ARCHAEOLOGICAL SURVEY OF INDIA

SOUTH INDIAN INSCRIPTIONS

GENERAL EDITOR
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Government Epigraphist for India

VOLUME XIV

THE PÂNDYAS

EDITED BY
Late Shri A. S. RAMANATHA AYYAR, B.A.

PUBLISHED BY THE MANAGER OF PUBLICATIONS, DELHI
PRINTED BY THE CONTROLLER OF STATIONERY AND PRINTING, MADRAS
1962
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Ibid., Vol. XXXII, pp. 259 ff. and plates.

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### PLATES

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(a) No. 18. Tirunelveli Inscription of Maranjadaiyan, Year 2.

II (a) No. 31. Kalagumalai Inscription of Maranjadaiyan, Year 23.
(b) No. 43. Erukkangudi Inscription of Sadaiyaman, Year 16.

III (a) No. 64. Solavandar Inscription of Sadaiyaman, Year 2+12.
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(b) No. 142. Adanur Inscription of Sundarasolaparandya, Year 11.
PREFACE

This volume is the sixth in the series presenting South Indian Inscriptions arranged dynastically in a chronological order and comprises epigraphic records of the Pāṇḍya dynasty copied by the Epigraphic Branch of the Department of Archaeology during the period between 1904 and 1935. The work was undertaken by the late Mr. A. S. Ramanatha Ayyar who served the Department as an Epigraphical Assistant for over 23 years from 1918 to 1941 with a brief interval from 1922 when his services were lent to the old Travancore State. For about four years, he served with distinction as Superintendent of the State Archaeological Department and issued Volumes VI and VII of the Travancore Archaeological Series besides the Departmental Reports published during the period in question. It was hoped that this volume of South Indian Inscriptions containing Pāṇḍya records undertaken by Mr. Ramanatha Ayyar would be issued simultaneously with the Chōla and Pallava volumes of the series, which were taken up by his colleagues Messrs. G. V. Srimivasa Rao and V. Venkatasubba Aiyar, respectively. But unfortunately Mr. Ramanatha Ayyar suddenly fell ill on his return from one of his official tours in 1941 and passed away on the 28th April of that year. The work of making the volume ready for the press was later entrusted to Mr. M. Venkataramayya who, however, could not complete it before he left the Epigraphic Branch. It has now been finalised by Mr. K. G. Krishman who has also prepared a short Introduction for the volume.

The 207, inscriptions comprised in the volume have been divided into three sections. The first of these contains 130 records belonging to the Early Pāṇḍyas, the second 67 epigraphs of the Chōla-Pāṇḍya Viceroys and the third 70 inscriptions of king Jaṭāvarman Śrivallabha whose records have been selected out of the numerous epigraphs of the medieval and later Pāṇḍya rulers. It is hoped that this volume of inscriptions, like its predecessors in the series, will be of interest to scholars engaged in the study of Pāṇḍya history not only for their value from the point of view of political history but also for the light they throw on the social, economic, literary and other aspects of the history of the age to which they belong.

OTACAMUND, May 14, 1956.

D. C. Sircar,
Government Epigraphist for India.
INTRODUCTION

Very few inscriptions of the early Pândya kings mention the king's name, along with the cognomen Mārañjādaiyana or Sādaiyamāraṇa, as the case may be, and fewer still give astronomical details that help us in fixing the exact reign periods of these kings. The most important among the records is the Ayaimalai Sanskrit inscription citing the Kali year 3871 (Kārttiṭa, Sunday) equivalent to 770 A.D., and affording a date for Parantaka-Sādaiyana, in whose reign the inscription is dated. The Veṭiyikkudu plates issued by the same king are dated in his 3rd regnal year and the Madras Museum plates, also issued by him, bear a date in the 17th year of his reign. There is, however, no means of fixing the exact duration of the king's reign.

The next important chronological landmark is the Saka year 792 coupled with the 8th regnal year of Varaguna, provided by an inscription from Ayyampālaiyam (No. 22), thus yielding the initial year 862-63 A.D. for this king. This date can only be ascribed to Varaguna II.

An inscription from Tiruvellāḷai (No. 12) dated in the 4th + 9th year of Mārañjādaiyana gives the following details: Vṛischika, Monday, Asvati, which have been calculated to yield the equivalent 824 A.D., November 7, and the king has been identified with Varaguna I. It has been pointed out that the details of the date also afford another equivalent, viz., 874 A.D., November 22, and therefore the king may as well be identified with Varaguna II who ascended the throne in c. 862 A.D. An inscription from Lālgudi (No. 12-B) and another from Javantināthapuram also yield dates which can similarly be equated with dates falling in the reign either of Varaguna I or of Varaguna II. Another inscription (No. 12-A) from Lālgudi probably of Mārañjādaiyana alait Varaguna-mahārāja records the gift of money made by the Pallava king Teṭṭārērindt in ndvñe Nandippōttaraiyaiyar to Mahādeva of Tiruttavatturai in Idaiyār-nādu. This Pallava king has been identified with Nandivarman III (c. 851-73 A.D.).

Considering the contemporaneity of Mārañjādaiyana alait Varaguna II with Teṭṭārērinda Nandivarman III, all these records may be attributed to Varaguna II.

1 Ep. Ind., Vol. VIII, pp. 317 E., No. 1. This is No. 1 of the present Volume.
2 Q.J.M.S., Vol. X, p. 183. The expression Pusaṇa means the nakṣatra R̄vaṭi. Mr. K. G. Sankara therefore equates the date with November 4 when the week-day was Sunday and the nakṣatra R̄vaṭi.
5 Ibid., Vol. XII, p. 61.
6 Ibid., Vol. XXVIII, pp. 38 ff. To be consistent with the dates proposed for the Lālgudi (875 A.D., December 9) and the Javantināthapuram (875 A.D., December 5) inscriptions, the details in the Tiruvellāḷai record have to be equated with 875 A.D., November 14. Otherwise the three dates proposed will not fall in the same regnal year, i.e., year 4 + 9 of Varaguna II. It must also be noted that the Saka year 792 cited as the 8th regnal year for Varaguna II in his Ayyampālaiyam record (No. 22) must be taken as expired by the text and not as current as taken by Sowell.
7 Ibid., Vol. XX, pp. 46 ff.
8 Ibid., Vol. XXVIII, p. 39.
9 It may be noted here that an inscription from Tiruviridalir (No. 24) dated in the 13th + 1st year of Varaguna-mahārāja mentions the name of a brahmaṇḍa village called Amaninārāyaṇa-chaturvedimāgam. Amani or Avarānāraṇa was one of the titles of Nandivarman III and also of Parantaka I. Perhaps the village derived its name from the Pallava king who is known to have commenced his rule in c. 851 A.D. and hence the king of this record may be identified with Varaguna II. Thus we get an inscription of Varaguna II which cites a certain year opposite to the 13th as against a number of inscriptions dated in the year opposite to the 4th. Vide Ep. Ind., Vol. XXVIII, p. 38, fn. 3; p. 39.

All these three records mention one Aṉṉanaṇṭu-velaiṇ without giving his actual name. He seems to have enjoyed the confidence of the Pândya king Varaguna and transmitted the gifts to the concerned parties. It is probably the same person that is again referred to in the Tiruchchirāppalli inscription of Varaguna (No. 10).
Most of the prominent generals and ministers of the early Pandyas hailed from the Vaidya family of Karavandapuram. Māraṅ-Kāri aśas Mārvandamangalapperaraiyan was the uttaramentin (minister) of the Pandyas king Maṇṇajadaiyan Parantaka. There is no doubt that this Māraṅ-Kāri was the same as the vaidya-sīkhamani Māraṅkāri; mentioned as the āṇatti (ājñāpattī) of the Vēḻyikkudi plates of Jāṭilavarman Parantaka Nēduṇjadaiyaṇ who also issued the Madras Museum plates. The Āṇimālai Tamil inscription (No. 2) refers to the death of this Māraṅ-Kāri and to his younger brother, Māraṅ Eyiṇaṇ aśas Pāṇḍiṭīmangalavisaiyanaiyaraiyan succeeding him as a minister.

It is stated in the Vēḻyikkudi plates that Māraṅgāri participated in the battle at Vēṇbāi with an army under his leadership when the Pūrvavājar attacked the Vellabha after the marriage of the Gaṅga princess with the Kōṅgar-kōṅ. Vellabha has been identified with the Chālukya king Kērtīvarman II and the Kōṅgar-kōṅ with the Pandyas. Māraṅgāri is further described both in the Āṇimālai record (No. 1) and in the same copper-plate charter as a sweet (madhurārā) orator and a poet and also as well-versed in the sciences.

Mūbhāsōmanta Mūrti-Eyiṇaṇ, another important member of the Vaidya family and a junior contemporary of Māraṅ-Kāri, is mentioned as the āṇatti (ājñāpattī) in the Madras Museum plates dated in the 17th year of Jāṭilavarman Parantaka Nēduṇjadaiyaṇ. He was also known as Viramangalapperaraiyan and enjoyed the epithet Dīvaratāra.

Ṣattan Gaṇapati, another Mūbhāsōmanta probably of the same king, was also a member of the Vaidya family of Karavandapuram. This general, who was also known as Pāṇḍi Amritamaṅgalavaraiyan, excavated the temple (ṭirukkōṭṭūl) and the tank at Tirupparakurum and his wife Nakkāṅ Korri built two shrines for Durgāḍēvi and Jyāṣṭhā at the same place (No. 3).

An inscription from Tirupparankurum, engraved on the lintel of the doorway of the Durgā shrine, refers to the excavation of a temple from the rock for Sambhuv and to the consecration of an image of the god by Gaṇapati aśas Śīmanta Bhīma who is stated to be a prominent member of the Vaidya family (vaḷḷiḷjya-mukkha), in the Kali year 3874 (773 A.D.). If the Śiva temple under reference and the ṭirukkōṭṭūl stated to have been excavated by Ṣattan Gaṇapati are identical as they appear to be, the date of the latter event, viz., the 6th year of Maṇṇajadaiyaṇ, must be equated with 773 A.D., the date of the former event. Thus we get c. 768 A.D. as the date of accession for the Maṇṇajadaiyaṇ of this record (No. 3) who is no doubt identical with Parantaka Nēduṇjadaiyaṇ.

1 Ep. Ind., Vol. VIII, pp. 317 ff., No. 1. This is No. 1 of the present Volume.
2 Ibid., No. 11.
3 It is evident that Māraṅ-Kāri and Māraṅ-Eyiṇaṇ being brothers had their father’s name prefixed to their own. This is also partly confirmed by the expression Māraṅ-piṇum-odu in the Āṇimālai Śāṇkṛī record. See ibid., No. 1, line 3.
5 Ind. Ant., Vol. XXII, pp. 57 ff.
6 This expression may be compared with madhuratara occurring in the description of Māraṅ-Kāri; in this connection, it may be pointed out that Mūrti-Eyiṇaṇ has been wrongly described as a brother of Māraṅ-Kāri. Just as Māraṅ-Kāri and Māraṅ-Eyiṇaṇ have been regarded as the sons of Māraṅ, Mūrti-Eyiṇaṇ has to be taken to be a son of Mūrti. The identification of this Mūrti-Eyiṇaṇ with the Brahmana of the same name who was a subordinate of the Vēḻyikkudi grant (line 136), is uncertain. See Ep. Ind., Vol. XVII, p. 296.
Karavandapuram, the native place of the members of the Vaidya family, was also known as Kalandai and Kalakkudi and was included in the division called Kalakkudi-nadu. This place has been identified with Ukkurankottai in the Tirunelveli Taluk, Tirunelvel District. Neṭumāḷḍaiyan, who issued the Madras Museum plates, was the founder of this kōṭṭai or fort. The name Ukkurankottai is nowhere mentioned in inscriptions so far copied in the region. But it is well known that Parantakaṉ Viranārayana-ṉāḷaiyan (c. 900 A.D.) fought a battle at Kharagiri and captured a certain Ugra. Kharagiri and Ugra may perhaps be connected with Karavandapuram and Ukkurankottai respectively, as suggested by the late Mr. A. S. Ramanatha Iyer.

The mention of a servant of Virapāṇḍya in an inscription dated in the 2nd + 18th year of Saḍaiya-māraṇ (No. 63) who has been identified with Rājasimha enables us to regard Virapāṇḍya, identified with Sōḷaṇ-rālaṅkaṇḍa Virapāṇḍya, as the immediate successor of Rājasimha, though the exact relationship between the two is not clear. The suggestion is strengthened by two Vatāṭṭhu inscriptions from Sālaṅgramam, which belong to the 2nd + 1st year of Saḍaiya-māraṇ and to the 15th + 5th year of Sōḷaṇ-rālaṅkaṇḍa Virapāṇḍya respectively. Saḍaiya-māraṇ of the former record has been identified with Rājasimha on account of the method of dating, e.g., year 2 + 14, year 2 + 17, etc., and also on paleographical considerations. The paleographical resemblance between the two records is remarkable.

Names of some Pāṇḍya princes, who must have lived in the first half of the tenth century but have not left any records, have now come to light. Maṅgābharana, Vikrama-panḍya and Sundarapāṇḍya are the princes whose existence is testified to by the Ambāsadamudram inscription of Virapāṇḍya. It is quite likely, as has been pointed out elsewhere, that these princes and Virapāṇḍya were referred to as kulavardhanar in the Larger Sinnamanur plates, though their relationship to Rājasimha remains vague.

Māraṇ Ādittan alicē Sōḷaṅtaka Pallavaraṇaiyan of Piliyur, one of the generals of Virapāṇḍya, seems to have taken part in his campaign against the Chōḷas (No. 79). He assumed the title evidently after Virapāṇḍya, who is called Sōḷaṇ-rālaṅkaṇḍa in his inscriptions. Another officer of this king had the title Sōḷaṅtaka-Brahmārāyaṇ. Certain measures and gardens were also named after this title (see No. 79, line 5; No. 84, line 2). Teṉṇaṉāṇ Tamilavēl, an officer of this king, is eniolged for his scholarship in Sanskrit and Tamil in a fragmentary inscription in Tamil verse (No. 87). He is described as a minister well-versed in the Vēdu, Vēḍāṅgas, the different works in Sanskrit, Law, Purāṇa, muttamij (the three branches of Tamil learning, viz., iyal or literature, ṛkai or music and nājaka) and Pāṭaṅjalam (i.e., the original work of Pāṭaṅjali). Kachechi, i.e., Kāṭchi is mentioned in connection with his ancestral home.
That the Mahânuâins wereactive in the region as far south as Aruppukottai during the rule of Virapândya is testified to by an inscription from Pallânumâm (No. 88). It may be remembered that they are also mentioned in the Mûvarkóyil record of Bhûti Vikramañâsâ and that one of their teachers was a native of Madurai. 

Attention may be drawn to a specimen form of a document recording the sale of land during the period of the early Pândya rulers (No. 91) and to an order of a zabâ in a form unusual for the period (No. 78).

The Pândya country was conquered and annexed to the Chôla empire by Rajârâja I and his son. During this period of Chôla occupation, a member of the Chôla family was deputed as viceroy of the erstwhile Pândya territory and the viceroy called himself Chôla-Pândyas and assumed after the fashion of the Pândya kings, though in a slightly changed form, the titles Jatâvarman and Mâravarman. Four such viceroys are represented by the records published in the second section of the work. They are Jatâvarman Sundarachôla-pândya, Mâravarman Vikramañâsâ-pândya, Jatâvarman Chôla-pândya, and Mâravarman Parakhmañâsâ-pândya. Besides, another prince Râjendra, a son of Virârâjendrá, is stated to have received the title of Jatâvarman Chôla-pândya, though none of his records is available. In spite of the presence of these Chôla viceroys, the Pândyas do not seem to have disappeared altogether. The Chôla king Rajadhirâja I (1018-1053 A.D.) claims to have conquered Virapândya and to have driven to the ancient Mullaiyîr, Sundarapândya of endless fame. The appointment of Chôla-pândya viceroys seems to have continued up to the reign of Kûltuttârâja I who put the five Pândyas to flight, and limited the boundary of the Pândya country, and placed garrisons in the strategically important town of the newly acquired territory.

Jatâvarman Sundarachôla-pândya, the first of the viceroys, was a son of Râjendra I as stated in the latter's record from Manârkóyil. This inscription records that Pitâjanûr, a village under sepâ-nagai in Kûrimudai-nâdu in Mudigondasôla-vañanâdu in Râjarâja-ppândinâdu, was converted into a déndâna of the temple of Râjendrasôla-vinnâgar built by Chêramanâr Râjañâgâr, from the 15th year of Sundarachôla-pândya, one of the sons of king Râjendráchôla who conquered the Pûrva-dâsa, Gañgai and Kâdarâm, by an order of the king while he was staying in his palace at Kâñjâlapuram. The inscription is dated in the 24th year (1035 A.D.) of the reign of Râjendra I. Equating the 15th year of Jatâvarman Sundarachôla-pândya mentioned in the record with the 24th year of the Chôla king's reign, it has been surmised that the former's viceroyalty may be regarded as having commenced about 1020-21 A.D. The records of the viceroy range from the 3rd (No. 131) to the 27th year of his rule. He may therefore be considered to have ruled up to 1047-48 A.D., till sometime in the last year of the reign of his father. This Chôla-pândya seems to have had one of his headquarters at Râjendrasôlapuram (No. 145) while he is also known to have once camped near Madurai (No. 161). The former had a royal palace provided with a theatre for various entertainments of the royal party.

Two Chêra feudatories of the Chôla emperor are mentioned in the records of the said viceroy. Râjasisâhâ is referred to in a record from Manârkóyil as having built the shânâ of Râjendrasôla-vinnâgar Paramasvâmigal (No. 144). The god was

3 Ibid., 1905, part ii, para. 27.
5 Ibid., 1905, part ii, para. 25.
6 An inscription from K. slâapanam cites the year 27 of this viceroy (A.B. for Kâlîma 1903, No. 98, Archaeological Dept., Tâvanâcore State).
evidently named after the Chola suzerain. The record is dated in the 13th year (1033-34 A.D.) of the viceroy. There is a reference to the bhakadāra (treasury) of Rajasimha in another inscription (No. 177) of the same viceroy, the date of which is, however, lost. An official of Chērana-mādeviyā, the queen of the Chēra king Raja-
simha, is mentioned in an inscription (No. 150) from the same place dated in his 14th year. No. 151, dated in the 16th year (1036-37 A.D.) of the viceroy, records that the Chēra king (Chēramāṇ) Rajarājadēva was present at the western gopura of the temple of Rājendra-śālā-vinnagar Paramasavamigal while issuing the order in connection with a transaction pertaining to some land belonging to the temple in the village of Mañhāharana-chatuṛvādimangalam. Mention is again made of the bhak-
dāra of Chēramāṇ Rajarājadēva in another inscription (No. 193) from the same place, which belongs to Mañhāvarman Vikramachōla-pāṇḍya, the successor of Jāta-
varman Sundarachōla-pāṇḍya. Thus it will be seen that the Chēra kings Raja-simha and Rajarājadēva were the contemporaries of Rājendra-śālā and probably also of his successor Rājadhīrāja who was associated with his father early in his reign. It is quite likely that the Chēra kings were feudatories of the Chōla monarchs.

Attention may be drawn to a feudatory belonging to the Eastern Chālukya dynasty, who figures in an inscription² of the said viceroy as a donor. He calls himself Sarvalokāsāyaya Vishnuvvardhanam-mahārāja alias Chālukyaś Vījayaśāyī. The record is dated in the 11th regnal year (1031-32 A.D.) of the viceroy. The identity of the chief, however, remains obscure. In this connection, it may be pointed out that an inscription² from Tiruvaiyār refers to the gift of gold by a certain pīlaiṭyag Śrī-Vishnuvvardhanadēvar in the 27th year (1039 A.D.) of Rājendra I.

The next viceroy was Māravarman Vikramachōla-pāṇḍya. His inscriptions range from the 20th to the 25th year of his reign. We have seen already that the latest date for Jāttarvarman Sundarachōla-pāṇḍya, the predecessor of Māravarman Vikramachōla-pāṇḍya, is the year 23 of his reign. The absence of any record of Vikramachōla-pāṇḍya citing an earlier date than his 20th regnal year is unaccountable. Whether he ruled independently or conjointly with Sundarachōla-pāṇḍya is impossible to determine. But this much can be said that he was a junior contemporary of the latter and succeeded him. For, among the records of Jāttarvarman Sundarachōla-pāṇḍya and Māravarman Vikramachōla-pāṇḍya, from Āttār in the Tiruchehendur Taluk, Tirunelvōli District, while those of the former refer to Āttār as a brahmacēya in Kudanāḍu, No. 183 of the latter mentions Āttār as a part of Rājadhīrāja-chatuṛ-
vādimangalam evidently named after Rājadhīrāja I, who was a co-regent with his father Rājendra I.

Jāttarvarman Śōla-pāṇḍyadēva, the third Chōla viceroy in the Pāṇḍya country, was evidently the same as Gāngaiakōṇḍa-śōlān, the son of Virarājendrā. The title of Chōla-pāṇḍya was conferred on him by his father. The two records of this viceroy published here are both dated in the 3rd year of his reign. Two later records of the same person dated respectively in the 24th and the 25th years of his rule come from Suchindram.² In view of the fact that the later record of the 25th year refers to the subdivision of Rājadhīrājā-vaṇanāḍu of Śōla-maṇḍalam, it may be assigned to this viceroy, though his exact reign period cannot be determined. A prince known as Rājendrachōla and as another son of Virarājendrā is also stated to have received the title Chōla-pāṇḍya from his father.⁴

¹ A.R. Ep., 1916, No. 44.
² RFI, Vol. V, No. 520.
³ An inscription from Kanyākumari is dated in the 27th year of his reign (TAS, Vol. VI, No. 114).
⁴ See Ins. No. 183.
⁵ TAS, Vol. IV, Nos. 34 and 31.
⁶ See fn. 2 at p. iv above.
The last and the least known viceroy of the Pandyas territory was Parakrama-
chola-pandyas who styled himself Mahavarna. The only two records of this viceroy
were respectively the 3rd and the 4th regnal years; but his identity remains obscure.
In the later record, the natives of Kâsîma-dînâ figure as donors.1

Jatavarman Srivallabha, whose records alone are published in the third section,
was probably one of the five Pandyas who raised their banner against Chola supremacy.
Though the Chola emperor Kulottunga I claims to have put to flight the five Pandyas
and to have stationed his military forces at the key centres of the dominions, the
Pandyas continued to rule over parts of their territory. Inscriptions of Jatavarman
Srivallabha range from the 2nd to the 26th + 1st year of his reign. The extent of the
area covered by his inscriptions from Vijayamârâyanam in the Nanganeri taluk of
the Tirunelveli district in the South, Kuruvittuni in the Nilakottai taluk of the
Madurai district in the north and to the limits of the Tiruppatkundu and Tiruvadai
taliks of the Ramnad district indicate roughly the territory ruled by him. His
records are characterised by the prakasti: Tirunâländâdaiyum Jaynamâdändaiyum, etc.,
which however does not yield any information of historical importance. His contemporaneity with Kulottunga I is indicated by an inscription (No. 226) from Vijayamara
âyanam. It is dated in the 10th regnal year of Srivallabha and refers to transactions of the 21st year of Kulottungacholâdaja, conqueror of Kollam. This Kulottunga may be identified with Kulottunga I since there is a reference in Srivallabha’s record, dated in his 4th regnal year, to a certain Mummmudolâjan Virasékharan alias Adalaiyur-
Nâjâvân who is probably the same as Virasékharan figuring in a record2 of Kulottunga I dated in the 49th year (1119 A.D.) of his reign. Thus it may be suggested that Jatavarman Srivallabha was one of the five Pandyas opponents of Kulottunga I.

It may be noted here that there are two inscriptions (Nos. 221 and 251) of
Jatavarman Srivallabha, which give some details of date. No. 221 in which the prakasti is absent, is dated in his 9th regnal year and the details of date are Meša 1, paurâb, Tuesday and Uttiram. No. 251 begins with the prakasti Tirumâdândaiyum, etc., and is dated in the year opposite to the 20th year. In lines, 42-45 of the text of that record the details of date are given as Makara 2, Friday and Uttiraṭâdi, apparently of the year in which the record is dated. These details of date, however, do not yield equivalents which would fit in with a particular initial year. Leaving out of consideration the former inscription, the ascription of which to Jatavarman Srivallabha of the other record is not clear, the details of date in the later epigraph would yield, as probable equivalent, Friday, December 25, 1142 A.D., which was however, the first day of Makara according to the Indian Ephemeris. Thus the date of accession of this king may be supposed to have fallen sometime between 1120 and 1122 A.D.

Three other records (Nos. 225, 245 and 263) of this king may also be noticed here. No. 225 appears to be dated in the tenth regnal year and states that the exemption of taxes on the lands granted should take effect from the Kumbha-Vigâlam perhaps of the same yâra. The same expression is used in the case of another transaction recorded in No. 245 which is dated in the 20th regnal year. No. 263 bears no date but begins with the expression Miga-Vigâlam and thus indicates that it is later than No. 225 which cites Kumbha-Vigâlam. The first two dates when worked out on the basis of the method indicated in the Indian Ephemeris, Vol. I, Part II, p. 389, do not yield the same results. The first supports the date arrived at above: but the second is earlier than Jupiter’s entry into Kumbha by more than one year. It is possible that in the second instance (No. 245), the reference was to a future date. This method of dating evidently suggests the influence of Kerala where inscriptions record dates by noting Jupiter’s movements in the zodiac.

2 Ibid. 1900, App. C, No. 52; part ii, para. 23.
SOUTH INDIAN INSCRIPTIONS
VOLUME XIV

EARLY PANDYAS
Nos. 1 and 2.

(A.R. Nos. 453 and 454 of 1906)

AGAIMALAI, MADURAI TALUK, MADURAI DISTRICT.

ON THE WALLS OF THE VERANDAH IN THE ROCK-CUT CAVE-TEMPLE OF
NARAS MILA-PERUMAL ON THE HILL.

These two records engraved in early Grantha and Vaṭṭeḻuttu characters belong to Māraṇjaṇaḷaiyaṇ who is also called Parāntaka. They are important because the Kali year 3871 is also quoted for this king, thus furnishing a valuable chronological landmark for early Pāṇḍya history. The rock-cut temple of Narasimha was begun by Māraṇ-ṟāṟīṟīvaiyaṇ, a vaṇḍy of Karavandapura as Kalakkudi and an Uṭtaramantrin (minister) of the Pāṇḍya king, but as he died subsequently, the work was completed by his brother Māraṇ-Eyinaṇ as Pāṇḍimaṅgalar Viśnayarāyaṇ who succeeded him in the office of minister, who added the mukha-
mandapa and had the consecration ceremony performed. As the person first mentioned had also the title Madhurakavi, it has been tentatively assumed that he had some connection with the Vaisharpava Āḻvăr named Āṟīvaiyaṇ Māraṇ aṇ Namravār, the author of the Tiruvāṉavai. Karavandapuran has been identified with Ukkmāṇkottai in the Tirunelveli taluk of the district of the same name, in the inscriptions copied from which, the village is called Kaakkudi and Kāṇadai.

Text.*

Published in Epigraphia Indica, Vol. VIII, pp. 317 ff.

No. 1.

1 ॐ...
2 ॐ...
3 ॐ...
4 ॐ...
5 ॐ...
6 ॐ...
7 ॐ...
8 ॐ...
9 ॐ...
10 ॐ...

*This and the other records published in the Epigraphia Indica are reproduced in this volume on account of their importance.
No. 3.

(A.R. No. 37 of 1908.)

THIRUPPANNARAKUṆṆAM, MADURAI TALUK, MADURAI DISTRICT.

ON ONE OF THE PILLARS IN THE ROCK-CUT CAVE.

This Vatīṣṭhūtu inscription dated in the 6th year of Māṇavajañāyaṇa which is engraved in archaic letters, has been attributed to Jatila Parantaka of the Anajimalai inscription noted above. It records the construction of the Tirukkōṟy (shrīn) and of the Śrī-taḻakam (tank) by Sāṭṭaṇ-Gaṇapati, a resident of Karavandapura, who is called Pāṇḍi-Amrītamaṅgalavāraṇaṇa, and is stated to have been oned to the Paḍyai caste and to have been the mahāśāmanta of the king. The shrines of Durgādevī and Jyāsīthādevī were constructed by Nakkaṇ-Koṟi, who is described as the Dharmagapati probably of this mahāśāmanta. On account of the interest of this record, the text is reproduced here.

Text.

8.  "......" 1  ".......
9.  ".......
10.  ".......
11.  ".......
12.  ".......
13.  ".......
14.  ".......

No. 4.

A.R. No. 480 of 1917.

KUTTĀLAM, TENKAS' TALUK, TRINELVELI DISTRICT.

ON A PILLAR IN THE NORTH-SIDE OF THE KURRAIṆĀṆṆHA TEMPLE.

This incomplete record is dated in the 4th year and 380th day of the Pāṇḍya king Māṇavajañāyaṇa and mentions the gift of some donation by MāṇaṆ-AṭchanaṆ, probably a petty chief of Pōlīyūr, for a lamp in the temple of Tirukkurṅalattu-Bha āra. This person a so figures n a record† from Truppatṭūr in the Ramanathapuram distrct, where he is mentioned with the other title of Ten̄ṇavaṆ PallaṆaraṇaṇa.

† On Karavandapura, see No. 1 above.

The text has been given in Indian Antiquary, Vol. XXII, p. 67 and a face's mile has been reproduced on plate facing p. 298 of the Travancore Archaeological Series, Vol. I. Nakkāṇ Koṟi (i.e.) Koṟi, daughter of Nakkaṇ has elsewhere been considered as the dharmapātī of the king but in the absence of any royal titles such as 'sambikāṭṭhaṇi', etc., and from the use of the word 'dharmapātī' with reference to her, it is reasonable to consider her as the wife of Sāṭṭaṇ-Gaṇapati, the mahāśāmanta of the king.

* No. 5 below.
No. 5.

(T.R. No. 90 of 1908.)

Tiruppattur, Tiruppattur Taluk, Ramanathapuram District.

On the north wall of the Tiruttalivara temple.

This bilingual inscription consists of a portion in Sanskrit and a portion in Tamil. The SANSKRIT portion states that Tenappan-Pallavadhipa alias Maraṇ-Aditya born at Pōliyūr in Pōliyūr-nādu made a gift of 40 Kripa-kāda for burning a lamp in the temple of Sulapāni at Srīshālī. The Tamil portion, dated the 1st of the 4th month in the year 593rd day of the reign of Maraṇjajaya states that Maraṇ-Āchāraṇa of Pōliyūr in Pōliyūr-nādu gave a donation of 40 kalásī to the Sabhā of Maṇarkudā for a lamp to be burnt in the temple of Tirukkaraṇi-Bhūtāra at Tiruppattur, a brhadhradēya in Māhuṇḍaru in Koluvūr-kōrām and another gift of kalásī to the temple of the place. Thus chieftain Maraṇ-Āchāraṇa has figured in another record from Kuttālam in the Tiruvaiyur District.*

Text.

2. [Sanskrit] Gaṇapatiśāyanaṇa Gaṇapatiśāyanaṇa Gaṇapatiśāyanaṇa Gaṇapatiśāyanaṇa Gaṇapatiśāyanaṇa
5. [Sanskrit] Gaṇapatiśāyanaṇa Gaṇapatiśāyanaṇa Gaṇapatiśāyanaṇa Gaṇapatiśāyanaṇa Gaṇapatiśāyanaṇa

*The inscription stops with this. The pillar on which this record was engraved is not traceable now.
*No. 4 above.
*Read "Gaṇapatiśāyanaṇa".
*Read "Gaṇapatiśāyanaṇa" (for "Gaṇapatiśāyanaṇa") for the sake of sense and metre.
*The stone is so piously worn out here.
No. 6.
(A.R. No. 364 of 1907.)

Aduturai, Papanasam Taluk, Tanjore District.

On the north wall of the Āpatsahāyēśvara temple.

This inscription of Mājanjaḍaiyaṇ of the year opposite to the year which was itself opposite to the fourth year of the king comes from Aduturai. From a record of the Chōla king Uttama-Chōla it is learnt that this temple was rebuilt during his reign by his pious mother Sembiyaṇ-Mahādeviyār, and so the characters in which this record is engraved are later that the time of Varagaṇa to whom this and the next record can be attributed. This epigraph registers some provision made for the supply of one ụri of oil daily to the temple of Mahādeva at Tirukkarangaduturai in Tiraimūr-nādu. Kurangaduturai has been curtailed into the modern name of Aduturai.

Text.

1 omāmedhā ['] dharmadityaḥ
2 omāmedhā kṣetraḥ dharmasūryaḥ
3 aśtem aśvamahām maneṣvarah
4 rājaḥpaśu
5 aśveṇaḥsūrya devaśante
6 [g] śivaśeṣagataṁ vācāśvaram
7 cā śivaśeṣagataṁ vācāśvaram
8 (damaged)
9 kṛṣṇāyaṁ saṁbhagam bhūmaṁ ṛṣhvaṁ vāmanam svah
10 kṣiti ['] kṣiti jñānamāh ['] dugu

No. 7.
(A.R. No. 358 of 1907.)

Aduturai, Papanasam Taluk, Tanjore District.

On the south wall of the Āpatsahāyēśvara temple.

This inscription also from Aduturai is peculiarly dated as 4 + 1 + 1 + 1 + 1st year of the Pāṇḍya king Mājanjaḍaiyaṇ and relates to some provision for the supply of oil to the temple of Tirukkarangaduturai-Mahādeva by the sahā of Maruttuvak-kuḍai in Tiraimūr-nādu. The significance of the regnal year, as cited here, instead of as 4 opposite to the 4th year, is not clear.

Text.

1 omāmedhā ['] dharmadityaḥ
2 omāmedhā kṣetraḥ dharmasūryaḥ
3 cā śvaḥṣeṣagataṁ ['] svadānovāyaṇaḥ
4 cā śvaḥṣeṣagataṁ ['] svadānovāyaṇaḥ
5 śvaḥṣeṣagataṁ mahāmahābhūta
6 saṁbhagam bhūmaṁ ṛṣhvaṁ vāmanam svah
7 cā śvaḥṣeṣagataṁ mahāmahābhūta
8
9 [ṣ] kṣiti ['] kṣiti jñānamāh ['] dugu
10 [ṣ] kṣiti ['] kṣiti jñānamāh

1 Annual Report for 1906, Part II, paragraph 53.
No. 8.
(A.R. No. 15 of 1908.)
KUMBAKONAM, KUMBAKONAM TALUK, TANJORE DISTRICT.

ON THE WEST WALL OF THE SHRINE OF THE GODDESS IN THE NAGESVARA TEMPLE

This Tamil record dated in the 4+4th year of Māraṇijaḍaiyaṇ registers a gift of 138 cows and 100 kāśu by the king for the supply of milk and ghee and for maintaining two perpetual lamps in the temple of Bhaṭṭāra of Tirukkūṭṭōṭṭam in Tirukkuṭṭamukku, i.e., Kumbakonam. The regnal year of this inscription corresponds apparently to the year 4 + 1 + 1 + 1 + 1, quoted in the Ājutural record4 (No. 7 above.)

Text.

1. நெருஞ்சு சுமார் [1*] செந்நேருந்து.
2. தூரின் சவுத்து விழாய் குறித்.
3. பெரிய இணை வாய்ப்பு.
4. பெரிய இணை வாய்ப்பு.
5. செம்புகை வாய்ப்பு.
6. செம்புகை வாய்ப்பு.
7. கோயில் வாய்ப்பு.
8. [0] முதல் [1*] வண்டு வண்டாடை.
10. செம்பு [1*] வாய்ப்பு.
11. பெரிய வாய்ப்பு.
12. பெரிய வாய்ப்பு.

No. 9.
(A.R. No. 136 of 1908.)
TIRUPPATTUR, TIRUPPATTUR TALUK, RAMANATHAPURAM DISTRICT.

ON A SLAB IN THE FIRST prakāra OF THE TIRUTTALISVARA TEMPLE.

This inscription of Māraṇijaḍaiyaṇ is dated in the 4th year opposite to the 6th, which apparently is a wrong citation for 4 + 6th year. The Sanskrit śūka at the beginning states that Paṭṭā, the daughter of Māraṇ and the wife of Saṅkara donated 10 dināra for a lamp to the god Śrīśailaś. The Tamil portion records the same fact in greater detail. The brāhmaṇa Mōdi Kaṇḍaṇ Saṅkaraṇ is stated to be the son of the kilār of Arukandur and the amount of gift is specified as 10 kāśu. The endowment was left under the protection of Ājirattēnuvānuvar. What exactly is meant by this name is not clear.

Text.

1. நெருஞ்சு சுமார் [1*]
2. தூரின் சவுத்து விழாய் குறித்
3. பெரிய இணை வாய்ப்பு
4. [0]முதல் [1*] வண்டு வண்டாடை
5. பெரிய வாய்ப்பு
6. செம்புகை வாய்ப்பு
7. பெரிய வாய்ப்பு
8. பெரிய வாய்ப்பு
9. பெரிய வாய்ப்பு
10. பெரிய வாய்ப்பு
11. பெரிய வாய்ப்பு
12. பெரிய வாய்ப்பு
13. பெரிய வாய்ப்பு
14. பெரிய வாய்ப்பு
15. பெரிய வாய்ப்பு
16. பெரிய வாய்ப்பு
17. [1*] பெரிய வாய்ப்பு
18. பெரிய வாய்ப்பு
19. பெரிய வாய்ப்பு
20. பெரிய வாய்ப்பு

1 The record stops here.
2 The last line is obliterated. It may have contained a few syllables like 'Saṅkara Śri [1*].
S.I.L.—2
No. 10.

(A.R. No. 414 of 1904.)

TIRUCHIRAPALLI, TIRUCHIRAPALLI TALUK, TIRUCHIRAPALLI DISTRICT.

ON THE WALL OF THE ROCK-CUT CAVE.

This interesting inscription engraved in the Pallava rock-cut cave-temple on the hill at Tiruchirappalli is dated in the 4th year and 2,501st day of the reign of king Mārakajālayya, who is also called Pāṇḍyakādhiraja Varaguna(varman). Having destroyed the fort at Vembil (i.e., Vembāṟṟūr near Kumbakonam), the king was staying at Niyamam at the time of the issue of this record. He is described as an ornament of both the solar and lunar dynasties, probably because of an earlier marital alliance between the Chōla (solar) and the Pāṇḍya (lunar) ruling families. The king is stated to have made a gift of 1,250 kōḷaṇṭu of gold to the temple of Tirumalai-Bhaṭār, by which the iṅgā in the rock-cut cave is evidently meant. From the fact that provision was made for burning five lamps in this temple on the day of Āḍrā every month, it is probable that Āḍrā was the natal star of this king.

Text.

(Published in Archaeological Survey Report for 1903–04, pp. 275–76.)
No. 11.
(A.R. No. 413 of 1904.)

TIRUCHIRAPALLI, TRUICHIRAPALLI TALUK, TIRUCHIRAPALLI DISTRICT.

ON A PILLAR IN THE UPPER ROCK-OUT CAVES OF THE HILL.

This record engraved in archaic Tamil characters with pustie marked for basic consonants, is dated in the 9th year opposite to the 4th year of the reign of Māraśa-jadaiyaṇ, who is referred to also as Paṇḍyaśatpati-Varaguna. The king is stated to have given 537 kaḷaṇgaj of gold to .................-nāṭu-vēḷaṇ, out of which four gold paṭṭama and a gold flower were made for decorating the God Tirumalai-Perumānaḍiga. The astronomical details contained in the record are unfortunately mutilated.

Text.

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

No. 12.
(A.R. No. 84 of 1910.)

TIRUVELARAI, LALUGUDI TALUK, TRUICHIRAPALLI DISTRICT.

ON THE ROCK IN FRONT OF THE JAMBURĀṬurmāTAM TEMPLE.

This record dated in the 9th year opposite to the 4th year of king Māraśa-jadaiyaṇ is important in that it contains a few astronomical details of its date, which are capable of verification, namely, Vṛṣchika, Monday, Aśvati. These have been calculated to yield the English equivalent—A.D. 824, November 7, Monday 5, thus giving A.D. 811, as the initial date of this Paṇḍya king. This king is referred to as Paṇḍi-Mahāraja in line 6 and he has been identified with Varaguna I. This inscription registers a gift of 120 kaḷaṇgaj of gold by the king, left in the hands of Anṭaṇāṭu-vēḷaṇ, for burning two perpetual lamps in the temple of Tiruvānaikkar-Perumānaḍiga.

The rock-out cave at Tiruvelarai contains a Sīva-linga in the main cell, herein called Tiruvānaikkar-Perumānaḍiga, and an image of, Viṣṇu in an adjoining cell. The rock-out cave-temple may date from the time of the late Pallavaas, as records of Dantivarman and Nandivarman are found engraved on the rock in front of the cave and in the village.

¹ The ends of the lines are completely worn out.

² Sp. Ind., Vol. XX, p. 51. The details also work correctly for A.D. 874, November 22, for Varaguna of accession A.D. 808.
No. 12-A.
(A.R. No. 120 of 1928-29.)
LĀLGUDI, LĀLGUDI TALUK, TIRUCHIRAPPALI DISTRICT.

ON THE NORTH WALL OF THE SAPTARÅSHI-VARA TEMPLE.

This inscription is dated in the year opposite to the fourth of some king whose name is not given in it. It registers a gift of money made by the Pallava king Nandippōtaraival who fought and won the battle of Tēllāru, for burning a perpetual lamp in the temple of Mahādeva at Tiruttavatturai in Iḍaiyaravu-nādu. The amount was received by the members of the assembly of Nallimangalam who bound themselves to bring to the temple and measure out daily (one) nāli of ghee.

As the other record (No. 12-B) engraved close to this and dated in a similar way belongs to Māṇijaṭṭaiyaṇ alias Varaguna-mahārāja, this may be also assigned to the same king.

(Published in Epigraphia Indica, Vol. XX, pp. 46 ff.)
No. 12-B.
(A.R. No. 121 of 1928-29.)
LĀṆṆUDI, LĀṆṆUDI TALUK, TRICHY DISTRICT.
ON THE NORTH WALL OF THE SAPTAMUNHYAṆA TEMPLE.

This record of MAṇḍāḍaikaiyan alias Pāṇḍayakulaśaṭi Varaṇaga Mahārāja registers the gift of 120 kašu by the king for burning a perpetual lamp in the temple of Mahāśeṭa at Tiruttavatturai in Idaivaṟṟu-nādu. The king is stated to have transmitted the gift through a certain Anḍanāṭṭu-Velṣaṇ and the money was received by the assembly of Iḷamperunakayirukka in Idaivaṟṟu-nādu who agreed to supply one mālu of rice for burning the lamp.

The inscription is dated in the year 4 + 9 of the king's reign and the details of date, viz., Dhanu, Sadaiyam (Śatabhāṣa), and Tuesday have been equated with 824 A.D. November 29, and the king is identified with Varaṇaga I.

(Published in Epigraphia Indica, Vol. XX, pp. 48 ff.)

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]

No. 13.
(A.R. No. 106 of 1908.)
AMBĀSAMUDRĀM, AMBĀSAMUDRĀM TALUK, TRICHY DISTRICT.
ON A SLAB BUILT INTO THE FLOOR OF THE ERICCHĀṆAṆYĀṆA TEMPLE. (THE SLAB IS NOW IN THE MADRAS MUSEUM.)

This record dated in the 4 + 12th year of the reign of Varaṇaga-Mahārāja registers the gift of 290 kašu to the sahā of Iḷaṅgośkkudā in Mulī-nādu for worship and offerings to the God Bhaṭṭāra in the Śrīkiyil of TruppottuṆāṟi. The gift was made when Varaṇaga was stationed at Araśār on the bank of the PeṇṆai river in Toṇḍai-nādu.

Text.

(Published in Epigraphia Indica, Vol. IX, p. 84.)

3. [Text in Tamil]
4. [Text in Tamil]

1 [See Ep. Ind., Vol. XXVIII, p. 29 where the king is identified with Varaṇaga II and the details are equated with 875 A.D. December 6—Ed.].
2 Read 9
3 Read 9
4 Read 9
5 Read 9

S.I.1.—3
No. 14.

(A.B. No. 186 of 1923)

TIRUCHIRAPPALLI, PATTUKKOTTAI TALUK, TANJORE DISTRICT.

ON THE DOOR-JAMB OF THE ABHISHEKAMANDAPA OF THE PuraNANAVISEVARA TEMPLE.

This record is very much damaged and only certain portions containing the name of the king Varaguna Mahārāja and the name of the village Tiruchirappalli are preserved. The regnal year of the king namely, the 12th, opposite to the 4th, is also legible.
No. 15.

(A.R. No. 137 of 1908.)

TIRUPPATTUR, TIRUPPATTUR TALUK, KAMANATHAPURAM DISTRICT.

ON A SLAB IN THE PRĀKĪRA OF THE TIRUTTIṢVĀRA TEMPLE.

This record belongs to the reign of the Pāṇḍya king Varagaṇa-Mahārāja and is dated in the 4th year and 4635th day of his reign. The pulfi is marked in many consonants which fact proves its early date.

The Sanskrit verse at the beginning states that a certain Kādambaṉṉṉ donated 15 kāṣa and that from its interest a lamp was to be maintained in the temple of Śiva of Nūtanāgrama.

The Tamil portion records that Maṟavaṉ Anukkapparaiṉṉ āḷḷar Kādambaṉṉvēḷaṉ of Perumāṭṭur in Mutūṟu-kūṟṟam made a gift of 15 pūrṇāthēs and a lamp stand for burning a perpetual lamp in the temple and another similar amount for the supply of garlands to the deity. Tiruppatṭur (Nūtanāgrama) is said to be a brahmaśāla in Koḷuvūr-kūṟṟam.

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

1 Pulfi is marked in many cases.
2 The stone is damaged at this place.
No. 16.
(A.R. No. 138 of 1908.)

TIRUPPATTUR, TIRUPPATTUR TALUK, Ramanathapuram District.

ON A SLAB LYING IN THE ANGALAMAN temple.

This record also comes from Tirupputtur and is dated in some year, which was probably [4]; and 498th day of king Maṭrajadaśayya's reign. It registers that Manōmayan-Maraṇa, the kāvadi of Pavenbaikalkaḷatirukkai, presented 150 sheep for the maintenance of a perpetual lamp to the god Jalaśayanottu-Bhaṭṭarār at Tirupputtur, a brahmāḷaḷa in Koluvūr-Kūrṇ. This image must have been one of Vishnu in his recumbent form, but no traces of it are seen now. The term Kāvadi signifies a 'revenue officer' and is found applied to even petty officials in the Chola country at this period. As in No. 9 above, the corporate body called the 'Ayirattelunṭṟuvar' were to be in charge of this charity also.

Text.

No. 16-A.
(A.R. No. 26 of 1912.)

TIRUCHCHENDUR, TIRUCHCHENDUR TALUK, Tirunelveli District.

ON TWO SLABS SEEN IN THE SUBRAHMANYAŚVĀMIN temple.

This inscription of Varaguna Mahārāja registers the gift by the king, of 1,400 kāśu for meeting the various annual requirements of the temple of Subrahmaṇya-bhaṭṭarār. The money was invested by the king's three officers Truṇṇaikkalitiyan, Sattamperumān and Aḷḷāṟṟumāṭṭukkōn with the administrative bodies of various villages which were required to pay annually interest in grain to the temple at two kola per kāśu per year.

The record is dated in the year 13 opposite to a certain year (lost), of the king's reign. The amount of 1,400 kāśu is stated to have been made over on the 601st day (line 7).

Published in Epigraphia Indica, Vol. XXI, pp. 101 ff.

Text.

First slab, first face.

1. 
2. 
3. 

This digit of which only the latter portion is seen looks like 9 also.

The missing syllables were probably 999 [9]
4. யார் வாழ்த்துக்காட்சிகளுக்கு ஒருவர் ஹெர்மூன் ஹூனிக்கு மேல்
5. ஹூனிக்கு ஹூன் கவலை மையங்களுக்கு பின்னர் ஹூனிக்கு ஹூன்
7. யார் வாழ்த்துக்காட்சிகளுக்கு பின்னர் ஹூனிக்கு பிர் தெரியலோ?
8. ஹூனி ஹரப்ரிய மாடுடை [7] ஹூனிக்கு பின்னர் ஹூனிக்கு ஹூனிக்கு
9. தன் ஹூனிக்கு ஹூனிக்கு ஹூனிக்கு ஹூனிக்கு ஹூனிக்கு ஹூனிக்கு ஹூனிக்கு
10. ஹூனிக்கு ஹூனி ஹூனிக்கு ஹூனிக்கு ஹூனிக்கு ஹூனிக்கு
11. ஹூனிக்கு ஹூனிக்கு ஹூனிக்கு ஹூனிக்கு ஹூனிக்கு ஹூனிக்கு
12. ஹூனி ஹூனிக்கு ஹூனிக்கு ஹூனிக்கு ஹூனிக்கு ஹூனிக்கு[7] பிர.
14. ஹூனிக்கு ஹூனிக்கு ஹூனிக்கு ஹூனிக்கு ஹூனிக்கு
15. ஹூனி ஹூனிக்கு ஹூனிக்கு ஹூனிக்கு ஹூனிக்கு
16. ஹூனி ஹூனிக்கு[7] ஹூனிக்கு
17. ஹூனிக்கு ஹூனிக்கு[7] ஹூனிக்கு
18. ஹூனிக்கு ஹூனிக்கு[7] ஹூனிக்கு
19. ஹூனிக்கு ஹூனிக்கு
20. ஹூனிக்கு
21. ஹூனிக்கு
22. ஹூனிக்கு
23. ஹூனிக்கு
24. ஹூனிக்கு
25. ஹூனிக்கு
26. ஹூனிக்கு
27. ஹூனிக்கு
28. ஹூனிக்கு
29. ஹூனிக்கு
30. ஹூனிக்கு
31. ஹூனிக்கு
32. ஹூனி
33. ஹூனி
34. ஹூனிக்கு
35. ஹூனிக்கு
36. ஹூனி
37. ஹூனி
38. ஹூனி
39. ஹூனி
40. ஹூனி
41. ஹூனிக்கு
42. ஹூனி
43. ஹூனி
44. ஹூனி
45. ஹூனி
46. ஹூனி
47. ஹூனி
48. ஹூனி
49. ஹூனிக்கு
50. ஹூனிக்கு
51. ஹூனிக்கு

S.I.4
14

சூச்சு ஏசை.

53 சோட்டக் - கோண்டார் சோட்டக் முருகன் மூலம் 53 சோட்டக் மூலம் காவைக் குட்டுவாரீ சோட்டக் 54 சோட்டையைக் காண்டு சோட்டையையைக் காண்டு சோட்டையை.

55 சோட்டையைக் காண்டு சோட்டையைக் காண்டு சோட்டையை 56 நேருமுறையை காண்டு நேருமுறையை 57 நேருமுறையை 57 நேருமுறையை 58 நேருமுறையை 58 நேருமுறையை 59 நேருமுறையை 59 நேருமுறையை 60 சோட்டையைக் காண்டு சோட்டையைக் காண்டு 60 சோட்டையை.

61 நேருமுறையை 61 நேருமுறையை 62 நேருமுறையை 62 நேருமுறையை 63 நேருமுறையை 63 நேருமுறையை 64 நேருமுறையை 64 நேருமுறையை 65 நேருமுறையை 65 நேருமுறையை 66 நேருமுறையை 66 நேருமுறையை 67 நேருமுறையை 67 நேருமுறையை 68 நேருமுறையை 68 நேருமுறையை 69 நேருமுறையை 69 நேருமுறையை 70 நேருமுறையை 70 நேருமுறையை 71 நேருமுறையை 71 நேருமுறையை 72 நேருமுறையை 72 நேருமுறையை 73 நேருமுறையை 73 நேருமுறையை 74 நேருமுறையை 74 நேருமுறையை 75 நேருமுறையை 75 நேருமுறையை 76 நேருமுறையை 76 நேருமுறையை 77 நேருமுறையை 77 நேருமுறையை 78 நேருமுறையை 78 நேருமுறையை 79 நேருமுறையை 79 நேருமுறையை 80 நேருமுrif 80 நேருமுrif 81 நேருமுrif 81 நேருமுrif 82 நேருமுrif 82 நேருமுrif 83 நேருமுrif 83 நேருமுrif 84 நேருமுrif 84 நேருமுrif 85 நேருமுrif 85 நேருமுrif 86 நேருமுrif 86 நேருமுrif 87 நேருமுrif 87 நேருமுrif 88 நேருமுrif 88 நேருமுrif 89 நேருமுrif 89 நேருமுrif 90 நேருமுrif 90 நேருமுrif 91 நேருமுrif 91 நேருமுrif 92 நேருமுrif 92 நேருமுrif 93 நேருமுrif 93 நேருமுrif 94 நேருமுrif 94 நேருமுrif 95 நேருமுrif 95 நேருமுrif
142 குழுக்குட்பு செய்தல்[\textsuperscript{1}] என்று மேற்குத்து செய்தல்
143 குழுக்குட்பு செய்தல்[\textsuperscript{1}] என்று மேற்குத்து செய்தல்
144 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்[\textsuperscript{1}]
145 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்[\textsuperscript{1}]
146 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்
147 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்[\textsuperscript{1}]
148 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்[\textsuperscript{1}]
149 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்[\textsuperscript{1}]
150 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்[\textsuperscript{1}]
151 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்[\textsuperscript{1}]
152 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்[\textsuperscript{1}]
153 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்

Second slab; Second face.

154 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்
155 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்
156 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்
157 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்
158 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்
159 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்
160 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்
161 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்
162 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்
163 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்
164 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்
165 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்
166 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்
167 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்
168 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்
169 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்
170 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்
171 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்
172 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்
173 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்
174 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்
175 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்
176 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்
177 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்
178 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்
179 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்
180 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்
181 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்
182 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்
183 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்
184 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்
185 குழுக்குட்பு[\textsuperscript{1}] என்று மேற்குத்து செய்தல்

\textsuperscript{1} Space left unengraved in this line and below. The gap may be filled as follows: ---
No. 17.

(A. R. No. 10 of 1927).

VIJAYANARAYANAM, NANGUNERI TALUK, TIRUNELVELI DISTRICT.

ON THE SOUTH WALL OF THE MANONMAYAVARA TEMPLE.

The subjoined inscription is dated in the 2nd year of Māraṇāṇasaṁyāp and registers that Paṇḍavaṇam-Pallavarayaṇam alīne Vēḷ-Sendil of Koryampuḷapaṇḍi in Mudakadųnaṇa purchased some lands from the sabha of Vijayanarayana-chaṭṭurvyāḷam, a brahmadaṇḍa in Nāḻḷāṟṟuppuṟkku and gave them to the temples of Bārhaeva-Perumāṇaḻigal1 and Mapamayskbhuṉaṟṟu-Perumāṇaḻigal. The names of another god Taṅkāriperumāṇaḻigal and of a channel Paramochehuvāra-vaṟṟkkāl are mentioned while describing the boundaries of the land in question.

Text:

1. The reference to a temple of Bārhaeva-Perumāṇaḻigal is noteworthy.
2. The text is fragmented and difficult to fully transcribe.

\[\text{X 06}\]
This Vaṭṭeḻuttu record is dated in the 2nd year of the reign of MāruṟuJaṭaiyaṉ and registers a gift of cows made by Sāttanāmmai, for burning a lamp in the temple of Brahmapuristāva at Tirunelveli, on behalf of Sāttan-Dēyam, a dēvānāyigai of Tirunelveli in Kōl-Vēmbaraṇḍu. Rāṭti-Jāṭavēṭai, a veṭṭikkuḻi agreed to burn the lamp and Māṇanaiṭai-Mādevai, another veṭṭikkuḻi stood security (gāppai) for the former.

It is possible that the temple was originally one of Siva called Brahmapuristāva. A record of Rājaṟaḻa I dated in the 12th year of his reign also refers to the god by this name only (No. 84 of 1227); and it is only in a record of Jatāvarman Kulasekhaṇa (No. 83 of 1227) that the Narasimha-Perumāḷ is referred to as Viḻkrama-Paṇḍiya-vippagar-Aḻvār.

Text.

1 veṭṭikkuḻ[1] veṭṭikkuḻi
2 gāppai veṭṭikkuḻi
3 gāppai veṭṭikkuḻi
4 gāppai veṭṭikkuḻi
5 gāppai veṭṭikkuḻi
6 gāppai veṭṭikkuḻi
7 gāppai veṭṭikkuḻi
8 gāppai veṭṭikkuḻi
9 gāppai veṭṭikkuḻi

1 Read veṭṭikkuḻi
No. 19.

(A.R. No. 128 of 1905).

TIRUKKURUNGUDI, NANGUNERI TALUK, TIRUNELVELI DISTRICT.

ON A STONE BELONGING TO THE NAMBI TEMPLE (NOW IN THE MADRAS MUSEUM).

This Vaṭṭeluttu inscription of Mārgaṭṭajālayaṅ is dated in the 4th year and registers a sale by the mahāśāhāyān of Vaiṅkupṭha-valanādu in Nāṭṭagroupākkk to Pañchavaṅ Brahmadhīrjāṇ anai Sundaṅ-Sattān of Nellittolu in Malai-nādu, who made it over to the temple of god Emberumāṉ, who was pleased to be stationed at Tirukkuriṅguṇḍi, for providing offerings, etc., therein. This record may, for palaeographical considerations be assigned to Varāṇa-Mahārāja I.

There is a shrine of the god Sāstā in the Vishnu temple at this place. This is peculiar, and its existence has to be accounted for by the vicinity of Tirukkurungudi to Travancore, where worship of Sāstā is popular. Sundaṅ-Sattān of Malai-nādu was evidently a Malayāḷa brahmana and he appears to have been a person of some note, as indicated by the title Pañchavaṅ-Brahmadhīrjāṇ borne by him, apparently as a Pāṇḍya official.

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. 29. 30. 31. 32. [Text continues on the next page.]

1. Read սբուծաբդէ եւ երկինք
No. 20.

(A.R. No. 21 of 1930-31.)

TRIUKKÖDİKÄVAL, KUMBAKONAM TALUK, TANJORE DISTRICT.

ON THE WEST WALL OF THE TRIUKKÖDİKÄVARA TEMPLE.

This record is stated to be a copy of an earlier inscription dated in the 4th year of the reign of Mägañjäyajajyä and relates to the gift of 18 kâlañju for burning a lamp in the temple of Tirukködikâ-Mahädeva, by Araiyän-Kalivan of Pañâyöör in Peräyör-nädu. The money was left in the custody of the sâbbha of Nâranakka-chaturvädòmanâgamam.

The original stray stones on which the record had been engraved having become useless, it is said that they were replaced and the old record re-engraved on the new stones.

Text.

1 The record is damaged here.
2 The letters are damaged after this.
3 Read ṣōvāgenāṁ.
The record stated to be a copy of another inscription made during some repairs in the temple states that Varaguna Maharijar endowed 180 kalasam of gold for burning from the interest thereon three perpetual lamps before the images of Sri Sarasvati and Ganapati in the temple at Tirukkoolika alias Kaappamaagalai. The existence of an auxiliary shrine for the goddess Sarasvati at this early period is of interest. The regnal year in this inscription appears to be some numeral, of which the first digit is 1, but there appears to be some mistake in the copy.

No. 23.

(A.R. No. 705 of 1905.)

AYVAMPALAYAM, PALANI TALUK, MADURAI DISTRICT.

ABOVE THE NATURAL CAVE ON THE HILL CALLED AVARMALAI.

This Vaṭṭeluttu record which couples the 8th regnal year of king Varaguna with Śaka 792 and the Anaimalai inscription of Jaṭila-Parântaka which is dated in the Kali era form the two important landmarks in early Pâñjya chronology. The present epigraph yields A.D. 802-3 as the date of accession of Varaguna. It registers a gift of 505 kōnam of gold by Sântivirakkuravar of Kâlam, the disciple of Gunâvatarkuravadviga for offerings to the images of Pârśva-Bhaṭaṭa, i.e., Pârśvanâtha and of the attendant yâkshas which he had renovated and for the feeding of one ascetic.

The images sculptured on the brow of the cavern on this hill, as well as the references in this record indicate that a Jaina colony flourished on this hill in the 9th century A.D. It may be noted that the hill is called Tiruvayirai, which is the name by which it is referred to in early Tamil literature.

1 Read දොටුල්ල
2 Read පාලන
3 Read ගියෝබවසන්නා
4 Read පාලන
5 The inscription is built at the right end.
S.I.T.—6
No. 23.

(A.R. No. 295 of 1918.)

SINGAMPATTI, AMRASAMUDRAM TALUK, TIRUVELVELI DISTRICT.

ON A ROCK IN A FIELD AT MELAI-SINGAMPATTI.

This highly damaged Vaṭṭaṇaṭtu record belongs to the 8th year of the king Mārāṇṭaḷayaṇ, but nothing more than his name can be traced in the above inscription.

Text.

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

No. 24.

(A.R. No. 17 of 1907.)

TIRUVIṢAIṆṆE, KUMBAKONAM TALUK, TANJORE DISTRICT.

ON THE SOUTH WALL OF THE ŚIVAYOGANATHA TEMPLE.

This record is built in at the right end is dated in the year opposite to the [13]th year of the reign of [Vara]gūṇa-mahārāja and appears to refer to some gift, the details of which are not available, to the god TiruviṣaiṆe of Avaṇmāṛyaṇa-chaturvedimāṅgaḷam.

Text.

1. 2.
3. 4.

No. 25.

(A.R. No. 311 of 1904.)

THRUGKARṆṆAṆ, ALANGUDI TALUK, PUDUKKOTTAL STATE (NOW TIRUCHIRAPALLI DISTRICT).

ON THE SOUTH WALL OF THE GOKARṆṆṆAVAṆ TEMPLE.

This record dated in the 17th year of the reign of Mārāṇṭaḷayaṇ registers a gift of gold by Varāgūṇavadiyārāyaṇ alias Nakkan-Seṭṭi of Kalkuvichche in Kavirappāḷ, a village in Valla-māṇu. The record may be assigned to Varāgūṇavarmam, as the name Varāgūṇa-vadiyārāyaṇ is borne by the donor in it. The characters in which this inscription is engraved are somewhat peculiar as their top-strokes have prasental curvus.

1. The record is much weather-worn and obliterated.
2. Paḷā is not marked on consonants.
3. The continuation is lost. Below this is a record of Rāja-śaṇi-avman.
23

No. 26.

(A.R. No. 660 of 1906.)

Râmanâthapuram, Dindigul Taluk, Madurâi District.

On a Rock in the Village.

This Tamil inscription which does not quote the regnal year of the king states that Nâkkan Pûlaṉ who had the other name of Parânâtaka-paalâvijâḷâṉ had accompanied king Mârañjâdâlyân in his campaign (yâdârâ) against Tâñvâ in Sôla-nâdu. This Pûlaṉ had begun the excavation of an irrigation tank in his name, called it Pûlaṉârâ, strengthened the banks with stone revetment and fixed the sluice therefor; but he died before the project could be completed. The work is then stated to have been completed by Pûlaṉ-Nâkkan, evidently his son, with the help of the mason named Vâdugân-Kûrân and his son; and to the two latter a gift of land in the two Kûrâs of Pâli-nâdu was made.

No. 27.

(A.R. No. 69 of 1907.)

Ambâsamudram, Ambâsamudram Taluk, Tirunelveli District.

On a Seat Set Up in Front of the Tirumûlaṉâtha Temple.

This damaged Vâṭṭeluttu record of Mârañjâdâlyân is defaced at the place where the regnal year is cited; but it appears probable that only one year and not a double year has been mentioned. The record may perhaps belong to Vârângavârman. It

* Published in the Inscriptions of the Pudukkottai State, No. 239.
* The record stops here abruptly and may perhaps be considered to have ended here.
registers a gift of money made by Kavadiyar of Ilavepalkkaṭattirukkal for two lamps to be burnt in the temple before the image of god Tiruchchelaitturai-Tirumūla tānattu'[Bhāṭarar and Perumāṇadigal] 'who was pleased to stand at Tiruchchelaitturai' in Ilangoypkkudi in Mulli-nādu.

Text.

No. 38.

(A.R. No. 160 of 1930-31.)

Tiruchchatturai, Tanjore Taluk, Tanjore District.

On the west wall of the Odanavanēsvara temple.

This damaged inscription registers a gift of 300 kāsu by Pāndi-Marājar Varāvamp-Marājar for burning a sacred lamp in the temple of Tiruchchōṅutturai-Mahādeva.

Text.

The record stops here.

Two lines at the beginning are damaged.
No. 29.

(A.R. No. 215 of 1932-33.)

PERUNGLAM, SIVAIKUNTAM TALUK, THIRUNELVELI DISTRICT.

ON THE SOUTH SIDE OF THE ARDHAMANDAPA IN THE THIRUVALLUDIVAKRA TEMPLE.

This damaged record, probably of Māraṇīṣajñalayaḥ, who is apparently the king mentioned in the first line, appears to register a gift of sheep by some one of Eḻūr, whose name is lost, for a lamp in the temple.

Text.

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

13 14 15 16 17 18 19 20 21 22 23

---

No. 30.

(A.R. No. 313 of 1904.)

KUPUMIYAMALAI, KULAMUTHUR TALUK, (PUDUKKOTTAI STATE), THIRUVIRAPPALLI DISTRICT.

ON A PILLAR IN THE MELAKOVIL TEMPLE.

This record of Māraṇīṣajñalayaḥ is dated in the 23rd year of his reign. Owing to the damaged condition of the letters, it is not possible to make out the contents of the record. Tirunilakkunram, the name of the hill and Tirumalaṇṭāṇām, that of the shrine, are traceable, and the record probably refers to a gift for a lamp to this temple.

Text.

1 2 3 4 5 6 7

1 The letters are damaged here.
* Read ēḻūr.
* Published in Inscriptions of the Pudukottai State, No. 249.

S.II.—7
No. 31.

(Kalugumalai, Melur Taluk, Madurai District.

On a slab in the Koākkudi Street.

This record dated in the 23rd year of the reign of Māraṇājāyana from Kalugumalai is of interest as it mentions an expedition of the Pāṇḍya army against Sādaiyaṇa-Karunandana of Malai-nāḍu, in which the fort of Ariviyyur was destroyed. This Sādaiyaṇa-Karunandana is identical with the Ay chieftain whose records are found in the northern part of the Travancore State. He may have originally been a Pāṇḍya vassal as indicated by the surname Sādaiyaṇ and may have subsequently rebelled against the Pāṇḍya, in conjunction perhaps with the Vēṇādu ruler of the period, which action was probably the cause of the expedition referred to in this inscription. Two soldiers of the battalion commanded by the Pāṇḍya subordinate Eṭṭi-Mannān alias Maṅgala-Eṇādi of Perumeechuram, named Vinaiyantoṭu-Sūraṇ of Pāṇḍanjami in Toṇḍai-nāḍu and Sāṭṭapakkaṇ of Pēreyikudi lost their lives in this skirmish, and in commemoration of their services, some land valued at 20 kalāṇju of gold was given apparently by this Eṇādi. This endowment may have been in the nature of an udīruppattī, but it is not clearly specified as such.

No. 32.

(Paḷāmpatam, Abippukkottai Taluk, Ramanathapuram District.

On the wing-stone at the entrance of the Kāḷānāthasvāmin temple.

This Vatteluttu inscription dated in the 26th year of the reign of Māraṇājāyana appears to register a gift of 100 sheep by Sāṭṭaṇ-Gunattāṇ of Kuṇṇuṛ in [Karunakardu-nāḍu for supplying ghee to a deity in the temple of Tirukkattamballi at Kurandhi. From other records it is known that at Kurandhi they flourished in the olden days an important Jaina temple named Tirukkattamballi. This stone may have

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1 On the same Kalugumalai hill, near a cavern a number of images of Jaina gods are sculptured and underneath those panels are engraved Vatteluttu labels. They have been published in S.I., Vol. V, Noa. 300 to 404.

2 The text given in Truv. Arch. Sercies, Vol. I, pp. 3-4 is slightly different.

3 The last two lines are much damaged.
belonged originally to that temple and removed thence and placed in this temple. Kuraṇḍi may be identified with the village of the same name in the Aruppukottai taluk. Kurumur where Srimara-Srivallabha fought one of his battles, was situated in Karunilakkudi-nādu in the same subdivision.

Text.

1. 2. 3. 4. 5. 6. [1]

No. 38.

(A.R. No. 422 of 1914.)

PALLIMADAM, ARUPPUKOTTAI TALUK, RAMANATHAPURAM DISTRICT.

ON THE NORTH BASE OF THE KALANATHASVĀMIN TEMPLE.

This Vāṭṭeluttu record which is dated in the 26th regnal year of an unspecified king may be assigned to Māraṇjaḍaiyaṇ whose inscription dated in the same regnal year is found in this temple. It is damaged and incomplete, but probably enumerates some of the dēvarājīvar of the temple.

Text.

1. 2. [2]

Nos. 34 and 35.

(A.R. Nos. 428-A and 428-B of 1914.)

PALLIMADAM, ARUPPUKOTTAI TALUK, RAMANATHAPURAM DISTRICT.

ON STONES IN THE NORTHERN WALL OF THE MANDAPA IN THE KALANATHASVĀMIN TEMPLE.

These inscriptions are engraved on slabs now found embedded in the north wall of the mandapa in the Siva temple. The slabs appear to have originally belonged to the Jain temple named Tirukkaṭṭāmbalī at Kuraṇḍi nearby, and to have been removed thence along with the wing-stones noted above. They register the usual gifts of sheep for lamps to be burnt in the temple of Tirukkaṭṭāmbalī-Dēvar at Kuraṇḍi in Veṇbu-nādu.

Though the king's name is not specified, these records may be attributed to the time of Māraṇjaḍaiyaṇ.

Text.

A

1. 2. 3. [3]

B

1-2. 3-4. [5]

1 Kuraṇḍi has been alternately identified with a place in the Agastisvaram taluk of the old Travancore State (Trav. Arch. Series, Vol. III, p. 2).
2 A portion containing about five letters is mutilated at this end. Puli is marked in this inscription.
3 No. 32 above.
4 The record stops here.
No. 36.

(A.R. No. 298 of 1916.)

AMBASAMUDRAM, AMBASAMUDRAM TALUK, TIRUNELVELI DISTRICT.

ON THE DOOR-JAMBS OF THE ERIKCHAVUṆAIṆṆ TEMPET.

This inscription in Vaṭṭeḻuttu characters is dated in the 35th year of the reign of a king whose name is not mentioned; but he may be assumed to be identical with the MāṇiṆjādalyaṆ for whom high regnal years have been found. It records the gift of a sheep by a certain PārādalyaṆ SāndarṇāṆ, Pāppār-irukkai in Vīḷa-nādu for a lamp to be burnt in the temple of Tiruppoṭṭudaiyālvar at Ilāṇgōykkudī, a brahmaṇeya in Mulli-nādu.

Text.

1 20.3
2 24.5
3 11.8
4 21.12
5 8.5
6 22.10
7 12.9
8 21.3
9 33.8
10 12.14
11 22.17
12 33.15
13 18.21
14 12.21
15 19.22
16 36.10
17 21.18
18 26.22
19 19.18
20 34.18
21 21.3
22 19.22
23 19.22

No. 37.

(A.R. No. 423 of 1906.)

MĀṆŪR, TIRUNELVELI TALUK, TIRUNELVELI DISTRICT.

ON ONE OF THE PILLARS IN THE AMBALAVAIṆA TEMPLE.

This inscription dated in the 35th year and 469th day of the reign of MāṇiṆjādalyaṆ is of interest as giving the rules and qualifications which governed the admission of members to the assembly of MāṇiṆilaiṅallūr, a brahmaṇeya in Kajakkudī-nādu, and the penalty imposed on those who transgressed these regulations. This is the only stone inscription which gives some insight into the administrative life of a Pāṇḍya village.
(Published in *Epigraphia Indica*, Vol. XXII, p. 5.)

First side.

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]
10. [Text in Tamil]
11. [Text in Tamil]
12. [Text in Tamil]
13. [Text in Tamil]
14. [Text in Tamil]
15. [Text in Tamil]
16. [Text in Tamil]
17. [Text in Tamil]
18. [Text in Tamil]
19. [Text in Tamil]
20. [Text in Tamil]
21. [Text in Tamil]

Second side.

22. [Text in Tamil]
23. [Text in Tamil]
24. [Text in Tamil]
25. [Text in Tamil]
26. [Text in Tamil]
27. [Text in Tamil]
28. [Text in Tamil]
29. [Text in Tamil]
30. [Text in Tamil]
31. [Text in Tamil]

Third side.

32. [Text in Tamil]
33. [Text in Tamil]
34. [Text in Tamil]
35. [Text in Tamil]
36. [Text in Tamil]
37. [Text in Tamil]
38. [Text in Tamil]
39. [Text in Tamil]
40. [Text in Tamil]
41. [Text in Tamil]
42. [Text in Tamil]

**Note:**

This inscription is dated in the 59th year of the reign of an unspecified king and may be attributed to King Nārāyaṇa, whose record (No. 36) dated in the 35th year has been published above.

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(A.R. No. 104 of 1903.)

**AMRASAMUDRAM, AMRASAMUDRAM TALUK, THIRUVELLI DISTRICT.**

**On a slab in the Prakāra of the Eriyirukudiyaṉ Temple.**

This inscription is dated in the 59th year of the reign of an unspecified king and may be attributed to King Nārāyaṇa, whose record (No. 36) dated in the 35th year has been published above.

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*This slab has been removed from the temple and is not treatable in the temple now.*
No. 39.

PApliantam, AruppuKottai Taluk, Ramanathapuram District.

On the stone at the entrance to the Kalanathaśvaru temple.

This inscription is dated in the 6th year opposite to the 35th year of Mārājaś ḍiyāṇ and refers to the gift of sheep to Tirukkattāmbalāḷi at Kuṇḍi in Vavar-ṇādu. The wingstone on which this record is engraved must have been brought from Tirukkattāmbalāḷi and inserted in the temple here at some later date, along with the other stone on which No. 32 above is engraved.

No. 40.

DALAPPATISAMUDRAM, NANGUNERI TALUK, THUNDELVELI DISTRICT.

On a slab lying in a field in the Paḷaḷcherē of the village.

This long inscription in Vaṭṭolutta characters is dated in the 6th year opposite to the 35th year of the reign of king Mārājaś ḍiyāṇ who appears to be identical with the king figuring in No. 37 above from Māṅgūr, dated in the 35th year and 469th day. The record consists of two separate endowments made by a certain Veḷḷa part of Irumbāḷa in Karaikarṇaṇādu. One of them was a gift of 50 sheep to maintain a lamp in the rest-house called Rājakkā tán̄gar pprumbandan erected by him at Purumbāḷaṇji in Nāṭṭaṟṟuppokku while a gift of land and a well were also made for it. The other gift of sheep was for maintaining a lamp in another rest-house named Muṇṇururuvappurumbandan instituted by him in the same village; and a gift of land for the caro-taker who supplied water to this water-shed was also made.

The two rest-houses were apparently erected, one in the name of 'Rājakkār' of Tirukkōṭṭāṟu and the other in the name of the Köyiripillaiyal Muṇṇuṟṟuvuvar whose constitution is not clear. These charities were left under the protection of the Nāyaṉarkār ruling the district.

1 ibid, No. 36 above.
2 ibid. 'Camāt'
This record dated in the 43rd year of the reign of Kāṇṭhājālayaṉ comes from Ėruvāţi. This is the highest regnal year found for Kāṇṭhājālayaṉ for whom records in the 35th and 36th years have been found elsewhere. The rock on which this pigraph is engraved is very much weather-worn and the record is therefore difficult. It appears to register a gift of land by Intramāṭṭu-vēḻiṉ Sātṭan as polluḻ handa to the Palaḷar of Tiruvirunai-Arunāṭam in Naṭṭaruprōkku, and a gift of sheep for a lamp. A Tamil verse at the end of the record, stated to have been composed by the donor himself contains an exhortation to all to offer worship to Aruhan on the hill. The donor Intramāṭṭu-vēḻiṉ has figured in another record from Dalapatiya-mudram dated in the 35+6th regnal year of this king.

Text.

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]
14. [Text]
15. [Text]
16. [Text]
17. [Text]
18. [Text]
19. [Text]
20. [Text]
21. [Text]
22. [Text]
23. [Text]
24. [Text]
25. [Text]
26. [Text]
27. [Text]
No. 42.
(A.R. No. 863 of 1917.)
KAJUGUMALAI, KOILPATTI TALUK, TIRUNELVELI DISTRICT.
ON THE ROCK WITHIN THE AYYANAR TEMPLE ON THE HILL.

This record dated in the 7th year opposite to the 36th year of reign of Māraṇaṟaṟaḷaiyar registers a gift of gold by a brāhmaṇa named Māṇi Sankaranāṟaiyappar, a nagaratir of Tiruchuriyal for burning a lamp during the three services in the shrine of the Devar which he had made. This amount was left in the charge of the Perūr of Tirumcchuram and the charity was left under the protection of the Tirumalaivar and Parduḷaivar who were evidently the military guardians of the temple, the latter owing their name to the Pāṇḍya king Parantaka, the second of that name, to whose time the characters of the present inscription can reasonably be attributed.

Text.

1 2 3 4 5 6 7 8 9 10 11

No. 45.
(A.R. No. 335 of 1929-30.)
ERUKKĂNGUDI, SATTUR TALUK, RAMANATHAPURAM DISTRICT.
ON A ROCK IN A FIELD TO THE SOUTH OF THE TANK IN THE VILLAGE.

This Veṭṭeluttu inscription of the 16th regnal year of Saṇḍiya-Mārāṇa states that Iruppalkkuṇḍi-Kilavan dismantled the old bund of the tank, strengthened it with stone and renovated a specified length of the bund. The tank was called Kilavaneri after the name of the benefactor. A verse at the end of the record is in praise of this Kilavan of Iruppalkkuṇḍi in Irūṭjōja-nāṭu. This chieftain figures in another record dated in the 18th year of the reign of the same king from this same village. (No. 44 below), and in the Tiruchchendir inscription of Varaguṇa-Mārāṇa (No. 16-A above).

Text.

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

* Read "Kalappu" for the sake of metre.

S.I.I.—9
No. 44.
(A.R. No. 334 of 1929-30.)

Erukkaṉṭūṭi, Sattur Taluk Ramanathapuram District.

ON A SLAB ON THE BUND OF THE TANK IN THE VILLAGE.

This long Vaṭṭeluttu inscription in Tamil verse is stated to have been engraved in the 18th year of the reign of the Pandyā king Saṭaiya-Maṇḍañ who has been called also Srivallabhaṇ. It records that this king who had conquered his enemies from Kunṟū to Śīnlamaham bestowed the title of Iruppakkudī-Kilavān on a certain Eṭṭi-Sāṭān and that the latter repaired several tanks in Irufjōla-nāṭu and built temples and ambalams. The tank near which the slab is set is said to be one of the many water reservoirs which benefitted by this chief's philanthropic projects. He dismantled the old earthen bund, and built in its stead a stone-faced new embankment, so that this tank was now called Kilavārī, after his title of 'Kilavan.' These activities of this chieftain have been reviewed in the Annual Report on South Indian Epigraphy for the year 1929-30, part ii, paragraph 2.

Text.

1. Ayykāṇṭi Oṭṭamākkittu eṭṭākkittu o
2. Māṇḍañ Saṭaiya nān karupukkuṭtē nān karupukkuṭtē
3. Saṭaiya nān karupukkuṭtē nān kāṭi Saṭaiya nān karupukkuṭtē
4. Ayykāṇṭi Oṭṭamākkittu eṭṭākkittu nān karupukkuṭtē nān karupukkuṭtē
5. Saṭaiya nān karupukkuṭtē nān karupukkuṭtē nān karupukkuṭtē nān karupukkuṭtē
6. Saṭaiya nān karupukkuṭtē nān karupukkuṭtē nān karupukkuṭtē nān karupukkuṭtē
7. Saṭaiya nān karupukkuṭtē nān karupukkuṭtē nān karupukkuṭtē nān karupukkuṭtē
8. Saṭaiya nān karupukkuṭtē nān karupukkuṭtē nān karupukkuṭtē nān karupukkuṭtē
9. Saṭaiya nān karupukkuṭtē nān karupukkuṭtē nān karupukkuṭtē nān karupukkuṭtē
10. Saṭaiya nān karupukkuṭtē nān karupukkuṭtē nān karupukkuṭtē nān karupukkuṭtē
11. Saṭaiya nān karupukkuṭtē nān karupukkuṭtē nān karupukkuṭtē nān karupukkuṭtē
12. Saṭaiya nān karupukkuṭtē nān karupukkuṭtē nān karupukkuṭtē nān karupukkuṭtē
13. Saṭaiya nān karupukkuṭtē nān karupukkuṭtē nān karupukkuṭtē nān karupukkuṭtē
14. Saṭaiya nān karupukkuṭtē nān karupukkuṭtē nān karupukkuṭtē nān karupukkuṭtē
15. Saṭaiya nān karupukkuṭtē nān karupukkuṭtē nān karupukkuṭtē nān karupukkuṭtē
16. Saṭaiya nān karupukkuṭtē nān karupukkuṭtē nān karupukkuṭtē nān karupukkuṭtē
17. Saṭaiya nān karupukkuṭtē nān karupukkuṭtē nān karupukkuṭtē nān karupukkuṭtē
18. Saṭaiya nān karupukkuṭtē nān karupukkuṭtē nān karupukkuṭtē nān karupukkuṭtē
19. Saṭaiya nān karupukkuṭtē nān karupukkuṭtē nān karupukkuṭtē nān karupukkuṭtē
20. Saṭaiya nān karupukkuṭtē nān karupukkuṭtē nān karupukkuṭtē nān karupukkuṭtē
21. Saṭaiya nān karupukkuṭtē nān karupukkuṭtē nān karupukkuṭtē nān karupukkuṭtē

A syllable appears to be missing before "nān" which may be restored as "nān".
No. 45.

(Rev. No. 368 of 1904.)

SITACHAVASAL, KULATTUR TALUK, (PUDUKKOTTAI STATE), TIRUCHIRAPPALLI DISTRICT.

ON THE ROCK SOUTH OF THE ROCK-CUT JAINA TEMPLE.

This inscription in Tamil verse, which is engraved in early characters with the pulli marked for the basic consonants refers to the Pandyya king Srivalluva (i.e., Srivallabha), who had the title Anuppidikura. On his behalf is certain I lay-Gautama who is described as an abhiraja of Madurai repaired the apana-mandapa of the temple at Annalavil and built the madha-mandapa in front of it. The record being damaged, the details are lost but from the existing portion it is inferred that some gifts of land were also made to the priests of the temple.

Text.

No. 46.

(A.R. No. 425 of 1914.)

PALLIMADAM, ARUPPUKOTTAL TALUK, RAMANATHAPURAM DISTRICT.

ON THE NORTH WALL OF THE KALANATIASVAMIN TEMPLE.

This record of the 2nd year of Sadayya-Maran is slightly damaged in the middle and appears to register a gift of 25 sheep for the maintenance of a lamp in the temple of Sadarapadhyya-Ishvara-Dihar at Tiruchchurial, a devadana in Paruttikkuli-nadu,
by a carpenter of Kalisalmaṅgalam, a brahmadeva in Alarṇu-ṉādu. Vanaṉavamadevī (maṅgalam) a brahmadeva in Venbu-ṉādu is also mentioned. This record may be assigned to the reign of Raṭaśimha, who was a contemporary of the Chō’a king Parāntaka I and who was defeated by him as stated in the Udayendiram plates.¹

Text.

1 முரை பூத்தானுக்கு பெருமை மறைத்தது பைமுத்தியியே 2 என்று மையாளியின் பெருமையாளர்களின் கொரி என்று வைக்கும் வருகையும் 3 தைக்கும் மலர் கயந்து செய்து வைக்கின்றது 4 நெடுங்கும் அளவிய செய்து வைக்கின்றது என்று வைக்கும் வருகையும் 5 தைக்கும் மலர் கயந்து செய்து வைக்கின்றது என்று வைக்கும் வருகையும் 6 கயந்து மலர் கயந்து செய்து வைக்கின்றது என்று வைக்கும் வருகையும் 7 தைக்கும் மலர் கயந்து செய்து வைக்கின்றது என்று வைக்கும் வருகையும்

No. 47.

(A.R. No. 216 of 1932–33.)

PERUṆṆULAM, SRIVAIKUN TAM TALUK, TIRUNELVELI DISTRICT.


This damaged record of the 2nd year of Saḍayya-Maṭhaṇ refers to a gift of a perpetual lamp by the son-in-law of Tayaṅjatran, a Vellāḷa of Pallāḷ-Perumbūḻingāvu in TaṅkaṆalamaṅgalam, a village in Kuḍa-ṉādu to the god TiruvaṆudiṆvaraṭṭu-Āḻvār at Perumgulam in TiruvaṆudhi-vaḷaṆādu.

Text.

1 முரை பூத்தானுக்கு பெருமை மறைத்தது 2 என்று மையாளியின் பெருமையாளர்களின் கொரி என்று வைக்கும் வருகையும் 3 என்று மையாளியின் பெருமையாளர்களின் கொரி என்று வைக்கும் வருகையும் 4 என்று மையாளியின் பெருமையாளர்களின் கொரி என்று வைக்கும் வருகையும் 5 என்று மையாளியின் பெருமையாளர்களின் கொரி என்று வைக்கும் வருகையும் 6 என்று மையாளியின் பெருமையாளர்களின் கொரி என்று வைக்கும் வருகையும் 7 என்று மையாளியின் பெருமையாளர்களின் கொரி என்று வைக்கும் வருகையும் 8 என்று மையாளியின் பெருமையாளர்களின் கொரி என்று வைக்கும் வருகையும் 9 என்று மையாளியின் பெருமையாளர்களின் கொரி என்று வைக்கும் வருகையும் 10 என்று மையாளியின் பெருமையாளர்களின் கொரி என்று வைக்கும் வருகையும் 11 என்று மையாளியின் பெருமையாளர்களின் கொரி என்று வைக்கும் வருகையும் 12 என்று மையாளியின் பெருமையாளர்களின் கொரியாளர்கள் என்று வைக்கும் வருகையும் 13 என்று மையாளியின் பெருமையாளர்களின் கொரியாளர்களை என்று வைக்கும் வருகையும் 14 என்று மையாளியின் பெருமையாளர்களின் கொரியாளர்களை என்று வைக்கும் வருகையும் 15 என்று மையாளியின் பெருமையாளர்களின் கொரியாளர்களை என்று வைக்கும் வருகையும் 16 என்று மையாளியின் பெருமையாளர்களின் கொரியாளர்களை என்று வைக்கும் வருகையும் 17 என்று மையாளியின் பெருமையாளர்களின் கொரியாளர்களை என்று வைக்கும் வருகையும் 18 என்று மையாளியின் பெருமையாளர்களின் கொரியாளர்களை என்று வைக்கும் வருகையும் 19 என்று மையாளியின் பெருமையாளர்களின் கொரியாளர்களை என்று வைக்கும் வருகையும் 20 என்று மையாளியின் பெருமையாளர்களின் கொரியாளர்களை என்று வைக்கும் வருகையும்

² The record is damaged here.
No. 48.
(A.R. No. 503 of 1907.)

MADURAI, MADURAI TALUK, MADURAI DISTRICT.

ON TWO SLABS* IN THE MADANAGOPALASVAM TEMPLE.

This Vaṭṭelutu inscription was found engraved on two slabs in the compound of the Madanagopala temple at Madurai. They apparently belonged to a temple of Śiva named Tirutturuttii-Bhaṭāra from where they appear to have been brought to this temple. It is dated in the 2 + 1st year of Śaḍāyiya-Māraṇ and probably belongs to the time of Rājasimha. It registers the usual gift of sheep for a lamp to be maintained in that temple.

Text.

1. सप्तति 'म' सर्वार्द्धमश्यामलिङ्गादि . . .
2. तदार्थ तत्त्वार्द्धश्रमार्द्धा गुणम् . . .
3. तत्त्वार्द्ध तदार्थमश्यामलिङ्गादि . . .
4. वाच्यम तत्त्वार्द्धश्रमार्द्धा गुणम् . .
5. तदार्थम तत्त्वार्द्धश्रमार्द्धा गुणम् . .
6. तदार्थम तत्त्वार्द्धश्रमार्द्धा गुणम् . .
7. तत्त्वार्द्धमश्यामलिङ्गादि भवति . .

No. 49.
(A.R. No. 287 of 1923.)

TIRUKKÖTTYUR, TIRUPPATUR TALUK, RAMANATHAPURAM DISTRICT.

ON A SLAB IN THE STORE-ROOM OF THE SAUMYANARAYANA-PERUMAL TEMPLE.

This Vaṭṭelutu record which is let into the wall of the store-room and is kept bottom up, is dated in the 2 + 1st year of Śaḍāyiya-Māraṇ. The secondary loop is attached to the top of the respective consonants and not to the side. The record which may be assigned to the time of Rājasimha must have belonged to Śiva temple at the village, though it is now found embedded in the wall of the Viṣṇu temple. It registers a gift of a perpetual lamp by a certain Anukki-Sundaravalli of Kaṭṭukudi in Kili-Irapiyamuttam to the god Periya-Srikoṭil-Bhaṭāra of Tirukkōṭtyur.

Above this record is another short one registering a gift of cows and sheep for a lamp by a merchant named Kaṇṭan-Saukaranāraṇaṇ, and belonging to about the same period. The damaged portion consisting of a few Sanskrit verses is not decipherable, and as only a few words are legible here and there, such as Śriḍabhānikālha in line 6, no continuous sense can be made out.

Text.

1. सप्तति 'म' सर्वार्द्धमश्यामलिङ्गादि . . .
2. तदार्थ तत्त्वार्द्धश्रमार्द्धा गुणम् . .
3. वाच्यम तत्त्वार्द्धश्रमार्द्धा गुणम् . .
4. तदार्थम तत्त्वार्द्धश्रमार्द्धा गुणम् . .
5. तत्त्वार्द्धमश्यामलिङ्गादि भवति . .
6. तदार्थ तत्त्वार्द्धश्रमार्द्धा गुणम् . .
7. तदार्थ तत्त्वार्द्धश्रमार्द्धा गुणम् . .
8. तदार्थ तत्त्वार्द्धश्रमार्द्धा गुणम् . .
9. तदार्थ तत्त्वार्द्धश्रमार्द्धा गुणम् . .

* The slabs on which this record was engraved are not traceable now.
* Anukki indicates that the woman was a lady-in-waiting at the royal court.
* After line 9, a figure damaged letters of a Sanskrit portion are seen.

Above this record is engraved the following:

1. சோழன சோழன் முருகன்
2. கோணாமதிப் பெருந்தூண்
3. சோழன் பெருந்தூண்
4. கோணாமதிப் பெருந்தூண்
5. என்று என்று என்று என்று
6. என்று என்று என்று [ேே]
7. என்று என்று என்று [ேே]

No. 50.

(A.R. No. 323 of 1904.)

KUPUMIYAMALAI, KULATTUR TALUK, (PUDUKKOTTAI STATE), TIRUCHIRAPPALLI DISTRICT.

On a Pillar in the Rock-Cut Cave Temple.

This record (same as A.R. No. 238 of 1911), dated in the 2 + i + 1st year of the reign of Sañjayaa-Märâñ registers a gift of gold by Parântaka-Aîjâyâr-nâjâyâni alias Kadambañ-Étti for burning a lamp in the temple of Tirimulâtañattâr-Mahâdevâ at Tirimukkâm, a devadâmana in Kûmâjyû-nâdu. After line 10, there is another inscription which is dated in the 10th year of an unspecified Pâñâya king¹ and registers another gift of gold by two persons of Neppâlî-nâdu to the same temple for the expenses of conducting a festival therein.

Text.

1. [என்று] [ேே] கோணாமதிப்
2. என்று என்று என்று [ேே] முருகன்
3. என்று என்று என்று [ேே]
4. என்று என்று என்று [ேே]
5. என்று என்று [ேே]
6. என்று என்று [ேே]
7. என்று என்று [ேே]
8. என்று என்று [ேே]
9. என்று [ேே] முருகன் பெருந்தூண் [ேே]
10. என்று [ேே]

No. 51.

(A.R. No. 604 of 1926.)

TENÜR, MADURAI TALUK, MADURAI DISTRICT.

On a Pillar lying in a Ruined Site.

This record of the 2 + 6th year of the reign of Sañjayaa-Märâñ registers a gift of 50 sheep by Vēḷān-ārāyana of the village for burning a lamp to god Tirumēḷârâji-Fihâstâra at Peruntejûr in Pāṅאם-kûrum. The pillar must have belonged to the

¹ Those lines read:

A Two fragmentary records are found near this inscription. They read:

B 1. என்று என்று என்று [ேே]
2. என்று என்று [ேே]
3. என்று [ேே]
temple, ruins of which are found in the site. Though Tirumēṟṟali may signify a temple of Vishnu, for Vishnu temples are generally located in the west of the village and are called as such, a neglected linga found in the locality indicates that the original temple may have belonged to god Siva. In some places Siva temples have also been called 'Tirumēṟṟali.'

No. 52.

(A.R. No. 447 of 1907.)

SINNAMANUR, PERIYAKULAM TALUK, MADURAI DISTRICT.

ON THE NORTH WALL OF THE LAKSHMINARAYANA TEMPLE.

This inscription is dated in the 3 + 7th year of Saṇḍaya-Māṇḍapa who is identical with Rajaśimha, and registers a gift of sheep by a certain Nagan-Vikkiramādittaka for a perpetual lamp to the god Tiru...umtēvar of Arikkāraṁallūr, a brahmādeva in Alānādu. As Sinnamanur was known as Arikkāraṁallūr, it may have been founded by the early Pandyas king called Arikkāra. In another record of this king from the same place, the god is called Tirumaṇuvam-Bhātāra, probably because of the location of the temple with reference to the village. 1

No. 53.

(A.R. No. 416 of 1917.)

KUTTALAM, TENKASE TALUK, TIRUNELVIRI DISTRICT.

ON A PILLAR IN THE EAST VERANDAH OF THE KUTTALAMĀTHA TEMPLE.

This Vaṭṭelutta record dated in the 2 + 7th year of the reign of Saṇḍaya-Māṇḍapa is incomplete and stops with the mention of Tirukkuṟṟalam in Tenkāraṇādu. 2

In this temple there are a few more Vaṭṭelutta inscriptions which do not mention the name of any king, but which may belong to this period. They read as below:—

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

1 In this temple there are a few more Vaṭṭelutta inscriptions, which do not mention the name of any king, but which may belong to this period. They read as below:—

No. 453 of 1907.

No. 454 of 1907.
No. 54.

(A.R. No. 441 of 1907.)

SINHAMAṆUR, PERNIYAKULAM TALUK, MADURAI DISTRICT.

ON THE WEST WALL OF THE LAKSHMINDRAṆA TEMPLE.

The stone on which this inscription of the 2 + 8th year of the reign of Saḍalva-Maṇṇ had been originally engraved, has been redressed, and the record has suffered damage. It registers a gift of 10 karaṇṭha by a brahmaṇa named Nakkai Duvedi (Drivëdi) of Aśīccharṇur, a brahmadeva of Anana-Nāḍu (the Anana-Nāḍu of other records), for a perpetual lamp to be burnt in the temple of god Tirunāduvūṟapṭaṟa at Arikasarinullur, a brahmadeva in Alasa-Nāḍu. Arikasarinullur was the ancient name of Sinhamaṇur, and Tirunāduvūṛu-Bhaṭāra, the god of the ‘central’ temple has, as noted above, reference to the location of the temple in the centre of the village.

Text.

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

No. 55.

(A.R. No. 605 of 1923.)

TENṈṈ, MADURAI TALUK, MADURAI DISTRICT.

ON A PILLAR LYING IN A RUINED SITE.

This inscription of the 2 + 8th year of Saḍalva-Maṇṇ records a gift of sheep by a certain Araiṇaṇ Tiruvadagī for a lamp in the temple of Tirumēṟṟaḷi-Bhaṭāra of Perumēṇur in PāṈṈūr-kūṟram.

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.

* The remaining portion is built into the wall. A fragment above this inscription reads thus:—
1. 2. 3.
4.

* On the south wall of the temple is the following damaged VatiṆṟṟutu record:

No. 438 of 1907.

1. 2. 3.

* The record is damaged after this.
No. 56.
(A.R. No. 86 of 1907.)

AMRASAMUDRAM, AMRASAMUDRAM TALUK, TIRUNELVELI DISTRICT.

On the base of a ruined shrine in the Tirumoolanatha Temple.

The subjoined record of the 2 + 9th year of king Sadjaya-Magar relates to the purchase of a block of waste land lying fallow as purpur and perry to the west of the village, from the sabba of Illangykkudi, and to its being made fit for cultivation by the provision of irrigation facilities by Puvan-Paraivan, who is described as one of the ‘Aradypapukkar’, belonging apparently to the king’s bodyguard. The land which was renamed as ‘Paraivan-valakkal’ was endowed to the temple as kidsippuram.

Text.

1. . . . . . . . . . .

2. . . . . . . . . . .

3. . . . . . . . . . .

4. . . . . . . . . . .

5. . . . . . . . . . .

6. . . . . . . . . . .

7. . . . . . . . . . .

No. 57.
(A.R. No. 417 of 1917.)

KUTTALAM, TENKASI TALUK, TIRUNELVELI DISTRICT.

On a pillar in the east verandah of the Kuttalanaatha Temple.

This record, dated in the, 2 + 9th year of Sadjaya-Magar, registers a gift of 3 buffaloes by Ayyankutta, a merchant of Ijavai-In Maqii-naadu, for maintaining half a lamp in the temple of Mahadeva at Tirukkurilam in Tenyvra-naadu. This Ijavai is identical with Ijavai in Sola-naadu, in a campaign against which a Pandyam general had accompanied king Magairjadayin of No. 26 above.

Text.

1. . . . . . . . . . .

2. . . . . . . . . . .

3. . . . . . . . . . .

4. . . . . . . . . . .

5. . . . . . . . . . .

6. . . . . . . . . . .

7. . . . . . . . . . .

8. . . . . . . . . . .

9. . . . . . . . . . .

10. . . . . . . . . . .

11. . . . . . . . . . .

12. . . . . . . . . . .

13. . . . . . . . . . .

14. . . . . . . . . . .

15. . . . . . . . . . .

16. . . . . . . . . . .

No. 58.
(A.R. No. 418 of 1917.)

KUTTALAM, TENKASI TALUK, TIRUNELVELI DISTRICT.

On a pillar in the east verandah in the Kuttalanaatha Temple.

This Vaṭṭeḻuttu record of the 2 + 9th year of Sadjaya-Magar also comes from Kurilam in Tenvora-naadu, and registers a gift of six buffaloes by Vaṇḍai Kaṇap of Naṭṭuṇḍikkaḍi in Tenvora-naadu, for burning a lamp in the temple of Tirukurilam-Mahadeva.

A.I.I.—11

1 Engraved above the line.
No. 59.

(A.R. No. 220 of 1932-33.)

PERUNGULAM, SRIVAIKUNTAM TALUK, TIRUNELVELI DISTRICT.

ON THE NORTH WALL OF THE TIRUVALLUDIŚVARA TEMPLE.

This inscription dated in the 2 + 9th year of Sañaiya-Mārān registers a gift of 60 sheep by Kudiyān Atulagunattan of Nālkūr in Vēḻpu-nādu for burning a lamp to god Jatamakutap-Perumāl of the temple called Tiruvalludivāram at Perungulam in Tiruvalludi-valnādu, on behalf of his mother Suvarān-Āchechi. The aganaṅgaiyūr of the temple agreed to burn the lamp.

Text.

1. குடியான் அதுலகுணன் நால்கூர் வெழ்பு-நாடு ஜாதாமகுதிப்-பேருமால் திருவல்லுதியாரம் பருங்கலம் திருவல்லுதியாராம் பருங்கலம் இருப்பெளியர் என்று அகாண்டியுள்ளார் [1].

No. 60.

(A.R.-No. 227 of 1932-33.)

PERUNGULAM, SRIVAIKUNTAM TALUK, TIRUNELVELI DISTRICT.

ON THE NORTH WALL OF THE TIRUVALLUDIŚVARA TEMPLE.

This Vaṭṭeḻuttu inscription dated in the 2 + 9th year of Sañaiya-Mārān registers a gift of 13 kāşı by a certain Mālkan, for burning a lamp in the temple of Tiruvalludivāram at Perungulam in Tiruvalludi-valnādu, on behalf of his mother Narasāṅgam.

Text.

1. குடியான் அதுலகுணன் நால்கூர் வெழ்பு-நாடு ஜாதாமகுதிப்-பேருமால் திருவல்லுதியாரம் பருங்கலம் திருவல்லுதியாராம் பருங்கலம் இருப்பெளியர் என்று அகாண்டியுள்ளார் [1].

2. குடியான் அதுலகுணன் நால்கூர் வெழ்பு-நாடு ஜாதாமகுதிப்-பேருமால் திருவல்லுதியாரம் பருங்கலம் திருவல்லுதியாராம் பருங்கலம் இருப்பெளியர் என்று அகாண்டியுள்ளார் [1].

3. குடியான் அதுலகுணன் நால்கூர் வெழ்பு-நாடு ஜாதாமகு�ிப்-பேருமால் திருவல்லுதியாரம் பருங்கலம் திருவல்லுதியாராம் பருங்கலம் இருப்பெளியர் என்று அகாண்டியுள்ளார் [1].

4. குடியான் அதுலகுணன் நால்கூர் வெழ்பு-நாடு ஜாதாமகுதிப்-பேருமால் திருவல்லுதியாரம் பருங்கலம் திருவல்லுதியாராம் பருங்கலம் இருப்பெளியர் என்று அகாண்டியுள்ளார் [1].

5. குடியான் அதுலகுணன் நால்கூர் வெழ்பு-நாடு ஜாதாமகுதிப்-பேருமால் திருவல்லுதியாரம் பருங்கலம் திருவல்லுதியாராம் பருங்கலம் இருப்பெளியர் என்று அகாண்டியுள்ளார் [1].

6. குடியான் அதுலகுணன் நால்கூர் வெழ்பு-நாடு ஜாதாமகுதிப்-பேருமால் திருவல்லுதியாரம் பருங்கலம் திருவல்லுதியாராம் பருங்கலம் இருப்பெளியர் என்று அகாண்டியுள்ளார் [1].
No. 61.

(A.R. No. 453 of 1929-30.)

ATTUR, THIRUCHENDUR TALUK, TIRUNELVELI DISTRICT.

ON THE DOOR-JAMB OF THE PERUMAL SHRINE IN THE SOMANATHESVARA TEMPLE.

This record dated in some year (of a single digit) opposite to the 2nd year of reign of Sañayya-Märāṇ is damaged at the end. It appears to relate to a gift of land made by a certain Vikkiranakāmukā-Pallavaraiyaṇ alias Dēvan-Sōlai of Kulattur in Ajaru-nādu, who had purchased some fallow land from the sābha of Sañangavikurichchi, a brahmadēya in Kūḍa-nādu and had endowed it, after making it fit for cultivation, to the temple of Tirunāryaṇa-vinnagar-Dēvar, situated in the north of the village.

Sañangavikurichchi is the name of the village which had been granted to brahmans well-versed in the Sañhaṅgas or the six components of Vedic learning. Kurichchi is the special name for a hilly village.

Text.

No. 62.

(A.R. No. 219 of 1932-33.)

PERUNGULAM, SHIVAIKUNTAM TALUK, TIRUNELVELI DISTRICT.

ON THE NORTH WALL OF THE THIRUVALUDISVARA TEMPLE.

This record dated in the 2+ 10th regnal year of king Sañayya-Märāṇ registers a gift of a śakunṭikā (gong) by the person mentioned in No. 59 above, on behalf of his father Märāṇ-Kudiyāṇ.

Text.

No. 63.

(A.R. No. 299 of 1916.)

AMBASAṀUDRAM, AMBAŚAṀUDRAM TALUK, TIRUNELVELI DISTRICT.

ON THE LEFT DOOR-JAMB OF THE FRIGCHĀṆUDAIYĀR TEMPLE.

This incomplete inscription of Sañayya-Märāṇ is dated in the 2+ 11th year of his reign and stops with the mention of IñāṆūykkudi in Milli-nādu.

* The record is damaged after this.
This Vatikeluttu record dated in 2 + 12th year of Sañalaya-Mañgam registers a gift of 25 cowns by Velan-Padãri, wife of Tepnãvat Anukkappekaivan alias Pañalayam-Mãnikkan of Perambâgañur in Paganâr-kûram, for a lamp to the temple of Perumârirukkôyil-Dévâr of Tirumãnam, a brahmâdeva in Paganâr-kûram. The cowns were left in the charge of two priests of the temple (agãndãgâyivã) named Nãruñã-Mâdëvân and Mûmunðurvañ-Tiruvârã[ra]p. The slab on which the inscription is engraved must have originally belonged to some Siva temple in the vicinity and been removed to the station site later on.

No. 65.
(A. R. No. 476 of 1909.)
EDIRKOÇI, SATTUR TALUK, RAMANATHAPURAM DISTRICT.

This record is dated in the 14th year opposite to the 2nd year of Sañalaya-Mañgam; but as it is damaged and incomplete, its purport cannot be made out. It mentions a kalîčchêvâgan named Mâgam-Bhañçâ and some donation, the nature of which is not clear, to the god Bhañçara of Sumâikkuçi, a hamlet of Kôtïâñkudi in Vêñhâbûkudi-nâdû.
No. 66.

(A.R. No. 440 of 1917.)

KUTTIAKAM, TENKAIL TALUK, TIRUNELVELI DISTRICT.

ON THE EAST WALL OF THE PRĀKĀRAM IN THE KUTTIANATHA TEMPLE.

This fragmentary inscription belongs to the 2 + 15th year of the reign of Saśayā-Māraṇ. It mentions Kurvālam in Tenvāra-nādu and Pāsupatappurumakkai. Owing to the damaged condition of the record, it is not possible to ascertain the functions and constitution of the Pāsupatappurumakkai, who, however, appear to have been managing the affairs of the temple. They may have belonged to the Pāṇḍava sect.

Text.

1. 2. 3.

No. 87.

(A.R. No. 11 of 1927.)

VIJAYANĀRĀYANAṆ, NANGUNERI TALUK, TIRUNELVELI DISTRICT.

ON THE SOUTH WALL OF THE MANOMAYA-LAVARAM TEMPLE.

This record dated in the 2 + 17th year of the reign of Saśayā-Māraṇ is built in at the end and its purport is not therefore clear. It appears to relate to a gift of money made to the god Kāmajī-Perumānādaigal of the Manomaya-Lavaram temple by a certain Tiruvāṅgaṇa Erichchi . . . . . in the name of Pāvaṉavaṉ Tirumālandhikārīgal of Valainjiya-Kurichchi. The Perunāguri-cabhā of the village which met in the temple on a day of the solar eclipse in that year invested this amount in the purchase of land 6 māl in extent. As the month in which the solar eclipse occurred has not been specified, the year cannot be calculated.

Text.

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

* The record stops here.

* The letters are damaged and in some places erased.

S.I.I. 13
No. 68
(A. R. No. 122 of 1905.)

TIRUPPUDAIMURUDUK, AMBASAMUDRAM TALUK, TIRUNELVELI DISTRICT.

ON THE EAST WALL OF THE CHANDESVARA SHRIINE IN THE PUTARJUNESVARA TEMPLE.

Dated in the 2 + 18th year of Sadaiya-Maran, this Vatteluttu record from Tiruppudaimuruduk or Tiruppadumarudil as it was called in the old days, mentions a servant of Vira-Pandya-deva, who was a native of Malayamdevipuram in Pandalamattanada-valanadu and refers to some donation made by him, the details of which are lost. Though this Vira-Pandya is not specifically styled a Pillaiyar, to denote his relationship to the reigning king, it is possible that he was identical with Vira-Pandya, who figures in inscriptions with the title of 'Solanthalankoda'. As this Vira-Pandya's date of accession has been calculated to be about 946 A.D., the Sadaiya-Maran of this record may, as otherwise indicated also, be identical with Rajasimha, the contemporary of Parantaka, and the immediate predecessor of Vira-Pandya.

Text.

1 வாண்டலைய பூச்சுக்கரசு
2 கொண்டாலருக்கு உரியது
3 சந்தானசேரியுடன் புலையார்
4 என்னும் என்னும் என்னுடன்
5 பண்டயனுடன் பண்டயனுடன்
6 என்னுடன் என்னுடன்
7 என்னுடன் என்னுடன்

No. 69
(A. R. No. 722 of 1905.)

UTTAMAPALAYAM, PIRIYAKULAM TALUK, MADURAI DISTRICT.

ABOVE THE IMAGES IN THE KARUPPAANASAVAMIN ROCK.

This Vatteluttu record, dated in the 2 + 18th year of the reign of Sadaiya-Maran, is much damaged and refers to some Tirtheppalli, the Jaina temple, and to Koikai in Kuda-nadu.

Text.

1 வாண்டலைய பூச்சுக்கரசு
2 கொண்டாலருக்கு உரியது
3 சந்தானசேரியுடன் புலையார்
4 என்னும் என்னும் என்னுடன்
5 பண்டயனுடன் பண்டயனுடன்

1 The record is built in after this line by the stone flooring.
2 The end is damaged and built in.
No. 70.

(A.R. No. 569 of 1911.)

KÖVILKULAM, AMBAŞAMUDRAM TALUK, TIRUNELVELI DISTRICT.

ON THE SOUTH WALL OF THE TENṆAIṆAGAR TEMPLE.

This incomplete inscription dated in the 2+18th year of Saṭaiya-Māran refers to the temple of god Vināgar-Dēvar of Tiruppodiyyil and to some donation, the details of which are not preserved in the inscription, made on behalf of a certain Kājan-Seynōkki.

Text.

1 [Text not visible.]

2 [Text not visible.]

3 [Text not visible.]

No. 71.

(A.R. No. 421 of 1906.)

SEVILPÉRĪ, TIRUNELVELI TALUK, TIRUNELVELI DISTRICT.

ON THE SOUTH WALL OF THE ALACAB TEMPLE.

This inscription dated in the 2+19th year of Saṭaiya-Māran registers a gift of 26 sheep for a lamp to be burnt in the temple of Karumānıkkaṭēva of Ten-TirumāliramṆējōla in Kilkflowskūṟam, by Appināṅgai, the wife of Satrubhayakkaraya-MuttararaiyaṆ of Alāṅguṭi, a village in Iruṅžōla-nādu. From the fact that the donatrix is styled an araṇiyār, her husband Satrubhayakkaraya-MuttararaiyaṆ was probably a Pāṇḍya feudatory of some note in this region. Anukkan is mentioned as the title of Appināṅgai’s father. Probably he belonged to the Aṇukkappadai or the king’s bodyguard. This title appears to have been used for such personal service to the king, as in Tenṇuvar-AṇukkapparaiyaṆ in No. 64 above.

Text.

1 [Text not visible.]

2 [Text not visible.]

3 [Text not visible.]

4 [Text not visible.]

No. 72.

(A.R. No. 409 of 1906.)

SEVILPÉRĪ, TIRUNELVELI TALUK, TIRUNELVELI DISTRICT.

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

This record is dated in the 19th year opposite to the 2nd year of Saṭaiya-Māran and registers a gift of 50 sheep made by Kāranbichchetṭu ParpanābhaṆ Tiruven-gadam residing in NandivaṆma-chaturvēdimāṅgālam, a village in Uṇalūṟ-kūṟam on the southern bank (of the Kāvērī) in Sogādu, for a perpetual lamp to be burnt in the temple of god Karumānıkkaṭēva, who was pleased to be manifest at Ten-TirumaḷiramṆējōla, which was the ancient name of this temple. Sevilpērī appears to have got this name to distinguish it from Alagarkōḍil, apparently the Vaṭa-TirumāliramṆējōla in the Madurai district.

* The last line is much damaged.
No. 73.

(A.R. No. 551 of 1911.)

KÖVILKṈAM, AMBASSAMUDRAM TALUK, TRUNELVELI DISTRICT.

ON THE SOUTH WALL OF THE TENṈĀṆAGAR TEMPLE.

This mutilated record of the time of Saḷṇayya-Maṟaṇ is dated in the 2 + 19th year of his reign, and appears to register a gift of a sheen made by a certain Aḍigaṇa, evidently for burning a lamp in the temple of god Tiruppodiyil-Viṇṇagar-Dēvar in Viṇṭaṇkanallur.

Text.

1.  2.  3.

No. 74.

(A.R. No. 228 of 1932-33.)

PERUMṆULAM, SHIVAṆKUNTAM TALUK, TRUNELVELI DISTRICT.

ON THE NORTH WALL OF THE TIRUṆALṆIṆVARA TEMPLE.

This inscription is dated in the 2 + 22nd year of the reign of Saḷṇayya-Maṟaṇ and is the highest regnal year so far found for him. It registers a gift of 2 shares of land to PudanṆudiyar of NāṭṭamṆagalam made by the Sattappuramakka, ogamli-gaiyār, patiyār and panchatbāryaṇa of the temple of TiruṇalṆivāram at PerumṆulam in recognition of the service rendered by him in redeeming the lands in KuraṆgai to the temple, and in having secured the remission of taxes on them.

Text.

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

*The stones containing portions of the inscription are lost.*
No. 75.
(A.R. No. 552 of 1911.)
Kōvilkūlam, Ambasamudram Taluk, Tirunelveli District.
ON THE SOUTH WALL OF THE TENNALAGAR TEMPLE.

This undated record from Kōvilkūlam belongs to the same period, as the donor named Kāḍaṇ and his wife Narṣeynokki figure in No. 70 of the 2 + 19th year of Saḍaiya Māraṇ. A gift of 25 sheep evidently for a lamp to be burnt in the temple is registered in this inscription.

Text.

1 காட்டன் [Kāḍaṇ] நர்ஸ்யேன்வக்கியில் இருந்து கோவில்குளம் கிருஷ்ணாமூர்த்தி தேவார் மகா விழா
2 காட்டன் வருடாயில் தேவார் தொல்லியல் கோவில்குளம் விழா

No. 76.
(A.R. No. 270 of 1928.)
Kōṭṭai-Karuŋgulam, Nanguneri Taluk, Tirunelveli District.
ON THE NORTH WALL OF THE RĀJASIMHĒŚVARA TEMPLE.

This damaged inscription in Vaṭṭeluttu characters belongs to the time of Saḍaiya-Māraṇ and is dated in some year opposite to the 2nd year of his reign. It refers to the stone temple of Rājaiśingēchehuvaram at Karuŋgulam and to the gift of something for a perpetual lamp to be burnt in it. The temple must have been built by Rājaiśimha, after whom the god appears to have been so named.

Text.

1 காட்டை கருங்கூலம் நங்குணரி தாலுக் திருநேலவேலி பகுதி
2 ராஜாஷிங்கேசுவரம் கருங்கூலம் நங்குணரி தாலுக் திருநேலவேலி பகுதி
3 ராஜாசிமஹா தாலுக் திருநேலவேலி பகுதி

No. 77.
(A.R. No. 301 of 1916.)
Ambasamudram, Ambasamudram Taluk, Tirunelveli District.
ON THE SOUTH WALL OF THE ERIKCHAVIṆAIYAR TEMPLE.

This incomplete inscription of Saḍaiya-Māraṇ, the date of which is lost, refers to a certain Māṇabharanen-Podiṭil-Velahan, whose wife may have provided perhaps for the burning of a lamp in the temple of Tirupottudaiya-Bhattachārī at Ilāṅgykkuḍī. From the mention of Māṇabharanen as the surname of the person, it may be inferred that it was probably a bīruda of the king Saḍaiya-Māraṇ himself.—It does not occur, however, in his copper plate grant from Śiṇḍamaṇḍur.

Text.

1 காட்டை இருக்கிய மாணப்பராணேசுவரம் கோவில்குளம் கிருஷ்ணாமூர்த்தி தேவார்
2 காட்டை இருக்கிய மாணப்பராணேசுவரம் கோவில்குளம் கிருஷ்ணாமூர்த்தி தேவார்
3 காட்டை இருக்கிய மாணப்பராணேசுவரம் கோவில்குளம் கிருஷ்ணாமூர்த்தி தேவார்

1 The record is much damaged.
3 The missing syllables are probably சைவார சைவார.
4 The missing syllables are probably சைவார சைவார.
5 The missing syllables are probably சைவார சைவார.
6 The record is incomplete.
7 S. 1. 1—13.
No. 78.
(A.R. No. 440 of 1907.)

SINNAMAṆṔR, PERIVAKULAM TALUK, MADURAI DISTRICT.

ON THE WEST WALL OF THE LAKSHMIMARĀṆṆA-PERUMĀṆ TEMPLE.

This Tamil inscription is dated in the 46th year of a Ṣadāiyā-Māraṇ, whose identity with the other king of the same name is not clear, in the absence of similar records bearing such high regnal years. It differs from the usual run of inscriptions of this period in its registering an order (kaichcham) of the subhā of Arikāśarinalār, a brahmādēya in Ala-nāḍu, regulating the supply of water from the channel called Śrīkanṭha-vāykkāl, apparently to temple lands.

Text.

1. [Text]

2. [Text]

3. [Text]

4. [Text]

No. 79.
(A.R. No. 420 of 1914.)

ALIMĀṆĀM, ABUPUṆKOTTAI TALUK, RAMANATHAPURAM DISTRICT.

ON THE SOUTH RASE OF THE KĀLANĀTHAVĀMĪN TEMPLE.

This record is dated in the 3rd year opposite to the 4th year of the reign of Vira-Pāṇḍya 'who took the head of The Chōla' and registers a gift of sheep by Sojāntaka Pallavaraiṇaṇ alias Māraṇ-Āchchan of Pōliyūr in Pōliyūr-nāḍu for burning a lamp in the temple of god Sundara-paṇḍya-Iṣvarajj-Bhatāra at Tiruchchūliyāl a dēvadāna in Paruttik-kuḍi-nāḍu. Sundara-Paṇḍya Isvaram must have been named after a king or prince of that name. The village is called Pallimāḍai or probably Pallipāḍai, in which latter case, the shrine may have been built in memory of a Sundara-Paṇḍya.

A certain chieftain of Pōliyūr called Māraṇ-Āchchan alias TeṆṆavaṆ-Pallavaraiṇaṇ figures in a record dated d + 1st year, 583rd day of a MāraṆaṇdaiyan from Tiruppuṭtūr, and he was probably an earlier member of the family to which the Māraṇ-Āchchan of this inscription belonged. Here he bears the title of Chōlāntaka-Pallavaraiṇaṇ from the birūda of the king Vira-Paṇḍya namely Chōlāntaka, i.e., 'god of death to the Chōla' which is equivalent to 'Sōlanṭalaiḳonḍa' which is found in all his records. From this fact it is clear that a Chōla king had actually been killed by Vira-Paṇḍya. From a record of this king from Ambāsamudram it has been possible to fix his initial date as A.D. 946.

Text.

1. [Text]

2. [Text]

3. [Text]

4. [Text]

* No. 5 above.
No. 80.

(A.R. No. 421 of 1914.)

PALLAMADAM, AURUPPOTTAL TALUK, RAMANATHAPURAM DISTRICT.

ON THE SOUTH BASE OF THE KALANATHASVARMIN TEMPLE.

This inscription is dated in the 4th year opposite to the 4th year of the same king's reign. It registers a gift of sheep by Arulalai, the headman of a village in Veppu-nâdû, for burning a lamp in the temple of god Sundara-Pàndya-Iśvarattu-Dèvar at Tiruchchuliyal, for the merit of his son Kaṅgang-Dèvan.

Text.


No. 81.

(A.R. No. 87 of 1907.)

AMBASAMUDRAM, AMBASAMUDRAM TALUK, TIRUNELVELI DISTRICT.

ON THE BASE OF A RUINED SHRINE IN THE TIRUMULANATHA TEMPLE.

This record dated in the 4th year opposite to the 4th year of the king, records the gift of land in Kilur-kunjukaliam by a twinakuladey of Nàlbur in Veppu-nàdû, for providing for the expenses of feeding some brâhmanas, who chanted some portions of the Védas in the presence of god Tiruchchillalittugal-nâparâna-Emberumânan of Hangykkudi, a brahmadeya of Müli-nàdû. A shrine or hall called Srikarasa-tiruchchítirakàtanam is also referred to in this record. The astronomical details of the day, namely, Dhanus month and Svati-nâkshatra are of no use in determining the date of the record.
Pallimadam, Arupukottai Taluk, Ramanathapuram District.

ON THE SOUTH WALL OF THE KāLANĀTHASVĀMIN TEMPLE.

This record dated in the 5th year opposite to the 4th year of the king's reign relates to the assignment of the sheep belonging to the temple to several shepherds, for the supply of ghee for burning lamps therein.

Text:

No. 82.

(A. R. No. 424 of 1914.)

Pallimadam, Arupukottai Taluk, Ramanathapuram District.

ON THE BASE OF THE WEST WALL OF THE KĀLANĀTHASVĀMIN TEMPLE.

This record of Vira-Pāṇḍiya is dated in the 5th year opposite to the 4th year of his reign and is damaged and incomplete. It appears to enumerate the devaraliyār who were connected with the temple of Sundara-Pāṇḍya-Ivaram at Pallipadai in Tiruchchuliyaal, a dēvādāna in Paruttikkudi-nādu.

1 A section below the tier on which this record is engraved reads as follows and is probably connected with this record:

1 2 3 4 5 6 7 8 9 10
The inscription is dated in the 5th year opposite to the 4th year of the king's reign. It states that the affairs of the stone temple named Srikanthesvaram erected by Tennavan Kanadant Sattan for the god Bhatara at Tirumattur, were examined by this officer, and that the wet and dry lands belonging to the temple priests (agandigaiydr) drummers, etc., situated in Birundaiyur, were also properly checked and regulated.

The fact that the old devedaha lands were checked in the time of Vira-Pandyya indicates that the temple had existed from earlier times, probably as a brick structure, and that it was now rebuilt of stone by this chieftain, with the new name of Srikanthesvaram, after his own name of Kanadan, and the flower-garden called 'Sollantakan', was endowed in the name of the king himself. This chieftain is called Tennavan-Tamilavel in another record.¹

No. 85 which is fragmentary, probably belonging to the same record, is engraved on several slabs in the same wall and relates to the apportionment of the taxes to be levied from the lands in Tirumattur belonging to the temple, among the agandigaiydr, uruchirar and others.

¹ The record is incomplete and is damaged.
² No. 87 below.
S. I. 1.—14
No. 85.

Other fragmentary portions belonging to this record are:

(A.R. No. 627 of 1926.)

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

No. 88.

(A.B. No. 624 of 1926.)

KILMATTU, MADURAI TALUK, MADURAI DISTRICT.

ON THE WEST WALL OF THE MANIKANTHESVARA TEMPLE.

This record of Vira-Pandyva is dated in the 5th year opposite to the 5th year instead of being dated opposite to the 4th year, as in the earlier records. The stones of this record are disarranged, and some portion of the document is lost. It mentions that some lands in the village called Parantakanallur alias Vamadevamangalam.
was situated in the subdivision Madakkuakarai and which belonged to the temple were examined by some officer apparently the one figuring in another record in the same temple, and the paddy derivable from them were fixed for the requirements of worship and offerings to the god Bhajara at Tiruvaimuttur.

Text.

Further fragmentary portions belonging to this record are:

A

1. in the temple Madakkuakarai, there were examined by some officer apparently the one figuring in another record in the same temple, and the paddy derivable from them were fixed for the requirements of worship and offerings to the god Bhajara at Tiruvaimuttur.

B

1. No. 84 above.
No. 87.
(A.R. No. 625 of 1926.)
KILMÄTTUR, MADURAI TALUK, MADURAI DISTRICT.

ON THE SOUTH WALL OF THE MANIKANTHESVARA TEMPLE.

The inscription in Tamil poetry is fragmentary; but from the available portion, it can be inferred that it refers to the building of the temple at Tirumāttur by a certain Tamiḻjavēl in about the 8th year of reign of Vira-Pāṇḍya. This record contains an eulogy of this chieftain. There is a reference to some who were well-versed in Sanskrit and Tamil works, such as the Vīdas, the Purāṇas, Pātañjala mudr-purṇa, etc. As the name Teṇnvān is mentioned in another record, that word combined with Tamiḻjavēl seems to give the full title 'Teṇnvān-Tamiḻjavēl' of the chieftain, who erected the Srikantheśvaram temple in stone. This chief figures in a record dated in the 12th year of Vira-Pāṇḍya at Ambāsamudram in the Tirunelveli district.

Text.

1 2
2 3
3 4
4

No. 88.
(A.R. No. 423 of 1911.)
PAḻI MADAM, ABUPUPEKOTTAI TALUK, RAMANATHAPURAM DISTRICT.

ON THE WEST WALL OF THE KĀLANĀTHAVĀMIN TEMPLE.

To the same king Vira-Pāṇḍya belongs this record dated in the 7th year opposite to the 4th year of his reign. It registers a gift of sheep for burning a lamp in the mathā of Vaiṭṭivatīgaḷ attached to the temple of Sundarapāṇḍya-Iśvaram at Paḻi-pāḷi. The existence of a Mahāvīrī mathā at this place is of interest. The Mūvar-kōyi inscription of the Kodumbalūr chieftain Bhūtī-Vikramākṣarin, who was probably a contemporary of this Pāṇḍya king, because he claims to have come into conflict with him, also refers to the fact that that chief favoured the Saiva sect and that one of its teachers was a native of Madurai.

Text.

1 2
2 3
3 4
4

1 No. 101 of 1906 published in Epigraphia Indica, Vol. XXV, p. 34. See No. 95 below.
2 The inscription is fragmentary, the further stones being now missing.
3 No. 128 of 1907, A. R. Ep., Rept for 1908, p. 75.
No. 89.
(A. R. No. 13 of 1927.)

VIJAYANARAYANAM, NANGUNERI TALUK, TIRUNELVELI DISTRICT.
ON THE SOUTH WALL OF THE MANÖMANYISVARA TEMPLE.

This record is dated in the 12th year of the king and refers to a gift of sheep for burning a lamp in the temple; whose name is given, namely, Manömanyisvaram at Vijayanarayanam-chaturvédinangalam. It is not known whose title ‘Manömaya’ was; but it already occurs in the time of Sañjaya-Märjan. It may be remarked that the regnal year which had been cited as some year opposite to the 4th up till the 11th year is now quoted as only one year, as the 12th in this record. This practice was in vogue up till the 15th year, when with that year as constant, the further years are quoted as 15 + 4 and 15 + 5. No. 91 below however cites the year 13+1. The significance of this is not clear.

Text.

No. 90.
(A.R. No. 426 of 1914.)
PALLIMADAM, ATUPPURKTAL TALUK, RAMANATHAPURAM DISTRICT.
ON THE NORTH BASE OF THE KÅLANATHASVÄMIN TEMPLE.

This record dated in the 18th year of the reign of Vira-Pândya registers a gift of 100 sheep by a certain Arangam-Pândi alias Pólÿirirñättn-Mùvëndavelan of Südvùr in Pólÿirir-nádu, for burning a lamp in the temple of Sundara-Pândya-Iśväram at Pallimadat. These sheep were left in charge of several individuals, who had to measure and stimulated quantities of ghee to the temple.

Text.

1. The inscription stops here. Details as to the disposal of the remaining 25 sheep are lost.

S. I. I. 19
No. 91.
(A.R. No. 548 of 1926.)

Srividiputtur, Srividiputtur Taluk, Ramanathapuram District.

On the South Wall of the Manjula in the Perumal Temple.

This record which belongs to Vira-Pandya is dated in the year opposite to the 13th year of his reign, different from the usual method in which the years quoted were opposite to the 4th year. It is stated that the Sabha of Villuputtur, a brahmadesa in Malinnadu, which had met in the temple of Tirukkaralai-Mahadeva, sold some land newly constituted into a hamlet called Agara-dhamma-mangalam, to a certain official named Sathrubhayan-Kam-Muvenavellap alias Veilapp-Paranjioti of Perungalam in Tiruvaludi-valanadu, for instituting some charities in the two temples of Jalasayananathar-Kkidandarulina-Paramasvamin and Tirukkaralai-Mahadevar in the village.

Among the boundaries of the village are mentioned the names of Marapputtur, Irambadu, and Srakantamangalam. Sathrubhayanaka was evidently a title borne by a Pandyya king, possibly Vira-Pandya himself.

The penalty to be imposed on those who obstruct this charity is specified, namely, in the case of an individual, it was 60 poon but if the Sabha itself was at fault, the fine was 500 poon.

Text.

1. மூலமுடி [?] சந்திரநாட்டைச் சென்று சந்திரநாட்டைச் சென்று பிறகு சந்திரநாட்டைச் சென்று விளக்கத்தியால் பிறகு சந்திரநாட்டைச் சென்று விளக்கத்தியால்
2. மூலமுடி சந்திரநாட்டைச் சென்று சந்திரநாட்டைச் சென்று சந்திரநாட்டைச் சென்று பிறகு சந்திரநாட்டைச் சென்று விளக்கத்தியால் பிறகு சந்திரநாட்டைச் சென்று விளக்கத்தியால்
3. மூலமுடி சந்திரநாட்டைச் சென்று சந்திரநாட்டைச் சென்று சந்திரநாட்டைச் சென்று பிறகு சந்திரநாட்டைச் சென்று விளக்கத்தியால் பிறகு சந்திரநாட்டைச் சென்று விளக்கத்தியால்
4. மூலமுடி சந்திரநாட்டைச் சென்று சந்திரநாட்டைச் சென்று சந்திரநாட்டைச் சென்று பிறகு சந்திரநாட்டைச் சென்று விளக்கத்தியால் பிறகு சந்திரநாட்டைச் சென்று விளக்கத்தியால்
5. மூலமுடி சந்திரநாட்டைச் சென்று சந்திரநாட்டைச் சென்று சந்திரநாட்டைச் சென்று பிறகு சந்திரநாட்டைச் சென்று விளக்கத்தியால் பிறகு சந்திரநாட்டைச் சென்று விளக்கத்தியால்
6. மூலமுடி சந்திரநாட்டைச் சென்று சந்திரநாட்டைச் சென்று சந்திரநாட்டைச் சென்று பிறகு சந்திரநாட்டைச் சென்று விளக்கத்தியால் பிறகு சந்திரநாட்டைச் சென்று விளக்கத்தியால்
7. மூலமுடி சந்திரநாட்டைச் சென்று சந்திரநாட்டைச் சென்று சந்திரநாட்டைச் சென்று பிறகு சந்திரநாட்டைச் சென்று விளக்கத்தியால் பிறகு சந்திரநாட்டைச் சென்று விளக்கத்தியால்
8. மூலமுடி சந்திரநாட்டைச் சென்று சந்திரநாட்டைச் சென்று சந்திரநாட்டைச் சென்று பிறகு சந்திரநாட்டைச் சென்று விளக்கத்தியால் பிறகு சந்திரநாட்டைச் சென்று விளக்கத்தியால்
9. மூலமுடிச் சந்திரநாட்டைச் சென்று சந்திரநாட்டைச் சென்று சந்திரநாட்டைச் சென்று பிறகு சந்திரநாட்டைச் சென்று விளக்கத்தியால் பிறகு சந்திரநாட்டைச் சென்று விளக்கத்தியால்
10. மூலமுடி சந்திரநாட்டைச் சென்று சந்திரநாட்டைச் சென்று சந்திரநாட்டைச் சென்று பிறகு சந்திரநாட்டைச் சென்று விளக்கத்தியால் பிறகு சந்திரநாட்டைச் சென்று விளக்கத்தியால்
11. மூலமுடி சந்திரநாட்டைச் சென்று சந்திரநாட்டைச் சென்று சந்திரநாட்டைச் சென்று பிறகு சந்திரநாட்டைச் சென்று விளக்கத்தியால் பிறகு சந்திரநாட்டைச் சென்று விளக்கத்தியால்
12. மூலமுடி சந்திரநாட்டைச் சென்று சந்திரநாட்டைச் சென்று சந்திரநாட்டைச் சென்று பிறகு சந்திரநாட்டைச் சென்று விளக்கத்தியால் பிறகு சந்திரநாட்டைச் சென்று விளக்கத்தியால்
No. 92.

(A.R. No. 233 of 1932-33.)

PERUNGLAM, SRIVAIKUNTAM TALUK, TIRUNELVELI DISTRICT.

ON THE SOUTH WALL OF THE TIRUVALLUDASVARA TEMPLE.

This record, dated in the 15th year of the reign of Vira-Pundya, registers a gift of cows for maintaining a perpetual lamp in the temple of Tiruvalludasvaram in Tiruvaudi-vajanadu, by a private person of the same village. The agent (sirupadum) or the men in charge of the inner precincts of the temple undertook to burn the lamp.

Text.

1 [e] [a] [d] [e] [h] [j] kambalam rajagopalam. rajagopalam mahii [k] [j] kambalam.
2 [e] [a] [d] [e] [h] [j] kambalam rajagopalam. rajagopalam mahii [k] [j] kambalam.
3 [e] [a] [d] [e] [h] [j] kambalam rajagopalam. rajagopalam mahii [k] [j] kambalam.
4 [e] [a] [d] [e] [h] [j] kambalam rajagopalam. rajagopalam mahii [k] [j] kambalam.
5 [e] [a] [d] [e] [h] [j] kambalam rajagopalam. rajagopalam mahii [k] [j] kambalam.
6 [e] [a] [d] [e] [h] [j] kambalam rajagopalam. rajagopalam mahii [k] [j] kambalam.
7 [e] [a] [d] [e] [h] [j] kambalam rajagopalam. rajagopalam mahii [k] [j] kambalam.

No. 93.

(A.R. No. 238 of 1932-33.)

PERUNGLAM, SRIVAIKUNTAM TALUK, TIRUNELVELI DISTRICT.

ON THE SOUTH WALL OF THE TIRUVALLUDASVARA TEMPLE.

This incomplete inscription is dated in the 15th year of Vira-Pundya and relates to the gift of buffaloes by the wife of Pandimartanda-Pallavarayan alias Somananda of Kuruunguri in Manavira-vajanadu, a subdivision of Tiruvaludi-vajanadu, to burn a lamp in the temple of Tiruvalludasvaratru-Alvar at Perun glimps in Tiruvaludi-vajanadu, for the merit of her husband and herself.

The titles Tiruvaludi, Manavira and Pandimartanda are noteworthy. 'Valudi,' though it is a general title of Pundya kings has perhaps special reference to the early Pundya king Palyagasislai Mudukudumi-Perupuladi who is referred to in the Vejikkuvari copper plate grant. 'Manavira' must have been a title assumed by a Pundya king, presumably earlier than Vira-Pundya. Pandimartanda-vajanadu occurs as the name of a district in the time of Rajasimha himself, and as such it must have been probably a title of Rajasimha.

Text.

1 [a] [d] [e] [h] [j] gange[y] yamuna, gange[y] yamuna, gange[y] yamuna, gange[y] yamuna.
2 [a] [d] [e] [h] [j] gange[y] yamuna, gange[y] yamuna, gange[y] yamuna, gange[y] yamuna.
3 [a] [d] [e] [h] [j] gange[y] yamuna, gange[y] yamuna, gange[y] yamuna, gange[y] yamuna.
4 [a] [d] [e] [h] [j] gange[y] yamuna, gange[y] yamuna, gange[y] yamuna, gange[y] yamuna.

---

1 One letter is lost at the beginning of each line from line 2. *It is supposed to have been.
2 dh, sh, th, and gh respectively.
3 A few letters in line 7 are not visible.
4 This restoration is conjectural.
No. 94.
(A.R. No. 474 of 1909.)

EDIRKOTTAI, SATGUR TALUK, RAMANATHAPURAM DISTRICT.

ON A ROCK CLOSE TO THE SūNĀIKANTHESVARA TEMPLE.

This inscription of the 15+4th year of the king relates to a gift of sheep by Āchchana, a resident of the cloth merchants' quarters (aṟurai-vāṇīya-chēkērī) for burning a lamp in the temple of Sūnāikkudī-Bhatāra.

Text.

No. 95.
(A.R. No. 101 of 1905.)

AMRĀSAMUDRAM, AMRĀSAMUDRAM TALUK, TIRUNELVELI DISTRICT.

ON THE SOUTH WALL OF THE ERIKCHĀVUDAIYAR TEMPLE.

This record dated in the 5th year opposite to the 15th year of the king is the latest record found for him. It confirms royal order made in the 12th year of the king, which was carried into effect now. It is important as mentioning the occurrence of a solar eclipse in the month of Mithunam in the 12th year of Vira-Pāṇḍya's reign and helps to fix A.D. 946-47 as the date of his accession. It registers a gift of 10 vēḷi of land by the king for providing worship and offerings to the deities in the temple of Tiruppottudaiya. Mahādeva at Iḻangkākudi, a brahmāḏeya in Multī-nādu. An officer of the king named Chōlantaka-Brahmamārāyar and another named Tamilavēḷaṇ figure in the record.

Text.

(Published in Epigraphia Indica, Vol. XXV, p. 35ff.)

1 Lines 5 to 8 are engraved in smaller characters.
2 The inscription stops here.
3 Read நே-எனே-னே விளக்கம் செய்யறியும்.
No. 98.

(V.R. No. 12 of 1937)

V. JAYANÄRÄ. NAM. NONNEPER. TÅVUK. TIRUNELVÉM. DISTRICT

ON THE SOUTH WALL OF THE MÁNONMAVISVARA TEMPLE.

This damaged record belongs to the reign of Vira Pändya. The record relates to a gift of 8 sheep for a lamp to be burnt apparently in the temple. It is written in a smeared style in Tamil script.

Narayanaparv Devar of Parimarudcar in Salingcémam.
MISCELLANEOUS RECORDS

No. 97.

(A.R. No. 294 of 1916.)

SINGAMPATTI, AMBASAMUDRAM TALUK, THIRUNELVELI DISTRICT.

ON A ROCK IN A FIELD IN MELAI-SINGAMPATTI

This Vatteluttu inscription of eight short lines is engraved in early characters but owing to the damaged condition of the rock, as well as the peculiar nature of the script, its purport cannot be clearly made out. It is not dated in the reign of any Pandyya king known to epigraphy, but appears, however, to refer to the death of some hero probably in one of the frontier skirmishes, which were frequent events in early Pandyya history.

The writing may be attributed to the 7th century A.D. and may be compared with the label inscription of two lines engraved in the rock-cut cave at Pillaiyarpattni, Ramanathapuram district and another label at Aivarmalai, Madurai district.

Text.

No. 98.

(A.R. No. 66 of 1905.)

AŚAIMALAI, MADURAI TALUK, MADURAI DISTRICT.

AT THE ENTRANCE INTO THE MANIDAPA OF THE CAVE NEAR THE NARASINGA-PERUMAL TEMPLE.

This inscription is engraved in Vatteluttu characters of the early 9th century A.D. It states that a certain Nambirāṟṟuṇaiṉa Somaisi Parivrājakar renovated (pudukku something, which refers evidently to the manidapa, where it is found. Though no king’s name is mentioned, the record may be attributed to the early Pandyya times.

Text.
Nos. 99-106.

(A.R. Nos. 67 to 74 of 1905.)

Aavalimalai, Madurai Taluk, Madurai District.

On a rock with sculptures overhanging a natural cave.

The following label inscriptions in Vattejuttu and Tamil characters are engraved below the images of the Jaina gods sculptured in half-relief on the rock near the cavern at Aavalimalai. They are attributable to about the beginning and end of the 9th century A.D., and as they must have been incised in Pandya times only, their texts are reproduced below.

Text.

No. 99.

(A.R. No. 67 of 1905.)

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

No. 100.

(A.R. No. 68 of 1905.)

1  2  3
    1  2  3
    ... . .

No. 101.

(A.R. No. 69 of 1905)

1  2  3
    1  2  3
    ... . .

No. 102.

(A.R. No. 70 of 1905.)

1  2  3  4
    1  2  3  4
    ... . . . .

No. 103.

(A.R. No. 71 of 1905)

1  2  3  4
    1  2  3  4
    ... . . .

Engraved in Tamil characters.
The following Vaṭṭelutta and Tamil labels are engraved near the natural cavern in the hill called the Ayvarmalai which was called "Ayirائمالا" in the inscriptions. This Ayvar was famous in the olden times as a Jaina colony. The God Pārvatīśa sculptured in this place was the recipient of some endowments in the reign of the Pandya king Varagunavarman in A.D. 870. The Vaṭṭelutta labels engraved below the images of several Jaina Tirthaṅkaras sculptured in half relief near this cavern are also attributable to the same period approximately, and they record the fact that the respective images were the gifts of Ajjananda, Indrāsena, Malliṣena, etc. Avvaṇanda-Kurattiyar the disciple of Paṭṭinī-Kurattiyar also had an image sculptured on the rock. An ascetic by the name of Ajjananda is mentioned in the Jīvakachitamanaṇi, the premier Jaina classic of this early period.

No. 115 which is written in a more archaic script is very much damaged.

Text.

No. 107.
(A.R. No. 691 of 1905.)

Below the second image.

No. 108.
(A.R. No. 692 of 1905.)

Below the fourth image.

Engraved in characters of the 9th century A.D.
* Engraved in slightly later characters of the end of the 9th century A.D.
* Engraved in slightly later characters of the end of the 9th century A.D.
No. 109.
(A.R. No. 693 of 1905.)
Below the sixth image.

No. 110.
(A.R. No. 694 of 1905.)
(Below the seventh image)

No. 111.
(A.R. No. 695 of 1905.)
Below the eighth image.

No. 112.
(A.R. No. 696 of 1905.)
Below the ninth image.

No. 113.
(A.R. No. 697 of 1905.)
Below the tenth image.

No. 114.
(A.R. No. 698 of 1905.)
Below the eleventh image.

No. 115.
(A.R. No. 699 of 1905.)
Above the natural cave.

No. 116.
(A.R. No. 700 of 1905.)
Above the natural cave.

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1 No. 109 to 113 and 114 are in Vaṭṭelputtu characters of the 9th century A.D. No. 112 is in Tamil.
2 The characters are more archaic than the other labels. They may be attributed to the 7th century A.D.
3 This is fragmentary; but the same Saka year = 92 and 8th regnal year as in No. 22 above appear to have been mentioned.
S. L. I.—17
No. 117.
(A.R. No. 701 of 1905.)
Above the natural cave.

No. 118.
(A.R. No. 702 of 1905.)
Above the natural cave.

No. 118¹.
(A.R. No. 703 of 1905.)
Above the natural cave.

Nos. 120-128.
(A.R. Nos. 723 to 732 of 1905.)

UttamaPālaiyaM, Periyakulam Taluk, Madurai District.

On the rock called the KaruppanNaśvāmin rock.

The subjoined Vaṭṭeuttu inscriptions are engraved in characters attributable to about the end of the 9th century and the beginning of the 10th century A.D. below the images of the Jaina deities sculptured in low relief on the face of the rock. Some of them are very much worn out while three of them are legible. They record that certain images were cut by Ajjanādi (No. 126) and by Aritṭagēmi-Periyār, the disciple of Ashtopālai Kaṇakavil (No. 122). In No. 128 this hill is called Tirukkuṇagirī and a certain ascetic named Anantav Ra-Ad ga, is stated to have made a gift of money for a yupa to the God Tirukkuṇagirī-Dēvār.

Text.

No. 123.
(A.R. No. 7:3 of 1905.)
Below the first image.

No. 124.
(A.R. No. 721 of 1905.)
Below the second image.

*This is engraved in Tamil characters of about the end of the tenth century.*
No. 122.

(A.R. No. 125 of 1905.)

Below the third image.

The labels numbered as Nos. 123 and 124 are very much damaged.

No. 125.

(A.R. No. 728 of 1905.)

Below the ninth image.

No. 126.

(A.R. No. 729 of 1905.)

Below the tenth image.

No. 127.

(A.R. No. 730 of 1905.)

Below the eleventh image.

No. 128.

(A.R. No. 732 of 1905.)

On a boulder near the Karuppannaswami rock.

Nos. 128-130.

(A.R. Nos. 603 and 604 of 1915.)

FRUVAD, NANGUNERI TAZHIN, TRINELVELI DISTRICT.

On a boulder in the IRAITAPOTTAI ROCK.

The following two labels engraved in Vaṭṭeluttu characters of the early 9th century A.D. are found below the images of Jaina Gods sculptured on the face of the rock overhanging a cavern on the hill. One of them states that the ascetic Ajjanand was responsible for the setting up of the image under which the inscription is engraved, while the other mentions a śrāddha. This Ajjanandi has figured in similar doative labels at Uttampalaiyam and Ayyampalaiyam, two other Jaina colonies in the Madurai district, which were flourishing in this period.

No. 129.

(A.R. No. 603 of 1915.)

Text.

No. 127-128 (A.R. No. 721 of 1905) is very much damaged.
CHOLA-PANDYA VICEROYS

No. 131.

(A.R. No. 213 of 1932-33.)

PERUNGULAM, SRIVAIKUNTAM TALUK, THIRUNELVELI DISTRICT.

ON THE NORTH SIDE OF THE CRitable in the ThiruvaladiSvara TEMPLE.

In the third year of Jalayvarman Sundara-Chola-Pandy a, in which this inscription is dated, a certain Veilaja of Perungulam dadas UttamaSovanallar in Thiruvaludi-valanadu made a gift of sheep for burning a lamp in front of the goddess Durgaiyar in the temple of ThiruvaludiSvara.

Text.

11 [aak*]sala[nt] daya
12 jayamana daya
13 dadas daya
14 kada daya
15 kada daya
16 kada daya
17 kada daya
18 kada daya
19 kada daya
20 kada daya
21 kada daya

No. 132.

(A.R. No. 107 of 1905.)

MAJNAREKOTE, AMBADUMUR TALUK, THIRUNELVELI DISTRICT.

ON THE NORTH WALL OF THE GOPALASWAM TEMPLE.

This record dated in the 4th year of the reign of Jayavarman Sundara-CholaPandy a states that the assembly having met in a hall of the ambu, made some decision about the lands and houses granted to the gardeners, drummers, potters, garland-makers, torch-bearers and devadasiyar of the temple of Sri-RajendraSapana-Vinayagar-Alvar at Rajaraja-Chaturvedimangalam, a Brahminayya in Mulji-nadu, a subdivision of Madigonda-pudu-valanadu, a district of Rajaraja-Pandinadu. The record is incomplete and so the full details of the transaction are not available.

As stated in another inscription, from the same temple, the temple of RajendraSapana-Vinayagar-Alvar was erected by the Chola king Rajasimha in the name of RajendraSapana-Veladivar, the Chola king who was apparently his overlord.

Text.

1. [aak*]sala[nt] daya
2. [aak*]sala[nt] daya

1 Fr. Ind., Vol. XI, p. 294.
No. 133.

(A.R. No. 108 of 1905.)

MANNÆRÎYIL, AMBASAMUDRAM TALUK, THIRUNELVELI DISTRICT.

ON THE NORTH WALL OF THE GÓRÁLSVARMIN TEMPLE.

This fragmentary inscription mentions the 6th year of the reign of a king whose name, which is lost in the missing portion, may be Sundara-Chòla-Pândya. It is noteworthy that a seat in the kūdam or hall of the palace was called Rájendrańáša- tondai-nilipparaiyâng, evidently after the name of the officer, ‘Tirumandira-ôlayakam’ of the same name, who also figures in this record; and that the king was seated on this seat while issuing the order, which in its entirety may have some reference to the gift of the taxes on the lands in a village called Mánâbharañ-çhatuurvédi- aṅgalam, which had been endowed as a dévadâna to the temple of Rájendrańásar- ñagar-Devar. The revenue officers mentioned here figure in other records of this cery.

Text.

1. ....
2. ....
3. ....
4. ....
5. ....
6. ....
7. ..... [n 1]

No. 134.

(A. R. No. 70 of 1907.)

AMBÁSAMUDRAM. AMBASAMUDRAM TALUK, THIRUNELVELI DISTRICT.

ON THE SOUTH WALL OF THE THIRUMÛLÁNÄTHA TEMPLE.

This incomplete epigraph dated in the 6th year of Jañáyarman Sundara-Chòla-nâya relates to some gift, the nature of which is not specified, made by Sûndañ-umbî-Nângâi, for burning a lamp in front of the Tirumûlásthâpattu-Mahâdèva at ruchélahatturai in Rajârâja-çhatuurvédi-aṅgalam, a brahmañâ in Mûli-nâdu, a bdvision of Mûlikoñdashâja-valanâdu, a division of Rajârâja-Pàndînâdu. Sûndañ ugalanâ, a merchant of Kshatriyaôkhâmanipura, is stated to be her guardian ađuqan).
No. 135.
(A.R. No. 416 of 1929-30.)
ATTUR, Tiruchendur Taluk, Tirunelveli District.

On the South Wall of the Central Shrine in the Sōmanātha Temple,

This record is dated in the 6th year of Jayavarman Sundara-Chōlapāṇḍya and registers a gift of two buffaloes by a certain Velaiṣa of Ārur-Sendamaṅgalam, a brahma-deva in Kuḍaṅglu for a lamp in the temple of Sōmanāthadēva. These were left in the charge of two Śivahṛāmaṇas of the temple, who had to supply the ghee necessary for the burning of the lamp.

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No. 136.
(A.R. No. 40 of 1908.)
VIRAŚIKHĀMANI, Sankaranayyarkollu Taluk, Tirunelveli District.

On a Pillar of the Rock-Cut Cave Temple.

This record of the 8th year of this viceroy is very much damaged and appears to relate to some gift of land for maintaining a lamp in the temple of Kayilayattu-Perumāṇaḍīḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷḷⓛ tamil

---

1. Read மறை காலண்டாசிரியான்.
2. The inscription stops here abruptly.
3. The record is damaged in several places.
No. 137.
(A.R. No. 615 of 1916.)

Sērmādevi, Ambrasamudram Taluk, Thirunelveli District.

On the North Wall of the Central Shrine, Ammainātha Temple.

This incomplete record dated in the [10]th year of Jaṭāvarman Sundarā-Chōla-pāṇḍya registers a gift made by the Śivabrahmanas of the temple of Chōlendraśrīhālāsvaramudaiyār at Nigarillisōla-chaturvedīmaugalam in regard to something which was done in the temple of Śriyilayamudaiyār in the same village.

Text.

1. [1] [No visible content.]
2. [No visible content.]
3. [No visible content.]
4. [No visible content.]
5. [No visible content.]
6. [No visible content.]
7. [No visible content.]
8. [No visible content.]
9. [No visible content.]
10. [No visible content.]
11. [No visible content.]
12. [No visible content.]
13. [No visible content.]
14. [No visible content.]

No. 138.
(A.R. No. 618-A of 1916.)

Sērmādevi, Ambrasamudram Taluk, Thirunelveli District.

On the North Wall of the Central Shrine in the Ammainātha Temple.

These two disjointed fragments appear to belong to Jaṭāvarman Sundarā-Chōla-pāṇḍya and refer to separate gifts of money and land made by a few persons for burning a lamp in the temple of Kayilāsamudaiyār (?) at Nambirāṭṭiyār and to the ēṇam festival.

Text.

First fragment.

1. [1] [No visible content.]
2. [No visible content.]
3. [No visible content.]
4. [No visible content.]
5. [No visible content.]
6. [No visible content.]
7. [No visible content.]

Second fragment.

1. [No visible content.]
2. [No visible content.]
3. [No visible content.]
4. [No visible content.]
5. [No visible content.]
6. [No visible content.]
7. [No visible content.]

*The inscription is incomplete, and some stones are missing.*
No. 139.
(A.R. No. 5 of 1927.)

VIJAYANĀRAṆYAM, NANGUNERI TALUK, TIRUNELVELI DISTRICT.

ON THE NORTH AND WEST WALLS OF THE MAṆIṆṆṆźÑVARA TEMPLE.

This inscription is dated in the [10]th year of Jātįvarman Sundara-Chōlapāṇḍya out it is incomplete, and does not contain information as to the nature of the transaction it was intended to record. After this another fragmentary portion dated in the 14th year of a. Pândyadēva. Vijayanāraṇyam le called Jayanigōru ṣoja-chaturvēdimaṅgalam and was a brāhmaṇe in Nāṭṭārippōkkū in Uttamaśoḷa-valanādu.

Text.

Below this is the following line engraved on a slab.

No. 140.
(A.R. No. 76 of 1907.)

AMRĪSAMUDRĀM, AMRĪSAMUDRĀM TALUK, TIRUNELVELI DISTRICT.

ON THE WEST AND SOUTH WALLS OF THE TIRUMŪLĀṆĀTHA TEMPLE.

This record, the date of which is lost in the damaged portion but which may have been within 10, belongs to Jātįvarman Sundara-Chōlapāṇḍya and registers a gift of 16 kośas and a lampstand by Bhuvaṇiperuvaḷi dīva śaṅkaraṇāraṇyappāḷrajaṇ, a Vellāḷa of Rāyaśikhāmaṇi, for maintaining a perpetual lamp in the temple of Mūḷaśthāνattu-Paramēśvara at Tiruchchālaitturaḷ in Rājaraja-chaturvēdimaṅgalam.

Text.

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

* The continuation is built in.
No. 141.
(A.R. No. 115 of 1905.)

Thiruvâlîsvaram, Ambasãmudram Taluk, Thirunellveli District.

On the north wall of the Vâlîsvara temple.

The record dated in the 11th year of Jâtiavarman Sundara-Chôjapândya registers a gift of cows by the mahâvâhana of Rajarâja-chaturvēdimâṅgalam for burning a lamp in the temple of god Thiruvâlîsvaramudâlvâr. Several other similar endowments are also recorded in continuation of this gift.

Text.

1 1 2 3 4 5 6 7 8 9 10

No. 142.
(A.R. No. 439 of 1908.)

Adânur, Koilpatti Taluk, Thirunellveli District.

On the north wall of the central shrine, Adîngesvara temple.

This Vâṭṭeluttu record dated in the 11th year of Jâtiavarman Sundara-Chôjapândya is damaged at the end. It registers a gift of a lamp with stand and fifty sheep by a certain Aĉchan Perral for maintaining a perpetual lamp in the temple of Vâṭṭavarattâlvâr at Adânur alias Udaïyamârttândanallâr in Sûrângudi-nâdu.

Text.

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

In continuation of the above is the following portion belonging to a different record:

1 2 3 4

*This record is incomplete and is much damaged.
No. 143.
(A.R. No. 621 of 1916.)
SARMADÉVI, AMBASAMUDRÁM TALUK, TIRUNELVÉLI DISTRICT.

ON THE WEST WALL OF THE CENTRAL SHRINE IN THE AMMADÁTHA TEMPLE.

This epigraph dated in the 12th year of Sundara-Chólapândyá registers an agreement given by aganālígi-sivabrahmanas of the temples Chójéndrasinha-Íyávaru and Sri-Kayáláyamudaiyár-Sriköyil to burn a lamp in the latter temple in return for the interest on an amount of 30 kāsā, which was required to be contributed by them towards the construction of the tiruchchurumādam in the temple, and which was paid on their behalf in a lump sum by a certain Śrikántha-Dàmódara-bhaktap of Perumadur-[dhar] residing in this village.

Text.

Same as No. 193 of 1895 published in South Indian Inscriptions, Volume V, No. 737.

No. 144.
(A.R. No. 109 of 1905.)
MÁNÑÁRÓYIL, AMBASAMUDRÁM TALUK, TIRUNELVÉLI DISTRICT.

ON THE NORTH WALL OF THE GÓPÁLAVÁMIN TEMPLE.

This inscription dated in the 13th year of Játávarman Sundara-Chólapândyá registers the sale by the subhā of Rájarañjá-chatuvrídámagalām to the temple of Rájéndraśála-vinayar-Parámasvānimgal, which according to other inscriptions is known to be the temple built by the Chéra king Rájasimha in the name of his Chój overlord.


1 Line 17 of the record has to be read as—
17 a Sáramvá sukañjñá kála śilpaḥ Garva dānāya kāya

4 Line [7] of the record has to be read as—
4 a Sáramvá sukañjñá kála śilpaḥ Garva dānāya kāya

சுருக்கம்:

சுருக்கம்:

சுருக்கம்:

சுருக்கம்:

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切尔瑞普瓦雅, 阿巴桑多姆坦塔勒克, 提鲁韦莱利区

在北、西、南三面的支柱的Gopalsvamin寺庙

这颗的铭文是在1996年12月13日由Jatavarman

Sundara Chokapparaga所发布的。铭文详细了土地

在rakayakatupadam到Rajarajasola寺庙

在Rajendra Gopala寺庙的丹莫拉。正如以前

在一些土地登记的记录中，他在西边的

他被安排在宫殿的ajataram

或者空地，用于宫殿Rajendra宫殿，通过

保持的秩序与这个文件。土地出售，即，14

加上100 vara，被分为一个新村庄，叫做Solapandiyamalur，和一个免税

村庄。几个收税的官员被提及在这个记录。

这个铭文与No. 109的1905年，即，No. 141上面。

铭文

1. குறிப்பிட்டு கூறும் பிரிவுப் புத்தை வலுவான விளைவுகள் கோட்பாட்டின் கீழ் நிற்பக்கும் புத்தை வலுவான விளைவுகள் கோட்பாட்டின் கீழ் நிற்பக்கும் புத்தை வலுவான விளையாட்டுகள் கோட்பாட்டின் கீழ் நிற்பக்கும் புத்தை வலுவான விளையாட்டுகள் கோட்பாட்டின் கீழ் நிற்பக்கும் புத்தை வலுவான விளையாட்டுகள் கோட்பாட்டின் கீழ்
3 நகராத்தோயில் கூட்டுச் சட்டமன்றத் தொகுதியில் கூலிகள் அரசியல் மற்றும் கூலியில் வாழ்ந்த பெண்கள் பெண்கள் மற்றும் குழந்தைகளுக்கு கூட்டுச் சட்டமன்றத் தொகுதியில் கூலிகள் அரசியல் மற்றும் கூலியில் வாழ்ந்த பெண்கள் பெண்கள் மற்றும் குழந்தைகளுக்கு கூட்டுச் சட்டமன்றத் தொகுதியில் கூலிகள் அரசியல் மற்றும் கூலியில் வாழ்ந்த பெண்கள் பெண்கள் மற்றும் குழந்தைகளுக்கு கூட்டுச் சட்டமன்றத் தொகுதியில் கூலிகள் அரசியல் மற்றும் கூலியில் வாழ்ந்த பெண்கள் பெண்கள் மற்றும் குழந்தைகளுக்கு கூட்டுச் சட்டமன்றத் தொகுதியில் கூலிகள் அரசியல் மற்றும் கூலியில் வாழ்ந்த பெண்கள் பெண்கள் மற்றும் குழந்தைகளுக்கு கூட்டுச் சட்டமன்றத் தொகுதியில் கூலிகள் அரசியல் மற்றும் கூலியில் வாழ்ந்த பெண்கள் பெண்கள் மற்றும் குழந்தைகளுக்கு கூட்டுச் சட்டமன்றத் தொகுதியில் கூலிகள் அரசியல் மற்றும் கூலியில் வாழ்ந்த பெண்கள் பெண்கள் மற்றும் குழந்தைகளுக்கு கூட்டுச் சட்டமன்றத் தொகுதியில் கூலிகள் அரசியல் மற்றும் கூலியில் வாழ்ந்த பெண்கள் பெண்கள் மற்றும் குழந்தைகளுக்கு கூட்டுச் சட்டமன்றத் தொகுதியில் கூலிகள் அரசியல் மற்றும் கூலியில் வாழ்ந்த பெண்கள் பெண்கள் மற்றும் குழந்தைகளுக்கு கூட்டுச் சட்டமன்றத் தொகுதியில் கூலிகள் அரசியல் மற்றும் கூலியில் வாழ்ந்த பெண்கள் பெண்கள் மற்றும் குழந்தைகளுக்கு கூட்டுச் சட்டமன்றத் தொகுதியில் கூலிகள் அரசியல் மற்றும் கூலியில் வாழ்ந்த பெண்கள் பெண்கள் மற்றும் குழந்தைகளுக்கு கூட்டுச் சட்டமன்றத் தொகுதியில் கூலிகள் அரசியல் மற்றும் கூலியில் வாழ்ந்த பெண்கள் பெண்கள் மற்றும் குழந்தைகளுக்கு கூட்டுச் சட்டமன்றத் தொகுதியில் கூலிகள் அரசியல் மற்றும் கூலியில் வாழ்ந்த பெண்கள் பெண்கள் மற்றும் குழந்தைகளுக்கு கூட்டுச் சட்டமன்றத் தொகுதியில் கூலிகள் அரசியல் மற்றும் கூலியில் வாழ்ந்த பெண்கள் பெண்கள் மற்றும் குழந்தைகளுக்கு கூட்டுச் சட்டமன்றத் தொகுதியில் கூலிகள் அரசியல் மற்றும் கூலியில் வாழ்ந்த பெண்கள் பெண்கள் மற்றும் குழந்தைகளுக்கு கூட்டுச் சட்டமன்றத் தொகுதியில் கூலிகள் அரசியல் மற்றும் கூலியில் வாழ்ந்த பெண்கள் பெண்கள் மற்றும் குழந்தைகளுக்கு கூட்டுச் சட்டமன்றத் தொகுதியில் கூலிகள் அரசியல் மற்றும் கூலியில் வாழ்ந்த பெண்கள் பென்
No. 146.

(A.R. No. 82 of 1907.)

AMBASAMUDRAM, AMBASAMUDRAM TALUK, TRUNELVELI DISTRICT.

ON THE NORTH WALL OF THE PERUMĀL SHRINE IN THE TIRUMŪLĀNĀTHA TEMPLE.

This slightly damaged record is dated in the 15th year of Jāṇavaraṇ Sundara-Chōḷapaṇḍya and relates to the gift of land made for the merit of the merchant community called nāḷā-dēśi-dēśi-āyyiratta-aiṅṅṟṟuvvaṅ, apparently of Pāṇḍi-maṇḍalam who were residing in the quarter called Rājendrāsōḷapperunderuvu probably at Rājarāja-chaturvēdimaṅgalam. This merchant-guild figures in a number of other records in the Tirunelveli district. The donor appears to be a member of this community named Sōlai-Aṅṅṟṟuvvaṅ.

Text.

1.  [Text]

2.  [Text]
No. 147.

(A.R. No. 612 of 1916.)

SĪRMĀDI, AMBASAMUDRAM TALUK, TIRUNELVELI DISTRICT.

ON THE NORTH WALL OF THE CENTRAL SHRINE, AMMAINĀTHA TEMPLE.

This inscription which is dated in the 13th year of the same Sundara Chōṭrāṇḍya registers a sale of land by the mahāśākha of Nigarilisāla-chaturvēḍimaṅgaḷam to the temple of Sri-Kailāsamudaiyār after receiving the vilipporuḷ (i.e., sale price) and the traipporuḷ (i.e., the amount paid in a lump sum in lieu of the annual taxes).

Among the boundaries is mentioned a channel called Nigarilisāla-vēykkul.

Text.

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

No. 148.

(A.R. No. 106 of 1905.)

MĀṉṉĀRṆṆṆṆ, AMBASAMUDRAM TALUK, TIRUNELVELI DISTRICT.

ON THE NORTH WALL OF THE GĪṆALASVĀMIN TEMPLE.

This epigraph dated in the 14th year of Jaṭāvarman Sundara-Chōḷāraṇḍya registers the sale of the village Māṇabharana-chaturvēḍimaṅgaḷam, a brahmaṇḍya in Mulḷi-nāḍu, which was the property of two brahmaṇas of Nigarilisāla-chaturvēḍimaṅgaḷam named Gōvindan Madhava-bhaṭṭan and Gōvindan Tiruvikramaṇ to the temple of Rājendraśāla-vinnagār-Paramasvāmīgaḷ at Rājarāja-chaturvēḍimaṅgaḷam. It is stated that the brahmaṇas had originally, obtained the village as the gurus, probably, of the ruling dynasty.

1 The record is much damaged at the end.
No. 149.

(A.R. No. 75 of 1907.)

AMILASAMUDRAM,* AMBASAMUDRAM TALUK, TIRUNELVELI DISTRICT.

ON THE WEST WALL OF THE TIRUMUDANATHASAYIN TEMPLE.

This record of Jñāyārmaṇ in Survārā-Chōḷāpāṇḍya dated in his 14th year is incomplete. It registers a gift of a lamp by a brahmana named Ālikonraī Vasudevākramavittan of Pañchavān-mādāvichōhī, a suburb of Rājarāja-chaturvēdīman-galam, to the temple of Śrimuḷaśthāna-muḍagiyār. In this inscription Mullinādū is described as a subdivision of Muḍigondasālā-valanādū, a division of Rājarāja-Pāṇḍinādū.

Text.

1. [Signature]

2. [Signature]

3. [Signature]

4. [Signature]

5. [Signature]

6. [Signature]

7. [Signature]

8. [Signature]

9. [Signature]

10. [Signature]

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* One more signature is wanting.
* The further portion of this record is built in.
No. 150.
(A.R. No. 302 of 1916.)

**MANNÄRÖYIL, AMBASAMUDRAM TALUK, TIRUNELVELI DISTRICT.**

**ON A STEP IN THE MANḍAPA OF THE GÖPÅLASVÄMIN TEMPLE.**

This inscription which belongs to the 14th regnal year of Sundara-Chōḻapândya without any distinguishing epithet registers a 'gift of a lamp-stand and of cows for maintaining half a lamp in the temple of Rājendraśōla-vinṇagar-Āḻvār, by a servant, (name lost) of Śēralaṃnādēviyār', queen of the Chērā king Chēramānār Rāṣingadēvār. As the Chērā king Rājasimha was a contemporary of the first viceroy Jaṭāvarman Sundara-Chōḻapândya (Ep. Ind., Vol. XI, pp. 294) this record must be attributed to him.

**Text.**

1. [Text not fully visible.]
2. [Text not fully visible.]
3. [Text not fully visible.]
4. [Text not fully visible.]

No. 151.
(A.R. No. 618-B of 1916.)

**SĒRMAṆĪ, AMBASAMUDRAM TALUK, TIRUNELVELI DISTRICT.**

**ON THE NORTH WALL OF THE CENTRAL SHRINE, AMMAṆĀṬHA TEMPLE.**

This inscription is fragmentary and contains a portion of the Chōḻa viceroy's name. It is dated in the 14th year.

**Text.**

1. [Text not fully visible.]
2. [Text not fully visible.]
3. [Text not fully visible.]
4. [Text not fully visible.]
5. [Text not fully visible.]
6. [Text not fully visible.]
7. [Text not fully visible.]

No. 152.
(A.R. No. 712 of 1916.)

**SĒRMAṆĪ, AMBASAMUDRAM TALUK, TIRUNELVELI DISTRICT.**

**ON THE SOUTH WALL OF THE MANḍAPA IN FRONT OF A SHRINE, RĀMÅSVĀMIN TEMPLE.**

This inscription which is damaged at several places, is dated in the 14th year of Sundara-Chōḻapândya and registers a gift of land made by the sahā of Nigarilisōla-chatuṭvēdimāṅgalam for providing certain offerings to the image of god Uyyakondal- vār in the temple of Nigarilisōla-vinṇagar.*

* In the A.R.E. for 1916, p. 26, the gift of a lamp is attributed to the Chērā queen herself, but as the lines are built in at the right end of the inscription, the name of some individual probably a servant of the queen, who was the donor, is missing.

† The right ends of the lines are lost.
Text.

No. 153.

(AR. No. 700 of 1916.)

SERMADEVI, AMBASAMUDRAM TALUK, TIRUNELVELI DISTRICT.

ON THE EAST WALL OF THE CENTRAL SHRINE, RAMAVAM TEMPLE.

This epigraph dated in the 15th year of Jatavarman Sundara-Chōlapāṇiyya registers a gift of pieces of land by a certain Parántaka-Nirajan, alias Diśai-Ayirattainīnūruva Dasmadik... for the maintenance of a watchman (tirumeykappu) for the temple of Nigariśōla-vinipgar-Ālyār. The donor appears to have belonged to a trading guild indicated by the name Diśai-Ayirattainīnūruva borne by him.

Text.

No. 154.

(AR. No. 111 of 1905.)

MANNĀRKOYIL, AMBASAMUDRAM TALUK, TIRUNELVELI DISTRICT.

ON THE NORTH WALL OF THE GOPĀLAVAM TEMPLE.

This inscription is dated in the 18th year of Jatāvarmaṇ Sundara-Chōlapāṇiyya and states that the Chēra king (Sēramāṇār) Rājarājadēvar was present at the western gopura of the temple of Rājendraśōla-vinipgar-Paramasvāmigal while issuing the order making the ten vēli of land in Māṇābharana-chaturvedimañgalam, a tax-free village belonging to the temple, as kudinteyigādivādaṇa to six persons, who in return had to measure asrākāyan 2800 kalam of paddy per year. The measure called apavaratadāyan is mentioned.

Text.

1 The inscription is much damaged and built in at right end.
2 The continuation is lost; the record is incomplete.
3. a record detailing events ... and records the contribution of ... the temple walls ... 

4. the queen ... of the ... wall of the ... temple ... to the temple ... for maintaining a lamp in the temple of Tiruchchirattupatti-udaiya-Mahadova.

No. 155.
(A.R. No. 77 of 1907.)

AMBASAMUDRAM, AMRASAMUDRAM TALUK, THIRUNELVELI DISTRICT.

ON THE NORTH WALL OF THE TIRUMULANATHASVAMIN TEMPLE.

This record dated in the 15th year of Jatävarman Sundara-Chölapändya registers a gift of sheep and 6 pottakabu by a vellala of Vidiyánakanalur, a hamlet of Räjaraja-chaturvedi-mangālam, for maintaining a lamp in the temple of Tiruchchirattupatti-udaiya-Mahadova.

Text.

1. This is a damaged record belonging to the 17th year of a certain ... Sölnapändya, who was evidently Jatävarman Sundara-Chölapändya. The name of God chalaitturp-Iśvarar in ... chaturvedimangalam is mentioned as also some provision made for burning a lamp in this temple, the details of which are lost.

$2.5$ is continuation is lost.
No. 157.

(A.R. No. 619 of 1916.)

SEBMADWIY, AMBADAMUDRAM TALUK, TIRUNELVELI DISTRICT.

ON THE NORTH AND WEST WALLS OF THE CENTRAL SHRINE, AMMAKATHASVAMIN TEMPLE.

This inscription issued on the 7th day of the 17th year of Sundara-Cholapandya is of interest in that its wording follows the conventional form adopted in the Chola period for documents conveying lands. Two eni of land lying within the four boundaries specified with meticulous detail, in the village called Kallur in Malvella-nadu in Mudigoundasola-vaanadu were given to the temple of Sriyayiasamudaiya-Mahadeva, at the request of Amanya, after having separated this land from the original division and constituting it into a new unit called Sivapaladeshravanallur from the 16th year of Sundara-Chola's viceroyalty. "Sivapaladeshrara" was a title of Rajaraja the Great and hence this endowment was made in his honour. Certain taxes such as dindurdu-kachikkuchi and kachchi-erudu-kachi were remitted on these lands which were now made tax free davadanam. Sundara-Cholapandya is described as having been seated in the western hall of the palace at Rajendra-cholapuram at the time of issuing this order.

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1. The beginning is built in.
2. Some of the inscribed stones are disarranged in the record and some portions of the inscription also appear to have been lost.
No. 158.
(A.R. No. 622 of 1916.)
Sērmādēyi, Ambasamudram Shīrīh, Thirunelveli District.

On the south wall of the central shrine in the AmmaiNāthasvāmin temple.

This inscription is dated in the 17th year of Jaṭāvarmaṇ Sundara-Chōlajāpāṇḍya and registers a gift of fifty rams by Māṇḍana Ṣūrgī of Tīrnallīr in Tirukkālumamānuṇādu in Ṣaḷamamāṇḍalam for burning a perpetual lamp and a twilight lamp in the temple of Śrīkālumudaiyār situated on the southern bank of Mudigondasāppārāgū at Nigāriliśōla-chaturvēdimāṅgalam, a brahmaṇādu in Uttamaśōla-valanādu, a division of Rājarāja-Pāṇḍinādu.

Text.

1. [Transcription of Tamil text]
2. [Transcription of Tamil text]
3. [Transcription of Tamil text]

No. 159.
(A.R. No. 337 of 1929–30.)
Kūṇḍalakūṭtu, Sattuk Taluk, Ramanathapuram District.

On a rock to the north of the Perumāl temple.

This record dated in the 17th year of Jaṭāvarmaṇ Sundara-Chōlajāpāṇḍya registers a gift of 25 sheep by Vēmbaḷḷī Pāvāṇ, a merchant of Vāṇavaṃsadēviyiparam in Tuvūṇṇāṇādu, a subdivision of Rājarāja-Pāṇḍinādu, to the temple of Kūṇḍarkuḍi-Mahādeva. Kūṇḍarkuḍi was the original name of the present Kūṇḍalakūṭtu, and is mentioned in the Ērukkāṅguḍi inscription of Śrīvallabha, the Early Pāṇḍya king, among the places wherein Iruppalkuḍi-Kīḷavaṇ had made some benefactions.

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]

No. 160.
(A.R. No. 327 of 1916.)
Thiruvalīṉṉāraṃ, Ambasamudram Taluk, Thirunelveli District.

On the north wall of the Valīṉṭara temple.

This record is connected with No. 161 below to which it is complementary, and was issued while Sundara-Chōlajāpāṇḍya was seated in the western pavilion in the āṭṭāṭteji in the palace precincts at Rājarāja-pāṇḍaram. It relates to a gift of 5 ēnu of land by purchase from the mahāsoṇḍhē of Rājarāja-chaturvēdimāṅgalam for the

1. The inscription is built in at the ends of the first two lines.
accesses of conducting festivals in the temple of Tiruvalluvur and for the feasting of the god Onnava. The income from this land was ordered to be utilised for the above-mentioned items by the king's

 emojis (omitted), as already stated in the other record from the 16th year of Sundara-

raja's reign.
61. நல்ல பிரிவையிலான எண்
62. விளையாட்டு நூற்றாண்டு" என எண்
63. பெரும் எண் விளையாட்டு
64. இத்தொடர் தொடர் எண்
65. பெரும் எண் தொடர் விளையாட்டு
66. எண் விளையாட்டு
67. பெரும் எண் விளையாட்டு
68. பெரும் எண் விளையாட்டு
69. பெரும் எண் விளையாட்டு
70. பெரும் எண் விளையாட்டு
71. பெரும் எண் விளையாட்டு
72. பெரும் எண் விளையாட்டு
73. பெரும் எண் விளையாட்டு
74. பெரும் எண் விளையாட்டு
75. பெரும் எண் விளையாட்டு
76. பெரும் எண் விளையாட்டு
77. பெரும் எண் விளையாட்டு
78. பெரும் எண் விளையாட்டு
79. பெரும் எண் விளையாட்டு
80. பெரும் எண் விளையாட்டு
81. பெரும் எண் விளையாட்டு
82. பெரும் எண் விளையாட்டு
83. பெரும் எண் விளையாட்டு
84. பெரும் எண் விளையாட்டு
85. பெரும் எண் விளையாட்டு
86. பெரும் எண் விளையாட்டு
87. பெரும் எண் விளையாட்டு
88. பெரும் எண் விளையாட்டு
89. பெரும் எண் விளையாட்டு
90. பெரும் எண் விளையாட்டு
91. பெரும் எண் விளையாட்டு
92. பெரும் எண் விளையாட்டு
93. பெரும் எண் விளையாட்டு
94. பெரும் எண் விளையாட்டு
95. பெரும் எண் விளையாட்டு
96. பெரும் எண் விளையாட்டு
97. பெரும் எண் விளையாட்டு
98. பெரும் எண் விளையாட்டு
99. பெரும் எண் விளையாட்டு
100. பெரும் எண் விளையாட்டு
No. 161.

(A.R. No. 332 of 1916.)

TIRUVALLIVARAM, AMBADAMUDRAM TALUK, TIRUNELVELI DISTRICT.

ON THE NORTH WALL OF THE VALIŚVARA TEMPLE.

This record is dated on the 65th day of the 17th year of Jatavarman Sundaram-Cholapandya and is connected with No. 160 above. It was issued when the viceroy was seated in the dinner hall on the seat called Rājendrasāla-Atimūrkha-chaśeñgarai in the pavilion (chittirakūlam) in the garden called Puttan to the north of Madurai on Maḍākkakulañcetu, a subdivision of Madhurantaka-valanādu, on the 53rd day of the 17th regnal year and was entered in the variyilūkh (tax register) on the 65th day of the same year. Under instructions from the Ammāy or uncle of the viceroy, land in Kākkalur, a suburb of Rājarajia-chaturvedimangalam was purchased and endowed to the temple of Tiruvallivaram-nāduyār for conducting festivals and for feeding brahmaṇas. Provision was also made for reading the Sivadharmam in the temple referred to in the other record from the same temple.

It may be noted that the name of the seat on which the viceroy was seated was apparently derived from the name of one of his officers Tirumandiyāḻam Rājendrasāla-Atimūrkha-chaśeñgarai.

Text:

1. 

2. 

3. 

4. 

5. 

* The record stops here.

* Nor No. 100 above with which this record is connected.
This Vatṭeluttu record dated in the 18th year of Jaṭāyarman Sundara-Chōjlapāṇḍya is engraved in the Erichchāvudaiyar shrine, and the stones are somewhat disarranged. The object of the record seems to be the provision made for burning lamps in the shrines of Tiruppottudaiyar and Mūlānthāpam-udaiyar at Tiruchchālaitturai in Rājarājasurvēndimāgalam, a brahmādeya in Mūlāṇadu, a subdivision of Muṇigovīrão-lāla-valanadu. Two other disconnected fragments are found on some slabs embedded in the walls of the same shrine.

Text.

1. 23\text{rāṣṭrānaśīla} \text{nāmadēya} \text{vēriyē}\text{tē}

2. 2\text{vēriyē}\text{tē} \text{nāmadēya} \text{nāmadēya} \text{vēriyē}\text{tē}

3. 2\text{vēriyē}\text{tē} \text{nāmadēya} \text{nāmadēya} \text{vēriyē}\text{tē}

4. 2\text{vēriyē}\text{tē} \text{nāmadēya} \text{nāmadēya} \text{vēriyē}\text{tē}
The following two fragmentary bits are also found engraved on stones in the same wall.

A

1. காட்டிணத்தவர்கள் குறிப்பிட்டு வழங்கத் திருகையை.
2. பூவைத்தான் குறிப்பிட்டு வழங்கத் திருகையை.
3. ஒரு வருடத்துக் கையேடு குறிப்பிட்டு வழங்கத் திருகையை.
4. பூங்கா நீர்மறை குறிப்பிட்டு வழங்கத் திருகையை.
5. தந்தையின் குறிப்பிட்டு வழங்கத் திருகையை (2)
6. வார் வழங்கத் திருகையை.
7. பொருள் குறிப்பிட்டு வழங்கத் திருகையை.

B

1. என்ஷை இருந்து என்ஷை நடக்கிறது என் வருடத்துக் கையேடு குறிப்பிட்டு.
2. பூங்கா நீர்மறை குறிப்பிட்டு வழங்கத் திருகையை.
3. பூங்கா நீர்மறை குறிப்பிட்டு வழங்கத் திருகையை.
4. பூங்கா நீர்மறை குறிப்பிட்டு வழங்கத் திருகையை.
5. பூங்கா நீர்மறை குறிப்பிட்டு வழங்கத் திருகையை (2)
6. பூங்கா நீர்மறை குறிப்பிட்டு வழங்கத் திருகையை.
7. என்ஷை இருந்து என்ஷை நடக்கிறது என் வருடத்துக் கையேடு குறிப்பிட்டு.
8. பொருள் குறிப்பிட்டு வழங்கத் திருகையை.

No. 163.

(A.R. No. 83 of 1907.)

AMBASAMUDRAM, AMBASAMUDRAM TALUK, TIRUNELVELI DISTRICT.

ON THE WEST WALL OF THE PERUMAL SHRINE IN THE TIRUMULANATHA TEMPLE.

This record which is dated in the 19th year of Jajavarmap Sundara-Cholapañdyya is very much damaged, but from the existing traces it is evident that it registers a gift of twenty-five sheep by a person, whose name is obliterated, for the maintenance of a lamp in the temple of Tiruchchalaaiturai-Mahadeva at Rajaraja-chaturvedimangalam, a brahmadesa in Mulji-nadu, a subdivision of Mudigongda sola-valanadu, a division of Rajaraja-Pandinadu.

Text.

1. இடைத்துறை என்ஷை இவர்கள் குறிப்பிட்டு வழங்கத் திருகையை.
2. பூங்கா நீர்மறை குறிப்பிட்டு வழங்கத் திருகையை.
3. பூங்கா நீர்மறை குறிப்பிட்டு வழங்கத் திருகையை.
4. பொருள் குறிப்பிட்டு வழங்கத் திருகையை.
5. என்ஷை இவர்கள் குறிப்பிட்டு வழங்கத் திருகையை.

No. 164.

(A.R. No. 630 of 1916.)

SHERMADEVI, AMBASAMUDRAM TALUK, TIRUNELVELI DISTRICT.

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

This record is dated in the 19th year of Jajavarma Sundara-Cholapañdyya. It states that 2 velli of land which had been granted as divadana to the temple of Kayilamudaiyar at Nigarilbildha-chaturvedimangalam by the Cholapañdyya viceroy

1 The record is much damaged.
and which had been constituted into a separate revenue unit under the name of Swapādāśekharanallur had originally been taken over for cultivation by the Ṛurāvī who had the Kṣūpī right over Kaliṅī in Mēlvēmba-nāḍu, a subdivision of Mudigondasōḷḷavanāḍu. But as they were unable to pay the taxes thereon, they relinquished their cultivation rights in favour of the dēvakāppam of the temple, who now took over the lands, and gave an undertaking to the Purivarī-tīrōtthālattēr and the Varippottagamudaiyār, the revenue officials, not to interfere in any matter whatsoever with the lands in future.

The record is connected with No. 157 above in its subject matter.

Text.

1. [Text continues...]

2. [Text continues...]

3. [Text continues...]

4. [Text continues...]

5. [Text continues...]

6. [Text continues...]

7. [Text continues...]

8. [Text continues...]

9. [Text continues...]

Ag. 165.

(A.R. No. 81 of 1907.)

AMBASAMUDRAM, AMBADAMUDRAM TALUK, TIRUNELVELI DISTRICT.

ON THE NORTH WALL OF THE mandapa IN THE Tirumōlānātha TEMPLE.

This is dated in the 20th year of Ṛatāvarman Sundara-Chōleppṇēya and registers a gift of buffaloes by a private person for maintaining a lamp in the temple of Mūlastha-ṃuddaiyar at Tiruchchulaititturai in Bājjarāja-chaturvēdimānagalam, a śrāvānagāy in Mūlī-nāḍu.

Text.

1. [Text continues...]

2. [Text continues...]

3. This word appears to have been tagged on at the end, by mistake, its proper place being before...
No. 166.
(A.R. No. 625 of 1916.)

Sērmādēvi, Ambasamudram Taluk, Tirunelveli District.

On the north wall of the central shrine, Ammanāṭhavāmin temple.

This belongs to Jātāvaramān Sūdrar-Chōḷaṅgāya, as his title Jātāvaramān is given, and it registers the usual gift of fifty sheep by Araiyan Ambalanāthān for burning a lamp in the temple of Śrikāliyavānumudaiya-Mahādeva. The regnal year is [20].

Text.

1 [[:aste:]] Qunāturalu['vam]um  ubām [:'t] . [[:aste:]]-Qunāturalu
2 Qunāturalu  dhāt  'Bhūma'nu,  amārāt  ubām  dhāt  . Qunāturalu-
3 Qunāturalu  dhāt,  ubām  Qunāturalu  Qunāturalu-
4 Qunāturalu  dhāt,  ubām  Qunāturalu  Qunāturalu-
5 Qunāturalu  ubām  Qunāturalu  ubām  Qunāturalu  Qunāturalu-
6 Qunāturalu  dhāt,  ubām  Qunāturalu  ubām  Qunāturalu-
7 Qunāturalu  dhāt,  ubām  Qunāturalu  ubām  Qunāturalu-
8 [[:aste:]]

No. 167.
(A.R. No. 395 of 1929-30.)

Āttūr, Tiruchchendur Taluk, Tirunelveli District.

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

This record registers a gift of fifty sheep made by a soldier belonging to the battalion called Sundara-Sēlapāṭiyattuṇḍu-palaiyāral for burning a lamp in the temple of Śūmanāṭheśvara at Āttūr. There are several instances in which battalions were named after the name or surname of the reigning king, and the soldier of this record belonged to one such regiment named after Sundara-Chōḷapāṭiyā. From later Pāṇḍya records, it is learnt that a Pāṇḍya army was stationed at Perūṅgulam, a village situated near Āttūr, and this Chōḷa regiment may also have been in occupation of that village at this period.

As records of this viceroy later than the 23rd year are not known the date read doubtfully as [30] may probably be 20.

Text.

1 Qunāturalu['vam]um  ubām Qunāturalu 'ṭ  Qunāturalu um Qunāturalu
2 [[:aste:]] Qunāturalu Qunāturalu Qunāturalu-
3 Qunāturalu Qunāturalu Qunāturalu-
4 Qunāturalu Qunāturalu Qunāturalu Qunāturalu Qunāturalu-
5 Qunāturalu Qunāturalu Qunāturalu Qunāturalu Qunāturalu-
6 Qunāturalu Qunāturalu Qunāturalu Qunāturalu Qunāturalu-
7 Qunāturalu Qunāturalu Qunāturalu Qunāturalu Qunāturalu-
8 Qunāturalu Qunāturalu Qunāturalu Qunāturalu Qunāturalu-
9 [[:aste:]] Qunāturalu Qunāturalu Qunāturalu Qunāturalu [:

1 A stone is lost in the middle.
S.I.I.—34.
No. 168.
(A.R. No. 64 of 1903.)
Anaimalai, Madurai Taluk, Madurai District.

This inscription of the 21st year of the viceroy registers a gift of sheep by a private person for a lamp in the temple of god Nārasiṅgadēva at Anaimalai.

Text.

1. செய்து செய்தில் மலர்ந்து செய்தில் மலர்ந்து
2. முயல்ழுல்ழுல் மலர்ந்து மலர்ந்து மலர்ந்து
3. மலர்ந்து மலர்ந்து மலர்ந்து மலர்ந்து
4. மலர்ந்து மலர்ந்து மலர்ந்து மலர்ந்து
5. மலர்ந்து மலர்ந்து மலர்ந்து மலர்ந்து
6. மலர்ந்து மலர்ந்து மலர்ந்து மலர்ந்து
7. மலர்ந்து மலர்ந்து மலர்ந்து
8. 

No. 169.
(A.R. No. 65 of 190.)
Anaimalai, Madurai Taluk, Madurai District.

This inscription of Jāṭhavaṇam Sundara-Chōḷapāṇḍya is dated in the 21st year of his rule. It is incomplete, but from the available portion it appears to refer to some gift made for the maintenance of a perpetual lamp in the temple of Nārasiṅhā, by the wife of Sundan-Bhaṭṭaṇ of Iraiyāṅgaraiśūr, which is a place in the Tirukkōyilur taluk of the South Arcot District. Anaimalai is said to be situated in Kūriya muṭṭam in Rājendrāśa-valanāḍu, a district of Rājarāja-Paṇḍināḍu.

Text.

1. செய்தில் செய்தில்
2. மலர்ந்து மலர்ந்து மலர்ந்து
3. மலர்ந்து மலர்ந்து
4. மலர்ந்து
5. மலர்ந்து
6. மலர்ந்து
7. 

No. 170.
(A.R. No. 330 of 1916.)
Thiruvalisvaram, Ambasamudram Taluk, Tirukelveli District.
On the North Wall of the Central Shrine in the Vaiśvaram Temple.

This inscription belongs to the 21st year of Jāṭhavaṇam Sundara-Chōḷapāṇḍya and registers a gift of 35 cows by a maid-servant of queen Ulagudaiya-pirāṭtiyār name Bhaktargal-paṇḍaram, for burning a perpetual lamp to god Tiruvalilisvaram-udaiya-Emberumān at Rājarāja-chaturvēdīnāḍu, a brahmaṇa in Muḷḷi-nāḍu.

1 Read 'ārtimagā. The record is worn out completely after this.
2 The record is much damaged.
No. 171.

(A.R. No. 99 of 1924.)

PERIYACHIRIKUL, TRUPPAATTUR TALUK, Ramanathapuram District.

ON THE SOUTH WALL OF THE BHAIHAVA SHRIE IN THE SUGANDHAVANESVARA TEMPLE.

This record is dated in the 21st year of the viceroy who is referred to as Jātikumāra alias Udaiyar VIırasāla pāṇḍya dvēva and registers a gift of land by a certain Kuladhsani Mālumānphikṣam alias Adhirājaraja-Pungumā naḍālvān for providing offerings to the image of god Kaṭhārapala at Mēnmarudūr alias Jayaṅgasā-la-sōjanallur in Gangalkoṇḍāsaḷa-valaṇādu, a division of Rājarājā-Paṇḍiṇādu.

This record appears to belong to the first viceroy of the name of Sundara-Chōlā-pāṇḍya, as a different viceroy with the high regnal year of 21 cannot be otherwise accounted for.

Text.

1. The continuation is not traceable.
2. It is possible there is some mistake in engraving [_sound].
No. 172.

(A.R. No. 473 of 1929-30.)

ATTUR, THIRUCHENDUR TALUK, THIRUVELLI DISTRICT.

ON A STONE IN THE PAVEMENT OF THE AMMA SHRINE IN THE
SOMANATHESVARA TEMPLE.

This inscription dated in the 21st year of Jatavarman Sundara-Chōlapāṇḍya
is damaged at the end. It registers some gift made by Lōkādīttak-kuttaṇ of the
Bhāradvāja-gōtra, a resident of Āṟūr-Sēndamaṅgalam for burning a lamp in the
temple of Somanāthēsvara aliōs Ten-Tiruppūvaṉamudaiyār at Āṟūr-Sēndamaṅgalam,
a brahmādeva in Kūda-nādu, a subdivision of Uttamaśoḷa-valanadū. Ten-Tiruppūvaṉam must have been so named after the god of the same name in the Ramanatha-
puram district.

Text.

1 சுண்டனை [ '7'] நாயனார்
2 டைல்லுக்கு
3 குடையை ஒளி யாறைக்கு
4 குடையை யாறைக்கு
5 குடையை யாறைக்கு
6 குடையை யாறைக்கு
7 குடையை யாறைக்கு
8 குடையை யாறைக்கு
9 குடையை யாறைக்கு
10 குடையை யாறைக்கு
11 குடையை யாறைக்கு
12 குடையை யாறைக்கு
13 வைத்திருக்கினை
14 வைத்திருக்கினை
15 வைத்திருக்கினை
16 வைத்திருக்கினை
17 வைத்திருக்கினை
18 வைத்திருக்கினை
19 வைத்திருக்கினை
20 வைத்திருக்கினை
21 வைத்திருக்கினை
22 வைத்திருக்கினை
23 வைத்திருக்கினை
24 Damaged

No. 173.

(A.R. No. 4 of 1931-32.)

ALAGARKOYIL, MELUR TALUK, Madurai DISTRICT.

ON A PILLAR IN THE SUNDARA-PĀNDYA-N-MANDAPAM IN THE TEMPLE.

This record is dated in the [22]nd year of a certain Jatavarman. Sri-Chōlapāṇḍya
and registers some gift, the details of which are lost, by a certain brāhmaṇa lady of
Sōlapāṇḍya-chaturvedimaṅgalam, a brahmādeva in Karunilakkudi-nādu, for main-
taining a nīcā-vilakku in the temple of god Tirumālirunjōlai-nipāraliyya-Paramasvāmin
in Kūrṅeṇivarmanṭam in Rājendraśoḷa-valanadū, a division of Rājarāja-Pāndinādu.
He may perhaps be identified with Jatavarman Sundara-Chōlapāṇḍya for whom
records of the 22nd year are known.
No. 174.

(A.R. No. 438 of 1909.)

ADANUR, KOVILPATTI TALUK, TIRUVELUR DISTRICT.

ON THE NORTH AND WEST WALLS OF THE ADILINGESVARA TEMPLE.

This record consists of several disjointed pieces of which one mentions the 23rd year of Jayavarman Sundara-Cholapandya and to Adanur in Suraungudi-nadu. The name of the god Naṭṭisvarattu-Āḻvar is mentioned in another piece.

Text.

First price.

Second price.

Third price.

Fourth price.

1 The name has been read in the Report as "Naṭṭisvarattu-Āḻvar," but it can also be read tentatively as "Naṭṭisvarattu-Āḻvar."
No. 175.
(A.R. No. 617 of 1916.)
Sērmādēvī, Ambasamudram Taluk, Thirunelveli District.
ON THE NORTH WALL OF THE CENTRAL SHRINE IN THE AMMANĀTHASVĀMIN TEMPLE.

This inscription dated in the 23rd year of Jāṭāvarman Sundara-Chōḷaṇḍyasvarāja relates to the sale of some land by the mahāsābhā of Rājarāja-chaturvedināngal. The record being damaged after this portion further details as to the object of the transfer of land, etc., are not known.

Text.

No. 178.
(A.R. No. 338 of 1929-30.)
Kundalakēttu, Sattur Taluk, Ramathāpuram District.
ON A ROCK TO THE NORTH OF THE PERUMAL TEMPLE.

This is an incomplete record belonging to the 23rd year of Jāṭāvarman Sōḷaṇḍyasvarāja, who was probably Sundara-Chōḷaṇḍya himself. As the record is damaged after the fifth line, no details as to its contents are available. Madhurantaka-vajanāṇa, a division of Rājarāja-Pāṇḍināṇa, is mentioned.

Text.

No. 177.
(A.R. No. 114 of 1906.)
Mannārkōyil, Ambasamudram Taluk, Thirunelveli District.
ON THE SOUTH WALL OF THE GOPALASVĀMIN TEMPLE.

This record, which was incised in the reign of Jāṭāvarman Sundara-Chōḷaṇḍyasvarāja, whose regnal year is, however, lost in a portion which is now missing, gives a catalogue of several persons who had received gifts of buffaloes and cows from the Chera king Rāṣṭrāṅgadēvar-Bhaṇḍāram (i.e., Rājasimha), in return for which they had to supply specified quantities of ghee to the temple for burning therewith perpetual lamps.

* The inscription is completely damaged after this.
* The record is much damaged.
No. 178.

(A.R. No. 410 of 1903.)

SEY LIPU: T. TUNELVELI TALUK, TUNELVELI DISTRICT.

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

This record which belongs to the reign of Jatavarman Sundara-Chôjâpantya is damaged at the date portion. It registers a gift of fifty sheep by Ravinartiyanag of Tiruvo ur a as Ta'ökayamâdi-čaturvíd mañga am, a brahmaýa in Karungudâdu, a subdivision of Ra'endrao a-va amâdu, a district of Ra' arâja-Paññâdû, for burning a perpetual lamp in the temple of Ta'p-Tirumaliruñjôdâ-Emberuma at Tirumukkañâ.

Text.

1. [ Text.
2. [ Text.
3. [ Text.
4. [ Text.
5. [ Text.
6. [ Text.
7. [ Text.

No. 179.

(A.R. No. 80 of 1997.)

AMBASAMUDRAM, AMBASAMUDRAM TALUK, TUNELVELI DISTRICT.

ON THE SOUTH WALL OF THE mandâpa IN THE TIRUMÔMántHA TEMPLE.

This is a fragmentary inscription of Jatávarman Sundara-Chôjâpantya the date of which is lost. It mentions Muttârûkkûram and Tirhuva_mâdi-čaturvíd mañgalam, which was probably the full name of the village referred to in the record.

Text.

1. [ Text.
2. [ Text.

\* The left ends of lines are built in by the scribes.
\* The continuity of line 2 is doubtful, but it is transcribed under line 1.
No. 180.
(A.R. No. 85 of 1907.)

AMBASAMUDRAM, AMBASAMUDRAM TALUK, TIRUNELVELI DISTRICT.

ON THE BASE OF THE RUINED SHRINE IN THE TIRUMULANATHA TEMPLE.

This record which is built in at its right end belongs to the reign of Jayavarman Sundara-Chōlapāṇḍya, the regnal year being lost. It registers provision made for burning a lamp to god Karumāṇikakaḍēva at Tiruchchālaitturai, the gift having been made by some individual, name lost, belonging to the nagaram (city) called Kehatriya-sikhamanipuram in the same nādu.

Text.

1. [Text is missing.]
2. [Text is missing.]
3. [Text is missing.]

No. 181.
(A.R. No. 88 of 1907.)

AMBASAMUDRAM, AMBASAMUDRAM TALUK, TIRUNELVELI DISTRICT.

ON THE BASE OF A RUINED SHRINE IN THE TIRUMULANATHA TEMPLE.

This epigraph is built in at its left end, and the portion that is visible registers some endowment made by a vēḷāḷu named Kurungūḍi-Solai, which was left in charge of a vaikāhānasaḥ doing worship in the temple. This shrine contains an image of Vishṇu which was called Tiruchchālaitturai-ṅṅangarulīpa-Emberumāṇ in No. 81, above in the time of the Pāṇḍya king Vira Pāṇḍya and as Karumāṇikakaḍēva in No. 180 above in the time of this Chōla-Pāṇḍya viceroy.

Text.

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

No. 182.
(A.R. No. 623 of 1916.)

ŚEKMĀDEVI, AMBASAMUDRAM TALUK, TIRUNELVELI DISTRICT.

ON THE SOUTH WALL OF THE CENTRAL SHRINE, AMMAINĀTHA TEMPLE.

This epigraph which is fragmentary apparently belongs to the time of Māgarvarmaṇ Viṅkrama-Chōlapāṇḍya. It mentions the gift of fifty cows made by Ulaguḍaiyār, queen of the Chōla king, who took Gaṅgai, Kiḍāram and Purvāḍēsam, i.e., Rājendra-Chōla I, whose name is lost in this inscription, for maintaining two lamps in the temple of Kailāsamudaiya-Mahādeva. Māgarvarmaṇ Viṅkrama-Chōlapāṇḍya must have succeeded Jayavarman Sundara-Chōlapāṇḍya. The queen Ulaguḍaiyār, wife of Rājendra-Chōla, must have continued to live then. It is not clear if Rājendra-Chōla was dead at the time; possibly he was.

Text.

1. [Text is missing.]
2. [Text is missing.]
3. [Text is missing.]

* The stone containing the continuations of lines is missing.
* The inscription is built in at the ends of lines.
* The portions of lines at the right end are missing.
No. 183.
(A.R. No. 434 of 1906.)

ADÂNÊR, KOVILPATTI TALUK, TRUNELVELI DISTRICT.

ON THE SOUTH WALL OF THE ÂDILÎNÎRVARA TEMPLE.

This Vaiṭeluttu-record of Mâravârmaṇ Vikrama-Châlîpâṇḍyaçēva is dated in his twentieth year and registers a gift of 25 sheep by a certain person whose name is obliterated, for burning a lamp in the temple at Âdânîr in Sûrâṅgudi-nâdu, a subdivision of Muḍîgonḍâśôla-valanâdu. The gift was left under the guardianship of Dêyavîra, i.e., Dêyavîra, who were evidently a battalion of soldiers stationed in the locality.

As records earlier than this date are not found for this viceroy, it is possible that he was a co-regent of his predecessor for nearly 20 years and that he actually governed the Pâṇḍya viceroyalty in his own name for only five years till his 25th year.

Text.

No. 184.
(A.R. No. 628 of 1916.)

Sêmâdêvi, Amâsaṇuṭram Taluk, Trunelveli District.

ON THE SOUTH WALL OF THE CENTRAL SHRINE, AMMAINÎTHA TEMPLE.

In the 21st Year of Mâravârmaṇ Vikrama Chêlîpâṇḍyaçēva, a certain Brâmâna lady of Nîrîyîrî named Mâpîkkūṭti-nângai of the Kûndîna-gîrî made a gift of 25 cows for burning a lamp in the temple of Mahädêva at Nîgarîlîsôla-chaturvedîmaṅgalam.

Text.

One line above this record reads——

S.1.T.——26
No. 185.

(A.R. No. 620 of 1916.)

Sêrmâdêvi, Ambasamudram Taluk, Tirunelveli District.

On the west wall of the central shrine, Ammanâtha Temple.

Dated in the 22nd year of Mâṟavarman Vikrama-Chōḷâpäṇḍya this inscription records a gift of 25 sheep made by Kudittângi. Seângoli, a velâtalî, i.e., a servant-maid of the household of Chëramânâr, i.e., the Chêra king. The Chêra king is in all probability the Travancore ruler Râjaśimha, who has already figured in the record of Jatâvarman Sundara-Chōḷâpäṇḍya as having built a temple of Râjendraśâla-vinnâgar-Âîvâr at Mânârâkôyil (Ep. Ind., Vol. XI, p. 295-97).

Text.

1  முனைய ["] மந்தவியான மான கச்சான் மண்டலம் மலை [].
2  வெள்ளைப்புரத்தியான மாலை [v] மல்லன் மாலிக [].
3  பெண்களிற்கு கீழுள்ள கற்களை கூற்று மனை [n].
4  என்று என்று அடையடைய குருக்களை குருக்களை காட்டு கூற்று மனை [n].
5  என்று என்று அடையடைய குருக்களை குருக்களை காட்டு கூற்று மனை [n].
6  மல்லன் தம் கட்டிடம்... சுருக்கிய அசர்கள் சுருக்கிய அசர்கள் [v].
7  காட்டு என்று குருக்களை... காட்டு என்று குருக்களை... [v].
8  என்று என்று... காட்டு என்று... காட்டு என்று... [v].
9  காட்டு என்று... காட்டு என்று... காட்டு என்று... [v].
10  என்று... காட்டு... என்று... காட்டு... என்று... [v].
11  காட்டு என்று... காட்டு... என்று... [v].
12  காட்டு என்று... காட்டு... [v].

No. 186.

(A.R. No. 406 of 1929-30.)

Âërûr, Thiruchekkündâ Taluk, Tirunelveli District.

On the west wall of the central shrine in the Sûmanâtha Temple.

This record dated in the 22nd year of Mâṟavarman Vikrama-Chōḷâpäṇḍya registers a gift of paddy by a certain Mâńjâr Saḻãyân of Karuppâr in Marugal-nâdu, a subdivision of Kâhatriyâdikârâmaṇi-valanâdu, a district of Sôjâmanâłam, for the main tenance of a perpetual lamp in the temple of the Sûmanâthâdeva at Âërûr, and for the expenses of feeding some Srimâbhàvaras in the temple. Âërûr is stated to be a hamlet of Râjâdhârâja-chaṭurvîdîmângâlâm, a brahmâdeva in Kuda- nâdu.

The fragmentary inscription also engraved on the same wall belongs to this viceroy; but his regnal year is obliterated. It appears to relate to some unspecified gift made to the temple by a servant named Sûrî-Tâlî of Sîttamângâlâm.

Text.

1  முனைய ["] மந்தவியான மான கச்சான் மண்டலம் மலை [v].
2  வெள்ளைப்புரத்தியான மாலை [v] மல்லன் மாலிக [v].
3  பெண்களிற்கு கீழுள்ள கற்களை கூற்று மனை [n].
4  என்று என்று அடையடைய குருக்களை குருக்களை காட்டு கூற்று மனை [n].
5  என்று என்று அடையடைய குருக்களை குருக்களை காட்டு கூற்று மனை [n].
6  மல்லன் தம் கட்டிடம்... சுருக்கிய அசர்கள் சுருக்கிய அசர்கள் [v].
7  காட்டு என்று குருக்களை... காட்டு என்று குருக்களை... [v].
8  காட்டு என்று... காட்டு... என்று... காட்டு... [v].
9  காட்டு... காட்டு... என்று... காட்டு... [v].
10  என்று... காட்டு... என்று... காட்டு... என்று... [v].
11  காட்டு... என்று... காட்டு... என்று... [v].
12  காட்டு... என்று... காட்டு... [v].
A fragment on the same wall reads:

1 (if) [material or content not legible]
2 [material or content not legible]
3 [material or content not legible]

No. 187.

(A.R. No. 328 of 1916.)

TIRUVALLIŚVARAM, AMBASAMUDRAM TALUK, TIRUNKELVELI DISTRICT.

ON THE WEST WALL OF THE CENTRAL SHRINE, VĀLĪŚVARA TEMPLE.

This inscription dated in the 25th year of Māravarman Vikrama-Chōja[paṇḍya]deva registers a gift of 13 cows by a certain individual, whose name is obliterated, for maintaining half a lamp, apparently in this temple.

Text.

No. 188.

(A.R. No. 616 of 1916.)

SERĪMĀṆI, AMBASAMUDRAM TALUK, TIRUNKELVELI DISTRICT.

ON THE NORTH WALL OF THE CENTRAL SHRINE, AMMAṆĀṆAṆA TEMPLE.

This damaged inscription of the 25th year of Māravarman Vikrama-Chōja[paṇḍya]deva registers a gift of 25 sheep, made by a shepherd of the village for burning half a lamp in the Kayilayamudaiya-Mahādeva temple at Nigārīśoṇa-chatur vadimāngalam.

Text.
No. 189.

(A.R. No. 627 of 1916.)

Sērmāḍēvi, Ambasamudram Taluk, Tirunelveli District.

ON THE SOUTH WALL OF THE CENTRAL SHRINE, AMMAINĀTHA TEMPLE.

This record which is dated in the 25th year of Māravārmāṇ Vikrama-Chōjapāṇḍya registers a gift of 25 cows made by Parākrama-nārāyaṇa-Brahmaṣṭrāja for a lamp in the temple of Kayilāsamudaiya-Mahādeva at Nigarilisōla-chaturvēdimaṅgalam. This Parākrama-nārāyaṇa, apparently a brahmaṇa, is described as daṇḍanāyaka, i.e., a captain of a regiment of the Chōḷa army which must have been posted in this locality. Pārakrama-Nārāyaṇa may have been a biruda of the viceroy himself, from which perhaps the captain had copied his own surname.

No. 190.

(A.R. No. 640 of 1916.)

Sērmāḍēvi, Ambasamudram Taluk, Tirunelveli District.

ON THE EAST WALL OF THE DAKSHINĀMŪRTI SHRINE IN THE AMMAINĀTHA TEMPLE.

This record of the 25th year of Māravārmāṇ Vikrama-Chōjapāṇḍya relates to the gift of 12 kōсу by Madēvinaṅgi-sāṇi, the mother of a certain Karippurattu-Nambi, a madhyāshta of the village, and the agreement tendered by the Sivabrāhmaṇas of the two temples, Chōḷendrasainibhūvāna and Sākayilāsam at Nigarilisōla-chaturvēdimaṅgalam, a brahmaṇa by Multu-mūla to burn a lamp in front of the god Dakshināmūrtidevāṇa in the Sākayilāsam temple. Mention is made of a portion of this temple called Rājādhīrāja-tiruchchēnuṟuṟai, i.e., the templeambulatory corridor evidently named after Rājādhīrāja, the successor of Rājādhī Chōḷa I on the Chōḷa throne at this time.

1 The record is much damaged at this place.
No. 191.

(A.R. No. 303 of 1929-30.)

ATTUR, TRUICHENDUR TALUK, TIRUNELVELI DISTRICT.

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

This record is dated in the 25th year of the reign of Mārvārmaṇ Vikrama-Chhālapāṇḍyaśeśa and registers an agreement given by the apanāl gai-sīvabrāhmaṇas, i.e., the priests in charge of the inner precincts of the temple to the temple authorities, to the effect that they will conduct the items of charity, namely, the provision of milk-pri-ridge to the god Sumanāṭadāva at Attuṛ in Rajādhirāja-chaturvādhaṅgaṃbhum and feeding fifteen Sīvabrāhmaṇas in the temple on each amavasyā day every month for which a gift of money had been made by Kaṇḍaṇ-Ayyaṅgār of Managāllakāli. This amount was invested on the purchase of some lands, and from the annual produce of these lands, the charity was to be conducted.

The donor Kaṇḍaṇ-Ayyaṅgār is also called Nripaśikhamani-Munēndavēḷar, evidently after the hirda of some royal personage but whose surīnam Nripaśikhamani was not ascertainable.

S.L.I. 37
1. தொடர்பு [ ]
2. தொடர்பு [ ]
3. தொடர்பு [ ]
4. தொடர்பு [ ]
5. தொடர்பு [ ]
6. தொடர்பு [ ]
7. தொடர்பு [ ]
8. தொடர்பு [ ]
9. தொடர்பு [ ]
10. தொடர்பு [ ]
11. தொடர்பு [ ]
12. தொடர்பு [ ]
13. தொடர்பு [ ]
14. தொடர்பு [ ]
15. தொடர்பு [ ]
16. தொடர்பு [ ]
17. தொடர்பு [ ]
18. தொடர்பு [ ]
19. தொடர்பு [ ]
20. தொடர்பு [ ]
21. தொடர்பு [ ]
22. தொடர்பு [ ]
23. தொடர்பு [ ]
24. தொடர்பு [ ]
25. தொடர்பு [ ]
26. தொடர்பு [ ]
27. தொடர்பு [ ]
28. தொடர்பு [ ]
29. தொடர்பு [ ]
30. தொடர்பு [ ]
31. தொடர்பு [ ]
32. தொடர்பு [ ]
33. தொடர்பு [ ]
ON THE SOUTH WALL OF THE GŪPṬĀLAVĀMIN TEMPLE.

This incomplete inscription probably belongs to Māyāvarma Vikrāma Chōḷa ādiga whose name and date are lost in the portion built-in the wall, at the right side. Mention is made of Śrāmanar Rājendraśrīvar, and a certain Ganaḍarādittam Pālchanī.

Text.

1. [Verse 1] Caturṣaṃyakṣaṃ u caya

2. [Verse 2] Caturṣaṃyakṣaṃ u caya

3. [Verse 3] Caturṣaṃyakṣaṃ u caya

4. [Verse 4] Caturṣaṃyakṣaṃ u caya

5. [Verse 5] Caturṣaṃyakṣaṃ u caya

No. 194.

(A.R. No. 042 of 1916.)

SĒRMADEṆI, AMRANARUDRAM TALUK, TIRUNELVELI District.

ON THE WEST AND NORTH WALLS OF THE CENTRAL SHRINE IN THE AMMANĀTHA TEMPLE.

This long inscription is dated in the 3rd year but the king's name is not specified at the beginning. It states that when Jāvalavarmāḷa Udalavār Sōḷapāṇḍyādēva was seated in the bathing room (śrūmānāyakāśaṇī in the palace at Rājendradālaṉpuram, the royal order of his father nāgīrār who has the historica description viṇumālāyakāśaṇī (i.e., Virarājendraśrīvarā) was received in the city of Kāḷāśaṇātha at Nigāraḷ ēṇa-chaturvedāngalām may be exempted from the payment of taxes from the third year, apparently of the Chōḷa ādiga viceroy, the necessary revenue instructions were issued to that effect. The document is worded in detail like the Chōḷa records of this period, and is attested by a number of officials in conformity with the revenue procedure prevalent at that time.

This Chōḷa ādiga viceroy was evidently the son of Virarājendraśrīvarā named Ganaḍamaniśrīvarā on whom the title of Chōḷa ādiga had been conferred by his father. In a record from Āṭṭūr in the same district there is reference to another son named Rājendra-Chōḷa, who is said to have been granted the title of Chōḷa ādiga.

Text.

1. [Verse 1] Caturṣaṃyakṣaṃ u caya

2. [Verse 2] Caturṣaṃyakṣaṃ u caya

3. [Verse 3] Caturṣaṃyakṣaṃ u caya

4. [Verse 4] Caturṣaṃyakṣaṃ u caya

5. [Verse 5] Caturṣaṃyakṣaṃ u caya

6. [Verse 6] Caturṣaṃyakṣaṃ u caya

7. [Verse 7] Caturṣaṃyakṣaṃ u caya

8. [Verse 8] Caturṣaṃyakṣaṃ u caya

The inscription is built in at-the-sight ruled.

* No. 267 of 1923-30.
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9 உள்நாட்டுத் தொடர்பு வழி மற்றும் மென்மையான தொடர்புற்று பொறுபை உள்நாட்டு

10 உள்நாட்டுத் தொடர்பு வழி மற்றும் மென்மையான தொடர்புற்று பொறுபை உள்நாட்டு

11 என வேண்டும் இருப்பது என்று வெளிப்படுத்துவது என்று வெளிப்படுத்துவது என்று

12 வேண்டும் ஆக்சூரியம் ஒப்பிட வேண்டும் ஒப்பிட என்று ஒப்பிட என்று

13 வேண்டும் ஆக்சூரியம் ஒப்பிட வேண்டும் ஒப்பிட என்று ஒப்பிட என்று

14 என வேண்டும் என்று வெளிப்படுத்துவது என்று வெளிப்படுத்துவது என்று

15 வேண்டும் ஆக்சூரியம் ஒப்பிட வேண்டும் ஒப்பிட என்று ஒப்பிட என்று

16 வேண்டும் ஆக்சூரியம் ஒப்பிட வேண்டும் ஒப்பிட என்று ஒப்பிட என்று

17 வேண்டும் ஆக்சூரியம் ஒப்பிட வேண்டும் ஒப்பிட என்று ஒப்பிட என்று

18 வேண்டும் ஆக்சூரியம் ஒப்பிட வேண்டும் ஒப்பிட என்று ஒப்பிட என்று

19 வேண்டும் ஆக்சூரியம் ஒப்பிட வேண்டும் ஒப்பிட என்று ஒப்பிட என்று

20 உங்கள் வேண்டும் ஆக்சூரியம் ஒப்பிட வேண்டும் ஒப்பிட என்று

31 1. ஆக்சூரியம் ஒப்பிட வேண்டும் ஒப்பிட என்று ஒப்பிட என்று

32 உங்கள் வேண்டும் ஆக்சூரியம் ஒப்பிட வேண்டும் ஒப்பிட என்று

33 மேலும் வேண்டும் ஆக்சூரியம் ஒப்பிட வேண்டும் ஒப்பிட என்று

34 வேண்டும் ஆக்சூரியம் ஒப்பிட வேண்டும் ஒப்பிட என்று

35 வேண்டும் ஆக்சூரியம் ஒப்பிட வேண்டும் ஒப்பிட என்று

36 வேண்டும் ஆக்சூரியம் ஒப்பிட வேண்டும் ஒப்பிட என்று

37 1. உங்கள் வேண்டும் ஆக்சூரியம் ஒப்பிட வேண்டும் ஒப்பிட என்று

38 உங்கள் வேண்டும் ஆக்சூரியம் ஒப்பிட வேண்டும் ஒப்பிட என்று

39 உங்கள் வேண்டும் ஆக்சூரியம் ஒப்பிட வேண்டும் ஒப்பிட என்று

40 1. உங்கள் வேண்டும் ஆக்சூரியம் ஒப்பிட வேண்டும் ஒப்பிட என்று

41 வேண்டும் ஆக்சூரியம் ஒப்பிட வேண்டும் ஒப்பிட என்று

42 வேண்டும் ஆக்சூரியம் ஒப்பிட வேண்டும் ஒப்பிட என்று

43 வேண்டும் ஆக்சூரியம் ஒப்பிட வேண்டும் ஒப்பிட என்று

44 வேண்டும் ஆக்சூரியம் ஒப்பிட வேண்டும் ஒப்பிட என்று

R.L—28
No. 192.
(A.R. No. 417 of 1929-30.)

ATTUR, TIRUCHENDUR TALUK, TIRUNELVELI DISTRICT.

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

This record which is dated in the 25th year of Mārañjaya Vikrama-Chôlapândiyadēva refers to the gift of paddy by a certain Udaiyadivakara Tirumūrti of Madavīmanqalai in Paṇaiyur-nádu in Kahatriyaśikhamani-valanaṇdu, a district of Sōmaṇqalai for providing paṇchagavya on the days of omūvisaṭṭi to the image of god Tep-Tiruppūvam-udaiyár, in the temple of Sōmanāthađēva at Attur, and for feeding ten brāhmaṇas on those days in the temple. These brāhmaṇas were required to be parādaśā, i.e., those who did not belong to the village but had come there after a sacred bath in the suriąmukam and should be of good character (naḷū/ṇy-truppar). The ingredients for the paṇchagavya (the five products of the cow) are enumerated as milk, curds, ghee, gōmūtra and gōmaya.

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. 29. 30. 31. 32. 33. 34. 35. ...
Sevil Péri, Tirunelveli Taluk, Tirunelveli District.

On the North Wall of the Central Shrine in the Álagar Temple.

This record which belongs to the month Jatava'-man Chōlapāndya is dated in the year and registers a gift of twenty-five sheep by a certain Perrasakār Alalān, a shepherd of the temple of Tirunāvē-i-lāvar in Kil-Vembā-nādu for burning up in the temple of Teṅ-Tirumā irūijō'ali Āvar on behalf of Vembān Ku'avaṇ akāri.

Álagavōyi in the Madurai District is called Tirumālirūijō'ali and the god at Īperi has been named Teṅ-Tirumālirnū'ali in consideration of its position to the h of its Madurai namasako.

Text.

Continuation lost.
No. 193.
(A.R. No. 329 of 1916.)

TIRUVÁLÍŚVARAM, AMBASAMUDRAM TALUK, TIRUNELVELI DISTRICT.

ON THE WEST WALL OF THE CENTRAL SHRINE IN THE VÁLÍŚVARA TEMPLE.

This record belongs to Māravarman Parákrama-Chóḷápáṇḍiyāṉēva and is dated in the 3rd regnal year. As he bears the title Māravarman, there must have been a viceroy with the title Jaṭāvarman between him and Māravarman Vikrama-Chóḷá-páṇḍiya. This Parákrama must have been the last Chóḷápáṇḍiya viceroy, and with him this administrative device of appointing viceroys to this outlying province was apparently given up.

This record registers a gift of sheep by a certain Rāman Kṛṇi alias Naḍuvirukkai Danmaśēṭṭi for a lamp in the temple of Tiruválíśvaram-Ṇāḷiyār. The man with whom the sheep were left, namely, Naḍakāṉ Kuṭvāṉai also figures in No. 170 above.

Text.

1 கையாமை பொருள் அல்லது கையாமை பொருள் அல்லது
2 பொருள் கையாமை பொருள் அல்லது
3 பொருள் கையாமை பொருள் அல்லது
4 பொருள் கையாமை பொருள் அல்லது
5 கையாமை பொருள் கையாமை பொருள் அல்லது
6 கையாமை பொருள் கையாமை பொருள் அல்லது
7 கையாமை பொருள் கையாமை பொருள் அல்லது
8 கையாமை பொருள் அல்லது

No. 387.
(A.R. No. 613 of 1916.)

SÉRMADĒṍ, AMBASAMUDRAM TALUK, TIRUNELVELI DIST CT.

ON THE NORTH WALL OF THE CENTRAL SHRINE, AMMAṍṆĀTHA TEMPLE.

This record of Māravarman Parákrama-Chóḷápáṇḍiyāṉēva is dated in the 4th year and registers a gift of 12 kōśas by Yōgirēva and Sēmadēṍ from Kāḷimradēṍ for burning a lamp in the temple of Sr.-Kāṉilayamudaiya-Mahādēva at Nigālarilā-sa-chatura-vēdīmāṅgaṉām, a brahmadeśa in Muṍḷī-rādu.

It is of interest to notice that natives of Kāḷimradēṍ sojourned in the south, either on pilgrimage or as a result of the patronage 'extended to Saivism by Chóḷa and Pāṇḍya kings. Several natives of Kāḷimradēṍ and Āryadēṍ have figured in Chóḷa and Pāṇḍya epigraphs.

Text.

1 கையாமை பொருள் அல்லது கையாமை பொருள் அல்லது [செயல்தக்க நூற்றாண்டு நூற்றாண்டு] நூற்றாண்டு [செயல்தக்க நூற்றாண்டு]
2 கையாமை பொருள் அல்லது கையாமை பொருள் அல்லது
3 கையாமை பொருள் அல்லது
4 கையாமை பொருள் அல்லது
5 கையாமை பொருள் அல்லது
6 கையாமை பொருள் அல்லது
7 கையாமை பொருள் அல்லது
8 கையாமை பொருள் அல்லது

9 கையாமை பொருள் அல்லது [செயல்தக்க நூற்றாண்டு]
This record of the 2nd year of Jatāvarman Śrīvallabha commences with the historical introduction, 'Tirumāḻandaiyum,' etc., and registers a gift of 100 dirāmam by the two widows of a brāhmaṇa named Tōppil Śridhara-Bhaṭṭa of Chōḷaṇtekkā, chaturvēdīmaṅgalam, and both of them sisters of a certain Sundarattōl-uḍaiyān-Bhaṭṭaṇ of Gōmāpuram, through whom the endowment is stated to have been made. The interest collected on the investment amounted to 2 dirāmam per month, i.e., it worked to 24 per cent per annum.

Text.

No. 199.

(A.R. No. 539 of 1911.)

Sērmādevi, Ambasāmudrām Taluk, Tirunelveli District.

On the South Wall of the First prakāra in the Bhaktavatsala Temple.

This record dated in the 2nd year of Śrīvallabha may be attributed to Jatāvarman Śrīvallabha. It registers a gift of sheep by Śrīvallabha-Rāman of Mulli-nādu for burning a lamp in the temple of god Emberumāṇ who was pleased to be stationed at Bhaktāpriyam.
Text.

1. பெருமை [**] உணவார் [;a]  
2. சிவப்பு தசாத்திக்கு  
3. அன்னைச்சுவாதை  
4. ஏன் நன்றாக சுமார்  
5. அப்பெருமைசு சோதனை  

6. வெஞ்சைப்பு வித்தியாசானது உணவாரின் கீழ்  
7. குரை வீராக  
8. என் [**]. [கட்டு] எனின் தைக்கை.  
9. என மன்னன் [**]  

No. 200.  
(A.R. No. 507 of 1907.) 

MADURAI, MADURAI TALUK, MADURAI DISTRICT. 

ON THE THIRTEENTH STONE IN THE MADANAGOPALASVAMIN TEMPLE. 

This short inscription is engraved on a slab in the Madanagopalasvamin temple in Madurai and is dated in the 3rd year of Tribhuvanachakravartin Sivallabha and may be assigned to the Jatavarman of that name. His queen Ulaganadudaiyal endowed some land for the maintenance of a majha. Apparently this slab was brought from some Siva temple and is now found in the compound of the Vishnu temple.

Text.

1. பெருமை [**] உணவார் [a]  
2. சிவப்பு தசாத்திக்கு  
3. அன்னைச்சுவாதை  
4. ஏன் நன்றாக சுமார்  
5. அப்பெருமைசு சோதனை  

6. வெஞ்சைப்பு வித்தியாசானது உணவாரின் கீழ்  
7. குரை வீராக  
8. என் [**]. [கட்டு] எனின் தைக்கை.  
9. என மன்னன் [**]  

No. 201.  
(A.R. No. 19 of 1929.) 

SVAPURU, TIRUPPATTUR TALUK, RAMANATHAPURAM DISTRICT. 

ON THE NORTH WALL OF THE PRÄKÅTRA IN THE SVAYAMPRAKÄŚÄVARA TEMPLE. 

This epigraph dated in the 3rd year of the king who is simply called Sivallabha, without any distinguishing epithet, has, on palaeographical grounds, to be attributed to the Jatavarman of that name. It registers a gift of one mā of land made by a certain Tiruchchirambalamudaiyal Niraitavasîjeydâ for a lamp to be burnt in the temple of Tiruttandogriyâqîlar.

Text.

1. பெருமை [**] உணவார் [a]  
2. சிவப்பு தசாத்திக்கு  
3. அன்னைச்சுவாதை  
4. ஏன் நன்றாக சுமார்  
5. அப்பெருமைசு சோதனை  

6. வெஞ்சைப்பு வித்தியாசானது உணவாரின் கீழ்  
7. குரை வீராக  
8. என் [**]. [கட்டு] எனின் தைக்கை.  
9. என மன்னன் [**]  

*This slab is not inscribable.*
(A.R. No. 384 of 1929-30.)
Attur, Thiruchendur Taluk, Tuticorin District.

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

This record dated in the 3rd year of Srivallabha, i.e., Srivallabhadvara, has been attributed to Jatavarma Namperumal. It registers a gift of money by Puri, the wife of Appi pavan, a vela of Aghusamallur in Kallatturukkal-nadu for a la in the temple of Somanathadvara at Attur.

Text.

1. (Text)
2. (Text)
3. (Text)

No. 203.
(A.R. No. 345 of 1930-31.)
Veppilapattin, Sattur Taluk, Ramanathapuram District.

ROUND A PILLAR IN THE GAJANAMMAN TEMPLE.

This inscription is dated in the 3rd year of Srivallabhadvara and states that this pillar was put to mark the site of the bund (apalakura) of the tank (ثرپ) of Iruvithadu by Araiya Madhuranikanth alias Karumalakki-holeady.

Text.

1. (Text)
2. (Text)
3. (Text)

No. 204.
(A.R. No. 27 of 1909.)
Kunnakkud, Thirupattur Taluk, Ramanathapuram District.

ON A PILLAR IN THE ROCK-CUT CAVE ON THE HILL.

This record dated in the 4th year of Jatavarma Namperumal is much damaged at the end. Its contents cannot, therefore, be correctly ascertained. It appears to register a gift made by Velanai-Vijaykanth Avayyanjan, the chief of Adiyapar in Keralasangavazhanadu, of certain taxes due from Mekkangamaangaliam in favour of the temple of Srimulathana-udaya-Nayanar on the hill called Tirumalai in Adiyapur-nadu.

Text.

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)
14. (Text)
15. (Text)
16. (Text)
17. (Text)
18. (Text)
19. (Text)
20. (Text)
No. 295.

(Ed. R. No. 493 of 1909.)

SOLAPURAM, KOVILPATTI TALUK, TIRUNKELVELI DISTRICT.

ON THE EAST WALL OF THE MAHAPPA IN THE VENKATACHALAPATI-
PERUMAL TEMPLE.

This record of Națavarma śrīvallabha which is dated in the 42nd regnal year of interest as mentioning a pillaiyar or prince named Sundara-Pândya, who was visiting at Aruha-Kumattūr in Aruvanātu at the time of issuing this inscription. It is stated that on the representation made by the subba of Sundarapândya-chatur-
vēdīnāyikam, a devadāna-brahmadal village of goṇ Sundarapândya-vēḷūnāgar-Ālvār in the same naṭṭu the prince made a gift of land to the temple.

This Sundara-Pândya who is described as a "pillaiyar" was apparently the son of Śrīvallabha, but he does not appear to have succeeded to the Pândya throne.

Text:

1. [1] 21 வருவ குறுத்து முடிக்குத்து முடிக்குத்து முடிக்குத்து
2. [2] முடிக்குத்து முடிக்குத்து முடிக்குத்து
3. [3] முடிக்குத்து முடிக்குத்து முடிக்குத்து
4. [4] முடிக்குத்து முடிக்குத்து முடிக்குத்து
5. [5] முடிக்குத்து முடிக்குத்து முடிக்குத்து
6. [6] முடிக்குத்து முடிக்குத்து முடிக்குத்து
7. [7] முடிக்குத்து முடிக்குத்து முடிக்குத்து
8. [8] முடிக்குத்து முடிக்குத்து முடிக்குத்து
9. [9] முடிக்குத்து முடிக்குத்து முடிக்குத்து
10. [10] முடிக்குத்து முடிக்குத்து முடிக்குத்து
12. [12] முடிக்குத்து முடிக்குத்து முடிக்குத்து
14. [14] முடிக்குத்து முடிக்குத்து முடிக்குத்து
15. [15] முடிக்குத்து முடிக்குத்து முடிக்குத்து
16. [16] முடிக்குத்து முடிக்குத்து முடிக்குத்து
17. [17] முடிக்குத்து முடிக்குத்து முடிக்குத்து
18. [18] முடிக்குத்து முடிக்குத்து முடிக்குத்து
19. [19] முடிக்குத்து முடிக்குத்து முடிக்குத்து
20. [20] முடிக்குத்து முடிக்குத்து முடிக்குத்து
21. [21] முடிக்குத்து முடிக்குத்து முடிக்குத்து
22. [22] முடிக்குத்து முடிக்குத்து முடிக்குத்து
23. [23] முடிக்குத்து முடிக்குத்து முடிக்குத்து...
No. 206.

(A.R. No. 6 of 1929.)

DALAPATI SAMUDRAM, NANGUNERI TALUK, TIRUNELVELI DISTRICT.

ON THE SOUTH WALL OF THE SHRINE IN THE TIRUNÄGEŚVARA TEMPLE.

This inscription dated in the 4th year of the king is engraved in slightly later script. The lateness of the script may be accounted for by supposing that the earlier words were re-popied later at the time of some renovation. The king is stated to be seated on the balluṣṭil called Pándyaratē in the Alagipu-Pándyan hall; the palace at Madurai when, on the petition of a certain Ayyar of Māmātharana-mūlam, he made tax-free some lands belonging to the temples of Varaguṇa-Lāvaramaiyā, Tirnāgēśvararamuḷaiyar and Puravuvārāmudaiyar, at Perumbāḷaṇi Nāttāṟṟupokku.

Text.

1. தேவைக்குடும்பங்களுக்கு சுருக்கத்தோடு விளைந்து புருந்து செய்யப்பட்டுள்ள குறிப்பிட்டு வருக.
2. அல்ளாரியா புரோஷ்டினச் செய்யப்பட்டுள்ள சுருக் காலத்திலே.
3. செய்கக் குறிப்பிட்டு வருக. [தெருவூர்] கோவிலுக்கு என்பது அடிப்படையாக வருக.
4. என்ற குறிப்பிட்டு வருக, என்று வருக கூறுக.
5. செய்க என்ற செய்க என்ற செய்க.
6. என்று வருக என்று வருக.
7. என்று வருக என்று வருக.
8. என்று வருக என்று வருக.
9. என்று வருக என்று வருக.
10. என்று வருக என்று வருக.
11. என்று வருக, என்று வருக.
12. என்று வருக.
13. என்று வருக.

The continuation is not traceable.

* The continuation is not traceable.

S.I. No. 50
19 [\textit{\textbf{19}}} \textbf{கையேசியருள்} \textbf{ஏர்வெளியில்} \textbf{ஒன்று} \textbf{கேள்வியை} \textbf{செய்த} \textbf{தானியை} \textbf{சார்}; \textbf{தானியை} \textbf{சார்ந்து} \textbf{செய்த.}
20 \textbf{பது} \textbf{சு.} \textbf{தெளிப்பத்தை} \textbf{குறிப்பிட்டு} \textbf{செய்த.} \textbf{தானியை} \textbf{சார்ந்து} \textbf{செய்த.}
21 \textbf{பது} \textbf{சு.} \textbf{தெளிப்பத்தை} \textbf{குறிப்பிட்டு} \textbf{செய்த.} \textbf{தானியை} \textbf{சார்ந்து} \textbf{செய்த.}
22 \textbf{சிற்றைத்தொலை} \textbf{சு.} \textbf{தெளிப்பத்தை} \textbf{குறிப்பிட்டு} \textbf{செய்த.} \textbf{தானியை} \textbf{சார்ந்து} \textbf{செய்த.}
23 \textbf{சிற்றைத்தொலை} \textbf{சு.} \textbf{தெளிப்பத்தை} \textbf{குறிப்பிட்டு} \textbf{செய்த.}

\textbf{Text.}

\textbf{No. 207.}

\textbf{(A.R. No. 226 of 1932-33.)}

\textbf{PERUNGULAM, SHIVAUKUNTAM TALUK, TIRUNELVELI DISTRICT.}

\textbf{ON THE NORTH WALL OF THE CENTRAL SHRINE, TIRUVALLUVAR TEMPLE.}

This record of Jatavarman Srivallabha is dated in his 4th year; but as it is damaged after the sixth line its purport cannot be made out. Perungulam had the other name of Uttamapandyanallur.

\textbf{Text.}

\textbf{1} [\textit{\textbf{1}}} \textbf{மக்கள்} \textbf{மாதான} \textbf{தானியை} \textbf{சார்ந்து} \textbf{செய்த.}

\textbf{No. 208.}

\textbf{(A.R. No. 30 of 1900.)}

\textbf{KUNNAREKUDI, THIRUPATTUR TALUK, RAMANATHAPURAM DISTRICT.}

\textbf{ON THE ROCK LEFT OF ENTRANCE INTO THE FIRST CAVE TEMPLE.}

This inscription dated in the 4th year of Jatavarman Srivallabha, seems to register the gift of land made tax-free in Kilkkanamangalam by Addaiyur Nattalvan Mumudisolam Vira Sekharan.

\textbf{Text.}

\textbf{1. [\textit{\textbf{1}}} \textbf{மக்கள்} \textbf{மாதான} \textbf{செய்த.}
No. 209.

(A.R. No. 641 of 1916.)

Sērmādevi, Ambasamudram Taluk, Tirunelveli District.

ON THE EAST WALL OF THE DAKSHINĀMURTI SHRINE IN THE AMMAINĀTHA TEMPLE.

Dated in the 5th year of Sīrvallabha who has the simple title of Tribhuvana- chakravarthi only, this record registers a gift of sheep by Sētuvudaiyāl, wife of Kuppai-Nambi, a brāhmaṇa of Šrēvannamahādevi-chaturvēdimaṅgalam for burning a lamp in the temple of Sriyulaśamudaiyā-Mahādeva in the village. These sheep to have been purchased for 90 diramam.

Text.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. No. 210.

(A.R. No. 644 of 1916.)

Sērmādevi, Ambasamudram Taluk, Tirunelveli District.

AT THE RIGHT ENTRANCE INTO THE FIRST prakāra OF THE AMMAINĀTHA TEMPLE.

This record of the 5th year of the king registers a gift of sheep by Sēnai Śiddāpp for burning a perpetual lamp in the temple of Kailāsamaṇḍaiyar at Šrēvannamahādevi-chaturvēdimaṅgalam, a brahmāṇḍaya in Muḷḷi-nādu.

† Incomplete,
No. 211.

(A.R. No. 456 of 1906.)

ĀNAIMALAI, MADURAI TALEK, MADURAI DISTRICT.

ON A STONE BUILT INTO THE FLOOR OF THE PLATFORM IN THE SHRINE OF THE GODDESS IN THE CAVE-TEMPLE.

This is a fragmentary inscription, the beginning and end being lost. The 6th regnal year of a Srivallabhadēva is mentioned in line 2. A gift of land in the village Durghaghavanallūr made probably by Kandādai Kālamēgha-Bhaṭṭa of the Āpastamba-sūtra seems to have been recorded originally. Palaeographically the record may be assigned to the 12th century.

Text.

1. ... ...

2. ... ...

3. ... ...

4. ... ...

5. ... ...

1 Some words like ādibhūta seem to have been omitted here.

F = Ff.

* The rock on which this was carved is not now traceable in the temple. During repairs, it appears to have been knocked away.
No. 212.
(A.R. No. 536 of 1911.)
Śerūmādevi, Ambasamudram Taluk, Tirunelveli District.

ON THE W.-W. OF THE BHARTAYATSALA TEMPLE.

This record is damaged in the middle. It is dated in the 6th year of Śivallabhādeva, and can paleographically be attributed to the king of that name who flourished in the 12th century A.D. A gift of six āṇai-acheve is registered but the name of the donor is lost.

Text.

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

No. 213.
(A.R. No. 43 of 1929.)
Śivavuri, Tiruppattur Taluk, Ramanathapuram District.

ON THE SOUTH WALL OF THE SECOND PRĀKĀRA IN THE SVAYAMPRAKĀSA TEMPLE.

This record which begins with the characteristic historical introduction is dated in the 6th year of the king's reign, and registers a gift of land by Tīllaināyakan Tarunādeśakharan of Ariyal, a merchant living at Aruviyur alias Nānādeśipperunderuvu in Kēralasēngu-valanādū, for the expenses of offerings, etc., in the temple of Abhinaktavaram-Uṭdiyār at Nīpasēkharat-chaturvṛddi-māṅgalam. The land was called Tīllaināyaka-vāykkäl in the name of the donor.

Aruviyur, which is called Nānādeśipperunderuvu has the other name of Dēśi-nyavandapātaṇam in another record from the same temple. It must have been a merchant colony of some importance in those days.

Text.

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

* A few letters are lost at the end.
ON THE WEST AND SOUTH WALLS OF THE CENTRAL SHRINE IN THE SÖMA-NÄTHA TEMPLE.

This record begins with the introduction commencing with Tirumagal Jayamagal, etc., and is dated in the 6th year of Jayavarman Srivallabhadøya. It appears to relate to some assignment of the taxes on the lands at Tiruchchirrambala-nallūr in Korkai-nādu for providing worship in the temple of Somanathadøya at Åtur in Kutā-nādu.

Text.

No. 215.

(A.R. No. 321 of 1908.)

KURUVITURAI, NHAKKOTTAI TALUK, MADURAI DISTRICT.

ON THE NORTH WALL OF THE SHRINE IN THE CHITRARATHAVALLABHA-PERUMAL TEMPLE.

This inscription is dated in the 7th year of Śrīvallabha. Tiruvaram Pērtraṭuru, wife of Appan Īvara, made a gift of gold for providing offerings to the god Uyyakkoṇḍaiyār set up by her in the temple of Paramasvāmin who was pleased to stand in Tiruchakkarai-tritham in Pāgaṇṭuṛūryuṛam.

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This inscription which belongs to a different Śrīvallabha got included here by mistake.

Built in by the Dalalāśāramūrār shrine. Steves are damaged in some places.
Text.

1. [1*] குண்டாகுரைய்[1*] என்ன இலியைய் பெருமான் உயிரியைய் தவளை உற்றே ருதுக. பெருமான் வருவதால் தவளையைய் பெருமான் உயிரியைய் தவளை உற்றே ருதுக. பெருமான் வருவதால் ருதுக. பெருமான் வருவதால் ருதுக. பெருமான் வருவதால் ருதுக. பெருமான் வருவதால் ருதுக. பெருமான் வருவதால் ருதுக. 

2. மீண்டும் வருவதால் ருதுக. பெருமான் வருவதால் ருதுக. பெருமான் வருவதால் ருதுக. பெருமான் வருவதால் ருதுக. பெருமான் வருவதால் ருதுக. பெருமான் வருவதால் ருதுக. 

3. என்றும் வருவதால் ருதுக. பெருமான் வருவதால் ருதுக. பெருமான் வருவதால் ருதுக. பெருமான் வருவதால் ருதுக. பெருமான் வருவதால் ருதுக. பெருமான் வருவதால் ருதுக.

No. 216.

(A.R. No. 309 of 1918.)

MIRANDAI, AMRASAMUDRAM TALUK, THIRUNELVIL DISTRICT.

On the west wall of the Central Shrine, KAILASANATHA TEMPLE.

This inscription, of the 7th year of Sivavallabhadvā, states that the stone temple of god Srikayilasamudalīyar at Mārañ-Tāyanallīr alias Vikramapūndyapuram in Multi-nādiu was erected by a certain Māni Bahuvāyaṇ alias Alagiya-Sē........yan.

Text.

1. [1*] என்ன இலியைய் பெருமான் உயிரியைய் தவளை உற்றே ருதுக. பெருமான் வருவதால் ருதுக. பெருமான் வருவதால் ருதுக. 

2. என்றும் வருவதால் ருதுக. 

No. 217.

(A.R. No. 38 of 1909.)

KUNNAKKUṆI, THIRUPATTUR TALUK, RAMANATHAPURAM DISTRICT.

On the South Pillar in the Rock-Cut Cave.

This record dated in the [8th] year of the king registers a gift of 1 mā of land by Ghaṭṭi-arasaṇ of Tirukkumakku in Tēṇāṟuppokku for a flower garden to the god Tēṇāṟa-Nāyakar and another piece of land to god Pillaiyar, presumably in the same temple.

Text.

1. [1*] இலியைய்

2. இலியைய்

3. இலியைய்

4. இலியையைய்

5. இலியையைய்

6. 

7. இலியையையைய்

8. 

9. 

10. 

11. 

One line is omitted here by the engraver.
No. 218.

(A.R. No. 06 of 1923.)

SIVAPURI, TRUPPATHUR TALUK, RAMANATHAPURAM DISTRICT.

ON THE BELT OF THE VERANDAH IN THE FIRST prakāra, SVAYAMPRAKĀSA TEMPLE.

This record dated in the 8th year of Tribhuvanachakravartin Srivallabhadēva has to be assigned to this king Jātavarmaṇa Srivallabha. It registers that Danadān Pagaivela-kanḍan alias Tuvarapativēlān made a gift of land by name Anjādanakanda-Nāvakkulam by purchase, for the kitchen expenses of the temple at Tiruttāndōṅgī-svaram-Udaiyāt at Npipāsēkhara-chaturvēdimaṅgalam, a brahmadiṅga in Kēraḷasīṅga-valanādu.

Text.


No. 219.

A.R. No. 31 of 1909.)

KUṆṆAKKUDI, TRUṆPATHUR TALUK, RAMANATHAPURAM DISTRICT.

ON THE VERANDAH OF THE NORTH WALL, OF THE ROCK-CUT CAVE.

This record which is dated in the 9th year of Srivallabhadēva, may be assigned to this king. It registers a gift of land by Nāṭṭiṇ Aḍavi of Tirukkuṇakkudi in Tēnā-rappōku in Kēraḷasīṅga-valanādu, for burning a lamp in the temple of Tirumalai, uḍaiyā Nāyāṅṭ, apparently the god in the rock-cut temple.
No. 230.

(A.R. No. 326 of 1916.)

TIRUVALLIŚVARAM, AMBASAMUDRAM TALUK, TIRUNELVELI DISTRICT.

ON THE SOUTH WALL OF THE VÁLISVARA TEMPLE.

This mutilated epigraph belongs to the same king and contains the regnal year 9. It mentions a previous donation of Sundara-Páṇḍyadeva, and registers a grant of 2 māḷkāṇi of land for providing sandal paste and camphor to god Tiruvallivaram-Undáiyar. A merchant of Rajañaja-Erivirapaṭṭaṇam is also referred to as agreeing to supply these articles to the temple.

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. ...
29. ...
30. ...
31. ...
32. ...
33. ...
34. ...

* Above this is a record of Kūliṭhunai 19th year—

* The continuation is damaged.

S.I.L.—32
No. 221.

(A.R. No. 499 of 1909.)

SOLAPURAM, KOVILPATTI TALUK, TRUNKYVELI DISTRICT.

ON THE EAST WALL OF THE VENKATACHALAPATI TEMPLE.

This record of the king which is dated in the 9th year furnishes a few incomplete astronomical details. It is much damaged and seems to mention that the Śrīhāṇḍaśayī of the temple of Uttamaśālā-Vinnag-r-Emberumāṉ in Anuṅñādu permitted some weavers to settle near the temple under certain conditions.

Text.

1. [words not visible] 2.  3.  4.  5.  6.  7.  8.  9.  10.  11.  12.  13.  14.  15.  

No. 223.

(A.R. No. 17 of 1929.)

SIVAPURI, TRIPATTUR TALUK, RAMANATHAPURAM DISTRICT,

ON THE NORTH WALL OF THE SECOND prākāra, ŚVAYAMPEKĀśA TEMPLE.

This record registers a gift of sheep by Īḻaṅadēvi for a lamp in the temple of Truttāndoriśvaram-Uḍaiyār at Nripaśekhara-chaturvēdī-māṅgalam in Kēraṅgaṅa-valajanādu on behalf of her daughter Pillaṅiyalvāl. The regnal year of the king is 9, and though the usual historical introduction is absent, this record may be attributed to Jāḻavarman Śrivallabha.

Text

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

Near this is the following fragmentary inscription, engraved in a separate panel—

1. 2. 3. 4.
No. 223
(A.R. No. 326 of 1908.)
KURUVITHURAI, NILAKKOTTAI TALUK, MADURAI DISTRICT.

ON THE SOUTH WALL OF THE CENTRAL SHRINE IN THE CHITRAKARADA-
VALLABHA-PURAM TEMPLE.

This record of the 9th year and 380th day of the king states that the king was seated on the seat Pāṇḍiyarāja in the hall called Alagiya-Pāṇḍiyān-kūdam in the palace at Madurai. On this occasion his officer Kālingarājān represented that certain lands in the devadāna of Tiruchekkarattāiyār may be given as kārāyana to Śrī-Harushan-Nārāyaṇa-Bhāṭṭa-Vājapeṭayāyin of Kīrangūr living in Sōḷantaka-chatur-
vēdīmalāgalam. The king thereupon did as requested and fixed the taxes payable by him. Among the boundaries of the land a stone-dam called Parākrrama-Pāṇḍiyān-
kallānai, Vīra-Pāṇḍiyān-kāl, and Śrīvallabhappārājū are mentioned and Parākrrama-
Pāṇḍiyān-kuttolai is also referred to thus indicating that a Parākrrama-Pāṇḍya and a
Vīra-Pāṇḍya were Śrīvallabhā' s predecessors.

This royal order issued in the name of Kōpērīnmaikopāṇ and relating to the same
transaction, is engraved in continuation of the above record.

Text.

A

1. சிவராத்யானம் விருதுத்தாயம் ஸ்ரீகாலாம் காரணம் குறிப்பிட்டது. மேலும் சிவராத்யானம் விருதுத்தாயம் ஸ்ரீகாலாம் காரணம் குறிப்பிட்டது. மேலும் சிவராத்யானம் விருதுத்தாயம் ஸ்ரீகாலாம் காரணம் குறிப்பிட்டது.

2. ஞானராணம் யாதுவாரம் தமிழுக்கு சொல்லப்பட்டது. ஞானராணம் யாதுவாரம் தமிழுக்கு சொல்லப்பட்டது. ஞானராணம் யாதுவாரம் தமிழுக்கு சொல்லப்பட்டது.

3. இந்தச் சிவராத்யானம் விருதுத்தாயம் ஸ்ரீகாலாம் காரணம் குறிப்பிட்டது. இந்தச் சிவராத்யானம் விருதுத்தாயம் ஸ்ரீகாலாம் காரணம் குறிப்பிட்டது. இந்தச் சிவராத்யானம் விருதுத்தாயம் ஸ்ரீகாலாம் காரணம் குறிப்பிட்டது.

4. இக்க பராக்ரமக்குடம் என்னும் வித்தியாசத்தின் உள்ளே உள்ளாகும் குற்றம் அடையாளம் செய்யப்பட்டது. இக்க பராக்ரமக்குடம் என்னும் வித்தியாசத்தின் உள்ளே உள்ளாகும் குற்றம் அடையாளம் செய்யப்பட்டது. இக்க பராக்ரமக்குடம் என்னும் வித்தியாசத்தின் உள்ளே உள்ளாகும் குற்றம் அடையாளம் செய்யப்பட்டது.

5. இக்க பராக்ரமக்குடம் என்னும் வித்தியாசத்தின் உள்ளே உள்ளாகும் குற்றம் அடையாளம் செய்யப்பட்டது. இக்க பராக்ரமக்குடம் என்னும் வித்தியாசத்தின் உள்ளே உள்ளாகும் குற்றம் அடையாளம் செய்யப்பட்டது. இக்க பராக்ரமக்குடம் என்னும் வித்தியாசத்தின் உள்ளே உள்ளாகும் குற்றம் அடையாளம் செய்யப்பட்டது.

6. இக்க பராக்ரமக்குடம் என்னும் வித்தியாசத்தின் உள்ளே உள்ளாகும் குற்றம் அடையாளம் செய்யப்பட்டது. இக்க பராக்ரமக்குடம் என்னும் வித்தியாசத்தின் உள்ளே உள்ளாகும் குற்றம் அடையாளம் செய்யப்பட்டது. இக்க பராக்ரமக்குடம் என்னும் வித்தியாசத்தின் உள்ளே உள்ளாகும் குற்றம் அடையாளம் செய்யப்பட்டது.

7. இக்க பராக்ரமக்குடம் என்னும் வித்தியாசத்தின் உள்ளே உள்ளாகும் குற்றம் அடையாளம் செய்யப்பட்டது. இக்க பராக்ரமக்குடம் என்னும் வித்தியாசத்தின் உள்ளே உள்ளாகும் குற்றம் அடையாளம் செய்யப்பட்டது. இக்க பராக்ரமக்குடம் என்னும் வித்தியாசத்தின் உள்ளே உள்ளாகும் குற்றம் அடையாளம் செய்யப்பட்டது.
1. On the south wall of the Chitra Ratnavallabha-Purumal Temple.

This record does not contain the name of the king but purports to have been issued by the god himself, who is called Sārāgini of Chakratūrtham; but it may be attributed to the time of Vaiṣṇava Śrī Vallabha because a new channel with the name of Śrī Vallabhapārāṇa has been dug to irrigate some lands. Further, the donor Śrī Haruṣha-Nārāyaṇa-Bhaṭṭa-Vaijāpyayajī of Kriṇaṭur mentioned here figures in another record of this king (No. 223 above) with which this has to be connected.

Text.

1. Text.

2. Text.
Text.

1 Read செய்யல்.
2 The inscription செய்யல்.
No. 239.
(A.R. No. 318 of 1906.)

KURUVITUBAI, NILAKOTTAI TALUK, MADURAI DISTRICT.

ON THE NORTH WALL OF THE CHITRARATHAVALLABHIA-PERUMAL TEMPLE.

This order was issued when the king was seated in the seat Pâṇḍygarâjan in the Aâniy踊跃van hall in the palace at Solfanta-chaturvedimangalam in Panganîr-kurram and the 11th year quoted in the sixth line of the record was the year in which it was issued. Siddhakutti-Mâdhavan alias Solfamuttaraiyan, the kiñâp of Mângalûru in Mângalûru-nâdu, a subdivision of Puliyûr-kôttam, a division of Tondaimandalam had endowed some lands to the temple of Tiruchchakkottâvar in the village in the 2nd year, apparently of this king himself, but as a portion of them was not in the enjoyment of the temple as tax-free dêruṇâs the king rectified this defect on a representation made by his officer Kiñnigâran. It is stated that the lands had been reconstituted into a new village called Kulasëkkharanamangalam from the 2nd year itself from which it can be inferred that a Pâṇḍya king named Kulasëkkha flourished at this time. A channel called Parâkramapâṇḍiyappârâ is also mentioned.

Text.

1. 

2. 

3. 

4. 

5. 

6. 

7. 

8. 

9. 

10.

A
This record is the uvari relating to the transaction registered in the previous inscription, and it is specifically dated in the 11th year of the king.

1. The present inscription, dated [1*], records a transaction between two parties in the name of the king. The text details the exchange of property and the conditions under which it was transferred.

2. The inscription also mentions the names of the parties involved in the transaction and the witnesses who attest to its validity.

3. No. 230
(A.R. No. 423 of 1929-30)

ATTUR, TRICHYCHENDR TALUK, TRUMLVELI DISTRICT.

ON A PILLAR IN THE ANTRAJA OF THE SOMANATHA TEMPLE.

Dated in the 1[1]th year of Jatavarman Chirvallabha this record registers a gift of a sheep and a lamp-stand by a brahma lady named Andamaichshi, the wife of a certain Strangapad—Tirumalakantham of Raja—chaturvedimangalam, a brahmadeva in Muilil—nādu, a subdivision of Pañdil—nādu. The same lady also made a gift of money to feeding itinerant pilgrims who came to the village (apūrvinālād vandur). The lamp-stand is stated to have been cast with a figure of a woman holding a lamp.
No. 231.

(A.R. No. 27 of 1927)

VIJAYANARAYANAM, NANGUNERI TALUK, THIRUNELVELI DISTRICT.

ON A STONE CALLED VANIYAN-KALLU NEAR A TANK.

This record dated in the 12th year of Jatavarmn Srivallabha relates to the breaching of the tank called Manoomayaneri at Vijayanarayana-chaturvedimangalam and to its being closed by a certain Nambi Sankaran Vasudevan of Turuttimangalam who was in charge of the village under Irvi Kodaivarman, the ruler of Vepudu. This agent is also stated to have made an endowment of land so that from its income the bond of the tank may be repaired and maintained every year. The channel which was also repaired by him got the new name of Vaidasappparam. (See No. 238 above)

This record is of interest as it gives the information that the Vepudu ruler Ravikodai was a contemporary of Jatavarmn Srivallabha.
No. 232.

(A.R. No. 476 of 1929-30.)

SENDAMANGALAM, THUCHCHENDUR TALUK, THIRUNELVELI DISTRICT.

ON THE WEST WALL OF THE CENTRAL SHRINE IN THE KAILASANATHA TEMPLE.

This record is dated in the 12th year of Jatavarman Srivallabhadra, and registers sale of land by the assembly of some village, whose name is lost, to the temple of god Kailasamudraniya-Nayapar at Sendamangalam in Ariyar, a brakmadiya in Kuhandu. The assembly is stated to have met in a maṇḍapa in the temple of god Tirumalaraya-vinnagar-lyar at the same village. Mention is made of Srivallabha-valasanu, a division of Panni-nadu.

Text.

1. Stones lost in the text.

Further portion is folded in.
No. 233.

(A.R. No. 285 of 1923.)

THIRUKKÖRTIYUR, TRUPPATTUR TALUK, Ramanathapuram District.

ON A PILLAR IN THE MANḍAPAM IN THE NÄCHICH YÄR SHRINE IN THE SAUMYANÄRÄVÅNA TEMPLE.

This record is dated in the 13th year of Jáñavarmañ Śrīvallabha whose historical introduction is summarised in the words 'Śrī-meṣtriṭikku mēl' and registers the gift of taxes amounting to 100 pāṇam by the nāṭṭavuvar of Sōḷāpāṇḍya-valāṇādu, a subdivision of Kēralasīṅga-valāṇādu, for burning two lamps in the temple of Sokka-nārāyaṇa at Thirukkōṭṭiyur. This amount was agreed to be paid annually from nāṭṭavuvaṇyam along with the nāṭṭavuvar.

---

Text.

1 [nāṇak] 35 gērā
2 36 drē ṣrā
3 37 ṣrā [nāṇak]-
4 38 in ṣrā ṣrā ṣrā 39 ṣrā ṣrā ṣrā
5 40 ṣrā ṣrā ṣrā
6 41 ṣrā [nāṇak] 42 ṣrā ṣrā ṣrā
7 43 [nāṇak] 44 ṣrā ṣrā ṣrā
8 45 ṣrā ṣrā ṣrā 46 ṣrā ṣrā ṣrā
9 47 ṣrā ṣrā ṣrā 48 ṣrā ṣrā ṣrā
10 49 ṣrā ṣrā ṣrā 50 ṣrā ṣrā ṣrā
11 51 ṣrā ṣrā ṣrā 52 [nāṇak] 53 ṣrā ṣrā ṣrā
12 [nāṇak] 54 [nāṇak] 55 [nāṇak]
13 56 ṣrā ṣrā 57 ṣrā ṣrā
14 58 ṣrā ṣrā 59 ṣrā ṣrā
15 60 ṣrā ṣrā 61 ṣrā ṣrā
16 62 ṣrā ṣrā 63 ṣrā ṣrā
17 64 ṣrā ṣrā 65 ṣrā ṣrā
18 66 ṣrā ṣrā 67 ṣrā ṣrā ṣrā ṣrā
133

No. 234.
(A.R. No. 201 of 1923.)

şimūkaśīrīru, Tirupattur Tāluk, Ramavathārānām District,

On the east wall of the store-room in the Saumyanārāyana-temple.

This record is dated in the 13th year of Jeśāvērya Śrivaraya and was issued from the throne called Kalingatamirun in the Alagiyamānai-kūlam. From it we learn that the nātak star of the king was Chittirai and that the king remitted certain taxes on Aṉṭar atta Naṭṭārmaṅgaḷam and Pūrgaṅ in favour of the temple of Alagiyamaṇavāḷāḷyār in the east of the Periyalvīḷ at Tirukkarīḷyār for the conduct of a nine-day festival in the month of Aippaśi, ending with the day of the king's asterism, Chittirai.

Text.

1. 1-2-6

2. 3-6-6

3. 9-6-6

4. 11-6-6

5. 13-6-6

6. 18-6-6

7. 22-6-6

8. 25-6-6

9. 28-6-6

10. 31-6-6

11. 34-6-6

12. 37-6-6
This record is the order issued by the king as Köngirmalkonjag and it relates to the document noted above, in continuation of which it is engraved.

1. கோங்கின்஡ாகோன்னாஜ வெண்டுநிலை வழுவதுவருடம் [[*]] கொடுவிதம் வேண்டு
(செய்வல் மூக்கு செய்துக்கின்ற நூற்றாண்டு விலைமை, வெளியை
கொடுவிதம் நூற்றாண்டு வழுவதுவருடம்)

2. மூலவருடம் தூண்ணாலை வழுவதுவருடம் வழுவதுவருடம் பெரும்பான்டு
(வழுவதுவருடம் வழுவதுவருடம் மூலவருடம் வழுவதுவருடம்) [[*]]

3. வழுவதுவருடம் வழுவதுவருடம் வழுவதுவருடம் வழுவதுவருடம் வழுவது
(செய்வல் மூக்கு செய்துக்கின்ற நூற்றாண்டு விலைமை), [[*]]

4. வழுவதுவருடம் வழுவதுவருடம் [[*]] என்ன பெற்றுள்ளிட்டு வழுவது
(செய்வல் மூக்கு செய்துக்கின்ற நூற்றாண்டு விலைமை)

In continuation of the above is the following copy, which gives publicity to the fact that some lands were made tax-free by the king for the purpose mentioned therein.

1. வழுவது வழுவது [[*]] வழுவது வழுவது வழுவது வழுவது வழுவது வழுவது
(செய்வல் மூக்கு செய்துக்கின்ற நூற்றாண்டு விலைமை)

2. மூலவருடம் [[*]] வழுவது வழுவது வழுவது வழுவது வழுவது வழுவது
(செய்வல் மூக்கு செய்துக்கின்ற நூற்றாண்டு விலைமை)

3. வழுவது வழுவது [[*]] வழுவது வழுவது வழுவது வழுவது வழுவது
(செய்வல் மூக்கு செய்துக்கின்ற நூற்றாண்டு விலைமை)

4. வழுவது வழுவது [[*]] வழுவது வழுவது வழுவது வழுவது வழுவது
(செய்வல் மூக்கு செய்துக்கின்ற நூற்றாண்டு விலைமை)

5. வழுவது [[*]] வழுவது [[*]] வழுவது வழுவது வழுவது வழுவது
(செய்வல் மூக்கு செய்துக்கின்ற நூற்றாண்டு விலைமை)

6. வழுவது [[*]] வழுவது [[*]] வழுவது வழுவது வழுவது வழுவது
(செய்வல் மூக்கு செய்துக்கின்ற நூற்றாண்டு விலைமை)

7. வழுவது [[*]] வழுவது [[*]] வழுவது வழுவது வழுவது வழுவது
(செய்வல் மூக்கு செய்துக்கின்ற நூற்றாண்டு விலைமை)

8. வழுவது [[*]] வழுவது [[*]] வழுவது வழுவது வழுவது வழுவது
(செய்வல் மூக்கு செய்துக்கின்ற நூற்றாண்டு விலைமை)

9. வழுவது [[*]] வழுவது [[*]] வழุவது வழுவது வழுவது வழுவது
(செய்வல் மூக்கு செய்து�்கின்ற நூற்றாண்டு விலைமை)

10. வழுவது [[*]] வழுவது [[*]] வழுவது வழுவது வழுவது வழுவது
(செய்வல் மூக்கு செய்துக்கின்ற நூற்றாண்டு விலைமை)

11. வழுவது வழுவது வழுவது
SIVAPURI, TRUPPATTUM TALUK, RAMANATHAPURAM DISTRICT.

ON THE NORTH WALL OF THE SECOND PHĀKĀRA IN THE SVAYAM RAKAṆṆA TEMPLE.

This inscription dated in the 15th year of reign of Śivallēkha registers a gift of land made by Arasū Madalaiikkuttan alias Śivakaranḍalan, a merchant of the Manigramam guild of Koḍumbāḷūr for providing pīṭha offering to the god Tiruttandongāvaram-udaiyar.

The Manigramam guild of Koḍumbāḷūr is mentioned in an earlier record of the time of the Chōḷa king Parakassarivarman from Sālem. Aruviyūr, a village near Śivapuri was a trading centre and was called Dēsil-uyyavanda-pattānum. Merchants from different localities must have colonised this settlement.

Text.

1. [1⁴] [1⁴] [2⁴] [2⁴] [3⁴] [4⁴] [5⁴] [6⁴] [7⁴] [8⁴] [9⁴] [1⁵] [2⁵] [3⁵] [4⁵] [5⁵] [6⁵] [7⁵] [8⁵] [9⁵] [1⁶] [2⁶] [3⁶] [4⁶] [5⁶] [6⁶] [7⁶] [8⁶] [9⁶] [1⁷] [2⁷] [3⁷] [4⁷] [5⁷] [6⁷] [7⁷] [8⁷] [9⁷]
No. 236.

(A.R. No. 324 of 1908.)

KUBUVITURAL, NILAHROTTAI TALUK, MADURAI DISTRICT.

ON THE WEST WALL OF THE CHITRAKATHA-VALLABHA-PERUMAL TEMPLE.

This record of Sri Vallabha is dated in the 16th year and the 171st day. It is connected with No. 229 of the 11th year of the king registering donations made by Mangadu-killan, which are referred to here. These lands which had been taken up for cultivation by a certain Sarvakratukkal had to be irrigated by a new channel but as the subhnayar of Solantaka-chaturvedimangalam objected to the digging of a new channel, the lands could not be cultivated. On the representation of Kalimgarajan, the exchange in respect of one plot of land recorded in No. 229 was cancelled and the lands were exempted from the payment of apaniyam taxes for four years.

Text.

1. [Notes on the text are not transcribed.]

2. [Notes on the text are not transcribed.]

3. [Notes on the text are not transcribed.]

4. [Notes on the text are not transcribed.]

5. [Notes on the text are not transcribed.]

6. [Notes on the text are not transcribed.]

7. [Notes on the text are not transcribed.]

8. [Notes on the text are not transcribed.]

9. [Notes on the text are not transcribed.]

10. [Notes on the text are not transcribed.]

11. [Notes on the text are not transcribed.]

12. [Notes on the text are not transcribed.]
This order was issued by the king to the Śrīvaiśhnavas of the Tiruchchakkaram Śrīvaiśhnavar shrine granting exemption from certain taxes for four years from the 16th year onwards.

Text.

1. The king of the Śrīvaiśhnavas has emitted a letter of appointment to Śrīvaiśhnavas 16th year and onwards. In order to make the Śrīvaiśhnavas more prosperous, the king has granted them an exemption from certain taxes.

2. The king has also granted the Śrīvaiśhnavas an exemption from certain taxes for four years from the 16th year onwards.

This order was issued by the king to the Śrīvaiśhnavas of the Tiruchchakkaram Śrīvaiśhnavar shrine granting exemption from certain taxes for four years from the 16th year onwards.

Text.

1. The king of the Śrīvaiśhnavas has emitted a letter of appointment to Śrīvaiśhnavas 16th year and onwards. In order to make the Śrīvaiśhnavas more prosperous, the king has granted them an exemption from certain taxes.

2. The king has also granted the Śrīvaiśhnavas an exemption from certain taxes for four years from the 16th year onwards.

This order was issued by the king to the Śrīvaiśhnavas of the Tiruchchakkaram Śrīvaiśhnavar shrine granting exemption from certain taxes for four years from the 16th year onwards.
This copy was the order subsequently issued by Kalingarayana to the Devakamiya and the Devakamiya of the temple of Tiruchchirakkattalvar at Cholantaka-chatruvedimangalam.

Text.

3. ... [16] ...
4. ... [17] ...
5. ... [18] ...
6. ... [19] ...
7. ... [20] ...
8. ... [21] ...
9. ... [22] ...
10. ... [23] ...
11. ... [24] ...
12. ... [25] ...
13. ... [26] ...
14. ... [27] ...
15. ... [28] ...
16. ... [29] ...
17. ... [30] ...
18. ... [31] ...
19. ... [32] ...
20. ... [33] ...
21. ... [34] ...
22. ... [35] ...
23. ... [36] ...
24. ... [37] ...
25. ... [38] ...
26. ... [39] ...
27. ... [40] ...

No. 237.

(A.R. No. 439 of 1929-30.)

Attur, Tiruchchendur Taluk, Tirunelveli District.

On a pillar in the south verandah of the first prakara in the Somanath Temple.

This record of Jatavarnah Srivallabha, which commences with the usual historical introduction is dated in the 16th year of the king. It is much damaged; but from the legible portions it appears to register some gift of land to a certain Somanath who is described as a Sanikhuttam or one who enacted Sanikhattam, a variety of dance and stage-play. This kutu is defined in the commentary on the Silappadikaram, the early Tamil epic.

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] ...
16. ... [16] ...
17. ... [17] ...
18. ... [18] ...
19. ... [19] ...
20. ... [20] ...
21. ... [21] ...
22. ... [22] ...
23. ... [23] ...
24. ... [24] ...
25. ... [25] ...
26. ... [26] ...
27. ... [27] ...

* The record is much damaged.
No. 238.

(A.R. No. 97 of 1908.)

TIRUPPATTUR, TIRUPPATTUR TALUK, RAMANATHAPURAM DISTRICT.

ON THE SOUTH WALL OF THE KARUMUGAI IN THE TIRUTTALISVARA TEMPLE.

This record is dated in the 17th year of the king. It registers a gift of money left with the mūlaparishad of the village by a merchant of Aruviyūr alias Dēl-uyyavanda, paṭṭanam named Vāduganta Uyyavandān of Taṇjūr, for a flower garden for the supply of karumugai flowers to the temple of Tiruttaliyanda-Nāvanār at Tirupputtūr. The flower garden was called Kilaittondiyūran-Uyyavandān.

Text.

1. [Tamil script]

2. [Tamil script]

3. [Tamil script]

4. [Tamil script]

5. [Tamil script]

6. [Tamil script]

7. [Tamil script]

8. [Tamil script]

No. 239.

(A.R. No. 331 of 1916.)

TIRUVALISVARAM, AMBASAMUDRAM TALUK, TIRUNELVELI DISTRICT.

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

This damaged record of the king is dated in his 17th year and registers the exemption of taxes granted on the dēcādāna village named Śivacharayaśāṭharamallur belonging to the temple of Tiruvallisvaram-Uḍaiyar at Rājarāja-chaturvedimangalam, a bhranamätze in Māḍhavā. The order was issued by the Śenāpatigal Rājarāja-Veḻappanadaiyar and the document is signed by Māṇabharāra-Uttaramanṭrin. The engraver bears the name of Parakramapandya-perundachan.
11 கூற காட்டப்பட்டுக் குறிப்பிட்டுசுயின்று
12 ,
13 புதுக்கொண்டு
14 தொடர்வண்டை குறிப்பிட்டு
15 அரசு, 16 அரசு, 17 அரசு
18 கூற காட்டப்பட்டு
19 கூற காட்டப்பட்டு
20 கூற காட்டப்பட்டு
21 கூற காட்டப்பட்டு
22 கூற காட்டப்பட்டு
23 கூற காட்டப்பட்டு
24 கூற காட்டப்பட்டு
25 கூற காட்டப்பட்டு
26 கூற காட்டப்பட்டு
27 கூற காட்டப்பட்டு
28 கூற காட்டப்பட்டு
29 கூற காட்டப்பட்டு
30 கூற காட்டப்பட்டு
31 கூற காட்டப்பட்டு
32 கூற காட்டப்பட்டு
33 கூற காட்டப்பட்டு
34 கூற காட்டப்பட்டு
35 கூற காட்டப்பட்டு
36 கூற காட்டப்பட்டு
37 கூற காட்டப்பட்டு
38 கூற காட்டப்பட்டு
39 கூற காட்டப்பட்டு
40 கூற காட்டப்பட்டு
41 கூற காட்டப்பட்டு

42 கூற காட்டப்பட்டு
43 கூற காட்டப்பட்டு
44 கூற காட்டப்பட்டு
45 கூற காட்டப்பட்டு
46 கூற காட்டப்பட்டு
47 கூற காட்டப்பட்டு
48 கூற காட்டப்பட்டு
49 கூற காட்டப்பட்டு
50 கூற காட்டப்பட்டு
51 கூற காட்டப்பட்டு
52 கூற காட்டப்பட்டு
53 கூற காட்டப்பட்டு
54 கூற காட்டப்பட்டு
55 கூற காட்டப்பட்டு
56 கூற காட்டப்பட்டு
57 கூற காட்டப்பட்டு
58 கூற காட்டப்பட்டு
59 கூற காட்டப்பட்டு
60 கூற காட்டப்பட்டு
61 கூற காட்டப்பட்டு
62 கூற காட்டப்பட்டு
63 கூற காட்டப்பட்டு
64 கூற காட்டப்பட்டு
65 கூற காட்டப்பட்டு
66 கூற காட்டப்பட்டு
67 கூற காட்டப்பட்டு
68 கூற காட்டப்பட்டு
69 கூற காட்டப்பட்டு
70 கூற காட்டப்பட்டு
71 கூற காட்டப்பட்டு
72 கூற காட்டப்பட்டு
73 கூற காட்டப்பட்டு
74 கூற காட்டப்பட்டு
75 கூற காட்டப்பட்டு
76 கூற காட்டப்பட்டு
77 கூற காட்டப்பட்டு
78 கூற காட்டப்பட்டு
79 கூற காட்டப்பட்டு
80 கூற காட்டப்பட்டு
81 கூற காட்டப்பட்டு
82 கூற காட்டப்பட்டு
83 கூற காட்டப்பட்டு
84 கூற காட்டப்பட்டு
85 கூற காட்டப்பட்டு

*The record is damaged at the beginning.*
S.I.I.—37
No. 240.
(A.R. No. 474 of 1916.)

TEN TIRUPPUVANAM, AMBASAMUDRAM TALUK, TIRUNELVELI DISTRICT.

ON THE SOUTH WALL OF THE PUSHPAVANŚVARA TEMPLE.

This record dated in the 17th year of the king registers a gift of sheep by Kilaivan Appaṉ alias Srivallabha-Pāṇḍyākkōṅ of Korkai in Kudānādu for burning two lamps in the temple of Ten-Tiruppūvanāmudaiya-Mahādēva in Mullichādu, a sub-division of Pāṇḍi-nādu.

Text.

1. கருவிக்கண்டி பொழுதுநாட்டில் இயற்சியான வட்டமொழியை வேளாண்டிய செய்திகளை பிற்பரும் பல குறிப்பிட்டு வெளியேற்றுக்கோணத்தில் அளித்தார். பிற்பரும் பல குறிப்பிட்டு வெளியேற்றுக்கோணத்தில் அளித்தார்.

2. முறையான சொல்லுகளை வேளாண்டிய செய்திகளை பிற்பரும் பல குறிப்பிட்டு வெளியேற்றுக்கோணத்தில் அளித்தார். பிற்பரும் பல குறிப்பிட்டு வெளியேற்றுக்கோணத்தில் அளித்தார்.

3. நம் நாட்டின் சுற்றுவுல்ல இயற்சியான வட்டமொழியை வேளாண்டிய செய்திகளை பிற்பரும் பல குறிப்பிட்டு வெளியேற்றுக்கோணத்தில் அளித்தார். பிற்பரும் பல குறிப்பிட்டு வெளியேற்றுக்கோணத்தில் அளித்தார்.

4. அக்குற்றம் என்பது மத்தியுடன் இணைந்து பூங்காவில் கிளையுடன் வந்து வந்து விளக்க வேளாண்டிய செய்திகளை பிற்பரும் பல குறிப்பிட்டு வெளியேற்றுக்கோணத்தில் அளித்தார். பிற்பரும் பல குறிப்பிட்டு வெளியேற்றுக்கோணத்தில் அளித்தார்.

5. என் பொழுதுநாட்டில் இயற்சியான வட்டமொழியை வேளாண்டிய செய்திகளை பிற்பரும் பல குறிப்பிட்டு வெளியேற்றுக்கோணத்தில் அளித்தார். பிற்பரும் பல குறிப்பிட்டு வெளியேற்றுக்கோணத்தில் அளித்தார்.

No. 241.
(A.R. No. 16 of 1927.)

VIJAYANARAYANAM, NANGUNERI TALUK, TIRUNELVELI DISTRICT.

ON THE SOUTH WALL OF THE CENTRAL SHRINE IN THE ADINATHA PERUMAṆ TEMPLE.

At the time of issuing this record dated in the 17th year and relating to the temple of Varaguna-vinnagar-Alvār at Vijayanārayana-chaturvedimangalam, the king was staying at his camp in that place. The inscription is incomplete. Some gift for worship to god Saṭṭhakopa-vinnagar-Alvār is also referred to.

Text.


2. முறையான சொல்லுகளை வேளாண்டிய செய்திகளை பிற்பரும் பல குறிப்பிட்டு வெளியேற்றுக்கோணத்தில் அளித்தார். பிற்பரும் பல குறிப்பிட்டு வெளியேற்றுக்கோணத்தில் அளித்தார்.

3. நம் நாட்டின் சுற்றுவுல்ல இயற்சியான வட்டமொழியை வேளாண்டிய செய்திகளை பிற்பரும் பல குறிப்பிட்டு வெளியேற்றுக்கோணத்தில் அளித்தார். பிற்பரும் பல குறிப்பிட்டு வெளியேற்றுக்கோணத்தில் அளித்தார்.

4. அக்குற்றம் என்பது மத்தியுடன் இணைந்து பூங்காவில் கிளையுடன் வந்து வந்து விளக்க வேளாண்டிய செய்திகளை பிற்பரும் பல குறிப்பிட்டு வெளியேற்றுக்கோணத்தில் அளித்தார். பிற்பரும் பல குறிப்பிட்டு வெளியேற்று�ோணத்தில் அளித்தார்.

5. என் பொழுதுநாட்டில் இயற்சியான வட்டமொழியை வேளாண்டிய செய்திகளை பிற்பரும் பல குறிப்பிட்டு வெளியேற்றுக்கோணத்தில் அளித்தார். பிற்பரும் பல குறிப்பிட்டு வெளியேற்றுக்கோணத்தில் அளித்தார்.
SIVAPURI, TIRUPATTUR TALUK, RAMANATHAPURAM DISTRICT.

ON THE SOUTH WALL OF THE SECOND PRĀKĀRA IN THE SVAYAMPRAKĀSA TEMPLE.

This inscription dated in the 18th year of the king relates to the gift of one mā or land in Aruvīyūr as measured by kuṇiṅgi by Arumugaśandar which was purchased from the officials of Dēvar Duvarāpatiśvar, for the expenses of the temple of god Pīlaiyar Deśānyaka at Aruvīyūr alias Dēśi-Uyavantapaṭtanam in Kērā-asinga-valanāḍu. It is not known why this record was engraved in this temple.

Text.

1 ḫh 6. [†] [§] [‡] [†] [§] [‡] [§] [‡]

2 ḫh 6. [†] [§] [‡] [§] [‡]

3 ḫh 6. [†] [§] [‡] [§] [‡]

4 ḫh 6. [†] [§] [‡] [§] [‡]

5 ḫh 6. [†] [§] [‡] [§] [‡]

6 ḫh 6. [†] [§] [‡] [§] [‡]

No. 243.

SIVAPURI, TIRUPATTUR TALUK, RAMANATHAPURAM DISTRICT.

ON THE SOUTH WALL OF THE SECOND PRĀKĀRA IN THE SVAYAMPRAKĀSA TEMPLE.

This record of the 18th year relates to the founding of an agrān called Seyya-maṅgalaṃ, with the new name of Ambulattādi-chaturvedimaṅgalaṃ, by Kaṇḍan-Sundāy alias Duvarāpatiśvar, for the merit of Sundan-Kaṇḍan alias Duvarāpatiśvar, who was presumably his father. The lands in the village were divided into twenty shares and granted to 20 brāhmanaṇas who colonised therein. A tax of one diramam per mā of cultivated land, and no other tax was ordered to be levied on these colonies. The document was caused to be engraved in the temple by Sundan Pażaiyena-Kaṇḍan alias Duvarāpatiśvar.

* One line of the record is lost.
No. 244.
(A.R. No. 532 of 1911.)

Sērmaidēvi, Ambasamudram Taluk, Tirunelveli District.

ON THE WEST WALL OF THE FIRST prākāra IN THE BHAKTAVATSALA TEMPLE.

This record of the 19th year has to be attributed to Jayavarman Śrīvallabha though there are no specific indications of this identity. It registers gifts of money by a certain Ātkoṇāvili, Attiyūrāvān and Uyyakkonḍal of Attiyūr for burning lamps in the temple of Śrībhaktapriyattu-nilparuliyā-Paramasvāmin at Sērmaidēvi-chaturvēdimangalam a brahmādēya in Mulī-nilāḍu.

Text.

1 & 2 Read स.न.

1 Read स.म.

S.I.I.-38
No. 245.

(A.R. No. 100 of 1905.)

AMBALAMUDRAM, AMBASAMUDRAM TALUK, TIRUNELVELI DISTRICT.

ON THE NORTH WALL OF THE ERICHONDURAI SHRINE.

This inscription is dated in the 20th year of Jatāvarman Śrīvallabha and registers a gift of land for the expenses of the temple of god Tiruppottudalya-Mahādēvar at Rajarāja-chaturvedimaigalam a bruhmadiya in Mulī-nādu. The previous tenants of this land were removed and it was renamed as Nālāyira-vilāgam and made tax-free from the day Jupiter enters Kumbha.

Text.

This inscription is built in after this.
152

No. 246.
(A.R. No. 108 of 1908.)

TIRUPPATTUR, THIRUPPATTUR TALUK, RAMANATHAPURAM DISTRICT.

ON THE NORTH WALL OF THE MANTRA IN THE THIRUTTALISVARA TEMPLE.

This record of the 20th year of Tribhuvanachakravartin Srivallabhaçeya registers a gift of 25 cows and a bull by a veelleru of Kumbalur in Keralasinga-vañanadu, for a lamp in the temple of Srhti-Parameswara at Tiruppattur.

Text.

1. மேல்புறத்தல் [II] வருமானச்சாக்ரவர்த்தியுடன் காணப்பட்டுள்ளது நாட்டு கொழும்பு கொடுக்கும் வேலு என்று வைக்கப்பட்டுள்ளது.

3. கொழும்புத் தொடர்ச் செய்யப்பட்டுள்ளது. வேலு என்று வைக்கப்பட்டுள்ளது நாட்டு கொழும்பு கொடுக்கும் வேலு.

4. உங்கு உம் வேலுகளை வேலு என்று வைக்கப்பட்டுள்ளது. நாட்டு கொழும்பு கொடுக்கும் வேலு.

5. வேலு என்று வைக்கப்பட்டுள்ளது. நாட்டு கொழும்பு கொடுக்கும் வேலு.

No. 247.
(A.R. No. 109 of 1908.)

TIRUPPATTUR, THIRUPPATTUR TALUK, RAMANATHAPURAM DISTRICT.

ON THE NORTH WALL OF THE MANTRA IN THE THIRUTTALISVARA TEMPLE.

This record which is also dated in the 20th year of the king registers the gift of 25 cows and a bull by the wife of Mahāmātra Periyaṭēpilluṟu of Badarur in Marugalṇādu, a subdivision of Geymanalikkava-vañanadu, a district of Sōla-maṇḍalam. Sātānālikkall is mentioned as the temple measure.

Text.

1. மேல்புறத்தல் [II] வருமானச்சாக்ரவர்த்தியுடன் காணப்பட்டுள்ளது நாட்டு கொழும்பு கொடுக்கும் வேலு என்று வைக்கப்பட்டுள்ளது.

2. வேலு என்று வைக்கப்பட்டுள்ளது. நாட்டு கொழும்பு கொடுக்கும் வேலு.

3. வேலு என்று வைக்கப்பட்டுள்ளது. நாட்டு கொழும்பு கொடுக்கும் வேலு.

4. வேலு என்று வைக்கப்பட்டுள்ளது. நாட்டு கொழும்பு கொடுக்கும் வேலு.

5. வேலு என்று வைக்கப்பட்டுள்ளது. நாட்டு கொழும்பு கொடுக்கும் வேலு.

No. 248.
(A.R. No. 115 of 1908.)

TIRUPPATTUR, THIRUPPATTUR TALUK, RAMANATHAPURAM DISTRICT.

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

This record is also dated in the 20th year of the same king and states that the kitchen (iruva irippalil) in the temple of Tiruttalìyāṅḍār at Tiruppattur, a brahma diya in Keralasinga-vañanadu was constructed by Ulagamuljudaḷaiyār, who is called the queen (mudikkil-nambirāltiyār).
No. 249.
(A.R. No. 38 of 1929.)

SIVAPURI, TIRUPPATTUR TALUK, RAMANATHAPURAM DISTRICT.

ON THE SOUTH WALL OF THE SECOND prākāra IN THE SVAYAMPRAKĀSA TEMPLE.

This record states that Veḷaṉ Uyyaniṟṟaduvān of Pāndaṟṟudhi in Sura Naṟṟu made a gift of a field called Aṭṭaiḷaṟṟaṟṟaṟṟa for the kitchen expenses in the temple of Tiruttāndōṟṟi-ivarāmuḷuḷaiyar at Nripaśikara-thauṟvēdimaṅgalam in the 20th year of the reign of Srivallabhaṟṟaṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṝṝṝṝṝṝירוע unlawful uses.

No. 250.
(A.R. No. 371 of 1929-30.)

KAṬṬĀRIMAṆGAṆALAM, TIRUCHCHENDUR TALUK, TIRUNELVELI DISTRICT.

ON THE SOUTH WALL OF THE VIRA-PĀMPYĖŚVARĀ TEMPLE.

This record which begins with the usual historical introduction is dated in the 19th year and 500th day of JaṭṭiṆaṟṟaṆaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṝṝṟṟṝṟṝṝṝفعال unlawful uses.

The second part of the record is the uḷṟari relating to the same transaction.

Text.
No. 251.

(A.R. No. 138 of 1910.)

TENKARA, PERIYAKULAM TALUK, MADURAI DISTRICT.

ON A STONE SET UP IN THE COURT-YARD OF THE MūLASTHĀNESVARA TEMPLE.

This record of Jāṭāvarmaṇ Śrīvallabha is dated in the 20 + 1st year of his reign. It mentions the merchant-guild of Ayyapōţi and appears to record certain rules framed by them in regard to the social classes Vāḷaṅgui and Iḍaṅgui. As it is much damaged its full purport cannot be made out.

Text.

1. Cañkale [15]
2. 
3. 
4. 
5. 
6. 
7. 
8. 
9. 
10. 
11. 
12. 
13. 
14. 
15. 
16. 
17. 
18. 
19. 
20. 
21. 
22. 

[Note: The text is in Tamil, and the English translation is provided as a description of the content. The page contains a stone record with certain rules and mentions of social classes.]
No. 252.

(A.R. No. 93 of 1908.)

TRUPPATTUR, TRUPPATTUR TALUK, RAMANATHAPURAM DISTRICT.

ON THE EAST WALL OF THE mandapa IN THE TRUPPATTUR śIVARĀJA TEMPLE.

This inscription belongs to the 21st year of Tribhuvanakravarti Śivallabha, and registers a gift of 50 sheep by Rājendrālaṇ Keraḷaṇ aitn Nishadhamārājan for burning a lamp in the temple of Sṛtālī-Paramāsvara at Truppattur. Nishadhamāraṇ is evidently identical with Nishadharājan, who has figured in another record (A.R. No. 42 of 1929) of this king and in another of Kulottunga-chōla I (A.R. No. 94 of 1038), after whose name he had apparently copied his surname Rājendrālaṇa.

Text.

1 saumyāṇaś āhārayatra saumyāṇo yadā saumyāṇaś āhārayatra saumyāṇaś āhārayatra saumyāṇaś āhārayatra

2 saumyāṇaś āhārayatra saumyāṇaś āhārayatra saumyāṇaś āhārayatra saumyāṇaś āhārayatra saumyāṇaś āhārayatra

3 saumyāṇaś āhārayatra saumyāṇaś āhārayatra saumyāṇaś āhārayatra saumyāṇaś āhārayatra saumyāṇaś āhārayatra

4 saumyāṇaś āhārayatra saumyāṇaś āhārayatra saumyāṇaś āhārayatra saumyāṇaś āhārayatra saumyāṇaś āhārayatra

5 saumyāṇaś āhārayatra saumyāṇaś āhārayatra saumyāṇaś āhārayatra saumyāṇaś āhārayatra saumyāṇaś āhārayatra

No. 253.

(A.R. No. 41 of 1929.)

ŚIVAPURI, TRUPPATTUR TALUK, RAMANATHAPURAM DISTRICT.

ON THE SOUTH WALL OF THE SECOND prākāra OF THE NAVAṀΙRAKAṆĀ TEMPLE.

This record of the 21st year of Tribhuvanakravarti Śivallabha registers a gift of land by Tiruchchirambalam-udaiyaiṇ Tiruvikkatattālkan of Mardān, a merchant of Aruviyūr aitn Śivallabha, for the kitchen expenses of the temple of Tiruttandēppi-udaiyaiṇ at Nippāśekkaram-chaturvedimunīgalam. The land had been purchased from a certain Mānuṇ Koṇīρ.
No. 322 of 1908.

KURUVITTURAI, NILAKOTTAI TALUK, MADURAI DISTRICT.

ON THE NORTH WALL OF THE CHITRAKATHA-VALLA"RKHA-PEERMAL TEMPLE.

This record of Jayavarman Sivalksha dated on the 200th day of the 22nd year of his reign purports to have been issued while the king was seated on the pavilkhani called Pandiyaravan in the theatre (ndakaswallai) within the palace at Madurai. It registers the remission of taxes granted by him in 5 set of land, for worship, etc., to god Tiruchchakkaraatlaav at Soottaka-chaturvrdhimgalam in Pagaanr-kurum.

The royal order issued under the name of Koperinnalkondai is engraved in continuation of this document and both the records are signed by Parakramapandya-Uttaramantri.

Text.

(A)
These two complementary inscriptions are dated in the 22nd year of an unspecified king who was evidently Jayavarman Srivallabha. One of them is an order (salai) issued by Kāliṅgārajaṉ to the Śrīśivaśraya of the temple intimating the fact that the lands mentioned in No. 254, above belonging to the Chakkrattāvār temple were made tax-free, and the second gives publicity to this exemption granted on those-lands.

Text.

(A)

(B)

1. [7]
No. 256.
(A.R. No. 709 of 1916.)
Sīrmaidēvi, Ambasamudram Taluk, Tirunelveli District.
On the South Wall of the Ramasvāmin Temple.

This is an incomplete inscription of the 22 + 1st year of the king and it stops after the mentioning the name of the village.

Text.

No. 257.
(A.R. No. 555 of 1922.)
Tiruttanagal, Sattur Taluk, Ramanathapuram District.
On the East Wall of the mandapa in the Ninānarāyana-Pērumāl Temple.

This record of Sīrvalabha dated in the year opposite to the 22nd year of his reign contains the date 22nd year and 5/40th day at the end. The king while seated on the throne named Kalīngatturaraiyan in his palace at Madurai issued this order to the mūraparishad of Tiruttanagal to the effect that this village which had originally been a Mandapa in the Kārur village at the Karunakkrīnaduv and had subsequently been made tax-paying was to be restored to its original classification from the 23rd year of the king's reign. The income accruing from the taxes was to be utilised for the expenses in the temple of god Ramasvāmin who was pleased to be stationed on the Tirumalai at the place. The order is signed by Araiyan Soman alias Mīnavaraiyan of Kuvanur in the eastern portion of the Miḷalai-kūram.

Text.

1[1][2] [8] முதல் மேலும் சேர்ந்து கூறுவன் ஓர் ஓர் வாகனத்தின் முட்புத்தை போக்கு குறிப்பிட்டு கூறுவிக்கும் போக்கு கூறுவிக்கும்
2. [1][2] [6] மூலம் மேலும் சேர்ந்து கூறுவன் ஓர் ஓர் வாகனத்தின் முட்புத்தை போக்கு கூறுவிக்கும் போக்கு கூறுவிக்கும்
3. [1][2] [3] மூலம் மேலும் சேர்ந்து கூறுவன் ஓர் ஓர் வாகனத்தின் முட்புத்தை போக்கு கூறுவிக்கும் போக்கு கூறுவிக்கும்
4. [1][2] [7] மூலம் மேலும் சேர்ந்து கூறுவன் ஓர் ஓர் வாகனத்தின் முட்புத்தை போக்கு கூறுவிக்கும் போக்கு கூறுவிக்கும்
5. [1][2] [5] மூலம் மேலும் சேர்ந்து கூறுவன் ஓர் ஓர் வாகனத்தின் முட்புத்தை போக்கு கூறுவிக்கும் போக்கு கூறுவிக்கும்
6. [1][2] [9] மூலம் மேலும் சேர்ந்து கூறுவன் ஓர் ஓர் வாகனத்தின் முட்புத்தை போக்கு கூறுவிக்கும் போக்கு கூறுவிக்கும்
7. [1][2] [10] மூலம் மேலும் சேர்ந்து கூறுவன் ஓர் ஓர் வாகனத்தின் முட்புத்தை போக்கு கூறுவிக்கும் போக்கு கூறுவிக்கும்
8. [1][2] [11] மூலம் மேலும் சேர்ந்து கூறுவன் ஓர் ஓர் வாகனத்தின் முட்புத்தை போக்கு கூறுவிக்கும் போக்கு கூறுவிக்கும்
9. [1][2] [12] மூலம் மேலும் சேர்ந்து கூறுவன் ஓர் ஓர் வாகனத்தின் முட்புத்தை போக்கு கூறுவிக்கும் போக்கு கூறுவிக்கும்
10. [1][2] [13] மூலம் மேலும் சேர்ந்து கூறுவன் ஓர் ஓர் வாகனத்தின் முட்புத்தை போக்கு கூறுவிக்கும் போக்கு கூறுவிக்கும்
No. 258.

(A.R. No. 574 of 1922.)

TIRUTTANGAL, SATTUR TALUK, RAMANATHAPURAM DISTRICT.

ON THE LEFT SIDE OF THE ENTRANCE INTO THE SENGAMALA-NÂCHCHYÂR SHRINE IN THE NINÂNÂRÂYANA-PERUMÂL TEMPLE.

This is an incomplete inscription dated in the 23rd year of the king. It mentions the mālaporīhaṭ of Tiruttangal, a dêvatâna-brāhmaṇḍîya in Karunilakkudi nâ, a subdivision of Madurâdya-valanaṭu, a district in Pândi-nâdu.

![Text]

11[...]

12[...]

13[...]

14[...]

15[...]

16[...]

17[...]

18[...]

19[...]

20[...]

21[...]

22[...]

23[...]

24[...]

No. 259.

(A.R. No. 56 of 1929.)

SIVAPURI, TIRUPPATTUR TALUK, RAMANATHAPURAM DISTRICT.

ON THE EAST WALL OF THE SECOND ānâkaṭA OF THE SVAYAMPRÂKÂŞA TEMPLE.

This record dated in the 24th year of Tribhuvanachakravarti Śâyallabha registers a gift of land and a house-site for the maintenance of a mathā at Sivapuri called the Alagiya-mañavâlaṇ by Alagiya-mañavâlaṇ Udayanambi alias A agaimañ of Tirunallur, a merchant of Aruviyur alias Dēsi-uyyavanda-paṭanam in Kēralâśiṅga-valanaṭu. The land was purchased from Šetṭṭi Jatavâdaq. The and-measure in use at this time was uruṣâdi-kâl.

Among the boundaries of the land are mentioned the names Madîpônda-Sûlapôrēri and Sûlapôndiya-vâdi.

1 The portion in brackets is built in.
2 This portion is very much damaged.
No. 280.

A.R. No. 42 of 1929.

SVAYACHI, THIRUPATTUR TALUK, RAMAVATHURAM DISTRICT.

ON THE SOUTH WALL OF THE SECOND PULAM IN THE SVAYAMBAKASA TEMPLE.

Fated in the 25th year of the king, this inscription rega ... the chieftain to the chieftain. It is recorded in the Alasundarappadum for the purpose of the temple of Tiruttandavaram-Udaiy. At the end of the record, the donor's name is also specified as Tappilayachakran. In a record of Parakrama-Pandy (A.R. No. 94 of 1908) dated in his 11th year, this chieftain is mentioned as Rajendra as Kera's as Chithi's as Chithi's as Chithi's as Chithi's. Parakrama should have specified Chithi's as Chithi's have seen a near contemporary.
No. 261.

(A.R. No. 49 of 1929.)

SIVAPURI, THIRUPATTUR TALUK, RAMANATHAPURAM DISTRICT.

ON THE SOUTH WALL OF THE SVAYAMPRAKASA TEMPLE.

This inscription is dated in the year opposite to the 26th year of the reign of Srivallabha. It is incomplete and appears to register gift of money by a brāhmana lady of Sivapuri which was invested on the purchase of some land named Sikhapadi-
valakal, for providing worship to god Tiruttandogirisvaram-Udaiyar at Nripas-
hara-chaturvedimaṅgalam.

Text.

1 ॥॥॥

2 ॥॥॥

3 ॥॥॥

4 ॥॥॥

5 ॥॥॥

6 ॥॥॥

7 ॥॥॥

8 ॥॥॥

No. 262.

(A.R. No. 619 of 1926.)

VIKKIRAMANGALAM, THIRUNAGALAM TALUK, MADURAI DISTRICT.

ON THE TWO DOOR JAMBS OF A RUINED SHRINE NEAR THE MARUDAPPAR.

TEMPLE.

At the request of Kalligāraṇa, the lands in Sekkālai were reconstituted into a new village called Srivallavanallār and given as tax-free dēvdāna to the temple of Madurondaya-tīvaram-Udaiyar at Vikkiramāṅgaṇapuram. The king Srivallabha was seated in his palace at Madurai, while issuing this record, the date of which is not

---

1 The inscription stops here.
No. 283.
(A.R. No. 592 of 1915.)

TRUMALAIPURAM, SANKARANAYINARKOYIL TALUK, TIRUNELVELI DISTRICT.

ON A PILAR IN THE ROCK-CUT CAVES.

This damaged inscription of Tribhuvanachakravarthi Srivallabha states that the king was seated on the Pāṇḍiyārāj in the Aḷḷaḷyāṇyān hall in the palace to the north of Śrīśantaka-ahatuvēśvāmaṅgalam in Pāṇḍur-kālam and issued the order to Śrī vēṭrāyānmaṅgalam in Tugavār-kālam and of some other village in regard to a new colony founded by him, the name of which is obliterated.

Text.

The inscription is built in at the beginning and at the right end and is damaged at the end. There appears to be a short gap between lines and the next line.
No. 264.
(A.R. No. 7 of 1929.)

DALAPATISAMUDRAM, NANGUNERI TALUK, TIRUNELVELI DISTRICT.

ON THE BASE OF THE VERANDAH IN THE THIRUNAGESVARA TEMPLE.

This record belongs to the reign of Jaṭāvarmaṇa Śrīvallabha though it is not specifically dated in any regnal year. The king is stated to have been seated on the bed-stead (pallikkottī) called Kalingattaraiyan in the bed-chamber (palliyaraikkuṇam) in the northern wing of the palace at Rājendrālojapuram in the subdivision Rāja śingan-kulakkī, in Madurōdaya-valaṇaḻ while issuing this record. It registers a tax-free gift of land for worship to the god Tirumuriyirupārāj-udaiyamahādeva at Parākrama-Pāṇḍya-chaturvēdimaṅgalam in Nāṟṟuppoṇku, and the boundaries of the land were marked out by the king's officers.

The name Parākrama-Pāṇḍya-chaturvēdimaṅgalam indicates that a king named Parākrama-Pāṇḍya lived about this time; this is also inferable from some other records noticed above.

Text.

3. ஃக்கொடு {[*]} குகளொருளும் மாணவர்கள் மானாற்றித்த மாணாற்றிக்கு மாணாற்றிக்கு மாணாற்றிக்கு மாணாற்றிக்கு மாணாற்றிக்கு
   மாணாற்றிக்கு

11. ஊத்தோடு பொன்று மாணாற்றிக்கு[[*]] பொன்று 

12. உங்கள் விளை பிரமண்டவாட்டு

13. கொடு கொடு கொடு கொடு 

14. கொடு கொடு 

15. கொடு கொடு கொடு கொடு 

The inscription is damaged and letters are worn out.
The record is built in at the ends of the lines. An inscribed stone is also lost in the middle.
No. 266.
(A.R. No. 31 of 1902.)

KUNNAKKUDI, TIRUPATTU TALUK, RAMANATHAPURAM DISTRICT.

ON THE NORTH WALL OF THE FIRST CAVE.

This inscription of Srivallabha dated in the 4th year records the gift of land for a lamp by Adavi of Tirukkunnakkudi to god Tirumalaiyudaiya-nayanar.

Text.

1. இல்லை ["] கோயில்குரு சொந்த உறுவத் தூரத்தில் இடை ["]
2. எ வடிவவாசனத்தில் குறுக்கும் முடிவு ["]
3. கோவை ["] பொருளியல் பால்வென்று காணல் ["]
4. பொருளியல் ["] முனையில் பால்வென்று ["]
5. வெண்டுத் தோற்றங்களில் முடிவு வெண்டுத் தோற்றங்களில் முடிவு ["]
6. கோவை இழுத்து கோவைகள் முடிவு வேறுப்பு ["]
7. வெண்டுத் தோற்றங்களில் முடிவு வெண்டுத் தோற்றங்களில் முடிவு ["]
8. கோவை ["] பொருளியல் ["] பொருளியல் ["] ["] ["]

(A.R. No. 393 of 1917.)

KILAPPAVUR, TENKASI TALUK, TIRUNELVELI DISTRICT.

ON THE WEST AND SOUTH WALLS OF THE CENTRAL SHRINE IN THE TIRUVALLISVARA TEMPLE.

This inscription commences with the prabasti of Tirumadandaiyur Jayamadana dayiyum, etc., of Jatavarmap Srivallabha and records the gift of land made tax free in Pattamangalam separated from Kuruṉagam alias Telungakulakala-chaturvédimagal to the god of the temple of Tirukkapalivaram in Pâgur alias Kashatriyaśikha-mapi-nallur in Kuruṉarai-nâdu. The king whose name and regnal year are lost is stated to have issued the order from the throne called Kalinattaraniyan in his palace at Madurai. The 55th day is however mentioned in the body. The gift land is stated to have been renamed as Sundarapândiyar-vilâgam.

Text.

1. இல்லை ["] இணைந்ததான் சொந்தத்தில் விளக்கம் கண்டுமறிக்கிறோம் இல்லை ["]
2. எ வடிவவாசனத்தில் குறுக்கும் முடிவு ["]

* Read இயந்திரன் விளக்கம் கண்டுமறிக்கிறோம்.

* The inscription is built in at this and the corresponding section of the other lines.

B. I. I—42.
3. என்று அமைக்கப்படும் கூற்றுகளை தொடர்பாக அனுப்புவதற்காக எண்ணுக்கோள்
கணக்கை பார்க்க வேண்டும். விளக்கம் மற்றும் காதல் பண்டைய இறுதி விளக்கம்
தொகுத்தல் வழியிலேயே பயன்படுவதாயிருக்கும். வல்லு என்று தொடர்ந்து
கூற்றுகளை கூற்றுகளுடன் கூட்டுவதற்கான உத்தரங்களை விளக்கம் எடுத்துக்
கூறுவது. தனது தொடர்ந்து கூற்றுகளுடன் விளக்கங்களை உருவாக்குகிறது.

4. என்று கூற்றுகள் வழியாக கூறுப்பட்டுள்ள கூற்றுகளை மையமாக
விளக்கங்களுடன் வேயவுடிக்கும். தனது கூற்றான என்று பல்கோட்டை விளக்கங்களை
பல்கோட்டை விளக்கங்களுடன் வேயவுடிக்கும். பல்கோட்டை விளக்கங்களை
செய்ய வேண்டும். வேண்டும். வேண்டும். வேண்டும்.
APENDIX

No. 1

(A. R. No. 26 of 1930-31)

TIRUKKÖDIKAVÁL, KUMBARKONAM TALUK, TANJORE DISTRICT

On the west wall of the Tirukkōtiávara temple.

This record is Tamil, dated in the 5th regnal year of Mārāṇivaṇṇar and states that the assembly of Mahendraṇottir including Kājanur agreed to supply 15 kala man paddies per year measured by āppālikkāl and to arrange for the daily food offerings of god Mahādeva at Tirukkōdi, in lieu of 12 kala nū of gold received by them from āramiṇākkān of Kājanur in Pēravur-nādu.

Text.

1 காணட்டு | காணட்டு | காணட்டு | காணட்டு |
2 பற்றியும் நி நிர்சாயாம் |
3 என்று பற்றியும் நி நிர்சாயாம் |
4 பால்பாலத்துறை அஞ்சட்டு காணட்டு |
5 என்று பற்றியும் நி நிர்சாயாம் |
6 என்று பற்றியும் நி நிர்சாயாம் |
7 காணட்டு பற்றியும் நி நிர்சாயாம் |
8 என்று பற்றியும் நி நிர்சாயாம் |
9 என்று பற்றியும் நி நிர்சாயாம் |
10 என்று பற்றியும் நி நிர்சாயாம் |
11 என்று பற்றியும் நி நிர்சாயாம் |
12 என்று பற்றியும் நி நிர்சாயாம் |
13 என்று பற்றியும் நி நிர்சாயாம் |
14 என்று பற்றியும் நி நிர்சாயாம் |
15 என்று பற்றியும் நி நிர்சாயாம் |
16 என்று பற்றியும் நி நிர்சாயாம் |
17 என்று பற்றியும் நி நிர்சாயாம் |
18 என்று பற்றியும் நி நிர்சாயாம் |
19 என்று பற்றியும் நி நிர்சாயாம் |
20 என்று பற்றியும் நி நிர்சாயாம் |
21 என்று பற்றியும் நி நிர்சாயாம் |
22 என்று பற்றியும் நி நிர்சாயாம் |
23 என்று பற்றியும் நி நிர்சாயாம் |
24 என்று பற்றியும் நி நிர்சாயாம் |
25 என்று பற்றியும் நி நிர்சாயாம் |

No. 2

(A.R. No. 29 of 1930-31.)

TIRUKKÖDIKAVÁL, KUMBARKONAM TALUK, TANJORE DISTRICT.

On the south wall of the Tirukkōtiávara temple.

This epigraph, dated in the eleventh year of Mārāṇivaṇṇar records a gift of 30 kala nū of gold for a lamp in the temple.

It is stated that the original stray stone on which this inscription was engraved, became useless and that this is a copy of the old record (Vide No. 36 of 1930-31)

Text.

1 காணட்டு | காணட்டு | காணட்டு | காணட்டு |
2 பற்றியும் நி நிர்சாயாம் |
3 என்று பற்றியும் நி நிர்சாயாம் |

This portion of the inscription is built into the Dukshinkirthi shrine.
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1 This is stated to have been included in Madaṇḍaḷa-vaḷaṇaḍal in N. 228.
2 This is stated to have been included in a further subdivision in N. 228.
3 See under Koḷelvir-kuṟṟum.
4 Koḷaṇa-ñāgū is stated to be under the subdivision of Rākṣāthirāya-vaḷaṇaḍal.
5 This is stated to have been included in a further subdivision in N. 228.

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* This is stated to have been included in Maduradaya-valanjadu in No. 227.  
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ch. = chief; co. = country; da. = division; dt. = district; dy. = dynasty; f. = female;
fam. = family; k. = king; l. = locally; l.m. = land measure; m. = male; off. = officer; pr. = prince;
q. = queen; ri. = river; s.a. = same as; sh. = shrine; sur. = surname; te. = temple;
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