THE CÖLAS
SECOND EDITION

K. A. Nallakanta Sastri
FRESCOES FROM TANJORE

Gandharvas and Apsarases

Dancing Apsaras
THE CŌLAS

BY

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With over 100 illustrations and one in colour.

Printed and Bound in India
at G. S. Press, Madras
PREFACE TO THE SECOND EDITION

This book has been out of print for many years now and I am grateful to the Vice-Chancellor and Syndicate of the University of Madras for the invitation they extended to me to revise it for a second edition. The first edition appeared in two volumes in 1935 and 1937, each volume accompanied by an appendix of select inscriptions containing abstracts of unpublished inscriptions. This appendix has been omitted in the present edition partly to save space, and partly because the evidence is now fairly familiar to the reader. There is also another valid reason. The Central Advisory Board of Archaeology has adopted a resolution advising the Union Department of Archaeology to bring out at an early date an up-to-date Topographical List of South Indian Inscriptions similar to the well-known list of The Inscriptions of the Madras Presidency by Prof. V. Rangachari, and I understand work on these lists is being undertaken, besides steps for speeding up the publication of the texts of these inscriptions.

The promise of a separate study of Cōla Art held forth in the Preface to the first edition has not materialised; difficulties in the way of a comprehensive treatment are unfortunately still too many. These will disappear only if the Archaeological Department or a South Indian University undertakes a systematic survey and description of the monuments with photographs, plans, and elevations on the model of what has been done for Kambuja, Annam and Java by the French and Dutch archaeologists working in those countries. This work is beyond the resources at the command of the present writer who has therefore, with the permission of the authorities of the University of Madras, added a fresh chapter to the book giving a summary account of the main features in the history of Cōla Art with adequate illustrations. In the preparation of this chapter he has received considerable aid from Mr. K. R. Srinivasan, Superintendent for Archaeology, Southern Circle, and Dr. S. Paramasivan, Archaeological
Chemist in the South—both from their writings and from personal discussions with them.

The whole text has been carefully revised, and in part rewritten in the light of recent discoveries and interpretations. Some ancillary matter on feudatory dynasties which seemed unduly to hamper the narrative has been omitted, and the foot-notes collected at the end of each chapter instead of being distributed at the foot of the pages.

My obligations to previous writers will be evident from the notes. For the new chapter on Art I have availed myself of the writings of the late Jouveau-Dubreuil and of Mr. Percy Brown in particular. The sources of the illustrations are indicated in the description of plates and it will be noticed that I owe most of the illustrations to the courtesy of the Director-General of Archaeology. Mr. K. R. Srinivasan has allowed me to reproduce some photographs in his private collection. Mr. N. Lakshminarayana Rao, Government Epigraphist for India, not only extended ample facilities for consulting texts of inscriptions, but furnished some valuable references, placed his transcript of the Karandai Plates at my disposal, and also permitted me to reproduce the excellent seal of these plates, the better preserved of the two seals on them; this now takes the place of the seal of the Tiruvālaṅgādu plates included in the first volume of the first edition.

Dr. A. Aiyappan, Superintendent of the Madras Museum, and Mr. P. R. Srinivasan, his archaeological assistant, as well as the numismatic assistant of the Madras Museum, very readily enabled me to consult the Coins of the Dhvalesvaram hoard, though it entailed a considerable inroad on their precious working hours on more than one occasion; Mr. P. R. Srinivasan also kindly undertook the detailed description of the illustrations which is appearing under his name. Lastly Mr. H. S. Ramanna, Lecturer in Indology in the Mysore University, kindly undertook the task of indexing the book.

To all these friends I tender my most grateful thanks. The Vice-Chancellor of the University, Dr. A. Lakshmanaswami Mudaliyar, has been evincing a personal interest in
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CHAPTER I

SOURCES

On the history of the Cōlas, as on many other subjects of early Indian history, we had, till about 1900, little information of an authentic character. When, in the early years of the last century, Col. Mackenzie made his great effort to survey all and collect as many as possible of the antiquarian remains of the Madras Presidency, his agents in the Tanjore district failed to discover anything more remarkable on the ancient Cōlas than the Cōlavamśacaritram. This is a late Śthalapurāṇa which is legendary and full of miracles. Tradition knew nothing of the real history of the older rulers of the land and could not tell if the Cōla dynasty numbered eighty-four kings or sixteen. Epigraphy has made remarkable progress in South India during the last fifty years. Hultzsch, Venkayya and Krishna Sastri have brought out scholarly editions of many of the inscriptions. Of the Śangam literature, which is doubtless the earliest group of Tamil writings extant, considerable portions have been recovered and published. Now it is both possible and necessary to attempt a comprehensive study which shall bring together the results so far attained, and so to approach a definitive history of the Cōlas.

To attempt a task of this nature in a subject which, thanks to fresh discoveries or new interpretations of old material, is apt to have its foundations disturbed from time to time, is, we are warned, to run the risk of our structure collapsing no sooner than it is reared. But this is, in regard to Cōla history, greatly to under-estimate the permanence of the results reached so far; for a careful review of the steps by which the reconstruction of this history has proceeded since the days when the clues obtained from Eastern Cāḻukya copper-plates were correlated to the evidence from the Cōla inscriptions of Tanjore and other places in the Tamil country, must convince the most sceptical among scholars that a considerable tract of ascertained knowledge has been added permanently to the history of South India. Even the discovery, in recent years.
SOURCES

of the important Karandai (Tanjore) plates of Rajendra I and the Chārālā plates of Vīrājendra has not made any great difference to the general outline of the political history of the Cōlas. A settled and continuous narration of the political history of the Cōlas appears therefore not merely quite possible to undertake, but likely to be of more than transient interest. The case for such an undertaking becomes stronger if it is observed that, in its administrative system and in its literary and artistic achievement, Tamil civilisation may be said to have attained its high water mark under the Cōla empire of the tenth to the thirteenth centuries. Under this empire also flourished in their greatest strength the sea-faring instincts of the people of Southern India which enabled them to add for a time an overseas empire to the more abiding prospects of a profitable trade with the states of the Far-East. The telling of a story which fills so large a place in the past life of the land and is so full of colour and incident should not be unduly postponed. At the same time we should recognise that, in regard to certain points of the story, the preliminary researches, of which one should have desired to avail oneself, have yet to be made; and even the attempt to paint the picture as a whole may be the means, by drawing attention to their need, of bringing such researches into being.

The history of the Cōlas falls naturally into four divisions: the age of the literature of the Sangam, the interval between the close of the Sangam age and the rise of the Vijayalaya line, the Vijayalaya line which came to prominence in the ninth century A.D. and lastly, the Cāḷukya-Cōla line of Kulottunga I and his successors from the third quarter of the eleventh century to about the middle of the thirteenth. Nearly two centuries before the rise of Vijayalaya in the neighbourhood of Tanjore, there flourished a Cōla kingdom in the Telugu districts comprising portions of Cuddapah, Kurnool and Anantapūr, whose kings traced their descent from Karikāla. Nothing definite is known, however, of their connection with the early Cōlas. Again, from about the twelfth century, there were a number of local dynasties which claimed also to be among the descendants of Karikāla and to belong to the Kaśyapa gotra. Besides their legendary pedigree there seems to be no evidence connecting them in any manner with the
Cōlas of the Tamil country. Of these late Telugu-Cōlas, who have left behind a large number of stone and copper-plate inscriptions, we need make only passing mention in this history.

The main source of our information on the early Cōlas is the early Tamil literature of the so-called third Sangam. The brief notices of the Cōla country and its towns, ports and commerce furnished by the *Periplus* and by Ptolemy are best interpreted in the light of this literature. The striking coincidences in these matters between the classical writers and the literature of the Sangam are enough to show that this literature belongs to the early centuries of the Christian era. And the somewhat obscure account in the *Mahāvamsa* of many conflicts between the inhabitants of Ceylon and Tamil immigrants into the island receives some elucidation from a comparison of the proper names in the *Mahāvamsa* account with those occurring in the Sangam poems. The synchronism between Gajabāhu I and the Cēra king Śenguttuvan was viewed with suspicion by Hultzsch; but it rests not simply on the identity of the name of the Ceylonese king in the *Mahāvamsa* and in the *Silappadikāram*, but on the existence of an active intercourse, political and cultural, between South India and its island-neighbour.

The period covered by the extant literature of the Sangam is unfortunately not easy to determine with any measure of exactness; though it seems most likely that it extended over five or six generations at the most. Excepting the longer epics, the *Silappadikāram* and the *Maṇimēkalai* which, by common consent, are taken to belong to a time later than the Sangam age, the poems have reached us in the form of systematic anthologies, some of which, like the *Ahanānūru*, follow a highly intricate scheme in their arrangement. Each individual poem has generally attached to it a colophon on the authorship and subject-matter of the poem; in the poems of the division called *Puram* which deal with concrete objective situations, the name of the king or chieftain to whom the poem relates, and the occasion which called forth the eulogy or description, are also found. It is from these colophons, and rarely from the texts of the poems themselves, that we can gather the names of many kings and chieftains and of the poets and poetesses patronised by them. The task of reducing these names to an

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ordered scheme in which the different generations of contemporaries can be marked off from one another has not been easy. Some writers have been apt to draw on their imagination and invent genealogical connections not supported by the sources; others have confessed themselves beaten in the game and have denounced the colophons as late and untrustworthy guesses, not worth much consideration at the hands of the modern historian. Before adopting this counsel of despair, one would do well to recollect that some anthologies, like the Kalittoyai, are said to have been put together by a poet represented in the collection itself, and that no reasoned case has been made out against accepting the literary tradition relating to these anthologies and the individual poems in them.

In any attempt to deal systematically with the data drawn from these poems, the casual nature of the poems and the wide difference between the purpose of the anthologist who brought them together and that of the modern historian must not be lost sight of; or one might fall easily into the error of weaving a continuous story out of discontinuous material.

On the history of the Cōlas of the Vijayālaya line, there is an abundance of authentic material from diverse sources. This makes the narration of their history a relatively easy task. But of the fortunes of the Cōlas in the interval between the end of the Ānandam age and the rise of Vijayālaya, that is, in the age of Pāṇḍya-Pallava dominance, we have practically no record. The scanty references to them in the Pallava and Cāḷukya inscriptions are but feebly supplemented by the hagiology of Śaivism and Vaiṣṇavism relating to the period.

The dynasty of Vijayālaya has left behind a large number of stone inscriptions and a few copper-plate grants of great value to the historian. The illustrious Rājarāja I, under whom South Indian monarchy attained a sweep and splendour till then unknown, conceived the idea of prefixing to his inscriptions a set historical introduction recounting, in an ornate and poetic style of Tamil, the main achievements of his reign and kept up-to-date by additions made to it from time to time. The narration of the descent of a king and, incidentally, of some salient facts relating to himself and his ancestors was for centuries before Rājarāja’s accession the more or less universal practice of
kings and chiefs who followed the norm set before them by the Smṛti and Dharmaśāstra of the country for the drawing up of charters (Śāsanam) setting forth gifts (dāna) of various kinds. But such narration formed part, generally speaking, only of copper-plate grants (tāmraśāsana) and was composed de novo on each separate occasion; and this practice, while it gave full scope for the fancy of the poet-composer of the prāśasti, sometimes resulted in contradictory and confusing statements made about the same king in different grants. In ordering, therefore, the writing, on stone, in set form and in the language of the people, of an official and authorised account of the leading events of his reign, Rājarāja initiated a practice which, as it was kept up by his successors, not only satisfied the boundless vanity of this race of kings, but furnishes to the historian a formal record of exceptional value of the transactions of each reign. Most of these historical introductions have been the subjects of scholarly discussion and elucidation by Hultzsch and Venkayya in the earlier volumes of the South Indian Inscriptions, and though these mey-kkīrtikaḷ occasionally merit the waggish description of them as poy-kkīrtikaḷ, still, as a rule, they furnish invaluable guidance to the internal chronology and general history of the reign, besides providing picturesque and trustworthy accounts of particular events.

Few of these inscriptions are purely historical in aim and character. The one at Tiruvēndipūram recording in detail the tribulations of Rājarāja III and the relief he obtained from the intercession of his Hoysala contemporary, is the most considerable among the handful of purely historical inscriptions. Generally speaking, inscriptions record gifts and endowments of a public or private nature, usually to temples, mathas and Brahmans; sometimes the construction of a temple or its renovation, or the setting up of a new image forms the subject of an inscription. To provide for the maintenance of a lamp in a temple was a common method of earning religious merit for oneself or of expiating an offence. This was done by gifts of money or cattle calculated at so much or so many per lamp, and it was possible for two or more persons to endow a lamp jointly and apportion the merit among themselves in accordance with the share contributed by each. Often the lamps were to burn throughout the day and night, to be per-
petual, (nandā vilakku); but day-lamps, night-lamps for the occasions when puja was performed (sandi) were also known. When the lamps were provided for by gifts of cattle, the expression 'śāvā-mūvā-ppērādu' invariably occurs, and it means literally 'the big sheep that neither die nor age.' That this was only a formal way of expressing the permanence of the endowment becomes clear from the use of the same expression even where cows, and not sheep, are given. Moreover, if for any reason the original herd went down in numbers and in one instance a herd of fifty cows was reduced to twenty-six in less than three years, the fact was taken into account in assessing the obligations of the herdsmen for the future. Among the donors we find not only kings and their officials, but several corporations including occupational and commercial guilds, caste organisations, military groups, and village assemblies, and many private individuals, men and women. The class of courtesans, the dēvārādiyār, 'servants of the Gods', often made considerable benefactions to temples which were suitably recognised by privileges of a hereditary nature being conferred on them in relation to the services and festivals in the temples concerned.

Several inscriptions were obviously intended to publish and preserve in a more or less permanent form decisions and agreements on matters of public importance. In this class, which though not extensive is doubtless of greater interest to the student than the more numerous donative records, we find royal orders on taxation and land-revenue, the resolutions of village assemblies on their own constitutional arrangements, their awards in disputes between communities or other corporate organisations, judgments delivered against persons guilty of theft, adultery, murder and other crimes, and political compacts between powerful feudatory chieftains of particular localities. Quite often, inscriptions on temple walls served the purpose of a public registration office by conserving a trustworthy record of sales, mortgages and other forms of transfers of property-rights in village-lands. Sometimes a record is expressly described as the copy of a copperplate grant. A unique inscription from Tiruvīḍāvīyil (Tanjore) preserves an otherwise unknown Dēvāram of Nānasambandar on the local shrine.
The language and script of the Cōla inscriptions varied with the time and place of the records. The language most commonly employed was Tamil; some Sanskrit records are known, besides several bilingual inscriptions employing both. Kannada and Telugu were also employed in the Karṇāṭaka and Telugu areas. The assumption has sometimes been made that Tamil was the prevailing language in Cōla times in all places where the Tamil inscriptions of Cōla rulers are found, and that Tamil receded from these areas at a time subsequent to the period of Cōla rule in these parts. Such inscriptions are, however, only proof at best of the presence of some Tamil immigrants in non-Tamil regions that were brought for a time under Cōla rule. The recovery of some Telugu and Kannada records of the Vijayanagar rulers and their Nāyak viceroys, and of the Hoysalas from distinctly Tamil areas cannot prove that the Tamil country exchanged its language for Telugu or Kannada during the period of these records. The long Marathi inscription of Tanjore of A.D. 1803 is another instance. Vatteluttu was the prevalent script in which Tamil was written in the early centuries of the Christian era in the Pāṇḍya and Cēra countries; in the former it gave place to Tamil about the time of the Cōla conquest though 'in the insulated malaināḍu (Malabar) it continued as late as the middle of the eighteenth century A.D.' The Sanskrit language employed the Grantha script, closely allied to the Tamil in its evolution. Numerous as are the published inscriptions from which the evolution of the script can be traced with tolerable accuracy, chronological arguments drawn from palaeography are generally not so conclusive as might be wished, and must be received with caution. There are fewer chances of stone inscriptions being found to be forgeries than copperplate grants and, as a matter of fact, very few Cōla inscriptions are of doubtful authenticity. One of the most conspicuous examples is that of a record purporting to be dated in the twenty-ninth regnal year of a Rājēndracōla Rāja-kēsari. By mixing up in its historical introduction the events of different reigns, the record rouses suspicion; its palaeography belongs to the fourteenth century, and it is found in a temple of which the walls bear no other inscription of an earlier date than the reign of Rājarāja III.
From the tenth century A.D., the period of Cōla rule was a great epoch in the building of structural stone temples. The walls of the new temples, their pillars and their plinths were usually covered with inscriptions in course of time. The great temple of Rājarājēśvara in Tanjore furnishes, in this respect, only a leading example of a practice very common at the time. We are expressly told that before older structures were pulled down for rebuilding a shrine, the inscriptions on the walls were, in many cases, copied out in books and re-engraved later on the walls of the new structure. Even brick temples had sometimes inscriptions engraved on their walls. We shall never know the extent of the damage inflicted in recent years by the ignorant piety of renovators of ancient shrines. Government have been unduly slack in stopping such damage; they have even refused to lay down a procedure to be followed by renovators which would have minimised the extent of the damage. Sometimes inscriptions are found engraved on rocks and boulders not forming parts of temples, but they are the exception.

The copper-plate grants known by the names of Anbil, Leyden (larger), Tiruvālangādu and Karan-Legendary kings. dai, as well as the Kanyākumāri stone inscription and the Chārāla plates of Vīrarājēndra, give long legendary genealogies intended to bring out the solar origin of the Cōla dynasty. The Udayēndiram plates of Prithivīpati II Hastimalla give a much shorter list of the legendary ancestors of Vijayālaya. Of the several names in these legendary lists, which are by no means identical with one another, only two or three names appear to be historical. Karikāla, Kōccengaṇān and probably also Kīlī may be identified with the kings of the same names of whom we hear in the Tamil literature of the Śangam age. Barring the names of these kings, however, and some common legends,—e.g., that of Manu sentencing his son to death as he had by an accident crushed a calf to death under his chariot-wheel, and the story of Śibi rescuing a dove from the pursuit of a vulture by offering it his own flesh—there is nothing else to indicate the relation in which the Cōlas of the Vijayālaya line stood to those of an earlier time mentioned in early Tamil literature. We shall see that even in regard to Karikāla and Kōccengaṇān the account
given in the copper-plates is more legendary than historical and has little in common with the earlier literary accounts.

The stone inscriptions often contain astronomical data which, being less enigmatic than those from the Pāṇḍyan inscriptions of a later age, have yielded, in the hands of Kielhorn and others, results of great value to Cōla chronology. It is, however, easy to exaggerate the significance of such data. 'The fact that a date has been recorded accurately does not prove the authenticity of a record, any more than an incorrect date proves that the record in which it is put forward is spurious.' Relatively few inscriptions quote any definite era like the Śaka or Kaliyuga, but in several instances the details furnished are so full and accurate that, together with the historical introductions characteristic of particular monarchs and the regnal years cited, they have led to the attainment of chronological results of precision and value. These results show that whenever possible the Cōla monarchs followed the practice of choosing their successors and associating them in the administration of the country in their own life-time. This must have been done with the double object of avoiding disputed successions and providing opportunities for proper training, sufficiently early in life, for the future sovereigns of the country.

Sometimes years elapsed between the date when a royal order was issued or some transaction took place, and the time when it was engraved on stone. In a record of a money-endowment which was made in the thirtieth year of Parāntaka I, for instance, we are told that part of this money was invested in the thirty-fifth year with the assembly of a neighbouring village. Some important inscriptions give a full account of the different stages that intervened between the issue of a royal order, especially in revenue matters, and its actual execution. A careful study of them throws much welcome light on the administrative machinery and practice of the time. They also tell us a great deal about the numerous taxes, tolls and dues of various kinds in terms not always readily understood, and about the numberless changes in place-names that formed such a marked feature of the Cōla period. We also learn much of society, religion, arts and crafts from the inscriptions.
Side-lights on Cōla history are often obtained from the inscriptions of neighbouring dynasties. The Rāṣṭramūlakālapati inscriptions of the time of Kṛṣṇa III, those of the Eastern Cālukyas and some even of the Eastern Gangas, and the inscriptions of the Western Cālukyas, often go to confirm or modify impressions obtained by a study of Cōla records. The records of prominent feudatory dynasties, or of individuals like Köpperuṇjinga, become important as we approach the period of the decline of Cōla power. Hoysāla records also explain in part the politics of the period of decline.

Next to the inscriptions, monuments are the most interesting and instructive source of history. And for the Cōla period these take the form mostly of temples and sculptured halls and towers in them. It was also the age when the art of casting bronze images attained its high-water mark. Though several temples dating from Cōla times are in a good state of preservation, very little has been done for the systematic study of their architecture and sculpture. M. Jouveau-Dubreuil has given a shrewd account of their general characteristics in his *Archaeologie du sud de l'Inde*, and for the rest, we have only the haphazard observations scattered in the reports of the Archaeological department. When monuments standing on the surface have received such scant attention, it is no wonder that more ancient monuments buried in the soil remain undisturbed. Yet the importance of this branch of archaeology for the early history of Southern India can hardly be overestimated.

Numismatics, which forms an interesting and important branch of archaeology in relation to the history of the rest of India, has so far not yielded, except in a few instances, any striking results for the general history of South India. South Indian coinages, however, have ‘as yet not received a scientific treatment in any way to be compared with that which has obtained such valuable historical results from the coins of the North.’ The finds of Roman coins and the coinage of the Madura Sultanate have been rather closely studied and with good results. During the period of their paramountcy in Southern India, the Cōlas issued coins of gold, silver and copper. Specimens of the gold issues are extremely rare; silver coins are not so rare, and
copper pieces of different sizes are met with every day. These coins, generally speaking, are of two types—one carrying on both sides the Cōla symbol of the tiger in the centre, flanked by the symbols of the subject powers, the Čēra bow and the Pāṇḍyana fish, with a legend giving the name of the king; the other, called by Prinsep and Elliot the ‘Ceylon type’, in which the symbols give place to 'a rude human figure, standing on the obverse and seated on the reverse.' As the ‘Ceylon type’ makes its appearance in the reign of Rājarāja I and the type with the symbols is known to persist for a long time after, even up to the reign of Kulōttunga I, the view, common at one time, that coins of the ‘Ceylon type’ are later than those of the other type must be modified. In fact, it may be doubted if we have any coin specimens clearly of an age anterior to Rājarāja I, so that the ‘Ceylon type’ would appear to be really coeval with the other. None of the known specimens of Cōla coins have yet been identified with any of the coins mentioned in contemporary inscriptions.

Literature is in other countries the bed-rock of history; in India it is often a snare. The utter impossibility of basing any part of the ancient history of India solely, or even primarily, upon literary evidence has been deplored by several modern students. Not only is there a paucity of professedly historical works, but of very few really ancient compositions do we know with certainty the time and place of origin. Great books which, like the Rāmāyana and the Mahābhārata, have for ages served as popular cyclopaedias of national culture, were frequently revised; the time, the authorship and the extent of such revisions are so obscure that it is hopeless to make an intelligent use of data drawn from these works. Lastly, in the few works of which we have definite knowledge in regard to authorship and provenance, a great amount of space is taken up by conventional descriptions, and it is seldom that we come across the plain downright statement of a fact.

In Tamil literature, the poems of the Ĉaṅgam age are very realistic and prima facie trustworthy and do not share the demerits of the literature of a more fulsome age; but by a cruel irony of fate these poems are involved in some chronological obscurity: and the compositions, especially those of the Cōla period, of which we know the authors and dates, exhibit
in abundant measure all the defects of court poetry. Still, after all allowance is made, the evidence from indigenous literature for the history of the Cōla kingdom will be seen to be not inconsiderable in volume and will, if used with care, go far to eke out the testimony of archaeology.

The Cōla empire under Vijayālaya and his successors witnessed one of the greatest periods of literary and religious revival in South India. Sometime in the tenth or eleventh century A.D., the canonical works of South Indian Śaivism were arranged more or less in their modern form by Nambi Āṇḍār Nambi, who was also its first hagiographer and whose work formed the basis of the far more elaborate Tiruttōṇḍar Purāṇam, known generally as Periya Purāṇam, of Śēkkilār, a contemporary of Kulōttunga II in the twelfth century. Great as is the value of the tradition preserved by these writers, they are to be accepted more as witnesses to beliefs current in their own times than as correctly recording what we should now call the early history of Śaivism. This distinction has not been sufficiently considered by those writers who have drawn rather freely from Śēkkilār in their accounts of transactions that took place centuries before his time. Moreover, a careful study of the Periya Purāṇam reveals that many details for which there is no warrant in Nambi Āṇḍār Nambi’s short notes on the saints make their appearance for the first time in Śēkkilār’s account; and for aught we know, Śēkkilār was guided only by his imagination and by popular belief. Such details, however valuable as reflecting a definite, and as it happened the final, stage in the growth of Śaiva hagiology, should not be accepted without sufficient corroboration from other sources, as part of the early history of Śaivism in South India; much less would they be entitled to credence if they are opposed to the testimony of contemporary inscriptions or other evidence equally trustworthy. It seems only proper, therefore, that we accept the beautiful pen-pictures which abound in Śēkkilār’s great work as idealised accounts of life and society as he saw them in his own day rather than as studies and portraits of a bygone age. Thus the description of the Brahman village of Adanūr and of the hamlet of pariahs attached to it in the story of Nanda, the pariah saint, may well be used in any re-construction of rural life in Cōla times, allowance being made, of course, for the play of the well-
understood conventions of literature that dominate such accounts.

Equally remarkable is the settlement of the Vaiṣṇava canon of the 'Four Thousand Sacred Hymns' which took place about the same time as the Śaiva canon was fixed by Nambi Anḍār Nambi. The Divya sūri-carita and the Guru-paramparai form the Vaiṣṇava counterpart of the Periyā Purāṇam from which they differ in providing an elaborate, though impossible, chronology for the lives of the Vaiṣṇava saints, the Ālvārs. In addition to being a record of traditions and beliefs prevalent at the time of their composition, these works furnish the background necessary for a proper estimate of Rāmānuja and his place in the history of Vaiṣṇavism. And the great commentaries on the hymns of the Ālvārs, written in a peculiar jargon more Sanskrit than Tamil, though perhaps of a slightly later age than the Cōla period, still have great value for us, as they record in a casual manner several incidents of Cōla times. This feature, as well as the idiosyncrasies of language that mark these commentaries, sometimes assist us in elucidating the Cōla inscriptions.

Among works of secular literature which can be dated with accuracy, the most interesting from our point of view are the Viraśōliyam of Buddhamitra, the Kalingattupparāṇi of Jayangonḍār and the three ulās and the Kulottunga Pillaitamil of ottakkūttan. The first is a work on Tamil grammar composed by a Buddhist writer in the reign of Virarājendra. The Yāpparungalam and the Yāpparungalak-kārikai are other works on one branch of grammar, prosody, by a Jaina writer, Amitasāgara, of somewhat earlier date. These three works possess glosses slightly later than the original texts: and the examples cited by the authors of these commentaries to illustrate particular rules of grammar are often of uncommon interest; they provide fresh information, and confirm, and sometimes elucidate, data drawn from the inscriptions. The Kalingattupparāṇi of Jayangonḍār is a war-poem of the conventional parāṇi type, which has for its subject-matter the conquest of the Kalinga country by Karuṇākaraṇa, the celebrated generalissimo of Kulottunga I. The poem is justly celebrated for the excellence of its diction and its superb display of metrical effects: it fetched the title of Kavi-cakravarti (Emperor of Poetry) to its author, a title which seems
to have been kept on as a sort of poet-laureateship, or at any rate was conferred also on Ottakkuttan who, though himself a poet of no mean order, paid his predecessor the high compliment of imitating him closely in his Takkayagapparani on a well-known theme of mythology. For all its fabulous and supernatural elements, and the absurd hyperboles characteristic of it, the Kalingattupparani is still valuable to the historian as it furnishes much welcome information on the Cola genealogy and on the details of the Kalinga campaign of Kulottunga, including the route taken by his army. Parts of the poem were translated into English by V. Kanakasabhai some years ago, and the translation was published in the Indian Antiquary. Ottakkuttan chose the ulā as the vehicle of his encomiums on three successive monarchs who followed Kulottunga I. The ulā is, like the parani, a conventional literary form. If the parani is par excellence a war-poem, the ulā is just its opposite; free from the cares and anxieties of his high station, with no troubles domestic or foreign to cloud his happiness, the king with his retinue is conceived as going for a stroll round the capital city; the beginning of the ulā generally gives a more or less studied account of the achievements of the king and his ancestors, and provides a somewhat detailed description of the chief men among his courtiers who accompany him and the place they occupy in the administration of the country; this part of the poem is of considerable historical value. What follows in the ulā is not of much immediate interest to us; it is, to a modern student, a monotonous account of the amorous looks and the tell-tale acts of the women of the city who, at the sight of the king, become agitated and love-sick. Besides the three ulās, on Vikrama. Kulottunga II and Rājarāja II, Ottakkuttan also wrote the Kulottunga-sōlam-pilait-tamil, a child-poem on Kulottunga II: notable for its fine sentiment and high eloquence, this poem is not nearly so useful to us as the ulās.

The number of late chronicles and Sthalapurānas is legion. The Navacōlacakarita, a Vira-śaiva compilation available in a Kannada and a Telugu version, the Brhadiśvara-māhātmya or the Cōlavamsacaritra in Sanskrit, of which there is a Tamil translation among the Mackenzie Mss., and the Koṅguḍēṣa-Rājākkal, also in the same collection of manuscripts, are the leading examples of this class. But as Fleet has observed.
the fanciful nature of such works and their utter want of reliability for any purposes of early history 'are disclosed at once by the very slightest thoughtful examination.'

Though not copious, the evidence from Chinese writings is extremely valuable on account of its settled chronology and the matter-of-fact nature of the data furnished by it. Arab travellers, Muslim historians and the early European travellers like Marco Polo give important hints on the impression made by South India on foreign observers in those days. This line of external evidence is of particular value for an understanding of the nature and extent of the foreign commerce of the period.

2. EC. xii (7) and EI. xi, Mālēpādu plates.
3. A relatively late date for this poem, later than A.D. 400, seems to be forced on us by the trend of the discussion of the relation between Canto XXIX of this poem and the Nyāyapravēśa, unless indeed this Canto is treated as having suffered a later revision. See Nyāyapravēśa (Baroda), pp. xiii-xvi for a succinct review of the discussion by A. B. Dhrupa.
5. For a full discussion of this subject see Studies, I.
6. These introductions were, in some inscriptions, omitted in part owing to exigencies of space. E.g. 96 of 1925 of the eleventh year of Rājendrā II. See also ARE. 1935-6, II 39
8. It is interesting to observe that Parimēlaḷagār explains the phrase ‘poyyā vilakkam’ in Kural 753 by ‘nandā vilakkāku.’
9. This, I believe, is the correct interpretation of the expression ‘śaṇdīvilakkāku’ which figures so often in the inscriptions and is usually translated into ‘twilight-lamp.’ See Tamil Lexicon s. v. śaṇdīvilakkāku—canti.
10. 120 of 1926 (year 6 of Rājendrā I).
11. In 134 of 1926 (Rājak. 16) we have an instance of a temple raising money by mortgaging some of its land to a woman in the queen's service.
12. 180 of 1894 (Kulūṭunga I, 23)
13. ARE. 1895. I 7 and 1908. II 49 See also Venkayya IA xxxvii pp. 199-200.
14. TAS. i p. 286.
SOURCES

15. 1906-26. ARE. 1927 II 32.
16. ASI 1909-10 pp. 128-9; also 92 of 1895 and ARE. 1920 II 17.
17. 123 of 1900; EI. vii pp. 145-6.

After drawing attention to the destruction of the Kalinari śiva by the
inhabitants of Tirunāmanallūr, the government epigraphist says in his
report: 'The Nāttukkōṭṭai Chetties are spending year by year a por-
tion of their large earnings in repairing the ancient Śiva temples of
Southern India. In the course of these “repairs” they have totally destr-
royed the following shrines with every one of their inscriptions: The
Ekāmraṇātha temple at Conjeevaram, the Jambukēśvara temple on the
island of Srirangam, the central shrine of the temple at Tiruvāṇāmalai,
the same at Tiruveṇainallūr in South Arcot and the same at Tirup-
pugalūr in the Tanjore District. Of some of the inscriptions in the
first two temples, I have inked estampages in my office. The remainder
are lost for ever, as the inscribed stones have been dressed again before
rebuilding the temples. Many other temples are now going to be
treated in the same manner.' Government declined to restrict the acti-
vities of renovators by the issue of prohibitory orders as suggested by
the epigraphical department which thereupon made ‘a more vigorous
attempt to secure impressions of the inscriptions thus threatened with
destruction.’ This has led to the accumulation of thousands of impres-
sions in the epigraphist’s office which have little chance, as things stand.
of being published in any reasonable period even in the bald form
adopted in SII. (Texts). There is also a real danger that in the race
between publication and collection, collection might suffer without pub-
lication gaining adequately.
19. SII. ii. no. 76.
20. For a comparison and critique of these lists see TAS. iii; also
EI. xv.
22. Writing of the Grāmam inscription of Parāntaka I which is dated
in a Kali year and in which the day is expressed by giving the number
of days that had elapsed since the beginning of the era, this is what
Kielhorn says: ‘I may add that this is the earliest known Cōla date
which can be verified and that, of the 136 dates hitherto examined, it
is the only one in which the era of Kaliyuga is quoted. Among the
same dates 18 quote the Śaka era; and of these 12 are in Kanarese,
4 in Telugu and only 2 in Tamil inscriptions. The Śaka year 991 is
quoted in the date of a Tamil inscription of Virarājendra which does
not admit of verification.’ EI. viii p. 261.
23. 164 of 1912.
24. ARA. 1912-13, I 10; 1915-6, I. 8.
25. Rapson-Sources of Indian History: Coins. p. 123.
27. Very little was known of the real history of the Cōlas when
Elliot wrote his great work on the ‘Coins of Southern India.’ He indeed
dates the origin of the 'Ceylon type' in the eleventh century (p. 108) and calls it 'a remarkable change' from the earlier type; the Cōla coins actually figured and described by him (some of which were considered again by Hultzsch IA. xxi p. 323) support this view.

Rapson (op. cit. sec. 126) stereotypes the theory of Elliot and gives, doubtless by oversight, c. A.D. 1022 as the date not only of the introduction of the Ceylon type but of 'the beginning of the reign of Rājarāja Cōla.' He also describes the figures in the Ceylon types thus. obv. king standing; rev. king seated. It may be doubtful if the 'rude human figure' (Elliot) which Tufnell (Hints, p. 11) took to be that of a 'rākṣasa' was intended to represent the king. A unique silver coin with legend Śrī Rājarājadēva' (Hultzsch IA. xxv, p. 317) combines the squatting figure on the obv. with the symbols and legend on the rev.

28. Foulkes's articles in the Indian Antiquary on 'Civilisation of the Dekkan down to the 6th Century b.c.' (viii pp. 1 ff) are a measure of what is possible with only such sources at our disposal.

29. IA xxx pp. 6-7.
CHAPTER II

EARLY NOTICES

According to tradition, the Cōla country comprised the land between two streams having the same name, Vellāru, in the north and the south, the sea on the east and Kōṭṭaikarai in the west. This area includes the modern districts of Trichinopoly and Tanjore and part of the former Pudukkottah state. The Kāvēri and its branches including the Coleroon (Kollidam) dominate the landscape of this generally flat country which slopes gently towards the sea. The low tableland of Vallam broken by small ridges of grit and sandstone to the south and south-west of Tanjore, and a number of protruding masses of crystalline rock, of which the Trichinopoly rock in the centre of the fort is the best known, are the only relief to the monotony of the level surface. To find any hills of importance, we must turn to the northern taluks of the Trichinopoly district lying on the border, if not altogether outside, of the Cōla country proper. The delta of the Kāvēri is a large alluvial plain "devoid of all natural eminences, save the ridges and hillocks of blown sand, which fringe the narrow strip of beach along the sea-coast. "The sea rolls upon a shelving sandy shore unbroken by rocks of any kind"; hence the coast is remarkably monotonous in aspect. The whole surface of the delta is one even level of paddy fields interspersed only with tops or clumps of cocoanut, mango and other fruit trees. There are no forests or tall tree jungles. The soil is very favourable also to the bamboo and the plantain.

The glory of the Kāvēri forms an inexhaustible theme of early Tamil poetry. This noble stream was released from his water-pot by the sage Agastya in response to the prayer of the king Kānta and for the exaltation of the 'children of the sun.' She was the special banner of the just race of the Cōlas, and she never failed them in the most protracted drought. The yearly freshes in the Kāvēri formed the occasion of a carnival in which the whole nation from the king down to the meanest peasant took part.
Kāvērippattinam on the coast, about eight miles to the north of Tranquebar, serves to identify the
Towns. Kāvēri proper from amongst its more considerable offshoots that find their way to the sea, and the little village apparently marks the site of the Cōla emporium of ancient renown. Negapatam, about ten miles south of Kāraikkāl, also on the sea board, was perhaps known to Ptolemy as an important town: at any rate it became a seat of trade and the centre of many religious faiths including Buddhism, long before it attracted the attention of European merchants and missionaries. Tanjore, Trichinopoly, the modern representative of the more ancient Uraiyūr which is now a suburb of Trichinopoly, and Kumbakonam are the other notable cities of the Cōla country. Gangaikonda-coḷapuram, at the meeting point of the modern districts of Trichinopoly, S. Arcot and Tanjore, rose into prominence as the Cōla capital in the eleventh and twelfth centuries, and is now a small place with a magnificent temple in ruins.

Of the origin of the name Cōla we have no knowledge whatever. The learned Parimēlalagar is inclined to make it the name, like Pāṇḍya and Cēra, of a ruling family or clan of immemorial antiquity and renown. The story of the eponymous brothers Cēran, Sōlan and Pāṇḍiyān is doubtless an instance of euhemerism. Whatever its origin, the name Cōla was from the earliest times used to describe the people and the country subject to the sway of the Cōla dynasty of rulers. Col. Gerini’s attempt to connect the word with the Sanskrit Kāla (black), and with Kōla which ‘in the early days designated the dark-coloured pre-Aryan population of southern India in general,’ is hardly more convincing than the efforts to derive it from Tamil ‘Cōlam’ (millet) or Sanskrit ‘Cōra’ (thief).

Other names in common use for the Cōlas are Killi, Valavan and Sembian. Killi perhaps comes from ‘kil’, meaning ‘dig’ or ‘cleave’ and conveys the idea of a ‘digger’; this word often forms an integral part of early Cōla names like Nēduṅgillī. Nalangillī and so on, but almost drops out of use in later times. ‘Valavan’ is most probably connected with ‘valam’, ‘fertility’, and means owner or ruler of a fertile country, such as the land of the Kāvēri was. Sembian is
generally taken to mean a descendant of Śibi, a legendary hero whose self-sacrifice in saving a dove from the pursuit of a falcon figures among the early Cōla legends and forms the subject-matter of the Śibijātaka among the Jātaka stories of Buddhism.

The Cōlas adopted the tiger as their crest; the same animal was figured on their banner. Not one of the numberless references to this Cōla emblem which occur in Tamil literature tells us anything of its origin. Some late local chieftains of the Telugu country who claimed descent from Karikāla adopted the lion-crest. And the Sindas of the Nāga family, who used the Vyāghralāṅchana, had the story that Sinda, their eponymous ancestor, born of the serpent king Dharanēndra at Ahicchatra in the region of the Sindhu, was reared by a tiger. A slightly different form of the story makes him the offspring of a union between God Śiva and the Sindhu, brought up on tiger's milk by the king of serpents. These late inventions only confirm the fact that the origin of the tiger-crest was forgotten quite early by those who had adopted it.

The grammarian Katyāyana knew of the Cōlas. The earliest records which mention the Cōlas and which can be dated with certainty are the Asokan inscriptions, where they are mentioned among kingdoms which, though not subject to Aśoka, were on friendly terms with him. The Cōlas, like the Pāṇḍyas, are spoken of in the plural in all the versions of the Aśokan edicts, and this has been held to imply that 'in Aśoka's time there were more than one Cōḍa and one Pāṇḍya king.'

Two or three poets of the Sangam make rather enigmatic references to an invasion of the South by the Mōriyar (Mauryas) and one of them, Māmūlanār, also speaks of the wealth of the Nandas hidden under the Ganges at Pāṭaliputra. All the three poets agree that, in the course of the invasion, the Mauryas cut for their chariots a new path across some rocky mountain. Māmūlanār alone furnishes some more details. He says that the Vadugar formed the vanguard of the invading Mauryas (Aham 281); elsewhere he adds that the Kōśar chieftain continued defiant, the Mauryas came down with
their great forces on a warlike expedition to the South (Ahâm 251). Now, as Âsoka distinctly states that the Tamil kingdoms were not politically subject to him, and as there is little possibility of any Mauryan invasion of the extreme South having taken place after his time, we have necessarily to ascribe the events mentioned by Mâmûlanâr to a period anterior to Âsoka's accession. In other words, this poet must be taken to provide a much earlier and doubtless more dependable, if somewhat meagre, confirmation of the stories of Bindusâra's conquests in the Deccan and Southern India recorded by the Tibetan historian Târanâth. The Kûsâr, who occupied the Tulu country, perhaps agreed to serve as wardens of the marches for the Mauryan Empire in the South; when they found the chieftain of Môhûr troublesome and themselves unequal to subjugating him, they were assisted in their task by the advent of Mauryan troops with a Vañûga vanguard. Môhûr is probably represented to-day by its modern namesake in the South Arcot district, not far from the famous Attûr pass through which, in recent times, Haidar Ali came down so often on the southern plains.

If this view of the relation of the Mauryas to the South Indian states is accepted as correct, it would follow that there was a slight set-back to the Mauryan power in the south sometime late in Bindusâra's reign or early in Âsoka's, as these states, especially Satiyaputa, seem to have improved their political status in regard to the Mauryan Empire before the date of the Rock Edicts II and XIII.

The part taken from the sixth century B.C. by southern India in the growing commerce between the Western countries and those in the East as far as China is sufficiently known. Of the direction and nature of this trade and of its economic importance, something will be said further on. Here we may note that to this commerce we owe, in the main, two valuable notices of Southern India and the Côla country separated by about half a century. The Periplus Maris Erythraei is the interesting handbook of an Alexandrian merchant, 'which was written in the time of Domitian A.D. 81-96, and by the evidence furnished by Pliny the Elder. The anonymous author of this short treatise tells us a little about the Côla country in particular which.
considering the paucity of early notices of the Coromandel coast, is of uncommon interest to the student of Cōla history. He says: 'Beyond Colchi there follows another district called the coast country, which lies on a bay, and has a region inland called Argaru.' This statement is best understood as pointing to the division of the Cōla country into two parts, a coastal district and an inland district. There is, as we shall see, evidence of Cōla rule from two centres at this period—Puhār or Kāvērippaṭṭinam on the coast and Uraiyyur inland. Paṭṭinam, meaning a port-town, was the name of the Cōla capital on the coast, and the phrase in the Periplus, 'the coast country, which lies on a bay', unmistakably recalls the Paṭṭinam of the Paṭṭinappālai, specially as it is placed in contrast with 'a region inland called Argaru,' which doubtless is the same as Uraiyyur. The author has named each of the districts after its chief town. It is remarkable that, while he knows the name 'Cerobothra' and 'Pandian,' he does not mention 'Cōla.' His information on the east coast of India is meagre and apparently based on hearsay. He mentions also three market towns and harbours 'where the ships put in from Damirica and from the north', which 'in order as they lie' are 'first Camara, then Produca, then Sopatma'—names now not easily identified, though Sopatna may be the same as Śō-paṭṭinam of Tamil literature, now called Markānam.

Writing about half a century later, the geographer Ptolemy has rather more to tell us about the Cōla country and its ports and inland cities. Leaving aside all doubtful names which cannot be properly identified, we find that he gives particulars sufficiently precise of the positions of Kāvērippaṭṭinam (Khaberis) at the mouth of the Kāvēri and of Negapatam (Nikama); and as Cunningham has said: 'Cōla is noticed by Ptolemy, whose Orthura regna Sornati must be Uraiyyur, the capital of Sornanatha, or the king of the Soringae, that is the Soras, Choras or Cholas.' Ptolemy also makes mention of the 'Sorai nomads' with 'Sora the capital of Arkatos.' 'One is strongly tempted to suppose that here,' as Caldwell remarks, 'the names given by the natives of the country to his informants had got transposed.' and that, consequently, we have to consider Arkatos as the capital of the Sorai nomads. Arcot is not so modern a name as it is often imagined to be. A Cōla
palace, whose name was Alisi. It is said to have been surrounded by paddy fields. Arkkadu means "forest of Ar" (Bauhinia Racemosa) or "atti" being a Cola emblem. This Arkkadu may or may not be identical with the Arcot celebrated in later days as the seat of the Nawabs of the Carnatic; but it is probably the same as Ptolemy's Arkatos. From the statement of Ptolemy on the "Sorai nomads" and "Arkatos," the inference has been made that there were two different Cola countries or kingdoms at the same time; it is quite possible, however, that the "Sorai nomads" were some nomadic tribe or tribes in the Cola country itself. That such tribes were in existence, and that some of the early Cola kings, especially Karikala, made an effort to civilise them and train them to more settled ways of life, is borne out by Tamil literature.

The early chapters of the Mahāvamsa contain testimony, sufficiently authentic and precise, to the early intercourse between the Cola country and the island of Ceylon; and generally, the early literature of Pali Buddhism makes very valuable, though scanty, allusions to the land of the Colas and Kāverippattinam, its most celebrated emporium. Some of these references must be as old as the Periplus, if not earlier. The Questions of King Milinda, a Buddhist work of the beginning of the Christian era, mentions Kolapattana among the best-known sea-port towns of the time, and Kolapattana must be, says Rhys Davids, some place on the Coromandel coast. Most probably this is a reference to Kāverippattinam, the Pattana par excellence on the Coromandel coast, which figures elsewhere in Pali Buddhist literature as well. M. Sylvain Lévi has pointed out that Puhār, the great centre of traffic between Southern India and the islands of the Archipelago, was the original abode of the somewhat obscure sea-goddess Manimekhalā—"girdle of gems"—after whom Mādhavi's celebrated daughter and the poem of Sāttan narrating the story of her spiritual life came to be called. In the Jātaka story, Akitti, in order to escape the attentions of his admirers, left the neighbourhood of Benares for the Tamil country where he spent some time in a garden near Kāverippattana.

According to the Mahāvamsa, the island of Ceylon began to fall under powerful Cola influences very early in its his-
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The relations between the Damilas and the natives of the island form one of the main strands in the narrative of this valuable chronicle, and the synchronisms furnished by it are among the more important sources of our knowledge of Tamil history and chronology. Though on several occasions the chronicle speaks only of Damilas in general, still the distinction between the Pâñhya and Cōla divisions of the Tamil country is well known and clearly observed in the Mahâvamsa. Towards the middle of the second century B.C., a Damila of noble descent, Elāra by name, came to Ceylon from the Cōla country (Cōlarattha), overpowered Asela who was then ruling in the island, and himself reigned as king for forty-four years, 'with even justice towards friend and foe on occasions of disputes at law.'

Many stories are told in illustration of the justice of his rule, and among them is that of the king sentencing his only son to death for having unwittingly caused the death of a young calf by driving the wheel of his chariot over its neck. Though not a follower of the Buddha's creed, this king lived on friendly terms with the Buddhist bhikkus of his realm, and his rule, so long as it lasted, was in every way acceptable to his subjects. His rule was confined to the northernmost section of the island and the Mahâganga, now Mahawaeliganga, was its southern limit.

Then began a war between Elāra and Duṭṭhagāmni, so called because he was wroth with his father who stood in the way of his fighting the Damilas; the object of Duṭṭhagāmni in undertaking this war was twofold: to restore the political unity of Ceylon and to bring glory to the doctrine of the Buddha by driving out the Damilas addicted to false beliefs. The details of the campaign that followed are very clearly recorded in the Mahâvamsa. Success attended the arms of Duṭṭhagāmni, and his conquered foe was pursued up to the vicinity of Anurâdhapura, and Elāra met his death in a heroic combat with Duṭṭhagāmni beneath the walls of that city. Then Duṭṭhagāmni marched into the city, 'and when he had summoned the people from a yōjana around, he celebrated the funeral rites of king Elāra. On the spot where his body had fallen, he burned it with the catafalque, and there did he build a monument and ordain worship.' And even in the days of Mahânâman, the author of this part of the Mahâvamsa in the sixth century A.D., the princes of Lanka, when they drew near to that place, were wont to silence their music.
because of this worship. Of these transactions that loom so large in the early history of Ceylon, there is no trace in Tamil literature apart from the legend of the prince and the calf which is placed in the reign of Manu. We therefore lack all means of judging the extent to which the fortunes of the Cola monarchs of the mainland were involved in the establishment and the overthrow of Elara's power in Ceylon.

1. kadal kilakkut-terkuk-karai pural Veḷḷāru
   kuḍa-tiṣaiyil kōṭṭiakkaraiyum—vaḍa tiṣaiyil
   ēnāṭṭu Veḷḷārirupattu nāرةdam
   Śōnāttuk-kellaiyenec-col.

Though ascribed by some to Kamban (see e.g. p. 56 of the Solamandala sātakam) the vepbā seems to be more ancient in origin; others ascribe it to Auvaiyar (Taylor III 42). Kottaik-karai 'means "fortbank" and tradition says that it refers to the great embankment of which traces still stand in the Kulīltalai taluk of Trichinopoly'—Gazetteer of the Tanjore Dt. I p. 15.


4. 'According to some it is the Chabaris Emporium mentioned by Ptolemy in the 1st cent. A.D. The inscriptions secured from the modern Kāvērippattanam and its vicinity leave no doubt as to its identity with Kāvirippūmpattinam alias Puhār, though the monuments of Pallavānīcaram and Śāyāvanesvārav are not of such early date as could be expected'—ARE. 1919 II 2.

5. See Kural No. 955 and his gloss on it.

7. L. V. Ramaswami Aiyar, to whom I referred the question, wrote to me as follows: 'Tam. Cōla does not appear to be directly connected with any extant Tamil or Dravidian base. This fact of course need not necessarily lead us to postulate a foreign origin for the word. * * * * If the postulate that—ā—may have in some circumstances (for which we have parallels in Dravidian) changed to—ō— is justified, then one might conceivably connect Cōla with Cōl—with the meanings "to whirl," "to hover", and explain "Cōla" as "hoverer."

8. See Gerini-Researches, pp. 85 ff and 101-3. There appears to be some other evidence, however, in support of Gerini's view that a stream of dark emigrants of the negrito race, the descendants of the so-called Rākṣasas of old, came to Malaya from Southern India and were followed by their early successors, the Dravidians, who constituted the pre-Aryan population of India. cf. Elliot Smith, Human History pp. 69-71. But Gerini exaggerates the cultural importance of these prehistoric movements of population. He confounds them with later ones that took place in historical times after Southern India was more or less C. 4.
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ayancit in its culture, and he goes on to suggest that the Indian culture of Siam, Cambhoja and other places had its origin in the earliest pre-historic movements (p. 101). For Cōla < cōra, thief, see Bhandarker, Carmichael Lectures, 1918, pp. 8-9.

9. Dr. Pope suggested the fanciful equation Kili = Pallavan (IA. xxix p. 256). Even if Pallava is accepted as the correct form of the word, rather than Pallava (Skt. sprout'), it would mean more properly 'people dwelling in low lands' (padam), and not 'diggers.' It may be doubted if the Pallavas were indigenous to Southern India; and unless they were, it would be vain to look for a Dravidian origin for their name. In any case, they were by no means the same as the Cōlas.

10. See e.g. the Vīraśāṭīya, comment on Tattila, v. 3.
17. Smith, EHH p. 147. See M. S Ramaswami Aiyangar, Studies in South Indian Jainism, pp. 127 ff, for a succinct summary of the evidence on the subject; also Dr. S. K. Aiyangar, Beginnings, pp. 89 ff.

Following Pandit M. Raghava Aiyangar, M. S. R. lays (p. 134 ff. op. cit.) undue stress on ramba in the phrase vamba moriyar (Ahain 251), quotes late and obscure Gutta legends of the tenth century A.D. in support of his notion that the Imperial Guptas were confounded by Māmūlanā with the more ancient Mauyas, and seeks to establish a fifth century date for Māmūlanā and his contemporaries of the Sangam. The fact that Pandit Raghava Aiyangar does not now see much force in these arguments as he once did, and has suppressed them in the second edition of his Śēran Śengūtuvan, perhaps renders otiose any detailed discussion of these views. The phrase 'vamba moriyar' is used by Māmūlanā only once; he himself, elsewhere, talks only of the 'moiriyar' and so do the two other poets, Parnakorūnār (Ahām 69) and Āṭiraiyānār (Pūram 175). The expression cannot therefore be made much of, especially because 'ramba' is an adjective with several meanings of which 'unsteady,' 'restless,' is admittedly one. And supposing for a moment that Māmūlanā was thinking of the Imperial Mauyas, he knows of the Nandas and their wealth, nothing could have struck him more than the 'restlessness' of these Mauyas, eager to annex all the kingdoms of India to their empire. Even accepting the other meaning suggested for the word 'ramba,' 'new,' we are not aware of any insuperable difficulty in supposing that, at the time when Māmūlanā was writing the Mauyan expansion to the South was a fact of recent history. One fails to see moreover how some confusion between the Mauyas and the Guptas that marks the legendary genealogy of an obscure clan of rulers in North India can furnish an analogue for a similar confusion in the mind of a South Indian Tamil poet of unknown age; much less, how such inferential confusion can be made the basis for suggesting a date for the poet and his compositions. M. S. R. was strongly influenced by Smith's
view of Samudragupta the Indian Napoleon's campaign in the South based on his early identification of 'Palakka' of the Allahabad pillar inscription with Palghat, which is no longer considered sound. Mr. P. T. Srinivasa Aiyangar says of Aham 281: 'The Kōsār are called here Vadugar.' It may be so; in which case Vadugar munnura of this verse should be a brief allusion to the failure of the Kōsār to subdue Mōhūr, narrated at greater length in Aham 251. But Mr. Aiyangar's assertion that the Konkan Mauryas 'were the only possible Mōrīyar who, in conjunction with the Kōsār, could have attempted a raid into the Tamil country' is hardly convincing. See his Tamils pp. 522-3.

18. Studies in South Indian Jainism p. 140. Many other places also bear the name Mōhūr and the identification of the place must be considered tentative.

19. See Kennedy JRAS. 1898 pp. 248-87 for a full discussion of this subject. Prof. Jules Bloch in his paper "Nom du R~" (Etudes Asiatiques Vol. I. pp. 37-17) denies that the Greek term for rice is derived from Tam. Anū; and he holds that there is not much evidence, philological or other, in proof of the fact of South India in this trade, which might after all have been confined, at any rate until a very late stage, to Northern India and to the land routes. L. V. Ramaswami Aiyar I.A. Vol. Ixxi pp. 178 ff., after a careful examination of Bloch's position on the etymology of the Gk. Άνυξιον, comes to the conclusion. 'Vāruga or Vārza may be postulated for Dravidian from which, with characteristic modifications, the Greeks could have borrowed that word'. Kennedy's conclusion that maritime trade between South India and the West dates from the sixth or even the seventh century B.C. still seems good.


21. The quotations are from Schoff: Periplus. Schoff says 'Coast country is from the native name, Cōla coast Cōlamandalam.' (p. 211) This is hardly satisfactory as Cōla-mandalam only means Cōla country not 'coast.'

22. See Rawlinson—Intercourse between India and the Western World pp. 121-2.


26. Caldwell says: 'General Cunningham objects to this identification that Arcot is quite a modern name; but it must, as Col. Yule has pointed out, be at least as old as A.D. 1340, for it is mentioned by Ibn Batuta. The name is properly ār-kād. Tam the six forests and the Hindus of the place regard it as an ancient city, though not mentioned by the name in the Purānas, and point out the 'six forests' in which six
of the ṛṣis of the ancient period had their hermitage.' (op. cit. pp. 93-4)
Such local legends are not of much value in the face of the much stronger and earlier evidence cited. Ptolemy places Arkatos in the country between Mt. Bettigo and Adeisathros (VII, 1. 68); but on account of the inextricable confusion into which he falls over the second of these names (IA. xiii. p. 337), this does not help us much in the location of Arkatos on a modern map. The references in the early Tamil literature are valuable in this respect. Cunningham was doubtless influenced by Yuan-chwang's data about Chu-lien when he proposed to identify Ptolemy's Sora, the capital of Arkatos, with Zora or Jora (the Jorampun of the maps), an old town lying immediately under the walls of Karnul (Anc. Geogr. p. 626).

27. Poem No. 190 (anonymous) of the Naṟṟinaḷ has the following:—

\[\text{tēngamāl viriṭār—tṝyaṛerāḷīṣi} \]
\[\text{vaṇḍumūṣu neyda—nelleīḍai malaru} \]
\[\text{mariyalangāḷiṇi—yāṛkkaḍiṇa} \]

There is also a stray venbā (Perundogai No. 988) which mentions Alisī-

kāḍu, the kāḍu (forest) of Alisī. This princeling had a son Šēndan,

who is sometimes connected with the Cōḷa capital Uṟayūr (Kurundogai

No. 258). Ārkkaḍu is said to be in the Cōḷa country by the editor of

the Naṟṟinaḷ.

28. See Yule and Burnell-Hobson-Jobson s. v. Arcot, where it

is pointed out that of several places of this name in the Southern dis-

tricts besides the town of Arcot near Vellore, one in Tanjore would

 correspond best with Harkatu of Ibn Batuta.


30. Rhys Davids—The Questions of King Maluda (SBE.) i, p. xliv

and ii. p. 269.

31. IHQ. vi 597 ff. Without stopping to argue the matter fully, M.

Sylvain Lévi finds an easy explanation in ‘Tamil nationalism’ (p. 607)

for the view which ascribes an early date to the poem. The relation

between the Nyāyapravēśa of Dinnāga and the Manimekāḷai xxix is not

simple, as readers of Professor Krishnaswami Aiyangar's Manimekāḷai

in its Historical Setting must see. And a careful examination of the

other systems of philosophy propounded in that canto shows that there

are many truly ancient doctrines in it which would not be easy to ex-

plain on the basis of a late date such as the sixth century A.D. See

S. S. Suryanarayana Sastri, JII, vii and ix.

I have my own doubts if Canto xxix does not bear signs of a

remodelling.

32. See Geiger’s Mahāvamsa chh. xxi—xxv for the narrative. Geiger

thinks that ‘Cōḷa-country’ means ‘Southern India.’ (Trans. p. 143 n. 4).

This is unnecessary and seems to go against the precise expressions in

the original, like Cōḷa-ratṭha (xxi 13) and dakhinam Madhuram puram

Pāṇḍu-rājaṣa (vii, 50), besides the common form Damīḷa employed of

both countries. Further, the story of the justice done by the king to

the cow that lost its calf narrated of Elāra in the MV. is localised at
Tiruvāṟūr on the continent, and there is a stone monument in that place representing the central incident of the story. See Epigr. Zeylanica iii pp. 1-47 for the chronology of the MV. ‘The length of Elāra’s reign may be accepted as correct.’ ibid p. 5 n. 1.

33. MV. xxii, 21-6.

34. MV. xxii 86 and xxiv 4.

35. Geiger-transl. pp. 290-1 gives a lucid account of the details of the war. On one occasion seven Dāmila princes were defeated in one day (xxv 10), and altogether thirty-two princes are said to have been thus overpowered in the war (ibid. 75). They were probably all commanders of Elāra’s forces which garrisoned many fortresses on the frontier and elsewhere.

36. See JRAS. 1913, pp. 529-31. Some vague popular legends connect the poet of the Kurāl, Tiruvaḷḷuvar, with a merchant prince, Elela Singa, (V.R.R. Dikshitar—Studies in Tamil Literature and History—pp. 129 ff.), but no one knows where these come from, and they lack all claim to credence and can furnish no basis for a date for Tiruvaḷḷuvar. For other instances of Tamil influence in Ceylon, not specially known to be Cōla, see MV. xxi 10, Sena and Guttaka; xxxiii 56, Pulaṭṭha and others; xxxiv, 19 ff. for the infamous career or Anulā-dēvi who made over the country to a succession of her Tamil paramours.
CHAPTER III

CÓLAS IN EARLY TAMIL LITERATURE

The earliest Cōla kings of whom we have tangible evidence are those mentioned in the Sangam literature. Scholars are now generally agreed that this literature belongs to the first few centuries of the Christian era. The internal chronology of this literature is still far from settled, and this remains at present an insuperable obstacle in the way of giving a connected account of the history of the period. We gather the names of kings and princes, and of the poets who extolled them; we also learn much of uncommon interest about the life and work of the people. Some of the kings we can see were men of real distinction with a good title to fame; and the poets were often great artists who could add beauty to truth in the manner of their expression. In this body of early Tamil literature, the individuals depicted stand out in bold relief and their characteristic traits are most unmistakably revealed to us: it is thus all the greater pity that we cannot work it into a connected history. We shall see that when the chronology becomes firm, with the Cōlas of the Vijayālaya line, literature loses its early qualities of realism and strength, and lapses particularly in the delineation of persons, into the easy devices of court poetry.

Two names stand out prominently from among those of the Cōla kings known to the Sangam literature; and their memory is cherished in song and legend by a loving posterity: they are those of Karikāla and Kēcengageṇān. There is no sure means of settling the order of their succession, of fixing their relations with one another and with many other princes and princelings of about the same period. If Puhār or Kāvirippūmpaṭṭinam rose in importance only in the time of Karikāla then the civil strife between the two branches of the Cōlas, one of them apparently stationed at Uraiyūr and the other at Puhār, may be taken to fall in the period subsequent to the rule of Karikāla. In any event, this strife between the rival branches of the royal
family appears to have been a constant factor in the annals of the Cōlas of the Šangam age. Even Karikāla, the most illustrious among them, had his own troubles in the beginning.3

Before we proceed to discuss the kings of the Šangam Age, some attention may be given to the myths about the mythical Cōla kings known to this literature. The Cōlas were even then looked upon as descended from the sun—a fact that received elaborate emphasis in later times in the long mythical genealogies incorporated in copperplate charters of the tenth and eleventh centuries, in the Kanyakumāri stone inscription of Vīrājendra, and in literary works like the Kalingattuppʿari and the Vikramaśālana Uḷā. Coeval with Agastya and Paraśurāma was king Kāntan, whose devotion to the former brought the river Kāvēri into existence,5 and who at the bidding of Pārvatī (Kānni) entrusted his kingdom for a time to his illegitimate son Kakandan, in order to escape the fury of Paraśurāma, who waged relentless war against all Kṣatriyas.6 He ruled from Campā later called Kākandi, Puhār and Kāvirippūmappṭi-nām. Another legendary hero was Tūngeyileqinda-todiūli-cembiyan, who destroyed some mysterious flying fortress of the Asuras7 and also instituted in Puhār, at the instance of Agastya, an annual festival to Indra of the duration of twenty-eight days.8 The story of the king who sentenced his son to death for having killed a calf by rash driving9 and that of another who rescued the dove from the hawk, but not the names of Manu and Śibi, are known to this early literature. The king of the bird-story is, however, once called Šembiyan.10 Some of these legends, like the story of the calf and the prince,12 the origin of the Kāvēri, and the institution of the festival to Indra, are not found in the anthologies of the Šangam, and make their appearance for the first time in the twin epics of the Silappadikāram and the Manimekālaṇi.

Karikāla, the greatest among the Cōlas of the Šangam age, was the son of Ilaṇjēcenni distinguished for the beauty of his numerous war-cha-riots.13 Karikālan means ‘the man with the charred leg,’ and the name perpetuated the memory of a fire-accident in the early years of the prince’s life.14 In later times, under Sanskritic influences, the name was explained as Death (Kāla)
to ‘Kali’ or ‘Death to (enemies’) elephants.’ Karikāla was deprived of his birth-right and confined in a prison by his enemies for some years. The plucky manner in which he effected his escape and established himself in power is a favourite theme with the poets.\(^{15}\)

‘Like the tiger cub with its sharp claws and its curved stripes growing (strong) within the cage, his strength came to maturity (like wood in grain) while he was in the bondage of his enemies. As the large-trunked elephant pulls down the banks of the pit (in which it has been caught) and effects its escape by filling in the pit, and joins its mate, even so after deep and careful consideration, he drew his sword, effected his escape by overpowering the strong guard (of his prison), and attained his glorious heritage in due course.’

Again.

“This lord, dreaded by his enemies like Murugan’s anger, inherited the throne from his mother’s womb;\(^{16}\) he forced his enemies to do his behests, and filled with uneasiness the lands of those that did not submit; like the young sun spreading the rays of dawn on the ocean before rising in the sky, so from the day he began to crawl as a baby, he bore on his shoulders his excellent country, and daily increased its prosperity. As the fierce whelp of the lion, proud of its strength greater than that of Death, while it has not yet given up sucking the breast of its dam. quickly kills the elephant in its first hunt for food,’

so ‘Karikāla-Cōḷa with the garland of ār pleasing to the eyes’ fought a great battle at Vēṇṇi in which the Pāṇḍya and the Cēra both suffered a crushing defeat.\(^{17}\) Vēṇṇi has been identified with Kōvil Vēṇṇi, a village fifteen miles to the east of Tanjore. Though we know very little of the circumstances that led to this battle, there can be no doubt that it marked the turning point in Karikāla’s career; for in this battle he seems to have broken the back of a widespread confederacy formed against him. Besides the two crowned kings of the Pāṇḍya and Cēra countries, eleven minor chieftains took their side in the campaign and shared the defeat at the hands of Karikāla.\(^{18}\) Much sym-
pathy was felt for the Cēra king, who was wounded at his back, the last disgrace that could befall a soldier on the battlefield, and who expiated his cowardice by committing suicide; this is how one of Karikāla's own friends, the poet Venñikuyattiyar, possibly a resident of Venṇi and an eye-witness to the battle, addresses the monarch:

'Oh! descendant of that warrior who, sailing on the wide ocean, compelled the winds to fill the sails of his ships! Oh, Karikal-vaḷava, lord of mighty elephants! By this victory thou hast displayed the greatness of thy valour which faced the fight and carried it to success. Is not he even nobler than thee—he, who, after attaining great celebrity in the world, feels now the shame of a wound in his back, and starves himself to death on the plain of Venṇi watered by the freshes (of the Kāvēri) ?'

If Venṇi was the first great battle of Karikāla's reign which established him firmly on his throne and secured for him some sort of hegemony among the 'three crowned monarchs' of the Tamil land, there was no lack of other opportunities for the exercise of his arms. He defeated a confederacy of nine minor chieftains in a battle at Vākaipparandalai: Paraṇar, a contemporary both of Karikāla and his father, mentions this fact but tells us nothing of the cause of the battle or of the enemies of Karikāla. The poet of the Pattinappalai describes fully the destruction carried by the forces of Karikāla into the territories of his enemies and the awe inspired by his deeds of valour, and adds that as a result of his campaigns, 'the numerous Oliyar submitted to him, the ancient Aruvālar carried out his commands, the Northers lost splendour, and the Westerners were depressed; conscious of the might of his large army ready to shatter the fortresses of enemy kings (Karikāla) turned his flushed look of anger against the Pāṇḍya whose strength gave way; the line of low herdsmen was brought to an end, and the family of Irungōvēḷ was uprooted.' If we disregard the vague statements about Northerners and Westerners in these lines from the Pattinappalai, we see that for all his heroism on the battlefield Karikāla's permanent conquests did not extend much beyond the land of the Kāvēri. The Aruvālar were the...
EXTENT
OF
KARIKĀLA'S KINGDOM
inhabitants of the Aruvānad which comprised the lower valley of the Penñār, just north of the Kāvēri delta country. The Oliyar were perhaps some nomadic tribe of nāga extraction, whom Karikāla converted to a settled life.24 The description of Kāvirip-pūmpaṭṭinam and its foreshore, which takes up so much of the Paṭṭinappālai, gives a vivid idea of the state of industry and commerce under Karikāla who is said to have promoted the reclamation and settlement of forest land and added to the prosperity of the country by multiplying irrigation tanks.25

Of Karikāla’s personal life we hear next to nothing. While Uruttirangannānār, the author of the Pattinappālai, tells us vaguely that he enjoyed the society of women and children,26 the late annotator Naccinārkkinīyar, possibly reproducing a correct tradition, states that Karikāla took to wife a Vēlij girl from Nāṅgūr,27 a place celebrated in the poems of Tirumangai Āḻvār for the heroism of its warriors. A daughter of Karikāla, Ādimandi by name, is the subject of many poems. She lost her husband, a Cēra prince, by name Āṭṭan Atti, who was drowned in the Kāvēri, but subsequently, by the power of her chastity, she is said to have brought him back to life.28

Karikāla’s faith in the Vedic religion and the poignancy of the grief caused by his death find moving expression in the following lines of Karungulal-Ādanār: 29

‘He who stormed his enemies’ forts dauntlessly; who feasted his minstrels and their families and treated them to endless draughts of toddy; who, in the assembly of Brahmans noted for knowledge of dharma and purity of life, guided by priests learned in their duties and attended by his noble and virtuous queen, performed the vedic sacrifice in which the tall sacrificial post stood on a bird-like platform (garudacayana), within the sacrificial court surrounded by a high wall with round bastions; he, the great and wise king alas! is no more! Poor indeed is this world which has lost him. Like the branches of the vēngai tree, which stand bare, when their bright foliage has been cut down by shepherds eager to feed their cattle in the fierce summer, are his fair queens, who have cast off their jewels.’
From very early times Karikāla became the centre of many myths which, in modern times, have often been accepted as serious history. The Silappadikāram which, with studied fairness attributes to each of the three Tamil monarchies some conspicuous success against northern Aryan kings, gives a glorious account of the northern expedition of Karikāla which took him as far as the Himalayas and gained for him the alliance or subjection of the kings of the Vajra, Magadha and Avanti countries. The raising of the flood-banks of the Kāvēri by Karikāla seems to be first mentioned by the Malēpādu plates of Puṇyakumāra, a Telugu-Cōda king of the seventh or eighth century. Nothing can be more typical of the manner in which legends grow than the way in which this story mingles with another stream of legend centring round Trinētra Pallava, and culminates in the celebrated jingle of the late Telugu-Cōda plates: caraṇa-sarōruha vihata-vilōcana-pallava-trilōcana-pramukhā-khila-prithivīśvara-kārita-kāvēri-tīra, which has been made the basis of conclusions of the highest importance to the chronology of Early South Indian History. The choice of Karikāla to the Cōla throne by a state elephant which was let loose for the purpose from Kaḷumalam and which discovered him at Karūr, and his conquest of Kāncī and settlement of agrarian colonies in the Toṇḍaimāṇḍalam are other elements in the Karikāla legends that can find no support from the earliest authorities on his reign. It would seem that the Toṇḍai-nāḍ was ruled by Toṇḍaimāṇ Iṇandiraiyan 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, at least, a viceroy appointed by him after his conquest of Kāncī.

We now pass on to Nalangilli and his rival Nedungilli who, judging from the civil war between them which lasted till the death of Nedungilli at the Kāriyāru, must have belonged to rival branches of the Cōla family which ruled with Puḥār and Uraiyüṛ for their respective centres. Nalangilli had a younger brother, Māvalattān; and his memory is preserved to us by the poet Tāmappal-kāṇnanār who, when Māvalattān lost his temper in a game of dice and hit him with a die, so rebuked him that later he felt the need for an apology and composed a short
poem, which is the only relic of this inflammable princeling and his boon-companion, the Brahman poet of Dāmal.

The *Manimekalai* mentions a great battle at the Kāriyāru in which the Pāṇḍya and the Cēra were defeated by a junior prince (Ilangōn) of the Cōla family in the reign of Māvaṅkilī, also called Neḍumuṇḍikkilī and Kīlīvalāvan in this poem. This battle has been identified with the one in which Neḍungillī met his fate and the civil strife came to an end; from this the inference has been drawn that the Ilangōn of the *Manimekalai* was no other than Nalangillī, and that Nalangillī was the younger brother of Neḍumuṇḍik-kilī; some writers go further and argue that because Nalangillī is called Śeṭcenni-Nalangillī, he may be a grandson of Iłaṅjěṭcenni, the father of Karikāla, with the result that Neḍumuṇḍik-kilī, Nalangillī, and Māvaḷattān turn out to be three sons of Kari-kāla. But there is nothing except the name in favour of identifying the two references to the Kāriyāru in the *Puranānūru* and the *Manimekalai*; nothing is known of the circumstances of Neḍungillī’s death at the Kāriyāru, a fact which finds only the most casual mention in the colophon to *Puram* 47; we are to infer from this that as there was a civil war between Nalangillī and Neḍungillī, a fight at the Kāriyāru might, by proving fatal to the latter, have closed the strife. On the contrary, the battle of the Kāriyāru described, though briefly yet with considerable vividness, in the *Manimekalai*, appears as a first-class event in the foreign relations of the Cōla kingdom, and not as a petty fight incidental to a quarrel among blood relations; and there is no suggestion in the context that the Cēra and the Pāṇḍya were, on that occasion, engaged in aiding one Cōla prince against another. The last argument adduced from the name Śeṭcenni-Nalangillī is not without force, and it appears quite likely that he and Māvaḷattān were the sons of Karikāla.

Nalangillī forms the subject of no fewer than fourteen pieces in the *Puranānūru*, and Kōvūr-Kilār, who contributes half the number implies that the king enjoyed, like Karikāla himself, a sort of vague hegemony among the Tamil states, and sings with intelligible exaggeration:
'As true wealth and happiness are seen to follow in the wake of virtue, so the two umbrellas (of the rivals Pândya and Cēra) follow thy peerless umbrella which is raised aloft, resplendent in the sky, like the full-moon. Ambitious of fair fame thou wouldst stay nowhere but in thy victorious camp. Thy elephants chafe, whose tusks are blunt with battering the walls of thy enemies' forts. Eager for fight, thy soldiers who wear anklets, make nothing of marching through wide stretches of forests to reach the enemy country. Thy war steeds starting from the Eastern sea stay not till the waves of the Western ocean wash their hoofs; in fine, the kings of the North keep watch with sleepless eyes as they dread the possibility of thy marching against them.'

The poet who praised his lord with such strident notes was no base sycophant. In striking contrast with the foregoing, is the moving exhortation to peace addressed to the king when he was besieging Uraiyūr in order to reduce Neṇungilī to submission:

'He does not wear the white flower of the palm. He does not wear the garland of the dark-boughed margosa. Thy garland is a wreath of the ar, and so is that of him who wages war with thee. If either of you loses the battle, it is your house that loses; in the nature of things, it is impossible that both of you win. Your action, therefore, forebodes no good to your race; this strife will rejoice other kings who, like you, ride on pennoned chariots.'

This noble advice of the poet would seem to have fallen on deaf ears; for, as we have seen, the epithet Kāriyāṭṭut-tuṇjiya applied to Neṇungilī seems to imply that the war came to an end only with his death.

Nalangilī, like several other princes of the age, cultivated literature himself, and of the two poems preserved from among his compositions, one takes the form of an uncanny oath in the following terms:

'If gently approaching my feet, one prays for a favour. I shall grant him with pleasure my ancient kingdom, nay. I shall give my life for his sake. If, like a
blind man who stumbles on a tiger sleeping in the open, one is so foolish as to slight my strength and oppose my will, he shall hardly escape with his life. If I do not advance to the fight and cause (my foes) to suffer like the long-stemmed bamboo trampled under foot by a huge elephant, may my garland be crumpled in the wanton embraces of dark-haired harlots, who can never love with a pure heart."

That Kāvirip-pūmpaṭṭinam with its extensive trade was in Nalangilli's possession, and that Vedic sacrifices were common in his reign are facts well attested by our sources. There is a poignant note of melancholy in some of the poems on Nalangilli composed by Uraiyūr Mudukaṇṇan Śāttaṇār, and it is not easy to decide if this is due to the poet's own temperament or to the incidents of the civil strife. It would appear that Nalangilli died at a place called Ilavandigaippaḷī.

Neḍungilli, the opponent of Nalangilli in the civil war, is addressed in two poems by Kōvūr-Kiḷār, the author of the exhortation addressed to both of them to cease from their strife. These poems add a little to our knowledge of the occurrences in the war. One of them mentions that Neḍungilli was once shut up in Āvūr which, like Uraiyūr, was beset by the forces of Nalangilli. The poem gives a graphic description of the effects of the siege:

'The male elephants, not led out to bathe with the female herd in the large tanks (outside the fort), nor fed with balls of rice mixed with ghee, chafe at the posts to which they are chained, heave long sighs, and with their trunks rolling on the ground, trumpet loudly like thunder. Children cry for want of milk, the women plait their hair without flowers, the mansions of the city resound with the cries of people wailing for want of water. It is not possible to hold out any more here, thou, master of fleet steeds! If thou wouldst be kind, open the gates (to the enemy) saying, "This is yours;" if thou wouldst be heroic, open the gates and lead thy soldiers out to victory; to be neither the one nor the other, to close the strong gates of the fort, and to shut yourself up in a corner behind the high walls, this, when one thinks of it, is shameful indeed!'
Neṉungilli, then, had ambition without courage, and brought much suffering on himself and his subjects by his pusillanimity. Like all cowards, he seems to have lived in constant dread of treachery and foul play. When he was besieged at Uraiyyur, a minstrel, Ilandattan by name, who had entered Uraiyyur from the camp of Nalangilli, was taken to be a spy, and was about to be killed when Kövür-Kilār put in a successful plea for his life being spared. The short poem is a fine picture of bardic life in the Sangam age.48

'They fly like birds and traverse many a long and arid route in search of patrons, and with untutored tongue, sing their praise; pleased with what they get they feast their train, eat without saving, give without stinting, and pine only for honour. Such is their living which depends on the free gifts (of patrons). Does this ever hurt others? No, to be sure. Only, they exult in their triumphs over rival bards, and when their rivals' faces are cast down, then do they walk proudly, and are well pleased; they have thus a primacy of their own, not less than persons who, like you, have attained to the rulership of the earth.'

Close to Nalangilli and Neṉungilli in time, because the same poets are found composing poems in their praise, was Killivalavan who died at Kulamurram. Another Killivalavan, the subject of a single poem of Kövür-Kilār,49 is said to have died at Kurāp-palli. It has been suggested that these two kings are identical,50 and if that be so, this poem of Kövür-Kilār composed after the king had captured Karuvūr, depicts a later stage in his Cēra war than another51 poem by Ālattur Kilār, which describes Karuvūr still in a state of siege. Killivalavan is celebrated in eighteen songs by ten different minstrels, and himself figures as the author of a poem in praise of his friend Paṇṇan,52 the lord of Sirukudi. He ruled with Uraiyyur as his capital.53 ‘This king, who (we may infer) possessed considerable ability, was both brave and generous, but somewhat headstrong. Hence a great deal of good advice is, in a very tactful way, offered to him by the minstrels; and he seems to have been all the better for it.’ The following lines are by Veḷḷaikkudī-nākanar,54 who was rewarded on the spot by a remission of the arrears due on his lands.
The pleasant Tamil lands possess
For boundary the ocean wide.
The heaven, where tempests loud sway not,
Upon their brow rests as a crown.
Fertile the soil they till, and wide.
Three kings with mighty hosts this land
Divide; but of the three; whose drums
Sound for the battle's angry strife,
Thou art the chief, O mighty one!
Though the resplendent sun in diverse quarters rise;
And though the silvery planet to the south decline;
Thy land shall flourish, where through channels deep,
Kāvērī flows with bright refreshing stream,
Along whose banks the sweet cane's white flowers wave
Like pennon'd spears uprising from the plain.
Let me speak out to this rich country's king!
Be easy of access at fitting time, as though
The lord of justice sat to hear, and right decree.
Such kings have rain on their dominions at their will!
The clouds thick gather round the sun, and rest
In vault of heaven:—So let thy canopy
Of state challenge the sky, and spread around
Not gloom, but peaceful shade. Let all thy victories
Be the toiling ploughman's gain.
Kings get the blame, whether rains fail, or copious flow.
And lack the praise: such is the usage of the world.
If thou hast marked and known this well,
Reject the wily counsels of malicious men.
Lighten the load of those who till the soil.
The dwellers in the land protect. If thou do this
Thy stubborn foes shall lowly bend beneath thy feet.

The siege and capture of Karūr, the Cēra capital, was,
doubtless, the greatest military achievement of this king, and
has called forth a number of poems. Thus Alattūr Kīlār made
an effort to divert the king's attention from his enterprise and
save Karūr from destruction, by gently reproaching him with
pitting himself against a foe unworthy of his mettle:

Whether thou wilt destroy or wilt release,
'Tis thine to ponder which befits thy name!—
The axe, bright-edged, long-handled, sharp by file
Of smith black-handed, smites the fragrant boughs

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C. 6
Of guardian trees in every park around:
They crashing tall and scatter the white sands.
Of An-poruntham's river cool, where sport
The damsels with their golden bracelets gay.
Thro' town, and all the guarded hall are echoes heard,
And yet their king in pleasure slumbers on!
With bow-armed host, thy war-drum sounding loud.
'Twill shame thee to have fought such feeble foes.

'The intercession was unsuccessful: the fair city fell'; and a poetess, Mārōkkattu Nappāsalaiyar, gave expression to her grief as follows:56

Thou scion of the Cōla Lord who saved
The dove from woe.—Chief of the wrathful hosts,
Armed with the gleaming darts that work havoc,
As when a fiery dragon, angry, fierce,—
Bearing five heads, with gleaming poisonous tooth.
Has enter'd the vast mountain-cavern, where
The golden creepers twine;—and from the sky
Fire issues forth and loudest thunderbolt;—
Thou saw'st the lordly city old, whose king
Was circled round by girded elephants.
There in dark deep moat alligators congregate
In the wide waters of the guarded lake
Are crocodiles that fierce in fight
Dart forth to catch the shadows cast
By gleam of watchman's torch at midnight hour.
Its walls like burnish'd copper shone.
This seemed not fair to thine eyes; for thou didst
Work destruction mightily glorious king!

'The delicate lyric warning against arrogance' addressed to the proud conqueror by Mūlam-kilār of Āvūr must have been composed soon after the capitulation of Karuvūr:57

'Thou art the mighty one, who sparing not the guarded fort broke thro' and slew its king and made the yellow gold, erewhile his crown, anklets to grace. O! hero! thy conquering foot.

Thy land is so fertile that a tiny piece thereof, where a she-elephant might rest can nourish seven lordly elephants.
That we may ever see, as now, the necks of thy traducers bend, and those who laud thee raise their heads. be thou, great king! pleasant of speech, and easy of access.'

Kővőr-Kilár also described this event at some length in a poem that has not been preserved in its entirety.\textsuperscript{58}

The poems of the \textit{Puranānūra} are silent on the relations between Killivalavan and his southern neighbour the Pāṇḍya; but a poem of Nakkirar\textsuperscript{59} in the \textit{Ahanānūra} makes pointed reference to a defeat sustained by the forces of a Killivalavan under the walls of Madura at the hands of the Pāṇḍya commander-in-chief, Palaiyan Māran. In the absence of any indication to the contrary, we may assume that the king whose defeat is alluded to by Nakkirar was the one that died at Kulamunam.\textsuperscript{60} Killivalavan evidently waged war in another direction against the Malaiyamān chieftain of Malādu, a district on the banks of the Pennār which had Tirukkōyulū for its centre. Though we cannot be quite certain of it, the Malaiyamān against whom this expedition was directed seems to have been Malai at Tirumudik-kāri who is celebrated in several poems of the \textit{Puram} by Kapilar and Mārōkkattu Nappāṭalayir for the liberal patronage he extended to the minstrels, a trait which is emphasised also by Kővőr-Kilár in the following poem by which he succeeded in releasing the children of the Malaiyamān from a cruel death to which the victorious Cōla monarch had condemned them:\textsuperscript{61}

‘Thou art of the royal line of him who saved the dove from affliction and many another sufferer:

These are children of the race that, in their concern for the learned, share their food with them and save them from want, and under whose fostering care men lead happy lives;

See these little innocents, how first they stood fearing the sight of thine elephants; then, forgetting that, were daunted by the aspect of thy hall, and now stand trembling with troubles ever new!

Hear me, and then follow the promptings of thine own desire!'
A panegyric by Marōkkattu Nappaśalaiyār applauds in equal measure and with much art the generosity, justice and heroism of this king.62

'Descendant of him who to save a dove from grief entered the balance whose beam was tipped with the carved white tusk of the heavy-footed elephant! Giving in grace was born with thee, and is not thy peculiar praise.

And, when one ponders how thy sires of old destroyed the mighty fort suspended in the sky which foes dreaded to approach,—to slay thy foes is not thy peculiar praise!

And since the council of Uraiśīr, impregnable city of the valiant Sōlar, is the home of Equity,—Justice is not thy peculiar praise!

O Vaḷavaṇ, swift horseman, whose stout arms are like fortress-bars, whose wreath attracts every eye, how then shall I sing thy praises?

How shall I tell of thy glorious prowess that withered the fadeless Vaṇji, destroying the Cēran king with his mighty chariot cunningly wrought, who planted his guarded bow-banner on the immeasurably lofty gold-tipped peaks of Himalaya.'

Two short odes on the death of the king, though they reveal nothing of the identity of Kuḷamūṟam where he died or of the circumstances attending his death, are noteworthy for the quaintness of their conceits. One of them is by the gifted poetess, Mārōkkattu Nappaśalai:63

If in his mind against thee he were wroth.
Or if in outward act he showed his rage.
Or if he touched thee with afflictive hand.
Thou couldst not have escaped, O Death!
Thou took'st great Vaḷavaṇ, entreating him,
Like minstrels, bowing low, with suppliant hand.
Praising, thou didst bear off his life.
Leader of hosts that crowd the glorious field.
Crowned with gold wreath, Lord of the mighty car!
The other, by Māśāṭṭanār of Āḍutturai, though somewhat commonplace, as observed by Dr. Pope, still does not lack power:  

Death! Right silly art thou, ruthless one:  
Through lack of sense thou eat'st thine own seed-corn!  
Thou yet shalt see the truth of what I say.  
Warriors with gleaming swords, and elephant and horse  
Fell on the battle-plain that flowed with blood;  
Daily he was insatiate, slew his foes,  
And fed thine hunger! Like thyself a strength  
He had that knew no ruth nor vengeance feared.  
This Valavan who wore great golden ornaments.  
Whose flowery garland swarmed with humming bees.  
Since thou hast borne away,—who shall appease thine hunger now?

Another renowned Cōla king of the time was Köpperuñjōlan who also ruled from Uraiyüṛ. Hüm- Köpperuñjōlan, self a poet, he was an intimate friend of two poets—Āndaiyār of (Irum) Piśir and Pottiṭār. Āndai (owl) sounds more like a nickname than a name proper: but the poet is not known by any other name. He was a native of the Pāṇḍya country and gave some good counsel to the king of that country, Arivudai Nambi. Pottiṭār was a native of the Cōla country and resided at Uraiyüṛ. The intimate friendship between these and Köpperuñjōlan became a classic example in later literature like that between Damon and Pythias. Āndai was a jolly good fellow and his poems ring with the true enjoyment of life. Asked once why, though old, his hair had not turned grey, he gave the answer:

My years are many, yet my locks not grey:  
You ask the reason why, 'tis simply this  
I have a worthy wife, and children too:  
My servants move obedient to my will:  
My king does me no evil, aye protects:  
To crown the whole, around me dwell good men  
And true, of chastened souls with knowledge filled.

Here is another poem evincing the attachment felt by him to Köpperuñjōlan, in preference to the king of his native land:
If you ask us 'who is your king? Our king is he who
To the labourers gives strong palm wine strained and
And with the lot of turtle satisfies their desire.
And fills their mouths with lambs' rich roast flesh.
They leave short toil for feast; the feast prolongs.
In that good fertile land the kings
Find our king the foe of want and hunger's pangs.
He is the lord of Keli, the mighty Cela king.
He loves converse with Potti, whose friendship knows
All the day long he laughs with heart right glad!

A beautiful poem by Pullaikur Igiriyar which deprecates civil strife by a fine appeal to the simple parental emotions of the king is the sole relic left to us of what was possibly a serious quarrel between Kopperunjol and his two sons. By a strange irony of fate, this winsome monarch, who engendered the deepest affection of two poets for life and in death was unable to compose his differences with his own children, His poem’s utterance on suicide is perhaps sufficient to show that he found in it his last refuge from the troubles of life:

They who have not assured their minds
By the doubt-free vision of that aye endure.
Say not, ‘shall we do good deeds or shall we not.’
Who hunts an elephant may gain an elephant;
Who hunts a quail may come back with empty hand.
Therefore if men have lofty aspirations
They must carry them out in successful deeds, and so gain.
Enjoyment of the world beyond the reach of sense
Should this not be theirs, in some future birth they may
And if there be no future birth,—ye to found
Their fame on earth like Himalaya’s lofty peak,
And to pass away with body unstained by evil.
Is surely asceticism’s highest gain.

Two other short poems express the king’s eagerness to meet Ändai before the end came, as also his quiet confidence that his friend would not fail him. When Ändai turned up in good time and joined the king in his resolve to quit the wicked world, Pottiyan evinced great admiration for the nobility of
the king and the wisdom of Andai, and the deepest concern for the country which was losing a monarch whose great qualities captivated the mind of Andai, though he owed him no allegiance. Two short pieces commemorate the suicide of Andai in the king's company. One of them records that Andai starved himself to death under the shade of a tree in the river-bed. When Pottiyār wanted to follow, the king forbade him asking him to postpone his suicide till after his son had been born, and Pottiyār had to go back. In the following lines the poet gave vent to his feelings as he returned to Uraiyur:

The keeper who has lost the huge elephant which he daily supplied

With its ample meal, and tended for many a year,

Is sad as he surveys the vacant pillar where it stood.

And weeps, 'Ever so did I not grieve when I beheld

The courtyard in the ancient town where Killi lived and died:

Killi, with wealth of chariots, o'er which waves the conqueror's wreath?

When, a little later, he visited the spot of the king's death, marked by a stone (nadukal), he was greatly moved by the recollection of his noble traits.

He had the praises manifold of minstrels whose wants he relieved:

He was most loving to the dancers who resorted to his court:

He wielded his sceptre in accordance with the teaching of the sages:

His friendship had the firmness honoured of the wise;

He was gentle to women, brave in the face of the strong;

He was the refuge of the spotless learned ones.

Such an one death did not spare, but carried off his sweet soul.

Therefore, my afflicted kinsfolk, let us

Embracing one another join in reviling death.

Come, all ye bards, whose words are true!

He hath become a pillar planted in the wild.

Crowned with imperishable praise!

While the wide world in sorrow mourns.

Such is the lot of him who was our protector!
Perunarkilli must have been a powerful monarch, as he is the only one among the Tamil sovereigns of the Sangam age who performed the Rāja-sūya: it is likely that the Cēra Māri Venkō and the Pāṇḍya Ugrapperuvalūdi both attended this great inauguration of Perunarkilli’s rule, and that the fine benediction of Auvaliyār in which she includes all the three was, as suggested by Kanakasabhai, pronounced on this occasion:

“This heavenlike country with its divisions, whether it is yours or is owned by others who do not go with you but are against you, belongs in truth to the saintly; may you, in your lifetime, pour out with water flowers and gold into the outstretched hands of the Brahmans; drink of the sweet liquor which your servant maids glittering with jewels hold before you in golden cups, and in your exultation, bestow costly gifts without limit on the needy; only the good deeds that you do now will stand by you at the time of your death. Ye monarchs! (lords) of the white umbrella and the pennoned chariot! Seated together, you appear like the three sacred fires which the twice-born preserve day and night with ceaseless vigilance. Only this can I say: may your days be as many as the stars in the sky or the rain-drops in heavy showers.’

Nothing is known of the events of this king’s reign. That he had his share of fighting, we may, however, infer from a poem which gives a rather conventional description of the havoc wrought on enemy countries by his forces, and from the colophon to another poem which mentions a fight between this king and a Cēra Māndaran-jēral-irumporai, in which the chieftain Tērvanmalaiyan fought on the side of the Cōla king. Neither the friend nor the foe of the Cōla on this occasion could now be ascertained.

Before giving an account of Kōccenganān who was doubtless among the latest, if not the last, of the Cōlas mentioned in Sangam literature, the minor celebrities of the Cōla line may be briefly noticed. It is certain that many of them were petty princelings, members of the ruling family rather than kings themselves. There are two princes of the name Ilanjēṭenni,
distinguished by the epithets Neydalangānal and Šeruppālī-yeṅinda, both of them celebrated by Un-pōdīpaśunguḍaiyār, a poet otherwise unknown. The first is said to have distinguished himself by the capture of Pāmuḷūr, a Çēra fortress;\(^83\) how he earned the prefix to his name, Neydalangānal, is not known. Šeruppālī, overthrown by the second prince, is also only a name. The Cōḷa Muḍittalaik-kōpperunarkiḷḷi (the great good Kīḷḷi, the king with the crowned head) is remembered by a single poem of Muḍamōśiyār (Mōśi, the Lame), who lived in the part of Uraiṉōr known as Ėṇiccērī. The poem\(^84\) is a fine piece giving expression to the poet’s grave concern for the safety of the Cōḷa who was riding an elephant, which, having suddenly turned mad, was carrying him past Karuvūr. The poet was then in the company of a Çēra prince, and explained to him what was happening before their eyes. The rushing elephant is picturesquely compared to a ship sailing on the high sea.

Perum Tirumāvalavan,\(^85\) who died at Kurāppaḷḷi, was the contemporary and ally of the Pāṇḍya Peruvāḷudi who died at Veḷḷi-yambalam. Kārik-kaṇṇaṅār of Kāvirip-pūm-paṭṭinam while applauding their alliance, warns them against evil counsellors ever intent on dividing them:\(^86\)

‘Thou art the Lord of the Kāviri and its cool waters: this king is the lion of the warlike race of Paṇcavas, who, not disheartened by the death of his elders, valiantly protects his good subjects, like the long shoots of the shady banyan tree, which strike root in the ground and keep the tree alive though the parent trunk is withered; and who, though young, has speedily scattered his enemies like the thunderbolt which smites whole broods of serpents. Thou art the warrior of Urandai, where virtue abides; this king, thinking that paddy and water are cheap, has made himself Lord of the mountain sandal and the sea pearl together with the thundering drums, and rules with mercy Kūḍal, the seat of Tamil (learning). Majestic like the two gods standing together, one of whom is white (in complexion) and holds the palm-flag and the other of dark hue carries the wheel, you are now both terrible to your enemies. Is there anything pleasanter than this? Listen, yet. (to my words). May your fame last for ever! May you stand by each other, and if you
do not break your friendship, you would not fail to conquer the whole of this sea-girt earth. Therefore, without giving heed to the specious words of thoughtless people which, though they appear good and wise and in keeping with ancient tradition, are intended to break the love that binds your hearts, may your friendship continue exactly as it is to-day! May your lances rise victorious on the bloody field of battle! May the lands of your enemies bear on the peaks of their mountains the crests of the striped tiger and the water carp.'

Tiru-māvalavan had the misfortune of being pilloried in song by an irate poet who was kept waiting too long for a gift. In a song of great power and beauty,\(^87\) the angry bard proudly declares that his race has a greater regard for the poverty of small discerning chieftains than for the vain pomp of heartless monarchs.

Vēr-pahṛṭakkaip-peru-virar (naṛ) k-killī is the name of another Cōla prince celebrated by Paranar and Kaḷāṭtalaiyār, of the age of Karikāla and his father. Three poems\(^88\) in the Purāṇāṇūṟu describe the sad fate of this prince and his Cēra opponent Kuḍakkō NeḍṆṆṆeral-Adan, both of whom fell on the field of battle. Another prince with a strongly marked individuality was Pōrvaik-kōpperunaṅk-killī who figures in half a dozen compositions, three of which are short lyrics composed by NakkaṉṆai,\(^89\) a lady who appears to have loved this erratic prince with a real passion. Sāttandaiyār, the poet of the remaining three pieces,\(^90\) celebrates the prince’s power as a pugilist and his quickness in taking cities. He also suggests that no love was lost between him and Tīttan, who is said to have been his father, and who figures in several poems\(^91\) in the anthologies as a celebrated king of UraiṆur. Tīttan once forced the chieftain Kaṭṭi and his companion PāṆan to fall back in disorder after a hasty advance on UraiṆur.\(^92\) As this incident is recorded by Paranar, Tīttan and his eccentric son must have preceded Karikāla. Tīttan had also a daughter Aiyai.\(^93\) Sālan Nalluruttiran and Nambi NeḍṆṆñeliyān are represented each by a single poem. The former was a poet himself, and in fact we have no knowledge of him except as an author. A whole section on Mullai, comprising seventeen songs in the anthology called Kalittogai, is said to be his work, and in a
short poem in the *Puranānūru* he sings his ideal of a felicitous life: to shun misers and seek the company of strong and noble friends. Nambi Nedunjeliyan forms the subject of a fine eulogium from Pēreyil Muruvalār (the Laughing Man of the Big Fortress), a poem, remarkable for its fine array of short sentences and its vivid portraits.

The life of Kōccenganān, like that of Karikāla, came to gather a haze of legend round itself; and it is necessary to avoid mixing up facts drawn from contemporary sources with the beliefs of later times. A song in the *Puranānūru* and the forty verses that constitute the poem *Kalavali* by Poygaiyār form the earliest evidence on this king's life. The references to him in the hymns of Tirunānasambandar and Tirumangai Ālvār as well as Sundaramūrti take us to the next stage in which the emphasis falls on the religious side of the king's life. He figures also in the legendary genealogy of the Cōla copper-plates of the tenth and eleventh centuries though his place in the list is not the same in all. It is worth noting that the story which, after the manner of the Jātaka tales of Buddhism, makes a spider of this king in his previous birth is first noticed by Appar and repeated by the Tiruvālangādu plates of the reign of Rājēndra Cō'a. The *Kalingattuṉṟaraṇi* and the *Vikramaśālalan-ulā* more or less agree with the copper-plates, but the main stream of legend flows through the *And̄di* of Nambi-Āṅṭār-Nambi to the *Periya Purāṇam* of Śekkilār, the ocean in which all the streams of Śaivite legend mingle in the Tamil country.

The *Kalavali* is a poem of moderate length, giving a somewhat conventional, though occasionally gruesome, description of the battle of Kalumalam, near Karuvūr in the Kongu country, in which Ṣenganān defeated and made captive the Cēra king Kanaiikkāl Irumporai. The poet Poygai, a friend of the Cēra, placated the Cōla conqueror by singing of his valour in the battle-field and thereby secured the release of the Cēra from captivity. The verse in the *Puranānūru* to which reference has already been made purports to have been composed by the Cēra, while still in captivity in the Cōla prison at Kudavāyirkōṭṭam (West Gate Prison), and forms a sad confession of his cowardice in surviving the disgrace that had befallen him:
Even a babe that dies, and a mole that is born though they are not men, are still put to the sword. Can it be, that such a race gives birth to one who, subjected to misery like a dog held in leash, yet begs for water from his unkindly jailors, and drinks it, in his weakness, to allay the fire in his stomach? The story is that he declined to drink the water he had so obtained, and slept away his thirst. Poygai’s successful intercession must have taken place soon after. So far the evidence of contemporary literature. There seems to be nothing incredible in the situation thus depicted. No deep-seated grounds of public policy governed the actions of kings and chieftains in those days, and the relations among them were more or less personal. Nothing seems more natural in such a state of things than for a prince, who fell short of the heroic ideal cherished by his age and who pined in captivity, to obtain his release owing to the intercession of a clever bard who made a subtle appeal to the vanity of the victor by celebrating his success in very glowing terms.

Though we have no contemporary evidence bearing on Kōccenganān’s religious persuasion, there seems to be little reason to doubt that Tirumangai and Sambandar represent a correct tradition about him in their allusions to his religious zeal. And the probable identity of Poygaiyār of the Kalavali with the Alvar of the same name strengthens this supposition. Tirumangai-Ālvār in one of his hymns on Tirunārāiyūr makes the achievements of Kōccenganān and his worship at Tirunārāiyūr the refrain of his song. Here is no room for doubting that the Ālvār was thinking of the great Cōla king distinguished for heroism on the field of battle as the Śaiva devotee who was reputed to have constructed seventy beautiful shrines to Śiva, besides offering worship to Viṣṇu in Tirunārāiyūr. His pointed mention of the elephant corps of Senganān’s enemy, the cavalry of Senganān himself and the part it played in his wars is an important link which establishes a connection with the Kalavali, which in like manner states repeatedly that the success of the Cōla king against the Cēra elephants was primarily due to the infantry and cavalry in his army. Tirumangai also implies that Senganān’s sway extended far outside the Cōla country, that he fought at Alunda, and Verni, and that he killed in fight a chieftain
Vijandai Vēl. In the hymns of Nānasambandar and Sundaramūrti the great temples to Śiva at Ambar, Vaigal, and Nannilam are definitely said to have been founded by Śenganān. The Anbil plates\(^{108}\) of Sundara Cōlā state generally that Köccegānān built temples to Gaurisa all over the country, while the Tiruvālangādu plates, as we have seen, hint at the spider story. The Anbil plates give the name of Śenganān’s son, Nallaṇikkōn. It is not till we get to the Periya Purāṇam that the king gets transformed out of recognition and figures as the son of Subhadēva and Kamalavati, and the founder of Jambukēśvara. That Śekkilār’s account includes the absurd story of the birth of Śenganān being delayed by artificial means in order to ensure its taking place at an auspicious moment, is clear proof that we have here a highly embellished account of things long since forgotten. The name Śenganān, his birth in the Cola family and the foundation of numerous Śiva temples besides the Jambukēśvara are the only elements in Śekkilār’s narration which indicate the ultimate identity of the Nāyanār.

Before this straggling notice the early Cōlas is brought to a close, some attempt must be made to fix their age a little more precisely than has been done up to this point. One thing is clear, that these kings are anterior to the earliest time to which we are taken by the existing monuments of the historical period. Though the names of Uraiyōr and Kāvērippaṭṭinam still survive, nothing has been discovered yet in these places that furnishes even a trace of their former greatness.\(^{109}\) We are left only with the evidence of literature and synchronisms with the history of neighbouring lands. When the suggestion was first made that Gajabāhu, the king of Ceylon, who was the contemporary of the Cēra Śenguttuvan, was no other than Gajabāhu I of the Mahāvamsa, who ruled from A.D. 113 to 135, Dr. Hultzsch entered a caveat, saying: \(^{110}\) ‘With due respect to Mr. Kumaṇraswami’s sagacity, I am not prepared to accept this view, unless the identity of the two Gajābāhus is not only supported by the mere identity of name, but proved by internal reasons, and until the chronology of the earlier history of Ceylon has been subjected to a critical examination.’ Now, the chronology of Ceylonese history has been the subject of considerable discussion, and as a result,\(^{111}\) the dates of the early kings
of Ceylon are as well established as can be desired. There is only one Gajabahu in the Ceylon list before the twelfth century, and he ruled from A.D. 173 to 195. The only question, therefore, is whether the synchronism suggested by the Silappadikāram between Senguttuvan and Gajabahu is to be taken into account, or whether, in view of the romantic and the supernatural elements in that poem, this synchronism must be rejected as untrustworthy. If there were no other factors to be considered, our answer to such a question must remain inconclusive. But there are several important factors which render it difficult, not to say impossible, for anyone to reject the synchronism, and with it the scheme of chronology arising from it.

There is perfect concord between the Sangam anthologies, the notices of South India in classical works of the early centuries of the Christian era, like the Periplus and Ptolemy's geography, and the numerous finds of Roman coins of the early Roman Empire in several places in Southern India. This would lead any unbiassed student to the conclusion that the Tamil anthologies were contemporary with the classical works and the Roman coins.

Attention has been drawn already to the occurrence, in the Mahāvamsa account of the early relations between Ceylon and the Tamil country, of names of Tamil chieftains which, with variations natural in the circumstances, are repeated in the poems of the Purānāṇūṟu, Pattupāṭṭu and so on. The story of Elāra in the Mahāvamsa is doubtless the Ceylonese version of the Tamil Cola story of the king who condemned his son to death for calf-slaughter. The Mahāvamsa places Elāra in the second half of the second century B.C. and the other Tamil princes mentioned in the later half of the first. If we remember that the early chapters of the Mahāvamsa were composed in the fifth century A.D. from earlier chronicles, we shall see that the somewhat confused account of the Tamil invasions of the island in this early part of its history are not bottomless fabrications, but preserve for us the faded memory of real events, and the dates assigned to these events cease to be altogether valueless for Tamil chronology.

Again, the dates of the three Dēvāram hymnists and of Tirumangai Ālvār have been fixed on proper grounds in the
seventh century and after; Appar, the oldest of them all, must have lived in the early part of that century. The most superficial student of Tamil literature can hardly fail to notice striking differences in vocabulary, diction, and metre between the compositions of these holy men and the entire body of Sangam literature, which surely indicate a growth through some centuries. The fact that Appar knows of Śenganān as a spider transformed into a Cōla king, by showing that Śenganān had already become a legendary figure, points in the same direction; and Śenganān was apparently among the latest of the early Cōlas of whom we have spoken in this chapter.

With these considerations before us, it is no longer true that one has to depend on the mere identity of the name to accept the Gajabāhu synchronism. Once that is accepted, it follows that, as Śenguttuvan and his contemporaries had some generations of predecessors and successors, the best working hypothesis is to assign the Śangam Age to the first three or four centuries of the Christian era.

Recent discussions centering round the twenty-ninth canto of the Manimekalai and its relation to Diṁnāga’s Nyāyapraveśa have turned out to be less conclusive than they appeared at first. The resemblance between the Nyāyapraveśa and this canto of the Manimekalai is, doubtless, ‘so complete that the Nyāyapraveśa must be supposed to be either inserted in or extracted out of the Manimekalai.' We may go further and assert with some confidence that the Nyāyapraveśa has been inserted in the Manimekalai. But one can hardly fail to notice that a different and a simpler exposition of logical principles has already been given earlier in the canto, and that the exposition of fallacies in accordance with the Nyāyapraveśa has come in as a clumsy afterthought, introduced by the impossible statement that upanaya and nigamana may be subsumed under drṣṭānta. This statement gives, in our view, the clue to the real history of the chapter. In its original form it contained only the exposition which takes the first place in the chapter, was pre-Diṁnāga in its content, and stood for a syllogism of five members. Some pious student of Diṁnāga, in his anxiety to glorify his master, by giving a rendering of the Nyāyapraveśa to the Tamil world, hit on the idea
of putting it into the standard romance of Tamil Buddhism, and when he was up against the five-member syllogism in the original work, he solved the difficulty in a crude manner and annexed to the chapter a discussion of fallacies based on the three-member syllogism. This conclusion gains in force from a study of the other systems of philosophy, like the Śāṅkhya, which are reflected in the *Maṇimekalai* in their earlier phases.¹²⁰

1. There are still some who do not accept this view. See, however, *PK.* pp. 16 ff. and *Studies,* pp. 1-18 and 70-2

2. This is how the obscure line *pirangu-nilai-māḍattu-urandai-pōkki* (1. 285) of the *Pattinappālai* has been generally understood by modern writers. But under the name of Kākandi (*Maṇimekalai*-xxii, 1. 37) the city seems to have had great celebrity from very early times. Cf. n 2 at p. 561 of *Pattippāṭṭu*³ (1931). A nun Sōmā from this place seems to be mentioned in the Barhut inscriptions of the second century B.C. (Lüders, No. 817). The *Śilappadikārī* gives a legend of the foundation of Uraliyūr (Kōḷi) being due to a cock (kōḷi) winning in a fight against an elephant on the spot, x 11. 247-8.

3. Kanakasabhai's work *The Tamils Eighteen Hundred Years Ago* (1904) remains still invaluable in many respects. But working solely upon mss. of works little understood at the time, he succumbed to a natural temptation to formulate conclusions on material that had not been subjected to any proper criticism. Pandit M. Raghava Ayangar Šēran-Šenguttuvaṇ, (ed. 2, pp. 106-7 n) raises several valid objections to Kanakasabhai's scheme of genealogy of the Ĉēras and the Ĉōḷas. But the Pandit's own scheme of Ĉōḷa genealogy (*ibid.* p. 103) is not altogether free from uncertainties, though it must be admitted that it is the best among those put forward so far. That Karikāla had two sons Manakkillii and Peru-Virār-Killii; that Neḏungillii was the brother of Naṟṟōṇai, and that these were the children of Manakkilli, and that Perunarkkillii of Rājasuyam fame (*Puram* 16) was the son of Neḏungillii and identical with the prince who sought refuge with Malaiyamān Tirumudikkāri (*Puram* 174), that Killi Valavan (of the *Maṇimekalai*) and Nalangillii (the foe of Neḏungillii) were the sons of Virār-Killii, all these statements are based on assumptions which, however plausible, seem to lack positive evidence. Again, it appears unlikely that the same prince, Irāyasuyam-韼tta Perunarkkillii, was aided on the same occasion both by Šenguttuva and Malaiyamān Tirumudikkāri; there is nothing in the language of *Śilapp.* xxvii II. 118-23 and *Puram* 174 to suggest such an identification: on the other hand there is something to differentiate the two

5. **Mani**, Padigam, ll. 10-2.
7. **Puram** 39 and the reference quoted thereunder. This recalls the Tripura-samhāra of Śiva.
9. **Mani** xxii l. 210 and n. It should be observed that this story does not occur in the earlier anthologies.
10. **Puram** 37 ll. 5-6 and n
11. Ibid l. 6.
12. This story is localised at Tiruvārūr by the Priyapurāṇam, a work of the twelfth century A.D.
13. ‘Uruvappahrē.’ Paranār (Puram 4) and Perungunrūr Kīḻar (Puram 266) celebrated him. Line 130 of the Purunar-āṟṟuppādai gives his relationship with Karikāla.
15. Paṭṭinappālai ll. 220-228 and Purunar. ll. 131 ff.—translated below. A venba in the Palamoḷi says: that a certain Pilarttalai rendered much help to Karikāla.
16. Naccinārkkiniyar explains this by an absurd story. This means apparently, that he did not come of the direct male line of the Cōlas, a fact which may account both for his early troubles and for his father’s name—Ilaiyōn, ‘prince.’ Contra Dr. S. K. Aiyangar, Ancient India p. 92
17. The text has: iru-peru vēndarum oru kalat-tavvya (146. Purunar). Naccinārkkiniyar takes this to mean that they died (padumppadi); but the Cēra, we know, sustained a wound in his back, and committed suicide by the process of slow starvation - Vaṭākkiruttal on which see Puram 65 ll. 9-11 and Pandit V. Swaminatha Aiyar’s n. thereunder. Also Studies p. 20 and n.
18. Aham 55, 246; also Puram 65, 66.
19. ‘Vaḷ-vāṭākkirundanam’ (Puram 65, l. 11) does not seem to mean that the king cut his throat with a sword (P. T. Srinivāsa Aiyangar Tamils p. 336) but that he held a sword while starving, to indicate the cause of his action-vāḷoḍu vaṭākkirundan (comm.)
20. I may say once for all that in the translations that follow, I have made use of all existing translations—Kanakasabhai. Pope. P. T Srinivasa Aiyangar.
22. Aham 125.
23. ll. 228-73: the following lines 274-82 are translated here.
24. Aham 141-śelkuḍi nirutta perumbeyark-Karikal. This poem has been misunderstood as containing a reference to the Kurumbar.
25. Kadu konru nāṭākki kuḷandottu vaḷām-berukki—i.e. destroying forests to extend the inhabited country, and digging tanks to improve fertility. Paṭṭinappālai ll. 283-4.
C. 8
28. Śūl. xxi ll. 11 ff. and n.
29. Puram 224.
30. Śūl. v. ll. 89-110.
31. Kavēra — tanayā — vēlōllanghana — praśamana — pramukhā —
dyanēkātiśayakārīnāḥ * * * * Karikālasya, EI. xi—No. 35, 11. 3-5.
32. 'He who caused the banks of the Kāvērī to be constructed by
all the (subordinate) kings led by the Pallava Trinētra whose third eye
was blinded by his lotus foot.'
33. See Studies, essay II, for a full discussion of these points.
34. Though Neḍungillī figures without any attribute in some colo-
phons, there is nothing to prevent his being identified with the king
who died at the Kāriyāṟu.
35. Puram 43.
37. xix. ll. 125-7.
40. Puram 31; Kanak. p. 73.
41. Puram 45; Kanak. p. 73. The palm and the margosa were re-
spectively the Cēra and Pāṇḍya emblems.
42. Puram 73; Kanak. pp. 74-5.
43. Puram 30 II. 10-12.
44. ibid 400, I. 19.
45. ibid 27, 29.
46. Col. to Puram 61 where he is called Nalangiiḷi Śētcennī
47. Puram 44. Kanak. pp. 73-4.
48. Puram 47. Kanakasabhai, 73.
49. Puram 373.
50. IA. xxix p. 250 n 2. Dr. Pope says that Kurāṉ-pāḷḷi is the same
as Kulamurṟam, 'Pavilion by the tank.'
51. Puram 36.
52. Puram 173.
54. IA. xxix pp. 251-2. Puram 35; I have reproduced Pope's trans-
lation.
55. Puram 36. IA. ibid p. 252.
56. Puram 37; IA. ibid.
57. Puram 40; IA. ibid, 254
58. Puram 373.
59. Aham 345.
60. This identification was first suggested by Kanakasabhai, p. 76.
But I am unable to follow him in identifying this king further with-
(a) Valavankilli who was 'maittunan' to the Cēra king Šenguttuvan,
and was established on the Cōla throne by the latter after suppressing,
in the battle of Nērivāyil, a rebellion in which nine princes of the blood
royal had taken part (p. 75); and (b) the Cōla king of the Manimēkaḷai
and the father of Udayakumaran (p. 77). It is not certain that the
twin Epics of the Anklet and the Jewel-belt relate to the same period of time as the poems of the Puranänuru and the other anthologies, and it is not clear how far the incidents mentioned in the epics may be treated as historical, and not simply meant to furnish a familiar background to a romantic story; there is, above all, a total lack of correspondence in the facts relating to the different kings whom Kanakasabhai proposes to identify. The phrase 'maittuna-valavankilli' of the Silappadikâram (xxvii-I. 118) is not the same as 'Kiliivalavan,' and as there is nothing in the numerous poems of the Puram to suggest that the latter's succession to the throne was disputed, we must be slow to accept the identification in this case. It must also be observed that, as Pandit M. Raghava Aiyangar, (op. cit. p. 33) points out, the Cola contemporary of Senguttavan was according to the Silappadikâram, Perungilli, whom Adiyârkkunallâr calls Perunarkilli; and the Pandit himself identifies him with Râjasûyam-vēṭṭa Perunarakkili and this, in itself, is really more plausible than the suggestion of Kanakasabhai. The absence of all mention of a fight at the Kâriyaru or a combination of the Pândya and the Câra against Kulamurrattu-tûlijya Kiliivalavan taken along with the positive references to his siege and capture of Vâfi and his defeat at Madura, all of which are admitted by Kanakasabhai, is fatal to his other proposition. See also P. T. Srinivasa Aiyangar History of the Tamils pp. 430-31.

61. Puram 46; IA. xxix p. 256.
63. Puram 226; IA. xxix 283.
64. Puram 227; IA. xxix 284.
65. Author of Kurundogai Nos. 20, 53, 129, 147.
66. The grammarians explain it, however, as Ādan tandai (Ādan's father).
67. Puram 184.
68. Parimelâlagar on Kural 785; and Naccikkârkkînîyâr on Tol. Karpu-Su. 52.
70. Puram 212; IA. ibid.
71. A play on words: potti means 'hollow'; but there is no hollowness in this Potti.
72. Puram 213; IA, ibid. p. 29.
73. Puram 214; IA. xxviii pp. 29-30
74. Puram 215, 216.
75. Puram 217.
76. Puram 218, 219.
77. Puram 222. Apparently this means that persons with enceinte wives were ineligible for vadakkiruttal.
78. Puram 220. IA. xxviii p. 32.
79. Puram 221; IA. ibid.
80. Puram 367; Kanakasabhai, p. 78.
81. Puram 16. P. T. Srinivasa Aiyangar assumes that this poem is an account of a war in which the king had to defeat recalcitrant Šōla
princes before bringing the whole of the Śōla country under his sway'.
Tamil p. 422. The other poem mentioned above is Puram 125.

82. Pandit V. Swaminatha Aiyar has 'indeed suggested (Ainguru-
neru-introd. p. 15.) that the Cēra enemy was the same as Yānakateēy-
mândarañ-īrālipōrapāl who was defeated and captured by Pāndya
Nēduññëjiyjan, the victor of Talaiyālangānām. Great as is the weight
of his authority, I hesitate to follow him here. See, however, Mr.

83. Puram 293
84. Puram 13
85. This king was wrongly identified with Karikāla by Kanakasabhai.—See P. T. Srinivasa Aiyangar Tamil, p. 367. n.

87. Puram 197.
88. Puram 62, 63, 368.
89. Puram 83, 84, 85.
90. Puram 80-2.
91. Puram 80, 352, 395. Aham 6, 122, 152 188, 226.
92. Aham 226.
93. Aham 6-Paranar.
94. Puram 190
95. Puram 239
96. Puram 74.
98. Appar-Kurukkai v. 4. Tiruppāsūr- (Tiruttāṇḍakam) v. 6. Also
Sundarar Tiruvāduturai v. 2. Tiruvālangādu plates-v. 43: īnā-lītāṅga-
budhah
99. See IA. xvii pp. 259-65 for a translation and critique of the
poem by V. Kanakasabhai.
100. See Śēran Sengutturāra p. 183. Aham 44 seems to give some
details of the events which preceded the battle
101. The allusion is to a custom by which kings who died a natural
death were supposed to secure the virāsvarga if their corpses were cut
with a sword before their final disposal; cf. Manimekalai, xxiii, ll. 11-14.
102. Tviṇjiyaj in the colophon to this Puram verse must be taken to
mean ‘slept’, not ‘died’, as this is the only way in which it can be
reconciled with the colophon to the Kalavali. See Studies pp. 14-16.
103. By understanding ‘Kaniyijj’ in Aham 44 as the abbreviation of
Kanakkālirumporai, it is possible to avoid much unnecessary confu-
104. It must, however, be noted here that several scholars of repute
are opposed to the identification of the two Poygais, and Pandit E. V.
Anantarama Aiyar who is among them proposes to postulate two Šen-
ganāns as well (see his edn. of the Kalavali-introd. p. 9). The debate
has not been altogether academic, as religion, always an explosive sub-
ject, seems somehow to have got mixed up in it. On the strength of
data drawn from the Yāpparungala-viṇṭṭi, a work of the tenth cen-
NOTES

In the eleventh century A.D. or the eleventh at the latest, Pandit M. Raghava Aiyangar first proposed the identification of Poygai of Sangam fame with the Ālvār (The Śen-Tamilī Vol. i p. 6; also his Ālvārkai Kālanilai 2nd edn. pp. 23 ff). The author of the Virutti quotes a number of verses as those of Poygaiyār, and some of them are from the first Tiruvandādi of the Ālvār (see the Virutti pp. 220 where the text seems to be defective, 350 and 459-60); he also counts the poet among the sages whose vision comprised eternity (350). Among the verses quoted in the whole work, however, there is not one from the Kalavālī. And Tirumangai’s pāsūram is silent about Kalumalam and the Kalavālī. But considering that the religious hymns of Poygai-Ālvār are all, like the Kalavālī, in the Venbā metre, the presumption arises (especially as there seems to be no essential difference in style between the two) that they are compositions of the same writer. One argument that has been urged against this view is worth serious consideration, and that is the argument that a bhakta like Poygai-Ālvār would not have stooped to the base flattery of an earthly monarch; the Ālvār himself declares this expressly in his hymns. A complete answer to this position is furnished by the fact that some of the verses quoted in the Yōpparungala-virutti and ascribed to the Ālvār are on secular subjects and include the praise of kings. We may suppose the Ālvār’s statements about his exclusive devotion to Viṣṇu to have been made in the later stages of his life when he had found his true self. So that, unless we put the late traditions of the Guru-paramparai regarding his age against the categorical evidence of Guna-sagara, the author of the Yapparungala-virutti, it seems necessary to accept the correctness of Pandit Raghava Aiyangar’s position. See, on the other side, K. S. Srinivasa Pillai-Tamil Varālū Vol. i p. 176-7, Śen-tamilīccelvi Vol. ii, article on Poygaiyār by Pandit N. M. Venkatassami Nattar, and Kalavālī, ed. Pandit Anantarama Aiyar, introduction. The novel suggestion of Pandit Anantarama Aiyar that Śenganān, the Saiva nāyanār, was different from Kōcchenganān of the Kalavālī is based entirely on the silence of the Periyapurānām on the Kalavālī. The Pandit naively discovers another reason in that, according to him, Śekkilār has marked off the nāyanār from the other person by calling the former Śenganān I!

105. Periya TūnmoH VI, 6.
106. Verse 3 line 3 of the hymn looks almost a copy of the Kalavālī of course allowing for the difference in metre: Karvāi-mākaḷirūndi venni-yēṟakalai-mannar manimudimēl kākamēra; also verse 4, 1, 3.
107. Ten - Tamiḷāl Vadaṟulakkōn Śōḷan (5): Tennāṟan Kuḍakōṇgaṇ Śōḷan (6); see vv. 4, 6, 9 of the hymn. Also Pandit Raghava Aiyangai Ālvārkai Kālanilai pp. 15ff. The Vēl of Viḷandai might have been a commander on the Cēra side.
108. Akhила-jaṇappadā-κल्प-गाँविसा-dhan (v. 13), Ei. xv p. 60.
109. ARA. 1909-10, pp. 16-17.
110. SII. ii, p. 378.
111. See EZ. iii pp. 1-47.
112. ibid p. 9, No. 43.
113. *Periplus* and Ptolemy have been noticed above p. 28. Sewell’s discussion of the Roman finds in the South in the *JRAS* (1904) is still the most comprehensive. See also *Ancient India* No. 2 pp. 116-21. Recent studies of the nature and direction of the foreign trade of the Roman Empire tend, as will be seen later, to confirm the soundness of our position.


115. See *Ante* pp. 33ff. Notice also the names Pañaya māraka and Pilayāmāraka in the Ceylon list recalling Pañaiyān Māraṇ of Tamil literature.


117. The grounds for this view may be briefly indicated here. The publication of the Sanskrit text of the *Nyāyapraveśa* makes the *Manīmekalai* account much more intelligible than it was when Dr. S. K. Aiyangar wrote his *Manimēkalai in its Historical Setting.* In reproducing almost word for word the treatment of fallacies in the *Nyāyapraveśa*, the *Manimēkalai* (xxix ll. 111-465) differs from it in some remarkable ways. It compresses the N. in parts and expands it sometimes as in the treatment of Ubbhayavyāvṛtti in Vaidharmya Dr̥ṣṭāntābhāśa, (two lines and a half of the Sanskrit text being rendered into ll. 424-49). Again some refinements are introduced by the Tamil author, which, though not found in the *Nyāyapraveśa*, are clearly suggested by it. The instance cited above is a good example of this also: and in discussing the example ākāśavat as an instance of avidyāmaṇa-ubbhayāsiddha-sādhyārṇa-dr̥ṣṭāntābhāśa, the N. explains the example only as referring to the asattva-vādi; but the M. (ll. 383-4) applies it to the sattva-vādi as well. Again there are differences in terminology which can only be noted, without criticism, as some at least of them may be merely textual errors in the Tamil work: (a) In the enumeration of paksabhāsas the M. has aprasiddha-sambandha, the ninth category, in the place of prasiddhasambandha of the N.; (b) for anyatarasiddha and sandigdhā-siddha of the N. among hetvābhāsas, the M. substitutes anyathāsiddha and siddhasiddha; (c) for viruddhāvyabhicāri of the N. we have viruddhāvyabhicāri in M; (d) in naming dr̥ṣṭāntābhāsas where the N. has sādhanadharmasiddha etc., the M. gives sādhanadharmavikāla etc. It may be noted that Dharmakīrti too uses ‘vikāla’ for ‘asiddha.’ See *JIH*. x pt. ii. for a review of the *Nyāyapraveśa* (ed. Dhruva) by S.S.S.

118. ll. 45-108.

119. ll. 109-110. On this Mr. Dhruva remarks: ‘The author of the *Manimēkalai* does not perceive that the last two *avayavas* can never be included in the *dr̥ṣṭānta* as he ignorantly imagines.’ (p. xv).

120. Mr. S. S. Suryanarayana Sastri, has studied the Sāṅkhya in the *Manimēkalai* and proved its early character. Vide *JIH*. Vol. viii (1929) pt. iii. See also ix pt. iii for his paper on *Buddhist Logic in the Manimēkalai*. 
CHAPTER IV

GOVERNMENT AND SOCIAL LIFE IN THE SANGAM AGE

In the present state of our knowledge it is not possible for us to view the political events of the Sangam age as a connected whole and study them in their sequence. They pass before us in kaleidoscopic confusion, more or less the same accidental results of the ambitions and fears, the hopes and blunders of kings and chieftains that they must have appeared to their contemporaries. We totally miss the mutual connection and the perspective in which it is the task of history to set the events of the past. What we lack in this direction seems, however, to be more than made good in another. There is no age without its peculiar background of social and cultural ideas and ideals, a kind of communal psychology which possesses men's minds and to a large extent supports their institutions and determines their actions. Of this psychological background, the literature of the Sangam gives us an unusually complete and true picture.

The most striking feature of the culture of the age is its composite quality. It is the unmistakable result of the blend of two originally distinct cultures, best described as Tamilian and Aryan. There is no task more fascinating, and none less easy, in the study of the pre-history of Southern India than that of disentangling the primitive elements of these disparate cultures, the stages by which they mingled and the consequences of their mixture. Our task is the simpler one of studying the resultant culture as it is reflected in the extant literature of the Sangam. In the absence of a settled internal chronology, and of reliable data bearing on the growth of the Tamil language in this period, the relative dates of individual poems can hardly be fixed with any confidence. Attempts to base inferences on a fifth century date for Karikāla, or on subjective tests like the assumption that kings began to loom large only after Karikāla's time, or the assumption that minor chieftains gained power after the eclipse of the three
dynasties in the Kalabhra interregnum, cannot be received with too much suspicion. Our course must be to treat the entire corpus of the Sangam works, (including also the Silappadikāram and the Manimekālai in this description but making more cautious use of them than of the other poems), as depicting the culture of a definite epoch extending over a period of three centuries; and thus to gain some knowledge of the background against which must be set the wars and disputes, the friendships and jealousies that have been sketched in the last chapter.

To trace fully the elements of pre-Aryan Tamil culture that survived into historical times would involve an extensive application of comparative methods to the literature of the Sangam age, such as cannot be undertaken here. These survivals are seen sometimes to exist by the side of the newer practices: just as the electric train and the country cart are both seen in use today, so in the Manimekālai we see the prevalence side by side of no fewer than five modes of disposing of the dead which included cremation, exposure, and burial with and without urns. Other instances show evidence of a conscious effort to blend the new with the old, and dovetail into one another modes originally distinct and self-contained. It is well-known that the earliest Dharmasūtras mention eight forms of marriage as part of the Aryan code; these eight forms are mentioned in the Sūtras of the Tolkāppiyam and the Iraiyandar Kaḷavīyal, and much ingenuity is spent in accommodating them to Tamil forms. The Tamils had a relatively simple conception of marriage; they recognised the natural coming together of man and woman (kāmakkūṭṭam), and the slight differences in the manifestation of love, perhaps ultimately traceable to differences in the physical conditions of the different parts of the country. These they recognised as the five tiṇais. They had also names for unilateral love, kaikkilai, and abnormal love—perundinai. Into this scheme the eight Aryan forms are squeezed with results not altogether happy. The five tiṇais are treated as varieties of Gandharva, and the Āsura, Rākṣasa and Paisāca forms are grouped under kaikkilai—courses not very satisfactory in themselves. But the attempt to impound the remaining Aryan forms, Brāhma,
Prajāpatya, Ārṣa and Daiva under perundinai is even less happy, and shows that the synthesis was not easy or natural. But the most tangible result of the meeting of the Tamil and the Aryan is the tremendous richness and fecundity that was imparted to the Tamil idiom thereby, and the rise of a literature which combined a good deal of classic grace with vernacular energy and strength. This is the literature of the Sangam Age.

In a few broad sweeps of his pen, the poet of the Paṭṭinapālai conveys to us the general aspect of rural life in the ancient Cōḷa country studded with numberless small villages. The unfailing Kāvērī spread its fertilising waters on the wide fields yielding golden harvests. The white water-lilies growing in wet fields withered under wreaths of smoke issuing from hot ovens boiling the sweet juice of the dark cane. The buffalo crammed its maw with well-grown ears of corn, while its young ones slept in the shadow of the tall barns. Cocoanut palms and plantains with bunches of fruit, the areca-palm and the fragrant turmeric, the mango in its variety and the palmyra with clusters of palm-fruit, the broad based sēmbū (Colocasia antiquorum), and the tender ginger grew in abundance around each village. Bright-faced maidens, wearing tasteful jewels and innocent looks, keeping watch over the paddy drying in the open, flung their curved ear-ornaments of gold at the fowl that came to eat the grain. Little children, with anklets on their feet, played about on the thresholds of houses, with their toy-carts having three wheels and no horses, and shouted out to people to get out of their way. Such were the many villages in which lived the rich families of the extensive Cōḷa country. The wonderful fertility of the soil is a favourite theme with the poets, and making all allowance for the license of poets, especially of court-poets, one can hardly deny the reality of the substance behind such utterances as that of Kōvūr-Kilār:10

Glory be thine, O giver, whose brow knows no sweat
From labour done, but only that from eager feasting!

[—Like drops of rain
That fall in the full lake, drips down the fat
From the meats they serve up; roasted flesh is
Carved and eaten; from their emptied porringers they
Quaff large draughts of milk!—
Thy fields of rice,—wide are their borders, where
The sweet cane flowers! Thy pasture lands,—with stalls
For herds,—there cattle graze!
Archers with fortified camps guard the flocks, and from
[tree-tops
On the wooded shore count the ships that cover thy sea!—
In the bay they load the abounding salt with which thy
[craggy mountains teem!

Āvūr Mūlam-kilār affirms¹¹ that the small space in which an
elephant can lie down produced enough to feed seven; another
poet¹² states that a vēli of land produced a round thousand
kalams of paddy.

The government of the land was in form a hereditary
Monarchy. Disputed successions and civil
wars were, as we have seen, not uncommon;
and if the accounts we possess of the ravages that followed
a conquest contain any truth, war was not, as so often made
out, the pleasant diversion of a few professionals which left
the normal course of life in the country untouched. The
Sanskritic conception of the state (rājya) as an organism with
seven limbs (angas) was known and accepted, and the
Kurāḷ¹³ introducing a slight but significant
change, makes the remaining six elements
subject to the king. In other respects as well, the concepts
of polity gain a certain clarity and precision in the hands of
Tiruvalluvar, unknown to their sources. The ten verses¹⁴ in
which he deals with the essentials of nāḍu (rāṣṭra) are far
more clear-cut in their analysis of the physical basis of the
life of the state than the corresponding statements in the
Arthaśāstras known to us, and the concluding declaration:¹⁵

'Though blest in every other way, it avails nothing
to a nāḍu if there be no peace between the people and
the king'

shows a firm grasp on the part of the author of the funda-
mentally moral foundations of political independence. Again,
the same combination of shrewd practical wisdom and high
political principle characterises his discussion of the place of
treasure in state life,\textsuperscript{16} and in this section we have the remarkable statement that the king's treasury is replenished from three sources—land-tax, customs and tolls, conquest. And in striking contrast to Kautilya's maxims on pranayā ('benevolences'), is the sound rule of Tiruvalluvar:\textsuperscript{18}

'A sceptered king imploring a gift is like a robber with lance in hand crying "give".'

It may be noted in passing that a verse in Ahanānūṟu\textsuperscript{19} states that the Cōlas had a strongly guarded treasury at Kumbakonam.

The king was in all essential respects an autocrat, whose autocracy was tempered by the maxims of the wise and the occasional intercession of the minister. The sphere of the state's activity was, however, very limited, and in a society where respect for ancestral custom was very deep-rooted, even the most perverse of autocrats could not have done much harm; and it must be owned that the general impression left on the mind by the literature of the age is one of contentment on the part of the people who were proud of their kings and loyal to them. The great author of the Kural, much of whose work is devoted to a systematic treatment of the affairs of state, may be accepted as a safe guide to the prevailing theory of the time; and theory is never so completely divorced from practice that we can make no inferences from the one regarding the other. No better method can be availed of to understand the nature of Tamil monarchy in this period than to discuss some of the salient statements of Tiruvalluvar on the subject. He warns kings, for instance, against the corrupting influence of unlimited power, saying:\textsuperscript{20}

The king with none to censure him, bereft of safeguards all
Though none his ruin work. shall surely ruined fall.

The possibility of oppression and its consequence to the tyrant form the subject of some verses which seem to imply that even in the face of intolerable misrule there were no formal remedies open to the people:\textsuperscript{21}
His people's tears of sorrow past endurance, are not they sharp instruments, to wear the monarch's wealth away?

'Ah! cruel is our king' where subjects sadly say,
His age shall dwindle, swift his joy of life decay.

The importance attached to espionage would likewise imply that the king had little direct means of ascertaining popular opinion:

These two: the code renowned, and spies,
In these let the king confide as eyes.

And the duty is cast on the minister of even braving the anger of a worthless king and speaking out to him when the occasion demanded it:

'Though, himself unwise, the king might cast his wise words away, it is the duty of the minister to speak the very truth.'

Lastly, the important place of learned men in the polity of the land and the potency of their influence in the country and on the court is neatly brought out in the Kural:

Although you hate incur of those whose ploughs are bows,
Make not the men whose ploughs are words your foes!

Nothing can furnish more striking evidence of the great gulf that separated royalty from common humanity than the awe with which the power of the king for good and for ill was contemplated. In theory, he was not merely, nor even primarily, the guardian of the people from physical danger, internal and external, but he was the custodian of the Universal Order. On his right rule rested the penance of the sage, the purity of the wife, nay the very course of the seasons. The Kural affirms:

The learning and virtue of the sages spring from the [sceptre of the King: again,

Where King, who righteous laws regards, the sceptre [wields.

There fall the showers, there rich abundance crowns the [fields.

Not lance gives kings the victory.
But sceptre swayed with equity.
The result of misrule then is not rebellion, but famine. Some of these ideas, though not in so clear-cut a form, are also the common stock of Sanskrit treatises on polity. These statements, doubtless, are by no means to be understood literally; they are only meant to emphasise the importance and the glory of a just rule: and are part of the armoury of maxims and exhortations intended for the guidance of kings and for the good of their subjects. But from this mystic conception of kingship, it is a far cry to the control of the royal power by popular representation and the power of the purse. The early Sanskritic political thinkers, like some Roman Catholic writers of the sixteenth century, justified tyrannicide under conditions. Tamil literature does not seem ever to sanction resistance to the king's will.

Mention is made in the Śilappadīkāram and the Maṇi-mēkalai of groups called aimperungulu and eṉpēṟāyam. Another group of five categories of persons is sometimes added to these to make up the 'eighteen kilaippālōr' as the early lexicon Divākaram calls them, or the 'eighteen sūṟram' as they are more commonly known. There are noticeable divergences among the earliest authorities on the content of aimperungulu and eṉpēṟāyam: this, taken along with the contexts in which these phrases occur outside the lexicons, is enough to convince a student of Tamil Literature that these various groups are part of the royal paraphernalia which accompanied kings on ceremonial occasions. The Kural knows nothing of them. Kanakasabhai, who recognised that the 'eṉpēṟāyam' were the eight groups of attendants who contributed to the 'pomp and dignity' with which the king was surrounded, somehow convinced himself that the 'aimperungulu' was of another order, and has made a number of statements not one of which is warranted by his sources. 'The council of representatives safeguarded the rights and privileges of the people; the priests directed all religious ceremonies; the physicians attended to all matters affecting the health of the king and his subjects; the astrologers fixed auspicious times for public ceremonies and predicted important events; the ministers attended to the collection and expenditure of the revenue and the administration of justice.
Separate places were assigned in the capital town, for each of these assemblies, for their meetings and transaction of business. ... The power of government was entirely vested in the king and in the "Five Great Assemblies." It is most remarkable that this system of government was followed in the three kingdoms of the Pāṇḍya, Cōḷa and Cēra, although they were independent of each other. There is reason to believe therefore that they followed this system of government which obtained in the country from which the founders of the "three kingdoms" had originally migrated, namely, the Magadha Empire. Of this string of astonishing assertions, we can only observe that everything in them except the names of the groups is pure imagination, and the reader will search the texts in vain for support for these statements. What is here called 'the council of representatives' is described by the vague term 'māśanam' which at best may mean 'elders'.

For the germ of a popular assembly, not organised on any scientific basis of representation, but still virtually representing such public opinion as there was, we must turn really to the institution called 'manram' (hall) and 'podiyil' (common place) in this early literature. The two sections on 'avai' (sabhā) in the Kural are quite general, and some verses in them may raise a doubt whether anything more than meetings for purposes of learned disputation is contemplated by them; but the term 'avai' is also applied in other works to the 'manram' and in the Kural itself, the avai is clearly part of the mechanism of politics. We may therefore hold with Parimēlalagar that these sections have reference to the king's sabhā. Frequent as are the allusions to the 'sabhā' or 'manram' in the works of the period, few specific details of its nature and working are forthcoming. Its place in the administration of justice, especially in the capital city of the king, is well attested. The sons of Malaiyamān were tried and sentenced, and later released by the intercession of Kovūr-Kīlār, in the manram of Uraiyyūr; and Pottiyār, after the death of his friend Kopperuṇjōlan, could not bear the sight of the same manram bereft of him. The Porunar-āṟṟuppadai makes a pithy statement about adults setting aside their feuds while they entered the sabhā, which might
mean either that they got their disputes adjudicated or laid their private quarrels aside for the discharge of common duties. We can infer naturally that the sabhā or manram was also availed of by the king for purposes of general consultation; Tiruvaḷḷuvar lays stress on the importance of ready speech in the assembly by saying that the learning of a man who is afraid to speak out in the assembly is like a bright sword in the hands of a eunuch on the field of battle.\textsuperscript{32}

Even less specialised and more entangled in the social and religious complex of village life was the Rural. manram of the rural areas. Each village had its common place of meeting, generally under the shade of a big tree where men, women and children met for all the common activities of the village; there were held the folk dances in which the women took part and which were suspended in the midst of a war or siege.\textsuperscript{33} Lacking evidence on the place occupied by the manram in the politics of rural life, we may still trace to these primitive folk-gatherings, at least in part, the beginnings of the highly developed system of village-government which came into existence and functioned so admirably in later Cōla times.\textsuperscript{34}

The chief sources of royal revenue appear to have been land and trade. The mā and the vēli as measures of land were already known;\textsuperscript{35} but we have no means of determining precisely the king’s share of the produce of agriculture. The peasant was the backbone of the country’s prosperity and was held in great esteem. The author of the Kural affirms that his was the only life worth the name, the life of all the rest being one of servitude and sycophancy.\textsuperscript{36} The importance of foreign trade in the period, and the vivid account of the activity of customs officials given in the Pattinappāḷai\textsuperscript{37} must go a long way to convince us of the high place occupied by customs duties as a source of revenue.

‘In the broad street near the sea beach where are seen (to grow) white long-petalled clusters of tāḷai (Pandanus), officials of established renown guarding the property of the good king, collect customs from day to day, untiring like the horses yoked to the chariot of the hot-rayed sun; yet, without abating, in the manner of
showers in the rainy (season) when the water absorbed by the clouds is poured on the hill, and the water poured on the hill is despatched to the sea, immeasurable quantities of various articles are being brought ashore from the sea and sent to the sea from land; in heavy bales, precious articles come crowding in endlessly into the strongly guarded enclosure, and are sent to the stack after being stamped with the (seal of the) mighty and fierce tiger.'

The prison formed part of the system of administration. Prisons.

The Cēra Kaḷaikkāl-Iṟumpoṟai was detained by Ṣenganān in a prison, which, from its name Kuṭavaḷḷikōṭṭam, is sometimes taken to have been in Kumbakōṇam or a smaller place, also near it, now called Koṭavaśal.

An army of well-equipped professional soldiers was regularly maintained and no doubt found frequent employment in those bellicose times. The captains of the army were distinguished by the title of ēṇādi conferred on them in a ceremony of formal investiture at which the king presented his chosen commander with a ring and other insignia of high military rank. The Puranānūṟu contains two poems on such military leaders who served the Cōḷa monarchs; of these, one gives a very clear notion of the ideals cherished by a good soldier in those days:

'You, when you see a fight, you rush to the front, divide your enemy's forces, stand before them, and get your body scarred by the deep cuts of their swords; thus are you (your fame is) pleasant to the ear, not so your body to the eye. As for them (your enemies), when they see you, they turn their backs, and with bodies whole and unscarred, they are pleasant to the eye not so (their infamy) to the ear. Hence, you are pleasant in one way, they in another: what is there else in which they do not equal you? Yet, what wonder is it, tell us, noble one! that this world cherishes you, O! Killi, of the fleet steed and of the victorious anklet-adorned foot.'
WAR

Even the common soldier when he fell fighting was cherished by his compatriots. The spot was usually marked by a stone bearing on it the name and the fame of the fallen hero. Such hero stones also sometimes became objects of worship. This custom survived till at least the tenth century in the Tamil and Kannada country where several inscribed hero stones bearing dates in the ninth and tenth centuries and answering to the description given of them in Sangam literature have been brought to light. The setting up of memorial stones for this and other purposes was so common that, at an early date, literary convention came to standardise the procedure adopted on such occasions.

Kings often took the field in person and delighted to rejoice with the common soldiers in their successes; on the other hand, if a king was killed or even seriously wounded in the midst of the fight, his army gave up the struggle and accepted defeat. Yet only a warrior's death was held worthy of kings; one Cēra monarch, as we have seen, having been wounded in his back, decided to starve himself to death: another, less heroic, mourned his captivity in pitiful terms. It was a common practice to lay on a bed of kuṣa grass the corpses of kings who died otherwise than in a fight, and cleave them with a sword before burial or cremation in order to ensure for them a place in the Valhalla of the Tamils. The vanity of the victor often inflicted deep personal humiliations on his vanquished foe, the memories of which rankled and brought on further strife. The crowns of defeated kings furnished the gold for the anklets of the victor. The horse, the elephant and war chariot, the sword, lance and bow, and the war-drum are among the paraphernalia of war most frequently described in the literature of the age. Elephants are often said to have carried flags in the battle-field, no doubt, the distinctive standards of each side which had, besides, other less prominent emblems like flowers and garlands of a particular variety. The Kalavali is one of the most detailed descriptions we possess of the battle-field in the Tamil country, and the poem supplies in a casual way much interesting information on military affairs. The soldiers.
infantry and cavalry alike, wore leather sandals for the protection of their feet.\textsuperscript{48} The nobles and princes rode on elephants, and the commanders drove in pennoned chariots. Poygaiyār mentions that women who had lost their husbands bewailed their loss on the field of Kalumalam;\textsuperscript{49} unless this is mere rhetoric, we may suppose that women, at least of the higher orders, sometimes accompanied their husbands to the field.

Besides being the head of the government and leader in war, the king also held the first rank in social life. He patronised poetry and the arts, and kept an open house. War and women were, in fact, the universal preoccupations of the leisured classes, besides wine and song. The king and his ēnādis with their retinues must have formed a gay boisterous crew at the top of society with a huge capacity for enjoying the simple pleasures of life such as eating and drinking. No occasion was lost for holding a feast and the poets are most eloquent in their praise of the sumptuous fare to which they were so often asked. One poet declares to his patron:\textsuperscript{50}

\begin{quote}
'I came to see you that we may eat together the unctuous chops of meat, cooled after boiling and soft like the carded cotton of the spinning woman, alternating with large pots of toddy.'
\end{quote}

Another records in grateful detail his exhilarating reception at the hands of the great Cōla king Karikāla:\textsuperscript{51}

\begin{quote}
'In his palace, beautiful women decked in fine jewels and sweet smiles, often poured out and filled the ever-ready goblet of gold with intoxicating liquor, unstinting like the rain; thus drinking my fill, and chasing out my fatigue and my great distress, I experienced a new elation.

* * *

In good time, he plied me with the soft boiled legs of sheep fed on sweet grass, and hot meat, cooked at the points of spits, in large chops which were cooled by being turned in the mouth from one side to another: when I said I would have no more of these, he kept me on, and gave me to eat sweets made in varied shapes and of excellent taste. In this wise, entertained by the music of the sweet drum and the well tuned lute of the
bright faced viraliyar, I spent many pleasant days. On occasions, he entreated me to eat food prepared from rice; then I ate fine cooked rice which, with unbroken edges and erect like fingers, resembled the buds of the mullai (flower), together with curries sweetened with milk, in such quantity that they filled me up to the neck. So I stayed happily with him, and by eating flesh day and night, the edges of my teeth became blunt like the ploughshare (after) ploughing dry land. Getting no time to rest, I began to dislike food; and one day I said: O! prosperous (king)! expert in collecting tribute from your angry foes, let me go hence, back to my old city.'

The habit of eating betel leaves after food was well-known. Women are said to have given up eating betel leaves and bathing in cold water when their husbands fell in battle. Kövalan's wife Kannaki gave him, after his last meal, betel leaves and arecanuts to eat, before he went out on his fatal mission for the sale of the anklet in Madura.

Easily the most cultured among the amusements open to the upper classes in those days were literature, poetry, song and dance. The poets were men and women drawn from all classes; they composed verses to suit the immediate occasion and were often rewarded very well for their literary exertions. How much we owe to these occasional songs, gathered subsequently and arranged in 'the eight anthologies', must be clear from the numerous examples quoted already. The profits of poetry in this age were believed, at any rate by people of later times, to be absurdly high; and the author of the Kalingattupparaṇi tells us that Kadiyalūr Rudrangaṇanār got for his Paṭṭinappālai over a million and a half gold pieces from Karikāla. If legend says true, only a small part of early Tamil poetry has come down to us; but what we possess of this literature bears evidence of its great qualities. The poems, specially the shorter ones, are full of colour and true to life. They abound in fine phrases giving compact and eloquent expression to the physical and spiritual experiences of the poet.
They are generally free from the monotony and the artificiality that mar much of later Tamil poetry. And they do not lack width of range. The short poem, the long ode, the dramatic epic and the religious lyric were all known; and in the Kural of Tiruvalluvar we have a work that transcends the limitations of time and place.

Besides these poets, some of whom were resident companions of kings and chiefs, while others, the humbler ones, moved from one court to another in search of patronage, there were also roving bands of musicians followed by women who danced to the accompaniment of music. They were the pāṇar and virālīyar who moved about the country in companies carrying with them all sorts of quaint musical instruments. They seem to have been the representatives of primitive tribal groups who preserved the folk-songs and dances of an earlier age. Their numbers and their poverty form a frequent theme of the poetry of the age, and, from all accounts, they seem to have lived from hand to mouth and seldom known where their next meal was to be had. Here is a very humorous account of their experiences after meeting a generous patron:

'The Cōla king showered great quantities of wealth in (the form of) fine and costly jewels not suited to us; on seeing this, some among the large group of my kinsfolk, used (only) to abject poverty, put on their ears ornaments meant for the fingers; others wore on their fingers things meant for the ear; others put on their necks jewels meant for the waist; yet others adorned their waists with ornaments properly worn on the neck; in this wise, as on the day when the mighty rākṣasa carried off Sītā, the wife of Rāma of the swift chariot, the great group of red-faced monkeys shone in the fine jewels (of Sītā) that they discovered on the ground, we were the cause of endless laughter.'

Of the class of poems called āṟṟuppadai, in which a poet narrates his experiences of a patron and invites others to bring themselves to his notice, some are addressed to the pāṇar and one of these poems, a relatively short piece, may be reproduced here.
Minstrel, with little lute of sweetest strain!
Suppliant with words of ancient wisdom full!

Importunate thou askest me to rest and listen to the pleasant sounds of thy tambourine.

But hear what I shall say!

The modest home of Paṇṇan, whose hands are full of gifts, is near the wide city.

There food inexhaustible is found like the waters of the cool tank under January's moon, and the humming bees explore the sweets of the fragrant water-lily.

There he meditates the praise and glory of Kili-valavan, king of the good land that yields in abundance rice and sweet water, and that knows the fire that cooks, but not the fire that consumes.

If thither,—together with thy songstress, whose hair diffuses fragrance of the 'trumpet-flower,' the bright-browed, sweetly smiling—you softly advance, you shall prosper well.

His gifts are not mere chance, like gold found by the woodman in the forest.

Hesitate not.

Long may he flourish!

That the arts of music and dancing were highly developed becomes clear from the celebrated third canto, the Arangēṟukādai of the Śilappadikāram which gives a full account of the technique of the theatre and the dance, and of the music and musical instruments accompanying the dance. If we may trust the earliest glossator to whom we have access on this highly abstruse section of the Śilappadikāram, the dancing and music, of which hetaerae like Mādhavi were the exponents in high society, comprised at least two strains which had come together to form a complex scheme. These were the dēśi and mārga, the former doubtless as its name implies the strain indigenous to the country, and the latter an exotic Aryan mode. We may also infer the existence of
an extensive literature on these arts most of which has been lost to us. Eleven scenes from Aryan mythology seem to have been selected for standardised presentation and formed the classics of the arts. The Manimekalai, like Vatsyāyana’s Kāmasūtra, indicates that the nāḍaka magalir, the hetaerae, underwent a regular course of instruction extending over a number of years and comprising royal dances, popular dances, singing, lute-playing, flute-playing, cookery, perfumery, painting, flowerwork and so on. Several varieties of the vinaśai and yāl are mentioned; it is not easy to understand their exact forms now, though it is clear that a high stage of development had then been reached in these arts, apparently after a long evolution.

The richer classes dwelt in houses built of brick and mortar, of which the walls were often covered with painting of divine figures and pictures of animal life, and surrounded by tastefully laid out pleasure gardens. Such gardens possessed shallow wells or tanks with mechanical fittings, artificial hillocks, rivulets and waterfalls, bowers of flower plants and glass houses, for the amusement of the inmates of the mansions that stood in their midst. Mirrors were also known and used. The opening canto of the Śilappadikāram gives an account of a wedding in high society which, though no doubt slightly idealised, may perhaps be accepted as based upon reality. The bride, Kanñaki, was twelve years of age; the bridegroom, Kōvalan, was sixteen. Their marriage was arranged by their parents, who were wealthy merchants, and announced to the citizens of Puhār by ladies riding on an elephant.

'On the day when the moon was in conjunction with Rōhini, in a mandapa adorned with pearls and flowers and supported on jewelled pillars with flower-festooned capitals, underneath an azure canopy, Kōvalan, led in the Vedic rituals by an aged Brahman (priest), went round the fire in the company of her who rivalled Arundhati—blessed are the eyes of those who saw the sight.'
The ceremonial over, the women strewed flowers and prayed for the life-long happiness of the couple, and the prosperity of the Emperor, and then followed the consummation.64

Of the life of the common folk, literature furnishes fewer details. The Paṭṭinappālai gives a vivid account of the life65 of the Paradavar, the deep-sea fishermen of Puhār, including some of their holiday amusements. On the wide dune of black sand, the large clan of rough working Paradavar were seen eating the cooked flesh of the sea-fish and the boiled field-turtle. Wearing flowers of the aḍumbu (*Ipomaea bilboa*) and the water-lily, they gathered in the spacious māvram like the stars and planets revolving in the blue sky. The stronger ones among them entered the wide arena and, without turning back, they fought fierce duels hurting one another with their fists and their weapons. Birds flew from the mottled palms, frightened by stones shot from slings. In the outer streets, pigs were wallowing in puddles with their young ones, together with many kinds of fowl, and rams and quails were seen fighting. Their huts with low thatched roofs in which were stuck the long handles of fishing rods resembled the little enclosures round hero stones made of rows of shields and spears. In the midst of these huts, fishing nets were drying on sandy thresholds, like patches of darkness in bright moonlight. Wearing the garlands of the cool white convolvulus growing at the foot of the screw pine (with aerial roots) they planted a branching jaw-bone of the sword fish and invoked a mighty god to dwell in it. Decked in the long-petalled tālai (*pan-danus*) flowers, the big red-haired fishermen drank the toddy of the rustling palm in the company of their dark women clad in garments of green leaves. Refraining from going afishing on the wide blue water, they ate and sported on the sandy beach reeking of the smell of fish. Like the ruddy cloud embracing the high mountain, like the baby clinging to its mother's breast, the red waters of the Kāvirī mingled with the clear sea water roaring at its mouth; there, the Paradavar washed their sins in the sea and the salt of the sea in the water of the river. They played with the crabs and, amidst the spreading waves of the sea, made dolls of sand and, feasting their senses in other ways, they spent the
whole day in games. In the night, they heard music and witnessed the play acted in pillared mansions; lovers, changing silks for lighter robes and drinking wine without limit, slept on the sands in the last watch of night.

Puhār or Kāvriippūmpattoṭinam was one of the few great cities of the time, and being on the sea coast, was also the great emporium of the kingdom. The city, its port and trade are fully described in the poems. The author of the Śīlappadikaram says that the wise considered the prosperity of Puhār as stable as the Himalaya and the Podiya mountains.

'This celebrated city, full of riches coveted by kings and teeming with sailors, is so well stocked that it will not fail in its hospitality even if the whole world encircled by the roaring sea become its guest; indeed in the hoards of (merchandise) brought in ships and carts, (the city) resembles a congregation of (all) the alien tracts producing precious goods.'

A poet, addressing the Cōla king, says that big ships entered the port of Puhār without slacking sail, and poured out on the beach, inhabited by the common people, precious merchandise brought from overseas. In the extensive bazaar of Puhār, says the author of Paṭṭinappālai, were seen many tall mansions surrounded by platforms reached by high ladders. These mansions had many apartments and were provided with door-ways, great and small, and wide verandahs and corridors. Well-dressed damsels glittering in jewels were looking out from the windows of the upper floors, and their palms joined in their front in salutation to Muruga resembled bunches of sengāndal (gloriosa superba) flowers seen high on the slopes of mountains. When Muruga was taken out in procession in the bazaar, which was done quite often, music and dancing parties accompanied him and the sound of the flute, lute and drum mingled with the noises in the street. In all parts of the town there were flags of various kinds and shapes flying in the air; some were flags that were worshipped by many as a high divinity, and the entrances to their precincts were decorated with flowers.
Others were white flags raised on frames supported by posts, below which were made offerings of rice and sugar to precious boxes of merchandise. Yet others were flags that announced the challenge of great and renowned teachers who had mastered many sciences. There were also flags waving on the masts of ships heaving in the port of Puhār like huge elephants chafing at their posts. Yet others, flying over shops where fish and flesh were being sliced and fried and whose thresholds were strewn with fresh sand and flowers, announced the sale of high-class liquor to their numberless customers.

In the same poem which so vividly describes the external appearance of the city, there occurs the following idealised description of its merchants and traders and their morale:

'They shunned murder, and puts aside theft; pleased the gods by fire offerings; raised good cows and bulls: spread the glory of the Brahmans; gave (their guests) sweets to eat and (sometimes) foodstuffs raw; in these ways was their kindly life filled with endless good deeds. Holding to the golden mean, like the peg of the loving farmer's yoke, they feared the untrue and ever spoke the truth; they regarded others' rights as scrupulously as their own; they took nothing more than was due to them and never gave less than was due from them; trading thus in many articles of merchandise, they enjoyed an ancient heritage of prosperity and lived in close proximity to one another.'

The general plan of the town of Puhār is described in considerable detail in canto V of the Šilappadikāram. The town built on the northern bank of the Kāveri near its mouth comprised two parts, Maruvūr-pākkam near the sea and Paṭṭinap-pākkam to its west. These were separated by a stretch of open ground taken up by a garden of trees under the shade of which was held the daily market of the city. Near the beach, in Maruvūr-pākkam were terraced mansions and warehouses with windows shaped like the eyes of the deer.
There was the abode of the prosperous yavanas whose pleasant features arrested the eyes of spectators, and of other foreigners who, for the gains from their maritime trade, lived close to one another on quite friendly terms. Vendors of fragrant pastes and powders, of flowers and incense, weavers who worked silk, wool or cotton, traders in sandal, agil, coral, pearls, gold and precious stones, grain-merchants, washermen, dealers in fish and salt, sellers of betel-leaves and spices, butchers, sailors, braziers and copper-smiths, carpenters and blacksmiths, painters and sculptors (stucco-workers), goldsmiths, tailors and cobbler, makers of toys in pith and cloth, the numerous pānar who were experts in the music of the lute and flute—these and others had their residence in Maruvūr-pakkam. In the Paṭṭinap-pakkam were the broad royal street, the car street and the bazaar street. Rich merchants, brahmans, farmers, physicians, astrologers lived in their respective quarters. Surrounding the palace were the houses of charioteers, horse and elephant riders and the soldiers who formed the body-guard of the king. Bards, minstrels and panegyrists, actors, musicians and buffoons, chank-cutters and those skilled in making flower garlands and strings of pearls, time-keepers whose duty it was to cry out the nālikais or divisions of time, as each passed, and other servants of the palace also resided within the limits of Paṭṭinap-pakkam.}

Of the overseas trade of the Cōla kingdom in the Śangam Age again we get an excellent idea from a few lines of the Paṭṭinappālai. The city of Puhār had a large colony of foreign merchants from different parts of the world.

'Like the large crowd gathered in a city of ancient renown on a festival day when people from many different places betake themselves to it with their relatives, persons from many good countries speaking different tongues had left their homes and come to reside (in Puhār) on terms of mutual friendship'.

Of the articles of foreign trade we have the following description from the same source:
Under the guardianship of the gods of enduring glory, horses with a noble gait had come by the sea; bagfuls of black pepper had been brought in carts; gems and gold born of the northern mountain, the sandal and agil from the western mountain, the pearl of the southern sea, the coral of the western sea, the products of the Ganges (valley), the yield of the Kāvēri, foodstuffs from Ceylon, and goods from Kālagam, all these materials, precious and bulky alike, were heaped together in the broad streets overflowing with their riches.'

Of the ports in other parts of the Tamil country we have similar descriptions in the literature of the Śangam. Even inland cities like Madura had guards of 'dumb mlecchas' and 'yavanas' in complete armour keeping watch in the king's palaces. The Perumbāṇāṟṟuppāṭai, a poem of the same period, speaks of tall lighthouses on the coast summoning ships to harbour by the night.

If we compare this evidence with that of the classical writers of the early centuries of the Christian era, we shall see that the data drawn from these two disparate sources work into one another so closely that it becomes quite obvious that they relate to the same period of history. The author of the Periplus says positively that the Roman merchants raised every year beautiful maidens for the harems of Indian kings and the fact is confirmed by what passes in some dramas of India. The chart of Peutinger, prepared at a time when the Roman Empire was flourishing in all its power, carries on the sheet devoted to India, by the side of the names of Tyndis and Musiris, the words 'Temple of Augustus.' Large quantities of Roman coins found in the interior of the Tamil land attest the extent of trade, the presence of Roman settlers in the Tamil country and the periods of the rise, zenith and decay of this active commerce. Casual statements made by the classical authors and, more decidedly, the evidence of the early Chinese annals, prove that along the sea-route from the Far-East to the West, India acted as an intermediary for many generations. The maritime trade of the Indian ocean in the early centuries of the Christian era is in itself a subject too vast, and authentic evidence on it is too extensive, for us
to attempt anything more than to draw attention to a few of its aspects that should interest students of Cōla history.

The feeble beginnings of the trade between the Roman Empire and India, confined at first to articles of luxury, may be traced to the reign of Augustus, if not to an earlier time. Trade with the East was one of the chief factors that brought about the extension and consolidation of the Roman Empire in that direction, and the Arabian expedition of Aelius Gallus, though not a complete success, secured good harbours in the south of Arabia for the Roman traders on their way from Egypt to India. In the reign of Augustus, despite the ‘embassies’ to him from the Pāṇḍya country, this commerce was by no means extensive or economically important; the notices of some contemporary writers, whose imagination was struck by such trade, has led modern scholars, on the whole, to exaggerate its significance. But it soon assumed new and unexpected proportions, and ceased to be the negligible branch of Roman trade that it was in the beginning. The growth proceeded steadily through the times of the Julii and Claudii, and though there was a lively trade by land, the maritime commerce of Egypt with Arabia, and through Arabia with India, was the most considerable branch of the commerce with the East. So long as the trade was confined to luxuries and carried on through Arab intermediaries, the Romans paid for it mostly in gold and silver, and the oft-quoted statement of the elder Pliny that not a year passed without the Empire paying out a hundred million sesterces (about £ 1,087,500) to India, China and Arabia has, most likely, reference to this early phase. After Augustus, the trade with India grew naturally in the favourable atmosphere of a great Empire. ‘The discovery of the monsoons by Hipparchus of Alexandria in the late Ptolemaic or early Roman times, as well as the natural tendency of a growing trade to become more than a trade in luxuries and a merely passive trade on one side, led to the establishment of a direct route by sea between Egypt and India. The main centre of traffic was now Alexandria. The Arabian harbours lost their importance. . . . The new route was fully established at the date of the Periplus. that is, under Domitian. The trade with
India gradually developed into a regular exchange of goods of different kinds between Egypt on the one side and Arabia and India on the other. One of the most important articles which came from India was cotton, another probably was silk. Both of these products were worked up in the factories of Alexandria, which sent in exchange glass, metal ware, and probably linen. Nothing can prove better the increasing volume and regularity of the Indian trade of the Roman Empire than the contrast between the meagre description of the direct trade route to India given by the author of the *Periplus* and the elaborate precision of Ptolemy's descriptions in the first half of the second century A.D. Ptolemy's account shows that the Roman trade now reached beyond India to Indo-China and Sumatra, and that the trade with India and China was highly developed and quite regular. Relatively few Roman merchants visited the lands of the Far-East themselves; Southern India obviously acted as intermediary in the trade between China and the West. The carrying trade between the Malaya Peninsula and Sumatra in the East and the Malabar coast in the West was largely in the hands of the Tamils. The direct trade between Rome and Southern India declined and died out in the period of military anarchy in the Roman Empire of the third century. Practically no coins of the third century have been found in India. Business relations were not resumed till order and a stable gold currency had been re-established in the Byzantine period and then mostly through intermediaries.

Of the carrying trade of the Indian ocean and the Arabian

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In the harbours of the Cōla country, says the author of the *Periplus*, 'are ships of the country coasting along the shore as far as Damirica; and other very large vessels made of single logs bound together, called sangara; but those which make the voyage to Chryse and to the Ganges are called colandia and are very large. Here three kinds of craft are distinguished by the author of the *Periplus*—light coasting boats for local traffic, larger vessels of a more complicated structure and greater carrying capacity, and lastly the big ocean-going vessels that made the
voyages to Malaya and Sumatra, and the Ganges. Quite obviously, the light coasting craft is what the poet Rudraganpanār had in mind when he described rows of roomy boats which had returned laden with grain secured in exchange for the white salt they had sold and which were seen in the back-waters of the port of Puhār tied to rows of pegs and looking like so many destriers. The same writer mentions elsewhere larger ships which carried flags at their mastheads and which he compares to big elephants. Navigation in the high seas and the dangers attendant on it in foul weather are picturesquely described in the Manimekalai in a forcible simile in which the mad progress of Udayakumara in search of Manimekalai is compared to that of a ship caught in a storm on the high sea:

'The captain trembling, the tall mast in the centre broken at its base, the strong knots unloosed and the rope cut asunder by the wind, the hull damaged and the sails rent and noisy, like the ship caught in a great storm and dashed about in all directions by the surging waves of the ocean.'

This coincidence of testimony drawn from the early literature of the Tamil country and the Periplus on the conditions of maritime trade in the Indian seas in the early centuries of the Christian era is indeed very remarkable in itself. When one considers this in the light of other evidence from Indo-China and the islands of the archipelago on the permeation of Indian influences in those lands from very early times, one can hardly fail to be struck by the correctness of the conclusion reached by Schoff: 'The numerous migrations from India into Indo-China, both before and after the Christian era, give ample ground for the belief that the ports of South India and Ceylon were in truth, as the Periplus states, the centre of an active trade with the Far-East, employing larger ships, and in greater number, than those coming from Egypt.' We shall see that, when after a long eclipse, the power of the Cōla kings revived in the tenth and eleventh centuries, the seafaring instincts of the people had not deserted them and that, in the favourable conditions then obtaining, they attempted tasks more venturesome than anything they had achieved in the earlier age.
Before turning to a study of the internal trade and industry of the Cōla country, mention must be made of a unique example, in the second or third century A.D., of the working of Indian influence on the art and culture of the Roman Empire. The wide sway of Greco-Roman influences in India in Gāndhāran art and the art of Amarāvati is now generally admitted. A silver dish found at Lampsacus, partly inlaid with gold and partly enamelled. furnishes a valuable proof of the excellent knowledge which the Romans possessed about India and of the interest which they took in that country.

The dish figures a personification of India seated on a peculiar Indian chair, the legs of which are formed by elephant tusks. Her right hand is lifted in the gesture of prayer, in her left she holds a bow. Around her are grouped Indian animals—a parrot, a guinea hen and two pet monkeys. Under her feet are two Indians leading a pet tiger and a pet panther, ready to fight, and making the gesture of adoration. It is possible that the animals represented on the dish formed the chief objects of trade by the land route from India to the Roman Empire.

Among the industries of the Cōla country as of South India in general, in this period as always, the chief place was held by agriculture. The high place of agriculture in the national economy and the phenomenal fertility of the soil in the basin of the Kāvēri are, as we know, clearly reflected in the literature of the time. Many agricultural operations were done by women especially of the lower classes, the 'last classes' (kadaisiyar) as one of the poets of the Puranānūru calls them. There is no clear evidence of the prevalence of predial slavery, though it is possible that most of the labourers of the 'last classes' did not differ much from slaves in their status. The bulk of the land was owned by veḷḷāḷar, the agriculturists par excellence, who commanded a high social rank. The late commentator Naccinārkkiniyar distinguishes between the rich and the poor veḷḷālas by describing them as 'those who maintained themselves by causing (land) to be ploughed, and 'those who maintained themselves by ploughing (land).’ Of the former he says that
besides owning land, they held official posts under the king in the civil and military administration, and the titles of Vēḷ and Araśu in the Cōla and of Kāvidi in the Pāṇḍya country, and enjoyed the jus connubii with royal families. These were doubtless the nobles of the land who shared with the king the pleasures of war and chase and the table. The poorer veḷḷāḷas did not shun manual labour and for the most part worked on their own lands, and not as hired day labourers on estates belonging to others. They were in fact the peasantry of the country who worked themselves and sought the assistance of hired labour as necessity arose. A casual simile in the Puranānīru,97 which mentions the poor farmer who having no income from his fields had to eat up the seed-corn, may lead us to infer that drought and failure of crops were not altogether unknown. We have no information on tenancy-rights or on the taxation of land in this period.

Spinning and weaving of cotton, and perhaps also of silk, had attained a high degree of perfection. Spinning was then, as in later times, the by-occupation of women.98 The weaving of complex patterns on cloth and silk is often mentioned in literature, and we have the authority of the Periplus that Uraiyyur was a great centre of the trade in fine cotton stuffs. The Porunarāṟṟuppaḍai mentions99 cotton cloth, thin like the slough of the snake, bearing fine floral designs and so finely woven that the eye cannot follow the course of the yarn. The same poem alludes elsewhere100 to silk cloth with its threads gathered in small knots at its ends. The Maṇimēkalai speaks101 of artistic patterns of cloth giving evidence of the marvellous dexterity of expert weavers. The cotton and silk trades, therefore, must have provided occupation to a considerable part of the population. No detailed or specific information is forthcoming on the other trades of which a general idea may be gathered from the descriptions of city life quoted above. Cots made of leather straps plaited apparently on wooden frames are mentioned; and the leather workers came from the low class of the pulaiyās.102 If the mention, in the Maṇimēkalai,103 of Magadhan artisans, Mahratha smiths, blacksmiths from Avanti and Yavana carpenters working by the side of Tamil craftsmen is not mere rhetoric, we may believe that by the side of foreign
merchants from different countries in India and outside, there were also some industrial workers who had found more or less permanent employment in the Tamil lands by their exceptional skill in particular crafts. Much of the internal trade was carried on by barter. Paddy forming the most commonly accepted medium of exchange. Salt, we have seen, was sold for paddy. We learn also\textsuperscript{104} that honey and roots were exchanged for fish-oil and toddy, the sweet sugar-cane and \textit{aval}\textsuperscript{105} for venison and arrack. The ladies of the prosperous agriculturist families in the P\text{\textael}dy country poured the white paddy from their barns into the pots in which the hunter from the forest had brought venison, or the shepherdess had fetched curds.\textsuperscript{106} Paddy was accepted as the most common measure of value in rural economy in the C\text{\textael}la empire of the tenth century and later; the numerous inscriptions of that time furnish unmistakable evidence of the subordinate role of coin in the transactions of everyday life; the same feature survived until very recently in the rural parts of the Tamil country. It may be inferred, therefore, that in the early centuries of the Christian era paddy was the common measure of value in internal trade; and that metallic currency entered only in transactions of foreign commerce. It must be noted however that some evidence, not quite conclusive, seems to indicate the presence at this period in Madura, and only there, of a body of foreign colonists who appear to have used regularly small copper coins in their day to day transactions.\textsuperscript{107}

In no sphere is the influence of Aryan ideas on Tamil culture in early historical times more evident than in that of religion and ethics. These ideas embodied in a number of myths, legends and social practices which form the common stock of practically the whole of India, had already become an integral part of the civilisation of the Tamils, and the \textit{Sangam} literature affords instances without number of the thorough acquaintance of the Tamil poets with the Vedic and epic mythology of Sanskrit, and the ethical concepts of the \textit{Dharma\textael}stra. An exhaustive study of the history of Indian Mythology, by tracing the stages through which each single legend passes before attaining a final and fixed form which
it retains ever after, might lead to results of value to the internal chronology of the body of Sangam literature. Even otherwise, one can see that poems like the *Silappadikāram* and the *Mañimekalai* which differ from the other poems of the Sangam, not only in their great length and their literary form, but in the much freer use they make of these northern legends and myths, must be accounted to come rather late in the period if not after its close. In any case, it seems best not to mix up the evidence of the anthologies in these matters with that of the *Silappadikāram* and the *Mañimekalai*, but keep these apart.

The burning of the Three Cities (*tripura*) by Śiva, a feat often attributed also to a mythical Cōla king; Śibi saving the dove from the claws of a falcon; perhaps also the excavation of the eastern ocean by the Sagaras, and the stories of the *Rāmāyana* and the *Mahābhārata* are among the legends known to the poets of the anthologies. In the *Silappadikāram* and the *Mañimekalai* we come across a much larger body of Aryan myth and legend more freely used by the authors in many contexts. The whole cycle of Kṛṣṇa legends including his adventures with shepherdesses, Viśvāmitra eating dog's flesh, Indra's misconduct with Ahalyā and the curse of Gautama, the incarnation of Viṣṇu as a dwarf to bring ruin on Bali, the demon king—it these and other stories are used in these epics in so casual a manner that there can be no doubt about their common currency in the Tamil land at the time they were composed.

A number of quaint social customs and beliefs, some of which may be of a non-Tamil origin, can be traced in the literature we have been dealing with. The practice of speeding the parting guest known as *saptapadi* in Sanskrit, is clearly mentioned in the *Porunar-ārruppadai*, which says that Kārikāla accompanied his guest on foot for a distance of ‘seven steps’ before requesting him to mount a chariot drawn by four milk-white steeds. Each householder laid out some food, rice mixed with flesh, every day before his meal, for crows to feed on. The slaughter of a cow, the destruction of a foetus, the killing of a brahman were counted among the most heinous offences, but worse than these was ingratitude,
according to the established code. Women of the courtesan class when they were guilty of unprofessional conduct were punished by being compelled to carry seven bricks on their heads round the public theatre (arangu) and apparently expelled from the class thereafter. A bath in the sea at Kanyakumāri was held to absolve a woman from the sin of incest; at any rate it was accepted as an act of penance for those who had incurred the sin. After child-birth women bathed at night in tanks on the tenth day. The phenomena of possession and the evil eye were believed in and carefully guarded against by the hair of children being dressed with ghee and white mustard. Divination was practised and faith in omens was common. The author of the Silappadikāram says picturesquely that coming events were foreshadowed by the throbbing of the left eye of Kannaki and the right one of Madavi on the day of the festival of Indra.

There was no single method adopted for the disposal of the dead, and both cremation and inhumation with or without urns are freely mentioned. And there appears to have prevailed considerable latitude in the choice of the method to be followed on each particular occasion in the same family. And the Manimekalai mentions the construction of brick tombs of various shapes built by the relatives of the dead whether they were sages or kings or women who had become Sāti. It would appear that the shapes of these structures varied with the caste and rank of the persons commemorated by them. The funeral drum striking terror into the hearts of listeners is also mentioned in the same poem.

Sāti is frequently mentioned and was fairly common, but by no means universal. The celebrated utterance of the queen of Bhūta Pāṇḍya shows that it was more or less the general practice to dissuade women who had lost their husbands from immolating themselves and that the practice was by no means encouraged, much less enforced. There can be no manner of doubt, however, that the heroism and devotion of the Sāti were applauded by public opinion. The true wife was indeed she who, at the death of her husband, entered his burning pyre
as if she were entering the cool water in a tank for bathing.\textsuperscript{122} Still, the more human, though less heroic, ideal that women were ordinarily expected to adopt is perhaps best expressed in the lines of the *Maṇimēkalai*,\textsuperscript{123} which contrast the daily life of the family woman with that of the hetaera by saying that the former was under guard in her maidenhood as in her married state, and so also when her husband was no more, that she controlled her mind and did not meet strangers and that she offered worship to no god other than her wedded husband. The *Kural* is silent on *Satī*. To lead a life of religious devotion in widowhood was recognised as proper for women of all classes. The *Satī* then was the exception rather than the rule, and we do not hear of a single instance of an unwilling woman being forced to it.

That the ritualism of Brahmanical Hinduism had struck root in the Tamil country in this early period must have become clear from the references already cited to the costly sacrifices performed by the Cōla monarchs of the time. The regular day to day fire-worship of the Brahmans is mentioned by the *Maṇimēkalai*;\textsuperscript{124} and a song of Āvūr Mūlam-kīḷār in the *Puranaṇūṟu* which eulogises the Brahman Viṇṇandāyan of the Kaundinya-gōṭra who lived in Pūṇāḻāṟūṟū in the Cōla country gives an idea of the high position held in society by prominent Śrōṭriya families:\textsuperscript{125}

\begin{quote}
'O! Scion of the celebrated race of wise men who laid low the strength of those that opposed Śiva's ancient lore, who saw through the sophistry of the false doctrines, and preferring the truth and shunning error, completed the twenty-one ways of Vedic sacrifice!'\textsuperscript{126} Worn by you on the occasion of the sacrifice, the skin of the grass-eating stag of the forest shines over the sacred cord on your shoulder. Your wives, suited to your station, gentle and of rare virtue, wearing the netlike garment laid down in the Śāstra (for such occasions), sparing of speech, with small foreheads, large hips, abundant tresses, are carrying out the duties set for them. From the forest and from the town, having twice seven *paśuś* in their proper places, supplying ghee more freely than water, making offerings which numbers cannot reckon and
spreading your fame to make the whole world jealous, at the rare culmination of the sacrifice your exalted station gains a new splendour. May we ever witness it so! I, for my part, shall go, eat, drink, ride and enjoy myself in my village by the cool Kāviri, which gets its flowery freshness when the thunder cloud roars on the golden peaks of the Western mountains; may you, for your part, stand thus stable without change, like the tall Himalaya which towers above the clouds and whose sides are covered with bamboos.'

This ode shows not only the dominance of Vedic ritualism, but contains an allusion to disputes between the followers of the Veda and other religionists, the latter being stigmatised as followers of false doctrines and sophists who make the false appear true. What these other religions were can only be guessed; most likely they were Buddhism and Jainism which had a vogue in the Tamil country from very early times. The ceremony of upanayana is clearly known to the Maṇimekālai which mentions Brahmans who began the study of the Veda soon after they were invested with the sacred cord. The twice-born are mentioned in the Puram. Even in the houses of merchants marriages were, as has been seen, performed according to Vedic ritual. The Tolkāppiyam defines karpu in a manner which implies that, in one important respect, the distinction between kālavu and karpu was based on the difference between the indigenous Tamil form of marriage and the exotic Aryan form which had been superposed on it:

'Karpu is that (form) in which a bridegroom from a family fit to accept accepts a bride given by persons of a family fit to give her and takes her to wife with the (proper) ritual.'

We learn further that the rites of marriage might be performed even when there happened to be no one to dispose of the marriageable girl, and that the rites primarily meant for the three higher classes, might also be adopted on occasions by the lower. We are told, in fine, that these rituals were ordained by the sages (aiyar) after falsehood and sin had made their appearance. This last statement distinctly recalls the legends of the origin of human marriage current among Sanskrit writers and detailed fully in the Mahābhā-
As has been rightly pointed out, such ‘myths are interesting but of no scientific value. When men meditated upon the marriage ceremonial and system, they would naturally infer a time when there was not only no rite, but no institution of marriage.’

From all accounts, Hinduism was the dominant religion in the Tamil country in this period. Within its spacious fold were worshipped all the gods of an extensive and eclectic pantheon ranging from the Great God with an eye on his forehead to the little demon (bhūtam) of the cross-roads. Four divinities seem to have occupied a more distinguished position than the rest, and they were Śiva who is often placed at the head of the pantheon, Balarāma and Kṛṣṇa who are frequently described together, and Murugan, apparently the favourite deity of the Tamils. The worship of Murugan embodied some indigenous features like the velanādal. Indra came in also for special worship as on the occasion of the festival held in Puhār in his honour. That music and dance were from early times closely inter-twined with religious rites is seen from the descriptions in the Šilappadikāram of the more or less primitive worship of Korravai by vēttivār, of Kṛṣṇa (Kaņnan) by shepherdesses and of Murugan by Kuravas. A temple of Saraswati is mentioned in the Maṇimēkalai, which also alludes to the presence of kāpālikas. If the author of the Kalavali was the same as the Vaiṣṇava saint Poygaiyār who is counted among the three earliest alvārs, then we shall have to trace to this period also the beginnings of the bhakti cult of the Vaiṣṇavas, and there is nothing improbable in this. The Maṇimēkalai appears to mention even the Viṣṇupurāṇa.

Belief in reincarnation, the effects of karma in successive births and the power of Fate was part of the common basis of all religion in India, and this is clearly seen to have been generally accepted in the Tamil country also. The practice of austerities (tapas) was held to be meritorious and productive of great good. The joyous faith in good living that breathes through the poems of the Šangam age gradually gives place to the pessimistic outlook on life that is, in the last resort, traceable to the emphasis laid by Buddhism on Buddhism.
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the sorrows of life and its doctrine that the only way of escape was the repression of the will to live. This note of sadness, already traceable in Uraiyur Mudukaṇṭan Śaṭṭanār,\(^{139}\) becomes more pronounced in the setting of the Maṇimēkalai which contains a round denunciation of the fools who, not meditating upon the ruthlessness of Death, spend their time in the blind enjoyment of carnal pleasures.\(^{140}\) In all important centres in the Tamil country there were Jaina temples and Buddhist caityas and monasteries in which Buddhist and Jaina monks lived and preached their tenets to those who cared to listen.\(^{141}\) Āravanavadigal, the celebrated Buddhist monk, whom the Maṇimēkalai connects successively with Puhār, Vaṇji, and Kāṇcī, even though he may not be a historical figure,\(^{142}\) may well be looked upon as a type familiar to town-dwellers in those times. We have no means whatever of estimating with any certainty the numbers professing these religions or the extent of their influence in society.

1. The old term Dravidian, now fallen into much contempt with some writers, does not mean anything essentially different. Inferences from language or culture to race are of course not warranted.

2. Much recent writing on this subject makes one reflect on the justice of the remark made in another context by Wingfield-Stratford: 'This is a field that has hitherto been largely left to free lances, and it is perhaps a pity that a closer liaison has not been maintained between orthodox historians, and imaginative pioneers, the boldness of whose conclusion is apt to take one's breath away, and demands from the reader exercise of the critical faculty not always apparent in the author. The argument from words, of which the free lance is so glibly prolific, is one that ought to be used with the utmost caution, considering how easy it is, with a little ingenuity, to make out a philological case for the wildest absurdity.' (The History of British Civilisation. i. p. 14).

3. P. T. Srinivasa Aiyangar Tamils p. 485; surely there were heroes before Agamemnon!.

4. ibid p. 537.
5. vi. ll. 66-7.
6. E.g., Gautama iv. 6 ff. (Mysore edn.).
9. ll. 1—28.
13. No. 381.
15. No. 740.

17. No. 756 Farimelalagar has taken uruporul to mean escheat and treasure-trove; but see Divakaram, sec. 9.

18. No. 552.


22. No. 581.
23. No. 638.
24. No. 872.

25. Mani, xxii l. 208.
26. Nos. 543; 545-6. cf. also Mani—vii ll. 8 ff.

27. See PK.

29. As may be expected, scholars who are not in a position to control Kanakasabhai's statements by going to his sources have been much intrigued by them. In his thoughtful work on Corporate Life in Ancient India, for instance, R. C. Majumdar takes a big leap forward from the point to which Kanakasabhai had taken him, and affirms: 'It appears to me that the so called Five Assemblies were really the five committees of a Great Assembly. The writer has traced them to the Magadha Empire, but they seem to me rather the modifications of the Vedic Samiti which left its reminiscence in every part of India.' And these hoary assemblies also by a miracle anticipated the most modern developments in political organisation! For Majumdar continues: 'In any case the representative character of these bodies, and the effective control which they exercised over the administration is clearly established. It is interesting to note also that the 'ministers' formed one of the assemblies. The assemblies, taken together, may justly be compared with the Privy Council referred to above, the assembly of the ministers corresponding with the Cabinet composed of a selected few.' (Second Edition pp. 130-1). Aho nirankuśātvam utpreksāyāḥ!

30. Puram 46.

31. ll. 187-8—mudiyör-avai-puku-poludir-ram pakai murmela- ram. Here 'mudiyör' is to be taken in contrast with the 'ilaiyor' immediately preceding in the sentence ilaiyor vaṇḍal-ayaram. Nacci- nārkkiniyar indeed does not do so, and understands 'mudiyör' to mean old men; and finds occasion to introduce the legend about Karikāla putting on a wig of grey hair in order to appear older than the old men who came to lay their differences before him.

32. No 727

33. Puram 373.
34. See Studies pp. 74ff.
35. Porunarr. ll. 180. 246.
36. No. 1033.
37. ll. 118-137.
38. Mani xix ll. 42-3.
40. See Naccinärkkynjar on maráiyam-peēra-neēumoliyēnum (Tol. Porul. Purattinai, Su. 8).
41. Nos. 167, 394.
42. Kural 771; Aham 131; Puram 306. l. 4.
43. Tol Porul Su. 63 (end.)
44. Puram 62, l. 13.
45. Mani. xxiii ll. 13 ff and n.
46. Puram 40. Modern warfare is no stranger to such unchivalrous practices. Witness enemy guns cast into memorial shields.
47. Kanakasabhai has edited and translated the poem. IA. xviii. p. 258. An old commentary says that the Kalavali was addressed to Vijayālaya. This, if correct, alters the chronological position of the poem which contains no clear reference to Senganān.
49. Verse 29.
50. Puram 125.
51. Porunar-ārppappāi ll. 84-9; 102-21; see also Puram 34 translated by Pope IA. xxix p. 251.
53. Sīl xvi l. 55.
54. v. 185—The figure given is 1600,000; ‘Pattoḍārunūrāyiram.’
55. Puram 335.
56. Puram 378. ll. 10-22.
57. Puram 70; IA. xxix p. 281.
58. These are detailed in Sīl. vi 39 ff
59. Mani ii ll. 18-32.
60. Puram 378.
61. Mani. iii, ll. 127 ff.
62. Mani xix ll. 102 ff.
63. Mani. xix 90.
64. See also Aham 86, quoted by P. T. Srinivasa Aiyangar Tamils pp. 78-80.
65. ll. 59-117.
67. Puram 30 ll. 11-14.
68. Pattinappēlai ll. 142-158.
69. ibid. ll. 159-183.

70. This method of exhibiting one’s learning in public disputations is also mentioned in the Manimēkalai, i ll. 60-1. It was quite common in Europe till modern times; and in India, it is well-known even now among pandits.
71. ll. 199-212.

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72. The Tamils Eighteen Hundred Years Ago, p. 25. The Manimekalai xxviii ii. 31-67 has a description of Kāñcipuram which, apparently similar to the description of Puhār reproduced above from the Silappadhikāram, strikes one as too conventional to be accepted as having any close relation to facts. The Silappadhikāram account is much more convincing.

73. II. 213-17.
74. II. 184-193.
75. The annotator makes this Kadāram (Kedah) in Malaya.
76. PK. p. 35. Kanakasabhai op. cit. Chh. ii and iii.
77. II. 346-50.
78. Reinaud JA. 1863 i. pp. 301-2, cf. Periplus, sec. 49
79. Ibid., p. 183.


81. Warmington, The Commerce between the Roman Empire and India (Cambridge 1928).

82. Warmington op. cit. pp. 274 ff. W. thinks that Pliny’s ‘Seres’ were the Čeras. But see Hudson, Europe and China (Arnold, 1931) pp. 100-2. Roman coins need not actually have reached China.

83. Periplus Sec. 59.

87. Warmington, p. 65.

88. This means the west coast of India ‘Naura and Tyndis, the first markets of Damirica’ (Sec. 53).

89. Section 60 and Schoff’s notes thereon. For a discussion of this passage in the Periplus with reference to Indian boat-designs, see Hornell, Memoirs of the Asiatic Society of Bengal. vii. pp. 215 ff. He suggests that the Colandia of the first century had close kinship with the two-masted Javanese outrigger ships of the Boro-Budur sculptures. But surely the two-masted ships without outriggers on the Andhra and Kurumbar coins seem to be nearer the vessels mentioned by the Periplus than Javanese sculptures of the 8th or 9th century A.D.

90. Pattinappalai il. 29-32.
91. iv. Il. 29-34.
93. Rostovtzeff op. cit. p. 126.

94. See also Warmington op. cit. p. 143 for a slightly different interpretation.

95. Puram 61. l. 1.
97. No. 230 il. 12-3.
98. Puram 125, l. 1.
99. Il. 82-3.
100. l. 155.
NOTES

101. iii. 167-8.
102. Puram 82.
103. xix ii. 107-9.
104. Porunar. ii. 214-17.
105. Rice-flakes obtained by pounding fried paddy-corn
106. Puram 33, ii. 1-7.
108. Mani xi ii. 84-87, xviiii ii. 90 ff., xix ii. 51 ff.
109. ii. 165-7.
111. Puram 34, ii. 1-7.
112. Mani xviii, ii. 33-4 cf. Sil. xiv, l. 146.
113. Mani v. 37; xiii, 5-7.
114. ibid viii, 75-76 and n.
115. ibid vi. 1. 127; iii, 134
116. ibid xxii, 128-9.
117. Sil. v, 237-40.
118. Puram 239, ii. 20-21.
119. Mani vi. 54-59
120. ibid. l. 71.
121. Puram, 246.
123. xviii, ii. 98-102
124. v, l. 133.
125. Puram 166.
126. i.e., performed the twenty-one varieties of Vedic sacrifices
127. xiii ii. 23-24.
128. No. 367, 1, 12.
130. ibid. Su. 2, 3.
131. ibid., Su. 4.
132. Crawley-The Mystic Rose ii. 259.
133. Mani. i ii. 54-5
134. Sil. v ii. 169-72. xiv il. 7-10
135. xiii, l. 106.
136. vi. 86.
137. xxvii l. 98. See PK. pp. 20-21.
138. Porunar. ii. 91-2
139 Puram 27; see ante p. 39.
140. vi ii. 97 ff.
141. See s. v. Arugan and Puttan in the Indexes to the Silappadikāram and Manimekāla; and Maduraikāṇji ii. 475-87.
142. He has been identified on rather insufficient grounds with Dharmapāla, JOR. 1927. pp. 197 ff.
CHAPTER V

FROM THE SANGAM AGE TO VIJAYĀLAYA

The transition from the Sangam age to that in which the Pāṇḍyās of the line of Kāṭungōn and the Pallavas of the Simhaviṣṇu line divide for three centuries the Tamil land between them is completely hidden from our view. The same darkness shrouds the fortunes of the Cōlas for three centuries more, until the accession of Vijayālaya in the second quarter of the ninth century. Epigraphy and literature, however, provide a few peep-holes through which we obtain glimpses of the interesting transformations that come over this ancient line of kings in this long interval. One thing seems certain, that when the power of the Cōlas fell to a low ebb and that of the Pallavas and the Pāṇḍyās rose to the north and south of them, the scions of this ancient royal line found themselves compelled to seek service and patronage under their more successful rivals; this is a feature common to several dynasties of Indian kings in the days of their tribulation. The Western Cāḷukyas in the period of Rāṣṭrakūṭa power, the Eastern Cāḷukyas between Rājarāja's conquest of Vengi and the accession of Kulōttunga I to the Cōla throne, the Pāṇḍyās and the Pallavas themselves, besides the Gangas and the Bāṇas after the expansion of the Cōla power under the successors of Vijayālaya, are among the most conspicuous examples of this common feature of Indian history. Ancient memories die hard; and great dynastic names, though borne for a time in obscurity, have often, with a turn in the wheel of fortune, been the cause of a renascence of power and glory. It may be doubted if, for all their troubles in this period, the Cōlas ever completely lost their hold on Uraiyūr. Vijayālaya when he comes into prominence rises from the same neighbourhood, and the remotest claimants to Cōla descent in the Telugu country, and even further north, glory in the names of Uraiyūr and Kāvēri; contemporary epigraphical evidence may also be cited pointing to the same conclusion. The dispersion of the Cōlas in the period of their weakness, the poor and dispossessed among them going out in quest of fortune, is attested by the occurrence of names of princes and chieftains claiming Cōla connections in
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places as far removed from one another as Koḍumbāḷūr (Pudukottah), Siyyāḷi (Shiyali), and Māḷēpāḍu. The Pāṇḍyas of Uccangi, the Mauryas of Konkan, the Guttas of Guttal (Bombay), like the Cōlas of the Telugu country, are examples of what may be styled dynastic drift in Indian History.¹

The Vēḻvikudi grant of the Pāṇḍyas and some Pallava charters mention the obscure clan of the Kalabhras who were responsible for much political unsettlement in the country, and whose overthrow formed the first step in the resuscitation of the power of the Pāṇḍyas and the Pallavas towards the end of the sixth century. We may assume that the predatory activities of the Kalabhras² brought the power of the early Cōlas also to an end. The absence of any allusion to this fact in the Cōla inscriptions and copper-plates of the Vijayālaya line is easily accounted for. Unlike the Pāṇḍyas and the Pallavas who quickly succeeded in wresting from the hands of the Kalabhras what they had lost to them sometime before, the Cōlas were submerged for nearly three centuries under the rising tide of the Pāṇḍya and Pallava powers. They could not find their feet again until these newly risen forces had spent themselves in mutual hostility. In the writings of Buddhadatta³ we have singularly interesting evidence on the rule of the Kalabhras in the Cōla country. The date of Buddhadatta is, unfortunately, not as certain as has sometimes been assumed; the tradition that makes him a contemporary of Buddhaghōsa is late, and not warranted by any statement in the extensive works of either of these divines.⁴ Buddhadatta might have been the earlier of the two to visit Ceylon for studying Buddhism. It is quite certain, however, that he lived in the dark period of South Indian history after the light of the Sangam literature fails, and before a fresh dawn commences with the Pāṇḍya and Pallava charters mentioned above; and his evidence is all the more welcome. At the close of his Abhidhammāvatāra, he gives a glowing account of Kāvērīpaṭṭana, with its concourse of rich merchants, its palaces and pleasure-gardens,⁵ and states that, in a great monastery built there by Kanhadāsa, he lived for a time and composed that work at the very proper request of Sumati, evidently one of his pupils. Likewise he informs us at the end of his Vinayaviniccaṇa that he composed that
work for the sake of Buddhasīha, while he was residing in the lovely monastery of Venhudāsa in a city on the banks of the Kāvēri, by name Bhūtamangalam, described by him as the hub of Cōḷarāṭṭha. He adds also that this work was begun and finished when Accutavikkanta of the Kalabhra was ruling the earth. This Accuta could have been no other than the king of the same name who is reputed, in literary tradition, to have kept in confinement the three Tamil kings, the Cēra, Cōḷa and Pāṇḍya. Some songs about him are quoted by Amitasāgarar, the author of the Yāpparungalak-kārikai, in the tenth century A.D. Possibly Accuta was himself a Buddhist. At any rate, by calling the Kalabhras a tribe of Kali kings and stating that they uprooted many adhirājar and meddled with brahmaḍēya rights, the Vēlvikudi grant makes it clear that there was no love lost between these interlopers and the people of the lands overrun by them. In the colophons to his works, Buddhadatta is called an inhabitant of Uragapura which perhaps means that Urayyūr was his native place.

Sometime after Accuta’s rule, how long after we cannot say exactly, the Pallavas and the Pāṇḍyas established their power after overthrowing the Kalabhras; and the Cōḷas, though they could not recover their independent status, continued to lead an obscure existence on the banks of the Kāvēri. The newly risen powers in the north and south seem to have left them alone for the most part, though, possibly out of regard for their ancient name, they accepted Cōḷa princesses in marriage, and employed in their service Cōḷa princes who were willing to accept it.

The Chinese pilgrim Yuan Chwang, who spent several months at Amarāvatī and Kāṇcipuram in A.D. 639 and 640, took the kingdom of Cu-li-ya (Cōlika?) on his way south. The bearings recorded in the pilgrim’s itinerary led Cunningham to find its modern representative in the Karnūl district. A number of stone inscriptions from the Cuddapah district and two interesting copper-plate grants which give the names of four generations attest the rule of a dynasty of kings bearing the Cōḷa name, tracing their descent from Karikāla and holding sway in this region. The territory ruled by them was
called Rēṇāṇḍu 7,000, and comprised the tract of land lying along the Kundēru river in the Cuddapah and Karnūl districts. On palaeographical grounds the stone inscriptions have been held to be anterior to the 8th century and very good reason can be shown for assigning them, together with the copper-plates from Mālēpādu, to the seventh century A.D. The titles borne by these kings show that they had rather intimate political connections with the Pallavas and the Cāḷukyas. It is possible that though they claimed independent status for themselves and for the most part maintained it with success, policy sometimes dictated to them the need for acknowledging in some vague manner the supremacy of their more powerful neighbours. Their crest, figured in the Mālēpādu plates, represents, not a tiger, but a maned lion with its tail twisted in a loop over the back; it resembles that of the Viṣṇukūṇḍins and the Pallavas, and was possibly Buddhist in origin. The genealogy of the Rēṇāṇḍu Cōḷas given in the Mālēpādu plates is as follows:

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Nandivarman (Kaśyapa-gotra)

    Simhaviṣṇu       Sundarananda     Dhanañjayavarman

    Cōḷa Mahārāja
    Mahēndra-vikrama-varman, Mudita-
    śilākṣara,
    Navarāma, Lord
    of Cōḷa, Kērala
    and Pāṇḍya
countries

    Guṇamudita       Puṇya-kumāra, Pormukharāma,
                     Mārdavacitta, Madanavilāsa, etc.
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Of these Dhanañjaya is represented by a single stone inscription in the Cuddapah district. Though several of the stone inscriptions mentioned above belong to Cōḷa Mahārāja, none of them adds anything to our knowledge of the king's reign, and we have no direct means of explaining his titles,
among which occurs an ambitious claim to the overlordship of the three Tamil kingdoms of the South. The title of Prthivi-vallabha borne by Puṇyakumāra, and the name of his queen Vasanta-Pōri-Cōla-Mahādēvi show his connection with the Cāḷukyas. It is difficult to say whether he or his father was ruling at the time of Yuan Chwang’s visit; but there can be no doubt that this line of rulers had an important role in the hostilities between the Pallavas and Cāḷukyas of this period.

King Cōḷamahārājādhīrāja Vikramāditya Satyāditya and his mother Cōḷa Mahādēvi are no doubt other members of the same family who do not figure in the genealogy of the Māḷēpāḍu plates. It is to be observed that this king has a higher title than the usual Cōḷa Mahārāja, his territory including Siddhi 1000 (Sidhout country) besides the Rēṇāṇḍu 7000. A Cōḷa Māḥārāja Kumārāṅkuśa figures as the vijñāpti in the Vēḷūṛpāḷaiyam plates of the sixth year of the Pallava king, Nandivarman III. The history of this line cannot be fully understood until fresh discoveries are made. But it is already clear that they form the link connecting the early Cōḷas of the Tamil country and the numerous dynasties of petty chieftains in the Telugu and Karnataka country claiming to have been of the Kāśyapa Gōtra and to have descended from Kāṟi-kāḷa and ruled at Uṟaiyūr.

Of the Cōḷas of the Tamil country in this period we know even less than we do about the Rēṇāṇḍu Cōḷas: for though there are fugitive references to them in the epigraphs and the literature bearing on the age, which show that the Cōḷas lingered on the banks of the Kāvēri all the time, they tell us little else of historical interest. And no epigraphical or architectural monuments of this period that can be directly attributed to the Cōḷas have yet been discovered. No conclusion can be based on the absence of any reference to the Cōḷa kingdom in the Allahabad pillar inscription of Samudragupta, as the limits of his conquests are now known to have been much narrower than they appeared once. The Pallava charters furnish the bulk of the epigraphical evidence on the Cōḷas during this period, and this is, at times, finely supplemented by the W. Cāḷukya and Pāṇḍya grants. The Vēḷūṛpāḷaiyam plates describe Buddhavarmā of the late fourth or early fifth century A.D. as ‘the submarine fire to the
ocean of the Cōla army.\textsuperscript{22} Again, Simhaviśṇu (c. A.D. 575-600) is stated to have seized the Cōla country watered by the Kāvēri and adorned by groves of areca-palms and rich paddy fields.\textsuperscript{23} About the same time the Cāḷukyas claim to have conquered the Cōlas\textsuperscript{24}; either the claim is false, or the Rēṇāndu Cōlas are meant. Mahēndravarman (c. A.D. 600-630) was proud of his sway over the Cōla country; and in his inscriptions the Trichinopoly rock is called the crown of the Cōla country,\textsuperscript{25} and Lord Śiva enjoins the king to build a temple for him on the rock as otherwise he would miss the sight of the rich splendour of the land of the Cōlas.\textsuperscript{26} In a grandiose and apparently meaningless enumeration of kings overthrown by Narasimhavarman I (c. A.D. 630-660), the Kūram grant (of Paramēśvara-varman I) includes the Cōla among the countries conquered by him.\textsuperscript{27} The Aihōle inscription of Pulakēśin II (A.D. 634) states that he confined the power of the Pallavas inside the four walls of Kāṇcipuram and thus brought prosperity to the Cōla, Kēraḷa and Pāṇḍya.\textsuperscript{28} Vikramāditya I, the successor of Pulakēśin II, also claims conquest of the Cōla country, and his Gadvāḷ plates (A.D. 674) mention his victorious camp in the ancient Cōla capital Uraiyaṣūr on the southern bank of the Kāvēri.\textsuperscript{29} The Veḷvikuḍi grant tells us that the Pāṇḍya king Kōccadaiyan Raṇadhīra (c. A.D. 710-40) assumed the title Śembiyan, among others, thereby implying that a part of the traditional Cōla country passed under his sway. The Trichinopoly inscription\textsuperscript{30} of Māraṇjaḍaiyan calls him the tiḷaka of two races, the lunar and the solar. The Cōlas are counted by the Sinnamanūr plates among the allies of the Pallavas who sustained a severe defeat near Kumbakonam at the hands of Śrī Māra Śrī-Vallabha (c. A.D. 815-62).

Religious tradition confirms our general inference that the Cōlas, though they had lost their power, did not disappear totally from the banks of the Kāvēri at this time. The Periya Purāṇam, a work of the twelfth century A.D., contains traditional information of some value. It tells us that the Pāṇḍya contemporary of Tiru-Nānasambandar had for his queen a Cōla princess of the name Mangaiyark-karaṣi. Pugalccōla-Nāyēnār was a Cōla ruler of Uraiyaṣūr who held Karuvūr in subjection, conquered an Adigan\textsuperscript{31} and promoted Śaivism. The Purāṇam also affirms that when a petty chieftain of Kalandai, who became, later, celebrated as Kūrruva-Nāyanar, wanted the Brahmans of

\textsuperscript{C. 14}
FROM THE SANGAM AGE TO VIJAYALAYA

Cidambaram to invest him with the diadem and thus confer the dignity of royalty on him in recognition of his extensive conquests, they declined to do so on the ground that only the ancient family of the Cōlas was entitled to this high privilege, and, to avoid further trouble, migrated to the Cēra country in a body. The family of another Nāyanār, Eyarkōn-kalikkāman, was living in a village on the banks of the Kāverī, and devoting itself to agriculture and military service under the Cōla monarchs. Lastly, a Cōla prince married a Pāṇḍyan princess and lived at Madura when Sundaramūrti visited the place in the company of Śēramān Perumāl. Though Śēkkīlar, the author of the Periya Purāṇam, is our main authority for these statements, many of them are also found in Nambi Āṇḍār Nambi’s brief andādi which was the basis of the Purāṇam, and the names at least of the kings and chieftains go back to the time of Sundaramūrti, in the eighth century A.D. The Divyasūri-carita and the Guru-paramparā tell the same tale from the Vaiṣṇava side. Dēvadēvi, the hetaera who captivated ālvār Tōndarādippodi for a time, met the holy man first when she was returning from the court of the Cōla king at Uraiyyūr. The celebrated Uraiyyūr-nācciyār, who declined to marry a mortal, and insisted successfully on her union with Lord Ranganātha, was a Cōla princess, the daughter of Dharma-varmā of the solar line ruling at Uraiyyūr. Tirumangai-ālvār started life as a military official appointed by the Cōla king. Possibly, some of these literary references to the Cōlas are due to the mere fact that the works in which they occur were composed in the days of Cōla ascendancy; but the unmistakable references to the Pallava contemporaries of the earlier ālvārs and nāyanārs in these works are sufficient indication that some old and genuine traditions must have survived at the time and that a few, though not all, of the allusions to the Cōlas culled from these books may be quite trustworthy.

We see then that in the long historical night that envelops the Cōlas from the third or fourth to the ninth century A.D., their condition is best described as one of suspended animation. They managed, in some manner hidden from view, to find a second home for themselves in the Rēnānḍu country. In their original abode, they bent low before every storm that passed over them and bided their time. For aught we know, they were occupied in finding suitable matches for their
children, often with a view to political influence, with their more successful rivals, and in promoting the religious movements of the time. Buddhism and Jainism seem to have dominated the land for a while; Accuta, the Kalabhra king, was a Buddhist; and there were adherents of Jainism among the Pāṇḍya and Pallava rulers; the rich monastery of Negapatam with its large Buddha image of solid gold was, according to the Guruparamparā, looted by Tirumangai-āḻvār. Buddha-datta gives testimony to the construction, at an earlier period, of two large monasteries in the Cōla country. But, thanks to the pious exertions of the āḻvārs and nāyanārs, who led a great Hindu revival, and gave fervent expression to the cult of bhakti in the language of the people, the spread of the protestant faiths was stopped and the orthodox creeds restored to their place of dominance. The Cōḷas, in an unostentatious way, assisted the Hindu revival by lending their support impartially to the apostles of Vaiṣṇavism and Śaivism.

1. Venkayya observes: ‘It is at present impossible to ascertain how these Telugu chiefs came to claim the relationship with Karikāla.’ (ARE. 1900, paragraph 45). Strictly, this is quite true. As I understand the matter, however, there was a somewhat live connection between the Cōḷas of the Telugu (Rēnāṇḍu) country and the Tamil Cōḷas; the Mālēpāḍu plates of Punyakumāra, I think, form an important link in the chain of evidence, and suggest that the Pallava dominion of the Simha-viṣṇu line may have been the medium through which the drift of Cōḷas to the north took place. The attempts to explain the origin of the Telugu-Cōḷas by supposing that the Telugu country formed part of the empire of the early Cōḷa king, Karikāla, appear to be so much wasted effort. We can hardly treat the legends of the eleventh and twelfth centuries as the history of the third or fourth. See Studies pp. 33-6, 61-6. Contra Venkayya-ASI. 1905-6. p. 175 n. 8.


4. Cf. A. P. Buddhadatta’s introduction to Part II of the Manuals; contra P. T. Srinivasa Aiyangar-Tamils p. 528. He makes nonsense of the line ‘Ayam suṇatāṁ sādhu yācitenā kato tato’ by translating it: ‘(By me) who am intelligent and good and a beggar, this was composed and propounded extensively.’

5. This fine description may raise a doubt whether the story of the destruction of the city by a tidal wave (Māṇīmekalai xxv ll. 194-204) is to be accepted as literally true.
6. The identification of this place with Budalur (P. T. Srinivasa Aiyangar op. cit. p. 531) is doubtful; in fact it is a village on the Koradachery-Mannargudi road.


A. P. Buddhadatta adopts the reading Kalambakula, and holds them to be Kadambas.

8. Tamil Nāvalar Caritai vv. 154-57.


12. ARE. 1905 II, 5-6.


15. EI. xi p. 345.

16. 380 of 1904 (Rangachari-Cd. 435).

17. 384 of 1904 (Rangachari-Cd 560);

18. 383 and 400 of 1904 (Rangachari Cd. 453 and 409). Vikramaditya II claims to have conquered the Cōlas among others. SII. i p. 146: EI. v. p. 204.


20. 231 of 1908 (Baster) EI. xi p. 338. Even the Kākatīyas sometimes connected themselves with Karikāla. See also EI. v. p. 123, n. and Cat. of copper plates (Mad. Mus.) p. 14 for the undated plates of Śrīkaṇṭha.

21. Much less can anything be made of the silence of the Sātavāhana inscription recording Gautamiputra's conquests. Contra Venkayya, ASI. 1905-6, p. 176 n.


23. ibid. ll. 16-17.

24. Kielhorn's List of SII. No. 5 (EI. vii).

25. SII. i, 33.

26. "Vibhūtim Cōlānām katham-aham avēkṣeya vipulām—ibid. 34. Hultzsch understands by 'vibhūtim Cōlānām' 'the great power of the Cōlas.' But as it is not a proper description of the position of the Cōlas after their conquest by Simhavīnu, and as such a description is hardly likely to be found in a Pallava grant, I take 'Cōlānām' to mean the country.

27. SII. i, p. 151 ll. 14-5.


29. EI. x. p. 103. Uragapura is not as Hultzsch thought Negapatam, but Uraiyyur near Trichinopoly.

30. ASI. 1903-4 p 275

31. The dynastic name of the chiefs of Tagadūr (Dharmapuri).
32. The references are easily got in any edition of the *Periya Purāṇam*. See also *ASI* 1905-6 pp. 176-7. I cannot discover why Venkayya should have included Idangali, a vēl chieftain of Kōṇāḍu (Pudukkottah) in his account of the Cōḷas of this period. It must be noted, however, that Idangali is said to have been the ancestor of Āditya who covered the Cidambaram temple with gold from Kongu. Even if this is a reference to Āditya I who conquered Kongu and annexed Tōṇḍai-nāḍ to the Cōḷa kingdom, Idangali might have been connected with the Cōḷas only by giving his daughter in marriage to a Cōḷa prince. At any rate, we have no evidence that the Cōḷas were descended from the Vēḷs in the male line.

CHAPTER VI

THE RISE OF VIJAYALAYA. ADITYA I

(c. A.D. 850-907)

At the head of the great battle of Śrī Puṟambiya, this hero (Prthivipati I) quickly defeated Varaguṇa, the Lord of the Pāṇḍyas; and having, at the expense of his own life, secured that his friend was Aparājita (unconquered) in fact as in name, he ascended to heaven. ¹ In these terms the Udayēndiram plates of Ganga Prthivipati II record the part of his ancestor and namesake in the decisive battle which proved to be a turning-point in the history of Southern India. For the Pāṇḍyas never recovered from this staggering blow, and the Pallavas, though victory remained with them in the battle, owed it more to their allies than to their own strength. Thoroughly exhausted by incessant warfare on two fronts, against the Cālukyas and Pāṇḍyas, they were themselves in no position to pursue the advantage gained. Among the allies of the Pallavas were, besides the Ganga feudatory, the Cōla ruler Aditya I who, though he must have taken a subordinate place in the battle of Śrī Puṟambiya, very soon discovered his advantage, and commanded the strength and energy to pursue it. The latest date known for Prthivipati I is A.D. 879;² the battle in which he lost his life must have taken place about that date.

Aditya I was the son of Vijayālaya, the first of the Imperial line of Cōlas. An inscription from the Vijayālaya Trichinopoly district³ mentions a grant of land made in accordance with an earlier charter issued by Parakēsari Vijayālaya, and this shows that the revival of Cōla power at this time begins from the neighbourhood of Uraiyyūr, their ancient home on the banks of the Kāvēri. The Tiruvāḷangādu plates⁴ quaintly affirm that Vijayālaya caught hold of Tanjore for his pleasure as if the city were his lawful spouse, and that he founded a temple to goddess Niśumbhasūdīnī (Durgā). Hultzsch suggested that some Parakēsari inscriptions from such distant places as Kāṇeīpuram and Śucīndram may be assigned to Vijayālaya;⁵ though naturally one may
doubt if he became so powerful as to leave stone inscriptions over so extensive a territory at such an early stage in the rise of the Cōlas, evidence is increasing that this king was really powerful, and in a record of his third year from Vira-cōlapuram in Tirukōyilūr taluq of South Arcot he is clearly described as Tañjai-konḍa parakēsari, Parakēsari the captor of Tanjore. Some of the parakēsari records near about Tanjore are unquestionably his. In a record of the fifth year of Vikrama Cōla from Kilputtūr in the North Arcot district, there is a specific reference to a stone inscription of the fourth year of Vijayālaya. Possibly Vijayālaya, though a vassal of the Pallava ruler, still dated records in his own regnal years—a privilege exercised by certain vassals at all times and by all of them when the power of their suzerain was on the decline.

What was the political position of Vijayālaya and from whom did he capture Tanjore? In order to answer these questions, we must try and establish the probable date of Vijayālaya's rule. This is easily ascertained by calculating backwards from the accession of Parantaka I, the grandson of Vijayālaya. The accession of Parantaka has been fixed by Kielhorn between 15 January and 25 July A.D. 907. This date rests on the copious and unimpeachable testimony of astronomical data drawn from his numberless stone inscriptions, and forms the sheet-anchor of Cōla chronology in this period. The duration of the reign of Parantaka's father, Aditya I, was at least twenty-seven years, possibly more. A very interesting record from Tirukkalukunṟam, dated in the twenty-seventh year of Rājakēsari, may for very good reasons be ascribed to Aditya; palaeographically, it certainly belongs to the time before Parantaka; the subject-matter of the record is the renewal of the gifts of some lands to the local temple, made originally by Skandaśisya and continued by Pādāvikonda Naraśingapōttaraiyar, both well-known Pallava kings. Such a renewal is normal after a conquest, and as Aditya I is known to have conquered the Pallavas and annexed the Tondaimandalam to the Cōla country, it is practically certain that this inscription is one of Aditya's. It should also be observed that in the earliest copper-plate grant, so far known, of this line, Aditya I is simply called Rājakēsari, without any other name. How much longer Aditya ruled after
the date of the Tirukkaluk-kunram inscription cannot now be ascertained. But an inscription from Takkōlam dated in the 24th year of Rājakēsari, no doubt Ādiya I, mentions a solar eclipse which occurred in A.D. 894 or 895. This would give A.D. 870 or 871 for the accession of Ādiya, and a rule of about 36 years for him till A.D. 907. We thus get 870 or thereabouts for the close of the reign of Vijayālaya, which might have begun, therefore, sometime before A.D. 850.

The date thus obtained for the beginning of Vijayālaya's rule is some years earlier than the date of the accession to the Pāṇḍyan kingdom of Varagunavarman, who sustained defeat at Śri Puṟambiyam, near Kumbakōṇam in the Tanjore district. The power of the Pāṇḍyas was still, at the accession of Varagunavarman, quite considerable in spite of the set-back it suffered after the battle of the Arisil in the reign of his father. At this time, moreover, the enterprising chieftains known to history as the Muttaraiyar were in possession of part of the fertile delta land in the Tanjore district; their inscriptions come from Śendalai and clearly describe them as ruling Tanjore also, though they had their head-quarters at Śendalai or Niyamam. Like the Cōḷas, the Muttaraiyar found it impossible to set up an independent rule, and had to support themselves by clinging to the Pāṇḍyas or the Pallavas.

Their inscriptions and their titles show that they played a clever game and were ready to change their allegiance to suit their interests. In Varaguṇa's time, either of their own accord or as a result of temptations offered by Varaguṇa, they appear to have thrown in their lot with the Pāṇḍyas. The result was that they lost Tanjore, which was captured by Vijayālaya acting in the interest of the Pallavas. Little could the Pallava ruler have suspected that in thus employing his Cōḷa subordinate, he was, as the Indian saying has it, training his tiger-cub to a taste for blood. Nor could Vijayālaya have dreamt that his vicarious victory was to be the beginning of one of the most splendid empires known to Indian History.

The success of Vijayālaya meant the weakening of the Muttaraiya allies of the Pāṇḍya Varagunavarman, who undertook an expedition calculated to redress the balance. This began well enough, and Iḏavai, on the north bank of the
Kāvēri in the Cōla country, was reached. But the Pallava ruler Aparājita who succeeded Nṛpatungavarman, just before this Pāṇḍya invasion, made a great effort. He got all his allies together, most prominent among them being the Ganga king Prthivipati I. The alliance between the Gangas and the Pallavas was of ancient standing, and though there is no definite evidence to prove it, we may assume that the Cōla Āditya, who had succeeded his father in the meanwhile, also fought on the side of Aparājita in the great battle of Śrī Purambiyam. More lucky than the Ganga monarch, Āditya lived to share the spoils of victory. Possibly, in his gratitude to his Cōla ally, Aparājita not only allowed Āditya to keep what his father had taken from the Muttaraiyar, but added some new territory in the neighbourhood to the sphere of his rule.

Of Āditya (c. A.D. 871-907) the Anbil plates state only that on both the banks of the Kāvēri he built Aditya I. in honour of Śiva rows of tall stone temples which stood, the monuments of his success, from the Sahyādri mountain to the wide ocean. The Tiruvālangādu plates state that he overthrew the strong Pallava ruler Aparājita, and deprived him of his territory. The Kanyakumāri inscription gives him the surname Kōdaṇḍarāma, and states that in a battle he pounced upon and slew the Pallava king who was seated on the back of a tall elephant. A record from Tillaisthānam confirms this evidence by clearly stating that Rājakeśari extended his power to the Tondaināḍ. Āditya must be taken, therefore, to have put an end to the Pallava power by annexing Tondaimandalam, and to have extended the Cōla dominions, till they bordered on those of the Rāṣṭrakūṭas. Aparājita's inscriptions mention his eighteenth regnal year; and no record from Tondaimandalam that can be attributed to Āditya bears a date earlier than his twenty-third regnal year. But as a gift, a dēvadāna, was made in the 21st year, the conquest and annexation of the Pallava territory may be dated roughly about A.D. 890.

But the settlement of the newly conquered territory in Tondaimandalam apparently took some years and may have involved fresh campaigns. The Karandai plates include the Pallava among the kings overthrown by Parāntaka I. the son
and successor of Aditya I. It is not easy to decide if Parantaka's war with the Pallava was undertaken by him as yuvraj in his father's reign or if vestiges of Pallava independence survived into Parantaka's own reign. A record of S. 826 (A.D. 904) from Kappalur (North Arcot) omits all mention of a ruling sovereign and registers a gift to a local temple by a chieftain—some indication of conditions being still unsettled at this time.

The Ganga king may have assisted Aditya in this conquest; at any rate we find him soon after acknowledging Aditya's suzerainty; Pritipatiyar, son of Maramaraiyar, no other than the well-known Prthivipati II, son of Marasimha, of the Udayendiram grant, presented a silver vessel (kevdi) to the temple of Takkolam in the twenty-fourth year of Rajakesari (Aditya). The Cōla overlordship, which is elaborately acknowledged in the reign of Parantaka in the Udayendiram plates, is in this stone inscription briefly recognised by the record being dated in the regnal year of Rājakēsari. Attention has been drawn already to the Tirukkalukkunram inscription recording the renewal of an ancient Pallava grant to the local temple. Aditya married a Pallava princess, as may be inferred from an inscription of his twenty-third year which says that the mother of the Cōla queen was a Kadupatigal. Ilangon Picci, a daughter of Vallavaraiyar (Rāstrakūta Kṛṣṇa II) is described as Aditya's senior queen in a record of his twenty-seventh year. Another record from Niyamam mentions that Aḍīgal Kanḍan Mārāmbāvai, queen of Nandipottaraiyar of the Pallavatilaka race, granted to the local temple some money for certain specified purposes. In the eighteenth year of Rājakēsari (Aditya I), the same lady had made another gift to the Pidāri temple in the same place. Despite her regal titles, the identity of this lady and her Pallava lord must remain somewhat doubtful.

The Kongudēṣa-rājakal affirms that Aditya, after being crowned at Taṇjavūr, came to Kongudēṣa, conquered the country and governed it in addition to his own; it also says that he took the town of Talakāḍ. Despite the lateness and the general untrustworthiness of this chronicle, this statement looks very plausible. For one thing, Parantaka's records are found...
DEATH OF ADITYA I

in the Kongudēsa, and he does not claim to have conquered it. Early in his reign is mentioned an officer of his supervising temple affairs in Kongu. So it is quite reasonable to suppose that Aditya conquered the Kongu country. The mention of Taḷakaḍ implies that Aditya took the country from the Western Gangas; there is again nothing improbable in this, and we have seen Pṛthivīpāti II acknowledging the overlordship of Aditya. About the same time the Pāṇḍya king Śrī Parāntaka Vīrāṇārāyaṇa claims to have fought in Kongu; Aditya might have taken part of the Kongu country from him. The Anbil plates, which say that Aditya built temples along the entire course of the Kāvêri from the Sahyādri to the sea, also seem to lend support to the statement in the chronicle of Kongu kings.

An undated inscription from Tillaisthānam shows that Aditya was on very friendly terms with his Cēra contemporary Sthānu-Ravi. This records a gift by Kaḷāmbara-madēvi, on whose husband, Vikki-Annan, the two monarchs jointly, conferred the personal privileges, of ‘throne, chauri, palanquin, drum, a palace, pōnakam (?), bugle, elephant-corps’ and the hereditary title Šembiyan Tamīla-vēl. Here is clear indication that Vikki-Annan who was so honoured must have distinguished himself in some manner that greatly pleased these two kings. Can it be that he was a Cēra general whom Sthānu-Ravi employed to co-operate with Aditya in his Kongu campaign against the Pāṇḍya? We know that Aditya’s son Parāntaka married a daughter of the Cēra king. It is natural to assume that this friendship between the two ancient lines of rulers began with the extension of Cōla rule to Kongu. There is mention of a Vikkiyanna, son of Pṛthivīpāti, in a Ganga inscription of this period.

It is not possible to point with certainty to the temples erected by Aditya. We know of several stone temples whose consecration took place in the reign of Aditya’s son and successor; some of these might have been commenced in the time of Aditya.

Aditya died at Tondaimāṇāḍ, near Kālahasti, in the Chittoor district. A temple was erected over his remains by his pious son Parāntaka and called by the names Kōḍandarāmēśvara and Adityēśvara.
also provided for the feeding of a thousand people on certain festival days. Aditya had besides Parāntaka another son, Kannaradēva by name.23

It is remarkable that the kings of the Vijayalaya line were ardent Śaivites. Vijayalaya himself established a Durgā temple in Taṅjavūr after he captured it; Aditya built temples to Śiva. His son raised a shrine over his sepulchre, establishing a linga on it—a Śaivite adaptation of the Buddhist practice of erecting memorial stupas.

The Cōḷa rulers of this time were not slow to acquire for themselves a pedigree; and a mythical ancestry tracing their descent from the sun was soon provided, though some kings of lunar genesis were also mixed up in it. The earliest version of it is in the Anbil plates which give fifteen names before Vijayalaya including the genuinely historical ones of Karikāla, Kiḷḷi and Kōccenganaṁ. The Tiruvālangādu plates swell the list to forty-four, and the Kanyākumāri list runs up to fifty-two, while the Leyden grant is satisfied with a dozen. There are others of varying lengths to be gathered from literary works like the Kalingattupparaṇi, the ulās of Oṭṭakkūttan and so on. No two of these lists agree, though some names and details are common to all. An eponymous Cōḷa finds a place in all the copper-plates, and the Kanyākumāri inscription dresses up a pretty story34 about his advent to the south. He was drawn in that direction in pursuit of a Rāksasa who had assumed the form of an antelope, and he was followed by some of his commanders. Then he killed the Rāksasa and moved along the banks of the Kāvēri, ‘the river which brings to the earth, in the guise of water, the nectar obtained by the gods after churning the ocean of milk.’ Having bathed in the river, when he looked for some brahmans, apparently to bestow some gifts on them, he found none there; and so he summoned many excellent brahmans from Āryavarta and settled them on the banks of the river. He then cleared the forest, planted groves of areca-palms and laid out fruit-gardens and otherwise improved the country. Such is the quaint account of the origin of the Cōḷa kingdom as it was imagined by the court-poet of Virarājendra.35
NOTES

1. SII. ii, No. 76, v. 18: 337 of 1912.


3. 675 of 1909. A Vijayālaya-caturvēdimangalam is mentioned among the brahmadēya villages which were required to supply men for service in the Tanjore temple in Rājarāja’s reign (SII. ii 69, para 139). See also 164 of 1913 (Vikrama Cōla 5) for a reference to a kālveṭu of the fourth year of Vijayālaya in the North Arcot district. A Pāṇḍya inscription of the thirteenth century from Nārttāmalai (Pd. 282) mentions a Vijayālayacōlesvara temple. Nos. 125 and 126 of 1943-4 from near Tiruttanī (Chittoor dt.), though only late Vijayanagar records, mention a temple named after Vijayālaya.

4. SII. iii, No. 205 vv. 45 and 46. The Kanyakūmāri inscription of Vīrabājēndra (TAS. iii, p. 142, v. 54) exaggerates this and says that Vijayālaya founded Tanjore. The Anbil plates pun on his name Vijayālaya in praising his valour on the battle-field (v. 16).

5. SII. iii p. 17 n. 14; EI. v, p. 42; SII. iii No. 11 from Ukkal is now seen to belong to Uttama Cōla. ARE. 1939-40—1942/43, II 30.

6. 51 of 1936, ARE. 1935-6 II 34. Another record of the eighth year of Parākēsaria with no title from Kāppalūr, fifty miles north of Vīraçolapuram, may also be his—283 of 1938-9. ARE. II 12. MAR. 1909 para 18 comments suggestively on a single line fragment from Kūḍalūr in the Mysore area. See also ARE. 1909 para 35, and 1916 II 17.

7. E.g., 436 and 439 of 1908 from Tiruvillimīḷalai.


9. 167 of 1894; EI. iii, p. 279.

10. Anbil Plates (EI. xv) vv. 17-18.

11. EI. xix. No. 12.

12. K. V. Subrahmanya Aiyar observes: 'If Vijayālaya came of the same family as the Cōla Mahārāja Kumārānkuṣa, it is very likely that he was the grandson of his.' TAS. iii, p. 108. Kumārānkuṣa, as we have seen, figures as the vijāipti in the Vēḻupāḷaiyam plates of Nandivarman III. It is extremely doubtful, however, if he and Vijayālaya belonged to one and the same branch of the Cōlas. See ante p. 104.

13. PK. pp. 73 ff.

14. EI. xiii pp. 134 ff. where these records are tentatively referred to the first half of the 8th century A.D. (p. 136). Note particularly Taṇṭajitṛuṁ pāṭi ninṭrār: Taṇṭai-kōṇ: Taṇṭai narpugalāḷan occurring in them.

15. 609 of 1905 (Rangachari - Mr. 8). The name Pāṇḍiyanaï-ven-kanda - śōla-caturvedimangalam is applied to this place in a late record (42 of 1914) dated Ś. 1369: this can hardly be a reference to the discomfiture of Varagunavarman. Contra Rangachari Tj. 185.

16. Inscription 337 of 1912 (Rangachari Ct. 226) of Priduvayya mentioning the Cōla-rāja is too fragmentary to throw any light on the political relations of the age. Contra Dubreuil, Pallavas p. 83. T. A. Gopinatha Rao writes (EI. xv, p. 49): 'It is known from other records that Aditya and the Pāṇḍya king Varaguna marched against the Pallava
Nṛpatungavarman, otherwise known also by the name of Aparājita-varman, defeated and killed him. Apart from the identification of Aparājita with Nṛpatunga for which there is no evidence, it is difficult to believe that the expedition which led to the overthrow of Aparājita had anything to do with Varagunavarman's campaign. As I understand the evidence, it was different, and most probably, some years later. (See Dubreuil-Pallavas p. 84).

It must be admitted, however, that our view of the relation between the Cōlas and the Pallavas in the time of Vijayālaya and in the early years of Aditya I is not final. It is quite likely that the aggrandisement of Vijayālaya at the expense of the Muttaraiyar had nothing whatever to do with the struggle between the Pāndyas and the Pallavas. In that case, Vijayālaya took advantage of the confusion in the borderland between the dominions of the Pāndyas and the Pallavas, and his son also gained by the weakening of both after Śrī Puṟambiṇam. See, however, EI. xix p. 87 n. 6. Yet another view may be taken: The Muttaraiyar being allies of the Pallavas, the Cōlas may, under Vijayālaya, have found occasion to join the Pāndyas and to throw off the Pallava yoke. On this supposition the capture of Tanjore by Vijayālaya would be at once an act of aggression undertaken by him against the Pallava, to favour the Pāndya, and a decisive step in the assertion of Cōla independence from Pallava suzerainty. On this assumption, it is not unlikely that Aditya fought on Varaguna's side at Śrī Puṟambiṇam. An objection to this view is the difficulty of explaining how, after the defeat he suffered on this occasion, Aditya recovered sufficiently to overthrow Aparājita later, and why Aparājita failed, after his success at Śrī Puṟambiṇam, to reassert his supremacy over the Cōla.

17. v. 18.
18. v. 49.
19. v. 55.
20. 286 of 1911.
21. III. iii No. 142.
22. 5 of 1897; EI. xix No. 12.
23. 161 of 1928.
24. 16 of 1899. The regnal year 24 is given by Krishna Sastri (III. iii No. 94) but does not seem to be borne out by the text.
25. 13 of 1899.
26. The place of Aparājita, though not his relation with his predecessor Nṛpatunga, is well attested. The narrow range of the provenance of his inscriptions needs an explanation. It seems strange that the victor of Śrī Puṟambiṇam appears to have left no inscriptions to the south of Kāncipuram. The death of Prthivipati on the field perhaps left Aparājita at the mercy of his overbearing ally Aditya who managed to take the southern Tondaimandalam as the price of his co-operation. He chose the next opportunity to complete the destruction of the Pallavas.
NOTES

It may be that Mārāmbāvāi was the queen of Nāndi III of Teḷḷāru, whose reign ended about A.D. 860. The earliest Cōla record which mentions her is in the 18th year of Rājakēsari, c. 889. She is also named in two of Nṛpatunga’s inscriptions, both from the Tanjore dt. (Nos. 300 and 303 of 1901). See ARE. 1901, paragraph 10; SII. ii. p. 513, n.

27. 258 of 1907. The regnal year of this record is 10, not 30.
28. 286 of 1911.

29. ARE. 1912 II, 11 suggests the identification of Sṭhāṇu-Ravi with Kōkkandan Ravi of the Candrāditya family (148 of 1910) on palaeographical grounds. The epithet ‘paḷ-yānai-kōk-kaṇḍan’ in the Tīlai-sthānam inscription, like the phrase ‘Tondai-nāḍu-pāvina-śōlaṇ,’ applies to Rājakēsari and not to Sṭhāṇu-Ravi, as ARE. (ibid) appears to suggest. ‘It is not impossible that Sṭhāṇu-Ravi substantially assisted Āditya in his conquest of the Pallavas and the acquisition of their territory, and that Vikki-Āṇṇan distinguished himself on this occasion as an able general.’ (ibid). In the same paragraph we find the suggestion thrown out that Vikki-Āṇṇan was, like his wife Kaḷam-bā-mādevi, of Kaṇṭāṭaka origin, and that he was a Vēḷir chieftain of Koḍumbāḻūr (Pudukōṭṭah).

30. 332 of 1912. Sēṃbiyān Maḥābali Bāṇarasa (of this record) is no other than Prṭhvīpati II.
31. El. xv, p. 50.
32. 286 of 1906; also 230 of 1903. Before the Kanyakumāri inscription gave us the information that Āditya had the name Koḍaṇḍarāma, the only Koḍaṇḍarāma known was his grandson Rājāditya; but Rājā-
ditya must have been living in the 34th year of his father’s reign. El. xviii pp. 23-24.
33. 38 of 1895.
34. vv. 28-35.
35. See TAS. iii. for a full discussion of the legends in this record. Also SII. iii, Introd. pp. 4-5 for those in the copper-plates, and El. xviii pp. 26 ff.
CHAPTER VII

PARĀNTAKA I (A.D. 907-955.)

At the time of the battle of Śrī Puṟambiyam, the Cōlas held a small principality including Tanjore and Uraiyūr, perhaps in subjection to the Pallavas. But within twenty-five years their power became formidable. This expansion was exclusively the work of Āditya I, a remarkable warrior and able diplomat. Circumstances favoured him and he made full use of his opportunities. The Pāṇḍyas, after Śrī Puṟambiyam, were engrossed in their own troubles at home; Varagūṇa died soon after the battle, and his successor Śrī Parāntaka Viranārāyaṇa had to deal with a serious rising headed by the haughty Ugra. With the Pallava Aparājita, Āditya was on friendly terms for some years after Śrī Puṟambiyam. He then turned against him and deprived him of the bulk, if not the whole, of his possessions; in this enterprise, Āditya was possibly aided by his Ganga contemporary; and the obscure conflicts that were engaging the Bāṇas, the Vaidumbas, the Gangas and the Nolambas, of which the battle of Soremati was the central event, must have indirectly facilitated Āditya's success. Before the end of his reign Āditya conquered Kongu and annexed it to his territories. Thus at the accession of his son Parāntaka, A.D. 907, the Cōla kingdom embraced the whole country between Madras and Kālahasti in the north, and the Kāvēri in the south, with the exception of the Mysore table-land and the strip along the west coast. It kept the Ganga power in a position of subordinate alliance and was friends with the Cēra. The first conflict with the Pāṇḍya power had perhaps already taken place in the Kongu country.

Parāntaka I ruled for forty-eight years, as the latest inscription of his reign is dated in his forty-eighth regnal year. Early in his reign he resisted with success the attempt of Rāṣṭrakuṭa Kṛṣṇa II to put his own grand-son Kannarādeva on the Cōla throne. Thenceforth Parāntaka's rule was one of increasing success and prosperity for the best part of it; he followed up his father's victories by
putting an end to Pāṇḍyan independence and extending the empire up to Kanyakumāri in the south; he even invaded Ceylon, though the raid, as we shall see, failed of its object. Elsewhere, he subjugated the Bāṇas, and the Ganga king Hastimalla acknowledged his sway. The last vestiges of Pālava power disappeared and the dominion of Parāntaka extended up to Nellore in the north. Towards the end of his reign, however, Kṛṣṇa III invaded the Cōla empire in great force from the north-west, and in the conflict that ensued Parāntaka’s eldest son Rājaditya lost his life, and Parāntaka himself did not long survive the cataclysm. A heavy gloom settles on Cōla power for a period of over three decades thereafter until the accession of the celebrated Rājarāja I in A.D. 985.

Parāntaka invaded the Pāṇḍya country very soon after his accession. He bears the title Madurai-

Pāṇḍyan War koṇḍa (who captured Madura) as early as his third year. The conquest and subjugation of the Pāṇḍyan kingdom was, however, a gradual process: the earliest inscription of Parāntaka actually found in the Pāṇḍyan country is dated in his 24th year. The Sinnamanūr and the Udayēndiram plates concur in the name of the Pāṇḍya king, Rājasimha, who suffered deprivation and exile at the hands of Parāntaka. Says the Mahāvamsa:

‘While thus the sovereign of Lankā (Kassapa V. A.D. 913-23) held sway in justice, the Pāṇḍu king was vanquished in battle by the Cōla king. To gain military aid he sent numerous gifts. The king, the ruler of Lankā, took counsel with his officials, equipped military forces, appointed his Sakkasenāpati as leader of the troops, and betook himself to Mahātīththa. Standing at the edge of the coast he spoke of the triumph of former kings, and having thus aroused their enthusiasm, he made his troops embark. With his army the Sakkasenāpati thereupon safely crossed the sea and reached the Pāṇḍu country. When the Pāṇḍu king saw the troops and him, he spake full of cheer: “I will join all Jambudīpa under one umbrella.” The king took the two armies; but as he could not vanquish him (the king) of the Cōla line, set out once more with the purpose of fighting further, made halt, and died of the upasagga (plague) to the undoing of the Pāṇḍu (king). When the ruler of Lankā heard that
the troops were also perishing of the same disease, out of pity he had the army brought back.'

In this account we can recognise three stages in the conflict. In the first the Pāṇḍyan king suffers a defeat at the hands of Parāntaka. The second stage begins with his appeal for aid to the Ceylonese ruler and ends with a fight in which the Pāṇḍyan and Ceylonese troops together sustained defeat and retreated before the Cōla forces. Lastly, another effort made by the Ceylonese commander came to nothing owing to a plague which killed him and led to the recall of the Ceylonese army. The inscriptions so far as they go corroborate this account in every respect; only, they make no mention of the second effort of Sakkasēnāpati and the plague.

The first stage in the account of the Mahāvamsa corresponds, doubtless, to the raid on Madura in the first years of Parāntaka's rule which led to his adopting the title Madhurāntaka, the destroyer of Madura. The second stage in the war is thus graphically pictured by the Udayēndiram plates of Prthivipati in a.d. 921-2.7

"His (Parāntaka's) army, having crushed at the head of a battle the Pāṇḍya king together with an army of elephants, horses and soldiers, seized a herd of elephants together with (the city of) Madhurā. Having slain in an instant, at the head of a battle, an immense army, despatched by the lord of Lankā, which teemed with brave soldiers (and) was interspersed with troops of elephants and horses, he bears in the world the title Sangrāma Rāghava (i.e., Rāma in battle) which is full of meaning. When he defeated the Pāṇḍya (king) Rājasimha, two persons experienced the same fear at the same time: (Kubēra), the lord of wealth, on account of the death of his own friend (and) Vibhīṣaṇa on account of the proximity (of the Cōla dominions to Ceylon)."

These events must have taken place some years before the date of the Udayēndiram grant. As early as a.d. 923 we find the title Maduraiyum Ilamum Konaḍa, in a record of Parāntaka.8 Two inscriptions of the twelfth year make casual allusions to incidents in the battle of Vellūr in which the Pāṇḍya and Ceylonese forces were defeated by the Cōla. One is a gift to commemorate the victory of Paluvēṭṭaraiyar Kaṇḍan Amudanār on the
occasion when the Pāṇḍya king, helped by the Ceylonese army, attacked the Cōla king at the battle of Veḷḷūr. Another is an endowment for the merit of four soldiers (śevakar) who died in a frontal attack (nerrišenta) led by Šennippēraraityan at Veḷḷūr (Veḷḷūr) on the occasion when the Pāṇḍyan and Ceylonese kings came and fought a deadly battle with the Cōla. It is clear that there was a great and decisive battle at Veḷḷūr in which the Cōla troops had to fight hard before securing victory and which was well remembered for some years after the event for the exceptional heroism of its incidents. It seems probable that this battle was fought about A.D. 915.

The victory of Parāntaka at Veḷḷūr paved the way for the progressive conquest and annexation of the Pāṇḍyan country. Frustrated in all his attempts to stem the tide of the Cōla invasion, the unlucky Rājasimha took to flight, leaving his ancient heritage to fall into the hands of his enemy.

In the reign of Dappula IV (A.D. 923-934) the Mahāvamsa records: At that time the Panḍu king through fear of the Cōla (king) left his country, took ship and came to Mahātittha. The king had him brought to him, rejoiced greatly when he saw him, gave him an abundant income and granted him a dwelling outside the town. When the king of Lankā had armed (with the purpose): “I will make war on the Cōla king, take from him his two thrones and give them to the Panḍu king,” the nobles dwelling on the island for some reason or other stirred up a sorry strife to the undoing of the Panḍu king. The Panḍu king thought his sojourn here was of no use to him. He left his diadem and other valuables behind and betook himself to the Kēralas.

This is confirmed by a verse in the Tiruvālangāḍu plates saying: Encircled by the fire of his (Parāntaka’s) prowess, the Pāṇḍya, as if desirous of cooling the heat caused by it, quickly entered the sea (embarked for Ceylon), abandoning his royal state and the kingdom inherited from his ancestors.
Rājasimha proceeded to Kerala from Ceylon because it was the home of his mother Vānavan-mahādevī. The rulers of Kerala were in such close political alliance with the Cōlas in this period, that Rājasimha depended more on the Ceylonese king for help in the first instance, and went to Kerala only as a last resort, even then leaving his crown and other valuables behind in Ceylon. The flight of Rājasimha may be dated, following the chronology of the Mahāvamsa, sometime between the sixteenth and the twenty-sixth year of Parāntaka’s reign.

Parāntaka spent many years in reducing the newly conquered country to subjection, and when he felt he was near the end of his task, he wanted to celebrate his success by a formal coronation at Madura at which he was to invest himself with the insignia of Pāṇḍyan monarchy. These had been carried away by Rājasimha and left in the custody of the Ceylonese king, and Parāntaka made an unsuccessful effort to secure them in the reign of the slothful and intemperate Udaya IV A.D. 945-53.

The Cola king hearing of his sloth was greatly pleased, and as he wished to achieve consecration as king in the Pāṇḍu kingdom, he sent (messengers) concerning the diadem and the other (things) which the Pāṇḍu (king) had left behind (in Lankā). The king did not give them up, so the mighty Cōla equipped an army and sent it forth to fetch them by force. Now, at that time the Senāpati here (in Ceylon) was absent in a rebellious border province. The king had him fetched and sent him forth to begin the war. The Senāpati set forth, delivered battle and fell in the fight. Thereupon the king (Udaya) took the crown and the rest and betook himself to Rohana. The Cōla troops marched thither, but finding no way of entering Rohana, they turned and betook themselves through fear from here to their own country.

The exact date of these occurrences cannot be determined; the Ceylonese account is no doubt right in placing them in the last years of Parāntaka’s reign. His failure was remembered, and made up for, years later, by his powerful descendant Rājendra I.
Besides the friendliness of the Kērala ruler and the assistance of the Paluvēṭṭaraiyar chieftains of Kilappaluvūr, Parāntaka was aided in his Pāṇḍyan campaigns by the Vēḷir chiefs of Koḍumbāḷūr. Records dated very early in Parāntaka’s reign show that prince Arikulakēsari, one of the sons of Parāntaka, had already married Pūdi Ādicea Piḷārī, daughter of Tennavān Iḷangōveḷar of the Koḍumbāḷūr line.17 Other evidence of the close connection in this period between the Cōḷa line and the Koḍumbāḷūr chieftains is furnished by records from Pudukottah and the Trichinopoly district.18 Their hostility to the Pāṇḍya king Rājasimha becomes clear from the Śinnamanūr plates of the sixteenth year of Rājasimha (c. A.D. 916). While giving an account of Rājasimha’s relations with the Cōḷas in the early years of Parāntaka’s rule, the Pāṇḍyan inscription says that Rājasimha ‘defeated the king of Taṉjai (Tanjore) at Naippūr, fought a battle at Koḍumbāḷūr, the seat of one of the powerful Cōḷa subordinates, burnt Vaṇji and destroyed the king of Southern Taṉjai (perhaps another subordinate of the Cōḷas) at Nāval.’19 This rather obscure and, no doubt, highly embellished account, from the Pāṇḍyan side, of the early stages of the Cōḷa war is valuable in two respects. It confirms the impression derived from the Mahāvamsa and the inscriptions of Parāntaka that his conquest of the Madura kingdom was a gradual and difficult process which involved much fighting spread over many years. It provides, moreover, a clear idea of the alignment of the political powers in these struggles, and corroborates the view that the Cēra and the Koḍumbāḷūr chiefs20 were friendly to the Cōḷa and fought on his side.

The intervals between his Pāṇḍyan wars were employed by Parāntaka in extending his power elsewhere. The Sholingur rock inscription21 of the ninth year mentions that the Ganga Prthivīpati II got the title of Banadhiraia from Parāntaka and that he distinguished himself in a fight at Vallāḷa. The Udāyēndiram plates of Prthivīpati22 state that Parāntaka uprooted two Bāṇa kings and conquered the Vaidumbas.

In the early years of Parāntaka’s rule the Rāṣṭrakūṭa king Kṛṣṇa II appears to have made an attempt to set aside Parāntaka and bestow the Cōḷa throne on his daughter’s son Kannara-
deva. He invaded the Cōla kingdom from the north-west and the Bāṇas who were his feudatories joined their forces to his. In his turn Parāntaka was assisted by his subordinate, the Ganga Prthivipati II. The decisive engagement was fought at Vallāla, modern Tiruvallam some time about 910-11. Krṣṇa II and his allies suffered a signal defeat, and the Kanyakumāri inscription of Virarājendra categorically affirms that Parāntaka earned the name Vira-Cōla by his victory over the invincible Krṣnarāja.23 Thus Krṣṇa’s attempt ended in failure, Parāntaka became secure on his throne, and eventually punished the Bāṇas and other allies of Krṣṇa for their part in the war started by him.

The Bāṇas were an ancient line of kings who ruled for over two centuries in the tract that came to be called Perumbāṇappāḍī, the big Bāna country.24 This was the area to the north of the Pālār, between Punganūr in the west and Kālahasti in the east. There is reason to believe that at an earlier period they ruled the territory further north and were forced to migrate south in the period of the rise and expansion of the Cāḷukyas of Bāḍāmi. In the last stages of their existence as an independent power their capital was at Parivi25 which is first mentioned in the Sholingur inscription and may be identical with Parigi in the Hindupur taluq of Anantapur district. The last ruler of the line was Vikramāditya III, Vijayabāhu, described as the dear friend of Krṣnarāja, doubtless Krṣṇa III, his powerful Rāṣṭrakūṭa neighbour. The course of events which is nowhere described in explicit terms can only be inferred from a careful study of the dates which, fortunately, are clearly recorded in the inscriptions.

Hastimalla got the title Banādhirāja from Parāntaka before A.D. 916. (Sholingur record.) Vijayāditya II Prabhamēru ruled the Bāṇa territory independently till A.D. 909.26 The conquest of the Bāṇas by Parāntaka must have taken place in the intervening period of six or seven years. The great-grandson of Vijayāditya Prabhūmēru is known from his Udayēndiram grant to have been the friend of Krṣnarāja III Rāṣṭrakūṭa. There were two Bāṇa kings intervening—Vikramāditya II and Vijayāditya III. Pugalvippavargaṇḍa. Considering the fact that the Rāṣṭrakūṭa Krṣṇa III could not have begun his reign much earlier than A.D. 940, it seems proper to infer that the two Bāṇa rulers
who were dispossessed of their kingdom and perhaps forced by Parāntaka to seek refuge within the Rāṣṭrakūṭa dominion were Vikramāditya II and Vijayāditya III. The title conferred on Prthivīpati II, Bānādhirāja, was not then an empty name; it carried with it the real overlordship of the Bānas country for some years. And this uprooting of the Bānas, so proudly proclaimed by the Ganga ruler who benefited thereby, contributed to the invasion of the Cōla lands by Kṛṣṇa III which ended so disastrously for the Cōlas.

Forming part of the campaign against the Bānas, or at any rate closely connected with it, was the war against the Vaidumbas. These were a Telugu family who have left behind a few records in that language and in Kannaḍa. In the ninth century they claim to have had the Rēṇāṇḍu 7000 country under them, and their inscriptions tell us that in the great battle of Sorēmati (c. A.D. 850) they took the side of the Bānas against the Nōlambas and the Gangas. This alliance with, and possibly subordination to, the Bānas continued until the time of Parāntaka's war with them. We have no direct means of identifying the opponent of Parāntaka. Some records of Kannaradeva (Kṛṣṇa III) from the South Arcot district mention the Vaidumba Mahārāja Śandayan Tiruvayan and Tiruvayan Śrikanṭha: the Vaidumba chief reduced to submission by Parāntaka about A.D. 915 must have been Śandayan Tiruvayan himself or his immediate predecessor. The Vaidumbas, like the Bānas, sought refuge with the Rāṣṭrakūṭas from the onslaught of the Cōlas. In later times, under Rājarāja I and Rājēndra, when the Cōla empire regained its ascendancy, the son and grandson of Tiruvayan accepted subordinate positions under the Cōlas.

Two inscriptions from Tiruvorriyūr contain the most casual reference to a campaign in the Nellore district. An officer of Parāntaka, Māraṇ Paramēśvaran, a native of Śirukulattūr, overthrew Śitpuli and destroyed Nellūr, and on his way back to the south, he stopped at Tiruvorriyūr to make a thanks-offering to Mahādēva in the form of a grant of land, which four years later was released from the fiscal dues falling upon it. The original gift was made in the thirty-fourth year of Parāntaka (A.D. 941).
This campaign was probably directed against the power of the Vēṇgi ruler Cāḷukya Bhīma II. Siṭpuḷī was a district in the southern regions of the Eastern Cāḷukya kingdom. Considering that no records of Parāntaka have been discovered in the east coast region to the north of Tiruvoriyūr, it may be doubted if the campaign had any permanent results.

From about A.D. 940, Parāntaka experienced the increasing difficulty of defending an empire at a great many points; in less than fifty years a small principality had grown into a widespread dominion at the expense of its neighbouring states; the very quickness of the expansion was fraught with danger and dynasties which had been dispossessed and driven out of their traditional homes could not all be expected to give in without further struggle. Nor was it likely that other powers like the Rāṣṭrakūṭas and the Eastern Cāḷukyas would view without concern the progress of the Cōla power. We have seen already that some time after A.D. 945, Parāntaka experienced a repulse in Ceylon and failed to take from Udaya IV the Pāṇḍyan diadem. We must now turn to a narration of the occurrences elsewhere that must have had no small share in forcing Parāntaka to give up the fight in Ceylon and acquiesce in his failure.

The death of Ganga Pṛthivipati II, the trusted friend and vassal of Parāntaka I, which must have occurred about A.D. 940, may be said to mark the commencement of Parāntaka's troubles from this quarter. Pṛthivipati left no son, Vikkiyaṇa having pre-deceased him. Būtuga II, who had married a Rāṣṭrakūṭa princess Rēvakā, the sister of Kṛṣṇa III, and assisted Kṛṣṇa in securing his throne from a usurper, was now left in unquestioned supremacy in the Ganga country, because he had murdered his elder brother Rācamalla and annexed his possessions also. And the Bāṇas and the Vaidumbas were already by the side of Kṛṣṇa soliciting his protection and aid against the powerful Cōla. Kṛṣṇa was in the prime of life and had just encountered and overcome opposition at home and was not reluctant to seize the favourable moment that chance offered to him for making a great advance to the south.
It is possible that these developments were fore-shadowed even in the life-time of Prthivipati and a little before the accession of Kṛṣṇa to the Rāṣṭrakūṭa throne. A record from the North Arcot district commemorates the death of a hero in A.D. 936 in a cattle-raid by a Western Ganga king (Perumāṇadigal), and this may be taken to give the first indication of the coming storm. There is also evidence to show that about this time Rājāditya, the eldest son of Parāntaka, was stationed with a large army including an elephant corps and some cavalry in the district known in inscriptions and literature as Tirumunaippādi-nāḍu. Vellangumaran, a Kēraḷa general of Rājāditya's forces, was present at Grāmam as early as A.D. 936, where seven years later he constructed a stone temple to Śiva on the banks of the Peṇḍar. Tirunāvalūr, a village near Grāmam, called Rājādittapuram till about A.D. 1140 was the residence of Rājāditya for many years. We also find Arikulakesari in the same region about the same time, no doubt assisting his brother Rājāditya. It is clear, therefore, that Parāntaka was not unmindful of the repercussions of his aggressive policy against the Bāṇas and the Vaidumbas, and that though he expected much from the loyal support of Prthivipati II, he did not leave everything to him, but made his own preparations to meet an emergency.

The chronology of Kṛṣṇa's campaign against the Cōla has been the subject of some difference of opinion, but it is not incapable of precise determination. The Sōlapuram inscription which is dated in three different ways may furnish the starting point. This record which bears the Śaka date 871 (A.D. 949) is also dated in the second year of some king not named in direct relation to this regnal year. But as Kannaradeva started his rule in or about A.D. 940, the second year cannot be his. Venkayya, however, affirms that this is 'evidently a record of the Rāṣṭrakūṭa king Kṛṣṇa III' and suggests that the date is 'probably the second year after the occupation of the Tondaināḍu' by him. But the suggestion is contradicted by the record itself which says that it was the year in which Kṛṣṇa entered Tondaimandala; and we have no other instance in his numerous records from that country of his using.

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the date of his entry into Tondaimandalam as the starting point of an era; they give invariably his regnal year. The only alternative is to assume with Hultzsch that it refers to Râjaditya’s rule as the inscription comes from a place within the sphere of his jurisdiction as viceroy. It is not to be supposed that Râjaditya began to rule and issue inscriptions in his own name only after the death of his father: for nothing is more common in Cōla inscriptions than for records of successive rulers dated in different series of regnal years to overlap. Râjaditya had by A.D. 948 served his father actively in a subordinate capacity for over a dozen years, and it is not a violent assumption to make that Râjaditya was made ‘co-regent’ in that year.

The third method in which the Šōlapuram record is dated is by describing it as the year in which Cakravartin Kannaradēva Vallabhan entered Tondaimandalam after the overthrow of Râjaditya. It seems likely that this record was engraved very soon after Râjaditya’s death, when the consequences of the battle of Takkōlam were not yet fully realised. By the evidence of this record the successful invasion of Kṛṣṇa took place in A.D. 949.

The Ātakūr inscription of Būtuga II affords striking confirmation of this date. It dates the battle of Takkōlam (in which Râjaditya lost his life at the hands of Būtuga) in the current Saka year 872, i.e., A.D. 949-50. Again Parântaka’s own inscriptions tell the same tale. His inscriptions bearing dates in A.D. 948 are found in the South and North Arcot districts, and it is a remarkable fact that not only are his inscriptions not found in these districts after that date, but no inscriptions of his dated in his regnal years 42-44 (inclusive) are at all known—a fact clearly to be accounted for by some great disaster like the battle of Takkōlam. Thus all lines of evidence point to one date, A.D. 949, as the year which decided the fortunes of the contest between Parântaka and Kṛṣṇa.

One inscription from Siddhalingamadālam (South Arcot), dated in the fifth year of Kṛṣṇa’s reign, already in A.D. 944-5 gives him the title Kacciyum-Taṇjaiyumkonḍa. This has created some confusion, and led some scholars to imagine that Kṛṣṇa’s invasion and occupation of Tondaimandalam was earlier than
the battle of Takkolam. But the difficulty of reconciling this datum with the rest of our evidence is so great as to be almost insuperable, and we can hardly help suspecting some mistake here. For if Kṛṣṇa was in Toṇḍaimanḍalam as early as A.D. 944-5, how can we account for Parāntaka’s inscriptions being found in the Arcot districts till 948, for the presence of Rājāditya at Takkolam in 949, and for the battle of Takkolam itself? Again, how can we account for the fact that, barring this single record from Siddhalingamadām, there is no other inscription of Kṛṣṇa dated before his sixteenth regnal year A.D 956, in the North and South Arcot districts? There is no alternative, in fact, to our rejecting this record as spurious at least in its date. It should be noticed that the Vyāghrapādēśvara temple from which the inscription comes was renovated in the reign of Kulottunga I by one of his officers, and that it is quite probable that an error crept into the copy of this old inscription reproduced on the new walls more than a century after it was originally recorded, and this, I think, is the real explanation of the difficulty.

We may now turn to the actual course of events connected with the Rāṣṭrakūṭa invasion. It has been pointed out before that Parāntaka was quite alive to the danger from the north-west frontier of his dominions, and that he took early steps to maintain a strong frontier force intended to resist any hostile movements on the part of his enemies. It would seem that the arrangements made by Parāntaka fulfilled their purpose for quite a number of years. But the long threatened clash came actually in A.D. 949, and the decisive engagement took place at Takkolam, six miles to the South-east of Arkōtānām in the North Arcot district. The Ātakūr inscription tells us that Kannaradēva ‘was making a display of triumph after fighting against and killing the Mūvaṭṭi-Cōla-Rājāditya at a place called Takkōla’; it also adds: ‘when Kannaradēva was fighting the Cōla, Būṭuga made the howdah the battle-field, and aimed at, pierced and killed Rājāditya’—an act for which Kṛṣṇa rewarded him by granting him the districts of Banavāse 12,000, and Beḷvōla 300. The Cōla version of what happened on the occasion is not different; the Tiruvāḷangāḍu plates say that Rājāditya went to heaven after conquering Kṛṣnarāja; the larger Leyden grant is more explicit and records:
The heroic Rājāditya, the ornament of the solar race, having shaken in battle the unshakable Kṛṣṇarāja with his forces, by means of his sharp arrows flying in all directions was himself pierced in his heart while seated on the back of a large elephant by the sharp arrows of the enemy, and (thus) winning the praise of the three worlds, he ascended to the heaven of heroes in a tall vimāna.'

This clearly implies that there was much hard fighting, and that the Cōla army lost the battle mainly on account of a well-aimed arrow of Būtuga having fatally wounded Rājāditya.

That even this decisive battle was not followed by the total collapse of all resistance to Kṛṣṇa's advance, and that he had some more years of rather hard fighting, may be inferred from the fact that inscriptions dated in his reign do not begin to appear till his sixteenth year, A.D. 956 or at the earliest 953. Inscriptions from South Arcot dated in Śaka years 874–876 (A.D. 952–954) recording gifts of minor chieftains but not acknowledging either Cōla or Rāṣṭrakūṭa supremacy may be taken to support this inference. There is much uncertainty, however, about the exact course of the events that followed Takkolam. We have no Cōla records from the districts of North Arcot, South Arcot and Chingleput for several years after the battle; Kṛṣṇa's records with dates ranging from the sixteenth to the twenty-eighth years of his reign are found in the same area. By assuming the title 'Kacciyum-Taṅjaiyum-Koṇḍa,' Kṛṣṇa claimed to have captured Kaṇḍipura and Taṅjavūr. The 'spurious' Sudi plates state that Būtuga, after conquering Rājāditya, assaulted Tanjore, Nālkote and a number of other fortresses and handed over to Kṛṣṇa elephants, horses and a vast amount of treasure captured from these places. The Karhāḍ grant A.D. 959, which shows Kṛṣṇa still in his camp at Melpādi (N. Arcot) at the end of his southern campaigns, states that in the course of his digvijaya in the south, he uprooted the family of the Cōlas, distributed their territory among his followers, extorted tributes from several kings, including the king of Ceylon, and erected a pillar of victory in Rāmeśvaram. We cannot say for certain if these are merely empty boasts or the record of a triumphant raid across the southern countries. No inscriptions of Kṛṣṇa or his vassals
are found south of the latitude of Pondicherry. The Noḷamba polaḷcōra II and his son Vira Mahendra are seen from their inscriptions to have taken part in Kṛṣṇa’s expedition against the Cōla, and shared the spoils. Polaḷcōra calls himself ‘lord of Kānci’ in 965-6, and an undated inscription states that Vira Mahendra was encamped at Kolar on his return from his conquest of the Cōla-nāḍu. There can be no question that the effect of Kṛṣṇa’s invasion on the Cōla empire was ruinous, and that as a consequence of the blow in the north, much of the south also slipped out of Parantaka’s hands. The Cōla empire was no more; it had to be built up all over again.

Only a few inscriptions from the neighbourhood of Tanjore attest the closing years of Parantaka’s reign, and they are dated in the forty-fifth and forty-sixth regnal years of Parantaka. An inscription from Vanamaladinne in the Punganur taluk of Chittoor district is dated in the 48th year of Parantaka, A.D. 955. This may mean that the king lived at least up to that year.

He had many wives, of whom the names of no fewer than eleven occur in his inscriptions. Kökkīḷān was the name of the mother of Rājāditya, called also Kōḍanḍarāma, the eldest son of Parantaka who died in the battle of Takkōlam. Another queen of Parantaka, a Kērāḷa princess, the mother of Ariṅjaya, deserves special notice as her marriage, contracted possibly in Āditya’s lifetime, not only gave proof of the friendly political relations that obtained between the Cōla and Kērāḷa rulers, but apparently furnished the occasion for a large influx of Malaiyālis into the Cōla country in search of service under the king and his sons. Vellangumaran, the Kērāḷa general of Rājāditya, who built a temple in Grāmam was only the leading example of a large class of less known immigrants figuring as donors of small charitable gifts in the inscriptions of the period. Besides Rājāditya, Parantaka had four other sons: Gaṇḍarāditya, Arikulakēsari, Uttamāsili and Arindigai or Ariṅjaya of the plates. One daughter of his, Vīramādēvi, called also queen of Gōvinda Vallavaraiyar, is mentioned; and it is likely that another, Anupamā, was married to the chieftain of Koḍumbāḻūr. That Parantaka was fond of many high-sounding titles is clear from his inscriptions, amongst which
the most noteworthy, in this as well as in other respects, are
the celebrated records of the twelfth and fourteenth years of
his reign dealing with the constitutional arrangements of the
Sabhā of Uttaramērūr.66 The Karandai plates (v. 21) stress
his promotion of agricultural prosperity by the digging of
numerous irrigation canals all over the country. He perform-
ed several hēmagarbhas and tulābharas, and gave brahma-
dēyas.67 The Tiruvālangādu plates describe Parāntaka as the
bee at the lotus feet of Śiva (Purāntaka). and they and the
Leyden grant concur in stating that he covered with gold the
Śiva temple of Cidambaram.68 In fact Parāntaka’s reign was
a great epoch in the history of South Indian temple archite-
cture, and the work of temple-building begun by Āditya was
continued vigorously during the best part of his reign. We
have also much valuable and interesting evidence from the
inscriptions on the details of administration, central and rural.
on the state of religious faith and so on. These matters have
been reserved for detailed study at a later stage.

1. PK. p 78.
2. Was it an accident that Āditya’s Pāṇḍya contemporary was a
Parāntaka Vīranārāyana, and that Āditya’s son also had the names
Parāntaka and Vīranārāyana? Or was it more common then to name
the first children after their maternal grandparents than it is now?
3. 465 of 1918 is dated 45 yr.: Krishna Sastri is sure that year 46
is clear in 15 of 1895: 200 of 1931–2 bears the yr. 48, ARE. II 11. This
is held by A. S. Ramanatha Aiyar to be an error due to ignorance on
the part of the engraver. E.J. xxv. p. 38.
4. The date in 29 of 1907 is not so clear, but see 157 of 1928 and
11 of 1931.
5. 446 of 1917. The copper-plates furnish little assistance in the
study of these campaigns: the Tiruvālangādu plates, however, give some
information which is borne out by the contemporary account given by
the Udayēndiram plates of Ganga Pṛthivipati II. The stone inscriptions
of Parāntaka and the Mahāvamsa provide a fairly clear and cogent
account of what happened.
6. CV. Ch. 52, vv. 70 ff.
7. SII ii. No. 76 vv. 9–11.
8. 331 of 1927. ARE. 1927, II 10 seeks to effect a weak reconcilia-
tion between the new evidence and Venkayya’s account of the wars by
suggesting that this title was assumed after Vēḻūr (Veḻūr) and fully
justified only later—a curious instance of academic orthodoxy. See, also
SII, iii, Introdn. p. 11. No. 332 of 1927 is a Rājakētari record, not one
of Parāntaka, as stated in ARE. 1927, App. C.
9. 231 of 1926. The Pandya did not die, as stated in ARE. 1926 II. 16. There must be some mistake here. The actual phrase in the inscriptions is ‘astigadaī sēyda nānu.’

10. SII. iii. No. 99. Another inaccuracy here—the Ceylonese king did not come to the fight himself, according to the MV.

11. CV. Ch. 53 vv. 5 ff.

12. Meaning evidently his own Cōla throne, in addition to the Pāndyan recently captured by him. See Geiger, CV. i p. 172 n. 1.

13. No. 51.

14. PK. p. 79.

15. CV. Ch. 53, vv. 41 ff.

16. See Geiger, CV. i p. 176 n. 4. Also ii p. xx n. 18. It must be noted that Venkayya’s proof that it is only in his latest inscriptions of 943 to 947 that Parantaka calls himself ‘Conqueror of Ceylon’ no longer holds good; and the date 948 accepted by Geiger for this invasion is not so trustworthy as it appeared to Hultzsch. (See 332 and 331 of 1927 of years 8 and 16 respectively of Parantaka). The MV. goes on to add that a new Senapati of Udaya ‘laid waste the borderland of the Cōla king and forced him with threats to restore all that he had carried away’ as booty. What exactly is meant by the ‘borderland’ is not clear.

17. SII. iii 96.

18. See ARE. 1908, II 84 ff.

19. SII. iii p. 449.

20. We have only one inscription (129 of 1907, Pd. 14), its beginning lost, giving the genealogy of these chieftains for eight generations or so. It is probable that there were collateral branches of which we have as yet no information and if, failing to allow for this possibility, we seek to accommodate all the inscriptions in the genealogy of this single record, we come across a number of difficulties not easily settled. It should also be borne in mind that a title like Tennavan Ilangōvēḷar may have been borne by several persons, and no identification can be confidently based on the recurrence of such titles in different inscriptions. At any rate, if Pūdī Vikramakēsari was, as there are strong reasons to believe, the contemporary of Aditya II who ‘took the head of Virapāndiyān,’ it is difficult to believe that he was also the Tennavan Ilangōvēḷar whose daughter Ādicca Pidāri had become the wife of Arikulakēsari as early as the third year (A.D. 910) of Parāntaka I. These chiefs were Kallar (140 of 1928 Parantaka I, year 17), and had dynastic connections with the Muttaraiyar (337 of 1904, Pd. 45). Idangāli-Nāyānār was believed to be of their family (Periya Puranam), contra Nambī Andār Nambi.

21. EI. iv pp. 221-5.

22. SII. ii No. 76, v. 9.

23. v. 58. Note the phrase ajitam-narādhīpaiḥ. See also EI. xxvi pp. 212-4. The new title is borne by Parāntaka in his 4th year (241 of i943-4).

NOTES

25. Parivi and Nandagiri occupy in late Bāna records a position similar to that of Uṟaiyūr and the Kāvēri in the Telugu Códa records. It may be observed that Parigi answers to the description of the Bāna country being to the west of the Āndhra.

26. 99 of 1899.

27. 235, 267, 268 of 1902 (EI. vii pp. 142 ff) and 16, 743 of 1905; ARE. 1905 II, 28.

28. Nos. 160, 236 of 1912, the former being SII. iii 108.

29. ARE. 1913 II 18 and SII. iii 108 (Introdn.) make Sītpuli a personal name, and suggest that Sītpuli was the general of Bhima. But 79 of 1921 (Rājak. 6) mentions Sītpuli-nāḍu and Pāki-nāḍu. The latter is well known as Pāka-rāṣṭrā. It is doubtful if Cālukya Bhima's territory could have extended up to Sītpuli-nāḍu between Venkaṭagiri and Gūdūr (Rāpur tq.) It may have been an attempt of Parāntaka to subdue the Telugu Códas. NI. R. 47 (p. 1267) l. 34 mentions Čeṇḍupuli-nāḍu.

30. See Ch. viii below, under Arifijaya.

31. Rangachari says that Prthivipati became a vassal of Kṛṣṇa III, and was living in A.D. 953 (NA. 586). In saying this, he overlooks Hultzsch's warning that the Attimallar of this record is a different person (EI. vii p. 195).

32. 332 of 1912.

33. Rice Mysore and Coorg, p. 45.

34. A. S. Ramanatha Aiyar has argued (EI. xxvi pp. 230-5) that Govinda IV when he was deposed from the Rāṣṭrakūṭa throne found refuge with his father-in-law Parāntaka I, that Parāntaka made a futile attempt to restore Govinda IV—an attempt which ended in the defeat and death of Govinda, and that Kṛṣṇa III's invasion of the Cōla was a reprisal against Parāntaka's attempt to support his father Amoghavarṣa's enemy Govinda. That Vīramādevi, a daughter of Parāntaka, was a queen of Govinda IV is rendered probable by 245 and 246 of 1921. But this is too slight a basis for the speculative reconstruction offered, and Kṛṣṇa's invasion is explained quite easily on other grounds.


36. ASI. 1905-6 p. 181. Also 180 of 1921. ARE. 1921, II 25.

37. 739 of 1905.

38. 735 of 1905 dated Saturday, 14th January A.D. 943.

39. 374 of 1902.

40. 280 of 1902.

41. 428 of 1902; EI. vii p. 194.

42. No. 236 of 1913 dates his death in 8. 889 (A.D. 967). It is possible he started rule somewhat earlier. His earliest inscription is dated, however, A.D. 940; perhaps the conflict with Lalleya, the rival claimant to his throne, filled the early years.


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45. Though not a happy term this may be retained as familiar to students of South Indian epigraphy.


47. 419 of 1903; 184, 313 of 1906; 149 of 1916.

48. 375 of 1909. This record is availed of by A. S. Ramanatha Aiyar in his rather fanciful reconstruction of Cōla-Rāṣṭrakūta relations, *El.* xxvi p. 252. 81 of 1941-2 is said to be dated 7 yr.; but this is very doubtful. *ARE.* 1939,40—1942,43 II 23.


50. See Rangachari. p. 217; *Studies* pp. 178-9; 197.

51. It may also be noticed that while in some records Kannaradēva is given the title *KaCCIyum-TaIKajyum-konda,* in others he is simply called by his name without any distinguishing title. But as the range of dates and the provenance of both sets of these records are identical and as no palaeographical differences divide the two groups, they may both be treated as relating to Kṛṣṇa III.

52. *El.* iv, p. 331 n. 3.

53. This important inscription has been edited twice by Fleet—*El.* ii pp. 167 ff; vi pp. 50-7. The text has: 'Muvadi-Cōla-Rājādityana mêlé (oa) ndu Takkōdal-dol kādi kondu bijayam-jeyyuttu ildu' (1, 4); and *'KonnaRADEVAM CōLANAM kāduwandu Būtugam Rājādityanam bisugeye kalīn-āgi guri (suri) -giridu kādi kondu Banavase Pannirēsivaramum etc.' (ll. 20-1).

On both occasions Fleet translated the second extract so as to imply treachery on the part of Būtuga. And in discussing No. 181 of 1912, a most baseless conjecture was hazarded in *ARE.* 1913, II, 17 that Caturkānana Paṇḍita betrayed his master and friend Rājāditya to his foes. But the phrase 'bisugeye kaḷan-āgi' must really be read: 'bisugeye kalānāgi'; the words 'bisuge' and 'kaḷan' mean respectively the howdah fastened to the back of elephants for riding on, and field (of battle). Būtuga made the howdah of Rājāditya's elephant itself the battlefield. This interpretation is borne out by the Cōla inscriptions. The larger Leyden grant says: 'Rājādityas-sa viro ravikulatilakah Kṛṣṇardjam sasainyam samkṣobhyākṣobhyam-ājau * * nāgendra-skandha-vartī vidalīta-hrdayaḥ * * vīralokaṇ-jagāma,' a clear statement which leaves not the slightest room for the suspicion of treachery on the part of Rājāditya's opponent. See *JRS.* 1909, pp. 443-6. Other Cōla inscriptions from Kumbakonam and Tirunāgēśvaram mention the 'king who died on the back of an elephant.' *ARE.* 1912, II, 14, Fleet's old mistake is repeated in the *Kadamba-kula* (Bombay, 1931) p. 86.

54. v, 54.

55. *ASSI.* iv. pp. 206-7, ll. 42-45; *El.* xxii.

56. 338, 356 of 1902 (Tirunāmanallūr). See also *ARE.* 1939,40—1942,43 II, 28.


59. Al-Biruni seems to say that Tanjore was in ruins and that in consequence the Cōla king built a new capital. Sewell, *Antiquities* ii p. 155. Is this a late reference to the effects of Kṛṣṇa’s inroad, or merely the assignment of a wrong reason for the foundation of the new capital at Gangaikonda-Śölapuram?


60. Nos. 465 of 1918, 15 of 1895, and 135 of 1931. Krishna Sastri has said (*SII.* v, p. 226 n) that in 15 of 1895 the figure 6 is clear on the stone, and this must set at rest any lingering doubts on this question of fact. See also *ASI.* 1908-9, p. 122 n 1. The larger Leyden grant (v. 19) categorically asserts that Rājadītya began to rule after the death of Parāntaka, and then proceeds to give an account of Rājadītya’s war with Kṛṣṇa. I am inclined to accept the contemporary stone records as more valid evidence than the statement in a copper-plate grant dated after more than half-a-century of the utmost confusion.

60a. 200 of 1931-32; *ARE.* 1931-2 II 11. A. S. Ramanatha Aiyar (*EL.* xxv pp. 35 ff.) has argued by a process of elimination that Parāntaka I lost his life in war in the south fighting against Vīra Pāṇḍya ‘who took the head of the Cōla’ and that this happened in A.D. 953-54. He supposes that the regnal year in the Vanamaladimne record is due to the fact ‘that the recent news of the death of the Cōla king had not percolated so far north, at the time that record was incised’ (p. 38). But it may with equal propriety be suggested that the record is a valuable testimony to the continued resistance of the people of the locality to Kṛṣṇa’s intrusion and to their loyalty to Parāntaka who was still alive and ruling.

61. 335 of 1902. Gopinatha Rao thinks that this queen and Parāntaka are named among the donors in the Huzur Treasury Plates of Tiruvallia. (*TAS.* ii. 141). But this is doubtful.


63. Iravi Nili, the daughter of the Cēra King, Vijayarāga, is another. She gave 30-kalatju of gold for a lamp in the Tiruvorriyur temple. (*SII.* iii No. 103).

64. Nos. 245-6 of 1921 (year 31).

65. T. A. Gopinatha Rao (*EL.* xv. p. 50), basing himself on 110 of 1895 suggests that Vikramaśōla Ilangōvēlār of that record must have been Parāntaka. If that be so, the name Paḷūvēttaraiyār favours the supposition, the record must be one of Aditya I, as Ilangōvēlār would not apply to Parāntaka in the record of any other sovereign. Then the interval between this record mentioning the marriage of Parāntaka and his death would be eighty years (34 plus 46) at least, which looks improbable. There were many Paḷūvēttaraiyars, and Ilangōvēlār is not the same as Ilangō. Perhaps Vikramaśōla Ilangōvēlār was only a minor chieftain of some feudatory family.

66. See *Studies* pp. 163 ff.

67. *SII.* ii. 383 v. 7.

68. Karandai plate, v. 18. See also Gandarāditya’s *Tiruvāsippā* on Kōyil: *Tennanāṭum ilanumkonda tirar-cengör-cōlen kōli-vēndan Ṣembiyan ponnaninda * * * * Tillaiyambalattu* (v. 8).
CHAPTER VIII

FROM THE DEATH OF PARĀNTAKA I (A.D. 955) TO THE

ACCESSION OF RĀJARĀJA I (A.D. 985)

I.—Chronology and order of succession.

The relatively short interval of about thirty years from the death of Parāntaka to the accession of Rājarāja I is one of the most difficult passages of Cōla history. The evidence is confusing, and no two scholars are agreed in its proper interpretation. It is hardly possible to put forward a scheme of succession without a more or less full discussion of possible alternatives.

We may begin by setting forth in some detail the nature of the evidence at hand. Stone inscriptions constitute the chief source of our knowledge, and there are several among these that unmistakably belong to this period. The inscriptions of Kannaradēva (Krṣṇa III) bearing regnal years higher than twenty-three, and found in the districts of North Arcot and Chingleput constitute the first group of these records; the latest year in them is twenty-eight, and this would take us to A.D. 965. Of the remaining stone inscriptions of the period, several belong to Maduraikōṇḍa Rājakēsari and bear dates in regnal years ranging from five to seventeen. Four inscriptions belong to Sundara Cōla with titles Madhurāntaka and Pāṇḍiyanaic-cūram-irakkina; two of these are dated in years five and seven, while the dates in the other two are lost. A considerable number with years ranging from two to five are those of Parakēsari who had the title (Vīra) Pāṇḍiyantai-kōṇḍa; and a still larger number belong to a Pārthivēndra-varman with the same title and with other variants.
to his name like Vēndrādivarman, Pārthivēndrādhipati-
varman and so on; these records give dates
up to the thirteenth regnal year. Lastly, we
have a number of Parakēsari Uttama Cōla’s inscriptions
with regnal years from two to sixteen; two of them are pre-
cisely dated and fix the limits of his reign.

Of Uttama Cōla. The title Parakēsari, and the dates in his ins-
criptions which couple Kali year 4083 (A.D. 981-2) with his
regnal year thirteen, fix Uttama Cōla’s place as the immediate
predecessor of Rājakēsari Rājarāja I. It should also be
observed that some of the numerous records
which give no more detailed specification of
the ruling sovereign than to call him Rājakē-
sari or Parakēsari will, no doubt, on any
scheme of chronology, be found to fall in this period: but
these may, for the most part be left on one side in the present
discussion.

Besides the stone inscriptions, we have the evidence of
copper-plate grants. The only grant that falls
in this period is that in the Anbil plates of
the fourth year of Sundara Cōla. Unfortunately for us, Mād-
hava Bhaṭṭa, the composer of the Sanskrit praśasti in these
plates, was less anxious to record facts which must have been
very well known to him than to display his capacity for aḷaṅ-
kāras in his verse. As it is, even for the fact that Sundara
Cōla was a Rājakēsari we have to depend on the opening of the
Tamil part of the record. The Tiruvāḷangāḻu plates imply,
and the Leyden grant expressly affirms, that after the death
of Rājarāja the succession took place in the following order:
Ganḍarāditya, Arindama, Parāntaka, Aḍitya and Madhurān-
taka. The Karandai plates of Rajendra I as also the Kanyā-
kumāri inscription and the Chāṟāḷa plates of Virarājēndra
give only the names of Arindama and Parāntaka II between
Parāntaka I and Rājarāja, apparently because the authors of
the Praśastis had no other object in view than to trace the
descent of the reigning king in the direct line from Vijayālaya.
The genealogy of the Cōlas from Parāntaka I to Rājarāja as
it is given in these records may be set down before proceed-
ing further:
One thing is clear and it is necessary to grasp this firmly; that we cannot treat the regnal years gathered from the stone records as those of kings whose reigns succeeded one another in regular order in the manner implied by the copper-plate grants. For in that case the period would, if we omit Pārthivendra-varman from the reckoning and add the highest regnal years known of Maduraikonda Rājakērari, Sundara, Āditya and Uttama, extend to 45 years, a period much too long for the interval between Parāntaka I and Rājarāja. Then there is the possibility that Gāndarāditya and Ariṅjaya also ruled as kings. A Rājakērari inscription possibly of Rājarāja I’s reign mentions the second year of Gāndarāditya-deva alias Mummuḍicōḷa-deva while taking stock of the gifts made by his queen Śembiyana Mahādevi at various times to the temple of Tiruveṅkādu. Records of the eighth year of Rājakērari show that Arikulakērari, the son of Parāntaka, stood in the relation of Pillaiyar or Ālvār (terms often applied to junior members of the royal family) to the ruling king who, being a Rājakērari, could only have been Gāndarāditya.

As for Ariṅjaya, besides the statements in the copper-plates regarding his rule, there is a Rājakērari record dated in the twelfth year which mentions two queens of ‘Ariṅjigaivarman who died at Āṟṟūr’; and inscriptions from Mēlpāḍi dated late in the reign of Rājarāja I mention the construction by him of the Cōḷēsvara...
temple as a memorial shrine (palli\nap\dai) to Arrur\ntunjina-
deva. These references render it probable that Arinjaya
lived long enough to rule in his own right, though, perhaps,
only for a short time. Taking all these facts into consideration,
we see clearly that there must have been a great deal of over-
lapping of the regnal years of the different kings quoted in the
lithic records.

Another preliminary question that must be considered is
the exact significance of the phrase 'talai-
ko\nda' which is of some importance to the
history of this period; because Vira P\nda
claims to have done this to a C\la king and others claim to
have done the same thing to Vira P\nda himself. The phrase
has been generally understood to mean 'having cut off the
head,' and the identity of the C\la king who died at the
hands of the P\nda has been much discussed. It appears,
however, that the true meaning of the phrase is that the van-
quished king had to acknowledge his defeat by humbling
himself before the conqueror in a particular manner, as it
were placing his head at the disposal of the conqueror.
Hultsch has pointed out\ that in the inscriptions of Kul\ntunga III, the phrase 'P\nda\ntyanai mu\tttalai ko\darul\iya'
employed in some records is explained by another phrase:
'av\n mu\di m\l a\d vaittu' of other inscriptions of the same
reign; so that the process of 'taking the head' consisted in the
vanquished king bowing and touching with his head the feet
of the conqueror seated in open darbar. The celebrated
K\sa D\va R\ya of Vijayanagar only varied this traditional
procedure slightly when he demanded that, as the price of
peace, Adil Shah of Bijapur should visit him and kiss his
foot.\ The Guruparamparai, a work which often gives a true
account of the practices of C\la times, mentioned that the
king from Gangaik\nda-\nowapram mounted his state elephant
by placing his foot on the head of his s\nt\nta, or feudatory.\ The above interpretation of 'talai-konda' has a bearing on the
discussion of this period, because it follows that a king whose
'head was taken' by another need not be assumed to have
died at the time this happened to him. It is, of course, another
matter where we have clear statements of a person being
killed. Applying this to the cases arising in this period, we
see that the Tiruv\lang\du plates make an express declara-
tion that Aditya II killed Vira Pāṇḍya in battle and brought his severed head to the Cōla capital. Even here the lateness of the testimony throws suspicion on the event. There is no clear evidence, however, that a Cōla sovereign lost his life at the hands of Vira Pāṇḍya, and apparently Vira Pāṇḍya's boastful title meant no more than that he inflicted a temporary humiliation on a Cōla king or prince.

Evidence has been cited above showing that Gaṇḍarāditya was a Rājakēsari and that he ruled for at least eight years. His rule might have commenced from the death of Rājāditya, whose place he must have taken as heir apparent in Parāntaka's lifetime. A suggestion has sometimes been made that Gaṇḍarāditya was a Parakēsari and that Arindama, placed immediately after him by the Tiruvālandādu plates, was identical with Maduraikōṇḍa Rājakēsari. This seems to rest really on two assumptions: that Rājāditya ruled after Parāntaka's death, and that as he was a Rājakēsari, Gaṇḍarāditya who succeeded him must have been a Parakēsari. But it has been shown that the first of these assumptions is not true. It is likely enough that Rājāditya assumed the title Rājakēsari when he was made heir apparent; but considering that he predeceased his father, Gaṇḍarāditya who took his place must have assumed the same title so that the sovereign ruler next after Parāntaka Parakēsari might be a Rājakēsari. In fact the general opinion now prevailing is that Gaṇḍarāditya was a Rājakēsari, though the implication that Rājāditya predeceased his father does not seem to have been so clearly grasped. For we shall see at a later stage of this discussion that an application of the rule that every heir apparent, whether one or more, adopted the title Rājakēsari or Parakēsari, according as the ruling sovereign was Parakēsari or Rājakēsari, furnishes a neat solution of the difficulties that could not otherwise be adequately met.

The Rājakēsari title may, therefore, be admitted for Gaṇḍarāditya. But the suggestion, first made by Venkayya, that Gaṇḍarāditya was no other than Maduraikōṇḍa Rājakēsari, appears to have been accepted without sufficient examination of the evidence. The title Maduraikōṇḍa was taken to imply
that the king was the son of Maduraikonda Parakesari, Parantaka I. Hence when Gandharaditya was believed to be a Parakesari, Maduraikonda was identified with Ariñjaya Raja-
kēsari. Later when Gandharaditya became a Raja-
kēsari himself, he was said to be also Maduraikonda Raja-
kēsari. But this assumption is by no means an argument, and one must be prepared to relinquish it if reason is shown for doing so. Now, let us turn to the provenance of the records of Maduraikonda Raja-
kēsari. All of them, except three records of the four-
teenth and seventeenth years, come from the North Arcot and Chingleput districts. Three of these are dated in his fifth year, and a fourth in the seventh. One of the records of the fifth year belongs to a place called Karikkal, near Sholingur, in the Walajapet taluq of North Arcot. Its date falls about A.D. 954. At the latest, that is, assuming that Parantaka I died in 955 and that Gandharaditya did not begin his rule till after that event, it might be A.D. 960. It is difficult to see how this can be reconciled with the fact that Kṛṣṇa III was still at Melpaṭi in A.D. 959 distributing conquered territory among his followers, and that his inscriptions are found in Tondai-
maṇḍalam up to about A.D. 965. These objections to identifying Gandharaditya with Maduraikonda Raja-
kēsari are weighty, and should prevail even if no other identification were possible from the later inscriptions of the time. But fortunately there is open to us an easy, and doubtless the correct, solution of the question which would be readily accepted, once the idea is given up that Maduraikonda must have been a son of another Maduraikonda, that is, Parantaka I. A single record from Koṭumbalūr, from which the date has been lost, opens by mentioning uḍaiyār madurāntakan Sundara-śōlan. This unique record disposes of the notion that the title Madurāntaka (Madiraikonda) in the records of this period must have been borne only by a son of Parantaka I, for we know of no Sundara-śōlan who was his son. This inscription offers the clue to the correct identity of Maduraikonda Raja-
kēsari. Sundara Cōla, the son of Ariñjaya, was a Raja-
kēsari, as the Anbil plates tell us, and he had also the title Madurāntakan. He has yet another title which gives evidence of his Pāṇḍyan war, namely, Pāṇḍiyanaic-curam-irakkina. These facts seem to point definitely to the conclusion that Sundara Cōla Parantaka II was the king who, in some of his records, is called Madi (u)raikoṇḍa Raja-
kēsari.
There is one record of Maduraikonda Rājakēsari which, at
first sight, seems to render it more likely that
His relation to Uttama Cōla.
Gaṅḍarāditya rather than Sundara Cōla
was the king of that record. This inscrip-
tion from Tiruvorriyūr is dated in the fifth year and registers
the endowment of a lamp by one of the nobles of Uḍaiyār
Śrī Uttama Cōla-dēva who accompanied him to the temple.
Krishna Sastri, in editing this record, says: ‘A reasonable
doubt may arise why Uttama Cōla is given here the title of
a ruling king and not that of a prince. It was perhaps because
he was the chosen successor of Gaṅḍarāditya at the time. We
know, however, that he actually came to the Cōla throne
only after one or two other kings had reigned subsequent to
his father’s death.’ But if this was so, if Uttama Cōla was
in the fifth year of his father’s reign old enough to be chosen
heir apparent, to adopt regal style and to visit temples with
his (perundaram) nobles, and if his father continued to rule
for twelve years thereafter, it is hard to see why he did not
succeed his father immediately on his death and had to wait
until most probably Ariṇājaya and Sundara, possibly also
Āditya II, had finished their rule. Not only does Krishna
Sastri not explain this, but he says elsewhere:23 ‘At the time
of Gaṅḍarāditya’s death, Uttama Cōla must have been a
young boy, as he was set aside in the order of succession till
three kings after Gaṅḍarāditya had ruled and died.’ Surely
it is not easy to reconcile the two positions that the king of the
Tiruvorriyūr record was Gaṅḍarāditya, and that at his death,
his son was a young boy, so young that he had to wait through
the reigns of three successors of Gaṅḍarāditya before he could
himself rule. There is a more serious discrepancy. Even assum-
ing that Gaṅḍarāditya counted his regnal years from the death
of Rājaditya (A.D. 949), if we identify him with Maduraikonda
Rājakēsari, who ruled for at least seventeen years, his reign
would extend up to 966. And Madhurāntaka Uttama Cōla
began to rule in 969-70. The interval of three years is too
short to take in the reign of even Sundara Cōla whose records
unmistakably give him a rule of not less than seven years,24
much less those of three kings. The Tiruvorriyūr record cited
at the beginning of this paragraph cannot, therefore, be assign-
ed to Gaṅḍarāditya. It must be admitted, however, that even
if we take it to be a record of Sundara Cōla, the difficulty still
remains of explaining the regal title of Uttama Cōla in it. See-
ing that Sundara had a son Aditya who was ably assisting him in his warlike enterprises, it seems unlikely that he recognised, and that so early in his reign, a prince from a collateral, although senior, branch of his family as heir apparent. The only suggestion that offers itself, and for which support may be found in analogous cases from Cōla records, is that though the gift recorded in the inscription was made in the fifth year of Sundara Cōla when Uttama might have been old enough to have a retinue of his own with which he went about touring the country, it was not actually engraved on stone until Uttama Cōla had begun to reign in his own right, which he did, as we shall see, immediately after Sundara Cōla. 

There remain two further questions to be discussed—the position of Vira-Pāṇḍiyantalai-konḍa Parakesari and the identity of Parthivendravarman who bears the same title. The former may certainly be identified with Aditya, the son of Sundara Cōla, who according to the Tiruvālangādu plates and the Leyden grant fought against Vira Pāṇḍya. But Aditya II was followed by another Parakesari, viz., Madhurāntaka Uttama Cōla. This appears, at first sight, to violate the normal rule of the Rājakēsarivarman alternating with the Parakesari title among the ruling sovereigns of the Cōla dynasty. Krishna Sastri says of Uttama Cōla: ‘Contrary to the usual order, according to which he ought to have been a Rājakēsarivarman, his predecessor Aditya II being Parakesarivarman, he too was called a Parakesarivarman, evidently because he was the son of a Rājakēsarivarman and succeeded to the throne not by the right he possessed, but at the request of his cousin’s son Rājarāja I who was the chosen successor.’ Two remarks may be made on this explanation: first, it seems hardly consistent with the position held by Krishna Sastri, not by us, that Uttama Cōla was chosen successor in Gaṇḍarāditya’s reign, and that on account of his tender age, ‘the claims of Gaṇḍarāditya’s chosen successor were temporarily set aside and postponed.’ For, if this was so, how can it be said that he succeeded to the throne not in his own right, but at the request of Rājarāja? Then again the implication that the son of a Rājakēsarivarman must be a Parakesari is contradicted by the example of Rājarāja I, who was a Rājakēsarivarman himself and the son of a Rājakēsarivarman. It may also be stated here that Ariṇijaya, who must have ruled a short while as Parakesari, was also the
son of a Parakēsari. The true explanation of two Parakēsaris coming one after another seems to be that the earlier Parakēsari, the chosen heir apparent, Ādiyā II, died in the lifetime of his father Sundara Cōla, and the prince chosen next for the throne also took the title of Parakēsari in order that Rājakēsari Sundara might be followed on the throne by a Parakēsari after his death. At the death of Ādiyā II, Sundara Cōla had to choose Uttama Cōla and not his younger son Rājarāja, either because Uttama Cōla forced the choice by threatening civil war, or because Rājarāja of his own will preferred to wait. The verses in the Tiruvālangādu plates, which are the only direct source of our information, can support either interpretation. They declare on the one hand that Uttama Cōla was eager to rule and on the other that Rājarāja was too good a kṣatriya to dream of the throne for himself while his father’s cousin wanted it. And we shall see that Uttama Cōla made clear his eagerness to rule by, possibly, instigating a political murder.

The identity of Pārthivēndravarman, whose records, are found in the districts of North and South Arcot, and Chingleput, is involved in much obscurity. The suggestion that he was the same as Prthivīpati II, the Ganga feudatory of Parantaka, is the result of a very dubious inference from the resemblance in meaning between the names Prthivīpati and Pārthivēndra. It is also partly the result of a confusion between the Ganga king and a feudatory of Kṛṣṇa III who, though he had the name Kannaradēva-Prthivigangariyar, was quite different from the Ganga. After examining the records of Ādiyā II and Pārthivēndravarman, Krishna Sastri has reached the following conclusions: ‘Both these kings claim the epithet, “who took the head of Pāṇḍya or Vīra-Pāṇḍya”—evidently the same Pāṇḍya king who was at war with Sundara Cōla Parantaka II—and the title Parakēsariyarman. Inscriptions of the former are very few and found only in the south, the latest regnal year being the 5th. Of the latter, there are many in Tondai-mandalam and the latest regnal year is the 13th. Pārthivēndra Ādiyavarman may have been a prince of the royal family and viceroy of Tondai-mandalam. Ādiyā Karikālā appears to have been the actual successor.’ The inscriptions of Pāṇdiyan-talai-konda Parakēsari are not so very few after all; and what is more important, they are not confined to the
south,' if by that is meant the country to the south of and outside Tondai-mandalam. There are at least five inscriptions of his in North Arcot and more in South Arcot. On examination we find that the Parthivendravarman records differ from those of Aditya Parakēsari in their provenance only in so far as the former are found in Chingleput district also, and are not found south of Tondai-mandalam. We also find the following features which have a cumulative significance in the consideration of his identity. He is a Parakēsari; he has the regal title and calls himself ‘Kōvirājāmārāyār’; in an early record of the third year he is even called Pārthivendra Ādittaparumār; his queens have also the full regal style—udāiyār dēviyār Villavan mahādēviyār, Perumānādīgal dēviyārt-tanmappaṇṇār-āgiyā Trailōkya mahādēviyār. It seems clear that, far from being a feudatory of the Cōla kings, the ruler who can lay claim to so much distinction must himself be a Cōla monarch, and the name Aditya and the title Parakēsari clearly suggest his identity with Aditya Karikāla Parakēsari. Perhaps identical with Aditya II. ‘Pārthivendra Ādityavarman’ and its variant forms occurring in his records show that he took the title ‘Pārthivendra.’ The Cōla kings were very fond of high-sounding birudas, and almost every one of them had many such titles. As the latest recorded regnal year in his inscriptions seems to be the thirteenth year, it follows that he must have been chosen co-regent very soon after his father Sundara Cōla's accession. This looks very probable considering that the Leyden grant gives him credit for having successfully attacked Vira Pāṇḍya as a young boy. Afterwards he must have been deputed to rule the northern part of the Cōla dominion. Apparently he died in the life-time of his father and was succeeded in the place of heir apparent by Parakēsari Uttama Cōla.

The results of the foregoing discussion may thus be summarised before the history of the period is taken up:

Rājakēsari Gaṇḍarāditya A.D. 949 50\(^{39}\)-957
Parakēsari Ariṇjaya c. A.D. 956-957
Rājakēsari Sundara Cōla (Madurai-kōnda) c. A.D. 956-973
[Parakēsari Aditya II
Pārthivendra Karikāla c. A.D. 956 - 969]
There is just one record of Pārthivēndravarman from the Chingleput district which is dated in the fifteenth year. Though the inscription is damaged, a careful examination of the impression of the record establishes two things: the date of the record is clearly 15; and though the chiselling of the letters is by no means good, and the stone is apparently much decayed, there is no reason to question the genuineness of the record which exhibits most of the characteristic palaeographic features of the period. This date must, if accepted, upset the scheme of chronology given above which is based on the identification of Āditya II with Pārthivēndra, for we cannot possibly find room for the fifteen years before the accession of Uttama Cōla and within the reign of Sundara. The period of thirteen years takes us almost to the limit and involves the assumption, in itself by no means unlikely, that Sundara associated his son Āditya in his administration very soon after his accession to the throne. On the other hand, this inscription of the fifteenth year from Parandūr is the only record so far known of Pārthivēndravarman with a regnal year higher than thirteen. We have several records of the thirteenth year, none whatever of the fourteenth, and only this one of the fifteenth. And it is extremely difficult to see any other solution to the riddle presented by his records than the one offered above: for if Pārthivēndra was not Āditya himself, how are we to explain the numerous coincidences to which attention has been drawn above, and which cannot all of them be accidental? The suggestion may therefore be made that in the regnal year in the Parandūr record, the second figure which looks like the ordinary i (இ) contains some mistake on the part of the engraver. This record need not be taken into account, therefore, unless other records with higher regnal years than 13 are discovered in future years.

One final consideration remains to be urged in addition to those so far dealt with. If Āditya and Pārthivēndravarman were not identical, the highest regnal year for Āditya would be that found in the records of Parakēsari who took the head of Vīra Pāndya, namely five. We must naturally assume
these five years to have been those immediately preceding Uttama Cōḷa’s accession in A.D. 969-70; this would lead to Āditya’s initial year falling somewhere about A.D. 964/5, which would be in the 8th or 9th year of Sundara Cōḷa according to the chronology suggested above. The fact that Sundara Cōḷa is clearly described as having come out successful in the Pāṇḍya war before his seventh year (A.D. 963), together with the statement of the Leyden grant that Āditya took part in the fight at Śēvūr when still young, may lend some support to the view that Āditya had become sub-king earlier in Sundara’s reign. This argument cannot be pressed far, as it is possible that Āditya fought without being formally associated in the government; or a second fight with the Pāṇḍyas might have come about later, about the year A.D. 964/5

II. History

The rule of Rājakēsari Gaṇḍarāditya is attested not only by the statements of the Tiruvālangādu and Gaṇḍarāditya. Leyden grants which, though vague, doubtless imply that he ruled in his own right as king, but by several Rājakēsari inscriptions from the Trichinopoly district, all dated in the eighth year and mentioning Pillaiyār or Āḷvār Arikulakēsaridēva, and one from S. Arcot of year 2 of Mummuḍi Cōḷa Gaṇḍarāditya. The sphere of Cōḷa rule in his day must have been very limited and at the time of his death, about A.D. 957, Kṛṣṇa III was still perhaps in Toṇḍaimanḍalam consolidating his position and distributing the conquered country among his allies and servants. One of Gaṇḍarāditya’s feudatories in the mountainous country of South Arcot, Siddhavāḍavaṇ of the lineage of Īri of the Sangam age who married Pāri’s daughters, claims victory over unnamed enemies at Viracōlapuram in a record of the second year (A.D. 951) of Gaṇḍarāditya; he must be the same as the Milāḍa chief Narasimhavarman who owed allegiance to Kṛṣṇa III in his seventeenth year (A.D. 955). This shows that Gaṇḍarāditya could not make much progress in recovering territory lost to Kṛṣṇa III who was still aggrandising his position and power in the Cōḷa country.
Ganḍarāditya left behind an infant son, Uttama Cōja, by his queen Śebmiyan Mahādevī. This lady who survived her husband and even her son for many years, and lived on till A.D. 1001, must have been widowed in early youth. After the death of her husband, hers was a life devoted to religion and charity. The number of stone temples to Śiva built by her, and of substantial endowments for their up-keep after the commencement of her son’s rule will be noticed later. Very probably Ganḍarāditya was the author of the single hymn on the temple of Cidambaram. In this hymn there is a distinct statement that Parāntaka I conquered Pāṇḍya country and Īlam, and covered the temple of Nāṭarāja with gold; and the author calls himself, like Parāntaka, the king of Kōli (Urajīyūr) and the lord of the Taṉjaiyar (people of Tanjore). Ganḍarāditya seems to have been known also as Merkheṇṭurulīṇa-dēvar, the king who went to the west.

The identity in meaning of the titles Arikulakēsari and Ariṇjaya or Arindama has often led to the supposition that they refer to one and the same person, a younger son of Parāntaka I. This may be so. In any event, Ariṇjaya Parakēsari succeeded his brother Ganḍarāditya and had a short reign. As yet we have no direct evidence of the transactions of his reign. Two of his queens Vīman Kundavaiyar and Kōdai-pirāṭṭiyār survived him and made gifts in his son’s reign. Though it has been thought that Vīman Kundavai was a daughter of the Cāḷukya Bhīma II of Vēṅgi, such an alliance between the Cōḷas and the Cāḷukyas in this period when the Cōḷas were reduced to virtual subordination to the Rāṣṭrakūṭas seems hardly likely. If, however, Kundavai was an Eastern Cāḷukya princess, her marriage with Ariṇjaya must have taken place before the invasion of the Cōḷa country by Krṣṇa and sometime after the raid on Nellore by Māran Paramēśvaran, in the reign of Parāntaka I. But two inscriptions from Tiruppapalanam, dated in the second year of Parakēsari, mention an Araiyan Ādittan Vīman making some gifts to the local temple, and there is nothing to preclude this noble (Araiyan) from being the father of Ariṇjaya’s queen. If this view is correct, these Parakēsari records must be assigned to Ariṇjaya, and in view of the strict limits placed on the duration of Ariṇjaya’s
rule by the general chronology of the period we must assume, what is not unlikely, that Ariñjaya was chosen heir apparent to Gañḍarāditya sometime soon after the death of Parāntaka I. Ariñjaya is said to have died at Arrūr, a place that cannot be definitely identified. An inscription of Rājarāja I states that he built at Melpādi a memorial shrine (pallippadai) to the king who died at Arrūr and this implies that Arrūr was somewhere in that neighbourhood. Probably, Ariñjaya had entered upon the task of regaining the Cōla possessions in the north lost to Krṣṇa III. This suggestion gains force from an inscription from Tirunāgēsvaram which mentions Ariñjigap-pirāṭṭiyār, daughter of prince Arikulakēsari and his wife of a Bāna king.

This is a record of the second or third year of a Rāja-

Revival of Cōla power. Gañḍarāditya. It suggests that even under Gañḍarāditya attempts were made to retrieve the losses sustained in the closing years of his father’s rule, and that, possibly, the Bānas, or some among them, were successfully seduced from their allegiance to Krṣṇa III. This Bāna alliance may thus be counted among the earliest indications of the emergence of Cōla power from the eclipse it suffered for a time. After the death of Gañḍarāditya, his efforts were continued by Ariñjaya who fell fighting at Arrūr. If this view of Gañḍarāditya’s reign is correct, it is possible that he also sought, at first with little success, to recover lost ground in the south, and that Vira Pāṇḍya’s boast of ‘taking the head’ of a Cōla may be referred to the same reign.

Ariñjaya was succeeded by his son by the Vaidumba princess Kalyāṇi, the only queen of Ariñjaya mentioned by the Anbil plates. This son was Sundara Cōla Parāntaka II who, as we have seen, was also known as Maduraikōṇḍa-Rājakēsari. The attention of Sundara Cōla was first directed to the south. Vira Pāṇḍya, having repulsed Gañḍarāditya’s attempt to restore Cōla supremacy in the Pāṇḍya country, was ruling as an independent potentate. The Leyden grant tells us that in a great battle at Cēvūr, Parāntaka caused rivers of blood to flow from the deep cuts inflicted by him on the elephants of the enemy and that his son Āditya, while yet C. 20
a boy, played with Vīra Pāṇḍya in the battle, like a lion's whelp sporting with a tusker. The Karandai plates (vv. 24-5) mention the battle of Cēvūr adding that Vīra Pāṇḍya was defeated and forced to climb the peaks of the Sahyādri for refuge. Āditya's heroism was probably exhibited in the field of Cēvūr to the south of the Sevali hills, the southern boundary of Pudukkottah, and that battle must have furnished the occasion for his claim that he 'took the head of Vīra Pāṇḍya.' The Leyden grant does not, like the Tiruvalangadu plates, state that Vīra Pāṇḍya was killed by Āditya, and it is possible that the composer of the Tiruvalangadu plates, struck by the forcible simile in the Leyden grant, embellished the account of Āditya's contest with Vīra Pāṇḍya; and his account of Āditya's rule adds nothing else to what we learn from the earlier grant. The chances are that, after the battle of Cēvūr in which Vīra Pāṇḍya sustained a bad defeat, the Cōla forces led, among others, by Parāntakan Śiriyavelār of Koḍumbāḷur, continued the campaign into the Pāṇḍya country, and forced Vīra Pāṇḍya to seek refuge in the forests. The Pāṇḍya sovereign was on this occasion also supported by Ceylonese troops in his endeavour to resist the Cōla aggression; for Śiriyavelār led an expedition to Ceylon, and there he fell fighting before the ninth year of Sundara Cōla; the Mahāvamsa, corroborating this account, records the following in the reign of Mahinda IV A.D. 956-72:

'The Vallabha king sent a force to Nāgadīpa to subdue this our country. The Ruler hearing this, the king sent thither the senāpati Sena by name, to whom he had made over an army, to fight with the troops of the Vallabha king. The senāpati betook himself thither, fought with the troops of this (Vallabha) king, defeated them and remained master of the battle-field. As the kings with the Vallabha (king) at their head, were unable to vanquish our king, they made a friendly treaty with the ruler of Lankā. In this way the fame of the king penetrated to Jambudīpa, spreading over Lankā and crossing the ocean.'
The Vessagiri slab inscription of Mihindu which mentions the successful campaign of senāpati Sena against the Damīlas furnishes epigraphical confirmation of the statements in the chronicle and the Cōla inscriptions.

Besides Āditya II, two other persons claim success against Vīra Pāṇḍya. One of these is Pārthivendra-varman of whom something has been said already. The other is Bhūti-vikramakēsari of Koḍumbāḷūr, who claims to have conquered Vīra Pāṇḍya in battle. The inscription which gives this information, also states that Vikramakēsari turned the waters of the Kāvēri red with the blood shed by the army of the Pallava, put an end to Vaṅcīvēl and ruled from Koḍumbāḷūr. He had two queens Kārrāli and Varagūṇā. A Rājakēsari inscription, from which the date has been lost, mentions that Kārralip-pirāṭṭi was the wife of Tennavan Iḷangōvēḷār alias Maṟavaṇ Pūdiyar, which may be other names of Vikramakēsari. Two others dated in the thirteenth year of Rājakēsari mention Varagūṇa-perumānār, apparently the other queen of Vikramakēsari. One of these from Tillaisthānam, says that she was the queen of Parāntaka Iḷangōvēḷār, a title showing doubtless the subordinate relation in which Vikramakēsari stood to Parāntaka Sundara Cōla; the other, from Lālgudi, states that Nangai Varagūṇa Perumānār was the sister of the Cōla king. Again, Vikramakēsari called his two sons by Kārrāli by the names of Parāntaka and Āditya-varmā, apparently after the Cōla sovereign and his son. Lastly, as has been mentioned before, Parāntakan Śiriyavēḷār of Koḍumbāḷūr was one of the leaders of the Cōla army in its southern expedition. When taken together, these facts suggest that the close terms of friendship and loyalty that subsisted between the chieftains of Koḍumbāḷūr and the Cōlas under Parāntaka I continued under his successors also, and that Vikramakēsari assisted Sundara Cōla and his son in subduing the rebellious Vīra Pāṇḍya.

The other achievements of Vikramakēsari are not so easily explained as his war with Vīra Pāṇḍya. Even if we ignore the minor success against Vaṅcīvēl, it is not easy to
see how Vikramakēsari could have fought with the Pallavas on the banks of the Kāvēri. This by itself might justify a much earlier age for the Koḍumbālūr inscription of Vikramakēsari; but as on palaeographical considerations no earlier date than that of Gaṇḍarāditya can be assigned for this record. The suggestion may be made that by the Pallava in this context we must understand Vallabha, and explain the fight in which Vikramakēsari took part with such distinction as having occurred on the occasion of Rāṣṭrakūṭa Kṛṣṇa’s raid into the Cōla country which is said to have taken him as far as Rāmēśvaram.

The reign of Sundara Cōla then marked the recovery of the Cōlas from the disasters of the Rāṣṭrakūṭa invasion. For all the fighting in the south, however, the Pāṇḍyas and their allies of Ceylon held their own, and it is not till the reign of Rājarāja I that Cōla inscriptions begin again to appear in the Pāṇḍya country. In fact Rājarāja claims to have subdued the Pāṇḍyas when they were still powerful and illustrious, implying thereby that in spite of their exertions his father and his elder brother Aditya had not made much headway against them. The inscriptions of Aditya, Pārthivēndra, and of Sundara himself show on the other hand that remarkable success attended the Cōla efforts in the north. As Kṛṣṇa’s inscriptions get fewer in the districts of South Arcot, North Arcot and Chingleput, records of these others become more numerous; but we have no knowledge of the stages by which this change came about. That Sundara Cōla took an active share in directing affairs in the north may be inferred from the fact that he died in his golden palace at Kānĉipuram and was thereafter known as Pon-māḷigaituṇjina dēva. One of his queens, Vānavanmahādēvi, a princess of the line of Malaiyamāns, performed sātī at the king’s death and her image was perhaps installed in the Tanjore temple by Kundavai, her daughter. Sundara left behind him the reputation of a second Manu born to wean the world from ways of evil (Kali). Another queen of Sundara Cōla, a Cēra princess, survived him till the sixteenth year of his son Rājarāja’s reign. a.d. 1001.
In Sundara Cōla’s reign literature, both Sanskrit and Tamil received encouragement; not only does the earliest Cōla copper-plate grant known so far date from his time, but a highly poetic eulogium of his reign, in the commentary of the Vīraśōliyam, bears witness to his patronage of letters. This eulogy, which calls Sundara Cōla the king of Nandipura, is addressed to the Buddha to secure the strength and prosperity of the king, and furnishes evidence of the prevalence of friendly relations between the Cōla monarchs and the southern Buddhist Sangha several years before the date of the larger Leyden grant which records the gift of a village to a foreign Buddhist monastery at Negapatam.

Sundara Cōla’s last days appear to have been clouded by a domestic tragedy. An inscription from Uḍaiyārgudi dated in the second year of Rājakēsari records the measures taken by the Sabhā of Śri Vīranārāyana caturvēdimangalam under orders from the king for the confiscation and sale of the properties of some persons who were liable for treason as they had murdered ‘Karikāla Cōla who took the head of the Pāṇḍya.’ This record clearly shows that Āditya II fell a victim to assassination. The only possible kings to whom this Rājakēsari record can be assigned are Sundara Cōla himself, and Āditya’s younger brother, Rājarāja, who succeeded Uttama Cōla, a Parakesari. But the early regnal year rules out Sundara Cōla, as we cannot suppose that Āditya, whose inscriptions range at least up to the fifth year, began to reign before his father. Therefore the inscription is doubtless a record of Rājarāja’s reign. If this inference is accepted—the palaeography and the astronomical data of the record support this view—then it follows that the murder of Āditya II remained unavenged throughout the sixteen years in which Uttama Cōla ruled. Sundara Cōla himself having either died of a broken heart soon after the murder or after having found the natural course of justice obstructed by a powerful conspiracy. It seems impossible under the circumstances to acquit Uttama Cōla of a part in the conspiracy that resulted in the foul murder of the heir apparent. Uttama coveted the throne
and was not satisfied with the subordinate role assigned to princes of the blood in the administration of the kingdom; as representing a senior branch of the royal family, he perhaps convinced himself that the throne was his by right, and that his cousin and his children were usurpers. He formed a party of his own, and brought about the murder of Aditya II, and having done so, he forced the hands of Sundara Cōla to make him heir apparent, and as there was no help for it, Sundara had to acquiesce in what he could not avert. The Tiruvālangādu plates seem to gloss over the story on purpose, and make statements which, though enigmatic in themselves, are fairly suggestive of the true course of events, when read together with the datum furnished by the Uḍaiyar-gūḍi inscription. The plates say:

"Aditya disappeared owing to his desire to see heaven." Though his subjects, with a view to dispel the blinding darkness caused by the powerful Kali (Sin), entreated Arumolivarma, he, versed in the dharmā of the Kṣattra, did not desire the kingdom for himself even inwardly as long as his paternal uncle coveted his own (i.e., Arumolivarmā's) country.

The sun of Aditya had set; the darkness of sin prevailed; the people wanted Arumolī to dispel it; but Uttama's cupidity triumphed, because of Arumolī's restraint. Arumolī was not a coward; nor was he lacking in political ability or legal right. Anxious to avoid a civil war, he accepted a compromise, and agreed to wait for his turn until after Uttama's desire to be king had found satisfaction; it was apparently part of the compromise that Uttama was to be succeeded not by his children, but by Arumolī, and in the words, again, of the Tiru-vālangādu plates:

"Having noticed by the marks (on his body) that Arumolī was the very Viṣṇu, protector of the three worlds, descended (on earth), Madhurāntaka installed him in the position of yuvarāja, and (himself) bore the burden of (ruling) the earth."

We find accordingly Madhurāntakan Gaṇḍarādittan, who must have been a son of Madhurāntaka Uttama Cōla, occupying high office under Rājarāja when he came to power and loyally assisting him in the administration of the country.
If this reading of the story of Uttama Cōla's accession is correct, Uttama Cōla furnishes an instance, by no means unique in history, of selfish and perverse offspring born of parents distinguished for piety and right-mindedness; and his rash and bloody self-seeking stands out in striking contrast to the true nobility and statesmanship of the future Rājarāja.

The inscriptions of Āditya Parakēṣari (who took the head of Vira Pāṇḍya) and of Pārthivēndra-varman show that, by the time of the accession of Uttama Cōla, the Cōlas had recovered much in the north that had been lost on account of the Rāṣṭra-kūṭa invasion. These inscriptions are found in Uttaramērūr, Kāṇcipuram, Takkōlām and Tiruvaṉāmalai, and furnish clear evidence of the renewed Cōla occupation of the districts of South Arcot, North Arcot and Chingleput, and considering that the bulk of these inscriptions relate to normal transactions like endowments, sales and irrigation works, we may conclude that general peace had been restored, and that the effects of the wars were fast fading out of memory.

Of the reign of Uttama Cōla we have many stone records and one set of copper-plates. The beginning of the latter, which probably contained a genealogical account of the dynasty in Sanskrit verse, is unfortunately lost; only the concluding prose portion mentioning the object of the grant survives. In some of the stone inscriptions and in the copper-plate grant, the king is clearly described as Parakēṣari Uttama Cōla; but a number of other stone inscriptions bearing only the Parakēṣari title can be assigned to his reign either on astronomical grounds, or because they mention the relatives of the king like his mother or one of his queens, or lastly, because they mention officials in his service. It should be observed also that the earliest Cōla coin of which we have any knowledge belongs to his reign; it is a gold piece, a unique specimen once in the possession of Sir Walter Elliot and figured by him from a faithful drawing, the coin itself having been lost. Its obverse and reverse are identical, the centre occupied by a seated tiger facing a fish to the proper right and separated from it by a line, the legend Uttama Cōlan in grantha characters along the circular margin and a ring of beads at the perimeter. Elliot estimated the weight of the coin at between 50
and 60 grains, and this conforms to the standard in the Deccan
and Southern India before the time of Rājarāja.\textsuperscript{76}

The Madras Museum plates of Uttama Cōla, though they
add little to our knowledge of political his-
tory, are of very great interest to the study
of the social life and the administrative
methods of the kingdom in Uttama Cōla's time; they form
moreover beautiful specimens of the palaeography of the
period.\textsuperscript{77} Even the stone inscriptions of the reign contain little
information on political transactions. Some inscriptions
recently discovered in the Trichinopoly district,\textsuperscript{78} dated in
the twelfth year of Parakēsari, introduce to us a high official
of Uttama Cōla's government by name Ambalavan Paluvūr-
nakkan of Kuvalālam (Kōlār). He was an officer of perun-
daram rank who built of stone the old shrine of Vijayamanga-
lam celebrated by Tirunāvukkarāsu as a temple in Gōvandaputtūr on the bank of the Coleroon,\textsuperscript{79} commemorating Arjuna's
(Vijaya's) penance for obtaining the favour of Śiva;\textsuperscript{80} and on
this officer, Uttama Cōla conferred the title Vikramaśāla-
mārāyar,\textsuperscript{81} from which we may conclude that Uttama had also
the title Vikrama. The same officer continued in Rājarāja's
service later; in the records of Rājarāja's reign he has the title
Mummudisōla prefixed to his personal name, and also bears
the alternative title Rājarāja Pallavaraiyan.\textsuperscript{82} No other evi-
dence exists to show that Uttama Cōla's suzerainty extended
as far as Kōlār in Mysore, and all the inscriptions mentioning
this official come from one place, and that in the Trichinopoly
district. It must be assumed, therefore, that for some reasons
unknown to us, this person migrated from Kōlār into the Cōla
dominions and rose to a high position in the royal service.

The inscriptions give the names of several queens of
Uttama Cōla, of whom five are mentioned
together in one inscription.\textsuperscript{83} The chief place
was held throughout the reign by Orattanān (Urattāyan)
Sorabbaiyar, a Kannada name (?), who is called agramahā-
dēviyar and müttanambirāṭṭiyār in the fifth and the fifteenth
years of the reign;\textsuperscript{84} she had also the title of Tribhuvana-
mahādēviyar, significant of her rank as chief queen. The
queens of Uttama Cōla are almost all of them found making
endowments in a village in the Tanjore district which bore
the name of their mother-in-law, Šembiyan-mahādēvi—proof of
the high regard in which the pious widow of Gaṇḍarāditya was held by the members of her family. One son of Uttama Cōla is known, Madhurāntakan Gaṇḍarāditya, who held high office under Rājarāja, as has been mentioned already.

A record of the fifth year of Rājakēsari mentions a Pāṇḍya princess with the name Puliccayan Śāmi Abbai, as the spouse of Vikramaśōla Malāḍuḍaiyār. This Malāḍa chieftain, a feudatory of the Cōlas, in the hilly tracts of South Arcot, might have got the title from Uttama Cōla, who was also known as Vikrama; if this view is correct, the inscription is certainly one of Rājarāja I.

1. Three inscriptions, all of the ninth year of a Parantakadeva, pose one of the minor problems in Cōla epigraphy. No. 16 of 1896 from Tiruvālamāṇṭu, North Arcot, calls the king Parakesari and Tribhuvana- Cakravartin. No. 261 of 1923 from Kōyil-Tēvarāyanpētṭai, Tanjore Dt, does the same, and in addition gives a historical introduction beginning pu-mangai-valara. No. 225 of 1929 from Tiruvāḍatturai, S. Arcot, gives the same introduction, but calls the king Rājakēsari and Cakravartin. If the records are genuine, they must be of the reign of either Parāntaka I Parakesari, or Parāntaka II Rājakēsari. But the absence of other Cōla prālastis before Rājarāja I, the title Tribhuvana-cakravartin applied to the king in two of these records, and the fact that the third is found in a temple which has no other inscription of a period earlier than that of Virarājendra, render these records suspicious. They furnish no information of historical importance, and may belong to some obscure late Cōla prince. See ARE. 1924, II 9; 1929, II 26.

2. Krishna Sastri (SII. ii Introd. 12) says: ‘Perhaps the years quoted in Kannara-Kṛṣṇa’s Tamil inscriptions must be taken to count from A.D. 949.’ On the same page he admits that Kṛṣṇa died in Śaka 889 or A.D. 967. He does not explain why, after this date records should bear his name and his regnal years till about 977. Again, he admits that 949 was not the year of Kṛṣṇa’s entry into Tondaimandalam but the following year; why, then, should this year have been the starting point for the dates in his Tamil records. The highest regnal year in the Tamil inscriptions is not 30 as was believed till recently but only 28 (364 of 1902, 159 of 1921); the date in No. 232 of 1902 (Kilur) is now read as 20, not (3)0 which was given in ARE. 1903. See SII. vii 859.

3. See, however p. 150 post on a record of year 15 from Parandur.
4. See SII. iii, 155, 138.
5. 444 of 1918 under year 6 of Rājarāja I. 252 of 1936-7 is a direct record of Yr. 2 of Mummudi-Cōla Gaṇdarāditya.
6. SII. iii, 111 and 112.
7. Krishna Sastri remarks: 'The epithet Alvar is taken to be one of respect. It may also indicate that he was dead at the time,' and then proceeds, 'If Arikulakēsari, Arikēsari, Ariṅjaya or Arindama died before the 8th year of Gandarāditya as inferred already, the next king must have been a son of Arikulakēsari who, as the Anbil plates say, was Prince Sundara Cōla born of a Vaidumba princess.' (SII. iii, Introd. p. 14). But though Arikulakēsari may be identified with Ariṅjaya, there is nothing to show that he predeceased Gandarāditya. We know that, in many records of Rājarāja I, his elder sister Kundavai is called Alvar during her life-time. Further, seeing that Gandarāditya and Sundara Cōla who succeeded him were both Rājakēsaris, Krishna Sastri suggests (ibid. n. 2) that the intervening Parakēsari must be identified with the infant son of Gandarāditya who, though chosen for succession, 'may have been too young at the time to succeed his father.' Ingenious, but not likely. See also EI. xv, p. 53 where Gopinatha Rao adopts the same arrangement, cutting out Ariṅjaya and making Gandarāditya a Parakēsari who followed his elder brother Rājāditya Rājakēsari.

8. 587 of 1920.
9. 83, 84, 86 of 1889 (SII. iii 15-17).
10. Gopinatha Rao thinks it was Sundra Cōla EI. xv p. 54; others say Gandarāditya, QJMS. xvii p. 195. See also ARE. 1921, II 61.
11. SII. iii p. 215 n. 4.
14. vv. 67 and 68. Contra Kielhorn, List p. 115 n. 2 written before the Tiruvalangādu plates were discovered.
16. SII. iii Introd. p. 14; and ASI. 1908-9 p. 122; also ARE. 1912 II 17, more halting in its tone.
17. ASI. 1908-9 p. 122.
18. As a matter of fact, the discussion of the subject in ARE. 1912, II 17 with reference to No. 306 of 1911 (year 7) is very cautious. It is said that the title Maduraikonda implies that the king was a son of Parāntaka. On the other hand it is admitted that G. is nowhere 'clearly stated' to have been a Rājakēsari, and that it is difficult to see how the seventeen years of this king can be treated as the period of the rule of Gandarāditya when there are only twenty years for three reigns— Gandarāditya, Sundara Cōla Parāntaka II and Āditya II Karikāla. The conclusion is: 'In any case we may for the present provisionally presume that Maduraikonda Rājakēsari is identical with Gandarāditya.' It is on the basis of this provisional conclusion that Krishna Sastri arranges the inscriptions in SII. iii, part 3. See p 250 No. 114, introduction and note 4.
20. 139 of 1907; Pd. 82.
22. SII. iii 115 (246 of 1912).
24. 29t of 1908.
25. One writer (Q/JMS. xvii, p. 197) claims that 'after a close and patient study of many inscriptions published, unpublished and not yet copied by the Epigraphical department,' he has come to the conclusion that all Raja Räjakësari records (with one Raja) must be assigned to Gandaräditya, as Räjaräja to whom such inscriptions are assigned really called himself Kō Räjaräja Räjakësari, (with two Raja-s). No. 176 of 1906 is a record in the seventh year of Räja Räjakësari and mentions the fifteenth year of Uttama Cöla; see also 298 of 1908.
26. vv. 67-8 and 28 respectively.
27. SII. iii. Introd. p. 16.
29. For a possible son of Aditya, Karikälä-kañchän by name, whose existence may be inferred from the inscriptions of Räjaräja, see SII. ii. p. 460 and n. 2.
30. ARE. 1921 II 61.
32. SII. ii (Intr.) p. 15.
33. SII. iii 180.
34. SII. ii 186.
35. SII. iii, 158.
36. SII. iii 193.
37. 17 of 1921.
38. See, however, post for the Parandur record
39. EI. xxvi pp. 82-4. By his recent researches, late A. S. Ram-anatha Aiyar has generally confirmed the chronological scheme put forward here for the first time. But still there is some loose thinking afoot. Ramanatha Aiyar himself says that because Sundara Cöla gets the title Pändiyanaic-curaṁ-iraṅkina in a record of his seventh year, the conflict with Vira Pändyä must have taken place only about A.D. 946; and then makes this the basis for rejecting 956 for Aditya II's accession and 937 for Vira Pändya's on the ground: 'This would yield the inconsistent results that Aditya killed him (Vira Pändya) in A.D. 957, and that his predecessor Sundara Cöla defeated him in A.D. 963!' And he is quoted with approval by M. Venkataramayya (EI. xxv pp. 36-7; xxviii pp. 89-90), who, however, has a glimpse of the greater historical probability of the rejected date. Again, V. Venkatasubba Aiyar has argued that because one chieftain mentions no overlord in a record of 959 and acknowledges Aditya II in another record dated in his second year, therefore Aditya's second year must be later than 959, his accession date cannot be 956, and he cannot be identical with Pärthi-vendravarman (EI. xxvii p. 269) 'How easy for men to become the slaves of their own abhininešas'
40. 75 of 1923. Nos. 62, 63 of 1889 (SII. iv, 291-2) are late copies and they are most probably Parakësari records.
41. 176 of 1907; 570, 574 of 1908, (SII. iii 111, 112): 444 of 1918 (Räjaräja I, yr. 6).
PARANTAKA TO RAJARAJA I

41a. 252 of 1936-7.

42. Krishna Sastri assigns 287 of 1911 (SII. iii 113) to G. I rather think it is a record of Sundara Coṭa. See post n. 62.

42a. ARE. 1936-7, II 22. 362 of 1902.

43. 200 of 1904. Another queen Viranāraṇiṉyār is mentioned in 220 of 1933-6 of Yr. 49 of Parantaka I, ARE. 1936-7 II 21.

44. These features of the hymn render it more likely that its author was this king rather than the official of Rājarāja, Madhurāntaka Gandarādittar, who is found employed in enquiring into the affairs of temples and whose name seems to imply that he was the son of Madhurāntaka Uṭtama Coṭa. Contra Venkayya ASI. 1905-6 p. 173, n. 5.

45. 540 of 1920.


47. 162, 172 of 1928.

48. See ARE. 1928 II 3.

49. This, if correct, would be an additional objection to Krishna Sastri's reconstruction of the order of succession.

50. 587 of 1920.

51. SII. iii 17.

52. 215 of 1911; the date given as [9] is not clear in the original, but it cannot be 9. ARE. 1912 II 16.

53. EI. xxii vv. 25, 28.


55. 116 of 1896, SII. v. 980 (Yr. 27 of Rājarāja I). Text of record in SII. v. gives dates (3)—wrong; ARE. 1914 II 15 gives it correctly as Yr. 9 of Sundara Coṭa; see also EI. xii pp. 124 ff.

56. Ch. 54 vv 12-16.

57. The N.W. part of Ceylon (Geiger). The Vallabha has sometimes been identified with the Rastrakūta Kṛṣṇa III (Codrington Ceylon Coins p. 50). But the Coṭas were called 'Valava' and the Vessagiri inscription implies that the invaders were Tamils. See Codrington's Short History of Ceylon pp. 39 and 53.

58. EZ. i. pp. 29 ff.

59. Some statements in Chapter VIII of PK, on the chronology and the course of the Coṭa conquest, are seen to need considerable modification. To one point in particular attention may be drawn here. Vira Pāṇḍya 'who took the head of the Coṭa' bore that title for thirteen years. (PK. p. 102). This clearly means that Vira Pāṇḍya did not lose his life at the hands of Āditya and his confederates. For if we accept, for the sake of argument, the latest date suggested for the accession of Āditya II, A.D. 965, Vira Pāṇḍya must have lost his life in A.D. 966, because Āditya's records of the second year mention the event. Thirteen years earlier than this date takes us to A.D. 953 or 954, a date which seems to be too soon after the Rastrakūta invasion for a contest
between the Cōlas and the Pāṇḍyas in the South—a contest which gave Vira Pāṇḍya the occasion to 'take the head of the Cōla.' If Pārthivendra-varman and Āditya were identical, then this contest would be pushed back to 944-5, an impossible date.

60. 129 of 1907, Pd. 14 (Text).
61. 273 of 1903, ARE. 1908 II, 90.

62. SII. iii 113; Krishna Sastri ascribes this record to Gandarāditya on the ground that Vikramakēsari is palaeographically earlier than the time of Āditya II to which Venkayya ascribed him. I think Venkayya was right. Argumentz from palaeography can be hardly conclusive when the difference in time is so little as that between Gandarāditya and Āditya II. See JOR. vii pp. 1 ff.

63. K. V. Subramania Aiyar who edits this record (EI. xx p. 53) assigns it to Āditya I (ibid pp. 47-8) and says that its date corresponds to A.D. 883-4. He grants the identity of Varaguṇā with the queen of Parāntaka Īrāgōvēḷaḷ, whom he also identifies with Vikramakēsari; but does not deal with the problems raised by the Vikramakēsari record from Koṭumāḷūr.

64. A record of the sixth year of Parakēsari (337 of 1904) from Kuṭumuṇiyāmalai mentions a Varaguṇa-nāṭṭi-pērumānār, queen of Šembiyan Irūkkuvēḷaḷ; from this, the conclusion has been drawn that this was another name of Vikramakēsari (ARE. 1908 II, 90). But the Varaguṇa-nāṭṭi mentioned in this record was the daughter of a Muttaraiya chief (Pd. 45 Text) and different from the Cōla princess mentioned above. Hence Šembiyan Irūkkuvēḷ cannot be the same as Parāntaka Īlāṅgōvēḷaḷ, if our view that the latter married the Cōla princess is correct.

The suggestion may be made that the Muttaraiya lady was the queen of Vikramakēsari and that Parāntaka Īlāṅgōvēḷaḷ, the husband of the Cōla princess, was the elder son of Vikramakēsari. In this case, the 6th year of Parakēsari (337 of 1904) must be the 6th year of Parāntaka I, which would fall nearly 52 years before the wars with Vira Pāṇḍya in which Vikramakēsari took part. It seems better to treat Šembiyan Irūkkuvēḷ and his Muttaraiya wife Varaguṇā as persons not represented in the genealogy of the Koṭumāḷūr record. There are other names of Irūkkuvēḷs, like Madhurāntaka Irūkkuvēḷ and Mahimālaya Irūkkuvēḷ in the Pudukōṭṭah inscriptions for which there is no room in the Koṭumāḷūr genealogy. Possibly Madhurāntaka Irūkkuvēḷ of Nos. 335 and 336 of 1904 (Pd. 63 and 65), also called Ādittan (Āccan) Vikramakēsari, was a contemporary of Āditya I and his son Parāntaka I.

65. See ante n. 62.
66. See SII. iii p. 288 and n. 5. No. 18 of 1933-4 (Yr. 17) comes from Cintamani (Chingleput Dt.); also perhaps 21 of 1934-5 (Rājak. 17) from Kirappākkam. (same Dt.)
67. Tiruvāḷangadu plates vv. 65-66; also 236 of 1902 (Rājarāja I 27).
68. SII. ii p. 73.
69. Tiruvāḷangāḍu v. 57.
70. 159 of 1895, ll. 127-32.
71. pp. 102-3, Yāppu v. 11.
72. 577 of 1920 El. xxi p. 165.

73. vv. 68-9. The expression employed literally means 'set' (astam gatavdn)—a play on his name Aditya; a hint of his premature death may be seen in 'his desire to see heaven.'

74. Contra K. V. S. Aiyar—Ancient Dekhan p. 243. The difficulties regarding the ages of Uttama Cōla and his son pointed out by Aiyar are not so serious as he makes them out. We may suppose that Gandarāditya died A.D. 957 and that then Uttama was 12; he came to the throne when he was, say, 24 in 969, and then had a son aged three: this son would be about 23 in 989 when he is first mentioned in the inscriptions of Rājarāja's reign. The omission of his name from the Leyden and Tiruvāḷangāḍu plates is only to be expected in the conditions of the case.

75. Elliot CSI. p. 132, No. 151 p 152 G. ARE. 1904, I 20. Nos 152-4 are, no doubt, coins of Rājendrā I
76. Codrington—Ceylon Coins p. 74.

77. See SII. iii No. 128. After this fine edition of the plates by Krishna Sastri, we might well have been spared the belated publication with negative plates in 1925 (IA. Vol. 54 pp. 61 ff) of a paper contributed by T. A. Gopinatha Rao and another in 1911. This paper begins with the wild statement that the seal of these plates 'belongs to the Pāṇḍya king Jāṭilavaraın, one of whose documents is also found in the Museum.' I examined the seal and found it true to the fac-simile in El. iii. plate p. 104, No. 3, which again very closely resembles the seal of the Tiruvāḷangāḍu plates of Rājendrā (plate opp. p. 413 in SII. iii).

Krishna Sastri holds that the Parakesarivarman, a record (śilālēkha) of whose 22nd year is quoted in ll. 28-29, was Vijayālaya (SII. iii p. 267 and n. 2), and that 'the statement in our grant that a stone inscription of his 22nd year did provide for permanent income to a temple at Kacippēdu is proof enough to show that though he was the first of the new line, Vijayālaya had a peaceful, long and prosperous rule like any of his powerful successors.' This view derives support from the express mention of 'Maduraiyum Ilamum Konda Parakesari' in l. 96, which might naturally lead to the supposition that the Parakesari of ll. 28-29 must be a different king. There is, however, another mention of Parakesari (year 16) in ll. 72-3, which Krishna Sastri takes to be a reference to Uttama Cōla himself; but it is possible to hold that ll. 72-98 record one continuous transaction by which, in the 18th year of Parāntaka I, the Nagarattār of Kacippēdu regulated the expenditure to be met from endowments made in the sixteenth year of Parakesari (note in particular emru īpparišu in I. 96). If this view is accepted, the Parakesari of I. 72 would be not Uttamma, but Parāntaka I, and the same may be true of ll. 28-9. Again, Uttama Cōla is mentioned by name with the Parakesari title in I. 12: we have only the Parakesari title in I. 72. By assigning the latter to Uttama Cōla, K. Sastri grants
that the same king may be mentioned in two different ways in the same record. If that is so, it is easier to assume that Parakēsari of 11. 28-9 and 72 is the same as Maduraiyum Iḷamum Kōṇḍa Parakēsari of 1. 96, than to equate one of them with Vijayālāya and the other with Uttama. I wish also to add that Karikāla-terri might have got its name as much by association with Aditya II Karikāla as after ‘the ancient Cōḷa king Karikāla.’ (Krishna Sastri ibid, p. 268).

78. 165-7 of 1929.
79. v. 3 of his Dērāram on Tiruviśayamangai.
80. v. 8 ibid.
81. 164 of 1929—ARE. 1929 II 29.
82. 168, 184 of 1929.
83. 494 of 1925 (Yr. 12).
84. 165, 488 of 1925.
85. SII. iii No. 49. ARE, 1904 (paragraph 20): ante n. 74.
86. 7 of 1905.
87. The name of the Pāṇḍyan princess seems to imply Kannada origin for her, though we cannot be sure of this.
CHAPTER IX

RAJARAJA THE GREAT (A.D. 985-1014).

Rājakēsari Arumolivarman, as he was known in the early years of his reign, came to the throne, after a long apprenticeship as yuvarāja, on some day in the month following 25 June, A.D. 985. He was the son of Parāntaka II Sundara Cōla by Vānavan-mahādēvi, and the joyous occasion of his birth is described in particular detail in the Tiruvālangādu plates. The star of his nativity was Śatabhīṣak, as we learn from the inscriptions recording endowments for offerings in temples on his birth-days.

With the accession of Rājarāja we enter upon a century of grandeur and glory for the dynasty of the Cōlas. Quite obviously, the personal ability of the first Rājarāja, in some respects the greatest of all the great Cōla rulers of the Vijayālaya line, laid the foundation for the splendid achievements of his son and successor Rājēndra I, under whom the empire attained its greatest extent and carried its arms beyond the seas. The thirty years of Rājarāja's rule constitute the formative period in the history of the Cōla monarchy. In the organisation of the civil service and the army, in art and architecture, in religion and literature, we see at work powerful forces newly liberated by the progressive imperialism of the time. A relatively small state at his accession, that had hardly recovered from the disasters of the Rastrakūta invasion, the Cōla kingdom had, by the end of Rājarāja's rule, grown to be an extensive and well-knit empire efficiently organised and administered, rich in resources, possessed of a powerful standing army, well-tried and equal to the greatest enterprises. More wonderful than the work of this great monarch must have been his personality. But of him we have no authentic description: no eyewitness has rendered to Rājarāja the service which Nuniz and Paes did to Kṛṣṇa Dēva Rāya. There is not even a well-attested statue, or painting of this king that has come down to us. All that we know of his reign, however, and that is not little, attests his potent personality and the firm grasp of his intellect which allowed nothing to escape
its vigilance and applied itself with as much vigour to the minutest details as to the sublimest ambitions of statecraft.

The affection he lavished on his sister Kundavai, after whom he named one of his daughters, and the privileged position accorded to his grand-aunt, Sembiyan-mahādēvi, the mother of Uttama Cōla, indicate that he was a great and good man as well as a far-sighted ruler.

Very early in his reign Rājarāja assumed the title Mummāṭi Cōla-dēva, a term whose meaning is not clear.

Almost the first military achievement of his reign was the campaign in the Kērala country of which the result was summed up in the phrase ‘Kāndalūr-sālaik-kalamarutta’ which precedes the name of the king in several of his inscriptions from the fourth year onwards. Though this title appears from the fourth year, no inscription of Rājarāja has been found in the Kērala and Pāṇḍya countries bearing a date earlier than the eighth year.

Some years of fighting were apparently necessary before the conquest could be completed and the conquered country become sufficiently settled for its administration being properly organised. The Tiruvālāngadu plates giving a detailed account of the king’s digvijaya state that he began with the conquest of the southern direction. This account mentions the capture of the Pāṇḍya king Amarabhujanga, and then states:

‘The commandant (danḍanātha) of this ornament of the solar race then conquered Vilinda which had the sea for its moat, whose extensive ramparts were shining aloft, which was impregnable to other warriors and which was the permanent abode of the goddess of victory.’

We have often found before that the three southern kingdoms of Pāṇḍya, Kērala and Simhaḷa were allied against the Cōla; this alliance was still effective in the time of Rājarāja, and it would seem that Rājarāja’s southern campaign was directed against the Pāṇḍya and the Cēra together. The Cēra king at this time was Bhāskara Ravi Varman Tiruvaḍi (A.D. 978-1036), whose inscriptions have been recovered from different parts of Travancore.
The Pallavas and Pāṇḍyas followed the injunctions of the Dharmāśāstras, and in their copper-plate grants, they caused a brief history of their ancestors to be engraved before recording the occasion for and the details relating to the particular gift. But Rājarāja was the first Tamil king who conceived the idea of formulating in set phrases an official record of the chief events of his reign which was to serve as an introduction to his stone inscriptions. In this he was followed by almost every one of his successors on the Cōla throne, and we shall see that the prāśasti of his son Rājendra I, which is rather brief in the early regnal years, grows in length as the reign advances and descriptions of fresh events are added on to it as they take place; these official ‘historical introductions’ in the Cōla inscriptions are, in fact, an important aid to the discovery of the particular king to whose reign any given record belongs. Sometimes the same king used two or more forms of such introductions, and Rājarāja I seems himself to have employed at least three forms, of which the one beginning ‘tirumagat-pōla’ was the most common from the eighth year onwards. In this introduction the only reference to the first campaign of the reign seems to be the phrase employed about Kāndaḷūr Sālai already quoted. A second form of the introduction also places the victory at Sālai first among the achievements of the reign. Yet another, dated in the twentieth year, mentions that Rājarāja ‘destroyed the town of Madurai, conquered the haughty kings of Kollam, Kolla-dēśam and Koḍungōḷūr and that the kings of the sea waited on him.’

One question suggests itself naturally in relation to this southern campaign of Rājarāja. Did he conquer Madura and the Pāṇḍya country first and march into Kērāla by the southern passes that led into it from the Tinnevelly district, or was the line of his march the other way round? The Tiruvālāṅgāḍu plates and the last of the introductions cited above seem to suggest that the capture of Madura and the subjugation of the Pāṇḍya king Amarabhujanga preceded the advance on the strong fortress of Viliṇam and on Sālai. But the bare men-
tion of Kāndalūr Śalai in the earlier records of the reign and in the opening lines of the ‘tirumagalpōla’ introduction, and the provenance of Rājarāja’s inscriptions which appear in South Travancore about two years earlier than in the Tinnevelly and Ramnad districts point to the other alternative. It is possible that the Tiruvālangādu plates and the later inscriptions of Rājarāja mixed up facts relating to several distinct campaigns against the southern country. For it is clear that Rājarāja sent more than one expedition against the Pāṇḍya and his ally the Cērā. One seems to have been directed specially against Kollam. The campaign in which Rājarāja claims, in his Tanjore inscriptions, to have conquered the Cērā and the Pāṇḍyas in the Malai-nādu (Mountain country) was quite obviously different from and later than that in which Kāndalūr and Viḷiṅnam were attacked.

The chief event of this expedition which took place sometime before the year A.D. 1008 was apparently the storming and capture of the strong fortress of Udagai. Malai-nādu or Kuḍa-malai-nādu, the western hill-country, may be identified with Coorg, and the fortress of Udagai must be looked for in the Western Ghats in that region, or perhaps a little to the south. Inscriptions of the fourteenth and sixteenth years, though they mention the occupation of Malai-nādu, Kuḍa-malai-nādu, do not yet record the attack on Udagai. The statement made in the inscriptions that Rājarāja deprived the Pāṇḍyas of their splendour when they were still flourishing in all its glory seems to indicate that the capture of this fortress was not effected in the first war. The Kalingattupparaṇi in its notice of this king’s reign mentions only the conquest of Udagai besides the foundation by him of the Šadaiyam festival in the Cērā country. In all his three ulās, the poet Oṭṭakkūttan says that Rājarāja’s great achievement was the crossing of the ‘eighteen forests’ for the sake of his ambassador and setting fire to Udagai. We are unable to explain this satisfactorily; apparently the immediate cause of the march against Udagai was an insult offered to the king’s ambassador.
The Cōla general who most distinguished himself in the campaigns in the West was perhaps no other than the crown prince Rājendrā.22

He was afterwards made Mahādanḍanāyaka of the Vēṇī and Ganga-mañḍalas. He had also the title Paṅcavanmārāya. This ‘tusker of Mummūṇi-Cōla,’ as he is called, ‘seized the Tuḷuva and Konkaṇa, held Malēya (Malabar), and pushed aside the Cēra,’ as well as the Telunga and the Raṭṭiga.23 As chief military officer in the Ganga-mañḍala, he carried out the royal order conferring on Maṇija the village of Maḷavvi (Coorg) and the title Kṣatriya-sīkhamanī-kongalva in recognition of his heroism in the battle; perhaps it was fought against the Cangāḷvas, a petty local dynasty. In any case, this was the beginning of the line of Kongāḷvas who ruled a small kingdom for about a century as the subordinates of the Cōlas to whom they owed their existence, and then disappeared with the expulsion of the Cōlas from these regions after the rise of the Hoysalas.24

Ilūm (Ceylon) is included among the conquests of Rājarāja from the first in the tirumagaḻ introduction,25 (A.D. 993). The king is said to have taken the Ilūmanḍalām owned by the fierce Singāḷas and famed in all the eight directions.26 In his twenty-ninth year (A.D. 1014) Rājarāja made a grant of several villages in Ceylon for various purposes to the celebrated temple he had erected at Taṅjore.27 The Tiruvālangādu plates contain the following picturesque account of the invasion of Ceylon.28

‘Rāma built, with the aid of the monkeys, a causeway across the sea and then slew with great difficulty the king of Lanka by means of sharp-edged arrows. But Rāma was excelled by this (king) whose powerful army crossed the ocean by ships and burnt up the king of Lanka.’

This naval expedition of Rājarāja against Ceylon must have taken place in the reign of Mahinda V who came to the throne A.D. 981 and was still ruling Ceylon at the time when the island was invaded by Rājarāja’s son and successor Rājendrā I. But the Mahāvamsa makes no mention of Rājarāja’s invasion, apparently because the annals of Mahinda’s reign became confused after the tenth year (A.D. 991) on account of the
military revolution which led to the ascendancy of Kerala and Kançaṭa mercenaries in a large part of his kingdom. As a result of the military rising, Mahinda had to take refuge in the inaccessible hill country in the south-east of Ceylon called Rōhaṇa. Rājarāja then found his opportunity and made himself master of Northern Ceylon which became a province (mandaḷam) under the name of Mummudi-sōla-mandaḷam.

The Cōḷa invasion had one permanent result. Anurādhapura, the capital of Ceylon for over 1000 years, was finally destroyed by the armies of Rājarāja. Polonnaruwa, formerly a military outpost of the ancient capital as seen from its alternative name Kandavura Nuyara (the camp-city), now became the capital under the Cōḷas. While the earlier Tamil invaders of Ceylon had aimed at the overlordship only of Rāja-raṭṭha, the Cōḷas were bent upon the mastery of the whole island. This decided the choice of their capital. There is practically no trace of Cōḷa rule in Anurādhapura. When Sinhalese sovereignty was restored under Vijayabāhu I, he crowned himself at Anurādhapura, but continued to have Polonnaruwa for his capital, as it was more central and rendered easier the task of controlling the turbulent province of Rōhaṇa. Polonnaruwa was renamed Janaṇātha-mandaḷam after another title assumed by Rājarāja about the middle of his reign. Rājarāja’s inscriptions have been found in Ceylon. It is probable that Rājarāja signalled the Cōḷa occupation of Ceylon by the construction of a stone temple of Śiva in Polonnaruwa. When Sinhalese sovereignty was restored under Vijayabāhu I, he crowned himself at Anurādhapura, but continued to have Polonnaruwa for his capital, as it was more central and rendered easier the task of controlling the turbulent province of Rōhaṇa. Polonnaruwa was renamed Janaṇātha-mandaḷam after another title assumed by Rājarāja about the middle of his reign. Rājarāja’s inscriptions have been found in Ceylon. It is probable that Rājarāja signalled the Cōḷa occupation of Ceylon by the construction of a stone temple of Śiva in Polonnaruwa.

This ‘beautiful little’ Śiva Dēvāle, ‘constructed of granite and lime-stone’ which ‘stands within the walled confines of the old city’ of Polonnaruwa is among the few Hindu monuments of Ceylon, which are still in a good state of preservation; and ‘its architectural form seems at once to class it with the Hindu fanes of South India erected from the tenth to the twelfth centuries, of which the great temple of Tanjore is the finest and most elaborate exponent.’ The earliest inscription found in this temple is dated early in Rājendra I’s reign. An officer from the Cōḷa country by name Tāḷi Kumaran built another temple called Rājarājēśvara at Mahātittha (Mantota), which was also named Rājarājapura, and richly endowed the new temple.
Turning now to Rājarāja’s conquests in other directions, Gangapādi, Nolambapādi and Taḍigaipādi sometimes called Taḍigaivali, all of them in the Mysore country became parts of the Cōla kingdom in Rājarāja’s time. One of the variant forms of the introduction to the king’s stone inscriptions implies that the conquest of the Mysore country immediately followed the victory at Śalai, and that it was undertaken before the expedition against the Eastern Cālukyas into the Vēngi country.\(^{37}\) After his victory at Śalai, Rājarāja is here said to have gained successes at Taṭapādi (Taḍigaipādi?), Taḷaiikkāḍu, Nolambapādi and Pirudigangar-valanāḍu. This campaign against the Nolambas and the Gangas, first mentioned in the eighth and ninth\(^{38}\) years of the king’s reign, would seem in reality to have advanced very far, if not actually ended by the sixth year (A.D. 991), as we find an inscription of Cōla-nārāyaṇa, obviously a name of Rājarāja I, in the Mysore country dated in this year (Saka 913).\(^{39}\) An official from Kōḷār in the Gangarasāyira with a Ganga name made an endowment in South Arcot in the seventh year of Rājakēsari, perhaps Rājarāja I.\(^{10}\) This conquest was no doubt facilitated by the fact that the Cōlas had never lost their hold on the Kongu country or, if they had done so, had very soon recovered it when they began to reassert themselves after the troubles consequent on the invasion of Kṛṣṇa III. Rājarāja does not claim to have conquered the Kongu area, and he was master of it early in his reign. Copper-plates\(^{41}\) recording a gift of land in the fifth year of Rājakēsarivarman have been found at Tiruccengōḍu, and these may with tolerable certainty be assigned to Rājarāja I, if they do not belong to an earlier Rājakēsari like Parāntaka II. The conquest of Taḍigaipādi was probably undertaken from the side of Kongu and as part of the campaign in Kuḍamalai-nāḍu. By the time of this war the Nolambas had long ceased to be an independent power and become subordinate to the Gangas. In the tenth century the name Nolambapādi still included\(^{42}\) not only the districts of Tumkūr and Citaldurg, but much of the Bangalore, Kōḷār and Bellary districts and even parts of Salem and N. Arcot; this is sufficient proof of the place once held by the Nolambas in the politics of Southern India. Though they lost
much of their power at the time of Rājarāja's invasion, they did not by any means die out altogether, and in Saka 920 Gannarasā, the son of Ayyāpa, was ruling a portion of Daligapādi as a feudatory of Rājarāja. A certain Noḷambādhīrāja was the general of the Cōla monarch in his sixteenth year. Either the same person or another, Noḷambādhīrāja Cōrāyya, is again mentioned as feudatory of the Cōla in Saka 933. These instances raise a suspicion that the Noḷamba subordinates of the Gangas turned against their Ganga overlords and paid off old scores by taking the side of the Cōlas openly, or by assisting them in other ways. The Gangas then were the chief enemy against whom was directed the expedition into Mysore. This invasion, which started with an attack on Taḍigaipādi and Tāḷakāḍ after crossing the Kāverī from the Kongu country, was a complete success, and made the Cōlas supreme in the entire Ganga country for a period of more than one century. The easy success was partly also the result of the disappearance of the Rāṣṭrakūṭa power, which had taken place about A.D. 973, when Taila II Ahavamalla restored the ancient Cāḷukya line to power. By this political revolution the Gangas and the Noḷambas lost their chief support, as there was nothing as yet to bind them to the newly risen Cāḷukya power corresponding to the dynastic alliances and common enterprises that had brought them close to the W. Cāḷukyas. But the Western Cāḷukyas were by no means indifferent to the advancing power of the Cōlas under Rājarāja, and in an inscription dated A.D. 992, Tailapa II claims to have gained a victory against the Cōla king and captured 150 elephants from him.

Within a few years after 992, Tailapa II died and was succeeded by Satyāśraya on the Cāḷukya throne. The later inscriptions of Rājarāja's reign state that he fought a successful war against Satyāśraya and captured some of his treasure, part of which went to the enrichment of the great Tanjore temple. The W. Cāḷukyas were also hard pressed in the north by the hostility of the Paramāras of Mālwa and must have found it hard to sustain themselves against two powerful enemies attacking them from opposite directions. The inscriptions of Rājarāja from about A.D. 1003 roundly assert that he captured by force Raṭṭapādi, 'the seven and a half lakh coun-
try.' This is a violent exaggeration. More trustworthy is the poetic statement in the Tiruvālangādu plates\(^6\) that Satyāśraya, though, true to his origin from Taila (oil), fled the battle-field in order to escape the misery of facing the ocean-like army of Rājarāja, still became himself the abode of misery (kastāśraya). The Karandai (Tanjore) plates devote several verses to the account of Rājarāja’s war against Satyāśraya. Rājarāja’s elephants are said to have wrought havoc on the banks of the Tungabhadra (v. 28). Seated on his war horse, he is said, single-handed, to have checked the rush of the advancing Cāḷukya army like Śiva restraining with his Jata the force of Gaṅgā’s descent on earth (v. 29). He took the Cāḷukya general Kesava prisoner (v. 31). The next four verses are also descriptive of this war, though they add no new facts (32-5). Lastly, a verse under the reign of Rājēndra I, the son and successor of Rājarāja, discloses that Rājarāja had taken a vow to capture Mānyakheṭa, the Cāḷukya capital, and that Rājēndra fulfilled the vow (v. 51).

An inscription of Satyāśraya from Hoṭṭūr (Dharwar), dated Śaka 9(2)9 A.D. 1007, states that the Nūrmaḍi Cōḷa Rājēndra Vidyādhara, the son of Rājarāja Nityavinōda and the ornament of the Cōḷakula, advanced as far as Dōṇūr in the Bijapur district, with an army of 900,000 troops, plundered the whole country, killed women, children and Brahmans, caught hold of girls and destroyed their caste. The same record proceeds further to say that Satyāśraya, ‘the slayer of the Tamil’ (Tigula-māri), thereupon forced the Cōḷa to turn back, captured his paraphernalia (vastu-vāhana) and thus conquered the southern quarter.\(^5\) Though the account of wholesale slaughter and rape must be discounted as proceeding from a hostile source, still this account given by the Cāḷukya inscription of Rājēndra’s invasion of Raṭṭapāḍi rings very true, and may be accepted as substantially correct. Though overwhelmed for a time by the strength and rapidity of the Cōḷa onslaught, Satyāśraya soon recovered himself, and by hard fighting rolled back the tide of invasion. In Raṭṭapāḍi proper there are no traces (as there are in Nuḷambapāḍi and Ganga-pāḍi) of the occupation of the country by the Cōḷas.\(^5\)
The campaigns in the N. W. that have so far engaged our attention resulted in the annexation to the Cōla empire of practically all the territory that had ever been held by the Gangas and the Noḷambas in Mysore, and nearly the whole of the modern district of Bellary, so that the Tungabhadra became the boundary between the two empires. No inscriptions of Rājarāja have been found in Bellary so far; but then there are no Cāḷukya inscriptions of the period either. As a rule, Cōla inscriptions are not found in the remote provinces of the empire in as great numbers as in areas nearer home, and we cannot on this account entertain doubts about the correctness of facts clearly attested by contemporary records. That Rājarāja had a Mahādanānāyaka for the Ganga and Vengi maṇḍalas towards the close of his reign is sufficient proof of the extent of his empire and of the contiguity of these two maṇḍalas.

Rājarāja’s intercession in Vengi affairs was the direct and natural result of the political development of the early years of his reign, rather than of any diplomatic design to dissociate the Eastern Cāḷukyas from their Western cousins. If Rājarāja and his successors found it easier to spread their power along the east coast than across the Tungabhadra, this was partly due to the different conditions in which the Eastern and the Western Cāḷukyas found themselves when the Cōlas entered on their imperial career under Rājarāja. After more than three centuries of rule in Vengi marked by many wars with the Rāṣṭrakūṭas of Western Deccan, the Eastern Cāḷukyas had become an old and decrepit race, and their kingdom was falling a prey to disputed successions and anarchy. The coming of the Cōlas brought fresh blood into the family and became a source of strength to this declining dynasty which, sustained for nearly a century by the Cōlas in a position of respected though subordinate alliance, soon after, more than repaid the debt by contributing largely to the continuance of the Cōla empire under Kulōttunga I and his successors, the Cōla-Cāḷukyas, as they are sometimes called. The Western Cāḷukyas, on the other hand, had just emerged under Taila II, after centuries of subordination to
the Rāṣṭrakūṭas, and the restored dynasty was in its full vigour. As the Cebrōlu inscription of Satyāśraya⁵⁶ implies, they even made an attempt to unite the resources of the Eastern Cālukyas to their own; but being subject to attacks from the Paramāras in the north and the Cōlas in the south, they failed to do more than just keep their hold over their ancestral territory, the Raṭṭapāḍi seven and a half lakh country. They were on the whole less fortunate than their Cōla contemporaries, and being compelled to wage many wars of defence, they found little time or inclination for aggression. Difficult as it may be to find a satisfactory scientific explanation for it, the fact remains, and it receives ample confirmation from the general course of history, that the chief dynasties throw up for a time a succession of very able rulers, that this succession occurs generally in the earlier part of the dynastic history, and that no dynasty flourishes for more than a limited number of generations. The relative importance of the Western and Eastern Cālukyas and the Cōlas about A.D. 1000 forms one of the numerous illustrations of this general rule furnished by the course of Indian history.

Under Parāntaka I the Cōla power extended in the north up to Nellore. The northern provinces were lost after the Rāṣṭrakūṭa invasion and recovered in part under the successors of Parāntaka I. The northernmost limit reached under them was in the neighbourhood of Tiruvorriyūr, a few miles north of Madras. Rājarāja who aimed at recapturing every province that had ever been held by Parāntaka I and extend the empire still further, sent an expedition in the northern direction early in his reign. An inscription from Kāncīpūrān,⁵⁷ dated in the 6th year of Rājakēsari and recording a royal gift of a large herd of sheep to a Durgā temple states that the sheep were got when Śītpuli-nāḍu and Pāki-nāḍu were conquered by Paraman Malapādiyār alias Mummaḍi-śōlan, the chief of Kāru-kuḍi in Tanjavūr Kūrram. The titles of the commander make it clear that the expedition was undertaken in Rājarāja’s reign.

The actual occasion for Rājarāja’s interference in the internal affairs of Vēngī must have occurred later than the expedition just mentioned. The presence of Satyāśraya for a time in the Vēngī kingdom
had, no doubt, something to do with it. There were, however, deeper causes accounting alike for the presence of Satyāśraya in Guntūr and for the interest of Rājarāja in the affairs of Vengi. Despite the abundance of Eastern Cālukya copper-plates, some of them directly bearing on this period, the history of the dynasty is by no means settled, and its chronology presents many little problems which cannot be considered here. The troubles of the Eastern Cālukyas appear to have begun sometime in the reign of Anūma II A.D. 945-70 and they were started apparently by the intrigues of the ambitious Rāṣṭrakūṭa monarch Kṛṣṇa III with the younger branch of the Eastern Cālukyas.

The complicated events in Vengi in the period 945-99 may be briefly summarised as follows from the standpoint of Cōla history. At Amma II’s accession in 945, his elder half-brother Dānārānavā was superseded; how this happened we do not know; but this was one source of trouble. Then there were the brothers Bādapa and Tāla II from a younger branch of the family which had tasted power and was ready to seize the throne again when opportunity came. The Rāṣṭrakūṭa Kṛṣṇa III was an ambitious conqueror who evidently followed the traditional policy of aggrandisement at the expense of Vengi, and became the more eager to do so after his successes against Cōla Parāntaka I. The dissensions among the Eastern Cālukya princes favoured his designs. There is good reason to think that Amma II had married a sister of Jatā Cōla Bhīma, the ruler of Peḍekallu, who rose into great prominence towards the end of the period and seems to have exerted himself in the cause of his brother-in-law as he understood it.

Amma II had a chequered reign though it lasted altogether for twenty-five years till 970. At his accession he is said to have fought Yuddhamalla II with success, but Yuddhamalla’s defeat was avenged by his sons Bādapa and Tāla II, who with the aid of a party inside Vengi and perhaps of the Rāṣṭrakūṭa Kṛṣṇa as well, drove Amma II into exile and seized the throne. The copper plate grants of Bādapa and Tāla which mention Kṛṣṇa’s aid must be assigned to this period; its exact duration is not easy to determine. But Amma returned after a few years from his exile in Kalinga.
with the aid of the Kolanu chief Nṛpa Kāma whose daughter he married, and put an end to Tāla’s rule some time before 955, possibly even killed him in battle as hinted by the Pabhupāru grant of Śaktivarman I which says that Amma despatched a dāyāda of his to heaven. But very soon after the Vēngi kingdom was invaded in force by Kṛṣṇa III, and Amma sought refuge in Kalinga a second time; it was after the eleventh year of his reign (956) that according to the Māngallu plates, Amma fled to Kalinga a second time. The government of Vēngi was now entrusted by Kṛṣṇa to Dānārṇava who was also supported by a party hostile to Amma within Vēngi. But when the Rāṣṭrakūṭa withdrew, Amma returned to Vēngi and apparently made it up with Dānārṇava, and once more ruled the kingdom for some time. At last Dānārṇava rose once again and having killed Amma in battle, took the throne for himself (970).

Dānārṇava sought to extend his kingdom to the south and came into conflict with the Cōlas who were recovering their northern possessions which had been overrun by Kṛṣṇa III. His son Śaktivarman is said to have won his spurs as a boy in a Tamil battle (dramīlāhava); no further details are forthcoming. Meanwhile, Amma’s brother-in-law, Bhīma the son of Jaṭā-Cōḍa and ruler of Peḍekallu (Kurnool district), was on the move to avenge Amma II’s death. His activities could not be clearly made out as the inscription which records them is sadly mutilated. As a boy Bhīma must have been a feudatory of Kṛṣṇa III and possibly had even to take part in his campaigns in Vēngi. But after Kṛṣṇa’s death he asserted himself and resented the success of Dānārṇava against Amma followed by his conquest and annexation of Pottapi to Vēngi. The details are not clear, but in the war that followed Bhīma killed Dānārṇava, drove his children into exile, and occupied the whole of Vēngi.

The period of twenty-seven years (973-999) between the death of Dānārṇava and the accession of Śaktivarman I, his son, is described in later charters of the Eastern Cāḷukyas as an interregnum and ascribed to a bad stroke of fate. This was the period when Jaṭā-Cōḍa Bhīma ruled in Vēngi; he was not a Cāḷukya and his rule was an unwelcome intrusion, a real interregnum from the standpoint of the Cāḷukyas. Dur-
ing this period, Bhīma met with much sullen opposition from the Vaidumbas, the nobles who were loyal to Dānārnava's memory, and Kāmārṇava the Eastern Ganga king of Kalinga who was related to Dānārnava and in whose court Dānārnava’s sons found shelter in the first instance. But Bhīma overcame all opposition after years of fighting and having destroyed Kāmārṇava in 978 and his brother Vinayāditya in 981, made himself master of Kalinga also. The children of Dānārnava, two sons Sāktivarman and Vimalāditya, and perhaps their mother also, left Kalinga to find a welcome in the Tamil Cōla court and settle for a time in Tiruvaiyārū in the Tanjore district. After the accession of Rājarāja, their presence in the Cōla country was turned by that farsighted ruler to great advantage in the development of his policy against the rising power of the Western Cālukyas under Taila II and Satyasrārāya. They became the instruments of Cōla policy and furnished the excuse for Rājarāja’s interference in Vēṅgī. On the other side, it seems possible though as yet there is no direct proof, that the Western Cālukyas came to an understanding with Jaṭā-Coḍa Bhīma. Rājarāja invaded Vēṅgī in 999 or a little earlier to restore Sāktivarman to the throne of Vēṅgī. Though details are lacking in Cōla inscriptions, Sāktivarman’s records state that first he killed a great warrior Ekavīra despatched against him by Bhīma, and then put to death two other powerful chiefs Baddema and Mahaṛāja, and finally uprooted the ‘widespread tree of Jaṭā-Coḍa to its very roots’ i.e. did away with Bhīma himself. But the struggle was hard and lasted some years. Though Bhīma was driven out of Vēṅgī and Sāktivarman began his rule in 999, Bhīma returned to the charge, chased Sāktivarman as far as Kāṅcī, and it was only after another fight in the neighbourhood of that city (1001-2) that Sāktivarman could feel fairly secure on the throne of Vēṅgī. In any event, it is quite certain that Sāktivarman owed much to the Cōla king’s support, and possibly he consented to recognise the overlordship of Rājarāja in some form after becoming king of Vēṅgī. We know that the exact date of Vīnalāditya’s accession in Vēṅgī was 10 May, A.D. 1011 and that his predecessor and elder brother Sāktivarman ruled for twelve years before him. This would give A.D. 999 as the date of Sāktivarman’s accession and the end of
the interregnum. Śaktivarman is called in his plates Cāḷukya-naṁrāyaṇa, a surname evidently modelled on that of Rājarāja, Cōḷa-naṁrāyaṇa. Thus a study of the affairs of the E. Cāḷukya dynasty before Rājarāja began to interest him in them makes it plain that, far from their being sought out by Rājarāja as valuable political allies, they owed their position to that great monarch. By the part he played in restoring order and putting an end to the long-drawn civil strife in that kingdom, Rājarāja was well justified in claiming to have conquered Vēŋī. This is not to say that Vēṅgi became at once an integral part of the Cōḷa Empire like the other areas where, as in the Ganga or even the Pāṇḍya country, the separate political existence of the conquered country was deliberately put an end to, and the administrative system of the Cōḷas was imposed. If the analogy suggested by the term is not pressed too far, the political relation in which Vēṅgi stood to the Cōḷa empire under Rājarāja is best described as that of a protectorate. The alliance between the two ruling families was sealed by a dynastic marriage; Vimalādiṭya married Rājarāja’s daughter Kundavā, the younger sister of Rājēndra.

The fall of Bhima and the subordination of Vēṅgi to Rājarāja were bitter pills to Satyāśraya. In fact from this time Vēṅgi becomes a bone of contention between the Cōḷas and the Western Cāḷukyas, and for the next 135 years, with few intervals, Vēṅgi becomes a theatre of their hostilities; the Eastern Cāḷukya rulers of the country recede into the background. Śaktivarman’s inscriptions are silent on the occurrences after his accession. But a Western Cāḷukya inscription from Cebrolu (Guntur district) shows that a Western Cāḷukya army under the command of Bāyal Nambi invaded Vēṅgi, burnt down the forts of Dharanikōṭa and Yanamadala, and that the general had established himself at Cebrolu by A.D. 1006. What happened subsequently is not apparent; but the date of the record suggests that Satyāśraya made an effort to displace or subjugate Śaktivarman before he could establish himself firmly in his kingdom. The invasion of Raṭṭapāḍi by Rājēndra that occurred about the same time and is so vividly described in the Hoṭṭūr inscription already noticed was perhaps calculated to draw off Satyāśraya’s forces from Vēṅgi and succeeded in its purpose.
The last of the conquests, mentioned only in the latest inscriptions of Rājarāja, is that of the 'old islands of the sea numbering 12,000,' the Maldives. This naval conquest, of which we have no details, is sufficient indication that the navy which, as we shall see, Rājēndra used so effectively some years later, had been organised under his great father who stands in many ways in the same relation to Rājēndra as Philip of Macedon to Alexander the Great. An earlier occasion in Rājarāja’s reign in which the navy played a part was the conquest of Ceylon. In this increasing realisation of the importance of a good navy, we may find a reason for holding that the expedition against Kāndalūr in the early years of Rājarāja’s rule was primarily intended to sterilise the naval power of the Čeras.

The Karandai (Tanjore) plates (v. 30) state that Rājarāja drove out a Banarāja after a battle and cut off the head of a certain Bhogadeva, occurrences of which no adequate explanation is now forthcoming.

In the closing years of his reign Rājarāja associated his son Rājēndra with himself in the official administration. This formal recognition of Rājēndra as heir apparent took place some time between 27 March and 7 July A.D. 1012. Rājēndra must have been at least twenty-five years of age at the time as he is mentioned in Rājarāja’s inscriptions of the fourth year as a young prince. Considering the large number of Tanjore inscriptions which mark the twenty-ninth year of his father, we may conclude that this year A.D. 1014 marked the close of Rājarāja’s illustrious reign.

Rājarāja’s great reign is commemorated by the magnificent Śiva temple which he built at Tanjore, the Rājarājesvara, which stands to this day, the finest monument of a splendid period of South Indian history and the most beautiful specimen of Tamil architecture at its best. The temple is remarkable alike for its stupendous proportions and for the simplicity of its design. A rectangular court, 750 feet by 250, is divided into two by a partition wall, which carries a low
tower of beautiful design; the inner court is twice as long as the outer. The chief shrine occupies the centre of the Western half of this inner court and the \textit{Vimāna}, which rises over the sanctum to a height of nearly 200 feet on a square base of about a hundred feet, dominates the whole structure. The boldly moulded basement, the huge monolithic Nandi, the simple and tasteful bas-reliefs and the decorative motifs on the \textit{Vimāna} and the balustrades, the graceful sculptures in the niches on the sides of the \textit{Vimāna} and the fine chiselling which marks the entire work, including the lettering of the numerous inscriptions, are not equalled by anything known in South Indian architecture. Viewed from any angle, the effect produced by the whole of this wonderful structure is pleasing and impressive. That the stone walls round the \textit{garbhagṛha} right under the \textit{Vimāna} in the interior of the temple were overlaid with a thin coat of chunam (lime) plaster, and painted, is beyond question. When he saw this great enterprise of his reign drawing to completion, on the 275th day of the 25th year of his reign, Rājarāja solemnly dedicated the copper-pot intended for adorning the finial at the top of the \textit{Vimāna}. We have no authentic information as to how the colossal labour involved in transporting the huge blocks of granite over great distances, and the technical problems involved in raising them to position, were met. The conquered countries doubtless paid part of the cost. After its completion, the temple in the capital city had close business relations with the rest of the country; year after year villages from all parts of the empire were required to supply men and material according to a fixed schedule for the various requirements of the temple. Those nearer home took out perpetual loans from the numberless money endowments showered on the temple by the piety and the generosity of the court and its officials, and undertook to contribute regularly the annual interest in cash or in some other way previously determined. In the minute care and precision with which most of these arrangements were completed before Rājarāja's twenty-ninth year we see the hand of a masterful and imaginative administrator. Karuvūr Dēvar, a contemporary hymnist, celebrated the new temple in one of his sacred hymns. Tānjāvūr, it should be noted was not among the numerous sacred spots of Śaivism consecrated by the hymns of the Devāram Saints.
Appar, Sambandar and Sundaramūrti. The temple was altogether a creation of Rājarāja's policy.

The accurate survey and assessment of the country for purposes of land-revenue, the perfection of the administrative organisation of the country by the creation of a strong and centralised machinery corresponding to the staff of secretaries in a modern administration, and the posting of representative officers of the central government in suitable localities, the promotion of a system of audit and control by which village assemblies and other quasi-public corporations were held to account without their initiative or autonomy being curtailed, the creation of a powerful standing army and a considerable navy which achieved even greater success under Rājendra than under himself, mark out Rājarāja as the greatest among the empire-builders of Southern India. No wonder, popular appreciation of Rājarāja’s eminence finds expression in a Sanskrit verse engraved in a rock face in Tenmahādevimangalam (N. Arcot, Polur taluq) within a generation or so after the end of his reign; the verse says that Viṣṇu will be born as Rājarāja, and Vākapati (Bṛhaspati) as his minister Jayanta; the king would survey the world and found a city in his name on the Trīśūla hill, the Navirmalai ruled by Nannan in the Sangam age.77

Himself an ardent follower of Śiva, Rājarāja was, like all the great statesmen of India, tolerant in matters of religion, and all creeds received equal favour at his hands. The decorative sculptures on the walls of the Tanjore temple and the construction of some Viṣṇu temples recorded in his inscriptions are proof of his liberal religious policy. The celebrated Leyden grant records how he encouraged the erection of the Čudāmani Viḥāra in Negapatam by the Śailendra king, Śrī Māra-vijayottunga-varman, the lord of Śrī Viṣaya and Kaṭāha across the sea. This Viḥāra, which was building in the twenty-first year of Rājarāja,78 was named after the father of its founder, and the Cōla monarch, with whose permission the construction was undertaken, dedicated to Lord Buddha dwelling in this Viḥāra the village of Ānaimangalam, and his son Rājendra confirmed the grant after his father’s death and caused it to be engraved on copper-plates. That Negapatam was the first port on the
mainland touched by vessels from the East bound for South India becomes clear from I-tsing's itineraries. This must have been the reason for the foreign king constructing a Vihāra there.

If names are the music of history, this noble king greatly indulged his taste for this music; and what is more, he sought to make these names current coin by attaching them to new foundations or substituting them for old ones. Besides Rājarāja, Mummuḍicōla, Jayangonda and Arumoli, which became part of the names of cities (Puram), vaḷanāḍus and maṇḍalams, the king also called himself Cōḷendraśimha, Śivapāḍaśekhara, Kṣatriyaśikhamanī, Janaṇāṭha, Nigariliśōla, Rājendraśimha, Cōḷamārtanā, Rājāśraya, Rāja-mārtanā, Nityavinōda, Pāṇḍyakulāśani, Kēralāntaka, Śingalāntaka, Raviṇkulāṁśikīya, Telingakulakāla and so on. Many of these names, together with those of other members of the royal family, like Kundavai, Śembiyan-mahādēvi and others often distinguished the wards (sēris) in the larger villages and towns of the Cōḷa empire. The regiments in the army also bore names formed out of the surnames of kings and princes.

Rājarāja had a number of wives but apparently only a few children. The queens mentioned in his inscriptions as making gifts to temples and in other connections number about fifteen, and though we can hardly be sure of it, Dantiśakti Viṭānki, also called Lōka-mahādēvi, appears to have occupied the most important place among them. With her we find the king in Tiruviśalūr in the twenty-ninth year of his reign. On this occasion the king performed the tulābhāra and his queen Dantiśakti the hiranyagarbhā in the temple at Tiruviśalūr. The inscription recording this fact is engraved below a sculptured representation of the king and the queen in a worshipping posture. Some of the gold was used to make some flowers for Kṣetrapāla in the shrine built by the queen at Tiruvalanjuli. The mother of Rājendra, the only son of Rājarāja we know, was Vānavan-mahādēvi alias Tribhuvana-mahādēvi. We know that Vallavaraiyar Vandyadēvar was the husband of Kundavai, the elder sister of Rājarāja, who is often called in the inscriptions Ālvār Parāntakan Kundavaip-pirāṭṭiyār and the
daughter of Pon-māligait-tuṃjina-dēvar.\textsuperscript{86} Kundavai was much respected and treated with great affection by her brother. Her gifts to the Tanjore temple were recorded, next to the king's own, on the walls of the central shrine, while those of the queens and the officers of state found a place only on the niches and pillars of the enclosure.\textsuperscript{87} Rājarāja must have had at least three daughters, because an inscription from Tiruvallāņjuḷi mentions besides the younger Kundavai, the queen of Cāḷukya-Vimalāḍitya, a middle daughter of the king called Mādevadīgal\textsuperscript{88} Peculiar interest attaches to two memorials erected by Rājarāja which show his eagerness to fulfil his obligations to his family, and that in a manner productive of public good. They are the construction at Tirumukkūḍal\textsuperscript{89} of a maṇḍapa called after Śembiyan Mahādēvi, the queen of Ganḍarāḍitya and mother of Uttama Cōḷa, and the foundation of the Cōḷēśvara or Ariṅjigai-Īśvara temple at Mēlpāḍī.\textsuperscript{90} 

The history of the reign may be concluded with an account of the leading officials and feudatories who distinguished themselves in the royal service. Mention has been made already of the place held by Mahādaṅḍanāyaka Paṅcavaṇ Mahārāya, (probably identical with the crown-prince) the sphere of whose command extended over the Ganga and Vēngī maṇḍalas, and the Nōḷamba feudatories of the king in the Ganga country. Paraman Malapādiyār alias Mummudi-sōḷan was a general who conquered the Śiṭpuli and Pāki nāḍus early in this reign. In the Trichinopoly district, the Paḷuvēṭṭaraiyar, of uncertain origin but closely allied to the royal family from the days when Parāntaka I married a Paḷuvēṭṭaraiyar princess, were occupying a respected position, and were apparently in the enjoyment of full responsibility for the administration of a small area around Paḷuvūr. The inscriptions of Adīga Paḷuvēṭṭaraiyar Kaṅđan Maṛavaṇ, which clearly acknowledge the overlordship of Rājarāja are found in Kīḷa and Mēlappaluvūr from the third year of the reign and show him ruling in state. He had for instance officers or nobles of the perundaram, like the Cōḷa monarchs and princes themselves.\textsuperscript{91} This chieftain built a temple of Tiruttōrram-udaiyār in Mēlappaluvūr,\textsuperscript{92} and adopted the ancient standard prevailing at Nandipuram for regulating taxation in Paḷuvūr.\textsuperscript{93} The
latest records mentioning him seem to be dated in the fifteenth year of Rājarāja. Madhurāntaka Gaṅḍarādittan, apparently a son of Madhurāntaka Uttama Cōla, served Rājarāja as an important official in the department of temple-affairs, so to say. We see him conducting enquiries into the affairs of temples in various parts of the country, punishing defaulters and making proper arrangements for the prevention of neglect in subsequent years. He has been wrongly identified with Gaṅḍarādittar, the author of the Tiruvilsaiippā, which was in reality composed by his grandfather. In the district of North Arcot there were the Ilādarāya (Lāṭa) chieftains who had apparently been ruling the region round Paṅcapāṇḍava-malai continuously from the days of Parāntaka I; in the eighth year of Rājarāja, Uḍaiyār Vīrāsūlar, son of Uḍaiyār Ilādarājar Pugalvippavargāndan, remitted, at the request of his queen, some taxes in favour of a Jain temple. The regal titles employed in the inscriptions of these chieftains are perhaps an indication of the high favour in which they stood with their Cōla overlords. In the sixteenth year of the reign of Rājarāja, we find mention, in a Tiruvallam inscription, of a Tiruvaiya Sankarađēva who claimed descent from the Ganga kings of Kōlār and built at Tiruvallam a temple called Tiruvaiya-Iśvara apparently after his father. The high-sounding titles that precede the name of this obscure chieftain constitute a clear warning against hasty inferences from such titles in regard to the political status of the person employing them. Nannamarāyar of the Vaidumba family, the son of Tukkarai who possessed the Ingallūr-nāḍu in Maharājapādi, in the Cuddapah district, gave an endowment at Tiruvallam in North Arcot about A.D. 1005. Like the Vaidumbas, the Bāṇas, who shared the same fate with them at the hands of Parāntaka I, seem to have become officers sharing in the administration of the country under the Cōlas. A Bāna prince, Maṛavān Narasimhavarman, whose records commence with the usual introduction of Rājarāja and then proceed to give the traditional titles of the Bāṇas in all their fullness, was apparently ruling some part of the South Arcot district in the neighbourhood of Jambai towards the close of Rājarāja's reign, as we learn that he excavated a new irrigation tank in that locality. The Tanjore inscriptions mention Sēṇāpati Śrī Kṛṣṇa Rāman of Aman-kuḍī, who is called
Rājendraśōla Brahmamārāyaṇ in the larger Leyden grant, as the person who built the tiruccurrālai, the surrounding enclosure and maṇḍapa of the Tanjore temple under the king’s orders. Irāyiravan Pallavaraiyan alias Mummuḍi-sōlapōsan was another officer of perundaram rank who presented an image and some jewels to the Tanjore temple. He was doubtless a high official in the secretariat of the revenue department as we find him attesting the Leyden grant and an important inscription from Ukkal relating to revenue settlement. Sēnāpati Kuṟavan Ulagaḷandān alias Rājarāja Mahārājan who is also mentioned in the Tanjore inscriptions, apparently got his surname Ulagaḷandān (one who measured the world) after carrying out the revenue survey which began in the sixteenth year (A.D. 1001), formed one of the most original and important administrative achievements of the reign and furnished the basis for the revenue policy for many years thereafter, as can be seen from the numerous references to the survey in subsequent records.

2. vv. 61-3.
3. I am inclined to agree with T. G. Aravamuthan, who rejects the Tanjore bronze sometimes taken to be Rājarāja as late and spurious. See his Portrait Sculpture in South India p. 36 and fig. 11. ARE. 1952 II 12. A sculptured representation of a king (and queen) at Tiruvīsālūr may be of this king.
4. 633 of 1902.
5. 453 of 1908 (yr. 3).
6. See SII. ii. Intr. p. 3 and n. 6. The best explanation seems to be ‘the thrice (powerful) Cōla.’
7. 395 of 1922 is the earliest record so far known mentioning this achievement and dated in the 24th day of the fourth year. It is no longer true therefore to say that ‘until the 8th year of his reign, A.D. 994, he did not undertake any expedition’ (SII. ii Introd. p. 2). What Rājarāja’s achievement at Kāndalūr exactly was has been the subject of much discussion. Though šālai and kalam mean respectively ‘a feeding house’ and ‘(eating) plate’, these meanings seem hardly satisfactory in the present instance (Contra TAS. ii 2-5). On the other hand šālai in the sense of ‘roadstead’ is not known in any other context. But, after all, šālai may only be part of the name of the place; or it may have the ordinary meaning of a road. In any case, no other meaning seems more likely than the one usually adopted for the whole phrase viz., ‘who destroyed the fleet in the roadstead of Kāndalūr.’ The alternative
suggestion that the 'scale of feeding in the feeding-house of Kândalúr was regulated by the king' (S. Desikavinayagam Pillai - Kerala Society Papers, Series 2 pp. 100 ff.) necessitates a far-fetched explanation of the need for the use of force in the transaction, and fails to explain why such a thing had to be done over again, for instance, by Rájaradhiraja. D. Pillai's objection that the destruction of a fleet would not be described as an act of grace aruli as this is done in the usual introduction, 'tirumagalpóla' etc., of Rájaraja, is easily met; Rájadhiraja caused the Pândya Vira Kéraḷa to be trampled by an elephant, and this is described as an act of grace 'kadakkalipán-udaippattarul.' Perhaps, aruttu does not mean 'destroyed', but simply 'overcame,' cf. Kalingattupparani (verse 370) saying that Vilinam was destroyed and sálai captured. It must be admitted, however, that the earliest mention of Kándalúr (TAS i p. 6, l. 6) does support D. Pillai's interpretation. Gopinatha Rao has correctly identified Kándalúr with a part of Trivandrum now called Váliya Sálai. But see TAR. 1920-21 (p. 65) where Kándalúr near Púvár (Neyyattinkara) is suggested. Sálai is sometimes sanskritised as jvalá. (T.A.S. ii. p. 4).

8. The Darśanankóppu record (TAS. i. p. 238) seems to be the earliest so far known.

9. vv 76-79.

10. TAS. ii pp. 31-2 It must be noted that the period of this king's rule has been fixed on the evidence of a single record, the Tirunelli plates.

11. 261 of 1910. Only a few records before the thirteenth year contain any introduction.

12. 67 of 1923 (Year 14).

13. 394 of 1911 ARE. 1912 II 23.

14. 'Perhaps Kândalúr or Kândalúr Sálai was near Vilinam .... Kándalúr Sálai which is said to belong to the Céra king in later inscriptions was probably held by the Pándyas when it was attacked by Rájaraja.' Venkayya, SII, ii. Intr. p. 2.

15. Darśanankóppu (Yr. 8). Sucindram (Yr. 10), Vijayanáráyanam (Yr. 10).

16. SII. ii 1 paragraphs 34, 51 etc. It is these campaigns to which the Tiruválangádu plates refer in v. 83 as the conquest of Paraśuráma's country. Contra Venkayya SII. ii. Intr. p. 4.

17. SII. ii 1 para. 51.

18. 236 of 1902 (Yr. 27)—SII. vii No. 863; also TAS ii. p. 5.

19. See Adiyárrkkunállar on Súl. xi 1. 53. Kiéhorn calls it Malabar. EI. vii-List No. 704. See also EC. iii TN. 122.

20. SII. iii. 19, 51.


22. EC. iii Sr. 125.

23. No. 5 of 1895 (Yr. 28). EC. iii Sr. 140; also i. Cg. 46 and pp. 12-13.

24. A record from Káleyúr (353 of 1901) dated Saka 929 mentions that a Cóla general Aprameya defeated some Hoysala leaders. But
Kielhorn considers this date 'of no value for historical purposes' El. iv pp. 67-8. Contra Rice, Mysore and Coorg pp. 86, 144-5.

25. 261 of 1910.
26. SII. iii 4, 15.
27. SII. ii 92 paragraphs 12-15.
28. v. 80.
29. CV. Ch. iv. v. 4-12.
30. SII. ii 92 paragraph 12.
32. ASC. 1906 p. 27.
33. 132 of 1910 (Year 17).
34. ASC. 1891 p. 12 Nos. 78-80. The record from Padaviya dated in the 27th year cited at SII. ii. Intr. p. 5 must be among these.
35. ASC. 1906 pp. 17 ff.
36. 161 of 1912 (SII. iv. 1412).
37. 67 of 1923. ARE. 1923 II, 27.
38. 97 of 1921 (Yr. 9). See SII. ii. Intr. p. 3 and n. 1, where a record of the 8th year from Tiruvadandai is said to mention these conquests: the reference is doubtless to 261 of 1910.
39. MAR. 1917, p. 42.
40. 127 of 1919. The official's name Gangan Ambalavanan Ganḍarādītta Śōla Viluppaprāiyāṇ seems to imply that he rose to prominence in Uttama Cōla's reign, if not earlier.
41. SII. iii 213. No. 212 also of Rājakēsari and of the 10th year mentions Malavaraiyan Sundaraśōlaṇ as the donor. This name suggests the reign of Parāntaka II Sundara Cōla, and if this is correct, the father of the donor must, like Siriyavelār, have met his fate in the Ceylonese expedition of that monarch's time. ARE. 1914 II, 15.
42. EI. x p. 57 and n. 3.
43. 169 of 1911 (Yr. 13).
44. EC. x Mb. 208.
45. ibid. Ct. 118.
46. The present Kṛnarājapet, Nāgamangala, Mandya, Seringapatam and Malavalli tāḷukkas of the Mysore district,' Fleet, IA xxx pp. 109-10.
47. 36 of 1904; IA. v. p. 17. SII. ix(i) No. 77. Attempts have been made to account for the hostility between the Western Cālukyas and the Cōlas by the assumption that it was a continuation of the Pallava tradition by the Cōlas, that the Cōlas were of the Solar race while the Cālukyas were of the Lunar, and that the former were Śaivas while the latter were Vaiśnavas and patronised Jainism (SII. ii Intr. p. 5 and n. 4). Such efforts lead nowhere.
48. SII. ii 1, paragraph 92. Judging by the relative value of the presents made to the temple at the conclusion of these campaigns, it would seem that the success in the Cālukya war was nothing by the side of the victories gained elsewhere.
49. ARE. 1927 ii 11. 97 of 1921 mentions Rattapāḍī But the date [9] is doubtful.
See the next chapter for further particulars of this war or another which followed not long after.

ARE, 1904, para. 17. See, however, the next chapter on Rājendrā's campaigns for proof that later in this reign part of this territory was regained by the Cālukyas.

54. 5 of 1895 (Yr. 28)—EC. iii Sr. 140.
56. 145 of 1897—SII. vi. no. 102.
57. 79 of 1921.

For details see The Eastern Cālukyas of Vēngi by Dr. N. Venkataramanayya Chh. xiv-xviii.

59. Korumelli pl. IA. xiv, p. 52.
60. Journal of the Telugu Academy, ii, p. 408.

63. Journal of the Telugu Academy, ii, p. 409.
64. 237, 238 of 1931. EI. xxi p. 29 where the record is wrongly ascribed to Rājarāja I in whose time a single line was added in Tamil at the end to say that Bhīma of this record was made captive by Rājarāja.

65. Arājakam in l. 35 of Šaktivarman's grant; x anāṣṭikā (l. 40) in Ranastapūṇḍi grant of Vimalāditya, EI, vi.
66. Dāiva-duṣceśṭayā (l. 39)—Ranastapūṇḍi grant.
67. SII. v. No. 516 of year 22 of Rājarāja I from Tiruvaiyaru mentions Vambavai, queen of Salukki Vīmayan (Cālukya Bhīma), a title assumed by Dānārṇava at the time of his coronation.
68. EI., vi, p. 249.

69. See JAHRS. iii, iv, B. V. Krishna Rao's History of Rajahmundry for an unconvincing attempt to show that Rājarāja had no part in the restoration of Šaktivarman. K. Rao's identification of Jatā-Coḍa with Jatāvarman Sundara Cōla-Pāṇḍya is impossible.
70. Korumelli plates, IA. xiv, p. 52, ii. 55-65.
71. 145 of 1897; SII. vi. no. 102.
73. Cf. JOR, xix pp. 150-1. Was Bhogadeva another name of Jatā-Coḍa Bhīma?
74. EI. viii, p. 260.
75 117 A of 1896.
76. This seems to be the proper explanation of the apparently puzzling reference to a gift of the third year of Rājendrā in SII. ii, 90.
NOTES

77. 50 of 1933-4, ARE. II 13.
78. 118 of the grant (Tamil part), EI. xxii.
80. Pd. 91.
81. Mannär-Kövîl in the Tinnevelly district had twelve sēris so named, see 109 of 1905 (EI. xi pp. 292-8). Tirukkaḷittittai in Tanjore had the following sēris, among others. Arumoljādevaccēri, Jānanāthaccēri, Nittaviniōdaccēri, Rājākēsariccēri, Nigarilisōlaccēri, Aḷāgiyaśōlaccēri, Sīngalantakaccēri, Kundavaiccēri, Sōlakulasundaraccēri, Rājamārttān-ḍaccēri and Rājarājaccēri (292 of 1908 of the ninth year of Rājendrā I).
82. 42 of 1907. For hīrānyagarbha in modern times, see Galletti—The Dutch in Malabar p. 110 and n.
83. 633-C. of 1902 (Rājendrā 3).
84. 117-A of 1896; 448 of 1918.
85. SII. ii 2.
86. 8 of 1919.
87. SII. ii. Introd. p. 8.
88. 633 of 1902 (Yr. 25).
89. 178 of 1915 (Yr. 28).
90. SII. iii 15.
91. 115 of 1895.
92. 394 of 1924 (Rājak. 4).
93. 365, 367 of 1924 (Rājak. 10, 16).
94. 363 of 1924.
95. Hultzsch SII. iii 49; ante p. 157 and n. 74. A certain Gaṇḍarāddīt Ganḍarāddīt Ganḍarāddīt Ganḍarāddīt Ganḍarāddīt Ganḍarāddīt Ganḍarāddīt Ganḍarāddīt Ganḍarāddīt Madhurāntakan is also mentioned in 356 of 1917 (Yr. 10).
96. 283 of 1906; 218 of 1921.
97. The mistake seems to have arisen from the false belief that G.’s Tiruvisaippā refers to the Tanjore temple whereas it is on Cidambaram. See T. A. G. Rao—Solavamsa-carittivac-currākam p. 16 n.
98. 19 of 1890 (EI. iv p. 139).
99. 11 of 1890 (SII. iii 51).
100. SII. iii 52.
101. 84, 86 of 1906.
102. SII. ii. 31.
103. 1. 437.
104. SII. ii. 55.
105. SII. iii. 9.
106. SII. ii 95, p. 459.
107. 624 and 624-A of 1902—SII. vii Nos. 222-3; 44 of 1907 (Yr. 24).
CHAPTER X

RAJENDRA—(A.D. 1012-1044)

Parakēsari-varman Rājendra-cōlavēva I was declared heir apparent and formally associated with his father in the administration of the Empire in the closing years of his rule. Accordingly he counts his regnal years from some date between 27 March and 7 July, A.D. 1012 and we find clear evidence of joint rule in the third year of Rājendra. This year is mentioned in Rājarāja's Tanjore inscriptions of the twenty-ninth year; Rājarāja is also stated to have made a gift in the third year of his son's rule. The star of Rājendra's nativity was Ārdra.

Rājendra inherited from his father an extensive empire comprising the whole of the modern Madras and Andhra and parts of Mysore and the island of Ceylon. The administration had been carefully organised and a fairly powerful bureaucracy brought into existence which, while it scrupulously respected the 'liberties,' feudal and corporate, of the various magnates and associations that studded the land, successfully maintained the king's peace, and enforced all civil rights. The army was a strong and tried body of men, well able to defend the wide land frontier and to keep down any threatened outbreaks in areas newly subjected to the empire, and ready for aggressive warfare abroad. The hold on Ceylon and some other islands like the Maldives was securely maintained by a powerful naval force which also served to protect the considerable overseas trade of the empire with the islands of the East Indies and with China. During the thirty-three years of his reign, Rājendra turned these initial advantages to the best possible use and succeeded in raising the Cōla empire to the position of the most extensive and most respected Hindu state of his time, and one which possessed though perhaps only for a time a not inconsiderable dominion over the Malay peninsula and the Eastern Archipelago. The history of Rājendra's reign is very
largely the history of the extensive wars and conquests he undertook in the first half of his reign. Like his father, he has left behind in his stone inscriptions and in the Tiruvālāngādu and Karandai (Tanjore) copper-plates a trustworthy account of the military and naval transactions of his reign which receive confirmation at all points at which we have the means of controlling it by other evidence.

The most common form of Rājendra's Tamil praśasti is that which begins tiru mannī vaḷara. We come across this form as early as the third year, though it is more generally employed only from the fifth. This introduction progressively increases in length by the narration of fresh conquests until the thirteenth year, after which date it becomes stereotyped. By tracing its growth we are able to fix the internal chronology of the reign with a precision not often attained in the annals of Ancient India. Another Tamil praśasti known so far from only one inscription of the tenth year, gives some particulars about Pāṇḍya affairs which are confirmed by the Tiruvālāngādu plates. In another inscription dated in the twenty-fourth year, the Tamil praśasti follows the usual form up to the conquest of Takkanāḷādam, and then copies the praśasti of another king; most probably a mistake occurred in the re-engraving and two inscriptions got mixed up. Lastly, the account given of Rājendra's military achievements in the Sanskrit part of the Tiruvālāngādu plates was written, quite obviously, after all conquests were over, and by the side of indications gained from the different stages of the Tamil praśasti in different years, this Sanskrit account must be held to be of decidedly inferior import to the chronology of the reign. But the poet Nārāyaṇa who composed the long Sanskrit praśasti is entitled to our admiration not only for his high literary quality but for the attention he gives to the facts of his patron's reign which is fuller than is usual with court-poets. In fact, his account forms, at several points, a valuable supplement to the Tamil praśasti.

Very early in Rājendra's reign, he appointed his son Rājadhirāja as yuvārāja to assist him in the work of the state. Calculations made from Rājadhirāja's records have led to the conclusion that this happened on some day between 15
March and 3 December A.D. 1018, most probably in the early months of the seventh year of Rājendrā himself. For over twenty-five years from that date, father and son, Parakēsari and Rājakēsari ruled together and shared the burdens of empire. The inscriptions of Rājādhirāja, with the introduction beginning tingalērtaru, give an account of the part played by this prince in the campaigns of his father, and up to about the twenty-sixth year of Rājādhirāja's reign, his records must be understood to supplement those of Rājendrā by giving an alternative description of more or less the same transactions from the standpoint of Rājādhirāja's part in them. In an inscription of his twenty-sixth year from Tirumalavādi which adopts the shorter form of his introduction, Rājādhirāja's umbrella of state is said to have functioned as if it were the shadow of the white umbrella of his father who conquered with his army the Ganges in the North, Ceylon in the South, Mahōdai in the West and Kaḍāram in the East. This clear statement that the son ruled in full regal state in the life-time of his father, and that for as many as twenty-six years, provides the key for the proper understanding of an important aspect of Cōla history. Adopted in the first instance, possibly, as a device to obviate disputed succession, the system of choosing a successor in the life-time of the ruling king and associating him, after a formal installation, in the discharge of important public duties pointed the way, under the stress of empire, to a more deliberate and extensive application of the principle to the administrative arrangements of the empire. The princes of the blood royal who had come of age were appointed to positions of authority in the different provinces of the empire, care being taken to give to each the position suited to his capacity and talent. The person chosen as heir apparent was distinguished from the rest by a formal installation, and by his higher status; in the case of Rājādhirāja, who was not the eldest son of Rājendrā and must have been chosen as yuvārāja for his outstanding ability, his status is clearly implied by his separate historical introductions and by his titles even during his father's life-time. The contemporary Cōla-Pāṇḍya viceroy, also Cōla princes, either use no historical introductions in their inscriptions, or when they do so, adopt that of the ruling sovereign,
Rājendra. In the early years of his reign Rājendra seems to have been assisted only by one such subordinate ruler with jurisdiction over the Pândya and the Kēraḷa countries, besides the crown prince Rājādhīrāja, though it is possible that in later years others were similarly recognized elsewhere. It is probable that when chosen for such employment, the princes underwent an investiture of some sort which, among other things, conferred on them the right to wear coronets of their own, suited to their relative positions in the state. Rājādhīrāja and his successor are said, in their inscriptions, also to have continued these arrangements. This wise system initiated by Rājendra I, by finding suitable occupation for the energies of restless princes of the royal family, doubtless allayed their discontent, diminished the chances of palace intrigues and revolutions, and at the same time brought new strength to the administration of an over-grown empire which was called upon to face many difficult problems, domestic and foreign.

We shall now trace the progress of Rājendra's conquests as recorded in the sources above mentioned, accepting as our basis the precise indications of chronology in the tiru mannı valara introduction. From this introduction we learn that up to the third year of his reign he had conquered Iḍiturai-nāḍu, Banavāse (Vanavāsi) encircled by a continuous hedge of forest, Kollippākkai whose ramparts were surrounded by sulli trees, and Maṇṇaikkaḍakkam whose fortifications were unapproachable. Whether this account is a retrospective version of Rājendra's invasion of Raṭṭapāḍi of A.D. 1003-6 so vividly described in the Hoṭṭur record of 1007, or recounts a second campaign necessitated by the recovery of Satyāśraya, cannot be decided with certainty. In any event, the campaign took place before A.D. 1008 because it was directed against Satyāśraya himself, who was succeeded by Vikramāditya V about that year. Iḍiturai-nāḍu, Ededore 2000, 'was a stretch of country between the rivers Krṣṇā on the north and Tungabhadrā on the south, comprising a large part of the present Raichur district.'12 Kollippākkai was, doubtless, Kulpak, about 45 miles north-east of Hyderabad, 'invariably termed Kollipāka in the inscriptions,'13 and the centre of a 7000 district which was later on, at the beginning of the next century, ruled for
some time by Sōmeśvara III. as viceroy under his father Vikramāditya VI. Kulpak was still the centre of a province ruled by a governor under the Kākatiyas in the thirteenth century. In Maṇṇaiikkadakkam with its strong fortifications one may easily recognise the Manyakhēta which according to the Kanyakumārī inscription became the sporting ground of Rājendra’s forces in battle. Manyakhēta (Mālkhed) must have suffered greatly in this invasion of Rājendra. In the closing years of Rāṣṭrakūṭa domination, it had been once sacked and plundered by the Paramāra ruler of Mālwa; and now, forty years later, under the Cālukyas, a worse fate overtook the unfortunate city. This must have weighed greatly with the Cālukyas who, soon after, transferred the capital to Kālyāṇi or Kālyāṇapura, 48 miles to the N. E. of Mālkhed.

An inscription of Rājendra from the Trichinopoly district, dated in his third year, mentions an incident in the fight with Satyāśraya before Maṇṇaikkadakkam. A certain Śrutimān Nakkan Candran, a native of Uṛrattūr, was ordered directly by the king (perumāḷ tiruvāyāl moliyā) to attack the enemy’s elephant and apparently lost his life, and for his benefit a gift was made to the temple of Mahādeva in his native village of Uṛrattūr. In this campaign, therefore. Rājendra crossed the Tungabhadrā, carried the war into the heart of the Cālukya country and attacked their very capital. It is not easy to see how these operations across the Tungabhadrā could have been coupled with an attack on Banavāse, long celebrated as the centre of Kadamba power, and then part of the W. Cālukya kingdom. Banavāse lies much outside, and too far to the west of the line of advance indicated by the rest of this campaign; and yet the language of the inscription seems to render it obligatory to treat the whole as one campaign, and the names mentioned as the different stages, though not in that order, of a single expedition. This and the date of the Hoṭṭūr inscription go far to suggest that the data furnished by Rājendra’s inscriptions also belong to the war which was waged about A.D. 1004 against Satyāśraya by Rājaraja, and that in this war the advance of Rājendra against the Cālukyas started from somewhere in the N.W. of Mysore, took a generally north-eastern line along the course of the Tungabhadrā until the Raichūr doab was reached, when a more northerly course was struck, and Kulpak and Mālkhed
became the objects of attack. A **mandapa** at Tiruvorriyur called Manṇaikonda-Ṣoḷa was among the mementos of this campaign.\(^{18}\)

The conquest of the whole of Iḷa-maṇḍalam (Ceylon) is the next achievement mentioned. As some of the inscriptions of the fifth year\(^{19}\) do not include this conquest, while others\(^{20}\) do so, we may be sure that the war against Ceylon was undertaken in the fifth year, A.D. 1017-18. The *Mahāvamsa* places the completion of the Cōla conquest of Ceylon in the 36th year of Mahinda V which falls also in A.D. 1017 according to the latest scheme of Ceylonese chronology established by Geiger.\(^{21}\) About twelve years before this date, Rājarāja, taking advantage of the confusion in the island kingdom which arose from a military revolt against Mahinda V, had brought it under his power with the exception of its remoter parts which were still held by the Sinhalese. As a result of his expedition Rājendra claims to have captured the crown of the kings of Ceylon the exceedingly beautiful crowns of their queens, the fine crown and the garland of Indra which the Pandya had previously deposited with them (the kings of Ceylon), and the whole Iḷa-maṇḍalam on the transparent sea. The Karandai (Tanjore) plates (vv. 58-9) say that Rājendra conquered the king of Ceylon with a fierce army and seized his territory, his crown, his queen and her crown, his daughter, all his wealth, his transports, and the spotless garland of Indra and crown of the Pandya left in his charge; after having lost the battle, and being shorn of his queen, son and other belongings, the king of Ceylon, out of fear, came and sought the two feet of Rājendra as shelter. The *Mahāvamsa* does not mince matters and gives a straight account which confirms the claims made by Rājendra in his inscriptions: \(^{23}\)

\[^{18}\text{CONQUEST OF CEYLON}\]

\[^{19}\text{CONQUEST OF CEYLON}\]

\[^{20}\text{CONQUEST OF CEYLON}\]

\[^{21}\text{CONQUEST OF CEYLON}\]

\[^{22}\text{CONQUEST OF CEYLON}\]

\[^{23}\text{CONQUEST OF CEYLON}\]
and all the treasures which had fallen into their hands at once to the Cōla Monarch. In the three fraternities and in all Lankā (breaking open) the relic chambers, (they carried away) many costly images of gold etc., and while they violently destroyed here and there all the monasteries, like blood-sucking yakkhas, they took all the treasures of Lankā for themselves. With Pulatthinagara as base, the Cōlas held sway over Rājaraṭha as far as the locality known as Rakkhapāsānakaṇṭha. . . . King Mahinda dwelt twelve years in the Cōla land and entered into heaven in the forty-eighth year (from his ascent of the throne.)'

Rājendra thus succeeded in getting hold of the Paṇḍyan regalia left behind by Rājasimha, which Parāntaka I had sought and failed to secure. The Cōla inscriptions are silent on the details of the conquest and draw a veil over the pillage of Lankā so vividly chronicled in the Ceylonese annals, though one inscription apparently mentions Mahinda's submission to the Cōla king after he was transported to the mainland.25 Rājendra's success was complete, and the whole of the island became a Cōla province. We have some inscriptions of Rājendra at Polonnaruwa and in the Colombo museum with the tiru manni valara introduction:26 but these are in a very damaged condition, and valuable only as furnishing clear epigraphical confirmation of Rājendra's conquest and rule in Ceylon. Several Hindu temples, Dēvāles devoted to Śiva and to Viṣṇu, have been discovered in the vicinity of Polonnaruwa; these are built of stone and in the Tamil Cōla style of architecture, and all of them must have been constructed in this period of Cōla rule in the island. The Mahāvamsa adds that twelve years after Rājendra's invasion, possibly also after the death of Mahinda V, his son Kassapa who had been brought up in secret by the Sinhalese for fear of the Cōlas, became the centre of a national resistance against the Tamil power, and that, after a six months' war in which a great number of Damīlas were killed by the Sinhalese forces, he succeeded in making Rohaṇa once more independent of the Tamil province and ruled it as Vikkamabāhu I for a period of twelve years (A.D. 1029-41). The events of Vikkamabāhu's reign belong to a later stage of Rājendra's
In his sixth year, a.d. 1018, Rājendra seized the heirloom of the Kērala monarch including the crown praised by many and rightfully worn by him, and the garland emitting red rays. He also took the 'many ancient islands, whose old, great guard was the ocean which makes the conches resound.' In the next year, he captured the crown of pure gold worthy of Tiru (Lakṣmi) that had been deposited in Śāndimattivu, in view of its strong fortress, by Paraśurāma who, roused in war, had uprooted the kings (of the world) twenty-one times. Some light is thrown on these rather obscure transactions by the account of Rājendra's southern campaign given by the Tiruvālangādū plates and by a single stone inscription of the tenth year which gives an account of Rājendra's policy in the Pāṇḍya country, not found in the other stone records of the reign. The Tiruvālangādū plates say:

'This famous and heroic king, possessed of a powerful army and bent upon the performance of meritorious deeds with heaps of money acquired by his own arm, then set his heart upon a digvijaya.

Accordingly after arranging for the protection (in his absence) of his own capital, the unrivalled king Uttama Cōla first started in the direction marked by Triśanku (the south) desirous of conquering the Pāṇḍya king.

The commander (daṇḍanātha) of the ornament (tilaka) to the Solar race (Rājendra) (thereupon) struck the Pāṇḍyan king who had a great force; and the Pāṇḍya abandoned his home in fright and fled for refuge to the Malaya mountain, the abode of Agastya.

Rājarāja's son, the master of policy, took possession of the bright spotless pearls, the seeds of the spotless fame of the Pāṇḍya kings.

After establishing there his own son, Śrī Cōla-Pāṇḍya, for the protection of the Pāṇḍya country, the light of the Solar race then proceeded to the conquest of the west.

Having heard of the ignominy sustained by kings at the hands of Bhārgava in battle, this proud king, not
finding him (Bhārgava) on the face of the earth, developed a desire to conquer the land created by him.

Who else, other than this supreme lord (Paramēśvara) can entertain the thought in his mind of subjugating (lit. humiliating) that ancient land protected by the glory of the ornament of the Bhṛgukula and free from the inroads of enemies?

The fearless Madhurāntaka crossed the Sahya (mountain) and forthwith set upon the Kērāla in great force and there ensued a fierce battle which brought ruin upon kings.

After having (thus) conquered the Kērāla kings and harrowed the land guarded by the austerities of the lord of the Bhṛgus, the prince returned to his capital, the abode of prosperity.'

It may be doubted if by this campaign Rājendra added any new territory to his dominions. The Pāṇḍya and Kērāla countries had been conquered by Rājarāja very early in his reign, and 'the many ancient islands' towards its end. These islands were the Maldives; the obscure Śāndimattīvū of legendary fame is apparently to be sought also among the islands of the Arabian sea. The effective hold retained by Rājarāja on his southern conquests becomes clear from his numerous records in the Pāṇḍya country and from an inscription of the third year of Rājendra\textsuperscript{32} mentioning an endowment in Tiruvaiśālur by the queen of a Pāṇḍya king called Śrīvalluvar. While the Tamil prāśasti of Rājendra mentions some new achievements of the king in Ceylon and Kērāla, the most considerable among them being the seizure of the regalia of the different kingdoms of the south, it has nothing to say on Pāṇḍyan affairs. The vague statements of the Tiruvāḷangādu plates that the Pāṇḍyan king fled to the Agastya hills and that Rājendra took his pearls are too conventional to be accepted literally; a stone inscription of the tenth year,\textsuperscript{33} however, confirms the statement of the copper-plates that the king established his own son in Madura as his viceroy with the title Viceroy appointed at Madura. Cōla-Pāṇḍya and also states that Rājendra built a palace in Madura 'by whose weight the earth became unsteady.' The same inscription implies
that Rājēndra repeated his father's performance at Kāndāḷūr-
sālai. This Pāṇḍyan viceroy, who was soon after placed in
charge of the Kēraḷa country as well, was Jatāvaṁra Sundara Cōla-Pāṇḍya to whose time belong the largest number
of the Cōla-Pāṇḍya inscriptions so far known.

An inscription\(^\text{34}\) of Rājēndra informs us that in his twenty-
fourth regnal year the emperor made a
grant of land to the temple built at Man-
nārkōvil (Tinnevelly) by the Cēra king
Rājasimha and called Rājēndra-Sōlavinnagar, and that this
grant was to take effect from the fifteenth year of Jatāvaṁra Sundara Cōla-Pāṇḍya. Assuming that the fifteenth year of
the viceroy fell either in the twenty-fourth year of the em-
peror or possibly a little earlier, Jatāvaṁra Sundara Cōla-
Pāṇḍya must have been appointed viceroy about the sixth or
seventh year of Rājēndra, a date which fits in with the in-
dications furnished by the Tiruvalangāḍu plates taken along
with the Tamil praśasti. The Mannārkōvil inscription is also
valuable in other respects. It shows that the viceroys enjoyed
almost regal status and were allowed officially to issue orders
dated in their own years of office. It also indicates the close
contact maintained between the headquarters of the empire.
—Rājēndra was residing in his palace at Kāncipuram when
this gift was made,—and the viceregal courts. Lastly, the
jurisdiction of the Cōla-Pāṇḍya viceroy over the Cēra country
is clearly seen in the Cēra king building a temple in the Pāṇ-
dya country and naming it after the Cōla emperor. From his
inscriptions we see that Jatāvaṁra Sundara Cōla-Pāṇḍya
ruled as viceroy for at least twenty-three years, up to about
A.D. 1040. One of the latest\(^\text{35}\) of these inscriptions opens with
the praśasti of Rājēndra himself, (tiru manni valara). Another
states that Śucindram in Nāṉjināḍ (South Travancore) came
to be called Sundara-śōla-caturvēdimangalam after the vice-
roy.\(^\text{36}\) One curious fact not easy to explain is the record of a
grant at Kōṭṭār (near Nagercoil) in south Travancore by an
Eastern Cālukya prince who called himself Sarvalōkāśraya
Śrī Viśṇuvardhana Mahārāja alias Cālukya Vijayāditya Vik-
kiyanna. The inscription is dated in the 11th year of Sundara
Cōla-Pāṇḍya\(^\text{37}\) i.e., about A.D. 1029. Kōṭṭār was a strong fort-
ress of strategic importance in those days and the Cōlas main-
tained a strong garrison there; it is quite possible that an
Eastern Cāḷukya prince who held an important place in the army lived in Kōṭṭār for some years. But his identity is uncertain in the extreme.

In the years A.D. 1021 and 1022, Rājendra resumed the war against the Western Cāḷukya power. Jayasimha, who had succeeded his brother Vikramāditya V about A.D. 1016, was displaying unwonted energy in recovering territory lost to the Cōlas in previous wars. The Beḷagāmve inscription of 1019 describes him as defeating the Cōlas and the Cēras, and this is borne out by the presence of his inscriptions about this time in Bellary and the N. W. of Mysore. Rājendra’s war against Jayasimha is described in his Tamil prāṇasti in the following terms:

'He captured) the seven and a half lakhs of Raṭṭapāḍi (which was) strong by nature, and vast quantities of treasure, together with the inestimable reputation of Jayasimha who, out of fear and to his great disrepute, turned his back at Muṣangi and hid himself.'

The assertion that the whole of Raṭṭapāḍi fell into the hands of Rājendra is, of course, a gross exaggeration. In fact, in the Cōla inscriptions of this period, this is no more than a conventional way of recording some temporary advantage gained in the field against the Cāḷukyas. The rest of the statements in the prāṇasti seem to be true. There was an engagement at Muṣangi or Muyangi, as it is spelt variously in the inscriptions, and Jayasimha certainly did not get the best of it. Muṣangi has been identified with Uccangidrug in the Bellary district; but more likely it was Maski. To a description of this campaign the Tiruvāḷangadu plates devote a considerable number of well-turned verses in the best Kāvya style, and though there are ten such verses, we learn on the whole less about the actual occurrences in the war from these than from the few lines of the Tamil prāṇasti translated above. The king started from Kāḍēśapuram on his march against the Raṭṭa country, there was fierce battle between the forces of the Cōla king and those of Jayasimha, the latter fled to the forests and Rājendra returned to his capital with much booty. Typical of the turns of thought of the composer and suggestive of the date of composition is the verse:

'It may be no wonder that the fire of his anger burst into a flame as it came into contact with the descendant
WAR IN VÉNGI

of Taila. This however, is strange that, having crossed the waters of all the oceans, it (the fire of his anger) consumed the enemy fuel (āviṣadindhana).

Despite his defeat at Mušangi, and the consequent boast of Rājendra that he captured Raṭtapādi, Jayasimha was successful in retaining his hold on his territory up to the Tungabhadrā. if not beyond. The Mīraj grant dated in A.D. 1024 shows that Jayasimha was then in possession of Ededōre 2000 and affirms that he had regained it after driving out the strong Côla, lord of the five Drāviḍas. As a rule the Côla-Cāḷukya wars in this period were waged on two fronts—the western front in which Māṇyakheṭa and Kalyāṇi were the objectives of the Côlas and the Tungabhadrā the natural frontier between the two powers, and the eastern front which centred round Vēngi the possession of which was coveted by both the parties. Of the occurrences in the east during the war we derive little direct information from the Tamil prāṣasti of Rājendra I which omits them and details only the expedition to the Ganges as the next great event of the reign; but to understand this expedition in its proper setting we must consider the affairs of Vēngi.

There Vimalāditya who had succeeded his brother Śaktivarman I died or retired in 1019; Jayasimha availed himself of the opportunity to obstruct the accession of Rājarāja (Narendra). the son of Vimalāditya by Kundavai, by supporting his step-brother Viṣṇuvardhana Vijayāditya VII. Rājarāja could not celebrate his coronation and appealed for help to his maternal uncle Rājendra I. A number of short but interesting inscriptions in Kannāḍa and Tamil from Kottasivaram (Anantapur district) give us the clue to what happened. One of these is dated in the tenth year of Rājendra. They mention a Côla general Araiyan Rājarājan alias Vikrama-Côla Côliya-varaiyan who by his exploits in the Cāḷukya and Vēngi wars earned such high titles as Nālmadi Bhūma, Côlana-cakra, Śāṁtabharanam, Viṁabhūṣaṇam, Edirittavarkālan (Tam. death to opponents) or Ahitaroṭṭalivan (Kan.), and Jayasingakulakāla. There is a Tamil verse among these records stating that he fought with Kalingas, Oddas and Telungas. Another undated inscription records the flight of the Vēngi king when he heard of the advance of this general ordered by the Côla monarch. The king who fled must have been Vijayāditya, and
this flight must have taken place roughly about the same time as the battle of Maski. The rulers of Kalinga and Od̐da appear also to have joined Jayasimha II and his protégé Vijayaditya, and the Cōla commander had to deal with them also. And the expedition undertaken for their chastisement naturally developed into the celebrated march to the Ganges and the fetching of the holy waters to the new capital that Rājendran was building. This is clearly implied by a verse in the Chārla plates of Virarājendrā.47

We may now turn to the second phase of the campaign—the march of the army through Kalinga and Od̐da to the Ganges, and the advance of Rājendran himself to the Gōdāvari and beyond to protect the rear of the Ganges expeditionary force which was threatened by the sullen rulers of Kalinga and Od̐da who were acting under instructions from Cālukya Jayasimha II.48

In the words of the Tiruvālangādu plates: 49

'The light of the Solar race (Rājendran), mocking Bhagiratha who by the force of his austerities caused the descent of the Ganga, set out to sanctify his own land with the waters of that stream brought (thither) by the strength of his arm.'50

Judging from its duration, this campaign which lasted less than two years,51 in which so many kingdoms of the north are stated to have felt the strength of Rājendran’s troops, could hardly have been more than a hurried raid across a vast stretch of country. And the Tiruvālangādu plates state explicitly that the expedition was led by one of the king’s generals and that Rājendran met him on his return somewhere on the banks of the Gōdāvari.52 The events of the campaign as narrated in the same source may be summed up as follows: After crossing many streams by making the elephants in his army serve as bridges across them, the commander of Vikrama Cōla’s53 forces first fell upon the strong army of Indraratha and took possession of the territory of that ornament to the Lunar race of kings; then he captured the vast treasures of Ranasura and entered the land of Dharmapāla and subdued him also; thereby, he reached the Ganges and caused the water of the river to be brought by the conquered kings to his sovereign lord Madhurāntaka, whom he met on the banks
of the Gódāvari after conquering Mahipāla and taking away
his fame together with many precious jewels. Then the valo-
rous Rājēndra struck the evil-minded Oṭṭa king and his
younger brother and forced from him a tribute of rutting
elephants.\textsuperscript{54} Thereupon, after himself killing an elephant that
charged him while he was seated on the back of another, the
king returned to his own splendid capital.

The Tamil \textit{praśasti} records the same transactions, almost
in the same order, but with much more detail, as follows:\textsuperscript{55}

\begin{quote}
\textquote{\textup{(He seized) Sakkarakkōṭṭam, whose warriors were}
brave; Ma\textup{dura-maṇḍalam destroyed in a trice,\textsuperscript{56} the pro-
perous city of Nā-maṇaik-kōṇam with its dense groves.\textsuperscript{57}
Paṇcæp-paḷi whose warriors (bore) cruel bows,\textsuperscript{58} Māṣuṇi-
Jēṣa with its green fields\textsuperscript{59}; a large heap of family-treasures
together with many (other) treasures (which he}
carried away), after having captured Indraratha of the
ancient race of the moon, together with (his) family, in
a fight which took place (at) Ādinagar,\textsuperscript{60} (a city) whose
great fame knew no decline\textsuperscript{61}; Oḍḍa-viṣaya which was
difficult of approach on account of its dense forest de-
defence\textsuperscript{62}; the good Kōsai-nāṇu, where Brahmins assem-
bled; Taṇḍabutti, in whose gardens bees abounded. (land
which he acquired) after having destroyed Dharmapāla
(in) a hot battle; Taḳḳañalāḍam, whose fame reached
(all) directions, (and which he occupied) after having
forcibly attacked Raṇaśūra; Vangāla-dēṣā, where the rain
water never stopped, (and from which) Gövindacandra
fled, having descended (from his) male elephant; elephants
of rare strength, women and treasure, (which he seized)
after having been pleased to put to flight in a hot battle-
field the strong Mahipāla\textsuperscript{63} by the sound of a conch from
the deep sea; Uttiralaḍam (on the shore of) the expan-
sive ocean (producing) pearls; and the Gangā whose
waters bearing fragrant flowers \textsuperscript{64} dashed against the
bathing places (tīrtha).'}
\end{quote}

The facts that Sakkarakkōṭṭam was the first place taken
by Rājēndra's army in the course of this
campaign and that the king met his victo-
rious general on the banks of the Gódāvari on his way back
at the end of the campaign imply that the Vēṅgī kingdom had
come back to the same relation of close subordinate alliance with the Cōla empire which it had held in Rājarāja’s time.⁶⁵

Sakkarakkōṭṭam has been identified with Cakrakōṭya which finds mention in a Nāgavamśi copper-plate grant from Bastar dated A.D. 1065, and its modern representative is probably Citrakaṭa or Citrakoṭa, 8 miles from Rājāpura where the copper-plates were found. Rājāpura, the capital of Bastar, is itself 22 miles north-west of Jagadalpur, on the bank of the Indrāvati river.⁶⁶ Sakkarakkōṭṭam and the places that follow up to Māsuṇi-dēśam have thus to be sought in the territory contiguous to the Vēngī kingdom to the north-west of it. Māsuṇi-dēśam literally means the land of the snakes; the kings of the Chindaka family represented by the Rājāpura plates, called themselves Nāga-vamśo-dbhaṇa (born of the Cobra race), and Bhōgavatī-pura-varēśvara (lord of Bhōgavatī, the best of cities); in a later stone inscription of Śaka 1140, one of them is called Śrī-bhujagavara-bhūṣaṇa-mahārājulu,⁶⁷ the māharāja who was the ornament of the race of the best of serpents. It is perfectly reasonable to suppose that by Māsuṇi-dēśam is meant the land ruled by these kings. On this assumption, Maduraṁandalam, Nāmaṅkaṅkōṇam and Paṅcappallī must be sought in the same region and held to be parts of Māsuṇi-dēśam. It may be noted that Cakrakoṭa is itself called a maṇḍala⁶⁸ like Maduraṁ-maṇḍalam, and that the donor of the Rājāpura plates is called Madhurānteṅa.

Of Indraratha of the lunar race, whose defeat at Adinagar led to the surrender of the Odḍa (Orissa) country and the (southern) Kōsaḷa, nothing can be added to Kielborn’s suggestion⁶⁹ that he might be the same as the opponent of Bhōja of Dhāra mentioned in the Udaipūr inscription.⁷⁰ The Tamil inscription says that after the capture of Kōsaḷai-nāḍu, the Cōla general attacked and overthrew in order Dharmapāla of Daṇḍabhukti, Raṇāṣūra of southern Lāḍa and Gōvindacandra of Vangāla before he fought with Mahīpāla of Uttara-lāḍa and reached the Ganges. The Tiruvālangāḍu plates, on the other hand, state that the attack on Raṇāṣūra preceded that on Dharmapāla, and that the overthrow of Dharmapāla led the Cōla general to the banks of the Ganges.
They also imply that the conquest of Mahipâla was achieved on the return march. Obviously, both these accounts cannot be true, and as a choice has to be made, the Tamil praśasti which was recorded almost immediately after the campaign must be accepted as the more authentic. On this basis, "most probably Daṇḍabhuṅkṣṭi was the march-land between Orissa and Bengal"\(^7\) and its ruler Dharmapâla, of whom we know nothing more than his name, may have been a relative of Mahipâla, the powerful Pāla ruler of Bengal at the time. The language of the Tamil inscription appears to suggest,\(^7\) what seems likely even otherwise, that Mahipâla had a sort of supremacy over the other chiefs named in this context and that the overthrow of Dharmapâla, Râṇâśûra\(^7\) and Gôvinda-candra led to the final struggle with Mahipâla. Lâḍa (Râḍhâ) was the ancient name of a part of Bengal, which was bounded on the north by the Ganges, the divisions of Bengal across the river being known as Mithilâ and Varêndra.\(^7\) The conquest of Vangâla apparently deflected the course of the Cûla army a little to the east, and for the rest of it, its march was due north from the land of Southern Kôsala.\(^7\)

There is nothing incredible in this record of an audacious raid into the northern countries ordered by Râjêndra and carried out so thoroughly by his daṇḍanâṭha. It is possible that small successes were magnified into great victories and that any reverses sustained were glozed over; it is likely that the statement of the Tiruvâḷangâdu plates\(^7\) that the water of the Ganges was carried to Râjêndra by the defeated kings of the north at the bidding of the Cûla general is a boast without foundation. But of the substantial correctness of the story in its essentials we can entertain no doubt whatever. Partly on account of his imperfect knowledge of the political geography of the period, and more on account of the embellishments introduced into the story by his own imagination, Venkayya greatly underrated the veracity of the inscriptions of Râjêndra, and held that the expedition was nothing more than a pilgrimage to the Ganges.\(^7\) Though the fetching of the water of the Ganges was perhaps present from the beginning as the object of the expedition,\(^7\) the motive behind it was undoubtedly an exhibition of the power of the Cûla empire and a demonstration of its strength.
to the rulers of Northern India. Such digvijayas were undertaken by all powerful monarchs in India and were enjoined upon them by the political code of the country. The aim of the expedition was then not merely getting down the water of the Ganges to the Cōla capital, but doing so after establishing a right of way, so to say, across territories outside the empire by a strong show of force. This becomes clear from the statement that at the end of the expedition Rājendra erected a ‘liquid pillar of victory’ (gangā-jalamayam jayastambhām) in his capital with the waters of the Ganges in the form of the tank Cōlaganga.79 The invasion of the great southern conqueror Rājendra Cōla I, says R. D. Banerji, ‘seems to have left some permanent marks in Bengal . . . Some obscure Karnāṭa chief seems to have followed Rājendra Cōla I and settled in western Bengal . . . From him was descended Sāmantasēna, who is generally taken to be the founder of the Sēna dynasty.’80 The Karnāṭas of Mīthilā probably had a similar origin. A commentary, of uncertain date, to the Siddhāntasūrāvali of Trilōcana Śivacārya mentions the fact that Rājendra imported Śaivas from the banks of the Ganges into his own kingdom and established them in Kāncipura and in the Cōla country.81

After he met his victorious general on his return from the Ganges on the banks of the Godāvari and after punishing the kings of Kalinga and Odda for their hostile demonstration, Rājendra enabled his nephew Rājarāja Narendra to perform his long-delayed coronation (16 August, 1922), and perhaps also gave him his daughter Ammangā in marriage at the same time. But Rājarāja was seldom free from trouble during his long reign of forty-one years. He had to flee the country more than once; his half-brother Vijayāditya, though vanquished in fight, never gave up his designs upon the throne and was unceasing in his efforts to bring about his downfall with the aid of the Western Cālukyas. Vijayāditya succeeded in driving Rājarāja out and crowning himself king of Vēṅgī on 27 June, A.D. 103182 under the title Viṣṇuvardhana-Vijayāditya. It was probably on this occasion that Cāvanarasa, the W. Cālukya general, invaded Vēṅgī in force, captured the Vijayavāda fort and occupied most of the country.83 Rājarāja once more appealed for Cōla help, and the sequel seems to be revealed by the undated Kālidindī plates of Rājarāja Naren-
Rājendra sent a powerful Cola army under the Brahman general Rājarāja Brahma Mahārāja and two other officers Uttama Cola Milāḍudaiyān and Uttama Cola-Cōlavakōn; in the hotly contested battle of Kalidindi in the neighbourhood of Vengi all the three Cola commanders laid down their lives, and later Rājarāja built memorial temples dedicated to each of them. But the mission of the Cola army seems to have been successfully accomplished, and we see Rājarāja established on his throne about A.D. 1035. But this was by no means the end of Rājarāja’s troubles. Towards the end of Rājendrā’s reign, about 1042, a new ruler, Someśvara I, of Kalyāṇi renewed the aggression, and Rājarāja once again appealed to his Cola uncle and father-in-law; Rājendra, too old to undertake the task himself, sent his son Rājadhirāja I to deal with the new situation of Vengi; and once more there was a Cola-Calukya war on two fronts. But before we turn to the details of this struggle with Someśvara, other events must receive attention.

Rājendra’s overseas expedition against Kadāram is mentioned for the first time in his inscriptions of the fourteenth year. While the Tiruvalangāḍu plates dismiss this achievement in a half verse which merely records that the king conquered Kadāha with his powerful troops that had crossed the ocean the Tamil praśasti gives a detailed narrative of the expedition and its course in the following words:

(Who) having despatched many ships in the midst of the rolling sea and having caught Sangrāma-vijayottungavarman, the king of Kadāram, together with the elephants in his glorious army (took) the large heap of treasures, which (that king) had rightfully accumulated; (captured) with noise the (arch called) Vidyādhara-toraṇa at the “war-gate” of his extensive city; Śri Viyaya with the “jewelled wicket-gate” adorned with great splendour and the “gate of large jewels”; Paṇṇai with water in its bathing ghats; the ancient Malaiyūr with the strong mountain for its rampart; Māyirudingam, surrounded by the deep sea (as) by a moat; Ilangāsōka (i.e., Lankāsōka) undaunted (in) fierce battles; Māppālam having abundant (deep) water as defence; Mēvilimbangam having fine walls as defence; Vālaippandūru having Vilappandūru (?) Talaittakkōlam praised by great men
(versed in) the sciences; Mādamālingam, firm in great and fierce battles; Ilāmuridēsām, whose fierce strength rose in war; Mānakkavāram, in whose extensive flower gardens honey was collecting; and Kaṭāra, of fierce strength, which was protected by the deep sea.

No clearer measure can be required of the progress made in our knowledge of South Indian history than the difference between what was known of this expedition before and what we make of it now. The text of Rājēndra's inscription was recovered and published in 1891 by Hultzsch. The larger Leyden grant had been known already for some years, and Hultzsch recognised at once in Sangrāma-vijayottunga-varman of Rājēndra's inscription, a successor of Māra-vijayottunga-varman of Kaṭāha or Kaṭāra of the Leyden grant. But his search for this place extended no further than the southern districts of the Madras Presidency, and strangely enough, as it now appears, he overlooked the facts that Rājēndra's expedition was a naval war and that the Pāṇḍya country had been conquered and subjected to the Cōla sway several years before the date of this expedition; and he identified Kaṭāra with the 'headquarters of a talluqa of the Rāmnād zamindari in the Madura district.' Even as late as 1903, though a great advance had been made by him from his original position, Hultzsch was still far from the mark when he said: 'Of the numerous places which are mentioned in connection with this expedition, Mr. Venkayya has identified two, viz., Nakkavāram and Pappālam. The former is the Tamil name of the Nicobar islands, and according to the Mahāvamsa (lxxvi, 63) Papphāla was a port in Ramaṇā, i.e., the Talaing country of Burma. Hence Kaṭāra will have to be looked for in farther India.' For some years thereafter, Rājēndra's expedition was held to have been directed against the kingdom of Pegu, and the archaeologists of Burma even announced their discovery of two octagonal granite pillars near Pegu, which were identified by them 'with the Jayastambha or pillars of victory set up by Rājēndra Cōla who overran Pegu in A.D. 1025-27.' It was only in 1918 that Coedes brought together in his cogent and lucid paper Le Royaume de Śri Vijaya evidence accumulated along various lines by several years of study on the part of many scholars, discussed fully the identification of the places men-
tioned in connection with Rājendra's campaign, and laid the basis for an intelligible account of it. The Archaeological Department of Burma, though at first inclined to be rather critical of Coedes' scheme, later acknowledged its substantial accuracy by removing the celebrated granite pillars from the list of the protected monuments of Burma.

One fact to which Hultzsch himself drew pointed attention has sometimes escaped the notice of later authors who have discussed this campaign. It is that the inscription clearly implies that all the places named were taken from the king of Kadāram and in the course of a single campaign. In the words of Coedes: "The text says in effect that Rājendra Cola, I, after having vanquished the king of Kadāram, seized his treasures, then a certain number of countries and lastly Kadāram. It is a question, then, of one and the same campaign, and it is a priori infinitely probable that the different countries enumerated must have been either vassal states of the king of Kadāram, or even simply the different towns or provinces of his kingdom." Once this is recognised, the identification of the different places mentioned would be rendered easier by that of Kadāram and Śrī Vijaya, the two places ruled by the same king in the reign of Rājarāja, and conquered by Rājendra from Sangrāmavijayottunga-varman.

'Now, the annals of the Song (dynasty of China) mention, in 1003 and 1008, two embassies from the country of San-fo-tsi, the first sent by the king Sseu-li-tchoulo-wou-ni-fo-matiao-houa and the second by the king Sseu-li-ma-lo-pi. It is not necessary to be a sinologue to recognise in the first name a magnificent transcription of Śrī-Cūḷāmaṇi-varmadēva, and in the second the transcription of the first syllables of Śrī-Māra-vi jayottunga-varman (Coedes). As these two monarchs are exactly those mentioned in the larger Leyden grant, we may conclude that the kings of the San-fo-tsi of the Chinese annals were the rulers of Kadāram and Śrī Vijaya. San-fo-tsi was first used by the Chinese writers of the Song period for the place called Che-li-fo-che or Fo-che in the earlier literature of China; all Chinese writers have identified this name with Palembang, on the eastern coast of Sumatra. And Coedes
has shown good reason for restoring the name San-fo-tsi, Che-li-fo-che, into Śrī Vijaya, rather than the usual but meaningless form Sribōja. It thus becomes clear that Śrī Vijaya, which is the first among the places taken by Rājendra from the king of Kadāram, is the name of the kingdom of Palembang in Sumatra. The great part played by this kingdom from about the eighth to the thirteenth century A.D., in the affairs of the Malay peninsula and Archipelago, and the relations of Southern India with this important kingdom still await full elucidation. The epigraphs of Rājendra’s reign which narrate his invasion of Kadāram and Śrī Vijaya furnish much welcome information on the affairs of the kingdom at the beginning of the eleventh century. Writing towards the close of the twelfth century A.D. or the beginning of the thirteenth, Chau Ju-kua gives a list of fifteen chou (provinces or towns) over which the rule of San-fo-tsi extended; and as Coedes has observed, there is a partial coincidence between this list and that of Rājendra’s inscriptions. The identification of Kadāram presents more difficulty; this may be discussed after we have dealt with the other places.

In the prasasti of Rājendra the name mentioned after Śrī Vijaya is Panṇai which has been identified with Pani or Panei on the east coast of Sumatra. Ancient Malaiyūr was a principality ‘at the southern end of the Malay peninsula, and precisely on the northern shore of the Old Singapore Strait where, besides the Malāyu river, time-worn traditions of a Malaya country and people confront the enquirer.’ As for Māyiruḍingam which had the deep sea for its moat, this place is quite obviously the same as Ji-lo-ting mentioned by Chau Ju-kua among the dependencies of Śrī Vijaya. The same author also states that Ji-lo-ting and Kia-lo-hi ‘are of the same kind’ as Tan-ma-ling. Coedes has proved by decisive epigraphical evidence that Kia-lo-hi is the same place as Grahi at Jaiya and that consequently Ji-lo-ting (Yi-ru-ḍingam) which formed one of the northern dependencies of Śrī Vijaya must be sought somewhere in the region of Jaiya towards the centre...
of the Malay peninsula. Ilangāsōkam has been very pro-
perly identified with Ling-ya-sseu-kia of
Chau Ju-kua’s list of dependencies, and its
locality was to the south of the state of Kedah in the Malay
peninsula. Māpappālam, as was shown by Venkayya, is
mentioned in the Mahāvamsa under the
name Pappālama, as the place where the
Tamil general Adicca landed when he was sent on an expedi-
tion against Rāmaññadēśa by Parākramabāhu I of Ceylon
about A.D. 1165. From this Venkayya concluded that Māpappālam must be a place in the Talaing country of Lower Burma,
and he has been followed by other writers who have pro-
ceeded to make other identifications on this basis. In fact
it seems at first sight that this mention of Pappālam in an expedi-
tion against Rāmaññadēśa violently contradicts the
assumption that all the places captured by Rājendra were de-
pendent on Palembang and within easy reach of it. Coedès how-
ever, draws attention to the fact that the long list of the grievan-
tces which Parākrambāhu had against the ruler of Rāmañña
ends with his capture by force of a Sinhalese princess whom
the ruler of Lankā had sent to the Kāmbhōja country; and
suggests that ‘as it is infinitely probable that the messengers
going from Ceylon to Kāmbhōja passed by the isthmus of Kra,
it is in this region that the abduction (of the princess) must
have been committed, and consequently, the authority of the
king of Pagan might have extended so far.’ In the begin-
nning of the eleventh century, however, the suzerainty of
Palembang extended up to the Bay of Bandon, and there is
no difficulty therefore in assuming that Māpappālam was a
locality in the region of the isthmus of Kra, though its exact
identity cannot now be made out. In any event, the presence,
among the conquests of Rājendra Cōla I, of a locality which
became part of Pegu in the 12th century, is not sufficient to
invalidate the identification of these conquests with the vassal
states of Palembang. Mēvilimbangam and Vaḷaippandūru do not lend themselves to any identifica-
tion at present. Talaiṭakkōlam, most pro-
bably the same place as Takkōla of the Milinda-Paṇha and
Takkōla of Ptolemy, is localised by Gerini in the modern Takua-
pa district south of the isthmus of Kra and identified with its
chief town, also called Takuapa. Others are inclined to lo-
cate it somewhat higher up, in the isthmus itself; in any case, there is general agreement that it is a place on the West Coast of the Malay peninsula. Mā-Damālingam, firm in battle, can easily be recognised in the name Tan-maling which figures in Chau Ju-kua’s list of the dependencies of San-fo-tsi. The same authority says: Ling-ya-sseu-kia (Ilangāsōkam) ‘can be reached from Tan-maling by sailing six days and nights; there is also an overland route (between the two countries).’ Gerini identifies Tan-ma-ling with Temiling or Tembeling at the mouth of the Kwāntan river in Pahang, on the East coast of the Malay peninsula; on this identification the learned translators of Chau Ju-kua observe: ‘As our author states that a land route existed between Tan-ma-ling and Ling-ya-ssi-kia, which we have good reason to believe was about Kedah on the West coast of the peninsula, it seems safe to conclude that Tan-ma-ling cannot have been very far from where Gerini has located it.’ Blagden points out as against this view, that six days would be rather a short time for sailing between Kedah and Kwāntan considering the weak monsoon of the straits of Malacca; Coedes overcomes the difficulty by supposing that the country of Tamralinga or Lankasuka or perhaps both occupied the peninsula in all its width and faced the gulf of Siam as well as the Straits. Ilamuridesam is quite obviously the country in the northern part of the island of Sumatra, known to Arab geographers under the name Lamuri, called Lambri by Marco Polo, and figuring as Lan-wou-li in Chau Ju-kua’s enumeration of the subject states of San-fo-tsi. Mānakkavāram, it is equally clear, applies to the Nicobars. This discussion of the place names mentioned in the campaign against the king of Kadāram distinctly points to the conclusion that the campaign of Rājendra was directed against the Sumatran Empire of Śrī Vijaya and its dependencies in the Malay peninsula and Archipelago.

We have, however, still to explain why the king ruling over the empire is called the king of Kadāram and to locate it. This is a place which is mentioned under the name of Kaṭāha in Sanskrit literature and epigraphy, and of Kadāram or Kiḍāram in the Kalin-gattupparaṇī besides the Leyden grant (Tamil part) and
Rājendra's inscriptions. The Kalingattupparani clearly states that Kadāram was laved by the waves of the ocean. The word Kālagam in the Paṭṭinappālai, according to the commentator Nacemārkkiyiyar, designates the country known as Kadāram, an interpretation which has the sanction of old lexicons like the Pingalam. From these references to Kadāram especially the one in the Paṭṭinappālai, we may conclude that it was an important port on the ocean route along which the trade between India and the East passed. 'Now there is a country,' says Coedes, 'known to the Chinese of which the name seems to correspond very well with Kaṭāha, that is, Kie-tch'a where I-tsing stayed on two occasions.' The same place is called in later Chinese works Kie-t'o. These different names represent phonetically and geographically the modern Kedah, on the west coast of the Malay peninsula. Ancient Kedah would appear to have been more to the south than modern Kedah which as has been shown above was occupied by Lankāsuka. At any rate, a study of I-tsing's itineraries proves to us that Kie-tch'a was the last stage in Malay before the pilgrim started to cross the Bay of Bengal on his outward voyage, and, inversely, the first place he touched after crossing the Bay on his return from India. In this fact is perhaps to be found the explanation for the Cōḷa calling the ruler of Śrī Vijaya the king of Kadāram. For if, as seems most probable, Kadāram was at the time a dependency of Śrī Vijaya, and if it was also the first place which the Tamils touched in their passage into that kingdom, nothing could be more natural for them than to describe the ruler of the country as the king of Kadāram. And this port was then from a commercial point of view enjoying the same importance which the port of Penang is gaining in the same region to-day.

Why was this expedition against the king of Kadāram undertaken and what were its effects? As we can get no direct answer to these questions from contemporary records, we have to depend on the probabilities suggested by the known and relevant facts. The view that the overseas invasion was a continuation of the war for the complete subjugation of Kalingam obtains no support from the records of Rājendra's reign. That the Cōḷa empire of South India was in constant communication with
the islands of the Archipelago and with China in this period is very clear. The construction of the Cūḍāmaṇi-vihāra in Negapatam by Māra-vijayōttunga-varman of the Śailendra dynasty of Śrī Vijaya could not have been an isolated undertaking all by itself, but one of the normal results of a growing intercourse between the Eastern islands and South India for purposes of trade. As in ancient times, this trade was part of a flourishing maritime commerce between the countries of the Western world and China, in which Arabs, Indians and the people of the Malay peninsula and Archipelago acted as intermediaries. At the end of the tenth century A.D. the Chinese government awoke to the value of the foreign trade which was just then reviving after a long interruption owing to the troubles which broke out in China in the latter part of ninth century, and with the object of increasing this trade 'a mission was sent abroad by the Emperor with credentials under the imperial seal and provisions of gold and piece-goods to induce "the foreign traders of the South Sea and those who went to foreign lands beyond the sea to trade" to come to China.' It must have been in response to such friendly invitations that the kings of Śrī Vijaya sent the embassies of the years 1003 and 1008 to which we have already made reference. The annals of the Song dynasty record that the first mission to China from Chu-lien (Cōla) reached that country in A.D. 1015 and state that the king of their country was Lo-ts'a-lo-ts'a (Rājarāja). Another embassy from Shi-lo-lo-cha Yin-to-lo-chu-lo (Śrī Rāja Indra Cōla) reached China in 1033, and a third in 1077 from Kulōttunga-Cōla-Dēva. The commercial intercourse between southern India and China was therefore continuous and extensive. Writing in the latter half of the twelfth century, Cou-ku-fei states of San-fō-ts'i (Śrī Vijaya): 'It is the most important port-of-call on the sea-routes of the foreigners, from the countries of Sho-po (Java) on the east and from the countries of the Ta-shi (Arabs) and Ku-lin (Quilon) on the west: they all pass through it on their way to China.'

At the date of Rājendrā's expedition (c. A.D. 1025) therefore, well over a quarter of a century must have elapsed from the renewal of active trade with the East consequent on the increased energy of the Cōla empire under Rājarāja and the improved conditions in China, and knowledge about the
Malay country and Archipelago must have been common in the Cōla country. The larger Leyden grant, by stating\textsuperscript{136} that after his father's death Rājēndra confirmed in perpetuity the original grant of Ānaimangalam to the Čūḍāmaṇi-vihāra in Negapatam, clearly implies that in the beginning of Rājēndra's reign the relations of the Cōla kingdom with Kaḍārāma and Śrī Vijaya continued to be friendly. We have no means of deciding the exact cause of a quarrel, if there was one. We have to assume either some attempt on the part of Śrī Vijaya to throw obstacles in the way of the Cōla trade with the East, or more probably, a simple desire on the part of Rājēndra to extend his digvijaya to the countries across the sea so well-known to his subjects at home, and thereby add lustre to his crown. Whatever the actual cause of the expedition, it is difficult to believe that, even if all the facts narrated in the inscriptions of Rājēndra are accepted as literally true, the campaign led to any more permanent result than a vague acknowledgement of the suzerainty of the invader on the part of the ruler of Śrī Vijaya. We shall see later that one of the successors of Rājēndra, Virārājēndra I, claims to have conquered Kaḍārāma and restored it to its ruler who supplicated for it before the conqueror. In any case, there is no evidence to show that the Cōlas made any attempt to rule these lands as provinces of their empire.\textsuperscript{137} At best they might have received a periodical tribute. The fragmentary Tamil inscription in Sumatra dated A.D. 1088\textsuperscript{138} proves only the presence of Tamil merchants in the island, a fact even otherwise well-established.

The Karandai (Tanjore) plates (v. 48) state that the king of Kāmbhoja solicited the friendship of Rājēndra by sending him for the protection of his royalty (atmalakṣṇim) the victorious war-chariot with which he had overcome in battles the hostile armies of his own enemies. This is clearly another reference to the overseas contacts of the Cōla empire at this time. Kambuja (Kāmbhoja) is the name of the kingdom of Angkor in Indo-China ruled at the time by the illustrious king Sūryavarman I (1002-50). This fact now known for the first time furnishes proof that the friendly relations between Kambuja and the Cōla kingdom, already well attested for the reign of Kulottunga I, began much earlier than Kulottunga's reign.
By a tacit assumption, the rest of Rājendrā's reign, which lasted for about twenty years after the campaign against Kaḍāram, has been treated by modern writers as an era of unbroken peace. A careful study of the inscriptions of his sons, especially of Rājadhīrāja I, shows, however, that the empire did not enjoy such unbroken peace and that there was much fighting in different parts of it carried on by his sons. It is conceivable that after the digvijaya of his early years was completed and his greatness in war proclaimed to the world beyond peradventure, the emperor refrained in his later years from taking the field in person, allowing his sons every chance of winning distinction and glory for themselves.

In any case, the records of Rājadhīrāja dated before his twenty-seventh year fall clearly within the reign of Rājendrā I, and a study of Rājendrā's reign will not be complete without an account of the transactions recorded in these inscriptions.

Rebellions in the Pāṇḍya and Kērāla kingdoms called for severe action, and the extensive campaign undertaken by Rājadhīrāja for the suppression of these risings is described in the following terms:

Among the three allied kings of the South (Pāṇḍyas) (he) cut off on a battle-field the beautiful head of Māṇabharāṇan, (which was adorned with) large jewels (and) which was inseparable from the golden crown; seized in battle Vīra-Kērāla whose ankle-rings were wide, and was pleased to get him trampled by his furious elephant Attivarai; and drove to the ancient Mullaiyūr, Sundara Pāṇḍyan of endless great fame, who lost in a hot battle the royal white parasol, the branches (of hairs) of the white yak, and the throne, and who ran away,—his crown dropping down, (his) hair dishevelled and (his) feet tired. (He) sent the undaunted king of Venadu to the country of heaven and destroyed in anger the Senior (chief) of Irāmakuḍam. While the strong Villavan (Cēra), in his terror hid himself in the jungle. (the Cōla) put on a fresh (garland of) Vaṇī flower,
and forthwith destroyed the ships at Kāndalūrśālai on the never-decreasing ocean.

The exact date of this invasion of the Pāṇḍya and Kērala countries is unknown. As there are no Pāṇḍyan inscriptions of this period, we have only the story as given by the victors, and lack the means of checking it from independent sources. Strangely enough, none of the numerous Cōla-Pāṇḍya inscriptions of the period throws any light on these transactions. Sundara Pāṇḍya was perhaps the chief of the whole confederacy which organised the rebellion.\textsuperscript{145}

One version of Rājādhirāja's prāṣasti (\textit{tungaḷēr}) mentions, as an introduction to the war with the three Pāṇḍyas, a conflict with and subjugation of a certain Vikramanāraṇa who had opposed the prince's father (tādai \textit{mun vanda}); the conflict lasted for about ten days and at its end Rājādhirāja is said to have assumed the title Bhūpendra-Cōla.\textsuperscript{146} From the context one might be led to think that Vikramanāraṇa was a southern prince; but the account of the second war against the Cālukyas given later in the same prāṣasti shows that he was a Cālukya commander and was for some reason known as Cakravarti Vikramanāraṇa.\textsuperscript{147}

In the course of the southern expedition, on his way from the Pāṇḍya country to Kāndalūr, Rājādhirāja is said to have attacked the king of Vēnāḍ whom he 'sent to heaven,' and broken the strength of the king of the Kūpakas, a local chief-tain of south Travancore.\textsuperscript{148}

At the time of this expedition, the country of Kērala was in the same political condition in which it was found centuries afterwards by the Portuguese and the Dutch. It was cut up into a number of petty principalities which, with their endless feuds and alliances, more or less formed a world apart. Irāmakoḍam (Tamil). Rāma-ghaṭa (Skt.) was one of the principalities which centred round Mt. D'Eli, the Mūsaka hill or Eli-nalai (rat-hill), and ruled over by the Mūsaka kings whose annals form the subject-matter of the \textit{Kānya} called Mūsakavamśam.\textsuperscript{149} According to the legend recorded in this work, a certain Kṣatriya prince, born and brought up in secret after Pāraśurāma's great war on the Kṣatriyas, was produced before Pāraśurāma, when in the course of a sacrifice performed by him in Mount Eli,
he was on the look out for a Ksatriya for performing a rite which was an essential part of the sacrifice and had to be performed only by a Ksatriya. This prince was afterwards made king of the Mūṣaka country by Parasurāma who crowned him after an abhiṣēka with pots (ghaṭa, kudam) of water; hence the name of the family, Rāma-ghaṭa, or Irāma-kudam in Tamil. A Vaṭṭeluttu record150 of the eleventh century in the neighbourhood of Eli-malai is dated in the fifty-ninth regnal year of a Musaka king, Kaṇḍan Kārivarman alias Rāma kuḍa Mūvar Tiruvaḍi; the inscription also mentions Rājēndra-śōla-samaiya-sēnāpati. Most probably this Mūvar Tiruvaḍi was the ruler against whom Rājādhirāja’s expedition was directed.

The presence of the traditional rulers of the Paṇḍya and Kērala countries long after the Cōla conquest of these areas, and the capacity they retained for making trouble for their suzerain in the face of powerful viceroys, deserve attention as proof of the comparatively mild character of Cōla imperialism which was in conformity with the precepts of the arthaśāstras on the policy that a conqueror should adopt towards conquered countries.

In some of the early inscriptions151 of Rājādhirāja, he is said to have invaded Ceylon after the victory at Kandaḷūr-sālai and to have beheaded ‘the king of Lankā. the Vallava (wearing) a garland; and the lord of Kannakucci (Kanauj)’. It is quite possible that this campaign of Rājādhirāja was conducted in his father’s life-time, and was described with greater elaboration in his later records.152 But as the dates of the two records of Rājādhirāja cited at the beginning of this paragraph153 are not beyond cavil, and as one other record of Rājādhirāja154 definitely of his twenty-seventh year, does not mention the Ceylon war, it seems best to reserve discussion of this campaign till the reign of Rājādhirāja. We shall see, however, that according to the chronology of the Mahāvamsa, some of the incidents of Rājādhirāja’s Ceylon war, at least those connected with the Sinhalese king Vikramabāhu I, must have taken place before the death of Rājēndra Cōla I. The war itself dragged on into the reign of Rājādhirāja and even his brother Rājēndra II apparently took some part in its closing stages.
Another war had to be waged against the Western Cālukyas by Rājādhīrāja as we have seen, and of this war we have several detailed accounts in his inscriptions which supplement one another and give a fair idea of the course of the campaign. This war, which was directed against Āhavamalla, must have occurred sometime after A.D. 1042, the last known date for Jayasimha II, and consequently in the last years of Rājendrā's reign. We have seen that after the battle of Muśangī (c. A.D. 1021), Jayasimha II made himself master of the Raichūr doab and reached the Tungabhadrā. In the remaining twenty years or so of his reign, he seems to have been left alone by Rājendrā who was engaged in other directions. Some inscriptions in the Bellary district show that Jayasimha II even crossed the Tungabhadrā in the period and annexed parts of the Bellary district to his dominions after displacing the Cōla control over the tract. One of his vassals, Jagadē-kamalla Udayāditya Nojamā Pallava Perumāṇḍi, claims in A.D. 1032 to have ruled the Nojamā-vādi 32000 among other districts; this seems to be an exaggeration, if it is not a mere repetition of a traditional title of the Nołambas. But after the long interval during which the Cālukyas were left free to pursue their plans, and after the accession of Trailōkyamalla Āhavamalla Sōmēśvara I who renewed the aggression in Vēngī, the Cōla monarch might have felt the need for a fresh assertion of his supremacy. Sōmēsvara had to face a fresh Cōla invasion led by Rājādhīrāja for the relief of Vēngī. Cōla inscriptions state that, in the war that followed, the Cōla forces overwhelmed the Cālukya army in the battle of Dānāḍa (Dhānyakaṭaka) and killed its leaders Gaṇḍappaya and Gaṅgādhara together with a large number of elephants; that the celebrated warriors Vikki and Viḷāyaḍitya were forced to retreat like cowards along with Sangamayya; and that a vast amount of treasure, horses and elephants fell into the hands of the Cōlas, who set fire to the city of Koḷīppakkai. Vikki and Viḷāyaḍitya were no doubt respectively the son of Sōmēśvara, who afterwards became Viḷāyaḍitya VI, and Viṣṇuvardhana-Viḷāyaḍitya. If these claims in the Cōla inscriptions are true, Rājarāja must have been greatly relieved and found himself once more undisputed master of his kingdom of Vēngī. But the success of the Cōlas does not appear to have been so complete, and the Western Cālukyas seem to
have held their own after offering stout resistance at Kolliip-pakkai. Several records attest Somesvara's rule over Vëngi in this period. Sobhanarasa, a feudatory of Somesvara, styles himself Vëngi-puravareśvara in 1044, and this title is continued by others after him. An unpublished inscription dated 1047 preserved in the Hyderabad museum states that Somesvara pulverised in battle the kings of Vëngi and Kalinga. But it is doubtful if the whole of Vëngi changed hands, because Räjaräja has an inscription dated 1047 at Dräksäräma recording an endowment to the Bhümesvara temple. In fact it would seem that very soon Räjaräja had to give up his dependence on Cöla support, and reach an understanding with Somesvara. Accordingly we find Näräyanä Bhaṭṭa, one of the pradhäänis of Somesvara resident in Räjaräja's court and getting a grant of a village (Nandampündi) for assisting Nannya Bhaṭṭa in composing the Andhra Bhārata (1051-2), and Näräyaṇa's daughter Kuppama makes a gift to the Bhümesvara temple of Dräksäräma in 1055-6. We shall see later that Cöla inscriptions affirm that the immediate successors of Räjëndra neglected their hereditary interest in the Vëngi kingdom.

The closing years of Räjëndra's reign formed the most splendid period of the history of the Cölas of the Vijayälaya line. The extent of the empire was at its widest and its military and naval prestige stood at its highest. There remained the necessity, ever present in military empires, of carrying out punitive expeditions to suppress outbreaks and keep the conquered territories under control. The emperor was ably assisted by his talented sons and other members of his family, and the tasks of imperial administration were thus put in commission. Large undertakings, like the Pândya war against Sundara Pândya and his confrères, or the Cäluksya war against Ahavamalla, were carried out in these years by the heir-apparent Räjädhiräja, while a host of feudatories looked after minor affairs like the war of Cöreya in the Nambihalli region of the Mysore country in which 'cows were carried off and women's girdles were unloosed.' Among such feudatories a few naturally stand out more prominently than the rest in the records of the reign and of these a brief account may be given here.
That even the Pāṇḍyas normally accepted such a position of subordination and reconciled themselves to it is shown by the queen of the Pāṇḍya King Śrivallabha making gifts to the Tiruviśalūr temple early in the reign, possibly when Rājarāja was still alive. A part of the modern North Arcot district lying round about Brahmadēsam was under the jurisdiction of Vallavaraiyar Vandyadēvar, the chief of the Sāmantas as he is called and husband of Rājarāja's elder sister Kundavai. Two other wives of this person are mentioned, Indaladēvi and Mandaragauravanār Kundādēvi who, despite the second part of her name, appears to have been different from Parāntekan Kundavai Pirāṭṭiyār, the Cōla princess said to have been residing in the palace at Palaiyāru in the fourth and fifth years of the reign. A nādu came to be called Vallavaraiyar-nādu after this chief of the Sāmantas and part of it lay in the modern Salem district. A certain Yadava Bhīma, also called Uttama Cōla Milādudaiyār, was in charge of a part of the hilly tracts in the modern South Arcot district in the fourth year. Seven or eight years later, we find a Gangaikonda Cōla-milādudeiyār, possibly in charge of the same division, but only mentioned in the inscriptions as making an endowment for a lamp to be maintained in the temple at Kālahasti. Dandanāyakan Nārākkan Kṛṣṇan Rāman who built the enclosure to the Tanjore temple under the orders of Rājarāja continued to serve Rājendrā I almost till the end of his reign as he is mentioned as late as 1044. His son Mārāyan Arumoli, also called Uttamaśōle Brahma-mārāyan was also a sēnāpati who assisted Rājendrā about 1033 in building a temple for the Pidāri of Kōlār. It may be observed that of the two names of this sēnāpati, the first was the personal name implying his social rank in the nobility (māraṇam) and the fact that his father called him after the ruling sovereign at the time of his birth: the second was the official title of the man in his public career in the king's service in the army. A Nimbaladevi, the wife of certain Indaladēva of Talaigrāma in Vīraṭa-dēsa, the country round Hangal, made a grant to the temple of Tiruvorrivūr about 1042. We cannot be sure that Indaladēva was an official or a feudatory of the king, as he might have been a merchant, who, like several others of his profession in those days, might have travelled great distances. In any event, Rājendrā's claim to have conquered the Mysore country and parts of Rattapādi
is largely substantiated by such instances. Lastly, there were
the Cangalvas and the Kongalvas of Mysore and Coorg. We
have traced the rise of Kongalvas into prominence under
Rajaraja who, in appreciation of the heroism of Manija, con-
ferred on him the title Kṣatriyasikhāmanī Kongalva and an
estate at Mālambi (Coorg). The Cangalva territory, Canga-
nāḍ, lay in the Arkalgūḍ taluq of Mysore and the Yelusāvira
country in Northern Coorg. Both the Cangalvas and the
Kongalvas had Cōla prenomens from this time, evidently be-
cause the Cōlas imposed their names on the provinces they
conquered and on the rulers who accepted a vassal position
in the empire. In the course of a few years, however, the
Kongalvas began to claim that they were themselves actually
descended from the Cōlas and joined the ranks of the numerous
Telugu and Kannaḍa local dynasties that traced their descent,
in a mythical manner, from Karikāla and the Sun. through
Jatācōla.

Like his father, Rājendra bore a number of fine birudas.

Noteworthy among them are, Mudigondā-
Cōla and Paṇḍita-Cōla; he is also once
called Virarājendra; but above all these in the estimation
of the king himself was the title Gangai-
koṇḍa-Cōla, a name signalised by being at-
tached to the new capital founded by the king and sometimes
called Gangāpuri in Sanskrit. In the ruins of this celebrated
city the earliest inscription that can now be traced seems to
be one of Rājakēsarivarman Virarājendradēva. The large
irrigation tank to the north of the city, the Cōla-gangam of the
Tiruvālangadu plates, has long gone out of use, its extensive
bed overgrown with thick jungle. Among the records of
the reign of Rājendra I himself, the new capital is mentioned
rarely, and apparently not earlier than the seventeenth regnal
year. This city has often been confused with Mudigondā-
šōlapuram, and the suggestion has been made that this was
the earlier name of what later came to be called Gangaikoṇḍa-
šōlapuram. There is no support for the suggestion in the
epigraphy of the reign. On the other hand, Mudigondā-šōla-
puram is clearly stated to be the alternative name of Paḷai-
yāru, now a small village on the banks of the Muḍigondān.
within easy reach of Kumbakōṇam; Paḷaiyāru possesses an
ancient Śiva temple of remarkable construction in the late
Cōla style which contains, however, no inscription; and there remain no traces of the palaces at Paḻaiyāru in which Kundavai and Rājendrā are said to have lived in the early years of the reign.

In several inscriptions of his reign and of the reigns of his successors, Rājendrā is described briefly as the conqueror of Pūrvadēśam, Gangai and Kaḍāram; this must be taken to be a summary statement of his most distant conquests, and on this assumption Pūrvadēśam is best understood to be, not the Vēngi country as was suggested by Venkayya, but Pūrvarāṣṭra, the country to the east of the Maikal range, roughly corresponding to the Southern Kōsala country.

The following are the queens of Rājendrā who figure in the inscriptions: Tribhuvana or Vānavan-Mahādēviyar, Mukkōkkiḷān, Paṅcavan-Mādēviyar and Vira-mādēvi who apparently performed sati at the king’s death. Of his sons we shall see that three followed him on the Cōla throne in succession, Rājadhirāja, Rājendrā and Virarājendrā, and we cannot decide if any of these was identical with the Cōla-Pāṇḍya Viceroy, Jata-varman Sundara Cōla-Pāṇḍya. Other sons are known also. A daughter of Rājendrā, Arumoli-nangaiyar or Pirānār, made a present of a costly umbrella of pearls to the temple at Tirumalavadi early in the reign of her brother Rājadhirāja. Another daughter was the well-known Ammangādēvi, the queen of the Eastern Cālukya Rājaraṇa I and mother of Kulōttunga, the first Cōla-Cālukya monarch. The latest regnal year mentioned in Rājendrā’s inscriptions is 33 and this accords well with the fact that his death is recorded in an inscription of Rājadhirāja dated in his twenty-sixth year. Rājendrā’s death occurred, therefore, some time in A.D. 1044.
Dr. S. K. Aiyangar has discussed the Ganges campaign at some length in his essay on Gangaikonda-Cōla and I must explain why I am unable to accept some of his conclusions. Our differences are partly due to the different estimates we have of the value of the Tiruvālangādu plates (op. cit. p. 554). I agree with Mr. R. D. Banerji that ‘the order in which the names of the countries are mentioned (in Rājendra’s Tamil inscriptions) prevents us from supposing that Bihar is’ Daṇḍabhukti. Dr. S. K. Aiyangar says: ‘As the name itself indicates, Bihar must have been on the frontier of some important empire or kingdom, which on that side required protection against a powerful enemy’; I do not see how. Nor is any tangible evidence brought forward by him in support of his position (p. 558) that Magadha was ruled by the Rāṣṭra-kūtaś at the end of the ninth century and the beginning of the tenth till it was wrested from them by the Pāla opponent of Rājendra, Mahiśāla, who installed Dharmapāla viceroy over his new conquest. Banerji has satisfactorily explained the western expansion of the Pāla kingdom in the early years of Mahiśāla by the condition of the Gurjara kingdom after the invasion of Mahmud of Ghazni. (Pālas of Bengal p. 70).

Banerji seems to me to be clearly wrong in quoting the evidence of the Cauḍakauśikam of Kṣemīśvara who probably lived in the tenth century A.D. at Kāṇyakubja under king Mahiśāla, the Gurjara ruler, (Macdonell, Sanskrit Literature p. 366; Keith, Sanskrit Drama p. 239 and n.) against the Tirumalai rock inscription of Rājendra, and in discovering a defeat of Rājendra in Mahiśāla’s defeat of the Karnāṭkas mentioned in the drama. Cf. S. K. Aiyangar, op. cit. pp. 559-62.

Taking his stand on the order in which the events are narrated in verses 116-24 of the Tiruvālangādu plates, Dr. S. K. Aiyangar distinguishes a Mahiśāla of Oṭṭa (N. Orissa) from the famous Pāla king of Bengal, and holds that ‘Rājendra’s general did not come into direct contact with Mahiśāla of Bengal at all.’ (p. 565). He says that the Tamil records
‘properly understood’ support the same position. To prove this, he relies on the edition of Rājendra’s Tamil inscriptions in *Epigraphia Carnatica* and finds that No. 84 of Channapattana (Bangalore Dt.) ‘gives apparently the correct reading’: *Toḍu-kaḍar-Śāngamaṭṭa-Mahiḍalaṇai*; this he translates into: ‘Oṭṭa-Mahiḍala of Sagnama (Sangama?) which touches the sea.’ He adds: ‘the first three words in full in Tamil would be *Toḍu-kaḍar-changamam* which means the river mouth which touches the sea’ (pp. 564-5). Ignoring the tautology of such a phrase for a moment, one should like to know how *Śāngama* followed by *Oṭṭa* becomes *Śāngamaṭṭa* instead of *Śāngamavoṭṭa* as it should be. I have already pointed out that the Tanjore inscription (*SII. ii* No. 2017) reads distinctly: ‘*Toḍu-kaḷaṟ-vaṅcavattal-mayiplaṇaṇai*’ which Hultzsch somewhat arbitrarily changed into: ‘*Toḍu-kaḷaṟcangavoṭṭal*’ (*EL. ix* p. 232 n. 6). The real reading doubtless is that of the Tanjore inscription; and its correct meaning is that the strong Mahiḍala was captured by some means. Though we know nothing of the means, there is little room for doubt that, as Kielhorn suggested years ago, the ‘strong Mahiḍala’ must be the same as the Pāla ruler of Bengal. It seems that Dr. S. K. Aiyangar has unconsciously, gone too far in reacting against Mr. Banerji’s claim, based on a misquotation from the *Cauḍakaṇḍikam*, that Mahiḍala of Bengal defeated Rājendra, or at least successfully stopped his crossing the Ganges. But the alibi sought to be established on behalf of the Cōḷa general appears to rest on very flimsy grounds. I must, however, note that a single inscription from Tiruköyilūr (128 of 1900) gives the reading ‘Śangode-Oṭṭa-Mahiḍalaṇai.’ This solitary instance out of over a hundred inscriptions I have consulted cannot, I think, be regarded as anything but a mistake of the engraver.

Of verses 116-24 of the Tiruvāḷangāḍu plates, I think the first four complete the account of the campaign undertaken by the general in quest of the Ganges including the overthrow of Mahiḍala (119). The rest are devoted to a narration of other achievements of Rājendra. Verses 120 and 121 state that the king personally undertook a campaign against the Oṭṭa—note particularly that there is no mention of Mahiḍala here—and his younger brother, before his return to the capital (122). In this campaign, the king killed or defeated
(vinihatya) the Oṭṭa and his brother and collected a tribute of elephants; the Mahēndragiri stone inscription (396 of 1896) states that Vimalādiṭya, the Kulūṭēsvara, was defeated by Rājendra and compelled to give up a number of his elephants to the conqueror. Both the references appear to be to the same campaign; but it is not easy to decide whether the campaign took place in Rājarāja’s life-time and has been mentioned here out of its proper place or whether it occurred sometime about the tenth year of Rājendra and is, for some reason, omitted in the Tamil prāsasti. I am inclined on the whole to the latter hypothesis. It must be noticed also that verse 122 states that the king returned to his capital before he undertook the campaign against Kaṭāha (verse 123); Dr. S. K. Aiyangar reverses the order in his summary (p. 564) and holds that the expedition against Kaḍāram started from ‘the coast region of Kalingam’ (p. 566). He adds that all Rājendra’s records uniformly state that, having reached the mouth of the Ganges and subjugated Orissa, the overseas expedition set sail from there; in saying this he overlooks the fact that we have to distinguish the different campaigns of Rājendra’s reign by the stages through which we can trace the growth of the tiru manni valara introduction; records of the 12th year stop with the conquest of the Ganges, and the overseas expedition does not find mention before the year 14; and it cannot be a mere accident that at each of these stages the Tiruvāḷangāḍu plates state that the king returned to his capital. On Dr. S. K. Aiyangar’s method of interpretation, we shall have also to admit that Rājendra started against Ceylon from Mālkhēḍ, an obviously impossible assumption.

In the Journal of the Bihar and Orissa Research Society (1928 Vol. xiv pp. 512-20) R. D. Banerji examines the opinions of Dr. S. K. Aiyangar on Rājendra’s Ganges campaign. On the location of Daṇḍabhukti and the difficulty of postulating the existence, as Dr. S. K. Aiyangar does, of a body of Karnāṭas holding a military fief in Bihar, I find myself in agreement with Banerji. He seems to me to be justified also in his view that the composer of the Tiruvāḷangāḍu plates ‘had very hazy notions of the position of these places in the map of India,’ and that ‘Prof. Aiyangar, who relies entirely on the Tiruvāḷangāḍu plates in preference to the Tirumalai rock inscription, has been clearly non-plussed.’ He clinches
his arguments about the route of the Cōla army by saying: 'An army approaching Bengal and Bihar from the South must follow the natural line of communication through Orissa, Midnapur, Hoogly and Howrah to reach Vanga and Uttara Rāḍha, and this is exactly the route described in the Tirumalai rock inscription.' Banerji’s statement, however, that the Cōla army followed the coast line from near the Chilka lake and debouched into the interior only once when it went into Kōsala, clearly overlooks the data on the earlier stages of the campaign furnished by the Tirumalai rock inscription. He also observes that Gōvindacandra of the Candra dynasty of Eastern Bengal ‘had most probably become a vassal of Mahīpāla I and therefore a flanking movement may have been expected of him,’ and this was possibly the reason why he had to be dealt with before Mahīpāla was attacked. This statement from one so well-versed in Pāla history is valuable as affording support to our position on the general relation between Raṇaṣūra, Dharmapāla and Gōvindacandra on the one side, and Mahīpāla on the other. It also constitutes a virtual abandonment by Banerji of the interpretation he had put on the Tirumalai rock inscription in his monograph on the Pālas of Bengal that it depicts Bengal as cut up into a number of independent small states, a view that has been cited and commented on in the preceding chapter.

As against S. K. Aiyangar, whom he does not hesitate to accuse of betraying ‘the spirit of a partisan and not that of a critical historian,’ Banerji seeks to buttress his position in regard to the Candakausikam by arguments which do not stand critical examination, and which make it easy, for anyone so minded, to bring with more reason against Banerji himself the charge of uncritical partisanship. Banerji surmises that Prof. Aiyangar has forgotten the existence of the Cambay plates of Gōvinda IV. And the history furnished by these plates is summed up by Banerji with more rhetoric than fidelity in the following terms: ‘Very shortly afterwards (i.e. after the accession of Mahīpāla I) the Gurjara-Pathāhāra empire was shattered by the onslaught of the great Rāṣtrakūṭa conqueror Indra III. In fact this young prince dealt the death-blow to Gurjara-Pathāhāra supremacy in India. He invaded Mālva, captured Ujjain, crossed the Jumna near Kālpī, devastated Kanauj and compelled Mahīpāla to flee before his
general, the Cāḷukya chief, Narasimha, to Allahabad. Mahīpāla I returned to Kanauj after the retirement of the Rāṣṭra-kūṭa army to find that the provinces were fast becoming independent under the feudatories and governors. No Mahīpāla of the Gurjara-Pratihāra dynasty ever defeated any Karnāṭaka army or chief and therefore it is cruel of Professor Aiyangar to postulate the production of the drama Canda-kauśikam before this unfortunate king.'

Now, the Cambay plates of Gōvinda have been edited by Prof. D. R. Bhandarkar who had no preconceived notions about either Rājendra or Mahīpāla of Bengal to uphold, and it is interesting to see how he makes out the relations between Indra III and Mahīpāla I, the Pratihāra king, as revealed by these plates and other contemporary inscriptions. In a succinct and full discussion of the historical significance of verse 19 of these plates, he points out: ‘But the complete devastation of Mahōdaya, which Indra III is spoken of as having brought about, is merely poetical. For the poet’s object appears to be to introduce a play on the words Mahōdaya and Kuśasthala. * * * This is also seen from the consideration that, as a matter of fact, for long after the event recorded in this verse took place, Kanauj continued to be the capital of several princes, ruling over northern India. What Indra III actually did beyond attacking Mahōdaya or Kanauj, cannot be inferred from the verse itself. But we can ascertain it with the help of other inscriptions.’ After a careful examination of other inscriptions, which is too long to be reproduced here, Prof. Bhandarkar reaches the conclusion that though Indra succeeded for a time in depriving Mahīpāla of his kingdom, he was soon restored to the throne by the combined efforts of Dharmapāla of the Pāla dynasty of Bengal and the Chaṇḍella king Harṣadēva. Here, then, it seems we have all the elements needed to satisfy the requirements of the verse in the prologue to the Canda-kauśikam which ascribes to Mahīpāla, by a natural exaggeration, the repulse of the Karnāṭas from Kanauj brought about by his allies. In fact by recalling the story of Kauṭilya’s expulsion of the Nandas for the sake of Candra-gupta, the verse in the Canda-kauśikam implies what was an essential feature in the restoration of Mahīpāla, viz., the large place taken by diplomacy and foreign invasion in bringing about the restoration.

C. 30
The history furnished by the Cambay plates and other records of the time seems therefore to establish conclusively that the Čandakauśikam was enacted before the Gurjara-Pratihāra Mahipāla I, nearly a century before the time of the Pāla Mahipāla to whose reign Mr. R. D. Banerji would assign the play. See also Sten Konow, Indische Drama p. 87, and JOR. vi pp. 191 ff.

NOTE B

GANGAIKONDA-CÖĻA-PURAM

The following interesting account of this place appeared in a local publication of 1855 which is not easily accessible now. It was reproduced once in the IA. iv p. 274, and may well find a place here.

'It may also be mentioned that in the Udaiyārpāḷaiyam tālūkā there is an embankment 16 miles long, running north and south, provided with several substantial sluices and of great strength, which in former times must have formed one of the largest reservoirs in India. This large tank or lake was filled partly by a channel from the Kolerūn river, upwards of 60 miles in length, which enters it at its southern end, and partly by a smaller channel from the Vellār, which entered it on the north. Traces of both these channels still remain. The tank has been ruined and useless for very many years, and its bed is now almost wholly overgrown with high and thick jungle. It is said traditionally that its ruin was wilful, and the act of an invading army. Near the southern extremity of the band there is a village, now surrounded by jungle, called Gangākundapuram. Immediately in its vicinity is a pagoda of a very large size and costly workmanship; and close by, surrounded by jungle, are some remains of ancient buildings, now much resembling the mounds or heaps which indicate the site of ancient Babylon, but in which the village elders point out the various parts of an extensive and magnificent palace. When this palace was in existence, Gangākundapuram was the wealthy and flourishing capital of a monarchy, and the great tank spread fertility over miles and miles of what is now trackless forest. It has often been pro-
jected to restore that magnificent work, but the scheme has remained in abeyance for want of engineer officers. At some future time it may be successfully prosecuted, but till then this most fertile tract must remain a jungle, and the few inhabitants will still point with pride to the ancient band as a monument of the grand and gigantic enterprise of their ancient sovereigns, and compare it contemptuously with the undertakings of their present rulers. Speaking of the noble temple of Gangākuṇḍapuram, it must not be omitted that when the lower Kolerūn anikat was built, the structure was dismantled of a large part of the splendid granite sculptures which adorned it, and the enclosing wall was almost wholly destroyed in order to obtain materials for the work. The poor people did their utmost to prevent this destruction and spoliation of a venerated edifice by the servants of a government that could show no title to it; but of course without success; they were only punished for contempt. A promise was made indeed, that a wall of brick should be built in place of the stone wall that was pulled down; but unhappily it must be recorded that this promise has never been redeemed.'

1. EI. viii p. 260.
2. See ante p. 183 and n. 76.
3. 196 of 1917.
4. 271 of 1927 (Yr. 7).
5. 363 of 1917.
6. 118 of 1888 (SII. iv No. 223).
7. See 117 of 1888, SII. iv. No. 222.
8. ARE. 1906 II 13. This is true also of the Sanskrit part of the Karandai (Tanjore) plates.

10. Hultzsch observed: 'Rājādhirāja appears to have been co-regent of his predecessor (Rājēndra Cōla I) and cannot have exercised independent royal functions before the death of the other. It is in perfect accordance with this conclusion that his inscriptions which have been discovered so far are all dated in the later years of his reign viz., between the 26th and 32nd years.' SII. iii. p. 52. When Hultzsch said this, 172 of 1894 (Tirukkalukkunram) of the 26th year was the earliest record available. Since then, the tingalēr introduction has been reported as found in 484 of 1925 (Year 10) and 392 of 1921 (Year 18), but on examining the impressions of these records, I have found that they are both dated in the thirty-sixth year. It is possible, however, that some records (with earlier regnal years) which, though containing no prāsastis,
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give imperial titles to Rājādhirāja e.g., Tribhuvanacakravartin (241 of 1927) and Cakravartigal (124 of 1922), really belong to Rājādhirāja I. See also 244, 245 of 1929.

11. 75 of 1895 ll. 2-4. (SII. v. 683). These lines seem to have been taken to mean no more than that Rājādhirāja inherited his kingdom from his father—ARF. 1913 II 26.


14. v. 70.


16. 515 of 1912.

17. Dr. S. K. Aiyangar apparently finds no difficulty here. He says: 'Having mastered possession of this debatable frontier of all South Indian history (Raichūr doab), he proceeded northwards into the southernmost districts of the Rāstrakūta country,' (italics mine—Gangākonda Cola p. 544). It is possible that more than one army took the field at the same time.

18. 103 of 1912.

19. 50 of 1897; 439 of 1907.

20. 4 of 1890: 257 of 1903, 585 of 1906 from Embādi (also fifth year) carries the conquests further up to Śāndimattivu. But as the inscription mentions the 25th year of the reign, it was engraved much later and is to be accepted with caution.

21. CV. ii p. xiii.

22. Hultzsch (SII. iii p. 28) translates: 'the crown of the king of Jlam (who was as tempestuous as) the sea in fighting.' But in the phrase: 'porukadal-ilattarasar-tamudiyum,' porukadal is an attribute, not of 'arasar,' but of Jlam'. See EI. ix p. 233. The plurals in 'arasar' and 'avar deviyar' are meant to show that the hereditary crown is intended. See extract from the CV. which follows.

23. CV. Ch. 55 vv. 16 ff. The three preceding verses talk of a horse-dealer informing the Cola king of the confusion in the island and bringing about the invasion: this part of the story perhaps applies to Rājarāja's invasion which is not otherwise noticed by the CV.

24. Chinnapatikādhātuka which Geiger thinks might have been a Buddha relic, highly prized, among the regalia of the Sinhalese kings. Wijesimha translates: 'and the Sacred foreheadband.'

25. 642 of 1909 (yr. 7).

26. 593, 618 of 1912 (SII. iv 1389; 1414).

27. 22 of 1895; 211 of 1911.

28. Eripadai means 'victorious army'; Šengadir-mālai may be taken more literally as above instead of being understood as meaning the sun. Contra Hultzsch EI. ix p. 233.

29. 29 of 1897 (SII. ii 82); 74 of 1907 (yr. 8).
NOTES

30. 363 of 1917.
31. v. 89-97.
32. 46 of 1907.
33. 363 of 1917.
34. 112 of 1905.
35. 617 of 1916.
37. 44 of 1896.
38. Fleet DKD. 436.
40. Hultzsch translates—‘payangodu paḷimiga’ into ‘out of fear and full of vengeance.’ (El. ix p. 233). Paḷi means ‘vengeance’ in some contexts; but here it has surely another meaning: ‘disrepute.’ The idea is that by his flight he lost his reputation as king or warrior. The phrase ‘navanidikkulap-perumaligalum’ is not clear. Hultzsch understands this independently of the Raṭṭapāḍi campaign, and translates: ‘the principal great mountains (which contained) the nine treasures (of Kubēra).’ This flawless literal rendering is not intelligible, and Hultzsch has not explained what he understands by it. Dr. S. K. Aiyangar is inclined, on the other hand, to see a place name of unknown identity in Navani-dhi-kula, like Nāmaṇaikkōnam, Paṇcappallī and Māsuni-dēśa. (Sewell-Historical Inscriptions p. 65, n). But unlike kōnaṁ, paḷi and dēśa, an ending in kula seems most unlikely for a place name. I think the whole expression is a rhetorical way of stating that much treasure fell into the hands of Rājendra. ‘Kulap-peru-malaiyai’ suggest, by recalling the Kulaparvatas of legend, the vastness of the treasure; and ‘navanidhi,’ though usually employed of the insignia of Kubēra, is introduced here to suggest the variety of the treasures of the Cālukya monarch. cf. kula-dhanam-akhilam yaśaśca muktrā bhayaṁ avalambya paḷāyanam cākara (v. 105) of the same context in the Tiruvāḷangādu plates.
41. SII ii p. 94-5. n. 4. Dr. S. K. Aiyangar thinks Maski more likely and so does Hultzsch, Aśoka Inscr. pp. xxvi.
42. 99-108.
44. IA viii 18; Fleet DKD. 436; EL. xii pp. 295-6. Krishna Sastri’s translation of verse 103 of the Tiruvāḷangādu plates is wrong in implying that the Raṭṭārāja lost his life in the war; parikhandita means ‘defeated,’ not ‘cut to pieces.’
45. 23 of 1917; the others are 24, 30 and 31 of the same collection.
46. 751 of 1917.
47. V. 71 EL. xxv p. 261. See Eastern Cālukyas, pp. 221-2 n. 2 for a clarification of the verse.
48. In the Tiruvāḷangādu plates Jayasimha is described as ‘the very abode of Kali’ (svayam kalerāśrayam. SII. iii p. 399 v. 100) and the king of Oḍḍa is distinctly described as carrying out the orders of Kali-rāja (ibid v. 120 p. 400); see also Eastern Cālukyas. pp. 223-4.
49. v. 109. Cf. Karandai v. 64 saying that the Ganges water was brought upon the heads of kings residing on its banks. Also Chārāla pl. v. 71.
Dr. S. K. Aiyangar is fond of the notion that the scholarly Rajendra, Pandita-Cōla as he was, had his imagination fired by a study of the Cera Senguttuvan’s exploits as narrated in the Silappadikāram. (Gangai-konda-Cōla p. 548). We may wonder whether Rajendra was such a Quixote! The poet Nārāyana has made another guess (utprēkṣā), not less plausible, of Rajendra’s motive. And we have no record of the table-talk of Rajendra or of his reminiscences. But is there anything calling for an explanation? The ideal of ancient Indian monarchy was utthāna and viṣajas; the power of a king was held to be in proportion to the extent of territory conquered and the number of victorious raids led by him into foreign territory.

476 of 1911 (year 11) mentions it; records of the tenth year do not. The detailed account first appears in the twelfth year SII. i, 68; 467 of 1908.

52. v.v. 110, 118.

53. Note this surname of Rājendra.

54. The two Mahendragiri inscriptions of Rājendra Cōla (Skt.) and Rājendra-sōla-pallavaraigaiyan (Tamil)—nos. 396 and 397 of 1896—SII. v. nos. 1351 and 1352—are usually referred to this war of Rājendra I against Kalinga and Oḍḍa. ASI. 1911-2, pp. 171-2; TAS. iii pp. 119-20. Dr. Venkataramanayya’s objection to this (Eastern Cāḷukyas, p. 225 n. 1) does not seem to be well-founded.

55. See EI. ix p. 233. The notes below explain the variations in my rendering.

56. Hultzsch has: ‘whose forts (bore) banners which (touched) the clouds,’ which has no support from the text.

57. The translation here is based on the reading in 176 of 1923: ‘Kāmiḍai vaḷanagār Nāmaṇasikōṇamum.’

58. Another form has ‘veṇijina vīvar’ for ‘veṇijilai-vīvar.’

59. Read: ‘pāḍaḍaip-paḷana- māṣuni-dēṣam’ (SII. ii 20 l. 5 and p. 108) for ‘pāḍudaip-paḷa-nan-māṣuni-dēṣam’ (Hultzsch) of the Tirumalai rock; or translate ‘Māṣuni-dēsa celebrated for fruits (amidst) green foliage.’

60. Read: ‘Ādi-nagar-vaiyir-candira’ etc., where vaiyin is the locative case ending, not to be read ‘nagaravaiyil’ as has been done.

61. This seems better for ‘ayarvil van-kirtti Adinagar,’ than which was famous for unceasing abundance’ (Hultzsch), perhaps reading sūrtti for kirtti.

62. ‘Mūla’ is a synonym for kāvaṟkādu; Manimekalai, xxviii, 1. 25.

63. Read—‘todu-kalar-cangu-voddal Mayipalaṇi’ (Tanjore SII ii 20 plate). Hultzsch’s talk of ‘ear-rings, slippers and bracelets’ of Mahipala is entirely out of place. Often also ‘todu-kadar-cangod-adal Mahipalai’ (478 of 1902), where ‘sangu’ may mean conch (sankha).

64. ‘Verimalar’ for ‘veri-manaV in some copies.

65. Dr. S. K. Aiyangar suggests that this campaign started from Kulpak, the northern limit of Rājendra’s earlier campaigns, or ‘from somewhere not far off,’ (Gangai-konda-Cōla p. 549). There is no evi-
dence, however, to show that at any time Rājendra became master of the W. Cāḷukya territory in the present Hyderabad state so as to organise and despatch a large army from there on a campaign of aggressive warfare into foreign territory. And the Tiruvalangādu plates are explicit, as Dr. Aiyangar has himself noticed (ibid. p. 547), that the expedition started from the Cōla capital.

67. ibid., p. 163.
68. ibid., p. 180, l. 29.
69. EI. vii, List p. 120 n. 3.

70. Dr. S. K. Aiyangar says that 'Sādinagar of Tamil, hitherto read Ādinagar, Jājnagar of the Muhammadan historians,' is no other than Yayātnagar, identified with Binka by Hiralal and said to have been founded by one of the early Kēsari kings of Orissa. (Gangai-konḍa-Cōla p. 550). But he does not say how he gets his new reading Sādinagar. The Tirumalai rock inscription clearly has 'vankirtti-yādīnagar' (EI. ix p. 232, plate l. 8) and the Taniore record equally clearly 'vankirtti Ādinagar' (ASI. ii plate 3, l. 5, end); 'vankirttiy-yādīnagar' is often found (77, 78, 78 A of 1895) and 'vankirtti-Ayādīnagar' in 171 of 1894—all of years 16 and 17. One may doubt also whether the rather colourless 'pūsuar sēr' applied to Kōsalai-nādu is susceptible of bearing the interpretation put on it by Dr. Aiyangar who sees in it some of the consequences of the invasions of Mahmūd of Ghazni (ibid).

71. R. D. Banerji- Pālas of Bengal p. 71.

72. Contra R. D. Banerji: 'The Tirumalai inscription of Rājendra Cōla I shows that the ancient Gauḍa and Vanga had become divided into a large number of small kingdoms' (ibid. p. 69).

73. A Laksmiśāra was samast-atavika-sāmanta-cakra-cāḍāmaṇi in the reign of Rāmapāla, (ibid. p. 72).

74. ibid. pp. 72-73; cf Prabodha-candrodaya, Act ii, where we have: nānmayam daksināрадha-pradēśā-dāgato-bhavisyatī; and Gaudam rāṣṭram-anuttamam nirupamā tatrāpi Rādhhāpurī.

75. See note A at the end of the chapter.
76. vv. 117, 119.

77. ASI. 1911-12 pp. 173-4. Venkayya makes a gratuitous assumption that the water of the Ganges was taken at Allahabad, and identifies Lāḍa with Berar. He says: 'As we cannot imagine that all Northern India was conquered by Rājendra Cōla's general in about a year, the only reasonable alternative seems to be that a few previously chosen tracts of country were actually invaded and if the inhabitants offered any resistance, a regular war was gone through. The names of the remaining territorial divisions with their rulers were ascertained and included in the list of kings overcome. . . . The exact course which these roving pilgrims followed in Northern India cannot be easily traced at present' (p. 174).

78. v. 109 of the Tiruvalangādu plates.
79. ibid v. 124.
80. Pālas of Bengal pp. 73, 99.
81. Verse 111, end of Anantaśambhu’s gloss (Madras Mss. Library). In two verses introduced by the glossator with the words ‘atra pūrva-
kathā-prasangaḥ,’ Rājendra is said to have himself gone to bathe in the 
Ganges. Krishna Sastri wrongly ascribes these statemente to the Sīd-
dhāntasārāvalī itself and suggests that the work was composed in Rājēn-
dra’s time and under his patronage. SII. iii introduction p. 22.

82. Pāmulavāka plates—JAHRS, ii, p. 287 l. 63.
83. El. xvi, p. 77.
85. 482-K of 1893 (SII. v. no. 82), and Eastern Cālukyas, p. 229, n. 1.
86. 213 of 1911. I am not sure of the correctness of the date in a 
record from Malūr of the 13th year (EC. ix cp. 84) which also gives the 
full introduction. There is a fragment dated in the 11th year from 
Kurubūru (Mysore) mentioning the conquest of Kaḍāram (EC. x ct. 47). 
But the date is obviously too early; perhaps an instance of a gift of the 
11th year recorded some years later.

88. SII. ii p. 109. The notes that follow explain my differences with 
Hultzsch.

89. The conjecture ‘vākiyam’ (p. 107 n. 5) does not help. The 
reading in other records ‘vāgaiyami’ is quite good, ‘vāgai’ victory, ‘am’ 
is expletive. Porukaṇḍal, ‘fighting ocean’ is a common expression for 
‘army’. ‘Kumbakkari’ means ‘elephant with the kūmba, the globular 
front.’

90. Hultzsch has: ‘extensive city of the enemy.’ The Tanjore text 
‘ārta vanaḥanagar’ can hardly give his meaning. I take it to be ‘āṛttu + 
evam + ahanagar’. The tempting suggestion of Coedes that this and 
the following phrases may be attributes of Śrīviṣaya (BEFEO, xviii 
No. 6 p. 5 n. 1) has been partly accepted by me.

91. See El. ix p. 231.
92. ‘Pudavam’ is a ‘small gate-way’ in a larger door, a wicket.
93. This translation seems more literal than ‘(with) a fort situated 
on a high hill’ for ‘van-mallai-ūreyil.’

94. ‘Possessing (both), cultivated land (?) and jungle’ Hultzsch. 
Though ‘tūru’ means ‘low jungle,’ the meaning of the whole phrase is 
by no means clear.

95. ‘Was subdued by a vehement (attack)’, Hultzsch. The text is 
‘kalamudir- kaṇḍūrīn’ which means that the fierce strength (kaṇḍū-
dir) increased (nudir) in fighting or war (kalam).

96. ‘Whose flower gardens (resembled) the girdle (of the nymph) 
of the southern region,’ Hultzsch. Though I am not sure how this 
curious translation was reached by Hultzsch, I suspect that he took the 
phrase ‘tēnakkavarpolil’ to be composed of ‘ten + nakkan + vār + polil’, 
and even so the translation is forced. In truth it is tēn + nakka + vār 
+polil, the terms meaning respectively ‘honey’, ‘laughing’ ‘long’ and 
‘flower-garden.’

97. ‘Toḍu-kāḍal’ is rendered by Hultzsch into ‘the neighbouring 
sea.’ But ‘toḍu’ in the sense of ‘touch’ is a late form; and ‘toḍu-kāḍal’
is a classic phrase containing an allusion to the story of the sea being dug out by the sons of Sagara; ‘todu’ means ‘to dig.’

98. SII., ii, 20.
99. ibid, p. 106.
100. SII., ii, p. 195.
101. This had been noted in Hobson-Jobson, BEFEO, xviii, 6. p. 6. n. 5.
102. ARB. 1908, paragraph 25.
103. BEFEO, xviii No. 6. The extensive Researches (1909) of Gerini (Asiatic Society Monographs vol. 1), also deserves grateful acknowledgement from all students of the historical geography of Eastern Asia.
104. ARB. 1919, paragraphs, 46-47.
105. ibid., 1922, paragraph, 14.
106. op. cit. p. 5.
107. The Chinese habit of abridging foreign names, especially when they are long, is well-known.
112. Gerini, Researches p. 513.
113. Ibid., pp. 533-4. Coedès (p. 9) leaves the question undecided whether Malaiyūr was on the Eastern or Western Coast of Sumatra or in the South of the Malay peninsula, and observes that, in any case, it must have been a state near Palembang which, according to I-tsing, annexed Malaiyū between A.D. 672 and 705. (also Gerini pp. 530-1).
118. ARE. 1898-9 paragraph 47; ARB. 1909-10, p. 14, paragraph 40.
119. Eg. Keḍāram with (Śri)-khettara, ancient Prome (Kanakasabhai); Mādamālingam with Martaban (Smith); cf. Coedès op. cit. p. 6.
120. Geiger, CV (ii p. 67) ch. 76 v. 35.
121. Coedès, pp. 14-5. The argument has been advanced (ARB. 1919 paragraph 47) that Pappālam and Kusumi, the two ports mentioned in the Mahāvamsa account of the Ceylonese expedition against Ramaṇiñadēśa must both be identified together; and that as Kusumi is clearly Bassien, the former must be either Dagan or Rangoon, the neighbouring port. This argument clearly underrates the express statement in the Mahāvamsa that the fleet was scattered by a storm and that different
parts of it drifted to different ports (Ch. 76 vv. 56, 59, 63), which need not have been adjacent.

122. Mevilimbangam is sought in Perak by Rouffaer, and in Kar-maranga (Kalaśapura) by Lévi *pre-Aryan and pre-Dravidian* (Bagchi) pp. 110-2. The former also identifies Vālappandurū with Pāṇḍuranga in Campā. Krom observes: 'All these conjectures depend on our opinions, not on sufficient grounds.' See Krom *Hindoe-Javansche-Geschiedenis* pp. 251-2.

123. Coedès, p. 15; *Researches* p. 93, Sylvain Lévi *Ptolemi, le Nid-dēśa et la Brhatkathā, Etudes Asiatiques* ii.

124. Chau Ju-kua p. 68.


126. Op. cit. pp. 16-18. The name Tāmralinga which Coedès obtains from a Sanskrit inscription from Jaiya (*ibid.*, p. 32) is near enough to Tan-ma-ling and Tamālingam, or Tamalingam, and there should be no difficulty in accepting the view that all the three forms are variants of the same name. Coedès' suggestion that the Tamil name might be read 'Tamaralingam' (p. 17) is therefore unnecessary; it is inadmissible as 'Mādamālingam' (or Mādamalingam) alliterates with the first half of the line 'tītamarvalvinai' in the Tamil inscriptions, and the sound 'ra' is, by the rules of Tamil prosody, quite impossible in the second half of the line; but *tidamar val-vinai mā Damarlingam* is a possible reading of the Tamil line, according to Desikavinayakam Pillai.

127. Tawney's *Kathāsārītāgāra*, i 87, 92, 552; ii 44, 598 where Kαtāha is called an island; and the Leyden grant. Also Karandai v. 62.


129. *Pattuppāṭṭu* p. 550 (3rd Edn.). Skt. Kαtāha and Tamil Kαḍāram are, as pointed out by Coedès (op. cit. p. 20; also Ferrand, *JA.* 1922 pp. 5-1), semantically related, and mean 'a copper cauldron'; Tam. Kαḍāram has also the sense of 'brown colour bordering on the black.' and Kαlāgam the sense of 'blackness.' Apparently this synonymy has induced Naccinārkkiniyar and the lexicographers to gloss Kαlāgam by Kαḍāram. Kαḍāram and Kįdāram are evidently different readings of the same toponym: they have, however, no phonetic connection with Kαtāha or with Kαlāgam


131. Ferrand says that Kαḍāram, Kαtāha and Kαlāgam cannot represent Kedah on the W. coast of the Malay peninsula (*JA.* 1922 p. 51). 'Geographically,' he says, 'Kαḍāram and Kįdāram are situated in Sumatra according to Tamil texts,' and he cites the authority of the Pantically inscriptions 588 of 1916 and 356 of 1906 as summed up in the epigraphical reports. These texts by no means imply anything more than that the king of Sāvakam was also the king of Kαḍāram in the thirteenth as in the eleventh century. The political position of Sri Vijaya and Kαḍāram in relation to Jaiya in the thirteenth century has been dealt with by Coedès in *Bijdragen Tot de Tsaal Land* etc. Deel 83 (1927) pp. 459 ff. in the paper 'A propos de la chute Du Royaume de Sri Vijaya,' where he reiterates his view that Kαḍāram is Kedah.
Though Ferrand was inclined in 1922 (JA. p. 51) to locate Kadāram in the south of Sumatra or on its east coast, it must be mentioned that he left the question open as he himself felt the weakness of the texts he relied on. Gerini’s brief discussion (at p. 833 of his Researches) on which Dr. S. K. Aiyangar bases his identification of Kadāram with Kerti on the N. E. coast of Sumatra (Gangaikonda Cola pp. 568 ff.) has now been superseded.


134. Gerini—Researches p. 609 n. 2 unduly abridges the length of Rājarāja’s reign to 985-1002 and imagines difficulties which do not exist. Even if Rājarāja’s reign did not extend beyond the 29th year (1014), the embassy to China may have left in his life-time and reached China in the succeeding year after some delay en route in the Malay region. See also Chau Ju-kua p. 100.

138. ARE. 1892 p. 12.

140. SII. iii p. 56. I have altered Hultzsch’s translation at some points.

141. Though ‘tennavar’ may mean Pândyas it seems possible that here it means only ‘kings of the south,’ an alliance between Ceylon (Mānābharana) (SII. iii 29, l. 13), Kērala and Pândya being meant.

142. This event is omitted in some records e.g., 6 of 1890. Hultzsch translates differently; but see ARE. 1930 II. 46.

143. Lit ‘was attacked by pains in the bowels.’

144. The symbol of an aggressive invasion.
145. PK. p. 113.
146. 221 of 1894—SII. v. No. 520 ll. 15-19.

147. ibid. ll. 75-6. I accept Dr. Venkataramanayya’s suggestion (Journal of the Madras University, xvi, p. 6) that this incident was introduced into the prasasti after the second Cālukya war.

148. 75 of 1895, ARE. 1913 II 26.
149. TAS. ii 87 ff.; JRAS. 1922 pp. 161 ff.
150. 523 of 1930.
151. 172 of 1894: 92 of 1892.
152. SII. iii. 28.

153. 92 of 1892-date lost; 172 of 1894 dated (2)6. the first figure being doubtful.

154. 54 of 1893.
155 Fleet DKD. p. 436.
156. Rangachary-Bellarv 185, 229, 285.
157. 253 of 1918.

158. Hultzsch says that the Côla forces were led by a commander
named Kēvudan; this is due to his failure to split correctly the words
aṁvjarku, évu, tan. See e.g. 54 of 1893 and 6 of 1890.

159. 183 of 1893 (SII. iv. No. 1008); other references in Eastern
Cāḷukyas.

162. 46 of 1907.
163. 191 of 1915.
164. 243 of 1915.
165. 350 of 1907; 639 of 1909.
166. 157 of 1915.
167. 20 of 1905.
168. 291 of 1904.
169. 217 of 1911.
170. 480 of 1911, (EC. x Kl. 109-a).
171. 138 of 1912.
172. EC. i. Intr. 12-13; v Intr. vii.

173. A name which is applied to many places and buildings in the
period, and to a branch of the Kāvēri to our own day. The Tāmbraparnī
is called Muḍigondaśōlap-pērāgu in Cōla records from Śermādēvi.

174. ARE. 1901, i. 12; SII, iii, 127.
175. 61 of 1914.
176. El. xv. p. 49 n. 3 where Gopinatha Rao quotes an interesting
reference from the Idu possibly reminiscent of this foundation.

177. 82 of 1892.

178. A nineteenth century description of the site is quoted in
Note B at the end of this Chapter.

179. 61 of 1914; 203 of 1925; 510 of 1926. The curious composite
record 118 of 1888 dated in the 24th year of Rājakesari Rājendra men-
tions Gangāpuri.

180. SII. iii. Index s. v. Muḍigondasōlapuram; also S. K. Aiyang-
gar—South India and her Muhammadan Invaders, p. 44, n. 2.

181. 271 of 1927.
182. 639 of 1909.
183. Tiruvālangādu plates li. 6-7 (Tamil part), 463 of 1908 (Yr. 3).
184. ASI. 1911-12 p. 172 n. 1.
185. Fleet Gupta Inscriptions p. 192 n. 1; El. ix. p. 283.
186. 624 of 1920.
187. 73 of 1921.
188. 464 of 1918.
189. 260 of 1915.
190. 71 of 1920.
191. 79 of 1909.
192. 260 of 1915.
CHAPTER XI

THE SUCCESSORS OF RÂJÉNDRA
(A.D. 1044-70).

Under Râjarâjâ I, the real founder of the Cōla empire, and his talented son Râjêndra I, the usual line of conquest, which was from North to South, had been reversed, and the victorious tiger-banner carried far into the North. Râjêndra's sons, three of whom succeeded their father, one after another, on the Cōla throne, inherited an extensive empire, and on the whole, ably maintained its extent and prestige during their reigns. There was much hard, and occasionally fierce fighting, particularly against the Câlukyas across the Tungabhadrâ frontier, and the first of these three kings died on a battlefield in which the second was crowned immediately after his steadiness and valour had converted an almost certain defeat into a brilliant victory. There was trouble also from the south, the Pâṇḍya and Kērala being always in league with the Ceylonese rulers, and waiting to take the fullest advantage of the difficulties that beset their suzerains elsewhere. Towards the end of this period, these troubles, together with others of a dynastic and possibly religious nature, brought about a political revolution which proved the salvation of the empire for well over a century thereafter. As will be shewn later, the exact circumstances under which the Câlukya-Cōla, Râjêndra, came to occupy the imperial Cōla throne are not easily determined; but there can be no two opinions on the consequences to the Cōla power of this turn of events. By introducing a fresh, and possibly more vigorous, yet closely related stock of kings to the rule of the empire, and by amalgamating, at a critical time the resources of the Eastern Câlukya kingdom with the Cōla, it ensured a continuous and active life for the empire of Râjarâjâ at a time when his descendants in the main line were overwhelmed in desperate conflicts of which they saw no end.

The Kanyakumâri inscription\(^1\) of Virarâjêndra states expressly that Râjadhirâjâ was the eldest of the three sons of Râjêndra who succeeded him in order; this statement is confirmed by the
inscriptions of the three reigns taken together; one record of the thirty-fifth year of Rājādhīrāja mentions the significant name tambit-tuTaiccōla-valanaḍu which recalls distinctly the prāṣasti of Rājendra II beginning tirumagal maruviya. This prāṣasti gives a succinct account of how Rājendra co-operated with his elder brother Rājādhīrāja in the prolonged Cālukya war of the reign. Vīrarājendra was doubtless identical with Vīra-Cōla, the younger brother of Rājendra-deva on whom he conferred the title Karikāla Cōla; in fact the W. Cālukya inscriptions call him generally Vīra. An inscription of Vīrarājendra from the Ramnad district refers to his father (ayyar) who conquered Gangai, Pūrvadēsam and Kaḍāram. From a study of the dates of the inscriptions, it is seen that there is a large measure of overlapping among the reigns, a feature which should cause no surprise after the conjoint rule for over twenty-five years of Rājādhīrāja with his father. The latest regnal year of Rājādhīrāja mentioned in his records is the thirty-sixth, falling in A.D. 1053-4. The approximate date of the accession of Rājendra II has been fixed from his inscriptions as May 28, A.D. 1052. Likewise, the highest regnal year of Rājendra II is twelve, taking his rule up to A.D. 1064. Vīrarājendra's accession, however, took place sometime in A.D. 1062-3 which is counted in his records as his first year. Rājakēsari Rājamahēndra-deva, whose inscriptions do not carry his reign beyond the third year, must be found a place before the accession of Vīrarājendra-deva. His brief prāṣastis tell us little beyond the fact that he upheld the code laid down by Manu for the administration of the land; but even this statement is not altogether valueless as it is closely corroborated by the Kalin-gattupparan which says just the same thing even more forcibly, without mentioning any other fact, about a king whom it places between the sovereign who crowned himself on the field of Koppam (Rājendra II) and the victor of Kūḍal-sangamam (Vīrarājendra). Further confirmation of the position assigned to Rājamahēndra is found in a single inscription of his stating that the king 'by a war-elephant caused Āhavamalla to turn his back (on the bank of) the winding river.' It seems possible that Rājamahēndra was the son of Rājendra II mentioned in an inscription of the ninth year of that king under
the name Rājendrā, and that when, soon after, he was chosen heir-apparent he assumed the title Rājamahēndrā to distinguish himself from his father Rājendrā-dēva and his grand-father Rājendrā-Cōla-dēva. Here again, the succession of two Rājakēsaris, Rājamahēndrā and Virarājendrā, must be explained as due to one of them having died as heir-apparent without ever ruling in his own right, and that the other was chosen to fill his place. This period is brought to a close by the short and troubled reign of Parakēsari Adhirājendrā, one of whose records dated in his third year mentions the eighth year of Virarājendrā. The succession and chronology of the period may, therefore, be summed up as follows:

(1) Rājādhīrāja I Rājakēsari A.D. 1018-1054
(2) Rājendrā II Parakēsari younger brother of (1) A.D. 1052-1064
   Rājamahēndrā Rājakēsari son of (2) died as crown-prince A.D. 1060-1063
(3) Virarājendrā Rājakēsari (younger brother of 1 and 2) A.D. 1063-1069
(4) Adhirājendrā Parakēsari son of 3 (?) A.D. 1067-18-1070

Rājādhīrāja’s praśastis are usually found in two forms, one of them rather short, commencing Rājādhīrāja’s praśastis.
ingālēr-peara-vaśar, which records only the earlier achievements of the king and seems to have been stereotyped about the twenty-sixth year of his rule and repeated in that form in some of his later records. The longer form tingalēr-tarū has many variations and in fact it is seen to have gone through several editions, so to say, some giving more details of transactions only briefly mentioned in others. A few of the inscriptions of the later years mention fresh transactions not found in the earlier records; others simply repeat the older forms without making them up-to-date. Further, there is a praśasti beginning tirukkodi-yodu tjāgaakkodi giving no new information and confirming some of the details of the Cālukyan war found in other records.

That Rājādhīrāja assumed the title Vijayarājendrā after his triumphant entry into Kālāṇapura has already been mentioned. There are, however, two records of Parakēsari Vijaya-
rajendra which at first sight seem to present a baffling problem. In one of them, a Kolar record of the thirty-fifth year, we must necessarily assume that Parakesari is a mistake for Rajakēsari: for the high regnal year and the identity of the short prāśasti in this record with that of Rājadhirāja beginning Virapāṇḍiyaṭṭalaiyum, the last variety of the prāśastis found in Rājadhirāja’s records, leave no room for any alternative. The other record from Pedda-Tippasamudram falls into the reign of Rājendra II, the younger brother and successor of Rājadhirāja, as it is dated in Śaka 981, or A.D. 1057-8, and as we have no clear proof of Rājadhirāja having reigned beyond his 36th year, which would be A.D. 1054-5. Rājendra II was a Parakesari, and though this record appears to be unique in giving him the Vijayarājendra title, it may be his. It should, however, be noticed that a Rājadhirāja inscription, doubtfully dated in the 38th year, from Tiruvorriyur, just renders it possible that this record is also his. The battle of Koppam, in which Rājadhirāja lost his life, took place according to Fleet ‘shortly before the 20th January, A.D. 1060,’ as a record dated in Śaka 981 (expired) mentions that Sōmēśvara had then returned from ‘a conquest of the southern countries and of the Cōla.’ Therefore, the Pedda-Tippasamudram record of Śaka 981 may also be, after all, another instance of a Rājadhirāja record giving him the Parakesari title by mistake. In any case we have no reason to assume that there was an alteration in the official title of the king from Rājakēsari to Parakesari, as there are many other records of the 35th and 36th years with the former title.

The Ceylon war of Rājadhirāja briefly mentioned in the last chapter may now be considered in more detail. Some of the earlier inscriptions of Rājadhirāja briefly record that the king of Lankā, the garlanded Vallava, and the king of the Kannakucchiyar (people of Kanauj), suffered decapitation at the hands of Rājendra. The more detailed account of the occurrences as found in some of the later records is as follows:

‘With a single unequalled army (he) took the crown of Vikramabāhu, the king of the people of Lankā on the tempestuous ocean; the crown of large jewels, (belonging to) the lord of Lankā, Vikrama-Pāṇḍyan, who, having
lost the whole of the southern Tamil country out of fear of himself (Rājadhirāja) had entered Ilam (surrounded by) the seven oceans; the beautiful golden crown of the king of Simhāla, Vira-Salāmēghan, who, believing that Ilam (surrounded by) the ocean was superior to the beautiful Kannakucci (Kānyakubja) which belonged to him, had entered (the island) with his relatives and (those of) his countrymen who were willing (to go with him), and had put on the brilliant crown; who, having been defeated on the battle-field and having lost his black elephant, had fled ignominiously; and who, when (the Cola king) seized his elder sister along with (his) wife and cut off the nose of (his) mother, had returned in order to remove the disgrace (caused) thereby, and, having fought hard with the sword, had withered in a hot battle; and the extremely brilliant crown of large jewels, (belonging to) Śrī Vallavan (Śrī Vallabha) Madanarājan, who had come of the family of Kannaran (Krṣṇa) and had become the proud king of Ilam.

The *Mahāvamsa* shows clearly that the years following the deportation of Mahinda V by Rajendra and the annexation of 'the whole of Ilamāndaḷam' to the Cola empire A.D. 1017 were filled with risings on the part of the Sinhalese subjects against the new Cola rulers followed by reprisals on their part. The independent testimony of the Ceylonese chronicle not only confirms the account of Rājadhirāja's records in its essential features, but furnishes much welcome assistance in fixing the chronology of events which, though spread over several years and apparently connected with more than one campaign, seem to have been grouped together to form a convenient section in the *prasasti* of Rajadhirāja. The *Mahāvamsa* affirms that the first outbreak of the opposition to the Cola rule in Ceylon occurred about twelve years after the capture of Mahinda V, when the Cola wanted to gain control of Mahinda's son Kassapa, and that this revolt centred round Kassapa; Kassapa and his confederates succeeded in maintaining a contest for six months with the Cola forces said to have been 95,000 strong; they 'killed a great number of Damilas' and compelled the rest to retire and take up 'their abode.
as before in Pulatthinagara.' Thereupon, Kassapa began to
rule the south-eastern portion of the island of Ceylon, the
division known as Rohana, under the title of Vikkamabahu.30
This war of six months preceding the accession of Vikkama-
bahu took place about A.D. 1029, in the reign of Rājendrā I;
but there is nothing to show that Rājadhirāja actually took
part in it, though he might have done so.

The Cōla inscriptions affirm that Vikkamabahu lost his
life in the Cōla war,31 and that his diadem fell into the hands of Rājadhirāja; the
Mahāvamsa, however, says that he suddenly died of a disease
in the twelfth year of his reign A.D. 1041 in the midst of exten-
sive preparations for a Cōla war. It is possible that the Cōla
panegyric is more boastful than true, though his crown may
have been among the booty of the Cōlas.32 Despite Rājendrā’s
success against Mahinda V, therefore, the whole of Ceylon
was held by the Cōlas only for a short while, a period of about
a decade, after which the province of Rohana asserted its inde-
pendence, and kept up a perpetual war against the Cōla pro-
vince. In Rājadhirāja’s reign this struggle became very acute
as every ruler that came after Vikkamabahu was actuated by
the desire to expel the Damilas from Ceylon. Neglecting the
eight days’ rule of Kittī (A.D. 1041)33 the ‘mighty Mahālānā-
kittī’ who became king of Rohana, ‘was vanquished in his
third year (A.D. 1044) in battle against the Cōlas, and with
his own hand he cut his throat and so died a sudden death.34
Thereupon the Damilas took the chief treasures, such as the
diadem and the like and sent them to the Monarch of the
Cōla land.’ It is not easy to identify Mahālānakittī with any
of the four Sinhalese rulers mentioned by name in the Cōla
inscription quoted above. Vikkamapandu (A.D. 1044-47) was
according to the Mahāvamsa35 the only son of Mahālānakittī,
who, having left his country through fear and lived for a time
in the Dulu country, returned to Rohana when he heard of
the fate of his father. and was killed, after a short rule, in a
fight with Jagatipāla. The Cōla inscription, on the contrary,
implies that he was a Pāṇḍya prince who had once ruled over
the southern Tamil country, and was compelled by Rājadhi-
rāja himself to abandon Southern India and seek his fortune
in Ceylon, where he became king. As the Pāṇḍyan and Cey-
lonese dynasties were at this time in close political and dynas-
tic alliance with each other and with the Kēralas, and were united in their common opposition to Cōla ascendancy, we have perhaps to assume that the two accounts supplement each other. Vikrama Pāṇḍya had apparently a Sinhalese father and a Pāṇḍya mother: his early career in the Pāṇḍya country is represented, not quite accurately, by the Mahāvamsa, as a sojourn in the Dulu country, or possibly, this sojourn in the Dulu land was an interlude between the Pāṇḍyan and the Ceylonese phases of his career. Whatever that may be, there is no doubt that the Cōla inscriptions and the Mahāvamsa speak of one and the same prince here, and that while the Ceylonese account of the manner of his death is not contradicted by the Cōla records, it is quite possible that his diadem also fell into the hands of the Cōlas as is claimed by them. Of Jagatīpāla (A.D. 1047-51), the Mahāvamsa says that he was 'a sovereign's son' from Ayōdhya, and that after coming to Ceylon he 'slew Vikkamapāṇḍu in battle and ruled as a mighty man in Rohana for four years. Him also the Cōlas slew in battle and sent the Mahēsi with her daughter and all the valuable property to the Cōla kingdom.' If we overlook the discrepancy about the place of origin, Kānyakubja according to the Cōla records and Ayōdhya according to the Mahāvamsa, there is a striking similarity in the fortunes of Jagatīpāla of the chronicle and Vīra-Salāmēghan of the inscriptions, and it may be concluded that we have here only one prince mentioned under two different names in our sources. But this conclusion is not unassailable; the death of Vīra-Salāmēghan is mentioned in an inscription dated towards the end of A.D. 1046; the most critical study of the Mahāvamsa has led to the conclusion that Jagatīpāla began to rule in A.D. 1047 and went on till four years later. So that, after all, the differences in the names and the places of origin of these two princes may mean that they were two different persons who had little in common with each other besides having attained some celebrity in Ceylon as opponents of the Cōla regime and met very similar fates at the hands of their antagonists. How these adventurers from Northern India came to Ceylon in search of a career is not easy to explain satisfactorily at present. Śrī Vallabha Madanarāja, the fourth and last of the princes mentioned in the Cōla inscriptions, has been identified with king Parakkama of the Mahāvamsa who was slain in fight with the Cōlas. This identification is also to be accepted with caution.
Madanarāja was a Vallabha (of the line of Kannara) by descent; Parakkama, on the contrary, was the son of the Paṇḍu king, i.e., Vikkamapanḍu. Moreover, the death of Parakkama occurred about A.D. 1053, nearly seven years after the date of Rājādhirāja’s inscription (A.D. 1046) in which Madanarāja is mentioned.  

This comparison of the epigraphical account of the Ceylonese war in the records of Rājādhirāja with the events as chronicled in the Mahāvamsa thus points to the need for caution in working the two accounts into a continuous story of the relations between the Cōḷa empire and that part of Ceylon which was maintaining a vigorous struggle for its independence against great odds. Only two of the kings in the inscriptions of Rājādhirāja can be recognised in the Mahāvamsa viz., Vikramabahu and Vikrama-Paṇḍya. Vira-Salāmēgha and Śrī Vallabha Madanarāja are known only to the Cōḷa inscriptions, but apparently are not mentioned in the Mahāvamsa. On the contrary, Jagatīpāla and Parakkama of the Mahāvamsa, who figured in the later stages of the war of independence and laid down their lives in that war, do not find a place in the Cōḷa inscriptions. The inscriptions of Rājādhirāja’s successor Rājendrā II show that he too had a hand in the suppression of the Ceylonese risings. Records of his fourth year, A.D. 1055, state that ‘he despatched an army to Ceylon, where the king Vira-Salāmēgha was decapitated and the two sons of the Ceylon king Mānābharana were taken prisoners.’ Later records of Rājendradēva mention only Vira-Salāmēgha. Rājendradēva’s claim is proved by the presence of an inscription of his reign at Sangili-Kanadarāva in Ceylon. Despite Vira-Salāmēgha being called ‘King of the Kalingas of the strong army,’ there is no reason to distinguish him from the ‘Kannakucciyarkāvalan’ of the Rājādhirāja inscriptions. Surviving the disgrace inflicted on the members of his family, his sister and mother and wife, by the forces of Rājādhirāja, and the defeat in the ‘hot battle’ that followed thereafter when he sought to avenge the disgrace, this unfortunate prince apparently fell a victim to another Cōḷa inroad possibly led by Rājendradēva some years later. The identity of Mānābharana, the king of the Ceylonese, whose two sons were captured by Rājendrā, is not easy to make out, though the suggestion may be offered that he
was no other than the king who joined the confederacy of three southern kings whose opposition to Cola rule in the Pāṇḍya country was suppressed by Rājadhirāja in the lifetime of his father, in one of his early campaigns. It may be observed that Indian coins found in Ceylon include issues of Rājadhirāja and Rājen-dra, and that Cola inscriptions found in Ceylon, though not numerous or well preserved, carry us right to the end of the period covered in this chapter. We may, therefore, conclude that the bulk of the island of Ceylon constituted an administrative division of the Cola empire, while the south-western part of the island, called Rohaṇa in the Mahāvamsa, kept up an incessant warfare for the restoration of Sinhalese independence. Prince Kittī who assumed the title Vijayabāhu in A.D. 1058 was the leader of this effort. The Mahāvamsa and the inscriptions of Vīrarājendra give some account of it. Like all conquerors, the Colas were only exasperated by the most natural desire of the Sinhalese to be rid of them, and seem often to have adopted savage methods of repression such as transportation, decapitation and mutilation, even against the women of the royal family of Ceylon. After the accession of Kulottunga to the Cola throne in A.D. 1070, Vijayabāhu I succeeded at last where so many of his predecessors had failed and restored the independence of Ceylon; a detailed account of the steps leading to the success of Vijayabāhu belongs to the reign of Kulottunga.

A second war against Sōmesvara was undertaken by Rājadhirāja between A.D. 1044 and 1046. The Manimangalam inscription of 3 December, A.D. 1046 gives a short account of this campaign stating that the Cola king defeated in battle several subordinate chieftains of the Calukya forces, and destroyed the palace of the Calukyas in the town of Kampili. Other inscriptions, of which the earliest is dated in the thirtieth year of Rājadhirāja, furnish some additional information about what followed the destruction of the palace at Kampili. Another engagement, said to be the third of its kind, followed at Pūṇḍūr, described as a kadaka-mānagar or cantonment city, on the left bank of the Kṛṣṇā
rivers, in which several Telugu chieftains including the brothers of Telinga Viccaya, his mother and son, vassals of Sōmeśvara, were made prisoners of war together with numberless women; thereupon, the city of Pūṇḍūr was sacked by the Cōla army and razed to the ground, its site being ploughed with asses and sowed with varāṭikai, a kind of coarse millet; finally, the large palace at Maṇṇandippai was consigned to the flames, and a pillar of victory erected, bearing the emblem of the tiger. These occurrences, no doubt considerably exaggerated in the partial report of the Cōla records, must have taken place before A.D. 1048.

Other records of the same period give more details of this campaign. They mention the hot battle at 'Pūṇḍī with the swelling waters' in which Viccaya fled in fear, abandoning his father and mother to the mercies of the Cōla army; when Āhavamalla, in his fear, sent messengers (for opening negotiations), they were rudely handled by the Cōla and were forced to carry on their persons inscriptions proclaiming the flight of Āhavamalla in fear; then, followed by his forces, the Cōla took his herd of elephants for bathing them in the three bathing ghats (turai)—Sīruratāi. Perundurai and Daiva-bhimakasi, and engraved the emblem of the fierce tiger on hills marked by the boar sign of the enemy, and planted the pillar of victory; he played games with the kings who prostrated themselves at his feet, and raised aloft the banner of charity with that of the tiger distributing among the needy the ancient treasures captured from the enemy; he then defeated several leaders of enemy forces such as the Nuḷamba, Kālidāsa, Cāmunḍa, Kommaya and Villavarāja, beheaded the Gurjara king, sparing only those who sought his protection and restoring to them their diadems and their positions. At this point some records introduce particulars not found in others. Though the gaps in the text are an obstacle to their full understanding, their trend is quite clear and they record the manner in which the messengers of Āhavamalla were rough handled. Two persons who accompanied a Perkadalai, a high Cāḷukya official, were made the media of a studied and barbarous insult to the Cāḷukyas—one of them being compelled to wear a woman’s dress and the other having his head shaven so as to show five tufts; then they were named ‘the miserable Āhavamalli and Āhavamalla’ and sent adrift along
with the Perkadai. The ancient city of Kalyāṇapuram was sacked soon afterwards, and its royal palace razed to the ground after its guards had been overpowered. And Rājadhirāja assumed in that city the title of Vijayarājadendra and performed a vīrābhiseka; this is confirmed by another inscription of a later date in Rājadhirāja’s reign with a unique prāsasti beginning tirukkodiyodu. This record lays stress on the victory against Ahavamalla followed by the vīrābhiseka and the assumption of the Vijayarājadendra title. Again, at Dārāsuram in the Tanjore district can be seen even to-day a fine image of a dvārapālaka very different in the style of its workmanship from similar Cōla images, and bearing the inscription:

1. Svasti Śrī Udaiyār Śrī Vijayarājadendra-Dēvar
2. Kalyāṇapuram Erittu Koḻuvaṇda Tuvārapālakar

i.e. The door-keeper brought by Udaiyār Śrī Vijayarājadendra-dēva after burning Kalyāṇapuram.

There is, however, no mention in Sōmēśvara’s inscriptions either of this campaign of Rājadhirāja or of the later war which, as we shall see, led to his death on the battle field of Koppam, and for all the vaunted successes of the Cōlas, the Cālukyas seem to have retained their power unbroken. The provenance of the inscriptions of Sōmēśvara, of which several are dated records, shows that the extent of the Cālukyan empire on the side of the Tungabhadrā continued undiminished. From the Hādagaḷḷi taluq of the Bellary district comes an inscription of Trailōkyamalladēva (Sōmēśvara I) dated (Saka 968) early in A.D. 1047 recording a gift by the chieftain Kālidāsa, whose name figures also among the Telugu princelings repulsed by the Cōla troops in one of the numerous fights of the time. Two other records from the same region are dated in the next year, Saka 969, of which one records a gift of land to a Viṣṇu temple by Mahāmaṇḍalēśvara Gaṇḍarādityarasa, ‘lord of Māhiṣmatīpura,’ ruling the Sindavāḍi 1000, Beṇṇevūru 12 and Nuruganda as a vassal of Sōmēśvara. This chieftain may perhaps be identified with Kaṇḍar-dinakaran of the Cōla inscriptions. Even if we do not accept the rhapsodies of Bilhana over Sōmēśvara’s conquest of Kāṇcī or Vikramāditya’s digvijaya, we must assume that the repeated incursions of the Cōlas into Cālukyan territory, however annoying to the king and detrimental to the
happiness of his feudatories and subjects, resulted in no permanent loss of territory. On the other hand, the bulk of the fighting is on Cālukyan territory, and in the course of the wars many large cities seem to have suffered considerable damage from the destructive fury of the invader. The aim of the Cōlas was apparently to reduce the Cālukyas to political subjection such as that of the Pāṇḍya, Kēraḷa and Vēngī kingdoms in this period. In this endeavour they failed totally. It would seem moreover that Sōmēśvara succeeded in extending his influence, at least temporarily, over Vēngī. His Mulgūṇ inscription dated A.D. 1053 speaks of one of his sons, Sōmēśvara-dēva, ruling over Bēḷvōla 300 and Puligere 300, as bearing the title Vēngipura-varēśvara. And there is found in Dṛākṣārāma, as already noted, a record of the same king dated two years later (Śaka 977) registering a gift by a daughter of one of his ministers, Nārāyaṇa Bhaṭṭa by name.

Rājādhirāja undertook another expedition against the Cālukya in which he was accompanied by his younger brother Rājēndra, whom he had chosen as heir-apparent in preference to his sons who, though not mentioned by name, are said to have occupied fairly high positions in the administration of the empire. We get a vivid and obviously true description of the occurrences in this campaign from the records of Rājēndra II. The earliest mention of these events is in a record of his second year A.D. 1054; more details are given in the Manimangalam record of his fourth year, A.D. 1055. This inscription records that the Cōla king sought an occasion for war, invaded the Rāṭṭamāṇḍalam and began ravaging the country: the proud Cālukya Ahavamalla became furious when he heard of this, and marching out with his forces he met the Cōla in pitched battle at Koppam, a celebrated tīrtha on the ‘Great River’. Fleet identified it with Khidrāpūr on the right bank of the river about thirty miles east by south from Kolhāpūr. That the Kṛṣṇā is the Great River par excellence and that Rājendradēva advanced to Kolhapūr soon after the battle are factors in favour of this identification. But Kopbaḷ on the Hīre-halla (great river) near Maski is now considered the more likely scene of the battle, which was long and fiercely fought on either side. For determining its exact course we have to combine infor-
mation furnished by some of Rājēndradēva's later inscriptions with that of the Maṇimangalam record mentioned above. In the early stages of the battle, Rājādhīrāja himself led the fight, Rājēndradēva apparently holding himself in reserve. At this stage, the Cālukya forces concentrated on the elephant on which the Cōla king was riding and wounded him mortally, so that he 'went up into the sky and became a sojourner in the country of Indra, where he was welcomed by the women of the sky.' Then the vast ocean-like army of the Kuntalas dashed themselves against the Cōla forces which, unable to withstand the onslaught, broke up and began to retreat in disorder. At this stage, Rājēndradēva entered the fray shouting out to his retreating forces: 'Fear not,' and pressed forward on his elephant like very Death against the Karnāṭaka forces, restored order in his army and won a brilliant success by further fighting. Once more, the enemy concentrated on the Cōla king's elephant, and 'the shower of (Āhavamalla's) straight arrows pierced the forehead of his elephant, his royal thigh, and (his) shoulders which resembled hillocks,' and many warriors who had mounted the elephant with him perished in the action. But Rājēndra was more fortunate than his brother; he succeeded in putting to death several leaders of the Cālukya army including Jayasimha, the brother of the Cālukya, Pulakēśin, Daśapanman and Nanni-Nuḻumban. At last, 'the Śālukki was defeated,—with Vanniya-Rēvan, Tuttan, (who had) a powerful army, Kunḍīmayañ, whose army spoke (i.e., threatened) death, and other princes,—fled, trembling vehemently, with disheveled hair, turning (his) back, looking round, and tiring (his) legs, and was forced to plunge into the Western ocean.' The elephants and horses and camels, the victorious banner of the boar and other insignia of royalty, together with the peerless Śatiyavvaś, Śaṅgappaś and all the other queens, a crowd of women and many other things abandoned by Āhavamalla on the field, became the booty of the Cōla king. Rājēndra then did a thing not known before, and crowned himself king on the battle-field, when the wounds he had received in the fight were still fresh on his body. According to some of the inscriptions, Rājēndra pressed on to Kolhāpūr, where he planted a jayastambha, before he returned to his capital Gangāpuri.
Such is the account of this celebrated fight at Koppam as narrated in the Cōla inscriptions.\(^{81}\)

The Cālukya inscriptions of the reign of Sōmeśvara tell us nothing of the battle of Koppam, and specific references to his warfare with the Cōlas are few. In Śaka 981 (expired) he had returned from a conquest of the southern countries and a victory over the Cōla, and was camping in the Sindavādi country,\(^{82}\) a province ruled by a Mahāmaṇḍalesvara Ciddaṇa Cōla-Mahārāja. In Śaka 987 Viṣṇuvardhana Vijayāditya was encamped at Arasiyakere on his way to the conquest of the south under orders from the king.\(^{83}\) Bilhaṇa’s account has, as has been pointed out already, apparently no relation to facts and seems to be pure fabrication. Shortly after the close of Sōmeśvara’s reign, however, we get two inscriptions,\(^{84}\) both dated about A.D. 1071, giving an account of the Cōla invasion and the death of Rājadhirāja. Though the date is late and the Cōla king is not named, it is easy to infer from the Cōla inscriptions that the transactions recorded here relate to the war that led to the battle of Koppam and the death of Rājadhirāja.\(^{85}\) The vigorous language employed by these records against the Cōla shows that the silence of the epigraphs of Sōmeśvara’s reign is really due to a reluctance to record publicly in his life-time unfortunate events that caused so much misery and suffering in his country at the hands of the foreign invader. The mahāpātakā (great sinner) Tamilian known as Pāṇḍya-Cōla, we are told, took to an evil course (nele gettu) and abandoning the ancestral observances of his family, entered the Beḷvōla country, burned several temples including Jinālayas erected by Ganga-perumānadi, and was promptly punished for his wicked deeds by losing his life in battle and yielding his head to Sōmeśvara I. The Cōla account of the war, we may therefore conclude, is not by any means a greatly overdrawn picture of their achievement on this occasion.

From the manner of his death Rājadhirāja came to be known as ‘the king who died on the back of an elephant.’ and he is so styled in the inscriptions of his successors.\(^{86}\) From the
time he was chosen as heir-apparent by his father to the day when he laid down his life on the field of Koppam, Rajadhiraja led the life of a warrior king and led many campaigns in person. His record strikes one as that of a born fighter and his warlike energy found full scope in the task of maintaining intact an overgrown empire that had risen on the ruin of old ruling families which never reconciled themselves to subjection to the Cōlas. Some of this fighting, like the fatal expedition that led to Koppam, was of his own seeking. Rajadhiraja was first and foremost a soldier, and possibly his great military talent formed the reason for his being preferred for the succession against an elder brother of his. His performance of the āsvamedha apparently in his father’s life-time goes a long way to confirm this view.

Briefly and without much detail, Rajadhiraja’s prasastis tell us that he employed his father’s brother, his own brothers, elder and younger, and his sons, in important offices of state and constituted them into subordinate rulers of particular regions. The star of Rajadhiraja’s nativity was Pūrva-Phālguni. Gangaikondacholapuram was his capital. His queens do not figure as prominently in his records as in those of other reigns; Trailōkyam Udaiyār was the title, rather than the name, of one of them, who, if she was the same as the nambirāṭṭiyār mentioned in an inscription of the third year of Rājendrā II, may be taken to have survived her husband. Besides the title Vijayarājendrā assumed by him at Kalyanapuram, Rajadhiraja had other surnames like Vīrājendrā-varman, Āhavamalla-kulāntaka, and Kalyanapurangondasōla. Mention is made of a spiritual preceptor (gurudēvar) of the king by name Adhikārikaḷ Pārasāryan Vāsudēvanārāyanan, also called Ulagalanda-sōla Bramamārāyan; one wonders if Ulagalanda-sōla was also a title of Rajadhiraja, and whether a revenue survey was undertaken, in his reign, of a part of the country. Among the feudatories of Rajadhiraja mentioned in his records may be noticed Danḍanāyakan Śōlan Kumaran Parāntaka Mārāyan alias Rajadhiraja Nila-gangaraiya; a certain Pillaiyār Śōlavallabha-dēva whose wife was called Paṅcavamahādeviyār; Danḍanāyaka Appimayya, governor of Mahārājavādi 7000,
who had Vallūru in the Cuddapah district as the seat of his
government, and who may or may not be the same as Rājarāja
Brahmādhirāja who is mentioned in the very next year as
ruler of the same province; and Piḷḷaiyār Viṣṇuvardhana-dēva,
doubtless Rājarāja I of Vēngī, whose queen Ammānādēvi
was the daughter of Rājendra I and the sister of Rājadhirāja,
and who is said to have presented, in A.D. 1050, three hundred
Rājarāja-māḍas, gold coins of the Vēngī kingdom, to the
temple at Tiruvaivaiyārū in the Tanjore district. There was
also Sēnāpati Rājendraśoḷa Māvalivānārāyar, an official who
apparently took his title from Rājendra I under whom his
public career might have begun, and who made a large endow-
ment for higher education, of which more will be said in
another place.

Turning now to an account of the reign of Rājendraśoḷa,
whose independent rule must have com-
menced some time in A.D. 1054-5, his inscrip-
tions contain, like those of his predecessor, a variety of forms
of his praśastis. The shortest form is a summary narration of
his successes beginning Irattapāḍi and found
in his records from his second year onwards. Having much in common with this, but slightly more elaborate, is the form which begins tiru(maṇgaḷ) maruviviya
also dating from his second year. But the chief praśasti of
the reign is the long account beginning tirumāḍu (or māḍar) puviyenum, first appearing in the fourth year, and under-
going a revision in a subsequent edition, so to say, about the
ninth year. The main differences between the two forms in
the treatment of the celebrated battle of Koppam have been
dealt with in our account of that fight. The other points in
which the later version differs from the earlier are: the omiss-
ion of all other particulars of the Ceylon war except the
mention of Vīra Salāmēghan; the definite statement that after
proclaiming himself king on the battle-field in an unprece-
dented manner, Rājendra returned to Gangāpurī; a slightly
different account of the disposition of the administrative
places held by the members of the royal family, given not at
the beginning of the record as in the earlier version, but at a
later stage; and an account, altogether new, of a fresh war
with the Cāḷukyas.
PRINCES AS OFFICIALS

Both the *Kalingattupparani* and the *Vikramaśālan-ulā* make pointed reference to Rājendra's part in the battle of Koppam. The former records that the king fought fiercely in the battle and saved 'the world' by his success and celebrated his coronation on the field of battle. The *ulā*, with intelligible hyperbole, says that with the aid of a single elephant he captured a thousand of the enemy at Koppam.

Among the king's relatives installed in different posts in the empire, the Manimangalam inscription of the fourth year mentions no fewer than thirteen persons,—a paternal uncle (*śiriyatātai*) of the king, four younger brothers of his, six sons and two grandsons. The later records of the reign give a shorter list of only six persons so employed comprising the paternal uncle of the earlier record, his son—a new figure, only three of the four younger brothers mentioned before, and one son of the king Rājendra-śālan; why the rest are omitted it is not easy to explain. One wonders if they had all died in the interval, or were found unfit even for subordinate employment. There seems to be no evidence whatever by which this can be settled. The fact deserves to be noted, however, in view of somewhat hasty statements which, on very slender evidence, fasten on Kulottunga I a series of cold-blooded political murders calculated to clear his way to the Cōla throne. The date of the shorter list would fall about A.D. 1061, nine years before the accession of Kulottunga. Among the titles conferred on these members of the royal family, some like Cōla-Pāṇḍyan, Cōla-Gangan and Cōla-Kēraḷan perhaps connoted the charge of the administration of the particular provinces named; others seem to have been merely titles of personal distinction giving no idea of the spheres of their duties, if any. Such titles are Irumadi-śōlan, Karikāla-śōlan, Uttama-śōlan, Vijayālayan, and even names like Śōla-Ayōddhirājan and Śōla-Kannakucciyan. Only the Cōla-Pāṇḍya viceroys seem to have left behind a number of inscriptions of their own in the land over which they held sway; but even in their case, it is extremely difficult to identify the particular viceroy from his records, the first viceroy Jatāvarman Sundara alone excepted.
Rājendra’s son, also called Rājendra-sōla in the records noticed above, was perhaps chosen heir-apparent some time about A.D. 1059, and assumed the title Rājakēsari Rājamahēndra. One inscription\(^{110}\) of his third year claims a victory for him against Āhāvamalla at Muḍākkāru, and furnishes valuable confirmation of the events relating to another Cālukya war narrated in more detail in the inscriptions of the ninth year of his father. We learn from these latter\(^{111}\) that the Cālukya, anxious to wipe out the disgrace that befell him on the field of Koppam, advanced with numerous forces led by Danḍanāyaka Vālādēva and other chieftains of the army, and a battle ensued on the banks of the Muḍākkāru (winding river) in which the Danḍanāyaka and his followers fell, Irugaiyan and others were forced to retreat together with their king and the proud Vikkalan, unable to resist the vigorous attack of the Cōla forces. The inscription of Rājamahēndra says, likewise, that by a war-elephant, he caused Āhavamalla to turn his back on the Muḍākkāru. As it often happened that in the Cālukya wars several Cōla princes fought together on the same field, the inscriptions of successive rulers also often supplement each other. It is possible, therefore, that the future Vīrarājendra was also present on this field; and if that was so, this battle must be treated as identical with that of Kūḍal-Sangamam of the records of Vīrarājendra. A long description of this battle of Kūḍal-Sangamam, with some details not found in Rājendra’s records, is given in Vīrarājendra’s inscriptions even of the second year\(^ {112}\) (A.D. 1063-4). It seems hardly likely that two first-class engagements took place on the same field in less than three or four years. In some of his later inscriptions\(^ {113}\) occur expressions which imply that Vīrarājendra had taken part in the fight at Muḍākkāru before he became king, and that, in consequence, he came to be called Iraṭṭārāja-kula-kālan. If this view is correct, at least three Cōlas were present at the battle of Kūḍal-Sangamam and took part in the fight: the king Rājendrēva, the heir-apparent Rājamahēndra, and the king’s brother Vīra-Cōla Karikāla (Vīrarājendra), whose achievements came to be recorded in his inscriptions in detail when, after the death of Rājamahēndra, he became heir-apparent and later king.
The account of the battle of Kūdal-Sangamam and its antecedents given in the early inscriptions of Vīrarājendra is as follows:

'(He) drove from the battle-field in Gangapāḍī into the Tungabhadrā the Mahāsāmantas, whose strong hands wielded cruel bows, along with Vikkalan who fought under (his) banner at the head of the battle. (He) attacked and destroyed the irresistible, great and powerful army which he (viz., Vikkalan) had again despatched into Vēngai-nāḍu; fought the Mādanānāyakan Cāmunḍarājan and cut off his head; and severed the nose from the face of his (viz., Cāmunḍarāja's) only daughter, called Nāgalai, (who was) the queen of Irugaiyān and who resembled a peacock in beauty.

'The enemy, full of hatred, met and fought against (him) yet a third time, hoping that (his former) defeats would be revenged. (The king) defeated countless sāmantas, together with these (two) sons of Āhavamalla, who were called Vikkalan and Singanān, at Kūdal-Sangamam on the turbid river. Having sent the brave van-guard in advance, and having himself remained close behind with the kings allied to him, he agitated by means of a single mast elephant that army (of the enemy), which was arrayed (for battle). (and which) resembled the northern ocean. In front of the banner troop (he) cut to pieces Sīngan, (the king) of warlike Kōsalai; along with the furious elephants of his van-guard. While Kēśava-daṇḍanāyaka, Kēttaraṇa, Mārayan of great strength, the strong Pottarayana and (Irēccayana) were fighting, (he) shouted '(Follow) Mūvēndi, (who wears) a garland of gold!' and cut to pieces many sāmantas, who were deprived of weapons of war. Then Maduvaṇa, who was in command, fled; Vikkalan fled with dishevelled hair; Singanān fled, (his) pride (and) courage forsaking (him); Ānnalai and all others descended from the male elephant on which they were fighting in battle, and fled; Āhavamalla, too, to whom (they were) allied, fled before them. (The king) stopped his fast furious elephant, put on the garland of victory, (seized) his (viz., Āhavamalla's) wives, his family treasures, conches, parasols,
trumpets, drums, canopies,\textsuperscript{118} white cāmaras, the boar-

banner, the ornamental arch (makara-tōrāya), the female
elephant (called) Puṣpaka,\textsuperscript{119} and a herd of war-
elephants, along with a troop of prancing horses, and, amidst (general) applause, put on the crown of victory.

(set with) jewels of red splendour.'

Irugaiyan is said in Rājendradeva’s records to have fled with Ahavamalla, Vikramāditya and others from the battle of Muḍakkāru; his wife suffered mutilation in the Vēngi fight of Virarājendra with Cāmuṇḍarāya just before the battle of Kūḍal-Sangamam. And Virarājendra is said to have ‘seen the back of the hostile Salukki’ at Muḍakkāru\textsuperscript{120} before he became king, and there seems to be no other campaign narrated in Virarājendra’s inscriptions that will explain this last reference unless it be the battle of Kūḍal-Sangamam, described in such detail and said to have taken place before his second year. It is difficult to resist the conclusion, already suggested, that the Muḍakkāru of the records of Rājendra-
dēva and Rājamahēndra and the Kūḍal-Sangamam of the early records\textsuperscript{121} of Virarājendra refer to one and the same engagement. The same event is apparently once at least mentioned under the name of Muḍakkāru in the inscriptions of Vira-
rājendra himself.

Where Rājendra’s records simply state that Ahavamalla desired to avenge himself for the defeat at Koppan and advanced in great force, those of Virarājendra show us the extent of the progress made by the Cāḷukyas by recording the necessity for chasing them through Ganga-paḍī to the banks of the Tungabhadrā and thereby indicate how little the Cāḷukyas had suffered in the actual extent of the territory ruled by them even after Koppan. They also imply, by what they say about Cāmuṇḍarāya’s movement against Vēngi, that an important, but unsuccessful, attempt was made by the Cāḷukyas to divide the attention of the Cōḷas between two fronts. This is noteworthy as evidence of the interest of the

Western Cāḷukyas in Vēngi apart from any complications arising with regard to the succession after the death of Rājarāja-
narēndra.\textsuperscript{122} We have already had some evidence, though
slight, of the eagerness of the Western Cālukyas to court the friendship of their Eastern cousins. In fact the possession of Vēṅgi made the Cōlas formidable to the Western Cālukyas; the Cōlas well understood the importance of Vēṅgi to them and took care to marry their princesses to the rulers of Vēṅgi for generations together and otherwise to keep on friendly terms with them. For the same reason, the Western Cālukyas, who looked upon Vēṅgi as a lost dominion, sought to build up their power there.\textsuperscript{123}

Kūḍal-Śangamam must be located at the junction of the Tungabhadrā and Kṛṣṇā rivers.\textsuperscript{124} The first battle at this place, the one with which we are now concerned, took place after the Cālukyas were driven across the Gangapāḍi up to the banks of the Tungabhadrā, and after the failure of an expedition sent into Vēṅgi by the Cālukyas. On a later occasion, when the Cālukya failed to meet Virarājendrā at the same place as previously arranged, the Cōla planted a pillar of victory on the banks of the Tungabhadrā before he retired.\textsuperscript{125} The Śangamam meant by the inscriptions must, therefore, be some confluence of rivers on the course of the Tungabhadrā. The choice lies between Kūḍali at the junction of the Tungā and Bhadrā in Mysore, or that of the Tungabhadrā and the Kṛṣṇā. While the name Kūḍali points to the former as the site of Kūḍal-Śangamam, the Vēṅgi interlude seems to make the latter more probable; a satisfactory identification of Kāndai or Karandai, where the Cōla awaited the Cālukya for about a month on the second occasion, may decide the choice more definitely.\textsuperscript{126}

The latest regnal year in Rājendra's records is the twelfth,\textsuperscript{127} corresponding to A.D. 1063. He was succeeded by Virarājendrā already heir-apparent for sometime after the death of Rājamahendrā. Gangāpuri continued to be the Cōla capital under Rājendra II and is mentioned as such in an inscription from Kanyākumārī,\textsuperscript{128} while another from Kuttālam makes mention of a big bazaar within the fort of this capital city.\textsuperscript{129} Of the queens of Rājendra, only one is mentioned by name in his records, a Kīlāṇadvigala. His daughter Madhuran-taki was the wife of the Eastern Cālukya prince Rājendra II. Afterwards Kulottunga I.\textsuperscript{130} Among the feudatories of Rājén-
dradeva II, prominent mention is made in his records of the Milada chieftain Narasimhavarman who is said to have ruled Miladu 2000 after his abhiseka and coronation under this title. Others were Sēnāpati Araiyan Kaḷakkan-goṇḍa-sōlan, and Sēnāpati Jayamuri-nāḍālvan who is mentioned in an inscription from Ceylon, and who may be identical with Araiyan Rājarajan alias Virarajendra Jayamurināḍālvan of another inscription from Karuvūr.

The Vikramaśōlan-ulā records that Rājamahēndra made for Ranganātha, the god of Srirangam, a serpent-couch set with many precious stones; and the Kōyilolugu, a late work on the antiquities and traditions of the Srirangam temple, though it knows nothing of the serpent-couch, mentions many structural alterations in the temple as the work of Rājamahēndra, commemorated in the name Rājamahēndran tiruvidi. An inscription of the twelfth year of Kulōttunga I from the Salem district states that in Rājamahēndra's reign there was a land revenue assessment in Kollimalai-nāḍu. The name of Rājamahēndra's queen, Lōkamahādēvi, seems to be preserved in a fragmentary inscription from Cidambaram.

For a study of the reign of Rājakēsari Virarajendra I, (accession A.D. 1062-3), we possess a considerable number of inscriptions with praśastis in two main forms and in various redactions, which fit into one another with remarkable correctness. The longer praśasti beginning Tiruvalar-tirai-puyattu gives in its earlier form a list of the king's relations on whom he conferred various official positions, but omits this list in its later editions. The praśasti grows in length as the reign advances, and new events are incorporated in it. The shorter introduction beginning Viramē-tunaiyagavum passes through many changes and attains in the seventh year an altogether new cast, and records facts not otherwise known. These changes will be noticed subsequently when they are of any historical importance. The Kalingattupparani and the Vikramaśōlan-ulā record no events of the reign of Virarajendra other than the battle of Kūdal-Śangamam. The Takkaḻaṟṟapparani, on the other hand, mentions his friendship with Vikramāditya VI.
Early in his reign, the king appointed Madhurántaka, described as his son tan-tirup-pudalvan, to rule over Tondai-mañḍalālam with the title Cōḷendra; another Gangaiṉṇḍa-sōla, also called son, tindiraḷ maindan, was made the Cōḷa-Pândya viceroy over the Pândya country. It is difficult to decide, in the light of subsequent events, whether the terms pudalvan and maindan are to be understood literally or only as terms of endearment applied to mere feudatories. Nor, on the former assumption, can it be decided if either of them was the son who was the brother-in-law of the Cāḷukya Vikramādiṭṭya VI and who had a short rule, on Virarājendra’s death, as Parakesari Adhirājendra. The king’s elder brother Ājavandān and a certain Muḍikōṇḍa-śōḷaṇ also received titles and recognition; but though they too seem to have been placed in administrative charge of parts of the empire, the inscriptions do not tell us what exactly were the areas so entrusted to them.

The early wars of Virarājendra against the Western Cāḷukyas, which resulted in the battle of Kudal-Sangamam so graphically described in the inscription of his second year from Tiruvenkādu, were fought by him, as already observed, perhaps before he came to the throne or was even recognised as the successor to his elder brother Rājendradēva. The bitterness that characterised the Cāḷukya wars of this period becomes clear from the eagerness of Virarājendra to count up every little victory gained by him or his lieutenants as a personal affront to Somesvara I Ahavamalla. ‘In perfect accordance with the longer redaction of the introduction, in which the battle of Kudal-Sangamam is stated to have been the third encounter with the Cāḷukyas, the Tirunāmanallur inscription of the fourth year attributes to Virarājendra I the biruda “who saw the back of Ahavamalla three times.”’ The Kanyakumāri inscription also gives a general description of the battle of Kudal-Sangamam, not very different in character. In the Karuvūr inscription of the fourth year, we hear for the first time that Virarājendra killed the king of Pottappi, the Kēraḷa, the younger brother of king Jananātha of Dhārā, and Vira-kēsari, the son of the Pândya Śrī Vallabha. The Manimangalam inscription of the next year adds to this list an expedi-
tion against Udagai and the Kēraḷas, from which Vīrārājendrā returned after collecting a large tribute in the form of elephants. Whether these achievements, altogether obscure in their nature and origin, were part of the continuous war with the Cālukyas that forms the central feature of this reign, or were minor punitive expeditions which had nothing to do with this war, there is no doubt that the ‘hot battle’ which is next mentioned as having taken place by previous engagement on the banks of a river, of unknown name, did form part of the Cōla-Cālukya hostilities. For in this battle seven Cālukya generals who are named and the kings of the Gangas, the Nuḷumbas, the Kāḍavas and the Vaidumbas are said to have suffered decapitation; and before the Cōla king could get their heads nailed to the gates of his capital, Gangaikōṇḍa-cōḷapuram, the Cālukya king, stung by the intolerable disgrace that had befallen his troops on this field, was roused to a greater effort against his Cōla opponent. Sōmēśvara, we learn, reproached himself saying: ‘It is much better to die than to live in disgrace,’ and wrote and despatched a letter to the Cōla king in which he assigned as the field for the next battle the very spot at Kūḍal whence his sons and himself had fled before in utter rout, and declared that whoever did not come, through fear, to the appointed field, should thenceforth be no kings but outcastes who had incurred disgrace in war. This message from the Cālukya, when it was delivered to Vīrārājendrā, greatly pleased him. Accordingly he set out for the fight, and awaited at Kāndai the arrival of the Cālukya king for one full month beyond the date fixed by him. The Cālukya ran away and hid himself in the Western ocean; and the Cōla king subdued all resistance in Iraṭṭapāḍī by putting to flight Dēvanāṭha, Śitti and Kēśi, each in a separate direction, and by setting fire to towns; he also planted a pillar of victory on the banks of the Tungabhadrā. Then the Cōla monarch seems to have made an effigy of Sōmēśvara and subjected it to various indignities, before turning his attention to Vēṅgī.

The question why Sōmēśvara I failed to keep an engagement fixed by himself and thus suffered once again the imputation of cowardice at the hands of his Cōla enemy cannot be
answered with certainty. The date of the occurrence was some time in the fifth year of Virarajendra, and from the details preserved in the record the exact day which is mentioned in the Manimangalam inscription is seen to have been Monday 10 September A.D. 1067. Sōmeśvara sought relief from an incurable disease by religious drowning in the Túngabhadrá and the date of this occurrence was March 29, A.D. 1068. The assumption has generally been made that Sōmeśvara’s absence from Kūdal-Śangamam on this occasion was due to his illness and death. It should, however, be observed that as early as 10 September A.D. 1067 we find recorded not only the absence of Sōmeśvara from Kūdal-Śangamam but the subsequent campaign of Virarajendra in Vēngī and Cakrakūṭa which resulted in the restoration of the Vēngī kingdom to Vijayāditya VII. On the other hand, Bilhaṇa states distinctly that Vikramaditya VI was encamped on the banks of the Kṛṣṇā on his way back home after his conquests when the news of his father’s death reached him. And his language, though we cannot be sure about it, seems to rule out the protracted illness of Sōmeśvara I, who was suddenly taken ill, in the midst of his rejoicing over his son’s successes in the digvijaya. Unsatisfactory as it seems, we can, for the present, only assume that if Sōmeśvara’s absence was due to illness, his ailment was of a rather longer duration than Bilhaṇa’s account implies.

The conflicting nature of our sources and the fecundity of modern research, carried out sometimes under the subtle influence of the nascent patriotism of the Andhra country, have greatly obscured the course of events in the Vēngī kingdom during this period; one can hardly be too cautious in dealing with this phase of our subject. A more detailed consideration, however, tentative, of the course of events in Vēngī will become necessary when we reach the problems connected with the accession of Kulōttunga I to the Cōla throne. Here we may note simply the facts as they are gathered from the inscriptions and the Vikramāṇkadeva Carita which seem to speak for themselves. The Manimangalam inscription records that from Kūdal-Śangamam Virarajendra proceeded to Vēngī, after issuing a challenge to the Cāḷukya, saying: ‘We do not intend to return (home) till after we reconquer the good Vēngī country,
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once ours; listen! if you are a Vallava, come and defend.' This challenge to the Cālukya is a clear indication that the Vēngī country had passed into the hands of the W. Cālukyas. The rhapsody of Bilhaṇa on Vikramāditya’s digvijaya during the life-time of his father seems to furnish the clue to the real situation by including Vēngī and Cakrakūṭa in an otherwise impossible list of conquests attributed to him. Apparently Vikramāditya did succeed in transferring Vēngī and Cakrakūṭa from their rulers to himself and adding them to his father’s dominions. Attention has been drawn already to the evidence from some Western Cālukya records of this period showing their eagerness to gain control of Vēngī. But if the Maṇimangalam record speaks truly, the success of Vikramāditya in the east was shortlived; for it states that in a decisive battle on the banks of the Kṛṣṇā, in the neighbourhood of Bezwāda, Virarājendra inflicted a crushing defeat on the Western Cālukya forces commanded by Janaṇātha. Rājamayan and others compelling them to flee into the jungle for refuge. After this, the Cōḷa crossed the Gōḍāvari, marched across Kalingam up to the Mahendra mountain and beyond Cakkarakkōṭam. Having thus regained Vēngī, he bestowed it on Vijayāditya who had sought his protection, before he returned to his capital Gangāpūri, adorned by the splendour of victory gained in many a fight.

The second engagement at Kūḍal-Sangamam, which Ahavamalla failed to keep, and the resumption of the Vēngī country, which followed, are briefly alluded to in the shorter prāṣastis of the fifth year of Virarājendra I. These imply that, by the reconquest of Vēngī, Virarājendra fulfilled some vow made by his elder brother; though we cannot be sure of it, this perhaps means that the Cōḷa control over Vēngī had been lost some time during the reign of Rājendradeva II and that he had died without being able to recover it; if this view is correct, the Western Cālukya occupation of Vēngī must have been more complete and lasted longer than has so far been believed, and Sōmēśvara I must have recompensed himself for the defeat at Koppam by substantial success in another direction. The Kanyakumāri inscription also states that Vēngī and Kalinga, though part of the hereditary dominion of the Cōḷas, had been neglected by his brother and
allowed to fall under the occupation of hostile kings, and that Virarājendra regained them for the empire.

Virarājendra had his attention drawn to Ceylon by the efforts made by Vijayabāhu to extend his power from Rohana and to expel the Cōlas from the island. The Mahāvamsa and the only inscription of Virarājendra which gives an account of this war are agreed that Vijayabāhu did not succeed in attaining his object. In the details, the two accounts differ. The Mahāvamsa says that when the Cōla king heard of Vijayabāhu’s designs, he sent off his Sēnāpati who was then in Pulatthinagara against the Sinhalese ruler. The Cōla general entered Rohana, plundered Kajaragama and returned to his province. Vijayabāhu sent ‘numbers of people and much costly treasure’ to the king of Rāmaṇa (Burma), and got many ships in return laden with ‘various stuffs, camphor, sandalwood and other goods’, which he gave to his soldiers to gain their goodwill. Then he supported opposition to Cōla rule in Rājarattha (N. Ceylon); the Cōla monarch sent a great army to quell the revolt. It ‘landed in Mahātittha, slew many people there and subdued the inhabitants of Rājarattha’. After this, the Cōla commander entered Rohana, and was joined by deserters from Vijayabāhu. ‘When the general saw them accompanied by a great troop of adherents, he believed Rohana would shortly be in his power.’ Vijayabāhu saw the strength of the Cōla forces and was distracted by rebellions and treachery in his own camp. So nothing came of his effort. The inscription of Virarājendra dated in his fifth year, A.D. 1067, states that the king sent a large army which crossed the sea in a number of ships without erecting a causeway, defeated the Sinhalese forces, compelled Vijayabāhu to seek refuge in flight, made his queen captive and restored the whole of Ceylon to Virarājendra’s sway. We cannot accept the last statement literally; Vijayabāhu renewed the struggle with better results three or four years later, and he could not have done this if he had lost his hold on Rohana.

For the transactions of the rest of Virarājendra’s reign we have to depend exclusively on the shorter prāsasti in its later editions. Records of the seventh year mention that Virarājendra conquered Kāḍāram on behalf of a king who had come in
search of his aid and protection, and handed it over to him. If the place of this event in these records indicates its chronological position in the reign, it must have occurred before the sixth year, c. A.D. 1068. We know as yet little of the relations between the Cōlas and the empire of Śrī Vijaya, which no doubt is signified by the term Kaḍāram, in the interval that elapsed between Rājendra’s campaign against Sangrāma-Vijayottunga-varman and the reign of Virarājendra. Consequently we have no means of elucidating this brief reference to a second expedition against Kaḍāram in this reign.

On the death of Sōmēśvara I, Sōmēśvara II came to the Cālukyan throne in A.D. 1068 (11 April), and Virarājendra took the occasion to renew the ancient feud. The inscriptions of Sōmēśvara II state this fact clearly and imply that the Cōla began by attacking the fortress of Gutti and ended by retreating in haste before Sōmēśvara. The Cōla inscriptions and Bilhana tell another story. The former state that before Sōmēśvara could untie his kānthikā, that is, on the occasion of his coronation as king, Virarājendra burnt the city of Kampili and set up a pillar of victory at Karadigal, a village in the Lingsagar Taluk of the Raicūr district, and that he forced Sōmēśvara to abandon the Kannara country, and invested the Śalukki Vikramāditya with the kānthikā and Raṭṭapaḍi seven and a half lakh country conquered on his account, because he had come and sought the aid of the Cōla monarch. This occasion is no doubt the one mentioned in the Takkayāgapparaṇi which says that the Cōla king, here called Rājagambhīra, took away the fillet of royalty from the Pirattan and conferred it on the Irattan for the protection of the celebrated seven and a half lakh country. And the Vikramānkaḍēva Carita tells the same story, embellished from the standpoint of the hero of the poem. Soon after his father’s death and brother’s accession, Vikramāditya VI quarrelled with his brother who had fallen into evil courses, and left Kalyāṇa with his younger brother Jayasimha and destroyed the troops sent by his elder brother Sōmēśvara in pursuit of him. He reached the Tungabhadrā and rested his army for a time. Then he became desirous of war with the Cōlas and started on the expedition after spending some time in Bana-vāśi. Jayakēśi and the Ālupa king did him obeisance, and
the Cōla himself, unable to resist the advance, sent an ambas-
sador and offered his daughter in marriage to the Cālukya
 prince, and Vikrama agreed to retire to the banks of the
Tungabhadra, where the Cōla king subsequently met him, the
marriage was celebrated and the alliance between the two
kings concluded. It may be noted that Jayakēśī I, the
Kaḍamba king of Goa who was ruling in this period, is said
in Kaḍamba inscriptions to have placed the Western Cālukya
firmly on his own throne, and to have brought about peace
between the Cōla and the Cālukya at Kaṇcī. All these lines
of evidence point to the conclusion that

Alliance with Vikramādiṭya VI. soon after the death of Āhavamalla, trouble
arose between Sōmēśvara II and Vikramādiṭya on some matters of importance if not about the succe-
sion itself, that Vikramādiṭya’s younger brother Jayasimha,
and the Kaḍamba Jayakēśī of Goa took his side in the dis-
pute, that Jayakēśī officiated as Vikrama’s ambassador to the
Cōla, seeking Virarājendrā’s aid for his ally, and that as a
consequence of the powerful intercession of the Cōla monarch,
Sōmēśvara II was compelled to part with portions of his hered-
itary dominions to Vikramādiṭya almost immediately after
his accession to the throne. Though we have no other evi-
dence for it than that of Bilhana, the marriage of Vikramādiṭya
with a Cōla princess may be accepted as a fact. Vikramādiṭya’s
inscriptions with the title Trailokyamalla and
bearing dates earlier than A.D. 1076, which marked the com-
mencement of the Cālukya-Vikrama era, are found in the
southern parts of the Cālukyan empire; and this goes far to
confirm the hypothesis of a division of territory between the
Cālukya brothers. It was not many years before the younger
brother completely displaced the elder, as we shall see. In
fact the alliance between Virarājendrā and Vikramādiṭya is
part of a diplomatic revolution which will be elucidated in the
next chapter.

In summing up the earlier achievements of Virarājendra,
his later inscriptions which record the trans-
sactions just noticed, mention at the out-
set the beheading of the Pāṇḍya, the col-
lection of tribute from the Kēraḷa and the subjugation of
Ceylon, events which recall the inscriptions of Rājādhirāja
and Rājendrā. It is quite possible that as in the fight at
C. 35
Muḍakkāru. (which we have identified with the first battle of Kūḍal-Sangamam and which is mentioned at the end of this praśasti and the beginning of the grant portion), Vīrarājendra took part in the campaign conducted by his brothers in the southern countries, long before any idea of his accession to the throne dawned on his mind. The wars against Sōmeśvara in which Vīrarājendra took part are briefly summed up in this form of the praśasti in the statement that the Cōla king saw the back of Ahavamalla, that is to say, put him to flight, on five different occasions.175

From the Tirunāmanallūr inscription of the fourth year, and the Yōgi-mallavaram and Kanyā-kumāri records of the seventh,176 Vīrarājendra is seen occasionally to have appropriated the full regal titles of the Western Cālukyas such as Sakala-bhuva-nāśraya. Medinī-vallabha and Mahārājādhirāja, besides specially Cōla titles which, like Ahavamallakulakāla, recall the victories won against the Cālukyas. He also styled himself Pāṇḍya-vakulantaka, Rājāśraya, and Rajarājendra, titles which, together with Vallabhavallabha, Vīra Cōla, and Kari-kāla, are found in the Kanyākumāri inscription as well.177

The same inscription tells us that Vīrarājendra presented a fine ruby called Trailokyasāra for being mounted on the crown of the Dancer of the Golden Hall, Nāṭarāja of Cidambaram178 and that he endowed many brahmādēyas in the countries of Cōla, Tuṇḍīra, Pāṇḍya, Gangavāṭi, and gratified forty thousand Brahmins, learned in the Vedas, by gifts of land.179

We have already noticed that Gangapūrī was the capital of the Cōla empire in this reign as well, and that at the end of his wars he returned to it in state. A palace in Gangaikondacōḻapuram called Sōḷakērala-māḷigai and a throne in it called Rājendrapōḷa Māvali-vāṇarājan are mentioned in a record of the fifth year.180 The latest regnal year of Vīrarājendra that is found in inscriptions is the eighth, which is mentioned in a record181 of the third year of Parakēsari Adhirājendradēva, the son and successor of Vīrarājendra, and the brother-in-law of Cālukya Vikramāditya VI. Vīrarājendra’s death must have occurred, therefore, early in A.D. 1070. Śrāvaṇa Āśleśā was the asterism of his birth.182 One of his queens, Arumolianangai, survived till the fifteenth year of Kulottunga I; her name is
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mentioned in an incomplete inscription of that year from Tanjore.\textsuperscript{183} The presence of Buddhism in the Cōla kingdom in the reign of Virarājendra, and the influence of Buddhist scholarship on Tamil literature, are attested by the Vīraśōliyam, a curious work on Tamil grammar conceived on ultra-Sanskritic lines by Buddhāmitra, who calls himself chieftain of Ponperri. This place is identified by Venkayya with Ponpetti in the Paṭṭukkōṭṭai tāluq of the Tanjore district.\textsuperscript{184}

1. Verse 73.
2. 30 of 1919.
3. \textit{SII.} iii p. 195; \textit{EC.} vii Sk. 136.
4. 110 of 1908.
5. 129 of 1912 dated (3)8 is doubtful. It is a solitary record and the first figure in the date is not secure.
8. 87 of 1895 of year 9 of Rājendra II is said to mention a gift of year 3 of Virarājendra \textit{ARE.} 1895 I 9. If this is correct, Virarājendra's accession must be placed earlier. But the published text (\textit{SII.} v, 647 ll. 52-3) does not seem to mention any such gift in Virarājendra's reign though the name Virarājendra does occur.
9. viii 28; \textit{SII.} iii, p. 113.
10. 119 of 1902 cited at \textit{SII.} iii p. 191.
11. 'tan-tirumagan': 87 of 1895. (\textit{SII.} v 647, l. 26). Another record of the same date mentions a Rājamahēndra-road. \textit{SII.} iii p. 41 (l. 6).
13. 15 of 1890; \textit{SII.} iii 57.
14. For a succinct study of the variations by Dr. N. Venkataramanayya, see \textit{Journal of the Madras University,} xv, pp 1-22.
15. e.g. \textit{SII.} iii 28 (Yr. 29); 6 of 1890 (Yr. 30); 81 of 1895; 221 of 1894 (Yr. 32).
16. See the discussion \textit{ARE.} 1907, II 38; 1908 II 56.
17. 135 of 1892; 477 of 1911; \textit{EC.} x Kl. 112 (b).
18. 534 of 1906.
19. 129 of 1912.
20. \textit{BG.} I, ii, 441. But this rather late date for the death of Rājadhirāja is contradicted by the inscriptions of his successor Rājendra; see \textit{infra.}
22. 92 of 1892; 172 of 1894.
23. \textit{SII.} iii 28, p. 56.
24. Text: ‘mun-tanakkuddindu,’ apparently rendered by Hultzsch into ‘which had previously belonged to him.’

25. ‘Ilañjiridenvaum uλango! tanndu tanuravodum pugundu’ is the text.

26. Or daughter. The text has kāḍalī.

27. Text ‘ulardma.’ Hultzsch has ‘perished’; but see later.

28. The text is ‘Kanman-varli-vandurai-kola-vilat-taraīsana-agya,’ which Hultzsch translates into ‘who had come to Kannaran (Krishna) and taken up (his) abode (with him).’ Urai means in the context ‘pride,’ ‘glory.’ The point seems to be that Madanaraja, though a Rastrakūṭa or, more generally, a Kārṇāṭa by descent, became king of Ceylon.

29. Ch. 55 vv. 24-29.

30. CV. Ch. 56, vv. 1-6.

31. 92 of 1892 where he is only called ‘king of the Ceylonese.’ 221 of 1894.


33. CV. Ch. 56, v. 7.

34. ibid, vv. 8-10

35. ibid, vv. 11-14

36. PK. p. 113.


39. ibid. 3 Decr. A.D. 1046.

40. ibid; also CV. 56, v. 16.

41. Cf. Hultzsch—JRAS. 1913, pp. 519-21 where the opinions expressed by him in SII. iii are withdrawn.

42. Jagatipāla’s queen and her daughter Līlāvati escaped later on from their captivity in the Cōla country, CV. Ch. 59 vv. 23-4.

43. SII. iii. 29. JRAS, 1913, p. 519.

44. 87 of 1895; 270 of 1915, both of the ninth year.

45. SII. iii p. 59; 612 of 1912, (SII. iv 1408).

46. Virarpadak-kalingar-man, l. 12 of SII. iii 29.

47. Supposing that a Vira-Salāmēgha ‘perished in a hot battle’ (SII. iii p. 56) with Rājādhīraja, Hultzsch distinguishes from him the ‘kalingar-man’ of the same name of the Rājendra inscriptions (JRAS. 1913 p. 520), and connects the latter with Trilōkasundarī, a Kalinga queen of Vijayabahu I. A.D. 1054-1109, and suggests that her nephew Kitti-sīri-mēgha may have been named after Vira-Salāmēgha. He also suggests that the Pāṇḍya Māṇabharana who was decapitated by Rājādhīraja was the ancestor of that Māṇabharana who was the nephew and son-in-law of Vijayabahu I; and that Śrī Vallabhā Madanarāja, the Ceylonese opponent of Rājādhīraja, was the ancestor of his namesake Śrī Vallabha, a third nephew and son-in-law of Vijayabahu I. Arguments from the similarity of common names cannot be final; and Hultzsch has not considered the relation between the Māṇabharana whose sons were captured by Rājendhra and his namesakes.

48. Vide p. 221 ante.
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49. Codrington, Ceylon Coins pp. 84-5.

50. Cf. SII. iii 84 (266 of 1901) of the 7th year of Virarajendrādēva, claiming the subjugation of Ceylon among the king’s achievements and 594 of 1912—SII. iv 1388 (Yr. 3 of Adhiṣījendrādēva).

51. CV. Ch. 57 vv. 65 ff. EZ. ii. p. 207; 182 of 1915.

52. SII. iii 28.

53. The text is: ‘Kandar Dinakaran Nāranan Ganavadi vandalar teriyal Madiśūdanam.’ Hultzsch takes this to be four names; perhaps there are only three. In any case their identity cannot be made out though some of them seem to figure in the Western Cālukya inscriptions of the time.

54. 6 of 1890 (Yr. 30); 221 of 1894; 81 of 1895 (Yr. 32).

55. 172 of 1894, Yr. 36 not (2)6; 96 of 1892 (n.d.)—resp. SII. v, no. 405 and iv no. 539.

56. This was not Vijayāditya, but Telugu-Cōḍa Bijjana ruling from Ītagiri (Yadgir) on the Bhīmā—430 of 1923; SII. ix (1) no. 147; Telingana inscr. p. 113. Pūndi or Pundūr is in what was the ‘Gadval state’ on the left bank of the Kṛṣṇā river.


58. ‘Senāḍi’—some game with a ball seems to be meant.

59. 172 of 1894.

60. 244 of 1925 (Yr. 36).

61. Cf. Yaḥ Kalyānapuram dadāha of v. 73 of the Kanyakumārī inscription.

62. The vague phrase ‘balavac-cōla-narendra-darpa-dalanam’ at the beginning of a stereotyped Kannada verse in some of his records means little; it is repeated of his son Sōmeśvara II, and as Barnett has observed of the conquests detailed in this verse, the list ‘seems to be more epic than historical’. (El. xv. p. 86 n. 6; pp. 87, 97). The inscriptions noticed by Fleet (DKD. p. 441) are of a later date and will be considered in the proper place. I find it impossible to attach any value to the poetry of Bilhana who in his Vikramādiśekādevacarita makes Sōmeśvara enter Kāñcipuram in victory, (I. 114-7). It was more or less the poet’s job to do it as Sōmeśvara was the father of Bilhana’s more fortunate hero Vikramādiśya VI.

63. 484 of 1914

64. 92 of 1892 (SII. iv 539) l. 31.

65. 41 of 1904 (SII. ix (i), no. 106); 711 of 1919. Also SII. ix(i) nos. 98-102; 104-25 for other records ranging from 1044 to 1061.


67. El. xvi p. 53.

68. 185 of 1893.

69. SII. iii 28. l. 1, which also mentions an elder brother of the king, possibly passed over by Rājendra I.

70. 214 of 1911. SII. iii, 55; ii p. 304 A (of Yr. 3).

71. SII. iii 29.
72. Fleet El. xii pp. 296-8. Lat. 16°36', Long. 74°44'. For an earlier discussion of the identity of Koppam, EC. ix Introduction p. 16 n. 3, where attention is drawn to the reading in 168 of 1911—tirthakkoppattakaharagil. Hultzsch rendered 'sepparundiratta' into 'The strength (of whose position is) hard to describe' (SII. iii p. 63). We must now read the phrase as: 'sepparundiratta,' meaning a tirtha (whose merits are) hard to describe. Rajendradēva's introductions beginning Tirumagal marumya use the phrase: 'pērāyiragaraik-koppattu-vandediratta Āhavanallam.'

73. HAS. no. 12, pp. 1-5.

74. 87 of 1895; 270 of 1915, both of the ninth year. A study of these records by the side of the Manimangalam inscription clearly shows that the latter has omitted the earlier stage of the battle in which Rājendrā took no part and Rājadhirāja met his fate.

75. From this point the two accounts agree closely.

76. This could not have been the younger brother of Vikramāditya VI; he survived the battle of Koppam for many years.

77. Perhaps same as Rēvarasa, ruling in the neighbourhood of K cmbhāvi in a.d. 1054-55. Fleet, BG. i. ii p. 439; SII. iii p. 59:

78. 87 of 1895.

79. SII. iii 55, ii p. 304 c.

80. 87 of 1895.

81. In the Tirumagal marumya form of Rājendrā's prāstis, the clause that occurs is: 'Tan munnnōn šenai pinnādvāga munnedir šenmu * * * Iraṭtapādi-yēlarai-yilakkamum-gondu,' often contracted into 'pinnadu viṣa Iraṭtapādi.' This is rendered by Hultzsch generally into 'while the army of his elder brother was at his back.' In the light of other records (esp. 87 of 1895) which clearly state that Rājadhirāja began the fight and Rājendrā entered it after he died, we must, it seems, amend Hultzsch's translation and say—'while the army of his elder brother began to retire' a translation which is also required by the phrase employed in the fuller of the two forms quoted above, viz 'munnedir-šenmu,' 'going to the front in opposition', as also by the reading 'munnedir šenai pinnaduvāga;' 'when the advancing army began to retreat' found in some records (SII. ii p. 305, F and G) and amended by Hultzsch into 'munnon šenai.' It is perhaps hardly conceivable, according to Indian notions of precedence, that while the elder brother was present in person on the battle-field, the younger took the lead: but this consideration need not be pressed as the cumulative force of all the inscriptions taken together is, doubtless, very clear. I may also observe that some records omit the word 'tan' in 'tan munnon' e.g., SII. iii 55; on this account, it should not be assumed, as Hultzsch seems to do, that the phrase 'Tirumaruviya šengōl vēndan' refers to the elder brother. (SII iii p. 112—English translation).

It may also be observed, in passing that the words: 'tanānaiyil munndānai šella munndānai tavirtni' SII. iii 55 (ll. 1-2), which occurs between 'Iraṭtapādi-yēlarai-yilakkamum-gondu' and 'Kollā-purattu jayastamba-nāttī,' has been translated by Hultzsch into: 'when the first elephant (of the enemy) went at his elephant, (his) elder brother
stopped (it).' But this seems hardly satisfactory, as the words '(of the enemy)' introduce into the meaning a concept not warranted by the original, and the locative of the first 'tanndnaiyil' seems to call for another explanation. I think that, in the context, 'anai' should be taken to be a mis-spelling of 'anai' and the phrase translated into: 'Displacing the old command (rule) by causing it to follow his own commands.'

The suggestion made at ARE. 1900 I 20 in reviewing the Tiruköyilür inscription (123 of 1900, Yr. 6) of Räjendra that the battle of Koppam was a later event than the expedition to Kolläpuram must be abandoned in view of the new identification of Koppam. The wording of the Tiruköyilür records (EI. vii pp. 145-6), however, seems to lend some support to Hultzsch's view, and many of the shorter introductions mention Kolläpuram before Koppam.

82. BG., I, ii, p. 441; 392 of 1920, ARE 1921, II 5.
83. ARE. 1919 II. 30.
84. Annigere: BG. I, ii p. 441; and Gawarwad EI. xv. 23. ed. Barnett. See also EC. viii Sorab 325.
85. Fleet and, following him, Barnett ascribe the expedition and apparently the loss of life that followed to Rajendradeva. But we have no evidence that Räjendra lost his life in the Cälukya wars, though he was present at Koppam, cf. SII. iii p. 53.
86. 193 of 1925 (Yr. 6 of Räjendra II); possibly also 5 of 1899 of Räjaräja II (Yr. 6). This latter inscription, which is nearly one century later in its date, seems to mix up the achievements of Räjadhiräja I and Räjendra II. It speaks of 'Perumäi Vijayaräjendra-dëva who was pleased to conquer-Kalyänapuram and Kolläpuram and to fall asleep (i.e., to die) on an elephant' (SII. iii p. 191). Hultzsch remarks: 'This statement must refer to Parakesarivarman alias Räjendra-dëva, who is known to have set up a pillar of victory at Kolläpuram'—a view expressed with more caution in ARE. 1899 I 53 by Venkayya. 472 of 1920 from Salukki (NA.) of the fourth year of Räjakësari Räjendra (Kulöt tunga I) gives the same description much earlier than the record noticed by Hultzsch: the title Vijayaräjendra is not, however, given here. Räjendra-dëva nowhere claims to have conquered Kalyänapuram, did not have the title Vijayaräjendra, and as far as we know, did not die on an elephant in battle. These features distinctly recall Räjadhiräja I (ARE. 1925 II 16), whose third year would fall, however, about A.D. 1021, in the reign of Räjendra I. (See also 472 of 1920—Yr. 4 of Kulöt tunga I). If this view is correct, I am not sure it is, the theory, that during the Alanguḍi famine the state could not help the sufferers owing to the treasury being impoverished by the horse-sacrifice of Räjadhiräja (ARE. 1899 I 53), cannot stand. But after all the famine might have occurred in the reign of Räjendra II, about A.D. 1055; only the king might have been wrongly described in the record of Räjaräja II. The horse-sacrifice is, however, mentioned in the inscriptions of Räjadhiräja as early as the 26th year, A.D. 1044, if not earlier.
87. 258 of 1910 (Yr. 35)
88. 420 of 1925 (Yr. 35).
89. 446 of 1918 (Yr. 24).
90. 213 of 1894.
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91. 78 of 1920 (Yr. 33).
92. 188 of 1919 (Yr. 35).
93. 258 of 1910 (Yr. 35).
94. 413 of 1902 (Yr. 33).

95. Tirukkalukkumram is called Ulagalanda-šōlapuram in a record of the 26th year (172 of 1894).
96. 102 of 1912.
97. 85 of 1920.
98. 279 of 1895.
99. 295 of 1922.

100. 221 of 1894 (SII. v 520). Viṣṇuvardhana has been identified with the future Kulottunga I in ARE. 1895 I, 11.

101. 241 of 1911. In 421 of 1903 the king seems to be called Rāja-rāja by mistake. Sewell: (HISI. p. 82) adopts A.D. 1052, May 28, the date of the accession of Rājendra-deva, for the battle of Koppam. But we have no evidence that Rājendra did not become heir-apparent some time before the battle. See El. vi. pp. 213-9 for Belaturu record of yr. 6 (Ś. 979).

102. 81 of 1928. 173 of 1894 (Yr. 5) has 'nīlavīya' for 'maruvīya,' but is otherwise the same.

103. 3 of 1892, (SII. iii 29): 396 of 1913.
104. 87 of 1895: 270 of 1915.
105. viii 27.
106. ll. 38-40.

107. SII. iii p 58. ‘Kādalar’ definitely means ‘sons’ in this record; Rājendrašōla one of the ‘kādalar’ is clearly called ‘tan-tirumagan’ in 87 of 1895, (contra. Hultzsch. op. cit. p. 62 n. 9)—unless indeed, we must assume the more general meaning for ‘kādalar,’ take ‘tirumagan’ to be a loose expression for son-in-law, and identify Rājendra with Kulottunga I. But the phrase ‘kādalar kādalar,’ clearly means grandson; and this favours the first suggestion.

108. ARE. 1899 I, 51.

109. He quotes his father’s praśasti in some records. For the others many guesses have been put forward.

110. 119 of 1902. His other records begin in three ways; Manunidi- vrātivalara: tirumangai-vaḷara; tirumagal-vilanga: none of them is of any historical value. 80 of 1935-6 of yr. 4 (22 July 1062) is the latest date known for him, ARE. 1935-6, II 38.

111. 87 of 1895: SII. v. p. 271 ll. 32-39.
112. 113 of 1896 SII. v. no. 976; 718 of 1909.
113. SII. iii. 84, l. 8. Hultzsch thinks this a reference to the fourth encounter preceding that in which Kampili was burnt (ibid. p. 195).

114. SII. iii. p. 37 (ll. 3-8) identical with 113 of 1896.
115. I have adopted the reading; ‘ikalaunai virudodu malkkum’ or 113 of 1896.

116. Hultzsch translates: ʾṣerravan-ʾṣirattinai-ʾyaruttu’ into ‘cut off the head of the corpse’ apparently failing to notice that ʾṣerravan’ is made up of ʾṣerru’ and ʾavan’; cf. ʾṣerru van-ʾṣirattinai (133 of 1896).
NOTES

117. i.e. the van-guard (of the Cōla king)–Hultzsch.
118. Mēgha-dāmbar.
119. The text is Puspakap-pidiyum.
120. 266 of 1901 (SII. iii no. 84)— ll. 8-9.
121. Another engagement fixed at this same place for a later day
did not come off. See post. pp. 268 ff.
122. Contra S. K. Aiyangar–Ancient India p. 121.
123. Another view of these events is possible. Muḍakkāru may
not be Kūḍal-Śangamam; Irugaiyan may have fought at Muḍakkāru,
and this need have no connection with the mutilation of his wife in
the Vēṅgī campaign of Virarājēndra, which preceded the first battle of
Kūḍal-Śangamam. As Virarājēndra’s record is dated in his second year
(c. A.D. 1064) and E. Cāḷukya Rājarāja-naraṇīra died in 1063, it is just
possible that Vikramādiṭṭya’s entry into Vēṅgī (Cāmuṇḍarāya’s expedi-
tion) was connected with some succession dispute after Rājarāja’s death.
On this scheme, we have to assume that the battle of Muḍakkāru—
whatever river may be meant—took place c. A.D. 1069; and three years
or so later came the first battle of Kūḍal-Śangamam recorded in the
inscriptions of A.D. 1064. On the whole the view adopted in the text,
based on the identification of Muḍakkāru with Kūḍal-Śangamam, seems
simpler, and there appears to be nothing that can be urged against such
a position. It should also be observed, in this connection, that Virarāj-
ēndra’s inscriptions of the second year say nothing about his helping
Vijayāḍiṭṭya to gain or regain the Vēṅgī throne,—an event which is
not mentioned as having taken place till after the second battle of
Kūḍal-Śangamam and about the fifth year of Virarājēndra (c. A.D. 1067).
So that if we drop the somewhat uncritical assumption that Vikramādiṭṭya
and Virarājēndra concerned themselves about Vēṅgī only after Rāja-
rāja-naraṇīra’s death, the course of events becomes clear and perhaps
more easy to follow.
124. SII. iii. p. 32.
125. SII. iii. no. 30, l. 26.
126. If Kāndai is Kurnool (Eastern Cāḷukyas, p. 260), it would point
to the confluence of the Tungabhadrā with the Kṛṣṇā. Fleet suggested
the confluence of the Paṅca-gaṅgā and the Kṛṣṇā in the neighbourhood
of Khidrāpūr (Koppam) as the Kūḍal-Śangamam of the Cōla inscrip-
tions; and identified Karandai with ICA Karafiji in the same place
(EI. xii p. 298). But as he does not seem to have written the more
detailed note promised by him on the subject, it is impossible to see
how he would have met the objections to these identifications that arise
from the narrative of the campaign as given in the Cōla records which
do not once mention Raṭṭapāḍī as having been entered by the Cōla
forces on this occasion. On the later occasion Raṭṭapāḍī is said to have
been devastated; but the pillar is erected on the banks of the Tunga-
abhadrā.
127. 144 of 1898.
129. 102 of 1926 (Yr. 9).
130. EI. v. p. 77 v. 11; Cellūr v. 12.
C. 36
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132. 84 of 1895.
133. 612 of 1912.
134. SII. iii. 21.
135. II. 40-42.
136. In the section on Räjamaheñdra kainkaryam.
137. 502 of 1930.
138. 612 of 1930.
139. An admirable discussion of Virarajendra's records by Hultzsch is found at SII. iii pp. 192-6.
140. SII. iii 20; 113 of 1896 (SII. v. 976).
141. SII. iii, 30.
142. V. 774. Pandit V. Swaminatha Aiyar's identification of the king with Rajaraja II seems rather doubtful.
143. 113 of 1896; SII. iii, 20, p. 33.
144. 113 of 1896.
146. v. 76.
147. SII. iii 20.
148. SII. iii 30.
149. It must be noted that all the events up to this point are mentioned in a fourth year record found in Malur, of which only the praśasti is preserved (194 of 1911: EC. ix Cp. 83).
150. The term 'pirattan' seems to be the Sanskrit word 'bhrasta', rather than the Tamil 'pirattan' a fraud or a liar contra Hultzsch SII. iii, p. 69.
151. This, I think, is the real meaning, as suggested by A. V. Venkatarama Aiyar (Life and Times of Calukya Vikramaditya VI. Tamil Edn. pp. 22-3 and n. 3). Hultzsch understands this rather obscure passage as referring to Virarajendra's alliance with Vikramaditya. But that, I think, belongs to a later stage of the war when Somesvara I was no more and to the first fight of Virarajendra with Sömēsvara II. On the present occasion, Virarajendra is still fighting the entire family of Sömēsvara I and on every front. The difference between Vikramaditya VI and his brother which gave Virarajendra the chance of an alliance with the former did not, it seems, arise until after the death of Sömēsvara I, of which Virarajendra had no knowledge on this occasion. The Manimangalam inscription of the fifth year, therefore, cannot be said to anticipate, as Hultzsch says it does (SII. iii pp. 194-195), the events recorded in the inscriptions of the sixth and seventh years of Virarajendra. For one thing, the word pirattan in I. 27 of the Manimangalam record makes it impossible for us to identify him with Vikramaditya VI (cf. I. 22 of the same record: also Takkayagapparani v. 774, where pirattan, an unfriendly Cālukya, is contrasted with irattan, a friendly one). Again the expressions of the records of the sixth and seventh years make it clear that they are referring to a single occasion, which is different from that of the Manimangalam record and in which Vikramaditya became friends with Virarajendra. SII. iii. 83 (Yr. 6) says that Virarajendra burnt Kampili and occupied Karaḍigal before Sömēsvara (II) could untie his necklace (II. 7-8), and this is the first occasion of an encounter with the Cālukyas after the conquest of Vēngi
on behalf of Vijayaditya VII; 84 (Yr. 7) records (Il. 5-6) that on the same occasion, Sōmesvara (II) was forced to abandon the Kannaradēśā and that the submissive Vikramāditya was invested with the necklace by the Cōla king. The Vikramānkaḍēva Carita also places the alliance between his hero and the Cōla king some time after Sōmesvara I's demise and on the banks of the Tungabhadrā; and according to the same poem, at the time of his father's death, Vikramāditya was absent on a conquering tour which extended to Vēngī and Cakrākūta, which, again, seems very probable, as Vīra-rājēndra himself had to go off to Vēngī after Sōmesvara I failed to keep his engagement with him at Kūḍal-Śangamam. Lastly, it does not seem necessary to assume that the kaṇṭhikā (necklace) was necessarily a symbol of heir-apparentship and not of kingship in general, and hold, as Hultzsch does (SII. iii p. 194), that in the sixth year of Vīra-rājēndra, Sōmesvara I was alive and Sōmesvara II was still only crown-prince (IA. xx p. 267 under 17-Vijayaditya V and the references given there). Even if the kaṇṭhikā was a symbol of subordinate position, Sōmesvara II's untying it may mean that his father was no more and that he had become ruler in his own right—probably the best view of the case.

152. El. vii p. 9.
153. Vikramānkaḍēva Carita iv 44-68; EC. vii Sk. 136.

Dr. Venkataramanayya holds that Sōmesvara I deceived Vīra-rājēndra by a false message promising to meet him at Kūḍal-Śangamam while he really meant to carry the war into the Cōla country by sending his son Vikramāditya to the south along the west coast; this was why Sōmesvara went to the western ocean and the Cōla inscriptions misrepresent this as a flight. The evidence relied on for this reconstruction is mainly Bilhana's kāvya (Eastern Čālukyas, pp. 259 ff).

153b. iv. 36.
154. Means both 'a strong man' and 'Čālukya.'
155. iv. 29, 30.

We have a number of undated inscriptions at Drāksārāma recording vows taken by chieftains promising exclusive allegiance to Śrī Parāntaka, Kōnērinmai-kondār Sarvalōkāśraya Śrī Viṣṇuvardhana Mahārāja. Perhaps Vijayaditya VII is meant by these titles and the records are of this period (SII iv. 1269-1275). Eastern Čālukyas. pp. 249-50.

156. 182 of 1915 distinctly says that the Čālukya forces were met at Sakkarkkōṭtām and defeated by Vīra-rājēndra-padaik-kadāleśī vaḍa-tīsaic-Cakkarkkōttattu puk-kuḍanrelunda Šalukkiyat-tānaiyaik-kanal-pada nāri: (cf. also the early inscriptions of Kulottungā). El. xxii. pp. 232-3. The same record mentions battles at Kondai (about 70 miles N.W. of Rajahmundry, Eastern Čālukyas. p. 266 n. 2) and Kāvi, resulting in the capture of much booty and many prisoners including women by the Cōlas, and the erection of a pillar of victory bearing the tiger emblem. The expression puli-ṣūttukāllir-jayastamba nāṭti (i. 9) simply means: 'having set up a stone pillar of victory bearing the tiger (emblem)'; the
editor of the inscription in EI, however, discovers a place-name Puli-
Suṭṭukkal (p. 243) though he offers no identification of it at p. 228.

158. Hultzsch has clearly misunderstood the phrase—'igalidaiippaṇḍa
jayattiruvodum' which he translates into: 'with the goddess of victory,
who had shown hostility in the interval,' and in which he sees 'an
admission of the fact that the Cōlas had experienced reverses.' SII.
iii. p. 70 and n. 4. The 'idai' after 'igal' is clearly a locative suffix to the
preceding word meaning 'battle,' not 'hostility', in the context.


160. Hultzsch identifies this elder brother of the king with Ala-
vandān, SII. iii. p. 194.

161. v. 77.

162. CV. Ch. 58 vv. 1-17. Codrington (Short History p. 56) says:
'A first attempt to secure Polonnaruwa was made in or about A.D. 1066
but ended in failure, and Vijayabāhu was compelled to fortify himself
at Vatagiri (Wākiriqala in Kēgalla district).' I think that the fortifi-
cation at Vatagiri belongs to the later campaign of 1070 of which the
narrative in the CV. begins with v. 18.

164. 175 of 1894; 266 of 1901, SII. iii. 84.
165. EC. vii Sk. 136.
166. SII. iii. 83.
167. EI. xii. pp. 295, 309
168. SII. iii. 84.
169. v. 774.
170. Vikramāṇadēva Canta iv 69—v. 10.
171. v. 25-6.
172. v. 28—vi. 3.
172a. JBBRAS. ix. p. 278, 242; BG. 1, ii p 567.
173. e.g. 127 of 1913; 455 of 1920; EC. xi Cd. 82; SII. iii p. 65.
174. SII. iii. 84 ll. 1-2.
175. SII. iii. p. 194.
176. 371 of 1902, SII. iii. 81; 273 of 1904.
177. vv. 75; 77-8.
178. v. 79 (fragment).
179. vv. 80-81.
180. 182 of 1915.
181. SII. iii. 57 ll. 11-12.
182. 182 of 1915, l. 25.
183. SII. ii. 58. p. 234.
184. ARE. 1899, paragraph 50; SII. iii. p. 197; Viraśoṭiyam-Pāyiram.
THE ACCESSION OF KULÖTTUNGA I (A.D. 1070)

Virarajendra died early in A.D. 1070, the eighth year of his reign. He was succeeded on the throne by Adhirajendra, who had a very short reign of some weeks' duration and was followed by Rajakesari Kulottunga Cola I on 9 June A.D. 1070. As we find inscriptions of Adhirajendra dated in his third year, and as the exact date of Kulottunga's accession is quite clearly attested by his dated stone inscriptions from the Telugu country, it is evident that Adhirajendra must have been chosen heir-apparent by Virarajendra some time in 1067-8. Adhirajendra's relation to Virarajendra may be inferred from the explicit statement in the Vikramanukadēva Carita that on the death of his father-in-law, Vikramāditya started for Kāṇci and Gangakundapura in order to place his wife's brother on the Cōla throne. Why his reign was so short and how the Eastern Cālukya prince Rājendra II came to occupy the Cōla throne in 1070 are questions that do not admit of decisive answers. The evidence bearing on them proceeds from several quarters. These various sources differ so much from one another, and suggest so many explanations of the occurrences that the conviction is borne in upon us that almost every one of our authorities had strong motives to put forward a separate version of the course of events.

As a result of several inter-marriages, for some time the members of the Eastern Cālukya dynasty had become plainly Cōlas at heart, far more than Cālukyas. The following genealogical table illustrates the interrelation between the two dynasties:

<table>
<thead>
<tr>
<th>Rājārāja I (Cōla)</th>
<th>(E. Cālukya)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rājendra I</td>
<td>Kundavā m. Vimalāditya m. Mēdava Mahādēvi (also of Cōla descent)</td>
</tr>
<tr>
<td>Rājendra II Ammangādēvi m. Rājārāja Narēndra</td>
<td></td>
</tr>
<tr>
<td>Madhurāntaki m. Rājendra II (Cālukya) Vijayāditya VII (Kulottunga I) Šaktivarman II.</td>
<td></td>
</tr>
</tbody>
</table>
The Eastern Cālukya copper-plates of the period fall into two sets, one of them mentioning the transactions of Vijayāditya VII and his son Śaktivarman II, omitted by others,—a feature not unknown in other passages of E. Cālukya history as we know. The facts as set forth in the first set of plates are the following. After twelve years had elapsed from the accession of Rājarāja-nārēndra, his step-brother Vijayāditya ousted him from the throne and crowned himself king in Śaka 952, A.D. 1030; the grant which mentions this fact is dated in the second year of the reign of Vijayāditya. Then the Telugu Academy plates of Śaktivarman II, which do not mention any regnal year, state that Śaktivarman was crowned as king in the year Śaka 983, on a day corresponding to 18 October A.D. 1061, after Rājarāja had enjoyed a reign of forty-one years; they omit the coronation of Vijayāditya in A.D. 1030. Lastly, the Ryāli plates (two sets) of Vijayāditya VII omit all reference to the occurrences of A.D. 1030-2, give forty-one years to Rājarāja, state that Vijayāditya took by force the kingdom of his step-brother without his knowledge (at his death), that he handed it over to his son Śaktivarman out of the love he bore him, and that, when Śaktivarman died at the end of one year by a bad stroke of fate, Vijayāditya was only persuaded with difficulty, like Arjuna at the death of Abhimanyu, to resume the duties of state. These grants are dated in the twelfth year of Vijayāditya's rule. There is nothing in the palaeography or the dating of these records that raises any doubt as to their genuineness.

Alike in their chronology and in their narration of events, these plates differ from those of Kulōttunga which will be noticed presently. These imply that Rājarāja-nārēndra came to the E. Cālukya throne in 1018 after Vimalāditya had occupied it for seven years from A.D. 1011, thus completely vindicating the date of Vimalāditya's accession calculated by Kielhorn, 10 May 1011. But the facts that the Ranastapūndi grant of Vimalāditya is dated in his eighth regnal year, and that Rājarāja-nārēndra's coronation is stated elsewhere to have occurred in A.D. 1022 should not be lost sight of. Though the grants of Vijayāditya VII and Śaktivarman II thus agree with those of the time of Kulōttunga I in ascribing a rule of forty-one years to Rājarāja-nārēndra, they seem
to reckon the years from a different starting point, A.D. 1018, which is four years earlier than the date usually given, in the later grants, for Rājarāja's coronation, A.D. 1022. The language of the Ryāli plates and the date of Saktivarman II's coronation even raise a doubt if Vijayāditya waited till the natural end of Rājarāja's life or deposed him earlier. In any event, seeing that Viḍarājendra's inscriptions before his seventh year (A.D. 1068-9) do not mention his having had anything to do with Vijayāditya, there is no room for assuming, as has been sometimes done, that he interfered in any dispute relating to the succession, on Rājarāja's death, between Kulottunga I and Vijayāditya VII or that he helped to keep out the former.10

The hostility of Vijayāditya VII to Rājarāja, and possibly to his son Rājendra-Kulottunga, that becomes apparent from these plates has led to the identification of Vijayāditya VII with Viṣṇuvardhana-Vijayāditya (of some Western Cālukya inscriptions) who bears Eastern Cālukya titles like Sarvalokāśraya and Vēṅgīmaṇḍalēśvara. Fleet who first proposed this identification, basing himself mainly on the similarity of names and titles, subsequently gave it up and made the Western Cālukya prince a fourth son of Sōmeśvara I, not mentioned by Bilhana, apparently because he played a very insignificant part.11 In recent years, Fleet's original identification has again found support from scholars under the influence of the newly discovered copper-plates of Vijayāditya VII and his son Saktivarman II, and attempts have been made to prove that after the failure of his first usurpation (A.D. 1030-32), Vijayāditya left the Vēṅgī country and sought service under and support from Sōmeśvara I.12 It is true that a marriage relation between the two branches of Cālukyas such as was postulated by Fleet is impossible, and Vijayāditya-Viṣṇuvardhana, if he was a son of Sōmeśvara, could not have had an Eastern Cālukya princess for his mother.13 Again the omission of this name by Bilhana, and the phrase tatpādapadmārādha in the inscriptions, describing the relation of Viṣṇuvardhana-Vijayāditya to Sōmeśvara I, raise a doubt as to whether he was the son of Sōmeśvara though he is elsewhere called maga and nandana.14
To return to the evidence from the Eastern Cālukya copper-plates. Three grants of the sons of Kulottunga, known as the Ṭeki, Cellūr and Pithāpuram grants, dated respectively in the seventeenth, twenty-first and twenty-third years of his reign, narrate in almost identical terms the course of events in Vengi as it was described by Kulottunga himself to his son Rājarājamummadicōḍa, while sending him to Vengi as viceroy of the northern province of the Cōla empire.¹⁶ From these plates we learn that, at the death of Rājarāja after a rule of forty-one years Rājendra was first crowned as lord of Vengi and attained great celebrity. He was then crowned in the Cōḍa-rājya, not less exalted in status than the position of Dēvēndra. He married Madhurāntakī, the very Lakṣṇī risen from the ocean, namely Rājēndra-dēva, the tilaka of the Solar race. He had many children by her, and to one of them, Rājarāja, he said: ‘Child, the great kingdom of Vengi was, in days gone by, entrusted by me to my paternal uncle, king Vijayāditya, as I was desirous of undertaking a conquering tour (or according to the Cellūr plates, “as I was desirous of securing the Cōla kingdom”). He too, who was like a god and resembled a lion in his strength, went to heaven after ruling the kingdom for fifteen years.’ And the Ṭeki plates make it clear that Vijayāditya’s death occurred some time in A.D. 1077:¹⁷ this would mean that Kulottunga appointed him as his deputy in A.D. 1062 or thereabout.

In order to reconcile these statements of Kulottunga on his relations with Vijayāditya VII with what we know of them from other sources, we must recall the time and circumstance of the utterance attributed to Kulottunga. By 1077 Kulottunga was firmly seated on the Cōla throne; and securely established at the head of a prosperous and extensive empire, he was addressing his own son, after the death of his uncle and on the eve of sending him out as viceroy to the northern kingdom. Paternal solicitude as well as good taste and policy required that, rather than expatiate on ancient family feuds that deserved to be forgotten, he should give the best possible account of the past history of the viceroyalty that the young prince was about to take upon himself.
That Vijayāditya's relations with Kulottunga and his father, however, had been nothing so pleasant as Kulottunga afterwards represented them to his son, becomes clear not only from his Pāmulāvāka, and Ryāli plates, and the Telugu Academy plates of Śaktivarman II discussed above, but from other evidence as well. We learn from Eastern Ganga inscriptions that even after Kulottunga became Cōla emperor, the hostile relations between Vijayāditya and his nephew continued more or less unabated. The Vizagapatam plates of Anantavarman Cōḍaganga¹⁸ state that his father Rājarāja having, in the first instance, become the lord of the goddess of victory in a 'Tamil battle', then married Rājasundarī, the daughter of the Cōla king. The same lady is described elsewhere in unmistakable terms as the daughter of Rājēndra Cōla (Virarājendra) and the chief queen of Rājarāja.¹⁹

The Ganga king is also said to have offered help to Vijayāditya at the end of his life. The grant that mentions the 'Tamil battle' also states that 'when Vijayāditya, beginning to grow old, left the country of Vēngi, as if he were the sun leaving the sky, and was about to sink in the great ocean of the Cōdas,' Rājarāja of Kalinganagara 'caused him to enjoy prosperity for a time in the Western region,' that is, Vēngi to the west of Kalinganagara.²⁰ The approximate date for these occurrences is furnished by the Dirghasi inscription of Vanapati dated Śaka 997, A.D. 1075, which makes a pointed reference to Vanapati’s successes gained on behalf of his Ganga overlord against the Cōla forces.²¹ A war between Kulottunga and the E. Ganga Rājarāja followed by a mediation by Rājarāja Ganga between Vijayāditya VII and his nephew Kulottunga on a subsequent occasion, and the demise of Vijayāditya some time after the successful intercession of Rājarāja are thus clearly attested by the Ganga records of the time.

We are now in a position to explain the relations among the monarchs interested in Vēngi and the probable reason for Virarājendra bestowing Vēngi on Vijayāditya VII whom he had fought for many years both in Vēngi and in Karnāṭaka. The death of Rājāraja Narendra (1061) starts the trouble
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which ends soon after the death of Šomeśvara I (1068) with a veritable diplomatic revolution. When Vijayāditya VII seized the throne of Vēngī after Rājarāja’s death and bestowed it on his son Śaktivarman II with the aid of Šomeśvara I, the Cōla Virarājendra wanted to re-establish the Cōla influence in Vēngī which had disappeared in recent years owing to the neglect of his brothers. But though he killed Śaktivarman II in battle, that did not change the political alignment. Vijayāditya, though bereaved, allowed himself to be persuaded to rule in Vēngī and was actively supported by Šomeśvara I and his sons, particularly Vikramāditya. This political set up continued till the death of Šomeśvara I, after which event the schemes of the ambitious Vikramāditya dominate the political field. Though a younger son of Šomeśvara I, Vikramāditya was conscious of his superior ability and set about plotting against his elder brother Šomeśvara II who succeeded his father. He made up his mind to secure the support of the Cōla ruler by paying a price; knowing full well how keen Virarājendra was on Vēngī, he resolved to satisfy him here provided he got the Cōla’s aid against his brother and thereby secured a part, if not the whole, of the Cāluṅka kingdom for himself. This brought to an end this phase of the Cōla-Cāluṅka war. Vijayāditya consented to receive and hold the Vēngī kingdom as a fief of the Cōla empire: Vikramāditya got half the Cāluṅka kingdom forced from his brother by Virarājendra who also gave him one of his daughters in marriage and another (Rājasundari) to the Kalinga ruler Rājarāja, the other ally on Vikramāditya’s side. And if Virarājendra had lived for some years after this settlement instead of dying very soon after it, the course of history may have been very different from what it turned out to be.

If Rājendra-Kulottunga was first crowned as lord of Vēngī, as the later E. Cāluṅka plates assert (in contradiction to those of Vijayāditya), it is remarkable that these plates fail to give us the exact date of this coronation as they do of most other coronations. The Telugu inscriptions of Kulottunga containing both regnal years and Śaka dates support the date a.d. 1070 for the commencement of his rule, and this was the date of his accession to the Cōla throne.
The crux of the Kulottunga problem is, in fact, the question: what did he do with himself in the interval between his father's death and A.D. 1070? Fleet added up the two statements in the Teki and Cellur grants that Kulottunga appointed his uncle as deputy in Vēṅgī because he wanted to have (i) a conquering tour and (ii) the Cēlarājya, and stated that 'Kulottunga acquired the Cēla crown by hostile invasion and conquest,' and placed this event in A.D. 1063, in spite of the indication of a much later date for it furnished by the Vikramāṇkadeva Carita. He also pointed out that Kulottunga's conquest and annexation of the Cēla empire were not entirely the result of a failure of the Cēla succession, and that it must have been powerfully aided by a rebellion in the Cēla country and a state of anarchy of which we get some idea from the Kalingattupparani. Later writers, while they have recognised the mistake in Fleet's date for these occurrences, have not been so ready to give up his suggestions of hostile invasion, and in fact have added to it the charge of political murder against Kulottunga. Reserving the literary sources for more detailed consideration at a large stage, it may be observed here that the course adopted by Fleet in putting together two alternative statements made in peculiar circumstances about past events and evolving the theory of hostile invasion seems to be of doubtful validity, and that even the Vikramāṇkadeva Carita does not contain the remotest suggestion that Kulottunga put his rivals out of the way by secret murder, or even by open fighting. And now we must remember what Fleet was not aware of, viz., that the supposed appointment of Vijayāditya by Kulottunga to deputise for him at Vēṅgī and his occupation of the Cēla throne are separated by the whole interval of the reign of Virarājendra.

At the time of his father's death and the forcible seizure of the Vēṅgī throne by Vijayāditya mentioned in the Ryāli plates, Kulottunga, or Rājendra as he was then known, must have been a youth in his teens. For considering that he lived on to have a long rule of fifty years from A.D. 1070, it is hardly likely that about A.D. 1062 he was more than twenty years of age. His earliest Tamil inscriptions record certain facts which seem to indicate how Rājendra engaged himself when he was thus kept out of his
inheritance. The records of his second year\textsuperscript{25} state that, with the aid only of the strength of his arms and his sword, he overcame the treachery of his enemies, captured many herds of elephants, levied tribute from the Nāgavamsī king, Dhārā-varṣa of Cakrakūṭa, and gently raised the Earth resembling the lotus expecting the rise of the sun for blooming, as Viṣṇu raised the Earth from the ocean in his boar incarnation, and seated her, to her great pleasure, under the shade of his parasol.\textsuperscript{26} His records soon came to describe these achievements as belonging to the period of his ilangōp-paruvam, when he was still heir-apparent.\textsuperscript{27} If this view is correct, we must conclude that Rājēndra spent the best part of the period A.D. 1063-70 in the region of the modern Bastar state, and possibly even carved out for himself a small dominion beyond it in the Pūrvadēsa, even if he did not gain complete control over the Cakrakūṭa state and annex parts of the Pūrvadēsa to it, as his inscriptions imply. Possibly this northern extension of the influence of Vēngī, so closely allied to the Cōlas, was the cause of Vikramāditya's expedition against Vēngī and Cakrākūṭa, counteracted by the campaign of Vīrarājēndra culminating in the battle of Bezwāda. It will be remembered that in the course of this campaign, Vīrarājēndra is said also to have marched up to Śakkarakkōṭṭam. After the death of Vīrarājēndra, Kulōttunga marched into the Cōla country in good time to get himself accepted as king; but more of this later. And as he did some fighting during these years and subsequently came to look upon the whole period as a sort of probation for the Cōla throne, he might have felt justified in saying that he left Vēngī to his uncle Vijayāditya at the death of his father for a double reason.\textsuperscript{28}

We may now turn to the literary evidence on the subject of Kulōttunga's accession. On one matter the evidence of two works is in complete accord with that of the inscriptions. Both the Vikramāndkādēva Carita and the Vikramāsolan-ulā\textsuperscript{29} are explicit in stating that Vīrarājēndra was succeeded by another king before Kulōttunga came to the throne; the ulā by its very brief reference giving no particulars whatever of his reign, and the Carita by directly stating that he lost his life in a rebellion that occurred within a few days of his installation\textsuperscript{30}, imply that he had a very short reign; this king was no doubt Parakēsari Adhi-
rājendra of the inscriptions. And Kulottunga himself recognised the legitimacy of Adhirājendra's position when he styled himself Rajakesari. In some of his records, however, is found a double prāṣasti which, by combining the two forms viramē turai-yāgavum and pugalānādu vilanga, seems to set up a claim that Kulottunga should be considered the direct successor of Viraṛajendra. And the Kalingattupparai of Jayangondar, makes it a point to ignore the reign of Adhirājendra. This poem is often cited in support of the notions that at his birth Kulottunga was adopted by Rājendra

Was Kulottunga adopted into the Cōla family? Was Kulottunga adopted into the Cōla family and that he was brought up in his maternal grandfather's court. But there is nothing in the actual words employed by the poet to suggest either a formal ceremony of adoption or to enable us to know where the prince spent his early years. In fact the date of this prince's birth must be placed at the end of Rājendra I's reign, some time after A.D. 1040. By that time Rājādhira I had long been associated with his father as yuvrāja, and there were several brothers of his perhaps occupying responsible posts in the administration of the empire. There was no need for any adoption; and considering his marriage with Madhurāntaki, it is impossible to postulate it. In fact all that Jayangondar says is that on the birth of the child, the queen of GangaiKondaśōla raised him in her hands and expressed her admiration of the marks on his limbs by observing that he was fit to be a son of the solar line born for its protection; in the very next verse the poet takes good care to add that the kings of both the lunar and the solar dynasties, that is Rajarajanarendra and Rajendra Gangaikonda, experienced joy on the occasion of the birth of the prince. After a conventional account of the early years of the prince, the poet states than Abhaya (Viraṛajendra) made him crown prince, and then proceeds to describe his digvijaya of which particulars are furnished only with reference to the northern direction. He is said to have made his mark in Vayirākaram and Sakkarakkōṭam. He was still in the north engaged in these campaigns when the Cōla king died in the south, and there ensued anarchy and confusion until Abhaya Kulottunga returned and restored order. This account of Jayangondar is remarkable in some ways. It studiously refrains from mentioning Adhirājendra and asserts that Viraṛajendra made Abhaya crown prince for the rule of
the Earth, meaning no doubt, the Cōla kingdom; and it recounts details of campaigns in Wairagarh and Cakrakūṭa exactly like the early inscriptions of Kulōttunga to which attention has been drawn above. Though the poet aims, as Fleet has remarked, at treating Abhaya on the whole as a Cōla prince rather than as Cālukya, he has still not altogether suppressed the Cālukya connections, and in his account of the youthful achievements of Abhaya he follows the early records of the reign rather closely. Above all, his account leaves no room for doubt as to the whereabouts of Abhaya at the time when his chance arrived to seize the Cōla throne. It is also of some interest to note that in the account of Abhaya’s digvijaya, and in the attempt made, in the inscriptions, to combine the praśasti of Vīraraṇjendra with that of Kulōttunga, and thus cast a doubt on the legitimacy of Adhirājendra’s rule, the poem and the inscriptions are in perfect agreement.

The Vikramāṇkadaēva Carita of Bihana gives the story from yet another point of view, which is as hostile to Kulōttunga as the Kalingattupparai is favourable to him. Soon after Vikramāditya’s marriage, his father-in-law the Cōla king, died and the kingdom fell into a state of anarchy. When he heard of these things, he set out for Kānci with the definite object of helping the late king’s son to the throne. At Kānci, Vikramāditya spent some days in bringing the wicked (duṣṭavarga) to their knees, and then marched to Gangakunda where he destroyed the forces of the enemy and finally secured the throne for the Cōla prince. After spending about a month in that city, Vikramāditya, apparently satisfied that peace had been restored, retired to the Tungabhadra. Within a few days after his return, the news reached him that his brother-in-law had lost his life in a fresh rebellion and that Rājiga, the lord of Vēngi, had captured the throne vacated by the Cōla prince. Vikramāditya VI marched at once against Rājiga. The latter induced Sōmēśvara II to combine with him; and a battle was fought. But the victory rested with Vikramāditya VI; Rājiga fled and Sōmēśvara II was taken prisoner. This lost Sōmēśvara the throne; and shortly afterwards, according to the poem, Vikramāditya VI allowed himself to be proclaimed ruler of the Dekkan.
Certain questions naturally arise from this account: who was responsible for the troubles that followed Virarājendra's death and rendered it necessary for Vikramāditya to come over to Kañcī and Gangākunḍa to secure the succession for his brother-in-law? Who were the wicked people of Kañcī and the hostile forces of Gangākunḍa whom Vikramāditya had to suppress before Adhirājendra could feel secure on the throne and Vikramāditya himself retire to the Tungabhadra? And what was the nature of the rebellion in which Adhirājendra lost his life within a few days after Vikramāditya's retirement? There is no direct statement in the Vikramāṇkadēva Carita of Kulōttunga's complicity in these conspiracies and rebellions; but the facts that they paved the way for Kulōttunga's accession to the Cōla throne, that Vikramāditya VI marched against him and made an attempt to oust him after he occupied it, and the silence of the Kalingattupparaṇi on Adhirājendra's reign seem to furnish some ground for the inference that Kulōttunga's ambition and intrigue brought about these occurrences. But a strict regard to the actual statements of Bilhana may not support any conclusion more precise than that of Fleet: that Kulōttunga Cōlādēva I was enabled to seize the Cōla crown through internal disturbances in the Cōla kingdom, which culminated in the death of the last Cōla king.

An attempt has been made to connect these internal disturbances in the Cōla kingdom that led to the extinction of the direct line of the Cōlas with the story of the persecution suffered by Rāmānuja and his disciples as it is narrated in Vaiṣṇava hagiology. Without minimising the difficulty of reconciling all the data proceeding from a mass of contradictory legends, but confining our attention to the professedly earliest biographies of Rāmānuja like the final chapters of the Divyasūricarīta and the Yatirāja-vaibhavam, it is just possible to identify the Cōla who died as Kṛmikanṭha in consequence of the persecution to which he subjected Rāmānuja and his followers with either Adhirājendra, or possibly with Virarājendra with whom the direct Cōla line practically comes to a close. The categorical statement in the Divyasūricarīta that God Śiva of Tiruvārūr proclaimed the end of the rule of the kings of the Cōla
and the chaos at the end of Vīrājēndra's rule which is attested by, but not accounted for, by the Kalingatupparani and the Vikramāṅkaḍēva Carita, and which might have been the concomitant of a religious upheaval, lend plausibility to the suggestion thus made. But it must be recognised that the details of the chronology of the life of Rāmānuja furnished by other works are not easy to explain on this assumption, and that it is perhaps impossible to reconcile all the data furnished by legend on any single hypothesis.

Before concluding this discussion of the circumstances of Kulōttunga's accession, it must be pointed out that the provenance of the inscriptions of the early years of Kulōttunga now known does not confirm the views to which Hultzsch gave expression in his masterly introduction to Kulōttunga's inscriptions of these years. It shows, on the contrary, that from A.D. 1070 onwards Kulōttunga was practically master of the entire Cōla country, except, of course, for the hostile movement of Vikramāḍitya VI which remained to be dealt with, and the risings in the south, always ready to break out on every possible occasion and now favoured by the confusion following Vīrājēndra's death. Inscriptions of Rājēndra's second year with the characteristic introduction or with a verifiable date are found in Kaṇḍamangalam (South Arcot) and Valuvur (Tanjore): of the third year at Alangudi, Nallur (Tanjore), Iḍaiyār and Tribhuvani, (South Arcot). And there are records of the second and fourth years already giving him the name Kulōttunga. It seems necessary therefore to give up the ideas that some years elapsed after Rājīgā entered the Cōla kingdom and before he actually occupied the territory on the banks of the Kāverī; and that his formal assumption of Cōla sovereignty in the fifth year was marked by the adoption of the name Kulōttunga. The fact seems to have been that, as is implied by the Vikramāṅkaḍēva Carita, Rājīgā came to the south soon after Adhirājēndra's demise and appropriated to himself the whole kingdom of the Cōlas, in so far as it was possible to do this by a single formal act. In fact, he became the Cōla king. It remained of course for him to hold the new position against Vikramāḍitya's attack and to suppress other disorders. And if it is true, as seems likely, that some other records bearing early regnal years like the second and third of Kulōttunga are also really his, then
it becomes quite certain that the title Kulottunga was also assumed by him from the very commencement.

To sum up the results of the discussion. Despite the statement in the Kalingattupparaṇi that Virarājendrā made Kulottunga his crown prince, the evidence of Adhirājendrā’s inscriptions, the Vikramāṅkadeva Carita and the Vikramasolanulā makes it clear that this could not have happened, and that, consequently, we have to assume that the court-poet of Kulottunga introduced this story to give validity to Kulottunga’s title to the Cōla throne. There is no direct statement even by Jayangondār that Kulottunga was either adopted into the Cōla family or that he was brought up in the Cōla court. The copper-plate grants of the Eastern Cāḷukyas, those of Vijayāditya VII, of Śaktivarman II and of the sons of Kulottunga himself, together with the early Tamil records of Kulottunga’s reign, lead us to reconstruct the period of Kulottunga’s youth and his career until he came to the Cōla throne somewhat as follows. At the time of his father’s death, his uncle Vijayāditya made himself master of the Vēngī kingdom and kept the prince Rājendra, as he was then called, out of his inheritance. Alone and unaided, he sought a life of adventure across the Vēngī frontier in the land of Cakrakūta (Bastar). Possibly he carved a small principality for himself and after making his peace with his uncle Vijayāditya, especially as, after the death of Śaktivarman II, this must have been easy, he bided his time hoping that in some manner he might gain the Cōla throne for himself. The confusion that followed the death of Virarājendrā in the internal affairs of the Cōla kingdom helped him to achieve his object in spite of the attempts of Cāḷukya Vikramāditya VI to prevent the union of the Vēngī and Cōla kingdoms in the same hands. The evidence is not clear on the question of Kulottunga’s complicity in the rebellions that at first obstructed the accession and then shortened the rule of Adhirājendrā. There is just a possibility that these disturbances were religious in origin and connected with the Cōla persecution of Vaisṣṇavism in the days of Rāmānuja, a fact well attested in legends, though the details of the story are very obscure. In any event, Kulottunga began to rule in the Cōla kingdom from about 9 June A.D. 1070. In his later inscriptions Kulottunga claims to have obtained the Cōla C. 38
crown by right and thereby become an acceptable companion to the land of the Kāvēri in her loneliness.\footnote{1}

1. EI. vii p. 7 n. 5. June 13 is now suggested, ARE. 1947-8 p. 3 and No. 108 from Srirangam of the year's collection.
2. vi. vv. 6-25.
3. IA. xx p. 277
4. Pamulavāka plates of Vijayāditya VII. II. 62-3; JAHRS. ii. 287.
5. (ibid) I. 81.
7. parokṣaṃ Rājarājasya bhṛṭur-dvaimāturasya yaḥ | paryagrhīn-mahā-rajya-śriyam vīra-śriyā yutaḥ ||
   My thanks are due to Mr T. N. Ramachandran (of the Madras Museum) for assisting me in consulting the unpublished Ryāli plates in his custody. See also ARE. 1925. II. 5; JAHRS. v. p. 44, v: 16:
9. This date is given as Ś. 986 in ARE. 1914 II 10 and 983 in App. A. (ibid.). The text is: guna-vasu-nidhi. The astronomical details fit 985 better.
10. ARE. 1901, paragraph 12; SII. iii p. 128. Eastern Cāḷukyas, pp. 245 ff, and 295-302.
11. IA. xx 277-8.
12. BG. I. ii 454 and n. 5.
14. ARE. 1925 II 3.
15. Fleet. BG. ibid.
17. Rājarāja Cōḍa-gaṅga was crowned in Vēngi in Śaka 1006 (v. 34); before him Vīra Cōḍa was viceroy for six years and Mummaḍi-čōḍa for one year (vv. 19 and 17), so that the beginning of Mummaḍi's viceroyalty fell in Śaka 999 or A.D. 1077.
18. IA. xviii pp. 166-9; Korni plates, JAHRS. i, pp. 106. ff.
22. SII. iii. p. 127.
23. IA. xx. 277, 282.
24. ARE. 1899 paragraph 51.
25. SII. iii 64-7, as corrected by Hira Lal, EI. ix p. 179 n. 1 and 2. Also 125 of 1900 with the pū mêl arivai introduction recording the same transactions in other words.
26. The phrase arukkan udayattu āśaiyil irukkum kāmalam anaiya nilamagal has been often misunderstood. It is mere poetry, and contains no geography. Hultsch’s equation of this phrase with Vēngi (SII. iii p. 132) and Dr. S. K. Aiyangar’s suggestion that there is a
NOTES

reference to Kadāram here (Ancient India, pp. 130-1), are alike wrong. The correct explanation was first put forward by A. V. Venkatarama Aiyar in his Sāṅkara-Pārvati lecture (1943) in the University of Madras—see Proceedings, Indian History Congress, Aligarh, 1943, pp. 161-2.

27. SII. iii. 68.

28. It is obviously impossible to discuss fully all the theories that have been suggested about Kulottunga’s position in 1063-70. I am fully alive to the responsibility of adding one more to these, not to my knowledge suggested before by others. My only warrant is that this seems to be the normal interpretation of the language of the inscriptions of Kulottunga himself. The other views centre round the hypothesis that Rājēndra was yuvārāja to his father Rājarāja-nārēndra when he fought the campaign against Dhāravāra or that he was yuvārāja to Virarājēndra. The latter seems impossible, in view of Adhirajēndra’s position and inscriptions. The former hypothesis is quite feasible, provided the date is not placed too early. (JAHRS. i. pp. 217-8). Another view makes Kulottunga a dupe of circumstances who, having, after a fight in which Śaktivarman II was killed like Abhimanyu (an inference not supported by the language of the Ryāli plates), made his peace with his bereaved uncle, found himself baulked in his design upon the Cōla throne by the prompt usurpation of Virarājēndra (JAHRS. v. pp. 208-11). This writer has apparently overlooked the probability that Virarājēndra might have been recognised as heir to Rājēndrādeva on the death of Rājamahēndra. He is also clearly wrong in mixing up Yasaḥ-karnādeva’s inroad into Trikalinga with these transactions, for he did not come to power till A.D. 1073 (EI. xii p. 207). Hultzsch’s view that before A.D. 1072 Rājēndra-Kulottunga took Vēngī from his uncle Vijayāditya VII who appears to have received it from the Cōla king Virarājēndra (SII. iii. p. 132) goes against the express statement in the Tēki and other grants that Vijayāditya ruled Vēngī continuously for fifteen years, and is now contradicted by the Ryāli plates of the twelfth year of Vijayāditya c. A.D. 1074; but the E. Ganga records (p. 289 ante) must be taken into account here. See also ARE. 1914, II 10 where SII. iii. p. 128 is followed.

29. ll. 44-5—Angavanpin kāpaipurindavanī kāṭṭōnum.

30. vii. 36.

31. 156 of 1923 (Yr. 2); 197 of 1919 (Yr. 5), the former having only viramē tūnai; 197 and 199 of 1929 and 434 of 1912 (Yrs. 37, 38 and 43). ARE. 1913, II. 33.

32. Verse viii. 29 asserts that directly after the victory of Kudal-Sangamam the earth, to her great good fortune, passed into the hands of Abhaya, the hero of the poem. The ‘mannar-mannan’ or ‘mannar-viran’ of x. 25 cannot be Adhirajēndra as Hultzsch thinks (SII. iii p. 129), but Virarajēndra.


34. x. vv. 5-7.

35. ‘Abhaya’ in this verse x. 18 does refer to Virarajēndra cf. viii 29; and from this account of Virarajēndra’s recognition of Kulottunga, the conclusion has been drawn that Adhirajēndra was a bastard with no title to the throne.
36. vi. 7-26.
38. IA. xx. p. 282:
41. IA. xxxviii pp. 129 ff. See, however, IA. xl p. 152, for a critique.
42. xxii 84.
43. To refrain from dogmatism in dealing with such shifty material is as necessary as it is difficult. Krmikantha-Cōla has generally been identified with Kulōttunga I, on the strength of the name Kulōttunga given to the Cōla persecutor of Rāmānuja in late works like the Kōyilōlugu. A. Govindācāryasvāmin—Life of Rāmānuja (Madras 1908) p. 170. S. K. Aiyangar Ancient India pp. 150 and 207. Dr. Aiyangar is inclined to date the decline of Cōla power from the end of Kulōttunga I's reign. op. cit. pp. 152 and 318. It has been pointed out that the traditional date for the foundation of the temple at Mēlukōte is against this identification of Krmikantha. (IA. vol. xli. p. 224). It is possible that 'Kulōttunga' is used in late works as a generic name for Cōla. The name is not found even in the Gūrupalamprāpbhāda (Ārāyirappādi; ed. Madras 1927). Krmikantha-Cōla is said to have uprooted and thrown into the sea the image of Gōvindārāja from the front of the Nāṭarāja shrine at Cidambaram, and this act of sacrilege is placed by the Divyasuricārita at the very beginning of the Cōla persecution of Visnūism, (xviii 72). The same fact is recalled by the much later Prapannāmrtam (quoted by Dr. S. K. Aiyangar op. cit. p. 320). The poet Ottakkuttan seems to attribute this deed to Kulōttunga II—Kulōttungasōalanulā ll. 76-8; Rājārajaśōalanulā ll. 64-6 which is most explicit, and Takkaṭjāgapparani v. 777. But no one, on this account, seems to be prepared to identify the persecutor of Rāmānuja with Kulōttunga II. This king is, however, known to have extended the temple of Nāṭarāja by putting up new structures and 'gilding' it, and it may be that the Tamil poet in describing this act of his attributes to him a deed of one of his predecessors. Otherwise the genuineness of even the Divyasuricārita would be suspect.
44. 358 of 1917; 425 of 1912.
45. 497 of 1920. 55 of 1911; 279 of 1929; 185 of 1919.
47. SII. iii pp. 132. 140.
48. The civil war between Adhirājendra and the 'usurper' postulated in ARE. 1904 paragraph 21 is pure myth.
49. 145. 147. 151 of 1906: 142 of 1929; 55 of 1911; 586 of 1907; 267 of 1917; 126 of 1912.
50. El. vii p. 7 n. 5. See also n. 1 ante.
51. SII. iii 68. 'Podumai' does not mean 'prostitution' as Hultzsch understands it. The idea is that Lākṣmī, the wealth of the southern country, had become common, ownerless, and the land of the Kāvēri lonely, uncompanioned. when the Cōla succession failed: both found a remedy for their situation in the coming of Kulōttunga.
The accession of Kulottunga I marks the commencement of a new era in the history of the Cōla empire. At the end of nearly a century of dubious subordination to the Cōla empire, the kingdom of Vēngī now became definitely a province of the empire resuscitated by its own ruler. After Kulottunga became Cōla emperor, Vēngī was ruled successively by his sons as viceroys, and this added greatly to the strength of the Cōla empire by shutting the door against the intrigues of the Western Cālukyas in that quarter. The first Cālukya-Cōla emperor soon overcame the troubles that threatened at his accession to bring about the collapse of the empire, and after establishing himself on his new throne, he had a long reign characterised, for the best part of it, by unparalleled success and prosperity. He avoided unnecessary wars and evinced a true regard for the well-being of his subjects. The permanent results of his policy are seen in the reigns of his successors. For about a century, until we reach the time of Kulottunga III, the empire, though not so extensive as before, still holds well together, and there is on the whole less of the chronic warfare of the age which preceded the accession of Kulottunga. The impossible attempt to extend the empire across the Tungabhadra frontier into Raṭṭapāḍī is definitely given up by Kulottunga I, and he even puts up with some loss of territory in the Mysore country consequent on the rise of the Hoysalas about the close of his reign. And the loss of Vēngī, though serious, was only temporary, as his successors recovered most of it. The wisdom of Kulottunga’s statesmanship lay in adjusting his aims to his resources, in his not forsaking the possible good in the pursuit of the impossible better, and in his preferring the well-being of his subjects to the satisfaction of his personal vanity. He ensured for his subjects a century of peace and good government.
Kulottunga's reign began approximately on 9 June A.D. 1070. As he ruled for fifty years thereafter, he must have been a young man at accession. The asterism of his birth was Puṣya. The numerous inscriptions of this long reign contain several praśastis, each with some variant forms. In the first four years the most common praśasti is the one commencing tiru manni vilanga or valara which records the achievements of Kulottunga (here called Rājendra) before he came to the Cola throne. These events have been discussed already in relation to the problem of his accession. The latest records containing this early praśasti are dated in the fourth year. The same events are also narrated in different words in another praśasti known so far only from one record of the sixth year at Tirukkovalur and commencing pū mel arivaiyum. Yet another praśasti, briefer and of far less historical value, also occurring in these four years, is that commencing pūmiyum tiruvum, of which we have an expanded form in the rare introduction beginning pū maruviya tirumāṇandaiviyum. The two most common forms of the praśastis of the reign are the short introduction commencing pugal-mādu vilanga which begins to appear in the fourth year and the longer one commencing pugal śūlnda puṇḍari appearing for the first time in the fifth regnal year. Of these it is the latter praśasti that is most helpful to the historian on account of the revisions undergone by it as the reign advances. Other praśastis are: pū mēvi valara appearing in the ninth year, pū mādu valara in the year after that, tirumagal jayamagal in the twelfth year, and possibly also pū mādu puṇara in a mutilated inscription of which the date is lost. We must also take account of the double introduction, viramē tuṇai followed by pugal mādu vilanga, which couples a praśasti of Virarājendra with that of Kulottunga and to which attention has been drawn already. This introduction is found as early as the fifth year in an inscription from Tribhuvani which also gives the Tribhuvanacakravartin title of Kulottunga. It is seen from the inscriptions of the reign now accessible to us that the titles Kulottunga and Cakravartin were also assumed by the emperor much earlier in his reign than was once thought.
Of the early wars fought by Kulottunga in his youth (ilangōp-paruvam), some account has been given in discussing his position between A.D. 1063 and 1070. It has been pointed out that he levied tribute from the Nāgavamsi ruler Dharavarsa and possibly also carved out for himself a separate and independent principality in that quarter. The first few lines of the praśasti beginning pugal śulnda punari refer to the same events and add that by the strength of his arm he routed an army of the king of Kuntala, and thus donned the garland of victory in the north before he turned his attention to the south. This war with the king of Kuntala, doubtless the Western Cālukya king, waged before 1070, was part of Kulottunga's activity in the region of the modern Bastar state, and the circumstances that led to this conflict are the same as those recorded in some of the later inscriptions of Virarājendra and in Bilhana's account of Vikramāditya's digvijaya in so far as it relates to Vēngi and Cakrakūṭa. After Sōmēśvara I failed to turn up for the second encounter fixed to take place at Kūḍal-Sangama, Virarājendra threw down a challenge to the Vallabha (Cālukya), proceeded to recover Vēngi, and after the victory of Bezwada, bestowed that kingdom once more on Vijayaditya VII. These data corroborate Bilhana's statements that in his war-like career as yuvarāja Vikramāditya had conquered Vēngi and Cakrakūṭa, and was encamping on the banks of the Kṛṣṇā when the news of his father's illness and death reached him. The Kalingattupparani also implies that Vikramāditya fought against Kulottunga in the north at this time and that it was in this war that Kulottunga earned the title Virudarājabhayankara, i.e. terror to Virudarāja or Vikramāditya. These events took place in A.D. 1067. And now it becomes clear from Kulottunga's praśasti that his northern adventure might have helped Virarājendra in the war against Vikramāditya. Whether this means that Kulottunga, on his own account, repulsed Vikramāditya's attack on Cakrakūṭa, or whether we may infer further that Kulottunga co-operated with Virarājendra and was present at the battle of Bezwada, it is not easy to decide. In any case, the effective assistance of Kulottunga in the release of Vēngi from the Western Cālukya hold shows that Kulottunga might have been on friendly relations with Virarājendra and kept up a live interest in the affairs
of the Vengi and Cola kingdoms. That, as a result of the wars, the kingdom of Vengi was restored to Vijayaditya gives us the measure of the truth of Kulottunga's statement made later to his son Rājarāja that in his youth he preferred a life of war and adventure and so left the kingdom of Vengi to be ruled by his uncle Vijayaditya. It is probable that this exile was not altogether voluntary and was in the first instance brought about by the ambitions of Vikramaditya and Vijayaditya.  

The death of Vīrarājendra after he had made his peace with Vikramaditya VI, the accession of Adhirājendra, and the revolution in the Cola country that was arrested for a time by Vikramaditya's intercession, but, after the retirement of Vikramaditya to the Tungabhadra, ran its full course and ended fatally for Adhirājendra, gave Kulottunga the opportunity to make himself master of the Cola kingdom. The theory of a civil war between Adhirājendra and Kulottunga that has sometimes been put forward gets no support from the inscriptions, and appears highly improbable. There is likewise no warrant for the view that Kulottunga at first gained control of a part of the Cola kingdom and became master of the whole of it only at the end of four or five years of fighting, or that he killed many princes of the blood to clear his way to the throne. The inscriptions of Kulottunga, however, agree with the Kalingattupparani in stating that his advent to the south rescued the Cola country from a state of anarchy and dissolution, and restored unity and order in that land. The inscriptions say: 'In the south, he put on the pure jewelled crown by right so as to put an end to the commonness of the goddess of the sweet smelling lotus-flower (Lakṣmī) and the loneliness of the good earth-maiden who had the Ponni (Kāvēri) for her garment.' There is not the slightest suggestion here of any opposition encountered by Kulottunga in the Cola country; rather his advent is said to have been quite welcome, if not actually sought after. Writing some years later, when Kulottunga had, by his wise and strong rule, secured for the people of the empire several years of continued peace and prosperity, Jayangondar draws in deeper colours his picture of the anarchy that preceded the advent of Kulottunga:
'Brahmanical sacrifices were given up; the path of Manu was totally deserted; the six sciences were forgotten and the chanting of the Vedas ceased.

'The castes mixed one with another in wild confusion; none keeping to their prescribed paths of duty, (the code of proper) conduct was forgotten.

'Each sought to tyrannise the others, the temples of the gods were neglected; women lost their chastity; and fortresses fell into ruin.

'While the darkness of Kali was thus spreading, he (Abhaya) came to the rescue of the world, like the sun rising above the roaring sea and driving away darkness.

'He made it his duty to create afresh all the safeguards (for the people), he restored all the (old) rules and again established the earth on the proper path.

'Amidst the roar of the four oceans and the chanting of the four Vedas, and the blessings of the three worlds, he was anointed.'

We may recognise a substratum of fact beneath the exaggerations of this conventional picture of anarchy. Though the true course of events is obscure, and the hypothesis of religious persecution leading to a political revolution rests on vague and confused tradition, it is clear that the prospect was gloomy indeed when Kulottunga came to rule over the Cōla dominion. War and rebellion had raised their heads, and the southern portions of the empire including Ceylon had proclaimed their independence. Kulottunga devoted the first few years of his reign to deal with these troubles.

The first enemy to be dealt with was the Western Cāḷukya Vikramāditya VI, who now found that all his efforts to extend his power to Vengi had proved futile, and what was worse, that Vengi became more closely united than ever to the hostile power of the Cōlas. Vikramāditya was therefore sure to oppose Kulottunga's accession and lead an expedition against him. Kulottunga lost no time in strengthening himself by fresh alliances. There was no love lost between Vikramāditya and his elder brother Sōmeśvara II, who had been compelled
by Virarājendra to part with some of his territory to Vikram-ādityya, and it was obvious that Kulottunga could make a successful appeal to Sōmēśvara for assistance in the war against his brother; and that was what he did. Says Bilhana.

'After the lapse of only a few days, when the Cōla's son (Adhirājendra) was slain in a rebellion of his subjects, the lord of Vēngī, Rājiga by name, took possession of his throne by the concurrence of fortune. This crooked-minded man suspected danger from him (Vikramādityya) and in order to create a diversion in his rear, he put himself straight with Sōmadēva, his (Vikramādityya's) natural enemy .... What has this noble-minded (Vikramādityya) done to his elder brother, that the latter should, with intent to injure him, enter into a compact with their family foe, the Cōla Rājiga? When the king's son (Vikramādityya) started on his expedition for the chastisement of the impolitic Rājiga, Sōmadēva pursued him quickly at the back with his entire forces......When the mass of the Dravida army drew near the liberal-handed prince (Vikramādityya), this king (Sōmēśvara) also approached, having gained at last an opportunity of injuring (him).

Vikramādityya was also very ably assisted in the campaign by a number of his allies and vassals. The Yādava king of Dēvagiri helped him as an ally. Among the vassals present with Vikramādityya were the Hoysala Ereyanga and Tribhuvanamalla Pāṇḍya besides the Kadamba Jayakēśi, already mentioned as the ally of Vikramādityya. According to Bilhana's account, at the end of a hard contest in which the armies of Sōmēśvara and Kulottunga engaged the forces of Vikrama, 'the Dravida lord fled the field and Sōmadēva entered the prison.' Vikrama then retired to the Tungabhadrā. He intended to restore his captive brother to liberty and to the throne, but, as on the eve of the battle, Siva interposed a second time in a dream and commanded Vikrama to assume the sovereignty himself, and he did so. He also made his younger brother Jayasimha viceroy at Banavāse. After some further expeditions and conquests, of which no details are forthcoming, and after once more extinguishing the valour of the Cōla, he duly entered his capital Kalyāṇa.
As may be expected, the account of the campaign found in Cōla inscriptions differs in many details and in the result of the fight; the subsequent course of events shows, however, that this version is on the whole nearer the truth than the kāvya of Bilhaṇa.

‘Not only did the speech (of Vikkalan)—“After this day a permanent blemish (will attach to Kulōttunga), as to the crescent (which is the origin) of (his) family”—turn out wrong, but the bow (in) the hand of Vikkalan was not (even) bent against (the enemy).31 Everywhere from Nangili of rocky roads—with Manalūr in the middle—to the Tungabhadra, there were lying low the dead (bodies of his) furious elephants, his lost pride and (his) boasted valour. The very mountains which he ascended bent their backs, the very rivers into which (he) descended eddied and breached (the banks) in their course: (and) the very seas into which he plunged became troubled and agitated. (The Cōla king) seized simultaneously the two countries (pāṇi) called Gangamanḍalām and Śinganam, troops of furious elephants which had been irretrievably abandoned (by the enemy), crowds of women with beautiful lustrous eyes, the goddess of fame who gladly brought disgrace (on Vikkalan), and the great goddess of victory who changed to the opposite side and caused (Vikkalan) himself and his father, who were desirous of the rule over the western region, to turn their backs again and again on many days.’

Some earlier versions of these incidents substitute the general phrase Velkulattarasar or Velpulattarasu i.e., the Cālukyan king or kings, for Vikkalan, and the specific place-name Aḷatti for the region from Nangili to Tungabhadrā.32

The earliest allusion to this war traceable in the inscriptions of the reign occurs in the words:

Date. ‘Vikkalan and Śinganān plunging into the western sea’, found in the pugal mādu introduction for the first time in the seventh year.33 The actual fight with Vikramādiṭṭya took place, therefore, some years after Kulōttunga’s reign began and not, as Bilhaṇa’s narrative implies, immediately after his accession. This is also borne out by Cālukya inscriptions which place these occurrences in the expired Śaka year 998, or A.D. 1076.34
years was doubtless employed by both sides in preparations, diplomatic and military, for the coming fight. For Vikramāditya would not acquiesce without a struggle in the permanent union of Vengi and Cōla in the same hands, and Kulōttunga knew this very well.

The war began with an advance of Vikramāditya into the Cōla territory till he encountered the Cōla army in the Kolār district, whence, if the Cōla inscriptions may be trusted, Vikramāditya was pursued by the Cōla forces, through Maṇalur, not identified, up to the banks of the Tungabhadra; and there was heavy fighting all along the road. In the result, the Cōla ruler, besides capturing much valuable booty, became master of the Gangamandalam and Śīnānam. The identity of Śīnānam is doubtful; Hultzsch suggested that it means the dominions of Jayasimha III: but the territory ruled over by Jayasimha III was Banavāse and not only is there no evidence of the present campaign having extended to that country, but Bilhana says that Vikramāditya made his brother Jayasimha ruler of Banavāse at the end of the war with Kulōttunga, and that Jayasimha was still in charge of that territory some years later when he revolted against his brother and sought the assistance of Kulōttunga. It is probable, however, that before the war began, Jayasimha was in charge of some territory to the south and east of the Tungabhadra. Kulōttunga’s claim that, as a result of the war, he found himself in possession of a considerable part of the Mysore country is borne out by the provenance of his inscriptions, and Bilhana’s statement that Kulōttunga fled from the battlefield is not to be trusted. The Kalinguttupparani mentions some of the incidents of this war such as the fights at Aḷattī and Maṇalur, and the capture of elephants in Navilai, possibly the same as Navilē-nāḍ of the Mysore inscriptions. The Vikramāśolan-ulā states that Kulōttunga reached the western sea, and captured Konkaṇa and Kanada countries and humbled the pride of the Mahratha king—a statement which implies that even Banavāse might have been overrun, though perhaps only for a time. The worst sufferer was Sōmēśvara II, who fell into the hands of his brother as a prisoner and thus lost his kingdom. What ultimately became of him is not known.
Bilhana says that Jayasimha, the newly appointed vice-
roy of Banavase, contemplated treason against his brother Vikramaditya, within a year after his appointment, and that he sought the aid of Kulottunga in his attempted revolt. It is not necessary to pursue the story of this rebellion here; for Bilhana's account makes it clear that Kulottunga took little or no part in the civil war that followed. This was obviously because he had more important affairs claiming his attention. Vikramaditya, thus left free to deal with the rebellion, suppressed it without any difficulty, and, as we shall see, soon began to add to the troubles of Kulottunga by establishing friendly relations with his enemies. Soon after Vijayabahu proclaimed himself ruler of the whole of Ceylon after his expulsion of the Colas from the northern half of the island, Vikramaditya sent him a friendly embassy with rich presents.

In fact, throughout his long reign Vikramaditya was untiring in the pursuit of his design against Kulottunga in all possible quarters. But Bilhana's rhapsodic account of a final expedition against Kañci for the exercise of his hero's arms itching for a fight in the absence of suitable foes, can hardly be accepted as true.

While Kulottunga was settling his affairs in the south, the kingdom of Vengi in the north was invaded by Yaśahkarnadēva, the Haihaya ruler of Tripuri. In his inscriptions, dating from A.D. 1072-3, this king claims to have easily overcome the strong ruler of the Andhra country and to have propitiated Bhagavān Bhimēśvara of Drāksārāma with presents of many costly jewels. The Andhra ruler mentioned was no doubt Vijayāditya VII. Yaśahkarna's inroad does not seem to have had any consequences, military or political, worth mentioning. And there is no proof that it was in any manner connected with the designs of the Western Cālukyas or of Vijayāditya VII, as has sometimes been assumed.

At the close of his war with Vikramaditya VI, Kulottunga turned his attention to the south. The Pāṇḍyayan and Ceylonese affairs. Pāṇḍya country was never reconciled to the imposition of Cōla overlordship, and its rulers had always been a source of trouble to the most powerful Cōla emperors. The period of confusion that followed the
death of Virarājendra, the popular rebellion against his successor Adhirājendra, and the hard struggle forced on Kulottunga in the early years of his reign by the policy of Vikramāditya VI, provided a golden opportunity to the kingdoms of the south to reassert their independence. The administrative arrangements made by the Cōlas in these lands went to pieces, and the native rulers of the countries began to rule in their own right as their inscriptions show. The most sustained efforts of Kulottunga resulted in the reconquest of the Pāṇḍya and Kērala countries between the seventh and eleventh years of his reign, but Ceylon permanently disappeared from the Cōla empire. Some account may be given of the establishment of Ceylonese independence before the story of the reconquest of the south is taken up.

We have seen that before the accession of Virarājendra, the Sinhalese prince Kitti freed Rohana of enemies and, in 1058, assumed the title Vijayabāhu in his seventeenth year of age. Cōla rule was thereafter mostly confined to the northern part of the island known as Rājarātha. The latest Cōla inscription found at Polonnaruwa is dated A.D. 1070, the third and last year of the reign of Adhirājendra. The disappearance of Cōla power from Rājarātha is clearly narrated in the Mahāvamsa. The chronicle does not give exact dates for all the transactions recorded; but it says definitely that Vijayabāhu I entered Anurādhapura in the fifteenth year of his Rohana rule and thirty-third of his life, in A.D. 1073 and that two years later, there took place his coronation as ruler of all Ceylon. This is in perfect accord with what we know otherwise of the first five years of Kulottunga's reign and with the absence of any Cōla inscription of Kulottunga's reign in Ceylon. The Mahāvamsa says that the successful efforts of Vijayabāhu to liberate Ceylon from the Cōlas began in the twelfth year of his reign, A.D. 1070. He took up his abode in the fortress on the Paluṭṭha mountain, round which 'a terrible fight between the two armies took place'. The Damila army was put to fight, and in the pursuit that followed, the Cōla general was captured and decapitated. Then Vijayabāhu occupied Pulatthinagara without any further resistance from the Tamils. But soon a larger Cōla army came from the mainland, and there ensued another 'fiery battle' near Anurādhapura: victory was with the Cōla
army, and Vijayabāhu was compelled to fortify himself at Vātagiri, Vakirigala, in the Kegalla district. The Cōḷas now stirred up rebellion against Vijayabāhu in the rear, but the king of Ceylon successfully stamped it out, and forced the leader of the revolt to seek refuge with the Cōḷas. Vijayabāhu then proceeded to Tambalagāma where he erected a new stronghold, and taking up his residence in Mahānāgakula on the lower Walawė Gangā, he made fresh preparations for the Cōḷa war. He despatched two armies to attack the position of the Cōḷas from two sides: one by the coast highroad against Polonnāruwa, and the other to the west of the mountain system against Anurādhapura. The king himself advanced by Mahaveligāṅgā. Polonnāruwa fell after severe fighting, and ‘when the ruler of the Cōḷas heard of this destruction of his army, he thought: the Sihalas are (too) strong, and sent out no further army.’ Anurādhapura was captured by the other section of the Ceylonese army which pushed forward to Mahātīththa. Vijayabāhu, ‘the best of kings, greatly rejoicing, advanced in the fifteenth year (of his reign) to the greatly longed for, the best (town of) Anurādhapura’. His coronation as ruler of Lankā was delayed by a rebellion, and took place in his eighteenth year, A.D. 1076-7. Polonnāruwa now lost its Cōḷa title and was styled Vijayarājapura.50 Vijayabāhu married Lilāvati, daughter of Jagatīpāla of Kanauj, whose queen had escaped from captivity in the Cōḷa country, and also Trilōkasundari of the Kalinga royal race, while his sister Mittā espoused a Pāṇḍyan prince, who became the grandfather of Parākramabāhu the Great. ‘The king restored the Buddhist religion, renewing the priestly succession from Rāmaṇa (Pegu), and caused a temple for the tooth relic to be built at the capital by his general Nuvaragiri’.51 The inscriptions of Kulōttunga are silent on the loss of Ceylon.

The declaration of independence by Ceylon did not involve so great a subtraction from the plenitude of Cōḷa power as the revolt of the southern kingdoms on the mainland. The Cōḷa empire had nothing to fear from the independence of Ceylon if only it kept its power on the mainland unimpaired. The case of the Pāṇḍyan kingdom was different. If the Cōḷa king failed to reduce it to subjection, it was sure to become a menace to the very existence of the Cōḷa power.
knew this, and the moment he found himself free from the Cālukya war, he bent all his energies towards the suppression of revolts in the Pāṇḍya and Kērala countries.

Records of the fifth year of the reign contain a vague statement that the head of the Pāṇḍya king lay on the ground pecked by kites; later inscriptions say that this was outside the beautiful city of Kulottunga. It is clear that these statements are not meant to be taken literally, and that they are no more historical than the exaggerated phrases of conventional praise that precede them in the inscriptions. For a more business-like account of the southern campaign, we must turn to the additional matter that begins to appear in the pugal śāluda puṇari introduction from the eleventh year, and to some other inscriptions of the reign.

An undated Sanskrit inscription from Cidambaram states that Kulottunga overcame five Pāṇḍya kings, set fire to the fortress of Kōṭṭāru (like Arjuna burning the Khāṇḍava forest), subdued the numerous forces of the Kēralas, and erected a pillar of victory on the sea-coast; thus it was that he reduced to obedience (savidhikam akarot) the rebellious group of vassal kings. The more detailed account given by the Tamil inscriptions is as follows:

'Having resolved in his mind to conquer the Pāṇḍimaṇḍalam together with great fame, he despatched his great army,—which possessed excellent horses resembling the waves of the sea, war-elephants resembling ships, and infantry resembling water,—as though the Northern ocean was overflowing the Southern ocean. He completely destroyed the forest which the five Pāṇḍyas had entered as refuge when they fled cowering with fear, from the field of battle. He subdued their country, drove them into hot jungles in hills where woodmen roamed about, and planted pillars of victory in every direction. He seized the pearl fisheries, the Podiyil mountain where the three kinds of Tamil flourished, the Saiyya mountain in the heart of which were found furious rutting elephants, and Kanni, and fixed the boundaries of the Southern (Pāṇḍya) country. While all the Sāvērs in the Western hill-country ascended to the unique heaven (attained by warriors who fell
fighting), he was pleased to bestow on his commanders, who were mounted on horses, settlements on every road, including one at Köttlāru, to strike terror into his enemies.'

The Vikramāśōlān-ūlā describes Kulottunga as the king with the army which routed the carp of the enemy (Pāṇḍya), destroyed the bow (emblem of the Cēra) and twice destroyed the fleet at Śālai. The Kalingattupparai confirms these accounts:

'Have you not heard of the destruction that overtook the five Pāṇḍyas when his army was despatched against them? Has it not reached your ears that the Cēras turned their backs when the (Cōla) army marched to the fight? Was it not with the army that Vīḷiṇām on the sea was destroyed, and Śālai captured?'

These accounts of the conquest of the Pāṇḍyas and Cēras, the fights at Köttlāru, Vīḷiṇām and Śālai are substantially true; the Kulottunga-śōlān Pillaittamil mentions also a battle of Šemponmāri (Ramnad Dt.). The decimation of the ranks of Šāvērs, veteran soldiers who had banished from their hearts all fear of death and who formed a considerable section of the forces of the Pāṇḍyas and the Cēras, must have been the result of very hard fighting. The identity of the five Pāṇḍyas conquered by Kulottunga remains obscure; even Jaṭāvarman Srivallabha was not one of them, but seems to have begun his rule sometime after Kulottunga's conquest and settlement of the southern country. Kulottunga was evidently not in a position to restore the Cōla administrative arrangements introduced into the Pāṇḍya country by Rājarāja, I, and he hit upon the device of establishing military colonies (nilaippaḍai) along the important routes of communication in the Pāṇḍya and Kērala territory. Except for the presence of these military outposts, the symbols of Cōla overlordship, the attempt to change place-names to commemorate Cōla titles, and the collection of an annual tribute from the subordinate rulers of these districts, there was no attempt on the part of Kulottunga to interfere with their internal administration. The numerous inscriptions of the Pāṇḍyan kings of this period betray few signs of their political subjection to the Cōlas, and the inscriptions of Kulottunga and his successors are not found in such numbers in this area as in the territories under their direct rule.
About fifteen years after this reconquest and settlement of the southern country there seems to have been another revolt in which Vēṇāḍ took the lead. This fact is to be inferred from the considerable number of inscriptions which describe the services of Naralokavīra, the earliest date occurring in these inscriptions being the twenty-eighth year of the reign of Kulōttunga. The interval between the close of the first Pāṇḍyan war of the reign and the first mention of Naralokavīra in its inscriptions, and the frequent mention of Kālingarāya, one of the titles of Naralokavīra, in the inscriptions of Jaṭāvarman Śrivallabha, render it likely that the southern campaign in which this commander distinguished himself, was different from the war in the early years of the reign. The enemies dealt with and the places which formed the centres of conflict were naturally more or less the same as in the earlier war; the result was also the same.

The success of Vijayabāhu in establishing the independence of Ceylon by putting an end to Cōla power in the island rankled in the mind of Kulōttunga who was waiting for a favourable opportunity to renew the war with the Ceylonese ruler. The Tamil population in Ceylon was quite considerable, and Tamil mercenaries formed a large part of the Sinhalese army at this time. This was the natural result of the recent change of rulers brought about by Vijayabāhu in the northern half of the island. But as the Tamils were loyal to the memory of the Cōla rule, still fresh in their minds, Kulōttunga found favourable conditions for furthering his designs against the Ceylonese ruler in secret. The following account, given by the Mahāvamsa, of the occurrences about A.D. 1088 sheds a lurid light on the policy of Kulōttunga:

‘Envoy sent by the Kannāṭa Monarch and by the Cōla King came hither with rich presents. They sought out the Monarch. He was greatly pleased thereat and after rendering both embassies what was their due, he sent at first with the Kannāṭa messengers his own envoys to Kannāṭa with choice gifts. But the Cōlas maimed the noses and ears of the Sihala messengers horribly when they entered their country. Thus disfigured they returned hither and told the King everything that had been
done to them by the Cōla King. In flaming fury Vijayabāhu in the midst of all his courtiers had the Damila envoys summoned and gave them the following message for the Cōla king. "Beyond ear-shot, on a lonely island in the midst of the ocean shall a trial of the strength of our arms take place in single combat, or, after arming the whole forces of thy kingdom and of mine a battle shall be fought at a spot to be determined by thee; exactly in the manner I have said it shall ye report to your master." After these words he dismissed the envoys clad in women's apparel in haste to the Cōla King, then he betook himself with his army to Anurādhapura. To the seaports Mattikāvātātitha and Mahātīthta he sent two generals to betake themselves to the Cōla kingdom and begin the war. While the generals were procuring ships and provisions in order to send the troops to the Cōla kingdom, then, in the thirtieth year (of the king's reign), the division of the troops called Vēlakkāra revolted as they did not want to go thither. They slew the two generals and like rutting elephants in their unbridledness, they plundered the country round Pulatthinagara. They captured the younger sister of the King with her three sons and burned down with violence the King's palace. The King left the town and betook himself in haste to Dakkinaḍesa and having hidden all his valuable possessions on the Vatagiri rook, he advanced together with the Uparāja Virabāhu, of lion-like courage, and surrounded by a great force, to Pulatthinagara where after a sharp fight he shortly put the assembled troops to flight. Placing them around the pyre on which were laid the remains of the murdered generals, he had the recreant leaders of the troops, their hands bound fast to their backs, chained to a stake and burnt in the midst of the flames blazing up around them. The Ruler having (thus) executed there the ring-leaders of the rebels, freed the soil of Lanka everywhere from the briers (of the rebels).

'The King did not lose sight of the aim he had set himself of fighting with the Cōla (King), and in the forty-fifth year (of his reign) he marched with the war-equipped troops to the port on the sea and stayed there some time awaiting his arrival. But as the Cōla (King) did
not appear, the King dismissed his envoys, returned to Pulatthinagara and resided there a considerable time.

The tortuous policy of Kulottunga, however, failed completely. The Vēlaikkāra rebellion was suppressed and the mercenaries bound themselves to serve the king loyally thereafter and the chief Buddhist shrine of Polonnaruwa was placed under their protection. Kulottunga apparently made his peace with Vijayabahu, for one of his daughters, Suttamallīyar, married Virapperumāl, a Sinhalese prince of the Pāṇḍyan party in Ceylon, and made a gift of a 'perpetual' lamp to an āsvara temple in the reign of Jayabahu I, the successor of Vijayabahu.

From the Song annals of China we learn that an embassy from Chulien (Cōla) reached the Chinese court in the year 1077 and that the king of Chulien at the time was called Ti-hua-kia-lo. It is possible that these syllables disguise the name of Dēva Kulō (ttunga). Indeed Dēva-kala and Divākara, it has been said, are the only possible restorations, and Dēva-kula or -kulo is impossible. But considering that the name is that of the Cōla king ruling in 1077, the suggestion that it is Kulottunga's name that has been thus distorted does not seem far-fetched. This 'embassy' was clearly a trading venture and seems to have ended very profitably for the Tamils. For the seventy-two men who formed the embassy 'were given 81,800 strings of copper cash, i.e., about as many dollars, in return for the articles of tribute comprising glassware, camphor, brocates (called Kimhwa in the Chinese text), rhinoceros horns, ivory, incense, rose-water, putchuck, asafoetida, borax, cloves, etc.' Turning now to Kaḍāram, there is indeed a stray reference in the Kalingattupparani to Kulottunga's destruction of Kaḍāram on the wide ocean, and his inscriptions speak of costly tributes from foreign islands. But the references are vague and we should not lose sight of the literary convention by which a poet may attribute to one ruler all the achievements of his predecessors on the throne. That Kulottunga was in touch with the empire of Śrī Vijaya becomes clear from other evidence, particularly the smaller Leyden grant. The suggestion has been made that Kulottunga spent part of the period 1063 to 1070 in Śrī Vijaya restoring order and maintaining the Cōla power in that quarter.
Two facts have been cited in support of this view: Kulottunga restored peace in the Eastern lands in his youth, like Viṣṇu gently raising the Earth from the waters of the ocean; secondly the names of the high official who visited China as envoy from Śrī Vijaya in 1067 and of the Cōla emperor who sent the embassy to China (noted above) ten years later are the same. Ti-hua-kia-lo—Dévaka-la, probably a part of Déva Kuló (ttunga). The first is obviously the result of a misunderstanding of a Tamil phrase. It is very surprising that if Kulottunga had such a romantic career across the seas before taking possession of the Cōla throne we should not get more specific information about it in the numerous records of the reign. One inscription indeed says that a beautiful stone was shown to Kulottunga by the king of Kāmbhōja as a curio (kātci). When did he do so? Did Kulottunga visit Kāmbhōja, the Khmer kingdom?

Scholars have been puzzled by a statement in the Chinese annals (preserved in the pages of Ma Tuan-lin) that the Cōla Kingdom was subject to Śrī Vijaya in A.D. 1068-77. In recording an embassy from Pagan in 1106, Ma Tuan-lin says in effect: ‘The Emperor at first gave order to receive them and treat them as they treated the envoys of Tchou-lien (Cōla); but the President of the Council of Rites presented the following observations: “the Cōla is subject to San-fo-ts‘i; this is why in the years hi-ni ng (1068-1077), we were content to write to the King of this Kingdom on strong paper with an envelope of plain stuff. The King of Pōu-kan (Pagan), on the contrary is sovereign of a great kingdom of the Fan . . . .”’ From this interesting passage we gather that the ambassadors of San-fo-ts‘i (Śrī Vijaya) had some time in 1068-1077 claimed in the Chinese court that the Cōla kingdom was subject to them and that they were entitled to a higher rank than the representatives of the Cōla ruler, and that this order of priority was cited as a precedent in 1106 to justify the ranking of Cōla envoys below those from Pagan. To appraise these statements at their proper value, one must recall the difficulties that would most naturally be experienced by envoys from the Tamil country in making their position and that of their ruler properly understood in distant China. We may notice that much earlier than 1068, the embassies sent to China by
Rājarāja I and Rājendrā I experienced similar difficulties and were ranked much below their proper place. The gaucherie of the Tamil envoys, the ignorance of Chinese officialdom of the true state of politics in remote countries, and perhaps, the readiness of the ambassadors of Śrī Vijaya to indulge in unjust misrepresentations relating to Cōla must have combined to bring about the situation recorded by Ma Tuan-lin. There is not the slightest ground, however, to believe that either in 1068 or in 1106 the Cōla Kingdom became the vassal of Śrī Vijaya. All the other evidence on the relations between the two kingdoms is opposed to this assumption.

Virarājendrā, as we have seen, claims to have sent an expedition to Kadārām (Śrī Vijaya) in A.D. 1068 and to have conquered that country on behalf of one of its rulers who sought his protection and to have established him on the throne. This seems not improbable, and might have resulted in a vague recognition of the suzerainty of the Cōla power by the new ruler. However that may be, the king of Śrī Vijaya sent an embassy to Kulottunga I about 1090 and requested him to issue a copper-plate grant containing the names of the villages granted by the Cōla kings as pālli-candam to the two vihāras built by the king of Kadārām at Śōla-kulavalli-pāṭṭi-nam, evidently another name for Negapatam. In the smaller Leyden grant, for it is by this name that Kulottunga's grant made on this occasion is generally known, the two vihāras are called Rājendrā-sōlap-perumalāḷi and Rājarājap-perumalāḷi, the latter having also the alternative name Śrī Śailendrā-Cuddāmanivarma-Vihāra, showing its identity with the vihāra mentioned in the Larger Leyden grant of the reign of Rājarāja I. The embassy from Kadārām comprised two envoys (dūtas) Rājavidyādhara Śrī Sāmanta and Abhimānottunga Sāmanta, who petitioned the King (vinnappam sēyya) for the issue of the grant, while he was seated on his throne Kālingarāyan in the coronation-hall (tirumaṉjana sālai) inside the palace at Āyirattali alias Āhavamallakula-Kālapuram. And the longer praśasti of Kulottunga's inscriptions mentions the fact that at the gate of his palace stood rows of elephants showering jewels sent as tribute from the island kingdoms of the wide ocean. Another proof of the continued friendly relations between the two kingdoms in this period comes from Sumatra. It is a fragmentary Tamil inscription dated 1010.
VENGI AFTER VIJAYADITYA VII

Saka (A.D. 1088) from Loboe Toewa, and mentioning the name of a celebrated mercantile corporation of South India, the Tisaiyayirattu-Ainhuiruvur, a name which, from analogous forms in the Coila inscriptions of the period, is best understood as 'the Five Hundred of the thousand (districts) in the (Four) quarters.' While there is little evidence of the political power of the Colas having extended to the islands of the Malay archipelago in this period, trade relations and culture contacts established in an earlier age seem to have been actively maintained in the reign of Kulottunga, and perhaps also under his successors.

In the north, Kulottunga left the administration of the Vengi kingdom in the hands of Vijayaditya VII until his death. The relations between them, never very happy, seem to have continued strained even after Kulottunga's accession to the Coila throne. There are Eastern Ganga inscriptions which, as already noted, show that the Ganga king Rajaraja took up the cause of Vijayadita VII with Kulottunga and secured for him a peaceful time towards the end of his life and career as ruler of Vengi. After the death of Vijayaditya at the end of fifteen years of his reign in Vengi, Kulottunga appointed his son, Rajaraja Mummađi Cođa, as Viceroy, and he was anointed as Viceroy most probably on July 27 A.D. 1076. He, however, preferred living under the same roof as his parents to the enjoyment of a distant viceroyalty, and relinquished his office at the end of a year. His younger brother, Vira Cođa, was then chosen Viceroy and continued to rule in Vengi for a period of six years from the date of his coronation in Saka 1001 (A.D. 1078-9). From 1084 to 1089 another son of Kulottunga, by name Rajaraja Cođaganga, was the Viceroy. This is clear from the Teki plates of this ruler, dated in the seventeenth year, obviously of Kulottunga. The Pithapuram plates of Vira Cođa also state that Vira Cođa was recalled from Vengi by his father who desired 'to see the growing beauty of his youthful countenance', and that he was sent again to the north at the end of five years though his father's 'eyes had not attained satiety'. But these plates do not state what happened at Vengi during the five years that Vira Cođa spent with his father, and the Cellur plates
of Vira Cōḍa make no reference either to the break in his Viceroyalty or to Cōḍaganga. Hultzsch says\(^8\) that this total silence of the Cellur plates and the omission of Cōḍaganga’s name from the Pīṭhāpuram plates may lead us to suppose that Cōḍaganga had discredited himself with his father and had been on bad terms with his brother. The fact that Cōḍaganga, though apparently the eldest son of Kulottunga,\(^9\) was not appointed Viceroy until a comparatively late stage lends colour to the supposition. In any event, Vira Cōḍa’s second term as Viceroy of Vėngi seems to have commenced about A.D. 1088-89 and lasted till at least 1092-93. As Viceroy of Vėngi, Vira Cōḍa was assisted by a Velanāṇṭi prince Vedura II, a nephew of Gonka I, in a battle against an unnamed Pāṇḍya king, and Vira Cōḍa conferred on Vedura the doab country, Sindhu-yugmāntaradēṣa, identified by Hultzsch, with the land between the Kṛṣṇā and Gōḍāvari.\(^9\) Soon after, Kulottunga likewise favoured other princes of the same line. Vira Cōḍa was succeeded by Vikramacōḷa who apparently ruled in Vėngi till he was chosen heir-apparent to the Cōḷa throne in A.D. 1118.

We hear little of happenings in Vėngi and further north till we reach the period of Vikramacōḷa’s Viceroyalty. In his inscriptions dated after his accession to the Cōḷa throne, there occurs a brief description of his Viceroyalty of Vėngi. It is this:

‘While yet a child,\(^9\) (he) bore the cruel weapons (of war), so that at Kūlam the Telinga Vīman ascended the mountains as refuge, and so that hot fire consumed the land of Kalinga; he thus stayed joyfully in the Vėṇgai-Manḍalam and was pleased to subdue the northern region.’

The inscriptions of Kulottunga himself contain accounts of two Cōḷa invasions of Kalingam, one of which is, no doubt, the subject of the celebrated Parani of Jayangonḍār.\(^9\) The first invasion of Kalingam is mentioned in inscriptions of the twenty-sixth year,\(^9\) and from the brevity with which the subjection of Kalingam is mentioned on this occasion, we may conclude that this was the war in which Vikramacōḷa distinguished himself as a young man. The second and later invasion of Kalinga is mentioned in the inscriptions of the
forty-second and subsequent years; this is the invasion which gave the occasion for the Parāṇi, and apparently Vikramacōla had no part in it.

The first Kalinga War seems to have been brought about by Kalinga aggression against Vėngi, and to have resulted in the annexation of the southern part of the Kalinga country to the Côla Empire. The chief of Kolanu, modern Ellore near the Colair lake, was evidently in league with the ruler of Kalinga, and Vikramacōla had to fight on two fronts simultaneously. A vassal of the Côla Emperor from the distant south, the Pāṇḍya King Parāntaka, took part in this war and assisted Vikramacōla. The inscriptions of Parāntaka Pāṇḍya, like those of Vikramacōla, state that Kuḷam of the Telunga Bhīma was captured and that Southern Kalingam was subdued. Bhīma was a very common name in the family: it was borne by many rulers of Kolanu, Sarōṇāthas, from the time of Rājarāja I Côla to at least the middle of the twelfth century A.D. No details are forthcoming of this first war against Kalinga. The campaign seems to have been undertaken for the suppression of local revolts rather than for the conquest of fresh territory. Southern Kalinga was apparently the territory between the Gōdvāri and the Mahāndra mountain, and this territory was already part of the Vėngi province some years before the war of Vikramacōla. Possibly, the subordinate rulers whose territories were included in the Viceroyalty of Vėngi conspired together and rose in rebellion when the young prince Vikramacōla was appointed to the charge of the province. The revolt was unsuccessful, and the entire province was restored to subjection. A Tamil inscription of Kulōttunga at Simhācalam dated Śaka 1021 (A.D. 1098-9) and several others at Drāksārāma and other places attest the successful restoration of authority.

The later invasion which took place about A.D. 1110 is described in some detail in the inscriptions of Kulōttunga and at greater length in the Kalingattupparāṇi. According to the inscriptions, the Côla army crossed the Vėngi territory, destroyed the elephant corps that was sent by the enemy to oppose its march, spread fire across the enemy country of Kalingam, killed in the
fight many powerful leaders of the Kalinga army whose heads rolled on the battle-field, pecked by kites, and in the end subdued the Seven Kalingas. The account in the Kalingattupparaṇi may be summarised as follows. When the emperor sat in darbar in his palace at Kāṇcī, the tiru-mandira-ōlai announced to his master the arrival of subject kings who had brought the annual tribute, and were waiting outside. The vassals were then permitted to enter and exhibit their presents. At the end, the emperor enquired if there were any who had defaulted. and was informed that the king of North Kalinga had done so twice. The emperor forthwith issued the command that an expedition should be sent against Kalinga to storm the hillforts of Kalinga and bring its ruler as a prisoner of war. The valiant Pallava chieftain, Karuṇākara Toṇḍaimān, lord of Vaṇḍai, offered to carry out the emperor's orders and was accepted. The expeditionary force led by Karuṇākara soon started from Kāṇcī. It crossed the Pāḷār and the Ponmukhari rivers and reached the Peṇṇār; among the other streams crossed by it before reaching Kalingam were the Maṇṇāru, the Kṛṣṇā, the Gōdāvari, the Pampā and the Gōtami. The Cōla army began to spread destruction as it entered Kalinga, and the suffering inhabitants fled to their king and reported to him what they had seen and suffered. Anantavarman, who had known no defeat before, made light of the whole business, as it was only Kulōttunga's army, not the emperor himself, that was advancing; one of his ministers, Engarāya, remonstrated with him and spoke of the great achievements that already stood to the credit of the Cōla army. Nothing daunted, Anantavarman prepared for the fight. The battle that ensued ended in a complete victory for the Cōla forces and Anantavarman sought his safety in flight. After a futile search for him, the victorious Cōla army returned home with vast booty.

The invasion of North Kalinga, called the Seven Kalinagas, and the part of Karuṇākara in it are thus well attested by the inscriptions and the poem. Only the poem gives the immediate cause of the war, namely the default on the part of the Kalinga king in the payment of the annual tribute. This king, Anantavarman Cōḍaganga, was the grandson of Virarājendrā by his daughter Rājasundarī. Dynastic connec-
tions, however, seldom availed to stop the course of political ambition, and it would seem that Kulōttunga was the aggressor on this occasion. It is hard to believe that throughout the long and, apparently, prosperous reign of Anantavarman, the kingdom of Kalinga was a vassal state remitting a fixed tribute annually to the Cōla court. It may be noted that an inscription from Drākṣārāma dated Śaka 1003 in the reign of Viśnuvardhana (Kulōttunga?) records a gift by the wife of a Pradhāni of the Tri-Kalingādhipati Rājarājadēva. If this is a reference to the father of Anantavarman, it would follow that Kalinga was such a vassal state at least for a time. The real cause of the war, however, is obscure; and the darbar held by Kulōttunga at Kāṅcipuram in the historic palace of the Cōlas in that city and the report of Anantavarman's default made to the emperor by his secretary, may be, not history, but only a literary setting for the grand military enterprise described in the poem. It is clear that the expedition of Karuṇākara led to no permanent results. There is no evidence of a Cōla occupation of Northern Kalinga. It may also be noted that a Kota chief Bhima is said, in an inscription of A.D. 1108, to have assisted the Cōla in subduing the Kalinga country. This may be a reference to his part in the first or the second war.

The Empire of Kulōttunga still retained its greatest extent in his forty-fifth regnal year or thereabouts. Barring the loss of Ceylon, the troubles and risings in the first years of the reign had not resulted in any serious loss of territory. The boundary between the Western Cāḻukya and Cōla dominions was what it had always been, a shifting frontier in the neighbourhood of the Tungabhadrā, whose exact position at any particular time is to be determined by the provenance of contemporary inscriptions. The presence of Kulōttunga's inscriptions in Nandāluṟu (Cuddapah) called Kulōttunga-śōla-Caturvēdimangalam, and in Tripurāntakam (Karnūl) as also in the Mysore country up to the forty-fifth year proves that the rule of Kulōttunga was successfully maintained in these quarters. The hold over Vēṅgi was quite firm and had rendered possible a successful invasion of the territory of its northern neighbour, Kalinga.
The Cola Empire under Kulottunga maintained extensive foreign connections in India and outside. The relations with the Empire of Sri Vijaya have been noticed above. An incomplete Gahadval pārāsasti engraved on the walls of the temple of Gangaikonda-colapuram shows that Cola diplomacy in this period embraced the Northern India States within the range of its orbit. This pārāsasti which begins Akunṭhōṭkaṭha must belong to Madanapāla or his son Gōvindacandra of Kanaui. The inscription opens by citing the forty-first regnal year of Kulottunga, and then gives a good part of the Gahadval pārāsasti, but stops without giving the name of the actual ruler who makes the record or detailing the gift which furnishes the occasion for it. This pārāsasti in the distant Cola capital is perhaps evidence of some dynastic connection, otherwise unknown, between these two dynasties. And the increased emphasis on sun-worship in the Cola country in Kulottunga's reign may be due to the close association with the Gahadvāls who were great worshippers of the sun. It may also be noted in passing that a certain Vāgīśvara-raksita of the Coda country is mentioned in a copper-plate grant of Gōvindacandra (A.D. 1129) as a disciple of Sākyaraksita of Orissa. We have already noticed the inscription from Cidambaram which is dated 13 March A.D. 1114, and mentions the fact that Rājendra received a peculiar stone as a present from the king of Kāmbhōja, and that he caused this stone to be inserted into the wall of a hall in front of the shrine at Cidambaram. One wonders if this is a relic of the friendly connections maintained by Kulottunga with the powerful Khmer empire across the seas, on the sea-route to China. Kyanzittha (A.D. 1084—1112), the ruler of Pagan, is said in Burmese accounts, to have met a Cola prince, converted him to Buddhism and married his daughter; Tamil epigraphy and literature offer no help in settling the identity of the Cola prince or the truth of the Burmese story.

Towards the end of his reign, Kulottunga lost the province of Gangavāḍi to the rising power of the Hoysalas. Though the Hoysalas are mentioned as early as A.D. 1006 in the reign of Rājarāja I, Hoysala history really commences with Nrpa-Kāma (c. A.D. 1022—1040), the father of Vinayāditya
and patron of Ecama or Êciga, the father of Gangarāja, the Hoysala general who captured Taḷakaḍa from the Cōḷas in 1116. For many years the Hoysalas acknowledged the supremacy of the Western Cāḷukyas, the enemies of the Cōḷa power; and we have seen that Ereyanga, the son of Vinayāditya, assisted Vikramāditya VI in his wars against Kuḷottunga after the accession of the latter to the Cōḷa throne. The real extent of Hoysala rule in the early stages of their rise is not easy to determine. The boundaries of the Hoysala territory recorded in an inscription of Ballāla I and the provenance of the Hoysala and Cōḷa inscriptions of the period suggest the conclusion that Hoysala rule was confined to the Hassan and Kāḍūr districts and parts of Nāgamangala taluq. And it is also clear that Vinayāditya was a feudatory of the contemporary Cāḷukyas throughout the long period of his rule c. A.D. 1047-1100, as is seen from the part of the Hoysala in the war between Vikramāditya and Kuḷottunga.

It was under Bittiga Viṣṇu-Vardhana (1100—1152) that the Hoysala attained a really prominent position. The title 'Taḷakaḍu-gonda' is first applied to him in an inscription dated A.D. 1116, and in the same year he is described as ruling in Taḷakaḍu and Kōḷāla (Kōḷār), over the whole of Gangavāḍi as far as Kongu. The Bēḷūr copper-plate grant (A.D. 1117) records that 'he first acquired the wealth of the Hoysala rule or dominions; that, pushing on so far as to take Taḷakaḍa, he was the first to promote the race of Yadu to the rule of the dominions of the Gangas; and that he burnt the capital city of the Gangas.' It is thus clear that Viṣṇu-Vardhana inherited some limited territory round about Bēḷūr and that, in the first five or six years of his rule, he greatly extended his sway by the conquest of the Gangavāḍi province.

This province was under the Cōḷas at the time and regularly administered as a division of the Cōḷa Empire. It was conquered for the Hoysala by his Daṇḍanāyaka Ganga-rāja. The ancient line of Adigaimāns of Taḷaḍūr (Dharma-puri) in the Kongu country acted as the representatives of Cōḷa power in this region. The Hoysala inscriptions begin their narrative of Gangarāja's conquest of the Cōḷa province with the statement that the Cōḷa's sāmanta Adiyama (Adigaimān) was stationed like the bolt of a door above the ghats,
in the camp at Taḷakāḍu, on the frontier of the Gangavāḍi-nāḍu, that Adiyama refused to surrender to Gangarāja, the Nāḍu which the Cōla had given and told Gangarāja to fight and take it.\textsuperscript{117} The battle which followed and practically decided the fate of the Gangavāḍi province must have been fought not far from Taḷakāḍ. Besides Adiyama, two other chiefs, Dāmōdara and Narasimha Varma, and other unnamed Sāmantas fought on the Cōla side. The victory of Gangarāja against the Tiguḷas (Tamils) was complete, and he followed it up by expelling the Tamils from Gangavāḍi. 

'Having driven out the Tiguḷas, he restored Gangavāḍi to Vīra Ganga (Viṣṇu-Vardhana): was not Gangarāja a hundred-fold more fortunate than the former Rāja\textsuperscript{118} of the Gangas?'

Other inscriptions of Viṣṇu-Vardhana give an exaggerated and doubtless partly fictitious account of his achievements, and it is by no means easy to sift the evidence.\textsuperscript{119} To confine our attention to statements relating to his conquests from the Cōlas, it is probable that Taḷakāḍ (Rājarājapura), Nilagiri, Nangili, Kōḷāla, Tereyur and Kōyāṭṭūr\textsuperscript{120} became subject to him as a result of Gangarāja's campaigns, and the same may be true of a part, though not the whole, of Kongu; but the claim that Kāṇci obeyed his commands and that he squeezed, as if he held it in his hand, the southern Madhurāpura is not less incredible than his wars against Cakrakūṭa or Lāṭa. On the other hand there is some evidence of a raid into the heart of the Cōla country by the Hoysala forces in this period, evidence which gives some colour to Viṣṇu-Vardhana's claim that he marched up to Rāmeśvaram. An inscription of Parākrama Pāṇḍya\textsuperscript{121} states that several years before the date of the record, certain Pallis of the temple at Āḍuturai rescued some of its images which were being carried to Ḥalēbīḍ, and were rewarded by the grant of certain privileges which were renewed by Parākrama Pāṇḍya. It is probable that the unsuccessful attempt to remove images from Āḍuturai to Ḥalēbīḍ was made in Viṣṇu-Vardhana's reign, and if this view is correct, the exaggerated statements of Viṣṇu-Vardhana's conquests in his inscriptions must have some basis in fact. In any event, the absence from the Mysore country of Kulōttunga's inscriptions after his forty-fifth year
(1115) is sufficient proof of the transfer of Gangavadi from the Cōlas to the Hoysalas as a result of the war; but even here the re-appearance of Vikramacōla's inscriptions in the Kōlar region and elsewhere shows that the Cōlas managed either to retain or recover part of the province.

Towards the end of his reign, Kulōttunga lost much of his territory in another direction. The northern half of the Vēngī kingdom, if not the whole of it, seems to have slipped from his hands and gone over to the empire of the Western Cāḷukya ruler Vikramāditya VI. That the latter was bent on making reprisals for his failure in the first war against Kulōttunga and that he kept up his enmity against Kulōttunga unabated is clear from the records of his reign. In A.D. 1084, Vikramāditya complains that the 'hostile Cōla does not come to the battle-field.' In fact, Vikramāditya's plan was to take advantage of Kulōttunga's pre-occupation with affairs in the south and create a diversion in the north by proceeding against the kingdom of Vēngī and its vassal states. From the history of the Viceroyalty of Vēngī, we see that the efforts of the Western Cāḷukya ruler did not apparently have any tangible result up to the accession of Vikramacōla to that office about A.D. 1092-3. Soon after came the war against the chief of Kuḷam and against South Kalinga; these revolts were perhaps, at least in part, due to the intrigues of Vikramāditya. And so too might have been the defiance of the E. Ganga ruler Anantavarman Cōḍaganga which necessitated the second Kalinga war, the war against North Kalinga. It was not, however, till Vikramacōla was summoned to the south in A.D. 1118, by the aged Kulōttunga to become the heir-apparent to the Cōla throne, that the troubles that had long been gathering against Kulōttunga in the north came to a head. The Pīṭhapuram inscription of Mallapadēva, dated Ś 1124 (A.D. 1202), makes the definite statement that after the marvellous (apūrvapurusā) Kulōttunga had ruled for fifty years the five Drāvidas together with the Andhra country, when Vikramacōla went to rule the Cōla country, the land of Vēngī at once fell into a state of anarchy (Vēngī-bhumir-nāyaka-rahitā jātā). This statement throws much welcome light on the contemporary inscriptions of the Andhra country rela-
Kulottunga's inscriptions are found in Draksārama in a continuous series up to his forty-ninth year, A.D. 1118-19. On the other hand, there are no inscriptions of Vikramacōla in the Northern Circars dated earlier than his ninth year (A.D. 1127), and even then they form a very limited number and are confined to the southern parts of the Vēngi kingdom in the modern Guntur district. Vikramāditya's inscriptions are found in considerable numbers in Draksārama and are dated in the years of the Cāḷukya-Vikrama era which started from the commencement of his reign. The largest number of these inscriptions bear dates from 45 to 48, but earlier and later dates are not unknown either in Draksārama or elsewhere in the Telugu country. Many among these records are engraved by the Telugu feudatories of Vikramāditya who acknowledge their subordinate position either openly or implicitly, by naming their suzerain lord or by simply dating their records in the Cāḷukya-Vikrama era. It has to be remembered, however, that in some instances the use of the era may have been no more than the continuance of a habit even after the reason for it had disappeared. That Vikramāditya's rule did extend in this period over practically the whole of the Telugu country becomes clear from the provenance of his inscriptions. In A.D. 1115-6 his general Anantapālayya is found ruling in state in the Guntur area. In Ś. 1039 (December, A.D. 1117), the Kāṭatiya chief Prōla of Anumakoṇḍa acknowledges the supremacy of the Western Cāḷukya ruler and records that the Anumakoṇḍa territory was conferred on his father Bēṭa some time before by the same sovereign. About a year later, in December A.D. 1118, Anantapālayya, the danḍanāyaka of Vikramāditya, was, according to an inscription from Kommūru in the Guntur district, ruling over Vēngi 14,000. A record in Cebrolu dated in the same year (1118) praises the heroism of a Konda-paḍumaṭi general Sūra in a battle at Bezwada, fought perhaps in the Cāḷukya war of conquest in Vēngi. And about A.D. 1120, Anantapāla's wife made a gift to the celebrated shrine of Bhīmēśvara in Draksārama. Velanāṇṭi Rājēndra in the same year, and Mayilama, the wife of a Telugu Cōḷa
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chief, in the year after that, also made gifts in Drāksārāma recorded in inscriptions dated in the Cālukya-Vikrama era.133 Another Western Cālukya commander, a nephew of Anantapāla, was ruling Koṇḍapalli in the Krishna district, in A.D. 1127.134 The inscriptions from Drāksārāma bear dates in the Cālukya-Vikrama era up to 57, A.D. 1132-33. Towards the close of this period, about S. 1053 (A.D. 1131) a certain Nambirāja, son of Malla, ruled in apparent independence, over the Śaṭsahasra country to the south of the Kṛṣṇā river and styled himself Lord of Koḷḷipāka.135 The Cālukya-Cōla power in Vēngi was undoubtedly eclipsed by that of the Western Cālukya ruler Vikramāditya from A.D. 1118, and the Cōla were unable to regain even part of the territory so lost until after the death of Vikramāditya in A.D. 1126. Towards the close of Kulottunga’s reign, therefore, the extent of the Cōla empire had become much less than what it was at his accession. To the loss of Ceylon at the commencement of the reign was now added that of Gangavādi and Vēngi, and the Cōla empire became more or less a purely Tamil power for the time being. In the prolonged duel between Vikramāditya and Kulottunga, the former had the satisfaction, though belated, of carrying to a successful end his policy of breaking the union of the Vēngi and Cōla thrones, and Kulottunga had to acquiesce in the result which he had so long withstood but could no longer avert. The latest known inscription of Kulottunga mentions his fifty-second year,136 showing that he lived up to A.D. 1122.

Kulottunga had various other names and titles. The name Rājendra found mostly in the early records of the reign before the fifth year, sometimes makes its appearance in those of a later date.137 A Rājakāsari by his place in Cōla succession, the Parakāsari title occurs in his inscriptions sometimes by mistake.138 He is called Tribhuvana-cakravartin as early as the fifth year of his reign,139 though this title is not systematically repeated as in the records of his successors. His inscriptions from the Telugu country give him, besides the usual Eastern Cālukya Sarvalokāśraya and Viṣṇuvardhana, the titles,140 Parāntaka, PermAṇadigalu. Vikrama-Cōla, Kulaśekhara-Paṇḍya-Kulantaka. The Kalingattupparani calls him Virudarājabhayankara, Akalanka, Abhayaya and Jayadhara.141 The name Abhaya
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occurs also in an inscription from Sucindram dated in the thirty-second regnal year, while Jayadhara is found in inscriptions from Tiruvorriyur, Peñādam and Cidambaram. Tirunirruc-Cōla seems to have been another surname of the king, as a devadāna village granted to a new temple at Triśūlam is called Tirunirruc-Cōla-nallūr in an inscription of the thirty-ninth year. The name Sunganadaviritta-śōjanallūr occurs in an inscription of the twenty-eighth year, and another record dated four years later gives the king the title: Sungan-davirru iru-nikki ulagāṇḍa, meaning 'who abolished the tolls and ruled the world after dispelling darkness.' Though there are many literary references to the abolition of tolls by the king, none of them is calculated to throw any light on the exact nature and scope of the reform. The term Sungam is explained by Parimēlaḷagār to mean the tax (irai) on commodities carried in ships and carts, and this explanation would include not only what we now call 'tolls,' but 'customs' as well. Though the exact date of Parimēlaḷagār cannot be determined with certainty, his explanation of Sungam may be accepted as applicable to the time of Kulōttunga; one might even suggest that the annotator had Kulōttunga's reform in his mind when he wrote his gloss on the verse in the Tiruk-kural. However that may be, we have no means of deciding whether Kulōttunga did away with the tax on trade in one part only of his dominions or over the whole, and whether the abolition was permanent or only temporary and confined to a period following some occasion he wanted to celebrate by a boon to his subjects. On any of these alternatives, he would be entitled to the epithet 'Sungandaviritta,' but it is inconceivable that he meant to deprive the entire state permanently of a traditional and very profitable source of revenue. An inscription of A.D. 1194, however, still refers to the Cōla-nādu as the country where no Sungam was collected. Perhaps the exemption was permanent, but confined only to the Cōla country proper. If this was so, the imperialism of the Cōlas did not lack an economic side to it; it was not the purely military ideal of the vijigīṣu of the Arthaśāstras. It is curious how little the numberless inscriptions, which record a vast amount of detail on taxes and tax exemptions, assist us in obtaining a clear view of the prevailing tax-system or of the changes, if any, in taxation policy. That a land survey
was undertaken in the sixteenth and fortieth years of Kulottunga's reign is mentioned in the inscriptions of his successors and confirmed by an inscription of his forty-eighth year mentioning the name of one of the survey officers.

Kulottunga's capital was Gangâpuri or Gangaikondu-cöla-puram. The city next in importance was Kañcipuram where there was a royal palace with an abhisêka mahâpâla whence the king issued several important grants. Other places the presence of royal palaces in which finds specific mention in the inscriptions of the reign are: Äyirattañi, Tirumâlavâdi, Muñikondu-sõlapuram, and Vikrama-sõlapuram.

The copper-plate grants state that Kulottunga married Madhurântaki, the daughter of Râjendra-dëva of the Solar race, doubtless Râjendra II Cöla. Considering that the sons born of this marriage became successively Viceroy of Vëngi from A.D. 1077, it seems probable that this marriage alliance must have been contracted some years before Kulottunga's accession to the Cöla throne. Madhurântaki had seven sons of whom Vikrama-cöla, the successor of Kulottunga, was perhaps the fourth. She is not mentioned by name in any of the praśastis in the stone records; it is however, possible that, as the chief queen, she is referred to in them as puvana-muluduḍaiyâl or avanî-muluduḍaiyâl, 'the mistress of the whole world.' If this view is correct it follows that Dinacintâpani was also a surname of the same queen. She seems to have died some time before the thirtieth year of Kulottunga when Tyagavalli took her place as chief queen with the title puvana-muluduḍaiyâl. The Kalingattupparâni, it may be noted, only mentions her and Éliśai-vallabhi, and distinctly states that Tyagavalli enjoyed the right to equal authority with the king. Éliśai-vallabhi is also called Êlulagudaiyâl, 'the mistress of the seven worlds', both in the inscriptions and in the Kalingattupparâni. The same title is applied to Nambrâtti-yär Sîrâman Arumoli-nangai in an inscription of the twenty-sixth regnal year; if this reference is also to the same queen, as most probably it is, her personal name must have been Arumoli-nangai. Other queens mentioned in the inscriptions are: Trailôkya-mahâ-dëvi who endowed a lamp in the Ärêkkam temple in A.D.
1072, for the spiritual benefit of her mother Umai-nangai;\textsuperscript{160} Sōlan Sōruḍaïyāl alias Kāḍavan Mahādēvi, apparently a princess of Pallava extraction; Tribhuvanamādēvi alias Kampa-mādēvi, born in the asterism of Svāti, and a devotee of Viṣṇu, like another queen, Adittan Āṇḍakūṭṭiyār alias Sōḷa Kulavaliyār, mentioned along with her in an inscription from Kāncipuram\textsuperscript{161} (A.D. 1111). Two sisters of Kulottunga, Kundavai and Madhurantaki by name, are mentioned in the inscriptions from Cidambaram dated in the years A.D. 1114 and 1116.\textsuperscript{162} Besides his seven sons by Madhurantaki, Kulottunga had, as we have seen, a daughter Suttamalli married into the royal house of Ceylon. A fragmentary record from Mysore dated early in the reign, A.D. 1075, mentions a Piḷḷaiyār Am-mangai Āḻvār who was another daughter of Kulottunga.\textsuperscript{163} A certain Rājasūṁu (prince) Mādhava presented a gold diadem to Śiva at Rāmagrāma about A.D. 1082;\textsuperscript{164} the identity of this prince remains obscure.

Many subordinates and feudatories of Kulottunga are mentioned in his inscriptions. The best known are the two Tamil generals of his army who played the leading part in the conquest of the southern countries and of Kalingam. The important services of Naralokavira in the southern wars are borne out not only by the Vikramasāḷanulā and the laudatory inscriptions of Cidambaram and Tiruvadi in South Arcot, but by a number of inscriptions from the Pāṇḍya country which mention his titles and record gifts made by him. He was a highly respected official who enjoyed a large fief in Manavil and was responsible for many improvements in the old temple cities of Cidambaram and Tiruvadi. He is called the prime-minister of Jayadhara and he continued to serve Vikramacōla after Kulottunga’s death.\textsuperscript{165} For the career of the other great general, who led the expedition against Northern Kalingam, we depend mainly on literary sources—the Kalingattupparāṇi and Vikramasāḷanulā.\textsuperscript{166} Karunākara Tondaimān was apparently a descendant of the Pallavas, and true to the traditions of the Pallavas, Jayangondār describes him as born in the family descended from Brahmā.\textsuperscript{167} He is generally called the ruler of Vaṇḍainagar, which is also called Vaṇḍālaṅjēri in Tirunāṟaiyūr-nādu, a sub-division of Kulottunga-sōlāvalanādu in the Sōlamaṇḍalam,\textsuperscript{168} and is now represented by Vaṇḍuvāṅjēri\textsuperscript{169} in the
Kumbakonam taluq. The inscription from Kanchipuram, which records the details of the situation of the fief of Karunakara, also mentions the name of his wife Alagiyamanavalani-man-daiyalvar. Karunakara had an elder brother whose flag displayed the usual Pallava emblem of a white bull, who assisted him in the Kalinga war, and who is mentioned under the name Sennapati-Pallavarasdar in an inscription of A.D. 1099 from Tiruppanandal. From the reference in the Vikramaśōlalulā it is clear that Karunakara, like Naralokavira, survived Kulottunga, and served Vikramacola for some years.


2. El. iv, p. 227; 520 of 1920; 139 of 1902. A record of year 52 is given in the Pudukkottai Inscriptions No. 127.

3. 45 of 1921, ARE. 1929, II, 33.
4. 125 of 1900.
5. 425 of 1912.
6. 488 of 1913.

7. SII. iii, 68, 69 etc. It must be noticed that this prasasti opens with a reference to the youthful achievements of Kulottunga followed by a rhetorical eulogium, of no historical value. I think this part ends with the phrase: tan pon-nagar-purattidak-kidappa.

8. 57 of 1898.
9. 124 of 1928.
10. 231 of 1912.
11. 365 of 1928.

12. 197 of 1919. Hultzsch did not know of any inscription earlier than the twentieth year giving the Tribhuvanacakravartin title. SII. iii. p. 131. It may also be noted that the earliest record certainly giving the titles Cakravartin and Kulottunga is 468 of 1913 (of the fourth year) with the pugal mādu vilanga introduction.

13. SII. iii, pp. 142-146. R. D. Banerji has strangely misunderstood the early inscriptions of Kulottunga and cited them as proving that Kulottunga defeated Laksma-dēva of Mājava in Cakrañuta (Hathayas of Tripuri, p. 25).

14. x. v. 25.
15. See ante, Ch. xii.
16. ARE. 1904, paragraph 21.
17. SII. iii, p. 132. ARE. 1904, paragraph 21.
18. ARE. 1899, paragraph 51.
19. See ante, Ch. xii, p. 298 and n. 51.
22. vi, 26-27; 38-9; 54.
23. Bühler has rightly exposed the hollowness of the moralisings of Bilhana and pointed out that far from being a victim of destiny, as Bilhana wishes to make out, Vikrama designedly used his superior talents to oust his weaker brother. Vikrama, who married a Cōla princess in order to be able to deprive his brother of a good part of his inheritance, could not well object to Sōmēśvara's political alliance with Kulōttunga. Bühler's Vikramāṅkadevacarita, pp. 36-8 and nn. Fleet was the first to recognise that Rājiga is a familiar form of Rājendra, the earlier name of Kulōttunga. IA. xx, pp. 276 and 282. See also BG. I, ii, p. 445.


25. EC. v. Ak. 102 (a) says that by order of the Cālukya Cakravarti he caused the Cōla king to wear leaves: Cōḷikara annaḷeyam taḷi-rām uḍisi. Also vii, Sh. 64.

26. EC. vii, Ci. 33 calls him (Rā)jiga-Cōla-manōbhanga, and says, perhaps with exaggeration, that he was ruling Nuḷambavadi 32000.

27. vi 90.

28. See Bühler's remarks cited in a previous note.

29. vi 99, xiv, 4.

30. uṇṇāpya Cōḷasya punah pratāpam kramēna Kalyāṇam asau viveśa, vii 2.

31. The pun on the verb kōḍutal in the original is untranslatable. I follow Hultzsch's translation (SII. iii, p. 147) with slight changes. 177 of 1919, (year 6), and 5 of 1914 (year 8) seem to be among the earliest inscriptions giving this version of the events.

32. SII. iii, 73; 5 of 1914; 178 of 1919.

33. 401 of 1896.

34. BG. I, ii, p. 217.

35. A pitched battle seems to have been fought there. Kalingattuparantam, xiii, 62.

36. SII. iii, p. 144.

37. xi, vv. 74, 75; xiii, 62.

38. EI. vi, pp. 69, 214-5.


41. CV. ch. 60, v. 24, Codrington, A Short History of Ceylon, p. 57.

42. xvii, vv. 43 ff.; cf. BG. I, ii, pp. 452-3.

43. EI. xii, pp. 208 ff. R. D. Banerji (Haihayas of Tripuri, p. 26) identifies the Andhra king with one of the sons of Kulōttunga. This is clearly wrong.

44. JAHRS. v. pp. 208-9.

45. PK. pp. 118 ff.


47. CV., ch. 58, v. 59; ch. 59, vv. 8-9. EZ. ii, p. 207.

48. Ch. 58, vv. 18 ff.

49. Geiger, CV. i, p. 204 n. 2.

50. 600 of 1912, SII. iv. 1396, l. 17.
51. Codrington, op. cit., p. 57.

52. SII. iii. 68, 1, 2 and 69, 1, 10. An inscription from Pālayaśivaram (Ch.), 211 of 1922, though it is of the tenth year, gives only the general part of the pugal śīlada punari introduction, including the statement about the Pāṇḍya king’s head, and makes no mention of the wars; this is perhaps because it gives the praśasti as it stood in the fourth year of the reign when the chief transaction recorded in the inscription took place.

53. 186 of 1914.


55. SII. iii, p. 147.

56. 46-8.

57. xi. vv. 70-2. The questions are addressed to Anantavarman of Kalinga by one of his ministers to show him that Kulottunga’s army was a tried force able to do great deeds even in the absence of Kulottunga.

58. v. 10.


60. PK., pp. 120-2: 21 of 1827 of the tenth year of Jat. Śrīvallabha mentions the 31st year of Kulottunga who took Kollam, doubtless Kulottunga’s reconquest of the south was over by his eleventh year. A.D. 1081. Śrīvallabha’s tenth year is later than the thirty-first of Kulottunga, i.e. A.D. 1101, so that Śrīvallabha’s rule did not begin earlier than A.D. 1091. This means that he could not have been among the Pāṇḍyas attacked and overthrown by Kulottunga’s forces. It also means that at the end of his campaign, Kulottunga had to allow the princes of the ancient Pāṇḍya line to continue their rule in full regal style though under the suzerainty of the Cōla power. It is clear that the system of appointing Cōla princes as Cōla-Pāṇḍya viceroys was not resumed by Kulottunga. The Pāṇḍyan kingdom then seems to have stood in this period in the same relation to the Cōla power as Vēngi did between A.D. 1000 and 1070.

61. Vilinam is called Rājendra-śōla-paṭṭinam in an inscription of the 21st year (46 of 1927) The nilaippadai of Kōṭūr is mentioned in the 39th year. (TAS. i. pp. 246-7).

62. ARE. 1927 II, 18.

63. Studies, pp. 178 ff.

64. It is not impossible, however, that Naralōkaśīra fought as a common soldier in the earlier war, that there was no second war at all, and that when, later on, he rose to a high position in the state, his earlier fights were painted in glowing colours. The point is that as Naralōkaśīra survived Kulottunga and held office under Vikramacoḷa for six or seven years, he could not have been old enough to have attained high rank in the army in the early years of Kulottunga’s reign.

65. Paranavitana says (EI. xviii, p. 333) that the Tirukkalukkunram inscription (IA. xxi, p. 282) of Kulottunga claims that he sent an expedition to Ceylon without any definite results. In saying this,
he overlooks the more reliable edition of the inscription by Hultzsch, SII. iii, 75, and in particular note 10 at p. 164.

66. Inscription No. 509 of Ceylon dated A.D. 1114, that is some years after the suppression of the military revolt, mentions Śedarāyana alias Malaimandala Nayakan, a Vēlaikkāram of Jayabhūdēvar. Ceylon Journal of Science—G. ii, p. 122.

67. CV. i, pp. 216-8.

68. 600 of 1912; EI. xviii, pp. 330 ff.


72. vi. v. 18.


74. See p. 298 n. 26 ante.

75. EI. v. p. 105.

76. BEFEO, xviii, 6, p. 8, cited by Coedès.


78. Cf. Krom—Hindoe-Javaansche Geschiedenis pp. 302-4. Vogel simply says that it is not clear what importance should be attached to the Chinese source quoted above—Bijdragen Deel 75 (1919), p. 637. Coedès (loc. cit.) is inclined to believe that as the Cōla inscriptions exaggerate the sway of the Cōla over Śrī Vijaya, so the latter, ‘in its turn pretends to exercise its sovereignty over the Cōlas’ Gerini is the only writer who accepts Ma Tuan-lin’s statement at its face value. Researches, p. 624 n. 1.

79. ASSI. iv, p. 224.

80. ibid. ll. 6-7.

81. ibid. ll. 39-40.

82. This phrase which occurs often in the inscriptions is noteworthy as implying that the king heard petitions while he was bathing, though its rendering in the text avoids this implication. 74 of 1932, l. 39, gives the expression: vīṭṭīn ullaḷ kulikkum-iddattu. To our notions it seems a strange mode of receiving a foreign embassy to hear them while you are bathing. See, however, p. 332 below for an abhiṣeka maṇḍapa. Cf. Ghusal Khâna of the Mughals—Ibn Hasan, Central Structure pp. 77-8.

83. SII. iii, p. 146.

84. For a full discussion of this inscription, see my paper on ‘A Tamil Merchant-Guild in Sumatra’ (Tijdschrift voor Indische Taal-, Land- and Volkenkunde, 1932, p. 314).


87. vv. 25-26.

88. EI. vi. p. 335.

89. Agrajam-Teki Plates. v. 21.

90. EI. iv, p. 36.
KULOTTUNGA I

91. Aimbadaippavram simply means childhood, the period when amulets shaped like the five weapons of Viṣṇu are worn. See Tamil Lexicon s.v. Aimbadaittāli. (Cf. Kalingattupparani, x 8). This is of course an exaggeration of the youthful age of Vikrama Cōla when he began his career as Viceroy. Contra Hultzsch SII. iii, p. 184 and n. 7.

92. See ante, pp. 13-14.

93. SII. iii, 72 and 304 of 1907; also 463 of 1911 (year 27). I see no justification for Sewell mentioning this event under A.D. 1090. HSI. p. 89.

94. 608 of 1904, 44 of 1891.
95. TAS. i, p. 22, l. 8.
96. ARE. 1917, II 27.
99. 363 of 1899. Venkayya postulates a Kalinga invasion of Vēngī which reached Ellore. 'The way in which Vikramaśīla's conquest is described may (at least provisionally) be taken to mean that he probably repelled a Kalinga invasion into Vēngī. The invading army apparently advanced as far south as Ellore or some place near it, where the decisive battle seems to have taken place.' ARE. 1905, II, 18. However, he adds: 'The earlier invasion which took place in or before A.D. 1095-96 was perhaps against South Kalinga, in which Cōlaganga, who was lord of Tri-Kalinga, had apparently no direct interest.' (ibid.).

K. V. Subrahmanyā Aiyar holds (El. xxii, pp. 140-2) that the Kalinga war which forms the subject of the Parani was fought against Rājarājēśvara Devendravarman in the early years of Kulottunga's reign. While the Draksarama inscription, 349 of 1893 of the 33rd year of Kulottunga records that Karunakara waged a war against a Devendravarman, there is nothing in it which implies the identity of this war with the one described in the Parani and the probability of more than one war against Kalinga is conceded by K. V. S. Aiyar himself. See also JOR. x, pp. 295-301.

100. 44 of 1891, (SII. iv, 445). The prāṣasti records the war as a personal achievement of Kulottunga. But the Parani is clear that the expedition was led, not by the king, but his generalissimo, Karunakara Tondaimāṇ.

101. IA. xix, p. 333.
102. 181 of 1893; ARE. gives Ś. 1002.

103. The palace and the particular hall in it where Kulottunga held his darbar are mentioned so early as the reign of Uttaṃa Cōla—Museum Plates I. 13. (SII. iii, p. 269).

104. Pandit M. Raghava Aiyangar: Karunākara-tōṇḍaimāṇ, in his Kalingattupparani-yārāyecci, has a good discussion of this expedition. From II. 660-2 of the Vikramadīśar-uḷā, Venkayya infers that Vikramaśīla took part in the expedition led by Karunakara against North Kalinga, (ARE. 1905 II, 18). Jayangōndār makes no mention of Vik-
ramacōla anywhere in his narrative, and his silence would be unaccountable even on the assumption that Vikramacōla did not start from Kaṅci, but joined the expeditionary force somewhere in the Vēṅgī province. On the other hand, there are other literary references to Vikrama’s war against North Kalinga, besides the one noted by Venkayya. These, which we shall discuss later, seem to imply that there was another expedition in Vikrama’s reign, and the lines of the udā cited above must be taken to refer to it.

Venkayya (ibid) also argues that (i) Cōḍaganga became strong and powerful only during the latter part of his reign, and (ii) Kulottunga’s invasion against North Kalinga was undertaken to help him against ‘some rebellious feudatory, whose territories were denoted by the term “Seven Kalingas.”’ For (i) he depends on a comparison of the two Vizagapatam plates of A.D. 1087 (1081?) and 1118–19 (IA. xviii); but a perusal of the third set of plates dated A.D. 1135 shows that the points made by Venkayya cannot be true; he is dealing with differences due, not to a change in the political power or status of Cōḍaganga, but to the two different types of prāṣastis employed in the two sets of plates. No. (ii) above is contradicted by the Kalingattupparani which says clearly that Anantavarman himself, and not any vassal of his, was the Lord of Seven Kalingas, and that Karunākara’s expedition was directed against Anantavarman himself. Anantavarman’s boast about Utkala in the east and Vēṅgī in the west may be no more than a reference to his father Rājarāja’s achievements of which he enjoyed the results.

105. 567 of 1925.
106. 600 of 1907; 265 of 1905.
107. 494 of 1911=EC. iv, Kr. 34.
108. 29 of 1908. ARE. 1908, II. 58–60.
110. El. xi. No. 3, II. 19 ff.
111. 119 of 1888, El. v. p. 105, ante p. 317.
113. TN. 44. For Hoysala history in general, see BG. I. ii, pp. 490 ff. and Rice, Mysore and Coorg, pp. 94 ff.
114. EC. v. Bl. 199.
115. Rice gives the period 1111–1141 to Viṣṇu-Vardhana. A closer study of his records by A. Krishnamurti supports the dates adopted in the text.
116. Rice op. cit., p. 93 and n.
117. EC. ii, 240, (90)
118. Cāmunḍa-Rāja according to R. A. Narasimhachar, EC. ii. Intr. p. 52.
119. BG. I, ii, 495–98.
120. This place is in the Chittoor district; it is not Coimbatore as Fleet (ibid, p. 496) thought. Cf. Rangachari i, p. 500.
121. 35 of 1913; ARE. 1913 II. 46–7. PK. p. 129.

124. Krishna Sastri says: 'The later Eastern Câlukya copper-plates excepting those of Cellur, mention the fact that the Vêngi country became devoid of a ruler subsequent to Vikramacôla's departure to the south, and Dr. Hultzsch surmised that this statement only suggested that the king's absence resulted in political troubles brought about by the growing influence of the Velanându chiefs and the ambitious invasion of the Western Câlukya king Vikramâditya VI. The political troubles could not, however, have been of a very serious nature, for we find that the Câlukya-Côla kings continued to assert their sovereignty, though perhaps in a lesser and more limited degree. A large number of inscriptions dated in their reigns mention the Velanându subordinates. Gonka and his son Râjendra.' ARE. 1918, II, 25. By the Cellur plates, Krishna Sastri obviously means the plates of Kulottunga II dated 6. 1056 for 1065 as Kielhorn rightly points out. IA. xiv. p. 56. El. vii—Appendix—Kielhorn's List No. 574. I am unable to discover what the other copper-plates are which Sastri had in mind. Mallapadêva's inscription is a stone record. I think that in his impressionistic estimate of the political situation in this period in Vêngi, K. Sastri has greatly underrated the effects of Vikramâditya's policy.

125. 194, 341, 344 of 1893.
126. 153 of 1897; 163 of 1897.
127. 396 of 1893 bears the exceptionally early date 5, but does not contain any Câlukya titles or the name of Vikramâditya.

128. SII. ix (i) No. 198.
129. 106 of 1902; El. ix. p. 256.
130. 819 of 1922. SII. ix (i) No. 196.
131. 158 of 1897, SII vi, No. 118.
132. 330 of 1893.
133. 335, 345 of 1893.
134. 258 of 1905; El. ix, p. 261.
135. 266 of 1893.
136. Pd. 127.
137. 376 of 1908; 3 of 1909; 35 of 1929.

140. El. vi. pp. 220 ff. He is called Saptama Viśnua-vardhana i.e., counting from Dânârnava, Eastern Câlukyas, pp. 299-300.

141. Kanakasabhâi (IA. xix, p. 337), and after him, Hultzsch (SII. iii, p. 130), think that Karikâla is also among these titles. I doubt this. For Akalanka see Parani, xiii. 89.

142. TAS. iv. p. 130.
143. 109 of 1892; 121 of 1912; 271 of 1929; 119 of 1888.
144. 312 of 1901.
145. 374 of 1908.

146. See Takkayâgapparani, ed. Swaminatha Aiyar, p. 247, v. 775 and n. There are also gold coins with sung in Tamil characters.
147. Comment on Kural 756.
148. 288 of 1907—Śungamillāc-cōḷanādu Sōrrumalai kaṇḍaruḷi.
149. 440 of 1912; 132 of 1930. Also 87 of 1900 mentioning Śri-pādakōl. ARE. 1900, paragraph 25.
151. SII. iii, 73; MAR. 1917, pp. 42-4.
152. Leyden grant, ASSI. iv. p. 224, l. 4.
153. 231 of 1916.
154. 93 of 1910; 61 of 1925.
155. 247 of 1901.
156. El. vi, p. 335. But see SII. iii, p. 179.
157. SII. iii, 72, l. 5 where she is mentioned as chief queen along with two others; Ėḷīsai-vallabhi and Tyāgavalli: also pp. 177-8.
158. x, vv. 54, 55.
159. 304 of 1907. The title alone without the personal name occurs again in 274 of 1927 in the forty-eighth year.
160. 198 of 1923.
161. 39 and 45 of 1921.
162. 117 and 119 of 1888.
163. ARE. 1912, II 25, suggests that she was his mother; but see 121 of 1888. SII. iv. 228, l. 4.
164. 25 of 1922.
165. See Studies, pp. 176 ff. for a detailed account of his life and achievement. The most noteworthy inscription discovered since is a Sanskrit inscription from Āṭṭūr (Tinnevelly Dt.) recording the gifts of Mānāvatāra to the local temple (405 of 1930). ARE. 1930 II, 21.
166. II. 118-138. See Pandit M. Raghava Aiyangar’s Kalingattupparṇāycci.
167. xi 30. The reading of the third line should no doubt be ‘māṇi moḻinda pādi-marāpī vanda kula’, not ‘paḍī’.
168. 49 of 1893.
170. Parāṇi, xi, 53.
171. 46 of 1914.
Vikramacōla’s accession to the Cōla throne took place on or about 29 June A.D. 1118. He must have ruled for some time jointly with his father, Kulōttunga, whose latest inscriptions are dated in the fiftieth year, A.D. 1120, or even the fiftys-second. The asterism of Vikramacōla’s birth was Uttiratṭādi in the month of Ani. He inherited an attenuated empire confined to the Tamil country proper, and the seventeen years of his rule appear to have been on the whole a period of peace. A few inscriptions in the Ganga country, and a somewhat larger number from the Telugu area constitute the only proofs of the efforts made during the reign to recover lost ground—efforts crowned with better success in the north than in the western country.

The praśastis in Vikramacōla’s inscriptions take two forms, both dating from his second year and employed throughout the reign. The shorter form commences pu mađu (maγal in some versions) puṇara, and the longer one pu mālai miđaindu. Neither of these praśastis records any specific political event other than the war against Kalingam and Telinga Bhīmaṇa waged by Vikramacōla in the early years of his Viceroyalty in Vēngi. The longer praśasti undergoes, in the later years of the reign, an important modification by the insertion in its middle of a passage recording the constructions and endowments made by the king in the temple of Naṭarāja at Cidambaram; this passage contains a definite date in the tenth regnal year, 15 April A.D. 1128. The inscriptions of Vikramacōla sometimes repeat passages and titles from those of Kulōttunga.

Besides the extant Vikramaśōlan-ulā, the poet laureate Ottakkūṭtan composed a pana on the Kalinga war of Vikramacōla. We learn the name of the work from the two other ulās of the same poet,
and its authorship from a gloss on his Takkayāgapparāṇi. This work is not now available; if it is ever recovered, it may add considerably to our knowledge of this period so rich in quasi-historical works of literature.

With the recall of Vikramacdla to the south in A.D. 1118, the administration of Vēngi passed into the hands of the Velanāṇḍu prince Ėoda, the son of Gonka I. Very soon, however, the Western Cālukya king, Vikramāditya VI, took advantage of Vikramacdla's absence from Vēngi to extend his sway into that kingdom and reduce the Velanāṇḍu chief to subjection. Soon after the death of Vikramāditya in A.D. 1126, Vikramacdla's supremacy was re-established in the southern half, if not the whole, of the Vēngi country. At Ėbbrōlu in the Guntur district, in the heart of the region ruled over by Dāndanāyaka Anantapāla some years before, the Mahāmanḍalēśvara Nambaya, Lord of the city of Kollipāka (Kulpak) and the Šaṭsahasra country, acknowledged the overlordship of Vikramacdla in A.D. 1127. From the same area, we have another inscription from Nīḍu-brōlu dated Ś. 1054, the seventeenth regnal year of Vikramacdla, in which the Velanāṇḍu chiefs and their dependents continue to acknowledge the suzerainty of the Ėola emperor of the South. The steps by which this restoration of Ėola supremacy in the north was effected are obscure, but the death of Vikramāditya VI, the effort put forth by Vikramacdla and the readiness of the Telugu chieftains to prefer the overlordship of the Ėolas to that of the Western Cālukyas must all have contributed in varying degrees to the restoration.

In another direction also, Vikramacdla seems to have made an effort, not so successful, to recover territory lost at the close of his father's reign. An inscription from Sugaṭūr, dated in the second year of the reign, records the construction of a temple by an official of Vikramacdla's army. Another inscription of the tenth year from the same region in the Kōḷār district records the construction of a vimāna in Maddivāḷa-bēcirāk. It is a natural inference that Vikramacdla re-established the Ėola power in the eastern part of Mysore.
In the sixth year of the reign there was scarcity and distress consequent on a big flood which brought destruction to the villages and their crops. A fairly extensive tract of land in the North and South Arcot districts seems to have felt the effects of the visitation. An inscription of A.D. 1125 from Tiruvōttūr (North Arcot) records a flood and the consequent destruction of crops leading to the sale of some land by the ār for raising money to pay the taxes of the year. In the same year, at Tiruvadi (South Arcot), the Mahāsabha had to sell some of the common land for the same purpose on account of difficulty experienced in the payment of the land tax (kaṭṭāmaṭṭattu) for the sixth regnal year. In a somewhat later record of the eleventh year from Kōvilaṭi (Tanjore district), the fact is mentioned that the village of Tirupper became deserted owing to the advent of bad times; it is not certain, however, that this vague statement has reference to the same conditions as those noted in the two inscriptions cited above; if that be so, the area affected by the distress must have extended into the Tanjore district also.

In A.D. 1128, Vikramacōla signalised his devotion to his family deity, Naṭarāja of Cidambaram, by devoting the bulk of the revenue derived in the year to meet the cost of extensive additions to the structure of the Cidambaram temple and of sumptuous gifts to the shrine. The event is recorded in his inscriptions dating from the eleventh year in the following terms:

'Out of the heap of pure gold which had been brought and poured out before him by kings as tribute due for the tenth year (after the time) when a gold leaf (set with) royal gems was engraved (with the words): 'May (the King) live long (and) protect this great earth', (he) covered (with) fine gold the enclosure, the gate towers, halls and buildings surrounding the shrine of pure gold where his family-God (viz. Naṭeṣa) practises the tāṇḍava (dance), as if the splendid circular mountain surrounding the earth were combined with the Eastern mountain; covered (with) splendid gold the altar on which offerings abound, so that the light of heaven was reflected (by it); covered (with) pure gold and adorned with numerous
strings of large round pearls the sacred car-temple, in order that, conferring long life on the delighted people, the miraculous dancer (viz. Naṭeṣa) who occupies the (golden) hall might be drawn in procession (at) the great festival called ‘the festival of the great name’ (Perum-peatar-viḷā) of the great (days of) Pūraṭṭādi and Uttiratṭādi, so as to cause prosperity (on) the great earth (and) joy to the Gods; was pleased to build a long temple street of mansions covered with jewels (!) and called (it) after his royal prosperous name; and made numberless splendid insignia, beginning with dishes cut of fine gold, together with a Kalpaka (tree) of pure gold. Having been pleased to make gladly many such (gifts) in the tenth year of his reign, (in) the month of Śittirai, on a Sunday which corresponded to Hasta, (on) the thirteenth tithi of the fortnight of the auspicious waxing moon,19 (he) covered the whole earth under the shade of a single parasol.‘

We may not accept this high-flown account as literally true; but Cidambaram, the most celebrated of South Indian Śaiva shrines, had attracted the devotion of Cōla kings as early as the reign of Parāntaka I, if not earlier; and after the foundation of Gangaikoṇḍa-cōlapuram and the transference of the capital of the kingdom from Tanjore to that place, Cidambaram rose in importance on account of its proximity to the new capital and the possibility of frequent royal visits to it. Tanjore and Tiruvārūr, which held the chief position in the days of Rājarāja I, now took a somewhat secondary place. It seems probable that Vikramacōla’s buildings and gifts in Cidambaram were meant to complete an extensive remodelling of the temple, a remodelling begun by Naralokāvaṅra in the closing years of Kulōttunga’s reign, and that this chieftain had much to do with the planning and execution of Vikramacōla’s projects in the holy city.20 Later inscriptions call the first prākāra wall of the temple by the name Vikramaśōlan-tirumāligai;21 and one of the main streets round the temple bears the name Vikramaśōlan-tengu-tiruvīdi.22 Though there is no epigraphical confirmation of the fact, the Śrīrangam Kōyilolugu states that Vikramacōla built the fifth wall surrounding the temple of Rāganātha at Śrīrangam, besides some other structures including a temple of Rāma.
Some idea of the king’s share in the control of the administration is gained from a study of his personal movements incidentally recorded in the inscriptions of the reign. That Gangaikonda-coḻapuram was the capital and therefore the normal place of royal residence is seen from an inscription which mentions a senāpati commanding at the outer gate (puravāyil) of the palace at Gangaikonda-coḻapuram. In A.D. 1122 the king issues an order from Muḍikondha-coḻapuram, another name for Paḻaiyāṟu near Kumbakonam. The year after, he spent some time in a maṇḍapa near a tank on the southern side of Vaḻāru alias Kunivalanallūr in the Kāliyūr Kōṭṭam. (Chingleput district). In 1124 again, he was in the South Arcot district living in a palace at Vīranārāyan-a-caṭurvēdimangalam, i.e., Kāṭṭumannārkōyil. Lastly, in the twelfth year, A.D. 1130, Vikrama coḻa is found living in a palace in Cidambaram. It is thus clear that the king was constantly touring his territories and that there were palaces in the more important cities, besides maṇḍapas and other structures all over the country, ready to be used as camping places by the sovereign in his tours. The importance of such royal progresses for ensuring efficient administration in an autocratic mediaeval state can hardly be overrated and in undertaking them, Vikramacoḻa was no doubt following the regular practice of the Cōḷa rulers of this period.

The most characteristic title of Vikramacoḻa is Tyagasa-mudra, ‘the ocean of liberality’ which occurs in the inscriptions and in the Vikramasōḷan ulā. The Sevvelimēdu Sanskrit inscription of the sixteenth year gives him the titles Tyaga vaṟākara, only a variant of the above-mentioned title, and Akalanka, ‘the spotless one,’ applied in the Kalingattapparāṇi to Kulottunga I. For the rest, we have seen, that some of his inscriptions exactly reproduce the titles of his father including even the Rājakēsari title, though in reality Vikrama was a Parakēsari. Two of his queens are mentioned prominently in the inscriptions, Mukkōkkilān and Tyagapatakā, of whom the former was the chief till about A.D. 1126-27. After her death, Tyagapatakā became chief queen. Possibly Nambrāṭṭiyār Nēriyan-Mādēviyār who is mentioned together with her agapparivāram (personal retinue) in an inscription of the
VIKRAMA'S MANḌALIKAS

sixth year from Tiruviḍaimarudur was a third queen, of whom we do not hear elsewhere.

A large number of feudatory chieftains and officers are mentioned in the Vikramaśāulan-ulā and in the inscriptions. The list of manḍalikas given in the ulā begins with the celebrated conqueror of Kalin-gam, Karuṇākara Toṇḍaimān. Then there are mentioned in order: the chief of the Munaiyar, minister and warrior of Abhaya; Śoḷākōn who distinguished himself in campaigns in the west against the Kongas, Gangas and Mahrathas; the Brahmin Kaṇṇan of the great fortress; Vāṇan, dexterous in the use of his beautiful bow in battle, possibly the same as Suttamallan Muḍikōṇḍan alias Vāṇakōvaraiyar whose dēvi Elvār-kulali endowed a lamp a Tiruvaḍattuṟai in A.D. 1120; Kālingar-kōn alias Naranōkavira who fought with distinction, as already noted, in the southern wars of Kulōttunga's reign and was afterwards a great builder; the Kāḍava who rode a rutting elephant and was Lord of the Šeṇjiyar of the strong embattled fortress; the king of Vēṇāḍ (South Travancore) who banished Kali from the earth (by good rule); Anantapāla whose charities were well-known from the Kumari to the Ganges, perhaps the same as the Šeṇāpati Šankara Amba-lam-kōyil Koṇḍan alias Anantapālar who made a large endowment at Tiruvaḍutuṟai in A.D. 1121; the Vattava whose fierce elephant battered down the three ramparts of Northern Maṇṇai which belonged to hostile kings; the lord of the sacred Cēdi country who destroyed the fortifications of the Karnāṭas in a fierce fight; the chief of Kārāṇai (?) ever victorious in war; Adigan who cut to pieces the army of North Kalinga and compelled the proud kings who had vowed war to seek refuge in flight; a Nūḷamba-Pallava who had earned distinction in fights at Kōṭṭār and Kollam belonging to the Pāṇḍyas; the Trigarta who subdued Kongu and Coorg, and others including the Pāṇḍya and Kērala of whom no details are given and some of whom like the Māgadha and Māḻava are introduced with no apparent historical justification. From the inscriptions we can gather the names of the following feudatory chieftains and families of the Tamil country: Sūrai Nāyakaṇ aliṣ Māḍhavarāyaṇa, son of Arumbākkīḷāṇ Ponnambalakkittaṇ aliṣ Naralōkavaṇa; the Sāmbuvarāyas of the Šengēni line, afterwards an important dynasty of quasi-inde-
ependent rulers in the region of North Arcot, the ancestors of the future Yādavarāyas in the neighbourhood of Kāḷahasti, and several others.

Kulottunga II must have been chosen as heir-apparent by his father Vikramaśāla some time in May-July A.D. 1133 as his regnal years are counted in his inscriptions from this date as the starting point; Vikramaśāla’s rule continued for a period of about two years thereafter. The prāśastis in his inscriptions take many forms, all of them purely rhetorical and in hyperbolical praise of the excellence of his rule, but not vouchsafing a single fact of the history of the reign. In one inscription he is described as ‘the king who wore the crown in such wise as to add lustre to Tillainagar.’ This may mean that Kulottunga II celebrated a coronation in the city of Cidambaram or that in the reign of Kulottunga II the city of Cidambaram was vastly improved and beautified. The renovation of the temple and city of Cidambaram is, in fact, the best known event of the reign and is explicitly mentioned for the first time in an inscription of the seventh year from Tiruppurambyam, though a title based on this act occurs as early as the third year. The Kulottunga-sōlan-ulā gives an elaborate account of the remodelling of the Cidambaram temple carried out by Kulottunga. It starts by saying that with hispeerless queen who had the right to share the honours of the throne with him, Kulottunga went and worshipped the Dancing Śiva of Cidambaram, and that he removed the little God (Viṣṇu) from the courtyard of the Sacred Hall of Tillai. The new constructions undertaken and carried out by the king are then detailed. These include gōpurams with seven tiers and the shrine of the goddess which delighted her heart so much by its size and its splendour that she did not think any more of the sacred mountain (Himalaya) that gave birth to her. Various parts of the temple and the city are also said to have been covered with gold. The same facts are recorded more briefly in the Rājarāja-sōlan-ulā and the Takkayāgapparani, by the same poet. It is not clear in what relation these works attributed to Kulottunga II stand to those attributed to Vikramaśāla in his inscriptions dating, as noticed above, from his eleventh year. We have perhaps to assume that the work started in
Vikramacöla’s reign, if not earlier, was not completed till some years after the accession of Kulöttunga II.52

The reign of Kulöttunga appears to have been a period of peace, good government and prosperity. There is no record of any warfare, and in fact, with the exception of the removal of the shrine of Gövin-daräja from its place in Cidambaram indicating the growth of sectarian intolerance, we hear of nothing calculated to disturb the tranquillity of life in the Cöla dominions. The extent of the empire was maintained as it was at the close of Vikramacöla’s reign, and the Cellür plates show, if anything, that the restoration of Cöla suzerainty in the north after its temporary eclipse by the spread of Western Cäłukya rule was complete and stable. The inscriptions of this reign from the Telugu country are more numerous than those of the preceding one. Some of the best work in Tamil literature was produced in this period, and Oṭṭakkuttan, Sekkilår and others were all patronised by Kulöttunga II and his vassals.

Gangaikonda-cölapuram continued to be the capital of the kingdom53 though Kulöttunga, as we have seen, had a partiality for Cidambaram. The king is stated to have been residing in his palace at Vikrama-šöla-puram in the third year of his reign.54 Two queens of Kulöttunga are mentioned in an inscription of his second year from Tirumalavädi: the chief queen being Tyägavalli also called Bhuvanamuludüdaiyäl, and the other Mukkokkilän, a princess of the family of Malädas (Malaiyamänś).55 Of the titles borne by the king, Anapäya is the most characteristic and occurs not only in the inscriptions and in the ulä on him, but is also borne by his secretary Anapäyumüvëndavëłän who attests the king’s orders. In several places lands granted by the king were designated Anapäya-nallür.56 He is also called: ‘the Perumä who covered the Sacred Përambaham with gold’,57 ‘Tirunirruuccöla’, a title also borne by Kulöttunga I and hence the cause of some confusion in regard to the date of Sekkilår.58 Edirili-sölä and Kalikađinda-sölä.59 The inscriptions of the reign of Kulöttunga, like those of Vikramacöla, record several gifts by his subordinates and feudatories among whom only the Kädavas need be noticed here. Mühän Alkkol- li alias Kulöttunga-sölak-käđavarśyan was a chieftain of Pal-
lava extraction who had charge of the policing of a small area near Tirumāṇikuli in the South Arcot district about A.D. 1136. In the course of the next few years this Kāḍava chief-tain attained a more important position and his inscriptions appear in different places like Tirunāmanallur, Tiruvadi and Vṛddhācalam, and in them he is given many names and titles expressive of his growing importance; and his gifts and charitable works also become more ostentatious. In 1140, he presents gold ornaments and silver vessels to Tiruttoṇḍīśvara at Tirunāmanallur and he bears the names Kūḍāḷūr Paḷḷi-Āḷappirandān Mōhan and Kulōttunga-sōḷak-kacciya-rāyān. About the same time he presented a jewelled necklace to the deity of Tiruvadi. Five years later, he made over to the temple at Tiruvadi the perumbāḍikāval on some lands and properties, and he bears now the additional titles Paṇṇāka Muttaraiyan Āḷappirandān Araṉārāyānan and Kūḍāḷūr is stated to be situated in Perugalūr-nāḍu of Tirumunaippāḍi. In 1146, he made over to the Tiruvadi temple some further taxes and dues from three dēvānā villages located in his beat, and on this occasion he styled himself Kūḍāḷūr Paṇṇāka Muttaraiyan Āḷappirandān Ėḷiśaimōhanāna Kulōttunga-sōḷa Kāḍavarāyān. Lastly in A.D. 1148, he built a maṇḍapa called Ėḷiśai-mōhan for the mahāsnapana of the deity at Vṛddhācalam, and in recording this act he called himself Āḷappirandān Ėḷiśaimōhan alias Kulōttunga-sōḷa Kāḍavar-Ādittan. These records reveal to us the beginnings of the feudatory family from which sprang the celebrated Kōpperunjinga whose boisterous career shook the Cola empire to its foundations and hastened its downfall.

We may also note Madhurāntaka Pottappiccōḷa Siddharasa, one of whose inscriptions found at Nandalūr clearly attests the extent of the Cōḷa empire in that direction. A curious inscription from Tirugō-karṇam in the Pudukkōṭṭah state mentions a clan of Brahmins who exercised the right of crowning kings and who had been settled in the Ten-kavira-nāḍu by the king Killī who had a regard for their ancient connection with the great city of Tuvarai (Dvārakā). The presence in the Pāṇḍya country of Lambakarṇas with special duties at the coronation of a king is noticed in the Mahāvamsa.
The latest regnal year found in the inscriptions of Kulōttunga II is the sixteenth or the seventeenth; this means his reign came to a close about A.D. 1150. Some four years before this date, he associated his son Rājarāja II in the actual conduct of the administration, and in the inscriptions of Parakēsari Rājarāja his regnal years are counted from some date after 6 April in A.D. 1146. Of the reign of Rājarāja II many inscriptions have been preserved which contain a number of praśastis attesting the extent of his kingdom and disclosing the names and positions of a number of feudatories. Judging from the silence of these inscriptions on the military transactions of the reign, one may infer that, like the reign of Kulōttunga II, that of Rājarāja II was generally peaceful. The most common praśasti of the reign is that commencing pū maruviya tirumādum which gives a high-flown account of the benefits of Rājarāja’s rule and appears for the first time in inscriptions of the third year. This mentions one queen who is called Avanimulududaiyal and is said to have sat on the throne along with the king. Much longer, but equally unhistorical, is another praśasti, also dating from the third year; this commences pū maruviya poļil ēlum and, among other things, emphasises the flourishing condition of Tamil literature in the reign by calling the king muttamiḷkkut-talaivan, the patron of the three-fold Tamil; three queens are mentioned at the end of this praśasti besides Avanimuludaiyal mentioned above, two of these being called by the almost identical titles Bhuvana-muludaiyal and Dharani-muludaiyal, and the third Ulagudai Mukkōkkilān, doubtless the same as the queen mentioned in two other inscriptions of the fourteenth and seventeenth years of the reign. Two other praśastis also occur in the inscriptions of the reign, and they begin puyal vāyttu vaḷam peruga and kaḍalšūṇda pār māḍar. The former occurring in a record of the fifth year of Rājarāja II was subsequently adopted by Kulōttunga III in whose inscriptions an account of his Pāṇḍyan invasion is inserted in the body of this rather short introduction. Likewise the latter, occurring in a record of Rājarāja’s tenth year, becomes the chief praśasti of the reign of Rājādhirāja II, and it is noteworthy that the queen mentioned at the end of this praśasti is
called Ulagudai Mukkōkkilān-adigal in the inscriptions both of Rājarāja and Rājadhirāja, a clear proof that this is a title, not the personal name, of the chief queen.

The extent of the empire under Rājarāja’s rule is borne out by the provenance of his inscriptions. An inscription of the seventh year from Kendattu recording the construction of a temple by a Kāduveṭṭi chieftain on a hill at Sūrūr in Kuvalāla-nādu, the mention in a fragmentary record from the Salem district of Tagadūr-nādu in Ganga-nādu, a sub-division of Nigarili-sōla-maṇḍalam, and a gift recorded at Perumbēr in A.D. 1164 by a person who calls himself Tagadūr Kiḷavan, show that in Kongu and the eastern part of the Ganga country, the Cōla hegemony still continued to be recognised in some manner. In the Telugu country, Rājarāja’s suzerainty is clearly attested by a fair number of stone inscriptions found throughout the Vēngi country up to Drākṣārāma, though it is clear that the feudatory chiefs of Velāṇāḍu were becoming more and more independent and overbearing. As a matter of fact, from the close of the reign of Kulottunga I its growing weakness.

Its growing weakness.

when, as we have seen, great disasters befell the Cōla empire, and its extent became greatly circumscribed by the successes of the Hoysalas and the Western Cāḷukyas, the most remarkable phenomenon within the empire was the steady growth in the power and influence of local dynasties. The hold of the central administration over the outlying parts of the empire had always been less firm than in the districts nearer the capital; but by the end of Rājarāja II’s rule, the administrative system was betraying signs of weakening even at its centre. The monarchy is no longer the vigorous autocracy that it was, ever active in the pursuit of war and glory, in the maintenance of order and the promotion of costly and essential enterprises of public utility. The inscriptions give clear indications of the increasing helplessness of the king in the face of the growing turbulence of his vassals, who, while acknowledging the nominal suzerainty of their overlord, play a more prominent part than the suzerain or his government in the conduct of the affairs of the area under their control. The system of village administration with its autonomous local assemblies seems to
have been generally unaffected by the changed situation; but
the strength of the centralised bureaucratic administration so
laboriously planned and built up by Rājarāja I and his succes-
sors was gone.

Gangāpuri no doubt continued to be the capital of the
kingdom. The inscriptions of the reign say
little of the king's movements or of his part
in the administration. One record of the thirteenth year shows him residing at Āyirattali. Of the titles of Rājarāja,
the most noteworthy as it occurs both in the inscriptions and
in the Rājarājan-ulā is Cōḷēndrasimha. Another title com-
monly applied to him in literature, but not traceable in epi-
graphy, is Kaṇḍan. The concluding veṇbā in the ulā also
calls him Viradhara and Virōdaya. From the inscriptions, it
is clear that Rājarāja also took to himself the titles Rāja-
gambhīra and Ediriliśoḷa, and possibly also Neḻiyūḍaiścōḷa.

The Kāḍavas are represented in this reign by Kūḍalūr
Āḷappirandān Mōhan alias Rājarājak-kāḍavarāyan who
is probably identical with Kulōttungaśōḻak-kāḍavarāyan of
the previous reign, and by Rājēndraśōḻa Pallavar-āditan, who
is called also the lord of Kāṇcīpura. The former assigned to
a temple at Elvānāśūr a considerable number of taxes and
and dues for its expenses, while the latter built a stone
Temple on a hill in the Kōlar district. There was also Pallavarāyar
of Kārigai Kūḷattūr who built the stone temple of Rājarājēś-
varam Uḍaiyār in Pallavarāyanpēṭṭai and, as we shall see,
played a leading part after the death of Rājarāja II. Two
Śengēni chieftains are mentioned: a certain Nīttavinōḍa
Śambuvarāyan, whose wife, Sōrudaiyāl, endowed a lamp at
Brahmadeśam in South Arcot, and Rājanārāyaṇa Śambuva-
rāyan, also called Ammaiappan Śīyān Pallavāṅḍān whose
gifts are recorded at Munnūr and Accarapākkam. The alias
of Rājanārāyaṇa, it may be noted in passing, seems to imply
a dynastic connection between the Śengēnis and the Kāḍavas.

The latest certain regnal year cited in Rājarāja's inscrip-
tions is 26. One record from Tiruvorriyūr
End of the Reign seems to give the twenty-seventh year,
though the first figure in this date is not free from doubt.
C. 45
Another inscription from Konidena gives 28, but the Saka date is missing. The end of Rājarāja’s reign would therefore fall about A.D. 1173. The inscriptions of his successor Rājadhirāja II date the commencement of his reign from some day in the month of March A.D. 1163; it is clear from one of these that Rājadhirāja was not the son of Rājarāja, but like Rājarāja himself, a grandson of Vikramacōla, and that he was chosen by Rājarāja to succeed him on the Cōla throne as there was no one in the direct line suitable for the purpose. Within a few years of the choice of Rājadhirāja for the succession, a great civil war convulsed the Pāṇḍya country in the south and the Cōlas were compelled to take sides in the war to check the growth of Ceylonese influence on the mainland. The war had practically closed by the time of Rājarāja’s death, but as its details are narrated in the records of Rājadhirāja II and Kulōttunga III, they will be considered in the next chapter.

NOTE C

ON THE PALLAVARĀYANPETṬAI INSCRIPTION
(433 of 1924).

This inscription of the 8th year of Rājadhirāja II is noticed at some length in ARE. 1924, Part II, paragraphs 19-21. It has been edited by Somasundara Desikar (QJMS. Vol. xix, pp. 57 ff.), who differs from the official epigraphist (Venkoba Rao) and holds that the inscription does not support the view that Kulōttunga III was a son of Rājarāja II and a baby at the time of his father’s death. I think that Desikar is right on this point. But a careful consideration of this difficult record in the light of the data to be gathered from other contemporary inscriptions has led me to conclusions different from those of the two writers cited above, and considering the importance of the inscription for the history of this period, I proceed to examine it in detail. V. Venkatasubba Aiyar has also edited this inscription in EI. xxi, pp. 184-93.

The text given by Desikar in QJMS. is inaccurate in many ways, particularly because he has introduced emendations not all of which have been explained in his notes. The text published in the EI. is much more dependable, and agrees closely
ANALYSIS OF INSCRIPTION

with the transcript sent me by S. K. Govindaswami who studied the inscription in situ.

Lines 1—4 contain the usual paraśasti of Rājādhirāja and the regnal year in words and call for no remarks. Lines 5—14 deal with the official position held by Pallavarāyar and the part he played in the choice and coronation of Rājādhirāja, first as heir-apparent to Rājarāja and then as his successor after his death, and this section, which is unique in its account of the circumstances of Rājādhirāja’s accession, is also the most difficult to interpret on account of the gaps in the record. Lines 14—21 describe the part of Pallavarāyar in the Pāṇḍya Civil War and the expulsion of the Ceylonese forces from the Pāṇḍya country. Then follows the statement (l. 21) that he died of some disease, and the rest of the inscription records the gift of forty vēlis of iraiyili land to his relations and dependents by king Rājādhirāja in his eighth regnal year (ll. 21—28), the gift being attested by several officers of government (ll. 28—30). If this analysis of the record is correct, it follows that this record is dated after the death of Pallavarāyar which took place after that of Rājarāja II.

The general construction of ll. 5—14 may now be indicated; Pallavarāyar (5—6), peṟṟu ninṟu (7), patigarittu (10), tiru abhiśekam paṇṇuvittu (13)96 orupadiyum paṇṇi (14). All the actions indicated by the participles quoted were thus the acts of Pallavarāyar, and this fact must be firmly grasped. Line 5 is simple and gives details of the name and title of Pallavarāyar and the location of his fief. The words that follow and end with peṟṟu ninṟu explain the status of Pallavarāyar. Though this general sense is clear, the exact import of the phrases employed is somewhat obscure. The whole passage may be rendered thus: ‘having become the Captain (mudalīgaḻ) of the ten kōyil-kottus97 of Periyadēvar Rājarāja-devar and of the departments (turaiǥal) including the elephant (corps), cavalry and agambiṣi-nyāyam, having duties similar to those of all mudalis, and being in receipt of all honours including mun ēval due to mudalis.’ The ten kōyil-kottus remind one of the passage in the Kōyil-olugu describing how Rāmānuja amplified the temple-organisation at Śrī-
rangam by dividing the attendants of the deity (parijanangal) into ten groups (kottu), which took the place of the earlier and more restricted establishment of five kottus. The idea seems to be that Pallavarayar had the control of the entire palace (koyil) establishment. The term agambadinìjìyam (nikâyam) means the body of servants in immediate attendance on the king.\textsuperscript{98} The meaning of mun-éval is more difficult; literally it means ‘first command.’\textsuperscript{99}

The next part of the inscription ending with parigarittu (l. 10) begins with the mention of Ràjaràja’s death, and narrates the action taken by Pallavarayar for the protection of the king’s children who were aged one and two years and of his harem and treasures. On account of the tender age of the children, Pallavarayar had to remove them from the cantonment (paðai-vîdu) at Ayirattai to another place, evidently to insure their safety; the gaps in l. 9 render the drift of the passage extremely uncertain, but we may be sure that Pallavarayar succeeded in his main object (ellà aðaive këdulaìam várâda idattu l. 10). What the particular danger was to which the children and harem of the late king would have been exposed had they remained at Ayirattai is by no means clear.

We now come to the part of the inscription directly bearing on Ràjadhiràja’s accession (ll. 10—14). This part begins with the phrase iva......periyadëvar elundaruìi......nàñîlê, and in spite of the gaps, the phrase is a clear warning that, having so far dealt with what happened on the death of Ràjaràjadëva, the inscription now proceeds to narrate something which took place in his life-time. There were no sons fit for succession—tiru abhiñekattukku uriya pîlaigal inriyë i(ruk)kìrapadiyai pàrîtti—and something had to be done: enquiries were made into the rights of possible claimants—(a)nñàñîlê kàriyam irundappàdi vi(càranai)\textsuperscript{100} sêydu, and in the end, there was chosen for the succession a grandson of Vikramacòla, Ediriliperumâl, the son of Neri-ûdai-perumâl, of Gangâlkondâ-colapuram. Apparently Pallavarayar was commissioned to fetch the heir-apparent so chosen to Ràjaràja’s presence and to install him in his new place; four years later, he was anointed under the name Ràjâdhiràjadëva with the
consent of the council of officers (udam kuttam) and the nādu. A distinction is made between maṇḍai kavippittu (l. 12) and tiru abhiśekam paṇṇuvittu (l. 13), two ceremonies in which Pallavarāyvar played a part. Edirilipperumāl was a grandson of Vikramacōla perhaps by a daughter, otherwise unknown.

Another view of this succession, first suggested by T. N. Subrahmanyan, is quite probable. On this view the grandson of Vikramacōla, named Edirilipperumāl, was not Rājadhirāja II, but Kulōttunga II who was crowned at the death of peri(ya dēvar), i.e. Vikramacōla himself, and this furnished a precedent for the coronation of Rājadhirāja II, ascertained by enquiry—munnāḷē kāriyam irundapaṇḍi vi(cāraṇai) sēydu of l. 11. So that maṇḍai kavippittu (l. 12) and tiru-abhiśekam paṇṇuvittu (l. 13) apply respectively to Kulōttunga II and Rājadhirāja. That Kulōttunga II was well known as Edirila (i) pperumāl is clear from the Pillaiittami and from the inscriptions of his reign. An objection to this view arises, however, from chronology. Kulōttunga counts his reign from May-June A.D. 1133, and Vikramacōla continued to rule till two years later. But for Kulōttunga's case to be an exact precedent, we may have to assume that, like Rājarāja II, Vikramacōla saw that he had no heir in his direct line, and chose his grand-son perhaps by a daughter as his successor, made him yuvārāja in 1133 and that the yuvārāja was duly crowned king at the proper time. This may well have been so. But the contemporary poet Ottakkuttan calls Kulōttunga the son of Vikramacōla, and this T.N.S. explains away by assuming that the king adopted his daughter's son.

We may note further, that a Tamil inscription from Hemāvati (Anantapur district)—117 of 1899, SII. vi. No. 553—dated in Vijaya, Yr. 2 of Tribhuvanacakravartin Kulōttunga—yields 1166-7 as the date of Kulōttunga III's accession. One wonders if he too was brought from Gangaikonda-çolapuram along with Rājadhirāja, and had to bide his time in exile, supported by feudatories like Mallideva Cōḍa Mahārāja till his position improved more than a decade later. The phrase: Gangaikonda-śōlapura(ttil elun) darulī irukkira pillaigalai (pira)yāṇam paṇṇu (vittu) (l. 11) shows that two princes may have been
involved. And ll. 13-14 show that Rājadhirāja's accession was not smooth. But the matter is obscure and calls for more study in the light of many inscriptions of Rājadhirāja from Drāksārāma, SII. iv. Nos. 1074—(where regnal year 61 is a mistake for 16), 1100, 1223, 1279, 1118 and 1330—which carry his reign up to the 49th year i.e. A.D. 1212 or 1215.

The rest of the inscription may be briefly dealt with before taking up the chronology of the events of Rājarāja's reign as suggested by it. After Rājadhirāja's anointment at the end of his four years' probation, there followed the Pāṇḍyan Civil War, and Pallavarāyar led the Coja forces to victory, and at the end of the campaign, he kept himself ready to carry out the further behests of his sovereign, (ll. 14—21). Then he took ill and died, evidently some time after Rājarāja's death already mentioned in the record, and Rājadhirāja gave 40 vēlis of land, which had been the kāni of Pallavarāyar and was now made tax-free for the benefit of his wives and relations. This was in the 8th year of Rājadhirājadēva's reign. Among the beneficiaries of this grant figures a Rājarājadēvan (read as Rājadhirājadēva by Somasundara Desikar) whose relations and children get some land for themselves; I doubt if this Rājarājadēvan can be identified with Rājarāja II as has been done (ARE. 1924. II, 21, E1. xxi, p. 185 n. 2). I am inclined to treat him as a son, otherwise unknown, of Pallavarāyar. But the fact that the largest share (eight vēlis) goes to his wife (virundāngal) and her children, and the leading part of Pallavarāyar in the removal of Rājarāja's harem and children to a safe place support the other view, and it is possible that Rājarāja's children were by the daughter of Pallavarāyar.

Venkoba Rao says: 'There seems to have been great opposition, both open and secret, to the coronation of Rājadhirāja from many quarters, against which the minister carefully guarded the prince and firmly established him on the throne after imprisoning all the suspected enemies.' (ARE. 1924 II 20). All this seems to be reading rather too much into the obscure and fragmentary thirteenth line in the record. I agree with Venkoba Rao when he says: 'unfortunately, the inscription is much damaged in certain important portions and leaves much for surmise' (ibid).
To turn to chronology: Rájarája’s reign began between 6 April and 11 July A.D. 1146. The latest regnal year clearly cited in his inscriptions is 26, and the 26th year must have begun after 6 April A.D. 1171. Rájadhirája’s accession was between 28 February and 30 March A.D. 1163, so that his eighth regnal year covers the period March 1170 to March 1171. The twenty-sixth year of Rájarája did not begin, according to this calculation, until the eighth year of Rájadhirája had closed, and it is difficult to see how to reconcile this with the present inscription which states that Rájarája had died before Pallavaräyar whose death occurred some time in the 8th year of Rájadhirája.101 We shall see that the chronology of the Pândyan Civil War also requires that the reign of Rájadhirája should be taken to commence somewhat later than was determined by Kielhorn.

Some inscriptions of Rájadhirája II are known which do not work out correctly for the accession date fixed by Kielhorn and seem to indicate a later date for the commencement of his reign—19 of 1913, 571 of 1907, 428 of 1912; see Ind. Eph. I ii. p. 70 and El. x. pp. 126-7. It should be noted with regard to these inscriptions that Sewell’s suggestion that the regnal year in 571 of 1907 may be ‘15’ is held to be impossible by Venkayya, and that 428 of 1912 contains the kaññal śulunda introduction. These records point to a date somewhere in 1166 A.D. for Rájadhirája’s accession, a date which will fit in with the facts to which attention has been drawn above. On the other hand, 337 of 1914 (Pd. 138) clearly seems to imply an earlier date than Kielhorn’s. And there is a record102 at Punganûr which implies that one and the same regnal year of this king was described as either the twelfth or the fourteenth.

In regard to copper-plate 23 of 1916-7 which couples S. 1091 with the 23rd regnal year of Rájarája II, Venkatasubba Aiyar makes the following observations. ‘We know that Rájarája II was not alive in A.D. 1169 and that the Cōla country was then ruled by Rájadhirája II. The period of regency was probably denoted here (Vēngi) as a continuation of Rájarája's reign.’ These remarks seem to assume that no records of Rájarája from the Tamil country are known to
be dated after the accession of Rājadhirāja (1163); if this is so, attention may be invited to 267 of 1901, 411 of 1909, and 96 of 1920, though it is a fact that records of Rājarāja dated after the 19th year have not been traced in the Tamil districts. Moreover no other example of the practice postulated by Venkatasubba Aiyar of a regent or his vassals continuing to issue records in the name of a deceased king is known in the whole of Cōla history. There is no evidence for the view that Rājadhirāja II ruled as regent for Kulottunga III during his minority.

The exact date when Rājadhirāja was chosen for the succession must depend on whether the regnal years of this king as counted in his inscriptions included the initial period of four years when he was on trial; seeing that the title Rājadhirāja is said to have been conferred on him only at the time of his anointment at the end of four years and that inscriptions dated in the second year bear this title, the conclusion may be drawn that the period of probation preceded the date of anointment and that the tale of Rājadhirāja’s regnal years did not include this period. If this is correct, the first choice must have been made sometime in A.D. 1159 or 1162 according as we adopt 1163 or 1166 as the initial year of Rājarāja’s reign. We have seen that the latter is the more likely. Rājarāja himself lived on some years after this date.

It seems quite impossible that Kulottunga III was one of the children of Rājarāja said to have been one and two years old at the time of his death; for he came to the throne in 1178, within six years after Rājarāja’s death, and took an active part in the War of Pāṇḍyan Succession which had begun while Rājarāja was still living. The evidence of the Kulottungan-kōvai and Sankarasōlan ulā also points to the same conclusion. Sen Tamil iii., pp. 164 ff., contra ARE. 1909 II, 48; 1924 II. 21.: EI. xxii. p. 186.

1 El. viii. pp. 4-5.
3. 285 of 1912
4. 408 of 1909 and 175 of 1911: 157 of 1925.
5. Hultzsch (SII. iii. pp. 179-81) is inclined to distinguish three periods in the career of Vikramaścōla. I think, that a careful study of
the syntax of the pū mālai midaindu introduction warrants the view that the Kalinga war was waged in the period of the Viceroyalty of Vēngi.

6. 502 of 1922, (Yr. 11).
7. EI. vii, p. 5.
8. SII. ii, p. 308, n. 4; EI. vi, p. 224.
9. V. 776. It must be noted that Oṭṭakkuttan who mentions this parani thrice in his works does not state that he wrote it. Hultzsch considers this a reference to the Kalingattupparani of Jayangondar which, he says, describes the Kalinga war waged by Kulottunga before A.D. 1095-6, (SII. iii, p. 180). In fact, Jayangondar’s work had reference to the second Kalinga war of Kulottunga’s reign in which Vikramacōla seems to have had no part. The Parani on Vikrama’s war must have referred to the earlier occasion, (we have no evidence of any other war against Kalingam), and might have been composed by Kuttan some time in the reign of Vikramacōla.

10. EI. iv, p. 42, vv. 34-5.
12. 163 of 1897. Śāka 1054 is a mistake for 1057, EI. vii, p. 5.
13. 175 of 1911—EC. x. Sd. 9.
15. 87 of 1900.
16. 30 of 1903.
18. See SII. iii. p. 185, n. 2. It is possible that the benediction engraved on a gold leaf or plate was repeated at the end of each regnal year as it was completed and a new year began.
19. The date is: 15 April, A.D. 1128, Kielhorn, EI. vii, p. 3.
21. 282, 284, 287 of 1913.
22. 312 of 1913.
23. 71 of 1926; ARE. 1926, II, 27.
24. 168 of 1906.
25. 271 of 1927.
26. 299 of 1910; ARE. 1911, II, 27.
27. 63 of 1918.
28. 163 of 1902.
29. 272-3 of 1907; 49 of 1931. Ulā ll. 431, 662, etc.
31. ix. vv. 7, 16; xiii, v. 89.
32. SII. iii, pp. 181-2.
33. 136 of 1895.
34. ll. 119 ff.
35. Curiously enough the Kalingar are also included in the list.

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37. This is perhaps the earliest mention of the fortress of 'Gingee'. Šeṇji is called a devadhana of Tiruvēkambam Udaiyār in 159 of 1930.

38. 71 of 1926.

39. Mannai is perhaps Mālkhed. But we cannot say when this event took place. 416 of 1893 calls Muḍikondan, whose elephant is specially mentioned, the king of the Vattar.

40. By the Cēdi country the poet means the land of the Cēdīrayas, the hilly area round about Tirukkōyilur, Kiliyur, etc. In the inscriptions there are three Malaiyāman chieftains mentioned: (1) Malaiyāman Tāukkāla Maṟundan Āyangakāra Malaiyāman, (408 of 1909); (2) Ulabsam analias Vikramačolā-cedīyarāyan (286 of 1902: 371 of 1938); and (3) Surīyan Rāman alias Rājēndraśoja Malaiyakularājan (177 of 1936; called Malaiyān Malān in 373 of 1908).

41. Adigan's part in the Kalinga war is not mentioned in the Kalin-gattūpparani or the inscriptions. It should be remembered, however, that another Kalin-gattūpparani by Oṭṭakkūttan is no longer accessible.

42. 128 of 1930.

43. El. x, p. 138; xi, p. 287. No 135 of 1934-5 of Yr. 9 works out correctly for March 24 A.D. 1142, ARE. II, 15.

44. The beginnings of the chief forms of the praśastiś with the time of their earliest occurrence may be noted:

   | Pu mannu pāvai—53 of 1893 of the 2nd year;
   | Pu maruviiya puri ē'um—85 of 1895 of the same year.
   | Pu mēya (mēvi) valar—422 of 1904 of the same year;
   | Pu mannu padumam—255 of 1929 of the 3rd year;
   | Pu mēvū tirumagal—572 of 1907 of the 8th year; and
   | Pu mannu yānar—83 of 1895 of the 15th year.

See also ARE 1913, II, 35.

45. 155 of 1912.

46. The *Periyapurānaṁ* (Candelura v. 8)—mentions that five cities shared the honour of witnessing the coronations of Cōla kings.

47. 250 of 1927. ARE. 1927, II, 24.


49. 283 of 1907 seems to open with a reference to this fact and this part of the inscription appears to have been wantonly damaged as the rest of it is in excellent preservation. Perhaps the earliest reference to the relative positions of the shrines of Gōvindarāja and Natarāja in Cidambaram is that of Mānikkavāsagar in his *Tirukkōvaiyār* v. 88. Several ancient temples appear to have had shrines both of Siva and Visnu, and there seems to have been at one period a deliberate attempt to harmonise the relations between the followers of the two deities, an attempt giving rise to the cult of Saṅkaranārāyanā. The sectarianism of a later age proved itself intolerant of the eclectic arrangements of an earlier time.

50. II. 58-66.

51. vv. 777, 808-10.
NOTES

52. ARE. 1913, II, 34; 1927, II, 24.
53. Kulottungasōlān u'ā, I. 118.
54. 271 of 1915; 533 of 1921.
55. 85 of 1835.
56. 271 of 1915; 533 of 1921; 346 of 1911 and 531 of 1912 mention an officer Anapāya Mūvēnda Vēḷān.
57. 157 of 1902.
58. 363 of 1911; 312 of 1901, and Šen Tamil xxv. pp. 271-5, ARE. 1912, II, 27.
59. 255 of 1929; 380 of 1908.
60. 157 of 1902.
61. 374 of 1902.
62. 391 of 1921; see also 467 of 1921 (Truvennainallūr). At ARE. 1922, II, 39 the former record is assigned to the reign of Kulottunga III with confusing results.
63. 45. of 1903.
64. 43 of 1903.
65. 137 of 1900.
66. 572 of 1907.
67. 411 of 1902; Pd. 120.
68. CV. ch 77. v. 28 and n. 1.
71. 465 of 1919.
72. 243 of 1930.
73. Iyal, Iśai, and Nāḍagam—roughly prose and poetry, song and drama.
74. 16 of 1903; 369 of 1911. Bhuvanamuuduḍaiyāl is also mentioned in Rājarājan ulā, I. 78.
75. 165 of 1908.
76. 219 of 1901. ARE 1909, II, 48-50 discusses the relations between Rājarāja II, Rājācīrāja II and Kulottunga III as seen from these prāsāsīs. It is said there: 'It must be noted that the titles Rājakēsari and Parakēsari are applied to these kings indiscriminately.' I do not think this is correct; there are, of course, a few mistakes in some records where one title appears for another; but their number is not enough to warrant the general observation cited above. See also ARE. 1904 para, 21.
77. Cf. 219 of 1901 and 538 of 1904.
78. 486 of 1911.
79. 18 of 1900.
80. 267 of 191.
81. 216 of 1833.
82. 163 of 1906.
83. 336 of 1917; ulā II. 252; 685.
84. Takkavaṇgamparani. v. 549 and n.
85. 128 of 1929; 45 of 1914.
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86. 166 of 1906. ARE. 1937-8 II 39.
87. 486 of 1911.
88. 434, 435 of 1924.
89. 168 of 1918.
90. 52 of 1919; 244 of 1901.
91. 703, 704 of 1920.
92. 181 of 1899.
93. EI. ix. p. 211. But see p. 359 below.
95. 433 of 1924 is a difficult inscription and raises some problems in the chronology of the period. From Note C. that follows it will be seen that the gaps in the record greatly obscure its meaning.
96. In l. 13 V. V. reads sel lum ba di pa n i [vittaruś]] nār; my text has pa n i u. . . . . . nār. I think the word is not a finite verb, but a participle and a noun which should form the subject of the following verb migai seyy da pa ḍ i.
97. V.V. reads pērttu kōyir-kottum, and translates 'big household.' Also āvark-kudirai 'body of armed cavalry,' for my ānai (k) -kudirai.
98. 'The body of armed men and women employed in the inner apartments of the palace.' V.V.
99. 'Class of officers who first receive the royal commands and communicate them to others for execution.' V.V.
100. V. V. suggests vi (unappañ) jeydu.
101. The position is made worse by 7 of 1893 which implies an interval of 15 years between the 1(9)th year of Rājarāja II and the 8th year of Rājādhirāja. SII. iii, p. 207. Perhaps the regnal year of Rājarāja mentioned in this record is 1(1) and not 1(9).
102. 209 of 1932.
103. V. V. points out that 337 of 1914 (Pd. 138) giving date A.D. 1162, Dec. 3, Monday, may be a record of the probationary period.
CHAPTER XV

RĀJĀDHĪRĀJA II AND KULŌTTUNGA III
A.D. 1163-1216

In the absence of an heir in the direct male line Rājādhīrāja II, a grandson of Vikramacōla by a daughter, was chosen by Rājarāja II as heir-apparent towards the end of his reign, and Rājādhīrāja reigned as co-regent with Rājarāja for some years. Rājādhīrāja's praśastis are found in three forms, all purely rhetorical and of no historical value. The form which begins kadal śūnda pār magalum (mādarum) and occurs as early as the second year was obviously borrowed from Rājarāja's inscriptions; the other forms are: pā maruviya tiśaimugattōn which appears first in the fifth year and was adopted later by Kulōttunga III, and kadal śūnda pārelum, found in inscriptions of the sixth and tenth years from the Tanjore district. While the praśastis of the king are thus of no use to history, several inscriptions of his reign give a fairly detailed account of the incidents of the war of Pāṇḍyan succession which, on a comparison with the story of the war given in the Mahāvamsa, is seen to be quite trustworthy.

From the re-conquest of the Pāṇḍya country by Kulōttunga I, we hear almost nothing of its affairs or of the fortunes of the ancient line of Pāṇḍya rulers until we reach the reign of Rājādhīrāja II. The inscriptions of the Pāṇḍyas, which may with more or less certainty be assigned to this period, show that even after Kulōttunga's southern wars, the Pāṇḍyas successfully maintained a part of the freedom they had gained from the initial difficulties which beset Kulōttunga I on his accession to the Cōla throne; they engraved inscriptions of their own with boastful praśastis, a thing which they did not or could not do when their country was ruled more firmly by the Cōla-Pāṇḍya viceroys. They waged their own wars without reference to the central power to which their allegiance
tended to become more and more nominal. Parāntaka Pāṇḍya took part, as we have seen, in Vikramacā’ā’s first Kalinga war and attacked Telinga Bhima of Kolanu; but this real subordination to Cōḷa suzerainty apparently gave place to a more grudging recognition of it in the years that followed the death of Kulōttunga I, if not towards the end of his reign when the Cōḷa power underwent considerable curtailment by the loss of Mysore and Vēngi. Hardly any inscriptions of the Cōḷa monarchs are found in the Pāṇḍya country proper after the close of Kulōttunga’s reign.5

Towards the close of the reign of Rājarāja II, some years after Rājadhirāja had been chosen for the succession, a fierce succession dispute broke out in the Pāṇḍya country, and one of the rival parties appealed to the powerful Sinhalese ruler Parākramabāhu I (a.d. 1153-86) and the other to the Cōḷa monarch. The war soon resolved itself into a continuation of the old struggle between the Cōḷa and Ceylon kingdoms. The intercession brought no good to either; out of the ashes of the civil war arose the Pāṇḍya power which in its renewed strength soon swallowed up both the kingdoms which had espoused the rival causes of the protagonists in the civil war.

The early stages of the war are vividly described in the Mahāvamsa.6 In a.d. 1169 Parākrama Pāṇḍya of Madura sent an appeal for help against Kulaśekhara who was investing the city of Madura. Before the Ceylonese army sent under Lankāpura in response to this appeal could reach the mainland, events there had moved rather fast. Kulaśekhara had captured Madura and put an end to the lives of Parākrama, his wife and children at a place called Tirimalakke. On hearing this Parākramabāhu sent word to Lankāpura that the war should be continued until the kingdom of Madura was taken from Kulaśekhara and bestowed on a scion of the house of Parākrama. Lankāpura effected a landing on the opposite coast in the face of opposition, and advancing by way of Rāmēśvaram, he strongly fortified himself at Kundukalā, on the tongue of land projecting from the mainland into the sea near Rāmēśvaram. The war was marked by savage ill-treatment of the prisoners of war, the Tamils who fell into Lankāpura’s hands being either impaled or transported to Ceylon.
to labour at the restoration of the Buddhist Vihāras of the island that had suffered during the Tamil domination. Without entering into the minute details of the marches and counter-marches and the numerous battles of the campaign which are of no direct concern to us, we may note that Lankāpura’s task proved more difficult than was anticipated. Kulaśekhara long kept up a brave resistance, and Lankāpura had to send for reinforcements to Ceylon and to placate the local chieftains of the Tamil country by means of presents and honours. When he learnt that Parākrama’s son Vīra Pāṇḍya who had escaped the massacre of Kulaśekhara was living in the Malaya (mountain) country, Lankāpura sent word to him to come and join him at a place not far from Madura. Kulaśekhara put into the field army after army and a fierce war raged in the Ramnad and Madura districts, extending on either side to Pudukkottah and Tinnevelly. To judge from the length of the struggle and the way the Tamil chieftains repeatedly changed sides, the cause of Kulaśekhara was apparently more popular in the Pāṇḍya country, and the support which Kulaśekhara gained from his uncle in Kongu and from the Cōḷas may be taken also to confirm this estimate. However that may be, the next stage of the war as recorded in the Mahāvamsa began with the return of Kulaśekhara from the Cōḷa country with a Cōḷa force commanded by Pallavarāyar and others which he sent to Tōndi and Pāṣi. In the battle of Kiḷenilaya that followed, victory was with Lankāpura ‘who dyed the water of the ocean ruddy with the blood of the foe’. Kiḷenilaya of the Mahāvamsa is doubtless identical with the modern Kiḷ-nilai in the Tirupattūr taluq of the Ramnad district. After another fight at Ponnamarāvati in which Kulaśekhara was defeated and put to flight, Lankāpura gave over the government of the kingdom to Vīra Pāṇḍya (whose coronation he had already celebrated in accordance with the orders of Parākramabāhu), introduced the kahāpana, the coin of Parākramabāhu, everywhere, and sent to Ceylon a vast amount of booty captured from the Pāṇḍya and Cōḷa countries.

This account of the Mahāvamsa is on the face of it incomplete. It does not say how Vīra Pāṇḍya fared, or what happened to Kulaśekhara, and seems deliberately to avoid stat-
that Lankāpura returned to Ceylon. One gains the impression that the Ceylonese author has drawn a veil over the ultimate failure of the effort after its initial success.

That this is the fact becomes clear from a study of the Cōla inscriptions bearing on the war and from some events recorded in the Mahāvamsa under the reigns of the successors of Parākramabāhu I.

The Ārppākkam (Chingleput Dt.) inscription\textsuperscript{10} of the fifth year of Rājādhirāja contains the earliest epigraphical account of this war. It says that the Ceylon army captured the Pāṇḍīlimaṇḍalam and drove out Rāja Kula-śekhara from Madura; the army then proceeded against the samantas of Rājādhirāja, and made war in the region of Tōndi and Pāśi, and won victories which struck terror into the hearts of the people in the Sōlamāṇḍalam and other tracts (nādus). Edirilisoja Śambuvarāya, when he heard of these occurrences, became greatly concerned about how it was all to end and sought divine intercession through Svāmidēvar, a holy man, also called Umāpatideva or Nānaśivadeva, a native of Dakṣiṇalāḍa in Gauḍa-desa, whom he besought to ward off by prayer, sacrifice and worship the invasion of the Cōla country by the wicked troops from Ceylon and the resulting harm to the Brahmins and temples thereof; Svāmidēvar said in reply that he knew that the Ceylon army had put an end to worship in the temple of Rāmeśvaram and had plundered its treasury; he would endeavour by occult means to bring down disaster on the enterprise of the invaders who were Śivadrōhis. With this object he performed pūjā for full twenty-eight days, and then came news from Pilāi Pallavarāyar that the pradhānis including Jayadratha and Lankāpuri daṇḍanāyakas and the entire force from Ceylon had sustained defeat. And the Śambuvarāya in his gratitude presented the village of Ārppākkam to Svāmidēvar.

The Pallavarāyaṇpēṭṭai (Tanjore Dt.) inscription\textsuperscript{11} of the eighth year is more explicit in its details. Like the Mahāvamsa, it begins by stating that Kulaśekhara Pāṇḍya was ousted from Madura by the advent of the Ceylon army, that thereupon he entered the Cōla country, and appealed to the
KULASEKHA\R\A RESTORED: CEYLON INVADED

C\o\i\a monarch for help in regaining the P\a\n\d\y\a throne; the C\o\i\a ruler then ordered that Kula\s\e\k\h\a\r\a was to be restored to his throne, and that Lank\\p\a\p\u\r\i\-d\a\n\d\a\n\a\y\a\k\a and others were to be killed and their heads nailed to the gates of the city of Madura, the P\a\n\d\y\a capital. Pallavar\a\y\a\r\a alias Tiruc-\c\i\r\a\r\a\b\a\l\a\m\u\d\a\i\a\y\a\n\ Perum\a\n\a\n\a\b\i\, who was entrusted with these tasks, entertained Kula\s\e\k\h\a\r\a suitably during his stay in the C\o\i\a country, and having with his army, resources and zeal, brought about the reconquest of the P\a\n\d\y\a kingdom, he carried out his master's orders to the letter by nailing the heads of Lank\\p\a\p\u\r\i\-d\a\n\d\a\n\a\y\a\k\a and others to the gates of Madura. Kula\s\e\k\h\a\r\a thereupon re-entered Madura, and thus was averted the conversion of the P\a\n\d\y\a country into a province of Ceylon (p\a\n\d\d\a\i\-n\a\d\d\u Ila-n\a\d\d\d\a\d\a\d\a\p\a\d\i pariha-\a\r\i\t\u).

A third inscription dated in the twelfth year, four years after the last one,\textsuperscript{12} and found in the North Arcot district, carries the account of the war a stage further. The record is unfortunately much damaged and many gaps in it greatly obscure its meaning. This inscription records a gift of land to one \Pa\l\a\i\a\n\u\r\-u\d\a\i\y\a\n \V\e\d\a\v\a\n\a\m\-u\d\a\i\y\a\n \A\m\m\a\i\y\a\p\a\n alias A\n\n\n Pallavar\a\y\a\n, and narrates the war in recounting his services to the state.\textsuperscript{13} After giving a brief account of the war up to the restoration of Kula\s\e\k\h\a\r\a\r\a\r\a to the throne of Madura,—an account which follows the earlier records summarised above and ascribes to A\n\n\n Pallavar\a\y\a\n a prominent part in these events,—the inscription proceeds to narrate an expedition against Ceylon, organized presumably by A\n\n\n Pallavar\a\y\a\n. He heard that the Sinhalese king, Par\a\k\a\r\a\m\a\b\a\h\u, was preparing for another attack on the C\o\i\a king and his prot\e\g\e Kula\s\e\k\h\a\r\a and that, with this intent, he was concentrating his forces and building ships in \Ur\a\t\a\r\u\r, Pulaicc\e\r\i, M\a\t\o\t\t\a, Valli-k\a\m\a\m, Ma\t\i\v\i\l\a\r\a\l\a\a and other places. To counteract this, A\n\n\n Pallavar\a\y\a\n, acting on behalf of the C\o\i\a monarch, employed \Sr\i\v\a\l\a\b\a\h\b\a, the nephew (maru-magan\a\r\a) of the king of Ceylon and a claimant to his throne kept out of his rights\textsuperscript{15} and now on the mainland ready to make common cause with the enemies of Par\a\k\a\r\a\m\a\b\a\h\u. The expedition that was sent with \Sr\i\v\a\l\a\b\a\h\b\a at its head captured and des-
the ruler of Ceylon had lost heavily in the fighting and his military and naval resources had been greatly damaged. The Cōla king now assumed the surname; ‘who was pleased to take Madura and Ilam,’ (Maduraiyum Ilamum konḍaruṇa).19 While the capture of the Madura kingdom was a fact, the inclusion of Ilam (Ceylon) in the title must be understood only as a claim to that kingdom like that set up by the English kings to the throne of France or as merely indicative of the military successes achieved by the Cōla ruler against the Ceylonese. If we follow the chronology of the Mahāvamsa and one set of Rajadhirāja’s inscriptions, the events of the war may be placed between say A.D. 1169 and 1177.20

That under Rājādhirāja the Cōla empire continued to retain the same proportions as under Rājā-

Extent of Empire.

rāja II may be inferred from the provenance of his inscriptions which are found in Nellore and Kāḷahasti and Nandalūr.21 Even a part of the Ganga country would seem still to have been included in the Cōla empire, if the Cōla-mahārāja Ghaṭṭi-nuḷamba Bhujabalavirā Ahōmallarasa, described in a Kāṇcipuram inscription22 as the Mahāmaṇḍalika of Gangamandala, was in fact a feudatory of Rājādhirāja II. An inscription from Āttūr23 in the Tanjore district is issued in the name of Tribhuvana-cakravartin Karikālacoladēva who took Madura and Ilam, and obviously the inscription belongs to this period; it seems legitimate to infer that Karikāla was a title of Rājādhirāja II, an inference which is confirmed by another inscription (from Cidambaram) which couples the names Rājādhirāja and Karikāla.24 A damaged record from Tiruvilimilalai,25 which bears no date, mentions the place Komaran Kulōttunga-sōla-caturvedimangalam in the Tiruvaḷundūr-nādu; the village seems to have been named after prince Kulōttunga, afterwards Kulōttunga III, an inscription of whose reign26 mentions gifts made in the same village as early as the third year of Periyadēvar, evidently Rājādhirāja II; the relation of Kulōttunga III to Rājādhirāja, if any, is not clear.

Among the officials and feudatories mentioned in the records of Rājādhirāja’s reign, the following may be noted. The two most prominent were the two Pallavarāyars whose successes in the Pāṇḍyan
civil war have already been dealt with in detail. The elder Pallavarāyar of Kārigai-kulattur, Tiruccirṟambalam-uḍaiyān Perumāṇambi, was the trusted lieutenant of Rājarāja II and survived him only long enough to be of service to the widowed queens and the young children of Rājarāja after the demise of the king. The other Pallavarāyar, Paḷaiyanūruḍaiyān Vēdanaṇamuḍaiyān Ammaiyanappan alias Anṇan Pallavarāyan came into prominence early after Rājādhirāja’s accession as he is found making a gift of land in Tiruvāṭur in the second year of the reign. At the death of Perumāṇambi, it was Anṇan Pallavarāyan who decided the proportion in which the lands belonging to the former were to be distributed among his relatives. He also endowed three lamps in the temple of Tiruvāḷangāḍu, North Arcot, in the thirteenth year of Rājādhirāja. Vēdanaṇamuḍaiyān Karuṇākaradēvan alias Amarākōn of Paḷaiyanūr who endowed lamps in Tiruvalaṇjuḷi and Pattisvaram was perhaps a relative of Anṇan Pallavarāyan.

The Sengēnis and Kāḍavarāyas are strongly represented in the region of the Arcot districts and elsewhere. A certain Šengēni Ammaiyanappan Šāmbuvarāyan made an assignment of some local taxes and dues to the temple of Tiruppulivanam towards the expenses of worship, offerings and repairs in the temple as he could only have made over to the temple what was his own or within his power to dispose, it is clear that he must have either possessed a large assignment himself or been an important official of the central government with large powers devolved upon him. This Šāmbuvarāya was most probably the same as Edirili-sōḷa who is called Šengēni Ammaiyanappan Siyan Ammaiyanappan in a Kāṇcipuram record, and who granted the village of Ārppākkam as ḍakabhōga-iḻaiyili to Umāpati-dēva alias Nānaśiva-dēva for his celebrated worship of Śiva and prayers to him to avert the disasters threatened by the invasion of the Ceylon forces. Other chieftains of the same dynasty are mentioned.

From the reign of Kulottunga I, the growth in the number of feudatories and the extent of their influence on the administration and policy of the central government is one of the most striking features of Cōla history. The multiplication of these conditions.
over-mighty subjects of the king naturally weakened the control exercised by his government over the general welfare of the country and removed considerable areas from its direct purview and constituted them into more or less independent jurisdictions. So long as village-communities and other popular organisations, rural and urban, were the only machinery of local administration by the side of the central government, the latter had a firm hold not only on the general administration as a whole but on the manner in which the various corporations carried on their affairs. It was not to be expected that powerful chieftains, who, though in the beginning they might have risen with the support and favour of the king, subsequently found themselves at the head of armed forces, would stand the same amount of interference as the humbler popular organisations, the assemblies and the guilds. Such chieftains often found themselves in possession of considerable areas of territory allotted to them by the king partly in recognition of their past services and partly with a view to enabling them to add a contingent of soldiers to the forces of the king in times of need. The growth in the number of such chieftains had two consequences. The first was to weaken the prestige of the king's government by increasingly restricting the sphere of its effective operation, and thereby to loosen its hold even on the rest of the administration. The inscriptions of the later Cēla rulers do not give rise to the same impression, as do those of the earlier monarchs, of a powerful central government ever active in restraining, correcting, advising and guiding the more or less autonomous local organisations in the various parts of the empire. The popular organisations seem to be for the most part left to themselves, and when they have anything to do with outside authorities, it is generally with the local chieftains who have come up in their neighbourhood that they have to deal. It is more often to them rather than to the king that they begin to look for large gifts or the permanent assignment of local taxes and dues for charitable purposes. Another consequence of the new situation was that the local chieftains began to enter into political compacts calculated to regulate their conduct towards the emperor. These compacts seem to have had an important rôle in effecting the transition
by which the class of official nobility, which had at first grown
with the growth of the Cōla empire, converted itself into a
number of petty local chieftaincies of a hereditary character.
It is remarkable that the binding power of these compacts is
often sought to be secured by the most fearful imprecations
some of which are too shocking to be reproduced here. The
earliest of these compacts are those found in the Ramnad dis-

33 Kāṇḍan-Mangalattēvan alias Tuvarāpati-vēḷān swore a vow of alliance and fealty to
Sundarattōḷan Kāṇḍan alias Rājēndraśōḷa Tuvarāpati-vēḷān
saying: ‘I, Kāṇḍan Mangalattēvan alias Tuvarāpati-vēḷān do
hereby swear that I shall remain true to (your) life, wealth
and honour, and that, if I fail, I shall incur the sin of him
who becomes the husband of his mother and of consuming
liquor (ṣurā) and beef (gō-māmsam).’ About ten years
later, in the same place is registered another compact between
Rājēndraśōḷan alias Niṣadarājan and Kāṇḍan Sundarattōḷan
alias Tuvarāpati-vēḷān by which the former swore fealty to
the latter in similar terms. Another instance comes from
North Arcot and belongs to the reign of Rājadhirāja II; an
inscription from Mādam dated in the eleventh regnal year of
the king registers a similar compact among three chieftains
of the Šengēni family. It will become clear presently that
under Kulōttunga III this tendency became much more
general, and there can be no doubt that we have here un-
mistakable evidence of the approach of the end. The empire
is dissolving into a number of warring principalities before the
eyes of the king, now no longer powerful to enforce his will
on his vassals who, though they still own allegiance to him,
generally act very much by themselves and as best suits their
divergent interests.

The latest regnal year traced in the inscriptions of Rājadhi-
rāja II is sixteen, so that his reign extended
up to A.D. 1179 or 1182 according as we adopt
A.D. 1163 or 1166 for the commencement of
his reign. The inscriptions of Kulōttunga show that his rule
commenced between 6 and 8 July. A.D. 1178. It is thus clear
that Kulottunga III had come to be recognised as the next sovereign before the death of Rajadhiraja. It has been shown above that Kulottunga could not have been one of the tender children of Rājarāja for whose protection the Pallavarāyar took effective steps at the time of Rājarāja’s death. If the assumption is correct that Kulottunga is identical with Kumāra Kulottunga mentioned in the inscriptions of Rājadhiraṇa II, then it would seem that he was not of the direct line of the Imperial Cōlas any more than his predecessor. The Kulottungan-kōvai gives the pedigree of Kumāra Kulottunga thus:

Sangamarāja

Nallaman

Kumāra

Kulottunga

Śankarasolan

There is an ulā on Śankarasolan which seems to mention his elder brother under the slightly different name Kumāramahīḍhara. It must be noted, however, that as neither the kōvai nor the ulā mentions any historical events specifically traceable to Kulottunga III of the inscriptions, the identification of this king with Kumāra Kulottunga of literature is still open to doubt. There is no means available at present of ascertaining the exact relation of Sangamarāja to the Cōla line.

The records of Kulottunga’s reign are very numerous, and the chief praśasti that appears in many of them begins puyal vāyttu (or vāyykka) vālam peruga, a formula which is borrowed from the inscriptions of Rājarāja II and is first found in this reign in a record of the third year. Though at first this form is repeated almost exactly as it occurs in Rājarāja’s reign and furnishes no data for the historian, by the ninth year of the reign an account of the Pāṇḍyan war of Kulottunga is incorporated in it. and this account is reproduced in almost all the subsequent editions of the praśasti with significant variations which will presently be discussed. The other praśastis of the reign, less frequently employed and of little historical importance, may be more briefly noticed. The formulas commencing malar mannu poḻil-ēlilum and pū mēvi maruvya both
appear first in records of the fifth year; a record from Māgaral, dated in the eleventh year, has the prāśasti beginning pū mēvi valar of Kulottunga II and cannot be distinguished from the inscriptions of that monarch except by the Parakēsari title of the sovereign. Some records of Kulottunga III begin pū maruviya tiṣai mugattōn, a form which first appears in the fifth year and of which only the first words are mentioned in a record of the seventeenth year.

The inscriptions of Kulottunga very often exhibit, besides the prāśastis, some descriptive titles of the monarch which are a great help in the identification of his inscriptions and in the study of the history of the reign. In one record of the second year, and more frequently from the fourth year onwards, the phrase ‘Maduraiyum Pāṇḍiyam muḍit-talaiyum konḍa-ruliya,’ meaning ‘who was pleased to take Madura and the crowned head of the Pāṇḍya,’ is employed to distinguish the king from his earlier namesakes. This shows that the Pāṇḍyan campaign of which we get a detailed account for the first time in the ninth year, must have commenced, if not actually been completed, some years earlier. The descriptive title quoted above is revised from time to time by the addition of Īḷam (Ceylon) in the tenth year, Karuvūr in the sixteenth, and of Kāṇcipuram in the twenty-fourth year. The city last mentioned is not included in many inscriptions; Kulottunga is also stated to have celebrated a virābhiṣēka and a vijayābhiṣēka.

The reign of Kulottunga III is a remarkable example of the triumph of the personal ability of the monarch against the forces of disruption that were steadily increasing in their number and in the intensity of their action. Pāṇḍyan affairs had not reached a settlement when Kulottunga came to the throne; and much active fighting was still needed; and though Kulottunga succeeded for the best part of his reign in enforcing Cōla suzerainty over the Pāṇḍyan kingdom, it became clear by the end of his reign that the southern kingdom, after its recovery from the effects of the civil strife, was being ruled by able and ambitious monarchs who were prepared not only to assert their independence of the Cōla power, but to embark, in their turn, on a career of aggressive warfare and territorial
aggrandisement. We shall see that Kulottunga lived long enough to experience the first shock of the newborn imperialism of the Pândyas. Elsewhere, the numerous feudatory dynasties were preparing to break off from the centre when opportunity occurred, and some of them like the Siddharasas of Nellore caused no end of anxiety to the emperor by their restless activity directed not seldom against the central power itself. All the energy and the strength of Kulottunga was taken up in counteracting the machinations and undoing the mischief resulting from the actions of such overgrown vassals. In spite of everything, however, until towards the close of the reign of Kulottunga, the Cōla empire suffered no visible curtailment, and the period of his rule marks the last great epoch in the history of Cōla architecture and art. Literature did not fail to get its meed of encouragement. Kulottunga himself must be counted as the last of the great Cōla monarchs. Under his weak successor, the empire went to pieces and its ruler suffered personal humiliation at the hands of one of his feudatories who was in alliance with the newly risen power of the Pândyas, and it was only the intercession of the Hoysala ruler Narasimha that restored the Cōla monarch to the semblance of sovereignty, though not to real power.

We have seen that Kulaśekhara, on whose account Rājadhirāja II fought the powerful ruler of Pândyan War. Ceylon, Parâkramabâhu I, and his protégé Vīra Pândya, the son of Parâkrama Pândya, ultimately made his peace with the Ceylonese king, turned against his Cōla benefactor, and paid for his treachery by being driven out of Madura by Anṇan Pallavarâyan who sought out Vīra Pândya and restored him to the throne of Madura. A solitary inscription of Vīra Pândya comes from Sucindram;\textsuperscript{53} it begins pūmadeṇḍaiyum jayamaṇḍaiyum and records a gift of seven vēlis of land to the local temple on the occasion of the king's coronation; it seems more likely that this grant was made by Vīra Pândya when he was installed by Anṇan Pallavarâyan, rather than on the earlier occasion when the Ceylonese generals secured for him a temporary hold on Madura. How long Vīra Pândya occupied the throne can only be surmised; there is no doubt, however, that in a short time he too succumbed to the blandishments of the king of Ceylon
and went over to his side. The fact was that the traditional alliance among the southern powers—Vēnāḍ, Pāṇḍya and Ceylon—against the Cōla monarchy was too firmly established to be shaken by considerations of gratitude for help received at a critical juncture. We shall see that Vira Pāṇḍya at a later stage sought refuge in Kollam when he was driven out of Madura. It will be recollected that when Parāntaka I extended the Cōla dominion to the south, the conquered ruler of the Pāṇḍya country, Rājasimha, found sympathy and support in Ceylon and Kērala. That the general relations of these powers among themselves and towards the Cōlas remained constant in the long interval that had elapsed up to the accession of Kulottunga III must have become clear from the account that has been given in the preceding pages. Hence it was that both Kulaśēkhara and Vira Pāṇḍya, though they were ready to seek Cōla assistance against each other, could not maintain that friendship after their object was attained, and drifted into the diplomatic situation normal to the ruler of the Pāṇḍyan kingdom.

The further stages of the war as recorded in Kulottunga's inscriptions, all of them commencing puyal vāyutu vālam peruca, may now be briefly summarised. An inscription from Cidambaram dated on the 88th day of the ninth year records the coronation of the king at his accession, and then states that the king despatched an army when Vikrama Pāṇḍya sought his aid and in the campaign that followed, the son of Vira Pāṇḍya fell. Elagam was subdued, and the army of the maravas (marappadai) was beaten, while the Śingala soldiers had their noses cut off and rushed into the sea. Vira Pāṇḍya was attacked and compelled to turn back; Madura and his throne were seized from him and handed over to the Pāṇḍya (Vikrama) who had sought the aid of the conqueror; a pillar of victory was also set up. Another inscription, also from Cidambaram, dated on the 118th day of the eleventh year, says: 57

'By a single army, (Kulottunga) had the nose of the son of Vira Pāṇḍya cut off before he was captured, bestowed on Vikrama-Pāṇḍya the great city of Kūdal, and returned. After this, he took the crowned head of Vira
Pāṇḍya who had returned to the attack because of the disgrace (of his former defeat), and erected a pillar of victory at the end of the fight.'

Two records from Tirukkaḍaiyūr dated in the fifteenth (?) and sixteenth years repeat the events recorded in the last preceding inscription in identical words and add the following:

'Having finished the fight, he (Kulottunga) caused the best of his (Vīra Pāṇḍya’s) women to enter (his own) vēlam;\(^{59}\) (he) set his foot on the crowns of the Tennaṇ (Pāṇḍya), who had entered the Western Kollam with his relatives as he had no (other) refuge, and of the powerful Cēra, when they made obeisance at his lotus feet; (he) was pleased to confer on the Tennaṇ (Pāṇḍya) the sovereignty of the land of Šen-Tamiḻ (Madura country) and (its) crown; (he) put on the anklet of heroes and raised the banners of heroism and of liberality; (he) was pleased to be present when the chief of Kaikayas named his son after him (Kulottunga) and gave him many robes; having bestowed a living, such as kings seldom got, on the mīnava (Pāṇḍya) Vīra Kērala whom he had compelled to turn his back on the battlefield, whose finger he had cut off, and who had since surrendered himself into slavery; (he also) gave him to eat by his side from vessels given by him.\(^{60}\)

A record from Tiruviḍaimarudūr, also dated in the sixteenth year,\(^{61}\) states that the warriors of Kulottunga began to guard all places in response to the order: 'Capture Īḷam in the South, so that the tennavar (southerners—Pāṇḍya, Kērala, and Šingalā?) may come and prostrate themselves, and the head of the Šingalavan may be cut off; fill the wavy sea (to make a causeway).'</p>

Then we have an inscription of the nineteenth year from Širangam\(^{62}\) which repeats the incidents of the Pāṇḍyan war almost in the same words as the Cidambaram inscription of the eleventh year stating also that Vīra Pāṇḍya’s second attempt to resist Kulottunga was made on the field of Neṭṭūr, and adds that, at the end of the battle, he took into his vēlam the young queen (madakkōḍi) of the Pāṇḍya ruler, and proceeds:
'When the Tennavan (Pāṇḍya), who had lost his fortune, and the Śēralan (Cēra) came (to the Cōla), bowed (to him) and sat down at the foot of (his) throne, (he) placed (his) feet on the crown of the former, granted (him) land, granted (him) a crown, and gave the Pāṇḍya permission (to go); and to him on whose flag was seen the bow (the Cēra), he granted a fortune which (other) kings could not obtain.'

The inscription then mentions the defeat of Pāṇḍya Vīra Kērala, whose finger was cut off and who was forced to turn back, and the gifts made to him, as also the gift of much treasure, robes, and bejewelled vessels to the Pāṇḍya who bore the glorious name of 'chief of the family of the Sun'. From Tiruvorriyūr we have an inscription of the nineteenth year which says, in the midst of much sham history, that Kulottunga cut off the heads of Tennavan and Vikkalān; these statements, it is certain, deserve no credence and may be ignored. Another record from Tirumāṇikuli of the twenty-first year follows the Śrīrangam inscription of the nineteenth year except that it omits the gifts of land and crown to the Pāṇḍya and of wealth to the Cēra when they both sat at the feet of Kulottunga's throne and he placed his foot on the crown of the Pāṇḍya; it also adds at the end that Kulottunga adorned with his feet the crown of the Ceylōnese king (Ilattān) in order that it may prosper.

Lastly, there are two records from the Pudukkottah state with a unique form of the prāśasti not so far traced in any other inscriptions of Kulottunga. From one of these records, the date has been lost; the other is dated in the thirty-fourth year. This prāśasti mentions the Pāṇḍyan campaigns of Kulottunga at two points in a manner that clearly implies that the facts recorded in the other inscriptions cited so far do not take us to the end of the story and that there was another expedition some years later. Though we must reserve to a later stage a discussion of the events recorded in the prāśasti but having no bearing on Pāṇḍyan affairs, it may still be useful to give here an analysis of the entire prāśasti. It opens in the usual manner by recording the benevolent effects of the king's coronation; it then records the gilding of parts of the Cidambaram temple, the construction of Tribhu-
vanisvaram, the gilding of Rājarājisvaram and the institution of festivals in these temples; next follows a brief narration of a northern campaign culminating in the recapture of Kānci, what follows, on the subjugation of Vaḍugu and the annexation of Vēngimaṇḍalam, the shower of gold (in the form of gifts) and the entry into Uraṇgai, is evidently a record of further details of the same campaign not found in other inscriptions. Then begins the story of the Pāṇḍyana war, narrated in almost the same words as those of the Śrirangam inscription cited above. Kulottunga is then stated to have conquered Ilaṃ (Ceylon). waged a fierce war against Kongu, entered Karuvūr and worn the ‘great crown of victory’ (vijayamāmuḍi), assuming the title Śoḷa Kēraḷa. Then he set out to wear the ‘crown of heroism’ (vēra-muḍi), fought against the warlike army of Malaya, besieged Maṭṭiyūr and Kalikkōṭṭai, defaced some of the Pāṇḍyana troops by cutting off their noses and took captive the maraḍ-paḍai and elagap-paḍai; he then surrounded Madura with his troops, drove the Pāṇḍya, his younger brothers and his mother into the forests, demolished the coronation maṇḍapa of the Pāṇḍyaś, and after ploughing its site with asses, sowed kavaḍi on it, and then wore the ‘crown of heroism’ after taking the title of Cōla-Pāṇḍya. He then put on the anklet of heroes, assumed the title Tribhuvanavīra and went on a triumphal march round the city with the banner of heroism raised aloft; at the end of it, he worshipped the God of Madura, and presented many fine jewels to the deity. He then proclaimed that the name of Pāṇḍi-manḍalam was thenceforth to be Cōla-Pāṇḍyian-manḍalam, and that of Madura was to be Muḍit-talai-konḍa-sōḷa-puram; he then inscribed the name ‘Lord of the Cēra and Pāṇḍya’ (Cēra-pāṇḍyian-tambirān) on the maṇḍapa in which he had been camping, changed the name of the Pāṇḍiyaś and conferred the title Pāṇḍya on the bard (pāṇāi) who celebrated the prowess of his arms that took Madura to the discomfiture of the Tennavan (Pāṇḍya). He then opened a broad street in his own name for the procession of the God of Madura, instituted a new festival and stayed to worship the deity during the procession (in the new street). He then covered the Madura temple with gold so that it resembled a golden mountain, and distributed the tribute of gold and
IKAIYIL (lands) levied from the country of the Cera (and) Pāṇḍya among the temples of Cidambaram, Tiruvārūr and Tribhuvanam. He also planted pillars of victory carrying the praise of his arms in every direction. He finally restored the kingdom to the Pāṇḍya together with his regalia and assured him of his friendship.

From these records, the Pāṇḍyan wars of Kulōttunga are seen to comprise three separate campaigns.

**Three Campaigns.**

The first of them began at the request of Vikrama Pāṇḍya and led to the deposition of Vira Pāṇḍya and the appointment of Vikrama to the throne of Madura. It is to be noted that the inscriptions are silent on some important points. How did Vira Pāṇḍya incur the displeasure of Kulōttunga? This question has been examined above, and an answer has been suggested which must be held to be only tentative, till it is confirmed by direct evidence. Again, what happened to Kulaśēkhara after his expulsion from Madura? How was Vikrama Pāṇḍya related to him? What were the circumstances under which Vikrama Pāṇḍya persuaded Kulōttunga to undertake an expedition for aiding him against Vira? In the absence of direct testimony, we can only assume what seems most probable, viz., that Kulaśēkhara was dead by the time this war began, that Vikrama Pāṇḍya was some near relative of his, if not his son, who inherited his rights to the Pāṇḍyan throne, and that he used very well the opportunities offered to him by the intrigues of Vira Pāṇḍya with the natural enemies of the Cōla ruler. Though this campaign is not described in detail till after the commencement of the ninth regnal year (June A.D. 1186), it is possible that it was actually fought before A.D. 1182, the time when the title Maduraiyum Pāṇḍiyum-mudittalaiyum konḍaruliya began to appear regularly in the inscriptions. If that was so, the campaign was fought in the last years of Parākramābāhu I of Ceylon, and the 'Singala soldiers' who fought and suffered with Vira Pāṇḍya must have been troops furnished by that king. The divergent accounts of the fate of Vira Pāṇḍya's son or sons render it difficult to decide what actually happened to them.

When the Cōla forces had gone back after installing Vikrama Pāṇḍya on the throne of Madura, Vira Pāṇḍya made
another effort to retrieve his fortune, and this led to the second campaign in which Vira Pândya's attempt was crushed on the battle-field of Neṭṭūr. This battle must have taken place before A.D. 1189 when it is briefly mentioned, though not by the name, for the first time. Later inscriptions embellish the account by the addition of fresh details. The main feature of this part of the struggle was the co-operation of the ruler of Kērala with Vira Pândya. After the defeat at Neṭṭūr, Vira Pândya apparently sought refuge in Quilon (Kollam) with the Kērala ruler of Vēṇāḍ; but the latter had no desire to harbour his dangerous guest for long, and they both made up their minds to surrender themselves to Kulōttunga and thus put a stop to further fighting. Vira Pândya seems on the whole to have been treated better than he had a right to expect; he had to eat the humble pie in the open durbar of Kulōttunga and naturally lost his kingdom and the insignia of royalty including the harem; but his life was spared and possibly he got some land and other forms of wealth suited to his new situation. Who the chief of the Kaika-yas was who named his son after Kulōttunga, who the Pandya Vīra Kērala and who 'the chief of the family of the Sun', we seem to have no means of determining. Again, though the Tirumānikuli inscription states that Kulōttunga placed his foot on the crown of the king of Ceylon, this can hardly be accepted as true. Of the date of the second campaign, we can only say that it must have taken place before A.D. 1189; whether it came to an end in the life-time of Parākramabāhu I of Ceylon who lived to 1187, or dragged on to the reign of Niśānkanmall, separated from that of Parākramabāhu I only by the short reign of Mahinda VI, is therefore uncertain; it may be noted, however, that Iḷam first figures in the tenth year (A.D. 1188) among the countries taken by Kulōttunga and that, in his numerous inscriptions, Niśānkanmall claims to have led three successful expeditions to the Pândya country and to have renovated a temple at Rāmēsvaram. The last claim is borne out by a Sinhalese inscription in Rāmēśvaram engraved on a stone which, according to the inscription itself, was the seat (āsana) on which Niśānkanmall used to sit witnessing theatrical performances and listening to music. The inscription also records that the king spent vast treasures
in renovating the temple which came thereafter to be called Niśānka-Mallēśvara. The Pāṇḍyan expeditions of the Ceylon ruler were not by any means so brilliant as these inscriptions make out, and this may be the reason for the silence of the chronicle on the subject. 76

The third campaign of Kulottunga in the Pāṇḍya country is described, as we have seen, in the Pudukkottah records dated in the thirty-fourth year of the reign. This inscription states definitely that after celebrating a Vijayabhiṣēka in Karuvūr, Kulottunga started on an expedition against the Madura country in order to wear the crown of heroism, that is, to celebrate a Viṭṭabhiseka. If account is taken also of the fact that the Vijaya- and Viṭṭabhisekas seem to be mentioned first only about the twenty-ninth regnal year, we may not be far wrong in assigning some date about A.D. 1205 to this campaign. If this is correct, the expedition must have been directed against Jaṭāvarman Kulaśekhara who came to the throne in A.D. 1190, and was the first great ruler of the period of Pāṇḍya revival that followed the close of the Civil War in which Rājādhirāja II and Kulottunga III had espoused the cause of one or the other of the rival claimants to the throne. It seems probable that Kulaśekhara was the son and successor of Vikrama Pāṇḍya who had been supported by Kulottunga. His inscriptions are found in the Madura, Ramnad and Tinnevelly districts. 77 They contain elaborate praśastis, one of which sets up the proud claim that before the Pāṇḍyan fish, the fierce tiger of the Cōla and the bow of the Cēra hid themselves (in fear). This claim and the desire of Kulottunga for a Viṭṭabhiseka after his Vijayabhiṣēka at Karuvūr are the only indications that remain of the probable causes of the war between Kulaśekhara and Kulottunga III; the inscriptions of the former ruler do not mention the war or any of its incidents. We may not accept literally everything mentioned in the inscriptions of Kulottunga; but there is no doubt that Kulaśekhara paid a heavy penalty for his contumacy. As the war ends with the restoration of Kulaśekhara, the success of Kulottunga was certainly not so absolute, and the statement that the Pāṇḍyan ruler and his relatives78 sought refuge in the forests is mere rhetoric. The sieges of Maṭṭiyūr and Kalikkottai—places not yet identified—the defeat of the
army of the Maravas and the specific act of vandalism, the demolition of the coronation-hall of the Pāṇḍyas, may well be accepted as facts. This harshness on the part of Kulottunga proves his consciousness of the increasing weakness of his own position in contrast to the growing strength of the Pāṇḍyas. It also accounts for the retaliation that followed some years later when Māravarman Sundara Pāṇḍya, who must have suffered along with his brother on the occasion of Kulottunga’s invasion, assumed the rôle of aggressor and carried fire and sword into the Cōla country, and performed a Virabhiseka in the coronation hall of the Cōlas at Āyirattalī alias Muḍigonḍaśōla-puram.79

The wars waged in the north by Kulottunga are mentioned for the first time in the Śrīrangam inscription of the nineteenth year in the following terms:

‘(He) despatched matchless elephants, performed heroic deeds, prostrated to the ground the Kings of the North, entered Kacci when (his) anger abated, and levied tribute from all the kings there.’

The Pudukkottah inscriptions, dated more than ten years later, add the following:

‘having subdued the Vaḍugu (Telugus) who were fierce in war and (thus) brought Vēngai-maṇḍalām under his sway, he was pleased to shower gold and enter the golden city of Urangai.’

The incidents thus recorded in Kulottunga’s inscriptions cannot be understood without a brief résumé of the political changes that were taking place outside the Cōla Kingdom. Towards the close of the life of Rājarāja II, the Velanāṇḍu kings felt themselves equal to the task of asserting and maintaining their independence against their Cāḷukya-Cōla suzerains. This was the period when the Kākatiyas were coming up in the north, while in the west the Cāḷukyas, having suffered a defeat from Kākatiya Prōla, were thrown into the shade by the usurpation of Bijjala. The consequent weakness of the W. Cāḷukya kingdom gave the occasion for the Hoysalas to rise to the rank of an independent power; at the
same time the Telugu-Côdas and the Velanândo rules, who
had till then been either subordinate to the Câluukyas or had
lived in fear of them and therefore in subordinate alliance
with the Côlas, breathed more freely and soon began to enter-
tain plans of aggrandisement. It is remarkable that few
inscriptions of Râjâdhirâja II have been found in Nellore or
the Circars. And it appears that perhaps Gonka II at the
close of his reign, and certainly his son Râjêndracôda, assumed
the titles and insignia of independent status.80 In fact with
the close of Râjarâja’s reign we have come to that interval
in the history of the Telugu country in which the Côla power
was withdrawn, and the Kâkatiya power had not yet taken
its place—a period of about a generation in which many
minor dynasties like the Kôtas, Câgis, Kônas and others
divide the country and owe no allegiance to a common power.
About the same time the Telugu-Côdas rise into prominence
farther south in the districts of Nellore, Cuddapah, Chittoor,
North Arcot and Chingleput, and it is to them that the Côlas
lost Kânçipuram and from them that Kulôttunga III recovered
the city.

The history of the Telugu-Côdas of this period presents
some difficult problems of chronology and
genealogy, and though there is no lack of
evidence, epigraphical and literary, attesting their power and
importance, all attempts to evolve a consistent history of the
dynasties that comprise this group of kings have met only
with limited success.81 All these rulers called themselves
Côdas and their sway extended over a considerable portion
of the Telugu country; all of them claimed to be descended
from Karikâla and to come of the solar race and Kâśyapa
gôtra. The presence of members of these dynasties as feuda-
tories of Kulôttunga I and his successors in different parts
of the Telugu country is attested by the inscriptions of each
reign. We have now to trace in some detail the relations
between the Nellore branch of the Telugu-Côdas and Kulôtt-
tunga III in order to explain the necessity for Kulôttunga’s
recovery of Kânçipuram.

The genealogy of the family starts with two shadowy
figures. The first of them was Madhurântaka Pottappi Côla,
so called because he is said to have conquered Madura and founded Pottapi, which has been identified with a village of the same name in the Pullampet taluq of the Cuddapah district. The other king was Telugu Vidya (Viccaiya of the Tamil Cōla inscriptions), who erected a pillar of victory with a Garuda on its top at a place called Ujjapuri (Ujjini, Kudligi tq.. Bellary Dt.). The historical part begins with Bēta, the feudatory of Vikramacōla. Bēta’s son was Erasiddhi who had in his turn three sons—Nallasiddha alias Manmasiddha, Bēta and Tammusiddha. Some inscriptions of Tammusiddha state that the younger Bēta had no mind to rule and that, on the death of Manmasiddha, he gave up his rights in favour of his younger brother Tammusiddha who crowned himself at Nellore in Ś. 1127 or a little before that date; on the other hand, another inscription from Kāvali, dated Ś. 1129, omits all mention of the younger Bēta, and states that while Nallasiddha was the crowned king (abhisēkta), his younger brother, Tammusiddha, was ruling the kingdom by his grace—tāt kaṭāksādēva rājyam karōti. It is therefore difficult to say whether Tammusiddha ruled only after Manma’s death, or conjointly with him. A review of the inscriptions of Kulōttunga III which mention the kings of this line will show that the Kāvali inscription seems to be nearer the truth; it will also bring out clearly the relations in which these kings stood to Kulōttunga in the different stages of his reign.

In the ninth year of Kulōttunga III, a.d. 1187, Nallasiddharasa, the ruler of Nellore acknowledges their relations to the suzerainty of Kulōttunga III. Three years later, a.d. 1190, a Siddhi, called also Madhurāntaka Pottapnic-cōla, makes a gift to the temple at Nellore, citing the twelfth regnal year of his Cōla overlord, Kulōttunga. Then we have a number of gifts, registered in the name of Nūnagama, the queen of Nallasiddha, to the temples at Tirupālaivanam (Chingleput), Kōlahasti (Chittoor), and Nandālur (Cuddapah): these records are dated in the eighteenth, nineteenth and twenty-fourth regnal years of Kulōttunga III. It may be noted in passing that a record of Kulōttunga himself, dated in his nineteenth year, is found in the town of Nellore. In another inscription from Nan-
TELUGU-CÖDA VASSALS

dalur,94 Nallasiddha, the son of Madhurantaka Pottappic-cöla Eramasiddha, acknowledges the overlordship of Kulöttunga in his twenty-sixth year, A.D. 1204. The latest record in which Nallasiddha recognises Kulöttunga's suzerainty is dated nine years later, A.D. 1213.95 But in the interval between 1204 and 1213, we have two records of his brother Tamunusiddha96 from the Nellore and Chingleput districts, one of his son Bëta-rasa97 at Kâñcipuram; another from Nandalur of probably the same prince or another, who is here called Tirukkâḷattidēva, the Tikkanṛpa of literature, and who makes an endowment for the benefit of his father Manumasittarasan and of (alias ?) Nallisiddha;98 and in all these inscriptions, the princes concerned take good care to define in an unmistakable manner their vassal position in relation to Kulöttunga. And this relation is continued almost up to the end of Kulöttunga’s reign by another record of the Tirukkâḷattidēva mentioned above99 dated in the 36th year of Kulöttunga, and yet another100 from Tiruvorriyur, dated two years later and mentioning an agent of Śittaraśan in that place.

This survey of the relations between the Telugu-Cödas and Kulöttunga throughout his reign shows clearly that the Telugu-Cödas did not once find themselves strong enough to defy Kulöttunga for any length of time. And the statement in the Śriṅgangam epigraph that ‘Kulöttunga entered Kâñcī with his anger abated’ shows that the campaign was of the nature of a punitive expedition directed against vassals who had raised the standard of revolt. The Cöja supremacy was certainly still maintained in its full vigour up to Cuddapah and Nellore at the time of Kulöttunga’s accession.101 And, except for the short interlude now engaging our attention, Kulöttunga’s inscriptions do not give a contrary impression. There were many indications, to which we have drawn attention in the course of the narrative, that the feudatories of the empire were increasing in their strength and that the moment the central government passed into incompetent hands, the empire would go to pieces. But Kulöttunga III was by no means a weak ruler and on the whole he succeeded, in the midst of many troubles, in maintaining the integrity of his inheritance. The temporary loss of Kâñcipuram in this reign and the need that
arose for recovering it after a fight were the first clear indications of what was coming in the future.

There are some inscriptions of Nallasiddha which seem to throw some light on the period when he declared independence, but as often happens in Telugu-Cōḍa history, the evidence of these records raises more questions than it helps us to answer. The earliest of these inscriptions is a Kannāḍa record dated Ś. 1114 (A.D. 1192-3) and describes the ruler as Bhujabalavīra Nallasiddhanādeva Cōḷa Mahārāja ruling at Vallūrapura, already familiar to us as the capital of Mahārājapāḍi 7000 and eight miles to the N. W. of Cuddapah. This chieftain boasts that he levied tribute from Kāṇcī.102 Except the fact of Kulōttunga undertaking a campaign which he closed by entering Kāṇcī in force, there is no evidence in support of this claim of the Telugu-Cōḍa chieftain. And here we should not omit to notice that in the inscriptions of Tammusiddhi, the conquest of Kāṇcī is ascribed, though only by a metaphor.103 to his uncle, an earlier Nallasiddha, the brother of Erasiddha. Perhaps this claim on the part of Nallasiddha to have levied tribute from Kāṇcī implies only that for some time he stopped the usual tribute to the Cōḷa monarch and was still left in undisturbed possession of Kāṇcī. However that may be, Nallasiddha's career as an independent ruler was soon cut short by Kulōttunga's occupation of Kāṇcī about A.D. 1196, and the success of Kulōttunga's enterprise is attested not only by his inscriptions which state that he entered Kāṇcī with his anger abated, but by the series of dated inscriptions of Nallasiddha which have been cited above and are dated in the regnal years of Kulōttunga III.

For the rest of his reign, Kulōttunga had no trouble from the Telugu-Cōḍas, though in the last few years, when the Cōḷa monarch had to meet a powerful enemy in Māravarman Sundara Pāṇḍya, they seem to have made another and a more successful effort to assert their independence. But Kulōttunga is seen fighting once more in the north some time about A.D. 1208. In this campaign he claims to have subdued the fierce Vāḍugas (Telugus), established his supremacy over Vēngī and entered Uṟangai. Who were the fierce Vāḍugas and where was Uṟangai? Is there any reason to suppose that Vēngī was regained for the Cōḷa empire by Kulōttunga even
for a short while? In the absence of a single Cōla record of this period to the north of Nellore, it is not difficult to answer the last question in the negative. And if we recall the fact that the power of the Kākatīyas had been growing for some time and spreading over the ancient kingdom of Vēngī, imposing a new suzerainty over the chieftaincies that had emerged there after the withdrawal of Cōla power from the region, and that the greatest monarch of this line, Gaṇapati, had come to the throne by A.D. 1199, the most natural way of interpreting Kulōttunga’s claim seems to be to suppose that he warred with that Kākatīya ruler and entered Warangal, his capital, sometimes called Orungallu, a name which is easily Tamilised into Urangai. But of such a war ending so favourably for the Cōla monarch, we have no indications except the vague statements of the two Pudukkottah records. No details of this campaign are forthcoming, and the Cōla entry into Warangal, if that is the real meaning of these inscriptions, must be held to be a case of fabrication. In the present state of the evidence, we could not even say if there was any basis in fact for the tall claims set up on behalf of the Cōla monarch in the records of his reign.

The campaign against Kongu culminating in the triumphal entry into Karuvūr and the celebration of the Vijayābhiseka in that city constitute another obscure episode of the reign. The entry into Karuvūr is, as we have been, mentioned for the first time in the sixteenth year of the reign, and Kongu bears the name Vīra-śōla-mañḍalām in a record of the twenty-sixth year. If the Pudukkottah inscriptions, the only ones that contain a direct account of this war, may be taken to have arranged the events in the order of their occurrence, this campaign may be assigned to the years following the close of the second Pāṇḍyan war, to the years, say A.D. 1190-1194. The Kulōttungan-Kōvai also repeatedly mentions the war against the Cēra and Kongu; but neither the inscriptions nor the poem contain any clue to the causes or the incidents of the war. A number of inscriptions of the reign are also found in Karuvūr. Others are found elsewhere in the Kongu country, including Tagadūr, and in parts of Mysore, and clearly point to a recovery of Cōla dominion in this quar-
RAJADHIRAJA II AND KULOTTUNGA III

COLA EMPIRE
UNDER KULOTTUNGA III
ter, and a partial reversal of Hoysala expansion that began at the end of the reign of Kulōttunga I. We shall see that the Adigaimāns once more acknowledged the Cōla suzerainty in this reign, and the inscriptions of the Adigaimān who styles himself Viḍukādalagiya Perumāl suggest that he might have had a share in the restoration of Cōla dominion in this quarter.\footnote{267}

Towards the end of Kulōttunga’s reign, the Pāṇḍyan throne passed to Māravarman Sundara Pāṇḍya (1216), possibly after the demise of his brother Jaṭāvarman Kulaśēkhara, and the new ruler lost no time in starting a war against the old Cōla monarch who had, more than ten years before, deeply humiliated him and his elder brother in their own capital and perhaps also demolished their coronation-hall in Madura. For the successes of Sundara Pāṇḍya against Kulōttunga III, we have to depend solely on the inscriptions of the former. The Cōla inscriptions of the period observe a total silence which will cause no surprise when it is recollected how the inscriptions of the reign of Somesvara I, W. Cālukya, omit all reference to the battle of Koppam. But the records of Sundara Pāṇḍya are quite specific and full. And their account of the misfortunes of the Cōlas is by no means less trustworthy than the record of Pāṇḍyan defeats in the inscriptions of Kulōttunga himself.

In an inscription of the third year\footnote{108} (A.D. 1218-19) of Sundara Pāṇḍya, he is described by the title: Śōṇḍhu valangiyaruliya, ‘who was pleased to give (back) the Cōla country.’ Another inscription of his fifteenth year\footnote{109} states specifically that he gave a crown and Muḍikonḍa-śōla-puram to Kulōttunga-Cēla. Sundara Pāṇḍya’s inscriptions are actually found in the Cēla country, though none of them seems to fall within Kulōttunga’s reign.\footnote{110} But the two inscriptions of Sundara Pāṇḍya just cited leave no room for doubt that the last years of Kulōttunga turned out disastrously for him and that in his old age, he had to taste the bitter fruit of the Pāṇḍyan policy of his earlier years. We must now let the prāśasti of Māravarman Sundara Pāṇḍya I describe the course of events:

\begin{quote}
In order that the authority of the tiger (seal) might recede to the land of Ponni (Cōla country) and that of
the carp might gain the upper hand in the land of Kanni (Pāṇḍya country), (he) spread (over the land) horses and elephants, fierce (in war). and consigned to the red flames (of fire) (the cities of) Tañjai and Urandai; destroyed the excellence of the crystal water in the wells and rivers, so that the kāvi and nilam (flowers) lost their beauty; razed (to the ground) many pavilions, high ramparts, great enclosures, towers, theatres, palaces, mansions and maṇḍapas; drew tears in streams from the eyes of the women belonging to the kings who did not come to make their submission; ploughed (the enemy country) with asses and sowed kavadi (coarse millet); fought the Šembiyan (Cōla) till his anger abated, and drove him into the wilderness; seized (his) crown of fine gold, and was pleased to give it to the Bāṇa; spread his fame by performing a virābhīṣēka in the coronation hall of the Cōla Valava at Āyirattali, which was too good for verse and had a golden enclosure which touched the sky (traversed by) the Sun; mounted the strong rutting elephant which returned each day after plucking the fearful heads of enemy kings; accompanied only by his fair arms and (his) sharp disc which abolished common (ownership) of the whole earth surrounded by the water (ocean), he entered the sacred precincts of the divine Puliyūr, where dwelt the Brahmins whose knowledge of the excellent Veda was free from doubts, and (there) rejoiced in his heart at the sight of the sacred form of the (god) who, with the goddess on his side, so danced that the golden hall increased in lustre, and made obeisance to the flower-like red feet, unattained alike by Brahmā (seated) on the beautiful flower and Viṣṇu (wearing) the cool basil; and seated in the shining crystal maṇḍapa, resembling the high Mēru, the support of the world, brought and fixed in Pon-Amaravati surrounded by lotus ponds, in which the humming of bees roused from their sleep swans with curved wings, he invited (the Cōla) saying (that he would) restore (to him) the Cōla land rich in gardens and fields, and the garland and crown he had lost; the Valava, who had got beyond the Valagiri after he had lost (his) high estate, now entered with his relatives, presented his son (to the Pāṇḍya) saying:
‘Your name’, and prostrated himself, a suppliant beneath the victorious throne; (then the Pāṇḍya) made a gift (to the Cōla) with water which cooled the heat caused by his earlier loss, and sent him back after restoring to him what he had once lost, viz., the title of Cōlapati and the old city, together with a (royal) letter (tirumugam) marked by the beautiful carp which shone by being worshipped by the kings of the sea-girt earth and (setting forth that it was) the agreement witnessing for all time the restoration of the wide land at an auspicious hour (?)’.

The main incidents of the campaign were thus an invasion by Sundara Pāṇḍya of the Cōla country reaching as far north as Cidambaram and marked by considerable damage to life and property along the route of the march: the inability of Kulōttunga to resist the advance of the Pāṇḍya ruler and his seeking refuge in flight; finally, the restoration, possibly after some negotiations, of the kingdom and crown to Kulōttunga on condition that he acknowledged Sundara Pāṇḍya as suzerain. The tables were thus completely turned: in almost every detail, Sundara Pāṇḍya followed the example set by Kulōttunga during his third campaign against the Pāṇḍya country. At one stroke the Pāṇḍya king not only destroyed the overlordship of the Cōla and declared his own independence, but actually compelled his quondam superior to do homage to him in turn. This was in 1216-17. We shall see later that the attempt of the Cōla ruler to regain his independence led to another Pāṇḍyan invasion with more disastrous results.

Now why did the Pāṇḍya, if he was so successful against Cōla as his inscriptions assert, not annex the Cōla country to his kingdom? One would expect that after all that they had suffered from the Cōlas since the days of Rājarāja I, if not earlier, the Pāṇḍyas, when they got the chance, would put a final end to the power of their ancient rivals. But that is not the way of Indian monarchy. In its code, respect for an ancient and established line of royalty was a more abiding sentiment than irritation due to transient political occurrences. Never to disestablish an old line of kings is the rule of honour and
principle of policy laid down in the śāstras. However drastic their treatment of individual Pāṇḍya kings might have been, the Cōḷas did not venture to displace the Pāṇḍya line altogether. Sundara Pāṇḍya could not act differently towards the Cōḷas now. And this no doubt is part of the answer to our question. But there was more. The subsequent course of history shows that the Pāṇḍya did not reap the full benefit of his victory on this occasion and that the Cōḷa kingdom suffered less damage than it might have done.

There was a third power at this time in South India which seems to have interfered to redress the balance in favour of the Cōḷas. This was the power of the Hoysalas which had been growing steadily for a century since the time when Viśṇuvardhana started the policy of expansion and put an end to Cōḷa power over a great part of the Mysore country. By the time of Māravarman Sundara Pāṇḍya's invasion of the Cōḷa country, the reign of Bāllaḷa II was drawing to a close. Among his queens is mentioned a princess, Cōḷa-mahādēvi, probably of Tamil Cōḷa origin, and it is likely that the Cōḷa ruler turned to Bāllaḷa for help in his trouble. At any rate, there is a Hoysala inscription which clearly implies that when Bāllaḷa was still living, his son Viśa Narasimha marched against Śrīrangam in the South.¹¹² The date of this inscription presents some difficulties; but it corresponds in all probability to 12 September, A.D. 1217.¹¹³ Another inscription describes Bāllaḷa himself as the establisher of the Cōḷa kingdom and the lion to the Pāṇḍya-elephant (Cōḷa-rājjya-pratīṣṭhācāryam, Pāṇḍya gaja-kēsari), calls his son Narasimha Cōḷakulaikarakṣa Magadhovipāla-nirmūlaka (the sole protector of the Cōḷa line, uprooter of the Magadha King, i.e. the Bāṇa ruler of Magadaimandalam), and implies that Bāllaḷa II must have assumed his titles before the beginning of A.D. 1218.¹¹⁴ An inscription from Gōvindanaḥalī describes with great force the valour of Narasimha in the campaigns he undertook for the restoration of the Cōḷa. A still later grant from Bēḷūr (Ś. 1184) states that he rescued the Cōḷa hidden behind the dust, viz., the crowd of his enemies, and earned for himself the titles Cōḷasthāpana and Pāṇḍyakhaṇḍana.¹¹⁵ It can be seen from the names of Narasimha's enemies that this campaign is different from the one
recorded in the Tiruvêndipuram inscription of Râjarâja III's reign, and is perhaps the earlier one with which we are here concerned. And though the Kannâda campû, the Jagannâtha-vijaya identifies the Côla king protected by Ballâla II with Râjarâja (râjarâja-pratîsthânirattam), this does not necessarily mean that Kulottunga III was no more at the time; for the Pândyan invasion and the Côla restoration alike fall within the short period of the joint-rule of Kulottunga and Râjarâja (1216-18); Râjarâja who had a long reign before him was the real beneficiary of the Hoysala intervention, and this must be the reason for his name being chosen by the Kannâda poet. On the other hand, Sundara Pândya's inscriptions mention Kulottunga III where they specify the name of the Côla monarch, and this is equally intelligible; for there was glory in having defeated a glorious monarch who had fought many wars with success, and no point in mentioning a young prince who had just been made heir-apparent and of whom little was yet known. It is thus clear that the Hoysala intercession on behalf of the Côla must have had something to do with the generosity of Sundara Pândya towards his vanquished enemy.

Kulottunga III must have died soon after the Pândyan invasion. The latest regnal year found in his inscriptions is the fortieth, A.D. 1217-18. Kulottunga III was also called Virarâjendradêva, and a whole series of inscriptions containing this title, though not the name Kulottunga, undoubtedly belong to this reign and are dated in regnal years ranging from the second to the thirty-sixth. As already noted, the king seems to have had also the title Komara or Kumâra Kulottungan. A new street formed in Tiruppugalûr in the tenth year of the reign was called Râjâkkal-tambirân-tiruvîdi, possibly after another surname of the ruling king. One inscription from Tiruvançamalai is dated in the eleventh year of Tribhuvana-Vira-Côla-dêva; but considering the fact that the astronomical details preserved by this record were found by Kielhorn not to work out correctly for this reign, it may be doubted if this title was assumed by the king so early in his reign. The earliest genuine record containing this title seems to be dated in the twenty-fourth year; the name
recurs thereafter in several later inscriptions and in the great
temple, Tribhuvanēśvara, in Tribhuvanam, in the Tanjore
district. The form Tribhuvanacōlādēva is also known. The
town of Karuvūr was renamed Muḍivalangu-śōlapuram; there is also mentioned, in another inscription, a village of
the name of Muḍi-valangu-śōla-catuvēdimangalam; these facts show that Muḍi-valangu-śōla was one of the titles of the
king, assumed doubtless in commemoration of the restitution
of the Pāṇḍya crown to the rulers of that country. An inscrip-
tion of the twenty-third year gives the characteristic titles
of Kulottunga III and calls the ruler Tribhuvanacakravartin
Śōla-Kēraḍēva, thus confirming the statement of the
Pudukkottah inscriptions that after the conquest of Karuvūr,
he assumed that title. Kongu came to be called Śōla-Kēraḍa-
mandalam. It is doubtful, however, if some inscriptions with
no other titles in them than Śōla-Kēraḍēva can be ascribed
to Kulottunga III. Lastly, as can be seen from a record of
one of his feudatories, the king seems to have also had the
title Karikāla-Cōla.

Gangaikonda-cōlapuram is mentioned in the inscrip-
tions of the reign rather less frequently than one might expect, but there is no doubt that it was the capital of the kingdom. The more ancient cities of Tanjore and Uraiyyūr still occupied a prominent position and, together with Āyirattali, constituted subsidiary capitals. the capture of which gave Māravarman Sundara Pāṇḍya I the practical mastery of the Cōla kingdom. Vikramaśōlapuram is mentioned early in the reign as another royal residence. A record of the thirty-fifth year casually mentions the king’s stay at Madura, perhaps a reference to the third Pāṇḍyan campaign of Kulottunga.

Kulottunga III was a great builder and his reign is a noteworthy epoch in the annals of Cōla architecture. The public buildings, mostly religious structures, undertaken and completed in the reign are enumerated in the Pudukkottah inscriptions cited earlier and in a Sanskrit inscription engraved round the central shrine of the temple of Kampaharēśvara (called Tribhuvana-
virēśvara in the inscription) at Tribhuvanam, the most magnificent monument of the reign. Though its general design recalls in many ways that of the Tanjore temple, it
has still several significant features that distinguish it from the earlier model and mark the growing desire to fill the entire wall space with sculpture panels and decorative designs. The temple contains also an excellent series of Rāmāyaṇa reliefs that await detailed study. It was consecrated by the king’s spiritual guru, Iśvaraśīva, the son of Śrīkāṇṭha Śambhu and the author of a theological treatise, the Siddhāntaratnakara.134

Besides constructing this fine temple, the king claims to have erected the mukha-maṇḍapa of Sabhāpati, the gopura of goddess Girindraja (Śivakāmi) and the verandah round the enclosure (prākāra karmya) in the temple at Cidambara; he also improved the temples of Ėkāmrēṣvara at Kāṇciṣpuram and of Hālāhalāṣya at Madura; the great Śiva temples at Tiruviḍaimarudūr and Tiruvārūr besides the Rājarajēśvara temple, perhaps of Dārāśuram, were the recipients of the king’s devoted attention. At Tiruvārūr, he built the sabha-maṇḍapa and the big gopura of Valmikēśvara.

In the twenty-third and twenty-fourth years of the reign, there was apparently a wide-spread scarcity of food-grain resulting in acute famine. The inscriptions record nothing of state action by way of famine relief; but it would not be safe to conclude that the state did nothing in such a situation. It should not be forgotten that the inscriptions are the records of a narrow range of transactions and are by no means the Moral and Material Progress Reports of the times. It is therefore not a little remarkable that an inscription from North Arcot (Tiruvaṇṭāmalai)135 records that during the famine, when rice was selling at one-fourth of a measure per kāśu, two persons started relief works in the form of an embankment for the river and the construction of a fresh tank, and paid the labourers in gold, paddy or any other form that they desired. The idea of organised famine relief was therefore quite well known, and it is only reasonable to presume that when private charity undertook such relief when required, the government would not have omitted to exert itself likewise. On the other hand, it is clear that the relief afforded by such measures did not go far enough, and unfortunate
individuals who were the victims of famine were sometimes forced to seek other remedies. A Tanjore (Tiruppāmburam) inscription\textsuperscript{136} of the twenty-third year states, for instance, that owing to bad times and the high price of food-grains, a veḷḷāla and his two daughters sold themselves as slaves to the local maṭha for 110 kāśus, in order to escape death by starvation.\textsuperscript{137}

The difficulties that Kulottunga faced and, for the most part, overcame, did not result in the break-down of the administrative system or in the extent of the empire. Administration and extent of the up of the administrative system or in the empire, at least, up to the invasion of Sundara Pāṇḍya and the subversion of Cōḷa authority. The repeated references to officials like Kaḷappāḷarāya, Nuḷambāḷhirāja and Pāṇḍya-rāja,\textsuperscript{138} and the part they take in conducting local enquiries on important affairs that came on appeal to the central government,\textsuperscript{139} together with the careful watch they maintain over the constitution and functioning of rural assemblies,\textsuperscript{140} form sufficient proof that the system of administration developed in the tenth and eleventh centuries was still functioning with tolerable efficiency at the beginning of the thirteenth. That a partial resurvey of land must have been undertaken in Tanjore becomes clear from some inscriptions of the reign of Rājendrapuram from Kōvilūr\textsuperscript{141} which mention a survey of the thirty-eighth year of Periyādēvar Tribhuvanāvīradēva. The extent of Kulottunga's sway is attested by the presence of his records at Tinnevelly in the south,\textsuperscript{142} at Hēmāvati, Avani and Yedurūr in Mysore,\textsuperscript{143} at Taḍāvūr, Tagaḍūr and Karuvūr in the Kongu country,\textsuperscript{144} and in the north, at Nellore and Reḍḍipālēm in the Nellore district and at Nandalūr and Pottappi in the Cuddapah district.\textsuperscript{145} It is remarkable that one of the inscriptions of Kulottunga from Mysore states that Vallāḷadēva was ruling that earth in the twelfth year of Kulottunga III\textsuperscript{146} doubtless a reference to Ballāḷa II, the Hoysala ruler, whose queen was a Cōḷamahādēvi, clearly a Cōḷa princess.\textsuperscript{147}

The relations between Kulottunga and his Telugu-Cōḷa vassals of the north have been discussed already. We may now proceed to enumerate the feudatories of the emperor in other parts of the dominion, and also notice some Telugu chieftains not mentioned already. A maḥāmaṇḍalēśvara Tribhuvanamalla Malli
Cōda of Hēmāvati acknowledges Kulottunga’s supremacy very early in the reign. The Ganga chieftain of Kōlār, Amarābharaṇa Siyaganga, is represented by inscriptions ranging from the third to the thirty-fourth year of Kulottunga’s reign. He had also the name Sūra Nāyaka, and one of his sons endowed a lamp at Kāḷahasti in the third year (A.D. 1181). This chieftain was the patron of the Tamil grammarian Pavanandi, a Jaina writer, whose Nannūl has practically displaced all other manuals of Tamil grammar. Other chieftains of Ganga extraction are also known.

The prominent Bāṇa chieftain of the period was the ruler of Magadai-maṇḍalam represented in several inscriptions of the reign, some of them in good Tamil verse, as the hero of several battles and the builder of many temples. He is often called Ponparappina Magadēśan in commemoration of his having gilded the roof of the temple of Tiruvanṟāmalai. One of his ministers (sandhi-vigrāhī) is said to have constructed a maṇḍapa in Kīḷūr. He himself endowed some lamps at Tiruvanṟāmalai and assigned some dues as revenue to the Kīḷūr temple. One of his agambāḍi mudalis also endowed lamps in Aragaṇḍanallūr. He is also called Aragalūruḍaiyān and Rājarājadēva; Aragalū in the Salem district was his headquarters and it would seem that being born in the reign of Rājarājadēva, he was named after the ruling sovereign of the time. One other chieftain, perhaps of the same family, is mentioned as enjoying the kāṇi of Kūgaiyūr in South Arcot where he constructed a stone temple, Śrī Kailāsa, with maṇḍapas, prākāras and gōpuras, and set up an image called Ponparappina-Iśvara.

The Sengēnis or Sambuvarāyas, the Kāḍavarāyas and the Cēdirāyas form three clans of powerful feudatories in the region comprising the two Arcot districts, and portions of Chingleput and Chittoor. There were also the Yādavarāyas. Omitting details regarding these princes let us turn to the Kāḍavas. The rôle of this important line of feudatories in the history of this period has been briefly pointed out already.
The inscriptions of the reign of Kulottunga III attest the increasing power of these chieftains who claimed descent from the ancient Pallavas. The central figure among the Kadavas of this reign was Kudalur Araśanārayanaṇa Eliśaimōgaṇa alias Jānanātha Kaccīyarāyaṇa. He was, as his name implies, the son of that Araśanārayaṇana who flourished in the reign of Kulottunga II, and this fact is expressly mentioned in a record of A.D. 1184. There is an inscription found in two places, Vṛddhācalam and Tiruvenṇainallūr, which is a prāśasti in Tamil verse, recounting the deeds of some members of the Kādaṇa line. The chief last mentioned in this prāśasti is called Āḷappirandān Vīraśekharan alias Kādaṇarāyaṇ, and is described as the son of Araśanārayaṇana Kaccīyarāyaṇ alias Kādaṇarāyaṇ. This fact together with the date of the prāśasti. Śaka 1108 (A.D. 1186), leads us to identify him with Eliśaimōgaṇa, the son of Araśanārayanaṇa. If this is correct, he must have inherited the title Kaccīyarāyan from his father. Inscriptions mentioning Vīraśekharana and giving him the titles Āḷappirandān, Kādaṇarāyaṇa, etc., or mentioning his connection with Kudalur occur also, as we shall see, in the later regnal years of Kulottunga III; this fact also tells in favour of the identity proposed above. The Kādaṇa prāśasti gives the genealogy of the line for four generations. After Vīraśekharana, however, there is a break. The next name we come to is that of Kiidal Āḷappirandān Alagiya Pallavan Kādaṇarāyaṇ which figures in an inscription of the thirty-third year of Kulottunga III. The inscription says that he confirmed the gifts made by his grandfather, whose name is unfortunately not stated. Another inscription of the thirty-fifth year mentions that the mother of Köpperunjinga, the son of Alagiya Pallavan, set up an image of the goddess in the temple at Tiruvenṇainallūr. The name of the lady is given as Silavati in other records. If we assume, what is most likely, that Alagiya Pallavan and his son were in the main line of the Kādaṇas, and that it is this line that is represented in the prāśasti mentioned above, then we may assume further that Alagiya Pallava was the son of Vīraśekharana, and that the grandfather whose gifts he confirmed in A.D. 1211 was no other than Araśanārayaṇa of the time of Kulottunga II. The genea-
The main line of the Kadavas thus reached is as follows:

\[
\begin{align*}
\text{Vaḷandānār} & \quad \text{Āṭkolliyār} \\
\text{Āṭkolli} & \quad \text{Āṭkolliyār} \\
\text{Āṭkolli} & \quad \text{Āṭkolliyār} \\
\end{align*}
\]

We see thus that this family worked its way up more or less steadily from the days of Vikramacalā, if not from the latter part of the reign of Kulottunga I. And the Vṛddhacalā prāṣasti is extremely interesting from this point of view. It says that Vaḷandānār fought against the Sinhalese and the Gangas, and this may well be true as his age would fall in the later part of Kulottunga I's reign when there was much fighting in the Ganga country, though there is no definite evidence of a war against Ceylon or even the Pāṇḍya country at the time. The verses on the next two chiefs, Āṭkolli and the 'conqueror of the four quarters', contain no data of historical value. To Araśanārāyaṇan is attributed an expedition against the enemy stronghold Vadāvi, murāṇ irattar iemmalai Vadāvi šeuerindāy, which is by no means easy to explain. His humbler, and certainly less apocryphal, achievements have been noted under Kulottunga II. There are three verses, mostly of empty rhetoric, on Viraśekhara; the only fact mentioned of him is that he started from the western side of Gandarādittan Vāsāl on an expedition against Kūḍal of Karkaṭaka-mārāyan and the land of Adiyamān and that he devastated both the territories named. Evidently these are local conflicts among the feudatories of Kulottunga III. But the capture of Kūḍal appears to have marked a definite stage in the rise of the Kadavas who thereafter style themselves:
'born to rule the land of Kūḍal'—Kūḍal-avani-yāḷappiranda, Vīraśekhara himself being the first to do so. Kūḍal or Kūḍalūr cannot be identified with certainty, though we learn from an inscription that it formed part of Perugalūr-nāḍu in Tirumunaippāṇi. At this point, we may note the existence of another prāṣasti,¹⁶² which bears no date and relates to the wars and conquests of a certain Tōṇḍaiṁanḍañḍa Palla-vāṇḍār alias Kāḍavarāyar, the son of Kūḍal-āḷappirandār alias Kāḍavarāyar. It appears quite likely that this is a prāṣasti of Aḷagiya Pallavan, the father of Kōppeṟuṇjinga; the events mentioned in the prāṣasti admirably fill the gap in the story of the rise of the Kāḍavas between Vīraśekhara and Kōppeṟuṇjinga. And if our view of this prāṣasti is right, Aḷagiya Śiyan must have also had the name Pallavāṇḍār and must have carried forward the work of aggrandizement begun by Vīraśekhara and thus paved the way for the greater achievements of his son on a wider stage. The prāṣasti of Pallavāṇḍār states that he gained success in a hard-fought battle at Sevūr;¹⁶³ the enemy against whom he fought is not specified, but the result of the battle seems to have been his mastery over Tondai-nāḍu. This is implied by the titles, ‘ruler of the land of the Pennar,’ ‘ruler of the northern Vēngaḍam hill (Tirupati),’ ‘the Pallava of Kāṃci,’ applied to him later in the same prāṣasti.

We may now consider the other references to the Kāḍavas in the inscriptions of the reign. Vīraśekhara Kāḍava, also called Araśanāṟaṟayanān Āḷappirandān, presented a necklace (ēkāvalli-vāṭam) of precious stones to the deity at Tiruvanāmalai in the thirteenth year of Kulōttunga (A.D. 1191);¹⁶⁴ twelve years later, he bears the title Adigaimān of Kūḍalūr, evidently assumed after his expedition against Kūḍalūr and Adigaimān mentioned before, and endows a lamp at Tiruvenṇainallūr.¹⁶⁵ Two inscriptions of the third year (A.D. 1181) from the same place mention Kūḍal Mōhan Āḷappirandān and Uḍaiyār Kāḍavarāyar,¹⁶⁶ perhaps names of one and the same person; one of his agambaṭi mudalis is said to come from Šendamangalam, the fortress city which held an important place under the Kāḍavas; there is thus clear indication that Kūḍal and Šendamangalam were already in the possession of the Kāḍavas. Whether Mōhan Āḷappirandān or Uḍaiyār
Kāḍavarāya is the same as Viraśekhara, and whether, if that be so, we must assume that the expedition against Kūḍal and Adigaimān had taken place before A.D. 1181 are questions which cannot yet be answered with certainty. Another detail, equally uncertain, relates to the identity of Kūḍal Elīsai-mōgan Maṇavāḷapperumāl Vāṇilaikaṇḍān Rājarāja Kāḍavarāyān mentioned in two inscriptions from Tiruveṇnainallūr and Vṛddhācalam.

The princelings of the line of Malaiyamāns apparently adopted in this period the two titles Cediyarāya and Kōvalarāya. The former title is evidence of the new tradition that was growing by which these chieftains sought to establish a connection with the Ḫaihayas of Cedi at a time when all ruling chieftains were busy finding a Puranic pedigree for themselves. One of them is even called Śisūpālān. The other title indicates that the power of this group of feudatories centred round Kōval, Tirukkovalur on the bank of the Peṟṇār in the district of S. Arcot. Some of the names and titles imply close dynastic connections among the different feudatory rulers: such names, for instance, as Vāṇa-kula-rāya born by a Kiliyur Malaiyamān; Vāṇa-kōvaraiya Malaiyaman; and, strangest of all Sola-Ganga-Pallavaraiyan, a surname of the Śisūpālān already noticed. There is also a Pon-parappinān among the Malaiyamāns of Kiliyur; the origin of the title is not explained. The mention of a Malaiyan Narasimha-varnānan, also called Karikāla Sōla Āḍaiyūr Nāḍāḷvān, in inscriptions from Cengama and Tiruvannāmalai, shows that the Narasimha title, which first occurs in the name of Narasinga-munaiyadaraiyar, a contemporary of Sundaramūrti, and again in that of a contemporary of Rājendradēva II, still survived in the family of Malaiyamāns in the days of Kulottunga III.

The ancient line of Adigaimāns of Tagaḍūr rise into prominence again in this reign as the subordinate allies of the Cōla monarch. It seems probable that, as has been observed already, the Cōla power regained in this period, with their assistance, part of what had been lost in consequence of the wars of Hoysala Viṣḥuvardhana. The mention of Ballāla II in an inscription
of Kulottunga and the name Cōla-mahādēvi of Ballāla's queen also imply a more friendly relation between the Cōlas and Hoysalas, perhaps the result either of a successful campaign or diplomatic mediation undertaken for the Cōlas by the Adigaimāns. Rājarājadēvan alias Adiyamān of Tagadūr in Ganga-nāḍu made a gift to the temple of Tiruvanṭāmalai of the entire village of Malaiyanūr on the north bank of the Peṇṉār in Tagadūr-nāḍu.175 His title Rājarājan shows that the friendly relations between the chiefs of Tagadūr and the Cōlas had been resumed in the life-time of Rājarāja II, if it had been at all completely broken off before. Rājarājadēvan's son was the more celebrated Viḍugādālagiya-Perumāḷ (vyāmuktaśravāṇōjjvala), who describes himself as of the family of Elini, famous in Sangam literature, and has left many interesting inscriptions. The Sāmantan Adiyamān who gave a golden zone to the deity of Tirumāṇikuli in the nineteenth year of Kulottunga III176 might have been either the father or the son. The inscriptions of the son are found in Salem, North Arcot and South Arcot. Only some of them are dated in the reign of Kulottunga; but as most of them are in verse, the absence of the suzerain's name need not necessarily mean that the chieftain declared his independence.177 In an inscription dated in the twenty-second year of Kulottunga, he calls himself lord of the three rivers Pāḷār, Peṇṉār, and Kāvēri, and states that he built a stone temple at Sirukōṭṭai on the banks of the Peṇṉār and called it after his own name.178 Another inscription from Tirumalai says that he renovated the images of a Yakṣa and Yakṣī near the Jain settlement on the Tirumalai hill originally set up by the Cēra king Elini, one of his ancestors.179 Yet another inscription from Ĉengama, North Arcot, engraved at his instance, shows how very influential he was in reality among the feudatories of the Cōla in this part of the country. It mentions an earlier compact concluded by him, in the twenty-first year, perhaps of Kulottunga III, with two chiefs, and renews the terms of the alliance. The two chiefs are Karikāḷa-śōla Aḍaiyūr-nāḍāḻvān and Sengēṇi Ammaiyaṉpan Attimallan alias Vikrama-śōla-nāḍāḻvān. The terms of the compact include the provision that, so long as this mutual alliance holds, the Adigaimān should contract no alliance with certain other chiefs, Siya-
gangan being one of them. These local compacts of a political and diplomatic character with no reference whatever to the suzerain ruler furnish clear proof of the growing disruption of the Cōla kingdom.

Attention has been drawn, earlier in this chapter, to the effects on the central government, of the progressive multiplication of quasi-independent local chieftaincies. The long list of Kulōttunga’s feudatories, some given above, and the rest to be gathered from the inscriptions of the reign, shows how rapidly conditions were changing for the worse from the standpoint of the central administration. It was a movement in which cause and effect reacted on each other. The growing weakness of the centre rendered necessary new arrangements of a more or less feudal character for local regulation and defence; these arrangements in their turn stood in the way of the centre regaining its former ascendancy when it attempted to do so. Political compacts among local rulers attest the growth of imperia in imperio until the local imperia burst the shell of the central imperium under whose protection they had at first begun to take shape; and these compacts are now seen to become even more numerous in the reign of Kulōttunga III than under his predecessor. If it is remembered that no Cōla inscriptions of this period are forthcoming from the Pāṇḍya country and that, apparently, the authority of the Cōla ruler was not felt in the day-to-day administration of this area, it will be seen that the sphere of these compacts among local rulers is co-terminous with the territory under the direct rule of Kulōttunga. It is needless to detail the compacts or their terms here. It should, however, be noted that for every such recorded agreement to which we have access at present, there must have been many others which were unrecorded or of which the records have either perished or are yet to be recovered. By these local alliances, therefore, the regular functioning of the king’s government must have been very seriously hampered. It is true that, as we shall see, under Kulōttunga III and even under his unlucky successors Rāja-rāja III and Rājēndra III, the forms of administrative procedure present the same appearance as in the best days of
the empire under Rājarāja I and Rājendra I; but the spirit behind these forms could no longer have been the same.

2. 558 of 1904 (Yr. 2); 43 of 1922 (Yr. 3).
3. 262 of 1902.
4. 172 of 1908 (Yr. 6); 540 of 1904 (Yr. 10).
5. Only two inscriptions of Vikramacōla from Sivapuri (Rd.)—47 and 55 of 1929; none of Kulottunga II and Rājarāja II; one of Rājadhirāja II from Tirukkalākkudi (Rd.)—43 of 1916.
6. CV. ch. 76, v. 76—ch. 77. v. 103.
7. 336 of 1928, a record of the Kongu-cōla ruler Kulottunga, furnishes striking epigraphical confirmation of this fact mentioned in the CV. It also gives some clue to dynastic and political relations in S. India in this period.
8. CV. Ch. 77, v. 85. Geiger (n. 3) doubts the accuracy of this description apparently because he understands Madhurā in v. 83 to mean the city. I think it is the kingdom that is meant. Kilenilaya is on the n. border of the old Pāndyan kingdom in the present Ramnad Dt., and the fight which raged over four gāvutās might have extended from this village to the sea. We shall see that the Cōla inscriptions confirm this view.
10. 20 of 1899 SII. vi. no. 456, ARE. 1899—paras 23–38.
11. 433 of 1924.
12. 465 of 1905.
13. 261 of 1925 is another similar gift of land and contains a fragmentary copy of the same account of the war and is useful in filling some of the gaps.
14. Uratturai is Kayts on an island to the W. of Jaffna. Māttōṭṭam is Mahāṭṭītha, Mantota. Vallikāṇam is called Valikagāma in the CV. (ch. 83, v. 17) and is about 5 miles S.E. of Mannār. Māṭīvāl is perhaps the same as Mattuvil, 10 miles east of Jaffna. Venkatasubba Aiyar, El. xxi. p. 187, nn. 15. This prince had once (c. 1154) been taken prisoner by Parākramabāhu and forced to march in front of his triumphal procession. CV. ch. 72. vv. 291, 299. Ceylon was rent by a protracted civil strife before P. succeeded in uniting the whole of the island under his sway. CV. Ch. 70–2.
16. The expression employed is; Hattāṇudan sambandam pannavum, and this may mean a matrimonial alliance.
17. 'People of Elagam,' perhaps identical with Edagam in the Madura taluq. SII. iii, p. 212, n. 1. The phrases marappadai and Elagappadai may, however, imply two sections of the Pāndyan forces; if that be so, Elagattār here must also be a reference to the troops, which shows that some among them had gone over to the enemy, while the rest remained loyal to the suzerain power.
18. The general was rewarded by the grant of ten vēlis of iraiyili land in Palaiyanur.

19. 36 of 1906; 731 of 1909 etc. Some records, e.g., 474 of 1905, combine the usual prašasti and this surname.

20. See ante, pp. 359–60.


22. 48 of 1893.

23. 129 of 1927.

24. 263 of 1913. See ARE. 1927 II, 27. The Cidambaram inscription was understood to refer to a grant made in the reign of Kulottunga III and the titles Karikāla and Rājādhirāja were both assigned to that ruler in ARE. 1914 II, 17. It seems to be really a case of a grant of Rājādhirāja being confirmed by his successor. 263 being the original grant, and 262 the confirmation in the reign of Kulottunga. Another possibility is that 262 is a record of Kulottunga II, the Parakēsari title in it being a mistake.

25. 420 of 1908.

26. 259 of 1925.

27. 538 of 1904.

28. 433 of 1924.

29. 619 of 1902; 270 of 1927.

29a. 393 of 1923 (Yr. 4).

30. 7a of 1893.

31. 20 of 1899.

32. 195 of 1904; 202 of 1902; 71 of 1919; 222 of 1904.

33. 65 of 1929.

34. 55 of 1929.


36. 389 of 1921.

37. E.I. viii, p. 260—Kielhorn. See p. 357 ante for the Hemāvati Tamil inscription giving a date pointing to 1166–7 as the year of Kulottunga’s accession. There are on the other hand several inscriptions of Rājādhirāja in the Telugu districts (Drāksārāma in particular) to show that he lived there many years after his rule ended in the Tamil country. In the Pallavarāyan-pēṭtai inscription, there is a hint of some trouble at the time of Rājādhirāja II’s coronation after the death of Rājarāja II; this may have occurred in 1166, one of the starting points of the chronology of Rājādhirāja’s reign, and the year in which Kulottunga also claims to have begun his reign (Hemāvati record). It may be suggested that Kulottunga never gave up his rivalry, and brought about the exile of Rājādhirāja to the Telugu country in 1178 when he seized the Cōla throne with the aid of his partisans. The relations between Rājādhirāja II and Kulottunga III obviously need closer study in the light of the records briefly noticed here and of future discoveries.

38. 229 of 1917 of the second year of Tribhuvanacakravartin Kulottungaśoḷadēva mentions the ‘nineteenth year of Periyadēvar Rājarājaśoḷa’. This does not necessarily imply a filial relation as it is employed also of Rājādhirāja II in 37 of 1925 (Yr. 28).

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41. The author of the Kōvai is more keen on identifying his hero with Viṣṇu and attributing to him the legendary achievements of that god, than on treating him as a human ruler and mentioning the incidents of his career. In this respect, this Kōvai compares unfavourably with the Pāndikkōvai, which furnishes most of the illustrative stanzas in the commentary to the Iraiyanar Ahapporul. Even so, attention may be drawn to the following expressions of the Kōvai which, by alluding to victories against Kongu and Pāṇḍya and mentioning specially the King's devotion to Śiva, may be taken to support in some measure the identification of the hero of the Kōvai with Kulottunga III—especially as there is nothing traceable in it against such an identification:

Kong-ōṭṭum vēngal-kōḍiyōn (v. 82).
Pattiyāl-urugi nagā-paranai-yēttum Kulōttungan (88);
Maḷu-vāḷiyāp-pōyṭ-tān sūḷṭaru-tirut-tāḷān Kulōttungan (103);
Min pōḍa ven-kaṇḍa (114);
Kongōḍak-kuttun-galiṛān (133);
Minavar Śērāi venkanda vēram viḷuk-kaviṁārā-navar pāṭum-Kulōttungan (195);
Tangum-aranam pirid-ōṭḷād-andac-cāvagum-kongum-iraiṇjum kumāra-Kulōttungan (270).

The mention of Śāvakam (Zābag) among the countries acknowledging Kulōttunga's supremacy deserves to be particularly noted.

42. 165 of 1902—SII. iii, 85.
43. 457 of 1902; SII. iii, 86. The Tirukkollambudur inscription (1 of 1899) has the same form, but its exact date is uncertain, as yr. 4 mentioned in II. 14—15 is obviously not the date of the record. Contra Venkayya, ARE. 1899.

44. 173 of 1918; 196 of 1901.
45. 215 of 1901.
46. 176 of 1908: 313 of 1902.
47. 190 of 1904.
48. 24b of 1903.
49. NI. N. 85.
50. 397 of 1925.
51. 2 of 1905.
52. First mentioned in the twenty-sixth year—120 of 1912. As this record mentions year 37, the earliest reference is in yr. 29. A solitary record from Kāṇci (517 of 1919) seems to mention these abhiṣekas in yr. 1 (3), which may be a mistake for 30, the figures a and d being reversed by a mistake of the engraver.

53. TAS. ii. pp. 18 ff. The record is valuable as showing the partial
survival of the Cōla administrative system through all the disturbances and rebellions in the south.

54. 547 of 1902, (SII. iii, 86); 1 of 1899 is similar.

55. 1 of 1899 has 'sons'. Hultzsch translates: 'the son of Vīra Pāṇḍya was subdued', SII. iii, p. 212 (1. 2); but pada as applied to men implies loss of life.

56. 94 of 1918 (yr. 14) has a more picturesque phrasing which includes also the Maṭava forces: 'Singalappadai maṭappadai vettundalai kadal pukkalari vila.'

57. 458 of 1902, (SII. iii, 87).

58. 254 of 1925; 42 of 1906.

59. This word does not seem to mean 'harem,' but the female part of the palace establishment. 42 of 1906 omits this fact.

60. The text relating to Vīra Kēraṇa, as I read it from the two inscriptions mentioned above, is: Minavānām Vīra-kēralan ve(nai)—koṇḍu viral tarittu-tān adimai pugudalāl tarādipar perā valalittu pak-kamirundonna parikala-paričcina-nalgi. The last phrase has apparently the same meaning as the corresponding expression in SII. iii, 88 l. 6, viz., parikalattil-amudalittu.

61. 288 of 1907.

62. 86 of 1892—SII. iii, 88.

63. This seems to be the real meaning of: 'Kōḍivalangu-villavan' which Hultzsch translates: 'the Villavan (i.e., the Cēra king), who formerly had) distributed crores.' Vaḷangudal means ulāvudal, Tamilcollagarādī. cf. S. K. Aiyangar, S. India and her Muhammadan Invaders, p. 14, n. 3.

64. In this inscription the phrase read as 've(nai) koṇḍu' and corrected into 'venai koṇḍu' by Hultzsch occurs after 'viral tarittu' and not before it as in the Tirukkaṇḍiyūr inscriptions noticed before; the Pudukkotah records to be noticed later follow the Śrīrangaṇam reading. The phrase 'tāṇaṭimai-pugududalāl' is omitted in the Śrīrangaṇam and Pudukkottah records.

65. 404 of 1896.

66. 170 of 1902.

67. 163; 166 of Pudukkotai Inscriptions: (Texts). Both the records are in a bad state of preservation, and the published text is full of gaps and possibly some misreadings.

68. The words employed here are the same as in SII. iii, 87. ll. 2—3

69. Ibid., 88. ll. 3—6.

70. I have to omit some obscure expressions at this point.

71. I must not omit to reproduce the beautiful words of the original here: 'Māmaduraiyai valangondu Tiruvalavay uṟaiyum tēn-malark-konraiār-sadac-ceḻuṇijudaraṟṟaiṟṟaiṆi.'

72. An inscription of the thirty-fourth year from Tirumalavadi (74 of 1895) gives yet another variant of the puḷḷa vāyṭtu introduction which describes the achievements of the armies of Kulōttunga in the different quarters of the world—a description of no value to history.

73. Cf. paṭi-vāḷaṇgī muḍi vāḷaṇgī of SII. iii, 88, l. 5.

74. NI. N. 85.

75. CV. ii. 128, n. 6.
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76. Ceylon Journal of Science, G. II, pp. 105—6. Also CV. ii, p. 128, n. 6. The inscription mentioned above is 90 of 1905 wrongly noted as Vatteluttu and damaged in ARE. 1905. S. Paranavitane, JRAS—Ceylon Branch—xxxi, pp. 384—387, postulates three invasions of Ceylon by the Cōlas before A.D. 1200 on the strength of a statement regarding Kitti in the Sinhalese poem Sasadārati and the old commentary (sanne) on it. The details of the invasions are given only in the commentary, and it may be doubted if, without more evidence, we may connect the rather vague statements in the commentary with the equally vague references to Ceylon in Kulottunga's inscriptions. P. also says: 'It seems there was a state of chronic warfare between the Cōlas and Sinhalese from the closing years of the reign of Parākramabāhu I to the end of Polonnaruwa period, in which there were invasions and counter-invasions with varying fortune.' I doubt if the evidence of the CV. can support this statement; there was strife in Ceylon and one party or other always sought and gained aid, perhaps mercenary, from the continent. Anikānaga, Lokissara, and Māgha himself came to Ceylon with armies recruited on the mainland. Lokissara I. (1210-11), however, rewarded 'Loka Arakamena for valour shown in disposing of the Cōlas for His Majesty' (EZ. iv. p. 88).

77. PK., pp. 142—3.

78. Note that younger brothers are specially mentioned among those; I have pointed out elsewhere, PK. pp. 143—4, that Māravarman Sundara Pāṇḍya, the successor of Jat Kulaśīkhara, was his younger brother.

79. Among Kulottunga III’s inscriptions from the Pāṇḍya country may be: two from Tirukkalakkudi (Rd)—39 and 40 of 1916 (Yr. 14), one from Tinnevelly, 28 of 1927 (Yr. 18), one from Caturvedi-mangalam (Rd)—311 of 1928 (Yr. 21), and one from Tēnūr (Md)—606 of 1926 (Yr. 39).

80. 49 of 1909; 670 of 1920; ARE. 1921, II, 64.

81. IA. xxxviii, pp. 7—10; NI. pp. 1430 ff.

82. EI. vii, p. 121, n. 5; ARE. 1908 II 79.

83. 583 of 1907.

84. 578 of 1907 says that Nallasiddha was the son of Erasiddha; other inscriptions call the eldest son Manmasiddhi. (EI. vii, pp. 153 ff.). Hence the identity of Manmasiddha and Nallasiddha may be accepted pace Venkayya, IA. xxxviii, p. 10, n. 56. Cf. Sewell, HISI. p. 130. n. 85. 104 of 1892; 35 of 1893; 407. 408 of 1896—all in EI. vii ed. Liiiders.

86. EI. vii, p. 155.

87. NI. KV. 39.

88. Venkayya would read Manmasiddha here, I.A. xxxviii, p. 10, n. 56.

89. Sewell has suggested that Bēta II was Nallasiddha. HISI, p. 395. But the number of Nallasiddha’s inscriptions and their provenance, together with the claim of levying tribute from Kāṇci (483 of 1906; NI. R. 36. G. 1), imply such an active life for Nallasiddha as to falsify completely the statement in the Tammasiddhi inscriptions regarding Bēta’s exclusive devotion to religious austerities. On the other
hand, if we identify Manmasiddha with Nallasiddha, the other statement in the Tammusiddhi records, that Manma was dead in A.D. 1205 must be declared to be wrong. And it must be acknowledged that the Kāvali inscription (KV. 39) mentions only Nallasiddha (Venkayya would read Manmasiddha here, and if this is correct, it directly contradicts the Tammusiddhi records) and Tammusiddha, and states that though the former was the anointed sovereign, still Tammusiddhi carried on the affairs of state by his grace, and thus supports Sewell’s suggestion. But if Bēta was Nallasiddha, and was anointed after Manma’s demise, who was the author of the Nallasiddha inscriptions, of which there are several, dating from A.D. 1192, if not earlier, some of which doubtless precede the death of Manma, c. A.D. 1205? There seems to be no means of reconciling all the statements in the Tammusiddhi records with the data furnished by the Nallasiddha records. It must be noted also that NI. G. 86, dated A.D. 1214, mentions Bācaladēvi, the queen of Manmasiddha, in a manner that implies that Manma was still alive.

90. NI. N. 85. Venkayya says rightly that the inscription is mutilated and the date is lost. IA. xxxviii, p. 10, n. 58. But the ‘padāvadu’ with which the second line begins, and the dates in the other inscriptions cited above, make it probable that the regnal year is the ninth of Kulōttunga though it might also be the nineteenth or twenty-ninth. However that may be, it is not easy to accept Venkayya’s statement: ‘As the former (Nallasiddha) appears to have been a contemporary of Kulōttunga III from his 27th to 35th year, it is clear that he must have come after Tammusiddhi,’ when there is no mention of Tammusiddhi earlier than S. 1127 i.e. roughly the 27th year of Kulōttunga III. While Nallasiddha figures in many earlier inscriptions.

91. NI. N. 40. Venkayya thinks that the name of the Nellore king was Manmasiddha (ibid. n. 54). This is very likely; for, seeing that Tammusiddha is invariably so styled in Sanskrit, the Siddha of the Sanskrit part of No. 40 may be the elder of the Siddha brothers.

92. 317 of 1929; 198 of 1892; 601 of 1907.
93. 197 of 1894.
94. 578 of 1907.
95. NI. A. 18. Another similar inscription (205 of 1894) is dated A.D. 1209 (Yr. 31).
96. 195 of 1894; 120 of 1930.
97. 456 of 1919. cf. NI. G. 76 (Yr. 27 of Kulōttunga III) which says that Bētarasa was the son of Nallasiddha.
98. 582 of 1907; NI. N. 101.
99. NI. R. 8.
100. 201 of 1912.
101. ARE. 1905, II, 19; 571 of 1907; 195 of 1892; NI. N. 85, etc.
102. 483 of 1906. Venkayya was inclined to distinguish between the Bhujabalavira Nallasiddhanadēva Cōla Mahārāja of this inscription and Nallasiddha, the son of Erasiddha (IA. xxxviii, p. 10). The former is represented also by other inscriptions from the Nellore area. NI. G. 1 is dated S. 1.05, which may be 1105, (A.D. 1183) and contains the expression......kappam konna......KV. 13 also mentioning the levy of tribute from Kāṇci is dated S. 1136, and R. 36 with the same
titles as 483 of 1906 is dated three years later A.D. 1217. The Bhuja-
balavīra records are few and extend over practically the whole of
Kulōttunga's reign; I think that Nallasiddha, the son of Erasiddha, is
himself the author of these records, the titles in which are indicative
of his claim to independence. Such pretentious records could not be
issued every day and were published whenever, in the estimate of
Nallasiddha, Kulōttunga was too preoccupied to notice his action.
Some such assumption would explain the facts so far known. But this
means, once more, that we set aside the testimony of the Tammusiddhi
records on the death of the eldest son of Erasiddha. If these assump-
tions are correct, we may distinguish two periods when Nallasiddha
found it possible to act like an independent king: (1) A.D. 1183-1192,
when Kulōttunga was engaged in the Pândyan campaigns, (2) from
A.D. 1214 towards the close of Kulōttunga's reign when that monarch
was, as we shall see, once more drawn into an encounter with the
Pāṇḍyas. It may be noted that in this second period, we get records of
a Bhujabalavīra Erasiddha (NI. A. 38, R. 38, G. 59, G. 58) who rules
in the early years of Rājarāja III, and like Nallasiddha, sometimes
acknowledges the Cōla suzerainty and sometimes does not. Was this
Erasiddha the son of Nallasiddha? There is a record in Tiruppukkuḷi
(CH.). 192 of 1916, of the fifteenth year of a Nallasiddharasa of the
family of Mukkāṇṭi Kāḍuvedi. It is engraved in very faulty language
and gives the usual Pallava titles. Its date and relation, if any, to the
Telugu-Cōḍa Nallasiddha cannot be determined.

103. EI. vii, p. 150—dīk daksinā gaḷita-Kāṇcīgunda baḷhūva (I. 17).
104. 163, 169 etc. of 1913.
105. 397 of 1925; 18 of 1925 which is doubtfully dated (1)5 also
mentions it.
106. 227 of 1917.
107. ARE. 1907 II. 67.
108. 322 of 1928.
109. 9 of 1926. ARE. 1926, II, 32; 1928 II, 18. Contra PK. pp. 152,
n. 1.
110. PK. ibid.
111. Cf. 481 and 482 of 1908 on a Sundara Pāṇḍya's grant of
the Cōla country to the Bāna-pati. No. 196 of 1938/9 records division
of Kāviri-nāḍu by Sundara between the Vājava (Cōla) and the
Māgadar-kōn (Bāna); no. 197 the demolition of the Cōla palace, ex-
cepting the 16-pillared mandapa where Pattinappāḷai of Kannan had
been published of old. ARE. 1938-9 II 27.
112. Hoysana Śrī-Viraballāda-dēvana magam Virā-narasimha-
dēvavu tēṅkalu-Rangana mēle nadavandu. EC. vi, Cm. 56.
113. JIH. vi. p. 205. Contra EI. vii, p. 162 and n. 10. See p. 420,
n. 15 below.
114. EC. iv. Nl. 29; JIH. vi. p. 201.
115. EC. iv, Kr. 63; also Bl. 74. PK. p. 150; JIH. vi, pp. 203-4.
117. 162 of 1926; 273 of 1914 etc.
118. 259 of 1925; ante, p. 376.
119. 80 of 1928.
120. 522 of 1902.
121. EL vili, pp. 7–8.
122. 554 of 1904. Contra Hultzsch SII. iii, p. 205 and n. 5.
123. 316 of 1909 (n.-d.)
124. 61 of 1890 (Yr. 23).
125. 659 of 1902 (Yr. 37).
127. 75 of 1925.
128. ARE. 1925, II, 22.
129. 538 of 1902 (Yr. 27).
130. 454 of 1912.
131. 114 of 1919.
132. 339 of 1914.
134. ARE. 1908 II, 64–5.
136. 86 of 1911.
137. The price of paddy mentioned in 86 of 1911 is 3 nāḷiś per kāśu; this would mean, in terms of rice (converting at the ratio $\frac{2}{5}$ of rice to paddy, the usual rate quoted in inscriptions), $1\frac{1}{3}$ measures of rice per kāśu. 560 of 1902 of the next year from North Arcot gives the rate $\frac{1}{2}$ measure per kāśu. If the kāśu was the same coin in both instances, the famine must have prevailed over a somewhat wide area, and become very much more acute in the second year of the scarcity than in the first. If this surmise is correct, 86 of 1911 would be the case of a man whose resources gave way at an early stage in the famine, when measures of public relief either by state authorities or by private individuals were not yet thought of.
138. 457 of 1902.
139. 83 of 1926.
140. 113 of 1928.
141. 188, 216 of 1908.
142. 28 of 1927.
143. 117 of 1899; 460 of 1911; 473 of 1911.
144. 461 of 1913; 563 of 1902; 60 of 1890; 141 of 1905.
145. 193 of 1894; NI. G. 86; 601, 602 of 1907; 435 of 1911.
146. 460 of 1911—EC. x. Mb. 44 (b).
147. ARE. 1912 II 30. PK. p. 148.
148. 117 of 1899 (Yr. 2). See n. 37 ante.
149. 195 of 1892; also 10 of 1893; 116 of 1922; 303 of 1897.
150. 546, 558 of 1902; 559 of 1906 (Yr. 14): 546 of 1912 (Yr. 34).
151. 24 b of 1903 (Yr. 4); 557 of 1902 (Yr. 35). See also 291 of 1902 (Yr. 20), 532 of 1902 (Yr. 21); 233 of 1902 (Yr. 33); 388 of 1902 (Yr. 31) and n. 111 ante. 93 of 1918 (Yr. 6).
152. Ante, pp. 349–50.
153. 157 of 1906.
154. 413 of 1909.
RAJĀDHIRĀJA II AND KULŪTTUNGA III

155. 74 of 1918; 463 of 1921.
156. He is said to be of the Kāṭṭuk-kudi, Kāḍava line in 381 of 1921, n-d.
157. 63 of 1919.
158. 437 of 1921.
159. 197 of 1905.
160. 486 of 1921, of the eleventh year of Köpperuṇjinga, from Tiruvannainallur, records the re-engraving of an older inscription of the 12th year of Tribhuvanacakravartin Rājarājadēva recording a gift by Āṭkolli Kāḍavarāya for the birth of a son.
162. 296 of 1912 of which v. 3 forms 178 of 1921. The theory of two Köpperuṇjingas (SII. xii Intrn. p. viii and no. 130) is both unnecessary and unwarranted by the sources.
163. ARE. 1913, II 66 says that Kākaṭiyas were expelled from the south as a result of this battle by Kāḍava II. There is no basis for this statement unless it be one stanza in the prakāasti which has reference to vādamannar, northern kings. This verse stands in no relation whatever to the Śēvūr fight, and it gives us the precious historical information that the 'northern kings' who did not come and make obeisance to the Kāḍava, could not find even a hill or a forest to which they could fly for refuge!
164. 531 of 1902.
165. 312 of 1902.
166. 477, 479 of 1921.
167. 313 of 1902 (Yr. 17). 133 of 1900 (Yr. 28).
168. 73 of 1906 (Yr. 38).
169. 390 of 1902 (Yr. 11).
170. 534 of 1902 (Yr. 25).
171. 73 of 1906 (Yr. 38).
172. 414 of 1909 (Yr. 6).
173. 114 of 1900 (Yr. 3); 538 of 1902 (Yr. 27).
174. Ante p. 266.
175. 536 of 1902 (Yr. 10).
176. 161 of 1902.
177. Cf. the undated inscriptions of Naralōkavīra—Studies vii; ante p. 333.
178. 8 of 1900.
179. SII. i, 75; El. vi. pp. 331—3.
180. 107 of 1900; SII. vii. 119.
181. See in particular 440 of 1913; 223 of 1904; 56 of 1922 (Yr. 13): 483 of 1908 (Yr. 18): 115 of 1900 (Yr. 20): 516 of 1902 (Yr. 27): 435 of 1913 (Yr. 35): 489 of 1912 (Yr. 40). Also n. 35 ante.
CHAPTER XVI

RAJARĀJA III AND RĀJENDRA III,
THE END 1216-1279

The date of Rājarāja's accession falls between June 27 and July 10, A.D. 1216.¹ This date no doubt marks, not his accession to the throne in his absolute right, but his recognition by his predecessor as heir apparent. It must have been some time after this that Sundara Pāṇḍya's invasion of the Cōla country and the intercession of Vīra Narasimha to secure a respite for the Cōla power occurred. And Kulottunga III died soon after. The reign of the third Rājarāja began badly, and these initial misfortunes were but the precursors of much greater calamities; again the Hoysalas had to come to the rescue.

What was the relation of Rājarāja to Kulottunga? Was he the son whom the Cōla monarch (Kulottunga III) on his return from exile, presented to the Pāṇḍyan conqueror who sent for him in order to give him back his kingdom? This may have been so, but we lack definite evidence. Rājarāja's inscriptions call Kulottunga III periyadēvar (the elder lord);² so do the inscriptions of Rājarāja's successor Rājendra III.³ But this is not enough to sustain the inferences that Rājarāja was a son or nephew of Kulottunga III or that Rājendra was his brother.⁴ Periyadēvar does not seem to signify anything more specific than priority in succession; Rājendra III describes Rājarāja III also by the same term.⁵ There seems to be no reason why we should not suppose that Rājarāja was the son of Kulottunga, and Rājendra of Rājarāja: but this cannot yet be proved.

The most common praśasti of the reign is a relatively short description of the glories of Cōla rule under Rājarāja III; it begins śīr manni iru nāṅgu tiśai,⁶ and does not contain a single historical fact, and it is not worth studying the minor variations in the words of the praśasti. Two inscriptions containing the praśasti

¹ C. 53
call for some remark. One of them comes from Tiruvorriyur and is dated in the third year of a Parakēsari alias Tribhuvana Cakravarti Ulaguyya-vanda-perumāḷ. Now the expression Ulaguyya-vanda-perumāḷ, the lord by whose coming the world was saved, is a title rather than a name, and is found in the inscriptions in relation to Kulottunga III and Rājarāja III. The title Parakēsari in this inscription points to Kulottunga III; but no other inscription of that king is known to contain the praśasti now being considered. On the other hand, the praśasti itself and the contents of the record which have reference to the punishment of some persons for treason, a recurring feature of the reign of Rājarāja, point to the successor of Kulottunga III. This record is, therefore, best assigned to the reign of Rājarāja, the Parakēsari title given in it being held to be mistake for Rājakēsari. The same explanation holds also with regard to the second of the inscriptions mentioned above, a record from Tiruverumbūr with sīr manni introduction and Parakēsari title. Such chance mistakes can hardly justify the assumption, sometimes put forward, that, in this period, the Rājakēsari and Parakēsari titles were applied rather indifferently to one and the same king.

Another much longer praśasti of a high literary quality, also of little use for purposes of history, begins with the words sīr mannu malarmagal. The state of the country, the personal appearance and the character of its ruler, and the subject races paying tribute to him, are all described in this praśasti; but the description is so hyperbolic and conventional that we learn from it more of the ways of court-poets than of the subjects they handle. Two queens are mentioned, the senior, a Bāña princess who is said to have shared equal authority with the king and to have been consecrated with him, and the junior having the title Buvana-mulududaiyal.

The reign of Rājarāja was a period of continuous trouble. It coincides with an epoch of great changes in the political map of the South, and Rājarāja was obviously no great warrior or statesman. The Cōlas were exposed to assaults from within and without. The Pāṇdyas in the south and the Hoysalas in the west had by now risen to the rank of great powers led by rulers of exceptional merit, and the one chance of survival
WEAKNESS OF CÔLAS

for the Côlas was the rivalry between these two new powers neither of which would let the ancient Côla Kingdom fall a prey to the other. In the north-west the Câlukyas of Kalyâni had given way before the newly risen power of the Sêuñas. In the north-east, the Telugu-Côdas of Nellore held an important place and their relations with the Hoysalas on the one side and the Kâkatiyas on the other formed another remarkable chapter of the history of the time. Nearer home the Kâdava chieftains of Kûgalûr and Šendamangalam were not slow to take advantage of the growing weakness of their suzerain.

For two centuries and a half after the invasion of Kṛṣṇa III, in the middle of the tenth century, the Côla empire had grown in strength and prestige, and the set-back it suffered at the close of the reign of Kulôttunga I had no vital consequences and had left the somewhat diminished empire quite as strong and influential as ever. And it took a leading part in settling the succession dispute in the Pândyan Kingdom. But the disaster that followed not long after, the invasion of Mâravarman Sundara Pândya in the closing years of the reign of Kulôttunga III, exposed the hollowness of the Côla power in this period. For the first time in many generations, the Côla capitals were sacked by an enemy and the Côla king reduced to the position of a wandering refugee, a fate that the Côlas had often inflicted on their enemies. The Côla king indeed regained his position, but after begging for it from his conqueror and on terms that no longer left him an independent ruler. And even this mercy was due to Hoy-sala aid. This was the signal for the overgrown vassals of the Côla Kingdom to disregard the authority of their suzerain, and at the earliest opportunity that offered itself, either to transfer their allegiance or to declare their independence. This was the state of affairs when Kulôttunga III died, and the reign of Râjarâja III began.

Inscriptions from the Tanjore district mention that there were great disorders in the fifth year of the reign resulting in loss of security and damage to property.14 These disorders are only vaguely characterised as duritangañ (troubles) and kṣôbham (agitation), and there is no more indication of their
exact nature. It is clear from the inscriptions, however, that
they led to the temporary desertion of one temple, its images
and movable property being carried elsewhere for safety, and
the permanent destruction of the records and title-deeds of
two villages which had subsequently to improvise fresh
records after inquiry. These disturbances might have been
purely local; at any rate there is no clear evidence of their
being due to war or foreign invasion.\textsuperscript{15}

There were other conflicts going on in what was still
nominally Cóla territory, conflicts of which
we hear only faint echoes in the records of
the time. An inscription dated A.D. 1223-4 from the North
Arcot district,\textsuperscript{16} mentions a fight between Vírañārasiṅgaśeśa
Yāđavarāya and the Kāḍavarāya at Uratti, perhaps Oratti of
to-day in the Chingleput district. The fight is mentioned inci-
didentally in commemorating the heroism of a soldier, who
fought in the army of the Yāḍavarāya and lost his life in an
attack on the Kāḍavarāya himself. Both these chieftains
acknowledged the supremacy of the Cóla ruler. We have no
information concerning the occasion for the conflict and we
cannot say if the Kāḍavarāya was Kopperūṇjīnag himself or, what is perhaps more likely, his father.\textsuperscript{17} The
Kāḍavarāya also came into conflict with the Hoysala
about the same time if not earlier. In an inscription
which from its cyclic year may be dated about A.D. 1218,\textsuperscript{18}
Víra Narasimha styles himself Kāñci-Kāśīkara Kāḍavakulān-
taka and Kāḍavarāyadisāpaṭṭa. If the date of the inscription
were not uncertain, we may even suppose that the Kāḍava
had taken advantage of the invasion of the Cóla country by
the Pāṇḍya king or entered into league with him, and that,
in order to save the Cóla kingdom, the Hoysalas had to deal
with the Kāḍava as well as the Pāṇḍya himself.\textsuperscript{19} Whatever
that may be, there are other inscriptions which bring Naras-
 simha into definite relation with Kāñci in this period. One
of them, A.D. 1230,\textsuperscript{20} states that Víra Narasimha was ruling
from Kāñci, and another inscription, undated, mentions that
some of his troops (bhērūṇḍas) were stationed at Kāñci.\textsuperscript{21}
These references to local disturbances and wars among feudatories and to the supervening of Hoysala influence in
different directions give a measure of the disintegration of the
Cōla Kingdom and the helplessness of its ruler in the midst of growing difficulties. This impression is strengthened by the unusually large number of trials for treason reported in the inscriptions of the reign.

Rājarāja was evidently not only weak but foolish. For, if we may trust the Pāṇḍya inscriptions of the time, he deliberately broke the terms of the treaty with his Pāṇḍya overlord and thus contrived to bring about the capital disaster of the reign. 'The Cōla' says the praśasti of Māravaraman Sudara Pāṇḍya I,

'no longer considered it the proper course to own allegiance to the ruler who had bestowed the crown on him on a former occasion. He began once more to feel that his security lay in his own fertile country, and declined to do the usual honour to the commands (of the Pāṇḍya), refused to pay the usual tribute, and (instead) despatched a large army (pēraṇi) preceded by an advance guard (tūśi).

The events that followed this attempt to throw off the Pāṇḍya allegiance are described in the Pāṇḍya praśasti, in a unique historical inscription from Tiruvēndipuram and in the historical romance, Gadyakarnāṁrta of Kālakalabha, composed not many years after the events. The reference to the events of the time by the last author is very brief, but illuminating. Without his assistance, the proper sequence of events must have remained a matter of conjecture, and not the certainty that it now is.

To begin with the Pāṇḍya side of the story. The expeditionary force sent by the Cōla was rolled back and a pitched battle fought in which the Cōla suffered heavy loss in men, horse and elephants; the enemy country was irrigated with the blood of fallen foes and sowed with kavaḍi, the whole body of women in the enemy's harem including the chief queen of the Cōla monarch were taken captive, and made to carry the water-jar and other auspicious objects before the Pāṇḍya ruler on the occasion of his triumphal entry into the Cōla capital, Mūḍikonḍa-śōlapuram, where a vijayābhiseka (the anointment of victors) was performed. The Gadyakarnā-
Mrta takes up the story at this point and connects it with the events recorded in the Tiruvendipuram inscription. It says:

'Defeated in battle by the Pāṇḍya ruler, King Rājarāja abandoned his capital and together with his retinue (saparivāram) sought to reach the side of his ally, the ruler of Kuntala; while on his way, he was overtaken by the Kāḍava king—who had a vanguard of forest troops and had grown strong by the accession of the troops from foreign lands (mlecchadēsa),—and together with his followers was taken captive after a fight. By this enemy who had descended on him like a bolt from the blue, who, by his many stratagems, seemed a partial incarnation of Sambara, who was the very embodiment of guile in the cunning devices he adopted,—by this enemy, the King (Rājarāja) was dragged to his own city Jayantamangala. When he heard this painful news, (Narasimha) started (from his capital) in a few days, reached the northern bank of the Kāvēri and encamped in the neighbourhood of Śrīrangam, and despatched his daṇḍanaṭha to punish all the enemy sāmantas, brought about the release of his friend, the Cōla king, and levied tribute from the Pāṇḍya. . . .' 

The Tiruvendipuram inscription narrates the campaign of the Hoysala Daṇḍanāthas in considerable detail, and establishes the identity of Kopperunjinga (Mahārāja-simha in Sanskrit) who fills a rather large place in the annals of the period. Other inscriptions from the Tamil and Kannada country confirm these facts.

That Kopperunjinga had come of age and was already prominent among the Kāḍava chieftains, and that these chieftains still acknowledged the overlordship of the Cōla, at least in name, may be inferred from an inscription found in Vṛddhacalam, dated in the 14th year of Rājarāja (A.D. 1230) and recording an endowment by one of the agambaḍi mudalis of Kopperunjinga. The Tiruvendipuram inscription opens with a statement of the facts mentioned in the Gadyakarnāmrta, adding piquancy to the reports of Kopperunjinga's misdeeds.
that reached Narasimha; for here he is said not only to have imprisoned the Cola emperor (śōla-cakravarti) at Śendamangalam, but to have employed his troops to devastate the Cola country and desecrate its temples including Viṣṇu-sthānas—the Hoysalas were staunch Vaiṣṇavas. Narasimha left Dōrasamudra, continues the inscription, saying that he would not allow his trumpet (kālam) to be blown until after he had re-established his name as the Defender of the Cola monarchy (Cōla-maṇḍalapratīṣṭhācārya); he uprooted the Magara kingdom, doubtless an ally of the Pāṇḍya and Kāḍava, on his way, and encamped at Pāccūr, two miles to the north of the Coleroon opposite Śrīrangam. From his camp, Narasimha despatched two daṇḍanāyakas, Appaṇḍa and Samudra Goppayya, with orders to carry destruction into the country of Kōpperuṇjanga and re-instal the Cola emperor in his place. Accordingly, the two commanders sacked Eḷḷēri and Kālliyyūr-mūlai held by Kōpperuṇjanga, and Tōḍuḍagiyyūr held by Śōla-kōṇ, evidently one of his lieutenants, killed some of the mudalis of the king (Rajarāja) and Parākramabāhu, the king of Ceylon, who had joined the enemy, and, after worshipping the God of Cidambaram, they devastated many places such as Tōndaṇānallūr, Tiruvadi and Tiruvakkarai, to the south of the river Vāraṇāvāṣi (Gaḍilam) and east of Śendamangalam, and struck terror into the hearts of the inhabitants by burning crops, capturing women and plundering people; finally they made preparations to invest Śendamangalam, when Kōpperuṇjanga sent word to Narasimha that he was ready to restore the Cola emperor to liberty and his throne, and Narasimha transmitted the offer to his commanders. Then they received the Cola emperor with honour and accompanied him back to his country.

So far the Tiruvēndipuram inscription. The suggestion has been made that the inscription is found engraved in this village, because it was here that the Hoysala generals took leave of the Cola king Rājarāja III, after his restoration. All the villages mentioned in this inscription have been traced in the South Arcot district. It is not clear, however, who the Ceylon ruler Parākramabāhu was. He cannot be identical with Parākramabāhu II of Ceylon who came to the throne in 1236, for here Parākramabāhu is said to have lost
his life in the year 1230. He was perhaps some other prince of the Ceylonese royal family and may be taken to correspond to the mleccha and vaidesika help which Köpperuṇjinga commanded in this fight, according to the author of the Gadyakarnāmṛta.

Other inscriptions confirm these facts and in one important respect supplement the Tiruvendipuram record. One of them states that Appanā and Goppayya earned the praises of Narasimha by attacking the Kāḍavāraṇa and releasing the Cōla. Another inscription dated A.D. 1232 states that the country round Nīḍūr in the Tanjore district was formerly ruled by Köpperuṇjinga, and records a revision of the rules of tenancy cultivation rendered necessary thereby. An undated inscription from Vāyalūr (Vailur, N. Arcot) mentions that Köpperuṇjinga alias Aḻagiya Śiyā defeated the Cōla King at Telljāru (30 miles south of Kāṅći), a fact mentioned nowhere else, and having cast him and his ministers in prison, occupied the Cōla country. After the brief prose passage recording these facts, there occur five verses in different metres in praise of Köpperuṇjinga’s heroism in which, of course, we hear nothing of the release of the Cōla or of the success of the Hoysala generals, but only of the defeat of the Karpāṭas and the glories of Köpperuṇjinga, also called by the titles Avani-Nārāyaṇa, Nrpatunga, and ruler of Tondai and Mallai. The same features recur in other inscriptions of his in the Sanskrit language. That Köpperuṇjinga and the Hoysalas continued their fights becomes clear from the fact that Vīra Sōmeśvara is said to have encamped at Mangalam in the course of a campaign against the Kāḍava in the year Durmukha (A.D. 1236).

While his generals were carrying out his instructions regarding Köpperuṇjinga and the Cōla king, Narasimha himself conducted operations against the Pāṇḍya. The Gadyakarnāmṛta asserts that Narasimha levied tribute from the Pāṇḍya ruler, and it seems that the decisive encounter between the Pāṇḍya and Hoysala troops took place at Mahēndramangalam on the Kāvēri river. An inscription at Haranahali mentions that Narasimha was encamped at Ravitaḍānakoppa
with the object of leading a campaign against the Pāṇḍya king and states that the sea was roaring out its advice to the latter to give up everything to the Hoysala and live in peace as his servant. Other Hoysala inscriptions state that Rāmeśvaram was reached in the course of this campaign or soon after. We hear nothing of all this from the Pāṇḍya inscriptions. In the praśasti of Māravarman Sundara Pāṇḍya I, the account of his second campaign against the Cōla stops with the vijayābhīṣēka, and this is obviously not the whole truth; for it leaves unexplained the restoration of Rājarāja to the Cōla throne after he was forced to relinquish it to the Pāṇḍyan invader. There can be no doubt that for a second time the Hoysala maintained the balance of power among the southern kingdoms by preventing the abolition of the independent Cōla monarchy and the annexation of its territory to the Pāṇḍyan kingdom. The political settlement reached at the close of these campaigns in aid of the Cōla seems to have been sealed by dynastic marriages; Vīra Sōmēśvara, the son of Vīra Narasimha, is called māmaḍi by the successors of both Mār. Sundara Pāṇḍya I and Rājarāja III.

For the rest of his reign, Rājarāja continued to enjoy his position without any serious trouble. The provenance of Rājarāja’s inscriptions shows that for the bulk of the period his nominal sway extended over practically the whole of the Cōla kingdom as it was at the death of Kulottunga III. The contents of the inscriptions indicate equally clearly the growing dependence of the Cōla power on Hoysala support and the progressive increase of local disorders and treasons and the disregard of the feudatories of the empire for the central power. The forms of central government and local administration appear to have remained the same as before; but the executive strength of the government, never very great in the Hindu state, but realised in a greater measure under the great Cōlas than under any other dynasty, was now visibly on the wane. In a.d. 1246, Rājendrā was recognised as heir apparent, as is seen from the dates in his inscriptions. But Rājarāja lived on till at least 1260.

The inscriptions of Rājarāja III dated up to the thirtieth year if not later are found in the modern districts of Salem, C. 54
Chittoor, Cuddapah and Nellore; we find also the inscrip-
tions of his successor Rājendra III over practically the same
area; these facts imply that the hegemony of the Cōla power
continued to be recognised over the whole of this area in this
period. But this was no more than a traditional form which
apparently persisted for some time after its substance had
disappeared. For nothing stands out in clearer relief from the
records of the time than the absence of a central co-ordinat-
ing authority, and the readiness with which treasons and con-
spiracies seem to have been set on foot. We have traced the
growth of the practice among local chieftains of contracting
alliances for offence and defence without any regard to the
central government; the habit had spread to the heart of the
Cōla country by the beginning of Rājarāja's reign and there
is an instance of three chiefs in the Tanjore district itself
contracting such a mutual alliance in the third year of the
reign, A.D. 1219; except for the facts that the inscription re-
cording this event is dated in a regnal year of Rājarāja III,
and the treaty of alliance acknowledged a common fealty due
from the allies to the Cōla king, which perhaps meant that
the alliance would not hold against that ruler, there is no
evidence that the government of Rājarāja had anything to
do with it. Another instance of a rather protracted feud
ending in a matrimonial alliance between the parties is
furnished by a record of A.D. 1232 from Tiruvenṇainallūr; the
parties to the dispute and to the alliance that followed
it were members of the Kāḍavarāya and Čedirāya families.

Instances of treason have reached us not through direct
testimony, but by the indirect evidence of
inscriptions recording the public sale of
land and other property forfeited to the
state on account of treasonable offences (rājadrōham); it is
not possible, therefore, to discover the exact nature of the
offences which led to the punishment or any details regard-
ing them. Though such cases were not unknown under other
Cōla rulers, the number of reported instances is unusually
large during Rājarāja's reign, and it appears legitimate to
suppose that this is partly due to the unsettled condition of
the land and the loss of strength and efficiency in the central
government. There was a public auction (Rājarājapperu-
vilai) in Shiyali (Tanjore Dt.) on the 317th day of the eighth regnal year of the king, at which the king's officers specially chosen for the purpose disposed of lands belonging to some traitors and such among their relations, employees and slaves as had been involved in the treason (drohattukku utpaṭṭārum). An inscription from Valivalam (Tanjore district) records that in A.D. 1230, a commission of eight royal officers realised 33,000 kāśus as proceeds of a similar sale of lands forfeited by persons who had turned against the king—drohigalāyp-palaraiyum kāni mārīna nilam. Again at Köyil Tirumālam, an order of confiscation issued on the 348th day of the 20th year, was given effect to on the 80th day of the succeeding year, at an interval of about three months, and five vēli and four mā of land yielded to the royal treasury a sum of 13,000 kāśus. More details are forthcoming in regard to the next instance from Śivapuram (Tanjore Dt.) and of the twenty-third regnal year; these details show that the charge of rājadṛōham should not be understood in the sense that suggests itself at first sight, that of treason in a political sense, but in that of turbulence or persistent insubordination. In this particular case, two śiva-brāhmaṇas (temple priests) were punished by the māhēśvaras (the congregation) and the ūr for rājadṛōham and sivadrōham. The inscription says that the accused handed over to a concubine the jewels belonging to the goddess, misappropriated temple funds entrusted to them, refused to pay the dues on lands held by them, and misbehaved in other ways; they not only ignored commands issued to them by the king, but maltreated the messengers of the king by beating them and ducking them. They are also said to have committed indescribable sins through the Kannadiyas and to have collected 50,000 (coins?), perhaps a case of irresponsible local oppression. The mention of the Kannadiyas must be particularly noted; for it points to an incidental result of Hoysala intervention in the Čōla kingdom and indicates the presence of bands of mercenaries who had no sympathy with the local population and were ready to carry out the biddings of any ruffian who commanded the means to pay them. There is yet another instance also from the Tanjore district (Tiruvenkādu) of forfeiture of property for treason which is seen, from the name of the tirumandira-ōlai, to be clearly
of the reign of Rājarāja III. It is remarkable that all these instances come from the central regions of the Cōla kingdom, clear proof that the administration was floundering even in the limited area to which it had become confined by the increasing independence of the greater vassals in the outlying parts of the kingdom.

The intervention of the Hoysala power secured for the Cōla kingdom a somewhat longer lease of life than the Pāṇḍyas would have allowed it; but this respite was not obtained without some cost, and it is worth while tracing the part of the Hoysala princes and generals in the affairs of the Cōla country as revealed by the Cōla inscriptions themselves. An inscription from Tiruvaṭṭatturāi (in the Vṛddhācalam taluq of the South Arcot district) dated in the tenth year, A.D. 1226, states that the Hoysala king Narasimhadēva had destroyed the country and carried away images from the temple of that village some time before, and records the re-consecration of the temple. The date of this record seems to rule out the possibility of connecting these transactions with the campaign of Appaṇṇa and Samudra Goppayya, recorded in the Tiruvēndipuram inscription. It has been pointed out before that Narasimha might have taken the side of the Cōla earlier on the occasion of the first Pāṇḍyan invasion and proceeded against the Kāḍava ally of the Pāṇḍyan invader. Possibly, Tiruvaṭṭatturāi was then in the occupation of the Kāḍava and suffered damage as part of the enemy country. The Kāḍava was forced once more to acknowledge the Cōla overlordship, and when peace was restored, the people became free to repair the damages inflicted by war. The presence of Hoysala troops (bhēruṇḍas) at Kāṇći about this time is attested by the gift of a lamp to Attiyūr Ālvār by Bācaladēvi, the daughter of Bhūtadēya-nāyaka of Dōrasamudra, of another lamp three years later by the mahāpradhāṇī Ammaṇṇa Daṇḍānāyaka, and of a whole village by Goppayya Daṇḍānāyaka in A.D. 1231. Some time later a pradhāṇī of Sōmēśvara, the son and successor of Narasimha, also makes a gift at Kāṇći.

Hoysala influence in other parts of the kingdom is attested by records of gifts by Vallaya Daṇḍānāyaka, a pradhāṇī of
Narasimha, at Tirumalavadi by a member of the subordinate establishment (śirupillaigal) of Narasimha’s queen Sōmaladēvi at Tirugōkārnam; Vallaya is also seen making another gift at Kāncipuram in A.D. 1238, when he is called a pradhāni of Sōmēśvara.

In fact, after they began sometime about 1218 to take the side of the Cōlas against the Pāṇḍyas in the struggle between these two powers, the Hoysalas appear steadily to have improved their position and influence in the Cōla and the Pāṇḍya kingdoms. They evidently aspired to a sort of hegemony over the whole of South India and to some extent succeeded in realising their ambition for a time, during the second quarter of the thirteenth century. Depending for their very existence on the backing of the Hoysalas, the Cōlas were in no position to offer any resistance to their aggrandizement; even the Pāṇḍyas found themselves compelled to purchase peace with the Hoysalas by a tacit recognition of their dominant position. Attention may be drawn here to the frequent mention of Hoysala kings and generals in the Pāṇḍyan inscriptions of the period, and in particular, to two records from Pudukkottah, dated about A.D. 1245, which mention the capture of Kāna-nādu by Ravi-dēva, a general of the Hoysala Vira-Sōmēśvara. It was not till the rise of the greatest Pāṇḍya ruler of the time, Jāṭāvarman Sundara Pāṇḍya, i.e., till after the middle of the century, that the expansion of the Hoysala power received a check.

For all its weakness, the Cōla power maintained the appearance of sovereign rule over a considerable territory almost till towards the end of Rājarājā’s long reign. This becomes clear from a review of the inscriptions dated in his regnal years and issued by rulers who still called themselves vassals of the Cōla emperor. Even the notorious Köpperuṅjinga was no exception. We have seen that the attempt of this chieftain to throw off his allegiance to his Cōla overlord was suppressed in 1230-31 by the intercession of Vira-Narasimha. The inscriptions of Köpperuṅjinga, however, show that he had a rather long and stormy career, and that in the political confusion that prevailed in the period, he
found it easy to set himself up as a more or less independent ruler and pursue a policy of his own towards the neighbouring states. He counts his regnal years from A.D. 1243 and inscriptions citing these years run in a series up to the thirty-sixth year, c. A.D. 1279, i.e., almost to the end of the period covered by this chapter. It is needless to follow here the details of his career. His conflicts with the Hoysalas and the Kākatīyas whose supremacy he had to acknowledge in the north, the attack on his capital Śendamangalam delivered by Jaṭāvarman Sundara Pāṇḍya, and the numberless gifts made and constructions undertaken by Köpperuṇjinga at various places in the whole area extending from Tanjore as far as Drākṣārāma and Tripurāntakam—these do not properly belong to Cōla history. It should, however, be noted that as late as A.D. 1246 and 1247 we find the officials and relatives of Köpperuṇjinga, if not the chieftain himself, acknowledging the overlordship of Rājarāja III. Among the other feudatories, the Telugu-Cōdas, of whom something has been said already, may be noted first. Manumasidharasa who had the title Cāḷukya-nārāyaṇa and made a gift to the great Śiva temple at Kaṅcīpuram in A.D. 1218; Madhurāntaka Pottappiccōla Erasiddharasa, gifts from whose officials and relatives are recorded in Rājarāja's inscriptions from Kaṅcīpuram and Nellore between his fifth and eleventh regnal years; Malamādēvarasa and Puḍōliyarasa mentioned in records of the sixth and eighth years of Rājarāja from the Chittoor district; and the great Tikka I himself who figures under the name Gandagopala along with his queen and his officials in a large number of Rājarāja's inscriptions, are the chief among the Telugu-Cōdas who flourished in this reign. Likewise we find a number of Yādavarāyas, Śambuvarāyas and Cōdiyarāyas also among the feudatories, particularly in the earlier years of the reign; it is not necessary to repeat the names of these chieftains which may be gathered by a perusal of the inscriptions of the reign; but the fact that so many of these well-known local dynasties continued to acknowledge the Cōla overlordship till so late in the reign of Rājarāja is of some significance in the history of the decline and fall of the Cōla empire. Some of the names show that chieftains of Bāṇa, Vaidumba, Nuḷamba and Ganga extrac-
tion were also counted among these feudatories. We have already mentioned Hoysala generals citing the regnal years of Rājarāja while recording their gifts in Kāñcipuram, Karuvūr and other places. Even a Kalinga ruler Aniyanga Bhūmadēva Rāhuta adopts this course in making an endowment in Kāñcipuram in the twentieth year of Rājarāja, A.D. 1236. These facts show that the hold of the Cōla empire on the imagination of the people was still great, even after the disasters brought on it by the incompetence and cowardice of Rājarāja III.

Rājendra, who, as we have seen, was recognised as heir apparent in A.D. 1246, was an abler prince than Rājarāja III. His inscriptions contain a Sanskrit prāṣasti which records his efforts to restore to the Cōlas at least a part of their ancient power and prestige which they had lost so completely owing to the utter incapacity of Rājarāja. For fourteen years after his right to the succession was recognised, Rājarāja continued to rule in name, but there can be little doubt that during all this period, and perhaps even for some years before, the substance of power lay in the hands of his abler colleague. The inscriptions of Rājarāja diminish in their number and range in the closing years of his reign, particularly from the thirty-fourth regnal year, when they are confined practically to the two modern districts of North Arcot and Nellore. In the same period, the inscriptions of Rājendra, on the other hand, are relatively more numerous and come from practically all parts of the Cōla kingdom. This can hardly be an accident, and must be ascribed to some definite understanding by which the baneful effects of Rājarāja’s political incompetence were circumscribed. There is no evidence that Rājarāja and Rājendra were ever engaged in a civil war, as has sometimes been thought, or that there was a formal division of the kingdom, or finally, that Rājarāja was murdered by Rājendra.

It may be doubted if the prāṣasti of Rājendra mentions the historical facts recorded in it in the order of their occurrence, and considering the fact that the prāṣasti can be traced to the seventh year of Rājendra, A.D. 1253, when Rājarāja was
still alive, we may conclude that in a few years after he became heir apparent, Rājendrā had gone some way to realise his ambitious programme of recovery. The evidence of Hoysala inscriptions renders it even probable that he entered on this task earlier than 1246. The prāśasti says that Rājendrā avenged the humiliation put upon the Cōla power and that by his prowess he enabled Rājarāja to wear two crowns for three years.\textsuperscript{68} In some redactions, the prāśasti also states that Rājendrā was expert in cutting off the crowned head of the Pāṇḍya,\textsuperscript{69} while an inscription from Tripurāntakam,\textsuperscript{70} dated in the fifteenth year, contains the more sober claim: *iruvar pāṇḍyar muṭṭalai-koṇḍarulina.* Rājendrā is also said to have plundered the Pāṇḍya country. It is clear that Rājendrā gained some success against the Pāṇḍyās and that the second crown he claims to have bestowed on the Cōla ruler was the Pāṇḍyan crown.\textsuperscript{71} The Pāṇḍyas had carried fire and sword into the Cōla country twice in twenty years and had been the cause of the rebellion of Köpperuṅjingga and his imprisonment of Rājarāja. Rājendrā’s anxiety to strike the first blow at them was therefore quite natural. But when did he get his chance, and why did the effect of his success not last for more than three years? And who were the two Pāṇḍyan kings who had to own defeat at his hands? Now it seems hardly likely that Rājendrā achieved anything against the powerful Māravarman Sundara Pāṇḍya I. But after his death, until the accession of Jaṭāvarman Sundara Pāṇḍya I in A.D. 1251, the Pāṇḍyan kingdom was held by weak rulers, and it is quite possible that Māravarman Sundara Pāṇḍya II (acc. 1238) was the king who was compelled for a time to acknowledge the Cōla overlordship. The identity of the other Pāṇḍya, perhaps co-ruler with Māravarman Sundara II, remains obscure. We are perfectly justified in assigning these events to the reign of Māravarman Sundara II, because he is known to have been a weak ruler, and in his reign, as in the earlier part of the reign of Rājarāja III Cōla, the influence of the Hoysalas on the affairs of the kingdom is visibly on the increase.\textsuperscript{72} This may be due to the same cause, the Hoysala protection afforded to its ruler against the aggressions of a more active and powerful neighbour. Vira-Sōmēśvara is called, in some Mysore records, *Pāṇḍya-kula-samrakṣaṇa-
RESULT OF HOYSALA POLICY

*dakṣa-dakṣiṇa-bhuja,* (the king) whose right arm is expert in protecting the dynasty of the Pāṇḍyas. About the same time, Sōmeśvara is said to have defeated Rājendra on the field of battle and to have protected him when he sought refuge. It is probably these facts that account also for some expressions found in Rājendra’s inscriptions.

An inscription from Vēdāranyam states that in the twenty-fifth year of Rājarāja III, A.D. 1241, Singaṇa Daṇḍanāyaka invaded that part of the Cōla country, that the inroad led to the cessation of worship in a temple, and that some time later, the temple had to be reconsecrated at a cost of 50,000 kāśus. A duplicate inscription from Pudukkottah, dated in A.D. 1245, mentions the capture some years before of Kāna-nāḍu on behalf of Vira Sōmeśvara by his daṇḍanāyaka Ravi-dēva. We have thus sufficient evidence to show that after Rājendra came on the field, there was a change in the part played by the Hoysalas. When the Cōlas showed signs of recovery under the energetic leadership of Rājendra and the Pāṇḍyas were, in their turn, somewhat weakening, the Hoysalas lent their support without any hesitation to the Pāṇḍyas, as against the Cōlas. The trend of Hoysala diplomacy is plain. It was to keep the balance even between the Pāṇḍya and Cōla powers, to encourage both to look to the Hoysalas for assistance in times of need and thus to secure for themselves a dominant place in the state-system of the south. Evidently, Rājendra was compelled to give up all claims to supremacy over the Pāṇḍyas after a period of three years, marked by some hard fighting in different areas. We have as yet no clear knowledge of the details.

The growth of differences between Sōmeśvara and the Cōda Tikka. The latter to seek other allies for themselves. The Telugu-Cōdas of Nellore had attained considerable power and were ruling over an extensive territory in the Nellore, Chingleput and Cuddapah districts. We have seen that these rulers were on the whole more friendly with the Cōla monarchs of the south and ready to acknowledge their formal suzerain position. Tikkanrpati alias Gaṇḍagōpāla was the contemporary ruler of Nellore and there is clear literary evidence of his friendship with the Cōlas and his hostility to
the Hoysalas. In the introductory verses to his *Nirvacanōttara Rāmāyanamu*, Tikkana has given a fairly complete and sober account of the achievements of Tikka, the father of his patron Manmasiddha. From this account we learn that Tikka fought against Śamburāja and other enemy *maṇḍalikas* and that he compelled Kānci, Cēdimāṇḍala and the Kāḍavapati to acknowledge his supremacy. The importance of these successes was that they checked the predatory activities of the turbulent Köpperuṅjinga and his confederates and thereby strengthened the position of the Cōla monarch. The presence of Gaṇḍagōpāla’s inscriptions dated about A.D. 1230 and later in Kāncipuram and its neighbourhood, and the fact that many of them are dated in the regnal years of Rājarāja corroborate the statements of Tikkana Somayāji on the relations between Tikka and the Cōlas. The same poet also states expressly that Tikka subdued the Kāṇṭha ruler Sōmēśvara and thereby easily established the Cōla in his position and earned for himself the title Cōḷasthāpanācārya. This is again confirmed by a Hoysala inscription of Ś. 1162 (A.D. 1240) which mentions an expedition of Sōmēśvara against the Gaṇḍagōpāla. Once more the date of the Hoysala record indicates that Rājendra’s activities for the restoration of Cōla power were begun some years prior to his formal installation as heir-apparent. We thus see that the accession of a weak Pāṇḍyan ruler, the commencement of Rājendra’s campaign of recovery, the estrangement between the Cōlas and the Hoysalas, and the alliance of the Cōlas with the Telugu-Cōḍas all hang together and constitute a revolution in the political condition of South India. In fact it was an age of rapid changes in the political map of South India. The particular phase that was created by the advent of Rājendra and has just been described furnishes, it may be noted in passing, a very good example in practice of the diplomatic theory of the *maṇḍala* developed in the scholastic treatises on Hindu polity. The Cōla kingdom is surrounded by enemies on all sides, and its only ally is a ruler whose territory lies beyond that of a neighbouring enemy.

Another of Rājendra’s successes is described in his *pra-śasti* in the phrase: ‘the very Rāma to the prosperous Northern Lankā celebrated for
RAJENDRA III'S SUCCESS

It is thus seen that the attempts of Rajendra met with a considerable measure of success and that for some years, between 1238 and 1250, the Cōla power once more held its own against its enemies and 'feudatories', thanks to the loyalty and co-operation of the Telugu-Cōdas of Nellore. The attempt to put down the rising power of the Pāṇḍyas necessarily failed; this would have been the case even if Sōmesvara had not gone to the aid of the Pāṇḍyas; for the latter had always been too strong for the Cōlas even when the Cōla empire was in the prime of its strength; and from the time of Vikrama-cōla, the Cōla hold on the Pāṇḍya territory had been little more than nominal; and now the Pāṇḍyas had the added prestige born of their recent successes against their quondam suzerains. For the rest of it, however, Rajendra's achievement is sufficient justification for his being described in his praśasti as the 'restorer of the race of Manu' and the 'ruler who avenged the humiliation of the Cōlas.'

Kāñcipuram does not figure among the conquests of Rajendra and it is worth while to notice briefly the fortunes of the city in this period. The latest Cōla records traceable here appear to be dated about A.D. 124583a in the twenty-ninth year of Rājarāja III, and not a single record of Rajendra III is to be found in Kāñcipuram. On the other hand we find an inscription of Kāktiya Gaṇapati dated Tuesday, June 8, A.D. 1249 recording a large grant by one of his ministers Sāmanta Bhōja.83b There is an inscription from Nandalūr which, in spite of many gaps, clearly shows that Tikka's son, Manmasiddhi, and Gaṇapati were friends.83c There is again a tradition that the great Telugu poet Tikka secured the intercession of Gaṇapati in the affairs of the Telugu-Cōda kingdom on behalf...
of Manmasiddha when he was sought to be kept out of the succession.\textsuperscript{83d} We have not as yet any decisive evidence of the date of Gaṇapati’s interference, if he actually did interfere in the manner just mentioned. We may also note that some years later, when Jaṭāvarman Sundara Pāṇḍya killed Gaṇḍagōpāla, i.e. Tikka, in battle and conquered the Telugu-Čōḍa kingdom, he became master of Kāṇcipuram and Nellore\textsuperscript{83c} and put Gaṇapati to flight. We may therefore suppose that Kāṇcipuram had for some years become part of the Telugu-Čōḍa kingdom under Tikka, that he held it in nominal subjection to Rājarāja III in the beginning, and to Gaṇapati later on, until the city was captured by the Pāṇḍyan invader. The Čōḷas then did not long keep their hold on Kāṇcī for which Kulōttunga III had fought successfully in the latter part of his reign. With the rise of Kopperunjinga into independence, the Čōḷa king must have found it difficult to maintain his power in Kāṇcī and acquiesced in the virtual annexation of the city by his ally, the Telugu-Čōḍa ruler.

Their differences over the Pāṇḍyan policy resulted, as we have seen, in hostilities between the Rājendra and the Hoysalas. The Čōḷas and the Hoysalas in which the former were aided by the Telugu-Čōḍa Tikka I; this seems to have been, however, only a passing phase; the inscriptions of Sōmeśvara imply the resumption of friendly relations between him and Rājendra, after a temporary estrangement, and this is confirmed by the inscriptions of Rājendra in which Hoysala officers figure as donors as in those of Rājarāja III.\textsuperscript{84} This friendship between the Čōḷas and the Hoysalas was continued up to and even beyond the death of Sōmeśvara. Two inscriptions from Tiruccatturai\textsuperscript{85} in the Tanjore district are of great significance in this regard; one of them mentions the tenth year of Vira Rāmanātha, the successor of Sōmeśvara in the southern half of the Hoysala kingdom, and records a sale of land effected in the twentieth year of Rājendra (A.D. 1265-6), while the other couples the fifteenth year of Rāmanātha with the twenty-fifth of Rājendra. These records attest the closest possible alliance between the two rulers, if not actually their joint rule over the territory where the inscriptions are found.\textsuperscript{85}
The reason for this close alliance between the Cōla and Hoysala is doubtless to be found in the new danger from the south that threatened both. The accession of Jaṭāvarman Sundara Pāṇḍya I, A.D. 1251 to the Pāṇḍyan throne brought on the stage one of the most famous warriors and conquerors of Southern India. Under him the second empire of the Pāṇḍyas attained its greatest splendour, and all the other powers of South India, up to the river Kṛṣṇa and even beyond, felt the weight of his arm, the Hoysalas and the Cōlas being the first to do so. The Pāṇḍyan ruler had achieved signal success against the Cōla and the Hoysala before the seventh year of his reign, A.D. 1258; he had laid the Cōla under tribute and compelled the Hoysala to seek safety by retiring to the Mysore plateau; and when Sōmēśvara renewed the war, he was defeated and killed in a battle fought near Kaṇṭanūr, A.D. 1264. Very soon after, he carried his arms across the territory of the Kāḍavas and Telugu-Cōlas, up to Nellore where he held a Vīrabhīṣekā. When the tide of Pāṇḍyan power was thus rising to its full height, Rājēndra III and Vira Rāmanātha had to carry on anyhow without provoking the mighty conqueror and they must have been drawn more closely together by their common adversity. They were both defeated in battle about 1279 by Māravarman Kulaśekhara, the successor of Sundara Pāṇḍya.

Very few inscriptions of Rājēndra are found outside the Cōla country proper, and none after his fifteenth year, A.D. 1261. An inscription of the thirteenth year A.D. 1259 from Nandalūr in Cuddapah, and another dated two years later from Tripurāntakam (Kurnool) are the last traces of a suzerainty that had long ceased to be more than nominal.

The latest regnal year cited in the inscriptions of Rājēndra is the thirty-third, corresponding roughly to A.D. 1279. An undated inscription from Tirukkaṇṭapuram mentions a certain Śēmāppillai called by the king ‘nammagan’, ‘our son’; but as this description is often applied to feudatories in Cōla inscriptions, it is doubtful if Śēmāppillai was really a son of Rājēndra III. He also figures as a feudatory of Vira
Pāṇḍya. A queen of Rājendra is apparently mentioned under the title Sōla-kula-mādeviyār in an inscription from Tīruvēnaiyallūr about A.D. 1263. Rājendra apparently had few feudatories under him; a Sōla-Gangan and a Kalappālan are the only names to be noted in this connection. Gangai-koṇḍa-cōlapuram continued to be the capital, and God Naṭarāja of Cidambaram the īṣadēvata of the king.

At the close of Rājendra's reign, the Pāṇḍya empire was at the height of its prosperity and had taken the place of the Cōla empire in the eyes of foreign observers like the Chinese and the Arabs. There is no evidence that Rājendra was followed immediately by another Cōla prince, so that the Cōla kingdom was more completely absorbed in the Pāṇḍya empire than the southern kingdom ever was in the Cōla empire in the days of its glory. The name Cōla-maṇḍalam long survived the Cōla kingdom itself and was subsequently corrupted into Coromandel. Chieftains of later times sometimes claimed descent from the Cōlas either through branches of the Telugu-Cōla dynasty or more directly from the Cōlas of the Tamil country. A certain Vīra Śaiva Vīra Pratāpa Cōla Rāja with many high-sounding titles is found ruling in the Bangalore district in Ś. 1223, A.D. 1301. About the same time Vīra Códa and his son Vīra Campa are found in the North Arcot district. An otherwise unknown branch of Telugu-Cōdas is represented in the Madras Museum plates of Bhaktirāja dated Ś. 1277. Very much later, in A.D. 1481 and 1530 we find inscriptions in the island of Śrīrangam recording gifts by Vālaka Kāmaya and Cennaya Bālaya, both bearing the characteristic Telugu-Cōla title, Uraiyūrparava-rādhiśvara. The Cōlas are mentioned in the Koliṉjiṉivādi plates of Acyutadēvarāya. Among the latest references to chieftains of Cōla extraction must be counted an interesting record from Kumbakōṇam of the grant of two villages for worship and offerings to Ādi-Kumbhēśvara by Mahāmanḍala-leśvara Gururāja Rudradēva-Sōla-Mahārāja in Ś. 1476 (A.D. 1554).

2. 409 of 1908.
NOTES

3. 216 of 1908.
4. Contra ARE. 1909, II, 51, 52. Rājendra is regarded by some as the son of Rājarāja III by Somaladevi, daughter of Hoysala Narasimha II, ARE. 1936-7 II 33 and 48; also 1938-9 II 24. El. xxvii p. 194 makes him son of Kulottunga III on very slender evidence.
5. 116 of 1911 (n-d).
6. 51 of 1931, 76 of 1920, 23 of 1891, 93 of 1892, etc.
7. 125 of 1912.
8. 120 of 1912 (Yr. 20), also from Tiruvorriyūr.
9. 321 of 1911 (Yr. 2).
10. ARE. 1915 II 28.
11. ibid, 142 of 1914.
12. 504 of 1918 (Yr. 4), 392 of 1918 (Yr. 7 + 1). The latter is badly conserved and the stones on which it is engraved seem to have been displaced; and it is doubtful if the part containing an account of the conquest of 'the great city of Ceylon' really belongs to this prāṣasti: 'Kaḍalaṅkiiyādē koppāvēḷijāḷa vaḷaiyādē venṟilangāi māṇagar konḍu'.
13. Ulaguṇḍiyā perumāḷuḷuṇa okka muṇī kāvittāl
   Irājarājan piriyā vēḷāikkāri . . . . Irājarājan tiruttāli
   peṟṟudaiyāl . . . . urai śirāṇa taniyāṇai udanāṇai peṟṟudaiyāl
   puṇaniyēl tanaddānaiyir-purakkum-andappurap-perumāl . . . .
   Vāṅar-kūḷa-nilai-viḷakkku.
14. 141 of 1926 (Yr. 16 + 1), 213 of 1925 (Yr. 19). 309 of 1927 (n-d).
15. It is possible that EC. vi. Cn. 56 assigned to A.D. 1217 by Venkatasubbaiya (ante p. 396) is really dated, as Hultzsch thinks, in 1222 (El. vii, p. 162), and that Narasimha's march to Śrīrangam had something to do with these disturbances which might have been the result of a Pāṇḍya invasion. Cf. ARE. 1923 II 7. If that was so, it is somewhat strange that we hear nothing more of this invasion from either the Cōla or the Pāṇḍya side.
16. 271 of 1904.
17. Possibly the verse on the northern kings in the Atti prāṣasti of the Kāḍavarāya (296 of 1912) has reference to the conflict with the Yādavarāya.
18. EC. ix, Kn. 87.
19. 228 of 1929, (Yr. 10), discussed later in this chapter. p. 428.
20. EC. xii, Tp. 42.
21. EC. v. Cn. 211 b, (c. 1221); also vi Chikmagalur 150. In 1233 Narasimha is said to have been Cōḷa-nāḍu Pāńcāḷa neleṉidinōḷu (EC. vii Cī: 52) where Pāńcāḷa may stand for Pāccūr.
22. 142 of 1902, El. vii, pp. 160 ff.
23. The prāṣasti containing these events has not been traced in any inscription dated before A.D. 1236, PK. p. 144 n. 3. But the date of 142 of 1902 (A.D. 1231—2) and the Gadyakarnāṁṛta show clearly that they occurred about 1230—31.
24. A fragmentary inscription dated Ś. 1152, 419 of 1914, from Tručcuḷi (Rd.) mentions the defeat of Janaṇātha (who refused to make obeisance) by Sunda . . . . . This may be a reference to this campaign: if so, Janaṇātha would be Rājarāja III.


27. Parts of the Salem and S. Arcot districts, QJMS. ii, p. 121, n. 2. Narasimha also captured the women and treasures of the Magara king.

28. This, I think is the meaning of: Kuṭikkāḷgal(um) suttum aḷttum, rather than 'drinking channels'. Kuṭikkāḷ is perhaps a variant of koṭikkāḷ.

29. EI. vii, p. 162.

30. CV. ii, p. xiv.

31. Kāḍavarāyana kiḍisi Cōlaṇa biḍisi tondu allige mecci—EC. xii, Gb. 95.

31-a. 536 of 1921.

32. 418 of 1922, EI. xxiii pp. 180—1.

33. 419 of 1893; 197 of 1905; 182 of 1919 etc. ARE. 1923 II 5—8 discusses the Kopperuufiinga problem with reference to 418 of 1922, and reaches the conclusions that Ālagiya Śiyan was different from Mahārājasimha, and that the former defeated and imprisoned Rājarāja III twice, once in 1221—22 after Tellāru and about 1231—2 (Tiruvendipuram record). The reasons for these surprising conclusions are said to be two: that the Vāyalūr (Vailur) record calls the king, Ālagiya Śiyan and that it does not mention Śendamangalam. We are also solemnly assured that Mahārājasimha is in his records Kṣiṟapāgādaksīna-nāyaka and Pennā-nadināṭha, 'titles not known of Ālagiya Śiyan Kopperuufiinga whose conquests extended only up to the Kāveri in the South' (paragraph 8). In fact, Ālagiya Śiyan Kopperuufiinga means Kopperuufiinga, the son of Ālagiya Śiyan. The Vāyalūr record opens with the following prose passage: (l. 1) Savasti Śrī Sakalabhuvanā-Cakravarti Śrī Kopperuufiingan Sōjanait-tellāṟṟil (l. 2) venru sakala pariceinamum-goṇdu Sōjanacirciraiyittum vaittuc-cōṇādu koṇda A(l. 3) ālagiya Śiyan. It is seen then, that the name Kopperuufiinga is given at the very outset, and then the king is also called Ālagiya Śiyan, 'the beautiful lion'—either the name of the father being applied to the son or the expression being used merely as a title. After the mention of the name Kopperuufiinga, the omission of Śendamangalam is immaterial. There is no reason then to postulate a double imprisonment of the Cōla king. The Vāyalūr praśasti is said to be a composition of Šokka-Śiyan (paragraph 5). In fact, the end reads: idu Šokka-śiyan ānai meaning, 'this is by order of Šokka (Ālagiya) Śiyan (engraved).'

34. EC. v. Ak. 123. Mangalam is a village in the Vṛddhācalam taluq about ten miles south-west of Śendamangalam.


36. EC. v. Ak. 123.

37. QJMS, ii, p. 122. PK. p. 150.

38. We do not know the details of these marriage alliances. Sewell's statement (HSI. p. 135) that Narasimha II gave his daughter in marriage to the Cōla king Rājarāja III seems to be no more than a plausible guess.
39a. 192 of 1939-40, (Yr. 44) ARE. 1939-40-1942-43 II 42.
40. 23 of 1897.
41. 480, 481 of 1921.
42. 393 of 1918.
43. 112 of 1911.
44. 244 of 1917.
45. 279 of 1927; ARE. 1927 II 30.
46. 506 of 1918 (Yr. 18).
47. 228 of 1929. The name of Rājarāja does not appear in the record;
but it is surely of his reign. ARE. 1929 II 48.
48. Contra ARE. ibid.
49. Ante p. 420.
50. 349 of 1919 (Yr. 11).
51. 408 of 1919 (Yr. 14).
52. 404 of 1919 (Yr. 15).
53. 369 of 1919 (Yr. 20). Other gifts by Hoysala generals: 611, 612,
615 of 1919 (Yr. 24); 138 of 1905 (Karuvur, Yr. 24).
54. 39 of 1920 (Yr. 20).
55. Pd. 183 (Yr. 20).
56. 366 of 1919.
57. PK. pp. 158—9.
59. 419-c of 1893. Ambadēva, the feudatory of the Kākatīyas, is
called Kādavarāya-vimardaka, 173, 268 of 1905.
60. 504 of 1902; 488-a of 1902.
61. 8 of 1893.
62. 363 of 1918; NI. R. 38, G. 58.
63. 104 of 1922; 88 of 1889.
64. ARE. passim.
65. 138 of 1904 (Yr. 24).
66. 445 of 1919. Also 444 of Yr. 19 (A.D. 1235).
67. The relations between Rājarāja III and Rājendra III have been
much misunderstood. We have one more instance here of a tentative
suggestion put forward by a pioneer scholar being regarded as an es-
tablished fact and made the basis of further reconstructions. Dealing
with 64 and 65 of 1892, two inscriptions of Rājendra of the seventh and
eighth regnal years, Venkayya observed in 1900: 'That there was at
least one other Cōla contemporary of Vira Sōmeśvara is shown by two
inscriptions in the Ranganātha temple Śrīrangam (64 and 65 of 1892)
dated during the reign of the Cōla King Tribhuvana-Cakravarti Rājendra
Cōla-dēva. If this Cōla King was reigning during the time of Rājarāja
III and independently of him, it may show that the decline of the Cōlas
about his time was due, partly at least, to internal dissensions.' (ARE
1900, paragraph 30). He also said in another connection in the same
report: 'As both Cōla-Tikka and Vira-Sōmeśvara claim to have es-
tablished the Cōla King on his throne, and as they were fighting with
one another, it may be assumed that they took up the cause of two
opposing claimants to the Cōla Kingdom,' (Ibid., paragraph, 48). It
does not need much reflection to see that either of these statements
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constitutes only one of several possible explanations of the fact cited in each case. Yet, all subsequent writers have just accepted these suggestions of Venkayya as settled facts, and have been rather obsessed by them. For, otherwise, there would not have been the attempt, noticed above, to maintain, on such slender evidence, that Rājarāja III and Rājendra III were brothers; and Krishna Sastri would have been less ready to give the start to the theory of Rājendra killing Rājarāja after securing for him two crowns for three years, ARE. 1912 II 32. The word dhūrta in Rājendra’s prāṣasti on which Krishna Sastri relies for this theory, has a variant reading drpta, and the compound in which it occurs must be referred to the word Pāṇḍya that follows, as was correctly done by Gopinatha Rao in his Tamil history of the Cōlas, p. 114. It is obviously a reference to the tradition of the Pāṇḍya’s expedition against Indra. All the statements controverted here have been summarily accepted by Dr. S. K. Aiyangar, South India and her Muhammadan Invaders, pp. 35—41.

67a. 64 of 1892. Let us note also the words: manukula-meṭtuttu neri-mudī sādiyarulīya in 185 of 1906 (Yr. 4). In SII. vii. Appendix A, three records with a short prāṣasti beginning pāmiyum tiruvum are ascribed to Rājendra III; they belong in fact to the early years of Kulottunga I, and in two of them Parakēsari should be treated as a mistake for Rājakesari.


69. Pāṇḍya-mani-makuṭa-sīrah-khaṇḍana-paṇḍita—420 of 1911; 515 of 1922.

70. 201 of 1905; for the meaning of talai-kondā see above pp. 143-4. Cf. also Pāṇḍya-mani-makuṭa-pīṭha-pratiṣṭhita-pāḍārvinda of 93 of 1897 and 515 of 1922.

71. Krishna Sastri says: ‘the two crowns—perhaps of the Pāṇḍya and the Kērala’, ARE. 1912, II, 32. There is no mention of the Kērala except in the rhetorical claim that the Kērala and the Pāṇḍya held his fly-whisks: svar-vēṣyā-sandhāna-drpta (dhūrta)—Pāṇḍya-Kērala-vijyamanacamara-yugala. Moreover, if both the Pāṇḍyan and Kērala crowns were bestowed on Rājarāja, these with his own Cōla crown, would make three, not two as stated in the prāṣasti.

72. PK. p. 158.

73. EC. v, p. xxv.

74. EC. v. AK. 123.

75. A Śrīrangam inscription of the eighth year, A.D. 1254, begins with the expression: Māma-Sōmeshvara-pratikūla-kāla-danda; this may mean either ‘the rod of death against uncle Sōmesvara’ or ‘the rod of death to the enemies of uncle Sōmesvara’. The same ambiguity attaches, though perhaps in a less measure, to the similar expression in the Sanskrit prāṣasti: Karunāta-rāja-pratikūla-kāla-danda. Fortunately for us, another phrase in the Sanskrit prāṣasti settles the meaning in the sense that Rājendra was hostile to Sōmesvara himself. That expression is: ‘giridurga malla-Vira-Sōmesvara-kar-āmukta-pāda-virābharaṇa’, meaning: ‘on whose leg Vira-Sōmesvara, the (wrestler against) capturer of hill-forts, put on the anklet of heroes.’ It should be noted that the
date of these transactions can only be roughly indicated to lie between A.D. 1238, the accession of Mārvavarman Sundara II and 1253, the earliest known date of the prāṣasti of Rājendra. AK. 123 contains two dates in A.D. 1234 and 1236, but may have been engraved several years later; the dates refer to events narrated in the course of the record.

76. 501 of 1904 (Yr. 30).
78. It may be noted that Kopperunjinga also calls himself Pāṇḍya-
mandala-sthāpana-sūtradhāra, and it is possible that he helped the Pāṇḍyan rulers also.
79. 446 of 1919; ARE, 1920 II 55.
80. 357 of 1919; 446 of 1919 and others.
81. EC, vi, Kd. 100. Vīra Sōmēśvara Đēpanu Gaṇḍa Gopālana mēlē etti naddedu. 439 of 1937-8 of A.D. 1239 (Yr. 23, Rājārāja III) is said to indicate the stabbing of Narasimha II by Gaṇḍagopāla, (ARE, 1937-8, II 42). But as this contradicts Tikkana and as the inscription is not easy, it seems better to await clearer proof.
82. It may be doubted if the title Cōla-sthāpanācārya which is applied to Vīra Sōmēśvara has any real historical significance and if it is not simply a repetition of a title actually earned by his father. On the other hand, Tikkana's words are very clear about Tikkaranpati and deserve to be cited:

Śambu-rājādi-prāṣastārī- maṇḍalikamujerci-yēlaḏē kāṇcipuramu |
Cēdi-maṇḍalamu gāsigaǰēi Kāḍavapati-nīyyakolupadē palacamunaku ||

* * *

Kamalāpta-pratimāna-mūrti-yagunā-Karnāṭa Sōmēṣu du-
rāma-dōrgarvamum rūpu māpi nijadarpambum pratiśthiṇci ḳi-
lameyin-joluni bhūmipai nilipi Cōlaṣṭhāpanācārya-nā-
manu dakkangoni Tikkaḥbūvibhūdu sāmarchyamul ceļlimpadē ||
Kētana, in his Daśakumāraearitra adds that Tikka levied tribute from the Pāṇḍya (1:16). Can it be that his troops assisted Rājēndra in his Pāṇḍyan war?
83. 58 of 1908 (Kulo. III, Yr. 17). The Northern Lanka has no reference to the Lankās of the Gōdāvari delta (ARE, 1918 II 32; 1913 II 43), but to Māvilaṅgai, Pattuppāṭṭhu3 p. 139, Puranānāru2 Intr. p. 61.
83a. 352 and 566 of 1919.
83b. IA, xxi. pp 197 ff. Another inscription, 2 of 1893, seems to be the Tamil version of the same transaction and bears a date exactly one week earlier, the astronomical details corresponding to Tuesday, June 1, A.D. 1249.
83c. 580 of 1907. yaḥ sāhāyām vidhīṣuḥ Gaṇapatinrpaṭes-svec-
chayā sangarāgā Geḍāvaryaṁ saritī nṛpaṭiś-carmayasṭāya nivṛtya | Kā-
lingam svān Kalingānabhimukham-akarodekavīras-tadānīm || ARE. 1908 II 75. I am unable to trace the authority for Krishna Sastri's statement: 'The Kakatiya king Gaṇapati of Warangal made a dash, just at this period, into the South; took Kāṇcī and was encamped on the island of Śrīrangam.' ASI. 1909-10, p. 155.
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83e. The order of expressions in his Sanskrit praśasti seems to be significant: Viragandagopala-vipina-dāva-dahana, Kāncipuravarādhīśvara, Ganapati-hariṇaśārīrula, Nellūrapura-viracita-virāхиšeca. SII. iv. 433. I am unable to share the doubts of Sewell about this expedition.

84. 49 of 1913, 387 of 1903, 498 of 1902, 349 of 1919. The suggestion has been made (ARE. 1913 II 43) that the part taken by the officers of Sōmesvara in a local enquiry into temple aff airs at Śivāyam (49 of 1913) constitutes proof that Sōmesvara acknowledged the sovereign power of Rājendra. But this is very doubtful, especially if we recall the number of inscriptions of Rājarāja III in which the Hoysala officials appear. It is reasonable to infer the existence of friendly relations between the two powers.

85. 207 and 208 of 1931.
86. ARE. 1931, II. 16.
87. PK. pp. 160 ff.
88. 515 of 1922.

89. Contra. ARE. 1923, II. 45. He may be the same as Āḷagiya Sēman of Pudukkottah inscrr. nos. 427-37, a Pāṇḍya feudatory from 1257-79 who built the Sembāṭṭūr and Tiruvilaiyaṇaṭṭi temples, (Pudukkottai Manual, pp. 619-21).

90. 427 of 1921.
91. 194 of 1926; 202 of 1906; 339 of 1925.
91a. 93 of 1897.
92. EC. ix, Bn. 96.
93. 3 of 1890; EI. iii, pp. 70-2.
95. 50 of 1891; 56 of 1892.
96. Bhārati, Āngirasa, Śrāvaṇa.
97. 291 of 1927. Other references, rather vague, occur in Vijayanagar records—e.g. MAR. 1928, p. 51, II. 7-8 of 44.
CHAPTER XVII

THE GOVERNMENT OF THE CÔLA EMPIRE

In this and the succeeding chapters, an attempt is made to describe the state of government and society in the Côla country from the accession of Vijayālaya to the downfall of the Côla empire. Such a description must necessarily be very imperfect, as it has to be pieced together from scanty material, scattered over a wide area and as yet not fully understood. Numerous as are the inscriptions, the task of interpreting them can hardly be said to have begun, and but for the access I had, by the courtesy of the Archaeological Survey of India, to the unpublished inscriptions in the epigraphist's office at Madras, this survey must have remained even more meagre than it is. The deplorable lack of a settled chronology for the indigenous literature imposes a serious handicap on the student who seeks to use it in historical reconstruction. Welcome as it is, the light shed on South Indian affairs by foreign travellers and chroniclers of this age is faint and flickering. Numismatics again offers us more problems than solutions; and taking the area and duration of Côla rule into account, we may well say that the number and variety of Côla coins known to-day are almost inconsiderable. Fortunately, we seem to be in a better situation with regard to the monuments of the period, and there is no lack of authentic and valuable material for an appreciation of its architecture and sculpture. For the study of government and social life, however, as for that of political history, our primary source must remain epigraphy, aided by a cautious use of literary material.

The historian of India must perhaps remain a stranger to the bracing effects of a consciousness that his is a study of continuous and progressive tendencies steadily working for the amelioration of his fellow-men. He cannot claim that in any sphere of human activity, whether it be in the production and conservation of wealth, in the creation and development of political organisation, or in devotion to the fine
arts, or even in the pursuit of religious life and the practice of moral virtues, often held up as the differentia of Indian culture, there has been a steady advance through centuries towards a higher level of achievement. No country in the world, not even the most fortunate, has altogether escaped disorders and revolutions that have often rudely undone, for a time, the noble results of generations of civilised life and work. But the student of India's past finds it hard to resist the impression that at some stage in her history there set in a rot which, spreading soon over all spheres of life, sapped its vitality and made for the continuous loss of her efficiency. Foreign domination, the ascendency of caste, the pessimistic outlook on life started by Buddhism and perfected by the Vedānta, and other causes of an equally sweeping character have been brought forward as the possible source of decay. Even the earlier phase of the history of India, in which she was most herself, little dominated by the foreigner though by no means unwilling to absorb the good that he brought into her ken, and giving freely of the best in her to the rest of Asia without the least attempt at an enforced cultural, much less physical, domination of the lands enriched by her gifts,—even this phase has often been viewed in the shadow of ideas generated by the decadent phase of her subsequent history. Caste was there, and with it also Buddhism and the philosophy of the Vedānta; none of them, nor all of them taken together, did anything, at one time, to sap the foundations of national life and achievement; and much evidence lies to hand to show that, on the contrary, these and other features of Indian life were the results of earnest and, by all human standards, not unsuccessful efforts to solve pressing problems of social and intellectual life in a manner which, however inconsistent with our modern views on these subjects, appears then to have worked tolerably well towards the promotion of mutual understanding and good-will and contentment in a large section of the human race. The history of the Cōla empire belongs, on the whole, to this earlier and happier phase of India's history, and we shall see that, in spite of much that appears primitive and even offensive to us, much greater things were accomplished by corporate and voluntary effort, a greater sense of social harmony prevailed, and a consciousness of active citizenship was more widespread

when the Cōla kings held their sway in Southern India than in more recent times.

The period covered by the following survey extends over more than four centuries, circa A.D. 850-1270. Though, strictly speaking, it should embrace the whole of Southern India including the Telugu country which was, for the bulk of the period, an appendage of the Cōla empire, still the paucity of Cōla records outside the Tamil country proper, and the existence of the records of many local dynasties in these areas which have not yet been as fully studied as they deserve, render it necessary to confine this survey primarily to the Tamil land. The history of the Eastern Cāḷukyas for instance is a great chapter in the annals of the Telugus and their literature; it is hardly possible to do justice to it in what is essentially a study in Tamil history. And what applies to the Telugu area applies also, though not perhaps in the same measure, to the Kēraḷa and Karnāṭa countries. Though these districts may find mention off and on, especially in the study of the administrative system of the Cōla empire which embraced them all alike, the following account of social life makes no claim to any approach to fullness with regard to these areas.

The form of government was now, as in the Śāngam age, monarchy. But there was little in common between the primitive and somewhat tribal chieftaincy of the earlier time, and the almost Byzantine royalty of Rājarāja and his successors with its numerous palaces, officials and ceremonials and its majestic display of the concentrated resources of an extensive empire. It is inconceivable that little groups of roving bards with their tambourines and their danseuses could have strolled in a casual manner into the stately mansions of these mighty potentates and gaily accosted them to an hour or two of feast and song, as they did in an earlier age when the 'Crowned King' of the Cōla land shared with two other crowned heads some sort of primacy in a land studded with petty principalities held by a somewhat turbulent, but not uncultured, aristocracy. After its recovery from the effects of the Rāṣṭrakūṭa inroad, the Cōla monarchy embraced the whole of Southern India.
and extended east to west from sea to sea, while its sway was bounded on the north by an irregular line from somewhere near Mangalore along the Tungabhadra and the Vengi frontier; for Vengi was so closely connected with the Cola kingdom in the period 1000 to 1150 or so, that, though its separate political existence continued throughout in all its vigour, for all practical purposes of inter-state diplomacy, it counted more or less as part of the Cola empire. The principal conquests of the Colas took place in the interval between the accession of Sundara Cola and that of Rājendra I, and mainly in the reign of the great Rājarāja. And as in his reign the Cola kingdom ceases to be a small state and grows to imperial dimensions, the monarchy undergoes a corresponding transformation, and the king may be said now to become 'Emperor', 'Chakravartigal' as he is occasionally called by his subjects, though in his official records he is still described only as 'Udaiyār', and not till much later is the title 'Emperor of the Three Worlds' adopted or the queen mentioned along with the king in public documents as possessing the whole world. Under Rājarāja also begins the system of prefacing the stone records of the reign with an account in set form of the chief occurrences of the reign. This innovation may be said to have marked the consciousness of the change in the position of the monarch. Another symbol of the same consciousness might be found in the magnificent lithic temple of Rājarājēśvara in Taṇjāvūr which rose in the proportion and technique of its architecture as much above any other temple then known, as the Cola empire itself did above the earlier kingdoms of the south.

Taṇjāvūr, the Tanjore of the modern maps, was the new abode of the goddess, Nīsumbhasūdanī, that had vouchsafed him success in his enterprises. Though after the conquest of the Pallava country, Kānci became a sort of subsidiary capital in which the kings spent part of their time, Taṇjāvūr maintained her position as the chief city of the kingdom till it was eclipsed by the new city of Gangāpurī, which with the vast tank in its neighbourhood, the Cola-gangam, served for many centuries to commemorate the ambition and the vanity of Rājarāja's warlike son, Rājendra. We have apparently no con-
temporary account of either of these cities. From the hymns of Karuvūrttēvar celebrating the Rājarājēśvara and the Gangakōndacōlēśvara temples in the two places, we learn only that Tanjore had a fort-wall and a deep moat surrounding it, and nothing whatsoever concerning the other city. The big bazaar of Gangakōndacōlapuram, and the palace Śōla-kēralan in it are, however, mentioned in the inscriptions of the period, besides the servants of the bathing establishment of the king (tirumaṇjanattārvēlam) attached to the palace. Paḷaiyāru, near Kumbakōnam, which contained a temple called Arumoliddēva-Īśvara after Rājarāja’s name, seems to have contained a palace which was the favourite residence of Rājarāja’s sister Kundavai, and for some time of Rājarāja himself. A small hamlet near Paḷaiyāru even now preserves the name Śōla-māligai within about four miles of the Kumbakōnam railway station, and a small ruined temple there is said still to mark the site of the ancient palace of which it served as the guardian angel. It has been pointed out before that Rājēndra I built a palace of huge dimensions at Madura, and other places like Utiramērūr also have traditions of Cōla palaces having existed in them.

About Taṅjavūr, the original capital of Vijayālaya and his successors, we learn more from the inscriptions of the period than about any other city. The Big Temple, the most remarkable monument of Rājarāja’s reign, was nearing completion about A.D. 1010; it is not possible to decide how long before that date its construction was begun. Though the king’s order for engraving on the walls of the temple his gifts to it and those from others was issued early in his twenty-sixth year, A.D. 1011, it seems hardly likely that the work of actual engraving started till nearly three years later. Besides a number of royal palaces inside the city and in its vicinity, and the residence of palace-servants divided into a number of veḷams, we find the names of a large number of streets and quarters of the city mentioned in the records. The big street of Viraśōla, the big bazaar of Triōhuvana-mahādeviyār, are mentioned in inscriptions of an earlier date than the reign of Rājarāja. In that reign a distinction comes up between the inner (uḷḷalai) and the outer (purambāḍi) city, and it seems possible that the Purambāḍi was of the nature of an extension, a new city.
planned and for the most part built in the reign of Rājarāja himself, though the big bazaar named above had been in existence for some time already.\textsuperscript{11} It is perhaps noteworthy that among the new streets constituted in Rājarāja’s reign were two running east to west, perhaps in front of the big temple, and known as the Northern and Southern Taḷicēris, both of them given over entirely to the occupation of four hundred hetaerae who were impressed into the service of the big temple from the various other temples of the kingdom, and whose names are preserved to us with the door numbers of the houses occupied by them.\textsuperscript{12} We also learn incidentally of other temples in the city called the Jayabhīma temple and the temple of Taṇjai-māmaṇi. And there was a hospital attached to a Viṣṇu temple called after Rājarāja’s father Sundara-cōḷaṁṇagaratula-śālai and endowed by his sister Kunдавai.\textsuperscript{13} Altogether the impression we get is that of a rich, well-provided and progressive city whose life was doubtless dominated by the temple and the court.

The royal household comprised numerous servants of various descriptions including body-guards of sorts. Several groups of Paṟivaras are mentioned and distinguished from one another by their individual names formed from the surnames of the kings;\textsuperscript{14} that these groups served also as body-guards is clear from their being described occasionally as Tirumeykaṟpar. The bathroom and kitchen establishments would seem to have been composed more or less exclusively of women. The palace servants were organised into vēḷams and settled in separate quarters in the cities of Tanjore and Gangai Koṇḍaḻapuram;\textsuperscript{15} these vēḷams were often recruited from the men and women captured in war. We have to look upon this crowd of personal servants as in the enjoyment of a fair competence in return for generally very light work; the status of the members of the vēḷams was perhaps that of a not unpleasant servitude to which the less sensitive among them might have reconciled themselves in a short time.

‘At state banquets’, we read in Chau Ju-kua on the Cōla Dominion,\textsuperscript{16} ‘both the Prince and four Court Ministers salaam at the foot of the throne, then the whole (company present) break into music, song and dancing. He
(the Prince) does not drink wine, but he eats meat, and, as is the native custom, dresses in cotton clothing, and eats flour-cakes. For his table and escort he employs "fully a myriad dancing-girls, three thousand of whom are in attendance daily in rotation."

Apparently each important member of the royal family had his own entourage of such personal attendants; this is seen from such expressions in the inscriptions as: ‘In the particular service (tanic-cēvagam) of Uḍāiyār Kōdaṇḍarāma,’ ‘the Śatrubhayankarat-terinda-vēḷam of Paṅcavan Mahā-dēviyār’ and so on. The king, his queens and their numerous relatives set the example, so generally followed by the official nobility, the merchants and other well-to-do classes of society, of erecting temples and endowing them on a liberal scale, and spending considerable sums of money on the reclamation of land, promotion of irrigation works, maintenance of schools and hospitals and other useful works. In order to be able properly to comprehend the loving regard and affection which generally actuated the feelings of the people towards their rulers of various grades, we must take account, among other things, of the generous measure in which much that was collected from the people by way of numerous taxes, aids and dues was returned to them in the form of charitable endowments. Such endowments formed indeed an essential feature of national economy, and it is important to grasp the significance, political and social, of the lead given by the court in this respect.

One circumstance worthy of some attention is the paucity of references to Vedic sacrifices performed by the monarchs of the period. The aśvamēḍha occurs only once and that in the inscriptions of Rājādhirāja. The poems of the Śangam age doubtless imply that such costly Vedic rituals were more common in that age. More emphasis seems to be laid in this period on dāna, gift, in preference to yāga, sacrifice. Occasions for such gifts are multiplied not only by the elaborate organisation of temples and worship in them, and the studied effort to group all social amenities round the temple as a nucleus, but by the newer means of obtaining religious merit enjoined on the rich in general, and on royalty in particular, such as the tulā-
bhāra, the hiranyagarbha and so forth. It is one of the most remarkable achievements of mediaeval Hinduism to have harnessed the religious emotions of man in the effective service of society. The temple and the maṭha flourishing on dāna (gifts) together with the agrahāra, the caturvēdimangalam of the Cōla inscriptions, are the most typical expressions of this phase of South Indian religion. The Jain pallis and the Bauddha vihāras also derived benefit from this general movement.

That the Cōla monarchs were staunch Śaivas in their religious persuasion is a well established fact. Śaivism, like many other sectarian manifestations of latter-day Hinduism, required its followers to obtain initiation from a guru; the Cōla kings no doubt followed this rule and there must have been in existence a succession of rāja-gurus during the whole period of Cōla rule. The names of Isāna Śiva and Śarva Śiva stand out from the inscriptions of the reigns of Rājarāja I and Rājendra, and bear testimony to the North Indian connections of the Śaivism of the Cōla Court. A guru-dēvar revered by the king as his spiritual preceptor is mentioned in an inscription of Rājadhirāja I. Another rāja-guru is mentioned by a Mysore inscription of the reign of Kulottunga I which records that the king followed the advice of the guru in granting a Brahmadeya to 108 caturvēdidibhāṭtas. And the position held by Udaiyār Śvāmidēvar in the reign of Kulottunga III shows that the guru generally acted as the king’s adviser in the administration of religious institutions; Śvāmidēvar, for instance, disapproved of certain dispositions made by the king regarding the conduct of worship in the temples at Tirukkādaḷiyūr on the death of one of the priests; when the king came to know of it, he revised his orders and appointed the men recommended by Śvāmidēvar as having a just claim to the place.

Several temples, of the period, and often also the chief icons in them, were called after the ruling kings who established them. The worship accorded to idols called sometimes after living monarchs seems to have been connected with the apotheosis of royal personages after their demise. This practice in the form of the cult of Dēvarāja,
‘God-king’, was even more widespread in the Indian Archipelago and the contemporary kingdoms of the Indo-Chinese peninsula than in Southern India. More closely allied to Saivism than to any other form of Hinduism, the prevalence in the Cōla country of the notions that gave rise to the cult of Dēva-rāja is attested by inscriptions which mention the construction of sepulchral temples over the remains of kings and princes. The Ādityēśvara at Tōṇḍamāṇāḍ erected as a pālli-padaï to his father by Parāntaka I, the Ariṇjigai-Iśvara at Mēlpāḍi built by Rājarāja I likewise to commemorate Ariṇjaya who died at Āṟṟūr, and the Paṅcavanmādēviśvara in Rāmanāthan Kōyil apparently erected by Rājēndra I are among the most conspicuous examples of this practice. The existence of human bones underneath the sanctum sanctorum in several temples has been revealed in recent times when their renovation was started, and the growing disapproval of this practice in later times is shown by the attempt to erase the word ‘pālli-padaï’ in the inscription at Rāmanāthankōyil just referred to.

An image of Sundara Cōla Parāntaka II is said to have been set up in the temple at Tanjore and arrangements made for its worship by his daughter Kundavai who also endowed another image either of herself or her mother in the same place. There were also images of Rājarāja and his queen Lōkamahādēvi. The temple in the village of Śembiyanmādēvi, so called after the pious queen of Gaṇḍarāditya, contained an image of the queen, likewise regularly worshipped. Inscribed images of a more or less authentic character supposed to represent Rājēndra and Cōḷamahādēvi are found to-day in the temples of Tanjore and Kālahasti. These examples are enough to establish the divine honours accorded to royal personages after death, and sometimes in their lifetime.

The king was the head of the army and the navy. Numerous regiments of the army are mentioned by their specific names in the inscriptions. One remarkable feature of the army brought out by these records is that each of these regiments had a corporate life of its own and was free to endow benefactions or build temples in its own name.
Sometimes individuals still in service adopted the same course. And we come to know the names of these regiments and individuals from the records of such transactions. In fact we learn more of the part taken by the forces of the king in the civil life of the country than of the details of their military life and organisation. The names of over thirty regiments mentioned in Rājarāja's inscriptions have been collected by Venkayya and the list can easily be extended to about seventy by adding to it names that can be drawn from the records of other reigns before and after Rājarāja. Each of these names clearly commemo rated the time when the regiment was constituted, and it possibly recalled, to the minds of contemporaries, the exact occasion for it; many surnames otherwise unknown of the kings of the period are preserved in this manner—Pārthivaśekhara, Samarakēsari, Vikramaśinga, Tāya tonga, Dānatonga, Caṇḍaparākrama, Rājakūrī and so on. These names of regiments constitute evidence of the gradual growth of the army in the early days of Cōla expansion and to some extent also of the nature of the different sections of it. We hear for instance of the elephant corps (ānaiyātkal, kuṇījiramallar etc.), the cavalry (kudīraiccēvagar), and several divisions among the infantry. The Kaikkōlapperumbadai, the great troops of kaikkōlas, included all the regiments known as Kaikkōlars. This name has sometimes been interpreted in its modern meaning of 'weavers'; but the term has a more literal meaning in the contexts in which it occurs in the Cōla inscriptions; it indicates 'a class of) men distinguished by the strength of their arms', or 'the strong men of the wings (of the army)', that is, soldiers of the infantry division in the army. Then there were regiments of bowmen (villigal) and swordsmen (vāḷperra kaikkōlar). The vēlaikkārar of the valangai (Right-hand).—we hear of Iḍlangai (Left-hand) also in the Polonnaruva inscription of Vijayabāhu,—were another large section comprising several regiments. The conjecture has been made that these were volunteers enlisted on particular occasions (vēlai). This seems to be, however, wide of the mark. In fact, the vēlaikkārar were the most permanent and dependable troops in the royal service, and their designation implies that they were ever ready to defend the king and his cause with their lives when occasion (vēlai) arose. This view is supported by
some literary references of a somewhat later date. Perhaps closely analogous to the vēlaikkārar in organisation and purpose were the tennavan-ēpattudavigal found in the service of the later Pāṇḍya kings of whom Marco Polo says that they kept always near the king and had great authority in the kingdom. The distinction between Śīrudanam and Perundanam seems to have cut across the other divisions so far mentioned. Sometimes, regiments were distinguished by territorial names like Pāṇḍip-pāḍai.

A unique inscription from Tiruvāḷiśvaram near Ambāsamudram in the Tinnevelly district furnishes the military history of a regiment which calls itself Mūnrukai-Mahāsēnai (the Great Army of the Three Arms or sections). Undated though it is, there can be no doubt that the record belongs to the period of Rājarāja I and Rājēndra I. In this inscription the Mahāsēnai is said to have constantly worshipped Viṣṇu and Śiva, to have defeated the Kannara and pursued him, to have killed the Gāṅgēya, to have captured Kalmāḍam and destroyed Viḷiṇam on the sea, to have crossed the sea on the other (eastern) side and razed Mātōṭṭam to the ground, to have taken the Hill country (Malai-nāḍu) and routed the fleet (kalamaruttu) at Šālai, to have put to flight the Vallān (Cāḷukya) and captured Vanavāsi and to have been praised in song for these achievements by the Tamil poets of Kālahasti, to have also destroyed the fortress on the hill of Kucci and captured Uccandi (Uccangidroog), to have inflicted a defeat on the Vaḍugas (Northerners) who opposed them, and dismantled the fortifications of Vāṭāpi and done other things which, on account of a gap in the record, are not easy to follow. The army is also called—the residents of Pandi-nāḍu, the dauntless soldiers of the Great Army of the Three Arms. They took under their eternal protection the Temple of Tiruvāḷiśvaram and all its belongings, including its priests and servants. It is evident that the campaigns in which this regiment claims to have fought with such glory were those of the reigns of Rājarāja and his successor. The same regiment again proclaims its ideals of heroism in an inscription from Šērmādēvi in A.D. 1096 and solemnly takes under its protection another temple and its properties; here the regiment is called: ‘the several armed thousands of the great army of the three divisions (kai).’
The army seems to have been spread over the country in the form of local garrisons and in cantonments called *kadagams*. Expressions like the *villigal* (bowmen) of Enalanlur-kađagam, the troops quartered in Tiruviđaimarudil, Ivvürp-pađait-talaivan (the Captain of the troops in this town) are clear indications of the practice mentioned. After his southern campaigns, Kulöttunga I stationed an army in Kōṭṭāru, and established military colonies along the road from the Cōla country to that place. A section of the army was posted in Mađavilāgām in South Arcot in the forty-sixth year of the same king.

We can form no idea of the methods of recruitment or of the numbers of the troops permanently employed in the army. It is remarkable that many of the leaders (*sēnāpatis*) in the army were of Brahmin extraction and when sufficiently distinguished bore the title Brahmadhirāja. The children born and bred in the *vēlam* seem to have formed a normal recruiting ground for the army, though they could not have furnished more than a small proportion in it. There is little evidence that the soldiers formed anything like a highly trained professional army having little or nothing in common with the civil population. On the other hand, the evidence is clear that they were not a mere rabble beaten up for particular occasions with no training in the military arts and no taste for the field. An army which included regiments like the Mūrrukai Mahāsēnai with cherished traditions of their own could hardly have been recruited or maintained in that manner. The mention of *kadagams* (cantonments) also goes to show that periodical training in military practice and the enforcement of discipline were not altogether unknown to the military department of the Cōla government. But there is much to show that the army was deeply interested in the civil transactions of life, and that its sections acted in many ways like the innumerable local corporations of a professional or territorial character of which we shall have to speak in detail later. The numerous charitable endowments made by them as groups and by their individual members, and the protection of the Tiruvālīśvaram temple undertaken by the Mūrrukai-Mahāsēnai have already been mentioned. We find three regiments of the Kāikkōlappāḍai of Rājarāja co-operating with a revenue official (*nāḍu vagai*) at Sōmūr in imposing
and realising a fine levied on the authorities of the local temple for their default in not organising a procession of the image of the goddess on the occasion of a solar eclipse. Later Cōla inscriptions from Kuṇḍumiyāmalai in the Pudukkottah state mention two divisions of the army interesting themselves in civic affairs. In the thirty-sixth year of Kulottunga I (A.D. 1106) the mūnru-pāḍaip-porkōyil kaikkōlar and the nāṭṭuppāḍai pāliyili aïnāñūṛruvar undertake to co-operate with the assembly of the nāḍu in maintaining a charitable endowment made in favour of the local temple. Again, in the year 1213, the Kaikkōlar mentioned above are described as stationed in Kōnāḍu and undertake to provide for the celebration of a number of festivals every year in the same temple. It must be noted, incidentally, that the two divisions of the army here mentioned appear to have constituted two out of the four kinds of troops prescribed in the books on Indian polity—hereditary (maula), mercenary (bhṛtaka), militia (śrēṇi), and tribal (atavi). The kaikkōlar were perhaps royal troops receiving regular pay from the treasury; the nāṭṭuppāḍai was the popular militia, called śrēṇi or jānapada by Kauṭilya, and employed perhaps only for local defence. Who the faultless 500 (pāliyili aïnāñūṛruvar) were and what relation they bore to the rest of the nāṭṭuppāḍai, it is not possible to say.

Almost to the end of the period of Cōla power the composition of the army and its role in the civil life of the community apparently continued to remain the same as at the beginning. In the reign of Rājarāja III, a member of the regiment called Naraśinga Vikkirama Virar built a temple at Pulivāy (Chingleput) and made some gifts to it.

A Chinese author, writing in 1178, gives the following account of the Cōla country and its army: This country is at war with the kingdoms of the West (of India ?). The government owns sixty thousand war-elephants, every one seven or eight feet (cubits ?) hugh. When fighting, these elephants carry on their backs houses, and these houses are full of soldiers who shoot arrows at long range, and fight with spears at close quarters. When victorious, the elephants are granted honorary names to signalize their merit, and there are some who bestow upon them embroidered housings and
golden mangers. Every day the elephants are taken into the presence of the king.'

The idyllic view of war which makes it a joust among professionals interfering little with the normal life of the neighbourhood gains no support from our sources. From them war is seen to be a grim business of fire and sword; and, to judge from the inscriptions of the Cōlas themselves, no less than of their enemies, the Cālukyas, life was made an intolerable burden for many generations to the people on either side of the Tungabhadrā by the bitterness of warfare. Even the common rules of fair fighting and chivalry seem often to have been ignored and much wanton injury inflicted on non-combatant populations, and women subjected to cruel disgrace and mutilation. The evidence from Ceylon and the Karnataka is too glaring to be set aside or glossed over. The destruction of temples of which Rājendra I is accused in a Cālukya inscription was no doubt due in part to religious differences and in part to cupidity; Rājendra was a Śaiva and the temples were richly endowed Jaina bastis in the enemy country and were fair game. The amount of booty that fell into the hands of the Cōlas as a result of foreign war must have been enormous, and the Cōla inscriptions make no secret of the benefactions of the monarchs being often only the bestowal of plundered wealth on public institutions. The booty captured in war belonged to the king who disposed of it at his will. In his sixth year, Rājarāja I ordered that nine hundred sheep captured from Śippuli and PāKI nāḍus were to be employed in endowing ten lamps in his own name in the temple of Durgā at Kāñcipuram. Again, we find an officer petitioning the king for the gift of one of the icons brought after the conquest of Malanāḍ, and obtaining, as a result, an image of Marakatadēvar which he installed at Tiruppalanam soon after.

The 'numberless ships' which carried Rājendra's troops across the 'rolling sea' to the conquest of Śrī-Vijaya and its dependencies could not have come up suddenly and must be accepted as proof of a steady naval policy pursued by the Cōla monarchs of the period. The early Cōlas of the Sangam period had a good share in
the maritime trade and activity of the Indian seas. The history of the Hindu colonies in the Malay Archipelago and Indo-China gives clear evidence of a steady increase, under the Pallavas, in the trade and culture contacts between these lands and the countries of South India. The Tamil inscription of Takuapa shows that an important mercantile corporation of South India, the manigrāmam, had established itself on the opposite coast of the Bay of Bengal in the ninth century A.D. The Cōlas only continued an ancient tradition in the attention they gave to developing their power on the sea. The conquest of Ceylon and the Maldives, and the evidence of the Chinese annals on the embassies that reached China in this period from the Cōla country give us some measure of the success they attained in this direction. And the overthrow of the Cēra fleet at Kāndaļūr Śālai may well be taken to mark the definite establishment of Cōla naval power in this period in the territorial waters of Southern India. We have little direct evidence on the build of the ships employed. Considering that the author of the Periplus distinguished three types of vessels several centuries earlier on the Coromandel coast and that the naval expedition of Rājēndra was a great achievement in itself, the existence of a well-ordered fleet comprising ships and boats of different grades must be admitted. The Arab merchant Sulaiman made several voyages between China and the Persian Gulf in the ninth century A.D., at a time when this long distance trade was being carried on very briskly. In his curious account of the Maldives, he says that the people of these islands 'built ships and houses and executed all other works with a consummate art.' Sulaiman had no occasion to visit the Coromandel coast; and his voyages were made before the rise of the Cōlas of the Vijayālaya line into prominence. Taking into account Sulaiman's testimony to the quality of the ships built in the Maldives, and the conquest of these islands effected by Rājarāja's fleet, we may form some idea of the efficiency of the Cōla navy in this period. Abu Zaid Hasan, in the notes which he added to Sulaiman's work about the beginning of the tenth century A.D., observes that the vessels of the Indian ocean, specially those made at Siraf, differed in construction from those of the Mediterranean. 'It is a fact that the type of ship built by pieces of wood sewn together
is a speciality of the builders of Siraf; the ship-builders of Syria and of Rum (Byzantium) nail, on the contrary, these pieces of wood and never sew them one to the other. To-day we can see boats on the Madras coast with planks 'sewn' together by threads of cocoanut fibre. But these are usually of a small size; and the observations of Abu Zaid based on what he saw and heard at Siraf about A.D. 916 on navigation in the Indian ocean should be no obstacle to a just estimate of the size and importance of the navy of the Cōla empire more than a century later. If the Arab writers are too early, Marco Polo comes unfortunately too late, and we are without a good contemporary account of ship-building on the Coromandel coast under the Cōlas. Ahmad-ibn Majid, an Arab writer of the fifteenth century and author of several nautical works, makes frequent allusion to the opinions of the Cōlas which he approves or modifies. He must have had before him a specialised nautical literature of Tamil (Cōla) origin which he compared with Arab documents of a like nature. This literature must have included geographical tables with indications of the latitude of ports for the use of the mariners of the Coromandel coast. Of this technical literature mentioned by this and other Arab writers, unfortunately no part seems to have survived.

The king's share in the public administration consisted in the issue of oral orders (tiruvāyk-kēlvai) on representations made to him by responsible officials on particular matters requiring the personal attention of the sovereign; secretaries were always in attendance on such occasions and it was their duty to make a note of the terms of the petition made to the king and his orders thereon, and to transmit copies of such records to the authorities of the central or local administration concerned for necessary action. The time and place of the original petition, the name of the officer who presented it, and even the particular hall or throne where the monarch received the petition were often noted in reciting the order for being recorded in public places, usually the walls of temples. Rājārāja, for instance, is said in the larger Leyden grant to have ordered the gift of Ānaimangalam to the pālli (temple) of the Śūlāmani-pamma-vihāra while he was sitting in the hall to the south of his palace called Rājāśraya in the outer city
SPHERE OF GOVERNMENT

(purambadî) of Tañjâvûr; and the order was written out by
a clerk,—nâm solla nâm õlai elûdum . . . Amudan-ûrttakaran
elûttinâl.58 Other instances may be easily gathered and some-
times the same form is adopted in the records of the Cûla-
Pûndya viceroys, who were invariably members of the royal
family.59 Most of these examples relate, however, to gifts
in one form or another; though it does not seem likely that
the method of dealing with other matters differed very much,
the very one-sided character of the inscriptions makes it
difficult to prove this conclusively.

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of ministers or of other officers connected with the central
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more readily than royal mandates that contravened Law (Dharma) and custom (ācāra). The king was in no sense a law-maker; he was only the guardian of social life and laws.

In this respect the Cōla government did not differ perceptibly from its contemporaries. What distinguished it from them was the superior executive strength it was able to develop by bringing into existence a highly organised and thoroughly efficient bureaucracy. It saw to it, moreover, that the growing host of officials by no means interfered with the free life and the initiative of local authorities and associations, while at the same time they controlled them efficiently and kept them on the straight path by a periodical scrutiny of their affairs. The more one reads the contemporary records, the more one begins to admire the nice balance struck between centralised control and local initiative, the clear distinction, ever present, between the functions of the state and those of the social group. The individual, as such, did not count. The problem of 'the man versus the state' never arose in a society that is best described as a federation of groups.

The hierarchy of officials in the service of the king were in the enjoyment of titles and distinctions which marked them off from one another and from the rest of society. Some of these were titles of ancient renown like ḍnādi, and mārāyan, found mentioned as early as the age of the Sangam. From the context in which the author of the Tolkāppiyam mentions mārāyam, it would seem originally to have been a military title indicating distinction won on the field of battle. In the inscriptions of this period, however, we find the title in more common use for designating persons in civil occupations like Kadigai-mārāyan, Vācciya-mārāyan and so on. We have also the title mārāṣi, the feminine of mārāyan, applied to the wives of the mārāyans. Araiyan and pērāraiyan are other titles also of quite common occurrence and conferred on persons distinguished in civil occupations like—nittappērāraiyan (grand master of the dance). We have also the general title adigārigal used to describe the higher officers in the army and in general administration which were not differentiated from each other in those days as they are now. These adigārigal often described themselves by the name of the ruling sovereign followed by
the phrase *muvendavelar* and it is often impossible, as a result, to detect their personal names, and unless particular care is taken, one is apt easily to mistake one officer for another with similar or even identical titles. The annotator of the *Takka-yāgapparani*, writing no doubt some centuries after our period, gives a quaint account of the class of *adigārigal*, which may be rendered thus: "The *adigārigal* are said to have come of the families descended from Bhōjarāja. Members of these families only accepted appointments as *mantris*, and did no other work. It is an improper thing that they are found holding the position of accountants in these days; except that they could not wear a crown, they are entitled to all the other insignia of royalty, and it is improper for them to accept any positions other than those of *mantris*." 62 This curious legend shows how quickly the new class of official nobility that was coming up as a result of the elaboration of the Cōla administrative system developed group-traditions of its own and how readily such inventions gained currency. The wives of the *adigāris* may have been called *adigāriccis*; but we have obvious instances of the women in the female establishments of the queens bearing the title in their own right. 63 A more general distinction often found in the records of the period is that between the higher grade and lower grade of official nobility, so to say. The terms ‘*perundaram*’ and ‘*sirutaram*’ (often with ‘*tanam*’ written for ‘*taram*’) seem to imply this distinction more than anything else; 64 the officers and servants, *karumigal* and *pañimakkal*, even, at times, divisions of the army, are mentioned as belonging to the *perundanam* or the *sirudanam*. 65 Sometimes an intermediate status is also implied by the term *sirudanattup-perundaram* to which even commanders of troops, *sēnāpatis*, are assigned. 66 It is also to be noted that not only the king, but some of his more important feudatories like Paḷuvēṭṭaraiyar Kaṇḍanmaravan, 67 and perhaps also other members of the royal family, employed officials and servants grouped in such higher and lower grades. The earliest mention of the *perundaram* in a datable record is in the fifth year of Maḍuraikonda Rājakēsari, 68 c. a.D. 961. Eight officers of Rājarāja, of the *perundaram* rank, along with some others, were caught by the king in some act of cowardice or misdemeanour, and endowed lamps in the Tanjore temple apparently in fulfilment of vows they had
taken to secure divine intercession against their being disgraced by the king. Nyāyattār (judges) of both perundanam and śirudanam are mentioned in the reign of Rājadhirāja II.

Little is known of the manner in which the officials of Recruitment; different grades were chosen for appointment in the first instance and for promotion to higher ranks thereafter. Birth and high connection must have conferred some advantage at the start, though the subsequent career might have depended largely upon the individual ability of a person, and the occasions for distinguished service which he got and utilised successfully. As even the succession to the throne appears to have been determined by a proper regard for the individual merits of those who might be deemed eligible for it, and as successive kings are seen to have used their discretion freely and fearlessly, not hesitating to keep out the unfit and always seeking to instal as heir-apparent the ablest person of their own generation or the next, it is not a violent assumption to make that the same stress on ability marked the choice and encouragement of public servants in the king's service. The most common method of remunerating officials was that of assigning to each according to his status a certain extent of land which he held as his jīvita, and regular cash payments from the public treasury were practically unknown. But the income from such assignments usually consisted of two parts, one realised in kind and the other in cash payments. What was assigned in all these cases was by no means the absolute proprietorship of the soil which always belonged to the individual occupier or the village community, unless indeed their rights were bought out, but the rights of the central government to certain dues from the area so assigned. Such assignments often included a whole village, or even district, and this is the reason why many officials are found described as possessors or leaders (udaiyān, kilān) of particular villages or even nādus. It was open to the assignees to sell or otherwise alienate or give away in part or as a whole the rights assigned to them. The system was open to uncertainties and abuses, though perhaps effectively checked by the accurate record of landrights maintained by the government and by the public opinion of the villages themselves, ready to assert itself in various ways in those times.
The self-governing village was the unit of government. A number of them constituted a kūram or nādu or kōttam as it was called in different parts of the country. What is often described as a taniyūr (a town apart) seems to have been a big sized village large enough to form a kūram by itself, as is implied by the phrase occasionally employed in connection with such places—viz. tan-kūru. Several examples of such taniyūrs, in some ways analogous to the boroughs of mediaeval England, can be gathered from the inscriptions. A number of kūram made up a vālanādu, often also called nādu in the region where the smaller division was called kōttam viz. Toṇḍai-nādu alias Jayangōndaśōla-māṇḍalam. Above the vālanādu was the māṇḍalam or province proper, the largest division of administration. There were about eight or nine of these provinces including Ceylon, at the end of Rājarāja’s reign, and it does not seem likely that this number was ever exceeded. The subordinate divisions evidently underwent numerous reshufflings, and their names were changed so often as to justify the complaint that ‘Cōla geography came to suffer as much from the plague of homonyms as the kings themselves.

The designations and functions of some of the officers of government as they are found in the more important inscriptions of the period give us a very good idea of the numbers and organisation of the executive government of the day. The general terms by which such officers of all ranks are described are Karumigal and Paṇi-makkal, more or less corresponding to ‘officials’ and ‘servants.’ The Anbil plates of Sundara Cōla mention a Brahmin Saciva by name Aniruddha whose father was a teacher who gloried in a life of learning and instruction, and whose grandfather was an Ahitāgni and a devotee of Rangesa. Aniruddha’s was a celebrated family of Vaiṣṇavas from the village of Anbil. What the exact position of this ‘noble minister’ (māṇya saciva) of the Jaimini sūtra and the Āvēnika gōtra was in the administration, we are not told. But he got from the king the title of Brahmādhirāja and a perpetual grant of 10 velis of land in token of his regard and affection. The machinery employed for the execution of this order of the king is comparatively simple.
The order is communicated in the form of a śri-mukham by the Ānatti, the executive officer nominated by the king for the purpose, and the rest is done by the local corporations to whom the letter is addressed; and when the transaction is complete and a record of it is drawn up, it is attested by a number of persons who appear to be local magnates and describe themselves in various ways as Nāṭṭukkōn, Nāṭṭū-kiḻavan, Urudaiyān and so on. It is difficult to decide if these witnesses were only prominent men of the neighbourhood or held definite posts under government. However that may be, the procedure followed some years later under similar circumstances is far more elaborate and furnishes a measure of the complexity of the administrative organisation that had grown in the interval. The larger Leyden grant and the Tiruvālāngādu, Karandai, and Chārāla plates exhibit a close resemblance with regard to their official forms. The grant of Anaimangalam to the Bauddha shrine in the Cudāmāṇivarmanavēra was ordered by the king on the 92nd day of the twenty-first year of his reign, recorded on the ninety-sixth day of the same year, and the execution was completed on the 113th day of the twenty-third year. The corresponding dates for the grant of Palaiyantir as a devadāna recorded in the Tiruvālāngādu plates of Rājendrā I are: the 88th and 90th days in the sixth regnal year, and 155th in the seventh of that monarch.

We have an instance reported in an inscription of Uttama Cōla which furnishes an early example of remissness and neglect with regard to details, partly due to the fact that the system of audit and control elaborated in later times had not yet arrived. The village Śīrriyāṟṟūry was granted as a devadāna and brahmadēya in the twenty-first year of Aditya I, apparently soon after his overthrow of Aparājīta and the annexation of Tondaimanḍalam. Although a sāsana was drawn up in the very next year, the grant was not entered in the account books till the fourth year of Parāntaka I or more than twelve years later. Again, in the 36th year of Parāntaka I a fresh allocation was made of the dues from the lands (granted to the temple) for which the assembly of Puduppakkam was responsible; the assembly apparently managed to evade the enhanced assessment due from it in
consequence; towards the close of Uttama Cōla's reign the whole subject was brought up for enquiry before the king at Kāncipuram, the defaulters punished, and the rights of the temple restored. The confusion in this instance may have also been partly due to the disturbed state of the times following the Rastrakūta invasion. In this instance, the complaint against the sabhā of Puduppākkam, is laid before a high official at the Court, having the title Śōlamūvēnda-Vēlān, by the authorities of the temple; that official takes it to the king; the king himself summons to his presence the parties concerned and delivers judgement after enquiry, confirming the old grants to the temple and the responsibility of Puduppākkam for the supply of a certain quantity of paddy and a fixed amount of gold, and orders the necessary entries to be made in the rolls. The officers present on the occasion were one karumi, two naḍuvirukkai, who acted as ānatti and vāykkēlvī: the order was written out by an uttaramantri on duty (ōlai-eludum), and compared and attested by the ōlai-nāyagam: then a karumi ordered the entry to be made in the registers (variylittuk-koḷga) in accordance with this document (tittu); and then, four officers of the puravu-vari one of whom was an uttaramantri, one of the varippottagam, four mukaveṭṭi officers, three officers of the puravu-vari of Tondai-naḍu, two of the varippottagak-kaṇakku, and two of the variylīḍu were present together and made the entries in the official records and attested them. In the Leyden grant are enumerated all these stages in almost identical form, and there is one more step at the end; an officer called mandira-ōlai sends a tirumugam to the nāṭṭār of the Paṭṭinakkūṟram requesting them to make an aravōlai (charity-deed) after marking off in a solemn manner the boundaries of the village granted, which they do in the presence of a puravu-vari officer. It may be observed, in passing, that this particular grant seems to be signed by the representative officers of all the villages of the Paṭṭinakkūṟram. The Tiruvālangāḍu plates mention also these later stages culminating in the drawing up of an aravōlai, and further introduce the names of some new officers like puravuvvari-twaik-kaḷam, paṭṭōlai, kīl-mugaveṭṭi, puravuvvaritinaik-kaḷattuk-kaṇkāṇi in addition to those already named.
The same officers are mentioned in similar connections in many other records. The Tirumukkuḍal inscription of Vira-rājėndra, for instance, records the following stages: the monarch's oral order is written out (eluttu) by a tirumandira-ōlai, and compared (oppu) by the three officers called tirumandira-ōlaināyagam. before it is entered (pugunda); three other officers, one of them a vidaiyil adigāri, order the entry of this in the vari, and then, six officers of the udankūṭṭam, twenty-eight of the viḍaiyil, and four of the naḍuvirukkam cause this to be done; nine superintendents (kaṇ-kaṇi) of the puravu-vari tiṇaić-kaḷam, one varippottagam, eleven mugaveṭṭis, three variyilidus, two varippottagak-kaṇakkus, and one paṭṭōlai attest the entry in the vari in token of their presence when the order was read out and entered in the proper register. We are not, of course, to imagine that every order required the presence of such a host of officials to be put through; the occasion recorded in this inscription was no doubt an exceptional one and there were a very large number of details to be settled and properly recorded. In fact this inscription is among the longest stone inscriptions in the world. But most of these offices, under the same or similar names, survived to the end of the reigns of Rājarāja III and Rājėndra III.

With little assistance from contemporary literature in the elucidation of the public administration of the period, we are thrown almost entirely on the inscriptions themselves and the contexts in which the various terms cited above occur, in our attempt to interpret them. The term naḍuvirukkai literally means 'being in the middle' and as it is applied to the viṇāṛi (vāykkēlvi) the petitioner, and the āvatti the executive officer, it seems to carry with it the notion of liaison between the monarch and the persons who desired to lay matters before him for his consideration. There is no evidence to show that particular officers were told off wholly for this purpose; on the other hand, it seems more likely that highly placed officials, for one reason or another, espoused the cause of particular persons or groups that came seeking royal intercession, and consented to act as naḍuvirukkai in those specific cases. Likewise the execution of particular orders of the king was entrusted specially to particular officers selected for the purpose. The officers of the ōlai seem to have been of a
specialised character, and the organisation was carefully
designed to minimise the possibilities of error in recording the
orders. Thus the first draft of the order written by the ălai
officer90 in immediate attendance on the king is scrutinised and
approved by those of the ălai-năyagam,91 that is by senior
officers conversant with the proper official form and practice,
the custodians of official tradition, corresponding to the per-
manent officials of a modern secretariat, who scrutinise each
new proposal in the light of existing codes, rules and practice;
then the ălai becomes a tițtu and affords the basis for further
action, such as an entry in the permanent record books, or
a communication to the local authorities concerned, or both.
Such communications to local bodies were called tirumugam
or șrīmukham,92 and received by the addressees often with
great ceremony; at any rate the official formula recording
their receipt is highly formal and deferential. The Anbil
plates for instance contain these picturesque phrases describ-
ing the occasion:93 ‘Seeing the șrīmukham, we rose to wel-
come it, saluted it and placed it on our heads before taking
and reading it.’ Among the permanent records, the varip-
pottagam and the varip-pottagak-kanakku are to be carefully
distinguished, and they formed the most important registers
of the Revenue administration as their names indicate. This
is, however, not to endorse what has so often been asserted
of all oriental governments, that they are primarily tax-col-
lecting agencies. All governments worth the name have to
collect taxes in order to maintain themselves and the public
activities in their charge; and there is much evidence that
the Cōla government was very mindful of its revenue. But
the varip-pottagam was not a manual of extortion, but a care-
fully maintained record of land-rights, based on complete
enquiries and accurate surveys, and kept up-to-date by fresh
entries made from time to time by a set of well trained offi-
cials who were no strangers to the feelings of service tradition
and loyalty to the king and state that actuate modern admini-
strators. The varippottagak-kanakku was apparently a
register corresponding to what we now call Demand-Collection-Balance statements, showing clearly the position relating
to current receipts at any time.

The exact functions of the different grades of the officials
named are not easy to define. The term ‘puravu-vari-tițaik-
'kalam' occurs in so many combinations that it is very essential to get as clear a notion of its content as possible. The term 'puravu' has the meaning of 'cultivated land.' 'Puravu-vari,' therefore, may be equated with 'land-tax.' The term 'puravu' by itself is found used in the same sense in several inscriptions and includes obviously all payments due from lands in kind and in money. In fact in these contexts the term closely resembles the modern revenue term 'assessment' as employed by the Indian land revenue officers. It may be suggested that in the expression varippottagam we must recognise a contraction of puravu-varippottagam, the second member of the compound word for land-revenue, puravu-vari, doing duty for the whole. If these interpretations are sound, the expression 'puravu-vari-tinaik-kalam' would necessarily mean the Department of land-revenue, and all the combinations in which this phrase is introduced must be interpreted accordingly. We see clearly that a distinction was maintained between the officers concerned with the maintenance of the records and those engaged in the local areas in the actual task of collecting revenue and carrying on the administration. The central office of control over the whole kingdom was also carefully distinguished from the local offices which were accountable to it, as for instance the officers in the Jayangondaśolamaṇḍalām mentioned in the Tiruvālāngādu plates. There are also mentioned in different connections a fair number of kaṅkanis or supervisors who were the agents of the central department of control and audit, maintained as a check on the officers of the various departments in each locality. An entry in the varip-pottagam was known as a variyilu, and it is possible that only officers bearing the designation varippottagam and variyilūdu could make fresh entries in the books; and to judge from the instances furnished by the copper-plate grants, this was a most elaborate process requiring a considerable measure of publicity at almost every stage of it. The mugaveṭṭi of apparently two ranks and the paṭṭolai were also minor officers of the land-revenue department of whose duties we have no precise knowledge. The suggestion that mugaveṭṭi is a contraction of śri-muga-veṭṭi, and that it connotes the duty of writing or engraving, as the case may be, of royal letters, may well be true.
The duties of Revenue officers included, then as now, many other spheres besides that indicated by their designations. They are often found regulating the receipts and expenditure of temples, or helping local authorities to do so.\textsuperscript{101} They audit the accounts of temples and take steps for the prevention of embezzlement.\textsuperscript{102} In one instance they are seen, as a department of the government, purchasing land after paying cash to a village assembly; the purpose of the purchase is not clear as the inscription is incomplete.\textsuperscript{103} They attest public documents of importance drawn up by local authorities like village sabhās, embodying their resolutions such as exempting lands from payments of taxes and dues,\textsuperscript{104} determining the status and obligations of particular groups of people\textsuperscript{105} and so on. They seem to have been in the enjoyment of magisterial powers. In one instance they bound over to good behaviour the villagers of Kallūr who renounced some temple lands they had originally undertaken to cultivate, and were thereafter required not only to give up the lands but to undertake, on pain of being held guilty of treason, not to obstruct the cultivation of the lands renounced by them, nor to seek to re-establish their claim to them.\textsuperscript{106} The inscriptions abound in extravagant oaths and asseverations; yet, it seems proper to infer, in this particular instance, the existence of a somewhat acrimonious dispute between the authorities of the temple of a neighbouring village and the residents of Kallūr. The temple owned some lands in Kallūr of which the cultivation was in the first instance entrusted to the people of that village; the Kallūr villagers suddenly threw up the land and pleaded inability to continue the cultivation and the periodical payment to the temple of the dues thereon. The bond entered into by them with the revenue officers closed the dispute, so far as we know. A nāṭṭarasa in the Mysore country conducts a trial for manslaughter.\textsuperscript{107} It may be observed in passing that a revenue official, an accountant, is stated\textsuperscript{108} to have received a deposit of money that belonged to a charitable endowment in the charge of the assembly of Maṇali and agreed to pay the annual interest on it at a prescribed rate. This he must have done in his private capacity; but, if that be so, the example is interesting in relation to the personal conduct of public servants.
In the inscriptions we come across the names of several other offices representing the central government in the districts. Of their functions we can as yet form no accurate idea. We can only note their names such as: śandu-vigrahām,109 mahāmātra—ancient name,110 nādu (kōṭṭam) vagai111 and nāṭṭuk-kaṇḍu kāṭci (śungamum karaivum śeygira). The creation of a caturvēdimangalam, a tax-free brahmadēya granted by the king to 108 Brahmins, in the twelfth year of Kulottunga I, was first entered in the tax-register (vari) and then communicated to the maṇḍalamudaliyār of Mudigondasōlā-maṇḍalam where the land so given away was situated.112 A nādu-kūru, Adittasūlāmaṇi Brahma-mārāyar, is mentioned in an inscription of about A.D. 1114 from Ennāyiram;113 possibly, his duties were connected with the revenue survey and settlement of the nādu.

We have stated above that no clear evidence is forthcoming of the existence of a council of U. an kuttam. ministers or other officials regularly associated with the king in the central government of the realm. But the value of consultation and deliberation was emphasised in all ancient treatises on polity, and not even the most autocratic of monarchs felt himself free to throw away the wise counsels of able ministers. Some high officials of the state are described as of the uḍan-kūṭṭam, an expression meaning ‘the group or assemblage (ever) at hand’; the term ‘kūṭṭam’ is often applied to the executive bodies of rural assemblies in the phrase kūṭṭappēramakkal. The idea of the uḍan-kūṭṭam then seems to be that of a body of executive officers in immediate and constant attendance on the king. Some officers of this rank are named in a record,114 from Tiruppāccūru) of the third year of Adhirājendra; a few years earlier, six officers of the uḍan-kūṭṭam are mentioned in the Tirumukkūdāl inscription of the fifth year of Vīrājendradeva115 (A.D. 1067). An inscription116 of the thirtieth regnal year of Kulottunga I mentions the land revenue department of the uḍan-kūṭṭam and thus raises the presumption that each department of the bureaucracy was represented in this group of officers in immediate attendance on the king. If this presumption is correct, the role of the uḍan-kūṭṭam must be held to be not so much that of a council, as of a staff of personal assistants who served as liaison officers between the monarch and the regular
bureaucracy, explained the policy laid down by the king to
the members of the departments carrying on their work in
the mofussil, and conveyed to the king, as occasion required,
the actual results, in the provinces, of the policies and
measures of government. At the same time, it would have
been open to the king to consult any official or group of offici-
als on matters on which he felt the need of their advice. The
important part played in the administration of the realm by
this group, the nearest approach to a council of ministers that
we are able to trace, was well recognised by Pallavarāyar,
the trusted minister, who armed himself with the consent of
the uḍan-kūṭṭam before he proceeded to instal Rājādhiraṅa II
on the Cōla throne.\textsuperscript{117}

As the head of the civil administration, the king himself
occasionally toured the country and wherever necessary car-
ried on inquests into the local administration. The royal
camp was usually fixed in temples and mandapas in places
where there were no palaces. The king is also found attend-
ing the periodical festivals in some of the bigger shrines such
as Tiruvorriyūr, Cidambaram, Tiruvārur and Kāṇçipuram.
We shall see that besides the taxes collected by the central
government, several local bodies and corporations enjoyed
the privilege of raising tolls and octroi duties and other
miscellaneous dues. It would seem that the exercise of these
privileges was subject to general supervision and control
from the centre. There is an example of such regulation in a
royal order of the time of Rājendra II by which the right to
raise such dues in the village of Vākkūr (Bāhūr) is made the
monopoly of the Vellālas who are said to have had the kāṇi
of the place.\textsuperscript{118}

Justice, like legislation, was very largely a matter of
local concern, and minor disputes were
settled by one or other of the corporations
to which the disputants belonged. The village assemblies
exercised large powers in such matters and settled, some-
times by means of small committees of nyāyattār, affairs that
did not fall within the jurisdiction of the occupational or
voluntary groups in the locality. The dharmāsana is men-
tioned in several inscriptions\textsuperscript{119} as the place to which persons
in charge of charitable endowments undertake to remit the
fines due from them in cases of default. Though this is not
\textsuperscript{C. 60}
quite certain, it seems most likely that the dharmāsana was
the king's court of justice and that in deciding matters
brought before it, the court was assisted by the presence of
learned Brahmins versed in the law, the dharmāsana-bhaṭṭas
as they are called in the inscriptions. On the nature of judi-
cial records, if any, or the details of judicial procedure, we
learn nothing from the inscriptions; and in our extremity,
we have to turn to the story of a mythical trial preserved in
a literary work, written most probably in the reign of
Kulōttunga II.

Śekkilār narrates at length how the Lord Śiva, out of his
grace, saved Sundaramūrtti from falling into the miseries of
family life by appearing before him as a Brahmin on the eve
of his marriage and claiming him as his bondslave. In his
ignorance, Sundaramūrtti at first contests the claim; but the
intrepid old Brahmin insists on his claim being settled
before Sundaramūrtti marries, and the dispute is taken
before the law-court of Tiruvennai-nallūr. In the sabhā of
learned Brahmins, the plaintiff's case (muraippāḍu) is first
stated; an objection is raised by the judges that the plaint is
in violation of usage which forbids a Brahmin being
enslaved under any conditions; the plaintiff answers that
a deed of perpetual bondage on behalf of himself and his
descendants had been executed by the grandfather of the
defendant, and asks indignantly whether it is a proper method
of winning a case to tear up the evidence produced by the
opposite side which Sundaramūrtti had done earlier in
the proceedings before the parties reached the court-house;
at this stage the judges express their approval of the old
Brahmin's arguments and require the defendant to state his
plea; deeply agitated, Sundaramūrtti confesses to a feeling
of utter amazement, appeals to the personal knowledge of
the judges that he was an ādiśaina of the village, and states
that he feels too bewildered to find an answer to the prepos-
terous claim of the plaintiff; the judges then turn to the plain-
tiff and require him to prove the unusual claim put forward
by him by one of the three methods, usage (āṭci), documents
(āvaṇam), or the testimony of eyewitneses (ayalār-tungal-
kāṭci); the plaintiff now avers that the document destroyed
by the defendant was only a copy, and that the original deed
was still with him and that he would produce it, if its safety
was guaranteed by the court; the original deed is then pro-
duced, the karanaattān takes charge of the document which
is in the form of a roll, unrolls it and reads it out; the ap-
parent age of the document, its contents, the signatures of
witnesses which are scrutinised and found to be regular, and
a comparison with another document from the record office121
known to have been written in the hand of Sundaramūrtti’s
grandfather establish the genuineness of the deed by which
he is seen to have pledged himself and his descendants to
eternal slavery to the Pittan (Śiva) of Tiruvennainallūr, and
this concludes the investigation. The judges at once pro-
nounce judgment that Nambi Ārūran had lost his case to the
Brahmin sage, and that he was in fact the slave of the plain-
tiff. What followed need not be pursued here.

Judicial procedure could not have changed very much
between the time say of Rājarāja I and that of Kulōttunga II
when Śēkkilār composed his great Purāṇa. In this purāṇa
indeed Śēkkilār aimed at producing literature which should
please and entertain the contemporary Cōla monarch better
than the vulgar works of heretical Jains. Though he was
handling ancient themes, therefore, it is proper to assume that
in enlarging upon the holy lives of the Śaiva saints, from the
meagre outlines preserved by his predecessors, Śēkkilār
drew upon his intimate knowledge of contemporary life to
lend colour and verisimilitude to his narration. The trial
scene summarised above may, therefore, be treated as a fair
specimen of the daily occurrences in the numberless villages
of the Cōla kingdom. It is remarkable how little the pre-
sence of the supernatural is allowed to intrude into the account
of the trial, and how much of the trial is borne out by inscrip-
tions known to us. The village assembly acting as a judicial
body, the dominance of senior and learned Brahmins in the
proceedings on such occasions, and the role of the karanaattān
are quite in keeping with what we learn on these subjects from
other sources. The procedure adopted is on the whole simple
and apparently not governed by any fixed rules. The dispu-
tants state their own cases,—there is no trace of any employ-
ment of advocates,—and the emotion or certitude with which
they present their pleas has its effect on the mind of the
judges. There is no hard and fast rule that every statement
of a relevant fact in the case must be established in the course of the proceedings, and the judges are expected to use their personal knowledge of facts relevant to the case before them. The three lines of evidence by which facts which are challenged may be established, the tests employed to ascertain the trustworthiness of a document, the only evidence produced in this trial, clearly represent contemporary practice. The hint that we get, incidentally, that the village had access to a well-guarded record-room where documents ranging over a period of several years were carefully preserved may appear incredible but for the emphasis laid on records of another type in the inscriptions to which attention has been drawn before. The result of the trial seems to be that an express document can override custom however well established, and no reasons of public policy could stop the enforcement of a specific agreement however opposed to public opinion and accepted morality. But we must not press this inference as, in the story, the conclusion of the trial is just rendered tolerable by the immediate revelation of the Divine element in it; for the judges, strangely as it seems to us, after delivering judgment, want the plaintiff who has won the suit as a resident of the village,—he is described as Pittan (Śiva) of Tiruvannainallūr,—to show them his house and estate, and then the God leads them towards the temple, suddenly disappears, and soon after informs Sundaramūrtti of the reason for his miraculous intervention to stop his marriage. We may assume that in a real trial this question of the residence of the plaintiff would, if necessary, have been raised much earlier, and that an agreement in such flagrant violation of prevalent morality would not have been so readily enforced.

The distinction between civil and criminal offences was unknown: there are few instances where we can trace the conception of crime as a public wrong; one of them is the case of two persons who stole the images, ornaments, etc. belonging to a temple and were punished by the confiscation of all their properties, which were sold publicly, the proceeds being remitted to the king’s treasury. This was about A.D. 1222. Speaking generally all offences including those committed by village officials, were tried in the first instance in
village courts; in cases of dissatisfaction the matter was taken up to the officer of the king's government in charge of the administration of the nādu. Seldom, if at all, did an appeal go further than that. There was a great deal of rough natural justice dispensed through extra-judicial channels. The sharp definiteness and uniformity that characterise modern methods of justice were unknown, and in every case, whatever the authority enquiring into a dispute, an effort was made to convince both parties that the standard of ideal justice which would satisfy reasonable men had been attained in the award. The prevalent notions about this standard were no doubt largely influenced by the Smṛtis, and by local practice.

Sometimes disputes especially over civil rights were allowed to drag on without a settlement until time offered a solution. The sabhā of Śrikanṭha-caturvėdi mangalam and the ūr of Tiruverumbiyūr had a boundary dispute of rather long standing; and the solution was found ultimately by a local chieftain buying up the rights of both the parties in the disputed area paying prices that satisfied them both, and then handing over the land to the local temple as an endowment for the maintenance of persons singing sacred hymns to the accompaniment of specified musical instruments.¹²³

That theft, adultery and forgery were considered serious offences is seen from the list of persons declared unfit for service on the village committees of Uttaramērū.¹²⁴ In this list of exclusions are mentioned also persons who had ridden upon donkeys, and possibly this was the form of punishment for some offences. Considering that most offences appear to have been punished only by fines, and that even man-slaughter and murder¹²⁵ were often punished only by the offender being required to maintain a perpetual lamp burning in the nearest temple, the code must be held to have erred on the side of leniency. In one instance, when a nādālvan stabbed to death a commander of a regiment of bowmen, the king, Rājendra II, sent an order to the local village assembly that the culprit was to be required to endow 96 sheep for a lamp in the neighbouring temple.¹²⁶ In another, a woman committed suicide, being unable to stand the pain or the shame of an ordeal to which she was subjected by a village official for the recovery of dues which she said she was not liable
for; the man is let off with a fine of 32 kāsus imposed by a meeting of the people from ‘the four quarters, eighteen districts and various countries.’ \(^{127}\) In yet another, when one soldier killed another, he came to an agreement with the relatives of the deceased and endowed a lamp in the temple at Karuttattāṇgudi, near Tanjore, \(^{128}\)—an instance of private commutation for murder. Even deliberate civil war started under cover of night and ending in the death of a general and the satī of his wife in the sixth year of the reign of Kulottunga was only punished by the culprit being required to endow a lamp; this course had the approval of Edirilīśōla Śambuvarama, the overlord of the dead general, and of the elders of the nādu (nāṭṭu purusar) \(^{128a}\) In a solitary example from the Mysore country, assault and murder lead to the award of capital punishment by the nāṭṭarāja of Hulimadda. \(^{129}\) In a case of homicide due to an accident in the reign of Kulottunga II, the judge expressly stated that the guilty man need not die for his offence \(^{130}\)—a recognition of the fact that homicide may be punished with death. In another similar instance, some years later in the same reign, a vellāla was the offender; the case came up before an officer of the king’s government, he consulted the bhattas, and they advised him that death sentence should not be meted out to a vellāla. \(^{131}\) There is recorded an interesting case of vicarious punishment, about 1091 \(^{132}\) in the reign of Kulottunga I. A boy of six, while cutting wood with the sickle (arival), hurt another lad of seven, who died in consequence of the injury; the father was required to endow half-a-lamp in expiation of the boy’s offence. Another case of what appears like a penance, rather than punishment following an enquiry, comes from the reign of Kulottunga III; two men found a buffalo grazing amidst their crops in the fields; they belaboured the animal so severely that it died in consequence; they consulted the bhattas and were advised to endow a half-lamp in the neighbouring temple, and did so. \(^{133}\) Another record of the same reign, from Kilaiyūr (Tanjore), gives an instance of two persons who were a public nuisance and a source of trouble to Brahmins. vellālas and the temple; they were tried for rioting (kalaham) and incendiaryism and together fined 1000 kāsus: no one helped them to pay the fine, and their lands were sold to the temple for 1060 kāsus, the extra amount of 60 kāsus being
treated as penalty for default in the payment of the fine. The inscription mentions incidentally a royal order of a general nature that in similar cases of rioting, incendiaryism and so on, the amount of the fine may go up to 20,000 kasus. In the sixteenth year of Kulottunga III, A.D. 1194, a case of misappropriation of temple property, śivadrīha, is punished by the confiscation of the estate of the offender, the proceeds being handed over to the temple that had suffered by the offence.

In the sixth year of Rājarāja II the authorities of the temple of Paśupatiśvara in Pandanallur (Tanjore Dt.)—the officiating priests called here pati pāda mulā patṭudaiya pañcācāryas, the dēvakānmiṣas, māheśvaras and śrīkarāṇam āyuvīr—were authorised by a separate royal order to punish thieving Śivabrāhmaṇas, defaulting tenants and others. This was perhaps a delegation of authority by government to meet a special exigency. In 1225 in the reign of Rājarāja III two inscriptions from Tirunāgēśvaram (Tanjore Dt.) record the case of two brothers and another who held the accountancy right in several temples and embezzled much temple property, took gods' clothes for their own use, and misappropriated for their own constructions bricks belonging to the temple; the temple authorities lodged a complaint to a high royal official, Pillai Yadavaraya, and the king was himself camping in Jayangondasōla-caturvedimangalam at the time; on enquiry the accountants were convicted, and all their lands confiscated and the sale proceeds, 40,000 kasus, credited to the temple treasury and the accountancy-right sold to another for 3,000 kasus.

Offences against the person of the king or his close relations were a class apart, and dealt with by the king himself. Attention has been drawn to the order of Rājarāja I requiring the confiscation of the properties of persons involved in the murder of his elder brother Āditya II. A similar procedure is adopted against another person for default in payment of fines imposed on him,—the original offence is not recorded.—and his properties were sold in ājñākrayam, 'Sale by (royal) order.' Another example of unspecified offences against the king being severely dealt with by heavy fines collected by harsh processes is the case of the Kōliyak-kuḍai-

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yār (?) of Kuhur. These three instances are all from the reign of Rājarāja I. Instances of rājadṛhām became rather numerous towards the end, in the reign of Rājarāja III.

Cattle-lifting was a common offence in several parts of the kingdom and was not easy to control. The gift of Mangalam (Salem Dt.) as a dēvadāna was accompanied by a proclamation that the property of those who stole the cattle from the dēvadāna or otherwise caused any injury to the village would be forfeited to the temple—a somewhat drastic declaration equalled only by the wide terms of some clauses in the emergency laws of modern states. Acts of mischief against cattle, one of the chief forms of wealth in those days, from robbers and by means of regular cattle-raids in the open are recorded in numerous inscriptions from the Pudukkottah, North Arcot and Mysore areas. Another source of danger to cattle was from wild animals, and a vigorous relief sculpture on a rock at Kil-muttugūr (N. Arcot) commemorates the heroism of a man who felled a tiger on the spot. Such stray instances are bound always to occur; and their fewness on the whole strengthens the impression that during this period internal peace was very successfully maintained. But the times were rough, and people had none of the sentimental squeamishness about physical pain and suffering that marks our outlook on life to-day.

Chau Ju-kua, the Chinese writer of the early thirteenth century, who has so often been cited above, has this to say on the Cōla system of justice: ‘When any one among the people is guilty of an offence, one of the Court Ministers punishes him; if the offence is light, the culprit is tied to a wooden frame and given fifty, seventy, or up to an hundred blows with a stick. Heinous crimes are punished with decapitation or by being trampled to death by an elephant.’

1. This expression occurs even in some records of Parāntaka I (e.g. 1 and 2 of 1898).

2. 241 of 1927; 446 of 1918. The title Kōnerinmaikondān (unequalled king) is applied to Rājarāja himself in l. 112 of the larger Leyden grant. See Anbil plates l. 121 for Kōnōyinmai (King in good health).

3. 261 of 1923 and 225 of 1929 raise some doubt on this point. They both contain a praśasti beginning pusi-mangai vaḷara which is pure
rhetoric and gives no incident which might furnish a clue to the identity of the king concerned. The first describes the monarch as Parakēsari Tribhuvanacakravartin Parāntakadēva; and the other calls him Rāja-
kēsari Cakravartin Parāntakadēva, and both records bear the regnal year 9. They come respectively from Koyil-Tēvarāyan-pēṭal (Tj.) and Tiruvaṅatturai (SA). It does not seem likely that they belong either to Parāntaka I or Parāntaka II. Palaeographically, 265 of 1923 is earlier and may be assigned to the time of Rājarāja I, while the other record is much later, say 12th or even early 13th century. Ante p. 140 and n. 1. No. 135 of 1941-2 of Kannaradeva (Yr. 25) also gives him a praśasti, ARE. 1929/40—43/3, II, 23.

4. SII. ii 20. 102 of 1926; 182 of 1915.
5. 510 of 1926; 121 of 1914.
6. 157 of 1908.
7. ARA. 1909-10, p. 16.

9. Kōyil, SII. ii, 1; Citrakūṭa palace—73 of 1923; Purambaḷimāligai—Leyden grant l. 116. For the Vēlams of Tanjore, see 241 of 1926; 226 of 1911; 225 of 1919; SII. ii, 94 and 95; 401 of 1921; 142 of 1919 and other references.

10. 49 of 1897; 241 of 1923.
11. For names see SII. ii, 94.
12. SII. ii, 66.
13. 248 and 249 of 1923.
14. SII. ii, 11.

15. We gather about twenty names of vēlams from the inscriptions of the period from Parāntaka I to Rājendra II. See, e.g., 241 of 1926; 226 and 225 of 1911; 240 of 1894; 627 of 1909; 340 of 1927; SII. ii, 94 and 95; 212 of 1911; 401 of 1921; 323 of 1927; 142 of 1919; 121 of 1914; 63 and 64 of 1928. We have mention also of taḍimārum kudiraicēvagar in 459 of 1918.

17. 342 of 1907, 62 of 1928.
18. 413 of 1902.
21. 230 of 1903.
22. SII. iii, 16.
23. 271 of 1927.
24. ARA. 1915-16, p. 34.

26. SII. ii, 6, paragraphs 14 and 19. The latter has Tammai āga eḻundaruluvitta tirumēni.

27. SII. ii, 38—paras 14, 17.
28. 481 of 1925.
30. 253 of 1907.
31. SII. ii, p. 390, n. 6; ARE. 1919, II, 10.
32. SII. ii, Introd. p. 10.
33. El. xviii, p. 334. Cf. also the tiruccūla-vēlakkārar of Puṇḍrājai who sacrificed their lives by entering fire to attest the ownership of the temple in some dēvādana lands. (188 of 1925). See also Ibn Battuta Tr. by H. A. R. Gibb, (Broadway Travellers), pp. 287-8. Cf. also Manemagattin of the Kannaḍa inscr. EC. iii, My. 41, 43, 44 and Nj. 158; viii, Sb. 91; xi, Hk. 87; etc., and Fleet at El. vi, p. 44, n. 4.
34. PK. pp. 196-7. See also Abu Zaid's curious account in Ferrand-Voyage du Marchand Arabe Sulayman, p. 114.
35. 255 of 1911.
36. 120 of 1905. See El. xviii, pp. 334-5 for the record from Ceylon mentioned above.
37. 189 of 1895.
38. 394 of 1921.
39. 242 of 1907.
40. TAS. iv, pp. 134-5.
41. TAS. i. p. 246, SII. iii. 69, II. 27-29.
42. 389 of 1925.
43. 627 of 1909, ARE. 1910, II 19.
44. 67 of 1890.
45. 353 of 1904.
46. 364 of 1906.
47. Kural 762 and Parimēl-alagar thereon; Kauṭilya, Adhi. ix, ch. 2.
48. 159 of 1923.
49. Cited by Chau Ju-kua, p. 96; also p. 100, n. 8.
50. See e.g. SII. ii, 91 and 93.
51. 79 of 1921.
52. 135 of 1928.
53. JOR. vi, pp. 299 ff.
Pelliot casts a doubt on Sulaiman's authorship of the work attributed to him, T'oung Pao, xxı, pp. 401-2.
55. Ferrand, op. cit., p. 93. See also Renadout—Ancient Accounts—Remark 'E', and Marco Polo.
56. Ferrand-Voyage, 14.
57. 'Dans tous ses ouvrages nautiques, Ibn Mājid fait fréquemment allusion à l' opinion des Colas qu'il approuve ou rectifie. C'est qu'il devait avoir en main les Instructions nautiques et les tables géographiques avec indication de la latitude des ports, utilisées par les marins du Coromandel et qu'il les comparait avec les documents arabes de même nature.' Ferrand, JA. 11: 14, (1919) pp. 171-2.
59. 113 of 1896; 420 of 1925; 327 of 1916; TAS. i, pp. 164-8, etc.
60. Porul, Purattinai sūtra 8 and Ilampūranar thereon who seems to interpret the text better than Naccinārkānīyar.
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61. 78A of 1895. Mārāyāna and pērāraiyān mean the same thing as mahārāja. Kādigai is a division of time, and Kādigai-m. time-keeper, while vācciya is a derivative of vādyā, musical instrument.

62. Gloss on v. 179. The title 'Perunambi' is also explained here, and connected with the 'Adigāri' title.

63. 463 of 1918; 213 of 1894; 95 of 1928.
64. ARE. 1913, II, 22. EI. xvi, p. 336.
65. 29 of 1897; SII. ii, 82-83.
66. SII. ii, 56; 84 of 1895.
67. 106 of 1895.
68. 246 of 1912.
69. SII. ii, p. 477 n.
70. 224 of 1923.
71. e.g. 419 of 1923.


73. e.g. 68 of 1923; 177 of 1911. In the reign of Kulōttunga III, a certain Vaḍugan Dēvan gave away a 2/3 share of his rights so assigned to him as strīdhanā (dowry) to his two daughters, (313 of 1929).

74. In one instance a woman figures as an ār-kiḷattī (297 of 1901).
75. SII. iii, p. 3, n. 7.
76. e.g. 129 of 1919; 259 of 1921; 167 of 1915; 90 of 1892 etc.
77. The Leyden grant (I. 77) equates Janapada with kūṟṟam and Janapada-nivaha with vaḷanāḍu.

78. SII. ii, Introdn. pp. 21-9. Gangapādi came to be called Muḍikonda-sōlamanāḍalam (490 of 1911).

79. IA. xxvi (1897), p. 144.
80. II. 115, 148-9, and 434.
81. II. 6, 62, and 517, Tamil Text.
82. 286 of 1906 (SII. iii, 142).

83. 330 of 1917 (Rājādhirāja 30) is an example of unusual delay in the execution of an order. 332 of 1916 is evidence of the same procedure being followed by the Viceroy of the Pāṇḍya country.

84. II. 34-6.
85. At this stage the Tiruvālangādu plates have five adigārigal (II. 485-94) and the Leyden grant apparently nine officers. (II. 138-42).

86. II. 129-150.
87. II. 49-52; 57-61; and 494.
88. 182 of 1915.
89. Literally 'palm-leaf' on which records were written.
90. Often called tiru-mandira-ōlai, clerk of the holy word.
91. Also called tiru-mandira-ōlai-nāyagam; nāyagam means chief or superintendent.
92. Also at times called niyōgam (83 of 1897).
93. 132-3, cf. Leyden—II. 174-5. Tiruvālangādu II. 143-4, etc.
94. Puram 260, l. 9 and Index, s. v. Puravu.
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95. SII. iii, 142, ll. 29, 50, 57 and El. xvii, pp. 5-6. Also SII. ii, p. 386. text l. 99; El. iv, p. 224, text l. 19; ARE. 1920, II 4.

96. The learned editors of the SII. have been very cautious in dealing with the numerous and obscure terms they have had to elucidate. The expression 'Puruva-vari-tinik-kaḷattu varippottaga-nāyagam' occurs in SII. ii, 88 and is rendered by Venkayya into: 'the master of the rent-roll in the department (tiṇaiḷkalam) of taxes (levied from) endowments.' He explains himself in a note by referring us to an inscription of Adhirājendra (SII. iii, p. 116), in which the proceeds of devadāna villages made over to a temple are appropriated for the expenses of the temple by the officers of the puravu-vari-tinaik-kalām. It seems to me, however, that like their modern counterparts, the officers of the land-revenue department were entrusted with many functions which, though not connected directly with the collection of revenue, they were in a position to discharge in the best manner and with the greatest economy of effort. I would translate the phrase in SII. ii, 88 into: 'the master of the rent-roll in the department of land-revenue.'

97. ll. 120 ff.
98. cf. Kilmugavetti in Tiruvālangadu plates, l. 60.
99. SII. iii, p. 139.
100. SII. iii, p. 301, n. 1.
101. SII. iii, 57.
102. 183 of 1915.
103. 135 of 1926.
104. 2 of 1927.
105. 274 of 1910.
106. 630 of 1916.
107. 497 of 1911.
108. 142 of 1912.
109. 2 of 1927.
110. 539 of 1920; and 502 of 1911. cf. Woolner, Asoka Text and Glossary, p. 122, Divākaram II. 34; Periya Purāṇam Śiruṭtonḍa, vv. 2 and 3.
111. 274 of 1910.
112. MAR. 1917, pp. 42-4.
113. 351 of 1917.
114. 113 of 1930.
115. 182 of 1915. This list is followed by the names of twenty-eight vidaiyil-adigārīgal.
116. 429 of 1916.
117. 433 of 1924, cf ante. p. 357.
118. 180 of 1919. The expression used is 'Vākūr-pāṭtam'.
119. SII. iii, index. s. v. Dharmāsana.
120. Taduttātkonda-purāṇam—vv. 51-63. See also JOR. vi, pp. 83 ff.
121. The text is very explicit about the record room: Marundaduteliya marra maraiyavanēlttal olai-yaran-daru-kāppil vēronraḷāittudan-oppu nōkkki.
122. 308 of 1927.
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123. 129 of 1914.
124. 1 of 1898.
125. Accidents in hunting parties are too numerous to mention. Hunting on horse-back is mentioned in 273 of 1919, (Kulöttunga I, 43rd yr.). Death caused in a duel, and as the result of an attempt to outrage a concubine, is similarly punished—109 of 1895; 77 of 1906.
126. 227 of 1904.
127. 80 of 1906.
128. 48 of 1897.
128a. 162 of 1932-3, ARE. p. 66, II, 25 where the text of the inscription is given.
129. 497 of 1911.
130. 64 of 1900. Also 146 of 1922-23.
131. 200 of 1929.
132. 223 of 1902.
133. 110 of 1919. 80 of 1925.
134. 189 of 1929; ARE. 1929, II, 37.
134a. 115 of 1931-2; ARE. 1931-2, II. 16.
134b. 70 and 71 of 1931-2; ARE. 1931-2, II, 20.
135. 577 of 1920, ante ch. viii.
136. 379 of 1922.
137. 277 of 1917.
139. 315 of 1904; 104 of 1900; 168, 169, 186 of 1921 and others.
140. 2 of 1896; EJ. iv, p. 179.
141. p. 95.
CHAPTER XVIII

LOCAL GOVERNMENT

In the life of our day, the town has begun to replace the village as the characteristic unit. In a physical sense Indian life is still largely led in the villages; but ideas generated in the town, and propagated through the town-made newspaper and an urban system of education, are rapidly changing the rural outlook, and few who have come into contact with these new forces are able to fit themselves into village life as it is or to resist the temptation to migrate to the nearest town.

Until very recently, however, village life engrossed the attention of the richest as well as the most cultured Indians in their daily concerns. The bulk of such persons had their residence in the villages, and exercised a dominant influence in the conduct of their affairs. The encomiums bestowed on the ancient village-republics of India by the observant British Indian administrators of the early nineteenth century, though we may not accept them as literally true, are clear proof that, until then, the village continued to be the real centre of social life and the principal nursery of social virtues. And from the hundreds of Cōla inscriptions that have come down to us, we see that under the Cōlas the villages of Southern India were full of vigour and strength.

The beginnings of the system of village government that we see in full swing under the Cōlas must be sought in an earlier age. The Pāṇḍya and Pallava inscriptions of the eighth and early ninth centuries show a system, very similar, but not quite so developed, in operation throughout the Tamil country. For our purposes, it is enough to observe that an important inscription from Mānuṟṟu in the Tinnevelly district of about A.D. 800 anticipates in several respects the better known inscriptions of the time of Parāntaka I from Uttaramēṟṟū in the Chingleput district. The life and functioning of rural institutions, the ultimate cells that sustained national
existence, were clearly little affected by dynastic wars and the shiftings of political power at the top.

Government by means of primary assemblies comprising the adult males of each village was the central feature of rural organisation. Besides these assemblies, there were in existence many other groups and corporations of a social, religious or economic character, each interested in looking after some definite local institution or function. The relation between these groups which are found in almost every village and the village assembly itself is not easily expressed in terms of modern political thought. The village assemblies and the groups alike derived their authority from ancient custom and ideal right (Dharma); the moral support of public approval of their conduct in particular instances was in either case the primary sanction underlying their daily activity; in the last resort they could both appeal to the king's government for support in so far as their behaviour conformed to the accepted code of moral conduct. What was right in each case depended on the circumstances, and on the application to them of enlightened reason informed by the principles of the law-codes (Smṛti) and precedents, if any. Precisely in the determination of such casuistical points did the learned Bhaṭtas of the time render the highest service to society. For to the extent to which their findings were impartial and convincing, and not warped by prejudice or corruption, to that extent was social harmony promoted and the foundations of orderly and peaceful development strengthened. That the system survived intact till the beginning of the last century must lead us to infer that this delicate and onerous work was on the whole well done by those to whom it was entrusted. The village assemblies and the groups were then more or less legally on the same footing in their relations to government and society. But they, in fact or even in theory, were not of equal importance to the life of the nation. The village assembly had the widest range of functions in relation to its locality, whereas the groups were each limited in the range of their operation to some specific purpose or other, such as the maintenance of a single temple, or the regulation of a single craft or trade. The village assembly had a general interest in everything that these groups did, and in many things besides
that none of them attempted. Even in matters that fell specifically within the competence of a particular group, the assembly had a concurrent jurisdiction to which any one could appeal, if the group concerned was in default. The groups, as long as they did their work well, relieved the assembly of that work; the ultimate responsibility for local welfare, however, lay on the assembly. The members of the groups were also members of the assembly, and this fact must have considerably influenced their relations inter se. While the groups represented particular interests that might occasionally clash, the assembly looked after the general interest and, as a dispenser of justice, helped in adjusting rival claims to the satisfaction of all parties. Perhaps the nearest analogy to this complex of relations may be found in the pluralist view of the relation between the State and the groups, with this difference, that the relation here was among local bodies and groups functioning in limited areas and not over the entire national field. The national state, represented by the King's government, enveloped and sustained the villages and the groups together.

Before discussing the types of village assemblies and their working, the leading examples of the more limited groups may be briefly noticed. In speaking of these groups and of the village assemblies themselves as corporations, we are to understand, not that there was in existence any formal system of incorporation by which groups attained a particular legal status, but simply that they, in fact, acted like individuals, buying and selling, suing and being sued in their group capacity. They recognised also that the continuity of their life as corporations was independent of their changing personnel. He who runs may read from the inscriptions that this was the universal rule. It was simply assumed that there was no difference in these respects between an individual and a group of persons banded together for a common purpose and well known as such in the neighbourhood. Such groups were organised for all sorts of purposes. Some were economic like the mercantile groups of Vaḷañjīyār, and the Maṇigrāmam, often named after the locality of their domicile;—Vaḷañjīyār of Tiruppurambiyaṃ, Manigrāmam of Ādittapura are examples. These mercantile
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There were other groups, more numerous, organised on the basis of religion. The mūlaparuḍaiyar of different localities were clearly in direct charge of temples. In Śucīndram, this body was functioning under the control of the local Mahāsabhā (assembly) from the time of Parāntaka I to that of Rājarāja I; subsequently they threw up the management of the temple and restored it to the Mahāsabhā; and having done this, they dissolved themselves. We see here a body, constituted for a specific purpose, going out of existence when it is no longer able to function properly; and its duties thenceforth devolve on the Mahāsabhā. The Mūlaparuḍaiyar of Tiruk-kuḍa-mūkkil are stated to be in charge of the affairs of the temple of Tirunāgēsvaram. The priests attached to temples organised themselves into groups with many picturesque names. The generic name for these priestly groups of Śaivas was Śivabrahmaṇas; those of Vaiśṇavas were called Vaikhānasas. Among the specific names of particular groups, the following may be given as examples: Aga-nāligai-Śiva-brāhmaṇar; pati-pāda-mūlattar; tiruvunṇāligai-kaṇap-perumakkal; tiru-vunṇāligai-sabhai. The Pan-māheśvarar and the Śrīvaisṇavas whose protection is invoked at the end of almost every inscription recording a gift to the temples were the congregations of these sects, sometimes said to be spread over eighteen districts (viṣayam or nādu) which are nowhere named. Šatta-gaṇam, Kumāra-gaṇam, Kṛṣṇa-gaṇam, Kāli-gaṇam and other such groups were in the position of managers and trustees of single shrines from which they took their names. The pērilamaiyār, and the sankarappādiyār were other bodies connected with temples though their duties are obscure. There are other names of groups related to temples, but they need not be reproduced. There are also instances of local groups within a village, and professional groups. The villages were often divided into sēris, streets or quarters, and the people of each sēri formed a group for certain purposes. Uttama Cōla appointed the people of two sēris of Kāṇcipuram to take charge of the Uragam temple and manage its affairs. The sēris of Uttaramērūr formed the basis of representation on the executive committees of the village assembly in the constitution agreed to in the twelfth year of Parāntaka I. An inscription of A.D. 1103 from
Peñāṇḍam mentions the sabhās of the sēris of Muḍigonḍa-sōla-caturvedi-mangalam, and in another instance the sēris appear to have been represented on the panel of members for drafting resolutions of the assembly.\textsuperscript{16} Examples of professional groups are the kalanais of ḍlas, carpenters, goldsmiths, iron-smiths, and washermen in Talaiccangādu (Tanjore),\textsuperscript{17} and the Manrāḍik-kalanai (shepherds?) in other places.\textsuperscript{18} Some of these groups apparently ranked below others and were designated, accordingly, kīlk-kalanaiga.\textsuperscript{19}

In 1077, at Cēbrōlu,\textsuperscript{20} an endowment of some lamps in the local temple was placed under the permanent protection of the Sthanapati, and the three hundred ayyalu and the three hundred sānulu of the place. At Kāmarasavalli, a body called the Seven-hundred-and-fifty took charge in 1096\textsuperscript{21} of an endowment which involved the periodical collection of specified contributions and the maintenance, with the proceeds, of the worship and specified festivals in the temple. The ‘cittiramēlipperiya-nādu of the seventy-nine nāḍus’ act as judges in a case of accidental homicide during a hunting party at Jambai in the third year of Kulottunga II.\textsuperscript{22} The Araiyar of the locality undertake the protection of a charitable endowment in Kūmnāndarkōyil (Pudukottah) in the second year of Rājarāja II.\textsuperscript{23} The bhaṭṭar, periyanāṭṭār and pannāṭṭār prescribe the prāyaścitta, penance or expiation, for an accidental homicide at Olakkūr (South Arcot) in the fourth regnal year of Rājādhirāja II,\textsuperscript{24}—a function which was performed some years later by the pannāṭṭār alone at Vēḻur in the same region.\textsuperscript{25} In the nineteenth year of Kulottunga III, the periya-nāṭṭu-visayattar of twelve nāḍus gave some land as tiruvidaiyāṭṭam to a temple in Nellore.\textsuperscript{26} In the same year a body called dēvadāna-nāṭṭavar present a petition to Kulottunga III at Tiruvorriyūr regarding the condition of a dēvadāna village.\textsuperscript{27} In the twentieth year of Kulottunga III, the sthānatār of the temple, the Rudra-māhgēśvaras, and the four families who acted as guardians of the temple (innāyanār kāppārāna nālu kudīlōm) accepted an endowment from a dēvvaradiyāl of the temple of Tirumanāṇjēri-udaiya-nāyanār.\textsuperscript{28} Twelve years later, the authorities of the Viṣṇu temple at Tirukkōyilūr recovered from a certain Aratṭamukkidāsan ten cows entrusted to his grandfather many years before; evi-
dently the terms of the original endowment had suffered neglect. The māhēśvaras were present with the sabhā of Tirunāraiyūr and the nādu of Kulōttungāsōla-περιλαμaināḍu, when they enquired into and adjudged a case of longstanding misappropriation of the livestock belonging to a temple. This was in 1218. At Muniyūr in the Tanjore district, a high official of the central government, the niyāyattār of the tow... the executive committee (of the ār) comprising nine persons and the trustees of the temple (tānattār) co-operated in engraving on the temple walls the title deeds of the temple relating to its iraiyili lands, as the deeds were in danger of being lost by decay. The māhēśvaras of Tirukkaḷar, Tanjore district, decided in 1234 that descendants in the female line could be held responsible for the performance of duties undertaken by their ancestors in accordance with the terms of a charitable endowment, and that they should continue to pay interest on money invested with the family. These instances illustrate the variety of local corporations and the wide range of their interests and activities. We are not yet in a position, however, to determine the composition and mutual relations of these bodies as closely as may be desired.

Social life was dominated by these innumerable groups, and the individual did not lack opportunities for self-expression. By birth, residence and occupation, and sometimes by choice, he was a member of one or more of these corporate bodies, each devoted to a specific local purpose. Mutual adjustment among these groups was largely a matter of good-will. We do not come across many instances of intercession by government or by private parties for the regulation of group-relations. And there is no evidence in the works of the jurists that speculation on this fascinating aspect of jurisprudence ever advanced far in India. If these groups had acted in the spirit of enforcing their rights strictly and straining them to their utmost limits, the relations among them would easily have become too complicated to be settled without the aid of an intricate and nicely thought out system of positive law. The groups were there all over the land for several generations: but they did not give rise to any attempt at a precise definition of their rights and relations. Much must have been left to the play of good-will on all sides.
Of the village assemblies proper, we notice two types distinguished by the names Ûr and Sabhā. A third kind of local assembly was the Nagaram confined to mercantile towns. All of them were primary assemblies of the residents of the localities concerned, and, generally speaking, regulated all their common concerns. They were subject to general supervision, in particular a periodical audit of their financial transactions, by the officials of the king’s government. Otherwise, they were left to themselves. When important business was transacted by these assemblies, such as a change in their constitutional procedure or an alteration of land-rights affecting the revenues of government, their meetings were attended by the officers of the central government. How much their presence influenced the proceedings it is not easy to determine. In some places, large temples were regularly managed by officials who also attended the meetings of the assembly, where the affairs of the temple came up for consideration. Important matters were sometimes taken up to the king for his decision; two inscriptions of the reign of Kulottunga I from Tribhuvani show him regulating the enjoyment of a Kāni and laying down a scheme for the promotion of areca plantations at Tribhuvani.

The Ûr was the simplest type of these assemblies. This word means ‘village’ or ‘town’; it is employed also in the sense of the assembly of the Ûr; this becomes clear from the phrase ‘ûrāy-îsainda-ûrôm’, meaning ‘residents of the village met as Ûr,’ which occurs in some records; and from the Ûr ordering, like the sabhā, the drafting and engraving or records by its agents. The Ûr functioned in several places alongside of the sabhā, acting by itself or jointly with the sabhā according as the business on hand required. On the other hand, the Ûr was the only assembly in other places.

The Sabhā constitutes the type of which we get the most detailed accounts in the inscriptions. It is invariably an assembly associated with the Brahmin village.—the Caturvēdi-mangalam. Many of these agrahāras or mangalams were created by royal grants. Faith in the unique merit of the gift of land (bhū-dāna) was
very common and frequently acted on by those who could afford it. Thus it came about that new colonies of pious and learned Brahmins were settled in the different parts of the country and gained control of local affairs through the Sabhā and its executive.

The Sabhā and the Ur co-existed in places where a new settlement of Brahmins was super-imposed on a more ancient community by the constitution of a mangalam. In almost every place, the advent of the new class of settlers must have been welcomed for many reasons. Often the land had to be purchased from its previous owners, individuals or communities, before being made over by the king or the noble to the donees who were to form the new mangalam, and this resulted in a rise in land-values; at any rate, it put the members of the ur in possession of much cash that they could put to good use. If the land sold had been common property, as it sometimes was, the proceeds were used in financing projects of public utility. Then the coming in of a group of persons, conspicuous for their learning and character, benefited the people by bringing them into touch with the best and highest culture available at the time, and giving them a class of natural leaders to whom they could turn for advice and guidance in their difficulties. The common people continued to meet as the ur and carry on their affairs as before; the newcomers formed themselves into a sabhā of the usual type. Such, in outline, is the course of affairs one is led to postulate from the inscriptions of the period.

Sometimes one village was organised as two ur-assemblies for similar reasons. About A.D. 1227, the village of Šāttamangalam had two assemblies, one of them made up of the residents of the Hindu devadāna part of the village, and the other of persons in the Jaina palliccandam; both assemblies were called ūr and they co-operated in setting apart some of the village land for a tank and flower-garden, and making the land tax-free, by themselves undertaking to pay the taxes and dues thereon. Similarly we find the constitution of a double-ūr in two other villages, Kumara-mangalam and Amankudi in Urattur-kūram in the modern ‘Pudukkottah State’, about A.D. 1245.
Of the exact composition of the ur we have no direct knowledge. From the general expression employed urōm, we must infer that the meeting was attended by all the residents of the ur, though the leading part in the deliberations would have been taken by the elders. The ur had an executive body called ‘ālunganām’ ‘the ruling group’, a term which is sometimes shortened into ‘gaṇam’, or expanded into ‘mā-yālunganām’. The numerical strength of this executive and the manner of its appointment are not known. We also find the term ‘ur-ālvarga’ which is doubtless another way of describing the ‘ālunganām’. Some of the sabhās also appear to have had this form of a simple executive which was responsible to them for all matters; for we find the names of Bhatṭas (learned Brahmins) among the members of some of the gaṇams. Another explanation may, however, be offered for this feature; the bhatṭas who were members of the ālunganām might have, in fact, been the executive members of the ur. In other words, they might have formed part of the original village and continued to do so, even after the constitution of a mangalam with its sabhā in the same place.

An inscription of A.D. 1220 from Muniyūr mentions the tandal and niyāyattār of the ur besides nine persons whose names are preceded by the phrase: ārkuc-camaindapaḍī, which may signify either that they represented the general assembly of the ur on the particular occasion or that they formed the executive of the ur-assembly for the time being.

As a rule the Sabhā had a more complex machinery of local administration and functioned very largely through its committees called the ‘Vāriyams’. The exact meaning of ‘Vāriyam’, perhaps a Tamil word, is somewhat obscure; a connection with ‘Vāri’, ‘income’ in Tamil, ‘rigorous demand’ in Kannada, may be suggested. It is equally possible that vāriyam is a Tamilised Sanskrit word, vārya, meaning ‘selected’ or ‘chosen’; in fact one inscription employs the expressions ‘varañam śeydāl’ for the act of choosing, and ‘varañam’ for the executive body of the sabhā. And the term ‘vāriyar’ denotes persons employed by the Sabhā in specified duties. When the Mulaparudai or Sucindrum ceased to manage the local temple, the sabhā appointed two vāriyar to do this work
on their behalf. And the Pāṇḍya inscription at Mānūr, to which reference has already been made, lays down that no kind of ‘vāriyam’ was to be entrusted to persons who did not possess certain qualifications. The early history of the vāriyam is very obscure. But enough evidence remains to show that the systematic employment of committees for executive work in rural administration was the result of a fairly long period of experiment, trial and error. In the earlier stages such work may have been done by individuals or very small groups. What looks very much like an ad hoc vāriyam for a specified temporary purpose is mentioned in an inscription from Śrīnivāsanallūr; its precise date cannot be determined as the ruling king is described in it only by the title Rājakēsari, but there is little doubt that it is an early Cōla inscription. This vāriyam is appointed, not by the territorial sabhā, but by the mūlaparudai of Mahēndramangalam in charge of the local temple; and the duty entrusted to the vāriyam was to describe authoritatively and record the extent of the iraiyili dēvadāna lands of the temple. There must have been several other instances of similar special vāriyams appointed for specific purposes. Whether the experience gathered from such experiments led to the growth and spread of the system of vāriyams in local administration, or whether the machinery of committees evolved by the sabhā in its active working was adapted by the other corporations, cannot now be decided. A nila-vāriyan of Tirukkadaiyūr is mentioned as late as 1194, and he was doubtless an official under the sabhā. The members of the executive committees of the sabhās were generally called ‘vāriyapperumakkal’.

The number and descriptions of the vāriyams differed in different sabhās, as also the method of their appointment. The best known example of the constitution of such vāriyams is that of the sabhā of Uttaramērūr, a village still flourishing under that very name in the Chingleput district and preserving many interesting vestiges of its past glory. The large irrigation tank within a couple of miles to the west of the neatly planned village is doubtless the celebrated Vairamēgha-taṭāka of the Pallava and Cōla inscriptions in Uttaramērūr, a tank which occupied much of the attention of the sabhā in those days and was placed under the management of a special Tank com-
mittee (the ēri-vāriyam). In the twelfth year of Parāntaka I, 49 A.D. 919, the sabhā adopted a resolution fixing the method of appointment to its executive committees, of which five were named. This resolution (vyavasthā) was taken in the presence of the official of the king’s government specially deputed for the purpose by a royal order (śrī-mukham). The central object of the arrangement adopted was to secure on the committees a fair representation not only for the thirty kudumbus (wards) into which the whole village was divided, but for the twelve sēris (streets) into which the wards were grouped. The actual method of selection was by lot (kuḍal-vōlai); but selection was confined to those who were duly nominated by the kudumbus according to rules which laid down certain conditions which had to be satisfied by every person before he became eligible for such nomination. The attempt to combine the representation on the committees of the kudumbu and of the sēri did not work, and as the result of the breakdown that followed, another effort was made, two years later, to reform the method of election to the committees. The sēri was allowed to fall into the background, and the direct representation of the kudumbus on the committees became the only aim. But the occasion of the revision was used to clarify other doubtful questions that had cropped up in the interval, and to make more detailed and specific regulations for the nominations by the kudumbus. This revision of the constitution was also carried out in the presence of a king’s official and recorded in the form of a vyavasthā of the sabhā. The very next year, the fifteenth of Parāntaka I (A.D. 922), the sabhā appointed another committee for assaying gold for all people in the village; this was not a new vāriyam; it was a committee of eight persons chosen by lot from among citizens who paid taxes, were resident in particular quarters of the village, and had made a name for assaying gold. This committee was perhaps intended to assist the pon-vāriyam (gold-committee) of the sabhā in the performance of their work.

Of the constitution and working of no other sabhā do we have such detailed knowledge as of that of Other Sabhās. Uttaramērūr. By their references to the vāriyams in other places, however, the inscriptions lead us to suppose that the method of entrusting details of executive
work to committees was generally followed by the other sabhās, when they found such details too much for a single executive committee. The work was honorary, no payment for it being suggested in any of the records, and no one could be expected to give more than a part of his time and energy for such work; the division of labour among a number of committees, the number being varied from time to time, was the most natural device to adopt, and so it was adopted.52

Two inscriptions from Tenneri of the eleventh year of Rājarāja I, A.D. 996, show the gradual spread from one place to another of these expedients of rural administration. One of these inscriptions records a resolution of the sabhā of Uttamaśola-Caturvēdi-mangalam that only members learned in the Mantra-Brāhmaṇa were eligible for service on the vāriyam and for drafting the resolutions of the assembly,53 and that any one who contravened their resolution should be liable to the same punishment as those who disobeyed the king’s orders (tiruvāṇai-maruttur-paṭum daṇḍam). Less than two months after the date of this resolution, the same sabhā took another resolution calculated to exclude from the privileges of serving on the vāriyam and drafting the resolutions of the assembly, persons who had been found guilty of theft of a Brahmin’s property and other offences of a more serious nature (mēḻ-paṭu-kurṟam). The simple and piecemeal nature of these resolutions, and their dates, are proof, if proof were required, of the uneven pace kept by the numerous sabhās in the development of their constitution and administrative practice. And no official of the king’s government attended the sessions of the sabhā of Uttamaśola Caturvēdi-mangalam when these resolutions were taken. In fact the sabhās were left largely to themselves, and each sabhā was free to make the arrangements that best suited its own peculiar conditions. No fewer than nine vāriyams are enumerated, for instance, as having been set up by the sabhā of Amani-nārāyaṇa Caturvēdi-mangalam in the third year of Pārthivēndravarman:54 while only four vāriyams are mentioned in a record of A.D. 919 from Tiruppārkādal.55

An inscription from Siddhamalli (Mannargudi tq. Tanjore) dated in the third year of Adhirājendra55a records a very interesting grāma-vyavasthā (a constitutional resolution for the village) arrived at by the sabhā at a full meeting sum-

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moned after due notice and held in the presence of a royal officer. It says that the executive committee (ūr-kūṭṭam) and the vāriyams (ūr-vāriyam) as also the vāriyam for the nādu (Purangarambail) were to be manned only by the Śāsanabaddhar and the Śāsanabaddha-makkal. If others are to do such work, they must be elected at a full meeting of the sabhā held after due notice in accordance with a royal order (tiruvānai); if, however, they are directly appointed by the government—ippadi anrīkke rājakulattāl varananjeyvār—they should be ten per śēri for kūṭṭam, one per śēri for vāri-yam, and three per śēri for nāṭṭuvāriyam. And in any case only persons who had not served for five years including the year concerned should be chosen. The inscription breaks off here and is perhaps not complete. But the part that has survived is remarkable for two reasons; it contemplates three alternative methods of appointment to the executives of the village and the nādu—hereditary right guaranteed by śāsana, election by sabhā, and appointment by government. Then, it shows that one class of persons were deemed qualified in their own right for all the executive posts; they are described as Śāsanabaddha and Śāsanabaddha-makkaḷ. These terms are not easy and can be elucidated only tentatively at present. An inscription of Uttama Cōla’s reign from Šembiyanmāhādevi (Tanjore dt.) states that the Śāsanabaddha-caturvēdi-bhāṭṭattānap-perumakkaḷ of that village were brought into existence as a body by the queen whose name the brahma-dēya village bears; this shows that the term refers to men included by name in the original śāsana deed creating the brahmādēya, who were chosen naturally for their learning and character; and the makkaḷ of our inscriptions may then be taken to apply to their descendants. This view, if correct, leads to the further inference that the hereditary owners of brahmādēya lands were quite ready to admit others into partnership in the management of local affairs, and content, if necessary, to limit the sphere of their own political ambition to give scope to their fellows,—or possibly found themselves compelled to do so by the force of changing conditions.

There are not wanting, on the other hand, instances in which the king’s government interfered to regulate the constitutional arrangements prevailing in the sabhās. They be-
long generally to the late Cōla period. Even in these instances, it is possible, though by no means clear, that the initiative was taken by the sabhās themselves, and that the terms of the constitutional settlement reported to the king by his officials and sanctioned by him were based on resolutions taken by the assemblies concerned. The inscriptions, however, contain only the record of the sanction accorded by the monarch to proposals placed before him by his own officials. An inscription from Talaināyar (Tanjore district), dated the 73rd day of the seventh regnal year of Kulottunga III, takes the form of a letter addressed to the sabhā of Kulottunga-śōlan-tani-nāyaka-caturvēdi-mangalam and the taṇḍuvān (collector) of the village. The letter contains rules for the election of the executive body (kūṭṭam) of the assembly sanctioned by the king at the instance of two officials, Brahmendra and Vāṇād-hirāja, written out by the tirumandira-ōlai and attested by nine others with titles ending in rāya or rāja, also no doubt officials of the central government. The rules laid down were the following: from the seventh regnal year, only those were to be elected to the kūṭṭam who had not been in the kūṭṭam for ten years preceding the year in which the election took place; the candidates must also be Brahmins above forty years of age, learned (vidvān) and impartial (samar); the relatives of those who had served on the kūṭṭam during the five years before and the five years after the seventh regnal year were also to be held ineligible for the kūṭṭam. The king also ordered that all Brahmins who were guilty of wicked deeds (vinaikkēdu) by defaulting the land revenue (kaḍamai) and oppressing docile Brahmins and respectable tenants, accepting bribes (kaikkūli) and so on, were to be fined in proportion to their offences, irrespective of whether they had served on the kūṭṭam or not. This last clause, together with the requirement of impartiality in the candidates for election under the new rules, warrants the supposition that local administration in Talaināyar had suffered by the growth of faction and violence for some time before the reform recorded in this inscription. Another instance of the royal sanction of a local constitution is dated five years later, A.D. 1190, and comes from Ayyampēṭṭai. At the instance of Nuḷāmbarāẏa, the king ordered that the executive (varanāmi) of the sabhā of Rājendra-śōla-caturvēdimangalam were to be chosen
from among those who had not served on it before and were not less than forty years of age.

Lest it should be thought that village assemblies as a rule lost their initiative and passed under the control of the central government in the late Cōla period, it may be noted that the mahāsabhā of Kāmadavalli-caturvēdimangalam resolved in A.D. 1232 to adhere to an earlier decision of theirs to constitute their executive (grāmakāryam) from among those who agreed to serve on the basis of a yearly tenure; and there is no evidence of any reference to the central government on either occasion. Likewise, the mahāsabhā of Śembiyanmahādēvi resolved of their own accord not to hold meetings of the executive at night for purposes of local administration (grāma-kāryam) and for considering revenue affairs (kādamaikkāriyan), as nocturnal meetings resulted in inefficient work (upahati) and extra expenditure of oil for lamps. They fixed the day from which the new arrangement came into force. They also resolved not to reappoint any person to the executive (kūṭtam) within five years after one term of office. The inscription is dated in the seventeenth year of Rājarāja III. The distinction made here between grāmakāryam, local affairs, and kādamaikkāriyan, revenue business, deserves to be particularly noted. Though this distinction is not expressly found in other records, we are justified in assuming that it was observed universally by all the village assemblies which had definite responsibilities both towards the locality concerned and towards the central government.

There is lastly an inscription of the thirtieth year of the reign of Rājarāja III from Śēnganūr (Tanjore district) which is of unusual importance to the study of local institutions in the late Cōla period. It is a record of constitutional and other arrangements relating to the assembly of the village (the Mahāsabhā). The interesting point here is that these arrangements are decreed by the mūlaparuṣai of the temple of Viśvēsvaramadēva: Viśvēsvaramadēvar kōyil mūlaparuṣaivaiyār kūṭtamurgavivarak-kūḍi irundu grāmakāriyan vyavasthai pannina pādi, a clear statement that the mūlaparuṣai (mūlapariṣat) of the temple framed the regulations that follow in the inscription for the conduct of the affairs of the village. It is not clear why the Mahāsabhā (mentioned further on in
the record), instead of following the usual rule of itself regulating its own affairs, left the decision of important issues to the mulaparuṣai; we may surmise, however, from the trend of the record as a whole that the Mahāsabhā was unable to reach satisfactory decisions on account of sharp differences, and felt the need for laying the whole matter before some external authority for arbitration. If this view is correct, it is not without significance that the Mahāsabhā sought the assistance of another local authority, rather than of the king’s government; it may be that by the end of the reign of Rāja-raja III, the central government, having lost its efficiency, failed to command the confidence of the people. In fact, one of the rules made on this occasion shows that in this period the officials of the king’s government (mudalīgal) even disturbed the smooth working of local institutions by their intrigues with particular factions.

The rules that follow are reasoned statements of the decisions reached, and we see that the mulaparuṣai were fully alive to the extraordinary and difficult nature of their task on this occasion. The first resolution relates to the constitution of the executive administration (kūṭṭam) of the village: there was an immemorial practice (anādiyāga vyavasthai) that, when the executive of the village was chosen (nammūrkkūṭṭam idum idattu), those who had once served could serve again only in the fifth year thereafter, their sons only in the fourth year and their brothers in the third, and this ancient practice was to be maintained; only those who were not less than forty years of age were to be chosen; the kūṭṭam should be chosen after obtaining the consent, ‘as our ancestors did’ (pūrnapurusāgal seydapadik-kūṭṭa), of the villagers assembled as the ūr; any persons who got in by fraud (utvari, lit. disguise) with the support of the officials (mudalīgal) of government or in violation of these rules, would be deemed to be traitors to the village, all their properties being confiscated; the kūṭṭam was to be chosen every time for one year (samvatsara-varanam); any persons that stayed on longer (merpadi ninrār) would also be considered grāma drōhis and punished as above. The appeal to the mos majorum, the stress laid on the consent of the ūr, the protest against undue influence by the mudalīgal and the deterrent punishment laid down against attempts to capture the executive by improper
methods or to prolong the period of office beyond the proper term, are all features of the resolution that deserve to be noted. Let us observe this also: how the choice of the executive was actually made, we are not told; nor do we hear of how the consent of the ūr was expressed; obviously our record does not tell the whole story, but sets down only the decisions on a few points that had come under discussion, the rest being a matter of common knowledge at the time.

The rest of the vyavasthā relates to matters of revenue and financial administration. When collecting the kaḍamai and kuḍimai (general revenue) dues of the village and the sabhāviniyōgam (local cesses), the members of the kūṭam should collect only the legitimate dues (prāptam) and not anything in excess thereof; the sabhāviniyōgam was not to be mixed up with the kuḍimai, but collected separately, and expended in accordance with written orders separately communicated to the accountant (kaṇakkkanukku-ṇyōgam eludikkkoḍuttu); if the expenditure on any single item (oru poruḷukku) exceeded 2000 kāṇu, the written sanction of the Mahāsabhā had to be obtained before the expenditure was incurred; if any expenditure was incurred otherwise than in accordance with these rules or any excess collection (of taxes and dues) was made, a fine of five times the amount involved was to be collected, which together with the proceeds of penal assessment on persons who had arrears of revenue (they had to pay double the original assessment) went into the coffers of the sabhā (sabhāviniyōgam). Lastly, the accountant of the village and the officers of the vāriyam and the kuḍumbu were to change annually and carry out the orders lawfully issued to them—āṇḍu māri niyōgappadī nirakk-kadavādāgavum. We have no means of ascertaining the exact rôle of the vāriyam and the kuḍumbu in this village and our knowledge of the actual working of these institutions here, as elsewhere, must remain imperfect.

The sabhā, mahāsabhā, and the corresponding Tamil words, kuri and perun-guri, refer to the same institution, which is sometimes even called perunguri-mahāsabhai. Its members are collectively referred to as perumakkal, and the honorific term ‘tiruvadhir’ is also employed in some inscriptions. The sabhā usually held its meetings in the temples and
mandapas of the village, and the term Brahma-sthāna\textsuperscript{61} appears to indicate the fixed meeting place of the sabhā wherever there was one.\textsuperscript{62} Sometimes it met outside the village on the banks of a tank or under a tree; this was certainly not due to the lack of a more sheltered place for the meeting. Some examples of such meetings are best accounted for by assuming that the inauspicious nature of the business transacted required that it should be done beyond the living quarters of the village.\textsuperscript{63} The sabhā was usually summoned by the beating of a drum (sāṟṟi); the meeting was also proclaimed by sound of bugle (kāḷam) or a double bugle (irattai-kāḷam).\textsuperscript{64} Meetings were also held at nights when required.

The Nagaram was another type of local assembly, not so much in evidence, however, as the Īṟ and Nagaram. The same term is sometimes employed to designate occupational groups like Śāliyanagarattōm.\textsuperscript{65} But when the Nagaram of places like Śivapuri,\textsuperscript{66} Tiruppalanam,\textsuperscript{67} Parakēsaripuram,\textsuperscript{68} and Takkōlam,\textsuperscript{69} and the Mānagaram of Kāṇci\textsuperscript{70} are in question, we are clearly dealing with territorial assemblies which, by their status and functions, had much in common with the Sabhā and the Īṟ. In some places like Tillaisthānam,\textsuperscript{71} the Nagaram and the Īṟ seem to have carried on their duties side by side.

The Nagaram was in all probability a primary assembly of merchants, which was organised as one of the local assemblies in important trade centres and was the only assembly in places where the mercantile interests overshadowed all the rest.

Territorial assemblies representing the nāḍu were also in existence and discharged important duties, particularly in regard to land revenue administration. ‘Nāḍu’ like īṟ generally means a territorial division, and the corporate character of ‘nāḍu’ in some of the contexts in the epigraphs is brought home to us by expressions like ‘nāḍāyisāinda nāṭṭōm’, ‘residents of the nāḍu met (formed) as nāḍu’. These corporations endow charities in their own names,\textsuperscript{72} and take charge of charitable endowments.\textsuperscript{73} In the fifteenth year of a Parakēsari, a certain Kaṇḍan Maravan, the feudatory of the Cōla monarch, issued an order to the nāṭṭūr of Kūnṟakkūṟram.\textsuperscript{74} This order stated
that the chief had decided to make a gift of some land as kāni to a certain person subject to a fixed annual payment of 25 pon for all time as the land tax on it; on no future occasion, when general revision of assessment was made, was this land to be put in a class which would raise the dues from it to more than the sum of 25 pon then fixed; the nāṭṭār were requested by the chieftain to give effect to these conditions, and they accordingly handed over the land to the person named and undertook not to enhance the tax due from the land in any future assessment. The part assigned by this inscription to the nāṭṭār in the classification of the lands and the periodical assessment of land revenue, and the permanent settlement of the assessment on some land are all noteworthy features of the land-revenue administration of the time. The order of Rājarāja on the gift of the village Ānaimangalam to the Buddhist shrine in Negapatum was addressed among others to the nāṭṭār of the Paṭṭinakkūṟram. No direct evidence on the constitution of these assemblies of the nāḍu is forthcoming; an analysis of the signatures affixed to the Leyden grant (of Ānaimangalam) is, however, very instructive in this connection. The grant is signed first by the officer of the puravu-vari who was present with the nāṭṭār when they marked the boundary of the village by getting an elephant to beat the bounds, then by the man who rode the elephant on the occasion, then by the accountants of twenty-seven villages, including Ānaimangalam, in the Paṭṭinakkūṟram, and lastly by the bhāṭtas who guided the whole transaction. The accountants sign on behalf of the sabhā or the ār of their villages and in accordance with their instructions. One wonders if the assembly of the nāḍu was constituted by the representatives of each of the villages in it coming together, the accountants being present among them.

In the tenth year of Kulöttunga I, the nāṭṭār of Puṟamalai-nāḍu are seen appointing a pūjārī (priest to conduct the worship) in the temple at Tirathamalai in the Salem district. The nāḍu of Vada-panangādu in Pudukkottai resolved in A.D. 1149 to levy a fine of one mā of arable land to be assigned to the temple for any injury caused by ambanavar (?) to arable land or on the highways in and near Nal-vayalur. An inscription from Jambai dated in the reign of a Karikāla-Coladēva assigns an important part to the nāḍu of Vāṅgap-
pāḍi in the conduct of the affairs of the temple of Vālaiyūr-
nakkar-yōgavāṇar; the donor, a chieftain of Bāṇa extraction,
states that his ancestors had assigned to the temple the vil-
lage of Raṇabhimamangalam; he then increases the endow-
ment and the scale of expenses, and entrusts the proper ob-
servance of the new scale to the nāḍu. It is also of interest to
note that under the general supervision of the nāḍu, the de-
tails of the management were carried on by one single village
chosen by lot (kuḍavōlai) for each year—a provision which
emphasises the relation between the assembly of the nāḍu
and the village-assemblies suggested by the Leyden grant of
a much earlier time. An undertaking given by the shepherds
of a village to make certain annual payments to a temple is
attested by 98 persons from 67 villages who describe them-
selves as ārikkekucmaamanda, i.e., representing their respective
villages, evidently on the assembly of Vāḷļuvappāḍi-nāḍu, the
region in which the villages were included;77a the inscription
comes from Śrīrāngam and is dated 1184, the sixth year of Ku-
lōttunga III. Another inscription of the late Cōla period from
Kāṇḍīpuram,78 records what is apparently an approval by
Madhurāntaka Pottappiccōla, the Telugu-Cōda king of the
time, of a resolution of the nāḍavar of Jayangonda-śolamaṇḍa-
lam remitting six kalams of paddy from the kadamai due on
each vēlī of land that was tirappu, or dēvadāna, tiruvidiyāṭ-
tam, pāḷḷiccamanda, agarapparru, maḍappuram, jīvitapparru,
pāḍaipparru and vanniyapparru. This enumeration of the types
of holdings is apparently meant to be exhaustive and to in-
clude all the productive lands in the nāḍu; the instance before
us is therefore one of a general revenue-remission initiated by
the nāḍu and approved by the ruler of the locality, clear proof
of the vitality of the assembly of the nāḍu even so late as
the thirteenth century. The nāṭṭavar are also found often co-
operating with other corporations and with individual officials
in the administration of justice and in other matters.79

The nagaram and nāḍu of the Tamil inscriptions are, in
their names, if nothing else, the exact counter-parts of the
pauρa and jānapāda respectively of Sanskrit literature.
Whether the village assemblies called Ūr and Sabhā in Sou-
thern India were known to the Sanskrit writers on Indian
polity, and whether the assemblies must be taken to have
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been included under the generic term jānapada, are questions not easily decided at present.

The procedure that was followed in the conduct of business at the meetings of the various bodies so far mentioned is not described in any of the inscriptions. Even the method employed in the choice of the executive of the assemblies remains obscure except in the case of Uttaramērūr. Regarding the executive bodies of other villages, we learn something of their qualifications and tenure of office, but nothing of the actual mode of their appointment. We must assume that membership in the general assembly was unrestricted and open to all the residents of the village: the inscriptions sometimes state expressly that the meeting was fully attended, everybody young and old being present.²⁹ᵃ

There is no evidence that the idea of a quorum was known; but definite methods of summoning meetings and giving notice of them were prescribed, and the expression often employed, kūṭṭakkuvaravā-kūḍi irundu,²⁹ᵇ indicates that importance was attached to the presence of all the members of the executive for the time being. There is also no evidence that votes were taken; as each question came up, there must have been a general discussion in which the leading men took part in accordance with their social status, and if the matter was one affecting any class in particular, the representatives of that class had every chance of explaining their point of view; the final decision was reached by common agreement. Rules were sometimes made, as in the Mānūr assembly, against factious opposition and attempts to hold up business by obstructionism; obviously the enforcement of such rules depended on the support of public opinion. The procedure at meetings seems on the whole to have been rudimentary, and the assemblies had, but for their executives, hardly outgrown the stage of folk-gatherings.

The local assemblies often co-operated with one another and with other corporations in pursuance of common objects. The sabhā of Tiraimūr, the nagaram and the dēvakanmis of a temple in Tiruvidaimarudūr were together responsible for the proper management of the temple and when they transacted its business, they met in the theatre (nāṭakasāllā) of the temple.⁸⁰ The emoluments of the servants of another
temple at Tiruvāmmāttūr were fixed at a common meeting of the sabhā of the place, the ūr, the Śivabrāhmaṇas, the Rudragaṇa who sang sacred hymns before god, and the servants of the temple including the uvaccar.81 The presence at the meeting of the servants whose emoluments were being fixed implies that this was not done without some regard for their wishes in the matter, a typical instance of the elastic and humane character of the economic arrangements of the time. Again the priests of a temple at Polonnaruva and other servants on its establishment are, together with the nāṭṭavar of the division,82 placed in charge of a cash endowment for a lamp. There is one instance on record of the sabhās of two neighbouring villages coalescing and agreeing that the two villages should thenceforth count as one.83 This happened in the reign of Parantaka I, A.D. 933, and constitutes a measure of the freedom enjoyed by these local bodies. The union of villages was the result of their voluntary choice and was effected without any direct reference to the central government. The grant of brahmadēya or dēvadāna in its execution involved the co-operation of many organised groups. A typical instance is the grant of Palaiyanūr, which is put through by the nāṭṭār of Palaiyanūr-nāḍu with the assistance of the elders84 of brahmadēya villages, the ūrgaliḷār of all ūrs including dēvadāna, paliḷḷcandam, kāṇimurrūṭṭu, veṭṭippēru and old araccāḷabhōga and the nagarams.85 This enumeration of cooperating local authorities is of interest in two ways: it mentions some special tenures by which land was held; these will be discussed elsewhere. And it shows clearly that the assembly of the nāḍu (nāṭṭār) was a body distinct from the assemblies of the villages (ūrgal) and towns (nagarangal). Unlike the Leyden grant which is addressed to local groups in more or less the same terms and is signed by the representatives of all villages and towns in the nāḍu, this grant, from Tiruvālāṅgaṇādu, is attested only by the villages whose land rights were affected by the gift, besides the officials of the revenue department. Except for this difference in detail the two grants remarkably confirm each other, and imply that the assembly of the nāḍu was made up of representatives from the assemblies of all the villages and towns in the division.86 Instances are not wanting of a number of such assemblies of the nāḍu co-operating for some common purpose.87
Local administration was thus carried on by means of primary assemblies in the villages and towns, and representative assemblies in the larger divisions. The sabhā, the ur and the nangaram were of the nature of folk meetings in which every one who had a stake in the locality was entitled to be present. This becomes evident from the manner of summoning these meetings, which was by a general proclamation, by beat of drum or other suitable means, of the time and place of the meeting. The formula is often employed in describing these meetings that they were quite fully attended; the young and the old having assembled together after due notice of the meeting had been given. There is not a single instance on record of a decision having been reached by the method of voting; and it does not seem likely. The political spirit of the time, such as it was, aimed at securing the harmony of classes, rather than their equality. A healthy society based on a general distribution of small properties, which was free from the glaring economic oppression of one class by another, had no particular use for the ideals of modern democracy. Social life was dominated by groups rooted in ancient custom and ideal right, and was subtly suffused with emotions of a quasi-religious nature. All that was demanded in such an atmosphere was an opportunity to watch the course of affairs, and to raise a protest if anything went wrong, or to press a point of view that was being overlooked. This was furnished by the periodical meetings of the assemblies and the groups; but the leadership in such gatherings remained with those naturally fit for it. Age, learning, and wealth, in addition to birth, furnished the most obvious qualifications for such leadership; official standing and public benefactions were other claims to the consideration and homage of the average man.

That the villages were little 'republics' which had a large measure of autonomy in the management of their own affairs is seen from the powers of taxation for local purposes, and of granting exemptions from such taxes and dues, enjoyed by their assemblies, and from the separate administrative staff, comprising doubtless only a few officials, employed and controlled by them. Of their power of taxation for local purposes, an idea may be
formed from the instances in which the assemblies grant remissions and assignments of dues without any reference to the king's government and in the exercise of their own powers. In the second year of a Rājakēsari, the sabhā of Nālur assigned, in perpetuity, to the local temple to which they owed some money, the proceeds of a local cess on shops (angāḍik-kūli) in lieu of the interest on the loan. The nagaratār of Kumara-māttāndapuram made over their annual income from vārā-vaiγal,—a cess of which the nature is not clear,—towards a fund for maintaining a Jaina shrine in good repair. At Tiruverumbūr, the sabhā of Śrikanṭha-catuvēdimangalam resolved that no dues of any kind should be levied on the properties of the temple on their account from the date of resolution; they got on another occasion a lump sum payment from a person as they wanted cash for digging a tank, and in consideration thereof assigned to him the right exercised till then by the assembly of collecting paddy at a certain rate from the cultivators of the village. The ār of Ulliyūr obtained a number of exemptions in perpetuity on behalf of a temple in their hamlet, and these were pronounced by the sabhā of Utaramērūr who granted them to be free from the interference of all extraneous powers. In these and many other instances of a similar nature, the village assemblies were clearly disposing of rights that were exclusively vested in them and that they were free to utilise in any manner calculated to advance the social good of the little community whose affairs they managed. These assignments and remissions of the taxes and dues collected by themselves should not be confused with another class of tax remissions for which the village assemblies became responsible. In the latter class of cases, in lieu of a lump sum payment made in advance to it, the assembly undertakes to pay all dues to the local and central governments on particular plots of land for all time. The lump sum in these instances was the capitalised value of the annual dues chargeable to the land, and was generally called irai-dravyam or irai-kāval. Possibly the term purvācāram which occurs in some inscriptions in a similar context has the same meaning. Such advance payment in a lump sum of future taxes was due to two general causes. First, persons who endowed charities by setting apart land, often desired to secure for such land freedom from all dues and
imposts, and the common way of doing this was to pay their
capitalised value to the assembly of the village where the
land was located, making them responsible for all future
payments. Secondly, the assemblies, on their own initiative,
often raised money in this manner for immediate capital ex-
penditure for public purposes, which could not be financed
otherwise. The sabhā of Sirrānaiccur, a brahmādaṇḍa, for in-
stance, owed a considerable sum of money to a person whose
properties became forfeited to the king for reasons not stated;
when the sabhā was called upon to remit the amount to the
king’s treasury, they had to borrow the sum from the local
temple and undertake to pay the taxes on some temple
lands.94

The responsibility for the details of local administration
was, as pointed out before, vested in small
Local Executive committees appointed by the
general assembly, and service on such committees was hono-
rary. There was a small staff of paid servants in each village
to assist these executive committees and maintain the records
of the village. These village officials were called madhyas-
that, a term often rendered into ‘arbitrators’;95 the word does
indeed mean ‘arbitrators’, but it is difficult to admit that this
is its meaning in the Cōla inscriptions, or that the duties of
the madhyasthas employed by the assemblies included the
task of arbitrating among disputants.96 Perhaps the term was
applied to village officers in order to emphasise their neutral
position in all matters of rural politics. They attended the
meetings of the assembly and assisted in the conduct of the
proceedings, but took no part in the deliberations. Their
duties and remuneration were fixed by the assembly at its
discretion. In A.D. 923, for instance, the sabhā of Aiñjaṅṭasam
resolved that their madhyasthas employed in writing up the
accounts connected with the tank (ēri) were to be remuner-
ated at the rate of four measures (nālis) of paddy per diem,
and were to receive in addition seven kaḷaṇju of ‘red gold’
per annum with a pair of cloths each; that each of them had
at the end of his year of office, to produce accounts and pass
through the ordeal of red-hot iron (maḷu); that those who
were declared pure after the ordeal should receive a bonus
of a small amount of gold, and that those that failed in the
ordeal should pay a fine of ten kaḷaṇjus of gold, the reason for
the heavy fine being that the corpus of the tank-fund (ēri-mudal) was not of sufficient size; and that no corporal punishment (sārīradam) was to be resorted to by the sabhā in such cases. Generally it was a madhyastha that recorded the resolutions of the assemblies to the dictation of one or more of the prominent members present and taking part in the preceding discussions. Another class of officers was called ‘karaṇattār’, the exact duties in which each was engaged being indicated by the phrases like Karai-kalukkuk-kaṇ-kaṇikkkaṇakku, the accountant who was supervising the boundaries (of lands?). In A.D. 1235, an accountant was dismissed by a sabhā, and his descendants and relatives declared unfit to hold the office again. An inscription of uncertain date from Mannārkōyil in the Tinnevelly district mentions the madhyastha, the blacksmith, the carpenter, the goldsmith and the village-pariah as the persons on whom the representatives of the central government depended for demarcating the boundaries of a village Vindanūr, given away as tiruviyattam. A curious inscription from Tribhuvani (Pondicherry) dated in the forty-third regnal year of Kulottunga I, A.D. 1113, contains a provision that the artisans and professional men should pursue their crafts and professions within the precincts of the village, and that such of them as served the residents of other villages would be deemed to have been guilty of a grave offence against the law. This is an interesting example of rural protectionism; but we have no reason to believe that it was universal, or even common. On the other hand, the occasions for service outside one’s own village or town could not have been very frequent. An inscription from Tirumānikulī (S.A.) records the endowment of a sandivalakku by an ūrp-paraiyan in A.D. 1221.

The functions of the assemblies had a wide range. They were as a rule entrusted with the direct charge or, at least, the supervision of all charitable endowments in the village. To judge from the number and provenance of the inscriptions recording such gifts, in no place was this source of public benefaction a negligible item, and in several villages it was in itself sufficiently important to warrant the creation of a separate committee (dharma-vāriyam) for its administration.
to venture on quantitative statements relating to a distant past; but the student of Cōla institutions often wonders whether for local well-being, the gifts of the rich did not mean more in that period than the taxes levied and collected from the residents of a locality by its assembly. However that may be, the assemblies were not slow to address themselves to the task of enriching local life by additions to its amenities, social and cultural. For one thing, they took good care to preserve the records of older charities and to see that their terms were carried out by the parties concerned.\textsuperscript{103} Altered economic conditions sometimes led to a revision of the original terms, but a genuine effort was made not to allow any of the numerous perpetual endowments to fall into desuetude. Most of these centred round the village temple which, from somewhat obscure religious origins, had grown by the time of the Cōlas to dominate every aspect of social life all over the country. The role of the temple in the secular life of its neighbourhood can hardly be exaggerated, and the temple and its affairs were among the chief preoccupations of the local assemblies; and the temples, and sometimes individual shrines in them, had separate groups who were in charge of their management; but these authorities were subject to the double control of the local assemblies who exercised a general supervision and of the officer of the king who audited the accounts. The temple was the centre of all the institutions of popular culture and amusement. A detailed account of these institutions is given elsewhere. Here the part of the village assemblies in their upkeep may be briefly noticed.\textsuperscript{105} The assemblies often set apart land for the maintenance of persons who expounded, in the halls of the temples, the national epics of the Rāmāyana and the Mahābhārata, and the purānas: such land was called Bhāratap-pāngu (share for Bhārata),\textsuperscript{104} and was usually made tax-free. Music and dancing, and theatrical presentations of popular tales and legends, formed part of the ordinary routine of the temple, and received special attention on festive occasions; and Nāṭakasālās were specially constructed for these purposes.\textsuperscript{105} There were recitations of sacred hymns in Tamil and in Sanskrit in the course of the daily worship in the temples, and the assemblies sometimes gave shares from the common lands of the village for the maintenance of these services. Schools of
higher learning were attached to temples and so were hospitals. The assemblies were found endowing or assisting in the endowment of particular subjects like Mīmāṃsā of the Prābhākara school, Vēdānta, Vyākaraṇa, Bhāviṣya, Taittirīya, Vājasanēya, and so on. In the foundation of hospitals and the maintenance of physicians attached to them the assemblies actively assisted and co-operated with the donor. They also aided persons who desired to put up rest-houses (ambalam) and provide for the supply of drinking water in them. Agrarian rights and tenures, and irrigation of land, of which an account is given elsewhere, were among the most important concerns of the assemblies. In addition to the records relating to such matters maintained by the central government, the villages seem to have kept their own record books including a land-register (nila-mudal) and a tax-register (pottagam). The consent of the sabhā was essential to any alteration in the classification of the lands in the village. The king simultaneously addressed the local adhikārī (official of the government) and the sabhā concerned, and then they met together and put the business through. The part of the assemblies in the administration of justice has been noticed before. The judicial officers of the village (niyayattār) evidently used the proceeds of the fines levied by them for some common good. In one instance, they presented a golden diadem to the god of a local temple.

In 1236 the mūla pariṣat of Tiruvellārāi (Trichinopoly dt.) met in the local temple to consider the lease of some villages that were the personal property of the king, Rājarāja III; this was obviously an assembly which had the management of the temple and its affairs. They resolved to replace the existing Executive Committee of probably four members by another consisting of eight, who should settle the kadamai and kudi-mai dues to be collected from the tenants in occupation of the leased lands. The members of this Committee were remunerated for their service and were to be changed annually; and a person who once served on this Committee could not serve again for the next four years.

An inscription from Tirukollikkādu, undated but clearly of the early Cōla period, reveals an instance of unauthorised occupation of some temple lands by the Sabhā of Mārāya-C. 65
mangalam for a period of 35 years between the third year of Uttama Cōḷa and the twenty-ninth of Rājendra I. A petition to the king led to an enquiry by a royal officer, and then the Sabhā was required as penalty to pay 400 kāsus instead of 200 received by them previously; the Sabhā returned the land as the equivalent of 100 kāsus (vilai-dravyam), and for the balance they agreed to pay all the dues on the land to the state for all time, thus treating 300 kāsus as īraikāval.116b

The village assemblies sometimes stimulated the flow of private charity for the general benefit of the community by giving suitable public recognition to their benefactors. The sabhā of Tiruppēr recorded in an inscription, A.D. 1129, their gratitude to a certain Bhaṭṭa whose prayers and benefactions were believed to have been of great use to the village in a troublesome period when its fortunes had sunk low and the people were deserting it.117 The sabhā of Uttaramērūr conferred some hereditary privileges on a courtesan who carried out extensive repairs and additions to the Viṣṇu temple in the locality.118 The sthānattār of the temple and the residents of Tirumalavādī adopted an interesting method to express their gratitude to a benefactor; he had greatly improved the temple and by slightly diverting the course of the Coleroon, averted the danger of inundation which threatened the village; in appreciation of these and other services, the sthānattār petitioned the deity on the occasion of a festival that a free house might be granted in perpetuity for the residence in the village itself of this great benefactor, and then, ostensibly with the sanction of the deity, a house was set apart for the purpose from the properties of the temple.119 This was in 1223. Other examples can be easily gathered from the inscriptions.

Such in outline were the nature, organisation and functions of local assemblies and groups in the tenth and eleventh centuries. In a general account, many characteristic details which might add vividness to the picture are necessarily left out. No room can be found for them except in detailed histories of particular assemblies which cannot be attempted here.120 But what has been said is enough to show that between an able bureaucracy and the active local assemblies which in various ways fostered a live sense of citizenship, there was attained a high standard of administrative efficiency and purity, perhaps the highest ever attained by the Hindu State.
A remarkable parallel to the position of the townships in the Cōla empire is furnished by that of the cities of Gaul in the Roman empire as can be seen from the description of the latter by Fustel de Coulanges.\(^{121}\) 'Each city possessed its public property comprising buildings, land, capital fund, contributions. It could receive donations and bequests. It directly administered all this property. It regulated land rights and lent out its money on interest. It got contributions for itself such as octrois, market dues, tolls on bridges and roads.

'It had its own expenses on its buildings (fortifications), streets, its forum, its basilicas, its temples, its public baths and its theatre, its roads and its bridges. It established schools and appointed teachers, as it appointed its doctors...In short, the city and its....territory was constituted like a veritable state. We do not mean to say by this that it was independent. To think of it as a free community under the simple suzerainty of the empire would be exaggerated and inexact. It had to obey all the orders of the imperial government. It opened its portals to a pro-consul every time he wished to visit it, and we may go further and say that nearly all its acts were submitted to the governor of the province for his approbation. But what we should note here is first that the imperial government had no agent always present in the city, and secondly that the city had a complete organism and a life of its own. It possessed its directing senate, its corps of magistrates, its jurisdiction, its police, its treasury, its goods movable and immovable, its public fund, its schools, its clergy and its high priests. None of all these came to it from outside: magistrates, professors, priests, every one was found within. Doubtless it was not a free state; it was at any rate a state'.

1. El. xxii, p. 5-11.
3. 71 of 1897.
4. 33 of 1895.
5. 82 of 1896. 85 of 1896. TAS. ii, p. 7. The dissolution of the body is a legitimate inference from l. 14. which lays down punishment only for the members of the Parudai going back on their agreement individually and not in their collective capacity.
6. 214 of 1911.
7. 629 of 1916.
8. 39 of 1895; 117 of 1910.
9. 120 of 1902.
10. 145 of 1900; 239 of 1902.
11. 640 of 1905; 519 of 1922.
12. Krishna Sastri suggests that Sankarappādi was a general name applied to the quarters in which the Śaivas of a town lived. (SII. iii, p. 275, n. 1). It should be noted, however, that in almost all known instances, the Śankarappādiyār have duties connected with the maintenance of lamps and in particular the supply of oil—547 of 1920, 80 of 1897, 78 of 1898, etc. Two records imply moreover that they were a corporation of oil-mongers; in his second year, Kulottunga I ordered that 25 families of Śankarappādi should be settled in Tiruvālangādu (N.A.), in a new settlement called Rājendra-Śolappādi and made responsible for the supply of oil for 15 lamps (SII. iii, 65); an inscription from Achyutamangalam (Tj.) contains the expression: ṣekku onrukku Śankarappādiyār pēr pannirāṇdu āga. (395 of 1925).
13. Madras Museum plates. SII. iii, p. 269, ll. 3-6, and 112-3.
14. 2 of 1898.
15. 238 of 1929.
16. SII. iii, p. 177, contra Hultzsch.
17. 198 of 1925.
18. 587 and 620 of 1920.
19. 151 of 1897.
20. 73 of 1914.
21. 32 of 1906. The ‘elubattonbadu nāttōm’ supervise the engraving on stone of a decision of the nāḍu and nagara of Uṭṭattār-nāḍu in 1199. (521 of 1912).
22. 372 of 1914.
23. 352 of 1909.
25. 86 of 1919. Also 77 of 1900.
26. 197 of 1894.
27. 368 of 1911.
28. Pd. 152.
29. 227 of 1921, which may be of the reign of Kulottunga I.
30. 543 of 1921.
31. 610 of 1902.
32. SII. iii, 210.
33. 1 and 2 of 1898; 692 of 1904; 335 of 1917; 178 of 1919, 348 of 1917.
34. 152 and 154 of 1895.
35. 206, 201 of 1919.
37. e.g. Tiruverumbūr, (112 and 123 of 1914); Tiraimūr (201 and 216 of 1907); Sevalai (362 of 1902); Uttaramērūr (89 of 1898) and so on. The assumption has been made that in the ūr and nagara ‘all the conditions pertaining to membership in the Brahmanical sabhās prevailed, except perhaps the knowledge of the Vedas’. ARE. 1913, II. 23. There is no evidence to support this.
NOTES

38. 466 of 1912.
40. 3 and 58 of 1898.
41. 40 of 1895.
42. SII. iii, 1; 237 of 1915; 234 of 1929.
44. Kittel, s. v. vāri; 133 of 1914 (Rājak, 5) has the expression: ivāṇḍu śrī-kōyil vāri sēginya sabhai-vāryar.
45. 113 of 1928.
46. 596 of 1904: vārigam vaikkappaṭṭa vārigarum kaṇakkum irundu.
47. 43 of 1906.
48. 'Perunakka]' literally means 'Great men'.
49. ASI. 1905; Studies—ch. vi. 176 of 1930 furnishes another example from the reign of Parāntaka I of sabhā of Ninravūr emphasizing the importance of the kuṇḍumbu (ward) in the conduct of the affairs of the sabhā. It lays down that each kuṇḍumbu was to be represented in all discussions by two persons who had not taken such part in discussions before (panḍu manṟadi ariyāddār). For other provisions of the record relating to revenue affairs, salary of madhyastha and so on, see ARE. 1930, II, 16.
50. Bits of palm-leaf on which were written the names of eligible persons were thrown into a narrow-mouthed pot and well shaken in the presence of the whole assembly; and a child was asked to take out one after another as many of the bits as were required for the purpose of the constitution of the committees.
51. 12 of 1898.
52. ARE. 1905, II, 7.
53. 240 and 241 of 1922. The phrase 'Sabhā-māṟṟaṁ-jollavum' cannot simply mean 'speak in the sabhā'. The inscriptions often say that they are recorded to the dictation (solla) of some person who is generally a Bhatta; and I think 'Sabhā-māṟṟaṁ-jollu' has reference to this process of dictating for record the conclusions reached by the sabhā. The simple form 'māṟṟam' occurs in 60 of 1926.
54. SII. iii, 156, II. 1-3.
55. SII. iii, 99.
55a. No. 5 of 1945-6.
55b. 496 of 1925; also 480.
57. For kūṭtam (executive) of other assemblies see: 581 of 1907, 527 of 1918, 251 of 1925.
58. 113, 120 of 1928—the two numbers being apparently duplicates of the same record.
60. 500 of 1925.
60a. 89 of 1932; ARE. 1932.
61. 30 of 1894; 241 of 1922.
63. 553 of 1921; 85 of 1896; 72 of 1914; 103 of 1897.
64. 268 of 1921, also mentions Viyāpāri-nagarattōm.
65. 243 of 1894.
66. 165 of 1928.
67. 66 of 1895.
68. 6 of 1897.
69. 76 of 1921.
70. 40 of 1895.
71. Pd. 38.
72. 217 of 1926; 411 of 1912; Pd. 85.
73. Pd. 36.
74. 356 of 1924.
75. 676 of 1905.
76. 373 of 1914 (Pd. 186).
77. 109 of 1906.
77a. 61 of 1936-7, ARE. II. 32.
78. 556 of 1919.
79. Co-operation with Sambuvarāyar in the reign of Kulōttunga II—64 of 1900.
79a. 62 of 1898; Studies, p. 121.
79b. SII. iii, 77.
80. 199 of 1907; 154 of 1895.
81. 18 of 1922. The uvaccar are pipers and drummers who play on their musical instruments during the services in temple.
82. 594 of 1912. See also 28 of 1919 for another such instance from Markānam.
83. EI. iii, pp. 145, 147; (SII. ii, p. 370).
84. The text is 'Kilavar', rendered into 'headman' by Krishna Sastri. See also 39 of 1895 for brahmadēyak-kilavar.
85. SII. iii, p. 402, ll. 2-5; see also EI. xv. Anbil plates, l. 124; SII. iii, 142, ll. 4-8; Leyden grant, l. 113.
86. See p. 296 ante.
87. 103 of 1921.
88. 321 of 1910.
89. 222 of 1911.
90. 133 of 1914; 105 of 1914.
91. 41 of 1898.
92. 100 of 1892.
93. 14 of 1898.
94. 105 of 1925.
95. SII. iii, index s.v. Madhyasthar.
NOTES

96. 226 of 1915.
97. 30 of 1919.
98. 583 of 1904.
99. 400 of 1916.
100. 205 of 1919.
101. 167 of 1902.
102. SII. iii, 6.
103. 199 of 1907; 92 of 1895.
104. 63 of 1897; 48 and 50 of 1923. Pangu often gives place to puram or vr̥tti.
105. 199 of 1907; 157 of 1905; 398 of 1921. 152 of 1925; 253, 254 of 1914.
106. 233 of 1911; 333 of 1923.
107. 276 of 1925.
108. 18 of 1898; 202 of 1912.
109. 29 of 1898. The name not of the purāṇa but of a sūtra. SII. ii, p. 524, l. 118).
110. 33 of 1898.
111. 194 of 1923.
112. 36 of 1898; 112 and 113 of 1925; 182 of 1915; 97 of 1928.
113. TAS. i. pp. 168-9; 260 of 1915; 569 of 1908.
114. SII. iii, 150.
115. 188 of 1919.
116. 221 of 1921.
116a. 204 of 1938-9; ARE. II. 24.
116b. 139 of 1935-6, ARE. II. 37.
117. 276 of 1901. See also 211 and 205 of 1928.
118. 172 of 1923.
119. 91 of 1920.
120. See Studies, iv, v.
The economy of the mediaeval state had little in common with that of modern governments, and the Indian State was no exception. Taxation was based partly on custom, and partly, especially in the case of new levies, on the consent, tacit or express, of the groups affected. Land was the mainstay of national economy and the land-tax, collected in cash or kind, or as often happened in the Cōla State by a judicious mixture of both methods, was the chief source of revenue. Customs and octroi, profession taxes assessed in various ways, and the taxation of gifts of nature worked up by man, such as the produce of mines, forests and salt-pans, were also resorted to. And the corvée (vetṭi, viṣṭi) was exacted with more or less regularity. When the cumulative effects of these burdens became too oppressive, the people abandoned their homesteads and betook themselves elsewhere; the fear of local depopulation was an ever-present check on the rapacity of the tax-collector.

The nature of the charges on the public revenues depended upon the agency that gathered the tax or the due; for it was not merely the king's government that collected revenue in the form of taxes; local bodies and other agencies of a communal or professional character also raised levies for various purposes. The main charge on the revenues of the king was the salaries of officials, including the maintenance of the army and the navy; in the higher rungs of public service these salaries took the form of assignments of particular revenue items in particular areas so that what was paid into the king's treasury (tālam) was a net income that remained after deductions on account of such assignments. What remained after paying the charges of administration was the property of the king and entirely at his disposal. A good part of it no doubt went to the maintenance of the king's personal establishment.
including the numerous queens and their retinues. Members
of the royal family who commanded the special affection of
the ruling monarch, like Śembiyamahādēvi in Uttama Cōla’s
reign, Kundavai in Rājarāja’s, must have received very sumpt-
uous allowances from the king’s treasury. A great amount
of treasure was kept in the form of jewels and precious stones
which served the double purpose of personal distinction for
the king and a financial reserve for the state. What Abu
Zayd notes generally of Indian kings in the beginning of the
tenth century no doubt applied to conditions in the Cōla court
as well.\(^1\) ‘The Kings of India wear ear-rings of precious-
stones mounted on gold. They wear round the neck collars
of great value made of precious stones, red (rubies) and green
(emeralds), but pearls have the greatest value and in most
cases they are used. In fact, pearls constitute the treasure
of the kings and their financial reserve.\(^2\) The generals and
the high functionaries wear equally collars of pearls.’ On a
smaller scale the assignees who were in the enjoyment of in-
comes of varying sizes from the areas assigned to them imi-
tated the model set by the king. All of them distributed their
resources among hoarding, personal expenditure, and
‘charity’, which went to meet much of what we should now
call social expenditure.

The language of the inscriptions describing the taxes and
dues is seldom susceptible of complete or
satisfactory interpretation at present, and
nothing more can be done than to offer some tentative in-
fences from the records which will require confirmation or
modification in the light of further study. The most general
term for taxes and dues employed in the epigraphy of the
period is irai or vari. Two other general terms are manṇu-
pādu and daṇḍam. The former was of the nature of judicial
fine incurred for specific offences.\(^3\) Daṇḍam is a closely re-
lated term and often goes with manṇupādu; in one instance
the former is said to be an instance of the latter.\(^4\) But daṇḍam
is a term also employed in another sense at least in one in-
stance. A daṇḍam of 3,000 kalaṇju of gold was levied\(^5\) by
Parāntaka I in his 38 year, a.d. 945, on the assembly of Tiruk-
kudamukkil, and the amount was to be paid by them to the
Pāṇḍip-paḍai, perhaps the troops (engaged in the) Pāṇḍyan
(war). Here the daṇḍam has the appearance of a special war-
levy, though this is not quite clear. The inscription does not give the reason for the levy. The amount was very huge in this case, and the assembly was still arranging for its payment in the third year of Gândarâditya, by selling some lands to the local temple. It is also possible that this was a heavy punishment brought down on themselves by the sabhâ in some manner. A record from Alângudi states that Vîrarâjendra levied a special tax of one kaîlînju of gold per vêli of land to finance his war against Vîngi.6

Another general term of somewhat uncertain import is 'îravu', which, in one of the few instances7 so far known of it, figures as some sort of a cess paid in kind and amounting to a little over 20 per cent of the puravu, the land-tax. The word 'îravu' (begging) reminds one of a famous saying in the Kural which compares to a highwayman the king addressing a request to his subjects (for financial assistance); this saying in turn recalls Kauṭilya's dicta on pranaya (benevolence).

Other general terms in common use were Āyam (revenue), Kaḏamai and Kuṭimai meaning literally 'duty' and 'tenancy-dues'. 'Āyam' had apparently the same wide application as 'îravu' and a number of minor dues were grouped together under the general description of 'śittāyam' or 'śillira' both sometimes found together in the same inscription.8 But the most significant grouping of the taxes and dues, that which provides a key to the whole tax-system, is that contained in a phrase like the following from an inscription of the twentieth year of Râjârâja I:9 'Any kind of Kuṭimai due at the Sacred Victorious Gate, the taxation (vârippâdu) levied by the ēr (town or village), and any other type of Kuṭimai.' The same inscription expands the last of the three items named into: 'îravu on those on which 'îravu was due, and eccoru.'10 The 'Sacred Victorious Gate' (tiru-kkorra-vâšal) means no doubt the gate of the king's palace, and the first division of the taxes mentioned in this list comprised those levied by the king's government.11 Then came the dues levied by the local assembly, ēr, sabhâ or nagaram, and these were grouped under the name 'ûridu-varîppâdu', 'taxes levied by the town (or village).'

Lastly, it is to be noticed that the term Kuṭimai was applied
to all the groups without distinction; thus understood, Kudimai stands for the 'duties of the kudis' or 'burdens of citizenship' and is quite close in meaning also to 'kaḍamai.' After recording the gift of some fields as ėri-paṭṭi (tank-land), the assembly (ūr) of Nerkuṇam undertook never to exercise their rights of taxation in a manner calculated to abrogate the gift.\textsuperscript{12} The expression Ûr-kīl-Iṛaiyili, tax-free under the ūr, employed of some lands also implies that such lands were exempted from all dues because the residents of the village had undertaken to pay these dues in the ratio of their holdings in the village.\textsuperscript{13}

A general order of Rājarāja I issued by him at his capital, Taṇjavūr, and applicable to the Cōḷa, Tōṇḍai and Pāṇḍya counties shows the extent to which the local authorities could rely on themselves for the collection of local cesses, and the readiness of the central government to come to their aid, when necessary, in enforcing their demands. In certain classes of villages, those of the Brahmans, Vaikhānasas and Śramaṇas, persons who held land under the service-tenure (kāṇi-udaiya) were slack in the payment of dues assessed upon them by the village authorities (ūriduvarippāḍu). The grounds for the attitude of these tenants are not stated; apparently, they held that they were not liable to these minor cesses; and there was an attempt at concerted action on their part. The dispute became a long-drawn affair, and the whole subject went up to the king for his decision. The inscription\textsuperscript{14} records the royal award which went against the tenants and authorised the villages to realise the taxes from them as from other villagers (ūrgaḷilār). Those tenants who, from the sixteenth to the twenty-third year of the king's reign, were found to be in arrears for a period of two complete years and a third, were declared liable to have their lands distrained and sold by the village concerned, and the defaulting tenants were forbidden to take any part in such proceedings. This award was made by the king on the 124th day of the 24th year of his reign.

The names of the taxes and their nature, so far as known, are generally learnt from the numerous Remissions. records of exemptions granted to various institutions from the payment of these dues. Although the local assemblies are seen to have been responsible for the bulk
of such exemptions, examples are not wanting of the king granting similar exemptions in particular cases. In either case, each authority must be understood to have remitted the particular dues which it would have been entitled to levy in the absence of the remission. This is expressly stated in some instances as when the sabhā-viniyōgam is said to be remitted on some temple lands which were already ār-kiḻ-iraiyili. Cases of remission must be carefully distinguished from those of commutation in which, as has been shown elsewhere, all future dues were provided for by the payment of a lump sum roughly equal to their value capitalised at current rates of interest. Though the formula of exemption was similar in either case, there was an important difference. When taxes were remitted no payment was due from anybody; when they were only commuted, the usual rule was for the assembly of the village, in which the property or the institution concerned was situated, to receive the lump payment made, to hold itself responsible to the authorities concerned, including itself, for the payment of future dues, and to issue a document to that effect to the parties concerned. Such a deed and the lump sum paid were alike known as Irai-kāval (lit. tax-guard).

The village assemblies were held responsible for the land revenue due to the central government from the lands in the village. This arrangement was enforced right to the end of our period. A record from Kaḷappāl (Tanjore dt.) dated A.D. 1274 describes the sale, by the executive body of the village assembly, of land belonging to a certain person who had emigrated to the Pāṇḍya country and died there without having paid the dues on his lands for about ten years. That arrears of revenue were allowed to accumulate for so many years gives us incidentally a measure of the difference in the method of collection between now and then.

The rôle of custom in governing assessments becomes clear from the references to ancient time-honoured standards in particular matters. In an age of active municipal life conscious imitation is necessarily one of the methods by which the practice of different towns tends to become uniform. One of the most conspicuous examples of this process in the Cōla period
is furnished by the adoption of the 'ancient standard of Nandipuram,' in the levy of manru-pāḍu in the towns of Melapaluvur and Tiruccengodu in the reigns of Sundara Cōla and Rājarāja I. Nandipuram, also known as Ayirattali, was a flourishing town in the Tanjore district often mentioned in the inscriptions. A verse preserved in the commentary on the Vīra-sōliyam calls Sundara Cōla the king of Nandipuram.

Besides the regular taxes and dues, occasional contributions were also levied for particular purposes by local authorities. An inscription at Erode, of the year A.D. 922, records that the people of a whole nāḍu undertook to pay some new cesses for providing for the worship of Kṛṣṇa in a Viṣṇu temple at Erode. These new cesses were: half-panam on each household (kuḍi); an eighth (of a panam) each from either party to a marriage; and one maṇjāḍi and one kunri of gold as due (pāṭṭam) from each crematorium,—indeed a strange assortment. In the 22nd year of Kannaradeva (c. 962) the manrī-dis (shepherds) of Bāhūr-nāḍu undertook to give one sheep to the Perumāl (Viṣṇu) of Śrī Mūḷāṭṭanam of Bāhūr (town) whenever any one among them consummated a marriage—kāṭṭilēṟappōmpōdu. This rule applied also to those who came and settled in Bāhūr from outside. If any one failed to give the sheep, the gaṇapperumakkal (executive committee) and the dēvānāṭiyār (lit. servants of gods—either temple officials or dancing girls or both) were authorised to take two sheep by force. Again, at Talaicceangādu in Tanjore a sum of 100 kāṣus was raised from the professional and religious groups of the locality for making certain necessary endowments in the local temple in the reign of Rājarāja I. In 1096, the people of Kāmarasavalli (Trichinopoly district) provided for a festival and for certain offerings in the temple by requiring the following collections to be made and remitted to the temple: one kurunji of paddy per mā of all the fields growing paddy, millet (varagu) or gingelly (el); one nut from each areca tree and one ulakku of oil from the house of every cultivator (vellān). In the 43rd year of Kulōttunga I (A.D. 1113) the shepherds of Tiruvāyppāḍi-nāḍu undertook to present each a sheep to a Viṣṇu temple, Jalaśayanam in Karur, on the occasions of nuptials (kattil-ēрудal) of their sons, of their daughters setting up separate families, and talaimani (?)
of their children.\textsuperscript{23a} At Tittagudi (South Arcot), an image of the goddess Bhûmidêvi was set up about A.D. 1170, and the joint assembly of the Cittiramelî-periya-nâdu and the Tişai-ayirattu-aînhûruruvar resolved to levy the following contributions for the requirements of services and offerings to the new deity: one \textit{padakku} of paddy per annum on each plough (êr), one \textit{kuruni} on each labourer (āl), five \textit{kâsus} to be paid by each florist (\textit{mâlai kaṭṭi \textit{parimârunvâr}), two \textit{kâsus} by each of the servants (\textit{pani-makkal}) employed under the two corporate bodies assessing the levy, four measures of \textit{ghî} from each family of cowherds in the village. Those who went to the villages to collect these dues were to be given by each village: half \textit{kalam} of white rice (\textit{vellai ariśi}), one \textit{kalam} of \textit{puri} rice, fifty areca-nuts, two \textit{parù} of betel leaves, one \textit{nâḷî} of salt, one \textit{uri} of pepper, and one measure of gingelly oil; the collectors were also authorised to enter into dwellings, dis-train metal vessels and break mud vessels in the process of collection.\textsuperscript{24} One may doubt if these sanctions are to be understood literally; they might have been no more than an attempt to impress on the people the high importance and the urgency of the contributions thus levied. Four years later, in 1174, the guild of the oil-mongers subject to the Great Guild (\textit{Mânagaram}) of Kâncipuram resolved that each oil-mill in the premises of a temple should provide for the specified number of lamps and offerings in the temple by contribution of the necessary \textit{kâdamai} and one old \textit{kâsu} per annum, and should observe this rule as a caste-ordination (\textit{jâti-dharma}).\textsuperscript{25} In 1232, the \textit{mâhêśvaras} attached to the temple and \textit{mathas} at Tirukkaṇnapuram (Tanjore district) resolved to supplement the dwindling resources of the temple by levying contributions, in cash and kind from the servants of the temples in specified areas and from those who wore the sacred cord (\textit{pûṕûḷē \textit{kuriyûga}); elaborate arrangements were also sanctioned for the collection of the dues and for the remuneration of the collectors.\textsuperscript{26} The \textit{pērîlamaiyâr} of Šâṅgêndî (Trichinopoly district) order the collection of paddy from cultivators for meeting the requirements of the local temple.\textsuperscript{27} In the eleventh year of Râjêndra III, A.D. 1257, the \textit{nagarattâr} of Kövilûr (Tanjore district) made over to the temple of Uṣâtânam-udâiyâr some of the tolls and other dues, usually levied by them viz. the rice they got as \textit{nilakkûli} on their
lands, and the pāḍi-kāval, kai-vāṣi and cash dues (kāṣu-vargam) on each podi (bag) of rice brought into the town-ship. In 1264, an inscription from Alangudi records the levy of a voluntary impost by the rathakāras on themselves for some purpose that is not clear owing to the damaged condition of the record. Lastly an undated record from Tiruppalanam contains a resolution of the nāḍu, nagaram and padineṇviṣaiyam transferring to the temple certain dues usually collected by them from the farmers and the octroi duties on pepper, areca-nut, bales of cloth, bags of rice and so on.

Such instances of local imposts, together with the express statement sometimes made that borrowing was resorted to because the people were not in a position to bear any additional taxation, raise the impression that on the one hand taxation in one form and another pressed the people rather hard, and that on the other hand, for most of the extra or ad hoc taxation resorted to, the active consent of the tax-payer was sought beforehand.

Sometimes particular dues were ear-marked for a certain specified purpose such as the payment of interest on a perpetual loan given to a sabhā by the local temple. The villages situated on the banks of the Kāvēri and its branches had sometimes to take special measures for keeping the river bund in good repair to avert inundation during the floods; such villages had to levy a special cess towards this purpose. An inscription of the reign of Kūḷottūṅga III from Tiruppamburam mentions the Kāvērik-karaiviniyogam.

Land and houses provided the primary subjects of taxation. An accurate survey of land leading to a careful recording of land rights in government books appears to have been undertaken sometime about the middle of Rājarāja I’s reign, and from that time, the references to land surveys and measurements as recorded in them become more noticeable. An inscription dated 1184 from Tirumangalam, Tanjore district, is of peculiar interest. It records that discrepancies had arisen in course of time between the record of land rights in the village and their actual distribution. The reasons were: first, the natural tendency to be remiss in maintaining the re-
cords fully up to date; second, the encroachments on pathways, canal bunds and so on by greedy ryots who had surreptitiously extended their holdings; lastly, the Vikrama-Colappēṟāru had altered its course causing damage to some fields, and the taxes were still being assessed at the old rates without any allowance being made for this damage. A new survey was undertaken and the results recorded in detail in the inscription under reference. The records include the names and boundaries of all the shrines in the villages together with the lands they held. Among the entries made in the register, the following are noteworthy: land set apart for the sacrifice of goats (kida) to the piḻāri; kānis for houses for ambattar and nāvidar;35 the potter, carpenter, black-smith, goldsmith, washerman, and pallis come in for free shares. The site whence earth was dug out for the river bank, and the burning ground are declared nīngal (excepted). But for the numerous gaps in this long inscription, it would be a most satisfactory and complete account of the distribution of land in the village at the time of the record. Not one of the inscriptions, however, contains a definite statement of the proportion of the produce that formed the normal share of the state. Frequently enough the absolute quantity of paddy or other produce collected in the form of particular taxes from given units of measure is stated; one inscription36 of the time of Rājādhīrāja I, for instance, records that the irai paid to a temple on some lands was 28 kalams of paddy per vēli while on others it was only 19; it is clear that the rate of assessment differed with the fertility of the soil. The classification of land into different grades, as many as twelve or more grades (taram),37 and unclassed lands (taramili) being alluded to, also points to the same conclusion. But in no single instance do we seem to have the data for calculating the precise ratio between the tax and the yield. In the circumstances, any effort to compare the incidence of the land-tax under the Cōlas with that in modern times is bound to be unsuccessful.38 Vague statements to the effect that the king followed the laws of Manu or that he collected one-sixth of the produce of the earth as the tax due to him39 can hardly be accepted at their face value. The standard rate of 100 kalams per vēli, which figures in the Tanjore inscriptions of the reign of Rājarāja I as the
share of the temple on dēvadāna lands\(^4\) may, on the assumption that the fertility of land was then very much what it is now, be found to work out at something like a third of the gross produce. It is possible that this represents the state’s share on these lands made over to the temple; if this conclusion is correct the land tax under the Cōlas would compare not unfavourably with what it was at other times and in other parts of India. At the beginning of the nineteenth century, Munro calculated that in Anantapur the sarkar share was no less than 45\(\frac{3}{4}\)\(^\circ\) of the gross produce from land.\(^4^1\)

That the revenue from agricultural lands was periodically reassessed, and the classification of the land revised from time to time in accordance with changes in cropping, fertility and so on, is amply borne out by the inscriptions.\(^4^2\) Once more, the regular practice in these matters has to be inferred from the exceptions which are specially recorded. In some instances the nāṭṭār or the sabhā undertake never to raise the land set apart for a charity from a lower grade to a higher one in any reclassification in future years. In others the tax due from specified areas of land is fixed in perpetuity as a nilai-irai, a permanent settlement.

Permanent assessment.

In the fifteenth year of a Parakēsari, at the instance of Kaṇḍan-Maṭaryan, a Cōla feudatory, the nāṭṭār of Kunrak-kūram assigned some land to a public servant as his janma-bhāmi (same as jīvita?), and ordered that he was to pay on the land a fixed tax (nilai-irai) of 25 kalaṇjus of gold of the treasury standard of fineness (tāla-ccemmai).\(^4^3\) From the Tiruvālāngādu plates, it is seen that Rājēndra I fixed in perpetuity\(^4^4\) the dues to be paid to the temple of Mahādēva every year by the dēvadāna village of Palaiyanūr.

A brief review of some typical inscriptions will convey a general idea of the nature and number of taxes, cesses and other dues. Though their name is legion, most of them were not general, but occasional and restricted in their incidence. In a.d. 944 the sabhā of Ukkal resolved that their executive committees\(^4^5\) were to abstain from exacting Vetti (forced labour), Vedilai and Vālakkānam from the tenants settled in Śōdiyambākkam, a hamlet assigned to a Viṣṇu temple in the locality; the temple was moreover granted the right to levy and exact fines

\(^{C. 67}\)
(manru-pāḍu) from the peasants of the village for their faults and sins (kurran-dōsām). The Madras Museum Plates of Uttama Cōla record that the older inhabitants of Sōlāniyam in Kāñcipuram, an area belonging to the temple, were excused the payment of all ancient dues; however, who had come from other towns and villages and had settled in it, were required to contribute as īrai to the god of Uragam a quarter measure of oil and two nālis of rice per household per month; even they were exempt from any other dues levied by the nagaram. The kōḷ-nirai-kūḷi and kāḷ-ālavukūḷi of Kāñcipuram which were assigned as income to the temple of Uragam are explained in the Sanskrit portion of the Museum plates as tolls on articles measured by weight and by capacity. That this was a very small toll is seen from the rate of half-nāli per kalam recorded in an inscription from Tiruvāmāttur of the time of Rājarāja I; in this place this kūḷi was given to the paḷḷis of the village who measured the paddy due to the temple from its tenants till about A.D. 1010, when as a result of an enquiry into the affairs of the temple, this kūḷi was transferred to the uvaccar as remuneration for their services in the temple, including the cost of clothes to be supplied to a māṇi (a brahmacārīn) who officiated at the śrī-bali ceremony. Examples of general taxes falling upon the residents of Tiruvallam in the fourth year of Rājēndra I are stated to be: the price of water from wells and tanks and the gold of joyous persons. The latter (ugappār pon) seems to be a small payment made by householders on auspicious occasions like marriages. In the sixth year of Rājēndra I, the Tiruvālāngādu plates record a formidable list of parīhāras made over to the temple; all these parīhāras,—the list is a long one and yet said to be not exhaustive,—were thenceforth to be collected by the temple and not by the king. Some years later, in A.D. 1021, the sabhā of Vēmbārrūr received sixty-five kāṣus from the Śiva temple of Śrī-Kudittīṭτai, and in lieu of interest thereon, they agreed to forgo the following dues from some temple lands: the siddhāya-kāṣu, the paṇcāvāra-paddy, gram and dhall, oil and ghee and other vari levied by the town (ūriduvāri), the payment for the tank (ēri-ṇu) and the forced labour (vēdanai) on banks and bunds (kūlai and kurambu) and other smaller dues (śilvari). An inscription of Udaiyār Sundara Cōla-Paṇḍya
DUES IN MONEY AND KIND

from Tiruvāḷisvaram states that five vēlis of land were converted from brahmadedya into ryotwari land (vellān-vagai) and required thereafter to pay as land-tax (iraik-kaṭan) paddy to the amount of 642 kālam, 6 kurinšis 2¼ nālis and 2½ śevidūs as measured by the nārayam equal to five nālis; besides 35¼ and 3½ kāsas as uruva kōl-nilan-kāsu and 5 kāsas as kāṭci-erudukāsu. Among money-dues (āyam) to be collected from some lands in Kīlur were: maramāṭādi, pāṭikeval, vēṇdu-kōl, manaik-kāṭci-ppēru, kūraik-kāsu, kidāk-kāsu and others; only these āyams, and no other kind of dues, were to be levied from the lands (older dēvadānas excepted) set apart by two Malaiyaman chieftains for certain expenses in the temple at Tirukkōyilur. Of these cesses mara-mān-jādi seems to have been the levy of one manjadi of gold on each useful tree; pāḍi-kāval was no doubt a payment on account of the village watchman’s fee, and kidāk-kāsu, a small cess on each head of male cattle; the nature of the other dues is not easily understood. An important record of the reign of Rājādhirāja I from Tribhuvani gives the information that the annual share of the landlord on 72 vēlis of land was 12,000 kālam of paddy, giving an average of 166 and ⅜ kālam per vēli; and that after remitting this amount of paddy, the tenants cultivating these lands were to be held liable only for ēri-āyam, pāḍi-kāval-kūli, free labour (amaṇji) on the tank, and not for any other customary dues (marijadi) of the piddigai (section of village) such as vēllān-iṛai, uḷāvīrītai, āḷ and amaṇji. In the second year of Virarājendrā the proceeds from the following taxes in several villages named belonging to three nādus were made over to the temple of Tiruvenkāḍu towards the expenses on festivals and offerings on the king’s birthdays: all kīl-iṛaip-pāṭtam (smaller taxes) including īrk-kalaṇju, kumara-kaccānām, mīnpāṭtam, āṭrup-pāṭtam and tatāṭur-pāṭtam; tarip-puṭavai, daṣa-vandam, vēlik-kāsu, śevakak-kāsu, valangai-idangai-mahanmai, tingal-mōham, and ten kāsas per head on account of the pannmai and pāṇḍa-veṭṭi (free supplies?) dues from these villages. Another record of the same reign dated three years later gives a very similar list of taxes and dues from places in the Chingleput district made over to the temple of Accarapākam for a like purpose. In this list the term antarāyam is applied to a number of taxes collected by the sabhā including iṛai-
yilik-kāśu, panmai, pānda-veṭṭi, ugarvaipon. kāval-śēvagam
and so on; and others fall under the heads of kuḍimai and
kaḍamai, though the principle of grouping is by no means
easy to infer from the names of the taxes themselves.

In A.D. 1100, the dues remitted on some dēvaḍāna lands
at Cōḷapuram (South Travancore) included māḍaik-kūli and
dāśavandam among the pāṭṭams, and antarāyam and śil-
kuḍimai.⁵⁸ An inscription from Tenneri (Chingleput), dated
1116, exempts the people residing on some lands from the
payment of vāsaltiramam (door-tax) and the provision of
manai-yiraisōru and veṭṭi-muṭṭai-yāḷ (free food and labour
on specified occasions); the mahāsabhā undertake themselves
to pay nirvilai-antarāyam and all sillirai on the same land.⁵⁹
Again, a record of 1123 from Tiṇḍivanam mentions that for
capitalising the due on a plot of land worth 20 kāśus, a donor
had to pay down 100 kāṇas, from the interest on which were
to be met dues described as follows: sennīr-amañji tiruveḷuc-
cik-kuḍimai peruvare sillirai eccoru veṭṭi muṭṭaiyāḷ kōyil
vāsalil pōndakuḍimai eppēṟṟappattum.⁵⁹ᵃ The same record
also gives the following as due from the nattakkollai, resi-
dential part, of the village: uppukkāśu sennīr-amañji tiru-
veḷuccik-kuḍimai eccoru kūrrunellu eppēṟṟappattana. The sahā-
na of Madhurāntakam sell some land from the gōpracārabhumī,
grazing common, of the township, and in doing so, they state
that they forgo the kaḍamai due on areca-trees growing on
the land then sold, and in fact, all other taxes (vari) includ-
ing the manai-irai (house tax) on the houses built upon it.⁶⁰
The names of other dues mentioned in the inscriptions of the
reign of Rājarāja III are: māp-padakkku, kaṅkāṇi, tari-irai in
the tirumadai-vilāgam (temple premises), maganmai from
carpenters and smiths and potters, poll tax (pēṟvarī) on vāni-
yar (oil mongers), and the kaḍamai on oil-mills—mentioned
in a record of the thirteenth year from Munnūr, South
Arcot;⁶¹ taniyāṭ-pēṟu and kaṅgāṇi mā-nellu in a record of the
fifteenth year from Vāyalūr (Vailur);⁶² kārtigai-arisē, kārt-
tigai-paccai and other cash dues (kāṣāyam), kaḍai-irai (shop-
tax) and ājivakak-kāśu. evidently a tax on Ājivakas—men-
tioned in an inscription of the twenty-second year from Poy-
gai near Virinčipuram;⁶³ kaṅakka-vari, eduttukkoṭṭi. arimuk-
kai—three dues collected in the form of paddy, and veṭṭip-pudā-
vai, mudar-riramam, vagaindakāśu, paṭṭolai-kāśu, muḷḷadiśiṁ-
nam, vēlip-payaru, tāppādi-arisi, acca-taṅi, sāligait-taṅi, tuṣa-gat-taṅi, parait-taṅi—all apparently small cash dues (kaśuka-daṃai) mentioned in a record of the twenty-eighth year from the same place, with the addition 'and other dues in cash and kind'; and lastly paṭṭit-teṇḍam, māvadai, maravaḍai in a record of the thirtieth year from Tiruvanṭāmalai.65 Most of these terms are still obscure; but they give an idea of the extent of local variations and the senseless multiplication of very minor dues in the tax system, and almost seem to suggest that the number of dues was increasing with the weakness and ineffectiveness of the central government. There can be no doubt that, judged by any standard, the system especially in the later period was complex, confused, vexatious in the extreme and, most probably, relatively unproductive.

An inscription of Adhirājendra states that the minor dues from the dēvaḍāna villages of the Tiruvallam temple detailed under the heads kīḷiraippattam and antarāyam, were collected at the consolidated rate of 25 kaśus per 1000 kalams. But what are these 1000 kalams? Do they represent gross produce, or the temple's share of it? On the former assumption, the minor taxes would constitute a substantial addition to the burden laid on land. As the same inscription states that one kaśu was equal to four kalams of paddy, the surcharge on account of the minor taxes comes to 10%. If this is a rate calculated on the gross produce, and if the incidence of land revenue calculated above may be presumed to have continued to hold in this reign as well, cultivators had to give up in one way and another something well over 40% of the gross produce; a rate that does not compare unfavourably with what we know of the land tax under the Vijayanagar or the Mughal rulers.

The term pāḍi-kāval occurring more than once in the lists of taxes and dues deserves more attention than most of the other items mentioned; for it refers to a universally prevalent system of safeguarding property from theft, especially at night. This was the system by which each village maintained its own kāval-kāran who, in return for certain regular payments to him, held himself responsible for the security of property in the village to the extent of either recovering lost property or making it good; this system survived
in some measure almost till the other day in the Tamil country, and it seems to have been indeed of very ancient origin. A special staff of officials entrusted with this duty, and maintained from the proceeds of a special cess ear-marked for the purpose, the pāḍi-kāval-kūli as it is sometimes called, formed a regular feature of the Cōla administrative system. In the later Cōla days, we find these duties increasingly falling into the hands of the over-grown vassals whose rise was a symptom of the imminent dissolution of the empire. Humbler men in charge of relatively restricted areas also carried on their work more quietly and with less detriment to the well-being of the central administration. An inscription from Talaiccangāḍu (Tanjore district) dated A.D. 1221 states that the pāḍi-kāppār were provided with residences in the villages in addition to some allowances as their wages. Examples of the other type are quite numerous; often an individual is found in possession of the pāḍi-kāval-kāṇi of a whole nāḍū, if not of a wider area, and such an individual often gave expression to his vanity or piety by remitting the fee due from sacred property belonging to temples, or requiring the temple authorities to burn lights or conduct festivals in the manner specified by him instead of paying the fee. The Vāṇakōvaraiyas, Malaiyamāns, Muttaraiyas, Sāmbuvaraiyas and Kāḍavaraiyas all furnish instances of the practice sketched above. The terms perumbāḍi-kāval and mēr-pāḍi-kāval are sometimes employed, and these are perhaps meant to indicate the wider sphere of their police duties, or their higher status as compared to the ordinary pāḍi-kāval of the villages.

The term iraiyili (tax-free) so often met with in the epigraphy of the period does not appear to have always meant absolute immunity from all taxes and dues. The nature and extent of the immunity granted was apparently defined in each individual case, the use of the term in respect of any land simply meaning that there were some such immunities to be taken account of in the particular case. This is seen not only from the mention in some inscriptions of an impost called iraiyilih-kāsu, meaning perhaps kāsu due from iraiyili-lands, but from an explicit record of the time of Rājarāja I from Tiruppānmalai in the North Arcot district. From this it becomes clear that the village Kūrakam-pāḍi was an
iraiyili-paṭṭi-candam in the enjoyment (bhōgam) of the Jaina temple in Tiruppānmalai. The Ilāḍa chieftains ruling in the area before the eighth year of Rājarāja, the date of the inscription, levied the karpūra-vilai from the temple, and as a result the temple did not have enough for its expenses;72 the wife of the Ilāḍa chieftain Vira Śoḷa drew his attention to this fact when they went together to worship in the temple, and he agreed thenceforth to cease collecting the karpūra-vilai, and another cess, called anniyāya-vāva-daṇḍa-irai, of which the exact nature is by no means certain.73 An inscription of the reign of Rājarāja III from Tirukkaṇḍaiyūr furnishes evidence that even iraiyili lands had to make periodical payments of lump sums on a lower scale than usual for the renewal of their iraiyili status—iraiyili variśaippadī-irai-mudar-kāśu taṇḍakkadaṇḍavāna-padi-tavira. The lands dealt with in this record are described as kāśu koḷḷā ār-kiḷ-iraiyili.

Again, as noticed already, the term ār-kiḷ-iraiyili suggests that the ār made itself responsible for the dues thereon; another possibility is that the land so described was free from the payment of local taxes, but had to contribute to the revenues like any other land.

The Tanjore inscriptions of the reign of Rājarāja I make it clear that in each village some land was absolutely exempt from all taxes and imposts. Such lands included the sites occupied by the ār-nattam (i.e., the residential part of the village), the temples, tanks, the channels passing through the village, the paraicceri (the hamlet of the pariahs), the kammanaccēri (the artisans’ quarters) and the burning ground (śudu-kāḍu).75 The total extent of such areas is stated and subtracted from the gross area of the village in order to ascertain the net area of taxable land. The existence of different grades of iraiyili lands with varying degrees of immunity enjoyed by them is thus clearly established.

A late Cōḷa inscription from Tiruvorriyūr,76 dated A.D. 1223, records the fact that some lands which were treated as irangal were, on enquiry, found to be only nīngal and that, consequently, they had to pay into the treasury of the temple a considerable number of taxes and dues which had so far not been collected. It is clear that the term irangal means
exemption (from taxes) while ningal implies only that the taxes were removed from the state revenue registers because they had been transferred to some other agency for its own use. Again, some cultivable land which was lying unclaimed (parili) was assigned in 1233 by the sabhā of Talaiiecangādu as iraiyili dēvadāna to three Śiva temples of the locality; the gift contained the provision that if the land was not entered as iraiyili in the olugu and pottagam, title-deed and register, but only as tirappu, open (to assessment), the irai on the land was to be borne by the inhabitants of the village. Evidently the record was engraved when the status of the land had not been finally decided; the assembly had evidently taken steps to secure iraiyili status for the land from the central government; but they also provided against the contingency of their efforts proving unsuccessful. Records like this give us a casual glimpse of the relations between local and central authorities.

To estimate the incidence of so complex a system of taxes and dues, central and local, compulsory and optional, modified by partial and total remissions of various types would always be a difficult task; and in the actual state of our evidence, utterly impossible. The pressure of taxation in different localities must have varied with the number and rates of the local cesses added by local authorities to the tax system imposed by the central government which may be presumed to have been more or less uniform as between different provinces. Then, the wide-spread practice of assigning revenues to members of the official nobility, to feudatory chieftains, to temples and so on, introduced a new factor; not all of these agencies could have adopted equally rigorous methods of exacting their dues. An appeal to the centre against local excesses, and in the last resort, migration from the locality when it was possible were the only remedies open; and it is hard to believe that the utmost vigilance even of an efficient bureaucracy could have done much to ensure a uniformity of practice among such diverse agencies of tax-collection. Instances are not altogether lacking of oppressive methods adopted in the process of collecting taxes and other dues; the sabhā of brahmadēyam Mahēndramangalam have left on record the fact
that in A.D. 1001 the military (pañdaiyilār) subjected them to such torture (vedanai), putting them in water and standing them in the sun, that, unable to bear the treatment, they proceeded to Tāñjāvūr with an escort to lay the matter before Rājarāja-Mahārāja; and that the king remitted the matter again to local officers. Supporting the man on the spot is evidently not so modern a device in administration as we are apt to think; though incomplete, the inscription seems to record the enforcement of the original order without any modification being effected. In the village of Jambai, an officer demanded some tax from a woman in the third year of Rājendra II; when she denied her liability the officer did something which forced her to commit suicide by taking poison. The officer had to expiate the crime by endowing a lamp of 32 kāsūs.

While thus, in the early period of imperial Cōla rule, the rigour of collection occasionally tended to become oppressive in character, the people were exposed, in later times, to another danger. This arose from the increasing autonomy of local chieftains who were no longer restrained by a powerful central government and often resorted to oppressive fiscal methods. An inscription from Tiruvorriyūr, dated A.D. 1213, records in detail a painful episode, possibly typical of several unrecorded occurrences of the period. A Yādavarāya chieftain either imposed a new tax or revised the assessment under an old head of revenue—the name of the tax involved is pon-vari—and levied a rate of one-fourth māḍai on each vēli of arable land; he did not allow the usual exemptions in favour of deserted or decadent townships, but insisted on all the villages and townships of the nādu, whatever their condition, paying the full measure of the dues. The tax-gatherer appointed by the Yādavarāya came round to Punnaivāyil; and after collecting as much of the tax as he could, he caught hold of the members of the local sabhā and bound and imprisoned them; the members of the sabhā thereupon proceeded to sell away 80 vēlis of the cultivable land of the village together with part of its residential area for a sum of two hundred palangāsus in order to meet the balance of the oppressive impost. It is significant that the man who bought the land at once transferred it to the temple of Tiruvorriyūr, ear-marking it for certain specified purposes, religious and edu-
cational; this was obviously because of a sentimental dislike to use for one’s own private benefit property acquired under such distressing conditions. Virtually, therefore, it comes to this: that a generous nobleman came to the rescue of the oppressed sabhā, and saw to it that though the village became distinctly poorer on account of the new impost, the loss it sustained was just made tolerable to it, as it led to a definite increase in the social amenities available in the neighbourhood. In the years 1238 and 1239, we have records from Mannargudi, in the heart of the Tanjore district, stating in unmistakable terms the oppressive and vexatious nature of the imposts levied on the people by all and sundry authorities and the consequent resolution taken by them to abandon all cultivation until conditions improved. The language employed is very clear and furnishes an eloquent testimony to the internal condition of the Cōla kingdom in its decay: palārum kai vandapaṭi tāṇḍik-kolgaiyālē engalukkut-taripparudiyālē, ‘as it has become difficult for us to sustain ourselves on account of the arbitrary imposts exacted by several (persons).’ These complaints from the people were heard by the sabhā of Mannargudi met together with the assemblies of five adjacent nāḍus, and the meeting resolved to authorise the people to pay only the legitimate dues that were then recorded in detail and to resist all other demands in excess of the standard laid down by that meeting. It should be noted, however, that considering the extent of space and time covered by these inscriptions, the instances of the employment of such oppressive methods are remarkably few indeed.

It should also be noted that protests against unusual levies and successful attempts on the part of the people to resist them by codifying the standard of normal fiscal practice are not unknown. An inscription of the third year of Kulottunga I from the Mysore territory is very interesting in this connection. The inscription is a record of the periya-visaiyam, the Great Assemblage. It opens by saying that since the race of Cōla rulers began, no tax had been laid on cows and she-buffaloes in all the territory comprising the 78 nāḍus of Nigarili-śōla-maṇḍala, the 48,000 pūmi of Jayangonḍa-śōla-maṇḍalam, the Rājendra-śōlap-padineṟpūmi assigned to the Valangai-mahāsenai of the Great Army, and that consequently, the new levy
on cows and she-buffaloes introduced by Adigārigal Šōla-mūvēndavēḷār need not be paid. Again the government share (mēlvāram) was specified as one-fifth of the produce of forest tracts and dry crop lands, and one-third of that of rice lands under a tank. Further, the rate of tax on the cultivation of hill-tracts by hill-tribes (vēḷar) was to be one cloth (puḍa-vai) for 1500 kulis; the record also laid down the rates for all other miscellaneous dues and services, concluded by specifying the length of the measuring rod to be employed in land measurements. We have not many recorded instances of such popular attempts to fix the scale of customary taxes and dues to government; and such attempts might not have always restrained a self-willed and autocratic ruler or chieftain; but that they were made, and that in the popular consciousness there was a clear limit to the taxing power of government—these are facts of some significance and must be noted in any account of Cōḷa polity.

The methods of collection, however, clearly included distraint and sale of land for arrears in payment; such sales were public in character and called after the king in whose reign they took place. In a Rājēndrappuruvilai, for instance, the assembly of Ariṃjigai-caturvēdimangalam came by some land, as the three sons of Nārāyaṇa-kramavittan had migrated elsewhere and not paid the dues on the land for a period of about fifteen years. Rājārāja’s order against the Kāṇi-udaiyār (service-tenants) of particular classes of villages in the Cōḷa, Pāṇḍya and Tondai countries, which has been discussed above, also sanctions confiscation and sale of land for arrears of ūr-iḍu-varippāḍu.

The ūr of Tirukkāccūr (Chingleput district) suffered from a failure of harvest, and finding it difficult to pay the taxes, they resorted to raising a loan from a nobleman in the neighbourhood; they did not repay the sum, perhaps they could not, but allowed him to bring under cultivation some of the waste land belonging to the village, and then, in lieu of the interest on the loan they undertook to pay the taxes on the land newly brought under the plough. A similar instance of crop-failure due to scarcity of water in a village in the Tanjore district is met by a reduction of the area under wet crop from A.D. 1160, the local temple being required to
convert some land into a betel garden so as to relieve the pressure on the water-resources of the village;\(^{87}\) the temple also advanced some money, and got the land in question declared a \(\text{kāśu-kollā-iraiyili}\.\)

Instances are by no means wanting, from the later Cōla period, of land tax being realised, in the last resort, by the sale of the defaulters' lands. Some Brahmin tenants of Vānavanmādevi-caturvēdimangalam (Tiruccirai) in the Tanjore district, unable to pay the taxes, had abandoned their lands and left the village, and these lands were sold to a neighbouring temple in 1117;\(^{88}\) it is not clear whether the inability of the deserters to pay the taxes was due to heavy assessment or irregular collection resulting in an accumulation of heavy arrears; the \(\text{sabhā}\) of the village conducted the sale, and this favours the latter assumption. Two years later, a very similar instance of desertion and sale is recorded in Kōnerirājaipuram, also in the Tanjore district;\(^{89}\) in this case, it was clearly the tenants who deliberately defaulted; there was no accumulation of arrears, for only the taxes of the forty-ninth regnal year, the year of the record, were involved; and the village assembly was required by a letter from the revenue officers of the king to sell the lands and realise the tax dues. It looks as if an attempt was made to enforce more regular collections.

In the fifth year of Vikramacōla, the \(\text{mahāsabhā}\) of Kari-kāla-cōla-caturvedimangalam resolved to fulfil their responsibilities in regard to land-revenue due from persons who were unable to pay the taxes and from those who had emigrated elsewhere, by selling their lands in \(\text{sabhāi-vilai}\), public sale by order of the \(\text{sabhā}\), or by making them \(\text{iraiyili dēvadānas}\) and, of course, getting the money equivalent from the temple treasury.\(^{90}\)

An inscription of Vikramacōla's reign from Īṭṭattūr, (Trichinopoly district) is interesting in many ways.\(^{91}\) It records that a person, in possession of a \(\text{kāṇi}\) (landed estate) which he had bought, was unable to meet the tax dues thereon; the \(\text{sabhā}\) of Śrīkaṇṭha-caturvēdimangalam, where his land was situated, took the matter up. Meanwhile, he was found guilty of a minor offence in the temple and sentenced to a fine of 20 \(\text{kāśus}\). His lands were sold, and the taxes and
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fine realised from the proceeds. These incidents seem to be recalled several years later in an inscription from the same place, dated 1199, which states that the land had originally been held by a Brahmin who, having stolen the jewels of the goddess, was compelled to give it up along with his house in the _nattam_ and his slaves (nattamanaiyum adimaiyum) as _devadāna_.

Even a temple had occasionally to sell its land to be able to meet the revenue dues on its estates; an instance of this is recorded in Śālvankuppam near Māmallapuram, about A.D. 1215. On the other hand, the temples collected the dues owing to them from their tenants by distraining and, if necessary, selling their possessions with the king's sanction.

No account of the financial aspect of Cōla administration can be complete which omits to lay stress on the extent to which the excesses to which the system was liable corrected themselves more or less automatically by the social uses to which wealth was put. Hoarding was by no means unknown, especially on the part of kings and temples; but there was much spending also, and in the conditions of mediaeval life the opportunities for extravagant and wasteful expenditure of an anti-social character were much fewer than at the present day. No great gulf separated the personal habits of the rich magnate and his poorer neighbours. The rich had to seek distinction by competing in the service of the gods and of the poor. To build a temple or endow a _matha_, to attach a school or a hospital to either, to reclaim land and to promote irrigation,—such were the most common roads to social eminence and public recognition. The temples which by their hoards tempted the cupidity of the foreign invader at a later day, were at this period, the mainstay of the people and their refuge in times of physical and financial distress. They constituted a sort of reserve bank with branches in every village which absorbed and retained the surplus wealth of the community in normal times, and released it for use in seasons of financial stringency, and was ever ready to help the community to turn a sharp corner. A destructive flood, or prolonged drought might have wrought far more permanent damage to the economy of a locality if it were not for the assistance its people derived from the resources of the temple.
accumulated by the piety and industry of generations of their ancestors. The king, the nobles and the temples drew largely in various ways upon the products of the industry of the common people; but much of this wealth was returned to them in ways that greatly advanced their common good. It was a wonderful social harmony based, not on equality of classes or individuals, but on a readiness to give and take, a mutual goodwill that had its roots deep down at the foundations of communal life.


2. The Tiruvâlangâdu plates say that Râjêndra I captured the pearls of the Pândya King in his Southern expedition.

3. Note the use of manṟa as a verb in this sense. (SII. iii, 27, I. 9).

4. SII. iii, 93—Danḏam-ulliṭṭu eppēr-ppaṭṭa manṟupadum (ll. 28-30). The preceding syllables ḍanay have been read together with ḍanam by Krishna Sastri, who sees a new duty in the phrase ḍanavay-danḏam. I am inclined to think that ḍanavay means ‘as occasion arises.’ Again Krishna Sastri takes manṟu-pāḍu to be a duty levied by the assembly; if the assembly had a part in its levy and collection, it must have exercised its judicial power on such occasions.

5. 255 of 1911.

6. 521 of 1920, ARE. 1921, II 35.

7. SII. iii, 142.

8. 194 of 1923.

9. 121 of 1925. Cf. also 388 of 1913; and 140 of 1926 for similar phrases. 147 of 1925 has: ‘peru-vari šil-vari tiru-vāsālīl pōnda kuḍimai eppērppaṭṭadum. See also 149 of 1925.

10. This is one of the most difficult terms. Does it stand for eccōṛu after all, ‘any kind of meal’ or ‘a meal on any account’? It will be remembered that the right of some persons to be fed is stipulated for in certain conditions.

11. Sometimes we have only Vāsālīl-pōnda Kuḍimai for this class as in 388 of 1913. cf. Râjadvâra in 197 of 1923.

12. SII. iii, 93. The phrase used is ‘Kuḍimai-šeyyil’, if (we) levy Kuḍimai. Krishna Sastri translates this into: ‘if we assert our occupancy-rights’. It seems to me to be a promise meant to stop, not the encroachment on the land itself, but on the income from it which was to be devoted to the maintenance of the tank.

13. 109 of 1911 seems to explain the meaning of Ūr-kīl-iraiyili in the following: in-nilangalukku ūr viṅkkāṭṭuppadi pottagappadi parri vanda nilam engal pēṟalilē ēṛri irukkak-kadavom ēṅṟum; engal pakkal virukkonḍârum stri-dhanam perrum marṟum perru udaiyârum
ippadi ippadi irukkak-kaṭavargal āgavum. 224 of 1917 from Korukkai, Tanjore district, dated 1169, furnishes an example of the sabhā taking 160 kāṣus from the temple treasury and agreeing to pay the taxes due on half a nilam which, after years of neglect, was brought under cultivation to provide for the supply of a flower garland every night to the temple; the sabhā agreed to continue to pay the taxes on the land irrespective of any changes in ownership.

14. SII. iii, 9.
15. 604 of 1920.
16. 526 of 1918.
17. 168 of 1929.
18. 336 of 1925.
19. 365 and 367 of 1924; SII. iii, 212.
20. 145 of 1928.
21. 167 of 1910. The record is a late copy of a genuine one.
21a. 177 of 1902 (SII. vii, no. 804).
22. 198 of 1925.
23. 73 of 1914.
23a. 165 of 1936-7, ARE. II, 28.
24. 21 of 1903.
25. 261 of 1909.
26. 537 of 1922.
27. 327 of 1928.
28. 204 of 1908.
29. 4 of 1899.
30. 187 of 1928.
31. T.A.S. vi, pp. 11-12.
32. 96 of 1911. cf. the term sabhā-viniyogam.
33. 199 of 1917; 59 of 1913; 413 of 1902, etc.
34. 113 of 1927.
35. Both the words now mean ‘barbers’; possibly there was some difference between the two classes in the past.
36. 103 of 1912.
37. 343 of 1917, l. 11; 386 of 1903, dated 1074, mentions the 14th grade at Mahādānapuram.
38. IA. Vol. 40 (1911), pp. 165-8, contains a superficial attempt in this direction.
39. SII. iii, 28, l. 7.
40. SII. ii, 4, 5 etc.
41. Letter to the Private Secretary to the Governor, dated Anantapur, 20th June 1806. I owe this reference to Dr. K. N. V. Sastri. See also Moreland, India at the death of Akbar, p. 98.
42. 3 of 1899 is a very interesting, though fragmentary, record giving a vivid idea of the process of re-settlement and the accuracy of the land-revenue registers of the time.
43. 356 of 1924.
44. Ninrīrātyāy, l. 76.
The committees named are: *samvatsara*, *ēri* and *tōṭtam*.

The expression *Pūrva-mārijādi-irāi* recalls *purvācā-ram* of the Uttaramēṟur inscriptions.

The text is: *mē-nīrum kīnāṟum nīr-ikkīy vilaiyum* *ugappār* *ponnum*. Hultzsch translates this into: 'the high level water, the wells, the price paid for water, the gold of *ugappār*.' *Mē-nīr* in contrast with *kīnāṟu* (well) seems to imply 'a receptacle of water from above', a tank. The whole of the first phrase, therefore, may be understood as above.

Krishna Sastri gives tentative renderings of some of these in his translation (pp. 436-37).

The phrase *āśuvigal-pēṟār-kāṣu* occurs in 199 of 1912, a very interesting record.

The text is: *ittarmam-kēṭṭuppōṟiṟadu*.

Venkayya suggests two meanings: tax on unauthorised looms or on such quivers (ibid.).

This is treated as an exemption from *irai-kāval* in ARE. 1925, App. B.
75. SII. ii, 4, para 1. Among the boundaries of some land in Tiruvenkādu we find 'the path along which corpses are taken'. (502 of 1918).

76. 199 of 1912. This record mentions a tax (udamai) on dyers (śivapputtōppār). It names several taxes and dues and shows that these varied according to the crops raised. It also mentions ariāi-kaśu on salt pans.

77. Sewell, HISI., p. 138, n. 2.

78. 206 of 1925.

79. 159 of 1895. In this case the sabhā appears to have suffered for the default of an accountant who had a kāni in the village.

80. 80 of 1906.

81. The officer's action on her denying that she was liable to pay the tax is expressed in the words: avalai koccai-vikka. ARE. 1907 II, 42 suggests that this means he put her through an ordeal. 'Koccai' means 'ilivu', humiliation. Or better, kōceydal meaning 'compel', as in SII. viii, no. 529 l. 3—a suggestion I owe to Desikavinayakam Pillai.

82. 202 of 1912.

83. 96, 98, 104 of 1897.

84. 464 of 1911 = EC. x. Mb. 49 (a); see p. xxviii—ibid.

85. 189 of 1914.

86. 274 of 1909.

87. 191 of 1925.

88. 620 of 1909.

89. 647 of 1909.

90. 4 of 1914.

91. 512 of 1912.

92. 490 of 1912. It should be noted, however, that there is a discrepancy between the śiru aparādam of the earlier inscription and the theft of jewels of the later record; one wonders if that could be called a minor offence. Again, the earlier record mentions only a fine of 20 kaṣus for the offence in the temple, and says nothing about the confiscation of the house and servants. It may be that the same person committed a second offence and lost the house and servants in consequence, these being all that were left to him after his lands had been sold on the prior occasion.

93. 57 of 1890.

94. 264 of 1911.
CHAPTER XX

POPULATION: SOCIAL DIVISIONS:
STANDARD OF LIFE

Caste was the basis of social organisation and many examples of caste organisations have been incidentally passed under review in the course of our study of social and economic life. Each caste was more or less a hereditary occupational group with an active organisation for the regulation and protection of its economic and social interests: and the Indian society of those days is best conceived as a loose federation of strong self-regulating groups which shared a common background of social rights and obligations making for mutual understanding and accommodation. There is practically no evidence of ugly social conflicts and jealousies such as those between the right-hand and left-hand castes, or between Brahmans and non-Brahmins of more recent times. The general impression derived is one of social harmony, removed alike from the placid content which knows no ambition and the blind and ruthless pursuit of class-interests.

There was on the whole greater social freedom, especially among the upper classes, than is now found in rural areas, and heredity was not always a bar to a person changing his occupation and his group-relations with it. This is clear from the fact that the Brahmans who took to trade at Ennayiram were counted along with the Vala njiya merchants of the South bazaar of Ennayiram in one common group. These were exceptions, and the Brahmans as a class were still devoted to their time-honoured ideals of spiritual culture and plain living, and commanded the voluntary homage of the other classes, as may be seen from the numberless endowments in their favour made in all parts of the country and by all classes without distinction.
We lack all means of reaching a reliable conclusion on the important question of the numbers of the population. There is not even a passable guess on this subject in any of our records, Indian or foreign. And it seems never to have occurred to a government, which was very strict about maintaining a very minute record of land rights for its revenue purposes, that it might order a periodical census of the population under its control; for it is extremely unlikely that if such a practice had existed, we should have heard nothing of it in the thousands of inscriptions to which we owe practically all our knowledge of the organisation and working of the government in those days. We are therefore driven to depend solely on rather vague personal impressions derived from a study of the records of the age. It is remarkable that most of the villages and towns known to us now are mentioned with almost the same names in the inscriptions; some of them, like Uttaramērūr in Chingleput, Sendalai and Tiruviḍaimarūḍūr in Tanjore, Tiruverumbūr and Lālgūḍī in Trichinopoly, and others that could be named in the Madura and Tinnevelly districts, were clearly more populous and flourishing than the places that now go by those names. On the other hand, there is no evidence that the larger cities were not quite as large as the average Indian city of to-day, very large modern centres like Madras, and perhaps Madura and Trichinopoly, excepted. The average administrative unit in charge of one officer of the central government was more or less of the same size as the modern Taluq; but it may also be that the size of the Taluq is itself the result of an ancient administrative tradition. The evidence on the state of agriculture, industry and trade, on the army and navy, and on the amount of labour and resources applied to the erection of public works of a useful as well as ornamental nature also tells in favour of our postulating a numerous and busy population. Internal peace was on the whole well maintained; and there was no great difference between now and then in the ideas relating to marriage or the standard of life. There cannot be the slightest doubt that under the Cōlas of the Vijayālāya line, Southern India was vastly more populous and that social life had become far more complex than in the Sangam Age. It seems equally clear that the numbers of the people could not have
been anywhere near what they are now after nearly 150 years of *pax Britannica*. We may imagine that we may find a parallel in this respect immediately before the establishment of British rule, say about the end of the eighteenth century.

Caste and group life formed no hindrance to social co-operation for common ends. The manner in which the burden of maintaining the services in a temple and the cost of feeding ten Brahmins regularly were shared by all the groups residing at Talaicccangadu at the instance of the *mulaparudai* (of the temple) is typical of their readiness to recognise a public interest and co-operate in its pursuit. Signs of exclusiveness and class-rivalry are not altogether wanting, but these tendencies were apparently well under control. Brahmins evinced a desire not only to live in separate rural communities with *sabhās* of their own, but as far as possible to exclude other castes from ownership of land in their villages; in both these respects, their attitude seems to have had the general approval of the government and the people.

Other classes also succeeded in obtaining special exemptions and privileges for themselves. The *vellālas* of Kunra-Vattanakkottam gained exemptions from certain local dues in the reign of Rājarāja I; the artisans (*śilpis*) of the Ōvikula of Kāṇcī had apparently the privilege of engraving the important copper-plate grants of the king in the reign of Rājendra, just as weavers of Kāṇcī were the makers of royal robes in Uttama Cōla's reign. On the other hand there were restrictions placed on the activities of some sections of the populace. In the *dēvadāna* of Palaiyanūr, the *Ilavas* were not to tap coconut and palmyra palms for toddy.

Apart from such exceptional privileges and disabilities which formed the subject of regulation by specific agreements, the place and duties of each class in society were largely a matter of ancient custom which doubtless underwent slow and imperceptible modification under the stress of new circumstances. The economic bonds which united the members of each profession or caste came prominently into view in the arrangements recorded in inscriptions. The principle of collective responsibility was commonly observed, and even
a sort of frank-pledge by which the group guaranteed the proper conduct of each of its members was not unknown.9

Some curious instances of mixed castes and their duties are recorded in the inscriptions; these show that the theories of mixed castes, *anulōma* and *pratilōma*, were not the purely fanciful concepts of law-givers that we generally take them to be; either they had some basis in the facts of social life, or what is perhaps more likely, particular sections of the population began to pin their faith to particular sections of what was originally a mythical scheme. At any rate it is difficult to believe that the scheme of the four original *varṇas* ever conformed to the facts of South Indian social life; even less credible are the theories of particular castes arising from mixed unions of particular types. Towards the close of the reign of Kulōttunga I, the *bhaṭṭas* of Rājāśraya-caturvēdimangalam consulted the *sāstras* and laid down the professions to be followed by the *anulōma* caste of Rathakāras, viz. architecture, coach- and chariot-building, the erection of *gōpuras* with icons on them and of *māndapas*, the manufacture of sacrificial instruments and so on.10 It is to be noted that the decision here recorded is in close conformity with the views of Vijnānēśvara, the contemporary jurist and author of the *Mitakṣara*, the celebrated commentary on the *Yajñavalkya-smṛti*. From an inscription dated 1169, the class of Rathakāras is seen to have included blacksmiths, goldsmiths and stone masons, besides carpenters.11 Two inscriptions of the reign of Vikramacōla give accounts of a class of *utkṛṣṭa-āyogavas* or *paṭṭinavans* which do not seem to fit in so easily with the extant legal texts, at any rate, not with the *Mitakṣara*. The two inscriptions differ from each other and from *Yajñavalkya* with regard to the origin of this class; the *smṛti* makes them children of Vaiśya women and Śūdra men; one of the inscriptions calls them children of Brahma-Vaiśya, perhaps Brahmins following Vaiśya occupations,12 while the second inscription quotes a Sanskrit verse which says that an *āyogava* is born of the union of a Kṣatriya woman with a Vaiśya;13 on the whole they seem to have been accepted as a *pratilōma* caste. Their profession was weaving, and it was their privilege to supply fresh cloth for *āpanayana* and other domestic ceremonies, for *dhvaja-patās* to the temples during
festivals and generally to supply all things made of yarn and required by gods, Brahmans, and kings. In 1127, some families of this caste accepted some īraiyili land at Tribhuvani and in return undertook to supply cloths to the local temple on specified occasions and in stated quantities; they authorised the Śrī Vaiśṇavas of the temple to surround (their dwellings), to imprison them, and take all steps necessary to force them to keep the engagement if they were in default. In the very next year, 1128, twenty families of this class migrated from five different villages to Tirukkāṇaṉūṟu to settle and accept service in the brahmāṭeṇa village and its temple; the terms of their settlement being placed under the protection of mahāsabhā ēlaimbadinmar, the Mahāsabhā 350, and Śrī Vaiśṇavas of the eighteen nāḍus.

Inscriptions from Karuvūr and Pērur contain records of privileges accorded to Kanmāḷar stone masons, of Vēngalānādu and Ten-kongu, and to other artisans elsewhere. These privileges were granted by a Cola monarch whose identity could not be made out as he is described only as Konerinmai-kōṇḍan. The privileges were: the blowing of two conches, the beating of drums and so on at domestic occurrences good or bad; the use of sandals when they went out of their homes; and plastering of the walls of their residences with lime plaster. The construction of houses with two storeys and with double doors is also mentioned together with the right to decorate the front of their houses with garlands of water-lilies.

No picture of the social divisions in South India under the Čolas will be complete without a reference to the broad division of the industrial population of the country into the Right-Hand and Left-Hand, Valangai and Iḷangai divisions. The quarrels among these divisions often threatened to fill the streets of Madras with blood in the days of the East India Company. The origin of this division is unknown. Legend ascribes it to the design of Karikāla Čōla and also, with more plausibility, to a famous occasion when the two sections of the population laid their disputes before a Čōla king, one party standing on the right hand side of the monarch, the other taking a position on the left. Several regiments of the army were counted as of the Valangai in the reign of Rājarāja I. and this
section is also mentioned in an inscription of the third year of Rājendrā I from Tiruviśalur. In the second year of Kulottunga I, a clash between the Right and Left hand castes resulted in the burning of the village (Rājamahendra-caṭurmīṇḍamal, Papanasam tq. Tanjore dt.), the destruction of its sacred places, and the looting of the temple treasury by robbers. The property left was not safe in the temple. For the rehabilitation of the place, the sabhā borrowed 50 kalaṇjus of fineness half māttu less than that of Rājendrasoḷan-māḍai which with interest for one year amounted to 75 kalaṇjus. Of this sum, 5 kalaṇjus were spent in the third year on renovation and reconsecration of the temple, and the balance for the purchase of some lands and for making them tax free for the upkeep of the temple. The inscription giving this decision regarding remission of taxes was recorded in the eleventh year of Kulottunga I, and, for some unknown reason, at Śri-ranganam. There is a curious inscription of the reign of Kulottunga III which gives the earliest account so far known of the beliefs of the Iḍangai classes regarding their origin. They claimed to have been created from the agnikūṭa (fire-pit) for the protection of the sacrifice of Kaśyapa, and to have settled in the Cōla country in the time of the emperor Arindama; this emperor imported a large colony of holy Brahmins from Antarvēḍi, and the Iḍangai classes accompanied these Brahmin colonists as the bearers of their slippers and their umbrellas. They got some lands in five villages, all of them now in the Trichinopoly district, and had long lost the memory of their origin when they recovered it about A.D. 1128. They then entered into a compact among themselves to the effect that they should thenceforth behave like sons of the same parents. ‘If anything derogatory happens to the Iḍangai class, we will jointly assert our rights till we establish them. It is also understood that only those who, during their congregational meetings to settle communal disputes, display the birudās of horn, bugle and parasol shall belong to our class. Those who have to recognise us now and hereafter, in public, must do so from our distinguishing symbols—the feather of the crane and the loose-hanging hair. The horn and the conch-shell shall also be sounded in front of us and the bugle blown according to the fashion among the Iḍangai people. Those who act in contravention to these rules shall be treated
as the enemies of our class. Those who behave differently from the rules (thus) prescribed for the conduct of Idangai classes shall be excommunicated and shall not be recognised as Srutimāṇs. They will be considered slaves of the classes who are opposed to us.' This record was engraved at Uttattūr and Tiruppaṇī-nilī by the Srutimāṇs of the area. The ninety-eight sub-sects of the Idangai are again mentioned in a later inscription from Āduturāi,23 which records the hardships to which these sub-sects were exposed at the hands of the Vaṇṇiya tenants and the Brāhmaṇa and Veḷḷāla landlords, backed by government officials. In 1227 the nāṭṭavar of eleven nāḍus of Milādu (which comprised 79 nāḍus in all) met in Tiruvalaṅjuram-uḍaiyār temple at Varanjuṟam (Kallakurichi tq. S. Arcot dt.) to admit into the Idangai group the two classes of people known as Malayamakkaḷ and Nattamakkaḷ, and take an oath to keep to this settlement for ever; the same oath is taken by other Idangai people of the area—Idangaittanattom.23a Such are the beginnings of an obscure, but deep-seated antagonism between two sections of the populace which often burst into open hostilities in later days. At Kāncipuram the Valangai and Idangai sects would not worship in the same temple, or use the same pavilion (maṇḍapa) for religious purposes,24 and the division affected even the class of courtisans and dancing girls.25

Names of individuals very often gave little indication of their social status. Thus Ariṇjimāḍēvaḍīgāl, Personal names, for example, was not, as her name might lead one to suppose, a queen herself, but only a queen’s maid (pemāṭṭī); and her daughter, who lived in concubinage with a certain Arumolīḍēvan, bore the name Bhaṭṭan Gandarāḍittī.26 Numerical names like Munnūṟṟuvan, Irāyiravan and so on were apparently borne by members of all classes.

Women were placed under no restraints in their social life and activities, though modesty was considered the highest among their graces. The inscriptions give many examples of women of the upper classes owning property in their own right and disposing of it as they chose. The influence exerted by some of the princesses of the royal family on the public policy of ruling princes has already been noticed. Though kings and
nobles indulged in a plurality of wives, the monogamous family was doubtless the normal unit of social life. The employment of female labour in the less skilled occupations was perhaps quite as common as at present.

_Sāti_ or the self-immolation of a woman on the funeral pyre of her husband is occasionally mentioned in the inscriptions, but the references are so few that it can hardly be regarded as a common practice in the Tamil country under the Cōlas. Gangamādeviyār, the wife of Vīra-sōla Ilangōvēḷar, is said to have endowed a lamp before she entered the fire;\(^{27}\) this was perhaps early in the reign of Parāntaka I. The Tiruvālan-gādu plates\(^ {28}\) mention the case of Vānavaṇ-mahādēvi, the queen of Sundara Cōla, recorded in more detail in an earlier Tamil inscription of the reign of her celebrated son Rājarāja I.\(^ {29}\) The language of these inscriptions, together with the absence of any other instance of a Cōla queen practising _sāti_, shows that the action of Vānavaṇ-mahādēvi was indeed applauded, but not often imitated. Three instances of women from among the nobility and the common folk committing _sāti_ come from Mysore country. In 1057, a man killed a relative of the king in a wrestling contest, and was sentenced to death; his wife, Dekabbe, the daughter of a chieftain of Nunganāḍ, followed him in spite of violent opposition from her parents, and the whole story is recorded in the form of a pathetic Kannada poem in _Kāvya_ style.\(^ {30}\) The two remaining instances occurred in 1067 and 1068, one of them being just recorded as a fact,\(^ {31}\) while the other is mentioned incidentally in an endowment of a charity by the son of the deceased couple for their spiritual benefit.\(^ {32}\) A reverse instance of a father commemorating the death of his son and daughter-in-law who committed _sāti_ also occurs in the Mysore country in a.d. 1088.\(^ {33}\) Nothing can more truly illustrate the tragic conflict of feelings in a mind torn between the dread of physical suffering and the eagerness to live up to an inhuman standard of duty than the pathetic declaration of a woman, recorded in an inscription of the reign of Virarājendra from South Arcot; she avers that if she lived after the death of her husband, she should become the slave of the other wives of her husband and utters imprecations against those who seek to persuade her to refrain from immolating herself, nay even against people who do not come

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The class of courtesans has always held a considerable place in Indian society. From pre-historic times the nautch-girl has been a great social attraction. Her public appearances were usually associated with religious festivals and she was generally an expert in music and the dance. She mixed freely with men and was under no obligation to observe the restraints imposed on matrons in their social intercourse. Her private company was given to select friends, and her choice was guided at least as much by sentimental and aesthetic as by mercenary motives. To judge by the evidence of literature and epigraphy, there is little to justify the squeamishness with which the institution is viewed by the ‘social reformer’ who derives his notions from the hideous traffic in helpless women and girls that has grown up in large modern cities. At her best the courtesan led a life of cultured ease and pleasure, and like her Greek cousin, the hetaera, provided amusement and intellectual companionship to those who could afford the luxury; at her worst she was a temple-drudge who, when she consented to serve a passing stranger, still believed that she was performing an act of worship. The testimony of Muhammadan writers is clear and unanimous that the earnings of the courtesans attached to temples were surrendered into the hands of the priests or other authorities of the temple for defraying the expenses of worship. As these writers, however, were prone to repeat uncritically statements made by their predecessors, we should be slow to accept their evidence, which is not confirmed by indigenous sources.

The social standing of courtesans in the ancient Cōla country is clearly indicated by the numerous records registering rich endowments made by them for various public benefactions and the recognition afforded by local powers to their public spirit; in a record from Tiruvorriyūr, dated A.D. 1049, a certain dēvaradijāl (courtesan), Caturāḷ Caturi, by name, is also described as the wife (ahamudaiyāḷ) of a citizen, Nāgān Perungāḍan. The marriage of another dancing-girl belonging to a
temples and slaves

That a considerable element in the population, especially among agricultural labourers, lived in a condition not far from slavery is clear from the literature of the age. There are several inscriptions which show that the most odious form of private property, property in human beings, signalized by their being bought and sold by others irrespective of their own wishes, was not unknown. Free men and women fell into slavery for various reasons, and it would appear that there were several grades among slaves. Most of the sales recorded in the inscriptions are sales of persons to temples. Sometimes they are voluntary; two ladies sold themselves and their dependants and their relatives to a temple in the Tanjore district; in these instances, the religious motive must have been more dominant than the economic. But when six persons are sold to the same temple in the same year for thirteen kādus by another person, neither the voluntary nor the religious character of the transaction is so apparent. There is another sale of eight persons recorded in the same place some years before, the price not being stated. All these inscriptions are dated in the regnal years of some unknown Cōla king. About A.D. 948, a madhyastha of the village of Nandivarman-mangalam presented to the temple of Vayalur (Trichinopoly dt.) three women to sing Tirupadiyam and serve as Kavarippinā (chauri-bearers) to god Parameśvara; he had acquired these women six years earlier as Kullal (?) Another record of the reign of Rājarāja I from Tiruvaḍandai (Chingleput), dated in the seventeenth regnal year, A.D. 1002, states that twelve families of fishermen (paṭṭinavar) were dedicated to the temple of Śri Varāha Dēva at the instance of two officials serving in the locality as nāḍu-kankāṭci and nāḍu-vagai; the families of the twelve persons named had each to pay, out of their income from weaving and fishing, ¾ kalaṅju of gold, and to assist in the celebration of two annual festivals in the temple, one of them being of seven days' duration and ending with the day of Sadaiyam in the month of Avani, the day of the king's nativity. The sabhā and the ār of Tiruvaḍandai undertook to hold them and their descendents strictly to their obligations. The terms of this dedication are on the whole liberal and do
not constitute slavery; they even included some privileges of
the dedicated families such as the receipt of prasādam (food-
offering) on the festival days. But the element of compul-
sion, the hereditary nature of the dedication, the part played
by two officials of the state and the undertaking of the subhā
and ur to enforce the terms, prove that the dozen families of
paṭṭinavar would not have readily accepted the arrangements
of their own choice. Kulottunga I ordered in A.D. 1088 that
some dēvarādiyār of the temple of Kāḷahasti who had been
wrongly appropriated to the palace service should be
restored to the temple; these persons had been
stamped with the king's seal which was erased and the trident
stamped on their bodies in token of their servitude to the
temple. At Tiruvallam, in 1119, one of the villikal, (bow-
men) of Bāṇapuram, dedicated some women of his family as
dēvarādiyār after stamping them with the trident. In the
reign of Rājādhirāja II is recorded a sale, in A.D. 1175, of four
women to the temple of Tiruvālangāḍu for a sum of seven
hundred kāṣu. As the term kāṣu is applied to coins of
varying value, it is not possible to compare the price recorded
here with prices stated in some of the inscriptions cited above.
An inscription of somewhat uncertain date from Tiruvālan-
gāḍu (Tanjore) mentions some facts which bring out the
general prevalence of slavery and the treatment meted out
to slaves. A certain Vaiyādāryāyar had a number of slaves,
some belonging to him and others forming part of the dowries
of his wives. With the consent of his wives, he sold some of
these slaves to the local temple which purchased them for
employment as slaves of a matha (maṭḍa-arimaigal). In accord-
ance with a sale deed, and a royal order (rāja-sādana), the
māhesvaras and the authorities of the temple recorded the
transaction in a stone inscription, marked the slaves with the
trident-mark, and resolved to assign specific duties to them
and punish them suitably when they failed in their duty. The
inscription then states that after some time some of the slaves
defied the orders of the sthānattār of the temple and took to
mischievous and roguish ways, and the matter was laid before
a general assembly of the authorities of the temple and of the
mathas. Their decision is not easy to make out owing to gaps
in the record. In fact the slaves would have been more than
human had they not chafed at their lot. And as slavery was
not confined to temples, the idea that slaves consoled themselves by looking on their lives as dedicated to the service of God can only have a limited range of application, if it had any at all. There are also instances of slavery due directly to poverty; in times of famine, destitute persons escaped death by literally selling themselves and sometimes their unborn descendants for their keep. Only temples seem to have left records of this mode of accession to the numbers of their slaves; but we cannot be sure that rich and powerful individuals did not trade on the necessities of their less fortunate brethren.

Some idea of the economic condition of the different classes of labourers may be had by a review of the data on wages and prices yielded by the inscriptions. No general statement on the standard of life of the people is possible; much less can we now trace the changes in the standards and tastes of the population. The sources of our information are not sufficiently copious or precise to allow of such attempts being made with success. The permanent staff of village servants and others in the enjoyment of hereditary service-holdings are, of course, not included in the discussion which follows. So also the serfs and slaves are excluded.

The wages of common labour can be estimated from the following instances. The Madras Museum Plates of Uttama Cōla record a wage of one kurūni per day and two kalaṇjus per annum for clothes for a watchman; and six nālis per day with half a kalaṇju per annum for a gardener. At Lālgudi (Trichinopoly district), about A.D. 960, digging was done at the rate of fifty kuḷis per kāśu, each kuḷi being about 10 feet square by two feet and a half. In the village of Kiliyanūr (South Arcot), the man appointed to sound the bugle for summoning the sabhā had, from A.D. 1001, a fixed wage (nivandam) of two meals a day at the cost of the village, besides the supply of such things required for his personal use as were sold in the village. In A.D. 1018, the daily wage of a wood-cutter at Nattam (Chingleput) was four nālis of paddy per day, which was also the daily wage of a Brahmin cook. The wage of a palanquin bearer at Tirumukkūḍal (Chingleput) was also four nālis of paddy in the reign of Rājendrā I. This was obviously not a full day’s wage, for
we find that garden labour in the same place and about the
same time commanded a wage of ten nālis per diem. The
same rate is given in a record of Rājadhirāja I as a sort of
family wage for the same kind of labour. For lifting water
and irrigating gardens and fields, and for gathering flowers
and other like operations, the wage of male labourers was
eight nālis per day at Tiruvāmattūr (South Arcot) in
A.D. 1030; but women employed in making garlands and
flowers were paid only at half the rate. In the reign of
Rājadhirāja I, however, the women servants employed in a
feeding house at Tiruvenkādu earned a wage of two nālis per
day. A man employed to supply drinking water in a public
place at Tiruvorriyūr in 1077 was paid two kāsus per annum
besides a daily wage of one kuruṇi. The rather low wage
of two nālis per day for a potter and for a fuel supplier at
Kuḍumiyāmalai in 1213 was, no doubt, only remuneration
for part-time work, the men being free also to work and
earn wages elsewhere.

Work that demanded some kind of skill or special equip-
ment in the workman commanded correspondingly higher
rates of wages. A certain Tiruvel Araicakkai was remune-
rated at the rate of two kalams of paddy for each kūttu, some
kind of operatic dance, performed by him; and seven such
performances were guaranteed to him in a year in one temple
in the reign of Āditya II. Possibly he was free to accept
other engagements elsewhere. With this may be compared
the permanent endowment of a house and one hundred kalams
of paddy per annum for each of the four hundred dancing-
girls settled by Rājarāja I round the big temple of Tanjore. Three kuruṇis per day was the wage-rate fixed by the same
monarch for each of the fifty persons of the choir established
by him for singing Tiruppadiyam in the same temple. The
wages mentioned in another Tanjore inscription of the same
monarch may also be noted: each māṇi (brahmacāri) serv-
ing in the temple got one padakku (sixteen nālis) of paddy
per day and four kāsus (two kalaṅjus) of gold per year; ten
among them who had vowed permanent service in the temple
were to get an extra kuruṇi (eight nālis) of paddy per day;
twenty others who apparently made garlands were to receive
one padakku each per day and five kāsus per annum. An
accountant received 200 kalams of paddy per annum, and his assistant seventy-five, which works out at 6\(\frac{1}{2}\) kurunis and 2\(\frac{1}{2}\) kurunis respectively for a day. An accountant of another, perhaps smaller, temple at Periyakoṟukkai, Trichinopoly district, earned 1\(\frac{1}{2}\) kurunis of paddy a day in the reign of Rāja-rāja III. An inscription from Tiruvorriyūr of A.D. 1038 states that two garland makers were employed each on a wage of 10 nālis (one padakku and four nālis for both) per diem in addition to a kālaṅju and a half of gold per annum for clothes; and four Brahmins to recite stotras and Vēda at 12 nālis (kuruni and four nālis) each per day together with 1\(\frac{1}{2}\) kālaṅjus of gold per annum for clothes. At Emnāyiram, about the same time, the persons who recited Tiruvāyuoḷi were paid, like the reciters of Tiruppadiyam at Tanjore, three kurunis per day, which is twice what the Brahmins of Tiruvorriyūr got. The rate of three kurunis also obtained at Tribhuvani for reciting Tiruvāyuoḷi in A.D. 1048 whereas the officiating priest got only a padakku per day. A Brahmin appointed to expound the Śivadharma at Tirunāṅgeśvaram in A.D. 1054 was also paid seventy-five kalams of paddy in a year, the same as the wage of the Junior Accountants of the Tanjore temple. A nambi, officiating priest in a temple, got two kurunis of paddy per day at Tirumaṅaṅjēri, Tanjore district, in addition to sixteen kalams per annum in lieu of two kāsus.

The currency of money of small denominations did not altogether displace the ancient habit of exchanging things for corn. The earliest Tamil poems state that salt and venison were exchanged for paddy; to this day, in the villages of South India, housewives may be seen pouring out the grain from their stores into the baskets of hawkers and dairy-women in return for the vegetables, ghee or curd supplied by them. The picture of economic conditions under the Cōlas will not be complete without some idea of the relation of paddy to other commodities and to money. Ghee was converted into gold at 9 kurunis per kālaṅju and fifteen kalams of ghee are equated to twenty kālaṅjus of gold. If this rate of conversion followed the prices prevailing at Kālahasti in A.D. 1012, the date of the record, the price of ghee in those days must have been about a sixth or seventh
of what it is to-day. A nāli and a half of curd was to be had for one nāli of paddy,⁷² and paddy was selling at seven kalam per pon-kalaṇju, a price which to all appearance is slightly higher than the prices of 1937. We shall see, however, that the price of paddy in gold varied very much with time and place. At Nattam (Chingleput), three nālis of paddy fetched forty-eight betel leaves and twelve areca nuts⁷³ in A.D. 1018. In the same year, at Tiruppangili in the Trichinopoly district, a nāli of good dhal was of the same value as five nālis of paddy; one palam of crude sugar as two nālis of paddy; and one nāli of paddy was required to make one curry-offering in the temple.⁷⁴ At Tirumukkūdal in Chingleput, in A.D. 1016, one nāli of oil was bought for four of paddy, one nāli of ghee for ¼ kalam of paddy,⁷⁵ and one measure of curd for two of paddy; milk was had also at the same rate, and one nāli of turmeric was got for one kuṟuni of paddy.⁷⁶

Inscriptions recording endowments for charitable feeding often lay down schedules of expenditure calculated to give an idea of the quality of the food supplied and of the prevailing prices of food-stuffs. One record of A.D. 1004 from Tiruvaṅandai⁷⁷ states that it took ⅓ of a kalam of paddy for providing one meal to twelve Brahmins, the items of expenditure being: 21 nālis of rice at 1¼ nālis per head, (equal to 52½ nālis of paddy); 6 nālis of paddy for 1 ulakkku and 2½ śevidus of ghee; 5 nālis for vegetables and 5 for curds; ⅓ nāli for salt; 2 nālis for the man who supplied fuel, four for the Brahmin cook, three for the potter who supplied earthenware, and two nālis for betel leaves and nuts. Considering that this allowance of ⅔ kuṟuni of paddy per head sufficed for a square meal for an adult, the provision of ¾ kuṟuni for each of the junior pupils and 1¼ kuṟunis for the seniors in the college at Eṉṭṉāyiram, and of ¾ and 1 kuṟuni respectively at Tribhuvani must be considered fully adequate to their requirements. An inscription of the reign of Kulottunga I,⁷⁸ dated A.D. 1115, records that an endowment for feeding fifty Brahmins in a Vaiṣṇava maṭha on new moon days was made on the basis of one kuṟuni per head, and that this included provision for rice, curry, salt, pepper, ghee, curd, earthenware pots, fuel, areca nuts and betel-leaves.
Some variations are recorded in the price of paddy and the rate seems to have generally differed with the fertility of the area concerned. Often these rates are not temporary prices prevalent at the time of the record, but some standardised average rates to hold good for all future time. At Tiruvallam in North Arcot we find the rate 40 kādis or 13½ kalamas per kālañju recorded in A.D. 992; and this is repeated in A.D. 1015 in another inscription from the same district. Yet another record of A.D. 1012 from Kālahasti equates one pon to seven kalamas, and the pon was the same as the kālañju. Differences in the measures employed often make close comparison difficult. An inscription of Vīrājēndra's reign from Tirumukkūdal (Chingleput) states that 16 kalamas of paddy by the Rājakēsari measure was the equivalent of one kālañju. At Tiruppugalūr (Tanjore district) eight kalamas per kāśu, i.e., sixteen to the kālañju, was the price in A.D. 1006. At Cidambaram the spurious inscription of Rājakēsari Rājēndra gives the rate 8½ kalamas per kāśu, or seventeen kalamas to the kālañju. A Rājakēsari record gives 15 kalamas per kālañju for Paṇḍāravāḍai (Tanjore); the rate of ten kalamas at Tribhuvanī in A.D. 1048 is high, though not the highest price recorded in the inscriptions of the early period as the basis of a permanent endowment of charities. Twelve kalamas per kālañju is found at Nattam (Chingleput district) in A.D. 1018. Early in the reign of Kulōttunga I, the kāśu still equal to half a māḍa, fetched only 2½ kalamas of paddy at Kōḷār and 4 kalamas at Tiruvoorriyūr; the relatively high price must have been due to scarcity consequent on the disturbances which caused the death of Adhirājēndra and led to the war between Cālukya Vikramāditya VI and Kulōttunga. At the end of Kulōttunga's reign, the kāśu paid for thirteen kalamas of paddy in the Tanjore area, but even the māḍa fetched only eight kalamas at Emappērūr (South Arcot) in A.D. 1136.

Of the money prices of commodities relatively little is learnt from the inscriptions. Only the more precious articles which formed the staples of long distance trade seem to have been bought and sold for money. The Tanjore inscriptions tell us, for instance, that one kāśu (half-kālañju) fetched towards the close of the reign of Rājarājā I, 1½ kuruvis of cardamum seeds, 2 kuruvis of cam-
paka buds, 605 palams of khaskas roots, 2½ to 3 kalāṇjus of camphor, and two palams of sugar which seems to have been a luxury at the time. One kāśu (pon) fetched nine ewes at Melappaluvūr, (Trichinopoly district) in A.D. 931, and at Śenkunram (North Arcot) in A.D. 1014, but a Tanjore inscription gives only three ewes for a kāśu. A paśu (cow) is valued at fifteen kāśus at Titṭagudi (South Arcot) in 1136. The price of a cocoanut tree was 150 kāśus at Nallūr (Tanjore district) in 1221 if it was yielding fruit (kā-tengu) and 100 if it was not; but the kāśu of the time of Rājarāja III was a very depreciated coin.

Of the value of metals we learn incidentally that bronze sold at 35 palams per kāśu (half kalāṇju of gold), copper at 30 palams, tin at 26½ palams, and tarā (alloy) at 70 palams: these rates are found in a record of A.D. 1099 from Tiruppanandāl.

Some instances of scarcity and famine are incidentally recorded in the inscriptions, but they are not many. About 1131 (thirteenth year of Vikramacōla) as the result of a famine in the mountainous regions of S. Arcot people began to move out from Arakanḍanallūr (Tirukoyilur tq.) after selling their lands; the sabhā of the place met and redistributed the 24 shares in the village to new persons with the condition that no sale or barter to outsiders was permissible, and that violation of this condition would involve loss of the land besides a fine of 64 kalāṇjus. Individuals were sometimes hard hit and had, as pointed out already, to seek livelihood at the price of their personal freedom. The most outstanding instance of a somewhat widespread distress and the measures adopted for combating it is found in an inscription from Ālangudi (Tanjore district) of A.D. 1152. Its import is unfortunately not free from uncertainty. It states that there was a kūlaḍōsam, ‘bad time’, in the third year of the reign of Vijayarājendradēva who, after taking Kalyāṇapuram and Kollāpuram, died on the back of an elephant. The king so described nearly a century after his time must have been Rājādhirāja I or his younger brother and successor, Rājendra II. The cause of the scarcity from which the people of Ālangudi suffered is by no means clear. But we are told that the people borrowed from the treasury of the local temple all the gold jewels and silver
articles that could be spared to the extent of 1011 kalañjus of gold and 464 palams of silver in order to be able to maintain themselves and buy seed and manure for resuming cultivation. These transactions are recalled on the occasion of a fresh agreement with the temple relating to the terms of the repayment of the loan.

1. 343 of 1917.
2. An inscription of A.D. 1219 from Tuṟaiyūr (Trichinopoly district) mentions the ūr-madil (town-wall), and puḷakkadai-madil (wall at the backs of houses), an indication that towns and houses were sometimes walled for safety. (701 of 1909).
3. 198 of 1925.
4. 46 of 1897; 311 of 1911.
5. 375 of 1911.
6. Tiruvālangadu Plates II. 517-24. The Anbil plates were engraved by a single worker Vīra Cōḷa takṣan. Leyden grant II. 107 ff.
7. Museum Plates, l. 10.
8. Tiruvālangadu Plates, l. 456.
10. 479 of 1908. ARE. 1909, II, 45. Also the Mitākṣarā on Yājñavalkya I, 95.
11. 189 of 1925.
12. 208 of 1919. Cf. Brahma-Kṣatris of N. Indian inscr. The statement in ARE. that they were the offspring of Brahmins and Vaiśya women seems unwarranted.
13. 508 of 1922.
14. 208 of 1919.
15. 508 of 1922.
16. 66 of 1890, (SII. iii. 25); 562 of 1893; ARE. 1905, II, 43.
17. 136 of 1905.
19. ARE. 1921, II, 47.
21. 341 of 1907.
21a. 31 of 1936-7; ARE. II. 27.
22. 489 of 1912; ARE. 1913, II, 39.
23. 34 of 1913.
23a. 184 of 1940-41; ARE. 1939-40—1942-3, II. 42.
24. ARE. 1921, II, 47.
25. The real history of the division between the right hand and left hand sections of society may indeed date from a much earlier time than we suspect or even the Śruti-māns of the reign of Kulōttunga III believed. A Chinese author of the 3rd century, cited by
another in the 10th, says of Fu-nan: 'Les regions vassales ont toutes leurs mandarins; les grands officiers de droite et de gauche du souverain s' appellent tous K'ouen-louen' P. Pelliot, Le Fou-nan, BEFEO, iii. p. 282; also vii. pp. 316-17 for the same feature in Campâ.

26. 235 of 1926.
27. 376 of 1903.
29. 236 of 1902.
30. 141 of 1898; EC. iv, Hg. 18; EI. vi, pp. 213-9.
31. 174 of 1911; EC. ix, Dv. 14.
32. 188 of 1911; EC. x, Ct. 161.
33. 499 of 1911; EC. iv, Hg. 100.
34. 156 of 1906; ARE. 1907, II, 41.
35. Abu Zayd, in Ferrand Voyage, p. 124.
36. 147 of 1912.
37. 411 of 1925.
38. 218 of 1925 (seven persons for thirty kâsus); 219 of 1925 (fifteen persons for the same amount). ARE. 1925, II, 18.
39. 217 of 1925.
40. 216 of 1925.
40a. 149 of 1936-7, ARE. II, 21.
41. 274 of 1910.
42. 141 of 1922.
43. 230 of 1921. It is not clear what process was adopted for impressing the mark (ilaccinai) on the skin. The words 'ittu' or 'satti' do not necessarily mean 'branding' as they are often rendered in the Epigraphical reports.
44. 80 of 1913.
45. 94 of 1926.
46. ARE. 1925, II, 18.
47. Some of the other instances known may be briefly mentioned here: Sale by three Veḷḷālas of two women and their descendants as dēvarāṇiyār at Tiruvakkaram, South Arcot in 1099 (183 of 1904); a dharmādāna by a mahārāṇya of an uvacca āḍīmai in the Tinnevelly district in 1105 (280 of 1928); the gift of two slaves for service in a maṭha in Drūḍhāram in 1113 (354 of 1893); lists of adīmais belonging to the temple and maṭha in Kilaiyur, Tanjore district, dated 1184 (74 and 76 of 1925); the large numbers of maḍa-āḍīmais bought and given to the maṭha in Tiruvāḷangādu by a nobleman in the years 1198 and 1208 (91 and 90 of 1926); the case of a Veḷḷāla and his two daughters who sold themselves to the temple at Tiruppānburam to escape starvation in 1201 (86 of 1911); and the sale by two accountants of a temple of number of women who were slaves forming part of their ancestral estate—engalukku kramāgatamay varuginra adiyār (296 of 1911). Yet other instances are found in 499 of 1904 (Vēdāranyam, A.D. 1219); 409 of 1925, a stone mason, his wife and four sons, (Acyutamangalam). A.D. 1219; 223 of 1917, a host of over 100 male and female slaves of the
NOTES

temple, (Korukkai, A.D. 1235); 110 of 1892, same as 122 of 1912, (Tiruvorriyur, A.D. 1235); and 216, 217-219 of 1925 (Mêlapperumbalam, n-d).

48. See also SII., ii, Intr. 17-8 for a discussion of the data from the Tanjore inscriptions.

49. 104 of 1929. I have assumed that a piṭi is equal to 4”.

50. 156 of 1919.

51. 263 of 1912.

52. 267 of 1910, (Tiruvandhai). Same wage in A.D. 1115 (281 of 1910).

53. 175 of 1915: Tiruppaḷliccivikāk-kāvalar in the temple, possibly Vaiṣṇava Brahmins.

54. 172 of 1915.

55. 45 of 1925. The tapasyar who supplied water for tirumaṇjanam in the temple at Tiruvārūr had the same rate of remuneration, 671 of 1919 (A.D. 1094).

56. 18 of 1922.

57. 450 of 1918.

58. 154 of 1912.

59. 364 of 1906.

60. SII. iii, 202.

61. SII. ii, 66.

62. SII. ii, 65.

63. SII. ii, 69. The schedule is unfortunately not complete on account of gaps in the record.

64. A record from Nattam (Chingleput) of A.D. 1018 (263 of 1912) gives two Kāṣus per annum as the price of clothes to be supplied to each māṇi in a year. The Museum Plates of Uttama (ll. 44-6) give the rate six nāḷis per day and one kāḷaṇju per annum.

65. 268 of 1926 (A.D. 1243).

66. 146 of 1912.

67. 333 of 1917.

68. 176 of 1919.

69. 214 of 1911.

70. 10 of 1914 (undated). A padakku per diem and five kāḷaṇjus in a year for clothes form a priest’s remuneration in the Museum Plates of Uttama Cōla, ll. 42-4.

71. 299 of 1904. Another inscription of A.D. 1038 gives the rate of 50 nāḷis per kāḷaṇju at Tiruvorriyur (146 of 1912).

72. Ibid.

73. 263 of 1912. But 8 nuts and 32 leaves could be had for one nāḷi in 1104 at Narasingapuram (same district)—249 of 1910.

74. 91 of 1892.

75. This rate of barter almost looks like a standard rate; it occurs in 506 of 1920 (Ālangudi, A.D. 1094); 518, 515, and 512 of 1920, also from the same place with dates 1116, 1117, and 1125.
76. 175 of 1915.
77. 273 of 1910; ARE. 1911, II, 21.
78. 281 of 1910.
79. 218 of 1921.
80. 176 of 1915.
81. 299 of 1904.
82. 182 of 1915.
83. 68 of 1928.
84. 118 of 1888.
85. 232 of 1923.
86. 176 of 1919.
87. 263 of 1912.
88. 131 of 1892; 106 of 1892.
89. 44 of 1891.
90. 533 of 1921.
91. 3 Kal rate in 146 of 1912 (A.D. 1038) from Tiruvorriyur.
92. SII. ii, Intro. 18, Table A.
93. 378 of 1924.
94. 149 of 1921.
95. SII., ii, 64; 63 says six ewes = 3 cows = 1 buffalo, 302 of 1901 equates one cow with four sheep in the reign of Rājarāja III, year 16.
96. 15 of 1903.
97. 58 of 1911.
98. 46 of 1914; ARE. 1915, II, 23.
99. 5 of 1899.
100. ARE. 1899, paragraph 53; SII. iii, p. 191. But see above p. 258 and n. 86 (p. 279).
101. Venkayya suggests that failure of rain was the cause and that Rājendra II did not come to the rescue of the people because he inherited an empty treasury from his war-like and extravagant brother, Rājādhirāja I. ARE. Ibid.
CHAPTER XXI

AGRICULTURE AND LAND TENURES

The vast majority of the people lived a rustic life in the villages, and agriculture was their principal occupation. The prestige attending the ownership of land had a high social value, and the independent peasant proprietor was then, as now, the backbone of social life. It was the deliberate object of every one, whatever his occupation, to have a small plot of land he could call his own. In fact, the village was primarily a settlement of peasants; and the village assembly an association of landlords. Part of the land surrounding the village was held in common, and the rest was subject till very recently to periodical redistribution; even now, this old rule of redistribution from time to time appears to survive in some of the villages of Tanjore. As evidence of communal ownership of land in Cōla times may be noticed the terms sabhāmañjikkam and ār-mañjikkam, and ārppodu, the escheat to the village of land that was in arrears for the irai on it, and the sale of waste land by the village for being reclaimed and put to some specific use. An inscription of the reign of Sundara Cōla from Madhurāntakam records the sale by the Sabhā in a public manner (sabhai-vilai) of some land described clearly as part of the unappropriated common land of the village. Individual ownership of land was clearly recognised also, and numberless instances of alienation by sale or gift of the absolute proprietorship of the soil by individuals, and of the inheritance of such property from father to son in the normal course, can be gathered from the inscriptions. The theory of the law books is equally clear on the subject.

Besides the land-owners, great and small, there were others dependent on agriculture. A fairly large class of landless labourers, an agrarian proletariat, some of whom were in a condition of serfdom, assisted in the operations and shared the proceeds of agricul-
tecture. In almost all villages the distinction between persons paying the land-tax (irai-kudigal) and those who did not was clearly established, and the former had usually a larger share in the tasks of local government. Each village had also a staff of hereditary menial servants of the lowest social class who were remunerated for their services to the community by shares in the common land of the village. The artisans of the village had shares also in the communal land; these shares were of the nature of retainers, inducements to them to stay in the village, ready to take up work whenever it came to them, the wage for each engagement forming the subject of separate negotiation between the parties.

Some idea of the life of the poorer classes in the villages, those in the lowest rung of the social scale, may be gained from the picture of Adanūr with which Sekkilār opens his account of the life of the Pariah saint Nandan. Though somewhat idealised in accordance with literary usage, it is clearly informed by an intimate acquaintance on the part of the author with the realities of country life at the time: ‘Adanūr was a wealthy city of ancient fame in Mērkā-nādu. The rich waters of the Koḷliḷam, (Coleroon) seemed to pour out on either side the gems of fertility with their waves (hands), and the land appeared to receive the gift with its flowery hands (gardens on either side)...... The town of Adanūr owed its great prosperity to its fertile fields and gardens, and had many tall mansions and a teeming population. In the outskirts of that town was a small hamlet of Pulaiyas studded with small huts under old thatches overspread by śurai creepers and inhabited by agrarian labourers engaged in menial occupations. In the thresholds of the huts covered with strips of leather, little chickens were seen moving about in groups; dark children who wore bracelets of black iron were prancing about, carrying little puppies whose yelps were drowned by the tinkling bells which girdled their waists. In the shade of the marudu trees, a female labourer (ulatti) sent her baby to sleep on a sheet of leather; there were mango trees from whose branches drums were hanging; and under the cocoanut palms, in little hollows on the ground, tiny-headed bitches lay quiet after pupping. The red-crested cocks crowed before dawn calling the brawny pulaiyar to their day's work; and by day,
under the wide shade of the Kāṇji tree spread the voice of the wavy-haired Pulaiya women singing as they were husking paddy. By the side of tanks full of warbling birds, the music of many instruments accompanied the drinking *fetes* of Pulaiya women who wore on their heads fragrant flowers and ears of paddy-corn, and who staggered in their dance as the result of increasing intoxication. In this abode of the people of the lowest caste (*kaḍaiñar*), there arose a man with a feeling of true devotion to the feet of Śiva. He was the unrivalled Nandanār who inherited as his share communal service in the neighbouring township (*ūr-ppulamaï*). Depending for his livelihood on his share of the communal land (land set apart by the town for Pariahs in communal employ), and following the profession that was his by birth, he used to supply, to the temples of the Lord of the Trident, leather and leather straps for making drums, strings (*guts*) for lutes of various types and bezoar for the worship of the God of gods.’ Workers of this class were indeed in a condition of serfdom, *adscripti glebae* with no freedom of movement.

From casual references in the inscriptions, we can dimly perceive the existence of a class of hired day-labourers who assisted in agricultural operations on the estates of other people and received a daily wage, usually in grain.\(^9\) There was no clear line of division between the absolutely landless agrarian labourer and the small peasant hiring himself out in his spare time. Garden-labour was hired for service in flower-gardens attached to temples at the standard rate of one *marakkāl* and two *nālis* of paddy per diem, a rate mentioned in two inscriptions of the years A.D. 1019 and 1053;\(^{10}\) and eight such labourers were regularly employed all the year round in a garden of the extent of seven *pādagams* in one case, and two for six *mā-s* in the other. In several instances a gift of land for some public purpose, to a temple or *matha*, is found to include some portion set apart for the residences of the families of labourers engaged in its cultivation. Such labourers were not peasant proprietors by any means, and were nearer the class of hired labourers than of tenants: they were entitled to the use of a house-site near enough to the place of their work and to get wages fixed in advance, the proceeds of their labour
on land being altogether the property of the institution that owned the soil on which they worked. Tenancy-cultivation was also quite common, both on private estates and on quasi-public land such as that of a temple; after paying the landlord a fixed mēlvāram determined in advance, the tenant usually retained as his share what remained after payment of the direct expenses of cultivation, and any minor dues assessed on the land held by him. The extensive class of service tenures may be taken to have invested their holders with a temporary partnership in the soil as remuneration for the particular services rendered by them to the community or the institutions concerned.

The data to be gathered from the inscriptions are still too fragmentary and one-sided to allow of a detailed account of the entire agrarian system of the time. Almost all inscriptions record transactions of a religious or eleemosynary character, and one can never tell how far the conditions described in them can be treated as representative of the general features of private cultivation. Considering, however, that cultivation, like other industries, was undertaken mainly to supply local needs, and that there is no evidence whatever of its having attained the capitalistic form in pursuit of profit, it is possible that there was little or no difference in this respect between private lands and those of public or charitable institutions. If the correctness of this surmise may be assumed, much of what is said below on tenures, irrigation, land-values and so on may be accepted as characteristic of the whole system.

Communal ownership of land by the villages as such has been noticed already; the residuary claim of the state as represented by the king to all unassigned land must have been tacitly assumed. For the rest, all cultivable land was held in one of three broad classes of tenure which may be distinguished as: peasant proprietorship called vellān-vagai in the inscriptions; service-tenure, comprising all the holdings described variously as jīvita, bhōga, kāni, vrīti, and so on; and eleemosynary tenure, such as brahmādēya, dēvadāna and śālābhōga, resulting from charitable gifts and governed by the special terms
laid down in each case in a separate document drawn up in set terms and engraved on copper plates or stone or both. Service-inams were also often recorded on stone, but these records were simpler and stated only the extent of land held, the name of the person holding it and the particular service for which it was the remuneration, the details of the rights of the parties to the arrangement being left to be regulated by local custom. The three classes of tenure so differentiated may now be considered in some detail.

The term vellăn-vagai comprises two words of which the first clearly means ‘cultivator’. Of the second word vagai, the meanings suited to the present context are ‘class’ or ‘manner.’ That vagai is used in the epigraphs in the sense of classification according to tenure will become clear from our recalling the phrase nădu-vagai-seyyira applied to revenue officials employed in the settlement of land-revenue; the process of settlement (vagai-seydal) involved the registration of titles and tenures including those of the ordinary cultivators (vellăn). It may be observed, in passing, that the classification of land in the order of fertility of the soil was called taram-iţudal, grading. Vellăn-vagai is clearly contrasted with other forms of tenure in the inscriptions. Karuppūr was one of many villages appointed by Rājarāja to supply fixed quantities of grain to the Tanjore temple; only such of its cultivable land as was classed as vellăn-vagai, the dēva-dănæs and sälābhōgas being excluded, was taken into account to fix its quota of the supply to the Tanjore temple.11 Again, in the Tiruvālangādu plates we are told in the most casual manner that the normal type of a tax-paying village was the vellăn-vagai. The village of Palaiyanūr, a brahmađēya in the possession of the sabhā of Šingalāntaka-caturvēdimangalam, was converted into a vellăn-vagai village, the sabhā getting other land in exchange (talai-māru). After this conversion to vellăn-vagai, Palaiyanur was made a dēvādăna of the Tiru-

vālangādu temple. The difference between this village and others of the vellăn-vagai is clearly stated in the following terms: 12 ‘This ār is to be exempted from paying iṟai like other villages (held) by vellăn-vagai: for every year from the sixth, it is to pay a permanent iṟai (ninirai) of three thousand two hundred and eighty-eight kalams, seven kurunis and five
nālis of paddy and one hundred and ninety-three kāḷaṇjus, (one) maṇjāḍi, and one mā of gold as paid before including pāḍi and pāḷi;¹³ it is to be assessed accordingly and (the assessment) entered in the accounts.’ Now, these words of king’s order provide a peep-hole into some important aspects of the land system under Cōla rule. The ordinary ryotwari village as we now call it was the vellān-vagai, having direct relations with the government and paying a land-tax liable to revision from time to time. Whether the settlement was with the individual cultivator as at present, or, as seems more likely from the strength of communal organisations and life, with the village as a whole, is not certain. The statement that Pāḷaiyanūr while it was a brahmaṇḍeṇya under the sabhā paid an irai of a large amount to the state is proof that a brahmaṇḍeṇya was usually subject to certain imposts payable in a lump sum of gold¹⁴ to the central government. A brahmaṇḍeṇya could also be resumed on the holders being compensated by the grant of other land in exchange, and the land so resumed could be put to some other use, in this instance converted into a dēvadāna. Quite obviously, Pāḷaiyanūr was granted to the temple not as an ordinary dēvadāna, but as a vellān-vagai with a permanently settled assessment of taxes which it paid to the temple instead of to government. The reason underlying this roundabout arrangement is not stated; but one may guess that the intention was to leave the actual cultivators of the land in status quo. When the land was brahmaṇḍeṇya they were remitting in all 3288 kalam, 7 kurūni and 5 nālis of paddy and 193 kāḷaṇjus, 1 maṇjāḍi and 1 mā of gold as the landlord’s share, and they were required to continue making the same payment to the temple instead of to their former landlords.¹⁵ Though in consideration of existing conditions a permanent settlement of the dues from the village to the temple was ordered, all that it meant was that the assessment was not to be altered as often as in the ordinary vellān-vagai villages; for though almost every order or resolution was said to be perpetual at the time it was issued, there was no lack of readiness to reconsider it as fresh circumstances arose. And the language of this order which contrasts the payment by the ordinary vellān-vagai villages with the fixed annual assessment of Pāḷaiyanūr also suggests the possibility that in vellān-vagai tenure the state’s share was in some manner directly
CONVERSION OF LAND STATUS

...dependent on the annual yield. But of this we cannot be sure. Another example of a similar conversion of brahmadeya to a vellan-vagai dévadāna is found in an inscription of the sixteenth year of the Cōla-Pāṇḍya Viceroy Sundara by which five velis of land, originally brahmadeya, were made over to the Tiruvāḷisvaram temple as vellan-vagai with an annual assessment of 642 kalam, 6 kurinis, 2 nālis, 3 ulakkus, and 2½ sevidus by the nārāyam measuring five nālis, and 40 kalanjus and 3 kānis of gold, of which five kāsus represented kāṭci-erudu-kāsu and the rest uruvukol-nilan-kāsu. These instances make it clear that the vellan-vagai villages fell, in the reign of Rājendrā I, into at least two broad classes—one directly remitting a variable annual revenue to the state and the other paying dues of a more or less fixed and standardised character to the public institutions like temples to which they were assigned. Which of these benefited the cultivator more, if at all, we lack the means of determining.

Another conspicuous instance of the conversion of a brahmadeya into vellan-vagai is recorded in the eleventh year of Kulottunga I (1081). The record bears close resemblance in its formalistic style to the Tiruvāḷangadu plates, and like them contains many revenue and administrative terms which call for study. The formalities connected with the change in tenure take many years—the transaction starting in the eleventh year of Rājendrā II and coming to an end only under Kulottunga. The substantive order was addressed by Virarājendra to the nāṭṭār, brahmadeyakkilavar, the urgalilār, of dévadāna, paḷliccanda, sālabhōga and other such charity villages, and the nāgarangalilār. The lands so converted were constituted into a new village under the name Rājendra-nallūr, and it was required to pay a fixed tax (niniriḷai) of 2000 kalam of paddy every year to the temple of Tiruttāṭakai-lśvaram, built by Nakkan Taranī or Panandāḷ. The new arrangement took effect from the eleventh year of Kulottunga I. In the third regnal year of Kulottunga II the village of Aviyanur in S. Arcot was converted from nāṭṭṭu-brahmadēya into a tax free tirunāṭṭukkāṇi.

An inscription from Nidūr (Tanjore district) dated A.D. 1232 records that after the village became free from the tyrannical rule of Köpperuṇjinga, the cultivators went up...
to the village sabhā with complaints regarding their economic condition, and that the sabhā fixed a new settlement regarding the dues in cash and kind to be paid by the actual cultivators to landlords, perunguḍigal, who were forbidden to use force in making these collections. The rate of kudimai was fixed at 22 kāsus for each mundirigai (1\|320 of a vēli) for a single crop, while veṭṭik-kāśu and viniyōgam amounted to five kāsus and one kāsu respectively; one labourer was to be supplied free for each kāni held and all extra labour availed of was to be paid for at the usual rates. Any extra dues imposed on the lands were to be paid by the perunguḍigal.

Service-tenures were of various types. The assignments in favour of public servants as remuneration for their official work under government have already been noticed; these assignments were, however, only of certain rights to taxes and dues from land, and as such must be distinguished from direct assignments of land in lieu of particular services rendered. Land was endowed for instance in 1088 as kūttāṭṭuk-kāni by the naga-rattār and temple authorities of Mānambāḍi (Tanjore dt.) for the performance of five Tamiḷakkūṭṭus during the festival in the month of Cittirai in the temple of Mahādeva at Vīra-nārāyaṇapūram. Such assignments of revenues from the land and of the land itself formed a normal method of remunerating military service, at least in later Cōla times. Two inscriptions from Tiruvvaṭuturai dated A.D. 1117 and 1121 mention the grant of a considerable area of arable land, constituted into a separate unit under the name Kulōttungaśōlanallūr, as virabhōga for the enjoyment of the Kaikkōlas, from Mērkā-nāḍū, who were of sirudanam rank and served in the palace of Gangai-kōṇḍa-cōlapuram. An inscription of A.D. 1125 from Śiva-puri, Ramnad. states that Šundan Gangaikōṇḍan, a vassal of the king, promised to give as udirap-pāṭṭi five mā-s of good land and three mās of poor land to the dependants of each of his swordsmen (vāḷilār) who fell in battle. He further promised that in case any of the servants of the vāḷilār died in war or on account of disease, he would not recover anything as his dues from their relatives which they were not prepared to give with a good grace. Yet another inscription, from Taniore district (Kōvilkāḍu), dated A.D. 1256, records an undertaking by Šōla-
gangan of Paiyur in Tondai-mandalam not to collect any dues over and above 600 kāsus and two kalamas of paddy on every mā from all the lands held by him as padaipparru. This is obviously an instance in which a feudal chieftain was allowed to enjoy the proceeds of taxes from lands assigned to him in return for his maintaining a stated number of soldiers ready for service when required by the king.

Very good examples of service tenure proper come from temples and villages, which generally remunerated their servants in this manner. The temples often parcelled out their lands and assigned them as jivita, bhōga, or kāni, all these terms are used indifferently, for persons who fetched water for bathing the deity, kept watch over the temple premises, sounded the conch (sangu), performed the arcanā and aided at the śri balī, sang in the temple or trained songsters and so on. The Sabhā of Jananātha-caturvēdīmangalam met once in the ninth year of Rājēndra I to regulate the occupation of the lands of the local temple of Mahāśāstā by its servants and fix the nature and extent of the services for which the occupants were liable in each case, such as conducting worship (arcana), supplying oil for lamps, and keeping watch over the temple. Individual donors often ear-marked their gifts of land to temples for particular services; slightly different in its origin, this type did not differ in any other way from the foregoing. The endowment of a nṛtyabhōga (sākkaikāni) for the performance of āriyak-kūttu at the annual festivals in Tiruvāduṭuṟai from the ninth year of Rājarāja I (A.D. 994), and that of a tatṭāraikkāni, goldsmith’s holding, by queen Dantiśakti Viṭānki attached to the temple of Tiruvarur from the fourth year of Rājēndra I, furnish instances of one of the common methods by which service-tenure on temple lands was created from time to time. Many items of service, high and low, to the village community were also remunerated in a like manner. Here again there was a double process at work; sometimes the village assembly took the initiative and set apart a portion of the common land as bhōga for the performance of specified services; there were also rich and generous persons ready to meet some pressing local need from their purse, buy land from the village community itself to create the necessary endowment, and leave it to be administered by the local authority. Of the first process there are several examples of
being created by village assemblies for the maintenance of teachers in schools, or of persons who popularised culture by expounding the Purānas or philosophies in temples, and the kānis for artisans like goldsmiths, for the village physician, or dancing-master. A very common form that private benefaction assumed was the gift of land for the maintenance of dredging-boats and of men who kept the village tanks in good repair by removing silt, repairing the tank bund and in other specified ways. Such land was called ēri-patti. Another was the ambalappuram, for the maintenance of rest houses and public places for the supply of drinking water. In view of a gift of two mā-s of land to each, three carpenters of Sōmanātha-caturvēdimangalam agreed to serve in the several hamlets of the village, accepting a reasonable remuneration for each job. In fact, the universal prevalence of service tenure created for all conceivable purposes is most clearly established by the inscriptions. Its place in the tax-system gave rise to disputes which were settled by the general order of Rājarāja issued in his twenty-fourth year. From this order, we may conclude that, unless there were reasons to the contrary, all lands held under service tenure were subject to the usual imposts, central and local, that were levied on land. The numerous instances of land being set apart for the maintenance of lamps in temples are also best regarded as examples of service tenures.

The main types of eleemosynary tenure were three: the brahmadēya, the dēvadāna and the sālā-bhōga. The two former were sometimes combined in the same village, a dēvadāna brahmadēya village. The dēvadāna differs from tiruvidaiyāttam and tirunāmattuk-kanī, the two latter terms being applied evidently to lands held in absolute ownership by the temple, like any other land-owner. These tenures were created generally by purchase of land from previous owners and occupants, followed by a ceremonial gift in set form, the gift formula often giving detailed expression to the rights and privileges, and the obligations, if any, conveyed with the grant; more rarely, it was found possible especially for the king and the village assembly to utilise unassigned common land for such gifts. When land already owned and cultivated formed the subject of gift after purchase, the question
was how to deal with the occupancy rights of the actual cultivators (kudi) of the soil. Closely allied was the question of the rights of kārāṇmai and miykaṭci (or miyāṭci) terms clearly corresponding to cultivator’s and landlord’s rights respectively. As the landlord might himself be the actual cultivator, the class of occupant cultivators was sometimes distinguished by the name kil-kārāṇmai-udaiya-kudiqal, i.e. the occupants with subordinate cultivation rights. Several inscriptions recording these gifts contain statements of the manner in which these questions were dealt with, such as kuḍi-ṇikkik-kārāṇmai-miykaṭci or kuḍi-ṇingāk-kārāṇmai. It is curious to note that this conception of occupancy rights was sometimes applied even to movable property; an inscription of A.D. 1006 from Tiruvaiyāru records that a herd of sheep was taken charge of by a person who undertook to maintain two lamps in the temple on condition that the sheep were treated as kuḍi-ṇikkā-ccāvā-mūvā-ppērāfu, full-grown ewes that neither die nor grow old and are held in fixed tenancy. One other subject for specific consideration on the occasion of such gifts of land to Brahmins, temples and feeding houses, was that of taxes and dues to be paid on the land after the date of the gift. Often these lands were made iraiyili either by total remission by the taxing authorities, central or local or both, or by the irai being secured by a lump sum payment made in advance as irai-kaval. In the absence of a clear statement to some such effect, the lands were liable to the usual taxes.

The Anbil plates of Sundara Cōla record the gift as an ēkabhōga-brahmadēya of ten vētis of land by Œkabhōga. The adjective ēkabhōga implies that, unlike the usual brahmādēya shared by a number of donees, this gift was meant altogether to benefit the one individual named, in this case Aniruddha Brahmādhirāja. The land given away was marked off in the traditional manner by a public ceremony in which a female elephant was made to beat the bounds. The Tamil part of the grant records in detail the rights and privileges conveyed by the gift which are more summarily mentioned in the Sanskrit part: ‘we marked (the boundaries of) the land thus defined by erecting mounds of earth (karu) and planting cactus. The several objects included in this land—such as fruit-yielding trees, water, lands, gardens, all upgrowing trees and down-
going wells, open spaces, wastes in which calves graze, the village-site, ant-hills, platforms (built round trees), canals, hollows; rivers and their alluvial deposits, tanks, granaries (kottagaram), fish-ponds, clefts with beehives, deep ponds (kottagam) included; and everything else on which the iguana runs and the tortoise crawls; and taxes such as the income from places of justice (manru pada), the kulam on (betel) leaves, the cloths from looms, the kanyam (of gold) on carriages, the pattam on shops, karañmai and miyati included, the old tenants being evicted (kuadinikki); everything that the king could take and enjoy—all these shall be made over to this man. He shall be at liberty to erect halls and upper storeys with burnt bricks; to dig wells, big and small; to plant southernwood and cuscus; to dig channels in accordance with watering requirements; not to waste sennir, but to dam such water for irrigation; no one shall employ small piccotahs or baskets (for lifting such water). In this wise, was the old order changed, and the old name and old taxes removed, and an ekabhoga-brahmadeya under the name of Karunakaraman-galam constituted'.

A similar charter of privileges with a few variations is found in other brahmadesya grants, as well as in devadanas. The Tiruvālangadu plates, for instance, convey these privileges in almost identical terms, and some others like the prohibition of Ilavas climbing up cocoanut and palm trees (for tapping them) within the area and the right to raise the bund of the village tank to its maximum height and to store in it the maximum quantity of water that it could hold. Sometimes restrictions were placed by the terms of the gift on the rights of the donee and his successors to sell or mortgage the land.

A deliberate attempt seems to have been made in the reigns of Rājarāja and Rājendra I to maintain the homogeneity of the brahmadesya villages by excluding all other classes from owning land in them. This policy was dictated, not so much by reasons like pride of caste and social exclusiveness, which readily suggest themselves to a modern student, as by the real difficulty of fitting into the constitutional arrangements suited to a sabhā other persons whose aims, needs and attain-
ments were not the same as those of the Bhaṭṭas and Krāma-vittas. It has been pointed out elsewhere⁴⁹ that in large villages where such homogeneity could not be attained, the device was adopted of running two types of village assemblies side by side, the sabhā and ur. But in places where Brahmins formed the bulk of the residents, and landholders of other classes were too few to be constituted into a separate ur, these landholders had either to be received as members of a sabhā which laid down high educational qualifications for taking part in debates and for service on the executive committees, qualifications not easily attained by the common people, or they had to go without exercising any of the privileges normally associated with ownership of land in those days and without an opportunity of giving adequate expression or gaining proper attention to their needs. The only other course was for them to betake themselves to more congenial surroundings. Possibly difficulties of the character above mentioned were not foreseen at first, and no restrictions were imposed on ownership of land in brahmādyā villages; as in actual practice this policy gave rise in some place or other to the sort of inconvenience that was quite natural in the circumstance, the king’s attention was drawn to it, when no satisfactory solution was reached by local agreement. There was issued by Rājarāja, in the seventeenth year of his reign, A.D. 1002, a general order⁵⁰ that in Brahmin villages, the estates (kāri) of all persons of castes other than Brahmin be sold out, exception being made of servants holding land under some service tenure. The Brahmins were apparently expected to buy up the land and pay down cash, and a special officer was deputed to Rājakēsari-caturvēdimangalam to get the sabhā to conform to the order and make early payment; some of the land sold on the occasion was bought by the king’s sister Kundavai, who gave it to the local temple. A similar order of Rājēndra I is recorded in an inscription⁵¹ of the sixth year of his reign from Velicēri, a brahmādyā in Puliyūrkoṭṭam.

A case of erosion by the Kolliḍam (Coleroon) river resulting in an unsettlement of the boundaries between the lands held by the two temples of Śrīrangam and Tiruvānaikkāval on the island of Śrīrangam is recorded in the twentieth year of Kulōttunga III.⁵¹a New boundaries were fixed by royal officers puravuvārik-kūru śeyvār and puravuvāri-nāyakam-śey-
in consultation with representatives of both the temples, of the sabhā, the accountants of the two villages where the lands lay, and the superintendents of both the temples; they took into account the holdings of the temples as they were before the 19th year of the king (i.e. before the erosion occurred) and suggested suitable exchange of lands where necessary. The award satisfied the parties and new boundary stones with the mark of cakra (Viṣṇu) and śūla (Śiva) were set up. In passing we may note the terms kūndigaikkal and mukkuḍaikkal for Jaina boundary stones.\textsuperscript{51b}

From the reign of Rājarāja III, we have an instance of the original land registers of a brahmādēya village. Talaicccangādu, being lost in a commotion, and the steps taken by the village authorities, with the sanction of the central government, to prepare a fresh register of rights based on prescription (anubōgap-pārṭroḷugu). The sabhā record their sense of gratitude to the prime mover in this business of regulating titles and restoring order after the period of confusion.\textsuperscript{52} The inscription is dated A.D. 1235.

Dēvadāna lands were often marked off, as just noticed, by means of boundary stones bearing the emblems of the deity to whom they belonged.\textsuperscript{53} The rights and exemptions enumerated in dēvadānas have a family likeness to those of the brahmādēyas, as already noticed. Dēvadāna lands were managed by the authorities of the temple subject to supervision and control of the village assembly on the one side and the central government on the other. It was open to the authorities of the temple acting in concert with the local assemblies to award ḫūvitas or kānis to the servants of the temple as remuneration for the performance of services or the supply of articles required for use in the temple. Such assignments are sometimes made by the assembly acting by itself; for instance, the ur of Nerkuppai received as dēvadāna to Tiru-mudu-kunram-udaiyar some wet land and a house from Uttama Cōla; these they gave over as kāni in the third year of Rājarāja I to a person who was to supply to the temple half palam of sandal paste and quarter palam of bdellium, besides bathing materials on the days of the ayanasankrānti.\textsuperscript{54} The temple often came by land of low fertility or even waste land which was sometimes dumped on it by village
assemblies which found themselves under the necessity of raising money urgently for some public purpose. Such inferior land had a much better chance under temples of being improved and fertilised by persons who were ready to undertake the task as a labour of love; when improved in this manner the land usually yielded a better income to the temple than before. In the reign of Rājarāja I the lands in a dēvadāna village belonging to the temple of Sucindram were divided into two categories, on one of which the rental due from the tenants (kānik-kadān) was raised from 3 kālamś per mā to 3 kālamś and a tūni, while the other which could not pay such a rental was to be directly managed by the officers of the temple (dēvakānmiṅgal). On the other hand, in some instances the tenants occupying temple lands seem to have held them on more favourable terms than others, or, at any rate, to have had better opportunities of getting the terms of their lease revised when necessary. Thus the kānik-kadān due from Mānābharaṇa-caturvedimangalam to the Viṣṇu temple called after Rājendracōla in Mannārkōyil was fixed at 3840 kālamś and odd; this was found to be too high, and in consequence the Cēra Rājarāja-dēva added ten vēlis of land to the original extent, and fixed 2600 kālamś as the annual rental on the whole village so extended. Instances like this show clearly that a number of extra-economic considerations entered into the management of temple lands. The desire of the donor to secure the maximum benefit to the temple or its tenants from his gift, the readiness of tenants to squeeze themselves to help in the attainment of this object, or, what was at least quite as common, their readiness to make an honest penny at the expense of a public institution if it could be done without a scandal, such were some of the forces that exerted a real influence on the terms of the lease. At any rate there was little chance that the relative economic conditions of the tenants holding of the temples exhibited any tendency to equality, such as custom and the methods of production and sharing were apt to produce among other classes of tenants. A curious inscription of the reign of Āditya II shows the value of the periodical audit of temple accounts by the officers of the central government; this is a record which details the detection of what looks very much like a deliberate fraud by
which the temple of Tiruvidaímarudil was despoiled of 96 kalams of paddy every year by its tenants, who remitted only 160 kalams as pañcavāram where 256 kalams were due by agreement; the defence set up in the course of the enquiry was that the tenure was kuḍinikkā-đe vadānam, i.e. one in which occupancy rights still held good; but this turned out to be a false statement on a reference to the original deed recording the de vadāna, and the tenants were thereupon ordered to remit the higher rate of pañcavāram.58

An inscription from Tirumālam,59 Tanjore district, dated A.D. 1112, records that Kulottunga I approved and sanctioned the proposal to remove some of the tenants in occupation of the de vadāna lands of the local temple and lease out the lands to other tenants, because the former had allowed arrears of melvāram to accumulate and could not command the means to grow fresh crops without a break; the sanction of the king was obtained beforehand either because tenants could not be changed on de vadāna lands without such sanction, or possibly with a view to forestalling future litigation by the displaced tenants.

A record of 1215 from Nārtaamalai, Pudukkottah,60 relates to a kuḍi-ningā-đevar dānam, created by the nagaram, who sold some land to two merchants. The terms of this sale show how complex, and yet, how equitable to all parties concerned, the regulation of land rights could be. For all the dues to be paid to the king on account of this land, ulaguđai nāyanar tiru- vāsalāl vanda irai kuḍinaiyum marrun eppēṛppaṭṭanavum, the nagaram held themselves responsible even after the sale. The two persons to whom the land was sold in equal shares had to give to the temple 30 kalams of paddy each in any year in which the yield of the whole land was normal; in lean years, they had to remit 2½ kalams on each mā of land actually cropped (vilaiñja nilattukku). The land was declared to be in the last grade (taram), and was assessed as such for all time. Clearly here the rights of the temple were confined to the melvāram at a rate fixed beforehand, the tenants keeping the balance of the yield and not having to pay the taxes due to the central government, as these were paid by the nagaram.
IRRIGATION TANKS

The prosperity of an agricultural country depends to a large extent on the facilities provided for irrigation, and the importance of securing an adequate water supply was recognised in South India from very early times. Natural streams and dependable channels leading off from them were the first source of supply: but for the passing mention, in an inscription at Tiruvāduturai, of a Parākēsari Karikāla who raised the banks of the Kāvēri, we hear little, in inscriptions, of the methods adopted to turn natural streams to account. Much literary evidence can be cited to show that the prosperity of the Cōla country proper was a gift of the Kāvēri, and particularly all the names now known of the many branches of this great stream in the delta country are traceable in the Cōla inscriptions. In the absence of natural streams, recourse was had to tanks, and the bulk of the evidence on irrigation from the inscriptions relates to the care bestowed on the proper maintenance of the tanks. The Cōla-vāridhi of Sholingur, the Kaliyanēri near Ānaimalai in Madura, the Kallīnangaikūlam at Sōlapuram, the Vairamēgha-taṭāka of Uttaramērūr dating from Pallava times, the ‘big tank’ of Bāhūr, and the Rājendra-śōlap-periya-ēri at Punganūr are only the leading examples of a very large number of irrigation tanks mentioned in the inscriptions. The primary care of the village assemblies was to get the silt removed (every year before the rains set in) from the tanks under their control in time for them to secure the proper depth needed to store the full supply for the next year. Often special endowments were created in relation to each tank to safeguard this important work from the neglect or the penury of village authorities. Even where, as in Bāhūr or Tribhuvani, the annual repairs were not provided for by specific endowments, a special cess, the ēri-āyam, ear-marked for this purpose was collected from the ryots in the village, the rate in the instances mentioned being one padakku of grain per mā of cultivated land. The water-rights attaching to particular plots of land were often enumerated on the occasion when they changed hands by sale or gift. Where natural levels were not favourable for the flow of water, and it had to be lifted, piccotahs and baskets were commonly employed for the purpose. The water lift worked by bulls may have been known, but finds no place in the inscriptions. About
A.D. 1010, the sabhā of Nemali (S. Arcot) which was then called Calukki-kula-kāla-caturvēdimangalam set apart certain incomes as ēri-āyam for the maintenance of a local tank; one of these was a small charge of $\frac{1}{4}$ pon levied on men and women of the Brahmin community at death. In A.D. 1110 there is recorded a breach of the tank of Tirukkānji in a storm and the repairs effected to it by a local Araiyan; the repairs included the construction of a stone revetment to the banks (karpadai). A tank near Tirukkāccūr was extended, and a fresh sluice erected at the cost of a temple, in order that the lands of the temple may be properly irrigated; the tank originally belonged to the people of Šengunram, and their consent was obtained before the extension of the tank was undertaken. The water in the tank was to be distributed between the villagers and the temple in the ratio of their holdings. In the 12th year of Vikramacōla owing to the silting of an irrigation channel, the assembly of Nerkunram had to divert water from a spring in a neighbouring village after giving compensation to it. Again, in the fifteenth year of Rājarāja II the mūla-parisat of Tiruvāyppādi (Tanjore Dt.) sold away some fallow common land of the village to be able to make a bund and dig a channel for the irrigation of some of the cultivable land of the village. Such examples, which may be easily multiplied, furnish clear evidence of the vivid realisation by the people of the importance of irrigation and of their readiness to meet and solve irrigation problems in a reasonable spirit.

Another aspect of agriculture that deserves special mention is the steady progress of reclamation of forest and waste land that was being brought under the plough. Popular tradition ascribes to the Pallava kings (kādu-veṭṭis) or to Karikāla, the early Cōla monarch, the credit of having disafforested large tracts of South India and made them fit for agriculture and human habitation. Whatever the historical value of such traditions, epigraphy gives unmistakable proof of the deliberate efforts made from time to time and by easy stages, to increase the area under the plough and the inducements offered to encourage such efforts on the part of the people, by way of concessions in taxes, favourable terms of lease in
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the initial years, and so on. It is needless to reproduce here details which may be easily gathered from the inscriptions.⁶⁵

The evidence on the yield of land and land values is by no means clear or copious. The number of crops raised each year on paddy lands was two, sometimes three.⁶⁶ No direct statement on the gross yield of land can ordinarily be traced in the inscriptions and the landlord’s share called mēḻvāram, bhōgam or even īrai at times, is expressed in different ways. One of the very few instances where the gross yield is set down is the Cidambaram inscription of Rajaṅkēsari Rājēndra⁶⁷ which says 44 vēlis of land yielded in all 4500 kālam particle, and that the mēḻvāram on this was fifty per cent of the yield. A Mysore inscription of the time of Rājadhirāja gives the mēḻvāram rate as two-fifths for wet land and one-fourth for areas under dry cultivation.⁶⁸ The inscriptions of Tiruvorriyur show clearly that waste land newly brought under cultivation could not yield more than was enough to justify the rather low mēḻvāram of 30 kālam particle per vēli in one instance, and 28 kālam particle and 19 kālam particle for two different classes of land in another.⁶⁹ An inscription of the sixth year of Rājēndra I from Nattam (Chingleput) states that the landlord’s share per kuli of cultivated land was a kuruni and five nālis.⁷⁰ In 1124, land (ninety vēlis) was given as dēvadāṇa and maḍappura īrajīli at Vṛddhācalam, on the basis of an īrai, tax payable to government, of forty kālam particle of paddy per vēli by Rajaṅkēsari measure (marakkkāl).⁷¹ From an inscription at Ėruṃūry, South Arcot district, dated 1152, it is seen that some dēvadāṇa land, apparently of very good quality, was assessed at 26½ kālam particle per mā, equal to 525 kālam particle per vēli or nilam, inclusive of kālam particle, pādi-kāval, śilvari and any other taxes and cesses due therefrom.⁷² Lastly, a record from Periya-korukkai (Trichinopoly district) of the reign of Rājarāja III shows that some dēvadāṇa lands there paid an all inclusive tax of 20 kālam particle of paddy on wet land (nanṣey) and 10 kālam particle on dry land (pūñjai).⁷³

Figures bearing on the value of land reveal equally disparate conditions. The prices stated differ so widely from place to place and among different transactions that it is impossible to attempt a detailed explanation of such differences without an
accurate knowledge of the quality of the land concerned, or to institute comparisons with present conditions in respect of land-values. A rough idea may be gathered from a few examples chosen at random which will show not merely the difference in values, but wide divergences in the rates at which future dues on land were capitalised for the advance payment of the īrai-kāval, the ‘tax-fund’ as it may be called. At Tiruvaḷiyāru (Tanjore Dt.), in A.D. 1006, one vēli of land was sold for 100 kālāṇjus of gold. At Kuttālam in Tinnevelly, 8 mās of land including the tax-dues on it were valued at 43 kāsūs in the fourth year of Rājēndra I. Two years later, in the Tanjore district, 2 vēlis and 8 mās of wet land including a tank together with dry land of the same extent were sold for the low amount of 10 kāsūs, though the īrai-kāval on it was 190 kāsūs. The low sale price in this instance was perhaps due to the sale being that of common land (sabhiap-podu) and to the temple. In the same year and place, another sale records the price of 40 kāsūs and īrai-kāval of 90 for just one vēli of land, which looks more normal. One Madhūṟāntakamadai fetched two hundred and fifty kūlis of land or one-eighth of a a vēli at Tiruvorṟiyūr in the thirtieth year of Rājēndra I. Land of the extent of three and a half vēlis and two mās was sold for 50 kāsūs and an equal amount provided for bringing it under the plough at Tiruvāṟur in the eighth year of Rājēndra II. One vēli of land was sold at 20 kāsūs at Kāṇchipuram in 1073, and for a little less at Tiruvorṟiyūr. In 1126, dry land of the extent of 4250 kūlis was sold for twenty kāsūs at Tiruvōttur, North Arcot. In 1133, four vēlis of land fetched a price of 90 kāsūs at Īṭṭattūr, Trichinopoly district, each kāśu being equal to three-fourths of a kālāṇju of gold. Land yielding a mēḻvāram of 120 kālams per vēli was valued at 40 kāsūs and 45 kāsūs at Tiruvāṟur, Tanjore district, in the tenth regnal year of Kulōttunga II, A.D. 1145.

In the fourth regnal year, Rājarāja II issued an order to several villages in the Tanjore district, a smudāya tirumugam as it was called, regulating the prices of land sales in the whole of Virudarājabhayankara-valanādu; the settlement resulting from this order was to supersede the tenancy conditions that had obtained till the fifteenth year of his predecessor. The new terms which were fixed by a number of high officials acting together applied to different categories of tenure such as
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The kāśu, as pointed out elsewhere, underwent a rather steeply progressive debasement, or more probably the term came to be applied in later inscriptions to a new coin of much lower denomination. The price of land as stated in terms of this new coin will not bear any direct comparison with the prices mentioned above. Thus at Tiruppalanam, one mā of land was valued at 2000 kāśus, working to 40,000 kāśus per vēli, in A.D. 1214, and the price of one vēli, at Kumbakonam in 1220 is said to have been 25,747 kāśus.

About the same time, one mā of land which stood in need of reclamation was valued in Tiruvenkāḍu at 1334 kāśus, the cost of reclamation being estimated at 500 kāśus. Again land of the extent of 2 vēlis and 19 mās was sold at Kumbakonam in A.D. 1221 for a sum of 450,000 kāśus. About the same time, house-site was valued at 40 kāśus per kuḷi at Nallūr and 16 kāśus at Tiruvālangādu (Tanjore). It would seem that the kāśu became a coin of somewhat higher value after the close of the reign of Rājarāja III; for the inscriptions of Rājendra III record prices of landed property that suggest such a conclusion. Two house-sites of the total extent of twelve manaik-kōl were sold for 700 kāśus at Kuttālam (Tanjore) in A.D. 1261; one vēli and 16 mās of agricultural land were exchanged five years later, at Tirukkaṇṭapuram, for 5350 kāśus, which, we learn, was the equivalent of thirteen kalaṇjus of gold; lastly, at Tiruvilimilalai, nineteen mās of land found a sale for 1000 kāśus and a house-site of 10 kuḷis for 300 kāśus, in 1267.

Rājendra III made a great effort to resuscitate the Cōla empire, and a reform of currency must have been part of his plan. It will be noted also that most of the records of the later Cōla period come from the Tanjore district, proof of the waning and disappearance of the direct influence of the central government in the outlying parts.

In comparing the figures cited above with one another, it should be borne in mind that neither the unit of measurement nor the unit of currency was constant, and that owing to local variations in the length of the measuring rod and the number of kuḷis that went to the mā, and owing to the currency of various types of old and new money of varying weights and
fineness. any attempt to make a detailed comparison is rendered altogether fruitless.

Closely allied to agriculture was cattle-raising and dairy-farming, an industry pursued generally by the manrādis or shepherds. Here again, we depend much on the temple records for our information. The manrādis seem to have been organised in a professional caste group (kalanai), and generally taken charge of the cattle donated to the temples for the maintenance of lamps under stated conditions. Though the paśu (cow) and ādu (ewe) are sometimes used only as units of reckoning, still in the majority of instances there is no doubt that live animals are meant, and often enough, breeding bulls and rams form part of the gifts. The importance of cattle-farming may also be inferred from the names of several imposts the exact nature of which is not fully known, such as nallā, nallerudu, alagerudu-kāśu and so on.

1. See SII. i. 40. An inscription of the reign of Kulottunga I from Lālgudi (142 of 1929) mentions the fact of the annual redistribution of village-lands (nammārk-karaik-kāni-yāndu torum kuṟittu varuṅai-yēlē) and the disadvantages to agriculture resulting from the practice. Also 441 of 1912—lands held by Śāliya nagaṟattār of Tiruppāṭurāi.

2. SII. iii, 156, 181. Is sabhāmadhyama of SII. iii, 7 the same word?
3. 4 of 1890; 266 of 1901.
4. 42 of 1903.
5. SII. iii, 162.
6. 220 of 1901.
7. 396 of 1922. See also 157 of 1922.
8. Moreland’s doubts on this subject (The Agrarian Systems of Moslem India, p. 4) are altogether misplaced.
9. 114 of 1928 from Ayyampettai records that, early in the thirteenth century, there was unusual need for employing hired labour as the Vellālas had dwindled in numbers owing to various causes, and that the daily wages (in paddy) of hired labour were mounting up.
10. 172 of 1915; 45 of 1925.
11. SII. ii. 5, paragraph 2. In the next succeeding paragraph the same term occurs among other phrases which are not easily understood. A careful study of the text shows, however, that on any interpretation of it, the term vellān-ragai has to be understood in the sense of peasant-proprietorship. Its translation into ‘the portion of the cultivators’
(Hultzsch) does not quite bring out the technical character that undoubtedly attaches to it.

12. SII. iii, 205, Part III, Tamil, ll. 19-25.

13. The words: ‘Ivvur mun irutta paṭiyum paṭiyum ut-paḍa’ are rendered by Krishna Sastri into: ‘as paid before by this village inclusive of paḷḷi’. In other words, he takes iruttapaṭiyum to mean ‘in the manner in which payment was made’, and the words in l. 71: ‘ivvur paḷḷi ut paḍa irai kāṭtina nello’ may be quoted in support of this view. But the ‘um’ in ‘paṭiyum’ is a real difficulty in its way, and I have preferred to take ‘paḍi’ like ‘paḷḷi’ to be some kind of tax or due, of which the nature is not clear. Seeing that it is omitted in l. 71, one may think that it is either negligible or closely analogous to ‘paḷḷi’.

14. How much of the 598 kaḷaṇjus and 1 kunri, the total assessment on Śingalāntakacatm. was due from Pālaiyānūr is not certain: possibly it was the amount of 193 kaḷaṇjus and odd mentioned further on. If that was so, the paddy mentioned along with this sum was the net share of the Brahmin donees who had rights in Pālaiyānūr. A nāgaram sometimes paid its dues in gold (SII. ii, 4, paragraph 13).

15. Krishna Sastri, however, suggests that this was the tax paid before the village became a brahmadēya. SII. iii. p 390, n. 1.

16. 327 of 1916.
16a. 74 of 1931-2, text in ARE. II 14.
16b. 260 of 1939-40.
17. 536 of 1921; ARE. 1922 II 25 has 1,32 by mistake.
17a. 90 of 1931-2; nos. 93 and 94 of the same collection are similar gifts to the same temple for other services including a kūṭtu, in the same festival.
18. 72 of 1926; 69 of 1926.
19. 47 of 1929.
20. 194 of 1926. Paḍai-pārṇu is also mentioned with jivita-pārṇu and vanniya-pārṇu in 556 of 1919.
21. 276 of 1923.
22. 112 of 1914.
23. 58 of 1895.
24. 384 of 1913.
25. 141 of 1895.
26. 386 of 1922.
27. 120 of 1925.
28. 216 of 1894.
29. 210 of 1919.
30. 36 of 1898.
31. 361 of 1924.
32. 27 of 1893; 252 of 1921.
33. 170 of 1894.
34. 405 of 1925; also 205 of 1919.
35. SII. iii. 9.
36. 127 of 1925; 388 of 1913.
37. 126 of 1896. An inscription from Ṿṭṭattūr (525 of 1912) gives the following classes of iraiyili parṟu in the village viz., dēvadāna, tiruvidaiyāṭṭam, paḷliccandam, aiyān pāṭṭi, maḍapparam, agarapparṟu, bhaṭṭa-vṛtti.

38. In 1222, a tenant in occupation of some dēvadāna land in Talaicccangādu, having fallen into arrears with his annual kaṭamai, agreed to the land being made tirunāmattukkānī and leased out to new tenants, in lieu of his clearing the arrears: en pērāl aṭṭiādīn edīrāmāṇu kār-parāi śigaiyāna kāsum vellāip-pūri nēllum kāṟṟai vaikāl tiraivum ennāl pōkkarukkap-pōgādenṟum innilam vēliyam paśān mudal viṭṭu viṭṭu tandu innilattukku munbu kōyil purappatṟa mūlasādam nangalum tarukkirēn enṟu nān vīṇappanjanjaṇa. (209 of 1925).

39. 75 of 1896; El. v. p. 45.
40. SII. ii. 92. 1. 1.
41. 111 of 1905. Also ARE. 1929, II, 16.
42. 218 of 1894.
43. Mānuṟu, which Gopinatha Rao translates into 'halls'.
44. 'ōdaiyūm udaiippum', G. Rao has 'ponds, breaches in rivers.'
45. Rain-water?
46. I have adopted kūdai-nir. See El. xv, p. 72, n. 3. The Tiruvālangādu plates (ii. 445-6) confine this restriction to persons other than the grantees (anniyar). See also 103 of 1921.
47. II. 426-58 far more elaborate in details than the Anbil plates. Also 103 of 1921 and others.
48. 118 of 1902.
49. Studies, p. 78; ante pp. 492 ff.
50. 46 of 1897.
51. 311 of 1911.
51a. 113 of 1938-9, ARE. II, 23.
51b. ARE. 1939-40—1942-3, II. 36 (end).
52. 213 of 1925.
53. 'SII. i, 59; ii, 6, 61. 5 of 1909. Instances are not unknown of cash and the right to collect some dues being made dēvadāna iraiyili—363 of 1899.
54. 57 of 1918. For other instances, see 'service tenure', ante.
55. 495 of 1918.
56. TAS. iv, p. 129. Kaṭam paṟṟadā nilam (I. 21) does not mean lands exempt from taxes as understood by the editor of the inscription. 111 of 1905.
57. SII. iii, 203. The fact that 160 kalam were paṇcavaṟam and 800 kalam the tenant's share of the produce (I. 2), suggests that paṇcavaṟam was a one-fifth part surrendered by the tenants of dēvadāna lands on their share of the produce. But we cannot be sure of this, as 256 kalam rate has no relation to any figure in the record. But there are important gaps in the inscription. I have used the words occupant and occupancy wherever the term kuṭi is used in the original as it implies the actual cultivator of the soil, and not merely a lessee.
Krishna Sastri, however, uses the words tenant and tenancy in the same context, as e.g. in the passage cited at p. 577-8.

59. 93 of 1910.
60. Pd. 170.
61. 110 of 1925.
62. 178 of 1902; 192 of 1909.
62a. 156 of 1942-3.
63. 215 of 1919.
64. 295 of 1909.
64a. 152 of 1934-5.
64b. 88 of 1931-2.
65. 357 of 1924, 287 of 1911, 385 of 1903, 485 of 1902, 506 of 1902, etc.
66. 271 of 1915.
67. 118 of 1888. This record, though faulty in many ways, may, nevertheless, be accepted as genuine in this part.
68. 505 of 1911.
69. 103 of 1912. ARE. 1912, II, 22. Also 228 of 1912.
69a. 263 of 1912.
70. 63 of 1918.
71. 397 of 1913.
72. 266 of 1926; ARE. 1926, II. 29. 31 of 1891 gives the rate five kalams on puñjai lands at Jambukēśvaram, A.D. 1117.
73. 219 of 1894.
74. 104 of 1926.
75. 102 of 1925.
76. 109 of 1925.
77. 156 of 1912.
78. 677 of 1919.
79. 522 of 1919; 133 of 1912.
80. 88 of 1900.
81. 509 of 1912.
81a. 553 of 1904.
81b. 103 of 1931-2, ARE. II, 16.
82. 180 of 1928. cf. 6 mā at 13,000 kāsus (Tiruvāḍuṭurai), 156 of 1925—A.D. 1238.
83. 298 of 1927.
84. 594 of 1918.
85. 229 of 1927—nālu nūrāyirattu ambadinaṅyiramum. cf. munnūrāyirattarupadināyiram of 626 of 1920. The lakh was evidently unknown.
86. 58 of 1911; 96 of 1926.
87. 495 of 1907.
88. 522 of 1922.
89. 399 of 1908.
In most of the common industries the rule was production for the local market. The existence of a brisk internal trade in several articles is indicated by the evidence of the movements of individual merchants and the highly organised state of the mercantile corporations in various parts of the country. A merchant from the malai-nādu (Malabar) is seen trading in Tiruvañandai in the Chingleput district, and one from Mylapore is found in Tanjore; and a man from Ceylon endows a lamp in the temple at Sucindram (South Travancore). These are not isolated instances, but representative of a large class of similar facts recorded in the inscriptions which show that there was a free and active business intercourse between the different parts of the empire. The expansion of Cōla rule was followed by the organisation of a strong centralised administration under a single political power. Except for a few local risings leading to punitive expeditions from time to time, peace was maintained for successive generations over a wide area, which had been cut up till then into a number of independent warring states. In the more settled conditions of the new era, the industrial arts obtained greater encouragement and the opportunities for trade increased.

The metal industries and the jewellers' art had reached a high state of perfection. Household utensils made of metal were apparently confined to the rich, earthenware being often mentioned in connection with cooking and eating in śālas, charitable feeding halls. The detailed descriptions of the images and utensils of the Tanjore temple recorded in the inscriptions, and the bronzes of the period that have survived to this day give proof of the mastery attained by the braziers of the time in the art of manipulating alloys of metals and casting them into the most elaborate and graceful forms. Copper, bronze and
brass were employed in such work, besides gold and silver.

The variety of jewels and ornaments of gold and precious stones, and the careful record of the numbers and classes of the stones and pearls mounted on each of these would be enough to enable a modern jeweller to reproduce most of them if only he knew their general formation; many of the ornaments mentioned have long since gone out of use, and no really old ornament has survived the ravages of invasion and war; the Tanjore inscriptions however enable one to see that the jeweller's art reached its high-water mark under the Cōlas, and that the Tanjore jewellers produced the most pleasing results by studying the dispositions of precious stones and pearls with a view to their colour effects. If it is remembered that temples were only glorified palaces, that gods received all the honours due to kings (rājōpacāra), that kings were the models for their subjects to follow, and if, further, it is realised that the Tanjore temple differs from the hundreds of other temples only in its greater size and in the accuracy and completeness of its surviving inscriptions, it will be seen that it is not easy to exaggerate the importance of the amount of wealth held in the form of jewels or of the flourishing state of the goldsmith's trade. Neither the depredation of invading hosts nor the security of established government has succeeded in weaning the people from the hoarding habit. Pax Britannica was hardly more potent in this respect than Malik Kafur and Hyder Ali.

The inscriptions contain only a limited number of references to the daily occupations and arts of the population, and we have to eke out this scanty information from literature and sculpture. The manufacture of sea-salt was carried on under government supervision and control, and subject to considerable imposts in kind and money, local and central. The salt-pans of Mar-kāṇam, Kanyākumāri, Variyūr, and Āyūrāi were among the more important centres of salt manufacture, which was a widespread industry all along the sea coast. Some of the salt pans at Bāpatla were lost in 11125 owing to encroachment by the sea.

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A conspicuous example of particular industries obtaining special recognition in court or in a big temple is furnished by the weavers of Kāñcipuram. There were four wards (pādis) of the city inhabited by the class of weavers known as Paṭṭaśālins; they had the distinction of being appointed weavers of royal garments, and Uttama Cōla appointed them to the management of the financial affairs of the temple of Uragam in Kāñcipuram. The poor residents of Šolāniyamam were exempt from the payment of all royal dues in return for their undertaking to maintain the temple accounts properly and submit them to monthly audit by the weavers who had the management of the temple, an arrangement ratified by the nāgaram of Kāñcipuram as well.6

Of the conditions of transport in internal trade it is not possible to give a detailed account. In South India there was very little scope for the use of natural water-ways for the carriage of merchandise in the interior, and there is no evidence that canals were made for any purpose other than the irrigation of agricultural lands. Roads are mentioned in several inscriptions from all parts of the country, when the boundaries of lands and villages are described. To maintain these roads, great and small, in good repair was part of the duty of local authorities and the villagers were often expected to give freely the labour (vetṭṭi, amaṇji) required for it. Two classes of roads may be distinguished; the vādis were only slightly better than footpaths and apparently not suited to wheeled traffic. One such vādi in Uttaramērūr was washed away by the floods and the path became unfit for use even by cattle; in remaking the path, the sabhā decided to widen it and purchased the adjoining lands from the ryots to whom they belonged.7 The better class of roads is called peru-vali, the great road, in the inscriptions. These were the trunk roads leading from one large division of the country to another, as is seen from their names like the Andhra road, Vaḍugapperuvali or Andhra-patha,8 the great road to Kongu (Kongapperuvali),9 the big road to Peṇnādam,10 the Taṉjavūr-p-peruvali mentioned in an inscription from Āduturai,11 and, most significant of all, the great road leading to Kālyāṇapuram mentioned in an in-
scription from the Tanjore district. The breadth of one of these roads is stated to have been two rods (köl), about twenty-four feet.

Trade was carried on by merchants banded together in powerful guilds and corporations. The manigrāmam of Koḍumbalūr endowing a charitable trust in Salem, the Valaṅjiyar of Tiruppurambiyam, are examples of such associations. There were also the Teliki of Bezwaḍa mentioned in the inscriptions of Rājarāja II; the satyavācakas (truth-tellers), also called dhanma-vāṇiyan (the just merchants) who maintained a maṭha called after themselves and supplied the tiruk-koḍi (the holy flag) at the three annual festivals at Tiruvanṭāmalai; the sūcakar karuṇākara vīrar or the vaṅjiyar of Tinnevelly who had the kārāṇmai of the lands of the local temple, on condition that they provided for certain specified requirements for the services in the temple. About A.D. 1207 the merchant communities of Nellūr, Nārāyaṇapuram, Ārkādu, Mayilāppūr, Tiruvorriyūr, Pūndampirai, Damana-kaccēri, Perungalūr and Tirūnūru co-operated together in acquiring a whole village and giving it as dēvadāna to the temple of Tiruppāsūr, for constructing a māḍil, an enclosing wall; the village was left by the merchants in charge of Tammu Siddhi. Again, an inscription of 1235 from Anbil mentions an assemblage of the Cittira-mēlipperiya nāṭṭar, the tiśai-āyirattu aiṅṅūrruvar, the Šeṭṭis of the nāḍus in many maṇḍalas, davanac-ceṭṭis, Jayapālas, munai-vīra-koḍiyar, the excellent śilpis, and the mudar-paḍai-kalanaiyār; the assembly described themselves by the phrase Rājarājap-perunirāviyōm; the object of the meeting is unfortunately not clear, for the inscription is damaged. Lastly, the vaṅjiyar and the nāṇādēsiyat-tiśai-āyirattaiṅṅūrruvar built a part of the temple at Tiruvilakkudi.

Nāṇādēsa-Tiśaiyāyirattu Aiṅṅūrruvar formed the most celebrated of these guilds. This long name is susceptible of two interpretations; the Five Hundred of the thousand directions in all countries, or the One Thousand and Five Hundred from all countries and
directions. Seeing, however, that the guild is described sometimes by the terms nānādēśis or aīnāṉūṟṟuvar, the first interpretation seems to be the correct one. This guild had a long and notable record of achievement. Its importance may be taken to antedate the rise of the Imperial Cōlas of the Vijayālaya line; for two short inscriptions from Muniśandai in the Pudukkōṭṭah state, most probably of the time of Vijayālaya and Parāntaka I, show that this corporation was already well established, the tank at Muniśandai being called after it; the inscriptions record endowments for the periodical repair of the tank. Members of this corporation obtained some houses assigned to them about A.D. 1015 by the sabhā of Nigarili-śōla-caturvēdimangalam for being used as residences or warehouses. In A.D. 1033 is recorded a gift of land for a service in a Śiva temple at Ambāsamudram for the benefit (śīṟṟṟṟu) of the same guild. The fragmentary Tamil inscription from Loboe Toewa, in Sumatra, mentions this body of merchants and bears the date Śaka 1010 (A.D. 1088), clear proof of the active share of the guild in the extensive over-seas trade of the time. Some inscriptions from the Mysore area furnish important and interesting details of the myths relating to the origin and organisation of the guild, the articles of merchandise in which its members carried on trade, the countries with which they traded, and the means of transport employed by them. Born of the race of Vāsudēva, Kandaḷi and Mūlabhadra, they were favoured by the goddess Bhagavati, and comprised many sub-divisions, born to wanderers over many countries. They visited ‘the Cēra, Cōḷa, Pāṇḍya, Maleya, Magadha, Kausala, Saurāṣṭra, Dhānuṣṭra, Kurumba, Kāmbhoja, Lāḷa, Baruvara, Nēpāḷa, Ėkapada, Lambakarna, Strī-Rājya, Ghōḷa-mukha, and many other countries,' and by land routes and water routes they penetrated into the regions of the six continents. Their trade was in superior elephants, well-bred horses, precious stones of all sorts, spices, perfumes and drugs. They sold them wholesale or hawked them about on their shoulders. They often carried their merchandise on the backs of asses and buffaloes ‘adorned with red trappings.’ They were famous for their ‘five Hundred vīra-śāsanas.’ One such vīra-śāsana is found recorded in an inscription of the reign of Rājādhirāja I. dated in his thirty-second year c. A.D. 1050. By a reso-
olution of their body, the *nānādēśis* and their followers resolved to convert the village of Śīrāvali into a *nānādēśiyan-\daśamaḍi-erivirappattina* and to confer certain privileges on its residents. The record also describes the merchant guild as a *samaya* and states that it was served by (*samayattu tiruvadikkup-pani-seyyum*) regiments of foot-soldiers and swordsmen. There was another meeting at Mylapore of the same body of merchants which decided to convert Kāṭṭūr, originally an Ayyapulal, into a *virapattina*, a status which implied a privileged position in the country’s trade.\(^{27}\) Again in 1199 a meeting of the *nādu* and *nagaram* of Üṭṭattūr (Trichinopoly district) granted the village of Veṇmanip-pāḍi, converting it into a mercantile town called Tāyilu-nalla-puram.\(^{28}\)

The *nānādēśis* then were a powerful autonomous corporation of merchants whose activities apparently took little or no account of political boundaries. They visited all countries in the course of their trade, and everywhere they enjoyed a respected and privileged position. In the Cōla kingdom they received recognition alike from the central government and from local agencies like the village *sabhad*. They had their own mercenary army, doubtless for the protection of the merchandise in their warehouses and in transit. They also concerned themselves in the details of local administration in the places where they were settled. In Mālūrpaṭṭa they undertook to cooperate with the Śrī-Vaiṣnavas in enforcing the regular collection of the interest due to the temple on a perpetual loan from the members of the *sabhā* of Vaṇḍūr, also called Śōla-māḍēvi-caturvēdimangalam. This was early in the reign of Rājēndra I.\(^{29}\) Their success and prosperity were to some extent independent of the vicissitudes of war and peace among the states in which they carried on trade. In the thirteenth century, there was at Pagan in Burma a Viṣṇu temple built by the *nānādēśis* and gifts were made to it by a merchant from one of the port towns on the Malabar coast.\(^{30}\)

A recent writer has pointed out the differences between mercantile organisations in Europe and in the East.\(^{31}\) Speaking of European trade with China, he contrasts the radical weakness of the Chinese commercial class as compared with the European. 'The great chartered companies of Europe

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\(^{27}\) Again in 1199

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had monopoly rights and state backing; they sinned against the light of free trade no less than the Chinese guilds, but they stood for the self-organisation and autonomy of the merchant class, not the mere rapacity of government officials. In China the merchant was powerless against officialdom; politically he was nothing; there was no tradition of city-state commercialism to teach him his potential strength. In Europe the bourgeois was rising to be master of the state; in China he was but the servile agent of the mandarins.' In South India, the merchants had certainly more freedom and scope for initiative, and a better capacity for voluntary organisation than in China; they were less at the mercy of government officials, and exercised a great deal of autonomy in the regulation of their own affairs. The state was not eager to interfere in their transactions, and would not do so except on invitation. On the other hand, the state did not, it could not, give the strong backing to its merchants engaged in foreign trade that the European state provided. Neither the merchants nor the state in South India had any idea of the possibilities of economic imperialism. Trade to them was an end in itself; they were willing to carry on trade if conditions were favourable; it never occurred to them that foreign lands may be compelled to buy and sell at the point of the bayonet.

There were also local organisations of merchants called nagaram in big centres of trade like Kâńci-puram and Mâmallapuram.\textsuperscript{32} What the relation was between these local bodies of traders and the more general groups like the Manigrâmam and the Nânâdësis or Valañjiyar cannot be determined with precision. That Brahmins also occasionally engaged in trade becomes clear from a direct mention of the Brahmins who engaged in trade along with the Valañjiyar in the South bazaar of Eṇnâyiram,\textsuperscript{33} a large centre of Vaiññavism and education in South Arcot. The nagarams used to raise voluntary contributions from their members for specific purposes. To give just one example: in A.D. 1037, the nagaram of the town of Vâlañyûr\textsuperscript{34} resolved that the lamps to be maintained by them in the local temple and the interest due from them on moneys borrowed from the temple were to be met from the proceeds of a regular payment in future of certain dues laid on their commercial transactions in accordance with a schedule,—the buyer and seller
each giving a kāl-alavupāṭṭam of one nāḷi per kalam (on grains), a kōḷ-kūḷi (weighment-cess) of one palam per nirai, ten betel-nuts for every thousand exchanged and so on. Many other instances can be traced in the inscriptions of a similar exercise of the privileges of autonomy in the regulation of the internal affairs of the groups.

On customs and octroi duties in this period we have little direct evidence. Kulottunga I is celebrated in contemporary literature and epigraphy for abolishing the sungam. We seem to have no detailed account of this most important transaction of the reign, and there is no means of knowing how this was managed, and what steps, if any, were taken to fill the gap in the revenues of the government caused by the remission. The word sungam is explained generally as including all the imposts on articles of merchandise imported in ships and carts, that is to say, from across the seas or the interior.35

The ‘I.O.U.’ as an instrument of borrowing was apparently in common use. It is mentioned quite casually in an inscription from Tiruvāḍuturai of the reign of Rājarāja I.36 The sabhā of that place owed some money to a Kaikkōla which they had borrowed from him on a promissory note (kaiyeluttōlai). For some reasons not recorded, the entire property of the Kaikkōlan became rājasvam, that is, it was confiscated by the king who naturally sought thereupon to realise the money due from the sabhā. These facts are recorded in explanation of the assignment to the temple of some of the village lands in lieu of the money then borrowed by the sabhā for paying off the king. Another instance of borrowing on a promissory note is the loan of 100 kāsus from a temple in Puṇjai to the mūla-paruḍai of Talaiccangādu mentioned in an inscription of the reign of Rājēndra I.37

Wide divergences are traceable in the rate of interest on loans, and also in the manner in which the rate is expressed and calculated. The rate of 12½% per annum, of ¼ kalaṇju per kalaṇju of gold, was for long the standard rate on the investment of religious endowments,38 though 15 per cent or 3 maṇjūdis per kalaṇju39 also obtained in many instances. The lowest rate met with
is 5 per cent or one manjadi per kalanju, though this rate is coupled with the reign of Vijaya Kamapavarman, and not a Cōla king.\textsuperscript{40} Higher rates of money interest are also found though not so frequently as the normal 12\(\frac{1}{2}\) or 15 per cent. Thus we have rates like 12\(\frac{1}{2}\) per cent per half-year (pū) working to 25 per cent per annum;\textsuperscript{41} four hundred kalaṁjūs yielding one hundred and fifty per annum, 37\(\frac{1}{2}\) per cent;\textsuperscript{42} or even a 50 per cent rate expressed as half kasha per annum per kasha.\textsuperscript{43} These rates cannot be explained easily at present; it is certain, however, that they are not due to differences either in the purpose of the loan or investment or in the political conditions affecting social security. The Rāstrakūta invasion made little difference in the prevailing rate of interest as can be seen from inscriptions quoting Kṛṣṇa’s regnal years;\textsuperscript{44} the higher and the lower rates of interest alike prevail in the reign of Rājendra I, when there was little or no disturbance to internal security. Very often the rate of interest is expressed in terms of commodities and sometimes even the principal of the loan is also a given quantity of some commodity, usually grain. The divergences in the commodity-rates are quite as wide and as unaccountable as in money-rates. The lowest grain-rate of interest per kalanju of gold is one kalam per annum;\textsuperscript{45} the highest rate goes up to 3 kalam;\textsuperscript{46} and even four;\textsuperscript{47} the more common rate is in the neighbourhood of a kalam, or a kalam and third. In one and the same region and at the same time, two village assemblies are seen borrowing from one creditor, a temple, at the different rates of \(\frac{3}{4}\) kalam and one kalam per kalanju per annum.\textsuperscript{48} Generally high rates of interest, seldom less than 25 per cent, are quoted when the principal is expressed in terms of grain;\textsuperscript{49} and in one case there occurs the impossibly high rate of 75 per cent per annum.\textsuperscript{50} Another way in which different rates of interest find expression is by means of the adoption of different rates of capitalisation for purposes of endowments of the same service; thus the supply of a quarter measure of oil every day is provided for by the endowment of 18 kalanjus 3 manjadiś and 1 kunri of gold in one instance, and by that of just 10 kalanjuś in another.\textsuperscript{51}

That there must have been a great amount of borrowing and lending among traders and merchants in the normal course of their business we may take for granted; but of such
transactions no record seems to have survived. Almost all the investments recorded in the inscriptions are of charitable funds generally ear-marked for specific purposes, and sometimes a certain stability is imparted to these purposes by the investments and the terms governing them being made irrevocable. Thus a merchant from Malai-nāḍu invested 16 kalaṇjius of gold in a vāḍākkaṇaṇa, permanent loan, from the interest whereof twelve Brahmins were to be fed for one month (Kumbha) every year in the temple of Varāhadēva at Tiruvaṇḍandai (Chingleput).52 Again the ṛ of Kōnēri accepted a loan of five kalaṇjius from a temple in Kaṇcipuram subject to the conditions that they should pay interest at 12 kalam per kalaṇju per annum and that they should at no time offer to return the principal of the loan.53 An inscription from Malurpaṭna (Bangalore) of the reign of Rājendrā I provides another example which is of great interest for the sanctions it lays down to enforce conformity to the terms of the loan.54 The grain-principal (nellu-mudal) of the perpetual loan was 320 kalams and the rate of interest 3¾ kurunis per kalam per annum yielding in all 100 kalams in a year, to be remitted in two instalments, 50 kalams at each of the two harvests. The borrowers were the members of the sabhā of Vaṇḍur who agreed to give two meals a day to the persons delegated to collect this grain-interest; these persons might resort, if necessary, to processes of distraint such as stopping the supply of water and fire, surrounding the habitation, and impounding cattle. Nothing is stated in explanation of these rather drastic sanctions and we cannot say if they ever were actually enforced. The problem of modern finance is to fund public debts in order to secure stable interest charges; the problem that the temples of South India had to face once was that of securing a fixed income as interest on their investments, of funding their loans as it were.

The transfer of immovable property by sale or gift was generally attended with more formalities than that of movables. The ordinary transactions among individual owners are seldom represented in the records before us. Only those of public interest are found recorded in inscriptions, and an analysis of the sales of land so recorded reveals that at least four types were distinguished among them. They are: (1) ājñākrayam. (2) the peruvilai
(great sale) of some king (named), (3) the peruvilai of Candesvara and, (4) sabhaivilai or ur-vilai. The first of these was sale by ajna or royal order of the properties of persons found guilty of treason against the king or his family. The leading example of this class is the sale recorded in the Udayārgudi inscription of the properties of persons involved in the murder of Aditya II. The peruvilai of the kings was the sale of the lands of cultivators in the processes of revenue-collection when other means of collection had failed. The Candesvara-peruvilai was the sale of land by Siva temples, Candesvara representing Siva as his adi-dasa, first devotee, in such transactions. The corresponding term, if any, for describing sales by Visnu temples was senapati-vilai. The sabhai- or ur-vilai was, as the name implies, the sale of land from the common land of the commune effected by the local assembly of the village. A careful study of the prices mentioned in these different classes of sales points to the conclusion that they were often governed by extra-economic considerations, and this may be the reason why the nature of the sale was specifically mentioned in each such case. The rates specified had apparently little or no relation to the market value of land in the neighbourhood. It is probable that in the peruvilai (lit. great sale) something like a public auction was the method of sale followed, the usual procedure being to cry out the upset price in a public place at a time fixed in advance, and await the response of those present at the sale. It is doubtful if it was a real auction where bidding against one another on the part of the buyers was allowed; the formula in the inscriptions suggests only the announcement of a fixed price together with the other terms, if any, on which the property was offered, and the acceptance by the buyer.

The main features of the formulae adopted in documents, sale or gift deeds, conveying property in land may be briefly noted. The minute care with which the boundaries were described in each case may be seen from the copper-plate grants like those of Anbil, Anaimangalam, Tiruvalangadu and Karandai (Tanjore). The same feature marks the stone inscriptions as well, though the description is often more summary in form and therefore much shorter than in the copper-plates. Then the phrase 'mikudik-kurai-ullađanga,' 'including excess or shortage,' is invariably employed, and this implies
that the boundaries rather than the measurements stated formed the decisive factors. Then there occurred phrases which excluded other properties like old dēvadānas, canals, roads etc., which were not meant to be conveyed. Like gift-deeds, sale-deeds also often contained details of the rights inherent in the property conveyed. These included the ownership of the subsoil, trees, hills, wells etc., irrigation-rights, easement rights and so on. The document usually concluded with a declaration that the price agreed upon had been fully paid and the land duly conveyed, and that the document concerned was to serve as the acquittance for the sale price and that no other receipt or acquittance was to be demanded in the future. One sale deed from Ārpākkam dated A.D. 1232 contains the following provisions: a declaration that the land sold was subject to no encumbrance and that if, in future, the existence of any encumbrance was discovered, the vendor would release the land from it; the usual clause about acquittance for the sale price; a declaration that the purchaser acquired all the rights over the land including the rights to sell, mortgage and give away; that the vendor was not to raise objections at a later stage and plead that the document was void on the score of imperfect wording, illegibility of letters and so on. An inscription from Tiruvaṅgamalai (1204) records a resolution of the māhēśvaras that houses built on sites in the Tirumadai-vīḷāgam (temple area) were to be sold at a price to be fixed by a superintendent (kankāni) from the temple treasury, and that half the sale proceeds must be remitted to the temples, the owner of the house being entitled only to the balance. Very often a payment is made in addition to the price of land to cover the future taxes and dues on the land so that it may be conveyed tax-free; in these cases this further payment is also mentioned in the documents and the taxes intended to be remitted specified in detail. Sometimes the irai-kāval was a separate document, that is when the taxes were commuted some time after the purchase of the land.

From very early times Southern India carried on a flourishing commerce with the nations across the seas on either side of the peninsula. From the fourth century A.D. or thereafter, the Persians, rather than the Arabs, were the most venturesome mariners of the Indian Ocean. In the
Chinese annals of the fifth, sixth and early seventh centuries, all the products of Ceylon and India, with others from Arabia and Africa, are classed as 'products of Persia.' The direct sea-route between China and India is, however, known to have come into common use by the close of the seventh century, and I-tsing mentions no fewer than thirty-seven Chinese pilgrims who took this route to India in his time. At no time had Indian merchantmen ever ceased to frequent the shores of the Malay peninsula and the islands of the archipelago, even Indo-China and China. Mahābali-puram, Kāvirippūmpaṭṭinam, Śāliyūr and Kōrkai on the east coast, and Quilon on the west were great emporiums frequented by the traders of other countries; Ceylon and the Nicobars in the East, the Laccadives and the Maldives in the West furnished good halting places for ships bound on long voyages.

Towards the ninth century A.D. the countries of Southern Asia had developed an extensive maritime and commercial activity, and attained a prosperity unequalled in history. The Tang empire in China, Śrī Vijaya under the powerful line of the Sailendras, and the Abbasid Khalifat at Baghdad were the chief states outside India that flourished on this trade. The political troubles in China in the latter part of the ninth century interrupted the established trade relations for a time. China became unsafe for the foreign traders who now retired to the Malay Peninsula and Sumatra, whither the Chinese ships had to go for the purchase of foreign goods. This was the beginning of the Chinese navigation of the high seas. In the twelfth century, Cantonese sea-going junks went as far west as Quilon on the Malabar Coast. Siraf on the eastern coast of the Persian Gulf was the chief emporium in the West in the period. 'Here', says Ibn Hawqal, a contemporary Arab writer, 'there is not any husbandry or cultivation of the ground; and they bring water from a distance. There are not any trees immediately about Siraf; and the inhabitants devote their whole time to commerce and merchandise.' Such was the importance of the trade of Siraf, that, despite the disadvantages of its situation and climate, the town was covered with very fine edifices and was very populous. The sailors and merchants of the entire Indian Ocean, Chinese,
Javanese, Malay and Indian, came frequently to Siraf for exchanging their products. Siraf then was a cosmopolitan city, and its chief merchants, when they received strangers as guests, took scrupulous care to conform to their manners and customs. After mentioning the existence in India of a caste of which the members never ate off the same plate or at the same table, Abu Zayd tells us: ‘when these sectaries resort to Siraf and one of the principal merchants invites them to a repast in his house, at which about 100 persons assist, it is necessary that the host causes to be placed before each one of these sectaries a plate in which he eats and which is exclusively reserved for him.’ The use of separate plates for eating was, of course, not confined to any single caste or sect, as Abu Zayd thought, but was the universal rule in India. The statement is valuable as evidence of the trade and social relations maintained by Indians with the rest of the world in the ninth and tenth centuries.

At the end of the tenth century, the political situation in China had become normal again, and the Sung government of the day evinced a great interest in the foreign trade of the country. The trade was made a government monopoly, and strenuous efforts were made to increase its volume. ‘A mission was sent abroad by the emperor with credentials under the imperial seal and provisions of gold and piece-goods to induce “the foreign traders of the South Sea and those who went to foreign lands beyond the sea to trade” to come to China. Special licenses to import goods were promised them.’ How eager the Cōlas were to take advantage of the extended opportunities thus opened to them is evident from the missions sent to China by Rājarāja and Rājēndra. The great distance between the Cōla country and China, and the novelty of the direct connection now started, prevented the proud Chinese government from giving adequate recognition to the position and importance attained by the Cōlas. Their envoys took with them very valuable presents, but they were only ranked with those of a vassal state in Eastern Turkestan. The Cōla embassy which reached China in 1015 after spending over three years on the way must have left the Cōla country towards the close of the rule of Rājarāja, Lo-tsa-lo-tsa of the Chinese chronicles. Chau Ju-Kua says of this embassy: ‘In former times they did
not send tribute to our court, but "in the eighth year of the ta-chung and siang-fu periods (A.D. 1015), its (of Chu-lien) sovereign sent a mission with pearls and like articles as tribute. The interpreters, in translating their speech, said they wished to evince the respect of a distant nation for (Chinese) civilisation." They were ordered by Imperial Decree to remain in waiting at the side gate of the Palace, and to be entertained at a banquet by the Associates in the College of Court Annalists. By Imperial favour they were ranked with the envoys of K’iu-tz’i. It happened to be the Emperor’s birthday, and the envoys had a fine opportunity to witness the congratulations in the Sacred Enclosure.’ Fewer details have survived of the other embassy from Shi-(lo)-lo-cha yin-to-lo chu-lo (Śrī rāja Indra Cōla) which reached China in A.D. 1033.
The trade thus started with China appears to have been carried on without interruption in the eleventh century, and in the language of the Annalists of the Celestial court, the Cōla kings continued to send ‘tribute’ to that court. The naval expedition of Rājēndra against Śrī Vijaya and the success achieved by that expedition rendered communication with the ‘Southern seas’ and the empire of China more easy and regular than it was ever before. The appeal to Vīrājēndra for help in the settlement of the political affairs of Kaḍāram confirms our view of the relations between the Cōlas and the kingdoms of the east. Another Cōla embassy to China of the year 1077 is also mentioned and the name of the contemporary Cōla king, Kulōttunga I, is given in a corrupt form in the Sung annals.70

The chief articles of merchandise that entered into this long distance trade were necessarily goods that carried great value for small bulk. Of Siraf, the Arab writer, Istakhri (tenth century) says: 'The imports are aloes wood (for burning), amber, camphor, precious gems, bamboos, ivory, ebony, paper, sandalwood, and all kinds of Indian perfumes, drugs and condiments. In the town itself excellent napkins are made, also linen veils, and it was a great market for pearls.' From the middle of the eleventh century Siraf began to decline in importance, and the island of Qais or Kish began to take its place as the entrepot of Indian trade. The Jewish traveller from Spain, Benjamin of Tudela, relates that about the middle of the
twelfth century A.D., the island of Kish marked the limit of the voyages of Indian merchants trading with Persia and the West. 'Kish,' he says, is a considerable market, being the point to which Indian merchants and those of the islands bring their commodities; while the traders of Mesopotamia, Yemen and Persia import all sorts of silk and purple cloths, flax, cotton, hemp, mash (a kind of pea), wheat, barley, millet, rye and all other sorts of comestibles and pulse, which articles form objects of exchange; those from India import great quantities of spices, and the inhabitants of the island live by what they gain in their capacity of brokers of both parties. The island contains about five hundred Jews.'

The rise into importance of the Arab trade in horses which flourished for many centuries on a large scale must be traced to the period of the growth and expansion of Cōla dominion in Southern India. The important role of cavalry in the Cōla army and the armies of other powers opposed to them is clearly brought out by the inscriptions. There are also frequent references in them to kudiraic-cetṭis, dealers in horses, who no doubt imported horses from abroad, particularly Arabia and perhaps Pegu, and distributed them among the princes and nobles in the land. As these Cetṭis are often said to come from malaināḍu, it is reasonable to infer that Arabia supplied the bulk of the horses imported into South India. The extensive trade described by Marco Polo and Wassaf in the beginning of the fourteenth century could not have sprung up suddenly, and its beginnings must be traced to Cōla times if not to an earlier period.

'The imports into China in this trade,' says Rockhill, 'consisted of two distinct categories of goods, the one manufactured textile fabrics (mostly of cotton), spices and drugs, and the other, and by far the most valuable intrinsically, "jewels and semi-precious substances, such as ivory, rhinoceros' horn, ebony, amber, coral and the like, and various aromatic products and perfumes, used either in the preparation of incense or for perfuming the body." The high value of the second category of goods and the increasing demand for them led the Chinese government to declare their sale a govern-
ment monopoly. Trade in these articles was open only to licensed vendors who bought their supplies at government warehouses in quantities and at prices fixed by government. Trade in cotton fabrics, spices and drugs was under no restrictions, and subject only to an import duty payable in kind and varying from one-tenth to two-tenths of the goods imported. Besides this import duty collected at the time of their entering the port, these goods had also to bear a fixed tonnage tax on the ship. This trade was felt on the whole to be beneficial to China and caused no anxiety to the government. In course of time, however, grave abuses developed in connection with the trade in luxuries, and the drain of currency and precious metals resulting from its expansion was such as to cause the government very serious concern. These evils came to light in the twelfth century, and the Chinese government had to embark on legislation calculated to prohibit the exportation of precious metals and coined money and to restrict the volume of trade with Ma'bar and Kulum (i.e., the Coromandel coast and Quilon).

In the face of strong discouragement from the Chinese government, the commercial relations between China and South India appear to have been sustained, with more or less regularity, to the end of the thirteenth century. The Loboe Toewa (Sumatra) Tamil fragment of S. 1010 (A.D. 1088) which mentions the Tiśai-Āyirattaiṇṉṟuvar shows that the merchants of South India had settlements outside India, and it is quite possible that small settlements of these traders were found in all important entrepots of the Persian Gulf and the China Sea. Hindu sculptures of decidedly South Indian origin have been discovered in a Chinese temple in the port-town of Ch'ūan-Chou, opposite to Formosa; these sculptures represent Purānic themes like the Gajendra-mōkṣa and Kṛṣṇa tied to a mortar between trees and so on, and are best placed in the twelfth or thirteenth century. It seems possible therefore that a colony of South Indian merchants had settled in the port-town of Ch'ūan-chou, which has been identified with the Zayton of the mediaeval travellers.\(^{75a}\)

The list of the products of the Cōla country given by Chau Ju-Kua shows that the list of articles imported by China from there remained practically unchanged at the beginning
of the thirteenth century. He says: "The native products comprise pearls, elephants' tusks, coral, transparent glass, betelnuts, cardamoms, opaque glass, cotton stuffs with coloured silk threads, and cotton stuffs." The same author notes also that the taxes and imposts of the Cōla kingdom were numerous and heavy and that consequently traders rarely went there; the criticism is obviously based on a general comparison with Chinese customs duties and should not be pressed far; for we have much other evidence on the flourishing condition of the foreign trade of South India and on the presence of small settlements of foreign merchants in port-towns. There are in existence accounts of several exchanges of missions between South India and the Mongol emperor Kublai Khan, all of which followed the sea-route and were partly commercial and partly diplomatic in character, but as these relate almost exclusively to the period of Pāṇḍya ascendancy and have little direct connection with the Cōla kingdom, they need not be detailed here. For the same reason, the account of Ma'bar given by Marco Polo, very interesting and important in itself, deserves only a passing mention in a study of Cōla history.

Benjamin of Tudela states that Chulam was seventeen days by sea from Kish; Chulam may therefore be Quilon or some other port more to the north on the west coast of India and probably subject to Cōla rule. Of the people of this place, their government and country, Benjamin observes: "They are descendants of Khush, are addicted to astrology and are all black. This nation is very trustworthy in matters of trade, and whenever foreign merchants enter their port, three secretaries of the king immediately repair on board the vessels, write down their names and report them to him: the king thereupon grants them security for their property, which they may even leave in the open fields, without any guard. One of the king's officers sits in the market, and receives goods that may have been found anywhere, and which he returns to those applicants who can minutely describe them. This custom is observed in the whole empire of the king." Regarding the hours of business, Benjamin also says: "From Easter to new year (from April to October), during the whole of the summer the heat is extreme. From the third hour of the day (nine o'clock in the morning) people
shut themselves up in their houses until the evening at which
time everybody goes out. The streets and markets are lighted
up and the inhabitants employ all the night upon their busi-
ness which they are prevented from doing in the day time,
in consequence of excessive heat.'

There is perhaps no better evidence of the partial nature
of our Indian sources than our being thrown almost exclu-
sively on Arab and Chinese sources for our knowledge of
this most important aspect of national life, viz. the foreign
trade of the Cōla empire.

1. 263 of 1910.
2. 147 of 1895.
3. 71 of 1896.
4. 23, 24 of 1919; TAS, i, pp. 162-4, 247-8; 239 of 1925.
5. 207 of 1897.
7. 9 of 1898.
8. SII. iii, 64.
9. 281 of 1911.
10. 233 of 1915.
11. 363 of 1907.
12. 203 of 1908.
13. SII. iii, 15, 1. 2.
14. 47 of 1888.
15. 71 of 1897.
16. 189, 192 of 1897.
17. 547 of 1902; 550 of 1902.
18. 505 of 1922.
19. 28 of 1927.
20. 120 of 1930.
21. 601 of 1902.
22. 131 of 1926.
22a. Tijdschrift voor Ind. Taal—, Land— en Volkenkunde. Deel;
23. 651 of 1916.
24. 82 of 1907.
25. EC. iv, Hg. 17; vii, Sk. 118.
26. 342 of 1912. Another eri-vira-pattina was Muttukura in the
same neighbourhood (321 of 1912).
27. 256 of 1912. The part of the inscription recording these privileges
is very obscure in its language.
28. 521 of 1912.
29. 512 of 1911.
NOTES

32. SII. iii, Museum plates of Uttama Cōla and 171 of 1894.
33. 343 cf 1917.
34. 82 of 1906.
35. Parimēlaḷagar on Kuṟal, 756.
36. 105 of 1925.
37. 187 of 1925.
38. SII. ii, Intr. p. 17, 255 of 1921; 8 of 1897—grain rate. 147 of 1906 gives the rate ½ kāśu per kāśu; 1 of 1893 gives ½ tiramam per kāśu per month.
39. 75 of 1893; 164, 169, 172, 179 of 1912; 176 of 1915; 216 of 1921. 19 of 1907 calls the rate dharmap-polīśat.
40. SII. i, 128—ll. 36-7.
41. 16 of 1899. 57 of 1928 gives the rate 10 kāsus on 40; also 518 of 1920.
42. 203 of 1925.
43. 183 of 1925. 281 of 1910 also gives a 50% rate.
44. 179 of 1912.
45. 316 of 1903.
46. 58 of 1897.
47. 90 of 1928.
48. Museum Plates, ll. 28-34.
49. 30 kalams per 100 called dharmap-polīśat in 506 of 1920.
50. 232 of 1923.
51. SII. I, 84, and 67 of 1895.
52. 273 of 1910.
53. 54 of 1893.
54. 512 of 1911, (EC. ix, Cp. 129).
55. 577 of 1920; also 379 of 1922.
55a. SII. iv. No. 504; v. No. 885; vi. Nos. 59, 63, etc. (references supplied by S. Desikavināyakam Piḷḷai).
56. 458 of 1905.
57. 219 of 1894; 305 of 1911, 522 of 1922 etc.
58. 137 of 1923.
59. 486 of 1902.
60. Chau Ju-kua, pp. 7-8.
61. ibid., p. 9, n. 1.
63. Chau Ju-kua, p. 18.
64. The modern Tahiri, 27° 38'. N., 52° 20' E.
68. Chau Ju-kua, p. 101, n. 11.
69. p. 96.
70. Chau Ju-kua, p. 100.
71. Wilson—The Persian Gulf, p. 94.

73. 556 of 1904. The import of war-horses may have begun earlier under the Kadambas and the Pallavas. The reference in *Pallavāsva-samsthena kalahena* of the Tālgunda inscription of Kākusthavarman (*El. viii*, p. 32 l. 4) and some ancient sculptures may be recalled in this connection. Also *Paṭṭinappālai*, l. 185.

74. 196 of 1928; 182 of 1926.

75. *T'oung Pao*, xv, p. 419.


76. p. 96.

77. R. H. Major, *ibid.*
CHAPTER XXIII

COINS, WEIGHTS AND MEASURES

The absence of prominent land-marks in the numismatic history of Southern India, and the small proportion of inscribed specimens of coins discovered so far have stood in the way of a scientific treatment of the coinage of the South. At the same time the relative richness of epigraphical material has contributed to make the study of South Indian history largely independent of the always difficult and none too certain conclusions of numismatics.

Two weight systems are traceable from the ancient coins of the South. The gold gadyāna coin of the Deccan averages 58 grains, the heaviest reaching 60·1 grains; this was the standard unit called gadyāna or kaḷāṇju in the Tamil country.¹ If the weight of the lost gold coin of Uttama Cōḷaṇ figured by Elliot² is correctly recorded as 50 to 60 grains, this coin must have followed the old gadyāna standard and must have remained in circulation late in the tenth century. The survival to late times of a small cess called Kumārakaccāṇam³ may be accepted as confirmation of the same fact. But in the Cōḷa period the more usual standard was the kaḷāṇju of twenty maṇjādis equal in theory to 72 grains, but sometimes going up to 80.⁴ It is apparently this unit of bullion weight that is employed in an inscription of the thirtieth year of Parāntaka I which equates the kaḷāṇju with the niśka (Sanskrit).⁵ When exactly the Cōḷa currency was brought into line with this weight standard does not admit of precise determination.

By the side of several inscriptions which seem to employ the kaḷāṇju in recording payments by weight, there are some which mention the pon and equate it to the kaḷāṇju, implying thereby that the pon was coined gold of the full weight of one kaḷāṇju.⁶ This coin was also called madhurāntakadēvan-māḍai, served as the standard of fineness for testing gold,⁷ and yielded the same interest as one kaḷāṇju of fine gold. This coin is men-
tioned in the thirty-first year of Rājarājadēva,⁸ and if this king was Rājarāja I, as seems likely, its issue must have been commenced under his predecessor Madhurāṇtaka Uttama Cōla.

Exactly half of this māḍai was the Rājarājan kāśu,⁹ issued apparently by Rājarāja I. But the kāśu of this weight and fineness was certainly in use earlier than the time of Rājarāja I. A record¹⁰ of the fourth year of Āditya II mentions that twenty kāsus were equal to ten kalaṇjus. It was in vogue after Rājarāja also, as the same relation between the kāśu and kalaṇju re-appears in some of the later inscriptions.¹¹ In fact both the māḍai and the kāśu, the standard gold coins of the realm, were issued by each one of the Cōla kings of the period before 1070—the different issues being distinguished in epigraphy by the names of the kings being prefixed to those of the coins in question: thus we have expressions like the māḍai of Rājarāja,¹² the māḍai of Rājendraśōlan,¹³ a phrase which by the way makes it more likely that the madhurāṇtakadēvan-māḍai was issued by Rājarāja's predecessor, anrādu-nārkāśu meaning 'good current kāśu', and palangāsu ('old kāśu')¹⁴ and sometimes even anrādu-(nar)-palangāsu, current (good) old kāśu, in later inscriptions.¹⁵

The madhurāṇtakan māḍai was still current in the reign of Kulōttunga I;¹⁶ and it is said to have been equivalent to the kalaṇju of the fineness of 9½ māri or two kāsus.¹⁷ That this high standard was not maintained at all times in the actual currency goes without saying, and the inscriptions give valuable evidence on the extent of the departure from the standard at different times and places.

An accidental discovery in 1946 in the village of Dhavalesvaram (E. Godavari Dt.) brought to light a fine hoard of which only 127 gold coins could be recovered. Here is a genuine collection of ancient gold coins which have elsewhere mostly disappeared in the goldsmith's crucible. The coins are all of fine gold—thin round discs bearing a lāṃchana in the middle, and letters round the margin, all punched on one side of the disc, the other side being left blank. There are 49 coins of Rājarāja I, the Eastern Cāḷukya king (Nos. 5 and 6 on the plate) which
call for no remark; they bear the regnal years 33, 34 and 35 corresponding to A.D. 1055-57 as Rājarāja is known to have celebrated his coronation in 1022 with the aid of Rājēndra I Cōla. The remaining coins fall into two sets with different inscriptions in Tamil-grantha but one and the same lāṅchana in the centre of the field which is clearly the Cōla mark. The inscriptions on one set (Nos. 1 and 2) read:

kaṁ-gai-ko-ṇḍa-cō-lan

and bear regnal years ranging from 28 to 33; these are obviously issues of Rājēndra I and the regnal years correspond to A.D. 1040-45. There are other figures above the regnal year such as 4000 and 11 of which the significance is not clear; so also there are some letters with the lāṅchana in the centre which await explanation. The second set of 46 coins bears the inscription:

ma-la (i)-nā-du-ko-ṇḍa-cō-lan

and bears regnal years ranging from 34 to 36. From their association these coins are easily attributed to Rājakēsari Rājadhirāja I who was recognised as heir apparent by his father Rājēndra I in 1018 and who continued to rule jointly with his father till about 1044 and then for ten years more in his own right till he fell on the battle-field of Koppam. It will be recalled that Rājarāja I Cālukya had a troubled reign and had to appeal for Cōla aid on many occasions against the aggressions of the Western Cālukyas and Vijayāditya VII. Rājadhirāja must have taken the title malai-nāḍu-koṇḍa by virtue of the wars he waged for his father in Kēraḷa, and the title must have been chosen for being put on his coins to distinguish them from Rājēndra's issue. It is not known if these coins which closely follow the fabric of Eastern Cālukya coins were minted for circulation in the Vēṇgī country only or went into more general use.

From the reign of Kulōttunga I, several other types of mādais make their appearance in the inscriptions, and these were undoubtedly issued by local rulers who were feudatories of the Cōla empire. Examples of such issues are: the jayamāda mentioned in a record from Cebrolo dated Ś. 998;18 the uttama-gaṇḍa-māda of a Bāpatla inscription;19 the câmarā-māḍa and the biruda-
māḍa in somewhat later records from the same place; the nakki-māḍa mentioned in an inscription from Kāṇeḻipuram, dated in the fourteenth year of Rājādhīraja II, and recording a gift from a chieftain from Ganga-maṇḍalaṃ, who had the title Bhujabalavīramiṇ; the Bhujabalama-māḍai, first mentioned in an inscription of the third year of Kulōttunga, perhaps the third of that name, from Nandalūr; and in later records from Kāṇeḻipuram and Tiruppālaivanam; the paḷam-pulli-māḍai of a record from Tirumullāvaiyil dated 1232; and the gaṇḍa-gōpālan-māḍai obviously issued by the Telugu-Cōḷa chieftains of Nellore who were contemporary with Rājarāja III and Rājēndra III.

By a dexterous use of two inscriptions of the same time and locality, Codrington seeks to establish that the fineness of the madhurāntakan-māḍai was roughly about 8\(\frac{3}{4}\) māṭtu, but this contradicts the express statement of the inscription of Kulōttunga’s reign cited above, and it is not improbable that two different kāsus are meant by the two records though they stand so close to each other, and that the standard of fineness adopted in both cases was the same, in other words, that sēmōṇ of one of these records was of the same fineness as the madhurāntakan māḍai of 9\(\frac{1}{2}\) māṭtu. Codrington adds: ‘Now none of the Cōḷa coins even approach this standard, and it seems possible that this māḍai was a unit of account equal to a kalaṇju of gold of the touch mentioned, and had ceased to have any connection with the progressively debased coinage.’ This conclusion can hardly be accepted as correct, if it implies that the kāsu of proper fineness was not actually issued from the royal mints for circulation. Considering that as late as the thirty-fifth year of Rājādhīraja I, A.D. 1053, the standard kāsu was still current and that a heavier kāsu, equal to \(\frac{1}{6}\) kalaṇju and 3 maṇjādis, is sometimes mentioned in the records, while a lighter kāsu of seven maṇjādis was also known, the real explanation for the prevalence of different units of currency must be sought elsewhere. As Codrington has himself observed ‘it seems probable that each province of the empire retained its local currency’ and its relation to the standard currency was a matter for calculation on each separate occasion. That few coins of the high standard of fineness of the māḍai have reached us is perhaps due to no other reason than this, that no old coins that were at all fit for the
INFLUENCE OF CEYLON

The standard ḫāṣu, moreover, derived ultimately from Ceylon which had a more ancient and continuous currency tradition than the Cōḷa kingdom which came up in the ninth and tenth centuries. The ḫālak-ḵāṣu, Ceylon ḫāṣu, which was also half-a-ḵalāṇjyu of the fineness of the māḏai30, was current in the island as early as the seventh and eighth centuries; it is also mentioned in Cōḷa inscriptions from about A.D. 937 in the reign of Parāntaka I.31 There was close contact between Ceylon and the Madura country for centuries before Parāntaka's conquest of Madura, and the introduction of this coin into Cōḷa currency must have been the result of Parāntaka's invasion of Madura and the island of Ceylon.32 From the actual specimens of coins known, the Ceylon type 'with a rude human figure standing on the obverse, and seated on the reverse' and the traditional Cōḷa type with the seated tiger, fish and bow emblems, both may be seen to have existed side by side almost from the beginning, the Ceylon type being specially suited for circulation in the Pāṇḍyan country where it may have been long known before. However that may be, the main thing was the adoption of the Ceylon standard, and this took place apparently much earlier than the time of Rājarāja.33

Besides the gold coins māḏai and ḫāṣu and others of local provenance and uncertain standard, Karungāṣu, the inscriptions mention 'Karungāṣu' or ḫālakkarungāṣu, the black ḫāṣu of Ceylon.34 This coin is also apparently traceable to Ceylon, where the 'niḷa kahā-pāṇa', a silver coin of the gadṛyāṇa standard in weight, is known to have been in circulation from very early times.35 Some of the impure silver coins of the Cōḷas now known may be assigned to this series, full-weight or half, as the case may be.36 Copper coins issued by the Cōḷas conforming more to the standard of the gadṛyāṇa than of the kalaṇjyu are figured by Elliot and other writers.

In an inscription of the thirty-third year of Parāntaka I from the Madura district,37 we are told that the ḫālak-ḵāṣu C. 78
was the equivalent of $7\frac{1}{2}$ new akkams. What sort of a coin the akkam was is not easily decided. It is again mentioned in a record of Aditya II, but without any relation to other units. In the days of Rājarāja, however, the akkam was definitely a twelfth of the kāśu, and therefore a twenty-fourth of the Kalaṅju. It is obvious that the term akkam is applied to coins of different value in the Madura and the Tanjore inscriptions of Parāntaka and Rājarāja; for there is much support, as we have seen, from epigraphy for holding that the īlak-kāśu of Parāntaka’s time and Rājarāja’s kāśu were of the same value and fineness.

With the growth of the Cōla empire as a result of the conquests of Rājarāja I, the currency system of the Cōlas was extended over the whole empire, including its feudatory provinces. The new standard was adopted for instance in the Vēngi country about A.D. 1000; the weight of Rājarāja’s coin is found also beyond the limits of his empire, for example, in the gold pieces of the Western Cālukya Jagadēkamalla and of the Kadambas of Goa. The āḍavalam gadyāṇa of the Kongāḷvas in the eleventh century as opposed to gadyāṇa perhaps refers to the Cōla reformed gold coin. On the other hand, the local varieties of other areas are found intruding on occasions into the heart of the Cōla empire; about A.D. 1049, an Eastern Cālukya prince presented to the temple at Tiruvaiyārū a sum of 300 Rājarājamādas equal to 337$\frac{1}{3}$ kalaṅjus by the kudiṇaikal.

An inscription of the tenth year of Kulottunga I from the Chingleput district gives the ratio between the standard kāśu and silver bullion by stating that 433 kalaṅjus of silver formed the equivalent of 100 kāśus, so that 1 kalaṅju of gold, probably of the standard fineness of $9\frac{1}{2}$ māttu, was equal to 8·66 kalaṅjus of silver.

Examples of various types of the gold kāśu deviating more or less from the standard have been given already. The gold content of the kāśu is clearly stated in several inscriptions, and it seems probable that in such statements, the standard of fineness adopted was that of the māḍai; this is, however, expressly mentioned only in some cases. About
VARIETIES OF KĀṢU

A.D. 1063, inscriptions from the North Arcot district seem to mention two varieties of kāṣu containing 8-356 and 7 mañjādis respectively of standard gold;⁴⁷ a kāṣu of a little over 6 mañjādis occurs in an inscription of 1077 from Tiruvorriyūr,⁴⁸ of 6-813 mañjādis in a record 1111 from Tiruvāṭuturai;⁴⁹ and of exactly 6½ mañjādis in 1122 at Tiruvārur.⁵⁰ Another inscription from the Tanjore district, A.D. 1133, mentions a kāṣu of the weight of three-fourths of a kalaṅju,⁵¹ a coin which seems to have still kept up the weight of the old māḍai of the gadyāṇa standard. Even so late as 1152 a kāṣu of the gold content of a third of a kalaṅju is mentioned in an inscription from Āḷangudi.⁵¹a

These coins with a substantial gold content are, however, exceptional instances of the survival of old issues or very limited new issues minted from time to time; for the general history of Cōḷa currency seems to have been marked by a progressive deterioration. While the ‘Ceylon type’ issues of Rājarāja I are usually of fairly good gold, all the available specimens of later monarchs beginning from Rājādhirāja I are of very base gold, ‘or rather silver washed with gold.’⁵²

From the time of Kulottunga III, the term kāṣu comes to be applied to a copper coin of rather low value and its content must have varied greatly from place to place, or, what seems equally likely, with each issue. While two to three paḷangaḥs were quite enough to endow a lamp in this period,⁵³ 1100 current kāṣus were needed for a lamp being maintained during services in a temple, and 9000 for a perpetual lamp.⁵⁴ In another case, 200 new kāṣus sufficed for a lamp.⁵⁵ An inscription of the twentieth year of Rājendra III states that the kalaṅju of gold was then equal to 411 7/13 kāṣus.⁵⁶ And a Pāṇḍya inscription of the thirteenth century from the Salem district (Āragalūr) states that one hundred Sōliya kāṣus went to the faṇam.⁵⁷ Coppers of various sizes usually with the legend Rājarāja on them can still be picked up easily in the bazaars of South Indian cities, and they, no doubt, are the kāṣus of these later Cōḷa inscriptions. Of the copper issues of the later monarchs, Codrington says⁵⁸ that they are ‘of the same design as the coins of Rājarāja I, but the human figure is more degraded and the legend roughly executed, the Ja sometimes being
reversed. In the degradation of the type various stages are visible, and it is probable that the coins were issued by various later kings following the old model without alteration of name. The better executed and presumably older specimens with a flat blank about \( \cdot \frac{76}{1} \) inch in width, and a weight of some 63 grains, may be the new kāśu or rather its double.'

The tiramam is occasionally found mentioned in inscriptions; it is not clear if it was a coin or only a smaller unit of reckoning. At Kāncīpuram, in A.D. 1076, six tiramams went to the kāśu\(^59\) while more than forty years later, the kāśu was the equal of seven tiramams\(^60\) in the Ramnad district.

Though the weight and fineness of the standard gold coin of the realm were fairly determinate, there still existed a large variety of systems of weighing and assaying. Without stopping to give an exhaustive account of these systems, a few examples may be given to illustrate the general conditions that prevailed. The mention of Viḍēlvīḍuṅ-gu-kal used for weighing gold at Kumaravayalur in the Trichinopoly area\(^60a\) in an inscription of Āditya I may be some indication that continuity in the system of weights and measures was ordinarily sought to be maintained irrespective of dynastic changes. In the Tanjore inscriptions of Rājarāja, two different weight units are found used, the āḍavallān for weighing gold and the dākṣīṇamērvuṭiṅkank for jewels. Outside Tanjore may be noticed the ‘stone used for weighing Rājarājan-kāśu’ at Tiruvārūr,\(^61\) the vaiyagattār-kal at Tirumalavādi,\(^62\) the viḍēlvīḍuṅ-gu-kal at Tiruccendurai\(^63\) and Pāluvūr\(^64\) and the Kempōnāgarasu-nīrāi at Tādi-malingi,\(^65\) or simply the stone used in this village of Śrīkanṭha-catuvēdi-mangalam (Tiruverumbūr).\(^66\) The absolute weights of these different units are not easily determined, but they all used the same denominations of kālanjju divided into 20 maṁjādis, each maṁjādi being the equivalent of two kunris. The fineness of gold is likewise expressed in different ways. The fineness of the māḍai and that of sembon (red-gold) have already been mentioned. Of these, the term ‘red gold’ was applied to gold purified and tested according to certain prescribed methods;\(^67\) apparently it was the same as tulai-pon or tulai-nīrāi-pon. Some-
times, the fineness is explained in terms of touch—as nine māttu by the kāśu-nirāi-kal.⁶⁸ ‘Of the fineness of palangāsu’ and ‘of the fineness prescribed by the (royal) treasury’ (tālac-cemmāi)⁶⁹ are other expressions that are employed in the early inscriptions of the period. There was thus no uniformity either in the actual units of gold currency in circulation or in the standard of weight and fineness adopted in different areas for the regulation of local transactions. The need for ‘gold committees’ which were set up by different village-assemblies for testing gold is thus clear.

The same diversity of usage marks the systems of land, liquid and grain measures adopted in different areas. The nilam or vēli, called vātikā in Sanskrit in the Anbil plates, was the unit measure of land.⁷⁰ It was divided into \(\frac{1}{16}, \frac{1}{8}, \frac{1}{16}, \frac{1}{32}, \frac{1}{64}, \frac{1}{128}\), a secondary series (the first kil) of \(\frac{1}{32}\) of this primary series, and a tertiary \(\frac{1}{128}\) (the second kil) of the same;⁷¹ even a third kil series \(\frac{1}{128}\) seems to be occasionally employed.⁷²

How exactly the measurement of land was carried out to such minute accuracy is not known. But the system of measurement by vēli which was an ancient one in the Cōla country spread over the other parts of Southern India with the Cōla empire and apparently disappeared with it. Cōla inscriptions in the Pāṇḍya country for instance used this system, which is not found there either before or after the Cōlas. For all the minute care bestowed in the inscriptions from Tanjore and elsewhere on the fractional sub-divisions of the vēli, the extent of the vēli seems itself to have been somewhat indeterminate. The length of the rod (kōl) used is gathered from expressions like the 16-span-kōl,⁷³ the kāligaik-katattu-kōl,⁷⁴ sri-pāda-kōl,⁷⁵ the māligai-kōl,⁷⁶ and so on. Not only did the extent of the kuli differ with the length of the measuring rod used, but the number of kulis that made up a mā or šeru,⁷⁷ the twentieth of the vēli, also varied considerably. In Kilūr in South Arcot, the mā contained 256 kulis by the 16 span rod in the sixth year of Rājendra I;⁷⁸ in the same year in the Tanjore district (Tiruvāḍuturai) one hundred kulis by the māligai-kōl made up the mā.⁷⁹ About twelve years later, in Tiruvāmāṭtur not far from Kilūr, 200 kulis by the 16 span rod were reckoned to the mā.⁸⁰ In land-measures, as
in currency, therefore, the same tendency to standardisation on the part of the central government can be traced by the side of the persistence of local usage. The māḷigai-kōḷ (the rod of the palace), and the 100-kuli-mā as well as the spread of the vēli-unit outside the Cōḷa country proper may be taken as evidence of the attempt to impose a uniform system on the provinces. In the temple at Tiruvāḷangāḍu in the Tanjore district the length of the standard kōḷ (rod) is marked on the stone wall and on the gōpuram, to conform to the kōḷ found engraved on the wall of the Tanjore temple.\textsuperscript{81}

How little these efforts at standardisation succeeded is clear from the chaos of measuring standards revealed by the later Cōḷa inscriptions. At Tiruvōrriyūr, in A.D. 1072, the vēli comprised 2000 kuḷis by the sixteen-span rod;\textsuperscript{82} while in 1204 it is equated to 6½ pāḍagams in Uttaramērūr.\textsuperscript{83} The mā was made up of 138 kuḷis in 1097 at Tirukkaḍaiyūr.\textsuperscript{84} and of 128 kuḷis by the standard of the sabhā of Tiruvāḍutūrai in 1110,\textsuperscript{85} the same sabhā employing in the very next year another measure by which the mā was 100 kuḷis.\textsuperscript{86} Again, in the South Arcot district, the mā was reckoned at 512 kuḷis by the fourteen span rod in 1138;\textsuperscript{87} and the same number of kuḷis to the mā is found in a record from Muniyūr (Tanjore district) in 1220, the length of the rod, however, not being specified in this case.\textsuperscript{88} And a mā of 513 kuḷis is found in Valuvūr in the same district in the reign of Rājādhirāja II.\textsuperscript{89} This list is by no means exhaustive; it is seldom that we have the data for converting one unit into another as is found in some records of the sabhā of Tiruvāḍutūrai which equate 4½ mās of their measure to six mās of the survey, and six mās and a kāṇi to eight mās according to the general survey which took 100 mās to the kuḷi.\textsuperscript{90}

The same characteristic marks the liquid and grain measures used in different places, and numerous kinds of nāli and marakkāl find mention in the inscriptions. From the Tanjore inscriptions it becomes clear that the Āḍavaḷān equal to Rājakēsari was adopted as the standard in the accounts of the capital city and perhaps of the empire in the time of Rājarāja I. Possibly, the same measure is referred to as Arumolidēvan in the reigns of Rājēndra and Rājādhirāja,\textsuperscript{91} though the name Rājakēsari also continued in use.\textsuperscript{92} The distinction between this standard measure Rājakēsari and an-
other called *Vidividangan* is clearly brought out in a record of the twenty-sixth year of Rājarāja I from Tiruvāmāttūr stating that a surplus was left as a result of measuring paddy by the *Vidividangan* instead of by the *Rājakēsari*.\(^93\) *Kōmalam* (Covelong) and *Kacci-ppēṇu-ninrān* were other measures used in Chingleput.\(^94\) It would seem, however, that better success attended the effort to standardise liquid and grain measures than in other directions; at any rate, after the reign of Rājarāja I the inscriptions seem to mention fewer varieties of these measures than of land measures or gold weights.

Another standardised unit of value was, strangely enough, the *āḍu* (lit. sheep) which was the equivalent of a sum enough to yield one measure of *ghī* per annum as interest; in the sixteenth year of Rājēndra I, 25 *kāsus* were equal to \(22\frac{1}{2}\) such *āḍus*,\(^95\) giving as many measures of *ghī* in the year. The fractional *āḍus* (sheep) mentioned in inscriptions\(^96\) can be understood only if they are taken to be fractions of a monetary unit, and not of the live animal.

The year is reckoned generally at 360 days, but instances also occur where calculations are based on a year of 365 days.\(^97\) It is well known that Hindu astronomical works like the *Sūryasiddhānta* and the *Siddhānta Siromāṇi* mention, among others, both these reckonings and prescribe the particular purposes for which each may be used. In the Cōla inscriptions, however, we find both reckonings used for the same purpose, e.g., for calculating the quantity of *ghī* necessary for the maintenance of lamps.
1. Liquid and grain measure:

- 2 sevidu = 1 pidi
- 5 sevidu = 1 alakku
- 2 alakku = 1 ulakku
- 2 ulakku = 1 uri
- 2 uri = 1 nali
- 8 nali = 1 kuruni
- 2 kuruni = 1 padakku
- 2 padakku = 1 tuñi or kāḍi
- 3 tuñi = 1 kalam

2. Weight of gold:

One manjacli = 2 kunri = 10 mā = 40 kāni.

Twenty manjadi = one kaḷaṇju (about 68 to 72 grains).

Note.—The mā and kāni are usually 1/20 and 1/80 when applied to a vēli of land. Hultzsch conjectures (SII. ii, p. 65 n.) very plausibly that originally the mā and kāni had the same fractional value even here, and were subdivisions of a unit of 2 manjadi or a tenth of the kaḷaṇju; coins called faṇams were usually a tenth of the standard kaḷaṇju in weight; and the paṇa-tūkkam (paṇam-weight) has always been a tenth of the kaḷaṇju. In 273 of 1927 (Vik. 3, Śivapuram) the mā is really 1/20 kāśu.

3. Linear measure used in measuring icons:

- 8 tōrai (rice-corn) = one viral (finger).
- 12 viral = one śāṇ (span).
- 2 śāṇ = one mulam (cubit).
2. CSI. No. 151.
3. TAS. i, p. 165; 182 of 1915.
5. SII. iii, 104; also 181 of 1912.
6. 49 of 1888, 54 of 1893, etc. contra Codrington.—'The early mediaeval pon seems to be a kalānu of gold, and not necessarily a coin'. (p. 52).
7. 140 of 1912; ARE. 1913, II, 22.
8. 252 of 1915.
9. 141 of 1912. Mentioned also in 484 of 1925, a.d. 1054.
10. 241 of 1923.
11. 203 of 1925; 228 of 1923.
12. 104 of 1925. This māḍai is used as the standard of fineness in 671 of 1919.
13. 203 of 1925.
14. 629 of 1916; 484 of 1925.
15. 71 of 1926; 217 of 1901; 329 of 1929.
16. 17 of 1893; 180 of 1911. ARE. 1936-7 II. 27.
17. 90 of 1923.
18. 151 of 1897.
19. 236 of 1897.
20. 210 of 1897; 176 of 1897.
21. 48 of 1893.
22. 586 of 1907.
23. 360 of 1919, 311 of 1929. ARE. 1929. II. 38.
24. 674 of 1904.
25. 266 of 1921, and several others.
26. op. cit. p. 86.
27. 228 of 1923.
28. 105 of 1925: also 571 of 1904 for a kāśu of slightly less value. Both of Rājarāja I.
29. 5 of 1890.
30. 25 and 156 of 1895; also 252 of 1915. The word Itam came to mean 'gold' in Tamil; and this sense is known to the Divākaram; but I have not come across any early use of the word in this sense. Can it be that the meaning was derived from the fact that the ḫāk-kāśu was a gold coin?
31. 435 of 1904.
32. Codrington, p. 73.
33. Contra Codrington, p. 84. It is perhaps worth noting that the so-called Lankēśvara type of Rājarāja I (Desikachari, South Indian Coins, p. 183) is not a Cōla coin, but most probably belongs to the Ceylonese Kahāvanu series and that the legend on it is now read as 'Śrī Lanka Vibhu'. Codrington. op. cit. p. 54. Unfortunately, Desikachari does not give the weight of his specimen of this type. The copper 'Kōḍandaṛāma' coins (Desikachari, p. 66) are also clearly Pāṇḍyan, not Cōla.
34. SII. iii. 120, 242 of 1907: 238 and 266 of 1923.
36. Elliot, No. 152 is full weight; so also Nos. 26 and 27 described by Hultsch at IA. 1896, p. 321 which from the title Cōla-nārāyaṇa may now be ascribed to Rājarāja who gets the same title in one of the Mysore inscriptions. One coin at p. 317 IA. 1896 is half weight, 30 gr. Another, in the same place, of 51½ grains, is near Elliot No. 153 which is 52-2 grains.

37. SII. iii, 106. This kāśu is also mentioned in 435 of 1904, year 30.

38. 275 of 1923. The Aka was again a fraction piece of the Ceylon Kahāvanuva, and, like the kāśu, may have been derived from there. Codrington, p. 58.

39. SII. ii, 7.

40. Codrington has demonstrated conclusively (pages 71-74) that the Cōlas borrowed their standard from Ceylon where it had a long and continuous history before the Cōla occupation. The older view that 'its use was established in Ceylon, as a result of the Cōla occupation of the island' (Rapson) is therefore the exact reverse of the truth. See also Smith (Catalogue of Coins in the Indian Museum) IMC. I, pp. 327-8.

A careful study of the epigraphical evidence, however, does not seem to support Codrington's theory of the reform of the coinage by Rājarāja I, (sect. 23, p. 7) which rests so far as I am able to see on two facts: (a) the mention of palangāśu in 629 of 1916 of the 27th year of the king and (b) the weight of the lost gold coin (Elliot No. 151) with the grantha legend Uttama-śōjan (pages 7 and 74). These facts are susceptible of other explanations, and the fixed relation of the Cōla kāśu=īlakkāśu=½ kaḷaṇjju is anterior to Rājarāja's time as is seen from 25 of 1895 of the 24th year of Parantaka I, 156 of 1895 and 241 of 1923, of the time Parantaka II (Sundara Cōla) and Āditya II respectively.

The nāgari legends on the Cōla coins seem to appear first under Rājarāja I replacing grantha legends of the earlier period, cf. the woodcut of the Uttama-Cōla gold coin in CSI. It is not possible to decide if this marks a further stage in the growth of Ceylonese influence on Cōla coinage, or, what is equally, if not more, probable, the result of North Indian Śaiva influences beginning to operate in the Cōla court. On the latter hypothesis, the nāgari script must have first been employed on the mainland, and thence spread to Ceylon.

41. IA. xxv, p. 321.
42. IMC. I, pp. 313-4.
43. EC. i, 49.
44. Codrington, p. 8.
45. 221 of 1894. The Cōla māda was just one kaḷaṇjju by this kal. of 1925.
46. 211 of 1922.
47. 157 of 1916; 5 of 1890.
48. 401 of 1896.
49. 150 of 1925.
50. 563 of 1904.
51. 509 of 1912; Codrington, op. cit. p. 85.
51a. 521 of 1920.
52. Codrington, op. cit. p. 73.
53. 40 of 1900; 449 of 1902.
54. 264 of 1913; 63 of 1892.
55. 449 of 1902.
56. 522 of 1922.
57. 439 of 1913.
58. op. cit. p. 85.
59. 1 of 1893.
60. 284 of 1923.
60a. 141 of 1936-7, ARE. II. 20.
61. 680 of 1919.
62. 1 of 1920.
63. 316 of 1903.
64. 353 of 1918.
65. 491 of 1911.
66. 100 of 1892.
67. SII. iii, p. 229 n. 5.
68. TAS. iv, pp. 139-41.
69. 50 of 1925; 356 of 1924.
70. The Tanjore vêlî today is 6·7 acres. Possibly the ancient unit was not different.
71. SII. ii, p. 48 nn.
72. SII. ii, p. 64, paragraph 15.
73. 261 of 1902; 344 of 1912; 18 of 1922; SII. iii. 64. Fourteen spans in 229 of 1910, twenty in 413 of 1922; twelve in 104 of 1928.
74. 160 and 172 of 1921.
75. 87 of 1900.
76. 99 of 1914; 102 of 1925.
77. 250 of 1902.
78. 261 of 1902.
79. 102 of 1925.
80. 18 of 1922.
81. 93, 97 of 1926.
82. SII. iii, 64.
83. 76 of 1898.
84. 243 of 1925.
85. 155 of 1925. This record says that 4½ mās of this measure were equal to six mās by the general survey; is this only an approximation?
86. 150 of 1925.
87. 179-81 of 1918.
88. 607 of 1902.
89. 428 of 1912.
90. 155 and 144 of 1925.
91. 401 of 1921; 262 of 1921.
92. 140 of 1912.
93. 21 of 1922.
94. ARE. 1911, II, 21.
95. 78 of 1895.
96. 40 of 1888.
97. 556 of 1904. 731 of 1909. 504 of 1918.
98. 219 of 1921 (Rājarāja I. 22).
CHAPTER XXIV

EDUCATION AND LEARNING

Universal education is a modern ideal. Modern India does not appear yet to have quite accepted it. The ancient ideal of education in India was ‘to each according to his capacity’, capacity being measured by the teacher in accordance not only with the pupil’s individual aptitudes but his birth and station in life. What is now known as industrial or technical education was largely carried on in the homes of the artisans under conditions governed by caste rules and custom.

Little evidence of a direct character is available on the spread of literacy or the extent to which it was generally valued. But one may hazard the conjecture that the percentage of literacy in the population was not lower, it was probably higher¹ than the extremely low level revealed by recent censuses. The village school assembling under the shade of a tree or in the verandahs of temples and mathas was a common institution, and its teacher (vātti)² was among the staff of employees remunerated from the common land held by the village. The free school at Panaiyavaram,³ South Arcot, mentioned in an undated record, belonged, most probably, to this type. Stone masons and copper smiths were to be found everywhere to engrave inscriptions on stone and copper, and the work was often done with remarkable accuracy and art. The corrupt and colloquial forms of words and phrases in several of the inscriptions show that the work was generally entrusted to workmen who were just literate, but were no scholars. The maintenance of the complex records of the government, local and central, and the employment for this purpose of a considerable staff of officers and clerks may have stimulated then as now the resort to scholastic education as an avenue to public employment. There can be no doubt that the elaborate bureaucracy set up by the growing Cōla empire perceptibly increased the demand for the services of such men.
Popular education in a wide sense was amply provided for by the recitation and exposition in temples and other public places of the national epics like the Rāmāyana and the Mahābhārata, and the Purāṇas. Sometimes the elements of philosophy from the stand-point of particular sects were also similarly expounded, for instance the Śivadharma, Sōnasiddhānta, and Rāmānuja-bhāṣya.

Higher education was generally denominational in character and pursued in schools and colleges attached to mathas and temples. The matha, the palli and the vihāra were centres of learning which often owned large libraries and transmitted by successive copyings a vast mass of manuscript literature on a variety of topics which increased in volume and diversity from generation to generation. Besides numberless little endowments for the pursuit of particular branches of study, like the Mīmāmsā of Prabhākara, and grammar (Vyākaraṇa), under the guidance of individual teachers, there were in existence colleges for general higher education, which provided instruction in various branches of study and comprised a large number of teachers and pupils commanding all the facilities for intellectual intercourse provided by a common life in the same place, if not also under the same roof. Even these large institutions were fully endowed and all the places in these colleges were free places filled by the most deserving pupils chosen from a group of competitors for admission to each course of study. These mediaeval South Indian colleges have not had the advantage of a full description from the pen of a curious and observant foreigner like I-tsing, or of having been buried underground for centuries and then suddenly revealed by the spade of the excavator. But contemporary inscriptions bear eloquent testimony to the great work done in their day by some of these Hindu centres of higher learning and the extent to which they enlisted the sympathy and appreciation of a thoughtful and generous public. The existence of a Vedic school, Chandoga-kidāippuram, endowed by a member of the village executive (ālunganam) of Kāmappullur (Kāppalur, N. Arcot) with land he bought from the sabhā, is attested by two inscriptions of the reigns of Parāntaka I and Sundara Cōla. About A.D. 999.
the Mahasabha of Aniyur (now Anur, Chingleput Dt.) provided a bhattavrtti for the teaching of Veda, grammar (Aṣṭādhya) and other subjects. The bhaṭṭa, it was laid down, must be well-versed in the Vedas and should be able to teach Pāṇini-vyākarana, the Alankāra, and the twenty-chapters of the Mimāṃsā. He was not only to teach his pupils but also feed them. The mention of twenty chapters of Mimāṃsā is notable; we have now only sixteen, the rest are believed to have been lost, but were still current in the reign of Rājarāja I.6b In the reign of Rājendra I, the Ennayiram sabha of Rājarājacaturvēdimangalam (Ennayiram), in South Arcot, resolved in the presence of an officer of the king's government, to arrange for the feeding of the pupils and the remuneration of the teachers of a college in accordance with the terms of an order made by the king himself.7 From the words of the inscription it is not easy to say whether the college was founded on this occasion, or had been in existence for some time before Rājendra came forward to give it such splendid support. However that may be, the details recorded in the inscription give an accurate idea of the strength of the college, the popularity of the different courses, the relative esteem in which teachers of different subjects were held in so far as this may be judged from their respective salaries, and the average cost of maintaining pupils of different grades. The provision in this record contemplates 270 junior students and 70 senior students and a teaching staff of 14 persons. Among the junior students, Brahmacāris, forty studied the elements of grammar according to the Rūpavatāra, and the rest were learning the Vedas by rote—75 devoting themselves to the Rg- and 75 to the Yajur-veda, twenty to each of the Vājasanēya-, and the Chandōgā- and Talavakāra- sāmas, ten to the Atharva-Vēda and the remaining ten to the Baudāyana-grhya, -kalpa, and gana. Each of these junior pupils was allowed six nālis of paddy per diem. The seventy senior pupils (chātras) had an allowance of ten nālis each, and were studying three advanced subjects—Vyākaraṇa 25, Prābhākara Mimāṃsā 35 and the Vedānta 10. It will be noticed that, in the courses of study, while all the four Vedas are represented, there is only one sūtra of Ṛgveda. The use of the Rūpavatāra as an introduction to the elements
of Sanskrit grammar in Rājendra's reign, the popularity of the Mīmāṃsā of Prabhākara almost to the exclusion of the Bhāṭṭa school, and, if the whole college was a Vaiṣṇava institution, as most probably it was, the mention of Vēdānta of the Viśiṣṭādvaita school as a subject of study long before the great Bhāṣya of Rāmanuja came into existence, should also be noted as of particular significance to the history of Sanskrit learning in South India. Among teachers, the largest daily allowance in grain of one kalam and a third went to the professor of Vēdānta; the nambis who taught the Mīmāṃsā and Vyākaraṇa came next, getting one kalam each. All the others were on the same level receiving only three kurunis or a fourth of a kalam per diem. Besides these daily allowances of grain, all the teachers and chātras (senior pupils) except the professor of Vēdānta got other allowances in gold—at the rate of one kalanjju per adhyāya taught in the case of Vyākaraṇa and Mīmāṃsā teachers, entitling them to 8 kalanjuś and 12 kalanjuś respectively for a whole course, and a half kalanju per head per annum for all the rest. To make money by teaching Vēdānta was prohibited by law and custom, and this, apparently, was the reason why no payment in gold was offered to the teacher of Vēdānta. Another college, quite similar to that at Ennāyiram, was maintained at Tribhuvani, near Pondicherry. There were in it 260 students and 12 teachers. The subjects of study were generally those prescribed at Ennāyiram; the Prabhākaram is not mentioned, but other new subjects come in, like the Satyāsādha sūtras, Manu śāstra and Vai-khānasa śāstra, besides Bhārata, Rāmāyaṇa. these last being expounded to popular audiences rather than taught as school subjects. The daily allowances to students and teachers were all in grain; the junior students were allowed six measures each and the senior eight; among teachers, the professor of Vēdānta got a kalam and a sixth, while the others received varying allowances ranging from one kalam to a fourth of it. The inscription of the thirtieth year of Rājādhirāja, A.D. 1048 which records these facts, also exempts the teachers and students of the college from active service on the committees of the village-assembly in accordance with a resolution of the sabhā.
Next we have the celebrated Tirumukkūḍal inscription of Virarājendra, A.D. 1067. This inscription contains a very detailed account of the entire budget of receipts and expenses in the local temple of Mahāviṣṇu, and the schedule of expenses included provision for a college and a hospital. The college was a comparatively small institution and only two Vedas (Ṛg and Yajus) and Vyākaraṇa with Rūpāvatāra were taught in it. Provision was made for one teacher and ten pupils for the studying of each of the two Vedas, and for one teacher and twenty pupils in the Vyākaraṇa school. The Veda teachers were remunerated at the rate of one padakkū of paddy per day and four gold kāsus per annum, while the teacher of Vyākaraṇa was paid a tūni—twice a padakkū—per diem and ten kāsus per annum. It is clear that the Veda school was only what is now called an adhyayana-pāṭha-śālā, a school where pupils are trained to repeat the text by rote. The pupils were provided not only with food on the basis of 1½ nālis of rice per diem and suitable side dishes, but with mats for sleeping on, oil for their heads on Saturdays (fifty-one Saturdays being counted to the year), and a night light. There were also two women servants who looked after the menial service required by the schools and their pupils.

An inscription of the third year of Vikramacoḷa, A.D. 1121, from Tiruvāḍuturai, mentions that among persons who were to be fed in a maṭha in that place were students of medicine and grammar, learners of Vāgbhaṭa’s Aṣṭāṅgahrdaya, of Carakasamhitā and of the Rūpāvatāra. In the thirteenth regnal year of Kulottunga II twelve vēlis of land were set apart for ten Bhaṭṭas versed in Veda and śāstra, one Śivācārya, and one vaidya (physician) at Peruvēḷur in S. Arcot; they were all provided with houses to the north and west of the temple; the endowment was made by Rajendraśōla Śambuvārāyan who also provided lands for the Vellāla tenants of these Bhaṭṭas and remitted the pāṇḍikāval fees on the devadāna and agaram lands. Another inscription of A.D. 1213 from Tiruvōṛiyūr recapitulates the legend of Śiva expounding the fourteen Vyākaraṇa sūtras to Pāṇini, localises the legend in the Vyākaraṇa-dāna-manḍapa in the temple of Tiruvōṛiyūr, and records
an endowment of sixty-five vēlis of land towards the maintenance of a school of Vyākaraṇa in the maṇḍapa and of the maṇḍapa itself in proper repair.\textsuperscript{11b} From Tiruviṭaikkaḷ in the Tanjore district, we have yet another inscription, dated A.D. 1229, which provides for the free feeding in the local maṭha of Brahmin students of the Vēdānta from the Malabar country.\textsuperscript{12} An undated inscription which may be assigned to the latter half of the thirteenth century mentions the foundation of a library (Sarasvatī-bhanḍāram) in the Śrīrangam temple by Pālapalli Nīlakaṇṭha Nāyakar who also set up the image of Hayagrīva, Sarasvatī, and Veda-Vyāsa in the maṇḍapa housing the library and provided for their daily worship.\textsuperscript{12a} There were, besides, several endowments for rewarding merit and distinction attained in these scholastic pursuits, like the one at Kāmarasavalli, dated A.D. 998, to those who recited portions of the Talavakāra-sāma.\textsuperscript{13} There were also other organisations of a learned character like the Ghaṭikā of Vembarṭūr\textsuperscript{14} of which only the names have come down to us.

While we thus find much evidence on the nature and organisation of higher studies in Sanskrit, it is somewhat disappointing that we are left with practically no tangible evidence on the state of Tamil learning; yet there can be no doubt that the numerous maṭhas, the names of which are recorded in inscriptions all over the country, did serve as more or less important centres for the promotion of learning, religious and secular, in the Tamil language. We may be certain that then, as now, it was one of the principal tasks of the maṭhas to train the bands of choristers who sang the Tiruppadiyam in the temples.

1. Cf. Elphinstone—\textit{History of India},\textsuperscript{5} p. 205.
2. 17 of 1920.
3. 323 of 1917.
4. 321 of 1917; 403 of 1896; 493 of 1919.
5. 233 of 1911; 333 of 1923.
6. 18 of 1898; 202 of 1912.
C. 80

8. Dharmakīrti, the author of the *Rūpāvatāra*, must have lived much earlier than the 12th century, the date assigned to him by M. Rangacharya in his edition of the *Rūpāvatāra*, p. xv.

8a. This may have been due to the common epistemological standpoint of the Vaiṣṇava Viśiṣṭādvaita and Prabhakara mīmāṁsā in holding that all knowledge is valid.

9. 176 of 1919.


11. 159 of 1925.


11b. 202 of 1912.

12. 276 of 1925.

12a. 139 of 1938-9, *ARE*. II, 70.

13. 76 of 1914. 343 of 1917 from Ēṇāyriam provides for presents to reciters of all the Vēdas.

14. 293 of 1908.
CHAPTER XXV

RELIGION

The temple and the matha were the two great gifts of mediæval Hinduism to Southern India. It was under the Cōlas that these institutions entered on a process of gradual expansion and adaptation, which attracted the imagination of the populace and the benefactions of the rich; they thus reached a secure position of ascendancy over the Buddhist vihāra and Jain paṭṭi, and this position they retained almost unimpaired till our own time. In the stress of the conflict with heretical rivals who denied the sanctity of the Veda and questioned the existence of the Deity, there arose within Hinduism a tendency to close up its ranks, and foster a religious syncretism which found room within the fold of its orthodoxy for all forms of theistic belief. This syncretism was based on the conception of Trimūrti, the threefold manifestation of the same godhead.

In the eighth and ninth centuries, Southern India produced the two great Hindu champions of ancient Brahmanism against heresy, though there was 'little persecution in our sense of the word'.

The stories of persecution are late popular legends that were put into melodious verse by the pious credulity of the author of the Periya Purāṇam. Under the leadership of Śankara, Hinduism absorbed many of the distinctive features of the speculative system and the practical organisation of latter day Buddhism. This is the chief reason why, on the one hand, Buddhism was so completely banished from Southern India in later times, and on the other, the opponents of Śankara's system found it easy to stigmatise him as a Buddhist in disguise.

The battle against heresy had been joined, however, long before Śankara's day by the great Śaiva Nāyanārs and the Vaiṣṇava Āḻvārs. The 'emotional theism' of these masters of popular song, 'running in the parallel channels of Viṣṇuism and Śaivism' is in many ways the most characteristic product of Tamil religious experience. The great work done by these
holy men who traversed the whole of the Tamil land several
times over, singing, preaching and organising, has ever since
been treasured by a grateful posterity in
A beautiful
beautiful legends which are significant even
in their anachronisms. One such tale is
that of a friendly meeting between Nānasambandar and Tiru-
mangai Āḻvār. The earliest narrative of this incident acces-
sible to us is that of the Divyasūricarita. Sambandar, the
opponent of Jainism, is said to have gone forth from Shiyali
in his eagerness to meet the great Vaiṣṇava antagonist of
Buddhism and to invite him to Shiyali. Tirumangai would
not set foot in a city which had no temple of Viṣṇu, and
Sambandar overcame the objection by disclosing the exis-
tence of an ancient image of Viṣṇu that had once stood in a
temple, since ruined, and was being regularly worshipped at
the time by an arcaKa in his private dwelling. Sambandar
and Tirumangai then entered Shiyali together; there Tiru-
mangai composed some hymns which Sambandar admired
greatly, and before leaving for his own city of Alinagar, he
induced some rich persons engaged in embellishing the Śiva
temple to undertake the renovation of that of Viṣṇu as well
and to shed their hostility to the sister creed. Impossible as
history, this beautiful legend enshrines the belief in the com-
mon mission of Śaivism and Vaiṣṇavism, entertained by the
Tamil Vaiṣṇavas of the eleventh and twelfth centuries. In
stemming the strong current of anti-Vedic heresy, the Āḻvārs
and the nāyanaKars had laboured together in the past, and what
was more natural for their successors than to bring together
the great Śaiva antagonist of Jainism and the equally great
Vaiṣṇava opponent of Buddhism. Let it also be noted that
the currency of such a story in the eleventh and early twelfth
centuries implies that Śaivism and Vaiṣṇavism had not yet
developed the relentless sectarian hostility that usually
characterised their relations in later times. The story of the
Cōla persecution of Rāmānuja, however, may be said to mark
the beginning of sectarian intolerance within the fold of
Hinduism; and the legend of the meeting of Sambandar and
Tirumangai was, perhaps, but the expression of the wistful
memory of happier times.

Under the Cōlas of the line of Vijayālaya may be said
to commence the Silver Age of South Indian Śaivism and
Vaiśnavism. Difficult as it is to propose precise dates in the present state of the evidence, we may still be certain that the sacred hymns of the nāyānārs and the ālvārs were arranged in canonical form some time in the eleventh century.

Nambi Āṇḍār Nambi, the author who arranged the Śaiva Canon substantially in the form in which we now find it, was most probably a contemporary of Rājarāja I and Rājendra I. The account of his life and work given in a short Purāṇa attributed to Umāpati Śiva Ācārya of the early fourteenth century seems to conserve, in the midst of much legendary matter, a fairly correct account of the growth of the canon in the hands of Nambi himself and his successors. It has been said that the inclusion, in the canon, of Nambi's own poems and those of other writers like Karuvur Devar, manifestly later than Rājarāja's reign, and the title Abhaya and Kulasekhara given by Umāpati to the Cōla king who was Nambi's contemporary, imply a later date for the redaction of the canon. Even in Nambi's time, difficulty was experienced in making the collection of hymns complete—as may be seen from the hymn on Tiruviḍaiyil by Nanasambandar, unknown to the canon, and preserved in an inscription, and from the legend of the destruction by white ants of the bulk of the palm leaves containing the hymns.

The practice of reciting these hymns in temples had come into vogue long before the time of Tiruppadiyam. At Lālgudi and Allūr in the Trichinopoly district are found inscriptions of the reign of Parāntaka I, providing for Brahmins singing the Tiruppadiyam during the daily service in the temples. Earlier than Parāntaka's reign, in the reign of the Pallava Vijaya-Nandi-Vikrama Varman, reciters of the Tiruppadiyam are enumerated in a list of persons employed in the service of a temple at Tiruvallam. The inference is clear that the hymns had attained the status of divine literature long before Nambi Āṇḍār Nambi collected and edited them in the standard form in which they have reached us. From the reign of Parāntaka I there is a regular series of endowments recorded in epigraphs of the Cōla and Tondai countries for the recitation of these hymns in temples, to the accompaniment of musical
instruments. The mention of a Dēvāranāyakam, Superintendent of Dēvāram, in the reign of Rājēndra I, implies that there was a regular state department controlling this work and securing its proper performance; it is not clear if the sphere of its activity was limited to Tanjore or extended to other places. In Nallūr in South Arcot, provision was made in the reign of Kulottunga III for the singing of Tiruccāḷal and Tiruvembaḷai of Māṇikka-vāsagar and for śākkai-kūṭṭu on special occasions in the temple of Nalla-nāyanār; Tiruvemberai was divided into mudal-, irāṇḍām-pāṭṭu, and kaḍai-kāppu, and the right to sing each sold to different dēvaradī-yār. In another temple, Ulaganātha of Ulaganallūr (S. Arcot), the assignment of dance and song to separate dancing girls on separate days of the festival is recorded in another inscription.

The history of Vaiṣṇava hymnology in the period was quite similar. Tradition confers upon Nathamuni the honour of having done for Vaiṣṇava lyrics what Nambi Āṇḍār Nambi achieved for the Śaiva ones. If Śrīnātha who seems to be mentioned in the Anbil plates may be taken to be the same as the Vaiṣṇava Saint Nathamuni, his age would be the end of the ninth and the beginning of the tenth centuries A.D., and this accords well with the other testimony we have, meagre as it is, on the subject. However that may be, the contents of the Anbil plates, the strong Vaiṣṇavism of the family of Aniruddha, the minister of Parāntaka II, the life of his father whose glory was his learning and the number of his disciples, the attachment of his mother and grand-father to God Ranganātha, the liberal support extended by his great grand-father Ananta to the poor and the indigent — these furnish a clear idea of the part played by Vaiṣṇavism in the social and religious life of the time. And the age of Nathamuni’s ministry cannot lie far from it, as he was the first of the great succession of Ācāryas who carried forward and completed the work started by the Ālvārs of an earlier time. The story is that Nathamuni once heard some visitors to his place from Kurugur recite a hymn of ten verses from the Tiruvāyumoli, the 1000 hymns composed by Śāṭhakōpa, also called Nammālvār. Captivated by the melody of the hymn and noticing from its last verse that it comprised only ten out of a thousand verses
composed by Nammālvār, Nāthamuni undertook a journey to Kurugūr, the birth-place of Nammālvār, in the hope of discovering the whole collection there. At Kurugūr, after worshipping Viṣṇu, Nāthamuni resorted to the foot of the sacred tamarind tree in his desire to meet the Ālvār; great was his grief and disappointment when he found his yogic powers unequal to the task of invoking a vision of Śaṭṭhakōpa. He then adopted the plan of reciting 12,000 times the hymn of Madhurakavi on Śaṭṭhakōpa, his guru; pleased by this, both Śaṭṭhakōpa and Madhurakavi appeared before Nāthamuni and imparted to him the knowledge of the four Prabandhās with their full import. Thereafter Nāthamuni stayed in Kurugūr meditating upon the Prabandhās until he was summoned by Viśnurāyaṇa Kṛṣṇa, the god of his native place, to go back to Viśnurāyaṇapuram, where he collected a band of disciples round himself and made them sing these hymns to divine tunes.

It were cruel and futile to dissect such fanciful tales with the weapons of historical criticism. In its integrity, this story is typical of the Indian way of keeping fresh the memory of great men and their deeds. It justifies the inference that the Viśṇava canon was arranged and its musical modes settled by the first great Ācārya of the second great division in the history of Viśṇavism in South India, the one that falls between the age of the hymns and that of the great commentators that followed long after Rāmānuja. The mention of Tiruvāymolidēvar in an inscription at Ukkal in Rājarāja's reign and of the recitation of Tiruppadiyam in Viṣṇu temples is enough to show the parallelism in practice between Śaivism and Viśṇavism in this respect. Two inscriptions of the reign of Rājendra I from Uttaramērūr provide for the distribution of the food offered to the deity among Śrī-Vaiśnavas reciting Tiruppadiyam during worship, and create an endowment of land for the maintenance of three persons who were to recite Tiruvāymöli regularly in the temple. The recitation of Tiruvāymöli during tiruppallī-yeḷucci in the Śrīrangam temple is provided for in a record of A.D. 1085. The fact that the hymn of Kulaśēkhara-ālvār beginning tēṭṭarundirāl was recited before the deity during three nights in the course of a festival in Śrīrangam is mentioned in an inscription of A.D. 1088. The recitation of Tiruvāymöli during the festivals in the
months of Arpisi (October-November) and Vaigasi (May-June) at Tirukkoilur is provided for in an inscription of the eighth year of Rājadhirāja II, A.D. 1171. A choir of fifty-eight Brahmins reciting Tirumoli in Kānci is mentioned in A.D. 1242. An inscription from Tirukkoilur, of uncertain date, records an endowment for the recitation of Tirunēduṇdāṇḍagam in the local Viṣṇu temple. Lastly, an inscription perhaps of Kulōttunga III, mentions the creation at Kāṇi-puram of a bhāṣya-vṛtti for the Rāmānuja-bhāṣya being regularly expounded by a competent person. And these instances are by no means exhaustive.

One curious instance of a contemporary composition of a tiruppadiyam beginning Kōlanār-kulal in praise of Viṣṇu at Tirumālāpuram is recorded in an inscription of A.D. 995; such imitations of the canonical hymns seem however to have been quite rare, and unlike the later Śaiva compositions, have found no place in canonical literature.

It may be noted that the recitation in the temples of the sacred hymns in Tamil emphasises the rank assigned to them by the side of the Sanskritic Vedas, both by the Śaivas and the Vaiṣṇavas. That the Vedas were chanted day by day in the temples at the time of worship by Brahmins specially appointed for the purpose becomes clear not only from the practice obtaining even now in the larger temples, but from a number of contemporary inscriptions of the Cōla period. Of such records one or two may be noted as being of special interest. In the fourteenth year of a Rājakēsari, an endowment was created in Paṇḍāravādai for awarding a prize once a year in a recitation contest to be held on the night of the Ārdrā festival, the competitors being required to recite a prescribed portion of Jaiminīya Sāma Veda. On the occasion of festivals, more men were employed to recite Vedas before the deity than on ordinary days, and such occasional services were also often endowed. Other instances of recitations, more popular in character and intended for the instruction and edification of devotees are mentioned in the inscriptions; such are the Śrīpurāṇa of Aṭṭudaiyanambi and the Śiva-dharma, and the Soma-siddhānta. The nature of these works is by no means clear at present, though the last appears, from
a reference to it in the *Prabodhacandrodaya*, to have propounded the doctrine of the Kāpālika school of Saivism.27

Besides the collection and conservation of sacred literature, the new life in religion manifested itself in the erection of stone temples, great and small, in all the holy places hallowed by association with the lives of the ālvārs and nāyanārs of the earlier age. As a religious institution, the South Indian Temple reaches back to a remote antiquity, and the existence of numerous temples (kōṭṭams) of Brahmanical, Buddhist and Jain deities is fully attested by the Sangam literature. The early temples were structures of brick and mortar, or, under the Pallavas, carved out of solid blocks of granite, rock-cut 'cave temples'.28 The art of erecting structural temples of stone was not unknown, and the Kailāsanātha temple at Kāṇchipuram and the shore temple at Mahābalipuram show the rapid advance in architectural achievement in the two centuries after Mahēndravarman, the Vicitra-citta who marvelled at his own feat in having brought into existence a temple without metal, timber or brick.29 That stone temples were, however, still rare in the Cōla country in the ninth and tenth centuries, and that the kings of the Vijayālaya line led the way in multiplying their number is fully borne out by contemporary inscriptions. The Anbil plates state that the chief glory of the rule of Āditya I was that he covered the banks of the Kāvēri, along its whole course from the mountain to the sea, with a number of lofty and impregnable temples built of stone and dedicated to Śiva. The inscriptions of the reign of Parāntaka I show that Āditya's work was continued by his successor who is reputed to have covered with gold the roof of the Cidambaram temple. Besides the kings, some of their relatives and officials stand out prominent among the leaders in this widespread movement. Tirukkarraḷi-piccan (Piccan of the sacred stone temple) of whom there is still a sculpture in Tiruvāḍuturai30 was one of them and he was in the service of Parāntaka I. Even the Rāstrakūṭa invader, Kṛṣṇa III, erected several temples in the land newly conquered by him, one of them being the Kālapriya at Kāvēripakkam.31 Śembiyan-mahādēvi, the queen of Gaṇḍarāditya and mother of Uttama Cōla, was widowed early in life and lived on for many years thereafter. Hers was a life of religious devotion, and possibly the crime
by which her son cleared his way to the throne added poignancy to her piety. In any case, she used all her great influence and resources throughout her son’s reign and far into that of his successor Rājarāja I for the construction and the very liberal endowment of an unusually large number of temples. The village Śembiyan-mahādēvi was altogether her foundation and the stone temple dedicated to Candrāmalisvara at Tiruvakkarai in South Arcot, built about A.D. 1001, was among the latest foundations of her life. Either as renovating old structures or founding new ones, or, more rarely, as commemorative monuments of a sepulchral character, the construction of stone temples continued throughout the Cōla period and, in fact, has gone on till our own times. The most conspicuous monuments of the early eleventh century, and in some ways the finest of all South Indian temples, were those of Tanjore and of Gangaikonda-cōlpuram.

The Tanjore inscriptions of the reign of Rājarāja furnish an unusually full view of the state of Śaivism at the time. The hagiology that, more than a century later, found its classic poet in Śekkiḷār, was already quite popular; and some of it found representation in the iconography of the time, though with some differences in detail from the later version. And South Indian Śaivism appears to have had a live contact with Śaivism in the rest of India, as may be seen from Rājendra I providing for the annual supply of a large quantity of grain as ācāryabhāga to Uḍaiyār Śarva Śiva Paṇḍita, who was performing the worship in the Tanjore temple, and his pupils, and their pupils, whether they lived in the Āryadēśa, Madhyadēśa or Gauḍadēśa. Inscriptions of the reign of Kulōttunga III give evidence of the existence of this connection between Northern India and the South in late Cōla times as well. A certain Ōmkāradēva Irāvalar gave some money in 1214 as provision for tiruppavitrān to the deity at Tiruppāsur (Chingleput district); the donor is described as a disciple of Jñānaśiva Irāvalar of the Santāna of Lakṣādhīya Irāvalar of the Kollā-maṭha at Vārānasi (Benares). Another Irāvalan of the Bhikṣāmāṭha of Vārānasi is mentioned in an inscription at Pāṇḍanallūr (Tanjore district) dated three years later. A tradition is preserved in some stray verses quoted by Anantasambhu (in his gloss on the Siddhāntasārāvalī of Tri-
locanaśīva). That Rājēndra I imported Śaivas from the banks of the Ganges and established them in various places in the Cōla country; this tradition also points to the same fact that there was a live contact between Śaiva institutions in the different parts of India.

Speaking generally, the religious temper of the period, particularly in the first half of it, was by no means narrow or sectarian. Not only did the kings as a rule tolerate religions and sects other than their own, but they often patronised all persuasions in equal measure. A progressive king like Rājarāja even made it a point to give clear expression to his general attitude to religion by including in the decoration of the Great Śiva Temple of Tanjore themes from Vaiṣṇavism and even Buddhism. His sister Kundavai built three temples, one to Viṣṇu, another to Śiva and a third to Jina, all in the same place, Rājarājapuram, now called Dādāpuram, and her gifts to all these shrines are found recorded in the same inscription. The list of jewels includes several nāmams, the Vaiṣṇava caste-mark, made of gold. There were several temples which contained shrines both of Śiva and of Viṣṇu side by side, the most conspicuous instance being that of Cidambaram. The position of the icons of Naṭarāja and Govindarāja in this temple is brought out with great precision in the verse in the Tirukkōvaiyār which depicts Viṣṇu as lying in front of Naṭarāja, absorbed in the contemplation of the foot lifted in his dance and supplicating him for a view of the other foot as well. In the precincts of the temple of Candramaulisvara, at Tiruvakkarai, which was rebuilt of stone by Śembiyanmahādēvi, was a shrine of Varadarāja-perumāḷ, originally built of bricks by Kōccōla and reconstructed in stone in the short reign of Adhirājēndra. If this is a reference to Śenganān, the legendary Cōla king whom Tirumangai calls by that name, nothing can be more significant than this epigraphical reference to his construction of a Viṣṇu temple by the side of Tirumangai celebrating him for the foundation of seventy beautiful palaces to the eight-armed Īśa. Hinduism was still an attitude to life as a whole, which had not lost itself in an arid desert of sectarian rivalries.
It should hardly cause any surprise that there were occasions in which intolerance of a rival sect got the upper hand. For even when the various creeds lived in mutual good-will and enjoyed equal patronage from the princes and nobles of the land, each sect lived its own separate and exclusive life, and nothing in the history of Indian society is more remarkable than its fatal capacity to combine intellectual tolerance with social exclusiveness. But social exclusiveness is bound, some time or other, to produce its natural result of indifference to the welfare of other groups than one's own, and when doctrinal differences become acute, this indifference very soon develops into active hostility. The leading instance of religious intolerance in the period of Cōla rule is that of the persecution of Rāmānuja and his followers by a Cōla monarch whose identity is not altogether free from doubt. We have seen reason to believe that this persecution led to a popular revolt in which Adhirājendra, the last ruler in the male line descending from Vijayālaya, lost his life. If this is a correct view of the course of events, two inferences may be drawn. First, that far from being part of a definite policy of the Cōla monarchy to root out Vaiṣṇavism, the persecution of Rāmānuja was only the freak of an individual ruler. Secondly, that the general atmosphere was so unfavourable to a narrow religious policy, that the monarch who attempted it lost his life in a popular revolt and has ever since been universally abhorred as the kṛmi kāṇṭha (the putrid neck). No persecution has ever failed to turn out ultimately to the profit of the persecuted faith, and there is no doubt that the creed of Rāmānuja, already well established in the land by the ministrations of a long line of ālvārs and ācāryas, drew fresh strength from the foolish and short-lived attempt to crush it out of existence. The fact remains, however, that from this period, the Śaivas and the Vaiṣṇavas of South India became strangers to that friendly feeling which subsisted between them in an earlier age when they waged a common war against the Baudhās and the Jainas.

Another spasmodic outburst of anti-Vaiṣṇava feeling is much better attested than the persecution of Rāmānuja, which is so overgrown with legend that the real course of events seems to be lost beyond recovery. We refer to the deeds of Kulōttunga II in Cidambaram which are, as we have
seen, clearly attested by contemporary inscriptions and literature. That Kulottunga II was a fanatic Śaiva who wanted to upset the time-honoured disposition of the images of Śiva and Viṣṇu in the great temple of the holiest centre of South Indian Śaivism cannot be gainsaid. The balance of the two faiths, thus rudely upset by Kulottunga, was redressed in later days by the Vijayanagar rulers, but once again, the old harmony has gone, and the attitude of the two groups of devotees that have to jostle in the premises of the temple is hardly as friendly as the relative positions of the deities they worship would seem to require.

A measure of the increasing social exclusiveness of the different sects is found in a casual decision, dated A.D. 1160, of the Mahāsabha of Tirukkaṇṭaiyūr. The sabhā resolved that any mahēśvaras who, contrary to their tenets as custodians of the Śiva temple and its observances, mixed freely with Vaiṣṇavas, would forfeit their property to the temple. This is almost the only recorded instance of this kind; even so, its significance is unmistakable. It is, no doubt, typical of the new religious atmosphere of steady deterioration that was setting in.

The unique position of Kāṇcipuram, one of the capital cities of the Cōla empire, is very instructive in regard to the mutual relations of the rival religious systems which were competing for royal patronage and popular favour. This city is seen to have comprised three principal sections, each consecrated to a particular faith and the institutions ministering to it. The biggest of them all is devoted to Śiva, then comes what is often called Little Kāṇcipuram sacred to Viṣṇu in the form of Hasti-giri-ālvār or Arulāla Perumāl, and lastly we have Jina-kāṇci, popularly known as Tirupparuttikkunru, undoubtedly larger and more prosperous and in more direct and frequent communication with Kāṇcipuram proper in the days of the Cōla empire than at the present day. Let us also recall that many vestiges of what must once have been a considerable Buddhist colony have been found at Kāṇcipuram. We see in the plan of the different parts of this great and ancient city and their mutual relations much that is suggestive of the history of religious beliefs and practices at their best in South India.
The impression of the tolerance and eclecticism that gene-
rally characterised the religious outlook of
the time is strengthened by a study of the
pantheon which included an assortment of all conceivable
deities to whom worship was offered throughout the country. Besides images of Śiva in his various aspects like Kirāṭar-
junīya, Bhikṣātana, Kalyāṇasundara, Pañcadēha, Lingapurā-
ṇadēva, Umāsahita, Naṭarāja, Daksināmūrti, Śrī Kaṇṭha and
so on, the icons presented to the great temple of Tanjore by
its royal patrons included images of Gaṇapati, Subrahmanya,
Mahā Viṣṇu and Śūrya. There were also images of Śaiva
saints receiving regular worship among them like Cāndēś-
vara, the three authors of the Dēvāram, Meypporul-nāyanār,
Śiruttōṇḍar, Śirāḷar and others. Among goddesses are men-
tioned Kāla-piḍārī, Dūrgā-Paramēśvari and Eḻkalattu Dūr-
gaiyār ᪩mākārasundari. The Tanjore inscriptions mention
incidentally other minor deities worshipped in several out-
lying villages; these village deities comprised many forms of
Piḍārī, Śeṭṭaiyār (Jyēṣṭhā) and others, whose shrines are
called tirumùṟṟram as distinguished from the Śrī Köyil of
the higher pantheon. The seven Mothers are mentioned in
other inscriptions, as also Kṛṣṇa, Rāma, Sītā and Lakṣma-
ṇa, and Hanumān. Tiruvoorṭiyūr offered worship to all the
sixty-three Śaiva saints, and Kāḷahasti kept the memory of
a local legend fresh in the name of a garden called after Kaṇ-
ṇappar. Eḻṇāyiram, a strong centre of Vaiṣṇavism, allotted
shares from the lands of the village to the shrines of Śrī-
Mūlāsthānam-uḍaiyār, Sarasvati, Śrībhaṭṭaraki, Mahāmōṭi,
Śūryadēva, Saptamāṭargal, Mahāśāstā, Dūrgā, Jyēṣṭhā and
the gods of the Śēris. To complete the picture of practical
popular religion it may be added that pilgrimages to specially
sanctified places were known and the charity of some took the
form of providing amenities for the pilgrims en route to
and from Tirumuḷalai (Tirupati). The regular sacrifice of
a goat on every Tuesday to Munḍēśvāri by the Kurava women
of the nāḍu is recorded in a Mysore inscription of the time
of Rājēndra I.

There is thus not a single element of popular Hinduism
as we know it now that is not represented in
Neo-Hinduism.
SPIRITUAL VALUES

of India have often been puzzled and sometimes irritated by the utter recklessness with which Hinduism appears to sanction and absorb within itself the basest superstitions and devil worship as well as the noblest and purest forms of worship and meditation. But in religion, as in other matters, the aim was to attain, not equality, but harmony; to evolve a system in which each person and class would find a proper place, a foothold from which the next step might be taken. The doctrines of karma and rebirth were parts of the living faith of the whole people, and the inclusion, within the common fold, of the more primitive manifestations of the religious impulse was but the result of a metaphysic which saw in the lowliest human being, in fact, in any living creature, a spark of divinity enveloped in the accidents of its own past and working out its way back to its pristine purity. The honoured place held by many nāyanārs and ālvārs who were not of the priestly class by birth, and the story of the pariah saint Nandan show that the standard of spiritual values was by no means lowered by the admission of primitive faiths into the ante-chamber of Hinduism. The aim was ever to purify and sublimate the religious impulse, though it is probable that, in the attempt to raise the lower forms, the higher ones did not themselves altogether escape damage.

The life of the ascetic strongly appealed to the imagination of the people, and one of the common forms of religious charity was to provide for the feeding, regular or occasional, of ascetics in temples and mathas. Vaiṣṇavism was on the whole moderate in its devotion to the ascetic ideal, and did not give rise to the bizarre manifestations of it associated with Śaivism. The Vaiṣṇava endowments generally provided for the feeding of Śrī-Vaiṣṇavas and tādar (dāsas), or of Brahmins who had a perfect mastery of the Veda. And the degenerate Vaiṣṇavism of the Rādhā cult was as yet unknown and had apparently no great vogue in the South at any time. Examples of Vaiṣṇava mathas like the Kundavai matha at Uttaramērūr can be gathered from inscriptions. Śaivism was at this period in marked contrast with the Advaitism of Śankara, Śmārta Hinduism as it may be called, and embraced a whole gamut of sectional groups ranging from the comparatively mild Śivayōgins to the extremely fanatical and repulsive groups
like the Pāṣupatas, the Kāpālikas, and the Kālāmukhas. The Śivayōgin, as his name implies, spent his life meditating upon Śiva and seeking release from the bonds of mundane life by such meditation; at the approach of death, he is said to bathe his body in ashes, utter certain Śaiva mantras and worship the linga on his chest. Many are the inscriptions recording endowments for Śivayōgins being fed in temples and maṭhas.61 The Kālāmukhas, also called Mahāvratins, were perhaps the most extreme sect among these, and do not seem to have been very different from the Kāpālikas. "The Kālāmukhas hold that the following are the means for the attainment of desires concerning this world and the next:— (1) eating food in skull; (2) besmearing the body with the ashes of a dead body; (3) eating the ashes; (4) holding a club; (5) keeping a pot of wine; (6) worshipping the god as seated therein."62 From these practices, they were known as Mahāvratins, 'men with the great vows'; they roused the disgust of a humane reformer like Rāmanuja. They appear even to have practised human sacrifices.63 The Kālāmukhas were widespread in South India in the ninth, tenth and eleventh centuries. They did not lack support from the princes and the people. The Koḍumbāḷūr chieftain Vikramakēsari, the contemporary of Parāntaka II, constructed the three temples (vimāna-trayam) known as Mūvarkōvil, and then he presented a big maṭha (brhan-matham) to the glorious Mallikārjuna of the Āṭreyā gōtra, a man from Madhurā, versed in the Veda and the śisyā of Vidyārāśi and Tāpōrāśi; to that chief ascetic of the Kālāmukhādāṇa, his guru, the Yādava (Vikramakēsari) also gave eleven grāmas attached to the maṭha for the regular feeding of fifty Asita-vaktra ascetics.64 Earlier than the date of this record from Pudukkottah, is one from Veḍāl (North Arcot) which mentions the Kālāmukha Daśapuriyān of the Hārīta gōtra and the Āpastamba sūtra.65 At Mēlpāḍi, in the same part of the country, there was a maṭha of the Kālāmukhas of which the head was called Lakulīśvara-Paṇḍita.66 There was another at Tiruvorriyūr presided over by Caturānana Paṇḍita.67 In the reign of Vīrājēndra, an inscription from Jambai (South Arcot) mentions a Mahāvratin Lakulīśvara Paṇḍita among the authorities of the local temple. A Kālāmukha Gōmaḍattu Arulāḷa Bhaṭṭan sold some land to the temple at Kōyil Tēvarāyanpēṭtai (Tanjore district) in A.D.
Other Kālāmukhas of the same spiritual lineage, bearing the names Śailarāśi and Jñānarāśi, are mentioned as endowing lamps or taking charge of such endowments in the temple of Tiruvānaikkōyil (Chingleput) in the years 1127, 1205 and 1231. All these instances point to the extent and continuity of the influence of the Kālāmukhas on South Indian Śaivism under the Cōḷas. It may be doubted, however, if the members of the sects who were connected with the temples and perhaps conducted worship in them, actively practised the tenets attributed to them. In the absence of contemporary literary evidence on such questions, we lack the means of determining this satisfactorily.

The career of one of the Caturānana Paṇḍitas of the Tiruvorriyur maṭha is rather fully described in an inscription of the time of Kannarādeva, and deserves to be noticed in some detail as affording an interesting and authentic instance of the kind of motives that sent people into a life of ascetic renunciation. Born of a family of local chieftains in Kērāla, Valabha who resembled Guha and was possessed of many great qualities, mastered all the arts and sciences in his boyhood and, in the prime of life, bent on service to the world, he reached the Cōḷa country and came to be closely associated with king Rājāditya as his sāmanta and affectionate friend. As, owing to other pre-occupations he did not have the pleasure of fighting and dying along with his friend on the battle-field, he smarted that his life was not in keeping with his birth and connections, and became indifferent to the things of the world. Then he bathed in the Ganges, and turned ascetic at Tiruvorriyur, obtaining his vrataś from Niraṇjana guru and becoming a Mahāvratin, Caturānana by name, and head of the local maṭha. The inscription which gives this account is dated in the twentieth year of ‘Kannarādeva who took Kacci and Taṇjai’ about A.D. 960, when he had made himself master of the northern districts of the Cōḷa kingdom as a result of his invasion.

The ascetics owned no property themselves; but their organisations, the monasteries (maṭhas), often owned vast estates devoted to their maintenance and the encouragement of learning and the arts. What proportion of the population...
led such a life of pious, if not uneasy, poverty, and whether it was a larger one than at present, it is of course difficult to determine. The times were quite favourable to the ascetic ideal, and all religious systems in the country applauded it. Asceticism was twice blessed; he who turned ascetic and he who did not do so, but remained householder, alike gained by it. Both accumulated religious merit, for the householder was assured of a good berth in the other world as much for his gifts (dāna), as the ascetic for his renunciation and austerity. There was no doubt many a pious fraud masquerading under the garb of asceticism that often afforded the occasion for a good joke among the populace whose common sense was seldom slow in detecting such cases. But the modern attitude which, in the name of economics, counts each man a hand, and looks upon a mendicant as an idle hand, was altogether unknown. And in spite of its excesses and aberrations, the ascetic ideal has done great good to the people by stressing the higher values of the spirit, and by giving them a ready-made philosophy with which to face the hard realities of life. It is still cherished by the masses of the people, in the villages, though not so much in the cities.

The history of the maṭhas and guhais of the period cannot be pursued in any detail here. Their origin is anterior to the reign of Rājarāja I and their number and influence steadily increased during the period of Cōla rule in South India. Starting from important centres where one or more maṭhas were established in the first instance, the movement spread all over the land until almost every temple came to possess one or more maṭhas functioning in close proximity to it. They grouped themselves from the beginning round a few prominent centres and in course of time, a limited number of santānas, spiritual groups attached to particular successions of gurus, came to be distinguished; examples of such santānas are the laksādhyāya santāna of the maṭha of Patañjali-đēvar situated at Melaićcēri of Perumbāṟṟappulīyūr (Cidambaram) which controlled an acāryasthāna at Kilaikaṭṭu (Kilaīyūr, Negapatam tq., Tanjore dt.), besides the Kollāmaṭha at Vārāṇasī and Naḍuvil-maṭha at Tiruvānaikkāval; that of the mudaliyārs of Tiruccattimurram and the māligai-maṭatu mudaliyār santānam of Tiruvīḍaimarudil. Many of these
groups were confined to the Tamil country in the range of their activity; these were the Tamil Śaiva māthas proper. Others, however, kept up wider contacts and prided themselves on their connection with Āryadeśam, Benares, or even Kashmir; the Gōlakī mātha had also a considerable following in the South. Epigraphy and tradition alike point to a fairly large immigration of Bhaṭṭas from Northern India to important religious centres in the South, particularly to Śrīrangam; immigrants from Kāśmiradeśam are specially mentioned in Śrīrangam besides other places in Chingleput and Ramnad districts. Generally, the māthas which maintained these external contacts belonged to the various schools of Pāṣupatas, Kāpālikas and so on. There must have been monastic institutions of other types maintained by Śaiva Brahmins and Vaishnavas, though of these we learn relatively little from the inscriptions.

One instance of a mātha in which provision was made for the convenience of pilgrims deserves special mention. A record from Gōvindaputtūr dated A.D. 1248, mentions that Subrahmanya Śiva of Cidambaram (Vyāghrapuri), a grandson of a certain well known Kandhābharaṇa, purchased land from several persons and created an endowment for certain specific services to be undertaken by the Tiruttoṇḍattogaiyān-tiru-maṭḍam situated in the temple of Tiruviśaiyamangai at Gōvindaputtūr. Among the services to be undertaken with the proceeds of the land were the supply of salt and castor oil to pilgrims, and medical help for those among the disciples who fell ill and had no one to look after them. It is also of interest to note that Subrahmanya Śiva, evidently also the head of the mātha, laid it down that his successors duly appointed by him for the administration of the mātha at the end of his life were to carry on this arrangement, and in case he died without choosing his successor, he was to be chosen by the head of another mātha at Cidambaram (also called Tiruttoṇḍattogaiyān-tirumadam) and that the new head so chosen was to carry on the arrangements under that particular endowment. It is possible that similar provisions for general amenities, besides feeding and teaching, commonly undertaken by these institutions, obtained elsewhere; but we have no definite knowledge of them. It has been pointed out that sometimes even animals were attended to in similar in-
stitutions, and an instance from the Travancore country has
been cited. 77

Before leaving the mathas, attention must be drawn to a
popular riot described in a record of the
A kalaham, the second year of Rājarāja III78 as guhai-idikalahan, a revolt in which monasteries were demolished.
This occurred in the twenty-second regnal year of Kulōttunga III, A.D. 1200, and in it, the property belonging to a
guhaī in Tirutturāipūndi suffered badly. The causes of this
demonstration are not stated and we cannot even say whether
it was directed against this particular guhai or guhais in
general; on the latter assumption, it is indeed very strange
that we hear nothing more of it than this casual reference to
it. 79

In the long period of Cōla rule the Hindu temple attain-
ed the zenith of its influence on the social
life of the country. It ceased to be a small
structure of brick and mortar providing a
centre of simple worship attended by the villagers. The new
idea of the stone temple found room for the employment of
much skill and taste in its planning and decoration. With
its rise, there came up also a varied and complex routine in
each temple sustained by the rich accumulations in land and
gold, the result of pious gifts, offered with a generosity and
administered with a care to which we have long become
strangers. Each generation husbanded with caution what
was handed down to it, and by means of fresh additions,
managed to leave a richer heritage to its successor. The
vast and growing wealth of the temples brought them into
more and more intimate business relations with the neigh-
bourhood. And in Tanjore, there rose under Rājarāja's eye,
as under a magician's wand, the marvellous Great Temple
which surpassed everything effected elsewhere by genera-
tions of effort. Not only did its stately plan ensure for it an
abiding place as the masterpiece of South Indian Temple
architecture, but the elaborate arrangements made for the
management of the affairs of the temple and carefully record-
ed in the inscriptions on its walls, summed up the best prac-
tices of the time in this regard and set a model for the future.
A deliberate desire to bring the temple into intimate touch
with several aspects of the life of the people marks almost
every one of these arrangements. As the Great Temple adorned the capital city of the whole empire, and as it was the foundation of the greatest monarch of Southern India, the range of its contacts was naturally much wider than that of an average temple; but almost every temple, however small in size and restricted in influence, was a miniature of the Great Temple and had its counterpart of every feature of the larger institution.

The Great Temple of Tanjore was easily the richest temple of the time. The king alone had by the twenty-ninth year of his reign presented to it a vast amount of gold and treasure in the form of ornaments, jewels and vessels. Much of it was booty that fell to him as a result of his wars. The quantity of gold of which account has been preserved amounted to over 41,500 kālañjus, or, taking a kālañju to be about 70 grains, well over 500 lbs. troy. The value of jewels presented was about 10,200 kāśus, equal to half as many kālañjus, in gold. Of silver he gave 50,650 kālañjus, over 600 lbs. troy. He set apart lands in several villages throughout his dominions, including Ceylon, yielding an annual income of 116,000 kalams of paddy, equal at the then prevailing prices to 58,000 kāśus. Besides a cash income of 1,100 kāśus. For the service of the temple, four hundred hetaerae were impressed from among those of the other temples in the country, and they were assigned each a pangu (share) comprising a house and one vēli of land yielding a net revenue of 100 kalams of paddy a year. About 180 such shares were set apart further for the maintenance of as many as 212 men servants comprising dancing masters, musicians, drummers, tailors, goldsmiths, accountants and so on. Among these were three persons to sing the Ariyam and four others the Tamil, apparently the two systems of music called ahamāryam and dēśi elsewhere. There was constituted also a choir of fifty persons for reciting the Tiruppadiyam to the accompaniment of musical instruments; the choir had the power to fill vacancies by co-optation in case any of them died or migrated elsewhere leaving behind no relative suitable to take his place; the daily remuneration for each of them was fixed at three kurujis of paddy-corn. Rājarāja's elder sister Kundavai presented to the temple gold of the weight of nearly 10,000 kālañjus and utensils of the
value of 18,000 kāśus. Others, queens and high officials and regiments of soldiers, made other gifts recorded with equal care and precision on the temple walls and pillars. All the cash endowments amounting to several thousands of kāśus were loaned out to numerous village assemblies at rates of interest fixed in kind or money, and generally ranging about 12½ per annum. Camphor, cardamom-seeds, campak-buds and cuscus-roots, for instance, were provided for in this manner by means of cash endowments.\textsuperscript{83a}

In fact, the place of the Great Temple in the economy of the capital city and of the empire can hardly be exaggerated. Its construction must have extended over many years and furnished employment for the best architects and sculptors of the land during these years, besides a vast number of common labourers. The accurate and detailed descriptions of the numerous icons, some of them cast in the form of complex groups of figures in attitudes illustrating the favourite themes of legend, give the impression of a high state of efficiency attained in the art of casting metals and of a more or less constant and profitable employment for the skilled artisans.\textsuperscript{83b} The account, equally minute and complete, of the ornaments and jewels with which the images were decked testifies to the superior excellence reached in the art of the goldsmith, and the extent to which it was promoted by a rich temple. And as a matter of course, every temple, great or small, held in relation to its neighbourhood exactly the same position that the Great Temple had in the capital. The difference was only one of degree. As landholder, employer, and consumer of goods and services, as bank, school and museum, as hospital and theatre, in short, as a nucleus which gathered round itself all that was best in the arts of civilised existence and regulated them with the humaneness born of the spirit of Dharma, the mediaeval Indian temple has few parallels in the annals of mankind. The examples of searching periodical inquests by the highest officers of the central government, sometimes by the king himself, into the management and affairs of the temples, that are recorded in the inscriptions, show that the Cōla government realised the increasing social importance of the role of the temple and the need for the exercise of a steady and vigilant control on the business side of its affairs.\textsuperscript{84}
By the side of Saivism and Vaishnavism and the other forms taken by Hinduism to which attention has been drawn, Jainism had a fair following and enjoyed the patronage of the princes and people, though not to the same extent as the orthodox creeds. The pali-candam, the land of the pali (Jaina temple), was a recognised category of tax-free land known to the revenue accounts of the time. Tamil literature was greatly enriched by the writings of Jain authors, and legend avers that as late as the middle of the twelfth century Sekkilari was goaded into the composition of his magnificent 'Lives of the Saints' (Periya-purana) by king Kulottunga II seeking literary enjoyment in the verses of the Sivaka-Sindamauni, a secular kavya in Tamil by a Jain author. Vestiges of Jainism have been discovered in the Travancore country which, though undated, may with some confidence be assigned to the period extending from the tenth to the thirteenth centuries. And the Cola inscriptions contain noteworthy references to Jain centres in the Tamil districts. The Udayendiram plates of Hastimalla record that the Digambara Jains had an ancient pali-candam comprising two pattis of land which were specially excluded from the gift of the village of Kaalaikkottur made in the reign of Parantaka I. There was at Vedal (N. Arcot) a large Jain monastery in which some dispute arose between one nun and her five hundred pupils on the one part and four hundred nuns on the other, and was put an end to only by the lay Jains of the place taking under their protection one of the parties to the dispute. This was about A.D. 885. At Surrumur in South Arcot an inscription of the seventeenth year of a Rajakesari records the provision of a lamp in the mandapa of the temple of Parsvanatha in which the scripture was expounded. A certain Gangasurappurumballi of Rajeendrapuram finds mention in a record from Tirakkol (N. Arcot); and a Kanakasenabhatara who had the pali is found at Sendalai in the twelfth year of a Parakesari. At Anandamangalam in the Chingleput district, on a boulder which bears in a line the sculptures of three groups of Jaina figures, is found engraved a record which provides for the daily feeding of one adigal in the Jinagirippalli. This record is dated A.D. 945 in the reign of Parantaka I. In the same year, a pupil of Aristanemibhatara, of the big Jain settlement of
Tiruppānmalai, Pattinik-kuratti-āḍigal by name, caused a well to be dug at Vilāppākkam, and the well and a house were constituted into a nunnery, under the supervision of 'the twenty-four' of the place. In the seventeenth year of Rāja-raja, two lamps were endowed by a land grant to the big monastery (periya-paḷḷi) in Tirunaruṇganḍai, a paḷḷic-candam in South Arcot. Tirumalai near Pōḷūr in North Arcot, and Tirumalavāḍi in the Trichinopoly district where Kundavai built a Jain temple were other great Jain centres of the time. At Tirupparuttikkunṟam, a suburb of Kāṇcipuram, there is a celebrated Jain shrine to this day. This place is often called Jina Kāṇcī, and its Rsisamudāya, congregation of monks, is said to have purchased some land about A.D. 1116, and the same samudāya is just mentioned in another inscription of a slightly later date in the reign of Vikramacōla. An undated inscription of the reign of Kulōttunga I records a gift of land to a perumballaḷ (big Jain temple), called after the king’s name, at Kuhūr, in the Tanjore district. Two other paḷlis are mentioned in an inscription of A.D. 1194 from Maruttuvakkudi, Tanjore district. The settlement at Jina-Kāṇcī is once more mentioned in A.D. 1199, when Kurukkal Candrakīrtti and some others are said to have exerted themselves to secure the grant of a paḷḷic-canda iraiyili for this important shrine.

Facts like these raise a warning against a wholesale acceptance of the stories of the persecution and extirpation of Jainism and Buddhism, so freely retailed in the hagiology of the Hindu sects.

Buddhism does not seem to figure as much in the epigraphy of the period as Jainism. The celebrated Leyden grant indeed records the gift of a whole village to the Baudhā Vihāra of Cudāmaṇi-Varmādeva in Negapatam, and this grant was supplemented by a fresh gift in the reign of Kulōttunga I, on a representation made by the king of Kadāram through his ambassadors. And the Vaisnava legends have preserved a curious story of Tirumangai Ālvār having despoiled the Baudhā Vihāra of Negapatam of a solid golden image of the Buddha in order to find the funds required for building the great Ranganātha temple at Śrīrangam; possibly this legend only means that at the time the lives of the Ālvārs were put together, in the twelfth
century A.D., Negapatam was still a strong centre of Buddhism which attracted popular attention by its wealth and influence. Some relics of Buddhism have been traced in Kāñcipuram and it is quite possible that Kāñcipuram which was one of the great centres of Hinduism and Jainism also accommodated a Buddhist colony in these days. Śrī Mūlavāsam in Malabar, on almost the same latitude as Negapatam on the opposite coast, was another well known centre of Buddhism whose influence was felt from very early times in places as far from it as Gandhāra. A more systematic search for Buddhist antiquities in Southern India than has yet been undertaken may reveal other centres of that religion not now known to us. Buddhist writers also contributed to the growth of Tamil Literature, though not to the same extent as Jains. All the same, epigraphy and literature alike produce the impression that in the tenth and eleventh centuries of the Christian era, Buddhism was less popular in the Tamil country than Jainism, and it seems probable that in the religious controversies of the preceding age, Buddhism suffered more damage and lost its hold on the people of the country more completely than Jainism.

The picture of religious life in the country is thus a complex one. There was a perpetual stirring and mixing together of various creeds each influencing the others and being influenced in turn. As a result of this long process of assimilation, the Buddhist vihāra, the Jain paḷi, and the Hindu temple presented many similarities in their worship, organisation and festivities in the midst of equally striking differences; and the ideals of asceticism and renunciation made a common appeal to all these religions alike. On the whole the religious differences of the time, such as they were, did not tend to produce social discord, and a general attitude of mutual tolerance, if not respect, seems to have been well sustained.

1. Hinduism and Buddhism, p. xl.
3. For an unconvincing attempt to treat this as history, see S. K. Aiyangar, Ancient India, pp. 413-4. M. Raghava Aiyangar, on the other hand, suggests that the story is the result of a confusion between C. 83
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Aluḍaiya Nambi, i.e., Sundaramūrti, the real contemporary of Tirumangai, and Aluḍaiya Pillai (Sambandar). Alvārgal Kālanilai, p. 137—a shrewd guess, but not more. More recently the same scholar has restated some of Dr. S. K. Aiyangar’s arguments and sought to establish the contemporaneity of the two hymnists; but his new argument rests on the unproven and improbable assumption that Nandivarman Pallavamalla had the title Vairamēgha. Dr. S. Krishnaswami Aiyangar Commemoration Volume, p. 210.


5. 8 of 1918.
6. 373 of 1903 and 99 of 1929.
7. SII. iii, p. 93, II. 32-3.
8. 129 of 1914; 349 of 1918; 358 of 1903; 199 of 1915, etc. The mention of Tiruvembūvai in 12 of 1905, of Tiruccāḷal in 185 of 1908, and of Tiruvembāvai and Tiruvaṉḍavūrāḷi-nāyanār in 421 of 1912 is noteworthy.

8a. 97 of 1932. See, however, Tamil Lexicon, s. v. Dēvāram.
8b. 143-4, 149, and 160-1 of 1940-1, ARE, 1939/40-42/3, II, 41.
8c. 176 of 1940-1.
9. v. 46; also EI, xv, p. 54.
10. Nāṭhamuni’s birth place is called Vīrāṉarāyaṉapuram; this recalls a surname of Parāntaka I.
11. i.e., the works of Śaṭṭhakopa.
12. Divyasūricavītra, xvi, 13-21. The same story is repeated with some natural embellishments, in the Guruparamparas. The main differences introduced by the later account are: (a) the visitors to Vīrāṉarāyaṉapuram, from whose recitation of a hymn Nāṭhamuni learned of the existence of the hymns, are stated to have come from the Western country, and not Kurugūr. (b) At Kurugūr, Nāṭhamuni is told definitely by Parāṅkuśādāsa, a pupil of Madhurakavi, that the Tiruvaṉḍom i and other sacred literature had been lost for a long time. (c) All the 4,000 hymns, not only the one thousand and odd of Śaṭṭhakopa, are revealed to Nāṭhamuni.
13. R. G. Bhandarkar’s date, twelfth century A.D., for Kulasekhara Āḻvār (Vaishnavism, etc., pp. 49-50) is clearly wrong. A hymn of Kulaśeṅkhara is specifically mentioned by its first words—ṭeṭṭārundirad—in an inscription of the year A.D. 1088. (SII. iii, p. 148).

14. 181 of 1923.
15. 176 of 1923.
16. 61 of 1892.
17. 62 of 1892.
18. 343 of 1921.
19. 557 of 1892.
20. 126 of 1900, a record of Śōla-Kēraladēva.
21. 493 of 1919.
22. 333 of 1906.
NOTES

23. 103 of 1926; 52 of 1928.
24. 266 of 1923.
25. SII. ii, 25 seems to me to record one such endowment. The phrase employed is tirup-parai-araiyavum; Hultzsch has taken this to mean: 'to beat the sacred drum'. The fact that the act had to be performed by apūrvis of the ghātikā (See SII. iii, p. 233 n. 2) suggests the need for a better interpretation; parai means also 'word' and 'arai', 'speak' or 'recite'. I think it is the recitation of the Vedas, the Sacred Word, that is in question here.
27. ARE. 1912, II, 29. See also Tucci's citations in JPASB. xxvi (1930), pp. 130–2.
28. The Anaimalai (Madura) 'Cave Temple' to Narasimha is one of the few early Pāṇḍya temples known. EI. viii pp. 317 ff.
30. 132 of 1925.
31. EI. iv, p. 281, and 382 of 1905.
32. ARE. 1926, II, 22.
35. 111 of 1930.
36. 72 of 1931.
37. JOR. vii, p. 200.
38. 8 of 1919. G. Jouveau-Dubreuil has stated that the nāmam is not seen earlier than fifteenth century. (Archaeologie du sud de l' Inde., ii, p. 62). This inscription gives clear evidence of its use at least four centuries earlier.
39. Verse 86.
40. 205 of 1904.
41. Periya-tiru-moli. VI, 6, 4.
42. 257 of 1925.
43. SII. ii, Intr., pp. 29–41.
44. Ibid.; 606 of 1902; 177 of 1907; and 118 of 1914.
45. Also 56 and 57 of 1913.
46. 207 of 1919.
47. Also 10 of 1898.
48. 705 of 1909; 131 of 1892 (SII. iii, 66).
49. 93 of 1925; 289 of 1897.
50. 244 of 1910.
51. 335 of 1906.
52. 187 of 1912.
53. 125 of 1922.
54. 335 of 1917. Sūrya, seven mothers and Śāstā are mentioned together in 131 of 1892.
55. 430 of 1905; 255 of 1915.
56. 484 of 1911.
57. For an ingenious but perverse explanation of this feature, see Trevaskis—The Land of the Five Rivers. p. 57.
58. 333 of 1917.
59. Vēdāma alagidāga valla Brāhmaṇar, 343 of 1917.
60. 184 of 1923.
61. 467 of 1908; 577 of 1920; 227 of 1911; 101 of 1914; 241 of 1894, etc.
63. Gopinatha Rao, op. cit.
64. Pd. no. 14. See also PK. pp. 116-7.
65. 85 of 1908.
66. 85 of 1889.
67. 177, 181 of 1912, etc.
68. 247 of 1923.
69. 360, 357, 352 of 1911.
70. Names like Lakulīśvara and Caturānana are titles rather than personal names. Failure to grasp this fact firmly has led to some confused writing. Fleet made the mistake of supposing that the founder of Pāśupata was the same as Lakulīśa of the Mēlpāḍī inscriptions, (EI. v. p. 288; contra Gopinatha Rao, op. cit., pp. 17 ff), who is again identified with his namesake of Jambai (ARE. 1907, II, 39). The latter identification is not, like the former, a chronological impossibility; but it is improbable that the same man was in charge of important religious duties at Mēlpāḍī and Jambai about the same time. The Tiruvōṟṟiyūṟ inscriptions leave no manner of doubt that Caturānana was the title of the head of the local matha borne by a succession of persons who held the office.

71. 181 of 1912. ARE. 1913, II, 17. EI. xxvii, p. 293. One wonders if this man was the same as Veḷḷangumaran, the Kērāla general of Rājaʤitya, who built the Śiva temple at Grāmam (735 of 1905), and was the most prominent among the numberless Kērāla servants of Rājaʤitya.

72. 'Guhai' means, according to the old Tamil lexicon, the Pingalam, a place where ascetics reside (munivar iruppidam), a monastery. Vide Tamil Lexicon s. v. Guhai.

73. Contra ARE. 1909 II, 53. Tiruvāduruturai (111 of 1925) and Tiruvōṟṟiyūṟ (181 of 1912) are among the earliest places where mathas came up. See also ARE. 1911, II, 31 for a brief notice of some mathas.

73a. 88 of 1946-7, ARE. p. 3.
74. 392 of 1908.
75. 49 of 1911.
75a. 14 of 1936-7, ARE. II, 28.
76. 192 of 1929.
77. ARE. 1929, II, 39; TAR. 1920-21, p. 64.
78. 471 of 1912.
79. Contra ARE. 1913, II, 42.
80. SII. ii, 38, paragraph 48.
81. SII. ii, p. 63.
82. 360 of 1907; 211 of 1912.
83. SII. ii, 65.

83a. A lamp of ghee and camphor to be maintained in the temple of Śauripperumāl at Tirukkāṇnapuram required, in a.d. 1129, an endowment of 20 kalānjus in gold. (509 of 1922).
NOTES

84. Details of such instances are cited in my paper on ‘The Economy of a South Indian Temple in the Cōla Period’ in the Malaviya Commemoration Volume.

85. TAS. ii, pp. 125 ff.
86. SII. ii, 76, vv. 27-8.
87. SII. iii, 92.
88. 201 of 1902.
89. 277 of 1916.
90. 7 of 1899.
91. 430 of 1922.

92. 53 of 1900. Possibly the 24 formed a local Jain assembly, the number being that of the Tirthankaras.

93. 385 of 1902.

94. SII. i, 67 and 68. Kundavai built another Jain temple at Dādāpuram. (ante p. 643).

95. 382 of 1929.
96. 381 of 1929.
97. 288 of 1917.
98. 392 of 1907.
98a. 43 of 1890.
99. IA., 44, p. 127.
100. TAS. ii, p. 117.
CHAPTER XXVI

LITERATURE UNDER THE CÔLAS

In literature, as in most other spheres, the age of the imperial CÔlas constitutes the most creative epoch of South Indian History. After the brilliant achievement of the Śangam age, in which the princes of the CÔla lineage took a good part as patrons of poets and sometimes as authors, literature and arts pass under the protection of the Pallavas and the Pândyas for a period of four or five centuries. During this period, Tamil and Sanskrit literatures were extensively cultivated; there was also some writing in Pâli undertaken principally by the Buddhist divines of the period. The Dēvāram and the Tiruvāsagam, and the bulk of the ‘Four Thousand Sacred Hymns’ of the Tamil Vaiśṇava Canon belong undoubtedly to this period, as also the Pândikkōvai, Śūlāmaṇi, the Nandikkalamabakam and the Bhārataveṇbā of Perundēvanār. In the domain of Sanskrit, the illustrious names of Kumārila and Śankara belong to the same age.

With the rise of the CÔla power, there ensues a broadening of the channels of literature and a more copious flow of literary effort, the expression of a fresh energy released by the realisation, for the first time, of an imperial state in South India. The direct connection between the growth of the CÔla empire, a new political fact, and the birth of the new literature, becomes clear if we compare the highly ornate and poetic prāṣastis of the CÔla inscriptions with the meagre and arid prose of the inscriptions of an earlier time. The difference is more noticeable in Tamil, the language of the people, than in Sanskrit, the language of learning. All the prāṣastis of the CÔla kings from the time of Rājarāja I, with few exceptions, may be classed among the best specimens of the literature of the age; the stately diction, the easy flow of the verse, and the animated narration of historical incidents mark them out as a class by themselves in the literature of Tamil. Besides the
imperial praśastis, there are other instances of literature in inscriptions. The examples that suggest themselves most readily are the Cidambaram and Tiruvadi inscriptions which recount the career and achievements of Naralōkavīra, an official who served Kulottunga I and Vikramacōla with great distinction; and the praśasti of the Kāḍavas in the inscriptions found at Atti, Vāyalūr (Vailūr) and Vṛddhāchalam. In these compositions the various metres are handled with great skill; the somewhat complex laws of Tamil prosody are observed with an easy grace which saves the author from the use of obscure words or the adoption of forced constructions; and as narrative poetry, these inscriptions share some of the best qualities of the imperial praśastis. There is not the slightest doubt therefore that these poems were the compositions of court-poets of a high order, and that the steady demand for their services furnished a great impetus to the cultivation of secular literature in this period.

The names of some works have been preserved casually in the inscriptions; these works are altogether unknown otherwise; they were once considered worthy of public recognition, but having no access to the works themselves, we are not in a position to decide if the recognition was a homage to their literary excellence or was the result of other causes, local or personal. However that may be, the names of these works and the occasions for their being mentioned in inscriptions give us some idea of the extent of popular interest in literary productions and of the types of literature that commanded popularity. Rājarāja I, perhaps the greatest emperor of the line, was the subject of two works, a drama and a Kāvya. They are the Rājarājēśvara-nāṭakam and the Rājarāja-vijayam; the former was to be enacted in the great Tanjore temple during festivals and the latter was to be read in the temple at Tiruppūndurutti, and endowments were created to provide for both. It is not certain if these works were in Tamil or Sanskrit; it seems probable that the nāṭakam was not a drama based on Rājarāja's life, but rather a dramatic representation of the construction of the great temple itself, if it was not merely an attempt to popularise some Śaiva legends. The Rājarāja-vijayam might have been a quasi-historical poem treating of Rājarāja's reign. In any case, both the works must
have contained several allusions, if not accurate descriptions, of some of the most striking episodes in Rājarāja's life, and the loss of these works is indeed much to be regretted. Kulōttunga I was the subject of another work, Kulōttunga-Cōla-caritai, by Tirunārāyaṇa-bhāṭṭa, also called Kavi-kumuda-candra, a pandit from Mānakulāśanīcēri in Tribhuvani, and the poet was given as reward (saṭkāram) land of the extent of half a nilam and two mās by the sabhā of the village, the land being always assessable only at the rate prevailing for the twelfth grade. The award was made by the sabhā in accordance with an order from the king requiring them to adjudge the kāvyā and reward the author suitably. Two inscriptions from Cuddalore, South Arcot, dated 1111 and 1119, record gifts of tax-free land in recognition of a sthalapurāṇa and a nāṭaka (based on local legends) composed by a certain Kamalālaya Bhaṭṭa; the works were called Kannivāna-purāṇam and Pūm-puliyūr-nāḍagam, names which seem to imply that they were Tamil works of a popular character. In endowing a lamp at Tiruvalangādu, North Arcot, in 1210 the donor, Aranilaivisakhan Trailokya-mallan Vatsarājan of Arumbakkam, describes himself as a person who rendered the Bharata in elegant Tamil and discovered the path of Śiva. In 1146 a certain Marudattūr-uḍaiyān states that he gave to the temple at Nāngupaṭṭi some land which he had received from Vedavanamudalīyān of Paiyyūr whom he had celebrated in verse. Two other instances occur in inscriptions which, though doubtless of the Cōla period, cannot be more precisely dated as the names of the kings in whose reigns the records were engraved are not given. When the king was witnessing a dance by Pūngōyil-nāyakat-talaikkōli in one of the pavilions in the temple at Tiruvārūr, he was pleased to order the gift of some iraiyili land in the brahma-deśa village Vāyārrūr to Pūngōyil Nambi who had celebrated a feudatory of the king (nammakkal), Vīrāśoḷa Anukkar, in a poem called Vīranukkavijayam, evidently the Nambi and the talaikkōli were ministering in the same shrine. Lastly, the officers of the treasury of the temple of Tiruvallam gave away 100 kuḷis from the temple lands to Varadayap-pulavar of Kuraṭṭī who had composed the Vallai-andādi, a poem in praise of the local deity. These examples of forgotten poems
mentioned in the inscriptions, and nowhere else, attest the existence of a fairly widespread literary activity of a popular character. When we add to this, the list of poems and other works fragments of which are preserved in the older commentaries and glosses, we may safely conclude that much excellent work has been lost beyond recovery. This is true to some extent of the ancient literature of any country; but with regard to South India, the impression is hard to resist that this loss has been very considerable and that, with some remarkable exceptions, the survivals have been the result more of caprice and accident than of deliberate choice or of an active literary criticism.

About the close of Pāṇḍya-Pallava period must be placed the important Tamil version of the Brhat-Perungadai. kathā, Perungadai or Udayaṇan Kadai by the poet who is known by the name Kongu-vēḷir, the vēḷ (chieftain) of Kongu. Very little is known of his life; a verse in a recent work Kongu-maṇḍalaśatakam states that he was a native of Mangai, which has been identified with Vijayamangalam in the Erode taluq of the Coimbatore district. Adiyarkku-nallār, the celebrated annotator of the Silappadikāram, has said that Udayaṇan Kadai was based on a study of several works of the age of the second Sangam; from this the conclusion has been drawn that this work may date from the third century A.D. or earlier.7 This is, however, by no means certain; all that we can say is that in the days of Adiyārkkku-nallār in the twelfth century A.D., this belief was current about Udayaṇan Kadai.8 On the other hand, it is the opinion of Svāminātha Aiyar, the great scholar to whom we owe a masterly edition of all that has survived of this work,9 that it was indebted to the Sanskrit version known to have been made by the Ganga ruler Durviniṭa in the sixth century A.D. The story of Udayana is very well known and need not be detailed here; of the adventures of his son, Naravāhana, the most original part of Gunāḍhya’s work, the Perungadai in its extant parts knows little. These comprise a hundred sections of varying length, the shortest being about fifty lines and the longest a little over two hundred. The metre is ahaval, a very flexible type, analogous to blank verse in English, and most suited for narrative poetry. The style of the author is very chaste and direct, and the poem rightly
takes a high rank among the literary classics of the Tamil world.

The Śivaka-Śindāmaṇi of the Jain poet Tiruttakkadēva is counted as the greatest among the mahā-kāvyas of Tamil literature. As it is seen to follow the Ḫṣattracūḍaṇaṇi of Vādibhasimha, itself based on the Uttarapuṇaṇa of Guṇabhadrā composed in A.D. 898, there can be little doubt that the Śindāmaṇi was composed sometime in the tenth century. Naccinārkkiniyar states that the author was born of the race of the Cōḷas. A later tradition cherished by Tamil Jains adds that after a full course of study in Tamil and Sanskrit, he turned an ascetic at a relatively early age and went to Madura to live there for some time in the company of the great poets of the Tamil Sangam. While admitting the distinction earned by Jain writers in the line of religious and holy literature, these poets challenged their capacity in general, and that of Tiruttakkadēvar in particular, to contribute to the literature of Love. The ascetic poet took up the challenge, and having satisfied his guru that he would not lose his spiritual balance if he was permitted to produce an erotic poem, he composed the big poem on the life of Jivakan, the subject prescribed by his master. The result pleased the guru; but it did not give the quietus to the critics of the Sangam, who, unable to deny the merits of the poem, now raised a suspicion against the character of its author, saying that one who had no experience of sex-life could not have produced it; Tiruttakkadēvar then demonstrated the purity of his devotion to the ascetic ideal by means of an ordeal. We may not accept these tales as history, especially because there is nothing in the poem of Tiruttakkadēvar that cannot be explained on the simple supposition that the Jain poet wanted to set forth in Tamil one of the most romantic and edifying cycles of tales preserved in the Purāṇas of the Jainas.

The life story of Jivaka is that of an ideal hero, equally distinguished in the arts of war and peace, the perfect saint no less than the charming lover. After a stormy youth marked by many adventures, Jivaka finds himself in the prime of life the monarch of a splendid kingdom; for some years thereafter he lives a life of pleasure in the company of the eight splendid queens whom he had espoused at different times.
earlier in life; in fact, the Sindāmaṇi is also called Maṇa-nāl, the Book of Marriages, on account of each of Jivaka’s adventures culminating in a happy marriage. Jivaka is shaken from his complacency by an incident, trivial in itself, but full of deep significance to him. He sees in a moment’s flash the hollowness of human life and the wisdom of seeking release from its bonds. He installs his son on the throne and seeks the peace of the forest, and attains salvation in the end.

In its present form the poem contains 3,145 stanzas, of four lines each. It is said that the author actually composed only 2,700 stanzas, the remaining 445 being later additions by his guru, with whose permission he wrote the poem, and by another hand. The annotator has marked out two verses as those of the guru, but there is no means of identifying the additions of the other writer mentioned above, if there were such additions. The art of Tiruttakkadēvar is marked by all the qualities of great poetry and has, as is well-known, furnished the model for even the genius of Kamban. We shall see that it also inspired, though indirectly, the composition of the Periya-Purāṇam.

It seems probable that two other mahākāvyas, the Vaḷai-yāpati and the Kuṇḍalakēṣi, known so far only by fragments cited in other works, were both composed more or less about the same time as the Sindāmaṇi. The Kuṇḍalakēṣi, it may be noted, is one of the few known Buddhist Tamil works besides the Maṇimekai.

The Kallādaṁ is a poem of Kallādanār, the work and the author alike taking the name of a place, possibly the birth-place of the poet. He must have been different from the Śangam poet of the same name, five of whose songs figure in the Puranānūru, and others in the Ahanānūru and Kurundogai. There is a tradition that the author of the Kallādaṁ chose one hundred verses from the Tiruccirrambalak-kōvai as the basis for his work, and this may well have been so. The work is written in a peculiar style, the result of the author’s forced attempt to revive the poetic forms and diction of the Śangam age. The whole poem is thus a curious instance of extreme pedantry. It comprises a hundred pieces, each purporting to depict a particular mood of love (Ahatturai). The formalised sche-
matic and rather soulless treatment of love in the Kovai type appears, to a modern mind, enough in itself to spoil the chances of real literature; our author has imposed further shackles on himself by tying himself up to a selection of verses from the Tirukkovai and by his deliberate effort to write in an idiom unnatural in his age; and there is no evidence to suggest that the author meant it to be a mere burlesque or parody; in fact it is too serious for that, and the story is that the excellence of the Tirukkovai was demonstrated to the satisfaction of the Sangam only by this effort of Kalladanar. The decay of taste and the failure to reach a proper standard of literary criticism and maintain it, is best seen in the admiration in which this stilted composition has been held by generations of scholars and poets in recent times.16

Kalladanar was fully acquainted with the cycle of Saiva legends centring round Madura,163 and refers to the miracles wrought by Śiva on account of Mānikkavāsagar, Darumi, Iḍaikkādar and others. It is probable that the Tirukkaṇṇappadēvar Tirumāram included in the eleventh section of the Śaiva canon was also his work. There is no definite evidence on the age of the Kalladām; it may be as early as the tenth century, or it may be much later. It is a safe assumption that in any case it belongs to the age of the Imperial Cōlas.

The Kalingattupparanā composed by the poet laureate Kalingattup- Jayangondār towards the close of the reign paranā. of Kulottunga I is the earliest and best of the paranis accessible to us. It is a splendid little masterpiece. The line between history and fictitious convention is very clearly seen throughout the poem; and the poet’s mastery of a choice diction, and the sustained harmony between the metres employed and the incidents portrayed, are unique in the whole range of Tamil literature. The paranī is the war poem par excellence and depicts not only the pomp and circumstance of war, but all the gruesome details of the field. It may be noted in passing that the Kalinga war of Kulottunga seems to have been the theme of several literary efforts; to judge from the stray verses on the subject preserved by the commentaries on the Viraśoṭiyam and the Dandiyalangāram, a good part of the results of these efforts has been lost irretrievably. The survival of the Kalingattup-
parani in its entirety is perhaps due to its supreme merit; for there are several instances in the history of Indian literatures of one good book killing many inferior ones. Jayangondar had many imitators but no rival among the poets of later times.

Kuttan or Oṭṭakkuttan came of the class of Sengundar who seem to have pursued the occupations of fighting in the army as privates and captains, and of weaving. Born in a poor family in Malari, an obscure village in the Cōla country, he sought service under Śankaran, the chieftain of Puduvai and father of Saḍaiyan, the patron of the more celebrated Kamban. A certain Gāṅgēya soon discovered that Kuttan was destined for a higher purpose than household service under Śankaran, and Kuttan expressed his gratitude by composing the Nālāyirakkōvai on his patron Gāṅgēya. Another patron of Kuttan was a certain Sōman of Puvanai, i.e. Tribhuvani near Pondicherry. When his fame rose, Kuttan was entertained in their court by three successive Cōla monarchs beginning with Vikramacōla; on each of them he composed an ula, besides a parani celebrating Vikramacōla’s Kalinga war, and a pillaittamīl on Kulōttunga II. The last poem is easily the best among the known compositions of the poet on account of its copious diction, its melodious verse, and fine imagery. The stories of the circumstances leading to Kuttan’s composition of the Itti-yelupadu, Eluppelupadu and the Takkaygapparani belong more to anthropology than history. When the poet’s fame stood at its highest, the sengundar wanted Kuttan to celebrate the glories of their community, and when the poet sought to excuse himself saying that he could not be expected to employ his talents in praising his own community, the irate sengundar made up their minds to do away with the man who was so utterly devoid of caste-consciousness. The poet escaped with his life by a trick played by his friends on the foolish sengundar, but then he agreed to praise the Itti (spear), the chief weapon of the sengundar in war, if they would make an offering of 1008 heads severed from the shoulders of as many first-born sengundar youths for the goddess to inspire Kuttan to his enterprise. After some argument this was agreed to, and Kuttan sang the Ittiyelupadu, seventy verses in praise of the spear, and the Eluppelupadu. seventy verses calculated to
bring back to life the 1008 youths whose lives had been sacrificed. Of the second poem only some fragments are left and these are by no means entitled to a high place as Tamil poetry. The Īṭṭiyelupadu, also poor poetry, contains a number of local allusions to apparently historical incidents in which sengundar soldiers and chieftains played a part; but there is no means yet of explaining these allusions, and the annotators, unwilling to confess ignorance, fabricate legends. Kūttan is said to have become Ottakkūttan after he got the severed heads of the sengundar youths to attach themselves (otta) again to their respective bodies. A more plausible, if less romantic, story accounts for the name by saying that, at the request of the Cōla king, the poet attached (otta) a kaṇṇi of the ulā to another verse composed by him on the spot. The Takkayāgapparani, obviously an imitation of the Kalingattupparani, in its metres and diction, handles a Purānic theme with considerable force and power, and must rank high as literature, though well below its model. Other poems attributed to Kūttan are the Sarasvatīyandādi (said to be the very first of his compositions) in praise of Sarasvati, the goddess of learning, by whose grace he became a poet; and the Arumhait-tōllāyiram. The village of Kūttanūr on the banks of the Arisil river in the Tanjore district keeps alive the memory of the poet and the patronage of his talents by the Cōla rulers who gave him the village as a fief. A Sarasvati temple in it, and a pedestal inscribed in Tamil characters of the 12th century and recording that Kavipperumāl alias Ŭvāda-kūttar, the grandson of the Kavic-cakravarti of Malari, set up an image of Sarasvatī, now lost, show that the stories which connect Kūttan with Sarasvati in a special manner are not altogether unfounded.

A greater poet than Ottakūttan was Kamban, the celebrated author of the Rāmāyanam. This poem is the greatest epic in Tamil literature, and though the author states that he follows in the wake of Vālmīki, still his work is no mere translation nor even an adaptation of the Sanskrit original. In the treatment of the incidents in the story, and in the portrayal of the chief characters in it, Kamban makes many wide departures and handles the subject matter with a mastery and originality and a depth of poetic experience seldom equalled in Tamil literature.
Like the other great poets who have enriched the literatures of the different languages of India and the East by their works on the Rāma story, Kamban imports into his narration the colour of his own time and place. Thus his description of Kōsala is an idealised account of the features of the Cōla country, and when he wants to emphasise the glory of moonlight, he brings it home to his readers by saying that it spread everywhere like the fame of his patron Saḍaiyān of Veṭṭai. Rāma himself was as much master of the Tamil idiom as of the Sanskrit. Sometimes Kamban is influenced by the somewhat rigid canon of Tamil poetics, as when he enters on an elaborate analysis of the emotions of Rāma and Sītā after a chance meeting which takes place immediately on Rāma's entry into Mithilā. Elsewhere, as in the description of Sītā's behaviour when Hanumān handed over Rāma's ring to her, Kamban elaborates a brief hint of Sītā's emotions thrown out by Vālmiki who says that she rejoiced as if she had rejoined her husband. He compresses Vālmiki's account at other points, as in Daśaratha's aśvamēdha.

From amidst a mass of legend centring round the name of the great poet, some facts seem to stand out prominently. His father was Āditya a resident of Muvalūr (Tanjore dt., Mayavaram tq.) in Tiruvaḷundūr-nādu, and he seems to have been an uvaccaṇ by caste. Early in life, he attracted the attention of Saḍaiyappavallal alias Sararāman, the Trigarta chieftain of Puduvai; the Trigarta is mentioned in the Vikramaśāḷaṇ-ulū and in some undated inscriptions from Muvalūr and Tirukkōṭikāval in which he is also described as Cēdirāya of the Ganga race. Kamban was also patronised by the contemporary Cōla king and was granted by him a fief called Kambanāḍu and the title Kavīc-caṅkravartī. He undertook the composition of the Rāmāyana, or rather Rāmāvatāra as he seems to have called it, out of an unbounded love for the theme, and he carried the story only up to the return of Rāma to Ayōdhyā and his coronation as king, the uttara kāṇḍam being reputed to be the work either of Oṭṭakkūttan or a lesser celebrity by name Vāṇidāsan or Vāṇiyan Tādan.

Perhaps less worthy of credence are some other details of a personal nature. He fell in love with a dancing girl Valli whom he met in the Saiva maṭha presided over by Caturā-
nana Panḍita at Tiruvoorriyur, and verses are preserved in the Tamil-ñāvalar-caritai which purport to record Kamban's great love and admiration of Valli and his dissatisfaction with another claimant to his affections. The story goes that Kamban commanded the regard of all the ruling sovereigns of his time, including the Pāṇḍya and the Kākatiya Rudra, and that the Cōla ruler, jealous of his fame and anxious to get rid of his over-mighty subject, plotted his murder and executed it in person; there is no means yet of deciding if this puerile account of the poet's end has any foundation.26

The date of Kamban has been much disputed, but there seems to be now little room left to doubt that he was a junior contemporary of Oṭṭakkuṭtan and of Šēkkilār or followed close upon them. The palaeography of the inscriptions of Šādaïyan mentioned above, and Kamban's description of the Cōla country as belonging to Tyāgamāvinōdan, a title which recalls the surname of Kulōttunga III,27 are fairly conclusive on the point. The distinct echoes of the Śivaka-Śindāmaṇi in Kamban's great work constitute, in the light of the date assigned to the former poem, another circumstance confirming the date thus suggested for Kamban.27a

Besides the Rāmāyaṇam, Kamban is said to have been the author of the Ėreḷupadu, and Šaḍagōparandādi, as also of a Mummanik-kōvai (not now extant) which gave rise to an attack on Kamban's verse by Vāniyan Tādan. The Ėreḷupadu together with the Tirukkai valakkam is a eulogium on agriculture and the cultivator class, the Vellālas. When the poem was being published in an assembly, Cedirāyan, the son of Šādaïyan, was bitten by a poisonous snake and died; he was restored to life by a couple of venbās composed by the poet for the purpose. The andādi had to be composed by Kamban to please the god of Śrīrangam before whom approval was sought by the poet for his Rāmāyaṇam and who made it a condition that Kamban should praise his beloved devotee Saṭha-kōpa in a centum of verses. In view of the tendency, common in Indian literature, of fathering minor works of unknown origin upon celebrated authors, and in view of the mediocre and commonplace character of these two works, we have to receive with great suspicion the popular legends on their authorship and the occasions for their composition.
Pugalendi is held by a persistent tradition to have been a contemporary of Ottakuttan; a native of Kalandai in the Tondainad, he sought a career in the Pandyyan court; later, he went over to the Cola court when the Cola ruler espoused a Pandyyan princess. There he roused the jealousy of Kuttan, and their intrigues against each other brought discord into the royal household. Finally, the differences between the poets were made up by the king's intercession and they began to live in peace and friendship. This pretty story has no apparent claim to our credence. Again the Tondaimandala-satakam states that Pugalendi composed a Kalambakam, a eulogium in various metres, on Korgandai, the chief of Jini (Seniyar kon); if we accept the tradition that Ottakuttan and Pugalendi were contemporaries, this chief of Jini may have been no other than the one mentioned in the Vikramaśālanulā, but this is doubtful, and modern critics place him a century later than Kuttan. Pugalendi is, however, best known by his Nalavenbā, a poem narrating the story of Nala in about four hundred stanzas in the venbā metre. The venbā is to Tamil what the anuṣṭhup is to the Sanskrit language, a simple and flexible medium capable of producing great results in the hands of a great poet. And Pugalendi's venbās are indeed of high quality; and the popularity of the theme he handled gained great currency for them. Other works with little or no claim to literary merit have often been fathered on Pugalendi; the tendency is partly explained by the easy style of the Nalavenbā which made Pugalendi popular; but there is nothing in common between the fine poetry of the Nalavenbā and the miserable doggerels attributed to him by an ignorant popular tradition. The age of Pugalendi cannot be established by any tangible evidence, as his references to Candiran Suvarkki of Muranai-nagar in Malluvanādu cannot yet be related to the inscriptions; the echoes of the ideas and even phrases of Kamban in his poem are sufficiently striking to give plausibility to the view that Pugalendi could not have preceded that great poet.

The Kulottungan-kōvai and the Taṉjairāvanān- kōvai deserve to be mentioned as among the best known works of secular literature belonging to the late Cola period. The first, as we have seen, is a
Kōvai on Kumāra Kulōttunga who may be tentatively identified with Kulōttunga III. Little is known of the author, and the poem has no conspicuous merit except that it centres round a great Cōla ruler and contains passing allusions to some of his achievements in war. The kōvai, like the ulā, is a peace poem; it purports to deal with the stages in the development of love between a lover and his love from the moment they are thrown together by accident; in portraying each situation, details relating to the birth and achievements of the hero are worked in by the poet. The Tañjaiwāṇan-kōvai falls almost outside the period of Cōla supremacy. After the Tiruk-kōvaiyār of Mānīkkavaśagar, this is the most popular among the poems of this type. The author, Poyya-moli Pulavar, may have been a native of Vañji, as the name Vañji-Poyyāmoli indicates. He seems to have lived for some time in Tiruccengāttangudi, Turaiyur and Madura; he is said to have finally betaken himself to Toṇḍai-maṇḍalam, but another tradition affirms that the poet burnt himself to death on the funeral pyre of his patron Śīnakkān of Araiśūr. The Vāṇan of Tañjai, the hero of the Kōvai, is reputed to have been the minister of the Pāṇḍya king and chieftain of Tañjakkur in Māraṇādu near Madura. He is described in the Kōvai as ‘the eye of the Pāṇḍya who conquered the malai-nāḍu.’ This must be a reference to Māravarman Kulaśēkharā I A.D. 1260-1308. This inference gains strength from another fact. The Kōvai illustrates systematically the rules of the Nambi-Ahapporul, which mentions Kulaśēkharā as the king in whose reign it was composed and published.

The Periya-Purāṇam of Śekkilār and the Tiruvilaiyādal Purāṇam of Perumbarrap-puliyur Nambi are two works of high literary quality dealing with Śaiva hagiology and legends, and these may be briefly considered before taking up the purely devotional literature of the age. Of the composition of the Tiruttōṇḍar Purāṇam or the Periya-Purāṇam we have a graphic account attributed to Umāpati Śivācārya, c. A.D. 1313—the Śekkilār Nāyanār Purāṇam narrates the life of Śekkilār, and this work in spite of its being a Purāṇa, is unique for its historical and biographical interest. Umāpati came in the main line of Śaiva tradition and lived in an age when the memory of the great Cōla rulers and their achievements was still fresh; he must have had access to
much authentic information, and it is to his uncommon his-
torical sense that we owe this life of Šekkilār. Another
work also said to be of Umāpati, though necessarily less
authentic in its details relating to a much earlier time, is
the Tirumurai-kanda-purāṇam, on the work of Nambi Āndār
Nambi, of which some account has already been given.

Šekkilār was born at Kunṛattur in Kunrāivaḷanādu, a
subdivision of Puliyūrk-kōṭṭam in Toṇḍaimanḍalam. He is
also called Šēvai-kāvalar and Gangai-kula-tilaka. He was a
Veḷḷāla by caste; he sought an official career under the Cōla
government, rose to a high rank and earned the title Uttama-
śōla-Pallavan. He was devoted to the deity of Tirunagēś-
varam and evinced his devotion by building in his native town
of Kunṛattur a Śiva temple closely modelled on that of Tiru-
nagēśvaram. His deeply religious nature was roused to pro-
test against the way in which the Šivaka-Śindāmani, the im-
pious work of a heretical Jaina, was being read, admired and
enjoyed in the Court of the Cōla monarch; he held that to
spend time on such a book was to waste the opportunities of
this life and to imperil the life hereafter, and exhorted the
king to turn instead to the lives of the Saiva saints sketched
by Sundaramūrti in his Tiruttomāttogai and elaborated by
Nambi Āndār Nambi. The king then commanded Šekkilār
to expound the life-stories of the Saints, and being greatly
attracted by the theme, he desired Šekkilār to write down
the lives in extenso in a great poem, and gave him much
wealth to enable him to undertake the task. Šekkilār then
retired to Cidambaram, and with his mind filled with divine
grace—there was a voice commanding him to begin the work
with the words Ulagelām—he began to compose the Tirut-
tonḍar-Purāṇam in the beautiful 1000 pillared mandapa within
the precincts of the temple. Messengers went to the Cōla
monarch and reported the progress of the work from time to
time until it reached completion with a total of 4253 stanzas.
Then the king himself came to Cidambaram; again a voice,
accompanied by the tinklings of an anklet, commanded the
king to listen with attention to the great work of Šekkilār,
and there followed the formal publication of the work when
Šekkilār expounded it from day to day for a whole year;
the work was universally hailed as a veritable fifth Veda in
Tamil and immediately took its place as the twelfth book in
the Saiva canon. The author was honoured with the title
Tondar-sīrparavuvār, ‘the singer of the glories of saints’, adorned with the crown of knowledge (nānānudī) and saluted by everyone present including the Cōḷa monarch. Umāpati’s poems must be read in the original for one to realise the gusto with which that author celebrates this epoch-making event in the history of South Indian Saivism.

The Periya-Purāṇam has influenced the lives and thoughts of the Tamil Śaiva population almost incessantly from the date of its composition. It has certainly thrown into the shade, at least in popular estimation, many an other work of pure literature, not suffused with the didactic and religious purpose that pervades this Purāṇam. And to this day there are thousands of Tamils who accept the legends embalmed in Śekkilār’s melodious verse as literally and historically true. To us the significance of this work lies in the rank it takes among the masterpieces of Tamil literature and in the picture it gives of the heroic age of Tamil Śaivism as it was visualised by one of the most talented and deeply religious seers of the Tamil land. In every way, it is a composition that worthily commemorates the great age of the Imperial Cōḷas and their sustained devotion to Śaivism.

Śekkilār himself tells us that his work was composed to please the sabhā of the Cōḷa monarch Anapāya who covered the Pērambalam with fine gold,32 and we know that this description fits only Kulottunga II. It may be noted, however, that the name Śekkilār occurs as that of an official of the revenue department as early as A.D. 1093 in the reign of Kulottunga I.33 If this official was of the same family as the great poet, the latter must be taken to have come of a family which had distinguished itself for some generations in the service of the state. Umāpati Śivācārya states that Śekkilār had a younger brother Pālarāvāyar, and it seems most probable that it is he that is mentioned in an early inscription of the reign of Kulottunga II34 under the name Śekkilār Pālarāvāyar Kālappālarāyan of Kunrattūr. It may be noted in passing that Śekkilār was a family name, a fact which strengthens the identifications proposed here: Kunrattūrīr-Cēkkilār tirumaraṇu śirundadaṇṭē (Umāpati). Another member of the family, Śekkilān Ammaiyan Panantakadēvan alias Kari-kālasōla Pallavarāyan, made a gift at Tirukkadalīyūr in the Tanjore district in 1182.35
The Tiruvilaiyādal Purāṇam of Perumbāṟṟap-puliyrūr Nambi is the earliest Tamil version we possess of the legends centring round Madura and describing the sixty-four miraculous sports of Śiva. The author was a Brahmin born at Selli-nagar, now Panaiyur, near Kari-valamvanda-nallūr in the Tinnevelly district. He composed his work at the request of the contemporary Pāṇḍya king and was richly rewarded by him for his effort. His spiritual guru was a certain Vināyaka who belonged to Māligaimadām in Cidambaram, and the name of Cidambaram (Perumbāṟṟapuliyrūr) seems to be prefixed to his own name either to indicate the fact that he had his initiation there, or more generally to mark his devotion to Naṭarāja, the presiding deity of the place. It has been pointed out that in A.D. 1227 a member of our author’s family, Ānandatāndavanambi or his wife, erected a gopura in Madura. This may be taken to furnish a rough indication of the age of our author also; but the exact chronological relation between him and Ānandatāndavanambi cannot yet be settled.

A much later version of the ‘sacred sports’ by Parañjōti held the field, and the earlier work of Nambi had almost been lost sight of till it was recovered, like many another classic, by the prince of modern Tamil scholars, Svāminātha Aiyar. Nambi’s work differs in many important respects from Parañjōti’s, particularly in the names of the Pāṇḍyan kings in whose time particular miracles are believed to have occurred. The fictitious list of successive rulers inheriting the throne for sixty-four generations from father to son, found in the Hālāśyamāhāmya and in Parañjōti, is unknown to Nambi, who names in all only less than ten kings. The order in which the sports are narrated also differs; there are besides many other minor differences all of which have been carefully noted by the learned editor of Nambi’s Purāṇam. Authors who rush to deduce history from legend will do well to note the warning furnished by a study of these two versions.

To turn now to the purely religious literature of the age. The Tamil Śaiva canon owes its present arrangement to Nambi Āndar Nambi who may certainly be assigned to the early eleventh century, if not to the close of the tenth. As has been stated already, Umāpati Śivācārya describes in a short
work, Tirumurai-kaṇḍa-purāṇam, the redaction of the Śaiva canon by Nambi Āṇḍār Nambi. He states that Nambi, in the first instance arranged the canon in the form of ten books: the first three comprising 384 padigams of Tiru-Ṇāṇa-Sambandar, books four to six made up of 307 padigams of Tirunāvukkaraśu, 100 padigams of Sundara forming the seventh book, the Tiruvāšagam of Māṇikkavāsagar being the eighth, and a number of tiruvaiśaippās by nine different authors and the Tirumandiram of Tirumūlar forming the last two books. We learn that subsequently the king requested Nambi to put together one more book from the padigams left over, including the pāśuram uttered by Śiva himself and calculated to procure siddhi: Nambi accordingly arranged the eleventh book of the Canon. This section, including the compositions of Nambi himself, comprises the works of twelve different authors, two of whom are among the sixty-three saints of Śaivism. The Periya-Purāṇam counts as the twelfth book. Clearly the arrangement of the books is not chronological; for to give the most striking instance, Tirumūlar was earlier than Sundaramūrti and is mentioned in the Tiruttonḍattogai; but the Tirumandiram is only the tenth book, whereas Sundaramūrtti's hymns form the seventh.

Among the authors of the ninth Book of the Canon, Gaṇḍa-rāditya may be definitely identified with the son of Parāntaka I. The attempt to identify Śēndanār with Tirumālīgattēvar on the strength of an inscription of the reign of Rājarāja I from Tiruvilimilalai can hardly be considered satisfactory; the inscription cited does not seem to furnish conclusive proof of the identity, and it seems unlikely that tradition could in this instance have erred so far as to make two authors out of one; for we should not forget that the arrangement of the Canon seems to have reached its present form before the age of Umāpati. Karuvūr-dēvar who has hymns on three Cōla temples, the Ādityēśvara at Kalandai, the Rājarājēśvara at Tanjore, and the Gangaikōṇḍa-nēḷēśvara at Gangaikōṇḍa-cōlapuram, was as his name indicates a native of Karuvūr, and the legends centring round his name have found a place in the Karuvūr Purāṇam. He may be assigned to the first half of the eleventh century A.D. It is possible that Nambi Kāḍa Nambi who has sung two hymns,
one each on Tiruvārur and Köyil (Cidambaram) was identical with the Ātreya Nambi Kāda Nambi, an arāca mentioned in an inscription dated A.D. 1050 from Tiruvaiyāru.41

Among doctrinal works, the Siva-Nāṇa-Bōdam of Meykaṇḍār, written in the first half of the thirteenth century A.D.,42 is the first attempt at a systematic statement of the tenets of Tamil Śaivism. This is a short treatise of a dozen aphorisms (sūtras) which seem to have been translated from a Sanskrit original;43 the author has added vārttikas of his own which explain and illustrate the argument of each of the sūtras and fix their meanings. The name Sivā-Nāṇa-Bōdam is explained thus. 'Sivam is one; Nāṇam is the knowledge of its true nature; Bōdam is the realisation of such knowledge.'44 The scheme of the twelve sūtras is simple. The first three sūtras assert the existence of the three entities God (pati), bondage (pāsa) and soul (paśu); the three next define and explain their nature and interrelation; the next triad deals with the means (sādhana) of release, and the last part is devoted to the nature of release. The key position held by the work of Meykaṇḍār in the literature of Tamil Śaivism is brought out by a verse which says: 'The Veda is the cow; its milk is the true Āgama; the Tamil sung by the Four is the ghee extracted from it; and the virtue of the Tamil work of Meykaṇḍān of the celebrated (city of) Veṇṇai is the fine taste of the ghee.'45

The Bōdam was preceded by two short works which may be said to stand almost in the relation of text and commentary.46 These are the Tiruvundiyār and Tirukkalirṟuppadi-yār by two authors, teacher and disciple according to tradition, and both known by the name or rather title Uyya-vandadeva. They are both works meant to present in an easy style the main aspects of Śaiva doctrine and practice.

After the Siva-Nāṇa-Bōdam, the next work of importance on doctrine is the Siva-Nāṇa-Sittiyār of Arunandi, reputed in tradition to have been first the guru of Meykaṇḍār's father and then the disciple of Meykaṇḍār himself. Though written in verse, it is a comprehensive statement of the true doctrine (svapakkam, svapakṣa) introduced by a critical discussion of rival systems (para-pakkam) of which no fewer than fourteen, including four schools of Buddhism and two of Jainism,
are passed under review. This great work, which is, in fact, the classic treatise on Tamil Śaivism, for the work of Meykañḍār is too cryptic and fails to explain the position of Śaivism *vis-à-vis* other systems, has been the subject of many commentaries and is to this day the most widely read manual of Śaivism among the Tamils. The *Irupā-virupahdu* by the same writer owes its name to the alternate use of two metres in its twenty verses which expound the doctrine in the form of a dialogue between teacher and pupil. This work is said to have been composed by Arunandi to enshrine the memory of his beloved teacher in each of its verses; and so it does.

Another catechism, much the simplest of all manuals on Śaivism, is the *Unmai-vilakkam* by Manavāsaṅ-gaḍandār of Tiruvadi (South Arcot) who claims that his work makes not the slightest departure from the essence of the Āgamas. Umāpatī Śivācārya, who lived at the close of the thirteenth and the early years of the fourteenth century, was the author of eight works on the doctrine which complete the tale of the Śaiva Siddhānta Śāstras in Tamil.

They are the following:

1. *Sivappirakāśam*, an ambitious treatise, only less important than the *Śiva-Nāna-Sittiyār*. One hundred verses.
2. *Tiru-varūṭ-payṭan* composed on the model of the celebrated *Tirukkuṟal* and comprising ten divisions of ten *kurals* each.
4. *Pōrrippahroṭai*, a short work of 100 lines.
5. *Kōṭikkavi*, a very short exposition in four verses.
6. *Neḷjuviṭu tūṭu* adopting the *saṇḍēśa* form which had already found imitators in Tamil.
7. *Unmai neṛi-vilakkam* devoted to the path of realisation and dealing with "the ten kāryas."  
8. *Sankarpa-nirākaraṇam* devoted, like the "*para-pakṣa*" of the *Sittiyār*, to a critique of other creeds. Unlike the earlier work, this is much exercised with the minute differences within the very fold of Śaivism.
It is curious that few works of religious literature seem to have been composed by the Vaiśnāvas of Paucity of Tamil the Tamil country in this period. It has been pointed out already that the arrangement of the Vaiśnava canon proceeded side by side with that of the Śaiva canon in the tenth and early eleventh centuries. There is also ample evidence to show that a succession of great Vaiśnava ācāryas composed numerous devotional poems and philosophical works in the Sanskrit language in this period; Yāmunācārya, Yādavaprakāśa and Rāmānuja himself are only the leading examples of a large group of authors justly celebrated for their learning and devotion and for their literary achievements. Strangely enough, however, Vaiśnavism which started as a popular movement of religious reform and revival, appears to have developed in the Cōla period a sort of a high-brow attitude and scorned the use of the popular idiom; in fact, the writers of this school developed in course of time a quaint style more Sanskritic than Tamil in its make-up which is seen at its best in the great commentaries of Periya-vāccān Piḷḷai and Nambīḷai. Among the works composed in this style of writing, one of the earliest is the short commentary, the Ārāyirappadi, on Nammāḷvār's Tiruvāyimoli, by Kurugaippirān Piḷḷān, a relative and disciple of Rāmānuja.

There is, however, one poem which deserves mention if only because it is one of the few exceptions to the general rule followed by the Vaiśnava authors of the age. It is the Rāmānuja-nūṟṟandādi, a century of verses in the kalitturai metre in praise of Rāmānuja by his disciple Tiruvārangattu Amudanār. This poem in a simple devotional style is held in great esteem and is even called prapannagāyatī as it is often repeated as a daily prayer. The central idea of the poem is that without the grace of the guru there is no way to salvation. The author avows that he has no faith in tapas, and pronounces a sweeping condemnation on every creed other than Rāmānuja’s. Rāmānuja’s deep and abiding bhakti, śorāḍa kādal peruṉjuḷi, and his profound attachment to the Rāmāyana are specially stressed in the poem. It is not improbable that
our author is identical with the Tiruvarangattamudanar of Mūṅgirkudi mentioned in an inscription from Tirukkōyilūr of the third year of Kulōttunga II.

Grammar, rhetoric and lexicography have always claimed the attention of authors since the beginning of written literature, and striking contributions were made in these departments in the Cōla period. The Yāpparungalam and Yāpparungalakkārigai of Amitasāgara, a Jaina ascetic, were composed some time towards the close of the tenth century. The correct form of the author's name is Amitasāgara (the boundless ocean—āḷapparungadal) and not Amṛtasāgara as it is sometimes written by mistake. The author calls himself a disciple of Guṇasāgara, quotes the Śūlāmaṇi and is quoted by Perundēvanar, the annotator of the Vīraśōliyam. The text and commentary of the Vīraśōliyam both date from the reign of Vīrarājendra. The age of the Śūlāmaṇi is not beyond dispute; it has been ascribed to the latter half of the ninth century, but it might well have been some centuries earlier. The Kārigai of Amitasāgara soon attained great celebrity and the place where the work was composed came to be known as Kārigai-Kulattūr, as may be seen from two inscriptions of the reign of Kulōttunga I, from Nīḍūr. These inscriptions state that an ancestor of Kaṇḍan Mādhavan of Kulattūr induced Amitasāgara to come and live in the Siru-Kunranādu of the Jayangonda-sōla-maṇḍalam; if this name was current in Amitasāgara's time, the composition of these two works on Yāppu must have been later than the last years of Rājarāja I who assumed the title Jayangonda-sōla towards the close of his reign.

The Yāpparungalam is a treatise on prosody of which the Kārigai is an abridgement. It is unique in its range and it offers an exhaustive treatment of the variety of metres in Tamil; it is even more valuable for the fine commentary to which it has given rise. A large number of literary specimens otherwise unknown have been preserved in this commentary. The same observation holds good of the commentary on the Kārigai by Guṇasāgara, who is believed to have been a disciple of Amitasāgara, the pupil taking the name of his guru's guru.
The *Virasoliyam* of Buddhamitra, and its commentary by his pupil Perundēvanār, a pupil of the author, next claim our attention. The Cōla monarch Virarājendra is mentioned by name as a great Tamil scholar; this fact and the name of the work leave no doubt that it was composed in Virarājendra's reign. The commentary cites the *tiru manni valara* introduction of Rājendra I and mentions the battles of Koppam and Kūḍalsangamam. Buddhamitra is called 'the ruler of Ponparri', in the *pāyiram* or preface to his work; Ponparri may be the same as Ponpetti in the Tanjore district, and the title of Buddhamitra may imply that he got an assignment on the revenues of Ponpetti from the Cōla ruler. The *Virasoliyam* is written in *kalitturai* metre and planned on the basis of a synthesis between the Tamil and Sanskrit systems of grammar and rhetoric and comprises the usual five sections: Sandhi (*ēluttu*), Sol, Porul, Yāppu and Alankāra (*āṇi*). The author's preference for Sanskrit titles is seen in the names of the first and last sections, while the names and order of the sections show even more clearly his partiality for the Sanskrit system. The work is full of interest for a student of the history of grammatical theory in Tamil.

The *Dandiyalangāram* is the only work devoted entirely to a discussion of *alaṅkāra*, or *āṇi* as it is called in Tamil. The name of the work is justified by its closely following the model of Daṇḍi's *Kāvyādarśa*, being in fact a more or less close rendering of it in Tamil. The name of the author and the details of his life and age have disappeared altogether. There is a verse of unknown age which states that the author was the son of Ambikāpati, and was himself called Daṇḍi, that he attained eminence in Sanskrit and Tamil learning, expounding *alaṅkāra* on the lines laid down by Sanskrit rhetoricians. The great poet Kamban is reputed to have had a son Ambikāpati by name, and it is sometimes held that our author was the grandson of Kamban. One of the earliest references to the *Dandiyalangāram* is that by Aḍiyārkkunallār, in his celebrated commentary on the *Silappadikāram*. The work was also apparently called *Āṇiyiyal*, *Āṇiyilakkanam* and *Āṇiyadi- ḍāram*. It is composed in *sūtra* style and, like the *Kāvyādarśa*, it treats of the nature of poetry and *kāvya*, and of figures of speech under two generic heads—*arṭhālankāra*
The author of the Prayōgavivēkam, writing some time in the eighteenth century, says that the author of the Daṇḍiyalangāram annotated the sūtras and illustrated them himself. This seems probable, and it is interesting to note that some of the illustrative stanzas are in praise of Anapāya Cōla.

The Nēminādam of Guṇavirapanaṇḍita is a short treatise comprising less than 100 verses in the Venbā metre and treating of the orthographs and parts of speech (eluttu and sol) of the Tamil language. The work takes its name from the tīrthankara Nēminātha of South Mylapore, Tenmayilāpuri. The author was a Jain, and pupil of Vaccumand (Vajraṇandi) of Kaḷandai, possibly the same place as that of Pugalēndi. Another work of Guṇavīra on prosody is called Venbāppāṭṭiyal, also Vaccumandi-mālai, the garland of Vaccumandi, after the author's guru. From the preface to the Vaccumandi-mālai we learn that the author's literary activity fell in the reign of Tribhuvana-dēva, no doubt identical with Tribhuvana-virādēva of the inscriptions, i.e. Kulōttunga III. If this view is correct, Nēminātha, who according to tradition recorded in a recent compilation, the Tamil-nāvalar-caritai, was a contemporary of Ottakkuttan, might not be identical with our author.

The Nannūl (Good Book) by Pavanandi, again a Jain author, is another work composed in the reign of Kulōttunga III. By its simplicity and terseness, the book has practically displaced all other works as the beginner's handbook of Tamil grammar. The author was patronised by Amarābharaṇān Siyagangan, a feudatory of Kulōttunga III. The Nannūl treats only of eluttu and sol, and it is not clear if the author stopped there, or if the rest of his work has been lost. The Nambiyahapporul of Nārkavirājanambi is the last work that falls to be noticed here. Tamil literature divides its subject matter into two great divisions Puram and Aham, literally 'external' and 'internal', almost corresponding to the philosophical distinction between 'objective' and 'subjective.' The ahapporul generally resolves itself into a minute analysis of subjective reactions to erotic situations, though this by no means exhausts the content of
this division. It has been pointed out already that this work was composed in the reign of Māravarman Kulaśēkharā I and that it has been systematically illustrated in the Tañjai-Vanān-Kovai.

The Pingalandai and the Cūḍāmaṇi are two lexicons that may be assigned to the Cōla period with great probability. The Cūḍāmaṇi or the Niganṭu-Cūḍāmaṇi as the author, Maṇḍala-Puruṣa, seems to have designated his work, distinctly mentions the Kārigai of Amitasāgara in giving the different senses in which that word is applied; the Cūḍāmaṇi must therefore have been composed after the Yāpparungalakkāriṇai; how long after it is not easy to decide. The two lexicons mark progressive stages in the advancement of lexicography in Tamil. It should be noted that if the Pingalandai was, as its pāyiram states, composed by the son of the author of the earliest Tamil nigandu known, the Śendan-Dīvākaram, and if those are right that assign a very high antiquity to the Dīvākaram, the Pingalandai must be taken also to belong to the age anterior to the rise of the Vijayālaya line of kings.

Some of the great commentators must have no doubt flourished in the centuries of Cōla rule, but it is difficult to point to definite data bearing on the age of these writers. On the other hand no systematic effort has yet been made to settle the chronological relations among these authors. ḻam-pūraṇar, often mentioned as aṭigal because he was an ascetic, was no doubt among the earliest of them; he cites the Dīvākaram, and his commentary on the Tolkāppiyam is a model of terse and critical elucidation of a difficult text. Śenāvaraiyar, Pērāśiriyar and Naccinārkkiniyar followed him, and they often cite his views if not always by his name. Except his name and the fact that he composed a commentary on the Solladigaram of Tolkāppiyam, we know nothing of Śenāvaraiyar at present; even the name is doubtful, for Śenāvaraiyar is said to have been the name of a caste, by Mayilai-nāthar, in his commentary on the Nammū. The commentary of Pērāśiriyar is again accessible only for parts of the Poruladigaram, the work once believed to be his having turned out to be by another hand, Deyvaccilaiyar. Pērāśiriyar also wrote a gloss
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on the Tiruccirrambilakkôvaiyâr. He is referred to in terms of very high regard by the commentator of the Yâpparungalam; the attempt to identify him, on that account, with Iraiyanâr, the mysterious author of the Kalaviyâl, is rather misplaced. Adiyârkkunallâr who cites the poets of this period, like Jayângondâr and Kûttan, rather freely in his commentary on the Silappadikâram, and Parimêlalagar who is criticised by Naccinârkkiniyar may also have belonged to our period. Parimêlalagar wrote excellent commentaries on the Tirukkural and Paripâdal.

If the literary chronology of Tamil is replete with many unsolved problems, the situation is even worse with regard to Sanskrit literature. We have ample evidence from all sides that Sanskrit learning and literary activity in its various branches found steady encouragement and flourished at a high level throughout the period of our study; attention has been drawn elsewhere to the endowments for colleges where different branches of Vedic and philosophic study were pursued, and to the popularity of the Prâhâkara-mîmâmsâ and of the Rûpâvatâra attested by the inscriptions. A detailed account of Sanskrit literature in this period cannot yet be undertaken, for those preliminary researches are yet to be made without which a general survey of literary activity over two or three centuries can hardly be attempted. But attention may be drawn here to one or two significant facts. First, we have some evidence to show that the Côla monarchs took a personal interest in the growth and spread of Sanskrit studies; from the introductory verses in the Sanskrit lexicon Nûnâr-thârmava-samksepa, we learn that a village of Saiva Brahmins learned in Sanskrit lore was established in the Côla country by Kulottunga I, that from that village a certain Kéšavasvâmin of the Vatsa gotra, a member of a family of hereditary grammarians, was in the service of Râjarâja II, and that he was commissioned by the king to prepare, for the use of young scholars, this Sanskrit lexicon in which the words are arranged in alphabetical order and their various meanings set forth, as directed by the king himself. A more important instance of royal patronage of Sanskrit learning belongs to a much earlier period. It is this. Mâdhava, the
son of Venkaṭārya and Sundari, lived in a village on the
south bank of the Kāvēri, and composed an
extensive bhāṣya on the Rg-vēda. He says
that while writing his great work, he lived
in comfort in the country of the most
renowned warrior of the world: Jagat-
tām ekavīrasya viṣaye nivasan sukham. This statement
implies that he flourished under royal patronage; and though
he does not mention the name of his patron monarch, we
may surmise that the reference is to Parāntaka I who is said
in the Kanyakumāri inscription of Virarājendra to have earned
for himself the name Vira-Cōda by conquering the invincible
Krṣṇarāja. The great Vēdabhāṣyas of a later age com-
posed under the patronage of the early Vijayanagar rulers
would thus seem to have followed the model set by the first
great ruler among the Imperial Cōlas of the Vijayālaya line.

Haradatta, a well-known commentator on Śūtra litera-
ture, lived in the ninth or tenth century A.D. Bharatasvāmin
is known to have commented on the Śāmaśveda in Hoysala
Rāmanātha’s reign, and there must have flourished about
the same time Śādguruśiṣya (pupil of six gurus) whose
personal name is lost and who commented on the Aitareya
Brāhmaṇa and Āraṇyaka, on Kātyāyana’s Sarvanukramaṇī,
and on the Śvaḻyana Śrauta sūtra.

Among the Purāṇas, the Bhāgavata which synthesises
bhakti and advaita Vedānta is believed to have been com-
posed in South India some time in the beginning of the tenth
century A.D. Viṣṇu Cītta commented on the Viṣṇu Purāṇa in
the early thirteenth century. Udāli’s Vivekatilaka on the
Rāmāyana may be assigned to the twelfth century as he is
cited in the Īdu (thirteenth century).

The Āḻvār Kulaśekkara (ninth century) produced
Mukundamālā, a devotional lyric which has retained its popu-
larity to this day. Only a little later came Saktibhadra, repu-
ted pupil of Śankara; his Āścarya-Cūḍāmaṇi deals with an
episode in the Rāma saga and is believed to have been the
first full-blown drama (nāṭaka) to be produced in the South.
The same author’s Unmādavāsavadatta is no longer extant.
A second Kulaśekkara from Kerala (A.D. 935-55) dramatised
incidents from the Mahābhārata in a stageworthy manner in
the Tapatishamvarana and Subhadra-Dhanañjaya. This royal author also patronised Väsudeva, the author of Nalodaya wrongly attributed to Kālidāsa, and Bilvamangalasvāmi alias Lilā-śuka whose Kṛṣṇa-Karpāmṛta is a devotional poem of unsurpassed beauty in three āśvāsas.

In the thirteenth century Śāradātanaya, scion of a scholarly family in the Chingleput district, wrote a great work on rhetoric Bhāvakprakāśa, and also a treatise on music called Śāradīya. Though Venkatanātha or Vedanta Deśika was born in 1268 his work falls mostly outside our period just as those of Kumārila and Śankara do at the beginning of it.

In philosophy we may note Varadarāja (twelfth century), author of Tārkika-rāka and of a commentary (Bodhinī) on the Kusumānjali of Udayana. He was perhaps the same as the homonymous author of Vyavahāranirṇaya, a treatise on law, and Nayavivekadīpikā, an exposé of Mīmāṃsā of the Prabhakara school. Śankara's and Kumārila's pupils, and their pupils continued the traditional lore of Advaita Vedānta and Mīmāṃsā, but no detailed notice of their work can find a place in this general history. The same observation must be taken to apply also to Viśiṣṭādvaita literature.

Śaiva philosophy is represented in Sanskrit by Haradattācārya (d. A.D. 1119) author of Śrutisūkti-mālā also called Caturvedatātparya Sangraha; and Harihara-tāratamya, a sectarian polemic. He was followed by Śrīkāṭha whose Brahma-mīmāṃsā-bhāṣya expounds the sūtras of Bādarāyana from the Śaiva standpoint, not quite the same as the Śaivasiddhānta, but distinguished as Śivādvaita. Aghoraśivācārya (c. 1158) and Umāpatīśivācārya, already noticed as a Tamil writer, also wrote considerable works on the Śaiva system in Sanskrit, besides Jñānaśivācārya of Sūryāṅkoyil who commented on the ‘Śiva-jñāna-bodha’ section of the Raurava Āgama; his commentary is notable for citations from lost works. He also wrote a Śaivaparībhāṣā and other works.

In lexicography the Vaiṣayanti of Yādavaprakāśa, the early guru of Rāmānuja, deserves particular mention, and in grammar Haradatta (ninth century) whose commentary Padamañjarī on the Kāśikā of Vāmana and Jayāditya is an authorita-
tive work of outstanding merit. In the thirteenth century a certain Krṣṇalilāsūka wrote a commentary called Puruṣakāra on the Daiva of Deva, a terse metrical treatise in 200 verses on roots of similar form; the commentary describes itself as a vārttika and takes a high place among grammatical works.

2. 198 of 1919.
3. 129, 128 of 1902.
5. 335 of 1914; Pd. 129;—nān kavi pādi pādīna kavikkku enakku pariṇīl tanda tan kāpiyāna kudikkādu.
6. 548 of 1904. Cf. namunakkaḻ with Kuṇju-kūttam (troops. pāṭṭā-ḷam) of the Travancore records (Desikavināyakam).
6a. 233 of 1921.
11. Śivaka-Śindāmaṇi, p. 11, n; Śen Tamil, v. pp. 98 ff.
12. v. 3143.
15. One of these (385) is in celebration of Aruvandai, the chief of Ambar in the Tanjore district. This chief may have been the patron of the author of Śēndan Divākaram; R. Raghava Aiyangar (Śen Tamil, v. pp. 114 ff.) has argued that the Divākaram was composed more than 1800 years ago. On the other hand, S. Vaiyapuri Pillai (Nāma-Deepa-Nirhantu, p. iv) suggests that the Aruvandai of the Divākaram might have been a descendant of the Aruvandai of the Puranānūru, and proposes the first half of the eighth century as the date of the Divākaram.
16. The saying is: Kallāṭṭam kārravaniṇḍattu sōllādădē; this may be true in a sense different from the one intended. The work, it should be noted, is not cited by any of the great commentators.
16a. Kūḍarpadivaru māḍarpariyōn eṭṭiṭiyarriya kāṭammar sādaiyōn—95.
17. The Divākaram has: Śengundap-pāḍayar śēnait-talaivar tan-tuvāyar kāṟugār kaikkōḷar, though there seems to be no good Ms. authority for this.
C. 87
18. Kūttan's birth-place is given differently in different accounts. Manavai takes the place of Malari in some, while others give to Shiyāli the honour of having been the place of Kūttan's birth. But Malari is borne out epigraphically—109 of 1928.

19. 109 of 1928. ARE. 1928, I, 3; 1932 II, 47.

20. For notices of Kūttan see: Pandit V. Svāminātha Aiyar—Introduction to Takkayāgapparan; R. Raghava Aiyangar—Sen Tamil, iii, pp. 164 ff.; and Sengundar Pirabandattirattu by Nagalinga Munivar (1926).

22. Nagarnīṅgu-ṇaḍalam v. 140.
23. An arcaka in the temples of Kāli and similar deities.

25. 29-34 of 1925; 57-58 of 1931. ARE. 1925 II 43. All vellālas are conventionally described as being of the Gangai-kula.

26. R. Raghava Aiyangar has discussed the life and work of Kamban with remarkable ability in Sen Tamil, Vol. 3.

27 Maruttumaiapp-ṇaḍalam, 58. There are two traditional verses on Kamban's date, one apparently giving Ś. 807 and the other Ś. 1100. The former seems to accord with a vague legend that the Rāmāyanam was published in the Śrīrangam temple under the presidency of Nāthamuni, (Sen Tamil, xxv, pp. 308-9). But this fact is not mentioned in the Divyasūricarita or the Guruparamparā. R. Raghava Aiyangar suggests that the date usually taken as 807 is really 107 with an omitted thousand i.e., 1107 (Sen Tamil, iii, p. 179), and this reconciles the two verses. This is accepted by S. Valiyapuri (Tamil-cudarmanigal, p. 130) who says that the poem was published in 1185 in Kulottunga III's reign. He also says that Tyāga-samudra, Tyāga, and Tyāga-vinōḍa were respectively the titles of Vikramacōla, Kulottunga II and Kulottunga III (ibid., pp. 126 ff.).

27a. EC. v. Hassan 77, a.d. 1377 refers to a hereditary family of expounders of Kamban.


29. The story is told that the poet once fell asleep on the bed of his patron and that Śinaikkān's queen, not knowing this, also slept on the same bed for some time; when Śinaikkān himself turned up and saw what had happened, the poet felt miserable though his patron did not mistake him in the least.

30. Verse 18.

31. The commentary which gives this fact is coeval with its text and by the same author. Sen Tamil, v. p. 544.

32. Mēya-uvvurai kōṇdu virumbumān-
   jeyavanririp-peṟambalaṇ-jeyya
   tūya ponnani soḷaniṇḍulpa-
   rāya śir-anapāyan-arasavai—Pāyiram, 8.
33. 180 of 1894.
34. 445 of 1912.
35. 39 of 1906.
36. For more details see introduction to V. Svaminatha Aiyar’s edition of the work. Note, however, that 133 of 1908, (A.D. 1304), mentions either our author or a namesake of his.

37. These contain hymns on the Tanjore temple and on its copy, the temple of Gangaikonda-cholapuram; this may be taken to give an indication of the date of Nambi Andar Nambi, if we may be certain that we have this ninth book as Nambi left it.

38. Ante p. 152.
41. 221 of 1894.
42. Śen Tāmil, iii, pp. 189-90.

43. Ramaṇa Śastri says that the original forms part of the Raurava Āgama (Tirumandiram Intr. p. 7). The view has often been expressed that the Tamil work is the original and the Sanskrit is the translation. See T. I. Tambiyah: Psalms of a Śaiva Saint, p. xix. The arguments adduced in support of this position are inconclusive. The Sanskrit work is in anuvṛtta verse like all āgamas, corresponds to the Tamil vārttikas, and does not contain anything corresponding to the Tamil vārttikas. Both Umāpatīśaiva, author of the Pauṣkarabhāṣya and Śivāgrayogi held the view that the Sanskrit work is the original. cf. V. P. Kāntimatunātha Pillai, Tamil-civa-nāna-bodac-cirappu (1926) pp. 54, 59. Vidyāraṇya is said to have written a monistic exposition of the Sanskrit work, ibid., pp. 30, 47. Śiva as guru told Māṇikkavāsagar that he held the Śiva-nāna-bōdam in his hand; this may be not so much a daring anachronism antedating the work of Meykandār as Pope thought (Tiruvāvasagam, xxii), as the expression of a belief in the antiquity of the Sanskrit work of that name.

44. 'Śivam onru; adanait-tērudal ūnam; tēndadanait-tejidal bōdam'. Kaṭavul-mā-munivar, v. 36 Tirupperunduṟṟa-carukkam, Tiruvādavūr-adīgal Purāṇam.

45. Vēdam paśu, adan pēl mey āgamam nālvar
Ōdum Tamiḻ adanin uṟṟam ney-pōda migu
Neyyin uruśuvatām niṟ Vennai Meykandan.
Śeydā Tamil nūlān tiram.

46. The Śaiva-Sittānta Varalāru by Anavaratavinayakam Pillai (Madras, 1908).

47. We have the Śaka data 1235 in his Sankarpānar-kāraṇam, pāyiram, 26.

48. These are: tattvac rūpam, tattvac darśanam and tattvac śuddhi, ātmac rūpam, ātmac darśanam and ātmac śuddhi, śivac rūpam, śivac darśanam, śivac-yōgam and śivac-bhōgam. The authorship of this work has been recently ascribed to Tattuvānaṭhar of Shiyaḷi, and the Tugalerubōdam of Shiṟambala-nādigal included among the fourteen sāstras on the
strength of a fresh study of the mss. of the work. *Saivasiddhānta Sāttirām* (1934), pp. 980-2, and 1124.

49. v. 14.
50. v. 99.
51. v. 15.
52. v. 37.

53. 315 of 1921. Contra, ARE. 1922, II, 23, where the inscription is assigned to Kulōttunga III.


55. 534 and 535 of 1921; K. V. S. Aiyar who edits these inscriptions, *El.* xviii No. 8, falls into a number of errors which have been corrected by M. Raghava Aiyangar in JIH. I may add that I am unable to accept the identity of Guṇasāgara, the guru of Amitasāgara, with the Guṇasāgara of the Kalugumalai inscriptions with no more evidence than the identity of a name so common among Jain ascetics.

56. *mēviya venkudai-cembiyan Virarājēndiran- rān nāviyal śendamiṭ-collin mōli—śandī verse 7.*

57. Yāppu 19.
58. Yāppu 34.
60. ARE. 1899, paragraph 50.

61. Not all the citations of Adiyārkkunallār from this work could be traced in the current editions of the *Daṇḍiyalangāram.*


64. If Kṛṣṇa Rāya mentioned in St. 10 of the ninth section refers to the Vijayanagar ruler, the work must be taken to fall outside the period covered in this chapter.

65. For further details see S. Vaiyapuri Pillai, Introd. to *Tamil Lexicon,* p. xxvi.

65a. Some hold that there were two authors of the same name.


68. *Proceedings of the Fifth (All India) Oriental Conference,* pp. 263 ff.

69. *Ante* p. 126.
CHAPTER XXVII

CÔLA ART

The history of Art in the Tamil country begins for all practical purposes with the rise of the Pallavas of the Simhaviśnu line in the seventh century A.D. Having scooped out perhaps the first rock-cut shrine of his time at Maṇḍagappāṭṭu (Viluppuram taluq, S. Arcot), Mahendravarman records his achievement with boyish glee in an inscription which says that he caused a temple for Brahmā, Īśvara, and Viṣṇu to be made without the use of brick, timber, metal or mortar. This is clear evidence that before his time temples were built of wood with the aid of metal nails or bands and raised over plinths of brick and mortar, or they may have been altogether brick and mortar structures in which timber and metal also found use. None of these early monuments have survived, but doubtless their forms and motifs must have been the basis for the Pallava structures, their pillars, capitals, and decorative designs. We have only literary references to palaces and temples, mansions and bazaars in cities, besides some detailed, but obviously overdrawn, descriptions which we have now no means of verifying. Under the Pallavas who ruled to the end of the ninth century, architecture and sculpture in stone made great advances; the Shore Temple of Māmallapuram, and the Kailaśanātha and Vaikuṇṭhapurumāḷ at Kāñcipuram mark the zenith of Pallava art; they were followed by smaller structures bearing evidence of the dwindling resources of the Pallavas towards the end. No South Indian bronze can be said to have been identified as demonstrably Pallava in origin; but considering the heights attained in the art of metal-casting early in the period of Cōla rule, we may legitimately infer that the beginnings of the art must be placed also in the age of the Pallavas.

The Cōlas continued and developed the art-tradition of the Pallavas and Pāṇḍyas whom they succeeded. Under both the dynasties all the arts—architecture, sculpture and painting, were concentrated
mostly in public structures, particularly temples; the palaces and houses and all other types of civil architecture have more or less totally disappeared, though careful study may reveal, as in the instance of Uttaramērūr, the unbroken continuity of the town plan, and even of the names of streets in important centres from those days to ours. The practice of scooping out live rock into temples and pavilions had ceased under the later Pallavas, and structural temples of stone had become more or less the rule. It was the particular glory of the Cōlas to have extended this practice all over the Tamil country, their early temples being unpretentious structures hardly to be distinguished from those of the later Pallavas in the decline; the size of the temple grew with the extent of the kingdom until the giant temples of Tanjore etc. proclaimed to the world the might and majesty of the greatest empire of the Tamils; two other temples at Dārasuram and Tribhuvanam near Kumbakonam completed the tale of the most impressive Cōla monuments. Sculpture, painting and bronze-casting made corresponding advances.

G. Jouveau-Dubreuil, the founder of the scientific study of South Indian architecture, observed: ‘The Pallavas excelled in sculpture. The Cōlas were above all architects. Their style is distinguished by simplicity and grandeur’. Cōla sculptors, we shall see, however, were no less noteworthy than Cōla architects and in no way inferior to Pallava sculptors in stone; their achievements in big bronzes were unsurpassed for their beauty and for the technical skill in the sheer manipulation of large masses of metal.

The South Indian temple came up in one of several ways. Some shrines were erected in places where trees had been regarded perhaps from pre-Aryan days as the abode of the deity and had been worshipped as such; these trees came to be regarded as sthala-vṛksas even after the rich hues of Indo-Aryan myths had gathered round these places; examples are found in the mango (ekāmra) tree of Kāṇcīpuram, the Jambu tree of Jambukēśwaram on the island of Śrīrangam, and the tillai-forest of Cidambaram. Other shrines arose on the spots where purānic stories and incidents were localised by popular belief. These two classes find a prominent place
in the hymns of the Dēvāram and the Divyaprabandam; after being celebrated in song by the nāyanārs and ālvārs they gained in importance and naturally attracted the attention of generous temple-builders. Then there were sepulchral shrines, pālli pādaiais as they were known, built on the relics of saints, heroes and kings. Temples of this class appear to have been more numerous than we are apt to imagine, though only some attained any great size or celebrity. Some examples of such shrines have been noticed here in the chapters on political history. Lastly, there were temples which rose at the bidding of powerful monarchs on sites of their choice—the most conspicuous instances of this class being the two Brhadīśvara temples of Tanjore and Gangaikonḍa-cōḷapuram erected by Rājarāja I and his son Rājendra I. Perhaps the Kailāsanātha of Kāṇci, and the Kailāsanātha of Ellora, must be included in the same category.

The rule of the Cōlas covered roughly a period of four centuries (A.D. 850-1250). During this long period not only was the entire Tamil country studded with stone temples of varying sizes, the erection of karrālis, all-stone temples from base to finial (upānādi-stūpi pariyantam), being often mentioned as a mark of distinction, but the canon of Cōla architecture was adopted and followed in areas outside the Tamil country—Ceylon, Mysore, Drākṣārāma and other places in Andhra for instance. It is not possible to survey here all these monuments; we must confine our attention to the Tamil country proper and to a few typical structures that possess the leading characteristics of each stage in the development of architectural motifs and designs. The number of temples of which the precise date of construction is known is not many, but the architectural motifs when carefully studied reveal features typical of each phase of the art; the Śiva temple at Kōrkai in Tinnevelly district, (Pl. III, fig. 5) for instance, looks like a very early Cōla temple, but its walls bear no inscriptions earlier than the time of Kulōttunga I; if, however, it is noted that the late inscriptions occur only in the mahāmandapa, and that the garbhagṛha and ardhamandapa have nearly the same external and internal dimensions as the early Cōla temples of Pudukkottah, that the cornice here carries a hamsa frieze underneath, and that there are no niches on the exterior of
the walls of the sanctum, there can be little doubt left that the main shrine was certainly pre-Rājarāja in date, and the mahā-
mandapa a later addition. On the other hand, some features of the early Cōla and in places even pre-Cōla style, like the plain bevelled corbel without the triangular tenon-like projection, appear in temples known to have been built late in the Cōla period like the Mayūranātha of Māyavaram (Tanjore) and Brahmēśvara in Brahmadeśam (S. Arcot). Another difficulty arises from the additions made to early temples in later times; they are mainly in the form of pillared mandapas and corridors which often obscure the leading traits of early art: subsidiary structures, surrounding walls and gōpuras on them create a somewhat confusing temple complex, the growth of which through its several stages is not always easy to trace. The temple of Uyyakkōḻān-Tirumalai near Trichinopoly, for instance, was at first a free-standing early Cōla temple on a hill; under Rājendra I it was surrounded by mandapas erected at some distance from the main shrine so as not to obscure its features; but subsequent additions have not been marked by such taste, and have made it difficult to visualise the original beauty of the shrine and its situation.

The replacement of brick by stone structures went on steadily under the Cōlas, and is often mentioned in the inscriptions. Perhaps the earliest instance is that of Tirukkaḻuk-
kunram in the Chingleput district; all the early inscriptions of the temple occur in an apsidal stone building with a flat top which now serves as a strong-room; its architectural features are either late Pallava or early Cōla in character; an inscription of the twenty-seventh year of Rājakēśarī suggests that the temple must have been in existence as a brick structure from the days of Skandaśisyā (if not earlier) to those of Āditya I, when it was built of stone and its original grants dating from Skandaśisyā's time renewed and confirmed. At a later date even this stone temple was abandoned in favour of another large stone temple. Āditya I is praised for his having built stone temples of Śiva from Sahyāḍri to the sea. In his reign, however, brick temples were also built; a Paluvēṭṭaraiya chieftain Kandan Maṇṭarvan built a brick temple of Tiruttōṛram-udaiyamahādēva which was rebuilt of stone many years later in the
reign of Kulottunga I; at the same time another fine stone temple of Agastyesvara (Pl. IV, fig. 8) was built in the same place in Aditya’s reign, and this temple well preserved to this day conserves the most notable features of the transition from Pallava to Cōla architecture—such as pillars with squatting lions forming their lower half and marked by large thick palagais over their capitals (Pl. V, fig. 9). At Tirukōdikēval (Tanjore district) Queen Śembiyan-mahādēvi rebuilt of stone an old brick temple in the eleventh year of her son Uttama-Cōla’s reign, and Rājarāja I ordered in his twenty-eighth year the reconstruction in stone of the temple at Tirunalavādī, a task completed by his son as recorded in one of the inscriptions. Other examples need not be recounted; obviously brick and stone architecture flourished side by side, and to this day we have the all-brick Cōla temple at Nāṅgūr (Tanjore district) which reproduces all the mouldings in the basement and other architectural features typical of the Cōla style.

Jouveau-Dubreuil observed: ‘The pagoda of Bāhūr represents the style of the Pallava epoch, at the beginning of the ninth century; and the temple of Tanjore dates from the commencement of the eleventh century. During this interval of two centuries were constructed monuments of an intermediate style’, and proceeded to illustrate that style by a study in some detail of the temple of Śrīnīvāsanallūr (Muśīri taluq, Trichinopoly district). But the period of the intermediate style may be further divided into two—an earlier phase of transition from the Pallava to the Cōla style, a period marked by a number of small and medium temples which share the Pallava and Cōla architectural features in varying proportions and which still retain generally the appearance of Pallava structural temples; and a later more pronounced Cōla phase; the former includes the reigns of Vijayālaya and Aditya I, and the latter the reign of Parāntaka I and the interval between him and Rājarāja I.

The smaller early Cōla temples hardly differed in their appearance from those of Mukteśvara and Matangesvara in Kaṅcī, and the temples of Tiruttani and Bāhūr—all stone temples of the late Pallava period. The mouldings in the basement (upapitha) the disposition of the niches and pilasters on the body C 88
of the temple, and the *vimāna* rising on a square sanctum 
(*garbhagṛha*) in diminishing tiers were more or less the same. 
The topmost members of the *vimāna*, viz., the *grīva*, *sikhara*
and *stūpi* conformed to the plan of the *garbhagṛha*, generally
square, but sometimes circular in section as in the case of the 
Vijayālaya-coḷēśvara of Nārttāmalai which resembles the Tri-
purāntakesvara, Mukteśvara and Matangeśvara of Kāncī. 
Some of these early Cōla temples have a number of
subsidiary shrines round about and to understand the
disposition of these shrines, we must again turn to 
Pallava shrines. The *garbhagṛha* of the Kailāsanātha 
(Rājasimheśvara) of Kāncī is a composite structure, with
a central cella facing east to which are attached smaller
shrines built on to its walls on the three free sides and
the four corners; all the shrines contain images of Śiva.
At Panamalai subshrines are attached to the middle of the
three free sides, while in the Aivarkōyil at Koḍumbāḷur they
are found in the four corners of the main shrine; the integra-
tion of Kailāsanātha is reached by a combination of both the
conceptions. In the early Cōla temples the subshrines are
detached from the main sanctum, and arranged as separate
shrines round it in the courtyard, facing the main shrine and
its axis, dedicated each to a subsidiary deity (*parivāra-devatā*).
These peristylar subshrines, each a miniature of the central
sanctum, generally abut on the enclosing wall (*tirumadil*)
which usually has a *gōpura* in front. The *gōpura*, how-
ever, is a relatively small structure calculated in no way to
detract from the domination of the *vimāna*. The number of
subshrines increased in later times with the size of the temple.

Of these early Cōla temples Percy Brown observes: ‘All
these small structures are very complete in their formation
and display a freshness and spirit in marked contrast to the
last productions of the declining style of the Pallavas. So
much so that they appear to herald either a new movement,
or to denote some stimulation received from another and more
virile source. The latter assumption is the more likely as all
the temples of the group show by their
New start. treatment a close affinity to those of the
more distant Cālukyans than to any revival of their predeces-
sors the Pallavas’.8 It is well known that the Cālukyas of
Bādāmi drew upon Pallava experience for their chief temples
in Paṭṭadakal. and that about the middle of the eighth century they gave place to the Rāṣṭrakūṭas who continued the Pallava-Cāḷukya tradition in structural temples and in the rock-cut style; the Cāḷukya power did not revive till towards the close of the tenth century. Most obviously, Brown’s first alternative, the heralding of a new movement, is the correct explanation of the freshness of the early Cōla monuments.

The Vijayālaya-cōḷēśvara temple.

The Vijayālaya-cōḷēśvaram of Nārttāmalai (Pl. I figs. 1 and 2) is the first of these monuments to claim attention. Its name occurs in a later Pāṇḍya inscription, and the date of its construction is not as clearly attested as might be wished. But there seems to be little reason to doubt the identity of the structure or its age as suggested by its name. The temple stands on a hill and faces west, and is surrounded by seven small attendant shrines now in ruins (see plan) besides the nandi in front which has left no trace; the enclosing wall of the group has totally disappeared. The main temple is built entirely of well-dressed
gneiss blocks accurately fitted, and covers an area of 1240 square feet. The *garbhagṛha* is circular and enclosed by a solid wall five feet thick; it has a diameter of 8 feet 6 inches inside, and a height of 8 feet. The circular wall is enclosed by a square structure of 29 feet side which leaves a narrow circumambulatory between the two walls. The closed *antarāla* (porch) in front on the same basement as the main shrine is carried on six pillars and an equal number of pilasters, and has a flat roof drawn out into a massive cornice, arched and decorated with *kūḍus* at intervals; inside the *kūḍus* are seen human heads or animal figures under trifoliated finials. There is a parapet over the edge of the entire roof relieved by a series of *paṇijaras*, cubical at the corners with curvilinear roofs, and rectangular in the middle with wagon-shaped roofs, all the *paṇijaras* being adorned with figure niches bearing dancing figures of women in graceful poses. The *vimāna* above the circular shrine, unique in style, rises in three diminishing tiers, each with its own cornice and *kūḍus*, the two lower ones being square, and the upper-most circular and forming a sort of plinth for the *grīva*, *śikhara* and *stūpi* on top. On the four sides above the circular tier, at the points corresponding to the four corners of the lower square tier there are placed four fine *nandis* (bulls) facing out; there are also niches for sculptures at the four cardinal points of the circular tier. The *śikhara* is a smooth dome circular in section unlike the ribbed octagonal Pallava type; it too has projecting *kūḍus* crowned by lion faces (*simhalalāṭa*) and surmounting the niches in the *grīva* (neck) below. The *stūpi*, now missing, must have been circular also. The *vimāna* is hollow and diminishing in size as it rises owing to the corbelling of the stones on their inner face. The pillars within the *antarāla* (unlike the pilasters on the external walls which have developed Cōla features) are still of the Pallava order, square in section and chamfered into an octagon in the middle; the corbels exhibit the *taranya* (roll) ornament with a medial band and no lotus medallion. An elegant floral design crowns the main gateway bearing in lateral niches graceful two-armed *dvārapālakas*, five feet in height facing front, but body flexed towards the entrance; one leg crossed over the other (fig. 84). Of the seven subshrines six are intact and the seventh in ruins. They are all cut-stone replicas of the main shrine.
Other temples, though smaller, belonging to the same class are also found in the Pudukkottah area. In Virālūr the small Śiva temple has a circular vimāna which dispenses with the square stages and is set right on the roof, and there are remains of subshrines. The Bālasubrahmanya temple of Kaṇṭanūr, which is marked by entire yālis in the frieze of the entablature and not merely their busts as in other instances, belongs to the reign of Āditya I, while the small Śiva temples of Viśalūr, Tiruppūr and Kāliyāpaṭṭi are all apparently of the time of Vijayālaya. They are all compact little edifices of the typical square type with a sanctum about eight feet square on the outside and five feet inside, and a small ardhamañḍapa in front closed on the sides with a low entrance facing the east. The vimāna of these temples, square in section, rests right on the roof, the śikhara being curvilinear and bearing large kūḍus with scroll work and simha-mukha superposed on niches in the grīva below. In the niches are found generally Indra on the east, Daksināmūrti on the south, Viṣṇu on the west and Brahmā on the north—a disposition which is repeated on the walls round the garbhāgrha in larger shrines with the omission, of course, of the Indra figure on the east and the substitution, at times, of a Lingodbhava for Viṣṇu on the west. These small shrines may with advantage be compared with that represented in the famous rock relief of Māmallapuram showing Bhagiratha’s (or Arjuna’s?) penance. The Agastyesvara of Panangudi (II fig. 3) is also of the same class but rather more elaborate as it has niches on the walls of the garbhāgrha and excavation has revealed the presence of seven subshrines round it, as round all the others so far mentioned.

Most typical of the transition period is the larger and very well preserved temple at Tirukkaṭṭalai (see plan) now known as Sundaresvara. It was built in the third year of Āditya I. The modern name of the place is derived obviously from the old name of the temple called Karkuricci-Tirukkaralī in the earliest inscriptions. The central shrine comprises a square garbhāgrha (12’ outside and 6’ 6” inside) and an ardhamañḍapa besides a mukhamañḍapa, an obviously later addition of the time of Kulottunga I. The vimāna is almost square...
and has a stone finial of corresponding shape. There are simhalalātas facing each cardinal direction below the stūpi, and the bulls in the next tier below. Further down, in two rows one above the other on the tiers of the vimāna are found in niches a seated Dakṣināmūrti and Bhikṣātanāmūrti in the south, Varāhamūrti and Viṣṇu on the west, two Brahmarśas on the north. And on the main wall of the garbhagṛha there are a standing Viṇādhara Dakṣināmūrti on the south (fig. 37), a Lingōdbhava on the west and Brahmā on the north. The pilasters on the walls are typically Cōla, but the corbels though with an angular profile bear the Pallava roll-ornament with a hollow moulding (in place of the roll at its lower angle or bend), and further up above the cornice there runs a frieze of rampant yālis with projecting makara heads at the corners. There is a frieze of ganas below the cornice. The seven subshrines, miniatures of the main shrine, abut the surrounding wall (tirumadil), and enshrine Sūrya; the Saptamātrkas (seven mothers) in a row with Gaṇeṣa and Virabhadra at either end (this shrine has necessarily a wagon-top roof with a row of finials); and then in pradaksīna order, Gaṇeṣa, Subrahmanya, Jyeṣṭhā, Candra and Caṇḍikeśvara. There is a small gopura over the front gateway of this very complete early Cōla temple extant.
The Nāgēśvara at Kumbakonam (Pl. III fig. 6), though its appreciation has become difficult by the too close proximity of a number of later structures, shares all the main features of Tirukkaṭṭāḷai; specially notable here are the ardhanārī figure at the back of the garbhagrha and the number of fine portrait figures in the recesses and niches of the ardhamanḍapa and the tableau of Rāmāyaṇa scenes beneath the pilasters of the same maṇḍapa, which will call for further discussion under sculpture; the top members of the vimāna above the third tier are now finished in stucco though originally they must have been of stone. The presence of four lion-pillars built into later sub-shrines shows that the sanctity of the site goes back to the Pallava period. A shrine of Gaṇeśa in the s.-w. corner, one of Vaidyanātha to the north of the mahāmaṇḍapa, a Sūrya shrine in the n.-e. corner and a loose bas-relief of Jyeṣṭhā seem to be the only survivals of the original parivāra shrines. This temple may with reason be identified with the Tirukkuḍandai-kīḻkōṭṭam of Appar. The Mahādeva temple at Tiruccendurai (Trichinopoly district) built by Bhūti Āditya Bhaṭṭārika, queen of the Cōla prince Arikulakēsari, in the reign of Āditya I,\textsuperscript{11} the Agastyesvaram of Mēlappaḻuvūr (Pl. IV fig. 8) with a circular vimāna on a square garbhagrha of the time of Vijayālaya or Āditya, are other notable temples of this early phase of the transition to the Cōla style.

Before taking up the temples of the next period, Parāntaka I to Rājarāja I, when Cōla temples proper came into existence, we may stop to consider the definitive characteristics of the transition and the typical features of the developed Cōla style. The most notable general features are the emphasis on the central shrine which dominates the whole group of sub-shrines by its position and its architecture; then the exterior of the main shrine displays a remarkable simplification in all its parts; much unnecessary and fretful detail is eliminated and the value of plain spaces receives greater appreciation than in the Pallava structures, and much more than in the later Cāḷukya and Hoysala temples. The antarāla or porch in front of the garbhagrha forms an integral part of the central shrine, so that the lowermost tier of the vimāna covers both in Pallava temples; this feature which persists in the early
Cōla temples, e.g. Vijayālaya-cōḷēśvaram, soon disappears; the antarāla true to its name becomes a communicating passage between the garbhagrha and the mahāmanḍapa in front, and the vimāna rises in the newer temples only over the sanctum; the antarāla is also known as ardhamanḍapa (vestibule). In the basement (upapitha), the kumudam starts by having an octagonal section but later becomes a rounded moulding; likewise the kapotam starts by being straight, a projecting tier of rectangular blocks, but later develops into a curved cornice. The dominating lion-motif in pillars and elsewhere of the Pallava style gradually disappears altogether, and the pillars and pilasters evolve into ‘purely abstract conventions of mouldings and other similar forms’ (Brown). The Cōla order of the capital differs from the Pallava in two respects: a neck-moulding (padmabandha) is introduced between the shaft and the capital adding another member to the latter at the lower end in the form of a pot (kalaśa); the abacus or palagai becomes much expanded, a thick square slab of stone which together with the petal moulding (idal) on its lower side becomes the most striking element in the order. The palagai becomes thinner later, and the idal undergoes interesting modifications.

Again the bracket or corbel develops an angular profile instead of the curved one of the late Pallava style, and is often bevelled so as to leave a triangular tenon-like projection which, in turn, starts on a long line of varied and interesting evolution culminating in the pūmnai of modern times (see drawing 5 at the end of the chapter). The roll ornament with its median band is either shed, or at times varied with an involution or ‘throating’ at its bend. Both forms of the corbel, the plain bevel as well as the bevel with the tāranga (roll), often appear together as inside the Agniśvara at Cittūr (Pudukkottah). Vestiges of the old order survive sometimes like the massive capital surmounted by a kūḍu in the Śiva temple at Udaiyārgudi, the Mūvarkōvil of Koḍumbāḷūr and the Śiva temple at Puṇai—all of which will be referred to again in some detail. Besides the strictly architectural treatment of the exterior, a considerable amount of bold sculpture appears in prepared niches containing icons and purānic or human figures. String courses or friezes of yāḷis above the plinth, and of bhūtagañas in various humourous postures
below, and yālis again above the upper cornices, which also carry kūḍus at intervals and scroll ornamentation (koḍik-karukku) are other notable features of the new style. The kūḍus have changed form, their shovel-tops giving place to a trefoil or to a lion-face (simha-mukha), arches giving place to circles in the centre containing no figure sculpture unlike the Pallava kūḍus.

The peristylar subshrines, already mentioned, are another essential feature of the Cōla temple-complex. An inscription in the Śiva temple of Erumbūr (S. Arcot) counts eight subshrines including that of Nandi in front of the main shrine. The deities occupying the subshrines and the positions they take in relation to the main shrine vary in different instances, and the inscriptions often give full details regarding each temple. We need not stop to reproduce them here as some idea has been given in the account of individual temples.

The earliest specimen of the time of Parāntaka I is the temple popularly known as Koranganātha in Śrīnivāsanallūr (Muširi taluq, Trichinopoly district), of which the deity is described as Tirukkurak-kutturai Perumānanḍigaḷ in the earliest inscriptions. A medium-sized temple (fig. 10) with an overall length of 50 feet, it has a square garbhagrha of 25 feet side, and a maṇḍapa in front 25 feet by 20. The top of the śikhara is 50 feet from the ground and the cornice of the maṇḍapa and garbhagrha is 16 ft. The cella, which has the appearance of being double-storied on account of a cornice at its middle height, is 12 feet square inside and entered by an antarāla borne on four pillars. A projecting niche in the middle of each of the three free sides of the garbhagrha, and the recesses on either side of it accommodate icons or portrait sculptures of about half life-size and of such high relief as to appear almost as in the round. The north and south walls of the antarāla have similar niches which must once have enshrined Durgā and Ganapati. The niches for the dvārapālas are also empty. The decorative designs of the arches above the niches are intermediate between those of the Kailāsanātha of Kāṅcī and of Tanjore. There is no kapota on the basement and its place is taken by the frieze of simhas nearly as prominent as at Tanjore in the next period. There
is no *gana*-frieze below the cornice of the *garbhaṭha*, where we see instead over the beam the projecting ends of the rafters inside, imitated from the wooden rafters of a brick and mortar temple.

The Agastīśvara of Kiliyanūr (South Arcot) dates from the time of Parāntaka I also;\textsuperscript{14} here the lowest course of the square basement comprising a series of plinth stones (*upāna* or *jagatip-ṇaḍai*) scalloped on top in the form of lotus petals, the idea being that the entire *vimāna* from the *kumuda* upwards stands within a blossoming lotus forming a *padma koṣa* (pistil inside the lotus). The *kumuda* moulding has semi-circular cross section as at Śrīnivāsanallūr. The Tiruttinḍīśvara of Tiṅḍivanam\textsuperscript{15} (S. Arcot) dating from before A.D. 961; the Pīplīkeśvara of Tiruverumbi-yūr (Trichinopoly) built by about the same time by Śembiyan Vēdivēlān, a feudatory of Sundara Cōla,\textsuperscript{16} and notable for the sculptures of *purāṇic* scenes in panels below the pillars in the exterior as in the Nāgeśvara of Kumbakonam, are other temples in the same class. The Tiruvalīśvaram near Brahmadeśam (Tinnevelly district) is almost unique for its fine craftsmanship and its wealth of iconographic sculpture on the upper tiers of the *vimāna*, and dates from some time before the accession of Rājarāja I whose inscriptions, however, are the earliest traced on the walls of the extant structure, later additions being the *mahāmaṇḍapā* of the period of Cōla-Pāṇḍya viceroy and the *anman* shrine of the thirteenth century. The Brahmapurīśvara of Puḷḷamangai (Tanjore district) built in the early years of Parāntaka I \textsuperscript{17} resembles the Nāgeśvara of Kumbakonam in many ways, and is notable for its corbels bearing the *taranga* ornament—one of the earliest instances in this period, and for the excellence of its niches and their sculptures to be considered later in some detail.

The Mahālingasvāmi temple of Tiruviḍaimarudūr (Tan-jore district) must have been built of stone about 910. An inscription in the temple of the fourth year of Parāntaka I\textsuperscript{18} states that at a meeting held in the *nāṭakaśāla* of the temple it was resolved to have the old inscriptions copied and re-engraved in the *garbhaṭha* and *vimāna*, and one of the old recorded gifts related to the reign of Kādūmatṭigal Nandi-pōṭtaraiyar, i.e. Nandivarman II or III. The basement of the
KOĎUMBĀĻŪR

A temple has an octagonally moulded *kumuda* and a short *kantha* studded with pilasters supporting a straight *kapota*, over which is a dado much like the *kantha* below adorned by sculptured panels and surmounted by a thick projecting cornice scalloped underneath in the form of lotus petals. Such variations of architectural *motifs* which attest the artistic freedom and initiative of the school cannot be traced in any detail in this general account of Cōla art. The early inscriptions of the temple mention a shrine of Purāṇa Gaṇapati, implying the presence at one time of subshrines round the main one, and of a *mandapa* called after the famous merchant-guild Tiśai-āyirattu-aṅṅāṅṟṟuvar.

Among other clearly dated temples of this period which cannot be studied in any detail may be named the Mucukūnderesvara of KoĎUMBĀĻŪR (c. 912), the twin shrines of the Cōleśvara group at Mēlappaḻavūr (Trichinopoly),¹⁹ the Bhaktajanesvara of Tirunāmanallūr (S. Arcot),²⁰ the Vaṭatirthanātha of Aṅdanallūr (Trichinopoly),²¹ and the Kadambavanēśvara of Erumbūr (S. Arcot).²² In the last named temple built in 935 we find the Aruṇācaleśvara form of Śiva in the western niche of the sanctum in the place of the usual Viṣṇu, Ardhanāri, or Lingodbhava. The Naltunai Īsvaram of Puṇjaī of the time of Āditya II should also be mentioned.²³

There are several temples in the same class; passing these by, we may make particular mention of the Pudukkottah temples—Agniśvaram at Cittūr and the Mūvarkōvil of KoĎUMBĀĻŪR. The first bears a record of the fourth year of Rājaṅeśari (Gaṅḍarāditya)²⁴ and must have been built about 950; here the corbel has the angular profile, the *taranga* ornament with the ‘throating’ at the bend, and also the median band; the other type of corbel is also used, and the same latitude is observed in the shape of the pilasters in the different sections of the temple. Of the ‘Temple of Three’ at KoĎUMBĀĻŪR, a very fine temple-complex of the time of Sundara Cōla built by Bhūti Vikramaṅkēsari,²⁵ only two members survive (IV, fig. 7). Excavation has revealed that the *vimāna-trajam* together with the surrounding subshrines was placed within a large enclosure with a gateway on the west (see plan). Of the three central shrines each 21 feet square
and standing on a north-south line at intervals of about 10 feet, all facing west, the middle and south vimānas are intact, but only the basement of the northern one. Each had an ardhamanḍapa of 18 feet square of which all but the plinth has gone. At a distance of 8 feet from this, and common to all the three, was a mahāmanḍapa 91 feet by 41 feet, in front of which at a distance of 1 foot 9 inches in the centre was a small nandi shrine (11'3" square); midway between the nandi

![Plan III. Muvarkōvil: Kodumbāḷūr.](image)

...nandi shrine and the gateway (gōpura) on the central axis was the balipīṭha or dhvajastambha about 5'9" square. Of all these only the plinths have survived. Around this principal group and abutting the enclosing wall ran a covered cloister with fifteen shrines. The basements of 14 of these are intact while the one at the south-east corner is altogether missing. The enclosing wall is massive, 3' 4" of stone; the main gate on the west is 4' 6" wide, and there is besides a passage (4'
wide) on the north-east corner leading down a flight of steps to a circular stone well of ten feet diameter just outside. The principal shrines are *padmakosas*, and the mouldings of the basement, as indeed all that has survived of this temple-complex, are very fine work. The *bhūta* or *gana* friezes below the massive arched cornices of the *vimāna* contain particularly fascinating studies in the funny and bizarre. Many of the fine sculptures of Śiva in his various forms on the *vimāna* and of the *parivāra devatas*, lying loose or excavated, deserve notice; these include Ardhanārī, Viṣṇadharā Daksīṇāmūrti, Gajāri, Antakāsurasamhāra, Kīrāta, Gangādhara, Harihara, Umāprasāda, Saptamātrkās, Mohinī and others.

By its three central shrines of equal beauty and importance, and the multiplicity of its subshrines the Mūvarkōvil reminds one of the celebrated Brahmanical temple-complex of Prambanan in Java. Built within less than half a century of each other, and at a time when there were many opportunities of active intercourse between South India and Indonesia, the two temple-complexes exhibit very interesting differences in the application of the same idea. The Javanese temple takes up the pre-Cōla Indian idea of representing the manifestations of the same deity in the principal and subordinate shrines, and multiplies the latter indefinitely; the Prambanan complex having for instance 156 minor shrines; the Cōla architects resist the temptation to display by sheer number of subshrines, confining them to a more or less schematic and traditional group of attendant divinities waiting upon the main deity as it were. On the other hand, while the central temples in Prambanan enshrined Śiva, Viṣṇu and Brahmā, the Trinity of Hinduism, at Koṭumblāḷur Śiva alone occupied the sanctum of all the three central shrines.

We now come to the Middle Cōla period as we may call it (985-1070) when Cōla Art reached and passed its meridian. The number of temples built during this period continued to be large, and the constructions were as widespread as the Cōla empire itself. But in this general account we must necessarily pass over many instances of intrinsically interesting and well-dated examples, and fasten attention on the two great
temples of Tanjore and Gangāikōṇḍa-cōlapuram which constitute a landmark in the history of Indian Architecture.

Compared with the smaller temples of the same age, these two, as Percy Brown observes, 'are as cathedrals to a village church.' Begun according to the records in the temple some time about 1003, the Rājarājeśvara (now called Bṛhadīśvara) of Tanjore was sufficiently advanced in construction by 1006 to allow of Rājarāja worshipping in the central shrine with the offer of golden flow- ers on his return from the war against the Cālukya Satyāśraya, and we have seen that on the 275th day of the twenty-fifth year (1009-10) of his reign he solemnly dedicated the copper-pot (kālaśa) meant to serve as the finial (stūpi) at the top of the vimāna. This was apparently the most ambitious undertaking of Tamil architecture quite in keeping with the vast power and the growing extent and resources of the Cōla empire (VI fig. 11). The main structure is 180 feet long, and the massive pyramidal vimāna rises to a height of 190 feet over the sanctum excelling thus even the Lingarāj (160 feet) of Bhuvanesvar, then a recent construction. Barring the portico, the nandīmaṇḍapa, the Karuvūr Devar shrine, the amman shrine and that of Subrahmanya which are the most substantial later accretions, most of the structures of this grand temple are of one period, and it is not difficult to appreciate the majesty and simplicity of its unitary plan. The axial structures, the vimāna, the ardha-maṇḍapa, mahā-maṇḍapa and the big nandi are set in a walled enclosure of suitable proportions with a gopura in front on the east. Abutting the madil inside runs a pillared cloister connecting together a number of subshrines, thirty-five in all, placed at the cardinal points and at intervals along the four sides. There is a second gopura in front which formed the gateway of a second outer enclosure.

The main vimāna is of the uttama (high-class) type, also called a maḍakkōvil in Tamil and Daksīṇa-meru—the Koranganātha, as already noticed, being perhaps the earliest example of this type. It rests on a solid square base of 99 feet side, of which the horizontal outline is broken by five projecting bays, the central bay larger than the rest, alternating with recesses—all continued right up from the basement to the
topmost storey of the pyramid above, where the śikhara springs. The base (pithā) is ornamented by pilasters alternating with recesses and carries a kapota (cornice) pressed down as it were by a yāli frieze. On this pithā rises the upaśāttha of a lesser area of 63 feet square of which the upāna covered with inscriptions forms a padmadala receptacle for the massive semi-circular kumuda with padmadala courses above and below; the kumuda is chamfered octagonally where it turns into the transept at the eastern end. The kanya and kapota have been virtually suppressed, and immediately above the kumuda is found the varimānam, a series of lion figures in profile with riders on their backs, the lions giving place at the corners to makara heads with warriors, horses or equestrian figures in their gapes. The vertical walls of the cella follow the contours of the pediment as already stated, and rise to a height of 50 feet; they are divided into two storeys by a massive curved cornice with a number of kudus bearing sculptures in low relief; the second storey also ends with an overhanging cornice on top with a frieze of yālis above. The niches and recesses throughout bear graceful figural sculptures and have the typical Cōla forms of architectural members and ornamental motifs. Some of these are so prominent and characteristic of the style as to deserve particular mention. As already indicated the niches (devagosthas) are no longer shallow recesses adorned with bas-reliefs as in Pallava times, but deep hollows serving as receptacles for statues almost in the round generally of the various manifestations of Śiva. On either side of the niche are pilasters with bulbous capitals which differ from other pilasters by their section being polygonal and not square. Again, beneath the architrave over the niche we find a tiruvācci whose form begins to resemble the kudu, a transformation which is fully effected in the next period. The centre of this tiruvācci is circular as in the kudu, but the makaras on the sides have pendant tails as in the Pallava period—a feature which disappears later. There is another motif peculiar to the Cōla epoch and unknown in Pallava monuments. It appears in the recesses between the niches carrying sculptures and takes the form of a tree or pillar growing out of a vase (kumbha) and crowned by a sort of capital with brackets of rearing horses supporting an ornament which in general resembles
the *tiruvācci* described above and takes the shape of a flower bearing flames or arabesques. This ‘decorative pilaster’ *motif* develops in the fourteenth century into the *kumbhapanjāra* in which the top member grows into something like a *pañjara*.

As in the upper storeys of the *vimāna* the verticality of perpendicular walls and niches of the *garbhagṛha* is relieved by powerful horizontal members—the heavy *kumuda* moulding of the pediment, and the massive overhanging cornices of the two storeys. These vertical walls enclose a shrine chamber 45 feet square with a narrow circumambulatory passage 9 feet wide round it. The inner wall of the cella repeats the features of the outside with large central bay-niches enshrining sculptures and lighted by rectangular openings (doorways) on the outer wall, the openings being walled up later perhaps in the Nāyak period. These rubble walls have now been removed. It is in this circumambulatory, tucked away beneath the *vimāna* round the *garbhagṛha*, that the now well-known Cōla frescoes were discovered about 1930. The cella enshrines an enormous *linga* which with its pedestal nearly covers the height of both the storeys (as seen from outside) of the *garbhagṛha*.

The pyramidal *vimāna* above the sanctum rises in thirteen diminishing tiers until the width of its apex equals one-third of its base. ‘On the square platform thus formed stands the cupola, the inward curve of its neck producing a pleasing break in the otherwise rigid outlines of the composition, while the bulbous dome poised like a light but substantial globe is a fitting finish to its soaring character’ (Brown). The effect of the pyramid is enhanced by the studied manner of its treatment in which the vertical lines of the *pañjaras* are so intersected by the horizontal lines of the diminishing tiers as to produce ‘an architectural texture of great beauty.’ ‘Finally’, says Percy Brown, ‘there is the contrast of the rounded cupola at the summit, its winged niches on all four sides relieving the severity of the outline just where this is required. In erecting the *vimāna* on the principle of a pyramid its builders were on safe ground, for such a form not only conveys the impression of solid strength and stability, but is in reality the most permanent structural shape yet devised . . . Unquestionably the finest single creation of the Dravidian
craftsmen, the Tanjore vimāna is also a touchstone of Indian architecture as a whole.'

The shrine of Caṇḍikēśvara is situated very near the main shrine to its north and looks like a miniature of it even in the double storey of the cella. The peristylar cloister connects as already noted a string of thirty-five subshrines—four at the four corners, six between them and on either side of the gōpura on the east, seven on the west, and nine each on the two sides. Most of them have now been walled up and converted to other uses; the corner ones which are intact recall the small early Cōla shrines already discussed. The full details of the parivāra deities enshrined in these subshrines and at Mūvarkōvil will perhaps never be known. The enclosing walls (madil) seen from outside also present the appearance of two storeys of equal height each topped by a massive curved cornice of its own. Their pilasters with quadrangular section and bulbous capital, superimposed one on the other, are quite impressive to look at and a series of nandis at regular intervals crown the walls.

Built within twenty years of the completion of the great Tanjore temple, that of Gangaikonḍa-cōlapuram (VI, fig. 12) reproduces almost all the main features of Tanjore, but in quite a different spirit; Percy Brown has called it 'the feminine counterpart of Tanjore,' lacking the virile qualities and masculine vigour of its predecessor, but possessing a rich and voluptuous beauty of its own. The difference in effect is almost entirely the result of the introduction of more ornamentation as in the pediment and of curves in the place of straight lines in the composition of the vimāna. This great temple has suffered much from modern predatory engineering, and seems once to have been as much fortress as temple; there is a large bastion on its south-west angle, and a smaller one on the western side. The temple itself forms a rectangle 340 feet long and 100 feet wide, composed of a maṇḍapa measuring 175 feet by 95, and a garbhagṛha with a square plan of 100 feet side, with a vestibule in between, the ends of which form, as in Tanjore, north and south entrances, both picturesque doorways with impressive dvārapālakas and approached by flights of steps, (VII, fig. 13).
temple as in the north-west corner of the north court in the Valuvūr (Tanjore) temple.

Other developments to be put in the same class were the gōpuras and maṇḍapas which also grew in importance in the late Cōla period and continued to retain it in subsequent times. A single modest gōpura was part of the temple plan even from Pallava times, and we have seen examples of it in such transition and early Cōla temples as those of Tirukkaṭṭalai, Mūvarkōvil and Erumūr. Again an inscription\(^{39}\) from Vṛddhācalam (S. Arcot) of the twelfth year of Uttama Cōla records the construction by his mother, Šembiyan-mahādevī, of a complete temple unit comprising śīrūkōyil, snāpana-maṇḍapa, gōpura and minor shrines. The large inner gōpura Rājarājan-tiruvāsaḷ, and the outer gōpura Kēraḷāntakan-tiruvāsāḷ of Tanjore, both of stone, were coeval with the main shrine. Another all-stone gōpura is the small and beautiful one of Nīlakanṭhesvāra at Laddigam (N. Arcot) of the time of Rājendra I (VII, fig. 14). Kulōttunga III was the last great builder among Cōla monarchs and the gōpura of his great temple at Trībhuvaṇam (to be described presently) marks the last phase of the Cōla style of gōpura. It is a squat oblong structure of five diminishing storeys with a rectangular grīva surmounted by a wagon-top śikhara with large kūḍu-ends on either side and a series of kālasas on top. None of these gōpuras, however, is designed so as to interfere with the domination of the entire temple-complex by its central vimāṇa. The position was more or less exactly reversed under the later Pāṇḍyas and their successors, the rulers of Vijayanagara. To some extent the Pāṇḍya practice began when the Cōla style had not cleared the stage, and the Pāṇḍya gōpuras of Cidambaram. Tiruvannāmalai and Jambuksēvaram (1100-1350) chosen by Jouveau-Dubreuil to illustrate that style considerably overlap the later Cōla period. Likewise the maṇḍapa is also an essential part of the temple plan as it was developed by the Cōlas and only received a greater emphasis, often carried to meaningless excess of display, under their successors, particularly the Vijayanagar monarchs and their feudatories. Even if we take no account of the pillared cloisters of the peristyle—the tiruccurvellais as they
were called—sometimes built in two or three storeys, the mahāmāndapas of Tanjore and Gangaikonda-coḻapuram, and earlier still that of Mūvarkōvil must be held to be the precursors of the later more extensive maṇḍapas. A maṇḍapa called Arumolidēvan was built on the north of the Mēḻpāḍi temple in the fourth year of Rājēndra I.⁴⁰ Though the snapana-maṇḍapas may not have been large structures, nṛtta-maṇḍapas in temples of which we hear in inscriptions must have attained a fair size. Some of these maṇḍapas were big enough to serve as royal camps or courts of enquiry in important causes where investigations had to be conducted by royal officials. Sekkīlār is said to have first expounded his Periya-Purāṇam in the reign of Kulōttunga II in the 1000-pillared maṇḍapa of the Cidambaram temple; this may mean only that that maṇḍapa had been built when the Sekkīlār Purāṇam which narrates the event was written; but enough has been said to show that, very probably, a maṇḍapa of good extent was available for Sekkīlār’s use.

In the late Cōla period (1070-1250) temple construction was as active as ever. We must pass by all the smaller temples, because not only are they numerous and very much like one another, but in several cases owing to the changes wrought by time they have become composite structures made up of parts belonging to different epochs not always easy to distinguish. We shall consider briefly only the two large temples which stand in the main line of the evolution of Cōla architecture and constitute landmarks in it.⁴¹

First comes Airāvateśvara of Dārāśuram (Tanjore district VIII, fig. 15). The temple is called Rājarājeśvara in its inscriptions, after Rājarāja II in whose reign it was built, though additions were made to it by Kulōttunga III also. Originally the temple seems to have had a number of enclosures (prākāras) with gōpura entrances to each, of which only one is now intact. Axially, the main temple has the same plan and parts as the Tanjore temple, with the addition in front of the mahāmaṇḍapa of a pillared agramaṇḍapa having a porch on the south. This ‘Rājagambiran tirumaṇḍapam’ as it is called is so built as to simulate a chariot on wheels drawn by elephants. The
temple belongs to the Meru class like the Tanjore temple, and is conceived as a padmakōśa. While the general similarity between this temple and its predecessors of Tanjore and Gangaikōṇḍa-cōḷapuram is unmistakable, there is a striking increase in the quantity of figural and decorative sculpture on every part of the temple. One of the most interesting sets is the series depicting scenes from the Periya-Purāṇam on the short pilaster strips and the recesses between them in the dado on the base of the garbhagṛha wall over the yāli frieze. The similarity of the scenes of Sundara’s life in this series and in the mural paintings of Tanjore is very striking. These labelled scenes attest the powerful moral influence of Śekkilār’s epic narration of the ‘lives of the saints.’ Another development of an architectural motif that calls for particular notice is the transformation of the ogee or doucine below the palagai into a well-developed inverted lotus with a whorl of expanding petals, the idal properly so called: in later styles it becomes multi-seriate and consists of two or more alternating whorls of petals. The corbels also evolve some way towards the later puṣpabōdīgai, particularly by the chamfered parts on either side of the central tenon beginning to assume the floral shape that came to be known as maḍalai.

The kumbhapañjara, of which the beginnings are traced on the recesses of the Tanjore walls, also evolves further in both the lower kumbha and the pañjara on top.

The superstructure of the vimāna has five diminishing storeys, the two lowermost extending over and including the ardhamanḍapa. The first storey (tala) is a string of complete miniature shrines running on the edge of the roof plate and inter-connected by a low parapet—the pañjaras corresponding in their position to the projecting bays in the walls below, and the parapet with its cornice to the recesses. The second tala repeats the same grouping of pañjaras as below, but the ardhamanḍapa part of it is simply a walled enclosure with a row of nandis along the edge on top. The third, fourth, and fifth storeys repeat the same arrangement of the pañjaras and are confined to the central shrine. Above the fifth storey rests the circular griva with niches at the cardinal points flanked by out-facing nandis at the corners, and surmounted by a dome (śikhara) also circular, with an outward bulge across the middle and slightly splayed out at the bottom. The
metal stūpi is now missing and only its central rod is in situ. Much of the top portion is covered and obscured by stucco and possibly this was the part plated with golden tiles by Kulottunga III.

To the north of the agramāṇḍapa (IX, fig. 16) is a shrine of Pārvatī facing the porch. The pillars of this maṇḍapa and porch have attached pilasters on their sides with yālis and elephants as their bases, furnishing thus examples of the earliest type of composite pillars which became so common in later epochs. Built against the south wall of the mahā- maṇḍapa is the shrine of Śiva in the form of a Śarabha,48 this shrine is also raised on a double plinth with upapiṭḥa and pīṭha and has a small pillared porch in front reached from the east by a flight of steps flanked by curved yāli balustrades.

An interesting feature is the extension of an alternating series of the three types of pañjaras, square, rectangular, and apsidal, over the yāli frieze along the edges on three sides of the terrace over the mahāmaṇḍapa and agramāṇḍapa, a feature noted in the front maṇḍapa of Vijayālaya-cōleśvara and in the Cāḷukyana temples; the porch of the Airavatesvara, however, carries not pañjaras, but nandis on the edge of its terrace.

In front of the agramāṇḍapa is a small nandi shrine and a balīpiṭha showing the early characteristics of the Tanjore style in square pilasters and bevel and tenon corbels, but with flights of steps and balustrades of a definitely later epoch. In the court to the north of the mahāmaṇḍapa is the shrine of Caṇḍēśvara with features very similar to those of the corresponding member in Tanjore and Gangaikonḍa-cōlapuram. Round the court is a peristylar pillared cloister coeval with the main temple and containing six subshrines now traceable along its length.

Separated from the axial group and in front of it to the north is another shrine of Pārvatī, locally known as Devanāyaki (X, fig. 18). Essentially the same as the main temple in many ways, its vimāna has two talas, its niches carry dēvi images, and it exhibits features which place it among the tirukkāmakkottams of a slightly later epoch; it was perhaps
erected by Kulottunga III. The outer gopura is now in ruins; its empty niches bear inscriptions indicating that they once contained icons of the thirty-six gods and goddesses named; the inner gopura survives and has two talas.

Stylistically this temple marks in many ways the transition from the full plenitude of the Cōla style as seen at Tanjore and Gangaikōnda-cōḷapuram to the great temple-complexes of the post-Cōla epoch.

The Kampaharesvara, called Tribhuvanavirēśvara in its inscriptions, is clearly the work of Kulottunga III as testified by the undated duplicate Sanskrit inscription of his reign on the walls of the garbhagṛha and the gopura of the temple (X, fig. 19). Its traditional name is due to the belief that the god removed the quaking (kampa) of a Cōla king who was afflicted with the sin of having killed a Brahman. This has much in common with the Dārāśuram temple including the agramanḍapa and entrance epoch. The pilasters of the basement carry scroll work (koḍikkarukku) while the recesses are adorned by dancing figures representing Bharata-nātya poses accompanied by drummers and other musicians constituting the mela; there are riders on yālis, lions and elephants as elsewhere. In the pillars of the temple, the square abacus (palagai), as in Dārāśuram and other later Cōla temples, is thinner in contrast to the thick massive palagais of the Pallava and early Cōla temples including Tanjore. The corbel is also an early type of puspabōdīgai, the earlier angular central tenon being transformed into an inverted bell-shaped ‘palastara’ and the bevelings on either side developed into curved up and foliated ‘maḍalais.’ This marks a definite advance over the corbels of the Airāvateśvara. There is even more elaborate imitation of woodwork in the handling of the kapota and the adjacent members of the roof. The recesses on the sides of the central bays on the outer walls of the garbhagṛha carry rectangular windows (jālaka) framed by semi-pilasters on the sides and a torana arch above.

The vimāna is a tapering pyramid of six diminishing talas of which the two lowest cover the ardhamanḍapa also as at Dārāśuram and Tanjore. A very striking feature is the pre-
sence of two stout circular pilasters one on either side of the niche in the central pañjara of the first storey; these pilasters carry a kūḍu on top. This is a motif coming down from Pallava times and seen also in some early Cōla temples like the Anantesvara at Udaiyārguḍi, Mūvarkōvil at Koḻumbāḻur and Naltunai Īśvara in Puṇjaī. The recesses between these projecting pañjaras have miniature shrines in relief. The circular grīva and domical āḷāḷa are apparently of brick and mortar while all the rest of the construction is of cut stone.

The main pilasters in the mahāmaṇḍapa and agramaṇḍapa have square bases with nāgapaḍam motifs at the four top corners from amidst which spring the octagonal shafts terminating in capitals likewise octagonal in section. The niches on the projections of the surface of the walls have shorter pilasters with the same square bases and nāgapaḍams at the scape, but sixteen-sided shafts and capitals, square abacus, and, what is more important, corbels of the earlier type with a plain median tenon and the two lateral bevels showing faintly the taranga (roll) ornament. The projecting cornices over these niches are surmounted by pañjara reliefs with large kūḍus enclosing miniature models of shrines. The niches on the recessed parts of the walls have short pilasters and capitals. They bear no corbels and the projecting shelves above them carry torana arches.

The porch to the south of the agramaṇḍapa is of the same type as in the Airāvatesvara; but in the place of the lion and elephant-based pillars we find simple ornamental ones. The porch itself is a multi-wheeled chariot with two elephants in front of the steps and balustrade on the east; the projecting axles are supported by rampant lions; the detachable wheels are missing. On the west of the porch is a Somāskanda shrine of an earlier time with square pilasters, petalled īḍaḷ, and bevel and tenon corbels. The part abutting the south wall of the mahāmaṇḍapa corresponding to the Sarabha shrine in the Airāvatesvara contains the stucco figure of a chief.

The Dēvi shrine in front on the north and the Caṇḍeśvara shrine to the north of the vimāna are both coeval with the main temple. Unlike its counterpart in the Airāvatesvara
which retains some features of a time earlier than the age of the *vimāna*, the Caṇḍesvara shrine here shows certain advanced characters. The *adhiśṭhāna* has a *padmadala* base and a semi-circularly moulded *kumuda*; the corbels are incipient *puṣpabōdhiṅkas* and the *palagai* loses its square character and conforms in section and shape to the capital and shaft below, which are octagonal.

The temple as a whole is a veritable sculpture gallery of varied iconography. Of the two *gōpuras*, the inner one is dilapidated at the top, but the outer main *gōpura* is complete. There is another ruined *gōpura* on the west behind the temple. They are all squat rectangular structures like the Tanjore *gōpura* not in any way to be compared to the imposing pylons reared by the Pāṇḍyas of the second empire very soon after Kulottunga III. This is the last temple to preserve the predominance of the *vimāna* characteristic of the Cōla style of architecture.

The influence of Cōla art on other countries, especially on Indo-China and the Far-East, is an interesting question to which we can make only a brief reference here. We have seen that the Cōla empire was in active communication along trade channels and otherwise with China and the Hindu states of Indo-China. It seems possible that the great temples of Angkor and these temples of Tanjore and Gangaikondaśolapuram had a mutual influence in their conception and execution, and belonged to the same line of evolution in religious architecture. A closer and more surprising parallel, nay, a regular copy, of Cōla architectural and sculptural designs has been pointed out by A. K. Coomaraswamy, as found in old Zayton, modern Chuan Chou, opposite Formosa, where in an old temple of about the thirteenth century A.D. or later, he has discovered a plinth with mouldings very similar to those of a Cōla *upapīṭha* and sculptured panels of the *līlās* (sports) of Śiva and Kṛṣṇa on pillars (XI, figs. 20-A, B, C). This furnishes a glimpse into a little known chapter in the history of South Indian Art.

**Sculpture**

The Pallava sculptors had won the palm in the art of bas-relief. The primal simplicity of conception and the sure-
ness of grouping that is seen in the depiction of Kṛṣṇa as
govardhana-dhara, or of Durgā as fighting
Relation to Pallava, the Mahiśāsura, the more complicated but
not less convincing ‘tapestry on rock’ known
as the descent of Gaṅgā (or Arjuna’s penance?)—all at Mā-
mallapuram are works of such merit as to command a place
in any considerable history of world art. The portraiture of
Simhaviṣṇu and Mahendravarman I and of their queens in
the Ādi Vārāha cave also at Māmallapuram deserves in turn
high praise for its unusual excellence. The Cōla sculptors
did not attempt the ‘large frescoes in stone’ as the Pallava
bas-reliefs have been called. They took more to sculpture
in high relief, nearly in the round, and they concentrated
more on the rich iconography that had come up in their time
as the result of the growth of the hagiology of the nāyanaṛś
and ālvārs, and the tremendous vogue that their popular
hymns gave to purāṇic mythology in the Tamil country.
When they attempted narrative sculpture in stone, it was
generally in small panels, sometimes as small as six inches
by four as at Nāgēśvara in Kumbakonam, and seldom more
than two feet by one foot—which is roughly the measure of
the Rāmāyana panels of the Kampaharesvara in Tribhu-
vnam. They did not fail even to excel the Pallava sculptor
in portraiture when they attempted it as at Śrīnivāsanallūr and
Kumbakonam (Nāgēśvara); but for some reason not now
clearly traceable they did not continue their work in this line,
though they attained unexampled skill in the casting of metal
icons of very considerable size.

Except where metal was used, sculpture was generally
subsidiary to architecture but did not, on that account, cease
to belong technically to the plastic or glyptic
form of art. It was employed as decoration
on the walls, pillars, plinths, roofs and other convenient spots
in temples. The Cōla sculptor, however, appreciated the
value of plain spaces on walls and did not crowd them with
too many figures; nor did he adopt the method of the ivory
carver and goldsmith and seek to produce filigree work in his
ornamentation. He generally worked on hard rock and
depended on bold strokes and flowing lines for his effects, and
the metal images of the time partake of the same qualities,
though here the details are naturally more and more elaborately wrought. Portraits, icons, and decorative sculpture are the three main classes of Cōla sculpture. Portraits are few and early; they soon fall out of use and often the line between a portrait and an icon is not clear particularly in the case of saints and other religious persons. Several sculptures, obviously portraits, cannot now be identified as we lack the data for it. Among icons which form the most important part of Cōla sculpture, Śaiva figures predominate as the Cōḷas were ardent Śaivas, though very fine Vaiśṇava and Jaina images are not unknown. The iconography is by no means rigidly fixed, and the art is still fairly free from the domination of text-book rules; there is little that is mechanical and hide-bound about Cōla sculpture almost to the end. Decorative sculpture takes many forms; architectural motifs, floral and vegetal patterns, friezes of animals, birds, dancing figures with musical attendants, and of legendary and purānic stories. It will not be possible to review here the enormous mass of material to be gathered from the numberless temples, but present only a few select and typical instances of each class. It must also be noted that many of the fine bronzes of the Tanjore temple described in detail in its numerous inscriptions of the reign of Rājarāja I are not now forthcoming.

There is a singular paucity of properly authenticated portraits in Cōla sculpture, as to some extent in all Indian sculpture. The underlying cause is seen from a statement in Sukranitīśāra, doubtless a late work, but probably embodying an authentic old tradition: 'A divine image, though ugly, does good to men; while a human image, however excellent, does them no good.' Again the natural instinct to reproduce the features of the subject from life was often restrained by a tendency to merge the individual in a type. There were some conspicuous exceptions in early Cōla art, but we have now no clue to the identity of these exceptionally realistic portraits. There are three of them, two women and a man (XII, figs. 21-23), all sadly mutilated, on the walls of the Koranganātha temple at Śrīnivāsanallūr; and several others, men and women (figs. 24-29), in the Nāgēśvara at Kumbakonam, which are very well preserved and nearly life-size. Writing of the Kumbakonam...
sculptures Ajit Ghose observes: 'Here for the first time the Cōla artist stands in sharp contrast with his Pallava predecessors and the latter's severely abstract, ideal, and schematic vision. There is no difference in outward bearing between a Pallava king and a god, between a goddess and a queen. But a new and attractive conception of life and beauty had dawned on this Cōla sculptor. These Cōla ladies are picturesque and realistic human figures, full of feminine grace and the joy of life. This intensely human quality may be said to distinguish every one of the statues in the niches of this shrine. This art, so unconventional, is thus, refreshingly original in conception and spirit. This humanism is the Cōla's principal contribution to South Indian Art.' In their free and easy poses, in the divergence of their features and forms which impart a pronounced individuality to each figure, in the excellence of their modelling and in the discerning treatment of facial expression particularly of the eyes and mouth, these sculptures have no parallel in any other phase of South Indian art, not even in the Cōla period. Though not modelled in the round, being undetached from the blocks from which they are carved, their forms stand out clearly owing to the technical skill of the execution. The figures are generally posed in profile, and the exception here (as also the figures of Śrīnivāsanallūr), where the traditional law of frontality is followed, serves only to emphasise the superiority of the profile presentation. The treatment of dress, coiffures of women, and ornament of both men and women reveal much of life in the high society. The more poignant is our regret that we can only guess that these were perhaps representations of royal donors or members of the royal family. A close scrutiny does indeed reveal a few weak spots in the treatment of the fingers of the hand in one female figure, of the bust in another, and of the feet in all; but the general superiority of these statues is so pronounced as to enforce a revision of the common view that Cōla sculpture attained its high-water mark under Rājarāja I and Rājendrā; these sculptures of Śrīnivāsanallūr and Kumbakonam precede the accession of Rājarāja I by more than a century. But we have nothing else like them either before or after.

The earliest definitely dated portrait of the Cōla period is that of Tirukkarṛali-piccan (fig. 30), who is said to have
built (A.D. 932) the stone temple of Tiruvāḍuturai. His figure is cut in relief, about a foot in height, on the south wall of the central shrine of that temple; by his side, in another panel separated by a narrow vertical band, stands the portrait of Ilaiya Tirunāvukkaraiyan, a devotee of the Lord of the stone temple. Though the figures are worn by the lapse of time, still the features and postures of these two persons give evidence of the realistic reproduction of facial traits practised by the artists of the tenth century. Piccan has a bag of sacred ashes slung on his left arm while the other devotee has set it on a stand near by.

A beautiful bronze of a woman 'whose beauty is disturbing' (XV, fig. 31) is preserved in the Freer Art Gallery, Washington D.C. and published by A. K. Coomaraswamy who considers that it may represent Lākṣmi or Pārvatī, or even be the portrait of a queen, say Śebiyan-mahādēvi; its pleasing proportions and workmanship certainly make it an early Cōla bronze. We shall notice presently other instances that hover between being a portrait and an icon.

The only portrait known of the reign of Rājēndra I is an excellent bronze statue in the Kālahasti temple representing Cōlamadēvi, the queen of Rājarāja I (XV, fig. 32). The age and identity of the statue are alike most satisfactorily attested by an inscription on its pedestal saying that it was cast under the orders of Rājēndra-Cōla-dēva by Niccapaṭṭālagan, obviously the sculptor. We have here the first definitely dated South Indian metal image—an excellent portrait and fine specimen of the art of the time.

An inscribed metal statuette (fig. 33) of a boy with a dagger in his right hand, the left being held in kātaka-mudrā at about chest height, is a figure of Kulōttunga III, a gift of Uḍaiyanambi to the temple of Kālatti-Uḍaiyār in Kālahasti; the image may have been made about the time of his accession; the figure wears many ornaments and the face is expressive of youthful energy and eagerness. The image is important as perhaps the only authentic contemporary portrait of a Cōla monarch so far known, and its date is most probably somewhere about 1180.

Three statues, one of stone from Śrīnivāsanallūr, and two of metal from the South Arcot and Tanjore districts are, like
the female figure noticed above, on the borderland between portraiture and iconography. The statue from Śrīnivāsanallūr (fig. 35) stands in a niche on the north wall of the Koranganātha temple; the presence of other portrait statues in other niches here makes it likely that this too is a portrait much better preserved than the rest; but its position and the garland between the palms held in aṇjali lead us to think of Ādīcandēṣā. The metallic statue from Tirunāṇama-nallūr (S. Arcot) believed to be that of Narasinga Munaiyadaraiyar (fig. 36), the Mīlāda Chief famed as the patron of Sundara-mūrti; and another from Kōḍikkara (Tanjore district) said to represent Gōlakamahārṣi (fig. 34), the founder of a well-known line of Śaiva Ācāryas, are both more icons of the types of royal patron and spiritual leader, than portraits proper.

We may now turn to the icons, first stone, and then metal. The Śaiva forms predominate in those presented here as in the Cōla period generally; Vaiṣṇava icons will not be treated separately, but as far as possible in their chronological order together with Śaiva forms. The reader will be left to gather iconographic details from a study of the reproductions and the specialised treatises on the subject as full details cannot find a place in a general historical account. The relative legends should also be gathered from these treatises.

We may start with two images of Viṇādhara Daksīṇāmūrti enshrined in appropriate niches in the temples of Tirukkaṭṭalai (fig. 37) and Koḻumbāḻur (fig. 38) in Pudukkottah; the difference in the shape and disposition of the Viṇā in the two cases should be noted. It is possible, however, that the Tirukkaṭṭalai figure is that of Tripurāntaka, as may appear from a comparison with another figure found along with that of Tripurasundari at Koḻumbāḻur (figs. 39, 40). From Koḻumbāḻur again we get a fine image of Ardhanārīśvara (fig. 41); though somewhat mutilated the excellence of the sculpture and the deft handling of the right male and left female half is apparent. The male half often has two arms, one resting on the bull and the other holding a symbol such as trident, so that the whole image has three arms; here we find, however, only two arms. Krishna Sastri reproduces a drawing of an unusual image from Tiruvadi (Tanjore district).
where the right half is the female part, and the left the male part with only one arm held akimbo, the elbow resting on the head of the bull. From the Koranganātha temple of Śrīnivāsanallūr we have the sadly mutilated but superb renderings of a standing Siva (fig. 44), probably resting his right foot on the shoulder of a gana, and of a seated Daksināmūrti (fig. 45) beneath a tree in a finely wrought torana pavilion surrounded by pupils and characteristic animals, demi-gods and so on.

The Śiva temple at Tiruvālīsvaram (Tinnevelly district) is a veritable museum of superb early Cōla iconography of the time before Rājarāja I. In the niches of the pañjaras of its vimāna and the recesses between them, there are magnificent sculptures of Śiva in his various forms. On the southern side, for instance, there is Naṭārāja in the centre (fig. 48), with Vṛṣabhaḥarūḍha and Gangādhara on his proper left (fig. 47), and Vīrabhadra on the right. The western side has Lingodbhava with Viṣṇu and Brahmā on either side in the centre, Kālaharamūrti and Kīrātamūrti on its proper left, and Yoga Daksināmūrti and Umāsaḥita on its proper right (fig. 49). The northern side shows Gajārimūrti in the centre (fig. 50), Caṇḍesānugraha and Sukhāsanamūrti on its proper right (fig. 51) and Somāskanda on the southern side. Elsewhere we get an ardhanāri of the usual type with three arms, and a group of Somāskanda (?) standing with Nandi and a gana sportfully seated near by (fig. 46). Another seated Daksināmūrti from Kāveri-pākkam (fig. 52) with a book in left fore-arm and the right fore-arm (which was perhaps in Jñānamudrā) broken, furnishes instructive comparison with the Yoga Daksināmūrti of Tiruvālīsvaram, and the two Viṇāḍharas from Pudukkotah mentioned earlier.

Other interesting early Cōla sculptures are the relief of an eight-armed Durgā—on a slab from the Viraṭtānēśvara with two devotees kneeling on either side, the one on the left apparently about to offer his head in sacrifice to the goddess, and a group of Viṣṇu and his two consorts from the ruined temple of Viṣṇu at Olagapuram, South Arcot. The walls of the two Bhadīśvara temples of Tanjore and Gangaikōṇḍa-cōḷapuram con-
tain numerous icons of large size and forceful execution, of which only a few can be reproduced here. First may be placed an image of Sarasvatī (or Lalītā) from Tanjore, (XXIII, fig. 54), and a magnificent Naṭarāja on the south side of the garbhagṛha of Gangaiṅaṅḍa-colnāpuram (XXII, fig. 55), a conception of Śiva in cosmic dance of which more will be said later when we consider metal Naṭarāja images. The fine Harihara (fig. 56) on the same side comes next. The Caṇḍéśānuṅgaramūrti (fig. 57) on the north side is well known as it has often been reproduced and admired by several writers, but cannot on that account be omitted here; it may be compared with the smaller panel of the same subject from Tiruvāḷiśvaram, (fig. 51) where the bull serves as the footstool for Pārvatī; the later sculpture is grander and perhaps more perfect in its technique. The Kāmāntaka panel on the north wall (fig. 58) is a fine composition whose correct identification is suggested by Pārvatī doing penance on one leg on right top corner, Manmatha and Rati represented to the proper right of the seated central figure of Śiva as flying, obviously after the command of Indra, to go and disturb Śiva’s meditation; the panel is thus part icon and part narrative. We must also notice an image of Viṣṇu with his two consorts facing him from the sides, all framed in a typical niche on the wall (fig. 59). There is a curious Śūrya stone in the form of a Kamala-yantra drawn by seven horses on the west face of the mahāmanḍapa of Gangaiṅaṅḍa-colnāpuram temple (fig. 60); it contains all the paraphernalia of Śūrya, but no image of the deity who seems to be represented by the lotus form of the top of the stone. We shall conclude this rapid survey of Cōla iconography in stone with a reference to an image of Kankālamūrti (fig. 61) and a vigorous representation of Gaṅgāhāmūrti (fig. 62) with frightened Umā and Skanda by the side—both from Dārāsūram.

‘Bronzes’ is a convenient and conventional term for metal images, irrespective of the exact number or proportion of metals mixed in the amalgam out of which the images are cast. Most of the Cōla bronzes were made by the cire perdu process, and the Tanjore inscriptions give some indications of the technical details, and mention images which were made solid, hollow, or semi-hollow with thick sides. They also describe many iconographic
groups of images representing the stories of the lives of the Saiva saints, but none of them seems to have survived. But what we now possess of Cōla bronzes from different parts of South India is enough by quantity and quality to bear undying testimony to the great height reached by metal-casting in those days. The Naṭarāja image in its various forms naturally holds the first place among the Cōla bronzes. Some fine stone images of this form have been mentioned above; the best bronzes of this type are not only spread over the museums of the world, but are still under worship in the live temples of South India. The Naṭarāja image in the Nāgēśvara temple, for instance, which has never been photographed, is one of the largest and finest images known. We have reproduced an image of the usual classical type from Tanjore (fig. 63), another with eight arms in Kālikā-tāṇḍava from Nallūr (fig. 66), and a third in Catura-tāṇḍava from Tiruvanangulam in Pudukkottah (fig. 67). Two other figures belonging to the Madras Museum and got from Tiruvālāngādu (Chittoor, fig. 65) and Vēḷānangūṇi (Tanjore, fig. 64) are also given. The conception of the Divine Dancer and its cosmic significance, and the excellence of the Cōla sculptor’s presentation of it have often won the highest praise from discerning critics including great modern sculptors like Rodin. This is what Grousset writes:

‘Whether he be surrounded or not by the flaming aureole of the tiruvācci (prabhāmanḍala)—the circle of the world which he both fills and oversteps—the King of the Dance is all rhythm and exaltation. The tambourine which he sounds with one of his right hands draws all creatures into this rhythmic motion and they dance in his company. The conventionalized locks of flying hair and the blown scarf tell of the speed of this universal movement, which crystallizes matter and reduces it to powder in turn. One of the left hands holds the fire which animates and devours the worlds in this cosmic whirl. One of the God’s feet is crushing a Titan, for “this dance is danced upon the bodies of the dead”, yet one of the right hands is making the gesture of reassurance (abhaya-mudrā), so true it is that, seen from the cosmic point of view and sub specie aeternitatis. the very cruelty of this
universal determinism is kindly, as the generative principle of the future. And, indeed, on more than one of our bronzes, the King of the Dance wears a broad smile. He smiles at death and at life, at pain and at joy alike, or rather, if we may be allowed so to express it, his smile is both death and life, both joy and pain. From this lofty point of view in fact, all things fall into their place, finding their explanation and logical compulsion. Here art is the faithful interpreter of the philosophical concept. The plastic beauty of rhythm is no more than the expression of an ideal rhythm. The very multiplicity of arms, puzzling as it may seem at first sight, is subject in turn to an inward law, each pair remaining a model of elegance in itself so that the whole being of Natarāja thrills with a magnificent harmony in his terrible joy, and as though to stress the point that the dance of the divine actor is indeed a sport (līlā)—the sport of life and death, the sport of creation and destruction, at once infinite and purposeless—the first of the left hands hangs limply from the arm in the careless gesture of gajahasta (hand as the elephant's trunk). And lastly as we look at the back view of the statue, are not the steadiness of these shoulders which uphold the world, and the majesty of this Jove-like torso, as it were a symbol of the stability and immutability of substance while the gyration of the legs, in its dizzy speed would seem to symbolize the "vortex of phenomenon.""

We have a fine early Cōla Śiva—two armed, and his consort (fig. 68) recently discovered from Tīrūvenkāṇṭū. A four-armed image of standing Śiva, most probably Vṛṣabhāruḍha though the bull is missing, from Gangaikonḍa-cōḷapuram (fig. 69). and a seated (sukhāsana) figure from the Pudukkottah Museum (fig. 70) may be noted. Other forms of Śiva. The first is an early Cōla image of this great God whose cult was promoted so much by the Cōla rulers; the other is perhaps of the late Cōla period. The episode in the Mahābhārata celebrated in Bhāravi's great poem Kīrātāśrama seems to have been very popular in those days. Its incidents are sculptured in stone in several places in stone including perhaps Māmallapuram, and metal images of the Kirātāmūrti of Śiva are some of the finest among the South
Indian bronzes. Here Śiva is shown standing and with two arms, a bow in one and arrow in another; a really early image with an ovoid prabhāmaṇḍala and the left arm raised to it in position to hold the bow comes from Tiruvēṭkālam, (fig. 71) near Cidambaram, one of the sites where, as the name shows, the Kirāṭa incident is localised; though this bronze has been thought to be Pallava, there is no conclusive reason for placing it earlier than the early Cōla period—the period of transition as we have called it. Another slightly later image is a perfectly wrought bronze which comes from Rādhā Narasimhapuram (Tanjore district, fig. 72) and we give two views of this fine bronze showing details of Jatamakūṭa and the ornaments of the neck beside the expressive facial features. An ālinganamūrti with a prabhāmaṇḍala is a fine piece of early Cōla work from Tiruvāḍuturai (Tanjore district, fig. 73); the proportion of the figures, and their stances are very pleasing, and the details of coiffure, ornamentation and drapery worth careful study. Another popular Śaiva legend is that of the deity wandering as a naked beggar (bhikṣāṭana) in expiation of the sin of Brahmahatya incurred by his cutting off one of the heads of Brahmā. All the wives of the sages of Dārūkavana except Arundhatī, the wife of Vasiṣṭha, are said to have been entranced by the overwhelming beauty of the naked god's form, and this episode has given rise to many sculptures in stone and metal of the Bhikṣātananāmūrti and the closely allied form of Kankalāmūrti reproduced above from Dārāsuram. We have a very pretty metallic image, a really early one, from the Śiva temple at Tirunāmanallūr, (fig. 74), which by its boldness and simplicity offers a striking contrast to a later, more ornate image from Tiruccengodu (Salem district, fig. 75) which has a deer to the right of the God and a gana bearing the alms-bowl on his head and is therefore more complete and equally pleasing with the earlier icon. The Tiruccengodu figure is a Bhikṣāṭana. The earlier image has no symbols in its arms as seen now excepting the adhering skull of Brahmā in the upper left arm. Skanda or Subrahmaṇya, the younger son of Śiva and Pārvatī, is a very popular deity, held by some to be an original Tamil god—Muruga, though, as in the case of many other members of the pantheon, modern criticism has recognised here also a syncretism of Aryan and pre-Aryan elements.
EARLY VAIŚṆAVA BRONZES

in the attributes and achievements of the deity; an early Cōla bronze of this god with an ovoid prabhā comes from Tiruviḍāik-kāli (Tanjore district, fig. 76); a much later image from Tiruvarangulam, Pudukkottah (not reproduced) with circular prabhā, the peacock-mount and the two wives of the god standing on the sides may be compared with advantage for two different representations of the same concept; the earlier image with only one head and four arms, two of them bearing the characteristic attributes, is much more pleasing as a work of art, though devotees of the cult may see many reasons to prefer the later image and others of its class.

Four Vaiṣṇava bronzes, all early Cōla, from a ruined temple in Śērmādevī (Tinnevelly district) next claim our attention. Here are two figures of Viṣṇu, (fig. 77, 78) one of Rukminī (? fig. 79), according to Ajit Ghose, and the last of Lakṣmī (fig. 80). Both the Viṣṇu images are in samabhanga pose, with the body in perfect equilibrium, and both on a padmāsana supported by a bhadrasana. The symbols on the hands and gestures are the same in both. The larger image is simpler and bolder and may be of the time of Rājendra I; it is 3 feet 2 inches high, the largest South Indian bronze of Viṣṇu known. The figure of Rukminī (or is it also Lakṣmī?) is also remarkable for its severe simplicity and must be earlier than the Tanjore stone Sarasvatī mentioned above, or the Lakṣmī bronze now noticed. Both Rukminī and Lakṣmī stand in tribhanga pose and, being early images, lack the breast-band (kucabandha); the former has her left leg slightly bent, and the latter the right, and there is a corresponding difference in the pose of the rest of the body resulting from the respective postures, Of these figures it has been said: 'Lakṣmī is a slender young goddess; Rukminī is a matron in the full glory of maturity. Both are idealized but not exaggeratedly so.' As regards the dates of the four bronzes, the same writer observes: 'The Rukminī is the oldest, next comes probably the smiling Viṣṇu and then the Lakṣmī, while the large Viṣṇu is later than these. All the images may be dated between A.D. 875 and 1032.' But their order in dates is not so sure. A group of three bronzes of Rāma, Lakṣmana and Sitā from Tirukkaḍaiyūr (Tanjore district) with Hanumān in an attitude of worship (fig. 81) is
obviously one of the finest products of the best age of Cōla bronze-casting, the time of Rājarāja I and Rājendra, and is representative of a large number of similar groups many of which luckily are still extant in temples and museums. A unique group representing Pārvati’s marriage with Śiva (fig. 82) is also a recent discovery made at Tiruvenkāṭu.

This brief study of the metal art of the Cōlas may be concluded by a notice of the many finely executed seals borne on the big copper rings which bind the sheets of the copper-plate grants of the Cōlas. One of the best preserved is also one of the most recent discoveries, and it is one of the two seals on the Kārandai plates from Tanjore (fig. 83). 59

The last division of sculpture in stone that remains for consideration is that of decorative motifs. Half-way between portraits and icons on the one side and pure decoration on the other are the dvarapālaka figures at the sides of the gateways and entrances to temples and shrines. Perhaps it was the rule of old to make effigies of conquered rulers serve as gate-keepers in palaces and temples as suggested by certain epigraphic references of early date. But soon this gave place to the habit of employing conventional figures of semi-divine beings, at first with two arms, then with four, in that capacity. The symbols borne in the hands of the dvarapālakas differed with the cult followed in the shrine or temple. Dvārapālikās (women door keepers) also came into vogue especially for shrines of goddesses, sometimes even more generally. A dvārapāla from Vijayālaya-Cōḷēśvaran (fig. 84) and a female door-keeper (?) from the Kamparharēśvara of Tribhuvanam (fig. 85) may be seen to mark the features of this type at the beginning and end of the period covered in this survey. Besides figural sculptures like the dvārapālakas and icons which adorn niches on the exterior of temple walls, many other features contributed to the decorative effects of the structure. There were the mouldings often heavy and impressive in the larger temples broken by string courses of animals or birds, of which a good example of a frieze of alternating elephants, lions and yālis comes from Nārttāmalai (fig. 86). Other friezes of yālis and ganas and birds below and above cornices have been noted in the descriptions of individual temples given above. The plinth was also often broken by niches (devago-
DECORATIVE SCULPTURE

śthas) of varying sizes and designs so as to produce a pleasant relief in the great length of uniform mouldings; three examples of these are reproduced from the last great Cōla temple of Tribhuvanam (XXXV, figs. 89-91), and attention may be invited to the absence of the lion pillar in one of them, to its presence in another, and to the presence besides the lion pillars of another larger set of rearing lions on either side of the entire niche in a third—an anticipation of many later developments under Vijayanagar. Flights of steps and the balustrades on their sides were other ornamental features of note. Two balustrade sides—one from Dārāśuram depicting a lion attacking an elephant in the open (fig. 87), and the other from Tribhuvanam showing a more usual pattern of the proboscis of yāli forming the top of the curved balustrade with sculptured scenes beneath (fig. 88) are fairly typical. On the balustrade of the steps leading to the southern entrance to the transept in the Tanjore temple we have panels of Buddha’s enlightenment used as decoration, which is interesting in more ways than one. Lastly, there are panels of purānic stories figuring as decoration at suitable places on the plinth, especially on the broad flat member which in large temples is about a foot or foot and a half in height, and provides an admirable field in the open circumambulatory for devotees to study them at leisure and be pleased and instructed. The Rāmāyana, Mahābhārata, Śiva’s sports, the lives of the Saints and other edifying topics furnish the subject-matter for this type of sculpture. Ranking very high as skilful works of art, these narrative panels are not without their own interest. One of the Rāmāyana scenes from Tribhuvanam (fig. 97) shows Rāvana with many hands and heads carrying off Siṭā in his chariot. and the bird Jaṭāyu which fought Rāvaṇa, was mortally wounded in the fight, and gave up his ghost later. Much smaller panels, in positions not so readily accessible to the devotee unless he cares particularly to look for them, sometimes covering small rectangles of about six inches by four, are tucked away underneath the pilasters of the exterior of the garbhagrha in some temples, e.g. Nāgēśvara, Puḷḷamangai. Puṇjaī. From the Rāmāyana panels of Nāgēśvara, are reproduced, (1) Agni presenting pāyasa to king Daśaratha. (fig. 92), (2) the King distributing the pāyasa to the queens, (fig. 93), (3) birth of Rāma, (fig. 94), (4) his fight with Tātaṅga. (fig. 95) and (5) Hanumān’s meeting with Rāvaṇa in Durbar (fig. 96).
From the Puñjai temple we get the Varaha-avatāra panel (fig. 98) and that of Kṛṣṇa sucking milk out of Pūtana’s breast along with her life (fig. 99). The Periya-Purāṇam sculptures on the Dārāsūrām temple are well known. Above all there are many interesting patterns, floral and vegetal, sometimes even geometrical as in Muslim art, too numerous for detailed treatment here. In fact, Cōla architecture and sculpture have remained neglected fields, and comprehensive monographs on the best extant temples are an urgent desideratum.

**Painting**

Cōla painting, like all other forms of Cōla art, was a continuation and development of Pallava-Pāṇḍya work in the field. Literary evidence on the extent and excellence of early Tamil murals is both authentic and extensive; but no specimens have survived, and we have no means of forming any close idea of the nature of the art as it was practised then. In fact paintings are delicate products of art and are the first to suffer by the action of time and weather, not to speak of chemical changes in rocks or in the materials used. Often excellent early paintings have been overlaid, as at Tanjore, by later work not so good. In the midst of many gaps and much uncertainty, there remains no doubt about the continuity of a painting tradition in the Tamil country.

The fragmentary Pallava paintings still traceable in the ‘Cave temples’ of Tirumayam and Māmandur, and in the structural temples of Panamalai and Kānci and Māmallapuram as also in the *rathas* of Māmallapuram date from the seventh and eighth centuries, while the outer layer of paintings in Sittannahāsal, often mistaken to be Pallava, and those in the Tirumalaiapuram cave temple in the Tinnevelly district are both Pāṇḍya in origin and belong to the ninth century. Of the Cōla paintings, the most important are those in the *pradakṣiṇa* passage round the sanctum of the Tanjore temple, most probably coeval with the temple and belonging to the time of Rājarāja I and Rājēndra I.

From the standpoint of the technique employed, the South Indian paintings stand apart from the better known paintings of Ajaṇṭā, Sigirīya, Bāgh, Bādāmi and Ellora. Here the ground-plaster is of coarser lime mortar below with a
finer coat of lime wash above it on which the pigments have been laid in accordance with the ‘fresco’ or ‘lime medium’ technique. The absence of any adhesive such as gum or glue in the laying of the pigments is the important feature that distinguishes them from the painting in the Deccan and Ceylon. There the ground-plaster is of mud—clay or alluvium, and sand mixed with very small quantities of lime and containing organic materials like cowdung and husks or vegetable fibres acting as ‘binding medium’; this ground-plaster is covered by a lime wash of egg-shell thickness and painted with mineral colours mixed with glue or gum as a fixitive; the technique is ‘tempera’ and the painting could be done after the lime wash had dried up. In Sittannavāsal on the other hand, the ground-plaster is a mixture of lime and sand forming a coarse ground with a thin layer of fine lime-plaster over it; on this the paintings have been executed in mineral colours without the mixture of any adhesive. Since on examination the colours appear to have been mixed in lime water and applied on the dried up surface, this is strictly ‘fresco-secco’, different from true fresco work where the paint is applied on the still wet lime surface, a very good example of which we find in the Tanjore Cōla paintings. All the other paintings in the South Indian series found in the temples of Mamandur, Tirumayam, Kānicī, Nārttāmalai, Somapālaiyam, Lepāksi, Tirugōkarṇam, Malaiyadi-paṭṭi, Travancore, Cochin and elsewhere belong to the class of fresco-secco.61

In Tanjore, as elsewhere, the coat of fine plaster seems to have been laid when the coarse plaster below was still wet. The painting (in true fresco method) was also applied when the surface was still wet. In this process the pigment penetrates the surface, and soon the wet calcium hydroxide in the lime, as the water-content evaporates, reacts with the carbon dioxide of the air forming a thin protective and transparent film over the surface. The same thing happens even where the pigments are laid in lime medium on the dry surface; though there is no penetration of the pigment, the glassy protective film is still there. This is the merit of the fresco process. In Tanjore old and well-slaked lime burnt over a wood fire and derived perhaps from shell or lime-stone seems to have been used; no marble dust has been found in
analysis. The pigments with the exception of black are found to be of mineral origin, the principal colours used being black, yellow, brown, red, blue, green, yellowish green and light blue; the materials employed are lime for white, wood charcoal or lamp black for black, ultra-marine for blue, toned down with lime or fine sand for light blue, ochres for yellow, brown and red, terreverte for green, ultramarine and yellow ochre for yellowish green, ultramarine and terreverte for bluish green. The technique employed has restricted the palette to material which will not react and change when mixed with lime—a limitation of the fresco process. Since again in the fresco all the pigments dry out lighter and that gradually in a few week's time, the artist must have a good idea of the relative warmth of the tones to be ultimately expected. The Tanjore artists have understood this so well as to achieve a fine harmony of colour. In some places the colour films do not adhere so firmly as in general they do, and here the pigments seem to have been applied in lime medium. Apparently the paintings were begun in fresco, and were finished or retouched in lime medium. True fresco work demands greater swiftness and precision of execution than the lime medium technique. This means the execution of the work panel by panel and the careful jointing of the panels to match in tone and colour. In the Cola frescoes at Tanjore the joints are so well concealed that it is not quite possible to estimate the rate at which the painting was done and the area covered by an artist in a day. The plaster coats are so thin that they could not have retained their moisture for more than a very short time. The artists seem to have completed one wall per day or during such time as it remained wet, in which case no joint would be visible. This would not have been impossible, since the wall is conveniently divided into horizontal panels by patches of colours and each panel may have been worked by a single artist or a group. As a matter of fact the themes are made up of many small scenes on each panel; each scene may have been painted by one artist, a number of them working simultaneously. The area of the panels varies from 24 square feet to 60. It is not also impossible that the joints are concealed by the horizontal patches of colour. To put in so much detail of dress and orna-
ment, and to achieve so much general decorative effect even in the disposition of the figures under such limitations of time as the fresco process imposed required great skill of the artists indeed.

The paintings in the Tanjore temple in the walls and ceilings of the pradaksīna underneath the vimāna were originally lighted by three doorways in the middle of the exterior walls of the garbhagṛha on the south, west and north; these openings were closed by Vijayarāghava Nayak between 1653 and 1659 by rubble walls which have now been demolished by the archaeological department. The openings correspond in position to the devagosthas (niches) in the central bay on each side on the inner walls enshrining large sculptures appropriate to them. Vertical pilasters corresponding to the system of bays and recesses of the outer wall divide the pradaksīna passage into fifteen chambers each separated from its neighbour by a constriction which is really an opening composed of joists, lintel and sill. There are two chambers on either side of the main entrance on the east, five each on the north and south, three behind on the west. The first three chambers, starting in pradaksīna order from the south of the main entrance, are entirely covered, walls and ceilings, with the Nayak series of paintings of the sixteenth and seventeenth centuries which do not seem to cover any Cōla paintings underneath. The fourth, eighth and twelfth chambers, those with the openings on the outer wall, are dominated by the large sculptures on the inner wall, and the last three chambers (13-15) have again only Nayak paintings with no Cōla layer underneath. The remaining six chambers have excellent Cōla paintings, visible where the Navak layer overlaying them has pealed off, and the biggest problem facing the archaeologist is to find a successful way of stripping the Nayak layer elsewhere without damaging the underlying Cōla paintings.62

The theme of the Tanjore Cōla paintings is religious, drawn mostly from the hagiology that was later worked up into the Periya-Purinam. The episodes of the life of Sundara-mūrti form the subject of some of the best panels. On the top of the panel on the west wall (chamber 7) is the Kailāsa scene—Śiva seated in Yogīsana on a tiger skin with the couchant Nandi (bull) in front and a group rṣis with a couple
of *apsara* maidens dancing at the opposite end; Śiva is painted red and one of the *ṛṣis* blue. Just below is the picture of Sundaramūrti and his friend Cēramān Perumāl, another *nāyanaṁr*. The scene depicts the journey of the two friends to Kailāsa at the invitation of Śiva; the youthful Sundara is seated on the fast moving elephant sent to fetch him, and Cēramān on his horse speeded by his whispering the *pañcākṣara* (*Śaiva credo*) into the ears of his horse which, as a result, soon mounted the sky and overtook the divine elephant ridden by Sundara! The white elephant of Sundara is the centre of the picture, and right in front is the prancing steed, its rider looking back and beckoning to Sundara. The king wears a long moustache, a close beard, and a large tuft of hair behind his head. He is bare-bodied except for the *dhoti* round his waist. Round the neck he has a tight necklet and a dangling cord with a rudrākṣa bead strung in it. The harness and trappings are well worked out on the body of the white horse. At the right and left top corners are a group of celestial beings half hidden by the clouds—the right group consisting of *apsara* maidens and *gandharvas* showering lotus petals, dancing, and playing on musical instruments. The left group seems to comprise *ṛṣis*. Right in front of Cēramān's steed is the most elegant of the dancing *apsara* maidens, her body bent in rhythmic curves and her right arm stretched out in front and left bent in *abhaya* pose, her face turned back. Her diaphanous clothing and the elaborate coiffure, jingling anklets and wristlets add charm to her graceful form (frontispiece).

Below this panel is the scene of dispute between Sundara and Śiva on the eve of his marriage (*ante*, p. 474). On one side we see Śiva as a bearded old man, sitting in front of Sundara, clutching the palm-leaf document, and speaking to the *sabhā* with raised arm and uplifted face. Again on the other side is the old man producing the palm-leaf deed executed by Sundara's grandfather, the bewildered Sundara standing before him in eager expectation of the verdict. On the faces of the members of the *sabhā* is depicted a varying conflict of emotions. The right side of the picture depicts the culmination of the episode—a temple entered by the whole lot of them. The lower panel showing some women engaged in cooking may be part of the portrayal of preparations for Sundara's marriage.
Elsewhere on the west wall (chamber 9) we get a grand scale painting of Naṭarāja and his devotees, and the subject is apparent though much of the original painting is still overlaid with later work. There are many women of high rank included in the scene.

But the grandest composition in the whole series is the Tripurāntaka panel on the north wall (eleventh chamber). It is a battle scene. Śiva is standing on the deck of the chariot in ālīdha pose, his left knee bent, and the whole weight of his body thrown on the right leg which is placed forward; his eight arms carry different weapons. one of them, holding a long bow in front. His vibrant frame and defiant expression suggest vigorous action. On the driver’s seat is the four-headed Brahmā holding the reins and the whip. This is the centre of scene. In front are the horses of the asuras facing Śiva and his ganas, the whole foreground depicting fights with different weapons between the two groups. On the top is seen Durgā on her lion thrusting her spear into the body of an asura while her lion is holding another by the neck.

Another panel on the western wall of the shrine recently uncovered depicts Naṭarāja in Kanakasabha worshipped by a royal devotee attended by his many queens and retinue. There is no difficulty in identifying the royal figure as Rājarāja I, the founder of the temple, who called himself Śivapādaśeṣkhara and named every unit of measurement Āḍavallān, indicating his intense devotion to the Lord of the Dance—Naṭarāja. His principal queens and consorts are portrayed on a large scale as standing behind him, while the other queens and also the retinue are smaller.

There is a second circumambulatory over the one in which the Cōla paintings have been discovered. The inner walls of this circumambulatory contain traces of old Cōla plaster and painting showing that it was also painted as the one below. Running round the inner wall at almost eye-level are bas-relief sculptures depicting the tāṇḍava poses of Śiva. Though there is provision for 108 sculptured panels, only 82 have been completed and the rest are blank. These rather crude sculptures were perhaps covered by painted stucco and illustrate the poses described by Bharata.
The lines of the figures are drawn in light red or brown and deepened by forcible blacks and reddish browns. The other colours used for flesh and drapery are defined by delicate brush work in different colours. There is a conscious attempt at modelling here. Though there is not much diversity in the poses of figures, yet they are far from being stereotyped. The celestial beings, apras and gandharvas 'have a certain bend of the body as if they had floated into shapes on waves of an invisible sea.' The lines of the seated figures of women have more grace and charm than the standing ones. The dancing forms are full of action and expression. The faces are drawn in three quarters front and profile visible and square in outline with pronounced chin. The hair is done into elaborate coiffures of different patterns with small ringlets falling in front on the face, and decked with flowers, buds, and ornaments shaped like crescent and star. The eye brows are set low in human forms and high in celestial beings; the eyes themselves are linear and pisciform and the eyelids are not pronounced, but none the less expressive of emotion. The noses are long, straight, and sensitive, very rarely curved, the nostrils wide and mobile. The variety of ornaments worn by women is a study by itself. The drapery consists of a sari of diaphanous muslin worn round the waist and covering down to the ankles and thrown into graceful folds decorated by floral patterns or horizontal lines, and held in position round the waist by sashes of different colours, their ends hanging in folds. The bust is generally bare except for a piece of cloth worn over the left shoulder and passing between the ample bosoms under the right arm. The men are of strong build, with beard, moustache and knots of hair on the head.

The panels in the Cōḷa layers exposed so far do not suggest any grouping except in the Tripurāntaka and Sundaramūrti panels, and till the entire Cōḷa layer is exposed, one cannot say definitely that the figures in the other groups are not inter-related.

The fragments of paintings in the Vijayālaya-Cōḷēśvaram are much faded. The two large ones are on the north wall of the ardhamanḍapa. The two large figures are those of Bhairava and Naṭarāja; the stiff pose of the figures indicates
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a late age when the mural art was decadent; but the fragments of plaster revealing a few pretty cherub-like faces on the south wall are strongly reminiscent of the Tanjore School, and these paintings may tentatively be assigned to the late Cōḷa period—late twelfth or early thirteenth century.

2. *Studies.*
4. 167 of 1894; *JMU.* xiv p. 28.
5. 392-4 of 1924.
6. 36 of 1931; 91 and 92 of 1895.
7. See drawings reproduced from J. Dubreuil at the end of the chapter for an idea of the technical terms of South Indian architecture.
8. *Indian Art and Architecture (Buddhist and Hindu)*, p. 98.
9. Name in 282 of *Pudukkōṭṭai Inscriptions (PSI)* of Yr. 11 of Māravarman Sundara Pāṇḍya I (1227). Original construction by Sāttan pūḍi alias Ijangōḍi-araiyar and restoration by Mallan Viḍūman alias Tennavan Tamiḻadi Araiyar after damage to temple (*karrāḷi*) in storm and rain—both mentioned in a recently found inscription on the basement of the central shrine underneath the *dvārapālaka* to the north of the entrance. *JOR.* viii pp. 208-9. See also *JISOA.* v (Coomaraswami vol.) p. 85.
10. For all the Pudukkottai temples discussed here see generally K. R. Venkataraman—*Manual of Pudukkōṭṭai*, the reports of the State Museum for faslis 1349-51, *JOR*, vii-xii and *JISOA* (Coomaraswami volume)—articles by Venkararanga Raju and S. R. Balasubrahmanya.
11. 310-11; and 316 and 319-320 of 1903.
13. 586, 589 and 605 of 1904.
15. 141 of 1904 (*SII.* vii 154) of Yr. 5 of Rājakesari (Sundara Cōḷa).
17. 558 of 1921.
18. 199 of 1907; *SII.* iii. No. 124.
19. 364 and 378-80 of 1924.
22. *JISOA.* vii, pp. 113-5.
23. 192 of 1925.
26. Such instances, among others, are, the Uttarakailasa in the Paṇcanadeśvara temple of Tiruvadi (Tanjore) built by Rājarāja's queen Dantisakti (219 of 1894); the Vaidyanātha of Tirumalavāḍī (Trichinopoly) rebuilt in the last years of Rājarāja I and completed under his
son Rājendra I (91 and 92 of 1805); the twin shrines of Śiva and Viṣṇu at Dadapuram (S. Arcot) built by Rājarāja's sister Kundavai about 1016 (8 of 1899); the Arinjigai-Iśvara, now called Colesvara at Melpadi (Chittoor) built by Rajaraja I as pallipadai in memory of Arinjaya who fell at Arūr (ante p. 187); the Śiva Devāle No. 2 at Polonnaruva in Ceylon (ASC. Report 1906 pp. 17-22); the Irungōḷeśvara, now Nila-kanṭheśvara of Laddigam (N. Arcot) which bears an inscription of the ninth year of Rājarāja (551 of 1906); the Haratirtheśvara at Tiruvaramgulam (Pudukkottah state); the Gangaikōṇḍa-coḷeśvara of Kūlam-bandal (S. Arcot) built before 1034 (414 of 1902); and Tripurāntakēśvara of Kūvam (Chingleput district) built about 1050 (328 of 1909).

27. JISOA, ii, p. 4.
29. JISOA, ii, p. 4.

31. This is the reason why the ground plan of this temple given by Percy Brown can no longer be held to be accurate or complete; there is no ground plan or section in existence for Tanjore—a state of affairs that calls for the early and serious attention of the Archaeological Department.

32. JISOA, ii, p. 5.
33. SII. ii, No. 61; Intr. p. (13).
34. 22 of 1895 (SII. v. No. 578).
35. 335 of 1917.
36. 65 of 1890 (SII. ii. No. 22) from Karūr (Rājendra II); 307-8 of 1901, from Dharmapuri (Kulottunga I); 70 of 1911 from Śrīvāṇjiyam Rājarāja II) and so on.
37. See 429 of 1912 (Valluru, Tanjore), 577 of 1905 (Vijayamangalam Coi.), 504 of 1912 (Ūṭṭattūr, Trichi), etc.
38. Ācāryapuspāṇjali, p. 6.
39. 47 of 1918.
40. 227 of 1921.
41. The account of these temples that follows is based on K. R. Srinivasa’s paper ‘The last of the great Cōla temples’. JISOA, xvi. (1948), pp. 11-33.
42. ARE. 1920, pp. 102-7 and pls. I-VI; also 1908, II, 66-7.
44. ARE. 1908, p. 81, para 68.
45. OZ. (N. F. 29), 1933, p. 5.
46. H. K. Sastri in his South Indian Images of Gods and Goddesses draws attention to several instances of iconographic variations in images of the same deity.
47. IV. ii. 157-8.
48. OZ., 1933, p. 165.
49. 132 and 136 of 1925; ARE. II, 10.
50. 131 of 1925.
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51. Tirukkaṟṟali-piccan (the mad man of the stone temple) is a title rather than a name, and was borne later by Parāntaka Śrīvai-
vēḷar, the general of Parāntaka II (291 of 1908), and Ārūraṇ Kamban of Tirumanāḷi (A.D. 991, No. 9 of 1914). Other portraits in Tiruvā-
duturai, similar to that of Piccan, are that of Ambalavan Tiruviṣālurān Tirunāvukkaraiyān (133 of 1925) and some others of less certain date (106 and 141 of 1925). See SII. iii, plate xi for images (artistically not important now) of Gaṅḍarādiṭya worshipping the deity of Tirunallam-
udaiyār at Kōṇerirājapuram (Tanjore district), built by his queen Śem-
bīyan-mahādevī (SII. iii, Nos. 146 and 147 = 450 of 1908 and 626 of 1909); the king’s head-dress, simple and elegant, with strings of pearls,
and his ornaments on the arms, neck, and chest, in a way recall the similar decoration of the so-called Cōla-pratima of the Bhōganandiśvara
temple in Nandi (MAR. 1914 and 1915), which is a good example of the type of idealised portrait mentioned above in the text.

Epigraphical references are found in inscriptions to portrait bronzes of (1) Śembiyan Mahādevī (A.D. 1020) in a village of the same name—
ARE. 1926, II, 24, (2) Parāntaka II and his queen Vānavaṇ Mahādevī, mother of Rājaṟāja I, and of Rājarāja I himself and his queen Lōka-
mahādevī, all solidly made, in the Tanjore temple—the inscribed image of Rājarāja I now in use there is obviously a much later substitute—
ARE. 1925, II, 12, ante. pp. 168, 189 n. 3.

Some stone portraits, not well preserved, are: (1) a king and queen worshipping a linga in the Śiva temple of Tiruviṣālur (Tanjore dis-
trict) below which is a record of the tulābhāra and hiranyagarbha per-
formed there respectively by Rājarāja and his queen Lōkaṁahādevī
(42 of 1907, EI. xii, p. 121, n. 2); (2) a king or noble seated cross-legged
on the floor and worshipping a linga in a ruined Śiva temple at Olagapu-
ram (S. Arcot)—129 of 1919; (3) Anantaśiva worshipping a linga in a maṇḍapa built by him in the temple of Tiruviṣālur (T. G. Ar-
avamudan, Portrait Sculpture, fig. 10); and (4) Kundavai dancing before Śiva in the temple built by her at Dēḍāpuram (S. Arcot)—17 of 1919.

T. G. Aravamudan (op. cit., pp. 38–9 and fig. 13) identifies a Cōla
general Kēṭtān Ādittan and his sister Kaliyavvai—of 168 (a) of 1922—
in a couple of bronze statuettes from the Kālahasti temple. In the Śiva temple of Śrīmuṇḍam (S. Arcot) is a portrait of Tambirān-tōḷaṇ
Mānakañjārān who used to recite Tiruppadiyam in the temple (255 of
1916). At Anbil the people set up (c. 1250) an image in the Prema-
puriśvara temple of a certain Paḻudaiyāndān who, at the cost of his
life, protested against unjust revenue demands on the villagers (596
of 1902).

Popular local tradition identifies a large stone figure in the Śrī-
rangam temple with poet Kamban; two damaged stone figures at Tera-
ḷundūr with Kamban and his wife; and a large well preserved loose
stone image in Ekkāmranātha temple at Kāñcipuram with Karikāla Cōla.

53. 168 (b) of 1922.
54. 168 (a) of 1922.

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57. *Annamalai University Journal*, vol. iii, p. 43.
58. OZ. (N. F. 10) 1934, pp. 176-86.
59. The plates are still unpublished as already noted (p. 15, n. 1 ante), and the seal is reproduced by the kind permission of the Government Epigraphist, Mr. N. Lakshminarayana Rao. The details of the seal are described elsewhere.
61. The technique of Indian paintings has been studied by Dr. S. Paramasivan, Archaeological Chemist, and the details are to be gathered from his valuable papers of which the following may be mentioned in particular:
   (1) Indian Wall Paintings, *JMU*. xii (1940), pp. 96-128, and xiii, (1941), pp. 1-15;
   (2) Annual Reports of Hyderabad Archaeology Department, 1936-7, pp. 25-38 on Ajanṭa and Ellorā;
   (4) Proceedings of the Indian Academy of Sciences:
   vii, 4, (1938), pp. 282-90 on Vijayālaya-Coḷēśvarām:
   x, 2, (1939), pp. 77-84 on Kāṇcipurām;
   x, 9, (1939), pp. 85-95 on Bāgh
62. S. K. Govindaswami described the subject-matter of these paintings first in the *Annamalai University Journal*, ii, (1933), and in *JISOA*. i, (1933), pp. 73-80, but he went wrong over the technique of the paintings. See also C. Sivaramamurti in *Trivēṇi*, vi, (1933), pp. 227-34; O. C. Ganguly in *IAL*. (NS. ix), 1935, p. 86, and Dr. Paramasivan in *JOR*. ix, (1935), p. 363.
(1) Parts of the plinth (*upapītha*).

(2) Parts of the Pillar.

(3) Evolution of Palagai.
(4) Parts of the Capital.

(5) Evolution of the Corbel.

(6) Two forms of the Pañjara.

(a) varimānam  (b) balustrade  (c) window  (d) śikhara  (e) stūpi

Drawings according to Jouveau-Dubreuil, *Archeologie du sud de l' Inde*
DESCRIPTION OF FIGURES IN THE PLATES

BY

P. R. SRINIVASAN, M.A.

Frontispiece.—(a) Panel of painting showing a group of celestial musicians—Gandharvas and Apsaras. The one on the right is playing on cymbals. The other three hold their hands in vismaya pose. They are in the posture of flying through the air which is suggested by their being hidden below their waist in the cloud-motif, which is called “Chinese”. This panel is placed between the panel above showing Śiva in Kailās and the panel below showing Sundaramūrti Nāyaṇār on Airāvata and Cheramān Perumāl on horse proceeding to Kailās, to demarcate the two different regions. The bhangas, the head-dresses and ornaments and colour compositions are wonderful. That the artists of Tanjore were masters of line is easily borne out by the sure and suave rekhas.

(b) Apsaras dancing. It occurs in the same scene mentioned above. Here the Apsaras is exhibiting a difficult pose of dancing. There is a suggestion that she is whirling. Being a celestial, she is not bound by gravity. The mastery of the artist is easily seen here especially in the powerful and flowing lines, the beautiful decorative details and the charming bhangas. The cloud-motif all around her suggests the celestial region.

Fig. 1. Vijayālayacōḷēśvara temple, on Mēlamalai, Nārttāmalai, ‘Puddukkottah State.’ Circa 9th century A.D.

It has a circular garbhagrha in a square. Third floor of vimāna is also circular. Cupola with kuḍū designs on all four sides. Walls have simple mouldings and pilasters. Heavy cornice runs round the entire structure. Linked kōṣṭhas and śālas form the parapet above cornice. Two-handed dvārapālakas of slender and beautiful form in the niches on either side of entrance. The ruined prākāra had perhaps a gopura over the entrance at north-eastern side. Six single-storeyed shrines (ekatalapraśāda) and traces of another, are found inside the prākāra. Each of these has a square sanctum with bulbous śikhara and rectangular mandapa in front. They were probably dedicated to Sūrya, Saptamātrkas, Candra, Subrahmanya, Jyeṣṭhā, and Cauḍikēśvara as in the case of the temple at Tirukkaṭṭalai where, however, an additional contemporary shrine and a later Amman shrine are also found.

Fig. 2. Main temple of Vijayālayacōḷēśvara on Mēlamalai Vide fig. 1. above.

Fig. 3. Agastyēśvara temple, from north-west. Panangudi, ‘Pudukkottah State.’ It is one of the many simple and beautiful single-storeyed (ekatalapraśāda) shrines occurring in the ‘State.’ Transverse platform
in front of sanctum was perhaps a pillared mandapa. Simple mouldings and pilasters, corbels with chamfered corners. Probably there was a prakāra. Elegant couchant nandis on the corners.

Fig. 4. Śiva temple. Enādi, ‘Pudukkottah State.’ It is simpler, more beautiful and probably earlier than the above temple. Has cubical sanctum topped by a square śikhara. Pilasters simple with bevelled corbels above. Finely worked kūdus with kirtimukha apexes are found one on each face of śikhara. Mukhamāṇḍapa is borne by two heavy and squat pillars. One end of terrace rests on the cornice of sanctum. No niches on the sanctum walls but outlines of a niche on the walls below śikhara, which recalls the roof of the ‘Draupadi Ratha’ of Mahabalipuram.

Fig. 5. Śiva temple, from north-east. Koṅkai Tirunelveli District. Its sanctum is similar to that of fig. 4. Here, however, the basement is high; a short parapet with a frieze of animals in high relief all along the cornice is seen and the niche-motif is pronounced. Pillared portico has given place to a walled up antarāla. Other structures are of later date. The frieze of animals became a recurring motif in temples from now on.

Fig. 6. Main shrine of Nāgēśvara temple, Kumbakonam, Tānjore District. It is a beautiful example of two-storeyed (dvitalaprasāda) shrine. Heavy indentations on plan. Sharp light and shade effect on elevation due to projections at the corners and the centres of each side. Karnakōṣṭhas on corners and śālās in the centre of parapet with the frieze of animals in bas-relief, which occurs again above. This motif has not yet been employed for the base also as in still later temples. Square śikhara with kūḍu on its sides. Figure sculptures in the niches and below kūḍus. Mouldings and pilasters are simple. The corbels are rounded, survival of an earlier feature.

Fig. 7. Mūvarkovil, No. 1, south view. Koṇḍumbāḷūr, ‘Pudukkottah State,’ Tiruchirapalli District. It is one of the two shrines that now survive of the group of originally three shrines which stood within a prakāra. Has roll-moulding in the plinth, above it the yālivi occurring for the first time, projecting central niches on three sides of garbhagṛha with sculptures, heavy cornice with yālivi above, square karnakōṣṭhas and central śālā of which the top is taken up to the second floor, nandis in corners, square śikhara with prominent kūḍus on its faces. Taller and simpler than the Nāgēśvara temple (fig. 6).

Fig. 8. Agastyeśvara temple, Mēḷappalūvūr, Tiruchirapalli District. Roll-moulding and yālivi in plinth and arrangement of the kōsthas and śālā above cornice shows a combination of elements occurring in Mūvarkovil No. 1, and Nāgēśvara. Bulbous śikhara with a prominent kūḍu containing beautiful sculpture on each of the four sides is distinctive of this shrine but would recall the śikhara of Vijayālayacōḷēśvara.

Fig. 9. Inscribed lion pillars in the above temple. These pillars are similar to the pillars in the Vaikunthaperumāḷ temple at Kāṇeśpuram.
But their later date is clear from the stylised form of the manes of the lions, panel-like flutings above their heads, petal decoration on the kumuda portion, unpronounced abacus (palagai) above cushion and the bevelled corbels above palagai. Introduction of yāli as base of pillar is also in support of the late dating.

Fig. 10. Koranganātha temple, from south-west, Śrīnīvāsanallūr, Tiruchirapalli District. Larger than the temples noticed above, but has a combination of elements found in them. Here is found a repetition of the ground floor in the first floor. Above this are the kōśṭhas, śālās and also pañjaras which occur for the first time here. Square sikhara on the summit with arched niches on its sides. Beautiful sculptures adorn the niches in both the tiers. Tier repetition here is an anticipation of the same feature in the famous temples at Tanjore and Gangaikonda-cōḷapuram. A mahāmanḍapa is attached in front. Like the Nāgēsvara temple, this also is found to rise from below ground level.

Fig. 11. Brhādiśvara temple. Tanjore. A magnificent example of South Indian temple architecture, built by the great Rājarāja. Its elevation, sculptures and frescoes have evoked universal admiration. In the pavilion in the fore-ground is the big nandi, the second largest in India. Has a single prākāra with closed verandah lining the interior. Smaller shrines are located at intervals in the verandah. It has two entrances with stunted gōpuras, not seen in the figure.

Fig. 12. Brhādiśvara temple. Gangaikonda-cōḷapuram, Tiruchirapalli District. Another beautiful temple. Built by Rājendrā Cōḷa I. The two tiers are distinctly seen here. Kōśṭhas, pañjaras and śālās are well marked. The niches contain beautiful sculptures. Unlike the elevation of the vimāna at Tanjore, the elevation here is concave in shape and the contour rather rugged.

Fig. 13. North doorway in the above temple. The śurul balustrade is simple unlike in later examples at Dārāṣṭur and elsewhere. Roll-moulding is fine. Pilasters are developed in their section. Dvārapālas, as usual in Cōḷa temples of this period, are fierce-looking and vigorous with their firm stances and the tarjani and vismaya mudrās of their hands.

Fig. 14. Entrance gōpura, Laddigam. It is a simple and beautiful gōpura and is one of the very early examples of its kind. It is single-storeyed (ekatala). Kīrtimukha designs one each over the ends of the vault is all the decoration that the gōpura has and it is clearly the prototype for the later day elaborately worked yāli heads of the gōpuras.

Fig. 15. Airāvatēsvara temple, general view from south-east. Dārāṣṭuram, Tanjore District. This is another example of the style in which the temples at Tanjore and Gangaikonda-cōḷapuram are constructed, but later than those temples. Development of details evident in the pillars, mouldings, niches and balustrades. New addition is the open pillared manaḍapa in front of the mahāmanḍapa with which the earlier temples stopped. More significant and interesting are the horses.
attached to the mandapa to make it a chariot, a novel idea given concrete form. (Cf. examples of this kind at Cidambaram and Kumbakonam). Simple surul balustrades occur side by side with balustrades showing figures of elephants alone and figures of elephant being attacked by lions. It is in this temple that there is a series of carvings in bas-relief representing the lives of the famous Saiva saints according to the Periya-puranam of Sekkilār. Lives of a few of the saints have not been carved but the original sketches in red ochre of the scenes to be carved are still to be found. As usual the gopura is stunted although it has become ornate. But the vimāna here shows signs of diminishing size.

Fig. 16. North-east view of the above temple. Brick and mortar miniature śālās etc. on top all along the cornice, the large and heavy pillars with composite designs, the projecting cornice (koḻungai), the deep niches with sculptures and the lotus petals with pointed ends on the upapitha are innovations here.

Fig. 17. South-west view of the Alankāra mandapa, in the above temple. The pillars show interesting developments of motifs. The corbels have foliage designs instead of simple earlier ones. The palagai is thin and very broad. Yāḷis and lions on the bases are in a variety of postures. Pañjara design is found applied to the basement. The wheel and horse suggest that the mandapa is a chariot. The elephant design on the balustrade is exquisitely carved.

Fig. 18. Devanāyakī Amman shrine, south-east view, in the above temple. It is one of the earliest examples of separate shrines dedicated to Amman as consort of the main deity. Prior to about A.D. 1100 it was not customary to build a separate shrine for Amman in the compound of a temple. New and interesting features met with here are the projecting kūḍus of the adhisthana; the pilasters with rampant lion bases; cornice (koḻungai) with prominent kūḍus in pairs; three-storeyed vimāna with a prominent projection in front and the long covered ardhamandapa, all employed tastefully so as to render the shrine beautiful.

Fig. 19. Kampaharēśvarasvāmi temple, north-west view, Tribhuvanam, Tanjore District. It is another of the last great temples of the Cōḷa period. Its plan and elevation are on the model of the temple at Tanjore. But here the repetition of the ground tier above it, is absent. The mouldings, the pillars, cornice and the arrangement and decoration of the miniature shrines above show further development.

Fig. 20. (A) Basement frieze of the Ta-hsiung-pao lieu hall. Zayton (Chuan Chou) in China. The basement has the padmapitha as well as the vijālarvari motif, both characteristic of South Indian temples of the Cōḷa times. Instead of the continuous yāḷi frieze of the South Indian temples, here a yāḷi or simha or a composite figure is enclosed in a separate panel.

Fig. 20. (B) Elephant worshipping Śiva-linga, same place. Śiva-linga is shown under a tree and amidst creepers which suggest that the linga was hidden under creepers in a forest. The elephant accidentally came
upon the linga and began to worship it. Here the elephant is placing a lotus flower on the top of the linga. Although the general features of the figures are in South Indian style, the details of the elephant and of the tree and creeper show unmistakable local influence.

Fig. 20. (C) Cow worshipping a Śiva-linga, same place. The modelling of the cow and the workmanship of the tree suggest that the sculptor was of local origin but influenced greatly by traditions of the art of South India.

Fig. 21. Devotee, in a niche in the temple at Śrīnivāsanallūr, Tiruchirapalli District. Stands in the samabhanga pose on the double lotus pedestal. Hands crossed across the chest and kept in the attitude of reverence and obedience. Karandamakuta and other ornaments are seen. Right leg of the figure is broken. The modelling is fine, proportions of limbs are excellent, the decoration is restrained and the general treatment is highly realistic and aesthetically of high order. These are characteristic of sculpture of the 9th-10th centuries in South India as exemplified at Kumbakonam, Koṭumbāḻūr, Śrīnivāsanallūr and other places. The figures are, as a rule, slender and beautiful and placed on the walls of sanctum. Flanking the niche is a pair of beautiful pilasters.

Fig. 22. Princess or Apsaras(?), in the same temple. It is a marvellous example of sculpture of a woman. Her left leg and arm and right hand are broken. The workmanship is similar to fig. 21. She stands on padmāsana. Karandamakuta and hāras and lower garment are beautiful. Full breasts, slender waist and broad hips are executed with consummate mastery and with an eye on canonical formulas relating to feminine beauty. Sharply bevelled corbels above pilasters are noteworthy.

Fig. 23. Princess or Apsaras(?), in another niche. Similar to above. Here the left hand and right leg are broken. The sculptures from 21 to 23 are distinctive of the Śrīnivāsanallūr school, and are different from examples of sculpture from Kumbakonam and other places.

Fig. 24. Woman, in a niche in the Nāgēśvara temple, Kumbakonam. Here the figure stands on simple pedestal, wears dhāmmilī head-dress decorated with flowers, pendant hāras, closefitting lower garment with beautiful folds, valayas and nūpuras. Prominent vājī-bandha below the arm and triple folds (trivali) on stomach. The elongated face, the slender form and decorative details and fine feeling expressed by facial features evident in this sculpture are characteristic of all the sculptures of this school.

Fig. 25. Another woman, in another niche, in the same temple. Similar to above with minor differences in regard to ornamentation, hand poses and stance only. She also wears dhāmmilī head-dress with usual flowers, gem-set kuṇḍalas, jewelled necklaces and armlets and close-fitting lower garment with beautifully folded ends. They reveal the high degree of careful finish of details coupled with classical restraint. The bhanga and the more than three-quarter profile endow the figure with a rare charm.

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Fig. 26. Another woman in another niche, in the same temple. Similar to above. Noteworthy are kundalas and the beautiful lily in her left hand.

Fig. 27. Another woman. Here the beauty and charm inherent in these sculptures are high-lighted. Details of decoration such as the Chandra and Surya prabhās on the head, hair falling in graceful curls over the shoulders and the kundalas and necklaces show the remarkable delicacy of treatment. Added to these is the splendid modelling as evidenced by the full bosom, slender arm and waist, and broad hip.

Fig. 28. Man standing, in another niche, in the same temple. Workmanship similar to above figures. The hand poses, the slight bhanga and other features are beautiful and realistic. The modelling is fine. The figure probably represents a monk.

Fig. 29. Man standing, in another niche in the same temple. Here probably a prince is depicted. He wears kèśabandha with a jewelled fillet below. Holds a lotus flower in his right hand. The treatment of eyes and nose, the full lips, the rounded face, the disposition of the legs, the three-quarter profile and the general softness of finish distinguish this figure from others here, and suggest that this is by a sculptor trained in a different school, probably of that of Śrīnivāsanallūr.

Fig. 30. Two devotees, in the Śiva temple. Tiruvāḍuturai, Tanjore District. The figure on the left is in āñjali pose. A bag is hanging from his left arm. Wears a very simple loin cloth. The other devotee on the right holds his hands in āñjali above his head. Wears a rosary of beads around his neck. His bag is kept on a stand behind him. These figures, in bas-relief, are beautifully done. They display, by the expression on their faces a calmness and devotion that distinguish men of this class. (See p. 725). The Tamil characters are of the early Cōla times.

Fig. 31. Goddess or Queen?. Bronze. Locality unknown. She stands in tribhanga pose on padmāsana. Wears karanḍamakuta, a broad necklace, nāgavalayas on arms, vājibandha, valayas, yajnopavīta, beautifully arranged lower garment and nāpurās. Right hand is in kataka pose and the left is in lōla. The expression in the face is calm and meditative. The modelling and decoration suggest an earlier date than that of Sītā from Vādakkuppananālur in the Madras Museum. But the unusually slender limbs, the drooping shoulders and the style of the lotus pedestal point to Ceylon.

Fig. 32. Cōlamādēvi. Bronze. Kālaḥasti, Chittoor District. The figure stands in the tribhanga pose on padmāsana. Wears elaborately worked ornaments and dress. Dhammilla head-dress, realistic lotus bud in her hand, the tasselled kēyūra and vājibandha are interesting. It is intended to be a portrait of a great Cōla queen of the 11th century A.D.

Fig. 33. Kulottunga III. Bronze. Kālaḥasti, Chittoor District. Stands erect on the two pithas. Curly hair. Elaborate ornaments and dress. Holds a dagger in his right hand. Expression is smiling. The general treatment of the figure is excellent and of late Cōla times.
This is a fine example to show that the art continued to maintain its high level for a long time.

Fig. 34. Gōjakamahārśi. Bronze. Köḍikkarai, Tanjore District. Being almost a nude study, it shows bare the excellent modelling and realistic delineation of features. Jatābhāra of a peculiar shape, the thick fillet of beads, and the stance are particularly interesting. This is one of the figures which provided the model for later ones.

Fig. 35. Caṇḍikēśvara, in the Koranganāṭha temple. Śrīnivāsanallur, Tiruchirapalli District. Similar in workmanship to other figures from this temple noticed above. The jatāmakuṭa and the aśājali hands with flower in between show this as Caṇḍēśa, though it has been held by some to be the portrait of a prince. Lotus pedestal and the fine pilasters add beauty to this figure. It is another beautiful example of sculpture of the period.

Fig. 36. Described usually as Narasingamunaiyaradarayar, but possibly Rāma. Bronze. Tiruṇāmanallur, Tanjore District. It stands in the tribhanga pose. Hands in position of holding bow and arrow. Wears usual ornaments. The high kirita, broad necklace and loin cloth are beautifully worked. The fine facial expression radiating supreme grace, the beautiful bhanga of the body and the wonderful plastic quality, the Cōla ideals of bronzes, are well exemplified here. Nevertheless elaboration of details etc., makes it definitely later than the Rāma of the Vādakkuppanaiyar group in the Madras Museum as well as the Gōjakamahārśi fig. 34 above.

Fig. 37. Śiva, in a niche on the south wall of central shrine. Tirukkaṭṭalai, 'Pudukkottah State.' It stands on simple pedestal. It is slender and perfectly proportionate. Wears jatāmakuṭa, broad necklace, udarabandha and beautiful waist-band. Holds a bow in his left hand and an arrow (?) in the right hand. The two other hands are not clearly seen. The face, looking down, has the expression of vismaya. Described as Viṇādhara Daksināmūrti in the Pudukkottah Manual. But the features noted above may warrant identification as Tripurāntakamūrti. (Cf. similar features in the Tripurāntakamūrti fig. 39 below).

Fig. 38. Viṇādhara Daksināmūrti, in a niche in Mūvarkovil No. 1, Köḍumbālur, 'Pudukkottah State.' A magnificent example of the icon. Characteristically, the face expressing complete absorption, is lifted up. Wears high jatāmakuṭa. Ornaments and waist-bands are pronounced. Holds the viṇa in the two front hands. The back hands are not clear here. The bhanga and the general treatment of the figure enhance its grandeur.

Fig. 39. Tripurāntakamūrti. From the same place. Now in the Government Museum, Madras. It stands gracefully in the tribhanga pose. The back hands are in patākā hasta. Beyond them are quivers. The front right arm is in vyākhyaṇa pose, while the left hand is holding the long bow. The jatāmakuṭa, channavira, hāra, the upper garment tied in two loops and with beautiful bows, and the yajñopavita are executed in a splendid manner. Here too, as in the Tirukkaṭtalai
example, the facial expression is suggestive of *vismaya* caused by the Lord’s destroying the Tripurāsuras. The swaying rhythm, the wonderful modelling and the supple as well as realistic delineation of the limbs make this figure a superb specimen of the art.

Fig. 40. *Tripurasundari*. From the same place. Now in the Government Museum, Madras. It forms a group with figure No. 39 above. The *samabhanga* (erect) pose here is unusual in figures of goddesses. Right hand holds a flower and the left is on the thigh. Decorated with elaborately worked *karandamakuta*, *kundalas* and necklace. *Yajñopavīta* prominent. Lower garment is beautifully worked with tassels and folds. Unlike her consort, she looks in front with her face beaming with divine grace and splendour. Stylistically akin to the previous figure this is also the work of the same master hand.

Fig. 41. *Ardhanārisvara*, in a niche in Mūvarkōvil No. 2, Koḻumbalūr. ‘Pudukkottah State.’ Stands in the *tribhanga* pose. Only one hand on the right side, which is Lord’s. Pārvati’s side has one hand which holds a mirror. A grand conception is given a wonderful form. Prakṛti and Puruṣa here combined to form the substratum of the cosmós. This figure almost achieves the impossible, and combines high aesthetic qualities with strict rules of iconography. The workmanship bears a remote resemblance to the Ardhanārī figure at Mahābalipuram. The designs of the flanking pilasters lend charm to the figure.

Fig. 42. *Ardhanārisvara*, in a niche in the Nāgēśvara temple, Kumbakonam. Similar in conception to the Koḻumbalūr figure; but here the execution is marvellous and unsurpassed. Perhaps 9th-10th centuries A.D. in South India witnessed the arts reaching their zenith of development. This is the finest of all the figures in this temple. The great mastery of the Cōla sculptor is evident in each limb of the figure. Its style of workmanship is apparently of local origin and quite distinct from the styles that were in vogue at Koḻumbalūr and other places. Here the pilasters are not interesting.

Fig. 43. *Brahmā*, in the same temple. The youthful figure with three faces, radiating divine wisdom stands on *padmapiṭha*, in the *samabhanga* pose. The upper hands hold rosary of beads and *kundikā*, his cognizances. Workmanship same as in the previous figure.

Fig. 44. *Śiva* as Kankālamūrti, in a niche in the Koranganātha temple, Srinivasanallur, Tiruchirapalli District. Stands right side to front. Right leg broken but must have been placed on the head of the dwarf Apasmāra. *Jatāmakuṭa* and other ornaments are as usual worked very beautifully.

Fig. 45. *Dakṣināmūrti*, in a niche on the south, in the same temple. A magnificent figure but badly mutilated. The immense *jatābhāra*, delicate carving of the ornaments and splendid modelling of the figure make it a great master-piece. Branches of the tree above form an effective setting. The beauty of the figure is enhanced by the figures of animals, such as deer and lions as well as the Vidyādhāras, Rṣis and Apasmāra. The workmanship of these is apparently the same as that
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of the main figure. Architectural features such as the roll-moulding, yāliśvari, the graceful pillars, the fine tōrana and the characteristic bevelled capital make the scene really attractive.

Fig. 46. (Pl. xx) Śiva as Ardhanārīśvara, and Śiva as an Anugrahāmūrti, on the vimāna of Vālīśvara temple. Tiruvālīśvaram, Tirunelveli District. This temple dates probably from the early years of the 10th century A.D. Architectural details, although developed, have affinities with those of the Pallava temples at Panamalai and Kāncipuram. Ardhanārīśvara stands in the tribhanga pose beside a marvellously carved bull and in front of the karnakōṣṭha. The representation is vigorous and its features are somewhat rugged. (Cf. beautiful Ardhanārīśvara sculptures figs. 41, 42 above). The other figure of Śiva is shown in the attitude of pacifying some one of the attendant figures. Beautiful creeper designs are found on kūḍus. The yāliśis are in high relief as at Nārttāmalai, which is an early feature.

Fig. 47. (Pl. xx) Śiva as Vṛṣabhāntikāmūrti and Śiva as Gangādhara, in the same temple. Vṛṣabhāntika stands with Pārvatī beside the finely executed bull. Both of them are shown in graceful tribhanga postures. The facial expression of both indicates supreme bliss. The fine modelling and the flowing beautiful flexions and the attractive stances enhance the merit of this composition.

The Gangādhara group is also beautifully done. Śiva is engaged simultaneously in receiving the Ganges on his locks of hair and in pacifying Pārvatī who took objection to that action of her Lord. This icon has been a favourite with Śaivites in all ages. A magnificent and unparallelled representation of this theme is found in the Mahendravarman’s cave temple at Tiruchirapalli.

Fig. 48. (Pl. xix) Naṭarāja, on the vimāna of the same temple. It is one of the earliest dancing Śiva figures in South India. Its posture is bhujangatrāṣita; but better known as ānanda tāṇḍava, as it gave supreme joy to all the dēras and ṛṣis, men and beasts. Its other names are sandhyā tāṇḍava and Gauri tāṇḍava. Dance of Śiva gave the artists of all periods a great opportunity to display their mastery. When it is coupled with unshakable faith and rare devotion to the Lord, the creation gives joy for all and becomes an object of wonder for ever. The Cālas were ardent Śaivites and Ādavaḷḷai or Naṭarāja was their patron deity. Hence the Naṭarāja figures of this period are marvels of art. This figure has all the features commonly met with in such figures of later date, except the whirling locks of hair. Its movement is rhythmic and graceful and the general treatment vigorous and dynamic. Unfortunately the left hand is broken. The elephant, among the animals on the frieze below, is a splendid study.

Fig. 49. (Pl. xxi) West side of vimāna, in the same temple. A beautiful Yōganarasimha, with four hands, seated on lotus pedestal is seen in the niche at top. Couchant nandis with garland of bells around their necks are placed over the corners. A frieze of animals is seen below.
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Seated lions here may have been intended as humourous studies imitating the posture of Narasimha above. (Cf. the cat’s penance in the sculpture of Arjuna’s penance at Mahabalipuram).

In the lower storey the following sculptures are found from left to right. (1) Kankālāmurtī accompanied by Pārvatī and a gāṇa. Pārvatī is done in a charming manner. (2) Daksināmurtī seated on a hill. (3) Lingodbhava on padmāsana. Quite unusually Viṣṇu, of the same size as of Śiva, stands on the left while similarly Brahmā stands on the right. Both of these are in aūjali pose which indicates their defeat. Icons of this kind, of later date, show Viṣṇu in the form of a boar or a man with a boar’s head burrowing down to see Śiva’s feet and Brahmā either in the form of a swan or riding it going up to see Śiva’s head. (4) Kālārimūrti with many hands. His left foot is raised in the ārdhavajānū pose and his front hands are in the posture of destroying Kāla (not distinct here). This type is simplified in the examples at Tanjore and Koṭūmbālūr. The figure at Koṭūmbālūr is superb. (5) Tripurāntakamūrti at the extreme right. This is a splendid representation. The pose recalls that of the Rāma figures and Tripurāntaka figures from Tanjore and Māyārām. As mentioned above this icon is a great favourite of the Cōlas. Rājarāja the Great was particularly struck by this and therefore had not only filled a number of niches on the exterior of the walls of the sanctum of the Tanjore temple with Tripurāntaka figures but had dedicated the entire wall space of a room in the temple’s ambulatory for a magnificent representation in painting of the complete scene depicting Śiva’s great fight with the Tripurāsuras.

The frieze of animals, in high relief, the stone construction and the simple sīlas etc., are early features.

Fig. 50. (Pl. xix) Gajantakamūrti, in the same temple. Śiva has eight hands. His left leg is placed on the elephant’s head. Its hide is spread by Śiva behind him. The representation is vigorous and awe-inspiring. The decoration is, as usual, fine. Pārvatī is shown on the right, running away from the gruesome scene.

Fig. 51. (Pl. xxii) Śiva and a devotee and Śiva as Caṇḍeśānugrahamūrti, in the same temple. The first sculpture shows Śiva seated in the sukhāsana pose, holding his emblems parāṣu and mṛga in his upper hands. The lower right hand is in the pose of pointing to the devotee to his right. Apsmāra is not distinct. Devotee in the atibhāṅga pose holds a vessel in his hands. He wears karaṇḍamakuta and other ornaments.

In the second sculpture Śiva is shown in the very easy posture commonly seen in the Daksināmūrti sculptures. He is seen decorating Caṇḍeśa’s head with a garland. Caṇḍeśa is shown kneeling and his hands are in aūjali pose. Pārvatī with karaṇḍamakuta and wearing other ornaments including channaśva and beautiful garment, and holding a flower in her right hand is seated on the pedestal in the utkutikāsana pose. Her left foot is placed on the vigorous couchant
bull shown below. The workmanship of the entire composition is such that it is unsurpassed for beauty by any other example of its kind. (Cf. less vigorous but more ornate and larger representation of this at Gangaikonda-cōḷapuram fig. 57 below).

Fig. 52. Daksināmūrti, in the Angālamman shrine. Kāveripākkam, North Arcot District. Śiva is seated in the utkūṭikāsana on a pedestal. A pair of deer and a serpent are carved on the pedestal. Points of interest in the sculpture are the big jaṭābhāra in curls or knots, the vastrayajnopavita and the leaves of the book of Cosmic Wisdom (Vedas) in the hand. The general treatment of the figure is characteristic of figures of earlier period. At Kāveripākkam there was a vast quantity of antiquities of Pallava and Cōla times.

Fig. 53. (Pl. xix) Śiva as Bhikṣātana, in the Nāgēśvara temple. Kumbakonam. Śiva wears a high jaṭāmakuṭa and other ornaments. A serpent forms the waist-band. A ḍamaru, a kapāla and a staff are held in three hands, the fourth is reassuring the deer. A rare masterpiece, it possesses all the charming features of a perfectly handsome person, correctly answering the textual description of Bhikṣātana as he appeared before the wives of the rsis of the Darukāvana.

Fig. 54. (Pl. xxiii) Sarasvatī, in the niche on the north side of ambulatory around the sanctum in the Brhadisvara temple, Tanjore. The goddess is seated in the ardhaparyankāsana. Right hand broken and the left holds the book of Universal Knowledge. Wears jaṭāmakuṭa, kuca-bandha, other ornaments. Beautiful umbrella and branches of a tree above. A cámaradhārīṇī is seen on either side, and a gandharva hovering above. Facial expression suggests sublime spiritual feeling. All the classical qualities are marked here. Its wearing a kuca-bandha, occurring in a temple avowedly dedicated to glorify Śiva’s sports, and its answering a verse in the Lalitasahasranāma may suggest that it represents a form of Umā rather than Sarasvati.

Fig. 55. (Pl. xxii) Naṭarāja, in an exterior niche in the temple. Gangaikonda-cōḷapuram. This sculpture is one of the most beautiful dancing Śiva figures in this pose, in which the Cōla sculptors revelled. (Cf. the earlier figure from the Vālīśvara temple at Tiruvāḷīśvaram, Tirunelveli District fig. 48). Here the figure is more evolved and fully standardised. The following subsidiary figures in bas-relief are not only beautiful but also interesting as they complete the entire scene. Behind Natarāja is Kāli in the catura dancing pose. Beyond the niche on the right side is Pārvati standing and leaning against the fine bull. Beautiful Ganesa and Subrahmanyā figures are shown on the left. Below them is a magnificent representation of Viṣṇu playing on drum and upper hands in vismaya pose which suggests his great admiration of Śiva’s cosmic dance. Apasmāra is large. Below him on the pedestal are shown a gana (Tāndu?) playing on drum and Kāraiṇāl Ammaiyaṉ, the woman-saint playing on cymbals. On either side of this is a panel with ganas in various dance postures.
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Fig. 56. (Ibid.) Harihara, in a niche in the same temple. The figure stands in the samabhanga pose. Siva’s parasu and his jatamakuta are seen on the right side of the figure. Visnu’s conch and kiritamakuta are on the left side. The treatment of this figure appears to be a little stiff, unusual in the sculptures of this period. On the contrary the indistinct bas-relief sculptures on the base are fine.

Architectural details of this niche and of the niche of Naṭaraja (fig. 55 above) when compared show interesting differences occurring side by side in one and the same structure.

Fig. 57. (Ibid.) Siva as Candesanugrahamūrti, in the same temple. Siva seated in the sukhasana posture is tying the garland on to the head of Candesā shown kneeling and in ānjali pose. Pārvatī is seated beside in the utkutiśāmanī with her hand in the āhūyavarada pose. The group is reputed for its beautiful modelling, fine plastic sense, and interesting decorative details. (Cf. more beautiful figure from Tiruvāllvaram fig. 51 noticed above). The fine bas-relief group with beautiful rhythm and dynamic action on the left obviously depicts the scene of Candesā attempting to cut off the legs of his father who prevented his son from worshipping Siva, in his own way. This sculpture is interesting because it confirms the story of Candesā. Its rendering is effective and forcible.

Fig. 58. (Pl. xxiv) Siva as Kamāntaka, in the same temple. Iconographically rare sculpture. Siva is seated on padmapītha in the sukhasana pose. Wears jatamakuta, muktā-yajnopavīta etc. The emblems in the upper hands are not clear. The lower right hand is in śucihastra, pointing to a scene occurring below. The left hand is on the lap. The facial expression is terrifying. The modelling and treatment are fine. Around the niche are sculptures in bas-relief. On the left side Māmāthā or Kāma with his consort Rāti is flying towards Siva in the niche. On the corresponding left side is a sculpture showing them standing with hands in aṅgali pose, which indicates their defeat at Siva’s hands. The other figures one of them being Pārvatī in penance also relate to the episode. All of them are rendered with vigour and liveliness and are beautiful examples of sculpture in bas-relief, a technique although discontinued long before, was still lingering on, and occasionally, as in these examples, employed very successfully.

Fig. 59. (Pl. xxiii) Visnu, in the same temple. The figure represented is Śrīnivasa and it stands erect on padmāsana. Śrīdēvi and Bhūdēvi stand on either side. The figures show signs of conventionalisation.

Fig. 60. (Ibid.) Navagraha stone, in the mahāmandapa of the same temple. It is one of the unique representations of the Planets. The conception and execution here are grand. The disposition of the planets around the open lotus which represents not only the Sun but also the universe itself, is quite interesting. Usually the Sun would dominate the panel, but here he is one among others. But his grandeur is however evident in his chariot etc.
Fig. 61. (Pl. xxiv) Kankālamūrti, in the Airāvataśvara temple. Dārāśu-
ram, Tanjore District. Now removed to the Art Gallery at Tanjore. Śiva
wearing sandals stands in the tribhanga pose. Front hands play on a
kettle-drum, the lower right hand is engaged with the deer and the
upper left hand holds the bundle of bones across the shoulders. Wears
high jatāmakuṭa and other ornaments. These are elaborate and combin-
ed with the aquiline nose indicate the beginnings of stylisation. There
is a gana on Śiva’s left side. The modelling is excellent and the execu-
tion delicate. These go to make this figure imposing and one of the
very fine specimens of the art of sculpture of the 12th century A.D.

Fig. 62. Gajantakamūrti, from the same place. Now removed to
the Art Gallery at Tanjore. This is a wonderful representation of
another great theme, and the treatment is powerful and energetic.
Though it is in high relief, the execution of the limbs and the atibhanga
posture is such as to make it appear in the round. The controlled
dynamism of this figure recalls the Mahiśamardini sculpture at Mahā-
balipuram but with this difference that here the face expresses intros-
pection while Mahiśamardini’s face beams with divine grace and un-
ruffled tranquillity. Pārvatī is shown in all her tenderness on the left
of Śiva, but her face expresses mingled feelings of terror and vīsmaya.
This representation differs from that at Tiruvallīṉavaram (fig. 50) noticed
above. The deviation shows the freedom of the sculptors to render a
theme according to their genius but within canonical bounds. The
elephant’s head, the legs, and the padmāśana are highly realistic.

Fig. 63. Nāṭarāja. Bronze. In the Brhadlsvara temple at Tanjore.
It is installed in the sabhā in the temple and offered worship
to this day. It was called, as is known from the inscriptions in the
temple, Adavallān. This is one of the most magnificent Nāṭarāja
figures so far known. Śiva’s dancing on Apasmāra is exquisitely poised.
The face radiates supreme bliss and spiritual splendour. The swings and
pulls of the limbs are highly rhythmic, the balance being sought to be
maintained by the whirling locks of hair arranged schematically and
by the gracefully flowing ends of the udarabandha. The arch of glory,
with beautifully worked makara heads on it, encompasses the figure
and adds beauty to the figure. Rarely this kind of makara motif occurs
in such figures.

Fig. 64. Nāṭarāja. Bronze. Velāṅganṭī, Tanjore District. Now in
the Government Museum, Madras. This is another complete and beau-
tiful example. Has become widely known through the writing of the
great French artist A. Rodin. It is very similar to the one from Tan-
jore noticed above. But here the details such as the prabhā, the pad-
māśana, Apasmāra Purusa and ornaments are simpler than in the Tan-
jore Nāṭarāja. This fact may suggest that this figure is earlier than
the Tanjore one, by a few decades or years.

Fig. 65. Nāṭarāja. Bronze. Tiruvālangādu, Chittoor District. Now
in the Government Museum, Madras. By far the best known ānanda
tāndava Nāṭarāja image. No prabhā. It is acclaimed as a wonderful
specimen of the 'art of bronze.' What a stone carver could not achieve, the image caster has achieved here. The movements of the limbs are rhythmic and the posture graceful. The little exaggeration of the limbs evidently adds poetic flavour to the sculpture and thus makes it a splendid piece. The rounded limbs, the details such as head-dress in high relief, and the long necklace may not indicate a late date but show the depth of knowledge in his art and capacity of the master sculptor to render the details clearly and effectively.

Fig. 66. Naṭarāja. Bronze. From Nallūr, Tanjore District. It has eight hands and is in catura pose. This is another rare icon. The features of the figure, both on the front side and on the back may indicate that this is an early figure. The treatment of the prabhā, of Apasmāra and of the pedestal would support an early dating.

Fig. 67. Naṭarāja. Bronze. From Tiruvarangulām, 'Pudukkottah State,' Tiruchirapalli District. Here Śiva dances the graceful catura tāḍāva. It is a rare figure, not only because of its posture but also because of its classical qualities such as the smiling facial expression, restrained ornamentation including the characteristic vājībandha and the beautifully worked jatāmakuṭa. Added to these are the fine figure of Apasmāra and the nicely worked pedestal. It is one of the grand specimens of bronzes.

Fig. 68. Vṛṣabhāntikamūrti with consort. Bronze. Tiruvenkāḍu, Tanjore District. Now in the Art Gallery, Tanjore. These, along with Kalyāṇasundara (fig. 82) and two other figures were discovered recently while ploughing in a field at the village. All these figures are done by one and the same master sthapati and belong to the early Cōla period. As usual in this group, Śiva with only two hands, stands, leg crossed, as if leaning against the bull which is missing. His left hand is in katyavalambita pose. The jatābhāra here is simple but beautiful the like of which is not found in any other bronze so far. The modelling is excellent and its beauty is enhanced by the fine finish and the delicate details. Pārvatī also is equally beautiful. She is rendered life-like and as the very embodiment of feminine tenderness, grace and beauty. The workmanship of karaṇḍamakuṭa, necklaces, yajñōpavīta, kataka and lōla-hastas, vājībandha, broad hip and the beautiful lower garment enhance the charm of the figure.

Fig. 69. Vṛṣabhāntika. Bronze. In the temple at Gangaikondacōlāpuram. This figure has four hands and it stands leaning to the left. A makarakuṇḍala is present in the right ear. The necklaces and other ornaments are simpler than in the previous example. This figure is also executed in a beautiful way characteristic of the Cōla times. But comparing this with the previous one, the different styles of workmanship between them are apparent, due to the difference in the localities, they come from.

Fig. 70. Śiva as Sukhāsanamūrti. Bronze. In the Pudukkottah Museum. Śiva is seated in the sukhāsana pose on the padmapiṭha.
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Upper hands hold paraśu and deer. The lower right hand is in abhaya and the lower left hand is in āhūyaradā poses. The general treatment of the entire figure is characteristic of late figures.

Fig. 71. Kirātāmūrti. Bronze. In the Pāśupateśvara temple. Tiruvēṭkalam (modern Annamalainagar), near Cidambaram, South Arcot District. Śiva stands in the tribhanga pose on padmāśana over a large bhadrāsana. He has two hands which are shown in position to hold an arrow and bow. A graceful ovoidal prabhavali encloses the figure. The beauty of the figure is apparent. The fine modelling, the delicate decorative details, the elegant stance and subtle way of suggesting that the figure is the source of power and energy, are all qualities which are characteristic of figures dating from not later than A.D. 900.

Fig. 72. Kirātārjunamūrti. Bronze. Rādhānarasimhapuram, Tanjore District. Two views of the figure are seen. It is another example of the same theme. But compared to the previous item, here the modelling is heavy and the ornaments and other features are pronounced which proclaim it to be of a later date than the previous figure. Nevertheless this image may belong to 11th-12th centuries A.D.

Fig. 73. Śiva as Pradōṣamūrti. Bronze. Tiruvāḍuturai, Tanjore District. Śiva standing in the beautiful tribhanga pose, embraces Pārvatī on his left who is also shown in the same pose. Both of them stand on a common padmāśana over a bhadrāsana to which is attached a prabhavali of beautiful form. In spite of the late date suggested by the workmanship and elaboration of the prabhā, jaṭāmakuṭa, the flexion and of other ornaments and drapery, the sculptor’s attempt to emulate the ideals of earlier models has remarkably succeeded.

Fig. 74. Bhiksātanamūrti. Bronze. In the Śiva Temple at Tirunāmanallur. Śiva wears, as usual, a pair of sandals and is naked. The arrangement of jaṭas with the locks standing on their ends and forming a halo behind his head is beautiful. A skull and a serpent are seen on the head. The upper right hand holds a dāmaru; the lower one is in simhakarna pose; the upper left is in kaṭaka pose (the trident which should have been held here is missing) and the lower left holds a kāpāla. A simple broad necklace (kanthi), prominent yajnopavīta, udarabandha and a nāga waist-band are seen on the body. The nude study shows bare the fine quality of the modelling. The grandeur of the image is accentuated by the realistic features, the beautiful expression and the restrained but finely worked details. All these make the image a superb example in bronze.

Fig. 75. Bhiksātanamūrti. Bronze. Tiruccengodu, Salem District. Here the features are completely stylised. Additional figures of a deer and a gaṇa each standing on a padmāśana, are also seen. A late specimen.

Fig. 76. Subrahmanya as Devasēnāpati. Bronze. Tiruvidaiṭali, Tanjore District. He stands in the tribhanga pose on padmāśana over
bhadrāsana. A beautiful prabhāvali encircles him. The ends of prabhā show the beginning of the makara motif which develops into a significant decoration for the prabhā of the Naṭarāja image in the Tanjore temple (fig. 63) noticed above. Of the four hands the two front ones are in position to hold a bow and arrow which suggests his being Dēvasēnapati. His characteristic emblems sakti and vajra are held respectively in the upper right and left hands. His karanḍamakuṭa, channāvīra and other ornaments are simple and beautiful. It is a fine example of the art at its best during the Cōla times. Its style has definite affinity with that of the Kirātmurti image from Tiruvekālam (fig. 71) noticed above, although the latter is earlier.

Fig. 77. Viṣṇu. Bronze. Sermadevi; Tinnevelly District. Stands on padmāsana over bhadrāsana in the samabhanga pose. Holds discus and conch in the upper hands. The lower right hand is in abhaya and the left is in katyavālamūta pose. High kirīta on head. The elaborate lower garment with bows on either side reaches to the ankles. The treatment and decorative details show that this is a Cōla work.

Fig. 78. Viṣṇu. Bronze. Same place. Similar to above but of a later date.

Fig. 79. Śrīdevī. Bronze. Same place. She stands on the usual āsanas. Wears karanḍamakuṭa, channāvīra etc. but no kucabandha. Holds a lotus in her left hand. Its style suggests relatively a late Cōla date.

Fig. 80. Śrīdevī. Bronze. Same place. Similar to above, but with difference in workmanship, e.g. the less pronounced lotus pedestal.

Fig. 81. Rāma, Sitā and Laksmana with Hanumān. Bronze. In the Viṣṇu temple at Tirukkaḍaiyūr, Tanjore District. Rāma stands on padmāsana in the tribhanga pose. Wears a high kirītamakuṭa, makaraṇakūṭalas, a number of necklaces etc. Holds a bow in his left hand and an arrow in his right hand. The execution of the figure is excellent and the details, although elaborate, are pleasing and effective. The flexion is especially fine. Laksmana is similar to Rāma; but the headdress here is jatāmakuta, and the figure is smaller. Sitā also stands in the beautiful tribhanga pose on padmāsana; jatāmakuta, patraṇakūṭalas, channāvīra and the lower garment are all excellently done. Hanumān is very small, but shows all the details in a beautiful manner. The group may be dated to about the 12th century A.D.

Fig. 82. Śiva as Kalyāṇasundara. Pārvatī is being given in marriage to Śiva by Viṣṇu and Laksmi. Tiruvēṅkuḷ, Tanjore District. Now in the Art Gallery, Tanjore. This is a unique group and was discovered only recently along with images of figure 68 ante.

Śiva, the dominating figure in the group, holds the right hand of Pārvatī, to his right. The form of marriage called Panigrahana, is the most commendable of all the forms of marriage. Pārvatī's shyness and modesty are indicated skilfully by her looking down a little. That
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she is very young (kanya) is suggested by the softness of treatment. The graceful bhanga in which she stands supports this.

Visnu stands in the abhanga pose. Holds his front hands in the significant position of giving away Pārvatī to Śiva. The other hands hold discus and conch. He wears his usual kirīta and mukarakundalas. Lakṣmi or Śrī, Visnu's consort, is shown to his left and is in the attitude of encouraging shy Pārvatī to approach Śiva.

The workmanship of all the figures is exquisite and unsurpassed. The group is a magnificent one and is the only one of its kind in metal so far met with.

Fig. 83. Seal on Karandai copper-plate grant of Rājendra Cōla I. The tiger, the Cōla emblem, with gaping mouth, is seated on its haunches, with its tail brought forward. It faces proper right. A pair of fish, the Cāndya emblem, is seen in front of the tiger. At the end on proper right are a lamp stand, a standard and a stand. At the opposite end, behind the tiger, are seen a lamp stand, a standard, a dagger in scabbard, and an anusū. All these are shown on a thick straight line. Below the tiger are seen a boar with head lowered and a svastika sign. In front of the boar is a low chair probably representing a simhāsanam and beyond it is a drum. Except the boar, the other symbols indicate auspiciousness. The boar shown just below the tiger, when taken together with anusū above, suggests the subjection of the Cāluṇgas whose emblems they are. There is a five-petalled lotus shown lowest in the field. Above the tiger and fish is a pair of camarās flanking an umbrella, the emblem of royalty, worked like a lotus in blossom in its upper part. These figures are enclosed within a circle. Along the periphery of the seal is a legend in Grantha characters which reads:

Rājad-rājanya-makuta-śreni ratneṣu-sāsanam / etad-Rājendra Cōlasya Parakēsarivarmanmanah / /

Fig. 84. Dvārapālaka, on the right side of entrance to central shrine in the Vijayālayacōḷēśvara temple. Nārttāmalai, 'Pudukkottah State.' He stands in the usual atibhanga pose and has only two hands, a feature met with in early dvārapālakas. His hair is arranged like a halo behind his head. Tasselled mukta-yajnopavita and other ornaments are seen. The terrifying expression is characteristic of images of its kind. The workmanship is fine and shows the mingling of the late Pallava and the early Cōla traditions of the art.

Fig. 85. Śālabhanjikā (female door-keeper) in the Kampaharēśvara temple. Tribhuvanam, Tanjore District. This motif goes back to very early periods. It has been cleverly adapted to decorate the colossal monolithic pillars that support the huge towers over the main entrances of South Indian temples. The woman stands gracefully with her right foot and back resting on a tree behind, whose branch she holds in her hands. Her figure is a splendid example of the art of
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the period, and this is emphasised by the tasteful workmanship of the kondai, the ornaments and drapery. Although the aquiline nose, the profusion of ornaments and the emphasis on the details show the beginnings of stylisation, yet in this case they tend to add grace to the figure.

Fig. 86. Platform with a frieze of animals. In front of the Sananakudagu. Nattamalai, Pudukkottah State. The portion of the frieze here shows three beautiful little elephants in interesting postures, two lions with yāli-like faces and a yāli with elephant trunk. The lion with looped-tail motif is found on the coins of the Viṣṇukundins and of the Pallavas, and on the seals of copper-plate grants of the former dynasty. Its occurrence here indicates a very early date for the platform. The high relief and the beautiful workmanship also support the early dating.

Fig. 87. Lion attacking an elephant, on the balustrade of the nandapa in the Airavatēśvara temple. Dārāsūram, Tanjore District. It is another common motif which is worked in a variety of ways in Indian art. Here it is magnificently executed in spite of the defect in showing the lion larger than the elephant. For vigour and dynamic action this piece is remarkable.

Fig. 88. Surul yāli on the balustrade, in the temple at Tribhuvanam, Tanjore District. The animal is a composite one, with a lion's body and head and with an elephant's trunk which forms the wavy balustrade. The combination of two animals into one shows the development of a motif from period to period. In the previous example the powerful lion symbol of royalty is represented as attacking an elephant whose trunk was required to serve as the balustrade. The sculptor here has dispensed with the elephant's body, but has retained its trunk only to which is added the lion's body which is dominating in the Dārāsūram example. This device indicates the desire on the part of workmen to economise labour and time to which the kings of this period also gave their assent. The incongruous nature of the combination of the two animals and the tameness of the lion are proof positive for the weakening of the royal power and for the consequent deterioration of art and culture from now on.

Fig. 89 (Pl. xxxv) Ornamental niche, on the north basement of vimāna of above temple. It is a representation of a miniature gopura with a single-storey (ekatala). Noteworthy features here are the padma motif at the base, simple pillars and lack of floral and other designs.

Fig. 90. (Ibid.) Ornamental niche, on the south wall of mahāmandapa basement of the same temple. Similar to above, but details differ. Here are seen a roll-moulding at the base, rampant lions at the base of pillars, carved kudu on the sālā and finials, which are absent in the previous example.

Fig. 91. (Ibid.) Ornamental niche, in the same temple. It is called as kōsthapañjara which is different from kumbhapañjara. All the de-
tails met with in the previous examples are seen here except the śūlā which is replaced by a single kūḍu. The architectural design within the top kūḍu and the terrifying rampant yālis on either side of the pāñjara are interesting.

Fig. 92. (Pl. xxxiv) Agni presenting pāyasa to Dasaratha. Nāgēsvara temple, Kumbakonam. The sculpture, in bas-relief, is reminiscent of sculptures in the same technique, of very early period and maintains still the high standard. The scene shows on the left Daśaratha with his queen, and rṣis and others on the right. From the agnikūḍa appears the dīwya Puruṣa who hands over the vessel containing pāyasa to Daśaratha. The sculpture is lively and each figure is beautifully executed making the entire composition a fine one.

Fig. 93. Daśaratha distributing pāyasa among his queens. From the same temple. Daśaratha, seated in the beautiful sit-at-ease posture, is in the attitude of pouring pāyasa from one vessel to another. He wears jatāmakuta, kuṇḍalas, other ornaments and a thick waist-band. Two of his queens are seated in front of him while the third is seated behind him. Their postures, and their kondais are interesting. The minister, is seen in the back-ground. That the tradition of doing sculpture in bas-relief with delicacy and beauty, as in earlier periods, was lingering on for a long time in South India is exemplified by this and other examples of this kind.

Fig. 94. Birth of Rāma. From the same temple. Kausalyā is reclining on a cot. The two other queens are behind her. An attendant woman is seen on either side. Baby Rāma is seen lying near Kausalyā. Her posture is significant and it bears a striking resemblance to that of Māyādevi in sculptures from Amaraṇavatī and other places. This composition is another proof to show the continuity of artistic traditions.

Fig. 95. (Pl. xxxvi) Rāma’s fight with Tāṭakā. From the same temple. The demoniacal Tāṭakā is shown on the right rushing towards the young brothers. She wields a trident. The sage Viṣvāmitra is found between them. This scene is full of vigorous action. The whirling locks of hair of Tāṭakā may be contrasted with the jatāmakutas of the Princes.

Fig. 96. Hanumān in conversation with Rāvana. Rāvana, with only a single head, is seated in the sākhāśāna pose, on a large throne. His left hand is in sūcikāsta pose, pointing to Hanumān in front of him. Rāvanā’s regal splendour is remarkably suggested by his beautiful figure, his posture and by the workmanship of the throne. Hanumān is seated on the coils of his own tail. His hands are placed on his knees. Between these is a figure holding a bow; probably Vibhiṣāna.

Fig. 97. Rāvana’s encounter with Jaṭāyu, while carrying away Sītā. In the temple at Tribhuvanam, Tanjore District. Rāvana with all his heads and arms stands within his divine chariot as suggested by the hiding away of his legs below knees. He is in the attitude of
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fighting. Sitā is seated in front of him and is in the attitude of mourning for her plight. Jātāyu, the king of the birds, with a gigantic body and a stylish but beautiful beak is shown on the right side. This bas-relief is comparatively later than the ones from Kumbakonam, but still the sculpture is remarkable for its composition as well as for the vigorous depiction of the scene.

Fig. 98. Varāhāvatāra of Viṣṇu. In a temple at Pūnaijai, Tanjore District. It is one of the beautiful representations of the theme. It is also dynamic. Viṣṇu with boar’s head, is running away from the ocean with Bhūdevī on his lap. This way of depicting the theme is rare. The Nāga king with a bow in his hand is hurrying to follow Varāha but is held back by his queen. (Cf. static but beautiful representations of the theme at Mahābalipuram and other places).

Fig. 99. (Pl. xxxv) Kṛṣṇa and Pūtanā from the same place. Pūtanā, the demoness was sent by Kamsa to destroy baby Kṛṣṇa. She came to Kṛṣṇa as a foster mother and wanted to suckle him with the poison in her breast. But divine Kṛṣṇa, while drinking from her breast, sapped her very life. Here the baby is beautiful quite in contrast with the ugly and uncouth Pūtanā whose abject condition is apparent. The head-dress of Kṛṣṇa is interesting.

PLATE XXXVII—COINS

Fig. 1. Circular disc of sheet of pure gold. Diameter about 3·3 cms.; thickness about 0·29 mm. Weight about 4·35 grammes or 67·2 grains.

Obverse: Seven punches along the periphery with Tamil legend in Tamil and Grantha characters of 11th century AD. The legend in six punches reads: Kan gai ko ṇda co īlan. Seventh punch shows 4000 over 32 in Tamil characters. The latter number stands for the regnal year. The large central punch shows the Cōla emblem: Tiger with gaping mouth and with a parasol above its head seated on its haunches with tail lifted up, facing a pair of fish (Pāṇḍyan emblem) to proper right. Lamp stands flank them. Tamil letter Ĉa above fish.

Reverse: Convex and blank.

Fig. 2. Same as above but with the significant difference in that the syllable Rāja occurs above the pair of fish instead of a single letter as in above.

Fig. 3. Coin shape and measurements etc. similar to above but with a difference in legend and workmanship.

Obverse: Eight punches are seen here. Seven of them have Tamil and Grantha letters with the Tamil legend: Ma la nā-ḍu ko ṇda co īlan. Eighth punch has 4000 over 34 the latter standing for the regnal year. The central punch shows the tiger seated on its haunches with the tail lifted up.
facing a pair of fish to proper right. A lamp stand is on either side. Above tiger is an umbrella, the sovereign's symbol. Above fish is a letter probably I.

Reverse: Blank.

Fig. 4. Similar to above. Here the regnal year is 35 and the letter above fish in the central device is probably Ca. The central design is not clear.

Fig. 5. Similar to above in shape and measurements. This and the following are coins of the Eastern Cālukya dynasty.

Obverse: Six punches with the legend in five of them in old Telugu characters viz. Śrī Rā ja Rā ja. The sixth one has Sa 33, i.e. Samvat 33 the number standing for the regnal year. The central device has a boar standing facing proper left and ankuśa above it which were the Eastern Cālukya emblem. An umbrella is seen above.

Fig. 6. Similar to above. Here only four punches are seen along the periphery. The legend is Śrī Rā ja Sa. 33 (Samvat 33). The central device is the same as in the above example but here it is clearer. This coin is one of the four from the hoard with this legend.

ACKNOWLEDGMENTS

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