

The singing of *Devaram* hymns by *oduvars* was also followed in other temples of Tamil land, a practice which has come down to modern times.

(7) *Gifts for Lamps in the Temple of Rajarajesvaram*

The lighting arrangements for the Rajarajesvaram received particular attention at the hands of the Emperor. As many as about 160 lamps and torches lit up the campus of the temple and its various shrines; and for providing *ghee* for burning these lamps, the king made extensive grants to shepherds in various parts of the empire for maintaining cows, she-buffaloes and ewes; these shepherds were called upon to deliver into the temple treasury a certain quantity of *ghee* for lamps.

These gifts are covered by two very elaborate inscriptions (SII, II, 63 and 94; 64 and 95). Nos. 63 and 94, which are taken up together first, consist of a list of shepherds who had to supply *ghee* for the temple lamps from a number of cattle, which had been presented to the temple before the twenty-ninth regnal year by the king himself. To each lamp were allotted 96 ewes, or 48 cows or 16 buffaloes, which were assigned to various shepherds (*idaiyar*). They had to supply *ghee* to the treasury of the Lord at the daily rate of one *ulakku* measured by the standard measure known as "*Adavallan*".

The shepherds who resided either in the capital city of Tanjavur or in its vicinity understandably received a large share of these allocations of she-buffaloes, cows and ewes. They

Rajaraja I (ARE 419 of 1929-30) which states that the *tiruvunnaligaiyar* (p.178) agreed to provide offerings to the deity with the income from the land endowed. An inscription of Vira Rajendra Chola Deva records a gift of money to the *aganaligaiyar* (p.179) for a lamp in the temple (ARE 400 of 1929-30). In Attur both these terms are used and they should refer to the Committee in charge of the temple-stores corresponding to the modern term *ugranam*, which receive gifts from the public and are engaged in the work of collecting and distributing various articles of the sacred bath, food offerings to the deities and other items used at the time of worship. They were in charge of the maintenance and proper administration of this department of the temple.

The Government Epigraphist has interpreted the term '*Tiruvunnaligai*' as the main *sanctum* (*mulasthanam* or *garbhagriha*) of the temple. This interpretation has been accepted by some scholars and used in this sense in their publications. In the light of the above clarification, this interpretation of the term does not seem to be valid.

resided in ten streets described as being outside (*purambadi*) Tanjavur, namely, Gandharva-teru, Villigal-teru, Anaik-kaduvarteru, Anaiyatkal-teru, Panmaiayar-teru, Madaippalli-teru, Virasolap-perunteru, Rajavidyadharap-perunteru, Jayangondasolap-perunteru and Surasikhamanip-perunteru and in an eleventh street, called Saliyat-teru (weavers' street), described as being inside the town (*ullalai*). Other shepherds lived in specified bazars (*angadi*) outside the city limits, *viz.*, Tribhuvana-madeviporangadi, Kongalar-angadi and Rajaraja-Brahma-maharajan-angadi; the rest of them lived in quarters outside the city limits in suburbs, which are listed as below: Abhimana-bhushanaterinda-velam, Uyyakkondan-terinda-tirumanjanattar-velam and Arumolideva-terinda-tirupparigalattar-velam. In respect of the shepherds who did not belong to the city, the names of the villages where each of them lived and the districts in which the villages were located are given. Thus, we get excellent material from this record to reconstruct the geographical divisions and the political and administrative arrangements obtaining during the days of Rajaraja I.

In all 2,832 cows, 1,644 ewes and 30 she-buffaloes were entrusted to shepherds in, and in the neighbourhood of, Tanjavur and in the various parts of the empire.

Inscriptions nos. 64 and 95, which are again to be read together contain the details of the cattle given not only by the king himself but also by other donors and those which were represented by funds (in *kasus* and *akkam*) deposited in the temple treasury for the purchase of cattle.

Among the localities mentioned in these two groups of inscriptions, there are some which are common to both, but the following are found in this list (nos. 64 and 95) only: Uttamasiliyar-velam, Panchavan-Madeviyar-velam, Sivadasan-Solai *alias* Rajaraja - Brahma-maharajan-padaividu, Raudra - Mahakalatumadavilagam (named after the temple of Mahakala in the neighbourhood) and Brahmakuttam (also similarly named)—all these being inside the limits of the capital city—and Pandi-velam, which was outside the city limits. Similarly among the districts in the empire which find mention here besides those common

to both the groups of inscriptions are Kshatriya Sikhamani valanadu, Keralantaka valanadu, Vada Konadu and Arumolideva valanadu.

Another interesting aspect of the inscriptions is the light they throw on the circumstances under which some of these donations came to be made, and on the range of people who made these grants, including the king's officers, nobles of the Court, institutions and groups of men for burning lamps in the temple.

INDIVIDUAL DONORS

There are names of 14 military officers of Rajaraja I who would appear to have dreaded the prospect of incurring the displeasure of the king in the event of defeat in the operations at Koli (i.e. Uraiyr, the ancient Chola capital) and to have vowed to put up lamps in the temple in case their fair names were not besmirched. This is indicative of the high standard of efficiency of Rajaraja I's army and the strict code of discipline and conduct enforced on the members of the armed forces. Among these 14 are eight persons with the designations *perundanam* prefixed to their names, *viz.*, Uttarangudaiyan Kon Vidividangan *alias* Villavan Muvendavelan, Marayan Rajarajan, Kandarachchan Pattalagan *alias* Nittavinoda Villuparaiyan, Alatturudaiyan Kalan Kannappan *alias* Rajakesari Muvendavelan, Logamarayan, Rajakesari Muvendavelan (same title as for no.4 above), Vayiri Sangaran and Kovan Tayilaiyan.

Among the others were some *brahmanas* who were presumably royal arbitrators (*naduvirukkai seyda*), two from Kamarasavalli chaturvedimangalam and one from Kadalangudi.

There were other donors whose gifts were spontaneous efforts at acquiring merit. Among them are:

Amudan Tevan *alias* Rajavidyadhara Vilupparaiyan Ulagalandan, Senapati Kuravan Ulagalandan *alias* Rajaraja Maharajan, Adittan Suryan *alias* Tennavan Muvendavelan, the headman of Poygai nadu, Irayiravan Pallavayan *alias* Mummadi-sola Posan of Araisur in Pambuni kurrum, a sub-division of Nittavinoda valanadu and Karayil Eduttapadam, the headman