

References are made to the *Saṅgītaratnākara* and *Śabdaratnāvalī*¹ as well as to the king's remote ancestors among whom there was (1) a Chēra king who bestowed immeasurable quantities of gold on a tailor (*tantuvāya*) who brought a palm-leaf from the god at Madura;² (2) to that Chēra who on being thought of by Sundara when the latter was on his journey to the Kailāsa got up on his horse and reached the mountain and composed a work embodying the greatness of the god;³ and (3) to another who was called Kulaśekhara and who, on hearing the story of the *Rāmāyaṇa*, armed himself with a sword and entered the ocean determined to destroy the vile Rāvaṇa but was brought safely back to the shore by Rāma himself appearing before him.⁴ The first alludes to the story of Bānabhadra's obtaining munificent gifts from the Chēra king Śeraman-Perumāl-Nāyaṇār and the mythical account regarding the composition of the *Tirukkailāya-Jñāna-ulā* which is detailed at the end of the *Ponvanna-ttandādi* attributed to the same early Chēra sovereign.⁵ This Chēra is counted as

1 Commenting on the verse भावो रागश्च तालश्च भारत्या अंशसंभवाः । तदानन्दरसोपेता भारती जयतान्मुदः ॥ these references are made.

2 यद्वंशचैरनुपतिर्मथुरापुरीश-
पत्रार्पणेन कनकं प्रददावसङ्गयम् ।
तत्तुङ्गवायकुलभक्तजनाय भूयात्
स श्रेयसे निखिलराजकुलप्रदीपः ॥

3 कैलासशैलगमने पथि संस्मृतेन
भक्तेन सुन्दरवरेण स चैरभूपः ।
आरुह्य वाहमधिगम्य च शैलमीशे
श्रीसुन्दरेण कथितं चरितं चकार ॥
तद्वंशभूषणमणिस्स तु वञ्चिभूप-
श्रीबालरामकुलशेखरभूमिपालः ।
श्रीपद्मनाभकरुणामवलम्ब्य भूमि-
माचन्द्रतारमवतादगदोऽनवद्यः ॥
श्रीरामभक्तिरसपूर्णमनस्सृतश्री-

4 रामात्मभावसहितस्स गृहीतखड्गः ।
रामायणश्रवणरावणखण्डनेच्छु-
स्सिन्धुं विवेश कुलशेखरभूमिपो यः ॥
तं राघवोऽपि करुणानिधिरेत्य तूर्णं
दत्त्वा करं जलधितीरममुं निनाय ।
दत्त्वा वरं प्रतिदिनं भुवि रङ्गनाथ-
संसेवको मम तु भक्तजनेषु मुख्यः ॥

5 அன்று வெள்ளாளையின் மீதிமையோர் சுற்றணுகுறச்செல்
வன்றெண்டர்பின் பரிமேற் கொண்டு வெள்ளிமலையரன் முன்
சென்றெழிலாதிபுலாவரங்கேற்றிய சேரர்பிரான்
மன்றிடையோடு பொன்வண்ணத் தந்தாதி வழங்கினுவே.