APPENDIX I
Ancient and Medieval Tamil and Sanskrit Inscriptions Relating to Southeast Asia and China

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INTRODUCTION
We have assembled here sixteen Tamil and Sanskrit inscriptions relating to Southeast Asia and China during the ancient and medieval periods. Out of the sixteen inscriptions, seven come from Southeast Asian countries and China, and the remaining nine from South India. We have given the full text and English translation for the inscriptions from Southeast Asia and China, except for one in Champassak, but we have given the text and translation of only the relevant parts of the inscriptions from South India and Champassak, as their references to Southeast Asian matters are very short and casual, though the inscriptions are long.

The sixteen inscriptions are divided into two broad categories: Nos. 1–9 come from South India and relate to Kadaram (Srivijaya) or Kamboja, and nos. 10–16 are all those discovered in Southeast Asia or China. In each category, we have arranged the inscriptions in chronological order. Most of the inscriptions are written in Tamil, but two copper-plates (nos. 1 and 3) are partly in Sanskrit, and the Champassak inscription (no. 9) is fully in Sanskrit.

Except for nos. 2–4 (Nagapattinam), no. 6 (Tirukkadaiyur), and no. 16 (Neusu Aceh), the text and translations of all the inscriptions have been published in some epigraphical journals or books that we have given for reference at the beginning of each section, or in footnotes. However, we have made some alterations in the text and translations wherever necessary. Texts and/or translations of nos. 2–4, 6, and 16 are prepared here by us for the first time.
Though the date of the Kadaram expedition made by Rajendra I has been controversial, we may suggest the date as sometime in 1026, since the first reference to the expedition in stone inscriptions appears only in those which have the date of the fourteenth regnal year of Rajendra I (1026). Its appearance in inscriptions of the thirteenth year is doubtful. Even in the fourteenth year, up to the seventieth day of that year, only the pre-Kadaram expedition is given (South Indian Inscriptions, V, No. 651).

No. 1: Larger Leiden Copper-plate Inscription of Rajaraja I
Epigraphia Indica, Vol XXII, No. 34.

Referring to the construction of a Buddhist temple by a Kadaram king and the grant of a village by Rajaraja I. Dated in the twenty-first year of Rajaraja I (c.1006) [the Sanskrit prasasti having been added posthumously early in the reign of his son Rajendra I, about 1019 — See nos. 2–4].

Text of the Sanskrit Section
[lines 73–86]

sō-yaṁ=akhila-kalā-kalāpa-pārāvāra-pārādriśv=āśēṣa-nripa-cakra-cārur-cāṁkikara-kirṣṭa-kōṭi-
ghaṭit-ānēka-māṇikya-mārccī-puñcićarikrita-pāda-pāthā rājārājō rājakēcarivarmanā
sva-sāmrājya-varṣhē ēkavimsātitanē nikhila-dharani-tilakāyamānē
kṣhatriya-śikhamaṇi-vaḷanāṭu-nāṇmī mahati janapada-nivāhē paṭṭana-kräṣṭa-nāṇmī
ejanapade=nēka-sura-sadana-satra-prap-āram-ābhirāmē vividha-savudha rāj-jā
rājamanē
nāgptattanē nița-mati-vinhava-vijita-suraguruṇā
budha-jana-kamala-vana-maricimālīn-ārthī-jana-kalpapādaṇeṇa
śailendra-vamśa-sambhūtēṅa śrīvishay-ādhipatinē Kaṭāha-ādhipatyaṁ-ātavanē
makara-ddhvajēṇa-ādighata-sakala-rājavidyaśya cūlamanivarmanah patṛṇa
śrī-māra-vijayottumgavarmmanā sva-pitur-nāṇmī
nirmanṇāpitam=adharikrita-kaṇakagīṛt-samunanati-vinhavam=atiramanṇiyaṁ=cūlamanivarmaṁ-
vihāramadhivasatē buddhāya tasminēva janapada-nivē paṭṭana-kräṣṭa-nāṇmī janapade-
kalirṇi-parikramaṇa-viṣpaśṭa-sīmē-卡ruṣṭayam=āṇaimaṅgal-ābhidhānam
gramam=adāt.
itthan=devēṇa dattasya sva-pitrā cakravarttinā grāmasyā=āṣya gatē
tasmin=dēvabhūyam=mahaujasī [v.35] tap=simha=sa=madhurāntakah
śāsana=Śāsvata=n=dīha|=mān kārayītv=ādiṣa[n*]=nrpaḥ [v.36] śēṣō=sēṣhām=
mahīm
yāvad=dhattē=sēṣh-ōrag-ēsvarah sthēyat=tāva|=vīhārō=yaṃ vibhavēna saḥ=
āvānau [v.37]
sō=yaṃ kaṭāḥ-ādhipatīr=gguṇānān=nivāsa-bhāmir=mmahita-prabhāvah
āgāminah
prāṛtthayatē narēndrān dharmmam sad=ēmam=mama rakshat=ēti [v.38]

Translation of the Sanskrit Section

[lines 73 to 86]
He, this Rājakēcarivarmāṇ Rājarāja, who had seen the other shore of the
ocean of the collection of all sciences, whose foot-stool was made yellow by
the cluster of rays [emanating] from many a gem set on the borders of the
beautiful gold diadems worn by the entire circle of kings, gave, in the twenty-
first year of his universal sovereignty —

to the Buddha residing in the surpassingly beautiful Cūḷāmaṇīvarma-vibhāra of
[such] high loftiness [as had] belittled the Kanakagiri (that is, Mēru), which
had been built in the name of his father, by the glorious Māravijayottugvarmaṇ, who, by the greatness of his wisdom, had conquered the
teacher of the gods, who was the sun to the lotus-forest [viz.] the learned
men, who was the kalpa-tree to supplicants, who was born in the Śailendrā
family, who was the lord of the Śrī-vishaya (country), who was conducting
the rule of Kaṭāḥa, who had the makara crest, [and] who was the son of
Cūḷāmaṇīvarmaṇ that had mastered all the state-craft — at Nāgpattana,
delightful [on account of] many a temple, rest-house, water-sheds, and
pleasure garden and brilliant with arrays of various kinds of mansions,
[situated] in the division called Paṭṭana-kūṛga [included] in the bigger
district Kṣatriyaśīkhāmanji-vaḷaṇāṭu, which was the forehead-mark of the
whole earth, —

the village Ānaimaṅgalam [which had its] four boundaries defined by the
circumambulation of the female elephant and [which was situated] in the
said division.

[verses 35–36] When that powerful [Rājāraja] had obtained divinity, his wise
son, king Maturāntaka, who ascended on his throne, caused an enduring
edict [to be made] for this village, which had thus been granted by his father, the king-emperor, and ordered thus:- [verse 37] As long as Śeṣha, the lord of all serpents, holds the entire earth, so long may this Vihaṣa last in [this] world with its endowment. [verse 38] This lord of Kaṭṭha of great valour, the abode of virtues, thus prays to all future kings: "Protect (ye) for ever this my charity".

Text of the Tamil Section

[lines 1–18]
svasti śri kōgeriṇmaikoṇṭān kṣhattiriyaśikhāmāṇi-valanaṭṭup paṭṭaṇa-kkūṟṟattu nāṟṟkkum brahmadeya-kkilavarkkum tēvataṇap paḷliccanta-kkani-muṟṟuṭu-veṭṭappēṟ-ūrkāḷilārkum nakaraṅkaḷilārkum
namakkū yāṇṭu irupatt-ōṇgāvatu nāl tonṇūṟu-iraṇṭināl taṇcāvūrp puṟampaṭi mālīkā
rājārayanil tērkkīl maṇṭapattu nām irukka-kkiṭaratt-araṇyaṇ cūḷaṁanaṭṭpayai nāṟṟkkum kṣhatriyasikhaṃaṇi-valanaṭṭu=ppaṭṭaṇa-kkūṟṟattu nākappaṭṭaṇaṭṭu eṭuppettikkaṇa
cūḷaṁanaṭṭpayai-vihaṛattu=ppalḷikku vēṇtum nivantattukku

kṣhatriyaśikhaṃaṇi-valanaṭṭu=ppaṭṭaṇa-kkūṟṟattu āraimaṅkalam paḷliccantam iraṅkal=upāṭa aḷantapaṭi nīkkī nilaṇ tonṇūṟuṛgēḷe-iraṇṭu-mā mukkāṇi=araikkāṇi
muntirikai=kkiḷ-mūṟu-mā mukkāṇi muntirikai=kkiḷ araiyē-iraṇṭu-māvīṅaḷ irai-katīti
kāṅkkaṭan nellu eṇṭayirattu=ttolḷayirattu nāṟṟpuṭu mu-kkalane iru-
tūṇī=kkuṟuṇi oru-nāliyum

kaṭaratt-araṇyaṇ kṣhatriyaśikhaṃaṇi-valanaṭṭu=ppaṭṭaṇa-kkūṟṟattu nākappaṭṭaṇaṭṭu eṭuppettikkaṇa
cūḷaṁanaṭṭpayai-vihaṛattu=ppalḷikku iruppataṇa yāṇṭu irupatt-ōṇgāvatu-mutal paḷliccanta-irai-ilīy-āka variyil=itti-kkuṟukkav=eṇṭu nām colla

Translation of the Tamil Section

Hail! Prosperity! [this is the order of] the matchless king (kōneriṇmaiko
ntāṇ) to the nāṭṭur (i.e., the chief landholders of the nāṭṭu) of Paṭṭaṇa-
kūṟṟam, a sub-division in Kṣhatriyaśikhmaṇi-valanaṭṭu, the headmen of
brahmadeyas, the representatives of the ār in dēvāṇa, paličcanta, kaṇimurṇītu and veṭappēru (villages) and of the Nagaram.

In the twenty-first year and ninety-second day of our [reign] when we were in the pavilion in the southern part of the Rājāśrayan palace in the outskirts of Tāncāvūr, we have ordered the village of Anaimalam in Paṭṭāṇa-kūṭaṃ [a sub-division] of Kṣhatriyaśikḥmaṇi-vaḷanāṭu as a tax-free paličcanta from the twenty-first year [of our reign] to meet the necessary requirements of the palli of the Cūlāmanivarma-vihāra which is being built by Cūlāmaṇivarman, the king of Kiṭāram, at Nākapaṭṭāṇam in Paṭṭāṇa-kūṭaṃ in Kṣhatriyaśikḥmaṇi-vaḷanāṭu,

and [therefore] let the income of eight thousand nine hundred and forty-three kalam, and odd of paddy accruing from the payment of land assessment on ninety-seven and odd (seṭi) of land of that village, inclusive of those that had ceased to be paličcanta and exclusive of those that had been removed in survey be entered in the (revenue) register as a tax-free paličcanta from the twenty-first year [of our reign] and the same be paid over to the Pali.

No. 2: Nagapattinam inscription (1)

ARE 1956–57, No. 161. (Karonasvamin temple, Nagapattinam, Thanjavur District)

Referring to the grant made by an agent of the Srivijaya (Kidaram) king. Fragmentary due to the damage to stone. Dated most probably in 1014 or 1015.

Text

1. Svasti śṛ kopparakēcariparāṅmarāṇa śṛjēntira cōlarkku yāṇ
2. ttu
   nākapaṭṭigattu tirukkōṟṭamamtuṭay mahādēvar tiruccuṟu māḷikai vācāl
   kṣhatriyacikāmāṇi yī . . . . .
3. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .
4. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .
5. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .
6. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .

[koṭṭa ceyvittān] śṛ vishaiyattaraiyar kaṇmi śṛ
muḷāṇakakkāṟaṟ źtaṟmam cantirāṭtavār ni . . . . .

Text: Svasti śṛ kopparakēcariparāṅmarāṇa śṛjēntira cōlarkku yāṇ
Hail, Prosperity. In the year ... of Sṛt Rājendrachōlar ...Sṛt Mūlān Agattīśvaran, who is an agent (kanmi) of the king of Śrīvishayam (Śrīvishayattarayar) arranged to erect a gateway to the compound wall of Tirukkarōṇamudaiya Mahādēvar (temple) in Nāgapatīṇinam ... This charity [should remain] as long as the moon and sun exist. Under the instructions of Puttamaṅgalamudaiyān Nakkan Kumaran of Aḷanāḍu, who is the officer of temple affairs (sṛt kāriyam) this year, and the temple functionaries (pañcha-chārīya ātivanmigal) I, Erān Chadāyan alias Devarkaṇḍa Āchāri, carpenter of this village, have engraved this charity on stone. This is my signature.

(The rest [Section I, lines 6–7, Section II, III, and IV] which is omitted refers to a number of other gifts such as silver vessels and brass lamps, most probably by the same agent.)

No. 3: Nagapatīnīnam inscription (2)

Referring to the grant made by an agent of the Srivijaya (Kidaram) king. Dated in the third year of Rajendra I (1015 CE).

Text

1. Svasti śrī kopparakēcari paṇmarāṇa śrī rājentira cōḷatēvarkku yāṅu 3-āvatu kshatriyacakāmanivāḷanāṭṭu ........ paṭṭiṅaṅk. ........ rōṇa ........ vēḷīrti-
2. rumeṅi nakaiyālakāṅkṛu śrīvijayattaraiyar kaṅmi rājrajaśamaṇṭalattu kīċcpēṅiṇāṭṭu
3. mēṅgōṛi paṭṭiṅat. ........ yvitta kshe ........ ca. ........ niṟail[po]ṇ paṭinālk kālāncarai itil vīṟapāṭṭattuk kaṭṭiṇa cātimāṅikkam paṭittoṅu naṭṭuv nāraṭṭā vēḷuṭu kaṭṭiṇa marakata. ................. ṇa māṅiṅk. ................. [upāya]
4. tiṅa māṅikkam mūṅgu itiṁṅeḻvāyṛ kaṭṭiṇa paccai marakattin kēḻvāy. . . . . . . ṇa māṅikkam aṅcu itiṅ kēḻvāy kaṭṭiṇa carppamotti vaṭṭappūvil] kaṭṭiṇa mara. . . .
5. ēḷu itappakkattu vaṭṭappūvil kaṭṭiṇa māṅikkam ēḷu pīṅpīl paṟuttakkurāḷil
kaṭṭiṇa māṇikkam nālu makāmāṇiyākak kaṭṭiṇa māṇikkam cāti mākkallu nāṟpa. . . . . verṛi.....
6. māka nirai āru maṅcāṭi kalluṭṭan kācu nirai pāṭināṛkkalāṅcē mukkalē m... cāṭī
ipparicu kalveṭṭuka vēṇtu ivāṇṭu śrīkāriyāṇi ceykiṇṭa arumolī. . . . nāṭṭu.
. . . .
7. ka . . . . . rattu kaṇṭiṭiyūṭṭaṭyār cēntan ca. . . . ittēvāṅmikalum collak,
kalveṭṭinēn
nākappāṭṭaṭṭu ērancaṭṭaiyāṇaṇa
8. kaṇṭarā[ca]ṛiyāṇēn.

Translation

[lines 1–2]
Hail, Prosperity. In the third year of [the reign of] Köpparakērsarivarman alias Śrī Rājēndarachōḍadēvar ... (Nāga)pattinam (in) Kshatriyāṅkāṃṭi
vaḷaṇāṇu, ... for the purpose of [decorating] a silver image of Nāgaiyarlagar, an
agent (kaṇṇa) of the king of Śrīvijaya (Śrīvijaiyattaraiyar) (whose personal
name is lost) hailing from Mēnroṇriṭṭinām2 in Kīṭ-chembināṇu in Rājāra-
ṃaṇḍalam, gifted a collection of jewel-stones, like ruby, emerald, etc. weighing
14 and 1/2 kāḷaiṇḷu.
[The middle part [lines 2–6] is omitted]

[lines 6–8]
By the instructions of Kāṭdiyūṛḍaiyār Chēndan ... of ... Arumolī[ḍēvavaḷa]
ṇāḍu, the śrīkāriyam officer and the temple functionaries, I, Eṛāṇi Chaḍaiyān
alias Kaṇḍarāchāṇiyan of Nagapattinam have engraved this on stone.

No. 4: Nagapattinam inscription (3)
ARE 1956–57, No. 166. (Karonasvamin temple, Nagapattinam, Thanjavur
District)
Referring to the grant made by an agent of the Śrīvijaya (Kidaram) king.
Dated in the seventh year of Rajendra I (1019 CE)

Text

[lines 1–15, pra[hasti in Tamil]
16. köpparakēca
17. riṭpaṭṭaṛaṇa śrī rājēntira cōḷatēvaṛku yāṇṭu [7]
Translation

[The prasasti [lines 1–16] omitted]
[lines 16–31]

In the seventh year of [the reign of] Kopparakseripanmar alias Sri Rajendiracholadevar, for the purpose of offering food (avibali) to (the image of) Arttanariygal set up by Sri Kurruthan Kesuvan alias Agralekai, an agent (kanmi) of the king of Kidaram (Kiddarrayav), in Tirukkarongamudaiya Mahadevar temple in Nagapatream in Patina-kurram in Kshatriyasikha mani-valanadu, Chinese gold (chinsakkanakam) weighing 87 and 3/4 kalanjhu was sent by the aforesaid agent; for the purpose of providing good meals to two persons in this temple, Chinese gold weighing 87 and 3/4 kalanjhu was sent by the aforesaid man; and for the purpose of … [feeding] the deity and Brhamanas, stamped gold weighing 60 and 3/4 kalanjhu was also sent by the same person. Together, the total weight of the gold (sent by Sri Kuruttan Kesuvan alias Agralekai), therefore, amounts to 236 and 1/4 kalanjhu.

[The rest [lines 31–84] omitted]

No. 5: Karandai Copper-plate Inscription of Rajendra I

K.G. Krishnan, Karandai Tamil Sangam Plates of Rajendrachola I, (Memoirs of Archaeological Survey of India, No. 79, New Delhi, 1984.)

Referring to the present of a chariot to Rajendra I by a Kamboja king. Dated in the eighth year of Rajendra I (1020 CE).
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Text

[verse 48]

kāmbōja-rājō ripu-rāja-sēnā=jaitrēṇa yēn=ājayad=āhavēshu tam prāhinōt prāṛtthita-mitra-bhāvō yasmai ratham ratshitum=ātma-lakṣhānim.

Translation

The Kāmbōja king, aspiring for his (Rajendra’s) friendship and in order to save his own fortunes sent him a triumphant chariot, with which he had conquered the armies of the enemy kings in the battles.

No. 6: Tirukkadaiyur Inscription of Rajendra I


Describing the Kadaram expedition conducted by the Chola army sent by Rajendra I. Dated in the fifteenth regnal year of Rajendra Chola I (c. 1027).

Text

(lines 4–5)


Translation

In the 15th year [of the reign] of king Parakesarivarman, alias the lord Sri-Rajendragoḷadēva, who — conquered with [his] great and warlike army …. [after recounting the king’s several victories ending with the conquest of the Ganga region] — having dispatched many ships in the midst of the rolling sea and having caught Saṅgāma Vijayōṭtuṅgavarman, the king of Kaḍāram (or
Kaṭāram), along with [his] rutting elephants, [which were as impetuous as] the sea in fighting. — [took] [1] Śrīvijayam overflown with large heap of treasures, which [that king] had rightfully accumulated, and possessing the [arch called] Vidhyādhara-tōraṇa at the “war gate” of his extensive city, the “jewel gate”, adorned with great splendour, and the “gate of large jewels”; [2] Paṇṇai with landing ghats; the ancient Malaiyar with the strong mountain for its rampart; [3] the great Yirudīgam, surrounded by the deep sea as moat; [4] Ilāṅkāsōkam (or Laṅkāsōka) that is undaunted in fierce battles; [5] the great Pappālam, having abundant high waters as defence; the upper (or Western) Ilīmbarīgam, having fine walls as defence; [6] Vaḷaippandūru, possessing vilāippandūru (cultivated land and jungle ?); [7] the premier or chief Takkolam, praised by the learned men; [8] the great Tamalīngam (or Tamalīngam), firm in great and fierce battles; [9] Ilāmūridēsam, of fierce strength and tempestuous nature; [10] the great Nakkavāram, full of flower-gardens having much honey; and [11] Kadāram (or Kaṭāram), of fierce strength, which was protected by the deep sea; —

No. 7: Perumber Inscription of Virarajendra

*South Indian Inscriptions*, III, No. 84. (Chengalpat District) Referring to the conquest of Kadaram by Virarajendra. Dated to the seventh year (c. 1070).

**Text**

[line 4]
kalālaṭi panṭinta manṭarikkuk kaṭāram erintu kuṭṭuttaṟuli

**Translation**

[Virarajendradevar] who conquered Kaṭāram and was pleased to bestow it on the king who sought his help. (A different interpretation could be that he was pleased to give it back to the king who surrendered at his feet.)

No. 8: Smaller Leiden Copper-plate Inscription of Kulottunga Chola I

*Epigraphia Indica*, Vol. XXII, No. 35. Referring to the grant of villages to the Buddhist temple constructed by the Kadaram king. Dated in the twentieth year of Kulottunga I (c. 1090).
Ancient and Medieval Tamil and Sanskrit Inscriptions

Text

[lines 3–5]
kōv-irājakēcarī paṃmarāṇa cakkavarīta[ā śrī-kulōṭṭuṛka-cōḷatēvarkku yāṇṭu irupatāvatu
āyirattaliyāṇa ākavamalalakāla-purattu kōyiliyan=ul[jal=ttirumaṇīṇa-cālaiyil
paḷḷippiṭaṃ
kālīṅkarājanīl eljuntaruli irukka

[lines 6–8]
kitārtattaraiyaṇ gēyamāṇikka-valanāṭṭup paṭṭaṇa-kkūṛṛattu cōḷakulavallip-
paṭṭanattu etuppitta
rājentirācōla-pperum-pallikkum rājarāja-pperum-pallikkum (p)paḷḷiccantam-
aṇa ūrka
paḷampāṭi-antarāyamum vīrāśeṇhaiyum paṃmai-paṇṭai-veṭṭiyum kuntāliyum
cūṅka-mērāmum
ullṭṭaṇvēllam tavintamaikkum

[lines 9–13]
munu paḷḷiccantanākaļ kāṇiṉuṭaiya kāṇiḷarai=ttavīra ippaḷḷi-ccaṅkaṭṭārkkē
kāṇiṉyāka=ppeṛṭamaikkum tāmraśaṇaṃ paṃṇittarṇa vēṇṭum ēṃg
kitārtattaraiyār tūtaṇ rājāvidyādhara-śrī-śāmantaṇum abhimāṇottuṅka-śrīśa
maṇtaṇum
viṇappam ceyya ippaṭi cantivigrahi
rājavallabha-ppliantaraiṇaṇoṭṭuṇ kūṭa iruntu tāmraśaṇaṃ paṇṇi-
kuṭṭukkavengṛ adhikārīka
rājentiracinka-mūvēntavēḷarku-ttirumukam piracātaṇ-ceytaṇlj varat
tāmra-śāṣṭaṇi-ceytaṇṭi

[lines 39–46]
kēyamāṇikka-valanāṭṭup paṭṭaṇak-kkūṛṛattuc cōḷakulavallipaṭṭanattu
Śrī-Sailendra-cūḍāmaṇivarminna-vihāramāṇa rājarājēpperumpallikkup paḷḷi-
nilaiyum
paḷḷi-vilākumum utpaṭa ellai
kilpērk-ellai kaṭaṅkaraiyil māṇaṛ-kunṛṭpatsa mērkum terpēkk-ellai
pukaiyuni-kkīṇṇēkkukku vaṭaṅkum itaṇ mērkū tiruvēṣṭāmamūṭaiya-mahādē
tavatīkkum itaṇ mērkū= pparavaikkulalattu-māraṇa kalluvitra kuḷattīl vaṭakarai
tīmeku nokki
kāraikēr-p peruvalēyurya vaṭaṅkum mēlpērk-ellai kāraikkēr-peruvalikkuk
kilakkum
Noboru Karashima and Y. Subbarayalu

vatāpārtk-ellai cōḷakulavalliṉāṭanantu nilam vaṭa-kaṭaṇpāṭi ellaikkku=terkkum āka
i-ṭāṅkellaikku utpaṭṭa nilam muppatt-ongē mukkāle ḍirṇaṭu-mā

Translation

[lines 1–13]
In the 20th year of [the reign of] king rājakēcarivarman āliṣa the emperor Śrī-kulōtturēgā cōḷadevar, who was pleased to be seated along with (his queen) puvaṇamuṭuṭaiyā on his lion throne, — —
When he was pleased to rest on the reclining couch called Kālingaraṇa in the bathing hall within the palace at Ayirattalī āliṣa Āhavamallakulākāla-puram, on the representation made by the ambassadors of the king of Kaṭāram named Rājavidyādhara-śrīsāmanṭan and Abhimāṇōttuṛgā-śrī-sāmanṭan that [all] the villages which were the paḷliccantams of Rājentiraclōpperumpalḷi and Rājarājapperumpalḷi constructed by the king of Kaṭāram at Cōḷakulavalliṉāṭanām in Paṭṭanak-kūṟram in Gēyamānikka-vaḷanātu be exempted from the payment of antara-yam, etc. and the kāṇi rights of the villages be given to the Saṅgha of the Paḷlis themselves after freeing them from the old kāṇi holders (kāṇiyālar), the king issued an oral order to that effect through the adikāri Rājendracin.gā-ṭantaveḷa-ra and the sandhivigrahi Rājavallabha-pallvaraiyaṇ and this is the copper-plate charter drawn up in pursuance of this order —

[lines 39–46]
The boundaries of the site and the surrounding ground of the glorious Śaileṇdra-cudāmanivarman-vihāra āliṣa Rājarājapperumpalḷi at Cōḷakulavalliṉāṭanām in Paṭṭanak-kūṟram, (a subdivision) of Gēyamanikka-vaḷanātu are:-

[lines 40–46]
the eastern boundary is to the west of Sand-hill on the sea-shore. The southern boundary is to the north of the well called pukaiyūṇi and also to the north of the land belonging to the Tiruvīṟāṭāṉamutaiyā-mahādeva situated to the west of this as well as to the high road to Kāraikkāl which proceeds westward from the north bank of the tank dug out by Mārāyan at paravaikkulaṃ. The western boundary is to the east of the high road to Kāraikkāl. The northern boundary is to the south of the boundary of the land called Vaṭa-kaṭaṇpāṭi in Cōḷakulavalliṉāṭanām. The land situated within these four boundaries measures thirty-one and three-fourths vēḷi, two mā and one muntirikai, etc. in extent.
No. 9: Chidambaram Inscription of Kulottunga I


Referring to a gemstone present by a Kamboja king. Dated in the forty-fourth year (c. 1114).

**Text**

(lines 9–14)

s̱ṟi rājēntira-cōla-tēvarkku kāmpōca-rājaṇ kāciy-akak kāṭṭira kallu itu uṭaiyār rājēntira-cōla-tēvaṇa tiruvāy moḷ̱iṇtaruḷi uṭaiyār tiruccirṟampalam-uṭaiyār kōyilil muṇ vaiṭṭatu.

intak kallu tiruv-ētir-ampalattu tirukkal-carattil tiru-muṇ-pattikku mēlaip partiyilē vaiṭṭatu.

**Translation**

This stone that had been presented to king Rājendrachōḷadēvar by the king of Kāmbōja was placed, as per the instructions of the king, in the front portion of Tiruchchirṟambalamudaṇi temple and subsequently fixed in the upper front row of the stone wall of the front hall (or shrine).

No. 10: Goldsmith’s Touchstone Inscription at Wat Khlong Thom


The Tamil name of a goldsmith is inscribed on a small oblong stone in the collection of Phra Kru Athon Sangarakit Museum, Khum Luk Pat, Khlong Thom District, Thailand. The date is assigned to the third or fourth century palaeographically.

**Text**

*perumpatanykal*

**Translation**

The stone of the great Pataṇ or goldsmith.
No. 11: Champassak Inscription of Devanika

AMCAIO, pp. 150–51.

On a stone pillar set up within the compound of the residence of the erstwhile prince of Champassak at Champassak, Laos. Dated palaeographically to the fifth or sixth century.

Explanation

This long Sanskrit inscription relates to the praise of a prince called Devanika in high terms, comparing him to various Puranic heroes. In the course of this narration, he is said to be like Kanaka Paṇḍya in upholding justice (kanaka-paṇḍya iva nyāya-rakṣaṇe). The name Kanaka Paṇḍya immediately recalls to one’s mind the name Porkai-Paṇḍya (porkai means golden hand) of the Pandya king who figures in the Tamil epic Silappatikāram of about the fifth century CE as cutting off his own hand in order to safeguard justice.

No. 12: Takua Pa Tamil inscription

AMCAIO, p. 11.

The stone was originally discovered in a small hill along the Takua Pa river of Southern Thailand together with a stone Vishnu and other statues of Pallava style. Presently kept at the Nakhon Si Thammarat Museum, Southern Thailand. Dated palaeographically to c. ninth century CE.

Text

1 ... [ya]ravamakku
2 ... māṇ iṁ tāṁ naṁ[kurutta[iy]a]
3 [ŋ] tōṭṭa kuḷaṁ pēr Śrī a[vani]
4 nāraṇam maṇiṅkiramattārk
5 kum cēṇāmukattārkkum
6 ... apatārkkum aṭailkalam

Translation

[In the reign of ...varman?] Nang[u]-[u]ḍai[yan] dug this tank called Śrī-[Avani]-Nāraṇam. [This is] put under the protection of the bodies Maṇiṅkiramam (Maṇigrāmam), Śēnaṅkam and ...apatār.
No. 13: Barus inscription of a Merchant Guild


This Tamil inscription was found in Lubo Tua (Loboë Toewa) near Barus (Baros) in north-western Sumatra. The date in Saka 1010, corresponding to 1088 CE, of the text falls within the reign of Kulottunga Chola I of Tamil Nadu. This stone is presently housed at the Museum Nasional in Jakarta, Indonesia. A preliminary notice of this inscription was made by E. Hultzsch in *Madras Epigraphy Report 1891–92*, p. 11 and the same was discussed in detail in K. A. Nilakanta Sastri, “A Tamil Merchant-Guild in Sumatra”, *TBJ*, LXXII, 2 (1932), pp. 314–27.

Text

1 svasti śrī cakarai
2 ṛṣṭhu āyirattu[p pa]-
3 ttuc cellāni[ṛ]-
4 ṛa mācit tiṅga]
5 vārōcāna māṭaṅ-
6 kari vallavat tēci u-
7 yyak koṇta paṛ-
8 ŭṇattu vēḻapurattu
9 kūḍi niranta tē[cit ticai]
10 vilaṅgu ticai āyira-
11 ttaiṅṅūṭuvarō-
12 m nammakanār nakara sēnāpa-
13 ti nāṭuceṭṭi
14 yārkkum patineṇpūmi
15 tēci apparkku māḷ[ve]-
16 tukālukkum nā vaittuk
17 kuṭutta paricāvatu marak[ka]
18 la... ... ...
19 la marakkala nāyanuṅ kēvi-
20 kāḷum kastū[ri] vilai mu[ṭala]kappa[ṭa]
21 aṅcu tuṇ[ṭal]am poṇṇum ku[ṭu]
22 ttup pāvātai ēṭakkaṭavātakavum
23 ippaṭikku [i]kkal ēlūti nāṭti
24 k kuṭuttaṁ patineṇpūmi tēcit ticai vilai
25 ūku ticai āyirattainnūṭuvarōṁ a
26 ramaṭaverka aṇmēy tunai.
Translation

In the Saka year 1010 current, month Masi, we, the Five Hundred of the Thousand Directions, having met at the Vēḷāpuram in Vārōṣi (Barus), also called Mātaṅkari vallavat tēcī uyāy koṇa paṭṭinam (literally "the paṭṭinam (commercial town) for the welfare of the merchant body blessed by Mātaṅkari, that is, Durga"), decided to grant as follows to ‘our sons’, the nagara-sēnāpati Nāṭṭu-ceṭṭiyār, to Patinen-būmi-dēsi-appar, and to the ma-vettu-s (elephant-trainers?): [On each of the] ships’ [cargoes?], the ship’s captain and crew (kēvi) will pay the fee añjutun. d. a-yam in gold, pegged to the price of kasturi (musk), and [then only] may ‘step on the cloth spread’ (that is, enter the settlement to trade). Thus we, the Five Hundred of the Thousand Directions, known in every direction in all the Eighteen Lands, had the stone inscribed and planted. Do not forget charity; charity alone will help you.

No. 14: Pagan Inscription of a Kerala Merchant

AMCAIO, p. 15.
Dated palaeographically to c. thirteenth century CE. Originally part of a Vishnu temple in Pagan in Myanmar, now preserved at the National Museum in Pagan. The Vishnu temple referred to in this inscription was called Nāṇādesi-viṇṇaṅgar, obviously after the merchant guild Nāṇādesi, a synonym for Ayyāvole-aṁṛṛuvar, the well-known south Indian merchant guild. Maṅḍayar-paṭṭaṇam, the town from which the merchant came is the medieval Chera capital town on the Kerala coast, presently known as Koḍungallūr.

Text

[lines 4–9]
svasti śri tiruccelvam peruka. pukkamāṇa arivattapurattu nāṭtēci viṇṇakar āyār kōyil tiru maṇṭapamuṇi ceytu tirukkatavumittu inţa maṇṭapattukku nīṅgerikaikkū nilai vilakkōṇumūṭēṅ malaiṇaṭṭanānu makōṭayar paṭṭaṇattu irāyiraṇ cīriyāṇāṇa ci kulacēkara rampiyēṅ itu śri itaṇam malaiṇaṭṭalṭāṇ

Translation

Let there be prosperity. I, Irāyirān Cīriyān alītū Kulasēkara Nambi, of
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Magodaivar-patṭanam in Malai-mañḍalam, erected the front hall in the (Vishnu) temple, called Nānādēśi Viṇḍagar at Pukkam alias Arivattanapuram, fixed the gate and gifted a lamp to burn in this hall continuously. This charity is to be known as “Malaimañḍalattān”. (Preceding this Tamil text, there is a Sanskrit verse from Mukundamāla, referring to the intense devotion of the bhakta towards Vishnu.)

No. 15: Quanzhou Tamil inscription

AMCAIO, p. 16. (Found in Quanzhou, China)

Dated in Saka 1203 corresponding to c. 1281 CE. This inscription was discovered in 1956 in a private house in Quanzhou, the famous medieval port in southern China. The inscription is engraved on a single stone (now broken into two pieces), Some Chinese characters are visible below the Tamil section, but this Chinese inscription does not seem to be related to the present Tamil inscription. The inscription opens with a Sanskrit invocation to Hara (Siva). The entire text is associated with the remains of a Siva temple of Quanzhou. This was possibly one of two South Indian style Hindu temples that must have been built in the south-eastern sector of the old port, where the foreign traders’ enclave was formerly located. The title Tavacacakkararttikalam taken by Sambandapperumāl, the builder of the temple, suggests that he might have been a Saiva religious leader. The text also refers to the Mongol ruler Chekachai Khan (perhaps Kublai Khan), in whose name the temple is named as Tiru-k-Kaṇṭisvaram. T. N. Subramanian first edited this inscription and commented elaborately on its importance in “A Tamil Colony in Medieval China”, South Indian Studies, I, edited by R. Nagaswamy (Madras, 1978), pp. 1–52. His reading of the temple’s name as Tirukkatalisvaram was a mistake due to the incomplete photo of the stone available to him at that time.¹¹

Text

1 hariḥsvasti śri śagāptam 1203vatu cittirai
2 cittirai nāl śri cekeçekān tirumēnṇikku nap-
3 ōka uṭaiyār tirukkaṇṭiscuramūtaiya nāyaṇārai
4 ēriyarula paṇguṣṭar campatap perumāḷ
5 āra tavacacakkaravattikāj cekecaikān parmāṇ
6 paṭi

¹¹ Nagapattinam_App I 11/4/09, 12:58 PM
Translation

Obeisance to Hara (Siva)! Let there be prosperity! On the day Chitra in the month of Chittirai in the Saka year 1203, the Tavachakkharvaruttika\l Sambandapperumāl graciously caused, in accordance with the firman (written permission) of Chekachai Khan (the Mongol ruler), the installation of the God Udāiyar Tiruk-kāniśvaram Udaiya-nāyanār (Siva), for the welfare of the king Chekachai Khan.

No. 16: Neusu Aceh Tamil Inscription\textsuperscript{12}

This inscription is written on both sides of a tall stone found in a mosque of Neusu Aceh in the suburbs of present Banda Aceh, North Sumatra, in 1990. The original stone is presently housed at the Provincial Museum of Nanggroe Aceh, Banda Aceh, Indonesia. The inscription written on one side of the stone is completely worn away. The second side is also worn away, but some lines on this side can be deciphered to some extent. This side contains the second half of the inscription. Palaeographically this inscription can be dated to c. thirteenth century CE. The decipherment was done by Subbarayalu.

Text

1st Face
[Completely effaced but for a few letters]

2nd Face
01 … …
02 vum pōvā ..
03 kavum pōkkavu-
04 llatu kaik-
05 kollak kaṭa-
06 vataltāka-
07 vum itukku
08 urayva[run ta]-
09 ṇkallai [vā]-
10 kal kammalā-
11 r ullittu [ca-
12 vattuṭaya]var
13 kal vantu ko-
14 ṭu pōka kāṭavar-
15 kalakavum po-
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16 licai kollak
17 kaṭavarkaḷal-
18 lavākavum pira-
19 kum nammaṅka-
20 ḳ ikkalve-
21 ṭtuukkukok-
22 kac ceyyak
23 kaṭavarkal
24 subhamastu.

Translation

[lines 2–7]
… the remaining shall not be collected;
[lines 7–15]
the concerned persons including the vākal-kammasalār shall come here and take [with them] their (or your) rubbing stone used for this.
[lines 15–18]
interest shall not be collected;
[lines 18–24]
Even hereafter “our men” shall carry on [their duties] according to this stone inscription. Let good things prevail.

Explanation

As the first portion (on the first face) is completely illegible, the exact purport of the record is not clear. In the available text on the second face, first some stipulations are mentioned. Something is mentioned “as not to be collected”. Lines 7–13 seem to refer to gold testers and testing stone (urayvarum tan kaḷ). The compound term vākal-kammasalār in lines 9–10 must be traced to a local language; it does not seem to be Tamil. In the context it may denote some officials or royal goldsmiths as they are the ones who are entrusted with the testing stone.

It may be inferred from the term nam-makkal (literally “our men”) in lines 19–20 that the record relates to the merchant guild called Ainūṛṟuvaḷ (Ayyāvole-500 or Nāṉadeśi), similar to that mentioned in the Barus inscription, as that term is the usual designation of the agents/servants of the merchant guild.
Notes

1. K.A. Nilakanta Sastri, The Cōlas, Madras, 1955, p. 211; Majumdar, R.C., “The Overseas Expeditions of King Rajendra Chola”, *Artibus Asiae* XXIV, 1961; K.G. Krishnan, “Chola Rajendra’s Expedition to South-East Asia”, in K.G. Krishnan, *Studies in South Indian History and Epigraphy*, Madras. 1981. For the date of the expedition, Sastri suggests 1026 (Rajendra's fourteenth regnal year) and Krishnan 1025 (thirteenth regnal year), but the reading of the regnal year of the inscription (*Epigraphia Carnatica*, vol. IX, Cp 84) on which Krishnan depends is doubtful, and in another inscription (SII, viii, 683), which is also referred to by Krishnan, there is no mention of the Kadaram expedition. However, Majumdar’s suggestion of 1018 comes from his taking of the Sanskrit part of the Tiruvalangadu copper-plate inscription, dated in the sixth year of Rajendra I, as coeval with the Tamil part. But the Sanskrit *prasasti* of this copper-plate inscription must be a later addition, as in the case of other copper-plate inscriptions and, therefore, cannot be dated in 1018, for which see the Krishnan's paper mentioned above.

2. MēnţūṆiṆiṆiṭṭinam the place of the agent, was most probably the port town of Periyapatnam, near Ramesvaram Island.

3. A variant reading is “kaḍārattarayan”.

4. A variant reading is “ilārīkācōpām”.

5. The translation is a slightly modified version of the one given in Nilakanta Sastri, *The Cōlas*, 2nd ed., 1955, pp. 211–12. The attributes “ma” (meaning great or big) to the place names are left untranslated by him, following the pioneer Epigraphist Hultzsch in *South Indian Inscriptions*, Vol. II, No. 20, pp. 104–09.

6. The inscription was first edited by G. Coedès in “Nouvelles données sur les origines du royaume Khmer: La stele de Vat Luong Kau pres de Vat Ph’u”, *BEFEO*, XLVIII, 1956, pp. 209–20. The text and translation published in *AMCIAO* was made by K.V. Ramesh.


8. The earlier treatment of Sēṇāmukam as a military body is not correct. The context of its occurrence in a few ninth century Tamil inscriptions along with Māṇigrama and its association with several mercantile bodies in a few early Javanese inscriptions (H.B. Sarkar, *Corpus of the Inscriptions of Java*, Vol. I, p. 53; Vol. II, p. 276) would suggest that it was also a body of traders.


10. This is a slightly modified version of Subbarayalu’s original translation in light of the suggestions made by Jan Wissemann Christie in “The Medieval Tamil-

11. The importance of this inscription is discussed also by N. Karashima in his paper, “Trade Relations Between South India and China During the 13th and 14th Centuries”, *Journal of East–West Maritime Relations*, Vol. 1, 1989, pp. 59–81.

12. The text of this inscription was made by Subbarayalu using some photographs of the inscriptions provided by Dr Claude Guillot of Ecole de Hautes Etudes en Sciences Sociales, Paris, and some recent photos exhibited in the Kaala Chakra exhibition in Singapore, 2007. A partially deciphered text of this inscription is used by Jan Wissemann Christie in “The Medieval Tamil-language Inscriptions in Southeast Asia and China”, *Journal of Southeast Asian Studies* 29 (1998), pp. 239–68.