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No. 34.—ENNAYIRAM INSCRIPTION OF RAJENDRACHOLA

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The inscription[1] edited below[2] with the kind permission of the Chief Epigraphist is engraved on the vertical face of the base on the north side of the central shrine in the Āḷagiya Naraśiṅgaperumāḷ temple at **Eṉṉāyiram**,[3] a village in the Villupuram Taluk of the South Arcot District in Tamil Nadu. The temple which is now in a dilapidated condition contains about twenty-one inscriptions[4] in Tamil of which fourteen belong to the Chōḷa and four to the Vijayanagara dynasties. The earliest of these inscriptions[5] belong to the reign of Chōḷa Rājēndra I (1012-44 A.D.).

The **language** of the inscription is Tamil. Excepting a few Grantha letters used for Sanskrit words the record is written in the Tamil **script** in characters of the 11th century A.D. As regards **orthography**, the following points deserve to be mentioned. The conjunct *m* and consonant-ending *n* are omitted in many instances. The consonants. *l*, *ḷ* and *ḻ* in particular are often doubled (lines 151-52 for *l* lines 64, 66-67 for ḷ, and line 68 for *ḻ*). Indifferent usage of the consonants *n* and *ṉ* is noticeable in a number of places. Firstly *n* is employed in the place of *ṉ* in a majority of cases (e.g. *tanattōḍu, tanakkuvaiyum* line 11; *paṉmanāgiya* line 17; *munbu* line 90; *oṉṟiṉukku* lines 118-19). Secondly *ṉ* is wrongly employed in the place of *n* in a few places (*ṉavaṉedi* line 8; *iṉṉāḷil* line 66; *naṉṉālukku* line 99). Thirdly at the end of the words *n* is used in the place of *ṉ* (*śōḻan* line 105 ; *vaittaruḷina* line 106 ; *Rājarājan* line 137 ; *śembiyan* line 166). Failure to observe the rules of *sandhi* when the following letter is a consonant is noticeable (*naḍuvuḷ pala* line 16 ; *ōduvārkku pattum* line 111). The *sandhi* rules are not applied in a few instances when the following letter is a vowel (*kari amudu* line 37 ; *nāḷ oṉṟu* lines 40, 42 ; *varai aḷivu* line 65 ; *nāḷēḻukku i vārāṅkaṉṉāṟṟu* lines 83-84 ; *i vūril* lines 101-102 ; *i viraṇḍu* line 156). There are a few spelling mistakes perpetrated by the engraver (*ri* for *ru* in *jayittariḻiyum* line 104 ; *ḷ* for *l* in *mahipāḷaṇai* line 14). Tamilisation of a few Sanskrit words is of interest to note (*Muyaṅgi* for *Muśaṅgi* line 7 ; *nedhi* for *nidhi* line 8 ; *viḻaiyam* for *vishya* line 11 ; *Taṉmapāḷaṉ* for *Dharmapāla* line 12 ; *vayiṉṉavar* for *vaishṇava* line 58 ; *Aṉuḷam* for *Aṇusham* line 64 ; *Mimāṁsai* for *Mīmāṁsai* line 146). A few letters are written in the colloquial form (*naṉṉālu* line 99 ; *tekku* line 58 ; *vākkāl* line 154 ; *Ariñjiya* line 157). There are some scribal mistakes which are corrected subsequently either in the text lines themselves or below the lines.

The inscription, which begins with the characteristic Tamil *praśasti, Tirumaṇṇi vaḷara* etc., is dated in the reign of **Rājēndraśōḻadēvar** i.e., Parakēsari Rājēndra I Chōḷa (1012-44 A.D.). Since the portion recording the details of date is damaged too badly the

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[1] *A. R. Ep.*, 1916-17, No. 333.

[2] The authors are indebted to Shri K. G. Krishnan, Superintending Epigraphist for Dravidian Inscriptions and Dr. S. Sankaranarayanan, Deputy Superintending Epigraphist for Dravidian Inscriptions for all their help and suggestions.

[3] Literally this word in Tamil means 'Eight-thousand'. The local tradition has that 8,000 Jainas were executed here. Another tradition, according to which the Jainas were not executed but only converted to Brahmanism, thus giving rise to the *Aṣhṭasahasram* group, has been referred to by T. M. Bhaskara Tondaiman (vide *Kalaimagal*, January 1949, p. 80).

[4] *A. R. Ep.*, 1916-17, Nos. 330-33, 335-51.

[5] Ibid., Nos. 333, 341.

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regnal year cannot be deciphered satisfactorily. Generally the achievements of the king are listed in the Chōḷa *meykkīrttis* in the chronological order of their happening. Since the *meykkīrtti* portion of the present inscription concludes with the conquest of Kaḍāram by Rājēndra, usually found in the corresponding portion of his other inscriptions dated from the fourteenth year of his reign (1025-26 A.D.) onwards only, we may safely assign this record to the period 1025-44 A.D.[1]

The object of the inscription is to record the *pariśu* (transactions) (line 165), which may conveniently be divided into four parts as below, of the *mahāsabhai* of Rājarāja-chaturvēdi-maṅgalam (line 31), a *brahmadēyam-taṉiyūr* (independent village granted to the Brāhmaṇas) in Jayaṅgoṇḍaśōḷa-maṇḍalam (line 30) in respect of the following, carried out in the presence of Kāḷi Ēkāmranār, the administrator of the village (line 164).

Part 1, (lines 32-55) : An endowment of one *vēli* and four *mā* of cultivable land situated in Āṉāṅgūr *alias* Rājarājanallūr for (i) expenditure in connection with the worship and food-offerings (*tiruchchennadai*) to, and (ii) the recitation of *Tiruvāymoḷi* by four persons in the presence of god Paramasvāmigaḷ Ūruḍaipperumāḷ who is said to have been pleased to stand with a fierce appearance (*mahāghōramāy eḻundaruḷi niṉṟu*)[2] (line 34) in the temple (*tirumuṟṟam*) called Śri-Rājarājaviṇṇagar, located in the centre of the village, by the *mahāsabhaiyār* of the village for the glory of the arms of the king.

Part 2, (lines 56-63) : An endowment of one *vēli* and four *mā* of land in the same village apparently by the same *sabhaiyār* as *maḍap-puṟam* (line 63) to twenty-five *Śrīvaishṇavas* who partook food in the *maṭha* set up by the temple.

Part 3, (lines 63-88) : Acquisition, obviously by the temple, of 1/2 *vēli* and 2 *mā* of land in the same village for the expenses in connection with *Āṉi-Aṉusham* festival of the god.

Part 4, (lines 88-164) : The purchase of fortyfive *vēli* of land situated in Māmbākkachchēri *alias* Pavitramāṇikkanallūr and Mēlkūḍalūr *alias* Purushōttamaṉ-nallūr, constituent of the hamlet Āṉāṅgūr *alias* Rājarājanallūr in Rājarāja-vaḷanāḍu for (a) the provision of food-offerings to god Ūruḍaiperumāḷ with the specified quantity of rice to be distributed to *Vīṟṟuir-uṇḍār* (lines 97-98, local residents ?) and *dēśāntarigaḷ* (line 98, pilgrims) and (b) the remuneration of specified quantities of paddy, totalling 30 *kalams* per day, and gold at specified rates to different categories of students and teachers of whom the former partook *uttamāgram* (line 106, excellent food) in the feeding service called *Gaṅgaikoṇḍaśōḷan*, instituted in commemoration of the king's success in bringing (water of the river) Gaṅgā after defeating the kings of Uttarāpatha.

The present record is very important for the study of the cultural history of South India, specially from the point of view of the history of education and religion, since it is one of the few inscriptions[3] found to contain valuable details about the working of an educational institution attached to a temple, where Vedic subjects in the main as well as Sanskrit Grammar and Philosophy were taught, and the mode of conduct of worship in temples.

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[1] It may be noted in this connection that another record of this king viz., *A. R. Ep.*, 1916-17, No. 334, engraved on the west and south walls of the central shrine in the same temple, is dated in the 25th year of his reign.

[2] [This expression evidently refers to the deity Narasiṁha in his *ugra* aspect.—Ed.]

[3] Some of the other important inscriptions bearing on the subject of ancient South Indian education are from Bāhur (above, Vol. XVIII, pp. 5-15 ; *SII.*, Vol. V, p. 516), Koṇḍuguḷi (above, Vol. XXXVII, pp. 190 ff.) Mālkāpuram *A. R. Ep.*, 1917, No. 94), Salōṭgi (above, Vol. IV, p. 60), Tirumukkūḍal (above Vol. XXI, pp. 220 ff.), Tiruvāḍutuṟai (*A. R. Ep.*, 1925, No. 159), Tiruvoṟṟiyūr (*A. R. Ep.*, 1912, No. 212) and Tribhuvaṇai (*A. R. Ep.*, 1919, No. 176)

The details of *Tiruchchennadai* (worship and food-offerings) to the god in the temple (lines 36-41) may be tabulated as follows :

TABLE 1

Details of *Tiruchchennadai*

Items	Quantity Required	Paddy required			Rate/Remarks
		Ka.	*Ku.*	*Nā.*	
1. Ghee (i) for 2 lamps (one *uri*) and, (ii) food-offerings (*amudu*) (one *uḷakku*).	3 *uḷakku*	—	3	—	One *uḷakku* of ghee per one *kuṟuṇi* of paddy.
2. Vegetable dishes (*kari-amudu*) inclusive of pulse.	—	—	—	4	Four varieties, one *nāḷi* of paddy for each variety.
3. Curd	3 *nāḷi*	—	—	3	one *nāḷi* of curd per one *naḷi* of paddy.
4. Salt	—	—	—	1	——
5. Betel nuts	—	—	—	4	——
6. Rice	3 *kuṟuṇi*	—	7	4	For three services a day at the rate of one *kuṟuṇi* of paddy for each. The quantity of paddy is calculated by the ratio 5 : 2 (*añjiraṇḍu vaṇṇam*) between paddy and rice.
		1	0	0	

Perhaps this record affords the earliest reference to the practice of the recitation of *Tiruvāymoḷi* (lines 35-36).[2] This practice, like that of the recitation of *dēvāram* hymns in Śaiva temples, seems to have become a regular feature in Vaishṇava temples in the succeeding period as the inscriptional evidence indicates.[2]

The fourth part of the record (lines 88-164) is by far the most important as it contains the details of the different categories of teachers and students and their strength, the various subjects of study, the remuneration paid to the teachers and allowance given to the students both in cash and kind and the conditions of remuneration to certain teachers. These details may conveniently be tabulated as below :

[1] *Tiruvāymoḷi* is the name given to Nammāḷvar's hymns included in the third section of *Nālāyiradivyaprabandham*. The name of a deity called Tiruvāymoḷidēvar occurs in an inscription of Rājarāja I Chōḷa (985-1012 A. D.) from Ukkal (*SII.*, Vol. III, p. 4).

[2] Maṇṇārkōvil, Tirunelveli District (*A. R. Ep.*, 1916, No. 393), Tirumalāpuram, North Arcot District (ibid., 1906, No. 326), Tirukkōvilūr, South Arcot District (ibid., 1921, No. 343) and Triplicane, Madras District (ibid., 1903, No. 239).

TABLE II (lines 108-164)

Sl. No.	SUBJECTS OF STUDY	TEACHERS' REMUNERATION				STUDENTS' ALLOWANCE				
		Number of teachers	IN CASH		IN KIND	Number of students	Nature of students	IN CASH		IN KIND
			Rate	Total	Rate / Total			Rate	Total	Rate / Total
1	*Ṛig-vēda*	3	½ *kaḻañju* each		Each [2 *ku*. 4 *nā*]* per day	75	Brahmachāri	—	—	6 *nā* each per day
2	*Yajur-vēda*	3	,,		,,	75	,,	—	—	,,
3	*Chhandōga-Sāma*	1	,,		,,	20	,,	—	—	,, — *ka tū ku nā*
4	*Talavakāra-Sāma*	1	,,		,, — *ka tū ku nā*	20	,,	—	—	,, — 16 2 2 4
5	*Vājasanēya*	1	,,	6 *kaḻanju*	,, [2 0 1 0]	20	,,	—	—	,,
6	*Baudhāyanīya : Grihya, Kalpa and Kāṭaka*	1	,,		,,	10	,,	—	—	,,
7	*Atharva-vēda*	[1]	,,		2 [*ku*]* per day — [0 0 2 0]*	10	,,	—	—	,,
8	*Rūpāvatāra*	1	,,		3 *ku* — 0 0 3 0	40	,,	—	—	,,
9	*Vyākaraṇa*	1	1 *kaḻañju* per chapter for 8 chapters	8 *kaḻañju*	1 *kā*. per day — 1 0 0 0	25	chhāttirar	½ *kaḻañju* each (*ad hoc*)		1 *ku* 2 *nā* each per day
10	[*Pūrva-*]*Mīmāṁsā i.e. Prabhākaram*	1	Do. for 12 chapters	12 *kaḻañju*	Do. — 1 0 0 0	35	,,	,,	35 *kaḻañju*	,, — 7 0 3 4
11	*Vēdānta (i.e. Uttara-Mīmāṁsā)*	1	....	....	1 *ka* 1 *tu* per day — 1 1 0 0	10	,,	,,		,,
	Total	15			26 *kaḻañju* — 5 2 2 0	350			35 *kaḻañju*	24 0 2 0

Total of remuneration and allowances : in gold=61 *kaḻañju* (see columns 4 and 11). Abbreviations : *ka=kalam; tū=tūṇi; ku=kuṟuṇi; nā=nāḻi*
in paddy=30 *kalam* per day (see columns 7 and 13).

*Figures within star-brackets are tentatively restored since the details are wanting in the text (see line 135).

The text (lines 137-139) gives the figure 10560 *kalam* of paddy for the year of 360 days at the rate of 30 *kalam* per day. This is obviously a mistake for 10800 *kalam*.

From the above table it may be discerned that the college at Eṉṉāyiram had a total strength of about 15 teachers and 350 students. Of this, the majority of 11 teachers and 230 students belonged to the discipline of Vedic studies. Therefore it may be said that this college was essentially a centre of Vedic studies (*pāṭhaśālā*) attached to the temple, where all the four *Vēdas* were taught. The present record does not specify the two branches of *Yajurvēda, viz.*, the *Śukla* (White) and *Kṛishṇa* (Black) *Yajur-vēda*. But from the separate mention of *Vājasanēya* (line 110), the well-known recension of the *Śukla-Yajur-vēda*, it becomes apparent that the word *Yajurvēda* refers only to the *Kṛishṇa-Yajur-vēda*, the popular and wider study of which, as it may also be derived from the present record continues up to the present day in South India. The importance given to the study of the *Kṛishṇa-Yajur-vēda* is gleaned further from the mention of the study of the three well-known works of Bōdhāyana, *viz.*, the *Baudhāyana Gṛihya, Kalpa* and *Kāṭhaka* (lines 111, 134), which are *sūtras* belonging to the Taittirīya school of the *Kṛishṇa-Yajur-vēda*. No doubt, the word *Kāṭhaka* in this record should be synonymous with *Dharma*, since only the *Gṛihya, Kalpa* and *Dharma Sūtras* are chiefly known to have belonged to Bōdhāyana. Moreover the word *Kāṭhaka* is explained[1] as meaning '*Dharma-āmnāya*'.

The inscription under study mentions *Talavakāra-Sāmam* and *Chhandōga-Sāmam* among the subjects of study. This shows that each of the two important schools of the *Sāma-vēda, viz.*, of the Talavakāras and the Tāṇḍins, gained importaince for study at the Eṉṉāyiram college. The details of subjects of study for *Atharva-vēda are not given.*

The number of students and teachers respectively for the four Vēdic subjects are as follows : Seventy-five students and three teachers for *Ṛig-vēda ;* one-hundred-and-five students and five teachers for *Yajur-vēda ;* forty students and two teachers for *Sāma-vēda ;* and ten students and (obviously) one teacher for *Atharva-vēda.*

The subjects other than the *Vēdas* studied at the clollege at Eṉṉāyiram were *Rūpāvatāra, Vyākaraṇa* and *Vēdānta*. Of these, *Rūpāvatāra* was an elementary work on Sanskrit grammar, the authorship of which is ascribed to Dharmakīrti, whose identity and date are not well settled. The fact that in the first quarter of the eleventh century A. D., *Rupāvatāram* had already become so popular as to be prescribed for study in the Eṉṉāyiram college strongly weighs against ascribing this work to the twelfth century A. D.[2] or referring it to the middle of the 11th century at the latest,[3] and favours a much earlier date for this work.[4]

That *Rūpāvatāram* was taught widely all over South India in the 11th and 12th centuries is indicated by other epigraphic evidence as well.[5] The present record groups *Rūpāvatāram* with other Vēdic subjects that were studied by *brahmachāri* students (line 106-107), apparently juniors but however adolescent enough of age. These *brahmachāri* students were given an allowance of 6 *nāḻi* of paddy in contrast to the *chhātrar* (line 126), evidently senior students, who were given fixed allowance of 10 *nāḻi* of paddy per day in addition to a cash allowance of 1/2 *Kaḻañju* of gold. Of the teachers, those who taught the Vēdic subjects and *Rūpāvatāram*,

[1] s. v., *Kāṭhaka* in Tārānātha's *Vāchaspatyam*.

[2] M. Rangacharya (ed.) *Rūpāvatāram*, Introduction.

[3] Above, Vol. XXXVII. p. 190.

[4] M. Krishnamachariar refers to a tradition by which Bhaṭṭa Nārāyaṇa and Dharmakīrti jointly composed *Rūpāvatāra* and assigns a date slightly later than 5th or 6th century A. D. to Dharmakīrti (*History of Classical Sanskrit Literature*, p. 733 fn.).

[5] *A. R. Ep.*, 1925, No. 159 from Tiruvāvaḍutuṟai, Thanjavur District; ibid., 1964, No. 358; above Vol. XXXVII, p. 190 from Koṇḍguḷi, Bijapur District; and *A. R. Ep.*, 1919, No. 176 from Tribhuvaṇi, Pondicherry State.

were paid the lowest viz., 2 *Kuruṇi* and 4 *nāḻi* of paddy per day, which is still 3-1/3 times more than that of the junior students or double that of the senior students. Besides, an *ad hoc* payment of 1/2 *Kaḻañju* of gold, as made for the senior students, was made to them. The teachers of *Vyākaraṇa* and *Prabhākaram* were paid in paddy nearly four to five times as that of the teachers of Vēdic subject or *Rūpāvataram*. It is significant to note that the teacher of Vēdānta did not receive any remuneration in gold but the quantity of paddy given to him was 25 per cent more that that of the teachers of *Vyākaraṇa* or *Prabhākaram*.

From the mention of the eight chapters of the *Vyākarāṇa* (line 141), it may safely be concluded that it was only the *Sūtrapāṭha* or *Ashṭādhyāyi* of Pāṇini that was prescribed for study for the senior students at Eṇṇāyiram. *Prabhākaram* (lines 123-124, 129) is the work of Prabhākara Misra (c. A. D. 650-720)[1] commenting[2] on the *Mīmāṃsā-sūtra-bhāshya* of Śabarasvāmin. It is one of the important systems of *Pūrva-Mīmāṃsā*. By *Vēdānta*, (lines 125, 130) perhaps the *Āraṇyakas* and the *Upanishads*, as constituting *Uttara-Mīmāṃsā*, was meant. The fact that in the first quarter of the 11th century A. D., works on both the *Pūrva*-and *Uttara-Mīmāṃsā* were studied in a college sttached to a Vaishṇava temple becomes significant for the history of the Vaishṇava philosophy prior to the *Viśishṭādvaita* school propounded by Rāmānuja.

The temple to which the college was attached, is stated to be located in the centre of the village. The gift-lands are said to be in Māmbākkachchēri *alias* Pavitramāṇikkanallūr and Mēlk-kūḍalūr *alias* Purushōttamaṇ-nallūr, hamlets of Rājarājanallūr. The record also gives the details of the boundaries of the gift lands. All kinds of taxes on the gift lands including *veṭṭi* and *amañji*, with the exception of *mā-tūṇi* and *māp-padakku*, were exempted by the king. The only signatory of the record is Tiruvēṅkaḍam *alias* Karuṇākarapriyan, the *madhyastha* of Śri-Śembiyaṇmahādēvichchēri. The endowment was left to the protection of the residents of Teṇ-chēri called Śri-Vīraṇārāyaṇa-chaturvēdimaṅgalam. **Rājarāja-chaturvēdimaṅgalan** (line 3) is no doubt identical with the modern village Eṇṇāyiram in Villupuram Taluk, South Arcot District, Tamil Nadu, The temple, whose name is given in the record as Naḍuvil-Tirumuṟṟam Rājarāja-viṇṇagar, is the same as the Aḷagiya-Naraśiṅgaperumāḷ temple, where the present record is engraved. Of the other places mentioned in the record, **Anāṅgūr** may be identified with the village of its namesake in the same Taluk.

TEXT[3]

1 Svasti Śrī[‖*] Tiru maṇṇi vaḷarav=iru-nila-maḍandaiyum poṟ-chayap-pāvaiyum śīrttani-chchelviyu[m*]

2 taṇ-peru[n-d]ēviyar=āgi iṇb=uṟa neḍud=uyar[4]ū liyuḷ Iḍaituṟai-nāḍun=tuḍa[r*]-vaṇa-vēli-ppaḍar Vaṇavāsi-

3 yum śuḷḷi-śūḷ-maḍiṭ=Koḷḷippākkaiyum naṇṇaṟk=aru-muraṇ Maṇṇaikkaḍakkamum poru-kaḍal=Īḻatt=arai-

4 śar-tam muḍiyu[m*] āṅg=avar dēviyar=ōṅg-eḻil muḍiyu[m*] muṇṇ=avar [pa*]kkaṟ=Teṇṇa[va*]r vaitta sundaramu[ḍi*]yum=Indiraṇ=āramun=teṇ-ḍi-

[1] Vāchaspatimiśra's *Tattvabindhu*, ed. by V. A. Ramaswami Sastri, Annamalai University Sanskrit Series, No. 1936, p. 34.

[2] Two commentaries called *Laghvī* and *Bṛihatī* were written by Prabhākara Miśra, p 36),. Perhaps both these were taught in the Eṇṇāyiram college.

[3] From impressions.

[4] Read *neḍid*.

5 raiy=Īḷa-maṇḍala-muḷuvadu[m*] eṟi-paḍaik-Kēraḷa[ṉ*] muṟaimaiyiṟ-śuḍuṅ=kuladaṇam=āgiya palar puga[ḷ*] muḍiyuñ=cheṅkadi[r*] mālaich=chaṅg=adi[r]-

6 vēlait-tol-peruṅ-kāvaṟ=pal-paḷan-tīvuñ=cheruviṟ=chiṇavil=irupa[t*]toru=kāl=araśu-kaḷaikaṭṭa Paraśurāma[ṉ*] mēv=aru-Śāntimaṟ-ṟiv=ara-

7 ṇ-ka[ru]di iruttiya śem-poṟ-ṟirut-tagu-[muḍiyu]m [p*]ayaṅ=koḍu paḷi miga Muyaṅgiyil mudug-iṭṭ=oḷitta Śayaśiṅgaṇ-aḷappe-

8 rum-pugaḷōḍu piḍiyal= Iraṭṭapāḍiy-ēḷ-arai ilakkamum ṇava-ṇedik-kulap-perumalaigaḷum vikkirama-vīrach-Chakkarakkōṭṭamu-

9 m mudir-paḍa-va[1]lai Madura-maṇḍalamuṁ kāmiḍ[ai*]-vaḷai[y] Nāmaṇaikkōṇaiyum veñ[chi*]lai-vīrar Pañjappaḷḷi-

10 yum pāś=aḍaip-paḷaṇa-Māśuṇi-dēśamum ayarv-il-vaṇ-kīrttiy-Ādinagar-av[ai]yiṟ= chandiraṇ tol-kulatt=Indira[ra*]daṇai viḷaiy=amark-kaḷa-

11 ttu[k] kiḷaiyōḍum piḍittup=pa[la]-dana[t]toḍu niṟai-kula-danak-kuvaiyum kiṭṭ-arum śēṟi-mu[ṇai] Oṭṭaviḷaiyamum[1] pū-surar śēr-[nal]-

12 Kōśalai-nāḍum Ta[ṇ]mapālaṇai ve[m*]-muṇai aḷittu vaṇḍ=urai-śōlait-Ta[ṇ]ḍaputtiyum

13 Iraṇaśūraṇai muraṇ-uṟat=tākkit=tikk=aṇa[i*]-kīrttit Takkaṇa-LāḍamumGov inda-[chanda*]ṇ mā=iḷind=ō-

14 ḍat-taṅgāda-śāral Vaṅgāḷa-dēśamun=toḍu-kaḷal-śaṅguv=ōḍ[2]=aḍal-Mahipāḷaṇai veñchama-

15 r-viḷāgat=añchuvitt=aruḷi oṇ-ṭiṟal yāṇaiyum p[e]ṇḍir-paṇḍā[ramu*]m nittira(la)-neḍuṅ-ka

16 ka[3]ḍal-Utti[ra*]-Lāḍamumveṟi-malart-tīrttatt=eṟi-puṇal Gaṅgaiyum alai-kaḍa-[l] naḍvuḷ pala

17 kalañ-cheluttich=Chaṅgirāmaviśaiyōttuṅgapaṇman=āgiya Kiḍ[ā]-

18 ratt-araiyaṇai Vāgaiyamporu-kaḍà[ṟ] kummak(mbak)kariy oḍum=agappaḍutt=uri-

19 maiyil piṟakkiya peru-nedip piṟakkamum [ā]rtt=avaṇ=[aga*]-nagar-[p*]pōrt-to-

20 ḷil vāśalil [vich]chādira[tt]-tōraṇamum mo[y*]tt-oḷi[r*]p-puṇai-ma[ṇi]p-pudavamu-

21 ṅ=kaṇa-maṇik-[kadavamum niṟai] [Śrī]viśaiyamun=tu[ṟ*]ainīr-ppa]ṇṇaiyum Vaṇmalaiy=ū-

22 rum ⸗ ā[ḷ*]-kaḍal-agaḷ-śā[ḷ] Māyiriḍiṅgamum kalañ=kāvalviṇai Ilaṅkāśōkamu[m*] kāpp=[u]ṟu=niṟai-puṇal

23 mā-Pa[p]pāḷamum [kā]val-am=purisai Mēvilipaṅgamu-

24 m viḷai[ppa*]ndū[ṟ=u]ḍai vaḷaippa[n]dūruṅ=kalait-takkōrpugaḷ-Talai-

[1] Read *vishaiyamum*.
[2] Read *sang-oḍ°*.
[3] This letter is unnecessary.

25 ttakkōr-pugaḷ-Talai[1]t-takkōlamum tīd=amar-val-viṇai Mā[dama]-

26 liṅgamu[m ka]lāmuri [kaḍun-tira]l=llāmuri-dēśamum tēṇak-

27 ka-[v][ā*]r-poḷil mā-Nakkavāramun=toḍu-kaḷar(ḍaṛ) kāvaṛ=kaḍu-murat-Kaḍāra-

28 [mum] māp-poru-taṇḍār=koṇḍa kōp-**Parakēsari van[ma*][r=āṇa]Uḍai-**

29 **yār śri-Rājēndraśōḷa-dēva[rkku] yāṇ**[ḍu] [..]...du

30 **Jayaṅkoṇḍaśōḷa maṇḍalattu** brahmadēyam taṇiy=ūr

31 Śrī-**Rājarāja-chaturv**[ē]**dimaṅgalattu** mahāsabhaiyōm

32 chandirādityavaṛ niṛka Uḍaiyār śrī-Rājēndraśōḷadēva-

33 r śrī-bhujaṅgaḷ varddhikka namm=ūr naḍuvil tiru-muṛṛam Śrī-

34 Rājarāja-vi[ṇṇa]garil mahā-[gh]ōramāy eḷund=aruḷi-niṇṛu tiruv-ārādaṇai koṇ-

35 ḍ=aruḷukiṇṛa paramasvāmigaḷ ūr=uḍaip-perumāḷukku nāṅgaḷ tiruch-che[n*]naḍaikku[m] Ti[ru]vāy-

36 moḷi-viṇṇappa[ñ*]-[che]yyavēṇḍum nibandha[ṅ]gaḷu[kkum*] tiru-nundā-viḷakku iraṇ-ḍukku ne-

37 yy=uriyum amudukku ney uḷakkum=āga ney mūv=uḷakkukku nellu muk-kuṛuṇiyu-[m*] paruppu uḷḷiṭṭa kaṛi-amu-

38 du nālukku nellu nāṇ[2]-nāḷiyum tayir-amudu munnāḷikku nellu[3] mun-nāḷiyum-upp-amudukku nellu

39 nāḷiyum aḍaik-kāy-amudukku nellu nā-nāḷiyum amudu-śeyd=a[ru]ḷa pōdu ariśi kuṛuṇiy-āga

40 nāḷ onru[k*]ku ariśi muk-kuṛuṇikku añj=iraṇḍu va[ṇ*]ṇa[t*] tāl eḷu-kuṛuṇi nā-nāḷiyum=āga

41 .kku nelluk=kalattukkum Tiruvāymoḷi viṇṇappañ=cheyvār nālvarkku pērāl

42 nāḷ oṇṛukku nellu muk-kuṛuṇikku nilam mūṇṛu-māv=āga nilam araiyē-iraṇḍu=māv=āga

43 nāṅgaḷ kuḍutta viḷai-nilam=āvadu Āṇāṅgūr=āṇa Rājar[ā*]ja-nallūril Śrī-Kēraḷap-[peru]vadi[kku*] kiḷa-

44 kku Śrī-Kaṇṇa-vāykkāllukkut=teṛku añjāṅ-kaṇṇāṛṛu muḍaṛ-chadi[ra]-

45 m araiyē i-

46 raṇ[ḍu*]-māvum [idu] ti-

47 ruch-cheṇ-na-

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[1] This passage is redundant.
[2] This letter is unnecessary.
[3] Expressed by symbol.

48 ḍaikku iṭṭa ni-

49 lam=āvadu ā-

50 ṟāṅ-kaṇṇāṟṟu

51 mūdaṟ-śadiraga[1] a-

52 raiyēy=iraṇ-

53 ḍu-māvum āga

54 nila[m*] o[ṇ*]rē-nā

55 ṇgu-māvum [| *]

56 ivv=āḷvār vaitt=aruṟu[2]

57 liṇa maḍama[2] ttil uṇṇu[m]

58 Śrivayiṇṇavar iru-pat-

59 taiyvarkku iṭṭa nila-

60 m=āvadu

61 ivv=āṟāṅ=kaṇṇāṟṟu=iraṇḍāñ=chadiram araiyē i-

62 raṇḍumāvum añjān=kaṇṇāṟṟu iraṇḍāñ=[chadiram*] araiyē ira-

63 ṇḍumāvum āga maḍap-puṟam oṉṟē nāṇgu māvum [l*] iv-

64 v=āḷvār Āṇi Aṇuḷat-tirunā(ḷ)[2]ḷukku tiruk-kōḍip-puḍavai-

65 y=uḷḷ iṭṭa aṟṟai-nāḷ varai aḷivukku poṇ kaḷañjum tiru-vi[la]-

66 kk-eṇṇai nāḷ ēḷukku poṇ iru-kaḷañ[ju*]m iṇ-nā[2] (l)ḷil śēvikku[m*]

67 Vaiyishṇavarkkum Tādarga(ḷ)[2]ḷukkum āga uṇbār āyiravark-

68 ku nāḷ ēḷḷ[2] ukku nel aṟupadiṇ-kalamum ivv=āḷvār girāma-prada(ta)[2]l-

69 kshiṇattukkut=tirut-tēr-ēṟi aruḷu-nāḷ iyāchakar[k*]ku tiyāgattukku[m*] p-

70 rasādikkum pariśaṭṭaṅgaḷukku[m*][3] poṇ aiṅ-kaḷañju[m*] śā[t*]tiy=aruḷu

71 tirup-pariśaṭṭam iraṇḍukku poṇ kaḷañjum uṟsava[ttu] aindu perun-

72 tiruv-amudukku-

73 m uttamap-paḍi-

74 kkut=tiru-mañja-

75 ṇattukkum po-

[1] Read *śadiram*.
[2] This letter is unnecessary.
[3] *kku* is written below the line.

76 ṉ araik-kaḷañju-
77 m tirup-paḻḷit-
78 tāmattukku po-
79 ṉ araik-kaḷañ-
80 jum āga it-ti-
81 ru pra[stha]ttukku[1]
82 koṇḍ-aruḷiṇa
83 nila[m*] ivv=āṟāṅ-ka-
84 ṉṉāṟṟu mūn-
85 ṟāñ=chaduram
86 araiyev[2]-
87 iraṇ[ḍu*] mā-
88 vum [||*] ivv=ū-
89 r(r)uḍaip-pe-
90 rumāḷ munb=amu-
91 du śeyd=aruḷukiṟa
92 paḍi pa[ñ]gu-nālil
93 ariśi kuṟuṇi-nā-
94 nāḷi ēṟṟi pōdu
95 kuṟuṇi-nā-nāḷi
96 āga ariśi tūṇi-
97 nā-nāḷiyum vīṟ-
98 ṟ=i[ru]ndār[k*]ku pa[ṅ*] gu aiñjum diśāndri-
99 tigaḷu[k*] ku[3] pa[ṅ] gu naṇ-nālu[k*]ku
100 pōdu ariśi nā-nāḷi amudu śe-
101 yd=aruḷavum i[v=ū]-
102 [ri]l [i]p-pe-

[1] The intended reading was perhaps *Utsavattukku*.
[2] This letter is unnecessary.
[3] Read *dēśāntarigaḷukku*.

103 rumāḷ Uḍaiya[ā*]r śrī-Rājēndraśōḷa-dēvar uttarāpada[1]tha-bhūpati-

104 yarai jayi[t*]t=ariḷi[2] yuddh=ōtsava vibhavattāl. Gaṁgrā(gā) parigraham pa[ṇ*]ṇi-

105 Y=ariḷiṇa Gaṁkai-koṇḍa-śōḷan=enṉum=tiru-nāmattāl it-tiru-muṟṟattil

106 vaitt=aruḷiṇa uttam=āgram Gaṅgai-koṇḍa-śōḷanil uṇ-

107 ṇum [a]ṇait[tu] vēdamum apū[rva]mum ōdum brahmachā-

108 ṟigaḷil ṛigvēdam-ōduvār eḷu-patt=aiñjum Yajur-vēdam- ōduvār

109 eḷu-patt-aiñjum [Cha]ndōkara[3]-Sāmattukku iṟupadum Talavakāra-s[1] Sā-

110 ma[t*]tukku irupadum Vājasa[ṇai]ya[t*]tukku irupadum Atharvattukkup=pa-

111 ttum Baudhāyanīyam Gṛihya-kalpamumū(mum) Kāṭa[ka]mu[m*] [o]duvār[k*]ku pattu[m]-

112 apūrvam ōdum brahmachārigaḷ iru-nūṟṟ-muppadin[ma*]rum Rū-

113 pāvatāram

114 kēḷppār nā-

115 ṟpadiṉmarum=ā-

116 ga iru-nūṟṟ=e

117 ḷupadiṉma[r]-

118 kkuk=kalam on-

119 ṟinukku nel-

120 lu aṟu-n[ā*]ḷiyu-

121 m Vyākaraṇam

122 kēḷppār iru-pa-

123 tt=aiñjum Pra-

124 bhākaram kēḷp[pā]-

125 [r] mup-pat=aiñjum Vēdāntam kēḷ[p]pa[va]r padinmar

126 āga ōttuk=kēḷkku[m*] chātragaḷ eḷupadukkum kalam-o-

127 ṉṟinukku nelluk-kuṟuṇi-iru-nāḷiyum vyākaraṇam

128 vakkāṇikkum nambikku nāḷ=onṟukku nelluk-ka-

129 [lamum] Prabhā[karam] vakkāṇikkum nambi[kku] nelluk-kala-

[1] This letter is unnecessary.
Read °*aruḷi*.
[2] Read *Chhandōga*°.

130 mu[m] Vēdāntam vakkāṇippār oruttarkku nellu kalanē–

131 tūṇiyum Vēda[m*] apūrvam ō[du*]vi[p*] pār Ṛigvēda[t*]tukku mūva–

132 rum Yaju[r]–vēdattukku mūvarum Chhandōga–śāmattukku oruvanum

133 Talavak[āra*]–Sāmattu[kku] oruvanum Vājasanēya[t*]tukku oruvanum

134 Baudhāyanīyam Gṛihyamum Kalpamu[m*] K[ā] ṭakamum ōdu–

135 vip[pān] oruvannukku[m] āga ōduvippār upā[ddhy]āya[1]–

136 Rūpāvatāra[m] vakkā[ṇippāṇ] oruvanukku nellu muk–kuṟuṇiyu[m*]

137 āga nāḷ=oṉṟukku nellu śrī–Rājarājan marakkālāl mu–

138 mu[2] ppadiṉ–kalattukku āṇḍu-vari nāḷ mu[ṇ]ṇūṟṟ=aṟu–pa–

139 dinukku nellu padin=āyira[t*] tu–aiñ=ñūṟṟ= aṟu–padu–kalamum[3] Vyākaraṇam vakkā

140 ṇi[p*]pārkku ad[2] dhyāyattāl ōr muḍiy vakkāṇittāl poṉ kaḷañjā–

141 gap–poṉ ashṭ=ādhyāyattukku poṉ eṉ–kaḷañjum [Mī] māṁsai vakkā–

142 ṇippānukkum adhyāyattāl poṉ kaḷañjāga dvādaś=ādhyāyattukkup–

143 poṉ paṉṉ–iru kaḷañjum vēdam apūrvam ōduvikkum upādhy[āya*]r–u–

144 ḷḷiṭṭa padaṇiruvarvarkkum[4] Rūpāvatāram kēḷp[5] vippāṉ

145 pērāl poṉ araik=kaḷañj=āgap–poṉ aṟu=kaḷañjum Vyākaraṇa–

146 mum Mīmaṁśaiyum Vēdāntamum kēḷkku[m*] Chāttira[r*] eḻu–padinmarkkup–

147 pērāl poṉ arai–[k]kaḷañj–āgap pa[ṭ]ṭa mudal–poṉ [muppatt]=aiṅ–kaḷañjum

[1] The continuity of the record at this point is not traceable. Obviously a few lines are wanted here.

[2] This letter is unnecessary.

[3] The quantity 10560 *kalam* is a mistake for 10800 *kalam*.

[4] Read : *padin=oruvarkkum*

[5] This letter is redundant.

148 āgappa[ḍi] mudal-poṉ aṟu-pattu-oru kaḷañjukkum ko-

149 (ko)[2]ṇḍa nilam piḍāgai Rājarāja-vaḷanāṭṭāḍu(ṭu) Āṉāṅgūṟ-ā-

150 ṉa Rājarājanallur=ōḍum=aḍainda Māmbākkach-chēriy=āṇa

151 Pavittiramāṇikka-nallūril[1] lum Mēlk-Kūḍalūr

152 āṇa Purushōttamaṉ-nallūri(l)[1]lum ivv=āḷvār Koṇḍ-a-

153 ruḷiṇa nilam nā[ṟ*]-patt=ai-vēliyum=āvadu śrī-Pañchavaṉ-

154 mādēvi-vadikkuk kiḻakkum Chaṇḍēśuvara-vā[y*]kkālukku[t*]-

155 te[ṟ*]kkum Tiribhuvaṇamādē[vi*]ch-chaturvvēdimaṅgalat[tu*] ellai-

156 [k]kum Kaḷḷakkuttūr ellaikkum āga i-v=iraṇḍ=ūr el-

157 [lai]kku meṟkum Aṟiñjyap-pēr=āṟṟiṉ teṉ-karait- tuṇḍam=agappaḍa-

158 [Mu]ṉ=āṟṟukku vaḍakkum naḍuvu paṭṭa nilattil(ttil)[3] ivv=āḷvā[r]-

159 [vā]ṇḍāṉ=i[ḍai] i-dhanmam śuṭṭi vilai koṇḍ=aruḷina nilam nāṟ=pat-

160 narpat[3] t=ai vēliyilu mumu[3]m Paṿitramāṇikka-nallūrilum Pū

161 rushanārāyaṇa=na[1*]lūrilum kuḍi-irundu i-nilamu mu[1]m kuḍigaḷai

162 veṭṭi amaiñji uḷḷ=itta [uḷav=i]ṟai śuṭṭi mā-tūṇi māp-padakk=a[1*] ladu maṟ-

163 ṟ=oṉṟum kāṭṭap=peṟār=eṉṟu tiru=āṇai-kuṟi Uḍaiyār śrī-Rājēndraśōḻa-

164 dēvar tiru-v[ā][y*]-moḻind=aṟuḷa namm=ūr paripālik-kiṉṟa Kāḷi-Ekāmranārum= irukka

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[1] This letter is unnecessary.

[2] The continuity of the record at this point is not traceable. Obviously a few lines are wanted here.

[3] These letters are redundant.

165 ip-parisu śeydō[m*] mahā-sabhaiyōm [1*] karai-pōndu-paṇittu Śrī-Sundaraśōḷa-chchēri

166 Veṇṇichcheṭṭu Gaṇasvāmi-kramavittap=paṇiyāl Śrī-Śembiyan-mādēvi-ch-

167 chēri madhyasthan Tiruvēṅgaḍam=āṇa Karuṇākarapriyaṇeṇ[1]

168 i-dharmman teṇ-chēri Śrī-Vīranārāyaṇach-chaturvēdi-maṇgalattā-

169 r-rakshai [||*]

[1] Read *eṉ-ivai*°.