CHAPTER VI

TIRUKKOYILUR UNDER THE LATER CHOLAS

Prefatory

No specific light could be thrown on the local history of Tirukkoiyilur between A.D. 1058 and A.D. 1074 for want of records of value. This was a period when quick changes were taking place in the royal house of the Cholas. Rājendra died in A.D. 1064. His brother and crown prince Rājanāhendra having met with premature death in the former's reign period itself, Viṣṇuvarājendra an younger brother of Rājendrā II, ascended the Chāla throne in A.D. 1060. He associated Adhirājendra with the administration of the kingdom from A.D. 1067-68. However, between the years A.D. 1069 and A.D. 1070, these two rulers died one after another. The question of succession to the Chāla throne loomed large. After some confusion, which in the present state of our knowledge is obscure, the Eastern Chālu-kya prince Rājendra II who took the name of Kulottuṅga ascended the throne in the year A.D. 1070.
We do not know to what extent these disturbances in the imperial house affected the central and provincial administrations of the Chola kingdom. Interestingly, the inscriptions from the Milägu region point to some changes in the local history of Tirukköyilur during the period. The influence and power of the members of the Milägu and chiefs of Bhārgava gōтра ceased; a new family known as Malayamäns of Kliiyur entered into the political arena of Tirukköyilur. The members of the latter family called themselves as Malayaman of Kliiyur. The title Malayaman was adopted by them probably to claim antiquity for their family since the rulers of Tirukköyilur were known by that title or name during the Śaiva period. Many of them bore the distinct titles such as Chedivarayan or Kovalarayan. The Milägu chiefs of Bhārgava gōtra who preceded them are not known with these titles. Nowhere the Malayamäns of Kliiyur are stated to belong to Bhārgava gōtra. It is evident that both these families are different.

How Tirukköyilur came under the Malayamäns of Kliiyur from the hands of Milägu chiefs of Bhārgava-
gotra is difficult to say. The available evidence at our disposal do not help us in identifying the members of this family and tracing their history in the pre-Kulottunga I period. A regular genealogy and chronology for this family is possible only from A.D. 1074, the fourth year of Kulottunga I.

As said earlier, the members of this family invariably called themselves as Malaiyamani of Kiliyur. It is likely that they hailed from a village of that name in the region. Kiliyur in the modern Tirukkoilyilur taluk may be identified with its ancient namesake, as the latter is stated to be situated on the southern bank of the river Pennai (Pennar) in Tirumullaiyippadi in Dannamalu in Rajendravalaru. The titles Kovalarayan and Chediyarayan borne by the chiefs in some inscriptions are interesting. The first is meaningful as it means 'the lord of Koval (i.e. Tirukkoilyilur), thereby reflecting the importance given to Tirukoilyilur by these chiefs. The title Chediyarayan is difficult to explain. There is no evidence to connect the Malaiyamans of Kiliyur with the Chedis.
Compared to that of the Malaiyamans of Bhargava gōtra, the territory controlled by the Malaiyamans of Kīliyūr was fairly large. Epigraphs of the former are confined to Malēku region. From the provenance of the epigraphs of the latter, it is learnt that part of Vēnakoppādi was controlled by them. Perhaps that may be the reason why we find more than one branch of the Malaiyamans of Kīliyūr in this period. It is shown in the sequel that there were at least four branches of Malaiyamans of Kīliyūr. For the sake of convenience they may be distinguished as follows:

A. The family of Malaiyamans of Kīliyūr whose earliest known member was one Śadirūn Nāṇirruvan. The genealogy of the family of Śadirūn and his genealogical descendants is given in table no. 3.

B. The family of Malaiyamans of Kīliyūr whose earliest known member was one Periya Uḍaiyān. The genealogy of the family of Periya Uḍaiyān and his genealogical descendants is given in table no. 4.

C. The family of Malaiyamans of Kīliyūr whose earliest known member was one Sūrriyān. The genea-
logy of Sūrīyān and his descendants is given in genealogical table no. 5.

D. The family of Periya Uḍaiyān and his descendants breached off further during the reign of Kulottuṅga II. Atṭimalḷaṇa was the earliest member. This family may be called as that of Atṭimalḷaṇa and his descendants and its genealogical logy is given in table no. 6.

There is no evidence to suggest that there was any serious feud among the members of these families. On the whole they appear to have maintained cordial relations with one another throughout. The family (A) belonging to Sādīrān and his descendants who controlled Tīrakkōyilūr managed to survive till Vīkramaśālā'chōla's period. However, the family (B) of Periya Uḍaiyān which appears to have replaced the Sādīrān family at Tīrakkōyilūr around A.D. 1123, is not heard of after A.D. 1176. While the senior contemporary chiefs of the family (B) controlled Tīrakkōyilūr and some parts of Mīḷāṇa, the junior contemporary chiefs (D) seem to have taken over the administration of the territory north of Tīrakkōyilūr probably with Arakan-ḍānallūr as their base. The family (C) of Sūrīyān.
appears to have acquired some importance only around A.D. 1127. Sürriyan and his descendants appear to have adopted the distinct title of Malai yakularka right from the days of Kulottunga I. This branch appears to have administered the southern portion of Milāqu and their centre of activity was probably Elevasėsūr.

The extents of the territories controlled by each family of Malaiyamāns of Kilīyur indicated above are only tentative. The members of one family whose territory can be defined on the basis of concentration of their records in an area, make gifts in some other family’s region. This is one of the reasons for our inability to clearly define the area administrated by these branches individually. With available evidence at our disposal a sincere attempt is made here to reconstruct the genealogy of these branches and narrate their history in the following pages.

Sāilēra Nānūrruvēn alias Adirājendrē Kövelarāēn (A.D. 1074)

As observed earlier when Kulottunga I came to power the Milāqu chiefs of Bhārava gotra lost
their hold on Tirukkoilur and were succeeded by
the Maliyamans of Kiliyur. The earliest known
member of this family figures in a record of Kulottunga I from Tirukkoilur assignable to the year
A.D. 1074. The epigraph refers to a gift made by
one Sadiran Namurruvan alias Adhirajendra Kohelarayan on behalf of a certain Utteachola-nadaiyan.
The name 'Sadiran Namurruvan' may mean Namurruvan,
on of Sadiran. It is evident from the title
Adhirajendra borne by the chief that he was named
after Kulottunga's predecessor Adhirajendra. No
other reference to this chief is forthcoming from
any other source.

Sadiran Maliyam alias Rajendrachola
Maliyamam (A.D. 1080)

Sadiran Namurruvan alias Adhirajendra
Kohelarayan was probably succeeded by one Sadiran
Maliyam alias Rajendrachola Maliyamam. They may
be considered as brothers since both of them have
the patronymic prefix Sadiran before their names.

As inscription 4 of Kulottunga I dated in
his tenth regnal year (A.D. 1080) from Tirukkoilur
refers to a gift made by one Sūriyaṇa Savanasahāyaṇa
alias Malayakulāraṇa on behalf of Sādiraṇ Malaiyaṇa
alias Rājendrachōla Malaiyaṇa. Another epigraph
from the same place dated in the same year records
that one Sūriyaṇa Maṇeṇa Sūriyaṇa alias Malayakulāraṇa
and Sādiraṇ Malaiyaṇa alias Rājendrachōla Malaiyaṇa. Sādiraṇ Malaiyaṇa alias
Rājendrachōla Malaiyaṇa of Kiliyar figures in a re-
cord of Kulottunga I dated A.D.1080 from Siddhalinga-
madam also. Yet another record of Kulottunga I dated
A.D.1080 from Tirunēmēnallūr registers a gift by Malai-
yan Sūriyaṇa Brahmansahāyaṇa alias Malayakulāraṇa on
behalf of Malaiyaṇa Sādiraṇ Malaiyaṇa alias Rājendrachōla Malaiyaṇa who may
be identified with one Rājendrachōla Malaiyaṇa figuring
in another record of Kulottunga I dated A.D.1080 from
Neyvai. The chief figuring in Tirunēmēnallūr and
Neyvai records may, in turn be identified with Sādi-
raṇ Malaiyaṇa alias Rājendrachōla Malaiyaṇa figuring in
Tirukköyilīr and Siddhalingamadam inscriptions of the
same date. Thus we have a few records of Kulottunga I
dated A.D.1080 mentioning this chief. The relationship
between Sādiraṇ Malaiyaṇa alias Rājendrachōla Malai-
yāna and the Malayakulāraṇa figuring in
Sirufkoyilur and Tirumanaallur records is not clear. Since all of them are said to have given the gifts on behalf of Sadiran Malayyan alias Rajendraschoja Malaiyaman they may be treated as his subordinates. It is difficult to identify the persons bearing the title Malaiyakulrarajan figuring in the above records with one and the same person since their names are not identical. It is also equally difficult to take them to be the sons of Sadiran Malayyan alias Rajendaraschoja Malaiyaman since their names do not contain the patronymic Malayyan to establish father-son relationship among them.

Namurruvan Attimellan alias Rajendraschoja Chediyarayan (A.D. 1101)

Namurruvan Attimellan is probably one of the sons of Sadiran Namurruvan and appears to have succeeded his paternal uncle Sadiran Malayyan. Kuluttuniga’s inscription from Tirukkoyilur dated A.D. 1101 states that Namurruvan Attimellan alias Rajendraschoja Chediyarayan of Kiliyur made a gift for offerings and festivals to the deity Tiruvvidakkiyayevar (Trivikrama) at Tirukkoyilur. The gift consisted some dues including the revenue derived under Perumbadakkaval on two...
veli of the tiruvilaiyattam land of the temple.

Nothing is heard about this chief after A.D. 1101.

Nanuṟuruva Malaiyan alias Kājendrachola
Chēdiyaraya (A.D. 1106-1118)

Nanuṟuruva Malaiyan alias Kājendrachola
Chēdiyaraya, probably, a brother of Nanuṟuruva Attimallan may have succeeded the former in A.D. 1106 or earlier. Nanuṟuruva Malaiyan figures in epigraphs of Kuruttunga I from Siddhalingamadam10 (A.D. 1106) Arakandamallur (A.D. 1116)11 and (A.D. 1118)12 and Neyvapai13 (A.D. 1118). He is not mentioned in any of the epigraphs from Tirukkōyilūr. In the absence of reference in Tirukkōyilūr records to any other chief or chiefs during this period we may presume that he was controlling Tirukkōyilūr also. From one of the Arakandaṇamallur records it is learnt that he gifted the amount due as certain taxes levied on the lands and residents of Virachōḷanallur, a devadāna village for worship and lamps to the god Dakshinamūrtideva set up by him in the temple. The gift was made on the day of utthiram (A.D. 1116, July 14, Friday) which is stated to be the natal star of the donor.
Another record in Tamil dated A.D. 1118 from the same place states that he remitted "bedikkaval" taxes on the village Mudikondechola-chaturvedimangalam, an agarastriction village in the Seungunra-nadu on the northern bank of the Pennar in Vanakoppadi, a sub-division of Rajendravelamdu. An inscription in Sanskrit from the same place dated A.D. 1118 states that one Chediyaraya son of Harasura remitted the taxes avaniyattam due on Mudikondechola-chaturvedimangalam.

Since both the records mentioned above are dated in the same year and are found engraved in the same place and refer to remission of taxes at Mudikondechola-chaturvedimangalam we may infer that the names Namurruvan Malaiyan and Chediyaraya refer to one and the same person. Harasura described as the father of Chediyaraya, may be identified with Satirap Namurruvan.

The importance of the Tamil record mentioned above lies in the fact that Namurruvan Malaiyan had the power to remit taxes in a village situated in Seungunra-nadu in Vanakoppadi thereby suggesting that the Malayamap of Kiliyur were in possession of territory as early as A.D. 1118.
Another inscription of Kulötturige I dated in the same year (A.D.1118) from Heyvanai states that one Rajendrachola-chediyarayan set up an image of Kuttāqunādeva (Nāṭarāja) at Tirunelveni. Since Nāmūruvan Malaiyan also had the title Rajendrachola Chediyarayan and the date of the record falls in A.D.1118, Rajendrachola Chediyarayan of this record may be identified with Nāmūruvan Malaiyan.

It is learnt from a record of Vikramachola dated A.D.1133 from Siddhalingamadom that Nāmūruvan Malaiyan had a daughter called Nāvandai and she was the wife of one Rāman Sūriyan alias Malayakularayan. She is said to have built the shrine of the goddess at Siddhalingamadom. Sūryadevi alias Nīgaratvañcheyadēl said to be the mother of Nāvandai may be identified with Sūryadevi alias Nīgaratvañcheyadēl described as the wife (agamudaiyēl) of Nāmūruvan Malaiyan alias Rajendrachola Chediyarayan, in a record dated A.D.1106 from the same village. Eventhough the chiefs who controlled Tirukkōyilūr and the chiefs who call themselves as
Malaiyakukayans bore the title Malaiyamān of Kāli-
yūr, the exact relationship between these two families
is not clear. Hence the latter is treated as members
of a separate branch, as they had matrimonial connect-
ions with the Namūruvān's family. A tentative gene-
alogy of this family of Malaiukukayas and their his-
tory are detailed separately in the sequel.

One Malaiyan Mollan mentioned as a donor in
the inscriptions from Neyvanai and Tiruninrankonrai
was probably a son of Namūruvān Malaiyan. These re-
cords are dated A.D. 1130 and A.D. 1134 respectively.
We do not find the records of Namūruvān Malayam or
his son Malaiyan Mollan between A.D. 1118 and A.D. 1130.

Periya Udaiyan Vikramachōla Chādiyarān (A.D. 1123–1137)

As stated earlier, the records mentioning
the Śādīraṇ family members are not found between
A.D. 1118 and 1130. Since we notice from the epigraphs
from Tirukkōyilūr and the surrounding region the name
of Periya Udaiyan Vikramachōla Chādiyarān after A.D.
1123, we may infer that Tirukkōyilūr region formerly
controlled by Śādīraṇ family came under the sway of this
chief, sometime during the period A.D. 1113 to 1130.
The circumstances under which this happened are obscure. Probably Nānūruvan Malaiyaṉ's son Malaiyaṉ Nallaṉ was a weakling or too young in age when Periya Uḍaiyāṉ came to occupy Tirukkōyilūr.

The earliest reference to the family of Periya Uḍaiyāṉ is found in a record of Kulottunga I from Tirukkōyilūr dated in his sixth year. It records a gift of a village called Kriyur with all the revenue there for the worship and services to the deity at Tirukkōyilūr by Malaiyamaṉ Periya Uḍaiyāṉ alias Rājarāja Chēdiyarēyā. Since the epigraphy begins with the prasasti pugalāṇa, it evidently belongs to Kulottunga I, though the title 'Rājarāja Chēdiyarēyā' of the chief is rather puzzling. The date of the record would then fall in A.D.1076.

We do not find any other record of this chief or of his successors until we come to A.D.1123, Periya Uḍaiyāṉ alias Vikramachola Chēdiyarēyā mentioned in the record dated A.D.1123 may be a descendant of Periya Uḍaiyāṉ alias Rājarāja Chēdiyarēyā. It is not possible to determine the relationship between the families of Śadiraṅ and Periya Uḍaiyāṉ.
An inscription of Vikramachāla from Tirukkōiyilūr dated A.D.1123 registers a gift by one Kiliyur Malayamān Vikramachāla Chēdiyarāyan. The above chief figures in another record of the same king from Neyvānd dated A.D.1126. Vikramachāla Chēdiyarāyan exempted the taxes due to him on lands donated by Appattēn alias Piridigamgaṇ of Nēpadambāṇi in Penāla-nāqu to the temple of Tiruvigaikaṇi Alvar at Tirukkōiyilūr for feeding the śrīvaiśnava. Vikramachāla's record from Tirukkōiyilūr furnishing this information is dated in Mina, śrī, pratama and Navati corresponding to A.D.1133, March 9th. Periya Udaiyei Vikramachāla Chēdiyarāyan's wife Uttaṃchāla figures in a record of Kurottunga II dated A.D.1137 from Tirukkōiyilūr. She is said to be the daughter of Vadakari Udaiyei and is stated to have constructed the kitchen in the temple of Thiruvirattēn at Tirukkōiyilūr. The name 'Vadakari Udaiyei' of the father-in-law of Vikramachāla Chēdiyarāyan, sounds like a title a probably borne by the former by virtue of his control over the northern bank (vadakarai) of the river Penner in Vēna-
The above record also refers to Vikramachola Chédiyarayan's son, Vikramachola Kövalarayan. We have no other information about his son.

**Periya Udaiyan Kulottungachóla Chédiyarayan** (A.D. 1133-1143)

Periya Udaiyan Vikramachola Chédiyarayan was probably succeeded by one Periya Udaiyan Kulottungachóla Chédiyarayan. The exact relationship between these two chieftains is not clear. One may identify both of them with the same person since it is possible that the same chief may have adopted the title Vikramachola Chédiyarayan when Vikramachola was ruling and changed it afterwards to Kulottungachóla Chédiyarayan when Kulottunga III came to power. Instances of this kind are not wanting. However, they are treated as brothers here since we come across such names among the brothers in this family in its subsequent history. For instance, among the members of this family, the sons of Periya Udaiyan Irayuran alias Rájaraja Chédiyarayan were called Periya Udaiyan alias Rájaraja Chédiyarayan and Periya Udaiyan alias Rájaraja Kövalarayan. Obviously the
titles Chēdiyarāyaṇa and Kōvalarāyaṇa were adopted to make a distinction between them. The only difference in the analogy is that the names of overlords is the same in the latter (mentioned) example while it differs in the former.

The earliest record referring to Periya Uḍaiyāṇa alias Kūlottuṅgachōla Chēdiyarāyaṇa is dated in A.D.1138. This epigraph from Tirukkōyilūr records a gift of land made at the request of Malaiyaṁ Malaiyaṁ Malaiyaṁ alias Kūlottuṅgachōla Chēdiyarāyaṇa. A record of Kūlottuṅga from Totti dated A.D.1139 states that Malaiyaṁ Periyaṁ alias Kūlottuṅgachōla Chēdiyarāyaṇa remitted the āyam and pādikāval taxes on the lands gifted by him to the Tiruvīdaikali Māyā temple at Tirukkōyilūr. Kūlottuṅga's epigraph dated A.D.1149 from Tirukkōyilūr records a gift of land for offerings and feeding śrīvaṁcava pilgrims by Malaiyaṁ Periya Uḍaiyāṇa alias Kūlottuṅgachōla Chēdiyarāyaṇa. Another record dated A.D.1143 from the same place refers to a similar gift made to cover up the shortage in the previous gift made by the chief mentioned in a
record of A.D. 1140. A record of Kulottunga II dated A.D. 1142 from Arakananda allur states that Attimallan Edirilichola Vankovaraiaen was the son of Malaiyan Malaiyanen alias Kulottungachola Chediyarayan. Malaiyan Malaiyanen and Malaiyanen Periyen may be treated as slight variations in the name of Malaiyanen Periya Udaiy en alias Kulottungachola Chediyarayan and both records may thus be assigned to the one and the same chief. The last known date of this chief happens to be A.D. 1143.

The epigraphs referring to Attimallan Edirilichola Vankovaraiaen and his possible descendants indicate that they were not in possession of Tirukkuylur. Hence they are treated as belonging to a collateral branch and an account of them is given separately.

We come across a record from Ramangiyur referring to the third year of Kulottunga. It registers the remission of certain specified taxes on the devadana lands belonging to the temple by Malaiyan Periya Udaiyan alias Edirilichola Vankovaraiaen. Since the title Edirilichola was borne by Kulottunga II, the Kulottunga of the Ramangiyur record may
be identified with Kulottunga II whose third
year would fall in A.D. 1136. The proximity of the
date of this record may be taken as a clue to iden-
tify Malaiyan Periya Udayar alias Edirlichola
Vankavarayan with Periya Udayar Kulottungachola
Chediyarayan. Perhaps such an identification may
explain the title Edirlichola Vankularayan found
added to the name of Attimallan who is said to be
a son of Kulottungachola Chediyarayan. But we do
not have any other confirmatory evidence in this
regard to ascertain the above identification.

Yet another inscription37 from the same
place poses a problem with regard to the identity
of a chief who probably belonged to this family.
It is an inscription of Kulottunga (unidentified)
dated in his second year and states that Attimallan
alias Vikramachola Vankularayan set up an image of
the goddess at that place and remitted taxes on the
devadana lends for providing offerings to the deity.
The Chola king Kulottunga may in all probability be
identified with Kulottunga II for only in his period
this family of chiefs assumed the title Vankularayan.
probably indicating their sway over the Vēnako-
ppāḍī. The name Vikramachāla assumed by this chief
indicate that he was born during the reign period
of Chōla king Vikramachāla, a predecessor of Kalē-
ttuniga II or more likely he had assumed the chief-
taincy during the period of rule of Vikramachāla.
The chief Attimallan alias Vikramachāla Chēdiyarāyaṇ
might have been a contemporary of Kalēttuniga Chēla
Chēdiyarāyaṇ. In the present state of our knowle-
dge his position in the genealogy of the Mālaya-
māns of Kiliyur is not easy to ascertain. Periya
Uḍaiyāṇ alias Kulēttunigachāla Chēdiyarāyaṇ appears
to have been succeeded by one Periya Uḍaiyāṇ Iraiyya-
āraṇ alias Rājarāja Chēdiyarāyaṇ.

Pēriya Uḍaiyāṇ Iraiyyāraṇ alias
Rājarāja Chēdiyarāyaṇ

The relationship between Periya Uḍaiyāṇ
Kulēttunigachāla Chēdiyarāyaṇ and Periya Uḍaiyāṇ Irai-
yāraṇ Rājarāja Chēdiyarāyaṇ is not clear from the
epigraphs. We have seen that Attimallan Ādillichāla
Vēnako-versiyan identified elsewhere with Periya
Uḍaiyāṇ Attimallan alias Kulēttunigachāla Chēdiyarāyaṇ
is also stated to be a son of Periya Uḍaiyāṇ alias
Kulottungachola Chediyarayan. Since Periya Udaiyan Iraiyuran alias Rajaraja Chediyarayan also has the patronymic Periya Udaiyan in his name, we may take him as the other son of Periya Udaiyan alias Kulottungachola Chediyarayan.

Iraiyuran Rajaraja Chediyarayan may have come to power in A.D. 1140. A record of Kulottunga II from Tirukkoilyur dated A.D. 1140 registers exemption of sirupadikaval taxes by Sarrukkudaiyan Iraiyuran alias Rajaraja Chediyarayan. Yet another record from the same place dated in the 12th year of a king refers to the tax-free gift of land by Periya Udaiyan Iraiyuran alias Rajaraja Chediyarayan. The king mentioned above may be identified with Kulottunga II whose 12th regnal year would fall in A.D. 1145. The Kiliyur Malaiyaman Rajaraja Chediyarayan who gave 4000 velli of land as tirum endevilekkulam for perpetual lamps may be identified with Iraiyuran alias Rajaraja Chediyarayan who gave tax-free gift of land on the uttarayana (northern solstice) day for the welfare of his father and himself. The king mentioned as Rajaraja-dēva in the above records may be identified with
Rājarāja II whose second year would fall in
A.D. 1148. In A.D. 1165 this chief is said to
have given a gift for rearing a garden called
Chirrukkaḷadān tirumendavanam to the god Tiruvi-
ḍeikali Emberumāṇ and further gift of land for the
maintenance of two gardeners required for the pur-
pose. Rājadhirāja's record from Arakandannallūr
dated A.D. 1171 refers to gift of taxes leviable
from Kolliyur by Periya Udaiyān Iraiuyān Sannu-
kkadān Rājarāja Chēdiyaṭāya, for the conduct
of a festival on the Tiruvādirai day in the month of
Aippāḷ instituted by him in the temple at Tiruvārai-
yannallūr (Arakand annallūr). The prefix Periya Udai-
yān refers to the chief's father Kulottuṅgaḥāla
Chēdiyaṭāya who was Periya Udaiyān. Sannukkaḷadān
(he who does not yield) is said to be a title.
If it is so, the correct reading of Chirrukkaḷadān
tirumendavanam mentioned in the record dated A.D. 1165
may be Sannukkaḷadān tirumendavanam evidently named
after the title of the chief Iraiuyān. It is learnt
from another record from the same place that he
had another title Iraiuyānayān i.e., the chief of the
Vanatias, Rajaghireja's record from Tirukkovilur dated A.D. 1172 mentions the names of Atimallan Chokkapperumal alias Rajagambhira Chevyarayan and Periya Uipiyar Iraiurun alias Raja Chevayarayan and states that the latter chief gave a gift of land as tax-free Āśāvadiṇa for daily offerings to the deity of Tiruvīdaiρi Amberumān. Another record dated in the same year from Aerakandanallur refers to gift of taxes leviable from Kolliyur for conducting a festival instituted in the temple at that place. The former mentioned chief seems to be a descendant of Atimallan Edirilichēla Vēnakovaram of the same family. Iraiurun alias Rajaraja Chevayarayan is said to have constructed the śrīmandapa at Aerakandanallur temple. It is learnt that Bhūmalvi, daughter of Ponparappin Vēnakovaraman was his wife. Bhūmalvi was known as Bhūmalvā also. Bhūmalvi dug a tank in her name reclaimed some lands and made a gift of them for the midnight service to the deity in the Aerakandanallur temple. Iraiurun alias Rajaraja Chevayarayan's rule may have come to an end by A.D. 1172.
Periya Udaiyan alias Raja Chediyarayan (A.D.1170-1205)

Iraiyan alias Raja Chediyarayan and his son Periya Udaiyan alias Raja Chediyarayan appear to have ruled conjointly for three years from A.D.1170 to A.D.1172. However there are two epigraphs one from Kollur and another from Arakanadannalur which pose a problem with regard to the above suggestion. The record from Kollur belongs to the reign of Raja Chediyarayan II (A.D.1170) and states that Raja Chediyarayan exempted all the taxes except those that were in vogue in his father's lifetime. Another record of the same king from Arakanadannalur dated A.D.1172 registers remission of taxes which had been newly imposed by Kiljayam (Malaian) Periya Udaiyan Raja Chediyarayan in Vankoppanadu, Chegunnadamadu and Milaju other than those in vogue in the time of his father. The Phrasology of the summaries of the inscriptions used in the Kollur and Arakanadannalur epigraphs indicate that the father of Periya Udaiyan alias Raja Chediyarayan was not alive by A.D.1170. However it was not
so since we know from Arakandalur epigraphs that Periya Udaiyan alias Rajaraja Chediyarayan, the father of Iraiyan Periya Udaiyan alias Rajaraja Chediyarayan was alive till A.D. 1172. Hence we may say that the father associated his son in administering the territory from about A.D. 1170 and the later was the de-facto ruler.

Periya Udaiyan alias Rajaraja Chediyarayan figures in eleven epigraphs dates respectively A.D. 1170, 1171, 1172, 1176, 1181, 1182, 1191, 1193, 1198, 1199 and 1205. A persual of these records indicate that Periya Udaiyan alias Rajaraja Chediyarayan was fairly powerful. Iraiyan Periya Udaiyan alias Rajaraja Kovalarayan figuring in the record dated A.D. 1171 from Tirukkovilur was evidently his brother, since they are stated to be the sons of Iraiyan alias Rajaraja Chediyarayan. The brothers are said to have given some land and gift for worship and services to four images set up by Rajaraja Chediyarayan. The identity of the donor of the images is not known.
An epigraph of Rājarāja II dated A.D. 1176 also from Tirukkoilūr states that in response to the request of Rājarāja Chēdiyarāyān, the king, through Pellevarājān, made a tax-free gift of 2½ vell of dry land in Tirukkoilūr and Kīranār to supplement an earlier donation made for offerings and daily worship to the god Tiruvīdakāli Abīr. Rājarāja Chēdiyarāyān mentioned above may be identified with the ruling chief Periya Uṣiyān alias Rājarāja Chēdiyarāyān. The earlier donation mentioned in the above epigraph probably refers to the gift of land as tax-free dōvedāna for offerings to the deity of Tiruvīdakāli Abīrumin at Tirukkoilūr alias Madurāntaka-chaturvedimānigal, made by his father Irsiyurān alias Rājarāja Chēdiyarāyān in A.D. 1172.

Periya Uṣiyān alias Rājarāja Chēdiyarāyān ordered one Varniya Malaiyamān to present 633 valli of land for the maintenance of Tiruvāraṅgattumudanār of Mōngirikādi for cultivating a flower garden called Katakkatūkkāndan in the Trivikrama temple at Tirukkoilūr in A.D. 1181. The chief's wife was one Kudi Uyyavandā, grand-daughter of
In the reign of Rajēdhāraja II this chief exempted Perumadikōval taxes leviable from Kollur village for the expenses connected with the Appāritirūmal instituted at Arakandānallur by her. This chief and his brother gave some lands as gift to the Trivikrama shrine at Tirukkōyilur for the expenses of feeding the Ārivaishnavas who came to worship the god on two festival days in the Chitramēli Matha in the temple and on certain other festival days.

Kulottunga’s epigraph dated A.D. 1193 records redemption of some land from being irangal by Iraiur Periya Udaiyān and Nāṇ Akārasūra Vīra Rājendrā Chōdiyarāyān.

Periya Udaiyān aḷḷa Rājōraja Chōdiyarāyān entered into a series of political alliances with other chiefs in the surrounding region and they are dated A.D. 1191, 1196 and 1205 in addition to one undated record registering an alliance. These political alliances had their bearing on the history of the family of Malaiyamāṇs of
Kiliyur and are discussed in the end of the chapter. The last known date of this chief falls in A.D. 1205.

Periya Udaiyan Rajaraja Chediyarayan’s brother Periya Udaiyan Rajaraja Kovelarayan is mentioned in some epigraphs of Rajahiraja II and his successor Kulottunga III. The records are dated A.D. 1171, 1181, 1182, 1183, 1200 and 1206. Rajahiraja’s epigraph from Tirukkoilur dated A.D. 1171 records a gift of land given by him and his brother. Kulottunga’s inscription dated in his third year (A.D. 1181) from the Attipakkam village states that this chief dug a pond in that place. It is also learnt from this record that he had the title Pallavayuda Pallavarayyan. A record of Kulottunga III dated A.D. 1182 from Tirukkoilur registers a gift given by him along with his brother. His father Periya Udaiyan Iraiyan alias Rajaraja Chediyarayan is mentioned in the Attipakkam inscription mentioned above and also in two records from Arakandesallur. The Arakandesallur records are dated A.D. 1183 and 1200 respectively. He is said to have dug channels
in the name of his mother Bhūmalivar for irrigating lands in Kolliyur, Pālur, Puttūr etc. He is also mentioned in an epigraph of Kulottunga III dated A.D. 1206 from Kugaiyur.

**Surriyan Maravan Surriyan alias Malayakularayan**

As indicated earlier, a branch of Malayamāṇis of Kiliyur with the distinct title 'Malaiyakularayan' appear in the Milāku region from the reign of Kulottunga I. Tirukōyilūr record of Kulottunga I dated A.D. 1080 records a gift by Surriyan Maravan Surriyan alias Malayakularayan, a Malayamāṇ of Kiliyur on behalf of Sadiran Malayamāṇ alias Rajendrachola Malayamāṇ. Yet another record dated A.D. 1030 from the same place records a gift made on behalf of the later mentioned chief by Kiliyur Malayamāṇ Surriyan Sāvanasahāyan alias Malayakularayan. The Tirumānallūr record of Kulottunga I dated A.D. 1080 refers to the gift made by Malayamāṇ Surriyan Bhāmāṇ Sahāyan alias Malayakularayan on behalf of Malayamāṇ Rajendrachola Malayamāṇ.

We have already pointed out the place occupied by Sadiran Malayamāṇ alias Rajendrachola...
Ohediyaraysn in the family of Sadiran. It is difficult to identify the donor Surriyan Maovon. Surriyan alias Malayakulerayan mentioned in the first record with the donors figuring in other two records since the names differ from one another. The relationship between Sadiran Malaiyan alias Rajendrachola Chadiyarayan and Surriyan Maovon Surriyan alias Malayakulerayan is not clear, eventhough they belonged to the family of Malaiyamans of Kiliyur. However we notice that a later member of Malayakulerayan family marries the daughter of the descendend of Sadiran.

**Surriyan Raman alias Rajendrachola Malayakulerayan**

We do not hear anything about Surriyan Maovon Surriyan alias Malayakulerayan after A.D.1080. A record of Vikramachola from Kilevanesvar dated A.D.1127 refers to the remission of taxes in favour of seven temples by Surriyan Raman alias Rajendrachola Malayakulerayan. The patronymic Surriyan in his name suggests that he may be the son of the former.
Since the Elavanasūr epigraph refers to the remission of taxes, it is evident that these chiefs have acquired some power between A.D. 1080 and A.D. 1127. It is also observed that most of the epigraphs mentioning the names of this family of Malaiyamāns of Kiliyur are from Elavanasūr. Probably the sphere of activity of these chiefs centered around Elavanasūr.

Rāman Sūrriyaṇ alias Rajendrachöla Malaiyakularāyan

Sūrriyaṇ Rāman appears to have been succeeded by one Rāman Sūrriyaṇ alias Rājendrachöla Malaiyakularāyan. Rāman Sūrriyaṇ was probably a son of Sūrriyaṇ Rāman alias Rājendrachöla Malaiyakularāyan.

As observed earlier we have evidence to prove that the family of Malaiyakularāyan and the family of Sādiraṇ had matrimonial alliance. A record of Vikramachöla from Siddhalingamadām dated A.D. 1133 refers to a gift of land to the shrine of the goddess by Ālevandai, wife of Rāman Sūrriyaṇ alias Rājendrachöla Malaiyakularāyan. The record refers to that
Jlavandai as the daughter of Nāmīruvēn Malaiyēn alias Rājendrachōla Chadiyarēyen and she is said to have built the shrine of the goddess for the merit of her mother Sūriyēvēi alias Hīrē-taveti-cheydēl.

Periya Udayēn Mēṛēṟēn alias Rējēṟōja Malaiyakularēyen (A.D.1159–1170)

Rāmēn Sūriyēn alias Rājendrachōla Malaiyakularēyen appears to have been followed by one Periya Udayēn Mēṛēṟēn alias Rējēṟōja Malaiyakularēyen. The relationship between the former and the latter is not clear. It is difficult to explain the prefix Periya Udayēn before this chief's name. The title Rējēṟōja was evidently borne after his overlord, Rējēṟōja II's epigraph dated A.D.1159 registers gift of land at the request of Kiliyur Malaiyēn Periya Udayēn Mēṛēṟēn alias Rējēṟōja Malaiyakularēyen by the king while he was at Ayirattellī. Another record from Parinnal dated in the seventh year (A.D.1170) of Rājēḥi-ṛēja II, successor of Rējēṟōja II registers remission of certain specified taxes (pādkēvaḷ) and the
like on the dévadéna village Barindel for the
daily offering to the God at Elavanasur by Kili-
yúr Malayyan Periya Udayan Mirarr̄ān alias
Rajarāja Malayakularāyan. Nothing is known
about this chief after A.D. 1170.

Sūrīyān Mīarr̄ān alias Rājāraja
Malayakularāyan (A.D. 1184-1191)

Sūrīyān Mīrr̄ān who figures as a donor
in a record of Kālottunga III from Elavanasur
dated Monday, 16th January A.D. 1184 is probably
a descendant of Rāma Sūrīyān alias Rājendrachola
Malayakularāyan (A.D. 1133) Sūrīyadēvan Mīrōṭrān.
alias Rājarāja Malayakularāyan mentioned in a record
dated A.D. 1184 from the same place may be identified
with Sūrīyān Mīrr̄ān alias Rājarāja Malayakularājan. He figures as a donor in records dated
A.D. 1185, 1187, 1191. The above records are
noticed from Tiruvāmānamellur, Siddholingamadam and
Elavanasur respectively. He also figures in an un-
dated record from the last mentioned place. The
Elavanasur record of Kālottunga III (A.D. 1191)
registers a pact between Sūriyadēvan Mīrērān
alias Rājarāja Malaikulerājan and the lord of
Tirukkōvalūr and Rājarājadēvan Poppārannān alias
Kulottungasāhōle Vēnakōversiyēn. The lord of Tiruk-
kōvalūr may be identified with Periya Udaiyān
alias Rājarāja Chēdrāyan. In the same year
(A.D. 1191) Periya Udaiyān alias Rājarāja Chēdr-
yaśēyan entered into a political alliance92 with
Rājarājadēvan Poppārannān alias Kulottungasāhōle
Vēnakōversiyēn of Aragalūr. The undated record93
from Elavanasūr states that the tirumēligai near
the gōpura was constructed by Sūriyān Mīrērān
alias Edirigal Nāyān Rājarāja Malaikulerāyan of
Kilīyūr. Edirigal Nāyān was probably a title of
Sūriyān Mīrērān. We do not know what happened
to the descendants of Sūriyān Mīrērān alias
Rājarāja Malaikulerāyan. Perhaps they were re-
placed94 by the Kāḷaḷa chief Aṭappirandān Rājag-
ambirā Kāḷaḷavērāyan alias Aṭagiya Pallavān Sādum-
perumāl of Kūṭalūr.
Attimalan Edirlichola Vankovaraiyan

We have already seen that Kulottunga-cholarchediyarayan had a son named Attimalan Edirlichola Vankovaraiyan. As we do not come across this chief and his descendants in the epigraphs at Tirukkoilur proper and find the names of some other chiefs they are dealt within these pages separately. This family which is closely connected with the main branch of Maleyamans of Kiliyur which controlled Tirukkoilur maintained cordial relations with them. They appeared to have administered the territory north of Tirukkoilur, probably with Arekapandalamullur as their base. We find a member of this family donating in the Tirukkoilur temple. The earliest member, in whose time the family branched off from the Pariya Udaiyar family of Maleyamans of Kiliyur was Attimalan Edirlichola Vankovaraiyan.

The earliest reference to Attimalan Edirlichola Vankovaraiyan is noticed in a record dated Tuesday, the 24th of March, A.D. 1142. He is
stated to have made a tax-free gift of land Kannanendal in Devanur for the daily worship of goddess Palliyarasai Nachchiyar consecrated by his father Malayar Malaiyam alias Kulottungachola Chadhiyarayan of Kiliyur in the temple of Oppurvarumilada Nayyavar et Timuvaraiyinallur alias Aryasolomallur (Arakan- damallur) in Udikkatu-nadu. However, a record of Kulottunga II from the same place dated in his eleventh year (A.D. 1144) explicitly states that this chief Attimellen alias Edirilichola Venakulareiyen made a gift of land in Kannanendal alias Nachchiyarendal to the same goddess i.e., Palliyarasai Nachchiyar consecrated by himself. It is possible that the image Palliyarasai Nachchiyar consecrated by Kulottungachola Chadhiyarayan was reconsecrated, two years later, by his son Attimellen for some reason not known to us now.

Attimellen’s title Edirilichola Venakulareiyen is interesting and significant. We know that Edirilichola was the title of Kulottunga II, his overlord. Since Attimellen also bore the title Venakovareiyen, it is likely that his authority
extended over Vanakoppadi. This inference is justified by the details found in a later record which states that Vanakoppadi was under the control of the Malaiyamans of Kiliyur.

Periya Udaiyan Attimallan alias Kulottungachola Chediyarayan who gave a tax-free gift of land to the temple at Perumbunam in the fifteenth year of Kulottunga II (A.D. 1148) and Attimallan Edirlichola Vanakulareiyam are probably one and the same person. We have identified elsewhere, Malaiyam alias Kulottungachola Chediyarayan who is said to be the father of Attimallan alias Edirlichola Vanakulareiyam with Periya Udaiyan alias Kulottungachola Chediyarayan. The prefix Periya Udaiyan found in the name of Periya Udaiyan Attimallan refers to his father and the alias Kulottungachola Chediyarayan to his overlord.

Attimallan Chokkapperumal Rējagambhiya Chediyarayan (A.D. 1158-1178)

Attimallan Edirlichola Vanakulareiyam was followed by one Attimallan Chokkapperumal Rējagambhiya Chediyarayan. Chokkapperumal was perhaps a
...son of Attimallem. Attichokkan (abbreviated form of Attimallan Chokkapperumal) Rājagambhirā Chōdiyāraṇam figuring in a record of ninth year of a Rājarājadēva from Tiruminārkōṅrapal may be identified with Attimallem Chokkapperumal āliś Rājagambhira Chōdiyāraṇam of Kālyur mentioned in the nineteenth year record of the same king from Siddhalingamadam. The same chief donated some land and rendered them tax free during the period of Rājāhirāja II, successor of Rājarāja II as is clear from an epigraph of A.D.1168 from Tirukkoṭiyur. Hence, we may surmise that the overlord of this chief, in the two records of the ninth and nineteenth years, was Rājarāja II. Moreover Rājagambhirā was the title of Rājarāja II. So, the date of Tiruminārkōṅrapal and Siddhalingamadam records may be placed in A.D.1155 and 1165 respectively. Attimallem Chokkapperumal is found mentioned along with Periya Udaiya Iraiyūṟṟ āliś Rājarāja Chōdiyāraṇam of Kālyur in a record of Rājāhirāja from Tirukkoṭiyur dated A.D.1172. We do not come across any reference to this chief after A.D.1172.
Chokkappurumal Ponparappinān Rājagambhirā
Chēdiyarāyaṇa (A.D.1184)

Chokkappurumal Ponparappinān Rājagambhirā
Chēdiyarāyaṇa mentioned in two records of Virarājendracholadeva dated in his sixth year from Siddha-
ingemadam was perhaps a descendant of Attimallen Chokkappurumal since Virarājendracholadeva was ano-
er name of Kulottunga III. This chief may be taken
to have flourished during his reign. Hence the date of this Siddhalingsmadam record would fall A.D.1184.
We have no other information about this chief after
the above date.

Magiyenayen Ākārasūra alias Rājagambhirā
Chēdiyarāyaṇ (A.D.1192-1205)

Magiyenayen Ākārasūra alias Rājagambhirā
Chēdiyarāyaṇ figuring in the records of Kulottunga III
from Jambai (A.D.1192 and 1201), Tiruvannamalai
(A.D.1197 and 1205) and Arcavandallur (A.D.1203) may be a descendant of Chokkappurumal alias Rājagam-
bhirā Chēdiyarāyaṇ.
It is learnt from the Tiruvamālai inscription of Kulottunga III (A.D. 1197) that Ilāgiyānēn Akāraṇe, alias Rājagṛhādhe Chēdiyāyana entered into a political alliance with one Kutṭāndevu...pritivigāvar and Malayāmēn Vinaḷ-vēndra, alias Karikālagēla Āḍaiyūr (Āḍaiyūr) Nāḍēl-vār. The contracting parties solemnly vowed to stand by each other in times of danger, each to consider the enemy of the other as his own enemy, to help each other with men and horses whenever necessary and to assist the other in safeguarding his property, honour and territory whenever they were threatened.

From yet another record at Tiruvamālai dated A.D. 1205 it is learnt that the above chief along with other chiefs agreed not to send letters or engage in friendly alliances with Nāḍēl-vār, alias Vēnākōvārāiyān and Kulottungachēla Vēnākōvārāiyān. The alliance was made to reiterate the promise of allegiance to the King and Āḍaiyūr Malayāmēn Periya Uḍaiyān, alias Rājarāja Chēdiyāyana.
We do not come across the name of this chief in epigraphs after A.D. 1205 which incidently happens to be last known date116 of Periya Udaiyén, alias Rōjarēja Chēdiyarēyen of the main branch of the Kiliyūr Malayamēnōs. Ākōrasūraṇ Tīruvannamalai- pperumēl alias Rājagambhīra Chēdiyarēyen figuring in a record of Rōjarēja III dated A.D. 1242, from Tēvādiyēkuppam may be probably a descendant of this family. Rājagambhīra Chēdiyarēyen mentioned in a record117 dated A.D. 1240 from Tīruvannamalai may be identical with Ākōrasūraṇ Tīruvannamalai perumēl alias Rājagambhīra Chēdiyarēyen. Probably he was the last known member of Kiliyūr Malayamēnō family of the line of Bdirilīcchōla Vānakōwarīsēyan alias Kulōttungochōla Chēdiyarēyen.

It is not out of place here to say about a chief, probably of this family, who figures in a record119 of Kulōttunga III dated A.D. 1193. The chief named Nēyen Ākōrasūraṇ Vījarājēndra Chēdiyarēyen figures along with Kiliyūr Malayamēnō Iraiūrēn Periya Udaiyēn of the main branch. Perhaps he
may be the same person as Maṇiyeṇaṇa Jāresuṇaśri Vīrārājendra Chādiyārāyan 120 who entered into a political alliance with Rājarāja Chādiyārāyan (identified with Iraiyyaṇa Periya Uṭṭaiyān of the period). Perhaps this chief Maṇiyeṇaṇa Vīrārājendra Chādiyārāyan was a brother of Maṇiyeṇaṇa Jāresuṇaśri Rājagambara Chādiyārāyan.

Decline of the Malaiyāṁs of Kiliyūr

We have seen above that the Malaiyāṁs of Kiliyūr who shot into fame in the beginning of the reign of Chōla Kulottunga I, remained loyal to the imperial house throughout their period of Chieftaincy. The decline of the Chōlas after the reign of Kulottunga III also marked the decline of the power of the Malaiyāṁs of Kiliyūr. In fact the latter stood by the side of the Chōlas in this critical period and went down along with them.

After the death of Kulottunga III the central authority of the Chōla Kingdom weakened 121. One main factor that led to the decline was the tilt in the balance of power due to the rise of the Hoysālas in the west and the Pāṇḍiyas in the South. These
two kingdoms, ruled over by able monarchs of the times had their own interest in the Chola politics. The second, but more important factor was the coming into prominence of a few subordinate families of the Cholas like the Kaţavarayas, Bēgas, Sambuvarayas, etc., and their subversive activities against the central authority. The reign of Kulottuṅga III, as K.A.Nilekanta Sastri would say "is a remarkable example of the triumph of the personal ability of the monarch against the forces of disruption that were steadily increasing in their number and in the intensity of their action." But the downfall of the Cholas could not be averted.

There were a few Chola subordinates who tried, of course in vain, to defend the weakening imperial authority against those disruptive elements in the kingdom. The Maleiyamāṇs of Kiliyūr were one among them. It has been already stated that Periya Udaya Rājarāja Chēdiyarāyaṇ entered into political alliances with some chiefs of the region. These political alliances are characteristic of
the period of the degeneracy of the Cholas. Such alliances were of a local nature intended to regulate the conduct of the subordinate chiefs towards the emperors and to be beware of the traitors. Though the earliest one of this kind is noticed as early as A.D. 1112 in the reign of Kulottunga I, it was only during the reign of Kulottunga III that these become the order of the day, for nobody seems to have trusted anybody.

Even a perusal of the alliances of the Tirukkoyilur region in which Periya Udayan Rajaraja Chaidyaran figures prominently, would show that among the powerful and resourceful chiefs of the region, the Melaismens of Kiliyur, a certain Karikalchola Aqaiyur Nagalvan, another known as Pandinadhunkondan alias Sambuvarayan and a few others supported the imperial house while the Kadavaryas, some members of the Sambuvaraya family, Bana Nagadeel Nagalvan, etc., were the rebellious chiefs who defied the Chola authority.
It seems Periya Udayan alias Rajaraja Chediyarayan anticipated trouble from the quarters inimical to him and the Chola authority and took steps to strengthen his position by entering into such political alliances with other chiefs of the region who were loyal to the king and had a common cause to share with him.

A record from Aragalur dated A.D. 1191 refers to an alliance between a Malaiyam chief of Tirukkoilur and Rajadévan Ponparappinān alias Kulottunga Vänakövara. This Malaiyam chief may probably be identical with above Periya Udayan alias Rajaraja Chediyarayan.

According to the terms of this alliance, the territory lying to the south of the river Alvinayar (identity not known) was to go to Rajadévan Ponparappinān alias Kulottunga Vänakövara while the country to the north of the same river should go to the Malaiyam of Tirukkoilur. It is further stated therein that they should not act inimically towards one another and they should
jointly serve the king. If any harm was done to one, the other must take it as if it was done to him and render military assistance by sending his chiefs, army and horses.

This alliance incidentally points out that there were frequent intrusions in the territory of one by another, there were common enemies to both of them and the Chōla emperor, since they pledge or reiterate their allegiance to the Chōla overlord. This record also reveals that the Malaiyamans of Kiliyur were no longer in control of Aragālur (Āttūr taluk, Salem district) which earlier formed part of Milādū.

Yet another record from Śelvanāśūr dated in the same year registers a pact between the lord of Tirukkēvalur, Rājarājadēvan Pemperappiniaś ṣalias Kullottungachōla Vēnakōvāriyaś, and Sūryadevan Nīrēran ṣalias Maloyakūrārāyan. The lord of Tirukkēvalur mentioned in a record may be identified with Pariya Udaiyaś ṣalias Rājaraja Chēdiyarōyan, Sūryadevan Nīrēran ṣalias Maloyakūrārāyan, as shown
elsewhere, is a member of the other branch of Malayamans of Kiliyur whose sphere of influence was around Elavanasur.

From another record of Kulottunga III dated A.D. 1198 it is learnt that Periya Udayan alias Rajaraja Chediyarayan strengthened his position further by entering into a political compact with yet another chief Eniyappan Marundai alias Muvendarsayan whose identify is not known. Alagiyanayan Akarasuran alias Virarajendra Chediyarayan with whom he entered into separate alliance possibly around A.D. 1193 was a member of family of Kiliyur Malaymam which was different from one to which Rajaraja Chediyarayan belonged.

In the year A.D. 1205 this chief entered into a political alliance with one Alagiyanayan Akarasuran alias Rajagambhira Chediyarayan as stated in a record of Kulottunga III from Azhakondanallur. Alagiyanayan Akarasuran alias Rajagambhira Chediyarayan may be the brother of Alagiyanayan Akarasuran alias Virarajendra
Chēdiyarāyāna with whom Periya Uḍiyāna alias Rājāraja Chēdiyarāyān entered into a compact earlier.

The Ārakāṇḍanālūr epigraph furnishes some useful information to understand the situation prevailing in the country and also substantiates some statements made earlier regarding the family of Malaiyamāns of Kiliyūr.

An epigraph of Kulottunga III dated A.D. 1205 from Tiruvannāmalai records a promise of allegiance by a confederacy of several chiefs to the king and the Chēdiyarāyādeva. It was agreed not to send letters and engage in friendly alliances with Miṣgarināḷyēṇa alias Vāṇakōvaraiyēṇa and Kulottunga-chōla Vāṇakōvaraiyēṇa. The first para refers to the alliance made among themselves. It is added then that if the two Vāṇakōvaraiyēns and Rājāraja Kāṇa-varaiyēn should perform any act, the other chiefs on the side of Chēdiyarāyēn would march with army and horses against them. It also declares that if they did not act in the said manner, they shall bear the sandals of Vāṇakōvaraiyēn.
Kulottungacholā Vāṇakōvārasiyams mentioned above may be identified with Rājarājadēvan Pempanappinēn alīcu kulottungacholā Vāṇakōvārasiyams who entered into a compact with Periya Usiyan alīcu Rājarāja Chēdiyārāyan in the year A.D.1191. The chief mentioned as Chēdiyārāyan may be identified with Periya Usiyan.

It is also clear from the Siruvāmāmalai record (A.D.1205) mentioned above that Kulottungacholā Vāṇakōvārasiyams who was in friendly terms with Periya Usiyan alīcu Rājarāja Chēdiyārāyan around A.D.1191 has become his enemy by A.D.1205, and joined forces with Rājarāja Kādavārayaṇ, better known as Manarāḷapperumēl. The above record clearly indicates that the Vāṇakōvārasiyars and the Kādavārayaṇs who were till then the subordinates of Kulottunga III had rebelled either independently or conjointly and became the declared enemies of the Chōla overlord. The forces loyal to the Chōla king stood behind the Mālayaṇaṟ of Tirukkōyilūr. A record of Kulottunga III dated A.D.1211 from Tirukkōyilūr registers
remission (probably exemption) of certain taxes from the temple and Tirumadaiyilam for certain services like Tirumānrūchhun and Tirunaraisattam to the temple of Tiruvirattam in Tirukkovalur by Ponparappināṉ Vēṅkōvaraiyāṉ alias Magadēsaṉ Rajarājadēvaṉ of Aragulūr.

Magadēsaṉ being a variant of the title Magadaināḍēlaṉāṉ, we may identify Ponparappināṉ Vēṅkōvaraiyāṉ alias Magadēsaṉ Rajarājadēvaṉ figuring in Tirukkovalur epigraph mentioned above with Magadaināḍēlaṉāṉ alias Vēṅkōvaraiyāṉ against whom Periya Uḍaiyāṉ alias Rājarāja Chēdiyarāṉ entered into an alliance with other chiefs in the year A.D. 1205. Since the Vēṅkōvaraiyāṉ chief is said to have remitted some taxes it is clear that he had succeeded Periya Uḍaiyāṉ alias Rājarāja Chēdiyarāṉ. Even though the later mentioned chief anticipated trouble from the former and tried to prevent it, he appears to have failed miserably and lost Tirukkovalur sometime before A.D. 1211. This Mālysīyaṉ chief was one of the resourceful and loyal subordinates of
Kulottunga III and stood for a noble cause and commanded a brave contingent of vēlakkāra soldiers who vowed not to survive him. As a loyal chieftain of his times, he did what all he could do in defending the prestige of the imperial house of the Chōlas but succumbed to the historical process of deletion. With him disappear the effective rule of the Mālaiyānēs of Kiliyūr.
FOOTNOTES


2. ARE, 1909, no.419.

3. SIT, VII, no.875.

4. *ibid.*, no.879.

5. *ibid.*, no.133.

6. ARE, 1909, no.419.

7. SIT, VII, no.989.

8. ARE, 1908, no.376.


10. ARE, 1909, no.388.


12. *ibid.*, nos. 132 and 133.

13. *ibid.*, 1908, no.375.


15. *ibid.*, no.133.

16. *ibid.*, no.132.
16. ibid., 1908, no. 375.
17. ibid., 1909, no. 401; ibid., part II, para 34.
18. ibid.
19. ibid., no. 388.
20. ibid., no. 401.
21. ibid., 1908, no. 373.
22. ibid., 1939-40, no. 510.
23. SII, VII, no. 674.
23a. It is said that "the title udayan in a personal name seems to indicate that the person has the ownership of some land in the village". See Noboru Karashima, Y. Suhbarsayolu, Toru Netsui, A Concordance of the names in the Cole inscriptions, vol. 1. List of names with related information (1) (Sarovdaya Ilkdiya Prmni, Hodurai, 1978) Appendix-3, p. 114v.
24. ibid., no. 915
25. ARE., 1908, no. 371.
26. ibid., 1921, no. 349.
27. SII., VII, no. 914.
28. ibid.
29. SII., VII, nos. 390, 1021; ARE., 1921, nos. 190, 341. ARE., 1934-35, no. 180; ARE., 1937-38, no. 381.
30. SII., VII, no. 913.
31. ARE., 1936-37, no. 223.
32. SII., VII, no. 136.
33. ibid., no. 919.
34. ARE., 1934-35, no. 125.
35. SII., VII, no. 919.
36. ARE., 1935-36, no. 85.
37. ibid., no. 79.
38. Supra
39 a. ibid., no. 245.
40. SII., VII, no. 917.
41. ARE., 1921, no. 318.
42. ibid., no. 338. The king mentioned here is identified with Rajaraja III in the ARE., 1921, Part II, para 23. It is shown in the discussion on this chief that his rule came to an end by A.D. 1172. Hence it is difficult to assign him a date later than that.
43. ibid., 1934-35, no. 186.
44. ibid., part II, para 23.
This record has been assigned to Irsiyuran Rajaraja Chediyarayan's sons Peiya Va-
diyen Rajaraja Chediyarayan in the genealogical 
table given in the *ARE*, 1934-35, Part II, pere 16.


54. *Ibid*.

55. *Ibid.*, 1921, no. 311.

56. *ARE*, 1934-35, no. 205; *SII*, VII, no. 390; *ARE*, 1934-35, 
no. 190; *Ibid.*, 1921, no. 340, 345, 341; *Ibid.*, 1913, 
no. 163; *Ibid.*, no. 116; *SII*, VII, no. 106.

59. ibid., 1921, no. 340.
60. ibid., no. 315.
61. ibid., 1934-35, no. 204.
62. ibid.,
63. ibid., 1921, no. 341.
64. SIT, VII, no. 922.
65. ANE, 1913, no. 440; ibid., 1937-38, no. 502.
66. ibid., 1934-35, no. 163.
67. ibid., no. 189; ibid., part II, pp. 62-63; SIT, VIII, no. 106.
68. ANE, 1934-35, no. 178.
69. SIT, VIII, no. 106.
70. ibid., VII, no. 890.
71. ANE, 1937-38, no. 381.
72. ibid., 1921, no. 341.
73. ibid., 1934-35, no. 180.
74. SIT, VII, no. 1021.
75. AE., 1918, no. 95.
76. SIR., VII, no. 133.
77. ibid., no. 879.
78. ibid., no. 989.
79. Suora
81. ibid., 1906, no. 177.
82. ibid., 1909, no. 401.
83. ibid., 1906, no. 163.
84. ibid., 1937-38, no. 364.
85. ibid., 1906, no. 158.
86. ibid., 1909, no. 401; ibid., part II, para 24.
87. ibid., 1906, no. 178.
88. SIR., VII, no. 939.
89. AE., 1909, no. 400.
90. ibid., 1937-38, no. 502. The chief figures as a party to a pact and not as a donor in this particular record.
91. ibid., no. 498.
92. *ibid.*, no. 502.

93. *ibid.*, no. 498.

94. *ibid.*, no. 596.


96. *ibid.*, 1921, no. 322.


101. *ibid.*, no. 259.


104. *ibid.*, 1909, no. 411.

105. *ibid.*, 1921, no. 322.


107. *ARE*, 1921, no. 311.

While the Pāṇḍya kingdom was ruled by Māgovarman Sundara Pāṇḍya (I), the Hoysala kingdom was ruled by Vīra Narasimha.
125. ibid., 1913, no. 440.
126. IBES, 1934-35, no. 205; STE., VII, no. 890; 
IBES, 1934-35, no. 190; ibid., 1921, no. 340, 315, 341; 
ibid., 1913, no. 440; ibid., 1937-38, no. 502; 
ibid., 1934-35, no. 163; ibid., no. 116; STE., VII, 
no. 106.
128. ibid., 1934-35, no. 163.
129. ibid., no. 178.
130. ibid., no. 189.
131. STE., VIII, no. 106.
132. IBES, 1913, no. 440.
133. STE., VIII, no. 106.
134. ibid., VII, no. 912.
135. ibid., VIII, no. 106.
136. The date in which Megadēsaṃ Rājarājadēvan of 
Megalūr figure in Tirukkōyilūr epigraph.
137. Good number of epigraphs from Arakōḻamellūr and 
Kollūr refer to the vow taken by the vēsikkēras 
of this chief and states that they will not survive 
their master.