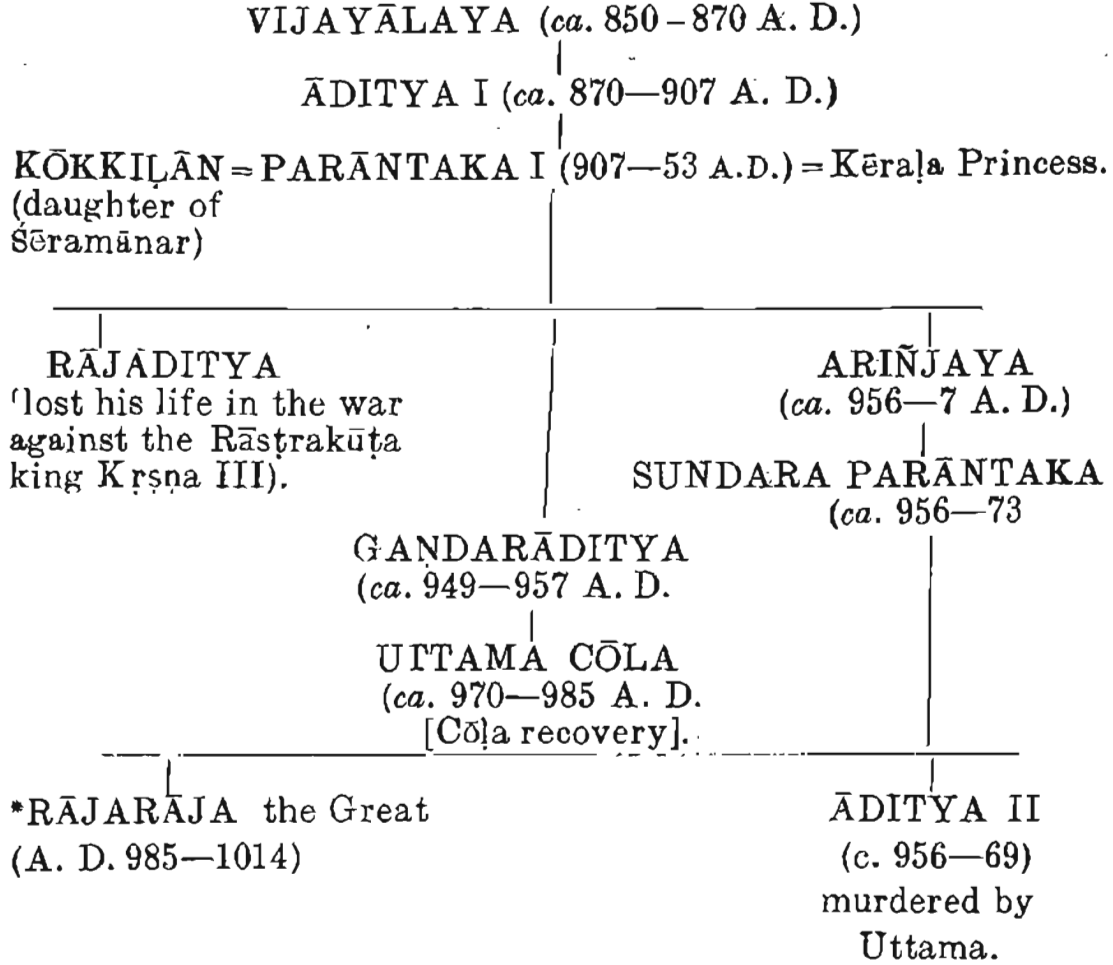


[APPENDIX A.]

*Cōla kings of the Vijayālaya line and their inscription relating to
Kēraḷa Malai-nād.)*



*(Initiated the practice of engraving on stone on account of the leading events of the reign. Rājendra made Yuvarāja in 1012 A. D. Extensive conquests. Tolerant religious policy).

Note :—All these details are culled from "The Cōlas" by Prof. Nilakanta Śāstry.

RĀJAKĒSARI (?)

- [4th year] *Tiruvadandai* (Chingelput)—Twenty *Kalañiu* of gold by a merchant of Puruṣōttama-mangalam in Vaḷḷuva-nāḍu, a district of Malai-nāḍu.
Venpākkam (Chingelput)—construction of a sluice by Kēraḷan Rājādittan *alias* Nāṇi-viccādura-mārāyan.
- [12th year] *Talaiccangāḍu* (Tanjore). Lamp by a merchant of Kollam in Malai-Nāḍu.

PARAKĒSARI (?)

- [2nd year] *Udaiyārguḍi* (South Arcot)—Gold by Kōyil-peṇṇāl *alias* Vānavan-Mādēviyār, daughter of Pūpāla-śēkariar, for a lamp and mid-day offerings. (594 of 1920).
- [16th year] *Lūlguḍi* (Trichy). Gold by Kōkkiḷānaḍigal, daughter of Śēramānār for lamps. (Identified with Queen of Parāntaka I. A R E: 1929.)
- [3rd year] *Tiruvannāmalai* (N. Arcot).
 Gold for lamp by the Cēra queen Kilānaḍigal S. I. I. VIII 58).

ĀDITYA I.

Tillaiśthūnam (Tanjore). Gift of 100 sheep by Kaḍamba-mādēvi, wife of Vikki-Aṇṇan on whom was bestowed the hereditary title Sēmbiyan Tamilvēl with other marks of dignity by the Cōḷa king and by Śēramān Sthāṇu Ravi. (286 of 1911).

PARANTAKA I.

- [19th year] *Tiruvīdaimarudūr* (Tanjore). Mentions Nambirāṭṭiyār Kōkiḷān (aḍigal).
- [20th year] *Tiruvorriyūr* (Chingelput). Mentions wife of Kēraḷa Ku(ṛu)mban *alias* Parakēsari Mūvēndavēḷār of Vaḷudi-vāḷ-mangalam.

- [28th year] *Tirunāmanallūr* (South Arcot).
90 sheep and an *Iḷaviḷakku* by Citrakōmaḷam, a maid of queen Kōkkiḷānadigaḷ, mother of Rājādittadēva, who ordered the construction of the stone temple at Tirunāvalūr. (335 of 1902).
- [29th year] *Grāmam* (South Arcot). Lamp by Veḷḷangumaran a native of Nandikarai-puttur in Malai-nāḍu and general of prince Rājāditya
- [,] *Tiruccānūr* (North Arcot) Lamp by a native of Koḍungōlūr in Malai-nāḍu
- [,] *Tiruvorriyūr* (Chingelput). Lamp by Iravi Nili, daughter of Vijayarāga-dēva, the Kēraḷa-rāja
- [33rd year] *Kīlūr* (South Arcot). Sheep for a lamp, by a Malaiyāṇa—oṟṟaiḷcēvagan.
- [,] *Tirunāmanallūr* (,). Sheep for a lamp, by a servant of Rājādityās' Malaiyāṇaparivāra.
- [36th year] *Grāmam* Veḷḷan-gumaran, the Kēraḷa general built of stone a Śiva temple at Muḍiyūr. (943 A. D.)
- [39th year] *Tirukkalāvūr* (Tanjore)—Lamp by a servant of queen Villavan Mādēviyār.
(Apparently she was another princess from Kēraḷa, married to Parāntaka I.).
- [41st year] *Tirumālapuram* (North Arcot). Sheep for lamp by Pūvan Māṇan of Neḍiyatali in Koḍungōlūr in Malai-nāḍu.
- [year 8 + 37] *Tiruvenkādu* (Tanjore) Gift to temple by a native of Koḍungōlūr.
Inscriptions during the occupation of Cōḷa territory by Kannaradēva (Kṛṣṇa III).
- [18th year] *Tiruvorriyur* (Chengelpuṭ). Opens with a Sanskrit verse mentioning Caturānana's place in the *Matha* getting the gift. In the 20th year, another inscription gives an account of the career of this Caturānana Paṇḍita, pupil of Nirañjana Guru. Born of a family of local chieftains in Kēraḷa, 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 *guru*, friend, and *Sāmanta*. As, in spite of their proximity, he did not have the pleasure of dying with his friend (Rājāditya) on the battle-field, he smarted that his life was not in keeping with his birth and connections, and.....turned ascetic, becoming a Mahāvratin, Caturānana by name”.

ARIÑJAYA.

Uḍaiyārguḍi (South Arcot). In the 12th year of Sundara Cōḷa, mentions the gift of land by Ādittan Kōdai pirāṭṭiyār, queen of Ariñjivarman who died at Āṟṟūr.

SUNDARA PARĀNTAKA.

Tirumalai (North Arcot). In the 16th year of Rajaraja I, records the gift by Parāntadēvi Ammanār, the daughter of Sēramānār, and queen of (Ponmāḷigait tuñjinan), viz, Devi Ammanār. She is also mentioned in an inscription of the same year at *Tiruviḍaimarudūr*.

ĀDITYA II. [*alia's* Pārthivēndran].

An inscription of his 4th year at Kumbakōṇam mentions that Kilai-Vēlam at Tañjāvūr was called after Queen Kilāṇḍigaḷ, mother of Rājāditya.

[11th year] *Uttaramērūr* (Chingelput). Land given by the queen (Uḍaiyār-dēviyār) Villavan-mahādēviyār. She may be identical with the queen (Tambirāṭṭiyar) Tribhuvana-mahādēviyar, who makes a grant in the next year to the same temple.

UTTAMA CŌLA.

An inscription of his 12th year (494 of 1925) mentions a Vānavan-mahādēviyār, daughter of

Paḷuvēṭṭaraiyar as one of his fair queens. "In the hilly tracts of Trichinopoly district to the south of the territory of the Malaimāns, the Paḷuveṭṭaraiyar, of uncertain origin but closely allied to the (Cōḷa) royal family from the days when Parāntaka I married a Paḷuvēṭṭaraiyar princess, were apparently administering a small area around Paḷvūr" as Cōḷa feudatories. This father-in-law of Parāntaka I is referred to as a Kēraḷa rāja in the Anbil plates of Sundara Cōḷa. His inscription states that even in the 7th century,

"Andṇargaḷāna Malaiyāḷar awarēttum Paḷavūr-Araṣan", was a title held by his ancestors.

Vāṇavan-Mahādevi is a term found applied to the Cōḷa queens coming from the royal lines of Cērās, Paḷuvettaraiyārs, and the Malaimāns of Malāḍu. The last two chiefs were occupying the hilly tracts of Trichinopoly and Arcot districts. It is likely that they traced their descent from the ancient line of Cērās, as did the Adigamāns of Tagaḍūr.

RĀJARĀJA I.

- [14th year] *Sucīndram (Vatte/uttu)*. Fixes dues from the tenants of Ten-vaḷanallur who held from Nrpaśēkhara vaḷanallūr, a *dēvadāna* of Rājarājā Vaḷanāṭṭu-Nāñja-nāṭṭu-brahmadēyam Sujindirattu-emberumān- (Ta. S. iv, pp. 129-30).
- [15th year] *Sucīndram*. Elaborate inscription dealing with the management of temple affairs,
- [17th year] *Tenkarai (Madurer)*. Mentions God Srī Vīra Kēraḷa Viṇṇagara-dēvar of Naḍuvil-srī-Kōyil of Perundēnūr. (The temple must have been built by or in honour of a Vīra Kēraḷa.)
- [21-3rd year] *Dādūpuram (S. Arcot)*. Two inscriptions mentioning the temple of Iravi-Kulamānikka Isvara;— (was it built by Iravi Kōtai?).

[27th year] *Kiḷūr* (S. Arcot)— conquest of Udagai in the campaign against Malai-nāḍu.

[29th year] *Tanjore* (2 Inscriptions).

1. Silver vessels by King Rājarāja, captured in the campaigns in Malai nāḍu against the Cēra.

2. Orraments out of the Cēra treasures.

3. Assignment to Tanjore temple of villages in various nāḍūs including Malai-nāḍu, from which however the number is comparatively small. The revenue was payable partly in gold and partly in kind. The previous owners and ryots of (the village of) Pudukkōḍu in Veḷḷappa nāḍu (a subdivision) of Malai-nāḍu, are declared to have been displaced, due to non-payment of taxes.—37 of 1897; S. I. E. Vol. III.

[,] *Tiruvadandai* (Chingelput). Gift by a merchant of Koḍungōḷūr in Malai-Nāḍu.

[?] *Tiruccatturai* (Tanjore) Mentions victories in Malai-nāḍu, destruction of Viliṅgam and of Karkaḍaimā-nagar.

The *Kalinattup-parani* mentions his destruction of Udagai for the sake of his ambassador, and the foundation by him of the Sadiyam festival in the Cēra country.

RAJENDRA I (Parakēsari—Acc. 1012 A. D).

A Vaṭṭeḷuttu record (523 of 1930) of the 11th century in the neighbourhood of Eli-malai (N. Malabar) is dated in the fifty-ninth regnal year of a Mūṣaka King, Kaṇḍan Kārivarman *alias* Rāmakuḍa Mūvar Tiruvaḍi; the inscription also mentions Rājendra-soḷa-samaiya-sēnāpati. Most probably this was the Mūvar “destroyed in anger” by Rajādhirāja during the reign of Rājendra.

[8th year] *Udaiyūrgudi* (S. Arcot) Gift by Vāṇavan Mahādēvi, queen of Rājendra, for worship to images of Candrasēkhara Perumāḷ and his consort set up by

her. Tiruvananteswara of the temple is called *Nammūladeyvam* by the sabhā. (Portrait images were popular at that time, and perhaps the images were the portraits of her Kēraḷa parents)

- [18th year] Gift to same temple by Vāṇavan Mahādēvi.
- [19th year] *Tirumalāḍi* (Trichy.) Two vessels of gold and silver by the same queen.
- [22nd year] *Kūḷambandal* (N. Arcot.) Mentions that the temple of Gangaikōṇḍa Sōḷa isvaram Uḍaiyār was built by isāna Sīva Paṇḍita. (He was the *rāja-guru* of Rāja-rāja, and was, according to Prof: Pisharoṭi, a Kēraḷa Brahmin.)
- [?] *Agaram* (Chingelput.) Construction of stone temple by Vāṇavan—Mahādēvi.
- [24th year] *Mannārkōvil* (Tinnevely.) Mentions the Cēra king Rājasimha who built the temple and named it Rājēndra—Cōḷa—Vinṇagar (the grant to take effect from the 15th year of his son Jaṭāvarman Sundara Cōḷa) (Two other inscriptions—111 and 113 of 1905 give the name of Rājārāja-dēva, another Cēra king. These two were probably Cōḷa feudatories.)
- [?] *Tiruvorriyūr* (Chingelput) Erection of Vimānam in fine black stone by Ravi, called Vara Viracōḷatakṣan, under orders of Rajēndra and built at the instance of Caturānana (Paṇḍita),

SUCCESSORS OF RĀJĒNDRA (1044—70 A. D.)

- (1) RĀJĀDHIRĀJA I (acc. A. D. 1018.)

Conquest of Sēraḷan sālai forms part of his *prasasti* from the 24th year.

- [26th year] *Tirumalvāḍi* (Trichy).

“Rājādhirājas’ 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." Mahōdai was obviously the capital of the Cērās. (cf. Jewish Copper Plate of Bhāskara Ravi.)

[30th year] *Kanyākumāri* Lengthy order to the officers of the salt depot there. (The name of his *Guru* was Pārās'aryan Vāsudeva—nārāyaṇan—a distinctly Nambūtiri name).

(2) RĀJĒNDRA II (1052—64)

[4th year] *Kanyākumāri* The king, seated on Kāḍuveṭṭi in Kēraḷan—māḷigai—Kanyākumāri is called Gangai Koṇḍa—sōḷapuram.

[„] *Erumūr* (S. Arcot). Mentions the temple of Vānavan Mahādēvi-viṇṇagar-āḷvār.

(3) VIRARĀJĒNDRA [1063—69]

His lengthy inscription at Kanyākumāri has been discussed already. It must be taken as an account of the joint achievements of the successors of Rājēndra. The expression *tambit-tuṇaiiccōḷa-valanāḍu*, occurring in one of the inscriptions bears evidence to the large measure of overlapping among the reigns.

(4) ADHIRĀJĒNDRA [1067/8—70]

[3rd year] *Polonnaruva* (Ceylon). Mentions a gift to Vānavan-mādēvi-I'svaram at that place.

CŌḶA—PĀṆḌYĀS

The contemporary Cōḷa—Pāṇḍya viceroys of this epoch were also Cōḷa princes. All the sons of Rājēndra occupied this position at some time or other though it is difficult to identify any one of them with the name of the viceroys. Sundara Pāṇḍya on the other hand, was a Pāṇḍyan king who headed the fatal rebellion against Rājēndra I.

1. CŌḶA—PĀṆḌYA: JAṬĀVARMAN SUNDARA

A large number of his inscriptions are found in South Travancore.

- [14th year] *Manārkōyil*. A donation to the temple by Sēraḷan mādēviyār Adicci, queen of the Cēra king. Rāsiṅga-dēvar. Two years later, another inscription at the same place mentions the Cēra king Rājarāja dēva. (A Temple built by the Cēra king Rājasimha c. f. 24th year of Rājēndra.)
- [19th year] Inscriptions at *Nagercoil* and *Cēramangalam* (Travancore)
- [30th year] 1. 3 inscriptions at *Nagercoil* (*Cōlapuram*.)
 2. *Mannarkōyil*. Mentions the Cēra king Rājasimha. (He may have been the ruler of Kollam and the Father-in-law of Rājēndra I)

2. CŌLA PĀNDYA: JATĀVARMAN UḌAIYĀR

Most of his inscriptions are at Sucīndram.

3. CŌLA PĀNDYA: MĀRAVARMAN UḌAIYĀR

His activities centred round Sērmādēvi and Sucīndram.

KULŌTTUNGA I [1070—1120].

VIKRAMA CŌLA [1120—33]

KULŌTTUNGA II [1133—50]

RAJARĀJA II [1146—74]

The system of nominating the heir-apparent, and associating him in the actual conduct of the administration, was continued.

KULŌTTUNGA I

He invaded Kēraḷa twice (c. f. undated inscriptions at *Chidambaram*) but had to fix his boundary at Kōṭṭār. The Pāṇḍyans and Kēraḷās were virtually independent of him. Kēralakēsari Adhirājādhirājādēva whose gifts to the Viṣṇu temple at Tirukaṇṇapuram are recorded in 1106 A. D. was perhaps a Kēraḷa feudatory of his. A certain Bhāradvājan Māra Nārāyanan was minister to both of them.