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ARCHEAEOLOGICAL SURVEY OF INDIA

SOUTH INDIAN INSCRIPTIONS

VOLUME XII

THE PALLAVAS

(WITH INTRODUCTORY NOTES IN ENGLISH)

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Rao Bahadur C. R. Krishnamacharlu, B.A.
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PRINTED BY THE SUPERINTENDENT
GOVERNMENT PRESS
MADRAS
1943
Mahendravarman (II) and his queens—Mahabalipuram.

C. E. K. CHARLE.
PREFACE

The inscriptions stored in the office of the Superintendent for Epigraphy from its inception in 1887 up to 1903 have been published in the order of their collection in the South Indian Inscriptions series (Texts), Volumes IV to VIII. Since the wealth of materials contained in these volumes is practically inaccessible to scholars not conversant with South Indian languages, a new scheme has been adopted for publishing the records collected subsequent to 1903 according to dynasties and in a chronological order with prefatory notes in English for each inscription drawing attention to its salient contents.

According to this scheme, Volume IX dealing with Kannada inscriptions from the Madras Presidency and Volume XI with those in the Bombay-Karnatak have so far been published. These represent the early Kanarese dynasties of the South like the Bānas, the Vaidumbas, the Nojamba-Pallavas, the Western Chālukyas, etc. The Telugu inscriptions of the Madras Presidency are under publication in Volume X of the series. The present volume (Volume XII) relating to the Pallavas is the first Tamil publication to be issued under the new scheme. It contains all the Pallava inscriptions collected by the Department from 1904 to 1935 and provides a wide and definite scope for studying the history of this dynasty from original sources. Four appendices and an exhaustive index have been added at the end to facilitate reference. It is hoped that this volume, besides commending itself to the student of South Indian History and Epigraphy, will reach a wider circle of scholars and stimulate their interest in unravelling the rich and ancient heritage of the people of South India in Arts, Letters and Political and Social administration.

OOTACAMUND,
Dated the 27th July 1943.

C. R. KRISHNAMACHARLU,
Government Epigraphist for India.
ADDENDA AND CORRIGENDA.

Page Number Line For Remark

An unpublished inscription from Mathavalam in the Truttani division of the Chittoor district given, in words, the regnal year 41 for Nṛṣatunga.

IX XIV 12 Kathaka-ṇīrapa-pradhanamā

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12 3 briks brick

13 3 lālīkōvā. lai

14 fn. 5 Vijaya Vijaya

16 Text P. 56(.

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20 4 ā. Gopriṣṭhā probably.

55 11 Gopriṣṭhā (later edition) persons in charge.

68 3 Text persons in charge.

63 a person in charge

26 5 Nīrupeermān Nīrupeermān

66 1 Vishnuighramā Vishnuighramā

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78 4 Gopriṣṭhā (Text) Gopriṣṭhā (Text)

83 3 Gopriṣṭhā (Text) Gopriṣṭhā (Text)

92 5 Karmakkīravar Karmakkīravar

94 1 Karmakkīravar Karmakkīravar

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The following abbreviations are used to indicate districts: Ch.: Chingleput; Ct.: Chittoor; Fr.: French India; Gun.: Guntur; Kur.: Kurnool; Nel.: Nellore; N.A.: North Arcot; Pud.: Pudukkottai State; S.A.: South Arcot; Tan.: Tanjore; Tri.: Trichinopoly.

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INTRODUCTION

The present volume comprises 265 inscriptions of the Pallava dynasty copied by the Epigraphical Department from 1904 to 1935. As the records secured prior to 1904 are published in the Epigraphia Indica and the South Indian Inscriptions, the whole material pertaining to this dynasty collected by the Department may now be said to be completely available to scholars. In the preparation of this volume, all the transcripts were carefully checked with their estampages, fresh ones prepared where the old were defective and the originals themselves were examined on the spot in several cases so as to ensure accuracy in the readings of the texts. In this task, I received constant encouragement and guidance from Rao Bahadur C. R. Krishnamachari, Government Epigraphist for India, who, besides placing all the materials concerned at my disposal, assisted me in checking the proof in its several stages and examining in situ some of the more important records. I am also indebted to my colleague Mr. G. V. Srinivasa Rao for valuable suggestions offered by him while reading through the proofs with me and for revising the introduction.

This volume is divided, for the sake of convenience, into two sections, the first comprising the inscriptions of the Pallavas up to the 9th century A.D. and the second, those of two prominent chiefs of the 13th century A.D. who claim to belong to this dynasty.

Though Pallava history has attracted and engaged the attention of scholars for over quarter of a century, there are still many problems awaiting solution. This is especially the case with the first period of Pallava history, viz., the period of copper-plate charters ranging from the middle of the 3rd to the end of the 6th century A.D. The sources for the history of this period being limited, very little is known about its rulers beyond their names. The genealogy of these Pallava sovereigns and the actual duration of their reigns are still unsettled. Whether all the members mentioned in the charters actually ruled as kings is itself doubtful. We, however, get a clearer view of the dynasty during the second period, i.e., the period of stone records extending from the 7th to the 9th century A.D., as the epigraphs are distributed over a wide region with the advantage of some side-lights being thrown from the records of other dynasties.

To the pioneer scholars like Dr. Hultzsch and Rai Bahadur Venkayya, the history of the Pallavas practically stopped with Nandivarman II Pallavamalla, but later researches have helped to trace its continuity till the absorption of the Pallava kingdom by the Cholas in the 9th century A.D. The inscriptions published in this volume contain valuable information for the pursuit of this subject and of the Tamil literature of the period. In the following pages attention is drawn only to the salient features of the reigns of Pallava sovereigns mentioned in these inscriptions.

In one of the explanatory labels appended to the sculptures in the Vaikuntha-Perumal temple at Conjeeveram, Tāṇḍikkopāḍār, pointing to an object, is said to have assured Hiranyavarmana-Mahārāja, that it is not 'the head of an elephant,'

1 As suggested by Rao Bahadur Krishnamachari, this Tāṇḍikkopāḍār (i.e., Tāṇḍikkopāḍa) may, from his name, be taken as being from the village Tāṇḍikkopāḍa mentioned in the early copper-plate grant of Dānādava- man (Ep. Ind., Vol. XVII. p. 228) where it is identified with Tāṇḍikkopāḍa near Guntur. It also figures as a gift-village in a copper-plate grant of Aranmula Raja II of 888 (Ep. Ind., Vol. XXIII, p. 169).

2 *Tattvādī* (Essays), Vol. IV, p. 11, section 1. The wording in the text is --

1 ordi kalpitānu = anu un-mangalapadya
makutangal = ivay eγα Tāṇḍikkopāḍār
Hiranyavarmana-Mahārājanīch choli.
but the crown intended for his son. This passage clearly suggests that the crown offered to the Pallava king was shaped like an elephant's scalp. Such a head-dress has not so far been met with in Indian sculptures, but strangely enough one with an elephant's head complete with proboscis and tusks is found worn by the Bactrian ruler Demetrius on his coins, who probably copied it from Alexander the Great. The close resemblance of the crown offered to Nandivarman Pallavamalla on the occasion of his coronation ceremony to that found for the Bactrian king cannot be a mere accident, but seems to be connected intimately with the question of the foreign origin of the Pallavas.

Simhavishṇu or Avanisimha, the son of Simhavarman and the father of Mahēndravarman I, was the first Pallava monarch who extended his dominions beyond Kāṭchi in the South. He has not left any stone or copper-plate inscriptions, but is known only through the records of his successors. His territory may be said to have extended as far south as the river Kāvērī which is referred to in a record of Mahēndravarman I at Trichinopoly as 'the beloved of the Pallava'. Simhavishṇu must have bequeathed this extensive dominion intact to his son and successor as evidenced by the latter's inscriptions at Trichinopoly (Nos. 8 and 9) and in the Pudukkottai State (Nos. 7 and 7-α). In the Udayāndiram plates of Nandivarman II, Simhavishṇu is said to have been a devout worshipper of Viṣṇu, and this is noteworthy in view of the tradition that his son Mahēndravarman I was at first a Jaina and hostile to the worship of the līṅga was later converted to Śaivism through the influence of Saint Appar.

Pallava stone inscriptions date only from the time of Mahēndravarman I, the originator of rock-cut shrines in South India (No. 12). The majority of his records consist only of his bīrudaś, most of which like Vichitrachitta, Sanhirajajī, Mattavilāsa, Chēlēkakārī and Sātmallēla explain his character, tastes and achievements. His connection with the Telugu country is indicated by such titles as Nīvulēnagamī, Pasaṟamī, Bujaṉalakarī, Pīṣugū, Venuḷāvittu, etc., which are given in his inscriptions at Trichinopoly (No. 8), Pallāvaram (No. 13) and Conjeevaram (No. 14). From No. 9 it is known that the upper rock-cut cave at Trichinopoly was called ' Lalitākāra-Pallavasvāvara-grīham ' and that it was constructed by a Pallava king Lalitākāra, who from the Pallam, Pallāvaram and Śyamaṅgalam records may be identified with Mahēndravarman I himself. His statue is said to have been placed in this cave is not, however, traceable now.

Among the many rock-cut temples that came into existence in the time of Mahēndravarman, the one at Vallam near Chingleput deserves mention. This temple (deṇkulaṃ) is said to have been built by Kandasēna (Skandasēna), the son of Vayantappiriārašar (Vasantapriyarāja), who was a vassal of Mahēndravarman. The names Skandasēna and Skandāṣhīya convey the same meaning, as sēna means 'one having a lord or master'. An inscription from Tirukkalukkunram refers to an original
grant made to the temple of Mūlasthānattu-Perumānādīgal in the village by Skandaśīshya and confirmed by Vatāpikonda Narasiṃgapottarayar, which was afterwards renewed in the 27th year of Rājakōśarivarman. This Skandaśīshya had hitherto been identified with Skandaśīshya, son of Vṛtrārūha of the Sanskrit grants. The temple of Mūlasthānattu-Perumānādīgal may be identified with the Orukal-manḍapa, in the place from a reference made to the former in No. 16 belonging to Vatāpikonda Narasiṃharavarman, and may, from its style, be definitely attributed to the time of Mahēndraravarman I. Thus it seems more probable that Skandaśīshya mentioned in the Tirukkaḷukkuṟṟam inscription is identical with the chief Skandaśīna who excavated the cave at Vallam.\(^1\)

Numbers 17 and 18 which are label inscriptions found over the sculptures of two royal personages at Mahābaliapuram, had been considered to belong to Sīhavishṇu and his son Mahēndraravarman I. But the late Mr. Krishna Sastri identified these statues as representations of Narasiṃhavishṇu (Narasiṃharavarman I) and his father Mahēndraravarman I. Since the Adi-Varāha rock-cut temple, wherein these sculptures are found, is known in a later inscription as 'Paramēsvarā-Mahāvarātha-Vishnuugriha,' it may be presumed that Paramēsvararavarman after whom the cave was called must have completed the work started by his immediate predecessors. Hence it is reasonable to take one of these statues as a representation of Narasiṃhavishṇu as supposed by Mr. Sastri, and the other as that of his son Mahēndraravarman II, the grandfather and father respectively of Paramēsvararavarman I.

All the inscriptions of Paramēsvararavarman (Nos. 19—22) included in the present volume come from Mahābaliapuram. The monuments of his period are not many and this may be accounted for by the fact that his reign was mostly occupied by wars with the Chāḷukyas. The Gaṇēśa temple and the Rāmānuja-manḍapa at Mahābaliapuram and the Siva temple at Kūram are the chief edifices of his reign. Besides the Varāha cave mentioned above, the Dharmarāja-manḍapa at Mahābaliapuram was also, probably, completed by him, as can be judged from the name 'Atyantakāma-Pallavēśvara-grīham' given to it after his surname (No. 21).

During the reign, however, of his son Narasiṃharavarman II Rājasimha, which was comparatively free from any political disturbance, great progress was made in the direction of temple building. Among the monuments that owe their origin to him may be mentioned the Kailāsanātha and the Airavatēśvara temples at Kālichi, the Shore Temple at Mahābaliapuram and the Talaṇpurēśvara temple at Panamalai (No. 29). An interesting tradition connected with the construction of the Kailāsanātha temple is contained in an inscription found therein, which refers to a celestial voice heard by the king. This is evidently an allusion to the story in the Periyapūramāgni wherein it is stated that the Pallava king was directed to postpone the consecration of this temple, so that the Lord might be present elsewhere at a similar ceremony conducted in the mental plane by Saint Pūsālār. Narasiṃha's queen, Rangapatākā also, raised a small shrine in the same temple.\(^6\) In the Kaśāḳḍi plates of Nandivarman Pallavamalla,\(^7\)

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\(^1\) This identification is not quite convincing.—Ed.
\(^3\) In the Udayinirmam plates (S.I.I., Vol. II, p. 370) and the Kūram grant (S.I.I., Vol. I, p. 152), Paramēsvararavarman is stated to be the son of Mahēndraravarman I.
\(^5\) Pāṭalipīṭha-Purāṇam.
Rājāsinha is said to have bestowed his wealth on temples and Brahmins. He is further credited with the construction of the Buddhist vihāra at Negapatinam which is commonly known as ‘China-pagoda. The Tiruppūrūr inscription of the king (No. 27) enumerates his birudus among which may be mentioned Jāvāsāgara, Atirapachanda, Atyantakāma, etc. He was also known as Narasimhasīnu, Kṣhatriyasīnu, and Kṣatrachalēsāṇi. Some of his other epithets such as Vādyasiddhādhara, Abhāyā-Tumburu, and Vīra-Nārada, are indicative of his proficiency in music, while the epithets Śivachūdāmanī and Āgamānusūri explain his devotion to the Śaiva faith and doctrine. The exact period of Narasimha’s reign is not known, but from the reference to the king in the Chinese accounts as Che-li-Na-lo-seng-k’ia-pao-to-pa-mo, i.e., Sri Narasimhapōtavaram in A.D. 720, his rule may be supposed to have extended at least up to this year.

An important event of his reign is the despatch of an embassy from the Pallava court to China apprising the Chinese emperor of the intention of the Pallava monarch to go to war with the Arabs and the Tibetans; Narasimha, further, sent word that he had constructed a temple in honour of the emperor and that he wanted him to give it a name. The reference may be to the Buddhist vihāra at Negapatinam mentioned above. In deference to the wishes of the Pallava monarch a Chinese embassy was sent to South India. The prestige of the Pallavas may be said to have reached its peak in the reign of this king.

There is only a single record of Mahāendravarman III in the volume, which is found on a slab set up in a street at Conjeevaram (No. 31), while his successor Parmacēvara-rāman II is not represented at all. On the latter’s demise without any heir to succeed him, a deputation of his ministers waited on king Hiranyavarman of the collaterall family and represented to him the need for a sovereign to rule their country. Hiranyavarman’s son Nandivarman Pallavamalla who was then a young prince was thereupon chosen to assume the sovereignty. The whole of the previous Pallava history concluding with the coronation of this prince is depicted in sculptures elaborately carved on the walls of the verandah round the garbhagriha of the Vaiṣṇava-perumāl temple at Conjeevaram.

The records of Pallavamalla in the volume range from the 10th (No. 32) to the 65th year of his reign (No. 38). One of the chief events during this period was the destruction of Penkulikkottai mentioned in No. 35 which deserves close study.

Pallavamalla, also called Kṣhatriyamalla and Śrīdhara, revived the practice of quoting regnal years in inscriptions which had been apparently given up by his immediate predecessors. This practice has been greatly helpful in the study of later Pallava
chronology. Like his forefathers, he also added the titles ‘Vijaya’ and ‘Vikrama’ to his name. From his time onwards Tamil came to be the main language used by the Pallavas in their inscriptions, though a few records continued to be in Sanskrit. This language was first adopted by Mahendraavarman I himself in a few records of his (No. 16, fn. 2); but from the time of Paramesvaravarman I, the practice came into vogue of inscribing a part of the record in Sanskrit and the rest in Tamil.¹

Dantivarman, like his father Nandivarman, had a long rule of over 50 years, but very little is known about his reign. His chief queen was the Kadamba princess Aggalaṉṇaithi.² Inscription No. 43, dated in the 51st year, mentions his Chōla subordinate named Ulagsaperumāṅar. Chief among his other subordinates were Vippaṅkāvāraiyar (No. 42), Kaḻuvēṭṭi Muttaraiyar (No. 44) and the Bāṇa chief Vijayaṅḍiya Māvaliṅṅaṅaraiyar.³

The next king represented in the volume is Nandivarman III whose relationship to Dantivarman as son is indicated in the name Danti-Nandivarman given to him in No. 48. Records of Nandivarman II and III are not easily distinguishable one from the other. The title 'Tellāṅṅirindha' (Nos. 56 and 57) known to have been assumed by Nandivarman III from his 12th year ⁴ is helpful in this identification. Since the latest regnal year of the king with this title is the 22nd (No. 58), other records with higher regnal years may have to be assigned to Nandivarman II. Inscriptions of Nandivarman III are found in the region between Tiruvellai (No. 48: Trichinopoly district) and Kunnāḍärkōyil (No. 46: Pudukkottai State) in the south and Kaḻattār (No. 51: Chingleput district) and Guḍilīmallam (Chittoor district) in the north. Some of his subordinates were the Gaṅga Nergetc (b) the Bāṇa Vijayaṅḍiya Māvaliṅṅaṅaraiya⁷ and the chief Chōla-Mahārājā Kumārāṅkuśa (No. 49). The mukha-maṅḍapa of the Śiva temple at Palkonḍa in the North Arcot district (No. 45) and the Viṣṇu temple at Kiḻiyāṅṇur in the South Arcot district (No. 47) were constructed during his reign. No. 59 gives him the surname Kumaramārttāṇḍa. He seems to have been on terms of friendship with the contemporary Pāṇḍya king Varagunā, in one of whose inscriptions he figures as donor (No. 60). This friendship was evidently continued in the time of his successor Nripatungavarman also, as can be seen from an inscription of the latter at Tiruvadi (No. 71).

Nripatunγa was the last great monarch of the family, who ruled over the Pallava dominion extending from Trichinopoly in the south to Conjeeveram in the north. He is said to have assisted a Pāṇḍya king with an army and defeated his enemies on the banks of the river Arichit, i.e., Arasalār flowing near Kumbhakonam.⁸ The Sinnamunṛ plates refer to the victory of king Śrī-Māra Śrīvallabha over the Pallavas among others, at Kiṭamukkil and to his conquest of a certain Māyā-Pāṇḍya. It is possible that the Pallava referred to in these plates was Nripatunγa who should have espoused the cause of the defeated Māyā-Pāṇḍya in an internecine battle for

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¹ Almost all the copper plate records, viz., Kaṇakudī, Tandamottāra, Pattattiruṅṅamallam, Udayendrisa and Vellār-pāliyam are composed both in Sanskrit and Tamil.
⁴ A.R. Nos. 52 of 1839 and 11 of 1899, dated simply in the 10th and 12th regnal respectively and mentioning ‘Tellāṅṅirindha’ Nandi, do not belong to this king.
⁷ Ep. Ind., Vol. XVIII, p. 5 ff.
the Pāṇḍya throne. The Chōlas had not yet by this time risen to the status of an independent power. The matrimonial relationship which existed at this period between the Rāṣṭrakūṭas and the Pallavas secured the latter against any trouble from the former. The Muttaraiyans under Śāttam-Paliyili, the Gangas under Prithvipati I, and the Bāgas under Mahābali-Bāṇavīḍyādhara acknowledged the overlordship of Nripatunga. Towards the close of his reign, however, the Nolambas from the Mysore border made incursions into the Pallava territory, but they seem to have been promptly checked by the Bāgas who were the guardians of this region. Soon after his demise, these vassal chiefs threw off the Pallava yoke and asserted their independence. Pallava supremacy in South India may be said to have come to an end with Nripatunga, though Pallava rule lingered on for two more decades under Aparājita till it finally disappeared with the rise of the Chōlas.

A queen of Nripatunga was Kādaṇavā-Mādeviyār mentioned in No. 64. She was probably different from Vira-Mahādeviyār who performed the kīrāṇacarīhāra and tulabhāra ceremonies (No. 74). The latest regnal year of the king is the 26th. The practice of excavating rock-cut temples seems to have been continued even in the time of Dantivarman and of Nripatunga, since we find such temples at Malaiyadhīppatti and Nārttāmalai (No. 63) which are stated in their inscriptions to have come into existence in the reigns of these kings.

The seals of the Pallava copper plate grants, of which the latest is the Bāhūr plates of Nripatunga, offer an interesting study of the royal emblems of the dynasty. Most of them, on account of their great age, are defaced and worn out. The bull which is known to have been adopted as their līṇchhava is represented prominently on them in relief either in standing or recumbent posture, sometimes accompanied by such auspicious symbols as lamps, chaumra, parasols, etc. Among the margin of the seals is generally found a legend giving the name of the ruler who issued the particular grant. The seals of the Mayilavolū and the Hirahudagalli plates give the label 'Sivakandavarmmanapur.' Those of Tāndantottam and the Veḷarpālaiyam plates are well preserved and may be taken as good examples of later Pallava seals (Plate VII).

On the evidence of the names Nandi-Kampēvara and Nandi-Kamba-chaturvedimangalan found in two records from the North Arcot district, it has been surmised that Kampavarman was the son of Nandivarman III. About 35 inscriptions of this king, ranging in date from the 2nd year of his reign (No. 97) to the 32nd (No. III) have so far been secured; they are found mostly in the Chingleput and North Arcot districts and at Mallām in the Nellore district. The extent of his territory is thus indicated by the provenance of these records.

In the time of Kampavarman, the Bāgas and the chiefs of Pangala-nādu continued to be the feudatories of the Pallavas. The Koḍumbāḷur chiefs of Kō-nādu were also friendly, if not subordinate, to them. An important event of his reign was the battle between the army of Pirudigārāraya (Prithvipati I) and that of the Bāgas headed by a certain Perumagarkkoḍa Kāvidi (No. 101). This chief has been identified.
The next king represented in the volume is Aparājitavarman who bore the surname Rājamārtanda (No. 96). During his reign the Pallava dominion was considerably reduced in extent and covered only portions of the present Saidapet, Ponneri and Conjeeveram taluks of the Chingleput district and the Tiruttani taluk of Chittoor. His queen Madēvi-Adigal is mentioned in No. 91. His latest regnal year is the 18th (No. 95). The temple at Tirutτaçi which was constructed during his time (No. 91) affords a definite landmark in the evolution of Pallava temple architecture. With the death of Aparājita in the battle of Śripurumabiyam about A.D. 880, the Pallava power may be said to have come to an end, and after its disappearance, the Pallava vasals like the Bānas, the Muttaraiyans and the chiefs of Koḻumballur rose to power.

A few other members of the Pallava family also figure at different periods in inscriptions, such as Vayiramāghavarman (Nos. 113 and 114), Chandrādivya (No. 115), Sattī, Skandaśishya and Gopāladēya but their relationship to the main Pallava line is not known. Besides these, there were other chiefs claiming Pallava descent and ruling over different parts of South India. A few inscriptions of about the 10th century A.D. in the Punganur taluk of the Chittoor district mention two such chiefs named Pallava-Dhavaḷa and Pallava-Arasa as ruling over Puli-nādu at this period. Pallava-Dhavaḷa was a subordinate under Prithviśēti II Sembiyān Mahābali-Vaṅgangar-yaṛ who was himself a vassal of the Chōja king Parantaka I. Another important Pallava chief of about the same period in this locality was a certain Paramēśvara Pallavamalla, who, like Nandivarman Pallavamalla of the regular line, bore the titles Sumudraghābhau, Paramēśvara, Kādivēya, etc. He was probably a later member of the family which had settled in this region in the time of Nandivarman II. Another branch of the Pallava family called the Nolamba-Pallava settled in the province called Nolambavādī-32,000, wielding power till about the middle of the 11th century over areas comprising the present Bellary district and portions of Anantapur with the adjoining region in the Mysore State. Inscriptions of the 11th–13th centuries found in the Telugu districts mention some chiefs claiming descent from a certain Trilochana-Pallava, Mukkanti-Pallava or Mukkanti-Kāduveṭṭi. Among the chiefs of the same period in the Tamil country tracing their ancestry to the Pallavas is Tripurāntakadevaṇ Madhumśdandadevāsan, son of Mahāmanḍalēsvāra Tripurāntakadevaṇ, a minister of

1 Epl. Ind., Vol. XXIII, p. 145.
4 No. 105.
11 [A Telugu epigraph in characters of about the 10th century A.D. at Köppappalōḍḍa in the Guntur district mentions a Pallavamalla; S.I.V., Vol. IV, No. 925–86.]
12 [A Mukkanti Kāduveṭṭi is referred to in Saka year 723 and his predecessor was Tripētra Epl. Rep. for 1916, p. 189, para. 56–84.]
13 A.R. No. 297 of 1921.
the Telugu Chōda chief Tikka. This Madhusūdanadeva who was a subordinate of Vijaya-Ganḍagopāla of Nellore belonged to the Bhārdvāja-gōtra and bore the titles Khaṭṭāṅgadeva, Katiśvara-paraghōshana, Vrīshabha-lāṁchana, Kāśīpavanarāūḍhīśvara, Pallava-vakula-tilaka, etc. Another chief with identical titles is Tippārasar Rāhottarāya Nallisiddharasār who was also a subordinate of Vijaya-Ganḍagopāla. Probably distinct from this Vijaya-Ganḍagopāla are two other chiefs (or a chief) of the same name claiming Pallava lineage and mentioned in a record from Tripurāntaka in the Kurnool district and in an inscription from Ātmakir in the Nellore district.

By far the most important among the later chiefs claiming Pallava descent are the Kāḍava rulers Kōpperunjunigadēva I and Kōpperunjunigadēva II. They have left a large number of inscriptions mostly in the North and South Arcot districts and in the Chingleput district and these are included in Section II of the present volume. Though the epithet 'Kāḍava' is not found among the several biruras assumed by Mahendravarman I, Narasinghavarman I and Narasimhavarman II, this epithet along with Pūṇaśīvar and Kāḍuveṣṭī, is invariably used in Tamil literature to denote the Pallava. The relationship of the Kāḍavas to the main line is revealed by an inscription in the Vaikūṭha-Perumal temple at Conjeeveram where the kings of the collateral line of the Pallavas who were descended from Bhīmavarman, the brother of Sīnhabhishu, are called the 'Kāḍavas'. The Pallava king Hiranyavarman is stated to have belonged to the 'Kāḍava-kula' and Nandivarman Pallavamalla is praised as 'one who was born to raise the prestige of the Kāḍava family'.

Besides the term Kāḍava, the surname Kāḍuveṣṭī is also used to denote the Pallavas. A record from Nagar in the Mysore State employs the term Kāḍuveṣṭī as a synonym for all the Pallava kings of Kāṇchi. The earliest reference to the Kāḍuveṣṭī is to be found in the Siragunda stone record of about 480 A.D. The Kāḍuveṣṭīs are largely mentioned in the inscriptions of the Telugu and Kanarese districts, but their connection with the Kāḍavas of the Tamil country is not yet well established.

Kōpperunjunigadēva I is called Kāḍavakula-chūḍāmani (No. 129), Kāṭhakavanamūrtikāman (No. 126), Peṇnaināḍ-udāiyan (No. 125), Anviarāḷappigandāg (No. 124), Alagiya Siyaṇ (No. 128), etc. He claims to belong to Kūṇaḷ in Tīrōmunaippōḷ, which may be identified with the present Cuddalore (Kūṇaḷ Kar) the headquarters of the South Arcot district.

A certain Jīya-Mahṣṭapi is mentioned as the father of Kōpperunjuniga in No. 247. The term Jīya corresponds to the Tamil Siyaṇ meaning 'a lion' (cihna; pkt. siha) and the name 'Alagiya Siyaṇ' should therefore be taken as referring to Jīya-Mahṣṭapi himself. As this Alagiya Siyaṇ is also known as Kōpperunjuniga in No. 128, both the father and the son should have borne the same name (Kōpperunjuniga). The initial
XI date of a Köpperunjīga is fixed at A.D. 1243 from an inscription at Conjeeveram and his latest regnal year is the 36th corresponding to A.D. 1279. I have elsewhere identified Mapavàḷapperumāl who figures as a subordinate of Kulottunga-Chōla III in A.D. 1191 and 1195 with Köpperunjīga. As the interval between A.D. 1191 and 1279 is an unusually long period for the rule of a single chief, we have necessarily to presume the existence of two chiefs of the same name. Three stone records, one found at Viliyannūr in French India, the second at Tiruvanmaiṇallur (No. 170) and the third at Chidambaram (No. 215) settle the question almost conclusively.

The Viliyannūr record is dated in the 6th year of Avaniyalapparindar Köpperunjīgadēvā and refers to the audit of temple accounts for the period commencing from the 37th year of Tribhuvanaviradēvā and ending with the 11th year of Alagiyāṣīyvar (Jiya-Mahipati) Köpperunjīgadēvā. This inscription dated in the 6th year of Köpperunjīgadēvā, by referring to the 11th year of Alagya Śivar Köpperunjīgadēvā, would show that there was an earlier chief of the name Köpperunjīga. The inscription from Tiruvanmaiṇallur records the re-engraving in the 11th year of Avaniyalapparindar Köpperunjīgadēvā, of two inscriptions, one belonging to the reign of Rajarāja II and the other to the 35th year of Tribhuvanaviradēvā or Kulottunga-Chōla III (A.D. 1213), in the latter of which Alagya Pallavan Köpperunjīgadēvā is mentioned, thus indicating the rule of two distinct chiefs of the same name.

A more definite evidence is supplied in No. 215 from Chidambaram. This inscription is dated in the 19th year of Köpperunjīgadēvā and refers to a flower garden called 'Sōkkačchhiyān-kamugu-tirumandaṇavanam' formed at Bhūpālaśumdaḷaśoīanalūr. Towards the end of this inscription it is stated that the officer Sōlakōṅ directed the authorities of the Chidambaram temple to incise this record on the same wall where the original gift of this garden was engraved in the 15th year of PERIYADÉVAR which is a respectful title applied in inscriptions only to a previous monarch by a ruling king or chief. Fortunately this record of the 15th year is found on the very same wall and mentions the same garden 'Sōkkačchhiyān-kamugu-tirumandaṇavanam' and what is more important, the record itself belongs to Sakalabhuvana-chakkavartin Köpperunjīga who can be no other than the Periyadēvar mentioned in the other record. Further, this 'Sōkkačchhiyān-kamugu-tirumandaṇavanam' which

1 A.R. No. 38 of 1890.
4 The late Rai Bahadur Venkayya intuitively suggested the existence of these two chiefs as early as 1906. Swella in the Historical Inscriptions of Southern India accepted, but with reservation, the lead given by his predecessor. This position is also accepted in the new edition of the Myurus Gazetteer (Vol. II, Part II, p. 1221), but a wrong step is taken in taking Sēpākōṅ, Kadava-Kunḍali and Nīladaṇgaiyār as the three sons of Köpperunjīga II. Recently an opinion has been expressed against the theory of two Köpperunjīgades and postulating only one chief in the period from A.D. 1229-1278. The evidence cited above are decisive on the point and go against this opinion.
5 A.R. No. 186 of 1906-37.
6 The figures given in the record is not explicitly stated at the 11th year, but it must be taken as such, for auditing of accounts is always made from year to year, i.e., for whole years and not till a particular date in a month.
7 Only one inscription, though in Ep. Rep. for 1921 it is split up into two records and numbered as 195 and 487 of that year.
8 A.R. No. 1 of 1930-37 is also helpful in this direction. This inscription dated in the 24th year of Rajarāja III, corresponding to A.D. 1240, refers to the seven-storied gīpāra at Chidambaram. The reference must evidently be to the southern gīpāra mentioned in No. 116, because the other gīpāra at Chidambaram was subsequently built in A.D. 1240.
9 In this connection it may also be pointed out that in the Kuloṭṭunga-Chōla-Chōla II is said to have constructed gīpāras with seven stories at Chidambaram. Evidently those do not seem to refer to the outer gīpāras on the four sides of the temple, since other kings claim their construction. There are no inscriptions of Kuloṭṭunga-Chōla II in any of the outer gīpāras at Chidambaram.
10 The reference to the building of the eastern gīpāra alone at Chidambaram and not to the southern gīpāra in No. 247 is significant, because three were constructed by two different chiefs.
11 The word Periyađēvar is used in about a score of inscriptions. Clear distinction is made between Dēvar and Periyađēvar in inscriptions. The ruling king or chief is referred to as Dēvar and his predecessor, as Periyađēvar. Kuloṭṭunga-Chōla III and Rajarāja-Chōla III refer respectively to Rājakulottunga II and Tribhuvanaviradēvā as Periyađēvar (A.R. Nos. 430 of 1922 and 316 of 1940), while Köpperunjīga refers to previous monarchs simply as Kuloṭṭunga-Chōla and Tribhuvanaviradēvā without any respectful qualifying epithets (A.R. Nos. 92 of 1890 and 192 of 1896-37).
is definitely known to have been formed in the 15th year of Periyadēvar is again referred to in a record of the 3rd year of Köpperuṇ'utilga who must be identified with the younger chief. Since both the chiefs are thus known to have borne the same name, their records have to be distinguished from each other only with the help of internal evidence. The astronomical details cited in their inscriptions and the name Alagiyāsvīyana invariably borne by the elder chief are also helpful in this direction.

About the beginning of the 13th century A.D. the Chōla empire became so weak that it had to seek foreign aid to maintain its power. Thus we find the Hoysala kings Vira-Ballāla II, Vira-Narasimha and Sōmēśvara, the Kākatiya Gaṇapati, the Telugu chief Tikkula and later, the Pāṇḍya ruler Jātāvarman Sundara-Pāṇḍya, each styling himself ‘the Estabusher of the Chōla kingdom’. Köpperuṇ'utilga I who was related to the Chōla King by ties of marriage and was an officer under Kulottuṅga-Chōla III till about A.D. 1213 was not slow to take advantage of the situation. He strengthened his position and garnered Śēndamāṅgalam in the present Tirukkoyilur taluk of the South Arcot district, which was thus converted into a military stronghold. His ambition to rise to power first brought him into conflict with the Yādava chief Vira-Narasīṇagadēva, another subordinate of the Chōla king Rājarāja III, with whom he fought a battle at Uratti in A.D. 1222–23. Closely following upon this fight he must have had another engagement with the Hoysala king Vira-Narasimha in A.D. 1224, which evidently made the latter assume the title ‘Estabisher of the Chōla country’ and ‘the destroyer of the demon Kāḍavaraya’. Prior to this engagement the Hoysala king claims to have overrun the land defeating the Magada chief and the Pāṇḍya King and even to have planted a pillar of victory at Rāmēśvaram by Saka 1145 (A.D. 1223–24). The devastation of the Kāḍava territory is explicitly referred to in a record from Tiruvadātturī in the South Arcot district which may be dated in A.D. 1226 and in an unpublished record of Hoysala Somēśvara, dated in the cyclic year Durmukhi (i.e.) A.D. 1236–37.

In A.D. 1229, Narasimha is said to have been ruling from Kaṇchipuram which was the eastern limit of his possessions. Further, in a record from Kundūr in the Mysore State, he calls himself Kaṇchi-kaṇ-charma and Kaṇḍavukula-kālantaka and some of his troops are said to have been stationed in this town. By A.D. 1232 he claims...
to have established the Chōla king more than once on his throne as can be seen by the wording in the Tiruvendhiram record, *viz.* unless (I shall) have maintained (my) reputation of being the Established of the Chōla country*. In an inscription of the next year (i.e. A.D. 1233) he is stated to have been in residence at Pāṁchāla in the Chōla country. Köpperunjiṅga’s ambition should thus have received a check, but he was able to defeat the Chōla king Rājarāja III in a battle at Teḻḷāru in the North Arcot district and to imprison him with his ministers at Cēndamangalam in A.D. 1231-32. The Kāḍava version of this conquest is found in No. 128, while the Chōla account of the same event is recorded in an inscription at Tiruvēndur in the South Arcot district, wherein the rebel Perunjiṅga is said to have been helped by Parākrama-Bāhu of Iḷam (Ceylon). The battle at Teḻḷāru may be considered as a turning point in the fortunes of Köpperunjiṅgadeva as it exposed the weakness of the Chōla power while it brought prestige to the small principality set up by him in open defiance of the Chōla crown. The Kāḍava chief evidently signalled this victory by assuming the title *Sakalabhaṇuṇachakravartin*, perhaps as a set-off against the *bīruḷa Tribhuvanachakravartin* of Rājarāja III and the distinctive epithet ‘Sōḷanaṉ-sirai-ŷittuvai-vattu Sōṇaṉuṉ-kōṇḍa Aḷagyaṉyaṇ’, and by issuing records quoting his own regnal years. In the next stage of his career Köpperunjiṅga should have been engaged in consolidating his principality against great odds. A number of Hoysala generals are mentioned in the inscriptions from Conjeevaram between the 14th and 24th years of Rājarāja III, i.e., till about A.D. 1240. Māchalaṇḍēvī, the daughter of Bhūṭaya-Nāyaka of Dōrasamudra was a donor to the temple of Aṭṭiyūr-Āḻvār at Kāṇiĉi. Vallaya, the *praṇaṭi* of Sōmēśvara, was also a donor at Kāṇiĉi in A.D. 1238. There were also Hoysala generals at Tirumālaḷaṇḍi and at Kāṟuvār in another portion of the Chōla territory. Vira-Sōmēśvara himself is stated to have been camping at Cēndamangalam in the course of his campaign against the Kāḍava in the year Durmuḷi corresponding to A.D. 1236.

The march of Hoysala generals into the Chōla country was evidently intended to check the aggression of Köpperunjiṅga, but the latter, however, soon rose against the ‘warlike Kāṇaḍar who knew no retreat’ and fought a sanguinary battle at Perambaḷūr in the Trichinopoly district, where he is stated to have killed the Hoysala generals Kēśava, Harihara-Dandāṇakya and others and to have seized their women and property. This battle is mentioned in No. 124 from Vridhɑḥālam which is dated in the 10th year corresponding to A.D. 1241-42 and states that Perunjiṅga presented to the temple an ornament for the god in expiation of his sins. Closely connected with this fight was perhaps the imprisonment of the Hoysalas evidently generals—claimed by this chief in No. 129 from Akkūr. This inscription recounts his several
deeds of munificence during his pilgrimage to various sacred places on the southern bank of the river Kāvēri in Śōlamaradalam. He also raised a fortification near Tiruvenkādu 4 on the north bank of this river as a check against the Hoysona aggression. This precaution was probably necessitated by the invasion of this region by the Hoysoṇa in A.D. 1241 by the Hoysoṇa general Śīnagana-Danḍanāyaka.

Inscriptions of Kōpperuṇjiṅga I are not many since his principality was only in the making during the major part of his life, when he was actively engaged in conflict with other powers. The provenance of his records indicates the extent of his territory. Such titles as Kacchhip-Pallavaṇ (No. 125), Kācchipuri-Kinta (No. 120), Mallaivenday (No. 128) and Mallaipuri-Valabha (No. 120) assumed by him seem to reveal his ambition to establish connection with the ancient Pallava cities. He was a patron of Tamil literature and a great devotee of god Naṭarāja at Chidambaram where he constructed the southern gopura 5 of the temple (No. 119).

His son and successor Kōpperuṇjiṅga II 4 is represented by a large number of inscriptions (Nos. 131—260) which are included in the present volume. The political situation in the country seems to have been favourable for the rapid expansion of his power. His contemporary on the Hoysoṇa throne was Sōmavara whose inscriptions 6 between A.D. 1242 and 1256 are conspicuously absent in the Tamil country, thus indicating the withdrawal of one obstacle which stood in the way of Kādava power. Rājendra-Chōla III ascended the Chōla throne in A.D. 1246, probably with Kādava support as suggested in No. 247, and the Pāṇḍyas under Māvarman Sundara-Pāṇḍya II (A.D. 1238—1255) were too weak to follow any aggressive policy.

The initial date 8 of this chief has been fixed between 11th February and 30th July, 1243 A.D. His latest inscription dated in the 36th regnal year would carry his rule to A.D. 1279. Śōlamaradalam continued to be the seat of the new Kādava principality. The title Sakaḷabhavanachakravartin assumed by the elder Peruṇjiṅga, was also adopted by the younger chief along with other surnames such as Maṅgarājasingha, Khaḍglyamalla, Kādava, Panna, Āḷippuripandān and A陂ṇipāṭipandān.

His inscriptions are found mostly in the South Arcot and Chingleput districts and the northern portion of Tanjore, and a few have also been secured from the North Arcot and Chittoor districts. There is a record of his at Tripurantakam in the Kurnool district and three others at Drākshārāma in the Godavari district. Roughly his dominion may be said to have extended from Conjeeveram in the north to Tiruviḍiḷamurudur near Kumbakōṇam in the South. The territory to the north of Conjeeveram was in the possession of Vijaya-Gaṇḍagopāla (accn. A.D. 1250). Curiously enough we find inscriptions 7 of both these chiefs in the same region in the

1 A.R. No. 314 of 1918. In the Ep. Rep. the raising of the fortification is assigned to the Hoysoṇa, but this is not correct.
2 A.R. No. 501 of 1904. This inscription is dated in the 29th 1st year of Rājendra III and refers to an invasion of the general Śīnagana-Danḍanāyaka in the 21st year of the king as a consequence of which worship in the temple of Truvulēkkaḷagān was stopped, which was now revived with the assistance of one Uṭalama-Nābhi.
3 The Pāṇḍya emblems of two fish and a goat found in relief on the beams and jambe of this gopura indicate that the work on this edifice was commenced by a Pāṇḍya king through completed by Kōpperuṇjiṅgadeva.
4 In the Cambridge History of India (Vol. III, p. 482) Kōpperuṇjiṅga has been identified with the son and successor of the Pallava chieftain who was responsible for turning the Ceylonese out of the Pāṇḍya territory in the 4th War of the Pāṇḍya Succession. (There is, however, no evidence to support this view. The two generals who took a leading part in this war, viz., Tirukkochirambalam-sūryapāṇi Purum-Nābhi alias Pallavaṇamandav and Vēlavanam-sūryapāṇi Ammanaiyappan Annu Pallavanarājan belonged respectively to Kulaṭturai (Chingalpet district) and Pāḻaiyār (near Madras), whereas Kōpperuṇjiṅga was a native of Kīlal in Tirunavukkarśl in the South Arcot district.
7 They are found at Conjeeveram, Tiruvaiyālā, Tirumalai (Chingalpet district) and at Tiruppāṇikkaṇṭal in the North Arcot district.
years A.D. 1254, 1258, 1263, etc., which would show that the boundary line between their respective territories was not clearly defined. The political relationship of Köpperunījīga II with the contemporary Chōla king Rājendra-Chōla III deserves study in view of the fact that their immediate predecessors were biter opponents of each other. Their inscriptions do not reveal any continuity of hostilities, but on the other hand, in No. 247 from Tripurāntakam, Köpperunījīga claims to have helped to the throne a Chōla prince who was shuddering with fear. The Chōla king was a devotee of the god at Chidambaram situated in the territory of Köpperunījīga, while the latter styles himself the son to the lotus tank, viz., the Chōla family. Further, inscriptions of both Rājendra-Chōla III and Köpperunījīga belonging to the same years are found at Tiruvanaikālī and Tiruvanmai-nilīr. Rājendra-Chōla’s territory was apparently confined to the present Tanjore district and portions of Trichinopoly while that of Köpperunījīga, comprised the South Aroet, Chingleput and North Aroet districts. Stray inscriptions of Rājendra-Chōla are, however, found at Udyaigiri and Gāḍur (Nellore district), Lēpāka (Cuddapah district) and Tripurāntakam (Kurnool district), in the last of which is also found Pernūjīga’s record noted above. It would not have been possible for the Chōla king to assert his sovereignty so far north with a hostile Köpperunījīga in the south, and hence it may be presumed that they acted together as allies probably against a common enemy the Kākatiya king.

Köpperunījīga’s inscriptions are found at Drākshārama and Tripurāntakam, both of which lay in the Kākatiya territory. The Drākshārama inscription is dated in Saka 1184 (A.D. 1261-62) and the Kādava chief called therein Mahārajasaṁihī is stated to have instituted a Kāthaka-mahāśava for the god Bhimānāthā in honour of the Kākatiyapati and also to have presented to the same deity a kalpavīḷepa, a sīnhāśava, a swing, a makura-tōra, etc., all made of gold. The overlordship of Ganaḍati is signified in this record by Köpperunījīga calling himself the executor of the commands of Ganaḍati-Mahārāja. (Ganaḍati-Mahārajasaṁihīnam pravartataḥ), while it is ignored in the inscription at Tripurāntakam (No. 247) which may probably be ascribed to the weakness of the Kākatiya power subsequent to the death of Ganaḍati in A.D. 1261.

The Tripurāntakam inscription mentioned above, which is engraved in Grantha characters deserves special study as it is found outside the Kādava territory. It records no donation to the local temple and its purely eulogistic character is emphasised by two other versions of the same inscription being incised in the temple, one in Telugu and the other in Nāgari. Köpperunījīga who is herein called the son of Jiya-Mahipati by Sīlavati, claims to have celebrated the tulārāmaṇa ceremony.
and to have constructed the eastern gopura of the Naṭarāja temple at Chidambaram with the booty obtained by conquering his enemy kings. The record also mentions the benefactions of the chief to the temples at Drakshārama, Madura and Kājahasti and to those of Ekkārana at Conjeeveram and Śvētājambu at Jambukāvaram. Two important statements made in this record explain Kopperunjīngu’s relationship with the Chōlas and the Pāṇḍya. He claims, as stated already, to have raised a Chōla prince to the throne in the south, meaning evidently Rājendra-Chōla III and also to have acted as a sūtradāra in the installation of Pāṇḍyrāya, thus indicating his role as a supporter of the Pāṇḍya ruler also, who at this period was Jaṭāvarman Sundara-Pāṇḍya I.

Kopperunjīngu’s original hostility to the Pāṇḍya king is indicated by the titles Kāṭhakakavarta-pāṇḍita and Kāṭhaka-śriya-prādhvanīśi assumed by Jaṭāvarman Sundara-Pāṇḍya I. In his prāśasti beginning with the words ‘Pāmalar valar,’ this Pāṇḍya king claims to have declined the tribute sent by the Pallava chieftain, but after capturing him and besieging the flourishing city of Sëndamangalam, to have restored him to his kingdom. A necklace of emeralds seized from the Kāḍava chief is said to have been presented by Sundara-Pāṇḍya to the Raṅganātha temple at Śrirangam. A verse inscription also states that Kāḍavar-kōṅ with his huge army melted away before Sundara-Pāṇḍya. Kopperunjīngu thus seems to have submitted to the Pāṇḍya after a hard struggle, but his subordination probably consisted only in the payment of tribute to the victor, since he continued to issue records in his own name independently of the Pāṇḍya king. As Māravarman Vikrama-Pāṇḍya also claims in his prāśasti beginning with the words ‘Samastabhuvanaikavīra,’ etc., the titles Kāṭhaka-vāmka-vaśāvarṇa, Jayantamaṅgala-purave-rādhitāvara, etc., he should have assisted Sundara-Pāṇḍya in subduing Kopperunjīngu. The vassalage of the latter chief to the Pāṇḍyas is further indicated by his payment of tribute to Jaṭāvarman Vīra-Pāṇḍya while the latter was camping at Chidambaram.

Finally, Kopperunjīngu’s relationship with other powers deserves notice. The Hoysalas, as pointed out above, were not powerful. On the other hand, the Kāḍava chief styles himself Kārṇaṭa-bhūya-māna-mardin and claims to have removed the ornaments of the queens of the Kārṇaṭa kings, robbed the Kārṇaṭa country of its wealth, weighed himself against the booty thus obtained and to have utilised it in constructing the west face of the eastern gopura at Chidambaram. The defeat of the chiefs Vīra and Vijaya-Gaṇḍagopāla claimed by Kopperunjīngu must be due to the help rendered by the Pāṇḍya ruler Jaṭāvarman Sundara-Pāṇḍya who is also said to have killed a Gaṇḍagopāla and to have entrusted the latter’s territory to his brother, evidently Vijaya-Gaṇḍagopāla. Some of the Śambuvārāya chiefs also adopted the titles of Kopperunjīngu, such as Alōppiyandān, Alōpiyyaśīrjan, Śivān Pallavaśādān or Pallavān, etc., which seems to suggest an affinity between the two families, the exact nature of which has to be established by future researches.
Kópperunjínga's successful career may be ascribed to his resources in men and money. His large reserves of gold, elephants and horses are referred to in the inscriptions of Jatávarman Sundara-Pándya commencing with the words Pámalar valar. His capital Sändamañgalam is also stated in the same prastas to have been protected by strong fortification. He was served by a faithful band of warriors, chief among whom were Sóla-Kóṅ1 alias Perumál-Pillai of Araśúr, the latter's younger brother Vēnađudaíyán2 and Píllaiyar Nilagangarayar. Sóla-Kóṅ served in the region round about the modern Chidambaram till about A.D. 1261-62 when his brother Vēnađudaíyán succeeded him. Nilagangarayar was in charge of the present Chingleput and the surrounding country. Some of the other officers of Kópperunjínga were Poonparappína Vāmakóvarayar (No. 325), Śíya-Gánga 'the lord of Kuvalálapura' (No. 292), Rájarájadévañ Anmáiyán Valavaráyañ (No. 189), Rájarájadévañ Vāmneñúñan (No. 191), Aníyañ Múvędaraiyán (No. 142) and the Sómantamudalí Sénai Narasingapañnan.3

Besides being a great general and warrior, the Kádava chief was also known for his piety. His acts of beneficence to the several temples have already been mentioned above. Further, he constructed many mandapas, opened up new roads, founded villages and made other benefactions which are remembered in names of temples, gardens, etc., such as 'Aláppirandívaram-Uddaiyán', 'Alagíya-Pallavan-tóppu', 'Alagíya-Pallavan-ándi', and 'Kópperunjíngan-terú'. The huge temple-fort at Sändamañgalam, now in ruins with vestiges of rampart walls, moat, palace buildings and bathing pools spread all over the place, is a silent testimony to this day, of the glory of this small but important Kádava principality which flourished in the 13th century A.D.

1 Mr. K. V. Saubhámyanáy Ayyar considers that Sóla-Kóṅ and Vēndažudaíyán were the sons of Kópperunjínga (S.I.I., Vol. VIII, Introd.). He is evidently inclined to this view because these two persons were also known as Perumálpillai (S.I.I., Vol. VIII, Nos. 48 and 94). The word 'Perumálpillai' is used as a proper name and it should not be split up to mean 'the son of Perumál'. If this meaning was really intended we should expect some such phrase as náman-nāman or dínar-nágapág. Another objection to this view is that Sóla-Kóṅ hailed from Araśúr, whereas Kópperunjíngas belonged to Kújal. Moreover Sóla-Kóṅ is nowhere called Aláppirandívaram, Kópperunjínga is called Alagíya-Pallavan-tóppu, Alagíya-Pallavan-ándi, and Kópperunjíngan-terú. The huge temple-fort at Sändamañgalam, now in ruins with vestiges of rampart walls, moat, palace buildings and bathing pools spread all over the place, is a silent testimony to this day, of the glory of this small but important Kádava principality which flourished in the 13th century A.D.

2 It has to be noted that this officer figures in a record of Rájaráj III, dated in the 26th year, at Tiruvanámalai (S.I.I., Vol. VIII, No. 94) where he is called Vēnážudaíyán, while in other records, he is uniformly known as Vēnážudaíyán.

3 Mentioned in an unpublished inscription from Arangá on the South Arcot district.
SOUTH INDIAN INSCRIPTIONS
VOLUME XII—PART I
THE PALLAVAS

Section 1

No. 1.

(C.P. No. 3 of 1915–1916).

Ömögödu grant of Vijaya-Skandavarman (II): 33rd year.

This Sanskrit charter issued by the king Mahārāja Vijaya-Skandavarman, on the 13th day of the third fortnight of winter in the 33rd year, from the royal camp Tāmbrāpa, registers the grant of the village Ömögödu-grāma in the Karmā-rāṣṭra as a sātvika-gift (i.e., without any motive) to Golaśarman of the Kāśyapa-gōtra, a student of two Vēdas and well versed in the six Aṅgas. The king’s genealogy is traced from his great-grandfather Kumāravishnu whose son and grandson were Skandavarman and Viravarman respectively.

Published in Epigraphia Indica, Vol. XV, pp. 251 ff.

No. 2.

(C.P. No. 1 of 1905–1906).

Chendiṭur grant of Kumāravishnu (III): 2nd year.

This is a Sanskrit copper-plate record issued from Kāśchipura in the 2nd year of the reign of the Pallava king, Mahārāja Kumāravishnu (III) who was the son of Mahārāja Buddhavarman, the grandson of Mahārāja Kumāravishnu (II) and the great-grandson of Mahārāja Skandavarman. The genealogy adopted by Rao Bahadur Krishnamachari is here followed. The two previous kings of the name Kumāravishnu were the father and son of Skandavarman. The object of the present grant is to record the royal gift of a field in the village Chendiṭur in Kavačakhara-bhōga, a subdivision of Karmā-rāṣṭra, to a Brahmāṇa named Bhavaskandatrāṭa of the Kumāravishnu-gōtra and the Chhandogya-sūtra.

Published in Epigraphia Indica, Vol. VIII, pp. 234 ff.

No. 3.

(C.P. No. 4 of 1915–1916).

Ömögödu grant of Sīmavarman: 4th year.

This is a Sanskrit charter issued by Dharmamahārāja Sīmavarman9 of the Bhāravā-gōtra, in his 4th year, in the month of Vaṣiśṭha, śukla-paksha, pāṇeḥam, registering a gift of the village Ömögōdu in Karmā-rāṣṭra to the scholar Dēvaśarman, a resident of Kuṇḍūr, who belonged to the Kāśyapa-gōtra and Chhandogya-sūtra. As the same village was the object of grant in the previous charter of Vijaya-Skandavarman5, it is possible that that donee, Golaśarman had probably died without issue and thus necessitated its reconfirmation on Dēvaśarman of the Kāśyapa-gōtra, who was probably a member of the maternal branch of the original donee’s family.

The king is stated to have been the son of Yuva-Mahārāja Viśnugōpa, grandson of Mahārāja Skandavarman and great-grandson of Mahārāja Viravarman.

As the characters in which the record is incised are later, i.e., of about the 7th century A.D., it has been surmised that it is a later copy of an earlier document.

Published in Epigraphia Indica, Vol. XV, pp. 254 ff.

2 [I think there was only one Sīmavarman—Ed.]
3 No. 1 above.
No. 4.
(C.P. No. 1 of 1905).

PIKIRA GRANT OF SIMHAVARMAN: 5TH YEAR.

This Sanskrit grant was issued from the royal camp at Māmaṭura, in the 5th year of the reign of the Pallava king Mahārāja Simhavarman, son of Yuva-Mahārāja Vishnugopa, grandson of Mahārāja Skandavarman and great-grandson of Mahārāja Viravarman. It registers the grant of the village Pikira in Munḍa-rāṣṭra, to Vīlāsāsarman of the Kāsyaṇa-gōṭra and of the Taittirīya-śākha.

Published in Epigraphia Indica, Vol. VIII, pp. 161 ff.

No. 5.
(C. P. No. 1 of 1933-34).

VILAVATI GRANT OF SIMHAVARMAN: 10TH YEAR.

This is a copper plate grant of the Pallava king Simhavarman, engraved in archaic characters on five plates strung together by a ring bearing a circular seal with the Pallava emblem of a couchant bull facing the proper left and another figure resembling an anchor above it. The inscription opens with an invocation to Bhagavat (Vishnu), like the Māṅgaluṅki and Pikira grants of the same king. The genealogy of Simhavarman, son of Yuva-Mahārāja Vishnugopa, is traced from Viravarman, the great-grandfather. The record is dated in the 10th year of the king in the month of Śvēṣṭara, śū., paḷimam and registers a royal grant of the village Vilavatī in Munḍa-rāṣṭra with all the taxes due on it, to Vishnūsarman of the Gautama-gōṭra and the Chhandoga-śūtra, for securing long life, strength of arms and victory to the king.

From this record it is learnt that the king collected taxes from metal and leather workers, cloth-dealers, rope-jugglers or dancers, Ājīvīkas, water-diviners, weavers, gamblers, barbers, etc.

The grant was issued from Paddukara which has been identified with Padaṅgupadu in the Kovur taluk of the Nellore district. The oral order of the king regarding this gift was committed to writing by the Rāhasyādhibhūta (Private Secretary) Achyuta.

The village Vilavatī in Munḍa-rāṣṭra has been identified with either Vavvēru where the plates were discovered, or with greater probability, with Vilavalurū, both situated in the Kovur taluk of the Nellore district.

Published1 in Epigraphia Indica, Vol. XXIV, p. 296 ff.

No. 6.
(C. P. No. 3 of 1913-14).

CHURĪ GRANT OF VIJAYA-VISHNUGOPAVARMAN.

This copper-plate grant belongs to the reign of Dharma Mahārāja Vijaya-Vishnugopavarmann (II), son of Simhavarman, grandson of Mahārāja Vishnugopavarman and great-grandson of Kandavarman (i.e., Skandavarman) and it registers the grant of the village Churī in Kāmīrā-sāstrī to a Brahman named Cēsamikarman of the Kāsyaṇa-gōṭra and a resident of Kandur.2 The donor was the son of Deva-deva-Vriddhāsvarman and the grandson of Vishnūsarman. The record bears no royal year and was issued on the day of Uttarayana from the royal camp at Vijaya-Palātkaja (i.e., Pulakakara).

As the Sanskrit language used in the record is faulty and as the characters in which it is engraved are slightly later than those of the Māṅgaluṅki and Pikira grants of Simhavarman, it is possible that this is a later copy of an earlier document.

Published in Epigraphia Indica, Vol. XXIV, pp. 141 ff.

1 See also Journal of the Madras University, Vol. XII, No. 1.
2 To the same village also belonged the donor of the Ongi-grant (No. 3 above) and the Palkībaru grant of the Vishnukūḍa Mahāvarman.
MAHENDRAVARMAN I

No. 7.

(A.R. No. 354 of 1904).

KUḌIMIYĀMALAI, PUDUKKOTTAI STATE.

ON A ROCK TO THE SOUTH OF THE MELAKKÖYIL TEMPLE.

This inscription which is engraved in the Pallava-Grantha characters of the 7th century A.D., consists of a musical treatise composed by a royal disciple of Rudrāchārya. Though the name of the king is not mentioned, the characters of the record as well as the title 'Śankrājyāti' assumed by the Pallava king Mahendravarman whose inscriptions are also found in the region round Trichinopoly, have led to the attribution of this record to the same Pallava monarch, who, we know, achieved distinction in the realm of architecture, literature and drama. A little to the north of this inscription, over the Valampuri-Ganēśa image is engraved the word 'parivṛddhi-tī', meaning a lute with seven strings 'only', which indicates that the musical instrument intended for the notations used in this record was the Viṇā.

Published in Epigraphia Indica, Vol. XII, pp. 231 ff.

No. 7-A.

(A.R. No. 386 of 1906).

TRUMAYAM, PUDUKKOTTAI STATE.

ON THE NORTH AND SOUTH WALLS OF THE ROCK-CUT ŚIVA TEMPLE.

This is a fragmentary record engraved in Pallava-Grantha characters of the 7th century A.D. A major portion of the inscription is erased, but from the preserved portion, the names of musical notes such as gāndhāram, paṇḍhāram, dīkanāvatām, nīdānam etc., can be read. A certain order is noticeable in the arrangement of the notes in seven sections with subsections. Unfortunately the subsections have been so erased as to make it impossible to follow the method adopted here. As the palaeography of the inscription resembles that of the Kuḍimiyāmalai epigraph, this record also may be attributed to the time of Mahendravarman I.

Text.

| 1 नमःस्त्यम् | 4 पत्मम् | 6 [नि]पातम् |
| 2 अपमम् | 5 विनाम् | 7 मधमम्¹ |
| 3 गाम्यरम् | |

¹ The remaining portion of the inscription is highly damaged; the continuation of lines 2.7 is also damaged. This inscription in 'unknown language' was ordered to be erased in the time of Maravarman Sundan-Prayya and his record of the 7th year was incised in its place (Ins. Puduk. State, No. 340.) The following inscriptions in Pallava-Tamil characters assignable to the 7th Century A.D., are also found in the same temple.

(a) [राजा] आदित्यवर्धनः

(b) 1 ... ... ... गुरुः सिद्धि [नि] [विनु] [स्व] [स्व]
2 ... ... ... निल्य जीव्यांकारकाम [विनु]
3 ... ... ... निल्य, [विनु]

(c) 1 देवसुप्रभायां तुष्यां
2 श्रीक्षेत्रसुप्रभायां तुष्यां
3 [देवसुप्रभायां] [तुष्यां] [विनु] [विनु]

(3) विनामिनि य The same label in Pallava-Grantha characters is also found engraved inside a rectangular mark in the caves at Mahākēyil Kuḍimiyāmalai and Tirukkōḻarmam in the State.

S.I.I.—1
TRICHINOPOLY, TRICHINOPOLY TALUK, TRICHINOPOLY DISTRICT.

ON THE BEAM AND PILLARS IN THE UPPER CAVE ON 'THE ROCK'.

Of the two monolithic caves, one at the foot and the other half-way up, of 'the rock' at Trichinopoly, the latter alone contains inscriptions, two of which, published in South Indian Inscriptions, Vol. I, pages 29 and 30, state that the cave (upper) was constructed by Guṇabhara (i.e.) Mahēndravarman I. A verse inscription (No. 9 below) engraved on the beam over the inner row of pillars here, calls the cave 'Lalitānkura-Pallavēśvara-griham' after the title 'Lalitāṅkura' of this king, which also occurs in his record at Pallavaram. His birudas are engraved in bold Pallava-Grantha and Tamil characters on all the pillars in the upper cave at Trichinopoly. The outer wall of the sanctuary in this cave seems to have contained an inscription, but only a few letters of its first line are now visible, the rest being completely damaged. The name 'Mahēndravikrama' is found mentioned in the inscription on the extreme left outer pillar and most of the birudas occurring here are also found in the records of this king at Pallavaram and other rocks, but excavations of his time. Some of these titles are unintelligible and appear to be Telugu in origin. The bottom of each of the four pillars contains a biruda in the Pallava-Tamil characters, of which only two are now clear, viz. Pinapinakkā and Chitti[raka]rapuli.

It is of interest to note that the birudas are alphabetically arranged and so engraved on the front face of the pillars. The same arrangement, though followed in the Pallavaram inscription, is not so conspicuous there as in the present record (plates I and II).

The characters employed in the present inscriptions are of an ornate nature and provide an interesting contrast with the simpler variety of letters found in the Pallavaram record of the same king, where almost all these birudas are repeated.

A description of the cave is found in the Memoir of the Archaeological Survey of India, No. 17, pages 13-15.

Text.

Outer row of pillars in the Upper Cave.

Right pilaster.

बड़ाबल्ब

First pillar.

Top.

कर्वकर्त

Middle.

दिशविकित: निर्बन्ध: निरपेश: निस्मुयनस्कु निस्मुकु निस्मुकु

नारायण: नारायण: नारायण: नारायण: नारायण: नारायण:

Bottom.

द . . . . . . . क

Second pillar.

Top.

संक्षिप्तः जातिः: ली—

1 The use of distinctly separate letters for r and i in this record is noteworthy—Ed.
Middle.

अनित्यागः
अनुभागः
अविनाशाय

Bottom.

चित्रितक द्वितीय

Third pillar.

Top.

सत्यसत्यः

Middle.

कृत्तिकुटु
कुत्तरस्तु
कुकुस्तु

Bottom.

विषाशिपक

Fourth pillar.

Top.

कठित्तकत्तकुरः

Middle.

मंकु
कड़ि
कुकुस्तु
कड़ि
ब्याधि

Bottom.

कुच्छाय

Left pilaster.

कन्चितः

Inner row of pillars in the upper cave 1.

Right pilaster.

मुष्यभः

First pillar.

Top.

भांज्यापुरणा

Middle.

तो

1 On the west belt of the central shrine (right of entrance) is found the following damaged line :—


At the top of the same shrine are visible the following letters :— आस[१] निर्व[१] निर्व[१]

[The last letter evidently used in place of the visaṣa. Ed.]
Second pillar.
Top.
आचे: आयुष्य.
Middle.
तेजस.

Third pillar.
Top.
आद्यवधः.
Middle.
रात्रि.

Fourth pillar
[बाहर्यपुरुष:]
Middle.
क[०]

Left pilaster.
Damaged.

ON THE INNER FACE OF THE SAME PILASTER.

2 मनमिलान: मनमिलान 8 ज...[भ]...स्त[म्या:]
3 मनमिलान: महामन 9 ...[सम्ब]हर
4 मन्नानु मन्नानु 10 [विषे] ...[ज]...
5 मुहुर्वान योग्य 11 Damaged
6 [महिने] हिरणार 12 ...[ज]...

No. 9.
(A.R. No. 41A of 1904).

ON THE BEAM ABOVE THE INNER ROW OF PILLARS IN THE UPPER CAVE.

This is a Sanskrit verse engraved in Pallava-Grantha characters stating that the (upper) cave called 'Lalitânikura-Pallavâ-vargam' was constructed by the Pallava king Lalitânikura (i.e. Mahâendra Varman 1).

1 इति जगति विदितविधम/ कालं विलक्षणं [पञ्चविधता] [१०]
2 कृतिना कारितवेष्वरसुरकुपः [पञ्चविधता] [११]

No. 10.
(A.R. No. 51 of 1905).

DALAVANUR, GINGER TALEK, SOUTH ABOOK DISTRICT.
ON A PILAR IN THE ROCK-CUT CAVE.

This epigraph consisting of a Sanskrit verse, states that the (cave) temple on the hill was executed by the order of king Narendra alias Satrumalla and named 'Satrumallâvâvarâlaya'. Mahâendra Varman 1 had the title 'Satrumalla' and according to the present inscription he had also the bimuda 'Narendra'. It may be pointed out here that the Vayalar inscription gives the epithet 'Narendrasinha' to Râjasinha; but the simpler and earlier style of the Dalavanur temple, however, precludes its assignment to the time of this king.

This cave temple is described in the Memoir of the Archaeological Survey of India, No. 17, pages 12-13.

Published in Epigraphia Indica, Vol. XII, page 225.

1 The remaining few lines are completely damaged.
2 See plate II.
3 Read अनु.
No. 9. Beam above pillars.

Second pillar.

Third pillar.

Fourth pillar.

Right pilaster.

First pillar.

No. 23 A. From Puñjeri.

Scale: one-twelfth.

Scale: one-sixth.

Survey of India, Calcutta.

Reproduced from the Enlarged Originals forwarded by the Superintendent, Government Press, Madras.
No. 13. Pallavaram Cave Inscription of Mahendravarman I.

First line.

Second line.

Scale: One-Twelfth.
No. 11.
(A.R. No. 50 of 1905).

ON THE SAME PILLAR.

This inscription in Tamil verse states that Narëndrapōtitaraiyan constructed, to the south of Venbēnū, a Siva temple called Satramalëśvaralāya. The composer of the verse was Brammamāṇgalavantī Sellaṇ Sivadāsan, a native of the village.

It may be noted that the Tamil characters in which this inscription is engraved are not so archaic as to be attributed to the period of Mahēndravarman I, but could be assigned to the 9th century A.D. It is, therefore, probable that this Tamil translation in verse of the previous record was composed by a local poet of the 9th century and was got engraved on the same pillar of the cave.

Published in Epigraphia Indica, Vol. XII, pp. 225 ff.

No. 12.
(A.R. No. 56 of 1905).

Mandagappattu, Vilupparum Taluk, South Arcot District.

ON A PILLAR IN THE MANDAPA OF THE ROCK-CUT CAVE.

This is an important inscription in Sanskrit verse which states that the rock-cut shrine was caused to be made by king Vichitrachitta for the enshrinement of the three gods Brahmā, Īśvara and Vishṇu, without the use of bricks, timber, metal and mortar. Since from Pallava inscriptions we know that Mahēndravarman I had the biruda 'Vichitra-chitta' (i.e.) curious or fancy-minded, this cave must have been excavated by him.

Published in Epigraphia Indica, Vol. XVII, page 17.

No. 13.
(A.R. No. 369 of 1908).

Pallāvaram, Saidapet Taluk, Chingleput District.

ON THE BEAMS IN THE ROCK-CUT CAVE NOW USED AS A 'DARGA'.

This inscription is engraved in Pallava-Grantha characters in a single line on the beams of the upper and lower verandahs of the rock-cut cave (plates III and IV.) It gives a long list of birudas, some of them obscure in their import, of the Pallava king Mahēndravikrama I with whose name the inscription commences. These titles are in Sanskrit, Tamil and Telugu and indicate the character, erudition and personal tastes of the king. Some of these birudas are also found in the upper cave at Trichinopoly (No. 8 above).

The rock-cut temple is described in the Memoir of the Archaeological Survey of India, No. 17, page 16.

1 [South Indian Inscriptions, Vol. I, page 29.]
2 [This may be read also பூட்டண் - Ed.]
3 Before this is an indistinct letter.

S.I.I.-2
3. वर्तमान: असितं इत्यादित्रयमातिश्रेष्ठं वैहिकाकार: नयेणु नवकु क्षिप्रसिद्ध: मनमाणां मन्त्राः श्रवण: दाळुकृष्णम महापतिः नारायण: 

No. 14.

(Rev. No. 82 of 1921).

Big Conjeevaram, Conjeevaram Taluk, Chingleput District.

On a Pillar in a Ruined Manḍapa near the 1000-Pillared Manḍapa In the Third Prakāra of the Ekāṃbēśvara Temple.

Like the previous record this inscription also enumerates a few birudas of Mahēndravarman I (Plate IV). As this inscription is found on a detached pillar, it is evident that it must have formed part of a structural temple of the time of Mahēndravarman I, which has now disappeared.

West face.

| 1 चूँके | 5 अभिमुखः |
| 2 कृष्णमाण: | 6 चित्रकारपुलिः |
| 3 महापतिः | 7 कुष्ठ्यु |
| 4 दूराविन्दः |

East face.

| 8 बुवः | 11 पिन्यः |
| 9 बंकुः | 12 राम्यर |
| 10 सान्तः[पेः] | 13 अनवः: अकरः |

NARASIMHAVARMAN I.

No. 15.

(A.R. Nos. 512-528 of 1907).

Mahābalipuram, Chingleput Taluk, Chingleput District.

In the Dharmarāja-ratha.

Like the Mahēndravādī and Siyamaṅgalam labels of the Pallava king Mahēndravarman I, the birudas of Narasimhavarman I are engraved in Pallava-Grantha characters on the Dharmarāja-ratha. As usual, the list of surnames commences with the actual name of the king Śrī-Narasimha. The birudas give an indication of the king's power, wealth, valour, personal charm, ambition, liberality etc. As the temple is called 'Ayyantakām-Pallavēśvaragriham' in a label engraved in foiled characters resembling those found in the Gāṇēśa rock-cut temple in the same village attributable to Paramēśvaravarman I, it may be presumed that the work on this 'ratha' was continued in the reign of Paramēśvaravarman and also in that of his son Rājasimha, considering the architectural evolution noticeable here from the simple rock-cut cave temple of Mahēndravarman I's time. This ratha is described in the Memoir of the Archaeological Survey of India, No. 33, p. 25 ff.


[This looks like पिन्य in the original—Ed.]
ON THE SECOND PILLAR IN THE UPPER VERANDAH OF THE ORUKAL-MANDAPA ON THE HILL.

This is a damaged record engraved in Tamil characters, belonging to Nārasīnappōṭṭarāsār, who took Vātāpi (Bāدام) and it mentions the god of Mūlāsthāna on the hill. The Mūlāsthāna temple, according to a record of Rājakēśari-varman Aditya I. existed from the time of Skandaśishya whose endowment to it was confirmed by Vāṭāpiṇkōṇa Narasimhavarman. Skandaśishya may be identified with Skandaśiṇa the excavator of the cave at Vāllāma in the Chingleput district. The rock-cut mandapa where the present inscription is found, is described in detail in the Epigraphical Report for 1909, page 72 and in the Memoir of the Archaeological Survey of India, No. 17, pages 19–21.

It may be pointed out here that this is the third early Pallava inscription engraved in Tamil characters, so far known, the other two being those found in the caves at Vāllāma in the Chingleput district, and at Tirumayyam in the Pudukkottai State.

Published in the Epigraphical Report for 1932–1933, page 55.

(AR. No. 661 of 1922).

MAHĀBALIPURAM, CHINGLEPUT TALUK, CHINGLEPUT DISTRICT.

ON THE TOP OF A NICHE IN THE NORTH WING OF THE VERANDAH OF THE ROCK-CUT TEMPLE OF ÁDIVARĀHA-PERUMĀL.

This label in Pallava-Grantha characters reads ‘Śri-Sinḥavīppa-pōṭtrāṭhīrājān’. It is engraved above a group of sculptures representing a king seated on a cushioned stool and flanked by two standing images of his queens. On a consideration of the palaeography of this label, the late Mr. Krishnā Sastrī concluded that the king represented here was Nārāsimhavishṇu, ‘the conqueror of Vāṭāpi’. Subsequent writers, however, identified him with Sinẖavīṣṇu, the father of Mahēndravarman I. But the name Paramēśvarā-Mahāvarā-Viṣhnuḡriṅa applied to this cave in a record of the Chōla king Rājēndrēva, proves clearly that it is connected with Paramēśvaravarman I. Since a statue of Mahēndravarman in a standing posture pointing to his two queens the deity inside the newly excavated cave is also found here, it may be inferred that the work on this cave was started by him. If so Paramēśvaravarman after whom the cave was called, must have completed the work started by his predecessor. The statues found in this cave may, therefore, be taken to represent Nārāsimhavīṣṇu, ‘the Conqueror of Vāṭāpi’ and his son Mahēndravarman II.

Published in the Memoir of the Archaeological Survey of India: No. 26.

MAHĒNDRAVARMAN II.

(AR. No. 662 of 1922).

ON THE TOP OF A NICHE IN THE SOUTH WING OF THE SAME VERANDAH.

This label, also in Pallava-Grantha characters, gives the name ‘Śri-Mahēndra-Pōṭtēḷhīrājān’. The niche contains the standing image of a king accompanied by his two queens. It has been stated above that the king may be identified with Mahēndravarman II.

Published, Ibid.

² This inscription is published with plates in South Indian Inscriptions, Vol. II, pp. 340 ff.
³ No. 7a above, fn. 1.
⁴ The blank in L. 8 of this page may be filled with the letters tan-kēṟṟu.
PARAMESVARAVARMAN I.

No. 19.

(A.R. No. 529 of 1907).

MABALIPURAM, CHINGLEPUT TALUK, CHINGLEPUT DISTRICT.

IN THE THIRD STOREY OF THE DHARMARAJA-RATHA, WEST SIDE.

This is a label inscription in Pallava-Grantha characters giving the name of the temple as ‘Ayantakâma-Pallavâsvâra-grîham’. Since the script of this label approximates closely to that of No. 20 below, but differs from that of the other labels in the same ‘ratha’, Ayantakâma referred to here may be taken as a biruda of Paramesvaravarman I. The Dharmarâja-ratha is described in the Memoir of the Archaeological Survey of India, No. 33, pp. 25 ff.

Published in Epigraphia Indica, Vol. X, No. 18, page 8.

No. 20.

(A.R. No. 531 of 1907).

IN THE ‘GANESHA’ TEMPLE IN THE SAME VILLAGE.

This inscription is also engraved in the same script as the above and consists of 11 verses in Sanskrit praising the king Ayantakâma who built this temple for Siva and called it ‘Ayantakâma-Pallavâsvâra-grîham’, after his surname. Ayantakâma is here given the birudas, Srîndhi, Srîbhara, Râmañâja, Tarunâkura, Kâmarâja, etc. From the śêsha used in the epithets Chitramây, gunabhâjana, Srivatsâ, Niruttara and Paramesvara which are applicable both to Siva and the king, the late Dr. Hultzsch concluded that the actual name of the king was Paramesvara and that he was identical with Paramesvaravarman I.


No. 21.

(A.R. No. 532 of 1907).

IN THE ‘DHARMARAJA-MANDAPA’ IN THE SAME VILLAGE.

This inscription is identical in contents with the previous record and proves that the cave temple now called ‘Dharmaraja-mandapa’ was originally a shrine dedicated to Siva. It was called ‘Ayantakâma-Pallavâsvâra-grîham’, after one of the surnames of Paramesvaravarman. As from the style of its architecture, this mandapa may be assigned to Mahândravarman I’s time, it is probable, as also suggested by Mr. A.H. Longhurst (Memoir of the Archl. Sur. No. 33, page 10), that the present inscription was incised later by Paramesvaravarman I who probably completed it.


No. 22.

(A.R. No. 533 of 1907).

IN THE ‘RAMÂNUJA-MANDAPA’ IN THE SAME VILLAGE.

This inscription consists of the imprecatory verse found at the end of the two previous inscriptions (Nos. 20 and 21 above) and engraved in florid characters, similar to those used in the ‘Ganesha’ temple. It is, therefore, possible that the rock-cut cell which may have been excavated during the time of the Pallava king Paramesvaravarman I or a little earlier, was originally intended to be a temple for Siva.


1 Two other rock-cut temples at Mahâbalipuram viz., Kûṭikal-mandapa and the five-called Siva temple next to it, are also of the same style.
No. 23.

(A.R. No. 530 of 1907).


This inscription in Pallava-Grantha characters reads ‘Sri-Vāmāņkuśa’. It is not known to whom this title is to be attributed.


No. 23-A.

(A.R. Nos. 105-107 of 1932-33).

Pūnjēri, Chingleput Taluk, Chingleput District.

ON ROCKS TO THE EAST OF THE VILLAGE.

The following seven labels are engraved in archaic Tamil and Grantha characters on a group of rocks, one of which, on account of a natural cavity in it, is locally known as ‘Nondhi Virappan Kudiraitottti’. The names Kēvādapecundachchan and Kollan Śēmagan found in this place indicate that the persons bearing these names belonged to the artisan class. One of the labels also gives the name Gunamallā. On account of their palaeographical interest, these labels, as also the one given in the previous inscription, are included here and some of them are reproduced on plate VI.

1. 2. 3. 4. 5. 6. 7. 8.

NARASIMHAVARMAN II RAJASIMHA.

No. 24.

(A.R. No. 534 of 1907).

IDAIYANPANDAL NEAR ŚALUVĀNKKUṆAM, CHINGLEPUT TALUK, CHINGLEPUT DISTRICT.

ON THE LEFT WALL OF THE ROCK-CUT MANḍAPA.

This inscription which consists of seven Sanskrit verses engraved in Pallava-Grantha characters, records that the cave temple was constructed by king Atiranachanda and that it was called ‘Atiranaçandēśvara’ after his surname. Three of the verses in the present record are also found in Nos. 20 and 21 above and contain the birudas: Atyantakāma, Śrīvēdivi, Kāmarāgi and Śribhāra. Other surnames of the king were Banajyaya, Anugraēśa, Kāṇakula, Sēmara-Dhanajyaya and Sānagrāmadha. Since most of these epithets including Atiranaçanda are also applied to Rājasimha in his inscription at Conjeeveram, the present record may be assigned to him. Dr. Hultsch took Atiranaçanda as a title of Nandiyarman Pallavamalla, but considering the palaeography and the architectural style of the maṇḍapa, it seems better to take it as referring to Rājasimha.


3 See also Memoir of the Archaeological Survey, No. 33, pages 46 and 47.
S.I.I.—3
No. 25.

(A.R. No. 535 of 1907).

ON THE RIGHT WALL OF THE SAME ROCK-CUT MANḍAPA.

This is a Nāgarī copy of the first six verses of the previous inscription.


No. 26.

(A.R. No. 368 of 1908).

VĀYALŪR, CHINGLEPUT TALUK, CHINGLEPUT DISTRICT.

ON A PILLAR IN THE GŌPURA OF THE VYĀGHIRAPUṆṆVARĀ TEMPLE.

This inscription is engraved in florid Pallava-Grantha characters in the form of a helix on a cubical pillar of the Pallava type, supporting the gōpura in front of the temple. The pillar seems to have belonged to some other temple in the vicinity. Of Pallava structural monuments in the Chingleput district, only those at Mahābalipuram and Conjeeveram are known. The pillars at Vāyalūr and Tiruppōrūṟu suggest the existence of other such monuments in the district.

The present record purports to give the genealogy of Pallava kings from Brahmā down, through fifty-four generations, to king Rājasimha. The last verse of the inscription suggests that it was intended to perpetuate the accession of Rājasimha (Narasimha II) to the throne.

Published in Epigraphia Indica, Vol. XVIII, pages 150 and 151.

No. 27.

(A.R. No. 76 of 1909).

TIRUPPŌRŪṆ, CHINGLEPUT TALUK, CHINGLEPUT DISTRICT.

ON TWO PILLARS IN THE MANḍAPA IN FRONT OF THE DĒVAYĀṆAIYAMMAṆ SHRINE IN THE KANDASVĀṆĪ TEMPLE.

This record engraved in Pallava-Grantha characters on two detached pillars, gives the birudasa of a Pallava king. From the florid variety of the alphabet used and from the occurrence of the titles Atiyancakīma, Atiravakīma, etc., the king may be identified with Narasimha II whose identical birudas are also found engraved in the Kailāsanātha temple at Conjeeveram which is definitely known to have been constructed by him. As TiruppōrūṆ is close to Mahābalipuram, it is possible that the pillars belonged to a structural temple of the time of Narasimha II built somewhere in this locality and may have been fixed up in their present position in the KandasvāṆī temple at a later date.

| 1 कामलाकित्ति: | 5 ज्ञानसागर: |
| 2 कुकुटिलक: | 6 त्रिमुखवरीषः |
| 3 मुण्डविनवित्तः | 7 अविन्दम: |
| 4 भरद्वाजतिलकः | 8 इशानशरवः |

| 9 पृष्ठविलक्षः | 13 अश्रविवचकः |
| 10 समरपन्नवः | 14 अविरपणवः |
| 11 कृश्यप्रकाशः | 15 अवर्तितीन्यः |
| 12 अत्पयः | 16 अर्थाविकृतिः |

1 No. 27 below
2 See plate V.
No. 28.
(A.R. No. 566 of 1912).

MĀHĀBALIPURAM, CHINGLEPUT TALUK, CHINGLEPUT DISTRICT.

ON THE PLINTHS OF TWO BALIPIṭHA Ś dances EXCAVATED IN THE COURTYARD
OF THE SHORE TEMPLE.

This is a damaged record consisting of six Sanskrit verses in praise of the Pallava
king Rājasimha or Narēndrasimha I ayantakāma who is given a number of ephephets
which help to identify him with Narasimha II. The Shore Temple at Mahābali puram
and the Tālapurisvara temple at Panamalai are representative of the type of architec-
ture that prevailed in the time of Narasimha.

Published in Epigraphia Indica, Vol. XIX, pages 107 and 108.

No. 29.
(A.R. No. 616 of 1915).

PANAMALAI, VILLUFURAM TALUK, SOUTH ARCOT DISTRICT.

ON THE NORTH, WEST AND SOUTH BASES OF THE TĀLAPURĪŚVARA
TEMPLE ON THE HILL.

This incomplete record in florid Pallava-Grantha characters gives the prādiṣṭi of
king Rājasimha, son of Ekamalla, i.e. Paramēśvara I. From the existence of this
inscription and of another consisting of a single Sanskrit verse which is identical with
the last verse of the Kailāsanātha inscription of Rājasimha (South Indian Inscriptions,
Vol. I, No. 24) and with the 3rd verse of the Shore Temple inscription of the same
king at Mahābali puram (No. 28 above), it may be presumed that the temple of
Tālapurīśvara was constructed during his reign. A photo-litho of this record is given

Published in Epigraphia Indica, Vol. XIX, pages 113 and 114.

No. 30.
(A.R. No. 618 of 1915).

ON THE SIDE OF A CAVERN IN THE SAME HILL.

This is a single Sanskrit verse which is identical with the last verse of
Rājasimhas inscription round the Rājasimhāśvara shrine in the Kailāsanātha
temple at Conjeeveram. It is a beneficent verse wishing long rule for Rājasimha,
who has the birudas: Raṇavijaya, Srībhara, Chitrakārmika, Ekavrā, and Svechākā-
nāmi. A facsimile of the inscription is given on plate I facing page 112 in the
Epigraphical Report for 1916.


MAHĒNDRAVARMA III.

No. 31.
(A.R. No. 1 of 1932-33).

CONJEEVERAM, CONJEEVERAM TALUK, CHINGLEPUT DISTRICT,

ON A SLAB FIXED IN THE NORTHERN END OF THE OKKAPIRĀNDAKULĀM STREET.

This is a label inscription in the Pallava-Grantha script engraved on the lateral
face of a strag granite slab fixed at the northern entrance into the Okkapirān-
dakulām street. From general appearance, the slab seems to have formed the lintel of a
structural temple in the village. The inscription reads 'Sri-Mahēndra varmēśvara-
griham'. A similar label is also found in the same village in the Kailāsanātha
temple, engraved on the two wing-stones of the steps leading to the Mahēndra var-
mēśvara shrine which is stated to have been built by Mahēndravarma III (S.I.I.
Vol. I, p. 23). The original location of this slab may be traced to this shrine where
the present lintel appears to be a later substitution or to some other shrine not far from
its present position.

Text.

1 [The inscription was first brought to my notice by the late Dr. C. Moenaksh, m.a., Ph. D.—Ed.]

1 See also Indian Antiquary, Vol. XLVIII, pp. 281 ff.
3 See also An. Rep. on S.I. Egs. for 1932-33, p. 54.
NANDIVARMAN II.
No. 32.
(A.R. No. 537 of 1905).

TIRUVELLAram, ILAGUDI TALUK, TRICHINOPOLY DISTRICT.

ON THE THIRD PILLAR IN THE ROCK-CUT CAVE IN THE PUNYARAKSHA-
PERUMAL TEMPLE.

This inscription which is highly damaged, is dated in the 10th year of Nandivarman. It mentions a certain Viṣayanalluḷaḷḷaṇ, who may be identified with the person of the same name noticed as the elder brother of Kambar Ariyan, the builder of the well at Tiruvellaraṇ in the 4th year of Duntivarman. He also figures as the ajāpyṭi of the Paṭṭattālmaṇgaḷam grant of Nandivarman II (No. 37 below). Hence Nandivarman of the present record may be identified with Nandivarman II Pallavamalla.

Text.

1. [Text]
2. [Text]
3. [Text]
4. [Text]
5. [Text]
6. [Text]
7. [Text]
8. [Text]
9. [Text]

No. 33.
(C.P. No. 10 of 1911-12).

KAŚAKUṆI PLATES OF NANDIVARMAN: 22ND YEAR.

This copper-plate charter in Grantha and Tamil characters was found at Kaśakudi near Kāraikāl in French India. It is dated in the 22nd year of Nandivarman II, also known as Pallavamalla, Kshatriyamalla, Nagadhirr, and Sridhara, and records a gift made by the king, at the request of his minister Brahmasīraka, of the village Koḍukollī which was later surnamed as Ekadhira-maṇgaḷam, to a Brahmana named Jyēśṭhapaḍa-Somayaja of the Bhāradvaḍa-gotra residing at Pumiyam in Tondāka-rāṣṭhra.

Published in South Indian Inscriptions, Vol. II. pp. 342 ff.

No. 34.
(A.R. No. 109 of 1932-33).

PAYANṆ, CHINGLEPUT TALUK AND DISTRICT.

ON A ROCK NEAR THE DILAPIDATED TEMPLE OF ETTIŚVARA.

This record is dated in the 37th year of Vijaya-Nandivikramavaran, who, from the palaeography of the inscription and the high regnal year quoted in it, may be identified with Pallavamalla. It registers an agreement made by the goṇa of Paynmūr to remove annually the silt from the big tank of the village for the interest on 6,400 koṭi of paddy received by them by the standard measure of por-kāl, from Nāgaṇ, a merchant of Ujakulpī residing at Māmallaipuram. The document is signed by Sottanandi, evidently a member of the goṇa. The village Payanuṇ, is very close to Mahābalipuram and the earliest epigraphic reference to 'Māmallaipuram' is to be found in the present inscription.

It may be pointed out that the epitheta 'Vijaya' and 'Vikramavaran' added to his name by Nandivarman, were invariably adopted by his successors.

Text.

1. [Text]
2. [Text]
3. [Text]
4. [Text]
5. [Text]

1 No. 40 below; published in Epi., Ind., Vol. XI., p. 156.
3 The inscription is highly damaged and the continuation after l. 9 is irretrievably lost by the peeling away of the inscribed surface.
5 'Vijaya' and 'Vikrama' as prefix and suffix of Pallava names occur in earlier records, as in the names 'Vijaya-Buddhayavaran and Mahenira-vikramavaran.'
This inscription is dated in the 52nd year of Vijaya-Nandivarman. It records the death of Gangadivaraalay Kaṇṇādu Perumgaṅgar, the chief of Karkāṭūr, who at the instance of his uncle (māṇḍala), the Bāna chief, fought on the occasion of the Pallava invasion against Perumāṇḍiga (i.e. the Western Ganga king), when the fortress of Penkulikkōṭṭal was destroyed. From the high regnal year quoted in the inscription, the king may be identified with Nandivarman Pallavamalla.

Published in Epigraphia Indica, Vol. XXII, p. 110.

No. 36.
(C.P. No. 7 of 1911-12).

TANDANTÔTTAM PLATES OF NANDIVIKRAMAVARMAN: 58TH YEAR.

This is an incomplete copper-plate record from Tandantōttam near Kumbhakōgam, in the Tanjore district, dated in the 58th year of Nandivarman (II). It is engraved in Grantha and Tamil characters and registers the gift of the village Dayāmukhamaṅgalam, named after the donor Dayāmukha, to 308 learned Brahmans with additional provision for worship in the Śiva and Vishnu temples of the village and for reciting the Mahābhārata in the temple hall. The prasasti in the grant was drawn up by Paramēśvara surnamed Uttarā-kāraṇika. The seal of this record is published on plate VII for the first time now.


No. 37.
(C.P. No. 5 of 1922-23).

PATTATTAŁMAṆGALAM GRANT OF NANDIVARMAN: 61ST YEAR.

Like the previous record, this is also engraved in Grantha and Tamil characters. It is dated in the 61st year of Vijaya-Nandivikramavarman and registers a grant of 16 vēḷi of land which, together with the 24 vēḷi granted previously, was constituted into a village under the name Pattattāḷmaṅgalam and given to a number of Brahmans at the instance of Maṅgala-Nāḍālvaṉ, an officer of the king. The dīnapti of the grant viz., Vijayananalūḷai of Alappakkam is identical with the person of the same name figuring in an inscription of Nandivarman at Tiruvellai2 in the Trichinopoly district. The engraver of the grant was Sri-Ḍāndi, son of Viṭēḻvidugu Pallavap-perunatsachan of Aṁpanaichchēri in Kachhippēdu.

Published in Epigraphia Indica, Vol. XVIII, pp. 120 ff.

1 cf. the expression perumāṭikēri occurring in other epigraphs.
2 No. 32 above.
No. 38.
(A.R. No. 666 of 1922).

Mahabalipuram, Chingleput Taluk, Chingleput District.

On two sides of a slab lying in the courtyard of the Varaha cave-temple.

This inscription is dated in the 65th year of Nandibodhuvaram (Nandippottavaran) who belonged to the Pallava-vamsa. It registers a gift of pasture land by Idavalamran Kandavan, one of the Nagarattar of Mamallapuram, after purchasing it from Kout-Kandavan, son of Ila Padavugur, the headman of Kunrattur in Amur-Kottam. The villages of Kunrattur and Amur are near Mahabalipuram in the Chingleput district.

The regnal year given in this record is the highest known date for Nandivarman II.

Published in the Memoir of the Archaeological Survey of India, No. 26, pp. 10-11.

Dantivarmman.

No. 39.
(A.R. No. 256 of 1922).

Vayalaikkavar, Conjeeveram Taluk, Chingleput District.

On a slab built into the floor of the Mandapa in front of the central shrine in the Vanaadhiyvara temple.

This inscription records a gift of 3 kudi (of paddy) by five individuals for offerings and a lamp in the temple of Bhatar at Vayalaikkav, in the 2nd year of Vijaya-Dantivikramavarmman.

Text.

No. 40.
(A.R. No. 541 of 1905).

Tiruvellaiarai, Lalgudi Taluk, Trichinopoly District.

On the margin of a well called 'Nalumalaiikkmani'.

This inscription records the construction of a well called Marpippudugu-perunkinaru at Tenpur in Tiruvellaiarai by Kambag Aryan, the younger brother of Visayanallulan of Alambakkam, in the 4th year of Dantivarman. The well is designed in the form of a saastika and it is reached by a flight of steps from each of the four directions.


1 Marppidugu was also the surname of the Telugu-Chola king Puyakumara (Ep.Rep. for 1938, p. 56).
No. 41.
(A.R. No. 348 of 1914).

KUNNĀṆṉṆAKORN, PUDUKKOTTAI STATE.

AT THE NORTH END OF THE ROCK-CUT CAVE OF THE
PARYATAGIRIŚVARA TEMPLE.

This is dated in the 5th year of Vijaya-Dantipōttaraiyar and records the con-
struction of a tank called 'Väli-eri' by Vāli-Vaṭūganṭa alīs Kalimūrka-Ijavaraiyaṅ, a
servant of Mātpiṭuviṅñaś alīs Pāradī-Araliyaṅ.

Published in the Inscriptions (Texts) of the Pudukkotai State, No. 17.

No. 42.
(A.R. No. 283 of 1916).

TONDĒR, GINGEE TALUK, SOUTH ARCOOT DISTRICT.

ON A BOULDER IN A FIELD NEAR THE 'VIṈṆAMPĀṆAI-ROCK'.

This inscription is dated in the 6th year of Vijaya-Dantivikramavarman and it re-
sters a gift of 16 kalaiṇju of gold by Viṅgaṅkōvaraiyar, probably a chieftain of
the locality, to provide, from the interest on the amount, offerings to the goddess
Eṟṟuk-Kuṟṇaṭar-Bhaṭṭaṛī for the merit of Udāraṛī and Nambi......who fell in an
encounter. The food offered to the god was used for feeding pilgrims and the gold
endowed was received by the assembly of Aruvaṅgūr in Śīṅgapura-nādu. Certain
specified members of the Viṅgaṅgar were nominated to see that the assembly maintained
this charity properly. The village Aruvaṅgūr which is stated to have been situated
to the east of the road, may be identified with Aruvaṅgūr in the Gingee taluk.

Text.

No. 43.
(A.R. No. 282 of 1904).

TIRUCHAIṆUR, CHANDRAGIRI TALUK, CHITTOOR DISTRICT.

ON A DETACHED STONE BUILT INTO THE FLOOR AT THE ENTRANCE INTO THE PADMA-
VATI AMMAN TEMPLE.

This record registers a gift of 30 kalaiṇju of gold by Sōlaṅgur UlagaperumāṆar
of Sōla-nādu for burning a perpetual lamp before the god Tiruvilankōyil Perumā-
ṇāḍigal set up in the temple of Tiruvēṅgaḍatu-Perumāṇṇāḍigal at Tiruchelōṅinūṛ in
Kūḍavāir-nādu, a subdivision of Tiruvēṅgaḍa-kōṭam, in the 51st year of Vijaya-
Dantivikramavarman.

UlagaperumāṆar mentioned in the inscription was evidently a Chōḷa chief ru-
ing Sōla-nādu under the overlordship of the Pallavas. A different Chōḷa chief is
mentioned in No. 49 below.

1 See also JI of S. I. Association, July, 1911, p. 36.
2 See plate V.
Text.

1. [Text not visible or legible.]
2. [Text not visible or legible.]
3. [Text not visible or legible.]
4. [Text not visible or legible.]
5. [Text not visible or legible.]

No. 44.
(A.R. No. 89 of 1921).

PILLAIYALAYAM, CONJEEVARAM TALUK, CHINGLEPUT DISTRICT.

ON A SLAB BUILT INTO THE FLOOR AT THE ENTRANCE INTO THE TIRUMÉRĀṆI TEMPLE.

This is a fragmentary record of Dantivikramavarman. It mentions a certain [Kāḻuvaṭṭi-Muttaraṇayāṉ] at whose request an endowment of 4 paḷi of land was made to the old temple of Vishnu called Tirumērāṇi at IṟaiyāṆchēri and to a maṭṭhā, probably attached to it.

Reference to a Kāḻuvaṭṭi-Muttaraṇayan who made a raid on Kōyāṭṭūr in the reign of the Baṇa king Vijayādyātya Virachulāmanī Prabhūmēru is noticed in a record from Puṟūṭāṇur (No. 542 of 1906). This chief was probably identical with the Kāḻuvaṭṭi-Muttaraṇayan mentioned in the present inscription as he lived about this period.

Text.

1. [Text not visible or legible.]
2. [Text not visible or legible.]
3. [Text not visible or legible.]
4. [Text not visible or legible.]
5. [Text not visible or legible.]

Nandivarman III.

No. 45.
(A.R. No. 475 of 1925).

PALLIKONDA, VELLORE TALUK, NORTH ARCOT DISTRICT.

ON A PILLAR IN THE MĀṆḍAPA IN FRONT OF THE CENTRAL SHRINE IN THE NĀṆGAMĪṆĪṆĀṆA TEMPLE.

This is dated in the 2nd year of Nandippōttaraiyar and records the construction of the mukha-māṇḍapa by SelvāṆarāṇaṉ, son of Amanī-Gaṅgaraiyar, who was ruling over Vittūr. It may be noted that Pallikondā was called Vīchēnuṟū in ancient times.

Palaeographically, the present record may be attributed to the reign of Nandivarman III. In a later record viz., of the 10th year of the Chōḷa Parākṣari-varman from Tiruchchatturai in the Tanjore district, figures a chief of Paṅgala-nāṇḍu named Bhuvāṇi-Gaṅgaraiyar. Since Pallikonda was in Paṅgala-nāṇḍu, Amanī (Avani)/Gaṅgaraiyar of the present inscription may have been an earlier member of the family of Paṅgala-nāṇḍu chiefs.

Text.

1. [Text not visible or legible.]
2. [Text not visible or legible.]
3. [Text not visible or legible.]
4. [Text not visible or legible.]
5. [Text not visible or legible.]

1 A.R. No. 456 of 1925. The village Tiruvāṅkōyil in the Chingleput district was also known as Visūṟ (A.R. Nos. 284–286 of 1910).
No. 46.
(A.E. No. 347 of 1914).
KUNNANPÅRÖYIL, PUDUKKOTTAI STATE.

AT THE SOUTH END OF THE ROCK-CUT SHRINE IN THE PARVATAGIRIŚVARA TEMPLE.

This inscription dated in the 3rd year of Nandippōttaralyar may be assigned to Nandivarman III. It registers a gift of 200 nāls of rice for feeding 100 persons on the day of Tiruvādhirai, by Ganapati mānya alias Pagalechandira Vēṇārāiyar of Vadhuvir in Mipulai-nādu. This inscription indicates that the limits of the Pallava empire still continued to extend as far south as the Pudukkottai State.

No. 47.
(A.R. No. 168 of 1919).
KILIVÅNÉR, TINDIVANAM TALUK, SOUTH ARCOT DISTRICT.

ON THE SOUTH WALL OF THE CENTRAL SHRINE IN THE VAIRUVÍTHAVĀSA-PERUMAL TEMPLE.

This inscription is dated in the 3rd year of Vijaya-Nandivikramavarman who may be identified with Nandivarman III. It states that a resident of the village Tigaitirigal built the temple of Tigaitirigal-Vishnuśṭhriha at Kiliveṇe in Ōmā-nādu and gave 300 sheep for maintaining a sacred lamp and 2 pieces of land (śeke) made tax-free, for providing offerings to the god. In later inscriptions the god is called Virirundai-Perumal (A.R. Nos. 163 and 168 of 1919).

No. 48.
(A.R. Nos. 88 of 1910 and 529 of 1905).
TIRUVELLAṆAL, Lalgudi Taluk, TRICHINOPOLY DISTRICT.

ON A ROCK IN FRONT OF THE JAMBUṆĀTHASVAMIN TEMPLE.

This inscription was partially copied in 1905 and then completely in 1910 after removing a wall obstructing a portion of the record. The middle portion of the inscription is damaged being chiselled away right through to construct a drain. It appears to be dated in the 6th year of Pallava Mahārāja alias Danti-Nandivarman of the Bhāravādvaṁ-gōtra and Brahmakṣatrā family. The king's name, in the form given here, implies that Nandivarman was the son of Dantiavarman. The inscription seems to record the praise of a certain Sollikkōṇāy Mallavān who is described as the nephew of Pārāśāman and the uncle of Mārpidugu Hangōvēlaṅ Sāttatan. The record is stated to have been composed by a certain Perūṅgāvīdi Saṇḍaiyapāḷḷi.

Pāḷḷis are marked in the record in some cases.

1 See also Inscriptions (Texts) of the Pudukkottai State, No. 15.
2 A portion of the inscription is published in Śen Tamij, Vol. III, p. 199.

S.I.—5
Text.

1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 
9. 
10. 
11. 
12. 
13. 

No. 49.

(C.P. No. 24 of 1910-11).

VELÜRPLĀIYAM PLATES OF NANDIVARMAN III: 6TH YEAR.

This copper-plate record issued in the 6th year of Nandivarman (III) registers a gift of the village Srikāṭappāḻi to the Siva temple built by Yajñabhāṭṭa, at the request of Chōla-Mahārāja Kumārākura, for the expenses of daily worship and for a feeding house. This Chōla-Mahārāja and Vijayālaya, the founder of the revived Chōla line at Tanjore are taken to have belonged to one and the same family. This is doubtful and he should probably have belonged to the family of Rēṉāṇḍu Chōḷa.[*]


No. 50.


KĀVÉRIPĀKKAM, ARKONAM TALUK, NORTH ARCOT DISTRICT.

AT THE ENTRANCE INTO THE GOPURA OF THE MUKTIŚVARA TEMPLE.

This is a fragmentary inscription of Nandivarman dated in his 13th year. It registers a gift of five kālamū of gold, by the daughter-in-law (marumagal) of Ayyakkī Paṅgāḷa-adīgāl, who was probably a chief of Paṅgāḷa-naḍu which comprised a portion of the present North Arcot district.

Text.

1. 
2. 
3. 

* The missing syllables may be read as rām[.]b.  
* The gap may be filled with the letters rām[.]b.  
* Insert in the gap kumā.  
* The inscription is built in at the right end.
No. 51.
(A.R. No. 349 of 1911).

KALATTUR, CHINGLEPUT TALUK AND DISTRICT.

ON A SLAB BUILT INTO THE FLOOR OF THE MUKHA-MANDAPA IN THE
MUKTUPURMISHVARA TEMPLE.

This inscription is worn out in the middle and it is dated in the 14th year of
Nandivarman-Maharaja]. It seems to assign a third share of the income from the local
lake to Paramasvama, by the assembly (perumakkal) of Kalattur in Kalattur-kottam.

Text.

1. இன்றைய விளக்குக்குரிய நூற்றாண்டுகளில்
2. காலக்குல சக்தியைச் சார்ந்தது
3. பக்தர் மையாளியைச் சார்ந்தது
4. காலக்குல சக்தியைச் சார்ந்தது
5. நான் முதல் விளக்குக்குரிய நூற்றாண்டுகளில்
6. நான் முதல் விளக்குக்குரிய நூற்றாண்டுகளில்
7. இன்றைய விளக்குக்குரிய நூற்றாண்டுகளில்
8. இன்றைய விளக்குக்குரிய நூற்றாண்டுகளில்
9. இன்றைய விளக்குக்குரிய நூற்றாண்டுகளில்
10. இன்றைய விளக்குக்குரிய நூற்றாண்டுகளில்
11. இன்றைய விளக்குக்குரிய நூற்றாண்டுகளில்
12. இன்றைய விளக்குக்குரிய நூற்றாண்டுகளில்

No. 52.
(A.R. No. 49 of 1905).

DALAVANUR, GINGEE TALUK, SOUTH ARCOT DISTRICT.

ON A PILLAR AT THE ENTRANCE INTO THE ROCK-CUT CAVE.

This is a damaged record of Vijaya-Nandivikramavarman dated in his 15th year.
It seems to register some agreement given by a temple servant residing at Venbogu
to a certain Modan, who had made an endowment of one kalanju of gold. Venbogu
may be identified with the village of the same name in the Chingleput taluk.

Text.

1. இன்றைய விளக்குக்குரிய நூற்றாண்டுகளில்
2. இன்றைய விளக்குக்குரிய நூற்றாண்டுகளில்
3. இன்றைய விளக்குக்குரிய நூற்றாண்டுகளில்
4. இன்றைய விளக்குக்குரிய நூற்றாண்டுகளில்
5. இன்றைய விளக்குக்குரிய நூற்றாண்டுகளில்
6. இன்றைய விளக்குக்குரிய நூற்றாண்டுகளில்
7. இன்றைய விளக்குக்குரிய நூற்றாண்டுகளில்
8. இன்றைய விளக்குக்குரிய நூற்றாண்டுகளில்
9. இன்றைய விளக்குக்குரிய நூற்றாண்டுகளில்
10. இன்றைய விளக்குக்குரிய நூற்றாண்டுகளில்
11. இன்றைய விளக்குக்குரிய நூற்றாண்டுகளில்
12. இன்றைய விளக்குக்குரிய நூற்றாண்டுகளில்

No. 53.
(A.R. No. 352 of 1908).

MANGADU, SRIPPERUMUDUR TALUK, CHINGLEPUT DISTRICT.

ON A SLAB BUILT INTO THE FLOOR OF THE CENTRAL SHRINE IN THE
VELLISVARA TEMPLE.

This damaged inscription is dated in the 17th year of Vijaya-Nandivikramavarman
and it mentions the Sthiya-Vanipiar of Kungrattur, who evidently made provision for
offerings to the god on Tiruvadhirai and amavasya days, through the subha of Tiru-
vellikutudaiya (Mahadeva). This is the earliest inscription in the temple and it pro-
bably belongs to Nandivarman III. In a later inscription of the place the god is
called Tiruvellikutudaiya-Nayanar. Chitavana mentioned in the Udayendiram plates
of Nandivarman is probably identical with Mangadu.

Text.

1. இன்றைய விளக்குக்குரிய நூற்றாண்டுகளில்
2. இன்றைய விளக்குக்குரிய நூற்றாண்டுகளில்
3. இன்றைய விளக்குக்குரிய நூற்றாண்டுகளில்
4. இன்றைய விளக்குக்குரிய நூற்றாண்டுகளில்

1 The continuation of the inscription is badly damaged.
2 A.R. No. 349 of 1908.
No. 54.

(A.R. No. 8 of 1934–35).

PADUR, CHINGLEPUT TALUK AND DISTRICT.

ON A SLAB SET UP IN THE STREET CALLED ‘MEITTUTTERUVU’.

The beginning of this inscription is lost, but from palaeography and the letters Non traceable in the first line, it may be assigned to NANDIVARMAN III. It is dated in the 18th year and registers the gift of 96 sheep by the shepherds (kothumanthi) of Amur-kotham for burning a perpetual lamp before the god Perumal[na*]digal ‘who was pleased’ to stand at Vilupperundaya-Vishnugriham in Paduvur.

Text.

1 ...... நே.
2 ...... நூட் அஷ்டம் விரையுந்து நே.
3 சைன்ல் நாட்டு சைன்ல் நே.
4 இல்கறு கோணஜையும்புது.
5 தன் இல்கறு விரையுந்து.
6 கோல்கறு விரையுந்து.
7 கோல்கறு விரையுந்து நே.

8 [சு*]பெறையும் என்பது நே.
9 கோல்கறு விரையுந்து நே.
10 என்பது கோண்டம் பாண்டு கோண்டம் நே.
11 மூர்த்தாயும் மூர்த்தாயும் நே.
12 [சு*]முர் என்பது மூர்த்தாயும் நே.
13 என் [1*]

No. 55.

(A.R. No. 27 of 1930–31).

TIRUKKODIKKAVAL, KUMBAKONAM TALUK, TANJORE DISTRICT.

ON THE SOUTH WALL OF THE CENTRAL SHRINE IN THE TIRUKKODIṢVARA TEMPLE.

This inscription of the 19th year of NANDIPOTTARAIYAR begins by stating that it is a copy of an old stone record found in the temple. A later record in the same place mentions that Sembiyam-Maddivayar, the mother of the Chola king Uttama-Chola, repaired the temple at TIRUKKODIKKA and that she then ordered the re-engraving of the old inscriptions found on the walls before renovation. The Chola queen, by this policy, has preserved for posterity as many as 26 inscriptions in this temple, which would otherwise have been irretrievably lost.

The present inscription is a palimpsest and it registers a gift of 100 kolar of paddy by ALISIRIYAN for maintaining a sacred lamp in the temple of SIRUNGAI-IṢVARAGARAM at TIRUKKODIKKÁ. The priests of the temple agreed to maintain the lamp.

Text.

1 தொன்று [1*] சேன்.
2 தொன்று மருமொட்டு [1*] வங்கு.
3 தொன்று விரையுந்து நே.
4 தொன்று விரையுந்து நே.
5 தொன்று விரையுந்து நே.
6 கோண்டம் நே.
7 கோண்டம் நே.
8 கோண்டம் நே.
9 கோண்டம் நே.
10 கோண்டம் நே.
11 கோண்டம் நே.

12 தொன்று [சு*]தொன்று தொன்று நே.
13 கோண்டம் நே.
14 கோண்டம் நே.
15 கோண்டம் நே.
16 நே.
17 நே.
18 நே.
19 நே.
20 நே.
21 நே.
22 நே.
No. 56.
(A.R. No. 144 of 1928-29).

SENNIVAYAKAL, LALUDI TALUK, TRICHINOPOLY DISTRICT.

ON A HERO-STONE NEAR THE RUINED GOPURA OF THE SIVA TEMPLE.

This record is engraved on a hero-stone bearing the figure of a Brahman being pierced by an arrow near the neck. It is dated in the 21st year of NANDIPOTARAILAYAR 'who obtained the kingdom after defeating (his enemies at) Tejjāru'. The inscription is damaged and it refers to a certain Māvāli (i.e., a Bāna chieftain) and to a raid causing the destruction of a mother, in saving which a Brahman hero named SATTIMURATIVAN met with his death. The record mentions the temple of Arindigal-Iyaram built at Parāntakapuram, which must have been respectively named after the Chola kings Ariñayaka and his father Parāntakai I who flourished a century later. From palaeography also the record may be assigned to the 10th century A.D. It, therefore appears to be a later copy of the original record. The mention of a Bāna chieftain outside the Bāna territory is noteworthy.

Text.

No. 57.
(A.R. No. 180 of 1907).

TIRUPPALATTURAI (TIRUPPRAITTURAI), TRICHINOPOLY TALUK, TRICHINOPOLY DISTRICT.

ON A STONE BUILT INTO THE NORTH WALL OF THE MANḌAPA IN THE ADIMULEŚVARA TEMPLE.

This inscription is dated in the 22nd year of NANDIPOTARAILAYAR 'who defeated (his enemies at) Tejjāru'. It records an agreement given by the assembly sabbha of Tiruppāgurai to burn two perpetual lamps (in the temple of) Mahādeva-Bhāṭārā at Tiruppāgurai for 60 kolaṭai of gold received by them from the king for the purpose.

Text.

His name suggests that he was probably a native of Sattimurram which is a village close to Paṭṭāsam in the Tanjore district. The Tamil poet Satimmurappulavar hailed from this village. The inscriptions from this place are A.R. Nos. 263-270 of 1927.

The last line which must have contained 28 samman pūjai is obliterated. More than 80 inscriptions have been secured by the Department from this temple in the years 1903, 1907 and 1908, but due to renovation, all of them are missing now.

No. 58.

(A.R. No. 48 of 1914).

TIRUVAAIGAVUR, PAPANASAM TALUK, TANJORE DISTRICT.

ON THE SOUTH WALL OF THE MANJAPA IN FRONT OF THE CENTRAL SHRINE IN THE BILVANATHIṢVARA TEMPLE.

This inscription is dated in the 22nd year of Nandivarmarāja. It registers a purchase of 1½ vili of land called Vannakkavilām from the assembly of Tribhuvanamādevi-chaturvēdimangalam by Sandippottiyār (probably a person in charge of the conduct of ceremonies in the temple), for burning a lamp and for providing offerings to the god Tiruvaiyavalaiyamahādeva. The mention of Tribhuvanamādevi-chaturvēdimangalam as the surname of Tiruvaigavur, which is only found in later inscriptions clearly indicates that this is not an exact copy of the original record, though in the last line this epigraph is stated to be a copy of a stone inscription. Judging from palæography, the inscription may be assigned to the 11th century A.D.

Text.

1. 2. 3. 4. 5. 6. 7. 8.

No. 59.

(A.R. No. 199 of 1907).

TIRUVIḌAIṆAṆUṆṆ, KUMBKONAM TALUK, TANJORE DISTRICT.

ON THE NORTH WALL OF THE CENTRAL SHRINE IN THE MAHĀLINGASVĀMIN TEMPLE².

This is said to be a copy of a record of Kāduveṭṭigal Sandippottairaiyar re-engraved in the 4th year of a Chōla king named Parakkāsarivarman who may be identified with Uttama-Chōla. It records a gift of 60 kalaṅgu of gold for the maintenance of a perpetual lamp called Kumaramārttāṇḍa³ in the temple. The title ‘Kumaramārttāṇḍa’ has been tentatively attributed to Pallavamalla, but it may, with greater probability, be applied to Nandivarman III.

Published in South Indian Inscriptions, Vol. III, No. 124.

No. 60.

(A.R. No. 120 of 1928-29).

LĀLGUDĪ, LĀLGUDĪ TALUK, TRICHINGPOLY DISTRICT.

ON THE NORTH WALL OF THE CENTRAL SHRINE IN THE SAPTARISHIṢVARA TEMPLE.

This inscription is dated in the year opposite to the 4th of some king whose name is, however, not mentioned. It states that the subhā of Nallimaṅgam agreed to maintain a perpetual lamp in the temple of Mahādeva at Tiruttavatturai in Idalayārrunāḍu, from a gift of 80 kāḷu made by Sandippottairaiyar, who fought the battle of Tejjāru and gained victory (in it).¹ Judging from palæography, the record may be

¹ Read 2. ² The renunciation of this temple has been so ruthlessly carried out that all the inscriptions copied in 1896 and 1907 (viz. Nos. 130–159 of 1896 and 193–313 of 1907) are now completely missing.
³ The name Kumaramārttāṇḍa is also associated with Maḷajudaiṣarpalī, a suburb of Tiruvaigavaram (Tanjore district) (A.R. No. 222 of 1911). See also No. 177 of 1930–31.
assigned to the 10th century A.D. Consequently this inscription has to be
treated as a later copy of the original record which probably belonged to the time of
Māravijayadevāya alias Varagūna-Pāṇḍya I. The donor may easily be identified with
Nandivarman III from the reference to Teḷḷaṇu.

Published in Epigraphia Indica, Vol. XX, p. 52.

**NRIPIATUNGAVARMAN.**

**No. 61.**


**ON THE SAME WALL.**

This inscription states that in the 2nd year of **Vijaya-Nripiatunγavikramavarman,**
the assembly of Muttaiyil in Idaiyārur-nādu received a gift of 10½ *kalaṇḍu* of gold
made by *Pǔdi Kandaṇ* of Kavirappokattiṇi, on behalf of his mother, to provide
rice, by the measure called *Nārāyaṇi-*nāḍi during the seven days of the Chittirai-Vishu
festival in the temple of Tiruttavatturai-Mahādeva. It has been suggested that
some of the inscriptions in this temple are later copies¹, though it is not stated so in
the present epigraph. From the provenance of the record, it will be evident that
Nripiatunγa’s territory extended as far as the Trichinopoly district.

Tiruttavatturai may be identified with Lālgundi itself where this inscription is
found and the village Muttaiyil with Muttayampāḷaiyam in the Musiri
taluk of the Trichinopoly district. The donor of the inscription also figures in
another record of the same place², dated in the 23rd year of Nripiatunγa.

**Text.**

1 12223 [moon [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column [Column 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[Column [Column [Column [C
Text.

1 [ [*] ॥] सागारम् ।
2 तवहर ॥
3 तेन ॥
4 [ [*] ॥] पुरुषे|
5 [ [*] ॥]
6 [ [*] ॥]

No. 63.
(A.R. No. 365 of 1904).

NĀRTĀMALAI, PUDUKKOTTAI STATE.

ON THE NORTH BASE OF THE RUINED MANDAPA IN FRONT OF THE ROCK-CUT ŚIVA TEMPLE.

This inscription is dated in the 7th year of Nṛpatuṅgavikramavarman. It states that Sāttam Paliyili, son of Vidēvidugu-Muttaraiyān, excavated the (rock-cut) temple and that his daughter Paliyili Sirīya-Nāṅgai, the wife of Miṅarav Tamildiyaraiyān alias Pāḷḷaṇ Aṇapaṇa enlarged it by adding a mukha-mandapu, bāli-piṭha etc., and also made provision for worship and offerings to the god therein.

Text.

1 [ [*] ॥] सागारम् ।
2 तवहर ॥
3 तेन ॥
4 [ [*] ॥] पुरुषे|
5 [ [*] ॥]
6 [ [*] ॥]
7 [ [*] ॥]
8 [ [*] ॥]
9 [ [*] ॥]
10 [ [*] ॥]
11 [ [*] ॥]
12 [ [*] ॥]
13 [ [*] ॥]
14 [ [*] ॥]

No. 64.
(A.R. No. 460 of 1905).

TIRUVĀLANGĀṆṆ, TIRUTTANI TALUK, CHITTOOR DISTRICT.

ON THE EAST WALL OF THE FIRST PRĀKĀRA OF THE NAṬARĀJA SHRINE IN THE VAṆṆAṆVĒŚVARA TEMPLE.

This inscription states that in the 11th year of Nṛpatuṅgādeva, the assembly of Perumul-ūr, a brahmādēya in Kākkalur-nādu which was a subdivision of Ikkāṭṭuk-kōṭṭam, agreed to measure out a stipulated quantity of paddy and ghee for offerings to the god at TiruvālanṅāṆṆ in Pālayanūr-nādu, in lieu of the interest on 108 kalaṅg of gold received by them from the queen KāḍavaṆ-Mādeviyār. Kākkalur and Ikkāṭṭu after which the territorial divisions were named are found in the Tiruvallur taluk of the Chingleput district.

The record is engraved in characters of a later period after an inscription of Tribhuvanachakravartīn Kōṅerīmaikōndan, who, from the royal secretary Miṅarav Mūvēndavēḷān mentioned in it, may be identified with Kulōtiṅga-Čhōla III, and has therefore to be presumed to be a copy.

* The text is published in the "Inscriptions (Texts) of the Pudukottai State" page 21, No. 19 and in J. O.R. Vol. VIII, pp. 29-30, but the readings there are not reliable. See also JI. of S.I. Association, October 1910, p. 181 and July 1911 pp. 27 and 28. The record is badly engraved towards the end.

* The i-sign of ṭī is indicated on the side as in the Vaṭṭelottu script.
Palaiyanur in Palaiyanur-nadu is identical with the village of the same name close to Tiruvallangadu in the Tiruttani division of the Chittoor district. The Tiruvallangadu plates of the Chola king Rajendra Chola I record the grant of this village to the Siva temple at Tiruvallangadu. In the Tevaram hynns this latter place is called Palaiyanur-Alangadu (i.e. Alangadu near Palaiyanur).

Text.

1 கோஞ்சரங்க கரசேரிகையில்
2 கோஞ்சரேசுவரசின், கரசேரிகைப்
3 கோஞ்சரங்க கரசேரிகைப்
4 கோஞ்சரங்க கரசேரிகைப்
5 கோஞ்சரங்க கரசேரிகைப்

No. 65.

(A.R. No. 417 of 1912).

MARUDADU, WANDIWASH TALUK, NORTH ARCOT DISTRICT.

ON A SLAB LYING NEAR THE BIG IRRIGATION TANK.

This record states that in the 12th year of Vijaya-Nripatungavarman, Kongaraiyar Nippurperumak constructed a weir to the tank at Marudadu and renovated the sluice.

Text.

1 கோஞ்சரங்க கரசேரிகையில்
2 கோஞ்சரேசுவரசின்
3 கோஞ்சரங்க கரசேரிகைப்
4 கோஞ்சரங்க கரசேரிகைப்
5 கோஞ்சரங்க கரசேரிகைப்

No. 66.

(A.R. No. 461 of 1905).

TIRUVALLANGADU, TIRUTTANI TALUK, CHITTOOR DISTRICT.

ON THE EAST WALL OF THE FIRST PRĀKĀRA OF THE NĀṬARĀJA SHRINE IN THE VAṬARANYESVARA TEMPLE.

This inscription is engraved below No. 64 and therefore, may also be likewise taken to be a later copy. It is dated in the 15th year of Nripatungadēva, and it states that the assembly of Puvērur in Eyir-kottam agreed to supply one ury of oil daily, by the measure Pirudimayikkom for burning two perpetual lamps in the temple of Tiruvallangadu-Udaiyar for the amount of 30 kalājju of gold received by them from one Ariganda-Perumal. This person may be identified with the donor of the same name mentioned as the son of Kādupattī-Muttaraiyar in a record of the 24th year of Nripatunga from Tirumukkudal. It may be mentioned that Kādupattī-Muttaraiyar figures in a record from Pillaiyaipalayam near Conjeevaram in the reign of Dantivarman.

1 This form of name for the king is unusual and was probably introduced when the inscription was re-engraved in the reign of Kukkuttunga-Chola III.
2 This symbol stands for கரசேரிகை.
3 This symbol stands for கரசேரிகை.
4 No. 75 below.
5 No. 44 above.
S.I.—7
Nripatunga's queen, according to No. 64 above from the same place, was Kadaivan-Madaviyar, also known as Prithivimanikkam, and the liquid measure of the temple was called Pirudimaniikkam evidently after her name. It was probably after this queen that the Vishnu temple at Ukkal in the North Arcot district was called Bhuvanimanikka-Vishnuigriham.

Text.

1. [Text]
2. [Text]
3. [Text]
4. [Text]

No. 67.

(A.R. No. 404 of 1905).

KAVIRIPAKKAM, ARKONAM TALUK, NORTH ARCOT DISTRICT.

AT THE ENTRANCE INTO THE AMMAN SHRINE IN THE KONKANESVARA TEMPLE.

This inscription states that in the 15th year of Nripatungaavarman, the assembly of Kaviripakkam, the Avaniyaraya-chaturvedrimangalam agreed to measure one talaum of oil daily by the liquid measure Munayumalai, for lighting the central shrine of the temple of Tirumuraiyil, with the interest on 17 kaala of gold received by them from Saajakkavanir of Kanavikchil in Odappura. The name Avaniyaraya-chaturvedrimangalam must have been given to Kaviripakkam after the surname 'Avaniyaraya' born by Nandivarman III.

The record is left incomplete and it is engraved in characters of the 11th century A.D. The stone bearing this record must have belonged originally to a temple of Vishnu (Tirumuraiyil) in the village and was probably shifted here at some later time.

Text.

1. [Text]
2. [Text]
3. [Text]
4. [Text]

No. 68.

(A.R. No. 258 of 1912).

PARAMESVARAMANGALAM, MADURANTAKAM TALUK, CHINGLEPUT DISTRICT.

ON A SLAB NEAR THE GANESHA IMAGE OUTSIDE THE KAILASANATHA TEMPLE.

This inscription records that a Brahman lady Devaachhapi, wife of Danjiyanilkilar Pandiya-Kramavittar set up the image of Gapaathi-Bhata in the temple of Saiesvaram at Paramesvaram[gal][am], constructed a shrine for it and endowed 40 kadi of paddy for twilight lamps and worship to the deity.

3. This form of the king's name, as suggested in fn. 1, on the previous page, is unusual.
4. Nandikalanabalam, vv. 18, 44, 46.
5. Continuation of the inscription is lost.
The record is dated simply in the 15th year, but the king's name is not mentioned. Since the other face of the slab contains an inscription of Nriputunga, dated in his 16th year, which closely resembles the present inscription in its writing, this epigraph also may be assigned to the reign of the same king.

Text.

1. செற்றோன் வணவர்க் குடை பெண்ணாகிய- 8. எடற்று பெண்ணக் குடை குடை அவள் [12] குடை குடை
2. இந்த மலர்த்தல் குடை பெண்ணாகிய- 9. பற்றுவன் குடை குடை குடை
3. யூரிப்புக் குடை குடை குடை பெண்ணாகிய- 10. யூரிப்புக் குடை குடை குடை
4. சுழை சுழை குடை குடை அவள் குடை - 11. உன் உன் குடை குடை குடை
5. பெண்ணாகிய குடை குடை குடை குடை- 12. பெண்ணாகிய குடை குடை குடை
6. என்கூரை- யூரிப்புக் குடை குடை- 13. யூரிப்புக் குடை குடை
7. என்கூரை மலர்த்தல் குடை குடை குடை- 14. என்கூரை மலர்த்தல் குடை குடை

No. 69.

(A.R. No. 257 of 1912)

ON THE BACK SIDE OF THE SAME WALL.

This record states that, in the 16th year of Nriputungavarman, the committee (ganupperumakkal) of the temple called Sailśvaram agreed to provide offerings during the mid-day service of the god Mahadeva at Sailśvaram in Paramēvaramangalam in lieu of the interest on 11 kalaṇji of gold received by them from Nandi-Nigaimati, son of Maṇamaṭakkī Viluppēraṛāiyar of Maṇnaikkūdi.

Udayachandra, the general of the Pallava king Nandivarman Pallavamalla claims to have defeated a Pandyar king at Maṇnākkūdi and if 'Maṇnākkūdi Maṇamaṭakkī' is taken as an epithet of Viluppēraṛāiyar in the sense of he who humbled the pride (of the enemy) at Maṇnākkūdi, it may be presumed that one of the ancestors of Viluppēraṛāiyar had taken some part in the Pallava campaigns. But as there are villages actually known by the names of Maṇnākkūdi and Maṇamaṭakkī in the Arantangi taluk of the Tanjore district, it is also possible that the native village and hamlet of this Viluppēraṛāiyar are simply mentioned in this inscription (i.e.) Viluppēraṛāiyar of Maṇamaṭakkī near Maṇnaikkūdi.

Text.

1. செற்றோவன் வணவர்க் குடை பெண்ணாகிய- 9. உன் உன் குடை குடை உன் குடை [12] குடை
2. இந்த மலர்த்தல் குடை பெண்ணாகிய- 10. பற்றுவன் குடை குடை குடை குடை
3. யூரிப்புக் குடை குடை குடை பெண்ணாகிய- 11. உன் உன் குடை குடை குடை 
4. சுழை சுழை குடை குடை பெண்ணாகிய- 12. சுழை சுழை குடை குடை
5. பெண்ணாகிய குடை குடை குடை- 13. பெண்ணாகிய குடை குடை
6. என்கூரை- யூரிப்புக் குடை குடை- 14. என்கூரை மலர்த்தல் குடை
7. என்கூரை மலர்த்தல் குடை குடை- [12]

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1. No. 69 following.
2. Read மலர்த்தல்.
4. On the side of the same slab are engraved the following lines:
1. 1. உண்டுக்
2. 2. இந்த மலர்த்தல்
3. 3. என்கூரை.
No. 70.
(A.R. No. 102 of 1913).
TIRUVORRIYUR, SAIDAPET TALUK, CHINGLEPUT DISTRICT.
ON A SLAB IN THE VERANDAH ROUND THE CENTRAL SHRINE OF THE ADHIPURISVARA TEMPLE.

This record is dated in the 18th year of Vijaya-Nripatungaavarman. It states that the assembly of Manali near Tiruvorriyur agreed to provide offerings on the day of sankranti every month to the god Mahadeva of Tiruvorriyur for the interest on 5 kalaiyin of gold received by them from Paliyan Pilli, wife of Vişēldiţugu-Pallavaraiyar who was probably a local chief in charge of Umbula-nâdu (see plate VI).

Text.

No. 71.
(A.R. No. 360 of 1921).
TIRUVADI, GUDDALORE TALUK, SOUTH ARCOT DISTRICT.
ON A PILLAR IN THE ARDHA-MANDAPA OF THE TIRUVIRATANESVARA TEMPLE.

This record of Nripatungaavarman is dated in his 18th year and registers a gift of 570 kalaiyin of gold to the Nagaratâr of Adiyaraiyamangalam by the Pândya king Varaguna-Mahârâja, for providing, with the interest on the amount, certain specified offerings to the god Tiruviratânattu-Mahadeva of that village.

The importance of the present inscription lies in the fact that the Pândya king Varagunavarman figures as a contemporary of and probably a subordinate under the Pallava king Nripatungaavarman 2.

Text.
First face.

1 Engraved over an erasure.
2 The slab is broken at this place and the continuation of the inscription is lost.
3 See also No. 60 above.
No. 72.

PILLAIAPPANKAM, SRIPURUMBUDUR TALUK, CHINGALEPUT DISTRICT.

ON A SLAB BUILT INTO THE STEPS OF THE Kāţi TEMPLE.

This is a curious inscription dated in the 20th year of Nripatunga containing an imprecation on people who stored paddy on the talam of the village.

Text:

1. கைப் புக்கர் [1st]
2. கைப் புக்கர்
3. கைப் புக்கர்
4. கைப் புக்கர்
5. கைப் புக்கர்
6. கைப் புக்கர்
7. கைப் புக்கர்
8. கைப் புக்கர்

No. 73.

TIRUVADI, CUDALORE TALUK, SOUTH ARBOC DISTRICT.

ON A PILLAR IN THE ARDHA-MANDAPA OF THE TIRUVIRATANESVARA TEMPLE.

This is a damaged record of Nripatungapōttarālyar dated in his 22nd year and it registers a grant of 50 kalanjus of gold to the temple of Tiruviratanaṭṭu-Mahādeva, by (queen ?) Vira-Madēviyār.

Text:

9. கைப் புக்கர்
10. கைப் புக்கர்
11. கைப் புக்கர்
12. கைப் புக்கர்
13. கைப் புக்கர்
14. கைப் புக்கர்
15. கைப் புக்கர்
16. கைப் புக்கர்

1. Letters at the end of the inscription have been chiselled away.
2. The remaining lines are completely damaged.

S.II.—8
No. 74.

(A.R. No. 38 of 1930-31).

TIRUKKÖDikkāVAL, Kumbakonam Taluk, Tanjore District.

ON THE SOUTH WALL OF THE CENTRAL SHRINE IN THE TIRUKKÖDİŚVARA TEMPLE.

This record of the 22nd year, like No. 55 above, is prefaced by the remark that 'this is also a copy of an old stone inscription'. It is preceded by a record of the Pândya king Marañ Śarajayān (A.R. No. 37 of 1930-31) and followed by an epigraph of the Muttaraiyar chief Ilāṅgō-Muttaraiyar (A.R. No. 39 of 1930-31), all of which are engraved in continuation of one another. It has been pointed out above (No. 55) that the temple at TirukkōdikkāVal was renovated by Sembiyān-Mādēviyār, the mother of the Chōla king Uttama-Chōla and that she took care to re-engrave on the new walls the old inscriptions found in the temple.

The present record does not give the king's name, but from the mention therein of Vira-Mahādēvyār, the queen of Nripatūṅga-Mahārāja, it may be ascertained to Nripatūṅga himself. It gives the interesting information that this queen performed the hīranyagarbha and tulōbhāra ceremonies, evidently at TirukkōdikkāVal and presented 50 kālañju of gold from the wealth so weighed, to the temple of Mahādeva in the village for offerings and lamp. The assembly of TirukkōdikkāVal āltas Kāṇnāmaṅgalam received the money and undertook to conduct the endowment. Queen Vira-Mahādēvyār is known to epigraphy for the first time only from this record.

Text.

1. gūl̄ intimidated [""] in the text, no corresponding in the text, no corresponding.

2. tāmāṟṟu, [""].

3. ṛk India, [""].

4. nāṭaṟṟu, [""].

No. 75.

(A.R. No. 179 of 1915).

TIRUMUKKUDAL, Conjeevaram Taluk, Chingleput District.

ON A SLAB SUPPORTING A BEAM SET IN THE INNER ENCLOSURE OF THE VENKATESA-PERUMAL TEMPLE.

This record states that, in the 24th year of Vijaya-Nripatūṅgavikramavaram, the assembly of Śiyapuram in Ćūrkapāṭuk-kōṭtām agreed to maintain a perpetual lamp in the temple of Viśṇu-Bhaṭṭārā at Tirumukkudal for the interest on 30 kālañju of gold received by them from Arigaṇḍa-Perumāṇgār, son of Kāḍupaṭṭil-Muttaraiyar. The interest on 30 kālañju came to 41 kālañju, calculating at the rate of 3 māṇḍai per kālañju. For this 41 kālañju the assembly of Śiyapuram agreed to supply oil at an uniform rate of 40 nāṭi per kālañju for maintaining the lamp. Pālaiyaśivaram near Tirumukkudal is called Śiyapuram in inscriptions.

Text.

1. gūl̄ intimidated [""].

2. tāmāṟṟu, [""].

3. ṛk India, [""].

4. nāṭaṟṟu, [""].

5. ṛk India, [""].

6. nāṭaṟṟu, [""].

7. gūl̄ intimidated [""].

8. tāmāṟṟu, [""].

9. ṛk India, [""].

10. nāṭaṟṟu, [""].

11. ṛk India, [""].

12. nāṭaṟṟu, [""].

1. The inscription is built in at the right end.

2. See No. 66 above.
Pudupakkam, Conjeeveram Taluk, Chingleput District.

On a slab built into the floor of the mandapa in front of the Saptamati shrine in the Selliyamman temple.

This fragmentary record is dated in the 24th year of a king whose name is partially lost and registers a gift of land as bhattavritti by Sivanandi... of Sünür and another, whose name is lost, both members of the dīya-vaṇa of Nāl[i]mangalam in Mērapalūr-nadu, a subdivision of [Manā]yir-kōttam.

From its paleography the record may be attributed to the 9th century A.D. and considering the high regnal year, it can be taken as belonging to Nṛpatunappōtāralayar.

Text.

1... 2... 3... 4... 5... 6...

No. 77.

Peranakāvūr, Conjeeveram Taluk, Chingleput District.

This is a damaged record of the same king dated in his 24th year.

Text.

1... 2... 3... 4... 5... 6... 7... 8... 9... 10... 11... 12... 13... 14...

No. 78.

Tirukkōpikāval, Kumbakonam Taluk, Tanjore District.

On the west wall of the central shrine in the Tirukkōpikāvala temple.

This record of the 24th year of Vijaya-Nṛpatunāvikramavaraman, like No. 74 above, is stated to be a copy of an old stone inscription. It is engraved in continuation of a record of the Pāṇḍya king Māraṇajātirāyana (A.R. No. 21 of 1930-31) and followed by an inscription of the Chōla king Rājakāсутvarman (A.R. No. 23 of 1930-31). It registers an agreement made by the assembly of Nārapakkā-chaturvēdī-mangalam to burn a perpetual lamp in the temple of Mahādeva at Tirukkōpikāval for the interest on 15 kalaṇja of gold received by them from Veṭṭuvaṇḍi-Aralaiyan alias Mallān Vēngādalāvan of Konda-nādu.  

1 The other face of the slab containing the remaining portion of the inscription is obstructed by a wall.
No. 79.
(A.R. No. 397 of 1905).

KĀVĒRIPPĀKKAM, ARKONAM TALUK, NORTH ABOC DISTRICT.

ON A STONE BUILT INTO THE CEILING OF THE MAṆḌAPA IN FRONT OF THE CENTRAL SHRINE IN THE VARĀDARĀJA-PERUMĀṆ TEMPLE.

This is a damaged record of Vijaya-Nripatūṅgavikramavarmān dated in the 25th year recording an agreement made by the assembly of Avaninārayaṇa-chaturvēdimaṅgalam to supply one uṭākku of oil daily to a maṭha. The Saṭṭapparunakkāṭ mentioned here was probably a governing body of the maṭha.

Text.

No. 80.
(A.R. No. 172 of 1930).

PILĀIPPĀKKAM, SRIPERUMBUDUB TALUK, CHINGLEPUT DISTRICT.

ON THE BASE OF THE CENTRAL SHRINE OF THE RUINED ŚIVA TEMPLE.

This is a damaged record of Nripatūṅgavikramavarmān dated is his 2* year and it registers a gift of 6 mā of land for providing offerings to the god Mahādeva at Pillāippākkam by a certain Ayyakkuṭiyār for the merit of his elder brother Pillāippakkilār of Pillāippā[kka*]m.

Text.

1 The letter 6 in Āndes is engraved below the line.
2 The inscription is damaged in the middle and is built in at the right and left ends.
3 This symbol probably stands for some money value.
No. 81.

ON THE SAME BASE.

This fragmentary inscription of the same king is engraved in continuation of the above record and it registers a gift of 7 mā of land to the temple by a certain [Pā]-
dirikilār Siṅgaṇa. The regnal year of the king is lost.

Text.

1. [ .. ] [..]* [ .. ] .. [ .. ] [ .. ] .. [ .. ] [ .. ] [ .. ]

2. [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ]

No. 82.
(A.R. No. 394 of 1905).

KĀVĒRIPPAKKAM, ARKONAM TALUK, NORTH ARCOT DISTRICT.

ON A STONE BUILT INTO THE NORTH WALL OF THE MANḌAPA IN FRONT OF THE CENTRAL SHRINE IN THE VARADARĀJA-PERUMĀL TEMPLE.

The date of this fragmentary inscription of Nripatungavarman is partly lost. It mentions the assembly of Kāvīdippalak[ka]m alias Amanināyana-śatavādevaṁgalaṁ and Viḍēviḍugu ... in Māṅgāda-nāḍu, a subdivision of Pāṇuvūr-kōṭṭam.

Text.

1. [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ]

2. [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ]

3. [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ]

4. [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ]

5. [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ]

No. 83.

ACHCHARAVAṆKAM, CHINGLEPUT TALUK AND DISTRICT.

ON A SLAB LYING NEAR THE AGASTIŚVARA TEMPLE.

This is an incomplete record of Nripatunagavarman, the date of which is, however, lost. It records a gift of 800 kuli of land as archchāndikōṛu to provide for worship to the god Agattiśīrtevar (Agasīsvara) by a certain Śaṅkān.

Text.

1. [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ]

2. [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ]

3. [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ]

4. [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ]

5. [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ]

6. [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ]

7. [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ]

8. [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ] [ .. ]

"The inscription stops here.
"The letter [ ] is engraved below this line.
"The inscription is incomplete.
S.I.I.—9
APARAJITAVARMAN.

No. 34.

(A.R. No. 62 of 1923).

PUDUPPÄKKAM, CONJEEVARAM TALUK, CHINGLEPUT DISTRICT.

IN A SLAB LYING IN THE COMPOUND OF THE SELLIYAMMAN TEMPLE.

This is a fragmentary inscription of Aparâjita varman dated in his 3rd year. It seems to register a remission of taxes by the assembly of Nallil[mangalam], which is also mentioned in a record of [Râja]kâsiravarman from the same village (No. 61 of 1923). Nallilmangalam is probably identical with the modern Puduppakkam itself.

Text.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21.

No. 85.

(A.R. No. 361 of 1908).

MÄNGÄDU, SRIPERUMBUDUR TALUK, CHINGLEPUT DISTRICT.

ON A SLAB BUILT INTO THE FLOOR OF THE CENTRAL SHRINE IN THE VALÎSVARA TEMPLE.

This is a mutilated inscription, also dated in the 3rd year of Vijaya-Aparâjita varman. It registers a gift of gold for a lamp and offerings to the god Tiruvallikil-Mahâdeva at Mângâdu by the mother of . . ., kka-Mahâdeviyâr, who was related to . . . pîdugu Talitâtevanâr of Kauchhippeâdu.

The pulî is invariably marked in this record.

Text.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

No. 86.

(A.R. No. 31 of 1912).

SATYAVÊDU, PONNERI TALUK, CHINGLEPUT DISTRICT.

ON A STONE LYING IN THE COURTYARD OF THE MÅTÄNGEŚVARA TEMPLE.

This inscription, dated in the 4th year of Aparâjita varman, registers a gift of the village Purayyâr including its income in gold and purava for conducting worship in the temple of Mahâdeva at Tirumattâlangânpalî. The inscription is a fragment; the portion containing a few letters at the beginnings of lines appears to have been cut away.

The continuation of lines and the bottom portion of the record are built in.

* For place-names ending with palî, having Jaina associations, cf. Tiruchinâippalî, Tirukkattâm- pâlli etc. Probably Tirumattâlangânpalî also was once a Jaina centre.
a subdivision of Paiyyur-Ilaikottam, by Kumārandai Kurumbaradittan alias Kāḍupāḷipperalayan who is stated to have belonged to Sera-nādu.

The term purava may be explained as a tax on land, which was collected either in kind or coin (cf. purava-pop : S. I. I. Vol. II, p. 512). A special department called purava-mari-ippakkom seems to have managed its collection. Turpiyur which is said to have been situated in Tekkur-nādu may be identified with the village of the same name in the Madurantakam taluk of the Chingleput district.

Text.

No. 87.

(T.R. No. 158 of 1912).

TIRUVORRIPYUR, SAIDAPET TALUK, CHINGLEPUT DISTRICT.

ON A SLAB BUILT INTO THE FLOOR OF THE VERANDAH ROUND THE CENTRAL SHRINE IN THE ĀDHĪPURI ŚVARA TEMPLE.

This record of Vijaya-Aparājītavārman, dated in his 4th year, registers an agreement made by the subhā and the amṛita-gaya of Adambakkam, a suburb of Tiruvorripyur to burn a perpetual lamp in the temple of Mahādēva at Tiruvorripyur in lieu of the interest on 30 kulaṇḍu of gold received by them from Amati alias Kurumbakōjali, the mistress of Vaylramōgan alias Vāṇakōvārayar, who is referred to as the son of a certain Perumādai. The influence of Vāṇakōvārayar who was probably a local chieftain, seems to have extended as far as Maṇampūndī in the South Arcot district (T.R. No. 238 of 1934-35).

The interest on 30 kulaṇḍu was calculated at 3 maṇḍi per kulaṇḍu (i.e. at 15 per cent).

The pūllis are invariably marked in the record.

Text.

1 The titles Kurumbaradittan the Sun among the Kurumbas and Kāḍupāḷipperalayan given to the chief show that he had some connection with the Pallavas.


3 The inscription stops here.
No. 88.

(A.R. No. 161 of 1912).

ON ANOTHER SLAB IN THE SAME PLACE.

This is also dated in the 4th year of Vijaya-Aparājītavarmar and it registers a similar agreement made by the sābhā and the amrita-ganā of Adambakkam to maintain a perpetual lamp in the same temple for the interest on 30 kulañju of gold received by them from Sappakkān alias Pātraddāni, the mistress of Vayiramēṇān alias Vāṇakōvaraiyar, son of Sāmi-Akkan. As Vāṇakōvaraiyar is called the son of Perunāṅgai in the previous inscription, it is possible that the latter and Sāmi-Akkan were identical. From the way in which this lady is introduced in the record, it is surmised that she should have been a mistress of the king (Ep. Rep. for 1913, p. 90).

The term amrita-ganā is mentioned only in the inscriptions of Aparājīta at Tiru-vooriyūr. It represents a committee which was probably connected with the alamugarīṭṭār who were the direct managing members of a village, and distinct from the general members of the village assembly. It was perhaps mainly connected with the management of the offerings and lamps of the god—Ed.

The pullis are marked in this record also (See Plate VI).

No. 89.

(A. R. No. 32 of 1912).

SATYAVEDU, PONNERI TALUK, CHINAGUDU DISTRICT.

On a STONE IN THE ARDHA-MANDAPA OF THE MĀṬAṆGĪŚVARA TEMPLE.

This inscription is dated in the 5th year of Aparājītavarmar. It registers a gift of 100 sheep for burning a perpetual lamp in the temple of Māṭēva (i. e., Mahādēva) at Tirumāṭaṅgānpalī by Pōrīnaṅgai, wife of Kumārandal Kūṟumbarādittan alias Kāḻudurarārayān mentioned in No. 86 above. The liquid measure Vidēivēnagā mentioned in the inscription was probably named after the surname either of Nandivarman III or Nipatungavarman 4.

Read so-
The continuation of the inscription is lost.
No. 90.

(A.R. No. 190 of 1912).

TIRUVORRIYUR, SAIDAPET TALUK, CHINGLEPUT DISTRICT.

ON A SLAB BUILT INTO THE FLOOR OF THE MANḌAPA IN FRONT OF THE CENTRAL SHRINE IN THE ĀDHIFURĪṢVARA TEMPLE.

On this slab of stone, three records are engraved one in continuation of another in the same hand. The name of the king in the first record is damaged, the second is dated in the 7th year of Kampavarman while the third belongs to the 6th year of Aparājiṭaṇa. They appear, therefore, to have been engraved on the slab in the same time; but what necessitated the procedure is not clear. The last record registers an agreement made in the 6th year of Vijaya-Aparājiṭāttākramas-Pōṭtaraiyar, by the assembly of Maṇāli, hamlet of Tiruvorriyur, to burn two perpetual lamps before the god Mahādeva at Tiruvorriyur, in lieu of the interest on 60 kāḷāṇjus of gold received by them from the community of Māhēśvaras.

The endowed amount was invested with the assembly as fixed deposit bearing interest at the usual rate of 3 maṇḍaṭi per kāḷāṇju. The assembly promised also to give two meals daily to the person who came to collect the interest and if they failed in their duty, they agreed to pay a fine of 8[.] kāṇam per day to the court of justice.

No. 91.

(A.R. No. 163 of 1912).

ON ANOTHER SLAB IN THE SAME PLACE.

This is a document similar to the above, dated in the 7th year of Vijaya-Aparājiṭāttavarman. It registers the agreement made by the saṭṭhā and the amṛita-gaṇa

---

Text.

* See No. 99 below.

1. [Text]
2. [Text]
3. [Text]
4. [Text]
5. [Text]
6. [Text]
7. [Text]
8. [Text]
9. [Text]
10. [Text]
11. [Text]
12. [Text]
13. [Text]

---

* Next few lines are mutilated.

S.I.I.—10
of Adambakkam to burn a perpetual lamp in the same temple for the interest on 30 kalañju of gold received by them from Mädevi-Adigal, queen of Aparäjita.

The pullis are marked in this inscription.

Text.

17 [ .. ] 
18 [ .. ] 
19 [ .. ] 
20 [ .. ] 
21 [ .. ] 
22 [ .. ] 
23 [ .. ] 
24 [ .. ] 
25 [ .. ] 
26 [ .. ] 
27 [ .. ] 
28 [ .. ] 
29 [ .. ] 
30 [ .. ]

No. 92.

(A.R. No. 159 of 1912).

On another slab in the same place.

This inscription records an endowment of 60 kalañju of gold, made in the 8th year of Vijaya-Aparäjitavarma-Pottaraiyar, by Paitängi Kandañ, chief of Kättür in Vañakara Innambärñdu, a subdivision of Söla-nädu, for providing on the day of his natal star Svätti, offerings to the deity and for burning a perpetual lamp in the temple of Mahädeva at Thiruvoorpyär. The money was deposited with the Karmukkittav of Thiruvoorpyär and the offerings included rice, ghee, plantains, sugar, vegetables, arecanuts, betel-leaves, tender cocanuts, pachagavya, sandal paste and camphor.

Text.

10 [ .. ] 
11 [ .. ] 
12 [ .. ] 
13 [ .. ] 
14 [ .. ] 
15 [ .. ] 
16 [ .. ] 
17 [ .. ] 
18 [ .. ] 
19 [ .. ] 
20 [ .. ]
No. 93.

(A.R. No. 180 of 1912).

ON ANOTHER SLAB IN THE SAME PLACE.

This is a verse inscription of Aparājitavikramavarman dated in his 12th year. It refers to a gift of land, after purchase from a resident of Igaṇaimūdūr, for offerings, perfume, incense and for a perpetual lamp to the god Chōlamālyīsvāra at Orrimudūr (i.e., Tiruvorriyur). The name Orriyūr with its Sanskrit equivalent Ādhīpurī meaning a 'mortgaged city' is explained by a local tradition of the place.

Text.

1. . . . . . . . . . . . . . . . . . . . . . . . . . . .
2. . . . . . . . . . . . . . . . . . . . . . . . . . . .
3. . . . . . . . . . . . . . . . . . . . . . . . . . . .
4. . . . . . . . . . . . . . . . . . . . . . . . . . . .
5. . . . . . . . . . . . . . . . . . . . . . . . . . . .
6. . . . . . . . . . . . . . . . . . . . . . . . . . . .
7. . . . . . . . . . . . . . . . . . . . . . . . . . . .
8. . . . . . . . . . . . . . . . . . . . . . . . . . . .
9. . . . . . . . . . . . . . . . . . . . . . . . . . . .
10. . . . . . . . . . . . . . . . . . . . . . . . . . . .
11. . . . . . . . . . . . . . . . . . . . . . . . . . . .
12. . . . . . . . . . . . . . . . . . . . . . . . . . . .
13. . . . . . . . . . . . . . . . . . . . . . . . . . . .
14. . . . . . . . . . . . . . . . . . . . . . . . . . . .
15. . . . . . . . . . . . . . . . . . . . . . . . . . . .
16. . . . . . . . . . . . . . . . . . . . . . . . . . . .
17. . . . . . . . . . . . . . . . . . . . . . . . . . . .
18. . . . . . . . . . . . . . . . . . . . . . . . . . . .

No. 94.

(A.R. No. 433 of 1905).

TIRUTTANI, TIRUTTANI DIVISION, CHITTOOR DISTRICT.

ON THE SOUTH WALL OF THE CENTRAL SHRINE IN THE VIRAṬTANĖŚVARA TEMPLE.

This inscription in Tamil verse composed by a king, whose name is, however, not revealed, states that the temple at Tirutantiyal was constructed of black granite by Nambi Appi. This person figures as donor in the next inscription belonging to Aparājīta. The composer of the present record may, therefore, be taken as Aparājīta himself. The structure of the Viraṭtānēśvara temple where the present inscription is found, therefore, affords a definite landmark for studying the evolution of Pallava temple architecture.

* Continuation of the inscription is lost.
* The beginning of this inscription is lost.
No. 95.

(A.R. No. 435 of 1905).

ON THE SAME WALL.

This inscription refers to a remission of taxes made by the assembly of Tiruttaniyil in the 18th year of Vijaya-Aparājitaivikramavarman, on 1000 kuli of land situated to the north of the temple, purchased by Nambi Appi from the cultivators of the village and given over to the dharmigal of the village for providing offerings to and burning two twilight lamps in the temple of Tiruviraṭṭanatudēva in the same village. The donor is evidently identical with the builder of the temple mentioned in the above inscription.

The dharmigal were perhaps a body that managed the charitable endowments and trust property in the village.

No. 96.

(A.R. No. 396 of 1923).

TIRUPPULIVANAM, CONJEEVERAM TALUK, CHINGLEPUT DISTRICT.

ON THE WEST WALL OF THE KITCHEN IN THE VYĀGHRAPUṆṆVARA TEMPLE.

This record of Tribhuvanachakravartin Tribhuvanaviradēva (i.e. Kulöttungachola III), dated in his 37th year (corresponding to A.D. 1215, June 7, Sunday), is included here because it notices an inscription of Aparājita engraved on the walls of the temple of Tiruppulivanam-Udaiyar. A copy of this record is also found at Uttaramallur (A.R. No. 67 of 1898). The assembly of Uttramalur-alias Rājendraśāla-ahauruvoddinamgal, an independent village in Kālijūr-kōttam, a subdivision of Jayangondasāla-māṇḍalam.
agreed to maintain before the god Tiruppulivañjamudaiya-Nāyañār, all the perpetual lamps for which inscriptions were found in the temple. One such record belongs to Aparājītvākramavarman dated in the 14th year and it gives Rājamāṭṭāndand as the surname of Aparājīta. This epigraph states that on the day of solar eclipse, the king made a gift of 100 kulaṇu of gold for burning four lamps in the temple. The solar eclipse cited in the record is, however, not helpful in fixing the initial date of Aparājīta.

Text.

1. vāmān kāla [!] Siva
2. kālam[!] ēkaiyñam[!]
3. [!] ēkaiyñam[!]
4. [!] ēkaiyñam[!]

KAMPAVARMAN.

No. 97.

(A.R. No. 402 of 1923).

PORPANDAL, CONJEVERAM TALUK, CHINGLEPUT DISTRICT.

ON THE DURGI-STONE FIXED IN THE VILLAGE.

This inscription, dated in the 2nd year of the reign of Kampavarmman, registers the sale, to a certain Valiyānai, of the right of collecting one kādī of paddy per crop, by the assembly of Porpandai in Kurumpurai-nādu, a subdivision of Kalattūr-kōṭṭam for the upkeep of the tank Malaiveḷḷappurikulam. Kurumpurai-nādu must have comprised the territory round about Porpandal near Chingleput town. The god Kurumpirai-Nayiṇār is also referred to in an inscription2 from Sālavākkam, a village close to Porpandal.

The special imprecation attached to the inscription viz. that the defaulter will incur the sin of having destroyed Kachchhipēdu’, indicates the great reverence with which the town of Kānchhipuram was regarded at this period.

Text.

First face.

1. vāmān kāla [!] Siva
2. ēkaiyñam[!]
3. ēkaiyñam[!]
4. ēkaiyñam[!]

5. ēkaiyñam[!]
6. ēkaiyñam[!]
7. ēkaiyñam[!]
8. ēkaiyñam[!]
9. ēkaiyñam[!]

1See also S.I.I. Vol. VI, No. 350. The rest of the inscription deals with the gifts made in the time of the Rājamāṭṭāndand and Chōla Parāntaka I.
2A.R. No. 400 of 1923.

S.I.I.—11
Second face.

10 வைன் [சு] -
11 தாம்பரவாகமைத்தாலை -
12 சுத்தம் செய்து -
13 சோதனமுடியும் -
14 சோதனமுடியும் -
15 சோதனமுடியும் -

Third face.

21 கொலை -
22 கொலை -
23 கொலை -
24 கொலை -
25 கொலை -
26 கொலை -
27 கொலை -

No. 98.
(A.R. No. 398 of 1905).

KÄVÈRIPPÄKKAM, ARKONAM TALUK, NORTH ARBOUT DISTRICT.

On a stone built into the ceiling of the VARADÄRAJÄ-PERUMÄL TEMPLE.

This is a fragmentary record of Vijaya-Kampaavarman dated in the 6th year. It seems to register a gift of gold by a certain Kumāra-Kra[matvittan].

Text:

1 சோதனம் எனும் வங்கியன் -
2 சோதனம் எனும் வங்கியன் -
3 சோதனம் எனும் வங்கியன் -

No. 99.
(A.R. No. 189 of 1912).

TIRUVÖRRÑYUR, SAIDAPET TALUK, CHINGLEPUT DISTRICT.

On a slab built into the floor of the Mandapam in front of the central shrine in the Adhipuruśvara Temple.

It is stated in this record of Kampaavarman, dated in the 7th year, that the assembly of Manali, hamlet of Tiruvörryur, agreed to burn a lamp in the temple of Mahādeva at Tiruvörryur for the interest on 15 kalānja of gold received by them from Vēmānā Kunañganamman of Ārayānēchēri in Mayilāppūr.

This inscription must be a copy since, as stated already (No. 90 above), it is engraved in continuation of an inscription where the king's name is lost and followed by a record of Aparajita the first line of which is engraved in continuation of the present inscription.

Text:

1 சோதனம் -
2 சோதனம் -
3 சோதனம் -
4 சோதனம் -
5 சோதனம் -

*This inscription is highly damaged and it is built in at the right end.*
No. 100.

(A.R. No. 188 of 1912).

On another slab in the same place.

This is a highly damaged record of Vijaya-Kampavikramavarman dated in his 9th year. It registers a gift of 30 kulañja of gold by Amarnidi alias Pallavaiyaryar of Kañjanur in Šoḷa-nadu which was a subdivision of Šoḷa-nadu and another gift of a similar amount by a person whose name is lost, for burning two perpetual lamps in the temple at Tiruvōrīyūr. It may be noted that Kañjanur which may be identified with the village of the same name in the Kumbakonam taluk of the Tanjore district is not herein called Sīnhavishnu-chaturvēdimaṅgalam, as is done in a record from Tiruvīdaimarudū.

Text.

1 [אאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאアأア黎明
No. 101.

(A.R. No. 171 of 1921).

MELPATI, GUDIYATTAM TALUK, NORTH ARCOT DISTRICT.

ON A HERO-STONE SET UP IN THE FIELD TO THE NORTH OF THE RAILWAY STATION.

This record dated in the 10th year of Vijaya-Kampavikramavarmar states that, when the army of Pirudi-Gaṅgaraiyar was stationed at Kāvāppūr in Mīyāru-nādu, a subdivision of Paṇḍuvūr-kōṭṭam, the kaṅdī ‘who took Perunagār’ and who was also a soldier of Vānāraiyar opposed it and fell in the encounter.

Published in Epigraphia Indica Vol. XXIII, p. 147.

No. 102.

(A.R. No. 116 of 1923).

KILPUTȚUR, CONJEEVERAM TALUK, CHINGLEPUT DISTRICT.

ON A STONE SET UP IN THE MIDDLE OF THE VILLAGE.

This inscription, dated in the 11th year of Vijaya-Kampavaran, registers a sale of the erikkadī-right by the assembly of Kilkāppūr in Kāliyūr-kōṭṭam to Mādēvāṇār, son of Perumbāṇaṉ Saṅkkaḍi-Āraiyar in return for the gold received from him. One kaṇḍi of paddy was ordered to be levied as erikkadī (tanka duty) on each patti of cultivated land, including those given to physicians as vaṭṭina-bhūga.

Text,

1. [Verse 1]
2. [Verse 2]
3. [Verse 3]
4. [Verse 4]
5. [Verse 5]
6. [Verse 6]
7. [Verse 7]
8. [Verse 8]
9. [Verse 9]
10. [Verse 10]
11. [Verse 11]
12. [Verse 12]
13. [Verse 13]
14. [Verse 14]
15. [Verse 15]
16. [Verse 16]
17. [Verse 17]
18. [Verse 18]
19. [Verse 19]
20. [Verse 20]
21. [Verse 21]
22. [Verse 22]
23. [Verse 23]
24. [Verse 24]
25. [Verse 25]
26. [Verse 26]
27. [Verse 27]
28. [Verse 28]
29. [Verse 29]
30. [Verse 30]
31. [Verse 31]
32. [Verse 32]
33. [Verse 33]
34. [Verse 34]

No. 103.

(A.R. No. 174 of 1912).

TIRUVORRIṉṉ, SADAPET TALUK, CHINGLEPUT DISTRICT.

ON A SLAB BUILT INTO THE FLOOR OF THE VERANDAH ROUND THE CENTRAL SHRINE IN THE ĀDHIPURĪṢVARA TEMPLE.

The date of this record of Vijaya-Kampavaran is not clear. It might be 11, 13 or 16. The inscription records an agreement made by the assembly(ūr) of Vaikkāṭṭur to provide offerings to the god Mahādēva at Tiruvorriṉṉ, on the day of saṅkraṅṭi, for the interest on 27 kulaṅkaṅs of gold received by them from Pūḍi Ārinḍīgal, wife of

1 Probably stands for Rāṣṭrī. 
Vidēvídugu [I]ankōvē]ār of Koḍambalūr in Kō-nādu. The chiefs of Koḍumbāḷūr (in the Pudukkotai state) figure largely in inscriptions as subordinates of the Chōlas, but their connection with the Pallavas is not so well known. A chief of this family is also mentioned in a mutilated record from Koḻūr¹, dated in the 11th year of Vijaya-Nandivikrama-varman, where the donor is stated to be the wife of Śātān Māravān and the daughter of Vikrama-Pūddī who is probably identical with Vidēvídugu Iankō Adiāraiya mentioned in the same record.

Text.

1  
2  
3  
4  
5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  

No. 104.

(A.R. No. 391 of 1905).

KĀVēRIPPĀKKAM, ARKONAM TALUK, NORTH ARCOT DISTRICT.

On a stone built into the floor close to the south wall of the central shrine of the Varadāraja-Perūmāl temple.

The subjoined record is dated in the 17th year of Vijaya-Kampa-varman and registers a gift of 736 koṭāku of gold to the assembly² of Chirrambilam in Kāvadi-pakkam alīna Avaṇināṟṟiyaya-chaturvedināṅgalam for feeding a person daily, by a lady called Nampirāṭṭi, the elder sister of one Tiruvanāṅgamudī.

¹ For a genealogy of the Koḍambāḷūr chiefs, see Ep. Rep. for 1908, p. 87.
³ Read காவேரிக்கட்டை கோடம்பாலுர்.
⁴ Engraved above the line.
⁵ Continuation of the inscription is lost.

S.I.I.—12
No. 105.

(4.R. No. 372 of 1911).

TRUVORRIVUR, SAIADAPET TALUK, CHINGLEPUT DISTRICT.

ON A SLAB BUILT INTO THE FLOOR AT THE ENTRANCE INTO THE SECOND PRĀKĀRA OF THE ADHIPTERISVARA TEMPLE.

The construction of a temple of Niraṅjanāsvartattu-Mahādeva at Truvorriyur by a certain Niraṅjanaguravar of the place and the gift of 20,000 kūli of land by purchase from the assembly of Maṇḍal for its upkeep, are recorded in this inscription of Vijaya-Kampavarman dated in the 19th year. The document was drawn up by Rudrapptār Kumāra-Kālan, the madhyastha of the village. The communities Mandraḷaṭṭu and Kombaruttār are mentioned in ll. 29-30.

The inscription is stated to have been engraved by Truvorriyur-Āchāryan alias Paramēśvaran, son of Śaṃudrāchārya. The pullis are marked in the inscription.

Text.

1 [This symbol probably stands for the figure 738.]
2 The secondary length is engraved above the line.
3 Engraved as a group letter.
...
No. 106.

MALLAM, GUDUR TALUK, NELLORE DISTRICT.

ON A SLAB SET UP IN FRONT OF THE SUBRAHMAŅYA TEMPLE.

This inscription of Kampavarmman, dated in the 20th year, is engraved above the figure of a person holding his severed head by the tuft in his left hand, while the right hand grasps a sword (Plate VI). It registers a gift of land made by the urur of Tiruvannmūr to Paṭṭai-Pōṭan for the pious act of Okkonāṇān Okkatindaṇ Paṭṭai-Pōṭan, probably his father, in cutting off flesh from nine parts of his body and finally his head as an offering to the goddess Bhatārī, i.e., Durgā.

The rituals connected with human sacrifice offered to the goddess Durgā are described in the Kālikā-Purāṇa, Chapter 70.

The modern Mallam or an ancient suburb of it was known as Tiruvannmūr in inscriptions.

Text.

1. [ ]
2. [ ]
3. [ ]
4. [ ]
5. [ ]
6. [ ]
7. [ ]
8. [ ]
9. [ ]
10. [ ]

No. 107.

BRAHMĀDEŚAM, CHEYYAR TALUK, NORTH ABOCT DISTRICT.

ON THE SOUTH WALL OF THE CENTRAL SHRINE IN THE CHANDRAMAULIŚVĀBA TEMPLE.

It is stated in this record of Vijaya-Kampavarmman, dated in the 20th year, that a member of the āśvam-ganaḍī of Kavadippakkam in Paduvur-kōṭṭam made a gift of 11 kalanā of gold for supplying, from the interest on this amount, water to the temple of Tiruppondai-Peṇumāṇadigal at Rājamaḷa-chatuvēdimangalam. This village may be identified with Brahmadēsam itself where the present inscription is found. Since we find an inscription of the Ganga king Rājamaḷa, the grandson of Sṛipurusha at Vaiḷḷimāla, not very far from Brahmadēsam, Rājamaḷa-chatuvēdimangalam, may have been called so after this Ganga king. It may be mentioned that in the region surrounding Brahmadēsam there are villages called Sṛipurushamangalam and Ranaṉvikrama chatuvēdimangalam which must have been named after the Ganga kings Sṛipurusha and Ranaṉvikrama, the grandfather and father respectively of Rājamaḷa. The name of the god at Brahmadēsam viz., Tiruppondai-Peṇumāṇadigal is uncommon in the Tamil country and it is probably to be traced to some Ganga or Western Chāḷukya princess.

1. The inscription is slightly damaged in the middle.
5. It may be pointed out that the queen of the Western Chāḷukya king Vikramādiṭya IV was called Benthādevī (Dy. of Kan. Dist.—Fleet, p. 296 and Ep. Ind. Vol. XII, p. 144. [cf. the name Porpondai in No. 97 above-Ed.].
No. 108.

(A.R. No. 345 of 1906).

ÜTTUKKADU, CONJEEVARAM TALUK, CHINGLEPUT DISTRICT.

ON THE SOUTH WALL OF THE RUINED PERUMAL TEMPLE.

This is dated in the 25th year of Vijaya-Kampavarman and registers the agreement made by the tirumāmakkiḻa var of Ulaicheri in Urrukkādū to burn three lamps and to provide offerings (to the god) for the money and land received by them from Pudali Vamanan, a resident of the village. The name of the temple is not mentioned in the record, but from the reference made in it to the mahēśvaras, it seems to have been dedicated to Siva.

No. 109.

(A.R. No. 82 of 1932-33).

ĀNUR, CHINGLEPUT TALUK AND DISTRICT.

ON THE SOUTH WALL OF THE MANḍAPA IN FRONT OF THE CENTRAL SHRINE IN THE ASTRAPURIŚVARA TEMPLE.

This is a damaged and incomplete record of Kampavikra[mavaran] dated in the 25th year. It registers an agreement made by the sabhā of Aniyūr to burn a perpetual lamp before the god Vambikatṭu-Mahādeva for the interest on 40 kulaikku of gold received by them from Periya Śridhara-Kramavittan of Arivillinağalam, a member of the aṅum-gana, evidently of Aniyūr.
No. 110.

(A.R. No. 283 of 1919).

MAĐAM, WANDIWASH TALUK, NORTH AROCT DISTRICT.

ON THE SIDE OF A BOULDER CALLED ŚAṆUKKĀṆṆAṆ ABOUT A FURLONG TO THE SOUTH OF THE VILLAGE.

This inscription records that in the 26th year of Vijaya-Kamapavarman, Jayaavallavañ (Jayavallabha), a merchant of Kuḷattūr in Toppāṟṟur-nāṭṭu, a subdivision of Palkunrak-kōṭam purchased land from the āvār of the village and presented it as āripṭṭi for the maintenance of a tank, evidently at Mađam.

Text.

1. அவள்நாள் அவள்நாள்—
2. அவள்நாள் அவள்நாள்—
3. அவள்நாள் அவள்நாள்—
4. அவள்நாள் அவள்நாள்—
5. அவள்நாள் அவள்நாள்—
6. அவள்நாள் அவள்நாள்—
7. அவள்நாள் அவள்நாள்—
8. அவள்நாள் அவள்நாள்—
9. அவள்நாள்—

No. 111.

(A.R. No. 144 of 1924).

KOṆṆGALṆ, WANDIWASH TALUK, NORTH AROCT DISTRICT.

ON A SLAB FIXED AT THE ENTRANCE OF THE GAṆAPATIC SHRINE.

This record is dated in the 32nd year of Vijaya-KampaṆarman, which is the latest known date for the king. It registers a sale of some land (?) by the āvār of KāṆṭu to a certain KaṆḍandai NakkaṆ SaṆalayaṆ, a resident of that village, probably for some charity, the details of which are not clear.

KāṆṭu may be identified with the village of the same name in the Wandiwash taluk.

Text.

1. அவள்நாள்—
2. அவள்நாள்—
3. அவள்நாள்—
4. அவள்நாள்—
5. அவள்நாள்—
6. அவள்நாள்—
7. அவள்நாள்—
8. அவள்நாள்—
9. அவள்நாள்—
10. அவள்நாள்—
11. அவள்நாள்—

Engraved as a conjunct letter. *Some of the inscribed stones are lost. The next line is lost.
No. 112.
(A.R. No. 357 of 1909).

OALUKKUR, TINDIVANAM TALUK, SOUTH ARCOT DISTRICT.

ON A SLAB SET UP NEAR THE VILLAGE CHILAVAD.

This inscription records the death of a hero named Todupatti Mātrirāgaṇ (probably a mahout), on the day when the village (i.e. Oalukkur) was destroyed in the confusion caused by Kampparumāl with his elephants. A figure of this hero advancing with a drawn sword in his right hand is also represented on the stone.

Text.

1. adhüru
2. avamālā
dāru
dāru
8. gṛdṛ-
9. ṣrā-
10. ṣa-
11. hāya-
12. ṣa-ū
13. ṣa-ū

VAYIRAMEGAVARMAN.

No. 113.
(A.R. No. 150 of 1916).

POYYANUR, ARKONAM TALUK, NORTH ARCOT DISTRICT.

ON A SLAB BUILT INTO THE NORTH WALL OF THE AGASTYAVARA TEMPLE.

This inscription, which is highly damaged, seems to record a gift made for providing offerings to the god Tiruvagattiravaramudaiya-Mahadeva, by the assembly of Poyyamallur in Dāmar-kottam, in the 2nd year of Vayiramēgarman.

The surname Vayiramēgaṇ is applied to Dantivarman in the Trichy inscription. As the characters of the present and the following inscription belong to a later period than Dantivarman, the king figuring in these two records was probably different. A certain chieftain named Vayiramēgaṇ alias Vanaṅkōvarar figures in two inscriptions from Tiruvorriyur, with whom Vayiramēgarman of the present record may be identified.

Text.

1. ṣa
2. [vī-
3. ṣa-#
4. ṣa-#
5. ṣa-
6. [vī-

No. 114.
(A.R. No. 152 of 1916).

KILPULAM, ARKONAM TALUK, NORTH ARCOT DISTRICT.

ON THE NORTH, WEST AND SOUTH WALLS OF THE KAILĀSANĀTHA TEMPLE.

This record registers a gift of land made in the 2nd year of Vayiramēgarman by Mulikkuḍaiyaṉ Adittanāḷ for conducting the tiruppalli (i.e., ārātī) ceremony and for offerings during the three services in the temple of Tirukkuḷaschharattu-Āḻvār at

2. In the same village is found an inscription (No. 356 of 1909) attributable to the 6th century A.D., engraved below a seated image of a goddess flanked by a lamp and canopy by an umbrella. It reads:
1. ukṣhās jātā
2. ukṣhās jātā
3. ukṣhās jātā

The title Vayiramēgaṇ was borne by three rulers, viz., 1. Pallava Dantivarman, 2. an illegitimate son of Aparājita, and 3. Rasāṅkūṭa Dantivarman.


55

MISCELLANEOUS.

No. 116.

(A.R. No. 663 of 1922).

MAHĀBALIPURAM, CHINGLEPUT TALUK AND DISTRICT.

ON THE PORTAL OF THE NICHE TO THE RIGHT OF THE VARĀHA CELL IN THE VARĀHA CAVE TEMPLE.

This inscription engraved in the Pallava-Grantha script, gives the oft-quoted verse enumerating the ten incarnations of Vishnu.


No. 117.

(A.R. No. 665 of 1922).

ON THE FLOOR OF THE SAME CAVE TEMPLE.

This is an imprecatory verse\(^1\) engraved in Pallava-Grantha characters. It is also found in the concluding portion of some of the inscriptions at Mahābalipuram but sometimes with the substitute Vishnuh for Rudrah, cursing \(\text{those in whose hearts does not, dwell Rudra (Siva), the deliverer from the walking on the evil path.}\). In Mahābalipuram this verse is found at three other places, viz., the Ganēśa temple and the Dharmarāja and Rāmānuja mandapas.\(^2\) The characters employed in all these cases are of the florid variety.


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\(^1\) A.R. No. 533 of 1907 records the same verse.

SECTION II.
Later Pallava Chiefs.

KOPPERUNJINGADEVA I.

No. 118.

(A.R. No. 85 of 1918).

VRIDDHIHCHALAM, VRIDDHIHCHALAM TALUK, SOUTH ARCOT DISTRICT.

In the second gopura (left of entrance) of the VRIDDHIHCHALAM TEMPLE.

This inscription, dated in the 3rd year of Sakalabhuva Chakravartiga, Köpperunjingadeva, registers a gift of 32 cows for burning a perpetual lamp in the temple of Udaiyar Tirumudumpanamudaiya-Nayagar by Anjada-Peruma, son of Andai, one of the agambodittura-mudals in the service of Sengalivayya Sôjakônar of Arausûr.

Sôlakônar mentioned here was an important officer under Köpperunjingadeva I and II, holding charge of the region round about the present town of Chidambaram in the South Arcot district. His native place Arausûr is probably identical with the village of that name in the Tirukkoiyilur taluk of the same district.

The existence of two Kâdava chiefs with the name Köpperunjingadeva is established in the Introduction. Their records have to be distinguished with care from the internal evidence, astronomical details given and the surname Ajaigaiyaçaîn invariably borne by the elder chief.

In the details given for the calculation of date in the present record the month of Sinha. With this emendation there is no date in the reign of Köpperunjingadeva II for the details given, but they, however, correspond to A.D. 1234, August 21, Monday which fell in the period of Köpperunjinga I. This record must, therefore, be ascribed to the latter chief.

Text.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13.

No. 119.

(A.R. No. 285 of 1921).

ATTUR, CHINGLEPUT TALUK AND DISTRICT.

On the north and west walls of the Muktiśvara Temple.

This record is dated in the 5th year of Sakalabhuva Chakravartin Köpperunjingadeva and it records the gift of the village Attur alias Râjarâjanallûr in Attur-nâdu, a subdivision of Urrukkâtûk-kottam in Jayañgondasôlā-

\[^1\] No. 123 below.
mandalam, by Alagiyaśiyan Avanilappirandān Kādavaṉ Kopperunįjiṉgoṅ, for constructing, as a gopura with 7 storvys, the southern entrance called 'Sokkocchigiamn-tiruvattai' of the temple of Tiruchchirambalam-Udayār at Perumbarrappuliyūr (i.e., Chidambaram). The Pāṇḍya emblems of a pair of fish and goad found in relief on the jambs and beams of this gopura indicate that the construction must have been started in the reign of a Pāṇḍya king. It is stated that this inscription, besides being engraved at Ātūr, was also ordered to be recorded in the temple of Tiruvēgamba-mudaiya-Nayanār, probably Elakkamantātha at Conjeeveram. A copy of the record is found at Chidambaram wherein the engraving of the present inscription at Ātūr is also referred to. The document is attested by Kopperunįjiṉga, Kurukularāṉ and Vīllavārāṉ.

The wording in this inscription where the chief himself figures as donor is peculiar. This form, though not uncommon, is not often met with in inscriptions.

From the surname Alagiyaśiyan and the probable reference to this gopura of seven storeys in a record of the 24th year of Rājarāja III, i.e., A.D. 1240, the present inscription has to be assigned to Kopperunįjiṉgadēva 1.

Text

2. A. R. No. 1 of 1936-37.
3. It is interesting to note that among the boundaries is mentioned the tax-free land of a ēhejīkā. — Ed.
The first portion of this record consists of a string of *birudas* in Sanskrit which describe the family, character and achievements of *Köpperunjingadêva*. The concluding portion is in Tamil and contains an order of the chief issued, through his officer Nilagangarayyar, to the residents of Appur remitting, in favour of the god Āḍuayya-Nāyaṇar, from the 5th year of the chief's rule, the tax *ariṇālakavant* excluding *kāvalpēru*, on their village which was hitherto collected by the king. In the Sanskrit portion the chief is called *Pallavakula-pārijāta*, *Kāvavakula-chādāmoni*, *Avuvelampooja*, etc. He claims supremacy over the Chōja, Pāṇḍya, Chēdi, Kārṇāta and Andhra kings. The chief’s conflict with Gadāgāpāla and the extent of his dominions are indicated by the titles ‘Gaṇḍa-bhannāra-luṇṭakā’ Kēhirōpādakshīningayaka, Kēvērē-kāmako and Pēnnaṇdi-nāthaka. The title ‘Ghēṇa-gōmalla’ corresponding to the Tamil ‘Vālvala’ explains the heroism, while the epithets ‘Bhāratavala’ and ‘S̄iḥtyarantakara’ describe the cultural attainments of the chief. His connection with Mallai i.e., Mahabalipuram and Conjeevaram is indicated by the titles *Mallappuravallabha*4 and *Kēkirupakūnta*. The last verse in the Sanskrit portion gives a clue to the identification of Köpperunjinga. This verse, conveying a double entendre, refers to the attempts of the chief to enjoy Dhatari, i.e. Earth, when it is implied that the town Kāchē was taken and Madhya-dēśa i.e., Nādu-nādu was conquered. Since the capture of Tondai-mandalam and Nādu-nādu is to be attributed to the elder Perumjīla, this record may be assigned to him.

The officer Nilagangarayyar, from the title *vilāiyār* applied to him, appears to have been a favourite and important officer of Köpperunjinga. Three generations of Nilagangarayar are known, viz. (1) Kulōttungasōla Kaṇṭappan Nallananyār Paṭchanadivānaṇ Nilagangarayyar (16th year of Kulōttungas-Choḷa 1111), (2) the officer figuring in the present inscription, and (3) his son, Paṭchanadivānaṇ Arupagiripemal Nilagangarayyar figuring in the time of Vijaya-Gadāgoṇḍa5, Sundara-Pāṇḍya6 and Köpperunjingadeva II. They were in power in the present Chingleput district under the Choḷas and their successors and sometimes issued orders in their own names.

* Ariṇālakavant may be explained as a tax payable in kind to the king for protection.

**Text.**

1. [This refers perhaps to *Gadāgoṇḍa* - Ed.]

2. cf. *Mallai-vēndan* in No. 128 below.

3. cf. Kāchē-Nāyaṇa in a record from Tirupati.


5. *A.R.* No. 4 of 1911.


7. No. 212 below.


9. In the Tiruvappamalai inscription he is styled *ṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟ所所. (A.R. No. 480 of 1902).
3. The inscription records a gift of 4 mā of garden land called ‘Alagiyappalanavam-tōppu’, in Currucurucheli alias Adanur in Kōdal-nādu, by Alappirandâ Alagiyasîyan Köpperuñjīngan of Kōdal in Kil-Amur-nādu, a subdivision of Tirumajappādi, for supplying arecanuts, flower-garlands, etc., to the god at Tirumudukumāram in Paruvūr-kūram, a subdivision of Irungolappādi in Mērkā-nādu, situated in Virudarājābhayanikara-valanādu.

The village Adanur may be identified with one of the two villages of the same name in the Vridhachalam taluk. Kōdal, the native place of Köpperuñjīngâdeva, is probably identical with Kūdālur i.e., Cuddalore in the South Arcot District. The garden Alagiyappalanavam-tōppu must have been so called after the surname of the chief. It may be pointed out that Köpperuñjīnga I also bore this surname.

For the astronomical details given in the inscription there is only one tallying date between A.D. 1220 and 1260, viz. A.D. 1234, March 22, Wednesday. It is doubtful whether the regnal year is correctly quoted here.

Text.

1. No. 230 below.

S.I.I.—15
No. 122.

(T.R. No. 497 of 1921).

TIRUVENNAIMALUR, TIRUKKOVILUR TALUK, SOUTH ARCOFT DISTRICT.

ON THE EAST WALL OF THE MANİDA PA IN FRONT OF THE CENTRAL SHRINE IN THE VAIKUNTHA-PÉRUMAL TEMPLE.

In this inscription, dated in the 8th year, Köpperunîjiñâgâdeva is given the surname Alagiyașiyan. It records a gift of 5 cows by Tirumalaiy-Alagiyan alias Vira[ga]8 virap-Pallavaraiyaq, a Kaikkola-mudali of Tiruvennaiyai for supplying daily milk by the measure 'Arunoilvai-nâl' to the god Vaikunda (Vaikuntha)[p-Pérumal]. This donor figures in A.D. 1287 and his death is referred to in No. 186 below. From the title Alagiyașiyan given to the chief, he may be identified with the elder Köpperunjînga.

Text.

1 2 3

No. 123.

(V.R. No. 94 of 1934-35).

VREDDHÂCHALAM, VRIDDHACHALAM TALUK, SOUTH ARCOFT DISTRICT.

ON THE WEST WALL OF THE MANİDA PA IN FRONT OF THE CENTRAL SHRINE IN THE VREDDHÂGIRISHVARA TEMPLE.

This is dated in the 8th year of Sakalabhusvanachakrabarti Köpperunîjiñâgâdeva and records a gift of 128 cows by Sênganîvâya[n] Sôjakôn of Arasûr and a mudali of Alâppirândan Alagiyașiyan Köpperunjînga, for burning 4 perpetual lamps before the god at Tirumudukurâm in Paruvûr-kûrum, a subdivision of Mêrkâ-nâdu Trungolappâdi-nâdu in Vândagarâ Virudarajahayankârâ-valânâdu.

The date of the record, according to the astronomical details given, was either A.D. 1240, Jan. 11, Wednesday, or A.D. 1251, January 11, Wednesday. In both cases the nakshatra was Makhâ, not Pumarpussâm as quoted in the inscription. Since the donor is stated to have been a mudali of Alagiyaśliyan Köpperunjînga, the date of the inscription was probably A.D. 1240.

Text.

1 2 3

1 No. 150 below.
2 A.R. No. 501 of 1903 dated in the 21st year of Râjarâja III.
3 The inscription is built in at the right end.
No. 124.

(A.R. No. 73 of 1918).

IN THE SECOND GÖPURA (RIGHT OF ENTRANCE) OF THE SAME TEMPLE.

This important record, dated in the 10th year, is unfortunately damaged and left unfinished. It refers to a battle that was fought at Perambalūr (probably Perambalur in the Trichinopoly district) wherein Köpperunjagödāva is said to have defeated and killed some Hoysala generals of whom the names of Kesāva, Harihara and Tikkān-p-perumāl are legible in the record, and also to have captured their ladies and treasures. In expiation of this act Avanilappirandān alias Köpperunjagödāva of Küdal in Kīl-Āmār-nādu, a subdivision of Tirumunappātī, made a gift of a gold forehead-plate called "Avanil-appirundān" set with jewels for the god Tirumudukungumudaiya-Nāyānār and of cows for the maintenance of sacred lamps in the temple.

The Hoysala general Kesāva is probably identical with the officer of the same name figuring in a record of the 24th year of Rājarāja III at Conjeeveram.

In the astronomical details given, 3u must be a mistake for 6u, for the former cannot combine with nakshatra Rēvtī in the month of Śimha. There is no corresponding Christian date in the reign of Köpperunjīga II for the details given, but they work satisfactorily for A.D. 1241, July 29, Monday. This date falls in the reign of Köppeunjigadēva I, assuming that, as suggested elsewhere, this chief commenced his regnal year from A.D. 1231-32, the date of the imprisonment of the Chōla king Rājarāja III at Sāndamangalam. The present record would then belong to Köpperunjīga I.

Text.

1 Inscribed slab containing this portion is missing.
2 A.R. No. 612 of 1919.
No. 125.

(A.R. No. 296 of 1912).

ATTI, CHEYYAR TALUK, NORTH ABOCOT DISTRICT.

On the south wall of the Agastisvara Temple.

This is a set of six verses in Tamil in the Kaṭṭalaikaḷittūrī metre praising the greatness of Pallavanār alias Kāḍavaraṇar who conquered Tondai-mandalam and who was the son of Kūḻai Alappirandān alias Kāḍavaraṇar. He is called Pallaṉār, Kāḍavaṇ-kaṇ, Kūḻal-maanaiyar and one of the verses alludes to the battle at Sevūr, probably identical with Mel-Sevūr in the Tindivanam taluk of the South Aboct district, where he slew a large number of his enemies and created mountains of dead bodies and swelling rivers of blood. His opponent on the battle-field at Sevūr is not specified, but the result was the conquest of Tondai-nādu which included Peṅgal-nādu, Vada-Viṅgaḷam and Kacchi surrounded by the sea. That Pallavanār also defeated the northern powers is indicated by a verse stating that the northern kings who did not come and make obeisance to the Kāḍava, could not find even a hill or a forest to which they could flee for refuge.

Text.

1. [†] 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. [†]

The inscription is left unfinished.
The letter w is engraved below the line.
Read Gāṇṭhānaṇa.
No. 126.

(A. R. No. 182 of 1919).

Tribhuvani, Pondicherry, French India.

On the South Wall of the Varadaraja-Perumal Temple.

This inscription records in Tamil and Sanskrit the benefactions of the chief Sakalabhuvana-ahakaravarti Kadavak Avanilappirandam Koppeurujuja. He is called Bhupala-nadhavaram, Kala-kavaksha-mudrika-muni and the conqueror of the Andhra and the Karnaata kings. The record states that the chief constructed a temple for Heramba-Ganapati on the banks of the tank at Tribhuvanamadavi and that he repaired the embankments, sluices and irrigation channels of the tank which had breached in several places.

Since the inscription refers to the conquest of the Chola (country), Madhyamahai (i.e., Naadu-naadu) and Tundiradha (i.e., Tondai-mandalam) by the chief, he may be identified with Koppeurujuja.

Heramba-Ganapati is generally represented with five elephant heads, 10 arms and as riding on a lion. [An early sculpture of this deity is found in a rock-cut temple at Tirupparankurum near Madura—Ed.]

Text.

1  "Kadavak Avanilappirandam Koppeurujuja
   Bhupala-nadhavaram, Kala-kavaksha-mudrika-muni
   Pratistahitam Sarvapaksha-sarvabhaya.

2 "Harimandala..."

3 "Sakalabhuvana-ahakaravarti
   Avanilappirandam Koppeurujuja
   Sarvapaksha-sarvabhaya.

4 "Kadavak..."

5 "...Pramodam..."

6 "...Kuppeurujuja..."

7 "Kuppeurujuja..."

8 "Kuppeurujuja..."

9 "Kuppeurujuja..."

10 "Kuppeurujuja..."

No. 127.

(A.R. No. 178 of 1921).

Moblina, near Rangampettai, Gudiyatham Taluk, North Arcot District.

On a Rock to the South of the Village.

This inscription consists of a single Tamil verse in the Kattalaiakulittalur metre praising Pallavanathal oris Viravir-green Kadavarayar, 'who conquered Tondai mandalam' and who was the son of Kudai-Allappurandar. The same verse is also found as the third verse in the Athi record of Pallavanathal oris Kadavarayar (No. 125 above) and thus establishes that both the Athi and Moblinjoa inscriptions belong to the same chief.

1 This surname is also assumed by Nilgangarayav, an officer under Koppeurujuja (A.R. No. 41 of 1883 and Ep. Ind. Vol. VII, p. 166).

8.1.1.—16
No. 128.

(A. R. No. 418 of 1922).

VAILÜ, WANDIWASH TALUK, NORTH ARCOT DISTRICT.

ON A ROCK ABOVE A NATURAL RESERVOIR TO THE SOUTH OF THE VILLAGE.

This inscription consists of 5 Tamil verses addressed to Sakalabhuvānasakavarttītin Köpperūnjingadēva, surnamed Alagiyasīyaṇ, who is said, in the preliminary proo passage, to have defeated the Chōla king at Teḷḷāru and to have taken possession of his country after depriving his adversary of all his royal insignia and imprisoning him with his ministers. In the body of the record, Köpperūnjingadēva is called Avaninārāyaṇa, patron of Tamil, Kāḍava, Bondānāvan, Nripatūṅga, Tribhuvanattī-Rājakkaj-Tambirāg, Mallāvēndan, etc. The verses extol his prowess, fame, victory over the Chōlas, Pandyas and the Kannaḍas and his abiding devotion to the god at Čhīdambaram.

Teḷḷāru may be identified with the village of the same name in the Wandiwash taluk of the North Arcot district. In one record¹, this village is included in Simhapuruda-valanādu (i.e.,) the Valanādu where Simha, probably Köpperūnjinga, fought.


No. 129.

(A. R. No. 229 of 1925).

Ākkūr, Mayavaram Taluk, Tanjore District.

ON THE EAST SIDE OF THE BASE OF THE MANḍAPĀ IN FRONT OF THE TĀNTO-RĪṢVARA TEMPLE.

This inscription states that Köpperūnjingadēva who is called Alagiyā-Pallavar alīas Virapatāpar, after imprisoning the Hoysalas and levying tribute from the Pandyas, proceeded to the Chōla country along the southern bank of the Kāvēri. Proceeding due east, he worshipped at all the sacred shrines, repaired temples and remitted all the taxes on temple lands. While camping during this march at a village, probably Ākkūr itself, in Jayangonduśāla-valanādu, he found that the tenants had migrated as far as the Ganges leaving the lands waste. Sympathising with their position, he remitted the arrears of taxes due from them, restored their original holdings and invited the emigrants to settle on their original lands.

The present inscription is probably connected with No. 124 above. Since the defeat of the Hoysalas is also referred to here, this record may be assigned to Köpperūnjinga I. The defeat of the Pandyas claimed in this record could not have taken place after the accession of the powerful Pandyas sovereign Jaṭṭāvarman Sundara-Pandyā 1 in A.D. 1251.

It may be pointed out here that Köpperūnjinga's fortifications built on the north bank of the river Kāvēri against his enemies the Hoysalas are referred to in a record from Tiruveṅkāḍū.²

¹ A.R. No. 382 of 1929.
² A.E. No. 314 of 1918.
No. 130.

(A. R. No. 187 of 1932–33).

TIRUKKALUKKUNRAM, CHINOLEPUT TALUK AND DISTRICT.

IN THE GŌPURA (RIGHT SIDE) LEADING TO THE SECOND PEĀKĀRA OF THE BHAKTAVATSALÉVARA TEMPLE.

This is a fragmentary verse inscription identical with the first verse in No. 125 above from Atti in praise of Pallavāṇḍar alias Kāḍavarāyar, (the son of) Ėlisāmōgaṇ Āḷappirandān of Kūḍal.

Text.

1. ụf ụnụ ụnụ ụnụ ụnụ ụnụ ụnụ ụnụ ụnụ ụnụ

2. ụnụ ụnụ ụnụ ụnụ ụnụ ụnụ ụnụ ụnụ ụnụ ụnụ

3. ụnụ ụnụ ụnụ ụnụ ụnụ ụnụ ụnụ ụnụ ụnụ ụnụ

4. [a]Ọkọkọkọkọkọkọkọkọkọkọkọkọ]

5. ụnụ ụnụ ụnụ ụnụ ụnụ ụnụ ụnụ ụnụ ụnụ ụnụ
KOPPERUNJINGADEVA II.

No. 131.

(A.R. No. 69 of 1918).

VRIDDHACHALAM, VRIDDHACHALAM TALUK, SOUTH ARCOT DISTRICT.

IN THE SECOND GÛPURA (RIGHT OF ENTRANCE) OF THE VRIDHHAGIRISVARA TEMPLE.

This inscription records a provision made in the 2nd year of Sakalabhuvanaachakravartita] Köpperunjingga[eva for burning a perpetual lamp before the god at Tirumudukumara in Paruvur-kûrâram, a subdivision of Mûrka-nâdu Iruńgolappâdi-nâdu situated in Virudhârâjagheyanâkara-vañjanâdu, by Adaippu Tirumuggal-Udaiyan Kuṟugmuttaraiyan, son of Neçkuppi Nâḷâvân Cûnapudâyiyan, one of the Pâlias having the hereditary right of watchmanship in the temple.

The initial date of this chief is fixed in A.D. 12431 by a record from Conjevaram which equals the Saka year 1182 (A.D. 1260) with his 18th year. The astronomical details given in the record correspond to A.D. 1244, November 13, Sunday. The chief may, therefore, be identified with Köpperunjingga[eva II.

Text.

1 2[\*] 3 4 5 6 7 8 9 10 11 12 13 14 15

No. 132.

(A.R. No. 411 of 1918).

TIRUPPAṆṆĪR, SHIVAI TALUK, TANJORE DISTRICT.

ON THE EAST WALL OF THE FIRST PÂKARA IN THE SİVALOKANÂTHASÂVÂMIN TEMPLE.

The subjoined record is also dated in the 2nd year of Sakalabhuvanaachakravartin Köpperunjingga[eva. It registers a gift of land, after purchase, from a certain Arâvamudu-Bhattan by Sîyarûrdévan Adichchadévan of Kuṟchechi in Kîliyur-nâdu, a subdivision of Pâppukulâsâmi-vañjanâdu for the early morning service, sacred bath on Saddarays, uñgquets, garlands and offerings to the god Sîvalokumudâyi-Nâyanâr at Tiruppengur in Tiruvâli-nâdu, a subdivision of Râjâdhira-vañjanâdu.

The astronomical details given in the record correspond to A.D. 1245, February 16, Thursday, with the emendation ba. 4 for ba. 14.

Text.

1 2 3

2 A.R. No. 85 of 1890.
No. 133.

(A.R. No. 409 of 1921).

TIRUVADI, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

ON THE INNER WALL OF THE SECOND GÖPURA (RIGHT OF ENTRANCE) IN THE TIRUVIRAṬṬĂṆĂṆAṆKÂṆA TEMPLE.

This record is also dated in the 2nd year of the chief. It registers a gift of 32 cows and a bull by Korgamān Malaiyān Pālandiyarāyan of Pālaiyūr alius Rājendra-śolanallūr in Pālaiyūr-nādu, a subdivision of Urrukkāṭtu-kōṭṭam which was a district in Jayangōndāsāla-valanādu, for burning a perpetual lamp in the temple of Tiruviraṭṭăṇamudaiya-Nāyānār at Tiruvadigāl.

The village Pālaiyūr may be identified with Pālūr in the Chingleput taluk.

Text.

1. [a]śāmānśāmān śāmān śāmān śāmān śāmān 1
2. [a]śāmānśāmān śāmān śāmān śāmān śāmān 1
3. [a]śāmānśāmān śāmān śāmān śāmān śāmān 1
4. [a]śāmānśāmān śāmān śāmān śāmān śāmān 1
5. [a]śāmānśāmān śāmān śāmān śāmān śāmān 1
6. [a]śāmānśāmān śāmān śāmān śāmān śāmān 1

1 The remaining portion of the line is left unengraved.

S.I.I.—17
No. 134.
(A.R. No. 62 of 1919).

MUNNUR, TINDIVANAM TALUK, SOUTH ARCOT DISTRICT.

On the east wall of the maṇḍapa in front of the central shrine in the Āḍavaḷēśvāra temple.

In this record which is dated in the 3rd year, Alagiyappallavan Virarāyaṇa alias Kachchhiyaryan confirms the gifts of the devadāna villages and lands granted as madapparam, by Aiyyaṉēṉar, for worship and repairs, to the temple of Āḍavaḷē-Nāyanār at Munnūr alias Rājanārāyaṇa-chaturvēdīmanḍagālam.

Aiyyaṉēṉar mentioned here seems to refer to KöpperuṉīṆaṉ's father Manavālappūrūmāḷ, also known as Alagiyappallavan alias Kādavarāyaṇan and mentioned in a record from the same village dated in the 33rd year of Trihuvanaviradēva.

Alagiyappallavan Virarāyaṇa alias Kachchhiyaryan was probably an officer under KöpperuṉīṆaṉ, if not the latter's brother. His name suggests that he was the son of Alagiyappallavan i.e., KöpperuṉīṆaṉ-adēva (I).

Text.

1 [ om ] [ [] ] राज्नारायणां चतुर्वेदीमांडगास्ते सुचिनिष्ठविरितकलिमत्तेन निर्मित
2 सुलभतपत्तं सिद्धपुरा पुराविषयितां वेदान्तकलिमत्तेन विद्यमान
3 सुलभतपत्तं कत्स्वत्तं सिद्धपुराविषयितां वेदान्तकलिमत्तेन विद्यमान
4 सुलभतपत्तं कत्स्वत्तं सिद्धपुराविषयितां वेदान्तकलिमत्तेन विद्यमान
5 सुलभतपत्तं कत्स्वत्तं सिद्धपुराविषयितां वेदान्तकलिमत्तेन विद्यमान
6 सुलभतपत्तं कत्स्वत्तं सिद्धपुराविषयितां वेदान्तकलिमत्तेन विद्यमान
7 सुलभतपत्तं कत्स्वत्तं सिद्धपुराविषयितां वेदान्तकलिमत्तेन विद्यमान

No. 135.
(A.R. No. 488 of 1921).

TRUVENṆAINALLŪR, TRUKKOYILUR TALUK, SOUTH ARCOT DISTRICT.

On the west wall of the central shrine in the vaikuṇṭha-perumāl temple.

A grant of 475 kuli of garden land is recorded in this inscription, dated in the 3rd year, by TiruchchirambalamaṆāiṇīyam Sundarapāndiyam Brahmarāyaṇam of Solukulanthaka-chaturvēdīmaṇḍalam, a brāhmaṇēṉar in Pāṇjūr-kūṟṟam, a subdivision of Pāṇḍi-maṇḍalam, for offerings to the god Vaikunthott-Emberuman at Tiruvennainallūr, a brahmaṇēṉar in TirunamaṆappădi Tiruvennainallūr-nīṇu in Rājaraṇa-valanādu, on the 7th day of the festival in the months of Aṇi (May–June) and Purattadī (August–September).

The village Solukulanthaka-chaturvēdīmaṇḍalam is evidently called so after the surname Solāntaka or Solakulāntaka of the early Pāṇḍiyam king Vira-Pāṇḍiyam or Jatāvarman Srivallabha (Ep. Rep. for 1910, para. 31). This village may be identified with Tenkara in the Nīlkottai taluk of the Madura district.

The inscription mentions also a grain measure called AdivaiṆāyaken-morakkal, probably named after the deity at Tiruvadigai.

The astronomical details cited in the record are not regular.

Text.

1 [ om ] [ [] ] राज्नारायणां चतुर्वेदीमांडगास्ते सुचिनिष्ठविरितकलिमत्तेन निर्मित
2 सुलभतपत्तं सिद्धपुरा पुराविषयितां वेदान्तकलिमत्तेन विद्यमान
3 सुलभतपत्तं कत्स्वत्तं सिद्धपुराविषयितां वेदान्तकलिमत्तेन विद्यमान
4 सुलभतपत्तं कत्स्वत्तं सिद्धपुराविषयितां वेदान्तकलिमत्तेन विद्यमान
5 सुलभतपत्तं कत्स्वत्तं सिद्धपुराविषयितां वेदान्तकलिमत्तेन विद्यमान
6 सुलभतपत्तं कत्स्वत्तं सिद्धपुराविषयितां वेदान्तकलिमत्तेन विद्यमान
7 सुलभतपत्तं कत्स्वत्तं सिद्धपुराविषयितां वेदान्तकलिमत्तेन विद्यमान

A.R. No. 63 of 1919.
2 Expressed by symbol.
ON THE EAST WALL OF THE FIRST PRĀKĀRA (OUTSIDE) OF THE TRUkkeDIŚVARA TEMPLE.

This inscription, dated in the 3rd year, registers a gift of 1½ mā of land as tirunāmmottukkai to the god at Trukkeḍikā in Nallāṟṟūr-nādu, a subdivision of Virudhākjābhayankaravalaranadu by Pākkamudaiyaṇ Pāṇčhāna Udaiyapillai of Haṁagalam in Jayaṅgaṉdaśāla-māndala aliya Singapura-nādu, after purchasing it from Kautsaṅ Trībhuvanāsvardana Dekkaṇāṭṭi-Bhaṭṭaṇ who had the Saṅteṅḍāra-right in the temple and his younger brother Karpagaṇ aliya Trībhuvanāsvardana-Bhaṭṭaṇ.

The details of date given in the inscription correspond to A.D. 1244, May 17, Tuesday, which, however, did not fall in the 3rd year of the chief. The details are also regular for A.D. 1234, May 9, Tuesday which would fall in the reign of the elder chief.

Text.

1. கும்போனம் தாலுக், தஞ்சோர் இடையில் உள்ள திருக்கோட்டையில் நட்சத்திரம் உள்ளது மற்றும் சுற்றுலாத் தொன்றாகக் கூறுவதற்கு வரைபடுகின்றது. இந்த வரிசையில் பல பொருள்கள் காணப்படுகின்றன. இந்த வரிசையில் குறிப்பிட்டு வரும் பொருட்கள் மற்றும் அவற்றின் தேவதைக்கு வழங்கப்பட்ட விளக்கம் பயன்படுகிறது.

2. சுருக்கம் சான்றுவழியாக நம்பப்படுகிறது. தொன்றியில் உள்ள பொருட்கள் மற்றும் வரிசைகள் குறிப்பிட்டு வரும் பொருட்கள் மற்றும் அவற்றின் தேவதைக்கு வழங்கப்பட்ட விளக்கம் பயன்படுகிறது.

3. குறிப்பிட்டு வரும் பொருட்கள் மற்றும் வரிசைகள் குறிப்பிட்டு வரும் பொருட்கள் மற்றும் அவற்றின் தேவதைக்கு வழங்கப்பட்ட விளக்கம் பயன்படுகிறது.

4. குறிப்பிட்டு வரும் பொருட்கள் மற்றும் வரிசைகள் குறிப்பிட்டு வரும் பொருட்கள் மற்றும் அவற்றின் தேவதைக்கு வழங்கப்பட்ட விளக்கம் பயன்படுகிறது.

5. குறிப்பிட்டு வரும் பொருட்கள் மற்றும் வரிசைகள் குறிப்பிட்டு வரும் பொருட்கள் மற்றும் அவற்றின் தேவதைக்கு வழங்கப்பட்ட விளக்கம் பயன்படுகிறது.

6. குறிப்பிட்டு வரும் பொருட்கள் மற்றும் வரிசைகள் குறிப்பிட்டு வரும் பொருட்கள் மற்றும் அவற்றின் தேவதைக்கு வழங்கப்பட்ட விளக்கம் பயன்படுகிறது.
This inscription of the 3rd year registers the gift of the village Sembiyannadovi in Meykun拿出 violent 'on the southern bank of the Peppal', in his nadu, by Cholatuunay-Pallavaraya Thiripalladavan Marundalavarnan anum Raja-Sripala of Perayil who had his patra in Kannudainallur, for early morning service, worship, offerings, lamps etc., in the temple of Opporuvumillada-Nayanar at Tiruvarayuninallur.

The details of date given in the inscription correspond to A.D. 1246, March 9, Friday.

Text.

1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 
9. 
10. 
11. 
12. 
13. 
14. 

No. 137.

(A.B. No. 113 of 1934-35).

ARAKANDANALLUR, TIRUKKOYILUR TALUK, SOUTH ARCOT DISTRICT.

ON THE SOUTH WALL OF THE MANIPADA IN FRONT OF THE CENTRAL SHRINE IN THE OPPILAMANISHVARA TEMPLE.
No. 138.

(A.R. No. 221 of 1934-35).

Kōṭṭa-Marudūr, Tirukkoỹilur Taluk, South Arcot District.

ON A ROCK NEAR TANTAṆIKKARAL.

In this record, also of the 3rd year, the chief is called Alagiya-Pallavan Köpperunjingadēva i.e., Köpperunjingadēva, son of Alagiya-Pallavaṉ. The inscription states that the tank called 'Putteri' in Mudigondāsālach-chaturvēdīmangalam was the gift of Nācchiyāndar, wife of Nāṭ(upperumā) and mother of Akalanka-Nādalvān.

Text.

1 1
2 2
3 3
4 4
5 5
6 6
7 7
8 8

No. 139.

(A.R. No. 228 of 1904).

Śīṅgavaram, Gingeer Taluk, South Arcot District.

ON THE LEFT WING-STONE AT THE ENTRANCE INTO THE CENTRAL SHRINE IN THE RAṆGANĀTHA TEMPLE.

The title 'Āvaniḻappirandān' is added in the present inscription dated in the 4th year, to the name Sakalabhuvanachakravartīga Köpperunjinga. The inscription registers a gift of 30 cows for a perpetual lamp in the temple of Tiruppanrikurum-Emburanū by Hayaperumāl Vattarāyar son of Tavaṇcheyydān Vattarāyaṉ of Karuvili.

The astronomical details given in the record correspond to A.D. 1246, August 26, Sunday; '53; the nakshatra Tīruvōnam had, however, ended the previous day and 'Śravishṭhā' was current till '75 on this day.

Text.

1 1
2 2
3 3
4 4
5 5
6 6
7 7
8 8
9 9
10 10
11 11
12 12
13 13
14 14
15 15

S.I.I.—18
No. 140.

(A.R. No. 449 of 1921).

TIRUVENNAIALLUR, THIRUKKOYILUR TALUK, SOUTH ARCoT DISTRICT.

ON THE WEST WALL OF THE GÚPURA IN THE KṚṢṆAPURĪŚVARA TEMPLE.

This inscription, dated in the 4th year, records the gift of a cow to the temple of Āṭkoṇḍadeva at Tiruvēṇnaipalur, a brāhmaṇīya in Tirumunaipāḍi Tiruvēṇnaipalur-nādu, a subdivision of Rājarāja-valanādu, by Suppiramaṇṇiṉa, son of Tirunaipāḍi, an agambādiṭṭhir living at Arasūr. Arasūr may be identified with the village of the same name in the Thirukkoiyilur taluk.

According to the astronomical details given, the date of the record is A.D. 1247, January 19, Saturday.

Text.

1 | \[\text{Text content}\]  
2 | \[\text{Text content}\]  
3 | \[\text{Text content}\]

No. 141.

(A.R. No. 35 of 1922).

TIRUVĀṆṆṆṆṆ, VILLUPURAM TALUK, SOUTH ARCoT DISTRICT.

ON THE NORTH WALL OF THE KITCHEN IN THE ABHĪRĀMĒŚVARA TEMPLE.

This inscription is also dated in the 4th year and it records a gift of 4 mā of land at Aviyūr in Jānanathā-chatarvēṇḍimāṅgam, a brāhmaṇīya village in Pānaiyūr-nādu Māvalūr-nādu, a subdivision of Rājarāja-valanādu, by Uḍalāyār Anjīr Mūvēnārāiṉa for the maintenance of the matha called ‘Andār Pichchar Piraiśādī Andār-tirumātha dīnā Tiruvēṇam Aḷagīyēn-tirumātha’ which was situated to the north of the temple of Āṭkoṇḍadeva at Tiruvēṇnaipalur.

The village Aviyūr may be identified with Aviyūr in the Gingee taluk of the South Arcot district.

Text.

1 | \[\text{Text content}\]  
2 | \[\text{Text content}\]  
3 | \[\text{Text content}\]  
4 | \[\text{Text content}\]  
5 | \[\text{Text content}\]  
6 | \[\text{Text content}\]  
7 | \[\text{Text content}\]

The letters Gūk are engraved above the lines.
No. 142.

(A.R. No. 51 of 1922).

ON THE WEST WALL OF THE SECOND PRĀKĀRA OF THE SAME TEMPLE.

The title ‘Avanīyālappirandān’ is also found in the present record dated in the 4th year. It states that Aniyān Muvēndaraiyan from whom Kumrēmeduttān Vānādhīrajan had purchased lands in Kulaṭṭūr alias Sōlaganagānallūr, Korravillī and Tennavamahadēvī, for providing worship and offerings to the god Subrahmanya-Pillaiyar set up in the temple of Alāgiyā-Nayanār at Tiruvāmmāṭur by Udaiyan Vairadhīrajan, remitted certain taxes such as pāḍi-kāval, kādyam etc., for the welfare of Kōpperuṉjināra (devar).

Kulaṭṭūr and Tennavamahadēvī may be identified with the villages of the same name in the Villupuram taluk. Korravillī seems to have changed its name and is not easily identifiable.

Text.

1 Ṛṣṭṝj̄a [ Ṛṣṭṝj̄a] 2 3 4 5 6 7 8

8 Ṛṣṭṝj̄a [Ṛṣṭṝj̄a] 2 3 4 5 6 7 8

No. 143.

(A.R. No. 52 of 1922).

ON THE SAME WALL.

This inscription is engraved in continuation of the previous number and so must be taken as a record of Kōpperuṉjināra, incised in the same 4th year. It records a gift of 5 mā of land, made tax-free, as hirviḻakkupparam for lights in the temple of [Subrahmanya]-Pillaiyar and in the matha of Andar Tiruvūṉaiyakam-matha, by Alāgiyasiyan Muvēndaraiyan, son of Aniyān Muvēndaraiyan mentioned in the previous inscription.
No. 144.

A.R. No. 97 of 1934-35.

VRIDDHACHALAM, VRIDDHACHALAM TALUK, SOUTH ARCOT DISTRICT.

ON THE NORTH WALL OF THE KITCHEN IN THE VRIDDHAGIRISVARA TEMPLE.

This inscription, dated in the 4th year, registers a gift of 96 sheep by Alappiga-
dan-kosu Suttaiyavan for burning a sacred perpetual lamp before the god at Tirumuduc-
kunram in Parur-kurram, a subdivision of Merka-nadu Irungoolappadi in Virudhurajahayakara-vaikanadu.

The astronomical details given point to A.D. 1247, August 26, Monday (not Sunday) as the date of the record.

No. 145.

A.R. No. 114 of 1934-35.

ARAKANDANALLUR, THIRUKKOYILUR TALUK, SOUTH ARCOT DISTRICT.

ON THE WEST WALL OF THE MANJAVA IN FRONT OF THE CENTRAL SHRINE IN THE OPPILAMANISVARA TEMPLE.

This record of the 4th year registers the gift of a vessel (kalasappirai) for the sacred bath of the god, by Nallarkumallan Kutyan, a Kaikkola of Tirukkovallur.

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Some of the inscribed slabs are misplaced in the wall.
No. 146.

(A.R. No. 164 of 1918).

BHARMADEŚAM, VILLUPURAM TALUK, SOUTH ABOCT DISTRICT.

ON THE SOUTH WALL OF THE VERANDAH OF THE FIRST PRĀKĀRA IN THE 
BHRAJAPURĪŚVARĀ TEMPLE.

This inscription of the 5th year records the gift of 33 cattle including cows, 
calves and a bull by Nilagangan Annūrīkundan Solopadēvan of Amūr for burning 
a perpetual lamp in the temple of Brahmiśvaranuḍaiya-Nayāṉār at Rājarāja-
chāturvēdimangalam, an independent brahmaṇridesa village in Panaiyur-nādu, a sub-
division of Rājarāja-valanādu. It will be evident from this record that Bharma-
deśam was surnamed Rājarāja-chāturvēdimangalam.

Text.

1 [sharp calligraphy] no. 146.

2 [sharp calligraphy] no. 146.

3 [sharp calligraphy] no. 146.

4 [sharp calligraphy] no. 146.

5 [sharp calligraphy] no. 146.

6 [sharp calligraphy] no. 146.

No. 147.

(A.R. No. 323 of 1921).

TIRUKKOYILUR, TIRUKKOYILUR TALUK, SOUTH ABOCT DISTRICT.

ON THE NORTH WALL OF THE SECOND PRĀKĀRA IN THE TRIVIKRAMA-
PERUMAL TEMPLE.

It is stated in this record of Sakalabhuvanahakaravarttin Avanilappirandān 
alias Köpperuviśagadēva, dated in the 5th year, that the kāṇiṣṭhār of the temple of 
Tiruvidiaki-Jemberam at Tirukkovilur agreed to burn a twilight lamp in the 
temple in return for six cows received by them from certain shepherds residing at 
Mēlaip-Panippakkam in Idaiyāρu-nādu, a subdivision of Tirumunaiippādi.

For the cows received the kāṇiṣṭhār undertook to supply, by the ullaṅgandān-
valī, 1 nālī and 1 uri of ghee monthly to the temple.

The astronomical details given in the record correspond to A.D. 1247, December 
29, Sunday.

Text.

1 [sharp calligraphy] no. 147.

2 [sharp calligraphy] no. 147.

3 [sharp calligraphy] no. 147.

1 The letter sū are engraved as a group.
2 The letter sa is engraved like sa in all cases in this record.

S.I.I.—19
No. 148.

(A.R. No. 530 of 1922).

TIRUKKANAPURAM, NANNILAM TALUK, TANJORE DISTRICT.

ON THE EAST WALL OF THE SECOND PRÁKÀRA IN THE SAURIRAJA-PEKUMAL TEMPLE.

This is an incomplete record of Perunjīrgadēva dated in the 5th year and is called a mílāsādhanaṁ of the chief. It records a sale of land in Sembiyam Kurudaiyādi, situated in Panaiyur-nādu, a subdivision of Kulottungasāla-vaḷanādu to Udayan Tirumānasambandhan Alajriyān Raajādivākara-Muvendiravēlaṇa of Vilvūr in Ayur-kūrām, a subdivision of Nittavimōda-vaḷanādu by Aralīyān Purgidaaṅkoṇān Dēvapperrnaṇ, the headman of Kurudaiyādi in Tañjavūr-kūrām, a subdivision of Panālaraṇa-vaḷanādu. As the record is incomplete further details as to the purpose of the transaction are not clear.

The details of date given in the inscription are not regular.

Text.

1. 

2. 

3. 

4. 

5. 

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¹ Compare such terms as sādhanaṁ, dās, tirumāṇa-dās, nīyogam, tirumugam or srimukha śīdu and sātīmugam used in inscriptions.

² The inscription stops here.
No. 149.

Chidambaram, Chidambaram Taluk, South Arcot District.

On the north wall of the third prakāra in the Natarāja temple.

This inscription gives an insight into the management of temple affairs. It is
dated in the 6th year of Sakalabhubanachakravarti Avanjiyājīppirandār alias
Kōpperunjigadēva. The temple at Chidambaram was at this time managed by a
committee consisting of the following members and groups, viz., Jayatunga-
Pallavaraiyar, Tillaiśambalap-Pallavaraiyar, Māhēsvara-kuṇakānaiśeyār, Srīkārṇīśeyār,
Śāmudāyānēcheṭṭyār, Kōyilnāyakānēcheṭṭyār, Tīrūmālīgaiκārusēyeṭṭyār and the accountants.

It registers a grant of land made by Sōttai-Nāyaka alias Kumāra-Bhaṭṭa of Irāyūr
residing in Ponmeyandaśēla-chaturvēdiṃangalam for a flower garden called 'Tirumalai-
Alagiyāl' for supplying flowers to the gūḍa and the goddess Tirukkāmakkōttamudaiya Periyanāchēhiyār with an additional plot by purchase from Pōnmāḷi, wife of
Ulaichehānan Madēvan Tiruchchērriyām balamudaiyāṅ of Perumbarrappuliyūr, as
tirumālaitukkōṅati, for the maintenance of the person looking after this garden.

The village Ponmeyandaśēla-chaturvēdiṃangalam must have been so named after
the title of Kūlottungā-Chōla II. The inscription purports to be an order of Sōjakōṅ.

Text.

1. 1907 n. a. kālahanmāyikāyaiśekte kālaśaṃkaraṇam māyayētē
2. 1907 m. a. kālahanmāyikāyaiśekte kālaśaṃkaraṇam māyayētē
3. 1907 n. a. kālahanmāyikāyaiśekte kālaśaṃkaraṇam māyayētē
4. 1907 m. a. kālahanmāyikāyaiśekte kālaśaṃkaraṇam māyayētē
5. 1907 n. a. kālahanmāyikāyaiśekte kālaśaṃkaraṇam māyayētē
6. 1907 m. a. kālahanmāyikāyaiśekte kālaśaṃkaraṇam māyayētē
7. 1907 n. a. kālahanmāyikāyaiśekte kālaśaṃkaraṇam māyayētē
8. 1907 m. a. kālahanmāyikāyaiśekte kālaśaṃkaraṇam māyayētē

No. 150.

(T.R. No. 448 of 1921).

TRUVENNAINALLUR, TIRUKKOYILUR TALUK, SOUTH ARCOT DISTRICT.

ON THE SOUTH WALL OF THE MANAPA IN FRONT OF THE CENTRAL SHRINE IN THE KRIPIAPURIŚVARA TEMPLE.

This inscription, dated in the 6th year, states that a bell, incense brazier, chain-lamp and a plate (for waving light) made by converting a small copper pot, were presented to the god Āṭkondadēva at Truvennaínallur by Tirumalaiy-Ālagiyyāṅ aśiā Viragajīrāp-Pallavāraiyaṅ, son of Aṟamudaiyāṅ, a dēvarādiyāṅ of the temple.

Text.

1 | 2 | 3 | 4 | 5 | 6
---|---|---|---|---|---
1. | 2. | 3. | 4. | 5. | 6.

No. 151.

(T.R. No. 304 of 1913).

CHIDAMBARAM, CHIDAMBARAM TALUK, SOUTH ARCOT DISTRICT.

ON THE NORTH WALL OF THE THIRD PRAĀRA IN THE NĀTARĀJA TEMPLE.

This inscription, dated in the 7th year, contains an order of the officer Sājakōṅ issued to the authorities of the temple at Chidambaram, to engrave on their temple walls, the gift of a flower garden made after purchase by a dēvarādiyāṅ named Pillaiyāṅ Sirridai Arivai and one Iraṅgāmaṅgāḷa-pillaiyāṅ, for providing flowers for the goddess Tirukkamakkōṭtamudaiyā-Periyanāčchhiyāṅ and for the maintenance of two servants looking after the garden.

It may be mentioned that the officers Jayatungas-Pallavaraiyāṅ, Tillaɪmmbaḷa-Pallavaraiyāṅ and Tennavan-Brahmamārāyāṅ, mentioned here also figure in No. 124 of 1888, a record of the 28th year of Māgaravārman Kulasēkharādeva (A.D. 1296) from the same temple.

Text.

1 | 2
---|---
1. | 2.

---


2 They also figure in the reign of Šatāvarman Sundara-Pāṇḍya (A.R. Nos. 263 and 267 of 1913). It may be mentioned here that 'Tennavan-Brahmārāj' was a title conferred on Māṇikkavāchakar by the Pāṇḍya king. It is also possible that the other two names are titles.
The subjoined inscription, dated in the 7th year, also registers an order of Sōjakōp to engrave on the 'Vikramasōlan-tirumālīgai' the deed of a gift of land made as tirumālīvakkāvar by a certain Tittikka-Aduvān, after purchase from Tiruchchirāmbalā-Muvendavelān of Kārikudi, for providing five offerings to the image of Dakshināmūrti in addition to three already in vogue so as to correspond with the number of services offered to Mūlāsthānam-Udaiyār, the principal deity in the temple. The donor mentioned in this record made a further gift of land 10 years later (No. 201 below) for providing offerings to the same image.

Text,

1. 1

2. 2

3. 3

4. 4
No. 153.

(A.R. No. 543 of 1921).

THIRUNARAIYUR, CHIDAMBARAM TALUK, SOUTH ARCOT DISTRICT.

ON THE SOUTH WALL OF THE SUNDARESHVARA SHRINE IN THE PULLAPPALAIYUR TEMPLE.

This inscription dated in the 7th year, registers a sale of 60 mā of land in Mugaiyur, hamlet of Viranārāyana-chaturvedimangalam in Kulōttungaśāla-chaturvedimangalam and in Virapperumāl-mangalam, to the temple of Mūlattānām-Udayār in Thirunāraiyyur, an independent village in Virudarajabhayankara-valanādū "on the northern bank," by the temple of Tiruppuhāvaram-Udayār at Perumbārrappuliyyūr, an independent village in [Rājādhi]rāja-valanādū, for one hundred and twenty thousand kālu.

It may be noted that the amount is specified in multiples of thousands and that for the denomination of a 'lakh' 'one hundred thousand' is used here. The sale price works at 2,000 kālu per mā of land.

The village Mugaiyur may be identified with the village of the same name in the Chidambaram taluk. The village Thirunāraiyyur where this inscription is found is stated to have been a suburb of Viranārāyana-chaturvedimangalam (A. R. No. 543 of 1921). Kulōttungaśāla-chaturvedimangalam and Virapperumāl-mangalam were probably other suburbs of Thirunāraiyyur.

The details of date correspond to A.D. 1249, October 19, Tuesday.

Text.
No. 154.

(A.R. No. 308 of 1913).

CHIDAMBARAM, CHIDAMBARAM TALUK, SOUTH ABROD DISTRICT.

ON THE NORTH WALL OF THE THIRD PRĀKĀRA OF THE NAṬARĀJA TEMPLE.

This inscription registers the order of Sōlakōn issued in the 8th year of the chief, granting 4 [ṇēṟi] and 6 mā of land in Kuḍavāyāchēṭhīrī alias Tillaināyakanallūr, a hamlet of Perumbārrappūlyūr, with the new name Tiruvamalapperumāḷpuram for settling on it the Sōliyar (i.e.) the weaving class, stipulating that the latter should provide cloths for the parivattam of the god and goddess Tirukkāmakkōṭṭamudaiyā-Periyanāṭchchīyār in the temple.

This inscription states that Sōlakōn was also called Perumāḷ-Pijjai, that he belonged to Araśūr and that he was one of the mudalis (officers) of the chief.

The streets named after Kulottunga-Chōla, Köpperuṅjingadēva and Rājakkal-tambirāṅ are also mentioned in the record.

Text.

1. "[Unreadable text]"

2. "[Unreadable text]"

3. "[Unreadable text]"

4. "[Unreadable text]"

5. "[Unreadable text]"

6. "[Unreadable text]"

7. "[Unreadable text]"

8. "[Unreadable text]"

1 Engraved above the line.
2 The inscription stops here.
No. 155.

(T.R. No. 511 of 1921).

Tiruvennaínallur, Tirukkoyilur Taluk, South Arcot District.

On the west wall of the mandapa in front of the central shrine in the Vaikuntha-Pe rumál temple.

This inscription, dated in the 8th year, states that the mandapa [in front of the central shrine in the Vaikuntha-Pe rumál temple in the village] was constructed by Arasálvar, the elder sister of Ájappirandár Álagysìyáyár of Perugai, who was probably a member of a collateral branch of the Perúñinga family with headquarters at Perugai.

The village Perugai cannot be satisfactorily identified, but it is probably to be located in Peruñarg-ñádu in Tirumusaippádi. Peruñarg is probably the same as Periyañúr in the Tirukkoyilur taluk.

Text.

1 [â] [â] 2 [â]

2 [â]

3 [â]

4 [â]

5 [â]

No. 156.

(T.R. No. 117 of 1904).

Tiruttináigári, Cuddalore Taluk, South Arcot District.

On the north wall of the central shrine in the Sivánkurañvara temple.

This incomplete record, dated in the 9th year, registers a gift of 5½ véli of land as tiruñmatukkâñi to the god at Tiruttiñinágári. The order making the gift was also directed to be communicated to the officials of the temple at Perumbargapullyâr (i.e., Chidambaram). A portion of the land endowed was situated in the hamlet of Ponmeyndasollach-chaturvedimangalam, which, as pointed out above, was called so after the surname of Kulottuñgá-ñióli.

Text.

1 [â]

2 [â]

3 [â]

4 [â]

1 T.R. No. 45 of 1903. 2 [Perugai may be Peruñarg itself Ed.] 3 No. 149 above.
ON THE NORTH WALL OF THE THIRD PRĀKĀRA IN THE NĀTARĀJA TEMPLE.

This record, also dated in the 9th year of the chief, registers an order of Śojaṅkōn making a gift of 27 and odd mā of land, by purchase from several individuals, for the maintenance of gardeners working in three different gardens, namely, one, in Korrāṅgudī alias Pāvittirāmāṇikkānallūr, hamlet of Perumbārāppuliyūr, and the others called ‘Avanijālappirāndān-tēngū-tirumandavaṇaṃ’ in the same village and ‘Adiravīsāduvan-tirumandavaṇaṃ’ at Madandarāmāṇikkānallūr. The gift is stated to have been made for the welfare of Kopperāḷiṅga (dēvar tirumāṇikkīḷu nāṟṟiṟaṅga). The lands purchased were situated in the devarāṅa villages of (given by) Tamilāṅkuśa-kāṭṭa-Pallavarāḷiyar.

Text.

1 The inscription is left incomplete and portions in the last line are also left unengraved.

A.R. No. 480 of 1902 and No. 174 below. Cf. the title ‘Tondaimāndal - kāṭṭa - Perumāḷ’ conferred by the Chola king on Palarāvāḷi, the brother of Śēkkuḷār for averting the horrors of a famine by sacrificing all his wealth in support of the people.
6 புத்தகாசாரவுக்குரிய வாசித்தரின் கையேற்ற உறுவுக்கு பங்களிப்பு செய்துக்கொள்ளும் நூற்றாண்டுகளுக்கு முன்னர் கையேற்ற உறுவுக்கு பங்களிப்பு செய்துக்கொள்ளும் நூற்றாண்டுகளுக்கு முன்னர் கையேற்ற உறுவுக்கு பங்களிப்பு செய்துக்கொள்ளும் நூற்றாண்டுகளுக்கு முன்னர் கையேற்ற உறுவுக்கு பங்களிப்பு செய்துக்கொள்ளும் நூற்றாண்டுகளுக்கு முன்னர் கையேற்ற உறுவுக்கு பங்களிப்பு செய்துக்கொள்ளும் நூற்றாண்டுகளுக்கு முன்னர் கையேற்ற உறுவுக்கு பங்களிப்பு செய்துக்கொள்ளும் நூற்றாண்டுகளுக்கு முன்னர் கையேற்ற உறுவுக்கு பங்களிப்பு செய்துக்கொள்ளும் நூற்றாண்டுகளுக்கு முன்னர் கையேற்ற உறுவுக்கு பங்களிப்பு செய்துக்கொள்ளும் நூற்றாண்டுகளுக்கு முன்னர் கையேற்ற உறுவுக்கு பங்களிப்பு செய்துக்கொள்ளும் 

7 நூற்றாண்டுகளுக்கு முன்னர் கையேற்ற உறுவுக்கு பங்களிப்பு செய்துக்கொள்ளும் 

8 நூற்றாண்டுகளுக்கு முன்னர் கையேற்ற உறுவுக்கு பங்களிப்பு செய்துக்கொள்ளும் 

9 நூற்றாண்டுகளுக்கு முன்னர் கையேற்ற உறுவு 

10 நூற்றாண்டுகளுக்கு முன்னர் கையேற்ற உறுவு 

11 நூற்றாண்டுக்கு முன்னர் கையேற்ற உறுவு 

12 நூற்றாண்டுக்கு முன்னர் கையேற்ற உறு 

13 நூற்றாண்டுக்கு முன்னர் கையேற்ற உறு 

14 நூற்றாண்டுக்கு முன்னர் கையேற்ற உறு 

† The inscription is damaged at the end.
No. 158.
(A.R. No. 496 of 1921).
TIRUVENNAIMALUR, TEBUROVILUR TALUK, SOUTH ARCOOT DISTRICT.

ON THE EAST AND NORTH WALLS OF THE MANḍAPA IN FRONT OF THE CENTRAL SHRINE IN THE VAIKUNTHA-PERUMAL TEMPLE.

This inscription takes stock of the cows and sheep presented by several persons for supplying ghee and milk to the temple of Vaikunthathatt-Emberumāṇ at Tiruvennaiyalur, from the 6th year of the chief. Of five such gifts noticed here, one was made during the time of the chief's father, i.e., Alagiyaśīyaṉ Kopperlunjingadēva, three in his 6th year and the other in his 9th year.

Text.

11. (The letter vs is engraved below the line.)

Ends of lines 8 to 10 and the beginnings of lines 11 and 12 are built in.

Lines 11 and 12 are found on the north wall.
திருச்சேரியாளருடன் மட்டும், என்னவும் செறியுள்ளிடையே உருவான அரசியல்வாய்வானது காணப்படும் ஏனெனிலும் இந்த காட்சியின் தொடர்புடைய வருகை பொருநாட்டு வருகை

2 அமையும் காட்சியின் நூற்றாண்டு நாளிலேயே காணப்பட்டுள்ளது காணும் பகுதியில் செறியுள்ள காட்சியின் வருகை மறைந்திருந்துள்ளது இந்த காட்சியின் தொடர்பு படி நோக்கும் காட்சியின்

3 வருகைமாற்றம் உண்டு. பரிமாற்றம் விளக்கமாகவும் காட்சியின் துடி ஒன்றாகவும் காணப்படும் ஏனெனிலும் இந்த காட்சியின் தொடர்புடைய வருகை பொருநாட்டு வருகை

4 அமையும் காட்சியின் நூற்றாண்டு நாளிலே காணும் பகுதியில் செறியுள்ள காட்சியின் வருகை மறைந்துள்ளது இந்த காட்சியின் தொடர்பு படியாகவும் காணப்படும் ஏனெனிலும் இந்த காட்சியின் தொடர்பு படியாகவும் காணப்படும்

5 வருகையின் உண்மைக்கு மேம்பான இந்த காட்சியின் துடி ஒன்றாகவும் காணப்படும் ஏனெனிலும் இந்த காட்சியின் தொடர்பு படியாகவும் காணப்படும் ஏனெனிலும் இந்த காட்சியின் தொடர்பு படியாகவும் காணப்படும்

6 அமையும் காட்சியின் நூற்றாண்டு நாளிலே காணக்கூடிய பகுதியில் செறியுள்ள காட்சியின் வருகை மறைந்துள்ளது இந்த காட்சியின் தொடர்பு படியாகவும் காணப்படும் ஏனெனிலும் இந்த காட்சியின் தொடர்பு படியாகவும் காணப்படும்

1 A.R. Nos. 283, 285 and 293 of 1913.
No. 160.

(A.R. No. 327 of 1913).

ON THE EAST WALL OF THE MAHISHASURAMARDANĪ SHRINE IN THE SAME TEMPLE.

This inscription registers another order of Śōjakōṇ issued to the authorities of the temple at Chidambaram, in the 10th year of Perumāḷa to engrave on the walls of the temple the gifts of land made by four persons for offerings and a flower garden to the shrine of Andābaranādeva situated to the north of the entrance into the chamber of god Antappurar-Perumāḷ, in the shrine of Tirukkāṇakkōttamudaiya-Periyanāchēiyan in the temple. The lands presented were situated in Nallāli alias Vikramaśolanoalur, hamlet of Perumbarrappuliyur, Köyilippūli alias Kshatriyaśikhamānanilur, Vājakkikkulam and Alakkudi, hamlet of Jayaṅgondasolapaṭṭinam.

The shrine on which this record is engraved now contains an image of Mahishasuramardanī, but in the time of Köppurumāḷa it must have contained an image of Andābaranādeva.

Text.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25.
No. 161.

(A.R. No. 85 of 1919).

MUÑÇÊ, TINDIVNAM TALUK, SOUTH ARCOT DISTRICT.

On the south wall of the west Prakāra in the ĀḍavallaŚvara Temple.

This inscription, dated in the 10th year, records that Āḷappirandān Tēvaramalagiyān alias Vāgrārayān of Kūgai enquired into the accounts of the temple of Āḍavalla-Nāyanār at Muhātī flavored Rājāmarāṇasamāturvēdīmaiimalam in Ōyānādu, a subdivision of Jayangondasōla-mandalam in order to verify the amount due to the chief for the two previous years and that he gave 100,000 kās to the temple, evidently with the consent of his master. This officer is perhaps identical with the person of the same name figuring in a record from Tiruvadattuṟṟai (A.R. No. 228 of 1929), dated in the 10th year [of Rājarāja III].

Text.

1. வாக்ஸ்தோ [1] வராம்பாச்சராய் வருடருளத்தில்
2. ஆங்கிலீன் மாச் வட்டம் வருடருளத்தில் வருடருளத்தில்
3. என்று பேரணி வருடருளத்தில் வருடருளத்தில்
4. குகை பேரணி வருடருளத்தில் பேரணி பேரணி
5. முக்கோட்டு வருடருளத்தில் வருடருளத்தில் [1]
6. சோழனுக்கு சோழனுக்கு வருடருளத்தில்
7. சோழனுக்கு சோழனுக்கு சோழனுக்கு [2] வருடருளத்தில்
9. [5-6] சோழனுக்கு சோழனுக்கு சோழனுக்கு சோழனுக்கு

No. 162.

(A.R. No. 459 of 1921).

TIRUVENṆAINALLUR, TIRUKKOVILUR TALUK, SOUTH ARCOT DISTRICT.

On the inner wall of the gopura (right of entrance) of the Kripāpurēśvara Temple.

This incomplete inscription, dated in the 10th year, registers a gift of 32 cows by Tiruvannāmalai-Bhaṭṭaṭ of Mēl-Āmīr, a member of the assembly of Tiruvēṇainallūr, for supplying daily, by the standard measure 'Arumolīḷvāṇi,' two and six nāli of milk respectively for offerings to and the sacred bath of the god Āṭkōṇḍāṭēva at Tiruvēṇainallūr, a brahmaṇḍīya in Tirumunnaippūṭi Tiruvēṇainallūr-nādu, a subdivision of Rājarāja-valaṇādu.

* The next line is built in.
In the concluding portion of the inscription mention is made of the image of Pillaiyar set up in the western corner of the temple.

Mēl-Amūr i.e. West Amūr may be identified with the village Amūr in the Tirukkoilur taluk of the South Arcot district.

According to the details given, the date of the record corresponds to A.D. 1252, October 4, Friday.

Text.

1 [cai... ] 
2 [cai... ] 
3 [cai... ] 
4 [cai... ] 
5 [n... ] 
6 [n... ] 
7 [rai... ] 
8 [rai... ] 
9 [rai... ] 
10 [rai... ] 
11 [rai... ] 
12 [rai... ] 
13 [rai... ] 
14 [rai... ]

No. 163.

(A.R. No. 214 of 1934-35).

NERKUNAM, TIRUKKOILUR TALUK, SOUTH ARCOCT DISTRICT.

ON THE SOUTH WALL OF THE MANDAPA IN FRONT OF THE CENTRAL SHRINE IN THE RUINED ŚIVA TEMPLE.

This inscription which is dated in the 10th year records a gift of 6 mā of tax-free land by the chief, to the temple of Udaiyar Tiruppanichhautigai-udaiyaya-Nāyanār at Nerkuṇam alias Vayiramaga-chaturvedimangalam 'on the northern bank of the Poṇṇai' in Vāṉāgoppādi Udaikkādu-nādu, a subdivision of Rājarāja-valanādu, for the Chittirai festival of the god, for a sacred perpetual lamp and for maintaining a garden called 'Sembūrkilavan-tirumandavanam'. The wording in this inscription, introducing Köpperūnjinga as donor, is noteworthy.

The village Aintali (the village of five shrines) where a plot of land was situated may be identified with the hamlet Andillī in the Tirukkoilur taluk.

Text.

1 cai... 
2 cai... 
3 cai... 
4 cai... 
5 cai... 
6 cai... 
7 cai... 
8 cai...
9
10
11
12

No. 164.

JAMBAI, TIRUKKOYILUR TALUK, SOUTH ARCOT DISTRICT.

ON THE GÖPURU (LEFT OF ENTRANCE) OF THE JAMBUNĀTHA TEMPLE.

It is stated in this inscription dated in the 11th year, that Vāṇakōvāraiyān Rājārajadeva Vanneñjarāyān of Aragaiḻūr, probably a subordinate of KöpperuṆjīṟagādeva, exempted, from the 7th year, the village Gunamāṅgalam situated on the 'southern bank of the Peṇnaḻ' and belonging to the god Tiruttantōnṟi Āvudaiya-Nāyaṉār at Senbail alias Virarajēndraḷapuram, from the payment of the taxes kālīyam, povvari, ḍiḷamaṇji and amburīyam, so that it might be brought under cultivation. The village Gunamāṅgalam may be identified with the village of the same name in the Tirukkoyilur taluk.

It is learnt from this inscription that Vāṇagōppāḷi-nāḍu was on the north bank of the river Peṇnaḻ.

Text.

1. 2. 3. 4. 5.

No. 165.

(A.R. No. 123 of 1906).

ON THE SAME GÖPURU.

This is also a record dated in the 11th year and it registers the agreement made by the Śivabrāhmaṇas to provide paddy for offerings to the god Tiruttantōnṟi KāraṇuṆjaiva-Nāyaṉār at Sanbail on two festival days and also for feeding the mahāśvaras with the offered food, for the interest on 60 kālam of paddy, measured by the temple measure 'Tōnṟi-marakkāl', received by them from AraṇaṆ Tiruṭṭoṇḍa-Nāmbi, a dēvukāṇi belonging to the temple of Uṭḍaivyār Tiruvanāḷamalai-udaiya-Nāyaṉār (i.e. the god at Tiruvanāḷamalai).

* The record is engraved carelessly towards the end.
* See Nos. 191 and 234 below.

The original province of the Bāgas extended from Peṇnaḻ in the west to KāḷaṆhasti in the east. The river Pāḷar probably formed the southern boundary. But, after the transfer of their kingdom to the Gaṅga Prithvipati II by the Chōḷa king Parāntaka I, the Bāgas seem to have crossed the Pāḷar and settled on the north bank of the river Peṇnaḻ, forming a new division called Vāṇagōppāḷi-nāḍu. After the withdrawal of the Pāṇḍyaśa from Madura to the Tinnevelly district, members of this family even drifted further south and settled at Madura and the surrounding region yielding considerable influence in the locality.

* Read  "".

S.I.I. - 23
No. 166.

(A.R. No. 261 of 1913).

Siṉgārarṭōpu near Chidambaram, Chidambaram Taluk, South Arcot District.

On the South Wall of the Bhimesvara Temple.

This inscription dated in the 11th year, records a sale of 9 mu of land called 'Kollampallam' in Ilanāṅgūr alias Sundaragolapandyanallūr situated in Gangakonda-śola pērumainādu and forming the western hamlet of Chidambaram, for 5,000 kāśu to the temple of Tīrankkalāṅchēli-Udalīyār at Panmaniṇḍuchiḷchēri alias Parakēssarimalūr, a hamlet of the independent village Perumbarrappuliṇiyūr, by Ālaṭeṭalaṇ Poḷḷanbalaṅkūttāṇ Nyttarājān of the village. It may be noted that the rights and privileges pertaining to these lands including facilities for irrigation were conveyed to the purchaser in carefully worded documentary language so as to avoid disputes later.

Text.

1 The letters a, g in அம்மை are engraved over an erasure.
No. 167.

(A.R. No. 30 of 1918).

VRIDDHACHALAM, VRIDDHACHALAM TALUK, SOUTH ABROC DISTRICT.

On the second gopura (left of entrance) of the VRIDDHACHALAM TEMPLE.

This inscription records the gift of a gold forehead-plate weighing 31 kala; making it a gift to god TIRUMUDUKKANMUDAYA-NAYANAR, in the 11th year of the chief, by Perumal-Pillai alias Sõlakõnõr, one of his mutalis.

Text.

1. பூச்சுத்துவமப் ருண்டு மிக சுமேற்று முன்னிருந்து மூழ்குவதில் மூழ்குவத் தீர்த்தப் பூம். 2. பூச்சுத்துவமப் ருண்டு மிக சுமேற்று மூழ்குவதில் மூழ்குவத் தீர்த்தப் பூம். 3. பூச்சுத்துவமப் ருண்டு மிக சுமேற்று மூழ்குவதில் மூழ்குவத் தீர்த்தப் பூம். 4. பூச்சுத்துவமப் ருண்டு மிக சுமேற்று மூழ்குவதில் மூழ்குவத் தீர்த்தப் பூம். 5. பூச்சுத்துவமப் ருண்டு மிக சுமேற்று மூழ்குவதில் மூழ்குவத் தீர்த்தப் பூம். 6. பூச்சுத்துவமப் ருண்டு மிக சுமேற்று மூழ்குவதில் மூழ்குவத் தீர்த்தப் பூம். 7. பூச்சுத்துவமப் ருண்டு மிக சுமேற்று மூழ்குவதில் மூழ்குவத் தீர்த்தப் பூம்.

No. 168.

(A.R. No. 353 of 1919).

LITTLE CONJEEVERAM, CONJEEVERAM TALUK, CHINGLEPUT DISTRICT.

On the east side of the ‘rock’ in the ARULAJA-PERUMAI TEMPLE.

A gift of 44 cows is recorded in this inscription, dated in the 11th year, by Chandira-Setti, a resident of MANDEGAITTAL in NELLUR and for providing 1 uitakku of ghee daily, measured by the standard measure (ARU)molivnayai-nilai, for burning a perpetual lamp to god ARULAILAPPERUMAI.

The date of the record corresponds to A.D. 1253, May 16, Friday. The week day cited in the inscription is probably a mistake for Friday.

Text.

1 [um]um um. 2 [um]um um. 3 [um]um um. 4 [um]um um.
No. 169.

(A.R. No. 450 of 1919).

ON THE NORTH SIDE OF THE SAME 'ROCK'.

This epigraph dated in the same year, registers a gift of a lamp-stand and cows for burning a perpetual lamp before the god Arulajalaperumal, who was pleased to stand at Tiruvattiyur in Kanchipuram. In Koyir-kottam, a district of Javangondasola- mandalam, by Nārāyaṇa Saṅkarāṇa of Kodumudai, a nīyaka of Malai- mandalam. Malai-mandalam is the Chēra country on the west coast and the people of this tract are frequently met with in inscriptions found outside their territory. They figure mostly as traders in which capacity they seem to have gone far into the interior of South India.

The astronomical citations in the record are regular for A.D. 1254, July 20, Monday.

No. 170.

(A.R. Nos. 486 and 487 of 1921).

Tiruvēṇainallēr, Thirukkovilur Taluk, South Arcot District.

ON THE NORTH AND SOUTH WALLS OF THE CENTRAL SHRINE IN THE VAIKUNṬHA-PERUMAL TEMPLE.

This inscription of the 11th year records the re-engraving of two inscriptions of Tribhuvanaekarvarīn Rājarājadēva (II) and Tribhuvanaekarvarīn Tribhuvana- viradēva (i.e. Kulottungī-Chōja III) dated in the 12th and 35th years respectively, necessitated by the demolition of the śrivimāna during the renovation of the temple of Vaikunṭha-Perumāl at Tiruvēṇainallēr. A copy of another incomplete inscription without date and name of the king, is also added at the end.

The record of Rājarājadēva II dated in the 12th year, registers a tax-free gift of 20 mān of land as tiruvāyāyētam at Sirupakkānallēr, a hamlet of Emappērīr āḷḷu Rājēndraśolānallēr, by Āṭkōll-Kādavārāyēr for worship and offerings to the images of Tiruvāykkutattāyēr and his consort set up by him in the temple of Vaikunṭha-Perumāl, for being blessed with a son.

In continuation of this inscription is engraved the other record of Tribhuvana- viradēva dated in the 35th year registering a tax-free gift of land as tiruvēḷḷai- yētam at Señjē, the southern hamlet of Rājērāja-çahurvedimandālam in Paṇaiyur- nādu and at Kaṇṇempākkām, to the image of Periyāpirāttīyēr set up in the name

1. Beginnings of lines 5 to 7 are built in.
2. Engraved below the line.
3. In the Ep. Rep. for 1922, this inscription is split up into two and numbered as 486 and 487 of 1921. It must be taken as one record and not two.

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of the mother of Alagiyapallavan Köpperunjingadēva in the temple of Vaikunṭhath-Emberumānār, by Mōgandar alias Sōllingadēvan and Alagiyaśiyan Sambuvarayān respectively.

Since the repairs to theārimāṇa of the Vaikunṭha-Perumāl temple were started as early as the 29th year of Tribhuwanaviradēva, Rājarājadēva of the present inscription may be taken as Rājarāja II.

Ātkoli-Kādavārayār may be identified with the person of the same name figuring as grandfather of Ālappipandān Virāsēkhāran alias Kādavārayar in two identical records from Vṛddhāchalam and Tiruvempainallūr.

Since in the present inscription dated in the 11th year of Sakalabhuvana-chakravartti Köpperunjingadēva, an earlier Alagiyapallavan Köpperunjingadēva is mentioned as having flourished in the 35th year of Tribhuwanaviradēva, the latter has to be identified with Köpperunjingadēva I.

Text.

1. தன்னுடன் நே[璋] கோப்பேருன்றிஞ்சோற்றவர் அச்சாரண்பித்து பிற்று மத்தியாசோற்றமாக்குள் அயர்ச்சியை நிர்வாகம் செய்ய என்று சொல்லிய இல்லை யிங்கு இல்லை. 

2. இன்னும் நே[璋] கோப்பேருன்றிஞ்சோற்றவர் அச்சாரண்பித்து பிற்று மத்தியாசோற்றமாக்குள் அயர்ச்சியை நிர்வாகம் செய்ய என்று சொல்லிய இல்லை யிங்கு இல்லை.

3. கோப்பேருன்றிஞ்சோற்றவர் அச்சாரண்பித்து பிற்று மத்தியாசோற்றமாக்குள் அயர்ச்சியை நிர்வாகம் செய்ய என்று சொல்லிய இல்லை யிங்கு இல்லை.

4. கோப்பேருன்றிஞ்சோற்றவர் அச்சாரண்பித்து பிற்று மத்தியாசோற்றமாக்குள் அயர்ச்சியை நிர்வாகம் செய்ய என்று சொல்லிய இல்லை யிங்கு இல்லை.

5. கோப்பேருன்றிஞ்சோற்றவர் அச்சாரண்பித்து பிற்று மத்தியாசோற்றமாக்குள் அயர்ச்சியை நிர்வாகம் செய்ய என்று சொல்லிய இல்லை யிங்கு இல்லை.

6. கோப்பேருன்றிஞ்சோற்றவர் அச்சாரண்பித்து பிற்று மத்தியாசோற்றமாக்குள் அயர்ச்சியை நிர்வாகம் செய்ய என்று சொல்லிய இல்லை யிங்கு இல்லை.

7. கோப்பேருன்றிஞ்சோற்றவர் அச்சாரண்பித்து பிற்று மத்தியாசோற்றமாக்குள் அயர்ச்சியை நிர்வாகம் செய்ய என்று சொல்லிய இல்லை யிங்கு இல்லை.

8. கோப்பேருன்றிஞ்சோற்றவர் அச்சாரண்பித்து பிற்று மத்தியாசோற்றமாக்குள் அயர்ச்சியை நிர்வாகம் செய்ய என்று சொல்லிய இல்லை யிங்கு இல்லை.

9. கோப்பேருன்றிஞ்சோற்றவர் அச்சாரण்பித்து பிற்று மத்தியாசோற்றமாக்குள் அயர்ச்சியை நிர்வாகம் செய்ய என்று சொல்லிய இல்லை யிங்கு இல்லை.

2. Naa. 293 and 394 below.
3. The inscribed stone containing this portion is lost.
No. 171.
(A.R. No. 106 of 1934-35).

CHIDAMBARAM, CHIDAMBARAM TALUK, SOUTH ARCOT DISTRICT.

ON THE WEST WALL OF THE THIRD PRÂKÂRA (RIGHT OF ENTRANCE) OF THE NÄTAṆÂJA TEMPLE.

This inscription is dated in the 11th year and records an order of the officer Sōlākōṇ issued to the authorities of the temple at Chidambaram to engrave on their temple walls a gift of land made, after purchase, by Irâvâjâr Kayilâyâdēvar residing in the mātēra called Vâdakkil-mâdjam at Tiruvânpâmalâi as ‘Kayilâyâdēvar-truppâvâdâipam’ for flowers, and for providing offerings to the god on the easterm Pûsâm in the month of Tâi. A portion of the land presented was situated in Brûkâṭṭâichehēri alias Jayângondâsâlamalîr in Kidârângondâsâla-pêrijamainâdu, the eastern hamlet of Perumbârapupliyûr and was purchased in the name of Kavanîyân Sirâŋ Tiruchchirrambalâmudâiyân from Mâdâvân Sâtti, the wife of Ulaichehâpan Kuttân Tiruchchirrambalakkûttân.

Text:

1 "[...].

2 [...].

3 [...].

4 [...].

5 [...].

6 [...].

7 [...].

8 [...].

9 [...].

"The inscription is built in at the end of the lines"
This is a damaged inscription dated in the 11th year. It registers an order of Sōlakōp exempting from taxes certain lands presented, after purchase, in Pirantakamallūr, the southern hamlet of Perumbarrappuliṟūr as tiruppāvipācirparam by two ladies, for providing offerings to the goddess Tirukkāmakottumadaiya-Periyanachchiyār. The lands were left in charge of Tiruchchirampalamudaiyāṁ of Pāpayiṟūr who undertook to measure out annually 300 kalam of paddy to the temple.

Text.

1. [Inscr.][1]

2. [Inscr.][2]

3. [Inscr.][3]

4. [Inscr.][4]

5. [Inscr.][5]
6 கவுண்டு கொண்டே என்று கூறுவது பெரும் இலக்கியம் செய்யலோ, குறைவு அவர்கள் வெளியக்குதலை உண்டு மறுபடியே இருக்கின்றனார் திண்டு கூற்றும் முறையின் படி—

7 ஓமான் கட்டும் என்று கூறுவது பெரும் இலக்கியம் செய்யலோ, குறைவு அவர்கள் வெளியக்குதலை உண்டு மறுபடியே இருக்கின்றனார் திண்டு கூற்றும் முறையின் படிக்

8 என்று கூறுவது விளையாடுவது பெரும் இலக்கியம் செய்யலோ, குறைவு அவர்கள் வெளியக்குதலை உண்டு மறுபடியே இருக்கின்றனார் திண்டு கூற்றும் முறையின் படிக்

9 [அல்மு] கூறுவது விளையாடுவது பெரும் இலக்கியம் செய்யலோ, குறைவு அவர்கள் வெளியக்குதலை உண்டு மறுபடியே இருக்கின்றனார் திண்டு கூற்றும் முறையின் படிக்

10 கவுண்டு கொண்டே என்று கூறுவது பெரும் இலக்கியம் செய்யலோ, குறைவு அவர்கள் வெளியக்குதலை உண்டு மறுபடியே இருக்கின்றனார் திண்டு கூற்றும் முறையின் படிக்

11 கவுண்டு கொண்டே என்று கூறுவது பெரும் இலக்கியம் செய்யலோ, குறைவு அவர்கள் வெளியக்குதலை உண்டு மறுபடியே இருக்கின்றனார் திண்டு கூற்றும் முறையின் படிக்

12 கவுண்டு கொண்டே என்று கூறுவது பெரும் இலக்கியம் செய்யலோ, குறைவு அவர்கள் வெளியக்குதலை உண்டு மறுபடியே இருக்கின்றனார் திண்டு கூற்றும் முறை�ின் படிக்

13 கவுண்டு கொண்டே என்று கூறுவது பெரும் இலக்கியம் செய்யலோ, குறைவு அவர்கள் வெளியக்குதலை உண்டு மறுபடி

14 கவுண்டு கொண்டே என்று கூறுவது பெரும் இலக்கியம் செய்யலோ, குறைவு அவர்கள் வெளியக்குதலை உண்டு மறுபடியே இருக்கின்றனார் திண்டு கூற்றும் முறையின் படிகை

15 கவுண்டு கொண்டே என்று கூறுவது பெரும் இலக்கியம் செய்யலோ, குறைவு அவர்கள் வெளியக்குதலை உண்டு மறுபடி

16 கவுண்டு கொண்டே என்று கூறுவது பெரும் இலக்கியம் செய்யலோ, குறை

17 கவுண்டு கொண்டே என்று கூறுவது பெரும் இலக்கியம் செய்யலோ, குறை

18 கவுண்டு கொண்டே என்று கூறுவது பெரும் இலக்கியம் செய்யலோ, குறை

19 கவுண்டு கொண்டே என்று கூறுவது பெரும் இலக்கியம் செய்யலோ, குறை

20 கவுண்டு கொண்டே என்று கூறுவது பெரும் இலக்கியம் செய்யலோ, குறை

S.I.I.—25
No. 173.

(A. R. No. 108 of 1934–35),

ON THE SAME WALL.

This inscription, also of the 11th year, registers a gift of land in Mithumakkudi alias Dānavinōdanallūr, after purchase, for a flower garden to the temple with provision for the maintenance of gardeners thereon, by Perumāl-Pillai alias Sōjakōn, an officer of Ferenjīngā, for the welfare of his master.¹

Text.

¹ See Nos. 169 and 167 above.
On the north wall of the third prakāra in the same (Nāṭarāja) temple.

This inscription records an order of the same officer issued in the 12th year, to the authorities of the temple at Chidambaram, to engrave on the walls of their temple a grant of land in Vranārāyananallūr, hamlet of Alampādī alias Kulottungasolānallūr made for forming a flower garden called 'Tudand-adimai-konjan' for the welfare of his master. Additional lands were also provided at Poomändaperumal-mangalam in Kurungi-valanādu, a subdivision of Rajadhirāja-valanādu and a portion of the produce of these lands was given for the maintenance of two servants looking after the above garden.

Alampādī may be identified with the village of the same name in the Chidambaram taluk.

In l. 20 the chief, evidently the older Perunjunga, is referred to as Nāyana rā Alagiyaśiayar alias Tamijnādu-kattān Pallavaraiyar (i.e., the Palla who protected the Tamil country) which is also found in the Tiruvannāmalai inscription (No. 480 of 1902).
Text.

1. கூறில் கூறில் கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூறக்கூற}
No. 175.

(A. R. No. 326 of 1913).

IN THE SAME TEMPLE.

ON THE EAST WALL OF THE MAHISHASURAMARDINI SHRINE.

This inscription also registers an order of Sōjakō, issued in the 12th year of Köpperuṅjina to the authorities of the temple at Chidambaram, regarding a gift of land in Kumāramangalam alias Tillaḷāgānallūr situated in Kidārāṅkōṇḍaśōla-pēriḷamati-nādu and forming the eastern hamlet of Chidambaram. The gift was made for maintaining a flower garden and supplying garlands to the god Andābaranadēva set up to the north of the entrance into the shrine of Antappurap-Perumāl in the shrine of Tirukkāmākkōṭamudaiya-Periyanāchīchīyār, by Varākkiyān Dēvaṅ Tamilchirrambalamudaiyān Sarvēśvāraṅ Udaiyapīḷḷai of Perumbarrappuliyūr.

Text.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27

S.I.I.—39
No. 176.
(A. R. No. 80 of 1919).

MUṆṆŪR, TINDIVANAM TALUK, SOUTH AROOT DISTRICT.

ON THE SOUTH WALL OF THE WEST PRĀRĀRA (INSIDE) IN THE ĀDAVALLĒŚVARA TEMPLE.

This inscription of the 12th year registers the gift of a lamp-stand of five tiers for burning 10 lamps in the temple of Udadivār Ādavalla-Nāyanār at MuṆṆūr alias Rājarāyana-chaturvedimangalam, by Ambarudaiyan Madēvan Kulottungasöla-MuṆṆūravelan of Ambar in Ambar-nādu, a subdivision of Uyyakkondar-valaṆādu in Sōla-māṇḍalam. The donor also purchased 750 kuli of land and gave it as tiruvijakkuppati to the Sivabrahmaṇas of the temple who agreed to maintain the ten lamps from evening till midnight in the temple.

Before the time of Rājarāja III, the god at MuṆṆūr was known as Muḷaṣṭhānamuddaiyai-Mahādeva (Nos. 65 and 67 of 1919). The village Ambar may be identified with Ambal in the Nammilam taluk, Tanjore district.

Text.


2 அம்மாம் அம்மாம் அம்மாம் அம்மாம்

3 அய்யத் அய்யத் அய்யத்

4 அய்யத்

5 அய்யத்

6 அய்யத்

7 அய்யத்

8 அய்யத்

9 அய்யத்

10 அய்யத்

No. 177.
(A. R. No. 440 of 1921),

TIRUVENNAINALLUṆ, TIRUKKOYILUṆ TALUK, SOUTH AROOT DISTRICT.

ON THE NORTH WALL OF THE MAṆḌAPA IN FRONT OF THE NĀṬANA-SĀḤĪṆ IN THE KṚṢṆĀṆṆĪŚVARA TEMPLE.

This record, dated in the 12th year, states that Tiruvaṇṭāmalai-udaiyan, son of Kaviṇi Sambhu-Bhaṭṭa, a member of the assembly of the village, had endowed 32 cows in the 21st year of Rājarājadēva for the maintenance of a perpetual lamp in the temple of Atkondadēva and that the Sivabrahmaṇas of the temple now agreed to continue the charity.
The interval between the 21st year of Rājarāja III (A.D. 1237) and the present record (A.D. 1255) is nearly 18 years. It is not stated why the engraving of this inscription was delayed for such a long time.

Text.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. [Orign. Rs A.R.] [**]

No. 178.
(A.R. No. 119 of 1906).

JAMBAI, TIRUKKOVILUR TALUK, SOUTH ARCOT DISTRICT.

On the Gopura (right of Entrance) of the Jambunātha Temple.

An instance of voluntary human sacrifice for the successful completion of a building is mentioned in this inscription dated in the 15th year. It registers a tax-free gift of 150 kāl of land by the ānattār of the temple, according to the order of ḍāṅgayan, to Aṉāmalai, the younger brother of Āṭownikāṇ, who cut off his head so that the nīṭṭa (prāṇa)-manḍapa in the temple of Tiruttantōmṛ Aṭulaiyai-Nayanār at Sāgbaie might be completed. Āṭownikāṇ is stated to be the younger brother of Pēṟalvi, a dēvaradiyai (temple maid-servant) residing in the village.

Text.

1. 2. 3. 4. 5. 1. 2. 3. 4. 5. [Orign. Rs A.R.] [**]

1. Beginnings of lines are built in. This record is engraved below No. 193.

2. Such instances of sacrifice are common. The Rājarāja king Amoghavarsa is said to have cut off and offered a finger of his left hand to the goddess Mahālakshmi in order to ward off a public calamity (Ep. Ind. Vol. XVIII, p. 241).

3. Three letters after this appear to have been erased.
No. 179.

(A.R. No. 530 of 1920).

KÄTÄMÄNÄRÄKÖYIL, CHIDAMBARAM TALUK, SOUTH AROüb DISTRICT.

ON THE BASE OF THE SOUTH WALL OF THE CENTRAL SHRINE IN THE VIRANÄRÄYÄNASVÄMIN TEMPLE.

This inscription, dated in the 13th year, registers a sale of 60 mä of land in Viranärayaëanalür situated to the west of the river (1) Madhuräntaka-vajävāgù for 45,000 kāṣu to the temple of Dvääräpati (also called Tuvaräpati)-Emberumän by Sirilängō-Bhättän aitäs Vikramaśöläp-Piramädräyan (Brahmädhiräjan) of Kiränji, hamlet of Viräşikhämukhahecähëri in Viranäraëya-çatürvëdëmangalam, an independent village in Virudaraëjabhayankara-vajänägu 'on the northern bank'.

The astronomical details point to A.D. 1255, July 30, Friday as the date of the record, but the tithi dvādaśi commenced only the next day.

Text.

1. [ ] [ ] [ ]  [ ]  2. [ ] [ ]  [ ]  3. [ ] [ ]  [ ]  4. [ ] [ ]  [ ]  5. [ ] [ ]  [ ]  6. [ ] [ ]  [ ]  7. [ ] [ ]  [ ]  8. [ ] [ ]  [ ]  9. [ ] [ ]  [ ]  10. [ ] [ ]  [ ]  11. [ ] [ ]  [ ]  12. [ ] [ ]  [ ]  13. [ ] [ ]  [ ]  14. [ ] [ ]  [ ]  15. [ ] [ ]  [ ]  16. [ ] [ ]  [ ]  17. [ ] [ ]  [ ]  18. [ ] [ ]  [ ]  19. [ ] [ ]  [ ]  20. [ ] [ ]  [ ]  21. [ ] [ ]  [ ]  22. [ ] [ ]  [ ]  23. [ ] [ ]  [ ]  24. [ ] [ ]  [ ]  25. [ ] [ ]  [ ]  26. [ ] [ ]  [ ]  27. [ ] [ ]  [ ]  28. [ ] [ ]  [ ]
No. 180.

(A.R. No. 317 of 1921).

TIRUKKONTILU, TIRUKKOYILUR TALUK, SOUTH AROCH DISTRICT.

ON THE NORTH WALL OF THE SECOND PRĀKĀRA OF THE
TRIVIKRAMA-PERUMAL, TEMPLE.

This inscription of the 13th year records a gift of 16 cows by Śulivamalagīyan aśīaś Laṅkāvavaratē, son of Nāçhchi aśīaś Tiruvēngadappumāl Mānīkkām, a maid-servant of the temple of Tiruvilakai-Nāyāvar at Tirukkovālār in Kūrkakākātī, a subdivision of Miḷādu aśīaś Janaśīta-valanaṇādū, for providing one aḷūkka of ghee daily by the measure Ulaṇgāvāndān-wālī to the god Tiruvilakai-Nāyāvarār.

The astronomical details given in the record are regular for A.D. 1256, January 3, with the emendation Pūrva-Bhādrapada for Śravāṇa.

Text.

1. Some of the inscribed stones are misplaced in the middle.

2. Miḷādu aśīaś Janaśīta-valanaṇādū roughly comprised the modern South Aroch and portion of the Salem districts. A family of chieftains called Malaiyamānē with Tirukkoṭilūr as their capital rose to power in this region and they came to prominence by rendering help to one or the other of the principal powers of South India. Ancient Tamil works like Apanaṇkīra, Paranaṇkīra, etc. and inscriptions from the time of Parantaka I (A.D. R. No. 279 of 1902) onwards mention these chiefs. They had marriage connections with the Chēlās and the Pāṇḍyas, and they also claimed connection with the Chālī family. It may be pointed out that the rulers of the Sumatra and Java were known as Śālīkāras (Tīm. Malaiyamānē) in about the 9th century A.D.

3. The letter a is engraved below the line.

S.II.—27
No. 181.

(A.R. No. 50 of 1922).

TIRUVĀMĀTTUR, VILLUPURAM TALUK, SOUTH ARCOT DISTRICT.

ON THE WEST WALL OF THE SECOND PRĀKĀRA IN THE ABHIRĀMEŚVARA TEMPLE.

This inscription of the 13th year records the royal gift of gold ornaments, namely:—tiru-mayipāṭam, tirut-lōḍa, tiru-naṭam, tiruk-bārāri and tiruk-bārāri weighing in all 25 kalahams of gold by the standard weight 'Sokkacheiyan-kal', to the god Subrahmanya-Pillaiyar set up in the temple of Alagiya-Nāyanār at Tiruvāmāttur by Kunramuguttān Vāṇḍarāyān Udālyān Vayḷirdarāyān of Pādirimarudattūr, for the welfare of the chief.

Text.

1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 
9. 
10. 
11. 
12. 
13. 
14. 

No. 182.

(A.R. No. 113 of 1906).

JAMBAI, TIRUKKOYILUR TALUK, SOUTH ARCOT DISTRICT.

ON THE GÖUPURA (RIGHT OF ENTRANCE) OF THE JAMBUNĀTHA TEMPLE.

This inscription, dated in the 14th year, registers that the trustees of the temple of Tiruttāntōrī Avudaiya-Nāyanār at Sanbai received 10 kalam of paddy from Mahiyanudaiyān Popparapp[an] Kövalrāyan and agreed to provide offerings, etc., when taking the god in procession on the 7th day of the annual festival.

* Read ராசை:
* The letter ீ in ராசை is engraved below the line.
No. 183.

TIRUVADISULAM, CHINGLEPUT TALUK AND DISTRICT.

ON THE EAST WALL OF THE CENTRAL SHRINE IN THE JÑANAPURISVARA TEMPLE.

This is a fragmentary inscription, dated in the 14th year, recording a gift of three cows for a twilight lamp before the god at Tiruvadisulam, a subdivision of Kollur, by a certain Nandippan. Pillaiyar Nilagangaraiyar, who is also mentioned here appears to have been an officer under Koppuruji Padmanabha. A Nilaganga of Amur with the title 'Bhupalanobhava', corresponding to the title Avani-ippirandur of Koppuruji Padmanabha figures in a record from Little Conjeeveram dated in the 22nd year of Vijaia-Gandagopala. This person is probably identical with or a close relation of Nilagangaraiyar mentioned in the present record.

No. 184.

ÖMÄMPULIYUR, CHIDAMBARAM TALUK, SOUTH ABOOT DISTRICT.

ON THE SOUTH WALL OF THE CENTRAL SHRINE IN THE PRAŅAVA-VYÄGRAPURISVARA TEMPLE.

In this inscription of the 14th year is registered a gift of land as tirunämattukkäni to the temple of Udaiyavan Vadatañjäyai-Näyanar by Tiruvalanjulu-Udaiyär Ichihipperayar of Aliuppäkkam, after purchase from a Brahman lady named Iyappirandal Sani, wife of Bälärisiavan Tirumalirunjööl-Nambi and the daughter of Karunäkara-Nambi of Perumardur in Ulagalahandaśöla-chaturvedimangalam, a brahmadeva in Mērkä-naḍu, a subdivision of Virudhahabhañkara-valanadu 'on the northern bank'. Ulagalahandaśöla-chaturvedimangalam may be identified with Ömämpuliyur itself.

The date of the record, according to the astronomical details given, is A.D. 1257, March 18, Sunday.

1. See No. 261 below.
3. The inscription is built in at the beginning.
No. 185.

(A.R. No. 506 of 1926).

ON THE SAME WALL.

This record, also dated in the 14th year, seems to be an incomplete copy of No. 186 following.

The details of date given here are not regular.

Text.

1 1.1.12

2 2.2.22

3 3.3.32

4 4.4.42

5 5.5.52

6 6.6.62

7 7.7.72

8 8.8.82

9 9.9.92

10 10.10.10

11 11.11.11

12 12.12.12

13 13.13.13

14 14.14.14

15 15.15.15

16 16.16.16

1 Left unengraved.
2 The inscription is left incomplete.
On the same wall.

In this damaged inscription, the chief's name is lost, but the regnal year 14 is preserved. It registers three transactions, viz., (1) a gift of land by Arasalav Aravamudhañw to the temple of [Udayiyavan Vadatañ-Udayiñ] at Ulaga[landasölâ]-[chaturvuōdimângâlam] for offerings and worship; (2) a purchase of some land from the same person by the dinañvâsâ of the temple from money realised by the sale of temple jewels; and (3) a gift of another bit of land which was received from a certain brahman to whom this person had given a loan. All these lands were now given for offerings and worship in the temple. Since this inscription appears to be identical with the previous one, the former may be attributed to Kopparurjîngadéva.

Text.

1. [Transcription of Tamil text]

2. [Transcription of Tamil text]

3. [Transcription of Tamil text]

4. [Transcription of Tamil text]

5. [Transcription of Tamil text]

6. [Transcription of Tamil text]

7. [Transcription of Tamil text]

8. [Transcription of Tamil text]

9. [Transcription of Tamil text]

10. [Transcription of Tamil text]

No. 187.

(A.R. No. 60 of 1932-33).

TIRUKKACHCHIYUR, CHINGLEPUT TALUK AND DISTRICT.

On the south wall of the first Prâkâra in the Kachchapâsvara temple.

This inscription, dated in the 14th year, refers to a sale of 195 kuli of land called 'Marundan-tiruvandavanam' to the temple, for 7,500 kâsî, made in the 28th year of Râjarâja III by Kânapâ, the manager, and the trustees of the temple of Tiruvalak-kôiyuladaiya-Nâyanâr at Tirukkachchhur in Senkungâ-nâdu, a subdivision of Kâlâttâr-kôttam, a district of Jâlayâsûjopadâla-mandalam. Mângulâyiya Tiruvalakarnâdaiyañ̄

1 Some of the inscribed stones are lost.
Tirumuttisuramudaiyana Amarabuyankarapperumal, an annad and a later manager of this temple in the time of Perunjulagadha, paid back the amount and acquired the 196 koli to provide a flower-garden for the god.

The astronomical details given in the record correspond to A.D. 1256, August 10, Thursday.

Text.

1. The letter w is engraved below the line.
TIRUVENNAIALLUR, TIRUKKOILUR TALUK, SOUTH ARCOT DISTRICT.

ON THE WALL OF THE VERANDAH IN THE SOUTH PRÄKĀRA (BEHIND THE ARUVATTUMŪVAR IMAGES) IN THE KṚTI-PŪRVARĀVA TEMPLE.

This inscription, dated in the 15th year, states that, on the death of a certain Tirumala-yālaiya nāli Visagaiyirappā Pallavaraiyan, 9 ¹⁄₂ mā of dry land in Bṛmapappu and Tiruvaippainallur belonging to the estate of the Yādava king was given by Perunjiṇga as tirukkai-valakkam to the mendhi Rājarājadēva Ammaiyaiyan Vālavaraiyan. This officer in his turn gave it with the consent of his lord as tirunīlakappuṟam for burning lamps in the temple at Tiruvaippainallur, a brahmin estate in Tirumalappādi Tiruvennaiallur-nādu, a subdivision of Rājarāja-vaḷaṇādu. A further gift of 800 kōli of land for a flower-garden, probably by the same officer, is referred to in the concluding portion of the record.

The date intended was probably A.D. 1257, March 14, Wednesday; on this day, the titki was duṇḍadhi and not ekadasi; as given in the inscription. For the previous day, however, (i.e.,) March 13, Tuesday, the details are regular.

Text.

1 [transl. A[2]] 15th year of the reign of Rājadhānīyā Pathu Udarajas, his father Allasa Perunjiṇga, the ūcchā-pāruṇa of Tiruvaippainallur.

2 [transl. B] Tirumala-yālaiya nāli Visagaiyirappā Pallavaraiyan, the master of the estate of the Yādava king, was given 9 ¹⁄₂ mā of dry land in Bṛmapappu.

3 [transl. C] This estate belonged to the Yādava king. Perunjiṇga, the mendhi of the Yādava king, gave it to Rājarājadēva Ammaiyaiyan Vālavaraiyan.

4 [transl. D] Rājarājadēva Ammaiyaiyan Vālavaraiyan, the mendhi of the Yādava king, gave it with the consent of his lord.

5 [transl. E] Tiruvaippainallur, a brahmin estate in Tirumalappādi Tiruvennaiallur-nādu, a subdivision of Rājarāja-vaḷaṇādu. A further gift of 800 kōli of land for a flower-garden, probably by the same officer, is referred to in the concluding portion of the record.

6 [transl. F] The date intended was probably A.D. 1257, March 14, Wednesday; on this day, the titki was duṇḍadhi and not ekadasi; as given in the inscription. For the previous day, however, (i.e.,) March 13, Tuesday, the details are regular.

See Nos. 122 and 150 above.
In this inscription of the 16th year is recorded a sale of 700 kuli of dry land by public auction for 5 Gundlapakkam-pudu-mudai to Panakilam Vadugan Vannadaraja of Kotthaiyur in Vadavur-nadu, a subdivision of Venkurak-kottam, by the sons of Muprala Amritarya Sarvamahakritya Bijyar of Pullappakkam alias Dharmasuruach-chatuvadimangalam in Kasiampedu-nadu, a subdivision of Kalyur-kottam in Jayangonda-sola-mandalam, which they obtained as gift from the (residents) aroor of Sakkaramudur, an independent village in Damar-kottam.

The villages Pullappakkam and Sakkaramudur may be identified with Pullampakkam and Sakkaramallur in Conjeeveram (Chingleput Dt.) and Walajapet (North Arcot Dt.) taluks respectively.

The astronomical details given point to A.D. 1259, December 29, Monday, as the date 1 of the record.

Text.

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1 This date falls in the 17th regnal year of the chief. The regnal year quoted in the inscription is an expired one.
No. 191.

(A.R. No. 96 of 1906).

JAMBALI, TIRUKEOYILUR TALUK, SOUTH ARCOT DISTRICT.

ON THE WEST WALL OF THE OUTER MANIDAPA IN THE JAMBUNATHA TEMPLE.

This inscription, also of the 16th year, registers the agreement made by the Nallavaar of the territory situated to the north of the river Avinai and to the south of the Pennai, to conduct, for the welfare of the chief, a festival called Vannejiyan Tirunar in the month of Puraṭṭadi (August-September) in the temple of Tiruttantōri Aludaiya-Nayānār at Sanbai, from the income in paddy assigned for the purpose by Vannejiya Nayanār. 'Vannejiyan' was evidently identical with the chief Vājakovārāian Rājarājadēvaṇi Vannejiyan of Āragaljar, a subordinate of Kopperuṇ-jingadēva.

The date of this record is A.D. 1258, December 9, Monday.

Text.

1. [No. 164 above; see also No. 234 below.]

S.I.I.—99
No. 192.

(А.R. No. 65 of 1918).

VRIDDHACHALAM, VRIDDHACHALAM TALUK, SOUTH ARCOT DISTRICT.

ON THE NORTH WALL OF THE KITCHEN IN THE VRIDDHAGIRISVARA TEMPLE.

This inscription of the 16th year, records a gift of 96 sheep by Arulalan Tyagavinodan, son of Solalkkon of Jananatha-chaturvedimaigalam, a brahmadiya in Viluppuram situated in Panayıyur-nadu, to provide daily 1 ullaaku of ghee by the measure 'Devāraja-nilā' for burning a perpetual lamp before the god Tirumudukuśrundaiya-Nāyanar.

The astronomical details of date given correspond to A.D. 1258, May 13, Monday, substituting the tithi 'navami' for 'saptami.'

Text.

1. 2. 3. 4. 5.

No. 193.

(А.R. No. 439 of 1921).

THIRUVENṆAIALLUR, THIRUKKOVILUR TALUK, SOUTH ARCOT DISTRICT.

ON THE NORTH WALL OF THE MANIṆAṆA IN FRONT OF THE NAVANA-SABHA IN THE KRIPĀPURISVARA TEMPLE.

This is also dated in the 16th year and records a gift of 32 cows for burning a perpetual lamp in the temple of [Akkan]adēva at ThiruvenṆainallur by Kavini Sambandapperumāl alias Valenduma[ayu]-Bāṭṭar, a member of the village assembly. Reference is also made to a gift of lamp endowed by the same person sometime previously in the reign of Rājarāja III.2

1 The inscription stops here.

2 See No. 177 above.
ON THE INNER WALL OF THE GÖPURAM (RIGHT OF ENTRANCE) IN THE SAME TEMPLE.

This inscription, also dated in the 16th year, registers a similar gift of 20 cows by Eliša[ma]dan Jinattaranyan of Marudür, to provide daily 5 nāli of milk, as measured by the standard measure Arumolideva-nilī, for the sacred bath of the god Atkondadeva at Tiruvennainallur, a brāhmaṇagā in Tirumuṇaippadī Tiruvennainallur-nādu in Rajadhiraja-valanaṇḍu.

The village Marudür may be identified with one of the two villages of the same name in the Tirukkoyilur taluk.

According to the astronomical details, the date of the record is A.D. 1258, April 8, Monday.

IN THE SAME GÖPURAM, LEFT OF ENTRANCE.

This inscription, also dated in the 16th year, registers a similar gift of 32 cows and 1 bull by Sölakkōn Allālaṇ alias Tyāgavinīdan to the same god for the same purpose.

The inscription is built in at the left end.
The astronomical details given point to A.D. 1258, March 11, Monday, as the date of the record.

Text.

1. The astronomical details given point to A.D. 1258, March 11, Monday, as the date of the record.

2. The astronomical details given point to A.D. 1258, March 11, Monday, as the date of the record.

3. The astronomical details given point to A.D. 1258, March 11, Monday, as the date of the record.

4. The astronomical details given point to A.D. 1258, March 11, Monday, as the date of the record.

5. The astronomical details given point to A.D. 1258, March 11, Monday, as the date of the record.

6. The astronomical details given point to A.D. 1258, March 11, Monday, as the date of the record.

7. The astronomical details given point to A.D. 1258, March 11, Monday, as the date of the record.

No. 196.

(T.R. No. 38 of 1922).

TIRUVÂMÂTTUR, VILLUPURAM TALUK, SOUTH ARCOT DISTRICT.

ON THE WEST wall OF THE KITCHEN IN THE ABHIRÂMÊŚVARA TEMPLE.

This inscription of the 16th year records a gift of 5 cows for burning a lamp in the temple of Alâjiya-Nâyanâr at Tiruvâmâttur in Vâvalûr-nâdu, a subdivision of Râjarâja-vâlañâdu, by Madappillai alias Álalasundaramàñikkam, daughter (of a dëvarâñûr) of the temple.

The date of the record is A.D. 1258, July 3, the month which is lost being Kàrkapaka.

Text.

1. The astronomical details given point to A.D. 1258, March 11, Monday, as the date of the record.

2. The astronomical details given point to A.D. 1258, March 11, Monday, as the date of the record.

3. The astronomical details given point to A.D. 1258, March 11, Monday, as the date of the record.

4. The astronomical details given point to A.D. 1258, March 11, Monday, as the date of the record.

5. The astronomical details given point to A.D. 1258, March 11, Monday, as the date of the record.

6. The astronomical details given point to A.D. 1258, March 11, Monday, as the date of the record.

7. The astronomical details given point to A.D. 1258, March 11, Monday, as the date of the record.

1 A portion of the inscription is obscured by a wall.
2 The letter s in ñëë is engraved below the line.
No. 197.

(A.R. No. 255 of 1922).

VAYALAikkAVUR, CONJEEVERAM TALUK, CHINGLEPUT DISTRICT.

ON THE SOUTH WALL OF THE CENTRAL SHRINE IN THE VÂNADHÎŚVARA TEMPLE.

This is also a record of the 16th year registering an agreement made by Agastyan Âñdän-Bhattâthin Tanippânamûramudaiyâr and other Sivabrâhmanas of the temple of Vârânâvâsîsuram-Âudaiyâr at Vayalaikkâvur, to maintain a twilight lamp in their temple, for 1 nîlâi received by them from Palakamân Taîuvakkalaindân Tîrurîlijalan-udaiyân of Iraiyûr.

Text.

1 [ ]
2 [ ]
3 [ ]
4 [ ]
5 [ ]
6 [ ]
7 [ ]
8 [ ]
9 [ ]
10 [ ]
11 [ ]
12 [ ]
13 [ ]

No. 198.

(A.R. No. 212 of 1923).

TIRUPPULÎVANAM, CONJEEVERAM TALUK, CHINGLEPUT DISTRICT.

ON THE NORTH WALL OF THE KITCHEN IN THE VYÂGRAPURĪŚVARA TEMPLE.

It is stated in this record of the 16th year that Aliyanâîyân aîlas Vrângâgar, son of Phichchîyâr, a devaramâélâ attached to the temple of Tiruppulîvanamudaiyâr-Nâyanâr at Uttrâmarûr aîlas Râjendraśôla-chaturvâdîmañgalam, an independent village in Kaliyûr-kôttam, a district of Jayankonâdaśôla-mañdalam, presented 64 cows and 2 bulls to provide daily 1 uri of ghee by the measure Râjâkèsari, for maintaining two perpetual lamps in the temple.

Uttrâmarûr was probably called Râjendraśôla-chaturvâdîmañgalam after the Chôla king Râjendra-Chôla I (No. 174 of 1923). Subsequently it was also known as Ganâdagâpâla-chaturvâdîmañgalam (No. 183 of 1923).

The details of date given are not regular.

Text.

1 [ ]
2 [ ]
3 [ ]

S.I.I.—50

* alog is expressed by a symbol.
No. 199.

(A.R. No. 432 of 1924).

PALLAVARĀṆṆEṬṬAL/MAYAVARAM TALUK, TANJORE DISTRICT.

ON THE WEST AND SOUTH WALLS OF THE CENTRAL SHRINE IN THE SUNDARĪŚVARA TEMPLE.

This record of the 16th year gives an instance of how arrears of rent amounting to 8,000 kādu was collected in the 13th century. When the accounts of the temple of Rājarāja-Iśvaram-Udaiyār at Rājarāja-Kulattūr in Tiruvindalūr-nadu, a subdivision of Rājarāja-vājanādu, were audited by Kayilādamudaiyān alias Sōjakōn-Pallavarālyar, an agambal-mudali of Sōjakōn, between the 23rd and 25th [days of Adi], it was found out that Amudaṉ Sayān Dāmōdir-Bhaṭṭaṅ of Tiruvindalūr had not paid his dues to the temple, on three bits of land enjoyed by him. The owner having died, his wife and his son Sūryadeva-Bhaṭṭaṅ were directed to pay up the arrears and they pleaded inability, but requested the authorities to protect them by attaching their ‘Arūṅgādaṅ’ land. Accordingly this land measuring 8į mā in extent was, with the cognisance of her husband’s brother Sadaīyaṅdāṅ Tiruviraṭṭānamudaiyān-Bhaṭṭaṅ, set off against the arrears of tax and converted into a tirumāttuvakkāṅ land of the temple. The income from this land was then allowed to be utilised for providing offerings to the god during the mid-day service and for maintaining two sacred lamps in the temple, for the welfare of Pillai Sōjakōṅār.

The temple of Rājarāja-Iśvaram-Udaiyār was constructed, evidently after the name of Rājarāja II, by his general Kuḷattūlāṅ Tiruchchirrambalamudaiyāṅ Perumānambi alias Pallavarālyar.1

The existence of this record in the Tanjore district indicates the extent of the dominion of Kōpperaṉjīṅgadēva.

In connection with the reviser'sony rights to properties, an inscription of the time of Rājādhīrāja II (1163-1178 A.D.) states that a married woman should, on the death of her husband, become the owner of the lands, slaves, jewels and other valuables and the cattle of her deceased husband.2

According to the details given, the date of the record is A.D. 1250, July 27, Sunday.3

1 A.R. No. 427 of 1924.
3 The regnal year quoted in the inscription is probably an expired one.
121

Text.

1 குறி ஜால் [1*] கள்வகைக் கற்பத்தும் வேளாண்மைகளைக் கொண்ட தமிழ் வாழ் வளப்ப குறிய.


3 நெடுஞ்சாலாய்ந்து முழுந்திய காலத்தில் கல்விகளைக் கொண்டு ஆழ்வாதால் நூறுபிற்று குறிக்கும் வரைமுறை

4 உரூர் நெடுஞ்சாலாய்ந்து முழுந்திய காலத்தில் கொண்டு ஆழ்வாதால் நூறுபிற்று குறிக்கும் வரைமுறை

5 தனியும் ஆக்சையால் பெருவாக்கம் கட்டுக்களின் இருந்து இருந்து முன்னேற்றம் ஒன்று இருந்து

6 காண்டு வர்த்தியை கல்வூக்கும் விள்ளச்சால் கால் குறிப்பிட்டு முறையான குறிப்பிட்டு என் காண்டு வர்த்தியை கல்வூக்கும் விள்ளச்சால் கால் குறிப்பிட்டு


8 மீன் நீர்ப்பானுக்கு காண்டு குறிப்பிட்டு ஒன்று கோட்டை குறிப்பிட்டு காண்டு குறிப்பிட்டு விள்ளச்சால் கால் குறிப்பிட்டு

9 என் நீர்ப்பானுக்கு காண்டு குறிப்பிட்டு ஒன்று கோட்டை குறிப்பிட்டு காண்டு குறிப்பிட்டு

10 காண்டு நீர்ப்பானுக்கு கோட்டை குறிப்பிட்டு [6] குறிப்பிட்டு காண்டு குறிப்பிட்டு

11 காண்டு நீர்ப்பானுக்கு கோட்டை குறிப்பிட்டு [7] குறிப்பிட்டு காண்டு குறிப்பிட்டு

12 காண்டு நீர்ப்பானுக்கு கோட்டை குறிப்பிட்டு காண்டு குறிப்பிட்டு

13 என் என்

No. 200.

VIRAPANDI, THIRUKKOYILUR TALUK, SOUTH ARCOT DISTRICT.

On the west wall of the central shrine in the Karivarada-Perumal Temple.

This inscription of the 16th year, registers a gift of 2,000 kuli of wet and dry land as tiruvadaiyattam to the god Karivaşyaga-vippagar-Emberumâṉ at Kulaippaliṟṟi by a certain Kariyaperumâṉ Chêdiyarâyanâṉ.
No. 201.

(A.R. No. 307 of 1913).

CHIDAMBARAM, CHIDAMBARAM TALUK, SOUTH ARCOT DISTRICT.

ON THE NORTH WALL OF THE THIRD PRĀKĀRA OF THE NATARĀJA TEMPLE.

This record of the 17th year refers to the gift of some land in Vadašāmangalam in Tiruvindalūr-nādu, a subdivision of Rajādhirāja-vālanaṉdu which Tittikka Ādvār of Kādal purchased from Tiruechirrāmbalā-Mūvendavelār of Kārikudi for providing additional offerings during the five extra sānds to the god Dakshināmūrti in the temple of Mūlāsthānām-Udayār at Chidambaram for which provision had been made in another record from the same place (No. 152 above dated in the 7th year of the chief).

The inscription was ordered to be engraved on the wall called ‘Vikramasālan-tirumālīgai’ by the officer Sōjakōng.

Text.

1. [Text in Tamil]

2. [Text in Tamil]

3. [Text in Tamil]

4. [Text in Tamil]

5. [Text in Tamil]

6. [Text in Tamil]

7. [Text in Tamil]

8. [Text in Tamil]

9. [Text in Tamil]


ON THE SOUTH WALL OF THE MANḍAPA (RIGHT OF ENTRANCE)
IN FRONT OF THE CENTRAL SHRINE IN THE SŪMANĀTHESVARĀ TEMPEL.

This inscription of the 17th year registers a remission of a number of specified taxes on the village Marudampakkam for conducting a festival to the god Chōḷendrasingamudaiyana-Nayyerar by Amarāḷharanar aḷḷaḷ Siyagānggān, who calls himself ‘Lord of Kuvalālapura’, ‘descendant of the Ganga family’ and ‘lord of the Kāverī and Nandigirī’. This chief appears to have been a subordinate of Kōpperunjingadēva and was probably identical with Amarāḷharanar Siyagānggān, the patron of Pavaṇandī (Bhavanandī), the author of the Tamil Grammar Nangulī, who figures in records of Kuḷottunga-Chōḷa III, dated in the 27th and 34th years; but it has to be mentioned that the interval between the latter date and that of the present epigraph is nearly 48 years, unless we assign the present inscription to Kōpperunjinga I. Siyagānga was the son of Chōḷendrasiniha and was also known as Siqaimitiya-perumāl and Uttamachōḷa-Ganga.

From an inscription at Mēḻpaḍī itself we know that the ancient name of the Sūmanāthesvarā temple was Chōḷendrasimhēsvarām and that it was constructed by Rājarṣa I in the city of Vira-Rājasrayapuram, newly founded by him after cancelling the old surname of Mēḻpaḍī viz. Viranārayanapuram.

The village Marudambakkam may be identified with the village of the same name in the Waḷajapet taluk of the North Arcot district.

Text.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21

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2 A. R. Nos. 88 of 1889 and 589 of 1919.
3 A. R. Nos. 551 and 562 of 1906.
6 The word nāṭakā is expressed by a symbol
S.I.I.—31
No. 203.

(A.R. No. 320 of 1921).

TIRUKKOYILUR, TIRUKKOYILUR TALUK, SOUTH ARROO DISTRICT.

ON THE NORTH WALL OF THE SECOND PRĀKĀRA IN THE TRIVIKRAMA-PERUMĀL, TEMPLE.

This inscription of the 17th year records a gift of 2,800 kāsams by Sanakiyāyāndal, wife of Kānsikaṇ Perumāl of Nenmali alias Milakamahādevich-chaturvēdīmāngalam on the southern bank of the Penpāi in Kurukkaik-kūrram, a subdivision of Milādū alias Janāpāthava-lānaṅādu, for providing from the interest thereon, offerings on the Uttarāyana festival day every year to the god Tiruvidakkali Nāyanār at Tirukkōvalūr.

The date of the inscription according to the details given is A.D. 1259, December 26, Friday.

The village Nenmali mentioned in the record is evidently the same as the modern Nemali in the Tirukkoilur taluk.

Text.

1 2 3 4 5 6 7 8 9 10 11

No. 204.

(A.R. No. 196 of 1930).

KUNNATTŪR, SEIFERUMBUDUR TALUK, CHINOLEPUT DISTRICT.

ON THE WEST WALL OF THE CENTRAL SHRINE IN THE TIRUKĀṆṆEṉVARA TEMPLE.

In this record dated in the 17th year, it is stated that the assembly in charge of the central shrine in the temple of Tirunāgāṇeṉvaraṇaṣaṇyā-Nāyanār at Kunnattūr in Puliyūr-kōṭṭam alias Kūḷōṅgāṇaṅgala-lānaṅādu, a subdivision of Jayaṅgoṇḍa-śōla-maṇḍalam, received 3 palanḵādō from Piraiyāntvāṇaṅgula, the daughter of Ponnaṅār, a servant attached to the temple and agreed to burn a twilight lamp before the image of Dakshināmūrti set up by her in the temple. It may be pointed out here that in this inscription no distinction is made between the territorial divisions 'kōṭṭam' and 'lānaṅādu'.

1 The letter or is invariably engraved as so in the record.
2 A few letters at the end of II, 6, 7 and 8 have not been incised.
3 Read ṣuṭṭamūrtam.
No. 205.

(Velachcheri, Saidapet Taluk, Chingleput District.)

On the south wall of the central shrine in the Dandésvara temple.

This inscription records a gift of 9 *panam* made in the 18th year of the chief for burning a twilight lamp for 7 *nālgi* (i.e., 2 hours and 48 minutes) daily, in the temple of Tiruttapandisuramudaiy-Nayanar at Veliachcheri alias Jinchintāmani-chaturvedimaṅgalam, by Marududaiyān Sōran Ariyān of Kirangudi in Sōla-māndalam.

The name Jina(Dina)chintāmani-chaturvedimaṅgalam came to be applied to Veliachcheri from about the time of Kulottunga-Chōla III, because the earlier inscriptions of the place do not mention it. The village Kirangudi may be identified with the village of the same name in the Namilam taluk of the Thanjavur district.

No. 206.

(A. R. No. 432 of 1921).

(Tiruvēṇainallūr, Tirukkoilur Taluk, South Arcot District.)

On the west wall of the mandapa containing the Sōmakanda images in the Keśāpurisvara temple.

This inscription records that the chief exempted, from his 18th year, the garden called 'Anaiikkut-araśu-valangum-perumāl-tiruttōppu' at Tiruvēṇainallūr and 'Kopparuinjigan-tōppu' at Sīlagamapāṭi which he had presented to the temple and also other *devadōna* lands from payment of taxes and that he ordered the amount thus remitted to be utilised for rearing gardens (tōppu) and with the balance, if any, to provide for worship and repairs in the temple of Āṭkōṇḍadēva at Tiruvēṇainallūr.

1 * Engraved below the line.
2 Expressed by a symbol.
3 Of the title 'Anaiikkut-araśu-valangum-perumāl' (A. R. No. 146 of 1923).
The epithet Aṇaikku-arasu-valangum-perumāl which means 'he who gave away the kingdom for an elephant' has not been met with before, and it is not known what incident it refers to.

The document is attested by Köpperuñjinga, Tondaimān, Viluppādarayān and Kurukulattaraiyān.

Text.

The document is attested by Köpperuñjinga, Tondaimān, Viluppādarayān and Kurukulattaraiyān.

Text.

No. 207.

(S.A.R. No. 417 of 1909).

SIDDHALINGAMADAM, TRUKEKKYULUR TALUK, SOUTH ARCOT DISTRICT.

ON THE EAST WALL OF THE PRĀKĀRA IN THE VĀYĀGHRAPĀDEŚVARA TEMPLE.

This record of the 19th year registers the agreement made by the Sivabrāhmaṇas of the temple of Truppulippagava-Nayānār at Sirīṅgūr, a brahmadeya in Kurukkaik-Kūram, a subdivision of Rājāraja-vaḷanādu, to burn a perpetual lamp before the god for 32 cows received by them from Avanīšappiranda Köpperuñjungadēva.

Sirīṅgūr is the same as the present Siddhalingamadam where this inscription is found.

According to the astronomical details given, the date of the record is A.D. 1362, May 8, Monday.

Text.
5. **Text.**

**No. 208.**

(A. R. No. 13 of 1911).

**TIRUMALISAI, SRIVERMBUDUR TALUK, CHINGLEPUT DISTRICT.**

**ON THE NORTH BASE OF THE JAGANNATHA-PERUMAL TEMPLE.**

This is a fragmentary record of the chief dated in the 19th year. It registers a gift, after purchase, by two Bridges of the village, of some house-sites to the god Tirumalisai-Emberumath at Tirumalisai alias Pukkaturaiyallavu-chaturvedimangalam.

**No. 209.**

(A. R. No. 319 of 1913).

**CHIDAMBARAM, CHIDAMBARAM TALUK, SOUTH ARCOT DISTRICT.**

**ON THE NORTH WALL OF THE THIRD PRAKARA IN THE NARTAJA TEMPLE.**

This inscription dated in the 19th year of Sakalabhubanachakravarti Aravijā-Jappirandar alias Köpperuţiña, records an order of Sōjakōn issued to the authorities of the temple at Chidambaram to engrave on the walls of their temple, the tax-free gift of the garden called 'Valjyadimaikondan' at Vikramaśingapuram belonging to the god Āludaiya-Nāyanār and the land granted for the maintenance of 10 servants looking after this garden, comprising in all 471 mā of land in extent.

**Text.**

1. **...**

2. **...**

3. **...**

---

1. Probably unengraved.
2. This space is left unengraved.
3. The inscription stops here.
4. Cf. the name Tundand-ahimal-kondan mentioned in No. 174 above.

S.I.I.—32
(A. R. No. 394 of 1918).  
SHIYALI, SHIYALI TALUK, TANJORE DISTRICT.  

ON THE EAST WALL OF THE FIRST PRAKARA OF THE BRAHMAPURIŚVARA TEMPLE.  

This is a damaged inscription dated in the 19th year. It records a grant of land by Dēvārgaḷāvān of Gūḍalūr in Jayaṅgoṇḍaśōla-vaḷaṇaḍū for providing offerings to the god, evidently at Shiyaḷī.  

The astronomical details of date given in the inscription correspond to A.D. 1263, January 24, Wednesday. The regnal year quoted is an expired one.  

Text,  

1 கோன் குரு | நான் நூறு செய்தும் பெற்று குறிப்பிட்டேன் ஜுட்டல் குறிப்பிட்டேன் மோனே குறிப்பிட்டேன் கோன் குரு  

2  குரு செய்தும் பெற்று குறிப்பிட்டேன் ஜுட்டல் குறிப்பிட்டேன் மோனே குறிப்பிட்டேன் கோன் குரு  

3 மகாராஜர் கருதும் பிற்பக்ரதர் கொண்டு மாரங்களை தரும் சுந்தரம் கொண்டு முட்டுப் போன்று மாரங்களை போக்குத் தரும் கோன் குரு  

4 கோன் குரு | நான் நூறு செய்தும் பெற்று குறிப்பிட்டேன் ஜுட்டல் குறிப்பிட்டேன் மோனே குறிப்பிட்டேன் கோன் குரு  

5 கோன் குரு | நான் நூறு செய்தும் பெற்று குறிப்பிட்டேன் ஜுட்டல் குறிப்பிட்டேன் மோனே குறிப்பிட்டேன் கோன் குரு  

6 கோன் குரு | நான் நூறு செய்தும் பெற்று குறிப்பிட்டேன் ஜுட்டல் குறிப்பிட்டேன் மோனே குறிப்பிட்டேன் கோன் குரு  

7 கோன் குரு | நான் நூறு செய்தும் பெற்று குறிப்பிட்டேன் ஜுட்டல் குறிப்பிட்டேன் மோனே குறிப்பிட்டேன் கோன் குரு  

8 கோன் குரு | நான் நூறு செய்தும் பெற்று குறிப்பிட்டேன் ஜுட்டல் குறிப்பிட்டேன் மோனே குறிப்பிட்டேன் கோன் குரு  

9 கோன் குரு | நான் நூறு செய்தும் பெற்று குறிப்பிட்டேன் ஜுட்டல் குறிப்பிட்டேன் மோனே குறிப்பிட்டேன் கோன் குரு  

10 கோன் குரு | நான் நூறு செய்தும் பெற்று குறிப்பிட்டேன் ஜுட்டல் குறிப்பிட்டேன் மோனே குறிப்பிட்டேன் கோன் குரு  

11 கோன் குரு | நான் நூறு செய்தும் பெற்று குறிப்பிட்டேன் ஜுட்டல் குறிப்பிட்டேன் மோனே குறிப்பிட்டேன் கோன் குரு  

The inscription is built in at the end and some of the inscribed stones are missing.
No. 211.
(A.R. No. 395 of 1918).

ON THE SAME WALL.

This is also a damaged record dated in the 19th year. It is connected with the previous inscription and registers a grant of land as tirumattukun in Olaiyamangalam situated in Venaiyur-nadu, a subdivision of Rajaehira-vaalanadu, by a certain SeigaramulaVallikavittan.

Olaiyamangalam may be identified with the village Oliyampattur in the Shiyali taluk of the Tanjore district.

Text.

1 2 [?] 3 4 5 6 7 8 9

No. 212.
(A.R. No. 365 of 1919).

LITTLE CONJEEVERAM, CONJEEVERAM TALUK, CHINGLEFUT DISTRICT.

ON THE EAST SIDE OF THE ‘ROCK’ IN THE ARULALAJA-PERUMAL TEMPLE.

This is also a record of the 19th year and it registers a gift of 96 sheep and a ram by Arunagiri-Perumal, one of the sons of Pillaiyur Pancharadivapu Nilagangarayar, for supplying daily, by the measure Ariyenvala-Nadi, one nadi of curds, and one wakku of ghee for burning a perpetual lamp in the temple of Arulalajaparam, who was pleased to stand at Tiruvattiyur in Kanchipuram.

The donor Arunagiri-Perumal also figures in the regime of Vijaya-Gandagopala and Jatavarman Sundara-Pandy.

The astronomical citations are correct for A.D. 1261, September 1, Thursday.

Text.

1 2 3 4 5 6 7 8 9

Some of the inscribed slabs are missing.

For Nilagangarayar, see No. 120 above.

A.R. No. 4 of 1911.

No. 213.

(A.R. No. 316 of 1921).

TIRUKKROYILUR, TIRUKKOYILU TALUK, SOUTH AROCU DISTRICT.

ON THE NORTH WALL OF THE SECOND PRĀKĀRA IN THE
THUVIKRAMA-PERMĀṆ, TEMPLE.

Like the previous one, this inscription also refers to an endowment for a lamp made in the 19th year of the chief. It registers a gift of 32 cows and 1 bull by Avanjiyapillirandān Köpperujiyangā to supply daily 1 udakku of ghee by the measure Utapaladānā-nilī for burning a perpetual lamp in the temple of Tiruvidaikkali-Nāyanār at Tirukkōvalur in Kūrkkai-kāṟṟam, a subdivision of Milādu alias Jananātha-

The date of the record, according to the details given, is A.D. 1281, November 28, Monday5.

Text.

1. வாழ்வு [5] வாழ்வு -வாழ்வு கொண்டு குறிப்பிட்டு வாழ்வு கொண்டு முறையுடன் வாழ்வு வாழ்வு -

2. வாழ்வு வாழ்வு வாழ்வு -வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு -

3. வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு -

4. அடங்கியுள்ள வாழ்வு முறையே வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு -

5. வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு -

6. வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு -

7. வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு -

8. வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு -

9. வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு வாழ்வு -

1. The letter ś is engraved below the line.
2. No. 217 below was also issued on this day.
ON THE EAST WALL OF THE KALYANA-MANJAPA IN THE TIRUNAGIŚVARA TEMPLE.

This inscription dated in the 19th year states that the assembly in charge of the central shrine of the Tirunagisvaranmadaiya-Nayanar temple at Kunnattur in Kunnattur-nadu received 3 palan-kōtu from Kaṇinanai-Nācheyiyar, daughter of dēvarajyal named Ponniyar and agreed to maintain a twilight lamp in the temple.

Text.


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No. 215.

CHIDAMBARAM, CHIDAMBARAM TALUK, SOUTH AROOT DISTRICT.

ON THE NORTH WALL OF THE SECOND PRĀKRĀTA IN THE NĀTARAJA TEMPLE.

This inscription is dated in the 19th year and registers an order of Sōjakōn issued to the authorities of the temple at Chidambaram to engrave on its walls a grant of 80 mā of land given for a flower-garden called ‘Sōkkachēhīyan-kamu-n-tirunandavanam’ in Bhūpalausundararsūlam on 18th year of the chief. According to the original grant the extent of this garden was only 63 and odd mā of land, but when measured by the ‘Sōkkachēhīyan-kōl’, it showed an increase and actually measured 80 mā. The kadomai tax on the increased land now noticed was remitted up to the 18th year of the chief and the inscription was also ordered to be engraved on the same wall where the original gift of this garden was engraved in the 15th year of Periyadēvar i.e., Köpperunjiinga I.

Text.


2 80 mā of land given for a flower-garden called ‘Sōkkachēhīyan-kamu-n-tirunandavanam’ in Bhūpalausundararsūlam on 18th year of the chief. [1] acknowledged as a mark of respect to the temple in the [2] year.

3 80 mā of land given for a flower-garden called ‘Sōkkachēhīyan-kamu-n-tirunandavanam’ in Bhūpalausundararsūlam on 18th year of the chief. [1] acknowledged as a mark of respect to the temple in the [2] year.

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1 The reference is to A. R. No. 467 of 1932 issued in the reign of Köpperunjiingadēva (I) and published in S.I.I., Vol. VIII, No. 55. See also Madras University Journal, Vol. XIII, pp. 98-100.

S.I.I.—33
This damaged record dated in the 19th year, registers an order of the officer Sōjakōn exempting from taxes the lands given for the maintenance of four gardeners looking after the garden called 'Tiruchchirambalamudaiyān-tirundavanam' which was formed by Gangōli Tiruchchirambalamudaiyār alias Uḍaiyār Isvaraśivar of Sāvarnum-gōtra and belonging to the Southern Rādhā country in Uttarapatha, for providing garlands to the god Uḍaiyār Tiruchchirambalamudaiyār and the goddess Tirukkāṭṭamudaiyā-Periyanāchchiyār.

Rādhā country corresponds to a portion of the present Bengal province which was formerly divided into two divisions, the northern and the southern. The portion to the north of the river Ajaya, including a portion of the district of Murshidabad was known as Uttara-Rādhā and that to the south as Dakahina-Rādhā.

Text.

1. 182

2. 5 4

3. 6

4. 6

5. 6

6. 6

7. 6

The words 'Devar' and 'Periyadesvar' are used in this inscription to distinguish the ruling chief (i.e., Kopperajanuga II) from his predecessor. See also p. IX, fn. 9.

Takkanaladam (i.e.) Dakahina-Rādhā was included among the conquests of the Chola king Rājendrachola I [Ep. Ind. Vol. IX, p. 233.]
No. 217.
(A.R. No. 115 of 1934-35).

ARAKANDANALLUR, TIRUKKOVILUR TALUK, SOUTH AROCK DISTRICT.

ON THE WEST WALL OF THE MANDAPA IN FRONT OF THE CENTRAL SHRINE
IN THE OPPILAMANISHVARA TEMPLE.

This record, dated in the 19th year, registers a gift of 32 cows by AVAPPLAPPAPRAKOM
DAN VALVALLAPERUMAL KAPPERUPPAKA for burning a twilight lamp in the temple of the
god OPPORVARUMILLADIAYAPUR at TIRUAPITANALLUR in UDALKKADU 'on the
northern bank of the river Penpav' in VANAGOPALU. The title VALVALLAPERUMAL
or its Sanskrit variant viz., KHUDAGALLA is found in the records at TIRUVAAPAMALAI
(S.I. Vol. VIII, No. 69), ATTUR (No. 120 above), TIRUVAKKARAI (No. 246 below),
TIRUPANTAKAM (No. 247 below) and TIRUPATI (No. 73 of 1889).

The astronomical details given here are the same as in No. 213 above and point
to A.D. 1261, November 28, Monday as the date of these two inscriptions.

Text.

\[\text{[1]}\]

No. 218.
(A.R. No. 356 of 1919).

LITTLE CONJEEVARAM, CONJEEVARAM TALUK, DHINGLEPUT DISTRICT.

ON THE EAST SIDE OF THE 'ROCK' IN THE ARULADA-PERUMAL TEMPLE.

This inscription refers to the provision made for a lamp in the 20th year of the
chief. It records the agreement made by the trustees of the temple of Arulap-PERUMAL
to burn a perpetual lamp before the god for 15 NELLUR-MADAI received by them
from SOVAKKAN, sister-in-law of ANNADADAVAN of NELLUR.

This record gives 15 NELLUR-MADAI as equivalent to 331 PERUMAL-RASI[PAYAM].

Text.

\[\text{[2]}\]

1 This symbol stands for CLOUD or NIMBUS.
2 This inscription is engraved below a record of Rajaraja III dated in the 7th year (A.R. No. 365 of 1919).
No. 219.
(A.R. No. 499 of 1921).

TIRUVENNAINALLUR, TRUKKOYILUR TALUK, SOUTH ARCOT DISTRICT.

ON THE EAST WALL OF THE MANAPA IN FRONT OF THE CENTRAL SHRINE IN THE VAIKUNTHA-PERUMAL TEMPLE.

This inscription, also dated in the 20th year, registers a gift of 4 cows each by three persons, viz., Kuravasiri Isvara-Bhatta, a resident of the agrahara Sevalai, Varadaraja-Bhatta of Perumpadur and Muvayirakon Madiyar, a shepherd attached to the temple, for burning on the whole three twilight lamps in the temple of Vaikunthath-Emerumman at Tiruvennainallur. The cows were left in charge of shepherds who had to supply monthly 1 nadi of ghee for each lamp, as measured by the standard measure Arumoolidavan-nadi.

Text.

1. 

2. 

No. 220.
(A.R. No. 392 of 1928-29).

PONNUR, WANDIWASH TALUK, NORTH ARCOT DISTRICT.

ON THE DOOR-JAMB (PROPER RIGHT) OF THE CENTRAL SHRINE IN THE ALAGAPPERRUMAL TEMPLE.

This record is damaged in the middle. It is dated in the 21st year and refers to an endowment made by Aruvandai Andan Tiruchchoguttaiyudaiyan Sirappillai of Ponnuar alias Alagivasolanallur. The document is attested by Villavarayang, Adiyamand and Selvydaraiyan, the accountant of the nadi.

Text.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 

The inscription is built in at the beginning.

With 'Aruvandai,' compare such family names as Kudandai, Kumarandai etc.

Ponnuar or Hemagrama was the native place of the Jaina teacher Hahacharya who flourished before the 10th century A.D. (Ep. Rep. for 1928-29, p. 88).
No. 221.

(A.R. No. 119 of 1904).

TIRTHANAGARI, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

ON THE NORTH BASE OF THE CENTRAL SHRINE IN THE SIVĀŚKURUŚVARA TEMPLE.

This inscription of the 22nd year records the remission of a number of specified taxes on the dēvadāna and tiruvāmattukāni lands and on the village Tiruttinainagar, made by the chief, in order to meet the expenses of offerings, unctions, lamps, festivals, etc., in the temple of Tiruttinainagar-Udaiyar.

Text.

1  "[...]"]

2 "[...]"

3 "[...]"

No. 222.

(A.R. No. 54 of 1930–31).

TIRUKKÓPIKĀVAL, KUMBAKONAM TALUK, TANJORE DISTRICT.

ON THE EAST WALL (OUTSIDE) OF THE FIRST PRĀKĀRA IN THE TIRUKKÓPIŚVARA TEMPLE.

This inscription, also dated in the 22nd year, registers a remission deed (ipramrays-pramāṇas-śāsanas-liṭṭas) given by the dēvānāmas of the temple at Tirukkōpikā in Nallārār-nādu, a subdivision of Virudhākṣara-modhagārava-vaḷanāṇu, to Manuvārulaiyār Varantarum Kuttapperumāl residing at Gangaiṅkoṇḍaśālapuram. The latter set up the image of Tirupperunduraka-Udaiyār in the temple and presented 200 kūṭi of tax-free land and 150 kāsu for expenses to the temple authorities.

The date of the record, according to the details given, is A.D. 1264, October 9, Thursday, the month being Tula which is damaged in the inscription.

S.I.I.—34
Text.


No. 223.

(A.R. No. 192 of 1927-28).

TIRUVALAṆṆṆULI, KUMBAKONAM TALUK, TANJORE DISTRICT.

ON THE BASE OF THE EAST WALL OF THE MANḌAPA IN FRONT OF THE CENTRAL SHRINE IN THE KAPARĪŚVARA TEMPLE.

A gift of land and house-sites in Padakkai Korrangudi alias Kulōṭṭungāsōḷanāḷur, hamlet of Akhilānāyaka-chatturvāḍīmangalam, made by Śrīmaṇṇa Śivavigē of Gōmadam to the temple of Tiruvalaṇṇuli-Udaiyār is recorded in this inscription of the 24th year. The village Korrangudi may be identified with one of the three villages of the same name in the Kumbakonam taluk.

It may be pointed out here that this and the next record come from Tiruvalaṇṇuli in the interior of the Tanjore district where inscriptions of Kōp-puttipingadeva are rarely found.

The details given for calculating the date of this inscription are not regular.

Text.

1. "[...]

2. "[...]

3. "[...]

4. "[...]

5. "[...]

6. "[...]
No. 224.

(A.R. No. 194 of 1927-28).

ON THE BASE OF THE NORTH WALL OF THE SAME MANḌAPA.

This record of the 24th year, like No. 199 above from Pallavarayanpēttai, deals with defaulters in payment of land revenue. It states that Tirunaṭṭamādi-Bhaṭṭaṇ of Gōmāḍam held lands at Korraṅgudi alias Kulottungasōlamallū. Evidently after his death, the payment of taxes on this land, which fell into arrears, devolved upon his two sons Yajñā-Bhaṭṭaṇ and Sundarattṭodu-udaiyaṇ and his wife Vajjāvēṭ[r]-kūkalikilekāṇi. Since there was nobody to stand surety for them, they agreed to pay up the arrears by raising a loan from the treasury of Tiruvanbalijuli-udaiya-Nayanar and Veḷḷaiypillaiyār and from the Malaiyāṭar of Malai-manḍalam who seem to have established a settlement here from the West Coast. They paid only a portion of the dues, but being unable to pay the balance, left the village. The duty of collecting the arrears fell on the assembly of Akhilanāyakakechēri, a dēvādāna in Akhilanāyaka-chaturvēdimangalam, who, to clear the debts and realise the amount due, sold their lands and house-sites, with the sanction of the royal officer Vattarāyar, as tirunāāattyakkkām to the temple of Tiruvanbalijuli-Udaiyār.

The duty of collecting arrears in land revenue invariable fell on the assembly, who, in such cases, had to apply to the king for permission to confiscate lands. A record of Rajaṇa I 3 states that the period of default should be at least two full years to justify such a step.

According to the details given, the date of this inscription is A.D. 1266, August 9, Monday, the nakshatra being Anurādha, not Uttirādha as cited in the record.

The territorial division Uyyakkopḍar-valanādū is stated to be situated between the rivers Ariśūl and Kāvērī, in an inscription from Tanjore.4

1 This symbol stands for "śrīmaṇaṃ.
2 Do.
3 S.I.J., Vol. III, No. 9; see also A.R. No. 61 of 1898.
1. [1] முன்னேற்றங்கள் என்னுடன் உடன்பின்னுமாறு கூறும் இச்செயலில் பயன்பட்டுள்ளது. 


1. Expressed by symbol.  
2. This symbol stands for zero.  
3. The letter after stands for 1.

8.I.I.—35
No. 225.


KUṆNATUR, SIRPERUMBURU, TALUK, CHINGLEPUT DISTRICT.

ON THE SOUTH WALL OF THE CENTRAL SHRINE IN THE KANDALIŚVARA TEMPLE.

This inscription is dated in the 24th year and it states that two Śiva Brāhmaṇas of the temple of Kandanīśvararumāṇḍaiya-Nayāṉār agreed to maintain a perpetual lamp in the temple with the money endowed by their maternal aunt.

Text.

1. ...

2. ...

3. ...

4. ...

5. ...

6. [G]eruulli...

7. ...

No. 226.

(A.R. No. 112 of 1934-35).

ARAKĀṆḍANALLUR, TIRUKKOYILUR TALUK, SOUTH ARCOT DISTRICT.

ON THE SOUTH WALL OF THE NANDAPA IN FRONT OF THE CENTRAL SHRINE IN THE OOPILAMANIŚVARA TEMPLE.

This inscription, dated in the 24th year, records a gift of 2,000 kulis of land by the nāgarād of the temple of Opporuvaramillâda-Nāyaṉār at Tiruvaiyâranīnallūr in Udāikittu-nâdu 'on the north bank of the river Pennai', to Nāgattambaiyañ̄ Eṉutta-

1 This portion is built in.

2 The inscription is built in at the beginning.
pādampadiyān, a Vaiṣṇava of Tirukkōvallur, for repairing, at their request, the bund of the local tank which had been in ruins for a long time. The record also points out that the lands belonging to the temple had to remain uncultivated owing to breaches in the tank.

Text.

1. [Verse 1]

2. [Verse 2]

3. [Verse 3]

4. [Verse 4]

5. [Verse 5]

6. [Verse 6]

7. [Verse 7]

8. [Verse 8]

9. [Verse 9]

10. [Verse 10]

11. [Verse 11]

No. 227.

(A.R. No. 62 of 1918).

VRIDDHACHALAM, VRIDDHACHALAM TALUK, SOUTH ARCOT DISTRICT.

On the Third Gopura (Left of Entrance) of the VRIDDHAGIRĪVARA TEMPLE.

This inscription of the 25th year records a gift of 32 cows and a bull to supply 1 ulakkku of ghee daily by the measure Dēṭuṭriyappāḷ, for burning a perpetual lamp in the temple of the god at Tirumudukunram in Pārvatikūṟam, a subdivision of Mērkā-nādu. Irungōlapāḍi in Virudarājaḥanakara-valanaḍu ‘on the northern bank’ (of the Peḻṇai), by Tiruvarangān Periyānāyān alias Kōpperuṇiṅga�āḷ of Gōdalūr in Mērkā-nādu. The donor also presented a lamp-stand weighing 193 palam for the lamp.

With the emendation Pūsam for nakshatra Pūram, the details of date given in the inscription correspond to A.D. 1268, January 29, Sunday.

Text.

1. [Verse 1]

2. [Verse 2]

3. [Verse 3]

4. [Verse 4]

5. [Verse 5]

6. [Verse 6]

7. [Verse 7]

8. [Verse 8]

9. [Verse 9]
No. 228.
(A.R. No. 226 of 1927).
TIRUMAŅGAĻAKKÛṆ, KUMBARONAM TALUK, TANJORE DISTRICT.
ON THE NORTH WALL OF THE VERANDAH ROUND THE CENTRAL SHRINE
IN THE PRÂYÂNÂṬHÉŚVARA TEMPLE.

This inscription dated in the 25th year, states that Arayaṉ Udaiyanacheydān alias TondalāṆ of Perumangalām in Ārkaṭṭuk-kūṟram, a subdivision of PândikulâśâṆi-valanâṆ, presented lands after purchasing them from the pâlū of Pûraṇâvâṭikâmaṅgalâm, as tirukkattukâṁ to the god Alappirandâsâvaram-Udaiyâṅ set up by him in the Nâyâkâr-irumâṇâdâpa situated in the first prâkârâ of the temple of Pûraṇâ-Nâyâṅâr at Tirumaṅgaḷakkûṅ.

It may be noted here that verse 94 of the Šolamândâla-salakam describes the exploits of a certain chief of Perumangalâm near Pulurirukkuvēḻur who emulated the victory of Kâḍâvâṅkōṅ (Pallava king) and helped the Chōja king against some northern foes.

Text.

1. 25th year. [1*]

2. 1st prâkârâ. [1*]

3. 2nd prâkârâ. [1*]

4. 3rd prâkârâ. [1*]

5. 4th prâkârâ. [1*]

6. 5th prâkârâ. [1*]

7. 6th prâkârâ. [1*]

This symbol stands for āṇāṭh. 
No. 229.
(A.P. No. 466 of 1921).

TIRUVENNAIALLUR, TIRUKKOYILUR TALUK, SOUTH ARCOT DISTRICT.

ON THE GOPURA (LEFT OF ENTRANCE) OF THE KRIPÁPURISVARA TEMPLE.

A gift of two trumpets weighing 118½ kalanju of silver to the god Atkondadēva at Tiruvennaiallur by Perumāl Palavānapachokkan Rāhuttarāyavēḷan of Sīruputtār is registered in this inscription of the 26th year.

The details of date are not regular. Since the week day is not also given, the date cannot be verified.

Text.

1. தெருப்பு [1] குடையாற்றச் செய்கிறவனாகிய இஸ்வர வனி பெருமாள் மாம்பு அகலபாறனா பெருமாள் பெருமாள்

2. அரவணிப்பு [2] மோக்ளைப் பெருமாள் ஆவார்கள் கூர்யாச்செய்தல் செய்தல்பெருமாள்

3. இயல்பு வாழ்வதற்குப் பெருமாள் பெருமாள் பெருமாள்

4. முதல் பெருமாள் மாம்பு பெருமாள் மாம்பு

5. முதல் பெருமாள் பெருமாள் மாம்பு பெருமாள்

6. செய்கிறவனாகிய இஸ்வர வனிப் பெருமாளும் கூர்யாச்சம் செய்கிறவனாகிய

7. பெருமாளின் [3] வராய்கிறேன்

8. அந்தப் [4] வராய்கிறேன்

S.I.I.—36
No. 230.

(A.R. No. 170 of 1918).

BRAHMADÈSAM, VILLUPURAM TALUK, SOUTH AROOT DISTRICT.

ON THE SOUTH WALL OF THE VERANDAH OF THE FIRST PRÂKÂRA IN THE BRAHMAPUREŞVARA TEMPLE.

This inscription gives Virapratâpa, Bhuvanâkavira¹ and Alâgiya-Pallâva as the titles of Kâpperunjûngâdevâ. It is dated in the 27th year and records the writ of the officer Kacchelîyarâvanâ issued under orders of the chief to the trustees of the temple of Brahmâvaram-Ulaiyâr regarding 20 mâ of land which was situated in Panâlyâr, a hamlet of Ògur and originally granted, free of taxes, for the maintenance of a matha. The new order now issued retained only 4 out of 20 mâ of land as madappuram transferring the remaining 16 mâ as devadâna in order to conduct, from its income, a festival on the day of 'Tiruvónam,' the natal star of the chief, to provide 1 padakku of rice daily in the month of Avani for offerings to the god during the service Alâgiyapallisvan-ândi instituted in his name and for repairs to the temple.

The astronomical details of date given correspond to A.D. 1269, November 2, Saturday.

Text.

¹ Cf. with the title Jogadîkaâvira in No. 120 above.
No. 231.
(A.R. No. 431 of 1921).

TIRUVENNAINALLUR, TIRUKKOVILUR TALUK, SOUTH ARCOOT DISTRICT.

ON THE WEST WALL OF THE MANḍAPA CONTAINING THE SŪMĀSKANDA IMAGES IN THE KRĪPAPURĪŚVARA TEMPLE.

This inscription, also of the 27th year, records the gift of a pair of silver trumpets called ‘Pichchampenru-pāḍachëchomna’ weighing 55 kalaṇjus and a gold anklet weighing 2 kalaṇjus to the god Atkondadeva at Tiruvennainallur by the Madhyadha Udayaṇ Sṛṭ-Kayilayamuḍaliṇ of Senji.

The astronomical details given are regular for A.D. 1268, March 28, Wednesday; but this date falls in the 25th year of the chief. In the 27th year i.e., A.D. 1270, the nearest equivalent is April 6, but the week-day is Sunday, not Wednesday, as cited in the record.

The name ‘Pichchampenru-pāḍachëchomna’ has reference to the god at this place and to the tradition that saint Sundara was directed by the god to address him as ‘Pittan i.e., Piochcan.’

Text.

1. [TEXT]
2. [TEXT]
3. [TEXT]
4. [TEXT]
5. [TEXT]
6. [TEXT]

No. 232.
(A.R. No. 498 of 1921).

ON THE NORTH WALL OF THE MANḍAPA IN FRONT OF THE CENTRAL SHRINE IN THE VAIKUṆṬHA-PERUMĀI TEMPLE IN THE SAME VILLAGE.

This is also dated in the 27th year and it records a gift of 4 cows to supply monthly 1 nāli of ghee by the measure Aṇumoliddēva-nāli for burning a twilight lamp in the temple of Sṛṭ-Vai kukadeva at Tiruvonmainallur, by Perunakon Śivandāṇ, a shepherd residing at Kayirippaṭṭu.

Text.

1. [TEXT]
2. [TEXT]

No. 233.
(A.R. No. 85 of 1931-32).

TIRUVAYYPĀṆI, KUMBAKONAM TALUK, TANJORE DISTRICT.

ON THE EAST WALL OF THE MANḍAPA IN FRONT OF THE CENTRAL SHRINE IN THE KSHIRAPURĪŚVARA TEMPLE.

This inscription dated in the 29th year, is one of the few records of the chief found in the Tanjore district. It registers an order of the mūlāparṇaśai of Śēnalir in Milalai-nādu, a subdivision of Virudarajabhayaṅkara-valanādu, to include as
The astronomical details given point to December 19, Saturday, A.D. 1271, as the date of the record.

Text.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23.

No. 234.

(A.R. No. 154 of 1906).

ELAVĀṆĀSŪR, THRUKROYILU TALUK, SOUTH ABCOT DISTRICT.

ON THE WEST WALL OF THE SECOND FRĀKĪRA OF THE GRĀMĀRDHANĀṆIŚVARA TEMPLE.

In the present inscription, it is stated that a gift made in the 2nd year was engraved on stone in the 30th year of the chief. It records a gift of 1 vilī of land in Māmbettu, free of taxes, for providing worship and offerings in the temple of Įrāvāmālāyika Mahādeva at Įrāvāmālāyika. It was engraved on stone in the 30th year of the chief. The document is attested by the Kēli-mudali Singalaray, Raṭājiviray and Raṭājendrāsāla-Brahmārāy and by Viṇāppūḍaray, the engraver of royal records.

The donor, who belongs to Arasāūr, had already figured in the 11th year of Koppumāḷaṅgadeva. 

1 Left unengraved.
2 The record is carelessly engraved towards the end.
3 See Nos. 164 and 191 above.
The village Mambaṭṭu is identical with Mambalappaṭṭu in the Villupuram taluk and close to Truṅkōyilūr.

According to the astronomical details given, the date of the record is A.D. 1272, October 10, Monday.

Text.

1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 
9. 
10. 
11. 
12. 

No. 235.

(A.R. No. 159 of 1906).

ON THE SAME WALL.

This is similar to the above inscription and it is also dated in the 30th year. It registers a gift of 1 velli of land in Putirudal-kalani situated in Mambaṭṭu made in the 3rd year, to the same god and for the same purpose by Popparappina Vānakōvaraiyar. Among the Kivi-umadalis, Siṅgnajaraiyar, Madhurāntaka-Brahmārāiyar and Kurukularaiyar, attested the record. Popparappinavēḷar, the officer who drafted orders also attested the document.

The donor mentioned in this inscription was a chief of Aragaḷūr, a town in the present Attur taluk of the Salem district. His ancestors served the Chōla king Kulōttunga-Chōla III from about A.D. 1182. Popparappinapūḷ is a family title referring to the gilding of the central shrine of the Aruṇachalēśvara temple at Tīruṉaṉamalai.

The astronomical details given here are the same as those in the previous inscription.

Text.

1. 
2. 
3. 
4. 
5. 
6. 

2. Read "vēḷar".

S.I.I.—37
No. 236.

(A.R. No. 291 of 1919).

AVUR, THIRUVANNAMALAI TALUK, NORTH ARCOT DISTRICT.

On the east wall of the MANḍAPA in front of the CENTRAL SHRINE in the RUINED ŚIVA TEMPLE.

This is an incomplete inscription dated in the 30TH year1 of the chief. It appears to record the setting up of the image of Aṣṭādēva during the administration of Sūraṅgāra alias Jeyasēvakan-Chēdiyarāyār in the temple of Tiruvattisvaramudaiya-Nāyaṇār at Āvūr in Chēdi-mañḍalam ‘on the northern bank of the river Pampa’, by the merchants of the Eighteen Divisions, who are introduced with a number of epithets. In other inscriptions this body of merchants is called Tisai-āiyattu-Aiṅkārurvaṇ.2 From the mistakes in the text, the inscription appears to have been engraved by a person not conversant with the matter of the record.

Aṣṭādēva is a defied weapon which is usually taken out in advance of the procession during festival days.

The astronomical details given in the inscription point to A.D. 1272, September 29, Thursday as its date.

Text.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10.

No. 237.

(A.R. No. 221 of 1930-31).

MĀṆĀMADI, CHINGALEPUT TALUK AND DISTRICT.

On the south wall of the CENTRAL SHRINE in the TIRUKKARĪŚVARA TEMPLE.

This record of the 31ST year registers a gift of cattle for maintaining a twilight lamp in the temple of Tirukkarapuramudaiya-Nāyaṇār at Vāṇavamādēvi-chacurvedimangalam, by Śivadāsan Iśahavāgaṉadēvaṇ (Rishabhavāganadēvaṇ).

2 A.R. No. 601 of 1902.
3 Engraved below the line.
4 The inscription stops here. The epithets maṅga-bōḍhi and Šalēkigār indicate the Buddhistic origin of the trading corporation.
Tiruvëgambamudaiyân, the accountant of the village and his brother Áḻavanda-Pillai. The dëvânumis of the temple took charge of the cows and agreed to maintain the lamp.

Text.

1. வெள்ளாட் [||*] வளமானத்திலிருந்து வெள் அகரமுட்ப.
2. மீத்தியானர் வளம் வணக்கம் வளமானத்திலிருந்து வெள் அகரமுட்ப.
3. ஏவர்கள் வணக்கம் வளமானத்திலிருந்து வெள் அகரமுட்ப.
4. விளையாட்டு வணக்கம் வளமானத்திலிருந்து வெள் அகரமுட்ப.
5. கால்வோச்சையுடைய வளமானத்திலிருந்து வெள் அகரமுட்ப.
6. கால்வோச்சையுடைய வளமானத்திலிருந்து வெள் அகரமுட்ப.
7. அன்று கால் [a*] கால்வோச்சையுடைய வளமானத்திலிருந்து வெள் அகரமுட்ப.
8. குல் கால் குழையை வளமானத்திலிருந்து வெள் அகரமுட்ப.
9. குடையை தான் உற்பட்ட [||*] வளமானத்திலிருந்து வெள் அகரமுட்ப.

No. 238.

(A.P. No. 148 of 1932-33).

TIRUKKALUKKUNRAM, CHINGLEPUT TALUK AND DISTRICT.

ON THE SOUTH WALL OF THE FIRST PRÄKÅRA (OUTSIDE) OF THE BHAKTAVATSALÉŚVARA TEMPLE.

In this record of the 31st year, the first stone containing the beginning of lines is lost. Some of the inscribed stones are also misplaced, thus indicating the renovation of the wall in later times. The inscription registers the agreement made by Sampâtidévan alias Idaikkâdâdevan to supply ghee for a perpetual lamp to the god [T]irukkalukkunramudaiyâ-Nâyanâr, in return for the sheep, cows and lands obtained formerly as endowment, from several persons, by his father Idaikkâdâdevan.

The astronomical details given point to A.D. 1273, November 6, Monday as the date of the record.

Text.

1. ஆண்டுப் பற்றி பக்த்வழிக்கைக்கு அலங்காரமில்லாமல் விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செனையுடைய விரும்பிய பிள்ளை செ

* This letter looks like யு in the original.
No. 239.
(A.R. No. 95 of 1934–35).

VRRDHACHALAM, VRRDHACHALAM TALUK, SOUTH ARCOT DISTRICT.

On the east wall of the Manḍapa in front of the central shrine in the Vṛddhageriśvara temple.

This inscription, also engraved in the 31st year, registers a gift of 32 cows and 1 bull by Amudāndai alias Vāluvarayar, son of Aiṃjādaparumal alias Gānayarayar, one of the officers of the household (uṭkottu-modali) of the chief, for a perpetual lamp to the god at Tirumudukumram in Paruvur. kūrram, a subdivision of Mērkā-nādu Iruṅgõlappādi-nādu in Virudarājahayanākara-valanādu ‘on the north bank’.

The details of date given in the record correspond to A.D. 1274, March 4, Sunday.

Text.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. [*]

No. 240.
(A.R. No. 290 of 1919).

ĀṉṉUR, THUVANAMALAI TALUK, NORTH ARCOT DISTRICT.

On the south wall of the central shrine in the ruined Śiva temple.

This is a fragmentary record dated in the 32nd year of the chief. It registers some provision made to the god Tiruvagattiśuramudaiya–Nāyantar for the welfare of Vānpiyarār alias Mānāharār–Chēdiyarayar.

The astronomical details given in the inscription are not regular. Su. prathamā and nakshatra Ardrā cannot combine in the month of Meṣha.

Text.

1. 2. 3. 4. 5. * A few letters at the beginning are lost.
7. Inscribed surface has peeled away.
8. The letter o is engraved below the line.
9. The inscription is left incomplete.
No. 241.

(A.R. No. 300 of 1919).

ON THE SOUTH WALL OF THE MANḌAPA IN FRONT OF THE CENTRAL SHRINE OF THE SAME TEMPLE.

This inscription of the 32nd year records a gift of land by Vanniyanāṇa Chēdirāyaṇa to Bhāradvāji Vaṁṣaṭandana Devaṇ, a Brāhmaṇa of the village, for supplying on festival days, sandal paste, scented powder and incense for the sacred bath of the god Tiruvagattisūramulaiya-Nāyaṇaṛ at Avūr.

The details of date given in the record are not regular. The intended date is probably A.D. 1274, April 8, Sunday.

Text.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10.

No. 242.

(A.R. No. 500 of 1921).

Thiruvenṇainallūr, Tirukkovilur Taluk, South Arcot District.

ON THE NORTH WALL OF THE MANḌAPA IN FRONT OF THE CENTRAL SHRINE IN THE VAIKUNṬHA-PERUMAL TEMPLE.

In this incomplete record of the 32nd year, it is stated that Tiruvāykkulattuppillai of Milalai residing at Thiruvenṇainallūr made provision for the supply of 1 nali of ghee (daily) by the standard measure āramoḻiṭapuraṇam for burning a sacred lamp before the image of Tiruppaṇāyvar one of the twelve Vaishnava saints, which he had set up in the temple of Śrī-Vaikunṭattemperumal at Thiruvenṇainallūr.

Text.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10.

1 The letter 2 is engraved below the line.
2 The inscription is built in at the beginning.
3 In the Epigraphical Report the regnal year is given as 33, but 32 is clear in the impression.

S.I.I.—98
No. 243.
(A.R. No. 160 of 1932-33).
TIRUKKALUKKUNNAM, CHINGLEPUT TALUK, CHINGLEPUT DISTRICT.

ON THE SOUTH WALL OF THE SECOND PRÄKÅRA IN THE
BHAKTAVATSALÉŚVARA TEMPLE.

This is an incomplete inscription dated in the 34th year. It records an endowment made to the god Tirukkalukkunramudaiyá-Náyánár on the hill at Tirukkalukkunram in Kalattúr-kóttam, a district of Jáyá*-jóongá-lašölé-mandašam by Rája*-Rája*-ká-Ká-akakan-kó-kán-dá Ráyábañári. This lady is stated to have been the wife of Rájarájak-Ká[ka*-]kó-nó-ká in another inscription from the same village.1

According to the astronomical details given, the date of the record is A.D. 1277, May 20, Thursday.

Text.

1 அனுப்பல 〔*〕 வில்லுமுறும்புருவில் 〔*〕 அக்காய்ச்சம்குருத்தான் பிராமம் நடந்துள்ளளிருள்ளது 

2 மருந்துபெருமாள் மண்டுசான்〔*〕 நடந்துள்ளளிருள்ளது என்பதில் நடந்துள்ளளிருள்ளது. வகை வழக்கு பெருந்து நடந்துள்ளளிருள்ளது 

3 எ மருந்துபெருமாள் நடந்துள்ளளிருள்ளது என்பதில் நடந்துள்ளளிருள்ளது 

No. 244.
(A.R. No. 370 of 1908).
NEYVANAI, TIRUKKOTHUL TALUK, SOUTH ARCOT DISTRICT.

ON THE NORTH WALL OF THE CENTRAL SHRINE IN THE
SVARNAĜHAṬESVARAM TEMPLE.

This is an incomplete inscription dated in the 36th year of the chief. It records an undertaking given by the Śivabrahmaṇas of the temple of Pörkudaṅkuduttāruliya-Náyánár at Tirunelvánai, to provide offerings to the god during the festival in the month of Cittttrai, in lieu of the interest calculated at 3 kuruyi per kalam, on 30 kalam of paddy received from Āraṇaṅ Tirittoṇa-Nāmib, a dévarkuṇi having rights in the temples at Tiruvanūmālai and Tirukkōvalūr.

Text.

1 அனுப்பல 〔*〕 வில்லுமுறும்புருவில் 〔*〕 அக்காய்ச்சம்குருத்தான் பிராமம் நடந்துள்ளளிருள்ளது 

2 மருந்துபெருமாள் மண்டுசான்〔*〕 நடந்துள்ளளிருள்ளது என்பதில் நடந்துள்ளளிருள்ளது. வகை வழக்கு பெருந்து நடந்துள்ளளிருள்ளது 

3 எ மருந்துபெருமாள் நடந்துள்ளளிருள்ளது என்பதில் நடந்துள்ளளிருள்ளது 

4 [a] அனுப்பல 〔*〕 வில்லுமுறும்புருவில் 〔*〕 அக்காய்ச்சம்குருத்தான் பிராமம் நடந்துள்ளளிருள்ளது. வகை வழக்கு பெருந்து நடந்துள்ளளிருள்ளது 

5 எ மருந்துபெருமாள் நடந்துள்ளளிருள்ளது 

2 The continuation of this line is not engraved.
3 The inscription is left incomplete.
Chidambaram, Chidambaram Taluk, South Arcot District.

On the west wall of the second Prakāra in the Naṭarāja Temple.

This inscription, dated in the 36th year, registers an order of the officer Vēṇāduḍāiyān to the authorities of the temple at Chidambaram, to engrave an inscription on the 'Vikkitramāsūlān-tirumāḻgai', close to the record pertaining to the Brahmans of Irumarabuntiyā-Penumāl-chaturvedimangal, a hamlet of Korraṅgudi. The inscription now ordered to be engraved records grant of exemption from payment of taxes on 10 reī of land purchased and presented by a certain Alagiva Tiruvaliyārūdaiyār belonging to the 'Tirumāvukkarāsā-Tentirumādham', situated in the street 'Ambalanāyaka-perunteruvu', to certain Brahmans whom he settled in the agrahāra called Tilkāṇāyaka-chaturvedimangal and for offerings to the image of the god Kulōttungasūlā-Vināyakappillaiyār set up by him at the muṇakkatnānam on the east side of the temple. The Brahmans had to recite the Vēdas on important occasions such as when the processional image was taken out in procession in car and during the sacred bath of the deity in the temple and also to chant benedictory verses when it halted in the garden 'Kulōttungasūlān-tiruttippu'.

Text.

1. 

2. 

3. 

4. 

5. 

6. 

* The order of the mūḍapathai regarding this land is found in No. 455 of 1902 (S. I. I. Vol. VIII, No. 43), dated in the 36th year of Kopperuṭṭūrvaṭṭaṇa.
No. 246.
(A.R. No. 191 of 1904)

TIRUVARAI, VILLUPURAM TALUK, SOUTH ARCT DISTRICT.

ON THE SOUTH BASE OF THE 1000-PILLAR MAH méthode INSIDE THE SECOND
PRAKARA OF THE CHANDRAMAULIŚVARA TEMPLE.

The present inscription which is not dated gives the surnames Kaññavan
Avaññyāppināṇā, Sarvaññja, Khadgamalla 1, and Kripānāṇa to Köpperunījuga II.
It records that the chief constructed a sluice, with a feeder-channel, to the tank
at Ojugarai. In the Sanskrit version appended to the epigraph the channel is stated
to have been named 'Trihuvanāntipaniṭha.' The village Ojugarai is in French
India about 2 miles from Pondicherry. It was also known as Kulottungasōja-
nālur (A.R. No. 175 of 1904), evidently after Kulottunga-Chōla I.

Text.

1. 1. 2. 3. 4.

No. 247.
(A.R. No. 198 of 1905).

TRIPURANTAKAM, MARKAPUR TALUK, KURNOOL DISTRICT.

ON THE NORTH WALL OF THE KITCHEN IN THE TRIPURANTAKESVARA TEMPLE.

This is a Grantha inscription praising the greatness of Mahārājasīthi, i.e.
Köpperunījuga (II), son of Jiyamahipati by his wife Silavatī. Jiyamahipati is the
same as the Tamil Siyan in the name Alagiya-Siyan. No donation to the local
temple is recorded in this inscription, but its eulogistic character is emphasised
by engraving a Nāgarī 2 and Telegu 3 version of it in the same temple. The chief is
called an ornament of the Kāṭhaka race, Avaññyāppināṇā, Sarvaññja,
Khadgamalla, Nīśāñaṃkamaḷa 4 etc. He claims to have destroyed the pride of the
Karpāṭa king 5 and to have been a 'Sun to the lotus tank of the Chōla family.' He
was a devotee at the feet of the god at Chidambaram, where he built the eastern
gōpura 6 resembling Mount Méru from the riches obtained by the conquest of his
enemies and called it after his own name. The decorations on the four sides of this
gōpura are said to have been made with the booty acquired by subduing the four
quarters and from riches used in his tulañāṭaha-ceremony. The inscription also
refers to the gifts made by the chief to the temples, among others, at Drākshārāma,
Ekāmra (Conjeeveram), Viraṭāḷam, Śvētāḷamu (Jembukēsvaram), Madura and
Kāḷahasti. His inscriptions are not, however, found in the last mentioned three
places; but they are found at Tirupati close to Kāḷahasti wherein he is styled
Kāñchi-Nāyaka.

1 See also No. 120 above and Nos. 73 of 1889 and 198 of 1905. Cf. also the title 'Vālvil-popperumāl'
given in the Tiruvannamalai record (A.R. No. 480 of 1902).
3 A. R. No. 197 of 1905.
4 Nīśāñaṃkamalar was the title of the Hoysala king Ballāla II (A.R. No. 123 and 128 of 1913),
Vira-Nārāyanha (No. 116 of 1913) and Saṁsēśvara (No. 519 of 1912) with the latter two of whom
Köpperunījuga came into conflict. The title Nīśāñaṃkamalā is also found in a record from Tiruvanamalai
(A.R. No. 480 of 1902). It is, however, not clear whether it has any reference to the contemporary
ruler of Ceylon with the same name. But it may be mentioned that Parākrama-Bahu, king of Ceylon
5 The south, west and north gōpuras here were built by Köpperunījuga Ī I, Jāṭāvarman
Sundara-Pāṇḍya I and Kṛishnapāṇḍavāya respectively.
6 The mention of Madura indicates Köpperunījuga's friendly relationship with the Pândyas.
His Drākṣārāma inscription is dated in Saka 1184 (A.D. 1262) and since his
gift at this place is referred to in the present record, the latter has to be placed after
that date, if not at a later time in the very same year.

Two important statements made in this inscription establish Köpperunijūga's
relationship with the Chōlas and the Pândyas. He claims to have elevated in the
south a Chōla prince 'who was shuddering with fear' (I. 9). The Chōla prince referred to
was evidently Rājendra-Chōla III who must have received assistance from the
Kāḍava chief, probably against Rājarāja III. He also calls himself a sūtradhāra in
the installation (sthāpanā) of the Pândyvarāya. This suggests that Köpperunijūga
should have proceeded to the north as an advance-guard of the Pândya ruler Jaṭā-
varman Sundara-Pândya I.

Text.

1  

2  

3  

4  

5  

6  

7  

8  

9  

10  

An additional verse is given here in the Tehuțu version of this inscription. It reads:

The Tehuțu copy reads...

The same copy reads...

Do...

Do...

See No. 246 above.

S.I.I.—39
No. 248.

(A.R. No. 358 of 1909).

TAYANUR, TIRUKKOVILUR TALUK, SOUTH ARCOT DISTRICT.

ON THE SOUTH WALL OF THE RUINED SIVA TEMPLE.

The date of this inscription of Sakalabhuvanachakravartin Avaniinelappirandän Köpperunjigađeva is lost. It records a gift of 4 cows by Maṅgalallikalan Devāḍivedāpa Madalyan of Tayanur for burning a twilight lamp in the temple of Kaṇṭakamanal Aluḍiay-Nayanār. The village Tayanur may be identified with one of the two villages of the name in the Tirukkoyilur taluk.

Text.

1. This line begins in the middle.
2. The Telugu copy reads phalai for niṅhd.
No. 250.

(A.R. No. 324 of 1913).

IN THE SAME TEMPLE.

ON THE DOOR POST OF A NEW ENTRANCE CLOSE TO THE OUTER EAST GÖPURA OF THE SAME TEMPLE.

Same as No. 249 above.

No. 251.

(A.R. No. 325 of 1913).

IN THE SAME TEMPLE.

ON THE RIGHT DOOR JAMB IN THE MAIN ENTRANCE INTO THE ŚIVARĀMI-AMMAN SHRINE.

Same as No. 249 above.

No. 252.

(A.R. No. 367 of 1918).

SHIYALI, SHIYALI TALUK, TANJORE DISTRICT.

ON A SLAB BUILT INTO THE FLOOR OF THE INNER CIRCUIT OF THE BRAHMAPURIŚVARA TEMPLE.

This fragmentary inscription records a gift of land for reciting the tiruppadiyam hymns in the temple of [Alūdana]-Pillaiyar.

Text.

1. . . . . . . . .

2. . . . . . . . .

3. . . . . . . . .

4. . . . . . . . .

5. . . . . . . . .

No. 253.

(A.R. No. 391 of 1918).

ON THE SOUTH WALL OF THE FIRST PRĀKĀRA IN THE SAME TEMPLE.

In this damaged inscription the regnal year is lost. Some of the inscribed slabs are also missing. It seems to record the gift of a garden, free of taxes, in Ākkūr, to the Pālīnattūr of the temple of Mahāśāstān Peruvēmbudaiyar by (the authorities) of the temple of Tiruttōṇippuramudaiyar.
158

Text.

2.

3.

4.

5.

6.

7.

8.

9.

10.

11.

12.

13.

14.

15.

16.

1 The gap may be filled up with the letters ' tiruttiy'.
* The letter s is engraved below the line.
No. 254.

(A.R. No. 534 of 1920).

Kāṭṭumānnārkoṭil, Chidambram Taluk, South Arcot District.

On the north wall of the central shrine in the Vīdanārāyaṇāsvāmin Temple.

This damaged inscription registers the kadaiyidu granted by the officer (mudaliyār) Ilāḍattārāiyar under the following circumstances: Owing to some offence of . . . Brahmarāyaṉ, his lands measuring 34 mā in extent were ordered to be sold in the 15th year and 295th day of the rule of the chief. According to the decision of the officer mentioned above to sell these lands to temples which had surplus money left, the temple of Tuvārāpāti-Emberumān purchased them for 20,000 kāṭu from the amount provided for buying offerings to the god Maṇnaṇār. On the representation of the trustees of the temple that the planting of boundary stones and the engraving of this transaction on temple walls had not yet been carried out, Ilāḍattārāiyar now issued a kadaiyidu for completing the procedure. The document is signed by the accountant Ālattudāiyān and Umīyūr Tīruvenkādu-Bhaṭṭān.

Text,

1. கடையிட்டு = கொடுக்குக் கடையிட்டு.
2. கடையிட்டு கொண்ட.
3. கடையிட்டு.
4. பெரும் பக்தர் கடையிட்டு.
5. பக்தராயனையாகத்து.
6. பக்தராயனையாகத்து.
7. பக்தராயனையாகத்து.
8. பெரும் பக்தர் கடையிட்டு.
9. பக்தராயனையாகத்து.
10. பக்தராயனையாகத்து.
11. பக்தராயனையாகத்து.
12. பக்தராயனையாகத்து.
13. பக்தராயனையாகத்து.
14. பக்தராயனையாகத்து.
15. பக்தராயனையாகத்து.
16. பக்தராயனையாகத்து.
17. பக்தராயனையாகத்து.
18. பக்தராயனையாகத்து.
19. பக்தராயனையாகத்து.
20. பக்தராயனையாகத்து.
21. பக்தராயனையாகத்து.
22. பக்தராயனையாகத்து.
23. பக்தராயனையாகத்து.

1. The inscription is damaged and some of the inscribed slabs are misplaced.

S.I.I.—40
No. 255.

(A.R. No. 388 of 1921).

TRIYADI, CUDDALORE TALUK, SOUTH AROOT DISTRICT.

ON THE SOUTH WALL OF THE FIRST PRAKARA IN THE TRIYURIRATANESVARA TEMPLE.

Only a portion of this inscription is preserved. The date of the epigraph is also lost. It records the provision made by Suraiparaakan Pugalalvyan for burning a perpetual lamp in the temple of Triyuriratanaamuqivya-Nayanar at [pujram in Tirumunaippadi, situated in Rajadhiraja-valanadu.

Text.

1 Ksatriya [\*] iri.\(1\)\(2\) r\(3\) ar\(4\) Hir\(5\)\(6\) j\(7\)\(8\) j\(9\) p\(10\) v\(11\) a\(12\) k\(13\) a\(14\) a\(15\) n\(16\) k\(17\) a\(18\) n\(19\) [\*]...]

2 Ksatriya [\*] iri.\(2\)\(3\) p\(4\) v\(5\) a\(6\) k\(7\) a\(8\) n\(9\) a\(10\) u\(11\)...]

3 Ksatriya [\*] iri.\(3\)\(4\) p\(5\) v\(6\) a\(7\) k\(8\) a\(9\) n\(10\) u\(11\)...]

4 Ksatriya [\*] iri.\(4\)\(5\) p\(6\) v\(7\) a\(8\) k\(9\) a\(10\) n\(11\) u\(12\)...]

5 Ksatriya [\*] iri.\(5\)\(6\) p\(7\) v\(8\) a\(9\) k\(10\) a\(11\) n\(12\) u\(13\)...]

1 The inscribed stone containing the ends of lines is lost.
2 The letters \(\[\) in \(\) are engraved below the line.
6. This is a memorandum issued to Chinnattaraiya who was in charge of Vilinallur in Sendamangalapparur, evidently in the time of Kopperunjingadova. It states that the kaniyur planted areca-palms and betel creepers from the 26th year of the chief on lands in Vilinallur watered by the spring-channel which irrigated the village Ponmavada Solamangalam, belonging to the god Atkondadova at Tiruvennaiallur. Objection having been raised to the use of this channel in the village Vilinallur, facilities were, on representation, provided for raising new groves on lands with wells and also for exchanging lands which were assessed at a lower rate. The document is attested by Kopperunjinga and Tondaimam, who also figure as signatories in a record of Sakalabhusanachakravarti Avanialappirandam Kopperunjingadova, dated in the 18th year.

Text.

1. This memorandum is issued to Chinnattaraiya who was in charge of Vilinallur in Sendamangalapparur, evidently in the time of Kopperunjingadova. It states that the kaniyur planted areca-palms and betel creepers from the 26th year of the chief on lands in Vilinallur watered by the spring-channel which irrigated the village Ponmavada Solamangalam, belonging to the god Atkondadova at Tiruvennaiallur. Objection having been raised to the use of this channel in the village Vilinallur, facilities were, on representation, provided for raising new groves on lands with wells and also for exchanging lands which were assessed at a lower rate. The document is attested by Kopperunjinga and Tondaimam, who also figure as signatories in a record of Sakalabhusanachakravarti Avanialappirandam Kopperunjingadova, dated in the 18th year.

1. No. 206 above.
No. 257.

(A.R. No. 434 of 1921).

ON THE NORTH WALL OF THE CENTRAL SHRINE IN THE VAIKUNTHA-PERUMAL TEMPLE IN THE SAME VILLAGE.

This is an order of Kādavarāyan issued to the trustees of the temple of Alagiypallava-vinnagar-Emberumān at Tiruvērnan ailūr remitting the taxes on the tiruvirāiyātīlam lands, for effecting repairs to the temple which was constructed by his mother but which had become ruined after the death of his father Maṇavālaiperumāñ. The order is signed by Kādavarāyan. It may be noted that the god Vaikunṭha-Perumāl at Tiruvēranailūr was called Alagiypallava-vinnagar-Emberumān after the surname of Maṇavālaiperumāñ, the father of Kōpperunjiṅgadḍāva II. The donor Kādavarāyan may be identified with Kōpperunjiṅgadḍāva (II).

Text.

1. காவராயன் வுழியான் லார் மாணவல் பூமிகள் கொடுத்துத்துவது மூலம் விழுந்துகையில் மாணவல் பூமிகள் வழியே வளமுந்தனை

2. இவ்வாலை பூமிகள் கொடுத்து மலைக்கு வழியே வளமுந்தனை

3. பூமியாலை கொடுத்து வழியே வளமுந்தனை

4. இவ்வாலை பூமிகள் கொடுத்து மலைக்கு வழியே வளமுந்தனை

5. பூமியாலை கொடுத்து வழியே வளமுந்தனை

6. இவ்வாலை பூமிகள் கொடுத்து மலைக்கு

No. 258.

(A.R. No. 503 of 1926).

OMĀMPULYUṆ, CHIDAMBARAM TALUK, SOUTH ARCOT DISTRICT.

ON THE WEST AND SOUTH WALLS OF THE CENTRAL SHRINE IN THE PRAYAVA-VYĀHRAPURĪVĀRA TEMPLE.

The date of this damaged inscription is lost. It gives an instance of how the temple came to the rescue of persons placed in financial difficulties. The record states that certain Brahmans of Ulagālalandaśāla-chaturvēdismaṅgalam, a brahmāṇḍaya in Mārkaṇḍū, a subdivision of Virudhārābhaṇayākara-valanādu 'on the northern bank', had stood surety for some tenants who went away without paying the dues on their lands. The duty of paying the arrears of dues devolved upon these persons, who when pressed for payment tried in vain to transfer the lands to others. Finally they requested the trustees of the temple, evidently at OmāmpuliyuṆ, to advance them money by taking at least a portion of the land as tirumānettukkuṇai. The trustees thereupon sold some ornaments in the treasury which were perhaps not in use, and with the proceeds, assisted the Brahmans by buying the land for the temple.

In this inscription OmāmpuliyuṆ is called Ulagālalandaśāla-chaturvēdismaṅgalam.

* The letter u is engraved below the line.
No. 259.

(A.R. No. 383 of 1928-29).

TIRUPPARUTTIKKUNRAM, CONJEEVERAM TALUK, CHINGLEPUT DISTRICT.

ON THE EAST WALL OF THE COMPOUND WALL OF THE TRAILOKYANATHA (JAIN) TEMPLE. ¹

This record states that the wall on which it is found was built by ALAGIYA-PALLAVA. From palaeography it may be assigned to the 13th century A.D. Since the surname ALAGIYA-PALLAVA was borne by the elder and the younger KÖPPERUÑJAGADEVA, it is evident that this wall must have been raised during their period, and more probably it came into existence in the time of the younger chief.

Text.

No. 260.

(A.R. No. 98 of 1934-35).

VÆDDHÃCHALAM, VÆDDHÃCHALAM TALUK, SOUTH ABOC DISTRICT.

ON THE NORTH WALL OF THE KITCHEN IN THE VÆDDHÃCHIRISVARA TEMPLE.

In this inscription the beginning of lines except that of the first is lost. It is engraved in continuation of No. 144 above dated in the 4th year of KÖPPERUÑJAGADEVA (II). It registers a gift of 96 sheep by ÂJÀPRAÎNDI SUTTA[I][V] for burning a perpetual lamp in the temple of Udâiyar Tirumudukunjramuddaiya-Nâyanâr.

Text.

¹ On the north side of the altar built round the bûrū tree in the same temple is a slightly damaged inscription of the 13th century recording the construction in stone of this altar to the west of the place where three sages reside (i.e., in the temple of Trialokyanâtha) at Tirupparuttikkunram (near Kachchi), by a Pallava chief. This chief is probably to be identified with Köpperunjâgadêva who constructed the compound wall of the temple. The inscription reads:
APPENDIX A.

Inscriptions of Miscellaneous Kādava chiefs.

No. 261.

(A.R. No. 355 of 1923).

PERINAGAR (PENNAGARAM), CONJEEVARAM TALUK, CHINGLEPUT DISTRICT.

ON THE SOUTH WALL OF THE CENTRAL SHRINE IN THE BRAHMAPURĪŚVARA TEMPLE.

This inscription states that the temple, evidently the one dedicated to Brahmapurīśvara, along with the mandapa was constructed, for the welfare of Alagiya-Pallavan Kō-Nandipāṇmar, by Vili Tiruvaṇ Tirikaitarāyaṇ of the village.

The script in which this inscription is engraved may be assigned to the 13th century A.D.

The title Alagiya-Pallavan, as pointed out in No. 259 above, is applied to the Kādava chiefs Köpperunjīngadēva I and II and the Nandi mentioned in the present record may be identified with Sundara (Tamil Alagiya) Nandipanmär mentioned as a mandoll of Nilagangaraiyār in a record of the 14th year of Köpperunjīngadēva from Vallam in the Chingleput district.

Text.²

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. ²

No. 262.

(A. R. No. 115 of 1904).

TIRTANAGARI, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

ON THE SOUTH WALL OF THE CENTRAL SHRINE IN THE ŚIVĀNKURĪŚVARA TEMPLE.

This is a verse inscription of Āṭkoli Kādavarkōn, the chief of Kōdal, remitting the taxes perum-pāṭikāvul and vetti for providing offerings to, and maintaining a perpetual lamp in the temple of, the god Poḷittināmāṅgar (i.e.) Tirtanagari. The donor was an ancestor of Köpperunjīngadēva (see No. 263 below) and flourished during the reign of the Chola king Rājarāja II (A.R. No. 486 of 1921).

Text.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. ³

No. 263.

(A. R. No. 74 of 1918).

VRIDDHĀCHALAM, VRIDDHACHALAM TALUK, SOUTH ARCOT DISTRICT.

ON THE SECOND GŪPURA (RIGHT OF ENTRANCE) OF THE VRIDDHAGIRĪŚVARA TEMPLE.

This inscription consisting of 11 verses in Tamil and praising the family of Kādava chiefs, was engraved under orders of Araṇānārayanān Alappirandān Virāṇkōran aliun Kādavaraṇ on the ‘Gaṇḍarādittan-vaśal’ in the Vriddhagiriśvara temple at Vridhachalam. The verses themselves do not give any historical information, but the prose passages prefixed to some of them give the following genealogy for the Kādava chiefs.

¹ S.I.I. Vol. IV, No. 634.
² See also S.I.I. Vol. VI, No. 329.
Vaḻandānār alias Kāḍavarāyār
Aṭkolliyar alias Kāḍavarāyār

Elisaimoṇan Kāḍavarāyar,
‘who conquered the four quarters’

Araśanārayaṇaṇa Kaucheniyār
alias Kāḍavarāyār

Ālappirandān Viraśekharan alias Kāḍavarāyan, ‘who destroyed
Kūṭal in S 1108 (—A.D. 1184).’

The last-mentioned chief viz., Ālappirandān Viraśekharan alias Kāḍavarāyan is
also stated to have proceeded due west of the ‘Gandarāditam-vāsal’ in Saka 1106
(A.D. 1184), destroyed Kūṭal belonging to Karkatka-Mārāyan and the country of
Adiyāmān and planted there his flag with the figure of Hanumān on it. From the
context we have to take ‘Gandarāditam-vāsal’ as the gopura where this inscription
is found. The Kūṭal mentioned above may be identified with the village Tirttmāla in
the Salem District (A.R. No. 660 of 1905).

A copy of the present inscription is also found in the gopura of the
Kripāpurisvara temple at Tiruvelaippallur (No. 264 below).

Text.

1 ஏற்றாள் என் இல்லை [**] அருங்காளவர் ஆதரித்துள்ளது பரிந்தித்தான் மன்னராய களது நடு.

2 பொம்பித்து முதலில்லையும் முன்னில்லையும் பொழுதுபோட்டு செய்யப்பட்டு என்று வெண்பான.

3 கண்டவியல் செய்து முன்னில்லையும் பொழுதுபோட்டு செய்யப்பட்டு என்று வெண்பான பின்புறங்கு வாய்க்க வேண்டும்.

4 பொம்பித்து செய்து செய்து முன்னில்லையும் பொழுதுபோட்டு செய்யப்பட்டு என்று வெண்பான பின்புறங்கு வாய்க்க வேண்டும்.

5 கண்டவியல் செய்து செய்து முன்னில்லையும் பொழுதுபோட்டு செய்யப்பட்டு என்று வெண்பான பின்புறங்கு வாய்க்க வேண்டும்.

6 கண்டவியல் செய்து செய்து முன்னில்லையும் பொழுதுபோட்டு செய்யப்பட்டு என்று வெண்பான பின்புறங்கு வாய்க்க வேண்டும்.

7 என் காட்சி அகமது பார்த்தான் பதவியாடும் வேண்டும் [**] காட்சி ஏனைய அங்கியே களது நடு.

8 பொம்பித்து [**] முதலில்லையும் பொழுதுபோட்டு செய்யப்பட்டு என்று வெண்பான.

9 கண்டவியல் செய்து முன்னில்லையும் பொழுதுபோட்டு செய்யப்பட்டு என்று வெண்பான பின்புறங்கு வாய்க்க வேண்டும்.

10 பொம்பித்து செய்து முன்னில்லையும் பொழுதுபோட்டு செய்யப்பட்டு என்று வெண்பான பின்புறங்கு வாய்க்க வேண்டும்.

11 பொம்பித்து செய்து முன்னில்லையும் பொழுதுபோட்டு செய்யப்பட்டு என்று வெண்பான பின்புறங்கு வாய்க்க வேண்டும்.

12 பொம்பித்து செய்து முன்னில்லையும் பொழுதுபோட்டு செய்யப்பட்டு என்று வெண்பான பின்புறங்கு வாய்க்க வேண்டும்.

13 என் காட்சி அகமது பார்த்தான் பதவியாடும் வேண்டும் [**] காட்சி ஏனைய அங்கியே களது நடு.

14 கண்டவியல் செய்து செய்து முன்னில்லையும் பொழுதுபோட்டு செய்யப்பட்டு என்று வெண்பான பின்புறங்கு வாய்க்க வேண்டும்.

15 என் காட்சி அகமது பார்த்தான் பதவியாடும் வேண்டும் [**] காட்சி ஏனைய அங்கியே களது நடு.

1 This verse (1. 2-8) is in Sendaviruttam.
2 This verse (11. 8-10) is in Kochakakulippa-metr.
3 These two verses (1. 11-12 and 1. 15-16) are in Pēṭā metre.
4 This verse (1. 13-14) is in Kālvisīrum.
16 வரைக மகனை இரவு இடையில் தாழ்வுடன் மீனவுக்கு ஓர் பெயர்த்துதேத் தாழ்வுடன் குன்றன்.
17 கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும்.
18 கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும்.
19 கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும்.
20 கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும்.
21 கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும்.
22 கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும்.
23 கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும்.
24 கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும்.
25 கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும்.
26 கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும்.
27 கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும்.

No. 264.
(A.R. No. 463 of 1921).

TIRUVENNAIALLUR, THIRUKKOTILUR TALUK, SOUTH ABOOT DISTRICT.

ON THE INNER WALL OF THE GOPURA, LEFT OF ENTRANCE, IN THE KRIPAPRIYAR TEMPLE.

This damaged inscription is identical with the previous record found at Vridhâchalam.

Text.

1 என்னுடன் இடத்தில் இருந்து தாழ்வுடன் மீனவுக்கு ஓர் பெயர்த்துதேத் தாழ்வுடன் குன்றன்.
2 கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும்.
3 கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும்.
4 கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும்.
5 கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும்.
6 கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும்.
7 கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும்.
8 கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும்.
9 கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும்.
10 கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும்.
11 கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும்.
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14 கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும்.
15 கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும்.
16 கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும்.
17 கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும்.
18 கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும் குளிர்த்துக் கொடைத்தலை காளும்.

1 Mere (ll. 20-26): Kaṭhalakaladurgai.
No. 265.
(A.R. No. 49 of 1906).

TIRUKKAPAIYUR, MAYAVARAM TALUK, TANJORE DISTRICT.

ON THE THIRD GUPURA OF THE AMRITAGHAṬESVARA TEMPLE, RIGHT OF ENTRANCE.

This inscription consists of three verses in Tamil in praise of the Kādava chief who made the ruler of the land bordering the river Kāvērī his subordinate, by taking from him the tiger banner.

Text.

1. [Verse 1] ...

2. [Verse 2] ...

3. [Verse 3] ...

4. [Verse 4] ...

5. [Verse 5] ...

6. [Verse 6] ...

* The letter w is engraved below the line.
* Ends of lines 1-5 are damaged.
APPENDIX-B.

Kādavarāya and Köpperunjiṅgadēva mentioned in other records.¹

CHÔLA

Parakēsarivarman alias Tribhuvanachakravartin Kulōttunga-Chōla (II).

1 Erumbūr (S.A.²) : 12th year, Vṛśāchika, śu. 12, Wednesday, Rēvati, corresponding to A.D. 1144, Nov. 8, Wednesday.

Commences with the introduction ‘pumēvu-val’ etc. Registers a gift of 4 mā of land for tirumantira-pōṇagam during the early morning service in the temple of the god Siṟuṭirukkōyilūdaiya-Mahādēva in the village, by Torapavallappēraya, a servant and tenant of Kādavarāya residing at Uruṃūr alias Vikramaśāla-chaturvedimangalam, a brahmadēva in Mērkā-nādu, a subdivision of Virudarāja-bhayānka-vaṇanādu.

(No. 390 of 1913).

Parakēsivarman alias Tribhuvanachakravartin Rājarāja (II).

2 Grānām (S.A.) : 3rd year.

Built in at the end. Registers a remission of the tax perum-pūḍiikāval on the lands belonging to the god Tiruraiṟutal-Aṭhulaiyar by Mōgaṇ Alaẓpirandān alias Anapāyak-Kādavarāyaṇ who held the pūḍiikāval right of Mudiyūr-nādu in Tirumūnaiḷpāṭi.

(No. 181 of 1906).

3 Elavanāsūr (S.A.) : 6th year.

Commences with the introduction ‘pumaruviya tirumāḍu’ etc. Registers a remission of taxes including perum-pūḍiikāval and śīru-pūḍiikāval on Parandal alias Malayaviśādiraṇallūr and other dévaṇā villages, by Alaẓpirandān Mōgaṇ alias Nāludikkumveṅga Rājarājak-Kādavarāyaṇ of Kūḍal for taking out in procession the god Urbaṅgaṅkondaruliya-Mahādēva at Iraiyāṉaraiyūr alias Sōlakērala-chaturvedimangalam, on the day of Tiruvōṇam in the month of Puratṭādi.

(No. 166 of 1906).

4 Elavanāsūr (S.A.) : 6th year.

Begins with the same introduction. States that Alaẓpirandān Mōgaṇ alias Nāludikkumveṅgaṉ Rājarājak-Kādavarāyaṇ mentioned above constructed a tirumāḷigai in the temple of Urbāṅgaṅkondaruliya-Mahādēva at Iraiyāṉaraiyūr alias Sōlakērala-chaturvedimangalam, a brahmadēva in Paranūr-kūṟram, a subdivision of Milaḍu alias Janaṇāṭha-vaṇanādu.

(No. 170 of 1906).

5 Sṛmusnuṇam (S.A.) : 6th year.

Registers remission of pūḍiikāval and other levies due to the donor of the dévaṇā lands, for worship to the god at Tirumūṭṭam in Vilandai-kūṟram, a subdivision of Mērkā-nādu Irungolappāḍi in Virudarāja-bhayānka-vaṇanādu by Alaẓpirandān Elisaimoṇgan alias Kulōttungaśōjak-Kādavarāyaṇ, a Pali having the kāḷi-right in Uruṃūr alias Sōlappāṇḍya-chaturvedimangalam alias Erumbūr, for the merit of himself and his family (Sce also A.R. No. 137 of 1900).

(No. 232 of 1916).

Tribhuvanachakravartin Kulōttunga-Chōla (III).

6 Tiruvenmaṇallūr (S.A.) : 3rd year.

States that the entrance to the gōpura (of the Kripāpurīśvara temple in the village) was erected by Mōgaṇ Alaẓpirandān Aṛaṇāṉāyaṇan alias Kāḍavarāyaṇ of Kūḍal.

(No. 477 of 1921).

¹ Published records are not noticed here.
² The abbreviation stands for South Arcot district.
7 Tiruvennaiallur (S.A.): King is called Virarajendra-Chola: 3rd year.

Records a gift of 8 cows by Minda Periyán alias Arasanirayarap-Pallavaraivan, an agambodik-kottu-mudali of Kadavarayar and a resident of Sendamangalam, for supplying milk daily for the sacred bath of the god Udaiyar Atkondadevar at Tiruvennaiallur.

(No. 479 of 1921).

8 Elavannur (S.A.): 5th year, Karthakata.

Starts with the preamble ‘puyal vayttu valam peruga’ etc. Records the remission of taxes kilerai, antariyan, tori-irai, titturappadhal etc. payable by the setti, vannya, ponnavinakal and others residing in the village of Iraiyanarayar, by Arasanirayaranyan Elissaimogan alias Jananatha-Kachchheyarayan of Kudal, for offerings, worship etc. to the god Urbaigarkondaruliyana-Nayanar at Ipaiyanarayar alias Solakurala-chaturvedimangalam, a brahmadeya in Paraun-kurram, a subdivision of Miladu alias Jananatha-valanadu.

(No. 157 of 1906).

9 Siddhalingamaadam (S.A.): King is called Virarajendra-Chola; 6th year.

Built in at the bottom. Mentions Elissaimogan alias Jananatha-Kachchheyarayan, son of Alappirandhan Arasanirayaranyan of Kudal. Seems to record a gift of taxes.

(No. 413 of 1909).

10 Tiruvadi (S.A.): 8th year, Tulà, ba. 6, Tuesday, corresponding to A.D. 1185, October 15, Tuesday.

States that Arasanirayaranyan alias Alappirandhan Kadavarayaran of Kudal presented to the god Tiruvirattamanamudaiyar at Tiruvadi one neck lace set with 2,080 precious stones containing diamonds, rubies, pearls, emeralds and gold, weighing altogether 420½ kalanthu.

(No. 391 of 1921).

11 Tiruvennaiallur (S.A.): 8th year.

Records gift of a silver pot weighing 50½ kalanthu for the sacred bath of the god Atkondadeva at Tiruvennaiallur by the same Arasanirayaranyan.

(No. 467 of 1921).

12 Tiruvadi (S.A.): 10th year.

Records gift of 32 cows and 1 bull by Gaingadaraiyan Tiruvan alias Kalinagarayan of Ilayangudi, a samanta-mudali of Udaiyar Kadavarayar, for the sacred milkbath of the god Tiruvirattamanumudaiya-Nayanar at Adhirajamangalyaparam in Tirumunappadi Kil Amur-nadu, a subdivision of Rajara-vaalanadu.

(No. 386 of 1921).

13 Madam (N.A.1): 11th year, Margali.

Registers a political compact formed on oath, by Arasanirayaranyan Alappirandhan alias Kadavarayaran with Sengeni Viralaivan. Attimallan alias Kulottinagaola-Sambuvaryan against Alappirandhan alias Edirilisola-Sambuvaryan.

(No. 254 of 1919).

1 The abbreviation stands for North Arcot district.
14 Tiruvāmattūr (S.A.): 13th year, Chittirai.

Records the nilamai-itṭu given by Kōvan alias Rājarāja-Nilagadārīnaiyan promising, in consideration of his pēru situated to the east of 'Rājarājan-peruvali', to assist only Rājarāja-Sambhuvārayar, Rājarāja-Mūvāndaraicaiyan, Jananātha-Mūvān- 
daraicaiyan and Ulaguyyakkonāsāja-Kādacarayyar and none others.

(No. 56 of 1922).

15 Munūr (S.A.): King is called Tribhuvanachakravartin Tribhuvanavardēva, who, having taken Madura, Ilam. Karuvēr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and of victors': 33rd year.

Registers the confirmation, by Ālappirandāṅu Alagiyā-Pallavān alias Kādacarāraya of Kūdāl, of the gifts of devādana lands made by his grandfather to Āgavallā- 
Nāyanār at Muṉūr alias Rājanāraya- 
 complète-chediyanaiyan, who lived in a castle at Uratti fought against the donor and Kādacarāraya. It is stated that Vira-Nārasimhādēva was the nephew of Bokkān 
Alagiyā-Pallavān may be identified with Jīya-Mahipati, the father of Kōpperunīṅga II.

Tribhuvanachakravartin Rājarāja (III).

(No. 63 of 1919).

16 Yōgimallavaram (Cf.)': 7th year.

Registers an agreement made by 3 Sivābrāhmaṇas of the temple to provide offerings during the midnight and early morning services of the god Tiruppaladēs- 
varumudaiya-Nāyanār at Tiruchchuganūr in Tirukkuvalavā-nādu, a subdivision of 
Tiruvānai-kōṭṭam, a district in Jayagūndasāja-mandalam for the land received by them from Vira-Nārasimhādēva alias Yādavārayar for the merit of Nārāyana-pillai who fell in a battle at Uratti fought against the donor and Kādacarāraya. It is stated that Vira-Nārasimhādēva was the nephew of Bokkān 
alias Pāṇḍiyadaraicaiyan, son of Udaiyār, who was the son of Parusamaṅgalaiyor Anḍār who looked after the management of the temple.

(No. 271 of 1904).

17 Anūr (S.A.): 10th year.

Registers a gift of the tax pāḍikāvel, etc., on 32 vēli of land belonging to the temple, for offerings to the god Tiruvagattvaramudaiya-Mahādēva at Anūr in Mēl-Aṅnu-rādu, a subdivision of Tirumuṇaippādi, by Tiraiyān Mōgān alias Ālappirandāṅu Alagiyā-Tondaimān. This land was originally endowed to the temple by Čēdiyaraiyan and Kulottungasājak- 
Kādacarārayar.

(No. 307 of 1910).

18 Tiruvadatturai (S.A.): 10th year.

States that as the Hoysala king Narasimhādēva destroyed the country and the temples (!) and took away the images of gods, Udaiyānāyakān alias Tēvaramalaiyān 
Vānārājan, a samādi of Nāyanār Vānakkovārayar, set up in the temple of Tiruvatatturai-udaiya-Nāyanār, the images of Āṭkondanayaka and his consort with a prabhā and of Yādavā-perumāl. Since Narasimhādēva's rule extended from A.D. 1220 to 1239, this record may be assigned to Rājarāja III. The Hoysala 
invasion was evidently directed against Kōpperunīṅga I.

(No. 228 of 1929).

19 Tiruvēnāmaicullūr (S.A.): 16th year.

Stones lost in the middle. Records a political compact made by Ālappirandāṅu Mōgān alias Kādacarāraya of Kūdāl with Periya-Udaiyān 
Irūrāyān Rājarāja-Chēdiyaraiyan, a Malaiyamān chief of Kēyūr, promising to cease his enmity with the latter. The pact for the marriage of Āṭkondanābehi, the daughter of the former with Ākānāraun alias Kōvalarayān seems to have been the cause of hostility.

(No. 480 of 1921).

The abbreviation stands for Chittoor district.
20 Tiruvennainallur (S.A.): 16th year.

Stones lost in the middle. This inscription is complementary to the previous one and records the counter agreement made by Periya-Udayan Iraiyan alias Rajaraja-Chettiyarayan with Alappiranand Mogan alias Kadvaramayan of Kudal to cease all enmity and suspicion on his side. The result of the compact was that Rajaraja-Chettiyarayan married his own brother’s wife, the daughter of Alappiranand Mogan.

(No. 481 of 1921).

21 Nadur (Tan.): 15+1st year, Kumbha, ba. 8, Sunday, Mula, corresponding to A.D. 1232, February 15, Sunday.

States that on the representation made by the adhivas of three nadus, the kudumbar and the kuraiyar, the great assembly met in the Pugalabharama-Vinayakappilaiyar temple at Rajasikhamani-chaturvédimagal, a village in Tiruvindalur-nadu, a subdivision of Rajadhira-javala and fixed the payments to be made in cases of tenancy cultivation. Refers to the previous hardships and to the nadu of Köpperuñjlagadêva.

(No. 536 of 1921).

PÂNDYA.

Jañavaram Sundara-Pândya.

22 Tirumanañchêri (Tan.): 11th year, Rishabha, ba. 14, Sunday, Rôhiñi, probably corresponding to A.D. 1261, May 29, Sunday.

Commences with the introduction Samastaçajagadôdhara, etc. Damaged at the end. Refers to a grant of land made in the 11th year of Köpperuñjlagadêva to the temple of Tiruvendikolppalli-Udayar in Kurukkai-nadu, a subdivision of Virudhajabhayankara-valanâdû, by Visvësvaradêvan of Pôndî, a kâniyalar of the village, who was also in charge of the temple.

(No. 25 of 1914).

23 Grânam (S.A.): 15th year and 156th day.

Begins with the same introduction. States that Vîra-Pândyadêva instituted a sûndri after the name of Sundara-Pândya in the village at Grânam and that the trustees of the temple granted 7 me of land in the purpose for the temple for the townspeople that was given in the time of Köpperuñjlagadêva.

(No. 197 of 1906).

24 Mâdambakkam (Ching.): 10th year, Rishabha, su. 11, Sunday, Sôdì which work out correctly for the reigns of Jât. Sundara-Pândya II and III, viz., (1) A.D. 1287, May 25, Sunday and (2) A.D. 1314, May 26, Sunday.

States that the mahâsabhâ of Mâdambakkam alias Ulaguyavandašôla-chaturvédimagâlam in Nedumkur-nadû, a subdivision of Puliyûr-kôtâm in Jayañgondasôla-mandalam, took also the land granted in the 15th year of Köpperuñjlagadêva, since the endowment left in their charge was not sufficient for the expenses of lamps, offerings and festivals in the temple of Ábudaiya-Nayânâr in the village.

(No. 322 of 1911).

25 Siddhalingamadâm (S.A.): 13th year, Mina, su. 6, Saturday, Rôhiñi, corresponding to A.D. 1289, February 26, Saturday.

Records the agreement made by the Sivabrahmapas of the temple of Ábudaiyár at Sîrîngûr to provide offerings to the god Ábudaiya-Pillaiyar set up in the temple, by a Kâttkôla, from the interest on 2,000 kûr presented to the temple by Arindavan-Pallavaraiyar in the time of Köpperuñjlagadêva and which were now placed in their hands.

(No. 418 of 1909).
26 Tirumaņaņchéri (Tan): date lost.

Ends of lines built in. Refers to the 11th, 12th and 13th years of Köpperunjingadēva and states that certain persons left the village without paying the taxes. (No. 24 of 1914).

27 Kāṭtumannārkōyil (S. A.): 11th year, Kumbha, ba. 10, Mṛgaśirṣha corresponding to A.D. 1314, January 26, Saturday.

This inscription records a settlement of dispute among certain Śaivāchāryas regarding the right of worship in the temple of Kulōṭunjagachōḍaḷavaram-Udayār at Suttavallinallūr. One of the parties proved its claim from the time of Kulōṭunjaga-Chōḷa (II) who covered (the temple) with gold, Rājarājadēva (II), Perumāl Tribhuvanavindēva, Rājarāja (III), Avanί-Alappirandān Köpperunjinga, Perumāl Sundara-Pāṇḍyadēva, Kulaśēkharadēva and Vira-Pāṇḍyadēva, down to the date of the present record. (No. 571 of 1920).

Māgaṇaṁvar an alias Tribhuvanachakravartīn Vikrama-Pāṇḍya.

28 Perumukkal (S. A.): 7th year.

Register the gift of a salt-pan called Tirumalaichekkkan at Puttūr alias Uttamaśolappērālam to the temple of Valmikīśaramudaiya-Nāyaṅār on the hill at Perumukkal by the assembly of Marakkānām in Oṃyā-nādu alias Vijayarājendra-vājanādu, a subdivision of Jayaṅgonda-sōla-mandalam. This salt-pan is stated to have been in the enjoyment of the temple for a long time but had lain unused since the time of Pallaṅa Köpperunjinga. (No. 43 of 1905).

Perumāl Śrivallabha.

29 Tiruvēnkaḍu (Tan.): 33rd year.

Incomplete. Seems to register an order issued by the king and Perumāl Sundara-Pāṇḍya granting additional lands as tirumānattukōṇa for reviving the festivities in the temple of the god Tirvenkāḍudaiya-Nāyaṅār which were stopped from the time when Köpperunjingadēva raised fortifications against the Kannadiyas on the north bank of the river Kāvērī till the 32nd year of the king. The royal order was given effect to by Tondaimānār. (No. 514 of 1918).

Tribhuvanachakravartīn Köṇērimalkōṇaṅ.

30 Sōlamādēvi (Co1).

Records a sale of land belonging to the manāḍu of Kāḍavārayaṇ who became a traitor to the king, in favour of the deśkakkām of the temple of Ajadaiyār Kulaśēkharaiśvaramudaiyār at Sōlamādēvinaṅalīr in Karaiṅal-nādu. The relationship of this Kāḍavarayaṇ who is here mentioned outside the Kāḍava territory, with the Kāḍavas of Kūḍal in Tirumunaippāḍī, is not clear. (No. 232 of 1909).

31 Tiruvēnnaṁalīr (S. A.): date lost.

Built in by a stone wall in the middle. Records gift of taxes leviable on certain temple lands, by Alappirandān Arāṇārayaṇaṇ aṅkā Kāḍavārayaṇ aṅkā Kūḍal to the god Taduttāṭkondadēva at Tiruvēnnaṁalīr, a brahmādeya in Tiruvēnnaṁalīr-nādu, a subdivision of Tirumunaippāḍī in Rājarāja-vājanādu, for the welfare of the donor, his brother Alappirandān Eḻisalmoṅg aṅkā Kāḍavārayaṇ, and his family. The donor is said to have been in possession of the whole of the Tirumunaippāḍī Tiruvēnnaṁalīr-nādu. (No. 423 of 1921).

* The abbreviation stands for Coimbatore district.
MISCELLANEOUS.

Ambadëva-Mahârâja.

32 Tripurântakâm (Kurnool): Sêka 1213, Khara.

Incomplete. Records the gift of a golden bow to the temple of Tripurântaka by a subordinate of Ambadëva-Mahârâja. The latter receives a long list of birudas and is said to have been the friend of the Pandyas and the Devagiri kings and also to have defeated Kâvârâya, i.e., Köpperunjingadeva. Ambadëva's claim to have defeated the Kâdava chief, probably refers to his exploit early in life, as S. 1213 (= A.D. 1292), the date of this record, falls beyond the period of Köpperunjinga II.

(No. 173 of 1905).

Verses.

33 Laâdâgâm (Chittoor).

A Tamil verse in praise of Viçugâdaâlagiyân of Ten-Tagadai whose enemies were the Kâdava, the Mâgada and the Gaânga. This chief, called also Adigéšan, was a feudatory of Kulottuûga-Chôla III. The Kâdavas and the Adigaimân chiefs were opposed to each other as will be evident from No. 263 above where the Kâdava chief Virašêkhara claims to have devastated the Adigaimân-nâdu.

(No. 552 of 1906).

34 Chidambaram (S.A.)

Two verses in praise of the Pandyas king Sundarattôl (Sundara-Pandyas), one of which refers to a flight of this king with Kâdavârkôg. (Same as No. 170 of 1892, published in S.I.J., Vol. IV., No. 618).

(No. 332 of 1913).

35 Chidambaram (S.A.)

Gives details of precious stones in, and the weights of several ornaments presented to, the temple at Tiruvadigai by Araśanârayân of Kûdal.

(No. 390 of 1921).

36 Tiruvunnainallûr (S.A.)

Records an order of Kâdavârayân issued to the trustees of the temple of Srivaikunâtattumânm at Tiruvunnainallûr granting as tiruvvidaiyâtâm lands in Sirupâkkânnallûr, a hamlet of Emappûrû, to the god Tiruvâvâyakkulâtrâvûr set up by him in the temple, for being blessed with a son.

(No. 485 of 1921).

37 Vriddhâchâlam (S.A.)

States that the kitchen (on the wall of which the inscription is engraved) was constructed by Araśanârayân Eijisaimògan alias Kachâchiyârayân.

(No. 90 of 1934–35).

APPENDIX C.

Important Geographical Divisions mentioned in the Inscriptions.

Amûr-kôṭṭam.

Named after the village Amûr in the Chingleput taluk of the Chingleput district. Included in Jayânûnâsôla-mândalam.

Chêdi-mândalam.

On the north bank of the Pennai.

Âvûr (No. 236).

Dâmâr-kôṭṭam.

In Jayânûnâsôla-mândalam. It was included in Tonâdai-nâdu in the time of Parântaka I (No. 314 of 1906).
Idaiyaruru-nadu.

There were two subdivisions of this name, the first including roughly the present Tanjore and Laigudi taluks in the Tanjore and Trichinopoly districts respectively and the other, the Tirukkoilur taluk of the South Arcot district.

Ikkattuk-kottam.

Named after the village Ikkadu in the Tiruvallur taluk of the Chingleput district.
Kakkalur-nadu.
Perumulaiyur (No. 64).

Innambar-nadu.

Evidently named after Innambar in the Kumbakonam taluk.
Jananatha-valanadu; see Miladu.

Jayaongadasa- maladalam.

Extended from the Tirukkoilur taluk (South Arcot district) in the south to the southern portion of the present Nellore district in the north. In the west it extended up to Kalahasti in the Chittoor district. The following divisions were included in it, viz.,

1 Amur-kottam (No. 54).

2 Damar-kottam.
Poygainallur (No. 113).
Palakalam (No. 114).

3 Eyig-kottam (No. 212).

Included Conjeeveram and the surrounding region.
Kanchipuram (No. 169).
Pulvelur (No. 66).

4 Kalattur-kottam (No. 51).

Named after Kalattur in the Chingleput taluk and district.
Sankunra-nadu
Tirukkachchur (No. 187).
Kalattur (No. 51).
Tirukkalukkupan (No. 243).

Valla-nadu
Tiruvadiyam (No. 183).

5 Kuruppurai-nadu
Porpondi (No. 97).

6 Kalivur-kottam.

Comprised portions of Chingleput, Conjeeveram (Chingleput district) and Cheyvar (North Arcot district) taluks.
Kannamputu-nadu (No. 190).
Kilppudur (No. 102).
Uttaramur (No. 198).

Oyana-nadu.

This is an ancient territorial division mentioned also in Tamil literature. It comprised roughly the Tirivanam and Tirukkoilur taluks of the South Arcot district. It was also known as Vijayarajendra-valanadu, evidently called so after the surname ‘Vijayarajendra’ borne by RajaRajendra I (Ep. Rep. for 1925, p. 82).

Munur (No. 161).
Kilpilur (No. 47).
7 Puliyyür-kōṭṭam.
Evidently named after the village Puliyyür in the Saidapet taluk of the Chingleput district. Included the present Saidapet and Ponneri taluks of the Chingleput district. This division was also called Kulottungasolā-valanādu (A.R. No. 286 of 1906).
Kurattār (No. 53).

8 Ùrrukkāṭṭu-kōṭṭam.
Āṟṟūr-nādu (No. 119).
Pālaiyūr-nādu (No. 133).
Siyapuram (No. 75).
Tiruvalundur-nādu (No. 211).

9 Venkunrāk-kōṭṭam.
The divisions Kāliyūr-kōṭṭam and Venkunrā-kōṭṭam were contiguous, the former comprising the territory round about the present Uttaramallūr in the Conjeeveram taluk and the latter the region surrounding Venkunram in the Wandiwash taluk of the North Arcot district.

Kulottungasolā-valanādu.
There were two divisions called Kulottungasolā-valanādu named after the Chola king Kulottunga-Chōla I: one, comprising Puliyyür-kōṭṭam in the present Chingleput district and, the other, including roughly the modern Kumbakonam taluk in the Tanjore district.
Pāṇaiyūr-nādu (No. 148).

Malai-manḍala is the Chēra country on the West Coast and the people of this tract are frequently met with in inscriptions found outside their territory. They were mostly traders and in this capacity they seem to have gone far into the interior of South India (No. 169).

Maṇayir-kōṭṭam.
Mēṟpalulongūr-nādu (No. 76).

Milādu.
Called also Jananātha-valanādu. Comprised the modern South Arcot and Salem districts.
Kurukkai-kūṟṟam (No. 203).
Paraṉūr-kūṟṟam (No. 234).
Tirukkōvalūr (No. 213).

Nittavinola-valanādu.
This division dates from the time of Rājarāja I. It included approximately the modern Kumbakonam, Papanasam, Nannilam and Tanjore taluks of the Tanjore district.
Avūr-kūṟṟam (No. 148).

Pāduvūr-kōṭṭam.
Comprised the territory round about the present Arkonam, Walajah, Vellore and Gudiyattam taluks of the North Arcot district.
Kāvvalippākkam (No. 104).
Māṅgādu-nādu (No. 82).
Miyāṟṟu-nādu.
Kāvaṉṟur (No. 101).

Paiyyūr-Īlaṅkōṭṭam.
Included the present Gudur (Vellore district) and Ponneri (Chingleput district) taluks.

Pāḷaiyarṇādu-nādu.
Tiruvalangādu (No. 64).

Palkunrāk-kōṭṭam.
Comprised roughly the present Arni division and Polur and Wandiwash taluks of the North Arcot district.
Tennāṟṟur-nādu.
Kulattūr (No. 110).
Pulal-kōttam.

Named after Pulal in the Saidapet taluk of the Chingleput district.

Pulal-nādu (No. 103).

Rājādhīraḷā-vaḷanādu.

This division was named after the Chōla king Rājādhīraḷā I and included the region comprised by the present Chidambaram (South Arcot district), Shiyali and Mayavaram (Tanjore district) taluks.

Kurinji-vaḷanādu.

Perunmadaperumāl-maṅgalam (No. 174).

Tirumāṭiṟṟi Tiruvēṇīmaṇallūr-nādu.

Tiruvēṇīmaṇallūr (No. 194).

Tiruvāḷi-nādu.

Tiruppūṟṟi (No. 132).

Tiruvindalāḷ-nādu.

Vāṭā Sēmaṅgalam (No. 201).

Vēṇaisīr-nādu.

Olaiyamāṅgalam (No. 211).

Rājarāḷā-vaḷanādu.

It included a portion of Rājādhīraḷā-vaḷanādu and was evidently called so after the Chōla king Rājarāḷā II. Also known as Naṭunāḷai-nādu (No. 174).

Kupukkal-kuṟṟam.

Sirrīṅgūr (i.e.) Siddhalingamāḷ (No. 207).

Māvalūr-nādu.

Jamanāṭṭhā-chaturvedimāṅgalam (No. 141).

Paṅaiyūr-nādu.

Rājarāḷā-chaturvedimāṅgalam, i.e., Brahmadeśam (No. 146).

Tiruvēṇīmaṇallūr-nādu.

Tiruvēṇīmaṇallūr (Nos. 140, 141, 195 and 206).

Tiruvindalāḷ-nādu.

Rājarāḷā-Kulattūṟṟ (i.e., Pallavarāṉapēṭṭai (No. 199).

Vāṅgāppāḍi Udukkāḷu-nādu.

Nērkkuram (No. 165).

Vāvaḷūr-nādu.

Tiruvāmattūṟ (No. 196).

Śingapura-nādu.

Probably named after Śingavaram in the Ginge taluk of the South Arcot district. It included Nērkkuram (A.R. No. 86 of 1908) and Vēdāḷ (A.R. No. 76 of 1908) in the Wandiwash taluk of the North Arcot district and Tāygaṇūr (A.R. No. 360 of 1909) in the Tirukkoṭīlur taluk of the South Arcot district.

Kīḷivāḷi Aruvāṅgū (No. 42).

Śōḷa-maṅḍalam.

Uyyakkopṭḷ-nāḷa-nilūnādu.

Ambar-nādu (No. 176).

Śōḷa-nādu.

Inṟṟambar-nādu.

Kāṭṭūr (No. 92).

Indalūr-nādu.

Kaṇṭaṉūr (No. 100).

Tirumunāṟṟiṟṟi.

Situated on the southern bank of the Peṇṇai (A.R. Nos. 376 of 1908 and 308 of 1921) and was also known as Rājendraśōḷa-vaḷanādu (A.R. No. 533 of 1921) and Rājendraśimha-vaḷanādu (A.R. No. 517 of 1921).

It was successively included in—

Gāṅgukopṭḷa-maṅḍalam or-vaḷanādu (A.R. Nos. 380 of 1921, 375 of 1908 and 136 of 1933-34),

Jayaṅgondadōḷa-maṅḍalam (A.R. Nos. 393 and 513 of 1921),

Rājarāḷā-vaḷanādu (A.R. Nos. 414, 423 & 533 of 1921) and

Rājendraśōḷa-vaḷanādu (A.R. No. 392 of 1921).
It included the following subdivisions:—
Ațmâr-nâdu (A.R. No. 380 of 1921).
Arașûr-nâdu (A.R. No. 414 of 1921).
Aviyanâr-nâdu (A.R. No. 419 of 1921).
Emappërûr-nâdu (A.R. No. 513 of 1921).
İdâlayâru-nâdu (No. 147).
Kayavapâkkâi-nâdu (A.R. No. 31 of 1903).
Kîl Âmûr-nâdu (No. 121).
Kûdal-nâdu (No. 121).
Kurukkâi-kûrçaam (A.R. No. 372 of 1908).
Mîl-Âmûr-nâdu (A.R. No. 397 of 1910).
Mêlûr-nâdu (A.R. No. 360 of 1902).
Mudîyûr-nâdu (A.R. No. 189 of 1906).
Panâyûr-nâdu (A.R. No. 271 of 1936-37).
Pêrûgaçûr-nâdu (A.R. No. 46 of 1903).
Tiruvvenâinallûr-nâdu (A.R. No. 423 of 1921).

The following are some of the villages included in the division:—
Adhirâjamângâlayapuram (i.e., Tiruvadi) (A.R. No. 380 of 1921).
Arașûr (A.R. No. 414 of 1921).
Emappërûr (A.R. No. 517 of 1921).
Kalattûr (A.R. No. 371 of 1908).
Kanjîchchampâkkâm (A.R. No. 515 of 1921).
Kîliyûr (A.R. Nos. 382 and 400 of 1909).
Kûdal (Nos. 121 and 124).
Mellî-Panâiippâkkam (No. 147).
Nâlûr (A.R. No. 513 of 1921).
Pûrûngûr (A.R. No. 102 of 1906).
Rûnâdûramângâlam (A.R. No. 419 of 1921).
Tirukkôyîlûr (A.R. No. 308 of 1921).
Tirumudîyûr (A.R. No. 736 of 1905).
Tiruvâmûr (A.R. No. 137 of 1933-34).
Tiruvvenâinallûr (A.R. No. 423 of 1921).
Ürrukkuruchoki (alias Ađânûr (No. 121).

Tiruvângudâk-kôtâm.
Kuđavûr-nâdu.
Tiruchchöginûr (No. 43).

Umbala-nâdu.

Included the region round the present Vēdârûnyam in the Tanjore district.

Ürrukkâṭi-kôtâm.

Named after the village Üttukkâdu in the Conjeeveram taluk of the Chingleput district.

Uyyakkondâr-valânâdu.
Pâmbûr-nâdu (No. 224).
Virudarajabhayaṅkara-valanādu.

Called after the surname 'Virudarajabhayaṅkara' of Kulottunga-Chōla I. It comprised portions of the present South Arcot and Tanjore districts. Before the time of Kulottunga-Chōla I this division was known as Rājarāja-valanādu and Vādakarai Rājendrasāḷa-valanādu (S.I.I., Vol. III, p. 209).

Mērkā-nāḍu Iruṅgalappādi-nāḍu (No. 239).

Mīlalai-nāḍu.

Śeṣalūr (No. 233).

Nallāṟṟūr-nāḍu.

Tirukkōṭikā (No. 222).

Paruvūṟ-kūṟram (No. 131).

Ulagaḷandasāḷa-chaturvēḷimaṅgalam (No. 184).

Vṛiddhāchalam (Nos. 131, 192 and 227).

APPENDIX D.

Some events prior to and during the rule of the two Köpperuṅjiṅgas.

(Arranged chronologically.)

A.D.

1186 Capture of Kūḍal by the Kādaḷa chief Viraśēkhara.

1191 Kādaḷa chief mentioned in a record of the 13th year of Kulottunga-Chōla III may be identified with Maṇavāḷapperumal (S.I.I., Vol. VIII, No. 329).

1192 Nallasiddha-Chōla-Mahārāja, 'ruling from Vallurapura', claims to have levied tribute from the Chōla king at Kāċchī (A.R. No. 483 of 1906).

1195 Kādaḷa chief Maṇavāḷapperumal mentioned in a record of the 17th year of Kulottunga-Chōla III (A.R. No. 313 of 1902).


1199 Accession of the Kākatiya king Gaṇapati.

1205 The Telugu-Chōda chief Tammasiddhi mentions his crowning at Nellūr (A.R. No. 35 of 1893; Ep. Ind., Vol. VII, P. 152 ff.)

1206-07 Maṇavāḷapperumal figures in the 28th and 29th years of Kulottunga-Chōla III.

1213 Alagiyapallavan Köpperuṅjiṅgadēva mentioned by name in the 35th year of Kulottunga-Chōla III (No. 170).

1216 Accession of the Chōla king Rājarāja III and of the Pāṇḍya king Maṇavarman Sundara-Pāṇḍya I. Hoysala Ballāḷa II styled 'the establisher of the Chōla king' about this time, probably on account of his help to the Chōla king. (Ep. Car., Vol. IV, Ng. 29; J.I.H., Vol. VI. p. 201).


1220 Fight between the Kādaḷa and the Pāṇḍya; accession of Hoysala Vira-Narasimha II.

1221-22 Hoysala Narasimha II assumes the title 'establisher of the Chōla kingdom.'

1222-23 Battle of Uṟṟattāi between Vira-Narasimhagadēva Yādavarāya and Kādaḷa Kādaḷa; Chōla Rājarāja III refuses to pay tribute to the Pāṇḍya; second invasion of Maṇavarman Sundara-Pāṇḍya against the Chōla; Narasimha's intervention.

S.I.I.—45
1224 Hoysala Narasimha II defeated the Kāḍava chief and the Pāṇḍya ruler (Ep. Car., Vol. XI, Dg. 26).

1225 Mārvārman Sundara-Pāṇḍya claims to have burnt Tanjore and Uraiyūr in his 9th year. His inscription at Śrīraṅgam in the Chōla country (A.R. No. 53 of 1892).


1231-32 Chōla Rājarāja III confined at Śendamāṅgalam after the battle at Tellānu; Kōpperuṅjinga I probably began to issue records in his own name.

1233-34 Hoysala Sōmeśvara succeeded Narasimha. Tikka’s capture of Kāṇchi; his inscription dated in S. 1156 at this place.

1238 Accession of Mārvārman Sundara-Pāṇḍya II.

1239 Gandāgopāla claims to have killed a Hoysala king in the 23rd year of Rājarāja III (A.R. No. 439 of 1937-38).


1241-42 Battle of Perambalūr in the 10th year of Kōpperuṅjinga I; Alagiya-Pallavar altar Virapratāpar kept the Hoysalas in confinement and levied tribute from the Pāṇḍyas.

1243 Accession of Kōpperuṅjinga II.

1246 Accession of the Chōla king Rājēndra-Chōla III; Śīngana-Dāndanāyaka invaded the region round the present Veḍāranyam in the Tanjore district (No. 501 of 1904); Allum-Tirukkāllattidēya-Mahārāja ruling at Kāṇchi in Saka 1168 (Nelloru Ins. Vol. I, p. 206). Inscriptions of both Rājarāja III and Kōpperuṅjinga are found at Tirumāṉāmalai in this and succeeding two years.


1250 Accession of Vijaya-Gandāgopāla.

1251 Accession of Jaṭāvarman Sundara-Pāṇḍya I.

1253 Accession of Jaṭāvarman Vira-Pāṇḍya.

1254 Central shrine of the Siva temple at Tripurāntakam built by order of Gaṇapati (No. 169 of 1905); Kōpperuṅjinga’s and Vijaya-Gandāgopāla’s inscriptions at Conjeeveram (Nos. 450 and 538 of 1919).

1254-55 Accession of Rāmanātha and Narasimha III to the two portions of the Hoysala dominion.

1257 Vijaya-Gandāgopāla and Kōpperuṅjinga II ruling at Conjeeveram (Nos. 343, 350, 353 and 571 of 1919).


1259 Jaṭāvarman Vira-Pāṇḍya’s inscription in the South Aroét district (No. 406 of 1921).

1260-61 Accession of Rūdraṃbā to the Kākatiya throne; Hoysala Rāmanātha in power at Śrīraṅgam.

1262 Inscription of Kōpperuṅjinga II at Drākshārāma.

1267 Vira-Pāṇḍya in a record of his 14th year claims to have received tribute from the Kāḍava chief (name not specified, probably Kōpperuṅjinga II) while camping at Chidambaram (Pud. Ins. No. 370; No. 192 of 1914).

1268 Accession of Mārvārman Kulaśēkhara I to the Pāṇḍya throne.

1271 Last year of Jaṭāvarman Sundara-Pāṇḍya I.

1279 Last year of Kōpperuṅjinga II corresponding to his 36th regnal year and of Rājēndra-Chōla III corresponding to his 33rd regnal year.
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