CHAPTER I
THE ROLE OF MONARCHY AND PATTERN OF LAND OWNERSHIP

Monarchical system of government was the principal political system of the Medieval Tamil country as elsewhere in India. By 6th century A.D. onwards due to the brahminical influence divine attributes were made to the king also. Thereafter the monarch or the king was also treated not only as a warrior and lord of the land or territory which he conquered but also benevolent king next only to God. This could be seen in a number of meikirti inscriptions issued by the medieval Chola and Pandya kings assuming titles as peruvudaiyar, nayanar, chakravarthi and others of the same kind.

The monarch having been possessed with military power and religious sanction who upheld his superiority over people as protector and as saviour. Thus he became the absolute owner of the land.

Agriculture was the principal occupation of the subjects. Land was the life and breathe of the people. Land tax was the principal source of the revenue to the state. Land rent or land tax levied from individual land owners and institutions constituted nearly 3/5th of the state income during the period under study.
Since the king being absolute owner of the land, he had taken a special care in the distribution and development of land in the state. In the process, the king was greatly influenced by the factors like retention of state’s absolute power and recognition of the role of other caste and religions in the society. Monarchy during the Chola and later Pandya times both in real and nominal terms exercised the power over people with the help of military and bureaucracy. At the micro level, the land distribution and development activities even though done with local practices and traditions, they were all done in the name of the monarch. We have references to say that some of the royal decrees were sent to the urs and sabhas while dealing with issues relating to land and election. Activities referring to land distribution, reclamation and development though done by people independently both at the micro and macro level, they were allowed by the monarch as long as they helped to augment the state resources as also helped the state power and its administrative apparatus unchallenged and undisturbed.

Thus the monarch was venerated and honoured as the lord of military, director of bureaucracy and benefactor of the Brahmins and temples. Besides, the caste and religion the two major concepts too were placed at the altar of the king’s power. It was also one of the principal duties of the monarch to protect the caste structure and uphold Hindu religious principles. Unlike the Pallava rulers who gave much importance to yajnas or yagas to sustain their religious polity, the Chola and Pandya kings believed in building temples and granting lands to temples and the Brahmins for the same purpose.
While taking efforts to develop agriculture, both Chola and Pandya kings had undertaken several irrigation works by way of building dams, digging channels and wells and they also involved themselves in regulating water supply to needy farmers.

The pattern of land ownership during the Chola and Pandya times in the Tamil country was broad and varied in nature perpetuating and upholding a kind of semi-feudal character. In these multi-layer ownership patterns, the key owners of the lands were big vellanvagai landlords, brahmadeyams, chaturvedimangalams, devadanams, salabogams and village artisans who were entitled to the ownership of lands for their village service. These in general constitute the following set pattern: landlords and big landowners, absentee land lords, medium and small landowners.

The land donations were made for various purposes like the maintenance of the perpetual lamp, sacred food offerings, sacred bath and for remunerating the priests and other temple employees for playing musical instruments in the temple, for feeding the devotees and others and for the expenses of festivals and other purposes. The donated land belonged to the donor or purchased from the individuals or from village assemblies or was follow land made fit for cultivation.

All the above varieties of grants can be divided into two types such as direct and indirect grants. Direct grants were those which were given by donors directly to the temples. Indirect grants included those grants which were actually given to other persons who might not belong to temple or the village administrative bodies on the condition that the charity should be maintained properly from the income or interest of the grants. Almost in all these cases, the donated interest was used for the maintenance of charity.

Agriculture was praised as the noble occupation and the land ownership secured a respect for people in the society. There were different types of land ownership patterns such as peasant proprietors, communal ownership of land and individual property holders. Land ownership rights were also transferred by means of gifts. Assignment or tax free villages to Brahmins and temple was a common mode of royal charity. The tenants and the land holders were related to the usual terms of tenure and the land holder was obliged to pay taxes like land tax, water cess and tank duty. Royal manors were just like private lands in the Chola period. During the period the village agriculture was controlled by the assembly. The communal land in the village was used for the benefit of the entire community. The proprietorship was called *vellanvagai*, the service tenure comprising all the holdings described variously as *jivita, bhoga, kani, urilli* and the eleemosynary tenures, such as *brahmadeya, devadana* and *salabogha*.

Agriculture ownership of land was used by and large as a source of social and economic power and in that it was universally accepted and recognized that the ruler of the land was the absolute owner of both the
cultivable and uncultivable lands. In this dispensation, the lands were held under a variety of tenures. During the Pallava, Pandya period private sole ownership, joint venture, special tenure like service and tax-free, lease-hold lands that could be alienated on sale, mortgage or lease and the right of collecting taxes on land belonged to the king.20

During the later Chola period, devadanam, the temple land, brahmadeyam, the lands granted to Brahmans, Vellan lands of the individual landlords and lands granted to devadasis and soldiers called the jivitha lands constituted the general land owning pattern of the period.

In general, the devadana and brahmadeya dispensations were exempted from taxation and in a few cases even the individual land lords and other jivithas also enjoyed this privilege at the hands of the Kings, ruling elite and other donors.

The tax was usually imposed on a village or Ur collectively. The farmers had to share the burden of tax in proportion to their land holdings. Sometimes, the village sabha earmarked a certain portion of land for temples. But still, the village Sabha had to pay land tax for the type of land to the ruler. The villagers had to contribute their share towards this tax. It was called Ur kil-irayili.

Pattern of Land Ownership

Communal Ownership of Lands

There was evidence about the communal ownership of land in Chola times. The majority of the people of the medieval period in the Tamil country had a simple life in village, and agriculture was their main occupation. Infact the village was primary settlement of farmers. Some lands in the village were cultivated in common and such lands were known as Urppodu or Sabhaippodu. The term manjikam perhaps corresponds to the present poramboke and right vested in the village assemblies to dispose of such lands deserves to be specially noted.21 The village assembly has sole right over the common lands and it could make use of them for public cause.

An inscription found on the south wall of the Selliamman temple, Velachcheri, Saidapet Taluk, Chingleput district records a gift of land as manjikam by the sabha of the Velachcheri in Puliyur kottam for the maintenance of perpetual land and for offerings during the two services in the temple of the Kala Bhatari.22

Another inscription found in the Virattanesvara temple at Tiruttani, registers the sale of a garden land which was their manjikam (common property) by the Sabha of Tiruttaniyal in Kunravaddanak Kottam to one Velan Nilan of Siruvelur in Idaiyur-nadu on the southern side of the river, a subdivision of Vesalippadi. This might be a record of Uttamachola.23 Thus

23 Ibid., No.388.
the village assembly had the right of bestowing the common land as gifts on temples, *mathas* and private individuals.

There is an inscription found on a slab lying in the courtyard of the Tiruvalisvara temple at Padi (Tiruvalidayam) registers that in the 6th year of King Parthivendravarman the assembly of Kurattur alias Parantaka-Chaturvedimangalam (sold 1,350 kuli of *majnikkam* land to the temple of Tiruvalidayil and made it tax-free.24

**Individual Ownership**

Individual Ownership of the land was clearly recognised and number of instances of alienation by *sala* or gift of the absolute proprietorship of the soil by individuals and the tradition of the inheritance of such property from father to son in the normal course, can be gathered from the inscription.25

**Vellanvagai**

The term *vellanvagai* comprises two words of which the first clearly means cultivator of the second word vagai the meaning suited to the present context is class.26 The *vellanvagai*27 too had direct relations with the government and paid land tax which was liable to revision from time to

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time.\textsuperscript{28} \textbf{Vellanvagai} is clearly contrassed with the other forms of tenure in the inscriptions. Karuppur was one of many villages ordered by Rajaraja to supply fixed quantities of grain to the temple; only such of its cultivable land as was classified as \textit{vellanvagai}, the \textit{devadanas} and \textit{salabhogas} being excluded, was taken into account to fix its quota of the supply to the Tanjore temple.\textsuperscript{29} Again in the Tiruvalangadu plates we are told in the most casual manner that the normal type of a tax-paying village was the \textit{vellanvagai}. The village Palayanur, a \textit{brahmadeya} was in the possession of the sabha of Singalantaka \textit{Chaturvedimangalam}. On the other hand, it was converted into \textit{vellanvagai} village, the sabha getting other land in exchange. After their conversion to \textit{vellanvagai}, Palaiyanur was made a \textit{devadana} of the thiruvalangadu temple.\textsuperscript{30} Another example Tiruvalisvarar temple as \textit{vellanvagai} with an assessment of 642 \textit{kalams} 6 \textit{kurunis}, 2 \textit{nalis}, 3 \textit{ulakkus}, and 2 \frac{1}{2} servitudes by the \textit{narayam} measuring five \textit{nalis} and \textit{kalanjus} and 3 \textit{kanis} of gold of which five \textit{kasus} represented \textit{katci erudu-kasu} and the rest \textit{uruvukol-nilan-kasu}.\textsuperscript{31} These instances make it clear that the vellanvagai villages fell, in the reign of Rajendra 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 standardized character to the public institutions like temples to which they were assigned.\textsuperscript{32} It is likely that the latter tenure would have benefitted the cultivator more, for payment

\begin{itemize}
\item \textsuperscript{28} \textit{P.S.I.}, No.376.
\item \textsuperscript{29} \textit{S.I.I.}, Vol.V, Para 2
\item \textsuperscript{30} \textit{S.I.I.}, Vol.III, No.205.
\item \textsuperscript{31} \textit{A.R.E.}, 327 of 1916.
\item \textsuperscript{32} K.A.Nilakanta Sastri, \textit{op.cit.}, p.379.
\end{itemize}
to temples, were flexible and were dependent upon the vagaries of monsoons.

The conversion of *vellanvagai* into an *ekabhoga brahmadeya* (sole possession and enjoyment of a village or lands by a Brahmin) is mentioned in an inscription of Maravarman Sundara Pandya I, secured from the Chidambavesvara temple at Venganallur, Ramnad district.\(^3\)\(^3\) The record registers the grant of some lands as *ekabhoga brahmadeya* to Srirama Bhatta Somayaji cancelling the lease of the former tenants and removing the land from *vellanvagai*.

In some cases, land in exchange was given to private persons when their land was acquired. An inscription from Tiruvalangadu registers the order of Kalapparayan granting about 9 1/2 veli of land and tax free *tirunamattakkani* to the temple of Tiruvalangadu Udayar, as compensation for 10 1/2 veli of the temple lands acquired by the king in the villages Suttavali-caturvedimangalam and Kavanur alias Janaparipalapuram, for founding a Brahmana agrahara. Similarly 100 of 1926 registers a royal gift of the village. Portions of the village had been confiscated as *vellan-vagai* from a certain Nagan for a certain crime committed by him and the rest had been acquired by purchase or exchange from several individuals.\(^3\)\(^4\)

\(^3\)\(^3\) *A.R.E.*, 520 of 1962-63.
\(^3\)\(^4\) *A.R.E.*, 86 of 1926.
These conversion of land tenures during the period clearly indicate that various land tenures, mostly of individual ownership of lands were subjected to conversion at the instance of royal orders.

Conversions apart, the actual vellanvagai land owners were also asked to contribute sufficiently according to their status to the temples of their habitations.

An epigraph found on the north wall of the first prakara of the Trivikrama-Perumal temple, Tirukoilur issued in the 8th regnal year of Tribhuvanarajadhiraja Paramesvara Sri Vikrama Pandyadeva records that the agriculturists of Chitrameli Periyanadu agreed to give annually one padakku of paddy for each plough and one kuruni for each man to meet the requirements of the temple at Chitrameli-Vinnagar alias Tiruvidaikkali.35

An inscription found on the north wall of Tirumalisvara temple at Vembanur, Kulitalai taluk, dated in the 14th year of Maravarman alias Tribuvanachakravartin Kulasekaradeva records an endowment of tank and land as devadana to Tirumalisvaravaram-udaiya-Tambiranar temple by Taliyandan, a Vellala* of Vembanur.36

Brahmadeya

35 A.R.E., 117 of 1900.
* The attribute to the Community of People who were cultivating the Vellanvagai lands. Later on, it turned into a caste.
36 A.R.E., 359 of 1922.
Brahmadeya was a grant made to learned Brahmins. The grants were in the form of lands or whole villages, made usually in recognition of Brahmin's scholarship or to enable them to impart regular religious or secular instruction to others.

There were two types of **brahmadeya** grants such as the **maniymams** and the **Sarvamanyams**. The former were subject to a small rent, the latter were usually exempted from the payment of any tax to the government.

The **Sarvamanyams** there were two types of tenure such as **ekabhogam** and **ganabhogam**. Under the **ekabhoga** system, the donee had full and unlimited possession of the land granted and had the sole and entire right of the enjoyment of the landed property. If the terms of the grant allowed it, he could sell it to others. But if the terms of the grant would not allow it he could lease out the land. The **ekabhoga brahmadeya** implies that unlike the usual brahmadeya shared by a number of donees. The gift was meant altogether benefit to the one individual.

In the Tamil country of the Chola period (9th - 13th c. A.D.), there were many villages which granted to brahmins and described as **brahmadeya**. These villages were dominantly inhabited by brahmins who formed an assembly called **sabha** for the villages played a very important role in the local administration.

The **ganabhogam** tenure was one according to which a whole village was granted to a group of persons to be enjoyed by them jointly, each having
a right over a certain number of vrittis (shares) as specified in the original grant. The tenure was also called agraharam tenure or Chaturvedimangalam.

The three main types of eleemosynary tenure were the the brahmadeya, the devadana, the salabhoga. The former two were sometimes combined in the same villages as devadana and brahmadeya village. The devadana differs from tiruvidayattam and Tirunamatuk-kani. The two latter terms being applied evidently to lands held in the 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 gave 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 utilize 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 karanmai and miyatci terms, clearly corresponding to cultivators and land lords respectively. As the landlord might himself be the actual cultivator the class of occupant cultivators was sometimes distinguished by

37 A.R.E., 127 of 1925; A.R.E., 388 of 1913
* Tiruvidayattam: The lands held in absolute ownership by the Siva Temple.
** Tirunamatuk-kani: The lands held by a Vishnu Temple.
38 A.R.E., 126 of 1896.
the name them *kilkaramai udaya kudigal*, i.e. occupants with subordinate cultivation rights.\(^{39}\)

Several inscriptions record these gifts contain statements of the manner in which these questions were dealt with such as *kudinikki-karanmai* miyatci or *kutiningak-karanmai*.\(^{40}\)

An inscription that belongs to Gandaraditya or Sundarachola and issued in the sixth regnal year records that the endowment of 4 *ma* of land remitting the payment of tax due by Tirupper Balasubramaniyan Madhavan Subramanian for the feeding of a Brahmana well versed in the Vedas and to the feeding-house attached to the temple of Tiruverumbiyur Alvar on the hill. This is one of the six inscriptions of the place assigned to Aditya I.\(^{41}\) This is an instance wherein we find that the donor even after granting the land to the donee, was still the cultivator of the land but as a result of this arrangement was committed to pay the tax due of the land.

Yet another transaction of different kinds was found expression in an epigraph found in the Piplikesvara temple Tiruverumbur dated in the 6\(^{th}\) regnal year of Rajarajadeva I. It records that a gift of land for feeding Brahmanas well-versed in the Vedas was given by a person whose identity is not given.\(^{42}\)

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\(^{42}\) *A.R.E.*, 130 of 1914.
An inscription found in the Sivayoganathasvamin temple at Tiruvisayalur, Kumbakonam Taluk, Tanjore district registers an endowment of land after purchase for feeding a Veda-Brahmana every mid-day in the temple at Tiruvisalur by Pirantakan Iruṅgolan alias Siriyavelar of Kodumbalur, who was a general of king Parantaka II Sundara Chola.⁴³

An inscription found on the west wall of the central shrine, Matsyapurishvara temple, Koyil-Tevarayanpettai near Pandaravadai, dated in the 3rd regnal year of Parantaka I records an endowment of 4 ma of land for maintenance of Brahmana versed in the Vedas who was to perform worship to god Tirucheyalur-Perumal at Rajakesari-chaturvedi mangalam a brahmadeya by an individual.⁴⁴

An inscription found on the north wall of the central shrine in the Rajasimhesvara temple, Kottaikurngulam dated in the third regnal year of Maravarman alias Tribhuvanachakravartin Sundarapandyadeva records a gift of land made to several brahmins colonizing a newly found agraharam.⁴⁵

An inscription of Jatavarman alias Tribhuvanachakravartin Sundarapandya-deva found on the Ilamisvara temple at Taramangalam of 14th regnal year records that a gift of tank to the Brahmanas of Lakshmana-Chaturvedimangalam.⁴⁶

⁴⁶ *A.R.E.*, .23 of 1900.
There is a reference mentions that gift of land for feeding 3 sivayogins and 2 Brahmins is the chaultry on the sacred hill of the Alvar at Tiruverumbur.\textsuperscript{47}

Another inscription in the same temple explains the gift of land for feeding 15 brahmanas by Velanvirarayanan of Sirudevur in Kiliyur-nadu.\textsuperscript{48}

Another inscription in the same temple the 6th year of Rajakesarivarman records Gift of land for feeding in the choultry on the sacred till of tiruverumbyur Alwar, a Brahmana versed in the vedas.\textsuperscript{49}

**Devadana or Temple Land**

Land given to the temple was called *devadanam*. Sometimes the taxes were exempted on certain temple lands and such of those lands were named as *devadana iraiyili* or tax free *devadana*. Right from the beginning the temple received landed property both royal benefaction and public patronage took the form of land grants.

Lands in the large number of village in the neighbourhood of Tiruvidaimarudur and elsewhere figure in the inscriptions as having gifted to the temple.

Land was the one of the commodity in the middle ages which was most desired as an article of the gift. Land was welcome to donee, for

\textsuperscript{47} *A.R.E.*, 101 of 1914.
\textsuperscript{48} *A.R.E.*, 103 of 1914.
\textsuperscript{49} *A.R.E.*, 127 of 1914.
possession of the land gave within a status in society and wants of medieval household economy directly are indirectly.\textsuperscript{50}

As a various village and land grant made on various occasion by different categories, the temple became one of the landholders. Since the temple was the chief land owner it acquire central place in the realm of agrarian economy. Though its lands power, it also helped in the development agricultural industry in the area. It also acted as an intermediary for transferring the cultivable rights received from the land owners like king, chieftain, and other well do-to-do who generously endowed lands for the temple to the tenants, sub-tenants and tillers for cultivation and supply of items specified in the grant. The temple also gave lands to the temple employees for their services. Thus the temples indirectly paved the way for the distribution of lands from the land owning donors to the others.

Often portion of villages are small plots of lands were granted such gifts are numerous and it might lead the incontinous to suspect that the state note rough shot over the private rights. The land gifted by the kings fall into one of the following four classes. (i) Land confiscated to the state for non-payment of revenue or treason or for the some cause. (ii) Land which was the property of the crown. (iii) Land which was cultivable, but unoccupied (iv) If however, the land which was desired to be granted was in

the hands of the private individuals or a village community, it was purchased by the state and made over to the grantee.⁵¹

The kings were always ready to confer beneficent on the temple granting tax free lands remitting tax providing for its services etc. Land endowments constituted the most substantial part of the endowments made for the maintenance of the temple. The pattern of land grants make an interesting study with the types of purposes of grants being as varied as the classes of donors.

Royal grants to the temple took many but the most common was giving of lands and sometimes whole village for the benefit of the temple in general, they were known as devadana, tirunamattukkani and tiruvirudaiyattam.

The temple was great landlord in the sense that the distribution for cultivation amongst the tillers and the actual enjoyment of the produce vested with it. In big temples a separate committee was for looking after the properties it was striking force an armed sanad called velaiikkars was placed at their disposal to help them in discharge of their duties.⁵²

The donors not only gifted lands to the temple but made arrangement for their cultivation and irrigation. Many land donations were accompanied

⁵¹ Ibid., p.115.
by the irrigation facilities provided by the donor himself.\textsuperscript{53} In some cases the king and village administrative bodies also made necessary arrangement for irrigating the temple lands.\textsuperscript{54}

Most of the inscriptions referred to these records among a few grants made both by kings, landlords and other elites during the Chola times, grants to temples occupy the most followed by the Brahmins and other feeding houses.

There is a reference from the inscription found on the north wall of the central shrine in the Gangatharan temple, Govindaputtur, Trichinopoly district. It mentions the endowment of lands got tax-free by Ambalavan, Paluvir Nakkan alias Rajaraja Pallavarayan to provide for several requirements in connection with the daily worship and offerings to the deity on the special days of the year in the temple of Sri Vijayamangalattu devars. The donor figures in the records of Uttama Chola.\textsuperscript{55} The value of paddy of the each item of expenditure is given for estimating the total annual requirement of the temple to be met from the produce of the lands. The donor figures largely in the records of Uttama Chola as an office of the king with the title Vikramasola and he is surmised to have been held in high esteem under Rajajaraj I also evinced by his new title Rajaraja-Pallavarayan.\textsuperscript{56}

\textsuperscript{53} \textit{S.I.I.}, Vol.XII, No.105.
\textsuperscript{54} \textit{S.I.I.}, Vol.XIV, No.78.
Inscriptions issued during the reign of Vikrama Cholas register the tax-free gifts as *devadana. Irayili* of 20 *veli* of land in Kuttakudi as a separate village Vikrama Chola nattar and granted to the temple of god Vikrama Chola Vinnagar Alwar. This inscription is found engraved in the Cholisvara temple within the fort of Vallam.\(^{57}\)

An inscription of the reign of Rajaraja I, registers an endowment of tax-free land for mid-day offerings to the deity in the temple Uchisvarattalvar at Nedungunram in Nedungunranadu, a sub division of Sebor kottam, after purchasing it from the Urar assembly of the village by Vidangan, the commander of the regiment called Anukkabhimperadevi.

An inscription found in the Adimuleesvara temple at Tiruppalatturai dated in the 8\(^{th}\) year of Rajakesarivarman, registers a grant to the Siva temple at Tiruppanambudur which was a hamlet of Uttamasili-Chaturvedimangalam by Tappildaram Pallavaraiyan-alias Kilamandur Paruvur, a perundaram of prince (pillaiyar) Arikulakesarideva. The land granted was made tax-free by the village assembly.\(^{58}\)

There is an inscription found at the Vaikuntha Perumal temple at Uttaramallur dated in the 3\(^{rd}\) year of Parthivendradhi Pativarman, who registers that the great assembly of Uttarameru-Chadurvedimangalam declared certain lands of the temple of Govardhana of that village, tax-free.\(^{59}\)

An inscription found in the Vriddhagirisvara temple, Vriddhachalam and issued in the third regnal year of Uttama-Chola records an endowment of 8 ma of land, by king himself as devadana to the temple Tirumurukunram Udayar at Nerkuppai in Paruvurkurram of Irungolappadi, by the residents of the village to a certain Paradayan Kumaranarayana-Bhattan for the supply of sandal-paste and incense powder for the daily use of the deity, and for the ingredients of sacred bath on the days of Sankaranti. The record seems to belong to Rajaraja I. 60

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Another inscription dated in the 37th year of the reign of Chola King Parantaka I records that the villagers of Sodiyambakkam granted to the temple which was situated to the north of their own village and north of the Ukkal in the present North Arcot district. In this regard the king also orders as follows: “to the god of the Puvanimanikka-Vishnugriham in our village shall belong, as a divine gift (deva-bhoga), the village called Sodiyambakkam, a hamlet (padagai) to the north of our village including the great flower-garden which belonged to this temple previously, - the site of the village, tank, the wet land, the dry land and everything within its limits, on which the inguana runs and the tortoise crawls, for the worshippers of the god of this Puvanimanikka – Vishnugriham, for the requirements of the lamps for rows of lamps at twilight, for festivals, for the bathing of the idol at solstices, equinoxes and eclipses, for offerings sribali, supplies to the store-room of the temple and for all other purposes”.61

A reference from the inscription found in the Sundaresvara temple, Palur records an endowment of one veli land as tax-free devadana for the requirements of daily offerings and worship and for the burning of perpetual lamp in the temple of Paramesvara at Tiruppaluvur in Vilatturnadu, by Mahamalaiya Irukuvel alias Parantakan Virasolan.62

An inscription found on the north wall of the Sundararaja-perumal temple, Pon-Amaravati, Tirumayam Taluk, Tiruchirappalli District and

issued in the 13th regnal year of Maravarman Sundarapandya I registers a
royal order to the servants of the same temple of Alagapperumal-vinnagar-
emberuman-alvar, granting the two villages, Sevur and Munjaikkudi, which
formed the category of Vallakurruva-koduvatkani, as tax-free devadana for
the daily offerings in the temple. Guru-kularayan, Avaninarayana
Villupparaiyan and Vanavan Vilupparaiyan figure as the signatories.63

An inscription found on the east wall of the central shrine in the
Sivankuresvara temple, Tiruthanagari, Cuddalore Taluk, South Arcot
District in the year 1265 A.D. of Jatavarman Sundarapandya I, mentions the
title Kodandaraman of the king, after which the sandhi was named. It
records a grant by the king of 50 veli of land in Puvanilai Sundarasolanallur,
a hamlet in the Merkanadu free of taxes such as kadumai, kudimai, ponvari,
antarayam, kanikkai, kattigaippachchai, kirruvari, sanduvigraphammeru
vasalvinniyogam, olai-edapadi, kurrilakkai, kadaikkuttilakkai,
pasippattam, erivari, inavari, idaivari, olukunippattam, visuvalaipattam,
arisikanam, ayavargam, tari-irai, tattappattam, sekkayam, maganmai,
ilanchinai, anaichcalai, kudiraippandi, andu-eluttt-tevai, palattevai, vetti,
nilaiyal, tachchuttalvu, al-amanji and nattuviniyogam for Kodandaraman
sandhi named after himself, festivals and repairs in the temple of god
Tiruttinainagarudaiyar in Jayangondasolach-chaturvedimangalam in
Merka-nadu in Vadakarai Virudarajabhayankara valanadu.64

An inscription of Rajendracholadeva found at Mangalam registers an endowment of the village Mangalam as a devadana to the Rajasekara Iswaramudaiya-Mahadeva built by Kongilandar of Mudalinayappalli alias Jayangondasolapuram in Vallavaraiyar-nadu. An inscription found at Kailasanathaswamin temple, Rajasingamangalam, Tiruvadanai Taluk, Ramanathapuram District comprising of several fragments with intervening portions is dated in the 10th year of the king relates to the remission of taxes on some lands granted by the king for the expenses of the temple at Rajasingamangalam, a brahmadeya a Varaguna-valanadu, on the representation made by Manabharanan who is styled as Nampillai in the inscription.

An inscription found at Selliyanman temple, Puduppakkam, Conjeeveram Taluk, Chingleput District, dated 23rd regnal year of Aditya I records that the remission of taxes granted by the sabha of the village on two pieces of land endowed to the temple of Bhatari at Nallilamangalam in Merpalugur-nadu a subdivision of Manaivirkottam, one by a member of the Alunganam and the other by the Ilamakkal after purchasing them from the Karttigai-ganattar. In addition to such references mentioning in clear terms about the names of the donors and the donees and the places a few of the inscriptions lack all of these details. For example, Sundarapandyadeva, dated 14th regnal year records a grant of land free of taxes as devadana by Udaiyar.

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An inscription found on the south wall of the central shrine of Sivayoganathasvami temple, Tiruvisalur, Kumbakonam Taluk, Thanjavur District seems to register an endowment to Tiruvisalur-Psrumanadigal, of 160 *kuli* of land to the south of Pasi-Vaykkal (channel) and north-west of Avanarayana Chaturvedimangalam, by one Madalan Sendan a resident of the place.  

An inscription found on the wall of the central shrine of the Mangalapurisvara temple, Tiruchchopuram, Cuddalore Taluk, South Arcot District dated in the regnal year 13 +1 Sundarapandya records the gift of ten *velis* of wet (*nanjai*) lands in the village of Tyagavalli in the Tyagavalliparru alias Andalurpparrru in the eastern division of Merkanadu. In the Rajadhiraja valanadu by the king for offerings on the occasion of Sundarapandiyan sandhi instituted after his name besides other services including festivals and repairs. The land which is stated to have been formerly a taxable *tirnamattukkani* was made free of a number of taxes and levies mentioned in the inscription. Netturudaiyan Ilaiyalvan Kalangarajan figures as one of the signatories of the document. 

Another inscription found on the north wall of the central shrine, Mangalapurisvara temple, Tiruchchopuram, Cuddalore Taluk, South Arcot District, in the 7th regnal year of Virapandya records that the gift of 30 *ma* of tax-free land in Vetchikadu alias Ambalakkutta vilagam lying to

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the east of Vellaru in the Tyagavallipparru to the sthanattar of the temple of Tiruchchopuram Udaiyar in Tyagavalli in the eastern division of Vesalippadi in Rajaraja valanadu by the king for worship and repairs. It mentions a number of taxes and levies.\footnote{Ibid., No.128, p.29.}

Another inscription found in Tiruchchopuram, Cuddalore Taluk, South Arcot District belongs to Jatavarman Sundarapandy registers a gift of land to a temple for the expenses of worship and offerings on the new moon and full moon days (Uvappadi) by Sariputra Panditan Mention is also made of the Sangattar of the place.\footnote{Ibid., No.131, p.32.}

There is a reference from the inscription found on the wall of the central shrine Ammainathasvamin temple, Seramadevi, Ambasamudram Taluk, Tirunelveli District, dated the 19th year of Jatavarman Sundara Cholapandya that states 2 veli of land granted as devadana to the temple of Kayilasamudaiyar at Nigarichola chaturvedimangalam by the Cholapandya viceroy and which had been constituted into a separate revenue unit under the name of Sivapadasekharanallur had originally been taken over for cultivation by the Urar who had the kani right over kallur in Melvembanadu, a subdivision of Mudigondasola valanadu. But as they were unable to pay the taxes thereon, they relinquished their lands and gave an undertaking to the Puravari-tinakkalattar and the Varippottagamudaiyar, the

\footnote{Ibid., No.128, p.29.}
\footnote{Ibid., No.131, p.32.}
revenue officials, not to interfere in any matter whatsoever with the lands in future.\textsuperscript{73}

In the 30\textsuperscript{th} reign of Maravarman Kulasekara I an inscription from Singavaram, records the tax-free gift of the village of Singapuram, including the lake, wet and dry lands, \textit{puravadai, mavadai, maravadai, kulavadai, asuvatiperkkadamai, kasayavargga, kudiperkkadamai} and other rights accruing from the lands including the old \textit{tiruvidaiyattam} but excluding the \textit{devadana} lands, as \textit{tirunamattukani}, for worship, festivals and repairs to the temple, for the merit of the king (Perumal) to God Panri Alvar in Tirupanrikunru in Singapuram, in Singapura nadu in Palkunrakkottam in Jayangondasola mandalam, by the Nattavar of Senjimalaipparru.\textsuperscript{74}

There is a reference from the inscription on the north wall of the \textit{mandapa} in the central shrine Vedaranyeeswara temple dated in the twenty-seventh reign of Chola king Rajaraja III records that the grant of land as \textit{tirunamattukkani} to a deity, whose image was set up by Maluvali Selvan, a Mudali in the temple of Tirumaraikkadunayar. The \textit{sabha} of Kudavai Chaturvedimangalam, a \textit{brahmadeya} in Idaiyalanadu of Rajendra Solavalanadu made the land free from taxes such as \textit{antarayam, kudimai} and \textit{nattu viniyogam}.\textsuperscript{75}

An inscription found on the west wall of the first \textit{prakara} in the Tyagarajasvamin temple, Tiruvarur, Nagapattinam Taluk, Tanjore District

\textsuperscript{73} \textit{S.I.I.}, Vol.XIV, No.164, p.91.
\textsuperscript{74} \textit{S.I.I.}, Vol.XVII, No.253, p.100.
\textsuperscript{75} \textit{Ibid.}, No.462, p.189.
dated in 1308 A.D., Maravarman Kulasekhara I records that a grant of land in Sirunallur a **brahmadeya** in Tevur nadu in Geyamanikka valanadu as **tirunamattukkani** to god Tiruvarurudaiyar by Velan Kongil pillaiyan of Kalanivayil in Eyil nadu in Pandikulapati valanadu.\(^{76}\)

An inscription found at Agastyeswara temple on the Agastyakonda hill issued in the 29\(^{th}\) year of Rajakesarivarman alias Chakravartin Sri Kulottungacholadeva records an endowment of a village to the temple of Tiruvagattisvaramudaiya –Mahadeva temple at Koyarur alias Uttamasolapuram in Puli-nadu, a sub-division of Perumbanappadi in Jayangonda Cholamangalam.\(^{77}\)

An inscription found on a pillar of another rock-cut cave in the same hill, Kunnakkudi, Tirupattur Taluk, Ramanathapuram District dated in the year 1091-92 A.D. of Kulottungadeva I records that the gift of 10 ma of land on the southern outskirts of Kunkulam as **tiruvilappuram** (for festival purposes) to god Tirumalaiudaiya-nayanar of Tirukkunrakkudi by the villagers of Tirukkunrakkudi alias Tenpugalur.\(^{78}\)

An inscription found in the Bhaktavatsalesvara temple, Tirukkalukkunram, Chingleput Taluk, dated 13\(^{th}\) century A.D. (1265 A.D.) of jatavarman Virapandyadeva records that the gift of the village Karumarampakkameri, made tax-free by the people (nattar) of Kalattur-parru

\(^{77}\) *A.R.E.*, 556 of 1906.
to the temple of Tirukkalukunramudaiya-nayanar at Tirukkalukkunram in Kalattur-kottam in Jayangondasola mandalam for offerings during the Kalingarayan-sandhi established by Kappalurundaiyan Karumanikka alias Kalingarayar of Kappalur alias Ulagalandasolanallur in Mutturukkurram in Pandi-mandalam and for the festival held in Aippasi on the day of Puradam, the natal star of Kalingarayar.\textsuperscript{79}

An inscription found at Sangramanallur, Udumalipet Taluk, Coimbatore District, dated May 29, 1238 A.D registers that the gift of the six villages, viz., Viracholapuram, Irrattayampadi, Mulaikkallapuram, Sinnakkalaimari, Melaikkannadipputtur and Teni in favour of (the deity) Nittiyappar, by Andaperumalayyan, the agent of a certain shanmanappanayakkar-ayyan. The record was written by Chidambaranathan on the others of Sevandinathapillai, the temple accountant.\textsuperscript{80}

An inscription found in the Pasupatisvara temple, Karur dated in the 23\textsuperscript{rd} regnal year of a king who bore the title Konerimelkondan. The date of the order was the 438\textsuperscript{th} day of the 23\textsuperscript{rd} year of his reign (1, 4). The king granted the village of Andanur, surnamed Vira-sola-nallur, for the maintenance of the temple servants, whom he had settled in a quarter which was called Vira-solan-Tirumadaivilagam after his own name. From this designation and from the surname of the village granted, it follows that his actual name was Vira-Chola.\textsuperscript{81}

\textsuperscript{79} \textit{Ibid.}, No.61, p.38.
\textsuperscript{80} \textit{Ibid.}, No.177, p.117.
An inscription of Veerapandiya dated in the year 1273 A.D. found on the north base of Palani Andavar shrine, Palani, Dindigul Taluk, Madurai District records a grant made by king after converting the lands free from taxes such as *kattigaippachchāi* and *antarayam* for services and offerings to god Subrahmanya on the Palani hill in Vaikavur nadu. Among the lands excluded from the gift land is mentioned the *tiruvidaiyattam* land of Lakshminarayana Perumal Temple.  

An inscription that belonged to Uttama-chola, at Arupadi, records an endowment of some pieces of land made after purchase by Orattanan Sorabaiyar the chief queen (agramadew) of Uttama-Chola, for offerings during the mid-night service in the temple Tirunalarkoyil-mahaseva at vilainagar a *brahmadeya* on the southern bank. These lands are stated the have been got tax free as *urkkil-يراييلي* by the Perunguni-maha sabha of the village. Among the boundaries of land mentions is made of the river Neriyudaichola Peraru, evident the Kaveri, so called possibly after the beginning Chola king or after Gandaraditya who was known for this piety.

An inscription found in the Subramanyaswam temple, Kunnakudi 17th issued in the regnal year of Maravarman Sundarapandya seems to record a gift of land by a number of persons (names specified) as *karankilamai* and *devadanam*.  

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An inscription of Gandaraditya found on the Kadambavanesvara temple, Erumbur, Chidambaram Taluk, of 3rd regnal year records an endowment of 7 *ma* of land to provide for the daily offering of rice to the deity in the temple of Siru. Tirukkoyil-Perumanadigal at Urumur in Nalavayalur-kurram by Aritan Kannan Kannan of the village. The local *sabha* undertook to maintain this gift.85

An inscription found at south wall of the mandapa in front of the central shrine in the Vyaghra padesvara temple, Siddhalingamadam, Tirukkoyilur Taluk, South Arcot District in the 16th regnal year of Rajakesarivarman Trib Kuluttungacholadeva records that a gift of a land called Kondali as tax-free devadana to the temple of the god Triuppuli-bagavar of Sirringur, a Brahmadeya, in Kurukkaik-kurram in Maladu alias Jananatha-valanadu by a certain Muttirattan Gangaikondan Parasamaiyakolari who sold it to Bharadvaji Tirunilakantan Suryadevan and Kalidasan of the same place. The sabhai of the place accepted the gift and agreed to pay all the taxes in respect of the land.86

An inscription found at Siva temple, on the south wall of the shrine of the goddess, Puvalaiikkudi, Tirumayam Taluk, Tiruchirappalli District, dated in the year 1284 A.D. (16th regnal year) of Mar.Kulasekhara I, registers an endowment of 6 ½ veli of land at Kovanur as a tax-free devadana by the Nattavar of Vadaparru-nadu including Sevvalur in Kudalur-nadu of Tenkonnadu and by Kalikadinda Pandyadevar, for the maintenance of a

service called the Marmanikkan-sandi instituted by the former in the temple, and for offerings to the image of the goddess consecrated therein by the latter.  

An inscription found on the south wall of the central shrine Manavaleshvara Temple, Tiruvilakkudi, Mayuram Taluk, Tanjore District dated 969 A.D. records the remission of taxes on some plots of land belonging to the temple at Tiruvelvikkudi by purchase, by the assembly of Vedelvidugudevi-chaturvedimangalam in Kurukkai nadu.

An inscription found at Mahalingaswami temple, Tiruvidaimarudur, Kumbakonam Taluk, Tanjore district dated in the year 1121-22 A.D. of Vikrama Chola registers that a grant of 175 kuli of land after bringing it under cultivation, by one Atkondan Arikularaja-marayan of the Virasola-Anukkar (regiment), so as to provide 10 kalam and odd of paddy per year, to meet the expenses of worship of god Manikkakkuttar (Nataraja) on all days of Amavasya in the year and to pay the taxes on the land. The donor also paid one kasu for the (daily) supply of a bathing water pot to the temple out of the interest on the amount.

An inscription found on the north wall of the Vignesvara shrine near the tank, Tirukkachchur, Chingleput Taluk, in the year May 9, 1258 A.D. of Jatavarman alias Tribh Sundarapandyadeva I records a gift of 23 veli of

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land by three persons, viz., Panchamadivana Nilagangaraiyar (5 veli),
Nallayanar Nilagangaraiyar (8 veli) and Arunagiri Perumal Nilagangaraiyar
(10 veli) as Iraiyili tiruvidaiyattam land in Brahmakulattur alias Vettaikkaran
Kulattur to the temple of the god Perumal Narpattanaiyiravinnagar
Emberuman of Tirukkachchur. A certain Tirumalaitantan Munaiyadaraiyan
figures as the signatory.  

Sarvamanya land

An inscription refers to in the 17th year of Jatavarman
Sundarapandyadeva found in the Soundararajaperumal temple at
Tirumanam records that grant of land with all the levies in the village
Tirumandram alias Arisarapnalaiyanallur in Puliyurkottam excluding the
devadanam, tirvidaiyattam and piddripatti lands, as sarvamanya to god
Arulalanathan of the village for food and other offerings during a festival
called Emmandalum-konda-Perumal sandi.

Kudininga-devadana

Kudininga means the previous tenants were not evicted from the land.

An inscription found north wall of the Gopalaswamy Temple,
Mannarkoyil, Ambasamudram Taluk dated in the 16th year of Jatavarman
Sundrapandya states that an order to effect the following had been issued
and accordingly ten veli of land in Munnabharana-Chaturvedimangalam, a
tax-free village, belong to the temple, as Kudininja-devadana to six persons,

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who in return had to measure as vadakkam 2600 kalam of paddy per year. The measure called anavartadanan is also mentioned.92

An inscription found on a rock north of the big rock-cut hall known as Kshamanalkudagu on the Melamalai hill, Narttamalai, Pudukkottai, Tiruchirappalli District dated in the year 11th Maravarman Sundara Pandya I that records an allotment of different pieces of land, granted by different people as kudininga tiruvidaiyattam for food offerings to god Padinenbhumii-vinnagara Emperuman and his consort for whom shrines were erected by the Nagarattar of Telingakula kalapuram alias Kulottungacholapattinam in Irattapadikondasola valanadu. The Nagarattar agreed to arrange for the remittance of 57 kalam of paddy measured by sulakkal for the said service and took upon themselves the burden of paying taxes viz. tiruvasal-ponda irai, kudimai, and antarayam. In case of failure of crops, a remission was to be allowed after due inspection. One-sixth of the summer crops was to be paid to the temple.93 Provision was also made for the repairs in the temple from levies such as adaikasu and kitaikkasu collected from the bride's party in the marriage.94

An inscription found on the north wall of the same shrine, Avanashi, Avanashi Taluk, Coimbatore District, dated in 1272 A.D. of Virapandyadeva records that a gift of land as kudininga-devadana and a gift of paddy to provide for food offerings and to do some services probably to the deity

94 Idem.
Avinasiyalu-daiya-nayanar. Mention is made of the premises of the temple of this deity and of a street called Vikkiramacholan-tiruvidi.\textsuperscript{95}

**Kudininga-garamai Tenure**

An inscription found in the Kasivisvanatha temple, Pillayarpatti, dated in the 41st regnal year of Maravarman alias Tribuvanachakravartin Kulasekaradeva registers a gift of land on *Kudininga-karanmai* tenure to Tiruchirirambala-Vairagi attached to the temple of Tiruvingaichchuram-udaiya-Nayanar at Marudangudi alias Rajanarayanapuram I Keralasinga-valanadu by the authorities of the temple out of their *devadana* in the village.\textsuperscript{96}

**Kudinikkakani**

There is a reference from the inscription found on the west wall of the first *prakara*, found at Tyagarajasvamin temple issued in the tenth regnal year of Kulottunga II (1142 A.D.) records the sale of land made tax free, as *kudinikkakani* to god Tiruvarur 12 *tavasiyar* who were tending the gardens and garden of vayarrur Kulottunga solan Perungalam by the sabha of Rajarajabrahmangalam, a brahmadeya in Tiruvarur-kurram in Geymmanikka-valanadu having met at Devasriyan Tirukkavanam receiving from the temple 157 ½ arrange narkaru.

\textsuperscript{96} *A.R.E.*, 151 of 1935-36.
The sale of another piece of land similar to this for the damanaka, flowers is recorded. The sabha researched for chief the supervisor functions and the responsibility over the produce of these lands to the temple.97

Kudininga-tiruvidaiyattam

An inscription found in the Renganatha temple, Karur dated and issued in the 11th year of Konerinmaikondan seems to record a gift of land to the temple as kudininga-tiruvidaiyattam with provision made for colonisation.98

Kudinikki Devadana

Kudinikki means the previous tenant of this land was removed. An inscription found on the north wall of Erichchavudaiyar shrine at Ambasamudra, Tirunelveli district, in the 20th year of Jatavarman Srivallabha, registers a gift of land for the expenses of the temple of god Tiruppottudaiyamahadevar at Rajaraja chaturvedimangalam a brahmadeya in mullinadu. The previous tenants of this land were removed and it was renamed as Nalayira-vilagam and made tax-free from the day Jubitor enter kumbha.99

Urkil Iraiyili

98 A.R.E., 166 of 1936-37.
The tax was imposed on a village or Ur, collectively the farmers had to share the burden of tax in proportion to their land holdings. Sometimes, the village sabha earmarked a certain portion of land for temples but still the village sabha had to pay land tax for the type of land to the ruler. The villagers had to contribute their share towards this tax. It was called urkil-iraiyili.

This means that tax free under the Ur, 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.

An inscription found at Panchanadesvara temple, Mayuram, Mayuram Taluk, Tanjavur district, during the reign of Kulottunga-Chola III records that a gift made by the maha-sabha of Suttamali-chaturvedimangalam, an agaram or agraharam of Peravurnadu in Jayangondasola-valanadu, of some pieces of land as tirunamatukkani and also as urkil-iraiyili to the temple of Tiruvaiyarudaiyar built by Pillai Karanai-Vilupparaiyar.100

**Jivita Lands**

The holders of the jivita (service tenure) lands were given the option to cultivate the lands by themselves or lease them out to their chosen men.101 Hence the holders belonging to non-peasant group leased out their lands and collected melvaram or carried on personal cultivation engaging agricultural

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workers. Each village, therefore, had attached to itself a staff of artisans, menials and sevants who served the village, getting remuneration in the form of lands.\textsuperscript{102} The land grants were permanent holdings for the servants including the blacksmith, the carpenter, the goldsmith, the village watchman, the potter and watchmen, the teacher and the astrologer.\textsuperscript{103} These grants gave them inducements to continue to stay on in the village and take up work. The number of village servants in villages and the remuneration paid to them differed according to the local conditions. Besides the services for the village, the services in the temple were also paid in land. The epigraphs of the period mention that the priest, the dancing girl, the dancing master, the drummer, the singer, the cook, the stone smith, the gardener and a host of others enjoyed in temples employed the benefits of service tenures. Jivitha lands for water for bathing deity.

An inscription found on the north wall of the Gopalasvamin temple, Mannarkoyil, Ambasamudram Taluk, Tirunelveli district dated in the 4\textsuperscript{th} year of the reign of Jatavarman Sundara Chola-pandya states that the assembly having met in a hall of the ambalam, made some decision about the lands and houses granted to the gardeners, drummers, potters, garland makers, torch-bearers and \textit{devaradiyar} of the temple of Sri. Rajendrasola Vinnagar Alvar at Rajaraja-\textit{Chaturvedimangalam}, a brahmadeya in Mullinadu, a subdivision of Mudigondasola valanadu, a district of Rajaraja-

\textsuperscript{103} \textit{A.R.E.}, 1914 Para 18.
Pandinadu. The record is incomplete and so the full details of the transaction are not available.\(^{104}\)

**Service Tenures**

Service Tenures of the period fall under two broad categories, lands given for services to the village and for service alone in the temple. Under the former category, we may notice the assignment of lands for such services as construction of a canal or repair of a tank.\(^{105}\) Under the latter kind, the lands were assigned to the village servants such as the goldsmith, potter, barber, astrologer, carpenter, physician, headman and others.\(^{106}\)

Another distinction in the service tenures of the village is between those lands held for services of sectional character, as contrasted with those applicable to the whole village. Thus the services of the Brahmin teachers who were expounding grammar, Vedas, Sudras and other religious texts. There were a sectional character since only a small section of the village community was benefitted by such services. Whereas the services of a watchmen was meant for the members of the village. The conditions which were attached to these tenures are noteworthy. All lands held under service tenure were levied on lands. These lands generally could not be sold or gifted away by the holders. But in some cases the rights were granted to the holders to sell or gift away the lands.

\(^{105}\) *A.R.E.*, 520 of 1950-51.
In certain classes of villages those of the Brahmins, *vaikhanasas*, persons who held land under service-tenure (*kani-udaiya*) were sleek in the payment of dues assessed upon them by the village authorities (*Urivarippadu*).

Besides the services for the village, the services in the temples were also paid in land.

An inscription found on the north wall of the central shrine Sundareswara Temple, Palur, Trichinopoly Taluk and district records an endowment of ten *ma* of land made by Sriyan Parantakan of Karaikkudi in Vilattur nadu for the maintenance of two persons singing the Tiruppadiyam hymns during the three services in the temple of Ramesvara.\(^{107}\)

An inscription found in the Gopalasvamin Temple Mannarkoyil, Ambasamudram Taluk, Tiruneleli District in the 4\(^{th}\) regnal year of Jatavarman Sundara Chola Pandya states that the assembly having met in a hall of the ambalum, made some decision about the lands and houses granted to the gardenrs, drummers, potters, garland makers, torch bearers and deveradiyar of the temple of Sri Rajendrasola Vinnagar-Alvar at Rajaraja Saturvedimangalam, a brahmadeya in Mullinadu, a subdivision of Mudigondasola-valanadu.\(^{108}\)

**Land for Physician**

Since physicians big or small played a vital role in curing the people afflicted with diseases.

There is an inscription found at Tiruvarangulam, dated in the 24th regnal year of Kulasekaradeva records that the land grant as a vaidhya-vritti (Physician’s fee) to a certain Vayichchiyachariyan of Nimbavana.109

Land to Temple Musician

An inscription found in the Parvatagirisvara temple, Kunandarkoyil dated in the 39th year of Kulottungacholadeva records a grant of land to a temple musician.(vajyamarayan).110

Melukkuppuram

An inscription found on the north wall of the central shrine, Tirukkotisvara temple, Tirukkodikaval, it records the endowment of a piece of last by Attuvaiyan kilavan kodikavan, as Melukkupuram for the maintenance of a servant who cleaning the temple premises.111

Land to Potter

An inscription found at Kaniyanur during the 17th regnal year of Chola king Rajakesarivarman records the sale of 400 kuli of land as kusakkani to a certain potter of the village, by the assembly of Kaninallur in Peruntimirinadu.112

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110 A.R.E., 370 of 1914.
111 S.I.I., Vol.XIII, No.125, p.64.
112 A.R.E., 4 of 1940-41.
Land to Goldsmith

There is a reference from the inscription found on the north wall of the central shrine in the Pushpavaneswara temple, Tiruppundurutti dated in the 33rd regnal year of Kulottunga-Choladeva registers a grant of land, free of taxes, to the village goldsmith and his descendants for preparing ornaments for the god, by the big assembly of Tirutturutti, a brahmadeya of Arkkattukirram, a subdivision of Pandikulasani-valanadu.113

An inscription found in the Kasi Visvanatha shrine Tiruvaludisvara temple, Perunkulam dated in the 4th regnal year Maravarman alias Tribhuvanachakvartin Sundarapandyadeva seems to record the tenancy right over the land and cow sight mentioned in No.229 above, to four persons who had purchased it from the ‘big regiment’ (perumpadai), by the authorities of the temple on certain specified conditions. The document is signed, among others, by Nanadesi-Talaikkoli mentioned above and two other Padiyilar.114

Land to the Carpenter

An inscription found on the south wall of the central shrine in the Vilinathaswamin temple, Tiruvilimilalai, dated in the 31st year of Rajarajadeva records that the grant of land and house-site to a carpentar

(tachchachari) for executing the repairs in the shrine of Ninraruliya Nayanar and Nerivarkolali-Nachchiyar in the same temple.\textsuperscript{115}

**Land for Artisans**

**Uvachchakkani**

An inscription records a gift of land to the drummer.\textsuperscript{116}

An epigraph found at Peruntalaiyur in the 21\textsuperscript{st} regnal year of Jatavarman Sundarapandyadeva seems to record an endowment of land by purchase as Uvachchakkani to the son (name lost) of Bommayan, an uvachchan (drummer) of the temple.\textsuperscript{117}

**Lands for Dancing Girl**

A reference from the inscription of Tribhuvanachakravartin Vikramacholadeva dated in the 14\textsuperscript{th} regnal year found in the Vyaghrapurisvara temple at Tiruvengavasal states that the grant of land to lady for performing the dance called sendikuttu before the god Tiruvengaivayal-Andar, during the festival in the month of Sittirai.\textsuperscript{118}

Another inscription in the same temple dated in the 5\textsuperscript{th} regnal year of Rajadhirajadeva II records that the similar gift of land for performing sandikuttu during the Tiruvadirai festival in the month of Vaigasi, at the shrine of Sadiruvidanga-Nayakar set up by Sadiran Irajan alias

\textsuperscript{115} A.R.E., 403 of 1908.
\textsuperscript{116} A.R.E., 557 of 1906.
\textsuperscript{117} A.R.E., 376 of 1954-55.
\textsuperscript{118} A.R.E., 253 of 1914.
Kulottungasola Kidarattaraiyan.\textsuperscript{119} An epigraph found at Nellaiappa temple, Tirunelveli in the 13 + 7\textsuperscript{th} regnal year of the King Jatavarman alias Tribhuvanachakvartin Kulasekaradeva records grant of some land to a dancing girl for her service in the Udaiyar temple.\textsuperscript{120}

Land for Maintenance of Watchman

An inscription found in the Piplikesvara temple, Tiruverumbur dated in the 7\textsuperscript{th} year of Rajakesarivarman mentions that the grant of land for the maintenance of a watchman. The land was purchased from the money granted by Velan Viranarayanan alias Sembiyan Vedivelan of Siruduvur in Kiliyurnadu.\textsuperscript{121}

Miscellaneous Land Grants

Land for singing Tiruppadiyam

An inscription found on the north wall of the central shrine, Sundaeswara temple, Palur in the 6\textsuperscript{th} regnal year of Gandaraditya records an endowment of ten ma of land made by Siriyan Parantakan of Karaikkudi in Vilattur-nadu for the maintenance of two persons singing the Tiruppadiyam hymns during the three services (everyday) in the temple of Paraamesvara.\textsuperscript{122}

\textsuperscript{119} \textit{A.R.E.}, 254 of 1914.
\textsuperscript{120} \textit{A.R.E.}, 35 of 1927.
\textsuperscript{121} \textit{A.R.E.}, 112 of 1914.
Gift of Land for Maintaining Boat

A reference found on the south base of central shrine in Sundararaja Perumal temple, Nangavaram records the grant of land for maintaining the boat plying in the tank at Arijigai-chaturvedi-mangalam.\textsuperscript{123}

An inscription found at Pasupatisvara temple, Allur dated in the (3)\textsuperscript{7}th reign of Parakesvarivarman records a gift of land by a private individual purchased it from the villagers, the land was silted up and had lain fallow for six or seven years owing to a heavy floods in the Kaveri.\textsuperscript{124}

Gift of Land for Supply of Oil

There is a reference from the inscription found on the South wall of the central shrine Rajatagirisvara temple at Tiruttengur 24\textsuperscript{th} year of Tribhuvanachakravartin Rajarajadeva, mentions land to who had supplied oil to the temple lands.\textsuperscript{125}

Another inscription found at Tiruchchatturai seems to register a grant of land by Kandan Raman for supplying oils to the temple mentions village Kodiyalam.\textsuperscript{126} Another inscription from Sankaranayinarkoil, Tirunelveli district in the 8th year of Sundara Chola Pandya appears gift of land for maintaining a lamp in the temple of Kayilayattu perumanadigal at

\textsuperscript{123} \textit{A.R.E.}, 342 of 1903.
\textsuperscript{124} \textit{A.R.E.}, 375 of 1903.
\textsuperscript{125} \textit{A.R.E.}, 532 of 1904.
\textsuperscript{126} \textit{A.R.E.}, 175 of 1930-31.
Viravinoda chaturvedimangalam, a brahmadeya of Mudigonda Cholavalanadu.\textsuperscript{127}

**Land Donated by Nagarattar**

The Kulikkarai inscription Rajendracholadeva mentions that the grant of land for offerings Nagarattar of same village to shrine of the goddess which was built by a certain Sirakkavurudaiyan Tyagapperumal.\textsuperscript{128}

**Land for Seedlings and for Transplantation**

An Inscription found in the Agnisvara temple, Terkukkadu, dated in the 21\textsuperscript{st} regnal year of Rajarajadeva records that the gift of land for raising seedlings for transplantation.\textsuperscript{129}

**Land for Maintenance of Tank**

There is a reference from the inscription on the south wall of the central shrine Tiruvadaiyar temple at Sembattur dated in the 4\textsuperscript{th} regnal year of Jatavarman Sundarapandyadeva. It records that the grant of land for tank (kulapatti) by the residents of the three village Sembadu, Koraikkurichchi and Puttambur.\textsuperscript{130}

Among other land grants for the maintenance of tanks lands were also granted. An inscription found at Tirunamanallur in the 32\textsuperscript{nd} regnal year

\textsuperscript{128} *A.R.E.*, 84 of 1911.
\textsuperscript{129} *A.R.E.*, 132 of 1935-36.
\textsuperscript{130} *A.R.E.*, 211 of 1914.
of KulottungaCholadeva records a grant of land to the temple after purchase from the nagaratattar as eripatti for the maintenance of the tank to the south of Tirunavalur alias Rajadittapuram, a dicodama in Tirumanaippadi Melur-nadu in Gangaikondasola valanadu, by Injipparan Iriman Sirajan, a merchant of Tirukkovalur.\textsuperscript{131}

An inscription found at Silaiyamman Temple at Nerkunam dated in the 24\textsuperscript{th} regnal year of Rajakesarivarman registers a grant of land for the upkeep of a tank at Nerkunam on the eastern side of Singapura-nadu by Nambiyamallanar, son of Nripatungamangalapperariyan. The name Nripatungamangalapperaraiyan and the archaic characters of the inscription make it very probable that the record is one of Rajakersarivarman Aditya I.\textsuperscript{132}

**Erippatti**

An inscription found on a slab set up in front of the Silaiyamman temple, Nerkunam, Wandiwash Taluk, North Arcot District, dated in the 24\textsuperscript{th} regnal year of Aditya I registers that a grant of land as eripatti for the upkeep of a tank at Nerkunram in Singapuranadu by a certain Nambiyamallanar, son of Nripatunga Mangalapperaraiyar. The early script of the inscription makes it assignable to Aditya I.\textsuperscript{133}

\textsuperscript{131} *A.R.E.*, 233 of 1939-40.
**Tannipatti Land**

An inscription found in the Tiruvalisvara temple, Kattur issued in the 9th year of Parthivendradi-Adipativarman records sale of land as a Tannipatti by the residents of Kattur in paiyurkottam, to Pattaiyanar the mendyaka of Perundaram, who built the temple of the village.\(^{134}\)

**Land for Supplying Rice to the Temple**

An inscription found at Ukkal in the Vishnu temple dated 13th regnal year of Rajakesarivarman, an endowment of a certain Rajasimha, a native of the Chola country, purchased 550 *kuli* of land, and made them over to the assembly of the village, under the condition that their produce should be utilised for supplying the god with 4 nali of rice daily.\(^{135}\)

**Confiscation**

The land was confiscated for the non-payment of revenue or treason, or for some other cause.

An inscription found in the Vishnu temple at Ukkal dated in the 24th year of Rajaraja registers the order of king with defaulters of land revenue in village held by Brahmans, Vaishnavas and Jainas in the Chola, Tondai and Pandya countries. The villagers were authorised to confiscate and sell the land on which no taxes had been paid for two full years.\(^{136}\)

\(^{134}\) *A.R.E.*, 252 of 1912.


An inscription found in the Piplikesvara temple at Tuirverambur dated in 961 A.D. of Sundarachola records an undertaking given by the Perunguri-sabhai of Srikantha chaturvedimangalam who held their sitting on the hill of Tuirverumbiyur Alvar, that they would not confiscate the property (*devadanam*) of the temple on grounds of default in the payment of taxes, as the temple was not bound to pay any kind of taxes. The assembly also declared that they would ostracise such a person as suggested, ordered or himself made the confiscation, and would treat him as “an annoyance to the village”, besides making him liable for fine at the hands of the Mahesvaras.\textsuperscript{137}

**Land for Lamp**

An inscription found on the south wall of the Tyagaraja shrine in the Vedaranyesvara temple, Vadaranyam, Tuiruttaippundi Taluk, Tanjore District, in 1262 A.D. of Rajendra III records that the gift of 24 veli, 6 ma, and 3 kani of land by Narayanan of Padappai in Malaimandalam for meeting the expenses for the conduct of a service called Tiruvikkiraman sandhi on two occasions and for burning three perpetual lamps to the deity Tirumaraikkadu Udaiyar.\textsuperscript{138}

There is a reference found at South wall of central shrine in the Madhuvanesvara Temple at Tuirkkalavur dated in the 14\textsuperscript{th} year of Parakesarivarman, ‘the conqueror of Madura’ and records a gift of land for a

lamp to the Siva temple at Karugavur near Tirukkudamukkil by a certain merchant of Nandipuram.\textsuperscript{139}

There is a reference found at the Madhuvanesvara temple at Tirukkalavur dated in the 24\textsuperscript{th} year of Parantaka I registers a gift of land for a lamp by a temple woman of Jayabhimatali in Tanjavur, in the presence of king Parakesarivarman. Jayabhimatali, as the name of a temple in Tanjore, occurs in one of the inscriptions of the Brihadisvara temple which registers the gift, of service women to that temple by Rajaraja I.\textsuperscript{140}

An inscription found in the Madhuvanesvara temple at Tirukkalavur dated in the 16\textsuperscript{th} year of Parakesarivarman, registers a sale of land by the village assembly for the maintenance of a lamp in the temple of Siva at Tirukkarugavur. The inscription may be one of king Parakesarivarman Uttama-Chola on account of its high regnal year, if not one of Parakesarivarman Parantaka I.\textsuperscript{141}

An inscription found on a stone near the Kamalanarayana Perumal, image in the village, Kayar Chingleput Taluk, Chingleput District, records an endowment of tax-free land for burning a perpetual lamp in the temple of Urudaip Perumal, Tirumerralideva, by Kandan Pudi, the headman of a village in Sonadu.\textsuperscript{142}

\textsuperscript{140} \textit{Ibid.}, No.102, p.235.
\textsuperscript{141} \textit{Ibid.}, No.103, p.259.
\textsuperscript{142} \textit{S.I.I.}, Vol.XIII, No.95, p.46.
There is an inscription dated in the 6th year of Parakesarivarman Uttama-Chola. It registers the grant of a land for a lamp to the temple of Adityavarm-udaiya Mahadeva at Tirunallam.\(^{143}\)

**Pallichchandam**

The lands granted to the Jain and Buddhist shrines called Pallichchandam. An inscription found at the entrance of east of a rock known as Aluruttimalai, Ammasatram, Pudukkottai, Tiruchirappalli district, dated in 1216 A.D. Maravarman Sundarapandya I that epigraph seems to record a grant of land in Periyapallivyayal as *pallichchandam* to Nayanar Tirumanaimalai Alvar, by Pambaiyurudaiyan Sengudi Anaina tenar Perumagan alias Gangadarar, a merchant. It mentions Kanakachandra Pandita and his disciple Danmadeva Acharyan.\(^{144}\)

An inscription found on the Boulder near the cheri of the village Tondur, Gingee Taluk, South Arcot district records an endowment of the villages Gunanerimangalam alias Valuvamoli Aradamangalam and the hamlets Palliyudaiyan-vilagam and Perumballi-vilagam together with two garden-lands with wells at Tondur, as *pallichchandam* to the Jains teacher Vachchirasinga-Ilamperumanadigal at Parambur and his disciples in perpetuity, by the chief Vinnakovaraiyan Vayiri Malaiyan.\(^{145}\)

Land Transaction or Sale or Purchase

An inscription found on a pillar of the North Verandah in the first *prakara*, Sauriraja Perumal temple, Tirukkannapuram, Nannilam, Tanjore district registers an endowment of 2 plots of land by Alchchanran Munnurruvapperuman alias Solavel Enadi, a *brahmadeya devadana* in Marugar nadu, after purchasing them from a private individual and from the *sabha* of the village.\(^{146}\)

An inscription found on the north wall of the Mandapa in front of the central shrine, Ramanathesvara temple, Tiruviramisvaram, Mannargudi Taluk, Tanjore District dated the 17\(^{th}\) regnal year of Sundara Chola records an endowment of land for a perpetual lamp made to the temple of Tiruviramisvarattu-Mahadeva at Madanamanjari-chaturvedimangalam in Nenmali-nadu by Akkumara-kramavittan, a member of the alunganam of the village.\(^{147}\)

An inscription found on the north wall of the second *prakara* in the Svayamprakasesvara temple, Sivapuri dated 5\(^{th}\) regnal year of Maravarman alias Tribhuvanachakravartin Kulasekharadeva records that a gift of land as *kudi-ninga-iraiyili* by the assembly of Nripasekhara-chaturvedimangalam to the temple of Tiruttandonriavaram-udaiya-Nayanar.\(^{148}\)

Land as Udirappatti


\(^{147}\) *Ibid.*, No.272, p.144.

\(^{148}\) *A.R.E.*, No.21 of 1928-29.
An inscription found on the south wall of the second prakara in the Svayamprakasesvara temple, Sivapuri dated 7th regnal year of Tribhuvanachakravartin Vikramacholadeva record states that Sundan-Gangaikondan alias Tuvarapativelan promised to give some land as udirapatti to the dependents of those swordsmen who died fighting on the field.\textsuperscript{149}

An inscription found on the north wall of the Tirumalisvara temple at Vembanur, Kulitalai taluk, Trichinopoly district dated in 14th year of Maravarman alias Tribhuvanachakravartin Kulasekharadeva states that a sale of tank and land to Sirankappan alias Vanniyamindapparaiyan of Ennangadandan for 35 varahan by the servants of the temple of Tirumalisvaram-udaiya-Nayanar at Vembanur in Urattur-kurram, a subdivision of Konadu alias Kadaladayad-Ilangaikonda-sola-valanadu as a devadana on perpetual lease on condition of measuring certain grains in the temple, in varying proportions according to the yield.\textsuperscript{150}

Another inscription found at the same place registers a gift of a tank and land as devadana to the god Tirumalisvaram-udaiya-Tambirar by Taliyandan, a Vellala of Vembanur.\textsuperscript{151}

An inscription found on two detached beams in the mandapa in front of the south wall of the central shrine in the Bhumisvara temple,

\textsuperscript{149} A.R.E., No.47 of 1928-29.
\textsuperscript{150} A.R.E., No.352 of 1922.
\textsuperscript{151} A.R.E., No.353 of 1922.
Alappirandan dated in the 11th year during the reign of Maravarman alias Tribhuvanachakravartin Kulasekharadeva registers a gift of tax-free land as karanmai by the nattar to the temple of Tiruvagattisvaram-udaiya-Nattar.\textsuperscript{152}

An inscription found on the base of the verandah in the Tirunagesvara temple, Dalapatsmudram, Nanguneri Taluk, Tirunelveli District belongs to the reign of Jatavarman Srivallabha the king who is stated to have been seated on the bed-stead (pallikkattil) called Kalingattaraiyan in the bed-chamber (palliyyaraikkaudam) in the northern wing of the palace at Rajendrasolapuram in the subdivision Rajasingan-kulakkil, in Madurodaya-valanadu while issuing this records. It registers a tax-free gift of land for worship to the god Tirumyiladuparai-udaiya-Mahadeva at Parakrama Pandya Chaturvedimangalam in Nattarruppokku, and the boundaries of the land were marked out by the king’s officers.\textsuperscript{153}

An inscription found at Ranganathaswamy temple, Srirangam, records a sale of land to Araiyan Sendan alias Rajendrachola Adiyaman of Ponparri in Tirumilalaik-kurram for a garden to supply garlands of specified flowers to the god.\textsuperscript{154}

Another inscription registers an endowment of land after purchase, for a flower garden to the temple, by three individuals who also made additional gifts of money for the maintenance of five gardeners.\textsuperscript{155}

\textsuperscript{152} \textit{A.R.E.}, No.239 of 1929-30.
\textsuperscript{153} \textit{S.I.I.}, Vol.XIV, No.264, p.163.
\textsuperscript{154} \textit{S.I.I.}, Vol.XXIV, No.33, p.31.
\textsuperscript{155} \textit{Ibid.}, No.124, p.156.
A record found on the rock left entrance into the first cave temple, Kunnakkudi, Tiruppattur Taluk, Ramanathapuram District, dated in the 4th year of Jatavarman Srivallabha, seems to register the gift of land made tax-free in Kilkkannamangalam by Adalaiyur-nattalvan Mummudisolan Virasekharan.156

A reference from an inscription found on the north wall of the central shrine, Saptarishisvara temple, Lalkudi Taluk, Trichinopoly district, states that in the 9th regnal year of Rajaraja I records a sale of quarter veli and odai land, free of taxes to the temple of Mahadeva at Tiruttavatturai in Idaiarru nadu by the sabha of Nityavinita mangalam, a brahmadeya in the same nadu, for 15 kalanju of gold which was endowed for a perpetual lamp in the temple by a certain Puvalsayanganam-Udaiyan.157

**Mortgage of Lands**

An inscription found on the south wall of the central shrine, Manavalesvara temple, Tiruvilakkudi, Mayavaram Taluk, Tanjore District seems to record the mortgage of some lands belonging to the temple of Tируvelvikkudideva for 16 kalanju and to Tiruvadi Irayeri, a maid-servant of the queen. It also speaks of 4 kalanju due (to the temple) from some tenants.158

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An inscription found on the north wall of the central shrine, Mahalingasvamin temple, Tiruvidaimarudur, Kumbakonam Taluk, Tanjore District dated in the 17th regnal year of Pirantaka-Muvendavelar, records that the sabha and the Urar of Tirumur and the Nagarattar of Tiruvidaimarudil and the devakarmis (of the temple) resumed possession of a land at Vilangudi, 10 ma in extent, which had been in enjoyment of a malaiakaran (garland-maker) without any title for the same, and gave a quarter sey i.e. 5 ma of it each to two individuals for raising a jasmine garden for the temple. This is very probably an inscription of Parantaka II Sundara-Chola.\footnote{Ibid., No.270, p.143.}

An inscription found at Thiruvalankadu dated in the 6th reign of Vikramacholadeva registers a public sale of land by the villagers of Valaikulam alias Nittavinoda-chaturvedimangalam in Melmalai-Velur-nadu to a native of Kallikkudi alias Puvoriranallur in Purapparainadu (a district) of Rajaraja Pandinadu.\footnote{A.R.E., No.458 of 1905.}

An inscription of Piplikesvara temple, at Tiruverumbur, Trichinopoly taluk, in the 3rd regnal year of Gandaraditya states that a joint sale of some land by the Perunguri-sabha of Srikantha-chaturvedimangalam and the Urar of Erumbiyur between whom the boundary of the land is said to have been a matter of dispute, to a certain Viranarayan Sembaliyan Vedivelar of Sirudavur in Kiliyur-nadu. They agreed to pay the taxes irai, echchoru and vettivedinai due on the land for a lump sum of gold received by them in
addition to the sale amount and also agreed to give the necessary supply of water for irrigation of the land from the tank at Srikantha-chaturvedimangalam. The land was endowed to the temple by the purchaser for the maintenance of four persons singing the *tirupadiyam* before the god.\(^{161}\)

An inscription found at Pasupatisvara temple at Karuvur records the grant of village Andanur, alias Vira-Sola-nallur, on the southern bank for the maintenance of the ascetics (*tapasvin*), Siva-Brahmanas, dancing girls (*devaradiyar*), drummers (*uvachchar*) and servants (*nimandakkarar*) various duties, who reside in the vira-solan-Tirumadaivilagam which have founded in our name for the temple of this god. They have granted that they shall not levy the taxes, *elavai* and *ugavai*, due from this village.\(^{162}\)

An inscription of Parakesarivarman Uttama Chola dated in the 16\(^{th}\) regnal year, found at Madhuvanesvara temple, Tirukkalavur registers, a sale of land by the village assembly, for the maintenance of a lamp in the temple of Siva at Tirukkarugavur. “Two *ma* of our land of Sabhaikuttuvan in the northern *kandam* of the land belonging to the sacred interior and one *ma* (of land) to the west of the southern Kandam-in all, three *ma* of land comprised of two *tadi*, and one *kani* of land called *sundaikuli* in the field called Sabhaikkuttuvan which being a *manai*, is cultivated and is yielding crop; together, three *ma* and one *kani* of land including excess and deficiency (in measurement), (we) have sold and received thirty-one kasu we the great men of the chief assembly sold this land, three *ma* and *kam* to (the


god) Mahadeva (Siva) of Tirukkarugavur and exempted it from taxes, it being tax-free already, as long as the moon and the sun. This the protection of all Mahesvaras".  

An inscription of Manavalesvara temple, Tiruvilakkudi, Mayavaram Taluk, Tanjore District dated the 6th regnal year registers a sale of land tax-free by the assembly of Videlvigu-chaturvedimangalam a brahmadeya in Nallarrur-nadu on the northern bank of a merchant by name Sankavan manran alias Nanadesiya Eduttapada-Muttasetti of the village Videlvidugudevi-chaturvedimangalam a brahmadeya on the southern side of the river in Kurukkainadu, who endowed it for a perpetual lamp before god kuttaperumal (Nataraja) at Tiruvelvikkudi. The gift was placed in charge of Disaiyayira tannurruvar.

An inscription found at Matsyapurisvara temple, Koyil-Tevarayanpettai, Palanasam Taluk, Tanjavur District records the gift of cocoa-nut garden, 3 ma in extent, to provide for one kasu per month for siddri fumigation during the 4 services in the day, and four kasu per year for the daily supply of sandal-paste, in the temple of Tiruchchellur-Mahadeva at Rajakesari-chaturvedimangalam by Pudi (Bhuti) Pallavapperaiyan alias Virasikhamani-Pallavaraiyan.

An inscription in the Svetaranyeesvara temple at Madurantakam, Chingleput district, dated the 9th regnal year of Parakesarivarman alias

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Tribhuvanachakravartin Rajarajadeva registers a sale of land to the temple of Tiruvekambam-Udaiyar by certain members of the managing committee of Madurantaka-chaturvedimangalam, an independent village in Kalattur-kottam.\textsuperscript{166}

**Lease of Lands**

Leasing out the land was specially common in the case of land owners who belonged to the non agricultural classes or institutions which had necessarily depend on tenants.

To augment the revenue of the temples, their waste lands, if any, were also leased out to cultivators. An inscription belonging to Maravarman Sundara Pandya, Naganathasami, in the 13\textsuperscript{th} year of king, It registers the lease of waste land of temple, for the formation of a street codes Kulasekarapperunderuru, the rental (menaiyirai) was fixed at 3/8 kasu, per year on every plot measuring 3 kol, by the standard measuring rod known as the Idaiyar kol.\textsuperscript{167}

There is reference from the inscription found in Naganathaswami temple, peraiyur, in the 22\textsuperscript{nd} regnal year of Maravarman Kulashekaradeva. It registers the grant of permanent lease of land called kadamban vayal, measuring 256 *kuli* and belonging to the temple of Tirunagesvaram-Udaiya-Nayanar at Tirupperiyur, a devadana-brahmadeya a village to Venran Tirmalpadi Udaiyan Tirupperuraipillai who was holding the madapatiyan of

\textsuperscript{166} A.R.E., No.399 of 1922.  
\textsuperscript{167} S.I.I., Vol.XXIII, No.160.
the temple, the lessee had pay an annual rental (*kadamai*) on a mutually agreed basis according to the nature of the crop raised.\(^{168}\)

Another inscription in the same temple records the sale of the permanent tenancy right over the *devadana* known as ponnavayakkal by the Arayans and the Mudalis of malaixalankudi to the same madapatyam ventan Tirmalapadi-Udain Tinupperunduraippillai, with taxes thereon remitted as their cost.\(^{169}\)

**Sale of Land to the temple**

Another Inscription found in the Vataranyesvara temple at Tiruvalangadu, dated in the 46\(^{th}\) regnal year of Rajakesarivarman alias Chakravartin Kulottunga-choladeva records that sale of land to the temple at Tiruvalangadu in Naduvilmalai by the assembly of Rajanarayana Chaturvedimangalam.\(^{170}\)

An inscription found on the north wall of the central shrine in the Siva temple, Tiruvellarai dated in the 2(4)th regnal year of Rajakesarivarman alias Udayar Shri Rajendracholadeva records the sale of land to the temple called Gangaikonda Cholesvara Udayar.\(^{171}\)

**Sale of Dry Land**

\(^{168}\) *Ibid.*, No.163.

\(^{169}\) *Ibid.*, No.165.

\(^{170}\) *A.R.E.*, 484 of 1905.

\(^{171}\) *A.R.E.*, 512 of 1905.
Another inscription found at Jambukesvara temple near Trichinopoly in the reign of 29th year of Tribuvanachakravartin Rajarajadeva records that a sale of dry land (1 + 1/20 + 1/20 veli of land for 2125 kasu).\textsuperscript{172}

\textit{Settlements of Family on Lands}

An inscription found in the Vataranyesvara temple at Tiruvalandu records that Rajendra Chola II issued an order to the effect that twenty-five families of Sankarappadi should be settled on the land of Tiruvalangadu, that the new settlement should be called Rajendra-Solappadi (after the name of the king and that the soldiers should have the duty of looking after fifteen lamps of the temple).\textsuperscript{173}

An inscription of Vedaranyam temple, Kiliya nagar, dated the 19th regnal year of Jatavarman Sundarapandya records the sale of land by Mahajanam of Kiliyanagar Avaniyalapirandam-Chaturvedimangalam attached to Sunnam alias Kulattur, a tamiyur in favour of Vedanayakapperumal.\textsuperscript{174}

There is a reference from the inscription found on the south wall of the \textit{mandapam} in front of the shrine of the Muruganantha Temple, Tirumuruganpoondi dated in the 14th year of Vikrama-Choladeva mentions an endowment of land for a flower garden.\textsuperscript{175}

\textsuperscript{172} A.R.E., 506 of 1905.  
\textsuperscript{174} A.R.E., 265 of 1972-73.  
\textsuperscript{175} A.R.E., 575 of 1893.
An inscription found on the north wall of central shrine Sivayoganathaswamy temple, Tiruvisalur, Kumbakonam Taluk, Tanjore District dated in the 2nd regnal year of Parantaka II Sundara Chola registers an endowment of land after purchase for feeding a Veda-Brahmana every midday in the temple by Pirantakan Irungolan alias Siriyavelar of Kodumbalur.\textsuperscript{176}

An inscription was found in the north wall of the mandapa in the front of central shrine Subrahmanya temple, Tiruadaikkali, Mayuram Taluk, Tanjore District dated in the 2nd regnal year Parantaka I. It registers the mortgage of a piece of land for the dues of 200 kalam of paddy by Korrappalli Kandan Ayyan, a resident-scholar of the village to the temple at Tiruadaikkali, a devadana in Kurumbur nadu.\textsuperscript{177}

Another inscription found on the north wall of the Korangunathan temple, Srinivasanallur, Musiri Taluk, Trichinopoly District. records a sale of land as a tax-free devadana by the members of the Mulaparishad of Mahendramangalam to the temple of Tirukkurakkutturai-Perumanadigal. Among the signatories occurs the name of a certain Sekharan Sattan of Korramangalam, who is referred to as (a member) of the Manigramam (mercantile guild) of Rajakesara)ripuram in Mala nadu.\textsuperscript{178}

\textsuperscript{176} S.I.I., Vol.XIII, No.9, p.4.
\textsuperscript{177} Ibid., No.19, p.8.
An inscription issued during the 4th regnal year of Jatavarman Srivallabha found on the east wall of the mandapa in the Venkatachalapati Perumal Temple at Solapuram, Kovilpatti Taluk, Tirunelveli district records a gift of land made by a prince to the God Sundarapandya Vinnagar Alvar on the representation made by the sabha of Sundarapandya Chaturvedimangalam a devadana-brahmadeya village.\textsuperscript{179}

An inscription of Ambasamudram states that the 20th regnal year of Srivallabha registers a gift of tax free land for the expenses of the god Tiruppottudaiya- Mahadevar at Rajajaja-Chaturvedimangalam a brahmadeya in Mulli-nadu. The previous tenants of this land were removed and it was renamed as Nalayira-vilagam.\textsuperscript{180}

An inscription found on the north wall of the central shrine, Sundareswara temple, Palur records the reclamation of an old plot of devadana waste land, 2 ma in extent, by Ullan Arangan for the maintenance of a person making flower garlands to the deity.\textsuperscript{181}

\textsuperscript{180} Ibid., No.245, p.150.  
\textsuperscript{181} S.I.I., Vol.XIII, No.143, p.73.
There is a reference found at Madhuvanesvara Temple at Tirukkalavur dated in the 39th year of Parakesarivarman (Parantaka I) who took Madirai and Ilam registers a gift of land by a maid-servant of queen Vilavan-Mahadeviyar. The recipient of the gift is not mentioned but must be the Siva temple of Tirumullainatha at Tirukkalavur, on whose wall the inscription is engraved.  

**Land for Flower Garden**

An inscription found on the south wall of the mandapa in front of the shrine the Muruganantha temple Tirumuruganpadi, first tier dated in the 14th year of Vikramachola deva records gift of land for champaka flower garden.  

An inscription found at Mahalingaswamin temple at Tiruvidaimarudur records a gift of land for maintaining flower garden.  

Another inscription found in the same temple refers Sirusenbaka flower garden.  

An inscription of Nallur states that in the 3(3)rd year of Rajarajadeva records that the grant of land for supplying garland or red lilies (sengalunir).  

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183 *A.R.E.*, 575 of 1893.  
184 *A.R.E.*, 249 of 1907.  
185 *A.R.E.*, 260 of 1907.
In the 7th regnal year of Rajendracholadeva an inscription found at Venkadesaperumal temple, Tirumukkudal records that the grant of land for the flower garden called Rajendrasolan.\textsuperscript{187}

An inscription found at Tiruvarangulam dated in the 4th year of Virapandyadeva records that a grant for flower garden and its maintenance.\textsuperscript{188}

An inscription found in Jnanaparamesvara temple at the Tiruvmejnanam, Kumbakonam Taluk, Tanjore District, states that an endowment of an areca garden to the temple of Sambaresvara at Nallur in Serrur Kurram.\textsuperscript{189}

**Land donated by the Queen and Women**

An epigraph found on the Sundaravarada Perumal temple at Utaramallur dated in the 12th reign of Parthivendrapativarman gift of records, gift of land by queen to Vishnu temple built by Kongaraiyar.\textsuperscript{190}

There is an inscription found at Masilamanisvara temple at Tirumullaivayil dated in the 14th year of king Parakesarivarman Uttama-Choladeva registers a gift of land to the temple at Tirumullaivayil by Sembiyanmadeviyar, the daughter of Malavarayar and queen of

\textsuperscript{186} A.R.E., 51 of 1908.  
\textsuperscript{187} A.R.E., 172 of 1915.  
\textsuperscript{188} A.R.E., 369 of 1914.  
\textsuperscript{189} S.I.I., Vol.XIII, No.12, p.5.  
\textsuperscript{190} A.R.E., 49 of 1898.
Gandaraditya-Perumal. The land was purchase by her from the assembly of Ambattur in Ambattur-nadu which was a subdivision of Pular-kottam. Tirumallaivayil and Ambattur mentioned in the record are villages in the Saidapet taluk of the Chingleput district.\textsuperscript{191}

There is an inscription found in the Siddhanathasvamin temple at Tirunarayur registers a gift of land for offerings by the mother of king Uttama-Chola to the temple of Siddheesvaramudaiya Mahadeva at Tirunaraiyur which was a brahmadeya in Tirunaraiyur nadu.\textsuperscript{192}

An inscription found in the Udvahanathasvamin temple, Tirumananjeri, Mayavaram Taluk, Tanjore district records an order of Sembaliyan-Mahadeviyar, the mother of Uttama Chola fixing the allotment of paddy for the several items of daily expense in the temple of Tirukkarrali-Mahadeva at Tirumananjeri, near Kadalangudi in Kurukkai-nadu, out of the produce from 14 veli of land endowed by her in Mulangudi in Nallarrur-nadu. This is evidently an inscription of the time of Rajaraja I.\textsuperscript{193}

\textbf{Madapura Lands}

\textbf{Gift of Land to Matha}

\textsuperscript{192} \textit{Ibid.}, No.149, p.299.
The lands that were granted to \textit{mathas} for their maintenance, promotion of learning and spread of their respective theologies were known as \textit{madapura} lands.

A reference from an inscription found on the north wall of the Mandapa in the front of the central shrine of Ayyanar Temple at Tirupattur dated in the 7\textsuperscript{th} year of Tribhuvachakravartin Rajarajadeva records that the land granted to a \textit{matha} \textsuperscript{*} by Alagiyamanavalan.\textsuperscript{194}

Another inscription found in the Kalyanasundareswara temple, Nallur, dated in the 25\textsuperscript{th} year of Tribhuvanachakravartin Rajarajadeva grant of matha to the teacher called Tattanudaiyar Isanadeva, by his lady disciple. Later on, the epigraph registers, the grant of an additional land to the same matha.\textsuperscript{195}

An inscription found in the Subramanyaswamin temple, Kunnakudi dated in the year 8 +1, of Jatavarman registers a grant of tax-free land as madappuram to the Kalaivarkalantirumadam at Tirukkunrakkudi in Tenarruppllokku by the Nattavar of Nivamapparru.\textsuperscript{196}

\textbf{Salabhoga Land}

\textsuperscript{*} \textit{Matha}: the monastry was second important institution of Hindu faith. During the rule of the Chola and Pandya kings, many new mathas were established - A Appadorai, \textit{Op.cit.}, pp.743-744.

\textsuperscript{194} \textit{A.R.E.}, 596 of 1908.

\textsuperscript{195} \textit{A.R.E.}, 49 of 1911.

\textsuperscript{196} \textit{A.R.E.}, 407 of 1954-55.
There is a reference from the inscription found in the Manavalesvara temple, Tiruvilakkudi dated in the 16th year of Rajendracholadeva, a sale of Salabhoga land to the temple for feeding the devotees by the assembly of Kadalankudi who received a lump-sum towards the payment of tax on the land. They also agreed to maintain the feeding house on behalf of the temple and supply a red lilies to God.197

Slave to the temple

There is a reference from the inscription on the south base of the central shrine in the Seshapurisvara temple at Tiruppamburam, dated in the 23rd regnal year of Tribuvanachakravartin Kulottungacholadeva records a sale of a vellalan and his two daughters to the temple of Tiruppamburam Udaiyar.198

Another inscription found in the Adhipurisvara temple, Tiruvorriyur dated in the 19th regnal year of Tribuvanachakravartin Rajajcholadeva III, a gift of 5 women and their descendants for husking paddy in the temple, by Valayurkilavan Tirugeambam-Udaiyan Sendamaikkannan alias Vayiradarayan of Viruganpakkam alias Senninallur in Perur-nadu.199

Land Donated by Vellala

197 A.R.E., 140 of 1926.
198 A.R.E., 86 of 1911.
199 A.R.E., 122 of 1912.
An inscription found in the Dandisvara Temple at Velachcheri dated 7th regnal year of Madurai Konda Rajakesarivarman registers a gift of land by purchase by two vellala brothers of Onpadirruveli in Arkattu-kurram, a sub-division of Sonadu, to the Mahadeva temple of Tiruttandisvaram at Velichcheri. Onpadirruveli may be identified with Ombattuveli in the Tanjore taluk of the Tanjore district. Arkadu which was evidently the headquarters of the subdivision Arkattu-kurram is now a petty village in the vicinity of Tirukkattuppalli.200

Tenancy of Land

There is an inscription found in the ruined Siva temple, Kolattur in the 17th reign of Maravarman Sundarapandya states that the temple lands were lying uncultivated owing to a breach in the tank and that these were let out on permanent tenancy in order that the tank might be repaired and the lands cultivated.201

An inscription was found on the north wall of the central shrine, Tiruvaludisvara temple, Perungulam, (13 + 15) in the reign of Jatavarman alias Tribhuvana chakravartin Kulasekhara deva Koneriyin melkondan. It records royal order issued to the devakenmin of the temple of Tiruvaludisvaram-Udaiyar at the request of melavayan. The land granted as a devadana iraiyili to Nakkan Aludaiyal alias Rupasundara-Talaikokoli an

201 A.R.E., 379 of 1914.
descendants as tenants with the taxes thereon for offering and worship to the image of Tribhuvana Sundaradeva set up by her in the temple.\textsuperscript{202}

Another inscription found on the west wall of the kitchen of the Kasivisvanatha shrine in the same temple issued in the fourth year of Maravarman Tribhuvanachakravartin’s rule (in the chola country), it records, a grant of land and house site to four persons with tenancy right (\textit{kananmai}), by the temple authorities on certain specified condition.\textsuperscript{203}

An inscription was found on the west wall of the verandah round the central shrine of the Kachcha Pervara temple-Tirukkachchiyur, issued in the twelfth year of Maravarman Tribhuvanachakravartin Pandyadeva’s reign. It registers the sale by the temple of tenancy right (kani villai) of the village Panniyan to Kaikkolas and the Kaikola-mudalis of Tirukkachchiyar originally it purchased as \textit{tirunemattukkani} from the assembly of Rulipakkam. The relinquishment of the tenancy by previous collator.\textsuperscript{204} An inscription records previously, the sale of the village Panniyam to the temple by the assembly of Pulipakkam, during the reign of Jatavarman Tribhuvanachakravartin Sundara Pandyadeva.\textsuperscript{205}

\textsuperscript{202} \textit{A.R.E}., 217 of 1932-33.
\textsuperscript{203} \textit{A.R.E}., 240 of 1932-33.
\textsuperscript{204} \textit{A.R.E}., 57 of 1932-37.
\textsuperscript{205} \textit{A.R.E}., 55 of 1932-33.
Hereditary Tenancy Right

There is reference from the inscription found on west base the centre shrine of Tirunagesvara temple in the 37th regnal year of Maravarman Kulasekara. It registers the sale (Karanmai-kani vilaippremenam) of the hereditary tenancy rights of land by the Urar of Pumailal muttaraiyankottai in Peruttikkudi-nadu and of Kanmiyar one of the Kaikkolas for the land value of 300 varaha-panam. The Urar, endowed income from taxes to the deity, Tiruppalaiyur udaiyanayanar. It records that any settlements could be made in Karaimai kani and it was decided by Urar to collect the taxes specified from the settlement thus made and to accept them as Ur ‘kudi’.

Lease of the Tenancy right

There is a reference from the inscription found on the north wall of the kitchen, Muchakandesvara temple, Kodumbalur, in the 42nd regnal year of Maravarman Kulasekara I. It registers the perpetual lease of the tenancy right over a land known as Iluppaikkudi, the grant to Devan Tirunelveli-Udaiyar by the temple authorities (senattar) of Tirumudukunram-udaiyananar. This land which was previously granted to the temple by a Kaikkola of Kodumbalur, Viran Tondar alias Vikkrama-pandy Panner for he conduct of the arthayama service. It had been left fallow for a long time following a break and destruction of the tank-bund and consequent spread of wild growth. The lesser new pay 100 panam to the temple after repaired the breach any creating the wideness, to bring the long under cultivation and to

measure out 7 \textit{kalam (tuni} and), \textit{padakku} of paddy on every one of land whether cultivated with paddy or some other product like turmeric, ginger, betel and sugar cane.\textsuperscript{207}

Simultaneously, in the 3\textsuperscript{rd} regnal year of the Pandya king Kulasekaradeva a record found on the north wall of the mandapa in the Perumal temple, Srivilliputtur registers the lease deeds on \textit{karanmai} tenure which the tenants of the temple lands entered into with the temple officials.\textsuperscript{208}

Based on the hereditary ownership of land and in consideration for promoting religion and the so called learned Brahmins the cultural commanders of Hindu religion and temples also in recognition of services rendered by individuals to the monarch and other service tenures, a number of medium size and small land ownership patterns were evolved and were put in operations during the period of the Cholas and latter Pandyas. In this kind of land ownership pattern, there were fully tax free lands and partly tax paid lands enjoyed as a privilege by Brahmins, temples and other loyals of the royalty. Going by the inscriptional evidences, it is likely, that this class of people and temple along with the state could have at least 1/3 of the total cultivable land of the country. From the remainder of 2/3 of the cultivable land are 1/5 of the total population should have remained land-less.

\textsuperscript{207} \textit{S.I.I., }Vol.XXIII, No.136.  
\textsuperscript{208} \textit{A.R.E., }544 of 1926.