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SOUTH-INDIAN INSCRIPTIONS

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GENERAL EDITOR
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VOLUME XVII
INSCRIPTIONS COLLECTED DURING THE YEAR 1903-04

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<table>
<thead>
<tr>
<th>CONTENTS</th>
<th>PAGES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface</td>
<td>...</td>
</tr>
<tr>
<td>Additions and Corrections</td>
<td>...</td>
</tr>
<tr>
<td>Introduction</td>
<td>...</td>
</tr>
<tr>
<td>Topographical Index of Inscriptions</td>
<td>...</td>
</tr>
<tr>
<td>Dynastic Index of Inscriptions</td>
<td>...</td>
</tr>
<tr>
<td>English Introductions and Texts of Inscriptions</td>
<td>...</td>
</tr>
<tr>
<td>Appendix</td>
<td>...</td>
</tr>
<tr>
<td>Index</td>
<td>...</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PLATE</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Tirunātharkunru Inscription</td>
<td>facing page i</td>
</tr>
</tbody>
</table>
PREFACE.

This volume in the *South Indian Inscriptions* Series deals with the epigraphs copied during the year 1903-04. Most of the records included in it are in Tamil and the majority of them have been edited by Mr. K. G. Krishnan, M.A., Senior Epigraphical Assistant, with the assistance of Mr. K. D. Swaminathan, M.A., and Mr. J. Sundaram, M.A., Epigraphical Assistants, and Pandit V. S. Subramaniam, Siromani, Technical Assistant (Junior), all of my office. Dr. T. V. Mahalingam of the Madras University, when he was working in the Epigraphic Branch as a trainee, checked the transcripts of a little over one hundred Tamil inscriptions and prepared their introductory notes in English.

The Telugu and Kannada epigraphs included in the volume have been edited by Mr. H. K. Narasimhaswami, B.Sc., Assistant Superintendent for Epigraphy, with the help of Mr. K. H. V. Sarma, M.A., and Mr. B. R. Gopal, M.A., both Epigraphical Assistants in my office.

Inscriptions copied between the years 1887 and 1903 were all published in the first eight volumes of the Series. The subsequent volumes, however, contain only some of the records copied between 1904 and 1935, the selection of epigraphs being made on a linguistic and dynastic basis. The present volume contains the as yet unpublished inscriptions copied in 1904. All the 771 records of that year's collection have been arranged here serially; but while those published in the other volumes are only mentioned with references, full texts of the unpublished epigraphs have been quoted together with a summary of their contents in English.

It is hoped that this volume will be as welcome to scholars interested in the various aspects of South Indian history as the previous volumes of the Series have been.

Ootacamund,
24th April, 1957.

D. C. SIRCAR,
Government Epigraphist for India.
<table>
<thead>
<tr>
<th>Page</th>
<th>Lines</th>
<th>For</th>
<th>Read</th>
</tr>
</thead>
<tbody>
<tr>
<td>ii</td>
<td>33</td>
<td>Read 'in the early period of his reign after Parantaka I'</td>
<td></td>
</tr>
<tr>
<td>iii</td>
<td>16</td>
<td>Delete 'of after several'</td>
<td></td>
</tr>
<tr>
<td>v</td>
<td>17</td>
<td>Insert 'of after instances'</td>
<td></td>
</tr>
<tr>
<td>v</td>
<td>4</td>
<td>Tirukkōshiyūr paleographically</td>
<td>Tirukkōshiyūr stated</td>
</tr>
<tr>
<td>viii</td>
<td>note 7</td>
<td>stated</td>
<td>No. 708</td>
</tr>
<tr>
<td></td>
<td>line 3</td>
<td>No. 651</td>
<td>No. 541 and 544</td>
</tr>
<tr>
<td></td>
<td>note 3</td>
<td>No. 499 and 502</td>
<td>398-400 against Sitaṇṇavāṣaṇa</td>
</tr>
<tr>
<td>x</td>
<td>note 3</td>
<td>No. 651</td>
<td>398-400 against Sitaṇṇavāṣaṇa</td>
</tr>
<tr>
<td>xi</td>
<td></td>
<td>Insert 592 against Kulottuṅga II instead of against Rājaḍhirāja</td>
<td>445-47, 451 against Kulottuṅga III.</td>
</tr>
<tr>
<td>xii</td>
<td></td>
<td>Delete 445 and 449 against Kulottuṅga II 446-47</td>
<td>No. 533 against Tuljārāṣaṇa Bhōṣaṇa</td>
</tr>
<tr>
<td>xiii</td>
<td></td>
<td>Delete Kulottuṅgaṇa (unidentified)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Read Virāgaṇaṅgopāla 716 under Pallava instead of under Telugu-koḷa on p. xiv.</td>
<td></td>
</tr>
</tbody>
</table>

**General**

<table>
<thead>
<tr>
<th>Number</th>
<th>Line</th>
<th>For</th>
<th>Read</th>
</tr>
</thead>
<tbody>
<tr>
<td>129</td>
<td>Text 2</td>
<td>श्रीमात्मकम्</td>
<td>श्रीमात्मकम्</td>
</tr>
<tr>
<td>135</td>
<td>Int. 5-6</td>
<td>Jayaṅgaṅḍa</td>
<td>Jayaṅgaṅḍaṇa</td>
</tr>
<tr>
<td>136</td>
<td></td>
<td>No. 136</td>
<td>No. 136</td>
</tr>
<tr>
<td>140</td>
<td></td>
<td>&quot;rāyara Gaṇḍaganaṇa&quot;</td>
<td>&quot;rāyara Gaṇḍaganaṇa&quot;</td>
</tr>
<tr>
<td>143</td>
<td></td>
<td>chaṭurvēḍi?</td>
<td>chaṭurvēḍi?</td>
</tr>
<tr>
<td>170</td>
<td>note</td>
<td>Substitute as follows: This excludes the dry land mentioned in Text line 3.</td>
<td></td>
</tr>
<tr>
<td>194</td>
<td>note</td>
<td>praśati</td>
<td>praśati</td>
</tr>
<tr>
<td>222</td>
<td>Text 19</td>
<td>सख्यायनम्</td>
<td>सख्यायनम्</td>
</tr>
<tr>
<td>234</td>
<td></td>
<td>28</td>
<td>28</td>
</tr>
<tr>
<td>235</td>
<td>Int. 4</td>
<td>कोलालवु, कौँ</td>
<td>कोलालवु, कौँ</td>
</tr>
<tr>
<td>247</td>
<td>Date</td>
<td>1100-01 A. D.</td>
<td>1099-1100 A. D.</td>
</tr>
<tr>
<td>257</td>
<td>Text 9</td>
<td>ಸರ್ವಂರಕುಳಂಗ</td>
<td>ಸರ್ವಂರಕುಳಂಗ</td>
</tr>
<tr>
<td>259</td>
<td>note</td>
<td>foot-note</td>
<td></td>
</tr>
<tr>
<td>255</td>
<td>Text 5</td>
<td>ಗೂಡ್ಡುಕ್ಕಾರ. ನೂತನ</td>
<td>ಗೂಡ್ಡುಕ್ಕಾರ. ನೂತನ</td>
</tr>
<tr>
<td>267</td>
<td>Date 2</td>
<td>2 A. D.</td>
<td></td>
</tr>
<tr>
<td>328</td>
<td>Int. 3</td>
<td>Tirukkāḷaṭṭi</td>
<td>Tirukkāḷaṭṭi</td>
</tr>
<tr>
<td>332</td>
<td></td>
<td>Jayaṅgaṅḍaṇaṇa</td>
<td>Jayaṅgaṅḍaṇaṇa</td>
</tr>
</tbody>
</table>

S. I. I. Vol. XVII—ii (6)
General

Number  Line  For  Read
374  INT. 1  7  7 kulājju
377  \_  10  10 kulājju
432  Reference  See footnote on page 3
445  Text 18  கோபனே  kōpanē
grip
452  INT. 4  Munaiyadaiyirā  Munaiyadaiyirā
453  \_  6-8  Substitute the passage as follows: It
was laid down that persons nominat-
ed by Tyāgassamudrappiahchan should
sing the tiruppadiyams and his rela-
tives should supervise the singing.
478  \_  5  Kāśchambulavūr  Kāśchambulavūr
574  \_  5  Karuppuḷān  Karuppuḷān
587  Text 5  பொதுபொத்தம்  pōtupōṭṭamaṁ
593  INT. 4  delete 'our sons' and the brackets that
enclose.

Text 3  பொதுபொத்தம்  pōtupōṭṭamaṁ
temple
595  INT. 9  Tirumuliyāvalī  Tirumuliyāvalī
crown
603  Text 1  வரி  Vāri
\_  2  வரி, பொதுபொத்தம்  Vāri, pōtupōṭṭamaṁ
\_  3  பொதுபொத்தம்  pōtupōṭṭamaṁ
624  INT. 4  Ālvaḍiṅgadēvar, the deity  Ālvaḍiṅgadēvar and his consort
Delete 'his consort' occurring after
'temple'.
645  Date  1346 A.D.  1345 A.D.
INT. 1  Read 'will correspond to 1345 A. D.,
March 7. The month was Chaitra
and the pākṣa śukla. The tithi ended
at 82 on the previous day.'
673  INT. 2  Delete 'in late characters kīng'
696  Delete footnote
702  Text 7  சமேசே  samēṣē
crown
727  INT. 4  a gift
\_  5  Delete 'by Sendāmsaraikkanipattu  . . . . . . . nāḍu'
730  \_  4  Add at end 'Jayangopaṇḍāḷanambi'
735  \_  6  perpetual
762  \_  1  ḍeśeṭ ṣāḍ  ċeṣṭ ṣāḍ
crown

[N.B.—All numbers that bear sub-numbers like 5a of 1904, 23a of 1904, 468a of 1904
etc., were not noticed in the Annual Report.]
INTRODUCTION

The earliest epigraph in the present volume is No. 262 from Tirunatharkunru near Singavaram in the South Arcot District, Madras. It is engraved on a rock which is stated to have been the niṣidhā of Chandranandi Asirgar who fasted for 57 days. The cave inscriptions from the Ramanathapuram, Madurai and Tirunelveli Districts, apart, this short inscription appears to be the earliest epigraph in Tamil. Its palaeography is interesting as a few letters (ā, ai, ma, ta, na, and ra) reveal distinctly the archaic forms of the Vaṭṭeluttu alphabet and a few others (ka, cha, ra) point to their evolution direct from the Brāhmī alphabet. One can discern a connection of the present record, though separated by a long interval, with the records of Narasimharvarman and Īśavarvarman and the Tirukkaḷukkunram inscription of Narasimharvarman I, which are written in a mixed variety of the Tamil alphabet. The provenance of the present record representing the earliest form of this mixed alphabet seems to indicate that Vaṭṭeluttu might have once been used all over the Tamil land.

Another short inscription No. 261 copied from the same place records the fasting of Iḷaiya-Bhaṭṭārkar for 30 days. This practice of fasting (anakṣara) is called Sullēkhaṇa in Jain religious literature, which requires the monks to gradually reduce their food and finally to starve themselves to death in order to avoid the sufferings due to disease or old age.

The next important inscription is No. 49 from Kuḍatini in the Bellary District, Mysore State. It consists of three different pieces. Though all of them may be palaeographically assigned to about the tenth century, one is unconnected with another. The beginning of piece A containing the date of the record is badly damaged. However, it contains the details, viz., Vikrama, Māgha śu. Rathaśaptami, Sunday. It then refers to the reign of a king called Nityavarshadēvā Prithivivallabha who meditated on the feet of Akalavarshadhēva. Nityavarsha who succeeded Akalavarsha is obviously identical with Indra III (917-18 A.D.). Hence the ecclesiastic Vikrama cited in the record would correspond to Saka 842 expired, equivalent to 920-21 A.D. According to the Indian Ephemeris the details given in this record will correspond to January 19, 921 A.D., which was, however, a Friday but not Sunday as stated in the record. On the basis of this and a few other records it has now been proved that the reign of Indra III extended beyond 918 A.D., the earliest available date for his successor Govinda IV. 8

Piece B engraved in similar characters records in verse the exploits of a chief called Aiyanaiyā. He is stated to have defeated his enemies and to have captured a fort. It mentions a title Śrī-bharadāṇkaśārā and a princess of Sindhu-kula. The piece being a fragmentary one, a connected account of the facts referred to cannot be made out. The copper-plate charters of the Western Chālukya dynasty refer to a chief called Ayyana as one of the ancestors of the Chālukyas of Kalyāṇa who married the daughter of a certain Krishna. Whether Aiyanaiyā whose exploits are described at length in the present record is identical with Chālukya Ayyana cannot be determined without further light on the subject.

1 It is significant that the medial i is clearly distinguished by a loop attached to the sign for medial i.
3 Ibid., Vol. VII, pp. 23 ff.
6 Ibid. Vol. XII, pp. 142 ff. and 268 ff.
Piece C records the exploits of Balavarman and his son Daśavarman, born in the Chālukya family. The former is stated to have crowned one Dhōra king of a territory wrested by him from Prabhūta and to have defeated the lord of Kāśi and to have installed the teeth of a tusker in front of god Brahmāvara at Alampura. The inscription being incomplete, the details of the adventures of Daśavarman are lost to us.

By far the largest number of inscriptions incorporated in the volume belong to the Imperial Chōla. One (No. 501) of the earliest records of this dynasty belongs to the Chōla king Parantaka I (907–953 A.D.). This inscription is dated in the 32nd year (in words) of Parantaka described as the destroyer of the fortified city of Madurai. It records the gift of a lamp by Guṇavaṇ, an illustrious native of Iḍaiyūr and a vassal of the Chōla king (vaiṣṇava). The inscription then proceeds to describe what appears to be an encounter between the Chōla monarch and the king of Ceylon. The epigraph is unfortunately very faintly engraved at this portion of the stone leaving us in doubt as to the exact meaning of this section. If it really refers to an encounter, we have reason to surmise that the actual invasion of Ceylon was preceded by several attempts to drive the Ceylonese intruders from the mainland. In this connection it may be noted that an inscription from Kuṇumiyāmalai belonging to 33rd regnal year of Parantaka I, re-engraved under the orders of Māgarvarman Sundarapāṇḍya I, speaks of an invasion of Ceylon launched by Pirantaka Kuṇumiyāmalai alias Virasūla Iṅgōvēḷaṇ. The title Maduraiyam Iḷamum kōṟḍa was assumed by Parantaka I only from the 36th year of his reign, although there are two stray records attributing the conquest of Ceylon to Parantaka I. The Kuṇumiyāmalai inscription seems to suggest that the conquest of Ceylon which came to be largely attributed to Parantaka I only from his 36th regnal year was actually preceded by several attempts to expel the invader who came to the rescue of Rājasinha, the Pāṇḍya contemporary of the Chōla king. Among the queens of Parantaka I figuring as donors in some of the records published in the volume, Muttakilāṇadigal, the daughter of Kāḍuṇattigal, deserves mention. She gave a hygiene gift with gold and silver to the god at Vēḻaranyam, Tanjore District (No. 517). The title Muttakilāṇadigal seems to indicate that she was the senior queen of apparently the reigning king in whose 38th year the record is dated. If so, Parantaka I should have continued the policy of his father in contracting marriage alliances with the Pallava family.

The Chandramaulisvara temple at Tiruvakkarai in the South Arcot district, which has yielded 45 inscriptions (Nos. 188–230), enjoyed the patronage of the well-known royal personage Śembiyān-mahādēviyār, the queen of Gaṅḍarāditya and the mother of Uttamaṅchōla. Inscription No. 222 engraved on the south base of the ruined Śiva shrine within the Chandramaulisvara temple records that the shrine called śivarōkam containing the inscription was raised in stone by her for god Paramasvāṃigaḷ and that the village of Māṇḍi in Aṇmūr-nāḍu in Oṁmā-nāḍu was granted to it. The inscription gives elaborate details regarding the apportionment of the produce to be measured out by the villagers of Māṇḍi to the temple for the various items of worship and offerings as also the minor incidental charges incurred in the transit of the produce and such other processes. All expenses are counted in terms of paddy. The scrupulous care with which every item is provided for, recalls to one's mind the similar arrangements made in

1 No. B 143 of A.R.Ep., 1939–60 from Alampuram in Mahbubnagar District, in Andhra State, dated in the first regnal year of Dhōravaraha (Dhurva) speaks of a Balavarmanasa administering Aḷanḍapura (cf. also No. 145, ibid.).
2 Ins. (Testa) of the Pudukkottai State, No. 255.
4 It is interesting to note that Oṁmā-nāḍu a locality around Tirūvainam well-known in the Tamil literature of the Sangham age as the home-territory of the great philanthropist Nālīyakōṭaṇ retained its old name in later times also.
the Big Temple at Tanjore built and well-endowed by Rājarāja I in whose reign the present record is dated. It is no wonder that temples, wherever they were, were richly endowed during his reign.

Another inscription (No. 227) copied from the west wall of the maṇḍapa in front of of the Varadarājaperumāl shrine in the Chandramaulīvara temple at Tiruvakkarai dated in the reign of Adhirājadradēva (1067–70 A.D.) records the rebuilding of the vimāna (Chakrēśa-Paramēśhāṇa-vimāna) in stone. The vimāna is stated to have been originally built of brick by Kōta Chōla whose identity is very obscure.

No. 627 from Kaila Perumbūr, Tanjore district, is dated in the 49th year of the reign of a king whose name is not mentioned. It lays down the conditions for re-election of members to the sabhā of Rājasundari-chatuvēdiˈmāgālam. People elected for one year could stand for re-election only after two years of interval. If in the third year the assembly was summoned and if their names were proposed again, they might be elected. Those who transgressed this regulation by any means were punishable under the law as traitors to the village. At this portion the inscription is badly damaged and hence some of the details are lost. Several of inscriptions containing instances similar injunctions have been noticed in the Annual Reports on Epigraphy. A record of Kulottunga III from Talaiyāvar, Tanjore district, lays down that those who did not stand for election for the previous ten years but satisfied the other conditions, viz., that of age and scholarship, might be elected. A similar condition was laid down by the assembly of Rājendra Chōla-chatuvehdiˈmāgam in an inscription from Ayyampēṭṭai. Thus the condition of excluding members for two years after their first election and of calling for candidates who did not compete for election for ten years seems to have the same object of protecting people from the undue influence of members continuing to serve for a long time on the assembly or its committees. The present record may be assigned to Kulottunga I on account of palaeography, the high regnal year and the name Rājasundari-chatuvēdiˈmāgālam of the village probably so called after Rājasundari, a daughter of the king.

Of Nos. 205 217, 244, 540, 583, 585, 587 and 588, dated in the reign of Rājadhirāja II only three give full details of date. No. 244 from Mālsīvūr in the South Arcot District, is dated in the 13th regnal year of the king. The details given, viz., Karkaṭaka 13, ba. 11, Rōhini and Wednesday, do not admit of easy verification in spite of their completeness. If we take March 1163 A.D., as the date of the king’s accession, the details may correspond to 1175 A.D., July 15, Tuesday (not Wednesday), in which case it will be Karkaṭaka 19 and not 13 as mentioned in words in the record. If 1166 A.D. is taken as the date of his accession, the date may correspond to 1178 A.D., July 2, Monday. No. 540 from Vēdāranāyam is dated in the year 14, Mithuna ba. 5, Wednesday, Śōdi (Śvati). The combination of ba. 5 and Śvati is impossible in the month of Mithuna and even if it is taken as a mistake for Miśa, the date appears to be irregular. Another date available with details for the 2nd year of the reign from No. 583 well corresponds to 1188 A.D., April 15, Monday, thus yielding some day in 1186 A.D., as the date of the king’s accession. This inscription records a grant of land by Palaiyaŋ)pur-udaiyánVēdavaṇam-udaiyán Ammai-Appaŋ aliaRaajaranā-vīlupparaiyan of

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1 The erection of a Perumāl (Vishnu) shrine within the precincts of a Siva temple is not unfamiliar as we know of such instances at Chidambaram in the South Arcot District, Tirukkōshiˈyūr in the Ramanathapuram District and Suchindram in the Kanyakumari District.


3 Ibid., 1927–28, para. 11.

4 The Uttaramallīr inscription of Parāntaka, reduced this limit to 3 years (A.S.R., 1904–05, p. 137 line 5).

S.I.I.—iii.
Mēnmalai-ppalaiyāṇur-nādu. The officer is evidently identical with one of the same name, but with the title Pallavarāyaṇ (Pallavarāja) who figures in the Pallavarāyāṇpēṭṭai inscription1 and two other records of the same king from Tiruvārūr (Nos. 585 and 587). The title Rājarāya-vijuppaparaiyāṇ in this record indicates clearly that this officer had served under Rājarāya II and continued to serve also Rājadhirāya II. It is possible that he assumed the title Pallavarāyaṇ after the death of Tiruchchiram-balampalaiyāṇ Perumal Nambi alias Pallavarāyaṇ who held a very high office during the days of Rājarāya II and Rājadhirāya II. That Vēdavarām-udaiyāṇ Ammal-Appaṇ Pallavarāyaṇ might have continued to serve also Kulottunga III seems to be indicated by No. 582 from the same place. This possibility is strengthened by the fact that this officer continued to carry out the commissions assigned to his predecessor in the office of Pallavarāyar, especially in relation to the campaign against the Sinhaleses in the course of the Pāṇḍya civil war.

Of the two records from Tiruvārūr mentioned above, No. 585 is dated in the 10th year and the details given, viz., Maṣaśu 13, Tuesday, Magha, yield two equivalents one corresponding to 1173 A.D., February 27, Tuesday, and the other to 1176 A.D., February 24, Tuesday. This inscription which commences with the praśasti (Kaṭāla śūna pāvelum, etc.) of Rājadhirāya II affords a variant from the 6th line up to which it resembles the praśasti of his predecessor Rājarāya II. Line 5 describes how the queens were given royal honours with the king and continues to describe one of the queens as 'the jewelled lamp to the Chōla race, that appeared from the Yādava stock'. The contemporary ruling family that belonged to the Yādava stock was evidently that of the Hoysalas, with whom the Chōlas might have had some marital connections². The inscription then proceeds to describe the queen consort in glowing terms. It says that she enjoyed the rights of kingship in full by being crowned with the king². It is further stated that she ruled from the following places in the order, viz., Uraiyur, Pērurāgai (?), Udakini, and Madhurāpuri.¹ She is also given the title Uḷauyudai Mūkkakilipāṇīya. The description of a queen consort as found in this record is not ordinarily met with in any praśasti of the Chōlas or even of the Pāṇḍyas.

No. 593 from Tiruvārūr in the Tanjore district records that, while the god Vidi-viḍānagadēvar of Tiruvārūr was pleased to be seated in the pavilion of Devāśriyāṇ,³ he witnessed a dance performance by Pūṅgōyil¹-nāyaka-ṭtalaikkōli² and afterwards orally ordered the grant of land in Viyārrūr, a brahmadēya, as kāni to Pūṅgōyil Nambi

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2. Prof. Sastri and Sri T. N. Srinahanmiyam have drawn our attention to another instance as stated in a passage in the Kulottuṅgavaiṇ-only (vide Ep. Ind., Vol. XXXI, p. 220).
3. See also aṇapatti 71 of the Udā.
4. It may be noted here that we do not come across instances where the queens or the princesses of the ruling family governed from secondary capital cities of the kingdom in the Tamil country as in Karnāṭaka, where women of the royal family ruled as governors in distant provinces. However it may be added that a Rāṣṭhrakūṭa princess Akkayādevi ruled over an area around Śyanaśāghala in the North Arcot district (S.I.K., Vol. VII, No. 75) in the tenth century.
5. Devāśriyāṇ is the name of a hall in the temple at Tiruvārūr, where the celestial beings are considered to be waiting for the favour of the Śiva devotees. Cf. Piriyaparāpasū, Taṭṭukālongepōrapya, verse 137.
6. Pūṅgōyil is the name of the temple of Tyāgarājaṛāvānī at Tiruvārūr. The dancing woman and the Nambi were probably attached to the temple and therefore were called so. Cf. Op. cit., verse 135, and The Cōṭas by Prof. K. A. N. Sastri, p. 644.
7. Another dancing woman Pukatsurā-ṭalya-ṭtalaikkōli is stated to have performed a dance before the god at Dēvāśriyāṇ. Talaikkōli is a title ordinarily assumed by dancing women initiated into the profession. See Kalaikulakalnayi, Vol VI, p. 341.
who composed a poem called *Viranukkavijayam* in honour of *Nammakkal Virašōla auyukkar*. The order was passed through the *kēlī* (i.e., at the instance of) Tyāgavīna’dakka’idigairāraṇa (Ghatikamahārāja). The inscription does not mention the king’s name but is dated in the 13th year and 202nd day. It may be paleographically assigned to the 12th or 13th century.

The main interest of the record lies in the expression *Virašōla-ayukkar*. It is clear from the expression *nammakkal* with reference to Virašōla-ayukkar that the latter represents a group of persons attending on Virašōla, thus necessitating their being always close to the king’s person. Thus they might have been a group of body-guards in whose honour the poem *Viranukka-vijayam* was composed. An inscription from Lālguḍi in the Tiruchirappalli district dated in the 31st year (937–38 A.D.) of Parāntaka I registers a gift of land purchased from the *sabba* of Nityavinīta-chaturvēdimaṅgalam by Köyil Tavatturai of Murgāmam, a member of the body called *Nitta-Virašōla-ayukkar* of Arṇijigai-Iśvaram in Idaiyārnu-nānu for burning a perpetual lamp in the temple of Tiruttavatturai-Iśvarabhaṭṭaraka. It may be recalled that Parāntaka I had Virašōla as one of his several titles and, if this record is the earliest that mentions this group of *ayukkar*, as it appears to be, it is possible that the group came into being during the reign of the same Chōla king. Among the inscriptions of Parāntaka I published in this volume No. 466 from Vēdāranyam, Tanjore district, records the gift of money by a person who is referred to as a *Virašōla-ayukkhaṇa*. No. 480, of the king mentions a person Chāman Aechchan as *Irūmiṇchi-çhōla-ayukkhaṇa*. Irūmiṇchi-çhōla was another title of Parāntaka I. These instances clearly indicate that the body styled *Virašōla-ayukkar* originated in the days of the said Chōla king. That this group of attendants or body guards, if we may call them so, had continued to function for a long time is evident from two inscriptions of Kulottunga III published in this volume. One of them (No. 446) from Vēdaranyam records the gift of money by a person who is referred to as a member of *Virašōla-ayukkar*. Another (No. 599) from Tiruvārūr refers to an officer of the king as *Tiruvēyakkēvi Ayukka-Nambi* which indicates that Ayukka-Nambi was on the immediate attendance of the king.

Nos. 563 and 564 from Tirunellikkāval in the Tanjore District mention an institution called Tiruṇaṇasambandanghāi. Both of them belong to the Chōla king Rājarāja III and record gifts of land for a lamp and a garden respectively. In the former the lamp, for which provision was made, was to be burnt at the *Kulachchirai-matha* and in detailing the boundaries of the gift-land, a plot of land once exchanged for a piece of land belonging to the *Tiruṇaṇasambandanghāi* is mentioned. The latter record mentions...

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2. Prof. Senani’s interpretation of the word *nammakkal* as a soudatory is not correct, even though he has amended the reading *narmmakaṇ* as given in the *Annual Report* for 1905, to *nammakkal* in the second edition of his work (p. 664).
4. Sundaraṉūṟu-nāyaṇaṟ, the famous Śaiva saint is described as *añkka-vanvar̲ṟa* (a firm devotee close to God) evidently because he was very close to God by virtue of his devotion. On this analogy we may infer that this body consisted of people attending upon the person of the king by virtue of their loyalty and bravery. This seems to be distinctly borne out by the occurrence of *Ayukka-Bhāmaṇ paṇṭai* in an inscription of Rājarāja I (S.I.I., Vol. XIII, No. 79).
5. An inscription of Parakāvaśarvarmaṇa who may be identified with Uttamaśāla records a grant made by Gunavān Nāgar, a Virašōla-ayukkaṇ of Ayaṇkandapapam (S.I.I., Vol. V., No. 673).
two persons named Maṇḍaiṇaśambandhan and Ālittēr-vittagar who were probably ascetics in charge of the guhāi. During this period many Śaiva centres were flourishing at Tiruchchattimurram and Śembaikkudi in the Thanjore District. While all of them were maṭhas named after some famous saint or god, it is interesting to note here a guhāi named after the famous Aḍīśaiva-brāhmaṇa saint Tiruṇațaśambhadhar. The term guhāi recalls to our mind an incident that took place in the 22nd regnal year of Kulottunga III (c. 1200 A.D.) as recorded in an inscription of the 22nd year of Rājarāja III from Tirutturaiśappūṇḍi in the Thanjore District, very near Tirunelilkāvāl, the findspot of the records under review. It is stated that a certain ascetic was honoured by the residents of Tirutturaiśappūṇḍi and was provided with a guhāi to reside and feed itinerant pilgrims (deśātāris) and that due to the bad maintenance of the charity a crusade against the monastery (guhāi iti kalaḥam) was launched in the course of which the monastery was destroyed. The present record indicates that such institutions might have been flourishing in several places during this period.

Vira Narasiṁha Yādavarāya, a well-known feudatory of Kulottunga III and Rājarāja III, is represented by Nos. 705 and 711 both citing the 36th year of his own reign. These two records testify to his semi-independent position during this period of his rule, though he could not have continued to be so on account of the rising power of the Pāṇḍyas in the south and the Kākatiyas in the north. The latter of the two records refers to the Sivabrāhmaṇas of the Nārpattarandu vaṭṭam. It will be seen from some of the inscriptions published here that endowments of money for burning lamps in the temple were ordinarily entrusted into the hands of Sivabrāhmaṇas who had the right of worship in the temples. They arranged for their services by agreement for periods usually of thirty days (muṇṇada vaṭṭam). It is clear from an inscription of Karuntaṭāngudi that they could sell the right of worship for a certain number of days to their colleagues in the same temple or any other as circumstances demanded. The phrase nārpattarandu vaṭṭam in the context of the similar phrase muṇṇada vaṭṭam obviously means 'the cycle of 42 days' (for which an agreement was made among the Sivabrāhmaṇas).

No. 131 from Tiruchchōpuram in the South Aroci district dated in the reign period of Jaṭhvarmaṇa Tribhuvanachakravarthitīga Sundaraṇāḍyadēva seems to record a gift of land for worship and offerings to a deity in a temple (name lost) on the full moon and new moon days by Sāriputtira-panḍita. The land was left in the care of the Saṅkatār. The stones on which the text of this inscription is engraved have been built into the roof of the maṇḍapa in front of the central shrine in the Maṅgalapurēśvara temple. The position of the stone and the name of the donor and of the body called Saṅkatār (Saṅgha) clearly indicate that the inscribed slab must have originally belonged to a Buddhist temple nearby. The practice of giving offerings on the full moon and the new moon days seems to echo the upāṣaṇa ceremony observed by the Buddhists. It is interesting to note that even as late as the 13th century to which period the present record may be palaeographically assigned, Buddhist

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1 A.R.Ep., 1909, part ii, pp. 102-03.
2 Ibid., 1911, part ii, p. 75.
3 Ibid., 1913, part ii, para. 42.
4 No. 423 line 4; No. 428, line 3; No. 505, line 2; No. 511 lines 14-15; No. 514, line 2; No. 525, line 1.
6 The title Pāṇḍita reminds us of the name of another Buddhist scholar, viz., Āgama-panḍita, recorded in one of the Nagapattīnām bronzes (J.A., Vol. VII, pp. 324-7).
institutions lingered on in the Tamil country though not in their old glory. It is very rarely that we get vestiges of Buddhism in the Tamil country, while it must be admitted that Jainism enjoyed a better position. Tiruchirappuram has been eulogised by the Saiva saint Tirunāpasambhandhar who in the tenth verse of the hymn refers to the activities of the Buddha and the Śramaṇar:

It will be pertinent here to draw the reader’s attention to a report contained in the Cilavavānas, stating that Paṇḍita Parākramabāhu (II, who ruled during the 13th century), the king of Ceylon sent many gifts to the Cola country and caused to be brought over to Tambapāṇi many respected Cola Bhikkhus who had moral discipline and were versed in the three Pīṭakas and so established harmony between the two orders. The chronic further adds that the grand Therī Dammapākittis (Dharmakittis) was brought over to Ceylon from Tamba-rattha which is conjecturally identified with a ‘province in Southern India’. The colophon of the Rāpasiddhi, a Pali grammatical work of this period describes the author, a Bhikkhu called Coliya Dīpaṁkara aliut Buddhappiya as a resident superior of two monasteries in the Tamil country, one of which according to the commentary is called Cudāmāṇipiyakā. While thus the Ceylonese chronicle and the Pali work speak eloquently of the position of Buddhism in the Tamil country, it is surprising to note that the present record appears to afford the only epigraphical reference to a Buddhist Saṅgam in the 13th century.

No. 397 from Ammāsāttram in the former Pudukkottai State is assignable to the 13th century. It registers a grant of land by a merchant as palīchekhandaṃ to the God Tirumāṇamalar Alvar. It mentions Kanakachandra-paṇḍita and his disciple Dhanmadēva Āchārya. In this connection it may be stated that the hillocks near Ammāsāttram served as abodes of the Jain aśeṣaṭi.

Some Pāṇḍya inscriptions copied from the South Arcot district afford a synchronism to establish the contemporaneity of Māravarman Kulasekhara, Māravarman Virapāṇḍya and Vikramapāṇḍya. Two inscriptions of Māravarman Virapāṇḍya, one (No. 141) from Tirthanagari in the Cuddalore taluk and the other (No. 248) from Singavaram in the Gingee taluk record endowments providing for the conduct of worship and festivals with a view to pray for the good health of the king’s person (perumāl tirunemēñiḷku nagṟaṇa). The former which is incomplete gives a very interesting list of tolls, the proceeds from which were assigned for worship and offerings and the procession to be conducted during the festival in the month of Vaikāśi terminating on the Vaṅgākha day also as other festivals by the inhabitants of Āndāgaḷūr-paraṟu. The other also

2 While Mr. Walpole Rahul places a Sāriputtā in the 13th century (History of Buddhism in Ceylon, p. 157a), Dr. Malalasekara treats him as a contemporary of Parākramabāhu the Great (Pali Literature of Ceylon, p. 190). Another Sāriputrā figures as a donor of an image of Buddha found near Nāgappattinām (Bulletin of the Madras Government Mus.: The Nāgappattinām and other Buddhist bronzes in the Madras Museum, p. 38).
3 Dharmakittis is considered to be the compiler of the Cilavavānas.
4 Pali Literature of Ceylon by Malalasekara, p. 220. Dr. Malalasekara suggested that Coliya Dīpaṁkara, was one of the monks brought over from South India by Parākramabāhu.
5 Can this be the Cudāmāṇi-vihāra of Nāgappattinām known to have flourished during the 11th and 12th centuries?
7 Inscriptional reference to a day of a particular asterism being the final day of a festival may suggest that the constellation Vaṅgākha was the natal star of Māravarman Virapāṇḍya though it has not been stated specifically in the record.
records a similar endowment providing for worship and offerings for the good health of the king. The palaeography, provenance and purpose of the gifts strongly suggest the identity of the kings mentioned in both the records. An epigraph of Māravarman Kulaśekhara from Singavaram (No. 253) dated in the 30th year of his reign is definitely assignable to the first king of that name, on account of its palaeography and provenance and the high regnal year. This inscription also records an endowment for a similar purpose of offerings, festivals, etc., for the sound health of the king (Perumāḻ tirunāṭi kuyyāda). The record is signed by Irukaimadavāraṇa Rājarāja Brahmatrāyaṇa. Since the signatories in this record and in one of the two inscriptions (No. 248) of Māravarman Virapāṇḍya discussed above appear to be identical, it may be surmised that Māravarman Kulaśekhara and Māravarman Virapāṇḍya of these records are not far removed from each other in point of time.

No. 142 of Māravarman Virapāṇḍya copied from Tirthanagari records the grant of land made for worship and offerings on the day of the annual festival in the month of Vaikāśi. Part of the gift land called Ilācattaraiyan kanjām is stated to have been formerly granted as tirunāṭuttakkāṇi by Tenavārāyana of Perunganūr Tāmandai. It is dated in the 9th year of the king. On account of this date and the mention of the Vaikāśi festival in this and the other record (No. 248) discussed above, the kings of both the records may be considered to be identical.

The grant which is stated to have been formerly made by Tenavārāyana is probably the same recorded in No. 144 from Tirthanagari dated in the 4th year of Vikramapāṇḍya's reign. Hence Māravarman Virapāṇḍya and Vikramapāṇḍya of the latter record may be contemporaries. Among the inscriptions of the kings of Vijayanagara, a record (No. 562) from Tēvūr in the Tanjore District dated in the reign of Dēvarāya II sets out in detail how the officials of the king to whom the right of collecting the taxes was leased out, used coercive measures against the subjects, especially the members of the Vaiṅgai and Idaṅgai classes. The inscription also describes the enquiries periodically conducted by different officers from the time of Dēvaṅāḷayāṇa Bukkaṇa Udayar, thereby indicating that the malpractices were going on for a pretty long time. Similar records of the period containing references to oppression are found in several places of the Tamil country.

Nos. 531 and 532 copied from Vēdārangam in the Tanjore district are dated in the reign of Praudhādēvarāya and Pratāpadēva-mahārāya respectively. While the former is dated in Śaka 1386 with the other details of date enabling us to equate it to 1465 A.D., January 5, the latter cites only the cyclic year Vvayya which, considered with the other details of the date, may suggest 1466 A.D., June 23. Praudhādēvarāya mentioned in the former record may be identified with Mallikārjuna, but Pratāpadēva-mahārāya of the latter cannot be identified with the same king, for Mallikārjuna is known to have passed away sometime in 1465 A.D., and Virupāksha III was crowned in the succeeding year, i.e., Śaka 1388 (1465-66 A.D.). Virupāksha had a son called Pratāparāya-mahārāya for whom the earliest known date is Śaka 1408 (1487 A.D.). Hence Pratāpadēva-mahārāya of this record may be identified with Virupāksha hi self.

1 The word kuyyāda is written in such a way that it is possible to read it also as nāṟṟipa. No. 549 (lines 11-12) from Agastyaṇḍaḷ in the Tanjore District also records an endowment for the recovery of the king’s health.
3 A.R. Ep., 1918, pp. 133-64.
4 Ibid., 1925, part ii, para. 31.
No. 220 of Sāluva Narasiṅgadēva-mahārāja from Tiruvakkarai begins with the typical Sāluva titles Mēdini mīśuropāṇa Kaṭṭāri-Sāluva and the usual title Mahā-maṇḍalēśvara attributed to Narasiṅgadēva (Narasimha) without mentioning any overlord. It registers an order by Sāluva Narasimha's agent Narasā-Nāyaka in Śobhakrīt corresponding to 1483 A.D., exempting the dēvaṇīyār of the temple of god Āluḍaiya-nāyānar at Tiruvakkarai from the payment of a certain levy called kalattutti. It is stated that they were exempted from the levy since Karaikkāṭṭu-pparaṟu and Seṅgāṭṭu-pparaṟu were not included in Köliyanallār-śimai. It seems that Tiruvakkarai was probably not included in one of the above two pparaṟus. No. 221 engraved on the west base of the gōpura of the same temple seems to record a final fixation of 1 paṇam per loom on the inhabitants of Narasā-paṇḍitar-nādu. The residents are stated to have left the place during a period of trouble for kuikkōlar (kuikkolār-sīkulam). The record is dated in Śobhakrīt, Āvaḷi 28. The mention of Narasā-paṇḍitar-nādu, the date and the cess on looms seem to suggest that this record also belonged to Sāluva Narasimha and was re-engraved on a subsequent occasion. These records appear to confirm the independent position of the Sāluva chief inasmuch as it omits to mention the overlord, for we know that very soon after the date of this record, if not on this date itself, Sāluva Narasimha commenced to rule in his own right from Vijayanagara. It may be added that Narasā-Nāyaka of the former record is evidently identical with the Tuluva general of the same name who succeeded the Sāluvas.

Reference to certain interesting practices of sheep sacrifice on every Sunday before the Pillaīyar at Kārikarai, now known as Rāmagirī, and to the sale of slaves to the authorities of the temple at Vēdāraṇyam, Tanjore district, throws some light on the social customs of the period.

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1 Cf. A.R. Ep., 1910, App. B, No. 318, where it is stated that a similar assessment of ½ paṇam per loom was fixed on the Kuikkōlar and other weavers at Tirukkaichūr and on other professional classes living there.

2 No. 661.

2 Nos. 499 and 502. Other instances of sale of persons are also known to us. See A.R.Ep., 1918, part ii, para. 41.
## Topographical Index of Inscriptions

<table>
<thead>
<tr>
<th>District</th>
<th>Taluk</th>
<th>Village</th>
<th>General numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ANDHRA</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chittoor</td>
<td>Chandragiri</td>
<td>Chandragiri</td>
<td>266-71</td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
<td>Tiruchchāyūr</td>
<td>285-91</td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
<td>Tirumalai</td>
<td>274-84, 768-71</td>
</tr>
<tr>
<td>Do.</td>
<td>Chittoor</td>
<td>Maçgāpuram</td>
<td>272</td>
</tr>
<tr>
<td>Do.</td>
<td>Kalbahasti</td>
<td>Kālakahasti</td>
<td>305-32</td>
</tr>
<tr>
<td>Do.</td>
<td>Madanapalle</td>
<td>Chinna Tippasamudram</td>
<td>404-05</td>
</tr>
<tr>
<td>Do.</td>
<td>Puttur</td>
<td>Yōgimallavaram</td>
<td>292-304</td>
</tr>
<tr>
<td>Do.</td>
<td>Tirutani</td>
<td>Gōyālapuram</td>
<td>273</td>
</tr>
<tr>
<td>Cuddapah</td>
<td>Jammalamadugu</td>
<td>Kōsinēpalle</td>
<td>438-40</td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
<td>Mudanātur</td>
<td>433-37</td>
</tr>
<tr>
<td>Do.</td>
<td>Kamalapuram</td>
<td>Chinamakur</td>
<td>425-34</td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
<td>Kalamalai</td>
<td>400-12</td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
<td>Mālēpādu</td>
<td>421-24</td>
</tr>
<tr>
<td>Do.</td>
<td>Proddaturu</td>
<td>Rāmēsvaram</td>
<td>413-20</td>
</tr>
<tr>
<td><strong>MADRAS</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>North Arcot</td>
<td>Cheyyar</td>
<td>Māmaodūr</td>
<td>664</td>
</tr>
<tr>
<td>Do.</td>
<td>Wālajapet</td>
<td>Tiruppākkadal</td>
<td>742-60</td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
<td>Viravall (near Lālāpet)</td>
<td>663</td>
</tr>
<tr>
<td>Do.</td>
<td>Wāndiwāsh</td>
<td>Nēguigupam</td>
<td>761-67</td>
</tr>
<tr>
<td>South Arcot</td>
<td>Cuddalore</td>
<td>Thirthanagari</td>
<td>134-47</td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
<td>Tiruchēkēpuram</td>
<td>127-33</td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
<td>Tirukanthēsvaram</td>
<td>148-71</td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
<td>Tiruppalappandal</td>
<td>172-86</td>
</tr>
<tr>
<td>Do.</td>
<td>Gingee</td>
<td>Gingee</td>
<td>263</td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
<td>Mēlēvēr</td>
<td>231-46</td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
<td>Śīngavaram</td>
<td>246-62</td>
</tr>
<tr>
<td>Do.</td>
<td>Tindivanam</td>
<td>Kōṁmeṭu</td>
<td>264-65</td>
</tr>
<tr>
<td>Do.</td>
<td>Vīlūpuram</td>
<td>Tiruvakkai</td>
<td>138-230</td>
</tr>
<tr>
<td>Chingleput</td>
<td>Chingleput</td>
<td>Irugurappalli</td>
<td>672</td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
<td>Vēdanārāyanaapuram</td>
<td>673-74</td>
</tr>
<tr>
<td>Do.</td>
<td>Kanchipuram</td>
<td>Tiruvandavār</td>
<td>665-71</td>
</tr>
<tr>
<td>Do.</td>
<td>Sādapat</td>
<td>Tirumullavēyal</td>
<td>719-41</td>
</tr>
<tr>
<td>Do.</td>
<td>Tiruvallur</td>
<td>Nāgālapuram</td>
<td>675-85</td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
<td>Rāmagiri</td>
<td>680-718</td>
</tr>
<tr>
<td>Madurai</td>
<td>Dindigul</td>
<td>Puluji</td>
<td>401-03</td>
</tr>
<tr>
<td>Tanjore</td>
<td>Mannargudi</td>
<td>Tirumellikkāval</td>
<td>568-72</td>
</tr>
<tr>
<td>Do.</td>
<td>Nāgaratthinam</td>
<td>Kivalūr</td>
<td>538-60</td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
<td>Tēvūr</td>
<td>501-62</td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
<td>Tiruvārūr</td>
<td>573-825</td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
<td>Kālja Perumbēr</td>
<td>628-31</td>
</tr>
<tr>
<td>Do.</td>
<td>Tirutturippundi</td>
<td>Agatēṭyappalli</td>
<td>540-50</td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
<td>Kōṭiyakkaṇdu</td>
<td>551-57</td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
<td>Tiruttōngūr</td>
<td>573-77</td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
<td>Vēdāranyam</td>
<td>446-545</td>
</tr>
<tr>
<td>Tiruchirappalli</td>
<td>Musiri</td>
<td>Śrīvīvasanallūr</td>
<td>632-62</td>
</tr>
<tr>
<td>Do.</td>
<td>Pudukkottai</td>
<td>Ammāśātram</td>
<td>397</td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
<td>Kūḷumīṭhāmalai</td>
<td>342-56</td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
<td>Nārtikāmalai</td>
<td>387-96</td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
<td>Śittappavāsai</td>
<td>398-40</td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
<td>Tirugōkāaram</td>
<td>333-41</td>
</tr>
<tr>
<td>Do.</td>
<td>Tiruchirappalli</td>
<td>Tiruchērīppaḷḷi</td>
<td>441-44</td>
</tr>
<tr>
<td>Bellary</td>
<td>Bellary</td>
<td>Kajastini</td>
<td>44-61</td>
</tr>
<tr>
<td>---------</td>
<td>---------</td>
<td>-----------</td>
<td>-------</td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
<td>Kurugodu</td>
<td>62-69</td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
<td>Kalkambha</td>
<td>70-73</td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
<td>Oravayi</td>
<td>74-76</td>
</tr>
<tr>
<td>Do.</td>
<td>Hadagali</td>
<td>Kogali</td>
<td>35-43</td>
</tr>
<tr>
<td>Do.</td>
<td>Harpanhalli</td>
<td>Bagali</td>
<td>77-126</td>
</tr>
<tr>
<td>Do.</td>
<td>Hospet</td>
<td>Hampi</td>
<td>1-17</td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
<td>Hospet</td>
<td>22, 24-25</td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
<td>Kamalapuram</td>
<td>18-21, 23</td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
<td>Kampil</td>
<td>29</td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
<td>Malapagudi</td>
<td>27-28</td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
<td>Nimaparam</td>
<td>26</td>
</tr>
<tr>
<td>Do.</td>
<td>Kodligi</td>
<td>Ambali</td>
<td>30-34</td>
</tr>
</tbody>
</table>
## Dynastic Index of Inscriptions

### Chalukya, Western

<table>
<thead>
<tr>
<th>King</th>
<th>Dynasty</th>
<th>General numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Satyārāya</td>
<td></td>
<td>67</td>
</tr>
<tr>
<td>Āhavamalla (Taila II)</td>
<td></td>
<td>35, 58, 60, 90, 117</td>
</tr>
<tr>
<td>Jagadēkañalla (Jayasimha II)</td>
<td></td>
<td>99, 101, 107</td>
</tr>
<tr>
<td>Trilūkñyamalla (Sōmēśvara I)</td>
<td></td>
<td>37, 39, 43, 89</td>
</tr>
<tr>
<td>Bhuvanakṣamalla (Sōmēśvara II)</td>
<td></td>
<td>119</td>
</tr>
<tr>
<td>Tribhuvanamalla</td>
<td></td>
<td>30, 31, 44, 47, 52, 77, 82, 84-86, 97, 108</td>
</tr>
<tr>
<td>Jagadēkañalla II</td>
<td></td>
<td>199, 111-14, 123</td>
</tr>
<tr>
<td></td>
<td></td>
<td>35, 46, 76, 100, 102, 106, 125, 126</td>
</tr>
</tbody>
</table>

### Cholas

<table>
<thead>
<tr>
<th>King</th>
<th></th>
<th>188, 190</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parāntaka I</td>
<td></td>
<td>239, 226, 290, 347, 374, 376, 380, 464-66</td>
</tr>
<tr>
<td></td>
<td></td>
<td>473-75, 480-90, 497, 500-03, 505-07</td>
</tr>
<tr>
<td></td>
<td></td>
<td>512, 515-18, 520-22, 524, 527-28, 530, 619</td>
</tr>
<tr>
<td></td>
<td></td>
<td>636, 638-41, 643, 661, 750</td>
</tr>
<tr>
<td>Pārthivēndravarman</td>
<td></td>
<td>733, 740</td>
</tr>
<tr>
<td>Uttamañcāla</td>
<td></td>
<td>726</td>
</tr>
<tr>
<td>Rājarāja I</td>
<td></td>
<td>209, 223, 232, 234, 235, 238, 243, 249, 300, 313</td>
</tr>
<tr>
<td></td>
<td></td>
<td>322, 323, 327, 328, 330, 442, 468, 470-71</td>
</tr>
<tr>
<td></td>
<td></td>
<td>492-95, 509, 616, 617, 653, 664</td>
</tr>
<tr>
<td>Rājēndra I</td>
<td></td>
<td>188, 192, 194, 195, 197, 198, 208, 225, 336</td>
</tr>
<tr>
<td></td>
<td></td>
<td>285, 305-06, 308-10, 314-21, 324-26, 329</td>
</tr>
<tr>
<td></td>
<td></td>
<td>619-14, 648, 734-35, 738-39, 741</td>
</tr>
<tr>
<td>Rājēdhirāja I</td>
<td></td>
<td>231, 307, 312</td>
</tr>
<tr>
<td>Rājēndra II</td>
<td></td>
<td>154-55, 249, 388-89, 454, 579</td>
</tr>
<tr>
<td>Virarājēndra</td>
<td></td>
<td>301, 311</td>
</tr>
<tr>
<td>Adhisthānālā</td>
<td></td>
<td>227, 653</td>
</tr>
<tr>
<td>Kulōttunga I</td>
<td></td>
<td>148-49, 151-53, 166-64, 168, 173-74, 198</td>
</tr>
<tr>
<td></td>
<td></td>
<td>199-200, 203-04, 207, 223-26, 228, 241</td>
</tr>
<tr>
<td></td>
<td></td>
<td>247, 292-93, 298, 322, 456, 578, 586, 589</td>
</tr>
<tr>
<td></td>
<td></td>
<td>606, 623-25, 627-28, 645, 651, 659-80</td>
</tr>
<tr>
<td></td>
<td></td>
<td>706, 770</td>
</tr>
<tr>
<td>Vikramachāla</td>
<td></td>
<td>150, 165-67, 188, 193, 201, 206, 229, 295</td>
</tr>
<tr>
<td></td>
<td></td>
<td>590, 601, 606, 607-10, 668</td>
</tr>
<tr>
<td>Kulōttunga II</td>
<td></td>
<td>445, 449, 453, 594, 597-98</td>
</tr>
<tr>
<td>Rājarāja II</td>
<td></td>
<td>334, 538, 560</td>
</tr>
<tr>
<td>Rājēdhirāja II</td>
<td></td>
<td>205-17, 244, 540, 583, 585, 587-88, 602, 691</td>
</tr>
<tr>
<td>Kulōttunga III</td>
<td></td>
<td>138, 138, 172, 175, 180-81, 184, 212, 214-19</td>
</tr>
<tr>
<td></td>
<td></td>
<td>245, 294, 332, 390, 446-47, 457-39, 461</td>
</tr>
<tr>
<td></td>
<td></td>
<td>569, 575, 582, 596, 599, 604, 626, 630-31</td>
</tr>
<tr>
<td></td>
<td></td>
<td>686, 688, 696-97, 701, 707-08, 720, 724</td>
</tr>
<tr>
<td></td>
<td></td>
<td>730, 769, 795</td>
</tr>
<tr>
<td>Rājarāja III</td>
<td></td>
<td>176, 178, 182, 298-97, 299, 304, 445, 456</td>
</tr>
<tr>
<td></td>
<td></td>
<td>462-63, 535, 537-38, 541-44, 548, 561</td>
</tr>
<tr>
<td></td>
<td></td>
<td>563-67, 570-71, 574, 577, 639, 657-58, 689</td>
</tr>
<tr>
<td></td>
<td></td>
<td>694, 702-04, 710, 712-13, 715, 731</td>
</tr>
<tr>
<td>Rājēndra III</td>
<td></td>
<td>357, 448, 452, 491, 534, 536, 539, 545, 555-58</td>
</tr>
<tr>
<td></td>
<td></td>
<td>676, 690, 692</td>
</tr>
<tr>
<td>Kulōttungačāla (unidentified)</td>
<td></td>
<td>451</td>
</tr>
<tr>
<td>Rājarāja (unidentified)</td>
<td></td>
<td>129, 400, 472</td>
</tr>
<tr>
<td>Parakēśarivarman</td>
<td></td>
<td>191, 237, 287, 333-34, 357-38, 344, 346, 348</td>
</tr>
<tr>
<td></td>
<td></td>
<td>350-51, 354-55, 357, 360-67, 369-71, 373</td>
</tr>
<tr>
<td></td>
<td></td>
<td>375, 378-79, 458, 469, 474, 479, 490, 494</td>
</tr>
<tr>
<td></td>
<td></td>
<td>504, 511, 515-14, 526, 620, 644, 650, 742-49</td>
</tr>
<tr>
<td>Rājakēśarivarman</td>
<td></td>
<td>240, 335-36, 343, 345, 353, 358-59, 473, 495</td>
</tr>
<tr>
<td></td>
<td></td>
<td>498-99, 508, 510, 519, 525, 529, 618, 632</td>
</tr>
<tr>
<td></td>
<td></td>
<td>637, 642, 646-47, 649-50, 654, 658</td>
</tr>
</tbody>
</table>

**S.I. I—vi**
HOYSALA.

Rāmanātha .................................. 35, 36
Narasimha III ................................. 123
Narasimhadēva ................................ 40, 80
Vira-Ballāja .................................. 54, 61, 75, 103
Miscellaneous .................................. 140

KALACHURYA.

Rāyamurāri .................................. 64
Srāvikṣavarma ................................. 62

MARATHAS OF TANJORE.

Sarīgūji-mahārājā ................................ 580
Tuljācājirājo Bhūsele ........................... 559

NAYAKAS OF TANJORE.

Achynutappa-Nāyaka .......................... 581

PALLAVA.

Dantivikramavarman ........................... 289
Nīrpatuṅgavikramavarman ..................... 305
Kālavarkūj ..................................... 134
Koppennūjūga ................................. 157, 199, 213, 290, 757

PANDYAS.

Mārājajadaiyaṇ .................................. 340, 342, 443, 444
Śadaikamātāp .................................. 352
Śṛvallabha ...................................... 398
Māra. Śṛvallabhadēva ........................... 584
Māra. Sundarapāṇḍya I .......................... 391, 394, 397
Jaṭā. Sundarapāṇḍya I .......................... 170, 171, 723, 727, 759, 769
Jaṭā. Sundarapāṇḍya II ......................... 561
Jaṭā. Sundarapāṇḍya (unidentified) ............ 131, 143, 147
Jaṭā. Parākramapāṇḍya ........................ 303
Jaṭā. Parākramapāṇḍya (unidentified) .......... 554
Māra. Kulaśēkhara I .......................... 233, 549, 550, 673, 596
Māra. Viraṇājyan ............................... 141, 142, 246, 402, 403, 546
Māra. Vikramapāṇḍya II ........................... 635
Māra. Kulaśēkhara III ......................... 392
Māra. Vikramapāṇḍya III .......................... 202, 210
Jaṭā. Vikramapāṇḍya (unidentified) ............. 130
Vikramapāṇḍya (unidentified) .................. 128, 144, 547
Jaṭā (Māravarman?) Kulaśēkhara .......................... 555
Sundarapāṇḍya (unidentified) .................. 127, 552
Jaṭā. Kōṇerimaiṇkōṇḍaṇ .......................... 553
Kōṇerimaiṇkōṇḍaṇ .............................. 128, 169

PANDYAS OF UCCHANGI.

Vijayapāṇḍya .................................. 105, 121

RASHTRAKUTA.

Indra III ...................................... 49, 81
Krishna III .................................... 55, 83, 116, 143
Khoṭṭige ....................................... 46, 88

SAMBUVARĀYA.

Rājanārāyaṇa .................................. 665
### SULTANS OF MYSORE.

<table>
<thead>
<tr>
<th>Hyder Ali</th>
<th>66</th>
</tr>
</thead>
</table>

#### TELUGU CHOLA

<table>
<thead>
<tr>
<th>Punyakumāra</th>
<th>414</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alluṅṅikkaraṅa (alias Ganḍaṅgopāla)</td>
<td>706</td>
</tr>
<tr>
<td>Viṅkramiṅdiṅya</td>
<td>423, 480</td>
</tr>
<tr>
<td>Viṅjyaṅganyṅdiṅpaḷa</td>
<td>756, 768</td>
</tr>
<tr>
<td>Viṅgaṅgopāla</td>
<td>716</td>
</tr>
</tbody>
</table>

### TONDAMAN.

| Rāmāchandra Tondamāṁ | 386 |

### VIJAYANAGARA.

<table>
<thead>
<tr>
<th>Kampana Udaiyar II</th>
<th>170, 183, 690, 695, 698, 733, 738</th>
</tr>
</thead>
<tbody>
<tr>
<td>Haripura II</td>
<td>434, 700, 721, 728, 732, 754</td>
</tr>
<tr>
<td>Virupāṇa Udaiyar</td>
<td>236</td>
</tr>
<tr>
<td>Rolkka II</td>
<td>699, 725</td>
</tr>
<tr>
<td>Dēvarāya I</td>
<td>27</td>
</tr>
<tr>
<td>Dēvarāya II</td>
<td>751, 760</td>
</tr>
<tr>
<td>Pratāpadeva-mahārāya</td>
<td>632</td>
</tr>
<tr>
<td>Mallikārjuna</td>
<td>26, 254, 663, 737</td>
</tr>
<tr>
<td>Pratāpa Dēvarāya II</td>
<td>251, 252</td>
</tr>
<tr>
<td>Pranuṅḍadevaṅṛaya</td>
<td>531</td>
</tr>
<tr>
<td>Virūpākṣa III</td>
<td>713</td>
</tr>
<tr>
<td>Sāluva Narasiṅghi</td>
<td>250, 274, 275, 278</td>
</tr>
<tr>
<td>Narasiṅgiṅaṅka</td>
<td>418</td>
</tr>
<tr>
<td>Vira Narasiṅghi</td>
<td>419</td>
</tr>
<tr>
<td>Krishṇadevarāya</td>
<td>63, 145, 211, 415, 471, 675, 677, 679-85, 765</td>
</tr>
<tr>
<td>Achyuta</td>
<td>1-6, 9-11, 17, 18, 20-21, 23, 53, 204, 205</td>
</tr>
<tr>
<td>267, 690, 761</td>
<td></td>
</tr>
<tr>
<td>Sadaṅsaṅra</td>
<td>7, 8, 12-13, 24, 29, 68, 69, 79, 98, 124, 187</td>
</tr>
<tr>
<td>257, 258, 269-71, 330, 331, 408, 409, 411</td>
<td></td>
</tr>
<tr>
<td>429, 440</td>
<td></td>
</tr>
<tr>
<td>Venaṅkaṭa</td>
<td>673</td>
</tr>
<tr>
<td>Vedanta II</td>
<td>407, 767</td>
</tr>
<tr>
<td>Rāma II</td>
<td>671</td>
</tr>
<tr>
<td>Śrīraṅga I</td>
<td>676</td>
</tr>
</tbody>
</table>

### YADAVA.

| Kandharaṅga | 95 |

### YADAVARAYA.

<table>
<thead>
<tr>
<th>Tirukkaluṅṭṭikēva Yādavaraṅya</th>
<th>692</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vira-Naraṅsagōḍaṅga</td>
<td>711, 771</td>
</tr>
<tr>
<td>Yādavaraṅya (unidentified)</td>
<td>765</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>25, 38, 32, 34, 41-2, 45, 50-1, 55, 57, 59, 65</td>
</tr>
<tr>
<td>70-4, 78, 87, 91-94, 98, 104, 110, 116, 118</td>
<td></td>
</tr>
<tr>
<td>120, 132-35, 140, 146, 177, 185, 218-19</td>
<td></td>
</tr>
<tr>
<td>221, 230, 242, 246, 253, 258-62, 266, 268</td>
<td></td>
</tr>
<tr>
<td>272-73, 276-77, 279-85, 391, 392-63, 341</td>
<td></td>
</tr>
<tr>
<td>349, 350, 368, 372, 377, 383, 385, 390, 399</td>
<td></td>
</tr>
<tr>
<td>400, 404-65, 408, 410, 412, 418, 430-22</td>
<td></td>
</tr>
<tr>
<td>454-58, 431-33, 455-30, 441, 531, 593, 603, 615</td>
<td></td>
</tr>
<tr>
<td>622, 633, 634, 658, 666, 667, 670, 672, 674</td>
<td></td>
</tr>
<tr>
<td>687, 693, 714, 717, 729, 762-64, 765</td>
<td></td>
</tr>
</tbody>
</table>
No. 1.
(A.R. No. 1 of 1904).
HAMPi, HOSPET TALUK, BEllARY DISTRICT.
On the right side of the south gopura of the Viṭṭhalasvāmin temple.
Achyutarāya. 1539-40 A.D.
Published in S.I.I., Vol. XVI, No. 118.

No. 2.
(A.R. No. 2 of 1904).
HAMPi, HOSPET TALUK, BEllARY DISTRICT.
On the right side of the eastern gopura of the Viṭṭhalasvāmin temple.
Achyutarāya. 1538 A.D.
Published in S.I.I., Vol. IX, Part II, No. 586.

No. 3.
(A.R. No. 3 of 1904).
HAMPi, HOSPET TALUK, BEllARY DISTRICT.
On the south base of the central shrine of the Viṭṭhalasvāmin temple.
Achyutarāya. 1531 A.D.
Published in S.I.I., Vol. IX, Part II, No. 534.

No. 4.
(A.R. No. 4 of 1904).
HAMPi, HOSPET TALUK, BEllARY DISTRICT.
On the south base of the central shrine of the Viṭṭhalasvāmin temple.
Achyutarāya. 1534 A.D.
Published in S.I.I., Vol. IX, Part II, No. 570.

No. 5.
(A.R. No. 5 of 1904).
HAMPi, HOSPET TALUK, BEllARY DISTRICT.
On the south base of the central shrine of the Viṭṭhalasvāmin temple.
Achyutarāya. 1536 A.D.
Published in S.I.I., Vol. IX, Part II, No. 574.

No. 6.
(A.R. No. 5-A of 1904).
HAMPi, HOSPET TALUK, BEllARY DISTRICT.
On the south base of the central shrine of the Viṭṭhalasvāmin temple.
Achyutarāya. 1536 A.D.
Published in S.I.I., Vol. IX, Part II, No. 575.
No. 7.
(A.R. No. 6 of 1904).
Same as A.R. No. 707 of 1922.
HAMPi, HOSPET TALUK, BELLARY DISTRICT.
On the south base of the central shrine of the Viṭṭhalasvāmin temple.
Sadāśivarāya. 1543 A.D.
Published in S.I.I., Vol. IX, Part II, No. 607.

No. 8.
(A.R. No. 7 of 1904).
HAMPi, HOSPET TALUK, BELLARY DISTRICT.
On the western base of the central shrine of the Viṭṭhalasvāmin temple.
Sadāśivarāya. 1559 A.D.
Published in S.I.I., Vol. IX, Part II, No. 668.

No. 9.
(A.R. No. 8 of 1904).
HAMPi, HOSPET TALUK, BELLARY DISTRICT.
On the western base of the central shrine of the Viṭṭhalasvāmin temple.
Achyutarāya. 1532 A.D.
Published in S.I.I., Vol. IX, Part II, No. 543.

No. 10.
(A.R. No. 9 of 1904).
HAMPi, HOSPET TALUK, BELLARY DISTRICT.
On the north base of the central shrine of the Viṭṭhalasvāmin temple.
Achyutarāya. 1533 A.D.
Published in S.I.I., Vol. IX, Part II, No. 557.

No. 11.
(A.R. No. 10 of 1904).
HAMPi, HOSPET TALUK, BELLARY DISTRICT.
On the western base of the central shrine of the Viṭṭhalasvāmin temple.
Achyutarāya. 1534 A.D.
Published in S.I.I., Vol. IX, Part II, No. 566.

No. 12.
(A.R. No. 11 of 1904).
HAMPi, HOSPET TALUK, BELLARY DISTRICT.
On the north base of the central shrine of the Viṭṭhalasvāmin temple.
Sadāśivarāya. 1563 A.D.
Published in S.I.I., Vol. IX, Part II, No. 678.

No. 13.
(A.R. No. 12 of 1904).
HAMPi, HOSPET TALUK, BELLARY DISTRICT.
On the south base of the mandapa in front of the central shrine of the Viṭṭhalasvāmin temple.
Sadāśivarāya. 1545 A.D.
Published in S.I.I., Vol. IX, Part II, No. 616.
No. 14.
(A.R. No. 13 of 1904).
Humphrey, Hospet TALUK, Bellary DISTRICT.

On the north base of the mandapa in front of the central shrine of the Višnusvāmin temple.

Sadāsivarāya. 1554 A.D.
Published in S.I.I., Vol. IX, Part II, No. 653.

No. 15.
(A.R. No. 14 of 1904).
Humphrey, Hospet TALUK, Bellary DISTRICT.

On the north base of the mandapa in front of the central shrine of the Višnusvāmin temple.

Sadāsivarāya. 1554 A.D.
Published in S.I.I., Vol. IX, Part II, No. 654.

No. 16.
(A.R. No. 15 of 1904).
Humphrey, Hospet TALUK, Bellary DISTRICT.

On the north wall of the mandapa in front of the deserted shrine to the west of the Višnusvāmin temple.

Sadāsivarāya. 1561 A.D.
Published in S.I.I., Vol. XVI, No. 251.

No. 17.
(A.R. No. 16 of 1904).
Humphrey, Hospet TALUK, Bellary DISTRICT.

On the left side of the north gopura of the Achyutarāyasvāmin temple.

Achyutarāya. 1534 A.D.
Published in S.I.I., Vol. IX, Part II, No. 564.

No. 18.
(A.R. No. 17 of 1904).
Kamalapuram, Hospet TALUK, Bellary DISTRICT.

On the left side of the north gopura of the Chikkahude temple near the village.

Achyutarāya. 1539 A.D.
Published in S.I.I., Vol. XVI, No. 119.

No. 19.
(A.R. No. 18 of 1904).
Kamalapuram, Hospet TALUK, Bellary DISTRICT.

On the mandapa in the field called Papajagalu-Hola near Kamalapur.

Dēvarāya. 1439 A.D.
Published in S.I.I., Vol. IX, Part II, No. 447.

No. 20.
(A.R. No. 19 of 1904).
Kamalapuram, Hospet TALUK, Bellary DISTRICT.

On a slab set up in the field called Murugudiggadde in the village.

Achyutarāya. 1501 A.D.¹

¹ This and some more inscriptions will be published in a volume containing miscellaneous inscriptions in Telugu.
No. 21.
(A.R. No. 20 of 1904).
KAMALĀPURAM, HOSPET TALUK, BELLARY DISTRICT.
On the left side of the east gopura of Paṭṭabhirāmasvāmin temple.
Achyutarāya. 1539 A.D.
Published in S.I.I., Vol. XVI, No. 117.

No. 22.
(A.R. No. 21 of 1904).
HOSPET-KAMPILE ROAD, HOSPET TALUK, BELLARY DISTRICT.
On a rock near the Kalasapura-Āṅjaneyā temple.
Dēvarāya. 1434 A.D.

No. 23.
(A.R. No. 22 of 1904).
KAMALĀPURAM, HOSPET TALUK, BELLARY DISTRICT.
On a rock east of the Traveller's Bungalow on the Bellary road.
Achyutarāya. 1531 A.D.
Published in S.I.I., Vol. IX, Part II, No. 533.

No. 24.
(A.R. No. 23 of 1904).
HOSPET, HOSPET TALUK, BELLARY DISTRICT.
On two pillars in a manḍapa on the way to the Jambunātha temple.
Sadāśivarāya. 1549 A.D.
Published in S.I.I., Vol. IX, Part II, No. 635.

No. 25.
(A.R. No. 23-A of 1904).
HOSPET, HOSPET TALUK, BELLARY DISTRICT.
On two pillars in a manḍapa on the way to the Jambunātha temple.
This record is undated.
Published in S.I.I., Vol. IX, Part II, No. 636.

No. 26.
(A.R. No. 24 of 1904).
NIMBĀPUR, HOSPET, TALUK, BELLARY DISTRICT.
On a rock near the Kapilāśrama.
Prauḍhādevarāya. 1450 A.D.
Published in S.I.I., Vol. IX, Part II, No. 453.

No. 27.
(A.R. No. 25 of 1904).
MALAPAŚCUṬI, HOSPET TALUK, BELLARY DISTRICT.
On a slab lying in front of the temple.
Dēvarāya. 1412 A.D.
No. 28.
(A.R. No. 26 of 1904.)
MALAPANJUDI, HOSPET TALUK, BELLARY DISTRICT.
On a stone beam over the steps of the well called Sulebhavi.
The record is in late characters and is dated in Parthiva, ba. 5.
It seems to refer to the setting up of an image of Triyambaka. The inscription
is much mutilated.
1 श्रावस्ति सुधेत्ते [ś] सन्योगाम.
2 स्त्रावः [ś]

No. 29.
(A.R. No. 27 of 1904.)
KAMPILI, HOSPET TALUK, BELLARY DISTRICT.
On a slab set up to the east of the Pampapati temple.
Sulēśvarā. 1552 A.D.

No. 30.
(A.R. No. 28 of 1904.)
AMBALI, KUDLAGI TALUK, BELLARY DISTRICT.
On a slab set up in front of the Kallēśvara temple.
Tribhuvanamalla. 1103 A.D.

No. 31.
(A.R. No. 29 of 1904.)
AMBALI, KUDLAGI TALUK, BELLARY DISTRICT.
On another slab set up in the Kallēśvara temple.
Tribhuvanamalla. 1083 A.D.

No. 32.
(A.R. No. 30 of 1904.)
AMBALI, KUDLAGI TALUK, BELLARY DISTRICT.
On the mandapa in front of the Kallēśvara temple.
Published in S.I.I., Vol. IX, Part II, No. 711.

No. 33.
(A.R. No. 31 of 1904.)
AMBALI, KUDLAGI TALUK, BELLARY DISTRICT.
On a slab set up in front of the Ānjānēya temple.
Jagadēkamalla. 1143 A.D.

No. 34.
(A.R. No. 32 of 1904.)
AMBALI, KUDLAGI TALUK, BELLARY DISTRICT.
On a stone-seat near a well.
This badly damaged inscription is engraved in characters of about the 10th-11th
century.
S.I.I.—2
It seems to record the death of a person named Bātūga.

Text:

1 Sj Śās
2 Ṛṣi Ṛṣi

No. 35
(A.R. No. 33 of 1901)

Kōgaḷī, Hadagalli Taluk, Bellary District.
On a pillar in the bastī.
Rāmatāth ātēva. 1275 A.D.

No. 36
(A.R. No. 34 of 1904)

Kōgaḷī, Hadagalli Taluk, Bellary District.
On another pillar in the bastī.
Rāmū sāhaṭēva. 1276 A.D.

No. 37
(A.R. No. 35 of 1904)

Kōgaḷī, Hadagalli Taluk, Bellary District.
On a slab set up in the mantōpī in front of the bastī.
Trālōkya mātīrō. undated
Published in S.I.I., Vol. IX, Part I, No. 130.

No. 38
(A.R. No. 36 of 1904)

Kōgaḷī, Hadagalli Taluk, Bellary District.
On a slab set up to the east of the mantōpī in front of the bastī.
Āhekapāla. 592 A.D.
Published in S.I.I., Vol. IX, Part I, No. 77.

No. 39
(A.R. No. 37 of 1904)

Kōgaḷī, Hadagalli Taluk, Bellary District.
On a slab set up in front of the bastī.
Trālōkya mātīrō. 1055 A.D.
Published in S.I.I., Vol. IX, Part I, No. 117.

No. 40
(A.R. No. 38 of 1904)

Kōgaḷī, Hadagalli Taluk, Bellary District.
On a slab set up in front of the Kallījvara temple.
Krāsāśāhēva. 1163 A.D.

No. 41
(A.R. No. 39 of 1904)

Kōgaḷī, Hadagalli Taluk, Bellary District.
On the slab set up in front of the Vitabhadrasvāmin temple.
1581 A.D.

This is dated Saka 1454, Khara, Jyēṣṭha, mā. 10, corresponding to 1581 A.D.,
June 10. The Saka year was current.
It records the gift of the mulavīca at the rate of 1 kāru per hēru, by Mokeya Tippi-
Seṭṭi Basetti of Baḷāri, Mosegaya Guruvappa and others of the merchant community
for a perpetual lamp for god Virabhadra of Kögali consecrated by Basetti, son of
Tippisetṭi of Koṭārụ. Virupaya of Ujini is said to have carved the image.

Text.

1 కొటనుడు వనరుతుంది
2 యాదనికపెంచి భారితుంది ఖర్రానుడు కాడి కాడి
3 దొ [దండి] ఇంటకి
4 దొ యించికపెంచి యించికపెంచి దండి
5 నాం ఎందుకు చాల ఎందుకపెంచి
6 నాం ఎందుకు చాల ఎందుకపెంచి దండి
7 కొషి యించికపెంచి కొషి యించికపెంచి 
8 యించికపెంచి యించికపెంచి దండి
9 నాం ఎందుకు ఎందుకపెంచి దండి
10 దొ యించికపెంచి దండి
11 దొ యించికపెంచి దండి
12 దొ యించికపెంచి దండి
13 దొ యించికపెంచి దండి
14 దొ యించికపెంచి దండి
15 దొ యించికపెంచి దండి
16 దొ యించికపెంచి దండి
17 దొ యించికపెంచి దండి
18 దొ యించికపెంచి దండి
19 దొ యించికపెంచి దండి
20 దొ యించికపెంచి దండి
21 దొ యించికపెంచి దండి
22 దొ యించికపెంచి దండి
23 దొ యించికపెంచి దండి
24 దొ యించికపెంచి దండి
25 దొ యించికపెంచి దండి
26 దొ

No. 43

(A.R. No. 40 of 1904).

Kōgali, Hadagalli Taluk, Bellary District,
On a viragol set up in front of the temple of Hanumān
9:3-09 A.D.

Published in S.I.I., Vol. IX, Part I, No. 53.

No. 43

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

Kōgali, Hadagalli Taluk, Bellary District.
On a viragol set up near the Chāvadi at Kögali.
Trailōkyamalla. 1047-48 A.D.

Published in S.I.I., Vol. IX, Part I, No. 103.

1 Engraved vertically to the proper rāga of the Linga at the top.
2 Engraved vertically to the proper left of the Linga at the top.
3 Read 'Gōḡ̄.'
No. 44.
(A.R. No. 42 of 1904).
KUPATINI, BELLARY TALUK, BELLARY DISTRICT.
On a slab set up in front of the central shrine of the Kumārasvāmin temple.
Trh. wamalla. 1093 A.D.

No. 45.
(A.R. No. 43 of 1904).
KUPATINI, BELLARY TALUK, BELLARY DISTRICT.
On a slab set up near the platform in front of the Kumārasvāmin temple.

1210 A.D.

This is dated Saka 1132 Pramāṇa, Jyēšṭha, śr. 3, Thursday regularly corresponding to 1210 A.D., May 27, the month being Nija-Jyēšṭha.

It records gift of lands, house-sites and an oil mill for a perpetual lamp to the gūḍa Nāgāvāra by Vinayanidhi Viṣṇukaradiva and the five Vargas and others who had formed an assembly. Among others Śrīkavēppuda Nāgarasa is mentioned as one of the donors.

Text.

1  ನಿಗುಂಬನನವನ ನೆರೆ ಪುತ್ರ ನೀರು ಗರಿಯಂತು ನಿತ್ಯರು ನೀರು ನಡುತ್ತರು.

2 ನಾಮ ವನನು ಶ್ರೀ ವನನಾ ಯುಜ್ಜಯರ ಕಾದಂತು ದ್ವಾರ ನಾಮ ವನನು ವಾಸುದೇವರ.

3 ಮುನುಗ್ರಂಥ ತಾವಿ ಶಾಂತಿ [ಸೋದರೂ] ದೇವಿಯ ಪುತ್ರಿಯ ಯುಜ್ಜಯರ ಸೆದ್ದು ಪ್ರಾಮಾಣ್ಯದ ಸೋದರಿ.

4 ಶಾಂತಿಯ ಚಿಲ್ಲಾತ್ಮಕ ಪುತ್ರಿಯ ರೋಗದ ಸುತ್ತ ಭೂವು [ಸೋದರೂ] ತೆಗೆದುಕೊಂಡಿಲ್ಲ ಆಕಾಶ ಮತ್ತು ವಿಶ್ವದ ಆಕಾಶ.

5 ನಾಮ ವನನು ವಾಸುದೇವರ ದುರ್ಗ ದುರ್ಗು ದುರ್ಗತಿ ದುರ್ಗತಿ ದುರ್ಗತಿ ದುರ್ಗತಿ.

6 ವಾಸುದೇವರ ದುರ್ಗ ಲೂಪು ಎರಡನೆ ದುರ್ಗ ದುರ್ಗು ದುರ್ಗತಿ ದುರ್ಗತಿ.

7 ನಾಮ ವನನು ದುರ್ಗತಿ ದುರ್ಗತಿ ದುರ್ಗತಿ ದುರ್ಗತಿ ದುರ್ಗತಿ ದುರ್ಗತಿ.

8 ನಾಮ ವನನು ದುರ್ಗತಿ ದುರ್ಗತಿ ದುರ್ಗತಿ ದುರ್ಗತಿ ದುರ್ಗತಿ ದುರ್ಗತಿ.

9 ನಾಮ ದುರ್ಗತಿ ದುರ್ಗತಿ ದುರ್ಗತಿ ದುರ್ಗತಿ ದುರ್ಗತಿ ದುರ್ಗತಿ ದುರ್ಗತಿ.

10 ನಾಮ ವನನು ದುರ್ಗತಿ ದುರ್ಗತಿ ದುರ್ಗತಿ ದುರ್ಗತಿ ದುರ್ಗತಿ.

11 ನಾಮ ವನನು ದುರ್ಗತಿ ದುರ್ಗತಿ ದುರ್ಗತಿ ದುರ್ಗತಿ ದುರ್ಗತಿ.

12 ನಾಮ ವನನು ದುರ್ಗತಿ ದುರ್ಗತಿ ದುರ್ಗತಿ ದುರ್ಗತಿ ದುರ್ಗತಿ.

13 ನಾಮ ದುರ್ಗತಿ ದುರ್ಗತಿ ದುರ್ಗತಿ ದುರ್ಗತಿ ದುರ್ಗತಿ.

14 ದುರ್ಗತಿ ದುರ್ಗತಿ ದುರ್ಗತಿ ದುರ್ಗತಿ ದುರ್ಗತಿ ದುರ್ಗತಿ.

15 ದುರ್ಗತಿ ದುರ್ಗತಿ ದುರ್ಗತಿ ದುರ್ಗತಿ ದುರ್ಗತಿ.

* The... is a floral design engaved.
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30

On the reverse of the slab

1
2
3
4
5
6

No. 46.

(A.R. No. 44 of 1904)

KUPATINI, BELLYAR TALUK, BELLYAR DISTRICT.

On a slab built into the floor of the plaaform of the Kumârasvâmin temple.

Khotiga 971 A.D.

Published in S.I.I., Vol. IX. Part I No. 70.

1 There is a fluid design engraved here.
2 A blank space is left here.
S.I.I.—3
NO. 47.
(A. R. No. 45 of 1901)
KUPATINI, BELLYAR TALUK, BELLYAR DISTRICT.

On another slab built into the platform in front of the Kumaraśvāmin temple.
Tribhuvanamalla. 1599 A.D.

No. 48.
(A. R. No. 46 of 1904)
KUPATINI, BELLYAR TALUK, BELLYAR DISTRICT.

On the third slab built into the platform of the Kumaraśvāmin temple.
Jagadeśamalla. 1148 A.D.

No. 49.
(A. R. No. 47 of 1904)
KUPATINI, BELLYAR TALUK, BELLYAR DISTRICT.

On a fragment of slab built into the platform in front of the Kumaraśvāmin temple.
Nityavarsha. (Ind a III).

This inscription, engraved in early Nāgārī characters consists of three sections (A.B and C) of which the third (C) is engraved in a different hand and does not appear to belong to the first two.

Section A belongs to the Rāṣṭrakūṭa king Nityavarahadāva Prithvi-vallabhā who is stated to have meditated at the feet of Akilavahadāva. The Śaka year cited at the beginning is lost due to damage and Vīkramā, Māgha, Śukla Rāṣṭracapram, Sunday, are the only details of date available (See Introduction).

Section B seems to deal with the exploits of a chief called Aiyamaiya and refers to a princess of the Sindu (or Sindhar?) family. The date is lost here also.

Section C mentions Dhūra and describes the achievements of the two chiefśtais belonging to the Chālukya family, Balavarman and his son, Daśavarman. Kauśi and the planting of the two teeth of a tusk are mentioned in this connection.

Text.

A

1. .. [व्वः] संव.
2. .. [व्वः] [नवविक्रमसंवतः, नवः]?
3. महमायासुकललयः संतमयः (स्थामु)¹
4. आदिश्वरे रसमयः संवतमायसंवः
5. अदिश्वरसंवयः तिष्ठे परमश्वरः
6. क महाराजानिर्माण परम्पराशः
7. [म]दक्षरघरीराजनाम धर्ममः
8. टुरवरमहाराजानिर्माण परम्पराशः
9. मकित्यामिन्द्रस्वरूपलमभूमिः
10. .. .. .. .. दोषेष्वी
11. .. .. .. .. .. रूपेयुपृष्ट?]

¹ The letters given in the round brackets in this text suggest corrections.
² Read उपश्वह
No. 50.

(A.R. No. 48 of 1904)

KUPATINI, BELLARY TALUK, BELLARY DISTRICT.

On a slab built into the platform in front of the Kumārasvāmin temple.

1168 A.D.

This is dated Śaka 1302, Sravana, Miga, 5. 5, Thursday. The details correspond to 1168 A.D., January 18. The āśā ended at 19 on the previous day. The Śaka year was current.

It records that the son, named lost, of the Giviṣṭa of Kaṁcāgāri raised a shrine for god Rīmacāhaṇadaśā, consecrated the god therein and also made provision for the repairs and upkeep of the shrine. It further records that Habbimāyā Savidēva made a gift of land to the same god. The record states that during the period Dandāsaṇi Purushottama-brahmachāri-arasār was ruling over the territory.

2 The dāśa is unnecessary.
No. 51.
(A. R. No. 49 of 1901)
KUPATINI, BELLARY TALUK, BELLARY DISTRICT.

On a fragment of a slab built into the west wall of the maṇḍapa in front of the Kumārasvāmin temple.

981 A.D.

This is dated Śaka 903, Vṛṣṭha, Chaitra, śū. 5, Thursday, Pūthra nakṣatram and Bālava karana. If the tiḥi śū. 5 is a mistake for śū. 9, the details correspond to 931 A.D., March 17.

The record seems to register some gift of land for the repairs and whitewash to a temple (name lost). It is badly damaged.

Text

Obverse

1 [siṁha] [śaka] 903 [varsha] gṛhika
2 [śū.] [vṛśṭha] [chaitra] 5 [tīkhi] kṣaṇa
3 [vṛśṭha] [nīla] [lakṣa] [śū.] [9]
4 [vṛśṭha] [vṛśṭha] [śū.] [9]
5 [sū.] [nīla] [lakṣa] [śū.] [9]
6 [vṛśṭha] [vṛśṭha] [śū.] [9]
7 [vṛśṭha] [nīla] [lakṣa] [śū.] [9]
8 [vṛśṭha] [śū.] [9]
9 [siṁha] [śaka] 903 [varsha] gṛhika
10 [śū.] [vṛśṭha] [chaitra] 5 [tīkhi] kṣaṇa
11 [vṛśṭha] [nīla] [lakṣa] [śū.] [9]
12 [vṛśṭha] [vṛśṭha] [śū.] [9]
13 [vṛśṭha] [nīla] [lakṣa] [śū.] [9]
14 [vṛśṭha] [śū.] [9]
15 [vṛśṭha] [nīla] [lakṣa] [śū.] [9]
16 [vṛśṭha] [nīla] [lakṣa] [śū.] [9]
17 [vṛśṭha] [nīla] [lakṣa] [śū.] [9]
18 [vṛśṭha] [nīla] [lakṣa] [śū.] [9]
19 [siṁha] [śaka] 903 [varsha] gṛhika

Reverse

10 [śū.] [vṛśṭha] [chaitra] 5 [tīkhi] kṣaṇa
11 [vṛśṭha] [nīla] [lakṣa] [śū.] [9]
12 [vṛśṭha] [vṛśṭha] [śū.] [9]
13 [vṛśṭha] [nīla] [lakṣa] [śū.] [9]
14 [siṁha] [śaka] 903 [varsha] gṛhika
No. 52.
(A.R. No. 50 of 1904).

KUDATINI, BELLARY TALUK, BELLARY DISTRICT.

On a slab set up in front of the Virabhadra temple.

Tribhuvanamalla. 1119 A.D.

No. 53.
(A.R. No. 51 of 1904).

KUDATINI, BELLARY TALUK, BELLARY DISTRICT.

On the pedestal of the Nandi near the shrine of Virabhadra.

Achyutarāya. 1532 A.D.
Published in S.I.I., Vol. IX, Part II, No. 553.

No. 54.
(A.R. No. 52 of 1904).

KUDATINI, BELLARY TALUK, BELLARY DISTRICT.

On a slab set up in front of the Bōju-Basava temple.

Vira-Ballāja. 1218 A.D.

No. 55.
(A.R. No. 53 of 1904).

KUDATINI, BELLARY TALUK, BELLARY DISTRICT.

On a slab set up at the entrance to the village.

Akālavirsha. 947 A.D.

No. 56.
(A.R. No. 54 of 1904).

KUDATINI, BELLARY TALUK, BELLARY DISTRICT.

On a slab set up near the Jakkōṁ-bhāvi.

This is dated Saka 971, Virōḍhi, Phālguṇa śu. 13, corresponding to 1050 A.D.

February 7.

It records gifts of lands totalling 129 maṇīgar and 485 kāmā to god Sōmeśvaradēva by Jasakabbē. It refers to a Karttikeyadēva-tapōvana.

Text

1 [के] मनुष्य रूपमात्रम् रूपम्
2 बनेकथाः त्वयेऽपि बनेकथाः रूपम्
3 तत्र तत्रत् जयति तत्रत् जयति तत्रत्
4 तत्रत् जयति तत्रत् जयति तत्रत्
5 तत्रत् जयति तत्रत्
6 तत्रत् जयति तत्रत्
7 सन्तानं सन्तानं सन्तानं सन्तानं
8 सन्तानं सन्तानं सन्तानं सन्तानं

S.I.I.-4
No. 57.

(A.R. No. 55 of 1904).

KUPATINI, BELLARY TALUK, BELLARY DISTRICT.

On a slab built into the floor of the Darga.

1120 A.D.


No. 58.

(A.R. No. 55-A of 1904).

KUPATINI, BELLARY TALUK, BELLARY DISTRICT.

On a slab set up in front of the Durgésvári temple.

Ahavamalla. 976 A.D.

Published in S.I.I., Vol. IX, Part I, No. 73.

No. 59.

(A.R. No. 55-B of 1904).

KUPATINI, BELLARY TALUK, BELLARY DISTRICT.

On a broken pillar lying in the Lakshminarasimhasvámin temple.

It mentions Jakkita, son of Pallava Tata of Átréya-gōtra and Taitiriya-sákhá, who was residing in Pakala-agrahāra in Gudravāṭa-dēśā of Veñgimāṇḍala when Kakkala-déva was ruling, and seems to refer to some gift (details lost) in Sómēsvára-sthāna.

First Face.

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

8...[ ]...[ ]...[ ]...
9...[ ]...[ ]...[ ]...
10...[ ]...[ ]...[ ]...
11...[ ]...[ ]...[ ]...
12...[ ]...[ ]...[ ]...
13...[ ]...[ ]...[ ]...
14...[ ]...[ ]...[ ]...

1 This is engraved in smaller characters.
2 The beginning is lost.
No. 60.

(A.R. No. 55-C of 1904).

KUDATINI, BELLARY TALUK, BELLARY DISTRICT.

On a broken slab lying in the mandapa of the Kumārasvāmin temple.

Ahavamalla. 996 A.D.

Published in S.I.I., Vol. IX, Part I, No. 78.

No. 61.

(A.R. No. 55-D of 1904).

KUDATINI, BELLARY TALUK, BELLARY DISTRICT.

On a slab set up under a margosa tree.

Vira-Ballā. 1207 A.D.


No. 62.

(A.R. No. 56 of 1904).

KURUGOṆU, BELLARY TALUK, BELLARY DISTRICT.

On a slab set up to the south of the Basavēvara temple.

Śakhavarma. 1177 A.D.


No. 63.

(A.R. No. 57 of 1904).

KURUGOṆU, BELLARY TALUK, BELLARY DISTRICT.

On a rock to the south of the Basavēvara temple.

Krishñarāya. 1528 A.D.

Published in S.I.I., Vol. IX, Part II, No. 524.

No. 64.

(A.R. No. 58 of 1904).

KURUGOṆU, BELLARY TALUK, BELLARY DISTRICT.

On a slab set up on the south side of the mandapa in front of the Kallēśvara temple.

Rāyamurāri Sōvidēva. 1176 A.D.


¹ The beginning is lost.
No. 65.

(A.R. No. 59 of 1904).

KURUGÖPU, BELLARY TALUK, BELLARY DISTRICT.

On two faces of a pillar in the bazaar street.

1512 A.D.

This is dated Saka 1435, Ângirasa, Âsvila, śu. 15, lunar eclipse corresponding to 1512 A.D., September 25. The Saka year was current.

It records that Mallamamma, the wife of Mallapanãyaka of Kurugöpu had the well of the temple of god Sànta-Mallikàrjuna repaired and made a gift of land to the god for a flower-garden.

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No. 66.

(A.R. No. 60 of 1904).

KURUGÖPU, BELLARY TALUK, BELLARY DISTRICT.

On the east wall of the Âñjanâya temple on the Hanumanta hill.

Hyderall. 1780 A.D.

Published in S.L.L., Vol. IX, Part II, No. 709.
Ko. 67.
(A.R. No. 61 of 1904).
KURUGÖPU, BELLARY TALUK, BELLARY DISTRICT.
On the Katte-Baṇḍe rock north-east of the Hanumanta hill.
Satyāśāya
Published in S.I.I., Vol. IX, Part I, No. 53.
Ko. 68.
(A.R. No. 62 of 1904).
KURUGÖPU, BELLARY TALUK, BELLARY DISTRICT.
On a slab lying in the maṇḍapa in front of the Undāli Saṅgammanaguḍi.
Śaṅgasvārāya 1543 A.D.
Ko. 69.
(A.R. No. 63 of 1904).
KURUGÖPU, BELLARY TALUK, BELLARY DISTRICT.
On the south wall of the ruined temple at Hālugōde near Kurugōpu.
Śaṅgasvārāya 1545 A.D.
Published in S.I.I., Vol. IX, Part II, No. 618.
Ko. 70.
(A.R. No. 64 of 1904).
KALKAMBHA, BELLARY TALUK, BELLARY DISTRICT.
On the slab set up near the Kallēśvara temple.
1028 A.D.
Published in S.I.I., Vol. IX, Part I, No. 42.
Ko. 71.
(A.R. No. 65 of 1904).
KALKAMBHA, BELLARY TALUK, BELLARY DISTRICT.
On a slab close to the chaṭāṅḍi.
1080 A.D.
Published in S.I.I., Vol. IX, Part I, No. 84.
Ko. 72.
(A.R. No. 66 of 1904).
KALKAMBHA, BELLARY TALUK, BELLARY DISTRICT.
On a slab lying near a mound close to the village.
This record, in characters of about the 9th century A.D. mentions Raṅkaya Ga-
munḍa and Maṅagaṅga and seems to record a gift. Raṅkaya, Maṅaya, Viṅaya and
others seem to figure as signatories of the record.
1 एवे, तस्माद तत्त
2 एव यहाँसम्य [ एव ]
3 हस्ताक्षरम् [ स्यो ] एव
4 [ स्यो ] • यहाँसम्य [ स्यो ] • एव.
5 रक्षण • • • • • •
S.I.I.—5
No. 73.

(A.R. No. 67 of 1904).

**Kalkambha, Bellarby Taluk, Bellary District.**

On a slab set up in the field called Gōpikallu-Hōla.

1049 A.D.

Published in S.I.I., Vol. IX, Part I, No. 44.

No. 74.

(A.R. No. 68 of 1904).

**Oravāyi, Bellarby Taluk, Bellary District.**

On a slab lying on the right side of the entrance to the central shrine of the Benaka-kappa temple.

1195 A.D.


No. 75.

(A.R. No. 69-A of 1904).

**Oravāyi, Bellarby Taluk, Bellary District.**

On a slab lying on the right side of the entrance of the central shrine of the Benaka-kappa temple.

Vira-Ballīka. 1217 A.D.


No. 76.

(A.R. No. 69 of 1904).

**Oravāyi, Bellarby Taluk, Bellary District.**

On a slab lying on the left side of the entrance to the Benakappa temple.

Jṛgačēḷa malla (II). 1199 A.D.


No. 77.

(A.R. No. 70 of 1904).

**Bāgali, Harpanahalli Taluk, Bellary District.**

On a slab set up on the right side of the southern entrance to the central shrine of the Kallēśvara temple.

Trīthūvēr malla 1079 A.D.

Published in S.I.I., Vol. IX, Part I, No. 144.

No. 78.

(A.R. No. 70-A of 1904).

**Bāgali, Harpanahalli Taluk, Bellary District.**

On a slab set up on the right side of the southern entrance to the central shrine of the Kallēśvara temple.

Published in S.I.I., Vol. IX, Part II, No. 710.
No. 79.
(A.R. No. 71 of 1904).
BAGALI, HARPAHALLI TALUK, BELLARY DISTRICT.
On a slab set up on the left side of the entrance to the Kallēvara temple.
Sadāśīvarāya. 1550 A.D.
Published in S.I.I., Vol. IX, Part II, No. 640.

No. 80.
(A.R. No. 72 of 1904).
BAGALI, HARPAHALLI TALUK, BELLARY DISTRICT.
On a pillar in front of the central shrine of the Kallēvara temple.
Narasīṅgadēva. 1228 A.D.
Published in S.I.I., Vol. IX, Part I, No. 344.

No. 81.
(A.R. No. 73 of 1904).
BAGALI, HARPAHALLI TALUK, BELLARY DISTRICT.
On a slab set up on the west side of a ruined shrine close to the Kallēvara temple.
Irdravallatha.
Published in S.I.I., Vol. IX, Part I, No. 53.

No. 82.
(A.R. No. 74 of 1904).
BAGALI, HARPAHALLI TALUK, BELLARY DISTRICT.
On another slab set up on the west side of the ruined shrine close to the Kallēvara temple.
Trihuvanamalla. 1113 A.D.

No. 83.
(A.R. No. 75 of 1904).
BAGALI, HARPAHALLI TALUK, BELLARY DISTRICT.
On the third slab set up on the west side of the ruined shrine close to the Kallēvara temple.
Kanna-adēva (III). 944-45 A.D.
Published in S.I.I., Vol. IX, Part I, No. 64.

No. 84.
(A.R. No. 76 of 1904).
BAGALI, HARPAHALLI TALUK, BELLARY DISTRICT.
On the fourth slab set up on the west side of the ruined shrine close to the Kallēvara temple.
Trihuvanamalla. 1122 A.D.
No. 85.
(A.R. No. 77 of 1904).
Bāgāli, Harpanahalli Taluk, Bellary District.
On the fifth slab set up on the west side of the ruined shrine close to the Kallēśvara temple.

Tribhuvaramalla. 1115 A.D.
No. 86.
(A.R. No. 78 of 1904).
Bāgāli, Harpanahalli Taluk, Bellary District.
On the sixth slab set up on the west side of the ruined shrine close to the Kallēśvara temple.

Tribhuvaramalla.
No. 87.
(A.R. No. 78-A of 1904).
Bāgāli, Harpanahalli Taluk, Bellary District.
On a slab set up on the west side of the ruined shrine close to the mandapa in Kallēśvara temple.

1269 A.D.
Published in S.I.I., Vol. IX, Part II, No. 712.
No. 88.
(A.R. No. 79 of 1904).
Bāgāli, Harpanahalli Taluk, Bellary District.
On a slab set up on the north side of the ruined shrine close to the Kallēśvara temple.

Khēṭīga. 972 A.D.
No. 89.
(A.R. No. 80 of 1904).
Bāgāli, Harpanahalli Taluk, Bellary District.
On a slab set up on the north side of the ruined shrine close to the Kallēśvara temple.

Tralēkamalla. 1048-49 A.D.
Published in S.I.I., Vol. IX, Part I, No. 103.
No. 90.
(A.R. No. 81 of 1904).
Bāgāli, Harpanahalli Taluk, Bellary District.
On the third slab set up on the north side of Kallēśvara temple.

Aharamalla. 987 A.D.
Published in S.I.I., Vol. IX, Part I, No. 75.
No. 91.
(A.R. No. 82 of 1904).
Bāgāli, Harpanahalli Taluk, Bellary District.
On a pillar in the mandapa in front of the Narasimhasvāmin shrine in the Kallēśvara temple.
This is dated in the cyclic year Nanda, Māgha, 10, Sunday. The record is in characters of about the 11th century.

It registers a gift of land to Purāṇa Vishnubhaṭṭa by the fifty mahājanas of Bāgula which bears the appellation Hariśchandraḷati.

Text

No. 92.

(A. R. No. 82-A of 1904).

Bāgula, Harpanahalli Taluk, Bellary District.

On a pillar in the mandapa in front of the Narasimhasvāmin shrine in the Kallēsvara temple.

1032 A.D.

This is dated the cyclic year Pūrva, Mārga, 15, Śrīśay. Palaeographically the record may be assigned to about the 11th century and the details correspond to 1032 A.D., January 27.

It registers a gift of land to the god Narasimhaḍāva of Viṭhapaṇa by the fifty mahājanas of the agrahāra Bāgula called Hariśchandraḷati.

Text

No. 93.

(A.R. No. 82-B of 1904).

Bāgula, Harpanahalli Taluk, Bellary District.

On pillar in the mandapa in front of the Narasimhasvāmin shrine in the Kallēsvara temple.

1031 A.D.

This is dated in the cyclic year Pūrva, Vaḷḷiśṭha, 30, Monti. Palaeographically the record may be assigned to about the 11th century. The details correspond to 1031 A.D., Ma, 21, the month being Nīra Vaḷśākha.

It registers a gift of land for offerings to god Narasimhaḍāva, in the temple, of Kaliḍēva, by the fifty mahājanas of agrahāra Bāgula called by the appellation Hariśchandraḷati.

S.I.I.—6
No. 94.

(A. R. No. 83 of 1904).

Bīgālu, Harpanahalli Taluk, Bellary District.

On a pillar in the manḍapa in front of the Narasimhasvāmin shrine in the Kallēsvaṇa temple.

1065 A.D.

This is dated in the cyclic year V śvāvasa, Paśa a, ba. 10, Sunday. On palaeographical grounds the record may be assigned to about the 11th century. The given details correspond to 1065 A.D., December 25.

It registers a gift of lands to gal Śvāsyādeva, by Śvāsyā, son of Gītāyana, Gōmena Viṭṭhanna, Parimitana Nachanna, and Koḷagada Chāvuḷyana, of the village Bīgālu, a Hariśchandraḷali. The gift was made into the hands of the fifty maṅgājanas of the village.

No. 95.

(A. R. No. 84 of 1904).

Bīgālu, Harpanahalli Taluk, Bellary District.

On the third pillar in front of the Narasimhasvāmin shrine in the Kallēsvaṇa temple.

Kandharadeva. 1250 A.D.

No. 96.
(A. R. No. 85 of 1904).

Bāgālī, Harpanahalli Taluk, Bellary District.

On a slab set up on the south side of the Kallēsvāra temple.

Saddās. vs. 1551 A.D.

Published in S.I.I., Vol. IX., Part II, No. 641.

No. 97.
(A. R. No. 86 of 1904).

Bāgālī, Harpanahalli Taluk, Bellary District.

On another slab set up on the south side of the Kallēsvāra temple.

Tribhūvakamalla. 1079 A.D.

Published in S.I.I., Vol. IX., Part I, No. 145.

No. 98.
(A. R. No. 86-A of 1904).

Bāgālī, Harpanahalli Taluk, Bellary District.

On a slab set up in front of the Narasimhasvāmin shrine in the Kallēsvāra temple.

1180 A.D.

Published in S.I.I., Vol. IX., Part I, No. 274.

No. 99.
(A. R. No. 87 of 1904).

Bāgālī, Harpanahalli Taluk, Bellary District.

On the third slab set up in the manlap in front of the Narasimhasvāmin shrine.

Jagadēkimalla (Jayas'inha II). 1018 A.D.

Published in S.I.I., Vol. IX., Part I, No. 80.

No. 100.
(A. R. No. 88 of 1904).

Bāgālī, Harpanahalli Taluk, Bellary District.

On the fourth slab set up on the south side of the Kallēsvāra temple.

Jagadēkimalla.

Published in S. I. I., Vol. IX., Part I, No. 258.

No. 101.
(A. R. No. 89 of 1904).

Bāgālī, Harpanahalli Taluk, Bellary District.

On the fifth slab set up on the south side of the Kallēsvāra temple.

Jagadēkimalla. 1018 A.D.

Published in S. I. I., Vol. IX., Part I, No. 81.

No. 102.
(A. R. No. 89-A of 1904).

Bāgālī, Harpanahalli Taluk, Bellary District.

On the fifth slab set up on the south side of the Kallēsvāra temple.

Jagadēkimalla II. 1147 A.D.

Published in S. I. I., Vol. IX., Part I, No. 246
No. 103.
(A. R. No. 90 of 1904).
Bāgāḷi, Harpanahalli Taluk, Bellary District.
On the sixth slab set up on the south side of the Kallēśvara temple.
Vī-a-Ballāṅa II. 1193 A.D.

No. 104.
(A. R. No. 90-A of 1904).
Bāgāḷi, Harpanahalli Taluk, Bellary District.
On the sixth slab set up on the south side of the Kallēśvara temple.
1212 A.D.

No. 105.
(A. R. No. 91 of 1904).
Bāgāḷi, Harpanahalli Taluk, Bellary District.
On the seventh slab set up on the south side of the Kallēśvara temple.
Vijayapāṇḍya.

No. 106.
(A. R. No. 92 of 1904).
Bāgāḷi, Harpanahalli Taluk, Bellary District.
On the eighth slab set up on the south side of the Kallēśvara temple.
Jagaḍēkamallā II. 1148 A.D.

No. 107.
(A. R. No. 93 of 1904).
Bāgāḷi, Harpanahalli Taluk, Bellary District.
On the ninth slab set up on the south side of the Kallēśvara temple.
Jagaḍēkamallā-Jayaśimha II. 1035 A.D.
Published in S.I.I., Vol. IX, Part I, No. 89.

No. 108.
(A. R. No. 94 of 1904).
Bāgāḷi, Harpanahalli Taluk, Bellary District.
On the tenth slab set up on the south side of Kallēśvara temple.
Tribhuvaramallā. 1108 A.D.
Published in S.I.I., Vol. IX, Part I, No. 177.

No. 109.
(A. R. No. 95 of 1904).
Bāgāḷi, Harpanahalli Taluk, Bellary District.
On the eleventh slab set up on the south side of the Kallēśvara temple.
Tribhuvaramallā. 1107 A.D.
No. 110.
(A. R. No. 95-A of 1904).

Bāgāḷi, Harpānahalli Taluk, Bellary District.
On the eleventh slab set up on the south side of the Kallēśvara temple.

No. 111.
(A. R. No. 96 of 1904).

Bāgāḷi, Harpānahalli Taluk, Bellary District.
On a slab set up to the south of the Kallēśvara temple.
Tribhuvanamalla. 1103 A.D.

No. 112.
(A. R. No. 97 of 1904).

Bāgāḷi, Harpānahalli Taluk, Bellary District.
On the thirteenth slab set up on the south side of the Kallēśvara temple.
Tribhuvanamalla. 1126 A.D.
Published in S.I.I., Vol. IX, Part I, No. 211.

No. 113.
(A. R. No. 98 of 1904).

Bāgāḷi, Harpānahalli Taluk, Bellary District.
On the fourteenth slab set up on the south side of the Kallēśvara temple.
Tribhuvanamalla. 1115 A.D.

No. 114.
(A. R. No. 99 of 1904).

Bāgāḷi, Harpānahalli Taluk, Bellary District.
On the fifteenth slab set up on the south side of the Kallēśvara temple.
Tribhuvanamalla. 1122 A.D.
Published in S.I.I., Vol. IX, Part I, No. 201.

No. 115.

Bāgāḷi, Harpānahalli Taluk, Bellary District.
On the fifteenth slab set up on the south side of the Kallēśvara temple.
1188 A.D.

No. 116.
(A. R. No. 100 of 1904).

Bāgāḷi, Harpānahalli Taluk, Bellary District.
On the sixteenth slab set up on the south side of the Kallēśvara temple.
Kannaradeśa/Kṛiṣṇa III. 986 A.D.
Published in S.I.I., Vol. IX, Part I, No. 66.
No. 117.
(A.R. No. 101 of 1904.)

Bāgali, Harpanahalli Taluk, Bellary District.

On the seventeenth slab set up on the north side of the Kallēśvara temple.

Āhavamalla. 991 A.D.

Published in S.I.I., Vol. IX, Part I, No. 76.

No. 118.
(A.R. No. 102 of 1904.)

Bāgali, Harpanahalli Taluk, Bellary District.

On a slab set up in the south-west corner of the Kallēśvara temple.

986 A.D.

This is dated in Saka 907, Parthiva, Phāgūna, Puṇṇame, probably corresponding to 986 A.D., February 27.

It seems to record a gift of income from levies to Bācha by the One-hundred and twenty mahājanaś of Sindamunge in appreciation of his heroism in an attack by Kaliga and others. It further records the conferring of the title Irmmaḍī-gadamba to Mamēyara Ballaha for having killed Kaliga.

Text.

1  ತುಳ್ಳು ಸರ್ವಾದ [Kṣa] ಮುಂದು ಸುತ್ತು ಪಡೆದು ಚಿತ್ತು ಪ್ರವೇಶಾದ್ಯುಕ್ತದ ಚಿತ್ತು ಪ್ರವೇಶಾಗಿ ಪ್ರವೇಶಾದ್ಯುಕ್ತದ [Kṣa]ಯಾ[ಸೋ]
3  ದೇವ ಪ್ರಕಾಶ ಪ್ರವೇಶಾದ್ಯುಕ್ತದ[ತಕ್ಕಿ] ಅನುತಕ ಚಿತ್ತು ಪ್ರವೇಶಾದ್ಯುಕ್ತದ[ತಕ್ಕಿ].
4 ಸಂಕ್ರಮಣ ನೂರಿರುವುದು ಪಡೆದು ತರಿಸಿ ಪಡೆದು ಚಿತ್ತು ಪ್ರವೇಶಾದ್ಯುಕ್ತದ[ತಕ್ಕಿ].
5 ಈ ತುಳ್ಳು ಸರ್ವಾದ ಸುತ್ತದಿನ ಪಡೆದು ಚಿತ್ತು ಪ್ರವೇಶಾದ್ಯುಕ್ತದ[ತಕ್ಕಿ]  ಅನುತಕ ಚಿತ್ತು ಪ್ರವೇಶಾದ್ಯುಕ್ತದ[ತಕ್ಕಿ]
6  ದೇವ ಪ್ರಕಾಶ ಪ್ರವೇಶಾದ್ಯುಕ್ತದ[ತಕ್ಕಿ] ಅನುತಕ ಚಿತ್ತು ಪ್ರವೇಶಾದ್ಯುಕ್ತದ[ತಕ್ಕಿ]
7 ದೇವ ಪ್ರಕಾಶ ಪ್ರವೇಶಾದ್ಯುಕ್ತದ[ತಕ್ಕಿ] ಅನುತಕ ಚಿತ್ತು ಪ್ರವೇಶಾದ್ಯುಕ್ತದ[ತಕ್ಕಿ]ಅನುತಕ ಚಿತ್ತು ಪ್ರವೇಶಾದ್ಯುಕ್ತದ[ತಕ್ಕಿ]
8 [ತಕ್ಕಿ] ಸಂಕ್ರಮಣ ನೂರಿರುವುದು ಪಡೆದು ಚಿತ್ತು ಪ್ರವೇಶಾದ್ಯುಕ್ತದ[ತಕ್ಕಿ]
9  ದೇವ ಪ್ರಕಾಶ ಪ್ರವೇಶಾದ್ಯುಕ್ತದ[ತಕ್ಕಿ] ಅನುತಕ ಚಿತ್ತು ಪ್ರವೇಶಾದ್ಯುಕ್ತದ[ತಕ್ಕಿ]
10 ಈ ತುಳ್ಳು ಸರ್ವಾದ ಸುತ್ತದಿನ ಪಡೆದು ಚಿತ್ತು ಪ್ರವೇಶಾದ್ಯುಕ್ತದ[ತಕ್ಕಿ]  ಅನುತಕ ಚಿತ್ತು ಪ್ರವೇಶಾದ್ಯುಕ್ತದ[ತಕ್ಕಿ]
11  [ತಕ್ಕಿ] ತುಳ್ಳು ಸರ್ವಾದ ಸುತ್ತದಿನ ಪಡೆದು ಚಿತ್ತು ಪ್ರವೇಶಾದ್ಯುಕ್ತದ[ತಕ್ಕಿ]
12 [ತಕ್ಕಿ] ತುಳ್ಳು ಸರ್ವಾದ ಸುತ್ತದಿನ ಪಡೆದು ಚಿತ್ತು ಪ್ರವೇಶಾದ್ಯುಕ್ತದ[ತಕ್ಕಿ]
13 [ತಕ್ಕಿ] ತುಳ್ಳು ಸರ್ವಾದ ಸುತ್ತದಿನ ಪಡೆದು ಚಿತ್ತು ಪ್ರವೇಶಾದ್ಯುಕ್ತದ[ತಕ್ಕಿ]
14  [ತಕ್ಕಿ] ಸಂಕ್ರಮಣ ನೂರಿರುವುದು ಪಡೆದು ಚಿತ್ತು ಪ್ರವೇಶಾದ್ಯುಕ್ತದ[ತಕ್ಕಿ]
15 [ತಕ್ಕಿ] ಸಂಕ್ರಮಣ ನೂರಿರುವುದು ಪಡೆದು ಚಿತ್ತು ಪ್ರವೇಶಾದ್ಯುಕ್ತದ[ತಕ್ಕಿ]

No. 119.
(A.R. No. 103 of 1904.)

Bāgali, Harpanahalli Taluk, Bellary District.

On a slab set up on the south-west side of the Kallēśvara temple.

Bhuvanaṅkamalla. 1068 A.D.


*This is engraved on the top of the proper leaf.
No. 120.

(B.A. No. 104 of 1904.)

Bāgali, Harpanahalli Taluk, Bellary District.

On a slab set up inside the Male-Mallappa temple.

1108 A. D.


No. 121.

(B.A. No. 104-A of 1904.)

Bāgali, Harpanahalli Taluk, Bellary District.

On a slab set up inside the Male-Mallappa temple.

Vijayapāṇḍya. 1110 A.D.

Published in S.I.I., Vol. IX, Part I, No. 182.

No. 122.

(B.A. No. 105 of 1904.)

Bāgali, Harpanahalli Taluk, Bellary District.

On a slab set up on the north side of the Male-Mallappa temple.

Tribhuvanamalla. 1119 A.D.


No. 123.

(B.A. No. 105-A of 1904.)

Bāgali, Harpanahalli Taluk, Bellary District.

On a slab set up on the north side of the Male-Mallappa temple.

Vira-Narasiṃha III. 1292 A.D.


No. 124.

(B.A. No. 106 of 1904.)

Bāgali, Harpanahalli Taluk, Bellary District.

On a slab set up at the entrance to the Virabhadra temple.

Sadāśiva. 1547 A.D.

Published in S.I.I., Vol. IX, Part II, No. 622.

No. 125.

(B.A. No. 107 of 1904.)

Bāgali, Harpanahalli Taluk, Bellary District.

On a slab set up in the mandapa in front of the central shrine of the Sūryanārāyaṇa temple.

Jagadēkamalla (II). 1160 A.D.


No. 126.

(B.A. No. 108 of 1904.)

Bāgali, Harpanahalli Taluk, Bellary District.

On a slab set up in the mandapa in front of the central shrine of the Chennakōśava temple.

[Jagadēkamalla II]

No. 127.
(A.R. No. 109 of 1904.)

TIRUCHHÚRUPAM, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

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

Sundarapándya. Year: 1311.

The details of date given, viz., Viśeṣika śu 10, Saturday, śōti (svāti) are irregular. Palaeographically this inscription may be assigned to the 13th century.

It records the gift of ten vellis of wet (nājai) lands in the village of Tyāgavalli in the Tyāgavalli-papārụt āliś Anjāgalūr-papārụ in the eastern division of Mārkaṇḍu in the Rajādhīrāja-vaijanādu by the king for offerings on the occasion of Sundarapândya vandikāṇḍi instituted after his name besides other services including festivals and repairs. The land which is stated to have been formerly a taxable tīrūnāmatākāṇi was made free of a number of taxes and levies mentioned in the inscription. Neṭṭūruḍaiyāṉ Ḫaiyalvāṅ Kāḷṅgarāṉ figures as one of the signatories of the document.

Text.


1 Head: "Saṅkara Hṛṣṭaśrī".
TIRUCHCHÖPURAM, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

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

Vikramapāṇḍya. Year 7: 1289-90 A.D.

This inscription commences with the prākāśi Samasta Bhavanēkavirā, etc., of Vikrama pāṇḍya. The details of date given, viz., Vṛśchika, śu. 13, Friday, Utūram are irregular.

It registers the gift of 30 mā of tax-free land in Vēṭchikkadu alias Ambalakkuṭta, vilāgam lying to the east of Vēḻḷāru in the Tyāgavalli-ppāṟṟu to the sthānattār of the temple of Tiruchchōpuram Uḍaiyār in Tyāgavalli in the eastern division of Vēṭalippāḍi in Rājarāja-valanādu by the king (?) for worship and repairs. It mentions a number of taxes and levies.

Text.

1 [**] ஆட்சியார் மலர் மாலை மன்னர் [***]
2 மகள் காலை தெளிவு வரை
3 மூன்று தொன்வரும் மன்னர் வரை
4 மலேசிய நாட்டை செல்லவும் வாய்
5 இன் மூன்று தொன்வரும் மன்னர் [***]
6 மகள் காலை தெளிவு வரை
7 மலேசிய நாட்டை செல்லவும் [***]
8 இன் மூன்று தொன்வரும் மன்னர் வாய்.

S.I.I.—8

(A.R. No. 110 of 1904.)
9 என்னிக்கையும் புறந்து கூறுவோம்
10 முதலில்தோன்றி செய்ய வோம்
11 கூறுப்பாட்டு முதலில்தோன்றி செய்ய வோம்
12 கூறுப்பாட்டு முதலில்தோன்றி செய்ய வோம்
13 அவ்வாசியாக மேற்போன்று ஊக்கையும்
14 கூறுப் பாடல் முதலில்தோன்றி செய்ய வோம்
15 கூறுப் பாடல் முதலில்தோன்றி செய்ய வோம்
16 அவ்வாசியாக மேற்போன்று ஊக்கையும்
17 கூறுப் பாடல் முதலில்தோன்றி செய்ய வோம்
18 அவ்வாசியாக மேற்போன்று ஊக்கையும்
19 கூறுப் பாடல் முதலில்தோன்றி செய்ய வோம்
20 கூறுப் பாடல் முதலில்தோன்றி செய்ய வோம்
21 புல்ளா மேற்போன்று மேற்போன்று
22 புல்ளா மேற்போன்று மேற்போன்று
23 புல்ளா மேற்போன்று மேற்போன்று
24 புல்ளா மேற்போன்று மேற்போன்று
25 புல்ளா மேற்போன்று மேற்போன்று
26 புல்ளா மேற்போன்று மேற்போன்று
27 புல்ளா மேற்போன்று மேற்போன்று
28 புல்ளா மேற்போன்று மேற்போன்று
29 புல்ளா மேற்போன்று மேற்போன்று
30 புல்ளா மேற்போன்று மேற்போன்று
31 புல்ளா மேற்போன்று மேற்போன்று
32 புல்ளா மேற்போன்று மேற்போன்று
33 புல்ளா மேற்போன்று மேற்போன்று
34 புல்ளா மேற்போன்று மேற்போன்று
35 புல்ளா மேற்போன்று மேற்போன்று
36 புல்ளா மேற்போன்று மேற்போன்று
37 புல்ளா மேற்போன்று மேற்போன்று
38 புல்ளா மேற்போன்று மேற்போன்று
39 புல்ளா மேற்போன்று மேற்போன்று
40 புல்ளா மேற்போன்று மேற்போன்று
41 புல்ளா மேற்போன்று மேற்போன்று
42 புல்ளா மேற்போன்று மேற்போன்று
43 புல்ளா மேற்போன்று மேற்போன்று
44 புல்ளா மேற்போன்று மேற்போன்று
45 புல்ளா மேற்போன்று மேற்போன்று
46 புல்ளா மேற்போன்று மேற்போன்று
47 புல்ளா மேற்போன்று மேற்போன்று
48 புல்ளா மேற்போன்று மேற்போன்று
49 புல்ளா மேற்போன்று மேற்போன்று
50 புல்ளா மேற்போன்று மேற்போன்று
51 புல்ளா மேற்போன்று மேற்போன்று

*Read என்னை
*The continuations of lines 48-50 are lost.
No. 129.

(A.R. No. 111 of 1904.)

TIRUCHCHOPURAM, Cuddalore Taluk, South Arcot District.

On the east base of the central shrine in the Maṅgalapuriśvara temple.

Rājarājadēva. Year lost.

The regnal year in this inscription is lost. The available details of date, saptami, Thursday, Śvādi, are insufficient to calculate the equivalent.

It records the sale of land to the god at Tiruchchopuram as tirunāmattukūr by the mahāśabha of Tyāgavalli-chaturvēdimāngalam in Mēlkānādu. Among the boundaries of the land is mentioned the name of a watercourse, pālpāṇa perumāgli.

Text:

1. Maṅgalapuriśvara
dhāranyākṣam

2. 

No. 130.

(A.R. No. 112 of 1904.)

TIRUCHCHOPURAM, Cuddalore Taluk, South Arcot District.

On the north base of the central shrine in the Maṅgalapuriśvara temple.

Jajāvarman Viṅkramapāṇḍya. Year 3: 1403 A.D.

The details of date given, viz., Viṣṭikha, śu 5, Sunday, Tiruvōṇam, correspond to 1403 A.D., November 18, Sunday.

1. Continuation lost.
This record registers a grant of land as tirunämmuttukkāni along with specified taxes to god Tiruchchöpuram-nilaiyanānār at Trāgavalli in Mērkāl-nādu, a subdivision of Virudarājabhayanākara-valanādu towards the expenses of providing worship, offerings and unguents in the temple.

Among the boundaries of the land is mentioned Aṇṇiśicheṭṭhāvan (vidyādhārāṇ) tōppu.

### Text:

1. Engraved below the line.
2. Read Qändiṣṭh.  
3. Read nīt.  
4. Represented by a symbol  
5. Fragmentary.

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No. 131.

TIRUCHCHÖPURAM, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

On stray stones on the roof of the maṇḍapa in front of the central shrine in the Mangālapurisvāra temple.

Jatāvarmana Sundarapāṇḍya.

The date portion in this inscription is lost. Palaeographically it may be assigned to the 18th century A.D.

This record registers a gift of land to a temple for the expenses of worship and offerings on the new moon and full moon days (nvāppadi) by Sāriputra. Pānditā. Mention is also made of the Saṅgattār of the place.

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1. Engraved below the line.  
2. Read Qändiṣṭh.  
3. Read nīt.  
4. Represented by a symbol  
5. Fragmentary.
No. 132.

(A.R. No. 114 of 1904.)

TIRUCHCHOPURAM, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

On both sides of the entrance into the first prakāra of the Maṅgalapurūṣavara temple.

Palaeographically this record may be assigned to the 16th century A.D. It is in verse and praises the Tonḍaiḻvār. The Pāṇḍya and the Chōla are stated to have been begging for their country and crown respectively.

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.

No. 133.

(A.R. No. 114-A of 1904.)

TIRUCHCHOPURAM, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

On both sides of the entrance into the first prakāra of the Maṅgalapurūṣavara temple.

This record also may be assigned to the same period as No. 132 above, with which it is closely connected.

It states that the Chōla king was crowned by the queen of Tonḍaiḻvār. It also registers a gift of 12 mā of land in Tonḍaiḻvār-nallūr for worship and various festivals.

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.

No. 134.

(A.R. No. 115 of 1904.)

TIRTHANAGARI, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

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

Kāḷavarkōṭī.

Published in S.I.I., Vol. XII, No. 262.
No. 135.

(A.R. No. 116 of 1904.)

TIRUTHANAGARI, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

On the west and south walls of the central shrine in the Sivádhikértévar temple.

Kulottungachóra III. Year 15: 1194 A.D.

This inscription commences with the pradāsti Purāṇaśāstra etc., of Kulottunga III.

The aśvati is dated in the 25th day of the 18th year of the king. It also mentions that some assessments were made respectively in the 20th and 22nd regnal years of Rājendrā I and Rājadhirāja I (Vijayarājendrā, who died seated on an elephant).

It records the gift of 50 cēli of land in Kanyqigamalār, a hamlet of Jayaqonqda-chaturvēdimgalām, a brahmādeya of Mērkā-nādu in Rājarāja-vājanādu in Vēndarāja-bhayakara-vājanādu, as a tax-free devarāja to the god at the temple of Tiruttinaggar. However two kinds of lands in it, wet and garden lands (nīrvalqitāppādā-nilām and lollalinlāppādā-nilām) were to pay a levy (porjikṣaṇ) respectively at the rate of 30 and 15 kalams per cēli according to the demands of the aṇṇīqilār and virikāhē dēqvār in the aśvati.

Text.

1. குறுத்துங்காசோரா III. வருட 15: 1194 ஓம்.

2. இந்த இணையில் புராணசாstras ஈடுக்கும் கிழியர் கட்டியது. இவ்விதம் வயத்துக்கும் குறுத்துங்காசோரா கிளையார் கட்டியது.

3. இச்சுருக்கம் குறுத்துங்காசோராக் பெற்றுக்கொள்ளினால் கல்லுக்கு வழங்கப்பட்டது.

4. இக்குறுத்து குறுத்துங்காசோராக்கன் கிளையார் என்பவர் கிளையார் கூற்றுக்கீடார் என்பவர்.

5. குறுத்துங்காசோராக் கிளையார் கிலோ கிளையார் என்பவர் கிளையார் கூற்றுக்கீடார் என்பவர்.

6. இவ்விதம் குறுத்துங்காசோரா கிளையார் கிளையார் என்பவர் கிளையார் கூற்றுக்கீடார் என்பவர்.

7. குறுத்துங்காசோரா கிளையார் கிலோ கிலோ என்பவர் கிலோ கிலோ என்பவர் கிலோ கிலோ என்பவர்.

8. குறுத்துங்காசோரா கிளையார் கிலோ கிலோ என்பவர் கிலோ கிலோ என்பவர்.

9. குறுத்துங்காசோரா கிலோ கிலோ என்பவர் கிலோ கிலோ என்பவர்.

10. குறுத்துங்காசோரா கிலோ கிலோ என்பவர் கிலோ கிலோ என்பவர்.

11. குறுத்துங்காசோரா கிலோ கிலோ என்பவர் கிலோ கிலோ என்பவர்.

12. குறுத்துங்காசோரா கிலோ கிலோ என்பவர் கிலோ கிலோ என்பவர்.

13. குறுத்துங்காசோரா கிலோ கிலோ என்பவர் கிலோ கிலோ என்பவர்.

14. குறுத்துங்காசோரா கிலோ கிலோ என்பவர் கிலோ கிலோ என்பவர்.

15. குறுத்துங்காசோரா கிலோ கிலோ என்பவர் கிலோ கிலோ என்பவர்.

16. குறுத்துங்காசோரா கிலோ கிலோ என்பவர் கிலோ கிலோ என்பவர்.

17. குறுத்துங்காசோரா கிலோ கிலோ என்பவர் கிலோ கிலோ என்பவர்.

18. குறுத்துங்காசோரா கிலோ கிலோ என்பவர் கிலோ கிலோ என்பவர்.
No. 136.

(A.R. No. 116-A of 1904.)

TIRUTHANAGARI, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

On the west and south walls of the central shrine in the Sivãukurêvâra temple.

KôṅgēriyamalKondu. Year 3.

This record is dated in the 98th day of the 3rd year.

It registers the gift of 50 céli of land similar to No. (138) above, in Pûvâlasmadara-nallûr (renamed as Kûlōttungachôla-nallûr), a hamlet of Tiruttîpâinagar in Jayangonda-sêla-chaturvédimaṅgalam in Mûrkâ-nâdu in Virudârajabhâyântara-vâjaṇâdu.

Text

1

2

3
No. 137.

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

TIRTHANAGARI, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

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

Kopperūnjīnga. Year 9.

Published in S.I.J., Vol. XII, No. 156.

No. 138.

(A.R. No. 118 of 1904).

TIRTHANAGARI, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

On the south base of the central shrine in the Sivānkurēvara temple.

Kulottuṅga III. Year 21: 1198-99 A.D.

The epithet, "Mudraiyaṁ Ilamum Pāndiyaṁ mudittalaiyungandarulinya" of Kulottuṅga III is given in this inscription.

It records the gift of land as tirunandāvilakkuppam (land granted for burning a perpetual lamp) to the god at Tiruttīnaiyāgar in Jayangondachēla-chaturvēdimalgalam in Rājarājavālanadu by Kuḷandai Udaiyān Tiṇaiyān. Nāyān of Pāṇchavārmaṇḍēvipuram.

Text.

1) 2) 3) 4) Incomplete.
No. 139.

(A.R. No. 119 of 1904.)

TIRTHANAGARI, CUDDLAORE TALUK, SOUTH ARCOT DISTRICT.

On the north base of the central shrine in the Śivañkurēśvara temple.

Kōpperuñjīrā. Year 22.

Published in S.I.J., Vol. XII, No. 221.

No. 140.

(A.R. No. 120 of 1904.)

TIRTHANAGARI, CUDDLAORE TALUK, SOUTH ARCOT DISTRICT.

On the south wall of the mandapa in front of the central shrine in the Śivañkurēśvara temple.

This incomplete record engraved in Grantha characters gives a number of birudas including Ayangumalaparayara Gopālagamalapalapāla-sirah-kanta[for nūjka-krūḷvinōda Pāṇḍya-sūpāparāgaya, apparently of a Hoysala king]. Palaeographically it may be assigned to the 13-14th century A.D.

Text.

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

No. 141.

(A.R. No. 121 of 1904.)

TIRTHANAGARI, CUDDLAORE TALUK, SOUTH ARCOT DISTRICT.

On the south wall of the mandapa in front of the central shrine in the Śivañkurēśvara temple.

Māravarman Varapāṇḍya. Year 9.

The details of date given are Paṅgūr 24 in the 9th year. Palaeographically this record may be assigned to the 13th century A.D.

It records the assignment of tolls on a number of articles to god Tiruttippinagar, ājāyār of Jayaṅgondēśa-chaturvedimāṇgalam, by the sabhā and nāṭjār of Andagāḷur-pāṟṟu towards the worship and other offerings and procession during the festival to be celebrated in the month of Vaikāsē, terminating on the Vaikākha day, the day of tirumērum on the seashore and for the oil for the lamp, flowers and other worship and offerings during the twelve days of another festival beginning with Tirunāvukkuṟṟa-suthirurāl and terminating on Nāṭchiyār-tirumāl, for the health of the king (for the recovery of the king?). The rates of tolls are laid down in the inscription.

Incomplete.

No. 142.

(A.R. No. 122 of 1904.)

TIRTHANAGARI, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

On the east wall of the mampapa in front of the central shrine in the Sivãukurêsvara temple.

Māravarman Virapândya. Year 9.

This inscription also seems to belong to the same king in whose reign No. 141 is dated.

It records the śīraṃuri (agreement) entered into between the authorities of the temple of Tiruttinainagar-udaiyar and apparently the local bodies (kāṇḍānī-kurumāttar), regarding the re-assignment of the maganmai, previously collected at the toll gates and 20 mā of land formerly given (see No. 144, below) by Tāmandai-Teppāvarāyan of Peruigair, to the west of the mānil in Taṅgūr in Paṇchavan-mādvipura-pāru, for the daily food offerings from Chittirai of the 9th year and for the festival for the god in the month of Vaikāsī.

Text:

1 [Read as] ஓசியின்
2 ஓசியின் ஸ்ரீஸ்வரேஸ்வர விடம்
3 குள்ளநெறு ஸ்ரீஸ்வரேஸ்வர விடம்
4 குள்ளநெறு ஸ்ரீஸ்வரேஸ்வர விடம்
5 குள்ளநெறு ஸ்ரீஸ்வரேஸ்வர விடம்
6 குள்ளநெறு ஸ்ரீஸ்வரேஸ்வர விடம்
7 குள்ளநெறு ஸ்ரீஸ்வரேஸ்வர விடம்

2 Incomplete.
No. 143.
(A.R. No. 123 of 1904.)

TIRTHANAGARI, CUDALORE TALUK, SOUTH ARCOT DISTRICT.

On the east wall of the central shrine in the Śivānkurēvāra temple.

[Jaṭāvarman] Sundarapāṇḍya I. Year 13 + 3: 1265 A.D.

This inscription mentions the title Kōḍandarāman of the king, after which the sandhi was named. The details of the date given, viz., 13 + 3rd, year, Mēșa, 6th, Pūṣam regularly correspond to 1265 A. D., March 27, 28, 08. It also mentions the 27th day of the same regnal year at the end. Neṭṭurudaiyan Ilayālvān Kāḷinigāraṇā signs as the signatory of the inscription.

It records a grant by the king of 50 vēl of land in Pūvāṇilai Sundarasōjanallūr, a hamlet in the Mērkā-nāḍu free of taxes such as kaṭamai, kuṭimai, poṇvai, antarāyam, kāṇikkai, kāṭtigi/pachchai, kāṭratti, sundaragrahappēru vāsāvānivīyam, olai-olai pāḍi(?), kāṭyilakkai, kudakēṭtiyilakkai, pāṭēppāṭtam, ēṭrāvi, inavar, udiavari, oluk-kunkirppāṭtam, vīvāvalaippāṭtam, arāvāna, ēṭarvāna, tāri-irai, tāṭēṟṟaippāṭtam, sēkkāyam, magama, uḷiṇeḍi, aṇāieḷai, kudinaippandit, ēṭṭu-ēṭṭu-lēvai, pāḷṭṭavai, vēṭti, niḷaiyai, tachchutṭāțau, al-amānai and nāṭṭumivīyam for Kōḍandarāman sandhi named after himself, festivals and repairs in the temple of god Tiruttināiąraṇudaiyār in Jayangondasōla-chchānanturvēdimangalam in Mērkā-nāḍu in Vāḍakarai Virudhāravāṇīkara-vāḷanaiṇū.

Text.

1 சுந்தரபண்டாயர் இருப்பாங்க் முதல் காலத்தில் செய்யப்பட்டு, இவ்விடயில் கிளையிடுகிறார்

2 குஞ்சுக்கிழார் பூமிக்கு பெறுவதற்கு வரும் பகுதியில் இவ்விடயில் கிளையிடுகிறார்

3 அவ்விடயில் பல்வேறு வாயில்கள் முழுந்துகின்றன. மேலும் விளக்கங்கள் பல்வேறு வாயில்கள்

4 அவ்விடயில் பல்வேறு வாயில்கள்

5 அவ்விடயில் பல்வேறு வாயில்கள்

6 அவ்விடயில் பல்வேறு வாயில்கள்

7 அவ்விடயில் பல்வேறு வாயில்கள் இந்த வருமாறு செய்யப்பட்டு, இந்த வருமாறு செய்யப்பட்டு
No. 144.

(A.R. No. 124 of 1904.)

TIRTHANAGARI, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

On the east wall of the mandapa in front of the central shrine in the Sivakurōsvāra temple.

Vikramapāṇḍya. Year 4: 1253 A.D.

The details of date given, viz., Kumbha, šu. 3, Sunday, Uttirām will correspond to A.D. 1253, February 2, Sunday, -71, -76, if the nakṣatra Uttirām is taken as a mistake for Uttirādām.

This inscription registers the gift of 20 mā of land by Tāmandi Vēlah Tiruvanamalai Ujaiyān Tānnavarāyān of Perunagūr in Paṇchavārapādōvivaram, in Kuvalaiya-nāḍu in Rājarāja-valaṇāṇu to the kuṇḍākēḻaṟuṟuṟuṟṟ of the temple of Tiruttinmēgaruḷaiyār as tūrnumattukkāṭ (See No. 122 above).

1 Read as āṭhama.
2 Two more pieces are found along with the same inscription, running as follows:
I. Place
2. k. a. Qē[ē] a. k. ākē mē. ākē mē. ākē mē. ākē mē. ākē mē. ākē mē.
II. Place
No. 145.

(T.R. No. 125 of 1904.)

TIRTHANAGARI, CUDDALORE TALUK, SOUTH Arcot DISTRICT.

On the south base of the ‘Mandapa' in front of the central shrine in the Śiva’s kurēśvara temple.

Krishṇadēvarāya. S. 1439, Ėvāra: 1517-18 A.D.

This inscription gives an account of the eastern campaign of the king and inter alia mentions the capture of Tirumalai Rāhuttarāya.

It records that while he was halting at Bhējāwājai, on the banks of the river Krīṣhṇāvaṇi, he remitted jōḍī, and arsenépu as sarvamāṇya in favour of a number of Śiva’s and Vaiṣṇu temples in the Chōla country.

It may be mentioned that copies of the inscription were engraved in different temples in the Chōla country.*

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* See R. I. XXV, pp 397 ff., where one of the copies of this inscription from Pūnja in the Tanjore District has been published.

S. I. I.—11
No. 146.

(A.R. No. 123 of 1904.)

Tiruvannamalai (Guddalore) Taluk, South Arcot District.

On the door post of the gopura of the first prakara of the Sivankurēśvara temple.

The contents of this record are the same as in No. 132 above.

Text:

1 Gopura Gopurām-
2 Gopura Gopurām-
3 Gopura Gopurām-
4 Gopura Gopurām-
5 Gopura Gopurām-
6 Gopura Gopurām-
7 Gopura Gopurām-
8 Gopura Gopurām-
9 Gopura Gopurām-
10 Gopura Gopurām-
11 Gopura Gopurām-
12 Gopura Gopurām-
13 Gopura Gopurām-
14 Gopura Gopurām-
15 Gopura Gopurām-
16 Gopura Gopurām-
17 Gopura Gopurām-
No. 147.
(A.R. No. 127 of 1904.)

TIRTHANAGARI, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

On the south wall of the Vighneshvara shrine in the Sivankurévara temple.

JataVARMAN Sundarapandya I. Year 14: 1264-65 A.D.

This inscription commences with the prašasti, samasta jagadādhara etc., of JataVARMAN Sundarapandya I.

It records the assignment of the proceeds at the rate of one kuruṇi per mā from the lands in Vēsālipādi-parāru excluding divadānā and tiruvindiyāḻūn lands of the temples, for worship and repairs in the temple of God Tiruttinainagar-ulaiyar in their village, by the administrative body (Kûṭṭaperumakal) of Jayaṅgopālach-chaturvēdimāṅgalam functioning from the month of Kaṅkāṭaka. The temple authorities were authorised to receive these contributions and issue receipts.

Text

1 தஸ்தராஜகாரி நதிக்குளம் நாட்டில் முல்லியாளர் பசூரா என்று குலக்குற உரை பூம்

2 ஓமச்சங்கல பிரகடந்த மும்மே துணை குர்வி முன்னாள் நாட்டில் பசூரா என்று குலக்குற உரை பூம்

3 தஸ்தராஜகாரி நதிக்குளம் நாட்டில் முல்லியாளர் பசூரா என்று குலக்குற உரை பூம்

4 ஓமச்சங்கல பிரகடந்த மும்மே துணை குர்வி முன்னாள் நாட்டில் பசூரா என்று குலக்குற உரை பூம்

5 தஸ்தராஜகாரி நதிக்குளம் நாட்டில் முல்லியாளர் பசூரா என்று குலக்குற உரை பூம்

6 ஓமச்சங்கல பிரகடந்த மும்மே துணை குர்வி முன்னாள் நாட்டில் பசூரா என்று குலக்குற உரை பூம்

7 ஓமச்சங்கல பிரகடந்த மும்மே துணை குர்வி முன்னாள் நாட்டில் பசூரா என்று குலக்குற உரை பூம்

8 ஓமச்சங்கல பிரகடந்த மும்மே துணை குர்வி முன்னாள் நாட்டில் பசூரா என்று குலக்குற உரை பூம்

9 ஓமச்சங்கல பிரகடந்த மும்மே துணை குர்வி முன்னாள் நாட்டில் பசூரா என்று குலக்குற உரை பூம்

10 ஓமச்சங்கல பிரகடந்த மும்மே துணை குர்வி முன்னாள் நாட்டில் பசூரா என்று குலக்குற உரை பூம்

11 ஓமச்சங்கல பிரகடந்த மும்மே துணை குர்வி முன்னாள் நாட்டில் பசூரா என்று குலக்குற உரை பூம்

12 ஓமச்சங்கல பிரகடந்த மும்மே துணை குர்வி முன்னாள் நாட்டில் பசூரா என்று குலக்குற உரை பூம்

13 ஓமச்சங்கல பிரகடந்த மும்மே துணை குர்வி முன்னாள் நாட்டில் பசூரா என்று குலக்குற உரை பூம்

14 ஓமச்சங்கல பிரகடந்த மும்மே துணை குர்வி முன்னாள் நாட்டில் பசூரா என்று குலக்குற உரை பூம்

15 ஓமச்சங்கல பிரகடந்த மும்மே துணை குர்வி முன்னாள் நாட்டில் பசூரா என்று குலக்குற உரை பூம்

16 ஓமச்சங்கல பிரகடந்த மும்மே துணை குர்வி முன்னாள் நாட்டில் பசூரா என்று குலக்குற உரை பூம்

17 ஓமச்சங்கல பிரகடந்த மும்மே துணை குர்வி முன்னாள் நாட்டில் பசூரா என்று குலக்குற உரை பூம்
No. 148.
(A.R. No. 128 of 1904.)

TIRUKANŢHŚVARAM, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

On the east wall of the central shrine in the Naţanapādēśvara temple.

**Kulōttunga I. Year 44: 1113-14 A.D.**

On account of the high regnal year, the king may be identified with Kulōttunga I.

This inscription records a gift of 1½ kāśu by Naṅgai Uyyāṇ for a sandhi lamp to God Tirukκāṉṭhśvaram-udaiya Mahādeva of Sōḻakulavallinallur in Gaṅgaikōṇḍa-śoḻa-valanādu.

Text

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

No. 149.
(A.R. No. 129 of 1904.)

TIRUKANŢHŚVARAM, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

On the east wall of the central shrine in the Naţanapādēśvara temple.

**Kulōttunga I. Year 44: 1113-14 A.D.**

For the same reasons, as stated for the inscription No. 148 above, this inscription also may be assigned to Kulōttunga I.

It records the gift of 1½ kāśu by Paḍaiyamulāṅ Perumāṅ Kupparai allus Alagiyaśōlan, the Muṅṅēndavēḷan of Vesālipēdi and a native of Tinaiyambākkam for a sandhi lamp to God Tirukκāṉṭhśvaram-udaiya Mahādeva of Sōḻakulavallinallur in Paṭṭānpākkai-nādu in Gaṅgaikōṇḍa-śoḻa-valanādu.

Text

1. 2. 3. 4. 5. 6. 7.
No. 150.
(A.R. No. 130 of 1904.)
TIRUKANTHESVARAM, CUDALORE TALUK, SOUTH ARCOT DISTRICT.

On the east wall of the central shrine in the Naṭanapāḍēśvara temple.

Vikramachōla. Year 11: 1128-29 A.D.

This inscription records a gift of a sandhi lamp to God Tirukkaṇṭhiśvaram-udaiya Mahādēva of Sōlakulavalliṇallūr . . . . . in Rājarāja-vālaṇādu.

Text

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

No. 151.
(A.R. No. 131 of 1904.)
TIRUKANTHESVARAM, CUDALORE TALUK, SOUTH ARCOT DISTRICT.

On the east wall of the central shrine in the Naṭanapāḍēśvara temple.

Kulśiṅga I. Year 44: 1113-14 A.D.

This inscription records an undertaking given by the Śivabrahmaṇa Tirunilaṅkaṇṭhaṇ and a number of others to Parā . . . . . tan Naḷśiṅga[n*] tav[i*[tītoola-ppal[ha*]varaipaṇ to burn a sandhi lamp, in the temple of Tirukkaṇṭhiśvaram-udaiya Mahādēva in Sōlakulavalliṇallūr in Paṭṭāṇpākkai-nādu in Gaṅgaṅiṇḍa-sōla-vālaṇādu for 1½ kāṇu received. Sōlappallavaraiṇaṇ is said to have been in the enjoyment of a kōṇi in the temple.

Text

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

R. T. L.—13
This epigraph records an undertaking similar to the above, given by the
sivabrahmaṇa Bhāradvājī Tirunilakāṇṭhaṇ Tirukkaṇṭhavaram-udaiyāṇ and his brother
Kunikkum Pirāṇ to Uruvāṟu-kiḻān Eraṇ Tiruvāḷinambi alaṉ Na[ṇ*]-cheḷ[yu*]pādap-
piḷḷiṇṭhaṇ to burn a perpetual lamp in the temple of Tirukkaṇṭhavaram-udaiyā Mahādeva
in Sōlakulavallinallūṛ in Paṭṭānpākkai-nāṉ in Gaṅgaikōṇḍaśāla-valanādu for 1½ īḻu
received from him.

Text

No. 153.
(A.R. No. 133 of 1904.)

TEIRAṆ, CUDBDOB TALUK, SOUTH ARGO T DISTRICT.

This inscription commences with the praṇasi Tirumagaḷ jayamagaḷ etc., of
Rājakēśari Kulottung(I).

It registers a gift of one mā of land for various offerings to god Dakshināmūrtigaḷ
in the temple of Mahādeva at Tiruvāḍuvūr, in Sōlakulavallinallūṛ in Pavitramāṇikka-
valanādu in Rājendraśāla-valanādu.
No. 154.
(A.R. No. 134 of 1904.)

TIRUKANṭHĒŚVARAM, Cuddalore Taluk, SOUTH ARCOt DISTRICT.

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

Rājēndra II. Year 9 : 1060-61 A.D.

This record commences with the prabasti Iraṭṭāpāṭṭi ḍharṇi ḍhakkamum, etc., of Rājēndra II.

It registers a gift of 18 karaṇjē of gold, stated to be equivalent to madhurantakāṃ mādai, by Anattāṅ Sūrṇi Sambandōṅ for burning a perpetual lamp to god Tirukkanaṭhēśvaram-ūḍaiyār in Sōjakulavallinalir in Pavitraṃagikka-vaḷanādu in Rājēndraśōla-vaḷanādu.

Text.

No. 155.

(A. R No. 135 of 1904).

TIRUKANṭHĒŚVARAM, Cuddalore Taluk, SOUTH ARCOt DISTRICT.

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

Rājēndra II. Year 9 : 1063-61 A.D.

This inscription records in Tamil verse the same gift mentioned in No. 154 above.

Text.
No. 156.
(A. R. No. 136 of 1904).

TIRUKKANTIŚVARAPAM, CUDDALEORE TALUK, SOUTH AROCOT DISTRICT.

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

Kulottunga I. Year 48: 1117-18 A.D.

This inscription records the gift of 96 sheep for burning a perpetual lamp to god Tirukkaṇṭiśvarapam-udaiyār in Sōjakulavallinallūr in Paṭṭānpākkai-nādu in Gāṅgai-kondāsālā-valanāḷu by Ayyi ...daiyān Vīdvidānagāṇa Tirukkaṇṭiśvarapam-udaiyāṇ.

Text.

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

No. 157.
(A. R. No. 137 of 1904).

TIRUKKANTIŚVARAPAM, CUDDALEORE TALUK, SOUTH AROCOT DISTRICT.

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

Kulottunga I. Year 48: 1118-19 A.D.

This inscription records the acceptance by Sīvabhrāmanā Bhāradvāji Sādāsivan-Tirumilakāntan Tiruvēkambamudaiyān and his brothers, Tirukkaṇṭiśvaramuḍaiyān and Kunikkam Pirān to burn half a sandhi lamp and Āṟur Tiruvāṇāmalai Bhaṭṭan to burn another half a sandhi lamp in the temple of Tirukkaṇṭiśvaram-udaiyā Mahādēva in Sōjakulavallinallūr in Paṭṭānpākkai-nādu in Gāṅgai-kondāsālā-valanāḷu for the money received from Nāḷur Naṅgai probably related to Arūgāmangalāṅgālān Sājmi Tirujvaraṅgam-udaiyāṇ.

Text.

1 இறகுயத்துறுங்குலிஞ்
2 இறகுயத்துறுங்குலிஞ்
3 இறகுயத்துறுங்குலிஞ்
4 இறகுயத்துறுங்குலிஞ்
5 இறகுயத்துறுங்குலிஞ்
6 இறகுயத்துறுங்குலிஞ்
7 இறகு 
8 இறகு 
9 இறகு 
10 இறகு 
11 இறகு 
12 இறகு 
13 இறகு 
14 இறகு 
15 இறகு 
16 இறகு
17. விளக்காய் [A]*[n]* இந்தச்[n]*சத்தியம்-
18. விலக்காய் விளக்காய் பாகத் பெட்டை
19. கிளிக்காய் மற்றும் செய்யும்
20. [n]*[n] இலக்கும் செய்யும் கிலை
21. [n]*[n] இலக்கும் லக்தியும் கிளை

22. மட்டும் ஆன் இலக்தியும் செய்யும்
23. அது செய்யும் செய்யும் விளக்கம்
24. விளக்காய் பாகத் பெட்டை என்று
25. விளக்காய் பாகத் பெட்டை என்று
26. அது செய்யும் விளக்காய்

No. 158.

(A. R. No. 138 of 1904.)

TIRUKKANTHESVARAM, CUDALORE TALUK, SOUTH ARCOT DISTRICT.

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

Kulōttunga I. Year 46: 1115-16 A.D.

This inscription records the gift of 12 kālu by Tiruva[n]*[n]imalai Akkaṇ for a sandhi lamp to god Tirukkaṇṭēśvara-unaiya Mahādeva in Solakula Vāllinallūr in Paṭṭānāppakai-nādu in Gaṅgaikondachālā-valanādu. The money was received by Arū[r]*
Tiruva[n]*[n]imalai Bhaṭṭāṇ.

Text

1. குளோட்டுங்கா I. பெருமாள் 46: 1115-16 ஆ.D.

2. குளோட்டுங்கா I. பெருமாள் 46: 1115-16 ஆ.D.

3. இந்தச்[n]*சத்தியம்-

4. விளக்காய் விளக்காய் பாகத் பெட்டை

5. கிளிக்காய் மற்றும் செய்யும்

6. இலக்கும் லக்தியும் செய்யும் கிலை

7. இலக்கும் லக்தியும் செய்யும் கிலை

8. இலக்கும் லக்தியும் செய்யும் கிலை

9. இலக்கும் லக்தியும் செய்யும் கிலை

10. இலக்கும் லக்தியும் செய்யும் கிலை

No. 159.

(A. R. No. 139 of 1904.)

TIRUKKANTHESVARAM, CUDALORE TALUK, SOUTH ARCOT DISTRICT.

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

Kulōttunga I. Year 49: 1118-19 A.D.

This inscription records the gift of 24 sheep for two sandhi lamps by Taṇḍurai udaiya Malai Nambaṇ to god Tirukkaṇṭēśvara-unaiya Mahādeva in Solakula vāllinallūr in Paṭṭānāppakai-nādu in Gaṅgaikondachālā-valanādu.

Text

1. குளோட்டுங்கா I. பெருமாள் 49: 1118-19 ஆ.D.

2. குளோட்டுங்கா I. பெருமாள் 49: 1118-19 ஆ.D.

3. இந்தச்[n]*சத்தியம்-

4. விளக்காய் விளக்காய் பாகத் பெட்டை

5. கிளிக்காய் மற்றும் செய்யும்

6. இலக்கும் லக்தியும் செய்யும் கிலை

7. இலக்கும் லக்தியும் செய்யும் கிலை

8. இலக்கும் லக்தியும் செய்யும் கிலை

9. இலக்கும் லக்தியும் செய்யும் கிலை

* Incomplete

8, L I.—13
No. 160.
(A. R. No. 140 of 1904.)

TIRUKKANTHESVARAM, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

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

Kulottunga I. Year 44: 1113-14 A.D.

This epigraph records the gift of money in the coin in current use (ṇaṇṭaḷunār-kāśu) by Kumāramulāṇ Vēlaṉ Kākkanāyakañ of Dānanallir in Tirumānappāṭi, for a sandhi lamp to god Tirukkaṇṭhesvaram-udaiya Mahādēva in Sōḷakulavallinallir in Paṭṭānappakkai-nāḍu in Gaṅgaikondasōla-valanāṭu. The gift was received by Gauṭamaṇ Tiruvorrikkaṇṭha[va[nt]].

No. 161.
(A. R. No. 141 of 1904.)

TIRUKKANTHESVARAM, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

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

Kulottunga I. Year 44: 1113-14 A.D.

This inscription records the gift of 1 1/2 kālai by Pālamulāṇ Kūṭṭēraṇ Paramājītō of Aḍirāyamāgalyapuram, for a sandhi lamp to god Tirukkaṇṭhesvaram-udaiya Mahādēva in Sōḷakulavallinallir in Paṭṭānappakkai-nāḍu in Gaṅgaikondasōla-valanāṭu. The sivabrahmaṇa Gaṅgodutamā Tiruvechhiṭṭraḷam-udaiyaṇ Puvattāraiyan of the temple received the gift.

No. 162.
(A. R. No. 142 of 1904.)

TIRUKKANTHESVARAM, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

On the east base of the central shrine in the Naṭanapādēśvara temple.

Kulottunga I. Year 49: 1113-19 A.D.

This record registers the gift of 1 kālai and 6 maṭi by Sīkkaḷ-udaiyaṇ Seyyapadāṇ-kūṭṭaṇ for a sandhi lamp to god Tirukkaṇṭhesvaram-udaiya Mahādēva in Sōḷakulavallinallir in Paṭṭānappakkai-nāḍu in Gaṅgaikondasōla-valanāṭu. The gift was received by the sivabrahmaṇa Bhārāndvaṇi Tirumānakanṭhaṇ Tirukkaṇṭhesvaram-udaiyaṇ, Kunikkum Pirāṇ, Tiruvechhiprabalam-udaiyaṇ Puvattaiyan and Sīkaḷ Pichchadēvaṇ.
Text.

1. This inscription records the gift of 6 karu and 12 māh by Kumāramulān Arumōļi TīrumāppēṟṆ alīmis Singalāntaṅka[*] mūvēndavēḷan of Iḷaiyarū for 4 sandhi lamps to god TīrukkaṉīṆṉvaram-Ṇḍaiya Mahādeva in Sōjakulavallinallur in Paṭṭān-pakkai-Ṇṇu in Gaṅgaiṅṇḍagala-vaḷanāṇu. The money was distributed among the sivabrahmachāran Tīrumālakāntan Tīriverkambam-Ṇḍaiyaṅ of Bhāradvāja-gītṛa, his brothers TīrukkaṉīṆṉvaram-Ṇḍaiyaṅ, and Kunjikkum-Pirāṅ, TīruoppagandṆaṅvaṅ and Sundaraṅ TīrukkaṉīṆṉvaram-Ṇḍaiyaṅ.

Kulōttunga I. Year 29: 1098-1099 A.D.

2. On the east and north bases of the central shrine in the Naṭanapādēśvara temple.

TIRUKAṆṆṆṆVARAM, CUDDAŁORE TALUK, SOUTH AROCT DISTRICT.

This record registers the gift of 50 sheep by KaḷappāḷṆ SellaiyaṆ Toṇṇamboī of Eyda-nendūr, for the merit of his wife Umāi Naṅgai, for half a perpetual lamp to god TīrukkkaṉīṆṉvaram-Ṇḍaiya Mahādeva in Sōjakulavallinallur in Paṭṭān-pakkai-Ṇṇu in Gaṅgaiṅṇḍagala-vaḷanāṇu.

No. 163.

(A.R. No. 143 of 1904.)

TIRUKAṆṆṆṆVARAM, CUDDAŁORE TALUK, SOUTH AROCT DISTRICT.

Kulōttunga I. Year 42: 1111-12 A.D.

No. 164.

(A.R. No. 144 of 1904.)

TIRUKAṆṆṆṆVARAM, CUDDAŁORE TALUK, SOUTH AROCT DISTRICT.
No. 165.

(A.R. No. 145 of 1904.)

TIRUKANTHÉSVARAM, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

On the north base of the central shrine in the Naṭanapāḍēśvara temple.

Vikramachāla, Year 11 : 1128-29 A.D.

This mutilated inscription records the gift of money in coin currently in use (anyāraṇa nārāḥ) by Kaṭṭuṅgaluṟu Māndalaiyāṉa Saṅgampi.,[kalaya] viṇāṅgaṉ of Viṣālippādi, for the merit of his mother Nāṅgaiyāṇi, for a sandhi lamp for god Tirukkaṇṭhēsavaram-ulaiyai Maḥādeva[?] in Sōlakulavallināḷlur in Paṭṭāņpākkai-nādu in Raṭārāja-valanādu. It mentions the sīvab hr̥maṆga, GautamaṆa Kanda Śivan Ālum-pīṟāṅ and PārāsaraṆa Śendan Vichchedēva Bhaṭṭaṅ.

No. 166.

(A.R. No. 146 of 1904.)

TIRUKANTHÉSVARAM, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

On the north base of the central shrine in the Naṭanapāḍēśvara temple.

Vikramachāla, Year 12 : 1129-30 A.D.

This inscription records the gift of one [a-prāṇuṇaṇaṇa] by Māṅgalaiyilkan-AmbalaṆaṆa alias SōlakikhamāṆa Mōvēndavelai of Sōlakulavallināḷlur in PaṭṭāṆ [pākkai]-nādu in Raṭārāja-valanādu to god Tirukkaṇṭhēsavaram-ulaiyai Maḥādeva of that place. It mentions TīḷānāyaṆa Bhaṭṭaṅ and PārāsaraṆa Śendan Pichchedēva Bhaṭṭaṅ.
No. 167.
(A.R. No. 147 of 1904.)

TIRUKKANTHESVARAM, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

On the north base of the central shrine in the Naṭanapāḍēvara temple.

Vikramachōja. Year 12: 1129-30 A.D.

This inscription records the gift of 12 sheep by Alisūpākkaṃ-udaiyaṉ Appuli Vēmbadigal udiya Vīkramaśūla Mūvēndavellāṉ of Sōlakulavallānḷūr in Pāṭṭānpakkai-nāḍū in Rājarāja-valanāḍū, for a sandhi lamp for god Tirukkaṇṭhesvaram-udaiya Mahādeva of that place. The sheep were made over to māṇḍai Soṭṭai Eliyayān of Vēsāllippādi in the same nāḍū.

Text

1. குண்டிபைள்[1∗] என்கள்வலிகளுடைய வளியை காணும் முக்குடி நிற்காமல் கொண்டு கூறும் வளையை வைத்து கூறும் வளையை வைத்து கூறும்
2. குண்டிபைள்[1∗] என்கள்வலிகளுடைய வளியை காணும் முக்குடி நிற்காமல் கொண்டு கூறும் வளையை வைத்து கூறும் வளையை வைத்து கூறும்
3. குண்டிபைள்[1∗] என்கள்வலிகளுடைய வளியை காணும் முக்குடி நிற்காமல் கொண்டு கூறும் வளையை வைத்து கூறும் வளையை வைத்து கூறும்
4. குண்டிபைள்[1∗] என்கள்வலிகளுடைய வளியை காணும் முக்குடி நிற்காமல் கொண்டு கூறும் வளையை வைத்து கூறும்

No. 168.
(A.R. No. 148 of 1904.)

TIRUKKANTHESVARAM, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

On the north base of the central shrine in the Naṭanapāḍēvara temple.

Kulittūnga I. Year 38: 1107-08 A.D.

This inscription records an undertaking by Bhāradvājī Tirumīlakkaṇṭaṉ Tiruvēkkambam-udaiyaṉ and his brothers Tirukkaṇṭhesvaram-udaiyaṉ and Kūṇikkum Piṟūp, the ādivibrahmāṇas of the temple of Tirukkaṇṭhesvaram udaiya Mahādeva in Sōlakulavallānḷūr in Pāṭṭānpakkai-nāḍū in Gaṅgaiñgaṅsāḷa-valanāḍū to burn two sandhi lamps in the temple of the god, one for 1 kāśu and 6 mānḍi received from Pākkam-udaiyaṉ Tillaiikkuttaṉ Dēvaṉ and the other for a similar amount received from Tāṇḍal-udaiyaṉ Panichchāi Sāṭṭaṉ.

Text

1. குண்டிபைள்[1∗] என்கள்வலிகளுடைய வளியை காணும் முக்குடி நிற்காமல் கொண்டு கூறும்
2. குண்டிபைள்[1∗] என்கள்வலிகளுடைய வளியை காணும் முக்குடி நிற்காமல் கொண்டு கூறும்
3. குண்டிபைள்[1∗] என்கள்வலிகளுடைய வளியை காணும் முக்குடி நிற்காமல் கொண்டு கூறும்
4. குண்டிபைள்[1∗] என்கள்வலிகளுடைய வளியை காணும் முக்குடி நிற்காமல் கொண்டு கூறும்
5. குண்டிபைள்[1∗] என்கள்வலிகளுடைய வளியை காணும் முக்குடி நிற்காமல் கொண்டு கூறும்
6. குண்டிபைள்[1∗] என்கள்வலிகளுடைய வளியை காணும் முக்குடி நிற்காமல் கொண்டு கூறும்
7. குண்டிபைள்[1∗] என்கள்வலிகளுடைய வளியை காணும் முக்குடி நிற்காமல் கொண்டு கூறும்
8. குண்டிபைள்[1∗] என்கள்வலிகளுடைய வளியை காணும் முக்குடி நிற்காமல் கொண்டு கூறும்
9. குண்டிபைள்[1∗] என்கள்வலிகளுடைய வளியை காணும் முக்குடி நிற்காமல் கொண்டு கூறும்
10. குண்டிபைள்[1∗] என்கள்வலிகளுடைய வளியை காணும் முக்குடி நிற்காமல் கொண்டு கூறும்

S. I. L.—14
No. 169.
(A.R. No. 149 of 1904.)

TIRUKANṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆafd, Cuddalore Taluk, South Arcot District.

On the south wall of the maṇḍapa in front of the central shrine in the NaṭanapaḍēṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆ theano padeśvara temple.

Kōṇeriṇmaṅkanôṇan. Year 4.

The inscription is dated in the 4th year and 142nd day. Palaeographically it may be assigned to the 13th century.

It records the remission of taxes such as kōropādi, pura-wid kādamai, kāsāyam on dry lands, other kāsāyam such as keṭirai, tari-rāi, sekkirai etc., on the tiruvāmmattukōṇi and déväṇāmi lands in favour of the sthāṇīṭhā of the temple of god TirukanṭṭṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆ theano padeśvara temple.

Veiḷiyagūr-ūḷaiyân and Kappalūrūdaiyân figure as signatories.

Text

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

No. 170.
(A.R. No. 150 of 1904.)

TIRUKANṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆ theano padeśvara temple.

[JāṭaṆvarmaṇ SundaraṆapandyā I]. Year 14 : 1264 A.D.

This inscription is dated in the reign of Kōṇeriṇmaṅkanôṇan, who from the reference to Kōyilpoṇmutndaperumāl and SundaraṆapandyā in the body of the inscription, may be identical with JāṭaṆvarmaṇ SundaraṆapandyā I. This is dated in the 205th day of the 14th Year.

It records a royal order leasing out 30 vēṭi of land belonging to Deyvanāyaṅkāṇ temple in Tiruvayindirapuram in Marudāḍu, a hamlet of Sōlakulavallīnallūr and Kīlaṇkēlaṇṭakānallūr as kudināṅgāda tiruvaidayāṭṭam to the chaturvēṭi-bhāṭṭas of Puttulāṅ-Brahmadeśam in Tiruvayindiram by Puttulāṅ Tiruvaraṅgachchelvar alias Villavarāyāyā. The bhāṭṭas were required to measure out annually to the Deyvanāyaṅkāṇ temple, 20 kalaṁ of paddy per vēṭi, as āyam, upādi and kaṭamai for food and other offerings to the image of god Kōyil-poṇmutnd Perumāl, set up by the king.
in his name and for offerings on the occasion of Sundarapāṇḍyaṇ sandhi for the god Deyvanāyakaṇ. Tachehanemali-udaiyāṇī figures as the signatory of the record. The body called Iraṇḍaiyiravar was entrusted with the supervision of this arrangement.

This record pertaining to the Deyvanāyakaṇ temple of Tiruvayyindiram (Tiruvēndiparam) was engraved here evidently because some of the lands under reference were situated in Solakulavallinallūr, where Tirukkāṇṭhesvaram was situated.

Text

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

No. 171.
(A.R. No. 151 of 1904.)

Tirukkāṇṭhesvaram, Cuddalore Taluk, South Arcot District.

On the south wall of the maṇḍapa in front of the central shrine in the Naṭanapāḍēsvara temple.

Jatāvarmaṇ Sundarapāṇḍya I. Year 14: 1284 A.D.

This inscription records an agreement entered into between the sivabrāhmaṇas on the one hand and the temple authorities, the royal Kaṇkipi officers, and the ur-mudalī of Solakulavallinallūr on the other for conducting a service to god Tirukkāṇṭhesvaramaṇī Nayāṇar on the occasion of tiru-ppalli-ilūchēki to be called Pulijil-pugalijan sandhi for which the former received as adaiyippu 3 mā of land from Mēyur Milaiyān-kilān Alagiy Tiruchēiṟambalamudaiyān Manṭirikumkkum Perumāṇ alias Abhimāna tungs-ppallavaraiyar of Solakulavallinallūr. The donor made an additional grant of land made tax-free for the same purpose, on finding that the sivabrāhmaṇas could not perform the service regularly with the income from the previous grant.

Among the boundaries of the land originally granted is mentioned a piece of tirumāttakāṇī land purchased from a number of persons including Villavan Vilupparaiyar of Kannamaṅgalam in the 13th year.

1 There is a mistake in the details given here.
1 ஏனையதற்கு என்றே கூறுவது கணக்கைக் கொண்டு மாற்றம் செய்யவும் என்று பேசும் நிஜையே கையெழுத்து 3
2 குறுஞ்சுக்கு என்று என்றே கூறுவது கணக்கைக் கொண்டு மாற்றம் செய்யவும் என்று பேசும் 
3 உலக வல்லாரிடம் என்று என்றே கூறுவது கணக்கைக் கொண்டு மாற்றம் செய்யவும் 
4 பூஞ்சையில் ஆராய் தெளிவுபெறுவதால் இருந்து வரும் காலத்துக்கு ஆராய்வு விளக்கம் 
5 பூஞ்சையில் என்று என்றே கூறுவது கணக்கைக் கொண்டு மாற்றம் செய்யவும் 
6 பூஞ்சையில் என்று என்றே கூறுவது கணக்கைக் கொண்டு மாற்றம் செய்யவும் 
7 பூஞ்சையில் என்று என்றே கூறுவது கணக்கைக் கொண்டு மாற்றம் செய்யவும் 
8 பூஞ்சையில் என்று என்றே கூறுவது கணக்கைக் கொண்டு மாற்றம் செய்யவும் 
9 பூஞ்சையில் என்று என்றே கூறுவது கணக்கைக் கொண்டு மாற்றம் செய்யவும் 
10 எடுத்துக்காட்டுக் கேள்வி என்று என்றே கூறுவது கணக்கைக் கொண்டு மாற்றம் 
11 எடுத்துக்காட்டுக் கேள்வி என்று என்றே கூறுவது கணக்கைக் கொண்டு மாற்றம் 
12 எடுத்துக்காட்டுக் கேள்வி என்று என்றே கூறுவது கணக்கைக் கொண்டு மாற்றம் 
13 எடுத்துக்காட்டுக் கேள்வி என்று என்றே கூறுவது கணக்கைக் கொண்டு மாற்றம் 
14 எடுத்துக்காட்டுக் கேள்வி என்று என்றே கூறுவது கணக்கைக் கொண்டு மாற்றம் 
15 எடுத்துக்காட்டுக் கேள்வி என்று என்றே கூறுவது கணக்கைக் கொண்டு மாற்றம் 
16 எடுத்துக்காட்டுக் கேள்வி என்று என்றே கூறுவது கணக்கைக் கொண்டு மாற்றம் 
17 எடுத்துக்காட்டுக் கேள்வி என்று என்றே கூறுவது கணக்கைக் கொண்டு மாற்றம் 
18 எடுத்துக்காட்டுக் கேள்வி என்று என்றே கூறுவது கணக்கைக் கொண்டு மாற்றம் 
19 எடுத்துக்காட்டுக் கேள்வி என்று என்றே கூறுவது கணக்கைக் கொண்டு மாற்றம் 
20 எடுத்துக்காட்டுக் கேள்வி என்று என்றே கூறுவது கணக்கைக் கொண்டு மாற்றம் 
21 எடுத்துக்காட்டுக் கேள்வி என்று என்றே கூறுவது கணக்கைக் கொண்டு மாற்றம் 
22 எடுத்துக்காட்டுக் கேள்வி என்று என்றே கூறுவது கணக்கைக் கொண்டு மாற்றம் 
23 எடுத்துக்காட்டுக் கேள்வி என்று என்றே கூறுவது கணக்கைக் கொண்டு மாற்றம் 
24 எடுத்துக்காட்டுக் கேள்வி என்று என்றே கூறுவது கணக்கைக் கொண்டு மாற்றம் 

1 Read என்று உரையாற்றுவது
No. 172.

(A.R. No. 152 of 1904.)

TIRUPPĀLAPPANDAL, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

On the south base of the central shrine in the Madhyasthanāthēśvara temple.

Kulōtuṅga [III]. Year lost.

The details of date available in the inscription are ba. 13, Thursday, Avīṭṭam which are insufficient to calculate the equivalent.

It mentions a gift of land to god Tirunāgīśvaramudaiya Nāyaṇār of Tiruppālappandal on the southern bank of the river Peṇnai by Kiliyur Malaiyamān Sūriyadēvan Nīḷaiērra Perumāl Ediriganāyān alias Sōlaṅga Jādevan.

Text

No. 173.

(A.R. No. 153 of 1904.)

TIRUPPĀLAPPANDAL, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

On the west base of the central shrine in the Madhyasthanāthēśvara temple.

Kulōtuṅga. Year lost.

The portion of this inscription containing the date is damaged. On palaeographic grounds it may be assigned to the 12th century A.D. It records the gift of 100 kāṭu for a sandhi lamp for god Tirunāgīśuṇ[a*]mudaiya Nāyaṇār by Manḍai-

āḷivan Pottimenkō[ṇ] Aṇṭān in expiation of a sin committed by him (details lost).

Text

No. 174.

(A.R. No. 154 of 1904.)

TIRUPPĀLAPPANDAL, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

On the north base of the central shrine in the Madyasthanāthēśvara temple.

Kulōtuṅga. Year 11.

The inscription may palaeographically be assigned to the 12th century A.D. It records the construction of a gateway, two steps and a door in the urdāmanḍapam of the temple of Tirunāgīśuṇaram-udaiya Nāyaṇār by Tiruchchirāmbala-kōṅ, son of manḍāḷi Kaṟaṅi Ūraṅ.
No. 175.
(A.R. No. 155 of 1904.)

TIRUPPÄLAAPPANDAL, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

On the east wall of the mandapa in front of the central shrine in the Madyasthanathšvara temple.

Kulōtuša III. Year 37: 1214-15 A.D.

This inscription of Tribhuvanaviradhēva records the tax-free gift of land in Meyyūr, sab [ārava]mānya after remitting all taxes to god Tirunāṉurumudaiya Nāyaṉār of Tiruppālaippandal.

No. 176.
(A. R. No. 156 of 1904.)

TIRUPPĀLAAPPANDAL, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

On the east wall of the mandapa in front of the central shrine in the Madhyasthanathšvara temple.

Rājarāja III. Year 11: 1226-27 A.D.

Poppampanaperumāl, in whose reign the inscription is dated, is probably identical with Rājarāja III (cf., S.I.I., Vol.VIII, No. 80).

It records the construction of a shrine for Tāṇḍēsvārappillaiyār and the setting up of the images of Iñiyā Pillaiyār and his two consorts (Nāchohimār) in the temple of Tirunāṉurumudaiya Nāyaṉār of Tiruppālaippandal, by Śenai A[t]kōndār Nāthan Tiruṅānasambandavelḷan of Mānamaruḍu.

No. 177.
(A. R. No. 157 of 1904.)

TIRUPPĀLAAPPANDAL, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

On the south wall of the mandapa in front of the central shrine in the Madhyasthanathšvara temple.

This incomplete inscription which is in Tamil verse is in praise of Magadēśaṇ the well-known Bāna chief. His natal star is stated to be Uttirādam.

1 Read āṇava

2 śūṣvāramaṇa
No. 178.

(A.R. No. 158 of 1904.)

TIRUPPÄLAPPANDAL, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

On the west wall of the mandapa in front of the central shrine in the Madhyasthanatheswara temple.

Rājarāja III. Year 2: 1217 A.D.

This inscription registers an agreement (ubhayattitu) given to Virāṇam-udaiyāṇ Udaiyāṇ Tirukkaḻthuriyudaiyāṇ alias Alangārappiriyān, the tārakakkā of Penpāgadum by three śivabrāhmānas who were in the enjoyment of kūṇi in the temple of god Tirunāgāsvaram-udaiyāṉ Nāyānār of Tiruppālappandal to supply the necessary articles (specified) for the worship of the god on Śivarātri day in the month of Māsi with the interest on the 300 kūṇi received from the former in the month of Pūrattādi of the year.

Text.

1 The last foot of this regli is lost.
No. 179.

(A.R. No. 159 of 1904.)

TIRUPPÄLAPPANDAL, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

On the north wall of the mandopa in front of the central shrine in the Madhyas-
thanathēvāra temple.

Kampana Udaiyar. S. 1291, Saumya: 1389 A.D.

Kampana Udaiyar is stated to be the son of Vira Bokkaṇa Udaiyar. The details
of date given, viz., Saka 1291, Saumya, Tulā śū. 13, Sunday, Uṭṭiratṭādī correspond to
1369 A.D., October 14, Sunday, the nakṣattra Uṭṭiratṭādī having ended at '92, the
previous day.

This inscription records the remission of the levy of nāṭṭu-vipinyōgam on the kānī
land, Vira-pālaṇḍal in Arāvāraśiapparrū belonging to Nāyānār Pennorūgā-mudaliyār
of Maruttūr, by the Nāṭṭūr in Vadagarai in Maṉadai-mandaḷam.

Text

1 ... [1+] niyātapaṇḍitamaṇḍevaṇa adhiṣṭhāna ācārayaṇam evanukṣaṇam vikrama
  jñānam[1]

2 ... bhāratiyaṇa saṃtaṇhastānau ... kaṇa ... kuśāṃvāya ... adhikarṇa uṣṭhāna ... aṇuṣṭhāna ...

3 ... sarvāhāṇaḥ ... satya ... pārthavā ... kāmanda ... samvādāṇa ... adhikarṇa ... aṇuṣṭhāna ...

4 ... [2] niyātapaṇḍitamaṇḍevaṇa ... adhiṣṭhāna ... adhikarṇa ... aṇuṣṭhāna ...

5 ... sarvāhāṇa ... paṇḍitavāya ... adhikarṇa ... aṇuṣṭhāna ...

6 ... sarvāhāṇa ... paṇḍitavāya ... adhikarṇa ... aṇuṣṭhāna ...

7 ... niyātapaṇḍitamaṇḍevaṇa ... adhiṣṭhāna ... adhikarṇa ... aṇuṣṭhāna ...

8 ... niyātapaṇḍitamaṇḍevaṇa ... adhiṣṭhāna ... adhikarṇa ... aṇuṣṭhāna ...

9 ... niyātapaṇḍitamaṇḍevaṇa ... adhiṣṭhāna ... adhikarṇa ... aṇuṣṭhāna ...

No. 180.

(A.R. No. 160 of 1904.)

TIRUPPÄLAPPANDAL, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

On the east base of the mandopa in front of the central shrine in the Madhyas-
thanathēvāra temple.

Kulūṭumṇa III. Year [20]: 1197-98 A.D.

The donor figuring in this inscription is Puṇṇiyavāṭṭi, the mother of Āragaḷar-
udaiya Ponparappiṉ Rājarājadevaṇā alias Maṉadēsaṇē, the well-known Bāṇa chief of
Maṉadai-mandaḷam.

It records a gift of income from taxes, including āyam, antavāyam, pāṭikēval,
tari-trai, and sekkiṟappattam on wet and dry lands in the village of Tiruppālaṇḍal to
god Tirunāgarūram-udaiya Nāyaṉār of the place, by the donor, mentioned above.

Text

1 ... [1+] niyātapaṇḍitamaṇḍevaṇa adhiṣṭhāna ... adhikarṇa ... aṇuṣṭhāna ...

2 ... paṇḍitavāya ... adhikarṇa ... aṇuṣṭhāna ...

3 ... adhikarṇa ... aṇuṣṭhāna ...

... [2] niyātapaṇḍitamaṇḍevaṇa ... adhiṣṭhāna ... adhikarṇa ... aṇuṣṭhāna ...

... [3] niyātapaṇḍitamaṇḍevaṇa ... adhiṣṭhāna ... adhikarṇa ... aṇuṣṭhāna ...
No. 181.
(A. R. No. 161 of 1904.)

Tiruppālappandal, Cuddalore Taluk, South Arcot District.

On the south base of the manḍapam in front of the central shrine in the Madhyās thanāthēsvara temple.


This inscription records the construction of a gateway by Dāmanallur-ūdaiyān Savuriyālvaṅ, who appears to have killed a person at Uḍaiyur, whose name is lost.

Text

1  குழியங்க குழியங்க சுவரியவான உத்தூர் [நடு]முகம் சுவரியவான சுவரியவான வந்து [நடு]

2  வேடையங்க எஸ்ஸையையங்க எஸ்ஸையையங்க தமிழருக்கு குழியங்க குழியங்க

3. வடன் நடு]

No. 182.
(A. R. No. 162 of 1904.)

Tiruppālappandal, Cuddalore Taluk, South Arcot District.

On the west base of the manḍapam in front of the central shrine in the Madhyās thanāthēsvara temple.

Vijayārājendracholā [Rajendra III]. Year 11 : 1256-57 A.D.

This seems to record the gift of land by Alagiyaśōlān alias Piridigāṅga alias Valan darumai, for the spring festival in the month of Vaikāsī to god Thirunāgīsvaru-ūdaiyā Nāyanār. Taṇṭiniruvengūr Śivagappurumāl is also mentioned.

Text

1  இல்லானே விஜயராஜோலான ஆலாஜையாலோல பிரிழ்காங்கா வலந்தருமுருமால் இளஞ்சையுள் சிவகப்பருமால்

2  வந்து காசையுள் காசையுள் ஈஸ் தமிழருக்கு காசையுள் காசையுள் மென்கைக்கு காசையுள்

3. மென்கையூ மென்கையூ வந்து காசையுள்

No. 183.
(A. R. No. 163 of 1904.)

Tiruppālappandal, Cuddalore Taluk, South Arcot District.

On the north base of the manḍapam in front of the central shrine in the Madhyās thanāthēsvara temple.

Kampaṇa Uṇḍaiyar. S. 1291 : 1389 A.D.

Kampaṇa Uṇḍaiyar is referred to as the son of Vira Bokkaṇa Uṇḍaiyar. The details of the date given viz. Saka 1291, Saumya, Tula śū. 11, Friday, correspond to 1389 A.D. October 12. (See No. 179 above).

This inscription records an agreement by the Nāṭpayar of Tiruvāyippōḷi in Magadai mandalam to conduct the 7th day festival for god Thirunāgīsvaram-ūdaiyā Nāyanār of Tiruppālappandal. Vāṇḍuvāriyāthi-samayakkanakkan figures as the signatory of the record.

Text

1  குழியங்க குழியங்க சுவரியவான உத்தூர் [நடு]முகம் சுவரியவான சுவரியவான வந்து [நடு]

2  வேடையங்க எஸ்ஸையையங்க எஸ்ஸையையங்க தமிழருக்கு குழியங்க குழியங்க

3. வடன் நடு]


S. I. 1—16
3.  
4.  
No. 184.
(A. R. No. 164 of 1904.)
TIRUPPALAPPANDAL, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.
On the north base of the māṇḍapa in front of the central shrine in the Madhyasthanāṭhēvar temple.

Kulöttunga III.  Year 11 : 1198-1199 A.D.

This inscription records the gift of a gong(keavadi), weighing 52 palams by Kaḷattūr-udaiyān alias Periyaṉāli alias Tiruchirrumbala-vēḷan to god Tirunāgīsi[rā]umudaiyār.

Text

1.  
2.  

No. 185.
(A. R. No. 165 of 1904.)
TIRUPPALAPPANDAL, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.
On the south wall of the Kanakāmbikā shrine in the Madhyasthanāṭhēvar temple.

Duṇmukhi.

The details of date given are Duṇmukhi, Kāṭtigai, 25. Palaeographically this inscription may be assigned to the 18th century.

It mentions the desolation of the poṭṭu on account of the death of Rayar and the measures taken by the mahājaṇas and tāṇattār of the place for the god consecrated by the Mudalis of Āragajūr. This inscription is unfinished.

Text

1.  
2.  
3.  
4.  

No. 186.
(A. R. No. 166 of 1904.)
TIRUVAKKARAI, VILUPPURAM TALUK, SOUTH ARCOT DISTRICT.
On the south wall of the central shrine in the Chandramunṭēvar temple.

Rājendrachōḷa I.  Year 8 and 10 : 1020 and 1022 A.D.

This record commences with the well-known prakāṣṭi, Tirunāgīsi vaḷaḷa etc., of Rājendra Chōḷa I.

This records the gift of a plate of bell-metal to god Mūlaṭhāṇam-udaiya Mahādevar in Tiruvakkarai in Tirubhuvanamahādevi-chaturvēḍimaṅgalam, a bruhmādeva in Jayaṅgoṇḍasāla-maṅḍalam, and gifts of sheep for two perpetual lamps, one to the god Tiruvuttēsavaram-udaiya Mahādeva in Valudavūr, a hamlet of Tiruvakkarai and

Unfinished.
the other to god Tiruvaga-stisvaram-udaiya Mahādeva in Olugarai, another hamlet of Tiruvakkarai, by Kumāri Kuṭṭi alias Abhiramamēru-chehōlamuttaiyān, a resident of Ārruppākkam, a northern hamlet of Tiruvakkarai.

The same donor made another endowment of sheep for a perpetual lamp in the 10th year of the king.

Text

1 [The text is not fully transcribed, but it appears to be in a South Indian language.]

No. 187.
(A.R. No. 166-A of 1904.)

TIRUVAKKARAI, VILUPPURAM TALUK, SOUTH AROCH DISTRICT.

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

Sadāśivarāya. S. 1461 (wrong for S. 1465: 1548 A.D.)

This is dated Saka 1461, Śōhakrīt. The Saka year cited appears to be a mistake for 1465. The epigraph stops after citing the above date.

It mentions Sadāśiva-mahārāya as the son of Virapratapa Rāgâyadeva who was pleased to witness the [elephant]-hunt.

Text

1 [The text is not fully transcribed, but it appears to be in a South Indian language.]

1 Some versions read [text].
2 Incomplete.
3 The inscription stops here.
No. 188.
(A.R. No. 167 of 1904.)

TIRUVAKKARAI, VILUPPURAM TALUK, SOUTH ARCOT DISTRICT.

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

Vikramacholam. Year 12: 1129-30 A.D.

This refers to a skirmish at Mambakam in which Karumakkara-cholamuttaniyan alias Surrivaduvan, younger brother of Molakkam Pallikonda alias Vikramaśāla Nila-gangaśriyan died. In order to expiate this sin Ayyarān Sāttan alias Rājarāja Seṅgattu Molakkam is stated to have made a gift of cows for a perpetual lamp to Mulaśṭhānamudaiyar in Tribhuvanamādevi-chaturvēdimaṅgalam in Viravatāravalanaḍu in Rājarājabalanaḍu.

Text:

1. மும்பாக்கம் சோழேசராயன், இந்த வேறுபாடும் காலம் முன்னேயுள்ள மாதிரி பேச்சு.
2. பலிகொண்டா விக்ரமசாலா நிலாகங்காரண். இவ்வாறு தனிநாள் முடிந்து வந்து வருகின்றது தன்னாலும் குறுக்கு.
3. சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண்
4. சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண்
5. சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண்
6. சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண்
7. சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண் சுரரிவாண்

No. 189.
(A.R. No. 168 of 1904.)

TIRUVAKKARAI, VILUPPURAM TALUK, SOUTH ARCOT DISTRICT.

On the wall to the right side of the southern entrance into the central shrine in the Chandramaulisvara temple.

Rājakēsariyar. Year 26.

No. 190.
(A.R. No. 169 of 1904.)

TIRUVAKKARAI, VILUPPURAM TALUK, SOUTH ARCOT DISTRICT.

On the wall to the left side of the southern entrance into the central shrine in the Chandramaulisvara temple.

Rājakēsariyar. Year 19.

No. 191.
(A.R. No. 170 of 1904.)

TIRUVAKKARAI, VILUPPURAM TALUK, SOUTH ARCOT DISTRICT.

At the northern entrance of the first prakāra in the Chandramaulisvara temple.

Parakēsariyar. Year 10.
Published in S.I.I., Vol. XIX, No. 240

No. 192.
(A.R. No. 171 of 1904.)

TIRUVAKKARAI, VILUPPURAM TALUK, SOUTH ARCOT DISTRICT.

On the east wall of the mandapa in front of the central shrine in the Chandramaulisvara temple.

Rājendra I. Year 11: 1052-53 A.D.

Commences with the prakāsti, Tirumappi valara, etc., of the king and stops after mentioning the above date.
No. 193.

(A. R. No. 172 of 1904.)

Thiruvakkarai, Vellorempattam Taluk, South Arcot District.

On the east wall of the mandapa in front of the central shrine in the Chandramaulisvara temple.

Vikramachola. Year 5: 1122-23 A.D.

This record commences with Pumada punara, etc., the prastiti of the king.

It mentions Arumbakkilan Ariyan of Manavil in Manavil-kottam in Jaya norachola-mandalam.

Text:

No. 194.

(A. R. No. 173 of 1904.)

Thiruvakkarai, Vellorempattam Taluk, South Arcot District.

On the east wall of the mandapa in front of the central shrine in the Chandra-

maulisvara temple.

Rajendara I. Year 19: 1030-31 A.D.

This inscription commences with Tirumayagi valara, the prastati of the king. It is incomplete and damaged.

1 Read paapagam.
2 Incomplete.
3 Read langa
4 'v, u5
5 Incomplete.
6 Some versions read manavitam (cf. S.II. Vol. VIII—No. 511.)
7 Read kudiy (cf., ibid.)
8 Incomplete.
9 I I—17
No. 195.

(A. R. No. 174 of 1904.)

Tiruvakkai, V-nilpyram Taluk, South Arcot District.

On the south wall of the maṇḍapa in front of the central shrine in the Chandravāla maṇiśvara temple.

Rājarāja I. Year 29: 1013-14 A.D.

This record commences with Tirumugāl pūtta, etc., the prasasti of the king.

It records the gift of sheep for a perpetual lamp to God Śrī Mūlasaṅkara-udaiya Mahādeva in Tiruvakkai, in Tribhuvanamahādevi-chaturvedimaṅgalam, a brāhmaṇa dēga in Jayagangadāśa-maṅdalam by Vēḷaḷan Māmākkam-udaiyān Sattāṇ Aḷḷai, a resident of Pāndaṅgalam, the northern hamlet of Tiruvakkai.

1 This Prasasti is full of scribal mistakes.
No. 196.

(A. R. No. 175 of 1904.)

TIRUVAKKARAI, VILUPPURAM TALUK, SOUTH ARCOT DISTRICT.

On the south wall of the mantapa in front of the central shrine in the Chandramaulisvara temple.

Kulottunga I. Year 45: 1114-15 A.D.

This inscription commences with Pugalnādu vilānga, etc., the praśasti of the king.

It records a gift of land in Nennali in the western hamlet of Olugarai alias Kulōttungaśōlamalur of Māttur-nādu by Nādan Tulaiyādāselvan alias Rājarājappallavaraiyan, the headman of Vēlur in Kīyēlur in Alā-nādu, in Gāyamāniki-valanādu, for burning a perpetual lamp to the god at Tiruvakkarai in Māttur-nādu in Jayangondasōla, a young man for the merit of his father, Peruntuṟkkōyil Nādanār.
No. 197.

(A. R. No. 176 of 1904.)

TIRUVAKKARAI, Viluppuram TALUK, SOUTH AROOT DISTRICT.

On the south wall of the mandapa in front of the central shrine in the Chaulukmanjivasvaram temple.

Rajendra I. Year 7: 1018-19 A.D.

This inscription commences with Tirumagyi-selvaram, etc., the pratishto of Rajendra I.

It records a gift of sheep to the god at Tiruvakkai in Tribhuvana-mahadevi-chaturvedimangalam, a brahmaaksharam in Jayaagoodasola-mandalam, for burning a perpetual lamp by Vellalan Nandi Eran, a resident of Siraiyur, a northern hamlet of Tribhuvanamahadevi-chaturvedimangalam.

Text

1 [\ldots]\n2 [\ldots]\n3 [\ldots]\n4\n5\n6 [\ldots]\n7\n8\n9\n10\n11\n12\n13\n14\n15 [\ldots]\n16\n17 [\ldots]\n18\n19 [\ldots]
No. 199.

(A R. No. 178 of 1904.)

TRUVACKARAI, VILUPPURAM TALUK, SOUTH ARCOOT DISTRICT.

On the south wall of the mandapa in front of the central shrine in the Chandramaulisvara temple.

KULOTTUNGA I. Year 10: 1079-80 A.D.

On grounds of palaeography, the inscription may be assigned to Kulottunga I.

This records the gift of sheep by Tamar-udayiyar Tiruvanaiyappan, the wife of Araiyan [na]daiyppori Ka[ruman] alias Alagiyasola Pallavaraiyan, a resident of Karanaik kotthai in Vilupparaiya-madu in Rajendra-sola-valanadu for a sandhi lamp to the god at Tiruvakkara, for the merit of her husband.

The name of the division, Vilupparaiya-madu, seems to suggest the origin of the name Viluppuram, the headquarters of the taluk.

Text

15 మండపా చాయా అధిపతి[యా].
16 అధిపతి మాయాలు.
17 అధిపతి మాయాలు.
18 అధిపతి మాయాలు.
19 అధిపతి మాయాలు.
20 అధిపతి మాయాలు.
21 అధిపతి మాయాలు.
22 అధిపతి మాయాలు.
23 అధిపతి మాయాలు.
24 అధిపతి మాయాలు.
25 అధిపతి మాయాలు.
26 అధిపతి మాయాలు.
27 అధిపతి మాయాలు.
28 ........................

No. 200.

(A R. No. 179 of 1904.)

TRUVACKARAI, VILUPPURAM TALUK, SOUTH ARCOOT DISTRICT.

On the west wall of the mandapa in front of the central shrine in the Chandramaulisvara temple.

KULOTTUNGA I. Year 7: 1076-77 A.D.

On grounds of palaeography this inscription may be assigned to Kulottunga I (1079-1120 A.D.).

It seems to record some arrangement by the Nāṭṭār in the presence of Nilagaṅgaraśyar, made in expiation of the sin committed by mistake by Paḷlī Uḷukkai Nāḍāḷvān for having killed Paṭhehái Paḷḷī by an arrow in the course of a hunting expedition led by the Nāṭṭār.

Text

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

1 The inscription stops here.

S. I 1—18
No. 201.
(A. R. No. 180 of 1904.)

TIRUVAKKARAI, VILUPPURAM TALUK, SOUTH ARCOT DISTRICT.

On the west wall of the mandapa in front of the central shrine on the Chandra-maulisvara temple.

Vikramachōla. Year 3: 1120-21 A.D.

This inscription records the assignment of pāṭikāval collected from the devedāna lands belonging to the god at Tiruvakkaraik in Māṭtār-nādu at the rate of 2 kalam of paddy per mā of wet land and 2 kalam of varagu per mā of dry land, by Sengeni Ammaiyappan Pāṇḍi alias Narāloka-virapaṭrīyan of Muṇuruguk-Kudippalli in Vijayarājendra-valaṅnadu in Yōmā-nādu for the food and other offerings to the Ujaiyar and Ālvār at Tiruvakkaraik. The amount of paddy to be transformed into rice required for every item is stated to be five units for every two units of rice.

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Text

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(A. R. No. 181 of 1904.)

TIRUVAKKARAI, VILUPPURAM TALUK, SOUTH ARCOT DISTRICT.

On the west wall of the mandapa in front of the central shrine in Chandra-maulisvara temple.

Maṅgaravarmad Vikramapāṇḍya III. Year 6: 1238-9 A.D.

This inscription commences with the prudasti Samasta bhuvanēkavira, etc., of the king and is dated on the 273rd day of the 6th year.

1 See foot-note 1 on p. 71.
It records a tax-free gift of land by the king to god Āḻudaiya Nāyaṇār at Tiruvakkara, a tanūyār of Māttūr-mudū in Jayaṅgōṇḍaśālā-maṇḍalam, for a special daily service called Vikrama-Pāṇdiyaṉ śvadhi and an annual festival to be called Vikrama-pāṇdiyaṉ tirunāl, both named after himself.

After the signatures of Günamaṅgala-udaiyān and Vaḷūdyādaraṇiṉ the phrase tiruvelluttu occurs, perhaps signifying royal assent.

Text

1. 1111

2. 1111

3. 1111

4. 1111

5. 1111

6. 1111

7. 1111

8. 1111

9. 1111

10. 1111

11. 1111

No. 203.

(A.R. No. 182 of 1904.)

TIRUVAKKARAṉ, VILUPPITRAM TALUK, SOUTH ARCOT DISTRICT.

On the north wall of the maṇḍapa in front of the central shrine in the Chandra-mauḷiśvara temple.

Kulottunga I. Year 44: 1113-14 A.D.

On account of the high regnal year, palaeography and the fact that two of the śivabrāhmaṇas mentioned in this inscription figure also in No. 206 below dated in the 3rd regnal year of Vikramaśāla, Kulottungasāladeva of this inscription may be identified with Kulottunga I (1070-1120 A.D.).

This records the gift of 65 koṭī by Vāmaṉaṉ Śrī Rāmap, a resident of Irumudi-sōlach-čeri in Tribubhuvanamādēvi-echchaturvēdimāṅgalam for perpetual lamps, one each for the gods Āḻudaiyār and Āḻvar at Tiruvakkara, one śvadhi lamp for goddess Durgā, oil for oil bath on Saturdays and māṣa-tirunāl-čangai for the first two deities. Kulaṉ-gilavan Aṭṭirayaṉ Kunrāmeduttāṉ Tiruidaiyāṅ, Kāyāyan Parpanāban Tiruvēngadām and Bhāradvāji Tiruvēngadān-Chūgay, the śivabrāhmaṇas of the temple undertook to arrange for the burning of the lamps.

* Space left unengraved
On the north wall of the mandapa in front of the central shrine in the Chandra mauliśvara temple.

Kulōtuṅgachola I. Year 29: 1098-99 A.D.

This inscription commences with the pruṣastī, Puṇgalmādu vilāṅga, etc., of the king. It records the dedication of the services of Āṅgārī, her daughter Pēraṅgārī and her descendants as dēvarādāyīr to god Mahādeva in Tiruvakkarai by Amudan Pallikondān, Amudan Veḷān and Amudan Uyyavandān, the first being referred to as a vellāla resident of Pandimaṅgalattu-pāḷigaḷiyyār in Māṭtur-nādu in Jayaṅgapōḷa-jā-mandalam. This document is endorsed by the first of the three donors who are evidently brothers on account of their patronymic Amudan. The other two of the signatories are apparently described as Raḷaṅkāmaṇi-paḷlavaṇayaṇ and as the Mūvēndavelān of Karikālaḷaṭṭenkarai-nādu, a member of the regiment called Mudikondāḷḷutterimdu vilīgal respectively.
No. 205.
(A.R. No. 184 of 1904.)

Tiruvakkarai, Viluppuram Taluk, South Arcot District.

On the north wall of the mandapa in front of the central shrine in the Chandramaulisvara temple.


This inscription may be assigned to Rājādhīrāja II both on grounds of palaeography and on account of the donor.............. Sambuvarāyan being a later member of the family of Sambuvarāyas. Further the king bears the title Tribhuvanachakravartiya which is borne only by later members of the main Chōla family. The year 3 is mentioned in the body of the inscription (line 8).

In lines 6 and 7 a transaction of the 12th year of sālakālamārtti Rājakēsari is mentioned. This king may be identified with Rājādhīrāja I.

The inscription seems to record the gift of land as dēvadāna by Munjūru Seṅgōl Miṅḍan Sīya........ Appan Sambuvarāyan of Öymā-naḍu. Since the inscription is built in, other details are lost.

Text

1 [""""
2 ["""
3 ["""
4 ["""
5 ["""
6 ["""
7 ["""
8 ["""
9 ["""
10 ["""
11 ["""

No. 208.
(A.R. No. 185 of 1904.)

Tiruvakkarai, Viluppuram Taluk, South Arcot District.

On the north wall of the mandapa in front of the central shrine in the Chandramaulisvara temple.

Vikramachōja. Year 3 : 1120-21 A.D.

This incomplete record mentions Kulanjilavan Parpanāban (Padmanābhan) Tiruvēṅgādaṃ and Tiruvēṅgādaṃ-Chēṟai, the lease-holders of the temple of Mahādevar in Tiruvakkarai in Mattur-naḍu and Taḷi Di........ of Talaikkāvēri-Mōyūr in Viluppuramāiya-naḍu.

1 It is significant that O is here indicated by O short and the symbol for length added generally to consonants.
2 The inscription is built in at the right end.
S I 1—19
No. 207.

(A.R. No. 186 of 1904.)

TIRUVAKKARAI, VILUPPURAM TALUK, SOUTH ARCOT DISTRICT.

On the north base of the maṇḍapa in front of the central shrine of Chandra maṭṭīśvara temple.

Kulōttuṅga I.

This inscription belongs to the reign of Kulōttuṅga I, but the date has been lost. It is mentioned that the grant was made from his camp in the garden at Ambil in Kaṅchi, where he had his light refreshment (ṭīrumūru).

This inscription records the grant by the king of lands and also of the income from the levies, antariyam and dekhiyabōgyam from the villages of Tiruvakkarai, Kōraikōppi, Perun Dodd and Maṭṭaiṅkal apparently to the deities at the Siva temple in Tiruvakkarai. Repairs to the temple were also provided for from the above income.

The grant is stated to have been made at the instance of a person who had the title Abhimānārāman.

Text

1. [Text]

2. [Text]

3. [Text]

4. [Text]

5. [Text]

6. [Text]

No. 208.

(A.R. No. 187 of 1904.)

TIRUVAKKARAI, VILUPPURAM TALUK, SOUTH ARCOT DISTRICT.

On the north base of the maṇḍapa in front of the central shrine in the Chandra-maṭṭīśvara temple.

Rājendrachōla [I], Year 28 : 1039-40 A.D.

On paleographical considerations this inscription may be assigned to the reign of Rājendrap I.

It seems to record an endowment for a perpetual lamp. It mentions Aḷaḷeyī Kandilā [majra]i.

1 unfinished.
No. 209.
(A.R. No. 187-A of 1904.)
TIRUVAKKARAI, VILUPPURAM TALUK, SOUTH ARCOT DISTRICT.

On the north base of the manḍapa in front of the central shrine in the Chandra-
mauliśvara temple.

Rājarāja I

This inscription begins with the prakāśī Tirumagalpāla, etc., of Rājarāja I.
The date portion, however, has been lost.

It seems to mention the setting up of an image for the śrībali procession by...
..... Vannī Kuṇṭan Kumāra[?].

(A.R. No. 188 of 1904.)
TIRUVAKKARAI, VILUPPURAM TALUK, SOUTH ARCOT DISTRICT.

On the east wall of the manḍapa inside the first prakāśā of the Chandramauliśvara
temple.

Vikramapāṇḍya (III?) Year 4: 1286-87 A.D.

The characters of this inscription are of the 13th century A.D. Hence the king
Perumāl Vikramapāṇḍya may be identified as Maṟavarman Vikramapāṇḍya (III)
who ascended the throne in A.D. 1283.

It records the construction of the manḍapa by the Pāṇḍya queen, Ulappamulai-
damandalīyar.

Text

1 தேவேந்திர சுமார் குண்டன் என்று--
2 மடையால் தேவபூஜைகள் நற்பணை--
3 செழுந்த மாணவகிணனா--
4 உட்டு குண்டன் குண்டன்பணை
5 மாணவா என்.

①There are two more pieces one with a few disjointed letters:
1 பூஜை
2 வை
3 வ[ச]
and another running as follows:
1 உட்டு
2 குண்டன் குண்டன்பணை
No. 211.

(A.R. No. 189 of 1904.)

TIRUVAKKARAI, VILUPPURAM TALUK, SOUTH ARCOT DISTRICT.

On the west and south bases of the maṇḍapa inside the first prākūra of Chandramaulisvāra temple.

Krishnadevaraya. S. 1437 : 1515 A.D.

The details of date given, viz., Saka 1437, Bhāva, Ādi 9, correspond to 1515 A.D.

July 8. The Saka year quoted was current.

This inscription records the grant of 2 pieces of land to a Saiva-māṭha presided over by Tiruvakkarai Tirukkāḷattī Pichhan Menṉāṉa (Meḻiṉēṉa)-mānuṟṟi for maṉēvramaṉ-ōpōḻa, by Tirumalai Nāyaka¹, and the nisštandarattār of the temple.

Text

1 maṉēvramaṉ [ ] mānuṟṟi (Maṇḍapa) [ ] niṟṟō [ ] sālumiṟṟi [ ] tuṟṟō [ ] āṭai [ ]

2 pūṟṟava [ ] mānuṟṟi [ ] mānuṟṟi [ ] sālumiṟṟi [ ] sālum [ ] nēṟṟum [ ] tuṟṟō [ ] āṭai [ ]

3 āṭai [ ] mānuṟṟi [ ] mānuṟṟi [ ] sālumiṟṟi [ ] sālum [ ] nēṟṟum [ ] tuṟṟō [ ] āṭai [ ]

4 sālum [ ] mānuṟṟi [ ] mānuṟṟi [ ] sālumiṟṟi [ ] sālum [ ] nēṟṟum [ ] tuṟṟō [ ] āṭai [ ]

5 nēṟṟum [ ] sālum [ ] mānuṟṟi [ ] mānuṟṟi [ ] sālumiṟṟi [ ] sālum [ ] nēṟṟum [ ] tuṟṟō [ ] āṭai [ ]

6 tuṟṟō [ ] āṭai [ ] mānuṟṟi [ ] mānuṟṟi [ ] sālumiṟṟi [ ] sālum [ ] nēṟṟum [ ] tuṟṟō [ ] āṭai [ ]

7 āṭai [ ]

No. 212.

(A.R. No. 190 of 1904.)

TIRUVAKKARAI, VILUPPURAM TALUK, SOUTH ARCOT DISTRICT.

On the south wall of the 1000 pillared maṇḍapa inside the second prākūra of the Chandramaulisvāra temple.

Kulottunga III. Year 2 : 1179-80 A.D.

This inscription is dated in the 2nd Year of Kulottungachōḷadēva who was pleased to conquer Madurai and the crowned head of the Pāṇḍyas, i.e., Kulottunga III. The donor evidently belongs to the Sambuvārāya family and his title Pāṇḍināḍu-kōṇḍān seems to indicate that he participated in the campaign against the Pāṇḍyas.

This records the building of a maṇḍapa, named Gaṇḍar Sūriyandiraṇ-ṭirumṇanda in the temple of god Āṭaiyār at Tiruvakkarai in Māṭiṟ-nāḍu in Rājarāja-valanāḍu by Ammaī Appaṇ Pāṇḍināḍu-kōṇḍān alias Gaṇḍar Sūriyandiraṇ Sambuvārāyaṇ.

Text

1 [ ] sālum [ ] mānuṟṟi [ ] mānuṟṟi [ ] sālumiṟṟi [ ] sālum [ ] nēṟṟum [ ] tuṟṟō [ ] āṭai [ ]

2 mānuṟṟi [ ] mānuṟṟi [ ] sālumiṟṟi [ ] sālum [ ] nēṟṟum [ ] tuṟṟō [ ] āṭai [ ]

3 nēṟṟum [ ] sālum [ ] mānuṟṟi [ ] mānuṟṟi [ ] sālumiṟṟi [ ] sālum [ ] nēṟṟum [ ] tuṟṟō [ ] āṭai [ ]

4 tuṟṟō [ ] āṭai [ ] mānuṟṟi [ ] mānuṟṟi [ ] sālumiṟṟi [ ] sālum [ ] nēṟṟum [ ] tuṟṟō [ ] āṭai [ ]

5 [ ] sālum [ ] mānuṟṟi [ ] mānuṟṟi [ ] sālumiṟṟi [ ] sālum [ ] nēṟṟum [ ] tuṟṟō [ ] āṭai [ ]

¹ Compare A. R. Ep., 1924, No. 145.
² 1 tuṟṟai=27' x 24'
³ The impressed portion of this inscription is lost.
No. 213.
(A.R. No. 191 of 1904.)

TIRUVAKKARAI, VILUPPURAM TALUK, SOUTH AROOT DISTRICT.

On the south base of the 1,000 pillared mandapa inside the second prakara of the Chandramaulisvara temple.

Koppuruṅjūga.

Published in S.I.I., Vol. XII, No. 246.

No. 214.
(A.R. No. 192 of 1904.)

TIRUVAKKARAI, VILUPPURAM TALUK, SOUTH AROOT DISTRICT.

On the south base of the 1,000 pillared mandapa inside the second prakara of the Chandramaulisvara temple.

Kulottunga III. Year 16: 1194 A.D.

On paleographical grounds this inscription may be assigned to the 12th century. The details of date given viz., 16th year, Kumbha 2, Purattadi correspond to 1194 A.D., January 25, Tuesday f.d.n. '68.

This seems to record the gift of a lamp made of brass to god Āḷuḍaiya Nāyaṇār of Tiruvakkarai in Māttur-nādu [in Rājaṛaṇa-vaḷanādu in] Jayaṅgondasōla- manḍalam. It mentions one Puṇaiṣai Ponpambala-kKūṭta[ṇ].

Text

No. 215.
(A.R. No. 193 of 1904.)

TIRUVAKKARAI, VILUPPURAM TALUK, SOUTH AROOT DISTRICT.

On the south base of the 1,000 pillared mandapa inside the second prakara of the Chandramaulisvara temple.

Kulottunga III. Year 16: 1194 A.D.

For the same reasons mentioned in No. 214 above, this inscription also may be assigned to Kulottunga III. The details of date given viz., 16th year, Makara 24, ba. 9, Monday, Anusham, correspond to 1194 A.D., January 17.

This records the gift of 128 cows and 4 bulls entrusted into the hands of siva-brāhmaṇas for 4 perpetual lamps to god Āḷuḍaiya Nāyaṇār at Tiruvakkarai, in Māttur-nādu in Rājaṛaṇa-vaḷanādu, by ............ gaśoḷa-kKāḍavarāyaṇ.

Text

---

1 Incomplete.

S. I. I.—20
No. 216.
(A.R. No. 194 of 1904.)

TIRUVAKKARAI, VILUPPURAM TALUK, SOUTH ARCOT DISTRICT.

On the south base of the 1,000 pillar ed mandapa inside the second prakara of the Chandramaulisvara temple.

Kulottunga III. Year 16: 1193-94 A.D.

On paleographical grounds and on account of the donor Anmai Appan Pandinadukondan Gangdar Suriyar Sambuvarayan who is known to have been a feudatory of both Rajadhiraja II and Kulottunga III (vide No. 212 above and No. 217 below), this record may be assigned to Kulottunga III.

This records the gift of two five-faceted lamps with stands including iron chains to god Aludaiyar of Tiruvakkarai by Anmai Appan Pandi-nadu-kondan Gangdar Suriyar Sambuvarayan.

Text

No. 217.
(A.R. No. 195 of 1904.)

TIRUVAKKARAI, VILUPPURAM TALUK, SOUTH ARCOT DISTRICT.

On the right side of the gopura of the first prakara of Chandramaulisvara temple.

Rajadhiraja II. Year 7: 1169-70 A.D.

This inscription records the building of the gopura to be named Gangdar Suriyap-tierugopuram by Anmai Appan Pandinadu-kondan alias Gangdar Suriyan Sambuvarayan. The same donor built in the 2nd year of Kulottunga a mandapa named after himself (No. 212 above) and made a gift of two lamps in the 16th year of the same king (No. 216 above).

Text

No. 218.
(A.R. No. 196 of 1904.)

TIRUVAKKARAI, VILUPPURAM TALUK, SOUTH ARCOT DISTRICT.

On the left side of the gopura of the first prakara of the Chandramaulisvara temple.

S. 1352: 1430 A.D.

This inscription records in Tamil verse the construction of a gopuram and tirumandapaam for the god at Vakkarai by Semmandai Gangeyan, the chief of Kambukkaljuramaalidur(?).
No. 219.
(A.R. No. 197 of 1904.)

TIRUVAKKARAI, VILUPPURAM TALUK, SOUTH ARCOT DISTRICT.

On the left side of the gopura of the first prakara of Chandramaulisvara temple.

This inscription also in verse and in modern characters records the renovation of gopura and mandapa by Sevva[r][n][g][a][n][p]. The structures are stated to have been originally built by Gangya[ng] (vide No. 218 above).

No. 220.
(A.R. No. 198 of 1904.)

TIRUVAKKARAI, VILUPPURAM TALUK, SOUTH ARCOT DISTRICT.

On the east base of the gopura of the first prakara of the Chandramaulisvara temple

Sajuva Narasingadeva. 1483 A.D.

The titles of Sajuva Narasingadeva are given as Sriman Mahamanadalishvaran mediniNassuraga[n]a Kaṭṭāri. This inscription is dated on the 28th day in Karthigai of Sathakri which will correspond to 1483 A.D., November 26. Narasa-Nayaka (evidently of the Tuluva family) is mentioned in this record as an agent of the king.

This records an order of Narasa-Nayaka exempting the deva[i]y[r] of god A[j]aiya nayinar of Tiruvakkarai from the payment of kalatt[i]i as Karalkattu-ppa[r]ru and Se[ng]attu-ppa[r]ru were not included in Koliyanallur Simai (Tiruvakkarai was perhaps included in one of the above two ppa[r]ru).

Text

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

Text

1 [Missing]
2 [Missing]
3 [Missing]
4 [Missing]
5 [Missing]
6 [Missing]
7 [Missing]
8 [Missing]
9 [Missing]
10 [Missing]
11 [Missing]
12 [Missing]
13 [Missing]
No. 221.
(A.R. No. 199 of 1904.)

TIRUVAKKARAI, VILUPPURAM TALUK, SOUTH Arcot DISTRICT.

On the west base of the gopura of the first prakāra of Chandramaniśvara temple.

Sobhakrit.

This inscription engraved in late characters records the fixation of the levy on looms at ¼ panam per loom and the resettlement of the weaver community after there had been a quarrel between the various communities, by Nāga Raṭṭiyār and Linga Raṭṭiyār of Siri Narasa-Paḍditar-nādu.

Text:

1. யுவளைத் தேசத்தை காண்டு காட்சியில் கதறிய போரியறிவாயின் குட்டிக்கு விட்டு குட்டிக்கு வந்து கட்டு முடிய கூடியால் என்று வெள்ளியில் கூடியால் 

2. முடிய கூடியால் என்று கூடியால் என்று முடிய கூடியால் 

3. முடிய கூடியால் என்று கூடியால் 

4. முடிய கூடியால் 

5. வெள்ளியில் கூடியால் 

6. முடிய கூடியால் 

7. வெள்ளியில் கூடியால் 

8. வெள்ளியில் கூடியால் 

No. 222.
(A.R. No. 200 of 1904.)

TIRUVAKKARAI, VILUPPURAM TALUK, SOUTH Arcot DISTRICT.

On the south base of the ruined Siva shrine within the Chandramaniśvara temple, Rājarāja I. Year 16: 1000-01 A.D.

This incomplete record commences with the prasasti, Tirunagai pōla, etc., of the king. The donor Śebiyān-mādēviyār is mentioned here as the queen of Āṇḍarādittādaiva and the mother of Uttaṇaśaṭtra. This queen, who, it is stated, built this temple called Sivalōkam at Tiruvakkai in stone also figures as the builder of the temple at Tiruvārūr (vide No. 617 below).

This records the grant of the village Maṇāli in Āṇḍu-nādu in Oṃān-nādu, as dēvaṭāja for god Paramavāmigal at Sivalōkam, the stone temple built by Śebiyān maḥādēviyār. The amount to be paid by the residents of Maṇāli to the temple both in kind and in cash towards every item of provisions for worship, offerings and other connected services is given in elaborate detail.

Text:

1. யுவளைத் தேசத்தை காண்டு காட்சியில் கதறிய 

2. முடிய கூடியால் 

3. வெள்ளியில் 

4. வெள்ளியில் 

5. வெள்ளியில் 

6. வெள்ளியில் 

7. வெள்ளியில் 

8. வெள்ளியில்
No. 223.
(A.R. No. 201 of 1904.)

TIRUVARKARAI, VILUPPURAM TALUK, SOUTH ARCOT DISTRICT.

On the south base of the Varadaraja Perumal shrine in the Chandramaulisvara temple.

Kulöttuṅga I. Year 27 : 1096-97 A.D.

This inscription commences with the prasasti, Pugalnādu vilanţi, etc., of the king.

This seems to record some gift made by Kudippali Šendan Nāgaṇa alias Rajendra śola Viluppāṭirāsan of Poygaipākkam, in Paṇāiyur-nādu in Rājendraśola-vanāṇādu for the merit of his younger brother Šendan Kāraṇai alias Kiḍārattaraiyan. Other details are lost as the inscription is incomplete.

Text

No. 224.
(A.R. No. 202 of 1904.)

TIRUVARKARAI, VILUPPURAM TALUK, SOUTH ARCOT DISTRICT.

On the west base of the Varadaraja Perumal shrine in the Chandramaulisvara temple.

Kulöttuṅga I. Year 41 : 1110-11 A.D.

This inscription records the gift of 3 sheep for a sandhi lamp for god Tiruvakkarai Āḻvār by a shepherd (maṇḍrāli) Šelvan Vaḷūgan.

Text

No. 225.
(A.R. No. 203 of 1904.)

TIRUVARKARAI, VILUPPURAM TALUK, SOUTH ARCOT DISTRICT.

On the west base of the Varadaraja Perumal shrine in the Chandramaulisvara temple.

Kulöttuṅga I. Year 41 : 1120-21 A.D.

This inscription seems to record a gift similar to the one recorded in No. 224 above, by Alagan, a shepherd.

1 Incomplete
2 This inscription is unfinished
1. வடைக்க[ட்ட] சிதையின் ஸ்ரீராமர் தீர்வு செய்ய அது உவிய கிருட்கமையாளர் கீழே.

2. கோண்டம்மா கிழக்கு குருதி வரும் கோலக்குரு தேவாரமானவர் கீழே.

No. 226.

(A.R. No. 204 of 1904.)

TIRUVAKKARAI, VILUPPURAM TALUK, SOUTH ARCOT DISTRICT.

On the north base of the Varadarāja Perumāl shrine in the Chandramaulisvara temple.

Kulottunga I. Year 360: 1099-1100 A.D.

This epigraph commences with the praṇaṣṭi, Pūmādu vilāṅga, etc., of the king.

This mentions Seṅgāṭtu Moḻakkan alias Marudántakappērīyavaīyan, the kudippalī of Valaippakkam, in the eastern hamlet of [Tri]bhuvanamahādēvi-chaturvēdi manḍalam in Jayāṅgondāsaḷa-manḍalam and Marudagāṇḍa Marudānta, the kudippalī of Velungambādi of Paṇaiyūr-nādu. Other details are lost as the inscription is incomplete.

Text

1. வன்முத்திற்கு [ட்ட] புமுத்திற்கு வைக்கு நாமஸ்திச்சயின் ஸ்ரீராமர் தீர்வு செய்ய அது உவிய கிருட்கமையாளர் கீழே.

2. கோண்டம்மா கிழக்கு குருதி வரும் கோலக்குரு தேவாரமானவர் கீழே.

3. யாது யாது கோண்டம்மா கிழக்கு குருதி வரும் கோலக்குரு தேவாரமானவர் கீழே.

4. கோண்டம்மா கிழக்கு குருதிக்கு வரும் கோலக்குரு தேவாரமானவர் கீழே.

No. 227.

(A.R. No. 205 of 1904.)

TIRUVAKKARAI, VILUPPURAM TALUK, SOUTH ARCOT DISTRICT.

On the west wall of the maṇḍapa in front of the Varadarāja Perumāl shrine in the Chandramaulisvara temple.

Adhirājendra. Year 2: 1068-69 A.D.

This epigraph contains two portions, one in Sanskrit and the other in Tamil. The former engraved in Grantha characters records that Kōṭahōlaka Vīmāna originally built of brick was now rebuilt of stone by Sēndāṅ (Jayantan) Poṇakāpati. The Tamil portion which is incomplete while recording the same fact describes him as Kumāri Sēndāṅ alias Jayāṅgondāsaḷa Viluppuraiya-nādāṉaṅ, a kudippalī of Poypakkam in Paṇaiyūr-nādu in Rājendrarāaḷa-valanādu. (See Introduction).

Text

1. வன்முத்திற்கு [ட்ட] புமுத்திற்கு வைக்கு நாமஸ்திச்சயின் ஸ்ரீராமர் தீர்வு செய்ய அது உவிய கிருட்கமையாளர் கீழே.

2. கோண்டம்மா கிழக்கு குருதி வரும் கோலக்குரு தேவாரமானவர் கீழே.

3. யாது யாது கோண்டம்மா கிழக்கு குருதி வரும் கோலக்குரு தேவாரமானவர் கீழே.

4. யாது யாது கோண்டம்மா கிழக்கு குருதி வரும் கோலக்குரு தேவாரமானவர் கீழே.

5. யாது யாது கோண்டம்மா கிழக்கு குருதி வரும் கோலக்குரு தேவாரமானவர் கீழே.

6. யாது யாது கோண்டம்மா கிழக்கு குருதி வரும் கோலக்குரு தேவாரமானவர் கீழே.

7. யாது யாது கோண்டம்மா கிழக்கு குருதி வரும் கோலக்குரு தேவாரமானவர் கீழே.

1. Incomplete.
No. 228.
(A.R. No. 206 of 1904.)
TIRUVAKKARAII, VILUPPURAM TALUK, SOUTH ARCOT DISTRICT.

On the north base of the mandapa in front of the Varadarāja Perumāl shrine in the Chandramaulisvara temple.

Kuluṭṭunga I

This inscription which commences with the short praśātti, Pugalkādu vilāṇa etc., of Kuluṭṭunga I stops abruptly after mentioning the king's titles Rājakēśarivarman alias Tribhuvanachakravartiagal.

Text

1 2 3 4 5

No. 229.
(A.R. No. 207 of 1904.)
TIRUVAKKARAII, VILUPPURAM TALUK, SOUTH ARCOT DISTRICT.

On the north base of the mandapa in front of the Varadarāja Perumāl shrine in the Chandramaulisvara temple.

Vikramachēla. Year 8: 1125-26 A.D.

This inscription records the gift of 12 sheep for a sandhi lamp to the Āḻvār at Tiruvākkarai in Māṭur-nādu by Śeṭṭan (Jyēshti) Tiruvāgai, a shepherd of Gaṅgai-kōrōḷēḻurum in Naṉuvir-kūru in Sōla-mandālam. The sheep were made over to the care of Kulaṅgijavan Attraiyan Tirunāduḍaiyāṇ, a lease-holder of the temple.

Text

1 2 3

No. 230.
(A.R. No. 208 of 1904.)
TIRUVAKKARAII, VILUPPURAM TALUK, SOUTH ARCOT DISTRICT.

At the entrance (left side) into the Varadarāja-Purumāl shrine in the Chandramaulisvara temple.

Year 24.

This inscription in Tamil verse is dated in the year 24 of the reign of an unnamed king. Iconographically it may be assigned to the 11th century.

It records the construction of a door to the temple of Viśṇu (Māl) at Vakkarai by Karṣan Tiruvvaikon of Maṉandai (?).

1 Incomplete.
t.d. R. No. 200 of 1904.)

MELASVUR, GINGEE TALUK, SOUTH ABOC DISTRICT.

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

Rajadhiraja I. Year 27 : 1044-45 A.D.

This inscription commences with the prasasti, Tiṅgaṭṭartaru etc., of Rajadhiraja I.

It records the gift of 96 sheep for a perpetual lamp for god Tiruttantōri Mahādvēra in Kiyalajj-Chēvūr in Śīnagapura-nādu in Rājendrāśila-valanādu, by Nārayanaṇa Rājarājan alias Kēralāntaka-pallavaraiyan, the kilavan of Vānjiyur and the Perum āgamam officer.
No. 232.
(A.R. No. 210 of 1904.)
MELAJVUR, GINGER TALUK, SOUTH ARCOY DISTRICT.
On the south wall of the central shrine in the Vrishabhapuriśvara temple.
Rājarāja I. Year 26: 1010-11 A.D.
This inscription contains portions of the prārāti, Tirumagal pōla etc., of Rājarāja I.
It seems to record an endowment of sheep for a perpetual lamp by a vīnaiyaga of Tañjavur. It also seems to record another endowment for a perpetual lamp.

Text

No. 233.
(A.R. No. 211 of 1904.)
MELAJVUR, GINGER TALUK, SOUTH ARCOY DISTRICT.
On the west wall of the central shrine in the Vrishabhapuriśvara temple.
Rājendra I.
This inscription commences with the prārāti, Tirumagal valara of Rājendra I and stops after a few lines.

Text

1 Right end built in
2 Fragmentary
MELAYUR, GINGEE TALUK, SOUTH ABOC DISTRICT.

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

Rajaraja I. Year 23: 1007-08 A.D.

This inscription commences with the pradasi, Tirunagai pōla, etc., of Rajaraja I.

It records the arrangement made for the distribution of wages to the various servants in the temple of god Tiruttantōngirī-Mahādevā in the eastern division of Singapura-nāḍu maintained by the kāttār (?) of Puduppadi-kkallēri alias Iravikula mānīkkapuram, by Valvalangālān Vēlañ Sūriyān alias Sundara-sōla Muvēndavelān.

Text

1 [இயழ்வுல் பின்] ராஜகாஷா ஆண்டு சுவாத்து பைி.
2 [முடியே கைதியிட்டுன்னு லோகப் பொருள் பைி]
3 கிருட்டு நானாத்தை செயிய வேதாங்கப்பைி.
4 செயிய இயல் வேதாங்கப்பைி.
5 [முடியே கைதியிட்டு] நானாத்தை [னடு] செயிய வேதாங்கப்பைி.
6 [முடியே கைதியிட்டு] நானாத்தை செயிய வேதாங்கப்பைி.
7 [முடியே கைதியிட்டு] நானாத்தை செயிய வேதாங்கப்பைி.
8 [முடியே கைதியிட்டு] நானாத்தை செயிய வேதாங்கப்பைி.
9 [முடியே கைதியிட்டு] நானாத்தை செயிய வேதாங்கப்பைி.
10 [முடியே கைதியிட்டு] நானாத்தை செயிய வேதாங்கப்பைி.
11 [முடியே கைதியிட்டு] நானாத்தை செயிய வேதாங்கப்பைி.
12 [முடியே கைதியிட்டு] நானாத்தை செயிய வேதாங்கப்பைி.
13 [முடியே கைதியிட்டு] நானாத்தை செயிய வேதாங்கப்பைி.
14 [முடியே கைதியிட்டு] நானாத்தை செயிய வேதாங்கப்பைி.
15 [முடியே கைதியிட்டு] நானாத்தை செயிய வேதாங்கப்பைி.
16 [முடியே கைதியிட்டு] நானாத்தை செயிய வேதாங்கப்பைி.
17 [முடியே கைதியிட்டு] நானாத்தை செயிய வேதாங்கப்பைி.
18 [முடியே கைதியிட்டு] நானாத்தை செயிய வேதாங்கப்பைி.
19 [முடியே கைதியிட்டு] நானாத்தை செயிய வேதாங்கப்பைி.
20 [முடியே கைதியிட்டு] நானாத்தை செயிய வேதாங்கப்பைி.
21 [முடியே கைதியிட்டு] நானாத்தை செயிய வேதாங்கப்பைி.
22 [முடியே கைதியிட்டு] நானாத்தை செயிய வேதாங்கப்பைி.
23 [முடியே கைதியிட்டு] நானாத்தை செயிய வேதாங்கப்பைி.
24 [முடியே கைதியிட்டு] நானாத்தை செயிய வேதாங்கப்பைி.
25 [முடியே கைதியிட்டு] நானாத்தை செயிய வேதாங்கப்பைி.
26 [முடியே கைதியிட்டு] நானாத்தை செயிய வேதாங்கப்பைி.
27 [முடியே கைதியிட்டு] நானாத்தை செயிய வேதாங்கப்பைி.
28 [முடியே கைதியிட்டு] நானாத்தை செயிய வேதாங்கப்பைி.
29 [முடியே கைதியிட்டு] நானாத்தை செயிய வேதாங்கப்பைி.
30 [முடியே கைதியிட்டு] நானாத்தை செயிய வேதாங்கப்பைி.
31 [முடியே கைதியிட்டு] நானாத்தை செயிய வேதாங்கப்பைி.
32 [முடியே கைதியிட்டு] நானாத்தை செயிய வேதாங்கப்பைி.

1 Read முடியே கைதியிட்டு
No. 255.
(A.R. No 213 of 1904.)

MELÅVÅR, GINGIRI TALUK, SOUTH ARÇOT DISTRICT.

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

Rājarāja I. Year 24: 1008-9 A.D.

This inscription commences with the pradasti, Tirumagal pōla, etc., of the king.

It seems to record the assignment of paddy measured out by merchants of the village and merchants that come from outside as their contribution to the levies called kōlāvum, kāl and māraṇāvimśi collected in the village Puduppālikkalleri alias Iravikulamānjkkapuram, a part of Sevār for burning two lamps to god Tiruttanōgri-udalvēr. A share of the contribution is stated to be allotted for the maintenance of the temple servants and the members of the matha attached to the temple.

Text

1 2.3.4
2 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
No. 236.
(A.R. No. 214 of 1904.)
MELÉSVÜR, GINGEE TALUK, SOUTH ARCOT DISTRICT.
On the north and west walls of the central shrine in the Vrishabhappuriśvara temple.

Rajendra (I). Year 10: 1021-22 A.D. (?)
This inscription is dated in the 10th year of Parakesari Rajendra. On palaeographical considerations and also on account of the absence of the title Tribhuvana-chakravartiga, the king may be identified with Rajendra I.

It records a gift of sheep for a perpetual lamp to god Tiruttārōuri Mahādeva of Sēvūr by Eluvan-Ādavalān, the inhabitant of [Arak]karamnūr in Òymā-nādu.

Text

No. 237.
(A.R. No. 215 of 1904.)
MELÉSVÜR, GINGEE TALUK, SOUTH ARCOT DISTRICT.
On the south base of the central shrine in the Vrishabhappuriśvara temple.

Parakesivarman. Year 2.
Published in S.I.I., Vol. XIX, No. 1

No. 238.
(A.R. No. 216 of 1904.)
MELÉSVÜR, GINGEE TALUK, SOUTH ARCOT DISTRICT.
On the south wall of the maṇḍapa in front of the central shrine in the Vrishabhappuriśvara temple.

Rajarāja I. Year 22: 1006-07 A.D.
This inscription commences with the prasasti, Tirumagul pōla, etc., of Rajarāja I. It records the setting up of the image of Uma-Bhaṭṭāraki for god Ādavallār, by Vanṇa[kkan Aiyārān alias Chittirayāl, a member of the corps called Janapāḷhat-
terinjaja-valanigai Vēḷākkōrar, in the army of Śrī Rajarājadēva, and a Veḷḷāla resident in Ravikulamānīkkapuram, in the eastern division of Śiṅgapura-nādu.

Text
No. 239.

(A.R. No. 217 of 1904.)

MELŚEYUR, GINGEE TALUK, SOUTH ARCOT DISTRICT.

On the south base of the maṇḍapa in front of the central shrine in the Vṛshabhapaṇḍūrīvara temple.

Parāntaka I. Year 21: 937-28 A.D.

This inscription is dated in the reign of Madiraikōṇḍa Parakēsari.


Text

1. [Text in Tamil]

No. 240.

(A.R. No. 218 of 1904.)

MELŚEYUR, GINGEE TALUK, SOUTH ARCOT DISTRICT.

On the south base of the maṇḍapa in front of the central shrine in the Vṛshabhapaṇḍūrīvara temple.

Rājakesarivarman. Year 27.


No. 241.

(A.R. No. 219 of 1904.)

MELŚEYUR, GINGEE TALUK, SOUTH ARCOT DISTRICT.

On the west base of the maṇḍapa in front of the central shrine, in the Vṛshabhapaṇḍūrīvara temple.

Kulottunga I. Year 45: 1114-15 A.D.

This fragmentary inscription may be assigned to Kulottunga I on account of the high regnal year.

1 Portions built in. There is another piece in slightly later characters, reading as follows:—

1. kā[Text in Tamil]

2. [Text in Tamil]
It records the gift of 32 cows by Palli Minan alias Villi for a lamp probably in expiation of a sin committed by him for the merit of his wife Iraman Tiruvi. Her brother Iraman Sadaiya and the Nāṟṟar assembled and seem to have demanded Villi to provide for a lamp.

Text

No. 242.

(M.R. No. 220 of 1904.)

MELŚEVṈ, GINGEE TALUK, SOUTH ARGOT DISTRICT.

On the west base of the maṇḍapa in front of the central shrine of the Vṛṣhabapuriśvara temple.

§ 1392 : 1470-71 A.D.

This is dated Saka 1392, Vikriti corresponding to 1470-71 A.D. Other details of date are lost as the continuation of the record is built in.

It seems to record the renovation made to a temple and a gift for burning a lamp. Annamarasa appears as the signatory of the record.

Text

No. 243.

(M.R. No. 221 of 1904.)

MELŚEVṈ, GINGEE TALUK, SOUTH ARGOT DISTRICT.

On the north base of the maṇḍapa in front of the central shrine in the Vṛṣabha-puriśvara temple.

Rājarāja I. Year 18 : 1002-03 A.D.

This inscription commences with the praṇāsti. Tirunavakṟuṟṟiṟṟiṟṟiṟṟiṟṟiṟṟiṟṟiṟṟiṟṟiṟṟiṟṟiṟṟiṟṟiṟṟiṟṟiṟṟiṟṟiṟṟiṟṟiṟṟiṟṟiṟṟiṟṟiṟṟiṟṟiṟṟiṟṟiṟṟiṟṟiṟṟiṟṟi瑀}

1 The continuation of lines 1-5 is built in.
This records that on representations made by the authorities of the temple of Tiruttānāppirippirān in the eastern division of Sīngapura-nādu, Arulmoi-Mūvēndavēḻar, an officer who was conducting enquiries about the condition of villages from Perumaṇḍai in Perumaṇḍai-nādu in Vēnkkura-kōṭṭam, made over the lands in Pērūṅgulattūr and Pūṭūpūḷīkkōttīr kūḷaṅgāṟai to them towards worship and various other offerings. It was stipulated that the paddy collected as viṭākkuṇāṭ from the lands according to the mēḷakurum should be spent for the various items elaborately specified in the record.

Text

1. துவாரர் கோவல் உருவான உருவார்களவாமல் கலாச்சாரம் மட்டக்கள் உடையோர்
2. கூட்டுணனை நடுவில்லான ஒருவரின் மூலை பெருமாள் போன்ற வாயிலின் காட்டினங்கள்
3. இது (குறுக்கும் மாதிரி) மாதிரியாக தெரிவு செய்ய வேண்டும் மாதிரியாக பார்வை செய்யமுடிகிறது
4. இப் பார்வையால், அல்லது மாதிரியால் விளக்கமளிகைக் குறிப்பிட்டிருக்கும் குறிப்பிட்டிருக்கும்
5. குறிப்பிட்டிருக்கும் விளக்கம் குறிப்பிட்டிருக்கும் குறிப்பிட்டிருக்கும் விளக்கம்
6. அல்லது பார்வையால், அல்லது மாதிரியால் விளக்கமளிகை விளக்கமளிகை

7. விளக்கம் குறிப்பிட்டிருக்கும் விளக்கம்
8. விளக்கம் குறிப்பிட்டிருக்கும் விளக்கம்
9. விளக்கம் குறிப்பிட்டிருக்கும் விளக்கம்
10. விளக்கம் குறிப்பிட்டிருக்கும் விளக்கம்

11. குறிப்பிட்டிருக்கும் குறிப்பிட்டிருக்கும் குறிப்பிட்டிருக்கும் குறிப்பிட்டிருக்கும்
12. குறிப்பிட்டிருக்கும் குறிப்பிட்டிருக்கும் குறிப்பிட்டிருக்கும்
13. குறிப்பிட்டிருக்கும் குறிப்பிட்டிருக்கும் குறிப்பிட்டிருக்கும்
14. குறிப்பிட்டிருக்கும் குறிப்பிட்டிருக்கும்
15. குறிப்பிட்டிருக்கும் குறிப்பிட்டிருக்கும்
16. குறிப்பிட்டிருக்கும் குறிப்பிட்டிருக்கும்
17. குறிப்பிட்டிருக்கும் குறிப்பிட்டிருக்கும்

18. குறிப்பிட்டிருக்கும் குறிப்பிட்டிருக்கும்
19. குறிப்பிட்டிருக்கும்
20. குறிப்பிட்டிருக்கும்
21. குறிப்பிட்டிருக்கும்
22. குறிப்பிட்டிருக்கும்
23. குறிப்பிட்டிருக்கும்
24. குறிப்பிட்டிருக்கும்
25. குறிப்பிட்டிருக்கும்
26. குறிப்பிட்டிருக்கும்
27. குறிப்பிட்டிருக்கும்
Another piece which does not run on reads as follows:

1. I. L. 32, 7 9

2. का 32, 3 5 9 7 9 7 9

3. का 32, 3 5 9 7 9 7 9

4. का 32, 3 5 9 7 9 7 9

5. का 32, 3 5 9 7 9 7 9

No. 244.

(A.R. No. 222 of 1904.)

MELAŚVAR, GINGER TALUK, SOUTH ARCOOT DISTRICT.

On the east wall of the first prakāra of the Vrishabhapuriśvara temple.

Rājādhirāja II. Year 13: 1175, A.D. (?).

This inscription commences with the prāsasti, Kadal sālada pār, etc., of Rājādhirāja II. The details of date given viz., 13th year, Karkataka 13, Wednesday, bā. 11, Rāhiqi correspond to 1175 A.D., July 15, Tuesday not Wednesday, '77, '32. See Introduction page (iii). It refers to Ammaī Appaṇ Pāṇḍi alias Rājārāja Sambuvavaranayaṇ and his grandfather Ammaī Appaṇ Kulamāṇikkam Pāṇḍināḍu-kondār.

This records the grant of land as arckchanāvidēsham to god Tīruttāntōnri Aḷḷaivyār of Sēvūr in Uttamaśāya-valanaṇḍu in Jayangondāśāya-maṇḍalam by Ammaī Appaṇ Pāṇḍi alias Rājārāja Sambuvavaranayaṇ. The gift-land which was situated in Arakkara-mūr alias Rājendraśaḷanallūr in Oṃāṇaḍu alias Vaijivāryaśaḷa-valanaṇḍu was bought by the donor's grandfather, Ammaī Appaṇ Kulamāṇikkam Pāṇḍināḍu-kondār and the title to that land was confirmed by the Urār of the above-mentioned place in the 5th year of Rājādhirāja II under orders of the king.

Text

1. 2. Incomplete.
No. 245.

(A.R. No. 223 of 1904).

MELADEVUR, GINGEE TALUK, SOUTH ARCOT DISTRICT.

On the south wall of the first prakāra of the Vrishabhapurāvāra temple.

Kulōṭuṅga III. Year 13: 1191 A.D.

This inscription registers a nilaimaittīr (permanent agreement) made in the month of Ān̄i of the 13th year, between Erimarudan Araṇārāyaṇaḷa alias Rājarāja Mūvendaraṇa and Erimarudan Menmāṭgan alias Ītrānta Mūvendaraṇa and Śeṅgīpī Anmaḷ [pparaṇ] Pāṇḍīnāṭu-Koṇḍan alias Rājarāja-kanthamocanaśārivar the former two pledging their loyalty to the last mentioned.
No. 246.

(A.R. No. 224 of 1904.)

Śīṅgavaram, Gingee Taluk, South Arcot District.

On the east wall of the central shrine in the Raṅganātha temple.

Palaeographically this inscription can be assigned to the 15th century A.D.

It mentions that the flooring of the maṇḍapa was made by Udaiyār Maṇavāla Āḻvār Tandadanaṭṭu-Brahmādarāyaṇ of Nerkuṇṟam alias Rājachūḍaṁṉallūr in Vidāḷ-pāṟṟu.

No. 247.

(A.R. No. 225 of 1904.)

Śīṅgavaram, Gingee Taluk, South Arcot District.

On the east base of the maṇḍapa in front of the central shrine in the Raṅganātha temple.

Kulottunga I. Year 30: 1100-01 A.D.

This inscription commences with the pruṇāsti, [Pugu]muḍu vilaiṅqa, etc., of Kuḷottunga I.

It records the gift of 32 milch cows for a perpetual lamp to god Tiruppanṅikkuṭaḷāḷavār by...ra[pi]čhwāp Vaikundaḷ alias Jayaṅinga-kulakāḷa-pōriyār, a resident of Arumbūr in Viṅkramaśāprocessors in Jayangondaśaḷa-maṇḍāḷ. It mentions Kāţiṇapā Śrī Rāman of Vaikhaḷ[a]naa-sūtra, who was performing worship in the temple of the Āḻvār.

Text
No. 246.
(A.R. No. 226 of 1904.)

SIṆṆAVARAM, GINGEE TALUK, SOUTH AROC DISTRICT.

On the east base of the mantapa in front of the central shrine in the RaṆgaṉāṭha temple.

Maṉavarman Viṟapāṇḍya.

The beginning of the lines in this inscription are built-in and therein the date has been lost. The available details of date are saptami, Wednesday, TiruvōṆam, which are insufficient for verification.

It records the grant of wet lands with the income from the taxes such as tari-iṟai, toṭiṟaraiyam, kāṇṭiyam, etc., in the village of Pallavapattu in the Śeruvaiḻir-parru, as tax-free āṟumaiḻukkōṇi by the naṟṟavaṉ of the place, for the health of...... Perumāḷ (king) for worship and various offerings to god Nāyaṉār Dēvappērūmal set up in the temple of Nāyaṉār Pāṇi-Aḻvar in Tiruppanikkur in Śingapuram in Palkuṟrakkō [tēm] in Jayaṉgulaiṉsolai-maṉḍal in a person (name lost) of Rājarajapuram in the same division. It is stated that Irugai-madavāṟaṉa Rājarāja Brahmāṉāṟaṉ (see No. 253 below) drafted the record under orders of the naṟṟavaṉ.

Text

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

S, I, I—25
No. 249.
(A.R. No. 227 of 1904.)
Siṅgavaram, Gingee Taluk, South Arcot District.
On the east base of the mandapa in front of the central shrine in the Rājānātha
temple.

Rājendra II Year 7: 1058 A.D.

This inscription commences with the praśasti, Tirumakal maruviya, etc., of Rā-
jendra II. The details of date cited in the body of this inscription, viz., Māsha, ba.
3, Monday, Kēṭṭai, correspond to 1058 A.D., April 13, Monday, f.d.t. 36, f.d.n. 58.

It records the registration of the following gifts by the Perul[agiri]-pperumakkal
of Rājarāja-chathurvēdemālāgalam, a brahmādeva and a taniyār in Paṇaiyur-nāḍu in
Rājendraśāla-valanādu, when they had assembled in the courtyard of god Śri Rāja-
rāja-vimāgam-Aḻvār, in the presence of Nambikōṭṭi Aṭirātra-yājīyār.

(a) A gift of 96 sheep for a perpetual lamp to god Pālliśkopaṭa[rul]ūṛga Parama-
vāṃgai in Tiruppanākkunru, by Kari Murugan a[t]ias Uttamaśāla. . . . [laiyūr] Nāḍālvāṅ
of Mullūppalāḷi, a hamlet of the village, in expiation of the sin of having killed Kōdanḍān
Dēvan a[t]ias Edirlisōja-karpūndi-nāḍudaiyān, the commander of Tāṇamaṭai Jana-
nātha-ttirindavillilag;

(b) gift of 24 (?) sheep for 1 of a perpetual lamp by a number of paliś (?)
for the merit of Paliś Satṭan Śūrī who died in a hunting expedition;

(c) gift of 12 sheep collected from a number of Srivaishnavas, for 1 of a per-
ceptual lamp;

(d) gift of 12 sheep for 1 of a perpetual lamp by Kuppaṛ Tiruvanāgān, a
mangḍi (shepherd);

(e) gift of sheep for two perpetual lamps by Vaikundaṉ Pichchan a[t]ias Rāja-
rāja-pperiyaraiyān of Ambūrippalāḷi, a hamlet of Rājarāja-chathurvēdemālāgalam in
expiation of the sin of having killed Amūṟu[daiyān] Bhāṭṭṭan Vichhādi . . . . ra Rājadhi-
rāja-ttrumunaippadī-Nāḍālvāṅ and his brother Bhāṭṭṭan Mādēvan, when their
adoptive father Paliś Eluvāṇ. . . . . [Karikā]laśōja-Āmūr-Nāḍālvāṅ and his
brothers complained about the same.

Text
No. 250.

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

SÍNGAVARAM, GINGEE TALUK, SOUTH AROCOT DISTRICT.

On the left of the flight of steps leading up to the central shrine in the Ránganátha temple.

Kópperuñjiága. Year 4: 1246 A.D.
Published in S.I.I., Vol. XII, No. 139.

No. 251.

(A.R. No. 229 of 1904.)

SÍNGAVARAM, GINGEE TALUK, SOUTH AROCOT DISTRICT.

On the east wall of the central shrine in the ruined Ádivaráha Perumál temple.

Pratápa Dévaráya II. 1432 A.D.

The details of date given, viz., Paridháví, Ávañi 12, Sómagráhamána, correspond to 1432 A.D., August 10, Sunday, but there was no lunar eclipse on that day.

This inscription records the making over of Malaiyakkon Véngádam, of Señji-parañ as a tiruvilakku-kuñfi to god Pání Álvár of Síngapuram.

Text

1 இச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சு�்சுச்சுச்சுச்சுச்சு
2 இச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சு
3 இச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சு
4 இச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சு
5 இச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சு
6 இச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சு
7 இச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சு
8 இச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சு
9 இச்சுச்சுச்சுச்சுச்சுச்சுச்சு
10 இச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சு
11 இச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சுச்சு

No. 252.

(A.R. No. 230 of 1904.)

SÍNGAVARAM, GINGEE TALUK, SOUTH AROCOT DISTRICT.

On the east wall of the central shrine in the ruined Ádivaráha Perumál temple.

Pratápa-Dévaráya-maháráya. 1445 A. D.

This inscription dated in Kródhin, Ádi 20, records the making over of Páñag of Señji-parañ as a tiruvilakku-kuñfi to god Pání Álvár of Síngapuram.
No. 253

(A.R. No. 231 of 1904).

SIṆGAVARAM, GINGEE TALUK, SOUTH ARCOT DISTRICT.

On the south base of the central shrine in the ruined Ādivarāha Perumāl temple.

Māgarvarmaṉ Kulaśēkhara I. Year 30 : 1298 A.D.

The details of date given viz., 30th year, Simha śu. 11, Mūlam, may correspond to 1298 A.D., August 19. The weekday was Tuesday.

This inscription records the tax-free gift of the village of SiṆgapuram, including the lake, wet and dry lands, puravaḍai, māvaḍai, maravaḍai, kulavaḍai, āṭvaiyerpērkkudamai, kādiyavargai [*m], kudiypērkkudamai and other rights accruing from the lands including the old tiruvādapāyaḷam but excluding the āṭvaiyedina lands, as tirunāmattukāṇi, for worship, festivals and repairs to the temple, for the merit of the king [Perumāl] to god Pārthi Aiyār in Tiruppaṇgikurū in SiṆgaparam, in SiṆgapura-nādu in Palkunrak-kōṭṭam in Jayangonaḷa-māṇḍalām, by the Nāṭṭavar of Seṉjimalai-ppaṟṟu.

It mentions Irugai madavāraṇa Rājarāja Brahmārāyaṉ among the signatories.1

Text

1 See No. 248 above.
2 Read 908.
3 Read Ādhutu. See Introduction p. viii n. 1.
4 Ādhutu.
No. 254
(A.R. No. 232 of 1904.)

SIŅGAVARAM, GINGER TALUK, SOUTH ARCOT DISTRICT.

On the south base of the central shrine in the ruined Ādivarāha Perumāl temple.

Mallikārjuna Śrī 1378 : 1457 A.D.

This inscription mentions Dēvarāya-Mahārāya as the father of Mallikārjunadēva. The details of date given viz., Saka 1378, Dhātu, Makara ba. 2, Wednesday, Magha, correspond to 1457 A.D., January 12.

It records the making over of Maṇavālakōṇa, Tiruvēngadamulaiyāṉ, Vēṇumalai-itṭa Perumāl and Timmanāṉ as tiruvilākkukkuṭṭi to the god Panṟi Āḻvaṟ in Singapuram in Señippurṟu in Singapura-vājanāṉu in Palkunṟakkōṭṭam, by Tiruvēngadamulaiyāṉ Śurappa-vēḻāṉ, who was carrying on the sūlānmaṉadām in Pādaividūrărājam. It was stipulated that this mudukkuṭṭi was to pay 3 ponams annually for the sacred lamp.

Text

1 1 ( [ ] | ) [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ } 2

No. 255
(A.R. No. 233 of 1904.)

SIŅGAVARAM, GINGER TALUK, SOUTH ARCOT DISTRICT.

On the west base of the central shrine in the ruined Ādivarāha Perumāl temple.

This inscription mentions the month of Āḍi of the year Kilaṟkāṟa.

It records the gift of a lamp and the dedication of the services of Āvayaṭṭaṇai alias Vāṇarayakōṇ from the date of the grant and three others from the year Rakkīda (Rākṣhasa) as tiruvilākkukkuṭṭi to god Panṟi Āḻvaṟ by the naṟṟumāri of Pouṟṟu-parṟu and Tuvarṟapati-vēḻāṉ. Vāṇḍuvarṟapati Samaṟakkuṟukkaṉ figures as the signatory.

1 Read 2nd.
2 Compare A.R. B.P., 1912-13, Int., p. 16;
8.1.2-3n.
No. 256

(A. R. No. 234 of 1904)

ŚĪṆṆAVARAM, GINGEE TALUK, SOUTH ARCOT DISTRICT.

On the north base of the central shrine in the ruined Ādivarāha Perumāl temple.

Viruppana Uḍaiyar. Kshaya : 1386 A.D.

This inscription is dated in the reign of Viruppana- Uḍaiyar, son of Vera Bokkana- Uḍaiyar. This is dated in Ādi [June-July] of Kshaya.

It records the making over of Pṛgāṇ and his brother Ramāṇḍai as tiruvilakkbu ṭudi to god Panṛi Āḷvar, by the nāṭṭar and Sanaiyamadalai of Kalavai-purru. It mentions VAIṆṆuvaṟṟāṭi-cēchamayavēṭai as the signatory.

No. 257

(A.R. No. 255 of 1904.)

ŚĪṆṆAVARAM, GINGEE TALUK, SOUTH ARCOT DISTRICT.

On the north base of the central shrine in the ruined Ādivarāha Perumāl temple.

Sadasivadēva-mahārāya. S. 1483 : 1562 A.D.

The details of date given in this inscription; viz., Sakà 1483, Dummāti. Makara śu 10, Rōhini, Wednesday, regularly correspond to 1562 A.D. January 14.

It records the gift of Āḷambatṭu on the northern bank of Kudāḷu in Perumugal-purru in Śīṅgaporaḍu-valanāḍu in Pālkìṛa-kōṭṭam in Jayaṅgondasōla-mraquoḍam to god Paliṅkona Perumāḷ for offering and services for the god at the mabhāpa on the bank of the tank named after Tīmmunāyakkar when the god was taken out in procession in the course of the festival of the hunting expedition (padaliviṭṭi), by Amunār ŚīṆṆappa Nāḷjavalkar of Toḷḷalam.
No. 258

(A.R. No. 235-A of 1904.)

SINGAVARAM, GINGEE TALUK, SOUTH ARCOt DISTRICT.

On a fragment in the north base of the central shrine in the ruined Adivarāha Perumāl temple.

This is an incomplete inscription containing the titles of one of the early Vijayanagara kings.

Text

No. 259

(A.R. No. 236 of 1904.)

SINGAVARAM, GINGEE TALUK, SOUTH ARCOt DISTRICT.

On the Elukkuṭṭaippārai in the village.

See footnote on p. 3.

No. 260

(A.R. No. 237 of 1904.)

SINGAVARAM, GINGEE TALUK, SOUTH ARCOt DISTRICT.

On two boulders at the foot of the hill.

Palaeographically this inscription may be assigned to the 16th century. Nilagangaraiyan Ṭhāṉavanāṭṭadigal was an officer (?) of Parthivendravarman. (Compare 362 of 1909, S.F.I., III, No. 178.)

It records the foundation of the village called Śrīkaraṇappaperumāčārī and the assignment of the levies from the village, .... dinapad[a]yaasikkāl, Śirukudi-manṭāṭṭa, Śrīgachāru and pedāppu-ney, for food offerings and lamp to Āvār at Truppanākkuṟu, by Nilagangaraiyāna Ṭhāṉavanāṭṭadigal at the request of his officer (vaṭhikēri) Kesava-Nambī.

Text
No. 261
(A.R. No. 238 of 1904.)

ŚIṆṆAVARAM, GINGEE TALUK, SOUTH ARCOT DISTRICT.

On a rock in the Tirumāṭharkūṇṟū near the village.

This inscription engraved in characters of about the tenth century records the fast unto death in 30 days by Ilaiva-Bhatār at this place.

TEXT

1 Ṛ̣n̄a svṃ \mḅI \mḅI \mḅI
2 \mḅI \mḅI \mḅI \mḅI \mḅI \mḅI

No. 262
(A.R. No. 239 of 1904.)

ŚIṆṆAVARAM, GINGEE TALUK, SOUTH ARCOT DISTRICT.

On the same rock in the Tirumāṭharkūṇṟū near the village.

This inscription engraved in very early characters (See Introduction) records the fast unto death in 57 days, by Chandiranandā Āśīrīgar (Āśīrīgar) at this place.

TEXT

1 Ṛ̣n̄a svṃ \mḅI \mḅI \mḅI
2 \mḅI \mḅI \mḅI \mḅI \mḅI \mḅI
3 \mḅI \mḅI \mḅI \mḅI \mḅI \mḅI
4 \mḅI \mḅI \mḅI \mḅI \mḅI

No. 263
(A.R. No. 240 of 1904.)

GINGEE, GINGEE TALUK, SOUTH ARCOT DISTRICT.

On the south wall of the central shrine in the Venkaṭaramaṇ纳斯vāmi temple.

Sādaśīvarāya. Ś. 1472: 1550-51 A.D.

The details of date given; viz., Ś. 1472, Sādhāraṇā, Mina śu. Paurnami, Friday, Tiruvōṇam, are irregular.

It records the following gifts by the king for the daily worship, special worship, special festival, car festival, various food offerings and other services including the repairs to the temple for god Tiruvēṅgaḍamudaiyāṉ in Śenji in Śingampuruda-valaṇṇādu, the north-western hamlet of Rājarāja-chaturvedimaṅgalam alias Brahmasahētram Eppāyiram in Paṇṇaiyūr-nādu in Jayangongasālā-mañḍalam.

The gifts were the palapattraṇai and iliṭṭāyaṇam from the Tiruvēṅgaiḷaiyūṭtam lands of god Tiruvēṅgaḍamudaiyāṉ in Śenji, the market toll in the Friday fair at Śenji and the villages of Paṇṇapārri, Narasīngamalai and Eṭṭiṇḍai in Perumāṅkāṉchi-śrīmaṇ, Paḷavaṇalai in Śenji-śrīmaṇ, Śungarāyaṇalai and Kaḷiṇai in Viravanallur-śrīmaṇ, Karpatṭu, Ilīṅgar-ṭaṭṭu and Kaḷichipattu in Tiruvadī-śrīmaṇ; on the northern bank of river Peṇṇai, Maṅgala-putram in Dēvā[ṛ]-śrīmaṇ, Koṇai in Muṉiyārai-śrīmaṇ, Kavaṇai in Viravanallur-śrīmaṇ, and Nallavār in Kayappākkam-śrīmaṇ, purchased from the brīṁhaṇas by Śuriṇappānayakkar for the merit of the king and two villages of Anṭilvaliyāya-mahādevi in Kuṟṟattūr-śrīmaṇ, granted by adappam Mallappa Nāyakkar, for the festival of hunting expedition.

1 An eye-copy of this inscription is pub. Ins. d. n. T.A.S. Vol. I, p. 271.
No. 264

(A.R. No. 241 of 1904.)

Kūḻimeḻu, Tindivanam Taluk, South Arcot District.

On the west base of the ruined Iśvara temple.

Achchutalyadēva-mahārāja. S. 1452: 1532 A.D.

The details of date given, viz., S. 1453, Nandana, Karkataka an 7, Monday, Uttirādam, are irregular. S. 1455 corresponding to the cyclic year Nandana had not expired as stated in the inscription but was current. This epigraph mentions Tirumalaiyadeva-mahārāja, who is probably identical with Periya Tirumalaiyadeva-mahārāja, the brother-in-law and general of the king.

It records the gift of a number of taxes and levies, for worship, services and repairs in the temple of god Śūrṇayākara Tambirānār by Viśvabhadra Mudaliyar, the [Śiṣṭapaṭa] of Kōyambēdu, the agent of Tirumalaiyadeva-mahārāja, as a dharma of lord (svāmi) Tirumalaiyadeva-mahārāja. The taxes and levies mentioned are the nāṭṭiyam and uttirānāvali from Māṇāyuvavachinmāi alias Kūḻimeḻu in......chēhinmāi alīs Śvēmā-nāḷu alīs Viṭāyayāṉāḷidraiśāla-valanaḷu, the uttirānāṭṭiyam collected in the area up to Viṭēḷu in the south and in the area up to Marakkāḷum and his fei in the north, all tīṟṟai in force, including those on grains such as rice and paddy, on oil and ghee, on palm-jaggery, pepper, turmeric, betel nut, gallnut, sugar, ommi, fonugreek-seed, mānijilīyam, ginger, etc., the levy on textiles (tūṇḍappūḷavai) in the south and the other levies on sundry articles.

S.I.—27.
No. 265
(A.R. No. 242 of 1904.)

KUNIMĐU, TENDIVANAM TALUK, SOUTH ARCOT DISTRICT.

On the south wall of the maadipe in front of the ruined Isvara temple.

Achchetadēva-mahārāya. 1455 A.D.

The Saka year 1451 and Vijaya the cyclic year, as given in this inscription do not tally. The corresponding Saka year for Vijaya was 1455. The other details given are Vaikāśi 10.

It records the gift of the village Villavarayamattam, a part of Olugaraiparu as devadāna to god Śūnanāyaka of Śūnīmēdu, by Mummaḍi Rañḍyār, the agent of Śrimān Ayyan Itamābhaṭṭarayya, Uyyakondar Pillaï and the nāṭṭavar of Olugaraiparu. Marakkānam, Köyillar, Visārāyanallur, Nechchadal and Taḷippuramāṛggam are mentioned as the boundaries of the village, gifted. Among the signatories are mentioned Bhūmīśur[a?] Nilag[a?]jagaiyar and Avayampukkār of Olugarai.

Text

1. 

2. 

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No. 266
(A.R. No. 243 of 1904.)

CHANDRAGIRI, CHANDRAGIRI TALUK, CHITTOOR DISTRICT.

On the east wall of the central shrine in the ruined temple near the palace.

This inscription is dated in Saka 1383, which is said to correspond to Khara. But actually the cyclic year Khara corresponded to S. 1393. The other details of date given are Adi 20.

This inscription records some provision (details lost) for daily food offerings to the Sômēvaranuḻiyai Nāyanār [Amaṇḍakoṇḍa Nāyanār and Uyyakoṇḍa Nāyanār, deities of Chandragiri by Malai Perumāl], father of Irāmūṉji NaraśiṆgaḷērājēr.

Text.
No. 267
(A.R. No. 244 of 1904.)
CHANDRAGIRI, CHANDRAGIRI TALUK, CHETTOPU DISTRICT.
On another shrine in the ruined temple near the palace.

Achchutayadéva-maháráya S. 1459 : 1537 A.D.

The details of date given in this inscription, viz., S. 1459, Ḥevilambi, Makara, éka-
̄daśi, Friday, Sankramana, correspond to 1537 A.D., December 28.

It records the gift of money for day and sandhi lamps, garland, unguaents and tirup-
puriváttam to god Chidamba[ra] Ḥsvaramudaiya Nāyiṉār and worship and services to
god Koppunāthappennūḷ and Sōmanāthar on the hill at Chandragiri in Vaikunda-
valanādu in Tiruvonāṭa-kōṭṭam in Jayaṇgoṇḍaḷa-manḍalam for the merit of the
king by Achchutayarāya Nāyakkar, the dvéjádhīpatis of Chandragirī[gi].

Text:

1.  2.
2.  3.
3.  4.
4.  5.
5.  6.
6.  7.
7.  8.
8.  9.
9.  10.
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37. 
38. 
39. 
40. 
41. 
42. 
43. 
44.
Page 109

No. 268

(A.R. No. 245 of 1904).

CHANDRAGIRI, CHANDRAGIRI TALUK, CHITTOOR DISTRICT.

On the south wall of the maṇḍapa in front of the temple called Mandi-Giriḍiṅgi.

This inscription records a gift to god Virūpāksha [Naṅṅar] and goddess Kālīkādevī in Chandragiri. It refers to the mortgage of a piece of land called Karumā[ṇ] kāṇi on Māṛgāli 23rd, Vilambi, to Kāmāṇḍai, son of Kāmī Reddi a vellāla of Āyītappalī, by Kuppāṇ Kṛṣṇi, son of Karumāṇi Māṭīraśan of Panaippakkam, which mortgage is stated to have been redeemed by payment of 220 paṇam in two instalments, one of 120 paṇam on Kārttīgai 10, Śōbhakrita, and another of 100 paṇam on Āvaṇ 10 Kilaka. It also mentions Aṅju-jātiyār. Other details are lost as the inscription is damaged.

Text

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11. 

12. 

13. 

14. 

No. 269

(A.R. No. 246 of 1904.)

CHANDRAGIRI, CHANDRAGIRI TALUK, CHITTOOR DISTRICT.

On the east wall of the Kōdanaḍarāmāsvāmin temple.

Sādāśivādeva-mahārāya. S 1469 : 1547 A.D.

The details of date given in this inscription, viz., S. 1469, Pālaṅga, Karkataka be, 7 Saturday, Rēvati, regularly correspond to 1547 A.D., July 9.

1 Incomplete and damaged.

S. I. I.—23
It records an order of the governor of Chandragiri to the 74 dévas thānams in Chandragiri in Chandragiri-rājyam in Vaikunda-valamanādu in Tiruvēṅkada-kōṭṭam in Jayāṅgoṇḍasālāmanādalam, granting the levies talajārikam, māhārikkam, kōgil adhikāri kollakkoi, the paṭṭam and pāvīram due at the Ugādi, and Dīvaṅga kaḍai . . . kūrakkām, etc., from Chandragiri, the donor's fief, to the temple of god Raghunātha. Other details are lost since the inscription is incomplete.

Text

No. 270
(A.R. No. 246-A of 1904.)

CHANDRAGIRI, CHANDRAGIRI TALUK, CHITTOOR DISTRICT.

On the east wall of the Kōdanḍaḷaṃasvāmin temple.

[Saddāsi vādeva-mahārāya].

The beginning of this inscription is lost. It records a gift as savanāṇya by Mahā mandalēsvāra Rājamaṉrāju Chinna Timmaya vādeva-mahārāja.

Text

No. 271
(A.R. No. 246-B of 1904.)

CHANDRAGIRI, CHANDRAGIRI TALUK, CHITTOOR DISTRICT.

On the east wall of the Kōdanḍaḷaṃasvāmin temple.

[Saddāsi vādeva-mahārāya].

The beginning of this inscription is lost. This seems to record a gift of 35 paṇ for the purchase of land, for worship to god Raghunātha-ppērumāḷ as tiruviḍaṅgikam, for the merit of Saddāsi vādeva-mahārāya and Rāmarājayaṉ. The name of the donor is lost. It mentions the villages Tiruṇal[ū]r and Paṅampaṭṭu.

1 Incomplete.
No. 272

(A.R. No. 247 of 1904).

MANGAPURAM, CHITTOOR TALUK, CHITTOOR DISTRICT.

At the entrance in the central shrine of the Kalyāṇa-venkatesvara temple.

Ś. 1462 : 1540 A.D.

The details of date, viz., Saka 1462 Sārvāra, Chātra, śū. 15, Chitrā correspond to 1540 A.D., March 22 (Monday) the lunar eclipse which occurred on that day is not mentioned in the record.

This inscription records the reconstruction of the ruined temple and reinstallation of the old images of Veṅkaṭēśvara, Nāchchiyār, Anantagaruḍa-Vishvaksēna and other Āḻvār and Āṭhārvas as well as of his preceptor Ammāmāṭhārya in the village Alamelu-maṅgaṇapuram by China Tirumalayya, son of Tāḷlāpāke Poda Tirumalayya.

Published in T.T.D., Vol. IV, No. 144.

No. 273

(A.R. No. 248 of 1904.)

GOPALAPURAM, THIRUTTANI TALUK, CHITTOOR DISTRICT.

On a stone near an image of Āṭjanēya in the village.

The epigraph engraved in late characters is very much damaged and mentions Tallem Krishpadēvanma and seems to refer to some temples.

No. 274

(A.R. No. 249 of 1904.)

TIRUMALAI, CHANDRAYIRI TALUK, CHITTOOR DISTRICT.

On the south wall of the first prakāra of the Veṅkaṭēśa Perumāl temple.

Sāluva Narasimha. Ś. 1385 : 1463 A.D.

The details of date given, viz., Saka 1385, Subhāṇu, Tula, śū. 7, Tuesday, Uttirādam correspond to 1463 A.D., October 18, Tuesday, f.d.t. 05 ; 37.

1 Beginning lost and incomplete.
It records a similar undertaking by the sthānattār in Tirumalai given to Timmaraja-deva-mahārāja, son of Guṇḍurāja, who made a gift of gold and land in Avalāli to provide for 4 dishes of food offerings during the tirukkalai sandhi for god Tiruvēṅgaḻaṉ maṉaiyāṉ for the merit of Narasimharāja Udayar. It is also stipulated that a portion of the food offerings should go to those tending a garden, for the merit of Timmarāja.


No. 275

(A.R. No. 250 of 1904).

TIRUMALAI, CHANDRAGIRI TALUK, CHITTOOR DISTRICT.

On the south wall of the first prakūra of the Veṇkaṭeṣa Perumāl temple.

Sāluva Narasimha. S. 1389 : 1468 A.D.

The details of date given, viz., Saka 1389, Sarvajit, Mina, ba. 7, Wednesday, Mīlam regularly correspond to 1468 A.D., March 16, Wednesday, 45 ; 43.

This records an undertaking by the sthānattār in Tirumalai given to Narasingayya-deva-mahārāja, son of Guṇḍaiyadeva-mahārāja, to provide for the food offerings during the 30 sandhis for god Tiruvēṅgaḻaduṇaiyāṉ, from the income of the five villages, Vanjiḷékkaṉ, Mallimalai, Śeḻaiḻkkūr and Bhimapuram in Kilaipadai-nādu in Chandragiri-Rājyam and Vāḻukūnkkonḍan in Paṭavittīl-ṉāmai, granted by the latter for his own merit and also for the distribution of the food offerings, as stipulated, especially to a choultry under the administration of Astigiri Ayyāṉ, built by the donor for his own merit.

Text

1 Read புத்தர்

2 The published text of this inscription in Tirumalai Tirupati Devasthanam Epigraphical Series, Vol. II, No. 34, contains some mistakes.
No. 276

(A.R. No. 251 of 1904.)

TIRUMALAI, CHANDRAGIRI TALUK, CITTURO DISTRICT.

On the west wall of the first prākāra of the Veṅkataśa Perumāl temple.

S. 1387 : 1465 A.D.

This inscription mentions Parvata-rāja as the son of Śāluvarāja. The details of date given, viz., Saka 1387, Pārthiva, Masha, ba. 7, Wednesday, Uttirādam, regularly correspond to 1465 A.D., April 17, Wednesday, ‘96, : 60.

This records an allotment by the chief, of the cess from the lands in Paḍi, irrigated by a canal, for food offerings to god Tiruvenīgadāmuṇaiyān. It was stipulated that the person maintaining the manḍapa, erected at muḷaḷaṅgulmērippān by the donor for his own merit, the servant at the water-shed at that place and the śrīvaishnavas tending the śeṅgulmērī garden, dedicated by Kandāda Rāmānuja Āyyaṅgār, the agent of the Rāmānujakāḷādam were to get portions of the food offerings.

Text published in Tirumalai Tirupati Devasthānam Epigraphical Series, Vol. II, No. 23. A Telugu version of the same inscription is subjoined and the available first line runs as follows:

S. I, I.—29
TIRUMALAI, CHANDRAGIRI TALUK, CHITTOOR DISTRICT.

On the north wall of the first prakāra of the Veṅkaṭēsa Perumāl temple.

S 1372 : 1450 A.D.

This inscription mentions Sīrumallaiyadēva-mahārāja, as the son of Gaṅgayadēva-mahārāja who bears Sāluva titles. The details of date given, viz., Saka 1372, Pramodātā, Kaṃṭha 9, Monday, Tiruvādirai regularly correspond to 1450 A.D., August 31, Monday; 39; 49.

It records a gift by the chief of 1200 nṛparām, from the interest of which provision was to be made for the food offerings to god Tiruvēṅkādam-udaiyān. It also mentions one Irāy-śanabhi.


No. 278

(A. R. No. 253 of 1904)

TIRUMALAI, CHANDRAGIRI TALUK, CHITTOOR DISTRICT.

On the north wall of the first prakāra in the Veṅkaṭēsa Perumāl temple.

Sāluva Narasimha. S. 1378 : 1456 A.D.

This inscription mentions Narasīngadēva-mahārāja as the son of Sāluva Gunḍajaya dēva-mahārāja. The details of date given viz., Saka 1378, Bhāma, Kanni su.13 Sunday, Šadayam regularly correspond to 1456 A. D., September 12., 37, 47.

It records an endowment by the king of the levies in cash and in kind from the village Aḷiparām in Vaikunda-vājanādu formerly given by himself as sārvamāṇya to god Tiruvēṅkādamudaiyān, for food offerings to the same god during the morning service. It was also laid down that the offering should be utilised for feeding bhrisāḥₙvavus daily at the Rāmaṅujakādam, built by the king in Tirumalai Tiruppati for his own merit, and presided over by Kandādai Rāmaṅjuyayān disciple of Aḷagiya Maṇavadā Jiyar.


No. 279.

(A. R. No. 254 of 1904)

TIRUMALAI, CHANDRAGIRI TALUK, CHITTOOR DISTRICT.

On the north wall of the first prakāra in the Veṅkaṭēsa Perumāl temple.

1446 A. D.

This inscription mentions Erā-Kampayadēva, a Sāluva chieflain. The details of date given, viz., Saka 1366, Kaśaya, Tulā ba. 5, Monday, Mrigaśīraḥ, regularly correspond to 1446 A. D., October 10, Monday; 35; 04.

It records a gift of 1000 pāṇam by the above-mentioned chief for food offerings to god Tiruvēṅkādam-udaiyān for his own merit.


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1 The reading ābhū dharmikā vyāpu in the beginning of 1. 4 of the published text does not seem to be warranted by the impression. The word pāṇamgadāḥ at the end of 1.3 is also superfluous.
No. 280.
(A.R. No. 256 of 1904.)

Tirumala, Chandragiri Taluk, Chittoor District.

On the north wall of the first prakāra of the Veṅkaṭeśa Perumal temple.

8. 1389 : 1437 A.D.

This inscription mentions Ta[m]*m[ayadēva-mahārāja, son of Hosavirudragandra, Gandamarāja Vallaśhabārāya. The details of date given, viz., Saka 1389, Sarvajit, Tulā ba. 1, Thursday, Karṭtikeyai, regularly correspond to 1467 A.D., October 15, Thursday, 21. The tithi ended at 20 of the previous day. There is a postscript to the inscription which says that this is a charity by Tamma Irāyan, a descendent of Pina Mādhavavarman of Pādinēri, in Bejavāda, belonging to the solar race.

It registers an endowment by the aforesaid chief of the cess levied from the lands irrigated by the channel excavated in Maṇiyakkōṇapattu, on the border of Pāppagam, to the god for food offerings. The offering was to be distributed to the śrīvaikharaus, tending the garden dedicated in the name of the Irāyar.

Text published in Tirumala Tirupati Dēvasthanam Inscriptions, Volume II Nos. 27 and 28.

No. 281.
(A.R. No. 256 of 1904.)

Tirumala, Chandragiri Taluk, Chittoor District.

On a stone built into the floor of the first prakāra of the Veṅkaṭeśa Perumal temple.

This inscription is damaged and fragmentary. It belongs to the reign of a Rāja-kēśarivarman whose identity is not clear.

It seems to record an endowment for food offerings to god Tirumala Ātvār.

Text:

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

No. 282.
(A.R. No. 257 of 1904.)

Tirumala, Chandragiri Taluk, Chittoor District.

On a slab set up in the western street.

[1481 A.D.]

This inscription is dated Plava, Mārgaḷi 23. It records a sale of land by the Sṛbhandañkātār of Tiruvēṇagadamudaiyān to Sā. Karāja Si [ru] Tirumalārāja.

Published in Tirupati Dēvasthanam Inscriptions, Volume IV. No. 168.

Text:

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

1 Fragmentary
2 There are eleven more lines in continuation, for which there is no impression in the office.
3 The rest of the inscription is damaged.
No. 283.
(A.R. No. 257-A of 1904.)
TIRUMALAI, CHANDRAGIRI TALUK, CHITTOOR DISTRICT.

On a slab set up in the western street.

This record engraved in late Grantha characters seems to be a pilgrim's record. Mentions places of pilgrimage like Mathurā, Prayāga, Dvāravatī, etc.

Text

1  $\frac{\text{\textit{sa}}}{\text{\textit{sa}}} \text{[\textit{sa}]}$ ....
2  
3  $\frac{\text{\textit{sa}}}{\text{\textit{sa}}} \text{[\textit{sa}]}$ $\text{\textit{sa}}$ $\text{\textit{sa}}$ $\text{\textit{sa}}$ $\text{\textit{sa}}$ $\text{\textit{sa}}$
4  $\text{\textit{sa}}$ $\text{\textit{sa}}$ $\text{\textit{sa}}$ $\text{\textit{sa}}$ $\text{\textit{sa}}$ $\text{\textit{sa}}$
5  $\text{\textit{sa}}$ $\text{\textit{sa}}$ $\text{\textit{sa}}$ $\text{\textit{sa}}$ $\text{\textit{sa}}$
6  $\text{\textit{sa}}$ $\text{\textit{sa}}$ $\text{\textit{sa}}$ $\text{\textit{sa}}$
7  $\text{\textit{sa}}$ $\text{\textit{sa}}$ $\text{\textit{sa}}$ $\text{\textit{sa}}$
8  $\text{\textit{sa}}$ $\text{\textit{sa}}$ $\text{\textit{sa}}$ $\text{\textit{sa}}$
9  $\text{\textit{sa}}$ $\text{\textit{sa}}$ $\text{\textit{sa}}$ $\text{\textit{sa}}$
10  $\text{\textit{sa}}$ $\text{\textit{sa}}$ $\text{\textit{sa}}$ $\text{\textit{sa}}$ $\text{\textit{sa}}$
11  $\text{\textit{sa}}$ $\text{\textit{sa}}$ $\text{\textit{sa}}$ $\text{\textit{sa}}$

No. 284.
(A.R. No. 258 of 1904.)
TIRUMALAI, CHANDRAGIRI TALUK, CHITTOOR DISTRICT.

On a slab set up in a garden near the Ālvarcheruvu Tank.

S. 1326 : 1404 A.D.

The details of date given, viz., Saka 1326, Tāraṇa, Mārgaḷi, 21, correspond to 1404 A.D., December 18, Thursday.

This inscription registers an undertaking given by the sakhaṃatār in Tirumalai to Giridēvappā, brother of Śantappa Nāgabhadrānī and son of Sāyana, for celebrating the 7th day festival in the Lakṣhmīnarasimha māṇḍapa and the tiruvonkukkachchrappu during the summer festival in lieu of having received 600 panam.


No. 285.
(A.R. No. 259 of 1904.)
TIRUCHCHĀṆŪR, CHANDRAGIRI TALUK, CHITTOOR DISTRICT.

On detached stones lying in the temple.

Palaeographically this inscription may be assigned to the 11th-12th century A.D. The main body of the inscription is of a later period and hence seems to have no connection with the piece mentioning Parakēṣari, who took Madurai.

It seems to record the gift of a golden kalasā, weighing 100 pan, by the kuṣṭhānika to god Śrivēṇkaṭadēva by Vāmakkaṇ Karuppūrūḍaiyān adhikārī Namalūradīgaḷ and adhikārī Pāmūrūḍaiyān, the local authorities, accepted the gift on behalf of the temple.

Text

1  
2  
3  $\frac{\text{\textit{sa}}}{\text{\textit{sa}}}$ $\text{\textit{sa}}$ $\text{\textit{sa}}$ $\text{\textit{sa}}$ $\text{\textit{sa}}$ $\text{\textit{sa}}$
4  $\text{\textit{sa}}$ $\text{\textit{sa}}$ $\text{\textit{sa}}$ $\text{\textit{sa}}$
5  $\text{\textit{sa}}$ $\text{\textit{sa}}$ $\text{\textit{sa}}$ $\text{\textit{sa}}$
6  $\text{\textit{sa}}$ $\text{\textit{sa}}$ $\text{\textit{sa}}$ $\text{\textit{sa}}$

* The name is given as Nāgapaṇṇa in the T. T. D. Text.*
There are two more fragments which read as follows—

Piece 1

1. (word)
2. (word)

Piece 2

1. [word]
2. [word]
3. [word]
4. [word]

No. 286.

(A.R. No. 260 of 1904.)

TIRUCHCHÂNÂRUR, CHANDRAGIRI TALUK, CHITTOOR DISTRICT.

On the west base of the vihâna-mânâdapa in front of the temple.

Parântaka I: Year 29: 935-36 A.D.

This inscription is in fragments. One of the fragments is dated in the reign of Madirâlkona Parâkèsârivarman, i.e., Parântaka I.

The first piece seems to record a gift of gold for a perpetual lamp and mentions . . . ūgai [Sa]hâkara[n] Rañâ[ś]ângâ and the sabhâ of Tiruchchogunâr in Kudâvûr-nâdu in Tiruvâññâdakôṭam. The second piece seems to register another gift of 88 kalanâjû for a perpetual lamp and other services.

Text

Piece 1

1. [word]
2. [word]
3. [word]

Piece 2

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

1 Built in

8 In continuation of this piece another inscription seems to begin with vihâna. There is also another piece containing the following two lines in characters of about the 11th century A.D.

1 (word)
3 (word)

S. I. I.—30
No. 287.
(A.R. No. 260-A of 1904.)
TIRUCHCHÂNUR, CHANDRAGIRI TALUK, CHITTOOR DISTRICT.

On the west base of the vâhana-mañḍapa in front of the temple.

[Pajrakârivarman Year 2 A.D.

This damaged and fragmentary inscription engraved in continuation of No. 286 above may be, on palaeographical grounds, assigned to the 10th century during which no other Parâkâra except Parântaka I ruled for at least 20 years. Hence this inscription may belong to Parântaka I.

This seems to record an endowment of 40 kalâṅju for a perpetual lamp by a native (?) of Koḍumgolâr in Malai-nâdu.

Text

1  [Character not legible]
2  [Character not legible]
3  [Character not legible]
4  [Character not legible]

No. 288.
(A.R. No. 261 of 1904.)
TIRUCHCHÂNUR, CHANDRAGIRI TALUK, CHITTOOR DISTRICT.

On a detached stone lying outside the prâkâra of the temple.

Râjendra I. Year [10]: 1022 A.D.

This inscription is fragmentary. It mentions Jayâṅgondâsâla-mañḍalaṃ.

Text

1  [Character not legible]
2  [Character not legible]

No. 289.
(A.R. No. 262 of 1904.)
TIRUCHCHÂNUR, CHANDRAGIRI TALUK, CHITTOOR DISTRICT.

On a detached stone built into the floor at the entrance into the Padmâvatî Arman temple.

Dantivikramavarnam. Year 51.

Published in S.I.I., Vol. XII, No. 43.

No. 290.
(A.R. No. 263 of 1904.)
TIRUCHCHÂNUR, CHANDRAGIRI TALUK, CHITTOOR DISTRICT.

On a detached stone built into the outer prâkâra of the temple.

Parântaka I. Year [32]: 938-39 A.D.

This inscription dated in the reign of Maduraikoḍâ Parâkâra i.e., Parântaka I, seems to record a gift to god Tiruvâṅgadattu niṅgarûliṇa Perumânaḍiga] by the king, Sri Pirântaka.

1 Fragmentary
No. 291.

(A.R. No. 263-A of 1904.)

THIRUCHHĀṆṆĪ, CHANDBAGIRI TALUK, CHITTOOR DISTRICT.

On a detached stone built into the outer prākāra of the temple.

Palaeographically this inscription is assignable to the 10th century A.D.

It is fragmentary and it mentions... mbi Amudan and Tiru-Vilaṅgōyil PerumāṆādīgal, to whom a grant of gold is made for some services in the sanctum sanctorum (biruvanāḻigaippuram).

No. 292.

(A.R. No. 264 of 1904.)

YOGIMALLAVARAM, PUTTUR TALUK, CHITTOOR DISTRICT.

On the south wall of the Parāśarēvara temple.

Kulōttunga I. Year 4[1]: 111[0]-11 A.D.

This inscription is damaged and seems to begin with the prākāsī, PuṟāṇāṆāṇaṅgira etc., of Kulōttunga, of which, only portions can be made out.

It records a sale of land to god Paṇchanaṅḍaṅgaramudaiya Mahādēvar by the dēvakannimal of Tippalāḍiṅgaramudaiyār of Tiruchchungānṭhā. It mentions the Śrīmāḥēvaras of god Tirukkāḷattī Udaiyār, Muṟṟaiippūndi, a dēvadōṇa Tiruvēṇaṅkaḷḷūr and the āvām patṭikkēṭṭu.

Text:

[Translation or transcription of the text provided.]

* Incomplete
No. 293.

(A.R. No. 265 of 1904.)

YOCIMALLAVARAM, PUTTUR TALUK, CHITTOOR DISTRICT.

On the west and south walls of the Parâśarêśvara temple.

Kulöttunga I.  Year 24: 1093-94 A.D.

This inscription begins with the prâñâsti, Pugalôndra punâri of the king.

It records a gift of 128 cows for 4 perpetual lamps to god Tippalâdîsvaramudaiyamahâdeva in Tiruchchenguru in Kuḍavîr-nâdu in Tiruvêngâda-kûttam in Râjendrasôla-mândalam, by Tiruchhîrâmbala Nambi, a servant in the temple.

Text

1. சென்று [ சென் குறுத்து ] என்பது முன்னிலை ஆச்சாரிசோசன் முன்னிலை ஆச்சாரிசோசன் முன்னிலை ஆச்சாரிசோசன் முன்னிலை ஆச்சாரிசோசன் முன்னிலை ஆச்சாரிசோசன் முன்னிலை ஆச்சாரிசோசன் முன்னிலை ஆச்சாரிசோசன் முன்னிலை ஆச்சாரிசோசன் முன்னிலை ஆச்சாரிசோசன் முன்னிலை ஆச்சாரிசோசன்

2. பெரியஜினாசன் சுருக்கு சுருக்கு சுருக்கு சுருக்கு சுருக்கு சுருக்கு சுருக்கு சுருக்கு சுருக்கு சுருக்கு சுருக்கு சுருக்கு சுருக்கு

3. முக்கியமான ஃபினாலர்கள்.சுருக்கு சுருக்கு சுருக்கு சுருக்கு சுருக்கு சுருக்கு சுருக்கு சுருக்கு சுருக்கு சுருக்கு சுருக்கு சுருக்கு சுருக்கு

4. முக்கியமான ஃபினாலர்கள்.சுருக்கு சுருக்கு சுருக்கு சுருக்கு சுருக்கு சுருக்கு சுருக்கு சுருக்கு சுருக்கு சுருக்கு சுருக்கு சுருக்கு
No. 294.

(A.R. No. 266 of 1904.)

Yögimallavaram, Puttur Taluk, Chittoo District.

On the west wall of the Parāśārēśvra temple.

[Kulōttunga III]. Year [3]: 1180-81 A.D.

This inscription begins with the characteristic titles of Yādavārayas such as Kanupāra-puravārādhīśvaram, Kararaḷa-bhairavam, Venkataśānta-pādārādhakam, etc., attributed to Narasiṅgadēva ... who was probably a feudatory of Vīrarājendra who may be identified, on grounds of palaeography, with Kulōttunga III.

It records the remission of income from taxes like pāṭiṇkāru from Muṇiśappūndi a dēvaśāna, by the chief, for two perpetual lamps for the god Tippalāḍīśvaramuṇḍi-mahādēva of Tiruchehuṇār in Tiruvēṇgada-kkōṭṭam.

Text

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


8.1.1. 31
No. 295.
(A.R. No. 267 of 1904.)
YUGIMALLAVARAM, PUTTUR TALUK, CHITTOOR DISTRICT.
On the west wall of the Parāśarēśvara temple.
Vikramachōja. Year 15: 1132-33 A.D.

This inscription begins with the characteristic titles of a Yadavarāya and quotes a gift made in the 16th year of Vikramachōja.

It records a gift of land towards the procession and other services to god Tippaladitchcharaˈmudaiyar in Tiruchehugaṇūr in Kudavūr-nādu in Tiruvēṅgada-kiṭṭam in Rājendrasālā-mpadālam.

Text

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

No. 296.
(A.R. No. 268 of 1904.)
YUGIMALLAVARAM, PUTTUR TALUK, CHITTOOR DISTRICT.
On the north wall of the Parāśarēśvara temple.
Rājarāja III. Year 9: 1224-35 A.D.

The endowment recorded in this inscription was originally made in the reign of Rājarāja I (vide Nos. 297 and 300). Since in the former, Vira Nārasiṅgadēva Yadavarāya, a well-known feudatory of Rāajarāja III is mentioned, the king of this record may be identified with Rājarāja III.

This records the endowment of 264 karaiyu of gold weighed by kudimai for various services and offerings to god Tippaladitchcharaˈmudaiyar Nāyaṇār by the saṅgha of Tiruchēhukāṇūr. The gift was taken over by the sitvubhṛhmaṇas of this temple.

Text

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

1 cf., lbid., No. 83.
No. 297.

(A.R. No. 269 of 1904.)

YÖGIMALLAVARAM, PUTTUR TALUK, CHITTOOR DISTRICT.

On the north wall of the Parāśarāvvara temple.

Rājarāja III. Year 9: 1224-25 A.D.

This inscription is dated in the month of Tai of the 9th year of Rājarāja III. It refers to an endowment made on the 80th day of the 23rd year of Rājarāja I. It also mentions Śulukki Vira Nāraśingadēva alias Yādavārāya, as the ruler of the place (vide Nos. 296 above and 299 below).

This records an enquiry conducted by the aforesaid Yādavārāya, the Srimāhādevas and the Śīṭhāntār, held in Tirukkaṇṇappāppādīvan-tirukkuvaṇām, into a complaint made by the sithāntār of the temple of god Pippalādiavaramudaiya-mahādeva in Tiruchchuṅar, a brahmadevā in Tirukkuḍavār-nādu in Perunbaṇappāḍi-tiruvēṅgada-kīktam in Jayangondaśāla-maṇḍalam, against the sabhā of the same place that the latter failed to carry out the provisions of an endowment of 261 kaliṅju for services and offerings during Uttarāyaṇa Samkramaṇa to God Pippalādiavaramudaiya-mahādeva, made by Namban Kūṭāḍi alias Jayangondaśāla-Brahmārāyaṇ of Aruvōtōvai kōṭ (?), a brahmadevā in Nenmai-nādu in Arumoliḍēva-valaṅaṇa in Sōḷaṃdaṇal in the 80th day of the 23rd regnal year of Rājarāja I, having received the amount of the endowment from the donor. As the complainants could produce in evidence an epigraphical record of this transaction, the Sabhā was directed to pay the 261 kaliṅja into the temple treasury.

The āruṅkar-of-Ilamandiyam, Erppidipatī, Avāli, Gūṇḍuppākkam, Tēṇappallimūṇaippaṭṭāi, Taṇḍalām, etc., figure as signatories to this inscription.
No. 298.

(A.R. No. 270 of 1904.)

Yogimallavaram, Puttur Taluk, Chittoor District.

On the north wall of the Parasaravara temple.

Kulottuuga I. Year 36: 1105-06 A.D.

This inscription commences with the prausti, Pugalnâdu vilânga, etc., of the king.

This records the grant by the kings, of the village of Munisalippundi alias Sivapadasankhamnâlua as a cêradana, made free of tax, to god Tippalâdisvaramudâlya-mahâdeva in Tiruchchukanur, in Tiruvângada-kkottam in Rajendraâlamândalam at the request of Bhâradvajiy Ku rampant Vâsudévâya alias Irâvikki Ulagânâdhâlya-Brahma-mârayân of Kuâdâr-nâdu.

Text

1. [Text here]

2. [Text here]

3. [Text here]

4. [Text here]

No. 299.

(A.R. No. 271 of 1904.)

Yogimallavaram, Puttur Taluk, Chittoor District.

On the north and west bases of the Parasaravara temple.

Räjarâja III. Year [6]: 1231-23 A.D.

This inscription mentions a fight between Vira Nârásângâdeva alias Yâdavarâya and Kâdavârayâ at Utratti.

It records the gift of land, irrigated by Nârâyânapattey excavaed for the merit of Nârâyânâ-ppillâi, and taxes (silvani) including kâdamai, âyam, porkâdamai, vëttâ, ârikai-kalvar, for the midnight and morning services to god Tippalâdisvaramudâlya Nâyânu in Tiruchchukanur, in Tirukkâdavar-nâdu in Tiruvângada-kkottam in Jayangondasâla-mândalam, by Pokkan alias Pûndiyâravây, son of Udaîyâr, the son of Parasamayâkôlirâyândâr for the merit of his nephew marâmaqâya Nârâyapappillâi who attacked Kâdavârayâ and got killed in the fight mentioned above. The name of the temple accountant is given as Perumulâiâruđâiya Tiruchchirâmbala-
mudâlyaâ Singâppillâi alias Vâgțâa-pperumâl (vide No. 302.)

S.II.—32
No. 302.

(A.R. No. 274 of 1904.)

Yōgīmallavaram, Puttur Taluk, Chittoor District.

On the east wall of the Kalīyāna mandapa in front of the Parāśarēśvara temple.

[Rājarāja]

This inscription belongs to the reign of Rājarāja III. (Vide No. 299 above and No. 304 below).

This records the setting up of the image of Śrīkaraṇappillaiyar by the temple accountant Perumulaṉyūruṉaiyāṉ Tiruchchirambalamuṉaiyāṉ Śinga-ppillai alias Vāgīsa-pperumāḷ.

Text

1. (1) 2. (2) 3. (3) 4. (4)

No. 303.

(A. R. No. 274-A of 1904.)

Yōgīmallavaram, Puttur Taluk, Chittoor District.

On the east wall of the Kalīyāna mandapa in front of the Parāśarēśvara temple. This records the setting up of a pillar.

1 Read கம்பஸ்
No. 304.

(A. R. No. 275 of 1904.)

Yogimallavaram, Puttur Taluk, Chittoor District.

On the south wall of the Kalyana mandapa of the Parasarasvata temple.

Rājarāja III. Year 14: 1229-30 A.D.

This record mentions Vira-Narasāngadēva alias Yādavarāja.

This inscription records the endowment of the taxes collected in kind and in cash, from the lands at Muṇḍaiippundhī irrigated by the Vira Nārasāngadēva-pputtērī, excavated at the cost of 100 kāśu, for the procession during the festival called tirumāsī-tirunāl for the merit of Pippaiyār Vīra Nārasāngadēva alias Yādavarāja, to god Pippalādīsvaramudaiya Nāyanār of Tirucheluṅkānūr in Kudavir-nādu in Tiruvēṅgada-kkiṅṭṭam in Jayāṅgōndāsālā-maadalai by Pokkan alias Pāṇḍiyataraṅghī, son of Parasaiyāra Kōliṅirāṇḍār, the head of the matha attached to this temple.

The ēruvar of Muṇḍaiippundhī took over the land, and agreed to remit 100 vatti of paddy and 4 pon as the amount of tax both in kind and cash to be capitalised for the requirements of the festival.

Text.

2. Contra. No. 299 above.
3. Read.
No. 305.

(A. R. No. 276 of 1904.)

KĀŁAHASTI, KALAHASTI TALUK, CHITTOOR DISTRICT.

On the east wall of the central shrine in the Kāḷahastisvara temple.

Rājendrachālā 1. Year 12: 1023-24 A.D.

This records an endowment of 75 kāsū, for burning a lamp in the āpastambha on every Kārttigai day and for other offerings to the god Tīrunkālatti-udaiyār, out of the interest of 2 kāsū accruing from the capital amount, by Saḷukkikāḷākālaṇ Kālappiriyāṇ of Menmā...kāṇa-māṇḍu in Puliyūr-kōṭṭam in Jayaṅgōṇḍachālā-māṇḍalam.

The title Saḷukkikāḷākālaṇ of the donor seems to indicate that he might have had some share in the campaigns against the Western Chāḷukyas.

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.
Kalavasthi, Kalahasti Taluk, Chittoor District.

On the east wall of the central shrine in the Kalavasthi temple.

Rajendrachola I. (1012-1044 A.D.) date lost.

This records a gift of cows and sheep by Mummuνiño-cholam alias Minavān Pallavarayan, the perundanam officer of the king, for burning a perpetual lamp in the temple of Tirukkalattiyamahadeva. The cows and sheep were entrusted to the care of a shepherd Sānuṭ Pottal of Venkal alias Satyāśrayakulakalaparam in Paiyur-Illangottam.

Text:

No. 307.

(A. R. No. 278 of 1904.)

KÂLÂHASTI, KÂLÂHASTI TALUK, CHITTOOR DISTRICT.

On the east wall of the central shrine in the Kâlahastisvâra temple.

Râjâdhirâja I. (1018-1054 A.D.) date lost.

This fragmentary inscription is damaged and only the portion containing part of the prasasti, Tîngakûrâtan tan tîngal, etc., of the king is available.

Text

No. 308.

(A. R. No. 279 of 1904.)

KÂLÂHASTI, KÂLÂHASTI TALUK, CHITTOOR DISTRICT.

On the east wall of the central shrine in the Kâlahastisvâra temple.

Râjândrâchâja I. Year 21: 1032-33 A.D.

Damaged and incomplete.

Text

1 This prasasti is full of scribal mistakes.
No. 309.

(A. R. No. 280 of 1904.)

Kālahasti, Kālahasti taluk, Chittoor district.

On the east wall of the central shrine in the Kālahasti śvara temple.

Rājendraḥōla I. Year 18: 1029-30 A.D.

This records the gift of 32 cows for burning a perpetual lamp to the god, by Malaitāngi Kampan Udaiyan alias Parakēsari-Muttaraīyaṇ. The cows were entrusted to the care of a shepherd . . . . . . śeri of Venkalattūr alias Satyārāyaṇkulakālapuram in Venkal-nādu, a subdivision of Paiyyūr-Īlaṅgoṭṭam.

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. 36. 37. 38. 39. 40.

1 The right end is damaged up to line 18.

8. L 1-34
No. 310.

(A. R. No. 281 of 1904.)

Kălahasti, Kăalahasti taluk, Chittoor District.

On the east wall of the central shrine of the Kălahastisvāra temple, Rājendraśhāla I. Year 23: 1034-35 A.D.

This inscription records the endowment of 3 kalaṇju of gold, weighed by the khuṇai-kal by Kāñjāraṇ Aiyāṟ Sūrī of Kāñjāraṇ in Rājendraśinga-valanaḍu in Śoḷamandaḷam, entrusted into the hands of Taṉiyil Uttamaṇ, Pottan Pālḷikondāḷ and Saṅkaṇappādiyān Gāṅgādhara Seṭṭaṇ, the nagarattar of Tirukklāḷṭi alias Mūmmudichōḷapuraṇ, who undertook to supply one nāṉi of tumbai flowers daily out of the interest at one kunjī per month, on the endowed amount. It also records another gift of 32 cows by the same donor for daily supply of one ulakkku of milk to the temple.

Text

1. [para1] 2f 27j 7k 7
2. 2f 7j 7k 7
3. 2f 7j 7k 7
4. 2f 7j 7k 7
5. 2f 7j 7k 7
6. 2f 7j 7k 7
7. 2f 7j 7k 7
8. 2f 7j 7k 7
No. 311.

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

KĀLAHASTI, KALAHASTI TALUK, CHITTOOR DISTRICT.

On the south wall of the central shrine of the Kālahastisvaram temple.

Virarājendra. Year 3: 1066-67 A.D.

This inscription records the gift of 96 sheep by Nārāyaṇan alias Śivārū Madurāntaka-mūndavēḷaṇ of Porkalakkuḍi in Marukal-nāḍu in the Kāhattiriya-sthānaṇaṇa-vājanāḍu, of Sōlanaḍalām for burning a perpetual lamp to the deity Tirukkāḷattī-udaiyār in Ārūr-nāḍu, a division of Adhiraṇḍeṇḍra-māṇḍalam.

Text

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

No. 312.

(A. R. No. 283 of 1904.)

KĀLAHASTI, KALAHASTI TALUK, CHITTOOR DISTRICT.

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

Rājādhirāja I. Year 22: 1039-40 A.D.

This inscription records the gift of 192 sheep for two perpetual lamps to the Udaïyār (god) of Kālahasti, in Ārūr-nāḍu of Perumbāṇappāḍi in Jayāṅgoṇḍaṇa-māṇḍalam by Terī Māṭalān Iruṅgōḷān kula . . . yaṇ Madurāntaka alias Jayāṅ goṇḍaṇa Iruṅgōḷ of Iruṅgōḷappāḍi.
No. 318.
(A. R. No. 284 of 1904.)

KALAHASTI, KALAHASTI TALUK, CITTOOOR DISTRICT.

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

Rajaraja I. Year 27: 1011-12 A. D.

This record commences with the verse "Etad-vidvanripa-śrenī", etc., and the praśasti "Tirumagal pāla", etc. It seems to record the gift by the king, of a gold plate (?) which is stated to have been brought by Adiyāl Nakkaṇ, a senior officer (perundiyam) of the king and the kiliṇ of Tiruniyamam in Kilār-τṭuṟum in Rājārayavalanadu and his servant. It also gives a list of a number of other officials among whom is mentioned Mūrkan Pāṇḍi, the kiliṇ of Upāppamūr in the services of (pānimagam) a nūrūpam officer of the king who is stated to be the kērikūram officer of this god.

Text

1  etad-vidanaṣṭi padaśūbhā mithunāśīvam [1 * ]
2  mārakāmar mārgaṇyān maṇeṣvara maṇvam [1/]
3  etad-vidanaṣṭi padaśūbhā mithunāśīvam [2 * ]
4  etad-vidanaṣṭi padaśūbhā mithunāśīvam [3]
5  mārakāmar mārgaṇyān maṇeṣvara maṇvam [4 * ]
6  mārakāmar mārgaṇyān maṇeṣvara maṇvam [5]
7  mārakāmar mārgaṇyān maṇeṣvara maṇvam [6 * ]
8  mārakāmar mārgaṇyān maṇeṣvara maṇvam [7]
9  mārakāmar mārgaṇyān maṇeṣvara maṇvam [8 * ]
10  mārakāmar mārgaṇyān maṇeṣvara maṇvam [9]
11  mārakāmar mārgaṇyān maṇeṣvara maṇvam [10 * ]
12  mārakāmar mārgaṇyān maṇeṣvara maṇvam [11]
13  mārakāmar mārgaṇyān maṇeṣvara maṇvam [12 * ]
14  mārakāmar mārgaṇyān maṇeṣvara maṇvam [13]
15  mārakāmar mārgaṇyān maṇeṣvara maṇvam [14 * ]
16  mārakāmar mārgaṇyān maṇeṣvara maṇvam [15]
17  mārakāmar mārgaṇyān maṇeṣvara maṇvam [16 * ]
18  mārakāmar mārgaṇyān maṇeṣvara maṇvam [17]
19  mārakāmar mārgaṇyān maṇeṣvara maṇvam [18 * ]
20  mārakāmar mārgaṇyān maṇeṣvara maṇvam [19]
21  mārakāmar mārgaṇyān maṇeṣvara maṇvam [20 * ]
22  mārakāmar mārgaṇyān maṇeṣvara maṇvam [21]
23  mārakāmar mārgaṇyān maṇeṣvara maṇvam [22 * ]
24  mārakāmar mārgaṇyān maṇeṣvara maṇvam [23]

1 Incomplete.
No. 314.

(A. P. No. 285 of 1904.)

KALAHASTI, KALAHASTI TALUK, CHITTOOR DISTRICT.

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

Rajendra Chhola I. Year 4, 251st day: 1016 A.D.

This records the gift of 6 kalanju of gold by Vilavan Muvijan, the kilaavan of Vilattir in Avir-kurram of Nityavinoda-valanadu for various food offerings to god Tirukkalattimahadeva, during the Uttarayaana and Dakshinayaana samkrantis. The interest on 6 kalanju of gold is stated to be 11/2 kalanju and 1 manjadi per year at the rate of a kauri per kalanju per month which works out to 30 per cent.

Text

1 The inscription is incomplete
2411—35
4 தெற்கு அல்லது [புலட்டு]
5 [ஆ] வெளிப்புறக் கலந்து
6 முதலோட் லோகாளர் வருகை-
7 எங்கே முன் குட்டரக்கை நகர
8 கைசரியை பக்கவாசமாக மாற்று-
9 இவ்வாறு வருவிக்கோணமாக
10 ஆனே[ஆ]னும் கைசரியை விளக்க அவ[ஆ]மே-
11 வைப்பத்து அவ[ஆ]னும் விளக்கப்பட்டு இரு-
12 கூறுவது குட்டரக்கை வருவிக்கோணமாக
13 (அவு) அகராதி குட்டரக்கைக் கொல்ல.
14 முதலோட் முன் குட்டரக்கை வருகை
15 தெற்கு வருகை என்னும் பக்கவாசாக
16 அகராதியின் குட்டரக்கை வருவிக்கோணமாக [அவு]
17 கூறுவது குட்டரக்கை வருவிக்கோணமாக
18 கைசரியை பக்கவாசமாக மாற்று-
19 அகராதியின் விளக்கப்பட்டு
20 குட்டரக்கையின் விளக்கப்பட்டு
21 கூறுவது குட்டரக்கை வருவிக்கோணமாக
22 வைப்பத்து அவ[ஆ]னும் விளக்கப்பட்டு
23 கூறுவது குட்டரக்கை வருவிக்கோணமாக
24 [அவு] அவ[ஆ]னும் விளக்கப்பட்டு
25 முடி[ஆ] புலட்டு விளக்கப்பட்டு
26 முடி[ஆ] என்னும் புரோக்கவே உ
27 .........
28 புரோக்க வைப்பத்து வகை வருகை
29 கூறுவது வாழ்க்கை வருகை [அவு]மே
30 கூறுவது வாழ்க்கை வருகை [அவு]மே
31 கூறுவது வாழ்க்கை வருகை [அவு]மே
32 புரோக்க கூறுவது வாழ்க்கை முடி
33 வருகையின் புரோக்க வாழ்க்கை வருகை
34 வருகையில் கூறுவது வாழ்க்கை
35 வருகையில் கூறுவது புரோக்கவே
36 கூறுவது வாழ்க்கை வருகை
37 [அவு] வருகையில் கூறுவது புரோக்கவே
38 கூறுவது வாழ்க்கை வருகை
39 [ஆ] வருகையில் கூறுவது புரோக்கவே
40 [ஆ] வருகையில் கூறுவது புரோக்கவே
41 வருகையில் கூறுவது புரோக்கவே [ஆ]
42 வருகையில் கூறுவது புரோக்கவே
43 வருகையில் கூறுவது புரோக்கவே
44 வருகையில் கூறுவது புரோக்கவே
45 வருகையில் கூறுவது புரோக்கவே
46 வருகையில் கூறுவது புரோக்கவே
47 வருகையில் கூறுவது [ஆ]
48 வருகையில் கூறுவது புரோக்கவே
49 வருகையில் கூறுவது [ஆ]
50 கூறுவது புரோக்கவே [ஆ] வருகை
51 கூறுவது [ஆ] வருகை வாழ்க்கை [ஆ][22]முடி [இய]
No. 315.

(A. R. No. 286 of 1904.)

KALAHASTI, KALAHASTI TALUK, CHITTOOR DISTRICT.

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

Rājendrabhūja I. Year 4, 228th day : 1016 A.D.

This inscription records the gift of 96 sheep by Śrīṣaṅkhaṁi-terinda valaṅgai vēlaikkārār for a perpetual lamp to the god Tirukkalattu-mahādeva, for the merit of Śiṅgān Kulamāṇikkan, a soldier belonging to the Edirilichōḷa-terinda valaṅgai-vēlaikkārār of the śīraṇaṇam, who was killed in a feud with the Iļaiyarāja-Uttama-terinda valaṅgai vēlaikkārār, regiment and for the merit of Iļaiyarāja-uttama-terinda valaṅgai vēlaikkārār. The sheep were entrusted to the care of Māraṇ Maṅgaṭi, the maṇḍril (shepherd) of Sīvapaḍaśekharamāngalam, the maṇḍolāgum village of god Tirukkalattu Udaiyār.

Text.
No. 316.
(A. F. No. 287 of 1904.)

Kālahasti, Kālahasti Taluk, Chittoor District.

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

Rājendra I.

This is an incomplete inscription of Parakēśarivarman Udaiyar Sri Rājendra Chōjadēva I stopping after citing his prabhāsti commencing with Tirumānjiyavāra, etc.

Text

1. உடையர் பிரம்மன் பிரம்மனே
2. இவ்விளக்கம் ஒன்பது பாகங்கள்
3. மாடுக்கு பொறு பிரம்மனே
4. வருவர் மாடுக்கு நன்ளாவினே
5. வருவர் நல்லாலே பிரம்மனே
6. சுற்றுப்புறம் ஊருகோயில்
7. வருவர் நல்லாலே பிரம்மனே
8. வருவர் நல்லாலே பிரம்மனே
9. வருவர் நல்லாலே பிரம்மனே
10. வருவர் நல்லாலே பிரம்மனே
11. வருவர் நல்லாலே பிரம்மனே
12. வருவர் நல்லாலே பிரம்மனே
13. வருவர் நல்லாலே பிரம்மனே
14. வருவர் நல்லாலே பிரம்மனே
15. வருவர் நல்லாலே பிரம்மனே
16. வருவர் நல்லாலே பிரம்மனே
17. வருவர் நல்லாலே பிரம்மனே
18. வருவர் நல்லாலே பிரம்மனே
19. வருவர் நல்லாலே பிரம்மனே
20. வருவர் நல்லாலே பிரம்மனே
21. வருவர் நல்லாலே பிரம்மனே
22. வருவர் நல்லாலே பிரம்மனே
23. வருவர் நல்லாலே பிரம்மனே
24. வருவர் நல்லாலே பிரம்மனே
25. வருவர் நல்லாலே பிரம்மனே
26. வருவர் நல்லாலே பிரம்மனே
27. வருவர் நல்லாலே பிரம்மனே
28. வருவர் நல்லாலே பிரம்மனே
29. வருவர் நல்லாலே பிரம்மனே
30. வருவர் நல்லாலே பிரம்மனே
31. வருவர் நல்லாலே பிரம்மனே
32. வருவர் நல்லாலே பிரம்மனே
33. வருவர் நல்லாலே பிரம்மனே
34. வருவர் நல்லாலே பிரம்மனே
35. வருவர் நல்லாலே பிரம்மனே
36. வருவர் நல்லாலே பிரம்மனே
37. வருவர் நல்லாலே பிரம்மனே

...
No. 317.
(A. R. No. 288 of 1904.)
Kālahasti, Kālahasti Taluk, Chittoor District.
On the north wall of the central shrine in the Kālahastīśvara temple.

Rājendra Rājadēva. Year 18: 1029-30 A.D.

This records a gift of 96 sheep left in the hands of shepherds (mantrādhyā) Kālan Eran and Taniyall-Iraman, by Āpitā Saṅkaraṇ, for burning a perpetual lamp.

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.

1 This text contains many scribal mistakes.
S.I.I—36.
KALAHASTI, KALAHASTI TALUK, CITCHOOR DISTRICT.

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

RAJENDRA EHJA I. YEAR 24: 1035-36 A.D.

This inscription records a royal gift of 46 kalaiju of gold weighed by dhannamkaattha-laikkkal for a diadem (pattam) to god Tirukkalattti Utthiyar. It also registers the donation of 30 cows by Saikooppadhi Talji Soman of Mummudivilaparam for a perpetual lamp to the same god. The cows were entrusted into the hands of the shepherd PoN-Madan of Tittambakkam in Ikkatthu-kkoottam.

Text

1. (There are two more lines after this referring to another gift of sheep for a lamp.)
No. 319.

(A.R. No. 290 of 1904.)

Kālahasti, Kālahasti Taluk, Chittoor District.

On the north wall of the central shrine to the Kālahastisvāra temple.

Rājendrachālī I. Year 12: 1023-24 A.D.

This record begins with the praśasti Tirumangalāvara, etc., of the king.

It records the gift of 150 cows to the temple of Tirukkalatti-mahādeva by Chālukkīyakalakālaṇ Kālappiriyān, the Kālakāṇi-nāyakaṃ of Arjrur-nādu. The cows were distributed in the presence of Veḷipāk-kilāṇ Kōyilmarāyaṇ, the Śrīkāryaṃ and dēvarkaṃṇīgall the temple, at the instance of the donor, among the shepherds Pallāṇ Sāṭṭāṇ, Pallāṇ Sāṇaṇ, Tolī Mādhaṇaṇ . . . . tīṭa-kōn, and Saṅgaṇ Aļinjil, 30 a piece, stipulating the daily supply by each of them of 1 uḷakku of ghee measured by Arumōfīdeva nālī, and another (2) endowment of 9 uṣrādū nār-kāṭu, paid into the temple treasury by Vallaṇ, Kilān Saḍāṅgavī Sōmaṇ of Pūṅgūṇgām in Tirumāppāḍī for the supply of 1 uḷakku of ghee out of the interest on the endowed amount for māntraḍāpam, andikkāppu and tiruvaḷattī.

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
36 37
38
39
40
41
42

No. 320.
(A.R. No. 291 of 1904.)

KALAHASTI, KALAHASTI TALUK, CHITTOOR DISTRICT.

On the north wall of the central shrine of the Kālahastīvara temple.

Rājendrachāla I. Year 12: 1023-24 A.D.

This inscription records (1) an endowment of 20 bāṇa by Ārīḷān, Devan Tāduvan of Āṟūr in Ĉṟṟkāṭṭuk kōṭṭam for the kāṟṟtiṇai vilakku, hōma and other offerings to god Tirukkāḷattī-mahādeva, out of the interest on the endowed amount and

(2) a gift of 90 sheep for a perpetual lamp by Pirāntakaṅ... var Viman alias Gangaikondaisala Milāḍūdāiyāṅ, entrusting the sheep to the care of Dantī Samutttaṇ for the daily supply of one vilakku of ghee to the temple for the uninterrupted supply for which Šottāpirāṅ alias Aiṇūṟṟuva-maṅṛdī of Alagiyaśāla, puram stood guarantee.

1 Stops here.
No. 321.
(A.P. No. 292 of 1904.)

Kāḷahasti, Kāḷahasti Taluk, Chittoor District.

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

Rājendrachōja I. Year 21: 1032 A.D.

This stops after enumerating the prakāsti of the king commencing with Tirmañgi-vala etc.

Text

1. [P.1] [I∧] 
2. நாய் (புத்திரம்) (புத்திரம்)
3. பிறப்பு வேந்திருக்கவில்லை
4. புத்திரம் (புத்திரம்)
5. பிறப்பு வேந்திருக்கவில்லை
6. பிறப்பு வேந்திருக்கவில்லை
7. பிறப்பு வேந்திருக்கவில்லை
8. பிறப்பு வேந்திருக்கவில்லை
9. பிறப்பு வேந்திருக்கவில்லை
10. பிறப்பு வேந்திருக்கவில்லை
11. பிறப்பு வேந்திருக்கவில்லை
12. பிறப்பு வேந்திருக்கவில்லை
13. பிறப்பு வேந்திருக்கவில்லை
14. பிறப்பு வேந்திருக்கவில்லை
15. பிறப்பு வேந்திருக்கவில்லை
16. பிறப்பு வேந்திருக்கவில்லை
17. பிறப்பு வேந்திருக்கவில்லை
18. பிறப்பு வேந்திருக்கவில்லை
19. பிறப்பு வேந்திருக்கவில்லை
20. பிறப்பு வேந்திருக்கவில்லை
21. பிறப்பு வேந்திருக்கவில்லை
22. பிறப்பு வேந்திருக்கவில்லை
23. பிறப்பு வேந்திருக்கவில்லை
24. பிறப்பு வேந்திருக்கவில்லை
25. பிறப்பு வேந்திருக்கவில்லை
26. பிறப்பு வேந்திருக்கவில்லை
27. பிறப்பு வேந்திருக்கவில்லை
28. பிறப்பு வேந்திருக்கவில்லை
29. பிறப்பு வேந்திருக்கவில்லை
30. பிறப்பு வேந்திருக்கவில்லை
31. பிறப்பு வேந்திருக்கவில்லை
32. 
33. 
34. 
35. 
36. 
37. 
38. 
39. 
40. 
41. 
42. 
43. 
44. 
45. 
46. 
47.
On the north, east and south bases of the central shrine in the Kālahastisvārā temple.

Rājarāja I. Year 27: 1011-12 A.D.

This records a gift of 32 cows for burning a perpetual lamp to the deity Tirukkālattī-mahādeva by Vaṇjakkān... a merchant of Lōkamahādevipuram alias Kāravaiippētai of Perumbānappādi. The cows were taken over by mōṇḍu (shepherd) Čran Kālāṉ of Mārappākkam in Dāmāṉ-kōṭṭam and seems to record another provi-sion (details lost) made for burning a lamp by Dānḍolāṟṟu Māmoji alias Tirukkālattī Nambi of Iṟāyūr in Pāndayāṉadu, a division of... śikṭāmaṇi-valāṇadu.

Text

1

3

4

5

6

7

Continuation lost.

Lines 3 and 4 are engraved in the left margin.
No. 323.
(A.R. No. 294 of 1904.)
KALAHASTI, KALAHASTI TALUK, CITTIPUR DISTRICT.

On the north, east and south bases of the central shrine in the Kāláhastaśvara temple.

Rājarāja I. Year 16: 1000-01 A.D.

This commences with the prāstati, Tirumagupālī, etc., and stops abruptly after mentioning Sōlavēḷar, who was holding the office of Danḍamāyakam.

Text

1. [Text beginning]

2. [Text continuing]

No. 324.
(A.R. No. 295 of 1904.)
KALAHASTI, KALAHASTI TALUK, CITTIPUR DISTRICT.

On the north, east and south bases of the central shrine in the Kāláhastaśvara temple.

Rājendrachōla I. Year 23: 1034-35 A.D.

This incomplete and damaged record commences with the prāstati, Tirumangī valara, etc., of the king.

It mentions the names Rājamāniki-setti, Vallān-kiḷān of Ugumbil in Māngadu-nādu in Paivyyūr-Ilangoṭtam, Taḷi Nārāyaṇan of Sangattimaṅgalam in Purāṅgarambai and others including variyilādu. . . . śīla Purūvān in Neţungunra-nādu in Paivyyūr-kōṭtam in Jayaṅgoḍaśōla-maṇḍalam.

Text

1. [Text beginning]

2. [Text continuing]

3. [Text beginning]

4. [Text concluding]

* The inscription stops here unfinished.
No. 325.  
(A.R. No 296 of 1904.)  
Kălahasti, Kălahasti Taluk, Chittoor District.  

On the north, east and south bases of the central shrine in the Kălahastisvara temple.  

Rājēndra I.  
Year 23 : 1043-44 A.D.  

This inscription contains a portion of the prasasti Tirumangai sañcara etc., of the king.  
It records a gift for a perpetual lamp. The name of the donor is lost. It mentions Mummulidōdulam, a township in Perumbānappādī Āṟṟūr-nādu in Jayaṅgoṇḍa-sōḷa-māndalam and Niṅrai in Niṅrai-yil-nādu. The measure Arumōlidevan is also mentioned.  

Text

1  
2  
3  
4  
5  

No. 326.  
(A.R. No. 297 of 1904.)  
Kălahasti, Kălahasti Taluk, Chittoor District.  

On the north, east and south bases of the central shrine in the Kălahastisvara temple.  

Rājēndrachōḍa I.  
Year 23 : 1034 A.D.  

This registers an endowment of 35 kulaṇju of gold yielding an interest of 5-1/4 kulaṇju per annum at 2 mā per month per kulaṇju for feeding two śivagōpīs every day and another endowment of 40 cows for a midday lamp and pancha-gaṛva for the sacred bath of the deity in the temple and a third endowment of land for a mūḍhaum named after the donor to the temple by Daṇḍāṇaṭākum Sōmaṇ Kumaraṇ alias Madurāntaka-māryaṇ. The endowed amount was entrusted into the hands of some merchants of Sōḷapuram in Āṟṟūr-nādu and the cows were made over to Māraṇ Mana-gati of Puliyam in Uṟṟukkāṭtu-kōṭam.  

Further the record states that the māṇḍopa in front of the temple built by the donor was named Madhurāntaka-māryaṇ.

1 The inscription is incomplete.  
2 The beginning is lost  
3 Iṣṭ-38
1. என்கிறே, என்று பொய்த்துறையும் திருநூறுக்குடியும் தொடர்பாய்

2. என்ன எடையும் இது இல்லாமலே தொடர்பாய் என்று பொய்த்துறையும் திருநூறுக்குடியும் தொடர்பாய்

3. என்ன எடையும் இது இல்லாமலே தொடர்பாய் என்று பொய்த்துறையும் திருநூறுக்குடியும் தொடர்பாய்

4. என்ன எடையும் இது இல்லாமலே தொடர்பாய் என்று பொய்த்துறையும் திருநூறுக்குடியும் தொடர்பாய்

5. என்ன எடையும் இது இல்லாமலே தொடர்பாய் என்று பொய்த்துறையும் திருநூறுக்குடியும் தொடர்பாய்
This inscription begins with the *prāṣasti* "Tirunagāl pola" etc., and records the gift of 14½ kalāṇju and one *kuruṇi* of gold to the priests of the *sanctum sanctorum* (tirunagāligai-ppurumakkul) of the temple of Tirukkalattideva for cleaning and decorating the premises in the shrine of Manikkēngai Mādeva with the annual interest of 2 kalāṇju, 4 maṇḍai and one *piḷai* on the endowed amount at the rate of 1 *piḷai* per kalāṇju per month by Taṉiyal-aṅgādiyāṅ Ḫaṅṅingaṭṭi, the *kīlaṅ* of Nāgimangalām. The duties of worship in this shrine were exclusively enjoined on the priests of the temple of Tirukkalattī-mahādeva.

Text

1. [Translation...]

2. [Translation...]

3. [Translation...]

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1 This works out to 10 per cent per year.
2 Stops here: Only a few letters are wanting at the end.
No. 328.

(A.R. No. 299 of 1904.)

Kālahasti, Kālahasti Taluk, Chittoor District.

On the north, east and south bases of the central shrine in the Kālahāstisvara temple.

Rājarāja I. Year 27: 1012 A.D.

This records that Vaippūr-udaiyān Adiyān Puyāgan, the kovūkīni officer of Āṟṟūr-nādu and other divisions included in it, having enquired of the upāsakas of Āṟṟūr-nādu about their arrears in ghee and curd supplied to the temple of Tirukklāttimahādeva, short of the stipulated amount as per terms of the endowment of 15 cows made by Sōlā-vēḷān in the 16th regnal year of the king (1001 A.D.) and the total default in the supply of ghee and curd as per terms of another endowment of five cows, one each by Karupparudaiyān, his brother Pāṇḍāri, his mother Pōrgi. Tōṇḍaimāṇār aliōs Kavira Pidīrān and Vāyiramēghaṇ Vilūpparaiyan, a merchant of Mūmmūḍisōlapuram, made in the 23rd regnal year of the king (1008 A.D.), they (the upāsakas) seem to have agreed to pay a cash compensation of 24 kalāmun and 2 mā towards the unremitted quantities of 15 kalām of ghee and 44 kalām and 2 vēḷi of curd computed from the date of the respective endowments up to 161st day of the 27th year of the king's reign. The further details of the record are lost.

Text

1 The inscription stops have unfinished.
1. பேரோஸ்டி மற்றும் பரிந்துறக்கப்பட்டுள்ளது புவியில் புருஷார்த்தானாறு விளக்கமும் உள்ளன.[4] பரதர[5]
   நீதீஸ்வரர் மற்றும் விளக்கமடைகின்றன. அவர்கள் புருஷார்த்தாநாய்க்கு புழக்கச் செய்திட்டு விளக்கமும் உள்ளன. [புவியில் பரிந்துறக்கப்பட்டுள்ளது புருஷார்த்தானாறு விளக்கமும் உள்ளன.]

2. கைவிழா வசதியும். புருஷார்த்தாநாய்க்கு புருஷார்த்தானாறு விளக்கமும் உள்ளன. விளக்கமும் உள்ளன. [புவியில் பரிந்துறக்கப்பட்டுள்ளது புருஷார்த்தாநாய்க்கு புருஷார்த்தானாறு விளக்கமும் உள்ளன.]

3. பார்வையில் புருஷார்த்தாநாய்க்கு புருஷார்த்தானாறு விளக்கமும் உள்ளன. [புவியில் பரிந்துறக்கப்பட்டுள்ளது புருஷார்த்தாநாய்க்கு புருஷார்த்தானாறு விளக்கமும் உள்ளன.]

4. பார்வையில் புருஷார்த்தாநாய்க்கு புருஷார்த்தாநாறு விளக்கமும் உள்ளன. [புவியில் பரிந்துறக்கப்பட்டுள்ளது புருஷார்த்தாநாய்க்கு புருஷார்த்தானாறு விளக்கமும் உள்ளன.]

5. பார்வையில் புருஷார்த்தாநாய்க்கு புருஷார்த்தாநாறு விளக்கமும் உள்ளன. [புவியில் பரிந்துறக்கப்பட்டுள்ளது புருஷார்த்தாநாய்க்கு புருஷார்த்தானாறு விளக்கமும் உள்ளன.]

6. பார்வையில் புருஷார்த்தாநாய்க்கு புருஷார்த்தாநாறு விளக்கமும் உள்ளன. [புவியில் பரிந்துறக்கப்பட்டுள்ளது புருஷார்த்தாநாய்க்கு புருஷார்த்தானாறு விளக்கமும் உள்ளன.]

7. பார்வையில் புருஷார்த்தாநாய்க்கு புருஷார்த்தாநாறு விளக்கமும் உள்ளன. [புவியில் பரிந்துறக்கப்பட்டுள்ளது புருஷார்த்தாநாய்க்கு புருஷார்த்தானாறு விளக்கமும் உள்ளன.]

8.1.1—30
No. 330.

(A.R. No. 301 of 1904.)

KĀLĀHASTI, KĀLĀHASTI TALUK, CHITTOOR DISTRICT.

On the north wall of the shrine, south of the first prākūra in the Kālahastiśvara temple.

Sadāśīvādevā-mahārāya. Ś. 1489 : 1567 A.D.

The details of date given in the record, viz., Saka 1489, Prabhava, Dhanus, śuk 9, Monday corresponds to 1567 A.D., December 10, Wednesday (not Monday). This inscription is very badly damaged and nothing can be made out beyond the date.

Text

1. [Illegible]
2. [Illegible]
3. [Illegible]
4. [Illegible]

No. 331.

(A.R. No. 302 of 1904.)

KĀLĀHASTI, KĀLĀHASTI TALUK, CHITTOOR DISTRICT.

On the north wall of the shrine immediately to the south of the first prākūra of the Kālahastiśvara temple.

Sadāśīvādevā-mahārāya. 1569 A.D.

The details of date given in the record, viz., Saka 1491, Sukla, Vṛiśchika ba.14, Ādīvāra, Pūraṭṭadī are irregular.

This records the agreements between the Kaṇṭāgis of the Kālahasti temple and Nāgaratūr of Uttramanallur, in connection with a gift of 50 pon, made for services in the mātha (name lost) and for offerings in the shrine of Ārkam Pillaiyar, for the merit of the local devotees of the god.

Text

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

1 There are a few more lines containing portions of the prākūtra. Tīrupoḻī nāṭha of Rājānḍra I.
2 Lines 5 to 19 are badly damaged and are illegible.
No. 332.
(A.R. No. 303 of 1904.)

Kālahasti, Kālahasti Taluk, Chittoor District.

On one of the several stray stones placed in the verandah of the shrine of the goddess in the Kālahastīsvara temple.

Kulōttunga III. Year 33: 1210-11 A.D.

This mentions Āṟur-nādu in Jayaṅgondaḻa-mandalam. The rest of the details are lost.

Text
1. வருணை [ " ] வருணையர்களின் வருணை –
2. விருது வருணையின் வருணை கொண்டு –
3. விருது வருணையின் வருணை பட்டை பட்டை

No. 333.
(A.R. No. 304 of 1904.)

Tirugōkārṇam, near Pudukkottai, Tiruchirappalli District.

On the south face of the first pillar (from the right) in front of the rock-cut central shrine in the Gōkāṃśvara temple.

Parakēśarivarman. Year [3].
Published in S.I.I., Vol. XIX, No. 37
No. 324.
(A.R. No. 305 of 1904.)

Tirugōkārṇam, near Pudukkottai, Tiruchirappalli District.
On the second pillar in the same place.

Parakēśarivarman. Year 13.
Published in S.I.I., Vol. XIX, No. 316
No. 335.
(A.R. No. 306 of 1904.)

Tirugōkārṇam, near Pudukkottai, Tiruchirappalli District.
On the east face of the second pillar in front of the rock-cut central shrine in the Gōkāṃśvara temple.

Rājakēśarivarman. Year 8.
Published in S.I.I., Vol. XIII. No. 174.
No. 336.
(A.R. No. 307 of 1904.)

Tirugōkārṇam, near Pudukkottai, Tiruchirappalli District.
On the third pillar in the rock-cut central shrine in the Gōkāṃśvara temple.

Rājakēśarivarman. Year 9.

This records the grant of land as kulappatti for the maintenance of the tank called Kavirakkulam at Tiruvētpūr by a Brahmāṇa Kāṅjai Nambippirāṇ Kramavittan alias Arikulakāla Brahmadārāyan of Mērkillimangalam, a brahmāṇḍa of Tenkarai Tiruvaḻundūr-nādu in Sōnādu.

1 Fragmentary.

In the upper portion of the stone, there is another inscription in four lines ending with the names of the signatories. The text runs as follows:-
1. வருணையர்களின் வருணை –
2. விருது வருணையின் வருணை –
3. விருது வருணையின் வருணை –

4 வருணையின் வருணை

2 Published in Inscriptions (Texts) of the Pudukkottai State, No. 2.
No. 337.
(A.R. No. 308 of 1904.)
TIRUGÖKARNAM, NEAR PUDUKKOTTAI, TRICHYIRAPPALLI DISTRICT.
On the third pillar (east face) in front of the rock-cut central shrine in the Gökarnēsvāra temple.

Parakēsarivarman. Year 37.
Published in S.I.I., Vol. XIX, No. 435

No. 338.
(A.R. No. 309 of 1904.)
TIRUGÖKARNAM, NEAR PUDUKKOTTAI, TRICHYIRAPPALLI DISTRICT.
On the fourth pillar (north face) in the same place.

Parakēsarivarman. Year 4.
Published in S.I.I., Vol. XIX, No. 82

No. 339.
(A.R. No. 310 of 1904.)
TIRUGÖKARNAM, NEAR PUDUKKOTTAI, TRICHYIRAPPALLI DISTRICT.
On the south wall of the rock-cut central shrine in the Gökarnēsvāra temple.

Rājarāja I. Year 13: 997-98 A.D.
This records that the lands belonging to the Mādīvar at Śrī Gökarnām were made tax-free by the nāṣṭar, who received a lump sum of 20 kōsu and an annual grant of 5 kōsu from Adambarudaiyān Veḷāṇ Kāri of Pambūr-nādu.

Text

No. 340.
(A.R. No. 311 of 1904.)
TIRUGÖKARNAM, NEAR PUDUKKOTTAI, TRICHYIRAPPALLI DISTRICT.
On the south wall of the rock-cut central shrine in the Gökarnēsvāra temple.

Māṇjanādaiyān. Year 17.
Published in S.I.I., Vol. XIV. No. 25.

1 Incomplete. The text of this inscription is published in Inscriptions of Pudukkottai State, p. 17, No. 36 with some mistakes.
No. 341.
(A. R. No. 312 of 1904.)

TIRUGÖKARNAM, NEAR PUDUKKOTTAI, TIRUCHIRAPPALLI DISTRICT.

On the south wall of the rock-cut central shrine in the Gökarnesvara temple.

This is a fragmentary record in Pallava-Grantha characters of 7th-8th century A.D. and reads 'Sthāpanāchāryo-bhāṣyatākāchāryak.

Text.

No. 342.
(A. R. No. 313 of 1904.)

KUPUMIYAMALAI, KULATTUR TALUK, TIRUCHIRAPPALLI DISTRICT.

On the east face of the north pillar of the rock-cut shrine in the Mēlaikōyil temple.

Māraṇjaḍalaya. Year 23.
Published in S.I.I., Vol. XIV, No. 30

No. 343.
(A. R. No. 314 of 1904.)

KUPUMIYAMALAI, KULATTUR TALUK, TIRUCHIRAPPALLI DISTRICT.

On the same face of the pillar in the same temple.

Rājakēśarivarman. Year 20.

No. 344.
(A. R. No. 315 of 1904.)

KUPUMIYAMALAI, KULATTUR TALUK, TIRUCHIRAPPALLI DISTRICT.

On the south face of the same pillar in the same temple.

Parakēśarivarman. Year 6.
Published in S.I.I., Vol. XIX, No. 151

No. 345.
(A. R. No. 316 of 1904.)

KUPUMIYAMALAI, KULATTUR TALUK, TIRUCHIRAPPALLI DISTRICT.

On the south face of the north pillar of the rock-cut shrine in the Mēlaikōyil temple.

Parakēśarivarman.
Published in S.I.I., Vol. XIII, No. 326.

No. 346.
(A. R. No. 317 of 1904.)

KUPUMIYAMALAI, KULATTUR TALUK, TIRUCHIRAPPALLI DISTRICT.

On the same face of the same pillar.

Parakēśarivarman. Year 6.
Published in S.I.I., Vol. XIX, No. 162
No. 347.

(A.R. No. 318 of 1904.)

KUDUMIYAMALAI, KULATTUR TALUK, TirUCHIRAPPALLI DISTRICT.

On the west face of the north pillar in the rock-cut shrine in the Mēlaikōyil temple.

Parāntaka I.

This inscription records the gift of 15 kolaṇju tulaippoy by Köndanarāman, son of Sri Pirāntakar alias Sōla-Perumāṇadigal for burning two perpetual lamps.

Text

1. ஹூண்டு கொண்டு... மாற்றக்குடன்-
2. பத்மா கொண்டு பெருமா்க்குடன்-
3. தன் இடு முற்றக் கொண்டு து[வண்டு]-
4. பெருமாண்டன் பெருமாண்டக்குடன்-
5. சார்க்கு புண்டு கொண்டக்குடன்-
6. இடி-டி புண்டு புண்டக்குடன்-

No. 348.

(A.R. No. 319 of 1904.)

KUDUMIYAMALAI, KULATTUR TALUK, TirUCHIRAPPALLI DISTRICT.

On the west face of the north pillar in the rock-cut shrine in the Mēlaikōyil temple.

Parakēsarivarman. Year 15.

Published in S.I.L., Vol.XIX, No. 362

No. 349.

(A.R. No. 320 of 1904.)

KUDUMIYAMALAI, KULATTUR TALUK, TirUCHIRAPPALLI DISTRICT.

On the north face of the north pillar in the rock-cut shrine in the Mēlaikōyil temple.

This inscription engraved in characters of about the 11th century records the gift of 10 kolaṇju of gold by a private individual for burning a perpetual lamp and for feeding five Brahmaṇas during the seven days of Paṅgūni-Uttiram to the deity Tirumūḷaitṭaṇattu Perumāṇadigal.

Text

1. நூற்று [லூ] புண்டு ... என்று ஒசு-
2. பொன்று கொண்டு பெருமாண்டக்குடன்-
3. பெருமாண்டன் பெருமாண்டக்குடன்-
4. மூன்று பொருள்குடன் பெருமாண்டன்[சு] கொண்டு பெருமாண்டன-
5. மூன்று பொருள்குடன் பெருமாண்டன் அருப்பு பொருள்குடன்-
6. மாநவீகாவின் பொருள்குடன் கொண்டு பொருள்குடன்-
7. பொருள்குடன் பொருள்குடன் -
8. [மன்னின் பொருள்குடன் கொண்டு கொண்டு பொருள்குடன்-
9. [லூ] பொருள்குடன் பொருள்குடன் பொருள்குடன்-
10. மாநவீகாவின் பொருள்குடன் கொண்டு கொண்டு பொருள்குடன்-
11. பொருள்குடன் பொருள்குடன்.

1 of Inscriptions (Texts) of The Pudukkottai State, No. 80 where four more lines precede the text given here. In line 6 the symbol after the figure 15 stands for kolaṇju (contra ibid).
No. 350.
(A. R. No. 321 of 1904.)
KUPUMIYAMALAI, KULATTUR TALUK, TIRUCHIRAPPALLI DISTRICT.
On the north face of the north pillar in the rock-cut shrine in the Mēlaikōyil temple.

Parakēsarivarman. Year 10.

No. 351.
(A. R. No. 322 of 1904.)
KUPUMIYAMALAI, KULATTUR TALUK, TIRUCHIRAPPALLI DISTRICT.
On the south and east faces of the north pillar in the rock-cut shrine in the Mēlaikōyil temple.

Parakēsarivarman. Year 32.
Published in S.I.I., Vol. XIX, No. 436.

No. 352.
(A. R. No. 323 of 1904.)
KUPUMIYAMALAI, KULATTUR TALUK, TIRUCHIRAPPALLI DISTRICT.
On the east face of the south pillar in the rock-cut shrine in the Mēlaikōyil temple.

Sadxaiyamārap. Year 2+1+1
Published in S.I.I., Vol. XIV, No. 50.

No. 353.
(A. R. No. 324 of 1904.)
KUPUMIYAMALAI, KULATTUR TALUK, TIRUCHIRAPPALLI DISTRICT.
On the same face of the same pillar.

Rājakēsarivarman. Year 22.
Published in S.I.I., Vol. XIII, No. 296.

No. 354.
(A. R. No. 325 of 1904.)
KUPUMIYAMALAI, KULATTUR TALUK, TIRUCHIRAPPALLI DISTRICT.
On the south face of the south pillar in the rock-cut shrine in the Mēlaikōyil temple.

Parakēsarivarman. Year 7.
Published in S.I.I., Vol. XIX, No. 178

No. 355.
(A. R. No. 326 of 1904.)
KUPUMIYAMALAI, KULATTUR TALUK, TIRUCHIRAPPALLI DISTRICT.
On the south face of the south pillar in the rock-cut shrine in the Mēlaikōyil temple.

Parakēsarivarman. Year Lost.
Published in S.I.I., Vol. XIX No. 153
No. 356.
(A. R. No. 327 of 1904.)

KUPUMANYAMALAI, KULATTUR TALUK, TIRUCHIRAPALLI DISTRICT.

On the west face of the south pillar in the rock-cut shrine in the Melaikovil temple.

This damaged Chola inscription records the gift of 5 kulaaju of gold by Sattan Pidari for feeding the Panmadhevaram of the temple of Tirumegrai-madéva in Tirunilakkunram in Kunjivur-nadu.

Text:

1 என்றான் குண்டு
2 சென்று விட்டையே குண்டு
3 குண்டுப்புற கோயில் குண்டுப்புறக் கோயில்
4 குண்டு குண்டுப்புறம் குண்டுப்புறம்
5 குண்டுப்புறம் குண்டுப்புறம் குண்டு
6 முண்டு தன்னை முண்டு தன்னை முண்டு
7 முண்டு தன்னை முண்டு
8 முண்டு தன்னை முண்டு
9 முண்டு தன்னை முண்டு

No. 357.
(A. R. No. 328 of 1904.)

KUPUMANYAMALAI, KULATTUR TALUK, TIRUCHIRAPALLI DISTRICT.

On the west face of the north pillar in the rock-cut shrine in the Melaikovil temple.

Parakēsarivarman. Year 15.
Published in S.I.I., Vol. XIX, No. 363

No. 358.
(A. R. No. 329 of 1904.)

KUPUMANYAMALAI, KULATTUR TALUK, TIRUCHIRAPALLI DISTRICT.

On the north face of the south pillar in the rock-cut shrine in the Melaikovil temple.

Rājakēsarivarman. Year 10.
Published in S.I.I., Vol. XIII, No. 213.

No. 359.
(A. R. No. 330 of 1904.)

KUPUMANYAMALAI, KULATTUR TALUK, TIRUCHIRAPALLI DISTRICT.

On the same face of the same pillar.

Rājakēsarivarman. Year Lost
Published in S.I.I., Vol. XIII, No. 327.

No. 360.
(A. R. No. 331 of 1904.)

KUPUMANYAMALAI, KULATTUR TALUK, TIRUCHIRAPALLI DISTRICT.

On the same face of the same pillar.

Parakēsarivarman. Year 23
Published in S.I.I., Vol. XIX, No. 442
No. 361.
(A. R. No. 332 of 1904.)
Kuṇḍumiyāmalai, Kulattur Taluk, Tiruchirappalli District.
On the south and east faces of the same pillar.
Parakēśarivarman. Year Lost
Published in S.I.I., Vol. XIX, No. 443

No. 362.
(A. R. No. 333 of 1904.)
Kuṇḍumiyāmalai, Kulattur Taluk, Tiruchirappalli District.
On the east wall of the rock-cut shrine right of entrance in the Mēlaikōyil temple.
Parakēśarivarman. Year 6.
Published in S.I.I., Vol. XIX, No. 154

No. 363.
(A. R. No. 334 of 1904.)
Kuṇḍumiyāmalai, Kulattur Taluk, Tiruchirappalli District.
On the east wall of the rock-cut shrine, right of entrance, in the Mēlaikōyil temple.
Parakēśarivarman. Year 14.
Published in S.I.I., Vol. XIX, No. 338

No. 364.
(A. R. No. 335 of 1904.)
Kuṇḍumiyāmalai, Kulattur Taluk, Tiruchirappalli District.
In the same place.
Parakēśarivarman. Year 21.
Published in S.I.I., Vol. XIX, No. 413

No. 365.
(A. R. No. 336 of 1904.)
Kuṇḍumiyāmalai, Kulattur Taluk, Tiruchirappalli District.
In the same place.
Parakēśarivarman. Year 21.
Published in S.I.I., Vol. XIX, No. 414

No. 366.
(A. R. No. 337 of 1904.)
Kuṇḍumiyāmalai, Kulattur Taluk, Tiruchirappalli District.
On the east wall of the rock-cut shrine, right of entrance in the Mēlaikōyil temple.
Parakēśarivarman. Year 6.
Published in S.I.I., Vol. XIX, No. 155

No. 367.
(A. R. No. 338 of 1904.)
Kuṇḍumiyāmalai, Kulattur Taluk, Tiruchirappalli District.
In the same place.
Parakēśarivarman. Year 16.
Published in S.I.I., Vol. XIX, No. 386
No. 368.

(A.R. No. 339 of 1904.)

KUDUMIYAMALAI, KULATTUR TALUK, TIRUCHIRAPPALLI DISTRICT.

On the east wall of the rock-cut shrine in the Melaikoyil temple.

This inscription records the gift of 7 kalanjus of gold by Madiranakka (Madhuranakka) Irukkavélär, evidently a member of the family of Kodumbálär for offering one ulakku of ghee to the temple.

Text

1. மீர்சென் இத்தெய்திவாரன் இல்ல[5]
2. மீர் இலை, செய் தலை செய் தொழி மட்டை
3. குடும்பியூடி கிழிந் கை இன்று வெளியுள்ளார்
4. கிழிந் கையில் செய் தலை செய் தொழி மட்டை
5. [என்று இருக்கு]

No. 369.

(A.R. No. 340 of 1904.)

KUDUMIYAMALAI, KULATTUR TALUK, TIRUCHIRAPPALLI DISTRICT.

On the east wall of the rock-cut shrine, right of the entrance, in the Melaikoyil temple.

Parakèsarivarman. Year 21.

Published in S.I.I., Vol. XIX, No. 415

No. 370.

(A.R. No. 341 of 1904.)

KUDUMIYAMALAI, KULATTUR TALUK, TIRUCHIRAPPALLI DISTRICT.

On the east wall, left of the entrance, of the same shrine.

Parakèsarivarman. Year 23.

Published in S.I.I., Vol. XIX, No. 420

No. 371.

(A.R. No. 342 of 1904.)

KUDUMIYAMALAI, KULATTUR TALUK, TIRUCHIRAPPALLI DISTRICT.

In the same place.

Parakèsarivarman. Year 23.

Published in S.I.I., Vol. XIX, No. 421

No. 372.

(A.R. No. 343 of 1904.)

KUDUMIYAMALAI, KULATTUR TALUK, TIRUCHIRAPPALLI DISTRICT.

On the east wall of the rock-cut shrine in the Melaikoyil temple.

Reads parivéddini in Pallava-Grantha of the 7th century A.D.

No. 373.

(A.R. No. 344 of 1904.)

KUDUMIYAMALAI, KULATTUR TALUK, TIRUCHIRAPPALLI DISTRICT.

On the east wall of the rock-cut shrine, left of the entrance, in the Melaikoyil temple.

Parakèsarivarman. Year 21.

Published in S.I.I., Vol. XIX, No. 416
No. 374.

(A.R. No. 345 of 1904.)

KUDUMIYÁMALAI, KULATTUR TALUK, TIRUCHIRAPPALLI DISTRICT.

On the east wall of the rock-cut shrine in the Malaikóyil temple.

Parántaka I. Year 15: 921-22 A.D.

This inscription records the gift of 7 tulaippóppu by Nakkan Sñkarran of Valiyur, in Nallur-nádu, for burning a perpetual lamp to the deity Tirumérali-perumánagidigal and another gift of 7 tulaippóppu by Kuliyanáchénan alias Arikulánáthaváranappépparamuri, the headman of Shjali in Idiyalá-nádu for a perpetual lamp to Tirumulāṭṭānattu-perumánagidigal in Tirumilakkunram.

Text

1. குட்சியாமலை [A] [B] [C] [D] குளாட்டுர் தாலுக், திருச்சிற்றப்பள்ளி மாவட்ட.
2. (A.R. No. 345 of 1904.)
3. மலைகோயில் தென்னிருவாய் மலைகோயில்.
4. பரண்டகீ I. ஆண்டு 15: 921-22 ஆ.D.
5. இச்சுப்பீச்சு என்னும் பேச்சு செய்யப்பட்டதற்கு போலே.
6. பரண்டகீ I. ஆண்டு 15: 921-22 ஆ.D.
7. பரண்டகீ I. ஆண்டு 15: 921-22 ஆ.D.
8. பரண்டகீ I. ஆண்டு 15: 921-22 ஆ.D.
10. பரண்டகீ I. ஆண்டு 15: 921-22 ஆ.D.

No. 375.

(A.R. No. 346 of 1904.)

KUDUMIYÁMALAI, KULATTUR TALUK, TIRUCHIRAPPALLI DISTRICT.

On the east wall of the rock-cut shrine in the Malaikóyil temple.

Parakēsariyavāman. Date Lost.

Published in S.I.I., Vol. XIX, No. 38

No. 376.

(A.R. No. 347 of 1904.)

KUDUMIYÁMALAI, KULATTUR TALUK, TIRUCHIRAPPALLI DISTRICT.

In the same place.

Parántaka I. Year 15: 921-22 A.D.


No. 377.

(A.R. No. 348 of 1904.)

KUDUMIYÁMALAI, KULATTUR TALUK, TIRUCHIRAPPALLI DISTRICT.

On the east wall of the rock-cut shrine in the Malaikóyil temple.

...varman. Year 12.

This inscription records the gift of 10 tulaippóppu by Pándiyadivarasa alias Paṭham-Pañḍaci for feeding 20 Bráhmaṇas daily during the seven days of Paṅguni-Uttáram.

Text

1. குட்சியாமலை [A] [B] [C] [D] குளாட்டுர் தாலுக், திருச்சிற்றப்பள்ளி மாவட்ட.
2. (A.R. No. 347 of 1904.)
3. (A.R. No. 348 of 1904.)
4. (A.R. No. 348 of 1904.)
No. 378.
(A.R. No. 349 of 1904.)
KUDUMIYAMALAI, KULATTUR TALUK, TIRUCHIRAPPALLI DISTRICT.
On the south wall of the rock-cut shrine in the Melaikoyil temple.
Rajakēsarivarman. Year 3.
Published in S.I.I., Vol. XIII, No. 23.

No. 379.
(A.R. No. 350 of 1904.)
KUDUMIYAMALAI, KULATTUR TALUK, TIRUCHIRAPPALLI DISTRICT.
On the same wall.
Parakešarivarman. Year 16.
Published in S.I.I., Vol. XIX, No. 387.

No. 380.
(A.R. No. 351 of 1904.)
KUDUMIYAMALAI, KULATTUR TALUK, TIRUCHIRAPPALLI DISTRICT.
On the south wall of the rock-cut shrine in the Melaikoyil temple.
Parāntaka I. Year 16: 922-23 A.D.
This inscription records the gift of gold by Kumaraṇ, son of Ariśilār and a native of Kodungolūr in Mala-nādu, for a perpetual lamp to the deity Tirumūlātātānattu Perumāṇaṇidal, at Tirunalakkuṇgan in Kungriyur-nādu.

Text

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

No. 381.
(A.R. No. 352 of 1909.)
KUDUMIYAMALAI, KULATTUR TALUK, TIRUCHIRAPPALLI DISTRICT.
On the north wall of the rock-cut shrine in the Melaikoyil temple.
Rajakēsarivarman. Year 20.
Published in S.I.I., Vol. XIII, No. 289.

No. 382.
(A.R. No. 353 of 1904.)
KUDUMIYAMALAI, KULATTUR TALUK, TIRUCHIRAPPALLI DISTRICT.
On the east wall of the mandapa in front of the Melaikoyil temple.
Kulōtiungachōla I. Year 36: 1105-06 A.D.
Published in Inscriptions (Texts) of the Pudukkottai State, No. 125.

No. 383.
(A.R. No. 354 of 1904.)
KUDUMIYAMALAI, KULATTUR TALUK, TIRUCHIRAPPALLI DISTRICT.
On a rock to the south of the Melaikoyil.
The text of this inscription on Music engraved in Pallava-Grantha characters is published in Ep. Ind., XII, p. 231 ff. see also S.I.I., Vol. XII, No. 7.
No. 384.
(A.R. No. 355 of 1904.)
KUPUMIYAMALAI, KULATTUR TALUK, TIRUCHIRAPPALLI DISTRICT.

On the rock to the south of the rock-cut shrine called Mēlakōyil.

Rājārāja II. Year 11: 1156 - 57 A.D.

This inscription commences with the prasasti Pramāṇiya tirunādum, etc., of the king.

It records the gift of pasture land and 12 buffaloes by purchase for 20 pon deposited in the temple treasury by Chāna Aravignā Rājendrāna dāsim Kulottumāgāśāla-Kadambāra-yaṇ for maintaining two perpetual lamps in the temple of Tirumērgali-mahādeva in Tirumalakkunram in Kumriyur-nādu. The land and the buffaloes were entrusted to the care of four Śivārāhmanas of the temple.

Text published in Inscriptions (Texts) of the Pudukkottai State, No. 135.

No. 385.
(A.R. No. 336 of 1904.)
KUPUMIYAMALAI, KULATTUR TALUK, TIRUCHIRAPPALLI DISTRICT.

On the south wall of the Akhilāndēśvari shrine, in the Sikhānāthasvāmin temple.

This inscription in Sanskrit verse engraved in Grantha characters of about the 12th-13th centuries A.D., records the building of a nimīna for the shrine for goddess Parvati by Sundarēśa.

Text

No. 386.
(A. R. No. 356-A of 1904.)
KUPUMIYAMALAI, KULATTUR TALUK, TIRUCHIRAPPALLI DISTRICT.

On the south wall of the Akhilāndēśvari shrine, in the Sikhānāthasvāmin temple.

Rāmachandra Tongaimāṇ. S. 1787 - 1866 A.D.

The details of date viz., Saka 1757, Kali 1966, Kṛśdhana, Tai 29, Friday, Anurādhā correspond to 1866 A.D. February 9, Friday.

It records that the Kumbhābhishēka of the temple of god Sikhānāthasvāmin and the goddess Akhilāndēśvari was performed on the said date.

Text

1 Two letters have been omitted here.
2 Metres Mandākamātā.

S.I.I.—42
No. 387.
(A.R. No. 357 of 1904.)

NÄRTÄMALAI, PUDUKKOTTAI, TIRUCHIRAPPALLI DISTRICT.

On the rock which forms the north wall of the Tirumalaikkaṇḍambar temple.

Räjëndra III (?) Year 7 : 1253 A.D.

This inscription records the gift of land called *Huppaśeyinām* situated in Perumudi alis, dava-perrumāḻhallir, made tax-free to [Porrusāman alia Akalaṅka Āchāriya], as a fee for carrying out repairs in the temples of god Tirumalaikkaṇḍambūr Udaya-nāyanaṅ in Telingakulakalapuradēvar-kulōttungaṅsāla - paṭṭīnā, Tiruvāpikkaḷ Udaya-nāyanaṅ and Nachēhmāṅ by the Ādichāṇḍēśvara-dēvakāṅmigāl in the presence of the deity Tirukkodi Dēvanāṅ i.e., on the flag- hoisting day. The donee, however, had to pay into the Sribhamālāram, ½ of the proceeds from the land.

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No. 388.
(A.R. No. 358 of 1904.)

NÄRTÄMALAI, PUDUKKOTTAI, TIRUCHIRAPPALLI DISRICT.

On the rock which forms the north wall of the Tirumalaikkaṇḍambar temple.

Räjëndra II. Year 3 : 1054-55 A.D.

This inscription commences with the praśasti Tirumarūviya, etc., of the king. Here the title of the king viz., Rajakēsari seems to be a mistake for Parakēsari.

This seems to record a grant of gold for services and offerings during the three saṇdhis to the god set up by themselves in [Tirumalaikkaṇḍa]mbūr Tirumalai by the merchants and devotees of this god resident in that place. Other details are lost as it is built in at the beginning.

Published in Inscriptions (Texts) of Pudukkottai State, No. 110.
No. 389.

(A.R. No. 359 of 1904.)

NĀRTTĀMALAI, PUDUKKOTTAI, TIRUCHIRAPPALLI DISTRICT.

On the rock that forms the north wall of the Tirumalaikkadambur temple.

Rājendra II. Year 4: 1055-56 A.D.

This record commences with the praśasti Iraṭṭa-pāḍi ālavan dakkinaṃ etc., of the king.

It seems to record the grant of gold (2 kulaṇju) for sandhi lamps by some merchants who were members of a body called, desittisaiyayirattaimātruvār. The gold seems to have been collected from among themselves in connection with some social functions as marriage, nuptials (kaṭṭilven) etc., and ēmpakkāvāram. It also mentions the setting up of the image of Saṅgu Paramēśvari. Other details are lost as the inscription is built in at the left end.

Text

No. 390.

(A.R. No. 360 of 1904.)

NĀRTTĀMALAI, PUDUKKOTTAI, TIRUCHIRAPPALLI DISTRICT.

On the rock which forms the north wall of the Tirumalaikkadambur temple.

Kulottunga III: Year 27: 1204-05 A.D.

This inscription is dated in the regnal year of Kulottungačolos, who took Madura, the crowned head of Pandyas and Kațehi, who may be identified with Kulottunga III.

This records the gift of land (excluding land belonging to god Achat at Tirumānaimalai) with a pond made tax free, by Pāmbaiyurudaiyān Kadambam Saṅguḍiyān Gaṅgādarar, a merchant of the place, who purchased it from the Naganuvar of Teliagakulakālapura in Iraṭṭa-pāḍikondaśāṇa-valanāṇu, for 150 Pāṇchaskalāpajī aĉchu. The land was made over as a dēvadāna to god Tiruvānaiṅkā Uṇḍiyār, whose image was set up by the donor. Madhyasthan Māṉi Sōḍiyāṉ Marudajāiyāṉ figures as a signatory in the record.

Text published in Inscriptions (Texts) of the Pudukkottai State, No. 158.

1 The inscription is very badly damaged.
No. 391.

(A. R. No. 361 of 1904.)

NĀRTĀMALAI, PUDUKKOTAI, TIRUCHIRAPPALLI DISTRICT.

On the rock which forms the north wall of the Tirumalaikkadambam temple.

Māra. Sundarapāṇḍya I. Year 3 : 1219 A.D.

On grounds of palaeography and the identity of the signatories with those in No. 390 above belonging to the reign of Kulōttunga III, Tribhuvanachakravartin Sundarapāṇḍyadeva mentioned in this record may be identified with Māravarman Sundara-
pāṇḍyadeva I.

This inscription records the gift of 44 kolam of gold of eight nāyi by Veḷḷiyār-
daiyān-Sūrān Tanti and his sister Atriyārāj for mid-day offerings and a lamp to god Nagārāvaranudaiya Nāyanār of Telingakulakalapura alias Kulōttungasōla Paṭṭangam in iraṭṭāpadikonaḍa-vaḷanaṇuḍ. The Śivabrahmaṇas of the tiruvannam-
līgos (Sanctum sanctorum), who received the gold, undertook to arrange for the offerings and the burning of the lamp.

Text published in Inscriptions (Texts) of the Pudukkottai State, No. 508.

No. 392.

(A. R. No. 362 of 1904.)

NĀRTĀMALAI, PUDUKKOTAI, TIRUCHIRAPPALLI DISTRICT.

On the east wall of the prākara of the Tirumalaiikkadambam temple.

Māra. Kulasēkhara III. Year 31 : 1346 A.D.

The details of date given viz., 31st year, Mina, ānu. 10, Friday with Pūlpāsam correspond to 1346 A.D., March 3.

This record, the grant of land, purchased from the Śivabrahmaṇas of the temple of God Tirumalaiikkadambamurudaiya Nāyanār in Telingakulakalapuram alias Kulōttunga sēlaṇaṭṭinam, a town in Kōṇādu alias Kadaladaiyāḍilāṅga-kōndāsōla-vaḷanaṇuḍ, for 54 ngrādē-varāhān, to the god of the same temple for a service called Ukalapu, offerings at midday and midnight and two lamps, by Aṃalavaiyulaiyaiyai Kānṇudaiyaiyai Alagiyānāyai alias Gurukulaśatrivaivar. The land seems to have been part by part mortgaged to the donor by the predecessors of the above-said Śivabrahmaṇas. The Śrī Mahēśvara-kkaṇkāyai appears to have taken over the land and agreed to execute the wishes of the donor whatever fate befell the lands.

Text published in Inscriptions (Texts) of the Pudukkottai State, No. 445.

No. 393.

(A. R. No. 363 of 1904.)

NĀRTĀMALAI, PUDUKKOTAI, TIRUCHIRAPPALLI DISTRICT.

On the rock north of the pond situated to the west of the Tirumalaiikkadambam temple.

Jāṭa. Parākramapāṇḍya. Year 6 : 1320-21 A.D.

This inscription is dated in the 6th year of Jāṭavarman Parākrama-pāṇḍya who may perhaps be identified with the one who began his reign by 1314-15 A.D.

This records the distribution of 10 mā of land belonging to the temple, to ten devaṭṭiṭṭaiś, for serving in the temple twice a day, by the ērawar of Telingakulakalapuram alias Kulōttungasōla-ṭṭiṭṭinam in Kōṇādu alias Kadaladaiyāḍilāṅga-kōnda śēla-vaḷanaṇuḍ by the authorities of the temple and the mahēs attached to it, who were assembled at the tiruvanamāḷōpa that day.

Text published in Inscriptions (Texts) of Pudukkottai State, No. 621.
No. 394.
(A.R. No. 364 of 1904.)

Närttāmalai, Pudukkottai, Tiruchirappalli District.

On a rock north of the big rock-cut hall known as Kshamaṇāl-kudagu on the Mēlamalai hill.

Mārvarman Sundarapāṇḍya I. Year 11. + I : 1227-28 A.D.

The king in this inscription is described by the title Sōnādu vaḷapāgyawaraṇa.

This records an allotment of different pieces of land, granted by different people as kudāngā tiruvēduyāttam for food offerings to god Padineebhūmi-vimānagara Emperumān and his consort for whom shrines were erected by the Nagaratār of Teliṅgakula kāḷāpuraṇam alias Kulōttungachōḷa-pattinam in Iraṭṭapāḍikopāḷa-vāḷanādu. The nagaratār agreed to arrange for the remittance of 57 kalām of paddy measured by sāḷukkāl for the said service and took upon themselves the burden of paying taxes viz. tiruvēdu-pōṇda īrai, kuṭīmaṇi, antārāyan, etc. In case of failure of crops, a remission was to be allowed after due inspection. One-sixth of the summer crops was to be paid to the temple.

Provision was also made for the repairs in the temple from levies such as ādīṅkāśu and Kēṭīṅkāśu collected from the bride's party in a marriage.

Text published in Inscriptions (Texts) of the Pudukkottai State, No. 281.

No. 395.
(A.R. No. 365 of 1904.)

Nārttāmalai, Pudukkottai, Tiruchirappalli District.

On the north base of a ruined maṇḍapa in front of the rock-cut Siva shrine on the Mēlamalai hill.

Nṛpatuṅgavikramavārman Year. 7.
Published in S.I.I., Vol.XII, No. 63.

No. 396.
(A.R. No. 366 of 1904.)

Nārttāmalai, Pudukkottai, Tiruchirappalli District.

On a rock north of the Arumaikkulam pond.

This inscription is in archaic characters of about the 9th century A.D.

It records the construction of a sluice for animada-ēri by Tamiḻadiyaraṇyan Mallaṇ Vīdanāṇ. Sōna Nāraṇyan, the tachchāṇ (mason) who did the work was granted some land.

Published in Inscriptions (Texts) of the Pudukkottai State, No. 11.

No. 397.
(A.R. No. 367 of 1904.)

Ammāśatram, Pudukkottai, Tiruchirappalli District.

At the entrance of the natural cave east of the rock known as Āḷḷurūṭṭimalai.

Mārvarman Sundarapāṇḍya I. acc. 1216 A.D.

The date portion of this inscription is lost.

This epigraph seems to record a grant of land in Periyapalliyavai as parichchandām to Nāyaṇār Tiruṃāṇimalai Āḻvār, by Pambaiyundaiyāṇ Śeṅgūli Āṇainā[dil]? tēnaṛ perumagaṇ dīlas Gaṅgādarar, a merchant. It mentions Kanakachandra Paṇḍita and his disciple Danmadēva Aṭcharaṇ.

Text published in Inscriptions (Texts) of the Pudukkottai State, No. 474. The text is, however, published here in view of some differences in the reading.

S.I I—15
No. 398.

(A. R. No. 368 of 1904).

SITTANNAVĀSAL, PUDUKKOTTAI, TIRUCHIRAPPALLI DISTRICT.

On the rock, south of the rock-cut Jaina temple.

Srivallabha.

Published in S.I.A., Vol. XIV, No. 45.

No. 399.

(A.R. No. 369 of 1904.)

SITTANNAVĀSAL, PUDUKKOTTAI, TIRUCHIRAPPALLI DISTRICT.

On the rock south of the rock-cut Jaina temple.

This inscription is engraved in archaic characters of about the 8th-9th century A.D. The purport is not clear.

Text

No. 400.

(A. R. No. 370 of 1904).

SITTANNAVĀSAL, PUDUKKOTTAI, TIRUCHIRAPPALLI DISTRICT.

On the rock south of the rock-cut Jaina shrine.

This inscription engraved in characters of about the 9th century seems to record the renovation of a certain structure. Other details are lost.

Text
No. 401.
(A. R. No. 371 of 1904.)
Palañi, Dindigul Taluk, Madurai District.
On the east base of the Palañi-Andavar shrine.

Koñerimelkondan.

This inscription in characters of about the 14th century is dated in the reign of Tribhuvanapachakrvartin Koñerimelkondan and Avanivendaráman is mentioned as his title.

This records the grant by the king, of Aiyapoyil (Aiyapoli) alias Avanivendarámanallur in Vaikavur-nadu, as a taxfree devadana to God Subrahmanya-ppillaiyar in Palañi in Vaikavur-nadu, for a service to be called Avanivendaráman Sandhi, after himself. It mentions ...... koñdai Aru and a dam and Vaikavur Perumalai among the boundaries of the village.

Other details are lost as the inscription is incomplete.

Text

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

No. 402.
(A. R. No. 372 of 1904.)
Palañi, Dindigul Taluk, Madurai District.
On the south base of the Palañi-Andavar shrine.

Virapandya. Year 15–

On grounds of palaeography the king may be identified with Jatavarman Virapandya who ascended the throne in 1253 A.D.

This records the grant by the king, of land in the northern portion of Idumbankulam, alias Kunran-vañal alias Virasolan-mannarai, exempted from the taxes such as kadamai, patham, kadiipaip-pachchai, antarayam, etc., for services and offerings to god Subrahmanya-ppillaiyar in Palañi hill in Vaikavur-nadu. The same piece of land called Idumbankulam is mentioned in No. 408 below.

Text

1. [Text]
2. [Text]
No. 403.
(A. R. No. 373 of 1904).

Palani, Dindigul Taluk, Madurai District.

On the north base of the Palāṇī-Ṇāḷavar shrine.

Virappāndya, Year 15+5 : 1273 A.D.

For the reason stated in No. 402 above the king of this record may be identified with Āṭavarmaṇa Virappāndya.

This records the grant by the king, of land in the southern portion of Idumban-kūlām alias kuṇṟu-vayal alias Virāṣōjan-mānnaṟai after making the lands free from taxes such as kāṭiṟṟuippacchāi and antarāṟṟum for services and offerings to god Subrahmanya on the Palāṇī hill in Vaikāvṝ-nādu.

Among the lands excluded from the gift land is mentioned the tiruvairāyana land of Lakshminārāyaṇa Perumal temple.

Text

1. Read 'āṭavarmāṇa

No. 404.
(A. R. No. 374 of 1904).

Chinna Tippasamudramu, Madanapalli Taluk, Chittoor District.

On a slab set up in a grove called Polimērātōpu.

Undated.

Published in S.I.I., Vol. X, No. 621.

No. 405.
(A. R. No. 375 of 1904).

Chinna Tippasamudramu, Madanapalli Taluk, Chittoor District.

On a second slab set up in a grove called the Polimērātōpu.

This records the death of Vemichōre of, Vempallison of Gajjachabulli, in a fight.

The epigraph is engraved in archaic characters of the 7th century A.D.
Text.

1 $\sqrt{2} + \frac{1}{2^n} x$
2 $\sqrt{2} + \frac{1}{2^n} x$
3 $\sqrt{2} + \frac{1}{2^n} x$
4 $\sqrt{2} + \frac{1}{2^n} x$
5 $\sqrt{2} + \frac{1}{2^n} x$
6 $\sqrt{2} + \frac{1}{2^n} x$
7 $\sqrt{2} + \frac{1}{2^n} x$

No. 406.

(A.R. No. 376 of 1904.)

KALAMALLA, KAMALAPURAM TALUK, CUDAPPAH DISTRICT.

On two faces of a slab set up close to the east wall of the Āñjaneya shrine in the Chennakesava temple.

Sadāśiva. 1557 A.D.
Published in S.I.I., Vol. XVI, No. 220.

No. 407.

(A. R. No. 377 of 1904.)

KALAMALLA, KAMALAPURAM TALUK, CUDAPPAH DISTRICT.

On a slab set up close to the east wall of the Āñjaneya shrine in the Chennakesava temple.

Vetkapatii. 1593 A.D.
Published in S.I.I., Vol. XVI, No. 305.

No. 408.

(A. R. No. 378 of 1904.)

KALAMALLA, KAMALAPURAM TALUK, CUDAPPAH DISTRICT.

On a slab set up close to the east wall of the Āñjaneya shrine in the Chennakesava temple.

Undated.

No. 409.

(A. R. No. 379 of 1904.)

KALAMALLA, KAMALAPURAM TALUK, CUDAPPAH DISTRICT.

On a slab set up at the entrance into the Chennakesava temple, left side.

Sadāśiva. 1550 A.D.
Published in S.I.I., Vol. XVI, No. 176.

No. 410.

(A. R. No. 380 of 1904.)

KALAMALLA, KAMALAPURAM TALUK, CUDAPPAH DISTRICT.

On two faces of a broken pillar lying in the courtyard of the Chennakesavasvāmīdēśa temple.

Undated.
No. 411.

(A. R. No. 381 of 1904.)

Kalamaãla, Kamalapuram Taluk, Cuddapah District.

On two faces of a pillar lying outside the prãkãtra of the Chennakesava temple.

Sudhãsiwa. 1546 A.D.

Published in S.I.I., Vol. XVI, No. 147.

No. 412.

(A. R. No. 382 of 1904.)

Kalamaãla, Kamalapuram taluk, Cuddapah District.

On a slab set up outside the prãkãtra of the Chennakesava temple.

Karnäja Raghumâtha Rãju. 1608 A.D.

See footnote on p. 3.

No. 413.

(A. R. No. 383 of 1904.)

Rãmãsvaram near Proddaturu, Proddaturu Taluk, Cuddapah District.

On the four faces of a pillar set up in the courtyard of the Rãmalõgõvara temple.

Krishna III. Undated.


No. 414.

(A. R. No. 384 of 1904.)

Rãmãsvaram, Proddaturu Taluk, Cuddapah District.

On two faces of a pillar set up in the courtyard of the temple of Rãmalõgõvara temple.

Punyakumãra. Year 5

Published in S.I.I., Vol. X, No. 599

No. 415.

(A. R. No. 385 of 1904.)

Rãmãsvaram, Proddaturu Taluk, Cuddapah District

On two faces of a pillar in the Rãmalõgõvara temple.

Krishnapadavaräya. 1514 A.D.

Published in S.I.I., Vol. IX, Pt. II, No. 496.

No. 416.

(A. R. No. 386 of 1904.)

Rãmãsvaram, Proddaturu Taluk, Cuddapah District.

On a slab set up in the courtyard of the Rãmalõgõvara temple.

Narasãnãyaka. 1498 A.D.

Published in S.I.I., Vol. XVI, No. 39.

No. 417.

(A. R. No. 387 of 1904.)

Rãmãsvaram, Proddaturu Taluk, Cuddapah District.

On a slab set up in the courtyard of the Rãmalõgõvara temple.

Krishnapadavaräya. 1510 A.D.

Published in S.I.I., Vol. XVI, No. 47.
No. 418.
(A. R. No. 388 of 1904.)
Rāmēśvaram, Prōddaturu Taluk, Cuddapah District.

On two faces of the Nandi-pillar in front of the shrine of the goddess in the Rāmalīṅgaśvara temple.

1551 A.D.

See footnote on p. 3.

No. 419.
(A. K. No. 389 of 1904.)
Rāmēśvaram, Prōddaturu Taluk, Cuddapah District.

On a slab set up in a mandapā in front of the Rāmalīṅgaśvara temple.

Vīra Narasimha. 1508 A.D.

See footnote on p. 3.

No. 420.
(A. R. No. 390 of 1904.)
Rāmēśvaram, Prōddaturu Taluk, Cuddapah District.

On a pillar in the Navagraha mandapā behind the Mūlasaṅghaśvara temple.

1675 A.D.

See footnote on p. 3.

No. 421.
(A. R. No. 391 of 1904.)
Māḷēpādu, Kāmalapuram Taluk, Cuddapah District.

On a slab lying behind the Gōpalakrishnasvāmin temple.

Undated.

Published in S.I.I., Vol. X, No. 29.

No. 422.
(A. R. No. 392 of 1904.)
Māḷēpādu, Kāmalapuram Taluk, Cuddapah District.

On two faces of pillar lying in front of the Gōpalakrishnasvāmin temple.

Undated.


No. 423.
(A. R. No. 393 of 1904.)
Māḷēpādu, Kāmalapuram Taluk, Cuddapah District.

On two faces of a pillar lying near a well west of the village.

This is engraved in archaic characters and it reads from the bottom to the top.

It mentions that Satyāditya of the Kāṣyapa-gōtra, son of Sakukomāra Vikramādiya the great lord, and the grandson of the glorious Chāla-Mahārājādhirāja Vikramādiya while ruling the Siṣṭhī one thousand and the Rēmāṇḍu seven thousand gave to Rēvaśarman of the Kāṣyapa-gōtra and a resident of Komariṇa, five manustrōk of land at Chirumbūra.

Published in Ep. Ind., Vol. XI. page 345.
No. 424.
(A. R. No. 394 of 1904.)

Mālepāḍu, Kamalapuram Taluk, Cuddapah District.
On the beam of the veranda of the Siva temple east of the village.

The record is in archaic characters assignable to about the 5th century A.D.
It seems to record a gift of 20 maruttu by three persons (names not clear) to Pārāśva-svāmin.

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No. 425.
(A. R. No 395 of 1904.)

Chilamakūru, Kamalapuram Taluk, Cuddapah District.
On two faces of a pillar set up in a field to the east of the village.

1132 A.D.

No. 426.
(A. R. No. 396 of 1904.)

Chilamakūru, Kamalapuram Taluk, Cuddapah District.
On a broken pillar lying in a field adjoining the village.

Undated.
Published in S.I.J., Vol. X, No. 603.

No. 427.
(A. R. No. 397 of 1904.)

Chilamakūru, Kamalapuram Taluk, Cuddapah District.
On a slab set up behind the image of Hanumant in the Ānjaneyya temple in the village.

1441 A.D.
See footnote on p. 3.

No. 428.
(A. R. No. 398 of 1904.)

Chilamakūru, Kamalapuram Taluk, Cuddapah District.
On two faces of a pillar set up near the dvanjastambha of the Ānjaneyya temple.

1676 A.D.
See footnote on p. 3.

No. 429.
(A. R. No. 399 of 1904.)

Chilamakūru, Kamalapuram Taluk, Cuddapah District.
On two faces of a pillar set up close to the south wall of the Ānjaneyya temple.

Sadhāiva. 1549 A.D.
Published in S.I.J., Vol. XVI, No. 148.
No. 430.
(A. R. No. 400 of 1904.)

CHILAMAKÜBU, KAMALAPURAM TALUK, CUDAPAH DISTRICT.
On three faces of a pillar lying in front of the Agastyaśvara temple.

Vikramāditya. ....

Published in Ep. Ind., Vol. XI, pp. 345.

No. 431.
(A. R. No. 401 of 1904.)

CHILAMAKÜBU, KAMALAPURAM TALUK, CUDAPAH DISTRICT.
On three faces of a pillar lying in the verandah in front of the Agastyaśvara temple.

This inscription engraved in archaic characters is undated.

It mentions Vallava Sañki, his son Hari Rāchappu whose son was Pandyas at whose request some grant seems to have been made at Chiruburu.

Text

First face.

1 नातेदाते नाना दत्ते
2 [७] नाना दत्ते
3 नाना दत्ते
4 नाना दत्ते
5 नाना दत्ते
6 नाना दत्ते
7 नाना दत्ते
8 नाना दत्ते
9 नाना दत्ते
10 नाना दत्ते
11 नाना दत्ते
12 नाना दत्ते
13 नाना दत्ते
14 नाना दत्ते

Second face.

15 नाना दत्ते
16 नाना दत्ते
17 नाना दत्ते
18 नाना दत्ते
19 नाना दत्ते
20 नाना दत्ते
21 नाना दत्ते
22 नाना दत्ते
23 नाना दत्ते
24 नाना दत्ते
25 नाना दत्ते
26 नाना दत्ते
27 नाना दत्ते
28 नाना दत्ते
29 नाना दत्ते
30 नाना दत्ते

Third face.

40 नाना दत्ते
41 नाना दत्ते
42 नाना दत्ते
43 नाना दत्ते
44 नाना दत्ते
45 नाना दत्ते
46 नाना दत्ते
47 नाना दत्ते

No. 432.
(A. R. No. 402 of 1904.)

CHILAMAKÜBU, KAMALAPURAM TALUK, CUDAPAH DISTRICT.
On a slab lying in the verandah in front of the Agastyaśvara temple.

1509 A.D.

Published in S.I.I., Vol. XVI, No. 433.

(A. R. No. 403 of 1904.)

CHILAMAKÜBU, KAMALAPURAM TALUK, CUDAPAH DISTRICT.
On a slab lying in the verandah in front of the Agastyaśvara temple.

Undated.


1. ₹ is introduced below the line.
2. Lines from 31 to 39 are very badly damaged.
S. 1 I.—45
No. 434.
(A.R. No. 404 of 1904.)
CHILAMAKURU, KAMALAPURAM TALUK, CUDDAHAPAH DISTRICT.
On a pillar lying in the courtyard of the Agastyaśvara temple.
Harthara II. 1382 A.D.
Published in S.I.I., Vol. XVI, No. 6.

No. 435.
(A.R. No. 405 of 1904.)
MUDDHANURU, JAMMALAMADUGU TALUK, CUDDAHAPAH DISTRICT.
On a slab set up in a field by the side of the road from Chilamakuru to
MUDDHANURU
Undated.
Published in S.I.I., Vol. X, No. 593.

No. 436.
(A.R. No. 406 of 1904.)
MUDDHANURU, JAMMALAMADUGU TALUK, CUDDAHAPAH DISTRICT.
On a slab lying in the courtyard of the Śiva temple.
Undated.
Published in S.I.I., Vol., X, No. 597.

No. 437.
(A.R. No. 407 of 1904.)
MUDDHANURU, JAMMALAMADUGU TALUK, CUDDAHAPAH DISTRICT.
On a slab lying near the compound wall of the Śiva temple.
1641 A.D.
See footnote on p. 3.

No. 438.
(A.R. No. 408 of 1904.)
KOSINÉPALLI, JAMMALAMADUGU TALUK, CUDDAHAPAH DISTRICT.
On three faces of a pillar lying near the threshing floor in the village.
Undated.
Published in S.I.I., Vol. X, No. 598.

No. 439.
(A.R. No. 409 of 1904.)
KOSINÉPALLI, JAMMALAMADUGU TALUK, CUDDAHAPAH DISTRICT.
On a slab lying near the threshing floor.
SIDDHĀRTIN.
See footnote on p. 3.

No. 440.
(A.R. No. 410 of 1904.)
KOSINÉPALLI, JAMMALAMADUGU TALUK, CUDDAHAPAH DISTRICT.
On a slab set up opposite to the Ānjanēya temple.
SADĀSIVA. 1554 A.D.
Published in S.I.I., Vol. XVI, No. 195.

No. 441.
(A.R. No. 411 of 1904.)
TIRUCHIRAPPALLI, TIRUCHIRAPPALLI TALUK, TIRUCHIRAPPALLI DISTRICT.
On the beam and pillars in the upper cave on the rock.
Published in S.I.I., Vol. XII, No. 8.
No. 442.
(A.R. No. 412 of 1904.)

TIRUCHIRAPPALLI, TIRUCHIRAPPALLI TALUK, TIRUCHIRAPPALLI DISTRICT.

On the third pillar in the outer row of pillars in the upper rock-cut cave.

Rājarāja I. Year 16 : 1000-01 A.D.

This inscription commences with the prastāti Tirunagai pōṭa etc., of Rājarāja I.

It records a sale of land situated in Ālaṅguṇī in Viṭāṭṭūr-nādu, a dēvadāna to Kamban Maṇiyān alīus Vikramaśinga Mūvendra-vēḻuṅ, the kīlavan of Śūralūr in Śūralūr-kūṟṟam, receiving 5 kalaṅju, by the Patipādamai-la-paṭṭudai-paṇeṭtiḻhāṅga dēvadānams of the temple of Tribhuvaṇaṭāṭi in Sīrāmbal—Tiruchchirappalli in Urūiyūr-kūṟṟam and the āṅr of Sīrāmbal. The kīlavan of Śūralūr was to reclaim the land and his contribution along with the 5 kalaṅju, the price of the land deposited in the temple treasury was to be utilised for feeding Brāhmaṇas and Śivayōgis on all the nine days of the Chittirai festival.

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]

No. 443.
(A.R. No. 413 of 1904.)

TIRUCHIRAPPALLI, TIRUCHIRAPPALLI TALUK, TIRUCHIRAPPALLI DISTRICT.

On the last pillar in the upper rock-cut cave.

Māṇiṉadaiyaṉ. Year 4.

Published in S.I.I., XIV., No. 11.

1. This name is given as Sirrampar in No. 443 below.

2. Read 'Uṟṟaiḻiṇga.'
No. 444.
(A.R. No. 414 of 1904.)

TIRUCHIRAPPALLI, TRICHIRAPPALLI TALUK, TRICHIRAPPALLI DISTRICT.

On the east wall right of the entrance into the upper rock-cut shrine.

Mārgaṇḍaḷayaṇ. Year 4, 2501st day.

Published in A.S.I., A.R., 1903-04, p. 270 ff. and also S.I.I., XIV, No. 10.

No. 445.
(A.R. No. 415 of 1904.)

VĒḌĀRĀṆYAM, TIRUTTURAIPPUNDI TALUK, TAMJORE DISTRICT.

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

Kulōttuṅgaḥōla III. Year 4: 1182 A.D.

The details of date viz. Mīna śu. 5, Thursday, Rōhini correspond to 1182 A.D., March 11.

This records the gift of 150 kāśa of gold for a perpetual lamp to the deity in the Tirumāralikkēḻu temple, in Kungur-nādu, a sub-division of Umbaḷa-nādu by Guṇamaḷaiṇḍu-udaiyān Gaṅgaiṇḍuṇḍa Rājārājēḻa va alia Kottappichōḷa. The Śrēvēḷakāṇḍa received the money and undertook to supply one nāḷi of ghee by the standard measure vēḍavāṇa-nāyakān, out of the interest on the endowed amount.

Text

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

No. 446.
(A.R. No. 416 of 1904.)

VĒḌĀRĀṆYAM, TIRUTTURAIPPUNDI TALUK, TAMJORE DISTRICT.

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

Kulōttuṅgaḥōla III. Year 29: 1207-08 A.D.

The details of date viz. Saturday, Aviṭṭam, Prathamai (in line 4) can only occur in the month Māgha. These details of date will correspond to 1208 A.D. January 19 Saturday, f.d.t. 20: f.d.n. 11.
This records the gift of 1500 kāsu left in the hands of the Sivabrähmanas of the temple by Ilaiyālvān Tiruvidaimarududaiyān, a member of the body called Virasāla Anakkam, for a perpetual lamp to be burnt with one ulakku of ghee by the measure karunkārumpuli, to the deity Tirumaraikkādu-Udaiyār.

**Text**

1. **A.R. No. 417 of 1904.**

**Vēdārañyam, Tirutturaippundi Taluk, Thanjore District.**

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

**Kulottungačhāla III. Year 15 : 1192-93 A.D.**

This records the gift of a perpetual lamp by Periyāppāl alias Anandāpa Naṅgai, wife of Appan Kaḷan, of Siruvaymukam alias Kulottungaḻapāṭṭiṇam and Silaṅkēṭṭi Kāṟī Āḷvān also of Siruvaymukam to the god Tirumaraikkādu Udaiyār in Kuṅrūr-nādu, a sub-division of Umbala-nādu.

**Text**

2. **A.R. No. 418 of 1904.**

**Vēdārañyam, Tirutturaippundi Taluk, Thanjore District.**

On the south wall of the maṇḍapa in front of the central shrine in the Vēdārañyēsvaram temple.

**Rājendrachchāla III. Year 9 : 1255 A.D.**

The details of date given viz. Makaram 2, Tuesday, Sadaivam, corresponds to 1255 A.D., January 12, Tuesday, 07 : 07.

This records the gift of 4th vēlī and 4 mā of land by purchase from Paṭṭaṇaṅkaḷa Tavapperumal, of Anapāyachaturvedaṁgaḷam by Bhāradvājī Periyānmbi Tirutturai-perumāl of Iraiyaṁgaḷam alias Kulottungačchāla-śaruppēdimaṅgalam (chatuvēdimaṅgalam), in the western division of Umbala-nādu, as tiruvilak-chuppayam, for burning a perpetual lamp to the deity Tirumaraikkādu-Udaiyār, after paying the taxes on the land.

Among the boundaries of the gift-land are mentioned the village of Irumaraṉbūyaṉ-Perumaḷpuram and the land endowed as tiruvandavanappayam by Kopḍalūddaiyān Pirudigāngaraiyān.

*1 Steps unfinished.*

811-46
Vēdārāṇyam, Tirutturaippundi Taluk, Tanjore District.

On the south wall of the mandapa in front of the central shrine in the Vēdārāṇyēvara temple.

Kulōtuṅga III. Year 4 : 1181 A.D.

The details of date, viz., Viśeṣika, ba [6], Friday, Magha, correspond to 1181 A.D., October 30.

This records the gift of 150 anjānumbrāku by Pallikondān Nagar Iśuvaramudaiyān aṅku Viraṇīpandarum of Gūnimalappuram in Veṃi-kūrram of Śuṭta mali-valanaṇḍu for burning a perpetual lamp to the god Tirumāraikkādu-udaiyār. The Sivābraṅhamoṣ of the temple agreed to maintain the lamp, by the interest on the endowed amount, with one niṅkul of ghee daily by the measure vēdārāṇa-nāṣiyākāṭ.

The height of the lamp including the pedestal and the top portion is given as the length of four fingers.

Text

1 Read  "தேவாரண்யம்.
2 Incomplete
No. 450.

(A.R. No. 420 of 1904.)

Védarāṇyam, Tirutturappundi Taluk, Tanjore District.

On the south wall of the mandapa in front of the central shrine in the Védarāṇyēśvara temple.

Rājarāja. Date Lost.

This seems to record a gift of money to several shepherds (kōr) for the supply of ghee, for burning a perpetual lamp to the god by Puttakkudaiyān Vēlān Āndukond... Muvendavēlār. Line 12 mentions the territorial division Irulam valkum Rājarāja párdi-nādu.

Text

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

No. 451.

(A.R. No. 420-A of 1904.)

Védarāṇyam, Tirutturappundi Taluk, Tanjore District.

On the south wall of the mandapa in front of the central shrine in the Védarāṇyēśvara temple.

Kulōtungachōlā III. Date Lost.

This records the provision for the supply of one upi of ghee measured by the dēvar nādi for burning two perpetual lamps by Pokkakkudaiyār... Iyarpagai-vāndār... of Marukal-nādu. Iyarpagai, after whom the donor is named, was one of the āiva devotees whose lives are narrated in the Periyappūramān.

1. The beginnings of lines are built in.
2. The passage from lines 12-17 appears to be in verse and is not apparently connected with the record.
No. 452.

(A.R. No. 421 of 1904.)

Veddanyam, Tiruttaraippundi Taluk, Tanjore District.

On the south wall of the mandapa in front of the central shrine in the Veddanyesvaras temple.

Rajendra Chola III. Year 6: 1251-52 A.D.

This records an order of Vanaadarayar, on the representation of Yadavarayar to the king, assigning the income from levy on textiles (kuyilitaragu-iyam) from the devana land to the deity Tirumarasikkadu-Udaiyar.

It mentions Munaiyadaranayar as a signatory.

Text

1. செத்திய [4]சிவராசக்கலாயில் தயிர் வைத்துபோனையை செய்து வைத்துபோனையை செய்து
2. முடிய வைத்து வைத்து
3. முடிய வைத்து
4. முடிய வைத்து
5. முடிய வைத்து
6. முடிய வைத்து
7. முடிய வைத்து
8. முடிய வைத்து
9. முடிய வைத்து
10. முடிய வைத்து
11. முடிய வைத்து
12. முடிய வைத்து
13. முடிய வைத்து
14. முடிய வைத்து
15. முடிய வைத்து
16. முடிய வைத்து
17. முடிய வைத்து
18. முடிய வைத்து
19. முடிய வைத்து
20. முடிய வைத்து
21. முடிய வைத்து
22. முடிய வைத்து

1 Stops here.
Vēdāraṇyam, Tirutturaiappundi Taluk, Tanjore District.

On the north wall of the mandapa in front of the central shrine in the Vēdāraṇyavēsvara temple.

Kulōttunga Chōla II. Year 2: 1134-35 A.D.

This inscription begins with the prabandi Pāmekulwar, etc., of the king.

It records the conferment of Tiruppadipukkāṇi and Sri-Mādhavakara-kkanūgai in the temple of Tirumāraikkādu-Udayār, in Kungur-nadu, a district of Dharanimuludai-valanādu by the Patipādānūlappaitu-Udaiya Paichāchāriqal on Tiruchchiriyambalamudaiyān Nāgādeva alias Tyāgasamudrappichchan and his group. The dēvarkānmigal of the temple were enjoined to supervise the singing of Tiruppadiyam and make sure that members partaking in the service were either related to or nominated by Tyāgasamudrappichchan.

Text

1. [Translation: The inscription begins with the prabandi Pāmekulwar, etc., of the king.]
2. [Translation: The inscription begins with the prabandi Pāmekulwar, etc., of the king.]
3. [Translation: The inscription begins with the prabandi Pāmekulwar, etc., of the king.]
4. [Translation: The inscription begins with the prabandi Pāmekulwar, etc., of the king.]
5. [Translation: The inscription begins with the prabandi Pāmekulwar, etc., of the king.]
6. [Translation: The inscription begins with the prabandi Pāmekulwar, etc., of the king.]
7. [Translation: The inscription begins with the prabandi Pāmekulwar, etc., of the king.]
8. [Translation: The inscription begins with the prabandi Pāmekulwar, etc., of the king.]
9. [Translation: The inscription begins with the prabandi Pāmekulwar, etc., of the king.]
10. [Translation: The inscription begins with the prabandi Pāmekulwar, etc., of the king.]
11. [Translation: The inscription begins with the prabandi Pāmekulwar, etc., of the king.]
12. [Translation: The inscription begins with the prabandi Pāmekulwar, etc., of the king.]
13. [Translation: The inscription begins with the prabandi Pāmekulwar, etc., of the king.]

No. 454.

(V.A. No. 423 of 1904.)

Vēdāraṇyam, Tirutturaiappundi Taluk, Tanjore District.

On the north wall of the mandapa in front of the central shrine in the Vēdāraṇyavēsvara temple.

Rājendrachōla III. Year 4: 1250 A.D.

The details of date, viz., Makara śūlī. Wednesday, Tiruvonam correspond to 1250 A.D., January 8, Wednesday.

1. The inscription stops here.

S.II. 47
This inscription records that the *SiNâbrâhmanâs* of the temple of Tirumaṟâlkâṟu-Udaiyâr, in Umbâḷa-nâḍu, agreed to maintain a perpetual lamp in the temple, with the income from the ¼ *vēli* of land in Anâpâyachaturvâdimaṟgâlam after paying all the dues on the land granted by Paḷliyâḷiyâ, the elder sister of (akkâ?) Tiruchchirâṟambalamudaiyân of Sâṭtângûḍi in Vâṇâlâi-vēḷâr-kâṟram, a sub-division of Râjendrâḻola-vâḷanâḍu.

Sivâlava (Srîvallabha-)ppēṟâṟu is mentioned as one of the boundaries of the gift land.

No. 455.

(A.R. No. 424 of 1904.)

Vâdânâyâm, Tirutturâṟṟûṟûndi Taluk, Tanjore District.

On the north wall of the *maṇḍopa* in front of the central shrine in the Vâdânâyâm vara temple.

Râjarâja III. Year 16+1: 1232-33 A.D.

On palaeographical considerations, the king may be identified with Râjarâja III.

This inscription records the gift of jewels in gold and silver such as tirunâṟṟimâḷai (forehead plate) bâku-vâliyâm (armlet), tirukkarichâri (bracelet), tirunâṟṟuladâdam (breast plate), tiruvaṟṟa (necklace), udaraṟṟuḷânum (belt), tiruppâṟai (crescent), etc., to god Maṟâvâḷa-nâyânâr and the goddess Nachchâyâr of Tirumâṟâkâṟu by Periyâń Selkâlardân of Nellâvâ, a merchant of Kâḻottângâsâḷappâṭṭânum. Also gives the weight of gold and silver for these jewels.

Text
No. 456.
(A.R. No. 425 of 1904.)

Vēdāraṇyam, Tirutturaippundi Taluk, Tanjore District.

On the north wall of the maṇḍapa in front of the central shrine in the Vēdāraṇyēśvara temple.

Kulöttuṅgachōla I. Year 23: 1092-93 A.D.

This inscription begins with the prāsasti Puyalnādu vilāṇa etc., of the king.

It seems to refer to a gift of perpetual lamp by Āriyan Udaiyālar alias Sembikulamāṇikka-ikkāttar to the god Tirumaraikkādu Udaiyār, in Kungur-nādu in Dinachintamāṇi-vaḷanādu.

Text:

1. மூன்றடைத்துடன் வியாழுத்துத் தோற்றல் முப்பது நான்கு நூறு பால்கள் வியாழுத்துத் தோற்றல் முப்பது நான்கு பால் குழும.
2. ஒருநாள் சுருக்கப்பட்டு, நான்கு பால் வெட்டப்பட்டு, நான்கு பால் வெட்டப்பட்டு வியாழுத்துத் தோற்றல் மூன்றடை நான்கு.
3. ஒருநாள் சுருக்கப்பட்டு, நான்கு பால் வெட்டப்பட்டு, நான்கு பால் வெட்டப்பட்டு வியாழுத்துத் தோற்றல் மூன்றடை.
4. ஒருநாள் சுருக்கப்பட்டு, நான்கு பால் வெட்டப்பட்டு, நான்கு பால் வெட்டப்பட்டு வியாழுத்துத் தோற்றல் மூன்றடை.
5. ஒருநாள் சுருக்கப்பட்டு, நான்கு பால் வெட்டப்பட்டு, நான்கு பால் வெட்டப்பட்டு வியாழுத்துத் தோற்றல் மூன்றடை.
6. ஒருநாள் சுருக்கப்பட்டு, நான்கு பால் வெட்டப்பட்டு, நான்கு பால் வெட்டப்பட்டு வியாழுத்துத் தோற்றல் மூன்றடை.
7. படைப்பேச்சு படைப்பேச்சு படைப்பேச்சு படைப்பேச்சு படைப்பேச்சு படைப்பேச்சு படைப்பேச்சு படைப்பேச்சு.

No. 457.
(A.R. No. 426 of 1904.)

Vēdāraṇyam, Tirutturaippundi Taluk, Tanjore District.

On the north wall of the maṇḍapa in front of the central shrine in the Vēdāraṇyēśvara temple.

Kulöttuṅgachōla III. Year 20: 1198 A.D.

The details of date, viz., Makara, 13, Wednesday correspond to 1198 A.D., January 22, Thursday (not Wednesday), f.d.l. 96.

This inscription records the gift of 50 sheep for a perpetual lamp to the god Tirumaraikkādu-Udaiyār of Kungur-nādu in Umbala-nādu, by Māmbār-kīḷān Ṭaḷāśāra Araiya[n]..., of Pottūr in Kākkalār-nādu in [Ikk]āṭṭu-koṭṭam, in Jayan[gi]nda-sōla-ṣa[ndaram].

Text:

1. ஒருநாள் சுருக்கப்பட்டு, நான்கு பால் வெட்டப்பட்டு, நான்கு பால் வெட்டப்பட்டு வியாழுத்துத் தோற்றல் மூன்றடை.
2. ஒருநாள் சுருக்கப்பட்டு, நான்கு பால் வெட்டப்பட்டு, நான்கு பால் வெட்டப்பட்டு வியாழுத்துத் தோற்றல் மூன்றடை.
3. ஒருநாள் சுருக்கப்பட்டு, நான்கு பால் வெட்டப்பட்டு, நான்கு பால் வெட்டப்பட்டு வியாழுத்துத் தோற்றல் மூன்றடை.
4. ஒருநாள் சுருக்கப்பட்டு, நான்கு பால் வெட்டப்பட்டு, நான்கு பால் வெட்டப்பட்டு வியாழுத்துத் தோற்றல் மூன்றடை.
5. ஒருநாள் சுருக்கப்பட்டு, நான்கு பால் வெட்டப்பட்டு, நான்கு பால் வெட்டப்பட்டு வியாழுத்துத் தோற்றல் மூன்றடை.
6. ஒருநாள் சுருக்கப்பட்டு, நான்கு பால் வெட்டப்பட்டு, நான்கு பால் வெட்டப்பட்டு வியாழுத்துத் தோற்றல் மூன்றடை.
7. ஒருநாள் சுருக்கப்பட்டு, நான்கு பால் வெட்டப்பட்டு, நான்கு பால் வெட்டப்பட்டு வியாழுத்துத் தோற்றல் மூன்றடை.
8. ஒருநாள் சுருக்கப்பட்டு, நான்கு பால் வெட்டப்பட்டு, நான்கு பால் வெட்டப்பட்டு வியாழுத்துத் தோற்றல் மூன்றடை.
9. ஒருநாள் சுருக்கப்பட்டு, நான்கு பால் வெட்டப்பட்டு, நான்கு பால் வெட்டப்பட்டு வியாழுத்துத் தோற்றல் மூன்றடை.
10. ஒருநாள் சுருக்கப்பட்டு, நான்கு பால் வெட்டப்பட்டு, நான்கு பால் வெட்டப்பட்டு வியாழுத்துத் தோற்றல் மூன்றடை.

1. Lines 8 to 12 are very badly mutilated.
2. The right end of the inscription is built in.
No. 458.

(A.R. No. 427 of 1904.)

Vēḍāraṇyām, Thirutturapputondi Taluk, Tanjore District.

On the north wall of the manḍapa in front of the central shrine in the Vēḍāraṇyām-vari temple.

Kulōttunga-Chōḍa III. Year 32: 1210 A.D.

The details of date, viz., Dhanus, ba-9, Monday, Chittīrī is corresponds to 1210 A.D., December 11. The week day was Saturday and not Monday.

This incomplete inscription stops with mentioning Kalyānapuraṅgoṇḍa-śoḷa-pattinam in Kānattūr-nādu.

Text

1.  
2.  
3.  
4.  
5.  

No. 459

(A.R. No. 428 of 1904.)

Vēḍāraṇyām, Thirutturapputondi Taluk, Tanjore District.

On the north wall of the manḍapa in front of the central shrine in the Vēḍāraṇyām-vari temple.

Tribhuvanavirādeva (Kulōttunga III.) Year 35: 1212-13 A.D.

This inscription records the gift of 1460 kādu by Arayapalari Uḍaiyāṅ, Vēḍaṅ Uṭaiyāṅ for a lamp to be burnt thrice a day at the temple of Tirumāraṅkāḍu-Uṭaiyāṅ. The endowed money was entrusted into the hands of the śivabrahmaṇapah of the temple.

Text

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

No. 460.

(A.R. No. 429 of 1904.)

Vēḍāraṇyām, Thirutturapputondi Taluk, Tanjore District.

On the north wall of the manḍapa in front of the central shrine in the Vēḍāraṇyām-vari temple.

Rājarāja III. Year 37: 1243-43 A.D.

This inscription records the gift of 6½ mā and kīr of ½ (tēli) of land by Uyya-vandāṅ alias Tiruvarranagamārayaṅ, one of the niyāvalaṅ of Periṅaṅu in Rājendra Chōḍa valaṅdu, for burning a perpetual lamp to the deity Tirumāraṅkāḍu Uḍaiyāṅ. The gift land was made over to Śrīkṛṣṇa Bhaṭṭa and others of Anapāya-chaturvedī-mungalam who undertook to maintain the lamp with the balance after paying the kōzhai (tax) on the lands.

In detailing the boundaries of the gift land, the record mentions Vikramaśōlaṅ Külmāḷu (raṇḍalai kaṇḍurai).

* The record is incomplete.
No. 461.

(Vēdāranyam, Trurutturaiappundi Taluk, Tanjore District.)

On the north wall of the mandapa in front of the central shrine in the Vēdāranyēsvaram temple.

Kulōtungachōla III. Year 20: 1198 A.D.

The details of date, viz., Rishaba bull, Sunday, Uttiratthādi corresponds to 1198 A.D. May 3, Sunday, f.d.t. 63, f.d.m. '34.

This inscription records the gift of 1500 kāsu by Sundaran Anapāyadēva, a merchant of Uyyakkōrpōyam Patṭinam for burning a lamp to the deity Tirumārakākkūdu-udaiyār of Kunḍūr-nādu, a district of Umbalā-nādu. The gift was left in the hands of the śīvabrāhmaṇas of the temple, who agreed to maintain the lamp with one ulākku of ghoo by the measure called Vēdavanamāyako nāli.

Below this record, is another incomplete inscription of the same king citing the 20th year.

No. 462.

(Vēdāranyam, Trurutturaiappundi Taluk, Tanjore District.)

On the north wall of the mandapa in front of the central shrine in the Vēdāranyēsvaram temple.

Rājarāja III. Year 27: 1242-43 A.D.

This inscription records the gift of land as tirumānattukkōṇi to a deity (name lost) whose image was set up by Māḻavāḷī Śivan, a mūdān in the temple of Tirumārakākkūdu-udaiyār. The sabā of Kundaivai-chaturvedimangalam, a brahmā they in Ildaiyālana-nādu of Rājendra-sōjavulana-nādu made the land free from taxes such as anṭārāyam, kudimai, and nāṭtu vinyōgum.

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1. Text:

2. S.I.I.—48
No. 463.
(A.R. No. 432 of 1904.)

Vēdāranyam, Tirutturappundi Taluk, Tanjore District.

On the north wall of the maṇḍapa in front of the central shrine in the Vēdāranyās-vara temple.

Rājarāja III. Year 22: 1137-38 A.D.

On palaeographical grounds the king may be identified with Rājarāja III.

This records the gift of 35 weli of land, by Peruntiruvāṭti Kayilaikkīlattī, a nāṉai-kūṭti made free from taxes including antarāyam, kudimai, kōyirāmappūru and nagara-vinīyōgam by the Nagarattār of Rājendrasinga-puram in the western division (Mīlaiavai) of Umbala-ṉādu, for various offerings including dāmanaka flowers during the spring festival to god Tirumalaikkāṇu-udaiyār.

Text

1 This symbol stands for 'caṇḍ'.
No. 464.
(A.R. No. 433 of 1904.)

Vēdārānyam, Tirutturaiippundi Taluk, Thanjore District.

On a pillar in the mandapa in front of the central shrine in the Vēdārānycēvara temple.

Parāntaka I. Year 33: 939-40 A.D.

This incomplete inscription, stops abruptly after mentioning the deity Tirumaraikkădu-udaiyār, in Umbalnādu.

Text

1. மருக்கு என்று கூறிழ்
2. மகா வித்திய மா
3. சுவா கிக்கு தெய்வம்
4. பிரம்ய உண்மை என்று

5. மருக்கு என்று கூறிழ்
6. மா வித்திய மா
7. சுவா கிக்கு தெய்வம்
8. பிரம்ய உண்மை என்று

No. 465.
(A.R. No. 434 of 1904.)

Vēdārānyam, Tirutturaiippundi Taluk, Thanjore District.

On a pillar in the mandapa in front of the central shrine in the Vēdārānycēvara temple.

Parāntaka I. Year 35: 941-42 A.D.

This records the gift of 90 sheep, by Mānimārpayān, son of Nallaman Sōlavi,ān of Marudūr in Kaimalai-nādu in Gaṅgāpādi, for burning a perpetual lamp to the god Mahādeva at Tirumaraikkădu, with one undakkku of ghee, daily by the measure called Tirumaraikkădu.

There is another damaged inscription along with this, which seems to record a provision of 1 tāni and 1 padakkku of paddy to the same deity.

Text

1. வேண்டாமல் கூறிழ்
2. மருக்கு என்று
3. மா வித்திய மா
4. சுவா கிக்கு தெய்வம்
5. பிரம்ய உண்மை என்று
6. வேண்டாமல் கூறிழ்
7. மா வித்திய மா
8. சுவா கிக்கு தெய்வம்
9. பிரம்ய உண்மை என்று

10. பிரம்ய உண்மை என்று
11. மா வித்திய மா
12. சுவா கிக்கு தெய்வம்
13. பிரம்ய உண்மை என்று
14. வேண்டாமல் கூறிழ்
15. மா வித்திய மா
16. சுவா கிக்கு தெய்வம்
17. பிரம்ய உண்மை என்று
18. வேண்டாமல் கூறிழ்

1. There are two other damaged pieces, forming perhaps another inscription. They read—

1. வேண்டாமல்
2. மா வித்திய மா
3. சுவா கிக்கு தெய்வம்
4. பிரம்ய உண்மை என்று
5. வேண்டாமல்
6. மா வித்திய மா
7. சுவா கிக்கு தெய்வம்
8. பிரம்ய உண்மை என்று
9. வேண்டாமல்
10. மா வித்திய மா
11. சுவா கிக்கு தெய்வம்
12. பிரம்ய உண்மை என்று
13. வேண்டாமல்
14. மா வித்திய மா
15. சுவா கிக்கு தெய்வம்
16. பிரம்ய உண்மை என்று
17. வேண்டாமல்
18. மா வித்திய மா
19. சுவா கிக்கு தெய்வம்
20. பிரம்ய உண்மை என்று
21. வேண்டாமல்
22. மா வித்திய மா
23. சுவா கிக்கு தெய்வம்
24. பிரம்ய உண்மை என்று
25. வேண்டாமல்
26. மா வித்திய மா
No. 466.

(A.R. No. 435 of 1904.)

Vēdāranyam, Thirutturaiappundi Taluk, Tanjore District.

On another pillar in the mandapa in front of the central shrine in Vēdāranyēśvara temple.

Parāntaka I. Year 30: 936-37 A.D.

This records the gift of 100 ḍakkāru by Viņasētā-Ayukkan Kājan Melvāyil fo-burning a night lamp (ira-nilakkum) in the hall (ambalam) built by Kaṭamba Bhaṭṭop of Tirumāraikkādu.

No. 467.

(A.R. No. 436 of 1904.)

Vēdāranyam, Thirutturaiappundi Taluk, Tanjore District.

On another pillar in the mandapa in front of the central shrine in the Vēdāranyēśvara temple.

Parakāśarivarman. Year 9.

Published in S.I.J., Vol. XIX, No. 216

No. 468.

(A.R. No. 437 of 1904.)

Vēdāranyam, Thirutturaiappundi Taluk, Tanjore District.

On another pillar in the mandapa in front of the central shrine in the Vēdāranyēśvara temple.

Rājarāja I. Year 15: 999-1000 A.D.

This inscription begins with the prakāsti Tirumāraikkāta, etc.

It records the gift of 90 sheep for a perpetual lamp, to be burnt with one nilakkum of ghee, measured by the kāṇa-nāṭi, by Śikāruṭāiyān Tiṭṭāi Mārng of Puliyūr-nāḍu to the god Tirumāraikkātaalvār.

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1. "See No. 492 below."
Vēdāraṇyam, Tirutturaippundi Taluk, Tanjore District.

On a pillar in the maṇḍapa of Vēdāraṇyēsvara temple.

Parakēsarivarman. Year 8.

Published in S.I.I., Vol. XIX, No. 194.

No. 470.

(A.R. No. 430 of 1904).

Vēdāraṇyam, Tirutturaippundi Taluk, Tanjore District.

On another pillar within the maṇḍapa in front of the central shrine in the Vēdāraṇyēsvara temple.

Rājarāja I. Year 22: 1006-07 A.D.

This begins with the praṇāsta commencing with "Tirumagaḷ pūḷa etc.

This records the gift of 10 velli of land by purchase from the sabhā of Kuḍikai-chaturvēdimaṅgalam alias Iraiyaṁmaṅgalam for 20 kāsō by Viliyur-udaiyān Āchēchan Pirammādammallam, a merchant of periyuvāṅgūḷ (big bazaar) at Taṅjavūr for performing the pitṭa pāṭu and other rituals to the deity Tirumagaṭṭi-udaiyār for the merit of Tāyan Āchēchan. Āchēchan Tāyan, his own elder brother and his younger brothers.

The members of the sabhā of Iraiyaṁmaṅgalam made the 10 velli of land free of taxes like iri, echērū, vēṭṭiweṭṭinai and others collected by the king, in lieu of 10 kāsō, the remainder being the cost of land.

Text

1. சக்திக்கொண்டது சாக்திக் காள்--
2. காலிந்து குறுக்கிக் கொண்டு--
3. புனிதமான்கள் கொண்டுக்குறிப்பிட்டு--
4. குற்று செய்தும் காளுந்து--
5. சயமாராயனால் உணவுப் பொட்டு [த];
6. சமணமுடன்;
7. பண்டையருமான்;
8. பண்டையாரு;
9. பண்டையாரு;
10. பண்டையாரு;
11. பண்டையாரு;
12. பண்டையாரு;
13. பண்டையாரு;
14. பண்டையாரு;
15. பண்டையாரு;
16. பண்டையாரு;
17. பண்டையாரு;
18. பண்டையாரு;
19. பண்டையாரு;
20. பண்டையாரு;
21. பண்டையாரு;
22. பண்டையாரு;
23. பண்டையாரு;
24. பண்டையாரு;
25. பண்டையாரு;
26. பண்டையாரு;
27. பண்டையாரு;
28. பண்டையாரு;
29. பண்டையாரு;
30. பண்டையாரு;
S.I.I.---49.
No. 471.

(A.R. No. 440 of 1904.)

VEDARANYAM, TIRUTTURAI-PUNDI TALUK, TANJORE DISTRICT.

On another pillar in the mandapa, in front of the central shrine in the Vedaranyesvara temple.

Rajaraja I. Year 6: 990-91 A.D.

This records the gift of 90 sheep for a perpetual lamp to the deity Tirumaraikkattu Mahadeva, by Naranaa Satta, a vellala of Eiyinapur.

Text

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

No. 472.

(A.R. No. 441 of 1904.)

VEDARANYAM, TIRUTTURAI-PUNDI TALUK, TANJORE DISTRICT.

On another pillar in the mandapa, in front of the central shrine in the Vedaranyesvara temple.

Rajaraja. Year 9: 993-94 A.D.

This records the gift of 7 koosu by Virakudi-kilavan Velan Narayanaa alias Sembiyani Kilkaraa Velan, of Mutuuru-kirram, in Pandi-nadu, for offering daily 2 palams of Sarkkarai (country sugar) out of 12 akkan accruing as interest on the endowed amount, to the god Tirumaraikkad-udaiyar.

1 The construction here is faulty. Better read "குவுரக்கை வெட்டை வெட்டை.
2 The record stops here.
No. 473.
(A.R. No. 442 of 1904.)
Vēdāranyam, Tirutturaippundi Taluk, Tanjore District.
On a pillar in the mantapa, in front of the central shrine in the Vēdāranyēśvara temple.

Rājakēśarivarman. Year 6.
Published in S.I.I., Vol. XIII, No. 128.

No. 474.
(A.R. No. 443 of 1904.)
Vēdāranyam, Tirutturaippundi Taluk, Tanjore District.
On another pillar in the mantapa in front of the central shrine in the Vēdāranyēśvara temple.

Parakēśarivarman. Year 30.
Published in S.I.I., Vol. XIX, No. 317.

No. 475.
(A.R. No. 444 of 1904.)
Vēdāranyam, Tirutturaippundi Taluk, Tanjore District.
On the third pillar in the mantapa in front of the central shrine in the Vēdāranyēśvara temple.

Parāṇaka I. Year 20: 926-27 A.D.

This inscription is dated in the reign of Madiraikonda Parakēśari.

It records the gift of 60 kalaṅjyu of gold to god Mahāđēva of Tirumāraikkādu, a perundēvadāga inUMBalā-nādū for the maintenance (jēvīram) of one Brāhmaṇa well versed in the vēdas and archchanāvīdhī serving the god during the 3 sandhiē, by Va. san Dē[va]. Kāḍambaṅ of Māpanilainallūr, a brahmaṇē in Kāḷakkuṅi-nādū in Pāṇḍiṅnādū. The sābha of Narukadambaṅ-hu-chchatturvēḍiṁaṅīlm a mērruṇi (?) brahmaṅ-dēya in the same nādū, received the amount and agreed to provide paddy for the purpose, as interest on the amount endowed.

1 Māpanilainallūr is the same as Māṇūr in Tirunelveli District. See Ep. Ind. XXI, p. 9. Text, lines 6-8.
No. 476.
(A.R. No. 445 of 1904.)

Vēdāranyam, Tirutturai pundri Taluk, Tanjore District.

On the third pillar in the manḍapa in front of the central shrine in the Vēdāranyēvas-vara temple.

Parāntaka I. Year 23: 934–35 A.D.

This inscription is dated in the reign of Madiraikoṇḍa Parakēsari.

It records the endowment of 90 sheep for a perpetual lamp to god Mahādeva in Tirumaraikāṇḍu, a perundēvadāna in Umbaḷā-naḍu by Marud̄rudaival Arupidi Kaliyan of Marudār in Purāṇarambāi-naḍu, an officer under the king. The measure Tirumaraikāṇḍan is mentioned.

Text

No. 477.
(A.R. No. 446 of 1904.)

Vēdāranyam, Tirutturai pundri Taluk, Tanjore District.

On the third pillar in the manḍapa in front of the central shrine in the Vēdāranyēvas-vara temple.

Parāntaka I. Year [21]: 927–28 A.D.

This inscription is dated in the reign of Madiraikoṇḍa Parakēsari. The date which is not clear on the impression in the office had been subsequently read in situ.
It records an endowment of 90 sheep for a perpetual lamp for god Ālvar in Tirumāraikkādu, a perumbudurātta in Umbala-nādu, by a native of Ārvala-kkūrram. The measure Tirumāraikkāttu is mentioned.

No. 478.

(A.R. No. 447 of 1904.)

Vēdāranyam, Tirutturaiippundi Taluk, Tanjore District.

On the third pillar in the māndapa in front of the central shrine in the Vēdāranyāśvara temple.

Parāntaka I. Year 24: 930-31 A.D.

This inscription is dated in the reign of Madiraṅkonda Parakāśarivarman.

It records that at the instance of Amūdanā Kānchana, the administrator of the district (nādu sēñigaya), arrangement was made for the supply of curd-rice to god Ālvar in Tirumāraikkādu for which some fields were endowed by Siyavārūr Kūdanaiyān, [Kha]rumbulavār and Kānchambūlāvar.

No. 479.

(A.R. No. 448 of 1904.)

Vēdāranyam, Tirutturaiippundi Taluk, Tanjore District.

On a third pillar in the māndapa in front of the central shrine in the Vēdāranyāśvara temple.

Parakāśarivarman. Year 6.

Published in S.J., Vol. XIX, No. 83.
Vêdâranyam, Tirutturaiuppudi Taluk, Tanjore District.

On the third pillar in the mandapa in front of the central shrine in the Vêdâranyâśvara temple.

Parântaka I. Year [3]7: 943-44 A.D.

This inscription is dated in the reign of Madiraikońda Parakesari.

It records the gift of 96 sheep for a perpetual lamp for god Mahâdeva in Tirumâraikkâdu, a perundêvadânu in Umbala-nâdu, by Trumugisâla Anukk[i] Chchâman-âchechan Ikanâči[cha], for the merit of his sister. The sister's mother [I]la[ta]ñâgai is stated to have been a servant in the big palace establishment (periyâvelam) at Tañjavûr.

Text:

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

No. 481.

(A. R. No. 450 of 1904.)

Vêdâranyam, Tirutturaiuppudi Taluk, Tanjore District.

On the third pillar of the mandapa in front of the central shrine in the Vêdâranyâśvara temple.

Parântaka I. Year 20: 926-27 A.D.

This inscription records the gift of 90 sheep by Sâlapâni Bhâtaâsali, a maikhâmam for burning a perpetual lamp with one ulâkku of ghee in the Vishnu temple situated to the north of the Tirumâraikkâtthu mâtâdeva temple, in Umbala-nâdu.

Text:

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

No. 482.

(A. R. No. 451 of 1904.)

Vêdâranyam, Tirutturaiuppudi Taluk, Tanjore District.

On the fourth pillar of the mandapa in front of the Vêdâranyâśvara temple.

Parântaka I. Year 1[8]: 925 A.D.

The details of date, i.e., Makara, Monday, and Sôti and Sânkrânti are irregular.
This inscription records the gift of 90 sheep, by Māpinaikka-pirattiyār, wife of Sembiyān Māvendavēḻar aīras Sāntaṉ Ulagaṉ of Vandalanaiṟi in Ninigavur-nāṭu for burning a perpetual lamp to the deity with one ulakku of ghee by the measure Tirumaṉaikāṭṭu.

Text

1  தமிழ் - [²]  தமிழ் [³] –
2 [叁][叁][叁][叁][叁][叁] இவதிருவேண்
3  நாரு - கூடு முகாம்பா நாரு -
4  கூடு தமிழ் [முன்ன] தன்னு கூடு முன்னு -
5  பெல்லுள்ளுடன் தன்னு பெல்லு வந்து -
6  மையில் கூடு திருக்காயல் -
7  செங்கூட்டு பெல்லு கூடு வந்து -
8  கூடு பெல்லு கூடு வந்து -
9  காற்றை கூடு முந்தித்து -
10  கூடு தமிழ் -
11  கூடு தமிழ் -
12  கூடு தமிழ் -
13  கூடு தமிழ் -
14  கூடு தமிழ் -
15  கூடு தமிழ் -
16  கூடு தமிழ் -
17  கூடு தமிழ் -
18  கூடு தமிழ் -

No. 483.

(A. R. No. 452 of 1904.)

Vēdānāyam, Tirutturapundhi Taluk, Tanjore District.

On the fourth pillar of the mandapa in front of the Vēdānāyēśvaran temple.

Parāntaka I. Year 25: 931-32 A.D.

This damaged inscription records the gift of 90 sheep for burning a perpetual lamp to the deity Tirumaṉaikāṭṭu-mahādēva, probably by Nakki, a female resident of Nandipuram(?).

Text

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

1 The continuation consisting of about 8 more lines of writing is badly damaged.
No. 434.
(A. R. No. 453 of 1904.)
Vēdāranyam, Tirutturaippundi Taluk, Tanjore District.
On the fourth pillar of the mandapa in front of the central shrine in the Vēdāraṇyēvara temple.

Parāntaka I. Year 18: 919-20 A.D.

This inscription records an endowment of 25 kalajus of gold on Saṅkrānti day by Kōyilānāchehipidēriyar, wife of Śembiyan Mūvēndavēḷar for food offerings to the deity Tirumāraikkāṭṭu-mādēvar from out of the interest accruing from the endowed amount.

No. 485.
(A. R. No. 454 of 1904.)
Vēdāranyam, Tirutturaippundi Taluk, Tanjore District.
On a fourth pillar in the mandapa in front of the central shrine in the Vēdāraṇyēvara temple.

Parāntaka I. Year 18: 924-25 A.D.

This inscription records the gift of 90 sheep, entrusted to the care of the shepherds of the Tirumāraikkāṭṭudevar temple, by the Dāmpūturāllār for Chaṇḍiśvarāttār of the temple for burning a perpetual lamp to the deity with one ulakku of ghee daily.

No. 436.
(A. R. No. 455 of 1904.)
Vēdāranyam, Tirutturaippundi Taluk, Tanjore District.
On a fourth pillar in the mandapa in front of the central shrine in the Vēdāraṇyēvara temple.

Parāntaka I. Year 30: 936-37 A.D.

This damaged inscription records the gift of 90 sheep for burning a perpetual lamp to the deity with one ulakku of ghee daily, by the measure Tirumāraikkāṭṭu.
No. 487

(A. R. No. 456 of 1904)

VEDĀṆṆṆAM, THIRUTHURAIPPUNDI TALUK, TANJORE DISTRICT.

On a fourth pillar in the maṇḍapa in front of the central shrine in the Vēdāranyēśvara temple.

Parāntaka I. Year 27: 933-34 A.D.

This inscription records the gift of a 180 sheep by Eluvan Vaḍukāna for burning two perpetual lamps to the deity Tirumāraikkēṭṭu-mahādēva, with one wri of ghee daily by the measure called Tirumāraikkēṭṭu.

Text

1. [Mutilated][[*] [na]-
2. nāma. [Ganesh]
3. [na]-
4. [na]-
5. [na]-
6. [na]-
7. [na]-
8. [na]-
9. [na]-
10. [na]-
11. [na]-
12. [na]-
13. [na]-

14. [na]-
15. [na]-
16. [na]-
17. [na]-
18. [na]-
19. [na]-
20. [na]-
21. [na]-
22. [na]-
23. [na]-
24. [na]-
25. [na]-
26. [na]-

No. 488

(A. R. No. 457 of 1904.)

VEDĀṆṆṆAM, THIRUTHURAIPPUNDI TALUK, TANJORE DISTRICT.

On the fourth pillar in the maṇḍapa in front of the central shrine in the Vēdāranyēśvara temple.

Parāntaka I. Year 32: 938-39 A.D.

This mutilated inscription seems to record a gift of sheep for burning a perpetual lamp for the merit of Kaṭambāna Eluvan.

Text

1. [Mutilated][[*] [na]-
2. nāma. [Ganesh]
3. [na]-
4. [na]-
5. [na]-
6. [na]-

1 Mutilated.

8.I. 51
No. 489
(A. R. No. 458 of 1904.)

Védāranyam, Tributuryappundi Taluk, Tanjore District.

On a fourth pillar in the maṇḍapa in front of the central shrine in the Védāranyēśvara temple.

Parāntaka I. Year 30: 936-37 A.D.

This damaged inscription records the gift of day-lamp to the deity Köṭiśvarādeva.

<table>
<thead>
<tr>
<th>Text</th>
<th>12 w</th>
<th>13</th>
<th>14</th>
<th>15</th>
<th>16</th>
<th>17</th>
<th>18</th>
<th>19</th>
<th>20</th>
<th>21</th>
<th>22</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 गृह   जिल्ले</td>
<td>2 मेहरीक</td>
<td>3 नागरिक</td>
<td>4 मुनि</td>
<td>5 गृह</td>
<td>6 गृह</td>
<td>7 गृह</td>
<td>8 गृह</td>
<td>9 गृह</td>
<td>10 गृह</td>
<td>11 गृह</td>
<td></td>
</tr>
</tbody>
</table>

No. 490
(A.R. No. 459 of 1904.)

Védāranyam, Tributuryappundi Taluk, Tanjore District.

On a fourth pillar in the maṇḍapa of the central shrine in the Védāranyēśvara temple.

Parākṣāvarman. Year 5.

Published in S.I.J., Vol. XIX, No. 119

No. 491
(A.R. No. 460 of 1904.)

Védāranyam, Tributuryappundi Taluk, Tanjore District.

On the south wall of the Tyāgarāja shrine in the Védāranyēśvara temple.

Rājendra III. Year 16: 1262 A.D.

The details of date, viz., Rishabhā, šu, 11, Monday, Uttiram, regularly correspond to 1262 A.D., May 1.

This records the gift of 24 vēli, 6 mā, and 3 kānī of land by Nārāyaṇaṇ of Paḍappai in Malaimāṇḍalam for meeting the expenses for the conduct of a service called Tiruvikkiranmaṇi-sandhi on two occasions and for burning three perpetual lamps to the deity Tirumaraṅkkādu Udāiyār.

<table>
<thead>
<tr>
<th>Text</th>
<th>1 तृष्ण</th>
<th>2 सिर्फ</th>
<th>3 अयुक्त</th>
<th>4 सिर्फ</th>
<th>5 सिर्फ</th>
<th>6 सिर्फ</th>
<th>7 सिर्फ</th>
<th>8 सिर्फ</th>
<th>9 सिर्फ</th>
<th>10 सिर्फ</th>
<th>11 कुह</th>
<th>12 कुह</th>
</tr>
</thead>
</table>
No. 492

(A. R. No. 461 of 1904.)

Vēdārayām, Trirutturaiṇṭund Taluk, Tānjarē District.

On a pillar in the maṇḍapā in front of the Tyāgarāja shrine in the Vēdārayēśvara temple.

Rājarāja I. Year 16, chāy 36 : 1000 A.D.

This records that Rājarājavērya (for vidya)mārāyar enquired into the previous cash endowments to the temple and provided for an endowment of 10 kālūs for bathing the god with 108 kalūkas on the day of Sadaiyām, the birth-day asterism of the king.

Text

1 . . . . . . .
2 . . . . . . . . . .
3 . . . . . . . . . .
4 . . . . . . . . . .
5 [Gāyukām] . . . . . .
6 . . . . . . . . . .
7 . . . . . . . . . .
8 [sic] . . . . . . . .
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 . . . . . . . . . .

* Unfinished

* This hall (ambalam) stated to have been built by a Bhairā or Trumalaikārya is probably the same as the one referred to in No. 466 above.
On a pillar in the māṇḍapa of the Tyāgarāja shrine in the Vēdāraṇyēśvara temple.

Rājarāja I. Year 19: 1003-04 A.D.

This inscription is damaged and mutilated. It begins with the praśasti commencing with Tirumugal pōla etc., and mentions Idaiyala-nādu.

Text

No. 494

(A. R. No. 463 of 1904).

Vēdāraṇyam, Tirutturaippundi Taluk, Tanjore District.

On a pillar in the māṇḍapa in front of the Tyāgarāja shrine in the Vēdāraṇyēśvara temple.

Parakēśarivarman. Year 14.


No. 495

(A. R. No. 463-A of 1904)

Vēdāraṇyam, Tirutturaippundi Taluk, Tanjore District.

On a pillar in the māṇḍapa in front of the Tyāgarāja shrine in the Vēdāraṇyēśvara temple.

Rājakēśarivarman. Year 4.

Published in S.I.I., Vol. XIII, No. 81.

No. 496

(A. R. No. 464 of 1904)

Vēdāraṇyam, Tirutturaippundi Taluk, Tanjore District.

On a pillar in the māṇḍapa in front of the Tyāgarāja shrine in the Vēdāraṇyēśvara temple.

Year 16.

This inscription engraved in characters of the 11th century A.D. does not mention any king. This records the gift of land (as kuṇīṅṭhā-gā-dēvadāna) made tax-free, entrusted to Nāraṇan Kāḍaṇ, by the inhabitants of Perumulai for food and other offerings to the value of 10 akkuva in the temple.

1 Lines 16 to 19 badly damaged.
No. 497
(A. R. No. 465 of 1904)
Vēdāranyam, Truṭṭuraipeundi Taluk, Tanjore District.
On the second pillar in the mandapā in front of the Tyāgarāja shrine, Vēdāranyāsvara temple.
Parāntaka I. Year 10 : 916-17 A.D.
This inscription records the gift of sheep by Naṅgaḷyāc Nakkaṇ Varaguṇil, a queen of Sōḷamāṇ ār for a lamp to god Mādeva of Tirumāraikkādu.

Text:

16 மாதிரிச்
17 வேடித் [நேய்]
18 எப் எப் 
19 சைக்கு [நேய்] எ
20 மாதிரிச் 
21 சைக்கு 
22 சைக்கு
23 சைக்கு
24 சைக்கு
25 உண்வர்
26 கோடுக்காடு
27 உண்வர்
28 
29 சைக்கு
30 சைக்கு [நேய்]
No. 498
(A. R. No. 466 of 1904.)
Vēḍāraṇyam, Tirutturaippundi Taluk, Tanjore District.
On a pillar in the mandapa in front of the Tyāgarāja shrine in the Vēḍāraṇyēśvara temple.

Rājakēśarivarman. Year 3
Published in S.I.L., XIII, No. 24.

No. 499
(A. R. No. 467 of 1904)
Vēḍāraṇyam, Tirutturaippundi Taluk, Tanjore District.
On a pillar in the mandapa in front of the Tyāgarāja shrine, in the Vēḍāraṇyēśvara temple.

Rājakēśarivarman. Year 8
Published in S.I.L. Vol., XIII, No. 175.

No. 500
(A. R. No. 468 of 1904)
Vēḍāraṇyam, Tirutturaippundi Taluk, Tanjore District.
On the first face of the fourth pillar in the mandapa in front of the Tyāgarāja shrine in the Vēḍāraṇyēśvara temple.

Parāntaka I. Year 17: 923-24 A.D.
This inscription records the gift of 90 sheep for a perpetual lamp to be burnt before the god at Tirumāpaikkudū by Sōmaṇ-ṩūvedi (doivedi), a sāḷipatiyā of Vāgaikkudī, a brahmadēya in Umbāḷa-nādu.

Text
No. 501
(A. R. No. 468-A of 1904.)

Vēdāraṇyam, Tirutturappandi Taluk, Tanjore District.

On the second face of the fourth pillar in the mandapa in front of the Tyāgarāja shrine in the Vēdāranyēśvara temple.

Parāntaka I. Year 32: 938-39 A.D.

This inscription which is partly in verse describes the king Parāntaka as one who destroyed the fortified (city of) Madurai. It seems to refer to an encounter between the Chōla king and the king of the Singhalas (Singahar-kōṇ).

It records the gift of 90 sheep by Cūnavan, an illustrious native of Ijaiyūr for a perpetual lamp to the god at Tirumaraikāḍu on the occasion of his return after defeating the king of the Singhalas.

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]

No. 502.
(A. R. No. 468-B of 1904.)

Vēdāraṇyam, Tirutturappandi Taluk, Tanjore District.

On the third face of the fourth pillar in the mandapa in front of the Tyāgarāja shrine in the Vēdāranyēśvara temple.

Parāntaka I. Year 32: 938-39 A.D.

This records the gift of 90 sheep for a perpetual lamp by Kāḍan, the headman of Pišār in Kajāṭṭūr.

Text

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

1 The right ends of this and the next four lines are engraved very faintly.
No. 503.
(A.R. No. 468-C of 1904.)

Vēḍāraṇyam, Tirutturaiypundi Taluk, Tanjore District.

On the fourth face of the fourth pillar in the maṇḍapa in front of the Tyāgarāja shrine in the Vēḍāraṇyēśvara temple.

Parāntaka I. Year 25 : 931-32 A.D.

This records the gift of sheep by the Nāṭīṉar of Umbāṉaṉādu for a perpetual lamp to the god Tirumaṉaikkāṉu-ūḍaiyār.

Text

1. மாளி குறிக்கும் பானை
2. என்றால் காணப்படுவது
3. பெருமாள் உடையது
4. அறியப்படும் நாள்
5. என்று பெருமாள்
6. என்று பெருமாள்
7. முற்பாசு வந்து
8. என்று பெருமாள்
9. என்று பெருமாள்
10. என்று பெருமாள்
11. என்று பெருமாள்
12. என்று பெருமாள்
13. என்று பெருமாள்
14. என்று பெருமாள்
15. என்று பெருமாள்
16. என்று பெருமாள்
17. என்று பெருமாள்
18. என்று பெருமாள்

No. 504.
(A.R. No. 468-D of 1904.)

Vēḍāraṇyam, Tirutturaiypundi Taluk, Tanjore District.

On the fifth face of the fourth pillar in the maṇḍapa in front of the Tyāgarāja shrine in the Vēḍāraṇyēśvara temple.

Parakēṉarivarman. Year 5.
Published in S.I.I., Vol. XIX, No. 120

No. 505.
(A.R. No. 468-E of 1904.)

Vēḍāraṇyam, Tirutturaiypundi Taluk, Tanjore District.

On the sixth face of the fourth pillar in the maṇḍapa in front of the Tyāgarāja shrine in the Vēḍāraṇyēśvara temple.

Parāntaka I. Year 30 : 936-37 A.D.

This records the gift of 90 sheep for a perpetual lamp to the god Mādēva at Tirumaṉaikkāṉu by Āṭṭi Saṉḍaiyān, the headman of Kiliyēr.

Text

1. மாளி குறிக்கும் பானை
2. என்றால் காணப்படுவது
3. பெருமாள் உடையது
4. அறியப்படும் நாள்
5. என்று பெருமாள்
6. என்று பெருமாள்
7. முற்பாசு வந்து
8. என்று பெருமாள்
9. என்று பெருமாள்
10. என்று பெருமாள்
11. என்று பெருமாள்
12. என்று பெருமாள்
13. என்று பெருமாள்
14. என்று பெருமாள்
15. என்று பெருமாள்
16. என்று பெருமாள்
17. என்று பெருமாள்
18. என்று பெருமாள்
19. என்று பெருமாள்
20. என்று பெருமாள்

No. 506.
(A.R. No. 468-F of 1904.)

Vēḍāraṇyam, Tirutturaiypundi Taluk, Tanjore District.

On the seventh face of the fourth pillar in the maṇḍapa in front of the Tyāgarāja shrine in the Vēḍāraṇyēśvara temple.

Parāntaka I. Year 31 : 937-38 A.D.

This records the gift of 12 sheep for an oil bath for the god Mahādeva at Tirumaṉaikkāṉu on every Saṁkrānti day, by Korām-Periyaṉ of Kuṉṟūr Pūṉṉūr.
No. 507.

(Vēdāranyam, Tirutturaippundi Taluk, Thanjore District.)

On the eighth face of the fourth pillar in the mandapa in front of the Tyagarāja shrine in the Vēdāranyēśvara temple.

Parāntaka I. Year 28: 934-35 A.D.

This inscription records the gift of 90 sheep by Sattan Tirumaraikkaḍaṇ, headman of Pālpulam for burning a perpetual lamp to the deity Tirumaraikkaṭṭu Āḻvār, with one ṛḷakku of ghee daily by the measure called Tirumaraikkaḍaṇ.

No. 508.

(Vēdāranyam, Tirutturaippundi Taluk, Thanjore District.)

On the ninth face of the fourth pillar in the mandapa in front of the Tyagarāja shrine in the Vēdāranyēśvara temple.

Rājakēsarivarman. Year 3.

Published in S.I.I., Vol. XIII, No. 25.

No. 509.

(Vēdāranyam, Tirutturaippundi Taluk, Thanjore District.)

On the fifth pillar in the mandapa in front of the Tyagarāja shrine in the Vēdāranyēśvara temple.

Rājarāja I. Year 15: 999-1000 A.D.

1 The stone is worn out at the top and the bottom.

S.I.I.—83
This records the gift of 180 sheep by Ayyāran Ambalattādi of Perumbuliyūr and Kaḷappāla Taṁmicchait, the headman of Chiṟiūr in Iḍaiyāla-nādu for burning two perpetual lamps with one uri of ghee daily by the kēraḷāntakaṇaṁ-nāḷi, in the shrine called Kēraḷāntakaṇa erected by the donor Ambalattādi for Bhuvanivitaṅkar of Tirumāraḷikkādu.

Text

No. 510.

(A.R. No. 471 of 1904.)

Vēdāranyam, Tirutturai-pūndi Taluk, Tanjore District.

On the sixth pillar in the mandapa in front of the Tyāgarāja shrine in the Vēdārap-vēśvara temple.

Rājakēśarivarman. Year 20.


No. 511.

(A.R. No. 472 of 1904.)

Vēdāranyam, Tirutturai-pūndi Taluk, Tanjore District.

On the sixth pillar in the mandapa in front of the Tyāgarāja shrine in the Vēdāranyēśvara temple.

Parakēśarivarman. Year 6.

Published in S.I.I., Vol. XIX, No. 156

¹ The first few lines of the prākāsti are lost.
No. 512.

(A.R. No. 473 of 1904.)

Vēdāranyam, Tirutturaippundi Taluk, Tanjore District.

On the seventh pillar in the mandapa in front of the Tyāgarāja shrine in the Vēdāranyēśvara temple.

Parāntaka I. Year 19: 925-26 A.D.

This inscription records the gift of 10 pop left in the hands of the temple authorities and 90 sheep left under the care of the temple shepherds, by Iḍaiyān Kilaṅgāri, for burning two perpetual lamps to the deity Tirumaraikkāṭṭu Āḻvār.

Text

No. 513.

(A.R. No. 474 of 1904.)

Vēdāranyam, Tirutturaippundi Taluk, Tanjore District.

On the seventh pillar in the mandapa in front of the Tyāgarāja shrine in the Vēdāranyēśvara temple.

Parāksarivarman. Year 6.

Published in S.I.I., Vol. XIX, No. 157

No. 514.

(A.R. No. 475 of 1904.)

Vēdāranyam, Tirutturaippundi Taluk, Tanjore District.

On a face of the seventh pillar in the mandapa in front of the Tyāgarāja shrine in the Vēdāranyēśvara temple.

Parāksarivarman. Year 9.

Published in S.I.I., Vol. XIX, No. 217
Vēdāranyam, Tirutturaippundi Taluk, Tanjore District.

On the seventh pillar in the mandapa in front of the Tyāgarāja shrine in the Vēdāranyēśvara temple.

Parāntaka I. Year 10: 916-17 A.D.

This records the gift of 90 sheep for a perpetual lamp to the Ālvār at Tirumāraikādu by Bāradāyaṉ Ujundan Kāndan of Kumāramangalam.

Text:

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

No. 516.

A.R. No. 475-B of 1904.

Vēdāranyam, Tirutturaippundi Taluk, Tanjore District.

On the seventh pillar in the mandapa in front of the Tyāgarāja shrine in the Vēdāranyēśvara temple.

Parāntaka I. Year 27: 933-34 A.D.

This records the gift of a perpetual lamp for the god Mahādēva of Tirumāraikādu by Mānikkachchēṭṭi Duggaiyaṉēṭṭi alias Udaiyaṉam[r*]ttānda-ppērariyāṉ of Arumbūr in Viḷa-nāḍu.

Text:

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

No. 517.

A.R. No. 475-C of 1904.

Vēdāranyam, Tirutturaippundi Taluk, Tanjore District.

On the seventh pillar in the mandapa in front of the Tyāgarāja shrine in the Vēdāranyēśvara temple.

Parāntaka I. Year 38: 944-45 A.D.

This inscription records the gift of a fly-whisk coated with gold and silver, by Mūttakilāṇadīgal, the daughter of Kāḍupattīgal.
No. 518.
(A.R. No. 476 of 1904.)

Védāraṇyam, Tirutturaippundi Taluk, Tanjore District.

On a pillar in the mandapa in front of the Rāmanāthēśvara shrine in the Vēdāraṇyēśvara temple.

Parāntaka I. Year [22]: [928-29] A.D.

This inscription records the gift of 90 sheep by Śatāna Malli, a vellāṭṭi (See No. 528 below) for burning a perpetual lamp for VishnuKkal in the temple at the north (vaḻakkiriyai) in Tirumaraikkādu.

Text

No. 519.
(A.R. No. 477 of 1904.)

Vēdāraṇyam, Tirutturaippundi Taluk, Tanjore District.

On a pillar in the mandapa in front of the Rāmanāthēśvara shrine in the Vēdāraṇyēśvara temple.

Rājakēśarivarman. Year 27.
Published in S.I.I., Vol. XIII, No. 293.

No. 520.
(A.R. No. 478 of 1904.)

Vēdāraṇyam, Tirutturaippundi Taluk, Tanjore District.

On a pillar in the mandapa in front of the Rāmanāthēśvara shrine in the Vēdāraṇyēśvara temple.

Parāntaka I. Year 30: 936-37 A.D.

This inscription records the gift of 180 sheep by Ilayāvaṇchāṭṭan of Talaikkāṇam and Kādaṇchāṭṭan of Kuḍapulam for burning two perpetual lamps to the deity Tirumaraikkattu-mādēva, with one uri of ghee daily by the measure called Tirumaraik-kādu.
No. 521.
(A.R. No. 470 of 1904.)

Vēdāraṇyam, Tirutturaippundi Taluk, Tanjore District.

On a pillar in the maṇḍapa in front of the Rāmanāthēśvara shrine in the Vēdāraṇyēśvara temple.

Parântaka I. Year 15: 921-22 A.D.

This inscription records the gift of 90 sheep by Kādaṅ Kalitōṅgal, a merchant of Tandiram in Tiruvārvīr-kēṭṟam for burning a perpetual lamp to the deity with one ulakku of ghee daily by the measure called Tirumaṅkukkāṇ.

Text

No. 522.
(A.R. No. 480 of 1904.)

Vēdāraṇyam, Tirutturaippundi Taluk, Tanjore District.

On the first pillar in the maṇḍapa in front of the Rāmanāthēśvara shrine in the Vēdāraṇyēśvara temple.

Parântaka I. Year 15, 30th day: 931 A.D.
This inscription records the gift of 180 sheep by Nakkan Tuni of Madanam in the division of Allur-kkulakkal in Pannimadu and Kavaityappi of Allur in Pannimadu for burning two perpetual lamps to the deity Tirumargaiikkatthu-madévar.

Text

No. 523.

(A.R. No. 481 of 1904.)

Vedaranam, Tirutturaippundi Taluk, Tanjore District.

On the second pillar in the mandapa in front of the Ramanatha shrine in the Vedaranyesvara temple.

This inscription in Sanskrit verse engraved in Grantha characters of about the 10th century records the gift of 90 sheep for a lamp to lord Siva by Kalikésarin. (See No. 524, below).

Text

No. 524.

(A.R. No. 482 of 1904.)

Vedaranam, Tirutturaippundi Taluk, Tanjore District.

On the second pillar in the mandapa in front of the Ramanathiśvara shrine in the Vedaranyesvara temple.

Parantaka I. Year 13 : 919-20 A.D.

This inscription which is a fuller version of No. 523 above in Tamil records the gift of 90 sheep by Nakkan Kalikésari, son of Sembiyin Kāraikkudalaiyin, for burning a perpetual lamp to the deity with one ujakku of ghee daily, by the measure called Tirumargaiikkādaya.

Text

1 This verse is in a variety of the Arya metre.
No. 525.

(A.R. No. 483 of 1904.)

Vēdāranyam, Tirutturaiippundi Taluk, Tanjore District.

On the second pillar in the mandapa in front of the Rāmanāthēśvara shrine in the Vēdāranyēśvara temple.

Rājakēśarivarman. Year 10.
Published in S.I.I., XIII, No. 205.

No. 526.

(A.R. No. 484 of 1904.)

Vēdāranyam, Tirutturaiippundi Taluk, Tanjore District.

On the second pillar in the mandapa in front of the Rāmanāthēśvara shrine, in the Vēdāranyēśvara temple.

Parakēśarivarman. Year 8.
Published in S.I.I., Vol. XIX, No. 195

No. 527.

(A.R. No. 485 of 1904.)

Vēdāranyam, Tirutturaiippundi Taluk, Tanjore District.

On the second pillar in the mandapa in front of the Rāmanāthēśvara shrine in the Vēdāranyēśvara temple.

Parāntaka I. Year 7: 913–14 A.D.

This inscription records the gift of 180 sheep by Amarakālangādi, a shepherd, for burning two perpetual lamps to the deity with one urī of ghee daily.

Text:

1 [ ]
2 [ ]
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26 [ ]
27 [ ]

No. 528.

(A.R. No. 486 of 1904.)

Vēdāranyam, Tirutturaiippundi Taluk, Tanjore District.

On the second pillar in the mandapa in front of the Rāmanāthēśvara shrine in the Vēdāranyēśvara temple.

Parāntaka I. Year 32: 933–39 A.D.

This inscription records the gift of 90 sheep by Sāttaṇ Malli, a vellāṭṭi living at Kilai of Aḷa-nādu (See No. 518 above) for burning a perpetual lamp to the deity, with one ulakkhu of ghee daily by the measure called Pirumaṟaikkāḍai.
No. 529.
(A.R. No. 487 of 1904.)

Vĕdāranyam, Tirutturaippundi Taluk, Tanjore District.

On the second pillar in the mantapa in front of the Rāmanāthēsvara shrine in the Vĕdāranyēsvāra temple.

Published in S.I.I., Vol. XIII, No. 318.

No. 530.
(A.R. No. 488 of 1904.)

Vĕdāranyam, Tirutturaippundi Taluk, Tanjore District.

On the second pillar in the mantapa in front of the Rāmanāthēsvara shrine in the Vĕdāranyēsvāra temple.

Parāntaka I. [48] : 949-50 A.D.

The date-portion of the record is badly damaged. The reference to the conquest of ceylon seems to indicate the year 43. This records the gift of 90 sheep by the children (maikkal) of Kārī-Śattī, a servant in the palace-establishment of Kīlṉapeti or, the queen, for burning a perpetual lamp to the deity with one virbku of ghee daily, by the measure called Tirumaraikāttānu.

Text

No. 531.
(A.R. No. 489 of 1904.)

Vĕdāranyam, Tirutturaippundi Taluk, Tanjore District.

In the second gōpura (left of the entrance) in the Vĕdāranyēsvāra temple.

Prauḍhadśēvarāya. Saka 1386—1465 A.D.

The details of date viz., Saka 1386, Tārāna, Tai, 10 correspond to 1465 A.D., January 5.

This records the sale of 5 vēli of land for 200 panam by the Ādichandēśvara-dēvakaṃs of the Tirumaralkaṇṭāru temple to Vēdam Odīnār Puliyūr-nāṭṭu Vēlar, who made a gift of it to God Tambirāṉar of the same temple for conducting the Śivarātri festival.

1 There are a few lines below this engraved in characters of the same period, which seem to record a similar gift.
No. 532.

(A.R. No. 490 of 1904.)

Vēdāranyam, Tirutturaippundi Taluk, Tanjore District.

In the second gopura (left of the entrance) of the Vēdāranyēśvara temple.

Pratāpadāva-mahārāya. 1466 A.D.

The details of date viz. Viya (Vyaya), Mithuna sn. 10, Monday correspond to 1466 A.D., June 23.

This inscription is damaged. It seems to record the gift of the proceeds from the levies viz. śālavari, dār-śālavutaya, acaṭaṁr varūjai, adhikāripēru i.e., koryilakai, pāṭikāval, ēdīl̄jāi)varai, igavari, velān̄varai, etc., to the deity, by Dēvarāya Mūvarāyar.

Text

No. 533.

(A.R. No. 491 of 1904.)

Vēdāranyam, Tirutturaippundi Taluk, Tanjore District.

On a slab built into the floor in front of the second gopura in the Vēdāranyēśvara temple.

Tulajā-mahārāja.

This inscription in Marāṭhi language and Nāgarī script of the seventeenth century, records the obeisance of Anājā-Rāv-sēṭ and Bhagavant-Rāv-sēṭ, the ministers of the king Tulajā-mahārāja.

1 Read 'jharṣeılā'
2 .. Jharṣeılā
Vēdāranyam, Tributturaispondi Taluk, Tanjore District.

On the south wall of the first pūrkāra in the Vēdāranayēsvara temple.

Rājendrachōla III. Year 33: 1279 A.D.

The details of date viz. Vṛiśchika śr. 10, Monday, Utricattādi are irregular.

This inscription is damaged and mutilated. It seems to record a gift of land made tax-free by the Nīttavār of Umbala-nādu, for [services] to the god and goddess in the temple.

Text

No. 535.

Vēdāranyam, Tributturaispondi Taluk, Tanjore District.

On the south wall of the first pūrkāra of the Vēdāranyēsvara temple.

Rājarāja III. Date Lost.

This damaged inscription records the gift of ¼ vilī of land, in Vikramaśaṅkha-Kadambur left in the hands of the śīvadānāmanas of the temple, by Manārikudaiyal[?] of Idaivāla-nādu in Kulottumgaśāla-valanādu, for burning a perpetual lamp. Other details are lost.

Text

1 This record is damaged and incomplete. There is another piece, which is also numbered 492 of 1904. It reads:

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2
3
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No. 536.
(A.R. No. 494 of 1904.)
Vēdāranāyam, Tirutturaippundi Taluk, Tanjore District.
On the west wall of the first prākāra in the Vēdāranāyēśvara temple.
Rājendrachōla III. Year 18: 1263 A.D.
The details of date, viz.: Makara ba... Wednesday, Tiruvonam are irregular.
This records the gift of 2½ vēli and māgāni of land, originally purchased partly from Kūnamlaiippādi Udaiyān... Pallavadaraiyar and partly from Nāgāndān of Anapāya-chatuverbōdimāgālam in Idaiyaka-nādu in Rājendrāsōla-vaḷanādu by Tirumaṟapāikkādu Udaiyān Karpagapperumān of Koṭumalār, who owned lands in Vāyalar Paḷḷi, in Kūnur-nādu, as tirunāmattukkōti to the god Tirumaṟapāikkādu-udaiyār.

Text

No. 537.
(A.R. No. 495 of 1904.)
Vēdāranāyam, Tirutturaippundi Taluk, Tanjore District.
On the west wall of the first prākāra in the Vēdāranāyēśvara temple.
Rājarāja III. Year 27: 1243 A.D.
The details of date, viz.: Makara ba. 15, Monday, Pūsām are irregular.
This records the gift of 6 mākkaṇi land in Vikramaśōla Kaṇḍārā, as tiruvilakkupparum, by Araiyan Uyyavandān, of Kaṇattūr, for burning a perpetual lamp to the deity Tirumaṟapāikkādu-udaiyār, in Ummāla-vaḷṇu.
The gift-land was purchased from Tuṇaiyirundāl Sāṇi, by the donor.

Text
No. 538.
(A. R. No. 496 of 1904).

Vēdānāyam, Tirutturaiappundi Taluk, Tanjore District.

On the west wall of the first prākāra in the Vēdānāyēśvara temple.

Rājarāja III. Year 19 : 1234 A.D.

The details of date viz., Mithuna śu 13, Sunday, Kēṭṭai, correspond to 1234 A.D., June 11, Sunday, -28 : 92.

This registers the agreement regarding a gift of ½ vēli of land in Anapāya-chaturvedimangalam in Ijaiyala-ṇāḍu in Rājendrāsāla-valanāḍu to the donor Vēlan Kudanda Nāyakaṇ ālius Paṁcharavaṇyan of Sīraikkāvūr, in Kīlay-kaśīram, in Nittavinōda-valanāḍu by the temple authorities. The land was made over to the śivabhratamānas for burning a perpetual lamp with one ujalāku of oil daily in the temple. The weight of the lamp is stated to be 80 patalam.

Text

2…………[मिट्टासन[3]] कालान्तरस्त ब्रह्माण्डस्त ब्रह्माण्ड[4]स्त ब्रह्माण्डस्त धारणार्क्यायांकालान्तरस्त रत्नस्त [5]रत्नस्त धारणार्क्यायांकालान्तरस्त तथा धारणार्क्यायांकालान्तरस्त रत्नस्त [6]रत्नस्त धारणार्क्यायांकालान्तरस्त तथा धारणार्क्यायांकालान्तरस्त रत्नस्त [7]रत्नस्त धारणार्क्यायांकालान्तरस्त तथा
3…………[मिट्टासन[3]] कालान्तरस्त ब्रह्माण्डस्त ब्रह्माण्डस्त ब्रह्माण्डस्त ब्रह्माण्डस्त ब्रह्माण्डस्त ब्रह्माण्डस्त ब्रह्माण्डस्त धारणार्क्यायांकालान्तरस्त रत्नस्त [8]रत्नस्त धारणार्क्यायांकालान्तरस्त तथा धारणार्क्यायांकालान्तरस्त रत्नस्त [9]रत्नस्त धारणार्क्यायांकालान्तरस्त तथा
4…………[मिट्टासन[3]] कालान्तरस्त ब्रह्माण्डस्त ब्रह्माण्डस्त ब्रह्माण्डस्त ब्रह्माण्डस्त ब्रह्माण्डस्त ब्रह्माण्डस्त ब्रह्माण्डस्त धारणार्क्यायांकालान्तरस्त रत्नस्त [10]रत्नस्त धारणार्क्यायांकालान्तरस्त तथा धारणार्क्यायांकालान्तरस्त रत्नस्त [11]रत्नस्त धारणार्क्यायांकालान्तरस्त तथा
5…………[का] मित्र अनन्तर कालकालम् उपस्थिताय गृहम् अविचारी[1] गृहम् मन्त्रयोजयात् [12]सोट्य अयोग
7…………[का] मित्र अनन्तर कालकालम् उपस्थिताय गृहम् अविचारी[1] गृहम् मन्त्रयोजयात् [14]सोट्य अयोग
9…………[का] मित्र अनन्तर कालकालम् उपस्थिताय गृहम् अविचारी[1] गृहम् मन्त्रयोजयात् [16]सोट्य अयोग
10…………[का] मित्र अनन्तर कालकालम् उपस्थिताय गृहम् अविचारी[1] गृहम् मन्त्रयोजयात् [17]सोट्य अयोग

No. 539.
(A. R. No. 497 of 1904).

Vēdānāyam, Tirutturaiippundi Taluk, Tanjore District.

On the north wall of the first prākāra in the Vēdānāyēśvara temple.

Rājendrāsāla III. Year 2[6] : 1272 A.D.

The details of date viz., Makara ba. 6, Friday, Chittirai corresponds to 1272 A.D., January 22, Friday, f.d.t., 15 : 90.

This records the gift of ½ vēli of land made tax-free by the āravā of Sīrumuttaṇa and Pārpanaukiḷaiyan Karikālaśāla-ppallavaniyaṇ, for food offerings to the deities Āḷuḍaiyar and Nāyakaṇ and their Nāchehiyāras, whose images were set up by Āṇḍanaiyaṉ ālius Piramīvaramudaiyar, the headman of Karaikkaḷaippu Elumūr in the western division of Umbuḷa-ṇāḍu in the temple of Ilamaraikkaiḷaiyan Nāyaṇār.

1 This symbol stands for 'use'.
S.I.I.—36
No. 540.

(A. R. No. 498 of 1904.)

Védāraṇyam, Tirutturappundi Taluk, Tanjore District.

On the north wall of the first prākāra in the Védāraṇyēvara temple.

Rājādhirāja II. Year 14: 1177-78 or 1180-81 A. D.

The details of date given are Mithuṇa ba. 5, Wednesday, Śodī (Śvāti). The combination of ba. 5 and Śvāti is impossible in the month of Mithuṇa.

This records the gift of 1½ ńeļi and 1 mā of land made free of taxes fixed by rāja-nipōgam, māṭuvelattai (nyavasthai), ńeļ-velattai, etc., as tirumandāvilakkuparam, by Pānganvai-udaiyān alias Rājaraja-mūvendavelān, of Killyūn for burning a perpetual lamp to the deity Tirumaraṅkkadu-udaiyār, in Umbela-nādu.

In detailing the boundaries of the land the record mentions a piece of land sold by the donor to Āḷuḍai Nācheḷ Amudāḷi, (a dévamāṅgaṉ), and a piece of land leased to Arindavaṉ Pallavaraiyān by Chittarāyān.

Text

1. [Text not visible]

2. [Text not visible]
3. வணக்கம்.

4. இந்த கூற்று வல்லுணர்ந்து மற்றும் காரணங்களுக்கு முந்திய பகுதி குறிப்பிட்டு வல்லுணர்ந்து மற்றும் காரணங்களுக்கு முந்திய பகுதி குறிப்பிட்டு வல்லுணர்ந்து 

5. [..]மூட்டும் பகுதியில் குறிப்பிட்டு வல்லுணர்ந்து மற்றும் காரணங்களுக்கு முந்திய பகுதியில் குறிப்பிட்டு வல்லுணர்ந்து 

6. முன்னைய விளக்கங்கள்... இந்த கூற்றின் சோதனையும் முன்னைய விளக்கங்கள்...[..]

7. முன்னைய விளக்கங்கள்... இந்த கூற்றின் சோதனையும் முன்னைய விளக்கங்கள்...[..]

8. வணக்கம்.

9. காந்தவர்கள் இல்லம் வல்லுணர்ந்து மற்றும் காரணங்களுக்கு முந்திய பகுதி குறிப்பிட்டு வல்லுணர்ந்து 

10. இந்த கூற்று வல்லுணர்ந்து மற்றும் காரணங்களுக்கு முந்திய பகுதி குறிப்பிட்டு வல்லுணர்ந்து 

11. முன்னைய விளக்கங்கள்... இந்த கூற்றின் சோதனையும் முன்னைய விளக்கங்கள்...[..]

12. [..]மூட்டும் பகுதியில் குறிப்பிட்டு வல்லுணர்ந்து 

13. இந்த கூற்று வல்லுணர்ந்து மற்றும் காரணங்களுக்கு முந்திய பகுதி குறிப்பிட்டு வல்லுணர்ந்து 

14. முன்னைய விளக்கங்கள்... இந்த கூற்றின் சோதனையும் 

No. 541.

(A. R. No. 499 of 1904.)

Vēdārāṇyam, Tirutturaippundi Taluk, Tanjore District.

On the north wall of the first prākara in the Vēdāranyēsvara temple.

Rājarāja III. Year 3: 1218-19 A.D.

This records the sale (āvilai-prāmāna-śaiyen-tīṭṭu) of 10 slaves with their associates of the Sādaiyāṇṭi-kōṭṭam for 1,000 kāsā by Ariyān Pichchaṅ alias Edirīsīḷa-Gāṅgaināḍalvān, the kāval officer of Mēpuram in Kumūr-nādu to the authorities of the temple of Tirumarīkkāḍu-udaiyar. Five of these ten slaves are stated to have been once sold to the god by Mudaliyar Gaṅgappillai alias Rājarāja-Gaṅgai, nāḍalvār.
No. 542.
A. R. No. 500 of 1904.
VédāranyaM, Tirutturappandi Taluk, Tanjore District.
On the north wall of the first prākara in the Védāranyaśvara temple.
Rājarāja III. Year 7 + 1: 1233-24 A.D.

This records the gift of 2 cēḷi of land in three plots, made tax-free in Kulōtungaśalanallur in Umbala-nādu by Maluvadi Chelvan of Pāṇḍi for burning a perpetual lamp in the temple of Tirumaraikkādu-udaiyar.

Among the boundaries of the second plot of land is mentioned the dēvadāna land of Tiruttantuṅtrīsvaram-udaiyar of Vētkumrūr and among those of the third are mentioned the piece of land pulakkadūnicēchēy belonging to Tenṇavaṇ Mūvendavēḷan, land in Vāyalūr and a highway (perualē.)

Text

No. 543.
(A. R. No. 501 of 1904.)
Vēdāraṇyam, Tirutturaiippundi Taluk, Tanjore District.
On the north wall of the first prākāra in the Vēdāraṇyēśvara temple.
Rājarāja III. Year 29 + 1:1245-46 A.D.

This inscription refers to the invasion by Sīṅgaṇa Daṇḍanā āka of the Chōla country in the 25th year (1240-41 A.D.) of Rājarāja's reign.

It records the order (būna-niyāgam) of the trustees (sthānattār) of the temple of Tirukkōḍikkulagar in Kūnṟūr-nādu, a division of Umbaḷa-nādu conferring certain honours on Sāṭṭan Bhattanambi alias Uttamaṉ-Nambi of Atulaparākkiramapuram in Kāṇattār-nādu, who besides providing a capital of 50,000 kāṇas for repairs, undertook to provide for the re-consecration, daily worship and festivals in the temple, which had been disturbed and neglected due to the invasion of Sīṅgaṇa Daṇḍanāyaka.

Text

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No. 544.
(A. R. No. 502 of 1904.)
Vēdāraṇyam, Tirutturaiippundi Taluk, Tanjore District.
On the north wall of the first prākāra in the Vēdāraṇyēśvara temple.
Rājarāja III. Year 24: 1239-40 A.D.

This records the sale and dedication of two slaves Kaḷalī and Kudiyāl by Ariyān Pilocheṇ āla Gaṅgaiṇāḷāḷḷāḷḷvāṇ to god Tirumaḷaikkāḷ-ulaiyār.

S.L.J.—57
No. 545.  
(A. R. No. 303 of 1904.)  
Vēdāranyam, Thirutturaippundi Taluk, Tanjore District.  
On the north wall of the first prākāra in the Vēdāranyēśvara temple, Rājēndrachūla III. Year 12: 1257–58 A.D.  

This seems to record the ār-niṟyōgam, given by the residents of Rājēndrasinga-paṭṭīgam, regarding a gift of land for certain services and offerings and the contribution of a fish as kārttiṅi-ppacchhai, in the temple of the Tirumāraikkādu-udaiyār by the members of a body called the Paramamāmāyi Elumjēvar, who claim to be the descendants of the sage born of the fire that burnt Kāma (i.e., Manmatha).  

No. 546.  
(A. R. No. 504 of 1904.)  
Agattiyānpāḷḷi, Thirutturaippundi Taluk, Tanjore District.  
On the south wall of the central shrine in the Agastyēśvara temple.  
Māravarmāṉ Virapāṇḍya, Year 15.  

On palaeographical considerations, this inscription may be assigned to the 13th century.  

This seems to record the gift of 2,000 kuḻi of land by purchase for service and offerings early in the morning to god Tiruvagattiyānpāḷḷi-udaiyār in Kungur-nādu in Umbar-valanādu aḷiās Tanrimāḷudum-udaiyā-valanādu by Aravan Pōyān Vilupaṟṟaiyān, the kīḻavaṟṟ of Elumūṟ, who is also stated to have reclaimed the land which was lying fallow. The donor is stated to have deposited in the temple 45 paṇam for his purpose, out of which 5 paṇam was provided towards the payment of taxes such as kuṟ imaṟṟi, viṟimogam, etc.
No. 547.

(A. R. No. 504-A of 1904.)

AGATTIYANPALLI, THIRRUTURIPPUNDI TALUK, TANJORE DISTRICT.

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

Vikramapāṇḍya.

The date is lost in the damaged portion.

This seems to record the sale of land to the maṭha belonging to the Tiruchcherrimugattu-santānam made free of taxes for 60 panams by the Īravar. Other details are lost.

1 Incomplete.
No. 548.

(A.R. No. 506 of 1904.)

AGATTIYANKALI, THIRUTTURAIUFUNDI TALUK, TANJORE DISTRICT.

On the south base of the central shrine in Agastyaesvara temple.

Rajaraja III. Year 2: 1218 A.D.

The details of date given, viz., 2nd year, Kumbha, Monday, su. 2, Sadaiyam, correspond to 1218 A.D., January 20, Monday, f.d.t., 13 ; 40.

This records the gift of 1,500 amrāthu-narkātu entrusted into the hands of the śivabrahmanas of the temple of god Tiruvagattiyankali-udaiyar in Kuniir-nāgu in Umbala-nāgu, for a perpetual lamp, by Tiruppalanam-udaiyar alias Viratakularayar Pākkai Kuḍapulamudaiyān Araiyan Adittadēvan Aditta..., īvar of Korramangalam in Puraṅkarambi-nāgu in Rajendraśōla-valanādu.

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1. Incomplete.
No. 549.
(A. P. No. 506 of 1904)
AGATTIYANPALLI, TIRUTTURUPPUNDI TALUK, TANJORE DISTRICT.
On the north wall of the central shrine in Agastyasvaran temple.

Māravarman Kulasēkhara I. Year 31 : 1239 A.D.
The details of date given, viz., 31st year, Rishabha, Sunday śu. [9], Uttiram, correspond to 1239 A.D., May 10, -13 : -89.

This epigraph records the grant of 5 velli of land, made free of taxes to god Tiruvagattiyānapalli-udaiyar in Kuṇgrā-nādu, in Umbar-valanādu alias Taranimulţud udaiya-valanādu, for the celebration of a festival in the month of Vaikāśi, on the last day of which occurs the star Hasta, for the health of the king by the Nāṭavar of Kuṇgrā-nādu. The land was called Bhāgapiriyāda-nallur after the name of the god.

Text

1. [Devanāgarī]
2. [Devanāgarī]
3. [Devanāgarī]
4. [Devanāgarī]
5. [Devanāgarī]
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39. [Devanāgarī]
40. [Devanāgarī]
41. [Devanāgarī]
42. [Devanāgarī]
43. [Devanāgarī]

1. Read " ürünler " Gunaśāngamālākṣaṇa
S.I.I. - 58
No. 550.
(A. R. No. 507 of 1904.)
AGATTIYANPALLI, Tirutturaippundi Taluk, Tanjore District.

On the north base of the central shrine in Agastysavara temple.

Māgaravarna Kulasēkhara I. Year 5: 1273 A.D.

This inscription is dated, year 5, Tai 21. Palaeographically this inscription may be assigned to the 13th century.

This records the gift of 150 pāṇam by Gautaman Anjān Kunḍamēndar, for Sri Māhēṣvarapājai in Agattiyadēvar tirumāṭam in the same place, out of the income accruing from the gift-money either by investing it in tax-free land or by lending it out for interest. The money was entrusted to the tēnattir in the temple of Tiruvagattiyānpallī-udaiyar.

TEXT


3 எவ்வாறு [1] என்று

4 எவ்வாறு [1] என்று

5 எவ்வாறு [1] என்று

No. 551.
(A. R. No. 508 of 1904.)
Kōdiyakkādu, Tirutturaippundi Taluk, Tanjore District.

On the west wall of the Amṛtaghaṭavara temple.

Rājarāja III. Year 14: 1229-30 A.D.

On palaeographical considerations this epigraph may be assigned to Rājarāja III.

This seems to record a gift for a perpetual lamp for god Tirukkōdi-kuḻagār in Kunḍrādu in Umbalā-nādu by a native of Nandinalur in Tirmārajyār-nādu. Other details are lost as the inscription is partly built in.
No. 552.

(A. R. No. 509 of 1904.)

Kōdiyakkādu, Tirutturaippundi Taluk, Tanjore District.

On the north wall of the Ampitaghāṭēvara temple.

Sundarapāṇḍya.

The title of the king and the date have been lost in the beginning of the inscription which is built in.

This seems to record some provision made for the excavation of a veḍī (?) in the temple by the Paradavar of kādāḷukīṭam.

No. 553.

(A. R. No. 510 of 1904.)

Kōdiyakkādu, Tirutturaippundi Taluk, Tanjore District.

On the north wall of the Ampitaghāṭēvara temple.

Jāṭiśvarmaṇ-.Kōneriṇmalkondăn. Year 18.

Palaeographically this inscription may be assigned to the 14th century.

This inscription records an order of the king arranging for the surplus of 55 poṇ, left after spending for the services till the 17th year in the temples of Tirukkōḍik-kulagar in Umbaja-nādu and Tiruvagattiyāṇpalli-ṇādiyār and another 63 poṇ, on which there were some charges, to be utilised as capital for the services, repairs and other services in those temples from the 18th year.

Text

1. [Incomplete.

1. [Incomplete.
No. 554.
(A. R. No. 511 of 1904.)
Köpiyakkāpu, Tirutturaippundi Taluk, Tanjore District.
On the north wall of the Amritaghaṭēśvara temple.
Jaṭāvarmaṇ Parākramapāṇḍya. Year 5

On grounds of palaeography the inscription may be assigned to the 13th century.

This inscription records a gift of 150 varāhan for a perpetual lamp for god Tirukkoṭikkuḷagār in Umbalai-naḍu alias Taṇñimirudumudaiya-valanādu by Gamudavaṉ Andan Perrānt.

Text

\[\text{[Text continuation]}\]

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No. 555
(A. R. No. 512 of 1904.)
Köpiyakkāpu, Tirutturaippundi Taluk, Tanjore District.
On the north wall of the Amritaghaṭēśvara temple.
Jaṭā (Māravarmāṇ) Kulasēkhara. Year 39 : 1307 A.D.

The high regnal year seems to indicate that the surname Jaṭāvarmaṇ is a mistake for Māravarmaṇ. The details of date given viz. 39th year, Kumbha, śū are insufficient for verification.

This inscription seems to record a sale of land. Other details are lost as the record is built in at the right end and is incomplete.

Text

\[\text{[Text continuation]}\]
No. 556
(A. R. No. 513 of 1904.)
Köpiyakkāpu, Thirutturaippundy Taluk, Tanjore District.
On the north wall of the Amṛitaghāṭēsvara temple.
Rājendra III. Year 3[2]: 1276 A.D.

The details of date, viz., Kumbha śu. are insufficient for verification.

This inscription seems to record a sale of land to Ediroppilādār aḷiāus Sōmanāthadēvar1 of the lineage of Mudaliyar of [Thiruhothattī]-mūṟṟam by the authorities of the temple of god Tirukkoṭikkuḷagar for the raising of a garden called Tiruvāyipāḍī.

Text

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No. 557.
(A. R. No. 514 of 1904.)
Köpiyakkāpu, Thiruttaippundy Taluk, Tanjore District.
On the north wall of the Amṛitaghāṭēsvara temple.
Rājendra III. Year 32: 1276 A.D.

The details of date given, viz., 32nd year, Makara ba. Thursday, Rāvati corresponds to 1276 A.D. January 23.

This inscription records that in exchange for the land formerly granted for the maintenance of the garden called Tiruvāyipāḍī (cf. No. 556 above) which was given over to Śrīnāṭipatīgal, another plot of land called māiyārtadaṅgaṇi-mayaṅkal was granted by Nambikudiyaṉ aḷiāus Gaṅgaṅāṭukkōn for his own merit.

Text

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1 A. R. Ep., 1911, part ii, para. 31.
2 Read ennessee.
3 Built in and incomplete.
S. T. I.—59
No. 558.
(A. R. No. 515 of 1904.)
KIVÅLÅR, NAGAPATTINAM TALUK, TANJORE DISTRICT.
On the south wall of the central shrine in the Akshayalingesvara temple.

Rájarája II. Year 18 : 1163 A.D.

The details of date given, viz., 18th year, Dhanus ba. 8, Sunday, Hastam, correspond to 1163 A.D., December 20, Friday (not Sunday) 79: 20.

This inscription records the grant by purchase of land called Sendâmarâikkañ̄pillai situated in Sattangujâ, a hamlet of Periyâlattur alias Kahatriyâkâibâ, mani-chetchatuvâdimangalam for rearing a garden for god Kâ délili-nâyanâr by Srimâlattânam-udâyân-bhaṭṭân of Kuravaśéri worshipping god Tiruvâśeri-udâyân in Tiruvâśeri-kâr̄ram in Geyamânikka-vaḷanâdu and Ävûdiyâlêchâni, wife of Perumbârappuliyûr Viññâyaka-bhaṭṭân, a devotee of this same god. The latter is stated to have had the former as her guardian (mûdukaṉ). Provision was also made for the residence of the ândâr tending the garden.

Text

1 2 3 4 5 6 7

No. 559.
(A. R. No. 516 of 1904.)
KIVÅLÅR, NAGAPATTINAM TALUK, TANJORE DISTRICT.
On the west wall of the prâkâra of the Akshayalingesvara temple.

Tuljârâjirâjê Bhôsle. S. 1897 - 1775 A.D.

This record in Marâṭhi, written in Nâgarî, is dated in Śaka 1697, Manmatha, Vaiśākha 1 and states that the prâkâra was built by Râjēśrî Tuljâ-râjirâjê Bhôsle Sahêb.

1 Incomplete
Text

1. Śrī Sankha. 1697 Upar Manm-
2. Banaś Sāntānā Prabhās-
3. Dērakār Rājānī Tū (ṛ) Jārājīrāj
4. Mōsāne Sāthayāra Pām [ii]

No. 560.

(A. R. No. 517 of 1904.)

Kīvalūr, Nagapattnam Taluk, Tanjore District.

On the south wall of the Sundarakuchāmbā shrine in the Akshayalingēśvara temple.

Rājarāja II. Year 10: 1155 A.D.

On palaeographical considerations, this inscription may be assigned to Rājarāja II. The details of date, viz., 10th year, Mēsha, ba. 4, Friday, Mālam, regularly correspond to 1155 A.D., April 22, Friday, 85, 64.

This inscription records some arrangements made for laying a *sannadhi-tiruvadi* in front of the temple of god Kēdilī-māyanār of Kīvēlūr, by Arayaṅ Singaporāṅ of Kīakkudī and Nārāyanadēvan Savuirperumāl.

Text

1. [Script]

2. [Script]

3. [Script]

No. 561.

(A. R. No. 518 of 1904.)

Tevūr, Nagapattnam Taluk, Tanjore District.

On the south wall of the *maṇḍapa* in front of the central shrine in the Dēvapurūśāvara temple.

Jaṭāvarmaṇ Sundarapāṇḍya II. Year 1[1]: 1287 A.D.

On grounds of palaeography the king Jaṭāvarmaṇ Sundarapāṇḍya may be identified with the second king of that name and the details of date given, viz., 1[1]th year, Vṛṣīchāka, ba. 6, Wednesday, Pūrṇam, correspond to 1287 A.D., October 29, Wednesday.

This inscription records the grant of lands after purchasing the same from the temple for 150 *puraṇam*, to god Tiru-Ādittatsvaram-udaiyār in Tiruttēvūr in Tevūr-nādu in Arumōjīsēva-valanādu, as capital for performing the Āṭkoṇḍanāyakaṇ-sandhī named after the donor, just after the early morning service, by Alagiyamanavālāṇ, Āṭkoṇḍanāyakaṇ of Teṅgudī, a lease-holder in Mēnīlappāḍi ahaś Virarājendrapuram in Tiruvāṭir-kārṇam in Gēyamāṇīkkav-valanādu. The temple authorities undertook to conduct the service even in times of floods and draught.

This money received as price for the land was utilised by the temple authorities to construct in stone the structure above the *kumudāya-ppaadai* and kōvalam in the *tiru-agra*-*maṇḍapam*.

1. Incomplete
No. 562.
(A. R. No. 519 of 1904.)

TÊVUR, NAGAPATTINAM TALUK, TANJORE DISTRICT.

On the north wall of the mandapa in front of the central shrine in the Dēvarūṣayara temple.

Dēvarāya II. S. 1347 : 1426 A.D.

The details of date given, viz., Saka 1347, Viśravasau, Tai 15, correspond to 1426 A.D., January 10, Thursday.

This inscription seems to record the settlement made by Periya Sirupparaśar fixing the amount of the levy called magamai, payable by those, to whom the taxes on the classes of villages such as pāndāravajñai, irai-nilappayru, amaram, and līkhillajivattam were leased out. It appears that the taxes were being collected without reference to the prevailing prices. Some settlements seem to have been made previously by Dēvargajñāyān alicā Bukkaṇa Udaiyar. It also mentions one Anappappayya, who seems to have come to Tiruvārī, to conduct an enquiry and Kānṭhimandanaṇāyaṇ, who bid a high rate for being given the right to collect these taxes. It is also stated that the Chikka Dēvar laid down that the members of the Valaṅgai and Ilaṅgai could collect 1 pana per māna (son) in each community.

Text

1  dhana layam
2  dhana kānya layam
3 anapaṭṭai

1 Beginning lost.
4. 

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6. [a] 

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No. 593.

(A. R. No. 520 of 1904.)

Tirunellikkāval, Mannargudi Taluk, Tanjore District.

On the north base of the central shrine in the Amalakēsvaram temple.

Rājarāja III. Year 21: 1236-37 A.D.

On palaeographical considerations this inscription can be assigned to Rājarāja III.

It records a grant of land, made tax-free by the sthānātār of the temple for burning a lamp at the Kuločchirrai māha1 situated in the tirumānuvilāyam to the north of the temple of Tirunellikā-udaiyār. It mentions Tiruṭhunāsambandan gahai2, which was probably a monastery (See No. 564 below).

Text

1. The māha and the gahai had been evidently named after the Pāṇḍya minister Kuločchirrai, and the saint Tiruṭhunāsambandhar, both of whom lived in about the 7th century A.D.

S. I. I.—60
4. திருவிள்ளையார் நிலையில் உள்ள சம்பந்தரின் கி. கு. மலர் நூலின் மூலம் வடிவமைக்கப்பட்ட கூற்றுக்கள் முதலில் அந்தத் தளபதி யின் வருகை ஆக சொல்லப்படுகிறது.

5. நவக்கல்லில் குடியரசு முழுவதும் உள்ள வான ராஜ் முதலில் அதன் வசதியை பதிவு செய்யும் பகுதியை குறிப்பிட்டு திருவிள்ளையார் பெரும்பாக பார்க்கிறான்.

6. முதலில் உள்ள வான ராஜ் திரும்பியுள்ள வருகையை வெளிப்படுத்தும் வகையில் தொடர்கிறார்.

No. 564.
(A. R. No. 521 of 1904.)

TIRUNELLIKKÁVAL, MANNARGUDI TALUK, TANJORE DISTRICT.

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

Rājarāja III. Year 20 : 1235-36 A.D.

This inscription records the grant of land for a garden to god Tirunellikkāvari, by Maraiñāpasambandar and Ājītārvittagar, residing at the Tiruñāgarasambandar tiruvaiyai. It mentions Kurukkal Purandaraguru-chaturvēlimaṅgalam.

Text

1. திருநல்லையார் வருவாய்க்குறிப்பிட்டு அவர் குறிப்பிட்டு கூற்றுக்கள் அடுத்து அவர் குறிப்பிட்டு வடிவமைக்கப்பட்ட கூற்றுக்கள் முதலில் அந்தத் தளபதி யின் வருகை ஆக சொல்லப்படுகிறது.

2. அரை வேளாண்மையால் வருவாய்க்குறிப்பிட்டு அவர் குறிப்பிட்டு வடிவமைக்கப்பட்ட கூற்றுக்கள் அடுத்து அவர் குறிப்பிட்டு வடிவமைக்கப்பட்ட கூற்றுக்கள் முதலில் அந்தத் தளபதி யின் வருகை ஆக சொல்லப்படுகிறது.

3. நவக்கல்லில் வருவாய்க்குறிப்பிட்டு அவர் குறிப்பிட்டு வடிவமைக்கப்பட்ட கூற்றுக்கள் அடுத்து அவர் குறிப்பிட்டு வடிவமைக்கப்பட்ட கூற்றுக்கள் முதலில் அந்தத் தளபதி யின் வருகை ஆக சொல்லப்படுகிறது.

4. அரை வேளாண்மையால் வருவாய்க்குறிப்பிட்டு அவர் குறிப்பிட்டு வடிவமைக்கப்பட்ட கூற்றுக்கள் அடுத்து அவர் குறிப்பிட்டு வடிவமைக்கப்பட்ட கூற்றுக்கள் முதலில் அந்தத் தளபதி யின் வருகை ஆக சொல்லப்படுகிறது.

5. அரை வேளாண்மையால் வருவாய்க்குறிப்பிட்டு அவர் குறிப்பிட்டு வடிவமைக்கப்பட்ட கூற்றுக்கள் அடுத்து அவர் குறிப்பிட்டு வடிவமைக்கப்பட்ட கூற்றுக்கள் முதலில் அந்தத் தளபதி யின் வருகை ஆக சொல்லப்படுகிறது.

6. முதலில் உள்ள வான ராஜ் திரும்பியுள்ள வருகையை வெளிப்படுத்தும் வகையில் தொடர்கிறார்.

7. அவர் குறிப்பிட்டு வடிவமைக்கப்பட்ட கூற்றுக்கள் முதலில் அந்தத் தளபதி யின் வருகை ஆக சொல்லப்படுகிறது.

8. அவர் குறிப்பிட்டு வடிவமைக்கப்பட்ட கூற்றுக்கள் முதலில் அந்தத் தளபதி யின் வருகை ஆக சொல்லப்படுகிறது.

9. அவர் குறிப்பிட்டு வடிவமைக்கப்பட்ட கூற்றுக்கள் முதலில் அந்தத் தளபதி யின் வருகை ஆக சொல்லப்படுகிறது.

No. 565.
(A. R. No. 522 of 1904.)

TIRUNELLIKKÁVAL, MANNARGUDI TALUK, TANJORE DISTRICT.

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

Rājarāja III. Year 20 : 1235-36 A.D.

This inscription seems to refer to some grant of land for food-offerings to god Ilaiyapillaiyār (Subrahmanya) by a certain Maraiñāpasambandar.

Text

1. திருநல்லையார் அரை வேளாண்மையால் வருவாய்க்குறிப்பிட்டு அவர் குறிப்பிட்டு வடிவமைக்கப்பட்ட கூற்றுக்கள் முதலில் அந்தத் தளபதி யின் வருகை ஆக சொல்லப்படுகிறது.

2. அவர் குறிப்பிட்டு வடிவமைக்கப்பட்ட கூற்றுக்கள் முதலில் அவர் குறிப்பிட்டு வடிவமைக்கப்பட்ட கூற்றுக்கள் முதலில் அந்தத் தளபதி யின் வருகை ஆக சொல்லப்படுகிறது.

3. அவர் குறிப்பிட்டு வடிவமைக்கப்பட்ட கூற்றுக்கள் முதலில் அவர் குறிப்பிட்டு வடிவமைக்கப்பட்ட கூற்றுக்கள் முதலில் அந்தத் தளபதி யின் வருகை ஆக சொல்லப்படுகிறது.

No. 566.
(A. R. No. 523 of 1904.)

TIRUNELLIKKÁVAL, MANNARGUDI TALUK, TANJORE DISTRICT.

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

Rājarāja III. Year 8 + 1 : 1225 A.D.

The details of date given viz, year, 8+1 Kumbha 14, Sunday, Pūram correspond to 1225 A.D., February 23, Sunday, 75, f.d.n. 30. The Kumbha month seems to have ended that day as the details correspond to the 1st of Mina. It is also stated in the body of the inscription that the gift was taken over in Paṅgūni month.

1. Incomplete and damaged.
This epigraph records a gift of 400 kāsas for a lamp for Irānaṅkār strictus for god Tirunellilikāvudaiyār in Arvala-kār̥ram in Raṅjendrā. . . . . -valanādu, by Aṅgāvān Sēkalālvān of Arūr. The money was taken over by Sivānu Tirunellilikāvudaiyān alias Viraśōla Bhaṭṭān, a sīvakāmānu of the temple for executing the wishes of the donor.

Text

No. 567.
(A.R. No. 524 of 1904.)

TIRUNELLIKĀVAL, MANNARGUDI TALUK, TANJORE DISTRICT.

On the north and east walls of the central shrine in the Amalakēśvara temple.


The portion containing the date is damaged. It is stated that the grant was made on some day in Paṅgūri.

This inscription seems to record a sale of land as tirunāmaattukkāñi to the temple of god Tirunellilikā-udaiyār, receiving 1000 kāsas, by Sokki, wife of Tāmilavēlān of . . . . īḻaiyanallūr who had Tillaṁyakaṇṭ as her guardian and another woman whose identity is not clear.

Text

No. 568.
(A.R. No. 524-A of 1904.)

TIRUNELLIKĀVAL, MANNARGUDI TALUK, TANJORE DISTRICT.

On the north and east walls of the central shrine in the Amalakēśvara temple.

This fragmentary record seems to register a grant of land, for repairs and food offerings to goddess Tirukkāmakoṭṭam-udaiyā Periyanaṅchchiyār whose image is stated to have been set up by . . . . nallūr-udaiyā[?] Tirunellilikāvudaiyān Tāmilavēlān (See No. 567 above).

1 Incomplete.
No. 569.
(A.R. No. 525 of 1904.)
TIRUNELLIKKÁVAL, MANNARGUDI TALUK, TANJORE DISTRICT.
On the north and east walls of the central shrine in the Ámalakēśvara temple.
Kulottunga III. Year 7 : 1184-85 A.D.
This inscription is dated in the 7th year of Tribhuvanachakravartin Virarajendra-
dva. As this title Tribhuvanachakravartin is not found with the name of the Chōla kings earlier than Kulottunga I and as Kulottunga III himself had the title of Virarajendra, the king may be identified as Kulottunga III.
This records the gift of 160 kōrin for a perpetual lamp to the god in the temple by Tirunāṭamādhi Aṭçoodamāyakar aṭças Edirilisōla Idaivyālanāṭṭu-kkōn, the head man of Kuṇrālūr.

No. 570.
(A.R. No. 526 of 1904.)
TIRUNELLIKKÁVAL, MANNARGUDI TALUK, TANJORE DISTRICT.
On the south wall of the central shrine in the Ámalakēśvara temple.
Rājarāja III. Year 31 : 1246-47 A.D.
This damaged and incomplete inscription seems to record a grant of land to god Tirunellikkāvaiyār by Arayaṉ Tillaiperumān of Tiṭṭaiḥechērī and his brothers Ga[nar]a dittadōyan and Uyyavandān. It also mentions the land of a certain Tumilavelan (see No. 567 above) as the western boundary of apparently the granted land.

1 Incomplete.

Read ந் நூற்றாண்டுக்கு முன்பு
No. 571.
(A.R. No. 527 of 1904.)

Tirunellikâval, Mannargudi Taluk, Tanjore District.

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

Rājarāja III. Year 4 : 1219 A.D.

The details of date given viz., 4th year, Makara ba. 7 . . . Hasta, corresponds to 1219 A.D., December 29, Sunday, f.d.t. -02, -62.

This inscription seems to record a gift of 500 kāśu for a sandhi lamp in the night to the temple, by Anantan Kī[hr]ishanān alīs . . . gaināṭṭu-vēlā, the headman of Kalaiyār. This amount was lent out for interest at the annual rate of 24 per cent to 3 śīvindrāhānas of the temple of god Tirunellikkâvindaiya-nāyanaḥ in Árvalakkārram in Rājendraśāla-valanaḍu. Arayan Tillaiperumān, Arayan Gaṇḍarādit-tadēvān, and Arayan Uyyavandā[ṇa] (mentioned as brothers in No. 570) figure as signatories.
No. 572.

(A.R. No. 527-A of 1904.)

TIRUNELLIKRĀVAL, MANNARGUDI TALUK, TANJORE DISTRICT.

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

This fragmentary inscription seems to record a grant of land. Other details are lost.

Text

1. [First line partially damaged]
2. [Second line partially damaged]
3. [Third line partially damaged]
4. [Fourth line partially damaged]
5. [Fifth line partially damaged]
6. [Sixth line partially damaged]
7. [Seventh line partially damaged]
8. [Eighth line partially damaged]
9. [Ninth line partially damaged]

No. 573.

(A.R. No. 528 of 1904.)

TIRUTTENGŪR, TIRUTTUARPUNDI TALUK, TANJORE DISTRICT.

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

MĀrvārmav Kulaśēkhara (I). Year 31: 1298-99 A.D.

This inscription is dated in the 31st year of Tribhuvanachakravartin MĀrvārmav Kulaśēkhara. The high regnal year points to the identity of the king with MĀrvārmav Kulaśēkhara I.

It records the gift of paddy and money to god Tiruvelļiyangunram-ulaiyanaṉār of Tiruttengūr for a service called Mālavan-sandī by Alaiyuyananda Perumāḷ alias Māḷa[v]*chakravattigal, son of Nārasāṅgadasēvar.

Text

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

No. 574.

(A.R. No. 529 of 1904.)

TIRUTTENGŪR, TIRUTTUARPUNDI TALUK, TANJORE DISTRICT.

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

Rājarāja III. Year 20: 1235-36 A.D.

This inscription refers to a grant made in the 30th year (1208 A.D.) of Periya-đēvar Tribhuvanāpaviradēvar i.e., Kulōttūṅga III.

1 A few letters are lost at the end.
This epigraph records the undertaking given by the śivabrāhmaṇas of the temple of Tiruvelliyangūram-udaiyar to continue to burn the lamp for which they received 4000 pulam from Kuruppūrl Tiruvēkkambamudaiyar Tiruchchōrutturai-udaiyar in the 30th year of the reign of Tribhuvanaviradēva. The lamp given by the donor is said to have weighed 200 pulam. The donor is also mentioned in No. 575 below.

Text

1. 

2. 

3. 

4. 

5. 

6. 

No. 575.

(A.R. No. 530 of 1904.)

TIRUTTEṆṆŪR, TIRUTTURAIAPPUNDI TALUK, TANJORE DISTRICT.

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

Kulōtunga III. Year 38 : 1215-16 A.D.

This inscription is dated in the 38th year of Tribhuvanachakravartigal Tribhuvanaviradēva, who took Madurai, Karuvūr, Īlam and the Pāṇḍya's crowned head and who performed the viṣṇuśāhishēkam, and virāhishēkam, who is evidently identical with Kulōtunga III.

It records an exchange of the land called Tirumeykāvai in Śivapādaśākharamallūr, a deśadāna of god Tiruvelliyangūramudaiyar and 40 kalānju for two other pieces of land belonging to Kuruppūrl Tiruchchōrutturai udaiyar (see No. 574 above).

Text

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29. 

No. 576.

(A.R. No. 531 of 1904.)

TIRUTTEṆṆŪR, TIRUTTURAIAPPUNDI TALUK, TANJORE DISTRICT.

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

Rājendrā III. Year 11+1 : 1257 A.D.

The details of date given viz., 11+1 year, Karpataka, Monday, Rōhinī, corresponds to 1257 A.D., July 9, Monday. The tithi was 11.
This epigraph seems to state that the temple authorities exempted the merchant of Tirutténgur, a tirumuddávilakkuppuram in the devadána of god Tiruvelliyangunramudaiyá näyanár, from the payment of the tax in oil in consideration of the return of the land bought from the temple, by them sometime back in lieu of 50 kābu received by them. They also arranged to give to Tirutténgur Póyan some other land as veṭṭai-ppery in return for the land which was included in the tirumuddávilakkuppuram.

Text

1. 
2. 
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7. 
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9. 

No. 577.

(T.R. No. 532 of 1904.)

TIRUTTÉNGUR, TIRUTTURAIPUNDI TALUK, TANJORE DISTRICT.

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

Rājarāja III. Year 24 + 1 : 1241 A.D.

The details of date given viz., 24+1st year, Makara ba. 14 Saturday, Uttrādham regularly correspond to 1241 A.D., January 12, Saturday.

This inscription records the gift of one mā of land, as arasúppéru entrusted to the pāṭiyal of the land endowed as tirumuddávilakkuppuram, for supplying oil for a perpetual lamp for god Tiruvelliyangunramudaiyár, by the Ùravor of Tirutténgur Veḷlijidunagaram in Rājarājaśolā-valanādū.

Text

1. 
2. 
3. 
4. 
5. 
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12. 
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14. 
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21. 
22. 

No. 578.

(T.R. No. 533 of 1904.)

TIRUVĀRÚR, NAGAPATTINAM TALUK, TANJORE DISTRICT.

On the east wall of the Tyāgarāja shrine in the Tyāgarājasvāmin temple.

Kulōttunga I. Year 23 : 1092-93 A.D.

This inscription contains portions of the prāṣasti, Pugalštudda puvarris etc., of Kulōttunga I.
It seems to record some sale of land to the temple by the nagaratár of Tiruvārur in Tiruvārur-kūρgam in Geyamāṇikka-valanādu. Other details are lost as the record is built in and incomplete.
28 முடிய மூலம் தீவிரது [ஆ]..[ஆ].. மூடும் இலட்சுமி சில்லாந்து இலை விளக்கம்
முடியேன்று...
29 [ஆ].. என் தெளிவு செய்யும் ... [ஆ].. இலை செய்யும் அச்செய்யும்
முடியேன்று...
30 கொஞ்ச.. என் [ஆ].. தீவிரம் உரு.. சுய உரு.. சுயின்று முடியேன்று
முடியேன்று...
31 ... குறுக்கு இருக்கு [ஆ].. ... [ஆ].. இருக்கு மூன்றுப்புறாக இருக்கு
32 ...  

No. 579.

(A.R. No. 534 of 1934.)

Thiruvārūr, Nagapattinam Taluk, Tanjore District.

On the north wall of the Tyāgarājaśvāmin shrine in the Tyāgarājaśvāmin temple. Rājendra II. Year 9 : 1060-61 A.D.

This inscription contains portions of the prāsasti, Tirumādu puviyenum etc., of Rājendra II.

This records the gift of land by purchase from the peruvāru sabbū of Vēlaṅguḍi, a brahmādēya in Thiruvārūr-kāram in Adhirājarāja-valanādu, who made it tax-free in lieu of 140 kāḷu received by them from Vēla Māraṇ abas Sembian Ten of Parvai-čeṭhūru-pûṇḍi in Rājarāja-valanādu, for certain services including Na[ஆ].. Rājendraṇ sandi to god Mālasṭhānam-udāiyar at Thiruvārūr.

Text.

1[ஆ].. முடிய மூலம் தீவிரம் செய்யும் தீவிரம் புவியும் புவியும் செய்யும் செய்யும் செய்யும் செய்யும் செய்யும் செய்யும் செய்யும் செய்யும் 
2[ஆ].. இலட்சுமி சில்லாந்து இலட்சுமி சில்லாந்து 
3[ஆ].. இலட்சுமி சில்லாந்து 
4[ஆ].. இலட்சுமி சில்லாந்து 
5[ஆ].. இலட்சுமி சில்லாந்து 
6[ஆ].. இலட்சுமி சில்லாந்து 
7[ஆ].. இலட்சுமி சில்லாந்து 
8[ஆ].. இலட்சுமி சில்லாந்து 
9[ஆ].. இலட்சுமி சில்லாந்து 
10 மூலம்[ஆ].. புவியும் புவியும் புவியும் 
11[ஆ].. புவியும் புவியும் 
12[ஆ].. புவியும் புவியும் 
13[ஆ].. புவியும் புவியும் 
14[ஆ].. புவியும் புவியும் 
15[ஆ].. புவியும் புவியும் 

1 Beginning and right end lost
No. 580.

(A.R. No. 535 of 1904.)

TIRUVARUR, NAGAPATTINAM, TALUK, TANJORE DISTRICT.

On a slab built into the floor of the first prākāra, north of the Tyāgarāja shrine in the Tyāgarājasvāmin temple.

SARFŐJI-mahārāja. Saka 1639 : 1717 A.D.

This inscription mentions the king's predecessor Sahajī-mahārāja and his predecessor Ekzőji-mahārāja. The details of date given viz. Saka 1639, Kali 4818, Hēvilambi, Chittirai 15, śu. 13, Friday, Hasta, regularly correspond to 1717 A.D., April 12, Friday.

It records the renovation (nimājāndhamun) of the shrine of Mahāśāvalingam within the temple of god Tyāgarāja-svāmin Valmikapāthasvāmin, by Mahāmanḍa, Isāvāra Sarapōsī (Sarfőji)-mahārāja.
No. 581.

(A.R. No. 536 of 1904.)

TIRUVARUR, NAGAPATTINAM TALUK, TANJORE DISTRICT.

On another slab built into the floor of the first prakāra, north of the central shrine in the Tyāgarājasvāmin temple.

Achuyatappa-Nāyaka. 1564 A.D. (?)

The inscription is dated in S. 1482, Rudhirādgārī Panangi 29. The saka and the cyclic years do not tally. Rudhirādgārī falls in Saka 1485.

This seems to record the grant of income from levies such as araṇaṇāyā sōḍi, adhikārī [kuralikkiṭala], and sōḍi-pratikālā, as sarvanānā, for the merit of his father Sevappa Nāyaka of Neduungūram by Achuyatappa Nāyaka. Other details are lost as the inscription is damaged.

No. 582.

(A.R. No. 537 of 1904.)

TIRUVARUR, NAGAPATTINAM, TALUK, TANJORE DISTRICT.

On the east wall of the first prakāra in the Tyāgarājasvāmin temple, right of entrance.

Kulōttunga III. Year 8: 1184-85 A.D.

This inscription commences with the prakṣaṇī Puṣṭi viśītu etc., of Kulōttunga III. The month Tula is mentioned as the date of the grant. It seems to refer to a transaction made in the reign of Śunyantavīrtarāja Kulōttungachōla. The donor.
of this record is probably the same as Vedavanam-udaiyavan Ammaiyanappan Pallavarayan, who figures as an officer of the king's predecessor Rajadhiraja II (Vide Ep. Ind. Vol. XXI, p. 191).

This records a grant of land to the temple for burning 3 perpetual lamps each for the deities Tiruvārūr Śrī Mūlāsthānamudaiyār, Vidvidāṅga-pperumāl and goddess Tirukkāmakkōṭṭamudaiyā Periyāṉēshoviyār, by Vedavanam-u... of Palaiyanur in Mēnmalai-ppalaiyangur-nādu in Jayaṅgoṇḍasōla-ṃandalam. The land was entrusted in pieces to two persons who agreed to contribute the ghee required for the lamps.

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]

No. 583.

(A.R. No. 538 of 1904.)

Tiruvārūr, Nagapattinam Taluk, Tanjore District.

On the east wall of the first prākāra in the Tyāgarājasvāmin temple, right of entrance.

Rajadhiraja II. Year 2 : 1164 or 1168 A.D. (?).

This inscription commences with the praṣasti Kādal śūnda pārmanagalam, etc., of Rajadhiraja II. The details of date given, viz., Year 2, Mēsha śu. 6, Monday, Puṇar-pūsām, regularly correspond to 1168 A.D., April 15, Monday, 30; 28. Dr. Kiellhorn however has equated these details to 1164 A.D., March 30, 85. The star, however, was current throughout Tuesday and continued on Wednesday till 10 of that day according to the Indian Ephemeris.

This records a gift of two pieces of land by purchase as Rajadhajāpperuvilai from Tōṇri Mūvāyinattoruvaṇ, one of the tiruvādi śōdar and a headman of Percuṇār, tiruppadiyūṭu világam (i.e., land whose fresh produce is entirely allotted for food offerings) by Palaiyanuru-udaiyān Vedavanam-udaiyān Ammai-Appan alias Rajāraja-viluppāraiyān of Mēnmalai-ppalaiyangur-nādu in Jayaṅgoṇḍasōla-ṃandalam.

1. The inscription is built in at the right end and incomplete.
No. 584.

(A.R. No. 539 of 1904.)

TIRUVARÜR, NAGAPATTINAM TALUK, TANJORE DISTRICT.

On the east wall of the first prākūra in the Tyāgarājāsvāmin temple, right of entrance.

Māravarmaṇa Sivail[ha]'dēva. Year 35: 1342 A.D.

Palaeographically the inscription may be assigned to the 14th century and the details of date given, viz., Year 33, Sinha su. 5, Wednesday, Chittirai regularly correspond to 1342 A.D., August 7, 44; 30.

This seems to record a gift of land by purchase, after making it tax free, for the recitation of Vēdic hymns (adhyāyaṇam) once daily in the temple, by Tōlān Irājārāja Akaḷaṅka-ṇāḍā[vāṃ] of Tiruttoṭṭiṇāvaram in Paṇaiyūr-ṇāḍu in Kulottungaōḷa-valanāḍu.

Text.

1. [Text in Tamil script]

2. [Text in Tamil script]

3. [Text in Tamil script]

4. [Text in Tamil script]

5. [Text in Tamil script]

1 Below this is engraved a portion of the prākūtra of Rājādhirāja II in one line:

[Text in Tamil script]
On the east wall of the first prakāra in the Tyāgarajāsvāmin temple.

Rājādhīrāja II. Year 10 : 1173 A.D.

This inscription commences with the praśasti, Kaḍal sūluda pārēlum etc., of Rājādhīrāja II. The details of date given, viz. Year 10, Māsa śū. 13, Tuesday, Magha, regularly correspond to 1173 A.D., February 27, Tuesday, '48; '53. These details regularly correspond also to 1176 A.D., February 24, Tuesday, '41; '55.

This records a grant of land, bought as Irājādhīrāja-pperuvilai in Sōlakērāanalūr in Tiruvārūr-kūtram in Gēyāmāpikka-valanādu as kāmi to goddess Parālōka ... menmoḷi-nēchhiyār in the shrine of the goddess Tirukkāmakkōṭṭam-udaiyā Periyānēchhiyār in the temple of god Śrī-mūlāsthānāmudaiyār by Palaiyāntiruḍaiyān Vēdanaṃudaiyān Ammai Appan alias Pallāvarājan of Meṃṃalai-palaiyanūr-nādu in Jayaṅgōpḍasū a-mandalam (vide No. 583 above).

Text

The inscription seems to be built in at the right end.
5 [இ] முன்னேற்றம் விளக்கமில் அவிச்சையில் வருகிறேன் முற்றம்படி ஒப்பாக்கியது; முற்றம் விளக்கமிலேன் குடமுடித்து வர்த்தம்படி ஒப்பாக்கியது
6 [இ] கருத்தூறு விளக்கமில் இல்லையாலேயே இவர்கள் விளக்கம் என்று தக்கை கூறினார்;
7 [இ] சொல்லை போல் இவர்கள் விளக்கமில் இல்லையாலேயே இவர்கள் விளக்கம் என்று தக்கை கூறினார்;
8 [இ] இவர்களின் விளக்கம் என்று அவர்கள் விளக்கம் என்று தக்கை கூறினார்;
9 [இ] இவர்களின் விளக்கம் என்று அவர்கள் விளக்கம் என்று தக்கை கூறினார்.

No. 586.

(A.R. No. 541 of 1904.)

TIRUVARUR, NAGAPATTINAM TALUK, TANTJORE DISTRICT.

On the east wall of the first prakāra in the Tyāgarājasaivāmin temple, right of entrance.

Kulottunga I Year 44 : 1113-14 A.D.

This record commences with the prāsaṭi puṇganādu vilānya etc., of Kulottunga I.

It states that the sahā of Pudukkūdi, a brahmāença in Tiruvārur-kaṅṟgam in Geyamāṇikka-valanādu, having assembled at the Devāsiryan sold and made tax-free various of lands with all rights of irrigation to Tribhuvanamugālaiyān Irājendra-
sōlan aīva Kulottungaśālā-Malaiyarājanmar, a pāṇināna, resident in the place, who paid 24½ kaḷanāy of gold and donated the land for daily worship and offerings to the deity Umai Naṅgai set up at the Ulaguyakkonḍa-kāmakkōṭṭam. The treasury is called Tyāganāduṇḍ and the standard weight stone is stated to be equivalent to Tyāganāduṇḍ-māḍai.

Text

1 [இ] பூமியிலிருந்து காட்டுக்கைக் கூறியிருந்த விளக்கம் என்று தக்கை கூறினார்;
2 [இ] இவர்களின் விளக்கம் என்று அவர்கள் விளக்கம் என்று தக்கை கூறினார்;
3. என்று என்றாலும் இப்படிக்குள் முன்னேது கணிக்கப் பட்டத்தில் இருப்பது இந்தப் படிகத்தில் இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இரு

4. தம்மிடும்போது இது தோன்றும் வாகனம்[a] என்பதைத் தெளிவாக எடுத்துக்காட்டும்[b] செய்திகளுள் இருந்து உண்டு[c] அவற்றுக்கும் இயற்கையான விளக்கம்[d] ஒன்றாக படிகத்தில் இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இரு

5. [உண்டு] என்று என்றாலும் முன்னேது கணிக்கப் பட்டத்தில் இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இரு

6. என்று என்றாலும் முன்னேது கணிக்கப் பட்டத்தில் இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இரு

7. என்று என்றாலும் முன்னேது கணிக்கப் பட்டத்தில் இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இரு

8. என்று என்றாலும் முன்னேது கணிக்கப் பட்டத்தில் இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இரு

9. [தெளிவாக எடுத்துக்காட்டும்[b] வாகனம்[a] என்று என்றாலும் முன்னேது கணிக்கப் பட்டத்தில் இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இரு

10. என்று என்றாலும் முன்னேது கணிக்கப் பட்டத்தில் இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இரு

11. [உண்டு] என்று என்றாலும் முன்னேது கணிக்கப் பட்டத்தில் இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இரு

12. என்று என்றாலும் முன்னேது கணிக்கப் பட்டத்தில் இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இரு

13. என்று என்றாலும் முன்னேது கணிக்கப் பட்டத்தில் இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இரு

14. என்று என்றாலும் முன்னேது கணிக்கப் பட்டத்தில் இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இருப்பது இரு
No. 587.
(A.R. No. 542 of 1904.)

TIRUVARUR, NAGAPATTINAM TALUK, TANJORE DISTRICT.

On the east wall of the first prakāra in the Tyāgarājāsvāmin temple, right of entrance.

Rajādhīrāja II. Year 9: 1172 A.D. (?)

This inscription commences with the prakāstasya, Kaṇṭhālāda pāravāca, etc., of Rajādhīrāja II. The details of the date given, viz., year 9, Tula bu. are insufficient for verification. Other details are lost in the portion built in.

This records a grant of land in Rajārājan-Pōṭṭur alīs Ammaippappalā, formerly a portion of Siṅkūrappalār, in Vēḷā-nādu in Kulottuṅgaṇa-valanādu, purchased for 1500 kāru, to god Śrīmālāthānām-udaiyar of Tiruvārur, by Palaṉūruḍalayāṇ Vēdavaṇanudaiyar Ammaippalā alīs Pallavarājā of Mēnmalai-ppalaiyanār (Vide Nos. 582 and 583 above).

Text

1. The inscription is built in at the right end.
This records an order of the king, restoring to the servants of the temple of Sri-mulaśṭhānamudaiyar, house-sites previously made tax-free and set apart for them after making allotments to the cheṭṭis, chekkār, their followers and Chōjēndirāśīgaṉ vēḷalikkār in the 9th year of Vikramachōla. The sites are stated to have been later on encroached upon by the cheṭṭis for their dwellings and shops. It is also stated that the servants of the temple were to receive 100 lārā in compensation.

Text

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No. 589.
(A. R. No. 544 of 1904.)

TIRUVĀRÚK, NAGAPATTINAM TALUK, TANJORE DISTRICT.

On the south wall of the first prākara in the Tyāgarājasvāmin temple.

Kulōṭtunga I. Year 34 : 1103-04 A.D.

This epigraph commences with the prāṣasti, pugalaiṇḍu vēḷaiṇḍu etc., of the king. It seems to record a list of the lands belonging to god Ulagāśivaramudaiyar of Tiruvārūk, in Tiruvārūk-kēṟṟam in Gēyāmāṇika-valanāṇu. The devalaiṇḍu Pallakkuḷi is mentioned. The details of the gift are lost as the inscription is damaged and incomplete.

Text

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1 a. Incomplete.
No. 590.
(A. R. No. 545 of 1904).

TIRUVARUR, NAGAPATTINAM TALUK, TANJORE DISTRICT.

On the south wall of the first prakāra in the Tyāgarājaśāvēmin temple.


The details of date given viz. Year 6, Avani, śu. Ayilyam are insufficient to calculate the equivalent.

This inscription records the sale of land, made tax-free, to god Śrīmulasthānamudaiyār by Ponmalai-chehire Udayaṉ, Vēḻan. Śuriyān alias Virudarajabhayanakara Alundur-Vēḻan, receiving 4 onro on narakēu granted to the temple for maintaining a garden, by Pālaiyurduiyan Chandraśēkhara Ādīvāgan, alias Mahāballivāparāyār. Of the 4 kōṭēu, 1 kōṭēu is stated to be the cost of the land and 3 kōṭēu, the lump sum provided for making it tax-free.

Text

1 [恭] 2. गुरुस्वमे श्रवणानि दिल्लिक अस्तित्वार्जग्नानम् [तुष्टि] स्वेत्वमेव नित्यः सुरस्नेत्रविषयस्य निर्देशनं

[तुष्टि] स्वेत्वमेव नित्यः सुरस्नेत्रविषयस्य निर्देशनं

2 [कोटी] रक्षाकोटी मात्रवसुम् कोटी[कोट] [कोट] [कोट] [कोट] [कोट] [कोट] [कोट]

3 [कोटी] रक्षाकोटी मात्रवसुम् कोटी[कोट] [कोट] [कोट] [कोट] [कोट] [कोट] [कोट]

4 [कोट] रक्षाकोटी मात्रवसुम् कोटी[कोट] [कोट] [कोट] [कोट] [कोट] [कोट] [कोट]

5 [कोट] रक्षाकोटी मात्रवसुम् कोटी[कोट] [कोट] [कोट] [कोट] [कोट] [कोट] [कोट]

6 [कोट] रक्षाकोटी मात्रवसुम् कोटी[कोट] [कोट] [कोट] [कोट] [कोट] [कोट] [कोट]

7 [कोट] रक्षाकोटी मात्रवसुम् कोटी[कोट] [कोट] [कोट] [कोट] [कोट] [कोट] [कोट]

8 [कोट] रक्षाकोटी मात्रवसुम् कोटी[कोट] [कोट] [कोट] [कोट] [कोट] [कोट] [कोट]
No. 591.
(A. R. No. 546 of 1904).

TIRUVARUR, NAGAPATTINAM TALUK, TANJORE DISTRICT.

On the west wall of the first prākāra in the Tyāgarājasvamin temple.

Year 2.

This inscription does not give the name of the king but mentions the 9th day of the second year. On palaeographical considerations this may be assigned to the 12th century.

It records a grant of land as kōni and jīvītam to Pirāna-upakāri-Sāraikū...alias Sōlendraśīnga...... (Vratījayāgatarayan by the deity at Tiruvārūr made at the instance of Sōl-straṅga-kkādigaramārayan; Ghatika-mahārāja).

Text

1. [The inscription stops here.]

No. 592.
(A. R. No. 547 of 1904).

TIRUVARUR, NAGAPATTINAM TALUK, TANJORE DISTRICT.

On the west wall of the first prākāra in the Tyāgarājasvamin temple.

[Rājarāja II].

This inscription commences with the Praṣasti pūmaruvija poruppēlam, etc., and stops in the middle.

Text

1. [The inscription stops here.]

S I I —65
No. 593.

(A. R. No. 548 of 1904).

TIRUVARUR, NAGAPATTINAM TALUK, TANJORE DISTRICT.

On the west wall of the first prakara in the Tyagarajasvamin temple.

Year 13.

This inscription does not give the name of the king. It is dated in the 292nd day of the 13th year. Palaeographically it may be assigned to the 12th century A.D.

It records a grant of land in Vayyarrur, a brahmadeya to one Pungothilambu who composed the Virapukka-vijayam in honour of Virasija-aunukkar patronised as our sons (nammakkal) by the god Tiruvvarurudaiyar Vidividangadivar, when he was witnessing a dance by Pungothil Nayaka-ttalaikkoli at Devasriyan. The grant is stated to have been made by the deity at the instance of Tyagavinoda-kaudigaimarayan who acted as the kelif. Muttirattan figures as the signatory.

Text

1  2  3

No. 594.

(A. R. No. 549 of 1904).

TIRUVARUR, NAGAPATTINAM TALUK, TANJORE DISTRICT.

On the west wall of the first prakara in the Tyagarajasvamin temple.

Kulotunga II. Year 15 : 1147-48 A.D.

This inscription commences with the prasasti, Punnappupodham, etc., of Kulotunga II and stops after mentioning the date.

1 This inscription is unfinished.
No. 595.
(A. R. No. 550 of 1904).

TIRUVÄRŪR, NAGAPATTINAM TALUK, TANJORE DISTRICT.

On the west wall of the first präkär̥a in the Tyägarājāsvāmin temple.

Kulōttunā III. Year 13 : 1190-91 A.D.

This inscription is dated in the reign of the Kulōttunā-chōjadēva, who took Madurai and the crowned head of the Pāṇḍya, i.e. Kulōttunā III.

It records the grant of lands by purchase as antarāyaṁ kollā urkili guaigili by the Śrīkāryam Pāṇgendrāyan Vira-Vichhādira(vidyādha)-ppillavaraiyan, from the villagers of Pudukkūti and Paṇangudi, for worship and daily food offerings to god Dikkū-nigaiṁda Vināyaka-ppillaiyar set up to the west of tårthakulam by the donor. The lands along with another piece of land granted for the same purpose by the residents of Tyāgavīnōda-chebaturvēdimangalam, were entrusted to the care of Mahāvātai Bāradāyan Tiruchchirangalami-usaiyan Tirumuttī-ŷāvan who had the pārīchārū-kkāni in the temple. The god Vidvijāṅga-pperumāl is stated to have approved this arrangement made at the instance of Tiruvāyakēvar Tamiḻdāraiyan, when he was taken out in procession in the āṭṭattu-veli on the occasion of the Pūśam festival in the month of Tāi.

Text:

1. திருவாய்க்கேஸ்வருக்கு அளித்து தூவன் இன்னும் புனிதமாக அனுருவத்திற்கு நடந்தது
2. 3. The inscription stops here.
2 நூற்றாண்டு வருடம் பின்னர் வந்துவிட்டபோது விளக்கம் இருவோல்களுக்கு விளக்கம் செய்து வைத்து வருவோம். இந்த விளக்கங்கள் வேளாண்மையில் நன்மையான செய்திகளைச் செய்துள்ளன. அத்துடன் கூறுகள் வைத்து வருவோம். செய்திகளுக்குச் செய்திகளை வைத்து வருவோம். இந்த விளக்கங்கள் வேளாண்மையில் நன்மையான செய்திகளைச் செய்துள்ளன. அத்துடன் கூறுகள் வைத்து வருவோம். செய்திகளுக்குச் செய்திகளை வைத்து வருவோம்.

3 என்றால் புதன் பொருள் கற்பொருள் விளக்கம் இந்தும் வைத்து வருவோம். செய்திகளுக்குச் செய்திகளை வைத்து வருவோம். தன்னுடன் கூறுகள் வைத்து வருவோம். செய்திகளுக்குச் செய்திகளை வைத்து வருவோம். இந்த விளக்கங்கள் வேளாண்மையில் நன்மையான செய்திகளைச் செய்துள்ளன. அத்துடன் கூறுகள் வைத்து வருவோம். செய்திகளுக்குச் செய்திகளை வைத்து வருவோம்.

4 என்றால் பொருட்கள் கற்பொருள் விளக்கம் இந்தும் வைத்து வருவோம். செய்திகளுக்குச் செய்திகளை வைத்து வருவோம். தன்னுடன் கூறுகள் வைத்து வருவோம். செய்திகளுக்குச் செய்திகளை வைத்து வருவோம். இந்த விளக்கங்கள் வேளாண்மையில் நன்மையான செய்திகளைச் செய்துள்ளன. அத்துடன் கூறுகள் வைத்து வருவோம். செய்திகளுக்குச் செய்திகளை வைத்து வருவோம்.

5 என்றால் பொருட்கள் கற்பொருள் விளக்கம் இந்தும் வைத்து வருவோம். செய்திகளுக்குச் செய்திகளை வைத்து வருவோம். தன்னுடன் கூறுகள் வைத்து வருவோம். செய்திகளுக்குச் செய்திகளை வைத்து வருவோம். இந்த விளக்கங்கள் வேளாண்மையில் நன்மையான செய்திகளைச் செய்துள்ளன. அத்துடன் கூறுகள் வைத்து வருவோம். செய்திகளுக்குச் செய்திகளை வைத்து வருவோம்.

No. 596.
(A. R. No. 551 of 1904).

TIRUVARū, NAGAPATTINAM TALUK, TANJORE DISTRICT.

On the west wall of the first prākāra in the Tyāgarājasvāmin temple.

Māravarma Kulasēkharā I. Year 40 : 1308 A.D.

The details of date given viz. Year 40, S. 1229, Mīna 10, Monday, Tiruvōram, regularly correspond to 1308 A.D., March 18, Monday. The Saka date 1229 is given at the end.

This epigraph records a grant of land in Śīruṇkālā a brahmādaśa in Tevūr-nādu in Gēyamāṭikka-valanādu as tirunāmatukkānī to god Tiruvaṇḍūrānijār by Vēḷāṇ Kōṅgiṭ-pilaiyān of Kāḷiṇīvālī in Eyi-liṇḍu in Pāṇḍikulaṭaṇi-valanādu. The lands are stated to have been purchased for this purpose even in the 32nd year of the king but were in the enjoyment of the donor.

Text

1 நூற்றாண்டு வருடம் 2 கல்லறை பொருள் 3 கல்லறை பொருள் 4 கல்லறை பொருள் 5 கல்லறை பொருள்

1 Read ஏற்றாண்டு வருடம்.

2 This may be restored as "சுமாபுத்த..."
No. 597.
(A. R. No. 552 of 1904).

TIRUVÄRÜR, NAGAPATTINAM TALUK, TANJORE DISTRICT.

On the west wall of the first prakāra in the Tyāgarājāsvāmin temple.

Kulōttuka II. Year 12: 1143-44 A.D.

This inscription mentions a land survey made in the 16th year of Śuṅgadāvıruttarulīṇa deva i.e. Kulōttuka I.

It records a gift to Śrī-Mālāsthānām-udaiyār, of land made tax-free, purchased from Brāhmaṇas in Naḍappūr aild Uttamaśolamaṅgalam in Paṇaiyūr-nādu in Kulōttungaśāla-valanādu, in Edirilśolamallārus, a tax free dēvāṇa, by Aṇḍapillai Aṇḍār. The produce from the land was to be utilised to maintain (1) three perpetual lamps, (2) servants bringing water from Kuduvāyy for the holy bath (3) servants in the garden called Purridaṅgonḍān in Nandipura aild Karuṇākāranallārus, a dēvāṇa (4) a servant working at the sēngalunir garden in Naḍappūr aild Uttamaśolamaṅgalam in Paṇaiyūr-nādu and (5) the servant supplying hay for the cows (gōḻalai-surabhiṇa).
No. 598.

(A. R. No. 553 of 1904.)

TIRUVÂRÎ, NAGAPATTINAM TALUK, TANJORE DISTRICT.

On the west wall of the first prâkâra in the Tyâgarâjaṉârîmin temple.

Kulôttunga II. Year 10: 1142 A.D.

This inscription commences with the prâsasti Pâmaṇâ paddam of Kulôttunga. The details of date given viz. Year 10 Dhanuṣa 11, Monday, Âsvati, regularly correspond to 1142 A.D., November 30, 98, 68.

It records the sale of land made tax free, as kudûnûkkâkûnû to god Tiruvârûrûlî yâr Srimûlâsthamumândiyâr for the kottu of the 12 tavâsiyâr who were tending the gardens and supplying Señâlumîrtirûrûppallitânam from the garden at Vâyârrûr Kulôttungasâlân Perumglum by the sabhâ of Râjârâjâbrunahamangalum, a brahmanârû in Tiruvârûr-kûrûgam in Gâyamânikka-valânâdû, having met at Dêvârûârîyan Tirukkâvânâm receiving from the temple 157½ orûthû nãrgâsu.

The sale of another piece of land similar to this, for supply of the damanaka flowers is also recorded. The Sabhâ reserved for itself the supervisory functions and the responsibility to make over the produce of these lands to the temple.

Text

1. (Verse 1) [Verse 1] mentions that a certain person sold his land to the temple and the grateful acknowledgment of the temple is expressed. The temple agrees to the sale and the records it. The land is distributed among the temple's servants and the devotees. The sale is confirmed and the temple agrees to the terms.

2. (Verse 2) Speaks of the temple's gratitude to the seller and the temple's assurance of its agreement to the sale. The temple agrees to the terms and the sale is confirmed. The temple agrees to the terms and the sale is confirmed. The temple agrees to the terms and the sale is confirmed.
3 கீழ் திக்கவிய நூற்றாண்டு ராம்பு புராண முருகாப்பாக விளக்கப்பட்டு [வாழ்வு] காதல் குறுக்கு வாழ்வு, குறுக்கு வாழ்வு புராண பூச்சோனாக தமிழக குறுக்கு வாழ்வு புராணமடிக்கு முள்ள கிளையாக செய்துள்ளன பரிவடிவமற்று குறுக்கு வாழ்வு புராணமடிக்கும் பௌத்தமும் பெருமக்குடமும் இருந்து நீதியின் எரிந்த குறுக்கு வாழ்வு புராணத்தில் வெளியானது [தொகுதி] எனப் பொருள் வேண்டுதல். புத்ரமனியினர் முக்கியமான வசதிகளின் வேறுபாட்டுக்கே குறுக்கு வாழ்வு புராணத் தொகுதியில் வெளியானது [தொகுதி] எனப் பொருள் வேண்டுதல் [கட்டுப்பாடு].

4 பின்னர், பாரம்பரியக் குறுக்கு வாழ்வு புராணம் தொகுதியில் தங்களது சொந்த சமயத்தில் வெளியானது பொறுப்பு செய்யப்பட்டுள்ளது. தொகுதியுடைய வேறுபாட்டுக்கே குறுக்கு வாழ்வு புராணத்தில் வெளியானது [தொகுதி] எனப் பொருள் வேண்டுதல் [கட்டுப்பாடு].

5 அடுத்தன்மை தொகுதியில் வகைப்படுத்தப்பட்டுள்ளது பொறுப்பு செய்யப்பட்டுள்ளது. முதல் தொகுதியில் வெளியானது [தொகுதி] எனப் பொருள் வேண்டுதல் [கட்டுப்பாடு].

6 பொறுப்பு செய்யப்பட்டுள்ளது பொறுப்பு செய்யப்பட்டுள்ளது. முதல் தொகுதியில் வெளியானது [தொகுதி] எனப் பொருள் வேண்டுதல் [கட்டுப்பாடு].

7 முதல் தொகுதியில் வெளியானது [தொகுதி] எனப் பொருள் வேண்டுதல் [கட்டுப்பாடு].

8 முதல் தொகுதியில் வெளியானது [தொகுதி] எனப் பொருள் வேண்டுதல் [கட்டுப்பாடு].

9 முதல் தொகுதியில் வெளியானது [தொகுதி] எனப் பொருள் வேண்டுதல் [கட்டுப்பாடு].

10 முதல் தொகுதியில் வெளியானது [தொகுதி] எனப் பொருள் வேண்டுதல் [கட்டுப்பாடு].
No. 599.
(A. R. No. 554 of 1904.)

THIRUVÂRÎR, NAGAPATTINAM TALUK, TÂNJOKE DISTRICT.

On the north wall of the first prâkâra in the Tyâgârâjasvâmin temple.

Kulöttunga III. Year 24 : 1201 A.D.

This inscription mentions the 57th day of the 24th year of Tribhuvaṇavîrudaṇâ who is referred to as nam ñâlam by the god.

It records the redistribution of tax-free lands made according to the order of the deity to the 100 ñâlavaṇas serving in the temple at the request of Vîrarâjendrappâlavaraïyan and Tirumuttîn-ävígaï-pergan, by god Sri Pûrvvarârvâsi, as the said ñâlavaṇas failed to distribute among themselves properly the lands previously allotted to them and quarrelling left their land uncultivated. The lands lay in Sóla-Këralamâlîr in Gëyâmañjakka-valanadû, Virudârâbhabhayánkarâchéharauppedîmañgalam and Kâlâcâhâtagudî in Kulöttungasóla-valanadû. Tiruvâyikâlî Anukkanambi, tirumandira ñalai Srimûndikësvara-mûvëndavëlaṇ and tirumandira ñalai Tyâgavînoda-mûvënda-velâñ figure as signatories in the record.

Text

1 ñâlavaṇa [ã]...
2 ஒவ்வொன்றும் கண்டாயிருளும் வருவாய்க். நூற்றுகள் கண்டை கூறும் இலையாயிருளும் நட்டை
ஏற்றும் தொடர்பிட்டை அடையும் போதுவரை கூறும் இலையாயிருளை
செய்யாமல் மர்த்தந்தம் வாசித்து செய்துறையார் செய்துறையார்
அடையும் போதுவரை கூறும் இலையாயிருளை
செய்யாமல் மர்த்தந்தம் வாசித்து செய்துறையார்
செய்துறையார்

3 நூற்றுகள் கூறும் வருவாய்க். அகத்தும் நூற்றுகள் கூறும் வருவாய்க்
ஏற்றும் தொடர்பிட்டை அடையும் போதுவரை கூறும் வருவாய்க்
செய்யாமல் மர்த்தந்தம் வாசித்து செய்துறையார்
செய்துறையார்

4 நூற்றுகள் கூறும் வருவாய்க். ஏற்றும் தொடர்பிட்டை அடையும் போது
கூறும் வருவாய்க்

5 நூற்றுகள் கூறும் வருவாய்க். ஏற்றும் தொடர்பிட்டை அடையும் போது
கூறும் வருவாய்க்

6 நூற்றுகள் கூறும் வருவாய்க். ஏற்றும் தொடர்பிட்டை அடையும் போது
கூறும் வருவாய்க்

7 நூற்றுகள் கூறும் வருவாய்க். ஏற்றும் தொடர்பிட்டை அடையும் போது
கூறும் வருவாய்க்

8 நூற்றுகள் கூறும் வருவாய்க். ஏற்றும் தொடர்பிட்டை அடையும் போது
கூறும் வருவாய்க்

9 நூற்றுகள் கூறும் வருவாய்க். ஏற்றும் தொடர்பிட்டை அடையும் போது
கூறும் வருவாய்க்

10 நூற்றுகள் கூறும் வருவாய்க். ஏற்றும் தொடர்பிட்டை அடையும் போது
கூறும் வருவாய்க்

No. 600.
(A. R. No. 555 of 1904.)

TIRUVÁRUK, NÁGAPATTINAM TALUK, TÁNJÖRE DISTRÍCT.
On the north wall of the first prákāra in the Tyágarájasvámin temple.

Rájéndra III. Year 20 : 1266 A.D.

The details of date given viz. year 20, Makara śū. 13, Wednesday, Punarpúśam
regularly correspond to 1266 A.D., January 20, 77, 82.

This inscription records the grant of two pieces of land by Pírambar Vísaiyápálar
of Tiruvídhiramarudir to the mátha built for the támpáyar, who were tending the gardens
of the temple, doing other services in the shrines of gods Álagiya Tiruchčhirirambalam.

¹ This expression kī must be ignored. Otherwise the total cannot be accounted for.
81 1-67
udaiyar and Porpatikku-nâyakštivaramudaiyar, set up by the donor and Alagapperumāl alias Kalappālārayar of Sirumāṅgar. One of the pieces of the land is stated to have been purchased from Umaiyālvi alias Alagiumalagiyađeva-ttalaikkoli, one of the dancing girls (padigilār) living in the northern row of Irāśakkal tambirāṅ-tiruvidi Samadhi-tiruvidi. The mahāsābhā of Adiyakkai-chcharuppēdi-mangalam, a brahmādēyā in Tiruvārūr-kkūrram in Geyamānīka-valanāḍu remitted the taxes on the lands.

Text

1

2

3

4

5

6

7

8
No. 601.
(A. R. No. 556 of 1904.)
TIRUVARUR, NAGAPATTINAM TALUK, TANJORE DISTRICT.

On the west wall of the first prakara in the Tyagarajaswamin temple.

Vikramachola. Year 8 : 1125 A.D.

This inscription commences with the prakasti Pudâdu puñâra, etc., of Vikramachola. The details of date given viz. year 8, Simha ba. 3, Tuesday, Râvati correspond to 1125 A.D., August 18, f.d.t. 09, f.d.m. 27.

It records the gift of 17 kâsû for a perpetual lamp to god Tiruvârûrudaiyar Simâ lasthânam-udaiyar by Gangaiechi, son of Kudiraiiechi (horse-dealer) Siddha Cheeti, a member of Vîrârayendradevamahàgala-chhâtukâ in Melâi-Mârâyapâdi alias Kôvirukkurâdu. This amount was received by the representatives of the body called Sivârâmanar Nârpatteymar, holding leases of the temple, who agreed to contribute oil, measured by tudâiyâlakkâ, equivalent to Pur$hângândân nâli, out of the interest from the endowed amount.

Text

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

\[This Sâtu is perhaps a reference to a caravan of horse-dealers belonging to or camping at Vîrârayendradevamahâgalam of Mâñattuvânu and Sanskrit sârthak.\]
No. 602.

(A. R. No. 557 of 1904).

TIRUVARUR, NAGAPATTINAM TALUK, TANJORE DISTRICT.

On the west wall of the first prakāra in the Tyāgarājaśvāmin temple.

Rājendra III. Year 13 : 1259 A.D.
Year 20 : 1265-66 A.D.
Year 23 : 1268-69 A.D.

This inscription records three grants on different dates in the reign of the same king. The details of date given for the first grant viz. year 13, Maṅga ba. 3, Monday, Tiruvonam, are irregular as the combination is impossible.

The first grant is of three pieces of land, one in Pālli and Marāyamaṅgalam alias Rājādhirāja-chcharuppēdimangalam, a dévedāna in Geyamāṅikkava-vanana and another in Perumār, a dévedāna and another in Rājanārāyaana-chcharuppēdimangalam, a tirappu-vāl-kudi, the last made tax-free by the subhā, of the same place for worship and other services to gods Alagiya Tiruchēhiṟambalam-udaiyar and Porpatikkunayaka-Lāvaramudaiyar, set up by them on the southern side of Rājakkalṭambirang-tiruvidi Sanmadhiṭhiruvidi in Selva-tiruvarur by Śirumāṅgūrudaiyaṉ Araiyaṉ Alaga-ppermūḻ alias Kalappalarayan of Pāmbi-kiṟṟum in Suttamalai-vanana and Pirambaṉ Porpatikkumayaka Tiruvidaiṁarudaiyaṉ alias Vijayaṕalan of Arkaṭṭukkūṟrum in Pāndikulāsana-vanana (See No. 600 above). The latter made two grants in the 20th and 23rd regnal year of the same king, of two fields in his own land in Perumār, a dévedāna in Geyamāṅikkava-vanana, respectively for worship and other services to god Tirumāḻigaṉ Venayaka-ppillaiyar and to god Subrahmaṉya-ppillaiyar, whose images were set up by himself.

Text

1. [transcription]

2. [transcription]

3. [transcription]

4. [transcription]

5. [transcription]

6. [transcription]
No. 603
(A. R. No. 558 of 1904.)

THIRUVARUR, NAGAPATTINAM TALUK, TANJORE DISTRICT.

On the north wall of the first prakāra of the Tyāgarājaśāvāmin temple.

This inscription engraved in characters of about the 12th century defines the social status, rights, and duties of Kāthakāras or Kannimalar based on the scriptures, āgamas and purāṇas which were examined in detail by the Brāhmaṇa residents of Pāṇḍikulāntakachaturvēdīmaṅgalam.

Text


2 [yanni] kāram[i] kāram[i] kāram[i]


1 The passage here is faulty or contains an omission as the case may be.
2 The inscription is unfinished.
No. 604.

(A. R. No. 559 of 1994.)

TIRUVARUR, NAGAPATTINAM TALUK, TANJORE DISTRICT.

On the north wall of the first prakāra in the Tyāgarājāsvāmin temple.

Kulottunga III. Year 39 : 1216-17 A.D.

This inscription is dated in the 39th year of Tribhuvanavirāda, a title assumed by Kulottunga III.

It records a grant of land to god Śrimālāsthānamūḍaiyar of Tiruvarur, by Tiruvambalanallurāṇadaiyar Arniyar Pillaiyarāłvi for the merit of her son Aṭayiya Tiruchchelirrāmbalamūḍaiyar. The former is stated to have had as her guardian, Kannandai Arniyar Rājarājadevān alias Aṉakkappalavaraṇaiyar of Vāḷaiappandal in Palkuṟṟa-kkōṭam in Jayaṅgonaṉsālā-maṇḍalam. The donor is also mentioned as Sōruḍai-nāyakan Pillaiyarāłvi in line 13.

The inscription gives in detail the situation of the land and the donor’s title to it. Śīrukkuruṇallūr in Vēḷānādu in Kulottungaṉsālā-vaḷanṭādu, Śīrukkappūr in Mutṭūṟṟ-kkōṟam in Rājarāja-Pāṇḍinādu and Ammai-appanallūr are mentioned.

Text

1  இல்லியம் | குலூடத்தினர் பொன்னுரைவு மேலியுள்ள பலபொருள் கூறுதலுக்கு முன்னே வரும் குறிப்பிட்டிய வரலாற்றுச் சுருக்கம் படிகம் செய்யப்பட்டது| 1
2  குன்னூர்த்து படித்துக்கொண்டு வரி வரி வரி அடிப்படையில் தொடர்ந்து வருகிறது ஒரு | 2
3  சமவெளியில் குறிப்பிட்டு தொடர்விளையாக வேலை செய்து வரி வரி அடிப்படையில் தொடர்ந்து வருகிறது ஒரு | 3
4  குறிப்பிட்டு தொடர்விளையாக வேலை செய்து வரி வரி அடிப்படையில் தொடர்ந்து வருகிறது ஒரு | 4
5  முதல் முதல் சுருக்கம் குறிப்பிட்டு தொடர்விளையாக வேலை செய்து வரி வரி அடிப்படையில் தொடர்ந்து வருகிறது ஒரு | 5
6  குறிப்பிட்டு தொடர்விளையாக வேலை செய்து வரி வரி அடிப்படையில் தொடர்ந்து வருகிறது ஒரு | 6
7  குறிப்பிட்டு தொடர்விளையாக வேலை செய்து வரி வரி அடிப்படையில் தொடர்ந்து வருகிறது ஒரு | 7
8  குறிப்பிட்டு தொடர்விளையாக வேலை செய்து வரி வரி அடிப்படையில் தொடர்ந்து வருகிறது ஒரு | 8
9  குறிப்பிட்டு தொடர்விளையாக வேலை செய்து வரி வரி அடிப்படையில் தொடர்ந்து வருகிறது ஒரு | 9
10  குறிப்பிட்டு தொடர்விளையாக வேலை செய்து வரி வரி அடிப்படையில் தொடர்ந்து வருகிறது ஒரு | 10
11  குறிப்பிட்டு தொடர்விளையாக வேலை செய்து வரி வரி அடிப்படையில் தொடர்ந்து வருகிறது ஒரு | 11

* redundant.
No. 605.
(A. R. No. 560 of 1904.)

TIRUVARUR, NAGAPATTINAM TALUK, TANJORE DISTRICT.

On the south wall of the second prākāra in the Tyāgarājavarāmin temple.

Vikramachōla. Year 3: 1120-21 A.D.

This epigraphy commences with the praśasti, Pumālai midaināv etc., of Vikrama-
chōla.

It records the gift of a piece of land, called Karpurakkulukkai, on the northern
banks of Kaduvāy alias Rajanārāvan-ppērāru after making it tax-free to god Śrī-
mūla'étamudaiyār of Tiruvārur, by the Peruvu-µul-habākhi of Pulivalam,
brahmāgeta in Puliyur-nādu in Arumoljēva-valanādu, when it was assembled at
Rajendrāsōla-atti (for attāni).

Text

1. [Text not fully legible]

2. [Text not fully legible]

3. [Text not fully legible]

4. [Text not fully legible]

S 11–69
5 அடுத்து பத்தாண்டிலிய கலாச்சார் சுத்திருக்கிய [[…]] இறுதியும் முக்தியிலிய சுத்திருக்கிய முக்கியத்துடன் முதல் அடுத்து சுத்திருக்கிய முக்கியத்துடன் கூடிய [[…]] பகுதியில் பத்தாண்டிலிய கலாச்சார் சுத்திருக்கிய [[…]] இறுதியும் முக்கியத்துடன் முதல் அடுத்து சுத்திருக்கிய [[…]] இறுதியும் முக்கியத்துடன் கூடிய [[…]] பகுதியில் பத்தாண்டிலிய கலாச்சார் சுத்திருக்கிய [[…]] இறுதியும் முக்கியத்துடன் முதல் அடுத்து சுத்திருக்கிய [[…]] இறுதியும் முக்கியத்துடன் கூடிய [[…]]

6 மூலமாக தூணான முக்தியிலிய கலாச்சார் சுத்திருக்கிய முக்கியத்துடன் முதல் அடுத்து சுத்திருக்கிய முக்கியத்துடன் கூடிய [[…]] பகுதியில் பத்தாண்டிலிய கலாச்சார் சுத்திருக்கிய [[…]] இறுதியும் முக்கியத்துடன் முதல் அடுத்து சுத்திருக்கிய [[…]] இறுதியும் முக்கியத்துடன் கூடிய [[…]]

No. 606.

(A. R. No. 561 of 1904.)

 Tiruvārūr, Nagapattinam Taluk, Tanjore District.

On the south wall of the second prākāra in the Tyāgarājāsvāmin temple.

Kulōttunga I. Year 49: 1118-19 A.D.

This record begins with the prāsadīti, Pūgalmadu vilakā etc., of Kulōttunga I.

It seems to record some favour granted by god Vidivīdāngar of Tiruvārūr, in Tiruvārūr-kūrram in Geyamānjika-valanādu, when the god was seated in the hall called Dēvāśriyān, witnessing a dance performance by Pukkaturai-vallavattalakōli. As the inscription is incomplete other details are lost.

Text

1 [[...]] புதவையில் நாட்டு பட்டு பெரும் இளங்கி நீர் வெளிய இளங்கி கல்வி பட்டு வெளிய இளங்கி கல்வி

2 இளங்கி நீர் வெளிய இளங்கி கல்வி பட்டு வெளிய இளங்கி கல்வி

3 இளங்கி நீர் வெளிய இளங்கி கல்வி பட்டு வெளிய இளங்கி கல்வி

No. 607

(A. R. No. 562 of 1904.)

Tiruvārūr, Nagapattinam Taluk, Tanjore District.

On the south wall of the second prākāra in the Tyāgarājāsvāmin temple.

Vikramachōja. Year 3: 1202-21 A.D.

This epigraph commences with the prāsadīti Pāmālai midānādu of Vikramachōja. His surname, Rajakēsari, given here, is probably a mistake for Parakēsari.

It records the sale of land made tax-free by the subhā of Vāyarrūr, a brahmaśāgī in Tiruvārūr-kūrram in Geyamānjika-valanādu receiving 26½ kūru out of the amount endowed to the temple by Arāvanai Pandakkkūttan Kulōttungaśājja Amattiyārayān, a member of the regiment called Tyāgavalli Veśaikkār. A Tyāgavinōdān-sālai maṇḍam is also mentioned.

Text


3 இறுதியும் முக்கியத்துடன் முதல் அடுத்து சுத்திருக்கிய [13] இறுதியும் முக்கியத்துடன் முதல் அடுத்து சுத்திருக்கிய [14]

4 இறுதியும் முக்கியத்துடன் முதல் அடுத்து சுத்திருக்கிய [15] இறுதியும் முக்கியத்துடன் முதல் அடுத்து சுத்திருக்கிய [16]

5 இறுதியும் முக்கியத்துடன் முதல் அடுத்து சுத்திருக்கிய [17] இறுதியும் முக்கியத்துடன் முதல் அடுத்து சுத்திருக்கிய [18]

6 இறுதியும் முக்கியத்துடன் முதல் அடுத்து சுத்திருக்கிய [19] இறுதியும் முக்கியத்துடன் முதல் அடுத்து சுத்திருக்கிய [20]

1 Incomplete.

* This inscription is very indifferently engraved.


5. இலங்கை குடும்பத்தின் மையத்தில் தமிழ்நாட்டு அறிவியலுக்கான கல்வி எழுத்து மறைந்து விளக்கம் [சீர்தலை] என்றும் தமிழ்நாடு அறிவியலுக்கான கல்வி எழுத்து மறைந்து விளக்கம் [சீர்தலை] என்றும் தமிழ்நாடு அறிவியலுக்கான கல்வி எழுத்து மறைந்து விளக்கம் [சீர்தலை] என்றும் தமிழ்நாடு அறிவியலுக்கான 

6. இலங்கை குடும்பத்தின் மையத்தில் தமிழ்நாட்டு அறிவியலுக்கான கல்வி எழு

1 Written below the line.
Ne 608.
(A. F. No. 563 of 1904.)

TIRUVÀRŪṆ, NĀGAPATTINAM TALUK, TANJÖRE DISTRICT.

On the south wall of the second prākāra in the Tyāgarājasvāmin temple.

Vikramachōla, Year 4: 1122 A.D.

This record commences with the prakāsti, Pāmandu putvara etc., of Vikramachōla. The details of date mentioned viz., year, 4, Rishabha, śu. 3, Wednesday, Tiruvaāraī, regularly correspond to 1122 A.D., May 10, 66-53.

It records the price-deed (poruḻmāvacardhi) pertaining to the gift of land by purchase for a tank to be called Neţiṅgulam, to the temple, from the Peruvāṇē mahāsabha of Tirunallūr, a brahmadeya in Vēla-nādu, in Kūlōttunāsāla-vanānadu when they were assembled in Rājanārāyana-ṭiruvaṅkampam, by Madhurantaka Ponnambalakītattan alias Pōrkōyilmāna Tiṅdaṁāmar of Ārmābakam in Maṇavālōṭṟam. The land was purchased for 100 kāṭu given in gold currency of 32\frac{1}{4} kulaṉu equal in value to Rājārājan-mādai was endowed in order to supply Seṅkulunir flower for the god.

Text

1. 1. புரோஞ்சூரு பிரகாஷு பணத்தாளை வணங்கிய பெருவாணி மகாசாப்பார் செய்யும் வெள்ளாடு மாரிக்கை நதி யார் வந்த புவரூ போட்டாரா என்பனக் கொண்டு மாதிரி [நதி] -

2. 2. என்று கு புரோஞ்சூரு பிரகாஷு பணத்தாளை வணங்கிய பெருவாணி மகாசாப்பார் செய்யும் வெள்ளாடு மாரிக்கை நதி யார் வந்த புவரூ போட்டாரா என்பனக் கொண்டு மாதிரி [நதி] -

3. 3. என்று [நதி] புரோஞ்சூரு பிரகாஷு பணத்தாளை வணங்கிய பெருவாணி மகாசாப்பார் செய்யும் வெள்ளாடு மாரிக்கை நதி யார் வந்த புவரூ போட்டாரா என்பனக் கொண்டு மாதிரி [நதி] -

4. 4. கு புரோஞ்சூரு பிரகாஷு பணத்தாளை வணங்கிய பெருவாணி மகாசாப்பார் செய்யும் வெள்ளாடு மாரிக்கை நதி யார் வந்த புவரூ போட்டாரா என்பனக் கொண்டு மாதிரி [நதி] -

5. 5. பருவாணி புரோஞ்சூரு பிரகாஷு பணத்தாளை வணங்கிய பெருவாணி மகாசாப்பார் செய்யும் வெள்ளாடு மாரிக்கை நதி யார் வந்த புவரூ போட்டாரா என்பனக் கொண்டு மாதிரி [நதி] -

6. 6. பருவாணி புரோஞ்சூரு பிரகாஷு பணத்தாளை வணங்கிய பெருவாணி மகாசாப்பார் செய்யும் வெள்ளாடு மாரிக்கை நதி யார் வந்த புவரூ போட்டாரா என்பனக் கொண்டு மாதிரி [நதி] -

7. 7. என்று புரோஞ்சூரு பிரகாஷு பணத்தாளை வணங்கிய பெருவாணி மகாசாப்பார் செய்யும் வெள்ளாடு மாரிக்கை நதி யார் வந்த புவரூ போட்டாரா என்பனால் மாதிரிக்கை பெருவாணி மகாசாப்பார் செய்யும் வெள்ளாடு மாரிக்கை நதி யார் வந்த புவரூ போட்டாரா என்பனால் மாதிரிக்கை [நதி] -

8. 8. பருவாணி புரோஞ்சூரு பிரகாஷு பணத்தாளை வணங்கிய பெருவாணி மகாசாப்பார் செய்யும் வெள்ளாடு மாரிக்கை நதி யார் வந்த புவரூ போட்டாரா என்பனால் மாதிரிக்கை [நதி] -

Incomplete

Read பெருவாணி மகாசாப்பார்
9. அதுவே [அழுவை] வருகை வேண்டும் அன்பினைக் குறிப்பிட்டு [அழுவை] குறிப்பிட்டு வேண்டும் ஆனால் அதோ வேண்டும் வேண்டும் வேண்டும் வேண்டும் வேண்டும் வேண்டும் 
10. எந்தும் சொல்லாந்தம் குறிப்பிட்டு வேண்டும் குறிப்பிட்டு வேண்டும் வேண்டும் வேண்டும் வேண்டும் 
11. மூன்றாம் வருகை யாரும் இல்லையா? இல்லையா? இல்லையா? இல்லையா? இல்லையா? இல்லையா? 
12. மூன்றாம் வருகை யாரும் இல்லையா? இல்லையா? இல்லையா? இல்லையா? இல்லையா? இல்லையா? 
13. மூன்றாம் வருகை யாரும் இல்லையா? இல்லையா? இல்லையா? இல்லையா? இல்லையா? இல்லையா? 

No. 609.
(A.R. No. 564 of 1904.)

THUYĀRUR, NAGAPATTINAM TALUK, TANJORE DISTRICT.

On the south wall of the second prākara in the Tyāgarājasvāmin temple.

Vikramachōla. Year 4: 1121-22 A.D.

This record commences with the prakasti Pumālaś midānādu etc., of Vikramachōla. The details of date given are the same as in the foregoing number.

This records the sale-deed (vilajāvamam) pertaining to the transaction recorded in No. 608 above.

Text

1. என் [இ] பரமேஸும் அச்சரியமான 
2. என் [சுவாமி] அச்சரியமான 
3. என் [சுவாமி] அச்சரியமான 
4. என் [சுவாமி] அச்சரியமான 
5. என் [சுவாமி] அச்சரியமான 
6. என் [சுவாமி] அச்சரியமான 

1 The remaining portion is built in.
S11-70
7. போப்புடன் வாசியும் புத்தராயில் குரான் பி.சு. போப்புடன் வாசியும்
8. போப்புடன் வாசியும் புத்தராயில் குரான் பி.சு. போப்புடன் வாசியும்
9. போப்புடன் வாசியும் புத்தராயில் குரான் பி.சு. போப்புடன் வாசியும்
10. போப்புடன் வாசியும் புத்தராயில் குரான் பி.சு. போப்புடன் வாசியும்
11. போப்புடன் வாசியும் புத்தராயில் குரான் பி.சு. போப்புடன் வாசியும்
12. போப்புடன் வாசியும் புத்தராயில் குரான் பி.சு. போப்புடன் வாசியும்
13. போப்புடன் வாசியும் புத்தராயில் குரான் பி.சு. போப்புடன் வாசியும்
14. போப்புடன் வாசியும் புத்தராயில் குரான் பி.சு. போப்புடன் வாசியும்
15. போப்புடன் வாசியும் புத்தராயில் குரான் பி.சு. போப்புடன் வாசியும்

No. 610.
(A.R. No. 565 of 1904.)

Thiruvārūk, Nagapattinām Taluk, Tanjore District.

On the south wall of the second prākāra in the Tyāgarājasvāmin temple.

Vikramachhola.

This inscription stops after a few lines of the prastī Pumālai mišaindu etc., of Vikramachhola (1118-1135 A.D.).
No. 611.

TIRUVARUR, NAGAPATTINAM TALUK, TANJORE DISTRICT.

At the right side of the entrance into the western gopura of the second prakāra in Tyāgarājasvāmin temple.

[Dēvarāya II]. § 1362 : 1440 A.D.

This record mentions Mahāprākāra Lakkana Dāmāiyaka Udāiyar. The details of date given viz., 8. 1362, Raudra, Bhādrapada ba. 1, Monday, Rāvati, regularly correspond to 1440 A.D., September 12, '48 ; '83.

It records the erection of the gopura as a service to god Valmikināthas by Nāgarāsar, son of Siddarāsar, of Vasīthha gōtra and Āsvālāyana sūtra, for the merit of Lakkana-Dāmāiyaka.

Text

1. [1*] [2]
2. [3]
3. [4]
4. [5]
5. [6]
6. [7]
7. [8]
8. [9]
9. [10]
10. [11*]

No. 612.

(A. R. No. 567 of 1904.)

TIRUVARUR, NAGAPATTINAM TALUK, TANJORE DISTRICT.

At the left side of the entrance into the western gopura of the second prakāra of the Tyāgarājasvāmin temple.

[Dēvarāya II]. 1440 A.D.

This is a Kannāda version of No. 611 above.

Text

1. [1*] [2]
2. [3]
3. [4]
4. [5]
5. [6]
6. [7]
7. [8]

1 The inscription ends here. The engraving has been done very indifferently.
2 Read [9].
No. 613.
(A. R. No. 668 of 1904.)
TIRUVÄRÜR, NAGAPATTINAM TALUK, TANJORE DISTRICT.

On the north wall of the Achaleśvara shrine in the south-east corner of the second prākāra in the Tyāgarājasvāmin temple.

Rājēndra I. Year [8] : 1020 A.D. (?)

The prākāsti Tirunampi valaṟa etc., of Rājēndra I is given at the beginning of this epigraph.

It seems to record an undertaking given by the temple officials at Tiruvārūr in Tiruvārūrkkūrram in Kshatriyaśikhāmaṇi-valanādu to arrange for the midday offerings to god Tiruvaneri Dhanma-vidāṅgadeva. The Śrīkāryam of this temple was Nambaṇ śīrmaṇ alias Sūlavijaya(vidyā)dharā-mūvēṇdavēḷuṇ of Tiyaṅgudi in Ingaṇādu in Kshatriya-śikhāmaṇi-valanādu. Other details are lost as the inscription is incomplete.

Text.

1 சாதைறுமவை பெருமைசுருயிற் குருவையிருந்து மய்ச்சிக்கும் விபரிதத்தினை காண்டு [3]... பக்தை கூறி[3]... புருட்டு சுருழிய நுவல்களை நிகழ்த்தும் விதம் தான் காண்டு முன்னேர்த்து கூறியது. [8]... விளக்கும் வானிலையுடன் முன்னேர்த்து கூறியது. [9]... புருட்டு சுருழிய நுவல்களை நிகழ்த்தும் விதம் தான் காண்டு முன்னேர்த்து கூறியது. [8]... விளக்கும் வானிலையுடன் முன்னேர்த்து கூறியது. [9]... புருட்டு சுருழிய நுவல்களை நிகழ்த்தும் விதம் தான் காண்டு முன்னேர்த்து கூறியது.

2 குருவை கூறியது [3]... விளக்கும் வானிலையுடன் முன்னேர்த்து கூறியது. [8]... விளக்கும் வானிலையுடன் முன்னேர்த்து கூறியது.

* Along with this inscription is found a fragment containing portions of a prākāsti.

1. சாதைறுமவை பெருமைசுருயிற் குருவையிருந்து மய்ச்சிக்கும் விபரிதத்தினை காண்டு [8]... பக்தை கூறியது [3]... புருட்டு சுருழிய நுவல்களை நிகழ்த்தும் விதம் தான் காண்டு முன்னேர்த்து கூறியது. [8]... விளக்கும் வானிலையுடன் முன்னேர்த்து கூறியது.

2. சாதைறுமவை பெருமைசுருயிற் குருவையிருந்து மய்ச்சிக்கும் விபரிதத்தினை காண்டு [8]... பக்தை கூறியது [3]... புருட்டு சுருழிய நுவல்களை நிகழ்த்தும் விதம் தான் காண்டு முன்னேர்த்து கூறியது.

3. சாதைறுமவை பெருமைசுருயிற் குருவையிருந்து மய்ச்சிக்கும் விபரிதத்தினை காண்டு [8]... பக்தை கூறியது [3]... புருட்டு சுருழிய நுவல்களை நிகழ்த்தும் விதம் தான் காண்டு முன்னேர்த்து கூறியது.

No. 614.
(A. R. No. 509 of 1904.)
TIRUVÄRÜR, NAGAPATTINAM TALUK, TANJORE DISTRICT.

On the north wall of the Achaleśvara shrine in the south-east corner of the second prākāra in the Tyāgarājasvāmin temple.

Rājarāja I. Year 23 : 1007-08 A.D.

This inscription begins with the prākāsti Tirunagai ṁpōḷa of Rājarājakēśari Rājarāja I.

1 A portion in the middle is lost which may be restored as மய்ச்சிக்கும் in line 1 and விபரிதத்தினை in line 2.

2 The remaining portion is lost.
This seems to record the exemption from some taxes and poliyātāku-kaṇāmai due to god Śrīvarūr dēvar on some pieces of land in lieu of 40 kāstu received from the servants of the god Viṣṇu......who was pleased to be in the standing posture at māyakom by the perumārī, sabhā of Vēlanguḍi, a brahmadēyam of Tiruvārūr-kkūṟṟam in Kshatriyaśikāmāṇi-valanāṭu.

Text

1. [Text]

2. [Text]

3. [Text]

4. [Text]

5. [Text]

6. [Text]

7. [Text]

No. 615.

(A. R. No. 569-A of 1904.)

TIRUVARŪR, NAGAPATTINAM TALUK, TANJORE DISTRICT.

On the north wall of the Achalēśvara shrine in the south-east corner of the second prakāra in the Tyāgarājaśvāmin temple.

The beginning of this inscription is lost. On palaeographical considerations this is assignable to 11–12th centuries A.D.

It records the sale of land, that was lying fallow, to the temple for reclamation and utilisation of the produce for the flower-garlands and other services to god Tiruvārūruḍaiyār, by the sabhā of Vāyāṟṟūr, for a consideration of 60 kāstu.

Text

1. [Text]

2. [Text]

3. [Text]

4. [Text]
No. 616.

(A.R. No. 570 of 1904.)

TIRUVĀRŪR, NAGAPATTINAM TALUK, TANJORE DISTRICT.

On the south wall of the Achaḷēśvara shrine in the south-east corner of the second prākāra in the Tyāgarājāsvāmin temple.

Rājarāja I. Year 2: 986-87 A.D.

Published in S.I.I., Vol. XIII, No. 1.

No. 617.

(A.R. No. 571 of 1904.)

TIRUVĀRŪR, NAGAPATTINAM TALUK, TANJORE DISTRICT.

On the south wall of the Achaḷēśvara shrine in the south-east corner of the second prākāra in the Tyāgarājāsvāmin temple.

Rājarāja I. Year 7: 992 A.D.

This inscription is dated in the 303rd day of the 7th regnal year of Rājarājakēśari-varman, i.e., Rājarāja I.

This records an endowment of 234 kāra equivalent to 200 kalaṅjau as puḍukku-
ppuran (capital funds for renovation) of the shrine for god Amarasundaradēva and
goddess Umā Bhaṭṭārakī whose images were set up by Udaïya-pirāṭtiyār Sembīya-
mahādēviyar in the temple of Tiruvāraṇēţi Álvār at Tiruvārūr raised in stone by her.
 Provision was also made from these funds for worship and other offerings for the deities. The saṅhā of Adiyappiṇa-chaturvādāmangalām undertook to be in charge of the endowment. Sembīyaṅ Ambar-nāṭṭukōṅār was the Śrīkūrām officer.

Text

1. [Text in Tamil]

2. [Text in Tamil]

3. [Text in Tamil]

4. [Text in Tamil]

5. [Text in Tamil]

1. The rest of the inscription is lost.
No. 618.
(A.R. No. 572 of 1904.)

TIRUVARUR, NAGAPATTINAM TALUK, TANJORE DISTRICT.

To the right of entrance on the west wall of mandapa in front of the Achalésvara shrine in the south-east corner of the second prákāra in the Tyagarájasvámin temple.

Rájakésarivarman. Year 20.
Published in S.I.I., Vol. XIII, No. 291.

No. 619.
(A.R. No. 573 of 1904.)

TIRUVARUR, NAGAPATTINAM TALUK, TANJORE DISTRICT.

On the west wall of the mandapa in front of the Achalésvara shrine in the south-east corner of the second prákāra in the Tyagarájasvámin temple, right of entrance.

Parántaka I. Year 32: 939 A.D.

This record is dated in the 32nd day of the 32nd regnal year of Maduraikona Parakésarivarman, i.e., Parántaka I. The inscription appears to be a later copy as the characters are assignable only to the 12th century.

Text

1. \( \text{\textbf{\textit{\text{\text{}}}\	ext{}}} \text{\textbf{\textit{\text{}}}\	ext{}}} \text{\textbf{\textit{\text{}}}\	ext{}}\)
2. \( \text{\textbf{\textit{\text{}}}\	ext{}}} \text{\textbf{\textit{\text{}}}\	ext{}}\)
3. \( \text{\textbf{\textit{\text{}}}\	ext{}}} \text{\textbf{\textit{\text{}}}\	ext{}}\)
4. \( \text{\textbf{\textit{\text{}}}\	ext{}}} \text{\textbf{\textit{\text{}}}\	ext{}}\)
5. \( \text{\textbf{\textit{\text{}}}\	ext{}}} \text{\textbf{\textit{\text{}}}\	ext{}}\)
6. \( \text{\textbf{\textit{\text{}}}\	ext{}}} \text{\textbf{\textit{\text{}}}\	ext{}}\)
7. \( \text{\textbf{\textit{\text{}}}\	ext{}}} \text{\textbf{\textit{\text{}}}\	ext{}}\)
8. \( \text{\textbf{\textit{\text{}}}\	ext{}}} \text{\textbf{\textit{\text{}}}\	ext{}}\)
9. \( \text{\textbf{\textit{\text{}}}\	ext{}}} \text{\textbf{\textit{\text{}}}\	ext{}}\)
10. \( \text{\textbf{\textit{\text{}}}\	ext{}}} \text{\textbf{\textit{\text{}}}\	ext{}}\)
11. \( \text{\textbf{\textit{\text{}}}\	ext{}}} \text{\textbf{\textit{\text{}}}\	ext{}}\)
12. \( \text{\textbf{\textit{\text{}}}\	ext{}}} \text{\textbf{\textit{\text{}}}\	ext{}}\)
13. \( \text{\textbf{\textit{\text{}}}\	ext{}}} \text{\textbf{\textit{\text{}}}\	ext{}}\)

No. 620.
(A.R. No. 574 of 1904.)

TIRUVARUR, NAGAPATTINAM TALUK, TANJORE DISTRICT.

On the west wall of the mandapa in front of the Achalésvara shrine in the south-east corner of the second prákāra in the Tyagarájasvámin temple.

Parakésarivarman. Year 6.
Published in S.I.I., Vol. XIX, No. 158.

No. 621.
(A.R. No. 575 of 1904.)

TIRUVARUR, NAGAPATTINAM TALUK, TANJORE DISTRICT.

On the north wall of the mandapa in front of the Achalésvara shrine in the south-east corner of the second prákāra in the Tyagarájasvámin temple.

Vira-Bhúpati-Udáiyar. 1429 A.D.
This epigraph is dated in the reign of Mahāmandalēvaran Śrī Virā-Bhūpati-Udaiyar. The date given Kilaika, Maśi 28, may correspond to 1439 A.D., February 22. This seems to record a royal decree for the merchants (vānikar).

Text

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

No. 622.

(A.R. No. 576 of 1904.)

TIRUVĀRŪ, NAGAPATTINAM TALUK, TANJORE DISTRICT.

On the west wall of the third prākāra in the Tyāgarājāsvāmin temple.

This inscription in Sanskrit engraved in late characters, mentions Anandēvāra and Dēvatiratha. Records a certain pious act done by Brāhmaṇas.

Text

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

No. 623.

(A.R. No. 577 of 1904.)

TIRUVĀRŪ, NAGAPATTINAM TALUK, TANJORE DISTRICT.

On the south wall of the central shrine in the Satyavāchakēvāra temple. Kuloṭtuṅga I.

This inscription commences with the prākāti Puṣqal śālinda paṇḍara, etc., of the king. Probably this is the original grant mentioned in No. 625 below and if so, though the date portion is lost here, it may be restored as the 26th year of the king’s reign.

It seems to record the sale of land made tax-free to god Tirumandali udaiya Mahādeva by the sakkā of Pandanainallūr, a brahmadēva in Tiruvārū-krārangīn in Geyānānikka-vaḷanādu, receiving 4 kulāṇu and 8 maṇīḍi of gold equivalent to 8 kāṇu from [Paṭṭaśālīhoji[i] Sellūrī-Kāri Pavaḷākkunru alias Nārpatteṃppāyira Anuṇḍāna Naṅgai, for the feeding of śivayogīs and ṛapasyor on New moon days.

Text

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

1. This inscription is very badly damaged
2. Built in at the right end.
3 செய்திக்குள் முழுமை சான்றறியாத தபாச பயன்பாடு [9]...செய்திக் (புது) விளக்கம்... மேலும் குறிப்பிட்டவும் நூற்றொரு வருடமும்...செய்திக் குறிப்பிட்டு மேட்டியே உண்டு...புதுச் செய்தி விளக்கத்தில் இருந்தபடி...செய்திக் விளக்கத்தில்...செய்திக் விளக்கத்தில்...செய்திக் விளக்கத்தில்...

4 பின்னர் மற்றும் பின்னர் பின்னர் காணப்பட்டுள்ள [9] குறிப்பிட்டு...செய்திக்குள் நூற்றொரு வருடமும்...செய்திக் குறிப்பிட்டு மேட்டியே உண்டு...செய்திக் விளக்கத்தில்...செய்திக் விளக்கத்தில்...செய்திக் விளக்கத்தில்...

5 என்பது பின்னர் செய்திக் விளக்கத்தில் காணப்பட்டுள்ள [9]...செய்திக் விளக்கத்தில்...செய்திக் விளக்கத்தில்...செய்திக் விளக்கத்தில்...செய்திக் விளக்கத்தில்...

6 வேறு பகுதியில் நூற்றொரு வருடமும்...செய்திக் விளக்கத்தில்...செய்திக் விளக்கத்தில்...செய்திக் விளக்கத்தில்...

7 செய்திக் விளக்கத்தில்...செய்திக் விளக்கத்தில்...செய்திக் விளக்கத்தில்...செய்திக் விளக்கத்தில்...

8 செய்திக் விளக்கத்தில்...செய்திக் விளக்கத்தில்...செய்திக் விளக்கத்தில்...

9 செய்திக் விளக்கத்தில்...செய்திக் விளக்கத்தில்...செய்திக் விளக்கத்தில்...

10 செய்திக் விளக்கத்தில்...செய்திக் விளக்கத்தில்...செய்திக் விளக்கத்தில்...

11 செய்திக் விளக்கத்தில்...செய்திக் விளக்கத்தில்...செய்திக் விளக்கத்தில்...

12 செய்திக் விளக்கத்தில்...செய்திக் விளக்கத்தில்...செய்திக் விளக்கத்தில்...செய்திக் விளக்கத்தில்...செய்திக் விளக்கத்தில்...செய்திக் விளக்கத்தில்...

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1 These two letters are engraved one upon another.
2 This inscription is damaged and incomplete. The following lines are engraved in a corner of the place:

1 காட்டில்கள் இடம் [9]...செய்தி பின்னர்...
2 காட்டில்கள் [9]...செய்தி பின்னர்...
No. 624.
(A.R. No. 578 of 1904.)

TIRUVARUR, NAGAPATTINAM TALUK, TANJORE DISTRICT.

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

Kuloṭṭunga I. Year 48 : 1117-18 A.D.

This inscription commences with the pρaṭasasti Pugâlâdhi vîlāṅgu etc., of the king. It records an allotment of fallow lands belonging to the temple to various persons, for reclamation and contribution of paddy for ṛtibâli and other offerings to God Śâlavâdhdâvâr, the deity taken out on procession in the temple, his consort Pâlî-pârâ Nambirâṭtyâr of the inner apartment and Chandrâśâkharâdâvâ. Puliyâr Arumojîdâvâ, the kîlanâ of Pâlîyâr who appears as the signatory of the record was one of the persons to whom land was allotted.

Text

1 || Ṛtiravârur [ || ] || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || || 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This inscription commences with the praıasti Pugāl śůnda punaɾi of KulöttungaI. Though the portion containing the date is lost in the body of the grant it is stated that this grant issued in the 27th year became necessary as the endowment already made in the 26th year was found insufficient.

It records the sale of land, made tax-free, to god Tirumāṇḍali-udaiya Mahādeva probably by the same sahā as in No. 623 above, receiving 6½ and mākāńi kadu endowed for offerings on specified occasions and for feeding Śivaṉgīśa and Māhēśvaras, by Paṭṭasa...[Seļḷur-kkāri-Pavala-kkunrul aliųśNāṟpatṭemṇāyira-vannadānamangai Tāi-Nindi and Seļḷur-kkāri Pāṟpati.

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]
The following lines are engraved in three different pieces:

1  வாழ்த்து கொண்டரை காணர்கள் தம்[மனம்]... [மனம்]
2 கணிந்த மன்னர் ஐ... ஐ... [3] ஐ...
3 தான் வெளிய மன்னர்கள் ஐ... ஐ... [தலமொனை]
4 செய்த மருத்துவர்கள் ஐ... ஐ... [தலமொனை]
5 மருத்துவர் மன் ஐ... [மன்] ஐ... [மன்]
6 [தலமொனை] ஐ... ஐ... [தலமொனை]
7 [தலமொனை] ஐ... ஐ... [தலமொனை]
8 [தலமொனை] ஐ... ஐ... [தலமொனை]

No. 626.

(A.R. No. 580 of 1904.)

КАЛЛА ПЕРУМБУР, ТАНЖОРЕ ТАЛУК, ТАНЖОРЕ ДИСТРИКТ.

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

Rajendra III. Year 12: 1237-58 A.D.

In this inscription in verse the king is described as one who has captured the crown and city of the Pandya king and as Viraraksasa and Rajakkal-tambiran.

It seems to record a grant of land to god Siva by Malliyan, probably a chief of Ambalur.

Text

1 வாழ்த்து கொண்டரை காணர்கள் [மனம்]... [மனம்]
2 கணிந்த மன்னர் ஐ... ஐ... [3] ஐ...
3 தான் வெளிய மன்னர்கள் ஐ... ஐ... [தலமொனை]
4 செய்த மருத்துவர்கள் ஐ... ஐ... [தலமொனை]
5 மருத்துவர் மன் ஐ... [மன்] ஐ... [மன்]
6 [தலமொனை] ஐ... ஐ... [தலமொனை]
7 [தலமொனை] ஐ... ஐ... [தலமொனை]
8 [தலமொனை] ஐ... ஐ... [தலமொனை]

No. 627.

(A.R. No. 581 of 1904.)

КАЛЛА ПЕРУМБУР, ТАНЖОРЕ ТАЛУК, ТАНЖОРЕ ДИСТРИКТ.

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

Kulottunga I. Year 49: 1118-1119 A.D.

In this inscription only the date, year 49, is mentioned. The palaeography, the high regnal year and the name Rajasundari-chaturvychimañgalam suggest that this inscription belongs to the reign of Kulottunga I.

1 Incomplete.
2 cf., S.I.I. Vol. IV. No. 511
It records some injunctions regarding the eligibility of candidates for selection framed by the Perunuguri Mahāsabha of Rājasundari-chcharuppēdimangalam.

Text

No. 628.

(A.R. No. 582 of 1904.)

KAILA-PERUMBÖR, TANJORE TALUK, TANJORE DISTRICT.

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

Kulottunga I. Year 49: 1118-19 A.D.

This record commences with the probastī Pugalmādu viṭānga etc., of Kulottunga I.

It records the grant of land as māṭappuram for feeding the devotees of the god by...Tillaiyar Kulā Araṇ Teerpidaraṇ Iraṇḍairappichan, a topası resident in the tirumudavilāgam of god Mahādeva at Sīr Kayillāsam (Kailāsam) alias Kulottungaśōla - Iśvaram in Rājasundari-chcharuppēdimangalam.

Text

No. 629.

(A.R. No. 583 of 1904.)

KAILA-PERUMBÖR, TANJORE TALUK, TANJORE DISTRICT.

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

Rājarāja III. Year 19: 1234-35 A.D.

1 Read 'maṭappuram'.
2 Written below.
3 Incomplete.
4 S. I. 1—73
This inscription records the dismissal of the accountant named Señalurudaiyan Madalai Uttamapiriyyan, who held a lease in the village, from his post for grāmadrōka and divesting the right of his progeny to that post, by the Perumpiri mahasahā of Rājasundari-charuppēdimaṅgalam, a brahmādevya in Taṉjavūr-kūṟṟam, in Pāṇḍya kulāsāni-valanādu.

No. 630.
(A.R. No. 584 of 1904.)
KAILA-PERUMBA, TANJORE TALUK, TANJORE DISTRICT.
In the gopura of Kailasanāthath temple, right of entrance.
Kulōttuṅga III. Year 25 : 1202 A.D.

This inscription describes the king as Kulōttuṅga who conquered Madurai and Ilañ and captured the crowned head of the Pāṇḍya king. The details of date given vis., Year 25, Karṇataka śu. 5, Wednesday, Uttirām correspond to 1202 A.D., July 24, f.d.t. 96 ; 52.

It reads a gift of land by purchase to the god in the temple at Śrīkayilāyam alias Kulōttuṅgacholiyavaram by Vikrama[no] Pāṇḍiya[Se]. kul..li Śrī Rāma Bhaṭṭān of Rājasundari-chaturvēdimaṅgalam, a brahmādevya in Taṉjavūr-kūṟṟam in Pāṇḍikulāsāni-valanādu.

1 Read பொருளில் கையிண் மகிவர்க்கியாளர் கையிளையாளர் நிற்கும் பெரும்மறையல்
The king who is described in this inscription as Kulöttunga who conquered Madurai, Ijam and Karuvur and captured the crowned head of the Pandyas is evidently identical with Kulöttunga III. The details of date given, viz., year 23, Vṛśchika ba. 13, Monday, Viśakham, correspond to 1200 A.D., November 6, '52; f.d.n. '84.

It records the gift of land in Amangudi in Śrī Rājasundari-chachatuvvedimmangalam a brahmadeya in Tanijavūr-Ikkūrūram in Pândikulāsani-valanādu to god Uḍaiyar at Śrīkayilai alias Kulöttungasölā-Iśvaram by Andānppillai alias Ādivarāhabhaṭṭan alias Śikālippillai of Virudārajaḥayaṅkaracakheri in Āmbalūr. It is stated that the gift land was acquired by the donor partly by inheritance from his father on his death and partly by purchase from his brother.

Text

No. 632.

(A.R. No. 586 of 1904.)

Seinivāsanallūr, Musiri Taluk, Tiruchirappalli District.

On the east wall of the Kuraṅganātha temple.

Rājakēśarivarman. Year 2

Published in S.I.J., Vol. XIII, No. 2.
No. 633.
(A.R. No. 586-A of 1904.)
Srīnivāsanallūr, Musiri Taluk, Tiruchirappalli District.
On the walls of the Gaṇēśa shrine, in the Rāmanātha temple.

On palseographical grounds this inscription may be assigned to the 10th century.

It seems to record a sale of land by the mālaparadai of a village apparently the findspot, to Perumāṇaḍijāl of Srīnārāyaṇapuram, receiving 164 kalanju weighed by kudiṇāikkal. It mentions Vēḷur-kuṇṟram and a person Vēḻkovan Kēsanaṅkaṇ.

Text

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

No. 634.
(A.R. No. 586-B of 1904.)
Srīnivāsanallūr, Musiri Taluk, Tiruchirapalle District.

On the east wall of the Kuraṅganātha temple.

On palseographical grounds this may be assigned to the 10-11th century.

It seems to record a grant of land, purchased for 55 kalanju. It mentions Nakkaṇṭāraṇaṭi-Tiruviri......the wife of Omachchā[Naṇa]raṇa Kīnaṇ and Tiyaṃbabakaṇ Māṇaṇ, the madhyasthānan of the parādaṇa Mahēndra[māṇgalam], a brahmadesam mentioned in this record is obviously an ancient name of Srīnivāsanallūr.

Text

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

No. 635.
(A.R. No. 586-C of 1904.)
Srīnivāsanallūr, Musiri Taluk, Tiruchirappalli District.

On the east wall of the Kuraṅganātha temple.

Māgarvarmaṇ Vikramapāṇḍya.

This inscription contains portion of the prāṇasti Tirumagaṇ Jayaṁagaṇ etc., of Māgarvarmaṇ Vikramapāṇḍya.

This mentions Śrī Rājaṇaṭa-chaturvedi[māṇgalam]. Other details are lost as the inscription is fragmentary.

1 Two more pieces of the same period read as follow:

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

Text

1. இவரின் முனையில் இருந்து இறக்கிறான ஒன்று

2. [L] பெருநன்மை இந்தும் [7]

3. இவர் வானும்போன் இந்தும் [4]

4. பெருநன்மை இந்தும் முனையில் இறக்கிறான ஒன்று


6. வைக்கிறான ஒன்று [3]

7. இல்லையும் உள்ளிட்டு இல்பெருந்நன்மை [7]

8. வைக்கிறான ஒன்று [5]

No. 636.

(Allot No. 587 of 1904.)

Srīnivāsanallūr, Musiri Taluk, Tiruchirappalli District.

On the south and east walls of the Kuraṅganātha temple.

Parantaka I. Year 29 : 935-36 A.D.

This inscription is dated in the reign of Madirai-koṇḍa Parakāsu rī, Parantaka I.

It records the sale of land as devadāna made free of the taxes irai and vetṭi to Śrī Kurakkuttur-puramāṇaṇḍaḷ by the Māḻaparaṇḍai of Mahāndramaṇāgala, a brahma-

2. முனையில் இறக்கிறான ஒன்று

3. இவர் வானும்போன் இந்தும் [4]

4. பெருநன்மை இந்தும் முனையில் இறக்கிறான ஒன்று


6. வைக்கிறான ஒன்று [3]

7. இல்லையும் உள்ளிட்டு இல்பெருந்நன்மை [7]

8. வைக்கிறான ஒன்று [5]

9. இவரின் முனையில் இருந்து இறக்கிறான ஒன்று

10. இவர் வானும்போன் இந்தும் [4]

11. இல்லையும் உள்ளிட்டு இல்பெருந்நன்மை [7]

12. இவரின் முனையில் இருந்து இறக்கிறான ஒன்று

13. இல்லையும் உள்ளிட்டு இல்பெருந்நன்மை [7]

14. இவர் வானும்போன் இந்தும் [4]

15. இல்லையும் உள்ளிட்டு இல்பெருந்நன்மை [7]

16. இல்லையும் உள்ளிட்டு இல்பெருந்நன்மை [7]

17. இவரின் முனையில் இருந்து இறக்கிறான ஒன்று

18. இல்லையும் உள்ளிட்டு இல்பெருந்நன்மை [7]

19. இவர் வானும்போன் இந்தும் [4]

20. இல்லையும் உள்ளிட்டு இல்பெருந்நன்மை [7]

21. இவர் வானும்போன் இந்தும் [4]

22. இல்லையும் உள்ளிட்டு இல்பெருந்நன்மை [7]

23. இவரி வானும்போன் இந்தும் [4]

24. இல்லையும் உள்ளிட்டு இல்பெருந்நன்மை [7]

25. இவர் வானும்போன் இந்தும் [4]

26. இல்லையும் உள்ளிட்டு இல்பெருந்நன்மை [7]

27. இல்லையும் உள்ளிட்டு இல்பெருந்நன்மை [7]

28. இல்லையும் உள்ளிட்டு இல்பெருந்நன்மை [7]

S. I. I—74
No. 637.
(A.R. No. 588 of 1904.)
Srīnīvāsanallē, Mushi Taluk, Tiruchirappalli District.
On the south wall of the Kuraṅganāthā temple.
Rājakēsariyvarman. Year 7.
Published in S.I.I., Vol. XIII, No. 158.

No. 638.
(A.R. No. 589 of 1904.)
Srīnīvāsanallē, Mushi Taluk, Tiruchirappalli District.
On the south wall of the Kuraṅganāthā temple.
Parāntaka I. Year 37: 944-45 A.D.

This inscription is dated in the reign of Madiraikondā Parakēsariyvarman.

It records a grant of 12 kalaiju for a perpetual lamp, one nilaiyilakku, a copper pitcher for the occasion of the eclipse and one silver platter for adaikkāy-amudu to god Paramēśvara of Tirukkurakkuttupāy in Mahēndramaṅgālam by Pagaṅ Sarpadēvaṇ āliṅ Sembiyāṅ Kilāṝṇy Açıkāng of Kilinallē in Kilāṝṅkūṟam.

Text

1 2 3 4

No. 639.
(A.R. No. 589-A of 1904.)
Srīnīvāsanallē, Mushi Taluk, Tiruchirappalli District.
On the south wall of the Kuraṅganāthā temple.
Parāntaka I. Year 30: 936-37 A.D.

This damaged inscription gives only the regnal year 30 of a king whose name is lost. Palaeography, the mention of Kāppiyāṅ Eḻuvāṅ Gaṅgādharan who figures in another inscription from the same place (S.I.I., Vol. XIII, No. 2) ascribed to the reign of Gaṅdaradītya and the high regnal year point to the identity of the king of the record with Parāntaka I.

It seems to record a sale of land made free of taxes, like irai, echouru, vettī and vedigai to the god for a tirumyakku by the mūḷaparaiḍai for the gold received for the purpose from Kāppiyāṅ Eḻuvāṅ Gaṅgādharan.

Text

1 2 3 4 5 6 7 8
No. 640.
(A.R. No. 590 of 1904.)
Srīnvāsanallur, Musiri Taluk, Tiruchirappalli District.
On the south wall of the Kuraṅganātha temple.

Parāntaka I. Year 30: 936-37 A.D.

This inscription is dated in the reign of Madiralkonda Parakēsarivarman i.e., Parāntaka I.

It records a gift of land to Tirukkurakkutturai Perumāṇadiga of Mahēndra maṅgalam, a brahmadeva, for a lamp by Kāli Nīlī the brahmāṇī of Paṇachchaṇa Nārāyanān Krīṣhpan of that place. Paṇachchaṇa Nārāyanān-Chēndan was her guardian. The land is stated to have been acquired from her husband for her maintenance (śṛṇu-bāryai).

Text

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

No. 641.
(A.R. No. 591 of 1904.)
Srīnvāsanallur, Musiri Taluk, Tiruchirappalli District.
On the south wall of the Kuraṅganātha temple.

Parāntaka I. Year [3.]

¹ Incomplete. Another section engraved in characters of about the 10th century A.D. reads as follows:

1. [Transcription]
2. [Transcription]
This inscription is dated in the reign of Madiraikonda Parakasavarman. The date portion is damaged. Only 3 is visible.

This records a sale of land to [Tirukkurakkutturaj]p-Perumanaḍīgai for 2 kalaṇḍu. The portion containing the other details is damaged. This also records another endowment of 5 kalaṇḍu for a day lamp to god Perumanaḍīgai.

**Text**

1. 
2. 
3. 
4. 

**No. 642.**

(A.R. No. 592 of 1904.)

**Srīnīvāsanallūr, Mūsiri Taluk, Tiruchirappalli District.**

On the south wall of the Kuraṅganāthā temple.

Rājakāsavarman. Year 2(4).


**No. 643.**

(A.R. No. 593 of 1904.)

**Srīnīvāsanallūr, Mūsiri Taluk, Tiruchirappalli District.**

On the south wall of the Kuraṅganāthā temple.

**Parāntaka I. Year 20 : 926-27 A.D.**

This inscription is dated in the reign of Madiraikonda Parakasavarman. A transaction made in the 19th year is also mentioned.

It records a sale of land made free of the taxes, irui, ecchāṟu, vetti vedagai, to Tirukkurakkutturaj-Perumanaḍīgai, by the mālaiparādaḷ of Mahāndramangalam, a brahmādaḷa receiving gold worth 233 kalaṇḍu and 5¼ mā, this amount being probably the dues on account of the paṇcavāramellai to Kurumbiludaiyār and Nāraṇamangalamudaiyār, by Gāngayattu Śālakōṇār.

**Text**

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

\(^1\) For the exact significance of this term see *Ep. Ind.*, Vol. XXIII pp. 23-34.
No. 644.
(A.R. No. 594 of 1904.)
Śrīnivāsanallūr, Musiri Taluk, Tiruchirappalli District.
On the west wall of the Kuraṅganātha temple.
Parakēsivarman. Year 14.
Published in S.I.I., Vol. XIX, No. 340

No. 645.
(A.R. No. 595 of 1904.)
Śrīnivāsanallūr, Musiri Taluk, Tiruchirappalli District.
On the west wall of the Kuraṅganātha temple.
Kulōttuṅga I. Year 21: 1090-91 A.D.
This record commences with the praṇasti Puṅgaṁadu vijaṅga, etc., of Kulōttuṅga I.
This mentions Mimalai Jayaṅgoṇḍaṅja-chchaturvedimaṅgalam and Rājendrapperuntrau. Other details are lost.

Text

1 [.....]
2 [.....]
3 [.....]

No. 646.
(A.R. No. 596 of 1904.)
Śrīnivāsanallūr, Musiri Taluk, Tiruchirappalli District.
On the north wall of the Kuraṅganātha temple.
Rājakēsivarman. Year 2.
Published in S.I.I., Vol. XIII, No. 3.

No. 647.
(A.R. No. 597 of 1904.)
Śrīnivāsanallūr, Musiri Taluk, Tiruchirappalli District.
On the north wall of the Kuraṅganātha temple.
Rājakēsivarman. Year 3.

No. 648.
(A.R. No. 598 of 1904.)
Śrīnivāsanallūr, Musiri Taluk, Tiruchirappalli District.
On the north wall of the Kuraṅganātha temple.
Rājendra I.
This inscription contains only a portion of the praṇasti Tirumāṇṇivālara of Rājendra I.

1 Incomplete
S. I. I—76
No. 649.

(A.R. No. 590 of 1904.)

Śrīnivāsānallūr, Mūshī Tāluk, Truchirappalli District.

On the south wall of the Paṭṭābhīrāmasvāmin shrine in the Viśvanāthasvāmin temple.

Rājakēśarivarman. Year 7.
Published in S.I. I., Vol. XIII, No. 159.

No. 650.

(A.R. No. 600 of 1904.)

Śrīnivāsānallūr, Mūshī Tāluk, Truchirappalli District.

On the south wall of the Paṭṭābhīrāmasvāmin shrine in the Viśvanāthasvāmin temple.

Rājakēśarivarman. Year 8.
Published in S.I. I., Vol. XIII, No. 329.

No. 651.

(A.R. No. 601 of 1904.)

Śrīnivāsānallūr, Mūshī Tāluk, Truchirappalli District.

On the south wall of the Paṭṭābhīrāmasvāmin shrine in the Viśvanāthasvāmin temple.

Kulūttunga I. Year 22: 1091-92 A.D.

On palaeographical grounds this inscription may be assigned to the 11th century and hence the king may be identified with Kulūttunga I.

This records the undertaking given by the amavallī and the brahmachārīnas (mān-sādī) of the temple to burn a sanāhi lamp with the interest accruing from 2 kāśi received from Nittal Kilaiyōmbi, the headman of Vāyārrūr, a merchant residing at Tottiyam.

Text

1 Incomplete.
No. 652.
(A.R. No. 602 of 1904.)

SŘINIVASANALLUR, MUSIRI TALUK, TIRUCHIRAPPALLI DISTRICT.

On the west wall of the Pattabhírámavámin shrine in the Viśvanáthasvámin temple.

Rājarāja I. Year 22 : 1006-07 A.D.

This record commences with the praśasti, Tirumagal pōla, of the king and stops after citing the regnal year.

Text

1 போலயாசிரியர் குவானாசிரியர் தேவவேந்திரப்
2 நாயகனும் தலையாளர் சுமார்[சுமார்[சுமார்]
3 சுமார்கன்று கையாளும் வாசியாகச்
4 முடன்வரும் செஞ்சியாசு செஞ்சியாசு
5 முடன்வரும் செஞ்சியாசு
6 செஞ்சியாசு செஞ்சியாசு
7 செஞ்சியாசு செஞ்சியாசு
8 செஞ்சியாசு செஞ்சியாசு
9 செஞ்சியாசு செஞ்சியாசு
10 செஞ்சியாசு செஞ்சியாசு [சுமார்[சுமார்]

No. 653.
(A.R. No. 603 of 1904.)

SŘINIVASANALLUR, MUSIRI TALUK, TIRUCHIRAPPALLI DISTRICT.

On a stone built into the wall of the kitchen in the Viśvanáthasvámin temple.

Adhirājendra. Year 3 : 1070-71 A.D.

This fragmentary inscription contains a portion of the praśasti, Tiṅgalēr malarndu of the king.

This records a gift of land for cultivating a garden. Mimalai Jayāngopāṣaḷā chaturvēdimaṅgalam in Virarājendra-valanāḍu is also mentioned.

Text

1 குவானாசிரியர் தேவவேந்திரப்
2 நாயகனும் தலையாளர்
3 சுமார்கன்று கையாளும்
4 முடன்வரும் செஞ்சியாசு
5 செஞ்சியாசு
6 செஞ்சியாசு [சுமார்[சுமார்]

No. 654.
(A.R. No. 604 of 1904.)

SŘINIVASANALLUR, MUSIRI TALUK, TIRUCHIRAPPALLI DISTRICT.

On a stone built into the floor of the Viśvanáthasvámin temple.

Rājakēsarivarman.

Published in S.I.I., Vol. XIII, No. 328.

1 Incomplete and damaged.
No. 655.
(A. R. No. 604-A of 1904.)
Srīnivāsanallūr, Musiri Taluk, Tiruchirappalli District.
On a stone built into the floor of the Viśvanāthasvāmin temple.

Year 29.

This inscription is engraved in characters of about the 12th century. Only the title Tripātheadarachakravartīkṣaṇa of the king is seen and the other details are lost in the right end portion.

This seems to record the gift of an ornament and a gomukha (an outlet for water attached to a pedestal in the form of a cow's mouth) by Nambippillai.

Text

No. 656.
(A. R. No. 605 of 1904.)
Srīnivāsanallūr, Musiri Taluk, Tiruchirappalli District.
On the east base of the Lakshminārāyaṇa Perumāḷ temple.

Parakāśarivarman. Year 38.
See Appendix

No. 657.
(A. R. No. 606 of 1904.)
Srīnivāsanallūr, Musiri Taluk, Tiruchirappalli District.
At the entrance into the central shrine in the Rāmanāthasvāmin temple, right side.

Rājarāja II. Year 7 + 1: 1153-54 A.D.

On grounds of palaeography this inscription may be assigned to the 12th century, and the king may be identified with Rājarāja II.

It records the gift of a door-post to god Tāyilunallāśirasaḷavaramudaiyar by Tāyilunalla-vēḷuṇ, Jayaṅgonda-vēḷuṇ and Tiruchehirambala-vēḷuṇ.

Text

No. 658.
(A. R. No. 607 of 1904.)
Srīnivāsanallūr, Musiri Taluk, Tiruchirappalli District.
At the entrance into the central shrine in the Rāmanāthasvāmin temple, left side.

Rājarāja II. Year 7 + 1: 1153-54 A.D.

1 There is the figure of a lamp drawn in bold relief to the left of the first two lines.
For the reason stated above in No. 657 the king of this inscription also may be identified with Rájarája II.

It records a gift of a gónukha by one Siṅgapperumál alias Tirunírruchchóla-Muvendá-vélán to god Táyilunallisúramudaiyáar.

Text

1  மேல்லு வரும்
2  இறைவனை தலை
3  புகழ்பூண்டு மூட
4  மண்டல நடுக்கை
5  தூண் மாட்டு மூட
6  பெருமண்டல மாட்டு
7  நாள் மூட்டும் தூணு
8  என்று தையார்க்கொள்ளும்
9  தூணை பிடித்து
10  கோஷ்துக்கு
11  கோஷ்து
12  நாடு வேண்டும்
13  புகழ் மாட்டு
14  புகழ்பூண்டு மூடு
15  மேல்லு வரும்

16  மேல்லு வரும்
17  இறைவனை தலை
18  புகழ்பூண்டு மூட
19  மண்டல நடுக்கை
20  தூண் மாட்டு மூட
21  பெருமண்டல மாட்டு
22  நாள் மூட்டும் தூணு
23  என்று தையார்க்கொள்ளும்
24  தூணை பிடித்து
25  கோஷ்து
26  கோஷ்து
27  நாடு வேண்டும்
28  புகழ் மாட்டு
29  மேல்லு வரும்

No. 659.

(A.R. No. 608 of 1904.)

Śrīnivāsanallūr, Mūsirī Taluk, Tiruchirappalli District.

On the south wall of the maṇḍapa in front of the central shrine in the Rāmanāthasvāmin temple.

Kulöttunga I. Year 42 : 1111-12 A.D.

This inscription begins with the prakṣasti, Pugalisūndra punari, etc., of the king.

It records a gift of tax-free land for gardening by the sabhā of Jayaṅgondaśölā-nakturnāmanālam. It also refers to a previous gift in the 32nd regnal year of the king (1102 A.D.) by the Peruníguri-sabhā of the same place for performing the sacred bath and for food offerings to god Tirunāṟukyanapurattālvān on the day of Puṇarpuṭa, the birth day asterism (?!) of Kulöttunga I.

Text

1. மேல்லு வரும் கோஷ்துக்கு் புகழ்பூண்டு மூடு என்று தையார்க்கொள்ளும்
2. பெருமண்டல மாட்டு மூடந்து நாடு வேண்டும்
3. என்று தையார்க்கொள்ளும்
4. பெருமண்டல மாட்டு
5. புகழ் மாட்டு
6. மேல்லு வரும்

cf. A.R. Ep. 1947-48, Int., p. 2 where the star on the day of accession of Kulöttunga I is considered to be Pusya which is the next after Puṇarpūṭa i.e., Puṇarvasu.

S.1.1—76
No. 660.
(A.R. No. 608-A of 1904.)

Srînivâsanâlur, Musri Dahluk, Tiruchirapalli District.

On the south wall of the mandapa in front of the central shrine in the Râmanâthasvâmin temple.

Kulîtuṅga I.

Of the three unconnected pieces below, piece 1 refers to some exchange of land, and piece 2 contains a portion of the prakâsti Pugal sâlunda etc., of the king.

Text

Piece 1.

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

Piece 2.

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

Piece 3.

1.  
2.  
3.  
4.  
5.  

1. The first two lines of pieces 1 and 2 are engraved in characters different from those of the other lines.
No. 661.

(A.R. No. 609 of 1904.)

Srinivasaanallur, Musiri Taluk, Tiruchirappalli District.

On the east wall of the Ganesha shrine in the Ramathasvami temple.

Parantaka I. Year lost.

This fragmentary inscription seems to record a transaction (details lost) made by the mulaparadai.

Text

1. முலப்பராதை சலின்
2. பெருமாளையால் தெரும்பீடு செய்தது
3. என் பல சாதனங்கள் உள்ளனோ செய்ய வைத்தது
4. என் பல சாதனங்கள் உள்ளனோ செய்ய
5. முலப்பராதை என் செய்த தொகுதியானோ

No. 662.

(A.R. No. 610 of 1904.)

Srinivasaanallur, Musiri Taluk, Tiruchirappalli District.

On the south wall of the Mariyammam temple.

Parakasivarman. Year 6.

Published in S.I.I., Vol. XIX, No. 159

No. 663.

(A.R. No. 611 of 1904.)

Viravalli (near Lalapet), Walajapet Taluk, North Arcot District.

On the rock in the Pallar street.

Mallikarjuna S. 1405: 1483. A.D.

The details of the date viz., Saka 1405, Kumbha, Rohini are insufficient for verification.

Since the inscription is very badly damaged, other details are lost.

Text

1. மலேசியாளி வைத்திருட்டு
2. தெரும்பீடு செய்தது
3. என் பல சாதனங்கள் உள்ளனோ செய்ய வைத்தது
4. என் பல சாதனங்கள் உள்ளனோ செய்ய
5. மலேசியாளி என் செய்த தொகுதியானோ
6. [ஏ] என் செய்த தொகுதியானோ
7. [டு] என் செய்த தொகுதியானோ
8. [ஸு] என் செய்த தொகுதியானோ
9. சுனுப் பல சாதனங்கள்
10. என் செய்த தொகுதியானோ
11. என் செய்த தொகுதியானோ
12. என் செய்த தொகுதியானோ

No. 664.

(A.R. No. 612 of 1904.)

Mamandur, Cheyyar Taluk, North Arcot District.

On the north base of the Maanilakanatheswara temple.

Rajaraja I. Year 27: 1011-12 A.D.

1. Fragmentary
2. Badly damaged.
This inscription begins with the praśasti Tirumaqal pāla of the king.
This records the gift of 90 sheep for a perpetual lamp to god Māndai Nakkar of Māvandur, a hamlet of Madhurāntaka-chaturvēdimaṅgalam.

Text

<table>
<thead>
<tr>
<th>No. 665</th>
</tr>
</thead>
<tbody>
<tr>
<td>(A.R. No. 613 of 1904.)</td>
</tr>
<tr>
<td>TIRUVANDAVĀR, KANCHIPURAM TALUK, CHINGLEPUT DISTRICT.</td>
</tr>
<tr>
<td>On the south wall of the maṇḍapa in front of the Tiruvandahrēśvara temple.</td>
</tr>
<tr>
<td>Rājanārāyaṇa Sājībhuvarāya. Year 8: 1346 A.D.</td>
</tr>
<tr>
<td>The details of the date, viz., Monday, doitya and Āsvati will correspond to 1346 A.D., October 2, Monday, f.d.t. 37, 22. The month was Tula and the paksē baḥula.</td>
</tr>
<tr>
<td>This fragmentary inscription seems to record some gift to a god and goddess (nāyaka-nāchekiyar) and refers to Madhurāntaka-chaturvēdimaṅgalam.</td>
</tr>
</tbody>
</table>

No. 666.
(A.R. No. 613-A of 1904.)
TIRUVANDAVĀR, KANCHIPURAM TALUK, CHINGLEPUT DISTRICT.
On the south wall of the maṇḍapa in front of the central shrine of the Tiruvandahrēśvara temple.
This fragmentary record may be assigned to the 11-12th century, on grounds of paleography.
It mentions Vānavān-nallur apparently separated from Vaḍāṣālaippakkam and Sirranaikkāvār in Kālwāṭturkoṭṭam in Jayaṅgoṇḍa-Sōja-maṇḍalum.

Text.

No. 667.
(A.R. No. 613-B of 1904.)
TIRUVANDAVĀR, KANCHIPURAM TALUK, CHINGLEPUT DISTRICT.
On the south wall of the maṇḍapa in front of the central shrine of the Tiruvandahrēśvara temple.

1 There is apparently a mistake here and the continuation of the passage up to line 5 is lost.
On palæographical grounds this fragmentary record may be assigned to the 11th-12th centuries.

It refers to the šāantar of the temple and mentions a śivābrāhmaṇa, Kāśyapa
Ājñāyana Kāyappattu Tiruvēśkaṇa-bhaṭṭan.

Text.

1. [Note on the text]
2. [Note on the text]
3. [Note on the text]

No. 668.
(A.R. No. 614 of 1904).
TIRUVANDAVĀH, KANCHIPURAM TALUK, CHINGLEPUT DISTRICT.
On the south wall of the maṇḍapa in front of the central shrine of the Tiruvandava-
nathēśvara temple.

Vikramachōḷa.

The date is lost in the damaged portion of the inscription. This inscription records a gift of 17 sheep ( ) by one Narayana alias Narpattempāyirakkōn of a village in Kaḷattürktōṭam in Ḫayaṅgonḍasōla-mandaḷam towards part of the cost of burning a perpetual lamp.

Text.

1. [Note on the text]
2. [Note on the text]
3. [Note on the text]
4. [Note on the text]

No. 669.
(A.R. No. 615 of 1904.)
TIRUVANDAVĀH, KANCHIPURAM TALUK, CHINGLEPUT DISTRICT.
On a slab set up in the village.
Achytarāya. 1536-37 A.D.

The details of date, viz., Dūnmukhi, daśāmi, Tiruvōḷam are insufficient for verification. The cyclic year will however correspond to 1536-37 A.D. falling within the reign of Achyunta.

It seems to record the assignment of the income from jōḍi realised from Tiruvandava-
ṛu for worship to the local deity (name lost) by Tittāra Pillai for the merit of the king.

Text.

1. [Note on the text]
2. [Note on the text]
3. [Note on the text]
4. [Note on the text]
5. [Note on the text]
6. [Note on the text]
7. [Note on the text]
8. [Note on the text]
9. [Note on the text]
10. [Note on the text]

1. The Śāluva title is evidently a mistake of the draftsmen.

S.I.I.—77
No. 670.

(A.R. No. 615-A of 1904.)

TIRUVANDAVAR, KANCHIPURAM TALUK, CHINGLEPUT DISTRICT.

On the same slab.

This inscription in modern characters seems to record some gift made for the merit of Kōdanḍarāmāyana, the agent of... kollā Sāyabu (Saheb) in the year Vikāri, Ādi 17.

No. 671

(A.R. No. 616 of 1904.)

TIRUVANDAVAR, KANCHIPURAM TALUK, CHINGLEPUT DISTRICT.

On a slab in a field to the east of the village.

Rāmadeva II. S. 1547 : 1625 A.D.

The details of the date, viz., Šaka 1547, Krōdhana, Vriśchika, śu. 7 are insufficient for verification.

It records a gift of land by one Venkaṭappānāyakkar, grandson of Tāmal Venkaṭappa-nāyakkar, and son of Rāyappan Čēnnappa, to Pērambala-Pandārām and others for their services to god Čē(Kabē)tīrāśvarar of Tirukkalukkuṇram.

No. 672.

(A.R. No. 617 of 1904.)

IRUGUNṆAPPALĪ, CHINGLEPUT TALUK, CHINGLEPUT DISTRICT.

On a slab lying in a garden.

1 The rest of the inscription is much damaged.
This inscription in modern characters seems to record that Vēlīkkottu Śīṅgama-Nayakkarayyaṉ arranged through Pāṟupakku Simmaṉa-Rāvuttar for the settlement of people of different castes in the madavilagam. It was also stipulated that they should, besides contributing 1/4 payam to god Ramanāthasvāmīn reconsacrated in Dumnati, Tai, 6, conduct the festivals and arrange for other connected services.

Text.

No. 673.
(A.R. No. 618 of 1904.)

Vēdanārayanapuram, Chingleput Taluk, Chingleput District.

On the slopes of the hill.

Vēnkaṭa.

This inscription in late characters mentions Āṅgama Nayaka, the dālavāy of the king in late characters king. It mentions the date Iśvara, Kārttiṭigaal.

It seems to record a royal order and mentions mariyāṭam. Other details are lost as the inscription is fragmentary.

Text

No. 674.
(A.R. No. 618-A of 1904.)

Vēdanārayanapuram, Chingleput Taluk, Chingleput District.

On the slopes of the hill.

This inscription mentions Dālavāy Nayakar and the king's madramanuvara whose name is damaged.

It seems to record a grant of land and mentions the villages Maṇappākkam, Arupadukkupam, Udayambākkam and Paḷanai [Pūn][g]ī[ś].

Text
No. 675.
(A.R. No. 619 of 1904.)

NAGALAPURAM, THIRUVALLUR TALUK, CHINGLEPUT DISTRICT.

On the south, east and north walls of the central shrine of Vedanarayanavami temple.

Krishnaraya. 1529 A.D.

No. 676.
(A.R. No. 620 of 1904.)

NAGALAPURAM, THIRUVALLUR TALUK, CHINGLEPUT DISTRICT.

On the wall of the Vedavalliyar shrine in the Vedanarayanavami temple.

Sriraiga I. 1579 A.D.

The details of the date, viz., Pramathin, Chittirai 28 are insufficient for verification. The cyclic year, however will correspond to 1579 A.D.

This inscription records that certain honours like paradaiai and parivatram had been cancelled and instead, the panchalattur will continue to enjoy their traditional rights in return for cultivation and service in the temple. This arrangement is stated to have been made by Sekatuarajji Krishnamanayaaka, the agent of Sriraiga, the tamiuttar and the urvar of Nagalapuram.

Text

1. முருண்ட முதும் இல்லானது முழு
2. கரிய குடம். பெரும்பாளை
3. திருச்செட்டணத் தலைமுறை
5. தாய் காச்சவாய் விழா
6. குச்சாய் முருண்டாக்கம் இல்லானது
7. குச்சாய் கனவைடு இல்லாது
8. வேலைச்சுற்று விழா
9. செரும் குச்சாய் விழா
10. பெரும் குச்சாய் விழா
11. முருண்டாக்கம் விழா
12. கனவலை காச்சவாய்
13. நாவலை முறைந்திருக்கும்
14. செரும் குச்சாய் விழா
15. பெரும் குச்சாய் விழா

16. என முறை விழா இல்லாது
17. செரும் அக்காய்
18. கனவலை செட்டணத் தலைமுறை
19. முருண்டாக்கம் விழா
20. நாவலை முறைந்திருக்கும்
21. பெரும் குச்சாய் விழா
22. செரும் குச்சாய் விழா

25. முருண்டாக்கம் விழா
26. செரும் குச்சாய் விழா

1. The inscription is fragmentary and damaged.
On the north, west and the south walls of the Vedavallitayar shrine in the Vedanarayanasaiva temple.

Krishnaradha-maharaya. S. 1486 : 1514 A.D.

This inscription in Sanskrit verse describes at the beginning the lineage and exploits of the king. The details of date given, viz., Saka 1436, Bhava, Kartika, utthana-dvadaśī, Friday, Revaṭī, correspond to 1514 A.D., October 30, Monday and not Friday, 97.

It records the gift by the king, of the village called Dévarayaruppam named as Krishnarayarapuram in Narayanapurapparū, in Niraiyūr (Niraiyūr)-nadu in Kungavaradhanakotta in Chandragiri-rājya in Tuḍira-mandalam as suramūnya to god Kariyamānjaikka Perumāl in Aṟiṅḍapuram. The document is stated to have been composed by Mallanācharya.

Text

1

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3
4 வரலற்றக் கால முதலில் நோக்கி வருகிறது. வகைகள்

5 மாதிரிகள் என்பது வேறுபாடுகளும் மூலக்குறிப்பிட்டு 

6 தன்னாலே செய்திகளும். என்கிறது. வேறு 

7 பெருமைகளின் காலக்கட்டளையில் உள்ள காலத்தில் என்இருந்திருக்கும் வேறுபாடுகளின் மூலக்குறிப்பிட்டு 

No. 678.

(A.R. No. 622 of 1904.)

Nāgalāpuram, Tiruvallur Taluk, Chingleput District.

On the west wall of the mandapa in front of the Vēdaavallittāyr shrine in the Vēdanārāyaṇasvāmin temple.

The inscription is very faintly engraved and illegible.

No. 679.

(A.R. No. 623 of 1904.)

Nāgalāpuram, Tiruvallur Taluk, Chingleput District.

On the north wall of the mandapa in front of the Vēdaavallittāyr shrine, Vēda-nārāyaṇasvāmin temple.

Krishnadēva-mahārāya. Ś. 1442 : 1521 A.D.

The details of date given in this inscription, viz., Ś. 1442, Vikrama, Makara ba. 8 Tuesday, Svātī, corresponds to 1521 A.D., January 1, Tuesday, 42; f.d.n. 21.

It records the assignment of the levies on houses in each town, at the rate of one pāvam on first rate houses, three quarter pāvam on second rate houses, half pāvam on third rate houses, quarter pāvam on fourth-rate houses and the customs levies at ports like Anantarāyan Patṭaṇam alias Paḷāvērkādu, for the erection of two mandapas in front of god Kariyamāṇikka Perumāl, and for the food and other offerings to the god when he stays at these mandopas on festival days by the nagavāṭṭar of various mandalas including those of Sōla-śūla-śaṇāmal, Paḷāvēḍu and Chandragiri, who had the birudas Kāvērivallabha, Paṇḍitāmaich-chediṉalupur, Uttaraṉūti Valīṉār, etc. Anaitalagū-kanda Haridasār Deyyavāgai Perumāl Mudaliṉār, son of Avini Kaḷappāḷar Tiruvēṅukaḷamalaiṉār, the stānaṅgre of Harivāsapuram, on the banks of Aṟanī in Kungavattanakōṭṭam, in Vēdagiri-dēśam in Jayāṅgonda-sōla-mandalam alias Tondai-mandaḷam, was authorised to collect the levies and arrange for the specified worship.

Text

1

2
3 என்று அங்குவல்லாமல் வா பொருளிய அனுபாதம் மேக்கல்லுடன் செய்யப்பட்டிருப்பது.
4 இன்று தங்கால் இவ்வியங்கமாக புதுதந்து செய்யப்பட்ட நூலை நோக்கில்.
5 உங்கள் தவறுக்காக தம்மிடம் வெளியே முயற்சிட்டே வந்தார்கள்.
6 என்பதன் காரணம் குறிப்பிட்டே குறிப்பிட்டே குறிப்பிட்டே குறிப்பிட்டே.
7 என்பதன் காரணம், என்பதன் காரணம், என்பதன் காரணம்.
8 என்பதன் காரணம், என்பதன் காரணம், என்பதன் காரணம்.
9 என்பதன் காரணம், என்பதன் காரணம், என்பதன் காரணம்.
10 என்பதன் காரணம், என்பதன் காரணம், என்பதன் காரணம்.
11 என்பதன் காரணம், என்பதன் காரணம், என்பதன் காரணம்.
12 என்பதன் காரணம், என்பதன் காரணம், என்பதன் காரணம்.
13 என்பதன் காரணம், என்பதன் காரணம், என்பதன் காரணம்.
14 என்பதன் காரணம், என்பதன் காரணம், என்பதன் காரணம்.
15 என்பதன் காரணம், என்பதன் காரணம், என்பதன் காரணம்.
16 என்பதன் காரணம், என்பதன் காரணம், என்பதன் காரணம்.
17 என்பதன் காரணம், என்பதன் காரணம், என்பதன் காரணம்.

No. 680.
(A.R. No. 824 of 1904.)

NAGALAPURAM, TIRUVALLUR TALUK, CHINGLEPUT DISTRICT.

On the north wall of the manḍapa in front of the central shrine in the Vēdanārā yaṇasvāmin temple.

Krishṇadēva-mahārāya. S. 1442 : 1520 A.D.

The details of date given in this inscription, viz., Saka 1442, Vikrama, Kaṇṇī śu 5, Sunday, Anilām, correspond to 1520 A.D., September 16, Sunday, f.d.t. 24, f.d.m. 21.

It records the gift of 1000 paṇam in gold and lands in different places for the construction of a manḍapa in front of the Karīyamānikiaperumāl temple in Harivāsapunjakṣétram and for the provision of food and other offerings to the god when he comes and stays there on festival days, by the naṭṭavar of Pulārkōṭṭam, Puliyūrkōṭṭam, Ikkāṭtu-kōṭṭam, Manavūr-kōṭṭam, [Kunravaḷṭana-kōṭṭam, in Vēdagiri-dēsam in Jayaṅgoḷaipalanmaṇḍalam alius Tōṇḍa-maṇḍalam. The gift was made over to Deyvaraḷa Perumāl Muddaiyār, son of Anāitaiḷaguni-kaṇḍa Haridāsār Tiruvĕṅgaḍa-mudaiyār, the tānattār of Harivāsapuram, on the banks of Ārāṇi in Kuṇravattana-kōṭṭam.

Text

1-2 [Translation: ..]

3 [Translation: ..]

4 [Translation: ..]

5 [Translation: ..]

6 [Translation: ..]

7 [Translation: ..]

8 [Translation: ..]

9 [Translation: ..]

10 [Translation: ..]

11 [Translation: ..]

12 [Translation: ..]

13 [Translation: ..]

14 [Translation: ..]

81.1.79
No. 681.

(A.R. No. 625 of 1904.)

NAGALAPURAM, THIRUVALLUR TALUK, CHINGLEPUT DISTRICT.

At the entrance into the second gopura of the Vedanarayanasvamin temple.

Krishnādeva-mahārāya.

The earlier portion of this inscription is lost.

It records the gift of some village to god Krishna-Mañikkadeva by Tirumalāmba, his queen (?). It seems to mention a village consisting of hamlets such as Amanpakkam, Kōṭṭalattur in Nīrārayur-nādu and Vēnikalattur. It also mentions Pōrēgu Nayinā[r].


41 கேரள | மாலை[பெட்டி]சேலம்[னோ] வெளியில் | உயர்ந்ததை

42 கேரள | மாலை[பெட்டி]சேலம்[னோ] வெளியில் | [பெட்டியுடன்]

No. 682.
(A.R. No. 626 of 1904.)

NAGALAPURAM, TIRUVALLUR TALUK, CHINGLEPUT DISTRICT.

At the entrance into the second கோயிரு of the Vēdavalli-Tāyār shrine in the Vēdanārayaṇasvāmin temple in the same village.

Krishnapēvarāya.

This is a copy of No. 675 above.

Published in S.I.I., Vol. IX, Part II, No. 527.

No. 683.

(A.R. No. 627 of 1904.)

NAGALAPURAM, TIRUVALLUR TALUK, CHINGLEPUT DISTRICT.

On the left and right sides of the second கோயிரு of the Vēdanārayaṇasvāmin temple.

Krishnarāya. S. 1445 : 1523 A.D.

The details of date given in this inscription, viz., Saka 1445, Subhānu, Kārttikeya sk. 12, utthānadvādaś, Monday, are irregular. If the week day is taken to be Thursday, the details may correspond to 1623 A.D., November 19.

It records the gift of the village Harigandaipuram, renamed Śri Nāgalāpuram consisting of the hamlets such as Kōṭṭaikaṇṭ, Vātaśirmadurū, Kitpakkam, etc., to god Nīlamānikiśvēva for food offerings, dance, music and musical instruments, by the brother (?) of Vaḍamallanpon, the best among the ministers. The gift of Pōndapakkam in Ikkāṭṭu-kkōṭṭam in Kachchhiyūr-nādu for Sāmaṇā is also mentioned at the end.

Text


4 பெட்டிகுட்டல் | பெட்டிகுட்டலுடன் | பெட்டிகுட்டலுடன் | [口腔] உயர்ந்ததை[口腔].


6 பெட்டிகுட்டலுடன் | பெட்டிகுட்டலுடன் | பெட்டிகுட்டலுடன் | [口腔] உயர்ந்ததை[口腔].

7 பெட்டிகுட்டலுடன் | பெட்டிகுட்டலுடன் | பெட்டிகுட்டலுடன் | [口腔] உயர்ந்ததை[口腔].


9 பெட்டிகுட்டலுடன் பெட்டிகுட்டலுடன் | பெட்டிகுட்டலுடன் | [口腔] உயர்ந்ததை[口腔].

10 பெட்டிகுட்டலுடன் | பெட்டிகுட்டலுடன் | [口腔] உயர்ந்ததை[口腔].

1 Read பெட்டிகுட்டல்

2 Read பெட்டிகுட்டல்
94. தீர்மானம் | தீர்மானம் | தீர்மானாக்கள் | [13]ைந்து
95. மார்கினை | மார்கினை | மார்கினையாக்கள் | [13]ைந்து
98. மார்கினை | மார்கினை குருப்புத் தலையான | [13]ைந்து
100. தீர்மானம் | தீர்மானம் | தீர்மானாக்கள் | [13]ைந்து

1 Read குருப்புத்
2 Read மார்கினை
3 Read குருமண்டு
Nāgalāpuram, Tiruvallur Taluk, Chingleput District.

At the entrance into the north gopura of the Vēdanārāyanasaṉam temple.

Kṛṣṇapadēvarāyā. S. 1445 : 1524 A.D.

The inscription is dated Śaka 1445, Svabhānu, Makara, 6u. 3, Friday, Ṣadaiyam corresponding to 1524 A.D., January 8, '94, f.d.m. '16. This and the following two inscriptions (Nos. 684-A and 685) bear the same date.

The king is stated to have passed through Nāgalāpuram on his way to Kumbaraṅam after the erection of a pillar of victory at Pottanūr and in appreciation of the services rendered by Deyvaṅgāl-Perumāḷ-mudaliyār to god Kariyamāṇikka-perumāḷ at Arīkaṅḍapuram, he is stated to have directed the local authorities to recognise his services appropriately.

It registers the gift of tāṇa moṭi vaṭṭantei at Nāgalādēvi-ammānpuram and the conferment of the title Kṛṣṇarāya Haridāsa-mudaliyar on Deyvaṅgāl-Perumāḷ-mudaliyār, son of Adittar Āvin Kaḷappāḷ Tiruvēṅgadāmundaliyār in view of the meritorious services rendered to the temple of Kariyamāṇikka-perumāḷ.

Text

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30. கூறு மொழிபெயர்கள் மொழிபெயர் செலவு நூற்றை விளக்கும் விளக்கம்
31. நூற்றை விளக்கம் அறிவிப்பு
32. பெண் விளக்கத்தைத் தொடர்ந்து கூறு மொழிபெயர்கள் மொழிபெயர்
33. விளக்கம்
34. நூற்றை விளக்கம்
35. விளக்கம்
36. செலவு
37. செலவு
38. செலவு
39. செலவு
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41. செலவு
42. செலவு
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57. செலவு
58. செலவு
59. செலவு
60  [தப்புத்தல் வள்ள அடையாது]  மற்றும் நாயகிய குறிப்புகள்
61  வாங்கக்கூட்டு விளக்கம்  [தது[தது]] செய்ய ந்னத்தைகள்...
62  கொடுக்கக் காத்துக் கேற்று செய்ய
63  காட்டு குறிப்புகள் அடையாது  என்று தங்கத்தைக் குறிப்பிட்டு
64  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள்  பின் கூற்றுக்குரிய
65  [கையல்]கையல் பொருளைச் செய்யவும் கூற்றுக்குரிய பாதுகாப்பு கூறு
66  குதுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள் மற்றும் குறிப்பிட்டு
67  குறிப்பிட்டு கீழ்
68  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள்
69  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள்
70  [கையல்]கையல் பொருளைச் செய்யவும் பாதுகாப்பு கூறு
71  [கையல்]கையல் பொருளைச் செய்யவும் பாதுகாப்பு கூறு
72  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள் மற்றும் குறிப்பிட்டு
73  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள் மற்றும் குறிப்பிட்டு
74  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள் மற்றும் குறிப்பிட்டு
75  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள் மற்றும் குறிப்பிட்டு
76  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள்
77  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள்
78  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தை�ள்
79  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள்
80  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள்
81  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள்
82  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள்
83  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள்
84  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள்
85  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள்
86  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள்
87  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள்
88  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள்
89  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள்
90  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள்
91  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள்
92  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள்
93  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள்
94  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள்
95  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள்
96  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள்
97  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள்
98  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள்
99  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள்
100  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள்
101  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள்
102  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள்
103  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள்
104  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள்
105  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைкள்
106  கொடுக்கக் காத்துக் கேற்று செய்ய ந்னத்தைகள்
No. 684-A.

(A.R. No. 628-A of 1904.)

NAGALAPURAM, TIRUVALLUR TALUK, CHINGLEPUT DISTRICT.

At the entrance into the north pôpara of the Vêdanârâyânapasvâmin temple.

Krishnâdévârayâ. 1524 A.D.

This inscription bears the same date as in No. 684 above and registers the document assigning lands for various items enumerated in the same inscription.

Text

1. The following portion of the inscription is very indistinct and damaged. It seems to contain the names of a few signatories.
No. 685.

(A.R. No. 629 of 1904.)

NAGALAPURAM, THUVALLUR TALUK, CHINGLEPUT DISTRICT.

On the east wall of the outer prākāra of the Vēdanārayanasvāmin temple.

Krishnāryādēvā. S. 1445: 1524 A.D.

The inscription is dated Saka 1445, Chitrabhānu, Makara, śr. 3, Friday, Sadaiyam corresponding to 1524 A.D., January 8, '94, f.d.n. '16. The cyclic year was Subhānu, not Chitrabhānu (See Nos. 683 and 684 above).

It records the royal grant of Nāgalādēvīyammanpuram as tax-free tirunāmattuk-kāṇi to Kariyamāpikkatt-emberumān for worship and offerings, in appreciation of the services rendered to the temple by the local people including Aṇārittalagum kaṇḍa Dēvaṅgal Perumāl Mudaliyār.

Text

1 [Text in Tamil script]

2 [Text in Tamil script]
No. 686.

(A.R. No. 630 of 1904.)

Rāmagiri, Tiruvallur Taluk, Chingleput District.

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

Kulottunga III. Year 11: 1188-89 A.D.

This records the gift of 32 cows, entrusted to the care of Tillaināyakākkōn-vaḍuguḻ, a shepherd, by Valantaruvān Kōsāltattaraiyān of Paḷaiyārai in Āmba (Amba ?)-nādu, for burning a perpetual lamp with one ulakkā of ghee daily, by the measure called tirukkārikaraiyudaiyā, in the temple of Tirukkārikarai-ppalaiyār, in Ninraya-nādu, in Jayangondaśadā- maṇḍalam.

1 The rest of the inscription is seriously damaged.
No. 687.

(A.R. No. 631 of 1904.)

RĀMAGIRI, TIRUVALLUR TALUK, CHINGLEPUT DISTRICT.

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

This inscription, engraved in characters of the 12th century is damaged at the beginning and hence the king's name and the regnal year are lost.

It records the gift of 64 cows, by Ningrayur-nāṭṭaṇ of Nāduviṇ-malai, for burning two perpetual lamps in the temple. The measure called tirukkārikaraiyuddaiyāṉ is also mentioned.

Text

No. 688.

(A.R. No. 632 of 1904.)

RĀMAGIRI, TIRUVALLUR TALUK, CHINGLEPUT DISTRICT.

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

Kulōtuṅgachōja II. Year 15: 1192-93 A.D.

This incomplete inscription mentions at the beginning, a certain Turai-araiśaṇ who bore the titles Vira-rākṣasa Kāṇchēpuram-paramēśvarar and Vira-rajendra Vira Nulambu.

This records the gift of 49 polāṅkāṭu, as poliyūṭu, for burning a perpetual lamp in the temple of Tirukkārikarai-pillaiyāṉ.

Text

1. Incomplete:

S. T. L.—88
No. 689.
(A.R. No. 633 of 1904.)
Rāmagiri, Tiruvallur Taluk, Chingleput District.
On the south wall of the central shrine in the Vālšvara temple.
Rājarāja III. Year 5: 1220-21 A.D.

This records the gift of 1000 kuli of land, in Karumbēdu in Nedu-nādu made free of taxes like kadjanai, āyam, pādikavai, purppon, and tarappodi by Vīrānāraśiṇga-dēva of Yādevaṛaya for conducting the mid-day service (uchchī sandi) to god Tirukkārikarai-udaiyar, in Ninaiyār-nādu, in Jayānampīdēśa-māndalam.

Text

2. vēlaiyār ñuñō tu galai vēlu[1]
3. vēlaiyār ñuñō tu galai vēlu[1]
4. vēlaiyār ñuñō tu galai vēlu[1]
5. vēlaiyār ñuñō tu galai vēlu[1]
6. vēlaiyār ñuñō tu galai vēlu[1]

No. 690.
(A.R. No. 634 of 1904.)
Rāmagiri, Tiruvallur Taluk, Chingleput District.
On the south wall of the central shrine in the Vālšvara temple.
Kampā. 1375 A.D.

The details of date, viz., Ananda, Kumbha . . . . Tiruvādirai, Sunday corresponds to 1375 A.D., February 10, Sunday, f.d.n. 17.

This damaged inscription seems to record the grant of certain rights of irrigation, by the inhabitants of Ninrai to the mahārājanas of Payārūr. The temple accountant Panmāhēsva-vēlañ alias Virirūndas perumāl of Pulvēḻur figures as one of the signatories.

Text

2. vēlaiyār ñuñō tu galai vēlu[1]
3. vēlaiyār ñuñō tu galai vēlu[1]

No. 691.
(A.R. No. 635 of 1904.)
Rāmagiri, Tiruvallur Taluk, Chingleput District.
On the west wall of the central shrine in the Vālšvara temple.
Rājādhirāja II.

On account of the title Tribhuvanachakravarttigal and the characters of the inscription, king of the record may be identified with Rājādhirāja II.

This inscription records the gift of 3 lamps (i.e. 2 twilight lamps to the deity Tirukkārikarai-udaiyar and one twilight lamp to Pillaiyar, i.e. Tirujānasa-sambandar), by Siyaṇadiyan Kaliṣattakañ Aditādēvan Nandipānañ. Karī Pillai, Anjān and Aṭkōnda-Pillai, were to maintain one lamp each.

1 The distinction made here between the deity Tirukkārikarai-Udaiyar and the deity Pillaiyar (Aṭkōnda-Pillaiyar), the śaiva saint who had visited and honoured this holy place Tirukkārikarai by a hymn in the Tevāram, suggests that Rāmagiri is identical with Tirukkārikarai and the reference to Pillaiyar in this inscription is to that saint.
No. 692.
(A.R. No. 636 of 1904.)

RÄMAGIRI, TIRUVALLUR TALUK, CHINGLEPUT DISTRICT.

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

Year 8.

This inscription commences with the praśasti soma-stu-sakala-bhuvana, etc., of Tirukkâḷattidēva Yădavarāya who is a well known feudatory of the Chōḷa king Rājarāja III. Hence the year 8 cited in the body of the record is probably the regnal year of the Chōḷa king.

This seems to record the gift of the villages Tirukkâḷattidēvanallūr and Munaimēḻu alias Tirukkâḷattidēva-chaturvedimaingalam in Chēla-naṉṉu as a tax-free kīṇi, for the merit of a certain Svāmīdevar whose name is lost and who is stated to have belonged to the santāna of Lakṣāhdhīya-mudaliyār and who is also said to have been the preceptor to the Chōḷa and Pāṇḍiya kings.

Text

1. 

2. 

3. 

No. 693.
(A.R. No. 637 of 1904.)

RĀMAGIRI, TIRUVALLUR TALUK, CHINGLEPUT DISTRICT.

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

S. 1358 : 1436 A.D.

The details of date i.e., Saka 1338, Nāja, Arpaśi, 25 are irregular. If the Saka year quoted is a mistake for S. 1358, the date would correspond to 1436 A.D.

This inscription records the gift of two door-ways in the shrine of Tiruvâḷvārâmanudaiya nāyanār and the setting up of an image of Tiruppalli-nâchchiyār for the god, by Sākkarasār, son of Ayyaluppi Kādaiyār Vide No. 725 below.

1 Incomplete.
No. 694.

(A.R. No. 638 of 1904.)

RAMAGIRI, TRIVUULLUR TALUK, CHINGLEPUT DISTRICT.

On the north wall of the central shrine of the Vāḻiśvara temple.

Rājarāja III. Year 10: 1225-26 A.D.

On palaeographical grounds the inscription may be assigned to the 13th century.

This inscription records the gift of 32 cows left in the hands of the Śivarāmaṇaṛ of the temple, by Nīrāiṇyorūmaṇaṇa ṣaṁhitā, alias Nīrāiṇyorūmaṇaṇa-velān, for burning a perpetual lamp to the deity Tirukkārikarai-udāiyar.

Text

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

No. 695.

(A. R. No. 639 of 1904.)

RAMAGIRI, TRIVULLUR TALUK, CHINGLEPUT DISTRICT.

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

Kampaṇa Udāiyar (II): 1285-86 A.D.

The details of date, i.e., Viśvāvasu, Mithuna 10, Monday and Rōhiṇi are irregular. The cyclic year Viśvāvasu falls in Ś. 1287 (1385-86 A.D.).

This inscription records the gift of land as sarvamāṇaṇa for lamp to the deities Tiruvallēsvaranudaiya ṣaṁhitā and Bhairava Nāyīnara in Nīrāiṇyor-ṇādu in Kunga-vattanakōṭṭam, a sub-division of Jayāṅgoṇḍachōḷa-mañḍalam.

Below the inscription is another fragment in characters of about the 12th century. It cites the 6th regnal year of a certain king (name lost) and seems to record a gift given by the Naṭṭaṭvar of Nīrāiṇyor-ṇādu.

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1 There is another damaged inscription below this which reads:

1. [ ] 2. [ ] 3. [ ] 4. [ ] 5. [ ] 6. [ ] 7. [ ] 8. [ ] 9. [ ] 10. [ ] 11. [ ] 12. [ ]
No. 696.

(R. No. 640 of 1904.)

Rāmagiri, Tiruvallur Taluk, Chingleput District.

On the east wall of the mandapa in front of the central shrine in the Vaññavara temple.

Kulottunga III. Year 32: 1209-10 A.D.

This inscription records the gift of the village Nirvāyil, made free of levies (āyam) in cash, gold and paddy by Saśikulaḥajakṣi Tani-ṇīrṇya Viranaṅsaṅga alias Yādavarāya for taking out the deity Tirukkārkara-udaiyar in procession during Chittirai festival.

Vira Narasīṅga-deva alias Yādavarāya, a well-known feudatory of Kulottunga III figures as the donor in this inscription and hence the king may be identified with Kulottunga III. The donor is mentioned with a string of bīradas such as Karavāla-Bhairava, Śrī-Kālahaṭhā-pāṭārādhaka, Kamupparāpuravārādhisvara, etc.

No. 697.

(R. No. 640-A of 1904.)

Rāmagiri, Tiruvallur Taluk, Chingleput District.

On the east wall of the mandapa in front of the central shrine in the Vaññavara temple.

Kulottunga III. Year 32: 1209-10 A.D.

This records the gift of the villages Vēḷur, Sattamaṅgalam and Śurāḷur ttaḍai, made free of levies by Viranaṅsaṅga-deva alias Yādavarāya for pājā and food offerings to the deity Tirukkārkaraippillaiyar.
No. 698
(A. R. No. 641 of 1904.)
Rāmagiri, Tiruvallur taluk, Chingleput district.

On a pillar in the maṇḍapa of the central shrine in the Vaiṣṇava temple.

Kampaṇa Udayar II. 1370 A.D.

The cyclic year Sādhāraṇa fell in Saka 1292. This records the gift of the pillar by Viṣānar, the younger brother of Pilappar.

Text

1 ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n]
2 ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n]
3 ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n]
4 ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n]
5 ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n]

No. 699.
(A. R. No. 642 of 1904.)
Rāmagiri, Tiruvallur taluk, Chingleput district.

On the wall of the prakāra of the Vaiṣṇava temple.

Bukka II. 1382 A.D.

The details of date, i.e., Dundubhi, Chittirai 8, Wednesday, Chittirai are irregular. On grounds of palaeography the inscription may be assigned to the latter half of the 14th century and hence the cyclic year and month, viz., Dundubhi, Chittirai will correspond to 1382 A.D., January, falling in the reign of Bukka II.

This records the gift of land in Kāva[n]da Kandaṇallūr, with rights of irrigation from the lake at Venkulattūr in Nīrangāyur-nādu in Kṛpaṭattak-kōṭṭam in Jayaṅgoṇḍa-nādu-maṇḍalam, by the inhabitants (ārova) of Venkulattūr to Mudaliyar Satyadarānanīgai of the Tiruvālāṇ-matthai at Tirukkarakai.

Text

1 ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n]
2 ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n]
3 ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n]
4 ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n]
5 ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n]
6 ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n]
7 [unreadable] ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n] ฬ ne[r] [n]

No. 700.
(A. R. No. 643 of 1904.)
Rāmagiri, Tiruvallur taluk, Chingleput district.

On the west wall of the Bhairava shrine in the Vaiṣṇava temple.

Harihara II. 1400 A.D.

The details of date, viz., Pramāthin, Makara, ba. 10, Śōdi(svāti), Sunday are irregular. Palaeographically the inscription may be assigned to the latter half of the 14th century and hence the cyclic year and the month, viz., Pramāthin, Makara will correspond to 1400 A.D., January, falling in the reign of Harihara II.

This inscription records the gift of Vēlūr as dēvadāna to the temple of Tirukkarakairudaiya nayajār in Naṭuvu-maḷai in Nīrangāyur-nādu, a district of Kṛpaṭattak-kōṭṭam, a sub-division of Jayaṅgoṇḍa-nādu-maṇḍalam by the cultivators (śr-vattavor) of Vēlūr.

1 Incomplete.
No. 701.
(A. R. No. 644 of 1904.)

RAMAGIRI, THUVALLUR TALUK, CHINNALEPUT DISTRICT.

On the west wall of the Bhairava shrine in the Vallévara temple.

Kulottunga III. Year 6: 1184 A.D.

The title Tribhuvanachakravarttigal and the palaeography of the record point to the identity of the king with Kulottunga III who also bore the title Vira-Rájendrá. The details of date viz., Karkațaka ba. 12, Róhini, Thursday, point to 1184 A.D. July 5, Thursday, f.d.t. 68, f.d.n. 95.

This inscription records the gift of 96 sheep by Kuválaiyam Alagiyán Orri-Araîsan of Paîyúr (See No. 708 below) for burning a perpetual lamp to the deity Tirukkári-karaiippilaiyár, of Níngáiyyúr-nádu, in Kugravattana-kóttam, in Jayan-gólaśa-mançalam.

1 Incomplete
No. 702.

Rāmagiri, Thiruvalur Taluk, Chingleput District.

On the west wall of the Bhairava shrine in the Valiśvara temple.

Rājarāja III. Year 26: 1241-42 A.D.

This inscription records the gift of 2 mādaį, left in the hands of the śiva brāhmaṇas of the temple by Kāvan Bōyindar前置的 Sōmiyur前置的 Pākkai-nādu for a twilight lamp to the deity Tirukkārikaraivar前置的 Pillaiyar前置的, in Nīṅgaiyur-nādu in Kūṇāvattana-kōṭṭam, a subdivision of Jayaṅgōndasōla-manḍalam.

Text

No. 703.

Rāmagiri, Thiruvalur Taluk, Chingleput District.

On the west wall of the Bhairava shrine in the Valiśvara temple.

Rājarāja III. Year 16: 1231 A.D.

The details of date viz. Karkataka 14, ēru, 10, Aniḷam, Thursday, correspond regularly to 1231 A.D., July 10, Thursday. 85, 97.

This inscription records the gift of 32 cows, left in the hands of the śiva brāhmaṇas of the temple by Kuḷattulaj前置的 Amma前置的 Appa前置的 alias Villavarar前置的 of Kūṇai前置的, for burning a perpetual lamp to the deity Tirukkārikaraivar前置的 udaiyar前置的 in Nīṅgaiyur-nādu前置的 in Kūṇāvattana-kōṭṭam前置的 in Jayaṅgōndasōla-manḍalam.

Text

1. Incomplete.
No. 704.
(A. R. No. 647 of 1904.)
Rāmagiri, Thiruvallur taluk, Chingleput district.
On the west wall of the Bhairava shrine, in the Valisvara temple.
Rājarāja III. Year 9: 1234-25 A.D.

This inscription records gift of money (polana[kśu]) [details lost] by Rājanārāyaṇa-vēṇān alias Tiruvēṅkkambamudaiyān of Kudir in Īriyur in Venkunda-kōṭṭam, left in the hands of the śivaṇḍhaṇaṇas of the temple, for burning a twilight lamp to God Tirukkaṅkalirai-ppillaiyār.

Text

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

No. 705.
(A. R. No. 648 of 1904.)
Rāmagiri, Thiruvallur taluk, Chingleput district.
On the west wall of the Bhairava shrine in the Vālīṣvara temple.
Yādayarāya. Year 36.

This inscription records the gift of land as tirumāmattukāṇi-ubaiyām, made free of the taxes pongarai, kaḷamai, antarāyam, etc., by the inhabitants (ururar) of Arikāṉḍaparam for services during the festivals in the month of Vaigāśi, in the temple of Tirukkaṅkalirai-ubaiyār.

Among the boundaries of the gift land, the record mentions the hamlet Kālaiya-kaṇṭadachchērī.

Text

1. 2. 3. 4. 5.

1. Read as 1903
No. 706.

(A. R. No. 649 of 1904.)

Rāmagiri, Tiruvallur taluk, Chingleput district.

On the west wall of the Bhairava shrine in the Vaḷiśvara temple.

Alluntikkaraisañ aliya Gāṇḍagōpāla. Year 4: 1255 A.D.

The details of date, viz., Makara 25, ba. 8, Sunday, Viśākha corresponds to 1255 A.D., January 3, Sunday, f.d.n. '59.

This incomplete inscription stops after mentioning Nīrāyūr-nādu, a district in Kūṇārvattana-kōṭṭam, a subdivision of Jayāṅgōṇḍasōla-maṇḍalam.

Text

1 [*[a]-] [*[a]*] सिद्धांतफलकः —
2 संग्रह यज्ञभुक्तकालः —
3 तस्मान समूलाकालिकूपः सर —
4 स्त्री महानामानवं कार्यतः —
5 हस्ति रूपयोगाध्यायमः —
6 रूपयोगाध्याय मधुरस्य नाङ्गका —
7 हस्त अग्रयम् गण्य [स] / यथार्थ —
8 महा चन्द्रशास्त्रिम् गार्ग्योः —
9 नाङ्गकारम् प्रज्ञानादिकार्यमः —
10 गार्ग्योः चन्द्रशास्त्रम् नाङ्गकाः —

No. 707.

(A. R. No. 650 of 1904.)

Rāmagiri, Tiruvallur taluk, Chingleput district.

On the north wall of the Bhairava shrine in the Vaḷiśvara temple.

Kulōṭtuṅga III. Year 26: 1203-04 A.D.

This inscription seems to record a gift of money, the purpose of which is not clear. Mentions Villavarāyan, a vīḍâ of Nīrāyūr-nādu, Vikramaśāla-villavarāyan and his wife Pīlaiyāḷavāchakar Venjolanaṭji Paliyaṇṭji of Paḷaiyaṇṭur.

Text

1 [*[a]*] शिवांतफलकः सिद्धांतपद्धतिः वही पृथ्वीभुक्तकालः —
2 संग्रहम् यज्ञभुक्तकालः —
3 तस्मान समूलाकालिकूपः सर —
4 स्त्री महानामानवं कार्यतः —
5 हस्ति रूपयोगाध्यायमः —
6 रूपयोगाध्याय मधुरस्य नाङ्गका —
7 हस्त अग्रयम् गण्य [स] / यथार्थ —
8 महा चन्द्रशास्त्रिम् गार्ग्योः —
9 नाङ्गकारम् प्रज्ञानादिकार्यमः —
10 गार्ग्योः चन्द्रशास्त्रम् नाङ्गकाः —

No. 708.

(A. R. No. 651 of 1904.)

Rāmagiri, Tiruvallur taluk, Chingleput district.

On the north and west walls of the Bhairava shrine in the Vaḷiśvara temple.

Kulōṭtuṅga III. Year 6: 1184 A.D.

The title Tribhuvanaachakravarttigal and the palaeography of the record point to the identity of the king with Kulōṭtuṅga III, who also bore the title Vīra-Rājendra. The details of date, viz., Kaṟkataka ba. 12, Rōhiqi, Thursday point to 1184 A.D., July 5, Thursday, f.d.t. '68, f.d.n. '96. See No. 701 above which is dated on the same day and which records another gift by the donor of this record.

1 incomplete
2 In these places some blank space is left due to the inadvertance of the engraver or for later engraving.
This inscription records the gift of 96 sheep by Kulōttuṅga-Pañjara-Paiyyur-
ṇāḍāḻvān alias [Kuvalai]yamalagiyaṉ Orīyaraiyaṉ (See No. 701 above) for sacrificing
one sheep every Sunday in the temple of Tirukkarikāṟai-piḷḷaiyār, in Naṉṉuvil-malai,
in Nīṉṟiyur-ṉādu.

Text

1. 2. 3.

No. 709.
(A. R. No. 652 of 1904.)

Rāmagiri, Tiruvalḷur taluk, Chingleput district.

On the east wall of the Bhairava shrine in the Vāḷisvara temple.

Kulōttuṅga I.

This is a fragmentary inscription beginning with portions of the prāṇaṇī “Pugai-
maṇḍu vilaiṇa,” etc., of the king.

Text

1. 2. 3. 4.

No. 710.
(A. R. No. 653 of 1904.)

Rāmagiri, Tiruvalḷur taluk, Chingleput district.

On the east wall of the Bhairava shrine in the Vāḷisvara temple.

Rājarāja III. Year 27: 1242-43 A.D.

This inscription records the gift of 11 maṇḍai by Kottu[r] Vadukaṉ for burning a
twilight lamp to the deity Tirukkarikāṟai-piḷḷaiyār of Nīṉṟiyur-ṉādu, a district of
Kunṟavaattana-kkōṭṭam, a sub-division of Jayaṅgondaṉa-Pañjara-maṇḍalam.

Text

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

1 Fragmentary.
2 Incomplete.
No. 711.
(A.R. No. 654 of 1904.)
RÁMAGIRI, TIRUVALLUR TALUK, CHINOGLEPUT DISTRICT.

On the east wall of the Bhairava shrine in the Válśvara temple.

Viranárasínga-Yádavarāya. Year 36.

The details of the date given, viz., Makara and Rōhini are insufficient for verification.

This inscription records the sale of the right of worship and other services, for 20 days in the temple of Tirukkárkaraí-udaiyávr by certain śivābrāhmanas of Naṟṟattirandum vaṭṭam of the temple to the śivābrāhma Agavalan Súrīva Bháṭṭan.

Text
1. 123456789
2. 123456789
3. 123456789
4. 123456789
5. 123456789
6. 123456789
7. 123456789
8. 123456789

No. 712.
(A.R. No. 655 of 1904.)
RÁMAGIRI, TIRUVALLUR TALUK, CHINOGLEPUT DISTRICT.

On the east wall of the Bhairava shrine in the Válśvara temple.

Rājarāja III. Year 25 : 1240-41 A.D.

This inscription records the gift of 3 mādai of gold left in the hands of the śivābrāhmanas of the temple, by Kárippilái, son of Señgamíti. Kudiyáv of Paṇḍhari-Śevappu, in Mēlaippadáiyávr-nádu, for burning a twilight lamp in the temple of Tirukkárkaraíppiláiyávr in Naṟṟaiyávr-nádu, in Naṟṟuv-Malai in Kūṟavattanakótta, a sub-division of Jayaṅgodasóla-mañḍalam.

Text
1. 123456789
2. 123456789
3. 123456789
4. 123456789
5. 123456789
6. 123456789
7. 123456789
8. 123456789
9. 123456789
10. 123456789
11. 123456789
12. 123456789
13. 123456789

No. 713.
(A.R. No. 656 of 1904.)
RÁMAGIRI, TIRUVALLUR TALUK, CHINOGLEPUT DISTRICT.

On the east wall of the Bhairava shrine in the Válśvara temple.

Rājarāja III. Year 29 : 1245 A.D.

The details of date viz., Mithuna 32, śu. 1, Monday, Púṣam regularly corresponds to 1245 A.D., June 26, Monday, 70 ; f.d.n. 93.

1This word is engraved in a different hand and appears to have been inserted to justify the discrepancy in the total.
This inscription records the gift of 16 mādai by Vadjagappillai alias Vayarādarāyan of Koṭṭalattūr for burning a perpetual lamp in the temple of Tirukkārikarai-pilla-iyar. The gift was entrusted to the Śivabrāhmaṇa of the temple who under took to maintain the lamp. (See No. 712 above.)

Text

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

No. 714.
(A.R. No. 657 of 1904.)
Rāmagiri, Tiruvallur Taluk, Chingleput District.

On the east wall of the Bhairava shrine in the Vālīsvara temple.

Year 2.

This inscription records an order of Madhurāntaka Pottteppi Chōlaj regarding the remission of portion of the tax realised in kind from the different classes of land viz., tiruni iaiyāṭṭam, paḷlichandam, agaraparru, vanniyapparru, jeevalapparru and paḍaiyapparru, from the month of Aippasi in the 2nd year.

Text

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

No. 715.
(A.R. No. 655 of 1904.)
Rāmagiri, Tiruvallur Taluk, Chingleput District.

On the east wall of the Bhairava shrine in the Vālīsvara temple.

Rājarāja III. Year 10 : 1225-26 A.D.

This inscription records the gift of 32 cows, left in the hands of the Śivabrāhmaṇa (names specified) of the temple by Ninaṟai-kulattūḷan Tiruvan Perrān alias Ninaṟaiyūr-nittu-vēḷān for burning a perpetual lamp in the temple of Tirukkārikarai-pilla-iyar situated in Ninaṟaiyūr-naṭṭu, a sub-division of Kūṇṇavaṭṭaṇa-kōṭṭam, a division of Jayagopāla-māṇḍalam.

1 Read ṭaḷḷuṭṭam.
S.I.T.—89
Rāmagiri, Tiruvallur Taluk, Chingleput District.

No. 716.

(A.R. No. 660 of 1904.)

On the back of the stone bull through the mouth of which water flows into the tank in the Vālīsvara temple.

This inscription in characters of about the 9-10th century A.D., records the setting up of the bull by Perumittachchan, a carpenter of Kūvam, and the son of Chāmunḍi.

Text.

1. (Rāmāyana) 
2. (Kāśī treated as Chānḍa) 
3. (Sūrya) 
4. (Vṛtta)

No. 718.

(A.R. No. 661 of 1904.)

Rāmagiri, Tiruvallur Taluk, Chingleput District.

At the entrance into the ruined gopura in the Vālīsvara temple.

Virūpāksha III. 1480 A.D.

In the details of date given viz. Saka 1-17, Sārvari, ba. 7, Monday, the Saka year does not agree with the cyclic year. The mention of the king Virūpāksha as the son

1 Space left unengraved.
of Gajavēṭṭai-Pratāpa-Dēvarāya and the mention of Narasīṅgarājusādaiyar who may be identified with the Sāluva chief of that name, enables us to identify the king with Viru-pāksha III (1465–1485 A.D.) Hence the cyclic year Sārvāri may be equated with 1480 A.D.

This damaged inscription seems to record a gift for lamp and flower offerings to Vayirava-nayinār and other deities in the temple of Tirukkārākrāi-udaiyar, for the merit of Narasīṅgarājusādaiyar and Obalayarāka.

Text

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No. 719.

(A.R. No. 662 of 1904.)

TIRUMULLAIVAYAL, SAIDA PET TALUK, CHINGLEPUT DISTRICT.

On the south wall of the central shrine in the Māsilāmaṇḍapa temple, Year 35.

Madhurantaka Pottappichchōla figuring in this inscription is the well-known feudatory of Rājarāja III and the year 35 cited may perhaps be taken as an year of Rājarāja’s reign, i.e., 1251-52 A.D.

This inscription registers the order of Madhurantaka Pottappichchōla granting the village Tirumullavāyal free from the payment of taxes such as pēnvari, nālīnvari, kōṇikku, uḷḷu-para-kkālai, etc., for conducting a festival and a service called after Vijaya Gungagōpalan and for pūja and other food-offerings to the deity Tirumullavāyal-udaiya Nayanār n Kānappērūr-nādu, in Pulaj-kōṭtiam, in Jayaṅgōṇḍaśōlai-amanḍalam.

Text

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2
3
4
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6

1 The inscription is very badly damaged
No. 720.
(A.R. No. 663 of 1904.)
TIRUMULLAIVÁYAL, SAIDAPET TALUK, CHINGLEPUT DISTRICT.
On the south wall of the central shrine in the Māsilāmaṇḍava temple.

Kulottuṅgachōla III. Year 24 : 1201-02 A.D.

This incomplete inscription mentions the devadāna village Paṇjoti and the deity Tirumullaiyāyil-udaiyār in Pularkōttam.

Text.

No. 721.
(A.R. No. 664 of 1904.)
TIRUMULLAIVÁYAL, SAIDAPET TALUK, CHINGLEPUT DISTRICT.
On the south wall of the central shrine in the Māsilāmaṇḍava temple.

Harihara II. 1403 A.D.

The details of date viz., Subhāṇu, Makara, Śu. Pūrṇimā, Friday, Punarpūsam, regularly correspond to 1403 A.D., December 28, Friday, 64-84.

This records the gift of a share (vilukkudu) of land in the village Appalūr in Vennaiyur nādu, by Vallāṅgilān Sōlappallavadaraivān Amulānāthar Seyyanārāyana-deva of Ambattūr in Ambattūr-nādu to the deity Tirumullaiyāyil-udaiya nāpiṇḍa, in Kaṇappūr-nādu, in Vīkkiramā-Sōlalāvanādu, for conducting the Tiruvāḻal festival on the seventh day of the festival in the month of Paṅguṇi.

Text.

No. 722.
(A.R. No. 665 of 1904.)
TIRUMULLAIVÁYAL, SAIDAPET TALUK, CHINGLEPUT DISTRICT.
On the south wall of the central shrine in the Māsilāmaṇḍava temple.

Dēvarāya II. 1424 A.D.

1 Tacommplete.
The cyclic year Krōdhin cited in the inscription fell in Śaka 1346. The palaeography of the record would not militate against this. The details of date, viz., Krōdhin, Arpati 2 may correspond to 1424 A.D. September 30, in which case the king may be identified with Dēvarāya II.

This inscription records the gift of 4000 kūl of land by Orpī Maṇṇan alias Udaiyār Orpī-Araśar and Araśpērumāla alias Kādavarāya for conducting certain special festivals in the Kādavarāyar tiruttōppu (sacred grove) and at the Akangādaganḍan-māṇḍapa in the temple of Tirumullaiyāl-udaiya-nāyanār. The land was given away with irrigation facilities from the donor’s lake (periyērī). Also mentions the measuring rod Akangādaganḍan-kōl.

No. 723.

(T.R. No. 666 of 1904).

TIRUMULLAIYAL, SAIDAPET TALUK, CHINGLEPUT DISTRICT.

On the south wall of the central shrine in the Māśilāmaṇiśvara temple, Jāṭavarmaṇ Sundarapāṇḍyā I. Year 15: 1265-66 A.D.

The provenance of this record so far to the north and its palaeography would point to the identity of the king with Sundarapāṇḍyā I.

This records the gift of the proceeds from certain taxes like ṛṭr-kādamai, āyam, peradādavari etc. by the inhabitants (nāṭṭavaṇ) of Pulaṟ-kōṭṭam and Ikkaṭṭu-kōṭṭam, for repairs, and uguents in the temple of Tirumullaiyil-udaiya-nāyanār, at Kāṇap pēṟ-nāḍu, in Pulaṟ-kōṭṭam in Jayaṅgoḍḍsōla-māṇḍalam.

Text
No. 724.
(A.R. No. 667 of 1904.)
TIRUMULLAIVÁYÁL, SAIDAPET TALUK, CHINGLEPUT DISTRICT.

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

Kulōttuṅga III. Year 21 : 1198-1199 A.D.

The king of this record who is described as Maduraim Pāṇḍiyān-mudittalaiyam kondarulīna may be identified with Kulōttuṅga III.

This inscription records the gift of 24 Bhujabalā pudumādu, left in the hands of the svayabhrāhaṇaps (names specified) of the temple, by Śivahūtaṇ Madiśūdana Vāṇavar Nāyakaṇ of Kōyarbeḍu in Māṅgāḍu-nādu in Puliyūr-kōṭṭam a sub-division of Jayaṅgondasōla-māndalām, for burning two perpetual lamps in the temple of Tirumullaiyāvil-uḍaiyār in Kānappēr-nādu in Pular-kōṭṭam.

Text

No. 725.
(A.R. No. 668 of 1904.)
TIRUMULLAIVÁYÁL, SAIDAPET TALUK, CHINGLEPUT DISTRICT.

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

Bukkarāya II. 1406 A.D.

The cyclic year cited in the record, i.e., Parthiva fell in Saka 1327. The details of date, viz., Parthiva, Māśi 1 probably correspond to 1406 A.D., January 26.

This records the gift of 800 kuli of land in Veḷḷāṅṭur by Ayyaluppa Kaḍaiyār, son of Payiṇḍi-Arasār, to the temple of Tirumullaiyāvil-uḍaiyā Nayanār in Kānappēr-nādu, in Pular-kōṭṭam, for the service of tiruppaḷi-ejchē. The gift land is stated to have been formerly granted to the donor by Vīrārāyanān [Inajkkal nalla peruma] alias Orpi Arasār, on the occasion of a solar eclipse. The inscription also mentions the measuring rod Asaṅgudangāṉa kōḷ. Vide No. 693 above.

Text
7. மாருகள் ஆலயத்தில் கருவற்றினங்கள் கிடந்துள்ளதும் என்றுப் போனது. கொண்டுள்ள மாற்றங்கள் குறிப்பிட்டமைக்கப்பட்டன. நீண்டு மாருகளை கையாள்வதற்காக மீண்டும் கொண்டுள்ளது.
8. மாருகள் போகின்றன என்று குறிப்பிட்டது. நீண்டு மாருகள் கையாள்வதற்காக மீண்டு கொண்டுள்ளது.
9. இது பிறந்துள்ள என்று குறிப்பிட்டது. ஛ுரிய மாருகள் கையாள்வதற்காக மீண்டு கொண்டுள்ளது.
10. மீண்டு மாருகளை கையாள்வதற்காக மீண்டுக்கொண்டுள்ளது.

No. 726.
(A.R. No. 669 of 1904.)

TIRUMULLAIVÄYAL, SAIDAPET TALUK, CHINGLEPUT DISTRICT.

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

Uttamachōja. Year 14.


No. 727.
(A.R. No. 670 of 1904.)

TIRUMULLAIVĀYAL, SAIDAPET TALUK, CHINGLEPUT DISTRICT.

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

Jaṭāvarmāṇ Sundarapāṇḍya I. Year 17: 1267-68 A.D.

The provenance of this record and its palaeography suggest the identity of the king with Sundarapāṇḍya I.

This inscription records an agreement among the inhabitants of Pulap-kōṭṭam auras Vikramasāla-vajanaṇḍu, in Jayaṅgondasāla-mahādalam, regarding a gift of 148 mādai, by Šendamaraikān of Tirumullaivāy, in Kāṇappērur-nāḍu, for conducting a special service called Vikramasāla-vajanaṇḍu Sandi, the Vaiṅāvi festivals and for repairs in the temple of Tirumullaivāyil-udaiya nāyanar.

Text

1. காண்டசத்தசாத் கியாரங்காக கியாயசத்தசாத் கியாயசத்தசாத் கியாயசத்தசாத் கியாயசத்தசாத் கியாயசத்தசாத் கியாயசத்தசாத் கியாயசத்தசாத் கியாயசத்தசாத் கியாயசат்
2. மாருகள் ஆலயத்தில் கருவற்றினங்கள் கிடந்துள்ளதும் என்றுப் போனது. கொண்டுள்ள மாற்றங்கள் குறிப்பிட்டமைக்கப்பட்டன. நீண்டு மாருகளை கையாள்வதற்காக மீண்டு கொண்டுள்ளது.
3. மாருகள் போகின்றன என்று குறிப்பிட்டது. நீண்டு மாருகள் கையாள்வதற்காக மீண்டு கொண்டுள்ளது.
4. மாருகள் போகின்றன என்று குறிப்பிட்டது. நீண்டு மாருகள் கையாள்வதற்காக மீண்டு கொண்டுள்ளது.
5. மாருகள் போகின்றன என்று குறிப்பிட்டது. நீண்டு மாருகள் கையாள்வதற்காக மீண்டு கொண்டுள்ளது.

No. 728.
(A.R. No. 671 of 1904.)

TIRUMULLAIVAYAL, SAIDAPET TALUK, CHINGLEPUT DISTRICT.

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

Harihara II. 1400 A.D.

The cyclic year Vikrama cited in the record fell in Śaka 1322. The king may be identified with Harihara II.
This inscription records the gift of some materials used in worship (tirumulatu) such as tiruvattanaiakkal, tiruvandikkappu-taṭṭi and taḷiṣai, in all weighing 200 (palam) by Narāpakkilir Korrapappā Sāriyādevaṉ of Akudi-nāţu to the deity Tirumullaivāyal-udaiya nāţiṇar at Kaṇappērur-nāţu. It also records an endowment of 25 paṇam by Sāriyappālai, towards the supply of ghee when the tiruvandikkappu ceremony is conducted.

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

No. 729.
(A.R. No. 672 of 1904.)
TIRUMULLAIYĀVAL, SĀIDAPET TALUK, CHINGLEPUT DISTRICT.
On the north wall of the central shrine, in the Māsilāmanuśvara temple.

Year 4.
This inscription records the order of Madhurāntaka Pottappichchōla to the effect that taxes like poyyari, etc., should be levied only on 10 velli of land and that the levies kurappatti and āṭkāriyappērē, were remitted, for services in the temple of Tirumullaivāyal-udaiya-nāṭiyar.

Ganjaḷagōpāḷa figuring as the signatory of the grant is obviously the same as Madhurāntaka-Pottappichchōla. (cf., No. 719 above.)

Text
1 2 3

No. 730.
(A.R. No. 673 of 1904.)
TIRUMULLAIYĀVAL, SĀIDAPET TALUK, CHINGLEPUT DISTRICT.
On the north wall of the central shrine, in the Māsilāmanuśvara temple.

Kulōtuṅga III. Year 39 : 1216-17 A.D.
This records the grant of lands in Mudalaimēdu alīyas Parakēsaraiṁalūr in Vaḍa-Paiyyūr-koṭṭam and made tax-free by the king at the instance of Vāṉādaraiyaṅ as dēvasaṇa and madapyyu-traiyili to the temple of Tirumullaivāyi-udaiyār and to the Tribhuvananavirān-majha founded at the tirumudāivilāgam by Tapasya Kaśyapaṅ, a Sivabrāhmaṇa of the temple.
No. 731.

(A.R. No. 674 of 1904.)

TIRUMULLAIVÅYAL, SAIDAPET TALUK, CHINGLEPUT DISTRICT.

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

Râjarâja III. Year 16: 1231-32 A.D.

This inscription records the sale of 15 velli of land with rights of irrigation, for 60 palampulli-mâdal, by the mahasabha of Agaram Kôlîppadagai alias Kulöttungasola-chatîrvedimaigalam, in Kânappirâr-nâdu, in Pularô-kottam, as tirumânamattukâni, to the deity.

In detailing the boundaries of the land, the record mentions the highway at Ningâvur.
No. 732.
(A.R. No. 675 of 1904.)

THIRUMULLAIYAL, SAIDAPET TALUK, CHINGLEPPT DISTRICT.

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

Harihara II. 1388 A.D.

The details of date, viz., Prabhava, Makara śu. 5, Monday, Anilam are irregular and the combination of the pākṣha, tīli and the star are impossible in the month of Makara. The cyclic year Prabhava fell in Śaṅkha 1309.

This inscription records the gift of 400 kuli of land made tax-free by the inhabitants of Ambattūr in Ambattūr-nādu to the deity Thirumullaiyāl-udaiyā-Nāyāpār, at Kāppappēr-nādu, in Vikkiraṅmānāl-vaḷanādū aliās Pulāy-kōṅṭam, in Ḍāyāngoppālāmanḍala for the conduct of hunting festivals on sāṅkrama days (Sāṅkramanappālāsālā) taking out the deity to the Ulaguysak kondān-tiruttēppu.

The record also mentions the measuring rod muppatirāṇḍaṅkkal.

Text

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

Read ‘Pākṣha’.
No. 733.
(A.R. No. 676 of 1904.)
TIRUMULLAVILAYAL, SAIDAPET TALUK, CHINGLEPUT DISTRICT.
On a slab built into the floor of the mandapa in front of the central shrine in the Maṭilamanisvara temple.

Pārthivēndrávarman. Year 5.

No. 734.
(A.R. No. 677 of 1904.)
TIRUMULLAVILAYAL, SAIDAPET TALUK, CHINGLEPUT DISTRICT.
On a pillar in the mandapa in the central shrine in the Maṭilamanisvara temple.

Rājēndrachōla I Year 3: 1014-15 A.D.
This inscription records the construction of the mandapa, by Iṣakaṇ Arivalaṇ a servant of Tirunallulān of Śri Parāntakanallur alias Pūsippakkam, in Ürrukkādu nādu, in Ürrukkāṭṭu-kōṭṭam, in JayaṅgaṉḍaṆāḷa-maṇḍalam.

Text

1 2 3 4 5 6 7

No. 735.
(A.R. No. 678 of 1904.)
TIRUMULLAVILAYAL, SAIDAPET TALUK, CHINGLEPUT DISTRICT.
On a second pillar in the mandapa of the central shrine in the Maṭilamanisvara temple.

Rājēndrachōla I. Year 7: 1018-19 A.D.
This damaged inscription begins with the prakāsti commencing with Tirumangī valara, etc., of the king.

It records the deed pertaining to the sale of 4000 kuli of land, by the members of the sabha of Ambattur in Ambattur-nādu in Pūlar-kōṭṭam to a Veḷḷān of Villippakkam and entrusted to the authorities of the temple of TirumullavilūṆil-udaiyar, for burning a preptul lamp.

Text

1 2 3 4 5 6 7

1 2 3 4 5 6 7 8
No. 736.

(A. R. No. 679 of 1904.)

TIRUMULLAIVÁVAL, SAIADPET TALUK, CHINGLEPUT DISTRICT.

At the entrance into the mandapa in the central shrine of the Māsīlamānasāvara temple.

Dēvarāya II. Undated.

This inscription records the royal order (irājakam) granting the proceeds from taxes-like, sōdis niugampārvi, aṅgasālaikal, sampādam, viśeśha-ādāyam, ariśikān, nal-erudu, nar-pośu, veṭṭi and kappāyam in favour of the temples at Kālechiparam, Kālahasti, Tiruṇogirīyur, Tiruvulaiṅgālur, Tirupālaiyānām, Tirumullāivāval and other Saiva and Vaishnavāva temples, of Chandragiri for the conduct of daily services and festivals without break and stating that the temple lands should not be leased out. This order was issued at the instance of Vayiravanāyinār and the maḥēśvaras of the temples, who represented that the services and festivals in the temple were not conducted properly as the incomes from taxes and from the temple lands were misappropriated by the Jēviṭekkāyar, the state officials and the Sthānattār.1

1 Similar inscriptions are found at Tiruvaṅgūr (A. R. Ep., 1910, pp. 106-108) and at Vṛddhāccharam (A. R. Ep., 1913, App. C, No. 92)
No. 737.
(A. R. No. 680 of 1904.)
TIRUMULLAIYÁL, SAIDAPET TALUK, CHINGLEPUT DISTRICT.

At the entrance to the maṇḍapa in the central shrine of the Māsilāmaṇḍava temple.

Mallikārjuna. 1452 A.D.

The inscription is dated in the cyclic year Prajāpati which fell in Śaka 1374. The details of date viz., Prajāpati, Makara śū. 10 Friday, Pūṣam are irregular, as the combination of the titki and the star in the month of Makara is impossible. If however, the titki śū. 10, is taken as a mistake for 15, the given date will regularly correspond to 1452 A.D., January 7, Friday, '01 : '47.

This inscription records the gift of land as sarvamāṇya by the members of the mahāśubha of Kōḻippadaḷai alias Kulōṭtuṇa-sōḻachaturvēdāṅgālam for various offerings to the goddess Kōḻiyālai-naṭhelchiyār on the occasion of Tiruppūṟattirunāṉī.

In detailing the boundaries of the gift land the record mentions the bank of the lake called Tiruttāṅtērī; and Veḷḷāṉūr.

Text

1 [了一句] [॥] maṇḍapam eva nāmaśīromāṇe nārāyaṇa
2 maṇḍapam eva nāmaśīromāṇe nārāyaṇa eva nāmaśīromāṇe nārāyaṇa
3 maṇḍapam eva nāmaśīromāṇe nāraṇa eva nāmaśīromāṇe nāraṇa
4 maṇḍapam eva nāmaśīromāṇe nāraṇa eva nāmaśīromāṇe nāraṇa
5 maṇḍapam eva nāmaśīromāṇe nāraṇa eva nāmaśīromāṇe nāraṇa
6 maṇḍapam eva nāmaśīromāṇe nāraṇa eva nāmaśīromāṇe nāraṇa
7 maṇḍapam eva nāmaśīromāṇe nāraṇa eva nāmaśīromāṇe nāraṇa
8 maṇḍapam eva nāmaśīromāṇe nāraṇa eva nāmaśīromāṇe nāraṇa
9 maṇḍapam eva nāmaśīromāṇe nāraṇa eva nāmaśīromāṇe nāraṇa
10 maṇḍapam eva nāmaśīromāṇe nāraṇa eva nāmaśīromāṇe nāraṇa

1 may be restored as "maṇḍapam eva nāmaśīromāṇe nāraṇa"
2 " maṇḍapam eva nāmaśīromāṇe nāraṇa"
3 " maṇḍapam eva nāmaśīromāṇe nāraṇa"
4 " maṇḍapam eva nāmaśīromāṇe nāraṇa"
5 " maṇḍapam eva nāmaśīromāṇe nāraṇa"

S.1 L—89
No. 738.

(T. R. No. 681 of 1904.)

TIRUMULLAIWÁVÁL, SAIDAPET TÁLUK, CHINGLEPUT DISTRICT.

On the east wall of the first prákára in the Māsilānanāsvarā temple.

Rájendrachála I. Year 3: 1014-15 A.D.

This inscription records the gift of 90 sheep left in the hands of some shepherds by Nágān Uvil, in Māngādunádu, a district of Puliyūr-kōttām, a division of Jayañgondachólā mandapam, for burning a perpetual lamp daily in the temple of Tirumullaiwával-ánādār, at Tirumullaiwával in Kānappērūr-nádu, a district of Pular-kōttām.

No. 739.

(A. R. No. 682 of 1904.)

TIRUMULLAIWÁVÁL, SAIDAPET TÁLUK, CHINGLEPUT DISTRICT.

On a pillar built into the first prákára of the Māsilānanāsvarā temple.

Rájendrachála I. Year 4: 1015-16 A.D.

This inscription cites both the years 3 and 4 of the king.

This records the gift of some precious jewels set with stones such as rubies (mānik-kam), sapphires (maragadam), diamonds and pearls (in all 105) and ten flowers made of gold for the deities Mullai Alagar alaiś Śrī Pásūpatadēva and Astraśēva in the temple of Tirumullaiwával, in Kānappērūr-nádu, in Pular-kōttām and refers to some provision for food offerings and for the conduct of services like abhishēka and for taking out the deities in procession.
### No. 740.
**(A. R. No. 683 of 1904.)**

**TIRUMULLAIVÁYAL, SAIDAPET TALUK, CHINGLEPUT DISTRICT.**

On a slab built into the floor of the *mandapa* in front of the Latamadhyambā shrine in the Māsilāmanisvāra temple.

**Pārthivendrādhapativarman Year 13.**

### No. 741.
**(A. R. No. 684 of 1904.)**

**TIRUMULLAIVÁYAL, SAIDAPET TALUK, CHINGLEPUT DISTRICT.**

On a pillar lying at the southern entrance to the *mandapa* in front of the Latamadhyambā shrine in the Māsilāmanisvāra temple.

**Rājendrachālā I Year 3: 1014-15 A.D.**

This inscription records the gift, of 1200 *kuli* of land by Tirumullaivan Isakkanārivarān (vide No. 734 above) Achcharāppakkam alias Śri Parāntakanallūr in Urukkātu-nādu in Urukkāṭṭu-kottam for food offerings to the deities Astradēva and Pāsūpatadēva in the temple of Tirumullaivāyil Anāpar. The land was purchased from the Įνir of Urādagam in Pujaḷ-nādu, who made it also tax-free.

<table>
<thead>
<tr>
<th>Text</th>
</tr>
</thead>
</table>
| 1  | Sānakā \(\text{[11]}\)  
2  | Ākṣarasā 
3  | Ān̄jana \(\text{[14]}\)  
4  | Āyuvā \(\text{[15]}\)  
5  |  
6  |  
7  |  
8  |  
9  |  |
| 10 |  
| 11 |  
| 12 |  
| 13 |  
| 14 |  
| 15 |  
| 16 |  
| 17 |  
| 18 |  |

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1 Incomplete.
No. 742.

(A. R. No. 685 of 1904.)

TIRUPPÄRKAḌAL, WALAJAPET TALUK, NORTH ARCOT DISTRICT.

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

Parakēsarivarman. Year 6.

Published in S.I.I., Vol. XIX, No. 160

No. 743

(A. R. No. 686 1904)

TIRUPPÄRKAḌAL, WALAJAPET TALUK, NORTH ARCOT DISTRICT.

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

Parakēsarivarman. Year 5.

Published in S.I.I., Vol. XIX, No. 121

No. 744.

(A. R. No. 687 of 1904.)

TIRUPPÄRKAḌAL, WALAJAPET TALUK, NORTH ARCOT DISTRICT.

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

Parakēsarivarman. Year 3.

Published in S.I.I., Vol. XIX, No. 39

No. 745.

(A. R. No. 688 of 1904.)

TIRUPPÄRKAḌAL, WALAJAPET TALUK, NORTH ARCOT DISTRICT.

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

Parakēsarivarman. Year 7.

Published in S.I.I., Vol. XIX, No. 179

No. 746.

(A. R. No. 689 of 1904.)

TIRUPPÄRKAḌAL, WALAJAPET TALUK, NORTH ARCOT DISTRICT.

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

Parakēsarivarman. Year 4.

Published in S.I.I., Vol. XIX, No. 84

*Another piece connected with this contains a few more illegible lines which appear to give the names of the signatories.
No. 747.
(A.R. No. 690 of 1904.)

TIRUPPĀRKĀDAL, WALAJAPET TALUK, NORTH ARCOT DISTRICT.
On the west wall of the central shrine in the Kharaṣṭrīśvara temple.

Parakēśarivarman. Year 12.
Published in S.I.I., Vol. XIX, No. 297

No. 748.
(A.R. No. 691 of 1904.)

TIRUPPĀRKĀDAL, WALAJAPET TALUK, NORTH ARCOT DISTRICT.
On the west wall of the central shrine in the Kharaṣṭrīśvara temple.

Parakēśarivarman. Year 7.
Published in S.I.I., Vol. XIX, No. 180

No. 749.
(A.R. No. 692 of 1904.)

TIRUPPĀRKĀDAL, WALAJAPET TALUK, NORTH ARCOT DISTRICT.
On the north wall of the central shrine in the Kharaṣṭrīśvara temple.

Pārthivēndravarman. Year 3.
Published in S.I.I., Vol. III, No. 156

No. 750.
(A.R. No. 693 of 1904.)

TIRUPPĀRKĀDAL, WALAJAPET TALUK, NORTH ARCOT DISTRICT.
On the north wall of the central shrine in the Kharaṣṭrīśvara temple.

Parāntaka I. Year 12: 918-19 A.D.
Published in S.I.I., Vol. III, No. 99

No. 751.
(A.R. No. 694 of 1904.)

TIRUPPĀRKĀDAL, WALAJAPET TALUK, NORTH ARCOT DISTRICT.
On the north wall of the Kharaṣṭrīśvara temple.

Dēvarāya II. 1442 A.D.

The details of date viz., Saka 1364, Durmati, Kumbha śū. 11 Wednesday, Pāśam regularly correspond to 1442 A.D., February 21, Wednesday, 120; 79. The Saka year 1364 was current.

This inscription records the remission of the taxes Sūlavāri and jōdi in favour of the temples of Tirukkaṟapuṟam-uṭaiya nayāṅgar, Tiruvalikēvaram-uṭaiya nayāṅgar, Tirukkurumāgi Appaṁ, and Perumāḷ Pallikōṇḍaperumāḷ at Tiruppārkādāl by Sāluva Tippaḻadēvamāhārāja, for worship and offerings on all occasions to be conducted regularly by Mahattuṟmāṇiappuṟavāmpā halted.

Text:

1 _paragraph
2 _paragraph

S.I.I.—90
No. 752.

(A.R. No. 695 of 1904.)

TIRUPPÄRKÄDAL, WALAJAPET TALUK, NORTH ARCOT DISTRICT.

On the south wall of the first prkära in the Kharapurisvara temple.

Kulöttünäga III. Year 30 : 1207-08 A.D.

The damaged inscription is dated in the reign of Tribhuvanaviradēva who is identical with Kulöttünäga III.

It seems to record the gift of a lamp to the deity Tirukkarapuran-udālaiya-nāyanār at Tiruppārkādal.

Text

1 சிைைர்மியைகுரையோ
2 குைத்தோண்டூலை
3 சைலை
4 சைலை
5 சைலை
6 சைலை

No. 753.

(A.R. No. 696 of 1904.)

TIRUPPÄRKÄDAL, WALAJAPET TALUK, NORTH ARCOT DISTRICT.

On the north wall of the first prkära in the Kharapuriśvara temple.

Kampaça Uṉalayar. 1372 A.D.

The details of date viz., Saka 1294, Paridhāvi, Kanṇi, 7th Sunday, Mūla correspond to 1372 A.D., September 5, Sunday f.d.n. '16.

This damaged inscription seems to record the gift of money by Poṃṇāḷai Mallināthar of Poṃṇūr and a transaction by the madabānih consisting of the Bhōṭtas and Viśishṭhas of Kāviripäkkaṃ alīsa Vikramachōla-cisturvaḍimangalam, a free-hold (nāpiyo) of Pāṇḍuṅkōṭṭam, in Jayangondasāḷa-manjālam.

1 This inscription is completely worn out.
Text

1. The date discussed here points to the identity of the King Ariyantha-Udaiyar with Harihara II. The details of date viz. Saka 1304, Dundubhi, su. 14, Sunday, Sadaiyam will correspond to 1382 A.D. August 24 if the month is Siruha as indicated by the combination of the pāksha, thithi and star. The thithi ended however at 45 of the previous day.

This inscription records the gift of land as Kaniyachi, by the trustees (sthānattīr) of the Tirukkarapuram-udaiya nayanar temple at Tiruppārkapal, to the inhabitants of Tiruppārkapal in return for contributions towards the expenses of the services to the deity.

Text

1 [**] &alinivarai-sarpondu niyarpanai-saikālitha
2 nātiyāva sukuva saikalitha
3 [n]iyarai-sarpondu nātiyāva
4 naiyāyavā pūjanto na sarpondu
5 naiyāvā pūjanto
6 sarpondu
7 sarpondu
8 sarpondu
9 sarpondu
10 sarpondu
11 sarpondu
No. 755.
(A.R. No. 608 of 1904.)

TIRUPPĂRAKAL, WALAJAPET TALUK, NORTH ARCOT DISTRICT.

On the south wall of the first prākāra of the Kharapurisvara temple.

Kulottuṅgachōja III. Year 30 : 1207-08 A.D.

This damaged inscription seems to record a gift of land (detailist lost), made free of taxes such as hādayam, āsviṅkadalai, ālamanji tēvai etc. as jēvitam to Aṅgada-vallavar, at Tiruppărakal, a southern hamlet of Kāvirlipākkam. The donor's name is lost.

Text

No. 756.
(A.R. No. 699 of 1904.)

TIRUPPĂRAKAL, WALAJAPET TALUK, NORTH ARCOT DISTRICT.

On the west wall of the first prākāra of the Kharapurisvara temple.

Vijayaṅgandagōpāla. Undated.

This inscription records the gift of 4 vēli of land in Tiruppărakal, as dēsadvāna, along with the income from all levies to the deity Tirukkarapuram-udaiya nāyaṉār at Tiruppărakal, by Vijayaṅgandagōpāla allas Madhurāntaka-Pottapplehebōja.

1 Badly damaged.
No. 757.

(A.R. No. 700 of 1904.)

TIRUPPARKADAL, WALAJAPET TALUK, NORTH ARCOT DISTRICT.

On the west wall of the first prakāra in the Kharapuriśvara temple.

Körperuṇiṅgaḍēva. Year 16: 1259-60 A.D.

Published in S.I.I. Vol. XII, No. 190.

No. 758.

(A.R. No. 701 of 1904.)

TIRUPPARKADAL, WALAJAPET TALUK, NORTH ARCOT DISTRICT.

On the east wall of the first prakāra in the Kharapuriśvara temple.

Kampana Udayar. Śaka 1891 : 1469 A.D.

The details of date viz Mēṣa śa 9, Saturday, Hasta are irregular.

This badly damaged inscription seems to record the sale of a number of houses by the Mahārūdrar Śrī-māhāśivarar and Kaikkölā-mudaliks, who had assembled in the temple of Tirukkarapuramudaiya Nāyaṇār at Tirupparkadal, for meeting the expenses of taking out the deity mudaliyār in procession.

Text

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

1 Lines 17 to 23 hopelessly damaged.

S.I.I. 91
No. 769.

(A.R. No. 702 of 1904.)

TIRUPPĀRKAṆAL, WAḷAJAṆET TALUK, NORTH AROIṬ DISTRICT.

On the east wall of the first prākāra, to the right of the entrance in the Kharapurisvara temple.

Sundarapāṇḍya I. Year 14, 181st day: 1264 A.D.

The king mentioned in the record as Eṉmāndalavam kōṇaṟuruliva Dēvendra valavan (vallabhan) Sundara-pāṇḍya is evidently identical with Jaṭāvarman Sundara-pāṇḍya I. He is also stated to have issued this memorandum (ninaiyyu) from Kaṇṭanūr which may be easily identified with Kaṇṭanūr near Tiruchirāppalli, which was till then, the Hoysala capital in the south.

This records the royal order, issued from Kaṇṭanūr, registering the gift of 3 vēḷ of land made free of taxes such as antarāyam, ponpiri etc in Tiruppārkadal to KākkuṈāyaṇa-piechehar, as maṇḍappurattu-iṟaṟiyilī.

There is another incomplete inscription below this, of the same king, which is apparently connected with this.

Text

1 Ṛṇaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟ tamil

2 [āṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟ Tamil

3 Ṛṇaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṛṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟ Tamil

4 Ṛṇaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟ Tamil

5 [āṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṛṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṛṟṟaṟṟaṟṟaṟṟaṟṟaற Tamil

There is another inscription in four lines below this:

1 Ṛṇaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟ Tamil

2 Ṛṇaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟ Tamil

3 Ṛṇaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟ Tamil

4 Ṛṇaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟṟaṟ Tamil

No. 760.

(A.R. No. 703 of 1904.)

TIRUPPĀRKAṆAL, WAĻAJAṆET TALUK, NORTH AROIṬ DISTRICT.

On the west and south walls of the Raṅganātha perumal temple.

DevaraṆya II. 1442 A.D.

This record is connected with No. 751 above.
No. 761.

(A.R. No. 704 of 1904.)

NEPUṆṆṆAR, WANDIWASH TALUK, NORTH AROOT DISTRICT.

On the north wall of the first prākāra in the Rāmachandra-perumāl temple, Achutadēvā-mahārāya. 1544 A.D.

The details of date, viz. Śaka 1466, Krōḍhin, Makara śu. 12, Thursday, Rōhini, correspond to 1544 A.D., December 25, Thursday, f.d.n. 07.

This inscription records that the village Tenṇāṟampatṭu alias Rāmachandrapuram, which had been granted as tiruvvidalaiyattam by Mallappa-nāyaka of Vēppanpatṭu was reendowed for Sarvādhyayana by the authorities of the Rāmachandra-perumāl temple at Neṇūṅguṇram and Mallappa-nāyaka was to maintain 12 Sṛivaishnavas taking part in the tiruvadhyayana.

Text
No. 762.

(A.R. No. 705 of 1904.)

NÉPUṆṆṆAM, WANDIWASH TALUK, NORTH ARCOT DISTRICT.

On the main gopura of the Rāmachandra-perumāl temple, right of the entrance 1614 A.D.

This record is dated in Rākshasa leading to Ananda, (apparently a mistake for Ananda leading to Rākshasa), Vaikāśi 19. The cyclic year may be equated to 1614 A.D., on account of the identity of Raghunātha-nāyakkar mentioned in the inscription with the homonymous ruler of Tāṉjavūr.

This inscription records the gift of 3 kāri of land in Tōṟṟampatṭu village by Sōṇāḍri Ayyaṇ, the agent of Raghunāthanāyakkarāyana as [pēṟ-māṆyam] to Mutta, daughter of Attagiri, one of the devadiyār belonging to the Vaduga group on the occasion of conferring the title of Vījayarāghava-māṇikkan on her, during the festival in the month of Vaikāśi, in the PeriyaṆṆṆ-ṁañḍoppan of the temple.

Text

1 ராமசந்திரர் பூங்காவளி வளாகத்தில் அமைந்து இருப்பின் காகர் [வி.என] பலவூடு கொண்டுபோறும்

2 காகர் 

3 காகர் 

4 காகர் 

5 காகர் 

6 காகர் 

7 காகர் 

8 காகர் 

9 பற்கி மேற்பான் கேண்டு [றை] நூறு ஆண்டுகள் இன்று... அதிலும் முழுவதும் வேண்டும்

10 காகர் 

11 காகர் 

12 காகர் 

13 காகர் 

14 காகர் 

15 காகர் 

16 காகர் 

17 காகர் 

18 காகர் 

19 காகர் 

20 காகர் 

21 காகர் 

22 காகர்

No. 763.

(A.R. No. 706 of 1904.)

NÉPUṆṆṆAM, WANDIWASH TALUK, NORTH ARCOT DISTRICT.

In the main gopura of the Rāmachandra-perumāl temple, 1616 A.D.
This inscription is dated in Rākshasa, Paṅguni 4, which will correspond to 1616 A.D., February-March. This records the gift of 6 paṇam per month and 150 kuṇa of land to Mārgasāhyāya Paṇḍitar, a physician, by Sōṇādri Ayyān, the agent of Raghumātha Nāyakar, Tirumalai Ayyāṅgār, the Srīkāryam officer of the Rāmaechandrapuramāl temple and the Srībhadrārattār.

Text

1. சுட்டைய்கொடும் மகாராண்டியா... கோ. மாவாய்க்காசுறை
2. கூட்டுருக்கோட்டை காரணத்தில் தேசியாய்க்காசுறை (புதுசை)
3. மாவாய்க்காசுறை சுட்டை நூற்றடித்தை ராணாய்கோட்டை
4. வர காரணத்தில் தேசியாய்க்காசுறை [முறை] மாவாய்க்காசுறை காற்றை
5. புதுசை மாவாய்க்காசுறை சுட்டை காரணத்தில் தேசியாய்க்காசுறை
6. சுட்டைவத்தில் கோட்டை வேலாய்க தேசியாய்க்காசுறை
7. [என்] முறையில் தேசியாய்க்காசுறை காரணத்தில்
8. மாவாய்க்காசுறை
9. சுட்டை வேலாய்க தேசியாய்க்காசுறை காற்றை காற்றை
10. வேலாய்க தேசியாய்க்காசுறை காற்றை காற்றை
11. காற்றை வேலாய்க தேசியாய்க்காசுறை காற்றை
12. மாவாய்க்காசுறை வேலாய்க தேசியாய்க்காசுறை
13. வேலாய்க தேசியாய்க்காசுறை காற்றை காற்றை
14. . . . காற்றை
15. வேலாய்க தேசியாய்க்காசுறை காற்றை
16. காற்றை
17. மாவாய்க்காசுறை
18. காற்றை

No. 764.
(A.R. No. 707 of 1904.)

NEDUṆṆṆAM, WANDIWASH TALUK, NORTH ARCOT DISTRICT.

In the main gopura of the Rāmaechandrapuramāl temple, left of the entrance 1611 A.D.

This inscription is dated Virūdhakīrit, Paṅguni 11. It records gift of land by Sōṇādri Ayyān, the agent of Ariyappa Ayyān, Tirumalai Ayyāṅgār, the Srīkāryam officer of the temple and the officers of the temple treasury as per-māṇyam to Rāmaechandra-māṇikkam (cf. No. 762 above).

Text

1. பிரீத்திருக்குள்[எ] முறையிலும் கோ. மாவாய்க்காசுறை
2. காற்றை வேலாய்க தேசியாய்க்காசுறை
3. மாவாய்க்காசுறை சுட்டை நூற்றடித்தை ராணாய்கோட்டை
4. சுட்டை வேலாய்க தேசியாய்க்காசுறை [முறை] மாவாய்க்காசுறை
5. புதுசை மாவாய்க்காசுறை சுட்டை காரணத்தில் தேசியாய்க்காசுறை
6. மாவாய்க்காசுறை வேலாய்க தேசியாய்க்காசுறை
7. [என்] முறையில் தேசியாய்க்காசுறை
8. வேலாய்க தேசியாய்க்காசுறை
9. காற்றை வேலாய்க தேசியாய்க்காசுறை

No. 765.
(A.R. No. 708 of 1904.)

NEDUṆṆṆAM, WANDIWASH TALUK, NORTH ARCOT DISTRICT.

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

Kṛṣṇadevarāya. 1527 A.D.

The Śaka year 1454 and the cyclic year Sarvajit do not tally. If the Śaka year 1454 is taken to be a mistake for Śaka 1450 (current) the details of date vis Sarvajit, Makara śū. 7, Bṛvati, Sunday, would correspond to 1527 A.D. December 29, 60; 97.

1. 8.I.92
This inscription records a gift of land, for the merit of Namasivaya Nayakkar, the agent of Imandi Tirumalai Nayakkar, to the the deity Isanḍa Nayinār at Neḍunuguṇam, in Srī-Rāmamangala-paṟṟu, in Mēlkunga-nāḍu in Palkunga-kōṭṭam in Jayaṅgondasōla-māṇḍalam.

Text

1. 1642 A.D.

No. 766.

(A. R. No. 709 of 1904.)

Neḍunuguṇam, Wandiwash Taluk, North Arcot District.

On the east wall of the māṇḍapa in front of the central shrine, right of the entrance in the Dirghāchalēsvara temple.

This inscription is dated in Vishu, Tai 19. On account of the mention of Vijayarāgava-nayakkar who commenced to rule from 1633 A.D., the cyclic year Vishu, a mistake for Vrisha will correspond to 1641-42 A.D., It records the gift of two villages Kijavaṅ Pūṇḍi and Mōsūpāḍi, made free of the levies poruppu and menka-vaḷ, by Śingama-nayakkar, the agent of Vijayarāgava-nayakkar for the conduct of pājja regularly by the seḻlis in the temple of Isanḍār Isvarar.

Text

1. 1642 A.D.

No. 767.

(A.R. No. 710 of 1904.)

Neḍunuguṇam, Wandiwash Taluk, North Arcot District.

On the east wall of the māṇḍapa in front of the Dirghāchalēsvara temple. Vehkaḷapāṭṭil. 1597 A.D.

The details of date viz., Saka 1518, Durmukhi, Makara śu. 7, Friday, correspond 1597 A.D., January, 14, 78.
This inscription records the gift of 15 *pon* being the amount realised from the tax levied from the village Mōśipādi, by Dinakara Pillai, of Tōvūr, on behalf of Achchutappa-nāyakkarayyan for conducting the daily pūja for the deity Isāpa-nayinār, with ½ *ponam* daily, for the merit of Dikshitarayyan.

**Text**

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

**No. 768.**

(A.R. No. 711 of 1904.)

TIRUMALA (TIRUPATI), CHANDRAGIRI TALUK, CHITTOOR DISTRICT.

On the south wall of the first prākāra (called Mukkōṭi-ekādaśi-pradakšiṇa) in the Venkaṭēsa-perumāl temple.

Vijayagandagopāla.


**No. 769.**

(A.R. No. 712 of 1904.)

TIRUMALA (TIRUPATI), CHANDRAGIRI TALUK, CHITTOOR DISTRICT.

On the south wall of the first prākāra (called the Mukkōṭi-ekādaśi-pradakšiṇa) in the Venkaṭēsa-perumāl temple.

[Jāṭavaṁmaṇa] Sundarapāṇḍya I.

This fragmentary inscription contains portions of the praśasti of the king commencing with Samasta-jagad-ādhāra etc. It mentions the regnal year 7 in line 4.

**Text**

1.  
2.  
3.  
4.  

**No. 770.**

(A.R. No. 713 of 1904.)

TIRUMALA (TIRUPATI), CHANDRAGIRI TALUK, CHITTOOR DISTRICT.

On the north wall of the first prākāra (called Mukkōṭi-ekādaśi-pradakšiṇa) in the Venkaṭēsa-perumāl temple.

[Kulottunga I].

Published in T. T. Devasthanam Inscriptions Vol. I, No. 22.

*The stone containing portion of the first line is lost and the further portion is built in.*
No. 771.

(T.R. No. 714 of 1904.)

TIRUMALA (TIRUPATI), CHANDRAGIRI TALUK, CHITTOOR DISTRICT.

On the north wall of the first prākāra (called the Mukkoti-ekādaśi-pradakśiṇa) in the Veṇkaṭeṣa-perumāḷ temple.

Yādavārāya Vīra Narasiṅgadēva.

Published in T. T. Devasthanam Inscriptions, Vol. I, No. 93.
APPENDIX

No. 656.

(A. R. No. 605 of 1904)

SEINIVASANALLUR, MUSIRI TALUK, TIRUCHIRAPPALLI DISTRICT.

ON THE EAST BASE OF THE LAKSHMINARAYANA PERUMAL TEMPLE.

Parāntaka I. Year 38. 944-45 A.D.

This inscription is dated in the 38th regnal year of Parakēśarivarman who conquered Madurai and Ilam i.e., Parāntaka I.

This records the sale of land by the Mūlaparamadai (Mūlaparishad) of Mahēndra-
māngalam to Kāppiyān Eluvan-Gaṅgādharaṇ who endowed the same as tiruvilakkap-
param to god Tiruvagniśvarattu-pperumāṇadigal. The land was made tax-free by
the Mūlaparamadai. The donor figures also in some more inscriptions from the place

Text

1. [பரந்தாகத்து உடன்] வண்ணம்கள். உத்தரம்பொருமையானான் வந்து [ம. யூட்] [துருண்டு][துருண்டு][துருண்டு][துருண்டு] பொருமையானான் வந்து [ம. யூட்][ம. யூட்][ம. யூட்][ம. யூட்][ம. யூட்] பொருமையானான் வந்து

2. [வந்து பின்] [பொருமையானான்][பொருமையானான்][பொருமையானான்][பொருமையானான்][பொருமையானான்][பொருமையானான்][பொருமையானான்]

3. [பங்களி பின்] [பொருமையானான்][பொருமையானான்][பொருமையானான்][பொருமையானான்][பொருமையானான்][பொருமையானான்][பொருமையானான்]

4. [மும்பை பின்] [பொருமையானான்][பொருமையானான்][பொருமையானான்][பொருமையானான்][பொருமையானான்][பொருமையானான்][பொருமையானான்]

5. [மும்பை பின்] [பொருமையானான்][பொருமையானான்][பொருமையானான்][பொருமையானான்][பொருமையானான்][பொருமையானான்][பொருமையானான்]

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

7. [பொருமையானான்][பொருமையானான்][பொருமையானானான்][பொருமையானானான்][பொருமையானானான்][பொருமையானானான்][பொருமையானானான்]

No. 656-A.

(A. R. No. 605 A of 1904)

SEINIVASANALLUR, MUSIRI TALUK, TIRUCHIRAPPALLI DISTRICT.

ON THE SOUTH AND EAST BASE OF THE LAKSHMINARAYANA PERUMAL TEMPLE.

Parāntaka I.

This inscription belongs to the reign of Maduraikoṇḍa Parakēśarivarman i.e.,
Parāntaka I and the portion containing the regnal year is damaged.

It records the gift of land by Kāppiyān Eluvan-Gaṅgādharaṇ (See No. 656
above) for burning a perpetual lamp to god Tirukkurakknattu ai-pperumāṇadigal
in Mahēndraṁāngalam, the subha of which place made the land tax-free.

1 This is not noticed in the Annual Report.

S. I. I. Vol. XVII—93
1 இல்லை [வசா] ஆரம்பம் வருமாறு விளக்கப்பட்டுள்ளது. [பொருள்] ... குறா சரியான வலை ... 
2 மத்தியப் பொருளிடம் [பலசம்] குறைந்து வருமாறு விளக்கப்பட்டுள்ளது. [பொருள்] ... பலசன் தொலைக்குடமை, பலசப் பொருளிடம் நடந்து மேற்கொண்டு பலச முறை விளக்கப்பட்டுள்ளது. [பொருள்] ... குறைந்து விளக்கப்பட்டுள்ளது. [பொருள்] ... உயர்ந்து விளக்கப்பட்டுள்ளது. [பொருள்] ... குறைந்து விளக்கப்பட்டுள்ளது. [பொருள்]...
INDEX
By
K. V. RAMESH, M.A.

The figures given below refer to the general numbers of inscriptions in the volume. In this table
is used for the introduction of each inscription and the numerical figure following it refers to the line
of the text in that inscription. The roman figures refer to pages in the general introduction. The
following are the abbreviations used in the index:

au. = author; cn. = city; co. = country; dc. = deity; da. = division; dy. = dynasty;
ep. = epigraph; fe. = female; fa. = family; k. = king; l. = locality; m. = male; me. = measure;
m. = minister; mo. = mountain; n. = name; note; of. = office or officer; pr. = prince or princess;
q. = queen; ri. = river; s.a. = same as; sh. = shrine; sur. = surname; te. = temple;
fi. = title; wt. = weight.

A
Abhināmasamudrācheholamuttara-
ya lyrics Kumārī Kutih, m.
215 In. 12
Abhināmasamudrāvṛτykkhān
759, 21
Abhināmasamudrā, fi.
207 In., 2
Abhināmaśatanga-pulavarasyār, m.
171 In., 14, 16
abhikṣā, ka-kai-kān, tax.
127, 37
abhāya-dhāraṇāi
30, 5, 30
Achchān Kalani aitās Tiruvor-i-
ykkū, m.
456, 6
Achchān Pirambahāttalai, m.
470 In., 29-30
Achchān Tiyān, m.
470 In., 31
Achchāpuraṇam, m.
145, 4
aikṣi, tax.
207 In., 6
Achchārē, vi.
288, 3
Achchutapaṭha Nāyakkarasya
767 In., 3
Achchutaprai Nāyakkar, off.
257 In., 17-18
Achchuta Vaiyāraṇgahova Nāyak-
kar, ch.
768 In., 1
Achchutappu Nāyaka, k.
531 In., 8
Achchutapramāṇa, vi.
554 In., 4
Achchutappu, levy
394 In., 4
Achchutppa, levy
579, 28; 680, 24
Achchutppa, levy
171 In., 4, 15
Achchutppa, levy
16, 17
Achchutppa, levy
549, 55
Achchutppa, levy
549, 23-30
Achchutppa, levy
263 In., 8
Achchutppa, levy
624, 3
Achchutppa, levy
624, 3
Achchutppa, levy
202, 11
Achchutppa, levy
253, 7, 8
Achchutppa, levy
285 In., 7
Achchutppa, levy
411, 476, 1
Achchutppa, levy
411, 73, 1
Achchutppa, levy
260 In., 2, 3
Achchutppa, levy
245 In., 13, 14, 15
Achchutppa, levy
245 In., 13, 14, 15
Achchutppa, levy
245 In., 13, 14, 15
Achchutppa, levy
501 In., 19
Achchutppa, levy
570 In., 17
Achchutppa, levy
311 In., 8
Achchutppa, levy
313, 20, 21
Achchutppa, levy
578, 20; 586, 20, 21
Achchutppa, levy
590, 3, 4
Achchutppa, levy
608, 5-6, 8-12; Col 1, 2, 12; 605, 5; 67, 4, 5, 7; 608, 4, 11; 7, 12, 13
Achchutppa, levy
287 In., 6-7
Achchutppa, levy
24
Achchutppa, levy
590, 1
Achchutppa, levy
326, 6
Achchutppa, levy
569, 2, 1
Achchutppa, levy
588, 6
Achchutppa, levy
582, 4
Achchutppa, levy
313 In.; 17, 18
Achchutppa, levy
598, 7
Achchutppa, levy
598, 7, 14
Achchutppa, levy
532 In., 7
Achchutppa, levy
211, 4
Achchutppa, levy
684 In., 8-9
Achchutppa, levy
684, 9
Achchutppa, levy
161 In., 12-13
Achchutppa, levy
604, 7
Achchutppa, levy
445; 13, 446
Achchutppa, levy
13-14
Achchutppa, levy
586, 17
Achchutppa, levy
608, 10; 609, 11
Achchutppa, levy
631 In., 9-10
Achchutppa, levy
25-29
Achchutppa, levy
151-53
Achchutppa, levy
600 In., 1
Achchutppa, levy
328 In., 1
Achchutppa, levy
277, 6
Achchutppa, levy
671 In., 1
Achchutppa, levy
541, 3
Achchutppa, levy
562, 5
Achchutppa, levy
588, 7
Achchutppa, levy
751 In., 2
Achchutppa, levy
757, 6
Achchutppa, levy
714 In., 9
Achchutppa, levy
430, 4
Achchutppa, levy
545, 50
Achchutppa, levy
550 In., 1
Achchutppa, levy
711 In., 2
Achchutppa, levy
603, 4
Achchutppa, levy
91, 2; 92 In., 2
Achchutppa, levy
93 In., 2
Aniklāvīa-mahādīvi, vi. 233 In., 8
Ānītra śakaraṇā, m. 317 In., 24
Ānju-jāyīyar. 268 In., 14
Ānju-nāda, dn. 650, 20
Ānurā-mādu, dn. ii, 220 In., 7
Anangādīcā Nanda alīs Purīyañ-ji, fe. 447 In., 7
Annā-ārā, vi. 721 In., 1
Annāsūrī, vi. 392 In.
Annavārīthya, preceptor. 274 In.
Anjanāsya, m. 654 A, 20
Annapurāṇa, m. 552 In., 23
Annapurāṇa-pālaṇa, vi. 684 A, 103,
107, 38, 182, 123
Annapurāṇa-nādīgala, Nlōgañcara- yan, off. 260 In., 1-2
Annapuṣāvāyaḷi sīmā Tirukkā-lettī-bhātan, m. 313, 24-26
Annapuṣāvāyaḷa-kūmpara, dn. 398, 6
Anrā-sūrī, m. 160 In., 6, 105;
1, 4, 106 In., 4, 5; 319 In.,
57, 445, 22; 449 In., 22;
548 In., 3; 584, 3; 590
In., 3; 608;
In., 3, 10;
607, 5; 609;
11; 623, 11
Anrā-sūrī-nāpān 608, 11
Anrā-sūrī-rāmaṇa 609, 8, 11
Anrā-sūrī-varahan, coin 392 In.
antarāyaś, tax
127, 36, 143
In., 11; 130
In., 2; 207
In., 5, 6; 301
1, 6; 394 In.,
409 In., 2;
408 In., 3;
463 In., 3;
463 In., 3;
397, 10;
598, 11;
705 In., 4;
739, 6; 759
In., 3
antarāyaṇa-kālī-śastraṃāli, ṛṇīkī-
irāyaḷī. 608, 4
antarāyaṇa-kālī-ṛṇīkī-irāyaḷī. 608 In., 3
Anukkō-BūĪmarāpaḷa, a regiment
v. m
Anukkō-namibī, off. v; 599 In., 6
Anukkō-papāyaḷa, off 601, 14
Anukkō-papāyaḷa, off 604 In., 1,
12-13
Anukkā, a body v
Anukkā-varondu 593, 96
Anuvēlā, hamlet 683, 96
Anyāgātī, v. 599 In., 6
Anuvāṇām, v 683, 3
Apoṭamā-sōtra 725, 2
Appūḷā Vīkramāsāḷa Vīnāra-
yan alīs Tirukkālettī-udai-
yā, Perug m. 707, 2
Appūḷā Kajjā, m. 447 In., 6
Appūḷā Vīkramāsāḷa Vīnāra-
yā, alīs Mūvēndasvālla alīs Alī-
pākoḷam, m. 167 In., 2-3
Apārāvīsagălăn 607, 4
Arā-arumdu bhāṣṭāṇ, m. 613, 3, 8
Ārēchēśi, administration 478, 9
Arūlāra 668, 11, 2
Ārēs Aṇantaśāntaṇ, m. 761, 24
Arāmānapalī śādi levy 581 In., 18
Arāsāṭā-nādi, dn. 730, 2
Arāvarīsāṇapragya, l. 127 In., 6
Ārīsā Visāyaśāṁpan, m. 564, 24
Arāyāyan Ālāsāpurumāl alīs Kajjālaṅkāraya, m. 609 In., 2, 6
Arāyāyan Gangākalvpālaṇaṃ of Turīva-bhātan, m. 604, 2-3, 3
Arāyāyan-guṇaprapāya of Torīva-bhātan, m. 564, 2-3, 3
Arāyāyan-guṇaprapāya of Kajjālaṅkāraya, m. 199 In., 7-10
Arāyāyan Periyān of Kurinchehi, m. 542, 6
Arāyāyan Piḷḷāyāḷi, fe. 604 In, 1
Arāyāyan Pīḷḷāyāḷāmū, m. 542, 6
Arāyāyan Tūvāyan, m. 624, 3
Arāyāyan Uyyavarāṇa, m. 537 In., 4;
7; 5-11
Arākam Piḷḷāyāḷa, m. 331 In., 11
Arākā-śāmān alīs Rūjandrasā- lī, vi. 214 In., 4, 6, 11
Arākkārāṅgūralāyān Ponmalai-
karṇa, m. 244, 11
Arākkā-śāmān, vi. 238 In, 5
Arākkā-śāmān, vi. 677, 6; 677
In., 5; 680,
In., 4
Arākkā-śāmān, vi. 677, 6.
Arāō-ūir, vi. 543, 8
Arāō mapāṭṭa, vi. 763, 10
Arāōśūrī, levy 145 In., 2;
577 In., 11
Arāō∂umāl alīs Kajjālaṅkā-
ra, m. 722 In., 3-4, 9
Arāvāḷāmanava Tirumāñcākka-
dūsāyan, m. 545, 13
Aravānāi Pundakāśīal Kūḷa-
 rozwiązanie Amiśāvāyaṇa, m. 607 In., 4
Arāyāyan Gandāraṇa Itakāyā, m. 571 In., 18
Arāyāyan Nāmākān alīs Kanō-
ppā Mūrītālī, m. 312, 10
Arāyāyan Pīḷḷāyāḷa, m. 546 In., 25-26
Arāyāyan Pīḷḷāyāḷa, m. 560 In., 2
Arāyāyan Tūvāyan, m. 670 In., 1;
571 In., 12
Arāyāyan Uyyavarāṇa, m. 571 In., 14
Arēyāsāḷa-rūtśīal ināyan Vēdaṇ Udā-
ṇayaṇa, m. 459 In., 5-6
Arēyāsāḷa-rūtśīal ināyan Vēdaṇ Udā-
ṇayaṇa, m. 459 In., 4, 13-
14
Arāhab, dk. 390 In.
Arāgadasīvrāṇa Dīdāvaṇa,
alīs Edīrāṇa-bhātan, m. 445, 11; 449;
12
Arāgadasīvrāṇa Alīsānāyān Māl-
īkasāṭāṇ, m. 445, 10-11;
449, 11
Arāgadasīvrāṇa Uyyakīkoṇdān,
alīs Rūjandrabhātan, m. 445, 9-10;
449, 10
Arāgadasīvrāṇa, m. 677 In., 6, 7;
564, 41, 68;
684A, 32, 58;
685, 4, 7;
705 In., 1, 6
Arāgadasīvrāṇa, m. 684A, 8
Arīulākā Smārakāśīal ināyan
alīs Kajjāla Nambīrāṇa
Kannāvītān, m. 336 In
Arīulākāśīal ināyan alīs Kajjāla
Nambīrāṇa 374 In., 4-5
INDEX

Arindavan Pallavanaya, m. ... 540 In, 2, 4
Arijigai-Javern, &c. ... v
aririkam, tax ... 143 In, 13
736 In, 3
Ariyalar Kumaran, m. ... 580 In, 8
Ariyavanam ... 599, 7
Ariyaveliyaify, m. ... 599, 9
Ari (Hari) veeaparam, vi ... 679, 17
Ariyadevanum Vandanji, m. ... 754, 20
Ariyanayakavilag, m. ... 541, 9
Ariyan Plochkan alias Edirileji-Gagaianadhalu, m. ... 541 In, 2, 7
Ariyan Plochkan alias Gagai-
naadhalu, m. ... 544 In, 3
Aryabuddi, fe. ... 391 In, 1
Aryam-ulaipad alias Sambhi-
kulamani kiccc, m. ... 456 In, 5
Aryaprav Ayya, m. ... 764 In, 8-9
Ariyattukurum, da. ... 320 In, 25
Ariyavan Devan Taduvan, m. ... 764, 14
Ariypakkam, hamels ... 186 In, 13
Arthur, vi ... 320 In, 25
Arthurandum, f. ... 625, 14
Arthur-natu, da. ... 635, 19; 306, 31; 310, 5; 311 In, 8; 312 In, 4; 315, 46; 314, 7; 315; 316, 317, 25; 318 In, 17; 320, 24, 25; 324, 4, 325
In, 3; 326 In, 3-4
328 In, 1; 326, 5; 331, 8; 322 In, 5
Aruagamangalam, ef. ... 157 In, 9-10
Arulathathar, m ... 732 In, 10
Arulochappadum, fe. ... 243 In, 6
Arumbakkam, ef. ... 608 In, 5
609, 7
Arumbakkad Aiyavan, m. ... 193 In, 6, 7
Arumbur, vi ... 247 In, 4; 516
Arumolidevan, n, of grain me ... 297, 18; 300; 2; 314, 45; 324, 5
Arumolidevan, n, of liquid me ... 319 In, 30
335 In, 4
Arumolidevan-Tiruvidigai-vaykk-
kal ... 572, 2
Arumolidevan-vaykkal ... 572, 1
Arumolideva-valanadu, da. ... 297 In, 12
313, 18-19; 324, 7; 326, 9; 34; 561 In, 4; 606 In, 6
Arumolinateenai, fe. ... 604, 9
Arundhi Kalyan, ef. ... 476 In, 18-16
Arupadukumpan, m ... 674, 9, 11, 12, 14
Arur, vi ... 566 In, 3
Arvalakurum, da. ... 477 In, 7-8
566 In, 2; 569, 1; 571
In, 2
Aruvilevai kota (f), vi ... 297 In, 13
Asangadagandam-koli, m, of
measuring rod ... 722 In, 5; 723 In, 6-7
724 In, 2
725 In, 10-11
741 In, 12
Asangadagandam-manjapam ... 722 In, 2
Ashtambhandham ... 580 In, 14-15
Ashtigiri Ayavan, off. ... 578 In, 8, 10
Asthadeva, de ... 739 In, 10-11
741 In, 12
Asuvatiparkkadamai, tax ... 253 In, 7
Asuvikkodamai, tax ... 774 In, 2
Ashtigiri ... 305 In, 3
Ashtokk-nayaka, m ... 624, 4
Ashtokkandayagan- 
andhi, m, of service ... 561, 11
Ashtokk-kalai, m ... 691 In, 2-3
703, 6; 715, 2
Ashtigiri, fe ... 762 In, 4
Astamandagam ... 174 In, 1
Assattu-veji ... 595 In, 1
Asstapumari, l ... 730, 9
Assti Sajayanan, m ... 750 In, 9
Asstuko-venghan ... 233 In, 19-20
Asutaparkkiramaparam, vi ... 548 In, 1
Atvallak, a, a, Avilkali, vi ... 274, 3; 297 In, 50
Avandal ... 667, 2; 668, 11; 699, 11; 636, 16
Avanikandarpapuram, vi ... 6 M
Avaiyakaraavanaya-pperoondu, f ... 884, 7, 8
Ampunvendramanallur alias ... 401 In, 2
Ampunyapo-ri, vi ... 401 In, 2
Ampvendraman-sandhi, n, of
service ... 401 In, 2
Ampuvichadhra, toopu, gar-
den ... 150 In, 2-3
Ampuvapirandand alias Devan
Kandavelan, vettovran of
Tiruvallur ... 584, 8
Atvavallak, levy ... 532 In, 7
Atvavallakal, of Olugapal, off ... 260 In, 10
Ampuvattum alias Vinarayak-
koon, m ... 255 In, 1
Ampuvikappad Tiruvivudaka-
nadaiyam, m ... 679 In, 6
Asshekkakkilakkai, tax ... 198, 53-54
Asshakialychehali, fe ... 515 In, 4
Asshvi-krum, da. ... 314, 2
Ayan, tax ... 127, 48; 130,
140; 7; 170 In, 7; 180 In, 205, 9;
206, 5; 299
Ayan, m ... 205, 9; 299
Ayan, m ... 723 In, 4;
755, 4
ayana-visu, saukranta-nal ... 623, 8, 11
Ayappori-udai, n, of land ... 600, 3
Ayurar-jeeha-ri, m ... 128, 53, 54;
143 In, 13;
15; 599, 39;
755, 53
aydu-varga ... 46 In, 20, 6
Ayyanappar, m ... 286 In, 3
Ayurapppa Kaiaiyar, m ... 693 In, 4, 5
725 In, 2
Ayyana, Chalukya, f ... 1
Ayyan, don, fe, of ... 211, 5
Ayyanthi-malappaduvuragaanda, ef ... 140 In, 4
Ayyavan Ramiahutarayan, m ... 395 In, 4
Ayyan Anbalattadi, m ... 598 In, 15-16
Ayyan Saffran alias Rajaraja
Senguttu Molakkan, m ... 188 In, 3-4
dēvar-ldai-cehāhāyār, m. 468, 24-25;
470, 27-28;
471, 20-22;
479, 19-20; 482, 17-18; 483, 22-24; 486, 23-24; 487, 11-12; 497, 26-28; 500, 45, 47; 501, 14; 502, 10; 505, 17-18; 507, 26; 509, 24-25; 510, 8-9; 520, 15; 521, 17-18; 522, 24-25; 524, 28-30; 527, 10-12; 528, 6; 530, 32-33

Dēvar Kedabandam, m. 476 In., 11-12
Dēvarasangam Paramēsvaram-
Dhātanam, m. 754, 29
Dēvarasangam, m. 584, 7
Dēvarasampui 135, 13; 139, 1;
283 In.,
3, 10; 309,
23, 31; 309,
39; 313, 22-23; 310 In., 20-41; 320, 8;
32, 48; 1; 483, 8; 483, 6; 456, 7;
576, 6; 782, 3
dēvar-nāl, m. of liquid me. 451 In., 4
Dēvārīyam, ball iv.; iv a.; 586
In., 3; 606
In., 3
Dēvārīyam Tirukkāvāmpam 598 In., 5
Dēvārīyam, lake 621 In., 2
Deyāma-ńașaka, m. 45, 28
Deyánganam, god, t. c. of 170 In., 4
Deyangal Perumāl-mudañiyām, m. 680 In., 5-6
Deyangal Perumāl-mudañiyām aliya
Aridas-mudañiyām, m. 684 A, 10
Dhamma-chettri aśya Umalavan
Kamuñ Bhaṭṭālañu, a
merchant 313, 56
Dhamma-viṣṇugādēvā, de. 613 In., 2
Dhammā-śruñ-vaś-sūdā-vai-
rāja, dā. 433 In., 7
dān, dā. 155
Dhākā, Kākāṭı-kāta k., ii; 49 In,
C4
Dikku-māndara Vinayaka-
ppūlīya, de. 595 In., 1
Dikku-tattiyāya, m. 767 In., 3
Dinahita-tātāya, m. 456 In., 5
Dīngakare, Ṛāja, m. 767 In., 4
Dīngamondi-adigei, Tiruch-
churimalal-udaiyai
bhattar, m. 598, 6
durgādañchi, eff. 287 In., 17
Durgāvidari, goddess, t. c. of 78
Durgāvidari, goddess 203 In., 7;
790, 3
dvāravati, ch. 283 In., 6

E
echeohugi-kīyaparisi, tax 607, 6; 609, 12
echeohu, tax 470 In., 44;
614, 6; 626
In., 7; 643
In., 6; 762,
16

Eisipar, lunar
Ediriśīśa-bhātan aśva
Ariyagadadevan Ādītta-
dvāra, m. 445, 11; 449,
12
Ediriśīśa Gaṇamadāyāyana
aśva Ariyāṇa Pēchchān, m. 541 In., 2, 7, 8
Ediriśīśa Īlaya-hattikōṇg
aśva Tirumattamādi Āṭkōṇda-
yāyan, m. 569 In., 1
Ediriśīśa-kiarpōṇdi-miai-
uduvala-drāma aśva Kēsāqalan
Devan, eff. 249 In., 9

Ediriśīśa, m. 604, 10
Ediriśiśa aśya Ulagara-
śivayam, m. 604, 15
Ediriśīśa-dālā, ēśi 567 In., 4, 6
Ediriśīśa-teranda Vaiṅcāy-
vālkiñkāra, regiment 315 In., 3-5
Ediriśīśa-viṣṇugam, hamlet 753, 5
Edureppillēr aśya Sōmarātha-
dvāra, m. 556 In., 3
Ejūna-sahasānār, m. 653, 5
ekādaśi 596 In., 4, 5, 6
Ekāmaranātha Chandra-
scharabhaṃtə, m. 754, 21
Ekōḻ-mahārāja, k. 680 In., 20-21
Elīṃa Nhākker of Tūttalūr, m. 207, 7
Elumār, v. 639, 2; 546,
1, 23
Elumār-nāgū, dw. 680, 14
Eluvā-Ālavañ, m. 256 In., 6
Eluvā Gāngādhara, m. 639 In., 7, 10,
16
Eluvā, Vedūgu, m. 639 In., 7
Euvarāyana, a body 389 In., 14
Ezwīyāyu, tax 576, 6
Ezwīyāyu-kāḻ, a of grain me. 476, 29
Ezwīyarum aśya Rājāśi-
chatvārīdāimiya, m. 283 In., 2
Ezwīyarappumārāvādi, eff. 289, 17
Ezing, m. 310, 18
Ezing, Kāṭā, m. 322 In., 6
Ezing Tiruvālambi aśya Nārāiyāyapēṭi-pēṭhan, m. 152 In., 8-9
Érmamudandu Avarakārānāyaṇa
aśya Rājāśi-mūrvāndraiyām, m. 245 In., 2, 3
Érmamudandu Mānmatān aśya
Japāvasa-mūrvāndraiyām, m. 245 In., 3, 4
Érvar, tax 343 In., 12
Érruppaḻattu, v. 297 In., 49
Erāg-Kapayadeva, Sālurre, ch. 279 In., 2
er-vallava, 'cultivators' 700 In., 30-31,
57-61, 62-63, 70-71, 77-78
Etṭēndal, v. 263 In., 5
Eyēdundūr, v. 164 In., 4
Eyē-mādū, dā. 596 In., 1
Eyēśīnār, v. 473 In., 5
Eyēśīn, v. 488, 7

G
Gajapati, k. 684, 38; 684A
30; 685, 4
Gajapātikumārap, pr. 684, 38; 684A
30; 685, 4
Gajapātirājya, co. 684, 28; 684A
22; 26; 685, 4
Gamdavan Andān Pēruṅ, m. 554 In., 11, 12
Ganavasti, vāykkāl 207, 5
Gangadhar, m. 409; 409 In., 1-2
Gangārappāla, ch. 140 In., 5;
719, 6; 729
In., 5
Gangāmārāja Vallaṅkhara, ch. 290 In.
Gandāraddeva, Chōḷā, ch. 228 In., 6
Gandāraddeva, m. 564, 2; 570
In., 1
Gandāraditya, Chōḷā, k. 684, 38; 684A
30; 685, 4
<table>
<thead>
<tr>
<th>Kākānaī, Kānaka</th>
<th>313, 32-33</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kātēputtāna, ti.</td>
<td>739, 2</td>
</tr>
<tr>
<td>Kāthyānam, tax</td>
<td>793 In., 3</td>
</tr>
<tr>
<td>Kāthipathpavāri, tax</td>
<td>128, 53</td>
</tr>
<tr>
<td>Kātukāla-panā, Kātpiriyam, a merchant</td>
<td>313, 50-58</td>
</tr>
<tr>
<td>Kātyānta-Acāralī, a manádī</td>
<td>186, 15</td>
</tr>
<tr>
<td>Kāṭṭāmañ, Kāppay, a manádī</td>
<td>186, 15</td>
</tr>
<tr>
<td>Kāvalayapuri, m.</td>
<td>532 In., 12</td>
</tr>
<tr>
<td>Kāvag Bōyāgā, m.</td>
<td>702 In., 5</td>
</tr>
<tr>
<td>Kāvandakānaśaṁ mārā, vi.</td>
<td>691 In., 6</td>
</tr>
<tr>
<td>Kāvānās, vi.</td>
<td>293, 4</td>
</tr>
<tr>
<td>Kāvānarkkāyan, off.</td>
<td>293, 4</td>
</tr>
<tr>
<td>Kāvaṇā, vi.</td>
<td>233 In., 7</td>
</tr>
<tr>
<td>Kāvāpā, vi.</td>
<td>577, 3</td>
</tr>
<tr>
<td>Kāvās-balabha, ti.</td>
<td>679 In., 8</td>
</tr>
<tr>
<td>Kāvācikālam, a tank</td>
<td>335 In.</td>
</tr>
<tr>
<td>Kāvāra Thālām alisas Tamakam-</td>
<td>328 In., 2</td>
</tr>
<tr>
<td>Kāvéjārī, ti.</td>
<td>617, 1</td>
</tr>
<tr>
<td>Kāvéppakkam, alisas</td>
<td>285, 4; 755 In., 1; 799 B, 2</td>
</tr>
<tr>
<td>Kāvéppakkam alisas Vikrama-</td>
<td>753 In., 4-5</td>
</tr>
<tr>
<td>Kāvāvanā, Kāvāvanā</td>
<td>171, 2; 569, 1, 2; 886, 17</td>
</tr>
<tr>
<td>Kāvāvanā Kāvalayiyan (Kāvalayiyan)</td>
<td>286 In., 7</td>
</tr>
<tr>
<td>Kāvāvanā Kāvalayiyan, a manādī</td>
<td>141, 7</td>
</tr>
<tr>
<td>Kāvāvanā Kāvalavvā, de.</td>
<td>558 In., 4</td>
</tr>
<tr>
<td>Kāvāvanā Kāvalavvā, de.</td>
<td>560 In., 2</td>
</tr>
<tr>
<td>Kāvāvanā Kāvalavvā, de.</td>
<td>730, 4</td>
</tr>
<tr>
<td>Kāvāvanā Kāvalavvā, de.</td>
<td>609 In., 12-13</td>
</tr>
<tr>
<td>Kāvāvanā Kāvalavvā, de.</td>
<td>509 In., 22-23</td>
</tr>
<tr>
<td>Kāvāvanā Kāvalavvā, de.</td>
<td>234 In., 39</td>
</tr>
<tr>
<td>Kāvāvanā Kāvalavvā, de.</td>
<td>600, 8</td>
</tr>
<tr>
<td>Kāvāvanā Kāvalavvā, de.</td>
<td>596, 1, 2</td>
</tr>
<tr>
<td>Kāvāvanā Kāvalavvā, de.</td>
<td>579, 25</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>296 In., 3</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>603, 4</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>509, 6</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>742-59</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>336, 9</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>336, 4</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>612 In., 15</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>616 In., 1</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>766 In., 2</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>934 In., 2</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>520, 3; 523, 3</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>634 In., 1</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>131, 4</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>635 In., 8</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>515, 7; 540 In., 1, 2; 152 In., 5; 560 In., 2</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>127, 29; 143 In., 11</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>683 In., 92</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>45, 7</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>249 In., 9</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>143 In., 4-5</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>347 In., 3</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>143 In., 4-5</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>269-71</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>670 In., 4</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>737 In., 7</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>519, 59, 62</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>536 In., 1, 5</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>287 In., 2</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>380 In., 8</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>41 In., 1, 11</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>23</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>235 In., 23</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>54 In., 23</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>54 In., 23</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>57 In., 23</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>53 In., 23</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>33 In., 23</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>684 A, 109; 111; 685, 11</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>549, 62</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>549, 48-49</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>549, 49</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>549, 62</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>476, 18</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>449, 15</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>449, 15</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>248, 10; 253, 10</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>85, 9</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>44 In., 14; 468, 2</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>684, 20</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>713, 16</td>
</tr>
<tr>
<td>Kāvāvanā Nāmbi, off.</td>
<td>143, 2; 684, 20</td>
</tr>
</tbody>
</table>
Māraṇasāyana-nilamb 661, 2
Mārūjai, m. 768, 10
Mārūn Manageta, m. 316 In., 25-26; 35, 320 In.

Māraṇ Pokkan alias Śa... goddess Mārūji, m. 312, 8-9
Mārapakkam, vi. 322 In., 6
Maravadi, a right; 253 In., 6
Māravarañja Kulasākhara, vi. vii
Pāṇḍya k.
Māravarañja Sundaraṇāyaka I. Pāṇḍya k.
Māravarañja Viraṇāyaka, vi. vii, viii
Pāṇḍya k.
Māravya, m. 72 In., 4-5
Māravya-nilambal, vi. 422, 5; 602 In.
In. 4
Mārāya Nilakkinā, m. 567, 3
Mārāya... rudrayān alias 590, 5
Viṣṇuṣivarappayayrar, m. 763 In., 6
Mārgasāhaya Pāṇḍitām, phyciesian
matri 391 In.
matriyādram 673 In.
Mārīyamma, goddess, of Marudīdu, hamlet 170 In., 2
Marudigandar Marudānta 220 In., m.
Maruduksettaporparayiraiyai alias Sūgāḷīṭu Mollakkan, m.
Maruduksettai vānyakal 153, 12-14
Marudur, vi. 465 In., 9-10
451 In., 13
Marukal-nilā, d. 311 In., 10;
471 In., 12; 573, 25
Marukanittu Manyodavaija, off maruta, land me. 578, 25
423 In., 424
In. 19
Maruṭṭur, vi. 179 In., 5
māsakki, field 625, 15
Matherū, holly l. 283 In., 7
Matṭikkal, vi. 207 In., 4
matzer, land me. 43, 23, b 2; 50, 14; 56
In., 7, 8, 9; 10, 11, 12
13, 14, 15, 16, 20-21; 91, 6; 92, 7; 94, 8, 9
Māstrī, vi. 535 In., 5; 583, 16
Māsūr-nilā, d. 196 In., 7;
201 In., 6;
202 In., 5-6;
294 In., 5;
205, 2; 207, 2; 212 In., 2; 214
In., 1; 215 In., 1; 229 In., 2
māsvadi, tax 127, 34-35;
128, 63, 130, 4-248, 7;
293 In., 6;
584, 2; 964
In., 6
Mēdinnērusaṁgaṇa, d. 761, 7;
700, 2
Mēlāmēsrayarpāḍī alias Kūṇakhanumāṇu, d. 601 In., 4
Mēlāpattiṣaiyår-nilā, d. 712 In., 4-5
Mēlavagala-nilā, d. 555, 2
Mēlē-nilā, d. 129 In., 1
Mēlēsrayamuttam, d. 128, 55
Mēśēr, vi. 135, 27
Mēśivāram 243, 14, 15
Mēnūrapaḍī alias Vitarijēndra-
par, m. 766, 3, 7; 707,
4
Mēnīmalai-paḍalaiyår-nilā, d. 4; 633 In.,
2, 6; 688
633 In., 7; 987
In. 3
Mēnīmalailalgal, vi. 613, 2
Mēṟkē-nilā, d. 127 In., 10;
130 In., 2;
130 In., 12;
20, 136 In.,
1, 5; 143
In. 3
Mēṟkililēmalgal, vi. 336 In.
Mēṟkilump-nilā, d. 761, 1;
765, 1
In. 3
Marupalikāval, tax 649, 39
Mēṟpuram, vi. 641 In., 2
meruuni 475 In., 21-22
Mēṟyār, vi. 171 In., 3;
208, 6
Meyyur, vi. 175 In., 2
Mēḷaiyankīlāg Agañya
Tiruchchirambalamudaiyai
Mārtrisankum
Purum nilā Abhimana
Tungapallavarayar, m.
Mēḷalikākurun, d. 128, 55
Mēḷalai Jayaśuvajāsālalai
dhatarvirdimangalam, vi.
Mēḷalai-nilā, d. 653 In., 2
Mēṇan alias Villi, m. 241 In., 2, 4
Mēṇavandarayai of Kurucochi, m. 549, 50
Mēṉavān Pallavaraṇaiyai alaśa
Munmuḍiśoṭai, off. 306, 33
Mēḻuraya-vāykkal 540 In., 3, 5,
8
Mēḻi-bhavam, m. 293, 7
Mōkco Yippesetti, m. 41, 12
Mōkco Yippesetti Basetti, m. 41 In., 15
Mōḷakkan Pallikōḷayal alias Vi-
kramastōla Nilagangaraṉayar,
m. 183 In., 4-5
Mōṇḍi
Adi 211 In., 1, 5
237 In., 4;
237 In., 1
246 In., 1;
246 In., 4;
970 In., 4;
674, 1
Aippāi 714 In., 5
Adi 215 In., 2-4;
652, 2
Arpaśi 692, 3
693, 2
In., 3;
722
In., 1
Aśvīja 63 In., 6
Āvaṇi ix, 201 In.,
5; 208 In.,
9; 590 In.,
1
Bhāḍrapada 611 In., 3;
612, 2
Chalīc 51 In., 3; 372
In.
<table>
<thead>
<tr>
<th>Month</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chittirai</td>
<td>145 In., 48</td>
</tr>
<tr>
<td>114, 10</td>
<td></td>
</tr>
<tr>
<td>202, 9, 603, 2, 153 In., 6-7, 056 In.</td>
<td></td>
</tr>
<tr>
<td>1: 690 In., 3</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Dhanus</td>
<td>350 In., 3</td>
</tr>
<tr>
<td>488 In., 3</td>
<td></td>
</tr>
<tr>
<td>138 In., 1</td>
<td></td>
</tr>
<tr>
<td>593 In., 4</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Jyeshtha</td>
<td>41 In., 10; 45</td>
</tr>
<tr>
<td>17</td>
<td></td>
</tr>
<tr>
<td>Kanu</td>
<td>277 In., 278</td>
</tr>
<tr>
<td>In., 689</td>
<td></td>
</tr>
<tr>
<td>2; 7-3</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Karkataka</td>
<td>ili.</td>
</tr>
<tr>
<td>11, 241 In.,</td>
<td></td>
</tr>
<tr>
<td>2, 164 In.,</td>
<td></td>
</tr>
<tr>
<td>2, 269 In.,</td>
<td></td>
</tr>
<tr>
<td>5, 576 In.,</td>
<td></td>
</tr>
<tr>
<td>1: 630 In.,</td>
<td></td>
</tr>
<tr>
<td>4: 701 In., 1; 703 In., 1; 795 In., 1</td>
<td></td>
</tr>
<tr>
<td>Kartejai</td>
<td>127, 23, 195</td>
</tr>
<tr>
<td>In., 1; 220</td>
<td></td>
</tr>
<tr>
<td>13, 288</td>
<td></td>
</tr>
<tr>
<td>In., 7, 20</td>
<td></td>
</tr>
<tr>
<td>16, 205</td>
<td></td>
</tr>
<tr>
<td>21, 473 In., 5</td>
<td></td>
</tr>
<tr>
<td>Ketauka</td>
<td>677 In., 6</td>
</tr>
<tr>
<td>683 In., 74</td>
<td></td>
</tr>
<tr>
<td>Kumbha</td>
<td>144 In., 4</td>
</tr>
<tr>
<td>24 In., 4</td>
<td></td>
</tr>
<tr>
<td>548 In., 1</td>
<td></td>
</tr>
<tr>
<td>555 In., 4</td>
<td></td>
</tr>
<tr>
<td>556 In., 1</td>
<td></td>
</tr>
<tr>
<td>5, 6 In., 1</td>
<td></td>
</tr>
<tr>
<td>683 In., 8; 690 In., 1; 721 In., 4; 790, 1</td>
<td></td>
</tr>
<tr>
<td>Magha</td>
<td>49 In., 1</td>
</tr>
<tr>
<td>1, 50 In.,</td>
<td></td>
</tr>
<tr>
<td>9, 91 In.,</td>
<td></td>
</tr>
<tr>
<td>3, 62 In.,</td>
<td></td>
</tr>
<tr>
<td>3-4</td>
<td></td>
</tr>
<tr>
<td>Makara</td>
<td>216 In., 1</td>
</tr>
<tr>
<td>24 In., 2</td>
<td></td>
</tr>
<tr>
<td>207 In., 4</td>
<td></td>
</tr>
<tr>
<td>267 In., 7</td>
<td></td>
</tr>
<tr>
<td>48 In., 2</td>
<td></td>
</tr>
<tr>
<td>457 In., 3</td>
<td></td>
</tr>
<tr>
<td>482 In., 3; 535 In., 1; 537 In., 1</td>
<td></td>
</tr>
<tr>
<td>539 In., 1; 557 In., 1; 571 In., 1</td>
<td></td>
</tr>
<tr>
<td>577 In., 3-4; 600 In., 1; 679 In., 3</td>
<td></td>
</tr>
<tr>
<td>684 In., 1-4; 684A, 6; 706 In., 7</td>
<td></td>
</tr>
<tr>
<td>705 In., 4; 711 In., 2; 741 In., 1; 732 In., 2; 737 In., 3; 761 In., 2</td>
<td></td>
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<tr>
<td>765 In., 2</td>
<td></td>
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<tr>
<td>Magali</td>
<td>268 In., 1</td>
</tr>
<tr>
<td>283 In., 1</td>
<td></td>
</tr>
<tr>
<td>281 In.</td>
<td></td>
</tr>
<tr>
<td>Masi</td>
<td>178 In., 9</td>
</tr>
<tr>
<td>548, 2, 21</td>
<td></td>
</tr>
<tr>
<td>In., 2; 705</td>
<td></td>
</tr>
<tr>
<td>In., 1</td>
<td></td>
</tr>
<tr>
<td>Masha</td>
<td>143 In., 2</td>
</tr>
<tr>
<td>249 In., 5</td>
<td></td>
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<tr>
<td>270 In.</td>
<td></td>
</tr>
<tr>
<td>539 In., 1; 5, 538 In., 2</td>
<td></td>
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<tr>
<td>558 In., 2</td>
<td></td>
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<tr>
<td>Mina</td>
<td>ili.</td>
</tr>
<tr>
<td>In., 1; 275</td>
<td></td>
</tr>
<tr>
<td>In., 1; 329</td>
<td></td>
</tr>
<tr>
<td>In.; 448 In.</td>
<td></td>
</tr>
<tr>
<td>2; 457, 2</td>
<td></td>
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<tr>
<td>583 In., 7</td>
<td></td>
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<tr>
<td>590 In., 1</td>
<td></td>
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<tr>
<td>602 In., 1</td>
<td></td>
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<tr>
<td>Mithuna</td>
<td>ili.</td>
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<tr>
<td>3; 536 In.</td>
<td></td>
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<tr>
<td>1; 549 In.</td>
<td></td>
</tr>
<tr>
<td>1; 605 In.,</td>
<td></td>
</tr>
<tr>
<td>1; 713 In., 2</td>
<td></td>
</tr>
<tr>
<td>Nijja-Chaitra</td>
<td>376, 1</td>
</tr>
<tr>
<td>Nija-Jyeshtha</td>
<td>45 In., 1</td>
</tr>
<tr>
<td>Nija-Vaisakha</td>
<td>93 In.</td>
</tr>
<tr>
<td>Paiguni</td>
<td>141 In., 3</td>
</tr>
<tr>
<td>666 In., 4</td>
<td></td>
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<tr>
<td>367 In., 1</td>
<td></td>
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<tr>
<td>381 In., 3</td>
<td></td>
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<tr>
<td>721 In., 4</td>
<td></td>
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<tr>
<td>763 In., 4</td>
<td></td>
</tr>
<tr>
<td>783 In., 1</td>
<td></td>
</tr>
<tr>
<td>Phalguni</td>
<td>86 In., 19</td>
</tr>
<tr>
<td>118 In., 1</td>
<td></td>
</tr>
<tr>
<td>Puratthadi</td>
<td>171, 18, 178</td>
</tr>
<tr>
<td>In., 8</td>
<td></td>
</tr>
<tr>
<td>Pushya</td>
<td>94 In., 1</td>
</tr>
<tr>
<td>Rishabha</td>
<td>461 In., 2</td>
</tr>
<tr>
<td>491 In., 2</td>
<td></td>
</tr>
<tr>
<td>539 In., 3</td>
<td></td>
</tr>
<tr>
<td>608 In., 3</td>
<td></td>
</tr>
<tr>
<td>699, 6</td>
<td></td>
</tr>
<tr>
<td>Suhha</td>
<td>283 In., 584</td>
</tr>
<tr>
<td>In., 1</td>
<td></td>
</tr>
<tr>
<td>Siaga (Suhha)</td>
<td>601 In., 2</td>
</tr>
<tr>
<td>Tai</td>
<td>288, 2; 297</td>
</tr>
<tr>
<td>In., 3; 386</td>
<td></td>
</tr>
<tr>
<td>In., 5; 531</td>
<td></td>
</tr>
<tr>
<td>In., 2; 530</td>
<td></td>
</tr>
<tr>
<td>In., 1; 562</td>
<td></td>
</tr>
<tr>
<td>In., 4; 672, 1</td>
<td></td>
</tr>
<tr>
<td>Tulia</td>
<td>170 In., 3</td>
</tr>
<tr>
<td>483 In., 2</td>
<td></td>
</tr>
<tr>
<td>274 In., 1</td>
<td></td>
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<tr>
<td>270 In.</td>
<td></td>
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<tr>
<td>230 In.</td>
<td></td>
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<tr>
<td>582 In., 2</td>
<td></td>
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<tr>
<td>587 In.</td>
<td></td>
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<tr>
<td>995 In.</td>
<td></td>
</tr>
<tr>
<td>Vaikami</td>
<td>viii.</td>
</tr>
<tr>
<td>9; 142 In.</td>
<td></td>
</tr>
<tr>
<td>10; 11; 182</td>
<td></td>
</tr>
<tr>
<td>In., 2; 295</td>
<td></td>
</tr>
<tr>
<td>In., 3; 295</td>
<td></td>
</tr>
<tr>
<td>7; 549</td>
<td></td>
</tr>
<tr>
<td>In., 11, 14</td>
<td></td>
</tr>
<tr>
<td>737 In., 3</td>
<td></td>
</tr>
<tr>
<td>Vaishakha</td>
<td>93 In., 4; 539</td>
</tr>
<tr>
<td>In., 2</td>
<td></td>
</tr>
<tr>
<td>Vaivyah (Vaikami)</td>
<td>502 In., 1, 5</td>
</tr>
<tr>
<td>Vriyachika</td>
<td>127 In., 7</td>
</tr>
<tr>
<td>178 In., 17</td>
<td></td>
</tr>
<tr>
<td>130 In., 1</td>
<td></td>
</tr>
<tr>
<td>331 In., 3</td>
<td></td>
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<td>449 In., 2</td>
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<tr>
<td>534 In., 2</td>
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<td>561 In., 2</td>
<td></td>
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<tr>
<td>621 In., 4</td>
<td></td>
</tr>
<tr>
<td>674 In., 11</td>
<td></td>
</tr>
<tr>
<td>Mummudişalan  <em>alīs</em> Minavān</td>
<td>306, 33</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>---------</td>
</tr>
<tr>
<td>Paltavariyān, <em>off.</em></td>
<td></td>
</tr>
<tr>
<td>Mummudişalanālīr, <em>vi.</em></td>
<td>500, 1, 4</td>
</tr>
<tr>
<td>Mummudişalāpuram <em>ct.</em></td>
<td>340 In., 16</td>
</tr>
<tr>
<td>Mummudişalāpuram <em>alīs</em> Tirukkalattī, <em>vi.</em></td>
<td>310, 5, 366</td>
</tr>
<tr>
<td>Mupalānu <em>alīs</em> Tirukkalattī, dāvachatturvidhamalam</td>
<td>602 In., 2</td>
</tr>
<tr>
<td>Mupalāndaraya, <em>off.</em></td>
<td>452 In., 22</td>
</tr>
<tr>
<td>mundirigai, land <em>se.</em></td>
<td>583, 4, 587</td>
</tr>
<tr>
<td></td>
<td>5, 590, 2</td>
</tr>
<tr>
<td></td>
<td>3, 600, 4</td>
</tr>
<tr>
<td></td>
<td>604, 11</td>
</tr>
<tr>
<td></td>
<td>11-12, 625</td>
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<tr>
<td></td>
<td>13, 630</td>
</tr>
<tr>
<td></td>
<td>10-13, 634</td>
</tr>
<tr>
<td></td>
<td>16-20, 218</td>
</tr>
<tr>
<td></td>
<td>636, 12, 18</td>
</tr>
<tr>
<td>Muniṭāre, <em>m.</em></td>
<td>405 In., 3-4</td>
</tr>
<tr>
<td>Mupāḷip-pills, <em>vi.</em></td>
<td>292 In., 2, 204</td>
</tr>
<tr>
<td></td>
<td>8 In., 207</td>
</tr>
<tr>
<td></td>
<td>61 In., 288</td>
</tr>
<tr>
<td></td>
<td>In., 3, 304</td>
</tr>
<tr>
<td></td>
<td>10-11</td>
</tr>
<tr>
<td>Mupāḷip-pills <em>alīs</em> Śivapīḍa-Śikharavālīr, <em>vi.</em></td>
<td>296 In., 2</td>
</tr>
<tr>
<td></td>
<td>304 In., 6</td>
</tr>
<tr>
<td>Mupapāḷip-pills, <em>vi.</em></td>
<td>461, 6-7</td>
</tr>
<tr>
<td></td>
<td>461 In., 4</td>
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<tr>
<td></td>
<td>461 In., 2, 4</td>
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<tr>
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<td>3-4, 573, 3</td>
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<td></td>
<td>369 1, 574, 3</td>
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<tr>
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<td>5-6</td>
</tr>
<tr>
<td>Mupāḷip-pills <em>alīs</em> Kūdānālīr, <em>da.</em></td>
<td>264 In., 6</td>
</tr>
<tr>
<td>mupadu-vaṭṭam</td>
<td>vi: vi: .., 446</td>
</tr>
<tr>
<td></td>
<td>19-20, 446</td>
</tr>
<tr>
<td></td>
<td>517 In., 4</td>
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<td>450, 16</td>
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<td>8-8, 454, 4</td>
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<td>14, 469, 3</td>
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<td>552, 2, 583</td>
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<td>7, 608, 2</td>
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<td>3-4, 573, 3</td>
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<td>369 1, 574, 3</td>
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<td>5-6</td>
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<td>Mupāḷip-pills <em>alīs</em> Śivapīḍa-Śikharavālīr, <em>vi.</em></td>
<td>296 In., 2</td>
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<td>304 In., 6</td>
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<td>Mupapāḷip-pills, <em>vi.</em></td>
<td>461, 6-7</td>
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<td>461 In., 2, 4</td>
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<td>3-4, 573, 3</td>
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<td>369 1, 574, 3</td>
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<td>5-6</td>
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<td>Mupāḷip-pills <em>alīs</em> Kūdānālīr, <em>da.</em></td>
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<td>369 1, 574, 3</td>
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<td>296 In., 2</td>
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<td>304 In., 6</td>
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<td>461, 6-7</td>
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<td>461 In., 2, 4</td>
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<td>369 1, 574, 3</td>
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<td>5-6</td>
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<td>Mupāḷip-pills <em>alīs</em> Kūdānālīr, <em>da.</em></td>
<td>264 In., 6</td>
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<td>mupadu-vaṭṭam</td>
<td>vi: vi: .., 446</td>
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<td>7, 608, 2</td>
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<td>369 1, 574, 3</td>
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<td>5-6</td>
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<tr>
<td>Mupāḷip-pills <em>alīs</em> Śivapīḍa-Śikharavālīr, <em>vi.</em></td>
<td>296 In., 2</td>
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<td>304 In., 6</td>
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<td>Mupapāḷip-pills, <em>vi.</em></td>
<td>461, 6-7</td>
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<td>461 In., 4</td>
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<td>461 In., 2, 4</td>
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<tr>
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<td>3-4, 573, 3</td>
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<td>369 1, 574, 3</td>
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<td>5-6</td>
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<tr>
<td>Mupāḷip-pills <em>alīs</em> Śivapīḍa-Śikharavālīr, <em>vi.</em></td>
<td>296 In., 2</td>
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<td>304 In., 6</td>
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<tr>
<td>Mupapāḷip-pills, <em>vi.</em></td>
<td>461, 6-7</td>
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<td>461 In., 4</td>
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<tr>
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<td>461 In., 2, 4</td>
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<tr>
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<td>3-4, 573, 3</td>
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<td>369 1, 574, 3</td>
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<td>5-6</td>
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<tr>
<td>Mupāḷip-pills <em>alīs</em> Śivapīḍa-Śikharavālīr, <em>vi.</em></td>
<td>296 In., 2</td>
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<td>304 In., 6</td>
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<tr>
<td>Mupapāḷip-pills, <em>vi.</em></td>
<td>461, 6-7</td>
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<td>461 In., 4</td>
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<td>461 In., 2, 4</td>
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<tr>
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<td>3-4, 573, 3</td>
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<td>369 1, 574, 3</td>
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<tr>
<td></td>
<td>5-6</td>
</tr>
<tr>
<td>Mupāḷip-pills <em>alīs</em> Śivapīḍa-Śikharavālīr, <em>vi.</em></td>
<td>296 In., 2</td>
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<td>304 In., 6</td>
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<td>Mupapāḷip-pills, <em>vi.</em></td>
<td>461, 6-7</td>
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<td>461 In., 4</td>
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<td>461 In., 2, 4</td>
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<td>3-4, 573, 3</td>
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<td>369 1, 574, 3</td>
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<td>5-6</td>
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</tbody>
</table>
Nākkan Katikēsari, m. 634 In., 12-14
Nākkan Kogavvālā, m. 442, 18
Nākkan Saṅkaraṇa, m. 374 In., 8-9
Nākkan Tūpi, m. 522 In., 8
Nākkaṭamman, m. 614, 5
Nakki, fe. 485 In., 10
Nakkaṭukātes 216 In., 1

Aṇiḷam 630 In., 3
Āḷaṇu 315 In., 2
Āṇurādhā 386 In., 6
Aṣṭā (Haṣṭam) 630 In., 8-9
Aṣṭāvālī 588 In., 4
Aṣṭāvālī 295 In., 2
Attama (Haṣṭam) 658 In., 2
Āvilītam 446 In., 4
Āyīyam 590 In., 1
Chītra 372 In.
Chāṭhūni 435 In., 4
Chāṭhūni 385 In., 1
Chāṭhūni 534 In., 1
Chāṭhūni 690 In., 2

Hāsta, (Nātal star) 640 In., 13
Kēṭai 249 In., 6; 538 In., 1
Mēgha 440 In., 3
Mrigādhram 279 In.
Mūlām 263 In., 2
Mūlām 275 In., 1
Mūlām 560 In., 1
Mūlām 759 In., 3

Punarpūṣām 395 In., 647;
2; 409 In., 1; 721 In., 1

Punarpūṣā i.e., Punarpūṣa, na-
tal star of Kukūṭtāniga I 630 In., 7
Pūram 556 In., 2
Pūrāṭāṇi 214 In., 1
Pūrāṇi 331 In., 4
Pūṣām 661 In., 3-4;
569, 1; 713
In., 4; 757
In., 4; 751
In., 4; 760.

Pushya 51 In., 6; 659
In.
Rēvāti 269 In., 2
611 In., 4-3;
615, 2; 677
In., 4; 705
In., 2

Rōli 3; 297 In.,
4, 445 In.
3, 603 In.
9, 606 In.
11, 711 In., 2;
71 In., 1

Sādāyaṃ 278 In.; 448
1; 648
In., 1; 684
In., 5; 684 A,
5, 675 In., 1;
784 In., 5

Nākeṭhimār, de. 387 In., 11
Nākeṭhippāṇaṇa, off. 766, 7
Nākeṭhippāṇaṇa, goddes 272 In., 453
In., 2; 639
In., 3
Nākeṭhippāṇaṇa, tūruṇā 141 In., 12
Nākeṭhippāṇaṇa, tūruṇā 326, 4
Nākeṭhippāṇaṇa, tūruṇā 164 In., 5-6;
9-10
Nākeṭhippāṇaṇa, tūruṇā 591 In., 2, 8
Nākeṭhippāṇaṇa, tūruṇā 5
Nākeṭhippāṇaṇa, tūruṇā 478 In., 7-8
Nākeṭhippāṇaṇa, tūruṇā 131, 2
Nākeṭhippāṇaṇa, tūruṇā 579 In., 18
Nākeṭhippāṇaṇa, tūruṇā 686, 2; 687
In., 2; 689;
2-3; 695,
2; 708 In.,
1
Nākeṭhippāṇaṇa, tūruṇā 126, 55
Nākeṭhippāṇaṇa, tūruṇā 223 In., 1
Nākeṭhippāṇaṇa, tūruṇā 742 In., 3
Nākeṭhippāṇaṇa, tūruṇā 684A, 56
Nākeṭhippāṇaṇa, tūruṇā 684 In., 11;
18, 70, 88;
684A In., 11,
17, 66, 57,
63-64, 69,
101, 113,
118, 151;
683 In., 2,
7, 8, 9
Nākeṭhippāṇaṇa, tūruṇā 684, 7-8
Nākeṭhippāṇaṇa, tūruṇā 676 In., 8-9,
10
Nākeṭhippāṇaṇa, tūruṇā 683 In., 105;
684A 8
Nākeṭhippāṇaṇa, tūruṇā 491, 16
Nākeṭhippāṇaṇa, tūruṇā 536 In., 4
Nākeṭhippāṇaṇa, tūruṇā 738 In., 9-10
Nākeṭhippāṇaṇa, tūruṇā 221 In., 1
Nākeṭhippāṇaṇa, tūruṇā 313; 61
Nākeṭhippāṇaṇa, tūruṇā 45 In., b 1
Nākeṭhippāṇaṇa, tūruṇā 611 In., 9;
612, 8
Nākeṭhippāṇaṇa, tūruṇā 310 In., 5-4;
313, 60-61;
326, 4, 6;
329, 5; 331
In., 6; 387,
24; 390 In.; 394 In.; 453 In., 1, 3; 578
In., 24, 28; 679 In., 12, 15, 16, 17-18;
19, 23, 27, 29-30, 33
Nākeṭhippāṇaṇa, tūruṇā 463 In., 3
Nākeṭhippāṇaṇa, tūruṇā 391 In.
Nākeṭhippāṇaṇa, tūruṇā 145, 2
Nākeṭhippāṇaṇa, tūruṇā 46, 21
Nākeṭhippāṇaṇa, tūruṇā 46 In., 22
Nākeṭhippāṇaṇa, tūruṇā 327 In., 2
Nākeṭhippāṇaṇa, tūruṇā 679, 23; 680,
24
Nākeṭhippāṇaṇa, tūruṇā 634 In., 3

Nākeṭhippāṇaṇa, tūruṇā 391 In.
Nākeṭhippāṇaṇa, tūruṇā 145, 2
Nākeṭhippāṇaṇa, tūruṇā 46, 21
Nākeṭhippāṇaṇa, tūruṇā 46 In., 22
Nākeṭhippāṇaṇa, tūruṇā 327 In., 2
Nākeṭhippāṇaṇa, tūruṇā 679, 23; 680,
24
Nākeṭhippāṇaṇa, tūruṇā 634 In., 3

Nākeṭhippāṇaṇa, tūruṇā 391 In.
Nākeṭhippāṇaṇa, tūruṇā 145, 2
Nākeṭhippāṇaṇa, tūruṇā 46, 21
Nākeṭhippāṇaṇa, tūruṇā 46 In., 22
Nākeṭhippāṇaṇa, tūruṇā 327 In., 2
Nākeṭhippāṇaṇa, tūruṇā 679, 23; 680,
24
Nākeṭhippāṇaṇa, tūruṇā 634 In., 3

Nākeṭhippāṇaṇa, tūruṇā 391 In.
Nākeṭhippāṇaṇa, tūruṇā 145, 2
Nākeṭhippāṇaṇa, tūruṇā 46, 21
Nākeṭhippāṇaṇa, tūruṇā 46 In., 22
Nākeṭhippāṇaṇa, tūruṇā 327 In., 2
Nākeṭhippāṇaṇa, tūruṇā 679, 23; 680,
24
Nākeṭhippāṇaṇa, tūruṇā 634 In., 3
pašiai
337, 2; 550.
2; 601, 5;
617, 3; 619.
7; 651, 11–
12; 728, 10.
Pašiai-baltais alias Pichę-
no Perumā, m.
Pašiai-salagūja Baltais alias
Kūtšan, m.
Pašiai-salugūja sandis, n. of a
service
171 In., 2
14 In., 23–
24
5 In., 2
763 In., 4;
758, 3; 759,
2; 22
171 In., 2
687, 1
306, 37; 309
In., 38
224 In., 3;
689 In., 7,
17; 681, 1
52 In., 7
702 In., 4
575, 24
582 In., 2;
553 In., 2,
5; 583 In.,
7; 687 In.,
3; 707 In.,
1; 2–3
686 In., 3
604, 10
136, 28; 224,
7; 300 In.,
2; 624 In.,
2, 5
324, 7
171, 12; 184
2; 186;
13; 108 In.,
5; 203, 3;
214; 216;
8; 243, 29.
30, 31, 32; 275
5, 10; 206, 15, 17;
297, 22; 23; 314,
21, 23; 472 In.,
12; 533 In.,
5; 774 In., 6
731 In.,
9–10
161 In.,
13–14
m.
674 In.,
14
589 In., 2
130, 6
401 In., 1;
402 In., 1;
403 In, 1
401–03
296, 20; 304,
8; 688 In.,
2, 704 In.,
4
263, 5
143 In., 14
675, 13–14
679 In., 23
pašiai
337, 2; 550.
2; 601, 5;
617, 3; 619.
7; 651, 11–
12; 728, 10.
Pašiai-baltais alias Pichę-
no Perumā, m.
Pašiai-salagūja Baltais alias
Kūtšan, m.
Pašiai-salugūja sandis, n. of a
service
171 In., 2
14 In., 23–
24
5 In., 2
763 In., 4;
758, 3; 759,
2; 22
171 In., 2
687, 1
306, 37; 309
In., 38
224 In., 3;
689 In., 7,
17; 681, 1
52 In., 7
702 In., 4
575, 24
582 In., 2;
553 In., 2,
5; 583 In.,
7; 687 In.,
3; 707 In.,
1; 2–3
686 In., 3
604, 10
136, 28; 224,
7; 300 In.,
2; 624 In.,
2, 5
324, 7
171, 12; 184
2; 186;
13; 108 In.,
5; 203, 3;
214; 216;
8; 243, 29.
30, 31, 32; 275
5, 10; 206, 15, 17;
297, 22; 23; 314,
21, 23; 472 In.,
12; 533 In.,
5; 774 In., 6
731 In.,
9–10
161 In.,
13–14
m.
674 In.,
14
589 In., 2
130, 6
401 In., 1;
402 In., 1;
403 In, 1
401–03
296, 20; 304,
8; 688 In.,
2, 704 In.,
4
263, 5
143 In., 14
675, 13–14
679 In., 23
pašiai
337, 2; 550.
2; 601, 5;
617, 3; 619.
7; 651, 11–
12; 728, 10.
INDEX

Pirâ-âlaâiu-sVAR-VânaH 320 In, 32-33
alas Msangakondâbah MARâhabad, off.
Pirâdânegân alas ALâya-
âlum alas Vâlavanumper-
mâl, m. 182 In, 2
Piradânegân alas of Kondâl, m. 448 In, 14
m.
Pîskâr, v. 502 In, 5
Pîlba-pîlba 46 In, 33, 48
Pokhâlakudi, v. 401 In, 2, 5
Pokhâl alas Pàndiyadaraivai, 299 In, 2, m. 304 In, 4
poliâsi, interest 314, 43: 445, 23, 449, 452
Puliyâ-pându, d. 660, 18
polyüfîtu 339, 17, 445, 23, 475, 26, 598, 2, 4, 668, 4, 669, 4
poliyottu-kâkadum, tax 614 In, 6
Poliand Orik alas Sambanba, 171, 21
Bhatuán, m.
Pûlô-Bôyindêj, m. 232, 8
pou 271 In, 6, 274, 4, 512
In, 8-9;
517, 8, 563
In, 5; 562, 17, 19, 24, 25, 26, 579, 19; 566, 4, 11, 607, 4, 617, 4, 5,
619, 6; 623, 11, 625, 12, 15, 633, 3,
634, 4; 636, 8; 638, 3; 639, 3,
641, 2; 643, 2, 3, 4, 601, 4,
689, 11; 684, 47; 854, A, 35, 39,
122, 8; 685, 8; 707, 47; 733, 13, 734, 29, 28;
741, 1, 8, 20, 26 31-32, 32, 39;
762, 10, 11, 12; 767 In, 4
Pondâpakkâm, v. 663 In, 116
Poon-Mâdân, m. 318 In, 27
Ponnâlalâdeci, v. 390 In, 1, 3
Ponnâlakkarâpàm, Âarak-
karâmariyâjôn, m. 244, 11, 12,
13
Ponnâmâ Bhatuân, m. 600, 3
pongâyum, levy in gold 696, 2, 730, 6
Ponnâhâru, v. 132, 5, 7; 146, 10;
152, 11
Ponnâluru, v. 136, 9
Ponnâluru Mallânâthâr, m. 763 In, 7;
764, 18, 18
Ponnârû-pûra, d. 255 In, 1, 4
Ponparâppângû Râjaraçâdevan
alas Magasalân of Arâga-
ûr, Bâga dâ. 176 In, 1
Ponparâppâpumumal m.a.
Râjaraçâ III, Chola e.
Ponparî, v. 233 In, 5
Ponparî, tax 127, 36, 143
In, 11; 705
In, 4; 719
In, 4; 729
In, 2; 759
In, 8
Ponparî, tax 681, 2
Porkâdamu, tax 299 In, 3
Porkâlakudi, v. 311 In, 10
Porkâl Nâmbu alas Âigavan-
dân Vinâyârâmun, m. 178, 5
Porkûlâ Tondâjûmûr alas 608 In, 5;
Machhârântakan Ponnâm-
balkottum, m. 609, 7
Porrââlulu-adâsvarâ-
mudâ yâr, d. 600 In, 3
Porrâ, fe. 328 In, 3
porulmâvarûdî 589, 15, 790,
3; 677, 6;
689, 2, 14, 567, 6,
4-7, 11, 13
poruthêlvânî 586, 12, 590,
3; 607, 6
pottagum, register 401, 10
Pottâkkâlu Malaiyam, m. 701, 2
Pottan Kâliyam alas Râmendrâ-
sâlah-chukkijî, a merchant
Pottan Pâlîkođandîn, m. 310 In, 7
Pottânûr, v. 684, 29, 39,
31; 685, 3, 4
Potter, vi. 457 In, 4
Poyga ppâkkam, v. 223 In, 2
Puyppâkkam, v. 227 In, 5-6
Pudhâru, k. 22
Pudhâmâs Gûrukrala-Pàppatâm, m. 671, 22-23
Pudhâmâs Gûrukula-Pàppatâm, v. 22, 23
Pudhâmâs Gûrukula-Pàppatâm, m. 671, 22-23
PudPâppâl-kakkâlerrî alas
Trivukâmanâkkapumum, v. 235 In, 17-18; 243
In, 10
11-12, 16-16
Puduvûr, v. 570, 2, 6; 8, 738
Pugâppodî, m. of land 662, 8
Pugâlur Kûnittâm, m. 624, 3
Pugâlur Pûnân, m. 624, 3
Pugâlûrûn Sûrî, m. 243, 45-45
Pukkâtûgî-vallava-
tâlahâkû, fe. 3
pulikakâdaibhey, field 254 In, 8-9
Pulâbadû, d. 741 In, 7
Pulekkottam, d. 680 In, 6, 14;
701, 1, 719
In, 1; 720
In, 3; 723
In, 2, 724 In, 2, 725 In, 1-2, 728, 1;
730, 1; 731 In, 7, 731 In, 5,
10; 737, 5; 738 In, 10-11; 739 In, 5-6
Pula-kottam alas Vikrâm-
sâñâjâlânântu, d. 721 In, 2, 727
In, 1, 2; 732
In, 2-3
Pulivâlam, v. 605 In, 5
Pulumu, v. 329 In, 7
Pulânu Râmendrâdevan, m. 724 In, 5
Pulyangû, field 721, 7-8
Pulyûr-kottam, d. 305 In, 29;
317, 23, 324
In, 6; 650
In, 6, 15;
724 In, 2
Pulyûr-nâjû, d. 468 In, 15;
531 In, 2;
695 In, 5
Rájarajá-múvedavélāŋ, off. 540, 7, 8, 9
Rájarajá-múvedavélāŋ of 540, 61
Kurichō, off. 540
Rájarajá-múvedavélāŋ alias 540 in, 1-2
Pāngāvu-vāvājāyān Tīrūchehirrābalamanudāyān, off. 569, 4
Rájarajānālān aliś Pāṇḍiyarāja, off. 301, b 24
Rájarajānālān-māḷi, coin 608 In., 6
Rájarajān-Pōṭār alias Ammiān, appanallār, vi 587 In., 4
Rájarajappallavāriyān alias 190 In., 6, 10
Nādan Tulāyādalayan, m. 604 In., 1
Rājarajappōdī-nādu, da. 450, 12; 539, 1: 604 In., 14-15
Rājarajappuram, vi. 145, 5; 245
Rājarajappuram alias Nānūr, vi... 463, 2
Rājarajā Sambuvāryān alias 244 In., 3, 7
Ammiān-appan Pāṇḍī, ch. 245 In., 2
Rājarajā Sambuvāryān alias 245 In., 1-2
Sengēni Ammiān-appan Pāṇḍīmadukonjān, ch. 245 In., 2
Rājāśa Śēkgttā Molūkkan alias Ayāyān Sūtān, m. 188 In., 3-4
Rājarājaśa-vālānādu, da. 577, 9
Rājarājavi, rood 9
Rājarājaviyāmarāyān, m. 422 In., 8, 9
Rājarājaviyāmarāyān, m. 501
Rājarāja-vālānādu, da. 128 In., 29
137 In., 12
10; 127 In.
2; 144 In.
7; 150 In.
1; 155 In.
1-2; 156 In., 1; 167 In., 1; 188 In., 2; 212 In., 2; 214 In., 1; 215 In., 1; 579 In., 18
Rājarāja-vālānādu, da. Anuśa
vūnādu, da. 131, 2
Rājarāja-vāykkkāl 598, 6; 690-3, 3
Rājarājaviśāgasam 583, 3
Rājarāja-vīlupprāsāyān, vi. 4v
Rājarāja-vīlupprāsāyān alias Pālvāyānu-vūyāyān Vēdavāsātmārīyān Ammiān-Appan, off. iii 583 In., 2-3, 5
Rājarāja-vīlupprāsāyān, off. 558, 8
Rājarāja-vinnagār-Ayār, de. 255 In.
Rājarāja-sūrā-nūvēnvelājan, off. 301, b 19
Rājākkāmānappallavāriyān, m. 294 In., 9
Rājāsadhān, Pāṇḍya k. ii
Rājāsāyaya-vālānādu, da. 313 In., 15
Rājasandari, Chōla pr. iii
Rājasanduri-chēcharuppadēmān-galan, vi. 627 In., 1; 628 In., 5; 629 In., 2; 630 In., 6; 631 In., 6-7
Rājasanduri-chēcharuppadēmān-galan, lam. vii
Rājavibhūta-pētīa, vi. 683, 85
Rājavihēdānam-vāykkāl 690, 3
Rājāndra I, Chōla k. 540, 23
Rājāndra-mūvēndavēḷāŋ, off. 565, 2-9
Rājāndra-pēruntor, rood 645 In., 3
Rājāndrasīna-mūvēndavēḷāŋ, off. 587, 4
Rājāndrasīna-pēruntor, rood 545 In., 10
Rājāndrasīna-sāmghālām, town. 545 In., 10
Rājāndrasīna-sāmghālām, vi. 495 In., 1, 3
Rājāndrasīna-sāmghālām, da. 310 In., 8-9
Rājāndrasīna-attī, hall 605 In., 5
Rājāndrasīna-chēcharuppadēmān-galan, lam. vii, 389, 2
Rājāndrasīna-āppollālān alias Pōṭān Kāliyān, a merchant 326, 4, 10
Rājāndrasīna-āppollālān alias Rūdra Kūtān, m. 578, 23
Rājāndrasīna-mānagālam, da. 293 In., 6; 295 In., 6; 298 In., 2
Rājāndrasīnālantāl alias Ārakkaramūr, vii. 244 In., 4, 6, 11
Rājāndrasīnālantāl alias Pāiyūr, vii 267
Rājāndrasīnān Tīrūchehirrābalamanudāyān, off. 530, 6
Rājāndrasićiān-turandsudavanam, 626, 8
Rājāndrasićiān-vāykkāl 608, 8-9; 609
Rājāndrasićiān-pperooneruva, road 244, 7-8
Rājāndrasićiān-vālānādu, da. 153 In., 8-9
Rājāndrasićiān Vīśpīdadērān alias Kūtāppiḷḷi Sīndān Nāgam, m. 223 In., 3
Rāmachandra-mānangikām, ti. 764 In., 3-4
Rāmachandra Perumāl, de. 761 In., 1; 762, 5; 763 In., 1; 764, 1
Rāmachandrāpuram alias Tegγūram paṭu, vii. 761 In., 1, 2
Rāmagiri, vi. ix
Rāmanātha, god, te. of 633
Rāmanāthabēvā, m. 692, 2
Rāmanāthanēvāmin-god, te. of 672 In., 2
Rāmanēmālyā, m. 15-16
Rāmanīkālām, institution 276 In., 278 In., 1
Rāmanūja, institution 651, 1
Rāmarāja, ch. 271 In., 3
Rāmarēju Chṛyā Tirumānayādē
ramūlakān, ch. 270 In., 1-3
Rāganāthābhāṣṭa-vējāyāyi-
ji. m. 605, 11
Rāshtrākūta, dy. iv, m. 49 In.
Rathakānara or Kāmālan 603 In., 13
Rathakānara or taćchān 603 In., 12
Rathakānara 603 In., 1, 2, 13
Rathakānara or Karmāran 603, 4
Rathasaptami 49 In., A 3
Rāvishayyānak, Kānaka-rāyā
Kuṇākkālai, m. 264, 12
Rāyar 155 In., 3
Rāyasa Chennappā, off. 671 In., 17-18
Rāyānu seven thousand, da. 423 In.
Rēvāssāma, m. 423 In.
Rēvāssāma, de. 560 In., 4-5, 16
Rudrā bringāla, m. 543, 8
Rudrā Kūtān alias Rājendra
Śājē-hērtī, m. 578, 25
Rukanā, m. 72 In., 4
Šejai-sīrni, dn. ... 263 In., 5
Šejaluzur, fleur. ... 669, 7
Šenappuduvinat ... 643, 6
Šerrūt-kūrram da. ... 597, 9
Šerwūlār-parāq, l. ... 248 In., 6
Šetān Timmuqar, a manghi ... 229 In., 1
Šetāsī, tax ... 127, 47; 190, 8; 310; 190, 7

Šēvaiyar Patṭum Padārī alias Fāḍiṣulayyara, ṣe. ... 377 In., 2
Ševdū, grain me. ... 171, 12; 326, 5

Šēvūr, ṣe. ... 239 In., 171
... 329 In., 7
... 329, 1; 244 In.

Šēvūr Maninīgān alias Kidārāngāndasa-ṣeṭṭi, a merchant ... 326, 4
Ševvagadu, m. ... 219 In., 13
Ševvappa Nāyaka, k. ... 651 In., 6
Šeyyapādā-kotān, m. ... 162 In., 2
Šeyya Periyāl-bhattan, m. ... 724, 5
Shah-i-mahārāja, k. ... 589 In., 21–22

Skīddā, sī. ... 611 In., 8; 615, 3

Śiddha Chetti, m. ... 601 In., 4, 7
Śiddhā Oon thousand, ṣen. ... 423 In.
Śikāgan Maqṣūd alīs Pūrrīg, angghāda, m. ... 601, 3, 8
Śkālippālī ṣeṭṭi Ādīvarāhabhāṣā, ṣeṭṭi ṣe Aṇḍapālippālī, m. ... 634 In., 9–10
23–26
Śīkkā, ṣe. ... 468 In., 16
Śīkaraṇa-nāyakan, ṣe. ... 135, 25, 26;
... 127; 136, 9, 10
Śīkāryappēru, tax ... 127, 43; 128;
... 53; 729 In., 3

Śīkkānāthavāmin, god, ṣe. of ... 385; 386 In.
... 47–8
Śīkāla, ṣe. ... 162, 2
Śūlā-nūda, ṣe. ... 299, 3
Śūssetti Kālā Ālīvān, m. ... 447 In., 7
Śūppadīkāram, ṣe. ... 467 In., 4
Śūpavari ... 590, 4; 598, 12

Śūtrīmaṇībāvalamallār, ṣe. ... 658, 5–7
Śūthādī, l. ... 684, 29; 339
Śīrmāna Bārāuttar, m. ... 672 In., 7–8
Śūdbame, ṣe. ... 118 In., 7
Śūdha-kula, ṣe. ... 1
Śūdhu (Śūdhu), ḍy. ... 49 In., b 11
Śūgalantaka-māvēndavēḷan. ... 163 In., 2–3
en. of Ārunoji Tīrūmapēpa-

Śūgālar-kūr, k. ... 601 In., 7
Śūgāna Nāyakkar, eff. ... 672, 16–17;
... 756 In., 1
Śūgāmporuda-vaḷaṇānu, ṣe. ... 267 In., 8;
... 268 In., 2
Śūgān alīs Tīrūmapākkāḍu-
paṭītān, m. ... 445, 8–9; 449
18
Śūgāna Dūṇḍandayaka, general ... 545 In., 2
Śūgān Kulamanikkān, m. ... 315 In., 5;
5–8
Śūgānuṭtānu, ṣe. ... 542, 3
Śūgāpāṭa-bhattaṇ, ṣe. ... 900, 7, 8
Śūgāpappēru, ḍy. ... 170, 4
Śūgāsappēru, alīs Tīrūmapē-
paṭītān, ṣe. ... 656 In., 25–29
Tiruppariyalir, vi. 145, 4
Tirupparaiyadal, vi. 751 In., 5.
759 In., 4;
758 In., 6;
16;
755 In.,
2;
750 In.,
3;
750 In.,
2, B 2, 760

[tiruppariyalir]
tiruppariyadulitula-vilagam 553 In., 4.
tiruppugali 145, 4.
tiruppurattirunadu, festival day 737 In., 7.
tiruttuvaanakkappeddi 463, 1.
tiruttandaeri lake 737 In., 10.
Tiruttinainagar-udaiya-Mahadeva, de. 136, 1, 5.
Tiruttinainagar-udaiyadj, de. 155, 13, 20;
137, 3, 141
1 In., 6, 142
In., 5-6
145 In., 3;
144 In., 6,
12-13, 16-;
17, 147 In.,
7-8.
Tiruttantoori Australi, de. 244 In., 1.
Tiruttantoori Mahadeva, de. 231 In., 1, 26-;
28, 234 In.,
13, 236 In.,
11, 239, 13-14
Tiruttanpuram Ponnanadigal, de. 209
Tiruttangirippan, de. 243 In., 8.
Tiruttangiripparam-udaiyadj, de.
542 In., 5.
Tiruttanpooi-udaiyadj, de. 233 In., 13-14, 16.
Tiruttuvatturai-Lavara-bhattha-
raka, god. te.
Tiruttuengir, vi. 573 In., 2-13;
576 In., 3;
577 In.,
Tiruttunpuram Poyay, m. 576 In., 3.
Tiruttunpuram Veililliy-nagaram, vi.
577 In., 7-8.
Tiruttuvi, vi. 561 In., 3.
Tiruttuviyaram, vi. 584 In., 5.
Tiruttuvippundi, vi. 574, 16.
Tiruttuvchiramanam, vi. 564, 16.
tiruvadhyayana 731 In., 1.
Tiruvalligai-bhajan, m. 537, 9.
Tiruvadi-simai, de. 208 In., 6.
Tiruvaiyiar, vi. 153 In., 10.
Tiruvagastharamudaiya Mahadeva, de.
180 In., 16-,
17.
1541, 8, 9;
548 In., 4, 5;
549 In.,
29-34, 35, 35, 41-45;
565 In., 1;
555 In,
1, 3.
tiruvaiyattirunadu 
727 In., 3.
Tiruvaiyattipparam-poorunma-
digal, de. 640, 5-6.
146, 15, 449, 16.
tiruvaiyattirunadu
782 In., 5.
Велкхшшкун атлас Вирудхпхся
бхйуктака, Аундув-вцлжан, а. 590 In., 1, 3.
Велан м. 37, 11.
Велан у. 137 In., 20;
193, 1, 135
Велан, 3, 1, 15;
3, 1-15, 188;
3, 9, 143
Велан, 3, 4, 5, 8, 172, 3;
10, 39, 43, 491 In., 10;
496, 4, 6;
331 In., 5;
535 In., 6;
533 In., 540
Велан, 10, 542 In., 10;
549 In., 38, 42;
562, 10, 584, 3;
589, 3, 756, 1, 758,
10, 11, 12, 604, 3, 4, 5, 7, 12, 13, 732
Велан, 2, 7-6, 2, 731 In., 9, 756
Велан, 4, 758 In., 3, B2
Веллхоцкун 607, 6, 606.
12
Веллхоцкун Синчана Няяккар
Айан, а. 672 In., 5-5.
Велликп-кун Кййлмйрыйан
ож. 319 In., 20.
Веллйкуря, о. 169 In., 11-11.
Веллйиру, 6. 683, 86.
Веллййа, коммунй.
Веллййа, 631, 12.
Веллййа, 239 In., 14.
Веллййа, коммунй.
Веллййа, 145, 2.
Веллййа, коммунй.
Веллййа, 339, 10.
Веллййа, коммунй.
Веллййа, 6, 737
Веллййа, 11.
Веллййа, 6. 25-26.
Веллййа, 6. 54.
Веллййа, 528 In., 3.
Веллййа, 4.
Веллййа, 577, 21-22.
Веллййа, 256 In., 7-3.
Веллййа, 196 In., 6-9
Веллййа, 364 In., 6.
Веллййа, 697 In., 1;
700 In., 27;
28, 33-34, 52-63, 81
Веллййа, 6. 29.
Веллййа, 639 In., 3.
Веллййа, 400 In., 2.
Веллййа, 531, 9.
Веллййа, 59 In, 5.
Веллййа, 696, 1.
Веллййа, 199, 6-7.
Веллййа, 732, 10.
Веллййа, 596, 2.
Веллййа, 681, 7.
Веллййа, 397 In., 39.
Веллййа, 659 In., 38.
Веллййа, 689, 14.
Веллййа, 305, 37.
Веллййа, 676, 27.
Веллййа, 767 In., 18-19.
Веллййа, 683, 119.
Веллййа, 263.
Веллййа, 273 In.
Веллййа, 684, 103.
Веллййа, 169.
Веллййа, 689 In., 3, 6.
Веллййа, 243 In., 6, 70.
Веллййа, 689 In., 3, 7.
Веллййа, 721 In., 3-4.
Веллййа, 445, 4; 449
Веллййа, 6, 4-5.
Virudhiyabhayaṅkara Alundur-veḷḷaṅ aṅk aḷḷ aḷḷa Vīḷaṅ Śuriyaṅ, m. | 590 In., 1, 3,

Virūḷpākṣa III. Vijayanagara a. | 4, 5
Virūḷpākṣa Nayinār, d. | 283 In., 2
Virupāyya, sculptor | 41 In., 2
Virūḷpākṣaṅkara, vi. | 283 In., 9
Vīḷaiyapallam, m. | 602, 6, 7
Vīḷaiyapallam aṅk Pirambam Pēṟu-tikkuṇāyakam Tiruvikai- marudaiyam, m. | 602 In., 2, 7, 8
Vīḷaiyappar, m. | 600, 3
Vīḷaiyarkat Kāṇindaiy, m. | 700, 65-67
Vīḷaiyarkat, off. | 265, 5, 17,

585, 8
Vīḷaiyappar, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyarkatpallavasayan aṅk Mārkeyan- rudaiyam, m. | 599, 5
Vīḷaiyappar, Vīḷaiyapp, Ippai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyarkatpallavasayan aṅk Mārkeyan- rudaiyam, m. | 599, 5
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Vīḷaiyappar, Vīḷaiyapp, Ilppai- pākkiḻai, m. | 754, 7, 17
Week days—cont.

Sukra... 550 In., 9; 684
In., 5; 684
A, 5; 655
In., 1; 761
In., 7; 707
In., 2.

Tāγa... vii., 458
In., 4, 458,
3, 491 In.,
2, 534 In.,
1; 837 In.,
3, 548 In.,
1, 576 In.,
1–2, 603
In., 2, 606
In., 1, 606
In., 4, 602
In., 1, 651
In., 5, 665
In., 2, 695
In., 1, 713
In., 3, 732
In., 2, 736,
2, 4.

Volji... 449, 3;
639 In., 1;
500 In., 1;
721 In., 1;
737 In., 4.

Vyāla... 445, 2; 557
In., 1, 701
In., 1, 703
In., 2, 708
In., 1.

Y... iv

Yādava, fa... 294 In.; 295
In.

Yādava, ch. 602 In., 1

Yādavaraṣya, fa... 297 In., 31–32

Yādavaraṣya oṣṇa Śaṅkukī Viṣṇu
Nārāyaṇa, ch. 299 In., 2, 4;
304 In., 5;
680 In., 2;
697 In., 1;
716 In., 2.

Yādavaraṇya, cā... 332, a., 1, 1;
452 In., 13.

Yajñatahata-Sāmayājī, mī... 603, 4

yālunγaṇam, a body... 268, 2

Year, Cyclic—cont.

Ananda... 690 In., 1;
762 In., 1
Āṅgirasa... 65 In., 5
Bhāva... 211 In., 1;
677 In., 6
Chitrabhanu... 685 In., 1
Dhatu... 254 In., 2;
287 In.
Dundabhi... 699 In., 1–2;
764 In., 4
Durgati... 257 In., 3;
672, 1
Durgukhi... 185 In., 1;
969 In., 3;
767 In., 2

Year, Cyclic—cont.

Durgati... 701 In., 4; 760
1
Hāvīmbi... 267 In., 7;
869 In., 5
Ivāra... 145, 1; 673
In., 6
Khara... 41 In., 9–10;
266 In., 3
Kilaka... 285 In., 1;
68 In., 8;
621 In., 1;
674, 1
Krīḍhāna... 386 In., 2;
607 In., 10
Krīḍhīna... 292 In., 3–4;
502, 7; 722
In., 1; 761
In., 1
Kahaya... 256 In., 1;
729 In.
Mannathā... 559 In., 1–2
Nāja... 688 In., 3
Nundana... 91 In., 3; 264
In., 2, 562;
8, 15
Paridhāvi... 261 In., 4–5;
753 In., 2
Pārthiva... 39 In., 1;
118 In., 1;
576 In., 1;
730 In., 1
Plava... 22 In., 3; 232
In., 1
Plavāṇa... 269 In., 5
Prabhaya... 339 In., 3
Prājāpati... 727 In., 3
Pramāṇa... 676 In., 1;
700 In., 5–6
Pranāda... 45 In., 17
Pranāda... 277 In.
Rākṣasa... 762 In., 1;
763 In., 1
Raudra... 611 In., 2;
612, 1
Rudhirīdgārīc... 581 In., 4
Sādhāraṇa... 263 In., 1;
898 In., 3
Sāvajī... 50 In., 8; 275
In., 1, 280
In.: 765 In.,
2
Sāvajī... 272 In.; 562,
22, 718 In.,
6
Sāvajī... 179 In.; 183
In., 2; 301
In., 8–9
Saumya... 187 In., 3;
220 In., 3;
208 In., 7
Subhācī... 274 In., 1;
683 In., 74;
684 A, 4;
721 In., 1
<table>
<thead>
<tr>
<th>Year, Cyclic—cont.</th>
<th>Year, Cyclic—cont.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sukla</td>
<td>Vikriti</td>
</tr>
<tr>
<td>331 In., 3</td>
<td></td>
</tr>
<tr>
<td>Svabhānu</td>
<td>Vijambi</td>
</tr>
<tr>
<td>634 In., 4</td>
<td></td>
</tr>
<tr>
<td>Tārana</td>
<td>Virodhī</td>
</tr>
<tr>
<td>284 In.; 531 In., 2</td>
<td>Virodhikṣā</td>
</tr>
<tr>
<td>Vijaya</td>
<td>Vīśāvasu</td>
</tr>
<tr>
<td>265 In.; 3</td>
<td></td>
</tr>
<tr>
<td>Vikāra</td>
<td>Vṛṣaṇa</td>
</tr>
<tr>
<td>502, 16, 18; 670 In., 1</td>
<td></td>
</tr>
<tr>
<td>Vikrama</td>
<td>Vṛṣya</td>
</tr>
<tr>
<td>1; 49 In., A 2; 679 In., 3; 680 In., 2; 728 In., 1</td>
<td>51 In., 3; 766 In., 1</td>
</tr>
</tbody>
</table>