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1952

Handwritten text in an ancient script, likely Tamil, on a dark rectangular background. The text is arranged in approximately 12 horizontal lines. A small circular mark is visible on the left side, about halfway down the page.

Handwritten text in an ancient script, likely Tamil, on a dark rectangular background. The text is arranged in approximately 12 horizontal lines. A small circular mark is visible on the left side, near the top of the page.

Handwritten text in an ancient script, likely Grantha or Tamil, inscribed on a dark, rectangular plate. The text is arranged in approximately seven horizontal lines. The first line begins with a circular symbol, possibly a decorative initial or a specific character. The script is highly stylized and densely packed. The plate shows signs of wear, including a large circular hole on the left side and some surface abrasions.

KOTTAYAM PLATES OF STHĀṆU RAVI

T. A. S., II, plates facing pp. 66 and 68

MALĀYALAM INSCRIPTIONS

1. COPPER PLATES OF STHĀNU RAVI

Madras Journal of Literature and Science, XIII, pp. 136-7 ;
K. P. Padmanabha Menon, *History of Kerala*, II, pp. 507-512

Dynasty and King: Chera, Sthānu Ravi.

Date: 36th year against the second cycle. (Beginning of the tenth century).

Language and Script: Tamil, Vaṭṭeḷuttu.

TEXT

Plate I.

1. Svati Śrī Kokonmai Koṇḍān Ko Śrī Pārkarāṇa
Iravi Vanmar Palanūrāyirattāṇḍum śengōl
naḍottiyālā niṇṇa yāṇḍu iraṇḍāmāṇḍaik kedir
muppattārāmāṇḍu muyirikkottu irundaruḷiya nāl.
2. Pirasādachcharuḷiya Pirasādamāvadu Issappu
Irappānukku aṅchuvanṇamum peḍiyālum vāya-
ṇattālum pāguḍamum aṅchuvanṇapperumpakal
vilakkum

Plate II.

- pāvādaipu (yu?) m andolākamum kuḍaiyum —
vaḍugapparāiyumahā kāḷamum iḍupaḍiyum
torāṇamum torāṇavidāṇamum charavum mik-
kum eḷupattiraṇḍuviḍu perum
3. kūḍa koḍuttōm — ulagun tulāgokkūliyum viṭṭōm
— marṇum nagarattil kuḍigaḷ koyilkku irukku-
maru ivan irāmaiyum perumaru peravum āgach
cheppē

4. tōḍum śeydu koḍuttōm — añchuvannamuḍaiya
Issappu Irappānukkum ivan̄ santati āṇmakkaḷ-
kkum pen̄makkaḷukkum ivan̄ marumakkaḷkkum
pen̄ makkaḷai koṇḍa maru makkaḷkkum santatip-
pirakiriti — ulaguñ chandiranum ullalavum añ-
chuvannam santatip pirakiriti — Śrī

Plate III.

5. Ippari ariven̄ Venāḍuḍaiya Kovarddhaṇa Māttāṇḍan̄
ippari ariven̄ Venuvali nāḍuḍaiya Kodai Śiri kaṇ-
ḍan̄.
6. ippari ariven̄ Erālanāḍuḍaiya māṇa Vepalamin̄avi-
yan̄.
ippari arivēn̄ Valluvanāḍuḍai ya Irāyāñ Śāttan̄.
7. ippari ariven̄ Neḍumpuraiyūr nāḍuḍaiya Kodai
iravi.
ippari ariven̄ kilppaḍaināyakam śeyyin̄ra Mūr-
kaṇ Śāttan̄.
8. vaṇṇalai chcherikkaṇḍan̄
kun̄rappolanāya Kīlavāy
kKeḷappāṇeluttu. } Perhaps one person.

TRANSLATION

1. Hail ! Śrī — The King who has taken the supreme rule, King (*Perumāl*) Śrī Bhāskara Ravi Varman, wielding the sceptre and ruling for many 100,000 years, in his time, in the thirty-sixth year against¹ the second cycle (literally, year), on the day when he was pleased to sit in Muyiri-cōḍu, he was pleased to grant this favour.

2. We have given to Joseph Rabban (the principality) *Anjuvaṇṇam*, along with the 72 Janmi rights, such as (going) with elephants and (other) conveyances, tribute from subordinate landholders, and the possession (or revenue) of *Añjuvaṇṇam*, the light by day, the spreading cloth, the litter, the umbrella, the *Vaduca* drum (Jews' trans: "drum heater with two sticks"), the trumpet, the gateway with seats, ornamental arches, and similar awnings and garlands (*charuvu*, i.e., T. ചരവു) and the rest.

3. We have remitted to him the tribute to the Supreme Government (literally, the world-bearing-hire of II i) And we have enacted with this copper-deed that when the other town inhabitants pay taxes to the (*Perumāl's*) palace, he shall not have to pay; when they receive, he shall also receive.

4. (Given) to Joseph Rabban, the owner of *Añjuvaṇṇam*, and to his posterity, sons and daughters, nephews and sons-in-law, a hereditary appendage for the time that earth and moon exist—*Añjuvaṇṇam*, a hereditary appendage. Śrī.

5. Thus do I know Gōvardhana Māttāṇḍan, owner of Vēṇāḍu (or Travancore). Thus do I know Kōṭṭei Śrī Kaṇḍan, owner of the Vēṇuvāli province (perhaps Bembali, wherein now Kōṭṭayam is. May it not be the other name of Oduñadu?).

6. Thus do I know Māna Vēpala Māna Viyan, owner of Erāla province (the name of the Tamutiri, changed by the Jewish version, according to the current tradition, into *Mana Vicrama*, *Vulgo Mana Vikkiran*); thus do I know Rāyaran Chāttan, owner of Vaḷḷuva province.

7. Thus do I know, Kōṭṭei Ravi, owner of Neḍumpureiyūr district (Jewish version corrupted by the writers, but the tradition that this is the Pālakāḍu Rāja seems correct. Neḍumpureiyūr is an old temple on the Palghatcheri Road, from which Whish obtained some inscriptions).

Thus do I know Mūrkhān Chāttan commanding the Eastern Army.

8. Kaṇḍan of Great Taleicheri Kil-way (“under mouth”, eastern Commander or Viceroy, i.e., *Dhalawa* ‘army-mouth’ or General), the mountain-splitter. The writing of Kēlappa.

1. “The date of this deed cannot be later than the eighth century A.D.” Nor can the deed be “older than the beginning of the eighth century.” (Burnell in *Ind. Ant.* III, 334.) “Probably not later than the ninth century A.D., or earlier than the seventh.” (Caldwell, *Grammar of Dravidian Languages*, *Introdn.* 89, *Edin.* 1875.) “about 750.” (Burnell, *South Indian Paleography*, 2nd Edn. 140). But Sthānu Ravi appears to have ruled only in the first half of the tenth century (see 286 of 1911).

2. COPPER PLATE INSCRIPTIONS OF STHĀNU RAVI

Journal of Literature and Science, XIII, pp. 117-135

K. P. Padmanabha Menon, *History of Kerala*, II, pp. 492-503

Dynasty and King: Chera, Sthānū Ravi.

Date: No date. (Beginning of the tenth century).

Language and Script: Tamil; Tamil and Grantha in Malayalam characters.

TEXT

I

Plate I

1. Hari Śrī Mahā Gaṇapate namah Śrī Bhūpāla Nara-
pati Śrī Vira Kerala
2. Śakkaravartti ādiyāy muṛamuraiyē palanūrāyirat-
tāṇḍu
3. śengol naḍattāyiniṅra Śrī Virarāghava Śakka-
varttikki tiruvirā

4. jyamsēllā yiniṅṅa makarattuḷ Viyāḷam Miṅa jñāyaru
irupattoṅṅu
5. sēṅṅa Śaṅi Rohaṅināl perunkoyilagattirunṅṅaruḷa
makodaiyar paṅṅiṅa
6. ttu Iravi Koṅṅtannāya Cheraṅmāṅ Lokapperuṅ
Cheṅṅṅikku maṅṅikkirāma
7. paṅṅṅaṅ koḷuttom-viḷāvāḷaiyam pavaṅṅattāṅgum in
peru makaḷuttu
8. vaḷeṅṅchiyamu (m wanted) vaḷaṅṅchiyattil taṅṅich-
cheṅṅṅum muṅṅach chollum muṅṅṅa
9. ḷeyum paṅṅcha vādhyamum śankhum pagalviḷak-
kum pāvāḷayum aindoḷanmum koṅṅṅa
10. kkuḷayum vaḷugappareyum iḷupaḷi toraṅamum
nāḷu śerikkum taṅṅi

Plate II

1. ch cheṅṅṅum kuḷuttom—vāṅṅiyarum ain kammāḷara-
yum aḷima kuḷuttom
2. nagarattukku kartāvāya Iravi kottamukku paṅṅa-
koṅṅṅu aḷannu niṅṅakoṅṅ
3. ḷu tūkki nūḷ koṅṅṅu pāḷi eṅṅṅiṅṅradilum eḷukkiṅṅṅa-
dilum uvi
4. ṅoḷu śakkarayoḷu kastūri-yoḷu viḷakkeṅṅnai yoḷu
iḷayil uḷḷada eppēr
5. ppaṅṅṅadinum tarugum adinaḷutta śuṅṅamum kūḷa
koḷunkūḷūr aḷivi
6. yoḷu gopurattoḷu viśeshāl nālutaḷiyum taḷikkaḷutta
girāmattōḷiḷa
7. yil nīrmudalāyi śeppēḷu eḷudikuḷuttom—Śeraṅmāṅ
Lokapperuṅ Che
8. ṅṅiṅyāna Iravi kottam (n) ukku iṅṅaṅ makkaḷ makkaḷkē
vaḷi vaḷiye vēṅṅaga koḷuttom

9. idariyum paṅṛiyūr girāmamu (m wanted) Sogirag
girāmamum aṛiyakkuḍuttom Vē
10. nāḍum Oḍu nāḍumaṛiyak kuḍuttom eṛānāḍum
Vaḷḷuvanāḍumaṛiyak kuḍuttom Chandrāditya
11. kaḷuḷḷa nāḷaikki kuḍuttom.—Ivargaḷaṛiya śeppēde-
ḷudiya Śeramāṅ Lakop peruntaḷ .
12. tāṅ Nambi Chaḍaiyaṅ kaieḷuttu.

II

Plate I

Svasti Kottānu Īravikuttaṅ pala nūrāyirattāṅḍum
marugutalai

1. ch chirantaḍippaḍuttālāninṛā yāṅḍuḷ ch challā
niṅṛa
2. yāṅḍaindu ivvāṅḍu Venāḍu vāl giṅṛa Ayyaṅḍi
kaḍiruvaḍiyum
3. dhikārarum priakiru yudim (follow signatures ap-
parently engraved over other letters, without a
break in the sentence) maijñāśrvaṅṅamum puṅ-
ṅaitta
4. leppatium muṅvaithukkurakeṅi kollattu I(?)śodā-
ta virāyśē
5. yavitta tarusāppallikku śeyyaṅḍikaḍiruvaḍi kuḍut-
taviḍu perāvadu
6. Nāṅḍuḍi Īlavarum makuḍikkeru miḷakkaiya
reṅmarum iva (r wanted as often) kaḷ vanni (or
nī)
7. rūpamoru vaṅṅārkuḍiyum muvaṅṅevarkkum taḷaik-
kāṅamum meṅikkāṅamum
8. ā ṅai meypṅāṅ kollumuraḷiyuṅ śāṅṛāṅ māḷḷu meri
poṅṅum polipoṅṅu

9. m miravu śonuri kollapperār vārakkoluñ (the last two letters supplied from pl. IV. V) kavva (or pp) ānum vaiñchaka
10. Kaṇḍiyum munnam perruḍaiyan nānumviḍu
11. Perāga aṭṭikkuditten—Innānguḍi ilavarum Morukuḍi vannāru

Plate II

12. (m wanted) iraṇḍu kuḍi—(perhaps niruḍi or viruvi) yarum o (or i) ru kuḍi tachcharummaḷaḍai (or vai) ya bhūmiykku ka
13. rālar nānguḍi vellālarum ivvaṇaivaru(m) devarkunaduvaṇna
14. ṭṭu iḍuvan iṭṭuppallikku eṇṇaikkum marṛumvē
15. ṇḍuñśaḍangu (one or 2 ku seem to be wanting) ravu vārādey śeyyakkāḍavarāga śamaichchui
16. nnagaram gaṇḍu nīrerra maruvāṇ Śaviriśo śeyvichchu
17. darśappallikkikuḍutta bhumi yāvadu-koyiladikāri-gaḷ viyarāga (or cha)
18. devar utpaḍa irundaruḷi ppiḍi naḍatti nirttulliyōḍu
19. a Ayyaṇaḍigaḷ tiruvaḍiyum ilānkūruvālinra Rāma Tiru
20. vaḍiyum adhikārarum prakṛitiyum arunūrruvarum punnaittalai
21. ppaṭiyum pūḷaikkudippatīyum ulppaḍavachchu ibbhūmi k
22. kellai—kilakku vayal kāḍē yellaiyāgavuñ—kāyilumutpaḍatten

23. kiḷakku śiruvādilkkāl madile yellaiyāgavum—paḍi
jñāya
24. ru kaḍalē yellaiyāgavum—voḍakku toranattōṭṭa-
meyellaiyā
25. gavum—vaḍa kiḷakku punṛaittalai aṇḍilan toṭṭamē
yellai yāgavu

Plate III

26. m innāṅgellaikkum agappaṭṭa bhūmipiḍi naḍatti
ulagam Chandirā
27. dittiyarum oḷḷa nāḷellāñ šeppu pattirañ śeydu kuḍu-
ttēn—Ayyaṇa
28. ḍigaḷ Tiruvaḍiyum Irāma Tiruvaḍiyum koyiladhi-
kāri gaḷuḷumbaḍa (evidently mistake of the writer
for ḷumuḷpaḍa) mai
29. (or va) ttaruḷi ibhbhūmiyil kuḍi gaḷaiyum eppilai
śolliyum paḷḷiyārē
30. y (or raiy ?) piḷaiyumaiyivum talaivilaiyum mulai
vilaiyum paḷḷiyārē koḷḷapperuvā
31. r Nandamar eppērppaṭṭārum eppilai śolliyum bhū-
mittaliyum
32. kuḍigaḷ pāduñ śollapperār-arū-nūrruvarum aṅchu-
vaṇṇarmummaṇi
33. kkirāmamum irakshikkakkaḍavarpaḷḷiyaiyum bhū-
mi yaiyum ulagu
34. m Chandirādittiyarum oḷḷanāḷellāñ šeppupattirattil
35. ppaṭṭavaṇṇaṅśeydu koḷḷakkaḍavar aṅchuvaṇṇa-
mum maṇikkirā
36. mum-iva (r) gaḷkkukkoyiladhikārigaḷ viyarāga
(śa) Tēvaruḷppaṭṭa i

37. rundaruḷi Ayyaṇa ḍigaḷ Tiruvaḍiyum Irāma Tiruva-
ḍiyum uṭpaḍa i
38. rundaruḷi (follow signatures as in pl. i) iva (r)
galkkukkuḍutta
39. viḍu perāvaduṭ arpaḍiṇṇru langungaḷ va (or pa)
raṭtilula killai yāgavum
40. aḷivu lagillai yāgavum—Iva (r) gaḷ koḷḷum aḍimaik-
ku āḷkāśu koḷḷapperārā
41. gavum—vāyiṇam varumadil varattilum pokkilum
eṭṭukkāśukkollakkaḍava
42. rāgavum—peḍiyilum paḍagilum pokkilum varatti-
lunnālu kāśu koḷḷa
43. kkaḍavarāgavum—ulagu paḍuñśarukku iva (r)
gaḷai kūḍavachchu ulaguviḍuppaḍāgavu
44. m śarakku milaiyiḍumidattum marṛumē sa mikāri-
yam ekakāriyamum iva
45. (r)gaḷaikṭṭiye śeyvadāgavum—aṇṇaṇṇru paḍumu-
lagu aṇjuvaṇṇamum
46. maṇikkirāmamum ilachchichchuvaippaḍāgavum
nāluvadilagattu
47. m vila (or l) kkum bhūmiyāga kārāṇmai koḍukku-
meḍattunkoppaḍavāvai
48. koyilkoṇḍu paḍippaḍavāram aṇjuvaṇṇamum ma-
ṇikkirāmaru
49. ṇ koḷvaḍāga-iva (r) galkku mangalattukku āṇai mēl
maṇṇunir muda
50. lāga eḷupattiraṇḍu viḍu perum vachchukkoḍuttār.
Koyiladhi
51. kāriḡaḷ Viyarāgatevar uḷppaḍa irundaruḷi Ayya-
ṇaḍi

52. gaḷ Tiruvaḍiyum Rāma Tiruvaḍiyum prakritiyum
adhi

Plate V

53. kārarum arunūrruvarum Punṇaittalaippatiyum
pūlaikkudippa
54. tiyum ulppaḍavaittu ulagum chandirādityarum
ōḷḷanālellā
55. m ivvaṭṭipperellāñ śeppupattirattil paṭṭavaṇṇañ
śeydu
56. koḷḷapeṟuvar. Añjuvaṇṇamum maṇikkirāmamum
—iva(r) gaḷkku
57. aṇṇiyāyam oṇḍāyil ulagu tulākkūli taḍuttuntaṅgaḷ
aijññāyantir
58. ttukkoḷḷakkaḍavar—tangaḷ śeyyum pilaiyuṇḍāgir-
raṅgaḷaikkonḍē yārāññu
59. koḷḷakkaḍavarāgavum—innagarattukku kārālarāga
nirerrār aṇjuvaṇṇamu
60. m maṇikkirāmamum ivaruḷiraṇḍu talaiyāruṅ kūḍi-
chcheyva dey ka
61. rumamāgavum—Innagarangaṇḍu nirerravarumāṅ
Saviriśo . . . munṇampalli
62. yār perruḍaiya varakkoluvvañja kaṇḍi yummarai-
vāṇa saviriśo pe
63. ruttu niraikkūli paḷḷikku k kuḍukkakkaḍavar—Idu-
vum aṭṭipa
64. peṟākka kuḍutten—ulaguñchandirādittiyarum oḷḷa-
nālellām

Plate VI

65. mevvagaippaṭṭa irayuntarisāp paḷḷiyārkkku viḍu
66. peṟāga śeppuppattirañ śeydaṭṭikkudutten—i

67. vviḷavar tampa (or va)ṇḍi guṇantaigāḍiyilum madililum viyāpari kkapperuvar—vaṇ
68. ṇānumavaṇ taṅgāḍiyilum madililum vandu taṇpaṇi
69. śeydukollap perun-ti-yāvālvānum Madināyakanum mar
70. rumevvagaip paṭṭāvummeppiḷai śolliyummiva(r)
71. gaḷaittaḍumārupperār—iva(r) gaḷaippiḷai śeyyilum
72. paḷliyārey ārāndu kollapperuvarulaguṇ chandirādit-tarum ullānālellām śeppuppattirattil paṭṭaparidu viḍu peru aṭṭipperāga aṭṭikkūḍuttē. Ippariduvīdu peru aṭṭipperāga ayyaṇaḍikaḍi-ruvaḍiyāl Tarisā-paḷlikku aṭṭiviḍuttukkuḍuttāṇ Maruvāṇ Savirīśo idukāttil (chchi is wanted). Kkilagegikkum mavarkku ttevar yanukkirāmaṇ śeyvārāga-ayaneḷuttu—Veḷakula Sundaranukku mokkum—viśaiya.

TRANSLATION

I

“ Hari Śrī Adoration to Gaṇapati. The blessed rule having devolved from the earth-ruler, Man-lord, Chakravartti Vira Keraḷa¹ (the first of the line), through regular succession, upon Śrī Vira Rāghava Chakravartti, now wielding the sceptre for many 100,000 years, (in the year) Jupiter² in Capricornus, the 21st of the Mīṇā month, Saturday, Rōhaṇi asterism, the following grant was made in the royal palace (of the Perumāḷ). We have given to Iravi Kōrttaṇ of Mahadevarpaṭṇam (henceforth to be called Grand

1. This is, so far as known, the earliest instance of the use within Malabar itself, of this dialectic (Kanarese) form of the ancient name, Chera, of the country.

2. “A.D. 774 is the only possible year”—Dr. Burnell in *Indian Antiquary*, I, p. 229.

Merchant of the Chēramān world (Kerāḷa), the lordship of Maṇigrāmam. We also have given to him (the right of) the feast-cloth (?), house-pillars (or pictured rooms ?), all the revenue, the curved³ sword (or dagger), and in (or with) the sword of the sovereign merchantship, the right of proclamation the privilege of having forerunners, the five musical instruments, the conch, the light (or torch burning) by day, the spreading cloth, litter, royal umbrella, *Vaduca* drum (drum of the Telugu's or of Bhairava ?), the gateway with seats and ornamental arches, and the sovereign merchantship, over the four classes⁴ (or streets), also the oil makers of the five kinds of artificers⁵ we have subjected to him (or given as slaves to him.) We have given as eternal (literally "water"⁶) possession to Iravi Kōrttaṇ, the lord of the town the brokerage and due customs of all that may be measured⁷ by the *para*, weighed by the balance, stretched by the line, of all that may be counted or carried, contained within salt, sugar, musk, and lamp-oil, or whatever it be, viz., within the rivermouth of Koḍuṅgallūr and the tower, or between the four *talīs* (temples of the deputy Brahman[?]) and the grāmams belonging to them. We have given it by an unreserved⁸ tenure to Iravi Kōrttaṇ, Grand Merchant of the Chēramān world, and to his sons and sons' sons in proper succession.

Witnesses are :—

With the knowledge of the two Brahman divisions Paṇṇiyūr and Chowaram village have we given it; with the

3. The knife variously styled the war knife, Nayar knife, Mappilla knife, etc., is probably referred to.

4. *Cheri*—probably foreign settlers—as corporate bodies.

5. 1. Goldsmith; 2. Carpenter; 3. Founder; 4. Ironsmith; 5. Copper-smith.

6. In the case of the Jews' grant there was no transfer by 'water'. Did this part of the ceremony come into the country with the Vedic Brahman?

7. "*Quæ pondere, numero, mensurave constant.*" Is there here relic of the Roman trade with Musiris, i.e., the Kodungallur of this grant?

8. This grant is chiefly of privileges and dignities of sorts, though made with "water".

knowledge of the Vēṇāḍu and Oḍunāḍu (rulers) have we given it ; given for the time that sun and moon shall last ; with the knowledge of the above, written by Nambi Chaḍayān, grand goldsmith of the Chēramān world.

II

a. Hail ! In the time (literally, year) of Perumāl (Ko, King, or Go) Sthāṇu Ravi Gupta, who now rules gloriously for many 100,000 years, treading under foot hostile heads, in his fifth year, this year under the concurrence of His Excellency the Ayyaṇ Aḍigaḷ, governing the Vēṇāḍu (the Travancore king is still called Vēṇāḍ Aḍigaḷ, “ the adorable feet of Vēṇāḍu ”) of Añjuvaṇṇam and of Punnattalā’s Lord⁹ the following grant of a freehold¹⁰ has been given by His Excellency the Ayyaṇ Aḍigaḷ to the Tariśā¹¹ church (and community), established (or built) by Īśōdāta Virāi of Kurakkeni Kollam (the name Tariśā is perhaps to be recognized in the Dariyagal of the Syrian tradition).

b. (This sentence is the most difficult of the whole, first, on account of the many antiquated terms of country customs ; secondly, on account of the construction, Pērār being the negative verb which gives no plausible translation. I prefer to read pērār, and take it as the nominative for the genitive). And I also (one of the above lords of Maruvān Śapīr Īśō of the church (vide, *n*), which formerly had the possession of the share-staff¹² (feudal tenure ?) of the four families Īḷavar (“ Simhalese, also Tiyar, Dwīpar, Islanders ”, now palm-tree cultivators), and of the eight families of Īḷakeyar (Sihala, low castes or slaves ?) belonging to

9. Pati.

10. peru.

11. Dr. Burnell thinks *Tarisa* is of Semitic origin, signifying study. In modern Persian *Tarsa* means prayer — *Ind. Ant.* III, 310. Other scholars have found this word the Biblical “*Tarshish*”. — *Madras Journal of Literature and Science*, XIII, pt. I, pp. 121 and 130.

12. The shares of produce, &c. due to the Ko (King) and to the *Pati* (over-lord) were styled *vahram*. The possession of the *varakkel* probably gave the holder authority to collect those dues.

them, and one family of washermen coming from the same stock, as these — all these being entitled to the fetter-right¹³ (the foot-rope for mounting cocoanut-trees ?) and ladder-right (for reaping pepper ?), to the tax for the elephant feeder, or to the wash gold (“eri”, perhaps “ari”), which the Chāndān (“great person ? sun ?”) is wont to get (māttu, “hook in” T., “get by ruse” M.), as well as to the harvest gold (“polipon”, gold of interest ? shining gold ?), to the mighty mean of rice and to the pot measure — I, possessed of this share-staff, and of the kavvān (or kappam ? “tribute”), and of those five *kandis* (pieces of ground or shares ?), have given them by a free hand and unrestricted transfer.

c. Maruwān Śapīr Īśō (Maruwān, the Syrian lord ?), who has received the water (hereditary possession) of this town, having arranged that these four families of Īlavār (with their servants and washermen), to families of,¹⁴ — one family of carpenters, and four families of Vellālar (Tamil agriculturists) — the latter being Kārālar (Tamil, ploughmen, Malayalam, temple servants, used, clause m, for trustees, hence clause i, the noun Kārāṇmei, “trusteeship”) of the Alavē (or Aladeiya) land — that all these may do their duty¹⁵ to the God, the planter by planting (rice etc.), the setter by setting (trees, or by building, offering ?), so that the required ceremonies, such as the oil for the Church, suffer no diminution, has enacted and given to the Tariśā church the land now to be described.

d. Decreed with the sanction of the Palace-Major (*Kōyiladhikārikal*) Vyarāka Dēvar (probably Commissioner of the Perumāḷ, since he is repeatedly mentioned before the

13. *Kanam*.

14. *Sic*.

15. The various numbers of the community were evidently told off to perform various functions: those customary functions were hereditary: hence caste. The community was evidently organized on the model of a well-ordered household.

Travancore vassal), and power given with (the ceremony of) water¹⁶ drops for seizing and possessing under the concurrence of His Excellency the Ayyan Aḍigaḷ, His Excellency the second Rāja Rāma (brother of the former and next heir), his officers and ministers and of the 600¹⁷ (a local authority, also of the (neighbouring) lords of Punnattala ("place of Calophyllum trees"), and Pūlakūḍi ("dwelling of silk cotton trees"), the land bounded so that the east border be Vayalkad (open waste plain) and the backwater included; the south-east border be the wall near the little door-gate (chiru wātil kāl matil): the west border the sea: the north border the tōraṇa garden; the north-east border the garden of the unapproachable (aṇḍilaṇ) of Punnattala; the land enclosed within these four borders I have empowered to take, and by executing this copper-deed have given, for the days that earth, moon and sun exist.

e. And it has further been settled with the concurrence of His Excellency the Ayyan Aḍigaḷ, His Excellency Rāma, and the Palace Major, that the church people (Paḷliyār, probably heads of the Tariśā citizens) alone have power to punish the (heathen) families of this land for any offence¹⁸ whatsoever, and receive the fines, expenses, head-price and breast-price (probably the right of selling males and females for serious caste offences).

f. Mine own relations whoever they be, whatever the charges be, shall never have the right there to speak as

16. In this case the transfer was of land and other things.

17. It is almost certain that the *Karanavar* of all the *Taras* (Nayar villages) in the *Nad* constituted the "Six-Hundred."

18. Among the privileges recited in a "Malabar Jenm" deed granted by Kolattiri Raja to the Honourable Company's linguist at Tellicherry in October 1768 are the following: 'Penalties or condemnations and customs, beginning with one principal and ending with all other things,' which was explained to the Joint Commissioners (Diary 16th February 1793) as meaning "the power of administering justice, both civil and criminal, even to the cutting off the hands of a thief."

heads of the land dealing with subjects. Let the 600¹⁹ (see, d), the *Añjuvaṇṇam* and *Maṇigrāmam* (Jewish and Christian principalities) be the protectors.

g. Let them, even *Añjuvaṇṇam* and *Maṇigrāmam*, act both with the church and the land according to the manner detailed in this copper-deed for the times that earth, moon and sun exist.

h. Ordered with the sanction of the Palace Major *Vyarāka Dēvar*, and with the sanction of His Excellency the *Ayyaṇ Aḍigaḷ*, and His Excellency *Rāma*, and free²⁰ tenure granted to these (*Paḷḷiyār*) as follows :—

i. (Again a different sentence. I take *ulaka*, i.e., *lōka* for the official name of the citizens, Christian freemen formed into a corporation²¹ and distinguished both from the *Paḷḷiyār*, who are their headmen, and from the *Kuḍi* or *Heathen* families, who live on their grounds as farmers or slaves). There being 61 citizens, the number not to be increased nor to be diminished, no personal tax to be received if you read *pērār*); for admitting any conveyances or letting them out they are to receive 8 coins (*kāśu*—*vāyinaṁ* is *vāhanam*, understand horses, waggons); in the case of (female) elephants and of boats, whether for letting in or letting out, they are to receive 4 coins; merchandise belonging to the citizens to be disposed of (or removed) by them with the cognizance of the above (the *Paḷḷiyār*? or the protecting lords?); and that they (the *Paḷḷiyār*) do all the

19. The deed, it will be observed, makes no allusion here to the head men of the Jewish and Christian communities. The conclusion is, therefore, that the power of protection here assumed resided not in the headmen, but in the communities as corporate bodies. This strengthens the view in the note to para (d) that the "Six Hundred" were really the *Kūṭṭam*

20. *Viḍuper*.

21. This and the succeeding para (k) prove conclusively that Dr. Gundhert's position here is correct. The Jews and Syrians were organised in guilds or corporations precisely similar to the Nayars, the *Paḷḷiyār* corresponding to the *Taravad* (*Tara-pad*) *Karanavar*, and *Añjuvaṇṇam* and *Maṇigrāmam* to the '600' of the *Nāḍ*.

business (rights and duties) of a lord (Svāmi) on the place of packing the wares (or on spots where poles with leaves are set up as signs of prohibition) and elsewhere, only after deliberation with the above mentioned (*Añjuvaṇṇam* and *Maṇigrāmam* ?); that *Añjuvaṇṇam* and *Maṇigrāmam* protect the citizens in every coming generation ;²² that in the space within the four gates (or in the four public offices ?) and on the spot where land for sale (or “ under prohibition ” is given in trust, the palace (or Supreme Government) having received the King’s tithe²³ (*kō-pata-vāram*), *Añjuvaṇṇam* and *Maṇigrāmam* receive the Lord’s tithe (*Paṭi-ppaṭa-vāram*).

k. With the sanction of the Palace-Major Vyarāka Dēvar, who has given of these (the *Palliyār*) the 72 *Janmi* rights (*Viḍuperu*), such as for marriages (or processions), the elephant’s back, the earth, the water, &c. (or earth and water on the elephant,” at all events, marks of nobility) and with the concurrence of His Excellency the Ayyaṇ Aḍigaḷ, His Excellency Rāma, the minister and officers, the 600, and the lords of Punnattala and Pūlakudi, let *Añjuvaṇṇam* and *Maṇigrāmam* carry out this unrestricted possession right in the manner described by this copper-deed for the time that earth, moon and sun exist.

l. If any injustice be done to these (the *Palliyār* ? or *Añjuvaṇṇam* and *Maṇigrāmam*), they may withhold the tribute (“ world-bearing hire ”) and remedy themselves the injury done to them. Should they themselves commit a crime, they are themselves²⁴ to have the investigation of it.

22. (? *Vilakkum* = for cultivation).

23. There is here the earliest intimation of what “*Pattam*” was originally. See the Glossary. The King (*Ko-pad*) and the over-lord (*Pati-pad*) had each a share (*vāram*) of the produce, not necessarily of the land alone. Is it too farfetched to derive *pattam* from *patta-vāram* ?

24. The Mahomedan community in Malabar does not seem to have possessed this privilege. *Tohafut-ul-Mujahideen* by Rowlandson, pp. 72-73.

m. And let whatever the two chieftains²⁵ in *Añjuvanṇam* and *Maṇigrāmam*, who have taken the water (possession) as trustees for this town (*Kārāḷar*, see c), may do in unison be counted for one act.

n. And let *Māruwān Sāpir Īsō*, who took the water for this town, since he acquired (or transferred? *Peruttu*) the sharestaff (*Vārakōl* of b), and those 5 pieces (of *Añjakaṇḍi*) which formerly were the property of the *Palliyār*, pay for it the full price to the church. This also I have given over by unrestricted transfer.

o. I have ceded to the *Tariśā* church people, by full and unrestricted tenure, every kind of revenue by this copper-deed for the time that earth, moon and sun do last.

p. Those *Īlavar*²⁶ are permitted to follow out their occupations (?) in the bazaar and on the wall. The washerman may come and do his work in the bazaar²⁷ and on the wall.

q. Nor have the Island ruler (or *Tiyar* head-man) and the Wall officer, or whoever it be, any power to stop them on any charges whatsoever. Though they should commit a trespass, the *Palliyār* alone have to try them.

r. I have given this in the manner detailed in the copper-deed, for the time that earth, moon, and sun do last, by full, free and unrestricted tenure.

s. The person who made this full, free and unrestricted transfer to the *Tariśāppalli* through His Excellency the *Ayyaṅ Adigaḷ*, is *Maruwān Sāpir Īsō*.

25. The allusion here to the headmen shows that their respective corporate bodies or guilds acted through them, though the real power (see note to paragraph f) rested with the community. So too must it have been in the Nayar organisation by *Nāds*.

26. Presumably these were some of the families of the land conveyed along with it in paragraph c.

27. Presumably outside the limits of the land conveyed by paragraph d. n. The above is one of the deeds belonging to the Syrian Christians of the Cochin and Travancore States.

t. To those who keep this and care to see it observed let God himself be gracious (what is *anugramam* or *aṅukramam*?). The writing of Ayyan; and may this benefit (vel, or it is a compound word?) be equal to Kula Sundara's (Vishnu?) Rule victoriously!

3. THREE COPPER-PLATE INSCRIPTIONS OF STHĀṆU RAVI

Travancore Archaeological Series, II, No. 9, pp. 60-86.

Dynasty and King: Chera, Sthāṇu Ravi.

Date: No date (Beginning of the tenth century).

Language and Script: Tamil, Vaṭṭeluttu.

TEXT

I

SECOND SIDE

1. Svasti [|| *] Kōttāṇu Iravikkut taṅ pala nūrāyirat-
tāṇḍum maṅgutalai-
2. chchirān daḍippaḍuttālāniṅra yāṇḍuḷ chchellāniṅra
yā
3. ṅḍaindu [|| *] Ivvāṇḍu Vēṅāḍu vāḷgiṅra Ayyaṅaḍi-
gaḍi ruvaḍiyum
4. madigāvarum pirakirutiyum [pa] ṅi [kaijum]
maṅjuvaṅṅamum punṅaitta
5. laippadiyum muḷ vaittuk kurakkēṅik kollattu Esō-
dātapirāyi še

6. yvitta Tarusāppallikku Aiyyanaḍi kaḍiruvaḍi ku-
ḍutta viḍu pērāvadu [|| *] nā
7. lukuḍi Iḷavarummakkuḍikkērum miḷakkaiya ren
marummivagaḷ paṇṇiruva
8. rumoḟu vaṇṇārakkuḍiyum mivvaṇaivarkkudu
taḷaikkāṇamum mēṇikkāṇamum ma
9. nai mēyppāṇ koḷlumīraiyuñ śāṇrāṇ māṭṭumēṇip
poṇṇum polipponṇu
10. m miravu śōruṇ kuḍanāḷiyum mivvaṇaittuṇ koḷ-
ḷappaḟār [|| *] pāḟḟkō
11. lungappāṇum paiṇṇjakkāṇḍuyum munṇam perṟu-
ḍaiyaṇ nāṇum viḍu
12. perāga aṭṭikkuduttēṇin nālukuḍi Iḷavarum mo [ru]
kuḍi Vaṇṇāru

SECOND PLATE: FIRST SIDE

13. m [|| *] mevvāgaippaṭṭa iṟaiyum Ta [ri] sāppalli-
yārkku viḍu
14. perāgach cheppup pattivañ śeydaṭṭikkuduttēṇ
[|| *] I
15. vViḷavar tam vaṇḍi guṇantaṅgāḍiyilum madililum
viyāparikkapperuvar [|| *] vaṇ
16. nāṇum vandaṅgāḍiyilum madililum vandu taṇ paṇi
17. śeydu koḷlapperun [|| *] tiyamālvāṇum madināya-
num maḟ
18. rum mevvagaippaṭṭārum meppiḷai śolliyum mivaga
19. ḷaittaḍumārap perār [|| *] Ivagaḷaip piḷai śeyyilum
pa

20. lliyārē (y) ārā[y]ndu koḷḷap perūvar [|| *] ulaguñ
chandirā

SECOND PLATE: SECOND SIDE

21. dittarum uḷḷa nāḷaillāñ śeppuppattiratti
22. I paṭṭaparidu viḍu pēro aṭṭippērāgaṭ
23. ṭikkuduttēn [|| *] Ipparidu viḍupēro aṭṭippērāga
24. Ayyaṇaḍikaḍikaḍiruvaḍiyāl Tarisāppallikku aṭṭuvi
25. (t) tuk kuḍuttēn Maruvān Sapīrīśo [|| *] Idu Kāt-
tilakkil
26. Kaikikkum mavarkkut tevarēya nukkir(a) mañ
śeyvārāga [|| *] A
27. y[ya]neluttu ||. Vēḷkula Sundaramukku mokkum
Viśaiya

II

1. Iraṇḍu kuḍi [śi] . . . [ru] viyarum orukuḍi tachcha-
rum [pa *] lli[u]bhūmi(y)kku kārā
2. lar nālu kuḍi Vellāḷarum ivvaṇaivaru[m *] devark-
ku naḍuvaṇa na
3. ṭṭu iḍuvaṇa iṭṭu paḷḷikku eṇṇaikkum marrum vē
4. ṇḍuñ[ñ] kaḍaṅkura(rai) vu vāradē(y) śeyyakka-
ḍavarāga śamaichchu i
5. nnagaram kaṇḍu nīrēṛra Maruvān Sapīrīśō śeyvich-
chu (cha) Tari
6. ssāppallikku kuḍutta bhūmiyāvadu [|| *] kōyiladhi-
kārigaḷ Vi.
7. yarāgaṇa (t) tēvar uṭpa rundaruḷippidinaḍatti
nīrtulliyōḍu kū
8. ḍa Ayya . . . [!] Tiruvaḍiyum Iḷaṅkūruvāḷiṇṇa Rama
Tiru

9. vaḍiyum a . . . kāraṅām prakṛtiyum arunūrruvarum
punnait talaip
10. padiyum pū[lai] kkuḍippadiyum ulppaḍavachchu
ibbhūmikke
11. llai [| *] kiḷakku vayalkkāḍēyellai yāgavuṅ kāyilu-
mutpaḍat te
12. ṅ kiḷakku śiruvāḍilkkāl madilē yellaiyāgavum
padiññāyi
13. ru kaḍate yellaiyāgavum vaḍakkuṭ tōraṅattōṭṭamē
yellaiyā

FIRST PLATE: SECOND SIDE

14. gavum vaḍakiḷakku punṅaittalai aṅḍilaṅtōṭṭamē
yellaiyāgavu
15. m. Innangellaikkum agappaṭṭa bhūmi piḍinaḍatti
ulagam chandirā
16. dittiyaṅum oḷḷanāḷellañ śelavu pattirañ śeydukuḍu-
tēṅ Ayy(ā)ṅa
17. ḍigaḷ tiruva[ḍi]yum Irāma tiruvaḍiyuṅ kōyiladhi-
kāriḷaḷu (ḷu)m paḍamai
18. ttaruḷi ib[bhū]miyilk kū(ku)ḍikaḷ(ḷai) yum eppiḷai
śolliyum paḷḷiyarē(y) [i]
19. piḷaiyumaḷi vilaiyum mulai—vilaiyum paḷḷiyarē
koḷḷapperuvār [|| *]
20. Nandamarap paṭṭārum eppiḷai śolliyum bhūmittalai-
yum
21. kuḍigaḷ pa . . . ś[ō]ḷḷapperār [|| *] arunūrru-
varum aṅjuvaṅṅam mummaṅi
22. kkirāmamum irakshikkakkaḍavar [|| *] Paḷḷiyai
yum bhu (bhū) miyaiyum ulakū (ku)

23. m chandirādi ttiyarum oḷḷanāḷellāmñ śelavu pat-
tirattil-
24. ppattavannañ śeydu koḷḷak kaḍavar, añjuvaṇṇa-
mum maṇikkir
25. ā(rā) mamum.ivaḷkkuk kōyiladhikārigaḷ Viyarāga-
devaruḷpaḍa i
26. rundaruḷi Ayyaṇaḍigaḷ Tiruvaḍiyum Irāma Tiru-
vaḍiyum uṭ paḍa i
27. rundaruḷi (here occur some letters in what appears
to be Nāgari alphabet, perhaps the signature of the
donors) ivagaḷkkukkuḍu tta

SECOND PLATE: FIRST SIDE

28. [vi] ḍu peṛāvadu [|*] arupadi (lo) ṇ—rūḷ kuṅgaḷ
varat . . . lullaiyāgarum [|*] aḷivu
29. l killaiyāgavum [|*] Ivagaḷ koḷḷum aḍimaikku
āḷkkāśu koḷḷapperārā
30. gavum [|*] vāyiṇam varumadil varattilum pōkki-
lum eṭṭu[kā]śu koḷḷakkaḍavā
31. rāgavum [|*] Vediyilum paḍagilum pokkilum va-
rattilunnālukāśu koḷḷa-
32. kkaḍavārāgavum [|*] ulgu (kū) ttuñ-śarakku
ivagaḷai kūḍa vachchu ulguviḍuppadāgavu
33. m śarakkumi (vi) laiḍidumiḍattum maṛṛumē svāmi
kāriyam ekkāriyamum
34. ivagaḷaikkuṭṭiyē śeyvadāgavum [|*] anṛanṛu paḍu
mulgu añjuvaṇṇanum
35. maṇikkirāmamum ilakkuchchu vaippadāgavum
[|*] Nāluvādilāgattu
36. m vilakkum bhūmiyāga kārāṇmaikkoduḷkumedaṭ-
turi koppada vārair

37. kōyil koṇḍu padippadavāram añjuvaṇṇamum ma-
ṇikkirāmamu
38. ṇ koḷvadāga [| *] Ivagaḷkku maṅgalyattukui āṇai
mēl maṇṇunīr muda
39. lāga eḷupattiraṇḍu viḍupēṛum vachchukkuḍuttār
kōyiladhi
40. kārigaḷ Viyarāga Tevar uḷppaḍa irundaṛuḷi Ayya-
naḍi—
41. gaḷ Tiruvaḍiyum Rāma Tiruvaḍiyum prakṛitiyum
adi

SECOND PLATE: SECOND SIDE

42. kāraram aṛunūrruvarum punṇaittalai patiyum pū-
ḷaikkuḍip
43. tiyum uḷppaḍavaittu ulagam chandirādittiyarum
oḷḷa nālellā
44. m ivvaṭṭippērellāñ šeppu pattirattilp paṭṭavaṇṇaṅ
śeydu
45. kollapperuvar [| *] añjuvaṇṇamum maṇikkirāma-
mum ivargalkku
46. aṇṇiyāmoṇḍāyil ulkululākkūli taḍuttun taigaḷ aṇj-
ñāyan tīr
47. ttukollakkaḍavār [| *] taṅgal śeyyum pilaiyuṇḍā-
hirraigaḷai kkoṇḍe yārāñṇu
48. kollakkaḍavarāga vumin naḡarattukkuku kkārāḷa-
rāga vīvēṛṛār añjuvaṇṇamu
49. m maṇikkirāmamum [| *] ivaruḷiraṇḍu talaiyārum
kūḍich cheyvade ka
50. rummāgavu [| *] minnagaṛaṅgaṇḍu nīrēṛṛavaru-
māṇa Sapīriśo muṇṇam paḷḷi

51. yār perruḍaiya pārkkōlu[m] pañchakaṇḍiyum ma
[ne]vāṇ Śapirīśō [ne]
52. ruttu niraikkūli pallikku kuḍūkkakkaḍavar [|*]
iduvum aṭṭip
53. pērāgak kuḍuttēṇ, ulaguñ chañ(n)dirādittiyarum
oḷla nālall[ā] m
54. (The same writing as is found in line 27 occurs in
this line also)

III

1. Śrī Kōttāṇu Iravikku śellāniṇṇra yāṇḍu paḍiṇēlu
[|*] ivvāṇḍu Tunuvarruvāy sabhaiyu maḍigal
mārumavirodattāl kkūḍichche
2. yda kachcham [|*] puñjaippaḍagārattu Śēndañ-
śankaraṇ Āvaṇiyōṇama ḍuvāṇ koḍutta bhū(bhū)
mi [|*] Śēnnañ śēnnaṇārkari paḍiṇ kalamm
kāḍēru
3. ainnūrru nāliyum[|*] ivai koṇḍu ūr maṇaiyāl
ōnamaḍakkada [va*] r [|*] ūṭṭam muṭṭi-kuva-
rār aimbattu[nālu] kāṇan poṇpaḷaikāyūṇōḍu
4. oppadu[|*] i daṇḍamittu ūṭṭumaḍakkadaḍavar [|*]
iraṇḍum še[y*] yāḍoḷigil avar avira perāgā ūṭṭu
parīsu aḍamittuḍa vi nā[1] oru
5. tuḍavu neyum payarum śaru [k] karaiyum vālai[p]
paḷamu [m] kūḍa ū [t] t̄a kaḍavar [|*] eṇṇaiyum
aḍā[k] kaḍavar [|*] uchcha aga [t] tu pa[n]
diṇaḍu tuḍangi andiyil nu
6. nṇuḍuga [|*] aṇḍiṇariḍai idu udaiyā rā sērvargalāi
ū[t̄]t̄a kaḍavar [|*] devar[k]ku l[ṇ*] nāli
ariśi koṇḍu nivēli [k] ka [k*] kaḍavar [|*]
uḷa[k] ku neyum nivēdi [k*] ka [|*]
7. muḷakku ney koṇḍu tiruviḷakku vai[k]kā nānāli
ariśikoṇḍu bhūta bali ū [t] t̄ [k*] kaḍavar [|*]
pādamūligaḷil naḍandu sēṇḍu koḷvār.

SECOND SIDE

8. [k *]ku ajñāli nel kuḍu [k] kakkāḍavar. [|| *]

TRANSLATION

I

Of all the hundreds of thousands of years which have become excellent to the king Tāṇu Iravi by their rotation (or by their coming across the life of the king)¹ and (during which) he had been ruling (the earth by) keeping (it) under his feet² (that is, making it subordinate to him,³—(of these years) the fifth which is current. In this year, while Ayyaṇaḍigaḷ Tiruvadi, who was governing the Vēṇāḍu⁴ was an assembly with the *Adigārar*, the *Prakṛiti*, the . . . the *Añjuvaṇṇam* and the *Puṇṇaittalaip-pati*, the *Viḍupēru* which was

1. (*Marukutal* = *śulalal*), rotating; also (*Kurukkūḍutal*) = to come across one's way. In the latter sense it occurs in '*Silappadigāram* in the passage: (*Āṛidaiyūlanda mātharai nōkkikkoduvari maṛukunūcuḍiñjai kūppidum*), (*purañchēriyiruttakkātai*), 11.30-31. 'The tiger will come across (the path of or directly in front of) the women tired by their long journey; the owls will (also) make noise', *maṛukutalaichchirantaḍippaḍuttu* cannot be translated as 'treading under foot hostile heads' as has been done by Dr. Gundert.

2. *Aḍippaḍuttal* = making a thing to take refuge under one's feet; subordinating, subjugating, converting to one's own faith and taking under one's protection.

3. Dr. Gundert translates this passage thus: "In the time (literally, year) of Perumāḷ (Kō, King, or Gō) Sthāṇu Ravi Gupta, who now rules gloriously for many 100,000 years, treading under foot hostile kings, . . ." No mention of Perumāḷ is found in the original; how he introduces this word in the translation is not evident; he leaves off *prakṛiti*, etc., from the translation. Again, he appears at first to make Sthāṇu Ravi himself the donor, by translating, "under the concurrence of His Excellency (?) the Ayyaṇa ḍigaḷ, governing the Vēṇāḍu," but strangely enough, he states further below, "the following grant of a free-hold has been given by His Excellency the Ayyaṇa ḍigaḷ . . ."

The occurrence of the word Gupta in the translation is accountable for the mislection of Dr. Gundert of the passage *Tāṇu Dravikki ttan*—into *Tāṇu Iravikkuttan* which is taken to be the same as *Tāṇu Iravi kkuptan*.

4. *Nādu vāldal*: compare *Kuṛaiyalūr vāli* means *tirukkūṛaiya lūrai avatāra stambalamāga uḍaiyavarāi adu vōḷumbadi attai nōkkugira rājā veṇṇadal* commentary on the *Periya Tirumoli* of Tirumangai Ālvār by Periyavāchchan Pillai,

given by Ayyanaḍigal Tiruvadi to the Tarisāppalli which was constructed by *Ēsō dā Tapīr*⁵ himself at Kurakkēni Kollam, was (as follows)

Four families of *Īlavar* and eight *Īlakkaiyar* belonging to these families, (thus) making twelve (in number) and one family of *Vannār* : the *talaiikkāṇam*, the *ēṇikkāṇam*, the tax levied on thatching houses, the (body tax) poll-tax received from the *Sānrān*, the *polippon*; the *iravuchchōru* and the *kuḍa nāli*, all these, they (the government officials) are not entitled to collect (from the families over to the Tarisāppalli.)

I, who have received before the *pārkkōl*, *kappāṇ* and the *pancha-kkaṇḍi*, I have given these four families of *Īlavars* and one of *Vannāns* as *viḍu-pēru* by the pouring of water. I have (also) given as *viḍu-pēru* by the pouring of water the deed (of grant engraved) on copper, of every kind of tax to the people of the Tarisāppalli.

These *Īlavars* may (or are permitted to) bring their carts into the market and within the (fort) walls and ply their trade. The washerman also may, by coming into the market and within the (fort) walls, do his work.⁶

The *Tiyam-ālvāṇ* and the *Madil-nāyaṇ* and whatever sort of other people, should not, by imputing to these any (kind of) mistakes, cause any disturbance (to them).⁷ Even

5. The name of the donee has been read as *Īsōdāta Virāi*, which ought, as has been pointed out, to be read as *Ēsō dā Tāvīr + āyi*; the word *āyi* is the same as *āgi*; with this ending the phrase *Ēsō dā Tapīr āyi* means *Ēsō dā Tapīr (tāṇ-tāṇṇē) āyi*, *Ēsō dā Tapīr* by himself; hence the reading *Virāi* has no justification.

6. *Perum*: this usage is exactly similar to the modern Malayālam usage; what is neuter in Aamil such as *perum*, *varum*—etc., is employed alike in connection with the masculine, the feminine and neuter nouns and pronouns, singular and plural, in the modern Malayālam thus:—*Rāman*, *Lakshmi*, *paṣu*; *Bīrāmaṇar*, *achchimār*, *paṣukkāl*; *avaṇ*, *avaḷ*, *adu*, *avargal*, and *avai*, *perum*, *varum* etc.

7. The reading here ought to be *tadumārrapperūr* because it goes with *ivagalai*.

should these (people) commit any mistakes, (such mistakes) should be enquired into by the members of the *Palli*.⁸

I gave the items of the *viḍu-pēru* detailed in the copper documents as an *attippēru* (to the *Tarisāppālli*) to last as many days as the earth, the sun and the moon last. The *viḍu-pēru* containing these conditions was caused to be given to the *Tarisāppālli* as an *attippēru* by *Ayyanaḍḍiḡal-Tiruvāḍi* through (the efforts of) *Maruvān Sapīr Īsō*. God (or the king) himself would bless (or show his grace) to those who guard and protect this (the *viḍu-pēru*). (This is) the writing of *Ayyaṇ*. (This is) agreeable to *Vēlkkulasundara* also. *Viśai*

8. Regarding the pronunciation in ancient times in the Tamil countries and in the Malayalam of the present day of the words ending in *ē* and *ai*, see *Sen Tamil*, Vol. IV, pp. 399-401. They are sounded as if there was a *y* at the end: here *paḷliyārē* is written *paḷliyārēi*—as it was actually pronounced then. In the present day Malayalam *avviḍattilē* (in that place, there, or the honoured person spoken to) with the dative suffix *ku* is written *avviḍattilēyḱku* instead of *avviḍattalēḱku* and the intruding *y* is conjuncted with the succeeding *ḱku*, thus, *yḱku*.

II

Lines 1-6 two families of one family of carpenters and four families of *Vellāḷars* to till the soil, all these have been ordained to sow (all seeds) and plant (all trees) as they did for the king, so that there might be no failure in the supplies, such as oil, for the Church.¹ The land which was granted to the *Tarisāppālli* erected by *Maruvān Sapīr Īsō* (who founded the city of Kollam) and received water (in token of many *viḍupērus* being granted to him) is (what is going to be described below) :

Lines 7-11. The land had its boundary marked the performance of the ceremony of circumambulating a female

1. Dr. Gundert translates this passage thus: "The latter being (*Vellāḷar*) *Cānāḷar* of the *Alave* (or *Aladeiyaḡ*) land that all these may do their duty to the god, the planter by planting (rice etc.) the setter by setting (trees or by building, offering ?)"

elephant under the supervision of the *Kōyiladhikārī*, Viyarā-gattēvar and others (and granted) by the pouring of water drops by Ayyaṇḍigaḷ Tiruvaḍi and Rāma Tiruvaḍi, who was governing the smaller division (of Venāḍu or was the *yuvārāja*) in the presence of the *adikārar*, the *prakritiyār*, the Six-hundred, the Punṇaittalaiapati and the Pūlaikkudippati.

Lines 11-15. The boundaries of the land are : The cultivated land (vayal-kkāḍu) being the eastern boundary; the fort-wall having a small gate in it, including the *kāyil* (= *kāyal* = backwaters) being the south-eastern boundary; the *tōraṇa-ttōṭṭam* being the northern boundary and the garden of Aṇḍilaṇ of the Punṇaittalai house being the north-eastern boundary.²

Lines 15-18. (We) Ayyaṇḍigaḷ Tiruvaḍigaḷ and Rāma Tiruvaḍigaḷ, together with the *kōyiladhikāriḡaḷ* have granted the land enclosed within these four boundaries which were fixed by the circuiting of a female elephant³ and given this deed, so that it may be in force as long as the world, the moon and the sun last.

Lines 18-22. If the inhabitants residing in this portion of land commit any mistakes, the Church authorities shall receive the fines levied on the delinquents, as also the *talai-vilai* and the *mulai-vilai*. None of our relatives (or dependants) shall charge them with any mistakes, nor shall they say *bhūmittalai* and the tenants, the Six-hundred, the *Añjuvaṇṇam* and the *Maṇigrāmam* shall protect.⁴

2. The following is the translation of the passage by Dr. Gundert : "The garden of the unapproachable of Punṇaittalai."

3. Dr. Gundert overlooks the word *pidinaḍatti* in his translation which runs as follows :—"Decreed with the sanction of the Palace-major Vyarā-kadēvar and power given with (the ceremony of) waterdrops for seizing and possessing"

4. If translated in this manner we do not know what it is that these three bodies are required to protect. The passage may also be translated thus : The Six-hundred should protect the *Añjuvaṇṇam* and the *Maṇigrāmam* (communities).

Lines 22-25. The *Añjuvaṇṇam* people and the *Maṇigrāmam* people shall do for the Church and the land belonging to it everything according to the contents of the deed, as long as the earth, the moon and the sun last.⁵

Lines 25-28. The *vidupēru* granted to these (the *Añjuvaṇṇam* and the *Maṇigrāmam*) by Ayyaṇḍigaḷ Tiruvaḍi together with Rāma Tiruvaḍi and the *Kōyiladhikāriḷ* are : (here occur some letters in some sort of *Nāgari*, which appear to be signatures of the donors).

Lines 28-29. The customs duty of one in sixty on toddy(?) shall not be levied when it is in-coming and no duty when it is consumed.

Lines 29-30. No one shall levy poll-tax upon those whom these people take as their slaves.

Lines 30-32. In the case of *vāyiṇam* (merchandise ?) they shall collect eight *kāśus* on it when it is in-coming and out-going, (that is, when it is taken, for instance, into the warehouse after its collection and goes out of it when it is sold or dispatched to other countries); they shall collect (similarly) four *kāśus* when it comes in *veḍi* (or *peḍi* ?) and in boats.

Lines 32-35. The levying of customs on dutiable articles should be done only in their presence.⁶ (Similarly) the appraising of articles and all other business of the lord (the king) shall be done in company with these people.⁷ The *Añjuvaṇṇam* and the *Maṇigrāmam* shall take care of the customs collected every day.

5. The construction of the sentence is here very faulty. *Palliyaiyum bhūmiyaiyum* ought to be understood perhaps as *pallivishayattilum* and *bhūmivishayattilum* and rendered into English as in the matter of their duties to the Church and the land.

6. Dr. Gundert translates this passage: "Merchandise belonging to the citizens of the above (*Palliyār*?) or the Protecting lords."

7. The passage beginning with *śarakku vilaiyidum idattu* etc. is translated by him thus:—(that in the space within the four gates or in the four public offices?) and on the spot where land for sale (or under prohibition) is given in trust.

Lines 35-38. When such of those lands within the four gates (of the fort) are set apart as not wanted (for the use of the palace, *vilakkum-bhūmi*) and is therefore given on the *kārāṇmai* tenure, the palace (agents) shall collect the *kōppadavāram* and the *Añjuvaṇṇam* and the *Maṇigrāmam* shall collect the *Vatippadavāram*.

Lines 38-45. While the *Kōyiladhikāri* was also present, *Ayyaṇaḍigal*, *Tiruvaḍi* and *Rāma Tiruvaḍi*, together with the *prakṛiti*, the *adhikārar*, the Six-hundred, the *Puṇṇaittalaip-pati* and the *Pūlaikkudippati*, granted to these (the *Añjuvaṇṇam* and the *Maṇigrāmam* people) seventy-two *viḍupērus* beginning with the (right of) carrying earth, and water on the back of the elephant on auspicious or marriage occasions,⁸ for all time the earth, the moon and the sun last and they (the *Añjuvaṇṇam* and the *Maṇigrāmam*) have a right to enjoy these *attipērus* in the manner detailed in the copper (plate) deed.

Lines 45-48. If the *Añjuvaṇṇam* and the *Maṇigrāmam* people have any misgivings (or injustice) done to them by others (or they against others) they shall settle these by stopping (the collection and payment of) the customs duty and the duty on weighment (of articles of merchandise) till the aggrandisers come to terms. If (however) there are mistakes committed (by some) among themselves, such mistakes shall be enquired into by themselves.⁹

8. *Ānaimēl maṇṇunīrum* is rendered by him thus:—(*Viḍupēru* such as) the elephants' back, the earth, the water etc. (or earth and water on the elephant)—at all events marks of nobility.

9. Dr. Gundert translates this passage thus:—

"If any injustice is done to these (the *palliyar*? or *Añjuvaṇṇam* and *Maṇigrāmam*?) they may withhold the tribute ('world-bearing hire') and remedy themselves the injury done them. Should they themselves commit a crime they are themselves to have the investigation of it. And let whatever the two chieftains in *Añjuvaṇṇam* and the *Maṇigrāmam* who have taken the water (possession) as trustee for this town (*kārālar* may do in unison be counted for one act—And let *Maruvān Sapīr Īsō* who took the water for this town, since he acquired (or transferred? *Peruttu* the share-staff *Vārakkōl*) and the five pieces (of *Añjācaṇḍi*) which formerly were the property of the *Palliyar* pay for it the full price for the church."

Lines 48-54. Whatever arrangements these two bodies, the *Añjuvaṅṅam* and the *Mañigrāmam* people, who have received (the perpetual lease of) the *kārāṅmai* of this city (Kollam), do shall be considered to be the proper ones. And Maruvān Sapīr Īsō who founded this city and received the water (poured into his hands in token of the receipt of the *attipērus* and *viḍupērus*) shall collect duty upon all articles which are weighed and make over the collection to the Church by virtue of his acceptance, on behalf of the Church people, the *pārakkōl* and the *pañchakkāṇḍi*. This also, I (Ayyaṅḍigaḷ Tiruvaḍi), granted as an *attipēru* to last as long as the earth, the moon and the sun. (Once again the signatures of the donees mentioned in line 27 occur in the line 54 also).

III

The year that was current (in the reign) of the king Tāṇu Iravi was seventeen; in this year the following was the decision arrived at without disagreement by the *sabhā* of Tiruvārṅṅuvāy and the *aḍigaḷ* (temple servants). The lands given (to the temple) by Śēṇḍaṅ Śankaran of Punseyppaḍagāram for cooking (food for feeding Brāhmaṇas) on the Ōnam (Śrāvana nakshatra) day in the month of Āvaṇi (Śrāvana month), are : *Śēṇḍan-Śēṇḍanār-kari* yielding ten *kalams* and *Kāḍēru* yielding five hundred *nālis*. Collecting these (items of income) they shall cook for the Ōnam by the *marai* (*parai*?) of the village. Those that obstruct (this charity) shall fifty-four *kāṅams* of gold. Even after paying this fine they shall still be bound to conduct the feeding. If they do neither of these things, they shall not be eligible for In making the preparations for feeding, they shall do so with a *tuḍavai* of ghee, green gram, sugar and plantain fruits also. They shall also give oil (perhaps for burning lamps). The cooking should be begun at the twelve feet time of the day and be continued until the evening. Such of those as alone shall be fed. They are bound to offer eight *nālis* of (cooked) rice to the god; also offer one *uḷakku* and burn a lamp with one *uḷakku* of ghee,

(or three *ulakkus* = *mulakku*). They are to make the offering of *bhūtabali* with four *nālis* of (cooked) rice. To those among them who walk about here and there (in connection with this *ūtṭu* business) shall be given by the *Pādamulis* five *nālis* each of rice (as remuneration for their labour).

* Erratum. Wherever the word *Ānaikkudippati* occurs read it as *Pūlaikkudippati*.

4. SOME INSCRIPTIONS OF BHĀSKARA RAVI VARMAN TIRUVADI

Travancore Archaeological Series, Vol. II, No. 7, pp. 31-51

Dynasty and King: Chera, Bhāskara Ravi Varman.

Date: No date, (Tenth century).

Language and Script: Tamil, Vaṭṭeluttu.

TEXT

A.

*Tirukkāḍittānam Inscription No. I, of the reign
of Bhaskara Ravi Varman*

1. Svasti Śrī [|| *] Kōppākkaraniravi Varmar tiruvaḍikkuch chellāniṅṅra yāṅḍi raṅḍāmāṅḍaikkedir pa [n] dirāmāṅḍu [|| *] Vēṅāḍuḍaiya Gōvardhaṅ [m] Mārttāṅḍaṅ amaichchu Nāṅṅulaināḍu vāḷṅḍu tirukkāḍittāṅṅattāl nāṅṅinukku āṅṅuṅkolḷum [u] ḍambattāl vāḷḷkai [a] gappa iḍaṅkaiyāl paṅḍirukkalaṅ nel [mukka] la [varu ?] kolḷu amaichchu mikkadu.

(Incomplete)

B.

Perunayil Inscription of Bhāskara Ravivarman

1. [Svasti] Śrī [|| *] Iraṇḍāmāṇḍaikkedir[a] paṇḍi-
rāmāṇḍai makarattil Viyāḷanninra Mīna Jñāyiru
irupatu šeṇra Jñāyirāṇḍa. puṇar[tta *] ttināḷ peru
neydālūrum Poduvāḷum kīla
2. kkuḷaṇṇaraittapaiyum Paṇḍāvūr Nārāyaṇaṅ Śiri-
taraṇum Naṇṇuḷa nāḍu vāḷunra Vēṇāḍuḍaiya

(Unfinished)

C.

*Tirukkāḍittānam Inscriptioṇ No. II of Bhāskara
Ravivarman*

1. Svasti Śrī [|| *] Koppākkaraṇiravi Varmar tiru-
vaḍikku ch chellāninra āṛāmāṇḍai k kedirēḷā
māṇḍu Iḍabattuḷ Viyāḷanninra Tulā Jñāyirru
Tirukkāḍittānattu muḱkāl vaṭṭatta virōdattāl ūrum
paraḍaiyārum poduvāḷuṅ kūḍichcheyda kaṛuma-
māvadu [|| *] Paṭṭāragaruḍaiya tiruvamirdu
nandāviḷa
2. kkun tiruvakkiramu mābhāratamu bhūmiyoḍa-
maiṅṅa śelavittiluyum (?) pukku vilakkavum
poruḷkavaravu muṭṭikkavum perār [|| *] ūrāḷa-
rum paraḍaiyāru[m] ichchelavu śeluttavum pāṭ-
tamāḷavuṅ śāntikku māpāridattunuṅ kaik [kūli]
koḷḷap perār [|| 6]. Śānti śeyyumavaraḷai mū-
vaṇḍil miga vaikkapperār [|| *]. Ūrāḷarum
Paraḍaiyārum tiruvamir
3. diṇun tiruvakkirattiṇu moḷḷa bhūmiyuḷumavar tiru-
vami[r̥ti]nu vittuvamakkirattiṇu uṇakkiiyuri pogi
nellu Iḍaba Jñāyirru Tiruvōṇattiṇ munṅēy muḱ-
kāl vaṭṭattu aḷavukoḍukka kaḍaviyar [|| *].
Nandāviḷakku śeluttumavar chittirai viḷuviṇu
pāḍiyattak kaḍaviyar [*] ninra pāḍiyumappiyai
viḷuvidigaiyaṭ.

4. ṭakkāḍaviyar [||*] Mūnru nāl mutṭigil mutṭi-
raṭṭi śeluttak kaḍaviyar [||*] Miga mutṭikkil
senra selavinoḍu pāṭṭam viḍa kkaḍaviyar Tiru-
vilakkuntiruvamirdu akkirattinu māpāritatinu-
mivai ittilumuḷḷadu. Marronriṇu kollavum koḍuk-
kavum perār [||*] amaiññaśelavu śelut
5. tavē kaḍavidu [||*] śānti śeyyumavaraiyu adiṇāl
kiḷoḷḷa[tayi?] jñña virutti pa[n]ṇu[mava]raiṇun
tānamum paraḍaiyūn kollapperār [||*] para-
dai pāṭṭamāpperār [||*] Paraḍaiyuḍaiya-
varē pāṭṭaṅkoḍukkap perāravārak kaḍava-
yuḍaiyavarē pāṭṭaṅkoḍukkap perāravārak kaḍava
pon purāttēlkkapperār [||] Ikkachchattilp paṭ-
ṭadi nukku virōda[m*] paṇṇuvidum paraividuñ
śeydu mu
6. ṭṭikkumarar paṇṇirukaḷaiññē añju kāṇam ponraṇ-
dappaḍakkāḍaviyar paṭṭāragarkku [||*] Anrāḍu
kōyilkkuṃ paṇṇiru kaḷaiñchē āñchu kāṇam pon-
raṇdappaḍakkāḍaviyar [||*] pāḍutāñnimavarai-
yumava rumi daṇḍamē paḍakkāḍaviyar [||*]
Bhūmiyōḍamaiñña Virichchika vilakku śeluttu-
mavar Śāṅkirānti nāḷi ney-
7. tegiyattak kaḍavar [||*] neyḷku paṇaiyañ kollak
kaḍamaiyillai [||*] Virichchika vilakku mutṭi-
mavar anrāḍu kōyilkku pattukāṇam ponraṇḍam
paḍakkāḍaviyar [||*] Śrī.

D.

*Tirukkākkarai Inscription No. 1 of Bhāskara
Ravivarman*

1. Svasti Śrī [||*] kōpākkaraniravaṇmma tiruvaḍik-
kuch chellā niṇra yāṇḍu iraṇḍāmāṇḍaikkedi
(riru) pattōrāmāṇḍu makarattil viyā [la]nṇiṇra
[mi]

2. richchika Jñāyiru ēluśenraṇāḷ t Tirukkālkkarai De-
varuḷ pāḍaṇum perumudiyā[nu]muḍaiya paḷa [n]
kāni [yo]ṇpadu...Kaḷaiñ [ñi nālppa] d[o]...
3. mē Tuppa Nārāyaṇaṇum Tuppaṅkiriṭṭaṇum paṇṇi
[ru*]ñ ka laiññinuṅ karikkāṭṭupāṭṭattil neḍuri-
[ka]riyum kaṇṇa...ññāḷkkoḷḷa kūru pādiyum
vaḍa
4. vāyakamum kollar sēriyavar [ka*] ḷuḍaitteḍiya
paṇambin paḷḷi pala [ḷukka?] yum makkaḷ [pala]
ruḷum pādiyum [pā]di[yu]...iv ūrum paṇai-
yamāy viñ
5. chchika Jñāyirru Aviṭṭattiṇāḷ Dēvar Tirumaḍaip-
paḷḷi nāliyaḷ nūrū nālich cheydañ uchchiyagattu
pandīraḍiyin muṇṇa[m*] koṇḍu vandu palagaitta
6. lai aḷakka kaḍaviyan Tuppa Nārāyaṇum Tuppaṅ-
kiriṭṭaṇum [||*] ivvariyaḷ pādi Tiruvamirdu
śēvidu [||*] pādi [yum] śirivayiṇṇa [va*] rk-
kum ku[ḍu*] ttu koḷvidu [||*] Ichchelavu
7. muṭṭugiliratṭi še[lu]ttu[vidu] [||*] Ichchelavu
amaichchāṅ Vallattuppōḷan Nārāṇa[n] [||*] Ip-
pariyāriyum śādukkal paḷḷi.... kōkkōḍaiyum
[pa]ḍai [yo] ḷugaṇ (?)
8. Śi (ki or śi) la Nārāyaṇaṅ Kaṇṇaṇumaṇivar [||*]
Veḷḷiyāṅ paḷlich chāṭṭaṅ Kumaraṇur Neḍuññollik
kāḷan Gōvinnanumaṇivar [||*] Iva[r*] gaḷriyak
kuṛichchu vaichchaṇivēn Peru
9. This line is built in.

E.

*Tirukkadittānam Inscription No. III of the 26th year
of Bhāskara Ravivarman's reign*

1. Svasti Śrī [||*] kop[ā]r karaṇi Ravivarman tiru-
vadikkuch chellāniṇṇa [yāṇḍi]raṇḍinedir irupa-
[ttu] nālāmaṇḍu Vēṇāḍuḍaiya Govardana M[ārt-

tāṇḍan*] Nanṛuḷa nāḍu vā]. Tirukkaḍittā-
ṇattu

2. pariḍaiyuṅ gaṇattārum Poduvālmāru Nanṛuḷa-
nāṭ[ṭumu]nṇūrū varum paṇi śeygiṇra Neḍuṁ-
purattu kuṇṇa[ṇ Gōvin]danum. . . [Ira]vi Rāma-
nuṅ kūḍi. mabarkku i
3. Tiruk[kai]y uḍaiyāruṅ kāṭṭi-

F

*Tirukaḍittānam Inscription No. IV of Bhāskara Ravi
Varman*

1. Śrī [||*] iraṇḍāmāṇḍinedir irupattu nālāmāṇḍaik
kaṇṇi Jñāyiru mudal
2. āṇḍu varai Paṅguṇi uttirattiṇāl uchchaiyin munṇē
iraṇḍu Pa[ḍai]
3. [a?] eṇṇai āyaṭṭakkaḍaviyar Tirukkōyiluḍaiya
Nārāyaṇa mangalattira
4. ṇḍu kūrārūm [||*] idu mutṭugil mutṭichchavaṇ
mutṭiratti āṭṭuvidu-
5. ṅ śey[va?]du [||*] Nāḍuvāḷumavar [ka*]ṭkku
aṛukaḷaiṅṅu poṇṇundaṇḍappaḍuvidu [||*] Muṭ-
ṭiya eṇṇaiyirpādi pariḍaimār koḷvidu [||*].

G.

*Tirukkākkaṛai Inscription No. II of Bhāskara Ravi
Varman, 21st year*

1. Svasti Śrī [||*] Kochchirip[ā*]r karaṇi Ravi Var-
mar Tiruvaḍikkuch chellāniṇra mā(yā)ṇḍu
iraṇḍā[mā]
2. ṇḍaikkedir [o]rupattonma[dā]māṇḍu kumbattuḷ
Viyāḷan niṇra [Maka] ra [nāyarra]
3. kodai Nārāyaṇaṅ kaiyā[1] aṛupaḍiṇ kaḷaiṅṅa śem-
poṇ koṇḍāṅ M[ā]kkaṇ[ḍar]p parri Kaṇḍa Nārā-
ya[ṇa].

4. ippon [a]rupadin kaḷaiñ[ñi]ṇu [m] yiḍa
(The rest highly damaged)

H.

*Tirukkākkarai Inscription No. III of Bhāskara Ravi
Varman*

1. Svasti Śrī [|| *] Kōchchiripārka[ra]ṇ Iravi Vaṇ-
mar tiruvaḍikku chchellā niṇṇa yāṇḍu iraṇḍām-
āṇḍaik kedir irupattoṇpadāmāṇḍu taṇuvil Viyālan
niṇṇa Virichchika Jñāyiru irupadu seṇṇa nāl še
[y *] da karu
2. mmāvadu [|| *] Śerumarappuḷaikkaṇṇamaṅgalat-
tinmēl nakkani raviyum ādichchani raviyuṇ
koḍukkunneyi idaṅkaliyāl padinaññā neyyu[m*]
Tirukkāl karai paḷā[r*]kku puttil-
3. lattu Nārāyaṇaṇ Tēvaṇ kuru kalaganālonṇiṇ mēlu
Tiruvilakkiṇu ney koḍuppāṇamaijññāṇ Nārā-
yaṇaṇ Tevaṇ [|| *] innel mituṇamuṇ karkaṭaka-
muṇ Śingamu[m*] immūṇru tiṅgaḷuṇ śeluttak-
kaḍavaṇ [|| *] muttgil muttiraṭṭi koḍukka ka-
[ḍa]vaṇ[|| *] kaṇṇamaññalattinmēl paḷārarkku
ēr...vakkumi[lai] [|| *] Nārāyaṇaṇ Tēvaṇ
taṇ kūru chandirādichcha [karu?] va[l]ch chē-
rapaṇṇa kaḍavaṇ[|| *] paṇṇi tturutippōḷaṅ-
kumaraṇ Neḍumpuṇraiṇāḍuṇ kālkarai nā
4. ḍu vāṇa nā[rē?] ur[e] pāḍaṇum peru mūttavanuṇ
kūḍiyiruvudu inne[y*] vañnidu [|| *] Ippari
yariyuṇ sāḍukkaḷ maṇṇrāṭṭu Śuvaranduppaṇuma-
riyum [|| *] Perumaṇaikkōṭṭattu Śaṇṇa ran
Tāmōdiraṇumarīyumāññāṭṭu Nārāyaṇaṇ Kaṇṇa-
ṇumarīyum [|| *] [Nagava?] rēri Purai[ya]ñ
Śēnṇanumarīyum[|| *] Kuḷikkālāyiravi Kodaiyum
Śerumarrap puḷik kōḍai Ayyanuṇ Kōḍai Nāraṇa-
ṇu[m] Kodai Kēraḷanu[m*] yimmūvarumṇṇi-
rundu ikkarumam paṇitta vagaiy yeḷudi arivēṇ
Vēṇāṭṭu Iravi [Ku]ma[ra] nēṇ [|| *]

I.

Peruneyil Inscription of Bhāskara Ravivarma Tiruvadi

1. Svasti Śrī [|| *] Kōṇōyinmaikoṇḍān kochchiripāk-
karaṇi Ravi Varma Tiruvaḍikkuch chellā ninra
yāṇḍu iṇḍāmāndai k kedir mup
2. paṭṭōrām[ā *]ṇḍu peruneydal ūrum paraḍaiyārum
poduvāluṇ kūḍi iḍabattil Viyāḷanni[n]ravāṇḍu
iḍabaṅkaḷivil enpa-
3. din kalannel nanruḷe nāṭṭiṇu āṭṭaikkōḷāga koḍup-
pāna maiññ[ā]ramaichchuḷḷu[n?] ta r kōyiladhi-
kārikaḷkku i(?)du koḍuttu ma[r]reppon-
4. paṭṭaduṇ koḍukka[kka*]ḍamai yillai [|| *] Idu
tirumugaṅkaṭṭik koḷḷakkaḍaviya[reṇru] aruḷich-
cheygaiyōlk kōyiladhikāriḡaḷāy vannirundu kallin
5. mēlkkāṭṭich chōra vellūri ravi kaṇṇiyuṇ kūḷa maṅ-
ṇalattu Śrī Kumāra Nārāyaṇanum ||

J.

*Tirukkāḍittānam Inscription No. IV of the reign of
Bhāskara Ravi Varma Tiruvadi*

1. Svasti Śrī [hi || *] Śrī[hi] kōppār̄kara Iravi Vaṅ-
mmar Tiru[va]ḍik [ku]ch [chel]...māṇ[ḍai]k
kedirāṇḍu nālpat [tēḷu?]m seṇra tulāṭṭil Viyā-
ḷanniṇra Tirukkāḍittāṇattu patāra[r *] kku Mu-
[ra]kkāṭṭ Iyakkaṅ...amaichcha śelavāvidu
oru nondā viḷakku pandi....

(Damaged)

K.

Tirumūḷikkāḷam Inscription of Bhāskara Ravivarman.

1. Svasti Śrī [|| *] kōpār̄kkara Iravivarmar Tiruva-
ḍikku śellāniṇra yāṇḍu nālppattēṇṇā māṇḍaik
kedirāmāṇḍu Tirumūḷikkāḷattu ūrum poduvāluṇ-
kūḍi mukkāl vaṭṭat [tu i]rundu avirodattāl p
paṇṇiṇa kachchamāvadu [|| *] Manu Kulādich-

- chaṅ tiruvakkirattiṅu koḍuttaruḷina [šē]rikkā-lā[vadu].... yi[pūya] ttu paṛambu perumpa-rambu Kō
2. daiyūr vāyilkkāḍu melāññi[hi]p Puḷai Neduñṇaṅ pār (?) paṇaiññāḍu ta...[pu] lai verupaṭṭi Śellamaññalañtōṭṭi [pū]...śai mākaḷil p pādiyum [I] chchērikk[ā].....ruppu.... kārā[ṇ]mai mavaṅṇum Gō [vinna]... chche ko maḷum....ḷi la [ka]chcha
3. yum [Vē]ḷanum Agu....ḍya okkum iraṅḍu kuḍikkamaiñjitarum Manukulādichchaṅ tiruvaktirat-tiṅuḷla śērikkālil šeṅru oru aṅjññāyam paṇṇa yār iruññāḍi kaṅ[ḍalu]m [a]yirāñnikkaḷattum ūravāriyarum. ṇa[Po]rṛādaṅ kodai...narāyi-danṅu

L.

*Tirukkākarai Inscription No. IV of Bhāskara Ravi
Varman*

1. Svasti Śrī [|| *] kōppākkarani [Ravivaṅṇa Tiru-vaḍikku chchel] lāni[ṅ]ṛa yāṅḍu nālppat.... ṇḍaikkedir iraṅḍāmāṅḍu mīnattil Viyāḷanniṛ kach cheyda karuma māvadu [||*] Kuvalāyinik Kovin-nañ Kurrappōḷaṅḍai nālppadiṅ kaḷainju poṅ ko[ṅ]ḍu neḍiyadaḷi p puṛaiyañ kālkkarai ippon-ṇiṅu
2. [t]āṅ nēḍikkonḍaga...kka...ṇaśālai [yā?]rga... mānāḍu [ā]lakkāḍumavaṛṛinupaḍum ma[laiyu]ṅ karaiyum koṅḍu Tirukkāl [ka*]rai paṭṭāra[kaṅ] kku ppaṇi pūrāḍantuḍaṅgi oṅattaḷavum munnā-nāḷiyāl nūrrunāḷichcheydaryiyum munnā[ṅ]ā ḷiyāl irunāḷich cheydu neyyuṅkoṅḍu agattu paṇṇirā-ḍiyil mu[ṅ]vanru tiruvamirdu śeyvichchu pādi-yuṅkoṅḍu pi
3. rāmmanaruṅ Śiri Vaiṅṇavaraiyu[m*] amirdu śey-vichchu marru arimunnānāḷiyāl emperu mak-

ka|kku irupattu nānāliyum pa|littāmattinu arunā-
liyum pirāmaṇar amirdinu teṇṇāyirupattu nālu
uppu idaṅka|li nālnāli[vu]ri pu|ri ar palam....
balikku....li idinnu vēṇḍu milaiyum viṇagu-

4. m...ta[yiri] ṇnālā iraṇḍu [vuṅ]

(Incomplete)

1. Read Po|laniḍai.

M.

*Tirukkakkarai Inscription No. V of Bhāskara
Ravivarman*

1. Svasti Śrī m. Kōpākkaṇaṇi ravaṇmar Tiruvaḍi kku-
chchellāniṇṇra yāṇḍu aimpattettāmāṇḍu Siṇṇattil
Viyālanninṇra vāṇḍu Śālavēli kēra|lam pō|laṅ
koṇḍakārāṇmai [ka] rru [lu] tta (?)...va[ra]
lum bhūmiṇṇam(?) śellum śelavu [o]ru nandā
vi|lakku kārā|laṅ śelutta kaḍavaṅ [|*] Śeluttich-
chu ko|vānamaiṇṇār Tirukkālkkarai Deva[nu]ṇ
paḍan Perumudiyaṅ Poduvālu[m*] oṇṇpaḍiṇāl
oṇṇpaḍiṇ nūr[rā]l n[ā]lu...midu kārā|lan pada-
vārammākka|lum iraṇḍu kuḍi Poduvā| m[ā]
2. rum kūḍi kaṅkaṇichchu mēl śānti emperumāṅ śivi-
tamu[m*] ā [maiṇṇi] ttu śeluttak[ka]ḍa-
var [|*] Idu kārā|lanāya Iravi Gōviṇṇanum...
śe... oro[tūni] nellu... yā|śa...vā...di...
..lakkuvippōm.... ||igaivvaṭṭagaiyu[m*] vach-
chu a[ga]tte|unna l[li]....ḍatū [|*]. Idari-
yuṅ śāḍukka[l] neyda|l maṇṇalattu Kēśavaṅgē
3.merumaṇaikkat [tu Kēyavanu]m [vaṇḍa]
pādi Nārāyaṇa....kāṭṭa kaḍava....Govinnaṅ
[Śā]tta[ṇum] Kaṇṇaṅ Śēnnaṅu

(Badly damaged)

A.

(Abstract of contents)

While the twelfth year opposite to the second of (the reign of) the king Bhāskara Ravivarman Tiruvaḍi was current, Gōvardhana Mārttāṇḍan who had¹ (the chieftainship of) the Vēṇāḍu, ruling (also) the Nanṛulaināḍu established with twelve *kalams* of paddy as measured by the *eḍangali* (a measure) which was collected from the Tirukkaḍittāṇam district as the tax due (to Gōvardhana Mārttāṇḍan) for administering the country²; the balance

B.

TRANSLATION

Be it well ! Prosperity ! In the twelfth year opposite to the second, when Jupiter stood in the Makara (*rāśi*), in the (solar) month of Mīna, on the twentieth day (expired, that is, the 21st), on the Punarvasu nakshatra the townsmen of Peruneydalūr, the *Poduvāls*, the *sabhā* of Kīlakkūlangari Nārāyaṇan Śrīdharan of Pandavūr governor of Vēṇāḍu administering the Nanṛulaināḍu

C.

TRANSLATION

Line 1. Be it well ! Prosperity ! In the meeting of the townsmen, the *paraḍaiyār* and the *poduvāls* held with harmony in the temple of Tirukkaḍittāṇam, in the seventh year opposite the sixth of (the reign of) Bhāskara Ravivarman, when Jupiter was in Rishabha and (the solar) month Tulā, the following was the business transacted.

1. The word *amaichchu* occurring after the name of the chieftain may be taken to mean simply 'having set up or established' or, with some probability as describing him as a minister of Bhāskara Ravivarman and in that capacity as having been given the governorship of the Nanṛulaināḍu

2. The word *Vāḷkkai* appears to bear some relation to the phrase *nāḍu-vāḷuṅṅira* which means '(who) makes the country prosper (by his reign)'; *vāḷkkai* is perhaps the tax due to the king who affords protection to or *nāḍu vāḷvikkirradu* and is used here in this sense.

Line 2. No one shall stop the expenditure (of money) on the food-offering to be made to the *Bhaṭṭāraka* (god), the perpetual lamp, the feeding of *Brāhmaṇas*, and (the reading) of the *Mahābhārata*, for which land has been granted; nor shall the money (due from the lands) be diverted (for other purposes); nor it be embezzled, (or collected), nor the charity be obstructed. The *urāḷars* and the *paraḍai* shall (collect and) remit the income (to the temple), but shall not take bribes for (the appointment of) the *śānti* (-*kkārs*) and (the reader and expounder of) the *Mahābhārata*. They shall not allow more than three years' tenure of office for the *śāntikkārs*.

Line 3. The *urāḷars* shall (collect from) those who till the land (set apart for the purpose) and measure out before the temple seed-paddy for the rice-offering (to the deity) and the dried paddy for the feeding of the *Brāhmaṇas*, before the Śrāvaṇa nakshatra day in the month of Rishabha. Those (that hold the tenancy of the land meant) for the perpetual lamp shall pay one half (of their dues) on the day of the Chittirai Vishu and the remaining half on the day of the Aippiśi Vishu.

Line 4. If these payments fall in arrears for three days, those (who are bound to make the payment in due time) shall be subject to pay double the dues. If the time during which the payment of this duty is neglected is too long, they shall pay all their dues and shall also abandon their tenancy of the land. The moneys meant for the (different) items of the lamp, namely, the food-offering, the feeding of *Brāhmaṇas* and for (the reading and expounding of) the *Mahābhārata*, shall not be taken and diverted for any other purpose. They should be spent for the very purpose for which they were ear-marked.

Lines 5-6. The places of the *śāntikkār* and the subordinate offices under him shall not be assumed by the *sthānattar* or the *paraḍaimār* (?). The *paraḍaimār* are pro-

hibited from holding tenancy (of the temple lands) nor should they lease them out ; the gold that they are to pay should not be got (illegally) from others (?).

Those that do mischief (themselves directly) to this arrangement or (speak to and make others do the same) shall be liable to a fine of twelve *kaḷaṅjus* and five *kāṇams* of gold to the *Bhaṭṭāraka* (the deity). (Besides this) they shall also pay to the then ruling king a fine of twelve *kaḷaṅjus* and five *kāṇams* of gold. The same fines shall be incurred by those who abet the former. Those that have taken the lease of the land meant for the lamp to be burnt in the month of *Vriśchikam* shall supply the ghee (required for it) on the very day of the *Sankrānti* (of that month, that is on the day the sun enters the *Vriśchika rāṣi*).

Line 7. There is no need for taking security for the supply of the ghee required for the *Vriśchika* lamp. Those that obstruct (the burning of) the *Vriśchika* lamp shall be obliged to pay a fine of ten *kāṇams* of gold to the then reigning sovereign. Śrī.

D.

TRANSLATION

Lines 1-4. Hail ! Prosperity ! In the year twenty-one opposite the second of the reign of the king *Bhāskara Ravi-varman Tiruvaḍi*, when the Jupiter stood in the *Makara rāṣi*, on the seventh (expired) day of the (solar) month of *Vriśchika*, the nine *kāṇis* of land held in teiure by *Dēvarul-pādan* of *Tirukkālkkarai* and *Perumuḍiyāṅ*.....forty*kaḷaṅjus* (of gold).....; for the twelve *kaḷaṅjus* (of gold), *Tuppan-Nārāyaṅaṅ* and *Tuppan-Krishṅaṅ*,..... the plot of land named *Neḍunkari* in the tenure of *Karik-kāḍu* (village).....(the sense of this portion of the passage cannot be made out because it is very fragmentary).....

Lines 5-6. *Tuppan-Nārāyaṅaṅ* and *Tuppan-Krishṅaṅ* shall measure out a hundred *nālis* of rice on the plank

(kept in some place in the temple) with the *nāli* measure preserved in the kitchen of the god (at Tirukkālkkarai) before the twelve-feet time of the Dhanishṭhā nakshatra day in the month of Vriśchika.

Lines 6-7. Out of this rice, one-half should be given away to the god; the remaining half should be given away to the Śrī Vaishṇavas. If this expenditure falls in desuetude, it should be doubled (that is, he, by whose mistake the expenditure was stopped, is obliged, as a penalty, to pay double the quantity.) I, Pōḷaṅ Nāraṇaṅ of Vaḷḷam, deposited (an amount as the capital for) this (item of) expenditure. The *sādhus* who know (or who are witnesses to) this (transaction) are: — Paḷḷi Ko-Kkōḍai ; Śīla-Nārāyaṇaṅ, the leader of the army (?): Śāttāṅ Kumaraṅ of Velliyaṅaḷḷi ; Kāḷaṅ Gōvindaṅ of Neduṅgōḷḷi ; I, Peru know this by having noted it (written down the record) to the knowledge of these (above mentioned persons).

E.

TRANSLATION

Be it well ! Prosperity ! In the year twenty-four opposite to the second of (the reign of) the king Bhāskara Ravivarman a meeting of Govarddana Mārṭtāṇḍaṅ governor of Vēṇāḍu who was also administering the Naṅṟulaināḍu, the *pariḍai* of Tirukkaḍittānam, the *gaṇattār*, the *poduvāls*, the three hundred of Naṅṟulaināḍu, Kuṅṟaṅ Gōvindaṅ of Neḍumburam who does duty (in the temple ?) and Ravi Rāmaṅ

F.

TRANSLATION

Prosperity ! From the (solar) month of Kāṅṇi of the twenty-fourth year opposite to the second (of the reign of Bhāskara Ravivarman), the inhabitants of the two divisions of the village of Nārāyaṇamangalam belonging to the temple shall (bring and) measure out annually two *paḍai* (?) of oil

before the midday of the Uttaranakshatra day in the month of Paṅguṇi. If this is delayed, he that so delays shall be subject to the penalty of double the quantity (of oil due from him) and also the payment of a fine of six *kalañjus* of gold to the governor of the province. Of the oil that is delivered (with fine ?) after such delays one half shall be taken by the *pariḍaimār*.

G.

TRANSLATION

Be it well ! Prosperity ! Kanda Nārāyaṇaṅ of Mākkan-darpaḷli received from the hands of Kōdai Nārāyaṇaṅ sixty *kalañjus* of pure gold in the month of Makara, when Jupiter stood in the Kumbha (*rāsi*) in the nineteenth year opposite to the second (of the reign) of the king Bhāskara Ravivarma Tiruvaḍi. From these sixty *kalañjus* of gold

H.

TRANSLATION

Line 1. Hail ! Prosperity ! In the year twenty-nine opposite to the second of the reign of the king Bhāskaraṅ Iravivarma Tiruvaḍi, when Jupiter was in the Dhanu *rāsi*, on the twentieth (expired) day in the (solar) month Vriśchika, the following business was transacted :—

Line 2-3. Nārāyaṇaṅ Dēvan of Puttilam (house) agreed to supply the ghee necessary for (burning) lamps (in the temple of Tirukkākkarai) for the one-fourth share of the *kaḷagam* (he held) in the temple, — (*kaḷagam* being a sort of service), as also (bound himself to collect from and supply) the ghee due from Nakkaṅ Iravi and Ādichchaṅ Iravi (in return) for the land they held in Kaṅṅamangalam in Serummarrappuḷai. He should supply the paddy (equivalent to the ghee) in the months of Mithuṅam, Karḱaṭakam and Śingam. If he fails to do so, he shall pay double the amount. (Here the inscription is somewhat damaged and therefore the sense of this portion cannot be made out).

Nārāyaṇaṅ Dēvaṅ shall arrange for the performance of the duties attached to his share as long as the moon and the sun last.

Lines 3-4. Pōḷaṅ Kumāraṅ of Paṅṅitturutti who was governing the Neḍumburaiyinaḍu and the Kāḷk-karaināḍu, Urēpādaṅ and Perumuttavaṅ shall receive this ghee jointly. The following are the *sādhus* who know this (or are witnesses to this transaction):— Śūvaraṅ Tuppaṅ of Maṅṅam knows; Śaṅkaraṅ Dāmōdaraṅ of Perumaṅaikkōṭṭam knows; Nārāyaṇaṅ Kaṅṅaṅ of Māṅgāḍu knows; Puṅṅaiyaṅ Śēndaṅ of (Nagavarēri) knows; I, Iravi Kumaraṅ of Vēṅāḍū, know this by writing (the document) when Iravi Kōḍai of Kuḷikkālāy, Kōḍai Ayyaṅ, Kōḍai Nārāyaṇaṅ and Kōḍai Kēraḷaṅ — these three¹ — were present and ordered me to do so.

1. Here the names of four persons are mentioned, but the inscription refers to them as three instead of four.

I.

TRANSLATION

Hail! Prosperity! In the year thirty-two opposite the second of the reign of the king who was (so constituted as) not to get any disease, Bhāskara Ravivarma Tiruvaḍi, which was a year in which Jupiter stood in the Rishabha *rāṣi*, the townsmen of Peruneydal, the *paraḍaiyar* and the *poduvāḷs* met. (On this occasion) the agreed to give to the *kōyiladhikāri* eighty *kalams* of paddy as the annual impost on the *Naṅṅulaināḍu*. If they pay this (impost) they need not pay any other (tax) whatsoever. The king was pleased to say that they might show (in future) this letter (of his while carrying out this order). Having heard the king order thus, the *kōyiladhikāri* came here personally and got this engraved on stone by Iravi Kaṅṅi of Śōravellur and Śrī Kumāra Nārāyaṇaṅ.

J.

TRANSLATION

Be it well ! Prosperity ! In the forty-seventh year (expired) opposite to the.....year of (the reign of) the king Bhāskara Iravivarma Tiruvaḍi, when Jupiter stood in Tulā rāsi.....the following is the item of expenditure for which Iyakkan.....of Murakkāḍu made arrangement for (the required capital) a perpetual lamp.....

K.

TRANSLATION

Hail ! Prosperity ! The following arrangement was made unanimously by the townsmen and the *poduvāls* who met in the temple at Tirumūlikkaḷam, in the year opposite to the forty-eighth of the reign of the king Bhāskara Ravi-varman Tiruvaḍi :—The *chērikkals* (lands on the slopes of hills) which the Maṇukulādichchaṅ was pleased to set apart for the feeding of Brāhmaṇas (*agram*) in his name are : *Pūyattu-paraṃbu*, *Perumbarambu*, *Kōḍaiyar-vāyil-kkāḍu*, *Mēlānṇininpulai Neduṅganpār* (?), *Pāṇainnāḍu*,..... *Pulaiverupatti*, *Chellamangalam* and one half of *Tōṭṭippu**śai*..... (the rest of the inscription is damaged and fragmentary. In one portion it is said that no one shall do injustice to the *agram*.)

L.

TRANSLATION

Hail ! Prosperity ! The business which was done when the year two opposite to the forty.....of the reign of the king Bhāskara Ravivarma Tiruvaḍi was current, when Jupiter was in the Mina rāsi, was (as follows): Puraiyaṅ Kālkkarai of Neḍiyatali, having received from Kunrappōlan of Kuvalāyiṇi forty *kalāñjus* of gold, purchased (?)..... Mānāḍu, Ālakkāḍu, including the hills and lands that are, within them, and agreed to supply from the day of the pūrāḍa nakshatra to that of Ōṇan (each month), within the 'twelve-feet' time (of the day) one hundred *nālis* of rice,

as measured by the *muṇṇānāli* and two *nālis* of ghee measured by the *muṇṇānāli* he further agreed to see that the offering was made in proper time. Of the rice that is offered, one half is to be utilised for feeding Brāhmaṇas and Śrīvaishṇavas; out of the remaining half, the *pūjāris* (*emberumakkal*) should be given twenty-four *nālis* measured by *muṇṇānāli*; for flower garlands, six *nālis*; for cleaning the temple premises (*tirualagiḍudal*) six *nālis*; twenty-four coconuts, one *idangali* and four *nālis* and *uri* of salt, six *palams* of tamarind, leaves, fuel and curds are also to be supplied for the feeding of the Brāhmaṇas.

M

TRANSLATION

Hail! Prosperity! While the fifty-eighth year of the reign of the king Bhāskara Ravivarman Tiruvaḍi was current, the year being one in which Jupiter stood in the Simha *rāsi*, the *kārānmai* taken by Kēraḷaṅ Pōḷaṅ of Śālavēli. . . . The holder of the *kārānmai* (*kārāḷaṅ*) shall bear the cost of (burning) one perpetual lamp. *Dēvarpādan*, *perumuḍiyaṅ* and the *poduvāl*; of Tirukkālkkarai constituted themselves as agents to receive this (perhaps the amount due for the lamp) The *kārāḷaṅ*, the people of the *padavāram* (that is, either those paying the *padavāram* or receiving it) and the two families of *poduvāls* shall supervise this and arrange to pay the salary of the *mēl-sāntikkāraṅ* (the chief *pūjāri*) (the rest of the document is damaged and no sense could be made out of the fragment.)

5. HUZUR TREASURY PLATES BELONGING TO THE
VISHNU TEMPLE AT TIRUVALLA

Travancore Archaeological Series, Vol. II, pp. 131 ff.

Place : Tiruvalla.

Dynasty and King : Not mentioned.

Date : No date (Tenth century).

Language and Script : Tamil, Vaṭṭeḷuttu.

TEXT

SECOND PLATE: FIRST SIDE

1. Ku pāṭṭanel eḷupattaimpaṛai: Koḍiyaṇār purāyḱku
tonṇūru paṛai iḍaikka
2. ri purantuḍai nāṛpadu paṛai: Kumāraṇ velikku
pāṭṭanel muppadu paṛai: eli
3. ppunattiṇu pāṭṭanel leḷupattaimpaṛai: talaiyoḍiyil
Śangaramaṇṇalat
4. ttiṇu koḷḷun nel nūrriṛupattaimpaṛai: kāviṇāḷkkari
idunupāyattūḱku: kū
5. ṭṭumudal k koḷijññu: ivvirriṇu pāṭṭattil puṛamārā-
yamoṇḍu: idi
6. nāl pandiraḍikku űelluṇṱelavu tiruvamirdu pandi-
runāḷi ari: o
7. ru nandā viḷakku: ney[ya]mirdu nārāyattāluḷak-
ku: tiruchchandana mukkaḷaijññu. ti
8. ruppugaikku chandana[m] oru kāṇam: mālai
kiḷakkiṇṛiru vaḍikkoṇṛu: padijñ
9. jñāyirṛu tiruvaḍikkarai: śāttirarkku orukkol niḷam
oṇbadu keṇa(vi)

SECOND PLATE: SECOND SIDE

10. vidai kuraiyāde oru veḷutta mālai: tiruvamirdu
kiḷakkin tiruvaḍik
11. ku irunāli uri yari: padijñjñāyirru tiruvaḍikku iru-
nā[li] uri: .a
12. ṅgadevadaikku uri: Vishvasenanu uḷakku Vaiśva-
devattinu uḷakku koḷ
13. ga: kiḷakkinruvaḍikku tiruvamirdu śeyvadu nirili-
ḍuvadu: mikka
14. du tirukkoyiludaiyār koḷvadu: marraippādiyu mū-
var śāttiraramirdu sey-
15. vidu: kiḷakku tiruppugai kāṭṭiyavāre śāttirarkku
pūvuñchandaṇamum pugai
16. yum viḷakkum koḍuppidu: onrarait teñṇāyum
onpadiṅ kaḷaijñu puḷiyum u-
17. ḷakkuḷakkuppum śāttirarkku: ittiruvārāḍaṇai aṅ-
chu nāliyaikku tuḍaṅṅi mū
18. nru nāliyaiyin¹ munṇe oḍukku vidu: nirāṭṭupalli
pandirukuḍan nirkonḍu ni

THIRD PLATE: FIRST SIDE

19. rāṭṭupalli āvidu: ittiruvārāḍaṇaikkku kālam piḷaik-
kil Śāntiyāḍigaḷ kuṟavā
20. gil daṇḍan paḍuvidu pandirunāli yari: Śāntiyāḍi-
gaḷ paḍumadu paḷārar tiru
21. vaḍi koḷvadu: kiḷchchāndi śeyyumavar[ka*]ḷu
mattaṇḍame daṇḍam: tirukkoyiludai
22. yār daṇḍam paḍumadu Śānti Aḍigaḷ koḷvadu: nīrāṭ-
ṭupallikkku koṭṭumavargaḷ padi
23. nārīnumel pukkoralagu kachchayitṭu aivar koṭṭu-
vidu: oliyumavaṅ ṅrotta

24. r kālkkāṇam poṇḍaṇḍam: kiḷchchāṇḍi śeyyum-
ava[r*]gaḷ koḷividu iraṇḍānāḷumat-
25. tiruvārāḍaṇai śeyyāde ippoḷudu kaḷigil iratṭi daṇ-
ḍam paḍuvadu: śamañchi
26. ta nichchelavu kaṇḍu śeluttuvidu inriye irukkil
Śāntiyaḍigal
27. kaṇḍu śeluttuvidu ittiruvamirdu agattarudāgil
maṇḍapattil ma

THIRD PLATE: SECOND SIDE

28. ṇḍapatti larudāgil t toliyamalaik kuṇavu tirttu
śeluttuvidu: ūrāḷar
29. ichchelavu kuṇavu śolli vilakkapperār: vilakku-
mavaṇṇ tandaiyaik koṇ
30. ru taḷḷaiyaik kaḷattiram vaichchārāvidu: avanupā
a²paraiyumavaṇṇavaraik kaṇakke: a
31. var bhūmiyum puraiyiḍamum ūrkūḍich chāṭṭik-
koṇḍu Tiruvallavāḷap
32. paṇu śelaviṇu koḷga: Śāntiyaḍigalkku iḍaṅkaḷiyā
lirunūrru nāḷi: ki-
33. ḷchchāṇḍik kirunūrru nāḷi: mālaikku padinen
paṇaiyarai: koṭṭikalkku padinā
34. ḷiyāl nūru paṇai: ichchelavinolla bhūmi kārāṇmai-
chcheydu śeluttuma
35. va[r*]gaḷ oru nāḷ mutṭugil mutṭirattī śeluttuvidu:
mūnru nāḷ mutṭugi
36. lu mittāṇḍame daṇḍam: pattu nāḷaḍuttu mutṭugilu
mutṭirattiyum paḍa

FIFTH PLATE: FIRST SIDE

37. vāyirakkalamum tiruvakkirattiṇu mūṇṇoru mel[o*]ḍi: neḍuṇṇaṇ turutti
38. irai idinubhāyattūkkku: Sva³ akkirasālaippuṇam: muṇḍaiyilakkirasālaip
39. puṇam: Sva kōyilkkari āṇāyirakkalattālum aṅ-
choṇru mel[o*]ḍi koṇḍu i
40. rupattaiṅchu pirāmaṇa śirivayiṇṇava ramirdu
śeyvidu: sva tenṇātti
41. lakkirattilulla bhūmi nayantongapallavaraiya ruḷu-
giṇṇa Vilaiyūr
42. pandirugalattiṇum koḷḷunnel padināḷiyāl nūru
paṇai: Sva Māṇikkamaṇ
43. ṇalattu Vikkiranāṇāyaṇaṇ tiruvakkirattiṇamai-
chchabhūmi iruḍiyār-
44. kāḍu paḍiṅkalam: Sva tomaṇalilk karuntāḷaimu-
daiyum: kaḷijṅṅin kūṭṭu
45. mudalil: punalimudaiyum: Nāgaṇār puṇamum:
puraiyidamuṇ tiruvakkirattinu

FIFTH PLATE: SECOND SIDE

46. Sva Āḍaṇturutti Piḷārikōyilkkku vaḍakiḷakku kodai
śennaṇār kāḍu nūru
47. kkalam orukalan tiruvakkirattiṇu: Sva kochchā-
kariyil pandirukalamum: vaṭṭi
48. kariyi leḷupattaimpaṇaiyuṇ kūḍa tiruvakkiram oru-
kalam: Sva Kaṇṇiyil
49. Viyāḷanniṇṇa Tanu Jñāyiru paṇṇiya Śaṅgirāntināl
Tiruvalla Vāḷappa
50. ṇ piratimugattu yāgamaṇḍapattil vachchu ūrār
tiruvaḍimā ravirodat

51. tāl k kūḍi irunnaruḷiyāḍattu vachchu Venpolināḍu
vāḷgiṅṅra Iravi
52. Śirikaṇḍaṅ tannuḍaiya muttārāgiṅṅra bhūmi mū-
vāyirattaijñjñūṅṅrukkaḷa nila
53. mu māvaraḷaḷ koṇḍu mudalamaiya aṅṅṅkoḍutta
ṅṅṅiravi Śirikaṇḍaṅ tantadi
54. p pirakirutiyāy kārāṅmaich cheydu ṅṅṅru idāṅṅṅāḷi-
yāl padināḷik-

1. Read nāḷagai.
2. The second a may be read as ṅṅṅ.
3. Sva here and throughout the document stands for Svasti.

Abstract of Contents

Sec. I (ll. 1-36)

Certain lands were allotted, with their incomes fixed, for offerings to be made at the *pandīraḍi pūjā*, for a lamp, for sandal and incense and for flower-garlands, all to be dedicated to the deity at the *pandīraḍi* time of the day. This section refers to two principal duties, one of which was set up in the eastern and the other in the western quarter of the temple. It also refers to Vishvaksēna. The rice offered to the eastern deity at the time of the *pandīraḍi* is required to be thrown away in water. Of the remaining rice, one portion might be taken by the temple people and the other reserved for feeding three *chhātras* (students). As soon as the offerings were made to the deity set up in the east, the same should be given to the *chhātras*: the *chhātras* should be supplied with one and a half cocoanuts, nine *kaḷaṅju* of tamarind and one *ulakku* of salt. The *pandīraḍi pūjā* should be begun at five *nāḷigai* after day-dawn and should be finished within three more *nāḷigai*. For bathing the image, twelve pots of water should be supplied. If the above mentioned duties were not attended to in the proper time allotted for each, the chief Śāntiyāḍiḷaḷ (i.e. the *pūjāri*) should

be made liable to a fine of twelve *nāli* of rice, if the remissness were on his part: the fine paid under the circumstances by the Śāntiyaḍigaḷ should be appropriated by the *palārar-tiruvāḍi* (the sannyāsi who generally has some rights and duties in the temple); if however, the mistake is due to the *kīl-śānti* (the assistant *pūjāri*), the same amount of fine should be paid by them also. The fines collected from the other temple servants should be taken by the Śāntiyaḍigaḷ. Five drummers should play upon their musical instruments at the time of bathing the image. Something more is said of these which is unintelligible. If any one of these absents himself, he should pay a fine of a quarter *kāṇam* of gold. Fines collected from the drummers shall go to the credit of the *kīl-śānti*. If this *pandīraḍi pūjā* suffered non-performance for a second day also, the various subordinates of the temple should be obliged to pay double the fines mentioned above. It is the duty of the *samañjitaṅ* to see that the expenses met, are according to the prescribed scale. In his absence, the Śāntiyaḍigaḷ should do it. Something is recorded about the rice offering. The peculiar language in which it is expressed is not quite intelligible. The *ūrālar* were forbidden from finding fault with this item of expenditure and thereby attempting to stop it. He who does so should be considered as having killed his own father and married his own mother. He who helps him also should be classed with him. If any *ūrālaṅ* did, however, do so in violation of the rules, the people of the town should meet and take away his lands and house and credit them to the account of the god Tiruvallavāḷappaṅ for the expenses of the *pandīraḍi pūjā*. The following was the scale of pay sanctioned for the servants of the temple :—

- (a) to the Śāntiyaḍigaḷ, 200 *nāli* (of paddy) as measured by the *iḍangali*;
- (b) to the *kīl-śānti* also 200 *nāli*; and
- (c) to the drummers, 100 *paraḷi* measured by the 10 *nāli* measure.

If those people who had taken out the perpetual service lease of the lands (*kārāṇmai*) failed to provide for the expenses in due time, they should be made liable to pay a fine of double the amount due from them if remissness were to be of one to three days, duration. If, however, it continued for ten days, they would be subjected to some heavier punishment (here the plate ends and the two subsequent plates are lost) in addition to the doubling of the amount. So much is contained in this section of the inscription.

Section 2. (ll. 37-48)

A number of plots of land, with their various incomes specified, are allotted for the feeding of Brāhmaṇas (*agram*); out of this twenty-five Brāhmaṇa Śrī-vaishṇavās are required to be fed. Mention is made next of a number of plots together with their income, which are dedicated in various parts of the country for the same purpose, namely, feeding of the Brāhmaṇas. A person named Nāyatongappallavaraiyaṇ is said to have taken the lease of the *agrasālā* lands situated in the southern district (*teṇṇāṭṭu-agrattinulla-bhūmi*). The name of one of the donees of lands for this purpose is Vikrama-Nārāyaṇan of Māṇikkamaṅgalam.

Section 3. (ll. 48-54)

On the day of Saṅkrānti, when Jupiter stood in Kaṇṇi and the sun was entering Dhaṇus, the worthies (*ūrār*) and *tiruvadimār* of the town met in the *yāga-maṇḍapa* situated in front of the temple of the god Tiruvallavāḷappan; and Iravi-Srikanṭhan, the governor of Veṅbōli-nāḍu gave to the temple an *aṭṭipēru* of his land named Muṭṭāru which yielded 3500 *kalam* of paddy per annum, and which he paid for and purchased. This land was to be under the management (*kārāṇmai*) of the descendants of Iravi Śrikanṭhan, who were obliged to give ten *nāli* measured by the *iḍaṅgali* (after this, plates VI and VII are lost).

6. MAMBALLI PLATE OF ŚRĪ VALLABHAN KŌDAI

Travancore Archaeological Series, Vol. IV, No. 1, pp. 1-11.

Place : Māmballi.

Dynasty and King : Śrī Vallabhan Kōdai.

Date : Kollam 149; (974 A.D.)

Language and Script : Tamil.

TEXT

1. Svasti Śrī [|| *] Kollan ton̄ri nūr̄ru nār̄pat ton-
padāmāṇḍu tulā
2. ttuḷ Viyāla[na *] nin̄ra mirichchiga Jñāyir̄ru Jñā-
yirāṇḍa
3. Achchuvati innālāl Kollattu Paṇaiṅgāviṇ kōyilu
ḷuya
4. riya koṭṭilul Tiruchchen̄ kuṇrūr̄p Paruḍaip peru-
makkaḷ kūṭṭa-
5. ṇ kūḍi irundaruḷiyedattu vaichchu tirukkalaiya-
purat tātichchan̄Umaiya mmai
6. Ayururir̄ piradiṭṭai seyda paṭṭāragaraiyum paṭṭāra-
garkkoḷḷa bhūmiyum ādi
7. chchanUmaiammaikku niroḍaṭṭikkoduttāṇ Venā-
ḍuḍaiya Śrī Vallabhan̄ Kōdai[| *] ādich-
8. chanUmaiammai tānaṭṭir̄ peru koṇḍatu Tiruch-
chen̄kuṇrūr̄p paṭṭāraga
9. rkkū Kilidāychchir̄rūr̄ naḍaiyōḍu kūḍa nāṇālich̄
cheydari Tiruvamudi

10. nukkum on̄padiṅalip paṛaiyāl iruṅūru paṛaiḥ
cheydu nel āṇḍu
11. varai koḍuppittāgap poduvāl kayyil niroḍaṭṭik
koḍuttāl [|| *] Ayurūr mu
12. kkāl vaṭṭamum paṭṭārark koḷḷa iḍai iḍum rakshi-
chchu koḍuttu rakshābōgaṅ
13. koḷḷakkaḍaviyar poduvālmār-[|| *] Ippariśu śeyda
kiliṭṭil ūrāḷarāga i
14. ḍai yiḍarāga pukku vilakkavum poruḷ kavavarum
peṛār [|| *] Iḍaṅai piṅoṅru

SECOND SIDE

15. śeyyumavaṅ vevverru vagaichchirūr naḍait-taṅ-
ḍam iruṅūrūruk kaḷaiṅju
16. poṅ taṅḍappaḍakkaḍaviyaṅ [|| *] avangu pāḍu-
tāṅgumavaṅum ippari
17. śē taṅḍappaḍuvidu [|| *] Ippariśu mēṛ śollappaṭṭa
Ayurūr mukkā
18. I vaṭṭamum paṭṭāragarkkoḷḷa iḍaiyiduṅ Śri Valla-
bhan Kodaiyuḍai
19. ādichchanumaiammai aṭṭiperu koṅḍatu Śri Valla-
bhan Kodaiyuḍa
20. n̄irukkat Tiruchchen̄kunrūrpaṭṭāragarkku kiḷi-
ḍāga aṭṭiye
21. dat tariyuṅ śāḍukkaḷ (| *] Muruṅṅaiyūrt Tēvam
Pavittiraṅ nāṅu maṛi
22. vaṅ [| *] Iḍaiyāmaṅattu Śaṅṅaraṅ Kaṅḍaṅ nāṅu-
maṛivaṅ [|| *] Maṅal mūkkiṅ
23. Kaṅḍaṅ Dāmodaraṅ nāṅumaṛivaṅ [| *] Venāṭ-
ṭi[n]gu adigāraṅ śeygi

24. nra Punalūr Iravi Parandavaṅ nānumarivaṅ
[|*] Kuḍakottūr pPa ran
25. tavaṅgaṅdaṅ nānumarivaṅ [||*] Ivai Tiruchcheṅ-
kuṅrūr poduvā
26. † Śāttañ Śaḍaiyaneḷuttu.

TRANSLATION

Hail! Prosperity! In the year one hundred and forty-nine after the appearance of Kollam, on this day of Āśvati governing a Sunday in the month of Vṛiśchika of (the year when) Jupiter was in Tulā, and at the time when the great men of the assembly of Tiruchchengunrūr were gathered together in the high *kottil* (i.e. the place where the use of the bows and arrows was taught) in the palace at Paṅaiṅgā in Kollam, Śrīvallabhaṅgōdai, (the king) of Vēṅāḍu gave, with libation of water to Ādichchaṅ Umaiammai, the Bhaṭṭāraka which (she) Ādichchaṅ Umaiammai of Tirukkalaiyapuram had set up at Ayurūr, along with the lands belonging to the Bhaṭṭāraka (and) Ādichchaṅ Umaiammai gave, with libation of water (i.e. transferred), what she received as *attip-pēru*, as *kīlīḍu* of the Bhaṭṭāraka of Tiruchchengunrūr, into the hands of the Poduvāl, stipulating that two hundred *parai* of clean paddy, as measured by the *parai* holding nine *nāli*, should be given annually for a sacred offering of four *nāli* of clean rice to be made in the shrine of Śirrūr as well.

The *Poduvāl* shall protect the temple (*mukkālvattam*) of Ayurūr and the *iḍaiyīḍu* (lands) belonging to this Bhaṭṭāraka and obtained the *rakshābhōga* (i.e. the rentor's share on the lands). In the *kīlīḍu* (lands) thus made (i.e. transferred), neither the *ūrālar* (i.e. the village officials) nor the *iḍaiyīḍar* (i.e., the persons acting on behalf of the middle owner Ādichchaṅ Umaiammai) shall enter or reject (the

existing tenants) or obtain money dues. Any one who makes use of this (i.e., the transferred property) differently (from the intention of the doner) shall severally pay a fine of two-hundred *kaḷaṅḷu* of gold, which is the fine fixed by the shrine of Śirūr. He who supports him shall also be liable to this same fine.

The following *sādhūs* knew (the transaction) when, in this manner, the above said temple of Ayurūr and the *iḍaiyīdu* (lands) of the Bhaṭṭāraka, which Ādichchaṅ Umayammai had obtained from Śrīvallaḅhaṅḡōḍai as an *aṭṭirpēru*, was transferred as a *kīḷiḍu* of the Bhaṭṭāraka of Tiruchcheṅḡurūr, Srīvallaḅhaṅḡōḍai being present at the time: —

I, Dēvaṅ Pavittiraṅ of Muruññaiyūr, also know: I, Saṅṅaraṅ Kaṅḡaṅ of Iḍaiyāmaṅam also know: I, Kaṅḡaṅ Dāmōḍaraṅ of Maṅalmūkku also know: I, Iravi Parandavaṅ of Punalūr, who has authority over Vēṅḡaḍu, also know: I, Parandavaṅ Kaṅḡaṅ of Kuḍaḡōṭṭūr also know. These (are) the writings of Śāṭṭaṅ Śaḍaiyaṅ, the *poduvāl* of Tiruchcheṅḡurūr.

7. SECOND PLATE OF BHĀSKARA RAVI VARMAN

Epigraphia Indica, XVI, No. 27, pp. 339-345.

Place : Tirunelli.

Dynasty and King : Chera, Bhāskara Ravi Varman.

Date : 6th year opposite the 35th year which was opposite the second year of the king (1021 A.D.).

Language and Script : Tamil, Vaṭṭeḷuttu and Sanskrit.

TEXT

FIRST SIDE

1. Svasti Śrī[h || *] Kō Śrī Pārakkaraṅ-Iravivarm-
maṅ-Tiruvaḍikku = chchellā(n)niṅṅa irañḍām-ā
(ṅ)-
2. ḍaik=edir muppat=(aiyā)m-aṅḍaikk=edir=ārām
=āṅḍ (u) Tulāttil (v) Vyāḷanniṅṅa Mina-Jñāyiru
3. eṭṭu senṅa Budan-āṅḍa-Uttiratti-nāḷ Tirunelli muk-
kālvaṭṭattu niṅṅu śeyda kāriyam-āvadu [| *] Ti-
4. runelli-pPerumāḷkku niyadam pandira[ḍi *]kku
ari¹ munnā-nāḷiyāl aṅṅu-nāḷi orunandā-
5. [viḷa][k*] k (u) [dā] amaichchāṅ Ki[l *]kkāṭṭiy-
p-Pōlachchērikkāl aṭṭi-kkuḍuttāṅ Mūttakūru-
vāḷgiṅṅa
6. Kuñjikuṭṭavarman-āyi(ṅa) Aḍigaḷ (Vira-kKuṅ-
buraiyār-Tiruvaḍi aṭṭikkūḍu-
7. tt-aruliyār [|| *] Mūttakūrṅil Eḷunūrṅuvarum
Paṅiya-uḍaiya nāyaṅṅum ūru[m*] ūriḍa-
8. vagai² Vellāḷarum Kuṅburayināḍu Mū[tta]kūr-
riṅṅukk-amaiṅṅa Niḷa[lum] paṅi-
9. yuṅ-nāḍum-iḍavagaiyu[m*] pirakidiyum³ uḍan-
kūḍi-niṅṅ=avirōdam-āy Tirunel-
10. li-p-Perumāḷkku niyadam agattu-pandiraḍi-tiru-
vamirdiṅṅukkum oru nandā-
11. viḷakkiṅṅun-Kiḷkkāḷṭṭiy-pPōlachchērikkāl = aṭṭikku-
ḍuttidu [|| *] ari muṅṅā-nā-
12. ḷiyāl=a[ru]nāḷiyālum pādi Pirāmmaṅar ami(r)di-
śeyvidu [| *] pādi-chchō
13. ru-(n)nirāṭṭupallikku [paṅ]chamāsaptaṅ-kōṭṭi⁴
uvachchagaḷ koḷvidu [|| *] Ich-chep-
14. pēṭṭil-paṭṭay-ilēkaiyināl ēṅṅu[k*]oṅḍa puruḷarā-
vōr⁵ Tirunelli-

SECOND SIDE

15. pura⁶ Nārāyaṇaṅ Vāsudēvaṅ-āyiṇa Nelkkunraḍi-
gaḷum Nellamam Nārāyaṇa-
16. ṇ Tirunelli-ttālvāriyaṅu pirakidiyum⁷ Tirunelli
mukkālvaṭṭattamai-
17. ṇja padipādalmūlanādi ivargaḷ kaiyyil=atṭi-kku-
ḍuttāṅ Kuṇṇikuṭṭavar(m) maṅ- āyi
18. ṇa Vira-kKurumburai Kilkkāṭṭiy-pPōlachchērik-
kāl [|| *] ichchērikkāl taṅ-ṇṇātigalkku
19. yōgigalkku Śrivaishṇavarkkuṅ-kīlīdāga koḍuttidu
[|| *] ichchelavinukku idaiyūru parai-
20. ṇṇu muṭṭikkum[m*]-avaṅ ār-arai-kkāṇa[m*] poṅ=
raṇḍam⁸ Perumāḷ baṇḍārat[t*]il vaichchu muṭṭi-
iraṭṭi tiruvami-
21. rdum nundā-viḷakku(m*) vaippichchu mukkāl-
vaṭṭattu chellakkaḍavaṅ [|| *] Idakkarivu⁹ Ārūr-
kKuṇṇi-
22. [Vi *] kkiramaṅ-āgiya adigāraṅum Amaiyamaṅ-
nalattu Yakkaṅ Śāttāṅāgiya paḍai ulduṅum (?)
Kiliyā
23. [r*]ru¹⁰ Tūlavilli Ayyaṅu[m*] Kāyumaṅ-māyiṇaṅ-
gaṇḍaṅum Maṇaṅṇāṭṭu Kaṇḍaṅ Kēriḷaṅum Kaṅ-
ṇaṅūr-Irāmaṅ-Ku-
24. ṇṇiyu[m*] arivar [|| *] Kuṅu[m*]burayiṅāṭṭu-
Maināyaṅ-Iraviy-Irāmaṅ-ēvalālā[y*] kaiyyeḷudiy-
arivēṅ Vālisē-
25. ri-kKaṇapati Nilakaṇḍaṅ=āyiṇa Kurumburai-ppe-
run-taṭṭāṅ-eluttu [||*] Gōprāhmaṇāṇā śvasti-
ka[m] [ś]vasti [|| *]
26. Tirunelli-pPerumāḷkku Kurumburayiṅāḍu Mūt-
takūru-vāḷgiṅra Kuṇṇikuṭṭavar-

27. mmanāyi(ṇa) Vīra-kKurumburaiyār koḍutta vellip
ppāṇaiyum v[e*]||li vāḷu[m*] pa(rā)gaiyum
mut-
28. tu-tālvaḍāmu[m*] eṇṇūrru eḷupatti-eṭṭu muttu
niyadam eḍuppidu [||*] śārttuviduñjeyvada [||*]
29. Padevadevaiyamadōr: [Ōm] namō Nārāyaṇāya
Namah [||*]

1. n is written in smaller characters below the line.
2. (for the existing traces nalidangai would be a better reading than uridavagai.—K.V.S.)
3. Read Pirakirudiyum.
4. Read Pancha-mahāśabdham.
5. Read Purushar.
6. (Instead of pura, I would read Tiruna—K.V.S.)
7. Read Pirakirudiyum.
8. m is entered below the line.
9. (Pudur would be better: ru is differently shaped—K.V.S.)
10. The first letter looks like Pa.

TRANSLATION

Lines 1-3. Hail! Prosperity! In the sixth year opposite to the thirty-fifth year, which was opposite to the second year that was current in the reign of the glorious king Bhāskara Ravivarman Tiruvaḍi, — when Jupiter was standing in Tulā (*rāśi*), on the expiry of the eighth day in the (solar) month Mīna, on the day of the ascendancy of Budha (Wednesday), in the nakshatra Uttiram, the following was the business that was transacted in the temple of Tirunelli:—

Ll. 4-7. Kuñjikuṭṭavarman alias Aḍigaḷ Vīra-kKurumburaiyār Tiruvaḍi, governing the Mūtta-kūra (larger division of the Kurumburai nāḍu), was pleased to make a gift by the pouring (of water) to the god at Tirunelli (of the land known as ?) Pōlachchērikkāl in Kīlkkāḍu for the upkeep of the daily offering¹ of three times four *nālīs*² of rice (to be offered) when the sun stood at an altitude at which the shadow of a man is twelve feet (as measured by his own feet) and for (burning) a perpetual lamp.

Ll. 7-11. The (community of) the seven hundred (residing) in the Mūtta-kūru (larger division of the Kurumburāi nāḍu) and the Nāyaṅ who has service (rights in the Tirunelli temple), the townsmen and the Vellālās who hold estates (in Tirunelli), the inhabitants who are to the larger division of the Kurumburāi nāḍu, the estate holders in it and the Prakriti,—all these, having unanimously agreed among themselves, granted by the pouring of water, the land known as the Pōlachchērikkāl in Kīlkkāḍu to the god at Tirunelli for offering daily at the 'twelve-feet' time of the day³ and for (burning) a perpetual lamp.

Ll. 11-13. Out of the three times four *nālīs* of rice, six *nālīs* (that is) one half, should be utilised for feeding Brāhmaṇās; the (remaining) half should be taken by the drummers who sound the five great (musical) instruments at the time of bathing (the image of the god).

Ll. 13-18. The purushās (persons) who accepted (this gift) as detailed in this copper plate are Nārāyaṇan Vāsudēvan alias Nelkuṇṇaḍigaḷ of Tirunelli-puram,⁴ Nellamam Nārāyaṇan, Tirunellittālvāriyaṅ,⁵ the prakṛiti and the padipādāmūlam employed for the temple of Tirunelli,—in the hands of these did Kuñjikuṭṭavarman alias Vīra-Kurumburai, give, by pouring of water, Pōlachchērikkāl in Kīlkkāḍu.

Ll. 18-19. This chērikkāl was given as a kīḷiḍu (to be placed) under his (the donor's) agnates, the yōgins and the Śrīvaiṣṇavas.

Ll. 19-21. He that offers hindrance to this (item of) expenditure shall (become eligible to) enter the temple, only after having paid a fine of six and a half *kāṇams* of gold in the god's (that is the temple) treasury and having also paid down double the expense of the offering and the lamp (which were stopped by his interference).

Ll. 21-25. Those who know this (transaction): the *adhikārin*, Ārūr Kuññivikraman, Yakkaṅ Śāttan of Amāi-

yamaññalam the leader of the army (?), Tūlavilli Ayyaṅ of Killiyāru, Māyiṅaṅ-Gaṅḍaṅ of Kāyumaṅ and Kaṅḍaṅ Kēriḷaṅ of Maṅaṅnāḍu and Rāmaṅ Kuñṅi of Kaṅṅaṅūr know (this transaction). As the servant of Iravi Irāmaṅ, the Maināyaṅ of Kuṅumburaṅ nāḍu, I, Gaṅapati Nilakaṅḍaṅ of Vāliṣēri, the gold-smith of Kurumburaṅ, wrote this and know (the transaction) (and this is my) writing. May the vows and Brāhmaṅas prosper : be it well.

Ll. 26-29. Kuñṅikuṅṅavarman alias Vira-Kurumburaṅyaiyār, the governor of the larger division of the Kurumburaṅyai nāḍu, gave a silver pot, a silver sword (?), a flag (?), a necklace of pearls (made of) eight hundred and seventy-eight pearls, which is to be taken out daily and used to adorn the image.

Ōm namō-Nārāyaṅāya namaḷ.

1. There are no words in ll. 4-7 for "for the upkeep of the daily offering". The engraver seems to have omitted to enter here the word "turuva-mudinukkum", which, however, occurs in I. 10.

2. *Munnānāliyal arunali* means "six *nāli* (as measured by) the *munnānāli* "and not" three times four *nāli*" as has been rendered. *Munnānāli* might, however, mean "three times four *nāli*", and in that case "*munnānāliyal arunāli*" would be equivalent to seventy-two *nāli*.—K.V.S.

3. The word *agattu* used with *pandiraḍi* is the *tadbhava* form in Tamil of the Sanskrit *ahar* or *ahah*, a day. The phrase *agattu pandiraḍi* literally means 'when the day was (at) twelve feet'. The word *agattu* is found also in the compound *attālam*, which is a corruption of *agattālam* = *agattu* + *tāla*, "when the day was down," that is after sunset. The Malayalam Language has created the word *muttālam*, meaning the early morning, in opposition to *attālam*, which is as meaningless as the introduction of an I in the English word could, which is formed in imitation of the word should. (*Agattu* in *agattu-pandiraḍi* cannot be considered to be a *tadbhava* of the Sanskrit word *ahar*: *agattu* means "within or before". The full expression of which "*agattu-pandiraḍi* is a shortened form is *uchchi agattu pandiraḍi*", which means "twelve feet (time) before (the sun gets to) the zenith": and this term is opposed to "*uchchi tiriṅṅu pandiraḍi*", meaning twelve feet (time) after zenith." A given shadow length will occur twice daily, once before the sun reaches the zenith and once after it. Thus *agattu-pandiraḍi*—8 A.M. and its antonym *tiriṅṅi pandiraḍi* = 3:47 P.M. It may be noted that "*agattu-irubattaiyadi*" and "*uchchi-tiriṅṅu irubattaiyadi*" occur in an inscription of *Mulikkalam* in the Travancore State—(K.V.S.).

4. This must be altered into "Tirunarayanan . . . of Tirunelli"

5. *Talavāra* in kanarese means 'a village watchman.' Perhaps *Tirunellit-talavaiyan* here denotes 'the watchman of Tirunelli.'

8. CHŌLAPURAM INSCRIPTION OF VĪRA KĒRAĻA VARMAN

Travancore Archaeological Series, Vol. IV, No. 3, pp. 17-18.

Place : Chōlapuram.

Dynasty and King : Vēṇāḍu king: Vīra Kēraḷa Varman.

Date : Kollam 302. (1127 A.D.)

Language and Script : Tamil.

TEXT

1. Svasti Śrī [||*] kollam tonṛi ^{ந.ந.ச} māṇḍinedi-
rāmāṇḍu Śinga Nāyirru Vēṇāḍu vāṇdaruḷuḅiṅṛa
Śrī Vīra Kēraḷapanmarḱu amaiṅcha adhikāriḅaḷ
va [ru]kkaippaḷḷi t Taṅaṅcheyāṅkaṇḍaṅu[m]
Maṅṅūr vāḷḅiṅṛa Iravi Chakkirāyudanāḅiṅṛa Śrī
Tonga Pallavaraiyaṅum eḷuttu[||*] Śivaripaḷḷi
2. Kaṅṅaṅ Gōvindaṅum uḷḷiruppuk Kuṅṅriṅ mēḷ Vik-
kiranam kuṅṅraṅāṅa Keraḷa śingappallavaraiya-
ṅum kāriyamāḅa Kottārāṅa Mummuḍiśōḷanallūr
Irājēndraśōḷa Īśvaramuḍaiya Mahādevaṅḱku man-
dira ponagam amudu śeydaruḷa nittam ariṅi
nāṅāḷiyu-
3. m kaṅiyamudu neyyamu[du*] tayiramudu aḍaik-
kāyamudu ilaiyamudukkum tirunondā viḷakku
oṅṅrukkum Mummuḍiśōḷanallūrppāl vaḍa śēriyil
ittēvar dēvadānam Svāmikoḷḷuṅ kaḍamai nelluṅ
kāśum....
4. tuṅ koṅḍu ittēvaṅḱu innimandam chandirādittavar
śelvatāḅap peli kalliṅil nirvārṅtu kal veṅṅuvittuk
kuḍuttom.

TRANSLATION

Hail ! Prosperity ! In the month of Simha of the year opposite to 301 since Kollam had appeared, the officers of the glorious (king) Virakēraḷavarmaṅ who was pleased to rule over Vēṇāḍu, viz., Danañjayaṅ Kaṇḍaṅ of Varukkaipalli and Iravi¹ Śakkirāyudaṅ *alias* Śrī-Toṅgappallavaraiyaṅ governing Maṅṅūr, wrote (this).

We, the *varippulli* (i.e. accountant) Kaṅṅaṅ Gōvindaṅ and the *ulliruppu* Vikkirmaṅ Kuṅṅaṅ *alias* Kēraḷaśingappallavaraiyaṅ of Kuṅṅiṅmēl, (acting) as agents of the (king), gave, with libation of water, poured on the *bali* stone, the *kaḍamai* paddy, *kāśu* and accruing to the king (*svāmi*) from the *dēvadāṇa* (lands) of the god at Vaḍaśēri near Mummudiśōlanallūr, for preparing offerings of food to (the temple of) Rājēndrachōḷēsvaramuḍaiya-Mahādēva at Kōṭṭāru *alias* Mummudiśōlanallūr, with four *nāli* of rice, vegetable offerings, ghee offering, curd offering, areca-nut offering, (betel)² leaf offering as well as for one sacred lamp, and engraved (the grant) on stone, so that this *nimanda*³ to this god may last as long as the moon and the sun (endure).

1. This name has been read as Śrī-Śaiyaṅ in *Ind. Ant.*, Vol. XXIV, p. 253.

2. Though *ilai* may stand for the plantain leaf, it is not unlikely that betel leaves are meant here, because it is mentioned immediately after *aḍaik-kāy*.

3. The other forms in which this word occurs in inscriptions are *nivanda* after *nibanda*.

9. VELLĀNI INSCRIPTION OF VĪRA RĀMA VARMAṆ

Travancore Archaeological Series, Vol. III, No. 9, pp.33-37.

Place : Vellāni.

Dynasty and King: Vēṇāḍu king: Vira Rāma Varman.

Date: Kollam 371. (1196 A.D.)

Language and Script: Tamil, Vaṭṭeluttu.

TEXT

സ്വസ്തി ശ്രീ. കർക്കടകത്തിൽ വിയാഴനിൻറയാണ്ടു കൊല്ലം 371-ാ
മാണ്ടെ മെട ഞായിര 24 ചെൻറ നാൾ ചെല്ലു കാരിയമാവിതു.
വെണാടു വാഴ്ത്തരുളുകിൻറ ശ്രീ. വിരരാമര.മ്മ തിരുവടിക്കമഞ്ചെ അതി
കാരരുടെയ ചെങ്കൊട്ടാര ചെരിക്കൽ തിരുക്കണകരൈ ആയിന യാതവ
നാരായണ വിണ്ണകർ ആഴ്വാന്നു ചെലവു ന്തിരുന്നന്താവിളക്കിന്നും എഴുതി
നിരൊടു മട്ടിക്കടുത്താർ അതികാരർ. ഇക്കാലം മുതലായ് ഇച്ചെരിക്കൽ
വെണാട്ടുറന്തറവരും പണിച്ചെയ്തിൻറവരും മനുഴ്ച്ചുമായ്ത്തിരുക്കണ
കരൈ ചെലവു ചെലത്തുമവൻ ചൊഴിയുർപ്പട്ടാരകർക്കു ചെലവിന്നു മൂന്നും
അതികാരർ കല്പിച്ചു വിട്ടുകൊടുത്ത നിലന്നിക്കി ഒള്ളതെപ്പെർപ്പട്ടയും കൂട
അതികരിച്ചുകൊണ്ടു നിയതം മടൈയാൽ നാനാഴിച്ചെയ്തരി തിരുവ
മിർത്തും ചെയ്യിച്ചു ഒരോ തിരുനന്താവിളക്കുഞ് ചെലുത്തി വരുവിതു.
നിയതം അമിർതു ചെയ്യും അരാമടൈ നാനാഴിക്കും പുരൈക്കൂലി നിക്കി
ആണ്ടു വരവെണ്ടും നെൽ മരക്കാലാൽ ഇരുപത്തു നാൽക്കലമുന്തിരുന്നന്താ
വിളക്കു ഒൻറിനു വെണ്ടുന്നെണ്ണയുന്തിരിന്തലും മുട്ടാതെ ചെലുത്തി
വരുവിതു. ചെങ്കൊട്ടാരം മെലുകിഴുമൊള്ള നിലത്തിൽ ഉറപ്പുമിയും
കാരാണ് നിലത്തിൽക്കൊള്ളും മെൽപ്പാതിയുങ്കാടുക്കരൈപ്പരയിടമും
ആളും മിക്ക എപ്പെർപ്പട്ടിതുകൂട അതികരിച്ചുകൊണ്ടു ചെലവും മുട്ടാതെ
ചെലത്തുവിതു. ഇതു ഒരു തുടൈ മുട്ടുകിൽ മുട്ടിരട്ടി. ഇരണ്ടു തുടൈ മുട്ടു
കിൽ മുട്ടിരട്ടിയുന്തണ്ടമും. മുൻറ തുടൈ മുട്ടുകിൽ അറന്തറവരും പണി
ചെയ്യിൻറവരും പതിനെട്ടി രാജ്യത്തിൽ വളഞ്ചിയരും ആരാഴ്ച്ച
പണ്ണി ആചന്ദ്രതാരവൽ മുട്ടാതെ ചെലത്തുവിതു. ഇച്ചെരിക്കൽ നാലെല്ല
അകപ്പടത്തൊരണ മൂന്നാട്ടിത്തിരുവിടൈയാട്ടമാകച്ചെല്ലുമാറു കൽപ്പിച്ചെ
ടത്തറിയന്താഴ്ക്കി കൊക്കൊപ്പറപ്പിൽ കണ്ടൻ കണ്ടനും അറിയും താന
മൺ കൊട്ടത്തു കെരളഞ്ചുപരനും അറിയും പുനലൂരി വിക്കിരമൻ പരന്ന
വനും അറിയും പട്ടാഴിക്കൊവിന്തങ്കമരനും അറിയും ഇപ്പട്ടിക്കിവൈ കൈ
തൈ വായ്ക്കണ്ടൻ ഉതയനൻ എഴുത്തു.

TRANSLATION

Hail ! Prosperity ! This inscription has been made on the 24th day of *Mēḍam*, in the Kollam year 371, while Jupiter was in *Karkaḍa*, for the daily expenses of Yādavanārāyaṇa Vinṇakar Ālvār of Tirukkunakkarai, in Chenkōṭṭaruchēri-and for burning a perpetual lamp in the temple, the authorities of Śrī Vīra Rāma Varmā, the king of Vēṇāḍu, had made the following:—In addition to the lands already given to the Pollūr Paṭṭārarakar, from this day onwards, the Six hundred of Vēṇāḍ and the labourers, shall give four *nālīs* of rice for feeding and for burning a perpetual lamp. Excluding this four *nālīs* of rice for feeding daily, the expenses shall be deducted and the balance of paddy due per annum, namely 24 *marakkāls* shall be utilised for purchase of ghee and wic for the perpetual lamp. The lands lying east to west of Chenkōṭṭār ; half of the grams in the *karan* lands ; produce from the *Puraiyidam* in Kadumkarai ; men and labour and all other requisites should be arranged regularly without default. If this is defaulted once, it should be paid in double ; if defaulted for the second time then it should be paid in double the dues with fine and if it is defaulted for a third time, then the Six Hundred and the labourers and the people of the eighteen villages should enquire and see that no such default is made as long as the moon and stars last. This has been made known to all within the four boundaries of this Chēri. Kandan Kandan of Kōkkōpparappil and Vikkirāman Paraṇṇavaṇ of Punalūri and Keraḷan Chuvaran of Tāṇamaṇ also know this. Thus this is the writing of Vaikaṇḍan Udayaṇaṇ.

10. KADINANGULAM INSCRIPTION OF RĀMA
KERAĻA VARMAN

Travancore Archaeological Series, Vol. IV, No. 10, pp. 69-70.

Place: Kaḍinangulam.

Dynasty and King: Vēṇāḍu king: Vira Rāma Kēraḷa
Varman.

Date: Kollam 390. (1215 A.D.)

Language and Script: Tamil, Vaṭṭeluttu.

TEXT

1. Svasti Śrī [||*] Kumbav Viyāḷattil k Kollam
ந.ந.அ.உ.க dāmāṇdaikkedirāmāṇḍai Miṇa Jñā-
யி[ru] உ
2. śenra Viyāḷamāṇḍa pūyamut¹ teśamiyum meḍa-
mum āṇru² kiḷapperūr Śrī Vira Irāmaṇ Kēraḷavar
3. mma Tiruvaḍi Vēṇāḍu vāḷndaruḷa Śrī Vira Irāma-
ṇumaiyammaiyaṇa³ Piḷḷaiy[ā]r Tiruvaḍi piradaṭ-
ṭai pa ṇichcharuḷiyadu

1. Read Pūyamun or Pūsamum.

2. Read āṇru.

3. Read Yammaiin.

TRANSLATION

Hail ! Prosperity ! In the year opposite the Kollam year 389 when Jupiter was in Kumbha, on the 18th day expired, of the month of Miṇa which corresponded to a Thursday, the Pushya-Nakshatra and the tenth *tithi*, while the illustrious Vira-Rāmaṇ-Kēraḷavarmaṇ was ruling the Vēṇāḍu (country), the son (Piḷḷaiyār-Tiruvaḍi) of the glorious (queen) Vira-Rāmaṇ-Umaiyyammai was pleased to consecrate (the image of the god).

11. TIRUNAYINĀRKURICHCHI INSCRIPTION OF THE
TIME OF VĪRA KERAĻA VARMAN

Travancore Archaeological Series, Vol. IV, No. 13, pp. 82-84.


Place : Tirunayinārkurichchi.

Dynasty and King: Vēṇaḍu King: Vira Ravi Keraḷa Varman.

Date: Kollam 395. (1220 A.D.)

Language : Tamil,

TEXT

1. Svasti Śrī [||*] Kolla[m*]  māṇḍu
Kumba Jñāyiru tenṇāṭṭu kurunāṭṭu kaḍigaipatti-
nattu Uḍaiyār Karaik Kaṇḍiśvaramuḍaiya Mahā-
devar̥ku aganāḷigai še-
2. lavu karpichcha ariśi irunāḷi uriyum tiruvaṭṭa-
mikku karpichcha ariśi padināḷiyun tiruna[n*]
dā viḷak koṇṇuñ śellumārum karpichchu koḍut-
tāṅ Ayirapu-
3. lai Ādichchan̄ Kodai [||*] Idiṇṇu koḍutta mudal
mūṇṇu śalāgaiyum achchu mu pattañchum idil
valāngai Māṇikka Cheṭṭiyār śeṅkuḷip puraiyi-
ḍattil mēlai
4. muriyil mērkūr̄ril koḍutta achchu padinēlum Nārā-
yaṇaṅ Perāyirattan̄ Śeṅguḷip puraiyiḍattil Mēlai
muriyir̄ kiḷkūr̄ril koḍutta achchu padine¹
5. eṭṭum² kūḍa achchu muppattañchum śeluttikkoḍut-
tāṅ Ādichchan̄ Kodai [||*] ariśi irunāḷi uriyum
tiruvamurdu śeydār̄ śo
ru tirumañchanaṅ koṭṭiṇṇa ugachchan̄(ṇ)

6. koṇḍuvaruvadu [|| *] Ivvachchiṅ polikoṇḍu ich-
chelavu chandrādityavar chellumāru karpichchu
koḍuttāṅ Kodai [|| *] Mēṛpaḍiyāṅ tirunandāva-
ṇattannum tirumālai
7. yuṅ keṭṭi koḍukkumāru karpichcha ariṣi irunāḷi
idunṇu koḍutta mudal mūṅru śalāgaiyum achchu
e.ḍ. m Murugaṇuḍaiyanāṅ Kurūnāṭṭukkonār
pakkal Śeṅkuḷippuraiyiḍattil Melai muriyil
8. meṛ kūṛṛir pādippāṭṭil Oṛṛimā achchu irupattu-
munṇu idil poḷi koṇḍu ariṣi irunāḷiyum amurdu
śeydār sōru tirunandāvaṇamuṅ śeydu tirumālai-
yuṅ keṭṭik koḍukkiṅṛavar [k *] ku karpichchu
koḍuttāṅ.

1. The letter ṭ has been engraved and erased.
2. Cancel the letter e.

TRANSLATION

Hail! Prosperity! In the month of Kumbham of the Kollam year 395, Ādichchaṅ Kōdai of Āyirappuḷai made provisions so that two *nāḷi* and (one) *uri* of rice, ordered to be expended in the central shrine (*aganāḷigai*) of the temple of Uḍaiyār Karaikkāṇḍiśvaramuḍaiya — Mahādēva at Kaḍigaipattinam in Kuru-nāḍu, (a sub-division) of Tenṇāḍu and ten *nāḷi* of rice, ordered to be incurred for the sacred *ashtami* festival, as well as one sacred lamp, may be maintained.

For this (purpose) was assigned a capital of three *śalāgai* and thirty-five *achchu*. Out of this (capital), Māṅikka-Ṣeṭṭi of the Valāṅgai class gave seventeen *achchu* (being the dues) on the western division of Mēlai-muri of (the garden called) Seṅguḷi-puraiyidam, and Nārāyaṅaṅ

Pērāyirattān gave eighteen *achchu* (being the dues) on the eastern division of Mēlaimuri of (the garden called) Śeṅguḷi-puraiyiḍam, making in all thirty-five *achchu* which Ādichchan Kōdai assigned (to the temple). When sacred offerings are made with two *nāli* and (one) *uri* of rice, the drummers (*ugachchan*) who beat (drums) on the occasion of the sacred bath (*tirumañjanam*) (of the god) shall take the cooked-rice. Ādichchan Kōdai assigned (the amount), stipulating that with the interest accruing from these *achchu*, these (i.e. the said) expenses shall be met as long as the moon and sun (last). The said person (i.e. Ādichchan Kōdai) also directed (to be given) two *nāli* of rice for (laying out a) sacred flower garden and for stringing and supplying sacred garlands. For this (purpose) was assigned the capital of three *śalāgai* and 23 *achchu*.

(These) twenty-three *achchu* (were obtained) from Murugaṅ Uḍaiyān *alias* Kurunāṭṭukkōṅ (as being the dues) on Orrimā in the pāḍippāḍu on the western division of Mēlaimuri in (the garden called) Śeṅguḷi-puraiyiḍam. He assigned (the said money) stipulating that when offerings of two *nāli* of rice are made, the cooked rice shall be given to the persons who lay out the sacred flower garden and string and supply the sacred garlands.

12. INSCRIPTION OF MANALIKKARAI

Travancore Archaeological Series, Vol. III, No. 19, pp. 59-64.

Place : Maṅalikkarai.

Dynasty and King : Vēṅḍu King; Vīra Ravi Keraḷa Varma.

Date : The year opposite to Kollam 410. (1236 A.D.).

Language and Script : Tamil, Vaṭṭeḷuttu.

TEXT

സപസ്സി ശ്രീ. വൃശ്ചികത്തിൽ വിയാഴന്നിൻറയാണ്ടു കൊല്ലം നാനൂററു
 ഭരപതാമാണ്ടെക്കെതിരാമാണ്ടു മെടഞ്ഞായിറു 27 ചെൻറ നാൾ വെണാടു
 വാണുരുളിൻറ ശ്രീ. വിര ഇരവി കെരളവർമ്മ തിരുവടിക്കുമെന്ത അതി
 കാരികളും കൊത്തനല്ലൂർ സഭെയൊരും ഉഴരാലും ടി യൂർക്കടമൈ
 തണ്ടിൻറ മരുതകച്ചെരി കണ്ടതിരുവിക്കിരമനും കൂടിപ്പറഞ്ഞു സഭൈ
 യടവിൽ ഇറൈവരിനിലം.....ത്തിൻ മെലും അരക്കൽ കലച്ചെ ഇഴവു
 നെൽ.....ചാരൽ കടമൈക്കുരവു കലച്ചു.....മാക
 ആണ്ടു വരെ കടമൈക്കു കലച്ചെ ഇഴവു നെൽ.....യും ഉഴരവു
 ഇറൈ നിലം.....ത്തിൻ മെലും അരക്കൽ കടമൈക്കു കലച്ചൽ
 ഇഴവു നെൽ ചാരൽകു കലച്ചെ ഇഴവു നെൽ.....ഇയ
 ലുമാക ആണ്ടുവരെ കടമൈക്കു കലച്ചെ ഇഴവു നെൽ.....ച്ചു
 മാക ഇറുക്കുമാറും കടമൈ അളന്നാൽ വരിപ്പള്ളി പറഞ്ഞു തിരുമാറും
 കരണമെഴുതിൻറവരൾ കൈയ്യാൽ ത്തിരതരവു ഒഴിയുമാറുക്കല്ലിച്ചൊം.
 കടമൈക്കു നെല്ലുളന്നാൽവരിയിൽപ്പള്ളി വാഞ്ഞു തുവാമികൈയാൽ
 തരവു കൊൾക. ഒഴിവിതു കടമൈ ചെൻറു ചെല്ലാത്തതിന്നു ആണ്ടു
 വരെയും സഭെയൊരെയും ഉഴരാലെയും വരെയെച്ചു അഞ്ചൊചി ഏഴു
 തിപ്പിടിപ്പിച്ചു കടമെയുംകൊണ്ടു വരുവിതു. കരിവൊള്ള കാലത്തു സഭൈ
 യാലെയും ഉഴരാലും പററു കണ്ടു അഞ്ചൊൻറിനാൽ ഉണ്ടാകിൻറ മുതലും
 കൂട്ടി വിളവൊള്ള നിലത്തിന്മെൽ കടമൈ കൊടുപ്പിതു. കരിഞ്ഞു കട
 മൈ പററാ എൻറു തൊൻറുകിൽ തപൈയാരു മുരാരുതുവാമിയൊടു
 ചൊന്നാൽ തുവാമി പററു കണ്ടു അഞ്ചൊൻറു കൊൾവിതു. ഇമ്മുത
 ലിൽ പട്ടവിരുത്തി ഓണച്ചെലവിന്നു നെൽ.....മും അഞ്ചൊൻറിൽ
 കഴിവിതു. ടി നിലമൊഴിഞ്ഞു തവൈയാക്കും ഉഴരാക്കു മിക്കും മാചെന
 ത്തിന്നു എന്തൊരു അഴിവൊണ്ടാകിൽ അമ്മുതൽകുഹറ നിലത്തിൻ മെൽ
 വരിയുമെഴുതി ക്കൊടുത്തു അമ്മുതൽക്കു പലിച്ചെയും പാട്ടരിയുമൊഴിഞ്ഞു
 തണ്ടിക്കൊണ്ടു വരിയും പുള്ളിവാഞ്ഞു പൊവിതു. ഇമ്മാക്കുമൻറിയെ
 ചെയ്വൊരു ഉരാകിൽ അയ്മത്തിരു കഴഞ്ഞു ചൊൻ തണ്ടും വെച്ചു
 പിന്നെയും ഇച്ചെയ്തതെ കാരിയമാവിതാകവും ആചന്ദ്രതാരവത്ക്കൽ
 പ്പിച്ചു ഏഴുതിയ തരവു തിരുമുഖത്തിൽപ്പട്ടമാക്കുമെ ഏഴുതിയ മൈക്കു
 ഇതു കൽവെട്ടാകും.

Abstract of Contents

Hail ! Prosperity ! In the year opposite to the Kollam year 410, on the 27th day of Mēdam, when Jupiter was in Vriśchikam, the authorities of Śrī Vira Ravi Kēraḷa Varmā of Vēṇāḍu, the *Sabhās* and *Ūrārs* of Kothainallūr and Kandan, Tiruvikkiraman, the Tax collector of the above village, having assembled have entrusted to the *Sabhā* the following:

For *arakkal kalāchchai* paddy.....

For *śaral* paddy.....

In all the paddy dues.....from *iraivari* lands and from the lands entrusted to the village.

For *śaral* tax paddy

For *arakkal kaḍamai* paddy

This paddy be collected and measured to the accountant. This paddy should be measured by Tuvami.

Of these if there is any balance of tax due the same should be collected from the *Sabhāiyār* and *Ūrār*. If in case of any failure of crop the taxes cannot be paid, then the matter should be reported by the *Sabhāiyār* and *Ūrār* to Tuvami who will collect one fifth of the dues. Of these collections one fifth should be paid for *Onam* expenses. In case of damage to the crops, then the amount should be collected with interest from the *irainilam*. If these rules are violated then a penalty of 52 (fifty-two) *kaḷañju* of gold should be imposed and if the same is repeated the punishment should also be repeated and this should endure as long as the moon and stars last. Thus written on stone as ordered by the king.

13. INSCRIPTION OF ŚUCHĪNDRAM

Ullūr Smāarakagrantham.

Place : Śuchīndram.

Dynasty and King: Vēṇāḍu; Śri Vira Udaya Mārttāṇḍa Varma.

Date: Kollam 413. (1248 A.D.)

Language: Tamil ? *Script:* Grantha and Tamil.

TEXT

സപസ്തി ശ്രീ. മകരത്തിൽ വിയാഴം നിൻറയാണ്ടു കൊല്ലം 413-ാ
മാണ്ടു മെടനായിറു 5 ചെൻറ തികൾ ഉത്തിരം. ഇന്നാൾ നാഞ്ചി
നാട്ടു ചുവീന്തിരമാന ചുന്തര ചൊഴു ചതുർവെടി മംഗലത്തു ശുചീന്ദ്രമുടൈയ
മഹാദൈവർ ശ്രീകൊവിലിൽ മുൻപുള്ള വിശ്വകർമ്മിയത്തിന്നും കിഴ് ഇട്ടി
കൈയും മരമുകൊണ്ടു പണിച്ചെയ്തു തിരുമണ്ടപം ജീണ്ണമടൈന്തതിൽ
ഇട്ടികൈയും മരമുകളെയ്തു കരുകൽകൊണ്ടു തിരുപ്പണി ചെയ്യുമാറു
വെണാടു വാഴ്ത്തരുളിൻറ കിഴ്പ്പെരൂർ ശ്രീവീര (രവി ഉദയമാത്താണു)
വർമ്മ തിരുവടി തിരുവുള്ളം ചെയ്തരുളിഞ്ഞൊ മാശി മങ്കലത്തു ശങ്കരൻ രാമൻ
ചാർപാക ചെയ്യിക്കുമാറും നാഞ്ചിനാട്ടു നാട്ടു കണക്കും കൊവിലിൽ കൊവി
ന്ദൻ രാമനും കണക്കെഴുതുമാറും കർപിത്തമൈക്കു വെണ്ടുമാനപടി നെല്ലും
പണമും കൊടുത്തരുളി ശ്രീ കൊവിലിൽ വിശ്വകർമ്മിയത്തിന്നു കിഴ് ഉപാ
നത്തിന്നു മെൽ ഇടൈയിലുള്ളിടമും ഗർഭഗൃഹത്തിൽ തലൈക്കല്ലും ഉപരി
പിറഭയും പൂർവ്വമണ്ഡപമും മുകമണ്ഡപമും ശാലൈയും ഗ്രാമദൈവർ മണ്ഡ
പമും ശിപണ്ഡാരമും തിരുച്ചിവിന്തിരത്തു.....കൊവിലിൽ
തലൈക്കല്ലും ചുറമണ്ഡപത്തിൽ കളഭ മുപ്പടിയും തിരുമുറത്തലൈക്കല്ലും
ഇപ്പണിക്കച്ചെൻറ കാല മുഴു ആണ്ടും തികളാനപത്തും നാൾ പതിനെട്ടും
കരുകൽ കൊണ്ടു തിരുപ്പണിച്ചെയ്തു മുടിത്ത ഇന്നാളിൽ നിയതം തിരു
ക്കലചമുമാടി.....യെയ്തു നായനാക്കു തിരുഗർഭഗൃഹ

ത്തിൽ തലൈക്കല്ലമിട്ടു ഉമാഭാഗൈയും ചാത്തി തിരുപ്പണി പൊലിഞ്ചു
 തിരുക്കലചത്തിനു കൊല്ലത്തു നിന്നും വന്ന തിരുമനശു തിരുമണ്ഡപത്തിൽ
 എഴുത്തരുളിന കൊല്ലം.....മെട നായിര 5 ചെൻറ തിരു
 ഭാഴ്ച ചെയ്യും പൂർവ്വപക്ഷത്തു തിരയോതചിയും ഉത്തിരമും ഇടവലക്കിനമും
 കൊണ്ടു തരണ നല്ലർ നമ്പിയൈക്കൊണ്ടു കലചമുമാടി തിരുക്കുത്തു ചൊ
 ലിക്ക തിരുക്കൊയിലായി എഴുത്തരുളി ഇരുത്തരുളിച്ചെയ്യ നായനാർ
 ശ്രീകൊയിലരൈക്കൊണ്ടു തിരുപ്പണിയും മുടിച്ചു കൊയിലിലെഴുത്തരുളപ്പെട്ട
 നെൻ. ഇക്കൊയിൽ ചിർപാചാരിയ പതിനെട്ടു നാട്ടാൻ കലമാണിക്കമാന
 ശ്രീപത്മനാച ആചാരിയൻ എഴുത്തു.

TRANSLATION

Hail Prosperity ! On Monday, the 5th day of *Mēdam*,
 in the Kollam year 413, *Uttira Nakshatra*, when Jupiter
 was in *Makara*

The brick work and the wooden superstructure of the
maṇḍapa in front of the Śrī Kōyil of the Mahādēvar tem-
 ple in Śuchīndiram of Sundara Chōla Chaturvēdimangalam
 in Nāñjinād, having dilapidated, and to remove the brick
 work and wooden superstructure and replace them by stone
 work, Śrī Vīra (Udaya Mārttāṇḍa) Varmā of Vēṇāḍu
 ordered that the repairs should be done by Śankaraṅ
 Śankaraṅ Rāmaṅ of Māsīmangalam and the writing of the
 accounts of the temple and Nañjinād should be done by
 Gōvindaṅ Rāmaṅ and for this the required paddy and
 money are to be paid.

Accordingly the repairs from the base to top in the
Viśvakarma, the top stone in *Garbhagrīha*, *Dēvar maṇḍapa*,
 roof of the temple, roof of the front portico, *Sipaṇḍāram*,
 were finished in the course of one year, 10 months and 18
 days and on this day, the top of the *Garbhagrīha* has been
 covered with stone and the work made ready for purificatory

ceremony. His Highness arrived from Quilon in the *tirumanḍapa* and in his presence the purificatory ceremony was performed by the Nambi of Tāraṇanallūr on Monday, when sun had completed three months in *Mēḍam*, when the rising moon reached *Trayodaśi* and the star was Uttiram, and when the *tirukkūttu* was performed the temple repairs were completed by the temple authorities. Thus this is the writing of Śrīpadmanābha Āchāriyaṅ, the sculptor of this temple and the diamond of the family of the eighteen villages.

14. ARRUR PLATE OF VIRA RAVI UDAYA MĀRTTĀNDA VARMAN

Travancore Archaeological Series, Vol. IV, No. 15, pp. 86-89.

Place : Arrūr.

Dynasty and King : Vēṇāḍu; Vira Ravi Udaya Mārttāṇḍa Varman.

Date: Kollam 426. (1251 A.D.).

Language : Malayāḷam.

TEXT

1. അരുളിച്ചെയ്ത ശകാബ്ദം ആയിരത്തു ഒരുനൂറ്റൊഴുപത്തുമുനിൽ
മെൽ ചെല്ലാനിൻറെ കൊല്ലം നാന്തററിരുപത്തൊരവതു മെട
ത്തൊരു പത്തൊൻപതു ചെന്ന വ്യാഴാഴ്ചയും മൂലവും അപര
2. പക്ഷത്തു പഞ്ചമിയും ശിവാനിത്യയോഗവും വരാഹകരണവും
പെററ യിന്നാൾ വെണാടു വാണുരുളുന്ന കിഴവെരൂർ ശ്രീവീര
ഇരവി ഉദയ മാർത്താണ്ഡവർമ്മ ശിവരാമുത്തവരായ നാം മലമ

2nd side

3. ബലത്തു കണ്ണന്തർ ദേശത്തു പുപംകവിളാകത്തു കൊവിക്കൽ യിരിക്കും കാണിയാളർ കലത്തിൽ ശൈയ് വാശാരമായ കായ്തുതറൈ തമ്പി ഇരവി
4. കെരളവിക്രമ ഉടയാക് നയിനാർ മുത്തളക്കുറിച്ചിയാന ശ്രീ വിരകെരളപുരത്തു മഹാദേവർ കൊവിലിൽ മെൽ കോയിമ്മ ഉഴരാണമ സ്ഥാനം
- 5 കൊടുക്കയിൽ യിന്നാൾ മുതൽക്കു മെപ്പടി മഹാദേവർ കൊവിലിൽ ശ്രീകായ്തും ബെയാർ പിള്ളമാരുൾപ്പെട്ട പെർകളെ കൊണ്ടു ശ്രീ പണ്ടാര
6. വക എപ്പർപ്പെട്ട മുതലാക്കിച്ചു തന്നകത്തു നിത്യനിതാനം മാസവിശേഷം ആട്ടവിശേഷം ആണ്ടുതോറും കുറുത്തായറു അശപതി ആട്ടത്തിരു
7. നാൾ മറു എപ്പർപ്പെട്ട ചിലവു കെളം യിടുവിച്ചു വച്ചിരിക്കുന്ന പടിത്തരത്തിൻമ്പടി കുറവു നേരനീക്കവും വരാതെ അടിയന്തിരകളു നട
8. ത്തിച്ചു ആണ്ടുതോറും മുതലു ചിലവു തിട്ടം കണ്ടുമിടക്കുള്ള മുതൽ ഒടം വെയ്യിച്ചു ആയതും പട്ടു പരിവട്ടം തിരുവാ ഭരണം പാത്രപണ്ടം മറു
9. എപ്പർപ്പെട്ട വകകളും സൂക്ഷിപ്പിച്ചു അശപതി ആട്ടത്തിരു നാൾ കൊടിയെറും നാൾ ശ്രീകായ്തും ബെയ്വാർകളോടും കൂടി വൃഷഭമണ്ഡപത്തിൽ വച്ചു തന്ത്രികതപക
10. ത്തു നമ്പിക്കു മെച്ചാന്തി നമ്പിയെകൊണ്ടു കുറുപ്പു കൊടുപ്പിച്ചു കൊടി ഏറിച്ചു വെന്താത്തിരുനാൾ പള്ളിവേട്ടയ്ക്കു ശ്രീകായ്തും ചെയാകളെ
11. ടും ശ്രീപണ്ഡാരവും പെൺപിള്ളയും കയൊടുക്കും തീർച്ച കഴിച്ചു എഴുന്നള്ളിപ്പിച്ചു വെട്ടക്കമ്പും ചാത്തി തിരിയെ ഏറുപ്പിച്ചു ആരാട്ടിനു മേല്പടിയാരോടു ശ്രീ പ
12. ണ്ടാരവും പെണ്ണു പിള്ളയും കൈയ്യെറു എഴുന്നള്ളിപ്പിച്ചു ആരാട്ടം കഴിപ്പിച്ചു തിരിയെ എഴുന്നള്ളിപ്പിച്ചു ശ്രീപണ്ഡാരവും പെണ്ണു പിള്ളയും തിരിയെ

Reverse of 1st side

- 13 ശ്രീപണ്ഡാര[ം] ചെയ്വാർകളെ കൈയ്യുറപ്പിച്ചു കൊടിയും
 യിറക്കിച്ചു അടിയും തിരിയും നൊക്കി മാസം ഒന്നിനു അരിയും
 ജീവ്യത്തിനു ഇരു കല നെല്ലും ആണ്ടൊന്നിനു വരിക്കൻ പരു
 യറികച്ചു വകയ്ക്കു
14. പണം പതിനെട്ടും തിരുനാളിൽ അകമ്പടി കൂടി വരുന്ന ആറം
 പരിചകകാർക്കു അരിശിപ്പടി പണം പതിനെട്ടും മെപ്പടി
 തിരുനാളിൻ നാളൊന്നിനു നാലുമട ചൊറ (ശ്യാദ്രായങ്ങളും
 പറ്ററി ആ
15. ഷിരൂ ദാരമെ സന്തതി പ്രദേശമെ നയിനാർ മുത്തളക്കുറിച്ചി
 യാന ശ്രീവീരകേരളപുരത്തു മഹദേവർ കൊവിലിൻ മെൽ
 കൊയിനയും ഉഴരാണയും സ്ഥാനം എവുരും ആയുധക്കായ്
16. ത്തിനു നടന്നു കൊള്ളുമാറും ചെയ്തയിതു മെപ്പടി ആണ്ടു മെപ്പടി
 മാസം മെപ്പടി നാളിൽ മെപ്പടി കൈരളപുരം ദേശത്തു പതി
 യടത്തു കൊവികൽ യിടാക നാമിരിക്ക യിവർ താവകവും
17. യിവൈകണക്കു ഇഴശപരൻ കൊത എഴുത്തു

TRANSLATION

Please to order (as follows):—

On this day of Mūla corresponding to the fifth tithi of the second fortnight combined with Śivānityayōga and Varāhakarāṇa, and Thursday, the nineteenth, expired, of the month of Mēsha of the Śāka year which was current after the expiry of one thousand one hundred and seventy-three, and Kollam four hundred and twenty-six, we, the illustrious Vira Ravi Udaiyamārttāṇḍavarman-Siraivāy-Mūttavar of Kīlappērūr house, graciously ruling over Vēṇāḍu having granted the *kōyinma*, *ūrāṇmai* and *sthāna* of the temple of Mahādēva at Nayinār-Muttalakkurichchi *alias* Śrī-Vira-

kēraḷapuram, to Ravikēraḷavikkrama-Uḍayār who was the Śaivāchārya Kāriyatturai-Tampi belonging to the Kāniyāḷarkula, residing at Pūvaṅgaviḷākattu Kōyikkal in Kaṇṇaṅūr-dēśam of Malaimaṅḍalam, he shall from this day forward, collect the incomes from all sources accruing to the temple treasury, and defray, through the persons who perform the sacred duties in the said temple of the Mahādēva inclusive of the *Pillāmār* all kinds of expenses such as those required for each day, those necessary for special occasions in each month and year as well as the expenses for conducting the annual festival falling on the day of Aśvati in the month of Kumbham, without diminishing the established scale and without stopping any of the items. Thus shall the festivities be conducted. Annually, accounts of receipts and disbursements shall be made out and the surplus amount left after meeting the expenses shall be deposited ; and the weapons, silk, cloth (*parivaṭṭam*), the sacred ornaments, vessels and utensils and all other kinds (of property) shall be taken care of. And he shall, on the Aśvati day of each year, which is the day for hoisting the flag, assemble in the Vṛishabhamāṅḍapa along with the temple servants ; cause the Nambi who performs the duties of *mēlśānti* to give to the Nambi in charge of the *Tantri's* duties the *Kumbhasūtra* and have the flag put up.

For the *Pallivēṭṭai* following on the 9th day of the festival, the god shall be taken in procession accompanied by all temple servants, those in charge of the sacred treasury, as well as the female attendants, and return after discharging the arrow.

For the *ārāṭṭu* (i.e., the ceremony of bathing the god in the river), the god shall be taken in procession accompanied by the above said (temple servants), those in charge of the treasury and the female attendants, and return after performing the bathing ceremony.

Persons in charge of the temple treasury and female attendants shall be given their respective duties, and the flag removed.

Expenses for the annual festival are (as follows):—

Rice for each month ; two *kalam* of paddy for the *jīvita* ; 18 *paṇam* for¹ 18 *paṇam* for rice to be given to the persons who assemble along with the *parichārakas* on festive occasions ; four *maḍai* of cooked rice for each of the above-said festive days.

As long as the moon and the stars last, the *kōyiṇma*, *ūrāṇma*, *sthāna* as well as all other kinds of *āyudhakārya* pertaining to the temple of the Mahādēva at Muttalakkurichchi *alias* Virakēraḷapuram shall be borne by persons belonging to the lineage of the said (donor).

In the said year, said month and said day, when we (i.e., the king) were staying at Kōvikkal-Purayedaṁ in the said Kēraḷapuram-dēśam, this was written by the accountant Iśvaraṇ Kōdai.

1. The object of this item is not clear.

15. KERALAPURAM INSCRIPTION OF VĪRA UDAIYA MĀRTTĀNDA VARMAN

Travancore Archaeological Series, Vol. IV, No. 16, pp. 89-92.

Place : Kēraḷapuram.

Dynasty and King : Vēṇāḍu King: Vīra Udaiya Mārttāṇḍa Varman.

Date : Kollam 491. (1316 A.D.)

Language and Script : Tamil.

TEXT

1. Kollam Kollam māṇḍai yāṇḍu vadu Kumba jñāyaru¹ śeṇra nāḷ śeyda kāriyammā-vadu² [|| *] Venāḍu vāṇḍaruḷugiṇṇa [Śrī] Vīra

Udaiya Mārttāṇḍa varmma tiruvaḍiyar [Vira]
Pāṇḍiya dēvark [ku] amai[i]nda adhikārarkku
olla tennāṭṭil³ śenkaḷunir nāḍu

2. mudal nāṭṭil Paralkkoṭṭu deśam Muttalaikkurich-
chi Śrī Vira Keraḷa Ūchchubarattu mādēvarkku
śelavinnuṁ tirunandā-viḷakkinṇuṁ eḷudi viṭṭu
koḍuttār amainda adhikā[ra]r [|||] Immārggamē
itteśattu kiliyakkam koḷḷum oṭṭirkaḍamaiyūm
uviyūm vey nellum aḷage
3. ruḍum taṛitaḷai paṇaim pāṭṭamum karaipparrūm
aḷivupilaiyūm koḷmuraipāḍum kūḍa viṭṭukoḍut-
tār amainda adhikārar [|| *] Ivvaṇṇamē itteśattu
Tiruvīdāṅkkoṭṭum⁴ mādēvarkkum Paralkkoṭṭu
dēvarkkum Bhagavatikkum kiliyakkam oḷḷadu
niṅgalāga oḷḷa oṭṭir kaḍamaiyūm uvviyūm vei
4. nellum aḷageruḍum ta[ri] ta[lai] paṇaim pāṭṭa-
mum karaipparrūm aḷivu pilaiyūm (k) koḷmurai
pāḍum k⁵ kūḍa āchandira tāraḅal Vira Keraḷa
Ūchchubarattum⁶ mādēvarkku śela viṇṇuṁ tiru-
nandā viḷakkinṇuṁ eḷudiviṭṭu koḍut teḍuttu ari-
yūm tāḷkki [|| *] Pulavar Maṅśāṭṭaṅ Maṅiyaṇuṁ
ariyūm [|| *] [Mek]⁷
5. koṭṭu Nārāyaṇaṅṅ⁸ Kūmaranuṁ⁹ ariyūm [|| *].
Paṭṭāḷi Kaṇḍaṅ Iravivarmaṅ eḷuttu [|| *].
Puṅalūrit-Tāmodara Vikkīramaṅ eḷuttu [|| *].
Ivaḡaḷḷariya volai kaiyyeḷudiya kaidaiḅā Irāmaṅ
Keraḷaṅ eḷuttu. [|| *].

1. The *ā* is so added as to make the letter liable to be mistaken for *i*.

2. Read *kāriyamāvaḍu*.

3. The length of *nā* is indicated by separate symbol.

4. Cancel the letters *k* and *m* in this word.

5. Cancel the final *k*.

6. Delete the final *m*.

7. These syllables have been read as *perraṅ* (*Ind. Ant.*, Vol. XXIV, p. 334).

8. Cancel the final *n*.

9. Read *Kumāranuṁ*. There is little room for reading *Kuḍaḡanuṁ* as has been done in *Ind. Ant.*, XXIV, p. 334.

TRANSLATION

The following is the transaction made on the 21st day, expired, of the month of Kumbha in the Kollam year 491 and the 4th year (of reign).

The officers of the glorious (king) Vira-Udaiyamār-tāṇḍavarma-Tiruvāḍiyār-Vira-Pāṇḍyādēva assigned by a written (deed) Paralkkōḍudēśam in Mudalnāḍū (the first division) of Śeṅgalunir-nāḍu (a district) of Tennāḍu which belonged to the (said) officers, to (the temple of) Śrī-Vīrakēraḷa-Īśvarattu-Mahādēva at Mūttalaikkurichchi, for expenses and sacred lamps. The officers accordingly assigned the *ottir-kaḍamai*, *uvvi*, *vēy-nel*, *aḷagerudu*, *tari-talāi*, *panaimpāttam*, *karai-parru*, *alivu-pilāi* and also *kolmurai-pāḍu* accruing as *kīliyakkam* from this *dēśam*. On the occasion when in this manner, excluding the *kīliyakkam*¹ belonging to (the temple of) Mahādēva at Tiruvidāṅkōḍu, and to (the temple of) the Dēva and Bhagavati at Parakkōḍu belonging to this *dēśam*, the balance of (the incomes of) *ottirukaḍamai*,² *uvvi*,³ *vēy-nel*,⁴ *aḷagerudu*,⁵ *tari-talāi*,⁶ *panaim-pāttam*,⁷ *karai-parru*,⁸ *alivu-pilāi*,⁹ and also *kol-*

1. *Kīliyakkam* has been read by the late Mr. Sundaram Pillai as *Kāliyak-kam*.

2. *ottir-kaḍamai* whose significance has not been ascertained may be the same as *ottāchchu* perhaps the fee paid by the brick layers.

3. *uvvi* means 'head' according to Dr. Winslow.

4. *vēy-nel* literally means 'bamboo-grain' and might represent the fee paid for collecting it from forests.

5. *aḷagerudu* 'beautiful ox'.

6. *taritalāi* occurs also in the forms *tari-irai* and *tari-puḍavati*; it must mean the fee levied on looms.

7. *panaim-pāttam* denotes the fee paid by toddy-drawers.

8. Sundaram Pillai takes *karai-parru* to mean treasure trove, mines jetsam and flossam and all such royalties derived from or "attached to land". It is not unlikely that it simply means what is received on dry lands (*karai*) like *kaḍamai*, *pāttam*, *irai*, etc. the word *parru* denotes 'a share' or 'receipt' and *karai* means 'dry lands bordering on fields': as such *karai-parru* must mean incomes from dry lands adjoining wet fields.

9. *alivu-pilāi*, literally 'fine for destruction' may correspond to *Kurra-daṇḍam* 'fines imposed on defaulters.'

*murai-pāḍu*¹⁰ were assigned by a written (deed), for expenses and sacred lamps, to (the temple of) Kēraḷa-Ichchavarattu-mahādēva, (so as to last) as long as the moon and the stars (endure), the following witnesses¹¹ know (it).

Śāttaṅ Maṇiyaṅ of Pulavarmaṅ knows (this), Nārāṅ Kumaraṅ of Mēkkōḍu knows (this). (This is) the signature of Kaṇḍaṅ Iravivarmaṅ of Paṭṭāli. (This is) the signature of Dāmōdiraṅ Vikkirmaṅ of Puṅalūr. (This is) the signature of Irāmaṅ Kēraḷaṅ of Kaidaiṅvāy who wrote this deed.

10. *Koḷ-murai-pāḍu* has been read by P. Sundaram Pillai as '*kō-murai-pāḍu*' and the latter taken to mean 'royal justice income and as representing the court fees and judicial revenue of modern times.' Since in the present inscription the reading is clearly *koḷ* and not *kō*, it may be rendered as the dues customarily received'. *Kōmuraipāḍu* also occurs in inscriptions in which case it may mean 'the customary incomes which go to the king.'

11. *Tāḷkki* has been taken to be part of the proper name of the village (*Ind. Ant.*, Vol. XXIV, p. 334).

16. INSCRIPTION OF RAVI RAVI VARMAN TIRUVADI

*Travancore Archaeological Series, Vol. V, No. 39,
pp. 140-143.*

Place : Tiruviḍaikkōḍu.

Dynasty and King: Vēṅāḍu King; Ravi Ravi Varman
Tiruvadi.

Date : Kollam 548: 1372-3 A.D.

Language : Malayāḷam.

TEXT

1. സ്വസ്തി ശ്രീ [I*] കൊല്ലം അഞ്ഞൂറു നാൽപ്പതു എട്ടാം—
2. മാണ്ടു കന്നി ഞായിറു ധ ചെൻറതു വെണാടു വ—
3. ടഴ്ത്തരുളിൻറ കീഴ്പ്പെരൂ (ർ*) ഇരവി ഇരവിവർമ്മ—
4. ന്തിരുവടി സർവ്വഗ്രന്ഥകവത്തു ഭാനം കൊടുത്ത നില—
5. ത്തിന്നു എഴുതിന തിരുമുക്തപ്പടി [I*] കിഴ് കളശ്ശെറത്തു
6. ബ്രഹ്മദേശത്തു ശ്രീ പല്ലഭ ചതുപ്പുതി മങ്ങലത്തുക—
7. ടവയജ്ഞ നാരായണപ്പട്ട സർവ്വഗ്രന്ഥക വത്തു നാ—
8. ബ്ബി നാട്ടിൽ മണത്തിട്ട തെക്കാൽ കീഴെൽക തിരുപ്പാപ്പു—
9. മ്മൂത്ത തിരുവടിക്കു പകുതി പട്ട തടി 2 നില മാക—
10. റന്നി മുന്തിയെക്കു മേൽക്കു തെന്നൽക തടി 1 നിലം [അ]—
11. രമാവുകു വടക്കു മെൽപ്പുൽക തടി 1 നിലം അര—
12. മാവുകു കിഴക്കു വടവെൽക വായ്ക്കാൽക്കു
13. തെക്കു ഇവെൽക നടുവിൽ കിടന്നു കെ.....ഭാ—
14. നിലം ഒരുമാതക
15. ഉതകുപൂർച്ച തമ്മതാനമാകു ആചര്യന്മാ—
16. രവൽ തന്തതിപ്രദേശമെ അതികരിച്ചുകൊ—
17. ണു കന്നിഞായിറു വിശാകം ആട്ടെത്തിരു—
18. നാളക്കു തിരുവിടെക്കൊട്ടു മുക്കാൽപട്ടത്തു മാതെ—
19. വക്കു ഇല്ലുളവി [നാൽ] 9 നാഴി ചെയ്തു അരിയും ഐ—
20. കാട്ടത്തു പന്തിരണ്ടു പെയർ പിരാമ്മണക്കു അടു—
21. തെയക്കു നടത്തിപ്പൊക്കുമാറു ഇല്ലെ ആക

TRANSLATION

Hail! Prosperity! On the 10th day of the month of Kanni in (the) Kollam (year) five hundred and forty-eight, the land which was given as *sarvagrastaka-vastu-dānam* (an absolute gift) according to the royal order of Iravi Iravi-varman Tiruvaḍi of Kīlappērūr, who was ruling over Vēṇādu to Yajñanārāyaṇa-Bhaṭṭa of Śrīvallabha-chaturvēdi-

maṅgalam, a *brahmadēya* of Kiḷkalakūrṅam is to the south of Maṅalattittai in Nāñjināḍu and its boundaries are the following :—

The eastern boundary is to the west of the *mākāṇi* + *mundirikai* of land comprised in two *taḍis* belonging to Mūtta-Tiruvaḍi of Tiruppāppūr;

the southern boundary is to the north of the $\frac{1}{2}$ *mā* of land comprised in one *taḍi*;

the western boundary is to the east of the $\frac{1}{2}$ *mā* of land comprised in one *taḍi*;

the northern boundary is to the south of the channel;

The land lying between these boundaries which is one *mā*. was bestowed as a charitable gift, preceded by a libation of water, to be enjoyed as long as the moon and stars (exist) and in lineal succession, and (with the stipulation) that on the Viśākhā-day in the Kaṇṇi month every year, offerings with 9 *nāḷi* of good rice by the home-measure should be made to the god Mahādēva of the Tiruviḍaikkodu temple and that twelve Brahmans should be fed therefrom.

17. ŚUCHĪNDRAM INSCRIPTION OF VĪRA RĀMA VARMAN

*Travancore Archaeological Series, Vol. IV, No. 17,
pp. 92-98.*

Place: Suchindram.

Dynasty and King: Vēṅāḍu King; Vīra Rama Varman.

Date: Kollam 646 (1471 A.D.)

Language and Script: Tamil.

TEXT

1. Svasti Śrī Kaliyuga samvatsaram ൧൧൩൩൧൨
n mer cheṇru iḍabachchanik kanni Viyāḷattil
śellāniṅṅa Kollam arunūrru nārpattu āramāṅḍu
Chittirai mādam paṅṅiraṅḍān tiyadi Uḍaiyār
Tāṅuvālaiyap Perumāḷ Koyilir Śeṅbaga Irāmaṅ
maṅḍapattil Kilapperūr Jayasimhanāṭṭu illattil
Śrī Vira Rāma Śrī Rāma Varmmarāṅa Tiruppāp-
pūr Mutta Tiruvaḍi irundaruḷiya iḍam aruḷich-
cheyal Uḍaiyār Śuchindiramuḍaiya Nayiṅār
2. koyilil poduvāḷ teṅkoṭṭu śivindiravāḍi Keśavaṅukku
iṅṅayinārkup pandiraḍi yagattukku munbe kāla-
śandiyāga naḍakkak karpitta Śeṅbagarāmaṅ pū-
śaikku Uḍaiyār Śuchindiramuḍaiya Nayiṅārkum
Nāchchiyār Umaiammai Nāchchiyārkkum Nayi-
ṅār Teṅ Tiruvengaḍa Viṅṅavar Emberumāṅuk-
kum namakkāram per iraṅḍukkum āga ivvagaikku
nāḷoṅrukku amudupaḍi irupattu nāṅāliyum māda-
vaḷi nam irepatippiranda nāḷukku tārai
3. korum vagaikku Mārgaḷi māḍattil tirunāḷukku nam
piranda nāḷ Nayiṅār nālāntirunāṭ chelavukkum
Pirāmaṅar ūṭṭukkum āga ivvagaip paḍi naḍandu
podum vagaikku viṭṭuttanda śivindiram veṭkaik-
kuḷattil kiḷ mudarṭarattil nilam irupatu māvam
[| *] ivvagaiyil amudupaḍi irupadunāḷi vagaikkup
palaveṅṅaṅamāga nāḷ oṅrukku neyyamudu uḷak-
ku āḷākkum teṅgāy oṅrum kadalippaḷam pattum
kaṅiyamudukku vāḷai —
4. kkāy paḍiṅārum miḷagu amudu śeviḍu iraṅḍu
araiyum ilaiyamudu paḍiṅārum aḍaikkāy amudu
eṭṭum [| *] śāttuppaḍi vagaikkuchchandanam
palam kālum kunḱumam iḍai araikkālum pach-
chaikkarpūram iraṅḍu maṅjāḍiyum paṅinir kāppu
uṭpaṭṭa vagaikkum āga ivvagaikkup palavilaip-
paḍi nāḷ oṅrukku paṅam oṅru āga āṅḍu oṅrukku

adigamuṭṭa nāl munnūrru arupattu añchukkup
paṇam munṇūrru

5. arupattu añchum arunūrru nārpattu nālāmāṇḍu
Āvaṇi mādam mudar tedi mudalukku naḍandu
podum vagaikkum arunūrru nārpattu ārāmāṇḍu
Chittirai mādam paṇṇiraṇḍāṇ tiyadi mudalukku
naḍandu podumpaḍi karpitta Uḍaiyār Śuśindira-
muḍaiya Nayiṇārkuṭ tirunandā viḷakku oṇṇum
Nayiṇār Ten Tiruveṅkaṭa Viṇṇavar Emberumā-
ṇukkuṭ tirunandāviḷakku oṇṇum āgat tirunandā-
viḷakku iraṇḍum naḍandu podum va —
6. gaikkup paṇa nāṇūrum nilam kalamum āga iv-
vagaikkum nāḷoṇṇukkup paṇam oṇṇāgap pala
veñjanamum naḍandu podum vagaikkum viṭṭut-
tanda tenṇāṭṭuk kuṇṇāṭṭuk kaḍigai paṭṭiṇattup
periya kulattiṇ kiḷ ūdupallipparruḍaṇ kūṭṭi
naḍandu podugiṇa vagaiyil Tenkarait tevaḍāṇam
taḍi oṇṇu nilam kalamum kodaippallam taḍi oṇṇu
nilam kalamum devarkuṇḍarait taḍi oṇṇu nilam
eḷu kuru
7. ṇi nāṇāliyum Teṅgaḍit tevaḍāṇam taḍi oṇṇu nilam
kalamum kuśavaṇ Kuṇḍarai taḍi oṇṇu nilam kala-
mum Pūvākkuḍipparril Ittikāl vaṭṭam taḍi oṇṇu
nilam tūṇip padakku irunāliyum Viḷāttikkāl
vaṭṭam taḍi oṇṇu nilam eḷu kuṇṇi nāṇāliyum
merpaḍi taḍi oṇṇu nilam ayuṇ kuṇṇiyil kiḷak-
kaḍaiya nilam padakku arunāliyum tirunandā
vilakkukku viṭṭa ālaraittaḍi oṇṇu nilam kalamum
kuḷachchaik kiḷkarai —
8. pparril Murukkarai Vikkiranāṇ Śaḍaiyaṇ vagaiyāy
nām kaiyyāṇḍa pilāntōṭṭattil mūṇṇil oṇṇum Utta-
maṇ perunteruvil nālil oṇṇum varukkaimā niṇṇa
puraiyiḍattil pādiyum akkikuḍiyiruppup purai-
yiḍamum ūrāḷikuḍiyiruppil merkūrum āga iv-
vagaip paḍi uḷḷa nilam eḷukalamum(m) purai-

yiḍaṅṅaḷum tirunandā viḷakkukku kaiyil tanda
paṇam nānūrum kaiyyāṇḍu koṇḍu

9. nāḷoṅrukku neyyamudu uḷakku ālākkum teṅgāy
oṅrum paḷam pattum vālaikkāy paḍiṅārum
miḷagamudu ševiḍu iraṇḍu araiyum ilaiyamudu
paḍiṅārum aḍaikkāyamudu eṭṭum śāttuppaḍik-
kuch chandaṇam palam kālum kuṅkumam iḍai
araikkālum pachchaikaṅpū[ram] iḍai iraṇḍu
manjāḍiyum paṇinir kāppu uṭpaṭṭa vagaikkum
nāḷoṅrukku paṇam oṅ ttikkoṇḍu podum-
paḍiyum tirunandāviḷakku iraṇḍum naḍatti
10. k koṇḍu podumpaḍiyum nāḷadu kaiyil tanda
paṇam nānūrum āga ivvagaippaḍi nilam eḷu
kalamum puraiyiḍaṅgaḷum paṇam nānūrum
kaiyāṇḍu koṇḍu pala veṅjaṇavagaikkum nāḷ
oṅrukku paṇam oṅru āgavum tirunandā
viḷakku iraṇḍum naḍattikkoṇḍum naḍattik-
koṇḍu podumpaḍi Kollam aṅṅūru nārpaṭṭu
ārāmāṇḍu Chittirai mādam paṅṅiraṇḍāntiyadi
Śuśinidirattup poduvāḷ tenkoṭṭuch chi
11. da Śivindiravādi Kē[śa]vaṅ vittil nām viḍā-
yirukka viṭṭut tandom [| *]. Innāḷ mudal innilam
ēḷukalamum puraiyiḍaṅgaḷam paṇam nānūrum
chandirādittavar chelluvadāgak kallilum śem-
bilum veṭṭikkaiyyāṇḍu koṇḍu Śeṅbagarāmaṅ kāla-
śandi pūśaikku palaveṅjanattukku nāḷ oṅrukku
paṇam oṅru āgavum n tirunandā viḷakku iraṇḍum
naḍattikkoṇḍu podumpaḍiyum [| *]. Ippaḍikku
idu taravāgavum Ippaḍikku ivai kaṅakku Irāmaṅ
Śendaṅ eḷuttu. ||.

TRANSLATION

Hail! Prosperity! On the 12th day of the month of
Chittirai in the Kollam, year six-hundred and forty-six cur-

rent, and the Kali-yuga year 4572, expired, when Saturn was Rishabha-(*rāśi*) and Jupiter in (the sign) Kaṇṇi and on the occasion when the illustrious Vīrarāma Rāmavarman *alias* Tiruppāppūr-Mūṭṭa Tiruvaḍi of Kīlappērūr (house) and the Jayasimhanāṭṭu-illam was pleased to remain in the Śeṅbagarāmaṅ-maṅḍapa of the temple of Uḍaiyār-Tāṇuvālaya-Perumāḷ, he was graciously pleased to command as follows :—

To Śivindiravāḍi Kēśavaṅ of Tenkōḍu one of the poduvāḷ in the temple of Suchindiramuḍaiya-Nāyiṅār.

During the worship called Śeṅbagarāmaṅ-pūjai of this god ordered to be conducted each morning at 12 feet time of day before noon for conducting (several) items of expenses (viz., for feeding 2 persons in each of the shrines of Uḍaiyār-Suchindiramuḍaiya-Nāyiṅār, Nāchchiyār Umaiyammai-Nāchchiyār and Nāyiṅār-Ten-Tiruvēṅgaḍamuḍaiya-Viṅṅagar-Emperumāṅ,—this item working out to 24 *nāḷi* of rice per day—for the item of expenses (connected with the) bathing of the god with water on the day of our birth-day asterism, i.e., Rēvati (occurring) in each month; for the sacred festival in the month of Mārgaḷi; for the expenses to be incurred on the 4th day of the god's festival (conducted) in honour of our birth; and for feeding Brahmaṅas,—thus for all these were assigned twenty *mā* of first rate land under the tank called Vēṭkaikuḷam in Suchindiram.

For the daily supply of (one) *ulakku* and (one) *aḷakku* of ghee, one cocoanut, ten *kadali* fruits, sixteen plantains for making curry, two and a half *śeviḍu* of pepper, sixteen betel-leaves, eight areca-nuts,—all these being the several accessories (*veñjanam*) required for one of the above items, i.e., the feeding with twenty *nāḷi* of rice.

For the unguents, viz., quarter *palam* of sandal-paste, one-eighth *iḍai* of saffron (*kunkum*), two *mañjāḍi* of *pachchaikarpūram* and rose water (*paṇinīr*), at the varying rates of prices for each of these articles which are included in

this list,—and which work out to one *paṇam* per day, or for a year of three hundred and sixty-five days inclusive of the excess days,—the money required is three-hundred and sixty-five *paṇam*.

For conducting these items from the first day of the month of Āvaṇi of the year six hundred and forty-four and for maintaining two sacred lamps in all, viz., one sacred lamp in the shrine of Suchindiramudaiya-Nāyiṇār and another sacred lamp in the shrine of Teṅ-Tiruvēṅgaḍa-Vinṅgar-Emperumāṇ, ordered to be burnt from the twelfth day of the month of Chittirai of the year six hundred and forty-six, 400 *paṇam*, together with land (having the sowing capacity of) one *kalam* were given.

Thus altogether, at the rate of one *paṇam* per day for these items of accessories to be supplied, were assigned along with Ūḍupalliparru under the tank called Periyakuḷam in Kaḍigaipattiṇam a village of Kuru-nāḍu, which was a subdivision of Teṅnāḍu, the *dēvadāna* land in Teṅkarai measuring one *taḍi* (in extent) (with the sowing capacity of) one *kalam*, the land called Kōdaippallam measuring one *taḍi* (in extent) (with the sowing capacity of) one *kalam*, the land called *Dēvarkuṇḍarai* measuring one *taḍi* (in extent) (with the sowing capacity of) seven *kuruni* and four *nāli* of seed, the *dēvadāna* land called Tengaḍi measuring one *taḍi* (in extent) (with the sowing capacity of) one *kalam*, the land called Kuśavan-Kuṇḍarai measuring one *taḍi* (in extent) (with the sowing capacity of) one *kalam*, the land called Ittikālvaṭṭam in Pūvākudiparru measuring one *taḍi* (in extent) (with the sowing capacity of) one *tūni*, one *padakku*, and two *nāli* (of seed), the land called Vilāttikālvaṭṭam measuring one *taḍi* (in extent) (with the sowing capacity of) seven *kuruni* and four *nāli* (of seed), the eastern portion of the land in the same place with the sowing capacity of) *padakku* and six *nāli* (of seed), the full extent of which measured one *taḍi* (in extent) (with the sowing capacity of) five *kuruni* (of seed), the land called

Ālarai, measuring one *taḍi* (in extent) (with the sowing capacity of) one *kalam* (of seed) assigned for sacred lamps, one third of Murukkarai Vikkiran̄ Ṣaḍaiyan̄'s land called Pilāntōṭṭam in Kil̄karaippar̄ru of Kuḷachchal which was under our enjoyment, one fourth of Uttamanperunteru, half of the *puraiyiḍam*, in which stood *varikkimā*, the *puraiyiḍam* of Śakkikuḍiyiruppu, the western portion of Ūrāli-kuḍiyiruppu, altogether the lands included in this list, (with the sowing capacity of) seven *kalam* (of seed) and the *puraiyiḍams*, as well as the four hundred *paṇam* given in hand for sacred lamps were set apart for these items. Managing these, there shall be given for each day (one) *uḷakku* and (one) *ālākkku* of ghee, one cocoanut, ten fruits, sixteen plantains, two and a half *śevidu* of pepper, sixteen betel-leaves, eight areca-nuts for the feeding; and one *paḷam* of sandal-paste, one eight *iḍai* of *kunkumam*, two *manjāḍi* of *pachchakar̄pūram*, rose water and other items for the *śāttuppaḍi* (i.e., for besmearing) at the rate of one *paṇam*. And there shall be burnt two sacred lamps for the maintenance of which four hundred *paṇam* were (also) given.

Thus, on the 12th (solar) day of the month of Chittirai of the Kollam year 646, while we were camping in the house of Suchindiravāḍi-Kēśavan̄ we gave to Śivindiravāḍi of Tenkōḍu the *poduvāl̄* of Suchindiram, the above said lands (with the sowing capacity of) seven *kalam* (of seed), the *puraiyiḍams* and four hundred *paṇam*, so that from this day forward, till the moon and the stars last, one *paṇam* per day may be given for the several kinds of condiments and two sacred lamps which were to me maintained.¹

For conducting thus, the authority shall be this document. This is the signature of the accountant Rāman̄ Śēndan̄ (who knows it thus).

1. The same thing is repeated again.

18. QUILON INSCRIPTION OF KOLLAM 653

Travancore Archaeological Series, Vol. IV, No. 18, pp. 98-99.

Place : Quilon.

Dynasty and King: Vēṇāḍu; Vira Rāma Rāma Varman (?)

Date: Kollam 653. (1478 A.D.)

Language : Tamil.

TEXT

1. Kollam [கல்ல]-
2. கெண்ட [ā¹]ṇḍu
3. Vaikāsi mādam
4. எட Tirunelvē-
5. liyil eḷunda
6. ruḷi irundaruḷi
7. k kurakkeṇi k
8. Kollattu ta
9. ragukonaṭ
10. tu[k]kuḍi iruk
11. kum pa[di]ṇeṇ
12. viḷaiyattār²
13. kku merpaḍi
14. yār iruk[ki]ravi
15. ḍam tiruullaṃ
16. parri aruḷich
17. Cheṇbaka Irāmaṇ
18. teru veṇṇum
19. Añji
20. ṇāṇpu

1. mā is changed into ā.

2. Read *vishaiyattār*.

21. kalidam
22. enrum
23. nālu e
24. llaik
25. kum kal
26. veṭṭi
27. nāṭṭik
28. kuḍuttadu
29. a

TRANSLATION

On the 7th day of the month of Vaigāsi in the Kollam year 653, while (the king) was pleased to be encamped at Tirunelvēli (i.e., Tinnevelly), it was graciously ordered in favour of (such of) those of the eighteen countries as inhabited the Taragukōṇam in Kollam, that the place where they resided should be called Śeṅbagarāman teru and Añji nāṅpugaliḍam. (Accordingly), stones were cut and planted at the four boundaries (of it).

19. ŚUCHĪNDRAM INSCRIPTION OF VENRUMAN KONDA BHŪTALA VĪRA RAVI VARMAN

*Travancore Archaeological Series, Vol. IV, No. 21,
pp. 101-104.*

Place : Śuchīndram.

Dynasty and King : Travancore: Venrumaṅ Koṇḍa Bhūtala-
vira Ravi Varman.

Date : Kollam 712 (1537 A.D.)

Language and Script : Tamil.

TEXT

1. Aruḷi cheyal [|| *] Kollam കൊല്ലം Chittirai
 പുറുവാ pūruva pakkaḷattu²
2. shaṭṭiyum³ nāyarāṭchaiyum⁴ perra puṇadattu⁵ nāḷ
 śeyatunganāṭṭu Venṛumaṇ
3. nkoṇḍa⁶ Bhūtalavira Śiri⁷ Iravivanmmarāya⁸ nām
 uḍaiyār Śivindaram mu
4. daiya Nayinārku tirukāla pūṣaiyil Udaiya Māttān-
 ḍaṇ śandiyāga
5. naḍakkira vagaikku nāḷoṅṛukku amudupaḍi paṇ-
 niru nāḷiyum tirumālai iraṇḍu
6. kkum eḷunūrru orupattu iraṇḍām āṇḍu paśāṇam
 mudalukku devadānamāga
7. viṭṭukkudutta Paṇakuḍi Muratta nāṭṭu Irukkantu-
 raippaṛril Pullamaṅgala
8. mum Veppaṅkuḷamum āgakkūḷi iraṇḍukkum peru-
 nāṅṅelgai yāvadu¹⁰
9. kilēgai Śaṅkaraneriḷuḷattu nirkakkalukku mer-
 ku [|| *] tenṅelgai puḷi
10. yam pāṭṭukku vaḍakku melēgai Villiseri kuḷattup-
 puravukku kilakku
11. Vaḍavelgai kallattik kuḷappuravukkuṭ teṛkku āga
 innāṅṅel ¹¹gaikkūḷ
12. ppatta kuḷamiraṇḍum puravum nañjai puñjaiyum
 karaiyum karaikkāḍum kilnokki
13. ṇa kiṇaṛum mel nokkiṇa maramum marṛum nām
 koḷḷu[m *] gomuraipāḍum eppeya
14. rppattadum kaiyaṇḍu podumiḍattu karpitta pūṣai-
 yil ſoṛu paṇṇiru nāḷiyum

15. peṅṅaḷil¹¹ Nāchchiyārmagaḷ Śi Parpanāthap perumāḷukku āchandiratāraver¹² śantati
16. ppirivesamē kuḍuttup ponūmpaḍi eḷunūr orupattu iraṅḍām āṅḍu Chittirai māda
17. m pattonpadāmtedi Pūruvapakshattu shaṭṭiyum Nāyarāṭchaiyum perra puṅaradattu
18. n¹³ nāl muṛatta nāṭṭu Paṅakuḍiyil pudiya iḍattu nām viḍāyirukkak karppittamaikku [||| *]
19. tāngaḷum ittaravu piḍipāḍāga āchandiratāravar śelvadāga kallilum
20. śembilum veṭṭi kaiyyāṅḍu podumpāḍiyum pārka [||| *] Ippaḍikku kaṅakku Govindaṅ
21. [eḷuttu] Ikkoyilil śirpam Ayyaṅ teṅḍiy ch chura [mu] dai.¹⁴

1. *u* is the symbol for 'month'
2. Read Pūrvapakshattu
3. Read Shashṭhiyum
4. Cancel ch.
5. Puṅadattu stands for Punarpūsattu.
6. Cancel the letter ṅ
7. Read Śrī
8. Cancel m.
9. The length of nā is indicated by a separate symbol.
10. Cancel ṅ.
11. Cancel ṅ.
12. Cancel ṅ.
13. Read āchandratāraval.
14. Cancel n.

TRANSLATION

Pleased to order (thus):—

On the day of Punarvasu which corresponded to the 19th solar day of the month of Chittirai, the sixth tithi of the first fortnight and Sunday, We, the illustrious Ravivarman of Jayatunga-nāḍu, who had acquired the earth by con-

quest and was the (sole) hero on the surface of the earth, gave the lands called Pullamaṅgaḷam and Vēppaṅguḷam belonging to Irukkandurai in Paṇakuḍi-Muraṭṭa-nāḍu, measuring in all two *kūḷi* (in extent) which had been assigned as *dēvadāna* from the commencement of the *pasānam* of the year seven hundred and twelve and whose great boundaries are given below, for the item of (service called) *Uḍaiyamārttāṇḍaṅ-śandi* which forms part of the worship conducted thrice daily in the temple of Uḍaiyār-Śivindaramuḍaiya-Nayinār, in order to supply daily twelve *nāḷi* of offerings and two sacred garlands :—

The eastern boundary is to the west of the nirnakkal of the tank called Śankaranēri. The southern boundary is to the north of Puliampāḍu. The western boundary is to the east of Villiśēri-kuḷattuppuravu. And the northern boundary is to the south of Kallattikkuḷattuppuravu.

While conducting the worship, enjoying the two tanks, *puravu*, *nañjai*, *puñjai*, *kaṛai*, *karaiikkāḍu*, the well sunk below, the trees growing up and others found within the four boundaries thus (set forth), as well as all kinds of customary dues of the king which we received, twelve *nāḷi* of rice-food shall be given to the female attendant Śrī-Parpanāda-Perumāḷ, the daughter of Nāchchiyār and her lineal descendants, as long as the moon and the stars (last). Thus did we order, while we were staying in our new home of the palace at Paṇakuḍi in Murattā-nāḍu, on the day of Punarvasu, corresponding to Sunday, the nineteenth solar day of the month of Chittirai and the sixth tithi of the first fortnight.

On the authority of this order which will be engraved on stone and copper, it shall be conducted (as herein set forth).

Thus the signature of the accountant Gōvindaṅ. (This is the signature of) Ayyaṅ Deṇḍichchuramuḍaiyān, the architect of the temple.

20. THREE INSCRIPTIONS OF ETTUMANŪR TEMPLE

*Travancore Archaeological Series, Vol. VII, No. 60,
pp. 139-140*

Place : Eṭṭumanūr.

Dynasty and Kings: Not mentioned.

Dates: (a) Kollam 720: 1545 A.D.; (b) no date; (c) Kollam
1045: (1870 A.D.)

Language : Malayālam.

TEXT

1. കൊല്ല [o*] 717-മാണ്ടു കൂടെ ഞായിര 21-നെ സംകൊച്ചമു
720-മാണ്ടു മീനത്താറ 20-നെ കലച്ചമു
2. പുനെക്കൽ തുരുത്തിക്കാട ഇ ഖണ്ഡം...

*On a pillar in the mandapa
(No. 40 of 1099)*

1. കിഴക്കെ വായുത്ത ല—
2. ക്ഷി എന്ന സ്രീ അഭർത്തുക
3. ആയിരിക്കുന്ന കാലത്ത
4. ജാരസംസ്കൃത്താൽ ഗർഭ [o*] ഒ—
5. ഞായത നീചപ്രവൃത്തിയാൽ
6. ഗർഭമരിദ്രം ഭവിപ്പിച്ചു നിമിത്തം
7. മരിച്ചു പ്രേതൊപദ്രവത്തൊ—
8. ടു കൂടി കേശക്കുട്ടിയും മരിക്ക—
9. യും തദ്ദ്രോഷ പരിഹാരം ഏ—
10. റുമാന്ത [ർ*] ദൈവകൽ പ്രാ—
11. ശ്ചിത്തം ചെയ്ത ത [II*]

On a stone in the flooring of the prākāra

(No. 41 of 1099)

1. 1045-ാമാണ്ടു കുമാരസം 6-നു തമ—
2. ശിൽ ആലപ്പുഴ ശ..... കുൽ വീട്ടിൽ കണകു
3. മുത്തുകുമാരസ്വാമി ഹരിഹരപുത്തിരൻറ കണ—
4. കായി തെക്കുവശം കിഴക്കേ അറ്റം മുതൽ

TRANSLATION

The sankōcha¹ ceremony was performed on the 21st day of the month of Kumbham in the Kollam year 717, the kalaśam (purificatory) ceremony was done on the 20th day of the month of Mīna in the Kollam year 720 (by.....of Punnekkal Turuttikkāḍa).²

On a pillar in the maṇḍapa

(No. 40 of 1099)

This refers to the *prāyaśchitta* (expiatory ceremony) performed on account of the death of a certain woman who had been possessed by the spirit of another who had died by the administration of some medicines, when illegally pregnant.

On a stone in the flooring of the Prakāra

(No. 41 of 1099)

This relates to the paving of the floor of the prākāra with stone slabs, by Muttukumārasvāmi in Kollam 1045.

1. On the significance of the sankocha ceremony, see T.A.S., Vol. VI p. 78.

2. The name mentioned in line 2 may or may not have any connection with the first line. The writing is, however, somewhat similar.

21. KERALAPURAM INSCRIPTION OF VIRA RAVIVARMAN

Travancore Archaeological Series, Vol. I, No. 10, pp. 179-180

Place : Kēraḷapuram.

Dynasty and King : Kilapperūr Illam: Vira Ravi Ravi Varman.

Date: Kollam 782: (1607 A.D.)

Language: Tamil; Script: Grantha and Tamil.

TEXT

ഹരി : ശ്രീമത്തു. സ്വസ്തി ശ്രീ. രവിസ്തു ധന്വൈസ്സേമ കലി 4708
സംവത്സരം ചെല്ലാനിൻറ മീനവ്യാഴം ധനുചുനി കൊല്ലം 782-ാമാണ്ടു
ചിത്തിരൈ ൪-ാൻ- വെള്ളിയാട്ചെയ്യും ചോതിയും അപരപക്ഷത്തിൽ
പ്രഥമമെയ്യും സിദ്ധിയോഗമും അൻറ കർക്കടകം രാശികൊണ്ടു ചെങ്കഴുനീർ
വഴുനാട്ടു മുത്തളകുറിച്ചിയിൽ നയിന്നാർ ശ്രീ വീരകേരളേശ്വരൻതു മഹാ
ദൈവർ കൊവിൽ കീഴ്പ്പേരൂർ ഇല്ലത്തിൽ തിരുപ്പാപ്പൂർ സ്വരൂപത്തിൽ
തിരുവാനന്തപുരത്തിൽ എഴുന്തരളി ഇരുന്നരളിന രോഹിണി തിരുനാൾ
പിറന്ത ഉമൈ അമ്മൈ എൻറ തിരുനാമ ചേരടൈയ അമ്മൈ പണ്ടാര
ത്തിൽ തിരുവകിറു വാഴ്തു അരളിന തൃക്കൈട്ടെ തിരുനാൾ പിറന്ത അന
വരത പത്മനാഭ പാദാരവിന്ദ സൈവിതരമായ് തുലാപുരച്ചാദി ചൊ
ഡശ മഹാദാന ഭാതാവുമായ് സകല വിദ്യാപാരംഗതരമായ് സർവ്വജന
രക്ഷാധു രന്ധരരമായ് സമസ്തരിപുവർഗ്ഗതമൊരഭേദസൂര്യനുമായ് ഇരുന്നര
ളിന ശ്രീ വീരരവി ഇരവി വൻമരാന ശ്രീ കലചേകരപ്പൈരമാൾ നാലു
അമ്പലമു തിരുമടപ്പള്ളിയും ഴുഷഭ മണ്ഡപമും കൽകാരമായ് പണി
ചെയ്തിത്തു 782-ാമാണ്ടു അർപശി 2-ാൻ- വിയാഴ വാഴ്ചെയ്യും അനി
ഷമു പൂർവ്വപക്ഷത്തിൽ.....തികൈയും വിരിച്ചികം ഇരാചി കൊണ്ടു
സംകോചിച്ചു ശ്രീ വിമാനം ഉപാനമുതൽ സ്തുപിവരൈ വിരിച്ചുചെയ്തു
ചെങ്കൽ പണിയുകിത്തു മേർവടി ആണ്ടു ചിത്തിരൈ ൪-ാൻ- തിരുപ്പണ
യും മുകിത്തു കലശം ആടി അരളിനതു. ഹരി : ശ്രീമത്തു.

Abstract of Contents

Harih! Happiness to all! Hail! Prosperity! Vira Ravi Ravi Ravivarman alias Kulaśēkharadēva,—who was born of Umaiyammai in the *Rohiṇi nakshatra* and residing at Tiruvānadapuram (who was himself born in Tirukkēṭṭai nakshatra) who was incessantly worshipping the feet of the God Padmanābha, who had made the sixteen great gifts beginning with *tulāpurusha*, who was learned in all the sciences and arts, who was protecting all his subjects and who was a sun to the hosts of his foes,—built of stone the *naḍu ambalam*, the kitchen and the *Rishabha maṇḍapa* in the temple of the god Mahādēva of Virakēraḷēsvaram in Muttalakkurichchi in the Śengalunir vaḷanāḍu.

In the Kollam year 782, on Thursday, the 22nd of the month of Arpaśi the 2nd *tithi* of the bright fortnight, Anusha *nakshatra* and Vriśchika *rāśi*, the *Śrīvimāna* (the central shrine), beginning from the base (*upāna*), to the top (*stūpi*), was reconstructed on a smaller scale when the brick work was finished the *kumbhābhisheka* ceremony was performed on Friday, the *Jyoti nakshatra*, on the 6th of the month of Chittirai corresponding to the first *tithi* of the dark fortnight, Siddhi *yōga*, and Karkaṭaka *rāśi*, when Jupiter stood in the house of Mīna and Saturn in Dhanus, in the Kali year 4708 of which the day is expressed by the chronogram *ravistudhanyaisseha*, which corresponded to the Kollam year 782.

22. TIRUVIDĀNGĒDU INSCRIPTION OF VĪRA KERALĀVARMAN

Travancore Archaeological Series, Vol. VII, No. 15, pp. 26-29

Place : Tiruvidāngōdu.

Dynasty and King : Travancore: Vira Kēraḷa Varman.

Date: Kollam 871 (1696 A.D.)

Language and Script : Tamil.

TEXT

1. Kanni Viyālam
2. ninra Kolla
3. m $\text{m} \text{a} \text{n} \text{a} \text{d} \text{a} \text{d} \text{a} \text{d} \text{a}$ lu
4. Tai mā $\text{a} \text{d} \text{a} \text{d} \text{a}$
5. Śaṇiyāṭche
6. yum Śatayavum
7. Pūrapakkilattu
8. piratipadavum śiñ
9. ñak karanavum pa
10. rikam nāma yoga
11. vum innālā
12. l Vira Kēraḷa Va
13. rma śiravā mūtta
14. Tambirāṇ Kalk-
15. kuḷattu eḷunda
16. ruḷi irunnaruḷi
17. kalpittapaḍi
18. kku raṇḍu vaga
19. magāśaṇavum kū
20. ḍi kalpitta mo
21. ḷiyāvada [| *] To
22. vāḷaikku mek
23. ku Kaṇṇerri
24. kku kilakku kaḍa
25. liṇum malaikku
26. m agattu agap-
27. paṭṭa nāṭṭil pilap
28. peḍiyum maṇṇāp-
29. peḍiyum illa

30. [e]nna (dam) tambur
31. āṅ tiruvuḷlam

SECOND FACE

32. parri kalp
33. pichcha pa
34. ḍikku raṅ
35. ḍu vaga māśa
36. ṇaṅ kūḍi
37. kalppichchu
38. kallu ve
39. ṭṭi nāṭṭi
40. ya kalpaṇa
41. maṟuttu pi
42. lappediyum
43. maṇṇāp-
44. peḍiyum u
45. ṇḍām k
46. ālattu pila
47. yariḍeyum
48. maṇṇāri
49. ḍeyum vagi
50. rrip piḷla
51. āḍiyā
52. tōṇḍi
53. vetṭumāru
54. m inda ka
55. lpana maṟu
56. ttu pilap
57. peḍiyum ma

58. ṇārp
 59. peḍi en
 60. na vagai
 61. peṇṇu
 62. m piḷḷa

THIRD FACE

63. kku uṇḍ
 64. āyāl
 65. p peṇṇu
 66. m piḷḷa
 67. kuḷichchu
 68. kara ērik
 69. koṇ
 70. ḍāl t
 71. oḷamalla
 72. ennum ka
 73. lppichchi
 74. da [|| *] Ivaṇ
 75. ṇam pul
 76. lum bhūmi
 77. yum kallu
 78. m Kāve
 79. riyum oḷ
 80. ḷa kālat
 81. tu naḍakku
 82. mārum k
 83. alppich
 84. chida [|| *] Ippaḍikku

FOURTH FACE

85. tiruvayittum
 86. [nāṭṭi] kuṇḍu va
 87. ttik karikku
 88. m tiruvuḷḷam pa
 89. rri kalppichchi
 90. da [| *] Tiruvidān
 91. koṭṭu keṇḍa
 92. ppaḍaivīṭṭil
 93. vaḍakku vāśal
 94. kalveṭṭi nāṭ
 95. ṭiyida [| *] Indak
 96. kallukkuḷ
 97. ḷōḍu orukāla
 98. m yādām oru
 99. var . . veru
 100. chcheydār a
 101. vargaḷ Geṇ
 102. gaik karaiyil kārā
 103. m paśuvai ko
 104. nra tośat
 105. tilp povā
 106. rāgavum [|| *].

TRANSLATION

In the Kollam year 871¹ when Jupiter stood ni Kaṇṇi, on the 25th day of the month of Tai, which was a Saturday with Śatayam-nakshatra, first tithi (pratipāda) of the first fortnight, Simha-karaṇa and parigam-yōga—on this day, the following regulation was passed by the two *mahājanas*

1. This will correspond to A.D. 1696, January 25, Saturday, 1·09; 24·93: but the Tamil day was Tai 27.

who had assembled under royal command, when king Vīra Kēraḷavarman Śiraivāy-Mūṭta-tambirān (the senior member of the Siraivāy family) was pleased to stay at Kalkuḷam.

The king having been pleased to order that *pilappēḍi* and *maṇṇāppēḍi* shall not be in practice in the territory lying to the west of Tōvāḷa, to the east of Kaṇṇēṛri and between the mountain range and the sea, the two popular assemblages of *mahājanas* met in deliberation and had this order (*kalpana*) engraved on stone.

If, in transgression of this order, *pilappēḍi*, and *maṇṇāppēḍi* should again become prevalent, the very embryo in the womb among the *pīlaiyār* and the *maṇṇār* shall be extracted and slain. It was also ordered that if (the pollutions consequent on) *pilappēḍi* and *maṇṇāppēḍi* should happen to a woman, the pollution shall be considered as removed if the woman bathe (in a tank) and come out.

In this manner, this was ordered to be in force till so long as grass, the earth, the stones and the Kāvērī exist.

It was also ordered that this order be engraved (on a stone) and (the stone) set up.

This was (accordingly) written on a stone, and it was set up at the northern entrance of the Keṇḍappaḍaivīḍu in Tiruvidāṅgōḍu.

If anyone should cause any damage to this stone, he shall incur the sin of having killed a tawny cow on the banks of the Ganges.

23. PĀLIYAM PLATES OF THE 322ND YEAR OF THE PUDUVAIPPU ERA

Travancore Archaeological Series, Vol. I, No. 4, pp. 31-45.

Dynasty and King: Cochin royal house, no king.

Date: Puduvaippu era 322: (1663 A.D.).

Language: Tamil; *Script:* A degraded modification of the Vaṭṭeḷuttu.

TEXT

1. Arulichcheyga [||*]. Nammudē Anātaravar¹
mēlppaṭṭa vegumāṇappēṭṭa Kummajññi
2. yē vichchodichcha nammudē torūpattē rekkichcha
śellēṇḍum peṛa kārattiṇṇa
3. aṇṇōṭṭu miṇṇōṭṭum vichchōdichcha oḍampaḍikka
eḷudi vechcharikkunna
4. pērakāratṭiṇṇum mēlpaṭṭa Anātaravar naḍa[k*]-
ka ēṇḍum perakāratṭiṇṇu
5. m Pudevappa *ṁ.ṁ.ḍ* ā mada mēḍa mādam Paḷe-
yannūr Bhagavati yudē naḍayil kājññi
6. ra[po]ḷeyāl tekkum[vaḍakkum]² oḷḷa peṛabukkaḷ-
mārvum Vēṇṇaṇāṭṭu girāmattil
7. tachchanāṇṇalil vāḷai perabum Avaṇānampūriyē-
yum tikki āyivachchu
8. m koṇḍa eḷudivachcha vappu āgamunnada [||*]
nammudē torūpattilēkaḷ Ajññadāvaḷi-
9. yum tammil malttaram koṇḍu anēkam kūṭṭam
āpattugaḷ unḍāvadiṇ

FIRST PLATE : SECOND SIDE

10. rē tōḷam paṛuṅgikūḍa nammudē śatturukkaḷ (kka)
tagāyamāyi yippa na
11. mmudē torūpattilēkku (kka) ēriṇa anarttaṇṇaḷ
aṇu bhavichchārē nām
12. vegumāṇappēṭṭa lēṇḍakumbajññiye vichchōdich-
cha koṇḍu

1. Read Anātaravar.

2. The letters within brackets are written below the line.

13. parūngiyēyum kaḷajñjñāsatturukkaḷayum kōppo-
lichcha kochchiyil ādiyi
14. [yi]ṭṭa parūngi iṭṭirinna kōṭṭagaḷum vegumānap-
peṭṭa lēdaku
15. mbajñjñikaivaśamākki mēlpaṭṭa kumbajñjñiyum
nāmāyiṭṭa mēl
16. ppaṭṭa śellēṇḍum perakārattiṇṇa Pudevappa
൩൬൧൧൧൧ ma
17. da Miṇamādam ൧൧൧൧ aṇṇumi ṇṇum eḷudivakka-
vum śētu [|| *] āya-
18. dil parūngi iṭṭirinna [Kochchi] kōṭṭayum koḍuñ-
nullūr koṭṭayum
19. paḷippurattum pāmbāvilum oḷḷa kōṭṭagaḷum pa-
rūngi a

SECOND PLATE: FIRST SIDE

20. nubavichchirunna pādiri [tiri *] ttum poṭṭaturut-
tum veṇḍu turuttum
21. ulppattigaḷum parūngiyuḍe vēlakkārā yiṭṭaḷḷa adi-
maga
22. ḷam vegumānappēṭṭa kumbajñjñikka āyarikkattak-
kavaṇṇam eḷudi ve
23. chchirikkunnavu [|| *] Kochchi kōṭṭakku puratta
veṭṭi yeḷuppichcha parappu ni
24. lattinrē adartti tanadi bāgattiṇṇa vaḍakka idinṇa
[vi?] ḷakka takka
25. l(?) kōyilagattiṇṇum idin[ṇu] vaḍakka naḍutal-
paṇam pinrē
26. paḍijñjñārē adarttikkuṃ idinṇum vaḍakka Bhaga-
vati irik

27. kunnadinnum paḍijñjāra idinṇa vaḍakka kiḷakka
Tirumaṇṇa-
28. latta paṛambinṇu[m] śakkālakka paṛambinṇum
vaḍakka i
29. ruvēlikkum Kalluppattikkum paḍijñjāra idinṇa

SECOND PLATE: SECOND SIDE

30. katta vegumāṇappetta kumbajñjñiyuḍē aṇuvādam
31. kūḍādē oruttarum oruta[yyum] maraṇṇaḷum naṭ
32. ṭa unḍākkayumaruda [||*] kumbajñjñi a(ā)ḷugaḷum
nammuḍa ā
33. ḷugaḷum tammil oru kaiyyēṛram śēdāl aṇṇamiṇ-
ṇam o
34. ḷḷavarē aṇṇumiṇṇam bodippichcha avaravaruḍē
āḷugaḷai
35. avaravara [śi]kkichcha koḷḷugayum vēṇam [||*]
kumbajñjñi vēlakkā
36. yiṭṭa olijñjña koḍuttirukkunna ēḷupuṛam paruḷayo-
ḍum Kaṇaḍarāch
37. chiyattunna Paṛuṅgi mārggam kūṭṭikoṇḍu vanna
āḷugaḷōḍum orupu-
38. ruḷāntaram śōdikkayumaruda [||*] śarīram pira-
dioppu śēkayumaruda [||*] nammūḍē
39. rāchchiyattulla muḷava poṛavaḷikka pōgādē tukki-
chcha kumbajñjñikka

THIRD PLATE: FIRST SIDE

40. koḍukkaṇam [||*] kumbajñjñikka ora āvichcham
varumbō nammūḍē ā
41. ḷugaḷe koṇḍa vēṇḍunna taḡāyaṇṇaḷ śētu koḍutta
kumbajñjñi

42. āyittulla vichchādam ellāyālum śeyyat takka van-
nam vi
43. chchōdichcha pinna namukka oru śatturu uṇḍā-
gumpōḷ kumba
44. jñjñiya koṇḍa śatturuṇṇē amarchchayum varutti
nammuḍa rāchchi-
45. [ya]vum rekkichcha vegumāṇappetta kumbajñjñi
āyitta vichchā
46. damāyittadanna enna ennakkum naḍappu koḷga-
yum vēnam [|| *] na
47. mukka āpattugaḷ uṇḍāyirukkumpōḷ vaḍakkunkūr-
ril nāya
48. ri āgunna tagāyaṅgaḷ śēdirikkakoṇḍa nāyarikka
ora āvichcha
49. m (ru)varumpōḷ vēṇḍunna tagāya[m] śēda ko-
ḍutta naḍatti koḷ
50. gayum vēnam [|| *] nammudē torūpattilē kal āḷu-
pōrādē tetta vakka
51. ṇḍi vannu vengil Śāliyūr tāvaliyunn (ā)llādē tetta
vakkayu
52. maruda [||*] Śālūrunnadanna tetta vakkum pōlum
vegumāṇappetta
53. kumbajñjñiyēkūḍa podippichcha guṇatōlam viśā-
richchallādē
54. tettavakkayu maruda [|| *] i tōrū pattilēkal guṇat-
tiṇna pāliyattamē
55. ṇōnmār nammē kūḍa vēṇḍunna pera[ya]nnañnaḷ
śēdiri
56. kka koṇḍa enna ennakkum avaraḍa taravāḍa
rekkichcha naḍatti koḷ-

57. kayum vēṇam [|| *] Paḷayanṇūr Tiruvallāmalē
Tirichchivapērūr
58. ū[r]tta Irinnāḍa kūḍa Tiruvañjakkulatta Tirippū-
ṇatta
59. re Tiruvallāyē ichchēttirāṅgal perattēgam nām
rechchikka

FOURTH PLATE: FIRST SIDE

60. ṇdatākkonḍa ichchēt[ta *]raṅgal ora ērakkuravu
kūdādē ṇḍatti-
61. kollāṇam [*] Idinagattulla pirāmmaṇarayum
paśukkaḷayum
62. vaḷi pōlē rekkichcha yāgādi karmmaṇṇalum ṇḍat-
tikka śē[ya]
63. vu kollāṇam [|| *] Konniṇi mahā śeṇaṅgal a[m-
māmaṇ] m mārēppavu kaṇḍa
64. avarkka irippāṇ vēṇḍunna bhūmigaḷum rechchakka
āyiṭṭa vē
65. ṇḍunnadinayum koḍutta avarkka oru śēttaram
oṇḍākkāṇamen
66. na apēchchikka koṇḍa āyadinṇa vēṇḍunnadalavum
adinṇa okka-
67. yum tiṭṭūraṇṇalum koḍatta śēttarattil aḍiyandarāt-
tiṇṇa a
68. mmāmaṇmmārāyiṭṭa vechcha ṇḍatti irukkunna-
tiṇṇum ora
69. [ē]rakkuravu kūdādē ṇḍattichcha ā parulaḡa-
laiyum ammāmaṇ

FOURTH PLATE: SECOND SIDE

70. mmār tiṭṭūram koḍutta ṇḍatti irakkunna piṛa-
kāram

71. rechchichcha koḷḷaṇam [|| *] Nammuḍa āpattu
kālatta i paruḷagaḷ
72. teri[viya]m koṇḍu vēṇḍunna tagāyam sédirukkun-
nava
73. rattarē āgunnada [|| *] Ivarē pirāmmaṇa mari-
yāda pōlē uḷḷa
74. śikkārekka allādē śētu pōgayu maruda [|| *] Koṇ-
ṇaṇi mahāśeṇa
75. ṇṇaḷ iviḍavanna ammāmaṇmmārē kaḍamalayāḷattil
76. pirāmmaṇarē rechchikkunna piṛakāram jṇaṇṇaḷa-
yum rechchichchu ko
77. ḷḷaṇamenna avar apēchchikka koṇḍattarē Koṇṇaṇi-
gaḷ
78. kka puruḷāntaram vēṇḍā enna vachchirikkun-
nada [|| *] Koṇṇiṇi

FIFTH PLATE: FIRST SIDE

79. gaḷil oruttaṇ arṛu pōyāl avanṇrē [mu]dal nammuḍa
āḷuga
80. ḷum mahā śeḷaṇṇaḷum kūḍi pōdichcha [oḷḷa] mu-
dalil pādi namu
81. kkum pādi Tirumala dēvaṇum āyiṭṭattarē kiḷil am-
māmaṇm
82. mār vechchirukkunnada [|| *] m[ō] lilum appaṛa-
kāram āyi koḷḷaṇam [|| *] pe
83. rumpadappil Chittirakūḍattil nammuḍa kōvilagatta-
varu devadamā
84. rē Dēvikkoṇḍum piṛakāram Dēvikkāyikkoṇḍattarē
namukka ōrōrō
85. āpattugaḷ tambavichchada [|| *] nammuḍa torū-
pattilēgal tāvaḷi maltta

86. ram koṇḍa āyadinna Tāmurikūḍē tagāyamāyitta
avidam okkayum
87. Tāmuri ākkaramichcha irikkakoṇḍattarē avidam
rekkichcha śenna
88. tēyippān taṇṇadi varājñjñada [||*] āvviḍam³
mumbilattēdānam varu

FIFTH PLATE: SECOND SIDE

89. vēḷattakka kumbajñjñiyum orumikka nammālagun-
nape-
90. rayattaṇava śeyavum [||*] Anantaravar kālattum
āvviḍam nammuḍē to
91. rūpattilēkē rekkichcha śelluvārā yōlamkumbajñjñi-
yum
92. orumichcha vēṇḍunna perayattaṇam śētu kollā-
ṇam [||*] i eḷudi iruk
93. kunna piṛakāram vichārichcha mēlppaṭṭa naḍappu
koṇḍāl nam
94. muḍē torūpattilēkalkka ora antaram varādē irip-
pu koḷḷugayum śeyyu
95. m[||*] Adinna okkayum nammuḍē torūpittilē
kalkka vegumāṇappaṭṭa kumvajñ-
96. jñi tagāyamāyi irikkayum śeyyum apparakāramat-
tarē nām kumbajñjñiyē vichchodi
97. chcha irikkunnada [||*] Ipparakāram śembutakaṭ-
til e[lu]di ikkūḍiya āḷugaḷai
98. ellāvarayum tākkiyāyi vachchum koṇḍa oppa kut-
tivachcha āgunnada.

3. Read avittam.

TRANSLATION

LL. 1-8. (This is) the royal command.¹ This is the message² of ours written in the presence of the *prabhus* residing on the North and South of the (river) Kāñjirap-*puḷai* and the Vāḷai-prabhu³ and Avaṇā-nambūri among the members of the Southern (groups of) villages of Vēṅgai-nāḍu, who were made the *dikkis*,⁴ in the temple of (the goddess) Bhagavathi Paḷayanṇūr on the 29th of (the month) Mēḍam in the year 320 of the Pudu-vappu era ; written in conformity with the agreement that was drawn after consulting here (i.e. with us) and there (i.e., with the Company) about how our anantaravars should behave towards the Company and thereby protect our family and how they should be on friendly terms with it (the Company).

LL. 8-17. We, having realised that the several reverses that befell us on account of the disturbances and dangers consequent upon the hatred⁵ existing between the members of the five collateral lines of our family on account of which even the Paraṅgi⁶ joined our enemy, — we have befriended ourselves with the Hon'ble the Lēnda Company, dropping our allegiance with the Paraṅgis ; disarmed the enemy:⁷ made over to the Hon'ble the Lēnda⁸ Company the fort at

1. Aruḷichchaiga—Tam. Aruḷichcheygai; literally, it means 'the act which the king is pleased to do.'

2. Vappu; the correct form of this is the Tamil word vaippu, meaning 'anything that is the Tamil word vaippu, meaning 'anything that is kept.'

3. Sanskrit words are often written as in the vulgar Tamil language, e.g., vichchodichu for viśvasichchu, rekkichchu for rakshichchu, peragāram for prakāram, perabukkaḷ for prabhukkaḷ torūpam for svārūpam etc. Hence there is no necessity for the employment of grantha letters or conjunct consonants.

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

5. Malttaram, Sans. matsaram—selfishness, envy.

6. Parangi, the Indian form of Frank. It is applied here to the Portuguese.

7. Lenda Kummaññi—Holland Company, that is, the Hon'ble the Dutch East India Company.

8. Kuppū, ammunition, supplies, baggage (Gundert). Kuppū—disarmed.

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

LL. 17-23. According to this, the forts at Kochchi, Koḍuñnullūr and those at Paḷlippuram and Pāmbā, (the islands of) Pādirittiruttu,⁹ Poṭṭatturuttu and Venḍutturuttu enjoyed by the Paraṅgis, their produce and the slaves that were set apart as the servants of the Paraṅgis were written down as belonging (now) to the Hon'ble the Lēṇḍa Company.

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

LL. 31-34. If an affray¹⁰ between the men of the Company and ours takes place, those that are here and there (i.e., with us both) shall, after receiving orders from here and there (from us and the Company) hand over the men of each side for punishment to their respective masters.

LL. 34-37. No succession fee shall be claimed from the seven classes¹¹ of men that were given by us to the Com-

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

10. Kaiyyēṛam—disturbance of the peace as by an affray, brawl in the street, etc.

11. Parula is the tadbhava of the Sans. parished—an assemblage or group, hence, a community or class as in this instance.

pany for its service and from the men whom the Paraṅgi, having converted (to their faith)¹² brought with them from the Kannaḍa districts ; nor can the persons of these be substituted by others.

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

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

LL. 46-49. The Vaḍakkankūru Nāyari¹³ rendered us sufficient help when we were in need of it ; therefore whenever he needs our help, we should give him all he wants and be (also) on friendly terms with him.

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

12. Mārgam-kūṭṭi-kkoṇḍu varugai—converting to (the Christian) religion) and bringing the converts. Here it refers to the Goan and Konkani converts.

13. This family of chiefs was subverted by Travancore whose pensioners they are at present. They are not known as the Rajas of Vadakkankuru ; but the present document calls them simply Vadakkankuru Nāyiri.

14. The Cochin royal family consisted of five collateral branches or *tāy-valis*, of which Chalipur was one.

LL. 53-56. As the Mēnons of Pāliyam¹⁵ had exerted themselves with us for the good of this family, we should protect ever and ever their taravāḍu.

LL. 56-62. As we are obliged to protect individually the temples at Paḷayanṅūr, Tiruvallāmale, Tiruchchivapērūr, Ūrōtta, Iriññāḍakūḍa, Tiruvañjakkalam, Tiruppūñitura and Tiruvallā,¹⁶ we should do so in a regular manner. In due course, the Brāhmaṇas and the cows (living) in the above mentioned places should be protected and *yāgas* and other ceremonies be celebrated.

LL. 62-70. When the Koñṇiṇi *mahājanam* visited our ancestors, lands for their dwelling and the necessaries for protecting themselves were given to them ; when they desired to have a temple for their worship, the land required for that purpose (erecting a temple), together with the royal orders¹⁷ in connection with the same, were given and arrangements for the celebration of festivals were made by our ancestors. We bind ourselves to conduct these in neither more nor less satisfactory manner and to protect this class (of our subjects) in exact accordance with the promises made by our ancestors.

LL. 70-73. These subjects have rendered us monetary help during our reverses. (Therefore) these should be

15. These are at present called the Achchans of Pāliyam and claim a slight superiority over the common Nayars. They were the hereditary prime ministers of the Rajas of Cochin till recently. One of the Paliyattu Achchans joined the famous Vēlu Tambi Daḷavāy who rose in rebellion against the British Government, and was consequently transported out of his country.

16. The *ūrānma* of this temple seems to have belonged to the Brahman raja of Edapalli, who was the first under the Cochin Government and subsequently came under the protection of Travancore. Then Tiruvalla (Thiruvallaval) also came under the management of the Government of Travancore.

17. *Titturam*; the correct form of this word, says Gundert, is *tittuvaram*, which he says means, a charter, grant; a letter of the Cochin Raja. It seems to be derived from the Tamil language which has *Kai-ttitti*, having applied his hand (that is, having-signed); *Kai-ttittu*, latterly comes to mean, signature, and *Kai-ttittu chārtti* putting one's signature to. *Tutti-varam-kai-ttiti-varudal*, that that comes after being duly signed.

treated, in the matter of raksha (protection) and śiksha (punishment), like Brāhmaṇās and in no other way.

LL. 73-77. When the Koṅṅiṇi *mahājanam* came here to our ancestors and requested them to treat them as they were treated in Kaḍamalayālam, it was ordered that no succession fee¹⁸ should be levied on the Koṅṅiṇis.

LL. 77-81. When a Koṅṅiṇi died without heirs,¹⁹ our ancestors have ordered that our officers and the *mahājanams* shall take possession of his property and divide it in halves of which one shall go to us and the other to the temple of Tirumaladēva:²⁰ in future also the same rule shall be in force.

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

LL. 84-91. Because there were internal dissensions in our family, the Sāmuri²¹ also joined in annexing all the places around it (Perumbadappu)²² and thus disabled us from going there for offering worship. We should therefore, with the help of the Company, try our best in regaining our former possessions. Even (after us) in the days of our *anantaravars* all attempts, with the assistance of the Company, should be made to bring that (part of the) country under our protection.

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

19. *Arru-ppōdal* is the contracted form of *echcham-arruppōdal*, or *santati-arruppōdal*, becoming devoid of heirs.

20. This is a richly endowed Kongiṇi temple situated in Cochin. It is, as seen above, a very modern temple.

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

22. The place from which the Rajas of Cochin derive their family name.

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

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

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

24. INSCRIPTION OF TRPPATIDDĀNAM

Travancore Land Revenue Manual.

Place : Trppatiddānam.

Dynasty and King : Travancore: Mārttāṇḍavarman.

Date : Kollam 925: (1750 A.D.)

Language : Malayālam.

TEXT

വൃശ്ചികശ്ശനി മിനവ്യാഴം ചെന്ന കൊല്ലം തൊള്ളായിരത്തു ഇരുപത്തയ്യമാണ്ടു മകരമാസം 5-ാൻ- ബുധനാഴ്ചയും പൂർവ്വപക്ഷത്തു സപ്തമിയും രേവതിയും ഇന്നാളാൽ എഴുതിയ സർപ്പസാർപ്പണ ഓലക്കരണമാവിതു ;

ശ്രീ ഭണ്ഡാരക്കായ് ചെയാർകളായ ബാലമാത്താണവർമ്മരായ തൃപ്പാപ്പൂർ മുപ്പിന്നു തങ്ങൾക്കുള്ള തൊവാളകൊട്ടക്കും പടിഞ്ഞാറു കവണാററിനും കിഴക്കുള്ള രാജ്യത്തിനകത്തുള്ള നാളതുവരെ നമുക്കു അവകാശമായിട്ടു അനുഭവിച്ചു വരുന്ന വസ്തു കൃത്യങ്ങളും സ്ഥാനമാനങ്ങളും മറ്റു എപ്പെർപ്പട്ടതും പെരുമാൾ ശ്രീപത്മനാഭ പെരുമാൾ ശ്രീ ഭണ്ഡാരത്തിലേക്കു സർപ്പസാർപ്പണമാക ആചന്ദ്രാക്ഷമെ എഴുതി കൊടുത്താർ ശ്രീഭണ്ഡാരകാര്യം ചെയാർകളായ ബാലമാത്താണവർമ്മരായ തൃപ്പാപ്പൂർ മുപ്പിന്നു ഇമ്മാറ്റുമെ ഈ സർപ്പസാർപ്പണ ഓല ശങ്കരകുമാര മാത്താണവൻ.

TRANSLATION

In the Kollam year 925, when the Jupiter was in *Mīnam* and Saturn in *Kaṇṇi*, on the 5th day of Makaram with *Saptami tithi* of the first fortnight, and *Rēvati Nakshatra*—on this day the following were proclaimed as a free will. Bālamārttāṇḍa Varmā of Tiruppāppūr in charge of the administration of the State hereby dedicates all his powers, positions, properties and everything else he is heir to, in the state situated on the west of Tovala Fort and the river Kāvana to Perumāḷ Śrī Padmanābha Perumāḷ as long as the moon and stars shine. Thus the administrator Bālamārttāṇḍa Varmā of Tiruppāppūr, written by Śankara Kumāraṇ Mārttāṇḍaṇ.

25. KANYĀKUMARI PLATE OF THE TIME OF
BĀLARĀMA VARMAN

*Travancore Archaeological Series, Vol. IV, No. 23,
pp. 106-115.*

Place : Kanyākumari.

Dynasty and King : Travancore: Bālarāma Varman.

Date: Ś. 1682, Kollam 935-36: (1760-61 A.D.).

Language : Tamil.

TEXT

1. ൠ¹ Śakāttam കടകുറാ എ. n² ḷul śellā³ niṇṇa
2. Kollam കോലമു ḷu² Chittirai⁴ ൠ m മകല Śrī
Kaṇṇi
3. mākumarib Bhagavati ammaṇ⁵ kōvilil śikarattil kiḷ
pīra
4. ttil varivāśal vaḷiyāga tiruvandippākkattai pa
5. ḷamai māri മൗൠമകല Kaṭṭakalekkināṇ ko-

6. ṇḍu tiruvandippākkaṭṭaiyum palagaiyu pagundu yi
7. ṭṭadukku śilavāṇa⁶ ஸககநாஉயடு லு ஸஷை Vaikāśi
8. ஸ m எஉ Karkāṭakarāśi ṇerattu⁷ ammanukku aṭṭa
be-
9. ndanam śāttina vagaikkum Pirāmaṇa pośanam
naḍatti
10. ṇa vagaikkum⁸ உ வagai paṇavagai ulpaḍa śila-
vāṇa ஸ
11. ஸககநாநுயடு ஸ வடக்கிடம் Śrī Kōvil chittiram
eḷu
12. diṇa vagaikku śilavāṇa ஸ நுநுய லுனி கநாநுயக
lu Chi
13. ttirai ஸ m கஉ Kaṇṇimākumari ūr biramaśandi-
yil Kaṇṇi
14. Viṇāyakar kovil keṭṭi piṇṇattitṭai śeyda vagai
15. kku உ வagai paṇavagai ulpaḍa śilavāṇa ஸ
கககநாநுயடு
16. கய ஷை லு Vaikāśi ஸ m நஉ Karkkātaka lekkināṇ
17. koṇḍu Veḷlichchī beli biṇbamum pirabhaiyum
18. śeyda veḷliyum taṅgamu[m] கு- kaba⁹ கககநாநுயடு
va
19. kku paṇikkūli ulpaḍa śilavāṇa ஸ ஸகககநாநுயடு va
20. ஸஷை biṇbam kalaśamāṭṭu śilavu ஸ ஸநாநுயக ஸ ve
21. ḷikkudam śeyda veḷli கு- kaba ஸநா kku śeykūli ul
22. ppaḍa ஸ ககககநா ஸ வagai க kku śilavāṇa ஸ
யகககநா
23. நுயடு va kku Venāṭṭukku adhipatīyāga yirukkīra
Paṇṇā
24. padācharāṇa Bāla Irāmavarṇa Kulaśekara p ḷu¹⁰
kal
25. ppichchu tanda ஸ ஸ லு ஷை kovil ḷu kangāṇa

the 11th day of the same month in Karkkaṭaka-lagna *tiruvandippākkattai* and cut planks were placed; the expenses for (these) were $1325 + \frac{3}{4} + \frac{1}{16}$ *paṇam*. The expenses incurred, inclusive of paddy and money, on the 7th day of the month of Vaikāṣi, of the same year and at the time of Karkkaṭaka *rāṣi*, for the 8 *paṇam* weight of sandal-paste applied to the goddess and for conducting the feeding of the Brāhmanas, were $3553\frac{1}{16}$ *paṇam*. The expenses for drawing pictures (i.e., painting) in the Śrīkōyil on the north side were $550 + \frac{3}{4} + \frac{3}{16}$ *paṇam*. In the year 936, on the 9th day of the month of Chittirai the expenses incurred, inclusive of paddy and money for building the shrine of Kannivināyaka at the Brahmasandhi of the Kannimākumari village and consecrating the god were $1269\frac{1}{16}$ *paṇam*. The expenses incurred in the Karkkaṭaka-lagna, on the 5th day of the month of Vaikāṣi of the same year, inclusive of working charges, for silver and gold weighing $1143\frac{1}{4}$ utilised in making a silver image of Śrībali together with an aureola were $3698 + \frac{1}{4} + \frac{1}{16}$ *paṇam*. The expenses of bathing the said image with pots of water were $356\frac{1}{16}$ *paṇam*. The expenses, inclusive of making charges of making a silver pot weighing 400 of silver, were 1200 *paṇam*.

Thus for the total expenses of $11953\frac{1}{4}$ *paṇam* incurred for the six items Padmanābhadaśa *alias* Bālarāmavarma-Kulaśēkhara-Perumāḷ, the overlord of Vēṇāḍu ordered and gave 3000 *paṇam*; in the account of the accountant of the said temple, i.e., Bhagavati-Bhaṭṭan of Puttēri were given both for *tiruvandippākkattai*¹ and for the image of Śrībali, 350 *paṇam*; in the account of the Śrīkāryam of the said temple, i.e., Muttuperumāḷ-Bhaṭṭan of Puttēri were given

1. *Tiruvandippākkattai* is made of *tiru* (sacred), a corruption of sandhi (the joining place), *pa* or *pavu* (spread or put up) and *kattai* (log)! and its meaning may therefore be 'the beam put on the sacred joining place i.e., the entrance.

156½ *paṇam* for making the image of Brahmaśandhi-Pillaiyār and the image of Śrībali; the *śāntikkārās* (i.e. the worshipping priests) of the temple, the Pillaimār, the *talattār*, the temple ryots, the *nāttār*, the cheṭṭis (merchants) of Kōṭṭār and the *nagarattār* (i.e., the citizens) gave 4422 + ¾ + ⅙ *paṇam* as *valipāḍu*; the expenses, inclusive of paddy and money, met from the sacred temple treasury of the goddess (Nāchchiyār) were 4023 + ¾ + ⅙ *paṇam*. Thus the income of 11953¼ *paṇam* from the said sources is correctly accounted for.

26. INSCRIPTION OF KUNDARA PROCLAMATION

Ātmārpaṇam, pp. 38 ff.

Place : Kundara.

Dynasty and King : Not mentioned : Proclamation by Velu Thampi Dalavay.

Date : Kollam 984: (1809 A.D.).

Language : Malayālam.

TEXT

ശ്രീമതു തിരുവിതാംകൊട്ടു സംസ്ഥാനത്തു നിന്നും ഈ സമയത്തു യതം ചെയ്തല്ലാതെ നിലനിൽക്കയില്ലെന്നു കണ്ടു നിശ്ചയിച്ചു തുടങ്ങേണ്ടി വന്ന കാര്യത്തിന്റെ നിണ്ണയവും അപസരവും ഈ രാജ്യത്തുള്ള മഹത്തു കൾ, മഹാബ്രാഹ്മണർ, ഉദ്യോഗസ്ഥന്മാർ, ശുഭ്രർ മുതൽ കീഴ് പരിഷ്കാരവും ഉള്ള പലജാതി കുടിയേറുന്നവന്മാരും പരബോധം വരേണ്ടതിനായി ഏഴുതി പ്രസിദ്ധപ്പെടുത്തുന്ന വിളംബരമാവിതു.

പരശുരാമപ്രതിഷ്ഠയാൽ ഉണ്ടായ മലയാളവും ഈ സംസ്ഥാനവും തൊന്നിയ നാൾ മുതൽ ചെരമാൻ പെരുമാൾവംശം വരെയും പരിപാലനം ചെയ്തുകാലത്തും അതിൻകീഴ് തൃപ്പാദസപരൂപത്തും കലക്ഷ തിരുമുപ്പും അടങ്ങി ബഹുതലമുറയായിട്ട് ചെങ്കൊൽ നടത്തി അനൈകായിരം സംവത്സരത്തിനിടയിലും ഈ രാജ്യം ഇടപെട്ട ഒരു ചൊല്ലത്തിനും ശല്യത്തിനും ഇടവന്നിട്ടും ഇല്ല. 933-മാണ്ടു നാടുനീങ്ങിയ തിരുമനസ്സുകാണ്ടു കല്പിച്ചു ദൂരദൃഷ്ടിയാൽ മെൽക്കാലം വരവിന്റെ വിപരീതം കണ്ടും ഇനി ഈ, ഭാരം നമ്മുടെ വംശത്തിൽ ഉള്ളവർ വഹിക്കയില്ലെന്നും വച്ചു നിശ്ചയിച്ചു രാജ്യത്തിനെ പൂവോടും നീരോടും കൂടെ ശ്രീപത്മനാഭസ്വാമിയുടെ തൃപ്പടിയിൽ ഭാനവും ചെയ്തു. മെൽ പട്ടം വാഴുന്ന തമ്പുരാക്കന്മാരു അവിടത്തെ ആളായിട്ട് ഇരുന്നു കായ്കും വിചാരിക്കയും അവർ രാജഭോഗഭോഗ്യങ്ങളെ ക്കാളും അധികം തപോനിയ്യയായിട്ടും വ്രതനിയമങ്ങളും അനുഷ്ഠിച്ചും താൻ ദുഃഖിച്ചും കുടികൾക്കു സുഖം വരുത്തിയും അതിനു ഒരു കുറവും വരാതെ ഇരിക്കേണ്ടുന്നതിനു മെൽ രക്ഷക്കായിട്ട് ഈശ്വരസൈവ, ഭദ്രദീപം, മുരജപം അന്നസത്രം ആദിയായിട്ടുള്ള സകല സൽക്കർമ്മങ്ങളും നടത്തി കാലം കഴിച്ചുകൊള്ളുകയെന്നും വച്ചു നിശ്ചയിച്ചിട്ട് ചട്ടം കെട്ടി കുടികൾക്കു സുഭിക്ഷമായിട്ട് കഴിഞ്ഞു പരന്നതിനാൽ ഇപ്പൊൾ ഈ കലിയുഗത്തും കൽ ഹിമവൽസെതുപത്രം ഇതു പൊലെ ധർമ്മസംസ്ഥാനം ഇല്ലെന്നുള്ള കീർത്തി പൂണ്ണമായി ഇരിക്കപ്പെട്ടതു സർവ്വപെരും പ്രസിദ്ധമായിട്ട് അറിഞ്ഞിരിക്കുന്നതല്ലൊ ആകുന്നു.

മമ്മദല്ലിഖാൻ ആക്കാട്ടു സുബയും കെട്ടി തൃച്ചിനാപ്പള്ളിയിൽ വന്നു ദക്ഷിണശീമയും ഒരുക്കിയതിന്റെ ശേഷം അവിടത്തെക്കു മിത്രഭാവമായിട്ട് ചെല്ലണമെന്നും വച്ചു ആണ്ടൊന്നിനു ആറായിരം രൂപയും ഒരു ആനയും നദിരായിട്ട് കൊടുക്കത്തക്കവണ്ണം പറഞ്ഞു വച്ചുകൊടുത്തു വന്നതല്ലാതെ ഈ രാജ്യം ഇടപെട്ട ഒരു ചൊല്ലത്തിനും ശല്യത്തിനും ഇടവന്നിട്ടും ഇല്ല. അങ്ങനെയിരിക്കുന്ന സംഗതിയിങ്കൽ ഡിപ്പ്യൂസുൽത്താനും ഇങ്കിരീസ് കൊമ്പത്തിയും പ്രബലമായിട്ട് വരികകൊണ്ടും അതിൽ രണ്ടിൽ കൊമ്പത്തി ആളുകൾക്കു നെരും വിശ്വാസവും ഒണ്ടെന്നും അവരെ വിശ്വസിച്ചാൽ ചരിക്കയില്ലെന്നും നിശ്ചയിച്ചു ആദിപൂർവ്വമായിട്ട് അഞ്ചുതെങ്ങിൽ കൊട്ടയിടുന്നതിനു സ്ഥലവും കൊടുത്തു അവരെ അവിടെ ഒരപ്പിച്ചു സ്വാധീനവും വിശ്വാസവും ഒണ്ടായിരിക്കുമെന്നും നിശ്ചയിച്ചു. ആ നിനവിനാൽ ഡിപ്പ്യൂ

സുൽത്താനോടു പകച്ചു പടയെടുത്തു ഇവരെ സ്നേഹിപ്പാൻ ഇടവരികയും ചെയ്തു. പിന്നത്തെതിൽ കാര്യവശാൽ ഒള്ള അനുഭവത്തിൽ ഇവരെ സ്നേഹിച്ചതു നാശത്തിനും വിശ്വസിച്ചതു ദോഷത്തിനും മൂലമായിട്ടു തീർന്നു. സർവ്വപ്രപഞ്ചത്തിലും ദ്രോഹവും വിശ്വാസപാതകവും നിറഞ്ഞിരിക്കപ്പെട്ട ജാതി ഇവർക്കു സമാനം ഇതിന്നു മുമ്പിൽ ഒന്നായിട്ടില്ലെന്നും ഇനി ഒന്നാകയില്ലെന്നും പ്രസീദ്ധമായിട്ടു അറികയും ചെയ്തു.

അതിന്റെ വിവരങ്ങൾ എന്തെന്നാൽ :—

ഇവർക്കു രക്ഷകൊടുത്തു ഇത്രമെൽ പ്രബലതയും ആക്കിത്തീർത്ത നബാവിനെ നാൾക്കുനാൾ വഞ്ചനയായിട്ടു ബലം കുറച്ചും വംശനാശം വരുത്തിയിട്ടു പിന്നത്തെതിൽ അടുത്ത രാജ്യങ്ങളിൽ സുഖവാഴ്ചയായിട്ടു എറിഞ്ഞുവന്ന ദീപങ്ങളെയും അണച്ചു വാഴ്ചമനകളെ പാഴ്ചമനകളും ആക്കി ആദ്രോഹബുദ്ധിയൊടും കൂടെ ഈ സംസ്ഥാനത്തും കടന്നു ആദിയിങ്കൽ ഉപായമായിട്ടും ക്രമത്താൽ ബലമായിട്ടും തുടങ്ങി ഇപ്പൊൾ സർവ്വസ്വവും നിമ്നം വരുത്തുന്നതിനായിട്ടു യത്നപ്പെട്ടിരിക്കുന്നു.

ആയതിന്റെ വിവരങ്ങൾ കുറഞ്ഞൊന്നു വെളിച്ചമായിട്ടു ചുരുക്കത്തിൽ എഴുതുന്നതെന്തെന്നാൽ ഡീപ്പസുൽത്താനോടു യുദ്ധം ഒന്നായ നിമിത്തം ഇവരെ സഹായത്തിനായിട്ടു കൈക്കൊണ്ടപ്പോൾ തൽക്കാല സമയത്തു ചതിവായിട്ടു മുട്ടിച്ചു പത്തുലക്ഷം വരാഹൻ വാങ്ങിച്ചുകൊള്ളുകയും ചെയ്തു. അതിന്റെ ശേഷം നയവും ഭയവും കാട്ടി ആങ്ങൊന്നിന്നു ആറുലക്ഷം രൂപ വീതം ഇവർക്കു കൊടുക്കണമെന്നും ഇങ്കിരീസു ജാതിയും തിരുവിതാങ്കൊട്ടു സംസ്ഥാനവും ഒള്ള കാലം വരേയും അതിന്നു വാങ്ങിച്ചുകൊള്ളുന്നതല്ലാതെ അധികം ഒരു ചക്രം പൊലും ചൊടിക്കയില്ലെന്നും രാജ്യകാര്യം എടപെട്ടു അല്ലകാര്യത്തിന്നുപൊലും സംസാരിക്കയില്ലെന്നും 908-ാമാണ്ടു പറഞ്ഞു വച്ചു കടദാസ്യം എഴുതിത്തരികയും ചെയ്തു.

ആയതിനെ അനുസരിച്ചു വ്യത്യ്യാസം കൂടാതെ കൊടുത്തു വരുമ്പോൾ ആയതിനും മാററങ്ങളായിട്ടു ഈ രാജ്യത്തിൽ റസിഡണ്ടിനേയും ആക്കിപ്പാർപ്പിച്ചു അവരുടെ വകയിൽ മൂന്നു പട്ടാളം കൊല്ലത്തിറക്കിയതിനേയും സഹിച്ചു പാമ്പിന്നു പാലു കൊടുത്തതുപൊലെ അവർക്കു പാക്കാൻ കൊത്തുകളും വീടുകളും കെട്ടിക്കൊടുത്തു നാളതൊരും അവർ ചെയ്തുവരുന്ന അക്രമങ്ങളെയും സഹിച്ചു എങ്ങും ഒരു വ്യത്യ്യാസം വരുത്തരുതെന്നും വച്ചു

ആകുന്നതും സൃഷ്ടിച്ചു പാർത്തുവന്നു. പിന്നത്തെതിൽ മുന്തിലത്തെ ഉടമ്പടി പ്രകാരമല്ലാതെ രണ്ടു ലക്ഷം രൂപ വീതം കൂട്ടിക്കൊടുക്കണമെന്നും ആയതു അല്ലെങ്കിൽ യുദ്ധം ചെയ്യുമെന്നും 980-മാണ്ടു മകര മാസത്തിൽ അന്യായമായിട്ടു തുടങ്ങി നാലു ദിക്കിലും ഭീരകി റാണക്കുളേയും ഇറക്കി വിപരീതത്തിനുള്ള വട്ടങ്ങൾ തുടങ്ങുകകൊണ്ടും അന്നു വെറിട്ടു ഒരു സഹായം കാണാഴികയാലും ഭൃഷ്ടാലഗതിയുടെ ശക്തിയെന്നും നിശ്ചയിച്ചു അവരു പറഞ്ഞതിനണ്ണം രണ്ടു ലക്ഷം രൂപ കൂടെ കൊടുത്തുവന്നു.

ഇപ്പൊൾ ആ നിലയും വിട്ടു ഈ രാജ്യത്തുള്ള പുളിപ്പട്ടാളം, ഈശ്വര സേവ, വഴിയുട്ടു ആദിയായിട്ടുള്ള സകല സൽക്കർമ്മങ്ങളും നിറുത്തി ആ വകയിൽ കൂടുതലും ഇവർക്കു കൊടുക്കണമെന്നും രാജ്യകാര്യം ഇടപെടുള്ളതൊക്കെയും റസിഡണ്ടു മക്കളിയെ ബൊധിപ്പിച്ചു നടക്കണമെന്നും ഒള്ള ചട്ടവട്ടങ്ങൾ തുടങ്ങുകകൊണ്ടു അങ്ങനെ ഒള്ളതൊന്നും ഈ രാജ്യത്തിൽ സംഭവിക്കയില്ലെന്നും ആകുന്ന വിധത്തിലും സങ്കടം പറഞ്ഞിട്ടും ഭൂമി വരെയും താണുവണങ്ങിയിട്ടും സമ്മതിക്കാതെ ഈ കഴിഞ്ഞ ധനമാസത്തിൽ നമ്മുടെ പെർക്കു എഴുതി വന്ന കടദാസിൽ നാം ഇക്കാര്യങ്ങൾക്കു വികൽപ്പമായി തുടങ്ങിയിരിക്കുകകൊണ്ടു നാം ഈ ഉദ്യോഗവും വിട്ടു നാമും നമ്മുടെ കുടുംബത്തിൽ ഒള്ളവരും കൂടെ കൂടിയിട്ടുള്ള കാര്യസ്ഥന്മാരിൽ ചിലരും കൊമ്പഞ്ഞി രാജ്യത്തിൽ ചെന്നു പാർത്തുകൊള്ളണമെന്നും അവിടെ ചെന്നു പാർത്താൽ ഇവർക്കു വെണ്ടുന്ന ശമ്പളവും മാനമര്യാദയായി നടത്തിക്കൊടുക്കുമെന്നും അതിന്റെ ശേഷം രാജ്യകാര്യം ഇടപെടുള്ളതൊക്കെയും റസിഡണ്ടു മക്കളെ തന്നെ പുത്തനായിട്ടു ചട്ടംകെട്ടി നടത്തിക്കൊള്ളുമെന്നും ആയതിനു താമസം കാണുന്നുവെങ്കിൽ യുദ്ധത്തിന്റെ ആരംഭം ആകുന്നുവെന്നും എഴുതി ഇപ്രകാരം തന്നെ തിരുമനസ്സറിയുന്നതിനും കായിതം കൊടുത്തയക്കുകകൊണ്ടും പ്രാണഹാനി വരെയിലും വരുമെന്നു ആകിലും ഇങ്ങനെ ഒള്ള രാജദ്രോഹത്തിനും ജനദ്രോഹത്തിനും ഉൾപ്പെടുകയില്ലെന്നു പറഞ്ഞു തള്ളിക്കളയുകയാൽ രണ്ടാമതു റസിഡണ്ടു മക്കളെ ഈ രാജ്യത്തിനു ഉടയതായിരിക്കുന്ന തിരുമനസ്സിലെയും ശേഷം കാര്യസ്ഥന്മാരെയും ബൊധിപ്പിക്കാതെ കടലു വഴിക്കു ഏതാനും സൊൾജർ വെള്ളക്കാരെയും കൊല്ലത്തു ഏറക്കി അവരുടെ വകയിൽ അവിടെ ഒണ്ടായിരുന്ന സ്രീജനങ്ങളെയും വസ്തുവകകളെയും മറുദിക്കിലും ഒതുക്കി അക്രമമായിട്ടു ഇപ്പൊൾ ഇതാ യുദ്ധം തുടങ്ങിയിരിക്കുന്നു.

ഈ സംസ്ഥാനത്തു നിന്നും ഇതിനു മുന്പും ഇപ്പോഴും അവരോടു യുദ്ധം ചെയ്യണമെന്നു നിരൂപിച്ചിട്ടില്ലാഴികകൊണ്ടും ഇപ്പോൾ ഇവരു തുടങ്ങിയിരിക്കുന്നതിനു പ്രതികൂല ആയിട്ടു ചെയ്തു നിലനിൽക്കാതെ മുന്പിച്ചു സംശയിച്ചാൽ പിന്നത്തേതിൽ അതുകൊണ്ടു വരുന്ന വൈഷമ്യങ്ങളെ ഈ രാജ്യത്തിൽ ആരും സഹിപ്പാനും കഠലം കഴിപ്പാനും നിർവാഹം ഒണ്ടായി വരുന്നതും അല്ല. അതിന്റെ വിവരങ്ങൾ ചുരുക്കത്തിൽ എഴുതുന്നതു എന്തെന്നാൽ ചതിവു മാറ്റത്തിൽ രാജ്യം അവരുടെ കൈവശത്തിൽ ആക്കുന്നതു അവരുടെ വംശപാരമ്പര്യം ആകകൊണ്ടും അതിനണ്ണി രാജ്യം അവരുടെ കൈവശത്തിൽ ആയാൽ കൊയിക്കൽ കൊട്ടാരം, കൊട്ടപ്പടി ഉൾപ്പെട്ട സ്ഥലങ്ങളിൽ അവരുടെ പാറാവും വരുതിയും ആക്കം തീർത്തു രാജമുദ്ര, പല്ലക്കു, പരരക്ഷം ഉൾപ്പെട്ട ബഹുമാനങ്ങളും കുറച്ചു ദൈവാലയം, ബ്രഹ്മാലയം സംബന്ധിച്ചിട്ടുള്ള ചട്ടവട്ടങ്ങളും നാട്ടുകൂട്ടവു നിറുത്തി ഉപ്പു മുതൽ സർപ്പസപവും കുത്തകയായിട്ടു ആക്കിത്തീർത്തു തരശ്ശു കിടക്കുന്ന നിലവും പുരയിടവും അളന്നുകൂട്ടി കുത്തകയായിട്ടും കെട്ടി നിലവരി തെങ്ങുവരി ഉൾപ്പെട്ട അധികകരങ്ങളും കുടികളിൽ കൂട്ടിവെച്ചു അല്ലം പിഴക്കു നീചന്മാരെക്കൊണ്ടു ശിക്ഷയും കഴിപ്പിച്ചു ക്ഷേത്രങ്ങളിൽ കുരിശും കൊടിയും കെട്ടി വണ്ണമേറ്റം ഇല്ലാതെ ബ്രാഹ്മണസ്രീ മുതലായ സംസ്കൃതവും ചെയ്തു യുഗമേറ്റം പൊലെ അധർമ്മങ്ങളായിട്ടുള്ള ചട്ടവട്ടങ്ങൾ ആക്കി തീർക്കയും ചെയ്യും.

അങ്ങനെയുള്ളതു ഒന്നും ഈ രാജ്യത്തിൽ സംഭവിക്കാതെ രാജധർമ്മത്തെ നടത്തി നാട്ടിൽ ഒള്ള മര്യദക്കു അഴിവു വരാതെ ഇരിക്കേണ്ടതിനു മനുഷ്യയത്നത്തിൽ ഒന്നും കുറഞ്ഞുപോയെന്നുള്ള അപചയാതി ഒണ്ടാകാതെ ഇരിപ്പാനായിട്ടു ആകുന്നേടത്തോളവും ഒള്ള പ്രയത്നങ്ങൾ ചെയ്തയും പിന്നത്തേതിൽ ഈശ്വരാനുഗ്രഹം പൊലെ വരുന്നതൊക്കെയും സഹിക്കയും ചെയ്യുന്നതു യുക്തമെന്നു നിശ്ചയിച്ചു അത്രെ അവർ തുടങ്ങിയിരിക്കുന്നതിനു പ്രതികൂല ആയിട്ടു ചെയ്യേണ്ടിവന്നു എന്നു 954-ാമാണ്ടു മകരമാസം 1-ാന്നു- കണ്ടു വെച്ചു ഭട്ടവ തമ്പി ചെമ്പകരാമൻ വെലായുധൻ.

TRANSLATION

Having understood that the Travancore State will not exist unless proper efforts are taken at this critical hour and considering the urgency and nature of immediate steps to be taken and in order to instil patriotism into the hearts of all nobles, Brahmins, Officers, and citizens of the State, we hereby issue the following proclamation :

From the date of its inception by Paraśurāma till the Chēramān Perumāls and afterwards for generations together for thousands of years this State has neither interfered with nor given room for any complaint or trouble in its internal administration. The late king who expired in the Kollam year 933 had by his foresight anticipated adversities that this State had to face in future and assuming that our Royal family will not be able to rule the country, had dedicated the State to Śrī Padmanābhasvāmi with flowers and water.

That his successors should assume that they are His representatives and rule the country, that they should observe all piety (piousness) and saintliness; that they should suffer and thus restore happiness to the people, and for the future safety of the State all good deeds like *Īśvara seva*, *Bhadra dīpam*, *Mūraḷapam*, maintenance of charity houses (choultries) should be performed and thus they should lead their life and by following these rules his successors are expected to give all happiness and prosperity to their subjects. By these it has been known far and wide that even in the Kali age, there is no State so charitable as ours from Himalayas to Cape Comorin.

Muhammad Ali after his conquest of Arcot came to Trichinopoly, and conquered the Deccan, yet he returned as an ally of ours after agreeing to accept per year Rs. 6,000 and an elephant from us and even then this State had not given room for any trouble or complaint. Under these cir-

cumstances, coming to know that Tippu Sultan and the English were becoming powerful day by day and assuming that the English are reliable and trustworthy, we at first gave them a place to construct a fort at Anjengo and thus to establish themselves there. These considerations weighed with us and we counting on their friendship declared war against Tippu Sultan. Later on we realised that our friendship with the English had brought us ruin and the confidence reposed in them, disaster. It was also our bitter experience that there was neither in the past nor at present any race in this world that is so venomous and treacherous as this. It is difficult to find such in future also.

The following are a few particulars.

The Nawāb who rendered much help and made them powerful, lost all his pomp and splendour by their treachery and his family was ruined. Secondly the neighbouring States that were enjoying a prosperous life underwent a similar fate and their country where plenty ruled, fell a victim to misery. Then, by degrees, and afterwards in rapid succession, they began to evince treacherous policy towards us also and planned to bring disaster to this State also.

The following particulars regarding their foul deeds need special mention.

Consequent on the declaration of war with Tippu, when these people were called in to help us, they taking advantage of our critical stage, pressed for a payment of ten lakhs of *varāhans*. Thereafter, by intimidation and threat, extracted a treaty from us making us to pay six lakhs of rupees per annum and promised not to demand even a *chuckram* more as long as the English people and the Travancore State exist, and not to interfere with the internal administration of the State and signed a document to that effect in the year 968 K.E.

As this treaty was strictly adhered to by us and we were paying the stipulated amount regularly without any default, they appointed a Resident in the State and stationed at Quilon three battalions and this was also tolerated. Just like feeding a cobra we helped them by giving them cantonments and houses for their stay and tolerated all their atrocities. We were careful enough to see that the terms of the treaty were not violated.

Again they demanded a further sum of two lakhs of rupees from us in addition to the amount we were obliged to pay under the previous treaty and in the month of *Makaram*, 980, they stationed their gunners on all four sides and made preparations for war. Having no other go and thinking it was our bad time, we paid this additional sum of two lakhs of rupees also.

Now, in contravention of the terms contained in the above treaties they asked us to disband the Royal Body-guards and to put a stop to all good deeds viz., offerings to Gods, travellers' feeding, etc., and pay the savings thereon to them and also commanded us to have all our administration of the State being carried on after consultation with Resident Macaulay and began to make arrangements for the same. We told them that such things will not happen in this State. We complained, begged and appealed to them to withdraw this demand; yet they refused. In the last Dhanus they have in their letter to us stated that since we are not amenable to their demands, we should resign our appointment and that we and our family should reside in the territory ruled by the Company and if we stay there we would be paid our salaries and be treated with respect and regard and afterwards all the Laws and Regulations for the proper administration of the State will be framed by Resident Macaulay and if there were any delay in acceding to these demands, war will be declared. A similar letter was also sent by them to His

Highness. We explained our difficulties in accepting these terms and tried our best to settle the matter amicably. But they were adamant. As a last resort we have to reject their proposals stating that even at the risk of our lives we could not make up our minds to practise deception and cause misery to the king and his subjects. The Resident Macaulay without the knowledge of His Highness and other officers has landed some white soldiers at Quilon, removed the women and moveables to some distant places and started war operations.

This state has neither before nor at present decided to fight with them and now if we feel the necessity to avenge them the future consequences will be terrible and the State and the people will not be able to lead a peaceful life. The position is briefly this :

To acquire kingdoms by treacherous methods is a hereditary trait with them ; once our country falls under their sway, their sentries will be stationed at temples, palaces and forts. Royal prerogatives, privileges like decorum of the State, palanquin and personal elevation to the king will be abolished ; regulations relating to the temple administration, village assemblies and Brahmin houses will be neglected; all commodities beginning from salt will be monopolised; waste lands will be reclaimed and annexed to the Government and the taxes on lands, cocoanuts, etc., will be levied; small crimes will be punished through low castes; women belonging to all castes including Brahmins will be indiscriminately molested; Flags and crosses will be installed on all temples and all other disgraceful and unlawful behaviour will become the laws of the day as if a different era has been ushered in.

In order to avoid such a catastrophe in the State and to maintain the high standard of Government we have been accustomed to, under the rule of our benevolent kings in

our State no efforts of humanity will be relaxed and with the idea that we must try our level best to maintain our prestige and status we have been forced by circumstances to take retaliatory steps to stem their high handed action. We leave the rest to the Grace of God.

Thus on the 1st day of *Makaram* 984, at Kundara, Dalavā Tampi Chempakarāman, Velāyudhan.



GENERAL EDITOR

PROFESSOR V. R. RAMACHANDRA DIKSHITAR

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SELECTED
MALAYALAM INSCRIPTIONS



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