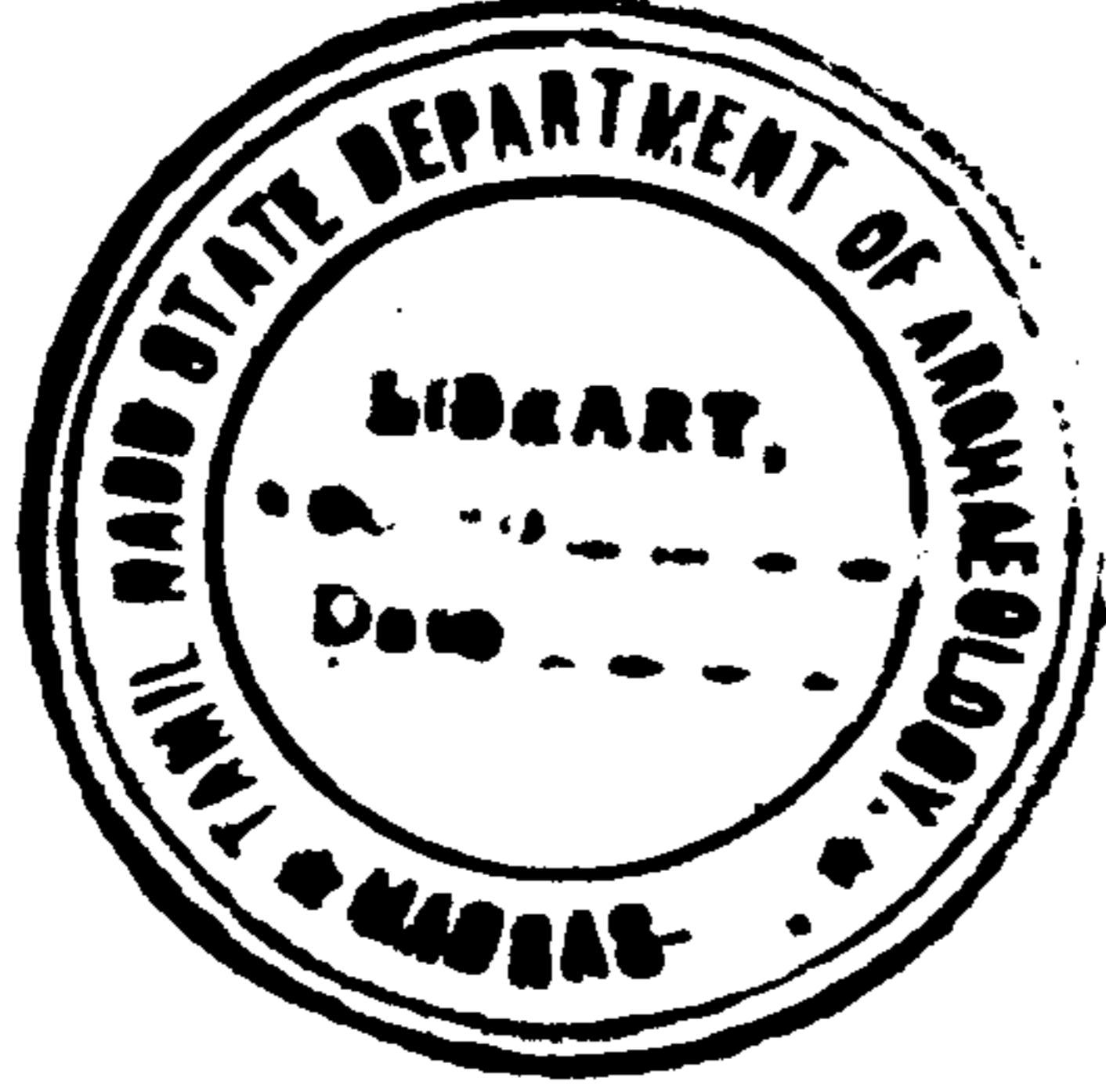


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Thiruttani and Velanjeri copper plates

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Thiruttani and Velanjeri Copper Plates

A chance find of a bronze group of Vrshavāhana, Devi and a bull, with a *prabha*, by playful School Children at the village Velanjeri near Thiruttani, on 6-10-1977 led to the discovery of two important Copper Plate grants, one issued by the Pallava ruler Aparājita and another by Parāntaka Chola I. A metal object resembling a nail was found in their school play ground by the school boys. Out of curiosity the boys uncovered a part of the earth and found to their surprise a metal image. With the help of their teacher they skilfully dug out the image and soon found another image and a bull lying there carefully burried. From the report of the teacher, it is seen that the images, were deliberately burried, possibly fearing some desecration or theft. The find of these bronze images attracted large crowds from the nearby villages and the story of the find appeared in the news-papers. Where upon, I deputed Thiru. Natana. Kasinathan, the Registering Officer of the Department to inspect the find and submit a report. During his investigation Thiru. Natana. Kasinathan was able to locate these two historic copper plates in the possession of the villagers. Thanks to the personal intervention of Mr. U. Subramanian, the then Collector of Chingleput, the Department was able to acquire the two copper plates.

Both the copper plates are intact and are fairly well preserved. One of the copper plates was issued by the Pallava ruler Aparājitavarman in his ninth year. The other one was issued by Parāntaka Chola in the 25th year about 930 A.D. Both these plates, particularly the Pallava copper plate throws veryvaluable light on the political and religious history of Tamilnadu and is the most important discovery in recent years. The copper plate mentions the gift of taxes to the Subrahmanya temple on the top of Thiruttani hill by the Pallava ruler Aparājitavarman who is portrayed as a great devotee of Lord Subrahmanya. For the first time, the history of the famous Subrahmanya temple of Thiruttani

is taken to a very remote antiquity. The present copper plate shows that the Subrahmanya temple was in existence even earlier than 900 A.D. The Pallava copper plate is also important from another angle. Hitherto the place of Aparājita Pallava in the Pallava line was not known. For the past hundred years Scholars have been trying to assess his position and his relationship with other Pallava rulers and contemporaries. Aparājita was considered the son of Nandivarman and a step-brother of Kampavarman and so on. All the surmises of scholars are proved wrong by the present discovery. The present Velanjeri copper plate mentions that Aparājita was the son of Pallava ruler Kampavarman through a Ganga Princess whose name is given as Vijayā. The copper plate also details the relationship between Kampavarman and Nrpatunga and also the battles won by Aparājita which are of vital interest to the history of the later Pallavas. The present copper plate throws very valuable light and removes many confusions that have been prevalent with reference to the history of later Pallavas.

The chola copper plate is also of great interest. It refers to the conquest of Kanchipuram and erection of imposing palaces there by Karikāla Chola. It also mentions the spider story about the birth of Koccengannān. For the first time, the name of Vijayālaya's father is known as Orriyūran. About Parāntaka, the donor, the copper plate states that he performed Tulābhāra in the temples of Kanyakumari, Ramesvaram and Srirangam.

Both the copper plates were said to have been in a clay pot which has also been recovered. The plates and pot were willingly gifted to the Tamil Nadu State Department of Archaeology, by the villagers. The texts and translations of the copper plate charters and also a brief history of Thiruttani are published here.

The image of Siva standing on a pedestal is about 95 c.m. in height. The Devi also standing is about 93 c.m. and the Bull 40 c.m. All the three are placed on a badhrapitha of 15 c.m. in height. A prabha, somewhat broken, covering all the three images about 280 c.m. has also been found. The form of Siva seems to indicate an early date while that of the Devi and the bull seems to be some what later. They fit in with the pedestal. The images probably belong to a period between 950 and 980 A.D.



Vrshabantika Siva with Devi Parvati
found at Velanjeri village, near Thiruttani, District Chengalpattu
10th century A.D.



The seal of Aparajita's copper plate



The seal of Parantaka chola's copper plate

APARAJITA'S PLATE

Among the two copper plate charters found at Velanjeri, Aparājita's plate is the earliest. The charter consists of five plates fastened to a seal. The charter has not suffered any damage, and is available in full.

The plates, five in number, are 27 cm. in length and 10 cm. in width; the ring is 16 cm. in diameter; the seal 9.5 cm. in diameter is countersunk to a depth of 1 cm. The plates are not numbered. The first and the last pages of the plates are not inscribed. The letters are deeply cut and fairly well written with few mistakes.

The seal

The seal which is intact, carries the figure of a seated bull in the centre facing left. It is typical of the bulls found in other Pallava seals and stone sculptures. It is flanked by lamps on stands (*Kuttu vilakku*). Above the bull are shown *ashtamangalas*, (the eight auspices symbols), among which *Kendi*, Srivatsa, lamp and mirror are clearly visible. This is topped by an umbrella and fly whisks flanking the parasol. In the rim portion is an inscription in grantha characters reading-

Svasti Sri

- - - *ntrasa siras sreni sri sikhā sāyi sāsanaṃ*

rājñah Pallava vamsēndoh Aparājitavarmanah.

Aparājitavarmanah

The verse ends with the word *Aparājitavarmanah* i.e. of Aparājita varman. This word is repeated again as *Aparājitavarmanah* immediately below the seated bull. The repetition of this word is not only interesting but also rare. It seems to indicate that the seal is that of Aparājita and that the same word in the verse relates to the royal sāsana as a whole. A point of interest is that the seal was embossed by a smith, whose name is given as Vidēlvidugu Perunkannān. So far we have not come across in the Tamil country the name of the artist who embossed the royal seal. It shows that the kings had in their employment artisans to inscribe the order on the plates and separate artisans to emboss the seals.

The Grant

The grant was issued by the Pallava ruler, Aparājita, in his ninth regnal year.

After giving the mythical genealogy of the Pallavas, the grant begins with Kampavarma. He seized the throne from Pallava Nrpatunga with glory. A certain Vijayā of matchless virtues and born of the Ganga family, was his queen. Aparājita was their son. Aparājita destroyed the elephants of the Bāna ruler, captured Kārānai, the Pāndya city, and won a great battle against the Chola at Chirrārrūr.

At the request of one Vāmaṇayya, the king gifted the village Pudūr, in Thiruttaniyal nāḍu, to the sabha of Melirunjeru, as a dēvatāna brahmadēya and stipulated that the village should pay one thousand kāḍi of paddy as *Pancavāra* to Lord Subrahmanya who is pleased to stand on the hill. The record details the boundaries of the lands gifted, the tax exemptions and the privileges conferred on the village.

A certain Poḍini Mahādēva bhaṭṭa was the composer of this grant. The silpin Vijayaṇṇa engraved the charter and a certain Viḍelviḍugu Perunkannān embossed the seal.

Language

The grant, like all other Pallava grants of the seventh and eighth century A.D. is bilingual, written in Sanskrit and Tamil.

The Sanskrit portion is in poetry and prose. The poetic version describe the exploits of Kampavarman, and Aparājita and extols the greatness of Vijaya, the mother of Aparājita. The prose part closely follows the style of the age, as reflected in Bāna's 'Kādambari', 'Harsha Carita' and also the prose portion of the Kūram plates of Paramēsvara varman. It contains a long drawn out passage and is written with an eye on word play. It is a beautiful composition, essentially musical. Mahādēva the composer, was certainly an eminent poet, who inherited his father's poetic talent. His father Srikumāra is praised as a composer of mahākāvyas. The drafting of the Tamil portion is equally good and free from mistakes.

Aparājita's devotion

Aparājita Pallava, with great devotion to Subrahmanya on the hill of Thiruttani, gifted the village as a devatāna brahmadēya, by pouring water from a golden pitcher. The village Thiruttani is referred to as an agrahāra and Melirunjeru as a Mahāgrahāra. The gifted village, Pudūr was clubbed with Melirunjeru and the village sabha was directed to pay 1000 kādi of paddy to Lord Subrahmanya on the hill. In the Sanskrit portion the Lord is mentioned as Shanmukha, the son of Mahēsvara, (*Mahēsvara Sūnave Shanmukhāya*) and in the Tamil portion as, Subrahmanya who is pleased to stand on Thiruttani hill (*Thirumalayil nindrarulina*) and also as Subrahmanya the Lord of Thiruttani hill (*Thirumalai Pirūnār*).¹

This charter shows Aparājita's special attachment to Tiruttani. It is well known that the Vīraṭṭāna temple at this village was built in his reign by one Nambi Appi² and that the king himself composed a poem in its honour. That Aparājita was a great devotee of Subrahmanya is gleaned for the first time from this record. A stone sculpture of Subrahmanya, of the Pallava age (ninth century A.D.) is now worshipped as Bālasubrahmanya in the Tiruttani temple. It is housed in the prākāra of the main shrine. The present main deity inside the sanctum seems to be an installation of the 16th century in the Vijayanagar period, when the main temple seems to have³ been rebuilt. The Pallava image of Subrahmanya is obviously the deity that received the benefaction of Aparājita. The existence of the Subrahmanya temple in Tiruttani hill, in the reign of Aparājita takes the history of the temple earlier than was hitherto known.

Political history

The copper plate is very important from the point of view of political history. In the history of the later Pallavas, the relationship among Aparājita, Nrpatunga and Kampavarman was a mystery.

That Kampavarman and Nrpatunga were brothers was recognised by scholars earlier.⁴ Bahur⁵ and Chirur⁶ plates mention Nrpatunga as the son of Nandi, through Sankhā, the Rāshtrakūṭa princess. The Chola-puram record refers to Nandi Kampa,⁷ meaning Kampa the son of Nandi. But how were they related to Aparājita? In the absence of records many suppositions were made. K.A.N. Sastri⁸ and T.V. Mahalingam⁹ consi-

dered Aparājita as another son of Nandi and a brother of Nṛpatunga. Mahalingam went to the extent of suggesting that Aparājita was the son of Nandi through Mārambāvai.¹⁰ But now this copper plate charter sets at rest all speculations about their relationship. It specifically mentions Aparājita as the son of Kampavarman, through Vijayā, a Ganga princess;

*Umēva Rudrasya Ramēva Vishnor Visuddha Gangānvaya Janma mānya !
Gunōnurūpā Vijayābhidhānā Patnis Sapatni Vijaya sriyaibhūt ||
Bahumukha subhagas tatōta tasyām Prathama mabhūt
Aparājitaḥ Sa Saktih*

This passage further shows that Kampa and Aparājita had the able support of the Ganga chieftains. Further, this plate states that Kampavarman captured the Pallava throne forcibly from Nṛpatunga.

*Yo Vijitya Nṛpatungam Āhave Pallavam Prabala Vallabhānvitam
Svīcakāra Vasudhām Saha Sriyā Sāgarormi Valayaika mēkhalām.*

Another point of great interest furnished by this plates is the conquests of Aparājita. Aparājita conquered the Bāna, captured Kārānai the city of the Pāṇḍya and defeated the Chola at Chirrārrūr.

This new information furnished by this grant necessitates a re-evaluation of the political condition of the period.

The Borther's fight

The fight between the Pallava brothers, Kampavarman and Nṛpatunga, needs explanation. It is obvious that Nṛpatunga was installed on the throne by his father Nandi III. Scholars have missed a point of considerable interest mentioned in the Bahur plates of Nṛpatunga. The Bahur plates were issued by Nṛpatunga in his eighth regnal year. Referring to Nṛpatunga, it states that he was still a boy. The relevant portion of the record reads:-

Nṛpatunga iti khyāto Bālopi Bhuvanēsvarah

From this it is clear, that Nṛpatunga was a boy in his eighth regnal year. He should still have been in his teens.

The Chirur copper plate¹² of the same ruler, was granted two years earlier, in his sixth year. We have reason to believe that by that time Aparājita also had assumed importance.¹³ It suggests that Kampavarman father of Aparājita, should have been elder to Nṛpatunga.

While Kampavarman the elder was alive, the younger, Nṛpatunga, though a boy, ascended the throne. This obviously led to enmity between the brothers. Nṛpatunga should have been chosen by Nandi III in preference to Kampa, probably because of Rāshtrakūṭa influence. Nṛpatunga's mother, Sankhā was a Rashtrakuta princess.

It is not known whether Nṛpatunga ascended the throne even when Nandi was alive or after his demise. Probably during his last years, Nandi installed Nṛpatunga. Kampavarman, immediately after the demise of his father, should have struck the blow and dislodged his brother. Though Kampa removed his brother from the throne, he treated him with considerable moderation and even allowed him to issue charters. He also installed his son Aparājita very early as his co-regent, as Aparājita was known for his valour.

Power alignment

The power alignment during this period also needs consideration. The Bānas were clearly on the side of Nṛpatunga. Bāna Paranjaya, who had the title Kāḍupaṭṭi Muttaraiyan,¹⁴ requested Nṛpatunga to grant the Chirūr plates. Aparājita defeated a Bāna ruler who was in all probability this Paranjaya, Kāḍupaṭṭi Muttaraiya.

A Pāndya, said to have been a grandson of the Bāna through a daughter, was also defeated by Aparājita. Pāndya Varaguna received help from Nṛpatunga.¹⁵ It is not known who the mother of Varaguna was. If Varaguna was the adversary of Aparājita, in all probability he was, we get here the information that he was the daughter's son of this Bāna who also had the title Kāḍupatti Muttarasar. So the fact that the Muttarasar were closely related to Pāndya Varaguna is also thus attested. That may also attest to the presense of Varaguna at Sendalai. The third adversary of Aparājita was a Chola defeated at Chirrārrūr. In all probability the Chola adversary was Āditya.¹⁶ We know that subsequently Āditya killed Aparājita in a battle. This shows that Varaguna, Āditya,

Bāna and Muttarasa were on one side and Aparājita and Kampa, aided by Ganga ruler Prithivipati on the other. It was mentioned earlier that Aparājita's mother was a Ganga princess. That Aparājita was aided in the Sripurambiyam battle by Ganga Prithivipati is well known¹⁷ Prithivipati obtained victory for his over lord Aparājita, but lost his life in that battle.

It would be interesting to note the various dates of accession of the kings suggested by scholars*.

	K.A.N.	T.V.M.	S.R.B.	T.N.S.
Nrpatunga	859 to 99	869-910	855	-
Aparājita	885 - 903	895-913	878	-
Kampavarman	870 - 912		878	-
Āditya	871	871	871	870

Āditya's conquest of Tondaimandalam is attested by his inscriptions found in Tirukkalukunram,¹⁸ and Takkolam.¹⁹ His 21st year inscription seems to be the earliest in Tondainadu. If this is taken as the basis, it would then mean that Aparājita had lost his life by 890. (the 20th year of Āditya). Aparājita's inscriptions are found upto his 18th year²⁰. So he should have ascended the throne about 870. Kampavarman came to the throne a few years earlier, circa 868 and Nrpatunga, two are three years earlier. Nrpatunga's accession can be placed about 865. On the basis of the above calculations the following would be our revised chronology.

Nrpatunga	865 to 906 A.D.
Kampavarman	868 - 900 A.D.
Aparājita	870 - 890 A.D.

* K. A. N. stands for K. A. Nilakanta Sastri, T. V. M. for T. V. Mahalingam S.R.B. for S. R. Balasubramaniam and T.N.S. for T. N. Subramaniam

Prof. Sastri, and S. R. Balasubramaniam agree to 890 as the last year of Aparājita. This tallies with our findings. T.V. Mahalingam's date of 913 for both Aparājita and Āditya seems to us to be unconvincing²¹.

From this chronology and power alignment a few points of interest emerge. From 890 to 903 Nrpatunga's inscriptions are not found. Kampavarman probably accepted the suzerainty of Āditya and ruled upto 900.

The role of Chieftains

The role of chieftains during this period requires careful study. Banas, Gangas, Muttaraiyars, Irukkuvels, Vilupparaiyars, Tamil Peraraiyar, Pallavaraiyar etc. are found during this period. It is noteworthy that a number of chieftains bore the title Viḍelviḍugu. We have the following Chieftains with this title.

1. Viḍelviḍugu Muttaraiyan.²²
2. Viḍelviḍugu Kāḍupaṭṭi Tamil Peraraiyan²³
3. Viḍelviḍugu Vilupperadiyarayan²⁴
4. Viḍelviḍugu Ilangōvēlār.²⁵

All these chieftains lived in the middle and later half of the ninth century. Viḍelviḍugu is a significant title of Dantivarman.

Videlvidugu Kadupatti Tamil Peraraiyan

A Kāḍupaṭṭi Tamil Pēraraiyan is mentioned as the Ājnapti of the Chirrūr grant of Nrpatunga.²⁶ He was also called Dramiḍādhirāja and a very abode of dharma. He again figures as the Ājnapti in the eighth year of Nrpatunga in the Bahur plates.²⁷ In this charter he is given his full title as Viḍelviḍugu Kāḍupaṭṭi Tamil Pēraraiyan. The Sanskrit portion calls him Uttamasīla, highly learned and a minister to Nrpatunga. He was held in high esteem by rulers.

Ajnaptih Uttamasīlah Trailōkyēsvara Pūjitah

Mantrī Brahaspati Prakhyah Rājno Srī Tungavarmanah

While one charter mentions him as Kāḍupaṭṭi Tamil Pēraraiyan, another calls him Viḍelviḍugu Kāḍupaṭṭi Tamil Pēraraiyan. It is likely

that he distinguished himself in the closing years of Danti and received the title Viḍelviḍugu. This Kāḍupaṭṭi Tamil Pēraraiyan was the executor of the grant of Vijaya Nandi Vikramavarman recorded in Thiruvallam.

Videlvidugu Kadupatti Muttaraiyan

The Vijñapti of the Chirrir plates²⁸ issued in the sixth year of Nrpatunga was Kaḍupaṭṭi Muttaraiyan, who also had the title Paranjaya. He was a Bana and is called a descendent of Balikula. He is also called *Agatrayēsa* and *Saila trayēndra*.*

The cave temple at Malaiyadiḍatti, in Pudukkottai district, was excavated by one Kuvāvan Sāttan alias Viḍelviḍugu Muttaraiyan in the 16th year of Dantivarman.²⁹ It is not known whether this Viḍelviḍugu Muttaraiyan is identical with Kāḍupaṭṭi Muttaraiyan.

A Kāḍupaṭṭi Muttaraiya figures in an inscription of Dantivarman (the date is lost) from Pallipalayam village in Kanchipuram taluk.³⁰ He appears as a Vijñapti. This would suggest that Viḍelviḍugu Muttaraiyan was identical with Kāḍupaṭṭi Muttaraiyan. Kāḍupaṭṭi Muttaraiya raided Koyattur in the reign of Bāna Vijayāditta Virachūlamani Prabhumēru as mentioned in the Punganur record.³¹ This Vijayāditta Prabhumēru, Bāna was a contemporary³² of Nrpatunga and it is evident that this Kāḍupaṭṭi Muttaraiyan is identical with the Kāḍupaṭṭi Muttaraiya mentioned in the Chirrir plates as Vijñapti.

Dr. Ramesan has identified Parañjaya, the Vijnapti of Chirrir plates with Vikramāditya Jayameru Bāna Vidyādhara.³³ Since Parañjaya and Vikramāditya were Bānas, Ramesan ventured to suggest the identification. The identification is not correct since we have seen, that Parañjaya was Kāḍupaṭṭi Muttaraiya and that he invaded Koyattur under Bāna Vidhyādhara. So Bāna Paranjaya and Vikramāditya Jayamēru Bāna Vidhyādhara are two different persons. Vijayāditta, Vikramāditta and others called themselves Māvalivānadhira. They probably belonged to a colateral branch of the Bāna family. The other Bāna family took the

*[These are names of the Trikuta mountain, considered to be the highest peak of the Himalayas. Rulers of eminence assumed the title Trikutchalapati to mark their valour. The Cholas a little later assumed the title Mummudi which in all probability refers to Trikuta].

title Mutarasa. Kādūpaṭṭi Muttarasa was active from the 16th year of Dantivarman to that of Nṛpatunga, for over sixty years from 810 to 870.

Kāduvetti Muttaraiya's son Arikanta Perumal, is mentioned in the 15th year of Nṛpatunga in an inscription of Thiruvālangādu³⁴. Arikanta continued to hold power and influence upto the 24th year of Nṛpatunga³⁵. In this record he is mentioned as the son of Kādūpaṭṭi Muttaraiya. In all probability Kādūpaṭṭi Muttaraiya passed away before the 15th year of Nṛpatunga.

Videlvidugu Ilangovel

The Kodumbalur chiefs also seem to have been under the spell of the Pallavas in the eighth and ninth centuries before they turned hostile. To begin our study of Iṅgōvēl, it is good to take up Viḍēlviḍugu Iṅgōvēl mentioned in an inscription of Kampavarman. The inscription is dated between the 11th and 16th year³⁶ (884). The inscription comes from Thiruvorriyur, and states that Pūdi Arindigai was queen of Vidēlviḍugu Iṅgōvēlar of Kodumbalur in Kōnāḍu. The damaged portion of the record beginning with the word 'Mut' could be reconstructed as 'Muttaraiyar' in which case the princess was a daughter of Muttaraiya.

As mentioned earlier, the title Viḍēlviḍugu, assumed prominence in the reign of Dantivarman. Probably this Iṅgōvēlar served under Dantivarman towards the close of his reign and continued to serve upto Kampavarman's 15th year.

The alliance between the Muttaraiyar and Irukkuvel families is attested by another inscription of the same period. In the sixth year of a Parakēsarivarman³⁷ a Varagunanātti Perumān, a daughter of Muttaraiya chief is mentioned as the wife of Sembiyan Irukkuvel.

The identification of Viḍēlviḍugu Iṅgōvēl has posed considerable problems to scholars. Viḍēlviḍugu Ilangovel has been identified by a scholar with Videlvidugu Muttaraiyan of the Malaiyadipatti inscription³⁸. This is quite off the mark and S. R. Balasubramanian is right in rejecting the suggestion.

It is seen that Viḍēlviḍugu Iṅgōvēlan is active about the third quarter of the ninth century. We have an Iṅgōvēlan of Kodumbalur

active in the same period, with the name Tennavan Iḷangōvēlan alias Maravan³⁹ Pūdi. This Tennavan Iḷangovelan is also identified with Parāntaka Iḷangōvēlān.

This problem is closely connected with the dating of the famous Kodumbalur temple and has been ably discussed in detail by S. R. Balasubramanian in his book on Middle Chola temples. It is therefore necessary to discuss this in detail. According to the Muvarkoil inscription⁴⁰, the builder of the temple was one Bhuti who also conquered of one Vīrapāndya Bhuti had two queens, Karrali and Varaguna. He built the *Vimanatraya* (Muvarkoil) in his own name and in the name of his two queens. He had two sons, Parāntaka and Āditya. These are the important points gleaned from the inscriptions. S. R. Balasubrahmanian holds the following views.

1. Tennavan Iḷangovel alias Pudi is different from Pudi Vikramakesari the builder of Kodumbalur temple.
2. Tennavan Iḷangovelan alias Maravan Pudi was a contemporary of Nandi III and contemporary of Aditya I.
3. He had a wife Karrali Piratti.
4. He had another queen Nakkan Vikramakesari.
5. He had a daughter named Pudi Aditta Pidari.
6. There was another chieftain Parantaka Iḷangovelan.
7. He had a wife Varaguna, a sister of Aditya I.
8. Balasubramanian does not agree with the view that Tennavan Iḷangovel is identical with Parantaka Iḷangovel.
9. He agrees that there was a Parantaka son of Pudi called Pudi Parantakan.
10. He holds Pudisvaram is different from Muvarkoil.
11. He states that Pudi had two sons Parantaka and Aditya and that we know nothing about them.
12. He also discusses in detail Vira Pandya, an adversary of Bhuti.

The two Ilangovels

There are two Chieftains with the title Ilangovel; one Tennavan Ilangovel and another Parāntaka Ilangovel. Some scholars hold the view that they are identical and others⁴¹ hold that they are two different persons. It is necessary to examine this point.

Tennavan Ilangovel alias Maravan Pūti (i.e. Pūti son of Maravan), appears in inscriptions from the 16th year of Nandi, 855 A.D.⁴² (Throughout the rule of Āditya I) to third year of Parantaka 910 A.D.⁴³ In all these inscriptions his title occurs as Tennavan Ilangovelān without any change.

There are two inscriptions dated in the 13th year of one Rājakesari⁴⁴ which mention Parāntaka Ilangovelān; his surname is not known. If this Rājakesari is Āditya I, we have two Ilangovels, one, is Tennavan Ilangovel and another one is Parāntaka Ilangovel. (We have shown the title Tennavan Ilangovel appearing for Maravan Pūti till the 3rd year of Parāntaka, without any change). If this Rājakesari is identified with Arinjaya II as held by K.A.N. (and S. R. Balasubramanian in his first book) then Parāntaka Ilangovel is different from Tennavan Ilangovel. In both the account, it is clear that Tennavan Ilangovel is different from Parāntaka Ilangovel as rightly held by S.R. Balasubramanian.⁴⁵

The active period of Tennavan Ilangovel who also had the surname Pūti was from 855 to 910. The date of Parāntaka Ilangovel is disputed. The only reason adduced by S.R. Balasubramanian is Paleography. He holds the Lalgudi inscriptions has pulli and paleographically early and assigns it to Āditya I. On this count he holds the Lalgudi temple was built in the reign 27th year of Āditya and other inscriptions found on the temple were later copies. Paleography is not a safe guide, when the time gap is only 15 years (13th year of Āditya to 27th year of Āditya). If the 13th year epigraph of Rājakesari is that of Āditya I, then the view that the same temple was built around the 27th year is difficult to sustain. Āditya, Varaguna, Nandi III and Nrpatunga were all contemporaries and it is not surprising that their epigraphs have close resemblance.

So it is not wrong to hold that the 13th year at Lalgudi and Tillaisthanam, belong to the reign of Arinjaya as held by K.A.N. and S.R.B. (in his earlier work). So Parāntaka Ilangovel is a later chieftain who lived in 960 A.D. but his surname is not known, while the name of

Tennavan Ilangovel is Pūti. There is a Pūti in the reign of Āditya I and no Pūti in the reign of Sundarachola.

The names Karrali and Varagunā as the wives of Pūti are found in the reign of Āditya I. There is no Karrali in the reign of Sundarachola. A certain Varagunā appears as the wife, not of Pūti, but as the wife of Parāntaka Ilangovel. Pūti appears in the early years of Parāntaka Chola I, and in the same year, appears Pūti Parāntaka, son of Pūti also. It is indisputable that this Parāntaka who had the title Sembiyan Irukkuvel, is the son of Pūti alias Tennavan Ilangovel, a contemporary of Āditya I and Parāntaka I.

There are three Varagunā's mentioned in inscriptions. 1. Varagunā the wife of Tennavan Ilangovel (in the reign of Āditya I and Parāntaka I). 2. Varagunā, wife of Pūti's son Parāntaka alias Sembiyan Irukkuvel in the reign of Parāntaka Chola I.⁴⁸ She was the daughter of a Muttaraiya and 3. Varagunā the wife of Parāntaka Ilangovel in the reign of Arinjaya; she was the daughter of Arinjaya Chola.⁴⁹

The date of Kodumbalur temple

Three names mentioned in the Kodumbalur inscriptions namely Pūti, his wife Karrali and their son Pūti Parāntaka appear in the reign of Āditya I and early years of Parāntaka I, whereas the name Varagunā alone appears in the reign of Sundarachola. It is therefore logical to hold that Tennavan Ilangovelān alias Pūti (Son of Maravan) is identical with Pūti the builder of the Kodumbalur temple and that he lived in the reign of Āditya I and early years of Parāntaka I. The Kodumbalur temple should be assigned to the period of Circa 890 A.D. and not to 960 A.D. as held by S. R. Balasubramanian.⁴⁶

In Nartāmalai, we have an inscription dated in the reign of Nṛpatunga, which refers to Viḍelviḍugu Ilangovelān and his son Sāttan Paliyili (who excavated the cave shrine to Siva).⁴⁷ Evidently the surname of Viḍelviḍugu Ilangovelān was Sāttan, while that of Tennavan Ilangovelān was Pūti. It is evident that Viḍelviḍugu Ilangovelān is different from, but an elder contemporary of, Tennavan Ilangovel the builder of the Kodumbalur temple.

The problem of Virapandya

One more point that needs elucidation is Pūti's adversary Vīrapāndya. Sri. S. R. Balasubramanian has discussed this problem, quite vigourously. He says that 'Vīra Pāndya, the enemy of Pūti, was the one who took the head of Chola and that he came to the throne in 946 A.D. He was killed by Āditya II in the reign of Sundarachola and so the Kodumbalur temple should be assigned to the reign of Sundarachola I, later half of 10th Century.'⁵⁰ First of all the Kodumbalur inscription does not refer to Vīrapāndya as "one who took the head of Chola". No title of Vīrapāndya is mentioned.

"Yo Vīrah Vīrapāndyam Vyajayata Samare"

Even if we take Vīra Pāndya of Kodumbalur record as identical with the one "who took the head of the Chola" it has not been established he was identical with the one "who was killed by Āditya II". A Vīrapāndya, appears as a contemporary of Rajasimha II as early as 920 A.D. It has been shown on an analysis of inscriptions at Pallimadam, Thiruppattur, Ambasamudram, Kuttalam etc., that a Vīrapāndya lived in the closing years of ninth Century and early years of 10th Century A.D.⁵¹

The Kodumbalur inscription of Bhūti, the builder of the Muvar-koil, refers to the victories gained by the chieftain. It states that "the water of Kaveri was turned red with the blood of the Pallava forces and this warrior defeated Vīra Pāndya in battle and became death to Vanji Vel".⁵²

Kāvērivāri Sōnam samakṛta rudiraih

Pallavasya dhvajinyāh

Yo Vīro Vīra Pāndyam Vyajayata

Samare labdānyanāma nrpah

Commenting on this Prof. K.A.N. Sastri says "One wonders, however, if by the expression *Pallavasya dhvajinyāh*, the composer of the incscription means *Vallabhasya dhvajinyāh* which would be an allusion to the conquest of Chola country by the Rashtrakūta Krishna III, which occurred towards the close of the reign of Parāntaka".

It should be studied in the light of Sinnamanur, larger copper plate charter of Pāndya Rājasimha,⁵³ and also a herostone recently found at Karur by the Tamilnadu State Department of Archaeology. The later refers to a solider, under Vanjivel who lost his life in a battle. The Paleography of the epigraph suggests the same period as that of the Kodumbalur inscription. . The place Karur, where the herostone has been found was called Vanji in both ancient inscriptions and literature.

The Sinnamanūr Copper plates, mentions a number of conquests of Pāndya Rājasimha.

- 1 He conquered his enemies at Ulappinimangalam.
- 2 The King of Tanjore was defeated at Naippūr.
- 3 The great army was routed at Kodumbalur.
- 4 The soldiers were destroyed and the fortified city of Vanji on the northern banks of river kaveri was consigned to flames, and
- 5 The King of southern Tanjore defeated.

Rājasimha II ascended the throne around 900 A.D. His contemporary Chola rulers were Āditya I and Parāntaka I. This charter was issued in his 16th year. So victory over the ruler of Tanjore (Chola) and Kodumbalur, should be placed before 915 A.D. The Chola, who was defeated at Naippur was either Āditya I or Parāntaka I. Similarly the encounter with the Kodumbalur Chief should have taken place in the first decade of the 10th century A.D.

The only reference to the fight of the early Pāndyas with a Kodumbalur Chieftain occurs in this plate and that it has taken place around 910 A.D. Correspondingly we have a reference in the Kodumbalur inscription of Bhūti, of a conquest over VīraPāndya. We have seen Bhūti lived in the later half of 9th and early 10th Century A.D. We have a Vīra Pāndya with Rājasimha. This Vīra Pāndya should have taken part in the battles fought by Rājasimha and obviously the adversary of Bhūti was this Vīrapāndya.

We have seen that Rājasimha boasts of a victory over the ruler of Tanjore at Naippur who could be none other than the Chola. That Vīra Pāndya participated in the expeditions of Rājasimha was also men-

tioned earlier. This Vīrapāndya assumed the title ‘*Chōlāntaka*’ and ‘*Chōlan talaikonda*’ and this should be after the Naippur battle.

The fight of Kodumbalur Bhūti with Vanjivel should have taken place prior to his encounter with Vīra Pāndya. Karur was under the control of Pallavas and that Vanjivel was in all probability a Pallava feudatory. Bhūti’s boasts of turning the water of Kaveri red with the blood of Pallava army, might have taken place in this region. The hero-stone recently found at Karur referring to the death of a soldier of Vanjivel, might refer to this encounter.

K. A. N. Sastri’s suggestion that the term *Pallavasya dhvajinyāh* probably stood for *Vallabhasya dhvajinyāh* arise from his stand that Bhūti lived in the middle of 10th century and that there was no Pallava then. But we have shown that Bhūti lived in the last quarter of the 9th and early 10th century A.D. when the Pallavas were still a power to reckon with. So the word *Pallvasya Dhvajinyāh* occurring in the inscription is quite correct and needs no change.

From the above we conclude that (1) Tennavan Ilangōvel alias Pūdi, son of Maravan, who appears in the reign of Nandi, Āditya and Parāntaka I is identical with Bhūti Vikramakesari, the builder of the Muvarkoil, of Kodumbalur, and that the same was built in the closing years of ninth century A.D. (2) The temple built by this Pūti is the temple Pudisvaram, mentioned in many of Parāntaka’s inscriptions. It is the wellknown custom that the temples built by a person is named after him. (3) The name Rishabha Perumānadigal of Thiruppūdisvaram occurring in an inscription refers to the Nandi (Rshabha) of the Pudisvaram and not to the main deity of the temple.

Though the Kodumbalur inscription refers to the construction of the temple, its exact date is not known. But the earliest reference to Pūdisvaram occurs in the 21st year of Aditya.⁵⁴ So it should have been built around 890.

Whatever the case may be, it is clear that the Kodumbalur Veļirs, who were on the side of the Pallavas till the middle of the ninth century, are seen slowly shifting their allegiance to the newly emerging power of the Cholas. Yet the Pallava impact on the Kodumbalur Veļir is profound and cannot be ignored in writing the art history of the period.

Videlvidugu Vilupperadi araiyan

Videlvidugu Vilupperadi araiyan, figures in an inscription of the Satyagirisvara temple, Thirumeyyam.⁵⁵ His mother Perumbiḍugu Perumdevi is said to have renovated the temple.

Videlvidugu Perungannan

Interestingly, the smith who embossed the royal seal of Velanjeri plates of Aparājita was Videlvidugu Perungannān. Probably he served the Pallava rulers from the closing years of Dantivarman.

The rise and fall of Aparajita

We have seen that the Kodumbalur Velir Chieftains, the Muttaraiya, Tamil Pēraraiyans, and also the Pāndya Varaguna joined hand with the Cholas and probably with Nṛpatunga and presented a formidable opposition to Kampavarman and his son Aparājita. The Ganga ruler Prithvipati was the sole supporter of Aparājita. Obviously the battle fought at sripurambiyam should have been a terrible one. That the Pallava emerged victorious speaks to his power and valour. But this was short lived. Āditya soon gaining his power struck the final blow and Aparājita lost his life.

Course of Events

The course of events could be reconstructed as follows:-

Nandi III chose Nṛpatunga the younger, in preference to Kampa the elder, on account of Rāshtrakūta influence. Nṛpatunga had Bāna Paranjaya alias Kāḍupatti Muttarayan on his side. Pāndya ruler Varguna who was a son through a Bāna Princess, Naturally, received the help of Nṛpatunga. Varaguna's father Sri Māra Sri Vallabha had already extended his power upto Kumbakonam. That explains the presense of Varaguna II in the Chola heart land from the very beginning of his rule. In the meanwhile, Kampavarman overthrew Nṛpatunga, by about 868 A.D. Varaguna, with a view to aid his ally did some fighting and extended his power as far north as Pennar. Though Kampa was able to overthrow Nṛpatunga from his Kanchi throne, he was losing on the borders, and chose his son Aparājita as heir apparent, to help him. Aparājita had a joint rule with his father Kampavarman throughout his life. Aparājita fought bravely against formidable combination of enemies. The Velanjeri plates dated in his ninth regnal year refers to his

fight against a Bāna, a Pāndya at Kārānai, and a Chola at Chirrārrūr. All these fights should be placed between the years 870 and 880. This plate however does not mention the battle of Sripurambiyam, where Aparājita won a signal victory (though he lost his trusted friend Ganga Prithvipathi). The battle of Sripurambiyam should have taken place after the ninth year (880 A.D.) of Aparājita as it does not figure in this plate.

The Sripurambiyam battle though gave a great victory to Aparājita, removed his powerful friend Prithvipathi from the scene and this ultimately led to his defeat and death around 890 A.D. The battle field where Āditya and Aparājita met and Aparājita lost his life is not known. It is likely their encounter took place in the Chola country not far away from Kumbakonam. Āditya should have pressed his advantage further and brought the entire Tondainadu under his control. The title *Tondainādu Pāvina* should be assigned to Āditya. After the death of Aparājita Kampavarman should have accepted the suzerainty of Āditya and was allowed to issue his charters and lived upto his 32nd regnal year, circa 900 A.D.

Nṛpatunga's inscription is not found from his 25th year to his 41st year. Probably after the death of Aparājita, Nṛpatunga was also driven out on account of his Rāshtrakuta alliance. Though Āditya contacted Rāshtrakuta alliance and had a son Kannara dēva through his Rāshtrakuta spouse, his other son Parāntaka had asserted himself by 890 and as such, the Rāshtrakuta alliance was overthrown. It led to the disappearance of Nṛpatunga from the scene for sometime. He reappeared in the Thiruttani region in his 41st year, about 906 A.D. that is the year when Parāntaka ascended the throne. Parāntaka quickly put an end to Nṛpatunga around that year.

There is one point that needs consideration. When a ruler conquered a territory, it was customary to confer it back on the vanquished ruler or one of his family members after levying a tribute. In this instance the records of the region may be dated either in the regnal year of the overlord or the vanquished ruler. This causes no doubt confusion in reconstructing history but that seems to have been the ancient law. This also would explain the presence of inscriptions of both the Pallava and Chola rulers of the same period in the same region. The presence of the inscriptions of both Āditya and Kampavarman simultaneously in the

same region can be reconciled only by this way. If that be so who was the Pallava appointed by Parāntaka after his conquest of Tondaimandalam region? This needs further study and future discoveries alone will throw light on this subject. Another point which is not possible of any solution at present, is the rule of Pallava Nandi, the victor of Tellaru.

Pallava Chola Transition

Some of the important temples in Tanjore-Pudukkottai region are Thirumeyyam, Kudumiyamalai, Malayadippatti, Kunnandar Koil etc. In Thirumeyyam an early inscription is that of a Pallava feudatory Videlvidugu Vilupperadiarasan also known as Sāttan Māran. In Kudumiyamalai, an inscription of Āditya, dated in 20th year (890 A.D.) mentions Perumbidugu Muttarasar's wife Nangai making gifts. The connection of this Perumbidugu Muttarasa with the Pallavas is obvious from the title. In Kunnandar Koil we have an inscription of Pallava Nandi. The Malayadipatti cave temple was excavated by Videlvidugu Muttaraiyan in the reign of Pallava Dantivarman. The Muttaraiyars mentioned in Sendalai Pillar were feudatories of the Pallavas is also known. It is clear that in all these important places in Tanjore-Pudukkottai the Pallava power and impact were very much effective in the 9th cent. A.D. It has been shown that these Muttaraiya chieftains were active both in the Kanchipuram and Tanjore-Pudukkottai regions. It would show that the Pallava art of the Tondaimandalam region, very much influenced the Muttaraiya foundations. Also the Irrukkuvel-Ilangovel family were the feudatories under the Pallavas, active in Thiruvorriyur region and Pudukkottai regions as seen by the presense of Videlvidugu Ilangovelan. Naturally the impact of the Pallava art was felt at the Irukkuvel court as well. Till the rise of Āditya in the Tanjore region, the area was under the control of the Pallavas and the art form that flourished there was essentially the Pallava school, of the late 9th cent. A.D. from which the art of the region flowered. The temples built by the chieftains bear the late Pallava mark. It is in this context, that the resemblance between the Thiruttani, Takkolam and other decidedly latter Pallava temples of the age of Aparājita and the early Āditya temples should be viewed. They certainly represent a transitional phase. The present Aparājita's copper plate charter not only removes the confusion in the latter Pallava history but also in the transitional art.

1. Velanjeri Plates : *R. Nagaswamy, The Hindu Dated 11-12-1977.*
2. S. I. I. XII No. 95.
3. Vijayanagara inscription at Thiruttani, newly copied by the Tamilnad State Archaeology Department.
4. E. I. VII P. 196; also *T. V. Mahalingam, Kanchipuram in Early South Indian History*, p. 221.
5. E. I. XVIII, P. 5-15; *T. N. Subramaniam, Thirty Pallava Copper Plates (Tamil)* 1968 pp. 263-276.
6. *Dr. N. Ramesan, "Studies in Mediaeval Deccan History"*, p. 71.
7. E. I. VII, P. 196.
8. *K. A. Nilakanta Sastri, History of South India*, p. 160.
9. *T. V. Mahalingam, Kanchipuram in Early South Indian History*, p. 211
10. Ibid.
11. Epi. Indica XVIII, p. 5 to 15.
12. *Dr. N. Ramesan, Studies in Mediaeval Deccan History*, p. 2 to 76.
13. *Dr. R. Nagaswamy, Studies in Ancient Tamil Law and Society*, p. 36.
14. *Dr. N. Ramesan, Studies in Mediaeval Deccan History*, p. 73.
15. Epi. Indica XVIII, p. 5-15.
16. Chola adversary Aparajita - Note.
17. Udayendram plates of Hastimalla, S.I.I. vol. II, No. 76.
18. 167 of 1894; EI, III, p. 277 ff.
19. S.I.I. Vol. V. No. 368; E. I. XIX p. 85.
20. S.I.I. XII No. 95.
21. *T.V. Mahalingam - Kanchipuram in Early South Indian History*-p. 214-220.
22. I.P.S. No. 17.
23. *T. N. Subrahmaniam, Thirty Pallava copper plates.*
24. Pudukottai Inscription, No. 13.
25. S.I.I. XII No. 103.
26. *Dr. N. Ramesan, Studies in Mediaeval Deccan History*, p. 25.
27. Epi. Indica XVIII, p. 11.
28. *Dr. N. Ramesan, Studies in Mediaeval Deccan History*, p. 25.
29. I.P.S. No. 17.
30. S.I.I. XII No. 44.
31. *Dr. N. Ramesan, Ibid*, p. 29.
32. *Dr. N. Ramesan, Ibid*-p. 29.
33. *Dr. N. Ramesan, Ibid*, p. 29.

34. S.I.I. XII No. 66.
35. S.I.I. XII No. 75.
36. S.I.I. XII No. 103.
37. I.P.S. No. 45, S.I.I. Vol. XIX, No. 155.
38. I.P.S. No. 17.
39. S.I.I. XII No. 560.
40. I.P.S. No. 14.
41. *S. R. Balasubramaniam*, Mediaeval Chola temples, p. 108 to 130.
42. Epigraphia India XXXII No. 10.
43. S.I.I. VII, No. 568 ARE. 258 1908; S.I.I. VIII, No. 208..
44. S.I.I. XIII, No. 240 III 113.
45. *S. R. Balasubramaniam*, Early Chola temples, p. 131.
46. *S. R. Balasubramaniam*, Early Chola temples, p. 130.
47. S.I.I. XII No. 63.
48. Kudimiyamalai Record of Sembayan Irukkuvel, S.I.I. vol. XIX, No. 155
49. S.I.I. XIII No. 240 and 113 S.I.I. III.
50. *S. R. Balasubramaniam*, Early Chola temples, p. 124.
51. *Dr. R. Nagaswamy*, Pallava Pandya Art Links-South Indian Studies, pages 162-165.
52. *K. A. Nilakanta Sastri*, Journal of Oriental Research, p. 1-10.
53. Sinnamanur Copper plates, S.I.I. Vol. III, part IV, No. 206.
54. I.P.S. No. 33.
55. I.P.S. No. 13.

VELANCHERI PLATES OF PARANTAKA CHOLA I

The plates

Parāntaka's charter, consists of five plates fastened to a ring and seal. The plates measure 22 cm. in length, 6.5 c.m. in breadth and 3 m.m. in thickness. The charter is engraved on both the sides of all the copper plates. The ring and seal are intact. The letters are fairly well preserved.

The seal

The seal, fairly well preserved and measuring 7.5 c.m. in diameter is fastened to a ring 15.0 c.m. in diameter. On the face of the seal is found the chola emblem, viz. two fish and a seated tiger placed on a bow flanked by two lamp stands and topped by a parasol and two chauris. Running around the emblem is an inscription in grantha characters recording that it is a charter of Parakesarivarman. The inscription is fully preserved. The emblem and the letters are embossed from a mould and are not chisselled. The inscription on the seal reads:-

ஸ்வஸ்தி ஸ்ரீ

ஸ்ரீஉதௌ ஶ்ரீ ஶ்ரீ நயுதெரெவ ஶொரவஸா ஶிபொஶணை:
ஸாஸநடி ஶொர ஶுஶத-ஶு: ஶாஶெஸாஸி ஶடி-ஶணை:

Svasti Sri

*Srimat chandra nyutereva Chola vamsa sikhāmaneh
Sāsanam Chola bhubartuh Parakesarivarmanah.*

The grant

The grant is in two parts, the first part is in sanskrit, written in grantha characters and the second part is in Tamil, in Tamil characters. Both the parts refer to the gift of villages made by Parāntaka chola, the sanskrit part being brief and the Tamil part giving detailed descriptions of the lands, taxes exempted etc. However it is in the Sanskrit portion the geneology of the grantor is given, which is of great interest for reconstructing history. Like all other copper plates of the period, the sanskrit portion is in poetry and

prose. However the sanskrit portion lacks the poetic embellishments found in Aparājita's charter. The sanskrit part consists of 17 verses followed by a prose.

Parāntaka's plate is dated in his 25th regnal year, 932 A.D. It gives the names of the progenitors of the Chola line beginning with Vishnu, followed by Brahma, Marichi, Kāsyapa Sūrya and Usinara. Karikāla, Sibi and Koccengannān receive special attention. The tale of Sibi is often repeated in all the Chola records and literature. This record says that Lord Agni took the form of a vulture and came chasing the dove. With a view to save the suffering and life of the dove, Sibi gave his own flesh and rescued the dove from torture.

Karikala

Three important events in the life of Karikāla are mentioned. (1) He caused the crest of the Cholas marked on the slopes of Himalayas. (2) He raised embankments on either side of river Kaveri and controlled its flood and (3) he made Kanchi a city of palaces.

प्रालेयाद्रि तटेषु यस्य नृपते : चक्रे पदं कूवेरी
 कावेरी तद्युग्मरुद्धसलिला जाता चरात्रा वशात् ।
 यस्याजैव चकार काञ्चि नगरीं प्रासाद लीलांबुदा
 चोलेन्द्रं करिकाल सम्भवमभूत् विभ्रतगुणैः तत् कुले ॥

Parāntaka's Udayendram plates¹ mention only the name of Karikāla without referring to his exploits. Hence this is perhaps the earliest Chola record to refer to the exploits of Karikāla. The two points of historic interest are the raising of embankments on either side of river Kaveri; and his conquest upto Kanchi. Regarding the later event, Prof. Sastri has the following to say² 'His conquest of and settlement of agrarian colonies in the Tondaimandalam, are other elements in the Karikāla legends, that can find no support from the earliest authorities on his reign. It would seem that Tondainadu was ruled by Tondaimān Ilamtiraiyan in the days of Karikāla and there is no satisfactory evidence in support of the suggestion that has been made that this chieftain was the grandson of Karikāla or atleast a viceroy appointed by him after his conquest of Kanchi'.

அன்பளிப்பு
அமரர். ஆர். திருமலை. இ.ஆ.ப.

GIFTED BY

R. TIRUMALA SASTRI (Late)

The above views of Sastri need modification in the light of the present grant. This seems to suggest that Karikāla's power extended upto Kanchi and that Karikāla fortified the city and built great palaces. According to literary sources Karikāla's son is said to have married a Nāga princess and the child born to them was called Tiraiyan. The word Tiraiyan is derived from the legend that he was wafted on to the shore by the waves of the sea (*tirai*-i.e-wave). Interestingly an eighth century Pallava copper plate seems to lend support to this legend. The Kasakkudi plate³ referring to the lake (now called Tenneri) Tirayaneri calls it in the sanskrit portion as *Tīra-laya-tatāka*. *Tīra-laya* (wafted on the shore) appears as the Sanskrit equivalent of Tiraiyan. This legend seems to have been popular long before 8th century., the date of the Kasakkudi plates. Karikāla's conquest of Kanchi as suggested by the present copper plate of Parāntaka shows that it was a historical fact and that Tiraiyan was in some way connected with Karikāla.

Koccengannan

The legend of Koccengannān, being a spider in his earlier birth and on account of weaving a web over the linga, is referred to in saint Appar's Devaram in 7th Century A.D. The story of Kaccengannān being a spider and blessed by Siva, taking birth in the line of Cholas is mentioned in this grant. It seems to be almost a translation of what Saint Appar says in his Devaram.

लक्षाकीटः स्वमुखजनितैः तन्तुभिः वर्णसंगैः

चक्रे स्वल्पां विरलविरलरंयप्रपां इन्दुमौलेः

प्रीते तस्मिन् भगवति हरे चोलभूपाल वंशे

कोच्चेंगण्णानिति नृपवरः प्रादुरासीत् स एव

சிலந்தியும் ஆனைக்காவில் திருநிழல் பந்தர்செய்து
உலந்தவன் இறந்தபோதே கோச்செங்கண்ணனும் ஆகக்
கலந்தநீர்க் காவிரிகுழ் சோனாட்டுச் சோழர் தங்கள்
குலந்தனில் பிறப்பித்திட்டார் குறுக்கை வீரட்டனாரே.

—அப்பர்

A point of interest is the number of battles won by Koccengannān, mentioned by Thirumangai Ālvār.⁴ In the Thirunaraiyur Padigam (sacred hymns on the Lord of Thirunaraiyur), Thirumangai Ālvār, calls him Sembiyan Koccengannān Koccolan, Ten nādān (Lord of the Southern country is Pāndya), Kudakongan, Ponninādan, Ten Tamilan, Vadapulakkon etc. Among the battles, Venni figures prominently, but his opponents at Venni are not mentioned. One Vilandavel is mentioned as an enemy defeated by him. Alundai, probably identical with Teralundur near Mayuram is also mentioned as a battlefield where he distinguished himself. Thirumangai also refers to the construction of seventy madakkoil to 'Entōl Isar' generally identified with Siva. There are also others who consider this as a reference to *ashta bujakara Vishnu*. At any rate he seems to have been a great devotee of both Siva and Vishnu. While such great victories are mentioned by Thirumangai, a saint of eighth century A.D., no other record speaks of his conquests. Even this plate of Parāntaka refers only to the spider story of Koccengannān. (Parāntaka was not a religious fanatic. In this very copper plate his benefactions to Srirangam and Kanyakumari are mentioned). That this plate also refers to Koccengannān as a Sivabhakta and is silent about his Vishnu bhakti would indicate that Thirumangai's reference to his construction of seventy māda temple to *Entol Isar*, seems to refer to Siva temples.

Orriyuran the father of Vijayalaya

The charter refers to one Orriyūrān born in that family. The inscription places Orriyūrān immediately after Koccengannān.⁵ The name Orriyūrān is significant. Orriyur is the name of a sacred Saivite village near Madras and obviously the name Orriyūrān is derived from this village. In the time of the early Cholas, a number of chieftains like the Irukkuvel and Ilangovel are seen bearing this name.⁶ Obviously these names were after this Chola who figures as the father of Vijayālaya in this record. Incidentally this is the first time we get the name of the father of Vijayālaya as Orriyūran. The name of Vijayālaya is not specifically mentioned in this record but it says that the son of Orriyūran was a great fighter, the fire to the forest of enemy rulers. His son is mentioned as Āditya.

ॐ ऽ श्रीपुरोपि संजने श्रीमानद्भुत विक्रम :

तत्पुत्र : सकलाराति वनराजि दवानल :

आदित्यो नाम जातोऽस्मात् राजराज समप्रभः

अराति वनिता वक्त्र पद्मिनी शशलाञ्चनः ।

The record does not mention either the battles or conquests of Vijayālaya and Āditya.

Parantaka

Āditya's son is referred to as Parāntaka. This charter is silent even about Parāntaka's conquest though it was issued in the 25th year when he had made major conquests over Madurai and Lanka and assumed the title, '*Maduraiyum Ilamum Konda*'.⁷ His Udayendram plate issued a few years earlier refers to these conquests but yet they are not mentioned in this record. On the other hand this record refers to the performance of Tulābhāra ceremonies in Ramesvaram Kanyakumari and Srirangam by Parāntaka. This is a new information furnished by this grant. It is known from other grants and *ulas*, that Parāntaka covered the golden hall of Chidambaram with gold. The omission of reference to these events means nothing.

It is difficult to say whether Parāntaka gilded Chidambaram temple with gold after his 25th year or earlier.

The earliest chola copper plate

All eminent scholars have taken the Anbil plates of Sundara Chola, as the earliest copper plate charter of the Chola dynasty.⁸ This view is not correct. The Udayendram plates, referring to Prithvipati II Hastimalla edited by Hultsch in S.I.I. II Pt. III was wrongly labelled as 'Udayendram plates of Prithvipati'. The plate was issued by Parāntaka in his 15th regnal year. In both the Sanskrit and Tamil portion the donor is Parāntaka Chola, Prithvipati clearly figuring as Vijnapti. And this seems to have escaped the attention of the scholars eversince Hultsch made the suggestion in 1896. The plate should be properly labelled 'Udayendram plates of Parāntaka' and is the earliest plate known of the Chola line.

The information furnished in the Udayendram plates, taken in the light of Velancheri plates of Aparājita seems to throw more light on the Pallava-Chola transitional period. The Karandai plates of Rājendra,⁹ states that Parāntaka defeated a Pallava. Who is this Pallava? It seems

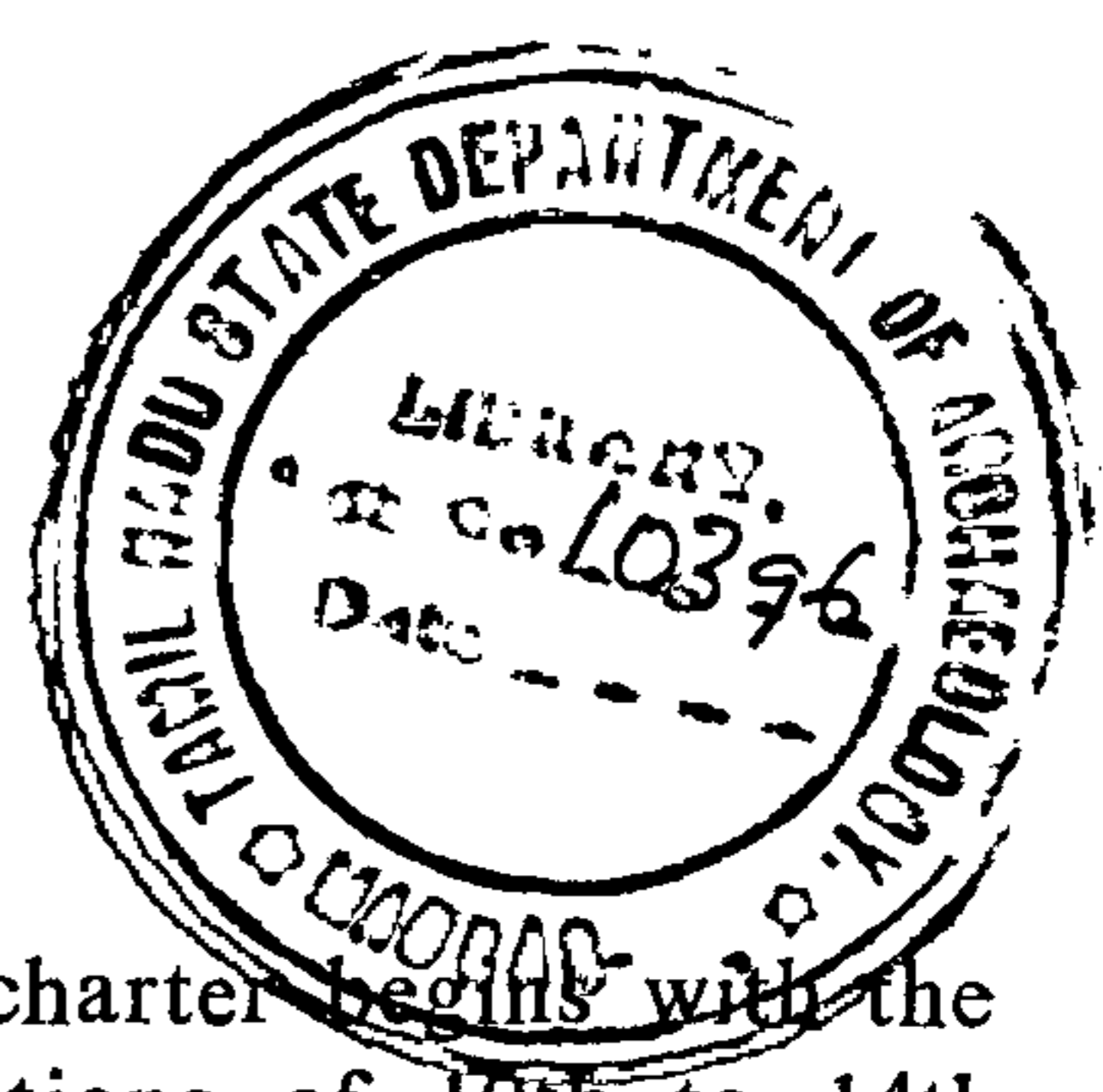
to us that it was Nṛpatunga. It is known that Āditya had besides Parāntaka, another son Kannaradeva, through a Rāshtrakūta princess. Prof. K. A. N. Sastri states that Parāntaka has to deal with this rival claim to the throne and that Rāshtrakūta Krishna, invaded the Chola country to secure the throne for his grandson Kannara and that Parāntaka repelled the invasion.¹⁰ We have seen Nṛpatunga was born of a Rāshtrakūta princess and had the backing of Rāshtrakūtas. The Banas, as seen from the Chirur and Bahur plates, were the allies of Nṛpatunga. It is also seen that the Ganga rulers were the allies of Aparājita opposing the Bānas. It is also seen from the Udayendram plates the Bānas were uprooted by Parāntaka and the country made over to Ganga Prithvipathi on whom the title Bānādhirāja was conferred. Obviously the Pallava adversary of Parāntaka in all probability was Nṛpatunga. The 41st year record of Nṛpatunga coming from Madavalam near Thiruttani¹¹ seems to be the last of his record which according to the date of his accession held by us, falls in the initial year of Parāntaka. Prof. Sastri considers the Bāna adversaries of Parāntaka as Vikramāditya II and Vijayāditya III¹²

The gift

The plate records the gift of three villages, Tālaivedu, Mayangaru, and Kilagal as Brahmadeya gift to the Brahmins well versed in vedas and vedāngas including the *Sahasra sākha* of Sāmaveda, residing at the village Melirunjeru. The gift was made by Parāntaka, at the request of one Brahmavanvādhirāja. The grant records that the King gifted the villages with great faith and devotion by pouring water from a golden pitcher. The grant also records the boundaries of the villages gifted, the taxes exempted and the rights and privileges attached to the same. The villages mentioned as boundaries include Pundi, Nemali, Arungalam, Melirunjeru, Padpakkam, Nedungunram, Mudippali, Mathura, Ulanjur and Nallārrūr, all situated near Thiruttani.

The territorial division mentioned include Kunravardhanakottam, Naduvinmalai Illatturnādu and Thiruttaniyal nādu.

The three villages gifted were clubbed with the Melirunjeru village and were directed to pay 3000 *Kādy* of paddy and nine *Kalanju* of gold. The three thousand *Kādy* of paddy mentioned as *Pāncavāra* is probably to measure five times a year. It seems that each village was expected to pay 1000 *kādy* of paddy per annum. Aparājita's plate also refers to 1000 *kādy* of paddy as *Pāncavāra*.



Konerinmaikondan

The Tamil portion of the copper plate charter begins with the word *Kōnērinmaikoṇḍān*. Several hundred inscriptions of 10th to 14th cent. A.D. begin with this term *Kōnērinmaikoṇḍān*, which literally means 'an unparalleled king'. This charter shows that the usage '*Kōnērinmaikoṇḍān*' has come into vogue even in the early years of Parāntaka's rule. Secondly the term is always used in a technical sense. When a king makes a gift himself the epigraph begins with the word *Kōnērinmaikoṇḍān*. Whenever an epigraph begins with the word *Kōnērinmaikoṇḍān* it invariably means, that the epigraph relates to a gift by the ruler himself. This charter shows that this custom has come into use from the beginning of 10th cent. This usage seems to be an innovation of the early chola period.

The Composer and Engraver

The last portion of the charter in Sanskrit has three verses, in a some what damaged condition. The first verse mentions the name of the composer as Rutsa, a poet. The second verse refers to Parāntaka as Vīrachola and records the usual appeal by the donor to the later rulers to protect the gift. The third verse gives the name of the engraver of the grant as Vīrachola Mahātaksha, an eminent artist, well versed in the science of Visvakarma. That the royal scribe received the title of his emperor Vīrachola is note worthy.

1. S.I.I. Vol. II No. 76.
2. The Cholas K. A. Nilakanta Sastri, Madras 1955 p. 36.
3. S.I.I. Vol. II, part III.
4. *Thirumangi Alwar*, Naraiyur Padigam.
5. Dr. R. Nagaswamy, on Thiruttani, The Hindu, 11-12-77, Since Orriyuran is mentioned immediately after Koccengannan, I first took the word *sa eva* and took Orriyuran to be the son of Koccengannan. But on other consideration I think it is possible that they were seperated by some centuries.
6. Early Chola Art, S. R. Balasubramaniam.
7. The Cholas, K. A. Nilakanta Sastri, p. 122.
8. Ibid- p. 157.
9. Ibid. p. 120.
10. A.R.E. 138 of 1943-44.
11. S. R. Balasubramaniam, Early Chola temples, p. 126.

TIRUTTANI

There are four temples in Thiruttani village, viz., (1) The Subrahmanya temple, on top of the hill. (2) The Ārumugaswamy temple at the foot of the hill. (3) The Vīraṭṭanesvara temple built by Nambi Appi in the reign of Aparājita and (4) The Vijayarāghavapperumāl temple. Inscriptions have been copied from all the temples, by the Government Epigraphist for India in the year 1905. The earliest inscription in the village is that of Aparājita dated in his 18th regnal year, found in the Vīraṭṭāna temple. The Chola king, *Madurai koṇḍa Parakesari*, Parāntaka I, is the next ruler to be represented. Rājarāja, Rājendra I, Rājādhirāja I, and Vikrama Chola are other Chola kings represented in inscriptions. The important Vijayanagar epigraphs are dated in the reign of Krishnadevarāya and Sadāsiva.

Virattana

In the 18th year of Pallava Aparājita, Nambi Appi built this temple and gifted 1000 Kuli of lands.¹ The Government Epigraphical report for the year 1905, records four inscriptions from the Virattāna temple. In the 18th regnal year of Aparājita, Nambi Appi the builder of the temple, bought 1000 kuli of land from the villagers, and endowed it to the temple and paid in the hands of the village assembly necessary amount towards taxes to be levied from the land. The village assembly in its turn gave a perpetual exemption of taxes for the land. The Dharmis of the village agreed to administer the endowment. From the proceeds of the land, it was stipulated that worship should be performed twice a day in the temple and that four measures of rice should be measured for two food offerings and oil for lamps to be burned on the two *sandhis*. It is interesting to note from this record that there was a group of members in the village, called *urdharmis* (Executors of village endowments). The dharmis probably worked as a limb of the village assembly. The dharmis of this village agreed to pay a fine of a quarter pon, in case they failed to maintain the endowment. The end passage of the record seems to suggest that the members of the village assembly of Thiruttani were themselves the Dharmis. The fact that provisions were made for worship by Nambi Appi, the builder, in the 18th year of the reign of Aparājita, shows that the temple has come

into existence by that year. The record referring to the construction of the temple by Nambi Appi, which is in verse seems to have been engraved at the same time as the previous record, mentioning the gift of land for worship. The verse is said to have been composed by Perumānaḍigal, identified with the ruler Aparājita. It shows the personal interest evinced by the emperor in the temple. The builder, Nambi Appi is praised as a scholar in all the arts. The term Nambi, seems to indicate that he was a priest, probably of the Saiva faith. The temple is said to have been built of black granite, and is named a stone temple.

The Virattāna temple continued to be of considerable importance till about 1130 A.D. Early in the reign of Rājarāja I (990 A.D.) the annual committee of the village assembly of Thiruttani village agreed to supervise the provision of a lamp for which an endowment was made². Towards the end of Rāja Rāja's reign in 1010 A. D., an individual bought and endowed a land for feeding pilgrims going to and returning from Srivenkatam.³ Another inscription from the same temple also records the gift of land for feeding pilgrims going to and returning from, Venkatam. It shows the place occupied by Thiruvencatam in the 10th century and the importance of Thiruttani on the route. Three inscriptions of Rājendra I are found in the temple referring to some transactions. The temple was continued to be called Virattānam. There is a reference to Siruvellur (modern Thiruvellore, half way between Madras and Thiruttani) as being situated in Tenkarai Ilayūrnāḍu, a district of Vesālippāḍi (modern Vysāarpāḍi near Madras)⁴ Another inscription, in the same temple, the date of which is not available, refers to a gift of lamp to the temple of Lord Subrahmanya on the top of the hill.

This lovely little apsidal temple has evoked considerable interest among scholars, as a land mark in the history of later Pallava temples.

Subrahmanya temple

As mentioned earlier the Subrahmanya temple was in existence, before the 9th year of Aparājita. Only one inscription has been copied by the Government Epigraphist from this temple in the year 1905.⁵ The relevant report reads "On a stone set up close to the *garbhagraha* of the subrahmanya temple in the same village. A record in the thirty second year of the Chola king Maduraikonda Parakesari (Parāntaka); built in at

the bottam; records gift of land apparently by a certain Parakesari Muttaraiyan to the temple of Subrahmanya Pillayār who was pleased to stand on the hill at Thiruttaniyal near Aguvur, the eastern hamlet of Perumkānchi in Ogavalanāḍu, a district of Malur koṭṭam, which formed part of Jayamkonḍachola maṇḍalam. The characters of the inscription are comparatively modern." Obviously this inscription was in full when the Government Epigraphist copied it in the year 1905. But this has since been removed during renovations and was noticed by me in a mutilated form in two parts. There is some confusion in the ARE report. It may be seen that Toṇḍaimaṇḍalam is referred to as Jayamkonḍa chōḷamaṇḍalam, a name given to it only in the reign of Rāja Rāja I, and the inscription could not belong to the time of Parāntaka, as reported. The inscription does not begin with the title *Madurai konḍa Kō Parakēsari* but simply as Parakesari and is a record of Rājēndra I. That in the reign of Rājēndra this temple continued to attract attention is attested. Secondly a Muttaraiya Chief Parakesari Muttaraiya endowed land is of vital interest. We have shown the close connection of the Muttaraiya family of this region with the Tanjore-Pudukottai region even in the reign of Nrpatunga. Mention has been made that the 8th century Pallava Subrahmanya image, made of stone, is now in the *Prākāra* and not in the sanctum.

Three Epigraphs have been noticed by Tamilnad Archaeology Dept. on the walls of the sanctum and two of them are dated in the reign of Vijayanagara Emperor, Krishnadevarāya of 16th cent. A.D. The first record dated in the reign of Saluva Krishnadevamahārāya in the year saka 1433 (1511 A.D.) equal unto the year *Prajāpati*, refers to the endowment of money to Lord Subrahmanya, by a certain Appūvi Paikungeyyan, of Manimangalam, who was an accountant at Thiruttani. The Tamil equivalent day of the grant is a *Taipūsa*, in the year *Prajāpati*. Lord Subrahmanya is referred to as *Sengalunirpillaiyār* pleased to stand on Thiruttani hill. From the above inscriptions two points of interest are noticed. The name of Lord Subrahmanya, which was known as Subrahmanya or Shanmuga in the ninth, 10th and 11th centuries and probably later as well, was called Sengalunir Pillaiyār in the 16th century in the time of Krishnadevarāya. It is of interest to mention that the celebrated poet of 14th century Arunagirinathar, who has composed several thousand poems, called *Thiruppugazh* on Lord Muruga refers to Subrahmanya as Sengamala Pillaiyār. The second point of interest is that even today the

Taipūsam is a celebrated festival to Lord Subrahmanya and the gift was made on such a day. The endowment consisted of 100 *panams* and the interest accruing from that has to be utilised for food offerings, lamp etc. Nearly three years later, in the reign of the same ruler, Krishnadevarāya, a similar endowment was made probably by the same person.

The third inscription also on the wall of the main shrine, refers to some gifts in the year 1760 A.D. (the saka year and the Āngirasa year mentioned in the epigraph do not tally). Thiruttani is said to be in Nārāyanapparru in the sub-division Kunravardhana koṭṭam of Jayamkoṇḍa chola maṇḍalam. Obviously the present main shrine of the Subrahmanya temple of Thiruttani, was rebuilt in the reign of Krishnadevarāya, when the Pallava subrahmanya image was replaced by the present one. The bronze images of Shanmugaswamy and others in the temple are of the age of Krishnadevarāya, 16th century A.D.

Arumuka temple

There is another Subrahmanya temple at the foot of the hill now called Ārumukaswami temple. Three inscriptions have been copied from this temple. The earliest is dated in the reign of Parāntaka-I (Madurai konda Parakesari). But it is not in its original position and probably belongs to the other temple. A damaged record belonging to the reign of Vira kampana, the Vijayanagara ruler is dated 1365 A.D. It is possible that this temple came into existence during this period. The *prākāra* around the temple was built by a Vellandu chola feudatory Thiruvengadanātha deva chola Mahārāja, who is styled a Mahāmaṇḍaleswara.⁶

Vijayaraghava temple

The present Vijayarāghava temple in the village, seems to have been rebuilt in the early Vijayanagar period in 14th century, but was under worship even in the early 10th century A.D. A land was gifted to the temple by the village assembly of Thiruttani, in the 34th year of Parāntaka Chola I, 940 A.D. An inscription of Parāntaka giving this detail is now in the temple. It refers to the temple as Thiruvanantapuram.⁷ There are two inscriptions of Rājendra Chola I. One is a fragment, containing the beginning of Rājendra's *prasasti*. The second records a sale of land to the temple called Thiruvanandapuram, by the assembly of Jananāthacaturvedimangalam in Menmaḷai Taniyalnāḍu. It refers to the king as Parakesari Uḍaiyār Rājendra chola deva. The epigraph shows

the flourishing condition of the Vishnu temple in the 11th century A.D. Another point of interest is the name Jananāthacaturvedi mangalam. Jananātha is the title of Rājarāja I. It is evident that a part of Thiruttani was renamed Jananāthacaturvedimangalam by Rājarāja I and shows royal chola interest in the village.⁸ An inscription of Rājādhirāja I, giving the introductory part is also found.

An interesting epigraph in Telugu script but in sanskrit language, refers to the building (rather rebuilding) of the temple by certain Nārāyanarāja, said to be fourth in descent from Karikāla Chola.⁶ In 1550 A.D. in the reign of Sadāsivarāya, Rāmarāja Chinna Timmayya-deva Mahārāya gifted the village Thiruttani.¹⁰ Another inscription of Sadāsivarāya giving only his pedigree is also found.

Thiruttani

Thiruttani came into prominence in the reign of Aparājita Pallava in late 9th century A.D. with the ruler himself evincing personal devotion to Lord Subrahmanya, and also the newly built Vīraṭṭāna Siva temple. The nearby Melirunjeru (Velanjeri) was a great Brahmin settlement, Mahāgrahāra wherein lived several vedic families. Parāntaka chola contributed considerably by his gift to the villagers of Melirunjeru and endowments to the various temple of Thiruttani. We have seen that in the reign of the greatest of the chola emperors Rājarāja, the village assumed greater significance. A part of Thiruttani was renamed after one of Rājarāja's title. The later Pāṇḍyas have not contributed anything to the village, but soon in the reign of Vijayanagar ruler, Krishnadevarāya the village assumed significance and pre-eminence. The greatest poet of 17th century A.D., Kacciyappa Sivāchārya, was born here and has a lovely poem on Thiuttani. In 20th century one of India's greatest thinkers Sarvapalli Rādhākṛishnan was born in Mēlirunjeru. (modern Velanjeri) The Subrahmanya temple on top of the hill attracts the largest number of pilgrims in Tondaimandalam region, and is one of the most flourishing temple. For the art connoisseurs, the Vīrraṭṭāna temple is still an important land mark.

1. ARE 433 and 435 of 1905

2. ARE 432 of 1905

3. ARE 430 of 1905

4. ARE 438 of 1904

5. ARE 439 of 1905

6. ARE 432 of 1905

7. ARE 449 of 1905

8. ARE 445 of 1905

9. ARE 447 of 1905

10. ARE 443 of 1905

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 श्रीकृष्णाय नमः ॥ २ ॥
 श्रीकृष्णाय नमः ॥ ३ ॥
 श्रीकृष्णाय नमः ॥ ४ ॥
 श्रीकृष्णाय नमः ॥ ५ ॥
 श्रीकृष्णाय नमः ॥ ६ ॥
 श्रीकृष्णाय नमः ॥ ७ ॥

Plate - I - Page - 2

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 अथ श्रीकृष्णार्जुनसंवादे श्रीकृष्ण उवाच ॥
 दृष्ट्वा तु पाण्डुपुत्रो पाण्डुपुत्रो वीर्यवान् ॥
 बभूवुः पाण्डुपुत्रो वीर्यवान् ॥ २ ॥
 अथ श्रीकृष्ण उवाच ॥ ३ ॥
 अथ श्रीकृष्ण उवाच ॥ ४ ॥
 अथ श्रीकृष्ण उवाच ॥ ५ ॥
 अथ श्रीकृष्ण उवाच ॥ ६ ॥
 अथ श्रीकृष्ण उवाच ॥ ७ ॥
 अथ श्रीकृष्ण उवाच ॥ ८ ॥
 अथ श्रीकृष्ण उवाच ॥ ९ ॥
 अथ श्रीकृष्ण उवाच ॥ १० ॥

Plate-III—Page-I

Text of the Velanjeri - Plates of Aparajita

Plate I--Page 2

1. ஸ்ஷீ ஸ்ரீ ஸ்ரீ ஸ்ரீ தாநிஷி உஜ்ஜு ஸம்பெலகூலு ஸ்ரஹ்ய விடி
2. உதாயரஜநாஸலு ஸிஸொஃ ஸுராஸுர விநிஜ்ஜிதாஜிவாத்யு ஸிஸு
3. யயௌ யவதாஸு ஜநாஜ்ஜொ வஃ |-(1) ஸ்லலிதூ ஸயிடு ஸரிஜிஹ
4. மராஸெவஃ ஸ்ரத்யுமூலுஜ வநவாஸிதஃ ஸீரஃ நிமஜ்ஜுஸ்யய
5. சி யஜீடாவநாநாத்ருஷ்டா ஸுரஸரிதம் ஹரஃ ஸ வொஷாத் |-(2)
யாதா லாயவ
6. நாலிஜாதநவிநாஸூ துஜ்ஜுநிஸொமிரா வாமிஸொமிரஸொ மிராலி
பெதஃ ஸம்யுஸூ
7. தஃ ஸாயவஃ ஶ்ரானஃ ஸம்யுஸுதாஜ்ஜு தபஸாநாஜொ ஹ
தாஜொ ஶ்ரணு ஶ்ரணி

Plate II--Page 1

1. ரதொலவதூகரு ஹபொராஜிதஃ பவஃ |-(3) லாதநீய யஸஸொ
நராயிபொதூதெ நபகூ
2. ஸுதொலவதஃ ஶ்வராஜ ஸலஸவ்ஜு ஸ்லபஜஃ பவீவாத்ருப
ரஸெக வஸீஸாத் |-(4) விசூநூகூர
3. முணஜ விஸுயாலிமஜ்ஜு ஸ்ரஜஜ்ஜுஸுஜ்ஜுஜாஜிஹதஜ்ஜு உஸெஜ்
நஜலொவடியரீகூ த ஹயஸெ
4. ஶ்ரூ ஶுஷீதூ பவீவகூருஜ்ஜுமஜாயுமதூதஃ |-(5) ஶஸொமவஜ்ஜுஸுல
சிஸுஸெஷு க்ருஸெண ஸொ
5. கூஜ்ஜு ஜிவம் மதெஷு ஜஹீஜ்ஜுஹீஸெஷுய க்ருபவஜ்ஜு கூஸெதூ
கூஸெநாஜ்ஜு கீஜ்ஜுராஸிதஃ |-(6) யொ
6. விஜிதூ நபதூம்ஜாஹவெ பவீவஜ்ஜு ஶ்ரஸு வஸீஹாநிதஜ்ஜு
ஶீகூர வஸுயா ஸஹ

Note: The numbers given within brackets are not in the Plates, but are added for convenience.

2. ஸ பௌநரவநிபதிரநவரத விநத உமூஜவர நிகரஸிஜ விமஊ
உவிரஊ ஹஹஊதர
3. பரிஊஊஸித விகஸித விவிய கௌஊ விஸர ஸௌஸித ஊரண
ஸஸிஸிஜ யுமஊ: கா
4. ஊஊதஊ-ஊகௌ மமந ஊநகரௌ ஊரௌதஊவ நிஜஸௌ ஊயித ஸகௌ
பௌதி-ஊவகௌௌ
5. விஹித ஸஊய ஸஊஸித கரி ரய தௌரம உமஊஊ ஊய மிரி ஸிபர
ரௌஊத
6. வரௌஸந ஸஹித ஸஊித விவிய ஜநபஊ பதி பரிஜந
பரிமத நி
7. ஜஹந நிஸௌபந: பௌ[ர*]ஊர ஊவ ஸௌரமௌ ஸபய்ய-ஊபர:
ஸஊஸித ஹஸி
8. த யஊ ரவௌ ஸமர நம நிஊ கௌ ஹரத ஊஊ நஊ
நஊஷ ஜநக ஸிஸி கௌ
9. ஸ கௌபக ஊஸரய பௌயௌ பௌயௌ கௌபௌ ஸகௌ
ஊஸிதௌ ஊஸரயிரிவ ஜநஸூந வி
10. நிஹத பௌஊஊஷணௌ ராஜாயிராஜ பௌஊஸூரௌ ஊவ: ஸீஊந
பௌராஜிதபௌத

Plate III—Page 2

1. வஊ-ஊ ஷ ஸௌஊஜஊஸிஊக ஷஊவஊ ரௌ நவஊ வஊ-ஊஊஊ
கௌநவத்தன கோட்டா
2. ஊ: பௌநி தணியல்நஊ ரௌஊ வஊஊஊ பௌதூர ஸஊ
ஊயௌ மூஊவரௌ கரிணீ ஷஊ
3. ர காரிதபதௌகஊபௌஊஊ ஜநஹிபித ஊதௌஸூஊ ரௌபௌ
ஸஊித
4. ஷகௌபரிஹார ஊதௌஊயித பௌராதந கௌஷீவௌ கௌஸௌஊ
பநீத ராஜ
5. மூஊ விவியகரஊ பௌஊஊ-ஊ ஸீஊஊணியலஊயாமூஊரவரவஊ-ஊ
6. நி ஹயரௌஊ ஷதத ஷநிஹிதாய ஊஊஸூர ஷஊஊஊ ஊணூபௌயஊ
பௌி
7. ஷஊவஊஊ பௌஊய பௌரி ஷஊஸூ ஷீஊஊகரஊ பௌஊ-ஊஊஊஊஊ மூ
ஊந தௌஊஊ: பதி த

8. சூஷ்யவத்-நா மெலிரிஞ்செறு நாஜா யொக விஜ்யாதெந உஹாமுஹா ரெண ஸெஹைகீ
9. சுஜத்ய தடிமுஹாரநிவாவியெய்யா யரணி மீவ-ஆணமணாமுமணெய்யெய்யா நிபிய வெடிவெடி
10. ௦ம வாராவார வாரமெய்யெய்யா உஹீஸுரெய்யெய்யா நிஜகர சுயித சுநக சுயஸ வாதுவா

Plate IV—Page 1

1. ரியாராவாரஸூரடி வரையா ஹத்யா ப்ராயஹதஃ || யாண்டு நடி-நாள் உசுதயநடி- கோனேலை குன்றவத்
2. தன கோட்டத்து மேன்மலை தணியல் நாட்டார் கண்டு தங்கள் நாட்டு பூதார் முன் பெற்றாரை மா
3. ற்றி மேலிருஞ்செற்றோடேய் கலந்து ஒன்றாக்கி திருத்தணியில் திருமலையி
4. ல் நின்றருளின ஸுஸூஹூணியர்க்கு ஆண்டுவரை அடியாஹித்யர் உள்ள அளவும் ஆயிர
5. க்காடி நெல் பஞ்சவாரமட்டி உண்பதாக வாமநய்யன் விண்ணப்பத் தால் ஸூஹூ
6. யிராஜன் ஆணத்தியால் மேலிரிஞ்செற்று ஸெஹையார்க்கே காணியாய் டெவடிநய்ய
7. ஹுடிமமாகப் பணித்தோம் தாங்களும் தங்கள் நாட்டுப் பூதார் படாகை நடந்து கல்லு
8. ங் கள்ளியும் நாட்டி அறையோலை செய்து விடுதுக என்று திருமுகம் வர நாட்டோமும் திருமுகம் தொழுது
9. தலைமேற்கொண்டு கல்லும் கள்ளியும் நாட்டி அறையோலை செய்து படாகை நடந்த நிலத்தில் கெ
10. ல்லை கீழ்பாற்கெல்லை மேலிரிஞ்செற்றெல்லையின் மேற்கு தென்பால் எல்லை திருத்தணியல் எல்லை
11. யின் வடக்கும் மேல்பால் கெல்லை திருத்தணியலும் ஓவியூரிலும் இருகனூர்நம் மெல்லை யினினும் (கி)
12. கிழக்கும் வடபாற்கெல்லை பொன்பதி நாட்டும் மேலிரிஞ் செற்றெல்லை யினினும் தெற்கும் இவ்விசை
13. ந்த பெருநான்கெல்லை உள்ளும்அகப்பட்ட நீரும் நிலமும் புன்செயும் ஹிரிருக்கையும் மன்றும் கன்

1 2 3 4 5 6 7 8 9 10 11 12 13 14

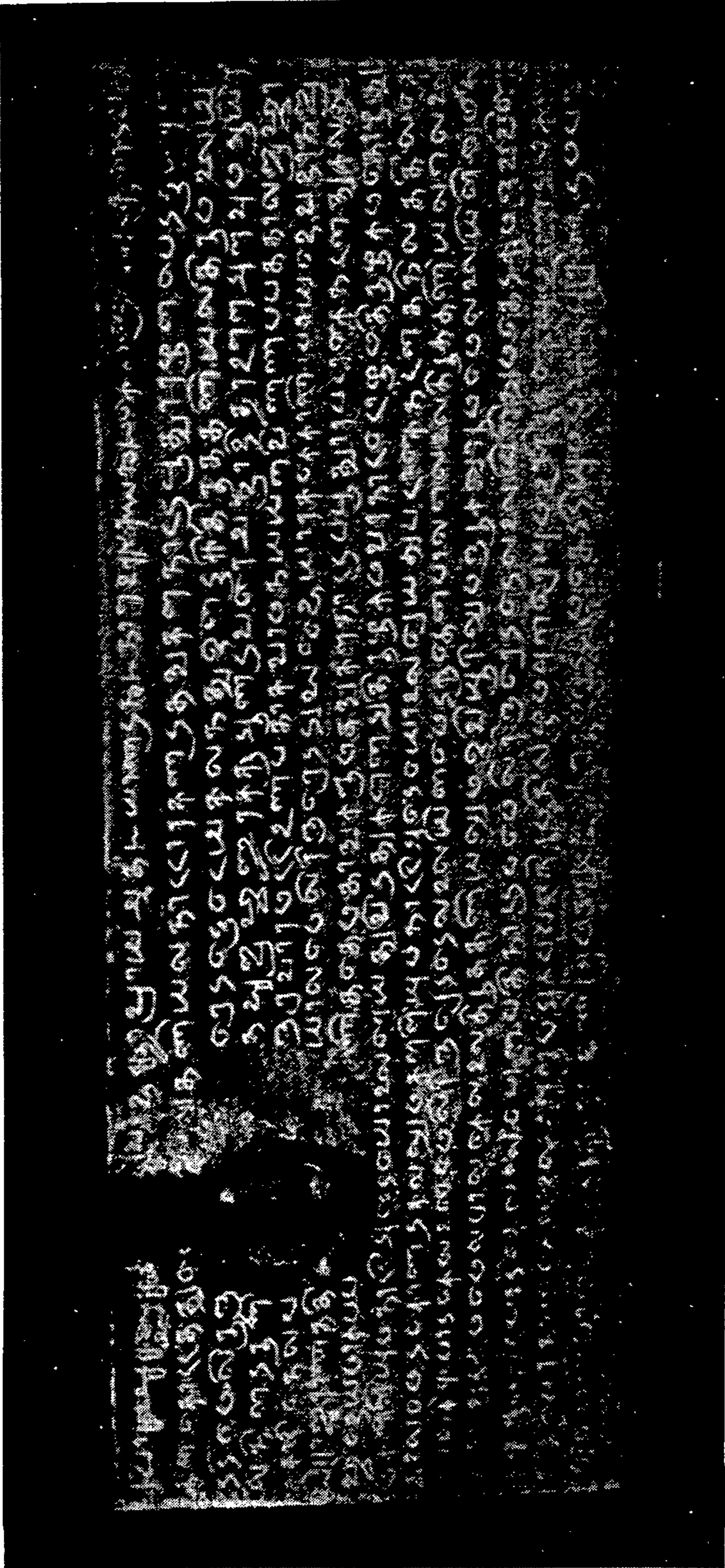
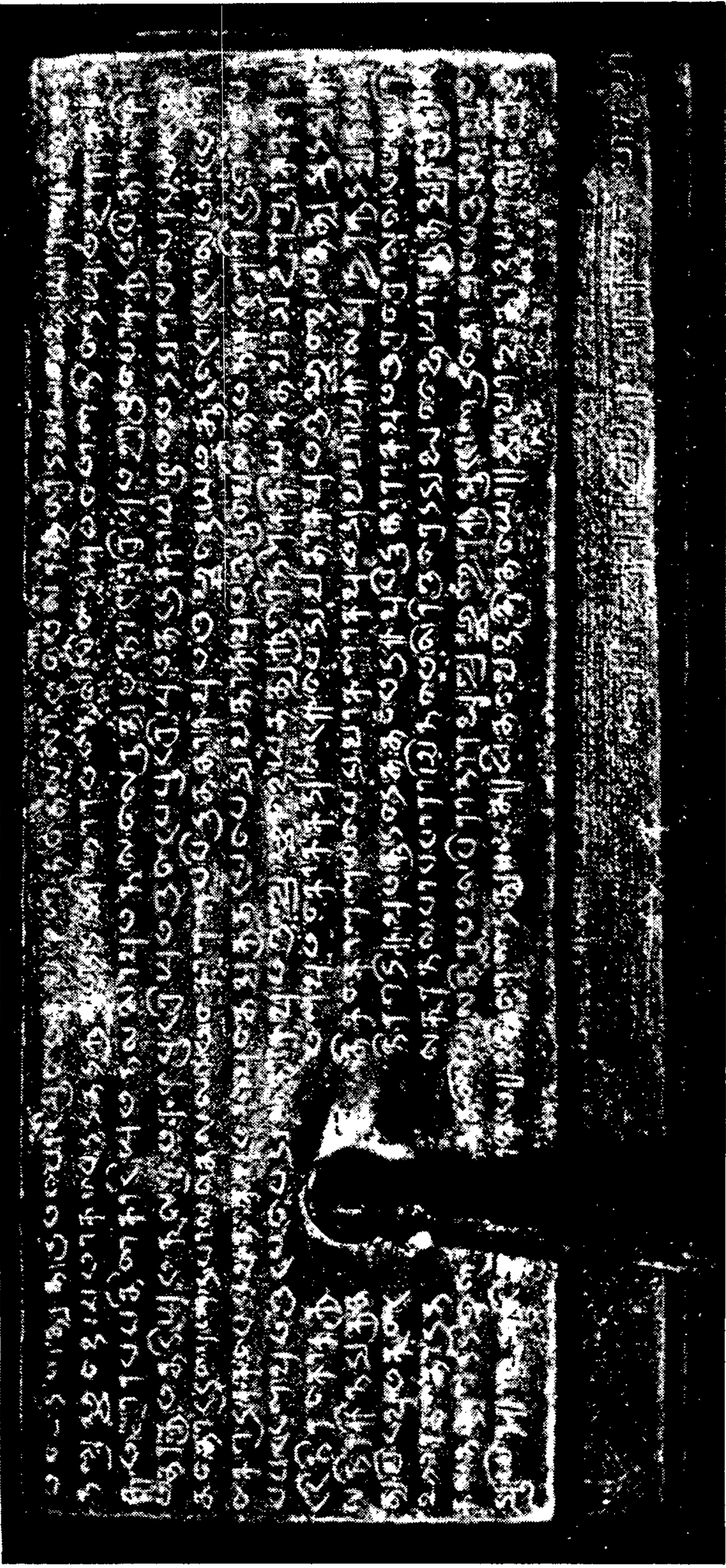


Plate-IV—page-I



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Plate-IV—page-II

Handwritten text in the left column, likely a list or index of items.

Main body of handwritten text in the right column, consisting of several lines of script.

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14. றுமேய்பாமும் கிடங்கும் கேணியும் காடும் களரும் தெற்றியும்மாக
நீபூர்சி நெடும்பர

Plate IV — Page 2

1. ம் பெறின்(து) துடும்போடி ஆமை தவழ்ந்த தெல்லாம் மேலிரிஞ்
செற்று ஸலெயார்க்கே டேவடா
2. ந ஸுஹுடெயமாகப் பெற்றதற்கு பெற்ற பரிஹாரம் நெல்லிறையும்
பொன் நிறையும் ஊர்க்கழஞ்
3. சும் ஊர்ப்பதின் காடியும் நல்லாவும் நல்லெருதும் நாடாட்சியும் ஊடு
போக்கும் பிதாநாழியு
4. ம் தரகும் தறியும் கலமும் ஈழப்பூட்சியும் இடைப்பூட்சியும் தட்டுக்
காயமும் மற்று எப்பேர்ப்பட்ட கோ
5. த்தொட்டுண்ணற் பாலதெல்லாம் கொள்ளப் பிறுததாகவும்
இ[ஸு*]ஹுடெயம் சூட்டோட்டால் மாடமாளி
6. கை எடுக்கப் பெறுவதாகவும் காவு தெங்கு நடப்பெறுவதாகவும்
இரு வேலி தமநக முள்ளிட்டு எப்பேர்
7. ப்பட்டனவும் இடப்பெறுவதாகவும் இஸுஹுடெயத்துக்கு ஏரிநீர்க்
கீய்ந்தவாறு உள்ளூர்க்கரை அ
8. ட்டி நீர் கோக்குமளவும் கோக்க அடைக்கப் பெறுவதாகவும்
இ[ஸு*]ஹுடெயத்து ஆற்றுக்கா
9. ல் நீர்க்கிநறு குத்திக் கொள்ளப்பெறுவர்களாகவும் அவ்வாய்க்கால்
அந்யர் குறங்கறுத்
10. து விடவும் கூடை நீர் எறிக்கவும் குற்றேத்த மெடுக்கவு பிறுதா
ராகவும் இச்சொல்லப்பட்ட பரி
11. ஹாரத்தோடு நல்கூர் நல்பாப்பாராயிந மேலிரிஞ்செற்று ஸலெஹ்
யார்க்கு தங்களுரோடெ
12. கலந்து ஏற்றி ஒன்றாக்கி திருத்தணியல் திருமலை பிராநார் ஸுஹுஹு
நூர்க்கு ஆட்டாண்டு தோறும் பஞ்சவாரம்
13. ஆயிரக்காடி அட்டி உண்பதாக பரடித் தி சென்றது |— சுயீத
வெடிகுதயொரலாவாதாதாயாஹு: ஸுத

* நீர்பூசி என்று வாசிக்கவும்.

The Sanskrit text in Nagari Script
the original is in grantha

स्वस्ति श्री

लक्ष्मी श्रितानिमिष मुज्वल शंखचक्रम्
प्रच्चाय विदूरुम लताधर मञ्जनाभं ।
सिन्धोः सुरासुर विनिर्मथितादिवान्यं
सिन्धु यथौ यमवतात् स जनार्दनो वः ॥

संमिलनः सलिल सरिद्विहंगरावैः
प्रत्यग्राम्बुज वनवासितः समीरः ।
निर्गच्छत् प्रथयति यज्जटावनान्तात्
तत्रस्थां सुरसरितं हरः स वोव्यात् ॥

धाता माधव नाभि जात नलिनाद्धातुर्मुनीशोंगिराः
वागीशोंगिरसो गिरामधिपतेः शंयुस्ततः शंयवः ।
द्रोणः शंयुसुतादतुल्य तपसाद्धान्नो भरद्वाजतो
द्रौप्यद्रोणि रतोभवत्सकल भूपालार्चितः पल्लवः ॥

माननीय यशसो नराधिपात् भूतले नृपकुलन्ततो भवत् ।
देवराज समसर्व संपदः पल्लवात्नृपरमैक वल्लभात् ॥

विक्रान्तमक्षरगुणं विभुधाभिगम्यं
सद्राजमण्डल समुज्ज्वलमादिभूतं ।
उच्चैर्नभोवदधरीकृत भूधरेन्द्रम्
पुष्पातु पल्लवकुलञ्जगतायुगन्तत् ॥

अशोगवर्मप्रभृतिष्वशेषं क्रमेण संरक्ष्य दिवं गतेषु ।
महींमहीपेष्वथ कम्पवर्मा कुलेत्र कुन्दोज्वल कीर्तिरासीत् ॥

The Sanskrit portion at the end

अधीत वेदत्रितयो रमावान् दाता दयालुः श्रुत सर्वशास्त्रः ।
प्रियोनृपस्यास्य महीसुरेन्द्रो विज्ञप्तिरासीत् इह वामनाख्यः ॥
अनेन राज्ञा कृत पट्टबन्धो विप्राधिपत्ये विहितोदय श्रीः ।
ब्रह्माधिराजोभवदत्र धीमानाज्ञप्तिरासोदित वेदशास्त्रः ॥
शम्भूसम्भव कम्बजाभूत् केशवात् कृतधियां पुरःसरः ।
श्रीकुमार इति विरुताह्वयः काश्यपान्वय भवात् महीसुरात् ॥
विपक्षवादि प्रतिभावहर्तुः कर्तुर्महाकाव्य निबन्धनानां ।
कृता महादेव समाह्वयेन प्रशस्तिरेषा तनयेन तस्य ॥
शिलप्यग्रगण्यो श्रीशुभ्रयण्णनामा विभ्रन्नृपानुग्रहजां विभूर्ति ।
काञ्चीपुरावाप्तभवः कलावित् प्रशस्तिमेतामलिखत्प्रशस्ति ॥



VELANJERI PLATES OF APARAJITA

TRANSLATION

Sanskrit Portion

Svasti-Sri.

Let Janārdana, who is ever united with Sri, wields resplendent conch and discus, wears a coral garland, dark in colour like the one which came forth when the gods and demons churned the ocean, and who entered another ocean, protect us.

Let Siva who bore the tremendous sound arising from the stream of water, and the breeze emanating from the foremost lotus flowers and setting out, spreads the divine waters from the forest of matted locks, protect us.

Brahma was born of the naval of Mādhava. From Brahma came Āngiras and from Āngiras was born Vāgisa (Brahaspati). Samyu came from Brahaspati and from him Saumya (Bhāradvāja) Bhāradvāja's son was Drona, the very abode of unequalled *tapas*. Asvathāma became the son of Drona and from him came Pallava, adored by all rulers.

From Pallava, a true consort of kingship, Devarāja in prosperity, a ruler of exalted glory, came into this world the ruling clan.

Let this Pallava family of unending noble qualities, the mighty and the one that has obtained supremacy, a luminary among the good kingly group, the foremost; and the one that remaining high keeps all the other kings far below just as the sky remaining high keeps the lofty peaks below, protect this world till the very end of the *Yuga*.

Kampavarma of splendid glory was born in this family, after monarchs like Asokavarma and others attained heaven, having ruled the whole earth justly.

He conquered the mighty Pallava Nrpatunga in battle, and forcibly seized his country that has the ocean as its girdle, along with glory.

II

Just like Umā to Rudrā and Ramā to Vishnu, Vijayā of matchless virtues, and born of the pure and Ganga family, became the queen of Kampavarma as if competing with his conquests and wealth.

Just as Guha was born of Lord Paramesvara, the destroyer of enemies' cities and lover of the Bull, Aparājita a possessor of varied wealth and beauty, was born as her first child.

Even as a boy, Aparājita destroyed in no time the elephants of the Bāna ruler, inflicting wounds with the *ankusa*. He razed to the ground Kārānai encircled by turrets), the city of the Pāndya ruler, who was a *dauhitra* (the grandson through a daughter, probably of the Bāna) and conquered the Chola king at the great battle of Chirṛārūr with the help of elephants.

Though glory of Aparājita, who made the fame of earth appropriate and who equalled the valour of Rāma in battles, turned the world into white colour, it darkened the fame of his enemy huge.

His opponents, driven out of their territories, enter, as if entering their own palace, the forests which are the most eminently suited abodes for them. The forests are filled to the very end with leaves and birds, full of Sāla trees and abounding in wolves and hyenas, with varieties of descending shoots, and looking as if anointed with the canopy of bounteous openings.

(The verse uses words with double meaning. The description of the forest resembles the description of a beautiful mansion full of salas, turrets, different wings, varied staircases and beautiful with canopies and trellis work.)

The wealth and pleasure that flowed into him from various quarters, the uninterrupted prosperity, the splendid glory he attained, and the firm convictions he acquired, together with his opponent rulers served him as his attendants.

Protecting the whole world with his Indra-like rule, and capturing the sovereignty of his opponent rulers, he resembled Upendra. He is really the Purushottama.

His lotus feet were spreading fragrance by the varied, fully blown and sweet smelling flowers, offered continuously with presents of treasure, poured by the kings who were constantly bowing down before him.

III

He was resplendent sun to the sky of the Kalabhra Kula.

Like the terrible wind that uproots all earthly things, with its own might, he uprooted by his own valour all the other royal families.

In his conduct he surpassed the greatness of Yadu, Raghu, Sagara, Nrga, Nimi, Kuru, Bharata Mala, Nala, Nahusha, Janaka, Sibi, Kusaka, Dasaratha, Prithu and Prithula.

Like Rāma, who destroyed the demon Khara and Dhūshana in Janasthāna, he destroyed the burden of tax and hardship of his country (Janasthāna).

He, Aparājita Pottavarma, the king among kings, the supreme Lord, and Deva, during his ninth auspicious regnal year, made a gift of the village Pudūr in the sub-division of Taniyal rāshṭra, falling under Kunravartana Kōtta;

After demarcating the boundaries by means of carrying a flag and marching the elephant around;

And writting down all the boundaries and bestowing all exemptions, changing the old cultivators, and exempting various royal taxes on gold, trees and fields.

Aparājita ordered that one thousand Kāḍi of paddy be measured annually to Lord Mahesvara's son, Shanmukha, who is pleased to stand for ever, on the hill, of the great agrahara, Srimat Taniyal mentioned above and

That the said village be combined with the great agrāhara known to the world as Melirunjeru falling within the sub-division Antah Kotta gifted to the residents of that agrahāra, who are foremost among the learned people and scholars eminent in the Vedas and Vedāngas.

The gift was made by the king with intense devotion by pouring water from a golden vessel with his own hand.

Tamil Portion

Year 3 and day 2103 rd

The royal order. We order at the request of Vāmanayya, that the village Pudūr in Thiruttaniyal Nāḍu be added to the village Melirunjeru

IV

and gifted to the sabha of Melirunjeru. Brahmādhirāja is the executor. The village should measure one thousand Kāḍi of paddy as pancavāra till the sun and the moon endure to Lord Subramanya, who is pleased to stand on Thiruthani, in the territorial division Menmalai Thaniyal, in the sub-division of Kunravardhana Kōṭṭam. The previous holders of the village are now changed.

The Nāṭṭārs should demarcate the boundaries by planting stones and *Kalli* plants after going round the boundaries with patāka and issue the *araiyolai* (donative charter).

On receipt of this order the Nāṭṭārs, adoring the order and bearing it on their head, fixed the boundaries by setting up stones and planting *Kalli* and issuing the grant.

The boundaries of land thus gifted are;

The eastern boundary is to the west of the boundary of Melirunjeru. The southern boundary is to the north of the boundary of Thiruttani.

The western boundary is to the east of the boundaries of Thiruttaniyal, Oviyur, and Iruganur, and the northern boundary is to the south of the boundaries of Ponpatināḍu and Melirunjeru.

The land situated within these four boundaries inclusive of water land, dty lands, the village settlement, the village assembly area, the grazing ground, the groves, the tanks, wells, *terris*, and the like, gifted as *Devadana Brahmadeya* to the village assembly of Melirunjeru. The exemptions granted to this gift are:—

Tax on Paddy	Ūḍupōkku
Tax on gold	Pidā Nāli
Ūrkaḷanju	Taraku
Ūrpankāḍi	Tari
Nallā	Ilappuṭchi
Nallerudu	Iḍaipuṭchi and
Nāḍāṭchi	Tattukkāy

These and other taxes which are due to the king should not be levied from the village.

Permission is granted to construct storeyed buildings with burnt bricks in this village.

Permission is granted for rearing coconut groves.

Flower gardens with Iruveli and Damanaka or any other flower can be grown.

For irrigation the village could raise, embankment and utilise the water from the lake.

The village is permitted to dig irrigation canal from the river and use its water.

Inhabitants of other villages are prohibited from using the water from this village. They are also not permitted to irrigate with baskets or picotah.

The asaembly members of Melirunjeru village, who are learned and pious Brahmins will add this village, Pudur to their own with the tax exemptions specified above and measure one thousand Kāḍi of paddy as Pancavāra annually, to Lord Subrahmanya on the hill of Thiruttani and enjoy the rest of the produce.

Sanskrit Portion

The Brahmin Vāmana, who has studied the three Vedas, owner of prosperity, donor, compassionate, learned in all sciences, and dear to the ruler, was the requester (Vijnapti.)

Brahmādhirāja, who was crowned with a tiara, by this King conferring chieftainship over Brahmins, and one of devoted prosperity, learned in Vedas and Sastras, and intelligent was the executor (Ājnapti) of this grant.

Sri Kumāra, the foremost among the learned, was born of Kesava, the Brahmin of the Kāsyapa family, like Subrahmanya was born of Siva.

He set aside the eloquence of his rivals and was the composer of Mahākāvyas. Mahādeva, his son was the composer of this prasasti.

Vijayanna, the foremost among the Silpins, holding the fortune born out of grace of the king, who was born in the City of Kanchi, a connoisseur of art, and the well known, inscribed this *prasasti*.

Tamil Portion

Podini Mahādevabhata, of Prāvacana Sūtra, and Kāsyapagotra, who composed this got one *patti* of wet land.

Vijayanna, who inscribed this *prasasti* got one *patti* of wet land.

Videlvidugu Perungannān (the metal smith) the son of Paṭṭai Nāgan, who embossed the seal got one share.

The seal

The royal proclamation of Aprarājita, the moon of the Pallava-dynasty, declared over the row of heads of kings.

Of Aparājitavarman.



4. ம் பொன் ஒன்பதின் கழஞ்சு பொன்னும் இடுவதாகவும் ஸ்ரஹ்வநு வாயி
5. ராஜன் விண்ணப்பத்தாற் கிளிநல்லூர் ஸவ்-ஃசெவனும் ரணவிஃ
6. ஹனும் இருவர் ஆணத்தியால் மெலிருஞ்செற்று ஸஹையார்க்கே காணி
7. யாகக் குடுத்தோம் தாங்களும் தங்கனாட்டுத் தாழைவேடும் மயங் காறுங் கிழக
8. லும் படாகை நடந்து கல்லுங் கள்ளியும் நாட்டி அறையோலை செய்து விடுது

Plate IV—Page 1

1. க வென்று திருமுகம் வர நாட்டோமுந் திருமுகந் தொழுது தலை மேற் கொண்டு
2. கல்லுங் கள்ளியு நாட்டி அறையோலை செய்து படாகை நடந்த நிலத்துக்கு
3. எல்லை கீழ்பாலெல்லை பூண்டியும் நென்மலியும் அருங்களமும்
4. இம்முன்றாரெல்லைக்கு மேற்குந் தென்பாலெல்லை மேலிருஞ்
5. செற்று எல்லைக்கு வடக்கும் மேல்பாலெல்லை பாற்பாக்கமும்
6. நெடுங்குன்றமும் முடிப்பலியும் மதிரையும் இந்நாலாரெல்லை
7. க்குங் கிழக்கும் வடபாலெல்லை உழையூரும் நல்லாற்றாரும் இவ் விரண்டுர்
8. எல்லைக்குத் தெற்கும் இவ்விசைத்த பெரு நான்கெல்லை யுள்ளும் அகப்ப
9. ட்ட நீரும் நிலமும் புன்செய்யும் ஊரிருக்கையும் மன்றுங் கன்றுமே

Plate IV—Page 2

1. ய் பாழும் கிடங்கும் கேணியுங் காடு காலும் புற்றுந் தெற்றியும் ஆக நீ
2. ர்பூசி நெடும் பரம்பெறிந்து உடும்போடி ஆமை தவழ்ந்த தெப் பேர்பட்டது
3. ம் மேலிருஞ் செற்று ஸையார்க்கே ஸூஹேயமாகப் பெற்றதற்கு பெற்ற வரி
4. ஹாரம் நெல்லிறையும் பொன்னிறையும் ஊர்க்கழஞ்சு ஊர் பநகா
5. டியும் நல்லாவும் நல்லெருதும் நாடாட்சியும் ஊடுபோக்கும் பிதாநா
6. ழியும் தரகுந் தறியும் ஈழப் பூட்சியும் இடைப் பூட்சியும் தட்டுக் காயமு
7. ம் மற்றும் எப்பேர்ப் பட்ட கோத்தொட்டுண்ணப் படுவதெல்லாம் பெறாதோ
8. மாகவும் இஸூஹேயம் சூட்டோட்டால் மாட மாளிகை எடுக்கப் பெறுவ
9. தாகவும் காவுந் தெங்கும் நடப் பெறுவதாகவும் இருவேலி தமனகம்

Plate V—Page 1

1. உள்ளிட்டு எப்பேர்ப் பட்டனவும் இடப்பெறுவதாகவும் இஸூஹேய துக்கு [ஏ]
2. ரி நீர்க்கு ஈந்தவாறு உள்ளூர்க் கரையட்டி நீர் கோக்குமளவும் கொள்ள அடைக்கப்
3. பெறுவதாகவும் இஸூஹேயத்து ஆற்றுக்கால் நீர்க் கியந்தவாறு கால் குத்திக்
4. கொள்ளப் பெறுவதாகவும் இவ்வாய்க்கால் அநூர் குறங்கறுத்து விடவும்

5. கூடைநீர் இறைக்கவும், குற்றேத்தம் எடுக்கவும் பெருதார் ஆகவும்
6. இச்சொல்லப்பட்ட வரிஹாரத்தோடு நல்லூர் நற்பார்ப்பார் ஆயின மேலிருஞ்செற்று
7. ஸஹையார்க்கு தங்களுரோடே கலந்தேற்றி ஒன்றுக்கி
8. ஆட்டாண்டு தோறும் முவாயிரக் காடி நெல்லும் ஒன்பதின் கழஞ்சு பொன்னும் அட்டி உண்பதாக வர
9. ஐத்தி சென்றது உய [ஐலு]வஸ்து புலவயிரதடி ஸத்ய ஸாஹாஹிராஹொ:

Plate V — page 2

1.ஐநாஐபு.....
2. ...யா[ஹ]ஹிர கவிவதா[கூவு-ஐ]கொணவஸ்து வஸஸ ஸ்ரீநாஐஹொகூரூத கரகிஹிராஹொ
3. உஹரூதாஹியாநஃ |— ஸ்ரீஹஸ்தி க்ஷிஹிபஹ-ஹொஹொ ரொஹரகெஹ்தா ஹவஹி: யஹ-ஹொ ஸ
4. ஹெஹிரிஹி[ஹரஹ]ஹீஹ ஹாஹிஹொ வ: ஹஹஸ்தாஹ நானா ஹாஹ: ஹுணஹிஹயஹஹஹ...
5. ஹொஹ ஹ[ஹ]ஹொஹிய ஹரண கஹஹொ யாஹஹெ ஹீரஹொஹ: | ஹீரஹொஹ
6. உஹாதகெஹ்தா ஹாஹநஹஸ்தா ஹிஹிஹிஹாஹ ஹகஹொஹ ஹிஹ கஹெஹ-ஹி[ஹ]
7. ஹுஹாஹஸ்து ஹிஹாஹஹ: |—

The Sanskrit text in Nagari Script
the original is in grantha

स्वति श्री

लक्ष्मी पागिसरोज र..... स्तल्यै : नित्यमापाटलम्
यत्प्रान्त.....भुदमौलि कुसुमै : लोलालि मालाकुलै : ।

उन्मीलदरुणारुणांबुजलदम् .. र्मत्प्रभा कोमलं

तत् पादाम्बुरुहद्वयं मुररिपो : श्रेयांति पुष्पाः वः ॥

भस्मस्मेरै : ललाटै : फणिपतीशिलसत् पारिहायै : प्रविष्टै :

कण्ठै : कल्मषकाशै : कनकशशिकला कर्णपूरै : कर्पदै : ।

नेत्रै : निर्गच्छदच्चेतरक विमलै : महावामभागै : स्वामै :

वर्णै : स्वर्णैव मेघै : तनुभिरतनुभिः सा तु रुद्रा श्रियै वः ॥

सर्वोर्वीभृत् मकुट मकरि न्यस्त पादाम्भुजानां

खड्गोत्कृत्यद्विषदवनिभृत्तुंदि कुम्भस्थलानाम् ।

लोकालोक क्षितिधर शिरश्रेणि रूद्धस्ततिनाम्

चोलेन्द्राणां अवतु जगतामेष वंशः समस्ताम् ॥

अजनि नाभीनदात् मुरवैरिणः सरसिज नलिनादभवत् स्वभूः ।

मृदुकपर्द जित क्षण दीविते : भंगवतोऽपि मरीचिरभूत्ततः ॥

मरीचे : कश्यपो जातः कश्यपात् अविचार्य मार्गो गणै :

यस्सदाशुद्धै : भूषयत्यखिलं जगत्

केषुचिन् क्षितिपतिष्वनुभूय क्षमां गतेषु सुरतां महितेषु

प्राप जन्म महिमा प्रथितेस्मिन् अन्वये प्रभुः उशीनरो नाम्ना ॥

श्येनचलात् उपगते सति चित्रभानौ दत्तं निजमपिशितं आशु समस्तमेव ।

चक्रे करोतं अपाहिंसित शोकभाजं यस्सोऽपि वंश तिलकः शिविरविरासीत् ॥

The Sanskrit text in Nagari Script

the original is in grantha

स्वति श्री

लक्ष्मी पाणिसरोज र..... स्तल्यैः नित्यमापाटलम्

यत्प्रान्त..... सुदमौलि कुसुमैः लोललि मालाकुलैः ।

उन्मीलद्रुणारुणांबुजलदम् .. मत्प्रभा कोमलं

तत् पादाम्बुरुहद्वयं मुररिपोः श्रेयांसि पुष्पातु वः ॥

भस्मस्मरैः ललाटैः फणिपतीविलसत् पारिहार्यैः प्रविष्टैः

कण्ठैः कल्मषकाशैः कनकशशिकला कर्णपूरैः कपर्दैः ।

नेत्रैः निर्गच्छदच्चेतरक विमलैः महावामभागैः स्वामैः

वर्णैः स्वर्णैव मेघैः तनुभिरतनुभिः सा तु रुद्रा श्रियै वः ॥

सर्वोर्वीभृत् मकुट मकरि न्यस्त पादाम्भुजानां

खङ्गोत्कृत्यद्विषदवनिभृत्बृंहि कुम्भस्थलानाम् ।

लोकालोक क्षितिधर शिरश्रेणि रूद्धस्ततिनाम्

चोलेन्द्राणां अवतु जगतामेष वंशः समस्ताम् ॥

अजनि नाभीनदात् मुरवैरिणः सरसिज नलिनादभवत् स्वभूः ।

मृदुकपर्द जित क्षण दीधितेः भंगवतोऽपि मरीचिरभूत्ततः ॥

मरीचेः कश्यपो जातः कश्यपात् अविचार्य मार्गो गणैः

यस्सदाशुद्धैः भूषयत्यखिलं जगत्

केषुचित् क्षितिपतिष्वनुभूय क्षमां गतेषु सुरतां महितेषु

प्राप जन्म महिमा प्रथितेस्मिन् अन्वये प्रभुः उशीनरो नाम्ना ॥

श्येनचलात् उपगते सति चित्रभानौ दत्तं निजमपिशितं आशु समस्तमेव ।

चक्रे कपोतं अपर्हिंसित शोकभाजं यस्सोऽपि वंश तिलकः शिविराविरासीत् ॥

श्रीरंगे चाहिशल्याशयितमुरभिदि श्यामपूगाभिरामे
हेम्नावीर्याञ्चितेन क्षितिपतिरकरोत् यस्तुलाभारकर्म ॥

ब्रह्मवृद्धाधिराजस्य विजप्तिस्याकृते दृशि ।

शस्ते : वाग्लक्ष्म कीर्तीणा आल्यो यस्सदाभवत् ॥

आजप्ति : शासनस्यास्य सर्वदेव इति शृतः ।

क्लिन्नल्लूर वासिट्टि च मतिमान् कुलोद्भवः ॥

स तु परान्तकः अशेषमहीपति वन्दित चरनारविन्दः

தாயழவேடம் மயங்காறும் கீழகல் சஹமேவ ச

त्रिसहस्रस्वारिकरं व्रीहिनां नवनिष्कं मेलिरुञ्चेरु वासि विप्रा

श्रियेभ्यः सहस्रशोखालंकृत सामवेद सहित वेदवेदांग विद्भ्यः

जाम्बूनद कलशं निशृत वारिधारया श्रद्धाभक्तियुत प्रादात् ।

दत्तस्य अस्य ग्रामत्रयस्य सीमा विशेषः

प्राक्पूण्डि नेन्मेलि अणुङ्कणा सीमायाः पश्चात् ।

दक्षिणतः मेळीणुळुक्केणु सीमा : उत्तरतः

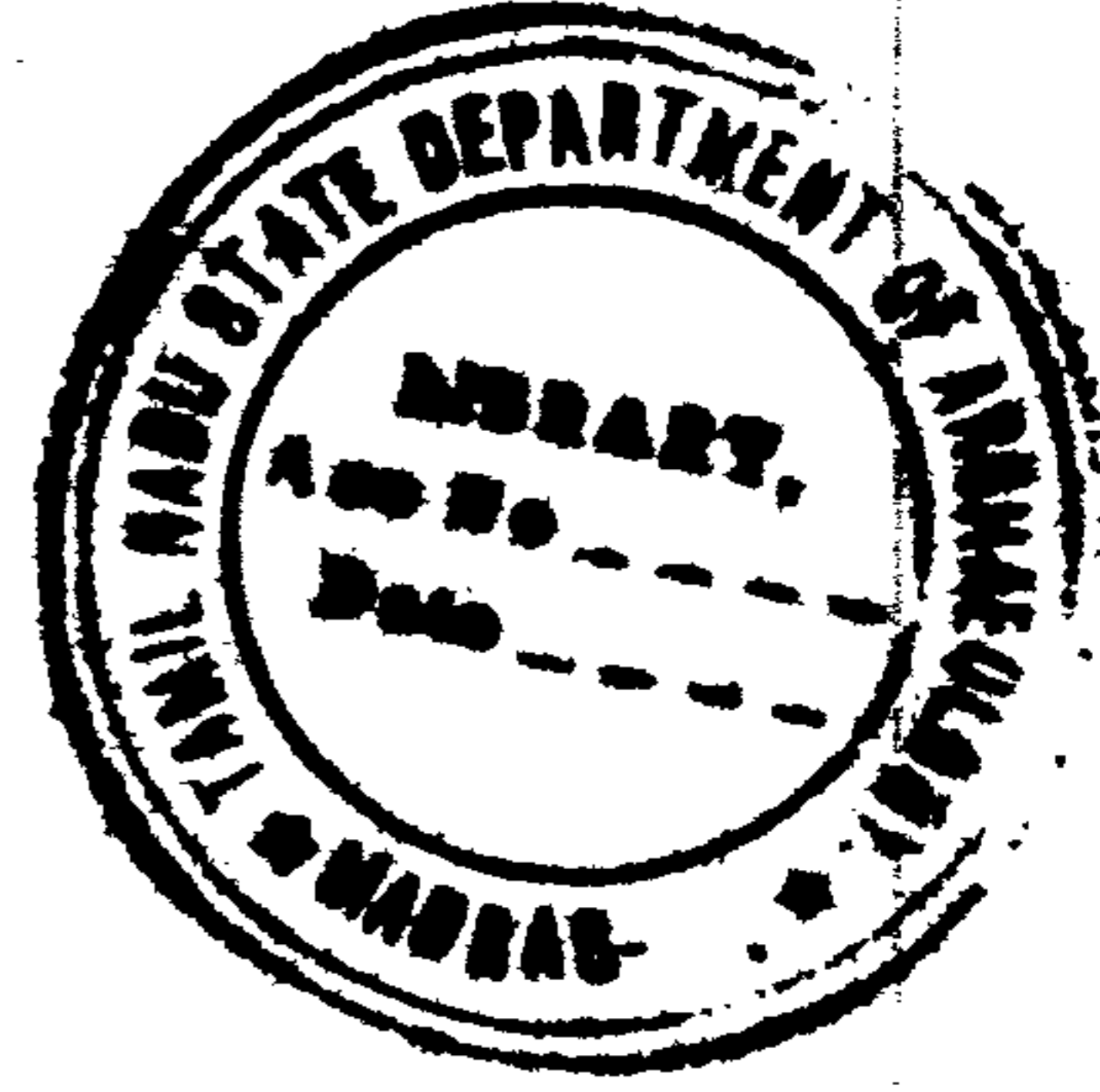
पश्चात् पात्याक्क नेडुक्कुत्र मुडिप्पलि मथुरा सीमायाः प्रागु-

त्तरतः உழையூர் நல்வாற்றூர் சீமாया : दक्षिणतः

अस्याः च भूः सीमायाः अन्तर्गतो भूतः प्रदेशः

पूर्वोक्त विशेषण विशिष्ट

मेलिरुञ्चेरु अग्रहार निवासिभ्यो विप्रवर्मेभ्यो दत्तः



At the end

....मल [भमंव] चस्य प्रभवगिरितटः सत्य बाला हिमांशोः

.....दिनामप्र ..

.....यालहिरकविवता कुर्वकोणस्य वंस

श्रीनाममोकुरुत कृतिमिमामेषरुस्ताभिधानः ॥

श्रद्धा भक्ति क्षितिर्षभैः एष रक्ष्योभवद्भिः

धर्मः सवैः इति[नर]पतीन् भाविनोवः समस्तां ।

नाना राजः प्रणतिमयपुजः [मोलमस्व शोभ्य]

चरण कमलो याचते वीरचोलः ॥

वीरचोल महातक्षोशासनस्य लिपिक्रियां ।

अकरोत् विश्वकर्मोक्त [सर्वशास्त्र] विशोरदः ॥

Seal

श्रीमद् चन्द्र द्युतेरेव चोलवंश शिखामणेः

शासनं चोलभूभर्तुः परकेसरिचिन्मणः

VELANJERI PLATES OF PARANTAKA

TRANSLATION

Sanskrit Portion

1. Let the lotus feet of Murāri, which are pleasing by the radiance caused by the red, water-bearing clouds; which are filled with garlands and caressed by the flowers on the head of - - - , which are ever rose in colour by the lotus-like arm of Lakshmi, increase our prosperity and happiness.

2.. Let the Rudras with their great bodies radiating like the golden coloured clouds; bearing on their left halves pleasing and big female breasts; letting out from the roots of their braided hairs, pure waves of clear water; wearing crescent like ear ornaments; their necks shining with darkness; their bracelets shining with snakes and their foreheads smiling with ashes, bestow prosperity on us.

3. Let this dynasty of Cholendras which planted its lotus feet on the crowns of all the kings, which proclaimed by their swords, the expansion of the foreheads of sovereigns of the entire universe encompassing the seven seas, protect all the world.

4. From the tender lotus, issuing from the navel of Murāri, emanated Brahma. Though he was humiliated in a moment by the light that surpassed the soft braided hair, Marichi was born of him.

5. Kāsyapa was born of Marichi and from him came Surya (avichārya mārga) who adorns the entire world with his pure associates.

6. After many rulers attained godhead, having enjoyed the world, was born in that famous family, great Lord Usīnara by name.

7. The king, the ornament of the family, who gave away immediately his own flesh when approached by Lord Agni in the guise of a vulture, and relieved the dove from torture and suffering, was born as Sibi.

II

8. In that family took place the birth of **Karikāla Cholendra** whose orders made the slopes of Himalayas, the abode of Kubera (the Lord of riches); following whose orders the water-course of the river Kaveri, was controlled by the embankments on either side and whose orders made the city of Kanchi full of palaces reaching the clouds.

9. A spider made a very small, thin and beautiful prapa (protection) for Siva by a web of threads, issuing from its mouth. When Lord Hara was pleased at that, it was born as **Kochengannān** in that royal family.

10. **Orriyūra** known for his marvellous valour was born. His son was a veritable fire to the forest of enemy kings.

11. **Āditya** equal in splendour to Kubera, was born of him. He shone as a moon to the lotus like faces of enemy queens.

12. Just as the moon emanated from the milky ocean, as the waters of Ganga from the Himalayas, as the heat energy from the sun and as the trikūṭa from the great Meru, so also **Parāntaka** was born of him.

13. The opponent kings considered him as the very death; the wise-men thought of him as Brahaspati; the beloveds considered him as the chintāmani; the subjects held him as their parent; the good people thought of him as the treasure-house and the damsels held him as the very Lord of Love.

14. This ruler performed **Tulābhāra** with gold acquired by his valour, at the beautiful Srirāmathirtha, where the ablest of monkey flocks built the bridge; at the Kanyātirtha which subdued the southern quarters; and at Srirangam beautiful by the areca groves, where Sri Vishnu reclines on his serpent couch.

15. **Brahmavanavādhirāja**, an abode of learning, wealth and fame, was the Vijñapti of this royal order.

16. Sarvadeva of Kilinallūr, born of Vasīṭṭi family, learned and an ornament of his family was the Ājñapti of this order.

17. The honoured **Ranasimha** of astounding valour born of Srutarutaka family was the Ājñapti of this order.

III

Prose portion

That Parāntaka whose lotus feet are adorned by all the rulers, gifted with faith and devotion, the three villages Tālaiveḍu, Mayangāru and Kilagal in their entirety with three thousand Kāḍi of paddy and nine *niskas* (as tax) by pouring water from a golden pitcher to the Brahmins of Melirunjeru village, who were great scholars in Vedas and Vedāngas, including Sāmaveda with the three thousand sākḥās.

The boundaries for the villages are:-

The eastern boundary lies to the west of the villages Punḍi, Nenmali and Arungala.

The southern boundary lies to the north of Melirunjeru.

The western boundary lies to the east of Pārpākka, Neḍungunru, Muḍippali and Mathura.

The northern boundary lies to the south of Ulaiyur and Nallāru.

The area situated within these four boundaries were gifted by the King Parāntaka as mentioned earlier, to the Brahmin residents of Melirunjeru as described earlier.

Tamil Portion

Twenty fifth regnal year /-

193rd day /-

Konerinmai Kondān /-

The Nāṭṭār of Ilattur and the Nāṭṭār of Tiruttani in the subdivision of Naḍuvinmalai, belonging to the territorial division Kunravardhana Koṭṭam will supervise and see that the three villages Kilagal, Mayangāru and Tālaiveḍu, in their territorial division are united into one with the village Melirunjeru and measure three thousand kāḍi of paddy as panca-vāra, and nine kaḷanju of gold, annually, after changing the previous holders, till the sun and moon last. The grant was made at the request of Brahmavanvādhirājan. Two officials Sarvadeva of Kilinallur and Rana-simha were the executors. We order this gift as kāni to the village assembly of Melirunjeru.

IV

The Nāṭṭār should demarcate the boundaries of Tālaiveḍu, Mayan-gāru and Kilagal in their territory after going round with Padāgai and planting boundary stones and *kalli* plants and issue *araiyolai* (donative charter).

On receipt of this order, the Nāṭṭār, paying obeissance to the order, and bearing it on their head, went round the boundaries, planted boundary stones and *kalli* plants and issued the charter.

The following are the boundaries of the land thus gifted.

To the west of the three villages Pundi, Nenmali and Arungalam which formed the eastern boundary. To the north of Melirunjeru which formed the southern boundary. To the west of the four villages Pārpak-kam, Neḍungunram, Mudipali and Mathira, which formed the eastern boundary. To the south of the two villages Ulaiyūr and Nallāru which formed the Northern boundary.

The land situated within this four great boundaries inclusive of water, land, drylands, village settlement, village meeting area, grazing ground, pits, wells, groves, canals, ant hills and mounds — in short the high and low lands, was gifted to the village sabha of Melirunjeru as a Brahmadeya.

The exemptions granted to this gift are as follows:-

Tax on Paddy	Ūḍupokku
Tax on gold	Pidhānāli
Ūrkalanju	Taraku
Ūrpankāḍi	Tari
Nallā	Ilapputchi
Nallerudu	Iḍaiputchi
Nāḍāṭchi	Tattukkāyam

these and other taxes to be paid to the king should not be levied from these villages.

Permission is granted for erecting storied buildings with burnt bricks.

Permission is granted for rearing coconut groves.

Permission is granted to cultivate all flowers including *Iruveli* and *Damanaka*.

Permission is granted to raise embankments and utilise water from Lake.

Permission is granted to dig canal for irrigation from the river along the flow of water.

Outsiders are prohibited from digging sub-canals either from this or the main canal; they are also not permitted to irrigate with baskets or picotah.

With the above specified exemptions, the gift was made to the members of the village assembly of Melirunjeru who are pious and noble Brahmins. The three villages were added to Melirunjeru. They are expected to pay three thousand Kādi of paddy and nine *Kalanju* of gold annually and enjoy the rest of the produce.

This is a *paradatta*.

Sanskrit Portion

1. *Damaged*:- the readable part says:- This charter was composed by Rutsa by name.
2. *Partially damaged*:- King Virachola, with humility and devotion requests the succeeding rulers to protect this dharma.
3. Virachola, the great *taksha* and deeply learned in the science of Visvakarma, engraved the letters on this charter.

The seal

The royal order of the Chola ruler Parakesarivarman, the crest jewel of the Chola race, and majestic as the lustre of the moon.

அன்பளிப்பு
அமர். ஆர். திருமலை டி. ஆ. ப.
GIFTED BY
R. TIRUMALAI I.A.S. (Late)

