūtrattu Iruṅgaṇḍi Bhava-
rudraṇ Amuda-
- 386 kumāra-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Saṅkṛiti-gōtrattu Āpastambha-
sūtrattu Iruṅgaṇḍi Śrī-
- 387 dharan Śrīmādihava-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu
Āpastambha-sūtrat-
- 388 tuk = Kārambichcheṭṭu Aiyyaṇ Mādava-daśapuriyaṇukkup-paṅgonṇu | ivvūr
Lōhita-gōtrattu
- 389 Baudhāyana-sūtrattu Jannayaṇ Śrīvāsudēvabhaṭṭaṇukkup = pa[n]g-onṇu | ivvūr
Māṇḍi(dhū)la-gō-
- 390 trattu Āpastambha-sūtrattuch = Cberuppūr Durggaṭi (Dhūrjaṭi) Āchcherumāṇ-
daśapuriyaṇukkup = paṅg-onṇu |

Tenth Plate: First Side

- 391 ivvūr-Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Sāha[ṇai] Viṣṇuambi¹ Tiruviśa-
lūrāraḍigaḷ-daśapuriya-
- 392 ṅukkup-paṅg-oṅṅu | ivvūr Śālāvata-gōtrattu Āpastambha-sūtrattu Vēṅṅupattup-
Paṭṭinārāyaṇa-
- 393 bhaṭṭaṅkukup = paṅg-oṅṅu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Iruṅgaṇḍi
Śrīdharan
- 394 Kēśavabhaṭṭaṅkukup = paṅg-oṅṅu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu
Mōrōmpura-
- 395 ttut-Tiruveṅkāḍaṅ Tirukkuṅṅuḍi-daśapuriyaṅkukup = paṅg-oṅṅu | ivvūr
Gargga-gōtrattu Āpasta-
- 396 mbha-sūtrattuk = Kuṅchappavvil Viṣṇu-Harīsvāmibhaṭṭaṅkukup = paṅg-oṅṅu |
ivvūr Kāśyapa-gōtrattu-
- 397 Āpastambha-sūtrattu Vaṭṭamaṇi Irāmadēvan Mahēndra-sahasraṅkukup = paṅg-
oṅṅu | ivvūr Kuṇḍi-
- 398 ṇa-gōtrattu Āpastambha-sūtrattuk = Kirāṅṅivāḍattu Yajñadattaṅ Tiru(Tri)vēdi-
sahasraṅkukup = pa-
- 399 ṅg-oṅṅu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattu Māvāṅḍūr Tiruveṅ-
kāḍaṅ Kēśava-
- 400 sahasraṅkukup = paṅg-oṅṅu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Nambūr-
- 401 kkāṭṭukkai Uḷudaperumaṅ Śrīvāsudēva-kramavittaṅkukup = paṅg-oṅṅu | ivvūr Kapi-
- 402 gōtrattu Āpastambha-sūtrattu Muṭṭaiṅṅupattattu Māḍattu Nambi Adigaṅambi-daśa-
puriya-
- 403 ṅukkup = paṅg-oṅṅu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattuch = Cheṭṭa-
pōśa-
- 404 ṇ Kēśavaṅ Akkidāma-sahasraṅkukup = paṅg-oṅṅu | ivvūr Gargga-gōtrattu
Āpastam-
- 405 bha-sūtrattuk = Kuṅchappavvil Viṣṇumadiśūda[na*]-sahasraṅkukup = paṅg-oṅṅu
| ivvūr Gauta-
- 406 ma-gōtrattu Āpastambha-sūtrattuch = Cheṭṭapōśaṅ Dāmōdaraṅ Bhavaskandabha-
ṭṭaṅkukup = paṅg-o-
- 407 ṅṅu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Vaṅṅippurattuch-Cheṭṭapōśaṅ
Akkidāma-
- 408 ṇ Dāmaṅambibhaṭṭaṅkukup = paṅg-oṅṅu | ivvūr Hārīta-gōtrattu Baudhāyana-
sūtrattu Veṅ-
- 409 ṇippōttuk-Kēśa[va]ḍigaḷ Ādittapiḍāra-kramavittaṅkukup = paṅg-oṅṅu | ivvūr
Vatsa-gōtrattu Ā[pa]-
- 410 stambha-sūtrattu Nambūrkkāṭṭukkai Vāsudēvaṅ Irāmadēva-sahasraṅkukup =
paṅg-oṅṅu | i-

¹ Read Viṣṇu-Nambi

- 411 vuvr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattuk-Kōmapurattu Jannayaṅ Vennaya-
sahasraṇu-
412 kkup = paṅg-onṇu | ivvūr Bhāradvā[ja*]-gōtrattu Āpastambha-sūtrattuch-
Chāndūr Bhavadāṇḍaṅ
413 Panama(dma)nābha-kramavittanukkup = paṅg-onṇu | ivvūr Saṅkṛiti-gōtrattu
Āpastambha-sūtrattu Iruṅga-
414 ṇḍit-Tirumāliruṅḷolai Śrīnārāyaṇa-sahasraṇukkup = paṅg-onṇu | ivvūr Kauśika-
gōtrattu

Tenth Plate: Second Side

- 415 Āpastambha-sūtrattu Māvāṇḍūr Harisvāmi-Viṣṇubhaṭṭaṇukkup = paṅg-onṇu |
ivvūr Kauśika-gō-
416 trattu Āpastambha-sūtrattu Peruvalli Arjjuṇaṅ Divākara-bhaṭṭaṇukkup = paṅg-
onṇu | ivvūr Hā-
417 rita-gōtrattu Āśvalāyaṇa-sūtrattuk = Kumūṇḍili Iśvaraṅ Yajñasūryya-sahasraṇu-
kkup = pa-
418 ṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattup = Piṇḍūr-Kumaraṅ
Saṅkara-
419 nārāyaṇa-sahasraṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āśvalāyaṇa-
sūtrattuk-
420 Kuravaśarip-Ponṇaṅgi Bhavanandibhaṭṭaṇukkup = paṅg-onṇu | ivvūr Mitrayu-
gōtrattu Āpastambha-
421 sūtrattup = Pūśāpōṣaṅ Janniyaṅ Tiruviśālūr-daśapuriyaṇukkup = paṅg-onṇu |
ivvūr Kauṇḍi-
422 nya-gōtrattu Āpastambha-sūtrattu Muppirāl Bhavaskandaṅ Bhāskara-daśapuri-
yaṇukkup = paṅg-
423 g-onṇu | ivvūr Kauṇḍiṇya-gōtrattu Āpastambha-sūtrattu Muppirāl Bhavas-
kandan Viṣṇu-da-
424 śapuriyaṇukkup = paṅg-onṇu | ivvūr Kauśika-gōtrattu Āpastambha-sūtra-
425 ttu Māvāṇḍūr Vāmaṇa-Viṣṇubhaṭṭaṇukkup = paṅg-onṇu | ivvūr Viśvāmitra-gōtra-
426 ttu Āpastambha-sūtrattu Naḍḍūr Bhavarudraṅ Tirukkuṇḍiḷbhaṭṭaṇukkup =
paṅ-
427 g-onṇu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Sāhaṇai Mādattai-
428 yyaṅ Tiṇḍadōṇa-kramavittanukkup = paṅg-onṇu | ivvūr Kauśika-gōtrat-
429 tu Āpastambha-sūtrattu Velavetti Uludaperumāṅ Māmadalaśahasraṇu-
430 kkup = paṅg-onṇu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Nambūrkkāṭṭukkai
Śrīvāsu-
431 dēvaṅ Uludaperumāṅbhaṭṭaṇukkup = paṅg-onṇu | ivvūr Gautama-gōtrattu
Āpastam-
432 bha-sūtrattuch = Chetṭapōṣaṅ Jannayaṅ Dāmōdira-sahasraṇukkup = paṅg-onṇu |
ivvūr

- 433 Bhāradvāja-gōtrattu Bhāradvāja-sūtrattuk = Kāñjikkurik-Kājakochchaṅ Bhavarudra-
-daśapuri-
434 yaṅukkup = paṅg-onṅru | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kākaṅ-
dūr Nā-
435 rāyaṅṅ Tiruviśālūradigaḷbhaṭṭanukkup = paṅg-onṅru | ivvūr Vatsa-gōtrattu
Āpastambha-
436 sūtrattu Nambūrkkāṭṭukkai Irāmadēvaṅ Śrīvāsudēva-daśapuriyaṅukkup = paṅg-
onṅru |
437 ivvūr Gautama-gōtrattu Āpastambha-sūtrattup = Pālaḍai Śrīvāsudēvaṅ Tiru-
vēṅkaṭa-daśa-
438 puriyaṅukkup = paṅg-onṅru | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk
= Kōrōvi-

Eleventh Plate : First Side

- 439 Nārāyaṅṅ Ārāvamudu-sahasraṅukkup = paṅg-onṅru | ivvūr Viśvāmītra-gōtrattu
440 Āpastambha-sūtrattu Chaṅṅakkurī Dēvarataṅ Piḥchadēva-kramavittaṅukkup =
paṅg-onṅru | ivvūr Kauśika-
441 gōtrattu Āpastambha-sūtrattu Velaveṭṭi Madisūdaṅa-mahādēva-sahasraṅukkup =
paṅg-on-
442 ru | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu = Kuravaśarichi-Chaṅkaraṅ Tiṅḍa-
dōṅa-sahasra-
443 nukkup = paṅg-onṅru | ivvūr Kauśika-gōtrattu Satyāshāṭha(dha)-sūtrattup =
Perumpāṅdūr Śrīkumāra-
444 ṅ Kēśava-sahasraṅukkup = paṅg-onṅru | innāṭṭu Mullilaṅguḍi Kuśika-gōtrattu
Āpastambha-
445 sūtrattu Velaveṭṭi Viṣṇu-Pōrrāma-daśapuriyaṅukkup = paṅg-onṅru | innāṭṭu
Idavaī Bhāradvāja-
446 gōtrattu Āpastambha-sūtrattuk-Kēśavaṅ Śrīkṛiṣṇa-bhaṭṭanukkup = paṅg-onṅru |
ivvūr Bhāradvāja-
447 gōtrattu Āpastambha-sūtrattup = Poṅppuṅṅattu Saṅkaranārāyaṅṅ Tiruveṅkāḍa-
daśapuriya-
448 nukkup = paṅg-onṅru | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Naḍādūr Māda-
449 vaṅ Naraśiṅgabhaṭṭanukkup = paṅg-onṅru | ivvūr Gautama-gōtrattu Āpastambha-
450 sūtrattu Irāyūr Viṣṇudēvaṅ Vindakumāra-kramavittaṅukkup = paṅg-onṅru | iv-
451 vūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Uṅruppuṭṭūr Kumārasvāmi Adiga-
452 ṅambi-daśapuriyaṅukkup = paṅg-onṅru | ivvūr Hārīta-gōtrattu Āpastambha-
453 sūtrattu Āśūrik-Karumāṅikkaṅ Nārāyaṅṅbhaṭṭanukkup = paṅg-onṅru | innā-
454 ṭṭu Viḷattūr-nāṭṭuk-Kāṭṭūr Gautama-gōtrattu Āśvalāyaṅa-sūtrattuk = Kārambi-
checheṭṭu Adigaḷ Cha-
455 ṅṅayyabhaṭṭanukkup = paṅg-onṅru | ivvūr Kauśika-gōtrattu Bhāradvāja-sūtrattup
= Piṅāndūr

- 456 kkorai Śrīkṛiṣṇaṅ Venkādudēva-daśapuriyaṅkukup = paṅg-onṟu | ivvūr Hārita-gōtrattu Ā-
- 457 pastambha-sūtrattu Ōdappuṇai-pēraḍigal Nārāyaṇa-daśapuriyaṅkukup = paṅg-onṟu | ivvūr Hāri-
- 458 ta-gōtrattu Āpastambha-sūtrattu Vaṅgippuṇattu Muṇḍasarapōśaṅ Tiruvaraṅgaṅ Tiruppīdavūr-sa-
- 459 hasraṅkukup = paṅg-onṟu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Viriṇai Achcheṭṭi A-
- 460 ttiṇḍa-daśapuriyaṅkukup = paṅg-onṟu | ivvūr Lōhita-gōtrattu Bauḍhāyaṇa-sūtrattuk =
- 461 Kārambicheṭṭut-Tūrppil Dāmōdiraṅ Paramānma(tma)-daśapuriyaṅkukup = paṅg-onṟu | ivvūr Kuṇḍi-
- 462 na-gōtrattu Āpastambha-sūtrattu Sāhaṅai Attēvaṅ Sōmadēva daśapuriyaṅkukup =

Eleventh Plate: Second Side

- 463 paṅg-onṟu | innāṭṭuk-Kāra-nāṭṭu Ōymāṅpuliṅyūr = āṇa Ulagaḷandasōḷach-chaturvvēdimāṅ-
- 464 galattu Parāśara-gōtrattu Āśvalāyaṇa-sūtrattu Mūṭṭa Divākaraṅ Nārāyaṇaṅkukup = paṅg-o-
- 465 nṟu | ivvūr Bhāradvāja-gōtrattu Āśvalāyaṇa-sūtrattu Aṅjaṇa-Divākaraḥhaṭṭa-sōmyaji-
- 466 kkup = paṅg-onṟu | innāṭṭut-Tiruvindaḷūr-nāṭṭuch = Chēṇḍaṅkuḍi Bhāradvāja-gōtrattu Āpastambha-
- 467 sūtrattuk-Kārambicheṭṭut-Tiruvaraṅgaṅ Aḍiga[]ṅambidaśapuriyaṅkukup = paṅg-onṟu | innāṭṭut-Ti-
- 468 ru[ni]ṅriṅyūr Viśvāmitra-gōtrattu Āśvalāyaṇa-sūtrattu Araṇaiṅkukup = paṅg-onṟu | ivvūr Kuṇḍiṇa-gōtrattu Ā-
- 469 bhaṭṭaṅkukup = paṅg-onṟu | innāṭṭu Mārppīḍugudēvich-chaturvvēdimāṅgalattu Bhāradvāja-gōtrat-
- 470 tu Āpastambha-sūtrattuk = Korōvich-Chaṅkaranārayaṅgaṅ Sarvvakṛi(kra)tu-daśapuriyaṅkukup = paṅg-onṟu | i-
- 471 vvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Korōvi Sarvvakṛi(kra)tu Chendippirāṅ-daśapuriya-
- 472 ṅkukup = paṅg-onṟu | ivvūr Gargga-gōtrattu Āpastambha-sūtrattu Varralūrt-Tiruvēṅkaṭamādhava-daśapuriyaṅkukup = paṅg-onṟu | ivvūr Kuṇḍiṇa-gōtrattu Ā-
- 473 pastambha-sūtrattu Muppirāl Aiyyaṅ Kēśava-daśapuriyaṅkukup = paṅg-onṟu | ivvūr-
- 474 r Ātrēya-gōtrattu Āpastambha-sūtrattu Dvēdaigōmapuṇattu Dēvakumāraṅ Pa-
- 475 ḷikōṇḍāṅ-daśapuriyaṅkukup = paṅg-onṟu | ivvūr Gargga-gōtrattu Āpastambha-sūtrattu Varralūr Mādhavaṅ Sarvvakṛi(kra)tu-daśapuriyaṅkukup = paṅg-
- 476 onṟu | ivvūr Ku-

- 478 n̄di[na*]-gōtrattu Āpastambha-sūtrattuk-Kōmaḍattu Nāgayaṅ Tiruviśalūr-
kramavittaṅukkup = paṅ-
479 g-on̄ru | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Korōvich-Chaṅ-
karaṅ Dāmō-
480 dira-daśapuriyaṅukkup = paṅ-on̄ru | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu
Vaṅgippuṛa-
481 ttu Gōvindaṅ Bhavarudra-daśapuriyaṅukkup = paṅ-on̄ru | ivvūr Gargga-
gōtrattu Āpastam-
482 bha-sūtrattu Varralūr-Kēśavaṅ Mādhavabhaṭṭaṅukkup = paṅ-on̄ru | ivvūr
Gargga-gōtrattu Ā-
483 pastambha-sūtrattu Varralūr-Kēśavaṅ Trivikramabhaṭṭaṅukkup = paṅ-on̄ru |
ivvūr Bhāradvāja-gō-
484 trattu Āpastambha-sūtrattuk-Kirāñji Śrīkriṣṇaṅ Śrīkōva-daśapuriyaṅukkup =
paṅ-on̄ru | iv-
485 vūr Ātrēya-gōtrattu Āpastambha-sūtrattu Virpuṛattut-Tiruvaḍibhaṭṭaṅ Mādhava-
daśapuriyaṅu-
486 kkup = paṅ-on̄ru | ivvūr Gargga-gōtrattu Āpastambha-sūtrattu Varralūr Rēvayaṅ
Janna-

Twelfth Plate: First Side

- 487 rēvibhaṭṭaṅukkup = paṅ-on̄ru | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu
Attāmpuṛa-
488 ttuk-Kēśavaṅ Kuṇḍiśāmibhaṭṭaṅukkup = paṅ-on̄ru | ivvūr Kauśika-gōtrattu
Āpastambha-
489 sūtrattuk-Kōkkaṛai Veṅṅayaṅ Tiruviśalūr-daśapuriyaṅukkup = paṅ-on̄ru | ivvūr
Viśvā-
490 mitra-gōtrattu Āpastambha-sūtrattu Kumāṅḍūrt-Tiruvaraṅgadēvaṅ Śrīrāma-
daśapuriyaṅukku-
491 p = paṅ-on̄ru | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Vaṅgippuṛattu
Viṣṇu-Kēśava-sa-
492 hasraṅukkup = paṅ-on̄ru | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Aḷutta-
493 ṅūr Veṅṅayaṅ Yajñaya-daśapuriyaṅukkup = paṅ-on̄ru | innāṭṭuk-Kuṛukkai-
nāṭṭuk-Kaḍala-
494 ṅuḍi Bhāradvāja-gōtrattu Āśvalāyaṅa-sūtrattuk-Kuravaśarik-Kēśavaṅ Nārāyaṅa-
daśapuri-
495 yaṅukkup = paṅ-on̄ru | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Uṇuppū-
ṭṭūr I-
496 laiya-Bhava-kūlaṅ Nārāyaṅa-daśapuriyaṅukkup = paṅ-on̄ru | ivvūr Śaṭha-gōtrat-
497 tu Baudhāyaṅa-sūtrattu Irāyūrch-Choṭṭait-Tiruvēlvikkuḍi-Siṅga-daśapuriya-
498 ṅu[k]kup = paṅ-on̄ru | ivvūr Nitundina-gōtrattu Āśvalāyaṅa-sūtrattu
499 Nimbai Yajñaṅ Nārāyaṅa-daśapuriyaṅukkup = paṅ-on̄ru | ivvūr Bhāradvāja-

- 500 gōtrattu Āpastambha-sūtrattuk-Kuravaśari Nārāyaṇaṅ Venkādudēva-daśapuri-
 501 yaṇukkup = paṅg-onṇu | ivvūr Ātrēya-gōtrattu Āpastambha-sūtrattu
 502 Muḍa[p]puṇattut-Tiruvaraṅgaṅ Dāmōdira-daśapuriyaṇukkup = paṅg-onṇu | ivvūr
 Kāśyapa-gōtra-
 503 itu Āpastambha-sūtrattu Uṇuppuṭṭūr Śrīrāmaṅ Sarvvadēva daśapuriyaṇukkup =
 paṅg-onṇu | i-
 504 mñāṭṭuk-Kāviriṃaṅgalattu Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Muppiral(rāl)
 Mādhaṇ Vāma-
 505 ṇa-daśapuriyaṅkkuppaṅg-onṇu | Ivvūr Bhāradvāja-gōtrattu Kātyāyaṇa-
 sūtrattuk = Kākkambirā-
 506 l Vishṇu-Śrīdhara-kramavittaṇukkup = paṅg-onṇu | ivvūr Rādhi(thi)tara-
 gōtrattu Kātyāyaṇa-sūtrattu
 507 t-Tāḷāśiri Rudraṅ Viṇṇavetpai-kramavittaṇukkup = paṅg-onṇu | innāṭṭu Adi-
 gaimaṅgai-nā-
 508 ṭṭup-Perundōṭṭattu Vatsa-gōtrattu Āpastambha-sūtrattuk-Kuṇḍūr Śrikaṇṭaṅ
 Ādittadēva-
 509 daśapuriyaṇukkup = paṅg-onṇu | ivvūr Vastsa-gōtrattu Āpastambha-sūtrattuk-
 Kuṇḍūr Rudraṅ Bha-
 510 vaskanda-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Āpastambha-
 sūtrattu

Twelfth Plate: Second Side

- 511 Muppirāl Nārāyaṇaṅ [Bha*]varudra-daśapuriyaṇukkup = paṅg-onṇu | ivvūr
 Vatsa-gōtrattu Āpastambha-
 512 sūtrattuk-Kuṇḍūr Poṅkāḷaṅ Mādhaṇa-sahasraṇukkup = paṅg-onṇu | ivvūr
 Hārīta-gōtrat-
 513 tu Āpastambha-sūtrattu Muppirāl Aḷagaḍi-Neḍuṅgaḷattadigaḷ-sahasraṇukkup =
 paṅg-onṇ-
 514 ru | ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Erumaṇampiḍā-Veṅkādudēvaṅ
 Yajña-
 515 ya-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Viśvāmitra-gōtrattu Āpastambha-
 sūtrattuk = Kirāñchik-
 516 Kammatti Vāmaṅ Śivadāsa-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Gautama-
 gōtrattu Ā-
 517 pastambha-sūtrattu Erumaṇampiḍā-Veṅkādudēvaṅ Lakshmaṇa-daśapuriyaṇu-
 kkup = paṅg-onṇu
 518 | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Eṭṭukkūr Veṅṇambit-Tiruvaraṅga-
 nārāyaṇa-
 519 sahasraṇukkup = paṅg-onṇu | innāṭṭut-Tirukkaḷumala-nāṭṭu Udaiyāditta-
 maṅgalattu

- 520 Gautama-gōtrattu Āpastambha-sūtrattuk-Kuṟavaṣari Durggayaṅ Śaṅkaraṅ-
rāyaṅa-da-
- 521 ṣapurīyaṅukkup-paṅgonṟu | innāṭṭu Nallārṟūr-nāṭṭuk-Kaṅjaṅūr Muggala-gō-
522 trattu Āpastambha-sūtrattu Ākki-Śrīvāsudēvaṅ Dōṅaya-sahasraṅukkup = pa-
523 űg-onṟu | ivvūr Murggala-gōtrattu Āpastambha-sūtrattu Ākki Viṣṇubhaṭṭaṅ
524 Nārāyaṅa-sahasraṅukkup = paṅg-onṟu | ivvūr Ātrēya-gōtrattu Āpastam-
525 bha-sūtrattu Dvēdaigōmapurattu Kochchibhaṭṭaṅ Svāmikumāra-kramavitta-
ṅukkup =
- 526 paṅg-onṟu | ivvūr Ātrēya-gōtrattu Āpastambha-sūtrattu Dvēdaigōmapurattut-
Tammaṭṭi-
- 527 perumāṅ Kēṣava-kramavittaṅukkup = paṅg-onṟu | ivvūr Gautama-gōtrattu Kātyā-
yaṅa-sūtrat-
- 528 tu Ādambākkattu Śaṅkaraṅ Kuṅṟaperumāṅ-kramavittaṅukkup = paṅg-onṟu |
innāṭṭu Mahē-
- 529 ndrakoṭṭūr Kuṅṭṭiṅa-gōtrattu Āpastambha-sūtrattuk-Kuṅṭṭiyūrt-Tiruvīṣalūrk-Kuṅ-
ṟattayya-krama-
- 530 vittaṅukkup = paṅg-onṟu | innāṭṭu Nāṅgūr-nāṭṭuk-Kuṅṟattu Kāśyapa-gōtrattu
Āpasta-
- 531 mbha-sūtrattuk-Kāṅjai Attiṅṭabhaṭṭaṅukkup = paṅg-onṟu | ivvūr Kāśyapa-
gōtrattu Āpa-
- 532 stambha-sūtrattu Muṟikkonṟaik-Kumāraṅ Bhavarudra-kramavittaṅukkup = paṅg-
onṟu | innāṭṭu
- 533 Marudūr Viśvāmitra-gōtrattu Jayimīni-sūtrattuk = Kumāraṅ Nārāyaṅaṅukkup =
paṅg-onṟu
- 534 | innāṭṭut-Taṅiyūr Perumbaṅṟappuliyūr Vāsishṭha-gōtrattu Baudhāyaṅa-sūtra
[ttu*]

Thirteenth Plate: First Side

- 535 p-Pulīyaṅ Nārāyaṅabhaṭṭaṅukkup = paṅg-onṟu | ivvūr Raushyāyaṅa-gōtrattu
Baudhāyaṅa-sū-
- 536 trattu Iravikriṣṇa-daṣapurīyaṅukkup = paṅg-onṟu | innāṭṭu Veṅṅaiyūr-nāṭṭu
Jōtiyṅkuṭṭi Kā-
- 537 śyapa-gōtrattu Āpastambha-sūtrattuk = Kārambichcheṭṭuk-Kandāṭṭait-Tīru(Tri)-
vēdi Yajñayabhaṭṭaṅuk-
- 538 kup = paṅg-onṟu | ivvūr Ātrēya-gōtrattu Āpastambha-sūtrattuk = Kilākkil
Dēvarathaṅ-Dē-
- 539 vadēvēṣa-daṣapurīyaṅukkup-paṅgonṟu | innāṭṭup- Paṅchavaṅ-mahādēvich-charu-
ppēdimāṅgalat-
- 540 tu Māṭhala-gōtrattu Satyāshāṭha(ḍha)-sūtrattuk-Kommāraich-Chaṅgaṅ Śēndaṅ
Tiruppiṭṭavūr-daṣapurīya-
- 541 ṅukkup = paṅg-onṟu | ivvūr Kuṅṭṭiṅa-gōtrattu Āpastambha-sūtrattu Uviyūrk-
Kāṅṟasvāmī-

- 542 t-Tiruppuñjaiyaḍigaḷ-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Kāsyapa-gōtrattu
Drāhyāyana-sū-
- 543 trattut = Turumuṇḍippuṇattu Achchetṭi-Chaṇṇaperumāṇ-daśapuriyaṇukkup = paṅg-
onṇu | ivvūr Kā-
- 544 śyapa-gōtrattu Drāhyāyana-sūtrattut = Turumuṇḍippuṇattu Achchetṭi Kumāra-
perumāṇ-kramavitta-
- 545 ṇukkup = paṅg-onṇu | ivvūr Kauśika-gōtrattu Kātyāyana-sūtrattu Vaṅgippuṇat-
tu Bhavasvāmi Dāmōdarabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Kāsyapa-gōtrattu
- 546 Kātyāya-
- 547 ṇa-sūtrattu Āttakkūr Viṣṇu Ādittapiḍārabhaṭṭaṇukkup = paṅg-onṇu | ivvūr
Vatsa-
- 548 gōtrattu Kārtyā(tyā)yana-sūtrattu Surasārambi Śāṇaperumāṇ Bhāskarabhaṭṭaṇuk-
549 kup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Kārtyā(tyā)yana-sūtrattu Uṇṇuppuṭṭūr-
550 ch-Chaṇṇayaṇ Kālīśaṇma-daśapuriyaṇukkup = paṅgonṇu | ivvūr Bhāradvāja-
gōtrattu Kārtyā(tyā)-
- 551 yaṇa-sūtrattauk-Kākkambirāl Viṣṇu Rīshikēśava-daśapuriyaṇukkup = paṅg-onṇu
| ivvūr
- 552 Bhāradvāja gōtrattu Kātyāyana-sūtrattu Veṅgaich-Chaṅkaranārāyanaṇ Kumā-
raperumā-
- 553 ṇ-kramavittaṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Kārtyā(tyā)yana-
sūtrattu Vaṅ-
- 554 gippuṇattu Hiraṇyaga[r*]bhaṇ Bhavarudra-kramavittaṇukkup = paṅg-onṇu |
ivvūr Bhāradvāja-gōtrat-
- 555 tu Kātyāyana-sūtrattuk-Kākkambirāl Urudraṇ Sūryyadēva-daśapuriyaṇukkup =
paṅg-onṇu |
- 556 ivvūr Kauśika-gōtrattu Kārtyā(tyā)yana-sūtrattu Vaṅgippuṇattu Bhavasvāmi
Mādhava-kramavitta-
- 557 ṇukkup = paṅg-onṇu | ivvūr Viśvāmītra-gōtrattu Jayimiṇi sūtrattup = Pulla-
maṅgalattu Ma-
- 558 [hē]śvaraṇ Tattaṇukkup = paṅg-onṇu | ivvūr Bhārggava-gōtrattu Jayimiṇi-
sūtrattup-Paḷuvūr
- 559 [Dāmō]daraṇ Tiruvaraṅganārāyanaṇukkup = paṅg-onṇu | Ugaḷūr-kūṇrattut =
Tiṭṭaikuḍi Viśvāmi-

Thirteenth Plate: Second Side

- 560 [tra-gō]trattu Jayimiṇi-sūtrattu Nārāyaṇan Mayūravāhaṇa-sahasraṇukkup = paṅg-
onṇu | ivvūr Viś[vā]-
- 561 [mītra]-gōtrattu Jayimiṇi-sūtrattu Māṇa-Nārāyana(ṇa)ṇukkup = paṅg-onṇu |
Vēśālippāḍi Jayaṅgo-
- 562 [ṇḍa]śōḷach-chaturvēdimaṅgalattu Parāśara-gōtrattu Āśvalāyana-sūtrattut =
Tiruppēr Jā-

- 563 tavēdaṅ Kumārasvāmi-sahasraṅkupp = paṅg-oṅṅu | ivvūrp-Pāradāya-gōtrattu
Āśvalā-
- 564 yaṅa-sūtrattu Oymāṅpuliyyūrk-Kaṅṅidāyapirāṅbhaṅṅaṅkupp = paṅg-oṅṅu | ivvūr
Māṅhala-
- 565 gōtrattu Satyāshāḍha-sūtrattuk-Kommāraich-clivadāsaṅ Aṅantadēva-daśapuri-
yaṅkupp =
- 566 paṅg-oṅṅu | ivvūr Gautama-gōtrattu Satyāshāḍha-sūtrattu Miḷalai Bhavagōpaṅ
Venkā-
- 567 ṅudēvabhaṅṅaṅkupp = paṅg-oṅṅu | ivvūr Māṅhala-gōtrattu Satyāshāḍha-
sūtrattuk-Kommā-
- 568 raī Aṅantaṅ Śivadāsa-daśapuriyaṅkupp = paṅg-oṅṅu | ivvūr Kauśika-gōtrattu
Drāhyāya-
- 569 ṅa-sūtrattu Prayāgai Sōmadēvaṅ Paṅṅaṅambi-kramavittaṅkupp = paṅg-oṅṅu |
ivvūr Hārita-
- 570 gōtrattu Drāhyāyaṅa-sūtrattut-Tuṅumunḍūr Chivaṅpaṅ Tiruppōri-kramavittaṅ-
571 kupp = paṅg-oṅṅu | ivvūr Gautama-gōtrattu Kārtyā(tyā)yaṅa-sūtrattup =
Pulippuṅṅattu
- 572 Vishṅukumāraṅ Tiruveṅkāḍa-kramavittaṅkupp = paṅg-oṅṅu | ivvūr Bhāradvāja-
573 gōtrattu Kārtyā(tyā)yaṅa-sūtrattup = Pēchchaṅkiḷāṅ Chūriyaḍigaḷ Āmāttūr-
aḍigaḷ-kra-
- 574 mavittaṅkupp = paṅg-oṅṅu | ivvūr Rāthitara-gōtrattu Kārtyā(tyā)yaṅa-
sūtrattu-Tā-
- 575 lāsiri Chōlaippirāṅ Viṅṅaveṅpai-kramavittaṅkupp = paṅg-oṅṅu | ivvūr Bharā-
dvāja-gō-
- 576 trattu Kārtyā(tyā)yaṅa-sūtrattup = Pēchchaṅkiḷāṅ Mahēśvaraṅ Mahēśvara-
kramavittaṅkupp = paṅg-o-
- 577 ṅṅu | ivvūr Hārita-gōtrattu Āpastambha-sūtrattuk-Kumiṅḍili Nārāyaṅa-daśapu-
578 riyaṅkupp = paṅg-oṅṅu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Irāyūr
Śrīnārāya-
- 579 ṅaṅ Śrīdhara-daśapuriyaṅkupp = paṅg-oṅṅu | ivvūr Kapi-gōtrattu Āpastambha-
sūtrattuk = Ku-
- 580 ṅḍūrcl-Chivanāgaṅ Dāmōdara-daśapuriyaṅkupp = paṅg-oṅṅu | ivvūr Kāśyapa-
gōtrattu Bau-
- 581 dhāyaṅa-sūtrattuk = Kūvaṅḍūrcl-Chivadāsaṅ = Aṅṅamūrtti-daśapuriyaṅkupp =
paṅg-oṅṅu | iv-
- 582 vūr Vatsa-gōtrattu Āpastambha-sūtrattu Uṅṅuppuṅṅūr Dāmōdaraṅ Akkāḷa-daśa-
puriyaṅkupp =
- 583 p = paṅg-oṅṅu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk-Kārambich-
cheṅṅuk-Kumāradō-
- 584 ṅaṅ Tirukkadava-Nārāyaṅa-daśapuriyaṅkupp = paṅg-oṅṅu | ivvūr Kāśyapa-
gōtrattu Āpastam-

Fourteenth Plate (Smaller than the thirteenth Plate); First Side

- 585 bha-sūtrattuk-Kārambichecheṭṭu Bhāskaratōṇaṅ Chakrapāṇi-daśapuriyaṇukkup = paṅg-onṇu | ivvūr
- 586 Gautama-gōtrattu Āpastambha-sūtrattu Nellūrt-Tiruveṅkāḍaṅ Subrahmaṇya-daśapuriyaṇukkup = paṅg-onṇu [! *]
- 587 ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Oḍapurai Pōḍiga| Śrīkṛishṇa-daśapuriyaṇukkup = paṅg-onṇu [! *]
- 588 ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kākkandūrch-Chaṅkaratōṇaṅ Gōvīndapaṭṭaṇukkup = paṅg-onṇu [! *]
- 589 ivvūr Bhārggava-gōtrattu Jayimuṇi-sūtrattuk-Koṭṭaiyūr Trivikramaṅ Pūvattaṇukkup = paṅg-onṇu [! *]
- 590 ivvūr Nitundiṇa-gōtrattu Āpastambha-sūtrattu Irāyūrch-Choṭṭai Dēvadē[vē*]śaṅ Aiyyaṅambibhaṭṭaṇukkup = paṅg-o[ṇ*] ru [! *]
- 591 ivvūr Hārīta-gōtrattu Āpastambha-sūtrattuk = Kumundīli Nārāyaṇaṅ Nārāyaṇasahasraṇukkup = paṅg-onṇu [ṇ*]
- 592 ivvūr Bhāradvāja(ja)-gōtrattu Āpastambha-sūtrattu Māṅgaḷūr Dōṇaiyyaṅ Sūryyadēva-daśapuriyaṇukkup = paṅg-
- 593 g-onṇu | ivvūr Murggala-gōtrattu Āpastambha-sūtrattu Vaṅgippurattu Riṣṭukē-savaṅ Pon-
- 594 malai-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Nimbai Śrī-
- 595 dharaṅ Trivikrama-sahasraṇukkup = paṅg-onṇu | ivvūr Vāsishṭa(ṭha)-gōtrattu Jayimuṇi (Jayimīni)-
- 596 sūtrattu Āḍaṅūr Śrīdaraṅ Chakrapāṇikkup = paṅg-onṇu | ivvūr Bhārggava-gōtrattu Jayimuṇi-sū-
- 597 trattuk-Koṭṭaiyūr Irāmaṅ Śivaṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattut-Taṇukki-
- 598 | Dēvadēvēśaṅ Yajñaiya-kramavittaṇukkup = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Baudhāyaṇa-sūtrattu-
- 599 k-Kūvaṅgūr Eḷuvadiyāṅ Śivadāsa-sahasraṇukkup = paṅg-onṇu | innāṭṭu Iruṅōḷa-ppāḍit-taṇiyūr Vaḷa-
- 600 vaṅ-mahādēvich-chaturvēdimaṅgaḷattu Vatsa-gōtrattu Āpastambha-sūtrattu Śāmidēvaṅ Bhā-
- 601 skaradēvak-Kāḍaga-sōmayājikkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu
- 602 Irāyūr Śrīkuḍandai Nārāyaṇaṅ Karumāṅikka-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Hārīta-gō-
- 603 trattu Drāhyāyaṇa-sūtrattuk = Kuṇḍūr Yajñātmaṅ Kumārasvāmi-sahasraṇukkup = paṅg-onṇu | iv-

¹ This is perhaps Tanuku in West Godavari District.

604 vūr Hārīta-gōtrattu Drāhyāyaṇa-sūtrattuk = Kuṇḍūr Yajñātmaṇ Janārddāṇa-
kramavittaṇukkup = paṅg-oṇṇu [! *]

Fourteenth Plate: Second Side

- 605 ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Ambikkuravaṣari Iraviṣaṇmaṇ
Kumārasvāmi-daṣapuriya-
606 ṇukkup = paṅg-oṇṇu | ivvūr Hārīta-gōtrattu Drāhyāyaṇa-sūtrattuk = Kuṇḍūr
Eluvadiyaṇ Śiṅgappi-
607 rāṇ-sahasraṇukkup = paṅg-oṇṇu | Uyyakkonḍār-vaḷaṇāṭṭut-Tirunaraiyūr-nāṭṭut-
Taṇḍattōṭṭa-
608 m = āṇa Mummaḍiṣōlachi-charuppēdimaṅgalattup = Parāśara-gōtrattu Āpastambha
sūtrattuk = Kalavakkūrt-Tiruvā-
609 rūraṇ E[ḷḷāya]-daṣapuriyaṇukkup = paṅg-oṇṇu | ivvūr Kauśika-gōtrattu Āpastam-
bha-sūtrattu Bhavakkurī
610 Chakrapāṇi Śaṅkarapaṭṭaṇukkup = paṅg-oṇṇu | ivvūr Kuṇḍiṇa-gōtrattu Āpastam-
bha-sūtrattu [Gō[maḍattu
611 Kēśavaṇ Śrīviṣṇubhaṭṭaṇukkup = paṅg-oṇṇu | ivvūr Bhāradvāja-gōtrattu
Āpastambha-sūtrattuk = Kāram-
612 bicheṭṭu Veṅgaipōśaṇ Pirā-Nambi Śrīmādhava-kramavittaṇukkup = paṅg-oṇṇu |
ivvūr Hārīta-gōtrat-
613 tu Āpastambha-sūtrattu Āsuri Mādhavaṇ Tiruvadigaṭ-kramavippa(tta)ṇukkup =
paṅg-oṇṇu | ivvūr
614 Bhāradvāja-gōtrattu Āpastambha-sūtrattuk-Kōrōvi Śappambi Dāmōdara-sahasra-
ṇukkup = pa-
615 ṅg-oṇṇu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattuch-Cheṭṭapōśaṇ Kēśavaṇ
Śrī-
616 kṛiṣṇabhaṭṭaṇukkup = paṅg-oṇṇu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-
sūtrattu Sāhaṇai Śrī-
617 kṛiṣṇaṇ Ādivarāhabhaṭṭaṇukkup = paṅg-oṇṇu | ivvūr Kuṇḍiṇa gōtrattu Āpastam-
bha-sūtrattu
618 Sāhaṇai Viṣṇudēvaṇ Dēvadēvēśabhaṭṭaṇukkup = paṅg-oṇṇu | ivvūr Gautama-
gōtrattu Āpastambha-sūtra-
619 ttu Vaṅgippuṇattuch = Cheṭṭapōśaṇ Śrīkālaiyaṇ Śrīkumārabhaṭṭaṇukkup = paṅg-
oṇṇu | ivvūr Bhāradvāja-gōtrattu
620 Āpastambha-sūtrattuk-Kirāṅḷil Bhisamaṇakkaṇ¹ Tiṇḍatōṇaṇ Madiśūda-bhaṭṭaṇuk-
kup = paṅg-oṇṇu | ivvūr Kaū-
621 śika-gōtrattu Āpastambha-sūtrattu Bhavakkurīp-Porjāmaṇ Tiruvārūr-sahasraṇu-
kkup = paṅg-oṇṇu | ivvūr
622 Kauśika-gōtrattu Āpastambha-sūtrattu Bhavakkurī Aiyyaṇ Mādēvabhaṭṭaṇukkup =
paṅg-oṇṇu | ivvūr Kauśika gō-

¹ Read Bhīṣmaṇ Nakkaṇ

- 623 trattu Āpastambha-sūtrattu Bhavakkuri Bhavasvāmi Tiruvirāmēśvara-sahasra-
nukkup = paṅg-oṅṅu | ivvūr Kauśika-
624 gōtrattu Āpastambha-sūtrattu Bhavakkuri Śrikumāraṅ Bhavarudra-daśapuriya-
nukkup = paṅg-oṅṅu | ivvūr Kauśika-
625 gōtrattu Āpastambha-sūtrattu Bhava[kkuri] Vāsudēva Bhavasvāmi-sahasraṅnukkup =
= paṅg-oṅṅu | ivvūr Kuṇḍi-
626 ṅa-gōtrattu Āpastambha-sūtrattu Iruṅ[ga]ṅḍi Bhavarudraṅ Nārāyaṅa-sahasraṅ-
kkup = paṅg-oṅṅu | ivvūr Kauśika-

Fifteenth Plate: (Smaller like 14th plate): First Side.

- 627 śika¹-gōtrattu Āpastambha-sūtrattu Bhavakkuri-Tiruvirāmēśvaraṅ Bhavasvāmi-
sahasraṅnukkup = paṅg-oṅṅu [1*]
628 ivvūr Kuṇḍina-gōtrattu Āśvalāyaṅa-sūtrattu Sāhaṅai Sōmadēvaṅ Śrītōṅabhaṅṅa-
sōmayājikkup = paṅ-
629 g-oṅṅu | ivvūr Kauśika-gōtrattu Āśvalāyaṅa-sūtrattu Bhavakkuri Dāmōdaraṅ
Annāmalai-kramavi-
630 ttaṅnukkup = paṅg-oṅṅu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattup =
Ponnampurattu Nāgaperumā-
631 ṅ Dāmōdarabhaṅṅaṅnukkup = paṅg-oṅṅu | ivvūr Vatsa-gōtrattu Āpastambha-
sūtrattu Krōṅṅa(k = Kōṅṅa)ṅgōmapurattu Ya-
632 jṅayaṅ Tiruvenkāḍa-daśapuriyaṅnukkup = paṅg-oṅṅu | innāṅṅu Pāmbūr-nāṅṅuk-
Kaḍaiyakuḍi Viśvāmitra-gōtrat-
633 tu Āpastambha-sūtrattu Irāyūr Śrīdharāṅ Śrikumāra-daśapuriyaṅnukkup = paṅg-
oṅṅu | ivvūr Viśvāmitra-gōtrattu
634 Āpastambha-sūtrattu Irāyūr Śrikumāraṅ Śrīdhara-daśapuriyaṅnukkup = paṅg-oṅṅu |
innāṅṅu-
635 p-Pāmbūr-nāṅṅut-Tirukkuḍamūkkil Murggala-gōtrattu Baudhāyaṅa-sūtrattu Vaḍu-
gaṅ Sōlai-
636 sahasraṅnukkup = paṅg-oṅṅu | ivvūr Māṅhala-gōtrattu Baudhāyaṅa sū[trattu*]
Pāṅ[di]nārāya-
637 ṅa-sahasraṅnukkup = paṅg-oṅṅu | innāṅṅu Ambar-nāṅṅu Ālattūr Kuṅḍi-
638 ṅa-gōtrattu Āpastambha-sūtrattu Puḷḷalūrḅ-Chaṅkaraṅ Chaṅṅaya-daśapuriya-
nukkup = paṅg-oṅṅu [1]
639 innāṅṅu-Chirupuliyūr Vāsishṅṅha-gōtrattu Āpastambha-sūtrattu Naḍerpallik-
Koṅḍayaṅ Mādhava-daśapu-
640 riyānukkup = paṅg-oṅṅu | innāṅṅu-Pēḷaikuḍi Kāśyapa-gōtrattu Āśvalāyaṅa-
sūtrattu Tattaṅ Śā-
641 ṅamakutaṅnukkup = paṅg-oṅṅu | innāṅṅu Vēlaṅguḍi Kauśika-gōtrattu Āgastya-
sūtrattu Jaṅṅiyattup-

¹ redundant. See above p. 4

- 642 Poṅṅambi Rudrabhaṭṭanukkup = paṅg-oṅṅu | ivvūr Vāsishṭha-gōtrattu Āgastya-sūtrattu Poṅṅār-Nāgaiya Nārā-
- 643 ya[ṅa]-kramavittaṅukkup = paṅg-oṅṅu | ivvūr Jāmba[v]iya-gōtrattu Āgastya-sūtrattup-Pam[bi]-Mādhava-Narasiṅga-kramavitta-
- 644 ṅukkup = paṅg-oṅṅu | ivvūr Vāsishṭa(ṭha)-gōtrattu Āgastya-sūtrattup = Poṅṅār Nārāyaṅaṅ Dāmodara-kramavitta-
- 645 ṅukkup = paṅg-oṅṅu | innāṭṭu Venṅāṭṭu Vaikal = āgiya Vāṅavaṅ-mahādēvich-chaturvēdimaṅgalattuk = Kuṅḍina-
- 646 gōtrattu Āpastambha-sūtrattuk = Kumāṅḍūr Nambi Eḷuva Chaṅṅaperumāṅ-daṣa-puriyaṅukkup = paṅg-oṅ-
- 647 ṅṅu | ivvūr Vatsa-gōtrattu Āpa[sta]mbha-sūtrattu Nambūr-Kāṭṭukkai Vishṅu-nambi Vāmaṅa-daṣapuriyaṅukkup = paṅg-oṅṅu |

Fifteenth Plate: Second Side

- 648 ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu Puḷḷūr Yajṅaṅ Aiyyaṅambi-daṣa-puriyaṅukkup = paṅ-
- 649 goṅṅu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Kārambichchēṭṭu Bhava-rudraṅ Mādhava-daṣapuriyaṅukku-
- 650 p = paṅg-oṅṅu | innāṭṭu-Tirumaḷalai Hārīta-gōtrattu Satyāshāḍha-sūtrattu Nārā-yaṅaṅ-Koṅṅa-daṣa-
- 651 puriyaṅukkup = paṅg-oṅṅu | innāṭṭu-Tiraimūr-nāṭṭu Vaṅṅakkuḍi Bhāradvāja-gōtrattu Āpastambha-
- 652 sūtrattuk = Kōrōvi Tiruveṅkaḍavan¹ Antarinambi-sahasraṅukkup = paṅg-oṅṅu | innāṭṭu-Tiruvaḷu-
- 653 ndūr-nāṭṭu Uttamaśōlach-chaturvēdimaṅgalattu Bhāradvāja-gōtrattu Āpastam-bha-sūtrattuk = Kārambichchē-
- 654 ṭṭu Gaṅgaipōṣaṅ Nambippirāṅ Śrīdhara-kramavittaṅukkup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu
- 655 Kātyāyaṅa-sūtrattup = Pēchchaṅkilān Tiruvaiyāraṅ-Tiruvaraṅgabhaṭṭanukkup = paṅg-oṅṅu | innāṭṭu
- 656 Akkaḷūr Kuṅḍiṅa-gōtrattu Āpastambha-sūtrattu Eṭṭukkūrt-Tiruppēr [Śrī]yajṅaya-daṣapuriyaṅukkup = paṅg-oṅṅu [|*]
- 657 innāṭṭu Viḷal = āgiya Vāmaṅamaṅgai Bhāradvāja-gōtrattu Āpastambha-sūtrattup = Piṅā-
- 658 ndūr Venṅaperuma(mā)ṅ Tirukkadavanārāyaṅa-daṣapuriyaṅukkup = paṅg-oṅṅu |
- 659 ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Peruṅgoṅṅai-Chiṅgaiyaṅ Mādhava-daṣapuriyaṅukkup = paṅg-oṅṅu | innāṭṭu-Kuṅbūr-nāṭṭu-Kāyakkūḍi Vāsishṭha-gōtrat-

¹ There is a confusion between the names Tiruvēṅkaḍavaṅ and Tiruveṅkaḍa-dēvaṅ both of which occur in this grant.

- 661 tu Āpastambha-sūtrattuk = Kāvattit-Tiruvenkāḍaṅ Bhavasvāmi-daśapuriyaṅkup = paṅg-oṅṅu |
- 662 ivvūr Kauśika-gōtrattu Satyāshāḍha-sūtrattup = Perumpāṇḍūr Mādhavaṅ Suchēndra-daśapuriyaṅkku =
- 663 p-paṅg-oṅṅu | ivvūr Ātraya-gōtrattu Sū(Ā)pastambha-sūtrattu Dvēdaigōmapuṇṇattu Bhavarudraṅ Nārāya-
- 664 na-daśapuriyaṅkukup = paṅg-oṅṅu | ivvūr Gautama-gōtrattu Satyāshāḍha-sūtrattu Mīlalaī Sōma-
- 665 dēvaṅ Ellīśvarabhaṭṭaṅkukup = paṅg-oṅṅu | Kshatriyaśikhāmaṇi-vaḷanāṭṭup-Pāmbūr-nāṭṭu Māṅgudī
- 666 Bhāradvāja-gōtrattu Bhāradvāja-sūtrattu Iḷakkandiṇṇattu Bhāskarāṅ Yajñakumāra-sahasraṅkukup = paṅg-e(g-o)ṅṅu [! *]
- 667 ivvūr Bhāradvāja-gōtrattu Bhāradvāja-sūtrattu Iḷakkandiṇṇattu Ādittaṅ Tiruvikramabhaṭṭaṅkukup = paṅg-oṅṅu [! *]
- 668 ivvūr Bhāradvāja-gōtrattu Bhāradvāja-sūtrattu Iḷakkandiṇṇattuk-Kumāraṅ Kēśavakramavittaṅkup-

Sixteenth Plate: First Side

- 669 kup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Bhāradvāja-sūtrattu Iḷakkandiṇṇattu Dēvadattaṅ Chakrapāṇi-
- 670 sahasraṅkukup = paṅg-oṅṅu | innāṭṭut-Tirunaṇṇaiyūr-nāṭṭuch-Chi(Śrī)toṅgamaṅgalattuk Kuṇḍiṇṇa-
- 671 gōtrattu Āpastambha-sūtrattuk = Kārambichcheṭṭu Nārāyaṅaṅ Viṣṇukumārabhaṭṭaṅkukup = paṅ-
- 672 g-oṅṅu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattuk-Kaṇḍēṅṅu Bhavarudraṅ Tiruvara-
- 673 ṅgadēva-daśapuriyaṅkukup = paṅg-oṅṅu | ivvūr Murggala-gōtrattu Āpastambha-sūtrattu
- 674 Uṇṇuppuṭṭūr Mādhavaṅ Bhavakūḷabhaṭṭaṅkukup = paṅg-oṅṅu | ivvūr Vatsa-gōtrattu Āpa-
- 675 stambha-sūtrattu Uṇṇuppuṭṭūr Bhavakāḷi-Bhavasēṇa-daśapuriyaṅkukup = paṅg-oṅṅu | ivvūr Śa-
- 676 ḍha(ṭha)-gōtrattu Baudhāyaṅa-sūtrattu Irāyūrch-Choṭṭai Nārāyaṅaṅ Dōṅa-
- 677 mbi-daśapuriyaṅkukup = paṅg-oṅṅu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattuk-Kaṇḍēṅṅu Nārāyaṅaṅ Chaṅṇaya-kramavittaṅkukup = paṅg-oṅṅu [!]
- 679 ivvūr Ātraya-gōtrattu Āpastambha-sūtrattu Dvēdaigōmapuṇṇattu-Tiruvenkāḍaṅ Tammaḍi-sahasraṅkukup = paṅg-oṅṅu | ivvūrch-Chaṇḍila-gōtrattu
- 680 Āpastambha-sūtrattu Vaṅgippuṇṇattu Nārāyaṅaṅ Tatta-cha(ś)ṛmma-daśapuriyaṅkukup-
- 682 p = paṅg-oṅṅu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattup-Piṇṇān-
- 683 dūr Nārāyaṅaṅ Viṣṇu-bhaṭṭaṅkukup = paṅg-oṅṅu | ivvūr Vatsa-gōtrattu

- 684 Āpastambha-sūtrattu Uṟuppuṭṭūr Nambikāḷi Vaiykunda-kramavittaṇṅkup = paṅg-oṇṇu | i-
- 685 vvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Vangippurattut-Tammaḍi Dōṇaya-daśapuriyaṇu-
- 686 kkup = paṅg-oṇṇu | innāṭṭuch-Chēṇṇūr-kūṇṇattuch-Chēṇṇūr Kuṇḍiṇa-gōtrattu Āśvalā-
- 687 yaṇa-sūtrattuk-Kaḷava(or|va)-nārāyaṇabhaṭṭaṇṅkup = paṅg-oṇṇu | ivvūr Kuṇḍiṇa-gōtrattu Satyā-
- 688 shāḍha-sūtrattu Nārāyaṇasvāmi Karumāṇikkabhaṭṭa-sahasraṇṅkup = paṅg-oṇṇu | ivvūr Kuṇḍiṇa-
- 689 gōtrattu Satyāshāḍha-sūtrattu Nakka-Nārāyaṇabhaṭṭaṇṅkup = paṅg-oṇṇu | innāṭṭu Nālūr Ku-
- 690 ṇḍiṇa-gōtrattu Āśvalāyaṇa-sūtrattu Kṛishṇa-Śrīdāmōdara-bhaṭṭaṇṅ[k]kup = paṅg-oṇṇu | ivvūr
- 691 Kuṇḍiṇa-gōtrattu Āśvalāyaṇa-sūtrattuk-Kuttaṇ [Sūryya]dēva-bhaṭṭaṇṅkup = paṅg-oṇṇu | ivvūr Kuṇḍiṇa-
- 692 gōtrattu Āśvalāyaṇa-sūtrattuch-Chivadēvaṇ Sōmā(ma)ppa-bhaṭṭaṇṅkup = paṅg-oṇṇu | ivvūr

Sixteenth Plate: Second Side

- 693 Kuṇḍiṇa-gōtrattu Āśvalāyaṇa-sūtrattu Kṛishṇaṇ Śrīraṅganādaṇṅkup = paṅg-oṇṇu | ivvūr Kāśyapa-gō-
- 694 trattu Āśvalāyaṇa-sūtrattu Śubra[ma]ṇyadēvaṇ Tiruveṇkaḍa-nārāyaṇabhaṭṭaṇṅkup = paṅg-oṇṇu | ivvūr
- 695 Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattu Tattaṇ Śaṅkaranārāyaṇa-bhaṭṭaṇṅkup = paṅg-oṇṇu | ivvūr
- 696 Kuṇḍiṇa-gōtrattu Āśvalāyaṇa-sūtrattup-Puttaṇ Sarvvakri(kra)tu-bhaṭṭaṇṅkup = paṅg-oṇṇu | ivvūr Ku(Kau)-
- 697 ṇḍinya-gōtrattu Āśvalāyaṇa-sūtrattu Mudāṇ Agnichā(śa)[r**]mma-sahasraṇṅkup = paṅg-oṇṇu | ivvūr Kā-
- 698 śyapa-gōtrattu Āśvalāyaṇa-sūtrattu Māṇaṇ Vāsudēvabhaṭṭaṇṅkup = paṅg-oṇṇu | ivvūr Kuṇḍi[na]-
- 699 gōtrattu Āśvalāyaṇa-sūtrattuk-Kamalanābhaṇ Chakrapāṇibhaṭṭaṇṅkup = paṅg-oṇṇu | ivvūr
- 700 Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattuch-Chēṭṭi Kumārasvāmisahasraṇṅkup = paṅg-oṇṇu | i-
- 701 vvūr Kaṇḍinya-gōtrattu Āśvalāyaṇa-sūtrattu Tāyaṇ Śrīmādhavaṇṅkup = paṅg-oṇṇu | iv-
- 702 vūr Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattut-Tāyanārāyaṇa-sahasraṇṅku-
- 703 p = paṅg-oṇṇu | ivvūr Kaṇḍinya-gōtrattu Āśvalāyaṇa-sūtrattu-[Ku]ttaṇ A-
- 704 gnipidāraṇṅkup = paṅg-oṇṇu | ivvūr Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattu

- 705 Nārāyaṇaṅ Sūryyabhaṭṭaṅkup = paṅg-onṅu | ivvūr Kaṇḍa(ṇḍi)nya-gōtrattu
 Āśva-
 706 lāyaṇa-sūtrattu Nāgaṅ Tattaṅkup = paṅg-onṅu | ivvūr Kaṇḍ(ṇḍi)nya-
 gōtrat-
 707 tu Āśvaya(lā)yaṇa-sūtrattu Vāmaṅ-Nārāyaṇaṅkup = paṅg-onṅu | ivvūr Ku-
 708 ṇḍiṇa-gōtrattu Āśvalāyaṇa-sūtrattu Mād̥hava-Nakkabhaṭṭaṅkup = paṅg-onṅu
 [! *]
 709 ivvūr Kaṇḍiṇya-gōtrattu Āśvalāyaṇa-sūtrattu Nārāyaṇaṅ Bhāskarabhaṭṭaṅkup-
 kup = paṅ-
 710 g-onṅu | ivvūr Kuṇḍiṇa-gōtrattu Āśvalāyaṇa-sūtrattuch-Chuvaraṅ Tīruveṅka-
 ḍanārā-
 711 yaṇabhaṭṭaṅkup = paṅg-onṅu | ivvūr Kāśyapa-gōtrattu Āśvayā(lā)yaṇa-
 sutrattu Janā-
 712 da(rda)ṅgaṅ Anantīśabhaṭṭaṅkup = paṅg-onṅu | ivvūr Kaṇḍiṇya-gōtrattu
 Āśvalāyaṇa-sū-
 713 trattuk-Kumāraṅ Tīrup[pā]rkaḍal Nārāyaṇa-bhaṭṭaṅkup = paṅg-onṅu | ivvūr
 Kaṇḍiṇya-gō-
 714 trattu Āśvalāyaṇa-sūtrattuch-Cheṭṭiperumāṅ Madaḷaikkup = paṅg-onṅu |
 ivvūr Kaṇḍi-
 715 nya-gōtrattu Āśvalāyaṇa-sūtrattuk-Kuttaṅ Mahādēva-sahasraṅkup = paṅg-
 onṅu |
 716 ivvūr Kaṇḍiṇya-gōtrattu Āśvalāyaṇa-sūtrattu Iḷai[ya]-Tāyanārāyaṇaṅkup =
 paṅg-on-
 717 ru|ivvūr Kaṇḍiṇya-gōtrattu Āśvalāyaṇa-sūtrattu Bhāskara-nārāyaṇa(ṇa)bhaṭṭaṅkup-
 kup = paṅg-onṅu [! *]

Seventeenth Plate: First Side

- 718 ivvūr Kaṇḍiṇya-gōtrattu Āśvalāyaṇa-sūtrattu Gōvindaṅ Purushōttamabhaṭṭa-
 ṅkup = paṅ-
 719 g-onṅu | ivvūr Kaṇḍiṇya-gōtrattu Āśvalāyaṇa-sūtrattu Gōvindaṅ Akki(Agni)
 piḍārabhaṭṭaṅku-
 720 kkup = paṅg-onṅu | ivvūr Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattu Vāmadēvaṅ
 Rishikē-
 721 śavaṅkup = paṅg-onṅu | ivvūr Kaṇḍiṇya-gōtrattu Āśvalāyaṇa-sū-
 722 trattuch-Cheṭṭiperumāṅ Nārāyaṇabhaṭṭaṅkup = paṅg-onṅu | innāṭṭu-
 723 k-Kuḍavāyil Māṭhi(ṭha)la-gōtrattu Satyāśhāḍha-sūtrattu Viṣṇu-Tīruveṅkaḍanā-
 724 rāyaṇa-dāsapuriyaṅkup = paṅg-onṅu | ivvūr Viśvāmītra-gōtrattu
 725 Satyāśhāḍha-sūtrattu Gōvindaṅ Jātavēdabhaṭṭaṅkup = paṅg-onṅu | innāṭṭu
 Vē-
 726 [lā]-nāṭṭu Rājamallach-chaturvēdimaṅgalattu Kāśyapa-gōtrattu Āpastambha-
 sūtrat-

- 727 tu Irāyūr Madisūdaṇa Sugu(ku)māra-dāsapuriyaṇukkup = paṅg-oṇṇu | ivvūr
Kāśyapa-gōtrattu
- 728 Āpastambha-sūtrattu Irāyūrt-Tōṇayaṇ Dāmodara-dāsapuriyaṇukkup = paṅg-oṇṇu |
729 ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Nellūr Nārāyaṇan Mādhaṇ Āhi-
730 tāṅgi(gñi)kkup = paṅg-oṇṇu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Āsuri
Yajña-
- 731 ṇ Tiruvēṅkaṇḍa-sahasraṇukkup = paṅg-oṇṇu | ivvūr Hārīta-gōtrattu Āpastambha-sū-
732 trattu Āsuri Achchiivaṇṇaṇ Sarvvakṛitu(kratu)-kramavittaṇukkup = paṅg-oṇṇu |
ivvūr Hārī-
- 733 ta-gōtrattu Āpastambha-sūtrattu Āsuri Yajñadattaṇ Śrīkṛiṣṇa-sahasraṇukkup =
paṅg-oṇṇu | in-
- 734 nāṭṭu Tirunallūr Vatsa-gōtrattu Āpastambha-sūtrattu Nambūr-Kāṭṭukkai Śrī-
kṛiṣṇaṇ Yajña-dasapuri-
735 yaṇukkup = paṅg-oṇṇu | innāṭṭu Viḷāṅguḍi Rāthitara-gōtrattu Āpastambha-
sūtrattu Dvēdaigō-
- 736 mapuṇṇattuch-Chaṇṇan Rīshikēśava-daśapuriyaṇukkup = paṅg-oṇṇu | innāṭṭu
Viḷamar Śaṭamashaṇa (Śaṭhamarshaṇa)-gō-
- 737 trattu Baudhāyaṇa-sūtrattu Irāyūr-Choṭṭai Janmayaṇ Veṇṇaya-daśapuriya-
ṇukkup = paṅg-oṇṇu |
- 738 ivvūr Kuṇḍiṇa-gōtrattu Drāhyāyaṇa-sutrattuch-Chentaṇuvūr Vāmaṇṇaṇ Patma
(dma)nābha-sahasraṇukkup = pa-
- 739 ṅg-oṇṇu | innāṭṭu-Tiruvārūr-kūṇṇattuk-Kurukkatti Kuṇḍiṇa-gōtrattu Āpastambha-
-sūtrattuk = Kuṇḍi-
- 740 rch-Chivaṇ Irāmadēva-daśapuriyaṇukkup = paṅg-oṇṇu | ivvūr Vatsa-gōtrattu
Āpastambha-sūtrattu
- 741 Nambūr-Kāṭṭukkai Yajñaṇ Śrīmādhava-dāsapuriyaṇukkup = paṅg-oṇṇu |
ivvūr Kāśyapa-gōtrattu Ā-
- 742 pastambha-sūtrattuk = Kūvaṇṇūr Nārāyaṇaṇ Urudrapidāra-daśapuriya-bhaṭṭa-
sōmayājikkup = paṅg-oṇṇu [1]

Seventeenth Plate : Second Side

- 743 innāṭṭu Aḍiyappimaṅgalattu Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Korōvi-
Paṭṭaṇakkumāra-sahasraṇu-
- 744 kkup = paṅg-oṇṇu | ivvūr Śaḍha(ṭha)-gōtrattu Baudhāyaṇa-sūtrattu Irāyūr-
Choṭṭai Yajñaṇ Śrīmādavaṇ-da-
- 745 śapuriyaṇukkup = paṅg-oṇṇu | innāṭṭu Marugal-nāṭṭup-Pirāyakuḍi Gautama-
gōtrattu Āpastambha-sūtrattu-
- 746 t = Tekkūr Vaikundaṇ Kūttāḍi-daśapuriyaṇukkup = paṅg-oṇṇu | innāṭṭu
Iḍaiyāṇṇuḍi Bhārggava-gō-
- 747 trattu Jayimiṇi-sūtrattu Mūtta Dāmōdaraṇ Pūvattaṇukkup = paṅg-oṇṇu | ivvūr
Bhārggava-gōtrattu Jayimi-

- 748 ni-sūtrattup-Pāṇḍaṅ Nārāyaṇaṅkupp = paṅg-onṅu | ivvūr Bhārggava-gōtrattu
Jayimiṇi(ni)-sūtrattu Janā-
- 749 rddāṅ Mādhaṅ bhaṭṭaṅkupp = paṅg-onṅu | ivvūr Bhārggava-gōtrattu
Jayimiṇi-sūtrattu Kṛiṣṇaṅ Śrīraṅgaṅātha-
- 750 nukkup = paṅg-onṅu | ivvūr Bhārggava-gōtrattu Jayimiṇi-sūtrattu Pūvattaṅ
Jātavēdaṅkupp = paṅg-o-
- 751 nṅu | innāṭṭut-Tēvūr-nāṭṭu Ālattūr Surasārambi¹ Maurggalya-gōtrattu Kātyāyaṅa-
sūtrattu Surasā-
- 752 rambi Tiruveṅkāḍaṅ Vaiykunda-kramavittaṅkupp = paṅg-onṅu | innāṭṭu
Muḷaiyūr-nāṭṭuk-
- 753 Kundavaich-chaturvvēdimaṅgalattu Kuṇḍiṅa-gōtrattu Āpastambha-sūtrattu
Naḍērpalli Tiru-
- 754 vārūraṅ Tirunāgaviṣṇubhaṭṭaṅkupp = paṅg-onṅu | ivvūr Bhāradvāja-gōtrattu
Āpastambha-sū-
- 755 trattuk = Kāñjikkurī Lakshmaṅaṅ Kākuttabhaṭṭaṅkupp = paṅg-onṅu | innāṭṭuch-
Chāttamaṅ-
- 756 galattu Bhārggava-dē(gō)trattu Jayimiṇi-sūtrattuch-Chāttāṅ Śaṅkaraṅārāyaṅa(ṅa)-
sōmayāji
- 757 kkup = paṅg-onṅu | innāṭṭup-Paṅaiyūr-nāṭṭup-Pūlōkamāṅikkach-charuppēdimaṅ-
galattu Kauśika-gō-
- 758 trattu Bhāradvāja-sūtrattup = Pirāndūrch = Chivadāsaṅ yaḷḷavamaṅa-sahasraṅu-
kkup = paṅg-onṅu | ivvūr
- 759 Hārita-gōtrattu Drāhyāyaṅa-sūtrattut = Tuṅumunḍūr Divākaṅaṅ Śaṅkaraṅārā-
yaṅa-daśapuriyaṅu-
- 760 kkup = paṅg-onṅu | ivvūr Hārita-gōtrattu Drāhyāyaṅa-sūtrattut-Tuṅumunḍūr
Śadaṅgavi Tiruppu-
- 761 ṅambiya-daśapuriyaṅkupp = paṅg-onṅu | ivvūr Hārita-gōtrattu Drāhyāyaṅa-
sūtrattut = Tuṅumunḍ-
- 762 ḍūrch = Chaḍaṅgavi-Divākara-sahasraṅkupp = paṅg-onṅu | innāṭṭu Mūlamaṅ-
galattu Bhāradvāja-gōtrat-
- 763 tu Āpastambha-sūtrattup = Poṅpuṅattu Mādhaṅ Chappaya-sahasraṅkupp =
= paṅg-onṅu | innāṭṭu E-
- 764 yīṅaṅūr Hārita-gōtrattu Āpastambha-sūtrattu Muṭṭirait-Tiruvaḍigaḷ Dāmōdara-
daśapuriyaṅukku-
- 765 p = paṅg-onṅu | innāṭṭu Aḷanāṭṭu Attipuliyūr Kuṇḍiṅa-gōtrattu Āpastambha-
sūtrattu Patma(dma)nābaṅ
- 766 Tiruveṅkāḍabhaṭṭa-vasantayājikkup = paṅg-onṅu | ivvūr Kuṇḍiṅa-gōtrattu
Āpastambha-sūtrattu-

¹ This is redundant.

Eighteenth Plate: First Side

- 767 k = Kuṇḍūr Venṇayan Achchāmi-sahasraṇukkup = paṅg-oṅṅu | innāṭṭup-Paṭṭanak-
 768 kūṟṟattuk-Kottāraṅkudi Śāṇḍilya-gōtrattu Āśvalāyaṇa-sūtrattu Bhāskaraṇ Śrī-
 kṛishna-
 769 [sa*]hasraṇukkup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Āśvalāyaṇa-sūtrattu Śrī-
 770 kṛishnaṇ Tīruvikramaṇukkup = paṅg-oṅṅu | innāṭṭuch-Chaṅṅamaṅgalattu
 Kāśyapa-gōtra-
 771 ttu Āpastambha-sūtrattu Muṟichcheṭṭu Arikumāraṇ Tīruvepkāḍa-kramavittaṅṅu-
 kkup = paṅ-
 772 g-oṅṅu | Arumōlidēva-vaḷanāṭṭup-Puṟaṅkarambai-nāṭṭuch-Chembiyaṇ-mahādēvi-
 chichatu-
 773 rvvēdimaṅgalattu Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kāṭṭukkuṟi Maṇi-
 ṅambi-Tīru-
 774 malai-daśapuriyaṇukkup = paṅg-oṅṅu | ivvūr Kāśyapa-gōtrattu Āpastambha-
 sūtrat-
 775 tuk = Kuravaśarip-Porkumāraṇ Śrīmādbavabhaṭṭaṇukkup = paṅg-oṅṅu | ivvūr
 Viśvāmitra-gō-
 776 trattu Āpastambha-sūtrattuk = Kāñjaip-Perumuṅjūṟaṇ Kumāra-svāmīnārā-
 777 yaṇar-daśapuriyaṇukkup = paṅg-oṅṅu | ivvūr [Kau]śika-gōtrattu Āpasta-
 778 mbha-sūtrattu Velaveṭṭik¹-Kommaṇḍai Śrīkṛishṇa-daśapuriyaṇukkup = paṅg-o-
 779 ṅṅu | ivvūr r² Kutsa-gōtrattu Āpastambha-sūtrattu Odimūkkil Kañchi-
 780 pōśaṇ Irāmadēvan Tōṇaya-sahasraṇukkup = paṅg-oṅṅu | ivvūr[r*]p-Parāśara-
 781 gōtrattu Āśvalāyaṇa-sūtrat-Tiruppērt-Tīru(Tri)vikramaṇ Śrī Araṅganā-
 782 (dha(tha)-sōmayājikkup = paṅg-oṅṅu | ivvūr Māṭala-gōtrattu Āśvalāyaṇa-
 sūtrattut-Ti-
 783 ruppēr Mahādēvaṇ Aravindalōja(cha)ṇaṇukkup = paṅg-oṅṅu | ivvūr Māṭala-
 gōtrat-
 784 tu Āśvalāyaṇa-sūtrattut-Tiruppēr Sōmadēvaṇ Nārāyaṇa-sahasraṇukkup = paṅg-
 785 g-oṅṅu | ivvūr Hārīta-gōtrattu Āśvalāyaṇa-sūtrattu Viśalūr Nārāyaṇaṇ Tattaṅṅu-
 786 kkup = paṅg-oṅṅu | ivvūr Ātrēya-gōtrattu Āśvalāyaṇa-sūtrattuk = Kīraṅūrt = Tāmō-
 787 r²ḍaraṇ Kūttaṅukkup = paṅg-oṅṅu | innāṭṭu Simhaḷāntakach-chaturvvēdimaṅ-
 galattu Bhāradvā-
 788 ja-gōtrattu Āpastambha-sūtrattuch-Chāṇḍūr Bhavakūḷaṇ Sarvvaya-daśapuriya-
 ṅukkup = paṅ-
 789 g-oṅṅu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattup = Paṣumburattut-Tāmōdaraṇ
 Śrī-
 790 Kāḷa-kramavittaṅṅukkup = paṅg-oṅṅu | innāṭṭuk-Kōḍaṇḍarāmach-chaturvvēdi-
 maṅgalattu Hā-

¹ See *Ep. Ind.*, Vol. XXIV, p. 301.

² redundant

- 791 rita-gōtrattu Āpastambha-sūtrattup = Perēmapuṟattu [Dā]mōdaraṅ Kēśava-
sahasraṇukkup =
- 792 paṅg-onṟu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Nambūr-k-Kāṭṭukkaich-
Chōmāsi-
- 793 Dōṇaya-daśapuriyaṇukkup = paṅg-onṟu | innāṭṭup-Panaiyūr Bhāradvāja-gōtrattu
Āpasta-
- 794 mbha-sūtrattuk = Kumundili Śrīkrishṇaṅ Dōṇayabhaṭṭaṇukkup = paṅg-onṟu |
ivvūr Hārīta-gōtra-
- 795 itu Āpastambha-sūtrattu Ōḍapurai Nārāyaṇaṅ Dāmaya-daśapuriyaṇukkup =
paṅg-onṟu |
- 796 ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattup = Pāgaḷurk-Kūṭṭaṅ Dāmōdara-
daśapuriya-
- 797 ṇukkup = paṅg-onṟu | ivvūr Ātrēya-gōtrattu Āpastambha-sūtrattup-Piṇukkippuṟat-
tuch-Chaṅkaraṅ Sūryyadēvabhaṭṭaṇukkup = paṅg-onṟu | ivvūr Kāśyapa-gōtrattu
- 798 Āpasta[m*]-
- 799 bha-sūtrattu Irāyūr Śivarudraṅ Vaikunda-sahasraṇukkup = paṅg-onṟu | innāṭṭup-
Pala(lai)ya-
- 800 vaṅ-mahādēvich¹-chaturvvēdi-maṅgalattu Ātrēya-gōtrattu Āpastambha-sū-
trattu Māṅgaḷūrt-Tiruvenkādaṅ Śrīmādhava-daśapuriyaṇukkup = paṅg-onṟu |
- 801 ivvū[r*] Gautama-gōtrattu Āpastambha-sūtrattu Uṟuppuṭṭūr Śrīvāsudēvaṅ
- 802 Sūryyabhaṭṭaṇukkup = paṅg-onṟu | ivvūr Bhāradvāja-gōtrattu Āpastambha-
sūtrattup = Pi-
- 804 rāṇḍūr Iḷaiyaśōlai Chendip[pi]rān-daśapuriyaṇukkup = paṅg-onṟu | innāṭṭup-Pe-
rumbal-Marumadūr² Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattuk = Kōmaḍattu Nan-
dicha(śa)rmmaṅ-
- 806 Uḷudaperumāṅ-daśapuriyaṇukkup = paṅg-onṟu | ivvūr Kuṇḍiṇa-gōtrattu Āpas-
tambha-sūtrattu Gō-
- 807 maḍattu Dōṇaṅ Nandiperumāṅ-daśapuriyaṇukkup = paṅg-onṟu | innāṭṭu Vaṇḍāḷai-
Vēlūr-k-kūṟṟattuk-Ko-
- 808 ṇnūr Ātraya-gōtrattu Āpastambha-sūtrattu Dvēdaigōmapuṟattut-Tiruppuṅjaiadiga-
809 | Chiṟiyaṇambibhaṭṭaṇukkup = paṅg-onṟu | ivvūr Hārīta-gōtrattu Āpastambha-
sūtrattu
- 810 Ōḍapuṟaik-Kēśavaṅ Tiruvirāmiśvarabhaṭṭaṇukkup = paṅg-onṟu | ivvūr Bhāra-
dvāja-gōtrat-
- 811 tu Āpastambha-sūtrattu Makaśirai Jātavēdaṅ Adigaṇambi-daśapuriyaṇukkup =
paṅg-onṟ-
- 812 ru | innāṭṭuk-Kuṟuppil Kauśika-gōtrattu Āpastambha-sūtrattu Iruṅgaṇḍi Śridharan
Chaṅ-

¹ Read Paḷaiya Vāṇavaṅ-mahādēvi*² Read Marudūr

- 813 ṅaya-daśapuriyaṅukkup = paṅg-oṅṅu | ivvūr Murggala-gōtrattu Āpastambha-sūtrattu-
- 814 p-Pippirai-Veṅkāḍudēvaṅ Bhaṭṭambi(Bhaṭṭanambi)-daśapuriyaṅukkup = paṅg-oṅṅu | innāṭṭu Vallā-

Nineteenth Plate: First Side

- 815 m = āgiya Viḍēlviḍuguch-chaturvvēdimaṅgalattu Kuṇḍiṅa-gōtrattu Satyāshāḍha-sūtrattu Niṅṅayil-
- 816 Tiruvaraṅganārāyaṅaṅ Nāgaya-kramavittaṅukkup = paṅg-oṅṅu | innāṭṭu Aḷanā-ṭṭuch-Chembiya-
- 817 ṅ-mahādēvich-chaturvvēdimaṅgalattu Vādhūla-gōtrattu Āpastambha-sūtrattu Nambūr-Kāṭṭu-
- 818 kkai Yajñaṅ Sarvvakṛi(kra)tubhaṭṭaṅukkup = paṅg-oṅṅu | ivvūr Vatsa-gōtrattu Āpastambha-sū-
- 819 trattup = Pippirai Dōṅanandi Yajñaviriṅcha-daśapuriyaṅukkup = paṅg-oṅṅu | ivvūr Gauta-
- 820 ma-gōtrattu Āśvalāyaṅa-sūtrattuch = Cheruppaḷi Śrīdharāṅ Perumāṅambibha-ṭṭaṅukku-
- 821 p = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Āśvalāyaṅa-sūtrattuk = Kuravaśarich-Chaṅka-
- 822 ra-nambi Eḷuvach-chaturvvēdibhaṭṭaṅukkup = paṅg-oṅṅu | ivvūr Vatsa-gō-
- 823 trattu Āpastambha-sūtrattu Nambūr-Kāṭṭukkai Śivarudraṅ Rēvaḍikaṭ(kaḷ)-daśa-
- 824 puriyaṅukkup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu
- 825 p = Poṅṅampuraṭṭu Utāśaṅaṅ Śikumārabhaṭṭaṅukkup = paṅg-oṅṅu | ivvūr Ā-
- 826 ṅgirasa-gōtrattu Āśvalāyaṅa-sūtrattu Vaṅgippuraṭṭu Śrīrāmaṅ Viṣṇubhaṭṭa-
- 827 ṅukkup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = kā-
- 828 kkaṅḍūrt-Tāmaṅambi Yajñanārāyaṅa-daśapuriyaṅukkup = paṅg-oṅṅu |
- 829 ivvūr Kauśika-gōtrattu Āpastambha-sūtrattu Māśarai-Nambirāṅ Śrīrā-
- 830 ma-daśapuriyaṅukkup = paṅg-oṅṅu | ivvūr Śaṭṭha-gōtrattu Baudhāyaṅa-sūtrattu Irāyūr-
- 831 ch-Choṭṭai Śrīkrishṇaṅ Śrīrāma-daśapuriyaṅukkup = paṅg-oṅṅu | ivvūr Kuṇḍiṅa-gōtrattu Āpa-
- 832 stambha-sūtrattu Vaṅgippuraṭṭuk = Karavaṭṭi Bhavapū(bhū)ti-Kēśava-daśapuriyaṅukkup = paṅg-oṅṅu | i-
- 833 vvūr Hārīta-gōtrattu Āpastambha-sūtrattu Iruṅgaṅḍi Nārāyaṅaṅ Vāmaṅa-daśapuriyaṅuk-
- 834 kup = paṅg-oṅṅu | ivvūr Vādhūla-gōtrattu Āpastambha-sūtrattu Nambūr Viṣṇu-Yajña-daśapuriya-
- 835 ṅukkup = paṅg-oṅṅu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattuk = Kirāṅji Bava-dāsaṅ Nārā-
- 836 yaṅa-daśapuriyaṅukkup = paṅg-oṅṅu | ivvūr Ātraya-gōtrattu Āpastambha-sūtrattu Dvē-

- 837 daigōmapuṟattu Patma(dma)nābaṅ Rēvakanda-daśapuriyaṅukkup = paṅg-onṅu |
ivvūr Bhāradvāja-gōtrat-
- 838 tu Āpastambha-sūtrattu Mādhaṅ Janā(nār)dana-daśapuriyaṅukkup = paṅg-
onṅu | ivvūr Bhāradvāja-gō-
- 839 trattu Āpastambha-sūtrattup = Poṅṅampuṟattu Śrīkumāraṅ Utāsaṅa-bhaṭṭaṅu-
kkup = paṅg-onṅu | iv-
- 840 vūr Vatsa-gōtrattu Āpastambha-sūtrattup-Pipparai Yajñappiriyaṅ Dōṅanandi-
daśapuriyaṅukkup =
- 841 paṅg-onṅu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Iruṅgaṅḍi Urudra-
kumāraṅ Nārāyaṅa-daśa-
- 842 puriyaṅukkup = paṅg-onṅu | ivvūr Saṅkṛīti-gōtrattu Baudhāyaṅa-sūtrattu
Iruṅgaṅḍi-Tamma-
- 843 ḍi Yajñadāma-daśapuriyaṅukkup = paṅg-onṅu | ivvūr Kuṅḍiṅa-gōtrattu Āpas-
tambha-sūtrattuk = Kuṅḍūr-
- 844 k-Kāḷamēgaṅ Tiru(Tri)vīkrama-daśapuriyaṅukkup = paṅg-onṅu | ivvūr Gergga-
gōtrattu Āśvalāyaṅa-sūtra-
- 845 ttu Vaṅgippuṟattu Nambūti-Urudrakumāra-daśapuriyaṅukkup = paṅg-onṅu |
ivvūr Kāśyapa-
- 846 gōtrattu Baudhāyaṅa-sūtrattu Nimbai Kēśavaṅ A[na*]ntamādhava-bhaṭṭaṅu-
kkup = pa-
- 847 ṅg-onṅu | ivvūr Gargga-gōtrattu Āpastambha-sūtrattu Vaṅṅalūr Śrīkṛīṣṅaṅ
Yajñātma-
- 848 daśapuriyaṅukkup = paṅg-onṅu | ivvūr Nitundiṅa-gōtrattu Baudhāyaṅa-sūtra-
- 849 ttu Irāyūrch-Choṭṭai Yajñāṅ Kumārasvāmibhaṭṭaṅukkup = paṅg-onṅu | ivvūr
Kuṅḍi-
- 850 ṅa-gōtrattu Āpastambha-sūtrattu Viriṅṅait-Tirukkuṅṅuṅḍi Śrīraṅka Urutra-
kramavī-
- 851 taṅukkup = paṅg-onṅu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattuk-Kāra-
- 852 mbichcheṭṭu Sabidayāṅṅaṅ Yajñātma-daśapuriyaṅukkup = paṅg-onṅu | ivvūr
Kuṅḍiṅa-gōtrattu Ā-
- 853 pstambha-sūtrattuk-Kuṅḍūr Neḍuṅṅai-pōśaṅ Pōṅṅiperumāṅ Kēśava-daśapuri-
yaṅukkup = paṅ-
- 854 g-onṅu | ivvūr Parāśara-gōtrattu Āśvalāyaṅa-sūtrattu Viriṅṅai Jātavēdaṅ Kāṅaka-
sōma-
- 855 yājikkup = paṅg-onṅu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Vaṅgippuṟattu
Intamukkil Śrī-
- 856 kṛīṣṅapuradēvabhaṭṭaṅukkup = paṅg-onṅu | ivvūr Hārīta-gōtrattu Āpastambha-
sūtrattup = Pāgaṅūrch-Chō-
- 857 laippirāṅ Śīrāṅa-da[śa*]puriyaṅukkup = paṅg-onṅu | ivvūr Gautama-gōtrattu
Āśvalāyaṅa-sūtrattuch-Cheru-

- 858 ppalli Śrīdharan Dāmōdarabhaṭṭaṇukkup = paṅg-oṇṇu | ivvūr Kauśika-gōtrattu
Āpastambha-sūtrattu
859 Vaṅgippuṇṇattu Śrīkasai Kēśavan Dōṇabhaṭṭa-daśapuriyaṇukkup = paṅg-oṇṇu |
ivvūr Kuṇḍina-gōtrattu Āpastambha-
860 sūtrattuk = Kuṇḍūr Viṣṇu-Taṇiyalperumān-daśapuriyaṇukkup = paṅg-oṇṇu | ivvūr
Gauta-

Twentieth Plate: First Side

- 861 ma-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr Śrīkṛishṇan Śrīrāmabhaṭṭaṇukkup =
paṅg-oṇṇu | ivvūr Bhā-
862 radvāja-gōtrattu Āpastambha-sūtrattuk = Kuravaśari Nārāyaṇan Kēśavabha-
ṭṭaṇukkup = paṅg-oṇ-
863 ru | ivvūr Kuṇḍina-gōtrattu Āpastambha-sūtrattu Viriñai Nārāyaṇan Śrībhakta-
daśapuriyaṇukkup = pa-
864 ṅg-oṇṇu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Irāyūr Nāgaviṣṇu-
Tiruveṅkāḍabhaṭṭa-
865 ṇukkup = paṅg-oṇṇu | ivvūr Kuṇḍina-gōtrattu Āpastambha-sūtrattuk-Kōma-
ḍattu Subrahma-
866 ṇyaṇ Aṇantanārāyaṇabhaṭṭaṇukkup = paṅg-oṇṇu | ivvūr Matrayu-gōtrattu
Āpastambha-sūtra-
867 ttu Vaṅgippuṇṇattup-Pūśāpōśan Śōlaippirāṇ Īsvara-Maṇināga-sahasraṇukkup =
paṅg-o-
868 ṇṇu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattup = Poṇṇampuṇṇattu Śrī-
kumāraṇ Śa-
869 ṅkaranārāyaṇa-daśapuriyaṇukkup = paṅg-oṇṇu | ivvūr Gautama-gōtra-
870 ttu Āpastambha-sūtrattuk-Korukoṭṭich-Chaṅkaranārāyaṇan Tiruveṅkā-
871 ḍa-daśapuriyaṇukkup = paṅg-oṇṇu | ivvūr Hāriṭa-gōtrattu Āpastambha-sūtra-
872 tu Vaṅgippuṇṇattu Intamukki Tāyapirāṇ Bhavaskanda-daśapuriyaṇukkup =
paṅg-oṇṇu [! *]
873 ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattup = Piṇḍūr Skandaṇ-Iyajñātma-
874 daśapuriyaṇukkup = paṅg-oṇṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtra-
875 ttu Makaśirai Nārāyaṇan Trive(vi)krama-daśapuriyaṇukkup = paṅg-oṇṇu |
ivvūr Kā-
876 śyapa-gōtrattu Āpastambha-sūtrattuk = Kārambicheṭṭu Yajñaṇ Mādhavabha-
ṭṭaṇukkup = paṅg-oṇṇu |
877 ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattup = Piṇḍūr Skandaṇ Sāmiśarmma-
daśapuriyaṇukku-
878 p = paṅg-oṇṇu | ivvūr Saṅkṛiti-gōtrattu Āpastambha-sūtrattu Iruṅgaṇḍi Dēva-
rathaṇ Kēśava-
879 daśapuriyaṇukkup = paṅg-oṇṇu | ivvūr Bhāradvāja-gōtrattu Drāhyāyaṇa-sūtrattu
Urudraṇ Dā-

- 880 mōdara-sahasraṇṇukkup = paṅg-oṇṇu | ivvūr Vāsishṭha-gōtrattu Jayimini-sūtrattu
Marudūr Ra-
- 881 vidēvaṇ Māraṇṇukkup = paṅg-oṇṇu | ivvūr Vāsishṭha-gōtrattu Jayimini-sūtrattu
Marudūr
- 882 Māraṇ Subrahmaṇyaṇṇukkup = paṅg-oṇṇu | ivvūr Viśvāmītra-gōtrattu Jayimini-
sūtrattu Ādaṇṭi-
- 883 r Tayaṇ Sōma-ṇambi-saha[sra*]ṇṇukkup = paṅg-oṇṇu | ivvūr Ātraya-gōtrattu
Drāhyāyaṇa-sūtrat-
- 884 tut-Tirumaṅgalattu Nārāyaṇaṇ Śrīmādhavaṇṇukkup = paṅg-oṇṇu | innāṭṭuk-
Kīlaiyil . . -

Twentieth Plate : Second Side

- 885 ya-Paramēśvaramaṅgalattu Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Kulakkutti-
Yajñanārāyaṇabhṛṭṭa-Āhitā[gnikku]-
- 886 p = paṅg-oṇṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Irāyūr-Puḷṅgō-
rōppaṇ Kṛishṇaṇ Tālanambibha-
- 887 ṭṭa-sōmayājikkup = paṅg-oṇṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk =
Korōvi Mādhavaṇ Yajña-daśapuriya-
- 888 ṇṇukkup = paṅg-oṇṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Irāyūr Dāmō-
daraṇ Śrīkṛishṇa-daśapuriyaṇu-
- 889 kkup = paṅg-oṇṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Kulakkutti
Yajñanārāyaṇasvāmikumāra-
- 890 sahasraṇṇukkup = paṅg-oṇṇu | ivvūr-Parāśara-gōtrattu Āśvalāyaṇa-sūtrattu Ālattūr
Nārāyaṇaṇ
- 891 Puṇambiya-daśapuriya-sōmayājikkup = paṅg-oṇṇu | ivvūr Kuṇḍiṇa-gōtrattu
Satyāshādha-sūtrattu Ni-
- 892 nṇaiyil Bhavakōvaṇ Mahāsēṇa-kramavittaṇṇukkup = paṅg-oṇṇu | ivvūr Hārīta-
gōtrattu Drāhyāyaṇa-
- 893 sūtrattuk = Kuravaśari Dōṇayaṇ Porṇāma-sahasraṇṇukkup = paṅg-oṇṇu | innāṭṭu
Iḍaiyaḷa-nāṭṭu Aṇṇiṇiyach-cha-
- 894 turvvēdimāṅgalattu Dēvarādha-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr Vima-
ladēvaṇ Dō-
- 895 ṇaya-daśapuriyaṇṇukkup = paṅg-oṇṇu | ivvūr Gargga-gōtrattu Āpastambha-
sūtrattuk-Kuñcha-
- 896 ppavvil Bhavaṇandī Paḷḷikoṇḍāṇ-kramavittaṇṇukkup = paṅg-oṇṇu | ivvūr Bhāra-
dvāja-
- 897 gōtrattu Drāhyāyaṇa-sūtrattu Irāyūr Mākāḷaṇ Śrīdharabhṛṭṭaṇṇukkup = paṅg-oṇṇu
| iv-
- 898 vūr Bhāradvāja-gōtrattu Drāhyāyaṇa-sūtrattu Irāyūr Irāmadēvaṇ Mahākāḷa-
bhṛṭṭaṇṇuk-

- 899 kkup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-ā(sū)trattu Uviyūr
Vēdavyāsa-
- 900 ṅ Śrīvāsudēva-daśapuriyaṅkukup = paṅg-oṅṅu | ivvūr Viśvāmitra-gōtrattu Āpa-
- 901 stambha-sūtrattuk = Kirāṅṅik-Kambatti-Dāmanambi Nārāyaṇa daśapuriyaṅkukup
= paṅg-oṅṅu | ivvūr Kuṇḍiṇa-
- 902 gōtrattu Āpastambha-sūtrattu Vaṅgippuṇṇattu Husāṇa-Śrīmādhavaṅ Divākara-
daśapuriyaṅkukup = paṅ-
- 903 g-oṅṅu | ivvūr Chāṇḍila-gōtrattu Āpastambha-sūtrattu Vaṅgippuṇṇattu Chāṇḍa-
dōṇṇaṅ Śāṭṭa-
- 904 maya-daśapuriyaṅkukup = paṅg-oṅṅu | ivvūr Saṅkṛiti-gōtrattu Āpastambha-
sūtrattu Iruṅgaṇḍi-Nāra-
- 905 yaṇṇa Śrīrāma-daśapuriyaṅkukup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu
Āpastambha-sūtrattu U-
- 906 viyūr Śrīvēdavyāsaṅ Yajñaya-daśapuriyaṅkukup = paṅg-oṅṅu | ivvūr Bhāradvāja-
gōtrattu Āpa-
- 907 stambha-sūtrattu Araṇaippuṇṇattuch-Chāṇṇaṅ Nārāyaṇaṅ Aiyyanambi-daśa-
puriyaṅkukup = paṅg-oṅṅu | ivvūr
- 908 Hārīta-gōtrattu Āpastambha-sūtrattuk = Kōmapuṇṇattu Nārāyaṇaṅ Akkiṣaṅma-
daśapuriyaṅkukup = paṅg-oṅṅu | i-
- 909 vvūr Kauśika-gōtrattu Āpastambha-sūtrattu-Chāṭṭāṅi Achchāmi Pa(Ma)disūda-
daśapuriyaṅkukup = paṅg-oṅṅu | ivvūr

Twentyfirst Plate: First Side

- 910 Hārīta-gōtrattu Āpastambha-sūtrattuk = Kōmapuṇṇattu Nārāyaṇaṅ Hiraṇyagarbha-
daśapuriyaṅkukup = pa-
- 911 ṅg-oṅṅu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Karippuṇṇattu Dāmō-
daraṅ-Irāma-dēpa(va)-
- 912 daśapuriyaṅkukup = paṅg-oṅṅu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattup =
Paśumpuṇṇattu Nārā-
- 913 yaṇa-Māchchaṅ Attiṇḍa-daśapuriyaṅkukup = paṅg-oṅṅu | ivvūr Hārīta-gōtrattu
Āpastambha-sū-
- 914 trattuk = Kōmapuṇṇattu Nārāyaṇaṅ Kumāradēva-daśapuriyaṅkukup = paṅg-oṅṅu
| ivvūr Kuṇḍiṇa(ṇa)-gōtrattu
- 915 Āpastambha-sūtrattuk = Kirāṅṅi Kēśavaṅ Yajñātma-daśapuriyaṅkukup = paṅg-
oṅṅu | ivvūr Kuṇḍiṇa-gō-
- 916 trattu Āpastambha-sūtrattuk = Kirāṅṅi Kēśavaṅ Tiruvaraṅga-daśapuriyaṅkukup =
paṅg-oṅṅu | ivvūr Ātra-
- 917 ya-gōtrattu Āpastambha-sūtrattu Dvēdai-gōmapuṇṇattu Subrahmaṅyaṅ Aiyya-
daśapuriyaṅkukup = paṅ-
- 918 g-oṅṅu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Aḷḷūr Śrīmādhavaṅ Perumā-

- 919 ṅambi-daśapuriyaṅukkup = paṅg-onṅu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu A-
- 920 ḷūr Śrīrāmaṅ Śrīmādhava-daśapuriyaṅukkup = paṅg-onṅu | ivvūr Bhāradvāja-gōtrat-
- 921 tu Āpastambha-sūtrattup = Poṅṅampurattu Nārāyaṅaṅ Dēvaṅaiya-daśapuriyaṅu[k]-
- 922 kup = paṅg-onṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu Vaṅgippurattuk-
- 923 Kōkilāpōḷ Śaṅkaranārāyaṅaṅ Dāmōdara-sahasraṅukkup = paṅg-onṅu | iv-
- 924 vūr Bhāradvāja-gōtrattu Āśvalāyaṅa-sūtrattuk = Kuravaśarit-Tiruvēṅkaḍanārāya-
- 925 ṅa-sahasraṅukkup = paṅg-onṅu | ivvūr Viśvāmītra-gōtrattu Āpastambha-sūtrattu Vaṅgippurattu
- 926 Erēvaṅamaṅ Śrīvāsudēva-daśapuriyaṅukkup = paṅg-onṅu | ivvūr Rāthīlara-gōtrattu Āśvalā-
- 927 yaṅa-sūtrattu Iḍaiyāṅṅumaṅgalattuch-Chōlaiṅpirāṅ Chandiraśēkhara-daśapuriyaṅukkup = paṅg-onṅu [i*]
- 928 innāṅṅtuk-Kundavaich-chaturvvēdimaṅgalattu Hārīta-gōtrattu Āpastambha-sūtrattu Ōḍapurai-Dōṅabha-
- 929 ṅṅaṅ Patma(dma)nābha-daśapuriyaṅukkup = paṅg-onṅu | ivvūr Bhāradvāja-gōtrattu Kātyāyaṅa-sūtrattup-
- 930 Pēchchaṅkilāṅ Śaṅkaranārāyaṅaṅ Śrībhaktapriya-sahasraṅukkup = paṅg-onṅu | innāṅṅtu Muḷaikkāṅṅu-
- 931 nāṅṅtuk-Kaḍuvaṅṅtīḍal-āgiya Paramēśvaramaṅgalattu Kāśyapa-gōtrattu Āpastambha-sūtrattuch = Cheruppaḷ-

Twentyfirst Plate: Second Side

- 932 ḷi-Nārāyaṅaṅ Śaṅkaranārāyaṅa-daśapuriyaṅukkup = paṅg-onṅu | ivvūr Kuṅḍiṅa-gōtrattu Satyāśhāḍha-sūtra-
- 933 ttuk-Kaḷattūrch-Chivaṅaperumāṅ Śrīkrishṅa-sahasraṅukkup = paṅg-onṅu | innāṅṅtu Pa(Va)livalak-kūṅṅattu-
- 934 k-Kaṅṅāppil Bhāradvāja-gōtrattu Āpastambha-sūtra[t*]tu Vaṅgippurattuk-Kōkilāpōśaṅ Vaikundaṅ
- 935 Śrīmādhava-daśapuriyaṅukkup = paṅg-onṅu | Ivvūr Murggala-gō[tra*]ttu Āpastambha-sūtrattuk = Kaviṅi Mahē-
- 936 śvaraṅ Sundara-daśapuriyaṅukkup = paṅg-onṅu | innāṅṅtu Iṅṅaiyāṅkuḍi Vādhūla-gōtrattu Āpastambha-sū-
- 937 trattuk-Kāṅṅjaḷ¹ Uchchatarapōśaṅ Kaṅṅaṅ Saṅguśakkara-gaḍāḍhara-sahasraṅukkup = paṅg-onṅu | innāṅṅ-
- 938 ṅūt-Takkaḷūr-nāṅṅtu Attikōśamaṅgalattu Murggala-gōtrattu Āpastambha-sūtrattu Akki-Viṅṅu Nārāyaṅa-kra-
- 939 ma[vi]ttaṅukkup = paṅg-onṅu | ivvūr Gargga-gōtrattu Āpastambha-sūtrattuk-Kuṅchappavvil Tiruvaraṅgaṅ

¹ Written as *ḷcha*.

- 940 Koṇḍaya-daśapuriyaṇukkup = paṅg-oṅṟu | ivvūr Saṃkṛiti-gōtrattu Baudhāyaṇa-
 941 sūtrattu Iruṅgaṇḍi Tiruveṇ(ṇ)kāḍaṅ Arumolideva-daśapuriyaṇukkup = paṅg-oṅṟu | i-
 942 vvūr Murggala-gōtrattu Āpastambha-sūtrattu Ākki-Nārayaṇaṅ Viṣṇudēva-
 daśapuriyaṇu-
 943 kkup = paṅg-oṅṟu | innāttut-Tālaikkudī Murggala-gōtrattu Āpastambha-sūtra-
 ttuku(k) = Kavi-
 944 ṇi Attōṇaṅ Vāmaṇa-sahasraṇukkup = paṅg-oṅṟu | innāttu Iṅgaṇāttu-Nerku-
 945 ppai Hārita-gōtrattu Āpastambha-sūtrattup = Paṣumpurattu Dāmōdaraṅ Mādha-
 saha-
 946 sraṇukkup = paṅg-oṅṟu | ivvūr Vādhūla-gōtrattu Āpastambha-sūtrattuk =
 Kārambichcheṭtuk-Kandāḍai-
 947 Aṅgiperumāṅ Tiruvārūr-aḍigaḷ-daśapuriyaṇukkup = paṅg-oṅṟu | ivvūr Hārita-
 gōtrattu Āpastam-
 948 bha-sūtrattu Ōḍapurai Śridharaṅ Mahāsēṇa-kramavitta-sōmayājikkup = paṅg-
 oṅṟu | innāttu Vima-
 949 laśittamaṅgalattu Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr-Tiruvaraṅ-
 gaṅ Śrīkumāra-daśapuri-
 950 yaṇukkup = paṅg-oṅṟu | innā[^{t*}]tut-Tēvūr-nāttuk-Kiḷlikudī Ātraya-gōtrattu
 Āpastambha-sūtrat-
 951 tu Dvēdaigōmapurattu Śaṅkaranārāyaṇaṅ Nārāyaṇa-kramavittaṇukkup = paṅg-
 oṅṟu | innāttu Māra-
 952 kkamaṅgalattu Saṃkṛiti-gōtrattu Satyāshāḍha-sūtrattu Patma(dma)nābhaṅ
 Yajñātma-daśapuriyaṇukkup = paṅg-o-
 953 ṇṟu | ivvūr Kuṇḍiṇa-gōtrattu Satyāshā[ḍha]-sūtrattu Niṅṟayil Yajñamādhava
 -daśapuriyaṇukkup = pa[n̄]-

Twentysecond Plate: First Side

- 954 g-oṅṟu | innāttu Ārvalak-kūrattuk = Ko-ṟaṅkuḍi Gautama-gōtrattu Āpa-
 955 stambha-sūtrattu Vaṅgippurattup-Pāḷḍākaṅ Mahādēvaṅ Dāmōdara-daśapuriya-
 956 nukkup = paṅg-oṅṟu | innāttu Neṅmali-nāttu Ārārrūr Kāśyapa-gōtrattu Āpa-
 957 stabha-sūtrattu Vaṅgippurattu Ādittapidāraṅ Sōlaippirāṅ Bhaṭṭaṇukkup = paṅ-
 958 g-oṅṟu | innāttuk-Kuṅṟiyūr Gautama-gōtraṭtu Āpastambha-sūtrattu
 959 Irāyūr-Puṅṟeṭṭipōsaṅ Chaṭṭi-Dōṇa-daśapuriyaṇukkup = paṅg-oṅṟu | innā-
 960 ttu Neḍumaṅal = āgiya Madaṇamaṅjarich-chaturvēdimāṅgalattuk-Kuṇḍiṇa-
 gōtrattu Sa-
 961 tyāshāḍha¹ -sūtrattu Niṅṟayil-Śrīkṛiṣṇaṅ-Kaṇṇa-daśapuriyaṇukkup = paṅg-oṅṟu | i-
 962 vvūr Gautama-gōtrattu Satyāshāḍha-sūtrattu Nerkuṅṟattu Ādivarāha Yajña-
 963 datta-daśapuriyaṇukkup = paṅg-oṅṟu | ivvūr Kuṇḍiṇa-gōtrattu Sā(Sa)tyā-
 964 shāḍha-sūtrattu Niṅṟayil Śrīkṛiṣṇaṅ Dāmōdara-daśapuriyaṇukkup = paṅ-
 965 g-oṅṟu | ivvūr Mādhalā-gōtrattu Satyāshāḍha-sūtrattu Nellikku-
 966 dirt-Tattapaṭṭaṅ Śrīkṛiṣṇa-daśapuriyaṇukkup = paṅg-oṅṟu | ivvūr Gautama-

¹ *dha* is written as *o*

- 967 götrattu Satyāshāṭha(dha)-sūtrattu Nerkkunṟattu-Chaṇṇakumāraṅ Śrī(kri*)shṇa-
 968 kramavittaṇṟukkup = paṅg-onṟu | ivvūr Vādhūla-gōtrattu Āpastambha-sū-
 969 trattuk = Kuṇḍūr Gōvarttaṅ Śrīrāma-daśapuriyaṇṟukkup = paṅg-onṟu | ivvūr
 Vatsa-gōtrattu Ā-
 970 pastambha-sūtrattup = Pirpiraiḱ-Kūlakumāraṅ Śrīrāma-daśapuriyaṇṟukkup = paṅg-
 onṟu | ivvū-
 971 r Kausika-gōtrattu Āpastambha-sūtrattu Velaveṭṭi Nambi-Dāmōdaraṅ Subrahi-
 maṅya-
 972 daśapuriyaṇṟukkup = paṅg-onṟu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattuk =
 Kampiṭa
 973 Eḷuvaḍiyāṅ Akkumārabhaṭṭaṇṟukkup = paṅg-onṟu | ivvūr Kuṇḍiṇa-gōtrattu
 Āpastamb-
 974 bhā-sūtrattu Vaṅgippuṇṟattuk-Karavattī Śrīkṛishṇaṅ Tiruvikrama-sahasraṇṟukkup =
 paṅg-onṟu | ivvū-
 975 r Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr Śrīkṛishṇaṅ Aggī(nī)
 dāma-daśapuriyaṇṟukku-
 976 p = paṅg-onṟu | ivvūr Kausika-gōtrattu Āpastambha-sūtrattu Iruṅgaṇḍi Śrīkṛishṇaṅ
 Ā-
 977 rāvamudubhaṭṭaṇṟukkup = paṅg-onṟu | ivvūr Kausika-gōtrattu Āpastambha-
 sūtrattu

Twentysecond Plate: Second Side

- 978 Iruṅgaṇḍi-Tiruvēṅgaḍavaṅ Nārāyaṇabhaṭṭaṇṟukkup = paṅg-onṟu | ivvūr Bhāra-
 dvāja-gō-
 979 trattu Āpastambha-sūtrattu Makaśirai Mādhaṅ Yajūya-sahasraṇṟukkup = paṅg-
 onṟu |
 980 ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Irāyūr Eḷuvaṅ Ārāvamudu-sahas-
 raṅ-
 981 kkup = paṅg-onṟu | Nittavinōda-vaḷaṇāṭṭu Āyūrḱ-kūṇṟattu Amitravallich-
 chaturvēḍimaṅ-
 982 galattu Bhāradvā[ja*]-gōtrattu Āśvalāyaṅa-sūtrattuk = Korōvit-Tiruveṅkāṭṭaḍigaḷ
 983 Chettaya-kramavittaṇṟukkup = paṅg-onṟu | ivvūr Kausika-gōtrattu Āpastambha-
 sūtrat-
 984 tup = Peruvallit-Tiruveṅkāṭṭaḍigaḷ Chaṇṇa Kanda-kramavittaṇṟukkup = paṅg-onṟu
 | iv-
 985 vūr Kausika-gōtrattu Āpastambha-sūtrattu Iruṅgaṇḍi-Tiruveṅkāṭṭaḍigaḷ Śrī-
 kṛishṇa-
 986 kramavittaṇṟukkup = paṅg-onṟu | ivvūr Bhāradvāja-gōtrattu Āpastambha-
 sūtrattuk =
 987 Korōvit-Tiruveṅkāṭṭaḍigaḷ Dāmōdara-sahasrasōmayājikkup = paṅ-
 988 g-onṟu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattuch-Chettapōśa-

- 989 ṅ Asvatthāmaṅ Dāmōdara-sahasraṅkup = paṅg-oṅṅu | ivvūr Gō(Gau)-
 990 tama-gōtrattu Āpastambha-sūtrattu Vaṅgippuṅattuch-Cheṅṅapōśaṅ Hiranya-
 991 garbhaṅ Śaṅkaranārāya[ṅa*]bhaṅṅkup = paṅg-oṅṅu | ivvūr Kāśyapa-
 gōtrattu
 992 Āpastambha-sūtrattuk = Kuṅṅdūr-Karumāṅikkaṅ Nārāyaṅa-Kandasahasraṅkup-
 993 kup = paṅg-oṅṅu | ivvūr Bhāradvā[ja*]gōtrattu Āpastambha-sūtrattuk = Korōvit-
 Tiruvara-
 994 ṅgadēvaṅ Kōlavarāha-kramavittaṅkup = paṅg-oṅṅu | ivvūr Bhāradvāja-
 gōtrattu
 995 Āpastambha-sūtrattuk = Korōvit-Tiruvaraṅgadēvaṅ Nārāyaṅa-kramavittaṅkup
 = paṅg-o-
 996 ṅṅu | innāṅṅu Narasiṅgamaṅgalattu Bhāradvāja-gōtrattu Āpastambha-sūtrattu
 Ilakka-
 997 ndiṅṅattu Gaṅgādharāṅ Iravidēva-daśapuriyaṅkup = paṅg-oṅṅu | ivvūr Gautama-
 gō-
 998 trattu Āpastambha-sūtrattuk = Kuravaśari Vāmaṅṅaṅ Kōlayadaśapuriyaṅkup =
 paṅg-oṅṅu |
 999 innāṅṅu Irumpudal = āgiya Manukulachūṅṅāmāṅi-chchatturvvēṅṅimaṅgalattu-
 Nitundiṅṅa-gōtrat-
 1000 tu Baudhāyaṅa-sūtrattu Irāyūr-Choṅṅṅai Svāmīdāsaṅ Achchattī-bhaṅṅkup =
 paṅg-o-
 1001 ṅṅu | ivvūr Gargga-gōtrattu Āśvalāyaṅa-sūtrattu Vaṅgippuṅattu Trivikramaṅ
 Chaṅṅṅa-

Twentythird Plate: First Side

- 1002 di-bhaṅṅkup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattut
 = Taṅṅkupkil Attiṅṅṅaṅ Ya-
 1003 jṅabhaṅṅkup = paṅg-oṅṅu | ivvūr Nitundiṅṅa-gōtrattu Baudhāyaṅa-sūtrattu
 Irāyūr-Cho-
 1004 ṅṅai Trivikramaṅ Devacha(śa)ṅmma-daśapuriyaṅkup = paṅg-oṅṅu | ivvūr
 Kāśyapa-gōtrattu Āpa-
 1005 stambha-sūtrattuk = Kuṅṅdūr-Cheyantakumāraṅ Yajṅanārāyaṅa-daśapuriyaṅku-
 kup = paṅg-oṅṅu | ivvūr
 1006 Gautama-gōtrattu Āpastambha-sūtrattu Irāyūr Mādhaṅṅaṅ Tiruvaraṅga-nārāyaṅa
 -bhaṅṅkup = paṅg-o-
 1007 ṅṅu | ivvūr Kāśyapa gōtrattu Āpastambha-sūtrattuk = Kāṅjaip-Poṅkumāraṅ Tiru-
 veṅṅkāṅṅaṅ-
 1008 gaṅ-kramavittaṅkup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-
 sūtrattuk = Kumīlūr-
 1009 Kumāraperaṅṅaṅ Dhūrṅtasvāmi-daśapuriyaṅkup = paṅg-oṅṅu | ivvūr Kāśyapa
 -gōtrattu Āpastambha-sū-

TAMIL PORTION

- 1010 trattu Vaṭṭamaṇi Keśavaṇ Dāmōdarabhaṭṭanukkup = paṅg-oṅṅu | ivvūr Bhāra-
dvāja-gōtrattu Āpa-
1011 stambha-sūtrattuk = Kumilūr Nārāyaṇaṇ Kumāraperumāṅbhaṭṭaṅukkup = paṅg-
oṅṅu | ivvūr-
1012 r Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattuk = Kōmaḍattuk-Kandayaṇ Yajñabhaṭṭa-
sōmayā-
1013 jikkup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk-Kalava-
kkūrt-Tiru-
1014 varaṅganārāyaṇaṇ Viṣṇunandibhaṭṭa-sarvvakratuyājikkup = paṅg-oṅṅu | ivvūr
Kutsa-gōtra-
1015 ttu Āpastambha-sūtrattu Oḍimukkil Tiruviśalūraḍiga| Śrī-Mādhava-kramavitta-
nukkup = paṅ-
1016 g-oṅṅu | ivvūr Lōhita-gōtrattu Āpastambha-sūtrattuk-Kārambichchettu-Tūr-
1017 ppil Lakshmaṇaṇ Tirukkada-kramavittaṅukkup = paṅg-oṅṅu | ivvūr Gautama-
gōtrat-
1018 tu Āpastambha-sūtrattu Mūtta-Nārāyaṇaṇ Kumārakanda-kramavittaṅukkup =
paṅg-oṅṅu | ivvūr Gautama-
1019 gōtrattu Āpastambha-sūtrattu Irāyūr Sūryyadēvan Kumārakanda-kramavittaṅu-
kkup = paṅg-oṅṅu | ivvūr
1020 Kutsa-gōtrattu Āpastambha-sūtrattu Oḍimukkil Sōmadēvaṇ Tiruviśalūraḍiga|
daśapuriyaṅu-
1021 kkup = paṅg-oṅṅu | ivvūr Ātraya-gōtrattu Āpastambha-sūtrattu Dvēdaigōma-
puṇṇattu Jaṅṅa-
1022 rēvi Śrīkṛiṣṇabhaṭṭaṅukkup = paṅg-oṅṅu | ivvūr Kauśika-gōtrattu Āpastambha
sūtrattu Muttu-
1023 lāmpuṇṇattu Dōṅaiyaṇ Vāmaṇa-daśapuriyaṅukkup = paṅg-oṅṅu | ivvūr = Ātraya
gōtrattu Āpa-
1024 stambha-sūtrattu Iruṅgaṇḍi Nārāyaṇaṇ Tiruvaraṅganārāyaṇa-bhaṭṭaṅukkup =
paṅg-oṅṅu | ivvūr
1025 Nitundiṇa-gōtrattu Baudhāyaṇa-sūtrattu Irāyūr-Choṭṭai Yajñātmaṇ Trivikrama
-bhaṭṭaṅukku-
1026 p = paṅg-oṅṅu | ivvūr Nitundiṇa-gōtrattu Baudhāyaṇa-sūtrattu Irāyūr-Choṭṭai Yajña-

Twentythird Plate: Second Side

- 1027 n = Ārāvamudu-bhaṭṭaṅukkup = paṅg-oṅṅu | ivvūr Kāśyapa-gōtrattu Āpastam-
bha-sūtrattuk = Kārambichchettu Nā-
1028 rāyaṇaṇ Tammaḍi-daśapuriyaṅukkup = paṅg-oṅṅu | ivvūr Vatsa-gōtrattu
Āpastambha-sūtrattuk-Kirā-
1029 ṅḍi Adiga| Dēvadēvēśa-sahasraṅukkup = paṅg-oṅṅu | ivvūr Gargga-gōtrattu
Āśvalāyaṇa

- 1030 sūtrattu Vaṅgippuṟattu Aṅṅandi Aiyyaṅambi-bhaṭṭaṅkkuṅkup = paṅg-oṅṅu |
ivvūr Kauśika-gōtrattu
- 1031 Āpastambha-sūtrattu Muttulāmpuṟattu Attōṅṅaṅ Dāmōdarakramavittaṅkkuṅkup =
paṅg-oṅṅu | ivvūr
- 1032 Kauśika-gōtrattu Drāhyayaṅa-sūtrattuk = Kuppettu-Yajñasvāmi Tiruveṅkāḍa-saha-
sraṅkkuṅkup = paṅg-o-
- 1033 ṅṅu | ivvūr Vāsishṭha-gōtrattu Jayima(mi)ṅṅi-sūtrattu Marudūr Iravidēvan Śrī-
rāmaṅkkuṅkup = paṅg-oṅ-
- 1034 ṅṅu | innāṭtu Muḍichchōpāṭtu Jananādha(tha)ch-chaturvēdimaṅgalattu Hārīta-
gōtrattu Āpastambha-sūtrattuk =
- 1035 Kuravaśarik-Kayilāyaṅ Nārāyaṅa-daśapuriyaṅkkuṅkup = paṅg-oṅṅu | ivvūr Bhāra-
dvāja-gōtrattu Āpa-
- 1036 stambha-sūtrattup = Piṅkkippuṟattuch-Chaṅkaranārāyaṅaṅ Nārāyaṅa-bhaṭṭaṅku-
kkuṅkup = paṅg-oṅṅu | i-
- 1037 ivvūr Bhāradvāja-gōtrattu Āpasta[mbha*]sūtrattup = Piṅkkippuṟattu Vaḍugaṅ
Purushōttama-saha-
- 1038 [sra*]ṅkkuṅkup = paṅg-oṅṅu | ivvūr Kāśyapa-gōtrattu Āpastambha sūtrattuk =
Kākkalūruch-Chaṅ-
- 1039 ṅṅaṅ Nārāyaṅa-sahasraṅkkuṅkup = paṅg-oṅṅu | ivvūr Hārīta-gōtrattu Āpastambha-
sū-
- 1040 trattuk = Kaṅḍēṅṅut-Tēvaṅ Mādhaṅa-sahasraṅkkuṅkup = paṅg-oṅṅu | ivvūr Kuṅḍiṅa-
gōtrat-
- 1041 tu Āpastambha-sūtrattu Muṅichchettu Mādhaṅaṅ Bhavarudra-sahasraṅkkuṅkup =
paṅg-oṅṅu | ivvūr
- 1042 Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kuṅḍūr Muṅṅirpaḍi-Māhāsēṅaṅ
Vaḍuga-
- 1043 ya-sahasraṅkkuṅkup = paṅg-oṅṅu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Āsuri-
Dāmōdaraṅ Veṅ-
- 1044 ṅṅaya-sahasraṅkkuṅkup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-
sūtrattup = Piṅkkippuṟa-
- 1045 ttuch-Chāṅaśaṅmaṅ Tirukkaṅṅapuradēva-kramavittaṅkkuṅkup = paṅg-oṅṅu | ivvūr
Bhāradvāja-gōtrattu Āpastambha-
- 1046 sūtrattup = Piṅ(ṅu)kkippuṟattuch-Chāṅaśaṅmaṅ Nārāyaṅa-sahasraṅkkuṅkup = paṅg-
oṅṅu | ivvūr Hārīta-gōtra-
- 1047 ttu Āpastambha-sūtrattuk = Kuravaśari Uḷudamaṅ Yajñātma-kramavittaṅkkuṅkup
= paṅg-oṅṅu | ivvūr Vādūla-
- 1048 gōtrattu Āpastambha-sūtrattu Uchchatarapōśaṅ Agnich(śa)-ṅṅmaṅ Kāḷi-Urudra-
bhaṭṭaṅkkuṅkup = paṅg-oṅṅu | iv-
- 1049 vūr Bhāradvāja-gōtrattu Āpastambha-sūtrattup = Piṅkkippuṟattu Vaḍugaṅ
Chaṅṅaya-sahasraṅkkuṅkup = pa-
- 1050 ṅg-oṅṅu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Nambūr-Kāṭṭukkai Dāmō-
daraṅ Periyaṅambi-

1051 kramavittanukkup = paṅg-oṅṅu | ivvūr Hārita-gōtrattu Āpastambha-sūtrattuk =
Kuravaśari Śirāmaṅ Nārāya[ṅa*]-saha-

Twentyfourth Plate: First Side

- 1052 sraṅṅukkup = paṅg-oṅṅu | ivvūr Kuṇḍiṅga-gōtrattu Āpastambha-sūtrattu Eṭṭukkūrch-
Chāṅayaṅ Agnikumā-
- 1053 rabhaṅṅukkup = paṅg-oṅṅu | ivvūr Hārita-gōtrattu Āpastambha-sūtrattuk =
Kaṇḍēṅṅut-Tēvaṅ Maṅ-
- 1054 galanambi-daśapuriyaṅukkup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Āpastam-
bha-sūtrattu Muṅṅirppaḍi-
- 1055 Kōvaḍi-Tiruvēṅgaḍa-sahasraṅukkup = paṅg-oṅṅu | ivvūr Hārita-gōtrattu Āpas-
tambha-sūtrattu-
- 1056 k = Kuravaśi(śari)t-Tiruveṅkāḍaṅ Mādhava-kramavittanukkup-paṅg-oṅṅu | ivvūr
Bhāradvāja-gōtrattu Ā-
- 1057 [pa*]stambha-sūtrattu Muṅṅirppaḍi-Kēśavaṅ Kōvaḍibhaṅṅukkup = paṅg-oṅṅu |
ivvūr Gautama-gōtra-
- 1058 ttu Sartyā(tyā)shāḍha-sūtrattu Neṅkuṅṅrattu Akkinārāyaṅaṅ Śrīkriṣṅṅa-sahas-
raṅukkup = paṅg-oṅṅu |
- 1059 ivvūr Kuṇḍiṅga-gōtrattu Satyāshāḍha-sūtrattu Niṅṅayil Yajṅaṅ Chēntambibhaṅṅa-
nukkup = paṅg-oṅṅu | ivvūr Lōhita-gōtrattu Kātyāyaṅa-sūtrattup-Pulippuṅa-
- 1061 ttu Mahāśēṅṅaṅ Śrīmādhava-kramavittanukkup = paṅg-oṅṅu | ivvūr Bhāradvāja-
gōtrattu Kārttyāyana¹-sūtrattu Pēchchaṅkilāṅ Mahēśvaraṅ Sōmadēvabhaṅṅaṅu-
- 1062 kkup = paṅg-oṅṅu | ivvūr Sāṅḍilya-gōtrattu Kātyāyaṅa-sūtrattuch-Chiṅgarattut =
To-
- 1064 űgalpirāṅ Kēśava-kramavittanukkup-paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu
- 1065 Kātyāyaṅa-sūtrattu Veṅṅichcheṅṅu Gōvindaṅ Dāmōdara-kramavittanukkup =
paṅg-oṅṅu | ivvūr
- 1066 Bhāradvāja-gōtrattu Kātyāyaṅa-sūtrattu Vaṅgippuṅṅattut-Tāyapirāṅ Śrīkriṣṅṅa
-kramavittanukkup = paṅ-
- 1067 g-oṅṅu | ivvūr Vatsa-gōtrattu Kātyāyaṅa-sūtrattu Suraśārambi Agniṅcha(śa)
rmaṅ Nāgatōṅa-kra-
- 1068 mavittanukkup = paṅg-oṅṅu | ivvūr Lōhita-gōtrattu Kātyāyaṅa-sūtrattup = Pulip-
puṅṅattu Muṅḍi-
- 1069 śvaraṅ Ravidāsa-kramavittanukkup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu
Kātyāyaṅa-sūtrattup-Pē-
- 1070 chchaṅkilāṅ Muṅḍiśvaraṅ Nāgasvāmi-bhaṅṅaṅukkup = paṅg-oṅṅu | ivvūr
Bhāradvāja-gōtrattu Kātyāyaṅa-sū-
- 1071 trattu Vaṅgippuṅṅattu Sarvvādityaṅ Jātavēda-kramavittanukkup = paṅg-oṅṅu |
ivvūr Bhāradvāja-

¹ Read Kātyāyana. This wrong spelling occurs in this and the following lines.

- 1072 gōtrattu Kātyāyaṇa-sūtrattu Uruppuṭṭūrt-Tiruvinnagarniṇṇāṇ Adigaṇambi-
kramavittaṇukkup = pa-
1073 ṅg-oṇṇu | ivvūr Vatsa-gōtrattu Kātyāyaṇa-sūtrattu Surasārambik-Kavaiyaṇa-
śarmaṇ Śrīdatta-kramavi-
1074 ttaṇukkup = paṅg-oṇṇu | ivvūr Lōhita-gōtrattu Kātyāyaṇa-sūtrattup = Pulippuṇattu
Nāga[svā]-

Twentyfourth Plate: Second Side

- 1075 mi Vēdagarbhaṇukkup = paṅg-oṇṇu | ivvūr Vatsa-gōtrattu Kātyāyaṇa-sūtrattu
Surasārambi Yajñaṇ Naraśi-
1076 ṅga-kramavittaṇukkup = paṅg-oṇṇu | ivvūr Lōhita-gōtrattu Kātyāyaṇa-sūtrattup
= Pulippuṇattu Śrīdha(da)tta-
1077 ṇ Śrīkṛiṣṇa-kramavittaṇukkup = paṅg-oṇṇu | ivvūr Māṇḍavya-gōtrattu Kātyā-
yaṇa-sūtrattu Muḍum[bai*] Naraśiṅga-
1078 ṇ Śrīmādhava-kramavittaṇukkup = paṅg-oṇṇu | innāṭṭuch-Chirriṇṇpā | āgiya Para-
mēśvaramaṅgalattu Sarṅkṛiti-gō-
1079 trattu Āpastambha-sūtrattu Iruṅgaṇḍi Kāḷida(ya)marddaṇṇ Rishikēśava-daśa-
puriyaṇukkup = paṅg-oṇṇu |
1080 ivvūr Ātraya-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr Dēvā[da*]tta-nārāyaṇa-daśa
puriyaṇukkup = paṅg-oṇṇu |
1081 ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu Uruppuṭṭūrk-Koṇḍayaṇ Śrīdhara
-kramavittaṇukkup = paṅg-oṇṇu |
1082 ivvūr Bhāradvāja-gōtrattu Āpastamba-sūtrattuch = Cheṭṭapōśaṇ Tiruppiyūraṇ
Tiruchchērai-Nārāyaṇa-daśapuriyaṇukku-
1083 p = paṅg-oṇṇu | ivvūr Ātraya-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr Dēva-
dattaṇ Cheṭṭambi-sahasra-
1084 ṇukkup = paṅg-oṇṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Kākkalūr
Śri-
1085 kṛiṣṇaṇ Rāmadēva-kramavittaṇukkup = paṅg-oṇṇu | innāṭṭuk-Kāndāṇa-nāṭṭu
Viśayālaya-
1086 ch-chaturvvēdimāṅgalattu Ātraya-gōtrattu Āpastambha-sūtrattu Dvēdaigōma-
puṇattu
1087 Aiyyaṇ-perumāṇ Svāmikumārabhaṭṭaṇukkup = paṅg-oṇṇu | ivvūr Kuṇḍiṇa-gōtrat-
1088 tu Āpastambha-sūtrattuk = Kuṇḍūr Kāṭaka-sōmayāji Irāmadēva bhattaṇukkup
= paṅg-oṇṇu |
1089 ivvūr Ātraya-gōtrattu Āpastambha-sūtrattuk = Kārāmbichcheṭṭu Vēmbūr-pōśaṇ
Vi-
1090 ṇaidāmaṇ Sōlaiṇṇirāṇ-sahasraṇukkup = paṅg-oṇṇu | ivvūr Ātraya-gōtrattu
Āpastambha-sūtra-
1091 ttuk-Kārāmbichcheṭṭu Vēmbūr-pōśaṇ Viṇaidāmaṇ Gōvinda-sahasraṇukkup =
paṅg-oṇṇu | ivvūr

- 1092 Bhāradvāja-gōtrattu Āpastambha-sūtrattu Urupputtūr Iśvaraṅ Mādhavabhaṭṭa-
nukkup = paṅg-onṇu | ivvūr
1093 Bhāradvāja-gōtrattu Āpastambha-sūtrattuk-Kārrirai Parañjōti Attōṇa-sahasra-
nukkup = paṅg-onṇu |
1094 ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu Vaṅgippuṇṇattu Adiga| Pa(Bha)vas-
vāmibhaṭṭanukkup = paṅg-on-
1095 ru | innāṭṭu Venṇik-kūṇṇattu Oḷimadi Vatsa-gōtrattu Āpastambha-sūtrattuk =
Kuṇḍūrt-Tirukkumāraṅ
1096 Yajñaya-daśapuriyaṅnukkup = paṅg-onṇu | innāṭṭup-Pūvaṇūr = āgiya Avanikēsa-
riich-chaturvvēdimaṅgalattu Dēva-
1097 rāta-gōtrattu Āśvalāyaṅa-sūtrattuch = Chembuṇṇai Mahādēvaṅ Nirāpavi[pi]bhāva
(?)ṅgavikkup = paṅ-

Twentyfifth Plate: First Side

- 1098 [ṅgavikkup = paṅ]¹g-onṇu | ivvūr Ātraya-gōtrattu Āśvalāyaṅa-sūtrattup = Pūvaṇūr
Sōmayāji-
1099 Jātavēdabhaṭṭanukkup = paṅg-onṇu | ivvūr Ātraya-gōtrattu Āśvalāyaṅa-sūtrattu
Chandiraśē-
1100 kharan Śiṅunambibhaṭṭanukkup = paṅg-onṇu | ivvūr Rāthītara-gōtrattu Āśvalā-
yaṅa-sūtra-
1101 ttu Idaiyāṅṇumaṅgalattu Nilakaṅṇan Śrīviśṇuvuṅnukkup = paṅg-onṇu | ivvūr
Ātraya-gō-
1102 trattu Āśvalāyaṅa-sūtrattuch = Chirunambi Chandiraśēkhara-sahasraṅnukkup =
= paṅg-onṇu | ivvūr
1103 Bhāradvāja-gōtrattu Āśvalāyaṅa-sūtrattu Anantaṅ Dāmōdaraṅnukkup = paṅg-onṇu |
ivvūr-
1104 r Rāthītara-gōtrattu Āśvalāyaṅa-sūtrattu Eluvaṅpaṭṭanukkup = paṅg-onṇu | ivvūr
Ātraya-
1105 gōtrattu Āśvalāyaṅa-sūtrattu Vādavūr Maṅgaippirāṅ Śivaṅnukkup = paṅg-onṇu |
ivvūr
1106 Ātraya-gōtrattu Āśvalāyaṅa-sūtrattu Ūraṅ Tattaṅnukkup = paṅg-onṇu | innā-
1107 ṭṭuk-Kiḷp-Pūṇḍiya (y = ā)giya Oḷōkamahādēviich-chaturvvēdimaṅgalattu Hāritagō-
1108 trattu Āśvalāyaṅa-sūtrattuch = Chēndaṅ Śrīkṛiṣṇapura-Nāgaṅnukkup = paṅg-onṇu
| iv-
1109 vūr Kauśika-gōtrattu Āśvalāyaṅa-sūtrattuch = Chirū-Koṭṭaiyūr Nārāyaṅa-
1110 Paḷlikoṇḍāṅ-sahasraṅnukkup = paṅg-onṇu | ivvūr Parāśara-gōtrattu
1111 Āśvalāyaṅa-sūtrattut-Tiruppēr Subrahmaṅyaṅ Śrīkṛiṣṇa-sahasraṅnukkup = paṅg-
on-
1112 ru | ivvūr Kauśika-gōtrattu Āśvalāyaṅa-sūtrattuch = Chirū-Koṭṭaiyūr Tattaṅ
Tatta-sahasra-

¹ See note 1, p-153

- 1113 ṅukkup = paṅg-oṅṅu | ivvūr Kuṇḍina-gōtrattu Āśvalāyana-sūtrattu Nālūr Venkā-
ttudēva-
1114 ṅ Chetṭiperumāṅbhattaṅukkup = paṅg-oṅṅu | ivvūr Kāśyapa-gōtrattu Āśvalāyana-
sūtra-
1115 ttu Nālūr Śrīdharan Trivikrama-sahasraṅukkup = paṅg-oṅṅu | ivvūr Kuṇḍina-
gōtrattu Āśva-
1116 lāyana-sūtrattu Nālūr Pa[ramē]śvaran Kōla-Vāmaṅabhaṭṭaṅukkup = paṅg-oṅṅu |
ivvūr Kā-
1117 śyapa-gōtrattu Āśvalāyana-sūtrattu Nālūr Śrīdharan Subrahmaṅyaṅukkup = paṅg-
-oṅṅu | i-
1118 vvūr Kauśika-gōtrattu Āśvalāyana-sūtrattu Vājavēji (pēyayāji)-Trivikrama-sōmayā-
jikkup = paṅg-o-
1119 ṅṅu | ivvūr Kauṇḍinya-gōtrattu Āśvalāyana-sūtrattu Nālurch-Chetṭi Śrīvāsudēva-
ṅukkup =
1120 paṅg-oṅṅu | ivvūr Kauṇḍinya-gōtrattu Āśvalāyana-sūtrattu Nālūr Māraṅ Trivi-
kramabha-

Twentyfifth Plate: Second Side

- 1121 ṭṭaṅukkup = paṅg-oṅṅu | ivvūr Kauṇḍinya-gōtrattu Āśvalāyana-sūtrattu Nārāyaṅaṅ
Yajñā-
1122 tma-sahasraṅukkup = paṅg-oṅṅu | ivvūr Kuṇḍina-gōtrattu Drāhyāyana-sūtrattut
-Tirumaṅgalattu Nārā-
1123 yaṅaṅ Vāsudēvaṅukkup = paṅg-oṅṅu | ivvūr Kauśika-gōtrattu Drāhyāyana-sūtrattu
Araṅaip-
1124 puṅattut-Tiruvaraṅgaṅ Chaṅṅayabhaṭṭa-sōmayājikkup = paṅg-oṅṅu | ivvūr
Kauśika-gōtrattu Drāhyāya-
1125 ṅa-sūtrattu Araṅaiṅpuṅattuch-Chaṅṅayaṅ Viṅṅukāḍa-sahasraṅukkup = paṅg-
oṅṅu | ivvūr Kauśika-gō-
1126 trattu Drāhyāyana-sūtrattu Araṅaiṅpuṅattut-Tiruvaraṅgaṅ Yajñātma-sahasraṅu-
kkup = paṅg-oṅṅu | ivvūr Hā-
1127 rita-gōtrattu Drāhyāyana-sūtrattut = Tuṅṅumuṅḍūr Śaravaṅaṅ Narasiṅha-sahasra-
ṅukkup = paṅg-oṅṅu |
1128 ivvūr Hārīta-gōtrattu Drāhyāyana-sūtrattut = Tuṅṅumuṅḍūr-Kāḷaperumāṅ Vāmaṅa
-sahasraṅukkup = paṅ-
1129 g-oṅṅu | ivvūr Hārīta-gōtrattu Drāhyāyana-sūtrattut = Tuṅṅumuṅḍūr Patmaṅābhaṅ
Kumā-
1130 raḍi-kramavittaṅukkup = paṅg-oṅṅu | ivvūr Kauśika-gōtrattu Drāhyāyana-
sūtrattu
1131 Araṅaiṅpuṅattut-Tiruvaḍi Periyanaṅmbi-daśapuriya-sōmayājikkup = paṅg-oṅṅu |
1132 ivvūr Kauśika-gōtrattu Drāhyāyana-sūtrattu Araṅaiṅpuṅattup = Periyanaṅmbi Tiru-
vaḍigaḷ Bhaṭṭa-

- 1133 nukkup = paṅg-onṇu | ivvūr Kauśika-gōtrattu Drāhyāyana-sūtrattu Araṇaippu-
 1134 rattup-Periyanambi-Dāmōdara-kramavittanukkup = paṅg-onṇu | ivvūr Vatsa
 -gōtrat-
 1135 tu Kātyāyana-sūtrattu Surasārambi Nārāyaṇa Śrīkṛishṇabhaṭṭanukkup = paṅg
 -onṇu |
 1136 ivvūr Bhāradvāja-gōtrattu Kātyāyana-sūtrattu Vaṅgippurattu Mādhaṇ Śrī-
 kumāra-kramavittanukku-
 1137 p = paṅg-onṇu | ivvar(vvūr) Vatsa-gōtrattu Kātyāyana-sūtrattu Surasārambi
 Śrīkumāraṅ Bhaṭṭanambibhaṭṭanukkup =
 1138 paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Kātyāyana-sūtrattu Uṇuppuṭṭūrt-Tāliperu-
 mā-Nārāyaṇa-
 1139 kramavittanukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Kātyāyana-sūtrattu
 Vaṅgippurattu Yajña-
 1140 ṇ Viṣṇubhaṭṭanukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Kātyāyana-
 sūtrattu Vaṅgippurattu Mā[dha]-
 1141 va-Nāgasvāmi-kramavittanukkup = paṅg-onṇu | ivvūr Dhanañjeya-gōtrattu Kātyā-
 yana-sūtrattu Sura-
 1142 sārambi Kēśavaṅ Śōmadigaṅ-kramavittanukkup = paṅg-onṇu | ivvūr Dhanañjeya
 -gōtrattu
 1143 Kātyāyana-sūtrattu Surasārambi Kumāraperumāṅ Akkiṣaṅma-kramavittanu-
 kkup = paṅg-onṇu | ivvūr

Twenty-sixth Plate: First Side

- 1144 Bhāradvāja-gōtrattu Kātyāyana-sūtrattu Uṇuppuṭṭūrt-Tāliperumāṅ Śrīdhara-
 kramavittanukkup = paṅg-o-
 1145 ṇṇu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattuch-Cheṭṭa-pōṣaṅ Śrīkayilāsan
 Irāmadēva-daśa-
 1146 puriyaṇukkup = paṅg-onṇu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu
 Nāiṇṇai¹-Veṇṇidā-
 1147 maṅ Yajñabhaṭṭa-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Vāsishṭha-gōtrattu
 Āpastambha-sūtrattu Na-
 1148 ḍērpalli Appayaṅ Bhāskara-bhaṭṭanukkup = paṅg-onṇu | ivvūr Kuṇḍiṇa-gōtrattu
 Āpastambha-sūtrat-
 1149 tuk = Kudiyūr Dāmōdaraṅ Ādittapiḍāra-daśapuriyaṇukkup = paṅgonṇu | ivvūr
 Kāśyapa-gōtrattu Āpasta-
 1150 mbha-sūtrattuk = Kuṇḍūr Mahādēvaṅ Chandirakumāra-daśapuriyaṇukkup =
 paṅg-onṇu | ivvūr Vatsa-gōtrat-
 1151 tu Āpastambha-sūtrattuk = Kuṇḍūr Perumāṅambi Sūryyadēvabhaṭṭanakkup =
 paṅg-onṇu | ivvūr Kau-

¹ For Sāhaṇai

- 1152 śika-gōtrattu Āpastambha-sūtrattuk = Kāñjaip-Perumuñjūraṅ Dōṅaiyaṅ Trailō-
 1153 kyalōchaṅa-daśapuriyaṅukkup = paṅg-oṅṅu | ivvūr Gergga-gōtrattu Āpastambha
 sūtrat
 1154 tuk = Kuñjappavvil Harisvāmi-Nārāyaṅa-daśapuriyaṅukkup = paṅg-oṅṅu | ivvūr
 Vādhūla-gō-
 1155 trattu-Āpastambha-sūtrattup = Piṅāndūr Tiruvaraṅganārāyaṅaṅ Tiruviṅṅagar-
 niṅrāṅ-daśapuriyaṅu-
 1156 kkup = paṅg-oṅṅu | ivvūr Kuṅḍiṅa-gōtrattu Āpastambha-sūtrattu Vaṅgippuṅattu
 Hṅisāḷa-Sūryyaku-
 1157 māraṅ Gōvindaḷhaṅṅaṅukkup = paṅg-oṅṅu | ivvūr Kauśika-gōtrattu Āpastambha
 -sūtrattuk = Kāñjaip-Pe-
 1158 rumuñjūraṅ Trailokyalōchaṅaṅ Madiśūdaḷhaṅṅaṅukkup = paṅg-oṅṅu | ivvūr
 Kauśika-gō-
 1159 trattu Āpastambha-sūtrattuk = Kirāñjit-Tiruvenkāḍaṅ Yajñaya-sahasraṅukkup =
 paṅg-oṅṅu | ivvūr Kuṅḍiṅa-
 1160 gōtrattu Āpastambha-sūtrattu Uviyūr-Tiruviṅṅagarpiṅṅaṅ Śrīrāma-sahasraṅu-
 kkup = paṅg-oṅṅu | ivvūr Bhā-
 1161 radvāja-gōtrattu Āpastambha-sūtrattuk = Kuravaśari-Tammaḍiga | Śrīdhara-saha-
 sraṅukkup = paṅg-oṅṅu | ivvūr
 1162 Bhāradvāja-gōtrattu Āśvalāyaṅa-sūtrattuk = Kuravaśari Śrīkṅiṅṅaṅaṅ Porṅṅōṅa-
 sahasraṅukkup = paṅg-oṅṅu
 1163 | ivvūr Aupamaṅya-gōtrattu Āpastambha-sūtrattu Uviyūr Śrīrāmaṅ Yajñaya-
 kramavittaṅukkup = paṅg-oṅṅu | i-
 1164 vvūr Bhāradvāja-gōtrattu Āśvalāyaṅa-sūtrattuk = Kuravaśari Nārāyaṅaṅ Śrīkṅiṅṅa
 -sōmayājikkup = paṅg-oṅṅu | i-
 1165 vvūr Kuṅḍiṅa-gōtrattu Bhārajdvāja-sūtrattuch = Chidukkaḷ-Nambi Tāḷi-Śaṅkara-
 nārāyaṅa-kramavittaṅukkup = paṅg-oṅṅu | ivvūr
 1166 r Murggala-gōtrattu Āpastambha-sūtrattu Ākki-Agnīchatmaṅ (śārmaṅ) Śrīdhara-
 kramavittaṅukkup = paṅg-oṅṅu | ivvūr Kuṅḍiṅa-
 1167 gōtrattu Baudhāyaṅa-sūtrattu Noṅṅūr Puruśhōttamaṅ Vāsudēva-sahasraṅukkup =
 paṅg-oṅṅu | ivvūr

Twenty-sixth Plate: Second Side

- 1168 Hārīta-gōtrattu Āpastambha-sūtrattuk = Kuṅṅakkurī Maḷēśvaraṅ Periyaṅambi-
 daśapuriyaṅukkup = paṅg-oṅṅu [1*]
 1169 ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Kāñjaik-Kumārasvāmi-Kiḍanda-
 perumaṅ-sahasraṅukkup = paṅg-o-
 1170 ṅṅu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattuk = Kuṅṅakkurī Sūryyadēvaṅ
 Tiruvēṅkaṅṅa-daśapuriyaṅukkup = paṅ-
 1171 g-oṅṅu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattu Araṅaippuṅattu Jātavēdaṅ
 Viśṅudāsa-ḷhaṅṅaṅukkup = pa-

- 1172 āg-ōṅṅu | ivvūr Sha(Śa)ṭha-gōtrattu Baudhāyaṇa-sūtrattu Irāyūr-Choṭṭai Śrīvāsudēvaṅ Kēlē(klē)śanāśa-
- 1173 daśapuriyaṅṅukkuṅ = paṅg-ōṅṅu | ivvūr Kapi-gōtrattu Āpastambha-sūtrattup = Piṅāndūr Dāmōdaraṅ Tiruvinnagar-
- 1174 niṅṅraṅ daśapuriyaṅṅukkuṅ = paṅg-ōṅṅu | ivvūr Vādhūla-gōtrattu Baudhāyaṇa-sūtrattuk = Kārambichcheṭṭuk-Ka-
- 1175 ndāḍai Nārāyaṇaṅ Naraśimha-daśapuriyaṅṅukkuṅ = paṅg-ōṅṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kumāṅḍū-
- 1176 ri-Tiruvaraṅganārāyaṇaṅ Tiruvaraṅgabhaṭṭaṅṅukkuṅ = paṅg-ōṅṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu-
- 1177 k-Kumāṅḍūr Tiruvaraṅgaṅ-Tiruvaraṅganārāyaṇabhaṭṭa-sōmayājikkup = paṅg-ōṅṅu | ivvūr Vā-
- 1178 thū(dhū)la-gōtrattu Āpastambha-sūtrattuk = Kārambichcheṭṭuk-Kandāḍai Naraśiṅgaṅ Ejuvaḍiyāṅ-daśapuriya-
- 1179 ṅukkuṅ = paṅg-ōṅṅu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Nambūr-Kāṭṭukkai Aṅ-
- 1180 ṅandi-Gaṅḍōṅabhaṭṭaṅṅukkuṅ = paṅg-ōṅṅu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Ambik-Ku
- 1181 ravaśari Śrīvāsudēvaṅ Arisvāmī-kramavittaṅṅukkuṅ = paṅg-ōṅṅu | ivvūr Hārīta-gōtrattu Ā-
- 1182 pastambha-sūtrattuk = Kōmapuṅṅattu Bhavadrōṅṅaṅ Bhavaskanda-bhaṭṭaṅṅukkuṅ = paṅg-ōṅṅu | ivvū[r*]
- 1183 Viśvāmitra-gōtrattu Āpastambha-sūtrattuk = Koḍuṅgai Atirātraṅ Śrīvatsāṅka-bhaṭṭaṅṅukkuṅ = pa-
- 1184 ṅg-ōṅṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Korōvi Tiruveṅkāḍḍan Viśṅṅu-daśapuriyaṅṅu-
- 1185 kkup = paṅg-ōṅṅu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Kuṅḍūr Mādhava-Nārāyaṇaṅ = Atirātrabhaṭṭaṅṅukku-
- 1186 p = paṅg-ōṅṅu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattuk = Kāṅjaip-Perumuṅjūraṅ Chakrapāṅi Perumburak-
- 1187 kaḍal-sahasraṅṅukkuṅ = paṅg-ōṅṅu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattuk = Kōṭṭaṅḍōmapuṅṅattu Mādhavaṅ
- 1188 Dōṅṅaya-sahasraṅṅukkuṅ = paṅg-ōṅṅu | ivvūr Viśvāmitra-gōtrattu Āpastambha-sūtrattuch = Chāṭṭāṅi Mādhavaṅ Śrī-
- 1189 dhara-sahasraṅṅukkuṅ = paṅg-ōṅṅu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Ālikkoṅṅai Nāgaperumāṅ Dā-
- 1190 mōḍara-kramavittaṅṅukkuṅ = paṅg-ōṅṅu | ivvūr Kuṅḍiṅga-gōtrattu Āpastambha-sūtrattuk = Kuṅḍūr Trivikramaṅ Gōvinda-bhaṭṭa-
- 1191 ṅukkuṅ = paṅg-ōṅṅu | ivvūr Bhāradvāja-gōtrattu Āśvalāyaṇa-sūtrattuk = Korōvich Chāṅkaranārāyaṇaṅ Śiṅga-

1192 dāmabhaṭṭa-sarvvakri(kra)tuyājikkup = paṅg-oṅṅu | Nallūr-nāṭṭu Rājakēsarich-
chaturvvēdimaṅgalattu Vatsa-

Twentyseventh Plate : First Side

- 1193 gōtrattu Satyāshāḍha-sūtrattu Vaḍugachchēri Mādhaṅ Aiyya-daṣapuriyaṅ-
kkup = paṅg-oṅṅu | i-
- 1194 vvūr Vatsa-gōtrattu Satyā[shā*]ḍha-sūtrattu Vaḍugachchērit-Tālanambi Gōvin-
dabhaṭṭaṅkupp = paṅg-oṅṅu |
- 1195 ivvūr Kauśika-gōtrattu Satyā[shā*]ḍha-sūtrattup = Perumpāṇḍūrch = Channa-
kumāraṅ Mahāsēna-sāhi(ha)sra-
- 1196 ṅkupp = paṅg-oṅṅu | ivvūr Kuṇḍina-gōtrattu Satyāshāḍha-sūtrattu Nellikkudar
Śrīkriṣṇaṅ Aiyyaṅperumāṅ
- 1197 daṣapuriyaṅkupp = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Satyā[shā*]ḍha-
sūtrattup = Puliyattu Śrīkriṣṇa-
- 1198 ṅ Venṇaiyabhaṭṭa-sōmayājikkup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Satyā-
shāḍha-sūtrattu
- 1199 p = Puliyattu Śrīkriṣṇaṅ Śrī-Nārasimhach-chaturvvēdibhaṭṭa-sōmayājikkup =
paṅg-oṅṅu | ivvūr Kapi-gō-
- 1200 trattu Āpastambha-sūtrattup = Piṇḍūr Nandiperumāṅ Upu(ru)dra-Mādha-
daṣapuriyaṅkupp = paṅg-oṅṅu | i-
- 1201 vvūr Vāsishṭha-gōtrattu Āpastambha-sūtrattu Vaṅgippuṇṇattu Nārāyaṅaṅ Gōvinta
(nda)-daṣapuriyaṅkupp = paṅ-
- 1202 g-oṅṅu | ivvūr Kuṇḍina-gōtrattu Āpastambha-sūtrattu Naḍērpalli Yajñayaṅ
Śirāma-bha-
- 1203 ṅkupp = paṅg-oṅṅu | ivvūr Kuṇḍina-gōtrattu Āpastambha-sūtrattu Gōmaḍattu-
1204 ch-Chetṭikumāraṅ Ag[ni]dāmabhaṭṭaṅkupp = paṅg-oṅṅu | ivvūr Kauśika-
gōtrattu Āpastambha-sūtrattu-
- 1205 k = Kāñjaip-Pe[rumu]ṅjūraṅ Kēśava-Nārāyaṅasvāmi-daṣapuriyaṅkupp = paṅg-
oṅṅu | ivvū-
- 1206 [r] Āpastambha-sūtrattuk = Kaḍavuṭ-Paṣumpuṇṇattu
Śrī Nārāyaṅaṅ Tiruviṅṅa-
- 1207 ṅkupp = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu
Bhāradvāja-sū-
- 1208 lūr = aḍigaṭ Tiruvaraṅga-bhaṭṭaṅkupp =
paṅg-oṅṅu | ivvūr Kauśika-
- 1209 k-Kāñjaip-Perumuṅjūraṅ Tiruveṅṅāval Chiriyānambi-
daṣapuri-
- 1210 [Ka*]pi-gōtrattu Āpastambha-sūtrattup = Piṇḍūr
Vishṇut-Tiruveṅkāḍu-sa-
- 1211 vvūr Vatsa-gōtrattu Āpastambha-sūtrattu
Nambūr-Kāṭṭukkai

TAMIL PORTION

- 1212 ṅukkup = paṅg-onṅu | ivvūr Kapi-gōtrattu Āpastambha-sū-
 1213 [mō]dara-sahasraṅukkup = paṅg-onṅu | ivvūr Bhāradvāja-gōtra-
 1214 [Śrī]bhaktapriyaṅ Śōlaippirāṅ daśapuriyaṅ-
 kkup = paṅg-onṅ-
 1215 mbha-sūtrattu Āsuri Vajñan Rāmadēvabhaṭṭaṅukkup =
 paṅg-onṅu [1]

Twentyseventh Plate : Second Side

- 1216 ttup = Porpurattut-Tiruveṅkāḍaṅ Nārāyaṅa-daśapuriyaṅ-
 1217 trattu Āpastambha-sūtrattu Naḍērpalli Vajñan Chi[rī]
 yanambi-sarvva-
 1218 la-gōtrattu Āpastambha-sūtrattu Dvēdaigōmapuṅattu
 Sūryyadē-
 1219 [g-o]ṅṅu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattu
 Ūṭṭuk-
 1220 tta-sōmayājikkup = paṅg-onṅu | ivvūr Kauśika-gōtrattu
 1221 mōdaraṅ Tiruvēṅgaḍanārāyaṅa-kramavittaṅukkup =
 paṅg-onṅu | i-
 1222 mbha-sūtrattu Gōmaḍattu Akkidāmaṅ Śrī-
 kumārabhaṭṭaṅukkup = paṅg-onṅ-
 1223 [Ā]śvalāyaṅa-sūtrattu Araṅaippuṅattuk-Kandaṅ Kēśava-
 bhaṭṭaṅukkup = pa-
 1224 rita-gōtrattu Āpastambha-sūtrattup = Paśumpuṅattuch-
 Chandiran Śrīnārā-
 1225 paṅg-onṅu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattu
 U-
 1226 Perinappi-kramavittaṅukkup = paṅg-onṅu | ivvūr
 Bhāradvāja-gōtra-
 1227 ttu Bhāradvāja-[sūtrat]tu Iḷakkandiṅattu Vāmaṅaṅ Tiruvaraṅga-dēva-daśapuriya-
 ṅukkup = paṅg-ō-
 1228 ṅṅu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Āsuri-Śrīkṛṣṇaṅ Karumāṅikka-
 daśapu-
 1229 riyaṅukkup = paṅg-onṅu | ivvūr Śāṅḍilya-gōtrattu Kārtyā(tyā)yaṅa-sūtrattu
 Uppa-Pambirāl-
 1230 [Ga]ṅasvāmī Nārāyaṅa-kramavittaṅukkup = paṅg-onṅu | ivvūr Kapi-gōtrattu
 Āpastambha-sūtrattu-
 1231 p = Piṅāndūr Dāmōdaraṅ Viṣṇu-bhaṭṭaṅukkup-paṅg-onṅu | ivvūr Kāśyapa-
 gōtrattu Āpastambha-sūtrattu Va-
 1232 ṭṭamaṅi Dēvakumāraṅ Śrīrāma-kramavittaṅukkup = paṅg-onṅu | ivvūr Hārīta-
 gōtrattu Āpastambha-sū-

- 1233 trattu Āsuri Rāmadēvaṅ Periyaṅambibhaṭṭaṅkup = paṅg-onṅu | ivvūr Kuṇḍiṅga-gōtrattu Āpastambha-sūtrattu
- 1234 bha-sūtrattu Eṭṭukkūr Dēvaskandaṅ Karupākaraḥhaṭṭaṅkup = paṅg-onṅu | ivvūr Bhāradvāja-gōtrattu Bhāra-
- 1235 dvāja-sūtrattu Ilakkandiṅattu Kēśavaṅ Dāmōdarabhaṭṭaṅkup = paṅg-onṅu | ivvūr Viśvāmitra-gōtrattu
- 1236 Āpastambha-sūtrattu Vaṅgippuṅattu Aiyyakuṭṭi Tiruvaraṅga-bhaṭṭaṅkup = paṅg-onṅu | ivvūr Kuṇḍiṅga-gōtrattu
- 1237 tu Āpastambha-sūtrattu Eṭṭukkūr Dēvaskandaṅ Tiruvaraṅga-bhaṭṭaṅkup = paṅg-onṅu | ivvūr Kuṇḍiṅga-
- 1238 gōtrattu Āpastambha-sūtrattu Gōmaḍattu Aiyyaṅ Sūryyadēva-bhaṭṭaṅkup = paṅg-onṅu | ivvūr-
- 1239 r Kuṇḍiṅga-gōtrattu Āpastambha-sūtrattu Gōmaḍattu Patma(dma)nābhaṅ Sūryya-bhaṭṭaṅkup = paṅg-onṅu |

Twentyeighth Plate : First Side

- 1240 ivvūr Gautama-gōtrattu Kātyāyaṅa-sūtrattu Ālambākkattut-Tiruvaraṅganārāyaṅaṅ Karumāṅkka-kramavittaṅkup = paṅg-onṅu [! *]
- 1241 ivvūr Kauśika-gōtrattu Kārtyā(tyā)yaṅa-sūtrattu Peyvil Viṣṇumādhava-saha-sraṅkup = paṅg-onṅu | ivvūr
- 1242 Bhāradvāja-gōtrattu Kārtyā(tyā)yaṅa-sūtrattu Vaṅgippuṅattu Bhaṭṭakumāraṅ Śrīkṛiṣṇa-kramavittaṅkup = paṅg-onṅu [! *]
- 1243 ivvūr Viśvāmitra-gōtrattu Jayimiṅi-sūtrattu Aṅbil Śattaṅ Subrahmaṅyaṅ-sōmayājikkup = paṅg-onṅu [! *]
- 1244 ivvūr Kālayāśi-gōtrattu Āgastya-sūtrattu Dhānyapurattu Iraviṣaṅmaṅ Nārāyaṅa-kramavittaṅkup = paṅg-onṅu |
- 1245 ivvūr Kālayāśi-gōtrattu Āgastya-sūtrattu Dhānyapurattu Nārāyaṅaṅ Svāmidāmōdara-kramavittaṅkup = paṅg-onṅu [! *]
- 1246 ivvūr Śā[r]ṅgimitra-gōtrattu Āgastya-sūtrattu Jemaḷigrāmattu Brahmaḍattaṅ Gōvinda-kramavittaṅkup = paṅg-onṅu |
- 1247 ivvūr Kutsa-gōtrattu Āgastya-sūtrattup = Ponnār Raviṣaṅmaṅ Urudra-kramavittaṅkup = paṅg-onṅu | ivvūr-
- 1248 k-Kālayāśi-gōtrattu Āgastya-sūtrattu Janiyattu Urudraṅ Muddaya-kramavittaṅkup = paṅg-onṅu | iv-
- 1249 vūr Vāsishṭa(shṭha)-gōtrattu Āgastya-gō(sū)trattup = Ponnār Viṣṇusōmadēva-kramavittaṅkup = paṅg-onṅu |
- 1250 ivvūr Kīraushṭra-gōtrattu Āgastya-sūtrattu Maḷapi-Nārāyaṅaṅ Attiyūr Nārāyaṅa-kramavittaṅkup = paṅg-on-
- 1251 ru | ivvūr Kālāśi-gōtrattu Āgastya-sūtrattup-Ponnār Mārāyaṅ Śrīkṛiṣṇa-kramavittaṅkup = paṅg-onṅu [! *]

- 1252 ivvūr Vāsishṭa(shṭha)-gōtrattu Āgastya-gō(sū)trattup-Ponnār Brahmadataṅ
Urudra-kramavittanukkup = paṅg-onṅu | 1*
- 1253 ivvūr Vāsishṭa(shṭha)-gōtrattu Āgastya-sūtrattu Janigattu Hariśarman Śrīdhara-
kramavittanukkup = paṅg-onṅu |
- 1254 ivvūr Kutsa-gōtrattu Āgastya-sūtrattup = Ponnār Śrīmādhavaṅ Śrīkṛishṇa-kramavi-
ttanukkup = paṅg-onṅu |
- 1255 ivvūr Vāsishṭa(shṭha)-gōtrattu Āgastya-sūtrattu Janiyattu Śrīdharan Urudra-
bhaṭṭanukkup = paṅg-onṅu | ivvūr
- 1256 Kutsa-gōtrattu Āgastya-sūtrattup = Ponnār Śōlaippirāṅ Nārāyaṇabhaṭṭanukkup =
paṅg-onṅu | ivvūr Śrāvishṭa-
- 1257 gōtrattu Āgastya-sūtrattu Jemiḷagrāmattu Brahmadataṅ Kumāraśanmatanukkup
= paṅg-onṅu | ivvūr Śrāvishṭa-gōtrattu Ā-
- 1258 gastya-sūtrattu Jemiḷa-grāmattu Gōvindaṅ Śrīkṛishṇabhaṭṭanukkup = paṅg-onṅu |
ivvūr Kālāyāśa-gōtrattu Āga-
- 1259 stya-sūtrattu Janiyattu Śrīmādhavaṅ Channaya-kramavittanukkup = paṅg-onṅu |
ivvūr Hālandana-gōtrattu Ā-
- 1260 gastya-sūtrattu Jemiḷa-grāmattu Śrīkṛishṇan Bhaṭṭanambikkup = paṅg-onṅu |
Kālāśi-gōtrattu Āgastya-sūtrat-
- 1261 tu Janiyattu Śrīmādhavaṅ Śaṅkaranārāyaṇa-kramavittanukkup = paṅg-onṅu |
ivvūr Kālāyāśi-gōtrattu Āgastya-sūtra-
- 1262 ttup = Ponnār Ādiṭṭaṅ Śrīkṛishṇanukkup = paṅg-onṅu | ivvūr Kālāyāśa-gōtrattu
Āgastya-sūtrattup = Pon-
- 1263 nār Kaṅṅaradēvaṅ Aiyyaṅ-aḍiga[t*]-kra¹ mavittanukkup = paṅg-onṅu | ivvūr
Kālāśi-gōtrattu Āgastya-sūtrattu
- 1264 Janiyattu Muddayaṅ Urudra-kraṇavit[taṅuk*]kup = paṅg-onṅu | ivvūr Sārṅgi-
mitra-gōtrattu Āgastya-sūtrattu Jemiḷagrāma-

Twentyeighth Plate: Second Side

- 1265 [t*]tu Brahmadataṅ Urudra-kramavittanukkup = pa[n*]g-onṅu | ivvūr Śrāvishṭa-
gōtrattu Āgastya-sūtrattu Jemiḷa-grāmattu-
- 1266 ch-Chundaraṅ Śrīvāsudēva-kramavitta[nukku*]p = paṅg-onṅu | ivvūr Vāsishṭa-
gōtrattu Āgastya-sū[trattu*]p = Ponnār U-
- 1267 ru[dra*]nārāyaṇa-kramavittanukkup = paṅg-onṅu | ivvūr Śrāvishṭa-gōtrattu
Āgastya-sūtrattu Jemiḷa-grāmattu-
- 1268 Gōvindaṅ Śrīraṅganāḍha(tha)-kramavittanukkup = paṅg-onṅu | Pāṇḍikulāśani-
valanāṭṭup-Purakkīḷiyūr-nāṭṭu-
- 1269 Malaiyakkach-chaturvēdimaṅgalattu Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattu
Māṭṭidāsaṅ Nakkapirāṅbhaṭṭanuk-

¹ Plate broken here and in the next two lines below.

- 1270 kkuṭṭu = paṅṅ-ṅṅṅu | ivvūr Gargga-gōtrattu Āpastambha-sūtrattuk = Kuñchappavvil
Nārāyaṇaṅ Śrīmādhava-saha-
- 1271 sraṇukkup = paṅṅ-ṅṅṅu | innāṭṭu Māraṅṅēriy = āṅa Tennavaṅmahādēvich-
chaturvēdimaṅgalattu Hara-
- 1272 gōtrattu Āpastambha-sūtrattu Nambūr-Kāṭṭukkai Nāgayaṅ Chaṅṅaya-kramavi-
ttaṅukkup = paṅṅ-ṅṅṅu | innā-
- 1273 ṭṭu Iḍaiyāṅṅu-nāṭṭu-Tōṇḍavaich-chaturvēdimaṅgalattu Bhāradvāja-gōtrattu
Baudhā-
- 1274 yaṅa-sūtrattu Irāyūr-Paṭṭambi-Śrīkrishṇa-daśapuriyaṅukkup = paṅṅ-ṅṅṅu | ivvūr
Kāśyapa-gō-
- 1275 trattu Āpastambha-sūtrattuk = Kuṇḍūr-Paṭṭakumāraṅ Śrīmādhava-daśapuri-
yaṅukkup = paṅṅ-ṅṅṅu | in-
- 1276 nāṭṭu Iḍaiyāṅṅumaṅgalattu Dēvarāta-gōtrattu Āśvalāyaṅa-sūtrattu Vēlaṅguḍi
Nīlakaṅ-
- 1277 ṭaṅ Kumārasvāmi-bhaṭṭaṅukkup = paṅṅ-ṅṅṅu | ivvūr Rāthitara-gōtrattu Āśvalā-
yaṅa-sūtrattu Āhi-
- 1278 tāṅni-Adigaṅambi-daśapuriya-bhaṭṭaṅukkup = paṅṅ-ṅṅṅu | ivvūr Rāthitara-
gōtrattu Āśvalāyaṅa-
- 1279 sūtrattuch-Cheṅṅa-Śrīkaṅṅaṅukkup = paṅṅ-ṅṅṅu | ivvūr Rāthitara-gōtrattu
Āśvalāyaṅa-sūtra-
- 1280 ttuch-Chōlai Tiruvīrāmīśvarabhaṭṭaṅukkup = paṅṅ-ṅṅṅu | ivvūr Ātraya-gōtrattu
Āśvalā-
- 1281 yaṅa-sūtrattuk = Kiraṅūr Nārāyaṅaṅ-Aṭṭamūrṭtibhaṭṭaṅukkup = paṅṅ-ṅṅṅu | ivvūr
Rāthitara-gōtrattu Āśvalāyaṅa-sū-
- 1282 trattu Mahādēvaṅ Tiruvaraṅgaṅnārāyaṅabhaṭṭaṅukkup = paṅṅ-ṅṅṅu | ivvūr
Rāthitara-gōtrattu Āśvalāyaṅa-sūtra-
- 1283 ttu Subrahmaṅyaṅ Puṅyakīrttikkup = paṅṅ-ṅṅṅu | ivvūr Ātraya-gōtrattu Āśvalā-
yaṅa-sūtrattu Vāḍavūr Nārā-
- 1284 yaṅaṅ-Aṭṭamūrṭti-bhaṭṭaṅukkup = paṅṅ-ṅṅṅu | ivvūr Ātraya-gōtrattu Āśvalāyaṅa-
sūtrattu Vāḍavūr-Chandiraśēkhara-
- 1285 ṅ Tiruvēppanterṅṅikkup = paṅṅ-ṅṅṅu | ivvūr Rāthitara-gōtrattu Āśvalāyaṅa-
sūtrattu-Tāyaṅ Dāmōdara-
- 1286 bhaṭṭaṅukkup-paṅṅ-ṅṅṅu | ivvūr Rāthitara-gōtrattu Āśvalāyaṅa-sūtrattuch-
Cheṅṅaśēyyāṅ saha[sra*]nukku-
- 1287 p = paṅṅ-ṅṅṅu | innāṭṭu Ārkkāṭṭuk-kūrṅrattuch-Chandiralēkaich-chaturvēdimaṅ-
galattu Viśvāmitra-gōtrattu
- 1288 Drāhyāyaṅa-sūtrattut-Tirumaṅgalattuk-Kumārasvāminandikkup = paṅṅ-ṅṅṅu | in-
nāṭṭu Eyi-nāṭṭu-Tiruppēr

Twentyninth Plate: First Side

- 1289 Parāśara-gōtrattu Āśvalāyaṅa-sūtrattu Iravitattaṅ Sōmadattaṅbhaṭṭaṅukkup =
paṅṅ-āṅḍu (g-ṅṅṅu) | innāṭṭu Vi-

- 1290 lā-nāṭṭu Uttamaśilich-chaturvvēdimaṅgalattu Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattuk = Kōmadattu Kēśavaṅ
- 1291 Viṣṇubhaṭṭaṅkupp = paṅg-onṇu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattuk -Kōmapurattu Akkipiḍāraṅ Bhavadrōṇa-bhaṭṭaṅkukku-
- 1292 p = paṅg-onṇu | ivvūr Parāśara-gōtrattu Āśvalāyaṇa-sūtrattut = Tiruppēr Brahmaṅ Śrīkrīṣṇa-sahasraṅkupp = paṅg-onṇu |
- 1293 ivvūr Mādala-gōtrattu Āśvalāyaṇa-sūtrattu Nilakaṇṭaṅ Poṅṅāli bhaṭṭaṅkupp = paṅg-onṇu | ivvūr Āga-
- 1294 sya(stya)-gōtrattu Śāmbavya-sūtrattup = Peruveṅgūr Nārāyaṇaṅ Śūlapāṅikkupp = paṅg-onṇu | ivvūr Śaṅḍila-gōtra-
- 1295 tu Drāhyāyaṇa-sūtrattu Maṇaṅpalli Kēśavaṅ Śrīdhara-kramavittaṅkupp = paṅg-onṇu | ivvūr Bhārggava-gōtrattu Ja-
- 1296 yimiṇi-sūtrattup = Pullamaṅgalattu Vāsudēvaṅ Śrīrāmabhaṭṭaṅkupp = paṅg-onṇu | ivvūr Vāsishṭa(shṭha)-gōtrattu Jayi-
- 1297 miṇi-sūtrattup = Pullamaṅgalattu Nārāyaṇaṅ Śrīvāsudēvaṅkupp = paṅg-onṇu | ivvūr Viśvāmītra-gōtrattu Jayi-
- 1298 miṇi-sūtrattup = Pullamaṅgalattu Śrīdharāṅ Tattaṅkupp = paṅg-onṇu | ivvūr Bhārggava-gōtrattu Ja-
- 1299 yimi[ni*]-sūtrattup = Pullamaṅgalattu Vāsudēva-Nilakaṇṭaṅkupp = paṅg-onṇu | ivvūr Viśvāmītra-
- 1300 gōtrattu Jayimiṇi-sūtrattup = Pullamaṅgalattu Nārāyaṇaṅ Akkiṣaṅmaṅkupp = paṅg-onṇu [1]
- 1301 ivvūr Vāsishṭa(shṭha)-gōtrattu Jayimiṇi-sūtrattu Marudūr Māṅaṅ Kumaraṅkupp = paṅg-onṇu | ivvūr Vāsishṭa(shṭha)-
- 1302 gōtrattu Jayimiṇi-sūtrattu Aruvalattu Nārāyaṇaṅ Śrīkumaraṅkupp = paṅg-onṇu | ivvūr Viśvāmi-
- 1303 tra-gōtrattu Jayimiṇi-sūtrattu Pullamaṅgalattu Nārāyaṇaṅ Śrīkrīṣṇaṅkupp = paṅg-onṇu |
- 1304 ivvūr Vāsishṭa(shṭha)-gōtrattu-Jayimiṇi-sūtrattuk = Kāḍaṅ Śrīkrīṣṇa Agnichā(chi)ttayājikkupp = paṅg-onṇu | i-
- 1305 nnāṭṭu Malariy = āṇi(ṇa) Śrīkaṅ[ṭ*]ach-chaturvvēdimaṅgalattu Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattu Nārāya-
- 1306 ṇaṅ Subrahmaṅyabhaṭṭaṅkupp = paṅg-onṇu | ivvūr Viśvāmītra-gōtrattu Āśvalāyaṇa-sūtrattup-Peruveṅgū-
- 1307 rt-Tattaṅ Sōmaṅkupp = paṅg-onṇu | innāṭṭu Mikōḷaich-Chōlamādēvich-chaturvvēdimaṅgalattu Lōhīta-gō¹
- 1308 gōtrattu Āpastambha-sūtrattuk = Kārambichcheṭṭut-Tūr[p]pil Śrī Mādhaṅ Nārāyaṇa-daśapuriyaṅkupp = paṅg-onṇu |
- 1309 ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Muṭṭirai Aiyyaṅ Dōṇaya-daśapuriyaṅkupp = paṅg-onṇu | i-

¹ This letter is redundant.

- 1310 vvūr Kāśyapa-gōtrattu Kātyāyaṇa-sūtrattu Maṇimatti Nārāyaṇaṅ Tirumāli-
ruñjōlai-sahasraṇukkup = pañ-
- 1311 g-oṇru | ivvūr Kāśyapa-gōtrattu Kātyāyaṇa-sūtrattu Maṇimatti Tirumāli-
rūjōlai Dāmōdarabhaṭṭaṇukku-
- 1312 p = paṅg-oṇru | ivvūr Viśvāmītra-gōtrattu Jayimīni-sūtrattu Anbil Gōvindaṅ
Jātavēdaṇukkup = paṅg-o-
- 1313 ṇru | Kēraḷāntaka-vaḷanāṭṭu Uṇṇaiyūr-Kūṇṇattu Rājāśrayach-chaturvvēdimaṅ-
galattu Rāthītara-gōtrattu Āśva-
- 1314 lāyaṇa-sūtrattu Nārāyaṇaṅ Subrahmaṇya-bhaṭṭaṇukkup = paṅg-oṇru | ivvūr
Rāthītara-gōtrattu Āśvalāyaṇa-

Twenty-ninth Plate: Second Side

- 1315 sūtrattu Nārāyaṇaṅ Chatrā(Chandrā)bhaṇa-bhaṭṭaṇukkup = paṅg-oṇru |
ivvūr Ch-aṇḍila-gōtrattu Drāhyāyaṇa-sūtrattu
- 1316 Maṇaṇṇaḷli Kēśavaṅ Rīshikēśa-kramavittaṇukkup = paṅg-oṇru | ivvūr Kuṇḍiṇa-
gōtrattu Āpastambha-
- 1317 sūtrattuk = Kōmadattuch-Chaṅkaranārāyaṇaṅ Śrīkṛiṣṇa-daśapuriyaṇukkup =
paṅg-oṇru | ivvūr Vatsa-gōtrattu Ā-
- 1318 pastambha-sūtrattuk = Kokkarai-Kēśavanārāyaṇa-bhaṭṭaṇukkup-paṅg-oṇru | ivvūr
Kuṇḍiṇa-gōtrattu Āpa-
- 1319 stambha-sūtrattu Ira(ru)ṅgaṇḍi Divākaṇḍi Yajñātma-daśapuriyaṇukkup = paṅg-
oṇru | ivvūr Vatsa-gōtrattu Ā-
- 1320 [pa*]stambha-sūtrattu Akkipperumāṅ Tiruvirāmiśvara-kramavittaṇukkup = paṅg-
oṇru | ivvūr Bādarāyaṇa-gōtrattu Ā-
- 1321 pastambha-sūtrattu Mayindakkuṇṇi-Tiruvaraṅgaṅ Tiruvaraṅgayajñaya-daśapuri-
yaṇukkup = paṅg-oṇru | ivvūr Vatsa-
- 1322 gōtrattu Āpastambha-sūtrattuk = Kārambichcheṭṭu Nārāyaṇaṅ Dāmōdara-
sahasraṇukkup = paṅg-oṇru |
- 1323 ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu Māraṅgaḷūr Mahēśvaraṅ
Veṇṇayabhaṭṭaṇukkup = pa-
- 1324 ṅg-oṇru | ivvūr Gautama-gōtrattu Āpastambha-sūtrattup = Paṅḍippuṇṇattu
Ambalattāḍi Dōṇa-
- 1325 ya-daśapuriyaṇukkup = paṅg-oṇru | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu
Ma(Va)ṅgi-
- 1326 ppuṇṇattuk-Kalaiṣaṇṇaṇṇaṅ Mādhava-daśapuriyaṇukkup = paṅg-oṇru | ivvūr
Viśvāmītra-gōtrattu
- 1327 Āpastambha-sūtrattuk = Kārambichcheṭṭu Yajñapūti-Śrīdhara-daśapuriyaṇukkup
= paṅg-oṇru |
- 1328 ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Kuravaśari Marggayaṅ Patma
(dma)nābha-daśapu-
- 1329 riyaṇukkup = paṅg-oṇru | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kāñ-

- 1330 jikkurī Kēśavan Śrīmādhava-sahasraṇukkup = paṅg-onṇu | innāṭṭu Naṅgai-Brahmadē-
- 1331 yam = āṇa Aṇṇiṅgaich-chaturvvēdimaṅgalattu Kāśyapa-gōtrattu Āpastambha-sūtrattu Surasārambi Māḍa-
- 1332 pōśan Uḷudaṅ Bhavadrōpa-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Ātraya-gōtrattu Āpastambha-sū-
- 1333 trattu Dvēdaigōmapurattu Nārāyaṇaṅ Chakrapāṇi-sahasraṇukkup = paṅg-onṇu | ivvūr Murgga-
- 1334 la-gōtrattu Āpastambha-sūtrattu Vaṅgippurattu Nārāyaṇaṅ Tatta-sahasraṇukkup = paṅg-o-
- 1335 nṇu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Uviyūrch-Chaṇṇappaṅ Chakrapāṇi-daśapuriyaṇu-
- 1336 kkup-paṅgonṇu | Kōnāṭṭu Uṇṇattūrk-kūrṇattuk = Karṇaḷiyēriy = āṇa Vikrama-kēsarich-chaturvvēdimaṅgala-
- 1337 ttu Ātraya-gōtrattu Āśvalāyaṇa-sūtrattu Vādavūrch-Chēndaṅ Chandirābharapa-bhaṭṭaṇukkup = paṅg-on-
- 1338 ru | Śūralūrk-kūrṇattuch-Chōḷa-Uttamach-chaturvvēdimaṅgalattu Murggala-gōtrattu Āpastambha-sūtra-
- 1339 ttu Uṇṇuppuṭṭūrt-Tirumaḷapāḍi Ādittapiḍāra-daśapuriyaṇukkup = paṅg-onṇu | Rājāśraya-valanāṭṭut-Taṇiyūr
- 1340 Tiruveḷḷarai Vāśiṣṭa(shiṭha)-gōtrattu Baudhāyaṇa-sūtrattu Jātavēdaṅ Nārāyaṇa-bhaṭṭaṇukkup = paṅg-onṇu |

Thirtieth Plate: First Side

- 1341 Ivvūr Vāśiṣṭa(shiṭha)-gōtrattu Baudhāyaṇa-sūtrattu Patma-(dima)nābhaṅ Jātavēdabhaṭṭaṇukkup =
- 1342 paṅg-onṇu | ivvūr Viśvāmītra-gōtrattu Baudhāyaṇa-sūtrattu Madisūdaṇa-Śaṅkaranārāya-
- 1343 ṇabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Baudhāyaṇa-sūtrattu Gōvindaṅ
- 1344 Kēśava-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Viśvāmītra[-gōtra*]-ttu Baudhāyaṇa-sūtrattu Tīya(Triya)-
- 1345 mbakaṅ Nilakaṇṭa-daśapuriyaṇukkup = paṅg[onṇu] | ivvūr Viśvāmītra-gōtrattu Baudhāya-
- 1346 ṇa-sūtrattu Paśuvati-Nārāyaṇa-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Kauṇḍiṇya-gōtrattu
- 1347 Baudhāyaṇa-sūtrattu Paśuvati-Śāttabhaṭṭa-sōmayājikkup = paṅg-onṇu | ivvūr Kāśyapa-
- 1348 gōtrattu Baudhāyaṇa-sūtrattu Śrīdharan Nakkapirāṅ-bhaṭṭaṇukkup = paṅg-onṇu | ivvūr
- 1349 Kāśyapa-gōtrattu Baudhāyaṇa-sūtrattu Nilakaṇṭaṅ Śrīkṛiṣṇa-bhaṭṭaṇukkup = paṅg-onṇu | Mu-

- 1350 n̄nai-vallavāyānāṭṭu-Uttamaśōlach-chaturvvēdi-maṅgalattu-Vatsa-gōtrattu
 1351 Āpastambha-sūtrattu Ādiyūr Raṇadhīramaṅgalattu Rudraṅ Kēśavakramavit
 [ta*]ṇu-
 1352 kkup = paṅg-oṅṇu | Rājāśraya-vaṇanāṭṭup-Pāchchilk-kūrattuk-Kiṭpalārṇup-Pē-
 1353 rumarudūr Ātrēya-gōtrattu Āśvalāyaṇa-sūtrattu Haridāsaṅ Śrikaṇṭabhaṭṭa-
 1354 ṇukkup = paṅg-oṅṇu | ivvūr Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattu
 1355 Tāyaṅ Jaḍā (ṭā)dharanukkup = paṅg-oṅṇu | innāṭṭuk-Kalāyākūrattut-Tirumaṅ-
 galattu Vā-
 1356 sishṭa(shṭha)-gōtrattu Drāhyāyaṇa-sūtrattu Nandiśvaraṅ Nārāyaṇa-bhaṭṭanukkup
 = paṅg-oṅṇu | i-
 1357 vvūr Ātrēya-gōtrattu Drāhyāyaṇa-sūtrattu Vāsudēvaṅ Nandiśvara-bhaṭṭanukkup
 = paṅg-o-
 1358 ṇṇu | ivvūr Vāsishṭa(shṭha)-gōtrattu Drāhyāyaṇa-sūtrattu Brahmaṇyadēvaṅ
 Udayādittabhaṭṭa-
 1359 ṇukkup = paṅg-oṅṇu | ivvūr Viśvāmītra-gōtrattu Drāhyāyaṇa-sūtrattu Śāṭṭaṅ
 Śivagaru-
 1360 ḍa-sahasraṅnukkup = paṅg-oṅṇu | ivvūr Ātrēya-gōtrattu Drāhyāyaṇa-sūtrattu
 Nakkaṅ
 1361 [Pū]ṭikkup = paṅg-oṅṇu | ivvūr Kāśyapa-gōtrattu Drāhyāyaṇa-sūtrattu Nārāyaṇaṅ
 Tirumā-
 1362 liruṅjōlaikkup = paṅg-oṅṇu | ivvūr Ātrēya-gōtrattu Drāhyāyaṇa-sūtrattuk-Ko-
 1363 rraṅ Nilakaṇḍanukkup = paṅg-oṅṇu | ivvūr Kāśyapa-gōtrattu Drā-

Thirtieth Plate: Second Side

- 1364 hyāyaṇa-sūtrattuch-Chōlai Mādhavabhaṭṭanukkup = paṅg-oṅṇu | ivvūr Ātrēya-
 gōtra-
 1365 ttu Drāhyāyaṇa-sūtrattu Nakkaṅ Vāsudēvabhaṭṭanukkup = paṅg-oṅṇu | ivvūr
 Viśvāmi-
 1366 tra-gōtrattu Drāhyāyaṇa-sūtrattu Nilakaṇḍaṅ Śiṅgappirāṅ-bhaṭṭanukkup =
 paṅg-oṅṇu |
 1367 ivvūr Ātrēya-gōtrattu Drāhyāyaṇa-sūtrattuk-Kaṇṇaṅ Sōma-sahasraṅnukkup =
 paṅg-o-
 1368 ṇṇu | ivvūr Kāśyapa-gōtrattu Drāhyāyaṇa-sūtrattu Kēśavaṅ Śaṅkaraṅnukkup =
 paṅg-oṅ-
 1369 ṇu | ivvūr Kāśyapa-gōtrattu Drāhyāyaṇa-sūtrattu Śōmāśi Śaṅkaranārāyaṇaṅnukkup
 = paṅg-o-
 1370 ṇṇu | ivvūr Ātrēya-gōtrattu Drāhyāyaṇa-sūtrattu Nārāyaṇaṅ Vāmaṇasvāmi-sō-
 1371 mayājikkup-paṅg-oṅṇu | ivvūr Viśvāmītra-gōtrattu Āśvalāyaṇa-sūtrattu Maṇarkāl-
 1372 Ūraṅ Nārāyaṇa-sahasraṅnukkup = paṅg-oṅṇu | innāṭṭu Veḷḷalaiyūr-k-aṇḍattu
 Śaṅkēttimaṅgalattu Vatsa-
 1373 gōtrattu Āpastambha-sūtrattu Vaṅgippuṇṇattu Rishikēśavaṅ Aḍigaṇambi-saha-

- 1374 sraṇukkup = paṅg-onṇu | ivvūr Hāri[ta*]-gōtrattu Āpastambha-sūtrattuk =
Kumuṇ-
1375 ḍili Śrikrishṇaṇ Dēvara(rā)ta-sahasraṇukkup = paṅg-onṇu | Rājarāja[p-Pāṇḍi]
maṇḍalattuk-Kaḷa-
1376 kkuḍi-nāṭṭu Mānaniḷainallūr Ātrēya-gōtrattu Āpastambha-sūtrattuk = Ki-
1377 lākkil Gōvindaṇ Chēndappirāṇ bhaṭṭa-sōmayāja(ji)kkup = paṅg-onṇu | iv-
1378 vūr Ātrēya-gōtrattu Āpastambha-sūtrattuk-Kilākkil Chēndippirāṇ Gōvindaḷbhaṭṭa-
Ā-
1379 hitāgnikkup = paṅg-onṇu | | Āga¹ Hrāma(Brāhma)ṇappēr-veṭṭiṇa ēdu
muppadu |

Thirtyfirst Plate: First Side

- 1380 Śr.: ayilāsam = āṇa Śri-Rājarāja-Īśvaramuḍaiyār-archchanā-bhōgap-paṅgu iraṇḍil
Nittavinō[da]-
1381 vaḷanāṭṭu Muḍicheḷḷōṇāṭṭu Jananāthach-chaturvvēdimāṅgalattup-piḍāgai Irum-
buḷai Sivabrā-
1382 ḷmaṇaṇ Bhāradvāja-gōtrattu Baudhāyaṇa-sūtrattu Subrahmaṇyaṇ Nambisā-
miḷbhaṭṭaṇukkup =
1383 paṅg-onṇu | Arumolidēva-vaḷanāṭṭu Maṅgala-nāṭṭu Maṅgalattu Sivabrāhmaṇaṇ
Kāśyapa-
1384 gōtrattu Baudhāyaṇa-sūtrattut-Tōṅṅi-Īśvara-bhaṭṭaṇukkup = paṅg-onṇu | Naḍuvir-
Śri-
1385 kōyil = āṇa Muḍikoṇḍaiōḷa-viṇṇagarkku archchanābhōgap-paṅgu iraṇḍil Nittavinō-
1386 da-vaḷanāṭṭu Venṇik-kūṇṇattu Clōkamahādēviḷch-chaturvvēdimāṅgalattu Kāśyapa
-gōtratt
1387 tu Vaikhāṇasa-sūtrattu Dēvadattaṇ Aṇantapiḍārabhaṭṭaṇukkup = paṅg-onṇu |
1388 innāṭṭu Muḍicheḷḷōṇāṭṭu Jananāthach-chaturvvēdimāṅgalattu Ātrēya-gōtrattu
Vai-
1389 khāṇasa-sūtrattu Kēśavaṇ Tiruvaraṅgabhaṭṭaṇukkup = paṅg-onṇu | ivvūr-
Tirumēṇṇali-
1390 y = āṇa Tribbuvanamahādēvi-viṇṇagarkku archchanābhōgap = paṅgu-iraṇḍil
Rājēndrasi-
1391 mha-vaḷanāṭṭu Venṇaiyūr-nāṭṭup-Paṅchavaṇmahādēviḷch-chaturvvēdimāṅgalat-
1392 tu Gautama-gōtrattu Vaikhāṇasa-sūtrattu Subrahmaṇyaṇ Ārāvamudu-bhaṭṭa-
nukkup = paṅg-onṇu |

¹ This has been engraved over an erasure which continues for three more lines and which may be read as follows:

1379 . . . yanāṭṭut-Tiru-

1380 ppēr Bhāradvāja-gōtrattu Aśvalāyana-sūtrattu Iravi(bha)-ṭṭam So-

1381 maḍa(ṭa)bhaṭṭaṇukkup = paṅg-iraṇḍu // Rājēndrasimha-vaḷanāṭṭup-Po(y)gaināṭṭuk-

1382 Kaṇḍarādirtach-chaturvedimāṅgalattu Nambūr Nāgaiya-bhaṭṭaṇukkup = paṅgu onṇu

- 1393 Kshatriyaśikhāmaṇi-vaḷanāṭṭu-Tēvūr-nāṭṭu-Ālattūr Vāsishṭha gōtrattu Vaikhāṇasa-sūtrattu
 1394 Amudaṅ Arumōḷidēvabhaṭṭaṅkupp = paṅg-oṅṅu | ivvūr Jananātha-viṇṇagar-dēvar-ar-
 1395 rchchanābhōgap-paṅgu iraṅḍil Nittavinōda-vaḷanāṭṭu Āvūr-kūrṅattu Maṇukula-chūlāmaṇich-cha-
 1396 [tu]vvedimaṅgalattu Bhārggava-gōtrattu Vaikhāṇasa-sūtrattuch-Chēndaṅ Śiṅgabhaṭṭaṅkupp = paṅ-
 1397 g-oṅṅu | innāṭṭu [Vi]raśōḷa-vaḷanāṭṭu Udaiyamāttāṅḍach-chaturvvedimaṅgalattu Gautama-gō-
 1398 trattu Vaikhāṇasa-sūtrattup-Parpanābaṅ Śrīvāsudēvaṅkupp = paṅg-oṅṅu | Tirumaḍaippaḷḷi

Thirtyfirst Plate: Second Side

- 1399 Vaidyaṅ Kaviṇiyaṅ Oṅṅiyūraṅ Aṅantagaṇaṅ = āṅa Vaḷavaṅmaṅgalappērai-yaṅkupp = paṅ-
 1400 gu mūṅṅu | Tiru-Rājēndrasimha-vaḷanāṭṭuk-Kurukkai-nāṭṭup-Piḍāṅguḍi Bhāradvāja-gōtrattu [Āśvalā]-
 1401 yaṅa-sūtrattu Ādittaṅ Gaṅapurattukku Jōdishap-paṅg-oṅṅu | Aṣṭapaṭṭaṅ [! *] Nityavinōda-vaḷanā-
 1402 ṭṭu Āvūr-kūrṅattu Maṇukula-chūlāmaṇa(ni)ch-chaturvvedimaṅgalattu Ampa-sṭaṅ-Aṅṅāṭṭaḍigaḷ Śiṅ-
 1403 gattukupp = paṅg-oṅṅu | Kaṅakkappaṅgu [! *] Rājēndrasimha-vaḷanāṭṭup-Poygaināṭṭuk-Kaṅḍarādityach-cha-
 1404 turvvedimaṅgalattu Maddhyasthaṅ Piḍāraṅ Śrīkurgūrkkuk = kaṅak[ka]p-paṅg-oṅṅu | Nityavinōda-vaḷanāṭṭu Mu-
 1405 ḍichchō-nāṭṭu Jananāthach-chaturvvedimaṅgalattu Maddhyasthaṅ Muṅṅūrṅuvaṅ Nāṅpattumūvaṅkuk = kaṅa-
 1406 kkap-paṅg-oṅṅu | innāṭṭu Āvūr-kūrṅattu Maṇukulachūlāmaṇich-chaturvvedimaṅga-
 1407 lattu Maddhyasthaṅ Vēmbaṅ Iruṅṅruppaḍiṅaṅuvaṅkuk = kaṅakkap-paṅg-oṅṅu | Ksha-
 1408 triyśikkāmaṇi-vaḷanāṭṭu Aḷanāṭṭup-Pāppārkuḍi-Madhyasthaṅ Nāṅūrṅuvaṅ Tiya (Tṛya)-
 1409 mbakaṅkuk = kaṅakkap-paṅg-oṅṅu | Nityavinōda-vaḷanāṭṭu Ven-
 1410 ṅik-kūrṅattu Śrīpūti-Madhya[stha*]ṅ Aravaṅaiyāniṅṅaṅkuk = kaṅakkap-paṅ-
 1411 g-oṅṅu | Rājēndrasimha-vaḷanāṭṭup-Po[y*]gaināṭṭu Madhurāntakach-chaturvvedimaṅgalattu Maddhyasthaṅ Na-
 1412 garattāṅ Venkāḍaṅkuk = kaṅakkap-paṅg-oṅṅu | Kāvidip-paṅgu [! *] Nitya-
 vinōda-vaḷanāṭṭu Muḍichchō-nā-

- 1413 ttu Jananāthach-chaturvēdimāṅgalattu Maddhyasthan Piḍāraṅ Vatapatraśā-
yikkuk = kāvidip-paṅg-arai | Rājendra-
1414 siruha-vaḷanāttup-Po[y]gaināttu Madhurāntach-chaturvēdi-māṅgalattu Maddhya-
sthan Kumaraṅ Iraṇḍāyira-
1415 vaṅukkuk = kāvidip = paṅg-arai | Arumolidēva-vaḷanāttu Iṅga-ṅāttu Nerukuppai
Maddhyasthan Purushōttaman
1416 Nilakantatrukkuk = kāvidip-paṅg-arai | Nittavinōda = vaḷanāttu Vēṅṅik-kūrṅattu
Nerukūrṅattu Masya (dhya)stha-
1417 o Echcherumāṅ-Araiyānukkuk = kāvidippaṅg-arai | Ugachchap-paṅgu [!*]
ivvūr Śrikayilāsam = āṅa Śri-Rājarāja-I.

Thirtysecond Plate: First Side

- 1418 śvarattukku uvachchappaṅgu [!*] Nityavinōda-vaḷanāttu Viraśōla-vaḷanāttu
Udayamāttāṇḍach-chaturvēdimāṅgalattu uvachchan Ka.-
1419 laṅ Kilāvaṅukku uvachchap-paṅg-ōṅṅu | Tribhuvana-mahādēvich-charuppēdi-
māṅgalattup-piḍāgai Kuḷappāttu uvachcha[ṅ]
1420 Amalaṅ Tēvaṅukku ugachchap-paṅg-ōṅṅu | Naḍuvīda(ṅ)-Śrikōyil = āṅa Muḍi-
goṇḍaśōla-viṅṅagarkku ugachchap-
1421 paṅgu [!*] [Ku*]lappāttu Kachchappālai Maṅṅaṅukku ugachchappaṅg-ōṅṅu |
Udayamāttāṇḍach-charuppēdimāṅgalattu uga-
1422 chchan Karikālaṅ Tēvaṅukku ugachchappaṅg-ōṅṅu | Tirumēṅṅaliy = āṅa [Tri]
bhuvana-mahādēvi-viṅṅagarkku = ugachchappa-
1423 ṅgu [!*] Mēṅṅaḍiyūr ugachchan Karikālaṅ Maṅḍagavaṅukku ugachchappaṅg-
ōṅṅu | ivvūr-piḍāgai Tribhuvanamādēvinall-
1424 lūr = ugachchan Ūrāṅ = Aṅṅāmalaikku = u[ḷga*]chchappaṅg-ōṅṅu | Jananātha-
viṅṅagarkku ugachchappaṅgu [!*] Udayamāttāṇḍach-charup
1425 pēdimāṅgalattu ugachchan Karikālaṅ Kaṅṅaṅukku ugachchap-paṅg-ōṅṅu | Tri-
bhuvanamahādēvich-charu[pēdi]māṅgalattup-piḍā-
1426 gai Kuḷappātt-ugachchan Śūrri-Vēṅṅkāḍaṅukku ugachchap-paṅg-ōṅṅu | Nāviṅṅa-
paṅgu [!*] Nitya[vinōda*]-vaḷanāttu Viraśōla-vaḷanāttu Tribhu(bhu)
1427 va[ṅā*]mahādēvich-charuppēdimāṅgalattup-piḍāgai Tribhuvanamādēvinallūr
nāviṅṅa Piramaṅ Tiruvaḍigaluk
1428 ku nāviṅṅa-paṅgu arai | innāttu Vēṅṅik-kūrṅattu Śripūti nāviṅṅa Anaiyaṅ-
Chūrṅikku nāviṅṅa-paṅ-
1429 gu arai | innāttu Āvūrkkūrṅattu Maṅṅu[ku*]lachūlāmanich-charuppēdimāṅgalattu
nāviṅṅa Maṅḍagavaṅ = Āṅṅaṅuk-
1430 ku nāviṅṅappaṅgu arai | innāttu Ūṅṅukkāttu-nāviṅṅa Vāmaṅṅaṅ Māṅṅuḍikku
nāviṅṅa-paṅgu arai |
1431 ivvūr Śrikayilāsam = āṅa Śri-Rājarāja Iṅvaramuḍaiyārkkku nilam eṅ-vēli | ivvūr
Naḍuvi-

- 1432 r-Śrīkōyil = āṇa Mudigonḍaśōla-viṇṇagar-dēvarkku nilam eṇvēli | ivvūrch(t)-Tiru-mē-
- 1433 rraiy = āṇa Tribhuvanamādēvi-viṇṇagar-dēvarkku nilam nāl vēli | ivvūr Jananātha-viṇṇagar-
- 1434 dēvarkku nilam eṇ vēli | ivvūr Kēraḷāntaka-viṇṇagar-dēvarkku nilam mūvēli | ivvūr Sūryyadē-
- 1435 [va]rkkku nilam vēli | ivvūr Subrahmaṇyadēvarkku nilam vēli | ivvūr Duggaiyārkkku nilam vēli | ivvūr
- 1436 Mahā-Śāstāvukku nilam vēli | ivvūrp-Piḍāriyārkkku nilam vēli | ivvūr Tribhuvanamādēvip-pērēri-
- 1437 k-karaik-Kaṇavadiyārkkku nilam mūvēli | ivvūrp-piḍāgai Kuḷappāṭṭu-mādēvarkku nilam iruvēli | Kūda-
- 1438 ndaṇūr (Kūttaṇūr)-Mādēvarkku nilam ā(a)rai || Chīraiṇūr-Mādēvarkku nilam arai | Uṇṇattūr-mādēvarkku nilam vēli |

Thirtysecond Plate: Second Side

- 1439 Chōṇṇutturai-Mādēvarkku nilam arai | Muṇṇāyil-Mādēvarkku nilam arai | Mayinmālaiyanallūr-Mādē-
- 1440 varkkku nilam arai | Mēṭṭu-mērkuḍi-Mādēvarkku nilam kāl | Chikkaḷ-Mādēvarkku nilam arai | Niyāyana-
- 1441 ḍainallūr-Mādēvarkku nilam = kāl | Parakēśarinallūr-Mādēvarkku nilam arai | Ādanallūr-Mādēvarkku nilam
- 1442 arai | Kīl-Māndūr-Mādēvarkku nilam = kāl | Kūttaṇūr Vishṇukkaḷukku nilam arai | [Mu]ṇṇāyil-Vishṇukkaḷukku
- 1443 nilam arai []* Puliyakkuḍi-Vishṇukkaḷukku nilam arai | Chīraiṇūrp-Piḍāriya(yā) rkkku nilam oru mā | Chōṇṇutturai-Piḍā¹
- 1444 riyaṅkkku nilam oru mā | Uṇṇattūr-Piḍāriyaṅkkku nilam oru mā | Muṇṇāyil-Piḍāriyaṅkkku nilam oru mā | Kūttanūrpi(p)-
- 1445 Piḍāriyaṅkkku nilam oru mā | Mayinmālaiyanallūrp-Piḍāriyaṅkkku-nilam oru mā | Peṇṇāgaḍattup-Piḍāriyaṅ-
- 1446 kku nilam oru mā | Gōvīdanallūrp-Piḍārikkku nilam oru mā | Mēṭṭumērkuḍip-Piḍārikkku nilam nālu mā | Mīmāṇṣa(ṇsa)-
- 1447 bhāṭṭavṇṇitti nilam aiṇvēli | Vēḍānta-bhāṭṭa-viṇṇṇitti nilam aiṇvēli | Vyākaraṇapāṭṭa-viṇṇṇitti-nila = nāl vē-
- 1448 li | Pavaiyāk-kiḍa(ḍai)ppuṇṇattukku nilam iru vēli | Taitti-[ri*]yak-kiḍaiṇṇṇam nilam iru vēli | Vājasanē-
- 1449 yak-kiḍaiṇṇṇam iru vēli | Santōhak(chhandōgak)-kiḍa(ḍai)p-puṇṇam nilam iru vēli | Adh(th)arvvaḷ-kiḍa(ḍai)ppuṇṇam nilam iru [v*]ē

¹ The medial ḍ sign is at the beginning of the next line.

- 1450 li | Talavu(va)kā[ra]k-kiḍaiṇṇaṇṇam nilam iru vēli | Rūpāvatāra-k-kiḍaiṇṇaṇṇam
 nilam iru vēli | Smṛiti māla-
 1451 grandh(th)am-ōḍuvippāṇṇukku nilam iru vēli | Bhāratam-vāsippāṇṇukku
 nilam iru vēli | Ambalam me-
 1452 lūgiti = toṭṭi-niḥaiḥchut = taṇṇū-ṇṇaṇṇukku nilam iru vēli | viśa-bhōgattukku
 nilam iru vēli | Kuśava-
 1453 rkkku nilam vēli | Taichchar = kollarkku nilam vēli | ivvūr śāsanam veṭṭi
 pūjjai(pūjai)
 1454 y = āgap = perṇa kāshthakāri Kṛishṇaṇ-Araṅgan = āṇa Tribhuvāṇa-mahādēvip-
 pēṇchāriyaṇṇukku = tuṇi
 1455 nilam vēli | ivvūr śāsanam veṭṭi pūjjai = āgap = perṇa kāshthakāri Ārāvamaḍu-
 Purushō-
 1456 ttamaṇ = āṇa Rājēndrasimhapa-pēṇchāriyaṇṇukku = tuṇi nilam vēli | a | s

TRANSLATION

SANSKRIT TEXT

(I. 1). Hail !Prosperity!

(V.1) May the arms of Śārṅgīn (i.e. Vishṇu), who has a body as blue as the sapphire (Indranīla), which are resplendent with the Śārṅga and other weapons, which are marked with the Kāsmīra ointment (smearred) on the surface of Lakshmi's two round breasts, whose golden bracelets glitter on account of their having rubbed against the high summits of the whirling Mandara (*mountain*), (at the time of the churning of the Milky Ocean) (*and*) which protect the three worlds, increase greatly your prosperity!

(V. 2). May the illustrious Chōḷa race, the kings born in which bear (in the scales) equality with their progenitor the Sun, who bring delight to the goddess of wealth (just as the rays of the Sun bring delight to the lotuses), who have expelled ignorance (just as the Sun expels darkness), who have illuminated his own (the right) path (just as the Sun illuminates the heavenly path), who destroyed the brilliance of all the circles of kings (just as the sun destroys the brilliance of the moon), who shine on account of their eternal rise (just as the Sun always shines after rising), protect for a long time the earth girdled by the Ocean.

(V. 3). From the Sun (Alimakara), the sole eye of the whole Universe, was (born) Manu, the first of kings; (then) was born his son Ikshvāku, whose footstool was touched by rows of diadems of kings. In his family was (born) king Māndhātṛi, who was equal to Dhātṛi (Brahman), who was a store-house of virtues, and who justly ruled this earth extending as far as the Lōkālōka mountain.

(V. 4). From him was born king Muchukunda as glorious as Mukunda who defended the abode of Gods (heaven) in the battle between the Gods and the Asuras.

(V. 5). Then came king Śibi of unequalled excellence, the jewelled light of the renowned and spotless race, whose fame is praiseworthy and the greatness of whose glorious acts are always praised by the pious in this world.

(V. 6). who, excepting Vyāsa, the best among poets, is able to describe the qualities of that profoundly virtuous king, who preserved his own life (only), for the benefit of others.

(V. 7). As a full moon to the ocean of that family, was born (king) Chōḷa, who was the repository of all arts (*kalās*) (just as the fullmoon is the repository of all its phases, i.e., *kalās*), and the kings born in that family thenceforward bore the name Chōḷa after his name.

(V. 8). Then was born to him a son, Rājakēsarīn (by name) who was lion unto the chiefs among elephants, the enemy (kings). From him was born king Parakēsarīn who was strong and eager or active in uprooting the enemy circles.

(V. 9). The name of Rājakēsarīn and (that) of this Parakēsarīn became alternately the order of kings born in their family.

(V. 10). Then was born in that family king Suraguru who was unequalled and who shone in intellect like the celestial preceptor (o.e. Bṛihaspatī). While this daringly heroic king was ruling over the entire world, the exceedingly alarmed Mṛityu (Yama, the God of death) dared not creep among his subjects.

(V. 11). Having defeated in a great battle Mṛityu (Yama) of whom the mortals are terribly afraid, he (Suraguru) achieved the title of Mṛityujit, difficult even for the dēvās.

(V. 12). In that race was born king Uparichara Vasu who rode in the celestial car (*vimāna*) fast as the mind, above the celestial abode (heaven) shone by (his own) brilliance, like the sun.¹

(V. 13). In that family was born King Karikāla (the god of) Death to his enemies, who raised embankments to the Kāvērī (river).

(V. 14). When innumerable kings of this family, who enjoyed the whole earth, had gone to the heavens, there was born a king, Vijayālaya by name, who with his enormous strength protected the earth upto (the limits of) the ocean.

(V. 15). From that king came forth (king) Āditya (from that mountain rose the sun)—of great splendour, who possessed incomparable lustre and who destroyed the dense darkness in the form of the inimical kings.

(V. 16). From him who was the sole abode of countless heaps of gems (and) who possessed enormous strength, rose, for the benefit of the world, king Parāntaka endowed with arts, just as the moon rises with all his phases (*kalās*) from the milk-ocean (which contains within it countless heaps of gems and huge aquatic animals to give pleasure to the world).

(V. 17). Having conquered in battle the king of Simhaḷa (Ceylon), the Pāṇḍyan ruler, the farfamed and unconquerable Kēraḷa (king) and the Pallava king, that warrior (Parāntaka) captured also their fame, territories, their wealth and their vehicles.

(V. 18). With the pure *hātaka* (gold) brought from all the quarters which were subdued by the prowess of his own arm, this light of the solar race (i.e. Parāntaka) covered the temple of Chandraśēkhara (Śiva) at Vyāghrāgrahāra (i.e. Ghidambaram).

¹ *Tamilppōḷi*, Vol. 3, p. 98 f. This act of riding on a celestial car is attributed to Karikāla mentioned in the next verse in the Tamil translation published in the reference cited.

(V. 19). That king established after his own name, a village, Viranārāyaṇa *agrahāram* (Chaturvēdimangalam), a mark (on the forehead) of the earth, of great wealth immutable even at the end of the age (*Kalpa*).

(V. 20). This chief among the kings, himself prosperous founded many other prosperous and great villages (*agrahāras*) in various places of the earth.

(V. 21). He caused to be excavated hundreds and thousands of deep channels with clear water in order to make the earth very fertile.

(V. 22). When that Parāntaka directed his attention to protect the world of gods (i.e., died), Ariṅjaya, his son carried out the protection of the world of mortals.

(V. 23). From Ariṅjaya was born Parāntaka, (who was) equal (in prowess) to the destroyer of the (three) cities (i.e., Śiva), (who was) the crusher of the circle of enemy kings, (and) who, (causing his) subjects to be pleased by his good qualities, peacefully furled the earth girdled by the ocean.

(V. 24). At the city named Chēvūra, he (Parāntaka) who had the quarters filled with heaps of very pointed arrows sent forth from his own beautiful bow, caused to flow manifold rivers of blood springing from the high mountains, i.e., the enemies' elephants cut asunder by (his) sharp sword.

(V. 25). He (who) having quickly conquered in war Vira-Pāṇḍya who was fierce on account of having shattered his many enemies by the tip of the sword, raised instantly his own spotless fame to the heights of the summit of the Sahya mountain and the heaven.

(V. 26). When that king, the foremost of the rulers of the earth, passed away to protect the abode of the gods, his son Rājarāja, the light of the Chōḷa race, whose footstool was licked (i.e. rubbed) by rows of crests of kings, bore the burden of the heavy earth on his arm which was surpassing the lustre of the body of Śēsha, the lord of serpents.

(V. 27). The illustrious Rājarāja whose valour was his wealth, having conquered by the strength of his arms the Simhaḷa, Pāṇḍya, Kēraḷa kings, the lords of Koṅkana (also) the Māḷavas, Andhras, Gaṅgas, Kaliṅgas, Vaṅgas, (and) the Magadhas, the kings of Chālukyas, the Kurus and all others in battle, captured their elephants, horses, territories, diamonds and wealth.

(V. 28). The traces (left by the playful butting) of the tusks of his elephants are even today visible all over the mounds on the banks of the waters of the river Tuṅgabhadra.

(V. 29). Just as God Īśvara received (controlled) the Gaṅga rushing down (falling fast) from the heavens in his own matted locks, so also Rājarāja mounted on a horse and alone having made to return his own army, that resembled (in vastness) the (very) ocean of the (time of the) end of the Age (*Kalpa*), withstood by (means of) his thin sword (alone) as if by sport, the onrushing army of Satyāśraya.

(V. 30). That great armed (king) after uprooting the Bāṇa king (equal in) prowess to Bāṇāsura, cut off Bhōgadēva's head.

(V. 31). Kēśava, the commander of Satyāśraya, the equal of Kēśava (i.e. Viṣṇu) was captured alive by Rājarāja in battle.

(V. 32). That chief among kings (Rājarāja) shone in brilliance while destroying the armies of the enemies like (Śiva) the bearer of Pināka, destroying all the souls at the end of the age (Yuga).

(V. 33). While the army of the enemies was being destroyed by that king in battle not even a single person was seen anywhere without feet, thighs, stomach, chest, hands or head uncut.

(V. 34). He with his arms (resembling) the Mandara mountain rapidly and energetically churned the ocean of Satyāśraya's armies that had covered the whole earth and that had its rows of horses resembling the eddying waves, the crowds of elephants resembling the crocodiles, the multitudes of foot soldiers resembling the masses of waters and quickly seized the moon of fame along with the Lakṣmī of Victory.

(V. 35). Resembling Yama, this banner (*ketu*) of the race of Mamu, with a single horse (i.e., riding on a horse) routed within a moment that powerful (potentate) Satyāśraya in battlefront in the midst of rivers of blood, captured all that were won by the prowess of his (Satyāśraya's) arms, the rutting elephants, horses, precious stones, women and numerous umbrellas and the banners.

(V. 36). Kings (hauling) from the (countries) as far as the mountain, whose slopes are lit by the rising Sun (i.e. all the eastern kings), as far as the southern ocean, as far as the mountain of sunset, and as far as that chief of mountains, that is (sanctified by) the seat of (Śiva) (viz., Himālayas), (i.e., kings of all quarters) so interested in saving their own race and enjoying the many pleasures (of life) sought refuge in the two lotus (like) feet of the perpetual sportsman (Nityānityavinōda, i.e., Rājarāja).

(V. 37). Since the king became the generous shelter for the kings who resorted to his feet, the enlightened call him whose prowess is unequalled in the earth, Rājaśraya.

(V. 38). The glory of Indra, Yama, Varuṇa and Kubēra was taken away by the king one after another, the foremost among men, after having conquered their quarters.

(V. 39). Of him was born the great king Madhurāntaka, the ornament of the race of Mamu, of whom they say that he was (the very) Viṣṇu come to the earth to destroy the force of Kālī.

(V. 40). By his smiles and by the (bright) radiance of his body he brought delight to his parents and increased greatly the fear of his enemies from day to day.

(V. 41). Holding his foster mother's hands with his, he placed his steps slowly on the earth as if doubting whether the earth will be capable of bearing his weight or not.

(V. 42). Even as a boy he became well versed in all the Vēdas and Śāstras, well practised in riding horse, elephant and chariots, and well-versed in the use of arms and weapons (literally weapons held in hand and those hurled). For his generous qualities, he came to be loved by his subjects.

(V. 43). After Rājarāja had gone to enjoy the heaven after having enjoyed the earth, this brave Madhurāntaka, an ocean with precious stones of (good) qualities bore the the burden of the earth.

(V. 44). Wearing on his head the golden crown, shining on account of the radiance of the *padmarāga* (stone), he shone like the mountain of sunrise in the morning bearing aloft on its top the disc of the sun.

(V. 45). While the king Madhurāntaka who acted like Viṣṇu bore the earth by his great arm, the world shone like the orb of the moon emerging out of the cave of the mouth of Rāhu, the Kali.

(V. 46). When (the king) ruled this earth, the people were devoted to Dharma and their own duties, free from portentous happenings, ever wealthy and with pomp subdued, (had eternal wealth and subdued pomp) were exceedingly gay and happy, and took delight in truth; (there were) timely rains; the rivers had pure water, and the earth was everywhere adorned with varied yields (of grains).

(V. 47). This king who, like the sun, the progenitor of his race, reached the eminence of Dharma resembling the Udaya mountain day after day, who was bowed by the whole world, who set his feet (or rays) on the heads (or summits) of several kings (or mountains) decked with thousands of spotless jewels, who possessed fierce prowess (or great brilliance), who with his arms (or rays) favoured the whole world, and who following the good path (the heavens), illumined the universe.

(V. 48). Tha Kāmbōja king, aspiring for his (Rājendra's) friendship (and) in order to save his own fortunes sent him a triumphant chariot, with which he had conquered the armies of the enemy kings in the battles¹.

(V. 49). Having pleased (the king) of unequalled prowess with countless good (or Bhadra kind of) elephants looking like fresh clouds that (elephants and clouds) sport on the mountains, and were worthy of being used for the coronation; (or were about to shower rains) the wise lord of Chakragōshṭha obtained immense wealth.

(V. 50). It is no wonder that all kings carried out his command out of fear, because even Mahēndra bears it on his head even today.

¹ *Tamilppolai*, loc. cit., p. 130. It is stated in the Tamil translation that the Kāmbōja king conquered his enemies with the help of Rājendra which is not correct.

(V. 51). He became eager to capture Mānyakhēṭa to fulfill the vow of his father that he would never sport in the hills (for hunting) as long as he did not capture Mānyakhēṭa.

(V. 52). Which (Mānyakhēṭa) surrounded by the sāla trees kissing (i.e. touching) the clouds, shines like the expanse of earth surrounded by the Lōkālōka mountain.

(V. 53). While that great city was burning amidst thousands of series of flames of the fire thrown by his army, the women, moving in the open spaces of high palatial residences inlaid with varied jewels, appeared on account of the nets of smoke rising (from the fire) like the lightning moving frequently in the midst of groups of clouds.

(V. 54). The divine horde, abandoning even the celestial abode caught by the everconsuming flames of the terrible fire burning aloft from that city probably suddenly fled (away) out of fear, suspecting it to be the fire of the time of the deluge.

(V. 55). This sportive warrior king captured, even remaining in his own capital all their wealth and vehicles along with their spotless fame, after having burnt Mānyakhēṭa by his army (Mānyakhēṭa) which was the residence of the Chālukyas as well as the Yadus who have adorned the quarters by their spotless fame and which like the celestial city, was unassailable even in mind by the enemies.

(V. 56 & 57). The illustrious (Rājēndra), having mounted upon a horse of good breed, charming, (riding) fast as the wind, well trained in the five fold ways of galloping accompanied by young princes, with dignity befitting his own, mounted on horses similar (to the one he rode), attached (to him), accomplished in the two arts of painting etc., loved by him, understanding his mind intuitively, grateful, wise, versed in (all) arts, of spotless great families and skilful in the art of spying and also by feudatories, possessors of innumerable good qualities, with limbs afflicted by strokes (of weapons) on the foreshore (i.e. who had never shown their back) on the battlefields, experts (in fighting) and having arms befitting their rank, the hero in the midst of the cavalry (the illustrious Rājēndra) pleasing to the eyes and minds of the people and resplendent, displaying *vidākrīḍā* made his father Rājarāja accomplished in his vow.

(V. 58). The strong (Rājēndra) having conquered the mighty Simhaḷa king by a fierce army, captured in battle his territory his crown, his queen and her crown, his daughter, his mass of properties, his vehicles and also the garland of Indra and the spotless crown of the Pāṇḍya preserved by him (the Simhaḷa king).

(V. 59). How can his greatness be described by me here and now, at whose two feet the king of Ceylon, of known strength and valour, his army having been defeated in battle and himself caught along with his wives, sons and others, made a bow out of fear.

¹ The import of this word is not quite clear. It is related to the Tamil *vidāyārṅgi* intended to convey the relaxed mood.

(V. 60). He of the unshattered (i.e., unassailable) prowess and self-possessed made the Purāṇa-dvīpa his own having occupied it with his army and brought the spoils.

(V. 61). He whose circle of enemies are frightened and whose canopy of fame was spread over all the skies, became a *sarabha* unto the lion of Jayasimha when he conquered the very powerful lion of Jayasimha by his strength.

(V. 62). It is no wonder that the fire of his prowess burnt (i.e., consumed) the great race of Taila (i.e., 1. The Chālukya king of that name; 2. or oil); but it is a wonder that having crossed the ocean it burnt Kadāha (1. The island of Kedah; 2. The vessel of burning called Kadhāi, Kadhai, etc.), which is sealed (sa-mudram).

(V. 63). He of the unshattered prowess, became the beloved of all the kings, having conquered the territory protected by the penance of Bhārgava avowed to kill the rulers of the world.

(V. 64). He, the torch of all the kings and possessing innumerable good qualities, having heard of Bhagīratha as having emaciated his body in the penance (practised) for the sake of bringing down the Gaṅgā, himself caused her (the Gaṅgā) to be brought here to his territory (carried) on the heads of kings living on her banks.

(V. 65). This crest jewel among the kings (Rājendra) staying at Vyāghrāgrahāra, gave away a whole village *agrahāra* with (the pouring of) water to the foremost of Brāhmaṇas, masters of all the Vēdas.

(V. 66). There the Brāhmaṇas unequalled in courage, stability, penance, greatness and humility, who considered all the Vēdas as a trifle on account of the greatness of their intellect, who were the abodes where the wealth of the import of Śāstras sported, who were the holiest of the holies, daily display their extraordinary intellect.

(V. 67). This Rājarāja's son made the village *agrahāra* called Tribhuvanamahādēvi (-chaturvēdimāṅalam) after his mother's name fertile by the flow of enormous and sweet waters of the Kāvēri along with other villages with its quarters, deafened by the loud chantings of the Vēdas and (made it) the most beautiful place (literally essence) in the world.

(V. 68). This illustrious Madhurāntaka enjoying eternal wealth having reached the eighth year of his reign gave away to these thousand and eighty (Brāhmaṇas) the villages included in Vīrachōḷa-vaḷanāḍu (*rāshtra*), placed in the (division of) Vaḷarāshtra with Nityavinōda as the first (word in its name, i.e., Nityavinōda-vaḷanāḍu) in (his territory)¹.

(V. 69). The king granted out of love, fiftyone villages included in that Rāshtra to those foremost of Brāhmaṇas.

¹ There is some confusion in the Tamil translation (*op. cit.*) of this verse.

(V. 70). His minister called the illustrious Jananātha, Brihaspati among the ministers of the king, a second body of his, chief of the pious treading the virtuous path, an ocean for the streams of learning and the pleasure-grove of Lakshmi was the *vijñapti* to the residents of this village versed in the Vēdas.

(V. 71). The wise man Nārāyaṇa, famous with Krishṇapura as the first word (in his name), the performer of sacrifice, living in Madhyāsikā¹ of this king and a moon (from) the great milky ocean of Navāgrahāra (i.e. Puttūr) did all that should be done for this village.

(V. 72). (He was) a pond for the playing of the swan of learning; a wide play-ground for Lakshmi of Logic; the birth-place of courage, intellect, love, wealth and compassion; a touch-stone for assessing the Paṇḍitas of the learned assembly; a lamp of learning unto the hidden truths of the course of Śrutis, known and unknown.

(V. 73). This king Rājēndrachōḷa, whose footstool is decked by the crown of the humble and bowing kings, himself with bowed head salutes the future kings and requests that this village be protected.

(V. 74). May this village, which has revealed the excellent and sacred path by the flames of the dazzling fire from the different sacrifices (and) which is served by the Brāhmaṇas always engaged in the activity of (giving) counsels in the good path, prosper till the end of the Kalpa.

(V. 75). May Rājēndra-Chōḷa, whose jewel-like qualities transcend beyond the three worlds, whose intellect exceeds all the Śāstras, who is well versed in the arts, whose footstool is rubbed by the rows of crowns of the kings, who has shattered the enemies and who has much literature worthy (on account) of his bright and great fame, rule the expanse of the whole earth till the sun and moon (last).

(V. 76). This everlasting grant was composed by the poet Nārāyaṇa, son of Śaṅkarārya and a resident of Pārśva-grāma (the neighbouring village).

This grant was engraved by Tribhuvanamahādēvi-mahāchārya and Rājēntasimhāpērāchārya, both (being) well-versed in the art of sculpturing².

¹ The Tamil translation (op. cit.) interprets this term as the *prodhāna-sihāna*, i.e., the capital.

² The text for this passage is in prose.

TRANSLATION

TAMIL TEXT

(Line 1.) Hail ! Prosperity ! (*This is the order of*) Kōnēriṅmaikoṇḍāṅ (issued) to the *nāṭṭār* (i.e. members of the Divisional Assembly), the headmen of *brahmadēyas* and the representatives of the *ūr* and *nagaram* in *dēvadāna*, *paḷḷichchanda*, *kaṇi-murrūṭṭu*, *veṭṭappēru* and old *arachchālābhōgam* in Vēṅṅikkūrṅam (situated) in Viraśōḷa-vaḷanāḍu (a division) of Jayaṅḅōḍaśōḷa-maṅḅalam¹. In the eighth year and the hundred and seventh day of Our (*reign*), when we were in the inner apartment of the *maṅḅapam* (called Irājēndrasōḷa-Brahmādhirājan to the east of the mansion within the palace at Perumbarrappuliyūr, *it being decided that*) Tribhuvanamahādēvipṅērēri, the public (*lake*) of the district in Viraśōḷa-vaḷanāḍu in Nityavinōda-vaḷanāḍu, areca and firewood plantations of the *araiyars* of this lake, the common village sites (*of the*) district, public (*chiruparrar*) forests of this district, land thus measured, the (*parru*) leased-land of (*persons including*) Tīrumāl-Kāḅan of Neṅkuppai, Taṅjai Nāṭṭukkōṅ and Vēḷāṅ Araṅgaṅ (the following villages, viz.) Chembaṅguḍi, Kuḷappāḍu, Tuḷār, Nallambar, Tīrubhuvanamahādēvinallūr, Vichchūr *alias* Chikkar, Muṅṅāval, Kūṭṭaṅūr, Kamugaṅchēndaṅguḍi, Vaikundanallūr, Mayimālayanallūr Kīḷ-Māndūr, Parakēsarinnallūr, Pennāgaḅam, Uṅattūr, Chīraiṅyūr, Kīḷ-Chōṅruttuṅai, Neḅuvāyil, Eṅupāḍi, Puḷigaikkūḍi, Peruṅguḍi, Muṅḅaṅūr, Dāmōdaranallūr, Araśūr, Vāḷuvanallūr, Guṅaśīlanallūr, Cheyyānallūr, Chīṅṅālinallūr, Nittavinōdanallūr, Veṅḅūr, Niyāyanaḅainallūr, Chēndamaṅgalam, Iḅāṅnilainallūr, Viranārāyaṅamaṅgalam, Karuvūr, Gōvīndanallūr, Viraśōḷanallūr, Koṅṅāppūr, Maṅimaṅgalam, Tuṅaiṅānallūr, Vāmananallūr —all these villages of this district (*nāḅu*), Ādanallūr Chīrumuṅṅiyūr, Mēṭṭu-Mēṅkūḍi, Kāḅaṅ Kārikuṅichchi of Būtamaṅgalam, Dēvadāṅakkuḍi, a *dēvadāna tirappu* of Parutti-Niyamam, Viḷāṅguḍi, Kaṅimurrūṭṭu-*irangal* of Vēṅṅi, Neḅuṅgaṅakkuḍi, Ayalūṭṭi-kāṅi of Pūdamaṅgalam, Śrī-karaṅamaṅgalam *alias* Kōṭṭārakkuḍippaḷḷi-removed from *paḷḷichchandaṅ*, and Puṅakkūḍi (all) these villages in Vēṅṅikkūrṅam of this district, after transferring the rights of the previous tenants and after taking away the *Vēḷḷān-oagai* including *kāraṅmai*, *mīyāṭchi* and *migudikkuraimai*, having converted from the eighth year into brahmadēya exempted from paying *marjiyādi* taxes, at the rate (at which they are collected from) brahmadēya, among these villages—

(Line 30). Two hundred *kalam* of paddy by land (measuring) one hundred and sixtythree (*vēḷi*), seven *mā*, *kīḷ* three-fourths, four *mā*, half *kāṅi*, *mundirigai* and *kīḷ* four *mā* (that remained) after excluding [1*] land (measuring) five hundred and seventyeight (*vēḷi*), three and a half *mā*, half *kāṅi*, *kīḷ* four *mā*, three *kāṅi*, *kīḷ* three-fourths and one *mā* (comprising of) Tīrubhuvanamahādēvip-ṅērēri and bund, [2*] land (measuring) three *kāṅi*, *mundirigai*, *kīḷ* eight *mā*, three *kāṅi*, *kīḷ* three-fourths and one *mā* (comprising

¹ See p. 31 supra for a constructional form of the Tamil text. The adverbial particles such as *chōḷla*, *vāra*, etc., are translated as finite verbs to enable the readers follow the translation more easily.

the illustrious temple of Tiruviṛaiyāṅkuḍi-mādēvar inside this lake, [3*] and (measuring) one and a half *mā*, *mundirigai*, *kī*; two *mā*, *kāṇi*, half *kāṇi*, *kī*; eight *mā* (comprising) garden containing tax-free (groves of) cocoanut and mango, of this (god), [4] land (measuring) six and a half *mā* (comprising) ponds and streams in the land of areca and firewood plantations of the *araiyars* of this village, [5*] land (measuring) eleven and three-fourth (*vēli*), three and a half *mā*, *kī*; one and a half *mā*, *mundirigai*, *kī*; half and two *mā* (comprising of) the house-sites (for the) habitation of the *nāṭṭār*, [6*] land (measuring) one-fourth (*vēli*), and half *mā* (comprising) the tank common to the *nāḍu* and the bund—thus the deductable land (measuring) five hundred and ninetyfive and three-fourth (*vēli*) two and a half *mā*, *kī*; three-fourth, two and a half *mā*, *mundirigai*, *kī*; half and two *mā* (from the total of) land (measuring) seven hundred and fifty-nine (*vēli*), four and a half *mā*, *mundirigai*, *kī*; three-fourths, one *mā*, three *kāṇi*, *kī*; three-fourths and one *mā* that remained after deducting the land (comprising) village residential site entered and included in Nittavinōdanallūr of this district from the land measured (under one unit) as Tribhuvanamahādēvip-pērēri common to the district, the areca and firewood plantations of the *araiyargal* of this lake, village residential site common to the district, and the *chiruparraik-kāḍu* common to the district.¹

(Line 263) Thus these villages (were) surveyed as one unit after cancelling the different assessments and old names from the eighth year (and) assessed a tax of fiftyone thousand and fifty *kalams* of paddy, thirtytwo and a half *kāsu* of *māṅ-pāṭṭam* and sixtyfive *akkam* for land measuring two thousand five hundred and fifteen and three-fourth (*vēli*), three *mā*, *kāṇi*, *kī*; three fourths and one and a half *mā*, *kī*; half and two *mā*, after excluding from the (total) land (measuring) three thousand one hundred and thirtyfive (*vēli*) and four and a half *mā*, *mundirigai*, *kī*; three fourths and two *mā*, three and a half *kāṇi*, *kī*; three *mā* and three *kāṇi* (the following portions, viz.), land comprising village residential sites, the illustrious temples of *Mādēvar* and open grounds, the illustrious temples of *Vishṇukkal* and open ground, the Gaṇapati temple and open ground, *Aiyaṅ* temples and open grounds, *Piḍāri* temples and open grounds, the gardens of these temples, cocoanut and mango gardens, quarters of *Kammālar*s and *Paraiyas*, the cremation ground, tanks and bunds, rivers, channels and streams including Tribhuvanamahādēvip-pērēri and its bund, Sundaraśōḷa channel, Śiṅgaḷāntakaṅ channel, Karuvāykkal *alias* Mummudiśōḷap-pērāru, Kāmapatākai channel, that flow to villages outside, the stream that flows out from Veṅṅi-measuring (in all) six hundred and nineteen (*vēli*) and six *mā*, *kāṇi* *mundirigai*, *kī*; three *kāṇi*, *mundirigai*, *kī*; three-fourths and three *kāṇi*. Of this tax which is fixed for this *brahmadeya* named Tribhuvanamahādēvich-chaturvēdimāṅgalam in Vīraśōḷa-vaḷanāḍu in Nittavinōda-vaḷanāḍu given to one thousand and eighty *chaturvēdi* Bhaṭṭas from the eighth year, one-fourth should be paid in the eighth year, exactly half (*chembādi*) in the year opposite

¹ This is the first of the 54 units included in this *agrahāra*. Similar details are given for each unit. To avoid the tedious and cumbersome translation of these passages upto line 263, consisting mostly of figures, a table is given representing all these passages. This section is only an example for the translation of the passages that follow.

A. List of Villages and details

No.	Village and land included in the newly formed <i>agrahāra</i>	Total extent land	Description of land excluded	Extent of land excluded	Extent of land assessed	Tax in kind and money	Reference to Text
1.	Tribhuvanamahādevip-pēri, Areca and firewood plantations of the <i>araiyars</i> of the lake, the public <i>Sirupattai</i> forest.	(75*9) <i>ēli</i> , 4-1/2 <i>mā</i> , 1 <i>mundirigai</i> <i>kiḷ</i> 3/4	Tribhuvanamahādevip-pēri and bund, Tiruvitaiyānkūdi-mādēvar temple and open ground, tax-free (cocoanut mango) garden of this temple, pond and stream in the areca <i>araiyars</i> , public habitations of the <i>nallars</i> and public tank of this district and its bund.	59 5/4 <i>ēli</i> , 2-1/2 <i>mā</i> , <i>kiḷ</i> 3/4, 2-1/2 <i>mā</i> , <i>mundirigai</i> , and <i>kiḷ</i> 1/2, 2 <i>mā</i> ,	163 <i>ēli</i> , 7 <i>mā</i> and <i>kiḷ</i> 3/4, 4 <i>mā</i> , 1 1/2 <i>kāni</i> , 1 <i>mundirigai</i> , and <i>kiḷ</i> 4 <i>mā</i> .	200 <i>kalam</i> .	Line 50
2.	<i>Paru</i> land of Tirumākāḍan of Neṅkuppai, Taṅjai-nāttukōn and Velān Araṅgar	160 1/2 <i>ēli</i> 2-1/2 <i>mā</i> , <i>kiḷ</i> 7 <i>mā</i> , 1 1/2 <i>kāni</i> , 1 <i>mundirigai</i> and <i>kiḷ</i> 4 <i>mā</i> .	Temple and open ground, tank and bund of this temple	6-1/2 <i>mā</i> , 1 <i>mundirigai</i> , and <i>kiḷ</i> 1/2, 2 <i>mā</i> .	160 1/4 <i>ēli</i> , 3-1/2 <i>kāni</i> , <i>kiḷ</i> 3/4, 1 1/2 <i>kāni</i> , 1 <i>mundirigai</i> , and <i>kiḷ</i> 4 <i>mā</i> .	1500 <i>kalam</i> and <i>mtappallam</i> 1 <i>kāni</i> .	Line 46
3.	Chembaṅguḍi	137 <i>ēli</i> , 6 <i>mā</i> , 1-1/2 <i>kāni</i> , 1 <i>mundirigai</i> , and <i>kiḷ</i> 4-1/2 <i>mā</i> .	Piḍari temple and open ground, Aiyyan temple and open ground, Singalāntakan <i>vaykkal</i> , channel towards Mayimālayānallur, Karu- <i>vaykkal</i> alias Mummudiōḷap-pērāru, Sundarasōḷa <i>vaykkal</i> and the cremation ground.	1/2 <i>ēli</i> , 2-1/2 <i>mā</i> , 1 <i>mundirigai</i> , <i>kiḷ</i> 3 <i>mā</i> , 3 <i>kāni</i> and <i>kiḷ</i> 3/4, 1 <i>mā</i> .	136-1/2 <i>ēli</i> , 2 <i>mā</i> 3 <i>kāni</i> , 1 <i>mundirigai</i> , <i>kiḷ</i> <i>kāni</i> , 1 <i>mundirigai</i> and <i>kiḷ</i> 4 <i>mā</i> .	4000 <i>kalam</i> and <i>mtappallam</i>	51

1 The figure five is in excess of the actual total of lines 35-42, where the figures are given for each of the features described in column 4. From unit 2 onwards the figures for each of the items mentioned in column 4 are not given in the text.

4. Kulappādu	129 <i>ēli</i> , <i>māḡai</i> , 1/2 <i>kāṇi</i> , 1 <i>mundirigai</i> , and <i>kiḷ</i> 1/2,	Tank and bund of this village, Singalāntakay <i>vēykkal</i> , Seyyāmallūr <i>vēykkal</i> , channel towards Valuvāmallūr channel towards Perungūḍi, Mādēvar temple and open ground, tax-free tank and bund of this temple, Aiyyay temple and open ground, tax-free tank and bund of this god, two Piḍāri temples and cremation ground.	1 3/4 <i>ēli</i> , 2 <i>mā</i> 3 <i>kāḷi</i> , 1 <i>mundi-</i> <i>rigai kiḷ</i> 1/2, 3 <i>mā</i> , 3-1/2 <i>kāṇi</i> , 1 <i>mundirigai</i> , and <i>kiḷ</i> 4 <i>mā</i> .	127 <i>ēli</i> , 3-1/2 <i>mā</i> 1 <i>mundirigai</i> , <i>kiḷ</i> 3/4, 4 <i>mā</i> , 3 <i>kāṇi</i> and <i>kiḷ</i> 3/4, 1 <i>mā</i> .	3100 <i>kalam</i>
5. Tolār	124 3/4 <i>ēli</i> , 1 <i>kāṇi</i> , 1 <i>mundirigai</i> , <i>kiḷ</i> 3/4, 1 <i>mā</i> , 1/2 <i>kāṇi</i> 1 <i>mundirigai</i> , and <i>kiḷ</i> 4 <i>mā</i> .	Tank and bund, Piḍāri temple and open ground, Aiyyay temple and open ground, Pulvēḷūr <i>vēykkal</i> , channel flowing towards Maṅgaḷ- Munniyūr and cremation ground.	1/2 <i>ēli</i> , 3 <i>mā</i> , 1 <i>kāṇi</i> , <i>kiḷ</i> 3/4, 4 <i>mā</i> , 1/2 <i>kāṇi</i> 1 <i>mundirigai</i> , and <i>kiḷ</i> 4 <i>mā</i> .	124 <i>ēḷi</i> , 2 <i>mā</i> , and <i>kiḷ</i> 3/4, 2 <i>mā</i> .	3900 <i>kalam</i> and <i>miṅṅā-</i> <i>ḥam</i> 3 <i>kāṇi</i> .
6. Nallambar	122 1/2 <i>ēli</i> , 4 1/2 <i>mā</i> , <i>kiḷ</i> 1/2, 4-1/2 <i>mā</i> 1 <i>mundi-</i> <i>rigai</i> , and <i>kiḷ</i> 4 <i>mā</i> .	Tank and bund	3 <i>mā</i>	122-1/2 <i>ēli</i> , 1-1/2 <i>mā</i> , <i>kiḷ</i> 1/2, 4-1/2 <i>mā</i> , 1 <i>mundi-</i> <i>dirigai</i> and <i>kiḷ</i> 1/2, 2 <i>mā</i> .	800 <i>kalam</i> and <i>miṅṅā-</i> <i>ḥam</i> 1 <i>kāṇi</i> .
7. Tribhuvana- mādēvinallūr	90 <i>ēli</i> , 7 <i>mā</i> , 3 <i>kāṇi</i> , <i>kiḷ</i> 1/2, 3 <i>mā</i> , 1/2 <i>kāṇi</i> , 1 <i>mundirigai</i> , and <i>kiḷ</i> 4 <i>mā</i> .	Singalāntakay <i>vēykkal</i> , Koṅṅāppūr <i>vēykkal</i> , and cremation ground.	7 <i>mā</i> , 3 <i>kāṇi</i> , <i>kiḷ</i> 1-1/2 <i>mā</i> , 1 <i>mundi-</i> <i>rigai</i> , and <i>kiḷ</i> 1/2, 2 <i>mā</i> .	90 <i>ēli</i> , <i>kiḷ</i> 1/2, 1-1/2 <i>mā</i> , 1 <i>mundi-</i> <i>rigai</i> and <i>kiḷ</i> 1/2, 2 <i>mā</i> .	2500 <i>kalam</i> and <i>miṅṅā-</i> <i>ḥam</i> 1 <i>kāṇi</i> .
8. Viḥchūr alias Chikkar	79 <i>ēli</i> , 8 <i>mā</i> , 3 <i>kāṇi</i> , 1 <i>mundirigai</i> , <i>kiḷ</i> 7 <i>mā</i> , 3 <i>kāṇi</i> , <i>kiḷ</i> 3/4, outside.	Piḍāri temple and open ground tank and bund of the goddess, tank and bund of the village and Kāmapatākā- <i>vēykkal</i> flowing towards the villages outside.	8 <i>mā</i> , 1 <i>mundirigai</i> , 79 <i>ēli</i> , 3 <i>kāṇi</i> , <i>kiḷ</i> 1/4, 1/2 <i>mā</i> , 1 <i>kiḷ</i> 3 <i>mā</i> , 1/2 <i>mundirigai</i> and <i>kiḷ</i> 1/2, 2 <i>mā</i> .	79 <i>ēli</i> , 3 <i>mā</i> , 1 <i>mundirigai</i> , and <i>kiḷ</i> 3/4, 1 <i>mā</i> .	1100 <i>kalam</i> and <i>miṅṅā-</i> <i>ḥam</i> 1 <i>kāṇi</i> .

1 Read 2 *mā*.

92

400 kalam

77 ēti , 6-1/2 mā, 3 kāṇi, kil 77 ēti , 2 mā, mā, 1/2 kāṇi, var temple and open ground, Piḍāri 9-1/2 mā, 1 munda-3-1/2 kāṇi, 1 1 mundirigai, kil 3 mundirigai, kil 3 2 mā, kāṇi, kil 3/4 1 mā.

3 mā, 3 kāṇi, kil 9-1/2 mā, 1 munda-3-1/2 kāṇi, 1 mundirigai, kil 3 2 mā.

Tank and bund of the village, Madē-
var temple and open ground, Piḍāri
temple and open ground, Kāmapati-
kai vaykkāḷ .

3 mā, 3 kāṇi, kil 9-1/2 mā, 1 munda-3-1/2 kāṇi, 1 mundirigai, kil 3 2 mā.

77 ēti , 6-1/2 mā, 3 kāṇi, kil 77 ēti , 2 mā, mā, 1/2 kāṇi, var temple and open ground, Piḍāri 9-1/2 mā, 1 munda-3-1/2 kāṇi, 1 1 mundirigai, kil 3 mundirigai, kil 3 2 mā, kāṇi, kil 3/4 1 mā.

74 3/4 ēti 1 mā, 1/2 mā, kil 3 kāṇi, and 1/2, 2 mā, 1/2 Mahādēvar temple and open ground, kil 3/4, 1 mā.

2 mā.

98

200 kalam, mit-pāṭṭam 1 kōṣu and 3 akkam.

76 ēti , 4-1/2 mā, 1 mundirigai, kil 1/2, māgōṇi 1/2 kāṇi and kil 8 mā.

1/2 ēti , 1/2 mā, kil 3 kāṇi, and kil 3/4, 1 mā.

Karu vaykkāḷ alias Munnudūṣāḷap-
perāṇi, Singalāntakan vaykkāḷ ,
Mahādēvar temple and open ground,
tax-free garden of this god and tax-free
tank and bund of this god, Aiyar temple
tank and open ground, Gaṇapati temple
and open ground, tax-free garden of
this god and the cremation ground.

74 3/4 ēti 1 mā, 1/2 mā, kil 3 kāṇi, and 1/2, 2 mā, 1/2 Mahādēvar temple and open ground, kil 3/4, 1 mā.

1/2 ēti , 1/2 mā, kil 3 kāṇi, and 1/2, 2 mā, 1/2 Mahādēvar temple and open ground, kil 3/4, 1 mā.

76 ēti , 4-1/2 mā, 1 mundirigai, kil 1/2, māgōṇi 1/2 kāṇi and kil 8 mā.

106

2500 kalam and mit-pāṭṭam 2 kōṣu.

74 1/2 ēti , 1/2 mā 1/2 kāṇi, 1 mundirigai, kil 3/4, 4 mā, 1/2 kōṇi 1 mundirigai, kil 4 mā.

1 ēti , 7-1/2 mā, 1/2 kāṇi and kil 8 mā.

Tank and bund of this village, crema-
tion ground, Vēṇṇi niṣṭhukāḷ , channel
flowing towards Ādanallūr.

75 3/4 ēti , 3 mā, 1-1/2 kāṇi 7 mā, 1/2 kāṇi, 1 mundirigai, kil 4 mā.

70-1/4 ēti 1/2 kāṇi, 1 mundirigai, kil 3 mā, 1/2 kāṇi 1 mundirigai, and kil 4 mā.

74 1/2 ēti , 1/2 mā 1/2 kāṇi, 1 mundirigai, kil 3/4, 4 mā, 1/2 kōṇi 1 mundirigai, kil 4 mā.

112

1200 kalam and mit-pāṭṭam 2 kōṣu.

70-1/4 ēti 1/2 kāṇi, 1 mundirigai, kil 3 mā, 1/2 kāṇi 1 mundirigai, and kil 4 mā.

1/2 ēti

Tank and bund of this village.

70-1/2 ēti , 1/2 kāṇi 1 mundirigai, kil 3 mā, 1/2 kāṇi, 1 mundirigai, kil 4 mā.

70-1/4 ēti 1/2 kāṇi, 1 mundirigai, kil 3 mā, 1/2 kāṇi 1 mundirigai, and kil 4 mā.

70-1/4 ēti 1/2 kāṇi, 1 mundirigai, kil 3 mā, 1/2 kāṇi 1 mundirigai, and kil 4 mā.

115

2500 kalam and mit-pāṭṭam 1 kōṣu.

69 ēti , 4 mā, 3 kāṇi, 1 mundirigai kil 3/4, 4 mā, 1-1/2 kāṇi, and kil 8 mā.

3 mā, 1/2 kāṇi, kil 1/2, 4 mā, 1-1/2 kāṇi and kil 8 mā.

Mahādēvar temple and open ground,
and cremation ground.

69 ēti , 8 mā, kil 1/2, 3 mā 3 kāṇi and kil 3/4, 1 mā

69 ēti , 8 mā, kil 1/2, 3 mā 3 kāṇi and kil 3/4, 1 mā

69 ēti , 4 mā, 3 kāṇi, 1 mundirigai kil 3/4, 4 mā, 1-1/2 kāṇi, and kil 8 mā.

120

800 kalam and mit-pāṭṭam 1 kōṣu.

58 ēti , 2 mā, 1/2 kāṇi, kil 7 mā, 3 kāṇi, kil 3/4 1 mā

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58 ēti , 2 mā, 1/2 kāṇi, kil 7 mā, 3 kāṇi, kil 3/4 1 mā

15. Parakēsarinalūr	58 ēli , 3 mā , 3-1/2 kāni , 1 mūdrigai , and kil 1/4.	Pidāri temple and open ground, tank and bund, Kāmapatākai ēṅkēkāl flowing through land of this village to villages outside. Madēvar temple and courtyard and the tank and bund of this god.	1/4 ēli , 1/2 mā , 1/2 kāni , 1 mū- dirigai , kil 3/4, and kil 3/4, 1 mā . and kil 4 mā .	57-3/4 ēli , 3 mā , kāni , kil 4 mā , 1/2 mū-ṅṅittam 1 kāni .	300 kalam and mū-ṅṅittam 1 kāni .	121
16. Pennāṅaḍam	55 ēli , 1/2 mā , 1/2 kāni , kil 3/4, 3 mā , 1-1/2 kāni , and kil 8 mā .	Kāmapatākai ēṅkēkāl flowing through land of this village.	3 kāni , mū- dirigai , and kil 1/2, 2 mā .	54-3/4 ēli , 3 mā , 3 kāni , mūdrigai kil 6 mā , 1-1/2 kāni and kil 8 mā .	500 kalam and mū-ṅṅittam 8 akkam .	127
17. Ūṟattūr	54-1/4 ēli , kāni , kil 1/4, 1/2 kāni , mūdrigai and kil 4 mā .	Madēvar temple and open ground, tank and bund of this god, and Mūmūdiṣōṅap-pēṟāru flowing through land of this village.	1/2 ēli and kil 8 mā .	52-3/4 ēli , 1/2 kāni , mūdrigai , kil 3/4, 2 mā , 1/2 kāni , mūdrigai , and kil 4 mā .	1000 kalam and mū-ṅṅittam 1 kāni .	131
18. Chiravūr	49 ēli , 2 mā , 1/2 kāni , kil 1/2, 4 mā , 1-1/2 kāni and kil 8 mā .	Kāmapatākai channel flowing through land of this village.	mā	49 ēli , mā 1/2 kāni , kil 1/2, 4 mā , 1-1/2 kāni and kil 8 mā .	1300 kalam and mū-ṅṅittam 1 kāni .	136
19. Kil-Chēṟutturāi	45-1/2 ēli , mā kāni , mū- dirigai , kil 1/2, 3-1/2 mā , 1/2 kāni , mūdrigai , and kil 4 mā .	Tank and bund, Karu ēṅkēkāl āṭṭā Mūmūdiṣōṅap-pēṟāru	7-1/2 mā and 1/2 kāni	45 ēli , 3-1/2 mā , 1/2 kāni , mūdi- dirigai , kil 1/2, 3-1/2 mā , 1/2 kāni , mūdrigai and kil 4 mā .	1000 kalam and mū-ṅṅittam 1 kāni .	139
20. Neḍuvāyil	39-3/4 ēli , 4 mā , 1/2 kāni , kil 1/2, 2 mā , 3 kāni , and kil 3/4,	Creonation ground	1/2 kāni , mūdi- rigai and kil 4 mā . 3-1/2 kāni , mū- dirigai kil 8 mā , 3 kāni and kil 3/4, mā .	39-3/4 ēli , 3 mā , 3-1/2 kāni , mū- dirigai kil 8 mā , 1 kāni .	1750 kalam and mū-ṅṅittam 1 kāni .	141

21. Eṟupādi	22-3/4 vēli, 1-1/2 kāṇi, kil 1/2, 3-1/2 mā, mandri- gai, kil 1/2, 2 mā.	..	..	400 kalam	147
22. Puḷigaikkuḍi	38-5/4 vēli, 3-1/2 mā ¹ 1/2 kāṇi, kil 1/2 3 mā, 1/2 kāṇi, mudi- rigai, and kil 4 mā.	Vishṅkkaḷ Śrīvaikundamūḍaiyār temple and open ground, cocoanut and mango groves of this god, pond and stream.	1/2 vēli, 1/2 kāṇi, ² mundirigai, kil 1/2, 4 mā, 1-1/2 kāṇi and kil 3/4, mā.	1200 kalam	149
23. Peruṅguḍi	31-3/4 vēli, 1 kāṇi, kil 3/4, 4 mā, 1/2 kāṇi mundirigai, and kil 4 mā.	Aiyyaṅ temple and open ground, Pūḍari temple and open ground, garden of this goddess, Kammāna quarters and Paraiyār's quarters.	1 mā, 3 kāṇi, mazdirigai, kil 2 mā, 1-1/2 kāṇi and kil 3 mā.	600 kalam and miṅ-pāḷḷam 1 kāṇu.	153
24. Muṅḍaṅūr	29-1/2 vēli, 4-1/2 mā, kil 8 mā, 1/2 kāṇi, mandri- gai, and kil 4 mā.	Karuviyakkāḷ āḍaṅ Mammaḍiṣōḷap- pēraṅu flowing through land of this village.	29-1/2 vēli, 1 mā, mundirigai, kil 1/2 miṅ-pāḷḷam 3 mā, 3 kāṇi, and 1 kāṇu. kil 3/4, 1 mā.	650 kalam and	161
25. Dāmōḍaranallūr	26 vēli, 1-1/2 mā, kil 3 mā, 1/2 kāṇi, mundirigai, and kil 4 mā.	Sōrutturai channel flowing through land of this village.	26 vēli, 1/2 mā, mundirigai, kil 3/4, 1/2 kāṇi, mādirigai, kil 4 mā.	300 kalam and miṅ-pāḷḷam 2 ākkam	166

¹ Read 3 mā, 3 kāṇi, kil 1/2 4 mā instead of 3 1/2 mā, 1/2 kāṇi, kil 1/2, 3 mā.

² Read 1 mā, instead.

³ Read 1/2 kāṇi, kil 3/4, 4 mā.

TAMIL PORTION

26. Arasūr	33 <i>ēli</i> , 6-1/2 <i>mā</i> , <i>kil</i> 1/2, 1-1/2 <i>kāni</i> , and <i>kil</i> 8 <i>mā</i>,	..	..	400 <i>kalam</i> and <i>miṅ-pāttam</i> 3 <i>akkam</i>	170
27. Vāhuvanallūr	20 <i>ēli</i> , 3-1/2 <i>mā</i> , <i>mundirigai</i> , and <i>kil</i> 1/2	..	..	600 <i>kalam</i> and <i>miṅ-pāttam</i> 1 <i>kāṅu</i> .	172
28. Guṇaśālanallūr	24 <i>ēli</i> , 4-1/2 <i>mā</i> , <i>mundirigai</i> , <i>kil</i> 9-1/2 <i>mā</i> , <i>mundirigai</i> and <i>kil</i> 1/2, 2 <i>mā</i>.	..	..	500 <i>kalam</i> and <i>miṅ-pāttam</i> 6 <i>akkam</i> .	173
29. Cheyyānallūr	24-1/2 <i>ēli</i> , 4-1/2 <i>mā</i> , <i>mundirigai</i> , <i>kil</i> 7-1/2 <i>mā</i> , <i>mundirigai</i> , and <i>kil</i> 1/2, 2 <i>mā</i> .	Tank and bund of this village	1/2 <i>ēli</i>	1100 <i>kalam</i> and <i>miṅ-pāttam</i> 6 <i>akkam</i>	174
30. Chīrāśālanallūr	25-3/4 <i>ēli</i> , 2-1/2 <i>mā</i> , 1/2 <i>kāni</i> , <i>kil</i> 3-1/2 <i>mā</i> , <i>mundirigai</i> , and <i>kil</i> 1/2, 2 <i>mā</i> .	Tank and bund, Aiyyar temple and open ground, Sundarasōlan channel flowing through land of this village, channel flowing towards Tulār through land of this village.	4 <i>mā</i> , <i>kil</i> 3/4, 1 <i>mā</i> , 3 <i>kāni</i> , and <i>kil</i> 3/4, 1 <i>mā</i> .	1000 <i>kalam</i> and <i>miṅ-pāttam</i> 1 <i>kāṅu</i> .	180
31. Nīrtavinōdanallūr	23 <i>ēli</i>	Residential site of the village	3 <i>ēli</i>	1000 <i>kalam</i>	186
32. Vēngūr	30 <i>ēli</i> , 7-1/2 <i>mā</i> , <i>kil</i> 4 <i>mā</i> , 1-1/2 <i>kāni</i> , and <i>kil</i> 8 <i>mā</i>.	..	..	900 <i>kalam</i> and <i>miṅ-pāttam</i> 4 <i>akkam</i>	188

33. Niyāyanaḍaimallūr	22-1/4 <i>veḷi</i> , 1-1/2 <i>kāṇi</i> , <i>kiḷ</i> 4 <i>mā</i> , 3 <i>kāṇi</i> , and <i>kiḷ</i> 3/4, 1 <i>mā</i>.	..	..	1000 <i>kalam</i> , <i>miṭṭi-pāḷḷam</i> 3 <i>akkaṁ</i> .	190
34. Chēṇḍamaṅgalam	11-1/2 <i>veḷi</i> , 3 <i>mā</i> , 3 <i>kāṇi</i> , <i>mundirigai</i> , <i>kiḷ</i> 1/4, 1/2 <i>mā</i> , <i>mundirigai</i> , and <i>kiḷ</i> 1/2, 2 <i>mā</i>.	..	..	600 <i>kalam</i> .	191
35. Igaḷāṇḍaimallūr	3 <i>veḷi</i> , 6 <i>mā</i> <i>kiḷ</i> 2-1/2 <i>mā</i> , <i>mundirigai</i> , and <i>kiḷ</i> 1/2, 2 <i>mā</i>.	..	..	500 <i>kalam</i> and <i>miṭṭi-pāḷḷam</i> 6 <i>akkaṁ</i> .	193
36. Viranāṅṅamaṅ- galam.	23-1/2 <i>veḷi</i> , 3 <i>mā</i> , 3 <i>kāṇi</i> , <i>mundirigai</i> <i>kiḷ</i> 3 <i>kāṇi</i> and <i>kiḷ</i> 3/4, 1 <i>mā</i>.	..	..	300 <i>kalam</i> .	195
37. Karuvūr	18 <i>veḷi</i> , 6-1/2 <i>mā</i> , <i>mundiri- gai</i> , <i>kiḷ</i> 3 <i>kāṇi</i> and <i>kiḷ</i> 3/4, 1 <i>mā</i> .	Cremation ground	<i>kāṇi</i> , <i>mundirigai</i> , <i>kiḷ</i> 3/4, 1/2 <i>kāṇi</i> , <i>mundirigai</i> , <i>kiḷ</i> 4 <i>mā</i> .	18 <i>veḷi</i> , 6 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>mundirigai</i> , <i>kiḷ</i> 1/4, 1/2 <i>mā</i> , <i>mundirigai</i> and <i>kiḷ</i> 1/2, 2 <i>mā</i> .	700 <i>kalam</i> and <i>miṭṭi-pāḷḷam</i> 2 <i>akkaṁ</i> .	197
38. Gōvindaṇallūr	17-1/2 <i>veḷi</i> , <i>mā</i> <i>kāṇi</i> , <i>kiḷ</i> 9 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>mundirigai</i> , and <i>kiḷ</i> 4 <i>mā</i>.	..	..	300 <i>kalam</i> and <i>miṭṭi-pāḷḷam</i> 4 <i>akkaṁ</i> .	201
39. Virāṅḍaṇallūr	16-1/2 <i>veḷi</i> <i>mā</i> - <i>kāṇi</i> , <i>mundi- rigai</i> , <i>kiḷ</i> 1/2, 4 <i>mā</i> , 1-1/2 <i>kāṇi</i> and <i>kiḷ</i> 8 <i>mā</i> .	Channel flowing to Mayūmālaya- nallūr through land of this village and the cremation ground.	1/2 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>mundirigai</i> and <i>kiḷ</i> 4 <i>mā</i> .	16-1/2 <i>veḷi</i> , 1/2 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>kiḷ</i> 1/2, 1-1/2 <i>kāṇi</i> , <i>kiḷ</i> 8 <i>mā</i> .	800 <i>kalam</i> and <i>miṭṭi-pāḷḷam</i> 4 <i>akkaṁ</i> .	203

TAMIL PORTION

40. Koññappūr	16 <i>vēli</i> , 7 <i>mā</i> , 3-1/2 <i>kāpi</i> , <i>mundirigai</i> , and <i>kil</i> 1/2, 2 <i>mā</i> .	Singalantakan <i>vēykkal</i> flowing through land of this village.	1 <i>mā</i> .	16 <i>vēli</i> , 6 <i>mā</i> , 3-1/2 <i>kāpi</i> , <i>mundi- rigai</i> , and <i>kil</i> 1/2, 2 <i>mā</i> .	400 <i>kalam</i> and <i>mūṭi-pōṭṭam</i> 3 <i>akkam</i>	208
41. Maṟṟamaṟalam	15-1/2 <i>vēli</i> , 4 <i>mā</i> , 3 <i>kāpi</i> , <i>kil</i> 1/2, 1-1/2 <i>kāpi</i> , and <i>kil</i> 8 <i>mā</i>.	..	..	..	250 <i>kalam</i> and <i>mūṭi-pōṭṭam</i> 2 <i>akkam</i> .	211
42. Tuṟaiyānallūr	15 <i>vēli</i> , 7 <i>mā</i> , 1/2 <i>kāpi</i> , <i>mundirigai</i> , and <i>kil</i> 4 <i>mā</i>.	..	..	..	100 <i>kalam</i>	212
43. Vāmaṇanallūr	14-1/2 <i>vēli</i> , 2 <i>mā</i> , 3-1/2 <i>kāpi</i> , <i>kil</i> 1-1/2 <i>mā</i> , <i>mundirigai</i> and <i>kil</i> 1/2, 2 <i>mā</i>.	..	..	..	500 <i>kalam</i> and <i>mūṭi-pōṭṭam</i> 3 <i>akkam</i>	213
44. Āḍanallūr	82 <i>vēli</i> , 1/2 <i>mā</i> , 1/2 <i>kāpi</i> , <i>kil</i> 3/4, 4 <i>mā</i> , 3-1/2 <i>kāpi</i> , <i>mundirigai</i> and <i>kil</i> 3/4, 3 <i>kāpi</i>	Temple (<i>Sekōyil</i>), tank and bund, garden, residential site, cremation ground, Puṭvēr <i>vēykkal</i> and Maṟṟu- <i>vēykkal</i> flowing from Veṟṟi through land of this village.	2-1/2 <i>vēli</i> , 1/2 <i>kāpi</i> , <i>mundirigai</i> , <i>kil</i> 3/4, 1 <i>mā</i> , 3 <i>kil</i> and <i>kil</i> 3/4, 4 <i>mā</i> , 3 <i>kāpi</i>	79-1/2 <i>vēli</i> , 1-1/2 <i>kāpi</i> , <i>mundirigai</i> , <i>kil</i> 3 <i>mā</i> , 1/2 <i>kāpi</i> and <i>kil</i> 3/4, 1 <i>mā</i> .	1000 <i>kalam</i>	215
45. Cīṟṟumūṟṟūr	44-1/2 <i>vēli</i> , 4 <i>mā</i> 3 <i>kāpi</i> , <i>mun- dirigai</i> , <i>kil</i> 8 <i>mā</i> , 3-1/2 <i>kāpi</i> , and <i>kil</i> 8 <i>mā</i> .	Lake bund, watercourse, residential site, tanks, mound in washermen's quarters, channel flowing to Nagar through land of this village.	2-1/2 <i>vēli</i> , 3 <i>mā</i> , 3-1/2 <i>kāpi</i> , and <i>kil</i> 3/4, 1 <i>mā</i> .	42 <i>vēli</i> , 3-1/2 <i>kāpi</i> , <i>kil</i> 1/2, 2 <i>mā</i> , 3-1/2 <i>kāpi</i> , and <i>kil</i> 8 <i>mā</i> .	400 <i>kalam</i> and <i>mūṭi-pōṭṭam</i> 2 <i>kāpi</i> .	221

46. Mēṅṅu-Mēṅṅuḍi	36-1/2 <i>vellī</i> , 4-1/2 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>mundi-</i> <i>riṅai</i> , and <i>kīl</i> 9-1/2 <i>mā</i> .	<i>Pazaiyar's</i> quarters, tanks and bunds, channel flowing from <i>Vey</i> though land of this village.	3/4 <i>vellī</i> , 4 <i>mā</i> , <i>kāṇi</i> , <i>kīl</i> 1/4, 3 <i>kāṇi</i> , and <i>kīl</i> 3/4, 1 <i>mā</i> .	35-3/4 <i>vellī</i> , 1-1/2 <i>kāṇi</i> , <i>mundiriṅai</i> , <i>kīl</i> 3-1/2 <i>mā</i> , <i>kāṇi</i> , <i>mundiriṅai</i> and <i>kīl</i> 4 <i>mā</i> .	1000 <i>kalam</i> and <i>miṅ-pāṭṭam</i> 2 <i>kāṇu</i> .	227
47. Kāḍṅu Kārikuṅṅiceli in Pūḍamaṅṅalam.	21 <i>vellī</i> , 1 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>mundiriṅai</i> , <i>kīl</i> 8 <i>mā</i> , 1-1/2 <i>kāṇi</i> , <i>mundiriṅai</i> , and <i>kīl</i> 8 <i>mā</i> .	Residential site, tank and bund.	1 <i>vellī</i> , <i>kīl</i> 3/4, 4 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>mundiriṅai</i> and <i>kīl</i> 4 <i>mā</i> .	20 <i>vellī</i> , 1 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>kīl</i> 9 <i>mā</i> <i>miṅ-pāṭṭam</i> 2 <i>kāṇu</i> .	500 <i>kalam</i> and <i>miṅ-pāṭṭam</i> 2 <i>kāṇu</i> .	232
48. Dēvaḍāṅṅakkūḍi, a <i>dēvaḍāṅṅam</i> and <i>tiṅṅṅu</i> of Paruti-Niyamam	17 <i>vellī</i> , 3-1/2 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>kīl</i> 2 <i>mā</i> , 1-1/2 <i>kāṇi</i> and <i>kīl</i> 8 <i>mā</i>.	..	..	17 <i>vellī</i> , 3-1/2 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>kīl</i> 2 <i>mā</i> , 1-1/2 <i>kāṇi</i> and <i>kīl</i> 8 <i>mā</i> .	100 <i>kalam</i>	236
49. Viṅṅṅuḍi	6 <i>vellī</i> , 8 <i>mā</i> , <i>kāṇi</i> <i>kīl</i> 1/2, 1-1/2 <i>kāṇi</i> , and <i>kīl</i> 8 <i>mā</i> .	Tank and bund	1/4 <i>vellī</i> , 1/2 <i>kāṇi</i> , and <i>kīl</i> 8 <i>mā</i> .	6 <i>vellī</i> , 3 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>kīl</i> 2 <i>mā</i> , 1-1/2 <i>kāṇi</i> and <i>kīl</i> 8 <i>mā</i> .	150 <i>kalam</i>	238
50. <i>Kaṅṅimuzṅṅu-</i> <i>iṅṅṅal</i> of <i>Vemṅi</i>	3-1/2 <i>vellī</i> , 4 <i>mā</i> , <i>kāṇi</i> , <i>mundiriṅai</i> , and <i>kīl</i> 4 <i>mā</i>.	..	..	3-1/2 <i>vellī</i> , 4 <i>mā</i> , <i>kāṇi</i> , <i>mundiriṅai</i> , and <i>kīl</i> 4 <i>mā</i> .	50 <i>kalam</i>	241
51. Neḍuṅṅaṅṅakkūḍi	13 <i>vellī</i> , 3 <i>mā</i> , 3 <i>kāṇi</i> , <i>kīl</i> 3/4, 2 <i>mā</i> , 1-1/2 <i>kāṇi</i> and <i>kīl</i> 8 <i>mā</i> .	Tanks, residential sites, <i>Aiyyan</i> temple, cremation ground.	4 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>kīl</i> 3/4, 1/2 <i>kāṇi</i> , <i>mundiriṅai</i> , and <i>kīl</i> 4 <i>mā</i> .	12-3/4 <i>vellī</i> , 4-1/2 <i>mā</i> , 1/2 <i>kāṇi</i> <i>kīl</i> 2 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>mundi-</i> <i>riṅai</i> , and <i>kīl</i> 4 <i>mā</i> .	250 <i>kalam</i>	243
52. <i>Ayalūṅṅi-kāṅṅi</i> in Pūḍamaṅṅalam	7 <i>vellī</i> , 4 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>mundiriṅai</i> <i>kīl</i> 1/2, 2 <i>mā</i> , 3 <i>kāṇi</i> and <i>kīl</i> 3/4, 1 <i>mā</i> .	Stream and bund	4 <i>mā</i> , 3 <i>kāṇi</i> , <i>mundiriṅai</i> , <i>kīl</i> 1/4, 1/2 <i>mā</i> , <i>mundiriṅai</i> , <i>kīl</i> 1/2, 2 <i>mā</i> .	6-3/4 <i>vellī</i> , 4 <i>mā</i> , 1-1/2 <i>kāṇi</i> , <i>kīl</i> 7 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>mundiriṅai</i> , and <i>kīl</i> 4 <i>mā</i> .	50 <i>kalam</i>	247

53. Srikaranamaṅgalam <i>alias</i> Kottarakku- ḍippalli removed from <i>Puḥḥichandam</i>	45 <i>vēli</i> , 3-1/2 <i>mā</i> 1/2 <i>kāni</i> , <i>mundirigai</i> , <i>kēl</i> 1/2, 1/2 <i>mā</i> , <i>mundiri- gai</i> and <i>kēl</i> 1/2, 2 <i>mā</i> .	Pulvellur and Pūvaṅṅur channels flowing through land of this village, residential site, tank, Aiyar temple and <i>Paraiyar</i> 's quarters.	2-1/2 <i>vēli</i> , 4 <i>mā</i> , <i>kāni</i> , <i>mundirigai</i> , <i>kēl</i> 1/2, 2 <i>mā</i> .	42-1/2 <i>vēli</i> , 3 <i>mā</i> , <i>kāni</i> , <i>mundirigai</i> , <i>kēl</i> 3/4, 3-1/2 <i>mā</i> , <i>mundirigai</i> and <i>kēl</i> 1/2, 2 <i>mā</i> .	252	
54. Purkuḍi	12-1/4 <i>vēli</i> , <i>mundirigai</i> , <i>kēl</i> 1/4, <i>mun- dirigai</i> , and <i>kēl</i> 1/2, 2 <i>mā</i> .	Residential site	1-1/2 <i>mā</i> , 1/2 <i>kāni</i> <i>mundirigai</i> , <i>kēl</i> 1/2, 1 <i>mā</i> , 1/2 <i>kāni</i> <i>mundirigai</i> and <i>kēl</i> 4 <i>mā</i> .	12 <i>vēli</i> , 3 <i>mā</i> <i>kāni</i> , <i>mundirigai</i> , <i>kēl</i> 1/2, 3 <i>mā</i> , 3-1/2 <i>kāni</i> and <i>kēl</i> 8 <i>mā</i> .	259	
	3135 <i>vēli</i> , 4-1/2 <i>mā</i> , <i>mundirigai</i> , <i>kēl</i> 3/4, 2 <i>mā</i> , 3-1/2 <i>kāni</i> , <i>kēl</i> 7 <i>mā</i> , 3 <i>kāni</i> .		619 <i>vēli</i> , 6 <i>mā</i> , <i>kāni</i> , <i>mundirigai</i> , <i>kēl</i> <i>mā</i> , <i>kāni</i> , <i>mud- dirigai</i> , <i>kēl</i> 3/4 <i>vēli</i> , 3 <i>kāni</i> .	2515-3/4 <i>vēli</i> , 3 <i>mā</i> , <i>kāni</i> , <i>kēl</i> 3/4, 1-1/2 <i>mā</i> , <i>kēl</i> 1/2, 2 <i>mā</i> .	15050 <i>kalam</i> , <i>mip-pāḥam</i> 32-1/2 <i>kāni</i> and 63 <i>akkam</i> .	264-277
1. Uḍaiyamācāṅḍa- chehaturvēdimāṅ- galam	102-3/4 <i>vēli</i> , 1-1/2 <i>kāni</i> , 1 <i>mundirigai</i> , <i>kēl</i> 1-1/2 <i>mā</i> , 1 <i>mundirigai</i> , <i>kēl</i> 1/2, 2 <i>mā</i> .	Residential site, Madēvar temple, open ground and tax-free garden, of the god Viṣṇuḥkaḥ Sṛi-Vaikun- dam-uḍaiyār temple, open ground and tax-free garden of the god Pūḍāri temple and open ground tank and bund of the village, Karuvāyakkal <i>alias</i> Munnadiśō ḷappērāru across this village.	1-1/2 <i>vēli</i> , 2 <i>mā</i> 1-1/2 <i>kāni</i> , 1 <i>mundirigai</i> , <i>kēl</i> 2 <i>mā</i> ; 1-1/2 <i>kāni</i> <i>kēl</i> 8 <i>mā</i> .	101 <i>vēli</i> , 6 <i>mā</i> , ² 3-1/2 <i>kāni</i> <i>mun- dirigai</i> , <i>kēl</i> 3/4, 4 <i>mā</i> , 1/2 <i>kāni</i> , 1 <i>mundirigai</i> , <i>kēl</i> 4 <i>mā</i> ,	5000 <i>kalam</i> and <i>mip- pāḥam</i> 2 <i>kāni</i> .	283
2. Sṛipūḍi (Bhūṅ)	148 <i>vēli</i> , 8 <i>mā</i> 3-1/2 <i>kāni</i> , <i>mundirigai</i> , <i>kēl</i> 3 <i>mā</i> 1-1/2 <i>kāni</i> , <i>kēl</i> 8 <i>mā</i>	Residential site, Tank and bund, <i>Srikōyilgai</i> and gardens, quarters of the untouchables, cremation ground, Karuvāyakkal, Kuṣṭiramallappetu- vāykkal flowing to Virasōḷa-vaḷa- nāḍu	5 <i>vēli</i> , 8 <i>mā</i> 3-1/2 <i>kāni</i> , <i>mundiri- gai</i> , <i>kēl</i> 1/2, 1 <i>mā</i> , 1-1/2 <i>kāni</i> , <i>kēl</i> 8 <i>mā</i> .	142-3/4 <i>vēli</i> , 4 <i>mā</i> 3-1/2 <i>kāni</i> , 1 <i>mundirigai</i> , <i>kēl</i> 1/2, 2 <i>mā</i> .	5000 <i>kalam</i> , <i>mip-pāḥam</i> 2-1/2 <i>kāni</i> .	292

¹ Read 7-1/2 *mā* instead of 3-1/2 *mā*.

² The entries in this item do not tally. Of this 4 *mā* is in excess of the actual total.

(i.e. 8th + 1st year), three-fourths in the year opposite (i.e. 8 + 1 + 1st year) and the whole tax assessed for this village should be paid as permanent tax thereafter from the year opposite (i.e. 8 + 1 + 1 + 1st year). Let the tax of five thousand *kalms* of paddy and 2 *kāsu* of *mīn-pāttam* for land in Udayamāttāṇḍach-chaturvēdimāṅgalam of this *nāḍu* measuring one hundred and one (*vēli*) and six *mā*, three and a half *kāṇi*, *mundirigai*, *kīl* of three-fourth and four *mā*, half *kāṇi*, *mundirigai*, *kīl* four *mā* after excluding from the (total) land measuring one hundred and two and three-fourth (*vēli*) and one and a half *kāṇi*, *mundirigai* *kīl* one *mā*, half *mundirigai*, *kīl* half and two *mā*; (the following portions viz.) land comprising the village residential sites, the illustrious temple of Mādēvar of this village and open ground, the tax-free garden of this god, the illustrious temple of Viṣṇukkaḷ Śrīvaikunda-muḍaiyār of this village and open ground, the tax-free garden of this god, the Piḍāri temple of this village and open ground, tank and bund of this village, Karuvāykkāl *alias* Mummudiśōlappērāru cutting across land of this village measuring one and a half (*vēli*)—and two *mā*, one and a half *kāṇi*, *mundirigai*, *kīl* two *mā*, one and a half *kāṇi*, *kīl* eight *mā*, and of five thousand *kalams* of paddy and two and a half *kāsu* of *mīn-pāttam* for land in Śrīpūdi, a brahmadēya in Venikkūrṇam cancelling the previous assessment, measuring one hundred and two and three-fourth (*vēli*) and four *mā*, three and a half *kāṇi*, *mundirigai*, *kīl* half and two *mā* after excluding from the (total) land measuring one hundred and fortyeight (*vēli*) and eight *mā*, three and a half *kāṇi*, *mundirigai*, *kīl* three *mā*, one and a half *kāṇi*, *kīl* eight *mā* (the following portions, viz.) land comprising the residential sites in the village, tank and bund, the illustrious temples, gardens, quarters of the *paraiyars*, the cremation grounds, Karuvāykkāl that flows through land in this village, Kuñjiramallap-peruvāykkāl flowing towards Viraśōla-vaḷanāḍu measuring five *vēli* and eight *mā*, three and a half *kāṇi*, *mundirigai*, *kīl* half and *mā*, one and a half *kāṇi*, *kīl* eight *mā*, be paid as permanent tax from the eighth year. Let the *brāhmaṇas* having previous (tenancy) retain their own lands and pay themselves the tax assessed for their lands. Having cancelled the various assessments and old names of these villages, let this brahmadēya Tribhuvanamahādēvich-chaturvēdimāṅgalam in Viraśōla-vaḷanāḍu in Nittavinōda-vaḷanāḍu become one village from the eighth year. We order that it shall be thus entered into the accounts.

(Line 305). (This) our order was written by Araiyaṅ Muḍikoṇḍa-chōḷan, the headman of Pālaiyūr in Pālaiyūr-nāḍu (a sub-division) of Ūrṅukkāṭṭukkōṭṭam in Jayaṅḍa-śōḷamaṇḍalam (who) writes our orders, signed by the superintendents of our writs (*Ōlai-nāyakan*)¹ and was issued and, in accordance with it, it was ordered to be entered in the accounts by our (*Karumamārāyum*) secretaries and the arbitrators; our secretaries having transmitted (this order), the superintendent of the Department of *Puravuari* (*Puravuari-tiṇaiikkaḷattu-kkaṅkāṇi*), the officers of the Department (*puravuari-tiṇaiikkaḷam*) the *varippottagam* (i.e. officers in charge of Revenue registers), the *mugaveṭṭi*, the *varippottagakanakku* (i.e. the accountant in the Department of Tax registers), the *variṇyilīḍu* (i.e. the officers who make entries in Revenue Registers) and the *paṭṭolai* (keepers of Royal writs) being present. These villages² were entered in the revenue register in the eighth year and the hundred and tenth

¹ The names of officers given in this section are listed separately, see supra, p. 22

² The names of villages which are repeated in the text are not given here.

day and were formed into a *brahmadēya* named Tribhuvanamahādēvich-chaturvēdimaṅgalam and to this village were added Udayamā[r*]ttāṇḍa-chchaturvēdimaṅgalam and Śrīpūdi, the Brāhmaṇas (of which villages) (were allowed) to retain their own lands and had to remit themselves the taxes on their lands.

(Line 356) (We) appoint (the following persons)—the administrator of the district (*kaṅkāṇi nāḍu vagai śeykiṅṅa*) and officers of the Department of Land tax (*Puravari-tiṇaikkalam*) for going round the hamlets accompanying the female elephant.

(Line 360) A royal order (*tirumugam*) embodying the above and with the words "it behoves you also to be with these persons, to point out the boundaries, to go to the hamlets accompanied by a female elephant, to set up (boundary) stones and milk-bush and to draw up and give the deed of gift" in the writing of the Royal scribe (*mandiravōlai*) Araiyāṅ Muḍikoṇḍaśōḷan, headman of Pālaiyūr in Pālaiyūr-nāḍu in Uṟṟukkāṭṭukkōṭṭam in Jayaṅḍa-Śōḷamaṅḍalam, and with the signatures of the Superintendents of the Royal writs (*tirumandirav-ōlai-nāyagam*) having been sent to us, we, the members of the District Assembly (the *nāṭṭōm*) in the eighth year of the reign of the glorious king Śrī Rājēndra-chōḷadēva *alias* Parakēsariyarman.

Who—in the longstanding era (of prosperity) while Fortune, having been constant, was increasing (and) while the damsel of the big earth, the woman of victory in war and the matchless lady of fame rejoiced having become his great queens—conquered with (his) big fighting army—Idaiturai-nāḍu; Vaṇavāśi covered (i.e. protected) by the fence (wall) of continuous forests; Kollippākkai whose fort-walls were surrounded by thick small wood; Maṇṇaikkaḍakkam (Mānyakhēṭa)¹ very fierce to approach;² and captured (the hereditary) crown of the kings of Ceylon (*Īlam*) (surrounded by the) surging sea and the exceedingly beautiful crowns of their consorts; the beautiful crown and the necklace of Indra deposited with them by Teṅṅavar (i.e. the southern king—the Pāṇḍya);³ the whole territory of Ceylon on the transparent sea; the crown praised by many, the garland (emitting) red rays⁴—the family treasures worn rightfully by (the king of) Kēraḷa charging with armaments; many ancient islands (whose) old and great guard (was) the sea resounding with conches; and the crown of pure gold, worthy of Lakshmī (*Tiru*), which Paraśurāma, who destroyed the pricks of twentyone generations of kings having fiery bows in battle, deposited having considered the fortifications of Śāṇḍimattivu impregnable—

We, the *nāṭṭōm* (i.e. the assembly of the district) seeing it (i.e. the order) being brought, respectfully advanced (towards), received and carried (it) on our heads and accompanying the female elephant, walked round the hamlets, set up (boundary) stones and milk-bush and drew up and gave the deed of boundary for the *brahmadēya* Tribhuvana-mahādēvich-chaturvēdimaṅgalam.

¹ The composer has cleverly translated Mānyakhēṭa. It is very doubtful whether he would have meant 'the camp of Maṇṇai' (cf. *SH*, III, p. 28). Vide the Sanskrit portion for a poetic description of the destruction of that city.

² For the reading *arum-aray*, the meaning will be 'whose fortification were unapproachable.'

³ Contra: 'Crown of Sundara' (*SH*, loc. cit.), Teṅṅavar has the suffix of an honorific plural.

⁴ Contra: 'the garland of the Sun' (*ibid.*)

(Line 382) The eastern boundary (of which) forms the western boundary of Vaḍa-Śāttamaṅgalam in Veṅṅik-kūrṅam in this *nāḍu* in the north-eastern corner of land in this village—proceeding from the spot on the southern bank of the channel called Pūvaṅṅūr-vāykkāl along with the western boundary of this Vaḍa-Śāttamaṅgalam as it lies towards the south-west and going to the south reaching the northern bank of the channel called Arumolidēva-vāykkāl flowing towards Vaḍa-Śāttamaṅgalam to the west and north; cutting across this channel to the south and getting on the southern bank; further to the south along the western boundary of Vaḍa-Śāttamaṅgalam reaching the northern bank of the channel called Pulvēḷūr-vāykkāl to the west; further cutting across this channel down south to the southern bank and along the same boundary as it lies, in an easterly direction further to the south after reaching the north-western boundary of the field called Vaṅṅārppēru in Nagar *alias* Chōḷa-vijjādhara-chaturvēdimaṅgalam, a *brahmadēya* in this *nāḍu* (district) going to the south along the western boundary of this (i.e., Vaṅṅārppēru field); as it lies, and further west after reaching the northern bank of the channel called Jāvaṅṅondaśōlap-peruvāykkāl flowing towards this Chōḷa-vijjādhara-chaturvēdimaṅgalam, further south-east along the boundary on the northern bank of this channel as it lies, crossing to the south reaching the north-western boundary of the field belonging to Tiruvaraṅga-kramavittaṅ of Irāyūr, in Chōḷa-vijjādhara-chaturvēdimaṅgalam on the southern bank of this channel (and then) to the south and west; further along the western boundary to the south reaching the northern bank of this channel called Kaṅṅi-vāykkāl flowing towards Chōḷa-vijjādhara-chaturvēdimaṅgalam and to the west, crossing the channel towards the south and reaching the south bank and from there proceeding in the south-southwest-south direction in the centre of Aḷundūr-pilāru as it lies, the western boundary of Chōḷa-vijjādhara-chaturvēdimaṅgalam to the west and north after reaching the north-western boundary of the land in Maṅalūr of this district; further proceeding towards the south and south-west along the western boundary of this land as it lies, to the west and north after reaching the outer bund on the north bank of the Maṅalūr lake, proceeding to the west and north-west along the boundary of this bund as it lies, to the north and east from the north-eastern boundary of the land in Veṅṅi, a *nagaram* in Veṅṅik-kūrṅam (and) a *dēvadā* of Rājarāja-Īśvaram-uḍaiyār; further to the north-west along the northern boundary of this land as it lies, and to the north and east of the ant-hill on this boundary; proceeding further to the west, north west, west and north-west along this boundary as it lies, and to the north and east to the north-western boundary of the land, the house-site of Chandiraṅ Aiyāraṅ, a merchant of this Veṅṅi; further proceeding to the south-west and south along the western boundary of this land as it lies, and to the west and north from the northern boundary of the inner small channel called Cheppuvāyil-vāykkāl in Veṅṅi; proceeding to the west along the northern boundary of this channel and crossing over to the southern bank towards the south and again proceeding to the south-south west and south along the western boundary of the land, the house-site of Nakkaṅ Guṅaśilaṅ, a merchant of Veṅṅi and to the north and west from the northern boundary of the land on the northern bank of the Veṅṅāḍudēva-vāykkāl, the house-site of Tuṅaiyaṅ Ariṅṅi, a merchant of Veṅṅi; further proceeding to the west along the northern boundary of this land reaching the boundary leaving the

ant-hill near the limit of this (northern) boundary to the right (i.e. to the left) and further along this boundary to the south-west, west and north-west, and to the north, east and west of the eastern boundary of the land, the house-site of Tēvaṅ Pūraṅ, a merchant of Veṅṅi; further proceeding towards north along the eastern boundary of this land and to the east from Cheppuvāyil-vāykkāl in Veṅṅi and still after crossing the channel towards the north going along the eastern boundary of the land, the house-site of Tēvaṅ Nakkaṅ, a merchant of Veṅṅi, to the north-east along the boundary leaving the ant-hill near it to the left (i.e. to its right) and to the east and south reaching the north-eastern boundary of this field; further crossing towards the north-west the inner small channel lying in an east-west (direction) to the north of this field, to the west, north-west and west along the northern limits of this channel, still north and east along the south-eastern boundary of the land, i.e., the house-site, on the north bank of Pāṇḍanāgaṅ-vāykkāl, of Tēvaṅ Pūraṅ, a merchant of Veṅṅi; further proceeding towards the north-west and west along the northern boundary of this land, crossing the inner small channel towards the west lying in a south to north (direction), still to the west along the northern boundary of the public land of Veṅṅi-nagaram, and to the north and east along the eastern boundary of this land; further towards the north along the limits of this boundary as it lies, crossing the inner small channel lying in the east to west (direction) and proceeding towards the north and northeast along the limits of the boundary as it lies, and after crossing the inner small channel lying in the east to west (direction) to the right of the ant-hill in the west near the boundary, to the east and south after reaching the north-eastern boundary of the land, i.e. the house-site, on the northern bank of Arikulavāraṅ-vāykkāl, of Divākaraṅ Paṣuvaṅ, a merchant of this ūr (Veṅṅi), further to the west along the northern boundary of this land to the north from the centre of the inner small channel lying in the south to north (direction), and then to the south, south-west and south along the boundary as it lies, to the west and north after reaching the bend of the channel (*tirivu*)¹ facing the west in this channel; further to the west, north west and west along the boundary as it lies in the centre of this channel and to the north and east from the centre of the channel called Saṅkarattāṅ-vāykkāl lying in the south to north (direction); further proceeding to the south, southwest and southeast on the boundary as it lies, along the centre of this channel reaching the western limits of this channel and proceeding to the southeast, south and southwest along this western limit as it lies (and then) to the west, north and south from the northern bank of Karikālaśōḷap-peruvāykkāl (*alias* Mummaḍiśōḷap-pērāru); further crossing the Mummaḍiśōḷap-pērāru to the south, reaching the western bank of the inner small channel lying in the south to north (direction) and crossing this channel in the south-east after going further south along this boundary as it lies, proceeding along the east bank towards the south-west, and to the west, south and north of the south-west corner of the land, i.e. the house-site of Vāsudēvaṅ Tiruvaḍigaḷ and Śiṅgan Kāḷaṅ, merchants of Veṅṅi; further to the east along the southern boundary of this land as it lies, reaching the centre of the inner small channel lying in the east to west (direction) and (from there) to the east along the boundary and to the south from the

¹ *Tirivu* is evidently the bend of the channel where it is meandering.

north-western boundary of the raised public dry land of this Veṅṅinagaram; further to the west along the western boundary and to the east along the southern boundary of this (dry) land, proceeding to the west and south from the western boundary of the land of Tāli-Kāri, a merchant of Veṅṅi, further proceeding to the south along the western boundary of this land as it lies and further south to the left of the tank in the west near the residential site of Veṅṅi, along this boundary and crossing towards the south the highway (*peruvāli*) lying in the east to west (direction), still to the south and southeast along this boundary, proceeding to the south along the western boundary as it lies, of the land of the god at Dāmōdara-*viṅṅa* at this Veṅṅi, still west and south from the south western boundary of this land; further along the southern boundary of this land towards the south east and east, and still east along the southern boundary of the residential site of Veṅṅi, to the south and west of the western boundary of this site; further to the south, south-west and south along the western boundary of this site as it lies, proceeding to the west and south of the south-western boundary of the garden, the house-site of Appi-Chūṅṅi, a merchant of Veṅṅi; further to the south east along the southern boundary of this land as it lies and still south and west from the north-western boundary of the residential site of Ṇachchēri of this Veṅṅi, to the south along the western boundary, as it lies, of this site, to the west of the channel called Chōlakōṅ-vāykkāl, crossing this channel to the south and proceeding to the south from the western bank inside the tank called Kōlippoṅkuḷam, (still) to the west from the north of Ṇgaittūru¹ on the western bank inside this tank; crossing over to the eastern bank of Kōlippoṅkuḷam in the south-easterly (direction), towards the east along this boundary, and still east along the southern boundary of the meadow forming part of Veṅṅi, and to the east, north-east and south east along the southern boundary of the cultivated land called Kollāṅkuḷi in this Veṅṅi and still east and west from the south-eastern boundary of the land called Tiruvaraṅga-*viḷāgam* in this Veṅṅi, further proceeding towards the north along the eastern boundary of this Tiruvaraṅga-*viḷāgam* as it lies and to the east of the southern boundary of the raised dry land in Tiruvaraṅga-*viḷāgam*; further proceeding towards the east and south-east along the southern boundary of this land and towards the north-east, north and north-east along the western boundary of this land, to the right of the thick bushes of Iṣaṅgu and Pirāy and still to the north-east and north from the boundary, and to the south, west and east from the southern bank of Karikāla-*sōḷap-peruvāykkāl* *alias* Mummadi-*sōḷap-pērāru*; crossing over to the northern bank of Mummadi-*sōḷappērāru*, towards the west along the boundary as it lies, and still to the north from the south-eastern boundary of the field called Mayiriṭṭu-*kuḷi* in this Veṅṅi; further to the north and north west along the eastern limits of this boundary of this field as it lies and proceeding to the northwest and west along the northern limits of this land as it lies, and still to the east and north from the eastern bank of the channel called Veṅṅip-pilāru; further towards the north along this boundary as it lies on the eastern bank of this channel, to the east from the southern limits of the channel called Gaṅapati-*vāykkāl*, in this Veṅṅi, and proceeding further east along this boundary as it lies and to the south of the north-

¹ Thick meshy underwood of a sensitive shrub (*Ṇḍaṅ-cheḍi-Mimosa rubicaulis*).

western corner of the land, i.e. the house-site of Kuppai Jātavēdan, a merchant of Veṅṅi, proceeding to the south along the western boundary of this land as it lies, to the west from the ant-hill covered by Iṣaṅgu; further southeast along the boundary, as it lies, cutting across the inner small channel flowing near to the east of this (ant-hill), still to the south and west of the bushes of Iṣaṅgu on to the north bank of Mummaḍiśōlap-pērāru *alias* Karikālaśōlap-pērāru; further proceeding to the east and southeast from the south bank of Mummaḍiśōlap-pērāru after crossing over towards the south; to the south and west from the west bank of the channel flowing southwards from this Mummaḍiśōlap-pērāru towards Paḷḷakkuḍi, to the south, southwest, south, southeast, southeast and south along the boundary on the west bank of this channel, still to the west, north and south along the north bank of the channel called Śrikaṅṭa-vāykkāl, crossing over to the south bank and proceeding towards the east along the boundary on the south bank as it lies, to the south from the south bank of Karikālaśōlap-peruvāykkāl *alias* Mummaḍiśōlap-pērāru, after proceeding towards the east along the boundary as it lies on the south bank of this channel, crossing over to the north bank and reaching the east bank of the channel called Palapuṭṭāṅ-Paṭṭuvāykkāl of Nāgar *alias* Chōlavijjādharach-chaturvēdimaṅgalam, further proceeding along the east bank of this channel to the north, to the south and east from the south-western boundary of the land in Paḷḷimēl-Ādamaṅgalam, *alias* Chāttamaṅgalam, a *tirappu* of Pulvēḷūr in Veṅṅikkūrṅam, further east along the southern boundary of this land as it lies, and to the south of the ant-hill covered by Iṣaṅgu and southeast and east along the boundary as it lies, proceeding to the right of the tank called Iḍaiyaṅkuḷam of Paḷḷimēl-Ādamaṅgalam *alias* Chāttamaṅgalam, a *tirappu* of Pulvēḷūr towards the south-east along this boundary and to the south and west from the north bank of Karikālaśōlap-peruvāykkāl *alias* Mummaḍiśōlap-pērāru; further crossing over to the south bank of the Mummaḍiśōlap-pērāru towards the south-east and proceeding to the east along the boundary as it lies on the southern bank and to the south from the west bank of Pulvēḷūr-vāykkāl crossing this channel towards the east and still to the south bank of Karikālaśōlap-peruvāykkāl *alias* Mummaḍiśōlap-pērāru and east and south-east along the boundary as it lies, on the southern bank, still to the south and west from the north-west boundary of the land in Pūvaṅūr *alias* Avaṅikēsarich-chaturvēdimaṅgalam, a *brahmadēyam* of this *nāḍu* (district); further proceeding to the south along the western boundary of this land as it lies, and to the west from the east bank of Pulvēḷūr-vāykkāl, crossing towards the southwest to the west bank and proceeding to the south along the boundary as it lies on the west bank and still crossing this channel to the east and to the east along the southern limit, as it lies, of the inner small channel flowing towards the east near to the south of the land in Pūvaṅūr *alias* Avaṅikēsarich-chaturvēdimaṅgalam, to the west and south from the western boundary of the land called Muṅḍaṅṅēri in Pūvaṅūr *alias* Avaṅikēsarich—chaturvēdimaṅgalam; further towards the south along the western boundary, towards the west along the northern boundary, towards the south and south-east along the western boundary and towards the south-east along the southern boundary

of this *ēri* land,¹ and proceeding still towards the south along the western boundary of Avanikēsarich-chaturvēdimāṅgalam, to the west, north and south from the headwaters (*mīl-talai*) in the south of the sluice (*vāy*) of the lake in this place (*ūr*)² near to the west of the tank called Āmbākkūlam in Avanikēsarich-chaturvēdimāṅgalam; further proceeding to the south-west and south along the boundary as it lies, inside the southern bank of this sluice and still to the south and west from the centre of the channel called Śiṅgaḷāntakan-vāykkāl, (on) the northern boundary of Kīlp-Pūṇḍi *alias* Olōkamādēvich-chaturvēdimāṅgalam, a *brahmadēya* of this *nāḍu*:

(Line 568). The southern boundary; further westwards along the boundary as it lies in the centre of this Śiṅgaḷāntakan-vāykkāl and north from southeastern boundary of the land in Rājarāja-Īsvarapuram in Rājarāja-vaḷanāḍu on the north bank of this Śiṅgaḷāntakan-vāykkāl, still north along the eastern boundary of this land in this Rājarāja-Īsvarapuram and east from the centre of the inner small channel called Tiruvāḷaṅ lying in an east-west (direction) adjoining the south of land in Aṟiṅjigaipuram in Viraśōḷa-vaḷanāḍu, further proceeding to the east along this boundary as it lies in the centre of this channel and southward along the centre of the inner small channel lying in the south-north (direction) to the east of land in this Aṟiṅjigaipuram; still north along the boundary as it lies in the centre of this channel and in an easterly direction along the boundary as it lies in the centre of the inner small channel called Aiṅṅūruvaṅ lying in the east-west (direction); proceeding to the south from the centre of the inner small channel lying in the south to north (direction) near to the east of land in Aṟiṅjigaipuram and to the north along the boundary that lies in the centre of this channel, still east of the inner small channel called Maḃimālayan and crossing this channel towards the northeast, proceeding to the north along the eastern boundary of the land in this Aṟiṅjigaipuram and still west along the northern boundary and north along the eastern boundary and northward from the right of the ant-hill lying near the west and proceeding to the east, south and north along the centre of the inner small channel called Śri-Parāntakan; proceeding further to the east along the boundary in the centre of this channel, to the south along the centre of the inner small channel called Paṟivaityttān-kāl lying in the south to north (direction) near to the east of land in Aṟiṅjigaipuram, and proceeding to the north along the boundary as it lies, in the centre of this channel and further east along the channel called Irumaḍiśōḷap-peru-vāykkāl lying in the east to west direction, crossing over this channel to the north and proceeding to the north along the boundary as it lies in the centre of this channel called Paṟivaittān-kāl, still to the east from the centre of the channel lying in the east-west (direction) near the north of land in this village and proceeding to the north and to the west along the boundary as it lies in the centre of this channel, west to the right of the tank called Kāḍukāḷ-kuḷam and to the southwest along the western boundary of this land, still west along the northern boundary as it lies to the south, along the western boundary and

¹ This appears to suggest that it was actually a silted lake.

² The word *ūr*, used here and in the passages that follow has been translated as 'place' in preference to 'village', for both *nagaram* and *brahmadēya* are referred to as *ūr* in the context.

to the west along the northern boundary of land as it lies, in this Arinjigaipuram; further west along this boundary to the right of the sapling of the pipal tree lying near the south of this boundary and west along the boundary to the right of the sapling of the tamarind tree lying near the north of this boundary, to the north, east and west from the centre of the channel called Tiruveṅkāḍu and further north and west along the boundary as it lies in the centre of this channel, east and north from the channel called Madhurāntakavadi lying in the south to the north (direction); further crossing over this Madhurāntakavadi towards the west and proceeding towards the west along the boundary as it lies in the centre of Tiruveṅkāḍu-vāykkāl, i.e. the northern boundary of the land on the southern bank of Tiruveṅkāḍu-vāykkāl in Rājarāja-Īśvarapuram in Rājarāja-vaḷanāḍu to the north from the south-eastern boundary of land in Rājarāja-Īśvarapuram on the northern bank of this channel, further to the north and north-east along the eastern boundary of this land and still north along this boundary as it lies on the left of Nāvaḷ-kattai¹ near to the east of this boundary and then on the left of Puṅgaṅ-kattai² near to the east of this boundary and to the east and south from the north-eastern boundary of this land; further west along the northern boundary as it lies and north from the northwestern boundary of this land in Rājarāja-Īśvarapuram, to the south along the western boundary of this land as it lies and still south, southeast and south along the boundary to the left of Puṅgaṅ-kattai near to the west of this boundary and to the west and south from the centre of the channel called Tiruveṅkāḍaṅ further east along the boundary as it lies in the centre of this channel, to the south from the north-western boundary of the land in Rājarāja-Īśvarapuram on the southern bank of this channel, further proceeding to the south along the western boundary, to the west along the northern boundary and to the south along the western boundary of the land in this place (*ūr*) and to the west and north of the ant-hill on the boundary, proceeding to the west along this boundary as it lies, north from the centre of the channel Tiruveṅkāḍaṅ and towards the south along the boundary in the centre of this channel, to the west from the channel called Kāmapatākai, crossing over to the southern bank of this channel and proceeding towards the south and to the west of the land (*kaṇakkappēṉ*) in this Irājarāja-Īśvarapuram, proceeding further west along the boundary as it lies, to the left of the ant-hill in the north of the boundary, proceeding to the west along the boundary to the north of the ant-hill lying in the centre, to the north from the centre of the inner small channel lying in the south to north (direction) and proceeding to the north along the boundary as it lies in the centre of this channel, reaching to the east from the centre of Kāmapatākai-vāykkāl and proceeding towards the north and northeast along the boundary as it lies in the centre of this channel, and to the east and south from the north east of the land, i.e. house-site of the *chadukkattār* including Chintāmaṇiyārūr, a merchant of Irājarāja-Īśvarapuram, further to the west along the northern boundary, to the south along the western boundary and to the west along the northern boundary, and to the north and west of the east bank of the channel

¹ Nāval is Jāmūn-plum (called Jambū-phala in Sanskrit). *Kattai* may perhaps refer to a tree.

² Indian beech.

called Arumōḷidēvaṅ; further crossing this channel towards the southwest and proceeding along the boundary on the west bank and towards the west, along the northern boundary of land (belonging to the) Piḍāriyār in Rājarāja-Īsvarapuram called Kaviri-Nāṅgai on the bank of Tribhuvanamahādēvip-pērēri, to the west and north of the east bank of the channel called Mahimālayaṅ, crossing over this channel to the west bank and proceeding to the west along this boundary, to the north from the north-western boundary of the garden land, i.e. the house-site, of the *chadukkattār* including Māraṅ Piraṁāṇi, a merchant of this place (*ūr*) and further to the south along the western boundary of this land and to the west from the ant-hill on this boundary, further to the east along this boundary and to the south-east along the boundary as it lies in the centre of the channel (called) Mahimālaiyaṅ, to the west and south from the north-western boundary of the garden land, on the southern bank of this channel, i.e. a house-site of the *chadukkattār* including Venkāḍaṅ Kāmaṅ, a merchant of Rājarāja-Īsvarapuram, proceeding to the south and south east along the western boundary of this land; to the west and north along the northern boundary of the garden land, i.e. the house-site of the *chadukkattār* including Pūdi Aiyāraṅ, a merchant of this place (*ūr*); further to the west along the northern boundary of this land, to the west along the northern boundary of this land, to the north from the centre in the channel lying in a south to north (direction) and to the south along the boundary in the centre of this channel, to the west from the centre of Śiṅgaḷāntakaṅ-vāykkāl and to the east along the boundary in the centre of this Śiṅgaḷāntakan-vāykkāl, to the south from the southern bank of the channel called Irumaḍiśōjaṅ flowing to the east, from the bend (*tirivu*) facing south of this channel, to the east along the southern bank of this channel, to the south from the north-western boundary of the public dry land of this city (*nagaram*) Irājarāja-Īsvarapuram on the southern bank of this channel, further to the south-east, east and south-east along the southern boundary of this land, to the south and west of the ant-hill of this boundary, further proceeding to the south-east along this boundary and to the south-east along the boundary from the left of the ant-hill near the south and further south along this boundary from the left of the ant-hill near the west of this boundary; to the south and west along the south-western boundary of the land, i.e. the house-site of the *chadukkattār* including Chāṭṭaṅ Tāḷi, a merchant of this Irājarāja-Īsvarapuram, further to the east and south-east along the southern boundary of this land, to the east along the southern bank and to the north along the east bank of the tank near this boundary, to the south, west and east from the south-western boundary of the land, i.e. the house-site of the *chadukkattār* including Paḷḷich-Chaḍaiyaṅ, a merchant of this place (*ūr*); further to the east along the southern boundary of this land, to the south from the southern bank of the inner small channel called Mēṭṭu-vāykkāl flowing towards the south-east in this Irājarāja-Īsvarapuram, proceeding to the southeast along the boundary on the southern bank of this channel, to the south and west from the north-western boundary of the land on the southern bank of this channel, i.e. the house-site of the *chadukkattār* including Śrī-Kōvattanaṅ (Śrī Gōvarddhanan) of Parambai, a merchant of this place, proceeding to the south along the western boundary of this land and to the west along the northern boundary of the channel called Rājarāja-Īsvarapurattu-vāykkāl, crossing over to the southwest of this channel, to the north and

west from the western boundary of the house site of Māraṅ-Kuppai, a merchant of this place, within the habitation site of this Irājarāja-Īsvarapuram, to the south along the western boundary of this land to the right of Mahua (*Iluppaik-kattai*) near this boundary, and to the west along the south western boundary of the public waste land for the cattle to graze in this place, further southeast along the southern boundary of this land, to the south and west from the western boundary of the dry land, i.e. the house-site of Saṅkara-pṇāḍiyāṅ Mānāyaṅ Namināgaṅ, further proceeding to the south-east along the western boundary, to the southeast along the southern boundary, to the north-east along the eastern boundary of this land and to the west, south and east from the south-western boundary of the public land of this city Irājarāja-Īsvarapuram, further proceeding to the east and southeast along the southern boundary of the public land of this city (*nagaram*) and still southeast to the right of the ant-hill near this boundary, to the south and west, further southwards along the western boundary of this land; as it lies in the centre of the Siṅgaḷāntakan-vāykkāl, and to the north of the bend (*tirivu*) facing north of this channel, proceeding to the north along the boundary as it lies on the east bank of this channel, to the east from the centre of Siṅgaḷāntakan-vāykkāl, and towards the north along the centre of this channel, to the east on the north bank of the channel called Śivapādaśēkharāṅ lying in the east to west (direction), further to the west along the boundary as it lies on the north bank of this channel, to the north from the south-east boundary of the land on the north bank of this channel, in Irājarāja Īsvarapuram, and to the north along the eastern boundary of this land, to the east from the southern bank of Siṅgaḷāntakan-vāykkāl, proceeding towards the north from the northern bank of this channel after crossing over, further north along the boundary on the east bank of Uḍaikuḷam in Irājarāja-Īsvarapuram, to the east from the ant-hill on this boundary, further towards the north and north west along this boundary to the right of the ant-hill on it, and to the east and north from the bend (*tirivu*) facing south along the western boundary of this land; further proceeding to the south, south west and south along this western boundary as it lies and to the west and north from the centre of this Siṅgaḷāntakan-vāykkāl, proceeding towards the west along this boundary in the centre of this channel and to the north from the north-western boundary of the land in Irājarāja-Īsvarapuram on the southern bank of this Siṅgaḷāntakan channel, further proceeding towards the south west and south along the western boundary of this land, and to the west and north from the north bank of Śivapādaśēkharāṅ-vāykkāl to the right of the twin ant-hills near the south-west of this land, proceeding towards the north west along the boundary as it lies on the north bank of this Śivapādaśēkharāṅ-vāykkāl, to the north and east from the centre of this Siṅgaḷāntakan-vāykkāl; and westward along the centre of this channel, still to the north from the Puṅgaṅ-kattai near the south-eastern boundary of land in Teṅ-Chēndaṅkuḍi in Rājarāja-vaḷanāḍu on the north bank after crossing this channel to the north.

(Line 722). The western boundary, further proceeding towards the northeast, north and northwest along the eastern boundary of the land in Teṅ-Chēndaṅkuḍi, to the east south and north from the south bank of the channel flowing into Tribhuvanamahādēvip-pērēri in the north-eastern limits of this land crossing over to the north bank across this

channel and proceeding to the north along the eastern boundary of the land in Vada-Chiēdangudi of this *nādu* and to the east along the south-eastern boundary of the land in Paṇaṅguḍi in this *nādu*, further towards the north along the eastern boundary of this land, to the east after reaching the northeastern boundary of land in Paṇaṅguḍi in the south of the bank of this lake (and) near to the west of the sluice called *veṭṭittūmbu* on the north bank of Tribhuvanamahādēvip-pērēri, proceeding to the west along the northern boundary of this land, i.e. the north bank of this lake, as it lies, to the north from the south-eastern boundary of the land in Paṇaṅguḍi north of the bank of this lake, and to the east from the ant-hill on the northeast of this land; towards the north to the right of the *Ṇṅai* bush to the west of this boundary; proceeding to the west along the northern boundary of this land as it lies, and to the north from the northern boundary of this land that is the eastern boundary of land in Koḍumuḍi-Ālattūr of this *nādu*, proceeding further towards the north along the eastern boundary of the land in this Koḍumuḍi-Ālattūr, further north along this boundary to the left of the ant-hill, to the east from the *kulaikkarai* (on the) southern boundary of land in Vijayālaya-chaturvēdimaṅgalam, a *brahmadiya* of Kāndāṇa-nādu, further proceeding to the east, northeast and east along the boundary on this *kulaikkarai*, to the south and east from the southeastern boundary of the burning ground of the *paraiyas* of this place (*ūr*), to the north and north-west along the west bank of the channel lying in the south to north (direction) near to the east of this burning ground to the east and north from the ant-hill on this boundary, proceeding to the north, northwest and north along the boundary on the west bank of this channel, still to the west and north, and to the east and north of the ant-hill on this boundary, further towards the north along the boundary and to the east from the south bank of the tank called *Uppukkuḷam*, to the west along the south bank and to the north along the west bank of this tank and to the north and east from the centre of Karikālasōlap-peruvāykkāl *alias* Mummaḍiśōlap-pērāru;

(Line 754) The northern boundary—further proceeding towards the east along the boundary as it lies in the centre of this Karikālasōlap-peruvāykkāl *alias* Mummaḍiśōlap-pērāru to the south from the south bank of the channel flowing eastwards to Nerkuṇṇam in Veṅṅik-kūṇṇam originating from the bend (*tirivu*), facing southeast, of this Mummaḍiśōlap-pērāru, proceeding to the east along the boundary as it lies on the south bank of this channel, further east, southeast and east along the south bank of the channel flowing into the Tiruvaraṅgaṅkuḷam in Nerkuṇṇam from the bend (*tirivu*) facing north in the (this) channel, to the south and west from the west bank of the bend (*tirivu*), facing east, of the channel flowing northwards and then eastwards originating from the Karikālasōlap-peruvāykkāl *alias* Mummaḍiśōlap-pērāru flowing towards Nerkuṇṇam, crossing over to the south bank of this channel and proceeding towards the east along the boundary and along the boundary on the south bank of the channel originating from the bend (*tirivu*) facing north and flowing east towards Nerkuṇṇam, further east along the southern boundary of the field called Nerkuṇṇattuk-kāḍu, crossing over towards the east the inner small channel flowing towards the north to Nerkuṇṇam, proceeding towards the east along the southern boundary of the field called Vichchukkār-chey, to the south and west from the west bank of the channel called Peruṅgaṅṅāru-vāykkāl flowing towards the north to Nerkuṇṇam, crossing over towards

the northeast to the east bank of this channel, proceeding towards the north along the boundary as it lies on the east bank of this channel, further to the east and south from the south bank of the inner small channel flowing towards the east originating from this channel (i.e. Peruṅaṅṅārru-vāykkāl), further to the northeast and east along the boundary as it lies on the south bank of this inner small channel, proceeding to the east along the southern boundary of the field called Piyaltuḍavai in Nerkuṅṅam, and to the south and east along the southeastern boundary of this field; further proceeding to the north east, north and northeast along the eastern boundary of this field, to the east and south from the south bank of the stream called Pala-Veṅ, further proceeding towards the north, northwest and northeast along the boundary on the south bank after turning round all the bends, to the south, extreme east (*kilakkilakku*) and to the south from the bank of the stream which is the eastern boundary of land in Pālmūṭṭam in Nerkuṅṅam of this *nāḍu*, further proceeding towards the north, east and northeast along the boundary on the bank of this stream, to the east and south from the south bank of Veṅ, further proceeding towards the east, the southeast and east along this boundary as it lies on the south bank of Veṅ, to the south and west from the western bank of Veṅ, and still southeast along this boundary on this bank, crossing over to the east bank towards the southeast, proceeding to the south and west along the southern boundary of land in Jātiviyāsach-chaturvēdimāṅṅalam *alias* Aṅṅaivaṅṅanallūr, a *brahmadēya* in Āvūr-kūṅṅam, to the southeast along this boundary and to the south and west from the north bank of Veṅ, proceeding towards the east along the boundary as it lies on the south bank of Veṅ after crossing over to the southeast, to the south from the west bank of Veṅ, further proceeding towards the east and northeast along the southern boundary of Jātiviyāsach-chaturvēdimāṅṅalam *alias* Aṅṅaivaṅṅanallūr as it lies on the east bank of Veṅ after crossing over towards the east, to the south and east from the southwestern boundary of land in Kaviṅṅiyakkuḍi in Veṅṅik-kūṅṅam, further proceeding towards the southeast along the southern boundary and towards the south along the western boundary of this land, crossing the channel called Pala-Veṅ lying in the east to west (direction), to the south along this ridge and proceeding towards the southeast and the east along the southern boundary of this land, crossing over to the southeast (the channel) Maṅṅuvāy flowing into Veṅ (but cut off) from Pala-Veṅ to the south along the east bank of this channel and further to the south and west from the north bank of this Veṅ, proceeding towards the southeast along the centre of this Veṅ and reaching the north bank of the Pulvēḷūr channel, i.e. the southern bank of Veṅ (from which) it originates; further proceeding to the east along the boundary as it lies on this south bank of this Veṅ, to the south-east along the southern boundary of land in Kaviṅṅiyakkuḍi on this south bank, to the south and west from the southwest boundary of land in Iṅṅigaikkuḍi on the south bank of this Veṅ, and to the east along the southern boundary of this land, to the south from Maṅṅuvāy on the east boundary of this land draining into Veṅ from Pulvēḷūr-vāykkāl, to the south and east after reaching the southern bank of this Veṅ across Maṅṅuvāy towards the southeast, proceeding to the east along this boundary as it lies on this south bank of Veṅ, and further cutting the river towards the south-east across to the north bank, and to the south and east from the southeastern boundary of the field called Nāraṅṅa-maṅṅakkal in Naṅṅmūlakkuḍi in this *nāḍu*;

further to the north along the eastern boundary of this land, and to the northeast along the eastern boundary of the land called Tāḷi-maṣakkal of this place (*ūr*), further to the east and south from the western boundary of the land in Dēvaṅmaṅgalam in this *nāḍu*, to the west from the north bank of Veṅ to the south of the western boundary of this land, crossing over to the southern bank of this Veṅ towards the southeast and proceeding towards the east, northeast and southeast along the southern boundary of land in Dēvaṅmaṅgalam on the south bank of Veṅ and to the south, east and west from the southeastern boundary of this land, proceeding towards the north along the eastern boundary of this land and towards the east from the south bank of this Veṅ, crossing over towards the north to the north bank of this Veṅ towards the southeastern boundary of land in Dēvaṅmaṅgalam called Kaḍamban-nānūrukkaḷ and thence proceeding to the north along the eastern boundary, to the east along the southern boundary and to the south along the western boundary of this land and towards the east, south and west from the north bank of Veṅ, crossing this river towards the south and proceeding towards the east along the centre of this river and towards the northeast and reaching the north bank of this river and the southern boundary of the eastern cremation ground in Dēvaṅmaṅgalam, proceeding to the northeast along this boundary and to the south and east from the southern boundary of the dry land in Chāttaṅguḍi of this *nāḍu*, proceeding to the southeast along the southern boundary of this land and to the south along the western boundary of the land (covered by) the stream of this place and towards the south west from the north bank of Veṅ; crossing this river Veṅ towards the southeast and proceeding from the south bank towards the southeast along this boundary and towards the south and west along the northwestern boundary of the land in Pāruraḷ *alias* Marudattūr of this *nāḍu*; proceeding towards the south along the western boundary and towards the southeast and east along the southern boundary of this land and to the west and south from the northwestern boundary of the land on the northern bank of Pūvaṅūr channel in Vaḍa-Śāttamaṅgalam of this *nāḍu*; proceeding to the south along the western boundary of this land and to the west from the north bank of Pūvaṅūr channel, crossing this channel towards the southeast and proceeding towards the east along the south bank and to the south towards the spot where (the boundary) started first the land within the four boundaries specified thus and

(Line 848) the land of this place (*ūr*)¹ lying within Veṅṅi, a city of Venni-kūrṅam, a *nagaram*, and a *devadāva* of Irājarāja-Īṣvaramuḍaiyār, the eastern boundary of this land—proceeding from the northeastern corner which is the northwestern corner of the land given as tax-free to the servant at the mansion of the *nagarattār*, to the south along the western boundary of this land and to the west from the north bank of the channel called Venkāḍudēva-vāykkāl in this Veṅṅi—the southern boundary—proceeding to the west along the northern ridge of this channel towards the southeastern boundary of the land, i.e. the house-site of Nakkaṅ Venni, a merchant of this place and then to the north—the western boundary—proceeding to the north along the eastern boundary of this land and to the east from the southern ridge of the Cheppuvāyil channel—the northern boundary

¹ Tribhuvanamahādēvich-chaturvēdimaṅgalam.

proceeding towards the east along the southern ridge and to the south to the place where (the boundary) started: thus this land and

(Line 860) the land of this place lying within the lands of Veṇṇi, the eastern boundary of this land—proceeding from the northeastern corner which is the northwestern boundary of the land in the southern bank of Veṅkāḍudēva-vāykkāl of this place—the house-site of Chēndaṅ-Māṛāppuli, a merchant of this place, on the south along the western boundary of this land, to the southeast from this boundary (passing) to the left of the ant-hill nearby, to the north, west and south from the northern ridge of the channel called Tīruchchirram-balavāykkāl in this Veṇṇi; crossing this channel towards the southeast to the southern ridge, to the east along this ridge, to the south and west from the western ridge of the channel called Tīruvaraṅgavadi in this Veṇṇi, to the south along this boundary (lying) on this ridge and to the west from the ant-hill on this boundary; the southern boundary—to the west along this boundary, to the north from the eastern boundary of the land, the house-site of Ārūr Kaṇavadi, a merchant of this Veṇṇi; the western boundary—to the north along the eastern boundary of this land, to the east from the southern bank of Tīruchchirrambala-vāykkāl, crossing over this channel towards the north towards the southern ridge of Veṅkāḍudēva-vāykkāl and then to the east, cutting across this channel towards the northeast to the north along the boundary on the northern ridge of this channel, to the east from the southern boundary of the land, the house-site of Śōḷaṅ-Nambi and Śōḷaṅ-Mānābharaṇaṅ, merchants of this place, the northern boundary—to the east, southeast, east, southeast and south along the southern boundary of this land as it lies, to the south and west after reaching the place where (it) started: thus this land and

(Line 884) the land of this place, lying within the lands of this Veṇṇi, the eastern boundary of this land—proceeding from the north-eastern corner which is the north-western boundary of the land on the south bank of Dāmōdiraṅ-vāykkāl of this place—the house-site of Kolli-Malaiyaṅ, a merchant of this place, to the south along the western boundary of this land, to the west from the northern ridge of the channel called Māchchāṭṭa-vāykkāl in this Veṇṇi; the southern boundary—to the west along the western boundary of this land, to the north from the southeastern boundary of the land, the house-site of Ādittan Śūlapāṇi, a merchant of this place; the western boundary—to the north along the eastern boundary of this land, to the east from the southern ridge of Dāmōdira-vāykkāl; the northern boundary—to the east along this ridge and to the south from the place where (it) started: thus this land

(Line 894) Thus among these lands included within big four boundaries thus specified, having excluded land called Ōmappuṅṅey of Veṇṇi, a *nagaram* in Veṇṇik-kūṅṅam and a *dēvadāna* of Rājarāja-Īśvaram-uḍaiyār lying within (mixed up with) the lands of Kāḍaṅ-Kārikurichchī, Guṇaśīlanallūr and Cheyyānallūr included in the Tribhuvanamahādēvich-chaturvēdimaṅgalam—dry land called Oṅṅēy-āṅumā of this Veṇṇi lying within the lands of Kuḷappāḍu and Cheyyānallūr included in this Tribhuvanamahādēvich-chaturvēdimaṅgalam—land of Rājarāja-Īśvarapuram, a *nagaram* in Rājarāja-vaḷanāḍu lying within the lands of Nittavinōdanallūr included in Tribhuvanamahādēvich-chatur-

vēdimāṅgalam—land of this Irājarāja-Īsvarapuram lying within the lands of Nittavinōdanallūr, Puḷigaikkūḍi, Igaḷānilainallūr and the areca and firewood plantation lands common to this district included in Tribhuvanamahādēvich-chaturvēdimāṅgalam—land of this Irājarāja-Īsvarapuram lying within the lands of Puḷigaikkūḍi and the areca and firewood plantation lands common to this district included in Tribhuvanamahādēvich-chaturvēdimāṅgalam—the garden land comprising of the mango and coconaut (groves) of this Irājarāja-Īsvarapuram lying within the lands of Puḷigaikkūḍi included in Tribhuvanamahādēvich-chaturvēdimāṅgalam—the land of Irājarāja-Īsvarapuram (belonging to) the Piḍāriyār Kaviri-Nāṅgai on the bund of Tribhuvanamahādēvip-pērēri, lying within Nittavinōdanallūr included in Tribhuvanamahādēvich-chaturvēdimāṅgalam—land of this Irājarāja-Īsvarapuram and Ariṅjigaipuram, a *nagaram* in Viraśōḷa-vaḷanādu lying within lands of Nittavinōdanallūr and, lands measured (as one unit as) Tribhuvanamahādēvip-pērēri, the areca and firewood plantations of the *araiyar* of this lake, the habitation site of this place common to the district and the Chiruparraik-kāḍu common to the district—land called Nāvappaḷlam of Irājarāja-Īsvarapuram lying within the land measured (as one unit as) Chiruparraik-kāḍu common to the district.

(Line 920) (The following are) the conditions (to be observed) in thus taking possession of the wet lands, the dry lands, the habitation sites, the sacred temples, the sacred gardens, the quarters of the artisans, the quarters of the Paraiyars, the cremation grounds, houses, house-gardens, shops, the bazaar street, assembly grounds, waste lands for cattle to graze, lakes, ponds, granaries, store-houses, wells, ant-hills, elevated grounds, forests, *piḍiligai*, barren lands and brackish lands, streams, breaches, rivers, arable lands on river beds, salt-pans, clayey land, low (ponds) with fish, hollows with honey, trees growing up, wells sunk down, without excluding any type of existing lands, lands covered with water, high grounds rolled (by the harrow), where the *iguana* runs or the tortoise crawls—inclusive of cultivating or supervisory (rights), with its excess and deficiency (in measurements).

(Line 926) Channels shall be dug to irrigate or to bale out, the lands with the water in accordance with its course. Channels conveying water to the lands of this village shall get water (from) below (the main sluices).¹ Others shall not cut branches, put up small picottahs, bale water in baskets and dam across. Good water shall not be used for miscellaneous purposes; but it shall be dammed and led (to the fields). Mansions and large edifices shall be built of burnt tiles. Large wells shall be sunk. Coconaut trees shall be planted in groves *Damaṅka*, *maru*, *iruveli*, *cheṅbakam*, *cheṅgaḷunir*, *mallikai*, mango, jack, areca-palm, palmyra, creeper-plants and other useful trees of various descriptions shall be sown and planted. Big oil-presses shall be set up. Water shall be drawn and baled out from below the sluices of the channels that convey water (by) cutting across the lands of this village to outlying villages and from the sluices of the channels that convey water (by) cutting across the lands of the outlying villages to lands of this village. *Ṇavas* shall not be permitted to climb the palmyra and coconaut trees planted (on the borders) of this village.

¹ See supra p. 49 for a discussion on this section.

(Line 937) Exemptions (from the following taxes are) granted (for the lands) thus received: (fee for the) administration (of) the district, (fee for the) administration (of) the unit (*ūr*), (one) *nāli* (of paddy on each) basket (of paddy), (one) *nāli* (of clarified butter for every) door, (one) *kānam* (collected for every) marriage, (fee on) stones (used by) washermen, (one) *kānam* (on every) potter, water-cess, fee (for tapping) toddy, (fee on) grains (sold on) receptacles, (fee on) cloth (woven on) looms, fee on brokers, fee on goldsmiths, fee on shepherds, (fee on) fodder (for) sheep, (fee on) good cow (and) good bull, (fee for) the watch of the district, (fee on) transit across (the country, of commodities or fee on short term crops), *virpiḍi*,¹ (fee of one) *mañjādi* (on) extensions (to houses), customs, fee on ferries, fee for maintaining justice, tax on (stray) animals, *tīyeri* and *kūttikāi*²—the State shall not collect any kind of tax to be charged and realised by it.

(Line 942) Thus we (the *nāṭṭi m*) gave the deed of boundary³ prepared (after) planting the stones and milk-bush having gone round the hamlets circumambulated by a female elephant, (effective) as a *brahmadēya* by the name of Tribhuvanamahādēvich-chaturvēdi-maṅgalam in Virasōḷa-vaḷanāḍu in Nityavinōḍa-vaḷanāḍu from the eighth year inclusive of the conditions and exemptions thus obtained and also of cultivating and supervisory (rights), with its excess and deficiency (in its measurements): I, Nakkaṅ Araṅgaṅ of Puṅjirūr in Kilār-kūṅṅam in Nittavinōḍa-vaḷanāḍu, the head of the department of Land tax, gave the deed of boundary (prepared) after planting the stones and milkbush having gone round the hamlets circumambulated by the female elephant accompanying the *nāṭṭar*; this is my signature.⁴

(Line 1007) Mārāyaṅ Jananāthaṅ having ordered that (the grant) may be entered in the Tax Register in accordance with the deed of boundary thus received (bearing the signatures), the executive officers of *Uḍankūṭṭam* and *Viḍuvyil*, the officers of the Department of Land tax etc., gave (it to the party) after entering it into the Tax Register on the 380th day in the eighth year (and the property) is transferred, having been given by the third party.

(Line 1035) This is approved by⁵.....

¹ Translated as fee for carrying bows (*SII*, III, p. 311) and as sale-note (*South Indian Temple Inscriptions* by T. N. Subramaniam, Vol. III, Pt. II, Annexure, p. xcvi).

² 'Quarter (*paṅam*) to be paid by the dancing woman'; *Ep. Ind.* XXII, p. 234, note 2. It is not known whether these women could be considered to have belonged to the temple and it is also doubtful whether private establishments of dancing women liable for taxation ever existed.

³ *araiyōlai* for *aravōlai*: See *supra*, p. 37.

⁴ This section is followed by similar passages regarding the signatures of the officials deputed by the king for the purpose (upto line 954) and of the persons similarly deputed by the local governments (upto line 1007). Details from these lines have been tabulated in Lists A and B (pp. 22-27 and 50-51 respectively). Hence they are not translated here.

⁵ This is followed by names of high officials already listed. This section is followed by another containing a list of the donees.

List of Brāhmaṇas who received shares in the gift-village
(The Brāhmaṇas received one share each)

Sl.No.	Place of residence	Gōtra	Sūtra	Place of birth or family	Name
1 ¹ —1	Viranāraṇyaṇachaturvēdi-maṅgalam (<i>Taṇiyūr</i> in Rājendra-simha-vaṅgaṇḍu)	Bhārggava	Āśvalāyana	Irāiyānaraiśūr	Madisūdana (Madhusūdana) Yagnāpriyabhāṭṭaṅ
2	Do.	Kāśyapa	Do.	..	Vāsudēvan Śrīkṛishṇabhāṭṭaṅ
3	Do.	Viśvāmītra	Do.	..	Kṛishṇaṅ Dāmōdarabhāṭṭaṅ
4	Do.	Parāśara	Do.	..	Nārāyaṇaṅ Dāmōdarabhāṭṭaṅ
5	Do.	Do.	Do.	Tiruppēr	Datta-Nārāyaṇaṅ Dāmōdara-sahasraṅ
6	Do.	Āṅgīrasa	Do.	Peruvaijjiyūr	Akṣīarmaṅ Pāṇḍavabhāṭṭaṅ
7	Do.	Parāśara	Do.	..	Dāmōdaraṅ Tirunārāyaṇaṅ
8	Do.	Kāśyapa	Do.	..	Koṭṭaperumaṅ Vimalaṅ
9	Do.	Bhāradvāja	Do.	Pullūr	Tiruvaraṅganārāyaṇaṅ Jātavēdaṅ
10	Do.	Āṅgīrasa	Jāmbavya	Valavūr	Śrīrāmaṅ Tirunīlakaṇṭabhāṭṭaṅ
11	Do.	Parāśara	Āśvalāyana	Tiruppēr	Tāya-Nārāyaṇabhāṭṭaṅ
12	Do.	Kuṇḍina	Do.	Nālūr	Kamalanāthaṅ Śrīkaṭṭabhāṭṭaṅ
13	Do.	Kāśyapa	Do.	Do.	Nārāyaṇaṅ Divākara-daśapuriyaṅ
14	Do.	Do.	Do.	Do.	Rishikēśavaṅ Śrīvāsudēvabhāṭṭaṅ
15*	Do.	Kuṇḍina	Do.	Do.	Aniruddhaṅ Baladēvabhāṭṭaṅ
16	Do.	Dēvarāta	Do.	Vēlaṅguḍi	Nīlakaṇṭaṅ Gōvīndabhāṭṭaṅ
17	Do.	Rāthītara	Do.	Iḍaiyāṅṟu-maṅgalam	Nandinārāyaṇabhāṭṭaṅ
18	Do.	Ātraya	Do.	Kīraṅgūr	Śrīkaṇṭaṅ Śivādāsa-sahasraṅ
19	Do.	Rāthītara	Do.	Iḍaiyāṅṟu-maṅgalam	Nārāyaṇaṅ Tirumālabhāṭṭaṅ
20	Do.	Rāthītara	Āśvalāyana	Do.	Tirumāl Subrahmaṇyaṅ
21	Do.	Ātraya	Āpastamba ²	Mūḍapuram	Bayyakuṭṭi Mādhaḥva-daśapuriyaṅ
22	Do.	Do.	Do.	Kuṇḍūr	Aṇantiśaṅ Śrīdhara-daśapuriyaṅ
23	Do.	Hārīta	Do.	Kuravaśari	Śrīmādhavaṅ Ādittapiḍāra-daśapuriyaṅ
24	Do.	Kutsa	Do.	..	Kaṇṭhipōśaṅ Nārāyaṇaṅ Nārāyaṇadaśapuriyaṅ
25	Do.	Lōhīta	Baudhāyana	Tōrppil	Nandīśvaraṅ Nārāyaṇa-daśapuriyaṅ
26	Do.	Sarṅkrīti	Do.	Iruṅgaṅḍi	Śrīkṛishṇaṅ Vēṅṅambi-daśapuriyaṅ

1 This is the number of the plate which begins with this entry. The serial number of every plate is given in its relevant place.

* The numbers bearing this mark in this list end the obverse of the respective plate.

2. This is wrongly spelt as Apastambha throughout this record.

TAMIL PORTION

27	Do.	Gautama	Āpastamba	Kuravaśari	Śrīkṛiṣṇaṅ Anantīśabhataṅ
28	Do.	Kuṇḍiṇa	Do.	Vaṅgippuṟam	Paśāpōṣaṅ Tīruveṅkāttadigaḷ Bhataṅgambi-ḍaṣapuriyaṅ
29	Do.	Kaṇva	Do.	Chirupuḷuvil	Dāmōḍaraṅ Śrīkṛiṣṇa-ḍaṣa- puriyaṅ
30	Do.	Parāśara	Do.	Vaṅgippuṟam	Aṅgiperumaṅ Chaṁmamādhava- ḍaṣapuriyaṅ
2—31	Do.	Kuṇḍiṇa	Āpastamba	Vaṅgippuṟam	Kalaśan Skandhaṅ Dōṇabhataṅ
32	Do.	Bhāradvāja	Do.	Kākkandūr	Kumāra-Nīlan Yajñādēvabhataṅ
33	Do.	Do.	Do.	Kāttukkuṟi	Śrīkṛiṣṇaṅ Mādhava-ḍaṣa- puriyaṅ
34	Do.	Kāśyapa	Do.	Kārambich- chēḍu	Ejñayaṅ Trivikrama-ḍaṣapuriyaṅ
35	Do.	Bhāradvāja	Do.	Kāṟṟiṟai	Aiyyaṅ Śrīkṛiṣṇa ḍaṣapuriyaṅ
36	Do.	Garga	Do.	Kuṅjappavvil	Aiyyappoṟṟi Channaya-ḍaṣa- puriyaṅ
37	Do.	Bhāradvāja	Do.	Kōṟōvi	Nambitāḷi Mādhavanambi- sahasraṅ
38	Do.	Gautama	Do.	Kārambich- chēḍu	Nārāyaṅaṅ Śrīkṛiṣṇabhataṅ śōmayāḷi
39	Do.	Kāśyapa	Do.	Kārambich- chēḍu	Kumāra Dōṇan Śrīnārāyaṅa- sahasraṅ
40	Do.	Bhāradvāja	Do.	Poṅṅampuṟam	Bhavarudraṅ Kāmaya-sahasraṅ
41	Do.	Kuṇḍiṇa	Do.	Iruṅgaṅḍi	Nandīperumaṅ Cheṭṭaya- sahasraṅ
42	Do.	Bhāradvāja	Āpastamba	Kōṟōvi	Mādhavaṅ Tīrumāliruṅjōlai- sahasraṅ
43	Do.	Hārīta	Do.	Prēmapuṟam	Śrīrāghavaṅ Gōvinda-sahasraṅ
44	Do.	Kāśyapa	Do.	Ūviyūr	Bhavaśarmaṅ Dēvaratha-ḍaṣa- puriyaṅ
45	Do.	Mudgala	Do.	Ūruppuṭṭūr	Akkīśarmaṅ Gōvinda-ḍaṣapuriyaṅ
46*	Do.	Bhāradvāja	Do.	Piṇukkippu- ṟam	Nārāyaṅaṅ Śrībhaktapriyabha- ttaṅ
47	Do.	Kāśyapa	Do.	Aṭṭāmpuṟam	Vennaiyaṅ Aṭṭōabhataṅ
48	Do.	Garga	Do.	Vaṟṟalūr	Śivadāsaṅ Viṣṇu-ḍaṣapuriyaṅ
49	Do.	Vātsa	Do.	Vaṅgippuṟam	Akkōḷaṅ Sarvakratu-ḍaṣapuriyaṅ
50	Do.	Do.	Do.	Vaṅgippuṟam	Akkōḷaṅ Yajñātma-ḍaṣapuriyaṅ
51	Do.	Nītundilā	Do.	Irāyūr	Subrahmaṅyaṅ Tīruvēḷvikkūḍi- ḍaṣapuriyaṅ
52	Do.	Ātraya	Do.	Dvēdai Gōmapuṟam	Irāmadēvan Cheṅṅaya-sahasraṅ
53	Do.	Vātsa	Āpastamba	Vaṅgippuṟam	Śivanārāyaṅaṅ Yajñadatta- kramavittaṅ
54	Do.	Bhāradvāja	Do.	Kārambich- chēḍu	Sujentavāmi Nārāyaṅabhataṅ
55	Do.	Gargga	Āśvalāyana	Vaṅgippuṟam	Aṭṭōṅaṅ Sūryadēva-kramavittaṅ
56	Do.	Rāthitara	Āpastamba	Kōṭṭan- Gōmapuṟam	Tīrumāliruṅjōlai Vēṅnambi- sahasraṅ
57	Do.	Kuṇḍiṇa	Do.	Kōmaḍam	Rudranārāyaṅaṅ Padmanābha- ḍaṣapuriyaṅ

58	Do.	Viśvāmītra	Do.	Kirāñjik- kammiatti-pōl	Vishṇunambi Eḷuvadiyaṅ sahasraṅ
59	Do.	Vatsa	Do.	Uruppuṭṭūr	Tiruveṅkāttadiga| Śaṅkaranārā- yaṅa-sahasraṅ
60	Do.	Kauśika	Do.	Araṇaipporam	Nārāyaṅaṅ Lakshmaṇa-sahasraṅ
61	Do.	Śaṭha	Baudhāyana	Irāyūr- choṭṭai	Yajñavalkya-Īśvarabhāṭṭaṅ
62	Do.	Ātraya	Āpastamba	Kilākkil	Nāgamayaṅ Dēvadi-daśapuriyaṅ
3—63	Do.	Kuṇḍina	Do.	Kuṇḍūr	Vājapē[yayā]ji Kēśava-daśapuri- yaṅ
64	Do.	Ātraya	Do.	Viṭṭuraṅ	Dāmōdaraṅ Bhāśkara-kramavi- ttaṅ
65	Do.	Vatsa	Āśvalāyana	Olikonrai	Aiyyanperumaṅ Śivanabhāṭṭaṅ
66	Do.	Do.	Āpastamba	Vaṅgippuraṅ	Śivanārāyaṅaṅ Mātridāsa- daśapuriyaṅ
67	Do.	Kuṇḍina	Do.	Sāhaṅai	Dāmōdaraṅ Śeṭṭhara-sahasraṅ
68	Do.	Vatsa	Do.	Vaṅgippuraṅ	Attayaṅ Dāmōdara-daśapuriyaṅ
69	Do.	Kuṇḍina	Do.	Muppirāl	Śrīmadhavaṅ Echchambibhāṭṭaṅ
70	Do.	Hārīta	Do.	Āsūri (!)	Channayaṅ Dhūrjjaṅi-sahasraṅ
71	Do.	Do.	Do.	Do.	Dēvadēvēśaṅ Tiruvadigal- daśapuriyaṅ
72	Do.	Vāthūla (Vādūla)	Do.	..	Uchchātara-pōśaṅ Nārāyaṅaṅ Tiruvāṅandabhāṭṭaṅ
73	Do.	Bhāradvāja	Bhāradvāja	Īlakkandiraṅ	Rēvakumāraṅ Śrīkṛishṇabhāṭṭaṅ
74	Do.	Vatsa	Āpastamba	Vaṅgippuraṅ	Dōṅakkūri Chandrakumāraṅ Śrī- dhara-daśapuriyaṅabhāṭṭaṅ
75	Do.	Aupamanyu	Do.	Uviyūr	Chendippiraṅ Nārāyaṅabhāṭṭaṅ
76	Do.	Bhāradvāja	Āśvalāyaṅa	Kuravaśari	Śaṅkaranārāyaṅaṅ Śrī Parāñ- kuśākramavittaṅ
77	Do.	Kuṇḍiṅa	Āpastamba	Noṭṭūr	Ejñakumāraṅ Nāgadatta-daśa- puriyaṅ
78	Do.	Bhāradvāja	Do.	Kuravaśari	Dāmōdaraṅ Nārāyaṅabhāṭṭaṅ
79	Do.	Kuṇḍiṅa	Do.	Vaṅgippuraṅ	Trivikramaṅ Śaṅkaranārāyaṅa- daśapuriyaṅ
80*	Do.	Garga	Āśvalāyana	Do.	Kandayaṅ Śrīrāmaabhāṭṭaṅ
81	Do.	Do.	Do.	Do.	Śaṅkaranārāyaṅaṅ Nārāyaṅa- bhāṭṭaṅ
82	Do.	Lōhita	Baudhāyana	Kārambich- cheṭṭut-tūrppil	Ejñaṅ Śrīrāma-daśapuriyaṅ
83	Do.	Hārīta	Baudhāyana	Paśumpuraṅ	Kapōḍhīvaraṅ Kēśava-daśapuri- yaṅ
84	Do.	Ātraya	Āpastamba	Viṭṭuraṅ	Rishikēśavaṅ Śrīrāmach-chatur- vēdibhāṭṭa-sōmayāji
85	Do.	Hārīta	Do.	Aḷuttanūr	Nāgaperumaṅ Ejñaya-daśapuri- yaṅ
86	Do.	Lōhita	Baudhāyana	Kārambich- cheṭṭut-tūrppu	Attikumāraṅ Channaya-daśa- puriyaṅ
87	Do.	Gautama	Āśvalāyana	Vaṅgippuraṅ	Svāmi Porukumārabhāṭṭaṅ
88	Do.	Ātraya	Āpastamba	Kuṇḍūr	Mahādēvaṅ Tiruvaraṅga Nārāyaṅa-daśapuriyaṅ

TAMIL PORTION

89	Do.	Vatsa	Do.	Nadādūr	Acchivanay	Kumārasvāmibha- ttay	
90	Do.	Hārīta	Do.	Kuṁḍīli	Attīṇḍan	Kēśava-daśapuriyan	
91	Do.	Vatsa	Do.	Cheruppaḷḷi	Dāmōdara-Gōvinḍa-	daśapuriyan	
92	Do.	Kausika	Do.	Pāgalūr	Nārāyaṇay	Padmānābha-daśa- puriyan	
93	Do.	Kāśyapa	Do.	Karippuṛam	Madhusūdana	Bhāvaskandha- bhaṭṭay	
94	Do.	Do.	Do.	Kāñjai	Muttāji	Vishṇubhaṭṭay	
95	Do.	Śaṭha	Baudhāyaṇa	Irāyūr- Chozai	Śrīkrishṇay	Śrīmādhavabhaṭṭa- vasantayāji	
96	Do.	Bhāradvāja	Āśvalāyana	Iruṅgaṇḍi	Trinētraṅ	Śrī Vēdavyāsabhaṭṭay	
97	Do.	Gargga	Do.	Vaṅgippuṛam	Śaṅkaranārāyaṇabhaṭṭay		
98	Do.	Gautama	Āpastamba	Koṇḍampatti	Oṛriyūradigaḷ	Nāgambī-sahasraṅ	
99	Do.	Lōhita	Baudhāyaṇa	Kārambichch- chēttut- tūṛppu	Śrīrāma	Attīṇḍa-daśapuriyan	
100	Do.	Do.	Āpastamba	Do.	Gaṅgādhara	Dāmōdara-daśa- puriyan	
101	Do.	Hārīta	Baudhāyaṇa	Paḥumpuṛam	Kapōḍīśvaraṅ	Śivarudra-daśa- puriyan	
102	Do.	Do.	Āpastamba	Kuṁḍīli	Echchambi	Śrīdhara-daśapuriyan	
103	Do.	Kuṇḍina	Do.	Kirāñji	Eṇimīlagupōśaṅ	Śrīnārāyaṇa Śrīvasudēva-sahasraṅ	
104	Do.	Bhāradvāja	Do.	Kuṇḍūr	Īśvaraṅ	Tiruvēṅkaḍa-kramavittay	
105	Do.	Hārīta	Do.	Surasārambi	Narasīṅgaṅ	Madhusūdanabha- ṭṭay	
106	Do.	Lōhita	Baudhāyana	Kārambichch- chēttut-tūṛppu	Yajñātmaṅ	Mādhavabhaṭṭay	
107	Do.	Kausika	Āpastamba	Chettaṭṭūr	Dāmōdaraṅ	Śōlaippirāṅ-krama- vittay	
108	Do.	Do.	Do.	Do.	Mādhavaṅ	Tiruvaraṅga Nārā- yaṇabhaṭṭay	
109	Do.	Vatsa	Do.	Urupputṭūr	Kēśavaṅ	Śrīdharabhaṭṭay	
110	Do.	Kuṇḍina	Do.	Chāndūr	Trivikramaṅ	Yajñadhāma-daśa- puriyan	
111*	Do.	Hārīta	Do.	Prēmapuṛam	Śrīdharay	Rāmadēvabhaṭṭay	
112	Do.	Kuṇḍina	Do.	Muppirāl	Śivadāsaṅ	Vishṇukumāra-daśa- puriyan	
113	Do.	Do.	Āśvalāyana	Kōmapuṛam	Tiruvēṅkaḍavaṅ	Śivaṇaya-krama- vittay	
114	Do.	Vādhūla	Āpastamba	Kuṇḍūr	Gōvinḍan	Dāmōdara-daśapuri- yan	
115	Do.	Gautama	Do.	Chettaḷūr	Pōśaṅ	Eḷuvaḍiyāṅ	Bhāskara- kramavittay
116	Do.	Hārīta	Āśvalāyana	Turumundūr	Attōṇay	Bhāvaskandabhaṭṭay	
117	Do.	Do.	Drāhyāyaṇa	Pōḍakam	Rāmadēvaṅ	Vishṇu-sahasraṅ	
118	Do.	Kāśyapa	Do.	Turumundi- ppuṛam	Chūṅgayay	Kumārasvāmi- sahasraṅ	
119	Do.	Hārīta	Do.	Turumundūr	Nārāyaṇay	Śivaṇabhaṭṭay	

120	Do.	Do.	Do.	Do.	Akkumāraṅ Śrīkuttabhāṭṭaṅ
121	Do.	Vatsa	Do.	Kuṇḍūr	Maṅgalavaṅ Sōlaippirāṅbhāṭṭaṅ
122	Do.	Kāśyapa	Do.	Tuṟumuṇḍi- ppuṟam	Tammaḍi Dēvaśarmabhāṭṭaṅ
123	Do.	Bhāradvāja	Do.	Irāyūr	Anantapirāṅ Śrīdhara-sahasraṅ
124	Do.	Do.	Do.	Kārambich- chēḍu	Rāmadēvaṅ Tiruvenkāḍa- kramavittaṅ
125	Do.	Kāśyapa	Do.	Tuṟumuṇḍi- ppuṟam	Tirukkumāraṅ Siṅga-sahasraṅ
126	Do.	Kauśika	Do.	Prayāgai	Śrīmādhavaṅ Śivaṅbhāṭṭaṅ
5—127	Do.	Do.	Do.	Do.	Śrīmādhavaṅ Sōmadēva-sahasraṅ
128	Do.	Vatsa	Do.	Kuṇḍūr	Viṣṇu Gōvindaḅbhāṭṭaṅ
129	Do.	Kauśika	Drāhyāyaṅa	Prayāgai	Tiruppaṅgaṅḍaṅ Bhāṭṭaṅambi- sahasraṅ
130	Do.	Kāśyapa	Do.	Tuṟumuṇḍi- ppuṟam	Bhava[s]jutan Bhavaśkanda- bhāṭṭaṅ
131	Do.	Hārīta	Do.	Tuṟumuṇḍūr	Kēśavaṅ Narasiṅgaḅbhāṭṭaṅ
132	Do.	Do.	Do.	Do.	Bhāskaravaṅ Mātrusaṅkaranārā- yaṅa-kramavittaṅ
133	Do.	Do.	Do.	Do.	Shaḍaṅgavi [t*] Ṛishikēśavaḅbha- ṭṭaṅ
134	Do.	Kauśika	Do.	Araṅaippuṟam	Kumārasvāmi Sūryadēva- kramavittaṅ
135	Do.	Hārīta	Do.	Kuṇḍūr	Akṣīarmaṅ Vāmaṅa-kramavittaṅ
136	Do.	Bhāradvāja	Do.	Pāḍagam	Tiruvarṅgaṅnārāyaṅaṅ Yajña- bhāṭṭaṅ
137	Do.	Do.	Do.	Tuṟumuṇḍūr	Śrīkutta-Akkumāraḅbhāṭṭaṅ
138	Do.	Do.	Do.	Do.	Tirukkadaṅvaṅ Bhāskaradēva- sahasraṅ
139	Do.	Vatsa	Do.	Naḍādūr	Śaṅkaranārāyaṅaṅ Aiyappirāṅ kramavittaṅ
140*	Do.	Ātrēya	Do.	Tirumaṅgalam	Nakkaṅ Nārāyaṅaṅ
141	Do.	Do.	Do.	Do.	Nandi Ālaṅ
142	Do.	Gautama	Satyāśhāḍha	Neṟkuṅṅam	Ejuṅvaḍiyāṅ Tirusvargaṅnārāyaṅa- sahasraṅ
143	Do.	Bhārgava	Jaimiṅi	Koṭṭaiyūr	Sadāśivaṅ pi[[*]aṅ
144	Do.	Vāsishṭha	Do.	Ēmappērūr	Nārāyaṅaṅ Nārāyaṅabhāṭṭa- vasantayāji
145	Do.	Viśvāmītra	Do.	Āḍaṅūr	Kaṅṅaṅ Dhīrasahasra-sōmayāji
146	Do.	Bhārgava	Do.	Paḷuvūr	Madisūdana Sūryadēvaṅ
147	Do.	Vāsishṭha	Do.	Puḷlamaṅgalam	Vāsudēvaṅ Nārāyaṅaṅ
148	Gaṅḍarādityach- chaturvēdimaṅgalam in Poygai-nāḍu in Rājēndrasimha- vaḷaṅnāḍu	Garga	Āpastamba	Kārambich- chēḍu	Koṭṭa-pōśaṅ Dāmōdiraṅ Śrīkrishṇa-daśapuriyaṅ
149	Do.	Kauśika	Do.	Kirāṅji	Geḷisā-pōśaṅ Annandi Mahēśvara-daśapuriyaṅ
150	Do.	Ātrēya	Do.	Kuṇḍūr	Tōṅayaṅ Bhāṭṭaṅambi- daśapuriyaṅ

TAMIL PORTION

151	Do.	Hārīta	Do.	Chettaijūr	Venniṭṭōṭṭu Chettayaṅ Nārāyanabhāṭṭaṅ
152	Do.	Viśvāmītra	Do.	Vēṅṅpuṇam	Nārāyaṅaṅ Śrīkrīṣṇa-daśa-puriyaṅ
153	Do.	Gautama	Do.	Pāmbuṅṅi	Kēśavaabhāṭṭaṅ Śrīviṣṇu-daśapuriyaṅ
154	Do.	Bhāradvāja	Āśvalāyaṅa	Kuravaśari	Nilagrīvaṅ Bhavaskanda-sahasraṅ
6—155	Do.	Do.	Āpastamba	Makaśirai	Śrīkrīṣṇaṅ Śrīdhara-sahasraṅ
156	Do.	Do.	Do.	Kārambichēḍu	Aṭṭiṅḍaṅ Chettaya-daśapuriyaṅ
157	Do.	Viśvāmītra	Do.	Vaṅṅippuṇam	Mahādēvaṅ Śrīdharaabhāṭṭaṅ
158	Do.	Kauśika	Do.	Kuravaśari	Gōvindaṅ Sūryaviṣṇubhāṭṭaṅ
159	Do.	Bhāradvāja	Do.	Kuṇḍūr	Tirunilakaṅṭṭaṅ Udayadivākara-bhāṭṭaṅ
160	Do.	Vatsa	Baudhāyaṅa	Vaṅṅippuṇam	Echchakumāraṅ Naraśiṅga-daśapuriyaṅ
161	Do.	Do.	Do.	Do.	Naraśiṅgaṅ Yajñakunāra-daśapuriyaṅ
162	Do.	Bhāradvāja	Āpastamba	Kāṅṅiṅai	Tiruvenkāḍaṅ Tiruvaraṅga-dēva-bhāṭṭaṅ
163	Do.	Samkṛiti	Baudhāyaṅa	Iruṅṅaṅḍi	Krīṣṇaṅ Gōvindaabhāṭṭaṅ
164	Do.	Kauśika	Āpastamba	Kōkkaṅṅai	Nārāyaṅaṅ Nārāyaṅa-sahasraṅ
165	Do.	Kuṇḍiṅa	Do.	Eṅṅūkkūr	Śrīdharaṅ Viṣṇunambi-sahasraṅ
166	Do.	Kāśyapa	Do.	Kāṅṅai	Viṣṇumādhaṅva-sahasraṅ
167	Do.	Kapi	Do.	Chirupuḷuvil	Kēśavaṅ Aiyyappōṅṅi-daśapuriyaṅ
168	Do.	Kāśyapa	Do.	Irāyūr	Puḷiṅḍōṅṅoppaṅ Viṣṇu Bhava-rudra-daśapuriyaṅ
169*	Do.	Bhāradvāja	Do.	Nambūr	Mādhaṅ Nāgayabhāṭṭaṅ
170	Do.	Ātrēya	Drāhyāyaṅa	Maṅṅarpalli	Rudraṅ Tirunāliruṅḍōlai-sahasraṅ
171	Do.	Do.	Do.	Do.	Rudraṅ Rāmadēva-sahasraṅ
172	Do.	Gautama	Do.	Do.	Nārāyaṅa Nampiraṅ-sahasraṅ
173	Do.	Parāśara	Do.	Pāḍakam	Nilāśarmaṅ Śrīrāma-kramavittaṅ
174	Do.	Gautama	Do.	Kirāṅḍi	Vāsudēvaṅ Śrīrāma-sahasraṅ
175	Do.	[Viśvāmītra]	Jayimīni	Āḍaṅūr	Nakkaṅ Chōlaippirāṅ
176	Do.	[Viśvāmītra]	Do.	Do.	Nakkaṅ Āḷiyāṅ
177	Do.	Do.	Do.	Anbil	Māraṅ Tāyaṅ
178	Do.	Kauśika	Āśvalāyaṅa	Chirukoṭṭaiyūr	Nilakaṅṭṭaṅ Pītāmbaṅra-bhāṭṭaṅ
179	Madhurāntakach-chaturvēdimaṅgalam in the same <i>nēḍu</i>	Kāśyapa	Do.	Perumarudūr	Paśupati Śrīnārāyaṅabhāṭṭaṅ
180	Do.	Garga	Do.	Vaṅṅippuṇam	Nārāyaṅaṅ Tiruvaraṅga-krama-vittaṅ
181	Do.	Bhāradvāja	Āpastamba	Kaṅḍēru	Dōṅṅayaṅ Chaṅṅaya-daśapuriyaṅ
182	Do.	Hārīta	Do.	Kōmapuṇam	Māṅṅiḍāsaṅ Rudra-kramavittaṅ
183	Do.	Bhāradvāja	Do.	Kaṅḍēru	Sarvakraṭu Bhavaskanda-daśa-puriyaṅ
184	Do.	Do.	Do.	Do.	Tiruvenkāḍaṅ Tiruṅṅkūṅṅa-daśapuriyaṅ
185	Do.	Do.	Do.	Do.	Tiruvaraṅgaṅ Nārāyaṅa-sahasraṅ
186	Do.	Parāśara	Drāhyāyaṅa	Pāḍagam	Māṅṅi Dōṅṅaṅ Kōḷāśarmabhāṭṭaṅ

7—187	Do.	Do.	Do.	Do.	Madhusūdana bhāṭṭaṅ	Padmanābha- bhāṭṭaṅ
188	Kāmaravalli- chaturvēdimaṅgalam in Miraik-kūṟṟam	Gavushu	Āśvalāyaṅa	..	Kaḷavaṅ	Dāmōdara-sahasraṅ
189	Do.	Ātrēya	Āśvalāyaṅa	Kīraṅūr	Tāyaṅ	Paramēśvaraṅ
190	Do.	Viśvāmītra	Jayimīni	Pullamaṅgalam	Śrīkaṅṭhaṅ	Virāṅ
191	Do.	Kāśyapa	Āpastamba	Kuṇḍūr	Nārāyaṅaṅ	Vāmaṅa-daśapuriyaṅ
192	Do.	Gautama	Do.	..	Chettaṅpōṣaṅ	Tiruvikramaṅ
193	Do.	Kāśyapa	Do.	Kuṇḍūr	Śivasvāmi	Vishṇu-daśapuriyaṅ
194	Do.	Kuṇḍīna	Āśvalāyaṅa	Kōmapuṟam	Śrīdattaṅ	Tiruveṅkāda-sahasraṅ
195	Do.	Do.	Baudhāyaṅa	Notṭūr	Channakāli	Tiruvaraṅganārā- yaṅa-sahasraṅ
196	Do.	Kāśyapa	Āpastamba	[Kuṇḍūr]	Nārāyaṅa	Divākara-daśapuriyaṅ
197	Do.	Vatsa	Āśvalāyaṅa	Naḷādūr	Periyānambī	Nārasimha-krama- vittaṅ
198	Do.	Kāśyapa	Āpastamba	Kāṅjai	Nārāyaṅaṅ	Channakumāra-daśa- puriyaṅ
199	Do.	Vatsa	Do.	Nambūr- kāṅṭṭukkai	Bhāskarāṅ	Bhavamūmāra-daśa- puriyaṅ
200	Do.	Bhāradvāja	Do.	Kōṟṟōvi	Śrīkumāraṅ	Tiruvikramaṅ
201	Do.	Kapī	Do.	Chīrupuḷuvil	Aḷigal	Śrīkṛishṇa-kramavittaṅ
202	Do.	Hārīta	Do.	Paṅṇūpuram	Nārāyaṅaṅ	Śrīmādhavaḷbhāṭṭaṅ
203	Do.	Bhāradvāja	Āśvalāyaṅa	Kuravaṅari	Nārāyaṅaṅ	Agnīśarma-sahasraṅ
204	Paḷaya-Vāṅavaṅma- hādēvich-chame- vēdimaṅgalam in Iṅṅambar-nāḍu	Gautama	Āśvalāyaṅa	Kaḷavūr	Nārāyaṅaṅ	Śārūgapāṅṭibhāṭṭaṅ
205*	Do.	Vatsa	Āpastamba	Vaṅgippuṟam	Vāmaṅaṅ	Śivaṅandi-daśapuriyaṅ
206	Do.	Vādhūla	Baudhāyaṅa	Kārambich- chēḍu	Kandāḍai	Nārasimhaṅ
207	Do.	Vatsa	Āpastamba	Vaṅgippuṟam	Vāmaṅaṅ	Śrīdhara-sahasraṅ
208	Do.	Kāśyapa	Do.	Kuṇḍūr	Vīraśarmaṅ	Gaṅgādhara- sahasraṅ
209	Do.	Vatsa	Do.	Kulakuttī	Trivikramaṅ	Nārāyaṅa-daśapuri- yaṅ
210	Do.	Bhāradvāja	Do.	Kārambich- chēḍu	Nara [or Nā]ppōttu	Tiruvaraṅ- gadēvaṅ
211	Do.	Vatsa	Do.	Nambūr- kāṅṭṭukkai	Kēśavaṅ	Periyānambī- daśapuriyaṅ
212	Do.	Kāśyapa	Do.	Uṟuppuṭṭūr	Kēśavaṅ	Aiyappirāṅ- kramavittaṅ
213	Do.	Mudgala	Do.	Do.	Rūhikēśavaṅ	Nārāyaṅa-sahasraṅ
214	Śrī-Parāntakach- chaturvēdimaṅgalam	Śaṅḍīla	Do.	Vaṅgippuṟam	Gōvindaṅ	Śrīdhara-daśapuriyaṅ
215	Do.	Ātrēya	Do.	Māṅgaḷūr	Bhūtiperuṅaṅ	Akkalabhāṭṭaṅ
216	Do.	Bhāradvāja	Do.	Kāṅṭṭukkuṅi	Bhavarudraṅ	Vēṅṅaya-daśa- puriyaṅ
217	Do.	Do.	Do.	Do.	Chōlaippirāṅ	Nārāyaṅabhāṭṭaṅ

TAMIL PORTION

218	Do.	Hārīta	Do.	Oḍappurai	Dōṇayaṅ Śrīrāmabhāṭṭaṅ
219	Do.	Kuṇḍiṇa	Do.	Kōmaḍam	Māraiyāṅ Śrīdattabhāṭṭaṅ
220	Do.	Kāśyapa	Do.	Muṛichchēḍu	Śrīkṛishṇaṅ Rāmadēvabhāṭṭaṅ
221	Do.	Do.	Do.	Kirāñji	Tiruvaraṅgaṅ Gōvardhana-daśa-puriyaṅ
222	Do.	Vatsa	Do.	Kārambi-chēḍu	Pōḷ-Drōyaṅ Lakṣmabhāṭṭaṅ
223	Do.	Gautama	Do.	..	Chēṭṭapōsaṅ Aiyāṅ Nārāyaṅ-daśapuriyaṅ
8-224	Do.	Kāśyapa	Do.	..	Tiruveṅkāḍaṅ Bhavakūlabhāṭṭaṅ
225	Do.	Kāpi	Do.	Muṭṭaippuṛam	Śivadēvaṅ Rudrabhūti-daśapuriyaṅ
226	Do.	Gargga	Do.	Kuñjappavvil	Chennayaṅ Periyānāmbi-sahasraṅ
227	Do.	Bhāradvāja	Do.	Chāndūr	Kaṇṇapirāṅ Kēśava-sahasraṅ
228	Do.	Kāśyapa	Do.	Kārambi-chēḍu	Kapōyaṅ Śrīkṛishṇapuradēva-sahasraṅ
229	Do.	Gautama	Do.	..	Chēṭṭapōsaṅ Dāmōḍaraṅ Janna-rēvibhāṭṭa-Kāṭaka-sarvakratu-vasantayāji
230	Do.	Kauśika	Āśvalāyana	Iruṅgaṇḍi	Śrīmādhavaṅ Tiruvāraṅga-nārāyaṅabhāṭṭa-Āhitāgni
231	Do.	Do.	Āpastamba	Nadādūr	Tiruvārūraṅ Mahādēvabhāṭṭaṅ
232	Do.	Kāśyapa	Do.	Aṭṭāmpuṛam	Dāmōḍiraṅ Annākach-chatur-vēḍibhāṭṭaṅ
233	Do.	Kuṇḍiṇa	Āpastamba	Muppirāl	Perumānāmbi Śrīvasudēva-daśapuriyaṅ
234	Do.	Ātrēya	Do.	Muḷappuṛam	Bhavanāgaṅ Vāmaṅga-daśapuriyaṅ
235	Do.	Rāthītara	Do.	Olikoṅrai	Jaṅṅayaṅ Bhavarudra-daśapuriyaṅ
236	Do.	Ātrēya	Do.	Nandigāma	Akkīarman Nārāyaṅ-daśapuriyaṅ
237	Do.	Kāpi	Do.	Chirupuḷuvil	Yajñātmaṅ Kālakochchabhāṭṭaṅ
238	Do.	Kauśika	Do.	Irāttakkūri	Tiruvāraṅganārāyaṅ Śrīkṛishṇa-sahasraṅ
239	Do.	Kāpi	Do.	Chirupuḷuvil	Yajñātman Ananta-nārāyaṅabhāṭṭaṅ
240*	Do.	Hārīta	Do.	Kārambi-chēḍu	Vēṅṅippōṭṭu Tiruvēṅgaḍavaṅ
241	Do.	Viśvāmitra	Do.	Vaṅṅippuṛam	Puśā-pōsaṅ Kaṅṅaṅ Perumburakkaḍal-daśapuriyaṅ
242	Do.	Do.	Do.	..	Kaṅṅaṅ Śrīkumāra-daśapuriyaṅ
243	Do.	Kuṇḍiṇa	Do.	Chendiraṅ	Padmanābhan Chandrasēkhara-daśapuriyaṅ
244	Do.	Mudgala	Do.	..	Nelavaṅka-pōsan Śrīkṛishṇa Rishikēśava-daśapuriyaṅ
245	Do.	Kauśika	Do.	Pāḷkoṅrai	Rishabhanandi Tiruveṅkāḍabhāṭṭaṅ
246	Do.	Hārīta	Do.	Ālikkoṅrai	Vāmaṅgaṅ Yajñaya-sahasraṅ
247	Do.	Vatsa	Do.	Vaṅṅippuṛam	Chakrapāṇi Tiruvāraṅganārāyaṅ-daśapuriyaṅ

248	Do.	Kāśyapa	Do.	Aṭṭampuram	Mūṭta-agnākaṅ Anantanārāyaṇa daśapuriyaṅ
249	Do.	Sālāvata	Do.	Vēṭṭippuram	Kandaṅ Kēśava-bhaṭṭaṅ
250	Do.	Gautama	Do.	Aṅkārai	Vāmaṅaiyaṅ Śrīvāsudēva-daśa- puriyaṅ
251	Do.	Parāśara	Do.	Kuravaśari	Nāgayaṅ Ambalattāḍi- daśapuriyaṅ
252	Do.	Kuṇḍiṇa	Do.	Kōmaḍam	Madhusūdanaṅ Nārāyaṇa- kramavittaṅ
253	Do.	Ātrēya	Do.	Vaṅgippuram	Śaṅkaraṅ Vēṅṅambibhaṭṭaṅ
254	Do.	Kāśyapa	Āśvalāyaṇa	Irāyūr	Yajñaṅ Kēśava-daśapuriyaṅ
255	Do.	Vādhūla	Āpastamba	Kārambi- chēḍu	Kandāḍai Kēśavaṅ Trivikrama- sahasraṅ
256	Do.	Bhāradvāja	Do.	Kōṟōvi	Tiruvēnkāḍaṅ Nārāyaṇa-krama- vittaṅ
257	Do.	Gautama	Do.	Iruṅgaṅḍi	Janārddanaṅ Paraṅjōti-daśapuri- yaṅ
9—258	Do.	Do.	Do.	Irāyūr	Gaṅgādharaṅ Sūryadēvabhaṭṭaṅ
259	Do.	Gargga	Do.	Muḷai- chēru	Vēṅṅayaṅ Viṣṇubhaṭṭaṅ
260	Do.	Ātrēya	Do.	Māṅgaḷṭṭir	Garudavāhaṅ Ulagamuṅḍāṭi- bhaṭṭaṅ
261	Do.	Gargga	Āśvalāyaṇa	Vaṅgippuram	Aiyyaṅ Pattadigaḷbhaṭṭaṅ
262	Do.	Hārita	Āpastamba	Muṭṭigai	Nārāyaṇaṅ Dēvayabhaṭṭaṅ
263	Do.	Viśvāmītra	Do.	Kuṇḍūr	Śrīkrishṇaṅ Śōlaippirāṅ- sahasraṅ
264	Do.	Kausika	Do.	Velaveṭṭi	Śēndakumāraṅ Sōmadēva- daśapuriyaṅ
265	Do.	Bhāradvāja	Do.	Makaśirai	Nārāyaṇa Śrīkrishṇabhaṭṭaṅ
266	Do.	Kausika	Do.	Pāṅkoṭṭai	Śaṅkaranārāyaṇaṅ Nārāyaṇa- bhaṭṭaṅ
267	Do.	Viśvāmītra	Drāhyāyaṇa	Koḍukkil	Śrīkumāraṅ Chakrapāṇibhaṭṭaṅ
268	Do.	Āṅgīrasa	Śāmbhavya	Valavūr	Chāṭṭaṅ Tirunilakaṅḍabhaṭṭaṅ
269	Do.	Do.	Do.	Do.	Chēndaṅ Śōlaippirāṅbhaṭṭaṅ
270	Do.	Ātrēya	Āgnivēśya	Tirupputtūr	Rāmapriyaṅ Śrīkaṅṭhabhaṭṭaṅ
271	Do.	Do.	Do.	Do.	Rāmapriyaṅ Śrīnārāyaṇa- daśapuriyaṅ
272	Do.	Viśvāmītra	Jaymīni	Nāraṅamaṅ- galam	Nārāyaṇaṅ Śrīkrishṇabhaṭṭaṅ
273	Do.	Do.	Do.	Āḍaṅṭṭir	Śrīkaṅṭhaṅ Śrīkrishṇaṅ
274	Do.	Vāsishṭha	Do.	Do.	Puruṣōttamaṅ Pāṅḍaṅ
275	Kiḷ- Aśugūr	Kuṇḍiṇa	Satyāśhāḍha	..	Vaḍugaṅpadi-daśapuriyaṅ
276	Do.	Kokkāṇa	Do.	..	Nārāyaṇaṅ Nārāyaṇa-sahasraṅ
277*	Do.	Māṅgala	Āśvalāyaṇa	..	Dāmōdiraṅ Nārāyaṇa-sahasraṅ
278	Chēṅalūr in Miḷalai- nāḍu	Kuṇḍiṇa	Baudhāyaṇa	..	Nukkaṅ Nārāyaṇabhaṭṭaṅ
279	Do.	Vāsishṭha	Do.	..	Dattaṅbhaṭṭaṅ
280	Do.	Viśvāmītra	Do.	..	Nilāṅ Datta-sahasraṅ
281	Do.	Kuṇḍiṇa	Do.	..	Nakkaṅ Mā (Mahā) dēvaṅ
282	Ēmanallūr in Maṅṅi- nāḍu	Bhāradvāja	Kātyāyaṇa	..	Pēchchaṅkiḷāṅ Kēśavanambi Kāḷibhaṭṭaṅ

TAMIL PORTION

283	Do.	Gautama	Āpastamba	Kārambich- chēḍu	Śrīvasudēvaḥ Śrīkrishṇa- daśapuriyaḥ
284	Do.	Kauśika	Do.	Do.	Rāmadēvaḥ Śrīdharabhāṭṭaḥ
285	Do.	Do.	Do.	Do.	Tiruveṅkāḍaḥ Rāmadēva- bhāṭṭaḥ
286	Do.	Do.	Do.	Do.	Śrīdharāḥ Rāmadēvabhāṭṭaḥ
287	Do.	Kuṇḍiṇa	Do.	Pāḍakam	Akkumāraḥ Yajñakumāra- daśapuriyaḥ
288	Do.	Vatsa	Do.	Muḍumbai	Bhavarudraḥ Bhāṭṭanambi- kramavittaḥ
289	Idaiyarinallūr	Mādhila	Satyāshāḍha	..	Śrīvarāhaḥ Saṅkaranārāyaṇa- daśapuriyaḥ
290	Do.	Kauśika	Do.	..	Vāsudēvaḥ Śrīkrishṇabhāṭṭaḥ
291	Vēmbarrūr <i>alias</i> Chōḷamārttāṇḍach- chaturvēdimāṅgalam	Do.	Āpastamba	Sikasai	Kēśavaḥ Bhavarudra-daśapuriyaḥ
292	Do.	Saṅkṛiti	Do.	Iruṅgaṇḍi	Bhavarudraḥ Amudakumāra- daśapuriyaḥ
293	Do.	Saṅkṛiti	Do.	Do.	Śrīdharāḥ Śrīmādhava-daśa- puriyaḥ
294	Do.	Bhāradvāja	Do.	Kārambich- chēḍu	Aiyaḥ Mādhava-daśapuriyaḥ
295	Do.	Lōhita	Baudhāyaṇa	..	Jāṅgayaḥ Śrīvasudēvabhāṭṭaḥ
296	Do.	[Śā]udhila	Āpastamba	Cheṇṇuppur	Durggati (Dhūrjjaṭi?) Āchcherumāṅ-daśapuriyaḥ
10—297	Do.	Kuṇḍiṇa	Do.	Sāha[nai]	Vishṇambi [Vishṇunambi?]
298	Do.	Sālāvata	Do.	Vēṇṇapuram	Paṭṭi Nārāyaṇabhāṭṭaḥ
299	Do.	Hārīta	Do.	Iruṅgaṇḍi	Śrīdharāḥ Kēśavabhāṭṭaḥ
300	Do.	Vatsa	Do.	Mōrōmpuram	Tiruveṅkāḍaḥ Tirukkuṇḍi- daśapuriyaḥ
301	Do.	Gargga	Do.	Kuñjappavvil	Vishṇu Harisvāmibhāṭṭaḥ
302	Do.	Kāśyapa	Do.	Vaṭṭamaṇi	Rāmadēvaḥ Mahēndra-sahasraḥ
303	Do.	Kuṇḍiṇa	Do.	Kirāñjivāḍam	Yajñadattaḥ Tiru(Tri)vēdi- sahasraḥ
304	Do.	Kauśika	Do.	Māvandūr	Tiruveṅkāḍaḥ Kēśava-sahasraḥ
305	Do.	Vatsa	Do.	Nambūr- kāṭṭukkai	Uḷudaperumāṅ Śrīvasudēva- kramavittaḥ
306	Do.	Kapi	Do.	Muṭṭaippuram	Māḍattu Nambi Adigaṅambi- daśapuriyaḥ
307	Do.	Gautama	Do.	..	Cheṭṭapōṣaḥ Kēśavaḥ Agnidāma sahasraḥ
308	Do.	Gargga	Do.	Kuñjappavvil	Vishṇu Madhusūdana-sahasraḥ
309	Do.	Gautama	Do.	..	Cheṭṭapōṣaḥ Dāmōdaraḥ Bhavaskandabhāṭṭaḥ
310	Do.	Do.	Do.	Vaṅgippuram	Cheṭṭapōṣaḥ Agnidāmaḥ
311	Do.	Hārīta	Baudhāyaṇa	Vēṇṇippōṭtu	Kēśa[va*]ḍigaḷ Ādityapīḍāra- kramavittaḥ
312	Do.	Vatsa	Āpastamba	Nambūr- kāṭṭukkai	Vāsudēvaḥ Rāmadēva-sahasraḥ
313	Do.	Kuṇḍiṇa	Do.	Kōmapuram	Jāṅgayaḥ Vēṇṇaya-sahasraḥ

KARANDAI TAMIL SANGAM PLATES OF RAJENDRA CHOLA I : 10th YEAR

314	Do.	Bhāradvāja	Do.	Chāttūr	Bhavadanḍaṅḍaṅ Padmanābhakramavittan
315*	Do.	Samkr̥iti	Do.	Iruṅṅaṅḍi	Tirumāliruṅḍōlai Śrinārāyaṇa-sahasraṅ
316	Do.	Kauśika	Do.	Māvaṅḍūr	Harivāmi Viṣṇubhaṭṭaṅ
317	Do.	Do.	Do.	Peruvalli	Arjunan Divākaraḥaṭṭaṅ
318	Do.	Hārīta	Āśvalāyaṇa	Kuṁṁḍīli	Īśvaraṅ Yajñasūrya-sahasraṅ
319	Do.	Bhāradvāja	Āpastamba	Piṅḍūr	Kumaraṅ Śaṅkaraṅārāyaṇa-sahasraṅ
320	Do.	Do.	Āśvalāyaṇa	Kuṅavaśari	Porṅṅaṅḍi Bhavanandiḥaṭṭaṅ
321	Do.	Mitraya	Āpastamba	Puśāpōśan	Janniyaṅ Tiruviśāfūr-daśapuriyaṅ
322	Do.	Kauṅḍinya	Do.	Muppirāl	Bhāvaskandaṅ Bhāskara-daśapuriyaṅ
323	Do.	Do.	Do.	Do.	Bhāvaskandaṅ Viṣṇu-daśapuriyaṅ
324	Do.	Kauśika	Do.	Māvaṅḍūr	Vāmaṅḍa Viṣṇubhaṭṭaṅ
325	Do.	Viśvāmītra	Do.	Nadādūr	Bhavarudraṅ Tirukkuṅḍūḍi-bhaṭṭaṅ
326	Do.	Kuṅḍiṅḍa	Do.	Sāhaṅai	Māḍattaiyaṅ Tiṅḍadōṅḍa-kramavittan
327	Do.	Kauśika	Do.	Velaveṭṭi	Uḷḍaperumaṅ Māmadaḷai-sahasraṅ
328	Do.	Vatsa	Do.	Nambūr-kāṭṭukkai	Śrīvāsudēvaṅ Uḷḍaperumaṅ-bhaṭṭaṅ
329	Do.	Gautama	Do.	Cheṭṭapōśaṅ	Jannayaṅ Dāmōḍara-sahasraṅ
330	Do.	Bhāradvāja	Bhāradvāja	Kāṅḍikkūri	Kāḷakochchaṅ Bhavarudra-daśapuriyaṅ
331	Do.	Do.	Āpastamba	Kākkayōḍṭi	Nārāyaṇaṅ Tiruviśāfūrdaḷai-bhaṭṭaṅ
332	Do.	Vatsa	Do.	Nambūr-kāṭṭukkai	Rāmadēvaṅ Śrīvāsudēva-daśapuriyaṅ
333	Do.	Gautama	Do.	Pāḷaḍi	Śrīvāsudēvaṅ Tiruvēṅkaḍa-daśapuriyaṅ
11—334	Do.	Bhāradvāja	Do.	Korōvi	Nārāyaṇaṅ Ārāvamudra-sahasraṅ
335	Do.	Viśvāmītra	Do.	Chaiṅṅakkūri	Dēvarathan Piḥchadēva-kramavittan
336	Do.	Kauśika	Do.	Velaveṭṭi	Madhusūḍana Mahādēva-sahasraṅ
337	Do.	Hārīta	Do.	Kuṅavaśari	Śaṅkaraṅ Tiṅḍadōṅḍa-sahasraṅ
338	Do.	Kauśika	Satyāśhāḍḍha	Perumpāṅḍūr	Śrīkumāraṅ Kēśava-sahasraṅ
339	Mullilāṅḍi	Kauśika	Do.	Velaveṭṭi	Viṣṇu-Porṅṅama-daśapuriyaṅ
340	Iḍavai	Bhāradvāja	Do.	Do.	Kēśavaṅ Śrīkṛiṣṇabhaṭṭaṅ
341	Do.	Do.	Do.	Porppuram	Śaṅkaraṅārāyaṇaṅ Tiruveṅkāḍa-daśapuriyaṅ
342	Do.	Vatsa	Do.	Nadādūr	Mādhavaṅ Narasiṅgabhaṭṭaṅ
343	Do.	Gautama	Do.	Irāyūr	Viṣṇudēvaṅ Viṅḍakumāra-kramavittan
344	Do.	Kāśyapa	Do.	Uruppuṭṭūr	Kumārasvāmi Aḍiḅḅaṅṅai-daśapuriyaṅ
345	Do.	Hārīta	Do.	Āsūri	Karumāṅḍikkāṅ Nārāyaṇabhaṭṭaṅ

TAMIL PORTION

346	Kāṭṭūr in Viṭattūr-nāḍu	Gautama	Āśvalāyaṇa	Kārambich-chēḍu	Aḍigaḷ Channayyabhaṭṭan
347	Do.	Kauṣika	Bhāradvāja	Piṇḍūr-koraḷ	Śrīkrishṇan Venkādudēva-daśa-puriyaṅ
348	Do.	Hārīta	Āpastamba	Ōḍappuṇai	Podigaḷ Nārāyaṇa-daśapuriyaṅ
349	Do.	Do.	Do.	Vaṅgippuṇam	Muṇḍasaṇapōṣaṅ Tiruvaraṅgaṅ Tiruppiḍavūr-sahasraṅ
350	Do.	Kuṇḍiṇa	Do.	Viriṇṭai	Achcheṭṭi Attiṇḍa-daśapuriyaṅ
351	Do.	Lōhita	Baudhāyaṇa	Kārambich-chēṭṭuttūppil	Dāmōdiraṅ Paramātma-daśapuriyaṅ
352*	Do.	Kuṇḍiṇa	Āpastamba	Sāhaṇai	Attēvaṅ Sōmadēva-daśapuriyaṅ
353	Ōymāṇpuliṇyūr <i>alias</i> Ulagaḷandaśōḷa ch-chaturvēdimāṅgalam in Kāra-nāḍu	Parāśara	Āśvalāyaṇa	..	Mūṭṭa Divākaraṅ Nārāyaṇaṅ
354	Do.	Bhāradvāja	Do.	..	Aḷṅgaṅ Divākaraḷbhaṭṭa-sōmayāji
355	Chēṇḍaṅkuḍi in Tiruvindaḷūr-nāḍu	Do.	Āpastamba	Kārambich-chēḍu	Tiruvaraṅgaṅ Aḍigaṅambi-daśapuriyaṅ
356	Tiruniṅṅiyūr	Viśvāmītra	Āśvalāyaṇa	Araṅaippuṇam	Yajñaṅ Bhavanēśvaraḷbhaṭṭan
357	Mārppidugudēvich-chaturvēdimāṅgalam	Bhāradvāja	Āpastamba	Korōvi	Śaṅkaraṅnārāyaṇaṅ Sarvvakratu-daśapuriyaṅ
358	Do.	Do.	Do.	Do.	Sarvvakratu Chendippirāṅ-daśa-puriyaṅ
359	Do.	Gargga	Do.	Vaṅṅalūr	Tiruvēṅkaḍamādhava-daśapuriyaṅ
360	Do.	Kuṇḍiṇa	Do.	Muppirāl	Aiyyaṅ Kēśava-daśapuriyaṅ
361	Do.	Ātrēya	Do.	Dvēdaigōma-puṇam	Dēvakumāraṅ Paḷḷikonḍāṅ-daśapuriyaṅ
362	Do.	Gargga	Do.	Vaṅṅalūr	Mādhavaṅ Sarvvakratu-daśa-puriyaṅ
363	Do.	Kuṇḍi[na]	Do.	Kōmaḍam	Nāgaṅ Tiruvisālūr-krama-vittaṅ
364	Do.	Bhāradvāja	Do.	Kōrōvi	Śaṅkaraṅ Dāmōdara-daśapuriyaṅ
365	Do.	Vatsa	Do.	Vaṅgippuṇam	Gōvindaṅ Bhavarudra-daśapuriyaṅ
366	Do.	Gargga	Do.	Vaṅṅalūr	Kēśavaṅ Mādhavaḷbhaṭṭan
367	Do.	Do.	Do.	Do.	Kēśavaṅ Trivikramaḷbhaṭṭan
368	Do.	Bhāradvāja	Do.	Kirāṅḷi	Śrīkrishṇaṅ Śrīkōva-daśapuriyaṅ
369	Do.	Ātrēya	Do.	Viṇṇuṇam	Tiruvaḷḷibhaṭṭan Mādhava-daśa-puriyaṅ
370	Do.	Gargga	Do.	Vaṅṅalūr	Rēvaṅ Jannarēvibhaṭṭan
12—371	Do.	Kāśyapa	Do.	Aḷṅṅampuṇam	Kēśavaṅ Kuṇḍiśāmiḷbhaṭṭan
372	Do.	Kauṣika	Do.	Kōkkaraḷ	Vēṅṅayaṅ Tiruvisālūr-daśa-puriyaṅ
373	Do.	Viśvāmītra	Do.	Kumāṇḍūr	Tiruvaraṅgadēvaṅ Śrīrāma-daśapuriyaṅ
374	Do.	Vatsa	Do.	Vaṅgippuṇam	Viṣṇu-Kēśava-sahasraṅ
375	Do.	Kāśyapa	Do.	Aḷṅṅanūr	Vēṅṅayaṅ Yajña-daśapuriyaṅ
376	Kaḍalaṅḍuḍi in Kuṇḍikai-nāḍu	Bhāradvāja	Āśvalāyaṇa	Kuravaśari	Kēśavaṅ Nārāyaṇa-daśapuriyaṅ

377	Do.	Kāśyapa	Āpastamba	Uṟuppuṭṭūr	Ḥaiya-Bhavakuṇṇaṅ Nārāyaṇa- daśapuriyaṅ
378	Do.	Śaṭha	Baudhāyaṇa	Irāyūr	Choṭṭai Tiruvēḷvikkudi Śiṅga- daśapuriyaṅ
379	Do.	Nitundina	Āśvalāyaṇa	Nimbai	Yajñāṅ Nārāyaṇa-daśapuriyaṅ
380	Do.	Bhāradvāja	Āpastamba	Kuravaṣari	Nārāyaṇaṅ Venkādudēva-daśa- puriyaṅ
381	Do.	Ātrēya	Do.	Mudappuṟam	Tiruvaraṅgaṅ Dāmōdira-daśa- puriyaṅ
382	Do.	Kāśyapa	Do.	Uṟuppuṭṭūr	Śrīrāmaṅ Sarvadēva-daśapuriyaṅ
383	Kāviriṁaṅgalam	Kuṇḍiṭṭa	Do.	Muppirāl	Mādhavaṅ Vāmaṇa-daśapuriyaṅ
384	Do.	Bhāradvāja	Kātyāyaṇa	Kākkambirāl	Vishṇu Śrīdhara-kramavittaṅ
385	Do.	Rāthīlara	Do.	Tāḷṣīri	Rudraṅ Viṇṇaveṭṭpai-kramavittaṅ
386	Peruntōṭṭam in Adigaimaṅgai-nāḍu	Vatsa	Āpastamba	Kuṇḍūr	Śrīkaṇṭhaṅ Ādittadēva-daśa- puriyaṅ
387*	Do.	Do.	Do.	Do.	Rudraṅ Bhavaskanda-daśapuri- yaṅ
388	Do.	Hārīta	Do.	Muppirāl	Nārāyaṇaṅ Bhavarudra-daśa- puriyaṅ
389	Do.	Vatsa	Do.	Kuṇḍūr	Porkāḷaṅ Mādhava-sahasraṅ
390	Do.	Hārīta	Do.	Muppirāl	Aḷagaḍi Neḍuṅgaḷattaḍigaḷ sahasraṅ
391	Do.	Gautama	Do.	Erumaṅampiḍā	Venkādudēvaṅ Yajñaya-daśa- puriyaṅ
392	Do.	Viśvāmītra	Do.	Kirāñchikka- mmatti	Vāmaṇaṅ Śivadāsa-daśapuriyaṅ
393	Do.	Gautama	Do.	Erumaṅam- piḍā	Venkādudēvaṅ Lakshmaṇa-daśa- puriyaṅ
394	Do.	Kuṇḍiṭṭa	Do.	Eṭṭukkūr	Veṅṇambi Tiruvaraṅganārāyaṇa- sahasraṅ
395	Udayādityamaṅgalam in Tirukkaḷumala- nāḍu	Gautama	Do.	Kuravaṣari	Durggayaṅ Śaṅkaranārāyaṇa- daśapuriyaṅ
396	Kaṅṇaṅūr in Nallāṟṟūr-nāḍu	Mudgala	Do.	Ākki	Śrīvāsudēvaṅ Dōṅṇaya-sahasraṅ
397	Do.	Do.	Do.	Do.	Vishṇubhaṭṭaṅ Nārāyaṇa- sahasraṅ
398	Do.	Ātrēya	Do.	Dvēdaigōma- puram	Kochchibhaṭṭaṅ Svāmikumāra- kramavittaṅ
399	Do.	Do.	Do.	Do.	Jammaḍiperumaṅ Kēśava- kramavittaṅ
400	Do.	Gautama	Kātyāyaṇa	Ādambākkam	Śaṅkaraṅ Kuṅṅaperumaṅ- kramavittaṅ
401	Mahēndrakoṭṭūr	Kuṇḍiṭṭa	Āpastamba	Kuḍiyūr	Tiruvīśālūr Kuṅṅattayya- kramavittaṅ
402	Kuṅṅam in Nāṅgūr- nāḍu	Kāśyapa	Do.	Kāṅjai	Attinḍabhaṭṭaṅ
403	Do.	Do.	Do.	Muṟikkōṅṅai	Kumāraṅ Bhavarudra-krama- vittaṅ
404	Marudūr	Viśvāmītra	Jayimiṅṅi	..	Kumāraṅ Nārāyaṇaṅ

TAMIL PORTION

405	Tanjūr Perumbarrappuliyūr	Vāsishṭha	Baudhāyaṇa	..	Puliyāṅ Nārāyaṇabhakṭaṅ
13—406	Do.	Raushyāyaṇa	Do.	..	Iravikriṣṭna-daśapuriyaṅ
407	Jōtiykkuḍi in Veṅṇayūr-nādu	Kāśyapa	Āpastamba	Kārambichchēḍu	Kandāḍai Tiru(Tri)vēdi Yajñayabhakṭaṅ
408	Do.	Ātrēya	Do.	Kilākkil	Dēvarathaṅ Dēvadēvēśa-daśapuriyaṅ
409	Pañchavaṅ-mahā-dēvich-charuppēdi-maṅgalam	Māṭhala	Satyāshāḍha	Kommārai	Śaṅgaṅ Śēnḍaṅ Tiruppiḍavūr-daśapuriyaṅ
410	Do.	Kuṇḍina	Āpastamba	Uviyūr	Kaṅṅasvāmi Tiruppuṅṅaiyadigaḷ-daśapuriyaṅ
411	Do.	Kāśyapa	Drāhyāyaṇa	Turumuṅḍippuram	Achcheṭṭi Chaṅṅaperumāṅ-daśapuriyaṅ
412	Do.	Do.	Do.	Do.	Achcheṭṭi Kumāraperumāṅ-kramavittaṅ
413	Do.	Kauśika	Kātyāyaṇa	Vaṅgippuram	Bhavasvāmi Damōdarabhakṭaṅ
414	Do.	Kāśyapa	Do.	Āttakkūr	Vishṇu Ādityapīḍārabhakṭaṅ
415	Do.	Vaiśa	Do.	Surasārambi	Sāṅṅaperumāṅ Bhāskarabhakṭaṅ
416	Do.	Bhāradvāja	Do.	Uruppuṭṭūr	Channayaṅ Kāḷisarma-daśapuriyaṅ
417	Do.	Do.	Do.	Kākkampirāl	Vishṇu Rishikēśava-daśapuriyaṅ
418	Do.	Do.	Do.	Veṅḡai	Śaṅkaraṅārāyaṅṅaṅ Kumāraperumāṅ-kramavittaṅ
419	Do.	Do.	Do.	Vaṅgippuram	Hiraṅyagarbhayaṅ Bhavarudra-kramavittaṅ
420	Do.	Do.	Do.	Kākkampirāl	Rudraṅ Sūryadēva-daśapuriyaṅ
421	Do.	Kauśika	Do.	Vaṅgippuram	Bhavasvāmi Mādhaba-kramavittaṅ
422	Do.	Viśvāmitra	Jayimiṅṅi	Pulla-maṅgalam	Māhēśvaraṅ Dattaṅ
423	Do.	Bhārgava	Do.	Paḷuvūr	Dāmōdaraṅ Tiruvaraṅṅaṅārāyaṅṅaṅ
424*	Tiṭṭaikkuḍi in Ugaḷūr-kūṅṅam	Viśvāmitra	Do.	..	Nārāyaṅṅaṅ Mayūravāhaṅṅa-sahasraṅ
425	Do.	Do.	Do.	..	Māra-Nārāyaṅṅaṅ
426	Jayaṅṅoḍāśōḷachchaturvēdimāṅgalam in Vēśālippāḍi	Parāśara	Āśvalāyaṇa	Tiruppēr	Jātavēḍaṅ Kumārasvāmi-sahasraṅ
427	Do.	Pāradāya (?)	Do.	Ōymāṅpuliyaṅ	Kaṅṅidāyapirāṅṅabhakṭaṅ
428	Do.	Māṭhala	Satyāshāḍha	Kommārai	Śivadāsaṅ Anantadēva-daśapuriyaṅ
429	Do.	Gautama	Do.	Miḷalai	Navagōpaṅ Veṅkātṭudēva-bhakṭaṅ
430	Do.	Māṭhala	Do.	Kommārai	Anantaṅ Śivadāsa-daśapuriyaṅ
431	Do.	Kauśika	Drāhyāyaṇa	Prayāḡai	Sōmadēvaṅ Paṭṭanāmbi-kramavittaṅ
432	Do.	Hārīta	Do.	Turumuṅḍūr	Chīvaṅṅaṅ Tiruppori-kramavittaṅ
433	Do.	Gautama	Kātyāyaṇa	Pulippuram	Vishṇukumāraṅ Tiruveṅkāḍu-kramavittaṅ

434	Do.	Bhāradvāja	Do.	Pēchchaṅkiḷḷaṅ	Chīriyaḍigaḷ	Āmāttūr-aḍigaḷ- kramavittan	
435	Do.	Rāthātara	Do.	Tāḷasiri	Chōḷaippirāṅ	Viṅṅavētpai-krama- vittan	
436	Do.	Bhāradvāja	Do.	Pēchchaṅkiḷḷaṅ	Māhēśvaran	Māhēśvara-krama- vittan	
437	Do.	Hārīta	Āpastamba	Kuṁṇḍilli	Nārāyaṅa-daśapuriyaṅ		
438	Do.	Gautama	Do.	Irāyūr	Śrīnārāyaṅaṅ	Śrīdhara-daśapuri- yaṅ	
439	Do.	Kapi	Do.	Kuṅḍūr	Śivanāgaṅ	Dāmōdara-daśapuri- yaṅ	
440	Do.	Kāśyapa	Baudhāyana	Kūvaṅḍūr	Śivadāsaṅ	Aṭṭamūrti-daśapuri- yaṅ	
441	Do.	Vatsa	Āpastamba	Uṅṇuṇṇūr	Dāmōdaraṅ	Akkāḷa-daśapuriyaṅ	
442	Do.	Kāśyapa	Do.	Kārambiich- chēḷu	Kumārādōṅṇaṅ	Tirukkadava- Nārāyaṅa-daśapuriyaṅ	
14—443	Do.	Do.	Do.	Do.	Bhāskaradōṅṇaṅ	Chakrapāṇi- daśapuriyaṅ	
444	Do.	Gautama	Do.	Neiḷūr	Tiruveṅkāḍaṅ	Subrahmaṅya- daśapuriyaṅ	
445	Do.	Hārīta	Do.	Ōḍapurai	Pōḍigaḷ	Śrīkṛiṣṇa-daśapuriyaṅ	
446	Do.	Bhāradvāja	Do.	Kākkapḍūr	Śaṅkaradōṅṇaṅ	Gōvindaḷḷaṅṇaṅ	
447	Do.	Bhārgava	Jaimiṇi	Koṭṭaiyūr	Trivikramaṅ	Pōvattaṅ	
448	Do.	Nitundiṅa	Āpastamba	Irāyūr	Chōṭṭai	Dēvadēvēśan	Aiyanaṅ- biḷḷaṅṇaṅ
449	Do.	Hārīta	Do.	Kuṁṇḍilli	Nārāyaṅaṅ	Nārāyaṅa-sahasraṅ	
450	Do.	Bhāradvāja	Do.	Māṅgaḷūr	Dōṅaiyaṅ	Sūryadēva- daśapuriyaṅ	
451	Do.	Mudgala	Do.	Vaṅṅippuṅam	Riṣhikēśavaṅ	Pōṅmalai- daśapuriyaṅ	
452	Do.	Hārīta	Do.	Nimbai	Śrīdharan	Trivikrama-sahasraṅ	
453	Do.	Vāsishṭha	Jaimiṇi	Āḍaṅṇūr	Śrīdharan	Chakrapāṇi	
454	Do.	Bhārgava	Do.	Koṭṭaiyūr	Rāmaṅ	Śivaṅ	
455	Do.	Bhāradvāja	Āpastamba	Taṅṅukku	Dēvadēvēśan	Yajñaiya-krama- viṭṭaṅ	
456	Do.	Kāśyapa	Baudhāyana	Kūvaṅṇūr	Eḷḷuvaḍiyāṅ	Śivadāsa-sahasraṅ	
457	Valavaṅ- mahādēviich-chatur- vēdimāṅgalam, a Tanīyṭṭe ic Iruṅḍōḷappāḍi	Vatsa	Āpastamba	Mantram	Śāmidēvaṅ	Bhāskaradēva Kāṭhaka-sōmayāḷi	
458	Do.	Bhāradvāja	Do.	Irāyūr	Śrīkuḍandai	Nārāyaṅaṅ	Karu- māṅikka-daśapuriyaṅ
459	Do.	Hārīta	Drāhyāyana	Kuṅḍūr	Yajñātmaṅ	Kumārasvāmi- sahasraṅ	
460*	Do.		Do.	Do.	Yajñātmaṅ	Janārdanaṅ-krama- vittan	
461	Do.	Do.	Āpastamba	Ambik- kuravaṅṅari	Iraviśarmaṅ	Kumārasvāmi- daśapuriyaṅ	
462	Do.	Do.	Drāhyāyana	Kuṅḍūr	Eḷḷuvaḍiyāṅ	Śiṅṅappirāṅ-sahasraṅ	

TAMIL PORTION

463	Taṇḍattōttam <i>śloka</i> Mummaḍiṣōjache- charuppēdimāṅgalam in Tirunaṟaiyūr-nāḍu in Uyyakkonḍār- vaṅaṅaḍu	Parāśara	Āpastamba	Kalavakkūr	Tiruvārūraṅ Yajñaya- daśapurīyaṅ
464	Do.	Kauśika	Do.	Bhavakkūr	Chakrapāgi Śaṅkarabhāṭṭaṅ
465	Do.	Kuṇḍitta	Do.	Kōmaḍam	Kēśavaṅ Śrīviśṇubhāṭṭaṅ
466	Do.	Bhāradvāja	Do.	Kārambich- chēḍu	Veṅgaipōsan Pirānambi Śrīmādhava-kramavittaṅ
467	Do.	Hārīta	Do.	Āsūri	Mādhavaṅ Tiruvaḍigai-krama- vittaṅ
468	Do.	Bhāradvāja	Do.	Kōrōvi	Seppambi Dāmōdara-sahasraṅ
469	Do.	Gautama	Do.	Cheṭṭapōsaṅ	Kēśavaṅ Śrīkrīṣṇabhāṭṭaṅ
470	Do.	Kuṇḍina	Do.	Sāhaṅai	Śrīkrīṣṇaṅ Ādivarāhabhāṭṭaṅ
471	Do.	Do.	Do.	Do.	Viśṇudēvaṅ Dēvadēvēśabhāṭṭaṅ
472	Do.	Gautama	Do.	Vaṅgippuṟam	Cheṭṭapōsaṅ Śrīkāḷaiyaṅ Śrī- kumārabhāṭṭaṅ
473	Do.	Bhāradvāja	Do.	Kirāṅji	Bhūsamaṅkaṅ (Bhūhmaṅ Nakkaṅ ?) Tiṇḍaḷōṅṅan Madhu- śūdanabhāṭṭaṅ
474	Do.	Kauśika	Do.	Bhavakkūr	Pōṟṟāmaṅ Tiruvārūr-sahasraṅ
475	Do.	Do.	Do.	Do.	Ayyaṅ Mādēva (for Mahādēva) bhāṭṭaṅ
476	Do.	Do.	Do.	Do.	Bhavasvāmi Tiruvirāmēśvara- sahasraṅ
477	Do.	Do.	Do.	Do.	Śrīkumāraṅ Bhavarudra-daśa- purīyaṅ
478	Do.	Do.	Do.	Do.	Vāsudēvaṅ Bhavasvāmi-sahasraṅ
479	Do.	Kuṇḍiṅa	Do.	Iruṅgaṅḍi	Bhavarudraṅ Nārāyaṅa-sahasraṅ
15—480	Do.	Kauśika	Do.	Bhavakkūr	Tiruvirāmēśvaraṅ Bhavasvāmi- sahasraṅ
481	Do.	Kuṇḍiṅa	Āśvalāyaṅa	Sāhaṅai	Sōmadēvaṅ Śrīdōṅabhāṭṭa- sōmayāji
482	Do.	Kauśika	Do.	Bhavakkūr	Dāmōdaraṅ Aṅṅāmalai-krama- vittaṅ
483	Do.	Gautama	Āpastamba	Pōṅṅampuṟam	Nāgaperumaṅ Dāmōdarabhāṭṭaṅ
484	Do.	Vatsa	Do.	Koṭṭaṅḍō- mapuṟam	Yajñayaṅ Tiruveṅkāḍa- daśapurīyaṅ
485	Kaḍaiyakkuḍi in Pāmbūr-nāḍu	Viśvāmitra	Do.	Irāyūr	Śrīdharaṅ Śrīkumāra-daśapurīyaṅ
486	Do.	Do.	Do.	Do.	Śrīkumāraṅ Śrīdhara-daśapurīyaṅ
487	Tirukkuḍamūkku	Mudgala	Baudhāyaṅa	..	Vaḍugaṅḍōlai-sahasraṅ
488	Do.	Māṅḷala	Do.	..	Pāṅḍi Nārāyaṅa-sahasraṅ
489	Ālattūr in Ambar- nāḍu	Kuṇḍiṅa	Āpastamba	Pullaḷūr	Śaṅkaraṅ Channaya-daśapurīyaṅ
490	Chirupuliyūr	Vāsishṭha	Do.	Nadēṟpalji	Koṅḍayaṅ Mādhava-daśapurīyaṅ
491	Pēḷaikuḍi	Kāśyapa	Āśvalāyaṅa	..	Dattaraṅ Śaṭā (Jaṭā)makuṭaṅ
492	Vēlaṅguḍi	Kauśika	Āgastya	Jaṅṅiyam	Pōṅṅambi Rudrabhāṭṭaṅ
493	Do.	Vāsishṭha	Do.	Pōṅṅār	Nāgaiya-Nārāyaṅa-kramavittaṅ

494	Do.	Jāmbaviya	Do.	Pam[bi]	Mādhava Narasiṅga-kramavittan
495	Do.	Vāsishṭha	Do.	Ponnār	Nārāyaṇa-kramavittan
496	Vaikal <i>alias</i> Vāṅavay-mahādēvich-chaturvēdimāṅgalam in Vēṅṅādu	Kuṇḍiṅga	Āpastamba	Kumāṅḍūr	Nambi Eḷuvaṅ Chāṅṅaperumāy-daṣapurīyaṅ
497*	Do.	Vatsa	Do.	Nambūr-kāṅṅukkai	Vishṅṅunambi Vāmaṅga-daṣapurīyaṅ
498	Do.	Bhāradvāja	Do.	Puḷḷajūr	Yajñan Aiyyaṅambi-daṣapurīyaṅ
499	Do.	Kāsyapa	Do.	Kārambich-chēḍu	Bhavarudraṅ Mādhava-daṣapurīyaṅ
500	Tirumaḷalai	Hārīta	Satyāshāḍha	..	Nārāyaṇaṅ Korra-daṣapurīyaṅ
501	Vaṅṅakkuḍi in Tiraimūr-nāḍu	Bhāradvāja	Āpastamba	Kōṅṅōvi	Tiruvēṅṅaḍavaṅ Antarinambi-sahasraṅ
502	Uttamaśōḷach-chaturvēdimāṅgalam in Tiruvāḷundūr-nāḍu	Do.	Do.	Kārambich-chēḍu	Gaṅṅaipōṣaṅ Nambippirān Śrīdhara-kramavittan
503	Do.	Do.	Kātyāyaṅga	Pēchchaṅkiḷḷāṅ	Tiruvaiyāraṅ Tiruvaraṅgabhaṅṅaṅ
504	Akkaḷūr	Kuṇḍiṅga	Āpastamba	Eṅṅukkūr	Tiruppēr Śrīyājñāya-daṣapurīyaṅ
505	Vijal <i>alias</i> Vāmaṅga-māṅgai	Bhāradvāja	Do.	Piṅṅāndūr	Vēṅṅaperumāy Tirukkadava-nārāyaṇa-daṣapurīyaṅ
506	Do.	Gautama	Do.	Peruṅṅottirai	Siṅṅaiyaṅ Mādhava-daṣapurīyaṅ
507	Do. Kāyākkuḍi in Kuṅṅumbūr-nāḍu	Vāsiṣṭha	Do.	Kāvāṅṅi	Tiruveṅṅkāḍaṅ Bhavasvāmi-daṣapurīyaṅ
508	Do.	Kauśika	Satyāshāḍha	Perumpāṅḍūr	Mādhavaṅ Śuchīndra-daṣapurīyaṅ
509	Do.	Ātrēya	Āpastamba	Dvēḍai-Gōmapuram	Bhavarudraṅ Nārāyaṇa-daṣapurīyaṅ
510	Do.	Gautama	Satyāshāḍha	Miḷḷalai	Sōmadēvaṅ Ellisvarabhāṅṅaṅ
511	Māṅṅuḍi in Pāmbūr-nāḍu in Kshatriyaśik-hāmaṅi-valānāḍu	Bhāradvāja	Bhāradvāja	Iḷḷakkandīraṅ	Āḍīyaṅ Tiruvikramabhāṅṅaṅ
512	Do.	Do.	Do.	Do.	Kumāraṅ Kōṣava-kramavittan
16—513	Do.	Do.	Do.	Do.	Dēvadattaṅ Chakrapāṅi-sahasraṅ
514	Śrītoṅgamaṅgalam in Tirunaṅaiyūr-nāḍu	Kuṇḍiṅga	Āpastamba	Kārambich-chēḍu	Nārāyaṅaṅ Vishṅṅukumāra-bhaṅṅaṅ
515	Do.	Hārīta	Do.	Kaṅḍēru	Bhavarudraṅ Tiruvaraṅgadēva-daṣapurīyaṅ
516	Do.	Mudgala	Do.	Uruppuṅṅūr	Mādhavaṅ Bhavakōḷabhāṅṅaṅ
517	Do.	Vatsa	Do.	Do.	Bhavakāḷi Bhavasēna-daṣapurīyaṅ
518	Do.	Śaṅṅha	Baudhāyaṅga	Irāyūr	Choṅṅṅai Nārāyaṅaṅ Dōṅṅambi-daṣapurīyaṅ
519	Do.	Hārīta	Āpastamba	Kaṅḍēru	Nārāyaṅaṅ Chāṅṅaya-kramavittan
520	Do.	Ātraya	Do.	Dvēḍaigōmapuram	Tiruveṅṅkāḍaṅ Tammaḍi-sahasraṅ
521	Do.	Śaṅḍila	Do.	Vaṅṅippuṅṅam	Nārāyaṅaṅ Dattaśarma-daṣapurīyaṅ
522	Do.	Kauśika	Do.	Piṅṅāndūr	Nārāyaṅaṅ Vishṅṅubhaṅṅaṅ

TAMIL PORTION

523	Do.	Vatsa	Do.	Urupputtūr	Nambikāḷi Vaiykunda- kramavittan
524	Do.	Kuṇḍina	Do.	Vaṅgippuram	Tammaḍi Dōṅaya-daṣapuriyan
525	Chērrūr in Chērrūr- kūṟam	Do.	Āśvalāyaṇa	..	Kalva-Nārāyaṇa-bhattan
526	Do.	Do.	Satyāśhāḍha	..	Nārāyaṇasvāmi Karumāṅikka- bhatta-sahasraṇ
527	Do.	Do.	Do.	..	Nakka-Nārāyaṇabhattan
528	Nālūr	Do.	Āśvalāyaṇa	..	Kṛishṇa-Śrīdāmōdarabhattan
529	Do.	Do.	Do.	..	Kuttan [Sūrya]dēvabhattan
530*	Do.	Do.	Do.	..	Śivadēvan Sōmappabhattan
531	Do.	Do.	Do.	..	Kṛishṇan Śrīraḅganāthan
532	Do.	Kāśyapa	Do.	..	Subrahmaṇyadēvan Tiruvēn- gaḍanārāyaṇa-bhattan
533	Do.	Do.	Do.	..	Dattan Saṅkara-nārāyaṇabhattan
534	Do.	Kuṇḍina	Do.	..	Puttan Sarvakratubhattan
535	Do.	Do.	Do.	..	Mudan Agnīśarma-sahasraṇ
536	Do.	Kāśyapa	Do.	..	Māraṇ Vāsudēvabhattan
537	Do.	Kuṇḍina	Do.	..	Kamalanābhan Chakrapāṇi- bhattan
538	Do.	Kāśyapa	Do.	..	Chetti Kumārasvāmi-sahasraṇ
539	Do.	Kauṇḍinya	Do.	..	Tāyan Śrīmādhavan
540	Do.	Kāśyapa	Do.	..	Tāya-Nārāyaṇa-sahasraṇ
541	Do.	Kauṇḍinya	Do.	..	Kuttan Agnipidāraṇ
542	Do.	Kāśyapa	Do.	..	Nārāyaṇan Sūryabhattan
543	Do.	Kauṇḍinya	Do.	..	Nāgan Dattan
544	Do.	Do.	Do.	..	Vāmaṇa-Nārāyaṇan
545	Do.	Kuṇḍina	Do.	..	Mādhava-Nakkabhattan
546	Do.	Do.	Do.	..	Nārāyaṇan Bhāskarabhattan
547	Do.	Do.	Do.	..	Chuvaran Tiruvēṅgaḍanārāyaṇa bhattan
548	Do.	Kāśyapa	Do.	..	Janārḍaṇan Anantīabhattan
549	Do.	Kauṇḍinya	Do.	..	Kumāraṇ Tiruppārkkāḍal Nārāyaṇa-bhattan
550	Do.	Do.	Do.	..	Chettipperrmāṅ Madaḷai
551	Do.	Do.	Do.	..	Kuttan Mahādēvasahasraṇ
552	Do.	Do.	Do.	..	ṅaiya Tāya-Nārāyaṇan
553	Do.	Do.	Do.	..	Bhāskara-Nārāyaṇabhattan
17—554	Do.	Do.	Do.	..	Gōvindaṇ Purushōttamabhattan
555	Do.	Do.	Do.	..	Gōvindaṇ Akki(Agnī)pidāra- bhattan
556	Do.	Kāśyapa	Do.	..	Vāmadēvan Rishikēśavan
557	Do.	Kuṇḍina	Do.	..	Chettiperumāṅ Nārāyaṇabhattan
558	Kuḍavāyil	Māthara	Satyāśhāḍha	..	Vishṇu Tiruvēṅgaḍanārāyaṇa- daṣapuriyan
559	Do.	Vīśvāmītra	Do.	..	Gōvindaṇ Jātavēdabhattan
560	Rājamallach-chatur- vēdimaṅgalam in Vē[ḷ]ā-nāḍu	Kāśyapa	Āpastamba	Irāyūr	Madhusōdana Sukumāra- daṣapuriyan
561	Do.	Do.	Do.	Do.	Dōṅayan Dāmōdara-daṣapuriyan

562	Do.	Gautama	Do.	Nellūr	Nārāyaṇaṅ Mād̥hava-Āhitāgni
563	Do.	Hār̥ita	Do.	Āsūri	Yajñāṅ Tiruvēṅgada-sahasraṅ
564	Do.	Do.	Do.	Do.	Achchivāṇaṅ Sarvakratu- kramavittāṅ
565	Do.	Do.	Do.	Do.	Yajñadattāṅ Śrīkṛishṇa-sahasraṅ
566	Tirunallūr	Vatsa	Do.	Nambūr- kāṭṭukkai	Śrīkṛishṇaṅ Yajña-daśapuriyaṅ
567	Vijāṅgudi	Rāthūara	Do.	Dvēdaigōma- puram	Channan Rishikēśava- daśapuriyaṅ
568	Vijamar	Śaṭhamar- shana	Baudhāyana	Irāyūr	Chottai Janmayan Venṇaya- daśapuriyaṅ
569	Do.	Kuṇḍiṇa	Drāhyāyana	Chentaruṅvūr	Vāmanan Padmanābha-sahasraṅ
570	Kurukkatti in Tiru- vārūr-kūṅṅam	Do.	Āpastamba	Kuṇḍūr	Sivan Rāmadēva-daśapuriyaṅ
571	Do.	Vatsa	Do.	Nambūr- kāṭṭukkai	Yajñāṅ Śrīmād̥hava-daśapuriyaṅ
572	Do.	Kāśyapa	Do.	Kūvaṅṅūr	Nārāyaṇaṅ Urudrapidāra-daśa- puriyabhaṭṭa-Sōmayāji
573*	Adiyappimaṅgalam	Bhāradvāja	Do.	Kārōvi	Paṭṭinakkumāra-sahasraṅ
574	Do.	Śaṭha	Baudhāyana	Irāyūr	Chottai Yajñāṅ Śrīmadhavaṅ- daśapuriyaṅ
575	Pirāyakkudi in Marugal-nāḍu	Gautama	Āpastamba	Tēkkūr	Vaikunṭhaṅ Kūttāḍi- daśapuriyaṅ
576	Idaiyāṅṅukkudi	Bhārgava	Jayimiṅi	..	Mūṭta Dāmōdaran Pūvattāṅ
577	Do.	Do.	Do.	..	Pāṅḍaṅ Nārāyaṇaṅ
578	Do.	Do.	Do.	..	Janārddanaṅ Mād̥havabhaṭṭāṅ
579	Do.	Do.	Do.	..	Kṛishṇaṅ Śrīraṅganāthaṅ
580	Do.	Do.	Do.	..	Pūvattāṅ Jātavēdaṅ
581	Ālattūr in Tēvūr- nāḍu	Maudgalya	Kātyāyana	Surasārambi	Tiruveṅkāḍaṅ Vaikunṭha-krama- vittāṅ
582	Kundavaich-chatur- vēdimaṅgalam in Muṭaiyūr-nāḍu	Kuṇḍiṇa	Āpastamba	Naḍēṅṅaḷḷi	Tiruvārūraṅ Tirunāgavishṇu- bhaṭṭāṅ
583	Do.	Bhāradvāja	Do.	Kāḷjikkur̥i	Lakshmaṅṅaṅ Kākuttabhāṭṭāṅ
584	Chāttamaṅgalam	Bhārgava	Jaimiṅi	..	Chāṭṭāṅ Śaṅkaranārāyaṇa- sōmayāji
585	Bhūlōkamānikkac- charuppēdimaṅgalam in Paṅaiyūr-nāḍu	Kausika	Bhāradvāja	Piṅṅandūr	Śivadāsan Yajñavāmaṇa- sahasraṅ
586	Do.	Hār̥ita	Drāhyāyana	Tuṅṅumundūr	Divākaraṅ Śaṅkaranārāyaṇa- daśapuriyaṅ
587	Do.	Do.	Do.	Do.	Chāḍaṅgavi Tirupporambiya- daśapuriyaṅ
588	Do.	Do.	Do.	Do.	Chāḍaṅgavi Divākara-sahasraṅ
589	Mulamaṅgalam	Bhāradvāja	Āpastamba	Porpuram	Mād̥havaṅ Channaya-sahasraṅ
590	Eyiṅṅaṅūr	Hār̥ita	Do.	Muṭṭirai	Tiruvaḍiḅaḷ Dāmōdara- daśapuriyaṅ
391	Attipuliyūr in Aḷa-nāḍu	Kuṇḍiṇa	Do.	..	Padmanābhaṅ Tiruveṅkāḍa- bhaṭṭāṅ
18—592	Do.	Do.	Do.	Kuṇḍūr	Venṇayaṅ Achchāmi-sahasraṅ

TAMIL PORTION

593	Koṭṭārak-kuḍi in Paṭṭaṅak-kūṟṟam	Śāṅḍilya	Āśvalāyaṅa	..	Bhāskaraya Śrīkṛishṇa-sahasraṅ
594	Do.	Bhāradvāja	Do.	..	Śrīkṛishṇayaṅ Tīru(Tri)vikramaṅ
595	Chaṅṅamaṅgalam	Kāśyapa	Āpastamba	Muṅḍichēḍu	Arikumāraṅ Tīruvenkāḍa-krama- vittaṅ
596	Chembiyaṅ-mahā- dēvich-chaturvēdi- maṅgalam in Purāṅ- karambai-nāḍu in Arumōḷidēva- vaḷanāḍu	Bhāradvāja	Do.	Kāṭṭukkūṟi	Maṅṅinambi Tīrumalai-daśapuri- yaṅ
597	Do.	Kāśyapa	Do.	Kuravaśari	Porukumāraṅ Śrīmādhavabhattaṅ
598	Do.	Viśvāmitra	Do.	Kāñjai	Perumuḷjūṟaṅ Kumārasvāmi Nārāyaṅa-daśapuriyaṅ
599	Do.	Kauṭika	Do.	Velaveṭṭi	Kommaṅḍai Śrīkṛishṇa-daśapuri- yaṅ
600	Do.	Kuṭsa	Do.	Oḍimukku	Kaṅḍhipōḷaṅ Irāmadēvaṅ Tōṅaya sahasraṅ
601	Do.	Parāśara	Āśvalāyaṅa	Tiruppēr	Tiruvikramaṅ Śrī Araṅgaṅātha- sōmayāji
602	Do.	Māṭala	Do.	Do.	Mahādēvaṅ Aravindalōchaṅaṅ
603	Do.	Do.	Do.	Do.	Sōmadēvaṅ Nārāyaṅa-sahasraṅ
604	Do.	Hārīta	Do.	Viśalūr	Nārāyaṅa-Dattaṅ
605	Do.	Ātrēya	Do.	Kīraṅūr	Dāmōdaraṅ Kūṭṭaṅ
606	Simhaḷāntakach- chaturvēdimāṅgalam	Bhāradvāja	Āpastamba	Chāṅḍūr	Bhavakūḷaṅ Sarvaya-daśa- puriyaṅ
607*	Do.	Hārīta	Do.	Paśūmbuṟam	Dāmōdaraṅ Śrīkāja-kramavittaṅ
608	Kōḍaṅḍarāmach- chaturvēdimāṅgalam	Do.	Do.	Perēmapuram	Dāmōdaraṅ Kēśava-sahasraṅ
609	Do.	Vatsa	Do.	Nambūrk- kāṭṭukkai	Sōmāśi Dōṅaya-daśapuriyaṅ
610	Paṅaiyūr	Bhāradvāja	Do.	Kumuṅḍili	Śrīkṛishṇaṅ Dōṅayabhattaṅ
611	Do.	Hārīta	Do.	Ōḍapuṟai	Nārāyaṅaṅ Dāmaya-daśapuriyaṅ
612	Do.	Kuṅḍiṅa	Do.	Pāgaḷūr	Kūṭṭaṅ Dāmōdara-daśapuriyaṅ
613	Do.	Ātrēya	Do.	Piṅukkippuṟam	Śaṅkaraṅ Sūryadēvabhattaṅ
614	Do.	Kāśyapa	Do.	Irāyūr	Śivarudraṅ Vaikunda-sahasraṅ
615	Paḷaiya-Vāṅavaṅ- mahādēvich-chatur- vēdimāṅgalam	Ātrēya	Do.	Māṅgaḷūr	Tīruvenkāḍaṅ Śrīmādhava- daśapuriyaṅ
616	Do.	Gautama	Do.	Urūppuṭṭūr	Śrīvāsudēvaṅ Sūryabhattaṅ
617	Do.	Bhāradvāja	Do.	Piṅāṅdūr	ḷaiyaśōlai Chēṅḍippirāṅ- daśapuriyaṅ
618	Perumbal-Marudūr	Kuṅḍiṅa	Do.	Kōmaḍam	Nandiśarmaṅ Uḷudaperumāṅ- daśapuriyaṅ
619	Do.	Do.	Do.	Do.	Dōṅaṅ Nandiṅperumāṅ-daśa- puriyaṅ
620	Koṅṅūr in Vaṅḍāḷai- Vēḷurkkūṟṟam	Ātrēya	Do.	Dvēḍaigōma- puṟam	Tiruppuḷḷaiadigaḷ Chīṟiyaṅam- bibhattaṅ
621	Do.	Hārīta	Do.	Ōḍapuṟai	Kēśavaṅ Tīruvirāmiśvarabhattaṅ

622	Do.	Bhāradvāja	Do.	Makaśirai	Jātavēdan Adigaṇambi-daśa-puriyaṅ
623	Kuṟuppiḷ	Kauśika	Do.	Iruṅḍi	Śrīdharan Channya-daśapuriyaṅ
624	Do.	Mudgala	Do.	Pippirai	Veṅkaḍudēvan Bhaṭṭambi-daśapuriyaṅ
19—625	Vallam <i>alias</i> Viḍēlviḍuguch- chaturvēdimaṅgalam	Kuṇḍiṅa	Satyāshāḍha	Niṅṅai	Tiruvaraṅga-Nārāyaṇaṅ-Nāgaya-kramavittaṅ
626	Chembiyaṅ-mahā- dēviḥ-chaturvēdi- maṅgalam in Aja-nāḍu	Vādhūla	Āpastamba	Nambūr- kāṭṭukkai	Yajñaṅ Sarvakratubhaṭṭaṅ
627	Do.	Vatsa	Do.	Pippirai	Dōṅanandi Yajñavirīṅcha- daśapuriyaṅ
628	Do.	Gautama	Āśvalāyana	Cheruppalli	Śrīdharan Perumāgambibhaṭṭaṅ
629	Do.	Bhāradvāja	Do.	Kuravaśari	Sanḥkaranambi Eḷuvach-chaturvē- dibhaṭṭaṅ
630	Do.	Vatsa	Āpastamba	Nambūr- kāṭṭukkai	Śivarudraṅ Rēvadigaḍa(1)daśa- puriyaṅ
631	Do.	Bhāradvāja	Do.	Pōṅṅampuraṅ	Utāṣaṅ Śrīkumārabhaṭṭaṅ
632	Do.	Āṅgirasa	Āśvalāyana	Vaṅḡippuraṅ	Śrīrāmaṅ Viṣṇubhaṭṭaṅ
633	Do.	Bhāradvāja	Āpastamba	Kākkandūr	Dāmaṅambi Yajñanārāyaṅa- daśapuriyaṅ
634	Do.	Kauśika	Do.	Māsarai	Nambiraṅ Śrīrāma-daśapuriyaṅ
635	Do.	Śaiṅha	Baudhāyaṅa	Irāyūr	Choṭṭai Śrīkriṣṇaṅ Śrīrāma- daśapuriyaṅ
636	Do.	Kuṇḍiṅa	Āpastamba	Vaṅḡippuraṅ	Karavaṭṭi Bhavaṅputi (for Bhuti ?) Kēśava-daśapuriyaṅ
637	Do.	Hārīta	Do.	Iruṅḡaṅḍi	Nārāyaṅaṅ Vāmaṅa-daśapuriyaṅ
638	Do.	Vādhūla	Do.	Nambūr	Viṣṇu-yajña-daśapuriyaṅ
639*	Do.	Vatsa	Do.	Kirāṅḡi	Bhavadāsaṅ Nārāyaṅa-daśapuri- yaṅ
640	Do.	Ātrēya	Do.	Dvēdaigōma- puraṅ	Padmanābhaṅ Rēvakanda- daśapuriyaṅ
641	Do.	Bhāradvāja	Do.	..	Mādhavaṅ Janārḍaṅa-daśapuri- yaṅ
642	Do.	Do.	Do.	Pōṅṅampuraṅ	Śrīkumāraṅ Utāṣaṅabhaṭṭaṅ
643	Do.	Vatsa	Do.	Pippirai	Yajñapriyaṅ Dōṅanandi-daśa- puriyaṅ
644	Do.	Hārīta	Do.	Iruṅḡaṅḍi	Urudrakumāraṅ Nārāyaṅa- daśapuriyaṅ
645	Do.	Sainkṛiti	Baudhāyaṅa	Do.	Tammaḍi Yajñadāma-daśapuri- yaṅ
646	Do.	Kuṇḍiṅa	Āpastamba	Kuṇḍūr	Kājamēḡhaṅ Tiru-(Tri)vikrama- daśapuriyaṅ
647	Do.	Gargga	Āśvalāyana	Vaṅḡippuraṅ	Nambūdi Urudrakumāra-daśa- puriyaṅ
648	Do.	Kāśyapa	Baudhāyaṅa	Nimbai	Kēśavaṅ Anantamādhavabhaṭṭaṅ
649	Do.	Gargga	Āpastamba	Vaṅḡalūr	Śrīkriṣṇaṅ Yajñātma-daśapuri- yaṅ

TAMIL PORTION

650	Do.	Nitundiya	Baudhāyana	Irāyūr	Chottai Yajñan Kumārasvāmi-bhaṭṭan
651	Do.	Kuṇḍiṇa	Āpastamba	Viriñai	Tirukkuruṅgudi Śrīraṅga Uru-drakramavittan
652	Do.	Gautama	Do.	Kārambich-chēḍu	Sabidayannan Yajñātma-daśapuriyan
653	Do.	Kuṇḍiṇa	Do.	Kuṇḍūr	Neḍuṅgai-pōṣan Pōṅṅiperumān Kēsava-daśapuriyan
654	Do.	Parāsara	Āsvalāyana	Viriñai	Jātavēdan Kātaka-sōmayāji
655	Do.	Hārīta	Āpastamba	Vaṅgippuram	Intamukkil Śrīkrishṇapuradē-vabhaṭṭan
656	Do.	Do.	Do.	Pāgaḷūr	Chōlaippirān Śrīraja-daśapuriyan
657	Do.	Gautama	Āsvalāyana	Cheruppalji	Śrīdharan Dāmōdarabhaṭṭan
658	Do.	Kausika	Āpastamba	Vaṅgippuṅam	Śrīkasai Kēsavan Dōṅabhaṭṭa-daśapuriyan
659	Do.	Kuṇḍiṇa	Do.	Kuṇḍūr	Viṣṇu-Taṅṅiyalperumān-daśapuriyan
20—660	Do.	Gautama	Gautama	Do.	Śrīkrishṇan Śrīrāmbabhaṭṭan
661	Do.	Bhāradvāja	Āpastamba	Kuravaśari	Nārāyanan Kēsāvabhaṭṭan
662	Do.	Kuṇḍiṇa	Do.	Viriñai	Nārāyanan Śrībhakta-daśapuriyan
663	Do.	Gautama	Do.	Irāyūr	Nāgaviṣṇu Tiruvenkāḍabhaṭṭan
664	Do.	Kuṇḍiṇa	Do.	Kōmaḍam	Subrahmaṅyan Anantanārāyana-bhaṭṭan
665	Do.	Matrayu	Do.	Vaṅgippuṅam	Pūśāpōsan Chōlaippirān Īvara-maṅṅināga-sahasraṅ
666	Do.	Gautama	Do.	Ponṅampuram	Śrīkumāran Saṅkaranārāyana-daśapuriyan
667	Do.	Do.	Do.	Koṅkottai	Saṅkaranārāyanan Tiruvenkāḍa-daśapuriyan
668	Do.	Hārīta	Do.	Vaṅgippuṅam	Intamukki Tāyāpirān Bhavas-kanda-daśapuriyan
669	Do.	Bhāradvāja	Do.	Piṅṅandūr	Skandan Yajñātma-daśapuriyan
670	Do.	Do.	Do.	Makaśirai	Nārāyanan Trivikrama-daśapuriyan
671	Do.	Kāśyapa	Do.	Kārambich-chēḍu	Yajñan Mādhavabhaṭṭan
672	Do.	Bhāradvāja	Do.	Piṅṅandūr	Skandan Sāmiśarma-daśapuriyan
673	Do.	Saṅkṛiti	Do.	Iruṅgaṅḍi	Dēvarathan Kēsava-daśapuriyan
674	Do.	Bhāradvāja	Drāhyāyana	..	Urudran Dāmōdara-sahasraṅ
675	Do.	Vāsiṣṭha	Jayimiṅi	Marudūr	Ravidēvan Māraṅ
676	Do.	Do.	Do.	Do.	Māraṅ Subrahmaṅyan
677	Do.	Viśvāmitra	Do.	Āḍayūr	Tāyan Sōmānambi-sahasraṅ
678*	Do.	Ātrēya	Drāhyāyana	Tirumaṅgalam	Nārāyanan Śrīmādthavan
679	Kiḷaiyil alias Paramēśvara- maṅgalam	Kāśyapa	Āpastamba	Kulakutti	Yajñanārāyanabhaṭṭa-Āhitāgni
680	Do.	Do.	Do.	Irāyūr	Puḷiṅgoṅṅoppaṅ Krishṇan Tāja-nambibhaṭṭa-sōmayāji
681	Do.	Bhāradvāja	Do.	Kōrōvi	Mādhan Yajña-daśapuriyan

682	Do.	Kāśyapa	Do.	Irāyūr	Dāmōdaraṅ Śrīkṛiṣṇa-daśapuriyaṅ
683	Do.	Do.	Do.	Kulakutti	Yajñanārāyaṇa Svāmikumāra-sahasraṅ
684	Do.	Parāśara	Āśvalāyaṇa	Ālattūr	Nārāyaṇaṅ Puṅambīya-daśa-puriya-sōmayāji
685	Do.	Kuṇḍiṇa	Satyāśhāḍha	Niṅṅai	Bhava-kōvaṅ Mahāśēna-krama-vittaṅ
686	Do.	Hārīta	Drāhyāyaṇa	Kuravaśari	Dōṅayaṅ Poṅṅama-sahasraṅ
687	Ariṅṅaiya-chaturvēdi-maṅgalam in Iḍaiyaḷa-nāḍu	Dēvarādha	Āpastamba	Kuṇḍūr	Vimaladēvaṅ Dōṅaya-daśa-puriyaṅ
688	Do.	Gargga	Do.	Kuñchappavvil	Bhavanandi Paḷḷikoṇḍāṅ-kramavittaṅ
689	Do.	Bhāradvāja	Drāhyāyaṇa	Irāyūr	Mākāḷaṅ Śrīdharabhattaṅ
690	Do.	Co.	Do.	Do.	Irāmādevaṅ Mahākāḷabhattaṅ
691	Do.	Do.	Āpastamba	Uvīyūr	Vēdavyāsaṅ Śrīvāsudēva-daśapuriyaṅ
692	Do.	Viśvāmītra	Do.	Kirāñjik-kambatti	Dāmanambī Nārāyaṇa-daśa-puriyaṅ
693	Do.	Kuṇḍiṇa	Do.	Vaṅgippuṅam	Hṛiśāṇa Śrīmādhavaṅ Divākara-daśapuriyaṅ
694	Do.	Śaṅḍiḷa	Do.	Do.	Chaṅṅadōṅaṅ Śāttamaya-daśapuriyaṅ
695	Do.	Sarāḅṅṅi	Do.	Irūṅgaṅḍi	Nārāyaṇaṅ Śrīrāma-daśapuriyaṅ
696	Do.	Bhāradvāja	Do.	Uvīyūr	Śrīvēdavyāsaṅ Yajñaya-daśa-puriyaṅ
697	Do.	Do.	Do.	Araṅṅaiippuṅam	Chaṅṅaṅ Nārāyaṇaṅ Aiyānambī-daśapuriyaṅ
698	Do.	Hārīta	Do.	Kōmapuram	Nārāyaṇaṅ Akkīśarma-daśapuriyaṅ
699	Do.	Kauśika	Do.	Chāṅṅāṅi	Achchāmi Madhusūdana-daśapuriyaṅ
21—700	Do.	Hārīta	Do.	Kōmapuṅam	Nārāyaṇaṅ Hiraṅyagarbha-daśapuriyaṅ
701	Do.	Kāśyapa	Do.	Karippuṅam	Dāmōdaraṅ Irāmādeva-daśapuriyaṅ
702	Do.	Hārīta	Do.	Paśumpuṅam	Nārāyaṇa Māchchaṅ Atiṅḍa-daśapuriyaṅ
703	Do.	Do.	Do.	Kōmapuṅam	Nārāyaṇaṅ Kumāradēva-daśapuriyaṅ
704	Do.	Kuṇḍiṇa	Do.	Kirāñji	Kēśavaṅ Yajñātma-daśapuriyaṅ
705	Do.	Ātraya	Do.	Do.	Kēśavaṅ Tiruvaraṅga-daśapuriyaṅ
706	Do.	Do.	Do.	Dvēdaigōma-puṅam	Subrahmaṅyaṅ Aiyya-daśapuriyaṅ
707	Do.	Vatsa	Do.	Aḷḷūr	Śrīmādhavaṅ Perumāṅgambī-daśa-puriyaṅ
708	Do.	Do.	Do.	Do.	Śrīrāmaṅ Śrīmādhavaṅ Perumāṅgambī-daśapuriyaṅ

TAMIL PORTION

709	Do.	Bhāradvāja	Do.	Ponṇampuram	Nārāyaṇaṅ	Dēvaṇaiya-daśapuriyaṅ	
710	Do.	Do.	Do.	Vaṅgippuṇam	Kōkilāpoḷ	Sankaranārāyaṇaṅ Dāmōdara-sahasraṅ	
711	Do.	Do.	Āśvalāyaṇa	Kuravaśari	Tiruveṅkāṭṭaḍigaḷ	Tiruveṅgaḍa- Nārāyaṇa-sahasraṅ	
712	Do.	Viśvāmītra	Āpastamba	Vaṅgippuṇam	Erēvaṇamaṅ	Śrīvāsudēva-daśa- puriyaṅ	
713	Do.	Rāthītara	Āśvalāyaṇa	Iḍaiyāru- maṅgalam	Chōlaippirāṅ	Chandraśekhara- daśapuriyaṅ	
714	Kundavaich-chatur- vēdimaṅgalam	Hārīta	Āpastamba	Ōḍapurai	Dōṇabhaṭṭaṅ	Padmanābha- daśapuriyaṅ	
715*	Do.	Bhāradvāja	Kātyāyaṇa	Pēchchaṅkiḷḷaṅ	Śaṅkaranārāyaṇa	Śrībhaktapriya- sahasraṅ	
716	Kaḍuvaṅṭṭiḍal <i>alias</i> Paramēśvaramaṅga- lam in Muḷaiakkāṭṭu- nāḍu	Hārīta	Āpastamba	Cheruppalḷi	Nārāyaṇaṅ	Śaṅkaranārāyaṇa- daśapuriyaṅ	
717	Do.	Kuṇḍiṇa	Satyāśhāḍha	Kaḷattūr	Śivaṇaperumaṅ	Śrīkrishṇa- sahasraṅ	
718	Kaṅṅāppil in Valivalakkūṭṭam	Bhāradvāja	Āpastamba	Vaṅgippuṇam	Kōkilāpōśaṅ	Vaikundaṅ	Śrī- mādhava-daśapuriyaṅ
719	Do.	Mudgala	Do.	Kaviṇi	Mahēśvaraṅ	Sundara-daśapuri- yaṅ	
720	Iṅaiyāṅkuḍi	Vādhūla	Do.	Kāṅjai	Uchchatarapōśan	Kaṅṅaṅ	Śankha-chakra-gadādhara- sahasraṅ
721	Attikōśamaṅgalam in Takkaḷūr-nāḍu	Mudgala	Do.	..	Ākkivishṇu	Nārāyaṇa- kramavittaṅ	
722	Do.	Gargga	Do.	Kuñcha- ppavvil	Tiruvaraṅgaṅ	Koṇḍaya-- daśapuriyaṅ	
723	Do.	Saṁkṛiti	Baudhāyaṇa	Iruṅgaṅḍi	Tiruveṅkāḍṭaṅ	Arumoḷidēva-daśa- puriyaṅ	
724	Do.	Mudgala	Āpastamba	..	Ākki	Nārāyaṇan	Vishṇudēva- daśapuriyaṅ
725	Tāḷaiakkuḍi	Do.	Do.	Kaviṇiṇi	Attōṅaṅ	Vāmaṇa-sahasraṅ	
726	Neṅkuppai in Iṅga- nāḍu	Hārīta	Do.	Paṣumpuṇam	Dāmōdaraṅ	Mādhava-sahasraṅ	
727	Do.	Vādhūla	Do.	Kārambi- chēḍu	Kandāḍai	Aṅgiperumaṅ	Tiru- vārūr-aḍigaḷ-daśapuriyaṅ
728	Do.	Hārīta	Do.	Ōḍapurai	Śrīdharāṅ	Mahāsēna-kramavitta- śōmayāji	
729	Vimalachittamaṅ- galam	Kāśyapa	Do.	Kuṇḍūr	Tiruvaraṅgaṅ	Śrīkumāra-daśa- puriyaṅ	
730	Kiḷḷikuḍi in Tēvūr- nāḍu	Ārēya	Do.	Dvēdaigōma- puram	Śaṅkaranārāyaṇaṅ	Nārāyaṇa- kramavittaṅ	
731	Mārakkamaṅgalam	Saṁkṛiti	Satyāśhāḍha	..	Padmanābhaṅ	Yajñātma-daśa- puriyaṅ	
732	Do.	Kuṇḍiṇa	Do.	Niṅṅayil	Yajñamādhava-	daśapuriyaṅ	

22—733	Koṭṭaṅkuḍi in Āravalak-kūṭṭam	Gautama	Āpastamba	Vaṅgippuṟam	Pāḍākaṅ Mahādēvaṅ Dāmōdara- daṣapuriyaṅ		
734	Ārāṅṅūr in Neṅṅalli- nāḍu	Kāśyapa	Do.	Do.	Ādittapiḍāraṅ Sōlaiṅṅirāṅ- bhaṅṅaṅ		
735	Kuṅṅiyūr	Gautama	Do.	Irāyūr	Puṅṅeṅṅipōṣaṅ Paṅṅaṅ Chaiṅṅidōṅa daṣapuriyaṅ		
736	Neḍumanal <i>alias</i> Maḍaṅamaṅṅarich- chaturvēdimaṅṅalam	Kuṅṅiṅa	Satyāśhaḍha	Niṅṅrai	Śrīkṅiṅṅaṅ Kaṅṅa-daṣapuriyaṅ		
737	Do.	Gautama	Do.	Neṅṅkuṅṅam	Ādivarāha	Yajñadatta-daṣa- puriyaṅ	
738	Do.	Kuṅṅiṅa	Do.	Niṅṅrai	Śrīkṅiṅṅaṅ	Śrīdāmōdara-daṣa- puriyaṅ	
739	Do.	Māṅhala	Do.	Nelliṅṅkuḍir	Dattabhaṅṅaṅ	Śrīkṅiṅṅaṅ-daṣa- puriyaṅ	
740	Do.	Gautama	Do.	Neṅṅkuṅṅam	Chaiṅṅakumāraṅ	Śrīkṅiṅṅaṅ- kramavittāṅ	
741	Do.	Vādhūla	Āpastamba	Kuṅṅūr	Gōvardhaṅṅaṅ	Śrīrāma-daṣapuri- yaṅ	
742	Do.	Vatsa	Do.	Piṅṅpirai	Kūṅṅakumāraṅ	Śrīrāma-daṣapuri- yaṅ	
743	Do.	Kauśika	Do.	Velavattī	Nambi	Dāmōdaraṅ	Subrah- maṅya-daṣapuriyaṅ
744	Do.	Kuṅṅiṅa	Do.	Kampīṅa(?)	Eḷuvadiyaṅ	Akkumārabhaṅṅaṅ	
745	Do.	Kuṅṅiṅa	Do.	Vaṅgippuṟam	Karavattī	Śrīkṅiṅṅaṅ	Tiruvi- krama-sahasraṅ
746	Do.	Bhāradvāja	Do.	Kuṅṅūr	Śrīkṅiṅṅaṅ	Aggidāma-daṣapuri- yaṅ	
747*	Do.	Kauśika	Do.	Iruṅṅaṅḍi	Śrīkṅiṅṅaṅ	Ārāvamuḍubhaṅṅaṅ	
748	Do.	Do.	Do.	Do.	Tiruvēṅṅaḍavaṅ	Nārāyaṅa- bhaṅṅaṅ	
749	Do.	Bhāradvāja	Do.	Makaśirai	Mādhavaṅ	Yajñaya-sahasraṅ	
750	Do.	Gautama	Do.	Irāyūr	Eḷuvan	Ārāvamuḍu-sahasraṅ	
751	Amitūvallich- chaturvēdimaṅṅalam in Āvūr-kūṅṅam in Nityavinōda-vaḷa- nāḍu	Bhāradvāja	Āśvalāyaṅa	Korōvi	Tiruveṅṅkātṅṅaḍigaḷ	Chettaya- kramavittāṅ	
752	Do.	Kauśika	Āpastamba	Peruvalli	Tiruveṅṅkātṅṅaḍigaḷ	Channakanda- kramavittāṅ	
753	Do.	Do.	Do.	Iruṅṅaṅḍi	Tiruveṅṅkātṅṅaḍigaḷ	Śrīkṅiṅṅaṅ- kramavittāṅ	
754	Do.	Bhāradvāja	Do.	Korōvi	Tiruveṅṅkātṅṅaḍigaḷ	Dāmōdara- sahasra-Śōmayāji	
755	Do.	Gautama	Do.		Chettapōṣaṅ	Āvattliāmaṅ	
756	Do.	Do.	Do.	Vaṅgippuṟam	Dāmōdara-sahasraṅ	Chettapōṣaṅ	Hiraṅyagarbhaṅ
757	Do.	Kāśyapa	Do.	Kuṅṅūr	Chettapōṣaṅ	Śaṅkaraṅnārāyaṅabhaṅṅaṅ	
						Karumaṅnikkaṅ	Nārāyaṅakaṅḍa- sahasraṅ

TAMIL PORTION

758	Do.	Bhâradvâja	Do.	Korôvi	Tiruvarâᅅgadēvaᅅ	Kôlavarâha- kramavittai
759	Do.	Do.	Do.	Do.	Tiruvarâᅅgadēvaᅅ	Nârâyana- kramavittai
760	Narasiᅅgamaᅅgalam	Do.	Do.	Iᅅakkandīram	Gaᅅᅅgâdharai	Iraividēva-daᅅa- puriyai
761	Do.	Gautama	Do.	Kuravaᅅari	Vâmanai	Kôlaya-daᅅapuriyai
762	Irumpudal <i>alias</i> Manukulachīᅅᅅâ- maᅅiᅅh-chaturvêdi- maᅅgalam	Nitundiᅅa	Baudhâyaᅅa	Irâyūr	Chottai Svâmidâᅅai	Achchattī- bhattai
23—763	Do.	Gargga	Āᅅvalâyaᅅa	Vaᅅᅅippuᅅam	Trivikramaᅅ	Channaᅅibhattai
764	Do.	Bhâradvâja	Āpastamba	Taᅅukku	Attinᅅai	Yajñabhattai
765	Do.	Nitundiᅅa	Baudhâyaᅅa	Irâyūr	Chottai Trivikramaᅅ	Dēvaᅅarma- daᅅapuriyai
766	Do.	Kâᅅyapa	Āpastamba	Kuᅅᅅūr	Sēᅅdakumâraᅅ	Yajñanârâyana- daᅅapuriyai
767	Do.	Gautama	Do.	Irâyūr	Mâdhavaᅅ	Tiruvarâᅅganârâ- yaᅅabhattai
768	Do.	Kâᅅyapa	Do.	Kâᅅjai	Porᅅkumâraᅅ	Tiruveᅅkâᅅᅅadigaᅅ- kramavittai
769	Do.	Bhâradvâja	Do.	Kumiᅅᅅūr	Kumâraperuᅅmâᅅ	Dhîrtasvâmi- daᅅapuriyai
770	Do.	Kâᅅyapa	Do.	Vattamaᅅi	Kēᅅavaᅅ	Dâmᅅdarabhattai
771	Do.	Bhâradvâja	Do.	Kumiᅅᅅūr	Nârâyanaᅅ	Kumâraperuᅅmâᅅ- bhattai
772	Do.	Kuᅅᅅiᅅa	Do.	Kômaᅅam	Kandayaᅅ	Yajñabhattai-sômayâᅅi
773	Do.	Bhâradvâja	Do.	Kalavakkūr	Tiruvarâᅅganârâyana- Vishᅅu- nandībhattai	sarvakratuyâᅅi
774	Do.	Kutsa	Do.	Odimukkil	Tiruvîᅅalᅅradigaᅅ	Śrîmâdhava- kramavittai
775	Do.	Lôhita	Do.	Kârambich- chēᅅᅅu-tūrppu	Lakshmanaᅅ	Tirukkada-krama- vittai
776	Do.	Gautama	Do.	..	Muttanârâyanaᅅ	Kumâraᅅkanda- kramavittai
777	Do.	Do.	Do.	Irâyūr	Sûryadēvaᅅ	Kumâraᅅkanda-kra- mavittai
778	Co.	Kutsa	Do.	Odimukku	Sômadēvaᅅ	Tiruvîᅅalᅅradigaᅅ- daᅅapuriyai
779	Do.	Ātraya	Do.	Dvêdaigôma- puᅅam	Gaᅅᅅarēvi	Śrîkᅅishᅅabhattai
780	Do.	Kauᅅika	Do.	Muttulâm- puᅅam	Dôᅅaiyaᅅ	Vâmaᅅa-daᅅapuriyai
781	Do.	Ātrēya	Do.	Iruᅅgaᅅᅅi	Nârâyanaᅅ	Tiruvarâᅅganârâ- yaᅅabhattai
782*	Do.	Nitundiᅅa	Baudhâyaᅅa	Irâyūr	Chottai Yajñâtmaᅅ	Trivikrama- bhattai
783	Do.	Do.	Do.	Do.	Chottai Yajñaᅅ	Ārâvamudu- bhattai

784	Do.	Kāśyapa	Āpastamba	Kārambi- chchēḍu	Nārāyaṇaṅ Tammaḍi- daśapuriyaṅ
785	Do.	Vatsa	Do.	Kirāñji	Aḍigal Dēvadēvēśa-sahasraṅ
786	Do.	Garga	Āśvalāyana	Vaṅgippuṛam	Anṇandi Aiyyaṅambibhaṭṭaṅ
787	Do.	Kauśika	Āpastamba	Muttulām- puṛam	Attōṇaṅ Dāmōdara-kramavittaṅ
788	Do.	Do.	Drāhyāyaṇa	Kuppēḍu	Yajñasvāmī Tiruveṅkāḍa- sahasraṅ
789	Do.	Vāsishṭha	Jaimiṇi	Marudūr	Iravidēvan Śrīrāmaṅ
790	Jananāthach-chatur- vēdimaṅgalam in Muḍichchō-ṇāḍu	Hārīta	Āpastamba	Kuravaśari	Kayilāyaṅ Nārāyaṇa-daśapuriyaṅ
791	Do.	Bhāradvāja	Do.	Piṇukippuṛam	Śaṅkaranārāyaṇaṅ Nārāyaṇa- bhaṭṭaṅ
792	Do.	Do.	Do.	Do.	Vaḍugaṅ Purushōttama-sahasraṅ
793	Do.	Kāśyapa	Do.	Kākkalūr	Chāṇṇan Nārāyaṇa-sahasraṅ
794	Do.	Hārīta	Do.	Kaṇḍēru	Dēvaṅ Mād̄hava-sahasraṅ
795	Do.	Kuṇḍiṇa	Do.	Muṇichchēḍu	Mād̄hayaṅ Bhavarudra-sahasraṅ
796	Do.	Bhāradvāja	Do.	Kuṇḍūr	Muṇṇirppaḍi Mahāśēṇaṅ Vaḍu- gaya-sahasraṅ
797	Do.	Hārīta	Do.	Āsūri	Dāmōdaraṅ Veṇṇaya-sahasraṅ
798	Do.	Bhāradvāja	Do.	Piṇukki- ppuṛam	Chāṇaśarmaṅ Tirukkannapura- dēyakramavittaṅ
799	Do.	Do.	Do.	Do.	Chāṇaśarman Nārāyaṇa-sahasraṅ
800	Do.	Hārīta	Do.	Kuravaśari	Uḷudamaṅ Yajñātma-krama- vittaṅ
801	Do.	Vādhūla	Do.	Uchchata- rāpōṣaṅ	Agnīśarman Kāḷi Uruḍrabhaṭṭaṅ
802	Do.	Bhāradvāja	Do.	Piṇukki- ppuṛam	Vaḍugayaṅ Chāṇṇaya-sahasraṅ
803	Do.	Vatsa	Do.	Nambūr- kāṭṭukkai	Dāmōdaraṅ Periyānambi- kramavittaṅ
804	Do.	Hārīta	Do.	Kuravaśari	Śrīrāmaṅ Nārāyaṇa-sahasraṅ
24—805	Do.	Kuṇḍiṇa	Do.	Eṭṭukkūr	Chāṇayaṅ Aggī(gni)kumāra- bhaṭṭaṅ
806	Do.	Hārīta	Do.	Kaṇḍēru	Dēvaṅ Maṅgalanāmbi-daśapu- riyaṅ
807	Do.	Bhāradvāja	Do.	Muṇṇirppaḍi	Kōvaḷi Tiruveṅkāḍa-sahasraṅ
808	Do.	Hārīta	Do.	Kuravaśari	Tiruveṅkāḍaṅ Mād̄hava-krama- vittaṅ
809	Do.	Bhāradvāja	Do.	Muṇṇirppaḍi	Kēśavaṅ Kovaḍibhaṭṭaṅ
810	Do.	Gautama	Satyāshāḍha	Neṅkuṅṇam	Akkinārāyaṇaṅ Ścikṣhṇa- sahasraṅ
811	Do.	Kuṇḍiṇa	Do.	Niṅṇai	Yajñāṅ Chentambibhaṭṭaṅ
812	Do.	Lōhita	Kātyāyaṇa	Polippuṛam	Mahāśēṇaṅ Śrīmād̄hava-krama- vittaṅ
813	Do.	Bhāradvāja	Do.	Pēchchaṅ- kiḷḷaṅ	Māhēśvaraṅ Sōmadēva-bhaṭṭaṅ
814	Do.	Śaṅḍilya	Do.	Śiṅgaram	Toṅgalpirāṅ Kēśava-kramavittaṅ

TAMIL PORTION

815	Do.	Bhāradvāja	Do.	Vengichchēḍu	Gōvindaḥ Dāmōdara-kramavittan
816	Do.	Do.	Do.	Vaṅgippuram	Tāyapirān Śrīkrishṇa-kramavittan
817	Do.	Vatsa	Do.	Surasārambi	Agnisarman Nāgatōḡa-kramavittan
818	Do.	Lōhita	Do.	Pulippuram	Muḍḍēvaran Ravidāsa-kramavittan
819	Do.	Bhāradvāja	Do.	Pēchchaṅkiḷan	Muḍḍēvaran Nāgasvāmibhattan
820	Do.	Do.	Do.	Vaṅgippuram	Sarvādityan Jātavēda-kramavittan
821	Do.	Do.	Do.	Uḡupputtūr	Tiruvinnagarninrān Adiganambi-kramavittan
822	Do.	Vatsa	Do.	Surasārambi	Kavaiyaṇaṣariman Śrīdatta-kramavittan
823*	Do.	Lōhita	Do.	Pulippuram	Nāgasvāmi Vēdagarbhan
824	Do.	Vatsa	Do.	Surasārambi	Yajñan Narasiṅga-kramavittan
825	Do.	Lōhita	Do.	Pulippuram	Śrīdattan Śrīkrishṇa-kramavittan
826	Do.	Māḡḍavya	Do.	Muḍuma	Narasiṅgan Śrīmādhlava-kramavittan
827	Chirripāḷ <i>alias</i> Paramēśvara- maṅgalam	Saṅkṛiti	Āpastamba	Truṅganḍi	Kāḷiyamardanan Rishikēśava- daṣapuriyan
828	Do.	Ātraya	Do.	Kuṅḍūr	Dēvadattanārāyaṇa-daṣapuriyan
829	Do.	Bhāradvāja	Do.	Uḡupputtūr	Koṅḍayan Śrīdhara-kramavittan
830	Do.	Do.	Do.	Chettapōṣan	Tiruppiyūran Tiruchchērai Nārā- yaṇa-daṣapuriyan
831	Do.	Ātraya	Do.	Kuṅḍūr	Dēvadattan Chēṭṭambi-sahasran
832	Do.	Kāśyapa	Do.	Kākkalūr	Śrīkrishṇan Rāmadēva-kramavittan
833	Vijayālayachi-chatur- vēdimaṅgalam in Kāndāṇa-nāḍu	Ātraya	Do.	Dvēdaigōma- puram	Aiyaṇperuman Svāmikumāra- bhattan
834	Do.	Kuṅḍiṭa	Do.	Kuṅḍūr	Kāṭakasōmayāji Rāmadēva- bhattan
835	Do.	Ātraya	Do.	Kārambi- chchēḍu	Vēmbūrpoṣan Viṇaidāman Śōlai- ppirāṅ-sahasran
836	Do.	Do.	Do.	Do.	Vēmbūrpoṣan Viṇaidāman Gōvinda-sahasran
837	Do.	Bhāradvāja	Do.	Uḡupputtūr	Īvaran Mādhavabhattan
838	Do.	Do.	Do.	Kāṅṅirai	Paraijōti Attōḡa-sahasran
839	Do.	Do.	Do.	Vaṅgippuram	Adigaḷ Bhavasvāmibhattan
840	Oḷimadi in Vēṅṅikkūḡam	Vatsa	Do.	Kuṅḍūr	Tirukkumāran Yajñaya-daṣa- puriyan
841	Pūvaṅḡūr <i>alias</i> Avanikēsarich-cha- tūrvēdimaṅgalam	Dēvarāta	Āśvalāyaṇa	Chemburai	Māhādēvan Nirāpavi-shaḡḡangavi
25—842	Do.	Ātraya	Do.	Pūvaṅḡūr	Sōmayāji Jātavēdabhattan
843	Do.	Do.	Do.	..	Chandraśekharan Śiḡunambi- bhattan

844	Do.	Rāthitara	Do.	Idaiyāṅṅu- maṅgalam	Nilakaṅṅhaṅ Śrīviṣṅṅu
845	Do.	Ātraya	Do.	..	Chirumambi Chandrasēkhara- sahasraṅ
846	Do.	Bhāradvāja	Do.	..	Anantaṅ Dāmodaraṅ
847	Do.	Rāthitara	Do.	..	Eḷuvanpaṅṅaṅ
848	Do.	Do.	Do.	Vādayūr	Maṅgaippiraṅ Śivaṅ
849	Do.	Ātraya	Do.	..	Uḷaṅ Dattaṅ
850	Kiḷp-Pūṅṅi <i>alias</i> Lōkamahādēvich- chaturvēḍimaṅgalam	Hārīta	Do.	..	Chēndaṅ Śrīkrīṣṅṅapara-Nāgaṅ
851	Do.	Kauṣīka	Do.	Chīrukōṅṅaiyūr	Nārāyaṅṅaṅ Paḷḷikōṅṅān-sahasraṅ
852	Do.	Parāsāra	Do.	Tiruppēṅ	Subrahmaṅṅyaṅ Śrīkrīṣṅṅa- sahasraṅ
853	Do.	Kauṣīka	Do.	Chīrukōṅṅaiyūr	Dattaṅ Datta-sahasraṅ
854	Do.	Kuṅṅḍiṅṅa	Do.	Nālūr	Veṅṅkātṅṅudēvaṅ Chēṅṅṅiperumaṅ- bhaṅṅṅaṅ
855	Do.	Kāśyapa	Do.	Do.	Śrīdharāṅ Trivikrama-sahasraṅ
856	Do.	Kuṅṅḍiṅṅa	Do.	Do.	Paramēśvaraṅ Kōḷavāmaṅṅa- bhaṅṅṅaṅ
857	Do.	Kāśyapa	Do.	Do.	Śrīdharāṅ Subrahmaṅṅyaṅ
858	Do.	Kauṣīka	Do.	..	Vājavēṅṅi Trivikrama-sōmayāṅṅi
859	Do.	Kaundinya	Do.	Nālūr	Chēṅṅi Śrīvāsudēvaṅ
860*	Do.	Do.	Do.	Do.	Māraṅ Trivikramabhaṅṅṅaṅ
861	Do.	Do.	Do.	Do.	Nārāyaṅṅaṅ Yajñātma-sahasraṅ
862	Do.	Do.	Drāhyāyaṅṅa	Tirumaṅṅgalam	Nārāyaṅṅaṅ Vāsudēvaṅ
863	Do.	Kauṣīka	Do.	Araṅṅaiṅṅṅaṅ	Tiruvaraṅṅaṅ Chāṅṅṅayabhaṅṅṅa- sōmayāṅṅi
864	Do.	Do.	Do.	Do.	Chāṅṅṅayan Viṣṅṅṅukāḍa-sahasraṅ
865	Do.	Do.	Do.	Do.	Tiruvaraṅṅaṅ Yajñātma-sahasraṅ
866	Do.	Hārīta	Do.	Tuṅṅṅumūṅṅḍūr	Śaravaṅṅaṅ Narasiṅṅṅha-sahasraṅ
867	Do.	Do.	Do.	Do.	Kāḷaperumaṅ Vāmaṅṅa-sahasraṅ
868	Do.	Do.	Do.	Do.	Padmanābhaṅ Kumāraḍi-krama- vittaṅ
869	Do.	Kauṣīka	Do.	Araṅṅaiṅṅṅaṅ	Tiruvaḍi Periyānambi-daśapuriya- sōmayāṅṅi
870	Do.	Do.	Do.	Do.	Periyānambi Tiruvaḍigaḷbhaṅṅṅaṅ
871	Do.	Do.	Do.	Do.	Periyānambi Dāmodara-krama- vittaṅ
872	Do.	Vatsa	Kātyāyaṅṅa	Surasārambi	Nārāyaṅṅaṅ Śrīkrīṣṅṅabhaṅṅṅaṅ
873	Do.	Bhāradvāja	Do.	Vaṅṅṅippuṅṅam	Mādhavaṅ Śrīkumāra-krama- vittaṅ
874	Do.	Vatsa	Do.	Surasārambi	Śrīkumāraṅ Bhaṅṅṅanambibhaṅṅṅaṅ
875	Do.	Bhāradvāja	Do.	Urūppuṅṅṅūr	Tāḷiperumaṅ Nārāyaṅṅakrama- vittaṅ
876	Do.	Do.	Do.	Vaṅṅṅippuṅṅam	Yajñaṅ Viṣṅṅṅubhaṅṅṅaṅ
877	Do.	Do.	Do.	Do.	Mādhava-Nāgasvāmi-kramavittaṅ
878	Do.	Dhanaṅṅjaya	Do.	Surasārambi	Kēśavaṅ Sōmaḍigaḷ-kramavittaṅ
879	Do.	Do.	Do.	Do.	Kumāraperumaṅ Akkiṅṅaṅṅa- kramavittaṅ

TAMIL PORTION

26—880	Do.	Bhāradvāja	Do.	Uṟuppuṭṭūr	Tāḷiperumāṅ Śrīdhara-kramavittan
881	Do.	Gautama	Āpastamba	Cheṭṭapoṣaṅ	Śrīkailāsaṅ Irāmadēva-daśapuriyaṅ
882	Do.	Kuṇḍiṅa	Do.	Naihaṅai	Veppidāmaṅ Yajñabhakṭa-daśapuriyaṅ
883	Do.	Vāsishṭha	Do.	Nadērpaiḷi	Appayaṅ Bhāskarabhakṭan
884	Do.	Kuṇḍiṅa	Do.	Kuḍiyūr	Dāmodaraṅ Ādityapilāra-daśapuriyaṅ
885	Do.	Kāśyapa	Do.	Kuṇḍūr	Mahādēvaṅ Chandrakumāra-daśapuriyaṅ
886	Do.	Vaṣa	Do.	Do.	Perumāṅambi Sūryadēvabhakṭan
887	Do.	Kauṣika	Do.	Kāñjai	Perumūṭṭuṅaṅ Dōṅaiyaṅ Trailōkyalōchaṅa-daśapuriyaṅ
888	Do.	Garga	Do.	Kuñjappavvil	Harisvāmi Nārāyaṅa-daśapuriyaṅ
889	Do.	Vādhūla	Do.	Piṟāṇḍūr	Tiruvaraṅganārāyaṅaṅ Tiruviṅṅagarniṭṭrāṅ daśapuriyaṅ
890	Do.	Kuṇḍiṅa	Do.	Vaṅgiṭṭuṅam	Hriṣīka-Sūryakumāraṅ Gōvinda-bhakṭan
891	Do.	Kauṣika	Do.	Kāñjai	Perumūṭṭuṅaṅ Trailōkyalōchaṅaṅ Madhusūdanabhakṭan
892	Do.	Do.	Do.	Kirāñji	Tiruveṅkāḍaṅ Yajñaya-sahasraṅ
893	Do.	Kuṇḍiṅa	Do.	Uviyūr	Tiruviṅṅagarniṭṭrāṅ Śrīrāma-sahasraṅ
894	Do.	Bhāradvāja	Do.	Kuravaṣari	Tammāḍigal Śrīdhara-sahasraṅ
895	Do.	Do.	Āśvalāyaṅa	Do.	Śrīkrishṇaṅ Poṅṟōṅa-sahasraṅ
896	Do.	Aupamanya	Āpastamba	Uviyūr	Śrīrāmaṅ Yajñaya-kramavittan
897	Do.	Bhāradvāja	Āśvalāyaṅa	Kuravaṣari	Nārāyaṅaṅ Śrīkrishṇa-sōmayāji
898	Do.	Kuṇḍiṅa	Bhāradvāja	Chidukkal	Nambi Tāḷi Śaṅkarannārāyaṅa-kramavittan
899	Do.	Mudgala	Āpastamba	Ākki	Agniśarmaṅ Śrīdhara-kramavittan
900*	Do.	Kuṇḍiṅa	Baudhāyaṅa	Moṭṭūr	Purushōttamaṅ Vāsudēva-sahasraṅ
901	Do.	Hārīta	Āpastamba	Kuṭṭakkur	Mahēśvaraṅ Periyāmbi-daśapuriyaṅ
902	Do.	Kāśyapa	Do.	Kāñjai	Kumārasvāmi Kiḍandaperumāṅ-sahasraṅ
903	Do.	Hārīta	Do.	Kuṭṭakkur	Sūryadēvaṅ Tiruveṅḡaḍa-daśapuriyaṅ
904	Do.	Kauṣika	Do.	Araṅaiṭṭuṅam	Jātavēdaṅ Viśvudāśabhakṭan
905	Do.	Ṣaṭha	Baudhāyaṅa	Irāyūr	Chōṭṭai Śrīvāsudēvaṅ Klēśanāśaṅ-daśapuriyaṅ
906	Do.	Kapi	Āpastamba	Piṟāṇḍūr	Dāmodaraṅ Tiruviṅṅagarniṭṭrāṅ-daśapuriyaṅ
907	Do.	Vādhūla	Baudhāyaṅa	Kārambi-chēḍu	Kandāḍai Nārāyaṅaṅ Narasiṅha-daśapuriyaṅ
908	Do.	Bhāradvāja	Āpastamba	Kumāṅḍūr	Tiruvāraṅganārāyaṅaṅ Tiruvāraṅgabhakṭan

909	Do.	Do.	Do.	Do.	Tiruvarambaṅgaṅ Tiruvarambaṅganārā- yaṅabhaṅga-sōmayāḷi
910	Do.	Vādhūla	Do.	Kārambich- chēḍu	Kandaḍai Narasiṅgaṅ Eḷuvaḍiy- āṅ-daṣapuriyaṅ
911	Do.	Vatsa	Do.	Nambūr- kāṅṅukkai	Aṅṅandi Gaṅḍaḍābhaṅgaṅ
912	Do.	Hārīta	Do.	Ambik- kuravaṣari	Śrīvāsudēvaṅ Hariṣvāmi-krama- vittaṅ
913	Do.	Do.	Do.	Kōṁapuram	Bhavadrōṅgaṅ Bhavaskanda- bhaṅgaṅ
914	Do.	Viśvāmitra	Do.	Koḍuṅgai	Atirātraṅ Śrīvatsāṅkabhāṅgaṅ
915	Do.	Bhāradvāja	Do.	Kōṛōvi	Tiruveṅkāḍaṅ Viṣṅu-daṣapu- riyaṅ
916	Do.	Kāśyapa	Do.	Kuṅḍūr	Mādhavanārāyaṅgaṅ Atirātra- bhaṅgaṅ
917	Do.	Kauṣika	Do.	Kāṅḷai	Perumuṅḷūraṅ Chakrapāṅi Perumpuṅḷakkāḍai-sahasraṅ
918	Do.	Vatsa	Do.	Koṅṅaṅḍōma- puram	Mādhavaṅ Doṅṅaya-sahasraṅ
919	Do.	Viśvāmitra	Do.	Chāṅṅāṅi	Mādhavaṅ Śrīdhara-sahasraṅ
920	Do.	Hārīta	Do.	Ālikkoṅṅai	Nāḡaperumāṅ Dāṁḍōlara-krama- vittaṅ
921	Do.	Kuṅḍiṅga	Do.	Kuṅḍūr	Trivikramaṅ Gōvindaḅhaṅgaṅ
922	Do.	Bhāradvāja	Āśvalāyaṅga	Kōṛōvi	Śaṅkaranārāyaṅgaṅ Siṅḡadāma- bhaṅga-sarvakratuyāḷi
27—923	Rājakēsarich-chatur- vēḍimaṅḡalam in Nallūr-nāḍu	Vatsa	Satyāśhāḍha	Vaḍugachchēri	Mādhavaṅ Āiya-daṣapuriyaṅ
924	Do.	Do.	Do.	Do.	Tāḷanambi Gōvindaḅhaṅgaṅ
925	Do.	Kauṣika	Do.	Perumpāḍūr	Chāṅṅakumāraṅ Mahāśēna- sahasraṅ
926	Do.	Kuṅḍiṅga	Do.	Nēllickudar	Śrīkriṣṅaṅ Āiyaṅperumāṅ- daṣapuriyaṅ
927	Do.	Bhāradvāja	Do.	Puṅḷiyam	Śrīkriṣṅaṅ Veṅṅaiyabhaṅga- sōmayāḷi
928	Do.	Do.	Do.	Do.	Śrīkriṣṅaṅ Śrīnārasimhach- chaturvēḍibhaṅga-sōmayāḷi
929	Do.	Kapi	Āpastamba	Pirāṅḍūr	Nandiperumāṅ Urudramādhava- daṣapuriyaṅ
930	Do.	Vāsiṅṅha	Do.	Vaṅḡippuram	Nārāyaṅgaṅ Gōvinda-daṣapuriyaṅ
931	Do.	Kuṅḍiṅga	Do.	Nāḍērpalli	Yajṅayaṅ Śrīrāmabhāṅgaṅ
932	Do.	Do.	Do.	Kōṁaḍam	Cheṅṅikumāraṅ Agnidāmaḅhaṅgaṅ
933	Do.	Kauṣika	Do.	Kāṅḷai	Perumuṅḷūraṅ Keśavanārāyaṅ- svāmi-daṣapuriyaṅ
934	Do.	..	Do.	Kaḍavuṅ- paṣumpuram	Śrīnārāyaṅgaṅ-Tiruvīṅṅa.....
935	Do.	Bhāradvāja	Bhāradvāja	..	.....lūraḍiḡaḷ Tiruvarambaṅ- bhaṅgaṅ
936	Do.	Kauṣika	..	Kāṅḷai	Perumuṅḷūraṅ Tiruveṅṅāval Chiriyānambi-daṣapuriyaṅ

TAMIL PORTION

937	Do.	Kapi	Āpastamba	Piṇḍūr	Vishṇu Tiruveṅkāḍu-sa.....
938	Do.	Vatsa	Do.	Nambūr-kāṭṭukkai	.....
939	Do.	Kapi	Do.	..	.....Dāmōdara-sahasraṅ
940	Do.	Bhāradvāja	..	..	Śrībhaktapriyaṅ Śōlaippirāṅ- daṣapuriyaṅ
941*	Do.	.....	[Do.]	Āsūri	Yajñaṅ Rāmadēvabhaktaṅ
942	.....	.....	.....	Porpuṇam	Tiruveṅkāḍaṅ Nārāyaṇa-daṣa- puriyaṅ
943	.....	.....	Āpastamba	Naḷṅṅpaḷli	Yajñaṅ Chiriyānambi Sarva.....
944	.....	...la	Do.	Dvēdaigoma- puṇam	Sūryadēva.....
945	Do.	Kauṣika	Do.	Oṅṅuk.....	.....ṅṅa-sōmayāji
946	Do.	Do.	.....	.....	Dāmōdaraṅ Tiruvēṅḍaḍanārā- yaṇa-kramavittaṅ
947	Do.	.....	[Āpasta]- mba	Kōmaḍam	Akkidāmaṅ Śrīkumārabhaktāṅ
948	.....	.....	Āvalāyaṇa	Araṇaiippuṇam	Kandaṅ Kēśavabhaktāṅ
949	.....	[Hārīta]	Āpastamba	Paṣumpuṇam	Chandiraṅ Śrīnārāyaṇa.....
950	Do.	Kauṣika	Do.	U.....	.....Perinappi-kramavittaṅ
951	Do.	Bhāradvāja	Bhāradvāja	Iḷakkandiṇam	Vāmaṅṅaṅ Tiruvaraṅḍadēva-daṣa- puriyaṅ
952	Do.	Hārīta	Āpastamba	Āsūri	Śrīkrīṣṇaṅ Karumāṅikka-daṣa- puriyaṅ
953	Do.	Śaṅḍīlya	Kātyāyaṇa	Uppa Pambīrāl	Gaḅasvāmi Nārāyaṇa- kramavittaṅ
954	Do.	Kapi	Āpastamba	Piṇḍūr	Dāmōdaraṅ Vishṇubhaktāṅ
955	Do.	Kāśyapa	Do.	Vaṅṅamaṇi	Dēvakumāraṅ Śrīrāma- kramavittaṅ
956	Do.	Hārīta	Do.	Āsūri	Rāmadēvaṅ Periyānambibhaktāṅ
957	Do.	Kuṅḍīṇa	Do.	Eṅṅukkūr	Dēvaskandaṅ Karuṅakarabhaktāṅ
958	Do.	Bhāradvāja	Bhāradvāja	Iḷakkandiṇam	Kēśavaṅ Dāmōdarabhaktāṅ
959	Do.	Viśvāmītra	Āpastamba	Vaṅḅippuṇam	Aiyyakuṅṅi Tirovaraṅḅabhaktāṅ
960	Do.	Kuṅḍīṇa	Do.	Eṅṅukkūr	Dēvaskandaṅ Tiruvaraṅḅa- bhaktāṅ
961	Do.	Do.	Do.	Kōmaḍam	Aiyyaṅ Sūryadēvabhaktāṅ
962	Do.	Do.	Do.	Do.	Padmanābhaṅ Sūryabhaktāṅ
28—963	Do.	Gautama	Kātyāyaṇa	Ālambākkam	Tiruvaranganārāyaṇaṅ Karu- māṅikka-kramavittaṅ
964	Do.	Kauṣika	Do.	Peyvil	Vishṇu Mādhaḅa-sahasraṅ
965	Do.	Bhāradvāja	Do.	Vaṅḅippuṇam	Bhaktakumāraṅ Śrīkrīṣṇa-krama- vittaṅ
966	Do.	Viśvāmītra	Jaimiṅi	Aṅḅil	Chāittaṅ Subrahmaṅya-sōmayāji
967	Do.	Kālayāṣi	Āgastya	Dhānya- puṇam	Iraviśarmaṅ Nārāyaṇa-krama- vittaṅ
968	Do.	Do.	Do.	Do.	Nārāyaṇaṅ Svāmīdāmōdara-kra- mavittaṅ
969	Do.	Śaṅḅimītra	Do.	Jemaḅiḅrāmam	Brahmadattaṅ Gōvinda-krama- vittaṅ
970	Do.	Kuṅṅa	Do.	Poṅḅār	Raviśarmaṅ Urudra-kramavittaṅ

971	Do.	Kālayāsi	Do.	Jaṅiyam	Urudraṅ Muddaya-kramavittan
972	Do.	Vāsishṭha	Do.	Poṅṅār	Vishṇusōmadēva-kramavittan
973	Do.	Kīraushṭra	Do.	Maḷapī	Nārāyaṅaṅ Attiyūr Nārāyaṅa-kramavittan
974	Do.	Kālāsi	Do.	Poṅṅār	Mārūyaṅ Śrīkṛishṇa-kramavittan
975	Do.	Vāsishṭha	Do.	Do.	Brahmadattan Urudra-kramavittan
976	Do.	Do.	Do.	Jaṅiyam	Harīśarmaṅ Śrīdhara-kramavittan
977	Do.	Kutsa	Do.	Poṅṅār	Śrīmādhavaṅ Śrīkṛishṇa-kramavittan
978	Do.	Vāsishṭha	Do.	Jaṅiyam	Śrīdharaṅ Urudrabhattan
979	Do.	Kutsa	Do.	Poṅṅār	Chōlaippirāṅ Nārāyaṅabhattan
980	Do.	Śrāvishṭha	Do.	Jemilagrāmam	Brahmadattan Kumārasarmaṅ
981	Do.	Do.	Do.	Do.	Gōvindaṅ Śrīkṛishṇabhattan
982	Do.	Kālayāsi	Do.	Jaṅiyam	Śrīmādhavaṅ Chappaya-kramavittan
983	Do.	Hālandana	Do.	Jemilagrāmam	Śrīkṛishṇaṅ Bhattanambi
984	Do.	Kālāsi	Do.	Jaṅiyam	Śrīmādhavaṅ Śaṅkaranārāyaṅa kramavittan
985	Do.	Kālayāsi	Do.	Poṅṅār	Āḍityaṅ Śrīkṛishṇaṅ
986	Do.	Do.	Do.	Do.	Kannaradēvaṅ Aiyyaṅaḍiga-kramavittan
987*	Do.	Kālāsi	Do.	Jaṅiyam	Muddayaṅ Urudra-kramavittan
988	Do.	Śāringi-mitra	Do.	Jemilagrāmam	Brahmadattan Urudra-kramavittan
989	Do.	Śrāvishṭha	Do.	Do.	Sundaraṅ Śrīvāsudēva-kramavittan
990	Do.	Vāsishṭha	Do.	Poṅṅār	Urudranārāyaṅa-kramavittan
991	Do.	Śrāvishṭha	Do.	Jemilagrāmam	Gōvindaṅ Śrīraṅganātha-kramavittan
992	Malaiyakkach-chaturvédimaṅgalam in Puṅakkiliyūr-nāḍu in Pāṅḍikulāsaṅi-vaḷanāḍu	Kāśyapa	Āśvalāyaṅa	..	Māṅḍiāsaṅ Nakkapirāṅbhattan
993	Do.	Garga	Āpastamba	Kuṅḷe-ppavvil	Nārāyaṅaṅ Śrīmādhava-sahasraṅ
994	Māraṅḍēri alias Tenṅavaṅmahādēvich-chaturvédimaṅgalam in the same nāḍu	Hara	Do.	Nambūr-kāṅṭṭukkai	Nāgāyaṅ Chappaya-kramavittan
995	Tonḍavaich-chaturvédimaṅgalam in Iḍaiyāṅṅu-nāḍu in the same place	Bhāradvāja	Baudhāyaṅa	Irāyūr	Paṅṅambi Śrīkṛishṇa-dāśapuriyaṅ
996	Do.	Kāśyapa	Āpastamba	Kuṅḷūr	Bhattakumāraṅ Śrīmādhava-dāśapuriyaṅ
997	Iḍaiyāṅṅumaṅgalam	Dēvarāta	Āśvalāyaṅa	Vēlaṅḍuḍi	Nīlakaṅṭhaṅ Kumārasvāmi-bhattan

TAMIL PORTION

998	Do.	Rāhītara	Do.	..	Āhitāgni Adiganambi-daṣapuriyabhaṭṭaṅ
999	Do.	Do.	Do.	..	Chenna-Śrīkaṇṭhaṅ
1000	Do.	Do.	Do.	..	Chōlai Tiruvirāmiṣvarabhaṭṭaṅ
1001	Do.	Ātraya	Do.	Kīraṅṭir	Nārāyaṇaṅ Aṣṭamaṅṭtibhaṭṭaṅ
1002	Do.	Rāhītara	Do.	..	Mahādēvaṅ Tiruvaraṅganārāyaṇabhaṭṭaṅ
1003	Do.	Do.	Do.	..	Subrahmaṇyaṅ Punyakīrtti
1004	Do.	Ātrīya	Do.	Vādavūr	Nārāyaṇaṅ Aṣṭamaṅṭtibhaṭṭaṅ
1005	Do.	Do.	Do.	Do.	Chandraśēkharayaṅ Tiruvēppan-terri
1006	Do.	Rāhītara	Do.	..	Tāyaṅ Dāmōdarabhaṭṭaṅ
1007	Do.	Do.	Do.	..	Chennaśēyyāṅ-sahas[ra]ṅ
1008	Chandiralēkhaich-chaturvēdimaṅgalam in Ārkkāṭṭuk-kūgram	Viśvāmītra	Drāhyāyana	Tirumaṅgalam	Kumārasvāmi-Nandi
29-1009	Tiruppēr in Eyi-nādu	Parāśara	Āśvalāyana	..	Ravidattaṅ Sōmadattaṅ
1010	Uttamaśilich-chaturvēdimaṅgalam in Viḷā-nādu	Kuṇḍīna	Āpastamba	Kōmaṇḍam	Kēśavaṅ Viṣṇubhaṭṭaṅ
1011	Do.	Hārīta	Do.	Kōmapuram	Akkīpīdāraṅ Bhavadrōṇabhaṭṭaṅ
1012	Do.	Parāśara	Āśvalāyana	Tiruppēr	Brahmaṅ Śrīkrīṣṇa-sahasraṅ
1013	Do.	Māṭhala	Do.	..	Nilakaṇṭhaṅ Poṇṇāḷibhaṭṭaṅ
1014	Do.	Āgastya	Sāmbhavya	Peruveṅṅūr	Nārāyaṇaṅ Śūlapāni
1015	Do.	Śāṇḍīla	Drāhyāyana	Maṅar-palli	Kēśavaṅ Śrīdhara-kramavittaṅ
1016	Do.	Bhārgava	Jaimīni	Puḷḷamaṅgalam	Vāsudēvaṅ Śrīrāmaḷabhaṭṭaṅ
1017	Do.	Vāsishṭha	Do.	Do.	Nārāyaṇaṅ Śrīvāsudēvaṅ
1018	Do.	Viśvāmītra	Do.	Do.	Śrīdharaṅ Dattaṅ
1019	Do.	Bhārgava	Do.	Do.	Vāsudēvaṅ Nilakaṇṭhaṅ
1020	Do.	Viśvāmītra	Do.	Do.	Nārāyaṇaṅ Akkīśarmaṅ
1021	Do.	Vāsishṭha	Do.	Marudūr	Māraṅ Kumāraṅ
1022	Do.	Do.	Do.	Aruvalam	Nārāyaṇaṅ Śrīkumaraṅ
1023	Do.	Viśvāmītra	Do.	Puḷḷamaṅgalam	Nārāyaṇaṅ Śrīkrīṣṇaṅ
1024	Do.	Vāsishṭha	Do.	..	Kāḍaṅ Śrīkrīṣṇa Agnichittayāji
1025	Malari <i>alias</i> Śrīkaṇṭhaich-chaturvēdimaṅgalam	Kāśyapa	Āśvalāyana	..	Nārāyaṇaṅ Subrahmaṇyabhaṭṭaṅ
1026	Do.	Viśvāmītra	Do.	Peruvaṅṅūr	Dattaṅ Sōmaṅ
1027	Śoḷamādēvich-chaturvēdimaṅgalam in in Mikōḷai	Lōhīta	Āpastamba	Kārambich-chettūtṭirppu	Śrīmādhava-Nārāyaṇa-daśa-puriyaṅ
1028	Do.	Hārīta	Do.	Muṭṭīrai	Aiyyaṅ Dōṇaya-daśapuriyaṅ
1029	Do.	Kāśyapa	Kāśyāyana	Maṅimatti	Nārāyaṇaṅ Tirumāliruṅḷōlai-sahasraṅ
1030	Do.	Do.	Do.	Do.	Tirumāliruṅḷōlai Dāmōdara-bhaṭṭaṅ
1031	Do.	Viśvāmītra	Jaimīni	Aṅbil	Gōvindaṅ Jātavēdaṅ

1032*	Rājāśrayach-chatur- vēdimāṅgalam in Uṟaiyūrk-kūṟṟam in Kēraḷānṟaka-vaḷanāḍu	Rāthitara	Āivalāyāṇa	..	Nārāyaṇaṅ Subrahmaṇyaḥḥaṭṭaṅ
1033	Do.	Do.	Do.	..	Nārāyaṇaṅ Chatra-(Chandrā) bharāṇaḥḥaṭṭaṅ
1034	Do.	Śaṅḍila	Drāhyāyāṇa	Maṇarpaḷḷi	Kēśavaṅ Rishikēśa-kramavittāṅ
1035	Do.	Kuṇḍina	Āpastamba	Kōmaḍam	Śaṅkaraṅnārāyaṇaṅ Śrīkrishṇa- daśapuriyaṅ
1036	Do.	Vatsa	Do.	Kōkkarai	Kēśavaṅnārāyaṇaḥḥaṭṭaṅ
1037	Do.	Kuṇḍina	Do.	Iruṅgaṅḍi	Divākaṅ Yajñātma-daśapuriyaṅ
1038	Do.	Vatsa	Do.	..	Akki(Agni)perumāṅ Tiruvirāmī- śvara-kramavittāṅ
1039	Do.	Bādharā- yāṇa	Do.	Mayindakkūṟi	Tiruvaraṅgaṅ Tiruvaraṅga- Yajñaya-daśapuriyaṅ
1040	Do.	Vatsa	Do.	Kārambich- chēḍu	Nārāyaṇaṅ Dāmōḍara-sahasraṅ
1041	Do.	Bhāradvāja	Do.	Nāraṅgaḷṟ	Māhēśvaraṅ Veṅṇayaḥḥaṭṭaṅ
1042	Do.	Gautama	Do.	Paṅḍi- ppuṟam	Ambalattāḍi Dōṟaya-daśapuriyaṅ
1043	Do.	Kuṇḍina	Do.	Vaṅḡippuṟam	Kalaisāṅḥḥaṭṭaṅ Mādḥava-daśa- puriyaṅ
1044	Do.	Viśvāmītra	Do.	Kārambich- chēḍu	Yajñabhṅṭi Śrīdhara-daśapuriyaṅ
1045	Do.	Kāśyapa	Do.	Kuravaśari	Marggayaṅ Padmanābha-daśa- puriyaṅ
1046	Do.	Bhāradvāja	Do.	Kāṅḡikkūṟi	Kēśavaṅ Śrīmādḥava-sahasraṅ
1047	Naṅḡai-Brahma- dēyam alias Aṅḡi- gaich-chaturvēdi- maṅgalam	Kāśyapa	Do.	Surasāraṅbi	Māḍapōḷan Uḷḍaṅ Bhavadōṅḡa daśapuriyaṅ
1048	Do.	Ātraya	Do.	Dvēdaigōma- puram	Nārāyaṇaṅ Chakrapāṇi-sahasraṅ
1049	Do.	Mudgala	Do.	Vaṅḡippuṟam	Nārāyaṇaṅ Datta-sahasraṅ
1050	Do.	Kuṇḍina	Do.	Uviyūṟ	Chaṅṅappaṅ Chakrapāṇi-daśa- puriyaṅ
1051	Karṅḡaliyēri alias Vikramakēśarich- chaturvēdimāṅgalam in Uṟatūrk-kūṟṟam in Kōṅḡu	Ātraya	Āivalāyāṇa	Vādavūṟ	Chēṅḡaṅ Chandraḥḥaraṅ- ḥḥaṭṭaṅ
1052	Choḷa-Uttama- chaturvēdimāṅgalam in Śūralūrk-kūṟṟam	Mudgala	Āpastamba	Uruppattūṟ	Tirumaḷapāḍi Āḍityapīḍāra- daśapuriyaṅ
1053	Tiruvellūḡai (<i>ṅḡiyār</i>) in Rājāśraya- vaḷanāḍu	Vāsishṭha	Baudhāyāṇa	..	Jātavēḍaṅ Nārāyaṇaḥḥaṭṭaṅ
30-1054	Do.	Do.	Do.	..	Padmanābhaṅ Jātavēḍaḥḥaṭṭaṅ
1055	Do.	Viśvāmītra	Do.	..	Madhusūḍaṅ Śaṅkaraṅnārāya- ṅaḥḥaṭṭaṅ

TAMIL PORTION

1056	Do.	Kāśyapa	Do.	..	Gōvindaṅ Kēśava-daśapuriyaṅ
1057	Do.	Viśvāmītra	Do.	..	Triyambakaṅ Nilakaṅṭha-daśa- puriyaṅ
1058	Do.	Do.	Do.	..	Paśupati Nārāyaṇa-daśapuriyaṅ
1059	Do.	Kauṇḍīnya	Do.	..	Paśupati Śāttabhāṭṭa-śōmayāji
1060	Do.	Kāśyapa	Do.	..	Śrīdharaṅ Nakkapirāṅbhāṭṭaṅ
1061	Do.	Do.	Do.	..	Nilakaṅṭhaṅ Śrīkṛiṣṇabhāṭṭaṅ
1062	Uttamaśōjja-cha- turvédi- maṅgalaṃ in Muṅṅaiavallavāyā- nāḍu	Vatsa	Āpastamba	Ādiyūr <i>alias</i> Rapaḍhīra- maṅgalaṃ	Rudraṅ Kēśava-kramaṅvittaṅ
1063	Perumarudūr in Kīlpaḷāṅu in Pāch- chilk-kūṛraṃ in Rājāśraya-vaḷanāḍu	Ātraya	Āśvalāyaṇa	..	Haridāsaṅ Śrīkaṅṭhabhāṭṭaṅ
1064	Do.	Kāśyapa	Do.	..	Tāyaṅ Jaśādharāṅ
1065	Tirumaṅgalaṃ in Kalārka-kūṛraṃ	Vāsishṭha	Drāśya- yaṇa	..	Nandiśvaraṅ Nārāyaṇabhāṭṭaṅ
1066	Do.	Ātraya	Do.	..	Vāsudēvaṅ Nandiśvaraṅbhāṭṭaṅ
1067	Do.	Vāsishṭha	Do.	..	Brahmaṅyadēvaṅ Udayāditya- bhāṭṭaṅ
1068	Do.	Viśvāmītra	Do.	..	Śāttāṅ Śivagaruḍa-sahasraṅ
1069	Do.	Ātrēya	Do.	..	Nakkaṅ Bhūti
1070	Do.	Kāśyapa	Do.	..	Nārāyaṇaṅ Tirumāḷiruṅḷai
1071*	Do.	Ātrēya	Do.	..	Korraṅ Nilakaṅṭhaṅ
1072	Do.	Kāśyapa	Do.	..	Chōḷai Mādhaṅvabhāṭṭaṅ
1073	Do.	Ātraya	Do.	..	Nakkaṅ Vāsudēvabhāṭṭaṅ
1074	Do.	Viśvāmītra	Do.	..	Nilakaṅṭhaṅ Śingappirāṅbhāṭṭaṅ
1075	Do.	Ātrēya	Do.	..	Kaṅṅaṅ Śōma-sahasraṅ
1076	Do.	Kāśyapa	Do.	..	Kēśavaṅ Śaṅkaraṅ
1077	Do.	Do.	Do.	..	Śōmāśi Śaṅkaraṅnārāyaṇaṅ
1078	Do.	Ātrēya	Do.	..	Nārāyaṇaṅ Vāmaṅśvasvāmi- śōmayāji
1079	Do.	Viśvāmītra	Āśvalāyaṇa	Maṅṅarkāl	Ūraṅ Nārāyaṇa-sahasraṅ
1080	Śaṅkēttimaṅgalaṃ in Veḷḷala- yūrkkaṅḍaṃ	Vatsa	Āpastamba	Vaṅḅippuraṃ	Riṣhikēḷavaṅ Aḍigaṅṅambi- sahasraṅ
1081	Do.	Hārīta	Do.	Kuṃṅḍīḷi	Śrīkṛiṣṇaṅ Dēvaraṅta-sahasraṅ
1082	Mānānilainallūr in Kaḷakkuḍi-nāḍu in Rājaraḷa-maṅḍalaṃ	Ātrēya	Do.	Kūḷakkil	Gōvindaṅ Chendippirāṅbhāṭṭa- śōmayāji
1083 ¹	Do.	Do.	Do.	Do.	Chendippirāṅ Gōvindaṅbhāṭṭa- Āhitāṅṅi

¹ The subject matter of the last two plates that follow is fully discussed in pp 60-63 above and hence no translation is provided.

INDEX

DR. M.D. SAMPATH AND SRI R. MASILAMANI

[The figures refer to pages, *n* after figure to foot-notes. The following other abbreviations are also used : *brah.*, =brahmadēya; *ca.*, =capital; *ch.*, =chief; *ci.*, =City; *co.*, =country; *com.*, =community; *de.*, =deity; *di.*, =division; *do.*, =ditto; *dy.*, =dynasty; *E.*, =Eastern; *ep.*, =epithet; *fa.*, =family; *g.*, =god, goddess; *ins.*, =inscription, inscriptions; *k.*, =king; *l.*, =lake; *m.*, =male; *me.*, =measure; *mo.*, =mountain; *myth.*, =mythological; *n.*, =name; *off.*, =Office, Officer; *pl.*, =place; *pr.*, =prince, princess; *q.*, =queen; *ri.*, =river; *s.a.*, =same as; *te.*, =temple; *ti.*, =title; *tn.*, =town; *vi.*, =village; *W.*, =Western; *wi.*, =wife; *wk.*, =work; *wt.*, =weight].

A

- Achchāmi Madhusūdana-daśapuriyaṅ, *donee*, 252
 Achchāmi Madisūda-daśapuriyaṅ, *do.*, 166
 Achchaṅ-Araṅgaṅ, *m.*, 52, 120
 Achcheṭṭi Attiṅḍa-daśapuriyaṅ, *donee*, 145, 241
 Achcheṭṭi Chaṅṅaperumaṅ daśapuriyaṅ, *do.*, 149, 243
 Achcheṭṭi Kumāraperumaṅ-kramavittaṅ, *do.*, 149 243
 Achchivaṅṅaṅ Kumārasvāmi-bhaṅṅaṅ, *s.a.* Kumārasvāmibhaṅṅa-vasantayājijyār, *do.*, 60
 Achchivaṅṅaṅ Kumārasvāmi-bhaṅṅaṅ, *do.*, 129, 233
 Achchivaṅṅaṅ Sarvakratu-kramavittaṅ, *do.*, 158, 248
 acre, *land me.*, 37
 Ādambākkam, *fa.*, 148, 242
 Ādanallūr, *vi.*, 36, 45, 78, 82, 87, 94, 192, 202, 206
 211
 Ādanallūr, *s.a.* Ādaṅṅūr, *do.*, 46
 Ādaṅṅūr, *do.*, 47, 56, 58
 Ādaṅṅūr, *s.a.* Ādanallur, *do.*, 46
 Ādaṅṅūr, *fa.*, 133, 134, 140, 151, 165, 234-35, 238,
 244, 251
adhikāriṅgaḷ off., 28
 Aḷi, 37n
 Adigaimaṅgai-nāḍu, *di.*, 65, 147, 242
 Adigaḷ Bhavasvāmibhaṅṅaṅ, *donee*, 175 257
 Adigaḷ Chaṅṅayya-bhaṅṅaṅ, *do.*, 144, 241
 Adigaḷ Dēvadēvēśa-sahasraṅ, *do.*, 171, 256
 Adigaḷ Śrīkṛishṇa-kramavittaṅ, *do.*, 136, 236
 Adigaḷ Tiruvaraṅḅga-bhaṅṅaṅ, *do.*, 180
 Ādittaṅ Gaṅaputam, *do.*, 62, 190
 Ādittaṅ Śrīkṛishṇaṅ, *do.*, 183
 Ādittaṅ Śūlapāni, a *merchant*, 116, 227
 Ādittaṅ Tiruvikrama-bhaṅṅaṅ, *donee*, 155, 246
 Ādittapidāra-daśapuriyaṅ, *do.*, 187
 Ādittapidāraṅ Sōlaippiraṅ-bhaṅṅaṅ, *do.*, 168, 254
 Āditya, *Chōḷa k.*, 8, 10-11, 13, 13n, 70, 195
 Āditya II, *do.*, 14
 Ādityaṅ Śrīkṛishṇaṅ, *donee*, 262
 Ādityaṅ Tiruvikrama-bhaṅṅaṅ, *do.*, 246
 Ādivarāha Yajñadatta-daśapuriyaṅ, *do.*, 168, 254
 Ādiyakkamaṅgalam, *s.a.* Ādiyappimaṅgalam, *vi.*, 66
 Ādiyappimaṅgalam, *s.a.* Ādiyakkamaṅgalam, *do.*,
 66, 158, 248
 Ādiyūr Raṅadhīramaṅgalam, *fa.*, 188, 265
 Āḍuturai, *vi.*, 27
 Agnichit, *ti. of brāhmaṅas*, 58
 Agnichittabhaṅṅaṅ, *m.*, 60
 Agniśarmaṅ Kāḷi Urudra-bhaṅṅaṅ, *donee*, 172, 256
 Agniśarmaṅ Nāgaṭōṅa-kramavittaṅ, *do.*, 173, 257
 Agniśarmaṅ Śrīdhara-kramavittaṅ, *do.*, 178, 259
agrahāra, 'rent-free holding' 2n, 7, 19, 29, 32, 38, 40,
 53, 196, 200
Aganāṅṅura, *wk.*, 41n
 Agaram Kūrattūr, *s.a.* Rājāsraya-chaturvēdimāṅ-
 galam *vi.*, 16
 Agarattirunallūr, *s.a.* Tirunallūr, *do.*, 66
 Aggapa, *Bḍṅa ch.*, 15
 Ahimakara, *s.a.* Sun, *do.*, 69, 194
 Āhitāgni Adigaṅṅambi-daśapuriya-bhaṅṅaṅ, *donee*, 184,
 263
 Aihṅṅūruvaṅ, *n. of a chan.*, 99, 103, 220
 Aiyāṅ, *te.*, 34, 82, 89, 203, 206, 213
 Aiyāṅ Mādhaṅva-daśapuriyaṅ, *donee*, 141, 239
 Aiyākuppi Tiruvaraṅḅga-bhaṅṅaṅ, *do.*, 182, 261
 Aiyāṅ, *te.*, 79-80, 84, 86, 204-05, 208-09, 212
 Aiyāṅ Dōṅaya-daśapuriyaṅ, *donee*, 185, 263
 Aiyāṅ Kēsava-daśapuriyaṅ, *do.*, 145, 241
 Aiyāṅ Mādēva-bhaṅṅaṅ, *do.*, 152, 245
 Aiyāṅ Paṅṅadigaḷ-bhaṅṅaṅ, *do.*, 139, 238
 Aiyāṅperumaṅ Śivaṅṅa-bhaṅṅaṅ, *do.*, 128, 232
 Aiyāṅperumaṅ Svāmikumāra-bhaṅṅaṅ, *do.*, 174, 257

- Aiyyaṅ Śrīkrishṇa-daśapuriyaṅ, *do.*, 125, 231
 Aiyyaṅ Sūryyadēva-bhaṭṭaṅ, *do.*, 182, 261
 Aiyyapporri Chaṅṅaya-daśapuriyaṅ, *do.*, 126, 231
ajñapti, *off.*, 18-9
 Akkaṭṭur, *vi.*, 154, 246
 akkam, *coin* 30, 35, 82-3, 85-7, 90, 203, 206-11, 213
 Akkayṭṭur, *vi.*, 65
 Ākki, *fa.*, 148, 178, 242, 259
 Akkidāmaṅ Śrīkumāra-bhaṭṭaṅ, *donee*, 181, 261
 Akkinārayaṅ Śrīkrishṇa-sahasraṅ, *do.*, 173, 256
 Ākki Nārayaṅ Viṣṇudēva-daśapuriyaṅ, *do.*, 168, 253
 Akkiperumaṅ Tiruvirāmiśvara-kramavittaṅ *s.a.*
 Agniperumaṅ Tiruvirāmiśvara-kramavittaṅ,
do., 186, 264
 Akkipidāraṅ Bhavadrōṅa-bhaṭṭaṅ, *do.*, 185, 263
 Akkiśanmaṅ Gōvinda-daśapuriyaṅ, *do.*, 126
 Akkiśarmaṅ Gōvinda-daśapuriyaṅ, *do.*, 231
 Akkiśarmaṅ Nārayaṅ-daśapuriyaṅ, *do.*, 138, 237
 Akkiśarmaṅ Pāṇḍava-bhaṭṭaṅ, *do.*, 124, 230
 Akkiśarmaṅ Vāmaṅa-kramavittaṅ, *do.*, 132, 234
 Ākkivishṇu Nārayaṅ-kramavittaṅ, *do.*, 167, 233
 Akkōḷaṅ Sarvvakratu-daśapuriyaṅ, *do.*, 126, 231
 Akkōḷaṅ Yajñātma-daśapuriyaṅ, *do.*, 126, 231
 Akkumāraṅ Śrīkṛti-bhaṭṭaṅ, *do.*, 131, 234
 Akkumāraṅ Yajñakumāra-daśapuriyaṅ, *do.*, 141, 239
 Alagaḍi Neḷuṅgaḷattāḍigaḷ-sahasraṅ, *do.*, 147, 242
 Āḷagam, *vi.*, 11
 aḷam, 118
 Ālambākkam, *fa.*, 182, 261
 Ālambākkam, *s.a.* Madhurāntakach-chaturvēdi-
 mangalam, *vi.*, 64
 Aḷa-nāḍu, *di.*, 23, 26, 62, 66, 93, 132, 159, 162, 190,
 248, 250
 Ālaṅguḍi, *s.a.* Jananāthach-chaturvēdimāṅgalam, *vi.*,
 67
 Alaṅkārapuriyaṅ *alias* Iśvaraṅ-Kaḷāraṅ, *off.*, 120
 Alaṅkārapuriyaṅ *alias* Iśvaraṅ Kaḷāraṅ, *do.*, 52
 Ālattūr, *fa.*, 165, 252
 Ālattūr, *vi.*, 60, 65, 153, 159, 165, 190, 245, 248
 Ālattūr, *s.a.* Vaḍakkālatṭur, *do.*, 66
 Ālavāyach-charuppēdimāṅgalam *alias* Aravūr, *brāh.*,
 52
 Ālavāyach-chaturvēdimāṅgalam *alias* Aravūr, *vi.*,
 44, 121
 Aḷiñḷil-māṅgalam, *do.*, 23, 26, 93, 122
 Ālikkoṅṅai, *fa.*, 139, 179, 237, 260
 Aḷḷūr, *do.*, 166-67, 252
 Aḷundūr-pilāṅṅu, *n. of a chan*, 39, 96, 216
 Aḷuttayūr, *fa.*, 129, 146, 232, 241
 Amarasundaradēva *de.*, 14
 Āmbākkūḷam, *tanḱ*, 39, 103, 191, 220
 Ambal, *vi.*, 25
 Ambalam, *hall or te.*, 63, 193
 Ambalattāḍi Dōṅṅaya-daśapuriyaṅ, *donee*, 186, 264
 Ambar, *s.a.* Ambal, *vi.*, 25
 Ambar-nāḍu, *di.*, 23, 25, 65, 93, 122, 153, 245
 Ambāsamudram *ins.* 48
 Ambikkuravaśari, *fa.*, 152, 179, 244, 260
 Ambikkuravaśari, *pl.* 58
 Ambil, *s.a.* Kīḷ-Ambi, *vi.*, 18, 18n
 Ambiltōppu, *camp*, 18
 Amitiravalli-chaturvēdimāṅgalam, *s.a.* Amrutha-
 valli, *vi.*, 67, 254
 Amitravalli-chaturvēdimāṅgalam, *do.*, 169
 Ammaṅguḍi, *s.a.* Kēraḷāntaka-chaturvēdimāṅgalam,
do., 25
 Ammaṅṅai, *do.*, 1
 Ampaṣṭaṅ-Aṅṅattāḍigaḷ Śiṅgam, *donee*, 190
 Amruthavalli, *s.a.* Amitiravalli-chaturvēdimāṅ-
 galam, *vi.*, 67
 Amudaṅ Arumoḷidēva-bhaṭṭaṅ, *donee*, 60, 190
 Āṅaimāṅgalam, *vi.*, 26, 53
 Aṅaiyaṅ Chūrri, *donee*, 191
 Aṅakkuḍi Tirunāḅēśvaram, *vi.*, 25
 Anantanārayaṅ, *s.a.* Nārayaṅ, *post*, 53
 Aṅantaṅ Dāmōdaraṅ, *donee*, 175, 258
 Aṅantaṅ Śivadāsa-daśapuriyaṅ, *do.*, 150, 243
 Aṅantapiraṅ Śrīdhara-sahasraṅ, *do.*, 131, 234
 Aṅantāśaṅ Śrīdhara-daśapuriyaṅ, *do.*, 125, 230
āṅatti, *s.a.* *ajñapti*, *off.*, 2, 18
 Anbil, *vi.*, 58
 Aṅbil, *fa.*, 134, 182, 186, 235, 261, 263
 Aṅbil plates, 5n, 13, 30, 56
 Āndhra, *co.*, 9, 56-7, 71, 196
 Aṅgiperumaṅ Chaṅṅamādhava-daśapuriyaṅ, *donee*,
 125, 231
 Angkor kingdom 16
aṅgula, 37n
 Aniruddhaṅ Baladēva-bhaṭṭaṅ, *donee*, 124, 230
 Añḷaṅa Divākarabhaṭṭa-sōmayāji, *do.*, 145, 241
 Aṅkārai, *fa.*, 139, 238
 Aṅṅandi Aiyanāmbi-bhaṭṭaṅ, *donee*, 172, 256
 Aṅṅandi Gaṅadōṅa-bhaṭṭaṅ, *do.*, 179, 260
 Aṅṅattāḍigaḷ Śiṅgam, *m.*, 62
 Antaka, *s.a.* Yama, *de.*, 72, 197
 anuṣṭubh, metre 4
 Aparājita, *Pallava k.*, 10, 11, 13n

INDEX

- Appayan Bhāskara-bhaṭṭay, *donee*, 177, 259
 Appi-chūṛri, *a merchant*, 99, 218
aṣachālābhṅgam, 202
arai, *fraction*, 36
araikkāṅi, *land me.*, 36
Aṟai-ōlai, *a document*, 38
 Araṣur, *vi.*, 22, 25, 92, 95
 Araiyan Arumoḷi *alias* Rājendraśōḷap-Pallavaraiyan, *off.*, 24, 123
 Araiyan Gaṇapuram, *do.*, 122
 Araiyan Kaṇapuram, *do.*, 23, 93
 Araiyan Mudigoṇḍaśōḷan, *do.*, 22, 92, 94, 214-215
 Araiyan Rājarājan *alias* Vikramaśōḷach-Chōḷiyavaraiyan, *do.*, 22, 28, 92, 95, 123
araiyar, 33, 202-04, 228
araiyōlai *s.a.* *aṟaiyōlai*, *a document*, 21n, 31n, 37-8, 44, 229n
arai, 38
 Araṇaippuram, *fa.*, 127, 132, 145, 166, 176-78, 181, 232, 234, 241, 252, 258-59, 261
 Araṅgaṅ *alias* Tribhuvanamahādēvip-pērāchāryan, *engraver*, 54
 Ārāṅṅūr, *s.a.* Aravattūr, *vi.*, 67, 168, 241, 254
 Arasaṅgaṅru, 104
 Araśūr, *vi.*, 45, 77, 85, 94, 202, 209
 Āravalak-kūṛṅam, *di.*, 254
 Ārāvamudu, *engraver*, 54
 Ārāvamudu-Purushōttaman *alias* Rājēndrasimhap-pērāchāriyan, *do.*, 193
 Ārāvamudu-Purushōttamay, *alias* Rājēndrasimhap-pērāchārya, *do.*, 54, 193
 Aravagaiyānigṅaṅ, *donee*, 190
 Aravattūr, *s.a.* Ārāṅṅūr, *vi.*, 67
aṟavōlai, *s.a.* *aṟaiyōlai*, *a document*, 20, 32, 38, 51, 53, 94-5, 119-20, 122, 229n
 Aravūr *alias* Ālavāyach-charuppēdimaṅgalam, *brah.*, 52
 Aravūr *alias* Ālavāyach-chaturvēdimaṅgalam, *vi.*, 44, 121
archanābhṅgam, *endowment*, 60
arichanābhṅgam, *do.*, 189-90
 Arikulavāraṇa-vāykkāl, *n. of a chan.*, 39, 98, 217
 Arikumāraṅ Tiruveṅkāḍa-kramavittay, *donee*, 160, 249
 Arindavapuram, *s.a.* Ariṅṅaiapuram, *vi.*, 42, 44, 47
 Aṟindikai-Īsvaram, *s.a.* Ariṅṅai-Īsvaram, *te.*, 12
 Ariṅṅaya, *Chola k.*, 9, 12, 14, 42, 71, 196
 Ariṅṅayach-chaturvēdimaṅgalam, *vi.*, 56, 66, 165, 252
 Ariṅṅaiapuram, *s.a.* Arindavapuram, *do.*, 44
 Arjunay Divākara-bhaṭṭay, *donee*, 143
 Arjunay Divākara-bhaṭṭay, *do.*, 240
 Arkka, *do.*, 70
 Ārkkāṭṭuk-kūṛṅam, *di.*, 63, 184, 263
 Arumoḷi, *n. of Rājarāja I*, 43
 Arumoḷidēvachchēri, *quarter*, 48, 60
 Arumoḷidēvay, *n. of Rājarāja I*, 43
 Arumoḷidēvay, *n. of a land* 39
 Arumoḷidēvay, *n. of a chan.*, 106, 222
 Arumoḷidēva-vaḷanāḍu, *di.*, 22-4, 26, 60, 66, 92-3, 95, 122-23, 160, 189, 191, 249
 Arumoḷidēva-vāykkāl, *n. of a chan.*, 39, 96, 216
 Arundavapuram, *vi.*, 42n
 Ārūr Kaṇavadi, *a merchant*, 52, 115, 121, 227
 Aruvalam, *fa.*, 185, 263
 Ārvalak-kūṛṅam, *di.*, 23, 26, 67, 93, 123, 168
 aṣhamaṅgalam, *auspicious objects*, 4
 aṣhapaṭṭay, *s.a.* ambashṣha, 62, 190
 Aśūr, *s.a.* Kiḷ-Āsugūr, *vi.*, 64
 Asuras, 194
 Āsūri, *fa.*, 144, 152, 158, 172, 181-82, 232, 240, 245, 248, 256, 261
 Atharvva, *vēda*, 65, 192
 Atharvvak-kiḷaippuram, *endowment*, 192
 Aūrātraṅ Śrīvatsāṅka-bhaṭṭay, *donee*, 179, 260
 Āttakkūr, *fa.*, 149, 243
 Aṭṭamparu, *s.a.* Aṭṭampuram, *vi.*, 35
 Aṭṭampuram, *s.a.* Aṭṭamparu, *do.*, 55
 Aṭṭampuram, *fa.*, 126, 158-39, 146, 231, 237-38, 241
 Attāyay Dāmōdara-daśapurīyay, *donee*, 128, 232
 Attēvay Sōmadēva-daśapurīyay, *do.*, 145, 241
 Attikōśamaṅgalam, *vi.*, 67, 167, 253
 Attikumāraṅ, Chaṅṅaya-daśapurīyay, *donee*, 129, 232
 Attiṅḍa-bhaṭṭay, *do.*, 148, 242
 Attiṅḍay Chēṅṅaya-daśapurīyay, *do.*, 133, 235
 Attiṅḍay Kēśava-daśapurīyay, *do.*, 129, 233
 Attiṅḍay Yajña-bhaṭṭay, *do.*, 170, 255
 Attippaliyūr, *vi.*, 66, 159, 248
 Attōṅay Bhavaskanda-bhaṭṭay, *donee*, 131, 233
 Attōṅay Dāmōdara-kramavittay, *do.*, 178, 256
 Attōṅay Sūryadēva-kramavittay, *do.*, 127, 231

- Attōṅṅa Vāmaṅa-sahasraṅ, *do.*, 168, 253
attukkirai, *tax*, 51, 118
 attuvāṅ, 193
 Atvivarman, *m.*, 13n
 Avalivanallūr, *vi.*, 43, 43n, 47
 Avaliṅṅalanallūr *alias* Jātivyaśach-chaturvēdimaṅga-
 lam, *do.*, 40, 43, 112, 225
 Avānikēsari, *ti.*, 41n
 Avānikēsari-chaturvēdimaṅgalam, *vi.*, 41
 Avānikēsari-chaturvēdimaṅgalam *alias* Pūvaṅṅūr,
vi., 39, 41, 44, 102-03, 120, 175, 219-20, 257
 Avānikēsari-chaturvēdimaṅgalam *alias* Pūvaṅṅūr,
brāh., 52
 Āvūr-kūṅṅam, *ti.*, 43, 47, 61-2, 67, 112, 169, 190-91,
 225, 254
 Ayalūṅṅi-kāṅṅi, *n. of a land*, 45, 78, 89, 94, 202, 212
 Ayyampēṅṅai, *vi.*, 27
 Ayyaṅ, *ti.*, 89
 Ayyanār, *de.*, 80
 Ayyanār Kuṅṅavaṅṅaṅṅar, *do.*, 35n
 Ayyaṅ Mahādēva-bhaṅṅaṅ, *donee*, 152, 245
- B
- Bahvīcha, 63
balipṅṅha, 49n
 Bāṅa, *ty.*, 15
 Bāṅa, *k.*, 9, 71, 197
 Bāṅa stock, 15
 Bāṅāsura, *myth. demon*, 71, 197
 Bastar, *cv.*, 17
 Bavadaśaṅ Nārāyaṅa-daśapuriyaṅ, *donee*, 168, 250
 Bayyakuṅṅi-Mādhava-daśapuriyaṅ, *do.*, 125, 230
 Bhāṅiratha, *sage*, 74, 200
 Bhāradvāji Mādaṅ Gaṅṅādhuraṅ, *m.*, 52, 121
 Bhāratam, *uk.*, 63, 193
 Bhārgava, Bhārggava, *sage*, 74, 200
 Bhāskarayaṅ Bhavakumāra-daśapuriyaṅ, *donee*, 136, 236
 Bhāskaradōṅṅaṅ Chakrapāṅi-daśapuriyaṅ, *do.*, 151, 344
 Bhāskara Nārāyaṅa-bhaṅṅaṅ, *do.*, 157, 247
 Bhāskarayaṅ Mātirusaṅkara-nārāyaṅa-kramavittaṅ, *do.*,
 132
 Bhāskarayaṅ Mātrusaṅkara-nārāyaṅa-kramavittaṅ, *do.*,
 234
 Bhāskarayaṅ Śrikrishṅa-sahasraṅ, *do.*, 160, 249
 Bhāskarayaṅ Yajñakumāra-sahasraṅ, *do.*, 153, 246
 Bhaṅṅa, 19
 Bhaṅṅa, *ti. of brāhmaṅas*, 58, 203
 Bhaṅṅakumāray Śrikrishṅa-kramavittaṅ, *donee*, 182,
 261
 Bhaṅṅakumāray Śrīmādhava-daśapuriyaṅ, *do.*, 184,
 262
 Bhaṅṅaṅ, *ti.*, 59
 Bhaṅṅaṅ, *aff.*, 23
 Bhaṅṅanārāyaṅa, *author*, 63
 Bhaṅṅaṅ Vāsudēvan, *aff.*, 23, 93, 122
bhaṅṅaritti, 63
 Bhavadanṅṅaṅ Padmanābhā-kramavittaṅ, *donee*, 143
 240
 Bhavadāśaṅ Nārāyaṅa-daśapuriyaṅ, *do.*, 250
 Bhavadrōṅṅaṅ Bhavaskanda-bhaṅṅaṅ, *do.*, 179, 260
 Bhavagōṅṅaṅ Veṅṅkāṅṅudēva-bhaṅṅaṅ, *do.*, 243
 Bhavakāṅṅi Bhavasēṅṅa-daśapuriyaṅ, *do.*, 155, 246
 Bhavakkurī, *fo.*, 152-53, 245
 Bhavakōṅṅaṅ Mahāsēṅṅa-kramavittaṅ, *donee*, 165, 252
 Bhavakūṅṅaṅ Sarvaya-daśapuriyaṅ, *do.*, 160, 249
 Bhavanāṅṅaṅ Vāmaṅa-daśapuriyaṅ, *do.*, 138, 237
 Bhavanāṅṅi Paṅṅṅikōṅṅṅaṅ-kramavittaṅ, *do.*, 165, 252
 Bhavarudraṅ Amudakumāra-daśapuriyaṅ, *do.*, 141,
 239
 Bhavarudraṅ Bhaṅṅanāmbi-kramavittaṅ, *do.*, 141,
 239
 Bhavarudraṅ Kāmaya-sahasraṅ, *do.*, 126, 231
 Bhavarudraṅ Mādhava-daśapuriyaṅ, *do.*, 154, 246
 Bhavarudraṅ Nārāyaṅa-daśapuriyaṅ, *do.*, 153, 246
 Bhavarudraṅ Nārāyaṅa-sahasraṅ, *do.*, 153, 245
 Bhavarudraṅ Tirukkuruṅṅuṅṅi-bhaṅṅaṅ, *do.*, 143, 240
 Bhavarudraṅ Tiruvāṅṅadēva-daśapuriyaṅ, *do.*, 155,
 246
 Bhavarudraṅ Veṅṅṅaya-daśapuriyaṅ, *do.*, 137, 236
 Bhavaśanmaṅ Dēvaratha-daśapuriyaṅ, *do.*, 126
 Bhavaśarmaṅ Dēvaratha-daśapuriyaṅ, *do.*, 231
 Bhavaskandaṅ Bhāskara-daśapuriyaṅ, *do.*, 143, 240
 Bhavaskandaṅ Viṅṅṅu-daśapuriyaṅ, *do.*, 143, 240
 Bhava[s]jutaṅ Bhavaskanda-bhaṅṅaṅ, *do.*, 132, 234
 Bhavasvāmi Dāmōdara-bhaṅṅaṅ, *do.*, 149, 243
 Bhavasvāmi Mādhava-kramavittaṅ, *do.*, 149, 243
 Bhavasvāmi Tiruvirāṅ svāra-sahasraṅ, *do.*, 153, 245
 Bhīsamāṅṅakkaṅ (Bhīṅṅman Nakkaṅ) Tiṅṅṅadōṅṅaṅ
 Mādhusūdana-bhaṅṅaṅ, *do.*, 243
 Bhīsamāṅṅakkaṅ Tiṅṅṅatōṅṅaṅ Mādīsūda-bhaṅṅaṅ, *do.*,
 152
 Bhīṅṅmaṅṅa Nakkaṅ, *do.*, 152n
 Bhōṅṅad va, *s.a.* Jātāchōṅṅa Bhīma, *Teluga Chōṅṅa k.*, 9,
 14-5, 71, 197
 Bhūṅṅōkamāṅṅikkach-chaturvēdimaṅgalam, *s.a.* Tiru-
 ppugaṅṅūr, *vi.*, 66, 248

INDEX

Bhutiperumāṅ Akkaḷa-bhaṭṭaṅ, *donee*, 236
 Bhūti Vikramakṣari, *ch.*, 11, 57
 Brahmadaṭṭaṅ Gōvinda-kramavittāṅ, *donee*, 182, 261
 Brahmadaṭṭaṅ Kumārasarmaṅ, *do.*, 183, 262
 Brahmadaṭṭaṅ Urudra-kramavittāṅ, *do.*, 183, 262
brahmadēya, 29-32, 32n, 34, 37, 45, 51-2, 52n, 56, 57n,
 94-6, 102-03, 112, 119-21, 202-03, 214-16, 219-
 20, 220n, 224-25, 229
 Brahmadēyak-kiḷavar, 32, 33, 77
 Brahmaṅ Śrīkṛishṇa-sahasraṅ, *donee*, 185, 263
 Brahmaṅyadēvaṅ Udayāditya-bhaṭṭaṅ, *do.*, 188, 265
 Bṛihaspati, *preceptor of gods*, 76, 195, 201
 Buddhism, 33
 Būdi Aiyāraṅ, *n.*, 107
 Būtamāṅgalam, *vi.*, 202

C

Ceylon, *Co.*, 8, 9, 13, 15, 199, 215
 Ceylon, *s.a.* Iḷam, *do.*, 215
 Ceylon, *s.a.* Simhaḷa, *do.*, 10
 Chaḍaṅgavi Divākara-sahasraṅ, *donee*, 159, 248
 Chaḍaṅgavi Tiruppurambiya-daṣapurīyaṅ, *do.*, 248
 Chadukkam, *s.a.* *chatuskham*, 7
 Chadukkattār, *com.*, 221, 222
 Chakkrakkōṭṭam, *s.a.* Chakragōshṭa, *co.*, 16-7
 Chakragōshṭa, Chakragōshṭha, *do.*, 9, 16, 73, 198
 Chakrapāṇi Śaṅkara-bhaṭṭaṅ, *donee*, 152, 245
 Chakrapāṇi Tiruvaraṅganārāyaṅa-daṣapurīyaṅ, *do.*,
 139, 237
 Chāḷukya, *dy.*, 17, 28, 71, 73
 Chāḷukya, *k.*, 196, 199
 Chāḷukyan crest, 4
 Chāṅaśanmaṅ (Chānaśarmaṅ) Nārāyaṅa-sahasraṅ,
donee, 172, 256
 Chāṅaśanmaṅ (Chānaśarmaṅ) Tirukkannapuradēva
 kramavittāṅ, *do.*, 172, 256
 Chāṅayaṅ Agnikumāra-bhaṭṭaṅ, *do.*, 173, 256
 Chāṅḍēśvaradēva, *de.*, 28
 Chandiraiḷkhaich-chaturvēdimaṅgalam, *s.a.* Chenda-
 lai, *vi.*, 66, 184, 263
 Chandiraṅ Aiyāraṅ, *a merchant*, 97, 216
 Chandiraṅ Śrinārāyaṅa . . . , *donee*, 181, 261
 Chandiraśekharaṅ Tiruvēppanterri, *do.*, 184
 Chandōgam, *s.a.* Chhandōgam, *tek.*, 63
 Chandra, *de.*, 72
 Chandrakumāraṅ Śrīdhara-daṣapurīya-bhaṭṭaṅ, *donee*,
 128, 232

Chandraśekhara, *s.a.* Śiva, *de.*, 195
 Chandraśekhara, *s.a.* Śiva, *de.*, 195
 Chandraśekharaṅ Śrinambi-bhaṭṭaṅ, *donee*, 175, 257
 Chandraśekharaṅ Tiruvēppanterri, *do.*, 263
 Chāṅḍūr, *fa.*, 130, 137, 160, 233, 237, 249
 Chāṅgaṅ Śēṅḍaṅ Tiruppiḍavūr-daṣapurīyaṅ, *donee*,
 148
 Chāṅkaranambi Eḷuvach-chaturvēdi-bhaṭṭaṅ, *do.*,
 162
 Chankaranārāyaṅa-bhaṭṭaṅ, *do.*, 130
 Chankaranārāyaṅaṅ Kumāraperaṅ-kramavittāṅ,
do., 149
 Chankaranārāyaṅaṅ Nārāyaṅa-bhaṭṭaṅ, *do.*, 129, 140
 172
 Chaṅkaranārāyaṅaṅ Sarvvakratu-daṣapurīyaṅ, *do.*,
 145
 Chaṅkaranārāyaṅaṅ Śiṅgadāma-bhaṭṭa-sarvvakratu-
 yāji, *do.*, 179
 Chaṅkaranārāyaṅaṅ Śrīkṛishṇa-daṣapurīyaṅ, *do.*, 186
 Chaṅkaranārāyaṅaṅ Śrī-Parāṅkuṣa-kramavittāṅ, *do.*,
 128
 Chankaranārāyaṅaṅ Tiruveṅkāḍa-daṣapurīyaṅ, *do.*,
 164
 Chaṅkaraṅ Chaṅṅaya-daṣapurīyaṅ, *do.*, 153
 Chaṅkaraṅ Dāmōdira-daṣapurīyaṅ, *do.*, 146
 Chaṅkaraṅ Śūryyadēva-bhaṭṭaṅ, *do.*, 161
 Chaṅkaraṅ Tiṅḍatōṅa-sahasraṅ, *do.*, 144
 Chaṅkaratōṅaṅ Gōvindapaṭṭaṅ, *do.*, 151
 Chaṅkarattāṅ-vāykkāl, *n. of a chan.*, 98
 Chaṅṅadōṅaṅ Śāttamaya-daṣapurīyaṅ, *donee*, 166,
 252
 Chaṅṅakāḷi Tiruvaraṅganārāyaṅa-sahasraṅ, *do.*, 135,
 236
 Chaṅṅakkuri, *fa.*, 144, 240
 Chaṅṅakumāraṅ Mahāsēna-sahasraṅ, *donee*, 180, 260
 Chaṅṅakumāraṅ Śrīkṛishṇa-kramavittāṅ, *do.*, 169,
 254
 Chaṅṅamaṅgalam, *s.a.* Śēṅgamaṅgalam, *vi.*, 66, 160,
 249
 Chaṅṅaṅ Nārāyaṅaṅ Aiyānambi-daṣapurīyaṅ, *donee*,
 166, 252
 Chaṅṅaṅ Nārāyaṅa-sahasraṅ, *do.*, 172, 256
 Chaṅṅaṅ Rishikēśava-daṣapurīyaṅ, *do.*, 158, 248
 Chaṅṅappaṅ Chakrapāṇi-daṣapurīyaṅ, *do.*, 187, 264
 Chaṅṅayaṅ Dhūrjaji-sahasraṅ, *do.*, 128, 232
 Chaṅṅayaṅ Kāḷisarma-daṣapurīyaṅ, *do.*, 149, 243
 Chaṅṅayaṅ Periyānambi-sahasraṅ, *do.*, 137
 Chaṅṅayaṅ Viṣṅukāḍa-sahasraṅ, *do.*, 176, 258
 Charala Plates of Virarājendra 31

- Chāttamaṅgalam, *vi.*, 22, 25, 66, 92, 95, 102, 121, 159, 248
 Chāttamaṅgalam *alias* Paḷḷimēl-Ādamaṅgalam, *do.*, 40, 219
 Chāttanguḍi, *do.*, 40, 43, 43n, 114, 226
 Chāttāni, *fa.*, 166, 179, 252, 260
 Chāttan Saṅkaranārāyaṇa-sōmayāji, *donee*, 159, 248
 Chāttan Subrahmaṇya-sōmayāji, *do.*, 261
 Chāttan Tāḷi, *a merchant*, 107, 222
 Chāttan Tirunilakaṇḍa-bhaṭṭaṅ, *donee*, 140, 238
 Chāttanūr, *s.o.* Chāttamaṅgalam, *vi.*, 25
 Chatti Irāmaṅ, Chatti-Rāmaṅ, *off.*, 23, 123
 Chāttūr, *fa.*, 143, 240
 Charukkattār, 106, 07
 Chaturvēdi, *ti.*, *of brāhmanas*, 58
 Chaturvēdi-bhaṭṭas, 19
 Chaturvēdi-maṅgalam, 32
 Chaturvēdin, *ti.*, *of brāhmanas*, 58
 Chauri, *flywhisk*, 4
 Chelgār, Chelkār, *vi.*, 23, 26, 122
chembādi, 203
 Chembaṅguḍi, *vi.*, 43-4, 47, 77, 93, 202, 204
 Chembiyaṅmahādēviḥ-chaturvēdimāṅgala, *s.o.* Sembiyaṅmahādēvi, *do.*, 66, 160, 162, 249-50
 Chemburai, *fa.*, 175, 257
 Chēñalūr, *vi.*, 64, 140, 238
cheṅbakam, *plant*, 118, 228
 Chēndalai, *s.o.* Chandiralēkhaich-chaturvēdimāṅgalam, *vi.*, 68
 Chēndamaṅgalam, *do.*, 45, 77, 86, 94, 202, 210
 Chēndaṅ-Chandirābharāṇa-bhaṭṭaṅ, *donee*, 187
 Chēndaṅ Chandrābharāṇa-bhaṭṭaṅ, *do.*, 264
 Chēndaṅguḍi, *vi.*, 53
 Chēndaṅkuḍi, *do.*, 64, 145, 241
 Chēndaṅ Maṅappuli, *m.*, 115, 227
 Chēndaṅ Siṅga-bhaṭṭaṅ, *donee*, 60, 190
 Chēndaṅ Sōlaippirāṅ-bhaṭṭaṅ, *do.*, 140, 238
 Chēndaṅ Śrīkrishṇapura-Nāgaṅ, *do.*, 175, 258
 Chēndippirāṅ Gōvindaḥhaṭṭa-Āhitāgni, *do.*, 189, 265
 Chēndippirāṅ Nārāyaṇa-bhaṭṭaṅ, *do.*, 128, 232
 Chēndirām, *fa.*, 138, 237
 Chēndirāṅkharāṅ Śirunāmbi-bhaṭṭaṅ, *donee*, 175
cheṅgaḷuntir, *plant*, 118, 228
 Chēṅāṅṅuk-kōṅṅam, *di.*, 23, 25, 93, 122
 Chēnnaṅseyyāṅ-sahasraṅ, *donee*, 184, 263
 Chēnna-Śrīkaṅṅṅaṅ, *do.*, 184, 263
 Chēṅṅayaṅ Periyaṅnāmbi-sahasraṅ, *do.*, 237
chemitr, 118
 Chēntaṅṅuvūr, *fa.*, 158, 248
 Cheppuvāyil, *vi.*, 226
 Cheppuvāyil-vāyikkāl, *n. of a chan.*, 39, 97, 115, 216-17, 226
 Chēra, *dy.*, 4n, 41n
chēyi, 34n
 Chēṅṅūr, *vi.*, 63, 156, 247
 Cheruppalli, *fa.*, 129, 162-63, 167, 233, 250-51, 253
 Cheruppūr, *do.*, 141, 239
 Chēṅṅūr-kūṅṅam, *di.*, 65, 156, 247
 Chēṅṅalūr, *fa.*, 130-31, 133, 233, 235
 Chēṅṅapōṅṅaṅ, *do.*, 143, 152, 174, 177, 245
 Chēṅṅapōṅṅaṅ Agnidāmaṅ Dāmanāmbi-bhaṭṭaṅ, *donee*, 239
 Chēṅṅapōṅṅaṅ Aiyāṅ Nārāyaṇa-daṅṅapuriyaṅ, *do.*, 137, 237
 Chēṅṅapōṅṅaṅ Akkidāmaṅ Dāmanāmbi-bhaṭṭaṅ, *do.*, 142
 Chēṅṅapōṅṅaṅ Aṅvattāmaṅ Dāmōdara-sahasraṅ, *do.*, 169, 254
 Chēṅṅapōṅṅaṅ Dāmōdaraṅ Bhavaskanda-bhaṭṭaṅ, *do.*, 142, 239
 Chēṅṅapōṅṅaṅ Dāmōdaraṅ Jannarēvibhaṭṭa-Kāṅṅa sarvakratu-vasantayāji, *do.*, 137, 237
 Chēṅṅapōṅṅaṅ Hirāṅyagarbhaṅ Saṅkarṅnārāyaṇa-bhaṭṭaṅ, *do.*, 170, 254
 Chēṅṅapōṅṅaṅ Kēṅṅavaṅ Akkidāma (Agnidāma)-sahasraṅ, *do.*, 142, 239
 Chēṅṅapōṅṅaṅ Kēṅṅavaṅ Śrīkrishṇa-bhaṭṭaṅ, *do.*, 152, 245
 Chēṅṅapōṅṅaṅ Śrīkailāṅṅaṅ Irāmadēva-daṅṅapuriyaṅ, *do.*, 177, 359
 Chēṅṅapōṅṅaṅ Śrīkālāiyāṅ Śrīkumāra-bhaṭṭaṅ, *do.*, 152, 245
 Chēṅṅapōṅṅaṅ Tiruppiyūraṅ Tiruchchērai Nārāyaṇa-daṅṅapuriyaṅ, *do.*, 174, 257
 Chēṅṅapōṅṅaṅ Tiruvikramaṅ Śrīkrishṇa-sahasraṅ, *do.*, 185, 236
 Chēṅṅikumāraṅ Agnidāma-bhaṭṭaṅ, *do.*, 180, 260
 Chēṅṅi Kumārasvāmi-sahasraṅ, *do.*, 156, 247
 Chēṅṅiperumāṅ Nārāyaṇa-bhaṭṭaṅ, *do.*, 157, 247
 Chēṅṅipperumāṅ Madalāi, *do.*, 157, 247
 Chēṅṅi Śrīvāsudēvaṅ, *do.*, 176, 258
 Chēvūr, *pl.*, 14, 14n
 Chēvūr, *tn.*, 9, 71
 Chēvūra, *ci.*, 196
 Chēyānallūr, *vi.*, 40, 45, 47, 77, 85, 94, 116, 170, 202, 209, 227
 Chhandōṅṅak-kidāippuram, *endowment*, 192
 Chhandōṅṅam, *wk.*, 192

- Chhatra, *parasol*, 4
 Chidambaram, *ci.*, 14, 16, 41n
 Chidukkal, *fa.*, 178, 259
 Chikkal, *ci.*, 192
 Chikkar, *do.*, 93
 Chikkar *alias* Vichchūr, *do.*, 202, 205
 Chiūgaiyan Mādhava-daśapuriyan, *donee*, 154
 Chiūgaīantakay-vāykkāl, *n. of a chan.*, 103, 107
 Chiūgay Puliyay *off.*, 23
 Chiūgaram, *fa.*, 173
 Chiūgayan Kumārasvāmi-sahasray, *donee*, 131, 233
 Chintāmaniyāūr, *n. merchant*, 106, 221
 Chiraiyūr, *ci.*, 45, 77, 83, 93, 192, 202, 207
 Chiriār, *do.*, 23, 93
 Chiriār, *s.a.* Talsināyar, *do.*, 26
 Chiriyadigal Amāttur-aḍigal-kramavittay, *donee*, 150, 244
 Chiriyāy Adittay, *off.*, 23, 94, 119
 Chirāīnallūr, *ci.*, 45, 77, 86, 94, 202, 209
 Chirimpā] *alias* Paramēśvaramaṅgalam, *ci.*, 67, 174, 257
 Chirukōṭṭaiyūr, *fa.*, 134, 175, 235, 258
chirukōṭṭi-maṅḡḍi, *tax.*, 50
 Chirumugaiyūr, *ci.*, 78, 88, 94, 202, 211
 Chirunambi Chandrasēkhara-sahasray, *donee*, 175, 258
chirupattai, 202
 Chiruparraik-kādu, *n. of a forest*, 117, 203, 228
 Chirupuliyūr, *ci.*, 153, 245
 Chirupuluvil, *fa.*, 184, 136, 138, 231, 235-37
 Chitrakāri, *engraver*, 55
 Chittalaich-Chāttanār, *post*, 51n
 Chittamalli-mēlpādi, *ci.*, 44
 Chittanvā]ūr, *s.a.* Chirimpā] *alias* Paramēśvaramaṅgalam, *do.*, 67
 Chivadāsan Anantadēva-daśapuriyan, *donee*, 150
 Chivadāsan Ajtamūrtti-daśapuriyan, *do.*, 150
 Chivadāsan Viṣṇu-daśapuriyan, *do.*, 126
 Chivadēvan Sōmappa-bhāttay, *do.*, 156
 Chivanāgan Dāmōdara-daśapuriyan, *do.*, 150
 Chivanay Tiruppori-kramavittay, *do.*, 150, 243
 Chivanaperumāy Śrīkrishṇa-sahasray, *do.*, 167
 Chivan Irāmādēva-daśapuriyan, *do.*, 158
 Chōja, *sp.*, 15, 21, 29-31, 35, 53, 57, 61
 Chōja, *fa.*, 69-71, 194, 196
 Chōja, *territory*, 15n
 Chōja, *k.*, 16
 Chōja, *myth. k.*, 70, 194
 Chōja, *co.*, 17, 56
 Chōlai Mādhavabhāttay, *donee*, 188, 265
 Chōlaippiray Chandrasēkhara-daśapuriyan, *do.*, 167, 253
 Chōlaippiray Nārāyaṇa-bhāttay, *do.*, 236, 262
 Chōlaippiray Śrīrāja-daśapuriyan, *do.*, 163, 251
 Chōlaippiray Viṅṇavēṭṭpai-kramavittay, *do.*, 150, 244
 Chōlai Tirvirāmēvara-bhāttay, *do.*, 184, 263
 Chō]akōṅ-vāykkāl, *n. of a chan.*, 39, 100, 218
 Chō]akularilaka-Uttamach-chaturvēdimaṅgalam, *ci.*, 68
 Chō]amādēvi, *do.*, 68
 Chō]amādēvich-chaturvēdi-maṅgalam, *s.a.* Chō]amādēvi, *do.*, 68
 Chō]amārttāṅḡlach-chaturvēdimaṅgalam *alias* Vēmbarūr, (Vēppattur), *do.*, 64, 239
 Chō]a-mūvēndavelāy *alias* Mānikkay-Eḍuttapādam, *off.*, 92, 122
 Chō]asiṅgapuram, *s.a.* Sholīṅghūr, *ci.*, 14
 Chō]a-Uttamach-chaturvēdimaṅgalam, *do.*, 187, 264
 Chō]avārēdhi, *l.*, 14
 Chō]a-vē]ān *alias* Kurugūr Chūrri, *off.*, 122
 Chō]avichchādirach-chaturvēdimaṅgalam *alias* Nagar, *ci.*, 120
 Chō]avichchādira (vidyādhara) chaturvēdimaṅgalam, *do.*, 44
 Chō]avijjādharach-chaturvēdimaṅgalam, *do.*, 96
 Chō]avijjādharach-chaturvēdimaṅgalam *alias* Nagar, *do.*, 216, 219
 Chō]avijjādhira *s.a.* Chō]avidyādhara, *ci.*, 41n
 Chō]avijjādhirach-chaturvēdimaṅgalam, *ci.*, 101
 Chō]avijjādhirach-chaturvēdimaṅgalam *alias* Nagar, *do.*, 39, 41, 96
 Chō]iyavaraiyan, *s.a.* Vikramachōlach-chō]iyavaraiyan, *alias* Araiyan Kājarājan, *off.*, 28
 Chōmāsi-Dōṅṇaya-daśapuriyan, *donee*, 161
 Chōrutturai, *ci.*, 192
 Chottai Dēvadēvesay Aiyānambi-bhāttay, *donee*, 151, 244
 Chottai Janmayan Veṅṇaya-daśapuriyan, *do.*, 158, 248
 Chottai Nārāyaṇan Dōṅambi-daśapuriyan, *do.*, 155, 246
 Chottai Śrīkrishṇay Śrīmādhava-bhāṭṭa-vasantayāji, *do.*, 129, 233
 Chottai Śrīkrishṇay Śrīrāma-daśapuriyan, *do.*, 162, 250
 Chottai Śrīvāsudēvan Kīśanāsan-daśapuriyan, *do.*, 179, 259
 Chottai Svāmīdāsan Achchāṭṭi-bhāttay, *do.*, 170, 255

Chottai Tiruvēlvikkudi Śiṅga-daśapuriyaṅ, *do.*, 146, 242
 Chottai Trivikramaṅ Dēvaśarma-daśapuriyaṅ, *do.*, 170, 255
 Chottai Yajñaṅ Ārāvamaḍu-bhaṭṭaṅ, *do.*, 171, 255
 Chottai Yajñaṅ Kumārasvāmi-bhaṭṭaṅ, *do.*, 163, 251
 Chottai Yajñaṅ Śrīmādhavan-daśapuriyaṅ, *do.*, 158, 248
 Chottai Yajñātmaṅ Trivikrama-bhaṭṭaṅ, *do.*, 171, 255
 Chottai Yajñaviṣṇu Īvara-bhaṭṭaṅ, *do.*, 127, 232
 Chōttuturai, *s.a.* Kij-Chōṅṅutturai, a *hamlet*, 43, 46
chudagādu, 79, 84, 89, 91, 114, 118
 Chūjāmaṅṅivarmavihāra, a *Buddhist*, *tc.*, 31
 Chundaraṅ Śrīvāsudēva-kramavittaṅ, *donec*, 183
 Chuvaraṅ Tiruvēṅḡadanārāyaṅa-bhaṭṭaṅ, *do.*, 157, 247

D

Dalavaypuram plates, 5n
damanka, *plant*, 118, 228
 Dāmanambi Nārāyaṅa-daśapuriyaṅ, *donec*, 166, 252
 Dāmaṅambi Yajñanārāyaṅa-dēśapuriyaṅ, *do.*, 250
 Dāmōdara-Gōvinda-daśapuriyaṅ, *do.*, 129, 233
 Dāmōdaraṅ, *engraver*, 54
 Dāmōdaraṅ Āḍityapiḍāra-daśapuriyaṅ, *donec*, 177, 259
 Dāmōdaraṅ Akkāḷa-daśapuriyaṅ, *do.*, 150, 244
 Dāmōdaranallār, *vi.*, 45, 85, 202, 209
 Dāmōdaraṅ Appāmalai-kramavittaṅ, *donec*, 153, 245
 Dāmōdaraṅ Bhāskara-kramavittaṅ, *do.*, 127, 232
 Dāmōdaraṅ Irāmāḍēva-daśapuriyaṅ, *do.*, 166, 252
 Dāmōdaraṅ Kēśava-sahasraṅ, *do.*, 161, 249
 Dāmōdaraṅ Kūṭṭaṅ, *do.*, 160, 249
 Dāmōdaraṅ Mādhava-sahasraṅ, *do.*, 168, 253
 Dāmōdaraṅ Nārāyaṅa-bhaṭṭaṅ, *do.*, 128, 232
 Dāmādaraṅ Periyānambi-kramavittaṅ, *do.*, 172, 256
 Dāmōdaraṅ Śōḷaiṅṅipparāṅ-kramavittaṅ, *do.*, 130, 233
 Dāmōdaraṅ Śrīdhara-sahasraṅ, *do.*, 128, 232
 Dāmōdaraṅ Śrīkāḷa-kramavittaṅ, *do.*, 249
 Dāmōdaraṅ Śrīkrīṣṇa-daśapuriyaṅ, *do.*, 125, 165, 231, 252
 Dāmōdaraṅ Tirunārāyaṅaṅ, *do.*, 124, 230
 Dāmōdaraṅ Tiruvaraṅḡa-nārāyaṅaṅ, *do.*, 149, 243
 Dāmōdaraṅ Tiruvēṅḡadanārāyaṅa-kramavittaṅ, *do.*, 181, 261
 Dāmōdaraṅ Tiruvīṅṅagarniṅṅarāṅ-daśapuriyaṅ, *do.*, 59, 179, 259
 Dāmōdaraṅ Vēṅṅaya-sahasraṅ, *do.*, 172, 256

Dāmōdaraṅ Viṣṇu-bhaṭṭaṅ, *do.*, 181, 261
 Dāmōdara-sahasraṅ, *do.*, 181, 261
 Dāmōdara-Vīṅṅagar *tc.*, 218
 Dāmōḍarvīṅṅagartiṅṅavar, *tc.*, 39
 Dāmōḍiraṅ, *off.*, 122
 Dāmōḍiraṅ Agṅākachchaturvēḍi-bhaṭṭaṅ, *donec*, 133, 237
 Dāmōḍiraṅ Nārāyaṅa-sahasraṅ, *do.*, 140, 238
 Dāmōḍiraṅ Paramātma-daśapuriyaṅ, *do.*, 145, 241
 Dāmōḍiraṅ-vāykkāl, *n. of a chan.*, 116, 227
 Daṅṅamalippūḍi, *tc.*, 30
daṅṅam, *fine*, 51
daṅṅanāyaka, *off.*, 28
 Daśapura, *s.a.* Mandasor, *tc.*, 58, 59
 Daśapuriya, Daśapuriyaṅ, *tc. of brāhṅmanas*, 58
 Dattabhaṭṭaṅ Śrīkrīṣṇa-daśapuriyaṅ, *donec*, 254
 Datta-Nārāyaṅaṅ Dāmōdara-sahasraṅ, *do.*, 124, 230
 Dattaṅ-bhaṭṭaṅ, *do.*, 238
 Dattaṅ Datta-sahasraṅ, *do.*, 258
 Dattaṅ Śaṅkaranārāyaṅa-bhaṭṭaṅ, *do.*, 247
 Dattaṅ Śaṅṅā (Jaṅṅā)makutaṅ, *do.*, 245
 Dattaṅ Śēḍan Irājēḍraśōḷa-aṅṅukkappallavaraiyaṅ, *off.*, 22
 Dattaṅ Sōmaṅ, *donec*, 263
 Dēvadānakkūḍi, *tc.*, 45, 78, 88, 94, 202, 212
devadānam, 33-4, 39-40, 45, 77-8, 88, 94, 96, 115-16, 121, 202, 212, 216, 226-27
 Dēvadattaṅ Anantapiḍāra-bhaṭṭaṅ, *donec*, 60, 189
 Dēvadattanārāyaṅa-daśapuriyaṅ, *do.*, 174, 257
 Dēvadattaṅ Chakrapāni-sahasraṅ, *do.*, 155, 246
 Dēvadattaṅ Cheṅṅambi-sahasraṅ, *do.*, 174, 257
 Dēvadēvēṅṅaṅ Tiruvaḍiḅal-daśapuriyaṅ, *do.*, 128, 232
 Dēvadēvēṅṅaṅ Yajñaiya-kramavittaṅ, *do.*, 151, 244
 Dēvakumāraṅ Paḷḷikoḅḅāṅ-daśapuriyaṅ, *do.*, 145, 241
 Dēvakumāraṅ Śrīrāma-kramavittaṅ, *do.*, 181, 261
 Devaṅ Mādhava-sahasraṅ, *do.*, 256
 Dēvanmaḅḅalam, *vi.*, 226
 Dēvaṅ Maḅḅalanambi-daśapuriyaṅ, *donec*, 256
 Dēvarathaṅ Dēvadēvēṅṅa-daśapuriyaṅ, *do.*, 148, 243
 Dēvarathaṅ Kēśava-daśapuriyaṅ, *do.*, 164, 251
 Dēvarathaṅ Pichchadēva-kramavittaṅ, *do.*, 144, 240
 Dēvaskandaṅ Karuṅākara-bhaṭṭaṅ, *donec*, 182, 261
 Dēvaskandaṅ Tiruvaraṅḡa-bhaṭṭaṅ, *donec*, 182, 261
 Dhānyapuṅṅam, *tc.*, 182, 261
 Dharasēna II, Valabhī *k.*, 58
 Dharma, 198
 Dharmakīrti, *author*, 63
dharmātana, 51
 Dhātri, *s.a.* *Brahman*, *tc.*, 194

INDEX

Dhīran Bhāskaraṇ, *off.*, 23
 Dhurjati (Dhūrejati) Āchcherumāṇ-*daśapuriyaṇ*, *donce*, 141, 239
 District :
 Chingleput, 16
 Chittoor, 15-6
 Nellore, 15
 Salem, 16
 South Arcot, 27, 65
 Thanjavur, 19, 40, 39
 Tiruchchirapalli, 16, 18, 27, 35, 68
 Divākaraṇ-Paśuvaṇ, *a merchant*, 98, 217
 Divākaraṇ Śaṅkaraṇārāyaṇa-*daśapuriyaṇ*, *donce*, 159, 248
 Divākaraṇ Yajñātma-*daśapuriyaṇ*, *do.*, 185, 264
 Dōṇabhāṭṭaṇ Padmanābha-*daśapuriyaṇ*, *do.*, 167, 253
 Dōṇaiyaṇ Vāmaṅga-*daśapuriyaṇ*, *do.*, 170, 253
 Dōṇaiyyaṇ Sūryad va-*daśapuriyaṇ*, *do.*, 151, 244
 Dōṇakkuṭi, *fa.*, 128
 Dōṇanandī Yajñaviriñcha-*daśapuriyaṇ*, *do.*, 162, 250
 Dōṇaṇ Nandiperumāṇ-*daśapuriyaṇ*, *do.*, 161, 249
 Dōṇayaṇ Chaṭṭaya-*daśapuriyaṇ*, *do.*, 135, 235
 Dōṇayaṇ Dāmōdara-*daśapuriyaṇ*, *do.*, 247
 Dōṇayaṇ Poṅṅama-sahasraṇ, *do.*, 165, 252
 Dōṇayaṇ Śrīrama-bhāṭṭaṇ, *do.*, 137, 237
 Durggaiyār, *do.*, 62, 192
 Dvēdai-Gōmapuram, *fa.*, 264
 Dvēdaikōmapuram, *do.*, 127, 145, 148, 155, 158, 161-62, 166, 168, 171, 174, 181, 187, 231, 241-42, 246, 248-50, 252-53, 255, 257, 261

E

Echchakumāraṇ Naraśiṅga-*daśapuriyaṇ*, *donce*, 133, 235
 Echchambī Śrīdhara-*daśapuriyaṇ*, *do.*, 130, 233
 Echcherumāṇ Ariyaṇ, *do.*, 191
 Echcherumāṇ Dāmōdaraṇ, *off.*, 52, 122
edirāmāṇḍu, 29, 90
Edirūṭṭōḷan-tiruccheṭṭukkaṭṭi, *n. of a maṇḍapa*, 45n
 Edirtavar-kāḷaṇ, *ti.*, of Arāiyaṇ Rājarājan *alias* Vikramaśōḷach-Chōḷiyavaraiyaṇ, *off.*, 28
 Eṅṅakumāraṇ Nāgadatta-*daśapuriyaṇ*, *donce*, 128, 232
 Eṅṅaṇ Śrīrama-*daśapuriyaṇ*, *do.*, 129, 232

Eṅṅayan Trivikrama-*daśapuriyaṇ*, *do.*, 125, 231
ēkabhōga 30, 33
ēkabhōga-brahmadṛya 30
 Elavānāsūr, *vi.*, 123n
ellai, 7
 Eḷunūṅṅuva-bhāṭṭaṇ *alias* Sāvitrāṇ Nānūṅṅuva-Kūṅṅaṇ, *a Sivabrāhmaṇa*, 52, 121
 Eḷuvadiyaṇ Akkumāra-bhāṭṭaṇ, *donce*, 169, 254
 Eḷuvadiyaṇ Śiṅgappirāṇ-sahasraṇ, *do.*, 152, 244
 Eḷuvadiyaṇ Sivadāsa-sahasraṇ, *do.*, 151, 244
 Eḷuvadiyaṇ Tiruvarganārāyaṇa-sahasraṇ, *do.*, 132, 234
 Eḷuvaṇ Ārāvamudu-sahasraṇ, *do.*, 169, 254
 Eḷuvaṇpaṭṭaṇ, *do.*, 175, 258
 Ēmanallūr, *vi.*, 64, 141, 238
 Ēmappārūr, *fa.*, 132, 234
 Ēmappērūr, *vi.*, 56
 Erēvanamaṇ Śrīvāsud^{va}-*daśapuriyaṇ*, *donce*, 167, 253
ēri, 220
 Erimijagupōsaṇ Śrīnārāyaṇa Śrīvāsud va-sahasraṇ, *donce*, 130, 233
 Erumanampidā *fa.*, 147, 242
 Ezumbūr, *vi.*, 65
 Ērupādi, *do.*, 45, 77, 84, 93, 202, 208
 Eṅṅukkūr, *fa.*, 134, 147, 154, 173, 182, 235, 242, 246, 256, 261
 Eyi-nāḍu, *i.e.* Eyiḷ-nāḍu, *vi.*, 68, 184, 263
 Eyiyaṅūr, *vi.*, 66, 159, 248

F

Forms of :ṅā 6
 rēpha 6
 medial long 1 6
 śha 6
 conjunct letters 6
 ḥri 6

G

Gaṅṅā, *vi.*, 71, 74
 Gaṅṅapati, *te.*, 34, 203, 206
 Gaṅṅapati-vāykkāl, *n. of a chen.*, 218
 Gaṅṅapatiyār, *de.*, 62
 Gaṅṅasvāmī Nārāyaṇa-kramavittāṇ, *donce*, 181, 261
 Gaṅṅarāditya, Chōḷa k., 14

- Gaṇḍarādityach-chaturvēdimaṅgalam, *vī.*, 56, 234
 Gaṇḍarādityach-chaturvēdimaṅgalam, *s.a.* Gaṇḍarādittam, *do.*, 64
 Gaṅgā, *ri.*, 9-10, 17, 136, 200
 Gaṅga, *co.*, 196
 Gaṅgādharā Dāmōḍara-daśapuriyaṅ, *donce*, 130, 233
 Gaṅgādharāṅ Iravidēva-daśapuriyaṅ, *do.*, 170, 255
 Gaṅgādharāṅ Sūryadēva-bhaṭṭaṅ, *do.*, 139, 238
 Gaṅgaikondān *ins.*, 35
 Gaṅgaikondaśōḷapuram *ins.*, 34n
 Gaṅgaikondaśōḷapuram, *vi.*, 31
 Gaṅgaipōṣaṅ Nambippirān Śrīdhara-kramavittaṅ, *donce*, 154, 246
 Gaṅgetic plains, 17
 Gaṇḍavāhaṅaṅ Ulagamunḍān-bhaṭṭaṅ, *donce*, 139, 238
 Geḷisā-pōṣaṅ Ammandi Mahāśvara-daśapuriyaṅ, *do.*, 133, 234
ghaṭikaippuram s.a. kiḍaippuram, 63
ghaṭikās or vidyāsthānas, 33
 Gōmaḍam, *fa.*, 152, 161, 180-82,
 Gōshṭaka, 48
 Gōtra :-
 Āgastya, 185, 263
 Āṅgīrasa, 124, 162, 250
 Āṅgīrasa, Āṅgīrasa 58, 140, 230, 238
 Ātraya, 155, 161-62, 165-66, 168, 171, 174-75, 184, 187, 230-32, 252, 255, 257-58, 263-65.
 Ātrēya 58, 60, 124-25, 127, 129, 132-35, 138-40, 145-48, 155, 160-61, 188-89, 234-38, 241-43, 246, 249-51, 253, 255, 263, 265.
 Aupamaṅya 178, 232, 259
 Aupamaṅyu 128
 Bādarāyaṅa 186
 Bādharāyaṅa 264
 Bhāradvāja 58, 60, 68, 124-35, 139-41, 143-47, 149-52, 154-55, 158-67, 169-75, 177-82, 184, 186, 189, 189n, 190, 230-46, 248-62, 264
 Bhārgava 58, 60, 159, 234, 243-44, 248, 263
 Bhārgava 123, 132, 149, 151, 158-59, 185, 190, 230
 Chaṇḍīla 155, 166, 186
 Chaṇḍa 129
 Dēvarāta 58, 124, 165, 175, 185, 230, 252, 257, 262
 Dhanaṅjaya 258
 Dhanaṅjaya 177
 Gaṇi 125
 Garga 231-32, 234-35, 256, 259, 262
 Gārga 58
 Gārgga 127-30, 133-34, 137, 139, 142, 145-46, 165, 167, 171, 184, 231, 233, 237-39, 241, 250, 252-53
 Gautama 58, 60-1, 125-26, 129-35, 139, 141-44, 147-48, 150-55, 158, 161-64, 168-71, 173, 177, 182, 186, 189, 190, 231-46, 248-51, 254-56, 259, 261, 264
 Gayashu 135, 236
 Gergga 125-26, 163, 178
 Hālandāṅa 183, 262
 Hara 184, 262
 Hārīta 58, 125-26, 128-33, 135, 138-39, 142-45, 147, 150-52, 154-55, 158-68, 172-73, 175-76, 178-79, 181, 183-189, 230-46, 248-53, 256, 258-61, 263, 265.
 Jāmbaviya 154, 246
 Kālāśi 182-83, 262
 Kālāyāśa 183, 262
 Kālāyāśi 182, 261-62
 Kālāyāśū 183
 Kaṅva 125, 231
 Kapi 59, 134, 136, 138, 142, 150, 179-81, 235-37, 239, 244, 250-61
 Kāśyapa 60, 123-26, 129, 131-32, 134-35, 138-39, 142, 144, 146-51, 153-54, 156-58, 160-61, 163-68, 170-72, 174, 176-79, 183-89, 230-31, 233-65
 Kuṇḍīnya 58, 143, 156-57, 176, 187, 240, 247, 258, 265
 Kaulika 127, 129-34, 138, 140-44, 146, 149-50, 152-53, 155, 159-62, 164, 166, 169, 170-72, 175-82, 232-35, 237-41, 243, 245-46, 248-52, 254-56, 258-61
 Kīraushṭra 182
 Kokkāṅa 140, 238
 Kuṇḍīṅa 58, 124-28, 130-31, 134-35, 138-43, 145, 147-48, 152-59, 161-69, 171-74, 176-80, 182, 185-87, 230-33, 235-43, 245-61, 263-64
 Kutsa 125, 160, 171, 182-83, 230, 249, 255, 261-62
 Lōhita 125, 129-30, 141, 145, 171, 173-74, 185, 230, 232-33, 239, 241, 255-57, 263
 Māḍala 185
 Māḍhala 168
 Māḍhīla 141, 239
 Māṅgala 140, 238
 Māṅḍavya 174, 257

- Māṇḍhila 141
 Māpala 160, 249
 Māṭhala 148, 150, 153, 157, 243, 245, 254, 263
 Māihara 247
 Matrayu 164, 251
 Maudgalya 248
 Maurggalya 159
 Mitrayu 143, 240
 Mudgala 126, 231, 236-37, 242, 244-46, 250, 253, 259, 264
 Muggala 137, 148
 Murggala 138, 148, 151, 155, 155, 162, 167-68, 178, 187
 Nidundiga 126
 Nitundila 231
 Nitundiga 146, 151, 163, 170-71, 242, 244, 251, 255
 Olōhita 130
 Parādāya 150, 243
 Parāśara 58, 123, 125, 134-35, 139, 145, 149, 152, 160, 163, 165, 175, 184-85, 230-31, 235, 238, 241, 243, 245, 249, 251-52, 258, 263
 Rāthitara 58, 124, 127, 138, 147-48, 150, 158, 167, 175, 184, 186, 230-31, 237, 242, 244, 248, 253, 258, 263-64
 Raushyāyaṇa 243
 Śālāvata 139, 142, 238-39
 Saṃkriti 125, 133, 141, 143, 163-64, 166, 168, 174, 230, 235, 239-40, 250-53, 257
 Śaṇḍila 137, 160, 173, 181, 185, 236, 239, 246, 249, 252, 256, 261, 263-64
 Śārṅgimitra 183, 262
 Śārṅgimitra 182
 Śārṅgimitra 261
 Śaṭha 127, 146, 155, 158, 162, 179, 232-33, 242, 246, 248, 250, 259
 Śaṭhamarshaṇa 158, 248
 Śrāvishṭha 183
 Śrāvishṭha 262
 Vādhūla 59, 128, 131, 136, 139, 162, 167-69, 172, 178-79, 232-33, 236-37, 250, 253-54, 256, 259-60
 Vāsishṭha 53, 60, 132, 140, 148, 151, 153-54, 165, 172, 177, 180, 182-83, 185, 187-90, 234, 238, 243-46, 251, 256, 259-60, 262-63
 Varhūla 232
 Vatsa 126-33, 135, 139, 141-44, 146-47, 149-51, 153-55, 158, 161-63, 166-67, 169, 171-175, 177, 179-80, 186-88, 231-37, 239-50, 252, 254, 256-61, 264-65
 Viśvāmitra 58, 123, 127, 132-35, 138, 140-41, 143-49, 153, 157, 160, 166-67, 179, 182, 184-88, 230, 232, 234-38, 240-43, 245, 247, 249, 251-53, 260-61, 263-65.
 Gōvardhanaṅ Śrīrāma-daśapuriyaṅ 169, 254
 Gōvardhanāivara, *tc.*, 11
 Gōvindachchēri, *quarter*, 48
 Gōvindaṅ Akkipidāra-bhaṭṭaṅ *s.a.* Gōvindaṅ Agnipidāra-bhaṭṭaṅ, *donee*, 157, 247
 Gōvindaṅallūr, *tc.*, 45, 87, 192, 202, 210
 Gōvindaṅ Bhavarudra-daśapuriyaṅ, *donee*, 146, 241
 Gōvindaṅ Chēndippirāṅ-bhaṭṭasōmayāji, *do.*, 189, 265
 Gōvindaṅ Dāmōdara daśapuriyaṅ, *do.*, 131, 233
 Gōvindaṅ Dāmōdara-kramavittaṅ, *do.*, 173, 257
 Gōvindaṅ Jātavēda-bhaṭṭaṅ, *do.*, 157, 247
 Gōvindaṅ Jātavēdaṅ, *do.*, 186, 263
 Gōvindaṅ Kēśava-daśapuriyaṅ, *do.*, 187, 265
 Gōvindaṅ Purushōttama-bhaṭṭaṅ, *do.*, 157, 247
 Gōvindaṅ Śrīdhara-daśapuriyaṅ, *do.*, 137, 236
 Gōvindaṅ Śrīkriṣṇa-bhaṭṭaṅ, *do.*, 183, 262
 Gōvindaṅ Śrīraṅganātha-kramavittaṅ, *do.*, 183, 262
 Gōvindaṅ Sūryavishṇu-bhaṭṭaṅ, *do.*, 235
 Gōvindaṅ Sūryavishṇu-bhaṭṭaṅ, *do.*, 133
 Gōvindaṅputtūr, *tc.*, 64
 Guṇāṭṭanallūr, *do.*, 40, 45, 47, 85, 94, 116, 202, 209, 227

H

- Hari, *s.a.* Vishṇu, *do.*, 9, 69, 72
 Haridāsaṅ Śrīkaṇṭha-bhaṭṭaṅ, *donee*, 188, 265
 Hariśarmaṅ Śrīdhara-kramavittaṅ, *do.*, 183, 262
 Harivāmi Nārāyaṇa-daśapuriyaṅ, *do.*, 178, 259
 Harivāmi Vishṇu-bhaṭṭaṅ, *do.*, 143, 240
 Hastimalla, *ch.*, 13n
 Hastivarma, *m.*, 13n
 hāṭaka, *gold*, 8, 195
 Himālaya, *mo.*, 197
 Hiraṅyagarbhaṅ Bhavarudra-kramavittaṅ, *donee*, 144, 243
 hōyāṅwāya, 55
 Hriśāḷa-Sūryakumāraṅ Gōvinda-bhaṭṭaṅ, *do.*, 178, 259
 Hriśāṅa Śrīmādhavaṅ-Divākara-daśapuriyaṅ, *do.*, 252
 Husāṅa-Śrīmādhavaṅ-Divākara-daśapuriyaṅ, *do.*, 166

I

- idaippattam, tax*, 51, 118
Idaiturai-nāḍu, dr., 215
Idaivakkudi, vi., 43
Idaiyaḷ-ṇāḍu, dr., 23, 26, 66, 93, 165, 252
Idaiyaṅkuḷam, a tank, 102, 219
Idaiyarinallūr, vi., 141, 239
Idaiyarinallūr, s.a. Idaiyārumallūr, do., 64
Idaiyārukkudi, do., 158, 248
Idaiyārukkudi, s.a. Idaiyāttaṅguḍi, do., 66
Idaiyārumaṅgalam, do., 56, 58, 124, 167, 175, 184, 230, 253, 258, 262
Idaiyārumaṅgalam, s.a. Viḍa-(or Eḍai)yāttamaṅgalam, do., 68
Idaiyāru-nāḍu, dr., 12, 67, 184, 262
Idaiyāttaṅguḍi, s.a. Idaiyārukkudi, vi., 66
Idavai, do., 64, 144, 240
Igaḷṇilainallūr, vi., 40, 45, 47, 77, 86, 94, 117, 202, 210, 228
iguana, 228
Ikshvāku, myth. k., 8, 194
Ikshvāku, fa., 69
Ikshupurīśvara, de. te. of., 41
Iḷachchēri, quarter, 39, 100, 218
ilaikkūlam, tax, 51, 118
Iḷaiya-Bhava-kūḷaṅ Nārāyaṇa-ḍaṣapuriyaṅ, donee, 146, 242
Iḷaiyāṅguḍi, vi., 22, 26, 92, 122
Iḷaiyaśōlai Chendippirāy-ḍaṣapuriyaṅ, donee, 161, 249
Iḷaiya Tāya-Nārāyaṇaṅ, do., 159, 247
Iḷakkandiṅam, fa., 128, 155, 170, 181-82, 232, 246, 255, 261
Iḷam, s.a. Ceylon, co., 215
Iḷampuḷchchi, tax., 118
Iḷavar, com., 118, 228
Iḷuppaik-kattai, 223
Iḷuppaiyūr, vi., 23, 26, 93, 123
Iḷṇāṅ-chedi (Mimosa-rubicaulis), 218
Indonesia, co., 16
Indra, de., 197, 199, 215
Indranila, sapph., (a semi-precious stone), 194
Indumauli, do., 70
Iṅgai, 218, 224
Iṅgaṅ, s.a. Eṅkaṅ, vi., 26
Iṅgaṅāḍu, dr., 22, 24, 26, 67, 92, 122, 168, 191, 253
Iṅambar-nāḍu, do., 54, 64, 136, 236
Intamukkī Śrīkṛiṣṇapuradēva-bhaṭṭaṅ, donee, 163, 251
Intamukkī Tāyapirāy Bhavaśkanda-ḍaṣapuriyaṅ, do., 164, 251
irai, tax, 31, 91, 94
Irāiyāṇarasūr, vi., 56
Irāiyāṇarasūr, s.a. Elavānāsūr, fa., 123, 230
Irāiyāṅchēri, vi., 23
Irāiyāṅchēri, s.a. Iravāṅchēri, do., 26
Irāiyāṅchēri, do., 93
Irāiyāṅkuḍi, vi., 67, 167, 253
iraiyili, 31, 80, 82, 91
iraiyili-brahmadēya, 29
Irājarāja-Iśvaramudaiyar, dr., 40, 115, 226
Irājarāja-Iśvarapuram, vi., 39, 103, 105-08, 221-23, 228
Irājarāja-Iśvarapurattu-vāykkāl, n. of. a chan., 39
Irājēndrasola-brahmadhīrajan, n. of. a maṅḍapa, 77, 202
Irājēndrasōḷa-brahmarāyaṅ alias Narākaṅ Kṛiṣṭiyan Irāman, off., 92
Irāmadēvan Chēṅḡaya-sahasraṅ, donee, 127, 231
Irāmadēvaṅ Mahākāḷa-bhaṭṭaṅ, do., 163, 252
Irāmadēvaṅ Mahāndra-sahasraṅ, do., 142
Irāmadēvan Śrīdhara-bhaṭṭaṅ, do., 141
Irāmadēvaṅ Śrīvasudēva-ḍaṣapuriyaṅ, do., 144
Irāman Amalaṅ, off., 23
Irāman Śivaṅ, donee, 151
irāṅḡal, 34, 45, 89, 94, 202, 212
Irāttakkuḍi, fa., 138, 237
Iravāṅchēri, s.a. Irāiyāṅchēri, vi., 26
Iravibhaṭṭaṅ Sōmadatta-bhaṭṭaṅ, donee, 189a
Iravidevaṅ Śrīraman, do., 172, 256
Iravikṛiṣṇa-ḍaṣapuriyaṅ, do., 148, 245
Iravi Nili, Kṛtāḷa pr., 13
Iravidannaṅ Kumārasvāmi-ḍaṣapuriyaṅ, donee, 152, 244
Iravidannaṅ Nārāyaṇa-kramavittaṅ, do., 182
Iravidannaṅ Nārāyaṇa-kramavittaṅ, do., 261
Iravitattaṅ Sōmadattaṅ, do., 184
Irāyiravaṅ Pallavaraiyaṅ alias Uttamaśōḷap-pallavaraiyaṅ, off., 22, 28, 123
Irāyiravaṅ Pallavaraiyaṅ alias Uttamaśōḷap-pallavaraiyaṅ, off., 92, 95
Irāyūr, fa., 96, 126-27, 129, 131, 139, 144, 146, 150-51, 153, 155, 158, 161-65, 168-71, 179, 184, 216, 231-35, 238, 240, 244-52, 254-55, 259
Irumaḷichōla-viḷupparaiyaṅ alias Velāy Kūṭṭaṅ, off., 122
Irumaḷisōḷa, n. of. Parāntaka I, 43
Irumaḷisōḷaṅ, n. of. a chan., 39, 107, 222
Irumaḷisōḷaṅ, n., 14

INDEX

Irumaḍiṣṍṍap-peruvāykkāl, *n. of a chan.*, 39, 104, 220
 Irumaḍiṣṍṍa Viḷupparaiyan *alias* Veḷān Kūttan, *off.*, 24
 Irumbudalai, *s.a.* Irumpudal *alias* Manukulachūḍā-
 maṇichchaturvēdimaṅgalam, *vi.*, 67
 Irumbuḷai, *a hamlet*, 60, 189
 Irumpudal *alias* Manukulachūḍāmaṇich-chaturvēdi-
 maṅgalam, *s.a.* Irumbudalai, *vi.*, 67, 170, 255
 Iruṅgaṇḍi, *fa.*, 125-26, 129, 133, 138-39, 141-43, 153,
 161-64, 166, 168-69, 171, 174, 185, 230, 233,
 235, 237-40, 245, 250-55, 257, 264
 Iruṅgōlappādi, *di.*, 27, 65, 151, 244
 Iruṅgūppadin-aṟuvan, *n.*, 62
 iruḷli, 118, 228
 Iṣāṅgu, *a plant*, 218-19
 Iṣvara, *de.*, 71, 196
 Iṣvaraṅ-Kaḷāy *alias* Alaṅkārappāriyan, *mo.*, 32, 120
 Iṣvaraṅ Mādhaḅa-bhaṭṭaṅ, *donee*, 175, 257
 Iṣvaraṅ Tiruvēṅkaḍa-kraṇavittan, *do.*, 130, 233
 Iṣvaraṅ Yajñasūrya-sahasraṅ, 143, 240
 Ittiṅgaikkūḍi, *vi.*, 40, 43, 113, 225

J

Jainism, *religion*, 33
 Jaribō, *s.a.* Nāval, *a tree*, 221n
 Jananātha, *n.*, of Rājendra I, 48
 Jananātha, *off.*, 10, 18, 74-75
 Jananātha, *minister of Rājendra I*, 201
 Jananātha *alias* Rājendraṣṍṍa-Brahmādhiraḅa, *off.*, 20
 Jananātha, *s.a.* Narākaṅ Mārāyan Jananāthay *alias*
 Rājendraṣṍṍa-Brahmādhairājan, *do.*, 18
 Jananāthach-chaturvēdimaṅgalam, *vi.*, 60, 67, 172,
 189-91, 256
 Jananāthachchēri, *quarter*, 48, 60
 Ja Vēḷāy *alias* Turaiyan Nilaitāṅgi, *off.*, 24
 Jananātha-ṅṅṅagar, *te.*, 190-91
 Jananātha-ṅṅṅagar-dēvar, *de.*, 60, 192
 Janārdanaṅ Anantīca-bhaṭṭaṅ, *donee*, 157, 247
 Janārdanaṅ Mādhaḅa-bhaṭṭaṅ, *do.*, 159, 248
 Janārdanaṅ Paraṅjoti-daṣapuriyan, *do.*, 139, 238
 Jaṅṅgam, *fa.*, 183, 262
 Jaṅṅyam, *do.*, 153, 182-83, 245, 262
 Jaṅṅar (vi Śrīkṛishṅa-bhaṭṭaṅ, *donee*, 171, 235
 Jaṅṅayan Bhavarudra-daṣapuriyan, *do.*, 138, 237
 Jannayan Dāmōdara-sahasraṅ, *do.*, 143, 240
 Jannayan Śrīvāudēva-bhaṭṭaṅ, *do.*, 141, 239
 Jannayan Veṅṅaya-sahasraṅ, *do.*, 143, 239
 Janniyay Tiruviṣalūr-daṣapuriyan, *do.*, 143, 240
 Jaṅāchōḍa Bhīma, *Telugu Chōḷa k.*, 15, 15n

Jaṅavarman Kulasēkhara I, *Pāṅṅya k.*, 31
 Jātavēdaṅ Adigaṅambi-daṣapuriyan, *donee*, 161, 230
 Jātavēdaṅ Kātaka-sōṅṅayāji, *do.*, 163, 231
 Jātavēdaṅ Kumārasvāmi-sahasraṅ, *do.*, 149, 243
 Jātavēdaṅ Nārāyaṅa-bhaṭṭaṅ, *do.*, 187, 264
 Jātavēdaṅ Viṣṅudāsa-bhaṭṭaṅ, *do.*, 178, 259
 Jātivyāsach-chaturvēdimaṅgalam, *vi.*, 43, 43n
 Jātivyāsach-chaturvēdimaṅgalam, *alias* Avaliḅala-
 nallūr, *do.*, 40, 112-13, 225
 Jayaṅṅondaṣṍṍach-chaturvēdimaṅgalam, *do.*, 65, 149,
 243
 Jayaṅṅondaṣṍṍa-maṅḅalam, *di.*, 22-3, 92-4, 132, 202,
 214-15
 Jayaṅṅondaṣṍṍap-peruvāykkāl, *n. of a chan.*, 39, 96,
 216
 Jayasīṅha, *W. Chāḅukya k.*, 10, 17, 200
 Jemaḷigrāmam, *fa.*, 182, 261
 Jemḷagrāmam, *do.*, 183, 262
 Jemḷagrāmam, *do.*, 183
 Jōḍisha, *a science*, 190
 Jōḍishap-paṅṅu, *share for the astronomer*, 63, 190
 Jōṅiykkūḍi, *vi.*, 148, 243
 Jōṅiykkūḍi, *s.a.* Sōḍiyakkūḍi, *do.*, 65

K

Kachchamaṅgalam, *do.*, 68
 Kachchaypālai Maṅṅaṅ, *donee*, 191
 Kaḅāha, *i.e.* Kaḅāha, *co.*, 10, 17, 74
 Kaḅāha, *s.a.* Kedah, *island of.*, 200
 Kaḅaiyakkūḍi, 65, 153, 245
 Kaḅalaṅṅuḍi, *do.*, 64, 146, 241
 Kadamba, *fa.*, 56
 Kaḅambay-nānūṅṅukkāl, *n. of a field*, 114, 226
 Kāḅay Kārikurichchi, *vi.*, 40, 45, 78, 88, 84, 116, 202,
 212, 227
 Kāḅay Śrīkṛishṅa Agnichittayāji, *donee*, 185, 263
 Kaḅavūr, *fa.*, 136, 236
 Kaḅavutpaṅṅapuram, *do.*, 180, 260
 Kaḅhai, Kaḅhāi, *vessel*, 200
 Kāḅukāl, *de.*, 35n
 Kāḅukāl-kuḅam, *n. of a tank.*, 39, 104, 220
 Kaḅuvaṅṅuḍi, *s.a.* Kaḅuvantiḅal, *vi.*, 67
 Kaḅuvantiḅal *alias* Paramēṣvaramaṅgalam, *s.a.*
 Kaḅuvaṅṅuḍi, *do.*, 67, 167, 253
 Kākaṅḅūr, *fa.*, 144, 240
 Kākkalūr, *do.*, 172, 174, 256-57
 Kākkambirāl, *do.*, 147, 149, 242
 Kākkampirāl, *do.*, 243

- Kakkaṇḍūr, *do.*, 125, 144, 151, 162, 231, 244
kāl, fraction, 36
 Kālachēri, *vi.*, 43, 46
 Kālaisānbhattaṅ Mādhava-daśapuriyaṅ, *donee*, 186
 264
 Kālakochchay Bhavarudra-daśapuriyaṅ, *do.*, 144, 240
 Kalakkuḍi-nāḍu, *di.*, 68, 189, 265
kalam, grain me., 30, 202-14
 Kālamēghaṅ Tīruvikrama-daśapuriyaṅ, 163, 250
kaḷaṅḷu, wt., 41
 Kālaṅ Kijāvaṅ, *donee*, 191
 Kālaṅperumāṅ Vāmaṅa-sahasraṅ, *do.*, 176, 258
 Kāḷāpiḍāriyaṅ, *de.*, 35n
 kaḷar, 118
 Kalārka-kūṛṅgam, *di.*, 68, 188, 265
kalās, arts, 194
kalās, 'phases', 194-95
 Kālaśan Skandhaṅ Dōṅabhattaṅ *donee*, 125, 231
 Kaḷattūr, *vi.*, 23-4, 27, 94, 119, 122, 167, 253
 Kalavakkūr, *fa.*, 152, 171, 243, 255
 Kaḷava-Nārāyaṅa-bhattaṅ, *donee*, 156
 Kaḷavaṅ Dāmōḍara-sahasraṅ, *do.*, 236
 Kali, *demon*, 9, 72-3, 197
 Kaliṅga, *co.*, 71
 Kaliṅga, *do.*, 28, 196
 Kāliṅgarāyaṅ, *throne named after off.*, 18n
 Kāḷiyamardaṅḷaṅ Rishikēśava-daśapuriyaṅ, *donee*,
 174, 257
 kaḷḷi, 119-20
 Kaḷpa, *agr.*, 196, 201
 Kaḷva-Nārāyaṅa-bhattaṅ, *donee*, 247
 Kaḷvaṅ Dāmōḍira-sahasraṅ, *do.*, 135
 Kāmalanābhaṅ Chakrapāṅi-bhattaṅ, *do.*, 156, 247
 Kāmalanāthaṅ Śrīkarpa-bhattaṅ, *do.*, 124, 230
 Kāmapatākai-vāykkāl, *n. of a chan.*, 39, 81, 83, 90,
 105-06, 203, 205-07, 221
 Kāmarasavalli, *s.a. Kāmarasavallich-chaturvēdimaṅ-*
galam, vi., 54
 Kāmarasavallich-chaturvēdimaṅgalam, *s.a. Kāma-*
rasavalli, do., 64
 Kāmaravallich-chaturvēdimaṅgalam, *do.*, 135, 236
 Kāmbōja, *s.a. Kāmbuja, co.*, 9, 16, 73
 Kāmbōja, *k.*, 198, 198n
 Kāmbuja, *s.a. Kāmbōja, co.*, 16
 Kāmmālar, *caste*, 203
kāmmānachēri, quarter, 90
kāmmānachchēri, do., 34, 84
kāmmānaśēri, do., 118
 Kāmpavarman, *Palla e k.*, 12n, 13n, 48
 Kāmpita *fa.*, 169, 254
 Kāmuṅaṅchēndaṅkuḍi, *vi.*, 44, 77, 82, 93, 202
 Kāmuṅaṅchēndaṅguḍi, *s.a. Kāmuṅaṅsēndaṅguḍi,*
do., 46
 Kāmuṅaṅsēndakkuḍi, *do.*, 206
 Kāmuṅaṅsēndaṅguḍi, *s.a. Kāmuṅaṅchēndaṅguḍi,*
do., 46
kāmuṅu, arecanut, 33
kaṅakkāṅ, off., 48, 59, 190
kaṅakkappaṅḷu, share for the accountant, 62, 190
kaṅakkappāṅḷu, endowment, 105, 221
kāṅam, money, 229
 Kāṅavadi Aḷaḷiyaṅ, *off.*, 93
 Kāṅavadi-vāykkāl, *n. of a chan.*, 101
 Kāṅavadi-vāykkāl, *s.a. Gaṅapati-vāykkāl, do.*, 39
 Kāṅavadiy Aḷaḷiyaṅ *s.a. Gaṅapati Aḷaḷiyaṅ, off.*, 23
 Kāṅavadiyār, *de.*, 192
 Kāṅavadiyār, *u.*, 82
 Kāṅavadiyār-tūmbu, *n. of a sluice*, 45n
 Kāṅchippōśan Irāmāḍevaṅ Tōṅaya-sahasraṅ, *donee*,
 160, 249
 Kāṅchippōśan Nārāyaṅa-daśapuriyaṅ, *do.*, 125, 230
 Kāṅchippuram, *vi.*, 18, 18n
 Kāṅchivāy, *s.a. Kāṅchivāyil, do.*, 25
 Kāṅchivāyil, *do.*, 22, 25
 Kāṅḍāḍai Aḅḷiperumāṅ Tīruvārūḍḷigal-daśapuri-
 yaṅ, *donee*, 168, 253
 Kāṅḍāḍai Kēśavaṅ Tīruvikrama-sahasraṅ, *do.*, 139, 238
 Kāṅḍāḍai Nārasiṅhaṅ Mahēśvara-daśapuriyaṅ, *do.*,
 136, 236
 Kāṅḍāḍai Nārasiṅgam Eḷuvaḍiyaṅ-daśapuriyaṅ, *do.*,
 179, 260
 Kāṅḍāḍai Nārāyaṅaṅ Nārasiṅha-daśapuriyaṅ, *do.*,
 179, 259
 Kāṅḍāḍai Tīru(Tri)vēdi Yajñaya-bhattaṅ, *do.*, 148,
 243
 Kāṅḍāṅa-nāḍu, *di.*, 42n, 67, 174, 224, 257
 Kāṅḍāṅa-nāḍu, *s.a. Kāṅḍāra-nāḍu, do.*, 42n
 Kāṅḍaṅ Kēśava-bhattaṅ, *donee*, 139, 181, 238, 261
 Kāṅḍarādittach-chaturvēdimaṅgalam, *vi.*, 133, 189n
 Kāṅḍarādittam, *s.a. Gaṅḍarātyachchaturvēdimaṅ-*
galam, do., 64
 Kāṅḍarādityach-chaturvēdimaṅgalam, *do.*, 190
 Kāṅḍāra-nāḍu, *di.*, 40, 42, 42n
 Kāṅḍāra-nāḍu, *s.a. Kāṅḍāṅa-nāḍu, do.*, 42n
 Kāṅḍayaṅ Śrīrāmabhattaṅ, *donee*, 128, 232
 Kāṅḍayaṅ Yajñabhāṅḷa-sōmayāji, *do.*, 171, 255
 Kāṅḍēru, *fa.*, 135, 172-73, 235, 246, 256
kāṅḍāṅi, off., 94

INDEX

- kāpi*, learned men, 33, 33n
kāpi, land me., 33, 36, 202-08, 208n, 209-14
kāpi, wt., 41
kāyikkūdan, agricultural rent, 29, 31
kāpi-murūttu, 33, 34, 77-8, 89, 94, 202, 212
kāyimirūttu-irāṅgal, 34, 45, 202
kāyiy-udayār, owner of lands, 29
 Kāñjai, *fa.*, 129, 134, 136, 148, 160, 167, 170, 178-80, 235, 230-36, 242, 249, 253, 255, 259-60
 Kāñjatūr, *vi.*, 65, 148, 242
 Kāñjikkuri, *fa.*, 144, 159, 186, 240, 248, 264
 Kāñjivāyil, *vi.*, 92, 122
kāñkūti, *off.*, 19, 215
kāṅṅalāk-kāṅṅam, *tax.*, 118
 Kaṅṅaṅ Dhīrasahasra-sōmayāji, *donee*, 132, 234
 Kaṅṅaṅ Sōma-sahasraṅ, *do.*, 188, 265
 Kaṅṅaṅ Śrīkumāra-daṣapuriyaṅ, *do.*, 138, 237
 Kaṅṅapirāṅ Kēśava-sahasraṅ, *do.*, 137, 237
 Kaṅṅāppil, *vi.*, 67
 Kaṅṅaradēvaṅ Aiyanaṅṅaṅ-kramavittaṅ, *donee*, 183, 202
 Kaṅṅasāmit-Tiruppuṅṅaiyaṅṅaṅ-daṣapuriyaṅ, *do.*, 149, 243
 Kaṅṅadāyapirāṅ-bhaṅṅaṅ, *do.*, 150, 243
 Kaṅṅāppil, *vi.*, 167, 253
 Kāyākūmāri *ins.* 10, 13
 Kapōṅṅiṣvaraṅ Kēśava-daṣapuriyaṅ, *donee*, 129, 232
 Kapōṅṅiṣvaraṅ Śivarudra-daṣapuriyaṅ, *do.*, 130, 233
 Kapōṅṅiṣvaraṅ Śrīkrishṅṅapuradēva-sahasraṅ, *do.*, 137, 237
 Kārambichchēṅṅu *fa.*, 125-27, 129-31, 133, 136, 138-39, 141, 144-45, 148, 150-52, 154-55, 163-64, 168, 171, 174, 179, 186, 231, 234-41, 243-46, 51, 253, 256-57, 259-60, 264
 Kārambichchēṅṅu-Tūrppil, *do.*, 171, 185, 232-33, 241, 255, 263
 Kāra-nāṅṅu, *di.*, 64, 145, 241
 Karaṅṅattāṅ-Madhyasthaṅ, *off.*, 52, 120
 Karandai, *s.a.* Karuntaṅṅāṅṅuṅṅi, *vi.*, 1, 1n
 Karandai plates, 11
kārāṅṅmai, *tenure*, 119, 202
 Karavāṅṅiṣvara, *te.*, 45, 59, 61
 Karavāṅṅi Bhavabhūtikēśava-daṣapuriyaṅ, *donee*, 162, 250
 Karavāṅṅi Śrīkrishṅṅaṅ Tiruvikrama-sahasraṅ, *do.*, 169, 254
 Kārguṅṅi *alias* Rājāsraya-chaturvēṅṅimaṅṅalam, *s.a.* Uyyakkōṅṅāṅ-Tirumalai, *vi.*, 16
 Karikāla, *Chōṅṅa k.*, 8, 41n, 42, 42n, 70, 195, 195n
 Karikāṅṅaṅ Kaṅṅṅaṅ, *donee*, 191
 Karikāṅṅaṅ Maṅṅṅaṅṅaṅ, *do.*, 191
 Karikāṅṅaṅ Tēvaṅ, *do.*, 191
 Karikāṅṅaṅṅōṅṅaṅ-pērāru, *vi.*, 219
 Karikāṅṅaṅṅōṅṅaṅ-peruvāyṅṅkāl, *n. of chan.*, 47, 217
 Karikāṅṅaṅṅōṅṅaṅ-peruvāyṅṅkāl *alias* Mūmmaṅṅiṅṅōṅṅaṅ-pērāru, *do.*, 39-40, 42-3, 98, 100-01, 111, 217-19, 224
 Kārīkūṅṅichchi, *vi.*, 46
 Karippaṅṅu, *s.a.* Karippuṅṅam, *do.*, 55
 Karippuṅṅam, *s.a.* Karippaṅṅu, *do.*, 55, 129, 166, 233, 252
 Kārṅṅaṅṅi, *q. of Bhūti Vikramakēśari*, 57
 Kārṅṅaṅṅiṅṅēri *alias* Vikramakēśarich-chaturvēṅṅimaṅṅalam, *vi.*, 57, 187, 264
 Kārṅṅaṅṅi-ēri *alias* Vikramakēśarich-chaturvēṅṅimaṅṅalam, *s.a.* Tiruvilāṅṅuṅṅi, *do.*, 68
 Kārṅṅiṅṅai, *fa.*, 125, 133, 175, 231, 235, 257
karuṅṅam-ārāyṅṅam, *off.*, 18-21, 24, 28, 92, 214
 Karuṅṅāṅṅikkāṅṅ Nārāyaṅṅa-bhaṅṅṅaṅ, *donee*, 144, 240
 Karuṅṅāṅṅikkāṅṅ Nārāyaṅṅa-kandasahasraṅ, *do.*, 170, 254
 Karuntaṅṅāṅṅuṅṅi, *vi.*, 1
 Karuppūr, *vi.*, 25
 Karuttan Cheyyāṅ, *m.*, 52, 119
 Karuttapōṅṅaṅ Dāmōdirāṅ Śrīkrishṅṅa-daṣapuriyaṅ, *donee*, 133
 Karuvāyṅṅkāl, *s.a.* Karikāṅṅaṅṅōṅṅaṅ-peruvāyṅṅkāl, *n. of a chan.*, 42
 Karuvāyṅṅkāl *alias* Mūmmaṅṅiṅṅōṅṅaṅ-pērāru, *do.*, 79, 81, 84-5, 90-1, 203-04, 206-08, 213-14
 Karuvūr, *vi.*, 45, 78, 86, 94, 202, 210
 Kasakkudi plates, 19n, 53
kāshṅṅhakāri, *engraver*, 55, 193
Kāṅṅmitra, *ointment*, 194
kāṅṅu, *coin*, 30, 35, 82-86, 88-91, 203-09, 211-14
 Kāṅṅakāsōmayāji Irāmaēva-bhaṅṅṅaṅ, *donee*, 174
 Kāṅṅakāsōmayāji Rāmadēva-bhaṅṅṅaṅ, *do.*, 257
kattai, 221n
 Kāṅṅi-vāyṅṅkāl, *n. of a chan.*, 39, 96, 216
 Kāṅṅukkūri, *fa.*, 125, 137, 160, 231, 236, 249
 Kāṅṅumāṅṅāṅṅkōyil, *vi.*, 14
 Kāṅṅūr, *do.*, 64, 144, 241
 Kavaiyaṅṅaṅsarmaṅṅ Śrīdatta-kramavittaṅ, *donee*, 174, 257
 Kāvāṅṅi, *fa.*, 155, 246
 Kāvēri, *vi.*, 8, 25, 35, 40, 42n, 54n, 70, 75, 195, 200
kāvēdi, *off.*, 190-91
kāvēṅṅippāṅṅu, *share for the accountant*, 62, 190-91
 Kavipi, *fa.*, 167-68, 253

- Kaviniyakkudi, *vi.*, 40, 43n, 113, 225
 Kaviniyakkudi, *s.a.* Kilavaniyakkudi, *do.*, 43
 Kaviniyan Krishnan Madava-bhattay, *m.*, 119
 Kaviniyan Krishnan Marapattan, *off.*, 94
 Kavira-nādu, *di.*, 35
 Kāviri, *s.a.* Kāvēri, *vi.*, 35
 Kāviriamaṅgalam, *vi.*, 64, 147, 242
 Kavirinaṅgai, *de.*, 35, 39-40, 106, 117, 222, 228
 Kāviri Venkāḍay, *off.*, 23, 93
 Kaviṣiyan-Nārāyaṇa, *m.*, 52
 Kaviṣiyan Nārāyaṇa Tiruveṅkāṭṭadigaḷ, *do.*, 120
 kāvu, 118
 Kavuniyakkudi, *vi.*, 47
 Kavuniyan Krishnan Māra-bhattay, *off.*, 23
 Kāyakkudi, *s.a.* Kāsākkudi, *vi.*, 65, 154, 246
 Kayilāyan Nārāyaṇa-daṣapuriyan, *donee*, 172, 256
 Kedah, *island*, 200
 kēḷi, *order*, 21
 Kēraja, *co.*, 9-10, 13, 13n, 70-1, 213
 Kēraja, *k.*, 8, 195-96
 Kēraḷāntaka-chaturvēdimaṅgalam, *vi.*, 18, 22, 24, 28, 92, 94, 122-23
 Kēraḷāntaka-chaturvēdimaṅgalam, *s.a.* Ammaṅgudi, *do.*, 25
 Kēraḷāntaka-vaḷanādu, *di.*, 68, 186, 264
 Kēraḷāntaka-vaṅṅagardēvar, *de.*, *te. of*, 62, 192
 Kēśava, *s.a.* Viṣṇu, *do.*, 71, 197
 Kēśava, *W. Chālukya general*, 15-6, 71, 197
 Kēśavabhattay Srīviṣṇu-daṣapuriyan, *donee*, 133, 235
 Kēśavachēri, *quarter*, 48
 Kēśava-dandanāyaka, *W. Chālukya general*, 15
 Kēśavaḍigaḷ Ādittapiḍāra-kramavittan, *donee*, 142, 239
 Kēśavaṅ Aiyappirāṅ-kramavittan, *do.*, 137, 236
 Kēśavaṅ Aiyappōṅṅi-daṣapuriyan, *do.*, 134, 235
 Kēśavaṅ Anantamādhava-bhattay, *do.*, 163, 250
 Kēśavanārāyaṇa-bhattay, *do.*, 186, 264
 Kēśavaṅ Bhavarudra-daṣapuriyan, *do.*, 141, 239
 Kēśavaṅ Dāmōdara-bhattay, *do.*, 171, 182, 255, 261
 Kēśavaṅ Kōvaḍi-bhattay, *do.*, 173, 256
 Kēśavaṅ Kuṇḍisāmi-bhattay, *do.*, 146, 241
 Kēśavaṅ Mādhava-bhattay, *do.*, 146, 241
 Kēśavaṅ Narasiṅga-bhattay, *do.*, 132, 234
 Kēśavaṅ Nārāyaṇa-daṣapuriyan, *do.*, 146, 241
 Kēśavaṅ Periyānāmbi-daṣapuriyan, *do.*, 136, 236
 Kēśavaṅ Rishikēśa-kramavittan, *do.*, 186, 264
 Kēśavaṅ Śāṅkaraṅ, *do.*, 188, 265
 Kēśavaṅ Sōmaḍigaḷ-kramavittan, *do.*, 177, 258
 Kēśavaṅ Śrīdhara-bhattay, *do.*, 130, 233
 Kēśavaṅ Śrīdhara-kramavittan, *do.*, 185, 263
 Kēśavaṅ Śrīkrishṇa-bhattay, *do.*, 144, 152, 240
 Kēśavaṅ Śrīmādhava-sahasraṅ, *do.*, 167, 264
 Kēśavaṅ Śrīviṣṇu-bhattay, *do.*, 152, 245
 Kēśavaṅ Tiruvaraṅga-bhattay, *do.*, 60, 189
 Kēśavaṅ Tiruvaraṅga-daṣapuriyan, *do.*, 166, 252
 Kēśavaṅ Tiruvirāmiśvara-bhattay, *do.*, 161, 249
 Kēśavaṅ Trivikrama-bhattay, *do.*, 146, 241
 Kēśavaṅ Viṣṇu-bhattay, *do.*, 185, 263
 Kēśavaṅ Yajñātma-daṣapuriyan, *do.*, 166, 252
 kēḷu, *banner*, 197
 Khāravēla, *Kalinga k.*, 4n
 kiḍaiṭṭuram, *s.a.* ghaṭikaṭṭuram, *endowment*, 63
 kiḍāṅgu, 48n, 118
 kiḷ, *fraction (and me)*, 35-36, 36n, 202-08, 208n, 209-14
 Kilaiyil *alias* Paramēśvaramaṅgalam, *s.a.* Kilaiyūr, *vi.*, 66, 165, 251
 Kilaiyūr, *s.a.* Kilaiyil *alias* Paramēśvaramaṅgalam, *do.*, 25
 Kilakkil, *fa.*, 127, 148, 189, 232, 243, 265
 kilakkilakku, 225
 Kilār-kūṟṟam, *di.*, 22-3, 25, 92-3, 119, 122, 229
 Kil-Āṣugūr, *vi.*, 140, 238
 Kil-Āṣugūr, *s.a.* Āṣūr, *do.*, 64
 Kilavaniyakkudi, *a hamlet*, 43
 Kil-Chōṭṭutturai, *vi.*, 45, 202, 207
 Kil-Chōṭṭutturai, *s.a.* Chōṭṭutturai, *do.*, 43, 46
 Kilukudi, *do.*, 168, 253
 Kilukudi, *s.a.* Kilukudi, *do.*, 67
 Kilukudi, *s.a.* Kilukudi, *s.a.* Kilukudi, *do.*, 67
 Kil-Māndūr, *do.*, 45, 77, 83, 93, 192, 202, 206
 Kilnaḍai-nūr, 49, 118
 Kilpalāru, *di.*, 68, 188, 265
 Kilp-Pūndi, *vi.*, 41, 103
 Kilp-Pūṅḍi *alias* Lōkamahādēvich-chaturvēdimaṅgalam, *do.*, 59, 67, 258
 Kilp-Pūṅḍi *alias* Olōkamahādēvichchaturvēdimaṅgalam, *do.*, 39, 41, 44, 121, 175
 Kilp-Pūṅḍi *alias* Olōkamahādēvich-chaturvēdimaṅgalam, *brah.*, 52, 220
 Kil-Sōṟṟutturai, *vi.*, 77, 84, 93
 Kirāṅji, *fa.*, 127, 130, 133-34, 146, 152, 166, 171, 178, 233-35, 237, 241, 245, 250, 256, 259
 Kirāṅji, *s.a.* Krāṅjakāza, *vi.*, 127n
 Kirāṅjikkambatti, *fa.*, 252
 Kirāṅchik-kammatti, *do.*, 147, 242
 Kirāṅjik-Kammattipōḷ, *do.*, 232
 Kirāṅji-vāḍam, *fa.*, 142, 239
 Kirāṅūr, *fa.*, 135, 160, 184, 230, 236, 249, 263
 Kirāṅūr, *vi.*, 56, 58, 124

INDEX

- Kirātārjunīya-dēvar, *do.*, 28
 kō, 51
 Kocheibhattay Svāmikumāra kramavittay, *donee*, 148, 242
 Kōḍaṅḍarāmach-chaturvēdīmaṅgalam, *vi.*, 56, 66, 160, 249
 Koḷukkū *fa.*, 140, 238
 Koḷumbāḷūr, *vi.*, 11, 57
 Koḷumuḍi-Ālattūr *do.*, 39, 224
 Koḷumuḍiy-Ālattūr, *do.*, 110
 Koḷuṅgai *fa.*, 179, 260
 Kōkilāpoḷ Śāṅkaranārāyaṇay Dāmōdara-sahasray, *donee*, 167, 253
 Kōkilāpoḷay Vaikunḍay Śrīmādhava daśapuriyay, *do.*, 167, 253
 Kōḷkarai, *fa.*, 134, 146, 167, 186, 235, 241, 264
 Kōḷipporkuḷam, a *tanḱ*, 39, 100, 218
 Kollaṅkuḷi, *n. of a land.*, 218
 Kollaṅkuḷi *do.*, 100
 kollar *stone mason*, 193
 koḷli, firewood 133
 Koḷli-Malaiyay a *merchant*, 116, 227
 Koḷlippākkai *m.* 215
 Kōmṇaḍam *fa.*, 127, 137, 139, 146, 161, 164, 171, 185, 237-38, 241, 245, 249, 251, 255, 260-61, 263-64
 Kōmapuṇam, *do.*, 131, 135, 143, 166, 179, 185-86, 233, 235-36, 239, 252, 260, 263
 Koṅka, *co.*, 71
 Kōmṇaḍai Śrīkṛishṇa-daśapuriyay, *donee*, 160, 249
 Kōmṇarai, *fa.*, 148, 150, 243
 Kōṅ, 202
 Kōṅāḍu, *di.*, 68, 187, 264
 Kōṅḍampatti, *fa.*, 130, 233
 Kōṅḍayay Mādhava-daśapuriyay, *donee*, 153, 245
 Kōṅḍayay Śrīdhara-kramavittay, *do.*, 174, 257
 Kōṅḍēru, *fa.*, 256
 Kōṅēriṇmaikōṅḍāy, 32, 33n, 77
 Kōṅēriṇmaikōṅḍāy, *s.a.* Rājendra I, Chōḷa *k.*, 202
 Kōṅēriṇrājapuram, *vi.*, 25, 31
 Kōṅēriṇrājapuram, *inv.*, 20n, 48
 Koṅka, *co.*, 9
 Koṅkana, *do.*, 196
 Koṅṅāppūr, *vi.*, 78, 87, 94, 202, 211
 Koṅṅāppūr-vāykkāl, *n. of a chān.*, 81, 205
 Kōṅṅūr, *vi.*, 161, 249
 Kōṅṅūr, *s.a.* Kuṅṅūr, *do.*, 66
 kō nō iṇmai kōṅḍāy, 32
 kō nōn iṇmai kōṅḍāy, 32
 Kōṅṅāyaru, *vi.*, 26
 Kōrovi, *fa.*, 126, 136, 139, 144-46, 152, 154, 158, 163, 169-70, 179, 231, 236, 238, 240-41, 245-46, 248, 251, 254-55, 260
 Kōrōvi, *vi.*, 58
 Kōraṅkuḍi, *do.*, 168, 254
 Kōraṅkuḍi, *s.a.* Kottaṅguḍi, *do.*, 67
 Kōraṅ Nilakaṇṭhan, *donee*, 188, 265
 Kōraṅperumāy Vimalay, *do.*, 124, 230
 Kōrukoṭṭi, *fa.*, 164, 251
 Kōrutta-pōṣāy Dāmōdiray Śrīkṛishṇa-daśapuriyay, *donee*, 133, 234
 kōṭṭāḍāram, 48, 118
 Kōṭṭāyūr, *fa.*, 132, 151, 234, 244
 Kōṭṭāyūr, *m.*, 44, 53-4, 56, 58, 120
 Kōṭṭāyūr, *ur.*, 52
 Kōṭṭāyūr, *ins.*, of Rājādhirāja II, 54n
 Kōttamaṅgalam *ins.*, 16n
 Kōṭṭāṅḍmapuṇam, *fa.*, 127, 153, 179, 231, 245, 260
 Kōttaṅguḍi, *s.a.* Kōraṅkuḍi, *vi.*, 67
 Kōṭṭārakkuḍi, *do.*, 66, 160, 249
 Kōṭṭārakkuḍip-paḷli, *do.*, 94
 Kōṭṭārakkuḍippaḷli *alias* Śrīkaraṇamaṅgalam, *do.*, 45, 78, 89, 202, 213
 Kōṭṭāram, 48n
 Kōṭṭūr, *vi.*, 26
 Kōṭṭūr, *s.a.* Mahēndra Kōṭṭūr, *do.*, 65
 Kōvaḍi Tiruvēṅgaḍa-sahasray, *donee*, 173, 256
 Kōvil, *s.a.* Kōvilveṅṅi, a *dvōdāna vi.*, 41
 Kōvilveṅṅi, *vi.*, 43
 Kōvilveṅṅi, *s.a.* Vēṅṅi, *do.*, 40-41, 44, 46
 Kōvīndanallūr, *do.*, 78, 94
 Kōyil, *s.a.* Chidambaram, *do.*, 41n
 Kōyilkuppai, *m.*, 51, 119
 Kōyil Tēvarāyanpēṭṭai, *s.a.* Rājakēsarich-chaturvēdīmaṅgalam, *vi.*, 67
 Kramavitta, *ti. of brāhmaṇas*, 58
 Krāṅṅakāza, *s.a.* Kirāṅṅi, *vi.*, 127n
 Kṛishṇa, *m.*, 59
 Kṛishṇay, *engraver*, 54
 Kṛishṇa III, *Rāshṭrakūṭa k.*, 13n, 15
 Kṛishṇan-Araṅṅay *alias* Tribhuvanamahādēvip-pērāchārya, *engraver*, 54, 193
 Kṛishṇay Dāmōdara-bhattay, *donee*, 123, 230
 Kṛishṇay Gōvīnda-bhattay, *do.*, 133, 235
 Kṛishṇay Śrīraṅganāthan, *do.*, 156, 159, 247-48
 Kṛishṇapura, *pl.* 201
 Kṛishṇapura Nārāyaṇa, *off.*, 10, 18
 Kṛishṇapura-Nārāyaṇa-yajvan, *do.*, 18
 Kṛishṇarāja-priyab, 15

- Kṛiṣṇa Śrīdāmōdara-bhaṭṭan, *donce*, 156, 247
 Kṛiṣṇa Yajurvēda, *ak.*, 63
 Kshatriyaśikhāmani-vaṇaṇḍu, *di.*, 23, 26, 60, 62, 65,
 93-4, 119, 122, 155, 190, 246
 Kubēra, *de.*, 197
 Kūḍal-Saṅgamam, *vi.*, 15
 Kūḍandapūr, *s.a.* Kūttūūr, *do.*, 192
 Kuḍavāsal, *s.a.* Kuḍavāyil, *do.*, 65
 Kuḍavāyil, *do.*, 157, 247
 Kuḍavāyil, *s.a.* Kuḍavāsal, *do.*, 65
kuḍi, *tenants*, 29
kuḍimaṇai araikkāl, *tax*, 50
kuḍi-nāḡā, 30
 Kuḍiyūr, *fa.*, 148, 177, 242, 259
 Kuduraivaṭṭam-uḍaiyā], *de.*, 35n
kulaikkarai, 224
 Kulakkutti, *fa.*, 165
 Kūḷakumāraṅ Śrīrāma-daśapuriyaṅ, *donce*, 169, 254
 Kulakutti, *fa.*, 136, 236, 251-52
kūlam, 51
 Kuḷappāḍu, *vi.*, 40, 44, 47, 77, 80, 93, 116, 191-92,
 202, 205, 227
kuḷi, *land me.*, 37, 37n, 63n
 Kulōttuṅga I, *Chōla k.*, 4n, 5n, 16, 18, 37
 Kulōttuṅga II, *do.*, 45n, 46, 48
 Kulōttuṅgaśōḷanallūr, *vi.*, 46n
 Kulūṭa, *op.*, 17
 Kumāṇḍūr, *fa.*, 146, 154, 179, 241, 246, 259
 Kumāradōṇan Śrīnārāyaṇa-sahasraṅ, *donce*, 126, 231
 Kumāradōṇaṅ Tirukkadava Nārāyaṇa-daśapuriyaṅ,
do., 150, 244
 Kumāraṅ Bhavarudra-kramavittaṅ, *do.*, 148, 242
 Kumāra Nilan Yajñadēva-bhaṭṭan, *do.*, 125, 231
 Kumaraṅ Iraṇḍāyiravaṅ, *do.*, 191
 Kumāraṅ Kēśava-kramavittaṅ, *do.*, 155, 246
 Kumāraṅ Nārāyaṇan, *do.*, 148, 242
 Kumaraṅ Śaṅkaranārāyaṇa-sahasraṅ, *do.*, 143, 240
 Kumāraṅ Tiruppāṅkaḍal Nārāyaṇa-bhaṭṭan, *do.*,
 157, 247
 Kumāraperumāṅ Akkiśaṅma-kramavittaṅ, *do.*, 177,
 258
 Kumāraperumāṅ Dhūrtasvāmi-daśapuriyaṅ, *do.*, 170,
 255
 Kumārasvāmi Adigaṅambi-daśapuriyaṅ, *do.*, 144, 240
 Kumārasvāmi Kiḷandaperumāṅ-sahasraṅ, *do.*, 178,
 259
 Kumārasvāmi-Nandī, *do.*, 184, 263
 Kumārasvāmi Sūryadēva-kramavittaṅ, *do.*, 132, 234
 Kumbakōṇam, *s.a.* Tirukkudamōkku, *vi.*, 65
 Kumiḷūr, *fa.*, 170-71, 255
 Kumuṇḍilī, *do.*, 129-30, 143, 150-51, 189, 233, 240,
 244
 Kuṇaḷlanallūr, *vi.*, 77
 Kuṇchappavil, *fa.*, 126, 137, 142, 165, 167, 178, 184,
 231, 237, 239, 252-53, 259, 262
 Kūṇḍal Chāndiraśēkharan, *off.*, 52, 121
 Kundavaich-chaturvēdimāṅgalam, *vi.*, 66-7, 159, 167,
 248, 253
 Kuṇḍūr, *fa.*, 125, 127, 129-33, 135, 140, 147, 150-52,
 158, 160, 163-65, 168-70, 172, 174-75, 177, 179,
 184, 230, 232-36, 238, 242, 244, 248, 250-57,
 259-60, 262
 Kuḷjappavil, *vi.*, 58
 Kuḷjiramallap-peruvāyikkāl, *n. of a chan.*, 91, 213-14
 Kuṇṇiyūr, *s.a.* Kuṇṇiyūr, *vi.*, 67
 Kuṇṇūr, *s.a.* Koṇḍūr, *do.*, 66
 Kuṇṇam, *do.*, 65, 148, 242
 Kuṇṇiyūr, *do.*, 67
 Kuṇṇiyūr, *do.*, 168, 254
 Kuntī shrine, 17
 Kuppai Chātavēdan, *s.a.* Kuppai Jātavēdaṅ, a
merchant, 101
 Kuppai Jātavēdaṅ, *do.*, 101, 219
 Kuppēḍu, *fa.*, 172, 256
 Kuram plates, 63n
kuraṅgu, 118
 Kuravaśari, *fa.*, 125, 128, 133, 136, 139, 143-44, 146-
 48, 160, 162, 164-65, 167, 170, 172-73, 178, 186,
 230-32, 235-36, 238, 240-42, 249-53, 255-56,
 259, 264
kūṇṇan-cāy, 49
kuṇṇ-ēttam, 118
 Kuru, *k.*, 71, 196
kūru, 90
 Kurugūr Chūṅṅi *alias* Chōḷa-vēḷān, *off.*, 122
 Kuṇukkai-nāḍu, *di.*, 64, 146, 190, 241
 Kurukkattī, *vi.*, 66, 158, 248
 Kurukūr Chūṅṅiyaṅ Chōḷavelāṅ, *off.*, 23
 Kuṇumbūr-nāḍu, *di.*, 65, 154, 246
kuṇuṅi, *grain me.*, 50
 Kuṇuppil, *vi.*, 161, 250
 Kuṇuppu, *do.*, 66
kuṇak-kānam, *tax*, 118
kuṇalt, 32
 Kuśavar, 193
 Kuṭṭakkuṇi, *fa.*, 178, 259
 Kuttan Agnipiḍāraṅ, *donce*, 157, 247
 Kūttan Dāmōdara-daśapuriyaṅ, *do.*, 161, 249

INDEX

Kuttay Mahādēva-sahasray, *do.*, 157, 247
 Kūttay Peṅṅān, *off.*, 24, 123
 Kuttay [Sūrya]dēva-bhaṭṭay, *donee*, 156, 247
 Kūṭṭayūr, *vi.*, 43-4, 77, 81, 93, 192, 202, 206
kūttikāl, *tax*, 119, 229
 Kuvaḷaivēli, *vi.*, 51, 119
 Kuvaḷaivēli, *s.a.* Tenkuvaḷaivēli, *do.*, 44
 Kūvaṅṅūr, *fo.*, 150, 244
 Kūvaṅṅūr, *do.*, 151
 Kūvaṅṅūr, *do.*, 158, 244, 248

L

Lakshmanay Kākutta-bhaṭṭay, *donee*, 159, 248
 Lakshmanay Tirukkada-kramavittay, *do.*, 171, 255
 Lakṣmī, *g.*, 69, 75, 194, 197, 201, 215
 Lālgudi, *vi.*, 12
 Laṅkā, *co.*, 74
 Larger Leiden plates, 5n, 6, 8, 16, 26, 28, 31, 37n,
 48, 53-5
 Leiden plates, 21-2
 Logic, *science*, 200
 Lōkālōka, *no.*, 194, 199
 Lōkamahādēvich-chaturvēdimāṅgalam alias Kilp-
 Pūṇḍi, *vi.*, 59, 258

M

mā, *land me.*, 35-6, 36n, 37, 192, 202-08, 206n, 209-13,
 213n, 214
 mā, *wt.*, 41
 Māchchāṭṭa-vāykkāl, *n. of a chan.*, 116, 227
 māḍa-māḷigai, 118
 Madanālayamaṅgalam, *brak.*, 52
 Madanālayamaṅgalam, *vi.*, 44, 120
 Madayamaṅjarich-chaturvēdimāṅgalam alias Neḍu-
 maṅal, *do.*, 168, 254
 Madanamaṅjarich-chaturvēdimāṅgalam alias Neḍu-
 maṅal, *s.a.* Tiruvarāmēṣvaram *do.*, 67
 Māḍapōṣaṅ Uḷudan Bhavadrōṅa-dāṣapuriyay, *donee*,
 187, 264
 Māḍattaiyyay Tiṅḍadōṅa-kramavittay, *do.*, 143, 240
 Māḍattu Nambi Aḍigaṅambi-dāṣapuriyay, *do.*, 142,
 239
 Mādava-bhaṭṭay, *s.a.* Mādava bhaṭṭay, *off.*, 23n
 Mādavan Naraṅga-bhaṭṭay, *donee*, 144
 Mādhyasthay, *off.*, 190-91
 Mādēvar, *de.*, 63, 79, 192
 Mādēvar, *te.*, 34, 80-1, 90-1, 203, 205-07, 213-14

Mādava Nāgasvāmi-kramavittay, *donee*, 177, 258
 Mādavan Aiyā-dāṣapuriyay, *do.*, 260
 Mādavan Aiyā-dāṣapuriyay, *do.*, 180
 Mādava Nakka-bhaṭṭay, *do.*, 157, 247
 Mādava Naraṅga-kramavittay, *do.*, 154, 246
 Mādavanārāyayay Atirātra-bhaṭṭay, *do.*, 179, 260
 Mādhavay Bhavakūḷa-bhaṭṭay, *do.*, 155, 246
 Mādhavay Bhavarudra-sahasray, *do.*, 172, 256
 Mādhavay Channaya-sahasray, *do.*, 159, 248
 Mādavan Dōṅaya-sahasray, *do.*, 179, 260
 Mādavan Janārdana-dāṣapuriyay, *do.*, 163, 250
 Mādavan Nāgaya-bhaṭṭay, *do.*, 134, 235
 Mādhavay Naraṅga-bhaṭṭay, *do.*, 240
 Mādhavay Sarvakratu-dāṣapuriyay, *do.*, 145, 241
 Mādhavay Śrīdhara-sahasray, *do.*, 179, 260
 Mādhavay Śrīkumāra-kramavittay, *do.*, 177, 258
 Mādhavay Śochindra-dāṣapuriyay, *do.*, 155, 246
 Mādhavay Tirumālirūṅḷai-sahasray, *do.*, 59, 126,
 231
 Mādhavay Tiruvadigal-kramavittay, *do.*, 152, 245
 Mādhavay Tiruvarāṅganārāyayay-bhaṭṭay, *do.*, 170,
 233, 255
 Mādhavay Vāmāna-dāṣapuriyay, *do.*, 147, 242
 Madhavay Yajña-dāṣapuriyay, *do.*, 165, 251
 Mādhavay Yajñaya-sahasray, *do.*, 169, 254
 Madhurāntaka, *n. of Rājēndrachōḷa I, Chōḷa k.*, 9, 16,
 48, 72-3, 197-98, 200
 Madhurāntakach-chaturvēdimāṅgalam, *vi.*, 134, 190-
 91, 235
 Madhurāntakach-chaturvēdimāṅgalam, *s.a.* Ālam-
 bākkam, *vi.*, 64
 Madhurāntakachchēri, *quarter*, 48, 60
 Madurāntaka-vāḍi, *n. of a chan.*, 39, 104, 221
 Madhusūdana Bhavaskandha-bhaṭṭay, *donee*, 233
 Madhusūdana Mahādēva-sahasray, *do.*, 240
 Madhusūdanay Nārāyayayay-kramavittay, *do.*, 139, 238
 Madhusūdana Padmanābha-bhaṭṭay, *do.*, 236
 Madhusūdana Śankaranārāyayayay-bhaṭṭay, *do.*, 264
 Madhusūdana Sukumāra-dāṣapuriyay, *do.*, 247
 Madhyāsikā, *King's pradhānasthāna (?)*, 10, 75, 201
madhyasthan, *off.*, 21, 47, 52, 62, 122, 190-91
 Mādirudāṣay Rudra-kramavittay, *donee*, 135
 Mādiru-Dōṅay Kōḷaśarma-bhaṭṭay, *do.*, 135
 Mādisūdana Bhavaskanda-bhaṭṭay, *do.*, 129
 Mādisūdana Mahādēva-sahasray, *do.*, 144
 Mādisūdana Parpanāba-bhaṭṭay, *do.*, 135
 Mādisūdana-Śankaranārāyayayay-bhaṭṭay, *do.*, 187
 Mādisūdana Sukumāra-dāṣapuriyay, *do.*, 158
 Mādisūdana Sūryadēvay, *do.*, 132, 234

- Madisūdana Yajñapriya-bhaṭṭaṅ, *s.a.* Madhusūdana Yajñapriya-bhaṭṭaṅ, *do.*, 123, 230
 Madras Museum plates 5n, 12n
 Madras Museum plates of Uttamachōḷa 31
 Maḍuraikoṇḍa Parakēsari, *ep.*, of Parāntaka 1, *Chōḷa k.*, 12
 Maḍuraiyum Ijamum-koṇḍa Parakēsari, *s.a.* Parāntaka 1, *Chōḷa k.*, 13n
 Magadha, *cc.*, 71, 196
 Māganūr-nāḍu, *di.*, 23, 25, 93
 Mahādēvaṅ, *m.*, 13n
 Mahādēvaṅ Aravindalōchaṅaṅ, *donee*, 160, 249
 Mahādēvaṅ Chandirakumāra-daśapuriyaṅ, *do.*, 177
 Mahādēvaṅ Chandrakumāra-daśapuriyaṅ, *do.*, 259
 Mahādēvaṅ Nirāpavibhāvavi, *do.*, 175
 Mahādēvaṅ Nirāpavi-śhaḍangavi, *do.*, 257
 Mahādēvaṅ Śrīdhara-bhaṭṭaṅ, *do.*, 133, 235
 Mahādēvaṅ Tiruvaraṅganārāyaṅa-bhaṭṭaṅ, *do.*, 184, 263
 Mahādēvaṅ Tiruvaraṅganārāyaṅa-daśapuriyaṅ, *do.*, 129, 232
 Mahādēvar, *tc.*, 82, 206
 mahākāshthāgāri, *ti.*, 55n
 mahāsabhai, 50
 Mahā-Sāstā, *de.*, 62, 192
 Mahāsēṅaṅ Śrīmādhava-kramavittaṅ, *do.*, 173, 256
 Mahua, *a tree*, 223
 Mahēndra, *de.*, 73
 Mahēndra, *s.a.* Mahēndragiri, *hill*, 9, 17, 198
 Mahēndragiri, *do.*, 17
 Mahēndra Koṭṭūr *s.a.* Koṭṭūr, *vi.*, 65
 Mahēndrakoṭṭūr, *do.*, 148, 242
 Mahēndramalai, *hill*, 17n
 Mahēśvaraṅ Dattaṅ, *donee*, 243
 Mahēśvaraṅ Mahēśvara-kramavittaṅ, *do.*, 150, 244
 Mahēśvaraṅ Periyānāmbi-daśapuriyaṅ, *do.*, 178, 259
 Mahēśvaraṅ Sōmadēva-bhaṭṭaṅ, *do.*, 173, 256
 Mahēśvaraṅ Sundara-daśapuriyaṅ, *do.*, 167, 253
 Mahēśvaraṅ Tattaṅ, *do.*, 149
 Mahēśvaraṅ Veṅṅaya-bhaṭṭaṅ, *do.*, 264
 Mahēśvaraṅ Veṅṅaya-bhaṭṭaṅ, *do.*, 186
 mahudāri, 29
 Mahimālai, *s.a.* Mahimālayanallūr, *vi.*, 46
 Mahimālaiyaṅ, *n. of a chan.*, 39, 106, 222
 Mahimālayanallūr, *vi.*, 45, 82, 206
 Mahimālayanallur, *s.a.* Mahimālai, *do.*, 46
 Mahinda V, *k. of Ceylon*, 17
 Makasīrai, *fa.*, 133, 140, 161, 164-65, 169, 235, 238, 250-52, 254
 Malaiyakkach-chaturvēdimāṅgalam, *vi.*, 67, 183, 262
 Maḷaiyūr, *do.*, 123
 Maḷapī, *fa.*, 182
 Malari *alias* Śrīkaṅṭhach-chaturvēdimāṅgalam, *s.a.* Tiruveṅṅumbūr, *vi.*, 68
 Malari *alias* Śrīkaṅṭhach-chaturvēdimāṅgalam, *do.*, 56, 185, 263
 Māḷava, *cc.*, 9, 71, 196
 Maḷavaraiyaṅ, *throne named after off.*, 18n
 Malaya, *co.*, 16
 Malaya, *peninsula*, 16
 māḷigai, 5, 77
 māḷigaikkudī, 115
 māḷikai, *plant*, 118, 228
 Mālwa, *co.*, 58
 Maṅagaḷ-Munniyūr, *vi.*, 80, 205
 maṅaiṅṅappai, 118
 maṅaiṅṅaru, 'house site,' 7, 97
 Maṅakkudī, *s.a.* Uttamaśōḷach-chaturvēdimāṅgalam, *vi.*, 65
 Maṅalūr, *do.*, 39-40, 96, 216
 Maṅalūrēri, *l.*, 39, 96
 Mānānilainallūr, *vi.*, 189, 265
 Mānānilainallūr, *s.a.* Mānūr, *do.*, 68
 Maṅaṅkāl, *fa.*, 265
 Maṅaṅkālūr, *do.*, 188
 Maṅarpaḷḷi, *do.*, 134, 185-86, 235, 263-64
 Mānāyaṅ, *s.a.* mahānāyakan, 7
 Mānāyaṅ Maṅināgaṅ, *m.*, 107
 Maṅṅagaṅaṅ-Āṭṭaṅ, 191
 maṅṅapa, 18, 35n, 45n
 Mandara, *mo.*, 69, 194, 197
 Mandasor, *vi.*, 58
 Māndhātā, *myth. k.*, 69
 Māndhāṭṭi, *do.*, 8, 194
 mandiraṅṅalai, *off.*, 215
 Maṅgaippirāṅ Śivaṅ, *donee*, 175, 258
 Maṅgalam, *vi.*, 60, 189
 Maṅgala-nāḍu, *di.*, 60, 189
 Maṅgalayaṅ Śōlaippirāy-bhaṭṭaṅ, *donee*, 131, 234
 Māṅgaḷūr, *fa.*, 137, 139, 151, 161, 236, 238, 244, 249
 Māṅgudī, *vi.*, 65, 155, 246
 Māṅikkaṅ Eḍuttapādam *alias* Chōḷa-mūvēnda[veḷāṅ], *off.*, 92, 122
 Māṅikkaṅ Eḍuttapādam *alias* Śōḷamūvēndavēḷāṅ, *do.*, 23
 Maṅimaṅgalam, *vi.*, 78, 87, 94, 202, 211
 Maṅimarti, *fa.*, 186, 263
 Maṅināmbi Tirumalai-daśapuriyaṅ, *donee*, 160, 249

INDEX

- mañjādi, wt.*, 41, 229
 Mannai, *camp.*, 215n
 Manṅaiḱkaḱakkam, *s.a.* Mānyakhēta, *W. Chālukya ca.*, 17, 215
 Manni-nāḱu, *di.*, 64, 141, 238
manru, 118
manrupāḱu, tax., 51, 118
Manusmṛiti, wk., 62
 Mantram, *fo.*, 244
 Mamu, *do.*, 72
 Mamu, *myth. k.*, 8, 69, 72, 194, 197
 Manukulachūḱāmañich-chaturvēdimaṅgalam, *alias*
 Irumpudal, *s.a.* Irumbudalai, *vi.*, 67, 170
 Manukulachūḱāmañich-chaturvēdimaṅgalam, *do.*,
 61-2, 190-91, 255
 Mānūr, *s.a.* Mānanilainallūr, *do.*, 68
 Mānyakhēta, *ci.*, 73-4, 199
 Mānyakhēta, *W. Chālukya ca.*, 9, 15, 17, 215, 215n
 Mānyakhēta, *s.a.* Manṅaiḱkaḱakkam, *do.*, 215
 Māppaḱugai *s.a.* Mārpiḱugudēvich-chaturvēdimaṅ-
 galam, *vi.*, 64
 Māraiyāṅ Śrīdatta-bhaṅṅaṅ, *donce*, 137, 237
marakkāl, grain m., 50n
 Mārakkamaṅgalam, *vi.*, 67, 168, 253
 Māra-Nārāyaṅṅaṅ, *donce*, 149, 243
 Māraṅṅēri, *s.a.* Mārneri, *vi.*, 67
 Māraṅṅēri *alias* Tennavanmahādēvich-chaturvēdi-
 maṅgalam, *do.*, 184, 262
 Māraṅṅalūr, *fa.*, 120, 186
 Māraṅṅalūr, *vi.*, 52
 Māraṅṅ Kumāraṅ, *donce*, 185, 263
 Māraṅṅ Kuppai, *a merchant*, 108, 223
 Māraṅṅ Piramāṅi, *do.*, 106, 222
 Māraṅṅ Subrahmaṅyaṅ, *donce*, 165, 251
 Māraṅṅ Tāyaṅ, *do.*, 134, 235
 Māraṅṅ Trivikrama-bhaṅṅaṅ, *do.*, 176, 258
 Māraṅṅ Vāsudēva-bhaṅṅaṅ, *do.*, 156, 247
 Māraṅṅvaḱigal Sadāśiva-paṅṅach-Chōmayāji, *off.*, 92
 Māraṅṅvan Narasimhavarman *alias* Rājarāja Vāna-
 kōvarāyaṅ, *Bāya, ch.*, 15n
 Mārāyaṅ Jananāthaṅ, *off.*, 229
 Mārāyaṅ Śrīkrīṣṅṅa-kramavittaṅ, *donce*, 182, 262
 Mārggayaṅ Padmanābha-dāsapuriyaṅ, *do.*, 186, 264
marjyādi, tax, 202
marjyādi-izai, do., 29, 78
 Mārneri, *s.a.* Māraṅṅēri, *vi.*, 67
 Mārpiḱugu, *ti. of Dantivarman*, 56
 Mārpiḱugudēvi, *s.a.* Aggaḱanimmaṅṅi, *Pallava q.* 56
 Mārpiḱugudēvich-chaturvēdimaṅgalam, *vi.*, 56
 Mārpiḱugudēvich-chaturvēdimaṅgalam, *s.a.* Māppa-
 ḱugai, *do.*, 64
 Mārpiḱugudēvich-chaturvēdimaṅgalam, *do.*, 145,
 241
maru, plant, 118, 228
 Marudūr, *fa.*, 165, 172, 185, 251, 256, 263
 Marudūr, *vi.*, 65, 148, 161n, 242
 Marudattūr *alias* Pārruṅai, *do.*, 40, 43, 114, 226
 Marugal-nāḱu, *di.*, 60, 66, 158, 248
 Maṅuvāy, *n. of. a chan.*, 40, 113, 225
 Maṅu-vāykkāl, *do.*, 87, 211
marjyādi, marjyādi, marjyādi, custom, 29
 Māsarai, *fa.*, 162
 Maṅhavalam, *vi.*, 11
 Mātridāsaṅ Nakkapirāṅ-bhaṅṅaṅ, *donce*, 183, 262
 Mātridāsaṅ Rudra-kramavittaṅ, *do.*, 235
 Mātri Dōṅṅan Kōḱaśarma-bhaṅṅaṅ, *do.*, 235
 Matyastaṅ, *s.a.* madhyasta, *off.*, 121
māvaḱai, s.a. māviyai, tax, 51
 Māvai, *Bāya, k.*, 12
 Māvandūr, *fa.*, 142-43, 239-40
māvurai, tax, 51, 119
 Mayimālayaṅ, *n. of. a chan.*, 39
 Mayimālayānallūr, *vi.*, 192, 204
 Mayimālayaṅ, *n. of. a chan.*, 103, 220
 Mayimālayānallūr, *vi.*, 77, 79, 87, 93, 202, 210
 Mayindakkurī, *fa.*, 186, 264
 Mayirittu-kulī, *n. of. a field*, 100, 218
mēlnadai-mr., 49-50
 Mēlpāḱi, *vi.*, 54n
 Mēlpāḱi, *vi.*, 54n
 Mēlpāḱi, *s.a.* Rājāśrayapuram, *do.*, 16
mēl-talai, 220
 Mērkā-nāḱu, *di.*, 27
 Mērpūdamaṅgalam, *vi.*, 26
 Mēṅṅu-Mēṅṅudi, *do.*, 45, 78, 88, 94, 192, 202, 212
 Mēṅṅu-vāykkāl, *n. of. a chan.*, 39, 107, 222
migudikkuzaimai, 202
 Mikōḱai, *di.*, 68, 263
 Mikōḱaiich-chōḱamādēvich-chaturvēdimaṅgalam, *vi.*,
 185
 Miḱalai, *fa.*, 150, 155, 243, 246
 Miḱalai-nāḱu, *di.*, 64, 140, 238
 Milattūr, *vi.*, 25
 Mimāṅsa, *tek.*, 63, 192
 Mimāṅsa-bhaṅṅavritti, *endowment*, 192
miṅ-pāḱḱam, tax., 30, 35, 81-91, 203-14
 Miṅaik-kūrram, *di.*, 64, 135, 236
mīyātchi, mēlvāṅṅam of land, 119, 202

- Mogaliyan Chēndaṅ Chiraṅdi, *n.*, 120
 Mogiliyan (Maudgalyan) Chēndaṅ Chiraṅdi, *do.*, 52
 Moḷaiyūr, *s.a.* Muḷaiyūr, *vi.*, 27
 Month :
 Vaiśākha 15
 Mōrōmpuṛam, *fa.*, 142, 239
 Mrityu, *s.a.* Yama, *de.*, 70, 195
 Mrityujit, *s.a.* Suraguru, *myth. k.*, 8, 70, 195
 Muchukunda, *do.*, 8, 69, 194
mudal, 90-2
 Muday Agniśarma-sahasraṅ, *donce*, 156, 247
 Mudapparu, *s.a.* Muḍappuṛam, *vi.*, 53
 Muḍappuṛam, *fa.*, 125, 147, 230, 242
 Muḍappuṛam, *s.a.* Muḍapparu, *vi.*, 55
 Muddayan Urudra-kramavittan, *donce*, 183, 262
 Muḍichchōṇḍu, *di.*, 60, 67, 172, 189-90, 256
 Muḍigonḍaśōḷa-virṇagar *alias* Naḍuvir-Śrīkōvil, *te.*,
 60, 189, 191-92
 Muḍikōṇḍaśōḷa-Viḷupparaiyan *alias* Paralūr Amba-
 lattāḍi, *off.*, 22, 92, 95, 123
 Muḍuma Naraṅgaṅ Śrīmādhava-kramavittan, *donce*,
 174
 Muḍumbai, *fa.*, 141, 239, 257
 Mugaveṭṭi, *off.*, 20, 23, 93, 122, 214
 mukkāl, *fraction*, 36
 Mukunda, *s.a.* Viṣṇu, *de.*, 194
 Muḷsichcheru, *fa.*, 238
 Muḷaikkāṭṭu-nāḍu, *di.*, 67, 167, 253
 Muḷaiyūr, *vi.*, 24
 Muḷaiyūr, *s.a.* Moḷaiyūr, *do.*, 27
 Muḷaiyūr-nāḍu, *di.*, 66, 159, 248
 Mūlamaṅgalaṅ, *vi.*, 66, 159, 248
 Muḷappuṛam, *fa.*, 138, 237
 Mullaivāsal, *s.a.* Mullaivāyil, *vi.*, 44
 Mullaivāyil, *brah.*, 52
 Mullaivāyil, *s.a.* Mullaivāsal, *vi.*, 44, 120
 Mulliṅguḍi, *s.a.* Mullaṅguḍi, *do.*, 64, 144, 240
 Muḷuchcheru, *fa.*, 139
 Mummadiśōḷa-charuppēdimaṅgalaṅ *alias* Tanḍa-
 tōṭṭam, *ti.*, 152, 245
 Mummadiśōḷa-pērāru, *n. of a chan.*, 83, 99, 101, 207,
 217-18
 Mummadiśōḷa-pērāru, *vi.*, 42, 219, 224
 Mummadiśōḷa-pērāru *alias* Karuvāykkāl, *n. of a*
chan., 82, 84-5, 90-1, 203-04, 206-08, 213-14
 Mummadiśōḷa-pērāru *alias* Karikālaśōḷa-pērāvāy-
 kkāl, *do.*, 39-40, 42-3, 98, 100-01, 111, 218-19,
 224
 Mummadiśōḷa-Brahmārāyar, *s.a.* Narākaṅ Kriṣṇaṅ
alias Rājendraśōḷa-Brahmārājan, *off.*, 28
 Mummadiśōḷa-p-Pōṅaṅ, *s.a.* Irāyiran Pallavayan, *do.*,
 28
 Muṇaiyadaraiyan, *throne named after off.*, 18n
 Muṇḍanēri, *n. of a land.*, 39, 39n, 102, 219
 Muṇḍanūr, *vi.*, 43, 45, 77, 85, 93, 202, 208
 Muṇḍasarapōṅaṅ Tiruvaraṅgaṅ Tiruppidaṅvūr-
 sahasraṅ, *donce*, 145, 241
mundivigai, *land no.*, 35-6, 36n, 202-14
 Muṇḍiśvaraṅ Nāgasvāmi-bhaṭṭan, *donce*, 173, 257
 Muṇḍiśvaraṅ Ravidāsa-kramavittan, *do.*, 173, 257
 Muṇiyūr, *vi.*, 46
 Muṇḍaivallavāyā-nāḍu, *di.*, 68, 187, 265
 Muṇḍāval, *vi.*, 44, 77, 81, 93, 202, 206
 Muṇḍāval, *s.a.* Munnāvalkōṭṭai, *do.*, 46
 Munnāvalkōṭṭai, *s.a.* Muṇḍāval, *do.*, 40
 Muṇḍāyil, *do.*, 192
 Muṇḍēppaḍi, *fa.*, 173, 256
 Muṇḍēppaḍi Mahāśeṇaṅ Vaḍugaya-sahasraṅ, *donce*,
 172, 256
 Muṇḍēppuṅṇaṅ, *off.*, 62
 Muṇḍēppuṅṇaṅ Nārpaṭṭumūvaṅ, *off.*, 62, 190
 Muppīraḷ, *fa.*, 128, 130, 138, 143, 145, 147, 232-33,
 237, 240-42
 Muṛichchēḍu, *do.*, 137, 160, 172, 237, 249, 256
 Muṛikkōṅṇai, *do.*, 148, 242
 Murrāṅṇu, 33
 Mūrta-aṅṅaṅ Anantanārāyaṅa-daḷapuriyaṅ, *donce*,
 139, 238
 Mūrta Dāmōdaray Pūvattaṅ, *do.*, 159, 248
 Mūrta Divākraṅ Nārāyaṅaṅ, *do.*, 145, 241
 Muṭṭaippuṛam, *ya.*, 137, 142, 237, 239
 Muṭṭāḷi Viṣṇu-bhaṭṭan, *donce*, 129, 233
 Mūrtaṅnārāyaṅaṅ Kumārakanda-kramavittan, *do.*,
 171, 255
 Muṭṭiṅṇai, *fa.*, 140, 159, 185, 238, 248, 263
 Muṭṭulāmpuṛam, *fa.*, 171-72, 253-56

N

- Naḍādūr, *do.*, 129, 132, 136, 138, 143-44, 233-34, 236-
 37, 240
 Naḍādūr, *vi.*, 60
 Naḍādūr Kumārasvāmi-bhaṭṭan-Vasantayājijār, *s.a.*
 Achchivaṅgaṅ Kumārasvāmi-bhaṭṭan, *donce*, 60
 Naḍār, *vi.*, 24-5, 123
 nāḍ-āṭchi, *tax*, 118

INDEX

- Nadērpalli, *fa.*, 153, 159, 177, 180-81, 245, 248, 259-61
nādu 40, 202-03, 214-16, 219-20, 224-26
nādu-kāval, *tax*, 118
nādu-vagai-cheyginra, *off.*, 119
nādu-vagai-cheykinra, *do.*, 19, 23, 53, 90
 Naḍuvir-Śrīkōyil *alias* Muḍigonḍaśōḷa-vinnagar, *te.*, 60
 Naḍuvir-Śrīkōyil *alias* Muḍikonḍaśōḷa-vinnagar, *do.*, 189, 191
 Naḍuvir-Śrīkōyil, *s.a.* Naḍuvir-tirumurram *alias* Muḍikonḍaśōḷa-vinnagar-Āḷvār, *do.*, 61
 Naḍuvir-tirumurram *alias* Muḍikonḍaśōḷa-vinnagar-Āḷvār, *do.*, 61
naḍuvirukkum, *off.*, 19, 21, 21n, 22, 92, 122
 Nāgaiya-bhaṭṭaṅ, *donee*, 189n
 Nāgaiya Nārāyaṇa-kramavittaṅ, *do.*, 154, 245
 Nāgamayaṅ Dēvaḍi-daśapuriyaṅ, *do.*, 127, 232
 Nāga-Nakkaṅ, *off.*, 23, 93, 122
 Nāgaṅ Dattaṅ, *donee*, 247
 Nāgaṅ Tattaṅ, *do.*, 157
 Nāgapattiṅam, *vi.*, 31
 Nāgaperumān Dāmōdara-bhaṭṭaṅ, *donee*, 153, 245
 Nāgaperumān Dāmōdara-kramavittaṅ, *do.*, 179, 260
 Nāgaperumān Eḷṅṅaya-daśapuriyaṅ, *do.*, 129, 232
 Nagar, *vi.*, 39-40, 41n, 43-4, 88, 101, 211
 Nagar *alias* Chōḷavichchādirach-chaturvēdimaṅgalam, *do.*, 44
 Nagar *alias* Chōḷavijjādhirach-chaturvēdimaṅgalam, *brah.*, 52
 Nagar *alias* Chōḷavijjādhirach-chaturvēdimaṅgalam, *vi.*, 39, 41, 96, 216, 219
nagarām 51, 202, 216, 220n, 222-23, 226-28
nagaraṅgaḷār, 32-4, 77
 Nagarattāṅ Veṅkāḍaṅ, *donee*, 190
nagarattār, *a body*, 52, 226
 Nāgasvāmi Vēdagarbhaṅ, *donee*, 174, 257
 Nāgaviṣṅu-Tiruveṅkāḍa-bhaṭṭaṅ, *do.*, 164, 251
 Nāgayaṅ Ambalattādi-daśapuriyaṅ, *do.*, 139, 238
 Nāgayaṅ Chaṅṅaya-kramavittaṅ, *do.*, 184, 262
 Nāgayaṅ Tiruvāḷūr-kramavittaṅ, *do.*, 146, 241
 Nāgūr, *vi.*, 1
 Nāihaṅai, *fa.*, 177, 259
 Nakkaṅ Āḷiyāṅ, *donee*, 134, 235
 Nakkaṅ Araṅgaṅ, *off.*, 23, 93-94, 119, 229
 Nakka-Nārāyaṇa-bhaṭṭaṅ, *donee*, 156, 247
 Nakkaṅ Bhūti, *do.*, 265
 Nakkaṅ Chōḷaippirāṅ, *do.*, 235
 Nakkaṅ Dāmōdaraṅ, *off.*, 23
 Nakkaṅ Dāmōdiraṅ, *do.*, 93
 Nakkaṅ Guṇaḷiaṅ, *a merchant*, 97, 216
 Nakkaṅ (MĀ(Mahā)dēvaṅ, *donee*, 141, 238
 Nakkaṅ Nārāyaṇa-bhaṭṭaṅ, *do.*, 140, 238
 Nakkaṅ Nārāyaṅ, *do.*, 132, 234
 Nakkaṅ Pūti, *do.*, 188
 Nakkaṅ Śōḷaippirāṅ, *do.*, 134
 Nakkaṅ Vāsudēva-bhaṭṭaṅ, *do.*, 188, 260
 Nakkaṅ Veṅṅi, *a merchant*, 225
nāḷi, *grain me.*, 50, 50n, 229
nallā, *tax*, 118
 Nallambar, *vi.*, 44, 80, 93, 202, 205
 Nallārūr-nādu, *di.*, 65, 148, 242
 nallerodu, *tax*, 118
 Nallūr-nādu, *di.*, 67, 180, 260
 Nālmaḍi Bhīma, *ti.* of Araiyaṅ Rājarājan *alias* Vikrama chōḷach-chōḷiyavaraiyaṅ, *off.*, 28
 Nālūr, *vi.*, *fa.*, 124, 176, 230, 258
 Nālūr, *vi.*, 56, 58, 65, 156, 247
 Nambi-Dāmōdaraṅ Subrahmaṅya-daśapuriyaṅ, *donee*, 169, 254
 Nambi Eḷṅvaṅ Chaṅṅaperumān-daśapuriyaṅ, *do.*, 154, 246
 Nambikāḷi Vaikundakramavittaṅ, *do.*, 156, 247
 Nambirān Śrīrāma-daśapuriyaṅ, *do.*, 162, 250
 Nambitāḷi Mādhavanambi-sahasraṅ, *do.*, 126, 231
 Nambitāḷi Śankaraṅnārāyaṇa-kramavittaṅ, *do.*, 178, 259
 Nambūdi Urudrakumāra-daśapuriyaṅ, *do.*, 250
 Nambūr, *fa.*, 136, 162, 180, 189n, 235, 250
 Nambūr-kāṭṭukkai, *fa.*, 136, 142-44, 154, 158, 161-62, 172, 179, 184, 239-40, 246, 248-50, 260-62
 Nambūr-kāṭṭukkai, *do.*, 136
 Nambūti-Urudrakumāra-daśapuriyaṅ, *donee*, 163
 nandavāṅam, *s.a.* nandavaṅam, 78, 82, 84, 87, 90-1, 117
 Nandi-Āḷaṅ, *donee*, 132, 234
 Nandigāma, *fa.*, 138, 237
 Nandinārāyaṇa-bhaṭṭaṅ, *donee*, 124, 230
 Nandiperumāṅ Cheṅṅaya-sahasraṅ, *do.*, 126, 231
 Nandiperumāṅ Urudramādhava-daśapuriyaṅ, *do.*, 180, 260
 Nandippōttaraiyar, *Pallava t.*, 12
 Nandisarmanṅ Uḷḷaperumāṅ-daśapuriyaṅ, *donee*, 161, 249
 Nandiśvaraṅ Nārāyaṇa-bhaṭṭaṅ, *do.*, 188, 265
 Nandiśvaraṅ Nārāyaṇa-daśapuriyaṅ, *do.*, 125, 230

- Nandivarman, *Pallava k.*, 19n
 Nandivarman II, *do.*, 11, 12n, 45, 50
 Naṅgai-Brahmadēyam *alias* Ariṅṅgaich-chaturvēdi-
 maṅgalam, *s.a.* Naṅgavaram, *vi.*, 56, 68, 187,
 264
 Naṅgavaram, *s.a.* Naṅgai-Brahmadēyam *alias* Ariṅṅ-
 gaich-chaturvēdimāṅgalam, *do.*, 68
 Nāṅgūr-nāḍu, *di.*, 65, 148, 242
 Naṅmūlakkuḍi, *vi.*, 30, 40, 113, 225
 Naṅmūlakkuḍi, *s.a.* Nemmelikkuḍi, *do.*, 43
 Nāṅūruvaṅ, *m.*, 62
 Nūṅūruvaṅ Triyambakaṅ, *donee*, 190
 Narākkaṅ, *fa.*, 28
 Narākkaṅ Irāmaṅ Arumoli *alias* Uttamaśōja-
 Brahmārāyar, *off.*, 28
 Narākkaṅ Kṛishṇaṅ, *s.a.* Rājēndraśōja Brahmamā-
 rājan, *do.*, 18n
 Narākkaṅ Kṛishṇaṅ Irāmaṅ *alias* Irājēndraśōja-Bra-
 hmārāyan, *do.*, 92
 Narākkaṅ Kṛishṇaṅ Irāmaṅ *alias* Rājēndraśōja-
 —Brahmamārājan, *do.*, 28
 Narākkaṅ Kṛishṇaṅ-Irāmaṅ *alias* Rājēndraśōja-
 Brahmamahārāyan, *do.*, 94
 Narākkaṅ Kṛishṇaṅ Irāmaṅ *alias* Rājēndraśōja-
 Brahmārāyaṅ, *do.*, 22
 Narākkaṅ Mōrāyan Jaṅgaṅāthan *alias* Rājēndraśōja-
 Brahmādhirājan, *do.*, 7, 18-9, 22, 92
 Narākkaṅ Mārāyan Jaṅgaṅāthan *alias* Rājēndraśōja-
 Brahmādhirāyan, *do.*, 122
 Nāraṅamaṅgalam, *fa.*, 140, 238
 Nāraṅa-maśakkal, *n. of a field*, 113, 225
 Nāraṅgaḷūr, *fa.*, 264
 Nara[or Nā]ppōttu Tiruvaraṅgadēvaṅ Perumāṅambi-
 daśapuriyaṅ, *donee*, 136, 236
 Narasiṅgamaṅgalam, *vi.*, 67, 170, 255
 Narasiṅgaṅ Madhusūdana-bhaṅṅaṅ, *donee*, 233
 Narasiṅgaṅ Madisūdana-bhaṅṅaṅ, *do.*, 130
 Narasiṅgaṅ Śrīmādhava-kramavittaṅ, *do.*, 257
 Narasiṅgaṅ Yajñakumāra-daśapuriyaṅ, *do.*, 133, 235
 Naratoṅgaṅ Kuruttaṅ, *off.*, 23, 93, 122
 Nārāyaṅa, *poet*, 10, 18, 53, 76, 201
 Nārāyaṅa, *off.*, 201
 Nārāyaṅa-Aniruddha-Brahmādhirājar, *off.*, 30
 Nārāyaṅa-daśapuriyaṅ, *donee*, 123, 150, 244
 Nārāyaṅa-Dattaṅ, *do.*, 249
 Nārāyaṅa-Divākara-daśapuriyaṅ, *do.*, 236
 Nārāyaṅa-kramavittaṅ, *m.*, 52, 120
 Nārāyaṅa Māchchan Attiṅḍa-daśapuriyaṅ, *donee*, 166,
 252
 Nārāyaṅaṅ Agniśarma-sahasraṅ, *do.*, 236
 Nārāyaṅaṅ Akkiśaṅma-daśapuriyaṅ, *do.*, 166
 Nārāyaṅaṅ Akkiśaṅmaṅ, *do.*, 185
 Nārāyaṅaṅ Akkiśarma-daśapuriyaṅ, *do.*, 252
 Nārāyaṅaṅ Akkiśarmaṅ, *do.*, 263
 Nārāyaṅaṅ Akkiśarmma-sahasraṅ, *do.*, 136
 Nārāyaṅaṅ Nampiraṅ-sahasraṅ, *do.*, 134, 235
 Nārāyaṅaṅ Ārāvamudu-sahasraṅ, *do.*, 144, 240
 Nārāyaṅaṅ Aṣṭamūrṭti-bhaṅṅaṅ, *do.*, 263
 Nārāyaṅaṅ Aṣṭamūrṭti-bhaṅṅaṅ, *do.*, 184
 Nārāyaṅaṅ Attiyūr Nārāyaṅa-kramavittaṅ, *do.*,
 182, 262
 Nārāyaṅaṅ Bhāskara-bhaṅṅaṅ, *do.*, 157, 247
 Nārāyaṅaṅ Bhavarudra-daśapuriyaṅ, *do.*, 147, 242
 Nārāyaṅaṅ Chakrapāṅi-sahasraṅ, *do.*, 187, 264
 Nārāyaṅaṅ Chaṅṅakumāra-daśapuriyaṅ, *do.*, 136,
 236
 Nārāyaṅaṅ Chaṅṅaya-kramavittaṅ, *do.*, 155, 246
 Nārāyaṅaṅ Chatrābharaṅa-bhaṅṅaṅ *i.e.* Nārāyaṅaṅ
 Chandrābharaṅa-bhaṅṅaṅ, *do.*, 186, 264
 Nārāyaṅaṅ Dāmaya-daśapuriyaṅ, *do.*, 151, 249
 Nārāyaṅaṅ Dāmōdara-bhaṅṅaṅ, *do.*, 230
 Nārāyaṅaṅ Dāmōdara-kramavittaṅ, *do.*, 154, 246
 Nārāyaṅaṅ Dāmōdara-sahasraṅ, *do.*, 186, 264
 Nārāyaṅaṅ-daśapuriyaṅ, *do.*, 135
 Nārāyaṅaṅ Datta-sahasraṅ, *do.*, 264
 Nārāyaṅaṅ Dattasarma-daśapuriyaṅ, *do.*, 246
 Nārāyaṅaṅ Dēvaṅaiya-daśapuriyaṅ, *do.*, 167, 253
 Nārāyaṅaṅ Dēvaya-bhaṅṅaṅ, *do.*, 140, 238
 Nārāyaṅaṅ Divākara-daśapuriyaṅ, *do.*, 124, 135,
 230
 Nārāyaṅaṅ Gōvinda-daśapuriyaṅ, *do.*, 180, 260
 Nārāyaṅaṅ Hirāṅyagarbha-daśapuriyaṅ, *do.*, 166,
 252
 Nārāyaṅaṅ Kēśava-bhaṅṅaṅ, *do.*, 164, 251
 Nārāyaṅaṅ Korra-daśapuriyaṅ, *do.*, 154, 246
 Nārāyaṅaṅ Kumāradēva-daśapuriyaṅ, *do.*, 166, 252
 Nārāyaṅaṅ Kumāraperumān-bhaṅṅaṅ, *do.*, 171, 255
 Nārāyaṅaṅ Lakshmaṅa-sahasraṅ, *do.*, 127, 232
 Nārāyaṅaṅ Mādhava-Āhitāgni, *do.*, 158, 248
 Nārāyaṅaṅ Mayūravāhana-sahasraṅ, *do.*, 149, 243
 Nārāyaṅaṅ Nārāyaṅabhaṅṅa-vasantayāji, *do.*, 132,
 234
 Nārāyaṅaṅ Nārāyaṅa-sahasraṅ, *do.*, 134, 140, 151,
 235, 238, 244
 Nārāyaṅaṅ Padmanābha-daśapuriyaṅ, *do.*, 129, 233
 Nārāyaṅaṅ Paḷḷikoḷḷān-sahasraṅ, *do.*, 175, 258
 Nārāyaṅaṅ Puṅambiya-daśapuriya-sōmayāji, *do.*, 165,
 252

INDEX

- Nārāyaṇaṅ Śaṅkaranārāyaṇa-daśapuriyaṅ, *do.*, 167, 253
 Nārāyaṇaṅ Śārngapāni-bhaṭṭaṅ, *do.*, 136, 236
 Nārāyaṇaṅ Śivāṇa-bhaṭṭaṅ, *do.*, 131, 233
 Nārāyaṇaṅ Śribhaktā-daśapuriyaṅ, *do.*, 126, 251
 Nārāyaṇaṅ Śribhaktappiriya-bhaṭṭaṅ, *do.*, 126
 Nārāyaṇaṅ Śribhaktapriya-bhaṭṭaṅ, *do.*, 231
 Nārāyaṇaṅ Śrikrishṇa-bhaṭṭaṅ, *do.*, 126, 140, 238, 258
 Nārāyaṇaṅ Śrikrishṇabhaṭṭaṅ-sōmayāji, *do.*, 126, 231
 Nārāyaṇaṅ Śrikrishṇa-daśapuriyaṅ, *do.*, 133, 235
 Nārāyaṇaṅ Śrikrishṇaṅ, *do.*, 185, 263
 Nārāyaṇaṅ Śrikrishṇa-sōmayāji, *do.*, 178, 259
 Nārāyaṇaṅ Śrikunāraṅ, *do.*, 185, 263
 Nārāyaṇaṅ Śrīmādhava-bhaṭṭaṅ, *do.*, 136, 236
 Nārāyaṇaṅ Śrīmādhavaṅ, *do.*, 165, 251
 Nārāyaṇaṅ Śrīmādhava-sahasraṅ, *do.*, 184, 262
 Nārāyaṇaṅ Śrīrāma-daśapuriyaṅ, *do.*, 166, 252
 Nārāyaṇaṅ Śrīvāsudēvaṅ, *do.*, 185, 263
 Nārāyaṇaṅ Subrahmaṇya-bhaṭṭaṅ, *do.*, 185-86, 263-64
 Nārāyaṇaṅ Sūryabhaṭṭaṅ, *do.*, 157, 247
 Nārāyaṇaṅ Svāmīdāmōdara-kramavittaṅ, *do.*, 182, 261
 Nārāyaṇaṅ Tammaḍi-daśapuriyaṅ, *do.*, 171, 256
 Nārāyaṇaṅ Tattaṅ, *do.*, 160
 Nārāyaṇaṅ Tatta-sahasraṅ, *do.*, 187
 Nārāyaṇaṅ Tattasarma-daśapuriyaṅ, *do.*, 155
 Nārāyaṇaṅ Tirumāl-bhaṭṭaṅ, *do.*, 124, 230
 Nārāyaṇaṅ Tirumālirujjōlai, *do.*, 188, 265
 Nārāyaṇaṅ Tirumālirujjōlai-sahasraṅ, *do.*, 186, 263
 Nārāyaṇaṅ Tiruvaraṅga-kramavittaṅ, *do.*, 134, 235
 Nārāyaṇaṅ Tiruvaraṅganārāyaṇa-bhaṭṭaṅ, *do.*, 171, 255
 Nārāyaṇaṅ Trivikrama-daśapuriyaṅ, *do.*, 164, 251
 Nārāyaṇaṅ Tiruviśālūraḍigal-bhaṭṭaṅ, *do.*, 144, 240
 Nārāyaṇaṅ Uruḍrapidāra-daśapuriyabhaṭṭa-sōmayāji 158, 248
 Nārāyaṇaṅ Vāmana-daśapuriyaṅ, *do.*, 162, 236, 250
 Nārāyaṇaṅ Vāmanasvāmi-sōmayāji, *do.*, 188, 263
 Nārāyaṇaṅ Vāsudēvaṅ, *do.*, 176, 258
 Nārāyaṇaṅ Venkādudēva-daśapuriyaṅ, *do.*, 147, 242
 Nārāyaṇaṅ Viṣṇu-bhaṭṭaṅ, *do.*, 155, 246
 Nārāyaṇaṅ Viṣṇukumāra-bhaṭṭaṅ, *do.*, 153, 246
 Nārāyaṇaṅ Yajñātma-sahasraṅ, *do.*, 176, 258
 Nārāyaṇa-sahasraṅ, *do.*, 188, 265
 Nārāyaṇa Śrikrishṇa-bhaṭṭaṅ, *do.*, 140, 170, 238
 Nārāyaṇa Śūlapāṇi, *do.*, 185, 263
 Nārāyaṇasvāmi Karumānikkabhaṭṭa-sahasraṅ, *do.*, 156, 247
 Nargati, *vi.*, of Rājādityaṅ, 13n
 Nariikkudi, *vi.*, 23, 26, 93, 123
 nattam, 34, 34n, 78
 nāttār, a body, 19-20, 32-3, 34n, 37-8, 38n, 44, 53, 77, 79, 202-04, 215, 229
 nāttukkōṅ, 77
 nāttuppodu, 93
 Nav-āgrahāra, *s.a.* Puttūr, *vi.*, 10, 75, 201
 Nāval, *n.* of a tree, 221n
 Nāvar-kattai, *do.*, 221
 Nāvappallam, *n.* of a land, 117, 228
 nāvīṣaṅ, barber, 191
 nāvīṣappaṅgu, share for the barber, 62, 191
 Neḍumaṅgal *alias* Madanamaṅjarich-chaturvēdi-maṅgalam, *vi.*, 168, 254
 Neḍumaṅgal *alias* Madanamaṅjarich-chaturvēdi-maṅgalam, *s.a.* Tiruvarāmēśvaram, *do.*, 67
 Neḍuṅgai-poṣaṅ Porriperumān Kēśava-daśapuriyaṅ, *donec.*, 163, 251
 Neḍuṅgnakkudi, *vi.*, 45, 78, 89, 94, 202, 212
 Neḍuvāsal, *do.*, 43
 Neḍuvāsal, *s.a.* Neḍuvāyil, *do.*, 46
 Neḍuvāyil, *do.*, 45, 77, 84, 93, 202, 207
 Neḍuvāyil, *s.a.* Neḍuvāsal, *do.*, 46
 Nelavaṅka-poṣaṅ Śrikrishṇa Rīshikēśava-daśapuriyaṅ 138, 237
 Nellikkudar, *fa.*, 180, 260
 Nellikkudir, *do.*, 168, 254
 Nellūr, *do.*, 151, 158, 244, 248
 Nellūr, *vi.*, 58
 Nemmelī, *s.a.* Nenmali, *do.*, 26
 Nemmelikkudi, *do.*, 43n, 44
 Nenmali, *s.a.* Nemmelī, *do.*, 26
 Nenmali-nāḍu, *di.*, 22-4, 26, 67, 92, 95, 123, 168, 254
 Neṅkuṅṅam, *fa.*, 132, 168-69, 173, 234, 254, 256
 Neṅkuṅṅam, *vi.*, 52
 Neṅkuṅṅam, *vi.*, 40, 56, 58, 111-12, 121-22, 191, 224-25
 Neṅkuṅṅam, *s.a.* Neykkuṅṅam, *do.*, 43-4
 Neṅkuṅṅattuk-kāḍu, *n.* of a field, 224
 Neṅkuppai, *vi.*, 77, 79, 93, 168, 191, 202, 204, 253
 Neṅkuppai, *s.a.* Neykuppai, *do.*, 67
 Neykkuṅṅam, *s.a.* Neṅkuṅṅam, *do.*, 43-4
 Neykkuppai, *s.a.* Neṅkuppai, *do.*, 67
 Niḍāḷmaṅgalam, *do.*, 121
 Niḍāḷmaṅgalam, *s.a.* Niḍāmaṅgalam, *do.*, 44
 Niḍāḷmaṅgalam, *brah.*, 52
 Niḍāmaṅgalam, *s.a.* Niḍāḷmaṅgalam, *vi.*, 44

Nilagrīvaṅ Bhavaskanda-sahasraṅ, *donee*, 133, 235
 Nilakaṇṭhaṅ Gōvinda-bhaṭṭaṅ, *do.*, 124
 Nilakaṇṭhaṅ Gōvinda-bhaṭṭaṅ, *do.*, 230
 Nilakaṇṭhaṅ Kumārasvāmi-bhaṭṭaṅ, *do.*, 184
 Nilakaṇṭhaṅ Pitāmbara-bhaṭṭaṅ, *do.*, 134
 Nilakaṇṭhaṅ Śrīkṛishṇa-bhaṭṭaṅ, *do.*, 187
 Nilakaṇṭhaṅ Śrīviṣṇu, *do.*, 175
 Nilakaṇṭhaṅ Kumārasvāmi-bhaṭṭaṅ, *do.*, 262
 Nilakaṇṭhaṅ Pitāmbara-bhaṭṭaṅ, *do.*, 235
 Nilakaṇṭhaṅ Poṅṅāli-bhaṭṭaṅ, *do.*, 185, 263
 Nilakaṇṭhaṅ Siṅgappirāy-bhaṭṭaṅ, *do.*, 188, 265
 Nilakaṇṭhaṅ Śrīkṛishṇa-bhaṭṭaṅ, *do.*, 265
 Nilakaṇṭhaṅ Śrīviṣṇu, *do.*, 258
 Nilag Datta-sahasraṅ, *do.*, 238
 Nilag Tatta-sahasraṅ, *do.*, 14
 Nilasarmaṅ Śrīrāma-kramavittaṅ, *do.*, 134, 235
 Nimbai, *fa.*, 146, 151, 153, 242, 244, 250
 Niṅṅai, *do.*, 162, 165, 168, 173, 250, 252, 254, 256
 Niṅṅai, *vi.*, 58
 Niṅṅai, *fa.*, 168, 253
 niṅṅai, *permanent rent*, 29, 31, 90-1
 nirk-kūli, *tax*, 118
 nīr-kōppu, 88
 nirmālya, 49n
 nīr-nilai, 84, 90
 Nittavinōḍanallūr, *vi.*, 40, 45, 47, 77-8, 86, 94, 117,
 202-03, 209, 227-28
 Nittavinōḍa-vaḷanāḍu, *di.*, 22-3, 25, 34, 45n, 60-1, 67,
 90, 92-3, 95, 119, 122-23, 169, 189-91, 203, 214
 Nitta Virasōḷa-aṅṅukkar, *a body of military guards*, 12
 Nityānityavinōḍa, *ti. of Rājarāja, Chōḷa k.*, 197
 Nityavinōḍa, *ti. of Rājarāja I*, 200
 Nityavinōḍa-vaḷanāḍu, *di.*, 10, 17, 77, 190-91, 200,
 202, 229, 254
 Nityavinōḍa-vaḷa-rāshṭra, *do.*, 75
 nivandam, *assignment*, 31
 Niyāyanaḍainallūr, *vi.*, 45, 77, 86, 94, 192, 202, 210
 Noṭṭūr, *fa.*, 128, 135, 178, 252, 236, 259
 Nṛipātunga, *Pallava k.*, 11, 12n
 Nūṅṅemaṅ Karuṅākaran, *off.*, 23, 93
 Nūṅṅemaṅ Vāsudeva[n], *do.*, 24, 123

O

Oḷai, 84, 89, 90
 Oḷak-kūli, *tax*, 118
 Oḷappuṅai, *fa.*, 151, 161, 167-68, 244, 249, 253
 Oḷappuṅai, *do.*, 137, 145, 237, 241
 Oḷḷa, *co.*, 28

Oḍimūkkil, *fa.*, 160, 171, 255
 Oḍimūkku, *do.*, 249
 Ōlai eḷudum, *off.*, 19, 22, 192
 Ōlaināyakam, *do.*, 20-2, 28, 92, 214
 Ōlai-nāyakam, *s.a. Tirumandiravḷai-nāyakam, do.*, 19
 Ōlai-eḷudum, *do.*, 21
 Olikoṅṅai, *fa.*, 128, 138, 232, 237
 Oḷimadi, *vi.*, 175, 257
 Oḷimadi, *s.a. Oḷimidi, do.*, 67
 Oḷimidi, *s.a. Oḷimadi, do.*, 67
 Oḷōkamahādēvich-chaturvēdimaṅgalam *alias* Kilp-
 Pūṅḍi, *brah.*, 52, 220
 Oḷōkamahādēvich-chaturvēdimaṅgalam, *vi.*, 41, 60,
 103, 189
 Oḷōka-mahādēvich-chaturvēdimaṅgalam *alias* Kilp-
 pūṅḍi, *vi.*, 39, 44, 121, 175
 Omappuṅṅey, *n. of a land*, 116, 227
 Oṅṅēy-ārumā *do.*, 227
 oppu, 95
 Orattūr, *s.a. Uṅṅattūr, vi.*, 44
 Orriyūraḷḷigal Nāgambisahasraṅ, *donee*, 130, 233
 Orthography :
 euphonic ṅ 6
 dental ṅ 6
 final ṅ 6
 mularpōli 6
 kaḍuippōli 6
 udamb-aḍu-mey 6
 Oṅṅuk, *fa.*, 261
 Omanpuliyyūr, *do.*, 150, 243
 Oymānpuliyyūr *alias* Ulagaḷandasōḷach-chaturvēdi-
 maṅgalam, *vi.*, 64, 145, 241

P

Pāchchilk-kūṅṅam, *di.*, 68, 188, 265
 paḍḷagai, *hamlet*, 63
 Pāḍagam, *fa.*, 132, 134-35, 234
 Pāḍakam, *do.*, 131, 141, 233, 235, 239
 Pāḍi *ins.*, 16
 Pāḍi, *quarters*, 7
 Padmanāban Rēvakanda-daśapuriyaṅ, *donee*, 163
 Padmanābhachchēri, *quarter*, 48
 Padmanābhan Chandraśēkharadaśapuriyaṅ, *donee*, 237
 Padmanābhay Chantraśēkara-daśapuriyaṅ, *do.*, 138
 Padmanābhay Jātavēda-bhaṭṭaṅ, *do.*, 187, 264
 Padmanābhay Kumāraḍi-kramavittaṅ, *do.*, 258
 Padmanābhay Rēvakanda-daśapuriyaṅ, *do.*, 250
 Padmanābhay Sūrya-bhaṭṭaṅ, *do.*, 261

INDEX

- Padmanābhaṅ Sūryya-bhaṅgaṅ, *do.*, 182
 Padmanābhaṅ Tiruveṅkāḍa-bhaṅgaṅ-vasantayāji, *do.*,
 159, 248
 Padmanābhaṅ Yajñātma-daśapuriyaṅ, *do.*, 168, 253
padmarāga, 'semi precious stone', 198
 paḍugai, 118
 Pāgalūr, *fa.*, 129, 161, 163, 233, 249, 251
 Pākkaṅ Chūṟri, *s.a.* Bhāskaraṅ Chūṟri, *m.*, 52, 119
 Pāḷadai, *fa.*, 144
 Pāḷaḍi, *do.*, 240
 Paḷaiyaṅūr, *vi.*, 31
 Paḷaiyāru, *do.*, 18
 Paḷaiya-Vāṇavaṅ-mahādēvich-chaturvēdimāṅgalam,
do., 64, 66, 166n, 249
 Paḷaiyavaṅ-mahādēvich-chaturvēdimāṅgalam, *i.e.*
 Paḷaiya-Vāṇavaṅ-mahādēvich-chaturvēdimāṅ-
 galam, *do.*, 161
 Pālaiyūr, *s.a.* Pālūr, *do.*, 25
 Pālaiyūr, *do.*, 22, 94, 214-15
 Pālaiyūr-nāḍu, *di.*, 22, 25, 92, 94, 214-15
paḷampiyar, 90, 92
 Paḷaputtāṅ-paṭṭu-vāykkāl, *n. of a chan.*, 39, 101, 219n
 paḷavarachi-chālā-bhōgam, *endowment*, 33-4, 77
 Paḷa-Veṅ, *stream*, 40, 112-13, 225
 Paḷaya-Vāṇavaṅ-mahādēvich-chaturvēdimāṅgalam,
vi., 136, 236
 Pāḷākaṅ Mahādēvaṅ Dāmōdara-daśapuriyaṅ, *donee*,
 168, 254
 Paḷḷakkuḍi, *vi.*, 101, 219
 Paḷḷaṅkōyil plates, 30, 38
 Paḷlava, *dy.*, 8, 10-1, 57, 70, 195
 Paḷavarāyar, *off.*, 21
 Paḷli-Chaḍaiyaṅ, *a merchant*, 107
 Paḷlich-Chaḍaiyaṅ, *do.*, 222
 Paḷlichchandaṅ, 31, 33-4, 77-n, 77-8, 89, 94, 202, 213
 Paḷlichchanda-izaiyili, 30
 Paḷḷimaṅgalam, *s.a.* Paḷḷimēl Ādamaṅgalam, *vi.*, 40
 Paḷḷimēl Ādamaṅgalam, *do.*, 102
 Paḷḷimēl Ādamaṅgalam *alias* Chāttamaṅgalam, *do.*, 40
 219
 Paḷḷimēl Ādamaṅgalam *alias* Sāttamaṅgalam, *do.*, 39
 Paḷḷiyūr, *do.*, 43
 Pāḷmuttam, *a hamlet*, 225
 Pālūr, *s.a.* Pālaiyūr, *vi.*, 25
 Paḷvēṭṭaraiyar, *Kēraḷa pr.*, 13
 Paḷvūr, *vi.*, 24, 56, 152, 149, 234, 243
 Palyāṅkaikkōk-Kaṅḍaṅ-āyīṅa Irājakēsari, *ep.*, of Chōḷa
 Āḍitya, 10
 Pāmaṅi, *s.a.* Pāmbuṅi, *vi.*, 25
 Pāmaṅiyāru, *do.*, 50
 Pāmbi, *fa.*, 154, 246
 Pāmbuṅik-kūṟram, *di.*, 22, 25, 92, 95, 123
 Pāmbuṅiṟri, *fa.*, 133, 235
 Pāmbūr-nāḍu, *di.*, 65, 153, 155, 245-46
 Paṅaiyūr, *vi.*, 23, 66, 161, 249
 Paṅaiyūr-nāḍu, *di.*, 23, 26, 66, 93, 122-23, 159, 248
paṅam, 229n
 Paṅaṅgudi, *vi.*, 39, 42, 53, 110, 224
 Paṅaṅjūr-nāḍu, *s.s.* Paṅaiyūr-nāḍu, *di.*, 23
 Paṅchavaṅmādēvich-chaturvēdimāṅgalam, *vi.*, 60, 65,
 148, 189, 243
 Pāṅḍanāgaṅ-vāykkāl, *n. of a chan.*, 39, 39n, 97, 217
 Pāṅḍaṅ Nārāyaṅaṅ, *donee*, 159, 248
 Pāṅḍāravāḍai, *vi.*, 64, 67
 Pāṅḍikulāsani-vaḷanāḍu, *di.*, 67, 183, 262
 Pāṅḍi Nārāyaṅa-sahasraṅ, *donee*, 155, 245
 Pāṅḍiyaṅgaich-churamirakkīṅa, *ti.*, of Sundara-chōḷa,
Chōḷa k., 14
 Pāṅḍya, *dy.*, 4n, 5n, 8-9, 11, 31, 33, 41n, 74, 153, 159,
 195-96, 199, 245, 248
 Pāṅḍya, *ep.*, 9, 70-71
 Pāṅḍya *ins.*, 18n
 Pāṅḍimaṅgalam, *s.a.* Paḷḷimaṅgalam, *vi.*, 41
 Paṅḍiṟaḍikkōl, *measuring rod*, 37n
 Paṅḍitas, 201
paṅḍu, 60, 63, 63n
 Pāpanāsam, *vi.*, 1
 Pāppaṅamōḍu, *s.a.* Pāppārkuḷattūr, *do.*, 44
 Pāppārkuḷi, *do.*, 62, 190
 Pāppārkuḷam, *do.*, 120
 Pāppārkuḷattūr, *brah.*, 52
 Pāppārkuḷattūr, *s.a.* Pāppaṅamōḍu, *vi.*, 44
 Pāradāyaṅ Cha(Ja) tāmakuṅṅaṅ Tiruveṅkāḍa-Nārāya-
 ṅaṅ, *me.*, 121
 Pāradāyaṅ Jaṭāmakuṅṅaṅ Tiruveṅkāḍa Nārāyaṅaṅ, *do.*,
 52
paradetti, *grant*, 19, 123
 paṅaiich-chēri, *quarter*, 34, 84, 88-90, 118
 paṅaiich-chudugāḍu, 110
paṅaiyar, 34, 48, 203, 206, 212-14, 224, 228
 Parakēsarin, *ti.* of Chōḷa kings, 8, 76, 195
 Parakēsarinallūr, *vi.*, 23, 25, 45, 77, 83, 92-3, 122,
 192, 202, 207
 Parakēsarivarman, *ep.*, Parāntaka I, *Chōḷa k.*, 12n
 Parakēsarivarman, *ti.* of Rājēndra-Chōḷa, *Chōḷa k.*,
 5, 95
 Parakēsarivarman *alias* Śrī Rājēndra-Chōḷadēva, *do.*,
 215

- Parakēsari-Viḷupparaiyaṅ *alias* Rājādittan Kūttādi, *off.*, 22, 92, 122
- Paraḷur Ambalattāḍi *alias* Muḍigonḍasōḷa-Viḷupparaiyaṅ, *do.*, 92
- Paraḷur Ambalattāḍi *alias* Muḍigonḍasōḷa-Viḷupparaiyaṅ, *do.*, 22, 95, 123
- Parambaī, *vi.*, 222
- Parambaī Kōvattanar, *m.*, 107-08
- Paramēśvara, *Pallava k.*, 56
- Paramēśvarabhāṭṭa-sarvakratuyāji, *off.*, 22
- Paramēśvaramāṅgalam *alias* Chirripāḷ, *vi.*, 174, 257
- Paramēśvaramāṅgalam *alias* Kaḍuvaṅṭiḍal, *do.*, 167, 253
- Paramēśvaramāṅgalam *alias* Kaḍuvaṅṭiḍal, *s.a.* Kaḍuvaṅṭiḍi, *do.*, 67
- Paramēśvaramāṅgalam *alias* Kīlaiyil, *do.*, 251
- Paramēśvarar Kōlavamaṅga-bhāṭṭar, *donee*, 176, 258
- Paramēśvara-paṭṭa-sarvakratuyāji, *off.*, 92
- Paraṅjōti Aittōṅa-sahasrar, *donee*, 175, 257
- Parāntaka, *Chōla k.*, 8-10, 12n, 13-4, 70-1, 195-96
- Parāntaka I, *do.*, 11-12, 13n, 30n, 56-7
- Parāntaka II, *do.*, 14
- Parāntakapuram, *vi.*, 12
- Parasurāmaṅ, *sage*, 95, 215
- parihāram*, 29-30, 118-19
- pariśu, 38
- Paṅvaittāṅ, *n. of a chan.*, 39
- Paṅvaityttāṅ-kāl, *do.*, 104, 220
- Pārkoṅṟai, *fa.*, 138, 140, 237-38
- Paṅpanābhay Śrīvāsudēvaṅ, *donee*, 190
- Paṅpanābhay Śrīvāsudēvaṅ, *s.a.* Padmanābhay Śrīvāsudēvaṅ, *do.*, 61
- paṅṟu*, *leased land*, 202, 204
- Pāṅṟurai, *vi.*, 43n
- Pāṅṟurai *alias* Marudattūr, *do.*, 40, 43, 114, 226
- Pāṅvagrāma, *do.*, 10, 18, 76, 201
- Pāṅvagrāma, *s.a.* Koṭṭaiyūr, *do.*, 53
- Pārthivēndravarmaṅ, *Chōla k.*, 50
- Parutti-Niyamam, *vi.*, 45, 78, 88, 94, 202, 212
- Pasiṅḍippuṅam, *fa.*, 186, 264
- Paśumpuṅam, *do.*, 129-30, 136, 160, 166, 168, 181, 232-33, 236, 249, 252-53, 261
- Paśupati-kōyil, *vi.*, 25
- Paśupati Nārāyaṅa-daśapurīyaṅ, *donee*, 187, 265
- Paśupati Sāttabhāṭṭa-sōmayāji, *do.*, 187, 265
- Paśupati Śrīnārāyaṅa-bhāṭṭar, *do.*, 134, 235
- Patmanābhay Kumāraḍi-kramavittāṅ, *do.*, 176
- Patma(dma)nābhay Tiruveṅkāḍa-bhāṭṭa-vasantayāji, *do.*, 159, 248
- Patma(dma)nābhay Yajñātma-daśapurīyaṅ, *do.*, 168, 253
- Paṭṭakumāraṅ Śrīmādhava-daśapurīyaṅ, *do.*, 184
- Paṭṭambi Śrīkrishṇa-daśapurīyaṅ, *do.*, 184, 262
- Paṭṭaṅakkumāra-sahasrar, *do.*, 158, 248
- Paṭṭaṅak-kūṅṟam, *di.*, 66, 160, 249
- Paṭṭaṅ Vāsudēvaṅ, *off.*, 93, 122
- Paṭṭikuḍi, *vi.*, 24, 27, 123
- Paṭṭiṅak-kūṅṟam, *di.*, 23, 26, 93
- Paṭṭinārāyaṅa-bhāṭṭar, *donee*, 142, 239
- paṭṭōlai*, *off.*, 19-20, 23-4, 93, 123, 214
- Pavilīyak-kidaippuṅam, *endowment*, 192
- Pavilīyam, *s.a.* Rīgvēda, *wk.*, 63, 192
- Pavitramāṅikka, *ti. of Rājendra I*, 48
- Pavitramāṅikkachchēri, *quarter*, 48, 60
- Pēchchaṅkiḷāṅ, *fa.*, 154, 167, 173, 246, 253, 256-57
- Pēchchaṅkiḷāṅ Chiriyadigaḷ Āmāttūraḍigaḷ-kramavittāṅ, *donee*, 150
- Pēchchaṅkiḷāṅ Kēśavanambi Kāḷibhāṭṭar, *do.*, 238
- Pēchchaṅkiḷāṅ, Kēśavaṅ-nambi Kāḷipaṭṭar, *do.*, 141
- Pēchchankiḷāṅ Mahēśvaraṅ Mahēśvara-kramavittāṅ, *do.*, 150
- Pēḷaikuḍi, *vi.*, 153, 245
- Pēḷaikuḍi, *s.a.* Pōḷakkūḍi, *do.*, 65
- Peṅṅaḍam, *do.*, 45, 77, 83, 192, 202, 207
- Peṅṅaḍak-kūṅṟam, *di.*, 24, 27, 122
- Peṅṅaḍam, *vi.*, 93
- Pēraḍigaḷ Nārāyaṅa-daśapurīyaṅ 145, 241
- pēraṅṟu*, 39n
- Pērāvūr-nāḍu, *di.*, 22, 25, 92, 122
- Peṅṅapuram, *fa.*, 126, 130, 161, 249
- Perinappi-kramavittāṅ, *donee*, 181
- Perinār, *s.a.* Talaināyar, *vi.*, 26
- Periyaṅambi Dāmōḍara-kramavittāṅ, *donee*, 177, 258
- Periyaṅambi Nārasiṅha-kramavittāṅ, *do.*, 136, 236
- Periyaṅambi Tiruvaḍigaḷ-bhāṭṭar, *do.*, 177, 258
- Periyāṅ Kūttāḍi, *off.*, 24, 123
- Perumāṅambi Śrīvāsudēva-daśapurīyaṅ, *donee*, 138, 237
- Perumāṅambi Sūryadēva-bhāṭṭar, *do.*, 259
- Perumāṅambi Sūryadēva-bhāṭṭar, *do.*, 177
- Perumarudūr, *fa.*, 134, 235
- Perumarudūr, *vi.*, 68, 188, 265
- Perumbaḍi Sahasradānap-perumakkal, *group of brāhmaṅas* 59n
- Perumbala-Marudūr, *vi.*, 249
- Perumbal-Marudūr, *s.a.* Peruvaḍamarudūr, *do.*, 66
- Perumbal-Marumadūr, *s.a.* Perumbala Marudūr, *do.*, 161

INDEX

- Perumbarrappuliyūr, *s.a.* Chidambaram, *do.*, 17, 65, 202
 Perumbēdu, *do.*, 23, 25, 93, 122
 Perumpāndūr, *fa.*, 144, 155, 180, 240, 246, 260
 Perumparrappuliyūr, *s.a.* Chidambaram, *vi.*, 13, 77
 Perumuñjūraṅ Chakrapāṇi Perumbuṛakkaḍal-sahasraṅ, *donee*, 179
 Perumuñjūraṅ Chakrapāṇi Perumpuṛakkaḍal-sahasraṅ, *do.*, 260
 Perumuñjūraṅ Dōṇaiyaṅ Trailōkyalōchana-daṣapuriyaṅ, *do.*, 178, 259
 Perumuñjūraṅ Kēśavanārāyaṅa-svāmi-daṣapuriyaṅ, *do.*, 180, 260
 Perumuñjūraṅ Kumārasvāmi-nārāyaṅa-daṣapuriyaṅ, *do.*, 160, 249
 Perumuñjūraṅ Tīruveṅṅāval Chiriyānambī-daṣapuriyaṅ, *do.*, 180, 260
 Perumuñjūraṅ Trailōkyalōchanaṅ Madhusūdana-bhaṭṭaṅ, *do.*, 259
 Perumuñjūraṅ Trailōkyalōchanaṅ Madisūda-bhaṭṭaṅ, *do.*, 178
 Perumūr, *vi.*, 31
 Perunaṅgai-maṅgalam, *brah.*, 52
 Perunaṅgaimaṅgalam, *vi.*, 44, 121
 Peruñ-cheḅku, 118
perundaram, *off.*, 28
 Perundōṭṭam, *vi.*, 147
 Peruṅgaṅṅāṅṅu-vāykkāl, *n. of a chan.*, 40, 111, 224-25
 Perungoṅṅai, *fa.*, 154, 246
 Peruṅguḍi, *vi.*, 45, 77, 80, 84, 93, 202, 205, 208
peruṅṅuri-mahāsabhai, 47
 Peruntōṭṭam, *vi.*, 65, 242
 Peruvaḍamarudūr, *s.a.* Perumbal-Marudūr, *do.*, 66
peruvāṭi, 'high road' 39, 218
 Peruvallī, *fa.*, 143, 169, 240, 254
 Peruvalliyūr, *do.*, 124, 230
 Peruvalliyūr, *vi.*, 56
 Peruvaṅgūr, *fa.*, 263
peru-vāykkāl, 42
 Peruveṅgūr, *fa.*, 185, 263
 Peyvil, *do.*, 182, 261
 piḍāgai, *hamlet*, 32, 38, 119-20, 191-92
piḍā-nāṭi, *tax*, 50, 118
 Piḍāṅṅuḍi, *vi.*, 190
 Piḍāṅṅuḍi, *s.a.* Pūdaṅṅuḍi, *do.*, 62
 Piḍāraṅ Śrikurugūr, *donee*, 190
 Piḍāraṅ Vaṭapatraśāyī, *do.*, 191
 Piḍāri, *do.*, 35, 79, 84, 192, 213
 Piḍāri, *ta.*, 34, 80-3, 90-1, 203-08, 214
 Piḍāriyār, *de.*, 39-40, 62-3, 117, 192, 228
 Piḍāriyār Śrikōyil, *g., ta., of.*, 35n
 Piḍāriyār, *do.*, 222
 piḍi, 119-20
piḍilūgai, *off.*, 49, 49n, 118, 228
piḍilūgavāri, *do.*, 49
piḍilikai, *balipīṭha*, 49n
 Piḷḷaiyār Arikulakēsarīyār, *s.a.* Ariṅjaya, *Chōla k.*, 15
 Piḷḷajūr, *fa.*, 153
piḷḷukai-vāri, 'nirmālya', 49n
 Pināka, *bow of Śiva*, 197
 Pinākabhṛit, *do.*, 72
 Pinākin, *s.a.* Śiva, *do.*, 9
 Piṅukkippaṛu, *s.a.* Piṅukkippuṛam, *vi.*, 55
 Piṅukkippuṛam, *fa.*, 126, 161, 172, 231, 249, 256
 Piṅukkippuṛam, *s.a.* Piṅukkippaṛu, *vi.*, 55
 Piṅṅarai, *fa.*, 163, 250
 Piṅṅirai, *do.*, 162, 250
 Piramaṅ Tīruvaḍigal, *donee*, 191
 Piṅāndūr, *fa.*, 143, 154-55, 159, 161, 164, 178-81, 240, 246, 248-49, 251, 259-61
 Piṅāndūr, *vi.*, 59
 Piṅāndūrkkōrai, *fa.*, 144, 241
 Piṅāndūr Tīruviṅṅaṅṅaṅ-niṅṅaṅ-bhaṭṭa-sōmayājiyār, *s.a.* Tīruvaraṅṅanārāyaṅaṅ Tīruviṅṅaṅṅaṅ-daṣapuriyaṅ, *donee*, 59
 Pirāy, 218
 Pirāyakkudī, *vi.*, 60, 66, 158, 248
 Piṅṅirai, *fa.*, 169, 254
 Piyaltuḍvai, *n. of a field*, 112, 225
 Pōḍigal Śrikrishṇa-daṣapuriyaṅ, *donee*, 151, 244
 podumbu, 118
 Poduvagaiṅṅudaiyāl, *g.*, 35n
 Pōḷakkudī, *s.a.* Pēḷaikudī, *vi.*, 65
 Peṅṅambi Rudrabhaṭṭaṅ, *donee*, 154, 245
 Ponnampāṛu, *s.a.* Ponnampuṛam, *vi.*, 55
 Ponnampuṛam, *fa.*, 126, 153, 162-64, 167, 231, 245, 250-51, 253
 Ponnampuṛam, *s.a.* Ponnampāṛu, *vi.*, 55
 Ponnāṅṅi Bhavanandī-bhaṭṭaṅ, *donee*, 143, 240
 Ponnār, *fa.*, 154, 182-83, 245-46, 261-62
 Poṅ-Drōṅṅaṅ Lakshmi-bhaṭṭaṅ, *donee*, 137, 237
 Poṅkāṅṅaṅ Mādhaṅṅa-sahasraṅ, *do.*, 147, 242
 Poṅkumāraṅ Śrīnādhava-bhaṭṭaṅ, *do.*, 160, 249
 Poṅkumāraṅ Tīruveṅkāṅṅaṅṅaṅ-kramavittaṅ, *do.*, 170, 255
 Poṅṅṅuṅṅam, *fa.*, 144, 240
 Poṅṅuṅṅam, *do.*, 159, 181, 248, 261
 Poṅṅamaṅ Tīruvārūr-sahasraṅ, *donee*, 152, 245

- Porunarāṅruppāḍai, *sk.*, 41n
Pōṣaṅ Eḷuvaḍiyāṅ Bhāskara-kramavittay, *donor*, 131
233
pāṭṭa 7
Poygai-nāḍu, *di.*, 64, 132, 189n, 190-91, 234
Prāchētas, *g.*, 72
pradhāna-sihāna, *ca.*, 201
Prayāgai, *fa.*, 131, 150, 234, 243
Prēmapuram, *do.*, 231, 233
Prēmapuram, *vi.*, 60
Pṛithivīpati I, *Gaṅga k.*, 11
Pṛithivīpati II, *do.*, 11, 14n
Pūdamāṅgalam, *vi.*, 40, 45, 78, 116, 202, 212
pudā, *grain me.*, 50n
pudā-nāḷi, *s.a. pida-nāḷi*, *tax*, 50
Pūdaṅguḍi, *s.a. Pidaṅguḍi*, *vi.*, 62
pudāppu-ney, *s.a. pida-nāḷi*, *tax*, 50
Pūdi Aiyāraṅ, *a merchant*, 222
Pūdiguḍi, *vi.*, 23
Pūdi-perumāṅ Akkaḷa-bhaṭṭaṅ, *donor*, 137
Puḷamaḍaṅgirāmaṅ, *off.*, 23, 93
Puḷigaikkuḍi, *vi.*, 35, 40, 45, 47, 77, 84, 93, 117, 202,
208, 213, 228
Puḷigaikkuḍi, *s.a. Puliyaikkuḍi*, *do.*, 46
Puḷiṅḍōrōppaṅ Krishnaṅ Tāḷanambibhaṭṭa-sōmayāḷi,
donor, 165, 251
Puḷiṅḍōrōppaṅ Viṣṇu Bhavarudra-ḍaṣapurīyaṅ, *do.*,
134, 235
Puḷiṅguḍi, *vi.*, 44, 52, 119
Pulippuram, *fa.*, 150, 173-74, 243, 256-57
Pulivalam, *vi.*, 24, 26, 122
Puliyakkuḍi, *do.*, 67, 192
Puliyakkuḍi, *s.a. Puḷigaikkuḍi*, *do.*, 46
Puliyam, *fa.*, 180, 260
Puliyāṅgaṅru, 104
Puliyāṅ Nārāyaṅa-bhaṭṭaṅ, *donor*, 148, 243
Puliyūr, *s.a. Chidambaram*, *vi.*, 13
Puliyūr-nāḍu, *di.*, 24, 26
Puljalūr, *fa.*, 246
Pulḷamaṅgai, *s.a. Puḷlamaṅgalam*, *vi.*, 25
Pulḷamaṅgalam, *fa.*, 132, 135, 149, 185, 234, 236, 243,
245, 263
Pulḷamaṅgalam, *vi.*, 22, 56, 58, 92
Pulḷamaṅgalam, *s.a. Puḷlamaṅgai*, *do.*, 25
Pulḷūr, *fa.*, 124, 154, 230
Pulḷūr, *vi.*, 56
Pulḷūr plates of Nandivarman II, 38n, 56, 63n
Pūḷōkamāṅkkaṣṣa-charuppēḍimaṅgalam, *vi.*, 159
Pulvēḷūr, *do.*, 39-41, 102, 219, 225
Pulvēḷūr-vāykkāl, *n. of a chan.*, 39, 39n, 40, 80, 87, 89,
96, 102, 113, 205, 211, 216, 219, 225
Pūḍi, *vi.*, 41
Pūḍōṭṭam, *do.*, 43n
Puṅgaṅ-kaṭṭai, *n. of a tree*, 42n, 221, 223
Puṅjeṭṭipōṣaṅ Chaṭṭi-Dōṅa-ḍaṣapurīyaṅ, *donor*, 168,
254
Pūṅjērūr, *vi.*, 23, 25, 93-4, 115, 229
Punnaitṭurāi-naṅgai, *do.*, 35n
Puṅakkūyūr-nāḍu, *di.*, 183, 262
Puṅakkūḍi, *vi.*, 78, 89, 94, 202
Purāṅadvīpa, *island*, 10, 17, 74, 200
Purāṅgūru, *sk.*, 41n
Purāṅkarambai-nāḍu, *di.*, 30, 66-7, 160, 249
Purāntaka, *do.*, 71
puravuvāri, *off.*, 214
puravuvāri-tiṅaiakkalam, *do.*, 19-20, 23, 93-4, 122, 214-15
puravuvāri-tiṅaiakkalattuk-kōṅkōṅi, *do.*, 19-20, 23, 93, 122,
214
puravuvāri-tiṅaiakkala-nāyakam, *do.*, 119
Purkuḍi, *vi.*, 45, 213
Purushōttamaṅ *alias* Rājēndrasimha-pērāchāryaṅ,
engraver, 54
Purushōttamaṅ Nilakaṭṭaṅ, *donor*, 191
Purushōttamaṅ Pāṇḍaṅ, *do.*, 140, 238
Purushōttamaṅ Vāsudēva-sahasraṅ, *do.*, 78, 259
Puṣāṅguḍi, *vi.*, 26
Puṣāpōṣaṅ, *fa.*, 143, 240
Puṣāpōṣaṅ Chōlaipirāṅ Iṣvaramaṅināga-sahasraṅ,
donor, 251
Puṣāpōṣaṅ Jannīyaṅ Tiruvīṣālūr-ḍaṣapurīyaṅ, *do.*, 143
Puṣāpōṣaṅ Kaṅṅaṅ Perumbuṅakkaḍal-ḍaṣapurīyaṅ,
do., 237
Puṣāpōṣaṅ Sōlaipirāṅ Iṣvara-Maṅṅināga-sahasraṅ, *do.*
164
Puṣāpōṣaṅ Tiruveṅkāṭṭaḍigaḷ Bhaṭṭanamūli-ḍaṣapurī-
yaṅ, *do.*, 59, 125, 231
Puṣā-Kaṅṅaṅ Perumbuṅakkaḍal-ḍaṣapurīyaṅ, *do.*, 138
Pūṭamaṅgalam, *vi.*, 78, 88-9, 94
Pūṭikuḍi, *do.*, 93
Putṭaṅ Sarvakraṭu-bhaṭṭaṅ, *donor*, 156, 247
Putṭūr, *vi.*, 1, 1n, 10, 46, 59
Putṭūr, *s.a. Navāgrahāra*, *do.*, 201
Putṭūr *alias* Tribhuvana-mahādēvich-chaturvēḍi-
maṅgalam, *do.*, 46
Pūvaṅūr, *fa.*, 175, 257
Pūvaṅūr, *vi.*, 39n, 40, 41n, 47, 213, 226
Pūvaṅūr *alias* Avānikēsarich-chaturvēḍimaṅgalam,
brah., 52

INDEX

Pūvaṅṅūr *alias* Avanikēsarich-chaturvēdimāṅgalam, *s.a.* Pūvaṅṅūr *vi.*, 41, 44, 67, 102, 120, 175, 219, 257
 Pūvaṅṅūr, *s.a.* Pūvaṅṅūr, *do.*, 41n., 67
 Pūvaṅṅūr-vāykkāl, *n. of a chan.*, 39-40, 89, 93, 114, 226
 Pūvattabhaṅṅa-ōmayāṅṅiyār *off.*, 34n
 Pūvattan Jātavēḍāṅ, *domo.*, 159, 248

R

Raghunāthapuram, *vi.*, 43
 Rāhu, *dt.*, 73
 Rājachūḍamaṅṅi-agrahāra, *vi.*, 75
 Rājādhirāja II, *Chōla k.*, 21
 Rājādittāṅ Kūṅṅāḍi *alias* Parakēsari Viḷupparaiyaṅ, *off.*, 22, 92, 122
 Rājāditya, *Chōla k.*, 14
 Rājādityan, *n.*, 13n
 Rājakēsari, *ti. of Chōla kings*, 8, 70, 195
 Rājakēsari, *Chōla k.*, 194
 Rājakēsarich-chaturvēdimāṅgalam, *vi.*, 180, 260
 Rājakēsarich-chaturvēdimāṅgalam, *s.a.* Kōyil Tēva-rāyanpēṅṅai, *do.*, 67
 Rājakēsari-mūvēṅṅavēḷāṅ, *off.*, 24, 122
 Rājamahēndra-chaturvēdimāṅgalam, *vi.*, 42n
 Rājamalla-chaturvēdimāṅgalam, *do.*, 66, 158
 Rājanārāyaṅach-chaturvēdimāṅgalam *alias* Śrīpūḍi, *do.*, 46
 Rājarāja, *Chōla k.*, 9, 14, 14n., 15, 17, 22n., 30, 71-2, 74-5, 196-98, 200
 Rājārāja I, *do.*, 5n., 16, 16n., 21, 28, 35-6, 42, 57
 Rājārāja II, *do.*, 21
 Rājārāja-brahmamahārāyaṅ, *off.*, 24, 123
 Rājārāja-Īsaram, *do.*, *te. of.*, 41
 Rājārāja-Īsaram-udaiyār, *do.*, 39, 41, 96, 116, 121, 227
 Rājārāja-Īsaram-udaiyār, *do.*, *te. of.*, 216
 Rājārāja-Īsarapuram, *vi.*, 41, 47, 109, 220-22
 Rājārāja-Īsarapuram, *ci.*, 40, 117, 227
 Rājārāja-Īsarapurattu-vāykkāl, *n. of a chan.*, 108, 222
 Rājārāja-maṅṅalam, *di.*, 265
 Rājārāja Mūvēṅṅavēḷāṅ *alias* Udaiyadivākaran Tillai-yāl, *off.*, 22, 92, 122
 Rājārājap-Pāṅṅi-maṅṅalam, *di.*, 68, 189
 Rājārājap-pērāchārya, *ti. of Vāsudēvaṅ, engraver*, 54
 Rājārāja-vaḷanāḍu, *di.*, 39-40, 42, 47, 103, 105, 109, 117, 220-21, 223, 227
 Rājārāja Vāṅakōvaraiyaṅ *alias* Maṅṅavan Narasiṅṅha-varman, *Bāṅa ch.*, 15n

Rājarājēsvaram, *te.*, 28
 Rājarājēsvaram, *do.*, 28
 Rājasīṅṅha, *Pāṅṅṅa k.*, 13
 Rājāśraya, *ti. of Rājarāja, Chōla k.*, 16, 197
 Rājāśraya-chaturvēdimāṅgalam *alias* Kaṅṅuḍi, *s.a.* Uyyakkōṅṅāṅ-Tirumalai, *ci.*, 16
 Rājāśrayach-chaturvēdimāṅgalam, *do.*, 186, 264
 Rājāśrayach-chaturvēdimāṅgalam, *s.a.* Uyyakkōṅṅāṅ-Tirumalai, *do.*, 68
 Rājāśrayaṅ-marakkāl, *grain m.*, 16n
 Rājāśrayapuram, *s.a.* Mēḷpāḍi, *ci.*, 16
 Rājāśraya-vaḷanāḍu, *di.*, 68, 187-88, 264-65
 Rājēndra, *Chōla k.*, 1, 3, 8n., 16-7, 19, 57n., 72, 76, 95, 198-201
 Rājēndra I, *do.*, 18, 28, 42n., 45, 50, 54, 57
 Rājēndrasīṅṅha-pērāchārya, *engraver*, 10, 18, 76, 201
 Rājēndrasīṅṅhap-pērāchāri *alias* Ārāvamudu-Purushōttamaṅ, *do.*, 193
 Rājēndrasīṅṅhap-pērāchārya, *ti. of Ārāvamudu Purushōttamaṅ, do.*, 54
 Rājēndrasīṅṅha-vaḷanāḍu, *di.*, 60, 64, 123, 132, 189, 189n., 190-91, 230, 234
 Rājēndrasīṅṅga-vaḷanāḍu, *do.*, 23-24, 27, 122
 Rājēndrasōḷa-aṅṅakkap-pallavaraiyaṅ, *off.*, 122
 Rājēndrasōḷa-Brahmāḍhirāja *alias* Jananātha, *do.*, 20
 Rājēndrasōḷa-Brahmāḍhirāyaṅ, *do.*, 18, 21n.
 Rājēndrasōḷa-Brahmāḍhirāyaṅ, *n. of the maṅṅapa*, 17-8
 Rājēndrasōḷa-Brahmāḍhirāyaṅ *alias* Narākkāṅ Maṅṅayan Jananāthan, *off.*, 7, 18, 22, 28, 92, 122
 Rājēndrasōḷa-Brahmamahārāyaṅ *alias* Narākkāṅ Krishṅan Irāmaṅ, *do.*, 94
 Rājēndrasōḷa-Brahmārāya, *ti.*, 28
 Rājēndrasōḷa-Brahmārāyaṅ *alias* Narākkāṅ Krishṅan—Irāmaṅ, *off.*, 22
 Rājēndrasōḷach-chaturvēdimāṅgalam, *vi.*, 23, 27, 94
 Rājēndrasōḷachchēri, *quarter*, 48, 59
 Rājēndrasōḷap Pallavaraiyaṅ *alias* Araiyaṅ Arumoḷi, *off.*, 24, 123
 Rāmadēvaṅ Mahēndra-sahasraṅ, *domo.*, 239
 Rāmadēvaṅ Periyānambi-bhaṅṅaṅ, *do.*, 182, 261
 Rāmadēvaṅ Śrīdhara-bhaṅṅaṅ, *do.*, 239
 Rāmapriyaṅ Śrīkaṅṅṅa-bhaṅṅaṅ, *do.*, 140, 238
 Rāmapriyaṅ Śrīnārāyaṅa-daṅṅapuriyaṅ, *do.*, 140, 238
 Rāmadēvaṅ Śrīvāsudēva-daṅṅapuriyaṅ, *do.*, 240
 Rāmadēvaṅ Tiruveṅṅkāḍa-kraṅṅavittāṅ, *do.*, 131, 234
 Rāmadēvaṅ Viṅṅṅu-sahasraṅ, *do.*, 131, 233
 Rāmaṅ Śivaṅ, *do.*, 54n., 244
 Raṅṅaḍḍirāmaṅgalam *alias* Āḍiyūr, *fa.*, 255
 rāshṅa, 200

Ravi, *do.*, 73
 Ravidattan Sōmadattan, *donee*, 263
 Ravidēvan Māraṅ, *do.*, 165, 251
 Raviśaṅmaṅ Urudra-kramavittan, *do.*, 162
 Raviśarmaṅ Urudra-kramavittan, *do.*, 261
 Rāyapuram, *vi.*, 41, 47
 Rāyūr, *fa.*, 134
 Rēvakumāraṅ Śrīkṛishṇa-bhaṭṭan, *donee*, 128, 232
 Rēvayan Jannarēvi-bhaṭṭan, *do.*, 146, 241
 Rishabhamaṅdi Tiruveṅkāda-bhaṭṭan, *do.*, 138, 237
 Rishikēśavaṅ Adigaṅambi-sahasraṅ, *do.*, 188, 265
 Rishikēśavaṅ Nārāyaṅa-sahasraṅ, *do.*, 137, 236
 Rishikēśavaṅ Poṅmalai-daśapuriyaṅ, *do.*, 151, 244
 Rishikēśavaṅ Śrīrāmach-chaturvēdibhaṭṭa-sōmayāji,
do., 129, 232
 Rishikēśavaṅ Śrīvāsudēva-bhaṭṭan, *do.*, 124, 230
 Rishiyūr, *vi.*, 25
 Rudranārāyaṅaṅ Padmanābha-daśapuriyaṅ, *donee*,
 231
 Rudraṅ Bhavaskanda-daśapuriyaṅ, *do.*, 147, 242
 Rudraṅ Keśava-kramavittan, *do.*, 188, 265
 Rudraṅ Rāmādēva-sahasraṅ, *do.*, 134, 235
 Rudraṅ Suryadēva-daśapuriyaṅ, *do.*, 243
 Rudraṅ Tirumāliruṅḷolai-sahasraṅ, *do.*, 134, 235
 Rudraṅ Viṅṅavēṅṅpai-kramavittan, *do.*, 147, 242
 Rupavātāraṅ kidāippuram, *endowment*, 193
 Rupavātāram, *ak.*, 63, 193

S

Sabidayaṅaṅ Yajñātma-daśapuriyaṅ, *donee*, 163, 251
sabhā, 51
sabhai, 52, 120-21
 Saṅḷangavi Tiruppurambiya-daśapuriyaṅ, *donee*, 159
 Sadāśivabhaṭṭa-sōmayāji, *off.*, 22
 Sadāśivaṅ, Pilaṅ, *donee*, 132
 Sadāśivaṅ Piḷḷāṅ, *do.*, 234
 Sāhaṅai, *fa.*, 142-43, 145, 152-53, 232, 239-41,
 245
 Sāhaṅai Dāmōdaraṅ Śrīdhara-sahasraṅ, *donee*, 128
 Sahasra, *ti. of brāhmaṅas*, 58-9
 Sahya, *mo.*, 196
 Sahyādri, *hill*, 14
 Śaktivarman, *E. Chāḷukya k.*, 15
 Śālaigrāmam *ins.*, 32
 Salem, *s.a. Rājāśraya-chaturvēdimangalam vi.*, 16
 Śāliyamangalam, *do.*, 41-2, 45
 Śāliyamangalam, *s.a. Vijayālayach-chaturvēdimanga-*
lam, do., 67

Sāmantābharāṅa, *ti.*, of Arsiyaṅ Rājarājan *allat*
 Vikrama-chōḷach-chōḷiyavaraiaṅ, *off.*, 28
 Sāmavēda, 63
 Sāmavēdin 57n
 Sāmidēvaṅ Bhāskaradēva Kāṭhaka-sōmayāji, *donee*,
 244
 Sāmidēvaṅ Bhāskaradēvak-Kāḍaga-sōmayāji, *do.*, 151
 Śāṅkara, *s.a. Śāṅkarārya, m.*, 53
 Śāṅkarārya, *do.*, 10, 18, 53, 76, 201
 Śāṅaperumaṅ Bhāskara-bhaṭṭan, *donee*, 149, 245
 Śāṅdimattivu, *island*, 215
 Śāṅḷan Śēṅḍan Tiruppiḍavūr-daśapuriyaṅ, *donee*, 243
 Śāṅḷēṅḍi, *s.a. Śēṅḷēṅḍimangalam, vi.*, 68
 Śāṅkaradōṅaṅ Gōvinda-bhaṭṭan, *donee*, 244
 Śāṅkaranāmbi Eḷuvach-chaturvēdi-bhaṭṭan, *do.*, 250
 Śāṅkaranārāyaṅa-bhaṭṭan, *do.*, 233
 Śāṅkaranārāyaṅaṅ Aiyappirāṅ-kramavittan, *do.*, 132
 Śāṅkaranārāyaṅaṅ Aiyappirāṅ-kramavittan, *do.*, 234
 Śāṅkaranārāyaṅaṅ Kumāraperumaṅ-kramavittan, *do.*,
 243
 Śāṅkaranārāyaṅaṅ Nārāyaṅa-bhaṭṭan, *do.*, 232, 238,
 256
 Śāṅkaranārāyaṅaṅ Nārāyaṅa-kramavittan, *do.*, 163,
 253
 Śāṅkaranārāyaṅaṅ Sarvvakratu-daśapuriyaṅ, *do.*,
 241
 Śāṅkaranārāyaṅaṅ Śingadāma-bhaṭṭa-sarvvakratu-
 yāji, *do.*, 260
 Śāṅkaranārāyaṅaṅ Śrīkṛishṇa-daśapuriyaṅ, *do.*, 264
 Śāṅkaranārāyaṅaṅ Śrī Parāṅkuśa-kramavittan, *do.*,
 232
 Śāṅkaranārāyaṅaṅ Tiruveṅkāda-daśapuriyaṅ, *do.*,
 144, 240, 251
 Śāṅkaranārāyaṅaṅ Śrīhliaktapriya-sahasraṅ, *do.*, 167,
 253
 Śāṅkaraṅ Chaṅṅaya-daśapuriyaṅ, *do.*, 245
 Śāṅkaraṅ Dāmōdara-daśapuriyaṅ, *do.*, 241
 Śāṅkaraṅ Kutṅaperumaṅ-kramavittan, *do.*, 148, 242
 Śāṅkaraṅ Sūryadēva-bhaṭṭan, *do.*, 249
 Śāṅkaraṅ Tiṅḍadōṅa-sahasraṅ, *do.*, 240
 Śāṅkaraṅ Veṅṅpāmbi-bhaṭṭan, *do.*, 139, 238
 Śāṅkarappāḍiyār, *com.*, 7, 108
 Śāṅkarappāḍiyāṅ Māmāyaṅ Namināṅ, *m.*, 108, 223
 Śāṅkarattāṅ-vāyakkāl, *n. of a chan.*, 39, 217
 Śāṅkēttimangalam, *vi.*, 188, 265
 Śāṅkēttimangalam, *s.a. Śēṅḷēṅḍimangalam, s.a.*
Sāṅḷēṅḍi, do., 68
 Sannamūru *ins.*, 15
 Śappāmbi Dāmōdara-sahasraṅ, *donee*, 152, 245

- Sārvaṅga Narasiṃha-sahasraṅ, *do.*, 176, 258
 Sārṅga, *bow of Vishṇu*, 69, 194
 Sārṅgin, *s.a.* Vishṇu, *id.*, 69, 194
 Sarvādityaṅ Jātavēda-kramavittaṅ, *donee*, 257
 Sarvakratu Bhavaśkanda-daśapuriyaṅ, *do.*, 135, 235
 Sarvakratu Chendippirāṅ-daśapuriyaṅ, *do.*, 145, 241
 Sarvakratuyāji, *ti.* of brāhmaṇas 58
sarva-parihāram, 30
 Sarvādityaṅ Jātavēda-kramavittaṅ, *donee*, 173
 Śāstras, 198, 201
 Śāttamaṅgalam *alias* Paḷḷinēl Ādamaṅgalam, *vi.*, 39
 Śāttāṅ Śivagaruḍa-sahasraṅ, *donee*, 188, 265
 Śāttāṅ Subrahmaṇyaṅ-sōmayāji, 182, 261
 Śāttāṅūr, *a hamlet*, 43n
 Śātti Irāmaṅ, *off.*, 93
 Śāttimurattēvan, *n.*, 12
 Satyāśraya, *W. Chāḷukya k.*, 9, 15-6, 71-2, 196-97
savai, sabhai, 121
 Savitṛi, *do.*, 69
 Sāvitraṅ Nānūṅṅuvaṅ Kūttāṅ *alias* Elunūṅṅuva-
 bhāttāṅ, *a Śivabrāhmaṇa*, 52, 121
 Seletti-Kuḍiyaṅ, *the founder of a Jain institution*, 30
 Selkār, *vi.*, 93
 Sembādi, 90
 Sembahūḍi, *vi.*, 79
 Sembiyaṅmahādēvi, *s.a.* Chembiyaṅmahādēvich-cha-
 turvēdimaṅgalam, *do.*, 66
śnāpātī, off., 28
 Śēndakumāraṅ Sōmadēva-daśapuriyaṅ, *donee*, 140, 238
 Śēndakumāraṅ Yajñanārāyaṇa-daśapuriyaṅ, *do.*, 255
 Śēndaṅḍi, *vi.*, 42
 Seṅgamaṅgalam, *s.a.* Chaṅṅamaṅgalam, *do.*, 66
 Sennivāykkāl hero-stone *ins.*, 12
 Śēsha, *the lord of serpents*, 71, 196
 Sevu Pandiyaṅ, 1
 Śeyyānallūr-vāykkāl, *n.* of a *chan.*, 80, 205
 shaḍaṅgavid, *ti.* of brāhmaṇas, 58
 Shaḍaṅgavi[t] Rishikēśava-bhāṅṅ, *donee*, 132, 234
 Śibi, *myth. k.*, 8, 69, 194
 Śidakkamaṅgalam, *s.a.* Śrī Toṅgamaṅgalam, *vi.*, 65
 Sikasā, *fa.*, 141, 239
 Sikkar *alias* Vichchūr, *vi.*, 44, 77, 81
 Śilappatikāram, *sk.*, 7
 Śilp-āgama, 76
 Śiṅghaḷa, *eo.*, 9, 13, 70-1, 74, 199
 Śiṅghaḷa, *s.a.* Ceylon, *do.*, 10, 17, 195
 Śiṅghaḷa, *k.*, 196, 199
 Śiṅghaḷāntakach-chaturvēdimaṅgalam, *vi.*, 56, 160,
 249
 Śiṅghaḷāntakach-chaturvēdimaṅgalam, *s.a.* Śiṅghaḷāndi
do., 66
 Śiṅghaiyaṅ Mādhuva-daśapuriyaṅ, *donee*, 246
 Śiṅghaḷāndi, *s.a.* Śiṅghaḷāntakach-chaturvēdimaṅgalam,
vi., 66
 Śiṅghaḷāntaka-chaturvēdimaṅgalam, *do.*, 31
 Śiṅghaḷāntakaṅ, *ti.* of Parāntaka I, *Chōla k.*, 14, 43
 Śiṅghaḷāntakaṅ, *n.* of a *chan.*, 103, 203
 Śiṅghaḷāntakaṅ-vāykkāl, *do.*, 39, 41, 79-82, 87, 90,
 204-06, 211, 220, 222-23
 Śiṅgaṅ-Kāḷaṅ, *n.*, 99, 217
 Śiṅgaṅ-Puliyāṅ, *off.*, 93
 Śiṅgaram, *fa.*, 256
 Śīrāmaṅ Nārāyaṇa-sahasraṅ, *donee*, 173
 Śīrumuṅṅiyūr, *vi.*, 45-6
 Śīrupaṅṅai, 204
 Śīrupuḷuvil, *fa.*, 125
tiṅḷōru, 18
 Śiva, *do.*, 9, 61, 195-97
 Śivabrāhmaṇa, 52, 61
 Śivadāśaṅ Anantadēva-daśapuriyaṅ, *donee*, 243
 Śivadāśaṅ Aṭṭamūrti-daśapuriyaṅ, *do.*, 244
 Śivadāśaṅ Vishṇu-daśapuriyaṅ, *do.*, 231
 Śivadāśaṅ Vishṇukumāra-daśapuriyaṅ, *do.*, 130, 233
 Śivadāśaṅ Yajñavamaṅṅa-sahasraṅ, *do.*, 159, 248
 Śivadēvaṅ Rudrabhūti-daśapuriyaṅ, *do.*, 237
 Śivadēvaṅ Sōmappa-bhāṅṅ, *do.*, 247
 Śivadēvaṅ Urudrapūdi-daśapuriyaṅ, *do.*, 137
 Śivanāgaṅ Dāmōdara-daśapuriyaṅ, *do.*, 244
 Śivaṅperumāṅ Śrīkrishṇa-sahasraṅ, *do.*, 253
 Śivanārāyaṇaṅ Mātirudāśa-daśapuriyaṅ, *do.*, 128
 Śivanārāyaṇaṅ Mātridāśa-daśapuriyaṅ, *do.*, 232
 Śivanārāyaṇaṅ Yajñadatta-kramavittaṅ, *do.*, 127, 231
 Śivan Rāmadēva-daśapuriyaṅ, *do.*, 248
 Śivapādasēkhara, *ti.* of Rājarāja I, *Chōla k.*, 43
 Śivapādasēkharaṅ, *n.* of a *chan.*, 108, 223
 Śivapādasēkharaṅ-vāykkāl, *do.*, 39, 109
 Śivarudraṅ Rēvaḍiga[*II*]daśapuriyaṅ, *donee*, 250
 Śivarudraṅ Rēvadikāḷdaśapuriyaṅ, *do.*, 162
 Śivarudraṅ Vaikunda-sahasraṅ, *do.*, 161, 249
 Śivasvāmī Vishṇu-daśapuriyaṅ, *do.*, 135, 236
 Skandaṅ Iyājñātma-daśapuriyaṅ, *do.*, 164
 Skandaṅ Sāntāfarma-daśapuriyaṅ, *do.*, 164, 251
 Skandaṅ Yajñātma-daśapuriyaṅ, *do.*, 251
 Smaller Leiden plates, 4n, 5n
 Smaller Leiden plates of Kulottunga I, 31
Smytīmūla-grantha, 63, 193
 Sōdiyakkūḍi, *s.a.* Jōṭiyakkūḍi, *vi.*, 65
 Sōlaippirāṅ Nārāyaṇa-bhāṅṅ, *donee*, 137, 183

- ŚōJamādēvich-chaturvēdimaṅgalam, *vi.*, 263
 ŚōJamūvēndavēḷaṅ *alias* Māṇikkāṅ Eḍuttapādam,
off., 23
 ŚōJa-Nambi, *a merchant*, 116
 ŚōJan Mānābarāṅṅ, *do.*, 116
 Śōḷaṅ Mānābharāṅṅ, *do.*, 227
 Śōḷaṅ Nambi, *do.*, 227
 Śōḷapuram, *vi.*, 13n
 Sōmadēvaṅ Ellīvara-bhaṭṭaṅ, *donee*, 155, 246
 Sōmadēvaṅ Nārāyaṅa-sahasraṅ, *do.*, 160, 249
 Sōmadēvaṅ Paṭṭanāmbi-kramavittaṅ, *do.*, 150, 243
 Sōmadēvaṅ Śrīdōṅabhaṭṭa-sōmayāji, *do.*, 245
 Sōmadēvaṅ Śrīdōṅabhaṭṭa-sōmayāji, *do.*, 153
 Sōmadēvaṅ Tiruvīśālūrāḍigal-daṣapurīyaṅ, *do.*, 171,
 255
 Sōmāsi Dōṅaya-daṣapurīyaṅ, *do.*, 249
 Sōmāsi Śaṅkaranārāyaṅṅ, *do.*, 188, 265
 Sōmayāji, *ti. of brāhmanar*, 58
 Sōmayāji Jātavēda-bhaṭṭaṅ, *donee*, 175, 257
 Sōṅgutturāi, *vi.*, 208
 Sōṅgutturāi-vāykkāl, *n. of a chan.*, 85
 Śrībhaktapriyaṅ Sōḷaippirāṅ-daṣapurīyaṅ, *donee*, 181,
 261
 Śrīdattaṅ Śrīkrishṇa-kramavittaṅ, *do.*, 174, 257
 Śrīdattaṅ Tiruveṅkāḍa-sahasraṅ, *do.*, 236
 Śrīdharāṅ Chakrapāṅṅ, *do.*, 151, 244
 Śrīdharāṅ Chaṅṅaya-daṣapurīyaṅ, *do.*, 161, 250
 Śrīdharāṅ Dāmōdara-bhaṭṭaṅ, *do.*, 164, 251
 Śrīdharāṅ Dattaṅ, *do.*, 263
 Śrīdharāṅ Irāmadēva-bhaṭṭaṅ, *do.*, 141
 Śrīdharāṅ Kēsava-bhaṭṭaṅ, *do.*, 142, 239
 Śrīdharāṅ Mahāśēna-kramavitta-sōmayāji, *do.*, 168,
 253
 Śrīdharāṅ Nakkapirāṅ-bhaṭṭaṅ, *do.*, 187, 263
 Śrīdharāṅ Perumāṅambi-bhaṭṭaṅ, *do.*, 162, 250
 Śrīdharāṅ Rāmadēva-bhaṭṭaṅ, *do.*, 60, 130, 233, 239
 Śrīdharāṅ Śrīkumāra-daṣapurīyaṅ, *do.*, 153, 245
 Śrīdharāṅ Śrīmādhava-daṣapurīyaṅ, *do.*, 141, 239
 Śrīdharāṅ Subrahmaṅyaṅ, *do.*, 176, 258
 Śrīdharāṅ Tattaṅ, *do.*, 185
 Śrīdharāṅ Trivikrama-sahasraṅ, *do.*, 151, 176, 244,
 258
 Śrīdharāṅ Ūrudra-bhaṭṭaṅ, *do.*, 183, 262
 Śrīdharāṅ Viṣṇunāmbi-sahasraṅ, *do.*, 134, 235
 Śrī-Kailāsam *alias* Śrī-Rājarāja-Īṣvaramudāiyār, *do.*,
te. of 60
 Śrīkaṅṅṅaṅ Śivādāsa-sahasraṅ, *donee*, 124, 230
 Śrīkaṅṅṅaṅ-vāykkāl, *n. of a chan.*, 101
 Śrīkaṅṅṅa, *i.e.*, Śrīkaṅṅṅha, *Chōḷa k.*, 43
 Śrīkaṅṅṅaṅ Śrīkrishṇaṅ, *donee*, 140
 Śrīkaṅṅṅaṅ Vīraṅ, *do.*, 135
 Śrīkaṅṅṅaṅ-vāykkāl, *n. of a chan.*, 39, 219
 Śrīkaṅṅṅha, *Chōḷa k.*, 56
 Śrīkaṅṅṅhach-chaturvēdimaṅgalam *alias* Malari, *vi.*,
 56, 185, 263
 Śrīkaṅṅṅhach-chaturvēdimaṅgalam *alias* Malari, *i.e.*
 Tiruveṅbūr, *do.*, 68
 Śrīkaṅṅṅhaṅ Ādittadēva-daṣapurīyaṅ, *donee*, 147, 242
 Śrīkaṅṅṅhaṅ Śrīkrishṇaṅ, *do.*, 238
 Śrīkaṅṅṅhaṅ Vīraṅ, *do.*, 236
 Śrīkaraṅṅachchēri, *vi.*, 50
 Śrīkaraṅṅamaṅgalam, *do.*, 94
 Śrīkaraṅṅamaṅgalam *alias* Kottārakkudippaḷḷi, *do.*, 45,
 78, 89, 202, 213
 Śrīkasai Kēsavaṅ Dōṅabhaṭṭa-daṣapurīyaṅ, *donee*, 164,
 251
 Śrīkayilāsam *alias* Śrī Rājarāja-Īṣvaram, *do.*, 189
 Śrīkayilāsam *alias* Śrī Rājarāja Īṣvaram, *te.*, 131
 Śrīkayilāsaṅ Irāmadēva-daṣapurīyaṅ, *donee*, 177, 259
 Śrī-Kōvattanaṅ *i.e.* Śrī Gōvardhanaṅ, *a merchant.*, 222
 Śrīkōyil 34, 35n, 52, 117, 211, 213
 Śrīkōyil-uḍaiya-śivabrāhmanāṅ, 121
 Śrīkrishṇaṅ Ādivarāha-bhaṭṭaṅ, *donee*, 152, 245
 Śrīkrishṇaṅ Aggidāma-daṣapurīyaṅ, *do.*, 254
 Śrīkrishṇaṅ Agnidāma-daṣapurīyaṅ, *do.*, 169
 Śrīkrishṇaṅ Aiyāpperumāṅ-daṣapurīyaṅ, *do.*, 260
 Śrīkrishṇaṅ Aiyāpperumāṅ-daṣapurīyaṅ, *do.*, 180
 Śrīkrishṇaṅ Anantīśa-bhaṭṭaṅ, *do.*, 125, 231
 Śrīkrishṇaṅ Ārāvamūda-bhaṭṭaṅ, *do.*, 169, 254
 Śrīkrishṇaṅ Bhaṭṭanāmbi, *do.*, 183, 262
 Śrīkrishṇaṅ Dāmōdara-daṣapurīyaṅ, *do.*, 168
 Śrīkrishṇaṅ Dēvarata-sahasraṅ, *do.*, 189, 265
 Śrīkrishṇaṅ Dōṅaya-bhaṭṭaṅ, *do.*, 161, 249
 Śrīkrishṇaṅ Kaṅṅa-daṣapurīyaṅ, *do.*, 168, 254
 Śrīkrishṇaṅ Karumāṅikka-daṣapurīyaṅ, *do.*, 181, 261
 Śrīkrishṇaṅ Kausalai, *vi.*, of Krishṇaṅ Irāmaṅ, 28
 Śrīkrishṇaṅ Mādhava-daṣapurīyaṅ, *donee*, 125, 231
 Śrīkrishṇaṅ Poṅḍōṅa-sahasraṅ, *do.*, 178, 259
 Śrīkrishṇaṅ Rāmadēva-bhaṭṭaṅ, *do.*, 127, 237
 Śrīkrishṇaṅ Rāmadēva-kramavittaṅ, *do.*, 174, 257
 Śrīkrishṇaṅ Sōḷaippirāṅ-sahasraṅ, *do.*, 140, 238
 Śrīkrishṇaṅ Śrīdāmōdara-daṣapurīyaṅ, *do.*, 254
 Śrīkrishṇaṅ Śrīkōva-daṣapurīyaṅ, *do.*, 146, 241
 Śrīkrishṇaṅ Śrīdhara-sahasraṅ, *do.*, 133, 235
 Śrīkrishṇaṅ Śrīnārasimhach-chaturvēdibhaṭṭa-sōma-
 yāji, *do.*, 180, 260
 Śrīkrishṇaṅ Śrīrāma-bhaṭṭaṅ, *do.*, 164, 251
 Śrīkrishṇaṅ Tiruvikramaṅ, *do.*, 158, 249

INDEX

- Śrīkrishṇaṅ Vepkādudēva-daśapuriyaṅ, *do.*, 145, 241
 Śrīkrishṇaṅ Venṇaiyabhaṭṭa-sōmayāji, *do.*, 180, 260
 Śrīkrishṇaṅ Venṇambi-daśapuriyaṅ, *do.*, 59, 125, 230
 Śrīkrishṇaṅ Yajña-daśapuriyaṅ, *do.*, 158, 248
 Śrīkrishṇaṅ Yajñātma-daśapuriyaṅ, *do.*, 163, 250
 Śrīkuṇḍalai Nārāyaṇaṅ Karumāṅikka-daśapuriyaṅ,
do., 151, 244
 Śrīkumāraṅ Bhavarudra-daśapuriyaṅ, *do.*, 153, 245
 Śrīkumāraṅ Bhaṭṭanambī-bhaṭṭaṅ, *do.*, 177, 258
 Śrīkumāraṅ Chakrapāṇi-bhaṭṭaṅ, *do.*, 140, 238
 Śrīkumāraṅ Kēśava-sahasraṅ, *do.*, 144, 240
 Śrīkumāraṅ Śaṅkaranārāyaṇa-daśapuriyaṅ, *do.*, 164,
 251
 Śrīkumāraṅ Śrīmāraṅ Śrīdhara-daśapuriyaṅ, *do.*, 153,
 245
 Śrīkumaraṅ Tiruvikramaṅ, *do.*, 136, 236
 Śrīkumāraṅ Uṭaṇa-bhaṭṭaṅ, *do.*, 163, 250
 Śrīkutta Akkumāra-bhaṭṭaṅ, *do.*, 132, 234
 Śrīmādhavaṅ Ādittapīḍāra-daśapuriyaṅ, *do.*, 59, 125,
 230
 Śrīmādhava Nārāyaṇa-daśapuriyaṅ, *do.*, 185, 263
 Śrīmādhavaṅ Chaṅṅaya-kramavittaṅ, *do.*, 183, 262
 Śrīmādhavaṅ Echchambībhaṭṭaṅ, *do.*, 128, 232
 Śrīmādhavaṅ Perumāṅambi-daśapuriyaṅ, *do.*, 166,
 252
 Śrīmādhavaṅ Śaṅkaranārāyaṇa-kramavittaṅ, *do.*, 183,
 262
 Śrīmādhavaṅ Śivaṅga-bhaṭṭaṅ, *do.*, 131, 234
 Śrīmādhavaṅ Sōmadēva-sahasraṅ, *do.*, 131, 234
 Śrīmādhavaṅ Śrīkrishṇa-kramavittaṅ, *do.*, 183, 262
 Śrīmādhavaṅ Tiruvaraṅganārāyaṇa-bhaṭṭaṅ, *do.*, 130
 Śrīmādhavaṅ Tiruvaraṅga-nārāyaṇabhaṭṭa-Āhītāgni,
do., 138, 237
 Śrī Muḍikoṇḍaśōḷa-viṅṅagara *lias* Naḍuvīrtirumū-
 ṅam, *te.*, 61
 Śrīnārāyaṇaṅ Śrīdhara-daśapuriyaṅ, *donee*, 150, 244
 Śrī Nārāyaṇaṅ Tiruvīṅṅa *do.*, 180, 260
 Śrīpādakkōl, *n. of a measuring rod*, 37n
 Śrī-Parāntakach-chaturvēdimaṅgalam, *vi.*, 56, 137,
 236
 Śrī-Parāntakach-chaturvēdimaṅgalam, *s.a.* Govinda-
 puttūr, *do.*, 64
 Śrī Parāntakaṅ, *n. of a chan.*, 39, 104, 220
 Śrīpūḍi, *vi.*, 43, 45, 47, 62, 91, 94, 213-15
 Śrīpūḍi *alias* Rājanārāyaṇach-chaturvēdimaṅgalam,
do., 46
 Śrīpūḍich-chaturvēdimaṅgalam, *s.a.* Rājanārāyaṇach-
 chaturvēdimaṅgalam, *do.*, 46
 Śrīpurambiyam, *do.*, 11
 Śrī Purushōttamattāḷvār, *do.*, 61
 Śrīpūḍi, *vi.*, 190-91
 Śrīrāghavaṅ Gōvinda-sahasraṅ, *donee*, 126, 231
 Śrī-Rājarāja Ḍvaram *alias* Śrī Kailāsam, *te.*, 60
 Śrī-Rājarāja-Ḍvaram *alias* Śrīkayilāsam, *do.*, *te. of* 189,
 191
 Śrī Rājēndra-chōḷadēva *alias* Parakēsarivarman, *Chōḷa*
k., 215
 Śrī Rājēndrasōḷach-chaturvēdimaṅgalam *vi.*, 119
 Śrīrāma Aṅṅa-daśapuriyaṅ, *donee*, 130, 233
 Śrī Rāmadēva-bhaṭṭa *s.a.* Śrīdharaṅ Rāmadēva-
 bhaṭṭaṅ, *do.*, 60
 Śrīrāmaṅ Nārāyaṇa-sahasraṅ, *do.*, 256
 Śrīrāmaṅ Sarvadēva-daśapuriyaṅ, *do.*, 242
 Śrīrāmaṅ Sarvadēva-daśapuriyaṅ, *do.*, 147
 Śrīrāmaṅ Śrīmādhava-daśapuriyaṅ, *do.*, 167, 252
 Śrīrāmaṅ Tirumilakaṅḍa-bhaṭṭaṅ, *do.*, 124
 Śrīrāmaṅ Tirumilakaṅḍa-bhaṭṭaṅ, *do.*, 230
 Śrīrāmaṅ Vishṇu-bhaṭṭaṅ, *do.*, 162, 250
 Śrīrāmaṅ Yajñaya-kramavittaṅ, *do.*, 178, 259
 Śrīrāma-sahasraṅ, *do.*, 134
 Śrītoṅgamaṅgalam, *vi.*, 155, 246
 Śrī-Toṅgamaṅgalam, *s.a.* Śīdakkamaṅgalam, *do.*, 65
 Śrī Vaikhāṅṅasat, *donee*, 61
 Śrī Vaikūṅṅam, *s.a.* Śrī Vaikūṅṅham, *te.*, 35
 Śrī Vaikūṅṅam-ūḷaiyār, *do.*, 84, 91
 Śrīvāṅṅiyam, *vi.*, 26
 Śrīvarāhaṅ Śaṅkaranārāyaṇa-daśapuriyaṅ, *donee*, 141,
 239
 Śrīvāsudēvaṅ Arisvāmi-kramavittaṅ, *do.*, 179
 Śrīvāsudēvaṅ Dōṅṅaya-sahasraṅ, *do.*, 148, 142
 Śrīvāsudēvaṅ Harisvāmi-kramavittaṅ, *do.*, 260
 Śrīvāsudēvaṅ Śrīkrishṇa-daśapuriyaṅ, *do.*, 141, 239
 Śrīvāsudēvaṅ Sūrya-bhaṭṭaṅ, *do.*, 249
 Śrīvāsudēvaṅ Sūryya-bhaṭṭaṅ, *do.*, 161
 Śrīvāsudēvaṅ Tiruvēṅkaḍa-daśapuriyaṅ, *do.*, 240
 Śrīvāsudēvaṅ Tiruvēṅkaṭa-daśapuriyaṅ, *do.*, 141
 Śrīvāsudēvaṅ Uḷḷaperumāṅ-bhaṭṭaṅ, *do.*, 143, 240
 Śrīvēdavyāsataṅ Yajñaya-daśapuriyaṅ, *do.*, 166, 252
 Śrīvijaya, *vi.*, 16
 Śrutis, 201
 Sthāṅṅu Ravi, *Kerāṅṅa k.*, 13
 Subrahmaṅṅyadēvaṅ Tiruvēṅkaḍanārāyaṇa-bhaṭṭaṅ,
donee, 247
 Subrahmaṅṅyadēvaṅ Tiruvēṅkaḍanārāyaṇa-bhaṭṭaṅ,
do., 156
 Subrahmaṅṅyadēvar, *do.*, 62, 192
 Subrahmaṅṅyan, *m.*, 60n
 Subrahmaṅṅyaṅ Aiyya-daśapuriyaṅ, *donee*, 166, 252

- Subrahmanyay Anantanārayana-bhaṭṭay, *do.*, 164, 251
 Subrahmanyay Āravamudu-bhaṭṭay, *do.*, 60, 189
 Subrahmanyay Nambisāmi-bhaṭṭay, *do.*, 60, 189
 Subrahmanyay Puṇyakirtti, *do.*, 184, 263
 Subrahmanyay Śrīkṛiṣṇa-sahasraṇ, *do.*, 175, 258
 Subrahmanyay Tiruvēḷvikkudī-daṣapuriyaṇ, *do.*, 231
 Subrahmanyay Tiruvēḷvikkudī-daṣapuriyaṇ, *do.*, 126
 Śuḍugaḍu, 80
 Sujentasvāmi Nārāyaṇa-bhaṭṭay, *donee*, 127, 231
 Śukla Yajurvēda, *uk.*, 63
 Sun, *do.*, 194-95, 197, 215n
 Sundara, *Pāṇḍya k.*, 215n
 Sundarachōḷa, *k.*, 5n, 14-5
 Sundarachōḷaṇ-vāykkāl, *n. of a chan.*, 90
 Sundaramūrti-nāyanār, *a Śaiva saint*, 49n
 Sundaraṇ Śrīvāsudēva-kramavittay, *donee*, 262
 Sundaraśōḷa, *Chōḷa k.*, 4n, 13
 Sundaraśōḷaṇ, *n. of a chan.*, 203-04, 209
 Sundaraśōḷa-vāykkāl, *do.*, 79, 86
 Suraguru, *myth. k.* 8, 70, 195
 Sūralūr-kūṟṟam, *di.*, 68, 187, 264
 Surasārambi, *fa.*, 130, 149, 159, 173-74, 177, 187, 233,
 243, 248, 257-58, 264
 Surēndra, *do.*, 72
 Śūṟṟi-Veṅkāḍaṇ, *donee*, 191
 Sūryadēva, *do.*, 261
 Sūryadēvaṇ Kumāraakanda-kramavittay, *do.*, 255
 Sūryadēvaṇ Tiruvēṅgaḍa-daṣapuriyaṇ, *do.*, 259
 Sūryadēvar, *do.*, 62, 192
 Sūryavarman, *k. of Kāmbuja*, 16
 Sūryyadēvaṇ Kumāraakanda-kramavittay, *donee*, 171
 Sūryyadēvaṇ Tiruvēṅkaṣa daṣapuriyaṇ, *do.*, 178
 Sūtra :
 Āgastya, 57, 153-54, 182-83, 245, 261
 Āgnivēśya, 57, 140, 238
 Āpastamba, 57-60, 124, 124n, 129, 230, 232-46,
 248-57, 259-65
 Āpastambha, 125-28, 130-31, 133-35, 138-48,
 150-56, 158-75, 177-82, 184-89, 230n, 231,
 247
 Āśvalāyana, 57-8, 58n, 62, 123-24, 127-31, 133-
 35, 138-40, 143-46, 149-50, 153, 156-57, 160,
 162-63, 165, 167, 169-71, 175-76, 178-79, 181,
 183-88, 189n, 190, 230-33, 235-38, 240-43,
 245, 247, 249-57, 259-65
 Baudhāyana, 57, 60, 125, 127, 129-30, 133, 135,
 140-42, 145-46, 148, 150-51, 153, 155, 158,
 162-63, 168, 170-71, 178-79, 184, 187, 189,
 230, 232-33, 235-36, 238-39, 241-46, 248,
 250-51, 253, 255, 259, 262, 264
 Bhāradvāja, 57, 128, 144, 155, 159, 178, 180-
 82, 232, 240-41, 246, 248, 259-61
 Chhandōga, 57
 Drāhyāyana, 57-8, 131-32, 134-35, 140, 149-52,
 158-59, 164-65, 172, 176-77, 184-86, 188, 233-
 35, 238, 243-44, 248, 251-52, 256, 258, 263-65
 Gautama, 251
 Hiranyakeśi, 57
 Jaimini, 57-8, 234, 244, 256, 261, 263
 Jayiniṇi, 132, 135, 140, 148-49, 151, 159, 163,
 172, 182, 185-86, 235-36, 242-43, 248, 251
 Jaymiṇi, 134, 238
 Jāmbavya, 57-8, 124, 230
 Kāṛtyāyana, 173-74, 177, 181-82
 Kātyāyana, 57, 141, 147-50, 154, 159, 167, 173
 173n, 177, 182, 186, 238, 242-43, 246, 248,
 253, 256, 258, 261, 263
 Paviḷiya, 57
 Prāvachana, 57
 Śāmbavya, 140, 185, 238
 Śāmbhavya, 140, 263
 Satyāśhāḍa, 57-8, 132, 140-41, 144, 148, 150,
 155-57, 162, 165, 167-69, 173, 180, 234, 238-40,
 243, 246-47, 250, 252-54, 256, 260
 Vaikhāṇasa, 60-1, 189-90
 Svāmi Poṟkumāra-bhaṭṭay, *donee*, 129, 232
 Svastikā, 4
- T
- Taichchar, *carpenter*, 193
 Taila, *W. Chāḷukya k.*, 10, 74, 200
 Taittirīyak-kiḍaippuṟam, *endowment*, 192
 Taittirīyam, *uk.*, 192
 Taittirīyam, *s.a. Kṛiṣṇa Yajurvēda, do.*, 63
 Takkaḷur-nāḍu, *di.*, 67, 167, 253
 Tāḷaikkudī, *ci.*, 67, 168, 253
 Talaināyar, *s.a. Chiriṇār do.*, 26
 Talaiyūr, *do.*, 23, 25, 93, 122
 Tāḷanambi Gōvinda-bhaṭṭay, *donee*, 180, 260
 Tāḷasīri, *fa.*, 147, 150, 242, 244
 Talavakāra-kīḍaippuṟam, *endowment*, 193
 Talavakāram, *uk.*, 63, 193
 Tāli-Kāri, *m.*, 99, 218
 Tāḷi-maṣakkal, *n. of a field*, 113, 226
 Taliperumāy Nārāyaṇa-kramavittay, *donee*, 177, 258
 Tāḷiperumāy Śrīdhara-kramavittay, *do.*, 177, 259
 Tāḷi Veṅkāḍaṇ, *off.*, 24, 122

INDEX

- Taluk :
- Alangudi, 35
 Chidambaram, 64, 65
 Chingleput, 25
 Cuddalore, 65
 Kulattur, 68
 Kulittalai, 68
 Kumbakonam, 25, 54n, 64-5
 Lalgudi, 67-8
 Mannargudi, 26, 40-3, 43n, 44, 46, 60n, 66-7
 Mayavaram, 25, 27, 64-6
 Musiri, 68
 Nagapattanam, 26, 66-7
 Nannilam, 25-7, 40, 60n, 65-7
 Papanasam, 25, 27, 40, 42-6, 54n, 59, 65, 67
 Perambalur, 27
 Podili, 15
 Shiyali, 65
 Tanjavur, 40, 46n, 67-8
 Tiruchchirappalli, 35, 64, 67-8
 Tirukkoyilur, 27
 Tirumelveli, 68
 Tiruturaiappundi, 26, 66-7
 Udaiyarpalayam, 64
 Viluppuram, 65
 Vriddhachalam, 27, 65
- Tamanambi Yajñanārāyaṇa-dāśapuriyaṅ, *donee*, 162
- Tambirāyadigaḷ, *Chōḷa g.*, 19
- Tamilppolil, *journal*, 1n, 8, 10, 17, 18, 23n, 41n, 195n, 198n.
- Tammaḍi Dēvaśarma-bhaṭṭaṅ *donee*, 131, 234
- Tammaḍi Dōṇaya-dāśapuriyaṅ, *do.*, 156, 247
- Tammaḍigaḷ Śrīdhara-sahasraṅ, *do.*, 178, 259
- Tammaḍiperumāṅ Kēśava-kramavittaṅ, *do.*, 148, 242
- Tammaḍi Yajñadāma-dāśapuriyaṅ, *do.*, 163, 250
- Tāmōdaranallūr, *vi.*, 77, 93
- Tāmōdaraṅ Śrīkāḷa-kramavittaṅ, *donee*, 160
- Tāmōdara Viṅṅagarattēvar, *do.*, 99
- Tānatāḍi, *tr. off.*, 21
- Taṅḍantōṭṭam plates of Nandivarman II, 55
- Taṅḍantōṭṭam, *s.a.* Taṅḍantōṭṭam, *s.a.* Taṅḍantōṭṭam *alias* Mummaḍiśōḷach-ḷachaturvēdimāṅgalam, *vi.*, 65
- Taṅḍantōṭṭam *alias* Mummaḍiśōḷach-charuppēdimāṅgalam, *do.*, 152, 245
- Taṅḍantōṭṭam *alias* Mummaḍiśōḷach-chaturvēdimāṅgalam, *s.a.* Taṅḍantōṭṭam, *do.*, 65
- Taniyār, 64-5, 68, 124, 148, 187, 230, 243-44, 264
- Taṅḷai-koṭṭa Parakēśari, *ti.*, of Vijayālaya, *Chōḷa k.*, 42
- Taṅḷai-nādu, *di.*, 77
- Taṅḷaimāṭṭuk-kōṅ, *off.*, 79, 93, 204
- Taṅḷāvūr, *vi.*, 1, 28, 30, 35, 42
- Taḷāvūr *ins.*, 16, 35, 35n, 41
- Taṅṅichchai Ādittaṅ, *off.*, 23, 93
- Taṅṅukku, *fa.*, 151, 170, 244, 255
- taragu, *tax*, 118
- tarip-puḷavai, *do.*, 118
- Tattaṅ Chēndan Irājēndrasōḷa-aṅṅkaḷ-Pallavaraiyaṅ, *off.*, 92
- Tattaṅ-paṭṭaṅ, *donee*, 141
- Tattaṅ Śankaranārāyaṇa bhaṭṭaṅ, *do.*, 156
- Tattaṅ Śaṭṭamakūṭaṅ, *do.*, 153
- Tattaṅ Sōmaṅ, *do.*, 185
- Tattaṅ Tatta-sahasraṅ, *do.*, 175
- Tattapattan Śrīkrishna-dāśapuriyaṅ, *do.*, 168
- tattārap-pāṭṭam, *tax*, 118
- Tāyā Nārāyaṇa-bhaṭṭaṅ, *donee*, 124, 230
- Tāya Nārāyaṇa-sahasraṅ, *do.*, 156, 247
- Tāyan Dāmōdara-bhaṭṭaṅ, *do.*, 184, 263
- Tāyaṅ Jātādharāṅ, *do.*, 188, 265
- Tāyaṅ Paramēśvaraṅ, *do.*, 135, 236
- Tāyaṅ Sōmnanambi-sahasraṅ, *do.*, 165, 251
- Tāyaṅ Śrīmādhavaṅ, *do.*, 156, 247
- Tāyapirāṅ Śrīkrishṇa-kramavittaṅ, *do.*, 173, 257
- Tēkkūr, *fa.*, 158, 248
- Tēkkūr, *vi.*, 60
- Tellāru, *do.*, 12
- Teṅ Chēndanukuḍi, *do.*, 109, 223
- Teṅgu, 90
- Teṅkarai *ins.*, 16
- Teṅkuvaḷaivēḷi, *s.a.* Kuvaḷaivēḷi, *vi.*, 44
- Teṅṅavaṅamahādēvich-charurvēdimāṅgalam *alias* Māraṅḷeri, *do.*, 184, 262
- Teṅṅavar, *s.a.* Pāṅḍya k., 215, 215n
- Teṅ-Sēndaṅguḍi, *vi.*, 41-2
- Teṅ Sēndaṅkuḍi, *do.*, 39, 109
- terri, 118
- Tēvan Chāṭṭan, *off.*, 24
- Tēvaṅguḍi, *vi.*, 25
- Tēvaṅ Mādhuva-sahasraṅ, *donee*, 172
- Tēvaṅmaṅgalam, *vi.*, 40, 43-4, 52, 113-14, 120
- Tēvaṅ Maṅḷalanambi-dāśapuriyaṅ, *donee*, 173
- Tēvaṅ-Nakkaṅ, *a merchant* 97, 217
- Tēvaṅ-Pūraṅ, *do.*, 97, 217
- Tēvāram, *uk.*, 41n, 43, 49n
- Tēvār-nādu, *di.*, 60, 66-7, 159, 168, 190, 248, 253

- tūḍal*, 34
 Tillaisthānam *ins.*, 10
tiṇai-kāḷa-nāyakan, *off.*, 23n
tiṇḍāchchēri, *quarter*, 91
tiṇḍai-chāra, *tax*, 50
 Tīraimūr-nāḍu, *di.*, 22, 24-5, 65, 92, 95, 123, 154, 246
 Tīraṅ Bhāskarar, *off.*, 93
tiṅappa, 39-40, 43, 78, 88, 94, 102, 202, 212, 219
 Tīribhuvanamahādēvip-pērēri, *l.*, 78
 Tīribhuvanamahādēvinallūr, *vi.*, 77
 Tīripu, *s.a.* Tribhu, *contraction* of Tīribhuvanamahā-
 dēvich-chaturvēdimaṅgalam, *do.*, 2
 Tīripuvanamahādēvip-pērēri, *l.*, 78, 90
tiru, *band*, 217, 217n, 222-4
 Tīru, *s.a.* Lakshmi, *g.*, 215
 Tīrubhuvanamahādēvinallūr, *vi.*, 202
 Tīruchchatturai, *do.*, 23, 46n
 Tīruchchūrai, *do.*, 45n
 Tīruchchirambala-vaykkāl, *n. of a chan.*, 115, 227
 Tīruchchōṅgutturai, *s.a.* Tīruchchatturai, *vi.*, 46n
 Tīrujñānasambandhar, *a Saiva saint* 41
 Tīrukkadavaṅ Bhāskaradēva-sahasrar, *donee*, 132, 234
 Tīrukkaḷumala-nāḍu, *di.* 65, 147, 242
 Tīrukkilāv-uḍaiya-mahādēvar, *de.*, 47
 Tīrukkilāv-uḍaiyamahādēvar, *de.*, *te. of* 45
 Tīrukkilāv-uḍaiyār, *do.*, 45, 47
 Tīrukkolikkāḍu, *s.a.* Terkukkāḍu, *vi.*, 26
 Tīrukkuḍamūkkū, *do.*, 153, 245
 Tīrukkuḍamūkkū, *s.a.* Kumbakonam, *do.*, 65
 Tīrukkumāraṅ Siṅga-sahasrar, *donee*, 151, 234
 Tīrukkumāraṅ Yajñaya-daṣapurīyaṅ, *do.*, 175, 257
 Tīrukkuruṅguḍi Śrīraṅka Urutira-kramavittay, *do.*,
 163
 Tīrukkuruṅguḍi Śrīraṅga Rudrakramavittay, *do.*, 59
 Tīrukkuruṅguḍi Śrīraṅga Urudra-kramavittay, *do.*,
 251
 Tīrumaḍaiippaḷḷi, *te. kitchen*, 62, 190
 Tīrumaḷalai, *vi.*, 154, 246
 Tīrumaḷalai, *s.a.* Tīruviḷimīḷalai, *do.*, 65
 Tīrumaḷapādi Ādityapīḍāra-daṣapurīyaṅ-*donee*, 264
 Tīrumaḷavādi, *vi.*, 28
 Tīrumālbhaṭṭay, *donee*, 59
 Tīrumāḷiruṅjōlai Dāmōdara-bhaṭṭay, *do.*, 185, 263
 Tīrumāḷiruṅjōlai Śrīnārāyaṇa-sahasrar, *do.*, 143, 240
 Tīrumāḷiruṅjōlai Veṅṅambi-sahasrar, *do.*, 127, 231
 Tīrumāḷ-Kāḍay, *m.*, 77, 79, 93, 202, 204
 Tīrumāḷ—Subrahmayyaṅ, *donee*, 59, 124, 230
tirumandirav-ōlai, *off.*, 19-21, 94
tirumandirav-ōlai-nāyagan, *do.*, 215
tirumandirav-ōlai-nāyakan, *do.*, 94
tirumandirav-ōlai-nāyakan, *s.a.* Ōlai-nāyakan, *do.*, 19
 Tirumaṅgalam, *fa.*, 132, 165, 176, 184, 34, 251, 258,
 263
 Tirumaṅgalam, *vi.*, 58, 68, 188, 265
Tiru-manni-vaḷara, *meḷketti*, 16, 95
 Tirumēṅṅaḷi *alias* Tīribhuvanamahādēvi-vaṅṅagar, *te.*,
 60, 189, 191
 Tirumēṅṅaḷi *alias* Tīribhuvanamahādēvi-vaṅṅagar-dēvar,
de., *te. of.*, 62, 192
tirumagan, *royal order*, 19-20, 32, 37-8, 95, 215
 Tirumukkūḍal, *vi.*, 31
Tirumukkūḍal ins., 20n, 21, 61n
tirumuyyan, 34, 34n, 35n, 78-84, 86, 90-1
 Tirumāḷēṣvaram, *vi.*, 14
 Tirumallūr, *do.*, 27, 158, 248
 Tirumallūr, *s.a.* Agasttirumallūr, *do.*, 66
tirunandavāṅgaḷ, 117
 Tirunāṅaiyūr-nāḍu, *di.*, 65, 152, 155, 246
 Tirunārayachchēri, *quarter*, 48
 Tirunāvukkaraṣar, *a Saiva saint*, 41
 Tirunellikkāval, *vi.*, 26
 Tirunilakaṅṅaṅ Udayadivākara-bhaṭṭay, *donee*, 133,
 235
 Tiruniṅṅiyūr, *vi.*, 64, 145, 241
 Tiruppolātturai, *s.a.* Uttamaśīlich-chaturvēdimaṅga-
 lam, *do.*, 68
 Tiruppaṅṅāḍan Baṭṭaṅambi-sahasrar, *donee*, 131
 Tiruppaṅṅāḍay Baṭṭaṅambi-sahasrar, *do.*, 234
 Tiruppaṅṅikuṅṅu, *hill*, 50
 Tiruppaṅkaḍal-āḷvār, *do.*, 61
 Tiruppēr, *fa.*, 124, 149, 160, 175, 185, 189n, 230, 243,
 246, 249, 259, 263
 Tiruppēr, *vi.*, 56, 58, 184, 263
 Tiruppēr, *s.a.* Tiruppiūr, *do.*, 68
 Tiruppēr Chēndan Tirunilakaṅṅa-bhaṭṭay, *m.*, 60
 Tiruppēr Śrīyajñaya-daṣapurīyaṅ, *donee*, 154
 Tiruppiūr, *s.a.* Tiruppēr, *vi.*, 68
 Tiruppiyūraṅ Tīruchchērai Nārāyaṇa-daṣapurīyaṅ,
donee, 174, 257
 Tiruppaḷūr, *s.a.* Bhūḷōkamāṅṅikkach-chaturvēdi-
 maṅgalam, *vi.*, 66
 Tiruppuḷaiḍiḷai Chīriyanambi-bhaṭṭay, *donee*, 161,
 249
 Tirupputtūr, *fa.*, 140, 239
 Tiruppuvanam plates of Jaṭāvaraman Kulasēkhara I,
 31n
 Tirupuvanamahādēvinallūr, *vi.*, 81
 Tiruttavatturai Īṣvara-bhaṭṭāraka, *te.*, 12

INDEX

- Tiruvāḍi, *m.*, 11
 Tiruvāḍibhaṭṭaṅ Mūdhava-daśapuriyaṅ, *donee*, 146, 241
 Tiruvāḍigaḷ Dāmōḍara-daśapuriyaṅ, *do.*, 159, 248
 Tiruvāḍi Periyānāmbi-daśapuriya-sōmayāji, *do.*, 176, 258
 Tiruvāḍuturai, *ins.*, 19n
 Tiruvaiyāṇṭu Tiruvaraṅga-bhaṭṭaṅ, *donee*, 154, 246
 Tiruvāḷaṅ, *n. of a chan.*, 39, 103, 220
 Tiruvāḷangadu plates of Rājendra I, 5n, 10, 20n., 21n, 22, 25, 42, 42n, 48, 50, 53-4.
 Tiruvāḷundūr, *i.e.* Tēraḷandūr, *i.e.* Kīḷaiyūr, *vi.*, 25
 Tiruvāḷundūr-nāḍu, *di.*, 23, 25, 30, 65, 92, 154, 346
 Tiruvāṅkaikāval *ins.*, 35n
 Tiruvāṅmēsvaram, *m.*, 26
 Tiruvāṅgaḍēvaṅ Kōḷavarāha-kramavittaṅ, 170, 235
 Tiruvāṅgaḍēvaṅ Nārāyaṇa-kramavittaṅ, *do.*, 170, 255
 Tiruvāṅgaḍēvaṅ Śrīrāma-daśapuriyaṅ, *do.*, 146, 241
 Tiruvāṅga-kramavittaṅ, *m.*, 96, 216
 Tiruvāṅgaṅ Adigaṅāmbi-daśapuriyaṅ, *donee*, 145, 241
 Tiruvāṅganārāyaṇaṅ, *do.*, 59
 Tiruvāṅganārāyaṇaṅ Jātavēdaṅ, *do.*, 124, 230
 Tiruvāṅganārāyaṇaṅ Karuṅāṅikka-kramavittaṅ, *do.*, 182, 261
 Tiruvāṅga Nārāyaṇaṅ Nāgaya-kramavittaṅ, *do.*, 162, 250
 Tiruvāṅganārāyaṇaṅ Śrīkṛiṣṇa-sahasraṅ, *do.*, 138, 237
 Tiruvāṅganārāyaṇaṅ, Tiruvaraṅga-bhaṭṭaṅ, *do.*, 179, 259
 Tiruvāṅganārāyaṇaṅ Tiruvīṇṇagarniṅṅaṅ-daśapuriyaṅ, *do.*, 59, 178, 269
 Tiruvāṅganārāyaṇaṅ Yajña-bhaṭṭaṅ, *do.*, 132, 234
 Tiruvāṅganārāyaṇaṅ Viṣṇunandibhaṭṭa-sarvakraṅtuyāji, *do.*, 171, 255
 Tiruvāṅgaṅ Chaṅṇayabhaṭṭa-sōmayāji, *do.*, 176, 258
 Tiruvāṅgaṅ Dāmōḍira-daśapuriyaṅ, *do.*, 147, 242
 Tiruvāṅgaṅ Gōvardhana-daśapuriyaṅ, *do.*, 137, 237
 Tiruvāṅgaṅ Kōṅḍaya-daśapuriyaṅ, *do.*, 167, 253
 Tiruvāṅgaṅ-kuḷam, *n. of a tank*, 111, 224
 Tiruvāṅgaṅ Nārāyaṇa-sahasraṅ, *donee*, 235
 Tiruvāṅgaṅ Śrīkumāra-daśapuriyaṅ, *do.*, 168, 253
 Tiruvāṅgaṅ Tiruvaraṅganārāyaṇabhaṭṭa-sōmayāji, *do.*, 179, 260
 Tiruvāṅgaṅ Tiruvaraṅga Yajñaya-daśapuriyaṅ, *do.*, 186, 264
 Tiruvāṅgaṅ Yajñātma-sahasraṅ, *do.*, 176, 258
 Tiruvāṅgavādi, *n. of a chan.*, 115, 227
 Tiruvāṅga-viḷagam; *n. of a land*, 100, 218
 Tiruvārūr, *vi.*, 26
 Tiruvārūraṅ Mahādēva-bhaṭṭaṅ, *donee*, 138, 237
 Tiruvārūraṅ Tirunāgaviṣṇu-bhaṭṭaṅ, *do.*, 159, 248
 Tiruvārūraṅ Yajñaya-daśapuriyaṅ, *do.*, 152, 245
 Tiruvārūr-kūṅgam, *di.*, 66, 158, 248
 Tiruvellaṅṅai, *m.*, 68, 187, 264
 Tiruvēṅgaḍa Nārāyaṇa-sahasraṅ, *donee*, 167, 253
 Tiruvēṅgaḍadēvaṅ, *do.*, 154n.,
 Tiruvēṅgaḍavaṅ Antarināmbi-sahasraṅ, *do.*, 154, 246
 Tiruvēṅgaḍavaṅ Nārāyaṇa-bhaṭṭaṅ, *do.*, 169, 254
 Tiruvēṅgaḍavaṅ Śivanāya-kramavittaṅ, *do.*, 131, 233
 Tiruvēṅkaḍadēvaṅ, *do.*, 154n
 Tiruvēṅkaḍamādhava-daśapuriyaṅ, *do.*, 241
 Tiruvēṅkaḍaṅ, *n. of a chan.*, 104, 221
 Tiruvēṅkaḍaṅ, *n. of a tank*, 39
 Tiruvēṅkaḍaṅ Arumōḷideva-daśapuriyaṅ, *donee*, 168, 253
 Tiruvēṅkaḍaṅ Bhavakūḷa-bhaṭṭaṅ, *do.*, 137, 237
 Tiruvēṅkaḍaṅ Bhavasvāmi-daśapuriyaṅ, *do.*, 155, 246
 Tiruvēṅkaḍaṅ Kēṣava-sahasraṅ, *do.*, 142, 239
 Tiruvēṅkaḍaṅ Mādhava-kramavittaṅ, *do.*, 173, 256
 Tiruvēṅkaḍaṅ Nārāyaṇa-daśapuriyaṅ, *do.*, 181, 261
 Tiruvēṅkaḍaṅ Nārāyaṇa-kramavittaṅ, *do.*, 139, 238
 Tiruvēṅkaḍaṅ Rāmadēva-bhaṭṭaṅ, *do.*, 141, 239
 Tiruvēṅkaḍaṅ Śrīmādhava-daśapuriyaṅ, *do.*, 61, 249
 Tiruvēṅkaḍaṅ Subrahmaṅya-daśapuriyaṅ, *do.*, 151, 244
 Tiruvēṅkaḍaṅ Tammaḍi-sahaṅ, *do.*, 155, 246
 Tiruvēṅkaḍaṅ Tirukkuṅṅuḍi-daśapuriyaṅ, *do.*, 142, 239
 Tiruvēṅkaḍaṅ Tiruṅkuṅṅa-daśapuriyaṅ, *do.*, 135, 235
 Tiruvēṅkaḍaṅ Tiruvaraṅgaḍēva-bhaṭṭaṅ, *do.*, 133, 235
 Tiruvēṅkaḍaṅ Vaikunda-kramavittaṅ, *do.*, 159
 Tiruvēṅkaḍaṅ Vaikuṅṅha-kramavittaṅ, *do.*, 248
 Tiruvēṅkaḍaṅ Viṣṇu-daśapuriyaṅ, *do.*, 179, 260
 Tiruvēṅkaḍaṅ Yajñaya-sahasraṅ, *do.*, 178, 259
 Tiruvēṅkaḍu *ins.*, 19
 Tiruvēṅkaḍu, *n. of a chan.*, 221
 Tiruvēṅkaḍu-vāykhāl, *do.*, 105, 221
 Tiruvēṅkaṭamādhava-daśapuriyaṅ, *donee*, 145
 Tiruvēṅkaṭṭaḍigaḷ Chaṅṅa-Kanda-kramavittaṅ, *do.*, 169, 254

- Tiruvēkāṭṭaḍigaḷ Cheṭṭaya-kramavittan, *do.*, 169, 254
- Tiruvēkāṭṭaḍigaḷ Dāmōdara-sahasra-sōmayāji, *do.*, 169, 254
- Tiruvēkāṭṭaḍigaḷ Śaṅkara-nārāyaṇa-sahasraṇ, *do.*, 127, 232
- Tiruvēkāṭṭaḍigaḷ Śrīkrishṇa-kramavittan, *do.*, 169, 254
- Tiruveṟumbūr, *s.o.* Malari *alias* Śrīkaṅṭhach-chaturvēdi-maṅgalam, *vi.*, 68
- Tiruviḍavāsal, *do.*, 60n
- Tiruvikramaṇ Śrī Araṅganātha-sōmayāji, *donee*, 249
- Tiruvilakkuḍi, *vi.*, 56n
- Tiruvilānguḍi, *s.o.* Kaṟṟaliyēri *alias* Vikramakēsarich-chaturvēdimaṅgalam, *do.*, 68
- tiruvilāppuṭam*, *endowment for festival*, 47
- Tiruvilimiḷalai, *vi.*, 25
- Tiruvilimiḷalai, *s.o.* Tirumalalai, *do.*, 65
- Tiruvindaḷūr-nādu, *di.*, 24, 27, 64, 145, 241
- Tiruvinnagarninṟāṇ Adigaṅambi-kramavittan, *donee*, 174, 257
- Tiruvinnagarninṟāṇ Śrīrāma-sahasraṇ, *do.*, 178, 259
- Tiruviraiyāṅkuḍi-mādēvar, *do.*, *te. of.*, 45, 47, 78, 203-04
- Tiruviraiyāṅkuḍi-mādēvar, *do.*, 35
- Tiruviraiyāṅkuḍi-Tirukkilā-udaiya-mahādēvar *te.*, 61
- Tiruviraiyāṅkuḍi-udaiyār, *do.*, *te. of.*, 45
- Tiruvirāmēsvaram, *s.o.* Neḍumaṅal *alias* Madana-maṅjarich-chaturvēdimaṅgalam, *vi.*, 67
- Tiruvirāmēsvaraṇ Bhavassvāmi-sahasraṇ, *donee*, 153, 245
- Tiruvīsālūraḍigaḷ Śrīmādhava-kramavittan, *do.*, 171, 255
- Tiruvīsālūr-Kuṅṟattayya-kramavittan, *do.*, 148, 242
- Tiruvorriyūr, *vi.*, 13, 13n, 49n
- Tithi :
- Paurṇimā, 15
- Tiṭṭaguḍi, *s.o.* Tiṭṭaiguḍi, *vi.*, 27, 65
- Tiṭṭaiguḍi, *s.o.* Tiṭṭaguḍi, *do.*, 27, 65
- Tiṭṭaikūdi, *do.*, 22, 92, 149, 243
- tittu*, *document*, 19-21, 32-3, 92
- tittu*, *s.o.* kēṭṭi, *do.*, 20n
- ttyeri*, *tax*, 119, 229
- Tōṅayan Bhaṭṭaṅambi-daṣapuriyaṇ, *donee*, 133, 234
- Tōṅayaṇ Dāmōdara-daṣapuriyaṇ, *do.*, 158
- Tōṅḍai-maṅḍalam, *di.*, 10-11
- Tōṅḍai-nādu paraviya Chōḷaṇ, *ep.*, of Chōḷa Āḍitya, 10
- Tōṅḍavaich-chaturvēdimaṅgalam, *vi.*, 67, 184, 262
- Tōṅalpirān Kēśava-kramavittan, *donee*, 173, 256
- Tōṅri Īsvara-bhaṭṭaṇ, *do.*, 60, 189
- tōṅṭa-nilam, 117
- tōṅṭi, *tank*, 193
- Trailōkyamādēviyār, *ti. of Chōḷa q.*, 19n
- Tribhu, *contraction of Tribhuvanamahādēvich-chaturvēdimaṅgalam*, *vi.*, 2
- Tribhuvanamahādēvi, *Chōḷa q.* 10, 48
- Tribhuvanamahādēvinallūr, *vi.*, 44, 191, 205
- Tribhuvanamahādēvip-pērēri, *l.*, 35, 62, 93, 192
- Tribhuvanamahādēvich-charuppēdimaṅgalam, *vi.*, 191
- Tribhuvanamahādēvi-chaturvēdimaṅgalam, 10, 75, 200
- Tribhuvanamahādēvich-chaturvēdimaṅgalam, *do.*, 7, 17, 19, 32, 45, 45n, 46n, 47, 48n, 59, 90, 92, 94-5, 116-17, 119, 123, 203, 214-15, 226n, 227-29
- Tribhuvanamahādēvich-chaturvēdimaṅgalam *alias* Puttūr, *do.*, 46
- Tribhuvanamahādēvichchēri, *quarter*, 48, 59
- Tribhuvanamahādēvi-mahāchārya, *migrator*, 10, 18, 201
- Tribhuvanamahādēvi-mahāchāryya, *do.*, 76
- Tribhuvanamahādēvinallūr, *vi.*, 93
- Tribhuvanamahādēvip-perāchāri *alias* Krishṇaṇ-Araṅgan, *donee*, 193
- Tribhuvanamahādēvip-pērāchārya, *ti. of* Krishṇaṇ-Araṅgaṇ, 54
- Tribhuvanamahādēvip-pērēri, *l.*, 33-4, 39-40, 42, 44-5, 47, 61, 77, 106, 109-10, 117, 202-04, 222-24, 228
- Tribhuvanamahādēvi-vinṇagar *alias* Tirumēṟṟāji, *te.*, 60, 189, 192
- Tribhuvana-mahādēviyār, *s.o.* Tambirāṇḍigaḷ, *Chōḷa q.*, 19
- Trinētraṇ Śrī Vēdavyāsa-bhaṭṭaṇ, *donee*, 129, 233
- Trisūḷa-Sūryyakumāraṇ Gōvinda-bhaṭṭaṇ, *do.*, 178
- Trivikramaṇ Chaṅṅaḍi-bhaṭṭaṇ, *do.*, 170, 255
- Trivikramaṇ Gōvinda-bhaṭṭaṇ, *do.*, 179, 260
- Trivikramaṇ Nārāyaṇa-daṣapuriyaṇ, *do.*, 136, 236
- Trivikramaṇ Pūvattaṇ, *do.*, 54n, 151, 244
- Trivikramaṇ Śaṅkaranārāyaṇa-daṣapuriyaṇ, *do.*, 128, 232
- Trivikramaṇ Śrī Araṅganātha-sōmayāji, *do.*, 160,
- Trivikramaṇ Yaḷṭadhāma-daṣapuriyaṇ, *do.*, 130, 233
- Triyambakaṇ Nilakaṅṭha-daṣapuriyaṇ, *do.*, 187
- Triyambakaṇ Nilakaṅṭha-daṣapuriyaṇ, *do.*, 265
- Tuḷār, *vi.*, 44, 47, 80, 86, 93, 202, 205, 209
- Tuṅgabhadrā, *vi.*, 9, 71, 196

INDEX

Turaiyānallūr, *vi.*, 78, 87, 94, 202, 211
 Turaiyan Aṟiṇṇi, a *merchant*, 97, 216
 Turaiyan Nilaitāṅgi, *off.*, 24, 122
 Turaiyūr, *vi.*, 35n
 turavn-kiṇaru, 118
 Tūppil, *fa.*, 125, 129-30, 145m 230
 Tuṟumunḍippuram, *do.*, 131-32, 149, 233-34, 243
 Tuṟumunḍūr, *do.*, 131-32, 150, 159, 176, 233-34, 243, 248, 258

U

Uchchatarapōṣaṅ Agniśarmman Kāḷi-Urudra-
 bhāṭṭaṅ, *donee*, 172
 Uchchatarapōṣaṅ Kaṇṇaṅ Saṅguśakkara-gadādhara-
 sahasraṅ, *do.*, 167
 Uchchatarapōṣaṅ Kaṇṇaṅ Śaṅkha-chakra-gadādhara-
 sahasraṅ, *do.*, 253
 Uchchatarapōṣaṅ Nārāyaṅaṅ Tīrivaṅḍa-bhāṭṭaṅ,
do., 128, 232
 Uḍaikuḷam, *n. of a tank*, 39, 223
 Uḍaiyadivākaran Tillaiyāḷi *alias* Rājarāja-mūvēnda-
 vēḷaṅ, *off.*, 22, 28, 92, 122
uḍankūṭṭam, *do.*, 20-21, 23, 229
uḍankūṭṭattu-korunamarāyum, *do.*, 22, 122
 Uḍaiyādittamaṅgalam, *vi.*, 147
 Uḍaiyamārttāṅḍach-chaturvēdimaṅgalam, *do.*, 37, 43, 45, 61, 91, 215
 Uḍaiyārguḍi, *do.*, 14
 Uḍaiyārkōyil, *do.*, 45-6, 59, 61
 Uḍaiyārkoyil, *ix.* of Rājendra I, 47
 Uḍaya, *ms.*, 198
 Uḍayādityamaṅgalam, *vi.*, 65, 242
 Uḍayamārttāṅḍach-chaturvēdimaṅgalam *do.*, 94, 190-91, 213-14
 Uḍayēndiram plates, II, 14n
 ūḍu-pōkku, *tax*, 51, 118
 ugachchaṅ, *drummer*, 191
 ugachchap-paṅgu, *share for the drummer*, 62, 191
 Ugaḷūr-kūṟṟam, *di.*, 22, 27, 65, 92, 122, 149, 243
ulagalanda, *ti.*, of Rājarāja I, *chōla k.*, 36
 Ulagaḷamṭaiḍōḷach-chaturvēdimaṅgalam *alias* Oymā-
 ppuliyūr, *vi.*, 64 145, 241
 Uḷān Dattaṅ *donee*, 258
 Uḷāṅ Tattaṅ, *do.*, 175
 ulgu, *toll*, 118
 Uḷudamaṅ Yajñātma-kramavittaṅ *donee*, 172, 256
 Uḷudaperumaṅ Māmadaḷai-sahasraṅ, *do.*, 143, 240

Uḷudaperumaṅ Śrīvāsudēva-kramavittaṅ, *do.*, 142, 239
 Umbala-nādu, *di.*, 30
 Uparichara Vasu, *myth k.*, 8, 70, 195
 Uppa—Pambirāl, *fa.*, 181
 Uppukkuḷam, *n. of a tank*, 111, 224
 Uppuṭṭūru, *vi.*, 126n,
ar. 51, 202, 217, 220, 220n, 221-22, 224, 226, 229
 Uṟaiyūr-kūṟṟam, *di.*, 68, 186, 264
 Ūrār, a *body*, 33, 52
 ūr-āṭchi, *tax*, 118
 Uṟattūr, *vi.*, 43, 45, 52, 77, 83, 93, 120, 192, 202, 207
 Uṟattūr, *s.a.* Orattūr, *do.*, 44
 Uṟattūr-kūṟṟam, *di.*, 68, 187, 264
 Ūrgaḷilār, a *body*, 33-4, 77
 Urikuḍi, *vi.*, 24, 122
 Urikuḍi, *s.a.* Urkuḍi, *do.*, 26
 ūr-irukkai, 117
 ūr-irukkai-nattam, 86, 91
 ūrkaḷilār, a *body*, 32
 Ūrkuḍi, *s.a.* Urikuḍi, *vi.*, 26
 ūr-nattam, 87-90, 93
 Ūṟṟukkāḍu, *vi.*, 191
 Ūṟṟukkāḍu, *s.a.* Ūṟṟukkāḍu, *do.*, 62
 Ūṟṟukkāṭṭuk-kōṭṭam, *di.*, 22, 25, 92, 94, 214-15
 Ūrudrakomāraṅ Nārāyaṅa-daṣapuriyaṅ, *donee*, 163, 250
 Ūrudranārāyaṅa-kramavittaṅ, *do.*, 183, 262
 Ūrudra Nārāyaṅaṅ Padmanābha-daṣapuriyaṅ, *do.* 127
 Ūrudraṅ Dāmōḍara-sahasraṅ, *do.*, 164, 251
 Ūrudraṅ Muddaya-kramavittaṅ, *do.*, *do.*, 182, 262
 Ūrudraṅ Sūryyadēva-daṣapuriyaṅ, *do.*, 149
 Ūruppuṭṭūr, *fa.*, 126-127, 130, 137, 144, 146-47 149-50, 155-56, 161, 174-75 177, 231-33, 236, 240, 242-44, 246-47, 249, 257-59, 264
 Ūruppuṭṭūr-Tirumaḷapāḍi, *do.*, 187
 Ūṟāsanaṅ Śrikumāra-bhāṭṭaṅ, *donee*, 162, 250
 Ūttamachōja, *Chōla k.*, 5n, 15, 31, 48
 Ūttamaṣilich-chaturvēdimaṅgalam, *vi.*, 56, 185, 263
 Ūttamaṣilich-chaturvēdimaṅgalam, *s.a.* Tiruppalātu-
 rai, *do.*, 68
 Ūttamaṣōḷa, *Chōla k.*, 4n, 12n, 21, 57
 Ūttamaṣōḷa Brahmārāyar *alias* Narākkṅaṅ Irāmaṅ
 Aruṅṅai, *off.*, 28
 Ūttamaṣōḷach-chaturvēdimaṅgalam, *vi.*, 57, 65, 68, 154, 187, 246, 265
 Ūttamaṣōḷanallūr, *do.*, 22, 25, 92, 95, 123

- Uttamasōḷap Pallavaraiyaṅ *alias* Irāyiravaṅ Pallavai-
yaṅ, *off.*, 22
Uttamasōḷap Pallavaraiyaṅ *alias* Irāyiravaṅ Pallava-
yaṅ, *do.*, 23, 92, 95, 123
Uttaramallūr *ins.*, 56
Uttaramērūch-chaturvēdimaṅgalam, *vi.*, 48
Uttuṅga-tuṅga-vaḷaṅḍu, *di.*, 24, 122
uvachchan, *drummer*, 191
uvachchap-paṅgu, *share for the drummer* 191
uvargi, 49
uvar, 118
Uvarkkuḍi, *vi.*, 23, 26, 93
Uvarkkuḍi, *do.*, 122
Uviyūr, *fa.*, 126, 128, 148, 166, 178, 187, 231-32, 243,
252, 259, 264
Uyyakkopḍāṅ Tirumalai, *vi.*, 16, 18
Uyyakkopḍāṅ-Tirumalai, *s.a.* Rājāśrayach-chatur-
vēdimaṅgalam, *do.*, 68
Uyyakkopḍār-vaḷaṅḍu, *di.*, 22-5, 28, 63, 92-4, 122-23,
152
- V
- Vaḍa-Chēṅḍaṅguḍi, *vi.*, 224
Vaḍakkālattūr, *s.a.* Ālattūr, *do.*, 66
Vaḍapādi, *do.*, 42
Vaḍaśāttamaṅgalam, *do.*, 39-40, 43, 43n, 95-6, 114,
216, 226
Vaḍa-Šēṅḍaṅguḍi, *do.*, 39, 42, 110
Vaḍavar, *vi.*, 42
Vaḍavaru, *do.*, 50
Vādavūr, *fa.*, 175, 184, 187, 258, 263-64
Vaḍugachchēri, *do.*, 180, 260
Vaḍugaṅ Orriyūraḍigal, *off.*, 52
Vaḍugaṅpadi-ḍaṣapuriyaṅ, *donee*, 140, 238
Vaḍugaṅ Purushōttama-sahasraṅ, *do.*, 172, 256
Vaḍugaṅśōlai-sahasraṅ, *do.*, 133, 245
Vaḍugayaṅ Chaṅṅaya-sahasraṅ, *do.*, 172, 256
Vaidyaṅ Kaviriyāṅ Orriyūraṅ Aṅantaḡuṅḡan *alias*
Vaḷavaṅ-maṅgalap-Pēraiyaṅ, *do.*, 190
Vaikal *alias* Vāṅavaṅ-mahādēvich-chaturvēdimaṅga-
lam, *vi.*, 154, 246
Vaikal *alias* Vāṅavaṅ-mahādēvichchaturvēdimaṅga-
lam, *s.a.* Vayalūr, *do.*, 65
Vaikānasan Kāśyapaṅ Dēvaḍattaṅ Anantapiḍāra-
bhattaṅ, *m.*, 52, 121
Vaikhānasas, 61, 61n
Vaikundamallūr, *vi.*, 45, 77, 82, 93, 202, 206
Vaikundaṅ Kūttādi-ḍaṣapuriyaṅ, *donee*, 158
Vaikuṅṭhaṅ Kūttādi-ḍaṣapuriyaṅ, *do.*, 60, 248
Vaippūr *vi.*, 23, 26, 93
Vairavaṅa, *do.*, 72
Vaiśya, *caste*, 62
Vājapēyayāji, *ti. of brāhmaṅas* 127n
Vājapē[yayā]ji Kēśava-ḍaṣapuriyaṅ, *donee*, 127, 232
Vājapēyi, *ti. of brāhmaṅas*, 58
Vājasanēyak-kiḍaippuram, *endorment*, 192
Vājasanēyam, *uk.*, 63, 192
Vājasanēyam, *s.a.* Śukla Yajurveda, *do.*, 63
Vājavēji Trivikrama-sōmayāji, *donee*, 176, 258
Vajaiyamādēvi, *vi.*, 65
vālamaṅḍādi, *tax*, 118
'vaḷaṅḍu', 43n
Vaḷarāshtra, *di.*, 200
Vaḷavaṅ-mahādēvich-chaturvēdimaṅgalam, *vi.*, 65,
151, 244
Vaḷavaṅmaṅgalap-Pēraiyaṅ *alias* Vaidyaṅ Kaviri-
yaṅ Orriyūraṅ Aṅantaḡuṅḡan, *donee*, 190
Valavūr, *fa.*, 124, 140, 230, 238
Valavūr, *vi.*, 56, 58
Valivalak-kūṅṅam, *di.*, 67, 167, 253
Vallam *alias* Viḍēviḍuguch-chaturvēdimaṅgalam, *vi.*,
56, 66, 162, 250
Vāḷuvanallūr, *do.*, 45, 77, 80, 85, 94, 202, 205, 209
Vāmadēvaṅ Rishikēśavaṅ, *donee*, 157, 247
Vāmaṅachchēri, *quarter*, 48
Vāmaṅaiyaṅ Śrīvāsodēva-ḍaṣapuriyaṅ, *donee*, 139, 238
Vāmaṅamaṅgai *alias* Viḷal, *vi.*, 154, 246
Vāmaṅallūr, *do.*, 45, 78, 87, 94, 202, 211
Vāmaṅa Nārāyaṅṅ, *donee*, 157, 247
Vāmaṅṅ Kōḷaya-ḍaṣapuriyaṅ, *do.*, 170, 255
Vāmaṅṅ Māṅguḍi, *do.*, 191
Vāmaṅṅ Padmanābha-sahasraṅ, *do.*, 158, 248
Vāmaṅṅ Śivadāsa-ḍaṣapuriyaṅ, *do.*, 147, 242
Vāmaṅṅ Śivaṅandi-ḍaṣapuriyaṅ, *do.*, 136, 236
Vāmaṅṅ Śrīdhara-sahasraṅ, *do.*, 136, 236
Vāmaṅṅ Tiruvaraṅḡadēva-ḍaṣapuriyaṅ, *do.*, 181,
261
Vāmaṅṅ Yajñaya-sahasraṅ, *do.*, 139, 237
Vāmaṅa Viṣṅu-bhattaṅ, *do.*, 143, 240
Vaṅga, *co.*, 71
Vāṅakōppādi, *territory*, 15n
Vāṅavaṅ-mādēviyār, *s.a.* Tambirāḡaḍigal, *Chōla q.*, 19
Vāṅavaṅmahādēvich-chaturvēdimaṅgalam *alias*
Vaikal, *vi.*, 154, 246
Vaṅavāsi, *pl.*, 215
Vaḍāḷai-Veḷūr-kūṅṅam, *di.*, 66, 161
Vaṅga, *co.*, 196

- Vennambi Tiruvarāṅganārāyaṇa-sahasraṇ, *donce*, 147, 242
- Vennaperumāṇ Tirukkadavanārāyaṇa-daṣapuriyaṇ, *do.*, 154, 246
- Vennār, *vi.*, 40, 42-3, 47
- Vennāru, *do.*, 41, 41n, 42-3, 43n, 44, 47, 50, 54n
- Vennayaṇ Achchāmi-sahasraṇ, *donce*, 160, 248
- Vennayaṇ Tiruvisalūr-daṣapuriyaṇ, *do.*, 146, 241
- Vennayaṇ Viṣṭṇu-bhaṭṭaṇ, *do.*, 139, 238
- Vennayaṇ Yajña-daṣapuriyaṇ, *do.*, 241
- Vennayaṇ Yajñaya-daṣapuriyaṇ, *do.*, 146
- Venni, *vi.*, 39, 41, 41n, 42n, 45-7, 52, 78, 89, 94, 97, 99-101, 115-16, 119, 202-03, 211-12, 216-19, 226-27
- Venni, *a nagara*, 34, 40, 96, 98, 121, 216-18
- Venni, *s.a.* Kōvilvenni, *vi.*, 41, 46
- Vennichchēdu, *fa.*, 173, 257
- Vennidāmaṇ Yajñabhaṭṭa-daṣapuriyaṇ, *donce*, 177, 259
- Venni-kūṛṅgam, *di.*, 17, 25, 34, 39-41, 43, 43n, 44-5, 45n, 46-7, 51, 54, 60, 67, 77-8, 91, 95-6, 101, 111, 113, 115-16, 119-21, 175, 189-91, 202, 214, 216, 219, 224-27, 257
- Vennikkuyattiyār, *poetess*, 41n
- Venni-pilār, *n. of a chun.*, 101
- Venni-pilāru, *do.*, 39, 218
- Venni-pōttu, *fa.*, 142, 239
- Venni-pōttu Cheṭṭayaṇ Nārāyaṇa-bhaṭṭaṇ, *donce*, 133, 235
- Venni-pōttu Tiruvēṅgaḍavaṇ, *do.*, 237
- Venni-pōttut-Tiruvēṅgaḍavaṇ Gōvinda-daṣapuriyaṇ, *do.*, 136
- Vennuputtūr, *sr.*, 41n, 52, 121
- Vennuputtūr, *s.a.* Vinṇaputtūr, *vi.*, 41
- Vēppattūr, *s.a.* Vēmbaṭṭūr *alias* Chōlamārttāṇḍach-chaturvēdimaṅgalam, *do.*, 64
- Vēṇṇuṇṇam, *fa.*, 133, 139, 142, 235, 238-39
- Vēsālippādi, *di.*, 65, 149, 243
- vēṇṇal, 33n
- vēṭṭappēru endowment, 33, 33n, 34, 40, 77-9, 93, 117, 202
- vēṭṭappēru, 33n
- Vēṭṭitūmbu, *sluice*, 39, 45n, 110, 224
- Vēyaṇ Aridāsan Perumāṇ, *m.*, 52, 120
- Vichchukkār-chey, *n. of a field*, 111, 224
- Vichchūr, *vi.*, 93
- Vichchūr *alias* Śikkar, *do.*, 44, 77, 81, 202, 203
- viḍai, 21n
- viḍaiyil, *off.*, 20, 229
- viḍaiyil, *issue*, 21
- viḍaiyil-karumam-ārāyum, *off.*, 21-2, 24, 122
- viḍākriḡā, 17, 199
- viḍāyāri, *the relaxed mood*, 199
- Viḍā (or Eḍai) yāttamaṅgalam, *s.a.* Idaiyārrumaṅgalam, *vi.*, 68
- Vidēlvīduga, *ti. of Nandiyarman III, Pallava k.*, 56
- Vidēlvīdugach-chaturvēdimaṅgalam *alias* Vallam, *vi.*, 56, 66, 162, 250
- Vidēlvīdugudēvich-chaturvēdimaṅgalam, *do.*, 56n
- viḍu, 77
- Vijayālaya, *Chōla k.*, 8, 40, 42, 56, 70, 195
- Vijayālaya-chaturvēdimaṅgalam, *m.*, 42, 53, 224
- Vijayālayach-chaturvēdimaṅgalam *do.*, 40, 110, 257
- Vijayālayach-chaturvēdimaṅgalam, *s.a.* Sāliyamāṅgalam, *do.*, 67
- Vijayarāga, *Keraḷa k.*, 13
- vijāpti, *off.*, 18-9, 75, 201
- Vikkiramaśōḷach-chōḷiyavaraiyaṇ *alias* Araiyaṇ Rājarājan, *do.*, 92, 95, 123
- Vikramachōḷach-chōḷiyavaraiyaṇ *alias* Araiyaṇ Rājarājan, *do.*, 22
- Vikramāditya, *Bāṇa k.*, 15
- Vikramakēsarich-chaturvēdimaṅgalam *alias* Karṇāḷiyēri, *vi.*, 187, 264
- Vijal *alias* Vāmaṇa-maṅgai, *do.*, 65, 154, 246
- Vijamar, *do.*, 66, 158, 248
- Vijā-nāḍu, *di.*, 68, 184, 263
- Vijāṅguḍi, *vi.*, 45, 78, 88, 94, 212
- Vijāṅguḍi, *do.*, 158, 202, 248
- Vijāṅguḍi, *do.*, 66
- Vilattūr-nāḍu, *di.*, 64, 144, 241
- Vimalachittamaṅgalam, *vi.*, 67, 253
- Vimaladēvaṇ Dōṇaya-daṣapuriyaṇ, *donce*, 165, 252
- Vimalāditya, *E. Chōḷukya k.*, 15
- Vimalasittamaṅgalam, *vi.*, 168
- Vinṇan, *m.*, 41n
- Vinṇaputtūr, *s.a.* Vennuputtūr, *vi.*, 44
- Vipparla, *s.a.* Viriparu, *do.*, 127n
- Virachōḷa-vaṇaṇḍu, *di.*, 10, 200
- Virachōḷa-vaṇarāshṭra, *do.*, 75
- Virāṇam, *m.*, 23, 93, 122
- Virāṇamēri, *l.*, 14n
- Virāyaṇ Ambalattādi, *m.*, 52, 122
- Virānārāyaṇ, *ti. of Parāntaka I., Chōla k.*, 14, 196
- Virānārāyaṇ-agrahāram, *vi.*, 13, 70, 196
- Virānārāyaṇ-agrahāram, *s.a.* Virānārāyaṇ-chaturvēdimaṅgalam, *do.*, 9

INDEX

Viranārāyaṇa-chaturvēdimāṅgalam, *s.a.* Viranārā-
yaṇa-agrahāram, *do.*, 9
Viranārāyaṇach-chaturvēdimāṅgalam, *do.*, 14, 56,
59n, 60, 123, 230
Viranārāyaṇach-chaturvēdimāṅgalam, *s.a.* Udai-
yārguḍi, *do.*, 64
Viranārāyaṇamaṅgalam, *do.*, 45, 77-8, 86, 94, 202,
210
Viranārāyaṇappēreri, *s.a.* Virāṇamēri, *l.*, 14
Vira-pāṇḍya, *Pāṇḍya, k.*, 9, 14, 14n, 71, 196
Virarājendra, *Chōla k.*, 13, 21
Virāśarmaṅ Gaṅgādihara-sahasraṅ, *donee*, 236
Virāśarmaṅ Gaṅgādihara-sahasraṅ, *do.*, 136
Virāśō Janallūr, *vi.*, 45, 47, 78, 87, 94, 202, 210
Virāśō Janāru, *vi.*, 25
Virāśō Ja-vaṇaṇḍu, *di.*, 17, 34, 39-40, 42, 44-7, 52,
61, 77, 90-2, 94-5, 103, 117, 119, 121, 123,
190-91, 202-03, 213-14, 220, 228-29
Virāśō Ja-vāykkāl, *n. of a clan.*, 14
Viriṇai, *fa.*, 145, 163-64, 241, 251
Viriparu, *s.a.* Vīpparḷe, *vi.*, 127n
Vīpparu, *s.a.* Vīppuram, *do.*, 55
vīppāḍi, tax., 118, 229
Vīppuram, *fa.*, 127, 129, 146, 232, 241
Vīppuram, *s.a.* Vīpparu, *vi.*, 55
Viśalūr, *fa.*, 160, 249
Viśalūr, *vi.*, 23, 26, 93, 122
Viśayālayach-chaturvēdimāṅgalam, *do.*, 174
viśa-bhōga, endowment., 62-3, 193
Viśṇuambī Tiruvīśālūrāḍigaḷ-daśapuriyaṅ, *donee*, 142,
239
Viśṇu, *do.*, 8, 48n, 61, 197-98
Viśṇu Ādittapiḍāra-bhaṭṭaṅ, *donee*, 149
Viśṇu Ādiryapiḍāra-bhaṭṭaṅ, *do.*, 243
Viśṇu-bhaṭṭaṅ Nārāyaṇa-sahasraṅ, *do.*, 148, 242
Viśṇuḍēvaṅ Dēvadēvēśa-bhaṭṭaṅ, *do.*, 152, 245
Viśṇuḍēvaṅ Vindakumāra-kramavittaṅ, 144, 240
Viśṇu Gōvinda-bhaṭṭaṅ, *do.*, 131, 234
Viśṇu Harisvāmi-bhaṭṭaṅ, *do.*, 142, 239
Viśṇukēśava-sahasraṅ, *do.*, 146, 241
Viśṇukkaḷ, *do.*, 63, 84, 91, 192
Viśṇukkaḷ Śrī-Vaikundam-uḍaiyār, *se., te. of.*, 208,
213-14
Viśṇukkaḷ te., 34, 90, 209
Viśṇukumāraṅ Tiruveṅkāḍu-kramavittaṅ, *donee*, 150,
243
Viśṇumādhava-sahasraṅ, *do.*, 134, 182, 235, 261
Viśṇu Madhusūdana-sahasraṅ, *do.*, 239
Viśṇumadiśudana-sahasraṅ, *do.*, 142

Viśṇunambī Eḷuvaḍiyāṅ-sahasraṅ, *do.*, 127, 232
Viśṇunambī Vāmaṇa-daśapuriyaṅ, *do.*, 154, 246
Viśṇu Poṭṭāma-daśapuriyaṅ, *do.*, 144, 240
Viśṇu Rishikēśava-daśapuriyaṅ, *do.*, 149, 243
Viśṇusōmadēva-kramavittaṅ, *do.*, 182, 262
Viśṇu Śrīdhara-kramavittaṅ, *do.*, 147, 242
Viśṇu Taniyalperumāṅ-daśapuriyaṅ, *do.*, 164, 251
Viśṇu Tiruvēṅgaḍanārāyaṇa-daśapuriyaṅ, *do.*, 157,
247
Viśṇu Tiruveṅkāḍu-sa . . . , *do.*, 180, 261
Viśṇu-yajña-daśapuriyaṅ, *do.*, 162, 250
Vyāghrāgrahāra, *vi.*, 70, 74
Vyāghrāgrahāra, *s.a.* Chidambaram, *do.*, 8, 13, 17,
195, 200
Vyākaraṇa, *wk.*, 63, 192
Vyākaraṇap-pattavirutti, *endowment.*, 192
vyāpāri, 107
Vyāsa, *poet.*, 69, 194
Vyavasthai, 29, 118, 119

W

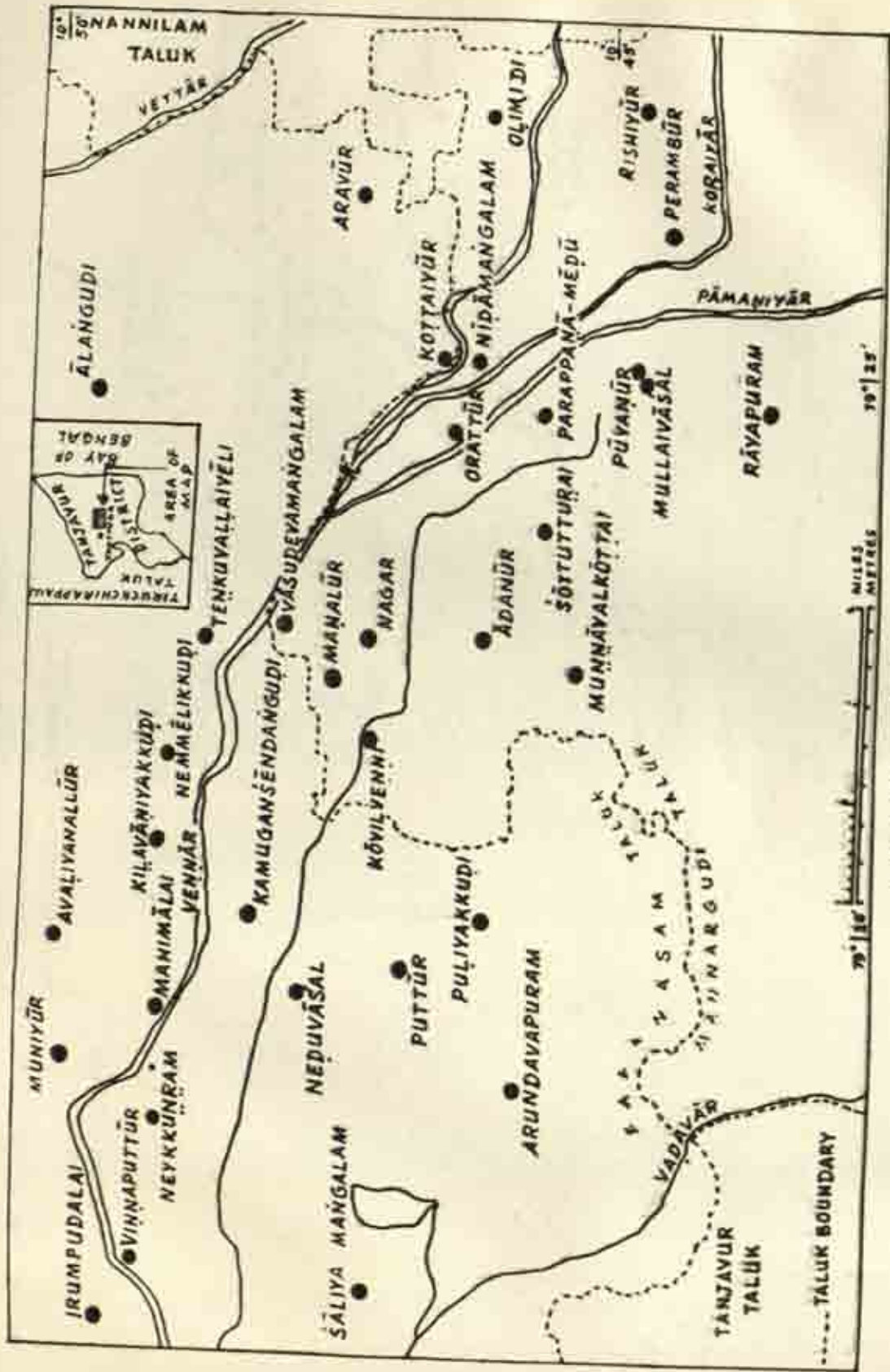
Western Chāḷukya, *dy.*, 9

Y

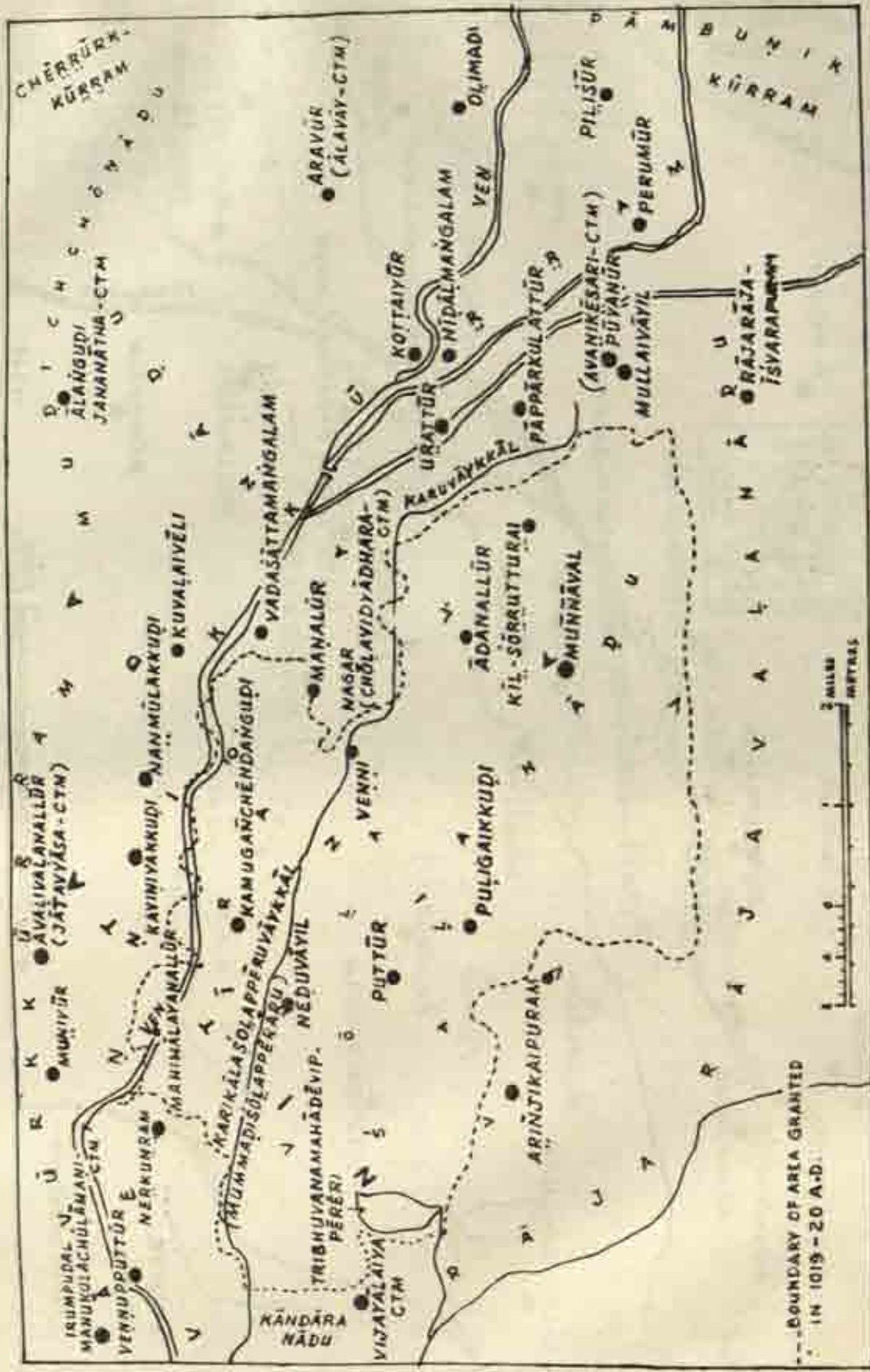
Yadu, *k.*, 73, 199
Yajñabhūti Śrīdhara-daśapuriyaṅ, *donee*, 264
Yajñadattaṅ Śrīkrīṣṇa-sahasraṅ, *do.*, 158, 248
Yajñadattaṅ Tiru(Tri)vēdi-sahasraṅ, *do.*, 142, 239
Yajñamādhava-daśapuriyaṅ, *do.*, 168, 259
Yajñāṅ Aiyyaṅambi-daśapuriyaṅ, *do.*, 154, 246
Yajñātmaṅ Mādhava-bhaṭṭaṅ, *do.*, 130
Yajñanārāyaṇabhaṭṭa-Āhitāgni, *do.*, 165, 251
Yajñanārāyaṇa Svāmikumāra-sahasraṅ, *do.*, 165, 252
Yajñāṅ Bhavanēśvara-bhaṭṭaṅ, *do.*, 145, 241
Yajñāṅ Chēntambī-bhaṭṭaṅ, *do.*, 173, 256
Yajñāṅ Chiriyāmbi Sarva . . . , *do.*, 181, 261
Yajñāṅ Kēśava-daśapuriyaṅ, *do.*, 139, 238
Yajñāṅ Mādhava-bhaṭṭaṅ, *do.*, 164, 251
Yajñāṅ Narasiṅga-kramavitta, *do.*, 174, 257
Yajñāṅ Nārāyaṇa-daśapuriyaṅ, *do.*, 146, 242
Yajñāṅ Rāmadēva-bhaṭṭaṅ, *do.*, 181, 261
Yajñāṅ Sarvkratu-bhaṭṭaṅ, *do.*, 162, 250
Yajñāṅ Śrīmādhava-daśapuriyaṅ, *do.*, 158, 248
Yajñāṅ Tiruvēṅgaḍa-sahasraṅ, *do.*, 248
Yajñāṅ Tiruvēṅkāḍa-sahasraṅ, *do.*, 158
Yajñāṅ Viśṇu-bhaṭṭaṅ, *do.*, 177, 258
Yajñappiriyaṅ Dōṅanandi-daśapuriyaṅ, *do.*, 163

Yajñapriya Dōṅanandi-daśapuriya, *do.*, 250
 Yajñapūti Śrīdhara-daśapuriya, *do.*, 186
 Yajñasvāmi Tiruveṅkāḍa-sahasra, *do.*, 172, 256
 Yajñātmaṅ Anantanāryaṅa-bhaṭṭaṅ, *do.*, 138, 237
 Yajñātmaṅ Janārddaga-kramavittaṅ, *do.*, 152, 244
 Yajñātmaṅ Kājakochcha-bhaṭṭaṅ, *do.*, 138, 237

Yajñātmaṅ Kumārasvāmi-sahasra, *do.*, 151, 244
 Yajñātmaṅ Mādḥava-bhaṭṭaṅ, *do.*, 130, 233
 Yajñayaṅ Śrīrāma-bhaṭṭaṅ, *do.*, 180, 260
 Yajñayaṅ Tiruveṅkāḍa-daśapuriya, *do.*, 153, 245
 Yama, *do.*, 72, 195, 197
 Yudhishṭhira, *te*, 17



1. Map of the area—Modern



2. Map of the area—Contemporary

SEAL WITH LEGEND



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ii a

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ii b

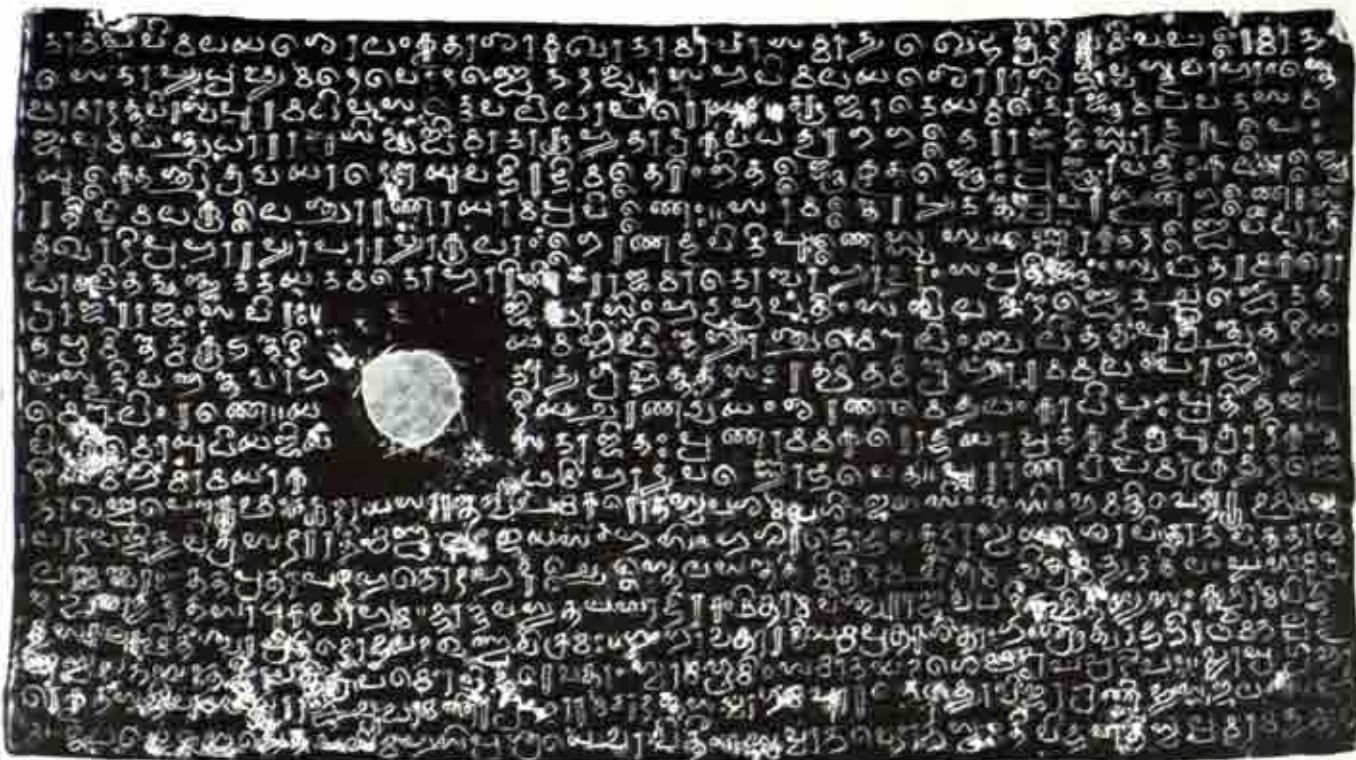
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PLATE IV

iii a

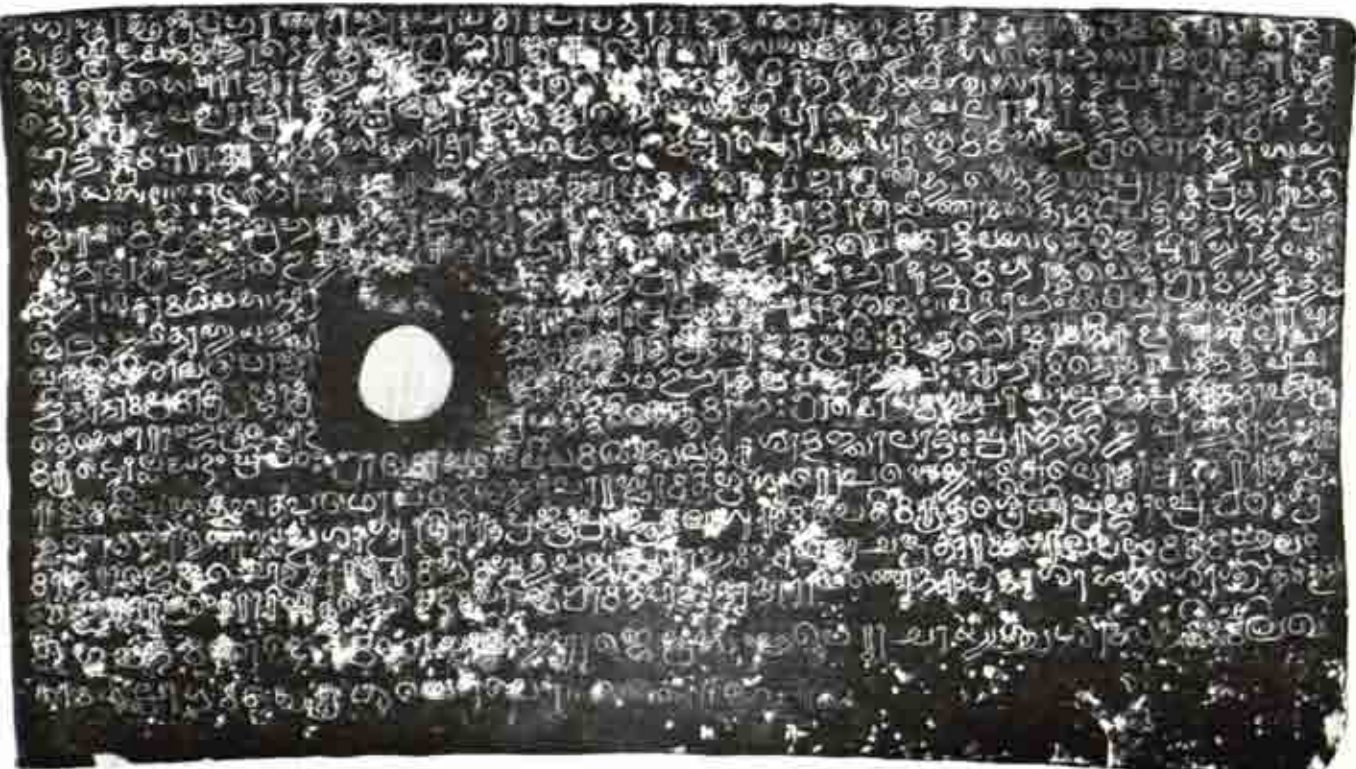
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iii b

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ii a

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ii b

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iii a

98		98
100		100
102		102
104		104
106		106
108		108
110		110
112		112
114		114
116		116
118		118
120		120

iii b

122		122
124		124
126		126
128		128
130		130
132		132
134		134
136		136
138		138
140		140
142		142
144		144

iv a

146
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iv b

170
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 192

v a

194		194
196		196
198		198
200		200
202		202
204		204
206		206
208		208
210		210
212		212
214		214
216		216

v b

218		218
220		220
222		222
224		224
226		226
228		228
230		230
232		232
234		234
236		236
		238
		240

vi a

242
 244
 246
 248
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 252
 254
 256
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 260
 262
 264

242
 244
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 248
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 252
 254
 256
 258
 260
 262
 264

vi b

266
 268
 270
 272
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 280
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 284
 286
 288

266
 268
 270
 272
 274
 276
 278
 280
 282
 284
 286
 288

vii a

290
292
294
296
298
300
302
304
306
308
310
312

Handwritten text in Tamil script, densely packed across approximately 15 lines. A circular hole is present on the left side of the text block.

290
292
294
296
298
300
302
304
306
308
310
312

vii b

314
316
318
320
322
324
326
328
330
332
334
336

Handwritten text in Tamil script, densely packed across approximately 15 lines. A circular hole is present on the left side of the text block.

314
316
318
320
322
324
326
328
330
332
334
336

viii a

338	...	338
340	...	340
342	...	342
344	...	344
346	...	346
348	...	348
350	...	350
352	...	352
354	...	354
356	...	356
358	...	358
360	...	360

viii b

362	...	362
364	...	364
366	...	366
368	...	368
370	...	370
372	...	372
374	...	374
376	...	376
378	...	378
380	...	380
382	...	382
384	...	384

ix a

386
388
390
392
394
396
398
400
402
404
406
408

Handwritten Tamil script on a dark background, arranged in approximately 12 horizontal lines. The script is dense and appears to be a form of classical or religious Tamil. A prominent circular hole is visible in the center of the text block, slightly to the left of the middle. The characters are white or light-colored against the dark background.

386
388
390
392
394
396
398
400
402
404
406
408

ix b

410
412
414
416
418
420
422
424
426
428
430
432

Handwritten Tamil script on a dark background, arranged in approximately 12 horizontal lines. Similar to plate ix a, the script is dense and appears to be a form of classical or religious Tamil. A prominent circular hole is visible in the center of the text block, slightly to the left of the middle. The characters are white or light-colored against the dark background.

410
412
414
416
418
420
422
424
426
428
430
432

xi a

482	...	482
484	...	484
486	...	486
488	...	488
490	...	490
492	...	492
494	...	494
496	...	496
498	...	498
500	...	500
502	...	502
504	...	504

xi b

506	...	506
508	...	508
510	...	510
512	...	512
514	...	514
516	...	516
518	...	518
520	...	520
522	...	522
524	...	524
526	...	526
528	...	528
530	...	530

xiii a

580
582
584
586
588
590
592
594
596
598
600
602

Handwritten Tamil script on a palm leaf manuscript. The text is arranged in approximately 20 horizontal lines. A circular hole is visible on the left side of the leaf, approximately halfway down. The script is dense and appears to be a form of classical Tamil.

580
582
584
586
588
590
592
594
596
598
600
602

xiii b

604
606
608
610
612
614
616
618
620
622
624
626

Handwritten Tamil script on a palm leaf manuscript. The text is arranged in approximately 13 horizontal lines. A circular hole is visible on the left side of the leaf, approximately halfway down. The script is dense and appears to be a form of classical Tamil.

604
606
608
610
612
614
616
618
620
622
624
626

xiv a

628
630
632
634
636
638
640
642
644
646
648
650

628
630
632
634
636
638
640
642
644
646
648
650

xiv b

652
654
656
658
660
662
664
666
668
670
672
674

652
654
656
658
660
662
664
666
668
670
672
674

xvi a

724
726
728
730
732
734
736
738
740
742
744
746

Handwritten Tamil script on a dark background with a circular hole on the left side. The text is arranged in approximately 13 horizontal lines, corresponding to the line numbers on the left margin.

724
726
728
730
732
734
736
738
740
742
744
746

xvi b

748
750
752
754
756
758
760
762
764
766
768
770

Handwritten Tamil script on a dark background with a circular hole on the left side. The text is arranged in approximately 13 horizontal lines, corresponding to the line numbers on the left margin.

748
750
752
754
756
758
760
762
764
766
768
770

xviii a

820
822
824
826
828
830
832
834
836
838
840
842

Handwritten Tamil script on a palm leaf manuscript. The text is arranged in approximately 23 horizontal lines. A circular hole is visible on the left side of the leaf, approximately halfway down. The script is densely packed and appears to be a form of classical Tamil.

820
822
824
826
828
830
832
834
836
838
840
842

xviii b

844
846
848
850
852
854
856
858
860
862
864
866

Handwritten Tamil script on a palm leaf manuscript. The text is arranged in approximately 23 horizontal lines. A circular hole is visible on the left side of the leaf, approximately halfway down. The script is densely packed and appears to be a form of classical Tamil.

844
846
848
850
852
854
856
858
860
862
864
866

xix a

868
870
872
874
876
878
880
882
884
886
888
890

Handwritten Tamil script on a dark rectangular plate. The text is arranged in approximately 23 horizontal lines. A circular hole is present on the left side of the plate, roughly between lines 878 and 882.

868
870
872
874
876
878
880
882
884
886
888
890

xix b

892
894
896
898
900
902
904
906
908
910
912
914

Handwritten Tamil script on a dark rectangular plate. The text is arranged in approximately 23 horizontal lines. A circular hole is present on the left side of the plate, roughly between lines 902 and 906.

892
894
896
898
900
902
904
906
908
910
912
914

PLATE XXIV

xx a

916
 918
 920
 922
 924
 926
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 934
 936
 938

916
 918
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 922
 924
 926
 928
 930
 932
 934
 936
 938

xx b

940
 942
 944
 946
 948
 950
 952
 954
 956
 958
 960
 962

940
 942
 944
 946
 948
 950
 952
 954
 956
 958
 960
 962

xxii a

1012
1014
1016
1018
1020
1022
1024
1026
1028
1030
1032
1034

1012
1014
1016
1018
1020
1022
1024
1026
1028
1030
1032
1034

xxii b

1036
1038
1040
1042

1036
1038
1040
1042

DONEES' SECTION

1a

2
4
6
8
10
12
14
16
18
20

2
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18
20

Handwritten Tamil script on a dark rectangular plate. The text is arranged in approximately 20 horizontal lines. A circular hole is visible on the left side of the plate, between lines 10 and 12.

1b

22
24
26
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32
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36
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36
38
40

Handwritten Tamil script on a dark rectangular plate. The text is arranged in approximately 20 horizontal lines. A circular hole is visible on the left side of the plate, between lines 30 and 32.

ii a

42
44
46
48
50
52
54
56
58
60

42
44
46
48
50
52
54
56
58
60

Handwritten Tamil script on a dark background with a circular hole on the left side.

ii b

62
64
66
68
70
72
74
76
78
80

62
64
66
68
70
72
74
76
78
80

Handwritten Tamil script on a dark background with a circular hole on the left side.

iv a

124	...	124
126	...	126
128	...	128
130	...	130
132	...	132
134	...	134
136	...	136
138	...	138
140	...	140
142	...	142
144	...	144

iv b

146	...	146
148	...	148
150	...	150
152	...	152
154	...	154
156	...	156
158	...	158
160	...	160
162	...	162
164	...	164

v a

166
168
170
172
174
176
178
180
182
184

Handwritten Tamil script on a palm leaf manuscript. The text is arranged in approximately 18 horizontal lines. A circular hole is visible on the left side of the leaf, approximately halfway down. The script is dense and appears to be a form of classical Tamil.

166
168
170
172
174
176
178
180
182
184

v b

186
188
190
192
194
196
198
200
202
204

Handwritten Tamil script on a palm leaf manuscript. The text is arranged in approximately 18 horizontal lines. A circular hole is visible on the left side of the leaf, approximately halfway down. The script is dense and appears to be a form of classical Tamil.

186
188
190
192
194
196
198
200
202
204

x a

392
394
396
398
400
402
404
406
408
410
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414

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405
406
407
408
409
410
411
412
413
414

Handwritten Tamil script on a dark background, with a circular hole on the left side.

x b

416
418
420
422
424
426
428
430
432
434
436
438

416
418
420
422
424
426
428
430
432
434
436
438

Handwritten Tamil script on a dark background, with a circular hole on the left side.

xi a

440	...	440
442	...	442
444	...	444
446	...	446
448	...	448
450	...	450
452	...	452
454	...	454
456	...	456
458	...	458
460	...	460
462	...	462

xi b

464	...	464
466	...	466
468	...	468
470	...	470
472	...	472
474	...	474
476	...	476
478	...	478
480	...	480
482	...	482
484	...	484
486	...	486

xii a

488	...	488
490	...	490
492	...	492
494	...	494
496	...	496
498	...	498
500	...	500
502	...	502
504	...	504
506	...	506
508	...	508
510	...	510

xii b

512	...	512
514	...	514
516	...	516
518	...	518
520	...	520
522	...	522
524	...	524
526	...	526
528	...	528
530	...	530
532	...	532
534	...	534

xiii a

536	...	536
538	...	538
540	...	540
542	...	542
544	...	544
546	...	546
548	...	548
550	...	550
552	...	552
554	...	554
556	...	556
558	...	558

xiii b

560	...	560
562	...	562
564	...	564
566	...	566
568	...	568
570	...	570
572	...	572
574	...	574
576	...	576
578	...	578
580	...	580
582	...	582
584	...	584

xiv a

586
588
590
592
594
596
598
600
602
604

586
588
590
592
594
596
598
600
602
604

xiv b

606
608
610
612
614
616
618
620
622
624
626

606
608
610
612
614
616
618
620
622
624
626

xv a

628
630
632
634
636
638
640
642
644
646

Handwritten Tamil script on a dark rectangular plate with a circular hole on the left side. The text is densely packed in approximately 20 horizontal lines.

628
630
632
634
636
638
640
642
644
646

xv b

648
650
652
654
656
658
660
662
664
666
668

Handwritten Tamil script on a dark rectangular plate with a circular hole on the left side. The text is densely packed in approximately 20 horizontal lines.

648
650
652
654
656
658
660
662
664
666
668

670
672
674
676
678
680
682
684
686
688
690
692

670
672
674
676
678
680
682
684
686
688
690
692

Handwritten text in Tamil script, arranged in two columns. The script is dense and fills most of the plate area. A circular hole is visible on the left side of the text block.

694
696
698
700
702
704
706
708
710
712
714
716

694
696
698
700
702
704
706
708
710
712
714
716

Handwritten text in Tamil script, arranged in two columns. The script is dense and fills most of the plate area. A circular hole is visible on the left side of the text block.

xvii a

718
720
722
724
726
728
730
732
734
736
738
740
742

Handwritten text in Tamil script, arranged in horizontal lines. A circular hole is present on the left side of the inscription.

718
720
722
724
726
728
730
732
734
736
738
740
742

xvii b

744
746
748
750
752
754
756
758
760
762
764
766

Handwritten text in Tamil script, arranged in horizontal lines. A circular hole is present on the left side of the inscription.

744
746
748
750
752
754
756
758
760
762
764
766

xviii a

768
770
772
774
776
778
780
782
784
786
788
790

768
770
772
774
776
778
780
782
784
786
788
790

xviii b

792
794
796
798
800
802
804
806
808
810
812
814

792
794
796
798
800
802
804
806
808
810
812
814

xix a

816	...	816
818	...	818
820	...	820
822	...	822
824	...	824
826	...	826
828	...	828
830	...	830
832	...	832
834	...	834
836	...	836

xix b

838	...	838
840	...	840
842	...	842
844	...	844
846	...	846
848	...	848
850	...	850
852	...	852
854	...	854
856	...	856
858	...	858
860	...	860

862	862
864	864
866	866
868	868
870	870
872	872
874	874
876	876
878	878
880	880
882	882
884	884

886	886
888	888
890	890
892	892
894	894
896	896
898	898
900	900
902	902
904	904
906	906
908	908

xxi a

910
912
914
916
918
920
922
924
926
928
930

Handwritten Tamil script on a palm leaf manuscript. The text is arranged in approximately 20 horizontal lines. A circular hole is visible on the left side of the leaf, approximately halfway down. The script is dense and appears to be a form of classical Tamil.

910
912
914
916
918
920
922
924
926
928
930

xxi b

932
934
936
938
940
942
944
946
948
950
952

Handwritten Tamil script on a palm leaf manuscript. The text is arranged in approximately 20 horizontal lines. A circular hole is visible on the left side of the leaf, approximately halfway down. The script is dense and appears to be a form of classical Tamil.

932
934
936
938
940
942
944
946
948
950
952

954
 956
 958
 960
 962
 964
 966
 968
 970
 972
 974
 976

980
 982
 984
 986
 988
 990
 992
 994
 996
 998
 1000

978
 980
 982
 984
 986
 988
 990
 992
 994
 996
 998
 1000

xxiii a

1002
 1004
 1006
 1008
 1010
 1012
 1014
 1016
 1018
 1020
 1022
 1024
 1026

xxiii b

1028
 1030
 1032
 1034
 1036
 1038
 1040
 1042
 1044
 1046
 1048
 1050

1052		1052
1054		1054
1056		1056
1058		1058
1060		1060
1062		1062
1064		1064
1066		1066
1068		1068
1070		1070
1072		1072
1074		1074

1076		1076
1078		1078
1080		1080
1082		1082
1084		1084
1086		1086
1088		1088
1090		1090
1092		1092
1094		1094
1096		1096

xxv a.

1098
1100
1102
1104
1106
1108
1110
1112
1114
1116
1118
1120

Handwritten Tamil script on a palm leaf manuscript. The text is arranged in approximately 12 horizontal lines. A circular hole is visible on the left side of the leaf, approximately halfway down. The script is dense and appears to be a form of classical Tamil.

1098
1106
1102
1104
1106
1108
1110
1112
1114
1116
1118
1120

xxv b

1122
1124
1126
1128
1130
1132
1134
1136
1138
1140
1142

Handwritten Tamil script on a palm leaf manuscript. The text is arranged in approximately 12 horizontal lines. A circular hole is visible on the left side of the leaf, approximately halfway down. The script is dense and appears to be a form of classical Tamil.

1122
1124
1126
1128
1130
1132
1134
1136
1138
1140
1142

1144
1146
1148
1150
1152
1154
1156
1158
1160
1162
1164
1166

1144
1146
1148
1150
1152
1154
1156
1158
1160
1162
1164
1166

Handwritten Tamil script on a dark rectangular plate. The text is arranged in approximately 24 horizontal lines. A circular hole is visible on the left side of the plate, roughly between lines 1154 and 1156.

1168
1170
1172
1174
1176
1178
1180
1182
1184
1186
1188
1190
1192

1168
1170
1172
1174
1176
1178
1180
1182
1184
1186
1188
1190
1192

Handwritten Tamil script on a dark rectangular plate. The text is arranged in approximately 24 horizontal lines. A circular hole is visible on the left side of the plate, roughly between lines 1178 and 1180.

xxvii a

1194	...	1194
1196	...	1196
1198	...	1198
1200	...	1200
1202	...	1202
1204	...	1204
1206	...	1206
1208	...	1208
1210	...	1210
1212	...	1212
1214	...	1214

xxvii b

1216	...	1216
1218	...	1218
1220	...	1220
1222	...	1222
1224	...	1224
1226	...	1226
1228	...	1228
1230	...	1230
1232	...	1232
1234	...	1234
1236	...	1236
1238	...	1238

1240
1242
1244
1246
1248
1250
1252
1254
1256
1258
1260
1262
1264

Handwritten Tamil script on a dark background, arranged in horizontal lines. A circular hole is visible on the left side of the text block.

1240
1242
1244
1246
1248
1250
1252
1254
1256
1258
1260
1262
1264

1266
1268
1270
1272
1274
1276
1278
1280
1282
1284
1286
1288

Handwritten Tamil script on a dark background, arranged in horizontal lines. A circular hole is visible on the left side of the text block.

1266
1268
1270
1272
1274
1276
1278
1280
1282
1284
1286
1288

xxix a

1290		1290
1292		1292
1294		1294
1296		1296
1298		1298
1300		1300
1302		1302
1304		1304
1306		1306
1308		1308
1310		1310
1312		1312
1314		1314

xxix b

1316		1316
1318		1318
1320		1320
1322		1322
1324		1324
1326		1326
1328		1328
1330		1330
1332		1332
1334		1334
1336		1336
1338		1338
1340		1340

1342	1342
1344	1344
1346	1346
1348	1348
1350	1350
1352	1352
1354	1354
1356	1356
1358	1358
1360	1360
1362	1362

1364	1364
1366	1366
1368	1368
1370	1370
1372	1372
1374	1374
1376	1376
1378	1378

xxxii a

1380
1382
1384
1386
1388
1390
1392
1394
1396
1398

Handwritten Tamil script on a dark rectangular plate with a circular hole on the left side. The text is arranged in approximately 18 horizontal lines.

1380
1382
1384
1386
1388
1390
1392
1394
1396
1398

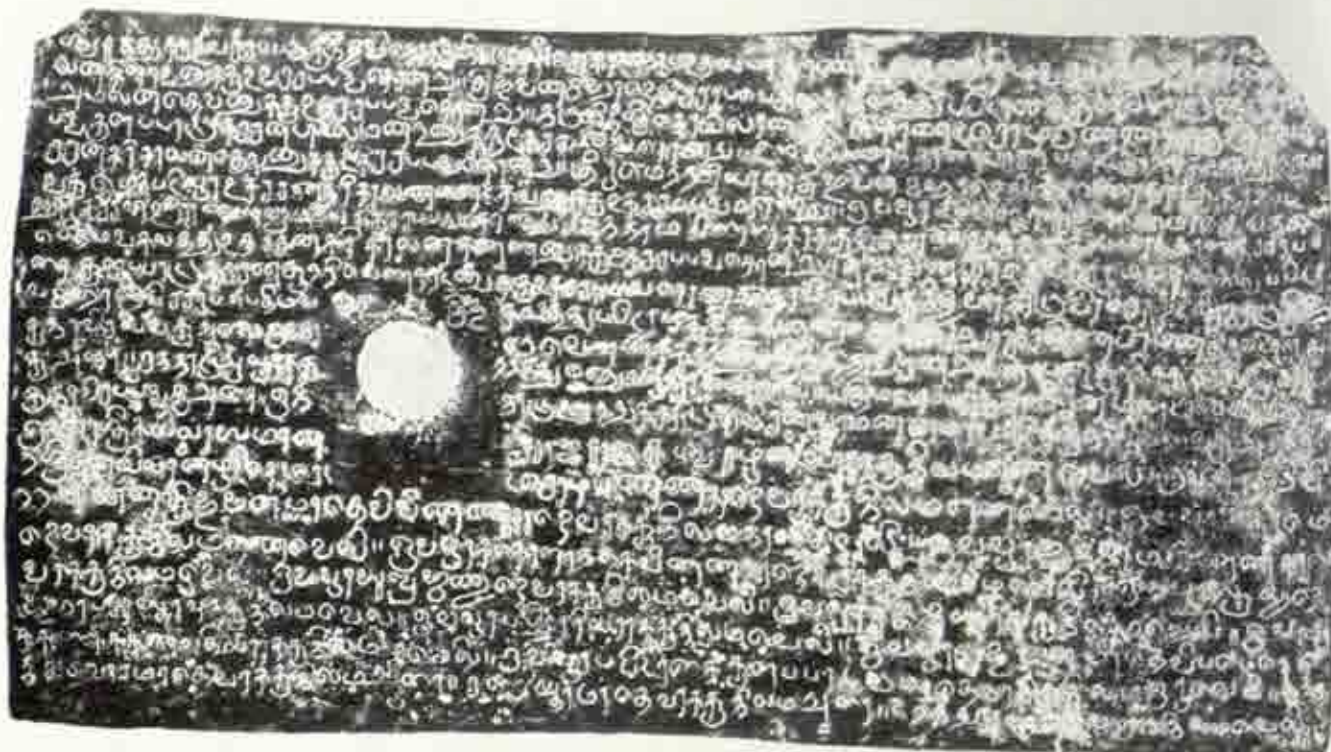
xxxii b

1400
1402
1404
1406
1408
1410
1412
1414
1416

Handwritten Tamil script on a dark rectangular plate with a circular hole on the left side. The text is arranged in approximately 18 horizontal lines.

1400
1402
1404
1406
1408
1410
1412
1414
1416

1418
1420
1422
1424
1426
1428
1430
1432
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1438



1418
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1456



1440
1442
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1456



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