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GENERAL EDITOR

Dr. D. C. SIRCAR, M.A., Ph.D., F.A.S., F.R.A.S., F.R.N.S.

EDITOR

Sri G. V. SRINIVASA RAO, B.A.,
Retired Senior Epigraphical Assistant.

ISSUED BY

Dr. G. S. GAI, Ph.D.,
Government Epigraphist for India,
MYSORE 5.

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PREFACE

The present volume (Vol. XIX) of the South Indian Inscriptions (Series) follows the same plan as adopted in some of the previous volumes of the series such as Vols. XII—XIV. It contains the Tamil inscriptions of the Chōla kings entitled Parākeśarivarman, which were copied by the Department between 1904 and 1935, just as Volume XIII of the series contains inscriptions of the Chōla kings called Rāja-keśarivarman.

The inscriptions have been arranged in the order of the regnal years quoted, irrespective of the identity of the kings to whom the dates have to be referred. The undated epigraphs as well as those with the date portions damaged or illegible have been relegated to the end. In the introductory remarks, prefixed to the text of each record, as well as in the general introduction, the editor has made an attempt to assign such epigraphs to particular kings of the Chōla dynasty.

It is hoped that the volume will be useful to the students of South Indian history and epigraphy as well as of the Tamil language.

Octacanund,
16th December 1958.

D. C. SIRCAR,
Government Epigraphist for India.

The publication of this Volume has been delayed due to many unavoidable factors. The proofs have been corrected by the author.

Mysore-5,
16th June 1967.

G. S. GAI,
Government Epigraphist for India.
The following abbreviations are used to indicate districts:

Ch. = Coimbatore; Ch. = Chingleput; Ch. = Chittoor; Md. = Madurai; N.A. = North Arcot; Pon. = Pondicherry; Pud. = Pudukkottai State; Rn. = Ramnad; S.A. = South Arcot; Se. = Salem; Tan. = Tanjore; Tr. = Tiruchirappalli; Trn. = Trumalehi.

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INTRODUCTION

This volume contains the texts of 471 inscriptions of the Chōla kings who simply called themselves by the title Parakāsarivarman. Like the records of Rājakēśarivarman published in Volume XIII of this series, these also cover the same period of Chōla history from the middle of the 9th century A.D. onwards, and hence the transactions mentioned in them are inter-related to each other. As in the case of the previous publication, the inscriptions here are also arranged in the same order of regnal years of the kings, their assignment to specific kings being done after study of each individual record with reference to its original facsimile for determining its palaeography and for ensuring its accuracy. This study was made possible by the kindness of the Government Epigraphist who helped me with all the necessary impressions by promptly sending them in convenient batches for examination as and when they were required.

The kings represented in the previous volume were Āditya I, Gaṇḍarāditya, Parantaka II Sundara-Chōla, Rājarāja I and the later kings Kulōttunga I and II. The inscriptions in the present collection are assignable to the kings who intervened between them beginning with Parakēśarivarman Vrijayalaya, the father of Āditya I and the founder of the revived dynasty of Tanjore. A majority of the inscriptions can be ascribed to Parantaka I and his grandson Uttama-Chōla, while a smaller number belong to Ariyājaya and Āditya II Karikāla, and a few are of the time of Rājendra-Chōla and Vikrama-Chōla.

2. The earliest Chōla kings of whom we have any definite knowledge are those mentioned in the so-called Saṅgam literature, who flourished in the first few centuries of the Christian era. Their provenance was the region mostly watered by the Kāvēri, now covered by the Tiruchirappalli and Tanjaur districts, with their capitals at Uraiyūr near Tiruchirappalli and Kāvēripatīnam on the sea-coast. Though there is no connected history of these kings, the materials furnished by the literature throw a good deal of light on the social and literary life of the period and on the achievements of a few famous rulers like Karkikāla, Kökāhēnganāṉ and others, and on their conflicts with kings and chiefs of other dynasties.

When the south of the country was overrun by the mysterious horde called the Kalabhra, the Chōlas along with their neighbours in the north and south, the Pallavas and the Pāṇḍyas, lost their territory to the conquerors and sank into insignificance. These latter occupied the land for about three centuries, but nothing much is known of their rule. They are believed to have been Buddhists and probably helped the spread of their religion in their newly acquired state. In the writings of one Buddhhatātra who lived sometime during this period, mention is made of a certain Adhyanta-Vikrama of Kalabhra-kula who is referred to as “ruling the earth.” (K.A.N. Sastri, The Coḷaś, p. 121). This Buddhist divine describes at length in his works the prosperous cities of Kāvēripatīnam and Bhūtamaṅgalam in Chōla-raṭṭha in each of which there is said to have been a great monastery. By about the end of the sixth century A.D. the Kalabhras seem to have been driven out of the Tamil land, and the Pallavas and Pāṇḍya copper-plate grants speak of the re-establishment of their power under Sīhavainīya and Kālūṇgōn respectively. The Chōlas were probably too weak to assert their independence, and the powerful Sīhavainīya claims to have brought the Chōla territory under his rule. With their country thus permanently lost to the Pallavas, the Chōlas were confined to a narrow region round Uraiyūr and continued in obscurity during the next three centuries. This period witnessed a great number of conflicts between the Pallavas and the Pāṇḍyas, and between these and other powers
like the Chāḷukyas and Rāṣṭrākūṭas, and many of these battles were fought in places situated in the former Chōla territory now in the occupation of the Pālavas, and later partly of the Pāndyas also as testified by the existence of their inscriptions. The area round about Taṇṭjavūr was under the sway of a dynasty of chiefstems known as the Muttaraiya, whose inscriptions are found at Sendalai and Niyamam, and who seem to have ruled either independantly or as vassals of the Pālavas. One such chief was Kāṭaka-Muttaraiya mentioned in the Vaiṣṇava-Pernmall temple inscription at Kāṇiṅiyamam as a Pālava subordinate in the reign of Nandivarman II. No. 18 of the "Pudukottai Inscriptions" refers to a Muttaraiya chief called Viḍēḻviduṉ Muttaraiya as a foedatory under Dānivarman. Another chief of the same name was a vassal under Nripatunga (M.E.R. No. 305 of 1904). The Chōlas through all these three centuries should have been playing a very minor role in the wars, though frequent mention is made of them in the records of other dynasties, thus recognising their separate individuality as a power. The Pālavas-Pāndya strife in the latter half of the 9th century A.D. in which Nripatunga claims a victory over the Pāndyas and the counter-effort sometime later by Pāṇḍya Varumma, seem to have proved propitious for the rise of the Chōlas who were now feeling their strength under Viṇaviyāla. This prince who probably fought on the side of the Pālavas at the time is said to have captured Taṇṭjavūr and made it his capital (Trinvalaṅgasu Plates, verse 45-S.I.I.Vol. iii.p.395). The circumstances favouring this adventure might have been the growing weakness of the Pālavas and the defection of the Muttaraiya chief to the more powerful Pāṇḍya, if not his incapacity to stand against the ambitious attack of Viṇaviyāla. It is also possible that Viṇaviyāla befriended the Pāṇḍya king to advance his own interests.

3. A specific inscription of this Chōla king under the name "Parakēsa Varman who took Taṇṭjavūr" has been found engraved on a hero-stone dated in his 3rd year, at Virasālapumantu in the South Arcot district (M.E.R. No. 51 of 1936) which is not however included in this volume. Its text is published in the Ep. Report for 1936 and it records the death of a certain Kāṇamba Kāḷīdūr Mukaṉar of Atiyir while rescuing cattle from a raid by one Aṇiyar. It would thus appear that even as early as his 3rd year Viṇaviyāla's rule extended beyond Taṇṭjavūr. Two epigraphs of a much later period, one from North Arcot (M.E.R. No. 160 of 1915) of the time of Vikrama-Chōlas, and the other from the Tiruchirappalli district (No. 675 of 1909) dated in the reign of Kōḻiṅguntuṇa III, both refer to gifts made in accordance with stone records of the time of Viṇaviyāla.

In the M.E.R. for 1893 Dr. Hultsch was inclined to assign to this king two inscriptions from the Tanjore district (S.I.I. Vol. V. Nos. 692 and 689) which record gifts made by one Mullūṃ-Nangai, the mother-in-law of Parakēsa Varman. Included in the present volume are two epigraphs (Nos. 74 and 77) of his 3rd year in which the same Mullūṃ-Nangaiyar, the mother of Nūḻandaṉi Varman queen of Parakēsa Varman figures as a donor. Nos. 149 and 239 from Tiruchettur and Tiruppalānum both in the Tanjore district dated respectively in the 5th and 9th years of Parakēsa Varman introduce a Pāṇḍya prince of the name Parāṇṭaka Māṇḍābharamanar and his consort Kīḷāvaṇ Dēṣappuṇgam, the latter of whom is said to have made a gift of lamps to the temples in those two places. This would go to show the friendly relation that existed at the time between the Chōla and the Pāṇḍya. The early writing of the records precludes the possibility of the prince being identical with his namesake Māṇḍābharaman of the 11th century, an enemy of Rājādhirāja I. Since Parāṇṭaka I began his career with the conquest of Madura it is very likely that the two present records are anterior to his reign and hence assignable to Viṇaviyāla himself. This conjecture seems to get support from the presence of inscriptions at these two places which
are ascribable to his son Aditya I. The place of Manabharana in the Pandya genealogy is not clear unless we equate him with Parantaka Vimanārayana the younger brother of Varaguna II and father of Rajashhuka. Beyond these few records it is difficult to assign any more of the inscriptions in the present volume definitely to Vijayalaya.

On one of the pillars built inside the shrine of the goddess in the temple of Tirumalaiyai (Tanjavur) are found 5 inscriptions engraved one below the other. Three of them which are included in this volume refer themselves to the reign of Parakrāmaravarman. Nos. 46 and 163 dated in the 21st year and the 4th year respectively have been ascribed to be those of Vijayalaya (M.E.R. 1999, II.35). This seems to be unlikely, for No. 367 which is also a record of Parakrāmaravarman dated in his 16th year and which by its writing may be ascribed to Parantaka I occupies the topmost position of the pillar while further down and immediately above No. 46 is an epigraph (No. 438 of 1908 not included here) registering a gift by one Arifulākāravish Villumparāiyavan most probably an officer under Arūnjaya, son of Parantaka. Hence it is possible that No. 46 may also belong to Arūnjaya’s reign, while No. 163 which is below it and is the bottom-most inscription would be one of king Utama-ūdāja. This last makes mention of two chiefs by name Amārabahu-vanjyan Muppuli alias Gāndarul-ganda-Pallavarāyaṅu and his son? Amārabahu-vanjyan Varpapreyaṅvan alias Vāvan Pallavarāyanu. A deity called Amārabahu-vanjyan-deva perhaps after this chief is referred to in an inscription of Rājarāja’s 7th year (M.E.R. XIII, No. 170).

4. The next king to bear the title Parakrāra was Vijayalaya’s grandson Parantaka I who is represented in this volume by over 150 inscriptions ranging in date between the 2nd and 38th years of his reign. Being a powerful ruler who extended his dominion up to Nelluvai in the north and Tirunelveli in the south, his records are found spread over a wide area, and introduce as donors to temples a large number of feudatory chiefs or high ranking officers who acknowledged his overlordship.

Two inscriptions from the South Aroc district, dated in the 2nd year of Parakrāra (Nos. 80 and 81) which may be ascribed to Parantaka I, mention a feudatory by name Vignakāaro-vanayam Vaivar Menalāyan as administering a portion of Śrīpura-nādu. He was probably a descendent of the chief of the same name figuring in a record of Pallava Dantivarman from the same place (M.E.R. No. 283 of 1916). Another chief of this period was one Vinappalūiga Sempottil-jāmār-alis Gana-puram-nārā who son Sembiyam Sempottil- dataGridView made some gift to a Juma nādu under one Kannavar Sittadigal at Tirakkal in the North Aroc district (No. 301). This place is called Śrīkālandapuram in another record from the same place (No. 5) and is said to have been situated in Ponnu-r-nādu a division of Venkugā-koṭīlam.

The division known as Paṅgāla-nādu (in Paduvār-kōṭīlam) was under the governance of members of a branch of the Western Gaṅga family of whom two chief are mentioned as donors in Nos. 277 and 286 both from the Tanjore district. These were Alīvēna-Kallarai alis Sembiyam Buvanāgangarāyaṇa and Alīvēna-Kallarai alis Prudhiṅgarāyaṇa son of Mahādēva, a probable brother of Gaṅgamārtāndana mentioned in a record of Aditya I (S.I.I. XIII, No. 319).

One of the officers of the king figuring in inscriptions of his earlier years was Nakkan Arūnjāgali alis Parantaka-Pallarāyaṇa whose records of gifts made to different temples in the Tanjavur Tiruchirappalli and South Aroc districts are dated between the 2nd and the 7th years of the king’s reign (Nos. 1, 70, 75, 88, 187 and 462). Another was Siriyān Kuvalayam alis Utungāṭuṅa-Pallarāyaṇa of Koṭṭur in Nenmalāndu a donor to the temple in Vēḷārāyaṇam in the 4th year of the king (No. 83) His surname seems to indicate that his overlord bore the title Utungā-truṅga.
A member of a military regiment known as Adittapanam-tentinda-Kaikkōja evidently after king Aditya I, was Saṅkayaṇa Ṭrṣi who is said to have purchased and endowed 4 mā of land to the temple at Tiruvāduturai in the king's 2nd year (No. 29). Another inscription of the same year from Tiruchchatturai (No. 35) records a gift of gold and cows for ghee to the temple by one Kallan Māraṇa alicus Tempattu-Velaiṇ who is probably the same as Senbían Malanāṭṭu-Velaiṇ of Kaikānur figuring in a record of Aditya I (S.I.I. XIII, No. 313). A 5th year inscription from Tiruvēngaiyilai (Pudukottai State) mentions one Nāḍan Malanāṭṭu-Vel (No. 130). These seem to be the chiefs of Malanāṭṭu family of whom mention would be made again later.

The central shrine of the temple at Tiruppākkalai (North Arcot) is stated to have been renovated by one Śeṇippēraiyāna Kāḍāmaṇi Dirān of Aroṣār in Pambunukrām in the 33rd year of the king (No. 39 wrongly assigned to Aditya II). This is evidently the same person who is mentioned in S.I.I. III, No. 99 as having led a company of soldiers in a frontal attack against the Pandyas forces in the battle at Vēḻar in the 12th year of Parantaka I. The victory of the commandant chief Paluvēṭṭaraiyar, Kāṇḍan Anudanār, in the same battle, we also know, is commemorated in an inscription of the same regnal year from Kilappaṇarū (No. 231 of 1926.)

An inscription from Tirumalai (North Arcot) of the 4th year of the king (No. 89), which has been published already (in S.I.I. III, No. 97) deserves a brief notice here again. It registers some gift to the Jaina temple of that place by two persons, Virchēvaṇa Pidāran Pūttagan (Būttaga) and Virchēvamānayaṇa Kandayyan Ayanavān who were members of two different regiments of the king called the Iramadilōka-Kāḍiruttalai and Madurantakā-Karumāṭka-Kaḍiruttalai after the king's titles, and as their names indicate, migrated from the Karnatā country. A certain Kaḍiruttalai Nāgāmaṇiyan, son of Singamāṇya figures later as a perumāram (noble) follower of king in a record of the 5th year of Parantaka II, who accompanied (prince) Uttama-chōḷa to the temple at Tiruvēṭṭirur (M.E.B. 1913, II. 19).

Mention is made in three inscriptions of the gifts made by a certain Saṅkaraṇa Kūrumpōṟi of Putṭur in Malai-nāṭu. Two of them are from Kuṇḍumiyāmalai (Nos. 363 and 387) and the third which is from Lālgudī and is dated in the king's 16th year (No. 408) registers a sale of land by the Mahāśākala to the temple at Tiruttavattūr (Lālgudī) for 30 kalāṇju of gold endowed for a lamp by this Saṅkaraṇa on behalf of Kökkilāṇa-digal, the daughter of Čhēra Maṇiś. The reference is probably to the queen of Parantaka I of that name, who is called in a later record (No. 226 of 1911) of the time of Aditya II, the mother of “Ānāiṭṭruṭṭiṇār”, i.e. prince Rajāditya also known as Köčañḍarāman in No. 347 of 1904. A maid servant of his queen figures also as a donor in No. 150 from Tiruchchatturai. An inscription of the king's 22nd year from Kuttalam in the Tirumalaiyilai district (No. 419) registers a gift of land and for a lamp in the temple at that place made by one Kāṇḍan Iravi, on the occasion of a solar eclipse. This might be a royal personage, the Čhēra king of the period, a successor of Īḻau-Ravi, the friend and ally of Aditya I (Vol. XIII, No. 337) and probably the father of queen Kökkilāna-digal herself.

From No. 448 from Tiruvēṭṭirur andūr in which the date portion is lost, it is certain that the temple authorities purchased two plots of land with the money endowed for a lamp by Uttama III, the son of Parantaka I. This prince who predeceased his father is known to us from two other inscriptions, one from Kāṇḍiyūr (S.I.I. V. No. 675) and the other from Tirumalpuram (No. 301 of 1906).
5. The chiefs of Koaccumulate of whom there are a few inscriptions included in this
volume, belonged to an ancient dynasty of rulers called the Vel or Velir who were
holding a tract of land known as Kònadu (comprising portions of Pudukkottai and
Ramanathapuram) from very early times. Along with the Chólas they seem to have
also been adversely affected by the Pallava expansion in the south, and to have been
subjected to their control. We find at least two members of this family Múrapidugu-
Ilangové (No. 88 of 1910) and Vidélividugu-Ilangové (No. 174 of 1912) holding a
subordinate position under Pallava Nandivaran III. They must have had clashes
frequently with the Muttaraiyar chiefs who were supporters and allies of the Pallavas
for centuries. The Chólas under Vijayalaya probably enlisted the help of these
chieftains in the capture of Tanjavur from the Muttaraiyars, and would appear to
have also had matrimonial alliance with this family.

From the Múrvákyóly inscription of Koaccumulate (No. 129 of 1907) we learn that
Samarabhírāma of this dynasty married a Chóla princess Anupamá by name, and
had by her a son called Bhúti Vikramakésari. Two great events are associated with
this chief. He is said to have fought a sanguinary battle against the Pallavas on the
banks of the Kávéren and to have also won a victory over a Pápolya king by name Víra-
Pándya. We know of one Víra-Pándya whom Áditya II Kálikála claims to have killed
sometime before 960 A.D. If we suppose that it is the same engagement in which Bhúti
Vikramakésari also took part, he becomes an ally and contemporary of Áditya II.
The fight with the Pallavas could not have taken place after 890 A.D. by which time
Pallava Aparajita was dead and his territory had been annexed by Áditya I. Hence
it is impossible to connect these two enterprises which are separated by more than
70 years, with one and the same person.

In the article “The Koaccumulate chiefs and the Revival of the Chólas” contrib-
uted to the Quarterly Journal of the Mythic Society (Volume XLI, Nos. 3 and 4), Mssrs.
K. V. Subramanya Aiyar and K. S. Vaidyanathan have shown the existence of
another Víra-Pándya who was much anterior to his namesake the enemy of Áditya
II and was a probable contemporary of Pápolya Rájasishha, son of Parántaka Vírana-
raya and member of a collateral line. This fact combined with the Identification of
Bhúti Vikramakésari whose wives were Káralí and Varaguná of the Múrvákyóly inscrip-
tion with Ténpavan Ilangové called also Maravan Bhútiyár, who figures with his
wives, Káralí and Varaguná in inscriptions definitely attributable to Áditya I (Nos. 238,
264 and 273 of 1903) enables us to get over certain chronological discrepancies which
have been the result of Vikramakésari’s supposed contemporaneity with Áditya II.

It has been surmised that Samarabhírāma should have actively helped his kinsman
Vijayalaya in his conquests and been firmly established in his ancestral domain of
Kànadu as his friend and ally; while his son Bhúti Vikramakésari alias Ténpavan
Ilangové was probably given the administration of the region previously under the
possession of the Muttaraiyars. It has also been conjectured on the strength of
patronymics and feudatory titles borne by these chiefs, that Bhúti Vikramakésari’s
two sons by Káralí, viz., Parántaka and Áditya mentioned in the Múrvákyóly inscrip-
tion, should be identical with Sembíyan Irukkuvé alias Bhúti Parántaka and Sembíyan
Ilangové alias Bhúti Áditya-Pidáray occurring in inscriptions of Parákasárivarman
(Parántaka I) ranging up to the 20th year of his reign (S.I., VIII, Nos. 657, 668 and 691).
The sister of these two chiefs and daughter of Bhúti Vikramakésari was Nangá Bhúti
Áditya-Bhatári who was married to the Chóla prince Arikulakésari (Arítýaya) son of
Parántaka I (S.I., III, No. 96). Sembíyan Ilangové (Bhúti Áditya) was according to
the authors the father of Madunrántaká Irukkuvé, alias Áditya Bhúti or Áditya
Vikramakésari mentioned in Parákasár records of his 22nd and 23rd years (S.I., VIII,
Nos. 616 and 627), while (his brother) Sembíyan Irukkuvé alias Bhúti Parántaka is
supposed to have had three sons, viz., Vírasála Ilangové alias Parántakan Kújnara.
In an inscription of the 5th year of Parakēsa, a gift was recorded at Tiruparkadal in the North Arcot (No. 121) a gift of 50 kalaṁja of gold made for a lamp in the Tiruvagattirvar temple at Pākḷam hamlet by Sembiyār Hāṅgōvēḷar Bhūṭi Adītīr is acknowledged by the mahāsabbha of Kāvidippakkam. The identity of this donor is evident as the brother of Sembiyār Irukkuvel. Seven years later, i.e., in the 12th year of the king (Parantaka), the same donor is stated to have made an endowment of another 60 kalajja of pure gold (of 94 māri in fineness) for the daily offerings and lamp in the Tirukkarapurattu Perumāṇadi temple at Kāvidippakkam, left in the charge of the same mahāsabbha (No. 297).

With regard to this latter inscription we may digress a little to understand the immediate purpose of the gift recorded. As noted in a previous paragraph, the battle of Vellur is known to have been fought in the 12th year of Parantaka I. The present epigraph is also dated in the same year and more specifically on the 120th day of that year, which is called a koṭṭa-ṇāl. The meaning of this expression had not been understood so far. Though it is not actually so stated in the record, we may hazard a conjecture that the gift would have been in the nature of thanks-giving to God by the Kūmbāḷar chief for his overlord's victory in that battle, in which possibly he might have had his own share like the Pāḷuvēṭṭaraiyar chief Kaṇḍana Amudanār. Koṭṭa-ṇāl would then acquire a significance as commotio a day of triumph.

Bhūṭi Adītya's son Madhurāntakaḷ Irukkuvel alias Āchēhan (Adītya) Vikrama kēśari figures in two inscriptions from Kudumiyāmalai (Nos. 414 and 414) dated in the 21st year of the king, wherein he is stated to have endowed a village called Marudāṅguḻi for all the requirements of the temple at Tiruṇalakkuṟṟam (Kudumiyāmalai).

No. 436 from the same place dated in the 33rd year of Parakēsa (Parantaka) introduces as donor a certain officer by name Mayilai Tiṇḍan alias Avantiyakōva-Pallavaraiyaṉ of Pudukkuṟṟu in Uruṭṭur-kurar. This person is already familiar to us from a record (S.I.I. VIII, No. 69) of the 3rd year of Rājakēsarivarman (Gaṇḍarapaditya) where he is stated to have obtained the permission of Viraśōla Hāṅgōvēḷar alias Parantakaḷ Kuṇjaramallaya mentioned above, for bringing a land under cultivation before making a grant of it to the temple.

There seem to have been more than one person bearing the title Viraśōla Hāṅgōvēḷ. A record of Parakēsa's 10th year (No. 249) from Uyyakkōṇṭāḷ Tirumalai (Tiruchirappalli district) registers a gift of sheep to the temple by one Pērāṇaṛ Viraṅkūṟṟaṅgaḷ alias Sembiyār Maraiyaṁ who is referred to as an officer (perundamana) under Viraśōla Hāṅgōvēḷar of Kūmbāḷar without mentioning the chief's proper name. Taking

a These are wrongly assigned to Uttama-Chōḷa in the note on the texts.

b The same expression is used in an inscription of the 4th year of Rājakēsarivarman Bāḷarāja I [S.I.I. Vol. XIII. No. 88].
this Parakśari as referring to Parāntaka I we may equate Vīraśūla-Ilāṅgōvēḷar with the chief of that title or name figuring in a record of the 28th year of the same king from Tiruppalatturai (S.I.I. VIII, No. 506) and with Vīraśūla Ilāṅgōvēḷar Adiṭṭaṇ Tiruvorriyūrāḍīgal of another record (Ibid No. 632) from Tiruchendurai dated in the king’s 23rd year. He was possibly a brother of Adiṭṭaṇ Bhūṭi alias Madhurāntakaṇ Irukkuvēḷ already mentioned. And it is likely that the latter had a son also called Vīraśūla-Ilāṅgōvēḷ alias Orri Madhurāntakaṇ (Ibid, No. 611) whose sons again were Parāntaka (Ibid No. 676) and Madhurāntakaṇ Āchēpāḷaṇ, the donor mentioned in No. 33 of Volume XIII of the time of Rajarāja I. The relationship of all the members of this dynasty so far mentioned, as surmised above (and one or two others also) may be expressed in the following provisional genealogical table for easy reference.
L. No. 129 of 1907, Nos. 251, 264 and 270 of 1903. 396 of 1903 mentions also Nakkañ Vikramakṛṣṇa. This might be the same as one of the two queens.


3. Nos. 337, 348, 357, 358 and 359 of 1933. The first three mention respectively Sōla-Perumāṇadigal Perumāṅgai, Puliyārṇāṭṭadigal and Sīlāṅgī Nimmādigal. And Nos. 155 and 241 of this volume give the names of the two mentioned here. The assignment of these two inscriptions to Uppama-Chōla is wrong.

4. No. 292 of 1903. Also Nos. 121 and 207 of this volume.

5. Nos. 310, 314 and 316 of 1903.


7. S. I. I., XIII, Nos. 23, 117 and 118.


9. Nos. 307, 318 of 1903 and Nos. 413 and 414 of this volume.

10. No. 323 of 1903. Also No. 263 and 376 of 1903 and No. 248 of this Volume.

11. No. 378 of 1903. This relationship is doubtful.


15. S. I. I. Vol. XIII, No. 33. Inscriptions of 1903 referred to in these footnotes are all published in S. I. I. Vol. VIII.
6. Arûljaya the son of Parântaka is known to have had a rule of only two years, and (the next Parâkēsari) Aditya II Karikāla also had a brief reign, and hence the inscriptions of their period are very limited in number. Even of these the records of the latter between the 2nd and 5th years of his reign invariably refer to him with the attribute "Parâkēsari-varman who took the head of the Pâḍya (or Vīra-Pâḍya)", and it is therefore doubtful if any inscriptions of Parâkēsari-varman without that appellation can be assigned to his reign.

Of about 80 epigraphs included in this volume dated in the 2nd year of Parâkēsari-varman, only 20 seem to belong to Arûljaya. Most of these are records of gifts to temples made by members of different military groups or regiments called after the surnames or titles of Parântaka I and his son Rajâditya who predeceased his father, having been killed in battle. These are the Śīvalântaka-terinda-Kaikkōlar (Nos. 3 and 21), the Dānatoṅga-terinda-Kaikkōlar (Nos. 7 and 15), the Vīrâsola-terinda-Kaikkōlar (No. 8), the Kōdaḍârâma-terinda-Kaikkōlar (No. 13), the Parântaka-terinda-Kaikkōlar (No. 17) and the Muttâvâlpera-Kaikkōlar (Nos. 18 and 19).

No. 3 gives the interesting information of the dedication of a sword with its hilt made of sandal-wood (śrâkhaṇḍam) to the god at Tiruvâdaimarudhrâ by a soldier named Mūtâ Tîrûmârâpan. A similar gift of a sword by one Arikulâkēsari-Vîlupparâyan is also recorded in another inscription (No. 438 of 1908) engraved on a pillar in the temple at Tiruvâlimilâ, which has been referred to in a previous paragraph in another connection.

Two persons Araiyan Vēṇâdana and Dêvâdi Vîdâparâng who are said to have belonged to the Muttâvâlpera-Kaikkōlar regiment figure as donors in Nos. 18 and 19 from Ucchâiyârgudî. The same regiment is mentioned in a later record of the time of Uttama-Chōla also from Kaṭaikhipuram (No. 365). The name of this body suggests the conferment of some special honour like the presentation of a sword by the king on a company of experienced soldiers for their efficiency or valour.

A prominent person of this reign who figures as donor of land in two inscriptions from Tiruppâlâm (Nos. 30 and 31) was Adittâp Vînâpa of Kumârapâdi in Kalaṭatâr-kōṭâm who is called the chief (araiyan) of Anûrapâli. He is believed to have been the father of Vînâpa Kundaâvaiyâr the queen of Arûljaya. (M.E.R. 1928, II, 5).

No. 11 from Ucchâiyârgudî records a gift to the temple by Sembîyan-Mahâdâvîyâr who is referred to as the queen of Gandhârâdityâdeva "who was pleased to go west" probably signifying his death as a recent event still fresh in the memory of the people. She is also called in the inscription the daughter of Maḷâvarâyâr a chief of Maḷanâdu family which has been mentioned in a previous paragraph (See p. iv).

The authorities of the temple of Tirukkâkktottattu-Perumânadigâl at Tirukkâtkom (the present Nâgâvârasvâmi temple at Kumbhâkâram) are said to have purchased in the 2nd year of the king (Arûljaya) a quarter vellâ of land from the Mâla-parishat (assembly) of that place out of the land which had been presented to them as abhishekâ-dakshîyâi or coronation present (No. 6). Two inscriptions of Rajâkēsari-varman (Gandhârâditya) from the same place (Vol. XIII, Nos. 44 and 46) also speak of vellâ of land at Arûlalur as obtained by the sâbhâ as abhishekâ-dakshîyâi. It finds mention again in an inscription of the 11th year of Uttama-Chōla (No. 95) where it is stated that a portion of this abhishekâ-dakshîyâi land was sold to a lady at Tânâvâr who endowed it to the temple on behalf (in memory) of her son Kûri Kolamâyâ of the Gandhârâditya-terinda-Kaikkōlar regiment.
7. More than 200 inscriptions of this volume can be ascribed to the reign of Uttama-Chōlajadi. A feature noticeable in some inscriptions of this king is the endowments made for the various temples to provide for the worship of the gods on special occasions like the _sankalpi_ when they were bathed with 108 pots of water (brought from the river mostly) before offerings were made to them (Nos. 235, 341, 379, 409). In some temples several persons were fed in addition on these days (No. 379).

Ladies of the royal family figure as donors in some inscriptions, prominent among them being the queen mother Sembiyana-Mahādevi after whom a village has been named in the Nagapattinam taluk. She is stated to have built the temple of Kalasa-nātha at that place (No. 379) to which gifts were made by her, her daughters-in-law and others for special worship to the deity on the days of Keṭṭai in the month of Chittirai which was her natal star (Nos. 311 and 458). Five queens of Uttama-Chōla are mentioned in No. 311. Orattana or Urmāṭaiyaṇ Sōlabaiyār alias Tri- 

bluvana-Mahādevi also called his _aṣṭa-mahātī_ (No. 141), Viranāyana (No. 323), Gopān Sākappu (No. 407) and Arunā Ṭambattadigalar or Pumambattadigalar (Nos. 257, 404 and 405) are his other queens mentioned as donors. The last of these has endowed a land as _tirukkēḻanaįpparam_ to goddess Madhurāntakap Urmā-Bhāṭṭaraki in the temple at Tirukkoṭiyiriy, fondly referred to by the queen as her “daughter” (No. 404). Kamapparaiyār _alītā_ Sōuṇa (Svarṇa)-Mahādevi (No. 383) is another donor who might be his queen though not specifically mentioned as such.

Of the other ladies mentioned in a few inscriptions one was Arinūjgai Kēṇi “the daughter of Māṭta-Udaiyār” (No. 55). She is probably the same as Arinūjgai-Pirāṭṭi the daughter of Arikulakāsari referred to in the previous volume (Vol. XIII, Intr. p. V), as having been married to a Bāṇa chief. Still other members whose benefactions are recorded are Tenavaṇ Mahādevi “the queen of Rājakēlaivarman” equated with Sundara-Chōla (No. 269), and Nakkan Tillaiyajagiyār (No 260) probably the same as Paṇchavaṇ-Mahādeviyār queen of Rājaraja I.

A gift of gold by princess Iyarivavan Dévi Ammanār consort of Anaivēramaññār (prince Rājadītya) made for worship to the images of Śrī Kṛṣṇa and Raṅgiri in the temple at Tiruvellalar is recorded in No. 106 of this volume dated in the 8th year of the king who could be only Uttama-Chōla. The inscription has been published in S.I.I. Vol. III (No. 132). A reference to a temple of _Krishna_ (Uvārāpati-Paramavānm) at Udaiyārūdi is contained in No. 400 dated in the king’s 18th year, where it is recorded that a hundred persons were fed daily with the endowment of a village called Indamallur, about 20 _ṭh_ in extent, made by two merchants Tiruvaranadēva and his brother Aiyānadhēva in memory of their uncle Daṇanāgaṇa Indana.

The consecration of an image of _Sūryadēva_ in the temple at Udaiyārūdi and _Sūrya_ for provision for the maintenance of two lamps before the deity by princess Kundavaiyār is recorded in No. 306. This was very likely the queen of Amājaya and daughter of Adiṭṭan Vīramaṇ of Anaivēraññ mentioned above. She was evidently the mother of Sundara-Chōla whose daughter was also called Kundavaiyār, the pious wife of Vandyadēvar and sister of Rājaraja I celebrated in the Tanjavēr inscriptions. Other references to the worship of Sun-God or gifts of lamps for the deity are found in three more inscriptions. In No. 322 from Tiruppallattur a certain Mūrtti Mānavirān of Piyamāl in Paṭṭana-Kūṟram is said to have endowed some land for daily offerings and worship to the image of Sūrya set up by him in the temple. A gift of sheep for a lamp before Sūryadēva in the temple at Vriddhañallam is recorded in another inscription (No. 303). In No. 325 from the same place the Ōde of Nerkūppai are said to have made a grant of some dry land for offerings to this deity, the donor in the previous inscription agreeing to convert the same into wet land.
An inscription from Tirumanañjëri(Tanjavur dist.) dated in the 4th year of Parakësari No.99 who might be either Parantaka or Uttama-Chôla, records the presentation of some requisites of worship to the temple by a merchant by name Munõdan Arâhañgın aëiñ Narpattëmëvya Purnâmëvarta-Mâyileñtî. Mâyileñtî seems to have been an apellation borne by members of the merchant class. In a record of Parthivendravarman (S.I. III, No. 170) mention is made of a certain Chandirap Rûmûrävya Nûñamba- Mâyileñtî who is referred to as a merchant of Rañavarappâlî in Kâñchinpuram. An inscription of Râjaraja's 14th year (Vol. XIII, No. 241) also refers to a merchant by name Aëchhán Urâiyûr aëiñ Solâiyavarta-Mâyileñtî.

The merchant community called the Diñal-Ayirattalnûrruvvar play an important part in the affairs recorded in 4 inscriptions dated between the 2nd and 14th year of Parakësari (Uttama-Chôla). Portions of the sevenya in the temple at Tiruvadimandirû are said to have been the gift of a regiment called the Kakkõjapperumpadî who named them after their elders (aëchhûmûrañ) the Tgâl (Diñal) Ayirattalnûrruvvar. Similarly an endowment of land was made to the temple at Tiruvilakkuñjî (No. 170) by a merchant by name Sûkkyvayn Manräu aëiñ Nûñadîsyâya Edottapadâ-Mûtisætî who placed it in charge of the Diñal-Ayirattalnûrruvvar of that place. A body of the same name is said to have made a gift to the temple at Vedâranyam on behalf of a merchant of Kaçuva by name Sënan Marattakasætî (No. 216). Lastly an inscription at Tiruvilakkuñjî (No. 459) records the construction (or renovation) of a portion of the stone temple by the Vâlajijyâr and Nûñadîsyâya Dîsaïjyâ Ayirattalnûrruvvar who are said to be part residents of this place (having temporary sojourn) and the completion of the same on their behalf by one Tirukkaráppâchânan (also mentioned in No. 355). It would appear from all these that this class was an organisation of 1,500 families spread over different countries for purposes of trade and knot together by some social relations. They seem to have been connected with the Vâlajijyâr (No. 459) who had settlements in South Ceylon (M.E.R. 1927, II, 46). It is not known however whether they had any relation with the Munigênman guild of merchants mentioned in No. 417 from Kuttlâm (Tirumelveli) of the reign of Parantaka and in Volume XIII, Nos. 26 and 28. This guild figures in inscriptions from very early times and seems to have wielded great influence not only in their own home-country of South India but also over a wide area of the world outside, in which they had their trading establishments.

Ambalavan Pyâvûrnäkkâñ is already familiar to us as an officer of great influence under Mûmîndhi-Chôla Râjaraja I (Volume XIII, Intro, P. VIII). He figures in six inscriptions included in the present series which are ascribable to his predecessor Uttama-Chôla. Like his two records of the previous volume these are also from Gövindapûtûr in the Tiruchirappalli district. A bi-lingual inscription in Sanskrit and Tamil of the 14th year of the king (No. 357) states that he hailed from Kûvâlâm (Kolar), that he was a nobleman of the king's council, and had been conferred the title Vikramasëwâ-Mahârâjâ after the surname of his overlord who was greatly pleased with his valor. He built of stone the sthêvîmâsañ of the temple of Vijayamangalattu-Mahàdëva at Periya Sri-Vanañmahadëvi-chaturvâdmutâlam (Gòvindapûtûr) on the northern bank of the river and made an endowment of the village Neduvañyil for worship, offerings and other requirements of the temple. In an inscription of the king's 10th year (No. 272) he is stated to have made a gift of sheep for a perpetual lamp in the temple in the company of another donor Anâjanâtu Malavâr who presented twice that number. The latter is evidently the same as Sâmî Namîbiyâr of No. 337 already noticed. Ambalavan's two wives Aparâvîtân Sëyavâyymâñi (No.333) and Sîngaparînam Kûñchi Akâñ (No. 334) also made donations to the same temple.
The Śiva temple at Tirukkoṇdīkāval (Tanjavur dist.) seems to have been originally a brick structure. When the central shrine was constructed of stone some time in the 11th year of Uṭṭama-Chōja by order of the queen mother Sembīyan-Mahādevī (No. 202) the several records of endowments of earlier times which had been inscribed on separate stone slabs were re-engraved on the new temple walls. One such document was the present one registering a gift of money for a lamp made in the 4th-9th year of the Pāṇḍya king Māraṇ Śadaiyaṇa (Vairāgugīrī-Mahārājā) and entrusted to the assembly at Mahānāra-Kōṭṭūr. Accordingly we find all the inscriptions of this place prior to the time of Uṭṭama-Chōja clearly stated to be copies of older records which, being of no further use, were cancelled (destroyed).

8. Another notable family of chieftains who were intimately connected with the Chōjas for generations from king Pāṇḍātka I, are the Pāluvēṭṭaraiyaras who had their feudal estate round about the present Kila-Paḷavūr in the Uḍaiyārpatyam taluk of the Tiruchirāpālī district. They were responsible for a number of benefactions to the temples at this place and at Māla-Paḷavūr close by, the two being known as Śīra-Paḷavūr and Maṇḍu-Purumpaḷavūr respectively. About a dozen records pertaining to this dynasty were included in the volume of Rājakēśarivarman Inscriptions (S. I. I. Vol. XIII) and the present volume also contains some 15 epigraphs in which they figure.

Reference was made above to Pāluvēṭṭaraiyar Kāṇḍaṇ Amudanār the victor over the Pāṇḍya in the battle at Vellūr (pp. iv and vii). Two inscriptions assigned to Gaṇḍarāditya in the previous volume spoke of a certain Tappalīdharmar Pāḷavaraiyar as an officer under prince Ārikulakēśara (Volume XIII, No. 177 and 181); and he was equated with Pāluvēṭṭaraiyar Kāṇḍaṇ Tappalīdharmar who is mentioned in No. 23 of the present collection, from Uḍaiyārāgudi, dated in the 2nd year of Rājakēśarivarman (Āriṇṉāya). This Tappalīdharmar was very likely a son of Kāṇḍaṇ Amudanār.

Three other members of the family mentioned in the previous volume were Kāṇḍaṇ Māraṇavar, Māraṇavar Kāṇḍaṇ and Kūmarāṇ Māraṇavar. The present volume contains besides these, the names of a few more chiefs.

Kāṇḍaṇ Māraṇavar figures in two inscriptions, dated in the 4th and 7th years of Rājakēśarivarman (identified with Rājarājē I (Volume XIII, Nos. 96 and 171), and is also mentioned in two epigraphs of the 15th and 16th years of Rājakēśarivarman Uṭṭama-Chōja (Nos. 378 and 403 of this volume). Similarly records are found of Māraṇavar Kāṇḍaṇ covering about the same period in the 10th and 12th years of Rājakēśarivarman Sundara-Chōja (Volume XIII, Nos. 208 and 213) and between the 9th and 15th years of Rājakēśarivarman Uṭṭama-Chōja (Nos. 237, 273 and 384 of this volume). It appears as though these two chiefs were brothers, the latter being the elder of the two, and it would not be wrong to suppose that they might both be the sons of Tappalīdharmar mentioned above. It is possible that this Kāṇḍaṇ Māraṇavar is identical with Kāṇḍaṇ Sundaraśolān, the elder of two brothers who is stated in a record of the 12th year of Rājakēśarivarman (Uṭṭama-Chōja) from Uḍaiyārāgudi to have made a gift of land to the temple on behalf of his own younger brother Kāṇḍaṇ Sattrubhāyanār (No. 306). It is also likely that he was known by the name Vikramarāditya, whose wife Rāmaṉ Koviyār is recorded to have made a gift of sheep for a lamp to the temple at Kila-Paḷavūr in the 8th year Uṭṭama-Chōja Parakēśari (No. 212).

Kūmarāṇ Māraṇavar mentioned in a record of the 22nd year of Rājakēśarivarman Rājarājē I (Volume XIII, No. 288) and in Nos. 146 and 172 of this series, dated in the 5th and 6th years of Parakēśari (Uṭṭama) was in all probability the same as Kāṇḍaṇ Māraṇavar. In No. 172 of Parakēśari's 6th year which is from Tiruppalānām, mention is made of a gift jointly made with Kūmarāṇ Māraṇavar by one Tippādi-aḷagiyaṉ Māraṇavar, S.I.I.8
The Malavar chief Kongani Seppi-Nambilayar (No. 237) who is stated to have made a gift of land to the temple at Kila-Paluvuir in the 9th year of the king calls himself the maternal uncle of Matavan Kanyan. It is of interest to note here that Sembiyan Mahadeviyar, the mother of Uttama-Chola, calls herself the daughter of a Mala-Perumalndalai who was possibly the same as this Seppi-Nambilayar. In that case the queen and the two elder Paluvettaraiyar chiefs would be related to each other as cousins.

9. The Chechi chiefs of Milidu or Malidu were another ancient dynasty of minor rulers exercising authority over portions of the present South Arcot district, round about Tirukkoiyilir. They were related to the Chola family both by ties of allegiance and of marriage. Siddhavadjavan Suttiyar a princess of Milidu family was one of the queens of Uttama-Chola and is said to have made a gift of land to the temple at Tiruvizhur (Tasjavur dt.) in a record of Rajaraja’s 3rd year (Volume XIII, Intr.p. VIII). She has been supposed to be a daughter or sister of the chief Raman Siddhavadjavan alias Vikramasala-Milidudaiyar who had married a Pandya princess. Three inscriptions in the present collection which are all dated in the 11th year of the king are from the Tanjavur district. Nos. 257 and 295 record gifts of sheep to the temples at Tiruppallavan and Tiruchchattur by one Chechi-Mahadeviyar, wife of Siddhavadjattigal of Milidu, no specific name of either of them being given. The donor mentioned in the third inscription (No. 293) which is from Tiruppaduruttai, is called Siddhavadjavan Gamaundadevan, chief of Milidu, probably the Siddhavadjattigal of the other two records. No. 293 would then have to be assigned to Uttama-Chola and not to Parnataka I as has been surmised in the text portion. He was probably the father of Raman Siddhavadjavan mentioned above.

The Muttaraiyar chiefs after being dispossessed of their domain by the Cholas seem to have settled down as their vassals and continued as such under the successive kings. We have seen two chiefs Perumbidugu Muttaraiyar and Muttaraiyar Nambi Manatongalir mentioned in a record of Aditya I in the previous Volume (Volume XIII, No. 288). Two more chiefs are met with in the inscriptions of the present collection. No. 61 from Udshiyargudi dated in the 3rd year of the king records a gift of gold for a lamp in the temple by a lady named Pauchavan-Mahadevi who is called the araisi of Araiyan Mahimalaiyan alias Parantaka-Muttamiyan. From the other epigraph, dated in the 13th year of Parakasari (No. 331), we learn that a certain Araiyan Sanskaradiparayan alias Sola-Muttamiyar built a temple to Sri Kallayattu-Aiyar at Govindaputtur with due provision made by endowments of land for daily and special worship to the god.

10. Koyal-Maylai of Sirripu, who is known from inscriptions of Aditya II Karikala from Tiruvaidyamarudur and Kumbhalakomai (Nos. 154 of 1805 and 233 of 1911) under the title Parantaka-Muvelavadjar finds prominent mention as an adikkarai in a few records of Uttama-Chola also, in this volume. He seems to have got the appellation Madhuranta-Muvelavadjan in this reign after the king’s surname. No. 130 from Tirukkarugavur dated in the 6th year of the king gives the information that on the representation made to the king by one Sihgan Kaliyan alias Uttama-Sala-Muvelavadjan of Kommaippakam, a plot of 3 sili of land which was found in excess of the requirement of 40 sili which had been endowed for the temple at Tiruvalangudi, was now withdrawn and granted to the temple at Tirukkarugavur. The apportionment of the yield from this land, amounting to 710 kalam of paddy, for the several purposes in the temple was entrusted to Koyal Maylai and to another adikkarai by name Sattan Pasupati alias Kaliyan Tanthalvaran. Koyal Maylai figures in another inscription dated in the 6th year, which is from Tiruvaidyamarudur (No. 102) transacting a purchase of land on behalf of the assembly of Tiraimur.
No. 181 from the same place (Tiruviddaimurudur) dated in the 7th year of the king, states that during the regime of Madhurantaka-Muvendavela (Koyil Mayilai) a cell of land was granted to the temple for the maintenance of a musician who was to sing the dasi songs before the God while seated in dakraka in the hall (on festival occasions). Reference is made in the same inscription to a previous gift of the 39th year of Parantaka made to the temples of Mahadewa and Talaikkoli-Vinapagarchikai. Talaikkoli is a term of distinction in music and is frequently met with in inscriptions being affiliated to the names of ladies. In No. 283 a gift of gold for a lamp in the Udayaraguvi temple is said to have been made by a certain Nakkan Piratamadeli alias Mummudisola-Talaikkoli daughter of one Sri-Arunittavanar.

Grants of land made to some persons for performing what is called the saigama-diyam in the temples are recorded in two fragmentary inscriptions (Nos. 254 and 344) dated in the 10th and 14th years of the king, one coming from Tiruvemaludu and the other from Tiruviddaimurudur. By saigama is meant the early day-break, but it is not clear whether it has any connection with the waking service of the deity before sun-rise. Sakkilakkita, a kind of dance-drama, seems to have formed part of worship in temples on special occasions, and is referred to in a good number of inscriptions (M.E.R. 11, 1915, II, 22). In a record from Kila-Paluvur (No. 171) it is stated that an allotment was made of some gold, paddy, and a pair of clothes to a resident of Alayir for enacting 3 parts of Sakkilakkita in the temple on the day of festival occurring in the asterism Avasini in Aippasi month.

One Semban Arulan Uttamaniithi alias Uttamasola-Muvendavelan is stated (in No. 359) to have constructed the temple of Sivalokatta-Mahadeva at Gandaradaitya-chaturvedimangalam (Kaparadittam) and made provision for all the requirements of worship. For this purpose he seems to have purchased from one Poomuva-Kramavittan a member of the Alivigaram of Venganagar his share of the right of worship with its appurtenances of land, house and other privileges (like saivacai, dakkira and padakkura) and made it over to the temple evidently for conformance on a new appointee. In an earlier inscription (No. 335) the original holder of this share is referred to as sastinatuddha. This expression which occurs also in No. 373 from Tiruvangakoyil near Pondicherry, seems to mean some bond of service executed by the attendant of the deity, the exact nature of which is not clear. We learn from two other inscriptions, from Tirukkarungavar (Nos. 326 and 370) of endowments of lands made by Semban Arulan, for the needs of worship and for the maintenance of nine persons for music during the several services in the temple.

Ayan Maradigun alias Virasamhara-Muvendavelan of Gumamahpadhi in Nallayir-nadu (Nos. 107, 191, 312 and 354) and Tiruvadigal Aiyanda alias Sembiyan Veshaliappadi-Muvendavelan of Sigirivellar in Isalyar-nadu (Nos. 139, 189 and 238) are two prominent donors in this reign to the temples at Tiruvalakkudi (called Tiruvellikkudi in inscriptions) and at Koyil Tevarayanpettal. Besides these chiefs and officers we come across a dozen more names of nobles or officials having titles like Muvendavelar, Nadalwar, Peraraiyan, Pallavarayan, Brahmadhirajuar etc. attached to their names indicating their position or designation.

II. About 30 inscriptions in the collection may be assigned to Rajaendra-Kings Rajaendra-Choja I and Vikrama-Choja on account of their later writing or other internal evidence. On a rock to the west of the temple at Tiruchamalai in the Salem District are engraved two inscriptions which are both damaged. They are dated in the 4th year of Paraksaivarman who may be taken to be the same as Rajaendra-Choja. Both of them record gift of gold for lamps in the temple of KilaAlivar by a certain Aiyar Vikamaduviyar of Perumkungan wife of Mummudichcholeaperumal-Divar. (Nos. 85 and 86). This might be a reference to a local chief of the area. A queen of Rajaendra-
Chōla seems to have been known also as Viramādevi (No. 190 of 1915). An inscription of the same year of Parakēsari from Tiruvēlamunirūt (No. 92) also mentions a Viramādeviyār, who might be different.

Mention is made of a market place at Taṭyavār called Tribhuvanamādevi-pērāṅ-gāṟō after a queen of Rājarāja, in No. 24 of the 2nd year of Parakēsari. A member of a regiment known as Arumojēdeva-terinda-Kakkōlar figures as a donor in another inscription of the same year from Tiruppalānām (No. 29). Vānarān Pēranīvān akās Kōṟṇā Arumōli (No. 73), Rājēndrāsāḷa-Māvēndavēḷar (No. 43) and Sandiraṅkap (Chandridīya) Satturungāṇḍan of Vāramūḷāl (No. 248) are other persons of some note in this reign. The last mentioned is referred to as having the mēndēyakāna-administration over the Tiruṃūr-nādu.

An inscription of the 6th year of Parakēsari from Tiruvēlam (No. 138) probably of this period, registers a gift of gold entrusted to the Nagarattār of the place by one Dēvān Aqbatumāḷvān, for burning a lamp before the image of Tiruvēlamārāṇīr Mahādēva-Bhājṭāraka in the temple. The name of the deity is reminiscent of the legendary Chōla king Manunūt-Chōla associated with Tiruvēlam.

A record of the 19th year of Parakēsariyār from Uḍalīyāṟuḷūṇi probably assignable to the reign of Vikrama Chōla is No. 14 which records a gift of gold for a lamp to the temple by one Āiyārān Šēndan akās Nikalkanak-Māvēndavēḷan of Vēśalīpāḍi. Of the same period are two inscriptions from Siddhālukkaṅgāṇṭṭu in the South Arcot district, which mention the Milāḍu chief. (See para 9 above). No. 94 dated in the 8th year of the king registers the endowment of land to the temple made by Rāja-mahēndrāṇ Rājēndräśōḷan of Milāḍu, probably so called after the surname 'Rājendra-Chōla' borne by Vikrama. It is probably the same chief who is called Vaṭavaṉ Rājēndrāṇ in a later inscription of the 10th year (No. 250) wherein he is stated to have endowed both land and money to provide for the sacred bath and offerings to the deity on all saṅkramaṇa days and occasions of eclipse, for the maintenance of the priests and for other requirements in the temple.

In an inscription the 8th year of the king from Gōvīndapattār (No. 214) the temple authorities of the place are stated to have paid a lump-sum of 230 kulaṇḍu of gold towards the (annual) payment to the State on their behalf, of taxes like kuṭīmati, sīvōṟṟi etc. on 121 and odd vōḷ of devalēna land by Peranguru-Peranakkaḷ who received the amount. A similar transaction is recorded in No. 391 from Tuṇayār dated in the 15+1st year, the last year of the king, in which the Uṟṟē of that village (corresponding to the Sahhō or Peranguru) bound themselves to the temple to pay the taxes on a plot of land newly brought by them under cultivation.

12. We get some glimpses into the working of village assemblies of ancient times from the inscriptions in this collection. It would be of interest to note the contents of a few of them as illustrative of their activities. These assemblies were distinct from other bodies like the Uṟṟē, the Nagarattār and the Nāṭṭār which seem to have represented bigger places. They were called by various names such as the Sahhō or Mahōsahhō, Peranguru-sahhō, Māḷappurikēḷ, Grāmam or Aṉāṅgāṉam, with their strength probably varying from places to place according to the size of the village. They divided themselves into different committees called the vēṟṟiyam for the distribution of functions. We learn from No. 84 from Tiruppēraṅkaḷ (North Arcot), dated in the 4th year of Parantaka I that the Mahōsahhō of Kāvēḷippakkan comprised Uṟṟē-vēṟṟiyam (village supervision), Udāsimā-vēṟṟiyam (ascentic welfare?), Eri-vēṟṟiyam (tank supervision), Kōḷalai-vēṟṟiyam (field-supervision), the Two Hundred Big Men, the Bhōḷās and the Vīstāhās (?). Two more committees are mentioned in No. 179 from the same place, dated in the 7th year of the king, viz., the Kāḷampu-vēṟṟiyam (ward supervision) and the Tōṭṭai-vēṟṟiyam (garden supervision). The transactions
connected with the temples seem to have been the concern of the *Eri-kāriyam* carrying out the behests of the general body. In the former record (No. 81) it is stated that the assembly through this committee gave an undertaking to a native of Pāndhānādu, that they would maintain two perpetual lamps in the temple for 30 *kalaṇḍa* and odd entrusted with them for that purpose. In the latter the *Sabha* is said to have received a similar amount from a native of Sōṇādu which was utilised for repairing the breaches in the local tank. They bound themselves however to treat the amount as an endowment with the interest on which a daily offering was to be made to the deity in the temple with 4 *śalī* of rice. In another inscription from the same place (No. 121) dated in the 5th year, the assembly combined an agreement to two different donors in one document. One of them was to a certain Sivabūti Adhekanādan and the other to the Kōrnambār chief Ilaṅgōvere Būti Adītēn, the former of whom endowed a garden land for the maintenance of a lamp before the image of Tirukkarapurattu-Permanādīgas, and the latter a sum of 50 *kalaṇḍa* for the same purpose in the shrine of Tiruvagattāvāra.

The assembly of Pālḷiṇḍa (North Arcot) which was known originally as Viṭṭūr or Vichēhir and later as Naṇḍikampa-chaturvēdīmālāgām, is stated in No. 310 of the kings (Uttama-Chōlā's) 12th year to have received some amount from a resident of Iraiyāṁśēri in Kācchhippēdu (Kācchipūram) with the interest on which they agreed to get the silt removed from the local tank to the extent of 20 *kāli* once a year.

An inscription (No. 62) of the 3rd year of Uttama-Chōlā from Uḍaiyārgudi (South Arcot) states that on an order received from the assembly of the 120 members holding office of *grāma-kāriyam* for the year beginning with the month of Rishabhā, the Sripāṇga officer of the temple made an allotment of some lands belonging to it among the establishment in proportion to their emoluments hitherto received (in cash or kind), and got this deed engraved on the walls of the *Srivāmāṇa* of the temple.

We are informed in another inscription (No. 64) of the same year from Pūḷḷamanga; near Pasupatikōyil (Tanjāvūr) that the *Mahāsabhā* of the place which met after beat of drum in the temple cour-yard, sold tax-free a piece of land at Kaṇḍamaṅgalam village to the temple of Kāḷāpipāri in the *naduvecherī* of their village. This land is said to have formed part of a bigger plot which had been in the enjoyment of their Madhyagātha as kārādikāṣi and was now confiscated by the *sabhā* on account of his breach of trust in respect of some money and paddy entrusted to him for disbursement.

In a 4th record of this king from Tiruvidāmārūndār (No. 91) it is stated that the assembly of Tiraimūr, the residents of Tiruvidāmārūndār and the temple executives met in the theatre hall of the temple and decided to re-engrave, on the walls of the temple after its renovation, all old inscriptions registering gifts of gold made from early times from the stones which had been preserved underground.

No. 222 of the king's 9th year from Tiruppallatturai (Tiruchirappalli) mentions the *Perunguri-sabhā* of Uttamaśīlī-chaturvēdīmālāgām as having acquired some land for the formation of a *madaryilagam* round the temple after paying as compensation to the owner some other land in its possession.

Another inscription (No. 231) of the same year from Kāmarasavallī (Tiruchirappalli) records a provision made by the *Perunguri-Puramakālō* of the place for some services in the temple by authorising the *Ur-māriyam* committee to collect through the temple servants, paddy (from cultivators) at a certain rate on each *mē* of land irrigated by the Kōṇḍarāmā-vāykkāl during each harvest, evidently as rent for the water supplied by the assembly.
Two other inscriptions remain to be noticed. One is from Tirumeyyanam (Tanjavur) and is dated in the 15th year of Uttama-Chōla (No. 370). It states that the Perunuri-Mahāsubbā of Nāḻūr sold to the temple at Tirumayyānām, a land that had come into their possession by the non-payment of the taxes due thereon by the original owners, which consequently the subba had been obliged to pay through many years to a succession of kings. The other epigraph (No. 398) which is dated in the 16th year of the king is from Kiliyanūr (South Arcot). It registers a sale of some land irrigated by the local tank to one Sattan Malladiga by the Mahāsubbā of Kijinallūr with the stipulation that the purchaser was to contribute a tuṇi of paddy from his land after each harvest (as payment) towards the removal of silt from the tank, and was also to do the annual collection of the māṇṟupāṭu (taxes) due to the reigning king.
SOUTH INDIAN INSCRIPTIONS
VOLUME XIX

THE CHOLAS

INSCRIPTIONS OF PARAKESARIVARMAN

No. 1.

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

MEEL-SEVUR, GINGEE TALUK, SOUTH ARCOT DISTRICT.

ON THE SOUTH BASE OF THE CENTRAL SHRINE, VRISHABHAPURISVARA TEMPLE.

This is an incomplete piece recording a gift of gold for burning a perpetual and regnal lamp in the temple, by PARANTAKA PALLAVARAIYAN ARILIGAI. The name of the donor suggests that he was probably an officer under ARILIGAYA son of PARANTAKA I.

Text.

No. 2.

A.R. No. 4 of 1907.

TIRUVISALUR, KUMBHAKONAM TALUK, TANJAVUR DISTRICT.

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

This records a gift of 96 sheep left in charge of one Brahmadirayar of PERUVENDUR, for burning a perpetual lamp in the temple of Tiruvissalur-Perumandiga] at AMANINARAYANA-CHATURVEDIMANGALAM a devadana and brahmadiya on the northern bank of the river. The donor's name is lost. AMANINARAYANA-CHATURVEDIMANGALAM, which must have been named after a title of PARANTAKA I (or PALLAVA NANDIVARMAN III) included in itself besides Tiruvissalur, the village Tirukkalittattai also (See No. 5 below). This might be an inscription of ADITYA II KARIKALA.

Text.

No. 3.

(A.R. No. 244 of 1907.)

TIRUVIDAIMARUDU, KUMBHAKONAM TALUK, TANJAVUR DISTRICT.

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

This records a gift of a sword with its hilt made of sandal-wood (śrīkaṇḍam) evidently as an offering to the god, by Mutti Tirumāramaiṣṭi of the Śrīgaḷantaka-terinda-Kaḷkkōḷar (a regiment named after Śrīgaḷantaka, i.e., Parantaka I). This may be an inscription of Ariyājaya.

Text

No. 4.

(A.R. No. 253 of 1907.)

ON THE SAME WALL.

This records the construction of a window, a door, the doorpost and steps in front of the mandapa of the temple of Mulaṣṭhamāṭturu-Perumāṇadiṣṭe at Tiruvidaimarudil, by the regiment called the Kaḷkkōḷa-perumbodai. This gift was named after, and hence placed under the protection of, Tīgai (Diṣai) Aṭirattaiṇūṟguvar, who are stated to be their Āchēhamār (spiritual head). The writing resembles that of No. 254 of 1907 which belongs to Rajarāja I, and consequently the Parakāsari of this record may be equated with his son Rājendra-Chōla I.

Text

No. 5.

(A.R. No. 296 of 1908.)

TIRUKKALITTAṬṭAI, KUMBHAKONAM TALUK, TANJAVUR DISTRICT.

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

This records an endowment of one eighth (of a vēli?) of land to the west of the sacred tank, for burning a lamp in the temple of Tirukkalitttaṭṭai-Perumal at Amanī nārāyana-chaturvedimangalam on the northern bank of the river, by Perumāṇ Pōrri wife of a certain Nerkkuppa-udaiyān. This is possibly an inscription of Ādiya II Karikāḷa son of Sundara-Chōla Parantaka II.
Text.

No 6.
(A. R. No. 224 of 1911.)

KUMBHAKONAM, KUMBHAKONAM TALUK, TANJAVUR DISTRICT.

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

This registers a sale of a quarter (elli) of land by the mālāparishat of Tirukkudamukkil a dīvādana in Pambūr-nāṭu on the northern bank of the river, to behal of the temple of Tirukkōṭattu (Parumāl) for 25 kalāṇju of gold which had been endowed for a perpetual lamp in the temple by a certain Paḻalvallhuvān Kāṇṭh Aṭchāṇ. This land is said to have been presented to the assembly as abhisēka-dakṣiṇām (evidently by the king) on the occasion of his coronation. As the land endowed by this Kāṇṭh Aṭchāṇ is referred to in a record of Āditya H from the same place (A. R. No. 225 of 1911., S. I. I. Vol. III, No. 204), the present inscription may be assigned to the same king.

Text.
No. 7.
(A.R. No. 242 of 1911.)

ON THE WEST AND SOUTH WALLS OF THE SAME SHRINE.

This records a gift of 90 sheep for burning a perpetual lamp in the temple of Tirukkilkottattu-Paramasvami at Tirukkudivakkil, a divadana in Pamburunadu on the northern bank of the river, by Deva Rajadittan (a member) of the Dānatiṅga-teriṅja-Kalkkolā (regiment), with 7½ mah of ghee supplied every month by two shepherds who received the sheep. Dānatiṅga was a title of king Parāntaka I (M.E.R. 1918, Part II, para 22). This is probably a record of Ariṅjaya.

Text.

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

No. 8.
(A.R. No. 251 of 1911.)

ON THE SOUTH WALL OF THE SAME SHRINE.

This records a gift of 90 sheep by one Kālikkavan Kaḷlaṅ of the Vīraṅjala-teriṅja-Kalkkolā (regiment) for burning a perpetual lamp in the temple of Tirukkolkottattu-Paramasvami at Tirukkudivakkil. 'Vīraṅjala' was a title of Parāntaka I. This may be a record of Ariṅjaya.

Text.

1 [transliteration]
2 [transliteration]
3 [transliteration]
4 [transliteration]
5 [transliteration]
6 [transliteration]
7 [transliteration]
8 [transliteration]
9 [transliteration]
10 [transliteration]
11 [transliteration]
12 [transliteration]
13 [transliteration]
14 [transliteration]
15 [transliteration]
No. 9.
(A.R. No. 277 of 1911.)

TIlASATrANAM, TANJAVUR TALUK, TANJAVUR DISTRICT.

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

This inscription has been surmised to belong to Utama-Chõja. It registers a gift of land for burning a lamp in the temple at Tiruneyttanam by one Korrâ Arumôli alias Vânavan Pêraráiyan of Arrâr in Mângâdu-nâdu after purchasing the same for 25 kalânhû of gold. Mention is also made of a land which had been presented to the same temple by Nângai Varaguâna Perumânâr, wife of the Kodumbâlur chief Parântaka Ijângovelâr.

Text.
Published in South Indian Inscriptions, Vol. III, No. 127.

No. 10.
(A.R. No. 537 of 1920.)

UDAYêRUKUH NEAR KÂTTUMANNâRKÖTHI, CHIDAMBARAM TALUK, SOUTH AROCT DISTRICT.

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

This might be an inscription of either Ariñjaya or Aditya II, as the date of the gift is given as year 2, Sinhâ, uvâ (amañâya), Monday, Maghâ, which gives the equivalent A.D. 938, August 16, f.d.t. 65, f.d.m. '07. Another but less probable equivalent (for Utama-Chõja) is A.D. 938, July 27. This records a gift of 12½ kalânhû of gold for (the purchase of) 96 sheep and a ram towards the maintenance of a perpetual lamp in the temple of Tiruvanantêsvaratâlvâr at Sri-Virunârayâna-chaturvêdimângâlam, a brakâmâdâya on the northern bank (of the river), by Nâkkan Bâtâlaki a songstress attached to the periya-vâlam (royal palace).

Text.

No. 11.
(A.R. No. 540 of 1920.)

ON THE SAME WALL.

This records a gift of 96 sheep and a ram for burning a perpetual lamp in the temple of Tiruvanantêsvaratâlvâr at Virunârayâna-chaturvêdimângâlam, by Parânâlakan-Mâdhvâdîlal alias Sembiyan-Mâdëviyâr the daughter of Majavariyâr and queen of Gandarâlityâyâvâr * who was pleased to go west, i.e., was deceased. This is evidently an inscription of Ariñjaya since Gandarâlityâyâ’s demise seems to be implied as a recent event.

* Stops here.

No. 12.
(A.R. No. 541 of 1920.)
ON THE SAME WALL.

This is also probably an inscription of Ariñjaya. It records a gift of 12½ kalañju of gold for burning a perpetual lamp in the temple, by a servant-woman (of the royal palace) named Diran Tirirajli.

No. 13.
(A.R. No. 545 of 1920.)
ON THE SAME WALL.

This records a gift of 12½ kalañju of gold for burning a perpetual lamp with an ulakta of ghee every day in the temple, by Dësavalavañ Sëryyan of Vënsavananagal in Sindhavý-nádu, a member of the Këdandaraima-teriñja-Kaikkölär regiment, which was named probably after a surnname of Rájádiña. Like No. 10 above this may also be assigned either to Ariñjaya or Aditya II.

No. 14.
(A.R. No. 552 of 1920.)
ON THE SAME WALL.

This records a similar gift of 12½ kalañju of gold deposited with some shepherd, a lamp in the same temple, by Aíyyaruñ Sënduñ alias Nikalñkñ-Mëvëndavéląñ of Sëtappändi in Vësïlappándi (nádu*). 96 sheep and a ram are said to have been purchased by the former with this amount for the daily supply of ghee.
No. 15.

(A.R. No. 555 of 1920.)

ON THE SAME WALL.

This records a gift of ten kašas to provide for (an annual) supply of a pair of cloths 2nd regnal year with the interest thereon, to the image of Kṛttapperumāl (Nataraja) "who is pleased to dance on the south side of the stone temple", by Aranag Geyavidanān of the Dānatoṇga-terilāja-Kaiķōjā (regiment). The donor is stated to have also built shrines to gods Kūṭtar, Ganapatiyar and Pīkhechādēvar (Bhikṣhājana) in the temple. Dānatoṇga was a title of Parāntaka I (cf. No. 7 above).

No. 16.

(A.R. No. 558 of 1920.)

ON THE SAME WALL.

This records a gift of 12 kašas of gold for a lamp in the temple, left in charge of the māhā-rāhā of the village, by Ekeshil Sadurākaraṇa alaṃ Tegarnag śrīmālāhā-Mūrtiyāvēḷāḷa of Divangudi in Mīkalūram. The details of the date given viz. Tues., Sunday, Jyesthā, which would correspond to A. D. 969, October 17, makes the inscription assignable to Uttama-Chōla.
No. 17

(A.R. No. 574 of 1920.)

ON THE WEST WALL OF THE SAME SHRINE.

This is probably an inscription of Arihajaya like Nos. 11 and 12 above. This records a gift of 12½ kalanju of gold for a perpetual lamp in the temple on behalf of Achchan Baladavan (perhaps deceased) by members of the regiment Parântaka-teriñha-Kalkkôjar.

No. 18.

(A.R. No. 581 of 1920.)

ON THE SAME WALL.

This records a similar gift of 12½ kalanju of gold with which to buy 96 sheep and a ram for burning a lamp in the temple, by Araiyan Venagaçavan of the Mûtavâlpera-Kalkkôjar (regiment). The significance of this term is not clear. Probably the regiment was so named for the experience in swordsman ship of its members.

No. 19.

(A.R. No. 584 of 1920.)

ON THE NORTH, WEST AND SOUTH WALLS OF THE SAME SHRINE.

This records a similar gift of 12½ kalanju of gold for burning a lamp before the image of Chandraçêkhara, by another member of the same regiment by name Devâdi Vidyâparaṇa.

1 The last line is damaged
No. 20.

(A.R. No. 380 of 1920.)

ON THE WEST AND SOUTH WALLS OF THE SAME SHRINE

This is another gift of 12½ koluṣṭa of gold for a lamp by Dhēdaṅga-purattu Vāmanas-Kramavīttaga iti Taṃmaṇavaṇ-Brahmaṇubharājan of Rājamalla-chaturvedil-
maṅgalam a brahmaṇḍa in Vēlānādu. This village is different from Brahmanda in the North Arcot district which was also known by the same name, as the latter was situated in Dāmar-kōṭṭam. Rājamalla must have been a possible of Aditya I or Parantaka I.

No. 21

(A.R. No. 590 of 1920.)

ON THE NORTH WALL OF THE SAME SHRINE

A similar gift of 12½ kolaṇṭa for a lamp by Bāladevaṇa Panaiyaṇ a member of the Śīṅgaḷāntaka-teriṇja-Kaḷākōṭar regiment on behalf of Bāladevaṇ (mentioned in No. 17 above.) This is incised in ornate script.

No. 22

(A.R. No. 594 of 1920.)

ON THE SAME WALL.

This records a gift of 42½ kolaṇṭa of gold (koluṇṭaṇṇ) deposited with the gaṇap-
gerumalkal of the year, for burning a perpetual lamp in the temple and for the daily mid-day offering to the god, with which a Bhatta well-versed in the Vidawas to be fed able. The offering comprised rice, kunāṭiṇḍam
and three other dishes, ghee, curd, sugar, plantains and betel-nut and leaves. The donor's name is given as Kōyil-Peṯal alūs Gumavan-Mādēviyār daughter of Bhūpāla-Śkhariyār, on whose behalf the king (dēvar?) is said to have paid the It is perhaps to be inferred that she was his consubine

Text.

1. யார் [தி] கனவந்தலையை உர்.
2. ஒவ்வொன்று அடர் அளர்ந்து கொண்டுறையும் கலு.
3. வரிசைக்காலையுள்ளே நல்லையும் வரு.
4. பாதுகாப்புக்காலையுள்ளே வைக்க வைக்க.
5. இவ்வுடன் காலா புரியப்படும் [செய்வலையும்].
6. சிறந்த நிலையிலுள்ளே நீண்டென்று வைக்க.
7. இவ்வுடன் காலா புரியப்படும் [செய்வலையும்].
8. கொண்டுறா வரிசைக்காலையுள்ளே நல்லையும் வந்து.
9. இவ்வுடன் காலா புரியப்படும் [செய்வலையும்].
10. காலா புரியப்படும் [செய்வலையும்].
11. சிறந்த நிலையிலுள்ளே கொண்டிருந்து Co.
12. வரிசைக்காலையுள்ளே நல்லையும் வந்து[செய்வலையும்].
13. காலா புரியப்படும் [செய்வலையும்].
14. காலா புரியப்படும் [செய்வலையும்].
15. இவ்வுடன் காலா புரியப்படும் [செய்வலையும்].
16. இவ்வுடன் காலா புரியப்படும் [செய்வலையும்].
17. இவ்வுடன் காலா புரியப்படும் [செய்வலையும்].
18. இவ்வுடன் காலா புரியப்படும் [செய்வலையும்].
19. இவ்வுடன் காலா புரியப்படும் [செய்வலையும்].
20. இவ்வுடன் காலா புரியப்படும் [செய்வலையும்].
21. இவ்வுடன் காலா புரியப்படும் [செய்வலையும்].
22. இவ்வுடன் காலா புரியப்படும் [செய்வலையும்].
23. இவ்வுடன் காலா புரியப்படும் [செய்வலையும்].
24. இவ்வுடன் காலா புரியப்படும் [செய்வலையும்].

No. 23,

(A.R. No. 609 of 1920.)

ON THE WALL OF THE SOUTH VERANDAH IN THE PRĀKĀRA, BEHIND THE IMAGE OF GĀIA-LAKSHMĪ IN THE SAME TEMPLE.

This registers a gift of 12[k] kalāṭjī for burning a lamp inside the tiruvunāṭi of the temple by Pālavēṭṭaraṇaṇ Kēṭakṣaṇa Tappīḷārman. The identity of this chief with Tappīḷārman-Pallavararaman figuring in two records of Gandarādītya has been surmised already (S.I.I. Vol. XIII, Intr. p. IV). The inscription may be one of Arīṇāja.

Text.

1. கொண்டுறா வரிசையை உர்ந்து.
2. வரிசையை உர்ந்து நல்லையும் வந்து.
3. பாதுகாப்பு வந்து வந்து.
4. இவ்வுடன் காலா புரியப்படும் [செய்வலையும்].
5. இவ்வுடன் காலா புரியப்படும் [செய்வலையும்].
6. இவ்வுடன் காலா புரியப்படும் [செய்வலையும்].
7. இவ்வுடன் காலா புரியப்படும் [செய்வலையும்].
8. இவ்வுடன் காலா புரியப்படும் [செய்வலையும்].
9. இவ்வுடன் காலா புரியப்படும் [செய்வலையும்].
10. இவ்வுடன் காலா புரியப்படும் [செய்வலையும்].

2nd regnal year.
No. 24.
(A.R. No. 274 of 1923.)
KÓYIL-TEVARÁYANPETTÁI NEAR PÁNNDARÁYAPÁL, PÁNAKAM TALUK, TÁNJVÚR DISTRICT

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

This records a gift of 30 kösé for maintaining a perpetual lamp in the temple 2nd regnal of Tiruchcheláru-Madávar at Rájakumári-chatuvádimmangalam a brahmadéya on the southern bank of the river, by Nojum[ndarr]gai Dsám wife of Táttan Śilá a merchant of Tribhuvánamadévi-parangádi at Tánjávúr. Tribhúvana-Mahádevi was a queen of Rájarája I and the mother of Rájendra-Chóla I. This inscription may be attributed to the latter.

Text.

No. 25.
(A.R. No. 135 of 1925.)
TIRUVÁDUTURÁI, MAYURAM TALUK, TÁNJVÚR DISTRICT.

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

This records the sale of 4 mā of tax-free land by the subbd of Sáttanár a brahmadéya of Tiraimáru-nádu on the southern bank, to Súkkayán Ogni a member of the regiment Ádityapánuma-terinda-Kalhójar for maintaining a coconut garden (o 1000 trees) belonging to the temple of Tiruvádutural-Mahádeva and for growing a flower-garden. The yield of 100 palms is said to have been his share for the former work. This might be assigned to Pántaká I.

Text.
No. 26.
(A.R. No. 136 of 1925.)

ON THE SAME WALL.

This is built in at the ends of lines. It records a similar sale of 3 1/2 of land at Kil-Kumāramāngalam by the same assembly, probably to a different person (name lost) for maintaining a flower-garden out of the yield of another coconut garden, and for burning a perpetual lamp in the temple for each of the 1/2 of land.

Text.

1 123456789101112131415161718192021222324252627282930313233343536373839404142434445464748495051525354555657585960616263646566676869707172737475767778798081828384858687888990

No. 27.
(A.R. No. 136 of 1926.)

TIRUVILAKKUṆṆ, MAYURAM TALUK, TANJAVUR DISTRICT.

ON THE SOUTH WALL OF THE CENTRAL SHRINE MAṆAVĀLĒŚVARA TEMPLE.

The details of date correspond to A. D. 960, April 12 in the reign of Uttamā-Chōja. The inscription is built in at the right end. It records the remission of taxes on some plots of land belonging to the temple at Tiruvēļvikkuṇḍi by purchase, by the assembly of Veṇĕśvarar-Chēṉamāṇḍala, a brāhmaṇadāya in Kurukkai-nādu on the northern bank of the river, for a lump-sum of 50 silākāḷu received by them from a member of the Karikāla-Chōja-teriṅja-Kalikōlar regiment. This body was evidently named after Aditya II.

Text.

1 123456789101112131415161718192021222324252627282930313233343536373839404142434445464748495051525354555657585960616263646566676869707172737475767778798081828384858687888990
No. 28.
(A.R. No. 192 of 1927.)

KÁVÉRIPURAM, BHAVANI TALUK, COIMBATORE DISTRICT.

On the South Wall of the JALAKANŚTHESVARA Temple.

This record an endowment in gold of 4 kalanijja per year, a piece of wet land, a house and a garden, made by the VAJÁṆṆṆṆVAR (community) of TÁVÁLÁI, as śiva for ARAYÁṆVAR and his heirs, for playing on the drum during the śiváli service in the temple of NÁTTIŚVARA built by SATÁṆVAR alias KÁNHARÁṆVAR-MÁYIŚATTI a resident in the same place. This might be an inscription of the König king PARAKŠÁRVAR VIKRÁMA-CÓṆA whose inscription is also found in the same temple.

TEXT

1 [1] Candakáśiśvaravarā Ṛṣiriśvarasvāmī tāmikaputra
2 kábribhávabhávadhikaraṇa kárvir eva
3 ēkānāṁ kárvir cakaṁ Ṛśiriśvarasvāmiputra eva kárvir eva
4 kárvir eva Ṛśiriśvarasvāmi ca yadiśvarasvāmi ca kárvir eva
c

No. 29.
(A.R. No. 144 of 1928.)

THURUPPÁLANĀM, TANJAVUR TALUK, TANJAVUR DISTRICT.

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

This is very probably an inscription of RÁJÉNDRA-CÓṆA I. It is damaged in places. It records an endowment of 5 pieces of land at PÉṆNÁLÁKKRUDI after purchase (from the temple) and reclamation for feeding 1 Brahmanas in the temple of THURUPPÁLANĀM in MIRÁI-KÁṆṆAM, (after the tālly midday offerings), by KÁṆṆALI-BÁṬṬALÁKAN a member of the regiment ARUSMULÓṆVAR-TERIṆA KÁIKKÓJAR.

1 Lines 24–27 are engraved over an erasure. Ends of lines are built in.
2 The inscription stops here.

No. 30.

(Descriptive Report No. 162 of 1928.)

ON THE SOUTH WALL OF THE SAME SHRINE.

This records an endowment of land (?) for the maintenance of five temple drummers with 30 kalam of paddy each (per annum) by Adittan Vimani of Kumara-padi in Malyar [yur] naadu of Kaattur-kottam. This has been assigned to Ariyajiva (M.B.R. for 1928, Part II, para 3.)

Text.

1. கூட்டும் [“]| தொன்றாக்கும் தொன்று வாழ்ந்தே தொன்றும் தொன்றோடு தொன்றோடு தொன்றோடு தொன்றோடு
2. கூட்டும் தொன்றாக்கும் தொன்று வாழ்ந்தே தொன்றும் தொன்று வாழ்ந்தே தொன்றோடு தொன்றோடு தொன்றோடு
3. கூட்டும் தொன்றாக்கும் தொன்று வாழ்ந்தே தொன்று வாழ்ந்தே தொன்றோடு தொன்றோடு தொன்றோடு
4. கூட்டும் தொன்றாக்கும் தொன்று வாழ்ந்தே தொன்று வாழ்ந்தே தொன்றோடு தொன்றோடு தொன்றோடு
5. கூட்டும் தொன்றாக்கும் தொன்று வாழ்ந்தே தொன்று வாழ்ந்தே தொன்றோடு தொன்றோடு தொன்றோடு

1. Stop here. The following lines engraved separately may be the continuation of the above:

1. கூட்டும் தொன்றாக்கும் தொன்றும் தொத்தோடு தொத்தோடு தொத்தோடு
2. கூட்டும் தொன்றாக்கும் தொன்று வாழ்ந்தே தொன்றும் தொத்தோடு தொத்தோடு
3. கூட்டும் தொன்றாக்கும் தொன்றும் தொத்தோடு தொத்தோடு
4. கூட்டும் தொன்றாக்கும் தொன்றும் தொத்தோடு
5. கூட்டும் தொன்றாக்கும் தொன்று வாழ்ந்தே தொத்தோடு
No. 31.

(A.R. No. 172 of 1928.)

ON THE SAME WALL.

This records a gift of land for offerings, with 4 nāli of rice daily during the ardha-yāma service in the temple of Mahādeva, and for burning a perpetual lamp before the god, by Adittān Vimaṇ of Kumārapādi (mentioned above in No. 30) the chief of Aṇṭupāl. The donor is surmised to have been the father of Vimaṇ Kundavāyār the queen of Ariṇājaya (M.E.R. for 1928, Part II. para 3).

Text.

1 புனிதம் || சபையரை 2
2 சுவர்க்குடைய மாலைக் காண் 3
3 சுவர்க்குடைய சம்பெரைன் 4
4 சுந்தரை பரமானுர் 5
5 எ (மோசாமூன்) சோவியோச்சர் அவர்கள் சீர்மருந்து சும்முகம் 6
6 எ குப்பதை புனிதசூரு நோக்கர் 7
7 சுயாதான் குத்துரியது 8
8 எ நாசல்குறித்து புருணாம் 9
9 எ நாவலைத் திருமலை 10
10 சுயாதான் யோகாது போக்கு 11
11 எ சுவர்க்குடைய போக்கு 12
12 உணவம் விட்டுச்சிறிதைர் [கல்] 13
13 எ வேண்டும் 14
14 எ உண்டாம் 15
15 உண்டாம் 16
16 உண்டாம் அல்ல[ல்லை] சீசீட்டு [கல்] 17
17 சுயாதான் சும்முகமாிய குத்து 18
18 சுயாதான் துருந்து சும்முகம் [கல்] 19
19 எ அன்மன் பாலம் சும்முகம் [கல்] 20
20 எ அன்மன் பாலம் சும்முகம் 21
21 சுயாதான் சும்முகம் சும்முகம் சும்முகம் 22
22 சும்முகமார் அவர்கள் எல்லாம் சும்முகம் [கல்] 23
23 எ சுயாதான் [கல்] சும்முகமாக்கும் 24
24 சுயாதான் [கல்] சும்முகமாக்கும் [கல்] 25
25 சும்முகமாக்கும் சும்முகமாக்கும் 26
26 குப்பதை புனிதசூரு 27
27 குப்பதை புனிதசூரு 28
28 புனிதசூரு [கல்] 29
29 புனிதசூரு [கல்]
No. 32.

(A.R. No. 145 of 1931.)

Tiruchchatturai, Tanjavur taluk, Tanjavur district.

On the north wall of the central shrine, Ödanavanesvara Temple.

2nd regnal year.

This registers a gift of 300 sheep left with a local shepherd for the daily supply of three alakkus of ghee, for burning three (perpetual) lamps in the temple of Agastía- varattu-Madévar at Tiruchchögruttuurai, by one Irámisvara-Bhágir Nar.

Text.

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

No. 33.

(A.R. No. 146 of 1931.)

On the same wall.

This is engraved in continuation of the above inscription. It records a gift of 90 sheep for a perpetual lamp in the same temple by a certain...Radrasirin, who left them in charge of a local shepherd for the daily supply of an alakkus of ghee.

Text.

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

No. 34.

(A.R. No. 147 of 1931.)

On the same wall.

This records a gift of 10 kalakus of gold deposited with the temple servants (patipádamulattí) by one Paraman Adichapatipadari of Áyirattali, for burning a perpetual lamp in the temple of Mahádeva at Tiruchchögruttuurai with the daily supply of an alakkis of ghee as interest thereon.
No. 35.
(A.R. No. 152 of 1931.)

ON THE WEST WALL OF THE SAME SHRINE.

This registers a gift of 20 kuṇākuṇi of gold made by the chief Tennavan Mālamāttuvelai̍n alias Kōryān Māraṇ, for burning a perpetual lamp in the temple with an unbroken daily, and 20 cow for ghee for performing the sacred bath of the god on the day of asaṅkranti in each month. The donor seems to be the same as Sembiyān Malanāttuvelai̍n mentioned in an inscription attributable to Aśītya I (S.I.I. Vol. XIII, No. 313). This may be assigned to Pārāntaka I.

Text.


S.I.I. XIX—5.
No. 36.
(A.R. No. 159 of 1931.)
ON THE SAME WALL.

This is damaged from line 7 to 13. It records some endowment for burning a perpetual lamp in the temple with the daily supply of an ulakku of ghee, by Tiruvadi Pandi the headman of Kadalvayil of Miyplura in Poygainadu.

Text.

1. நிகழ்வு [17] சனவரியானாக
2. மதிப்பு பிறந்தது முழுமை.
3. இரகத்து e[முதலிலிய] சமவெளி[வ]
4. குட்டாய முனிவர் அவர்கள் என்.
5. அப்படியால் முதல் வருடம் காலம்
6. . . . . . . [373 பெயர் என்] . . .
7-13 .

14. வண்ணம் படி . . . . . . . . .
15. இன் புருஷேந்திரிக்குடி[வ]
16. காட்சியாக செய்யும் வருட 8 . . . .

No. 37.
(A.R. No. 394 of 1904.)
TIRUOGKARNAM, PUDUKKOTTAI STATE.
ON THE SOUTH FACE OF THE FIRST PILLAR (FROM THE RIGHT) IN FRONT OF THE ROCK-CUT CENTRAL SHRINE IN THE GOKARNESVARA TEMPLE.

This records the gift of a kaala of gold for burning a lamp during the early morning service, in the temple of TiruOgkarnattu-Mahadeva in Kaviram[7] a division of Valla-nadu by Sama-Nayakan Kudaiyambataram of Virasolapuram (No. 39, Pud. Ins., Texts).

Text.

1. காலாட்சி [17] சானூர்நாக
2. அன்று[முதலிலிய] வெளியின் போல்
3. வடிவதில் அவர்கள் குட்டாய்
4. குட்டாய் அவர்களிலிய[வ] அவர்களிலி[வ]
5. அப்படியால் முதல் வருடம் காலம்
6. இராசாயணி சுண்ணம் வல்லியல்
7. இந்த கோது குழு [புருஷேந்திரிக் குடி
8. ஆட்சியாக செய்யும் வருடம்
9. இந்த கோது குழுக்கு வருடம்
11. ஒரு[செய்யல்[வ]]
12. ஓருமை [17] என்
13. இன் பெயர் என்றே
14. காழ்ச்சிகள் அன்
15. முடிய குடமுடிய்ச்சிகள்
16. லவியம்
17. புருஷேந்திரிக்கு
18. வண்ணம் படி
19. நிகழ்வு [17]
No. 38.
(A.R. No. 346 of 1904.)

KUPUMYĂMALAI, PUDUKKOTTAI DISTRICT.

ON THE EAST WALL OF THE ROCK-CUT CENTRAL SHRINE, LEFT OF ENTRANCE, MHIYAKOYIL TEMPLE.

A gift of 7½ kalāṇṭu (talāṇṇa) of gold for burning a perpetual lamp in the temple of Perumāna-dīga at Tirunalakkunram by one Arangān Kalīvaṅg of Pulvalam in Uraiyyūr-kūṟṟam.

Text.

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

No. 39.
(A.R. No. 637 of 1904.)

TIRUPPÄRAKAL, WALLASSUR TALUK, NORTH ARCOT DISTRICT.

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

This consists of two portions, one a prose passage and the other a verse, both recording the renovation (probably) of the tiers of the central shrine of the temple of Tirukkarapuram at Kāvindippakkam alius Amināraṇa-chaturvēḷ-mahāgala in Paṭuvūr-kōṭṭam, by Sennippāraśaiyān Kaṭṭamāṉ, Dirā of Araśūr in Pambulti-kūṟṟam. This might be a record of UTTAMAGOJHA.

Text.

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

No. 40.
(A.R. No. 202 of 1906.)

PERANGYYUR, THRIKKOYILUR TALUK, SOUTH ARCOT DISTRICT.

ON THE SOUTH WALL OF THE CENTRAL SHRINE, RUINED ŚIVA TEMPLE.

This is much damaged and the sense is obscure in places. The date looks like 15 also. This seems to record an endowment of two plots of land, after their purchase of tax-free from the sabha of the village [Perringūr] by Rudra-Dīvākaraṇ, a resident of Eṭṭukkūr, for the daily feeding of seven Brāhmaṇas in the temple of Mūla-sthānattu-Perumāna-dīgaḷ. The management of this gift was vested with the sabha itself by the donor. This is possibly an inscription of the reign of Uttama-Goja.

1. The surface containing lines 5–7 has been scratched throughout and erased.
No. 41.

(A.R. No. 207 of 1906.)

ON THE SAME WALL.

This is damaged. It records a gift of three pieces of land made tax-free by the sēr at Pāḷur, for offerings in the temple of Sri-Mīlāṣṭhānam adaiyār-Pērūmāṇadigal by one AppiMādēvān of Pārakkōvūr in Pēṭingār-nādu.

Text.

1 கையாளை கனவு முனியில் சித்தர்களின் கிளையக்கு வழித்து சுருக்கம் முனியில் சித்தர்களின் கிளையக்கு வழித்து சுருக்கம் முனியில் சித்தர்களின் கிளையக்கு வழித்து சுருக்கம் முனியில் சித்தர்களின் கிளையக்கு வழித்து சுருக்கம்

2 பாதுகையில் இருபத்து முனியில் சித்தர்களின் கிளையக்கு வழித்து சுருக்கம் முனியில் சித்தர்களின் கிளையக்கு வழித்து சுருக்கம் முனியில் சித்தர்களின் கிளையக்கு வázித்து சுருக்கம்

3 துரந்த கிளையக்கு வழித்து சுருக்கம் முனியில் சித்தர்களின் கிளையக்கு வழித்து சுருக்கம் முனியில் சித்தர்களின் கிளையக்கு வழித்து சுருக்கம்

4 துரந்த கிளையக்கு வழித்து சுருக்கம் முனியில் சித்தர்களின் கிளையக்கு வழித்து சுருக்கம்

5 துரந்த கிளையக்கு வழித்து சுருக்கம்

6 துரந்த கிளையக்கு வழித்து சுருக்கம்

7 துரந்த கிளையக்கு வழித்து சுருக்கம்

8 துரந்த கிளையக்கு வழித்து சுருக்கம்

9 துரந்த கிளையக்கு வழித்து சுருக்கம்

10 துரந்த கிளையக்கு வழித்து சுருக்கம்

No. 42.

(A.R. No. 6 of 1907.)

TIRUVISALUR, KUMBHAKONAM TALUK, TANJAVUR DISTRICT.

ON THE SOUTH WALL OF THE CENTRAL SHRINE, ŚIVAṆṆĀṆṆĀṆṆĀṆṆĀṆṆṆĀṆṆṆĀṆṆṆĀṆṆĀṆṆĀṆṆĀṆṆṆĀṆṆṆĀṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆℕ

This is engraved in continuation of No. 5 of 1907 (S. I. L., Vol. XIII No. 300), which is assignable to Aḍīṭya I and is in the same script. Probably it is a record of Pārāṇāka’s reign, and it registers an endowment of a quarter sēr of land at Tīrūvīsālur, by Parmāṇ Sūmādīyār, a Sēḷḷ of Aḷḷōr, to provide for the sacred bath of the god Tīrūvīsālur Pērūmāṇadigal.

Text.

1 கையாளை கனவு முனியில் சித்தர்களின் கிளையக்கு வழித்து சுருக்கம்

2 பாதுகையில் இருபத்து முனியில் சித்தர்களின் கிளையக்கு வழித்து சுருக்கம்

3 துரந்த கிளையக்கு வழித்து சுருக்கம்

4 துரந்த கிளையக்கு வழித்து சுருக்கம்

5 துரந்த கிளையக்கு வழித்து சுருக்கம்

6 துரந்த கிளையக்கு வழித்து சுருக்கம்

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8 துரந்த கிளையக்கு வழித்து சுருக்கம்

9 துரந்த கிளை�க்கு வழித்து சுருக்கம்

10 துரந்த கிளையக்கு வழித்து சுருக்கம்
No. 43.
(A.R. No. 10 of 1907.)

On the same wall.

This is damaged at the end. It records an endowment of 10½ kaluṣṭi of gold for a perpetual lamp in the temple of Tiruviśalūr-Perumāṉ al Amaninārayanachaturvedīmaṅgalam, a decantana and brahmāṅga village on the northern bank of the river, by Rājendraśāla-Māvendā[vēḷ] of Mīḷaṇi-kūrrom, probably an officer of Rājendra-Chōḷa I.

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No. 44.
(A.R. No. 18 of 1907.)

On the same wall.

This seems to register an endowment to Tiruviśalūr-Perumāṉadiga, of 100 kuḷī of land to the south of Paśi-vaiykkāl (channel) and north-west of Amaninārayana[chaturvedīmaṅgalam, by one Māṭalaṇa Sēṇḍaṇ a resident of the place.

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* These words in lines 4 and 6 are written over an erasure
* The inscription stops here.

No. 45.
(A.R. No. 247 of 1907.)

TIRUVIDAIMARUDUR, KUMBAKONAM TALUK, TANJAVUR DISTRICT.

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

This records a gift of a silver pot weighing about 144 (kulañju) to the temple, by a native of Pāṇḍi-nādu).

Text.

1. [Text not legible]

2. [Text not legible]

No. 46.
(A.R. No. 439 of 1908.)

TIRUVILIMILALAI, NANNILAM TALUK, TANJAVUR DISTRICT.

ON A PILLAR IN THE SUṆDIRAKUṆAṆṆṆ, SHRINE IN THE VILLANÁTHASVĀMI TEMPLE.

This records the gift of a silver dish weighing 240 kulañju to hold the daily śrīvai offerings to God Paramasvāra-Bhaṭāra of Tiruvilimilalai by Udāyār Tānḍōṛi TānichēṆavgar, by which is perhaps meant the king himself as the 'devoted servant' of God Tāntōṛi. Tiruvilimilalai is said to have been a mūrtya-dēvadāna of (god) Vēṇūṭi-PērumāṆar. This is engraved immediately below No. 438 of 1908 mentioning one Arukalakēṟi-Viluppurāiyān. This might be assigned to Arinjayā instead of to Viḷayāhaya as is surmised in M.E.R. for 1909. Part II, para 35.

Text.

1. [Text not legible]

2. [Text not legible]

3. [Text not legible]

4. [Text not legible]

5. [Text not legible]

6. [Text not legible]

7. [Text not legible]

8. [Text not legible]

9. [Text not legible]

10. [Text not legible]

11. [Text not legible]

12. [Text not legible]

13. [Text not legible]

14. [Text not legible]

15. [Text not legible]

16. [Text not legible]

17. [Text not legible]

18. [Text not legible]

19. [Text not legible]

20. [Text not legible]
No. 47.

(A.R. No. 377 of 1909.)

SIDDHALINGAMADAM, THIRUKKOVILUR TALUK, SOUTH ABOOT DISTRICT.

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

The inscription is left incomplete. It records an endowment of land at 3rd regnal year Vilivalam to provide for offerings, etc. and for burning a perpetual lamp in the temple of Tiruppullippagavar at Sirțiṇgūr a brahmadeya in Kurukkai-kūram a subdivision of Miḷāḍu. The donor's name is lost.

Text.

1. 2 3 4

No. 48.

(A.R. No. 720 of 1909.)

ĀLAMBĀKKAM, LALCUDI TALUK, THIRUCHIRAPALLI DISTRICT.

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

This records an endowment of land made by the sabhā of Dantippamaṅgalam a brahmadeya on the northern bank of the river, to provide for the (daily) procession of the god within the prākūra, in the temple of Amaraśvara-Perumāl of their village. The inscription seems to be assignable to Parāntaka I.

Text.

1 2 3 4 5 6 7

No. 49.

(A.R. No. 81 of 1910.)

THIRUVELLARAI, LALCUDI TALUK, THIRUCHIRAPALLI DISTRICT.

ON THE ROCK IN FRONT OF THE JAMBUNĀTHASVĀMI TEMPLE.

This is possibly an inscription of Parāntaka I. It seems to record a gift of land after purchase at Nṛpatuṅga-maṅgalam a brahmadeya village, by a private individual for worship and offerings to the god within the main shrine as ṣaṅgapippurum in the temple of Tiruvāṅikaḷ-Perumāṇḍigaḷ at Tiruvellarai.
No. 50.

(A.R. No. 248 of 1911.)

KUMBHAKONAM, KUMBHAKONAM TALUK, TANJAVUR DISTRICT.

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

This records a gift of a quarter (veli) of land after its purchase for 25 kalasam of gold, by Puyvan Kannan of Neęduppurayar in Malai-nādu, for burning a perpetual lamp in the temple of Tirukkōṭṭattu-Paramasvāmī at Tirukkuḍamukkil. The writing is similar to that of No. 96 below. This is probably assignable to Parāntaka I.

1. The inscriptions is damaged towards the end.
No. 51.

(A. R. No. 276 of 1916.)

TIRAKKÖL, NANDIWAR TALEE, NORTH ARCOT DISTRICT.

ON THE EAST FACE OF THE BOULDER CONTAINING JAINA IMAGES.

This is partly damaged. It seems to record some provision including (?) a gift of 200 sheep for the daily supply of 2 nāli of ghee and 10 nāli of oil to the Jain temple. Malisita-Penmballi at Sri-Dandaparam in Pongur-nādu, a subdivision of Venkumara-kōtīam, by one Eka-Nandhi alias Naratong-Paralvarwamiya of Nelvēli in Nelvēli-nādu of Pañajur-nādu a division of Chēla-nādu. This Nelvēli is probably the same as one of the two villages of the name Nemalī in the Namilam and the Nagapattinam talukas of the Tanjavur district.

Text.

1. (Ganapathy\h witnessing)

2. [\h witness\h]

3. [\h witness\h]

4. [\h witness\h]

5. [\h witness\h]

6. [\h witness\h]

7. [\h witness\h]

8. [\h witness\h]

9. [\h witness\h]

10. [\h witness\h]

11. [\h witness\h]

12. [\h witness\h]

13. [\h witness\h]

14. [\h witness\h]

15. [\h witness\h]

No. 52.

(A. R. No. 952 of 1918.)

PALÜK, TRUCHIRAPALLI TALEE, TRUCHIRAPALLI DISTRICT.

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

This records the re-allotment in certain proportions, to the deities in three shrines, of 10½ nāli of the old dēsava land belonging to the temple of Nekkar Paramēśvarar of Palūk in Vīlattār-nādu, and originally intended for the daily supply of 6 nāli of rice for offerings to the god in the main shrine (tiruvavadiyai).

Text.

1. (Ganapathy\h witnessing)

2. (Ganapathy\h witnessing)

S. 1. 1, Vol. IX—1
No. 53.
(A.R. No. 355 of 1918.)
ON THE SAME WALL.

Like the inscription No. 52 above, this also re-records (from an older document) the ownership by the temple of three pieces of land which had been granted to it as archanādhāgā (for worship).

Text.

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

No. 54.
(A.R. No. 358 of 1918.)
ON THE SAME WALL.

This registers an endowment of land tax-free, for the (maintenance of the) priests performing worship in the temple of Paramāsvāna at Tiruppalūr, by Arāṅgāp Vepāval of Kārukkūlū in Vīlātūr-nādu. The land seems to have needed some improvement which was left to be effected by the beneficiary.

Text.

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

No. 55.
(A.R. No. 19 of 1920.)
TIRUMALAVĀDI,UDAIVARPALAYAM TALUK, TIRUCHIRAPALLI DISTRICT.
ON THE NORTH WALL OF THE CENTRAL SHRINE, VAIĐYANĀTHA TEMPLE.

This registers a gift of 4 mā of land at Tennūr in Kalaiyamangalam a brāhma dāya and devadāna of Kulpūrū, a sub-division of Poygal-nādu, for maintaining a perpetual lamp in the temple of Tirumalavādi-Mahādevā, by Arāṅjigālī Kēpi the
daughter of Mūttā-Udaiyar [the elder lord?]. She is stated to have purchased it for 20 kalāṇjus of gold including the cost of tax-exemption, while the kil-mudal right over the land had been already gifted away to the temple by one Gunārīyaṉ (Guvādhya) Tiriyambakaṉ of Kalaiyamangalam.

Text.

1. Gaṁtā Udlaiyaṉ. 
2. 20 kalāṇjus. 
3. No. 58. (A.R. No. 12 of 1920.)
4. ON THE WEST WALL OF THE SAME SHRINE.
5. This records a gift of 10 kalāṇjus of gold by one Vaḷivyajipākam-Udaiyaṉ 3rd regnal year. 
6. Perumānandi of Veṣṭiyippādi, which was left in charge of the sabha of Kailaiyamangalam who were to measure 2 aṅgī of rice for offering to the god on the days of Tiruvāḍurai (every month), and to feed five persons in the temple with this consecrated food.

No. 57. (A.R. No. 107 of 1920.)

Ādīguṉ, Lalgudi taluk, Tiruchirapalli district.

ON THE LEFT SIDE OF THE DOORWAY LEADING TO THE CENTRAL SHRINE, ANKURÉṆ VARA TEMPLE.

This registers an endowment of land by Bāḷārīyaṉ Āṇai Pūṇi and Āṇai Śiva-Baṭṭīlakāṉ two residents of Tiruvāḍikuṉi a brahmāṇya in Kil-kūru of Kalār- 
kūṟam a subdivision of Mala-nāṉu on the northern bank of the river, for feeding
25 Brahmanas on each of the 7 days of festival in the month of Māśi in the temple of Iśvara-Bhattārka, and for a special offering to the god on the last day (tiruvellaišumāru), when the god was taken out in procession 'for hunting'. This is probably an inscription of Parantaka I.

Text.

1 [a] Ten. 2. 13 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 43 44 45

No. 58.

(A.R. No. 556 of 1920.)

Ūṉaiyarkudi near Kāṭṭumannār Kovil, Chidambaram Taluk, South Arcot District.

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

This records a gift of 13 kgālu of gold (for the purchase of 96 sheep) deposited with the māṇḍapikulamai (assembly) including the nāriyān (executive) of Viraṇāraṇyana-chaturvēdimangalam, for burning a perpetual lamp in the temple of Tiruvanantivarattiar-Pāramāsvāmi, by Kāṭṭukuri Yajunā-Kramavittan a resident of Panditavatasi-chéri a quarter of the village. This might be assigned to Uttama Chōjā in whose 3rd year the details Makāya, Thursday, Avittam corresponded to A.D. 972, January 18, f. d. n. 86. Panditavatasi was a surname of Parantaka I.

Text.

1 [a] Ten. 2 3 4 5

* Lines 39 to 45 are engraved on the right wall.
No. 59.
(A.R. No. 559 of 1920.)
ON THE SAME WALL.

This is also probably a record of Uttama-Chēla and registers a similar 3rd regnal gift by Sōlaypiran-Kramavittan of the gotlam (gōthirmaja assembly) of Paṇḍitavatsalachelēri, who left it in charge of the manrāddikkanās for burning a perpetual lamp.

Text.

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

No. 60.
(A.R. No. 582 of 1920.)
ON THE WEST WALL OF THE SAME SHRINE.

This is incomplete. It registers an endowment of land made after purchasing the same from the sākā of the eastern portion (kēlai-kusam) of Paṇkēsarichārēri, by Māṭṭan Kāman alias Nārājya[Viluppārārayan for the daily offering of a sweet dish called ukkāruḍiyal to the god. The ingredients for this preparation are given as follows: rice-4 nālī; dol-2 nālī; milk-4 nālī; ripe plantains-10; sugar-14 palam; and ghee-1 wahku.

Text.

1. 2. 3. 4. 5.

1. The sequence in the mention of 2 perpetual lamps followed by a reference to land is not clear in the absence of the continuation to the record.

S. I. I. Vol. XIX - 8
No. 61.
(A.R. No. 602 of 1920.)

ON THE NORTH WALL OF THE SAME SHRINE.

This records a gift of 12½ kalañju of gold for burning a perpetual lamp before the image of Chandrasekhara-Perumal in the temple, by Pañchavanmídevi the consort (arali) of Aniyai Mahímapiyan, alias Parantaka-Muttraiyan. The mamiikkalama of the place received the amount and agreed to supply an ulakku of ghee daily for the purpose. This is probably an inscription of Uttama-Chóla.

Text.

1. [Transcription of Tamil text]

No. 62.
(A.R. No. 605 of 1920.)

ON THE SAME WALL.

This is incomplete. It records an allotment of lands belonging to the temple, among the members of the establishment in certain proportions according to 'the emoluments they were till now receiving (in cash), made by Kandiyur Deyar-Deyan of Bhuvarachjamaniyachéri the managing officer of the temple (kékkatram tiruttutipana), on an order received from three madhyasthas representing the wards Tribhuvanamaladhévicchéri, Kodaññaramachéri and Viraríkámkachchéri in the assembly of 120 members holding office of the gráma-kékkam for the year beginning with the Rishabhí month. This transaction was also ordered to be engraved on the walls of the kivitéma. To the names of two madhyasthas is added the expression Perumádevi indicative of some title which seems to have carried with it the grant of a free-hold land, as seen in the word kávidikkévi found in No. 63 below. This is probably an inscription of Uttama-Chóla.

Text.

1. [Transcription of Tamil text]

2. [Transcription of Tamil text]
No. 68.

(P.R. No. 540 of 1921.)

Pullamaṅgai near Paśupatiṅkōvil, Papanasam taluk, Tanjavur district.

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

The details of the date given in the inscription correspond to A.D. 973, 21st reg.-

March 13, in the reign of Uttama-Chōja. The record states that the mahāsabha of

Pullamaṅgaišam a brahmadeya village in Kīlar-kūrpam, which met together after

beat of drum in the court-yard in front of the temple of Tiruvāndurai, sold tax-free

a land 16 a in extent, situated in Kandamaṅgaišam (another brahmadeya village)

to the temple of Kāḷāpīdāri in the centre of their village, for 25 lūkaṅkāru received

from the karaṇattai of that locality. This land is stated to have been confiscated

out of the 3 māṭi belonging as kāṇṭhākkāni to Tiruvenkatadigāl alias Elunāgrām-

battamāḷaṇ, the madhyāsīṭha of the village and his brothers, as the former failed to

render account for the money and paddy left in his charge for disbursment

to certain Veḻḷais and Brahmans.

Text.

1 uṇī 12 vītāri
2 21 nāṭa 3, 4, 5 sāndānu
3 3, 4, 5, 6 sāndānu
4 7 saṅghātā
5 8 uṇī, 4, 5, 6, 7 sāndānu
8 uṇī, 4, 5, 6, 7 sāndānu
9 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20 uṇī

* The continuation is probably lost.
No. 64.

(A.R. 478 of 1822.)

ARAYAPURAM (NEAR PAPANASAM), PAPANASAM TALUK, TANJAVUR DISTRICT.

ON THE LEFT SIDE OF THE ENTRANCE INTO THE CENTRAL SHRINE,
RAMALINGASVAMI TEMPLE.

This is engraved in peculiar characters and the meaning is obscure. It purports to be a document (sādānam) with a duplicate in copper-plate(?), issued by the nagaratār and the padi assembled together, making a grant of a thousand kalam of paddy "to this god".

Text.

1. The inscription stops here.

S. 1. 1. Fol. XIX—9
No. 65.

(A.R. No. 242 of 1923.)

KOYIL-TEVARAYANTETTAI NEAR PANJARAVADAI, SAME TALUK.

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

This is unfinished and stops with the mention of Tiruchcheyalur-Perumal[] in Raja Kesari-chaturvedimangalam a brahmadeya on the southern bank.

Text.

1. பூவென் பெல் வரண்கோணலேசு திருவென்பருமல் பெல் சுந்தரம் வெள்ளையார் பெல் சுந்தரம்

3rd regnal
year.

No. 66.

(A.R. No. 252 of 1923.)

ON THE WEST WALL OF THE SAME SHRINE.

This is very probably an inscription of Parantaka I. It records an endowment of 4 mās of land for the maintenance of a Brahmāna versed in the Vedas who was to perform worship to god Tiruchcheyalur-Perumal at Raja Kesari-chaturvedimangalam a brahmadeya on the southern bank of the river, by one Kari Kajalakunjachchi, a native of Erangudi in Kivénbai-nādu a subdivision of Pāṇḍil-nādu. Among the boundaries of the land are mentioned Sōjachūmāṇi-vāykkāl and Kōḍanḍarāmavāykkāl. Kōḍanḍarāma is a well-known surname of Aditya I (Trav. Arch. Series, III, p. 109), and it is possible he also bore the title Sōjachūmāṇi.

Text.

1. பூவென் பெல் வரண்கோணலேசு

2. பெல் பெல் லெப் லெப்

3. பெல் பெல்

4. (mās) வரண்கோணலேசு

5. பெல் பெல்

6. பெல் சுந்தரம்

7. பெல் சுந்தரம்

8. பெல் சுந்தரம்

9. பெல் சுந்தரம்

10. பெல் சுந்தரம்

11. பெல் சுந்தரம்

12. பெல் சுந்தரம்

13. பெல் சுந்தரம்

14. பெல் சுந்தரம்

15. பெல் சுந்தரம்

16. பெல் சுந்தரம்

17. பெல் சுந்தரம்

18. பெல் சுந்தரம்

19. பெல் சுந்தரம்

20. பெல் சுந்தரம்

21. பெல் சுந்தரம்

22. பெல் சுந்தரம்

23. பெல் சுந்தரம்
No. 87.

(A.R. No. 92 of 1925.)

KILAIYUR, MAYURAM TALUK, TANJAVUR DISTRICT.

ON A PILLAR IN THE CENTRAL SHRINE, VÉDAPURUSVÁRA TEMPLE.

This inscription belongs to a Vishnu temple dedicated to Tirukkaduvaññiya Niñur-Narayanâ-Perumâl, to which a certain Táppil Chañtvikumâra-Bâñjâñ residing at Sri Varanarayanâ-chaturvédinâgalâm on the north bank, is stated to have made a gift of 5 kâlañjñâ of gold in the third year of the king. This grew to 8 kâlañjñâ in the 7th year, when the assembly of Tiruvaijûndâ took it over from the temple and agreed to supply for offerings to the god, 2 sâli of ghee on every mûdra day of the month, out of the annual interest thereon of 2 mânîjñâ.

Text.

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

Textual content representing the page in a plain text format.
No. 68.

(A.R. No. 107 of 1925.)

TIRUVADUTURAI, MAYURAM TALUK, TANJAVUR DISTRICT.

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

3rd regnal year.

The inscription is not correctly engraved. It is also unfinished. It seems to record a purchase of some land from the sabhā of Sirupuliyūr by the urūr of Karnaṉalūr in Pēravūr-nādu for gift to god Kavaïyālvar (?).

Text.

No. 69.

(A.R. No. 139 of 1925.)

ON THE EAST WALL OF THE SAME SHRINE.

This records an allotment of 6 mā of land to the person singing the Tiruppadiyam (hymns), a quarter day (i.e. 5 mā) to those supplying water for the sacred bath of the god, and another quarter to the wachchar (of the temple) out of the land purchased at Sirnānichthur by Karralippichan of Tiruvaduturai. This donor figures in a few inscriptions of Parāntaka I, in one of which dated in his 25th year (M.E.R. No. 123 of 1925) he is stated to have built the temple. This may therefore be assigned to a successor of Parāntaka, probably Uttama-Chōja.

Text.
No. 70

(A.R. No. 165 of 1928.)

TIRUPPALANAM, TANJAVUR TALUK, TANJAVUR DISTRICT.

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

This records a gift of 30 kalāṇjus of gold left in charge of the nagarālār (guild) of Tiṟṟuppalam for the maintenance of a perpetual lamp in the temple of the year Mahādeva, with the interest thereon, by Nakkāṉ Aṟṟiḻigai alias Parantaka-Pallava-raiyaru. This is probably a record of Uttama-Chōla.

Text.

1. 2. 3. 4. 5.

No. 71.

(A.R. No. 136 of 1929.)

LĀLŪṆI, LĀLŪṆI TALUK, TIṟṟUGIRAPPALI DISTRICT.

ON THE OUTER NORTH WALL OF THE AMMAN SHRINE, SAPTARĪŚVARA TEMPLE.

This records a gift of 32 kalāṇjus of gold deposited with the assembly of Maṇarpāli, by Māṟṟukaṉ daughter of Kaṭṭambar Māṟṟu of Nallamangalam a brahmādesa in Iṭṭiyagiri-ṇādu, for maintaining, with the interest thereon, a perpetual lamp in the temple of Tirumacaschīyur-Perumal situated on the east side of the village. The assembly is stated to have utilised this amount towards the exemption of taxes on six plots of wet land and three of dry land belonging to the temple, measuring nine māt and one māndirāgu in all. The contents of this inscription make it evident that it belonged to another temple, situated at Maṇarpāli, of which the inscribed stones should have been utilised in the construction of the shrine at this place.

Text.

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

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No. 72.

(A.R. No. 33 of 1931.)

TIRUKKÖĐIKÅVAL, KUMBRAKONAM TALUK, TANJAVUR DISTRICT.

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

This is stated to be a copy of an old stone inscription engraved on a loose slab, which was now consequently of no use and hence cancelled. It registers a gift of 90 sheep made by one Vēmāṉa Kālīyōṭṭi of Pāḍūr in Irūṅgūlarpādi, during the management of Pichchadēvar, for burning a perpetual lamp in the temple of Mahādeva at Tirukkōṭikāval in Nallāṟṟūr-nādu on the northern bank of the river.

Text.

1 [♀] [♀] [♀] [♀] [♀] [♀] [♀] [♀]

2 [♀]

No. 73.  

(A.R. No. 90 of 1931.)

TIRUPPŪNDRUTTI, TANJAVUR TALUK, TANJAVUR DISTRICT.

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

This is damaged. It records a gift of 25 kulaṅjus of gold for burning a perpetual lamp in the temple of Mahādeva at Tirutturuttī by Vānavaṉ Pērāraiyaṉ āḷḷaus Koṟṟaṉ Aṟṟūmollī a resident of Āmaṉsāḍju of Miḷḷī. A garden land seems to have been purchased out of this amount.

Text.

1 [♀] [♀] [♀] [♀] [♀] [♀] [♀] [♀] 

2 [♀]

3 [♀]

4 [♀]

5 [♀]

6 [♀]

7 [♀]

8 [♀]
No. 74.
(A.R. No. 107 of 1931.)

ON THE SOUTH WALL OF THE SAME SHRINE.

This records a gift of 30 kalas of gold for a perpetual lamp in the temple to be maintained by the sabhā of Tirutturturi, by Mulūr-Naṅgaiyār the mother of the Chēja queen (Sōlamāliyār) the consort of Paṟakēsarivārmān. This donor is already known from Nos. 45 and 125 of 1895 (See Introduction.)

Text.

1. 2. 3. 4.

No. 75.
(A.R. No. 151 of 1931.)

TIROCHUṢATURAI, TANJAVUR TALEK, TANJAVUR DISTRICT.

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

This records a gift of 30 kalas of gold for a perpetual lamp in the temple and also of a gold-handled fly-whisk for waving before the god, by Paṟaṇyaka-Pallavadiyārāyaṇa. Mention is also made of a purchase of 64 saḷ of land by the donor (for gift), probably in addition to the amount donated.

Text.

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

No. 76.
(A.R. No. 160 of 1931.)

ON THE WEST AND SOUTH WALS OF THE SAME SHRINE.

This is damaged and is built in at the right end. It records a gift of 5 paṇ to provide for offerings on certain festival days in the temple of Tiruchchōrgutturaiyar by Vellā a Veḷḷa's resident of the village.
No. 77.

(A. R. No. 169 of 1931.)

ON THE SOUTH WALL OF THE SAME SHRINE.

This records a gift of 30 kalanju of gold for a perpetual lamp in the temple of Mahādeva at Tiruchchörutturai in Kilār-kōttam by Mulḷūr-Naṅgaiyar the mother of Sōḷamahādēviyar. The same donor has figured in No. 74 above from Tiruppūndurutti.

No. 78.

(A.R. No. 183 of 1931.)

ON THE SAME WALL.

This records an agreement given by the temple servants (patippādamulattār) to burn a perpetual lamp in the temple, for 25 kalanju of pure tested gold received by them from Sēkkilaṉ Sattimalaiyān alias Sōḷamuttaraiyān of Kāvanur in Mulḷūr-kōṭṭam.
No. 79.
(A. R. No. 49 of 1933.)

PILUR, CHINGLEPUT TALUK, CHINGLEPUT DISTRICT.

ON A STONE PUT UP ACROSS THE WELL IN THE PATANGESVARA TEMPLE.

The top and the bottom of the stone are both built in. This records some provision made for burning a perpetual lamp in the temple of Mahadeva Tiruppanangad-Udaiyarp at Perumpalaiyur in Perumpalaiyur-nadu, a sub-division of Urukkalitukottam, by Kadav [daughter of] Tiruppalaiyur-Kilavan, a resident of the village.

Text.

1.
2. 20 [a] [a]
3. 21 [a]
4. 22 Next few lines built in
5. 23
6. 24
7. 25
8. 26
9. 27
10. 28
11. 29
12. 30
13. 31
14. 32
15. 33
16. 34 [b]
17. 35
18. 36
19. 37 [a]

No. 80.
(A. R. No. 88 of 1935.)

TONIUR, GINGER TALUK, SOUTH ARCOT DISTRICT.

ON A BOULDER NEAR THE CHÉRI OF THE VILLAGE.

This records an endowment of the villages Gwannerimangalam alias Valuvammali-Árândamangalam and the hamlets Palliyudaiyâ-nilâgâm and Perumbâlî-nilâgâm together with two garden-lands with wells at Toniur, as pallichandam to the Jaina teacher Vasehiraśiṅga-Ikapperumândâgâ at Parambûr and his disciples in perpetuity, by the chief Vînâkâvaraiyân Vayiri Malaiyân.

Text.

1. 1 [a]
2. 2 [a]
3. 3 [a]
4. 4 [a]
5. 5 [a]
6. 6 [a]
7. 7 [a]
No. 81.

(A.R. No. 84 of 1935.)

ON THE SAME BOULDER.

This seems to record the levy of a cess on every kāli of paddy grown in the village, for the proper upkeep of the local (irrigation) tank by the same chief Vippakōvārayaṇ Vayiri Malaiyaṇ of Vippakōvārayar-nādu a sub-division of Singapura-nādu, with the consent of the residents of the nādu.

Text.

1. [\*\*]
2. nāfi
3. nāṭi
4. nāṭi
5. nāṭi
6. nāṭi
7. nāṭi
8. nāṭi
9. nāṭi
10. [\*\*]

No. 82.

(A.R. No. 309 of 1904.)

TIRUNGRĀÑAM, PUTTUKOTTAL STATE, TIRUCHIRAPPALLI DISTRICT.

ON THE FOURTH PILLAR (FROM THE RIGHT) IN FRONT OF THE ROCK-CUT CENTRAL SHIVA, GOKARNEŚVARA TEMPLE.

This is damaged at the end. It records a gift of 15 kulaṇḍa of gold for burning a perpetual lamp in the temple of Gokarnattai-Mahādeva at Tiruvelpur in Kavira-nādu.? a subdivision of Valla-nādu (No. 41, Pad. Ins., Texts). This donor (name not clear) seems to have been a resident of Sigukalattur.

Text.

1. [\*\*]
2. [\*\*]
3. nāṭi
4. nāṭi
5. nāṭi
6. nāṭi
7. nāṭi
8. nāṭi
9. nāṭi
10. [\*\*]
No. 88.
(A.R. No. 448 of 1904.)
VEĐĀRANYAM, TIRUTTURAIPONDI TALUK, TANJAVUR DISTRICT.

ON A PILLAR IN THE MANḌĀPA IN FRONT OF THE CENTRAL SHRINE,
VEĐĀRANYEŚVARA TEMPLE.

This records a gift of 90 sheep for burning a perpetual lamp in the temple of 3rd regnal Mahādeva at Tirumārasikkuḍu, by a certain ŚrīṆaṆ Kavaṅaṇ alias UTTUNGATUNGA YEArs PAIlliavrāyaṇaṇ of Kōṭṭur in Nenmai-nādu. The donor was probably a chief who got his designation after the title UTTUNGATUNGA of his overlord the king.

Text.

1 दुधिक [ः] गरुरुभा-
2 अक्षुन्न[ः]ह दुधिक [ः]--
3 अक्षुन्न[ः]ह दुधिक [ः]--
4 अंकिण्णह वृहदमणि-
5 अंकिण्णह वृहदमणि-
6 अंकिण्णह वृहदमणि-
7 अंकिण्णह वृहदमणि-
8 अंकिण्णह वृहदमणि-
9 गदाधरह वर्ध्याज--
10 अं काठोरपुरुषाः सन्-
11 अं काठोरपुरुषाः सन्-
12 अं काठोरपुरुषाः सन्-
13 अं काठोरपुरुषाः सन्-
14 अं काठोरपुरुषाः सन्-
15 अं काठोरपुरुषाः सन्-
16 अं काठोरपुरुषाः सन्-

No. 84.
(A.R. No. 689 of 1904.)
TIRUPPĀKAṆAL, WALAJAPET TALUK, NORTH ARCOT DISTRICT.

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

This records an agreement given by the TRĪṆorial (tank supervision commi-

Dū

1 नावं [ः] गरुरुभा-
2 नावं [ः] गरुरुभा-
3 नावं [ः] गरुरुभा-
4 नावं [ः] गरुरुभा-
5 नावं [ः] गरुरुभा-
6 नावं [ः] गरुरुभा-
7 नावं [ः] गरुरुभा-
8 नावं [ः] गरुरुभा-
9 गदाधरह वर्ध्याज--
10 अं काठोरपुरुषाः सन्-
11 अं काठोरपुरुषाः सन्-
12 अं काठोरपुरुषाः सन्-
13 अं काठोरपुरुषाः सन्-
14 अं काठोरपुरुषाः सन्-
15 अं काठोरपुरुषाः सन्-
16 अं काठोरपुरुषाः सन्-

Text.
No. 85.
(A.R. No. 672 of 1905.)

TIRTHAMALAI, UTTANGARAL TALUK, SALEM DISTRICT.

ON THE ROCK TO THE WEST OF THE CENTRAL SHRINE, TIRUVACHUSVARA TEMPLE ON THE HILL.

This is much damaged. It records a gift of gold for burning a perpetual land in the temple of Kudal-Álvár by a queen of Mummuñichchóla-Perumál, whose name cannot be properly made out. This is evidently an inscription of Rájendrachóla.

Text.

1 - in ·
2 - in ·
3 - in ·
4 - in ·
5 - in ·
6 - in ·
7 - in ·
8 - in ·

No. 86.
(A.R. No. 673 of 1905.)

ON THE SAME ROCK.

This records a similar gift of gold for burning a lamp in the Kudal-Álvár temple by Aiyyan Viramád̮viyar of Pungupram (another) queen of Mummuñichchóla-Perumál. It is quite likely that this donor was the same as Viramád̮viyar a queen of Rájendra-chóla. (M. E. R. No. 280 of 1915).

Text.

1 - in ·
2 - in ·
3 - in ·
4 - in ·
5 - in ·
6 - in ·
7 - in ·
8 - in ·
9 - in ·

No. 87.
(A.R. No. 7 of 1907.)

TIRUVISALUR, KUMBHIKONAM TALUK, TÁNJAVUR DISTRICT.

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

The inscription is built in at the right end. It records a gift of 180 sheep by a private person (name lost), for burning two perpetual lamps in the temple of Tiruvilágur-Perumangadi at Avaninárayana-chaturívädíngalai a dévalána and a brahmáyéga village.
No. 88

(A.R. No. 18 of 1907.)

ON THE SAME WALL.

This records a similar gift of 100 sheep for a perpetual lamp in the same temple by Nakka Arjijgal alias Praniska Pallavarnayag, a chief evidently called after the previous reign of Parantaka I (Vide No. 70 above). The assembly of the village (perunguri-perumakka) agreed to maintain this gift.

No. 89

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

TIRUMALAI, POLIK TALUK, NORTH ARCOT DISTRICT.

ON A ROCK TO THE LEFT OF THE PAINTED CAVE.

This has been published in S.I. I. Vol. III, as No. 97. But the reading of lines 4-6 which has now been slightly altered by a re-examination of the record, seems to indicate that the two donors Virchovagan Piduran Bautugan and Virchamanayaka Sandayan Ayiravan were members of two different regiments of the king, called respectively Irumadisola Kanadaga Kaughtalal and Madhuranaka-Karunadaga-Kaughtalal and recruited from the Karuatha country, rather than that they were natives of a place called Kaughtalal. These two persons made a gift of gold for the daily offerings to Palliyalvar (Jaina Tirthankara) and for feeding the with a devotee in the polli at Tirumalai near Vaigavur in Paigalanaadu a sub-division of Palkunragottam.

Text.

S. I. I. Vol. XIX—12
No. 90.
(A.R. No. 198 of 1907.)

TIRUVIDAIARUDU, KUMBHAKONAM TALUK, TANJAVUR DISTRICT.

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

4th regnal year.

This records the gift of a golden hand-plate weighing 3i kalâjû and set with precious stones worth 2 kâlak and 2 akkam, for being worn (on the palm) by the image of Adalvîdangadâvar (Nañcarâja) in the temple at Tiruvîdaiarudil, made by a merchant of the place by name Kalari Tôli.

Text.

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

No. 91.
(A.R. No. 199 of 1907.)

On the same wall.

Do.

This inscription has been published in S.I.I. Vol. III. This is stated to be a record of all the gifts of gold made in earlier times for lamps to the temple, which were now re-engraved on renovation from stones kept underground. The inscription is however left incomplete after the 4th line. Only one such item finds mention here viz., a gift made by Kâdûpâñjâla Nandipotânâyân, obviously Pallava Nandivarman III (and not Pallavamalla as supposed), for burning a lamp (after his surname) Kumâramârâbda. The authorities responsible for this re-engraving viz., the assembly of Tiraimûr, the nagaratâr of Tiruvîdaiarudil, the temple executives, the accountant and the manager are said to have met for their deliberation in the theatre hall of the temple. This early reference to the theatre in temples is noteworthy.

Text.

Published in South Indian Inscriptions.

No. 92.
(A.R. No. 213 of 1907.)

On the same wall.

Do.

The inscription is damaged and incomplete. It gives a list of the presents of gold made to the temple of Mûdâstânatto-Perumânâdilgal at [Tiruvîdai]arudil in Tiraimûr-ndu on the south bank of the river by several individual donors, each specifying the purpose of the gift, thus: a gift of 22 kalâjû and odd of gold made in company with others by Madhurântaka-Mûvendavelânu the adhikâri administering the shrikañgam of the temple, which was utilised for (the purchase of) some vessels for
the sacred bath of the deity: a gift of 20 kalaṇṭhu by a lady named Guṇavardīgaj for burning two perpetual lamps; a gift of 10 kalaṇṭhu by one Tiruviḍaiṭṭiṭh for two day-lamps; a gift of 25 kalaṇṭhu by Vīramādēvīyār (mentioned in No. 86 above) for a perpetual lamp; and 29 kalaṇṭhu by another lady named Orriyur for a perpetual lamp. Items 2 to 4 were entrusted to the owners of an oil-mill of the place, the sabhā of Tiraimūr and the nagarpatrā of Tiruviḍaimarudil.

Text.

First fragment (on the upper tier)

1. ...

2. ...

3. ...

4. ...

5. ...

6. ...

1 The inscription stops here. On the tiers of the same wall are found three fragmentary inscriptions the connection of which with the above is not clear.
Second fragment (middle tier).
(in different and thinner script)

Third fragment (lower tier).

No. 93.
(A.R. No. 237 of 1907.)

ON THE SOUTH WALL OF THE SAME SHRINE.

This is damaged. It seems to state that the temple authorities received only 10 kāsī out of 50 promised by Sōlakōṇār for the improvement of a temple land (?) called Irumudiślōla-nāmamukkāl for the maintenance of a lamp, and this amount was found insufficient for the purpose. Further details are lost. Irumudi-

Chōḷa was a probable surname of Parāṅka I. It was also a title conferred by Rājendiradeva on his uncle Gaṅgaikonda (S.I.I. Vol. III, No 58.)

Text.

No. 94.
(A.R. No. 374 of 1909.)

SIDDHALINGAMAPAM, TIRUKKOVILUR TALUK, SOUTH ARCOT DISTRICT.

ON THE SOUTH WALL OF THE MANDEPAM IN FRONT OF THE CENTRAL SHRINE,

Vyāghrapāladevāra TEMPLE.

This records an endowment of land for mantra-pāṇyam offerings to god Tirup-
pulippagavar-Dēvar in the temple at Sirīngār by the Maḷāḍu chief Hājamahēndra-

Rājendrā-Sōla. Kulōttunga I in whose reign this temple is said to have been renovated of stone (M.E.R. for 1910, Part II, para. 24) was also called Rājendrā-Chōḷa, and the donor might have been known after the surname of his over-lord.
No. 95.
(A.R. No. 245 of 1911.)
KUMBAKONAM, KUMBAKONAM TALUK, TANJAVUR DISTRICT.

ON THE WEST AND SOUTH WALLS OF THE CENTRAL SHRINE, NAGARAYA TEMPLE.

The details of the date given correspond to Thursday, 22nd April, A.D. 975. The first four lines of this inscription have been published in S. I. L, Vol. III (No. 120), where it has been assigned to Uttama-Chola. The continuation has now been traced in situ and the full text is given below. It registers a sale of land by the mūlapayapaippuṇṇalai of Tirukkudamukkil in Pambūrāṇḍu to the temple of Tirukkottai-Iyarappestiṇi, for 25 rājāru, which was the amount endowed to the temple for a perpetual lamp by Kṛṣṇarājaṉārāma jīvittiravalli of Tanjāvūr, on behalf of her son Kāñci Kōlamūn of the Ganda-raṇḍavērī or Kālikōla (regiment). The land sold which was a quarter (vēll) extent, is said to have been the akkittērēkkalippu received by the assembly evidently on the occasion of the king's coronation.

No. 96.
(A.R. No. 247 of 1911.)

ON THE SOUTH WALL OF THE SAME SHRINE.

The alphabet seems to be early, but the inscription is carelessly engraved. It records an endowment of 6½ mad of land after purchase by Īḷaṟṟaṉ Māṉēṟṟaṉ, a merchant of Nandippūrem, for feeding a Brāhmaṇa in the temple of Tirukkōlvēr jīvam at Tirukkudamukkil after the daily mid-day service to the god.

S. I. L. Vol. XIX—13
Text.

18. புதுப்பியு செய்.
19. துது.
20. செய்.
21. புதுப்பியு செய்.
22. குழலு.
23. குழலு.
24. குழலு.
25. குழலு.
26. குழலு.
27. துது.
28. துது.
29. துது.
30. துது.
31. துது.
32. துது.
33. துது.
34. துது.

No. 97.

(A R. No. 317 of 1911.)

VÉLACHICHÉRÉI, SADAPET TALUK, CHINGLEPUT DISTRICT.

ON THE SOUTH WALL OF THE SÉLLIVAMAN TEMPLE.

This records a gift of land as munjakam by the sabhā of Velichchēri in Pullyūr, 4th regnal kōṭṭam for the maintenance of a perpetual lamp and for offerings during the two services in the temple of Kāḷā-Bhataśī. This is left incomplete.

Text

1. வேலசிஞ்சிரை ஸாதபெட்
2. குழலு.
3. புதுப்பியு
4. குழலு.
5. குழலு.
6. குழலு.
7. துது.
8. துது.

No. 98.

(A. R. No. 11 of 1914.)

TIRUMANAṆJÉRI, MAYURAM TALUK, TANJAVUR DISTRICT.

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

This records a gift of 96 sheep for burning a perpetual lamp in the temple of Paramasvāmī at TirumanaṆjēri by a kitchen-maid (of the palace) at Tanjavūr by name Baladēvan Kidāsānai.

* The inscription stops here.
No. 99.
(A.R. No. 14 of 1914.)

On the same wall

This records the gift of a plate, a trumpet, a hanging lamp and a bell and also an image of worship used during the śrībali offering, to the temple of Paramaśārvanātā, svāmī at Tirumapaṭṭi, by a Soliya-vāṇīyan (merchant) named Muniṣṭhā Anurādhagīrī Nārpatēndrāyīrā-Māyīlaṭṭī. This might be an inscription of Parāntuṣkā I, the writing being early.

No. 100.
(A.R. No. 231 of 1915.)

Brahmadeśam, Cheyyar Taluk, North Arcot District.

Of the south wall of the central shrine, Chandramauliśvarā Temple.

This is damaged. It seems to record a gift of 16 kalaṭānu of gold for a perpetual lamp, and 75 kalaṭānu for some purpose the nature of which is not known, in the temple at Rājamalla-chaturvēdimāṅgalam.

Text.
No. 101.
(A.R. No. 232 of 1915.)

ON THE SAME WALL.

4th regnal year. This records a gift of 15 kalāṇi of tested gold (ūrbar-chemmai) for a perpetual lamp in the temple by Nippayil Irushikēsuvan of Kundina-goṛa, a resident of Vāyilnānallor in Puliyōr-kōṭṭam.

Text.

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

No. 102.
(A.R. No. 405 of 1918.)

TIROVENKĀṆU, SIRGĀLI TALUK, TANJAVUR DISTRICT.

ON THE WEST INNER GPUsMA, SVETĀKANYĕŚVARA TEMPLE.

This is damaged. It seems to record a gift of some gold ornaments for the image of Naṭāraja (Ai-nilanumā-dvāra) in the temple at Tirovenkāṇu, by a kūrūkēṭa. Below this is the latter portion of another inscription, which seems to register the leasing out of a temple land to a resident of Nallāvūr, who was to reclaim the land for cultivation and supply paddy to the temple every year at the rate of a kūrūpa per day for offerings.

Text.

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

1. Below this are the following twenty-one lines— which seem to form part of another record.
No. 103.
(A.R. No. 9 of 1920.)

Thirumalavadi, Udayarpalayam Taluk, Thiruchirapalli District.

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

This records a gift of 45 sheep and one ram for burning a lamp throughout the day-time in the temple of Mahadeva at Thirumalavadi, by one Kandan Malapadi of Purudu Kandudi in Kilcengili-nadu.

Text.

No. 104.
(A.R. No. 256 of 1921.)

Takkolan, Arkonam Taluk, North Arcot District.

On the West Wall of the Central Shrine, Jalanaateswara Temple.

This records a gift of sheep for a perpetual lamp in the temple of Tiruvapal Mahadeva, by one Kuran Tungapparaila of Puliyur in Vandaial Velur-kuram a subdivision of Sola-nadu. This is probably a record of Paraniaka1.

Text.

No. 105.
(A.R. No. 373 of 1924.)

Melappaluvur, Udayarpalayam Taluk, Thiruchirapalli District.

On the East Wall of the mandapa in front of the Agastyesvara Shrine, Agastyesvara Temple.

This is much damaged. It seems to record a gift of 10 kalapa of gold for a perpetual lamp in the temple of Mahadeva of Avanigandarva-Iyara-grham in Kupra-kurram by one Atkuran, of Malapadi in [Val]anappadi, who had deposited the amount with two nagarasubh. The inscription also refers to a later order (the nature of which is not known) of Adiga Palaveshanaiyar Kandan [Amudai]nur, made in the 16th year of Utamadjadivar Parakasivarman, evidently about the utilisation of this amount.

Text.

No. 106.

(A.R. No. 266 of 1925.)

TIRUVIDAIKKALEDI, MAYURAM TALUK, TANJAVUR DISTRICT.

ON THE NORTH WALL OF THE MORDAPPA IN FRONT OF THE CENTRAL SHRINE, SUBRAMANYA TEMPLE.

This is fragmentary and also damaged.

Text.

No. 107.

(A.R. No. 114 of 1926.)

TIRUVILAKKUDI, MAYURAM TALUK, TANJAVUR DISTRICT.

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

This records a gift of a silver plate weighing 400 kalanjus by the áryaka for keeping the offerings to god Tiruvélakudi-Mahádeva, by Áyyān Míraśángam alias Virasékhara-Mávendávalá of Guñamalappádi in Nallágirirúdu. The name of the village is reminiscent of a vētri or sacrifice having been performed at the place.

Text.
No. 108.
(A.R. No. 124 of 1926.)

ON THE SOUTH WALL OF THE SAME SHRINE.

This records a gift of 36 sheep for a lamp in the temple by Kottan Kuttan alle 4th regal Sembhyan Arkkaṭṭuvēḷaṅ of Arkkaṭṭu in Arkkaṭṭu-korrhram.

Text.

No. 109.
(A.R. No. 222 of 1926.)

KILAPPALUVUR, UDAIYAPALAYAM TALUK, THIRUCHIRAPALLI DISTRICT.

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

This is much damaged, some portions having peeled off. It seems to record an endowment for a perpetual lamp in the temple of Maravan-Iśvara-griham at Siru-Paluvur by the wife of a Palavēṭtairayar chief (names lost).

Text.

No. 110.
(A.R. No. 228 of 1926.)

ON THE WEST WALL OF THE CENTRAL SHRINE, VAṬAMOḷESVARA TEMPLE IN THE SAME VILLAGE.

This records a gift of 90 sheep for burning a perpetual lamp in the temple of Tiruvilandalurai-Mahādāva at Siru-Paluvur in Kunrā-korrhram, by Nilayaṅ Vēmānan a resident of the village.

Text.
No. 111.
(A.R. No. 159 of 1928.)

THIRUPPAÐANAM, TANJAVUR TALUK, TANJAVUR DISTRICT.

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

This records a gift of 90 sheep for a lamp in the temple of Mahádeva at Thiruppapanam in Viru-kúram by Pándan Kaññabaranañ alias Vápa.............. of Purakáltiyur-nádu.

Text.

1. 2. 3. 4. 5.

No. 112.
(A.R. No. 192 of 1929.)

LÁLGUDI, LÁLGUDI TALUK, TIRUCHIRAPULLI DISTRICT.

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

This records a gift of 15 kalajú of gold with which were purchased 90 sheep, for a perpetual lamp in the temple of Mahádeva at Tiruttavatturai in Ídaiyáru-nádu, by Arináñ Ayyárrádiga of O váíjéhérí a hamlet of Brahmappurimál in Malánádu in behalf (in memory) of his parents Súlapáñi O váíjéhérí and Kuváññí Tiruvádhí. This is probably an inscription of Parántuka 1.

Text.

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

No. 113.
(A.R. No. 123 of 1929.)

ON THE NORTH WALL OF THE SAME SHRINE.

This records an endowment of two plots of land measuring 4 mów and 3 cóns respectively, by Kumárándái Kári Aññá of Parántukapúram in Ídaiyáru-nádu for maintaining a perpetual lamp in the temple of Iñvára-Bháttáruka at Tiruttavatturai in the same nádu. The former situated in Teñgágúñji a brahmádeva in Brahmappurimál in Mágá-nádu, is said to have been originally purchased from the subha of that village by one Kaññábí Tiruvádhí of Páñyúr a merchant of Iñyáripúram, and then to have passed on from his sons as sridhanam to Kumáranárdái Kári Mañápádi who in turn sold it to the donor. The other land was
also purchased by the donor (evidently from the assembly), the price paid being 20 kalānāku for both. An equal amount made up of 13 kalānāku received from the donor and 7 from the temple funds, was paid to the assembly, towards the exemption of the taxes irai, uchchāra, vetti, vediya, sannīr-rettī etc.

Text.

1. கேட்டேந்து கொள்ளிய பந்து கொண்டு கொடித்தே குடனே காணும் கொண்டு போர் பொருளை கொண்டு.

2. கேட்டேந்து கொள்ளிய பந்து கொண்டு கொடித்தே குடனே காணும் கொண்டு பொருளை கொண்டு.

3. கேட்டேந்து கொள்ளிய பந்து கொண்டு கொடித்தே குடனே காணும் கொண்டு பொருளை கொண்டு.

4. கேட்டேந்து கொள்ளிய பந்து கொண்டு கொடித்தே குடனே காணும் கொண்டு.

5. கேட்டேந்து கொள்ளிய பந்து கொண்டு கொடித்தே குடனே காணும் கொண்டு.

6. கேட்டேந்து கொள்ளிய பந்து கொண்டு கொடித்தே குடனே காணும் கொண்டு.

7. கேட்டேந்து கொள்ளிய பந்து கொண்டு கொடித்தே குடனே காணும் கொண்டு.

8. கேட்டேந்து கொள்ளிய பந்து கொண்டு கொடித்தே குடனே காணும் கொண்டு.

9. கேட்டேந்து கொள்ளிய பந்து கொண்டு கொடித்தே குடனே காணும் கொண்டு.

10. கேட்டேந்து கொள்ளிய பந்து கொண்டு கொடித்தே குடனே காணும் கொண்டு.

11. கேட்டேந்து கொள்ளிய பந்து கொண்டு கொடித்தே குடனே காணும் கொண்டு.

12. கேட்டேந்து கொள்ளிய பந்து கொண்டு கொடித்தே குடனே காணும் கொண்டு.

13. கேட்டேந்து கொள்ளிய பந்து கொண்டு கொடித்தே குடனே காணும் கொண்டு.

14. கேட்டேந்து கொள்ளிய பந்து கொண்டு கொடித்தே குடனே காணும் கொண்டு.

15. கேட்டேந்து கொள்ளிய பந்து கொண்டு கொடித்தே குடனே காணும் கொண்டு.

16. கேட்டேந்து கொள்ளிய பந்து கொண்டு கொடித்தே குடனே காணும் கொண்டு.

17. கேட்டேந்து கொள்ளிய பந்து கொண்டு கொடித்தே குடனே காணும் கொண்டு.

18. கேட்டேந்து கொள்ளிய பந்து கொண்டு கொடித்தே குடனே காணும் கொண்டு.

19. கேட்டேந்து கொள்ளிய பந்து கொண்டு கொடித்தே குடனே காணும் கொண்டு.

20. கேட்டேந்து கொள்ளிய பந்து கொண்டு கொடித்தே குடனே காணும் கொண்டு.

21. கேட்டேந்து கொள்ளிய பந்து கொண்டு கொடித்தே குடனே காணும் கொண்டு.

22. கேட்டேந்து கொள்ளிய பந்து கொண்டு கொடித்தே குடனே காணும் கொண்டு.

23. கேட்டேந்து கொள்ளிய பந்து கொண்டு கொடித்தே குடனே காணும் கொண்டு.

24. கேட்டேந்து கொள்ளிய பந்து கொண்டு கொடித்தே குடனே காணும் கொண்டு.

25. கேட்டேந்து கொள்ளிய பந்து கொண்டு கொடித்தே குடனே காணும் கொண்டு.

26. கேட்டேந்து கொள்ளிய பந்து கொண்டு கொடித்தே குடனே காணும் கொண்டு.

27. கேட்டேந்து கொள்ளிய பந்து கொண்டு கொடித்தே குடனே காணும் கொண்டு.

No. 114.

(A.R. No. 9 of 1931.)

THIRUKKOVILAI, KUMBAKONAM TALUK, TANJAVUR DISTRICT.

ON THE NORTH-WALL OF THE CENTRAL SHRINE, THIRUKKOVILAI TEMPLE.

This inscription is slightly damaged. It registers a sale of ten ey of land situated at Kallakkudi and belonging to the sobha of Mahendravarman Chaturvedin Mangalam. 4th regnal year.

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to the temple at Tirukkoṭiṅkāval after making it tax-free. The subhā gave facilities for irrigating the land by permitting the damming of the channel near the village before its confluence with the river. This is stated to be a copy of an old document incised on a loose stone slab which, being of no further use, was destroyed.

No. 115.

(A.R. No. 20 of 1931.)

ON THE WEST WALL OF THE SAME SHRINE.

This is also stated to be a copy from an old inscription on a slab which latter was consequently cancelled. It records a gift of 13 kalasant of gold by one Paramayōgi, a resident of Manimangalam, for burning a perpetual lamp in the temple of Mahādeva at Tirukkoṭiṅkāval, with the interest thereon.
No. 116.
(A.R. No. 76 of 1931.)

TIRUPPENDURUTTI, TANJAVUR TALUK, TANJAVUR DISTRICT.

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

This records a gift of 96 sheep made by Pillaiya Korraiah Arkkattruvellai, a 4th regnal resident of Nandur in Arkkattru-kurram, to the temple of Mahadeva at Tirutturutti, for burning a perpetual lamp in the shrine of the goddess and for worship during a service therein called the Sanni-vilai. The sabha of Tirutturutti made themselves responsible for the maintenance of this service by collecting 7 nali and an ar of ghee every month from two shepherds with whom the sheep were left.

Text.

1 [\textit{[1]}] Τελευταίοι Αρχαίοι Ημέρες [\textit{[2]}] μετά του [\textit{[3]}] οποιου\textit{[4]} μεταβλητού [\textit{[5]}] της [\textit{[6]}] χρονικής και [\textit{[7]}] της [\textit{[8]}] επιστολογραφίας της [\textit{[9]}] παραδοσιακής στοιχείωσης.

2 Εν Αρχαίες Χρονικές Χρόνοι [\textit{[10]}] μετά της [\textit{[11]}] επιστολογραφίας της [\textit{[12]}] παραδοσιακής στοιχείωσης.

3 Εν Αρχαίες Χρονικές Χρόνοι [\textit{[13]}] μετά της [\textit{[14]}] επιστολογραφίας της [\textit{[15]}] παραδοσιακής στοιχείωσης.

4 Εν Αρχαίες Χρονικές Χρόνοι [\textit{[16]}] μετά της [\textit{[17]}] επιστολογραφίας της [\textit{[18]}] παραδοσιακής στοιχείωσης.

5 Εν Αρχαίες Χρονικές Χρόνοι [\textit{[19]}] μετά της [\textit{[20]}] επιστολογραφίας της [\textit{[21]}] παραδοσιακής στοιχείωσης.

6 Εν Αρχαίες Χρονικές Χρόνοι [\textit{[22]}] μετά της [\textit{[23]}] επιστολογραφίας της [\textit{[24]}] παραδοσιακής στοιχείωσης.

7 Εν Αρχαίες Χρονικές Χρόνοι [\textit{[25]}] μετά της [\textit{[26]}] επιστολογραφίας της [\textit{[27]}] παραδοσιακής στοιχείωσης.

8 Εν Αρχαίες Χρονικές Χρόνοι [\textit{[28]}] μετά της [\textit{[29]}] επιστολογραφίας της [\textit{[30]}] παραδοσιακής στοιχείωσης.

9 Εν Αρχαίες Χρονικές Χρόνοι [\textit{[31]}] μετά της [\textit{[32]}] επιστολογραφίας της [\textit{[33]}] παραδοσιακής στοιχείωσης.

10 Εν Αρχαίες Χρονικές Χρόνοι [\textit{[34]}] μετά της [\textit{[35]}] επιστολογραφίας της [\textit{[36]}] παραδοσιακής στοιχείωσης.

11 Εν Αρχαίες Χρονικές Χρόνοι [\textit{[37]}] μετά της [\textit{[38]}] επιστολογραφίας της [\textit{[39]}] παραδοσιακής στοιχείωσης.

No. 117.
(A.R. No. 91 of 1931.)

ON THE WEST WALL OF THE SAME SHRINE.

This records a gift of 30 kalasa of gold for burning a perpetual lamp in the temple of Mahadeva at Tirutturutti by Somanetti of Nanandur. The sabha of the place received the amount and agreed to maintain the lamp with an ulakkku of ghee daily.

Text.

1 [\textit{[40]}] Τελευταίοι Αρχαίοι Ημέρες [\textit{[41]}] μετά του [\textit{[42]}] οποιου\textit{[43]} μεταβλητού [\textit{[44]}] της [\textit{[45]}] χρονικής και [\textit{[46]}] της [\textit{[47]}] επιστολογραφίας της [\textit{[48]}] παραδοσιακής στοιχείωσης.

2 [\textit{[49]}] Τελευταίοι Αρχαίοι Ημέρες [\textit{[50]}] μετά του [\textit{[51]}] οποιου\textit{[52]} μεταβλητού [\textit{[53]}] της [\textit{[54]}] χρονικής και [\textit{[55]}] της [\textit{[56]}] επιστολογραφίας της [\textit{[57]}] παραδοσιακής στοιχείωσης.

3 [\textit{[58]}] Τελευταίοι Αρχαίοι Ημέρες [\textit{[59]}] μετά του [\textit{[60]}] οποιου\textit{[61]} μεταβλητού [\textit{[62]}] της [\textit{[63]}] χρονικής και [\textit{[64]}] της [\textit{[65]}] επιστολογραφίας της [\textit{[66]}] παραδοσιακής στοιχείωσης.

4 [\textit{[67]}] Τελευταίοι Αρχαίοι Ημέρες [\textit{[68]}] μετά του [\textit{[69]}] οποιου\textit{[70]} μεταβλητού [\textit{[71]}] της [\textit{[72]}] χρονικής και [\textit{[73]}] της [\textit{[74]}] επιστολογραφίας της [\textit{[75]}] παραδοσιακής στοιχείωσης.

5 [\textit{[76]}] Τελευταίοι Αρχαίοι Ημέρες [\textit{[77]}] μετά του [\textit{[78]}] οποιου\textit{[79]} μεταβλητού [\textit{[80]}] της [\textit{[81]}] χρονικής και [\textit{[82]}] της [\textit{[83]}] επιστολογραφίας της [\textit{[84]}] παραδοσιακής στοιχείωσης.

6 [\textit{[85]}] Τελευταίοι Αρχαίοι Ημέρες [\textit{[86]}] μετά του [\textit{[87]}] οποιου\textit{[88]} μεταβλητού [\textit{[89]}] της [\textit{[90]}] χρονικής και [\textit{[91]}] της [\textit{[92]}] επιστολογραφίας της [\textit{[93]}] παραδοσιακής στοιχείωσης.

No. 118.
(A.R. No. 67 of 1933.)

TIRUKKACHCHYUR, CHINGLEPUT TALUK, CHINGLEPUT DISTRICT.

ON A SLAB BUILT INTO THE PAVEMENT OF THE SECOND PRAKARA, KACHCHAPESVARA TEMPLE.

This records an endowment of 2 plots of land made tax-free after purchase, by Muvenda-Pallavaraiyar of Nalvayaliin Seanguruma-nadu for the daily offerings to the god in the temple of Tiruvilakkoyil-Perumai at Kachchur in the same nadu, which was a subdivision of Kalattur-kottam.
No. 119.

(A.R. No. 459 of 1904.)

Vēdāranyām, Tiruttiraiṇḍi - taluk, Tanjavur district.

On a pillar in the mandapa in front of the central shrine. Vēdāranyēvara temple.

This records a gift of 90 sheep for burning a perpetual lamp in the temple of Mādeva at Tirumaraikkaṇḍu by one Mādeva. An ulakku of ghee was to be supplied daily for the purpose by the shepherds who received the sheep. Mention is made of the liquid measure kōrai-nādi.

No. 120.

(A. R. No. 468A of 1904.)

On the fourth pillar in the mandapa in front of Tīmāhārāṭa shrine in the same temple.

Do.

This is much worn out. It records some provision (gift of sheep) for burning a perpetual lamp in the temple by one Pālai Erkuṭṭi, a merchant of Tāmaraippandī w-devarūna in Umbala-nādu. Tirumaraikkaṇḍu was also in the same nādu.
61

Text

No. 121.

(A.R. No. 686 of 1904.)

Thirupparkadai, Wallajapet Taluk, North Arcot District.

On the South Wall of the Central Shrine, Kharapurisvara Temple.

This is built in the middle. This records an agreement by the mahā-suhā of Kāvidippakkam alias Amanārāyaṇa-chaturvedīmangalam in Paduvir-Kottam through their Tank Supervision Committee to burn a perpetual lamp in the local temple of Tirukkaraparattu-Perumānadiṇga and in that of Tiruvagattivarrattu-Perumānadiṇga at Pākkam. For the former they received a piece of garden-land endowed by one Śivapūndī Āchchanādaṇ son of Mahāśeṇa-Kramavittar, and for the latter, a gift of 50 (kaśu) of pure gold from Śenbilyaṇ Iļāṅgōvēḷr Pūdī Adittar. This donor was evidently a Koṇumālḷur chieftain. Mention is made of certain mūgamai-drāmya (cash realized by sale of ornaments) which was the property of the donor's (deceased) mother, out of which he is said to have purchased the land endowed. An executive official servant of the suhā called the Śīṟṟūṟaiṭṭil-kolvāḷ who was appointed for the year, was to look after the maintenance of the gift.

No. 122.

(A.R. No. 32 of 1907.)

Thiruviśalår, Kumbhakonam Taluk, Tanjaur District.

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

This is an unfinished record which stops with the mention of Kṛṣṇaja Tiruvep-kāda-Kramavittam-Sūmaṇi (Śūmayaji) a member of the āṃgopamm (administrative body or committee) of the assembly of Amanārāyaṇa-chaturvedīmangalam.

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No. 123.

(A.R. No. 147 of 1907.)

POVÁLAIKKUDI, PUDUKKOTTAI STATE, THIRUCHIRAPALLI DISTRICT.

ON THE SOUTH WALL OF THE MANDAPA IN FRONT OF THE ROCK-CUT CAVE.

This inscription states that the mandapa in the temple of Paramēśvara at PovālaiKKudi was built by one Vāñjul Urañ Tugirñai. This is assignable probably to Uttama Chōja.

No. 124.

(A.R. No. 318 of 1907.)

(This is the same as No. 122 above.)

No. 125.

(A.R. No. 324 of 1907.)

THIRUVISĀLUR, KUMBAKONAM TALUK, TANJAVUR DISTRICT.

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

This is incomplete. It records a gift for burning a perpetual lamp in the temple of PerumānadiGāl at Thiruvisālur.

No. 126.

(A.R. No. 384 of 1909.)

SIDDHALIṢGAMĀṆAM, THIRUKKOYILUR TALUK, SOUTH ARCOY DISTRICT.

ON THE NORTH WALL OF THE MANDAPA IN FRONT OF THE CENTRAL SHRINE, VYĀGHRAṆADEŚVARA TEMPLE.

This records a gift of 10 kalañ of gold for burning a perpetual lamp in the temple of Tirupulipagavār at Sīrgirñur a brahmāna in Kupukkaikkōṟam a subdivision of Melāñ, by Kāli Sōmāli the wife of Aṭratañ Kēsañvār Mārañ.

* The inscription stops here.
No. 127.
(A.R. No. 715 of 1909.)
ALAMBAKKAM, LALGOUDI TALUK, NELUKKURAI DISTRICT.
ON THE SOUTH WALL OF THE CENTRAL SHRINE,
KAILASANATHA TEMPLE.

This registers the sale, free of taxes, of a land held in common by the sabhā of 5th regnal
Dantivarmanamangalam a brahmadēyā on the northern bank of the river, to the temple
of Amareśvara-Perumāl for 16 kalaiḻa of gold which had been endowed to the
temple for a perpetual lamp by a member for the ilungāna (name lost) of the
sabhā.

No. 128.
(A.R. No. 44 of 1910.)
TIRUKKAVAGUR (TIRUKKALAVUR), SIRUPALI TALUK, TANJAVUR DISTRICT.
ON THE NORTH WALL OF THE CENTRAL SHRINE, MADHUVANEVARA TEMPLE.

This gives a list of the lands, 3 sāṁ in all, which had been endowed to the
temple of Mahādeva by several persons, and which were now exempted from taxes
by order of the king (Udayār). The writing seems to be of the time of Rājśātra-
Chōja I.

1 The following portion seems to be a later addition.
No. 129.

(A.R. No. 45 of 1910.)

ON THE SAME WALL.

This is much damaged. This seems to register the sale of some land belonging to four persons by virtue of their right of worship in the temple of Tirukkaragāvur-Aḻvār for 24 days in the month, which they had purchased from certain individuals previously, and which they now disposed of to the temple for 20 ḫakkādu.
No. 130.

(A.R. No. 46 of 1910.)

ON THE SAME WALL.

This records an endowment of 3 vedi of land (by the King) at the request of Singan Kalliyam alias Utamavci Mavil Easap of Kalliyam with its annual produce of 710 koyam of paddy specifically allotted for the various requirements of worship in the temple of Tiruvkarugavur Mahadevan. This apportionment was made through the office of Koyil-Mayilai alias Madhuranatha Muvendaveliap of Siringan and Sallan Pasurail alias Kalliyam Tampesinar. The land is said to have adjoined a bigger plot of 40 vedi endowed to the temple at Tiruvvalaichu, from which it seems to have been separated as being in excess of the needs of that temple. This is evidently an inscription of Utama Chola.

Text.

1. படி கோவில் வழி தம்பிருவாதப் பெருந்தோட்ட நூற்றாண்டு கோவில் சுவை பகுதிகள் ஒன்றியவாக சொல்லப் படியாக பகுதிகள் ஒன்றியவாக சொல்லப் படியாக பகுதிகள் ஒன்றியவாக சொல்லப் படியாக பகுதிகள் ஒன்றியவாக சொல்லப் படியாக பகுதிகள் ஒன்றியவாக சொல்லப்

2. கோவில் வழி தம்பிருவாதப் பெருந்தோட்ட நூற்றாண்டு கோவில் சுவை பகுதிகள் ஒன்றியவாக சொல்லப் படியாக பகுதிகள் ஒன்றியவாக சொல்லப்

3. கோவில் வழி தம்பிருவாதப் பெருந்தோட்ட நூற்றாண்டு கோவில் சுவை பகுதிகள் ஒன்றியவாக சொல்லப்

4. கோவில் வழி தம்பிருவாதப் பெருந்தோட்ட நூற்றாண்டு கோவில் சுவை பகுதிகள் ஒன்றியவாக சொல்லப்

5. கோவில் வழி தம்பிருவாதப் பெருந்தோட்ட நூற்றாண்டு கோவில் சுவை பகுதிகள் ஒன்றியவாக சொல்லப்

6. கோவில் வழி தம்பிருவாதப் பெருந்தோட்ட நூற்றாண்டு கோவில் சுவை பகுதிகள் ஒன்றியவாக சொல்லப்

7. கோவில் வழி தம்பிருவாதப் பெருந்தோட்ட நூற்றாண்டு கோவில் சுவை பகுதிகள் ஒன்றியவாக சொல்லப்

8. கோவில் வழி தம்பிருவாதப் பெருந்தோட்ட நூற்றாண்டு கோவில் சுவை பகுதிகள் ஒன்றியவாக சொல்லப்

9. கோவில் வழி தம்பிருவாதப் பெருந்தோட்ட நூற்றாண்டு கோவில் சுவை பகுதிகள் ஒன்றியவாக சொல்லப்

10. கோவில் வழி தம்பிருவாதப் பெருந்தோட்ட நூற்றாண்டு கோவில் சுவை பகுதிகள் ஒன்றியவாக சொல்லப்

11. கோவில் வழி தம்பிருவாதப் பெருந்தோட்ட நூற்றாண்டு கோவில் சுவை பகுதிகள் ஒன்றியவாக சொல்லப்

12. கோவில் வழி தம்பிருவாதப் பெருந்தோட்ட நூற்றாண்டு கோவில் சுவை பகுதிகள் ஒன்றியவாக சொல்லப்

13. கோவில் வழி தம்பிருவாதப் பெருந்தோட்ட நூற்றாண்டு கோவில் சுவை பகுதிகள் ஒன்றியவாக சொல்லப்

14. கோவில் வழி தம்பிருவாதப் பெருந்தோட்ட நூற்றாண்டு கோவில் சுவை பகுதிகள் ஒன்றியவாக சொல்லப்

15. கோவில் வழி தம்பிருவாதப் பெருந்தோட்ட நூற்றாண்டு கோவில் சுவை பகுதிகள் ஒன்றியவாக சொல்லப்

16. கோவில் வழி தம்பிருவாதப் பெருந்தோட்ட நூற்றாண்டு கோவில் சுவை பகுதிகள் ஒன்றியவாக சொல்லப்

17. கோவில் வழி தம்பிருவாதப் பெருந்தோட்ட நூற்றாண்டு கோவில் சுவை பகுதிகள் ஒன்றியவாக சொல்லப்

18. கோவில் வழி தம்பிருவாதப் பெருந்தோட்ட நூற்றாண்டு கோவில் சுவை பகுதிகள் ஒன்றியவாக சொல்லப்

19. கோவில் வழி தம்பிருவாதப் பெருந்தோட்ட நூற்றாண்டு கோவில் சுவை பகுதிகள் ஒன்றியவாக சொல்லப்

20. கோவில் வழி தம்பிருவாதப் பெருந்தோட்ட நூற்றாண்டு கோவில் சுவை பகுதிகள் ஒன்றியவாக சொல்லப்

21. கோவில் வழி தம்பிருவாதப் பெருந்தோட்ட நூற்றாண்டு கோவில் சுவை பகுதிகள் ஒன்றியவாக சொல்லப்

22. கோவில் வழி தம்பிருவாதப் பெருந்தோட்ட நூற்றாண்டு கோவில் சுவை பகுதிகள் ஒன்றியவாக சொல்லப்

23. கோவில் வழி தம்பிருவாதப் பெருந்தோட்ட நூற்றாண்டு கோவில் சுவை பகுதிகள் ஒன்றியவாக சொல்லப்

24. கோவில் வழி தம்பிருவாதப் பெருந்தோட்ட நூற்றாண்டு கோவில் சுவை பகுதிகள் ஒன்றியவாக சொல்லப்

S.I.I. Vol. XIX-17
No. 131.

(A.R. No. 234 A of 1911.)

KUMBHAKONAM, KUMBHAKONAM TALUK, TANJAVUR DISTRICT.

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

6th regnal year. The details of the date given in this inscription viz. 5th year, Äqi, [śu.] 3, Mūla, Friday correspond to A.D. 975, June 18, '85, but with two corrections: weekday being Wednesday and nakshatra Maghā.

This records a sale of land, a quarter ڤ ٢, in extent, made by the Māluparuṣaipperunakkal of Tirukkodamukkal to Mādevan Kaṇṭhi a servant-woman attached to the Karrāllippirāṭiyār-Virām at Tāṉaḷvār for 20 कान which was endowed by her for the maintenance of a person who was to supply a pot of water from the Kāverī river thrice every day for the sacred bath of the god. Karrāllippirāṭiyār seems to be the same as the donor figuring in No. 95 above and probably different from her namesake who was the wife of the Koṭumāḷuṟ chief Bhūṭi-Vikramakēśari, the subordinate of Sundara-Chōla Parāntaka II.

Text.

1 ġešu ]<---

2

3

4

5
No. 132.

(A.R. No. 243 of 1911.)

ON THE WEST AND SOUTH WALLS OF THE SAME SHRINE.

This inscription is damaged. It seems to record the distribution of the sheep 5th regnal year which had been presented to the temple of TIRUKKILKOTTATTA-Paramasavami at Tirukkuvarumukkil in Pambur-nadu, among several individuals for the supply of the necessary ghee by them for burning three perpetual lamps in the temple. The writing closely resembles that of No. 7. This is probably assignable to UTAMA-CHOJA.

Text.

No. 133.

(A.R. 244 of 1911.)

ON THE SAME WALLS.

This is also probably a record of UTAMA-CHOJA. It records a gift of 97 sheep for burning a perpetual lamp in the temple of TIRUKKILKOTTATTA-Mahadeva by a MANGRAD (shepherd) of the place named DEVAN NAKKAN.

Text.

No. 134.

(A.R. No. 60 of 1913.)

TIRUCHCHENGATANGUDI, NANNILAM TALUK, TANJAVUR DISTRICT.

ON THE NORTH WALL OF THE GAJAPATISVARA SHRINE, UTTARAPATISVARA TEMPLE.

This registers a sale of two pieces of land tax-free by the sabha of Marugal in Tirumarugal-nadu, to the temple of Parameswara at Tiruchchengatangudi for the gold received by them from the temple and from an officer (or chief) named GODUKULAVAN VIROSAJAN alias UTAMAASJA-Nenmalinatin-MUVENDAVELAG, to provide for the maintenance of two perpetual lamps in the temple. The surname of the latter suggests that the inscription may be assigned to UTAMA-CHOJA.

The rest of the inscription, of about ten more lines, is badly damaged.
No. 136.

(A. R. No. 239 of 1914.)

Tiruvenkavāsal, Pudukkottai State, Tiruchirapalli District.

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

This is a verse which records the gift of a perpetual lamp for the goddess(?) of the temple of Tiruvengaiyil-Sivar by the chief of Maṇḍal-nādu.

No. 137.

(A. R. No. 3 of 1920.)

Tirumalavadi, Udaiyarpalayam taluk, Tiruchirapalli District.

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

This records a gift of 90 sheep for burning a perpetual lamp in the temple of Mahādeva at Tirumalāpaḍi a dēvadāna in Poygai-nādu, by Nakkāṭ Kāṭṭaṅaṭ of Tāṉjavūr in Tāṇjavūr-kūṟram.

No. 138.

(A. R. No. 546 of 1921.)

Pulḷamaṅgai near Paśupatikyēvil, Paranāsam taluk, Tāṇjavūr district.

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

This records a grant of land for burning a perpetual lamp in the temple of Tiruvālandurai-Mahādeva at Pulḷamaṅgalam a brahmaṇa in Kīḷāri-kūṟram, made by one Māṇḍalān Nakkāṭ Sāmi.

S.I.I. Vol. XIX—18
This gives the extent and boundaries of three pieces of land (including one given in exchange for a flower-garden) which were endowed after purchase from several persons, by one Tiruvadigal Ayanadhi of Siruvudur in Ilayiyur-nadu on the southern bank of the river, for the maintenance of a perpetual lamp, and for offerings during the morning and mid-day services in the temple of Tiruchchelur-Mahadeva at Rajakasari-chaturvedimangalam. The mention of the village called after Virunartayana (Parantaka I) and the reference to a previous gift made in the 8th year of Rajakasariwarman (evidently Gandaraditya) makes the record assignable to the reign of Uttama-Chola.

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1 The inscription stops here incomplete.
No. 140.
(A.R. No. 397 of 1924.)

MELAPPALUVUR, UDAIYARPALAYAM TALUK, TIRUCHIRAPALLI DISTRICT.

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

This records a gift of ten pon (kalina) for maintaining a perpetual[?] lamp in
the temple of Pagaivantha-Isvara[?] grhuttu-Mahadeva at Mannup-Purumpuuvur in
Kupra-kurram by Kutrapallay Nakkan Kidandaperumal a resident of the place.

Text.


2. சேகர் கோய்லாசுந்தையர் கோவில்[தன்]சுவேராம்[ன்]சிலைம் முன் அரங்கம் கோப்பாய் குண்டுகளுக்கு என

3. நீர்த்தவ நதி முழு என்

No. 141.
(A.R. No. 165 of 1925.)

ARUPADI, MAYURAM TALUK, TANJAVUR DISTRICT.

ON TWO SLABS LYING ON THE SOUTH SIDE OF THE 2nd prakara.

TURAIKITTAM-VALLALAR TEMPLE, VIILANAGAR HAMLET OF ARUPADI.

This is an inscription of Uttama-Chola. It records an endowment of some
pieces of land made after purchase by Orattanar Sérabhayār the chief queen
(augramahādevi) of Uttama-Chōla, for offerings during the mid-night service in the
temple of Tirumalarooyil-Mahadeva at Vilainagar a brahmakēya on the southern
division. These lands are stated to have been got tax-free as śrīkēlī-tiraiyili by the
Perumqur-rahajēkli the village. Among the boundaries of a land mention is
made of the river Neriyuulchhōla-pērāru, evidently the Kāveri, so called possibly
after the legendary Chōla king Manu, or after Gandhāraṇdītya who was known for
his piety.

Text.

First slab, 1st side

1. நீர்த்தவ நதி முழு

2. நீர்த்தவ நதி

3. குறுக்க நீர்த்தவ

4. பண்டைய குறுக்க

5. தேவன் பண்டைய

6. தேவன் பண்டைய

7. தேவன் பண்டைய

8. பாளநாயக்க

9. பாளநாயக்க

10. பாளநாயக்க

11. பாளநாயக்க

12. பாளநாயக்க

13. பாளநாயக்க

14. பாளநாயக்க

15. பாளநாயக்க

16. பாளநாயக்க

17. பாளநாயக்க

18. பாளநாயக்க

19. பாளநாயக்க

20. பாளநாயக்க

21. பாளநாயக்க

22. பாளநாயக்க

23. பாளநாயக்க

24. பாளநாயக்க

First slab, 2nd side

25. பாளநாயக்க

26. பாளநாயக்க

27. பாளநாயக்க

28. பாளநாயக்க

29. பாளநாயக்க

30. பாளநாயக்க

31. பாளநாயக்க

32. பாளநாயக்க

33. பாளநாயக்க

34. பாளநாயக்க

35. பாளநாயக்க

36. பாளநாயக்க

37. பாளநாயக்க
No. 142.
(A.R. No. 263 of 1925.)

TIRUVANJAMALI, MAYURAM TALUK, TANJAVUR DISTRICT.

ON THE NORTH WALL OF THE mandapa IN FRONT OF THE CENTRAL SHRINE,
SUKRABHUMYA TEMPLE.

This is fragmentary and records some gift to the temple by a certain Nāṭāyanar v

6th regnal year. SHAN of Pulimillāi.
No. 143.

(A.R. No. 264 of 1925.)

ON THE SAME WALL.

This is another fragment stopping with the mention of the date.

Text.

No. 144.

(A.R. No. 238 of 1926.)

KILAPPALUVUR, UDAIYARPALAYAM TALUK, TIRUCHIRAPALLI DISTRICT.

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

This record a gift of 22 sheep left with the sahā of Śirō-Paluvūr for burning a lamp in the temple of Tiruvālandurai-Mahādēva (in the day time) with a pīṭi of ghee, by Araiyan Dēvan of Maṇarkūḍi in Perumpuliyūr in Poysai-nādu. Perumbuliyur is a village situated in the present Tanjavit taluk.

Text.

No. 145.

(A.R. No. 163 of 1928.)

THIRUPPALARANAM, TANJAVUR TALUK, TANJAVUR DISTRICT.

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

This records a gift of 90 sheep for a perpetual lamp and another 30 for the supply of 30 nālī of oil (ghee?) for a special festival day in Chittirai month, in the temple of Mahādēva at Thirupparanam in Migal-kūṟram, by one Māṟṟamaiāi. PerumāṆṟ of Perumilaṭṭūr in Kīḷār-kūṟram.

S.I.I. Vol. XIX—19
No. 146.
(AR No. 117 of 1929.)

LALOUDI, LALOUDI TALUK, TIRUCHIRAPALLI DISTRICT.

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

This records a gift of 30 kalañju of gold for burning a perpetual lamp in the temple of Iśvara-Bhaṭṭārakar at Tiruttavatturipai in Iṭṭayār-gu-nāçu by the chief Adigal Paḻuvēṭṭuraiyar Kumaraṉ Maḻavaiṉ who deposited the amount with two servants of the temple (pattuḍaiyār). The record has been assigned to UTTAMA-CHÔJA (M. E. R. for 1929, Part II, para. 28).

Text.

5th regnal year.

No. 147.
(AR No. 98 of 1931.)

TIRUPPŪNDŪRTTI, TANJAVUR TALUK, TANJAVUR DISTRICT.

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

This records a gift of 30 kalañju of gold for burning a perpetual lamp in the temple with an ṣalakku of ghee daily, by a resident (merchant?) of Tiruchōṛruttpai a dévalāna village in Kīḷar-kūṟṟam. The gift was left with the sakhā of Tirutturāṭṭi for maintenance.
No. 148.
(A.R. No. 127 of 1931.)

TIRUCHCHATTURAI, TANJAVUR TALUK, TANJAVUR DISTRICT.

ON THE NORTH WALL OF THE CENTRAL SHRINE, ODANAVANESVARA TEMPLE

This is partly damaged. It records a gift of 90 sheep left in charge of a local 5th regnal shepherd by Kalangāsudar daughter of Dēvanār of Āyirattal for burning a perpetual lamp in the temple of Mahādeva at Tiruchehȯṛuttarṇī. It is possible that this Dēvanār is the same as the chief of that name mentioned in a Me appaluvūr inscription of Rajakāsirivarman (No. 153 of S.I.I. Vol. XIII) as the father of the donor Nakkaṇ Akkāranaṅgalayar.

No. 149.
(A.R. No. 133 of 1931.)

ON THE SAME WALL.

This is damaged. It seems to record a gift of 25 kalanja of gold for a perpetual lamp in the temple by Kīlayaṇ Dē [appugal] queen of the Pândya Parāntaka [Mānākkharanaṇ] who might be identified with Parāntaka Viranārayana the younger brother and successor of Varagūnavarman. This is evidently assignable to Parāntaka I.
No. 150.
(A.R. No. 139 of 1932.)

TIRUCHIRAPALLI, PUDUKOTTAI DISTRICT.

ON A SLAB SET UP AT THE ENTRANCE INTO THE CENTRAL SHRINE, SÁRAṆGANÁTHA-
PERÚMÁL TEMPLE.

The ends of lines of this inscription are lost. It seems to record a gift of 90
sheep for burning a perpetual lamp with an uḷakku of ghee every day in the temple
of Tirumattirukkōyil-Perumál at Sórvīr by Páltuṟṟaṉ Pěṟṟaṉ[marai] a maid-servant of
the royal harem of queen Kıtīnādīgal at Tanjavūr.

Text.

No. 151.
(A.R. No. 315 of 1904.)

KUPUMIYÁMALAI, PUDUKOTTAI STATE, TIRUCHIRAPALLI DISTRICT.

ON THE SOUTH FACE OF THE NORTH PILLAR OF THE ROCK-CUT SHRINE, MÉLAṆÁYIL
TEMPLE.

This records an endowment in gold of 5 kolaṉju realized by the sale of some
cows gifted by donors for burning a lamp during the daily services in the temple of
Tirumū aṭṭānattu-Perumānadigal at Tirunalakkāntam, as it was found difficult to
maintain the cows by the temple. (No. 44, Pud. Ins., Texts.)

Text.

No. 152.
(A.R. No. 317 of 1904.)

ON THE SAME FACE.

Do.

This records an endowment of 7 kolaṉju of gold (tuḷḷuippom) for burning a
perpetual lamp in the temple of Tirumūlaṭṭānaṭṭu-Perumānadigal at Tirunala-
kkāntam by Tāḷḷ Āṟuṟṟag of Koḻumhāṭur in Uraṭṭār-kūṟam. (No. 43, Pud. Ins.,
Texts.)
No. 153.

(A.R. No. 326 of 1904.)

On the South face of the South Pillar of the same Shrine.

A gift of 7½ tulaippom (kalaaju) of gold for burning a wreath (of lamps jōli, 6th regnal mālai) in the temple of Tirumūlatāṭanattu-Perumānadigaḷ at Tirumalakkunum in year Kuniyūr-nādu by a certain Nakkiraṉ Mālīkkam.

No. 154.

(A.R. No. 333 of 1904.)

On the East Wall of the same Shrine, Right of Entrance.

A gift of 7 kalaaju (tulaippom) of gold by one Sāndāḷ of Siraganalūr for burning a perpetual lamp in the temple of Tirumūlatāṭanattu-Perumānadigaḷ at Tirumalakkunum. (No. 46, Pud. Ins., Texts).

No. 155.

(A.R. No. 337 of 1904.)

On the same wall.

This records a gift of 7 kalaaju (tulaippom) of gold and a lamp-stand for 7th regnal burning a perpetual lamp in the temple of Mūlatāṭanattu-Perumānadigaḷ at year Tirumalakkunum, by Varaguna-Nāṭṭī the daughter of Muttaraiyar and wife of Sembeyyaṅ Irukkuvēḻ. The rōman is evidently different from the lady mentioned in No. 241 below of the 10th year of the king. This might be an inscription of Uttama-čōḷa.
No. 156.
(A.R. No. 472 of 1904.)

VÉDĀRANYAM, THIRUTTURAIPUNDI TALUK, TANJAVUR DISTRICT.

ON A PILLAR IN THE mandapa IN FRONT OF THE TYAGARĀJA SHRINE,
VÉDĀRANYŚVARA TEMPLE.

This is a damaged inscription recording a gift of 90 sheep for burning a perpetual lamp in the temple of Mahādeva at Tirumāraikkādu by Tīru-Orrīyūr-Nakka[n], (a servant) of the temple at Tiruvārūr.

Text.

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

No. 157.
(A. R. No. 474 of 1904.)

ON A PILLAR IN THE mandapa IN FRONT OF THE CENTRAL SHRINE, SAME TEMPLE.

This is a similar gift of 90 sheep for a lamp in the same temple by Bāradāvān Palli son of Adanur-kilān of Adanur to be maintained with an ulakku of ghee every day by the liquid measure called Tirumāraikkidān after the god.

Text.

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

* The next one or two lines of the inscription are lost.
No. 158
(A.R. No. 574 of 1904.)

Thiruvârō, Nagapattanam taluk, Tanjavur district.

On the west wall of the mantapa in front of the Achalēśvara shrine, Tyāgarājāsvāmī temple.

This records an endowment of 30 kalāḻaḻu of gold left with the Nagaṟattir of 9th regnal year by Dēvaṉ Arubattumāḷvān for burning a perpetual lamp before god Tiruvaṟanēṉi-Mahādēva-Bhāṭṭāraka with the daily supply of an ulakku of ghee by the measure Tīṇumalakaṟṟḷaṅ. The person on whose behalf the gift was made seems to have been known as KāḻiṉṆ Purundampōndal-Tirumāḷaṭṭāṉat-Tonḍar, probably implying that he was a spiritual teacher of the donor. The writing seems to be late and the inscription may be assigned to Rājēśwēva or Vikrama-Chōḷa.

Text.

No. 159.
(A.R. No. 610 of 1904.)

Srīṇivāsanallēṟ, Musiri taluk, Tiruchirappalli district.

On the south wall of the Māriyamman temple.

This is a fragment of an inscription (evidently of a different temple) which seems to register a sale as dēvaṟṟāṇa, of a piece of land belonging to them in common by the village assembly, to the temple of Tiruvaṟkundattra-Perumāṉadigal for the gold received by them from a certain Perumāḷ Sātti (of Vēḻūr-kāṟṟram.)

Text.

No. 168.
(A.R. No. 885 of 1904.)

Thiruppāṟkāṉal, Walajapet taluk, North Arcot district.

On the south wall of the central shrine, Kharapriyāsvāra temple.

The inscription is built in the middle. It records an endowment in gold made by a certain Aṟalāṉ Dēvarādhīnāḷ ināḷ Vadjganāṅgan of Peruvēṅgūṛ in Pāṉōḷuṟ, kōṭṭam for burning a perpetual lamp in the temple of Tirukkampūṟattu-Perumāṉadigal at Kāṟudippakam. The gift was entrusted to the care of the Annual Tank Supervision Committee. Peruvēṅgūṛ might be the same as the present Vēṅgūr in the Walajapet taluk.
No. 161.

(A.E. No. 9 of 1907.)

TIRUVIṢAIṆ, KUMBHAKONAM TALUK, TANJAVUR DISTRICT.

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

6th regnal year.

This records an endowment of 113 kalāṇjū of gold to the temple of TiruviṣaiṆ Perumānadigal, left in charge of the sabhā of Nāḷūr, by SembiyāṆ KāraikāṆudaiyān alias Anpūrānadigal for feeding a person daily in the temple with the monthly interest of a kungā on each kalāṇjū of the amount.

No. 162.

(A. R. No. 219 of 1907.)

TIRUVIṢAIṆMARUDUR, KUMBHAKONAM TALUK, TANJAVUR DISTRICT.

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

The inscription is of the time of Uṭṭama-Chōḷa. It is much damaged. It seems to register the purchase, tax-free, of two vell of land from the assembly of Bāḷavērum by public sale, by the officer of the king, Kōyil-Mayilai alias Madhurāntaka Mūvēndavēḷān of Sīṟṟiṅgan for presentation to the temple of Śrī MūḷakṣāṆattu-Perumānadigal at TiruviṣaiṆmarudur. This transaction is stated to have been effected with the concurrence (?) of the sabhā of Tairamar as the devakarmis (trustees) of the temple, the Nagaratṭir of TiruviṣaiṆmarudur, Ingāmpatṭu-Pullavaraiyār the sīṟṟiṅgam of the temple, on behalf of the adhikārī (officer) and the accountant in the temple, TīṟṟavukkaraiyaṆ Sivan on behalf of Nambirattiyār (queen) Chōḷa-Mūḍēviyār, all being assembly together in the temple. The officer Madhurāntaka-Mūvēndavēḷār figures in another inscription of Uṭṭama-Chōḷa published in S.I.I. Vol. III (p. 307).
No. 163.

(A.P. No. 436 of 1908.)

TIRUVILAMILALAI, NAKKILAM TALUK, TANJAVUR DISTRICT.

ON A PILLAR IN THE SUNDARAKUCHAMBA SHRINE, VILJATHASVAMI TEMPLE.

6th regnal year.

Being built into the stone pavement, a few lines at the bottom of each side of the pillar are inaccessible. The inscription records an endowment in gold made by a certain chief or officer by name Amarabhujanga Muppuli alias Gangaruligaqda-Pallavarayag for the daily feeding at mid-day of 4 Brâhmanas in the temple of Tiruttântôri-Mahadeva at Tirumajalai in Vennakul. With this 120 bāli land was purchased for its yield in paddy to maintain this charity, the supervision of which passed after the demise of the donor to Amara-bhujanga Vânappâralyaq alias Vânavan Pallavarayag, probably his son. The inscription is in early script and hence the record has been assigned to the reign of Vijayalaya (M.E.R. for 1909, Part II, para. 35).

Text.

East face

<table>
<thead>
<tr>
<th>Line</th>
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<tr>
<td>1</td>
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<td>3</td>
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<tr>
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<tr>
<td>5</td>
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<tr>
<td>6</td>
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<td>7</td>
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<tr>
<td>8</td>
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<td>11</td>
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<td>12</td>
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<td>13</td>
<td>கல்வி சமூகம்</td>
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<tr>
<td>14</td>
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North face

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<td>16</td>
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<td>17</td>
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<tr>
<td>18</td>
<td>கல்வி சமூகம்</td>
</tr>
<tr>
<td>19</td>
<td>கல்வி சமூகம்</td>
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<td>20</td>
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West face

<table>
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<tbody>
<tr>
<td>21</td>
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<td>22</td>
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<tr>
<td>23</td>
<td>கல்வி சமூகம்</td>
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<td>24</td>
<td>கல்வி சமூகம்</td>
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<tr>
<td>25</td>
<td>கல்வி சமூகம்</td>
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<td>26</td>
<td>கல்வி சமூகம்</td>
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<tr>
<td>27</td>
<td>கல்வி சமூகம்</td>
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<tr>
<td>28</td>
<td>கல்வி சமூகம்</td>
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<tr>
<td>29</td>
<td>கல்வி சமூகம்</td>
</tr>
<tr>
<td>30</td>
<td>கல்வி சமூகம்</td>
</tr>
</tbody>
</table>

27. கல்வி சமூகம் கற்பிழன் நாட்டில்
28. கல்வி சமூகம் கற்பிழன் நாட்டில்
29. கல்வி சமூகம் கற்பிழன் நாட்டில்
30. கல்வி சமூகம் கற்பிழன் நாட்டில்
No. 164.
(A.R. No. 288 of 1910.)

TIRUVADANDAI, CHINGLEPUT TALUK, CHINGLEPUT DISTRICT.

ON THE NORTH BANK OF THE CENTRAL SHRINE, VARĀHA-PERUMBĀL TEMPLE.

This records a gift of 30 kalaśaśu of gold deposited with the āvār of the village for maintaining a perpetual lamp in the temple of Maṇavaḷa-Perumāḷ at Tiruvidandai in Paṭāvūr-nādu a subdivision of Āmūr-kōṭṭam, by Nakkaṉ Īnāṉū the headman of Innamār on the northern bank situated in Sōpādu. The inscription has been assigned to Uṭtama-Chōḍa. (M.E.R. 1911, Part II, para. 19)

Published in South Indian Inscriptions, Vol. III, No. 125.

No. 165.


TIRUMEYṆĀṆAM, KUMBRAKONAM TALUK, TANJAVUR DISTRICT.

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

This registers a sale of land belonging to the mahāsahāḷ including the 6th regnal year of Namboḷ of Naḷḷū a brahmadāṇam village of Sēṟūr-kūṟṟaḷ, to the temple of Tirukkarkuḷḷāvāḷḷa-Perumāḷ (evidently the same as JāṆāṆaparaṁēśvara), in the village, for meeting the requirements of rice offerings to the god during the three services in the temple, with 4 nāḷ of rice for each service during which a light was also to be burnt. Among the boundaries of the land is mentioned a land belonging to the Mahānāṭras of the village.

Text.
No. 166.

(A.R. No. 208 of 1917.)

Somur, Karur taluk, Tiruchirapalli district.

On the south wall of the mandapa in front of the central shrine, Someswaram-Udaiyar temple.

This records a gift of 2½ kalai with gold for burning a light during the three services in the temple of Tirumoolalur-Mahadeva by Pirantakan Purushottaman the member of the Dananatunga-terinjka-Kaikkola [regiment or group]. The early writing of the record and the surname Dananatunga of Parantaka I suggests its assignment to his reign.

Text.

1. 2[<sup>2</sup>] Ṛṣṭadeva  brahmaṇam  devah  devah  eva  asvas[<sup>7</sup>]
   ca[<sup>7</sup>] devah  eva  asvas[<sup>7</sup>]

2. e[<sup>2</sup>] maniṣayogam  dvijaṃ  janādhipatī  rṣṭadeva  bhūja  dhanavaṃ  ca[<sup>7</sup>]
   aneṣaḥ  ca[<sup>7</sup>]

3. e[<sup>2</sup>] maniṣayogam  dvijaṃ  janādhipatī  rṣṭadeva  bhūja  dhanavaṃ  ca[<sup>7</sup>]
   aneṣaḥ  ca[<sup>7</sup>]

No. 167.

(A.R. No. 17 of 1920.)

Tirumalavadi, Udaiyarpalayam taluk, Tiruchirapalli district.

On the west wall of the central shrine, Vaidyanatha temple.

This records the gift of 90 sheep and a ram for a perpetual lamp in the temple of Mahadeva at Tirumalavadi, by Tirukkuppanudaiyang Kaman Tayan a teacher of Idaiyaru. Preceding this inscription is a piece of 4 lines with its beginning damaged, which records a gift of 4 ma of land for the ardhamana service in the temple by Parantakan Mahadeva, the mother of Uttamia Chola (A. R. No. 204 of 1923).
Text.

Proceeding the above are these four lines with their beginnings completely erased.

No. 168.

(P.R. No. 559 of 1921.)

PUŁAMAŃGAI near Paśupatiñgīyī, PAPANASAM TALUK, TANJAVUR DISTRICT.

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

This records an endowment of land after purchase at Nallūrcherī, for offerings during the morning service in the temple of Tiruvalandural-Mahādēva at Pułamańgam in Kīlar-kāram by one Śemhiyān Mahāvallī-Vanārayā, who is evidently different from the Western Gaṅga chief Prithvīpati II on whom Parāṃkta I conferred the title 'Śemhiyān-Māvallī-Vanārayā' some time between the 9th and 15th years of his reign. [S.I.I. Vol. III: pp. 373 and 381 and M.E.R. for 1893, para 8]. This may probably be assigned to Uttāmā-Chōḍa.

No. 169.

(P.R. No. 352 of 1925.)

PĀLAṆKÖYĪ, PΟΛΩR TALUK, NORTH AΡCOT DISTRICT.

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

This is written in very faulty language and is also incomplete. A portion of the record is in slightly different writing and hence possibly it may not be genuine. It states that while the king (Uḍālyār) Uttama-Sōlar was staying in his palace at Kāṭalipuram, KampaṇaṆ Irāman alias Uttaṁaśōḷa-Pīrīḍiṅgaṅgarṇayar the chief of Paṅgaḻa-Ṇādu in Polupura-kōṭṭam made a representation to the former and got the village Oṭiyampaḷam in Pudanāḍippāḷ in his jurisdictional ādēya endowed
as a sarvamārga-śrayīlo to the temple of Māhādeva at Tiruppalangōlar with the
details of the requirements defined for the several services in the temple, to be
derived out of the lands. It also mentions the necessary irrigational facilities to
be made available for these lands. Reference is made to two officers of the king
Ulahaṅ Gaṇḍharālīttaṃ alias Miṅavan-Mūrṇēndvēḷaṅ and Pāḻur-Naṅkān alias
Vikkiramaśāla-Mārāyaṇa.

Text.

1. The inscription reads [A text that is not clearly legible due to degradation or handwriting]
2. [Another text that is not legible]
3. [Further text that is not legible]
4. [More text that is not legible]
5. [Additional text that is not legible]
6. [Extended text that is not legible]

No. 170.
(A.R. No. 121 of 1923.)

TIRUVILÁKKUDI, MAYAVARAM TALUK, TANJORE DISTRICT.

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

This registers a sale of land tax-free by the assembly of Vidēḻvēḻugu-chatur-
vēḻ-lāṅgalam a brahmādēya in Nallāṟṟur-nāḍu on the northern bank to a merchant
by name Saṅsavan Maṅṟan alias Nānādēśiya Edutapādā-Mūṟṭaśēṭti of the village
Vidēḻvēḻugudēvi-chaturvēḻ-lāṅgalam a brahmādēya on the south side of the river
in Kurukkai-nāḍu, who endowed it for a perpetual lamp before god Kūṭtapurmanāj
(Natarāja) at Tiruvēḻvikkudi. The gift was placed in charge of the mercantile com-
munity Dikurāṉṟivai taikkāṟṟūvar. The writing appears to be comparatively late.

The inscription stops here. The continuation of the piece on the first tier is wanting. The pieces
on the second tier are in different writing and faulty.
KILAPPALUVUR, UDAILAPALAYAM TALUK, TRICHIRAPALLI DISTRICT.

On the east wall of the mantapa, left of entrance, Vaṭamū拉萨warā temple.

This records the allotment (by the temple authorities) out of the devadāna land at Tiruvallurannallur, of 1½ kalanis of gold, 3 kālam of paddy and a pair of cloths, as remuneration to a sākṣi of Adalaiyur for enacting 3 parts of a sākkal-kūṭta (dance-dramas) in the temple on the day of a festival occurring in Āvīni asterism in Aippigai month. This sākṣi-kūṭta is mentioned in other inscriptions also (vide M.E.R. for 1915, Part II. para. 22).
No. 172.

(A.R. No. 148 of 1928.)

THIRUPPALLANAM, TANJAVUR TALUK, TANJAVUR DISTRICT.

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

This records a gift of 6 mā of land purchased from and left in charge of the subah of Aniyamangalam for a perpetual lamp in the temple of Mahādeva at Thiruppallanam by one Tippanji-Ālagiyāṉ Maravāṇ in conjunction with [Pallavēṭṭalaiyār Kumaraṉ Maravāṇ.

Text.

No. 173.

(A.R. No. 153 of 1928.)

ON THE SAME WALL.

This records a gift of 25 kolaṇḍa of gold, for burning a perpetual lamp in the temple at Thiruppallanam a divadāna in Mirai-kūṟram, by Nambaṉ Kandaṉ a servant of Marudam-BaṭṭaṆ aicie Sōjavēṭṭār the headman of Karagavīr in Āvū-kūṟram. The gift was left in charge of three persons against the security of their land in the village.

Text.
No. 174.

(A.H. No. 154 of 1928.)

ON THE SAME WALL.

This records a similar gift of 20 kaṭṭājīs for a perpetua lamp and a silver basin 6th regnal for offering water to the god during worship, by Nakkaṉ Caṇavaḷḷaṅkāṅ son of ... Dēvaṅār of Tiruchēṟṟutturpāṛi of Kiḻar-kūṟram.

Text.

1 2[++] Caṇavaḷḷaṅkāṅ
2 Āniḻaiyēṟṟagam Caṇavaḷḷaṅkāṅ
3 Caṇavaḷḷaṅkāṅ Caṇavaḷḷaṅkāṅ
4 Caṇavaḷḷaṅkāṅ Caṇavaḷḷaṅkāṅ
5 Caṇavaḷḷaṅkāṅ Caṇavaḷḷaṅkāṅ
6 Caṇavaḷḷaṅkāṅ Caṇavaḷḷaṅkāṅ
7 Caṇavaḷḷaṅkāṅ Caṇavaḷḷaṅkāṅ
8 Caṇavaḷḷaṅkāṅ Caṇavaḷḷaṅkāṅ
9 Caṇavaḷḷaṅkāṅ Caṇavaḷḷaṅkāṅ
10 Caṇavaḷḷaṅkāṅ Caṇavaḷḷaṅkāṅ
11 Caṇavaḷḷaṅkāṅ Caṇavaḷḷaṅkāṅ
12 Caṇavaḷḷaṅkāṅ Caṇavaḷḷaṅkāṅ
13 Caṇavaḷḷaṅkāṅ Caṇavaḷḷaṅkāṅ

No. 175.

(A. P. No. 179 of 1931.)

Tiruchēṟṟuttaṉ, Tanjavur taluk, Tanjavur district.

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

This records a gift of 26 kaṭṭājīs of gold and a lamp-stand placed with the patigālāmūlitōr of the temple of Mahādēva at Tiruchēṟṟutturpāṛi a dāvaṉāna in Kiḻar-kūṟram for burning a perpetua lamp in the temple, by Nambāṉ-Kāṉḍāṉ servant of Karūnāṉ-Bāṭaṅ añapa Ģōjavēḷaṅ the headman of Karūṅāṉ in Āvūr-kūṟram (mentioned in No. 173 above).

Text.

1 2[++] Caṇavaḷḷaṅkāṅ
2 Āniḻaiyēṟṟagam Caṇavaḷḷaṅkāṅ
3 Caṇavaḷḷaṅkāṅ Caṇavaḷḷaṅkāṅ
4 Caṇavaḷḷaṅkāṅ Caṇavaḷḷaṅkāṅ
5 Caṇavaḷḷaṅkāṅ Caṇavaḷḷaṅkāṅ
6 Caṇavaḷḷaṅkāṅ Caṇavaḷḷaṅkāṅ
7 Caṇavaḷḷaṅkāṅ Caṇavaḷḷaṅkāṅ
8 Caṇavaḷḷaṅkāṅ Caṇavaḷḷaṅkāṅ
9 Caṇavaḷḷaṅkāṅ Caṇavaḷḷaṅkāṅ
10 Caṇavaḷḷaṅkāṅ Caṇavaḷḷaṅkāṅ
11 Caṇavaḷḷaṅkāṅ Caṇavaḷḷaṅkāṅ

S.I.I. Vol. XIX—23
No. 176.
(A.R. No. 189 of 1931.)
ON THE SAME WALL.

5th regnal year.

This records a gift of 90 sheep for a perpetual lamp in the same temple, left with two shepherds of the village, by a certain Māṟup Malaipē... the headman of Puliyur in Arumpuliyur of Aruvāḷamādu.

Text.

1. கட்டுறை இரு கவிதைகளுடன் மேற்கொண்டு
2. வாசவக் கருணாக்கியதான் சுருக்கம் பிசையின்
3. வாசவக் கருணாக்கியதான் அம்மையின்
4. சந்தோமக் முயற்சி ஹார்மை முயற்சி
5. பெருமாள் ருத்ராத்மாக்கிய ஹார்மை முயற்சி
6. இன்னும் ஒரு வண்ணமாட்டு தென்பாடு
7. இன்னும் ஒரு வண்ணமாட்டு தென்பாடு
8. இன்னும் ஒரு வண்ணமாட்டு
9. இன்னும் ஒரு வண்ணமாட்டு
10. அதையும் ஒரு வண்ணமாட்டு
11. அதையும் ஒரு வண்ணமாட்டு
12. அதையும் ஒரு வண்ணமாட்டு

No. 177.
(A.R. No. 57 of 1935.)
KĀṆṆṆAPPĀKAM, ARKONAM TALUK, NORTH AHOOT DISTRICT.
ON A SLAB BUILT INTO THE FLOOR NEAR THE ENTRANCE INTO THE CENTRAL SHRINE, SUNDARAVARADĀ-PERUMĀL TEMPLE.

This is an incomplete inscription. It records an agreement given by the Ganaippanukkāl of Ilamandagam to regulate the flow of water from the tank(? for the money and house they had received from Ayyālag-Kramavittā of Ārārē. Two more fragments are found engraved on the same slab, one dated in the 3rd year and the other in the 6th of Paraiṭaiyarvarman, the latter of which mentions a gift of 3 kalaipu of gold to the Ilamandagam by one Kārambihojha... màm-Kramavittā.

Text.

1. [ ஆட்ட ஆட்டாசியும் வட்டா வட்டா வட்டா வட்டா வட்டா வட்டா வட்டா வட்டா வட்டா வட்டா வ�்டா வட்டா]
2. சந்தோமக் முயற்சி ஹார்மை முயற்சி
3. சந்தோமக் முயற்சி ஹார்மை முயற்சி
4. சந்தோமக் முயற்சி ஹார்மை முயற்சி

On the same slab.

1. உரசூர் உரசூர் உரசூர் உரசூர்
2. (Damaged)

On the same slab.

1. உரசூர் உரசூர் உரசூர்

* The record stops here incomplete.
No. 178.
(A.R. No. 325 of 1904.)
KUPUMIYALMALAI, PUDUKKOTAI STATE, TRICHURAPALLI DISTRICT.
ON THE SOUTH FACE OF THE SOUTH PILLAR OF THE ROCK-CUT SHRINE,
MELAKKOVIL TEMPLE.

This records a gift of 7 kalaśa (kampana) of gold by a lady named Nakram-7th regnal
pulley) on behalf of her (deceased ?) son Kaṇṇa Kaṇṭa, for burning a perpetual
lamp in the temple of Tirumalaṇānti-Purmamadigal. (No. 47, Pud. Ins., Texts).

Text.

No. 179.
(A.R. No. 688 of 1904.)
TRUPPĀRKAṆAL, WALAJAPET TALUK, NORTH ARCOT DISTRICT.
ON THE SOUTH WALL OF THE CENTRAL SHRINE, KHARAPURĪVARA TEMPLE.

This records a decision of the Mahā-vaṭṭa of Kaṭiyalipakkam dīna Avaninar-yaṇa-chattravēdamaṅgalam comprising the following committees viz. kumbhaṇa-vāriya-
perumaṅkal (ward supervision), ṭri-vāriya (tank supervision), māta-vāriya (garden
supervision), kalāṇi-vāriya (field supervision), the Two-hundred big men, the
Bhūtas and the Viśeśitas. A gift of 30 kalaśa of gold received by them from a
native of Arasiṣṭ in Pambuni-kārīram a subdivision of Šaṇṭdū for repairing the
breaches in the big tank of the village, was to be utilised as an endowment for the
maintenance of a daily offering to the god, with 2 saṭṭi of rice with the interest
accuring on the amount. This duty was entrusted to the ṭri-vāriya that would
be elected for each year. The mode of election to the vaṭṭa and the committees
is given in detail in the Uttaramallur inscription of Parantaka I (M. E. R. for 1899,
paras. 59-73).

Text.
Nos. 180.
(A.R. No. 691 of 1904.)

ON THE WEST WALL OF THE SAME SHRINE.

7th regnal year.

The inscription has been almost completely erased. It seems to record some provision made for burning a perpetual lamp in the temple of Tirukkaarapurattu-Perumānādigal by Mādambūdi-Kramavitha a member of the āvērirām of the village assembly. The ēr-vērirām of the year had this responsibility of maintenance.

Text.

1. [Text is not legible.]
2. [Text is not legible.]

No. 181.
(A.R. No. 234 of 1907.)

TIRUVĪḍAMARUDUR, KUMBHAKONAM TALUK, TANJAVUR DISTRICT.

ON THE WEST WALL OF THE CENTRAL SHRINE, MAHALIṆŚ GAVĀMI TEMPLE.

This together with No. 233 of 1907 seems to form a single inscription with some portions lost, and hence with gaps in the continuity of lines. This seems to record an endowment of one vēl of land at [Vaijagnātha in Veṇṇāpyōr by a donor (name lost) during the management of Mahādhāsakā-Mārvēndavīlār, for the maintenance of a musician name Kāyapaṇa Ḍāṇḍa... Elupapaidēyan who was to sing the dēśi songs before God Tiruvīḍamārurujayār while seated in ōthāvan in the hall of the temple. Another two vēls by the same donor at Vaigal, it said to have been presented after purchase tax-free from the assembly of that place, to gods Mahādēva and Talaikkō-Viṇḍagar-Viṣṇu-Ṇukāl at Tiruvīḍamārurul in the 30th year of Mahādhāsakā-Ḍāṇḍa Parakēśarivarman (Parantaka I). But the gift came into effect only from the 7th year of Parakēśarivarman, evidently Utama-Ḍāṇḍa.

Text.

1. [Text is not legible.]
2. [Text is not legible.]

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1 The next three lines are completely erased.
2 The continuation of this is lost in a gap of portions of lines 7 — 14.
No. 182.

(A.R. No. 422 of 1909.)

SIDDHALINGAMADAM, THURROKOVILUR TALUK, SOUTH ARUCOT DISTRICT.

ON THE EAST WALL OF THE PRĀKĀRA, VYĀGHRAṆĀṆḌĪVARĀ TEMPLE.

This records a gift of ten bārai which had doubled itself (by accumulation of interest), made by one NambirāṆ-ādigai Ārehapipātī of Varagūr. This was to be used by the temple servants for the maintenance of two perpetual lamps in the temple of Alūdaiyar Tirupulipagavur-Dēvar at Sirīngūr in Kurukkai-kūṟam a subdivision of Mīlāḍu. This is probably a record of Vikrama-Chōla whose clear inscription of the 7th year is engraved in continuation of this.

Text.

1. TīruttuvaṆgumāṆṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṷ

2. TīruttuvaṆgumāṆṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅṆāṅวน

No. 183.

(A.R. No. 126 of 1911.)

THIRUVARAMESVARAM, MANNARGUDI TALUK, TANJAVUR DISTRICT.

ON THE SOUTH WALL OF THE MANDAPA IN FRONT OF THE CENTRAL SHRINE, RAMANATHESVARA TEMPLE.

The inscription is built in at the end of the lines. This seems to register an exemption from taxes granted by the assembly of MadanamaṆjārī-ahāṭhuvōdimaṆgālam in Neamali-nāḍu, on a quarter [sēl] of land endowed to the temple after purchase for the daily remuneration of a podākkā of paddy and an annual payment of 3 bēšis in addition, to a BrāhmaṆa performing the abhiṣheka (and worship) to the god, by Gudukulavan ViraṆāḷṆ a native of ParuttikklṆāḷ in the same nāḍu. A plot of land was also assigned at Tiruvāḍñāraivēhērī for stocking manure for the land endowed.

* The continuation is lost.

S. I. I, Vol. XIX 24
No. 184.

(A.R. No. 237 of 1911.)

KUMBHAKONAM, KUMBHAKONAM TALUK, TANJAVUR DISTRICT.

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

This is damaged in the middle portion. It seems to record an endowment in money, probably 80 kolañju of gold (?) by Brahma-Śeṭṭi a member of the supervisory committee of the temple of Tirukkikōṭṭatu-Paramasvāmi at Tirukkuṭtamikkil a dēvālaiya in Pambūr-nādu for feeding two persons daily in the temple after the midday service to the god with special offerings (uttamāham).
No. 185.

(T. R. No. 166 of 1912.)

TIRUVVORRIYUR, SADAPET TALUK, CHINGLEPUT DISTRICT.

ON A SLAB BUILT INTO THE VERANDAH ROUND THE CENTRAL SHRINE, ADHIFURISVARA TEMPLE.

This is probably an inscription of Parantaka I. It seems to be identical with No. 402 of 1896. It registers an endowment of 30 kaṇṭhāṇu of gold for burning a perpetual lamp in the temple of Tiruvorriyur-Mahādeva by a certain Kārṇaṇa Vilupparrayan Arivālaṇ Puttan, who left the amount in charge of the sahādi of Maṇali the adjoining village.

Text.

Published in South Indian Inscription Vol. V, No. 1357.

No. 186.

(T. R. No. 175 of 1912.)

ON ANOTHER SLAB BUILT INTO THE FLOOR OF THE SAME VERANDAH.

The inscription is much damaged. It seems to record an endowment of land 7th regnal year after purchase, for the requirements of worship in the temple of Tiruvorriyur-Mahādeva by Nambāra Diran a native of Maṇgalam on the northern bank of the Veṅnāra river in Sōla-[nādu]. This might be a record of Parantaka I.

Text.


No. 187.

(T. R. No. 15 of 1920.)

TIRUMALAVADI, UDAITAPALAYAM TALUK, TIRUCHIRAPALLI DISTRICT.

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

This records a gift of 90 sheep for burning a perpetual lamp with an uḻakka of ghee daily, in the temple of Mahādeva at Tirumalavadi a decūtana in Poygai-nādu by Nakkaṇ Ajñīgaja alias.....ka-Pallavaraṇa of Taṅjavur in Taṅjavur-kūrram. Below this are two more lines of writing indistinctly engraved, one of which is dated in the 20th year of Parakāśavarman, and seems to record a gift of gold to the temple by one Daṇḍara Munaḷpparaṇa of Miṇiyil in Miṇalkūlam.
No. 188.

(A.R. No. 551 of 1921.)

PULIAMANGAI (NEAR PASUPATIKOYIL), PANANASAM TALUK, TANJAVUR DISTRICT.

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

This records a gift of 13 mā of land for maintaining a lamp in the temple of Tiruvandalur-Mahādeva, by Ardāṇa Māraṇa Narāiyanaṇ after purchasing the same from the mahāsāhad of Puliamangalam.

No. 189.

(A.R. No. 257 of 1923.)

KOYIL-TESVARĀYANPETTAI (NEAR. PAṆḌĀRAṌṆṆAI), PANANASAM TALUK, TANJAVUR DISTRICT.

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

This records the gift of a land as endowment for the daily offerings during the evening service in the temple of Tiruchēṅdur-Mahādeva, and for providing for the daily supply of 4 pots of water from the river Kuralai (Kudamuruṭti) for the sacred bath of the God, by Tiruvaṇḍāgil Aṭyanadhi of Siturēṅdur in Ḍilāyur-nādu on the southern bank of the river. This land is said to have been got in exchange for a flower-garden adjacent to another which had been previously presented by the donor (See No. 139 above).
Text.

No. 190.
(A.R. No. 127 of 1925.)

TIRUVADUTURAI, MAYURAM TALUK, TANJAVUR DISTRICT.

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

The ends of the lines are built in. This record a sale of 2 mā and odd of land 7th regnal
year, tax-free, for 16 coins received by them by the sabba of Sattanur a brahmādīya in
Tirumūr-nādu on the southern bank of the river, from Omāyā Oggynūn Kattap of
Tiruvāndikā a dēvadāna and brahmādīya in Kiliyur-nādu, who endowed the same for the
supply of 108 pots of water (from the Kāvēri) for the sacred bath of god
Mahādēva at Tiruvāvaduturai on the day of Uttirārāṇa-saṅkrāntī every year.

Text.

No. 191.
(A.R. No. 135 of 1926.)

TIRUVIṢṆAKUDI, MAYURAM TALUK, TANJAVUR DISTRICT.

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

This record a tax-free sale of a land situated along the river at Kuriyyakudī-
maṇīgal by the sabba of Viḍēviḍugun-aṭṭurvēśīmaṇīgal a brahmādīya in
Nallārur-nādu to the revenue authorities of the state (puravirari-tīnaikkalatār) for
360 coins (for being assigned to the temple). Mention is made, while giving the
boundaries of the land, of a previous sale of another position of the land to one
Viṃśēkharā-Nivēndavēlār.

1 The first three lines seem to be overruled over an erasure,
S, I, L Vol. XIX—25
No. 192.  
(A.R. No. 98 of 1931.)

THIRUPUNDURUTTI, TANJAVUR TALUK, TANJAVUR DISTRICT.

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

This records a gift of 16 kalāṇīḷu of gold deposited with the eḻuthu of Thirutturutti in Pirambūl in Āṟkkāṭuk-kūṟṟam.

for burning a lamp out throughout the day in the temple by a resident of Nanāndūr
Text.

No. 193.

(A.R. No. 190 of 1931.)

TIRUCHHATTURAI, TANJAVUR TALUK, TANJAVUR DISTRICT.

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

This records a gift of 25 kalāṇu of gold for a perpetual lamp in the temple of Mahādeva at Tiruchchōṟṟuttupāḷai by Maḷḷaṅ Arāṅgaṅ (a resident) of the Maḻḷaṅanaṭur-Vēḻam at Tanjāvūr. This was to be maintained by the temple servants (patipādaḻalattāṟ) and the devakarmī.

Text.

No. 194.

(A. R. No. 438 of 1904.)

VĒṆĀṆṆYAM, THIRUTTURAFUNDI TALUK, TANJAVUR DISTRICT.

ON A PILLAR IN THE MAṆḌAPA IN FRONT OF THE CENTRAL SHRINE, VĒṆĀṆṆṆEṆVARA TEMPLE.

This inscription is much damaged. It seems to record an endowment of a 8th regnal tax-free land made to the temple of Trumaraḻkāḍadevar after purchase (from the assembly) by Nāṅaṅ Kāḍaṅ of Puliṟṟappāḷi the headman of Pāḷaiyūr, to provide for the supply of 7 and odd kalāṇu of paddy for the celebration of a seven-day festival in the month of Māḻī to god Mōhana-Dēvar [in the shrine] to the south of the māḻasāṆa. It also records another gift of land made in the 10th year of the king by the same donor for offerings to the god in the main shrine on the day of Māḻkā in that month and for the 7 days of festival to Teprali-Māḏevar [Mōhana-Dēva?], with seven kalāṇu of paddy.
No. 195.

(A.R. No. 484 of 1904.)

ON A PILLAR IN THE mandapa IN FRONT OF THE KAMANATHESVARA SHRINE, SAME TEMPLE.

This records a gift of 90 sheep for burning a perpetual lamp with an alakkufol ghee a day in the temple of Mahadeva at Tirumalaikadu by one Samanayaka-Perumal Tukki of Vithalavayal. Mention is made of a liquid measure called Tirumalaikadu after the god.

Part.

1. kuru (21) 
2. curucurum
3. saunara (23)
4. saunara
5. Janam
6. curucurum
7. curucurum
8. step
9. samara (23) [nova Q.]
10. kuru
11. kuru
12. kuru
13. kuru
14. kuru
15. kuru
16. kuru
17. kuru
18. kuru
19. kuru
20. kuru
21. kuru
22. kuru
23. kuru
24. kuru
25. kuru
26. kuru
27. kuru
28. kuru
29. kuru
30. kuru
31. kuru
32. kuru
33. kuru
34. kuru
35. kuru
36. kuru
37. kuru
38. kuru
39. kuru
40. kuru
41. kuru
42. kuru
43. kuru
44. kuru
45. kuru [21]

Bh reignal
tyre,
No. 195-A.
(A.R. No. 528 of 1905.)

TIRUVELLALAI, TIRUCHIRAPALLI TALUK, TIRUCHIRAPALLI DISTRICT.

ON THE ROCK IN FRONT OF THE JAMBANATHASVAMI TEMPLE.

Text.
(See under No. 203).

No. 196.
(A.R. No. 534 of 1905.)

TIRUVELLALAI, TIRUCHIRAPALLI TALUK, TIRUCHIRAPALLI DISTRICT.

ON THE PILLAR IN THE ROCK-CUT CAVE, PUṆṆAṆIKĀṆA-PERUMĀṆ TALEMPE.

This is dated in the 8th year of Parakṣērivarman who may be identified with 8th regnal year. Dēvi Ammapār the wife of the lord who died on elephant-back i.e. prince Rājāditya, for providing for special offerings with 4 nāḷi of rice on the days of the two vēḷi, saṅkranṭi and asbhaṇi, to god Śrī Kuṇḍa and goddess Śrī-Rukmiji in the big temple at Tiruvellalai, and another gift of gold for a lamp to be burnt on these days. This is said to be the earliest reference to the worship of Krishṇa and Rukmiji found so far in South Indian Inscriptions.

Text.
Published in South Indian Inscription, Vol III, No. 132.

No. 197.
(A.R. No. 343 of 1907).

TIRUMĀLPURAM, WALAJAPET TALUK, NORTH ARCOT DISTRICT.

ON THE NORTH, WEST AND SOUTH WALLS OF THE CENTRAL SHRINE
IN THE RUINED VISHNU TEMPLE.

This records an endowment of 70 kalanjīs of gold by Tiruvikramaṇ a merchant of Ulakkuni for the purpose of feeding ten Brāhmaṇs daily in the temple of PerumāṆadigal at Govindapāṇi.

Text.

No. 198.
(A.R. No. 358 of 1906.)

KUPPUMYĀMALAI, PUDUKKOTTAI STATE, TIRUCHIRAPALLI DISTRICT.

ON THE NORTH WALL OF THE SECOND PRĀKĀTRA, SIKHANATHASVAMI TEMPLE.

This is stated to be a copy of an older document incised at the instance of the headman of Kll-Taṇṇiyam in Ollaiyur-kūrram. It records the deposit of 14 kalanjīs of gold (presented to the temple), with certain specified persons for the supply of ghee for burning a perpetual lamp in the temple of Tiruna’kkuṇṭaram-uḍaiva-Nāyanār.

S. I. I. Vol. XIX 26
No. 199.

(A.R. No. 173 of 1907.)

THUPPALLATUREI, THUCRARAPALLI TALUK, THUCRARAPALLI DISTRICTS.

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

8th year.

This records that the Śivādharāmis (priests) of the temple of Mahādeva-Bhāṭaṟa at Trupparur in Utamaśīlī-chaturvēdatedīnagālam on the southern bank of the river to burn a lamp in the temple with the interest on 8 kalāmakṣa of gold received by them from Āiyān Amudān a Vēḷīḷa resident of Murukkūṟa hamlet of the village. Utamaśīlī is known to have been a son of Parāntaka I. The inscription may be assigned to Utama-Chōḷa.

No. 200.

(A.R. No. 174 of 1907.)

On the same wall.

Do.

This is dated in the 8th year of Parakāśirivaram who has been surmised to be Utama-Chōḷa. This is an incomplete abstract of certain inscriptions recapitulating the endowments in land for worship, offerings and lamps in the temple, made by several persons in the 18th and 20th years of Parāntaka I, which was ordered to be re-engraved out of their worn-out originals cut on the step of the old central shrine of the temple, by the assembly of Utamaśīlī-chaturvēdatedīnagālam.

No. 101. (A.R. No. 566 of 1905.)

This is the same inscription as No. 173 of 1907 above.


**Tiruvellārāi, Thiruchirapalli taluk, Thiruchirapalli district**

**ON THE ROCK IN FRONT OF THE JAMBUNĀTHASVĀMI TEMPLE.**

This is the same as No. 528 of 1905 with the built-in portion at the end cleared. It records a gift of 30 karuṇa of gold for a perpetual lamp in the temple of Tiruvānaikkāl-Purumāṇḍigāl at Tiruvellārāi by Arāniṇa Tāli of the same village.

Text.

No. 203. (A.R. No. 116 of 1910.)

**Kōvil-Tirumālam, Nannītam-taluk, Tanjāvur district.**

**ON A STONE LYING IN THE COURTYARD OF THE MĀGĀLĒŚVARA TEMPLE.**

This inscription is mutilated and incomplete. It seems to record a gift of land after purchase for 3 karuṇa of gold from the temple itself of Tiruṭhāḷagāṭṭin-Mahādeva at Ambar in Ambar-nāḍu for burning a perpetual lamp before the god, by a person named Vānarāṇa Arāṇaṇ Mādeva.

Text.
No. 204.
(A.R. No. 229 of 1911.)

KUMBAKAṆṆĀM, KUMBAKAṆONĀM VAIṆṆ, TANJAVUR DISTRICT.

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

This inscription has been assigned to UTTĀMA-COḷA on account of the details of date in the 8th year of the king which correspond to A.D. 970, January 30, Thursday. It records a gift of a sheep by a member of the Gaṇḍārāṭṭā-Tettnja-Kalkōḷa regiment for the maintenance of a perpetual lamp in the temple of Paramasvāmin at Tīrūkkilkoṭṭam at Tīrūkkudamukkī in Pāṭumbār-nādū.

Text.
Published in South Indian Inscriptions, Vol. III, No. 131.

No. 205.
(A.R. No. 234 of 1911.)

ON THE SAME WALL.

This is worn out in places. This records a gift of 96 sheep by order of a queen of UTTĀMA-COḷA (name not given) for burning a perpetual lamp in the temple of Paramasvāmin of Tīrūkkilkoṭṭam at Tīrūkkudamukkī in Pāṭumbār-nādū.

Text.
No. 206.

(A.R. No. 486 of 1918.)

TIRUVENKADU, SIRGALI TALUK, TANJAVUR DISTRICT.

ON THE EAST INNER GÖPURA, RIGHT OF ENTRANCE, SVERÁRANYŚVARA TEMPLE.

This is damaged. It registers a gift of land at Kattangudi, probably after 8th regnal purchase it for 23 kalancu of gold, for the maintenance of a perpetual lamp in the year Tiruvenkadudavar, by [Mina]van-Mahâdêviyar a queen of Uttama-Çôla.

Text.

---

No. 207.

(A.R. No. 244 of 1923.)

KÖYIL-TÉVARÁYANPETTÄI (NEAR PANDÁRAVĀDÄI), PAPANASAM TALUK,
TANJAVUR DISTRICT.

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

This records the gift of a cocoanut garden, 3 mao in extent, to provide for one kâlu per month for sidâri fumigation during the 4 services in the day, and four kâlu per year for the daily supply of sandal-paste, in the temple of Tiruchchelur-Mahâdeva at Rajakērari-chaturvêdîmângalam, by Pddi (Bhûti) Pallavappēralyañ alias Virâśkhâmañi-Pallavaraiyañ.

Text.
No. 208.
(A.R. No. 272 of 1923.)

ON THE SOUTH WALL OF THE SAME SHRINE.

This records an endowment of half a velli and 4 mā of land for maintaining 5 musicians who were to play on instruments during the ḫubalī service every day in the temple, by Karpaga-Āditaṅ Āśān Amudānākkan, the madhyāsthī of the village. The mādā-sabhā made this land tax-free.

Text.

1 செய்த உடன் செய்துக்கும் வேலையாளர் கூட்டம் மாதிரி மற்றும் கூட்டத்தில் கூட்டத்தின் மக்களும் மற்றும்
2 கூட்டத்தின் மன்னனும் கூட்டத்தின் மற்றும் கூட்டத்தின் மற்றும்
3 மாதிரி நடையும் கூட்டத்தின் மற்றும் கூட்டத்தின் மற்றும்
4 மாதிரி வேலையாளர் கூட்டத்தின் மற்றும் கூட்டத்தின் மற்றும்
5 மாதிரி வேலையாளர்
6 வேலை வும் வும்
7 வேலை வும்
8 வேலை வும்

No. 209.
(A.R. No. 200 of 1926.)

SENDALAI, TANJAVUR TALUK, TANJAVUR DISTRICT.

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

This records an endowment of 15 kālādhyā of gold by one Īmānānā Narāyaṇa Anadān of Kandiyūr for burning with the interest on that amount a perpetual lamp in the temple of Tiruperundupai-Mahādēva at Chandralökhai-chaturvēdīmangalam a brahmādēya in Arkkāṭu-kūṟram.

Text.

1 மாக்களை உடன் செய்துக்கும் வேலையாளர் கூட்டம் மாதிரி மற்றும் கூட்டத்தில் கூட்டத்தின்
2 கூட்டத்தின் மன்னனும் கூட்டத்தின்
3 மாதிரி நடையும் கூட்டத்தின்
4 மாதிரி வேலையாளர் கூட்டத்தின்
5 மாக்களை உடன் செய்துக்கும் வேலையாளர் கூட்டம் மாதிரி மற்றும்

No. 216.
(A.R. No. 204 of 1926.)

ON THE WEST WALL OF THE SAME SHRINE.

This inscription fixes the details of daily expenditure in paddy towards the 8th regnal pōṇagam offerings to the god, a dvāpmālī of 168 amps to be burnt both morning and evening, a rice offering to god Brahmā and a twilight lamp, in the temple of Tirupperumudai-Mahādeva to be met out of the 30 kalam of paddy derived annually from the devadāna village of Punragai in Poygai-nādu.

Text.

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

No. 211.
(A.R. No. 216 of 1926.)

KILAPPALUVAR, UDAIYARPALAYAM TALUK, TIRUCHIRAPPALLI DISTRICT.

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

This records the sale of 2 mā of land to Chaṇḍēśvara-Bhātāra in the temple of Maravanēśvara at Siru-Paluvar a brahmaśaiva Kūppu-kūṟṟam for 8 kalah of fire-tested pure gold by two brothers Iravi Vaḍuṣaṇ and Iravi-Dattai of Tirunallēr a brahmaśaiva in Marāk-kūṟṟam. The name of the temple is suggestive of its origin to a Palavēśaṟayar chief Marāvan Kaṇṭai in the reign of Pārāntaka I whose inscription (No. 278 of 1926) is also found here. In early times the transactions of a Siva temple were all done in the name of Chaṇḍēśvara.

Text.

1. 2. 3. 4. 5.
6. 7. 8. 9.
10. 11. 12. 13.
14. 15. 16. 17.
18. 19. 20.
No. 211-A.
(A.R. No. 219-A of 1926.)

ON THE WEST WALL OF THE SAME SHRINE.

This is an unfinished inscription engraved near No. 219 of 1926 (No. 237), which mentions two brothers Vārakkiyaṇ Iravi Vaḍuqaṇ and Iravi Dattaṇ and Siru-Paluvār a brahmādēya in Kunra-kūraṇam.

Text.

No. 212.
(A.R. No. 237 of 1926.)

ON THE SOUTH WALL OF THE CENTRAL SHRINE, VAṬĀ-ULEŚYARA TEMPLE IN THE SAME VILLAGE.

This records a gift of 12 sheep left in charge of the sābha of Siru-Paluvār by Rāmaṇ Köviyār wife of Pājuvēṭṭaraḷyaṛ Vikramādiya for burning a lamp in the temple of Tiruvalanduraj-Mahādēva, with a pūḍha of ghee supplied every day. This is probably an inscription of Utama-Čēḷa.

Text.
No. 213.
(A.R. No. 145 of 1928.)
TIKRUPPALANAM, TANJAVUR TALUK, TANJAVUR DISTRICT.

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

This records a gift of 90 sheep for burning a perpetual lamp in the temple 9th regnal of Mahādeva at Tirruppalanam with an ulakku of ghee every day, by Tiruvaiy year. Ayiravan of Nandipuram alias Ayirattai. Nandipuram the present Palaiyuru is known to have been a capital of the Chōla kings and an important town and is frequently referred to in inscriptions. (S.I.J. Vol. XIII, Nos. 208 and 215: M.E.R. for 1924, Part II, para 20.)

Text.

1. [1] சி. சிதம்பரனுடைய பண்டனுடைய பரப்பு என்று ஹோல்லாக்கல் உண்டு.
3. மூன்று பார்க்கும் சின்னம் உண்டு. என்று பார்க்கும் சின்னம் உண்டு.
4. காண்டு கூறும் சின்னம் உண்டு. என்று பார்க்கும் சின்னம் உண்டு.
5. என்று பார்க்கும் சின்னம் உண்டு. என்று பார்க்கும் சின்னம் உண்டு.

No. 214.
(A.R. No. 176 of 1929.)
GÖVINDAPUTTÇE, UDAYAPPALAYAM TALUK, TRICHIRAPPALLI DISTRICT.

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

This is evidently an inscription of Vikrama-Chōla as it refers to a channel called after his father Kulottungas. It records an exemption from the taxes kudimai, silvuri, etc, on 121 (veli) and odd of the devadāna village Veḷiur belonging to the temple of Vijayamangalam-udaiy-Mahādevar, granted by the assembly (perunguri-perumakkal) of Parantaka-Chaturvedimangalam, on receipt of 230 kalāti of gold from the temple. It also records an extra gift of 1600 kuli of tax-free land to the same temple for growing kunalai (lotus) flowers for worship to the god.

Text.

1. [1] சி. சிதம்பரனுடைய பண்டனுடைய பரப்பு என்று ஹோல்லாக்கல் உண்டு.
2. முன்னாண்டு என்று உண்டு. என்று பார்க்கும் சின்னம் உண்டு.
3. மூன்று பார்க்கும் சின்னம் உண்டு. என்று பார்க்கும் சின்னம் உண்டு.
4. காண்டு கூறும் சின்னம் உண்டு. என்று பார்க்கும் சின்னம் உண்டு.
5. என்று பார்க்கும் சின்னம் உண்டு. என்று பார்க்கும் சின்னம் உண்டு.
6. என்று பார்க்கும் சின்னம் உண்டு. என்று பார்க்கும் சின்னம் உண்டு.
7. என்று பார்க்கும் சின்னம் உண்டு. என்று பார்க்கும் சின்னம் உண்டு.
8. என்று பார்க்கும் சின்னம் உண்டு. என்று பார்க்கும் சின்னம் உண்டு.

No. 215.
(A.R. No. 125 of 1931.)
TIRUCHCHATTURAL, TANJAVUR TALUK, TANJAVUR DISTRICT.
ON THE NORTH WALL OF THE CENTRAL SHRINE, UDANAVANESWARA TEMPLE.

8th regnal year.

This records a gift of sheep for burning a perpetual lamp in the temple of Mahadeva at Tiruchchourutturai with an ulakku of ghee every day by a shepherd of the place named Kilavan Tattan, who left the gift in charge of another local shepherd.

Text.

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

No. 216.
(A.R. No. 436 of 1904.)
VEDARANYAM, THIRUTTRAPUNDI TALUK, TANJORE DISTRICT.
ON A PILLAR IN THE MANDEPA IN FRONT OF THE CENTRAL SHRINE, VEDARANYESVARA TEMPLE.

9th regnal year.

This records a gift of 90 sheep for a perpetual lamp in the temple of Tirumalaikkadaiyar on behalf of Senapalias Maratkaasewti a merchant of Karuvur (the present Karur), by the community Tigai (Diwai) Asinattainypp Government. The origin of this body is not clear. As its name implies, it must have comprised a membership of 1500 individuals or families. Karuvur is mentioned frequently in inscriptions, the earliest reference being found in the Brahm record from Pugalur at about the 3rd century B.C. (A.R. No. 343 of 1928).

Text.

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

No. 217.
(A.R. No. 475 of 1904.)
ON A PILLAR IN THE MANDEPA IN FRONT OF THE TYAGARAJA SHRINE IN THE SAME TEMPLE.

This is much damaged. It records a gift of 90 sheep for burning a lamp in the temple with an ulakku of ghee daily.

Do.
No. 218.
(A.R. No. 524 of 1905).

TIRUVELIYAARAI, TIRUCHIRAPALLI TALUK, TIRUCHIRAPALLI DISTRICT.

ON THE ROCK IN FRONT OF THE SIVA (JAMBUNATHA) TEMPLE.

This record an endowment of 25 kalaiyus of gold deposited, with the mula-parishad (assembly) of Tiruvellaiyarai for a perpetual lamp in the temple, of Tiruvanaikkal Perumanaidigal by Kumaran Koppat Idakkattur in Kranur-nadu a division of Pappinadu, who was an officer under the Chola king.

Text.

No. 219.
(A.R. No. 636 of 1905.)

TIRUCHCHENGOO, TIRUCHCHENGOO TALUK, SALEM DISTRICT.

ON THE ROCK TO THE EAST OF THE STEPS KNOWN AS ARUPADAMBADI ON THE HILL.

This records an endowment of 20 kalaiyus of gold deposited with the Tiruvogaganapporamakkal at Tiruchchengodu by one Aratannakkan's son on behalf of Maniklatha-Odaiyamanda, a lady residing at Irudu (Erode), for feeding 20 Brahmanas (once) every month (probably on the Tiruvogam day).

Text.
No. 220.

(A.R. No. 344 of 1906.)

TIRUMALPURAM, WALKAJET TALUK, NORTH ARCOT DISTRICT.

ON THE NORTH, WEST AND SOUTH WALLS OF THE CENTRAL SHRINE, RUINED VISHTU TEMPLE.

9th regnal year. This records an endowment of 15 kalachi of gold by Uttamadāni a resident of Kāvuvēkkudi to the temple of Perumānadigā at Gōvindapādi for the purpose of feeding one Brāhmaṇa in the temple after the offering to the deity.

Text.

1...[1]...[2]...[3]...

2...[4]...

3...[5]...

4...[6]...

No. 221.

(A. R. No. 21 of 1907.)

TIRUVISALūR, KUMBHAKONAM TALUK, TANJAVUR DISTRICT.

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

Do. This records some provision made by an oil-merchant by name Subrahmanyaṉ of Kilmāndūr residing at Tiruvissalūr, for burning a perpetual lamp in the temple with one ulakkā of ghee every day. The temple management and the perungaṟi-perumakkal of the village undertook this maintenance.

Text.

1...[1]...

2...[2]...

3...[3]...

4...[4]...

5...[5]...

6...[6]...

7...[7]...

8...[8]...
No. 222

(A.R. No. 177 of 1907.)

Thiruppalluttur, Tiruchirapalli taluk, Tiruchirapalli district.

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

The details of the date viz., Mithuna, Saturday, Chitta, give the possible equivalent A.D. 979, June 7 in the reign of Uttama-Chôla.

The inscription states that the assembly (perumâpurâ-sabhai) of Uttamâsîli-chaturvâdîmangalam on the southern bank (of the Kârâni) received 4 mû of tax-free land within the boundaries of the village, from one Mûrtti Mânâvirañ of Pirambîl in Paṭtina-kûrâm for the formation of a madâvilâgam (round the temple) in exchange for (a smaller area of) half a mû of madâvilâgam already formed, the income from which was endowed by Mânâvirañ for the daily offerings and worship to the image of Sûâyâdeva set up by him in the temple. The inscription mentions a hall called Dayâparañ-ambalam in which the assembly met for transacting their business.

Text.

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

S. I. I, Vol. XIX—20
No. 223.
(A.R. No. 179 of 1907.)

ON THE SAME WALL.

9th regnal year. This records an agreement given by the temple servants of Tiruppatturai to supply 16 adli of ghee for burning a light on the day of Karthigai in Karthika month every year, for the 16 sheep they received from a resident of the village. This seems to be assignable to the reign of Rajendra-Chola I.

Text.

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

No. 224.
(A.R. No. 210 of 1907.)

TIRUVIDAIMARUDUR, KUMBAKKONAM TALUK, TANJAVUR DISTRICT.

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

This is an incomplete and damaged inscription. It seems to record an endowment of land after purchase, for burning a lamp and for offerings and worship to the goddess in the temple, by a resident of Tanjaur. Mention is made of a field called Iruvuddi-Chola-vayakkal. This is probably assignable to the reign of Rajendra-Chola I.

Text.

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

No. 225.
(A.R. No. 331 of 1907.)

TIRUVISALUR, KUMBAKKONAM TALUK, TANJAVUR DISTRICT.

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

This is built in and damaged. It records a gift of 90 sheep for a perpetual lamp in the temple by one Suyambuwan (Svayambhū) (a member?) of the body called Ayirattorunupuravar.

* The inscription stops here.
No. 226.
(A.R. No. 573 of 1908.)

This is the same as No. 223 above.

No. 227.
(A.R. No. 421 of 1909.)

SIDDHALIŚGAMADAM, TIRUKKOYILUR TALUK, SOUTH ARÇOT DISTRICT.
ON THE EAST WALL OF THE prakāra OF THE Vyāghrapādeśvara TEMPLE.

This records a provision made by a Valkhānasa resident of the village by name Trivikramaṉ Nāḍiyāṉṉ for the supply of 36 wāli of oil once every year to burn during the seven days of the festival in the temple.

No. 228.
(A.R. Nos. 134 of 1911.)

THIRUVARĀMĒVARAM, MANNARGUDI TALUK, TANJAVUR DISTRICT.
ON THE WEST WALL OF THE mahāsāl in FRONT OF THE CENTRAL SHRINE, Rāmanāthāśvara TEMPLE.

This records a gift of 2 kāḍṣa for burning a twilight lamp in the evening in the temple of Tiruvirāmavam by a dāmavāṇṭāl attached to the temple. Five servants of the temple who received the amount agreed to maintain the lamp. This may be assigned to Uttama-Chōḍa.
No. 229.
(St. R. No. 303 of 1913.)
Erumbūr, ChidambaraM Taluk, South Arcot District.
On the North Wall of the Central Shrine, Kadambavanēvara Temple.

This is an incomplete inscription. It records a sale of seven  mā of land irrigated by the 'western tank' with exemption of taxes, by the sahal of Urumūr a dēpadūna and brahmādēga of Nalvayalūr-kūṟṟam on the north bank of the river for 10 kalanji of gold received by them from the temple of Śīru-Tirukkōyil Perumānadigal.

Text.

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

No. 230.
(A.R. No. 394 of 1913.)
On the same wall.

This records a gift of 90 sheep for burning a perpetual lamp in the temple of Śīruallīkkōyil-Mahădeva at Urumūr a dēpadūna and brahmādēga in Nalvayalūr-kūṟṟam on the north bank of the river, by a lady named Pichcháiyāṇ Āruvaņgi.

Text.

1 2 3 4

No. 231.
(A. R. I No. 78 of 1914.)
Kāmarasavallī, Udayarpalayam Taluk, Tiruchirāpalli District.
On the South Wall of the Central Shrine, Kārkoṭakēśvara Temple.

The details of the date given here are said to yield eight equivalents between A.D. 948 and 982. (M. E. R. for 1915, App. F). Of these A.D. 965 and 979 seem to be the most probable ones since the dates of accession of Āditya Hām Uttama-Chaḷa are A.D. 956 and A.D. 969 respectively. This inscription registers the provision made as jīvina by the perumāḷ-perumāḷkēl (assembly) of Śīri Kāmarasavallī-chaturvēdīmūrīyālam, a brahmādēga on the northern bank of the river towards the conduct of the śīṟṭūlī and tirūppallī elucēki services in the temple of Tirumallūr-Paramēvēsvaras. The āvēriyam (committee) of the assembly for each year was authorised to collect the padfī for this purpose through the temple servants at the prescribed rates of a ṭāvē and padakku (on virūr) and a āvēri (on āvēri) on each mā of land under the Kōs̄aṅḍarāma-vāykkāl during every harvest.

* The inscription stops here.
No. 232.

(A.R. No. 292 of 1917.)

KOCHAB, KUMBAKONAM TALUK, TANJAVUR DISTRICT.

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

This records a gift of 25 kāsu for burning a perpetual lamp in the temple of Ādittavāsaram-udaiya-Bhaṭṭārakar at Kūrūr in Tirumāṇiyūr-nādu, by one Astra-Siva who deposited the money with the tiruvaṇālgī-ṣīrṇumākkal of the temple. The name of the temple suggests its origin to king Āditya I. The inscription may be one of Parāntaka I or Uttama-Chōla.

Text.


No. 233.

(A.R. No. 591 of 1920.)

UPAYĀKKUDI NEAR KAŚYUMANNĀKĀYIL, CHIDAMBARAM TALUK, SOUTH ARCOT DISTRICT.

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

This is engraved in faulty script and mentions two persons Villaruci Kārāi and another (name lost) probably appointed as watchmen to the temple.

Text.

1. kās 2. ās 3. sūr 4. sūr

No. 234.

(A.R. No. 368 of 1921.)

TIRUVADI, CUDDALORE TALUK, SOUTH ARCOT DISTRICT.

ON A PILLAR IN THE ARDHAMĀNṬAPA, TIRUVIRATTANESVARA TEMPLE.

This is damaged in the middle portion. It seems to record some endowment (in money) by one Pāṇḍippēralan for the supply of oil to the temple of Tiruviraṭṭanam at Ādhirājamaṅgalyapuram, and with it also to six other sacred shrines viz. Tiruvāraṅavāṣi, Tirunāgīṣvaram, Tiruvagattisvaram, Tiruvagulāsvaram
Tiruvidaiñal and Tiruppañam, for the performance of panchayuṣu ceremony and for offerings to the deities on the first day of every month, and (also) for special śrībali offerings on the days of the Tiruvādiṣṭa asterism. The gift was left in charge of the Nagarattār who held themselves responsible for conducting the worship.

No. 385.
(A.R. No. 250 of 1923.)

KΟYIL-ΤΕΒΑΡΙΑΝΠΕΤΤΑΙ NEAR ΠΑΝΙΔΡΑΒΑΠΑΙ, PAPANAMAM TALUK, TANJAVUR DISTRICT.

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

This records an endowment of land after purchasing the plots from several persons, made by the queen-mother of Gandhārīditpan Madhurāntaka Śri Uttamā. Chōja for the merit of her son, to the temple of Tiruchchēri-Āiyar at Rajakārā-sīṣṭhaturvēdimangalam to provide for the sacred bath of the god with 108 pots of water on all days of saṅkrānti, for offerings and a pair of clothes for the deity and for the remuneration of the vāṃbi (priest) who performed worship in the temple. The names of the villages and channels occurring in the record such as Narājana, Sīrkaṇṭha, Sālachāḷimanī etc. are suggestive of the surnames of the king’s predecessors.
No. 236.

(A.R. No. 260 of 1923.)

ON THE SOUTH WALL OF THE SAME SHRINE.

This records a gift of two silver vessels, a plato and a salver for holding the sacred offerings to the god and also of a fly-whisk with labelled golden handle and a gold cup [kōrgai] by Tiruvaḍiga Aiyanadhi [See Nos. 139 and 139 above] who is here called Šemblyan Vēsālippaṭi-Mūvēndavēḷān.

Text.

1 அடும்பா
2 குண்ணா
3 ராமா
4 கொச்சாலா
5 கோச்சாலா
6 கோழித் தோசா
7 ராஜா
8 கோனேசவர்
9 கோணேசவர்
10 கொச்சாலா
11 கோணேசவர்
12 கோணேசவர்
13 கோணேசவர்
14 கர்ப பொன்னா
15 கர்ப பொன்னா
16 கர்ப பொன்னா
17 கர்ப பொன்னா
18 கர்ப பொன்னா
19 கர்ப பொன்னா
20 கர்ப பொன்னா
21 கர்ப பொன்னா
22 கர்ப பொன்னா
23 கர்ப பொன்னா
24 கர்ப பொன்னா
25 கர்ப பொன்னா
26 கர்ப [6']

No. 237.

(A.R. No. 219 of 1923.)

KILAPALUVAR, UDAIPURPALAYAM TALUK, THIRUCHIRAPPALLI DISTRICT.

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

This registers an endowment of 2½ maṣā of land for burning a perpetual lamp in the temple of Maravamāvara-griharā-Mahādāvar at Sīru-Paluvār with the daily supply of on alakha of ghee, by Mahāvar Konaṇi Śenai-Nāmbiyār a maternal uncle of Adigai Paluvaṭṭaraiyar Maravaṇa Kandaṇṭar after purchasing the same from Savandā Masaṇ Maṇḍar of the village in the name of Chandēvārā-Bhataṭāra for 15 kulaṇḍa of gold. This is probably an inscription of Uṭṭama-Čoḷa.

1 The inscription stops here.
S. I. I. Vol. XIX—31
No. 238.
(A.R. No. 249 of 1926.)

ON THE EAST WALL OF THE mandapa, RIGHT OF ENTRANCE,
Vatamûlesvara TEMPLE, IN THE SAME VILLAGE.

9th regnal year.

The inscription is built in at the end. It records an endowment after purchase by Paluvêṭṭaraiyar Maravan Kandaṉar of the village Sembudarkudi alias Tiruvâlanduramallur, (the income from) which was allotted in certain proportions for the several requirements of worship in the temple of Tiruvâlandurai-Mahâdeva at Sign-Paluvûr, including a perpetual lamp to be burnt before (the image of) god Maravanîsvarattu-Dëva. This may be assigned to the reign of Utama-Choja.
No. 239.
A.R. No. 152 of 1928.
TIRUPPALANAM, TANJAVUR TALUK, TANJAVUR DISTRICT.
ON THE WEST WALL OF THE CENTRAL SHRINE, ĀPATSAMĀṆĪṆṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀ轹

The portion containing the king’s name is damaged. This is probably an inscription of Parakasārivarman. This is incomplete. It records an endowment of 30 kalanjī of gold by Kīlavatī Dēsappu[ga*]\textsuperscript{a} the queen of (the Pāṇḍya) Parāntaka Mānhāraṇar, who left 22\(\frac{1}{2}\) kalanjī of the gift with the patipādāmukātār of Āṟṟuttali for burning a perpetual lamp in the temple of Tiruppanattu-Dēvar and 7\(\frac{1}{2}\) with Nakkanaṅguḍi (?) for some purpose which is not clear.

No. 240.
(A.R. No. 170 of 1904.)
TIRUVANKARAI, VILLUPURAM TALUK, SOUTH ABROFT DISTRICT.
AT THE NORTHERN ENTRANCE OF THE FIRST pūrāṇa of THE CHANDRAMĀṆĪṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆĀṆIṆArial

This inscription records the decision of the periyuṟi-perumakkal (assembly) of 9th regnal year. Tribhuvanamahādevī-chaturvedimangalam, granting 4 vell of land with a big well in it, a dry field and also some other land irrigated by the tank at Tiruvankarai, for the expenses of worship and offerings to the gods Kārṇali-Paramaswāmī and Vishnu-Bhaṭṭāraka in the temple of that village; and also the appointment of 4 persons for performing worship therein and four others for music during the ṣṛṭṭākī service, with provision made for their maintenance with the land gift got at the village Śivāṭ. The main village was evidently called after Tribhuvanamahādevī the queen of Parāntaka I. This may be a record of the reign of Uṭṭama-Chēḷa.
No. 241.

(A.R. No. 321 of 1904.)

KUPUMYAMALAI, PUDUKKOTAI STATE.

ON THE NORTH FACE OF THE NORTH PILLAR OF THE ROCK-CUT SHRINE, MELAIKOTI TEMPLE.

10th regnal year This records a gift of $7\frac{1}{2}$ kaladikku of gold (ʦalaiyppon) for burning a perpetual lamp in the temple of Tirumullaṭṭanattu-Perumānādigal at Tirumalakurīram in Kuṇṭiyār- nāḍu by Naṅgāil-Naḷaḷēdvīyar wife of Sembilān Irukkukēḻar. The latter is evidently identical with the Koṭumblāḻur chief Pūḍi (Bhūtī) Parāntaka son of Bhūtī Vikramakēsari, who under king Āditya Karikāla overcame Vira-Pāṇḍya (vide M.E.R. for 1908, paras. 83 and 91 and S. I., I. Vol. III, No. 139). This may be assigned to the reign of Uttama Chōḷā. (No. 52, Pud. Ins. Texts.)

Text.

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

32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54.

No. 242.

(A.R. No. 407 of 1906.)

KĀṆRIPÆÉKAM, AKKONAM TALUK, NORTH ARÇOT DISTRICT.

ON A STONE BUILT INTO THE BUND OF THE TANK.

This is a fragment of an inscription, probably meant to record a tax-free gift of land to the temple of Tiruvakkīḷ瓦ra (Tiruvagmiśvara), left in charge of the tank-supervision committee (of the village assembly).

Text.

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

124
No. 243.
(A.R. No. 366 of 1906.)
KUPUMYAMALAI, PUDUKKOTTAI STATE.

ON THE SOUTH WALL OF THE SECOND prākārā, SIKHĀNĀTHASVĀMĪ TEMPLE.

This is stated to be a copy of an old document like No. 198 above. It records a deposit of 7½ kulaṇḍai of gold by the temple with some specified persons who agreed to supply ghee for each month’s requirement of a lamp in the temple of Tirumalakkunruttu-Mahādeva.

Text.

1. சிங்காயநாதசுமதி சுவைசுசுருதி சந்தேவாரு சிவா சுவைசுசுருதி சந்தேவாரு
   குருது குருது.

2. குருது குருது குருது குருது குருது குருது குருது குருது குருது குருது
   குருது குருது குருது குருது குருது குருது குருது குருது குருது
   குருது குருது.

3. குருது குருது குருது குருது குருது குருது குருது குருது குருது
   குருது குருது குருது குருது குருது குருது குருது குருது
   குருது குருது.

4. குருது குருது குருது குருது குருது குருது குருது குருது குருது
   குருது குருது குருது குருது குருது குருது குருது குருது
   குருது குருது.

5. குருது குருது குருது குருது குருது குருது குருது குருது குருது
   குருது குருது குருது குருது குருது குருது குருது குருது
   குருது குருது.

6. குருது குருது குருது குருது குருது குருது குருது குருது குருது
   குருது குருது குருது குருது குருது குருது குருது குருது
   குருது குருது.

The text is written in Tamil.

No. 244.
(A.R. No. 25 of 1907.)

TIRUVIṢALUR, KUMBAHKONAM TALUK, TANJAVUR DISTRICT.

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

This records a gift of 90 sheep for a perpetual lamp in the temple to be burnt with the daily supply of an alākuś of ghee, by Perumāy Appag a merchant of Kumaramāṭṭāṉapuram. This might be an inscription of Parāntaka I.

Text.

1. கும்பகோணம் டாலர் பொருளாதாரம் புரவகதோ சுவைசுசுருதி

2. குருது குருது குருது குருது குருது குருது குருது குருது
   குருது குருது குருது குருது குருது குருது குருது
   குருது குருது.

3. குருது குருது குருது குருது குருது குருது குருது குருது
   குருது குருது குருது குருது குருது குருது
   குருது குருது.

4. குருது குருது குருது குருது குருது குருது குருது குருது
   குருது குருது குருது குருது குருது குருது
   குருது குருது.

5. குருது குருது குருது குருது குருது குருது குருது குருது
   குருது குருது குருது குருது குருது
   குருது குருது.

6. குருது குருது குருது குருது குருது குருது குருது
   குருது குருது

The text is written in Tamil.

No. 245.
(A.R. No. 26 of 1907.)

ON THE SAME WALL.

The writing of this inscription seems to indicate the same period as the above. This records a similar gift of sheep for a lamp in the same temple by Kūkilechāñi wife of Indamukki-Kōvaţi-Kramavittar a member of the alākuśam of the village. The Purumāṟṟu-purumakkai were to protect this gift.

S. I. I. Vol. XIX—32
No. 246.
(A.R. No. 30 of 1907.)
ON THE SAME WALL.

This is built in at the beginning of each line. This also like the two inscriptions above seem to be assignable to Parantaka I, as the writing resembles that of No. 29 of 1907 which is a clear record of his. It records a gift of 93 sheep for burning a perpetual lamp in the temple.

No. 247.
(A. R. No. 36 of 1907.)
ON THE SAME WALL.

This is also an inscription assignable to Parantaka I because of the writing. Like the above this also records a gift of 93 sheep for a perpetual lamp in the temple of Tiruviṣalur-Perumāṇadigal, by Iśjaṅ Tiruviṣalurāṅ of Śankarappādi.

No. 248.
(A. R. No. 193 of 1907.)
TIRUVIṢALURUDṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆ.shtml

ON THE NORTH WALL OF THE CENTRAL SHRINE, MAṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆ_VC

This records an endowment of 50 kōla deposited with the assembly of Tirumāḷaṅgudī in Tirumūrumāṇi as ṛṇāṇa-kutāṇi by one Kāṇṭal-Paṭṭalāṅgaṇ and invested by them with a merchant of Tiruviṣalurudh by name Tiruviṣalur-Sattag
of Kómára (Kómal). With the interest on this amount an uḷakku of ghee was to be supplied every day for burning a perpetual lamp in the temple. The nádu is stated to have been under the control (ménáyvkam) of Sándrásáñ (Chándráditya) Sátturugandáñ of Varampúśáí. The writing of the inscription is comparatively late pointing to the reign of Rájendra-Chóla I.

Text.


No. 249. (A. R. No. 470 of 1908.)

UYYAKKONDAÑ-TIRUMALAI, TIRUCHIRAPALLI TALUK, TIRUCHIRAPALLI DISTRICT.

ON THE FOURTH PILLAR IN THE INNER ENCLOSURE OF THE UJJIVANAPATHASVÁMI TEMPLE.

This records a gift of 90 sheep and another of 50 for burning a perpetual lamp 10th year and a day lamp in the temple of Tirukkarkudi-Paramávára at Nándivarmanamañgalam by Péránan Víranárayaña alias Sémhíayañ-Marayañ a pérundanam (officer) under Víraśóla-Iñágóyéjar of Koñumbálur. Karkudi is the ancient name of Uyyakkonđañ-Tirumalai and finds mention in the Deváram. This has been assigned to Parántaka I.

Text.

Published in S.J.I. Vol. III. No. 98.

No. 250. (A.R. No. 420 of 1900.)

SIDDHALÍNGAMADAM, TIRUKKOKILUR TALUK, SOUTH ARÇOT DISTRICT.

ON THE EAST WALL OF THE prakára of the VYÁGIRAPÁDEŚVÁRA TEMPLE.

This is probably a record of Parakásari Vi்ரaka-Pa-Chóla. It records an endowment in money and land made by the Miládu chief Vaúaváñ Rájendrap to the temple of Tirupuliragaavar-Álvár at Síngíngá r a brahmáditya in Kurukkái-Kúram a subdivision of Maládu Sixteen kalánjá of gold was deposited with the temple authorities with the interest which the requirements for sacred bath and offerings to the god were to be met on the days of the ÚttaravandDukhtáyu-ayana, the Aippadívála and the eclipses during the year. For additional expenses including remuneration to the priest [echärpa-takéji] and 4 assistants, a nálalayippañappas and a quarter (kápu?) of land were given and in addition, 12 copper-pots and a āndupáñ (spouted vessel) with 3 kalánjá of gold as provision for their periodical repair or replacement.
No. 251.
(A.R. No. 612 of 1909.)

TIRUCHCHIRAI, KUMBIKONAM TALUK, TANJAVUR DISTRICT.

ON A STONE BUILT INTO THE TANK IN FRONT OF THE SÅRÅGANÅTHA-PERUMÅL TEMPLE.

This is mutilated at the right end. It records a gift of sheep for a perpetual lamp in the temple (Tirumutturkōyil) at Sēṟṟūr a dēṇḍāsam Sēṟṟūr-kūṟṟam by a resident of Kiramangalam in Poyyil-kūṟṟam. The early writing seems to point to the reign of Parāntaka I for this record.

No. 252.
(A.R. No. 461 of 1912.)

KŌTTŪR, KUMBIKONAM TALUK, TANJAVUR DISTRICT.

ON DETACHED SLABS BUILT INTO THE MAIN GÔPURA OF THE KOULUNDÅVARA TEMPLE.

This is a fragment of an inscription which seems to record a tax-free gift of land at Palaṉ-Kumāranāṅgalam to the temple [at Kōttūr] in Nenmali-nādu.

Text.

No. 251.
(A.R. No. 612 of 1909.)

TIRUCHCHIRAI, KUMBIKONAM TALUK, TANJAVUR DISTRICT.

ON A STONE BUILT INTO THE TANK IN FRONT OF THE SÅRÅGANÅTHA-PERUMÅL TEMPLE.

This is mutilated at the right end. It records a gift of sheep for a perpetual lamp in the temple (Tirumutturkōyil) at Sēṟṟūr a dēṇḍāsam Sēṟṟūr-kūṟṟam by a resident of Kiramangalam in Poyyil-kūṟṟam. The early writing seems to point to the reign of Parāntaka I for this record.

No. 252.
(A.R. No. 461 of 1912.)

KŌTTŪR, KUMBIKONAM TALUK, TANJAVUR DISTRICT.

ON DETACHED SLABS BUILT INTO THE MAIN GÔPURA OF THE KOULUNDÅVARA TEMPLE.

This is a fragment of an inscription which seems to record a tax-free gift of land at Palaṉ-Kumāranāṅgalam to the temple [at Kōttūr] in Nenmali-nādu.

Text.
No. 253.
(A.R. No. 249 of 1918.)

BRAHMADÈSAM, CHEYYAR TALUK, NORTH ARCOT DISTRICT.

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

This is damaged and built in at the right end. It seems to record a gift of gold by one 10th regna. Sømâsi Sømi for burning a perpetual lamp in the temple of Sripendi-[Perumâ year-nadîqû] at Rûjamalla-chatuvødîmaugalam besides a land gift made for another lamp evidently by a different person.

Text.

1 [Text]
2 [Text]
3 [Text]

No. 254.
(A.R. No. 482 of 1918.)

TIRUVENKADU, SIRGAI TALUK, TANJAVUR DISTRICT.

ON THE WALL OF THE EAST INNER gopura, SVETÀRANYÈSVARA TEMPLE.

This is probably an inscription of Uttama-Chûla. It records a gift of 25 kolaikû of gold for burning a perpetual lamp in the temple of Tiruvenkâdu-Dèvar by Sadirayûn Uttamasîliyûr, wife of [the chief] Vannâdûqûlûyûr.

Above this is a much damaged record with its beginning lost, which seems to record a gift of land made tax-free by the sabhi of the village. Reference is made to the enacting of a play called Vaigûal-ãtçam which is also mentioned in another inscription from Tiruvûdïmûrûdûr (No. 344 below).

Text.

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

The damaged inscription reads as follows:

1. [Text]
2. [Text]
3. [Text]
4. [Text]
5. [Text]
6. [Text]
7. [Text]
8. [Text]
9. [Text]
10-19 [Text]
20 [Text]
21 [Text]
22 [Text]
23 [Text]

No. 255.
(A.R. No. 483 of 1918.)
ON THE SAME WALL.

10th regnal year. This records a gift of 25 kalațya of gold for a perpetual lamp by Vannāḍudaiyar Maganāṭṭuvāḷar, evidently the same chief as is mentioned in No. 254 above.

Text.

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

No. 256.
(A.R. No. 484 of 1918.)
IN THE SAME PLACE.

This is much damaged. It records a gift for a perpetual lamp in the temple of Tiruvēṇkāṭudēvar.

Text.

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

No. 257
(A.R. No. 485 of 1918.)
IN THE SAME PLACE.

This records a gift of 90 sheep for a lamp in the same temple by Arūraṇ Amba-

laṭṭaṭṭigāḷar the queen of [Uttama-Chōja].
No. 258.
(A.R. No. 490 of 1918.)
IN THE SAME PLACE.
This records a gift of 30 kalānjis of gold deposited with the subha of Nāṅgūr for the principal offering (of rice) during the day's worship to god Tiruveṅkāda-Dēvar and to feed one person therewith in the temple, by Narumān Killaṅ alias Maṅalīvaṅ an merchant of Ādirāyamaṅgalyapuram in Mērgā-nādu, the same as the present Truvadi in the Cuddalore taluk.

No. 259.
(A.R. No. 148 of 1919.)
KILILYANUR, TINDIVANAM TALUK, SOUTH ARCOT DISTRICT.
ON THE EAST WALL OF THE CENTRAL SHRINE, ĀGASTYĖŚVARASVĀMI TEMPLE.
This records some provision (not mentioned) made by Parāśara Tāyaṅ Sātan a member of the dīrnggam of Kiliṅallur a brahmadeya in Oyā-nādu for (a special) offering of 4 nāli of rice during worship on the anāsāyarā and samvāṁti days in the temple of Truvagnīvaram-Uḍaiyār at the place, in addition to the usual daily offerings during the three services.

Text.
No. 260.
(A.R. No. 1 of 1920.)

TIRUMALAVADI, UDAYARAPALAYAM TALUK, TIRUCHIRAPALLI DISTRICT.

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

This records the gift of a silver vessel weighing 5 palam or 77½ kalanj for offering betel-nut to god Tirumalavadi-Udayar, by queen Nakkan Tillai-Alagiyar Solamadevi. Panchavan-Madavi the queen of Rajaraja was also known as Nakkan Tillaiyalagiyar (A.R. No. 47 of 1928). This is probably assignable to Uttama-Chola. But immediately below and in continuation of this is engraved No. 2 of 1920 which is a record of his predecessor Madiraikonda Rajakesari (Sundara-Chola).

Text.

1. கிழ் கீழ் பாகம் பிள்ளைகள்.
2. மூலக் கீழ் பாகம் பிள்ளைகள்.
3. கீழ் பிள்ளைகள் கோர்ந்து அளிக்கவும்.
4. செங்குத்தாயில் பிள்ளைகள்.
5. மூலக் கீழ் பிள்ளைகள்.

6. விழுக்காடு கீழ் பாகம் பிள்ளைகள்.
7. மூலக் கீழ் பாகம் பிள்ளைகள்.
8. செங்குத்தாயில் பிள்ளைகள்.
9. மூலக் கீழ் பிள்ளைகள்.
10. விழுக்காடு கீழ் பிள்ளைகள்.

No. 261.
(A.R. No. 10 of 1920.)

ON THE SAME WALL.

This records a gift of a lamp-stand and of 96 sheep for burning a perpetual lamp with an ulakkku of ghee daily in the temple of Mahadeva at Tirumalavadi Myiplaeru, naidu a sub-division of Poyyai-naidu, by Attiraiyan Sivadasan Solai alias Uttamaosala Brahmadarayan of Povappur in Venpilluram. This is probably an inscription of Uttama-Chola.

Text.

1. கிழ் பகல் பாகம் பிள்ளைகள்.
2. மூலக் பகல் பிள்ளைகள்.
3. பிள்ளைகள் கோர்ந்து அளிக்கவும்.

No. 262.
(A.R. No. 13 of 1920.)

ON THE SAME WALL.

This is fragmentary. It seems to record a gift for burning a lamp in the temple, by a native of Perakkadu in Arkkattukurram.

Text.

1. கிழ் பகல் பாகம் பிள்ளைகள்.
2. மூலக் பகல் பிள்ளைகள்.

No. 263.
(A.R. No. 554 of 1920.)

UPAYARKUDI NEAR KATTUMANGAPRÖYIL, CHIDAMBARAM TALUK, SOUTH ARCOT DISTRICT.

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

This records a gift of 20 Italakku deposited with the Saunarkappadivarp of the village for the daily supply of an ulakkku of oil for burning a perpetual lamp in the temple of Tiruvanantivaralattu Paramasvami by Sembiyar Muvendavelag of Panaippakkam in Munaippadi.
No. 264.

(A.R. No. 593 of 1920.)

ON THE SOUTH WALL OF THE SAME SHRINE.

This records an endowment of 150 kalásu of gold towards [the daily feeding of 10th regnal?] Brahma in the temple after the mid-day service to the god, by Nandi Púttán, alias Śembiyán-Māvēndavējān of Panalpakkam in Kilāmūr-nādu, a division of Mūnippādī. The amount is stated to have been invested in the purchase of a vil of land at Māṅgaḷi Veṭṭamangalam in Vijāṭtār-nādu. Five plates and five basins were also presented evidently for holding the offering. This is probably an inscription of Utama-Chōla.

Text.

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

No. 265.

(A.R. No. 429 of 1921.)

THIRUVENNAINALLūR, THIRUKKOVILUR TALUK, SOUTH ARCOT DISTRICT.

ON THE SOUTH WALL OF THE mandapa IN FRONT OF THE CENTRAL SHRINE, KRTAPURĪśVARA TEMPLE.

This inscription is worn out by weather and is also built in. It registers a sale of land made tax-free by the sabhā of Thiruvennainallūr for the price and tax amounts received by them, to one Aparaśītan-Uttamaśīlā-Mārvān of Perumār for being endowed by him to the temple as dēvadāna. This is a record of Utama-Chōla.

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No. 266.
(A.R. No. 398 of 1924.)

MELAPPALUVUR, UDAlYARPALAYAM TALUK, ThIRUCHIRAPALLI DISTRICT.

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

10th regnal year.

This records a gift of 96 sheep and a lamp-stand for a perpetual lamp in the temple of Pagaividal-Ivaragirihattu-Mahadevar Paḻuvūr-Naikkar at Mammu-Perum-paluvūr in Kugra-kūrram, by Attiraya, Sivadassan Sōjappirān alahas Utamaśoja-Brahmādarāyar of Pūvanūr in Venqi-kūram. Probably an inscription of Utama-Chōja. In the same place is found an unfinished piece of a record of the 4th year of Parakēsarivarman 'who took the head of the Pāṇḍya' (Aditya II).

Text.

1. 
2. 
3. 
4. 
5. 

Unfinished piece.

No. 267.
(A.R. No. 78 of 1926.)

ANĀṢGŌR, MAYURAM TALUK, TANJAVUR DISTRICT.

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

This records a gift of 90 sheep for a perpetual lamp in the temple of Agatturavamudaiya-Mahadeva at Tiruvānāṅgūr a brahamadēya in Tiruvaiyundīr-nādu on the southern bank, by a Vellāṭha resident of Pēlakkiḍi in Āmūr-nādu.

Text.

1. 
2. 
3. 
4. 
5.
No. 268.
(A.R. No. 217 of 1926.)

KILAPPALUVUR, UDAIYARPALAYAM TALUK, TIRUCHIRAPALI DISTRICT.

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

A gift of 90 sheep for a perpetual lamp in the temple of Māṇavaniśvara in the 10th regnal year of Udaiyär at Siru-Paluvür by the nāṭṭār (assembly) of Kuṇrak-kuṟṟam.

Text.

1. māṇavaniśvarām 10th regnal year.

No. 269.
(A.R. No. 160 of 1928.)

TIRUPPAKANAM, TANJAVUR TALUK, TANJAVUR DISTRICT.

ON THE SOUTH WALL OF THE CENTRAL SHRINE ĀPATSARĀYĪŚVARA TEMPLE.

This is incomplete. This records an endowment for a perpetual lamp in the temple of Mahādeva at Tiruppakanan by Tengasvān-Mādēviyār the consort of king Rajakēśarivarman, who might possibly be Sundara-Chōḷa. Parakēśari of this inscription may be equated with Uittama-Chōḷa.

Text.

1. māṇasāśīśvarām 10th regnal year.

No. 270.
(A.R. No. 113 of 1929.)

LĀLGUDI, LĀLGUDI TALUK, TIRUCHIRAPALLI DISTRICT.

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

A gift of 90 sheep for a perpetual lamp in the temple of Perumāṇadigal at Tiruttavattur in Iḍaiyāru-nādu by Singam Poduvaṉ of [Kūvaṉ]kudi and his wife Elīni Aṅkāri Nārāṇi of Kakkallūr.

Text.

1. māṇasāśīśvarām 10th regnal year.

* The continuation is lost.
No. 271.
(A.R. No. 114 of 1929.)
ON THE SAME WALL.

10th regnal This is a gift of 180 sheep for two lamps in the same temple by Vajravan Kariya year. a son of Attupalli Niyamam in Eyi-nadu and his wife Uran Vambi.

Text.

1 புதையு தில்லுண்டு சுடும்சின்னத்தித் தலையில் குரு வாழ்வு
2 வரையும் பொருட்கள் அடுத்து கோயில் வாழ்
3 ஆக்கையும் உள்ள பொருள்கள் அடுத்து வாழ்
4 கொண்டும் கோயில் வாழ்வுகளில் கோயில் வாழ்
5 பொருட்கள் வாழ்வுகள் கோயில் வாழ்
6 என கீழ் இல்லாது பங்களித்து மட்டும் தமிழ்நாட்டுடன் இந்த இடம் [இ]
7 கோயிலாவொழுந்து வாழ்வு கோயில் வாழ்வுகளொழுந்து
8 என கீழ் இல்லாது பங்களித்து மட்டும் தமிழ்நாட்டுடன்

No. 272.
(A.R. No. 170 of 1929.)
GöVINDAPUTTUR, UBAIYAPALAYAM TALUK, THIRUCHIRAPALLI DISTRICT.
ON THE SOUTH WALL OF THE CENITAL SHRINE, GANGA-JATADHARA TEMPLE.

Do. This records a gift of 96 sheep for a perpetual lamp in the temple of Sri Vijayamangalattu-Mahadeva at Periya Sri-Vanavamahadevi-chaturvedimalgalam a brahmadaiva on the northern bank of the rivers, by Ambalavan Paluviray alias Sri Vikramaśīla Māryar, who is stated to have also constructed this stone temple for the god. Another gift of twice this number of sheep is also recorded at the end to have been made by one Malavar of Anju, evidently a close relation of the donor. This is an inscription of Uttama-Chola.

Text.

1 இல்லாத்தொடர் திறைத்து கோயில் வாழ்வு கோயில் வாழ்வு
2 வரையும் பொருட்கள் அடுத்து கோயில் வாழ்
3 ஆக்கையும் உள்ள பொருள்கள் அடுத்து வாழ்
4 கொண்டும் கோயில் வாழ்வுகளில் கோயில் வாழ்
5 பொருட்கள் வாழ்வுகள் கோயில் வாழ்
6 என கீழ் இல்லாது பங்களித்து மட்டும் தமிழ்நாட்டுடன் [இ]
7 கோயிலாவொழுந்து வாழ்வு கோயில் வாழ்வுகளொழுந்து
8 என கீழ் இல்லாது பங்களித்து மட்டும் தமிழ்நாட்டுடன்

No. 273.
(A.R. No. 173 of 1929.)
ON THE SAME WALL.

This records a gift of 90 sheep for a lamp in the same temple by Munappirumal.

svāmi alias Kunranāṭṭu Gandappurumal of Araṇallurū n Kupakkāram an agent of Aṭtigal Pāḷavējāralayar Maṇavar Kandānār. This is also assignable to Uttama-Chola (M. E. R. for 1929, Part II. para 28)
No. 274
(A.R. No. 504 of 1930.)

VALAPPUR-NADU, NAMAKKAL TALUK, SALEM DISTRICT.

ON THE DOOR-JAMB, LEFT OF ENTRANCE, OF THE CENTRAL SHRINE,
ARAPPAJIYVARA TEMPLE.

This is an incomplete inscription. It records an endowment of a quarter day's 
10th raga
of land as ṣālliippuram, left in charge of the ściy of the village for the celebration 
year
of the annual Kārttigai festival in the temple of Tiruvarappajiyaḷvar by Pratiganiṇṭa
Dāraṇchēḷaṇ. Probably a record of Uittama-Chōḷa.

Text.

No. 275.
(A.R. No. 505 of 1930.)

ON A BROKEN SLAB IN THE maṇḍapa OF THE SAME TEMPLE.

This is also incomplete like No. 504 above. It seems to record the grant of 
Do.
half a day of land to the temple by the same donor and for the same purpose.

Text.
No. 276.

(T.R. No. 170 of 1931.)

TIRUCHCHITTURAI, TANJAVUR TALUK, TANJAVUR DISTRICT

On the south wall of the central shrine, Upanavaneshvara temple.

This is damaged in portions. It seems to record a gift of 90 sheep for burning a perpetual lamp in the temple, and another 50 for the supply of 4 tuls of ghee on the days of sankrantis every month for the sacred bath (?) of the god, by a lady who left them in charge of a local shepherd for the necessary supply. The donor also presented 32 copper-lamps, evidently for the lights to be burnt on the sankrantis' day.

No. 277.

(A.R. No. 177 of 1931.)

On the same wall.

This records a gift of 30 kalaaju of gold for burning a perpetual lamp in the temple under the name Kumaramattanad, by Allvin Kalayarai alias Sembiyavan Buvangaraiyan. The donor has been taken as the younger brother of the Western Ganga chief Gangamattanad alias Sembiyavan Prithivigangaraiyan and son of Raja Ditya Mahadeva (M.E.R. for 1931, Part II, para 8). This is an inscription of Parantaka I.

No. 278.

(A.R. No. 230 of 1907.)

TIRUVIDAIMARUDU, KUMBHAKONAM TALUK, TANJAVUR DISTRICT,

On the west wall of the central shrine, Mahalingasvami temple.

The portion of the inscription after line 13 is completely damaged. It seems to record some gift to the temple of Mahadeva at Tiruvidaimarudu, made during the administration of Sundarachchap Satturugandan of Varamphalai in Vempadu. Reference is made to Kumaramattanadu, probably a liquid measure, called after the surname of Pallava Nandivarman III.
No. 279.
(A.R. No. 231 of 1907.)

ON THE SAME WALL.

This is also damaged like the above after line 13, and refers to the regime of 11th regnal Sandirâechanan Sauârugândân, during which some gift was made to the temple of Mûlasûthânattu-Mahâdèva at Tiruvâdiamarudn, probably, by a resident of Tirumûr.

No. 280.
(A.R. No. 622 of 1909.)

KONÉRÎJAPURAM, TANJAVUR TALUK, TANJAVUR DISTRICT.

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

This records an endowment of land (after purchase) for burning a perpetual lamp in the temple at Tirumâllam a brahamâñda in Vengâmû by one Veëgâdân Singam aësa Dîâl-yâîrât tainâûrûvûnâc of Tiruãrâyânpûram (I). This is probably ad inscripption of Uttama Chôlâ.

The rest is damaged.
No. 281.

(A.R. No. 711 of 1909.)

Alambakkam, Lalgudi taluk, Tiruchirapalli district.

On the south wall of the central shrine, Varadaraja Perumal temple.

This records an endowment of 3 ma's of land situated below the Maarpudugiri (tank) by Kandaru Sannappa Perumal-Somai (Somayaji), a member of the Duraijanum of Dantivarmanamalgalam a brahmadeya on the northern bank of the river for maintaining a perpetual lamp in the temple of Tirumepadi Perumal in the village. The land is stated to have been purchased free of taxes from the sabbu for the purpose. Maarpudugu was evidently a surname of Pallava Dantivarman, to whom the village Alambakkam called Dantivarmanamalgalam should have owed its origin (M.E.R. for 1919, Part II, para 7).

Text.

No. 282.

(A.R. No. 62 of 1913.)

Tiruchengattangudi, Nannilam taluk, TanjAvur district.

On the north wall of the GaNapatishvara shrine, Uttarapathivara temple.

This registers a sale of land tax-free to the temple of Paramesvara at Tiruchengattangudi, for the maintenance of a perpetual lamp in the temple by the assembly of Marugal in Tirumarugal-nadu.

Text.
No. 233.
(A.R. No. 563 of 1920.)
Upalivarkudi near Kattumannarkoil, Chidambaram taluk, South Arcot district.

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

This records a gift of gold deposited with the temple authorities of Tiruvannamalai 11th regnal tiyara for maintaining a perpetual lamp with an ukkhu of ghes everyday, by year.

Nakka Piratamadevi alias Mu[m]indai- Talakkoli daughter of Sri-Arutttevanar.
Talakkoli was a title known to have been conferred on a person for proficiency in dancing and other fine arts.

No. 284.
(A.R. No. 240 of 1923)
Koyil-Tevarayanpettai near Paydhaevadai, Papanasam taluk, Tanjaiyer district.

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

This records the gift of a perpetual lamp in the temple of Tiruchchelur-Mahadeva at Raja kesari-chaturuvodimangalam by one Koyil nilavaii (Nilavuji) a member of the Madurataka-terlija-Kalikkjar (regiment) An inscription of Uitama-choja.

No. 285.
(A.R. No. 211 of 1926.)
Sendalai, Tanjaiyer taluk, Tanjaiyer district.

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

This is an incomplete inscription with the beginning portion also built in. It records an endowment of land by a resident of Chandralakai-chaturvodi-mangalam a brhadadesa in Arkkattuk-kurgam, made to the temple of Tirupperundurral-Mahadeva for rearing a flower-garden.

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No. 286.

(A.R. No. 139 of 1928.)

TRIPURAMALAM, TANJAVUR TALUK, TANJAVUR DISTRICT.

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

This records a gift of 30 kolañju of gold for burning a perpetual lamp in the temple of Mahādeva at Tripuramalam in Viraikkurum by Alivinkaljarasīyār aitś Pirudigāravalar son of Mahādeva (the chief) of Pahgala-nādu. It seems to refer to the lamp by the name Kanamancātāyānā evidently after the surname of the donor. This has been surmised to be a title of Pallava Nandivarman III also. This is an inscription assignable to Parāntaka I.

No. 287.

(A.R. No. 151 of 1928.)

ON THE WEST WALL OF THE SAME SHRINE.

This records a gift of 90 sheep made on the day of a solar eclipse by Sādhī the wife of Siddavandinigai (the chief) of Malādu for burning a perpetual lamp in the temple.
No. 288.
(A.R. No. 115 of 1929.)

LALUGU, LALUDI TALUK, TIRUCHIRAPPALLI DISTRICT.

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

This records a gift of 90 sheep for burning a perpetual lamp in the temple of Perumândirâ at Tiruttavatturâ in Idâiyâru-nâdu by Kâlaâganâlî Sokki wife of Mânandîl Viramârâ of Idâiyâru-nâdu in the same nâdu.

Text.

1. பல்பல் நறு பள்ளி கோவிலில் முதல் செப்பு கோவிலில் செப்பு கோவிலில்
2. பெரும் மாண்டிரா பழையமாண்டிரா பழையமாண்டிரா
3. பெரும் மாண்டிரா பழையமாண்டிரா பழையமாண்டிரா
4. பெரும் மாண்டிரா பழையமாண்டிரா பழையமாண்டிரா
5. பெரும் மாண்டிரா பழையமாண்டிரா பழையமாண்டிரா

No. 288.
(A. R. No. 116 of 1929.)

ON THE SAME WALL.

This is in faulty script. It records a gift of 90 sheep for a perpetual lamp in the temple of Perumândirâ at Tiruttavatturâ by Tâyan Sefû'dan of Nelluppa in Tañjâvûr-kûrâm.

Text.

1. பல்பல் நறு பள்ளி கோவிலில் முதல் செப்பு கோவிலில் செப்பு கோவிலில்
2. பெரும் மாண்டிரா பழையமாண்டிரா பழையமாண்டிரா
3. பெரும் மாண்டிரா பழையமாண்டிரா பழையமாண்டிரா
4. பெரும் மாண்டிரா பழையமாண்டிரா பழையமாண்டிரா
5. பெரும் மாண்டிரா பழையமாண்டிரா பழையமாண்டிரா

No. 290.
(A. R. No. 119 of 1929.)

ON THE SAME WALL.

This registers the sale of a quarter (váli) of land to the temple of Mahâdâva, exempt from taxes like ëpâti, ëshchûna, ëptii, ëndûna and ëmûnârûpy, by Tûnân Ádittapâdâmp of Padukkudi near Karandâlî in ëyil-nâdu for 16 kâlaâju of gold which was endowed to the temple for a perpetual lamp by Ùrañ Máran of Âyirattâlî a resident of Aduppa li Niyamam in the same nâdu.

Text.

1. பல்பல் நறு பள்ளி கோவிலில் முதல் செப்பு கோவிலில் செப்பு கோவிலில்
2. பெரும் மாண்டிரா பழையமாண்டிரா பழையமாண்டிரா
3. பெரும் மாண்டிரா பழையமாண்டிரா பழையமாண்டிரா
4. பெரும் மாண்டிரா பழையமாண்டிரா பழையமாண்டிரா
5. பெரும் மாண்டிரா பழையமாண்டிரா பழையமாண்டிரா
No. 291.

(A. R. No. 491 of 1930.)

VALAPÜRṆĀṆṆṆU, NAMAKKAL TALUK, SALEM DISTRICT.

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

11th regnal year.

This records a decision (probably of the temple authorities), fixing a recurring (annual) payment of a kalanji of gold as remuneration to four persons, for conducting the three daily services in the temple of Tiruvarappal-Ūlaiyar with twelve nali of rice by the standard measure Tiruvellaiyai-kārṇam, derived from the (temple) land situated at Verunṛt. This might be referred to the reign of Utama-Chōja.

Text.

No. 292.

(A. R. No. 36 of 1931.)

TIRUKRŌṆṆṆIṆVAL, KUMBADROM TALUK, TANJAVUR DISTRICT.

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

Do.

This is evidently assignable to Utama-Chōja. It gives the interesting information that while Parāntakān-MālēvaṆār alias Nsemiyan Māhādevīyar, the mother of Utama-Chōja and daughter of Malāvaraiyar, caused to be rebuilt of stone, the original brick-structure of the central shrine of the temple of Māhādeva at TirukrōṇiṆval in Nallāṟṟur-nāṆṆu, she ordered the re-engravement on its walls, of the several records of endowments originally inscribed on loose slabs, and that this is one such document. It is dated in the 9th opposite the 4th regnal year of the Pāṇḍya king Mān Saṭṭaiyar, and records a gift of 120 kalanji of gold which was entrusted to the subā of Mahāndra-Kōṭṭur by Varāṇsura-Māhārāja, for burning perpetual lamps with the daily supply of a nali of ghee in the temple.

Text.
No. 293.

(A. R. No. 87 of 1931.)

TIRUPPUNDURUTTI, TANJAVUR TALUK, TANJAVUR DISTRICT.

ON THE WEST WALL OF THE CENTRAL SHRINE; Pushivayanesvara Temple.

This is very probably an inscription of Parantaka I. It records a gift of 11th re naal 96 sheep left with the sabha of Tirutturutti by the chief Siddhavajavan Gamananda of Milladu for burning a perpetual lamp in the temple with the daily supply of an alakku of ghee.

Text.

1. "["[1] GvnanaSastra\]* Amrutham Sa\-numa\-n\=u\=n\=u\!  Gv\=num\=u\=n\=u\!  Sa\-numa\-n\=u\=n\=u\!

2. Gv\=num\=u\=n\=u\!  Sa\-numa\-n\=u\=n\=u\!

3. Gv\=num\=u\=n\=u\!  Sa\-numa\-n\=u\=n\=u\!

4. Gv\=num\=u\=n\=u\!  Sa\-numa\-n\=u\=n\=u\!

No. 294.

(A. R. No. 173 of 1931.)

TIRUCHATTURALI, TANJAVUR TALUK, TANJAVUR DISTRICT.

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

This records an endowment made by Mallapaga Mallipadali a merchant of Nandipuram alias Ayirattal for burning a perpetual lamp in the temple of Tiruchchotturutli-Madova with an alakku of ghee every day, and the setting up of an image of the goddess as consort of [Vidil]-Vidangar (procession image), by the same donor.

Text.

1. "["[1] GvnanaSastra\]* Amrutham Sa\-numa\-n\=u\=n\=u\!  Gv\=num\=u\=n\=u\!  Sa\-numa\-n\=u\=n\=u\!

2. Gv\=num\=u\=n\=u\!  Sa\-numa\-n\=u\=n\=u\!

[The lines are built in at the right end;]

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No. 295.
(A. R. No. 193 of 1931.)

ON THE SAME WALL.

11th regnal year.

This records a gift of 96 sheep for burning a perpetual lamp in the temple with the daily supply of an ụžakku of ghee from two local shepherds, made by Châdl-Mahādeviyār wife of Siddavaḍattā执教 the chief of Mallādu, on the day of a solar eclipse. (See No. 293 above). This is evidently an inscription of Uttama-Chōja.

Text.


No. 296.
(A. R. No. 245 of 1931.)

THIRUMARĀṆAPPURAM, MUSIRI TALUK, TIRUCHIRAPALLI DISTRICT.

ON THE LINTEL OF THE VēDANAṆATA-TĀṆṆ SHRINE,
VēDANĀṆATA-PERUMĀṆ TEMPLE.

This is a fragment of an inscription which should have recorded an exchange of some land belonging to a certain Rāyanarāṇyaṇa probably with the one of the temple (of Vaikunṭatta-Niṇgaruḷiyā-PerumāṆ) at Mahādramāṅgalam. On the top of this stone is the concluding portion of another inscription which records a gift of land as a dēnāḍāna to the temple by a private individual.

Text.


No. 297.
(A. R. No. 690 of 1904.)

THIRUPPĀṆKĀṆAL, WALAJAPET TALUK, NORTH AROOT DISTRICT.

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

12th regnal year.

This is dated on the 120th day which is called kottuṇḍl (day of triumph) in the 12th year of the king, the significance of which is not clear. It records an endowment of 80 kalaṆṭu of gold of 9½ mārī in food, made by Sembhiṇa IḻaiṆgōvēḷār Pūḍi (Ehūḷi) Āḍittar to provide for the daily supply of a māṭi of rice for offerings and an ụžakku of oil for burning a perpetual lamp in the temple of Tirukkarapurāṭṭu-PerumāṆ-naḍīḻa at Kāvadiṇppākkam alias AmanıkāṆaṆa-chaturvēdīmāṅgalam in Paḻuvār-
kōṭṭam. The Mahā-sabha of the village which received this amount deputed their Annual Tank-supervision Committee and the headman of the Sūrūr(1) for the year respectively to make the supply. Other committees of the assembly are also mentioned incidentally, like the Koṭumbugiri, Tēḻa-naṟṟiyam, Kulami-naṟṟiyam the Bhāṭtas and others. The donor is evidently identical with the Koṭumbugir chief Ādityavarman son of Bhūti Vikramakēsari. (M.E.R. for 1908, Part II, para. 86). This seems to be assignable to Parāntaka I.

Text.

No. 298.

(A. R. No. 628 of 1906.)

TIRUCHCHENGODU, TIRUCHENGODU TALUK, SALEM DISTRICT.

ON THE ROLL TO THE WEST OF THE BOULDER CALLED THE Nāgar-gudha, ON THE WAY TO ARDHANĀŚVARA TEMPLE.

This is damaged. It seems to record a gift of 36 kāliṣṭa of gold by one Uttama Gaṇavadi a member of the assembly known as Sōvāṭṭu-Paramakkai at 12th ragu Tiruchchengōdu for feeding Brāhmaṇas on the hill on some festival days in the year, month of Māśi.

Text.
No. 299.

(A. R. No. 637 of 1903.)

ON THE ROCK EAST OF THE STEPS KNOWN AS Arupadampodi, ON THE HILL IN THE SAME VILLAGE.

12th regnal year. This is much damaged. It seems to record some endowment made by one Ramanukha-Narapar for feeding Brahmanas (in the temple on the hill) on the day of his natal star Rohini in the Maisi month.

Text.

No. 300.

(A. R. No. 209 of 1907.)

Tiruvidaimarudur, Kumbakonam taluk, Tanjore district.

ON THE NORTH WALL OF THE CENTRAL SHRINE, Mahalingaswami temple.

This is damaged. It seems to record an endowment of land (a celi and half in extent) by a resident of Tanjore to the temple of Tiruvidaimurudunjiaiar, for offering and worship to goddess Pallikkattil-Pirattiyar. The daksakarmis of the temple the sabha of Tiraimur, the Nagarattar of Tiruvidai-marudil and the Srivirum (supervisor) are stated to have met in the big kivaam (courtyard) of the temple when the gift was made.

Text.
No. 301.

(A. R. No. 279 of 1916).

TIRAKKÖL, WANDIWASH TALUK, NORTH ARCOT DISTRICT.

ON A ROCK TO THE EAST OF THE BOULDER BEARING JAINA IMAGES.

This is much damaged. It seems to record an endowment in money for the 12th regnal daily supply of water to the temple of Kanakavera-Sitadiga by Sembiyap year, sembottidaanar son of Vidyaviga sembottildaanar alias Ganaparumajaar of Nadu-
nadou.

Text.

1. 1. Gandhagadamba [1] Vedic, mahabharata, p10-
2. 2. Ganta-gadamba, maha-bharata, p10, 10-
3. 3. Ganta-gadamba, maha-bharata, p10, 10-
4. 4. Ganta-gadamba, maha-bharata, p10, 10-
5. 5. Ganta-gadamba, maha-bharata, p10, 10-
6. 6. Ganta-gadamba, maha-bharata, p10-
7. 7. Ganta-gadamba, maha-bharata, p10-
8. 8. Ganta-gadamba, maha-bharata, p10-
9. 9. Ganta-gadamba, maha-bharata, p10-
10. 10. Ganta-gadamba, maha-bharata, p10-
11. 11. Ganta-gadamba, maha-bharata, p10-

No. 302.

(A. R. No. 47 of 1918).

VIRIDHRACHALAM, VIRIDHRACHALAM TALUK, SOUTH ARCOT DISTRICT.

ON THE SOUTH WALL OF THE MANALA, IN FRONT OF THE CENTRAL SHRINE, VIRAIDHRACHARYA TEMPLE.

This is clearly an inscription of Utama-Chōja. It states that this temple with the manala-manala (bathing hall), gopura, the pārśvala (enclosed verandah) and the shrines for the prakāśa-dSlides was constructed by queen Sembiyap-Mahādeviṣayāi mother of Utama-Chōja, the daughter of the chief Mahapurumāṇḍīgala and queen of Gaṇḍarāḍīyadēva, who was the son of Puriya-Śōjanār (the great Chōla king) ŚaParantakadēvar. It also gives a list of the several gold and silver ornaments and utensils and other articles of worship presented by her ladyship to the temple. These comprised five copper lamps, one gold diadem five kalaṇḍa in weight less a mahādī, a silver plate weighing 380 kalaṇḍa, a silver jar (kendi) of 190 kalaṇḍa, 2 gold flowers weighing a kalaṇḍa and half, a gold fore-head plate (paṭṭam) weighing one kalaṇḍa for God Natāraja (Kūttapperumāl), a gold tali for Goddess Uma-Bhatṭāraki, a pearl necklace (paṭṭavern) fastened with 3 idaikkaṇṭa and 2 tālīkmān and another necklace with a gold middle piece (palagai) and a silver idaikkaṇṭa and lastly a gold flower for Kūttapperumāl.

Text.

1. 1. [1] Ganta-gadamba, manala-manala, p10-
2. 2. Ganta-gadamba, manala-manala, p10-
3. 3. Ganta-gadamba, manala-manala, p10-
4. 4. Ganta-gadamba, manala-manala, p10-
5. 5. Ganta-gadamba, manala-manala, p10-
6. 6. Ganta-gadamba, manala-manala, p10-
7. 7. Ganta-gadamba, manala-manala, p10-
8. 8. Ganta-gadamba, manala-manala, p10-

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No. 393.

(A. R. No. 56 of 1915.)

ON THE NORTH WALL OF THE SAME ANANTAVARA.

This inscription is obscure. It records a gift of 45 sheep for 'half a lamp' to be burnt before the image of Suryadēva in the temple at Tirumudalur by Kāvulikkud Kalamānē Kūtaṇ of Neēkuppai in Paruvārkurram a subdivision of Irungōppōli; also a gift of land by the same donor for the daily supply of an alabhu of ghee to the temple and some other articles such as a copper-pot, sindhūgalapadhu, pūḍy and kaidūri (vessels). The mention of Suryadēva as a principal deity in a shrine is noteworthy. The sense of lines 5 and 6 is not clear.

Text.

No. 304.

(A. R. No. 583 of 1920.)

UDAIYAKKUDI NEAR KARTUMANNAKROTHI, CHIDAMBRAM TALUK,
SOUTH ARCOT DISTRICT.

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

The inscription is incomplete and also damaged. It records the gift of an area, garden and two other pieces of land to provide, for the daily supply of area-units and bekal leaves, and also camphor during the three services in the temple of Tiruvantarikubathu-Paramēvara at Viranēyana-chaturvedīmaṇgalam, by a resident of the village by name Mātiyudda-Krivavattan son of Tiruvantarikubathu-Krivavattan of Pulalūr. This might be assimilated to Utama-Chōla.
No. 30b.

(A.R. No. 592 of 1920.)

ON THE SAME WALL.

This records an endowment of some pieces of land after purchase from their several owners, by Adigaal Paluyettaraiyar Kantha Sundara Sivanar on behalf of his younger brother Kantha Satturubhavanar for feeding five Brhamanapas daily in the temple of Tiruvannamalaiyar at Viraanakayapa-chaturvedimangalam and for burning a perpetual lamp in the temple. The donor figures in two other inscriptions of Parakkarivarman (No. 120 of 1895 and No. 237 below). His name or title suggests that he might have been called after Rajakasari Sundara Choja Parantaka II.

The inscription may be assigned to the reign of Utsamaga Choja.

1 The continuation is not translatable.
No. 306.

(A.R. No. 606 of 1920.)

Of the same wall.

12th regnal year. The inscription is peeled off towards the end. It records the setting up of an image of Suryadesa with 300 kalaiju of gold in the temple of Tiruvananthsavaram-Udaiyar by (princess) Kundavaliyar, who also endowed 25 kalaiju for burning two perpetual lamps in the temple. This latter amount seems to have been invested on some land at Viatattur. This may be a record of Uttama-Chola.
No. 307.
(A.R. No. 364 of 1921.)

TIRUVADI, CUDDALEORE TALUK, SOUTH ARCOt DISTRICT.

ON A PILLAR IN THE ARDHJA-MANDAPA, TIRUVIRATANTESVARA TEMPLE.

This is much damaged. It seems to record some provision made for burning a perpetual lamp in the temple of Tiruvirattam-iudaiya-Mahadeva at Adhirajmanagalyapuranam by an agent of [Vikrama]masoja-Mardyaan.

No. 308.
(A.R. No. 379 of 1924.)

MELAPPAULUR, UDAIYAPALAYAM TALUK, TIRUCHIRAPALLI DISTRICT.

ON THE SOUTH WALL OF THE CHOLISVARA SHRINE, AGASTYISVARA TEMPLE.

The king's name is specifically given as Uttama-Choja in this inscription. It records a gift of 50 sheep for burning a perpetual lamp in the northern shrine of the temple of Mahadeva of Avanigandarva-Ivanagriham at Mamu-Perumpa'uvur in Kunakram by Sukan Kalinaga Arahnag on behalf of his wife Devadhi Pugalari the daughter of Kanda Deva of Nalavur.
No. 309.

(A.R. No. 94 of 1925.)

KIILAVUR MAYURAM TALUK, TANJAVUR DISTRICT.

ON A PILLAR IN THE CENTRAL SHRINE, VEDAPURISSVARA TEMPLE.

This records an agreement given by the Perumanci-perumakkal (assembly) of Tiruaivalundur a brahmadeya in Tiruaivalundur-nadu exempting from all taxes, 1 veli and 2 mā of land endowed after purchase by Kaṇṭaṇ Mallan alias Udaiyamāthināda-Mudvendavēḷar of Nāgankudi in Ambar-nadu for the maintenance of a flower-garden which he had formed for god Tirukkadavaiyaiya-Emberumāḷar. This seems to refer evidently to a Vishnu temple as seen by the expression Sri-Vaishnavar as the god in this temple as given in other inscriptions is Agnīśvara. This is assignable to Uttama-Chōja.

Text.

1. தென. கெப்பில் சுமார் முதல்கருமாறு காத்து எழுதியே இட எல்லையை எழுதி அகற்றிக்கொள்ளான போலை மறைத்துக்கொள்ளும்.

2. தென. கெப்பில் சுமார் முதல்கருமாறு காத்து எழுதியே இட எல்லையை எழுதி அகற்றிக்கொள்ளான போலை மறைத்துக்கொள்ளும்.

3. தென. கெப்பில் சுமார் முதல்கருமாறு காத்து எழுதியே இட எல்லையை எழுதி அகற்றிக்கொள்ளான போலை மறைத்துக்கொள்ளும்.

4. தென. கெப்பில் சுமார் முதல்கருமாறு காத்து எழுதியே இட எல்லையை எழுதிஅகற்றிக்கொள்ளான போலை மறைத்துக்கொள்ளும்.
No. 310.
(A.R. No. 474 of 1925.)

PALLIKONDA, VELLORE TALUK, NORTH ARCOT DISTRICT.

ON THE WEST BASE OF THE CENTRAL SHRINE, NAGANATHESVARA TEMPLE.

This is built in at the beginning of each line. It seems to record an agreement by the assembly of Nandikampa-chaturvedimalagalam in Pallu-nada a subdivision of Paduvur-kottam to remove the silt from the local tank every year to the extent of 20 kulis with the interest on seven (?) kulis of gold received by them from a resident of Itarayarsiri in Kachechippedu.

Text.

12th regnum year.

No. 311.
(A.R. No. 494 of 1925.)

SEMBIYANMAHADHAVI, NAGAPATTINAM TALUK, TANJAVUR DISTRICT.

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

This is an inscription of Utama-Chola. It records an endowment in money made by Batajan Dammotigir in Malapadi Tennaovan-Mahadeviyar, Vannavan-Madeviyar daughter of Irungothar and two others the daughters of Viluppaliyar and Palaoviktigir (chiefesses) all queens of Utama-Chola for special worship and offerings in the temple on the days of Kottai (asterism) in Chittirai month, that being the natal star of their mother-in-law (queen Sembiyamahadevi). The amounts are said to have been entrusted for the purpose with the Chaturvedibhastra-Tanapperumakka by which seems to be meant the committee of management who were bound by obligation (jaina-bhatta). The inscription is built in at the right end and bottom.
No. 312.
(A.P. No. 112 of 1926.)

THIRUVILAKKUDI, MAYURAM TALUK, TANJAVUR DISTRICT.

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

The details of date correspond to A.D. 989, February 16, Monday in the reign of Uttama-Chola. This records an endowment of two plots of land after purchase, one for maintaining a perpetual lamp, and the other for the daily supply of 15 pots of water from the river Kāvēri for the sacred bath of the god in the temple of Tiruvilākkudi-Mahādeva, by Ayaṉ Māraṉṅaṉ alias Viraśekhara-Muṅdavēḷaṉ of Gunamalappāḍi in Nallarur-nāḍu, who got the lands exempt from taxes by payment of a lump sum to the Perunguri-perumakkai (assembly) of Viḍāvīgudvēḷa-chaturvēḷimāḷagalam in Kurukkal-nāḍu.

Text

1. தூண்டு என தூண்டுப் பெருக்கும் வெள்ளை போன்ற மணியில் வெள்ளை பட்டு தூண்டு. [?

2. உறுதிக்குச் சொல்ல கீர்த்தியாக உடைய இருவரால் நிற்பத்துடன் தூண்டு பட்டு தூண்டு பட்டு தூண்டு.

3. அவ்விலங்கு வெள்ளை பட்டு தூண்டுப் பெருக்கும் வெள்ளை பட்டு தூண்டு.

4. அவ்விலங்கு வெள்ளை பட்டு தூண்டுப் பெருக்கும் வெள்ளை பட்டு தூண்டு.

5. அவ்விலங்கு வெள்ளை பட்டு தூண்டுப் பெருக்கும் வெள்ளை பட்டு தூண்டு.

6. அவ்விலங்கு வெள்ளை பட்டு தூண்டுப் பெருக்கும் வெள்ளை பட்டு தூண்டு.

12th regnal year.
No. 313.
(A.R. No. 147 of 1928.)

THIRUPPALANAM, TANJAVUR TALUK, TANJAVUR DISTRICT.

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

This is damaged and the writing is faulty. It seems to record some provision made for the arāhagāma, and the yahākāla services in the temple of Thiruppalanattu-Mahādeva by one Pūdi Kūṭṭan of Muramangalam.

12th regnal year.

No. 314.
(A. R. No. 169 of 1929.)

GŌVINDAPATṬUṆ, UDAIYAPALAYAM TALUK, THIRUCHIRAPALLI DISTRICT.

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

This records a gift of 384 sheep for burning 4 perpetual lamps in the temple of Sri Vijayamaṅgalattu-Mahādeva at Periya. Sri Vānayan-Mahādevi-chaturvēdi maṇgalam by Ambalavai-Paluvūr-Nakkęk aliha Vikramasōja-Mārāyaṉ, who had built this temple of stone. This is an inscription of Uṭṭama-Chōla.

No. 315.
(A.R. No. 147 of 1982.)

THIRUPPURAMIṆAY, KUMBHAṆKONAM TALUK, TANJAVUR DISTRICT.

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

This records a gift of 45 sheep for maintaining half a perpetual lamp before the image of Ādittagaram-Uḍaiyār (Sūrya) by a shepherd named Tāyaṉ Sattan of Innambair, 'by the gracious order of Thiruppuramibiyan-Uḍaiyār'.

S. I. I. Vol. XIX—40
No. 315.
(A. R. No. 305 of 1904.)

TIROGÖKARṆṆAM, PUDUKKOTTAI STATE, THIRUCHIRAPALLI DISTRICT.

ON THE SECOND PILLAR (FROM THE RIGHT) IN FRONT OF THE ROCK-OUT CENTRAL SHRINE, GÖKARṆṆṆVARA TEMPLE.

This is built in at the end. It seems to record some provision made by a resident of Tiruvēṭhar for the celebration of a festival on the day of asterism Uttirām in Pāngunī month to god Gaṇapati in the temple at Śrī-Gōkārṇam in Kaviraśaḷa. (No. 54 of Pud. Ins. Texta).

Text:

No. 317.
(A. R. No. 443 of 1904.)

VĒDĀRANYAM, THIRUTTURAI PUNDI TALUK, TANJAVUR DISTRICT.

ON A PILLAR IN THE NĀṆṆṆVARA IN FRONT OF THE CENTRAL SHRINE, VĒDĀRANYŚVARA TEMPLE.

The inscription is much damaged. It seems to record an endowment in money deposited with two residents of the village, to provide for rice offering to god Bhuvanī-Viṭāṅka (Nātarāja) on his return to the temple after procession on the day of Tiruvādimi festival.

Text:
No. 318.
(A.R. No. 320 of 1906.)

Tirumalpuram, Wallajapett Taluk, North Arcot District.

On the south wall of the central shrine, ruined Vishnu temple.

This records an endowment of land, 14.24 bāli in extent, by Köyil Kaṇappaṭṭi, wife of the chief Sattan Kālaṇ Vēḷān [Adiyāng utasa Minavān Mōvendavēḷa of Pulali, for the daily expenses of the ardha-pōrna service in the temple of the Gōvinda-pādi-Nirmariṇa-Puruvānadigā]. This land is stated to have been situated in the vákkatāna-brahmāchārya village Siriyārrūr belonging to the sabbā of Nallimangalam and purchased out of the share owned by Vishnuśandra Bhūtikramavītta a member of the nayura, his brother and their sister-in-law. The mention of the chief makes the inscription assignable to Uttama-Chōḷa.

(Vide. S.I.I. Vol. III No. 142.)

Within the body of the inscription are two panels, one containing in relief the figures of two warriors, and the other the figures of a warrior and a woman.

Text

No. 319.
(A.R. No. 321 of 1906.)

On the same wall.

This may also be a record of Uttama-Chōḷa. It states that Śrī Gōvinda-pādi Nārāyaṇa of Uruppaṭṭiṟu a member of the atma-puṇam of Avani-nārāyaṇa chaturvēd-mangalam consecrated an image of god Maṇjavāḷaperumāl (in the temple) and made provision for the mid-day offering to the deity by an endowment of land left in charge of the servants of the mātha attached to the temple.
No. 320.

(A.R. No. 471 of 1908.)

Uyyarkoonam-Tirumalai, Tiruchirapalli taluk, Tiruchirapalli district.

ON THE FIFTH PILLAR IN THE INNER ENCLOSURE OF THE UJJIVANATHASVAMI TEMPLE.

This records a gift of 90 sheep for a perpetual lamp with an ulakeu of ghee every day in the temple of Tirukkarkudi-Parameswara by Udaitai Tirukkaraki Nangai wife of Ulachehaana Kaandaal Sittan a resident of Nandipanmamaangalam. This might be an inscription of Uttama-Chola.

No. 321.

(A.R. No. 699 of 1909.)

Tiruneedungulam, Lalgudi taluk, Tiruchirapalli district.

ON THE NORTH WALL OF THE GAJABA SHRINE, NEEPUGALATHASVAMI TEMPLE.

This records an endowment of six veli of land, including 1 veli of tank-bed and house-site areas, after purchasing it tax-free from the sabba of Tirunakaya-chaturvedimangalam in [Miy]singhli-nadu by Sendaal Kari alins Vadapuralyurnattu Movendavoh. This land is stated to have been distributed in specified extents in perpetuity as vadakkadang among twelve persons who were to measure out between them, to the temple of Kayalpatu-Mahadeva 157 kalam and odd of paddy at one kalam and odd on every ma of land every year, half of this paddy being intended for the daily requirements of midday worship and offering to the god as tiruchchennadai, and the other half for the maintenance of four veerahar (musicians) doing service in the temple. The inscription may probably be one of Uttama-Chola though the writing appears to be later.
No. 322.

(A. R. No. 129 of 1911)

TIRUVARAMESVARAM, MANNARGUDI TALUK, TANJAVUR DISTRICT.

ON THE SOUTH WALL OF THE MANTRAPA IN FRONT OF THE CENTRAL SHRINE, KÉMANATHÉSVARA TEMPLE.

This is mutilated in the middle and at the end. It seems to record an order issued by Feriya-Tirumailampittar, allotting the quantity of paddy required for offerings and for burning lamps during the different services in the temple of Tiruvirāmśvarattra-Mahādeva at Madanamānppari-chaturvīramahāgalam, n-brakmudéya in Nenmali-nādū out of the produce from the lands which had been endowed to it by several persons. This Tirumailampittar is also mentioned in an inscription of the 6th year of Rājakesāryārum an from the same Village (S.I.I., Vol. XIII. No. 137). This is assignable to Utama-Chója.
No. 323.

(A. R. No. 240 of 1911.)

KUMBHAKONAM, KUMBHAKONAM TALUK, TANJAVUR DISTRICT.

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

This is an inscription assignable to Uttama-Chōṇa on account of the details of the reigns of the two kings. It registers a gift of land after purchase by Viraṇārāṇiyā a queen of Uttama-Chōṇa to the temple of Tirukkēttāttu-Perumāl at Tirakkudamakkil, for providing for flower-garlands to the god.

Text.

Published in South Indian Inscriptions, Vol. III, No. 137.

No. 324.

(A. R. No. 341 of 1914.)

NAGURATTI, PUDUKKOTTAI STATE.

ON THE WALL OF THE NORTH VERANDAH IN THE FIRST prakāra.

MAṆṆATṆRŪṆI, TEMPLE.

This is an incomplete inscription in which mention is made of Tirupperumag-koṆil-Mahādeva, in UraṆṭuṟ-kūṟṟam and (a chief) Uḍṭaliṅk Viraṇāḷap Uttamaśrī an Mahāśrīa...
No. 325.
(A. R. No. 59 of 1918.)

Vṛiddhāchalam, Vṛiddhāchalam taluk, South Arcot district.

ON THE NORTH WALL OF mandapa IN FRONT OF THE CENTRAL SHRINE, Vṛiddhagiriśvara temple.

13th regnal year. This records the tax-free gift of a quarter (vēli) of dry land below the tank by the urīr (assembly) of Nerkuppal, for offerings to Sūryadeva (in the temple) at Tirumudurukūram. This was later converted into wet land by the efforts of one Kāvidiskūdi Kulamānaṇa Kūttāṇa mentioned in No. 303 above. Both these inscriptions seem to be assignable to Uttama-Chōja.

Text:

1. குவிட்டிகுட்டி குளமணன் குட்டி பெசேன் மாய்
2. மாய் கோவிலில் முருகன் நாதான் மாய்
3. மாய் கோவிலில் குளமணன் குட்டி பெசேன்
4. குவிட்டிகுட்டி குளமணன் குட்டி பெசேன்
5. குவிட்டிகுட்டி குளமணன் குட்டி பெசேன்
6. குவிட்டிகுட்டி குளமணன் குட்டி பெசேன் மாய்
7. குவிட்டிகுட்டி குளமணன் குட்டி பெசேன்

No. 326.
(A. R. No. 434 of 1918.)

Tirukkarugavur, Sirigali taluk, Tanjavur district.

ON THE SOUTH WALL OF THE CENTRAL SHRINE, Vēḷividanātha temple.

Do.

This records the appointment of nine persons for playing music during the three services of the sandhis, of ardhayāma and pālli-iluckchi in the temple of Tiruvelladai-Mahādeva at Tirukkurukavūr in Tiruvāl-nādu, and the endowment of 1 vēli, 3 mā and 3 kaṭiar of land for their maintenance, made by Śembaṇ Aruṇaṭ Uttamanidhi atas Uttamaśālā-Mūvendavēḷāṅ. An additional piece of a mā and kaṭi of land was also given to them towards their service during the pālli-iluckchi. The donor is also stated to have built the temple with stone. This is assignable to Uttama-Chōja.

Text:

1. ஆர்மான் வருவையுள்ள வருவைக்கு வருவை
2. வேலாசு மான்சியுள்ள வருவைக்கு வருவைக்கு[8] வருவை்
3. வேலாசு மான்சியுள்ள வருவைக்கு வருவை்
4. வேலாசு மான்சியுள்ள வருவைக்கு வருவை்
5. வேலாசு மான்சியுள்ள வருவைக்கு வருவை்
6. வேலாசு மான்சியுள்ள வருவைக்கு வருவை்
7. வேலாசு மான்சியுள்ள வருவைக்கு வருவை்
8. வேலாசு மான்சியுள்ள வருவை்
9. வேலாசு மான்சியுள்ள வருவை்
10. வேலாசு மான்சியுள்ள வருவை்
11. வேலாசு மான்சியுள்ள வருவை்
12. வேலாசு மான்சியுள்ள வருவை்
13. வேலாசு மான்சியுள்ள வருவை்
14. வேலாசு மான்சியுள்ள வருவை்
No. 327.
(A. R. No. 381 of 1924.)
MELAPPALUR, UDAIPURPALAYAM TALUK, TIRUCHIRAPALLI DISTRICT.

ON THE SOUTH WALL OF THE CHÜLEŚVARA SHRINE, AGASTYÉŚVARA TEMPLE.

This records the gift of a procession image of Ganapati with píka and prabhá on the wall of the temple of Mahádeva at Avanigandharva-Iśvara-griham in Kumra-kūtram, by Kaṇḍaṇ Dévendi of Návalur, a subordinate of the chief Adigáñ Palavéṭṭaraiyan Kaṇḍaṇ Sundarasólap. This is an inscription of Uttama-Chóla.

Text.

1 kaṇkáni [śr] GANAPíTÁGIRIÁNíGiri [śr] 19 +------------------------------------------+
2 kaṇkáni HÁŚKÁNTA | śr] GANAPíTÁGIRIÁNíGiri [śr] 19 +------------------------------------------+
3 lañcana Kaṇkáni HÁŚKÁNTA | śr] GANAPíTÁGIRIÁNíGiri [śr] 19 +------------------------------------------+
4 kāñcana Kaṇkáni HÁŚKÁNTA | śr] GANAPíTÁGIRIÁNíGiri [śr] 19 +------------------------------------------+
5 uñcana lañcana Kaṇkáni HÁŚKÁNTA | śr] GANAPíTÁGIRIÁNíGiri [śr] 19 +------------------------------------------+
6 [śr] GANAPíTÁGIRIÁNíGiri [śr] 19 +------------------------------------------+

No. 328.
(A. R. No. 325 of 1927.)
TIRUPPURAMBIYAM, KUMBHAKONAM TALUK, TANJAVUR DISTRICT.

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

This records a gift of 2 mā and a kápi of land in Vánavanmádevi-chaturvédimagálam in Innambár-nádu on the northern bank of the river, for burning 1 Viṣṇu lamps in the temple of Áditta-Iśvara-Udáiyár at Tiruppurambiyam a dāvadána separated from Ándátu-kùram, by Sótó Perúmañ of Mañákūtú in Mañákūtú-nádu also on the northern bank. This Mañákūtú is probably the same as Mañákküti in the Kumbhakonam taluk. Vánavan-Mádevi was a queen of Uttama Chóla.

Text.

1 [śr] 2 Viṣṇu lamps 3 +------------------------------------------+
2 [śr] 2 Viṣṇu lamps 3 +------------------------------------------+
3 [śr] 2 Viṣṇu lamps 3 +------------------------------------------+
4 [śr] 2 Viṣṇu lamps 3 +------------------------------------------+
5 [śr] 2 Viṣṇu lamps 3 +------------------------------------------+
6 [śr] 2 Viṣṇu lamps 3 +------------------------------------------+
7 [śr] 2 Viṣṇu lamps 3 +------------------------------------------+
8 [śr] 2 Viṣṇu lamps 3 +------------------------------------------+
9 [śr] 2 Viṣṇu lamps 3 +------------------------------------------+
10 [śr] 2 Viṣṇu lamps 3 +------------------------------------------+
11 [śr] 2 Viṣṇu lamps 3 +------------------------------------------+
12 [śr] 2 Viṣṇu lamps 3 +------------------------------------------+

S. I. I. Vol. XLIX 42
No. 329.

(A. R. No. 141 of 1928.)

Tiruppalanam, Tanjavur taluk, Tanjavur district.

On the North wall of the Central shrine, Apatsahayesvara temple.

The inscription is much damaged. It seems to record an endowment of land after making it cultivable, for offerings in temples of Tiruppalanam, Tiranvaliyaru, Tirunettanam, Tiruvithikudi and two others, by Pidit Kattag of [Pu]9 jamaalgalam in Nalur-nadu probably at the instance of the king while he was staying at Palaiyaru. This might be assigned to Uttama-Chola.

Text.

1. [Line 1-5]

2. [Line 6-10]

3. [Line 11-15]

4. [Line 16-20]

5. [Line 21-25]


No. 330.

(A. R. No. 134 of 1929.)

Laludhi, Laloudi taluk, Tiruchirapalli district.

On a slab built into the pavement on the North side of the veranda round the Amman shrine, Saptarishisvarya temple.

This is fragmentary. It makes mention of the Vishnu temple at Ilayaruru-mangalam in Ilayarur-nadu a division of Pandidikulam-yalanadu. This is probably an inscription Rajaendra-Chola I, 'Pandidikulam' being surmised to be a surname of his father Rajaraja.  

1. Portion below line 5 is built in.
This registers an agreement given by the Śivaḥraṇayaṇas headed by Kāśyapa
13th regnal
Kunyā Śīngā-Bhaṭṭaṇ and Bhārāiḷvājī Kojrān Trūvarāṅga-Bhaṭṭaṇ of Periya
Svād-Vānavaṇmāḷvī-chasturvēḍimāṅgalam to Arāyaṇ Śāṅkaṇa-śāṅyaṇaṇ alias Sōla-
Mūntaraiyar, that they would regularly conduct all the specified worship and offerings
in the temple of Kailāsvattu-Āḷvār constructed by him in the village, for the
endowment of land made by him under the Vaḍaguddi tank. The services comprised
daily worship, special bath, offering and worship on the two Ayāna-Śaṅkāṇi and
two Viśkha days, and also on the day of Viśkha in Vaṣṭi month, and the mainte-
ance of a perpetual lamp. They bound themselves to be supervised by the Māhāvra-
Nṛpatṭeyaviravav and to pay fines in case of default to the viriya-perumakal of the
assembly.
No. 332.

(A. R. No. 165 of 1929.)

ON THE WEST WALL OF THE SAME SHRINE.

This states that Ambalavan Pauvur-Nakkān alius Vikramasāla-Mārāyaṇ of Kuvāḷam (Kolar) the perundaram of Uttama-Chōjādaiva built of stone the Śrīvīmāna of the temple of Vijayamāṅgallattu-Dēva at Periya Śri-Viṅsvanāmādevi-chaturvēṭīmāṇgalam.

Text.

1. [Page 17] 
2. repl [Page 17] 
3. [Page 18] 
4. [Page 18] 
5. [Page 18] 
6. [Page 18]

No. 333.

(A. R. No. 166 of 1929.)

ON THE SAME WALL.

This records a gift of 96 sheep for burning a perpetual lamp with an uḷakku of ghee everyday in the temple, by Aparāyitān सेयसाय्यामानी wife of Ambalavan Pauvur-Nakkān who built this stone temple. This is an inscription of Uttama-Chōja.

Text.

1. [Page 18] 
2. [Page 18] 
3. [Page 18] 
4. [Page 18] 
5. [Page 18]

No. 334.

(A. R. No. 167 of 1929.)

ON THE SAME WALL.

This records a similar gift of sheep by Śīṅgapanāmā Kaṇji-Akkan another wife of Pauvur-Nakkān.

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The inscription stops incomplete in the 8th line.
No. 335.
(A. R. No. 196 of 1929.)

KANDARADUTTAM, UDAITAPALAYAM TALUK, THIRUCHIRAPPALLI DISTRICT.

ON THE DOOR-JAMB AT THE NORTHERN ENTRANCE INTO THE CENTRAL SHRINE,
CHOKKANATHA TEMPLE.

This registers a sale, by Kāppiyaṉ Vāsudevaṉ Seṭṭi of Perumāḻalūr, residing at Sri-
Amara-vikrama-cheṭti (quarter) of Sri-Kandaradutta-chaturvēdi-māṅgalam a
brahmandaheya on the northern bank of the river, of (the right of worship in the temple
together with) his share of emolument in land wet and dry, house, and (other income
like?) śrāvani, śukraṇa and palaṇa belonging to him in common with others
(sadukkam) (by order of the king) as śānumēdha, for an agreed amount in gold, to
one Brahmadhāraṉ aliś Attiraiṉ Chakrapāṇi Sri Vāsudēvaṉ. This gold is
stated to have been of the quality tested by the standard weight and fineness of that
obtaining at Kōṟṟamaṅgalam in Māḷa-nādu.

Text.
No. 388.

(A. R. Vo. 172 of 1931.)

TRUCHCHATTURAI, TANJAVUR TALUK, TANJAVUR DISTRICT.

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

This records a gift of 25 kaḷiṇiś of gold deposited with the sahū of Kalappāl-13th regnal kuḍil a strānāmadēyu in Mūrakkūṟṟamu for the daily supply of an uḷakkā of ghee for a perpetual lamp in the temple of Truchchatturai-Mādēva by... Namāp alūr Kanṭakachanḍavāraṇa-Pūnaraiyyaṇ of Kāyalūr in Maṇī-nādu. To judge by his title, the donor should have been a military chief of some note.

Text

1... Gana... 25 kaḷiṇiś sahū Kalappāl-13th regnal kuḍil a strānāmadēyu in Mūrakkūṟṟamu for the daily supply of an uḷakkā of ghee for a perpetual lamp in the temple of Truchchatturai-Mādēva by... Namāp alūr Kanṭakachanḍavāraṇa-Pūnaraiyyaṇ of Kāyalūr in Maṇī-nādu. To judge by his title, the donor should have been a military chief of some note.

2... Gana... 25 kaḷiṇiś sahū Kalappāl-13th regnal kuḍil a strānāmadēyu in Mūrakkūṟṟamu for the daily supply of an uḷakkā of ghee for a perpetual lamp in the temple of Truchchatturai-Mādēva by... Namāp alūr Kanṭakachanḍavāraṇa-Pūnaraiyyaṇ of Kāyalūr in Maṇī-nādu. To judge by his title, the donor should have been a military chief of some note.

3... Gana... 25 kaḷiṇiś sahū Kalappāl-13th regnal kuḍil a strānāmadēyu in Mūrakkūṟṟamu for the daily supply of an uḷakkā of ghee for a perpetual lamp in the temple of Truchchatturai-Mādēva by... Namāp alūr Kanṭakachanḍavāraṇa-Pūnaraiyyaṇ of Kāyalūr in Maṇī-nādu. To judge by his title, the donor should have been a military chief of some note.

4... Gana... 25 kaḷiṇiś sahū Kalappāl-13th regnal kuḍil a strānāmadēyu in Mūrakkūṟṟamu for the daily supply of an uḷakkā of ghee for a perpetual lamp in the temple of Truchchatturai-Mādēva by... Namāp alūr Kanṭakachanḍavāraṇa-Pūnaraiyyaṇ of Kāyalūr in Maṇī-nādu. To judge by his title, the donor should have been a military chief of some note.

5... Gana... 25 kaḷiṇiś sahū Kalappāl-13th regnal kuḍil a strānāmadēyu in Mūrakkūṟṟamu for the daily supply of an uḷakkā of ghee for a perpetual lamp in the temple of Truchchatturai-Mādēva by... Namāp alūr Kanṭakachanḍavāraṇa-Pūnaraiyyaṇ of Kāyalūr in Maṇī-nādu. To judge by his title, the donor should have been a military chief of some note.
No. 337.

(A. R. No. 239 of 1931.)

KAIChIPURAM, CONJENVARAM TALUK, CHingleput DISTRICT.

On the PLATFORM IN THE CELL ADJOINING THE CENTRAL SHRINE,
KAILASANATHA TEMPLE.

This is a fragmentary inscription. It seems to register some endowment for the daily supply of rice during the three services in the ‘big temple’ at Kachipuram-pedu by a certain Kaliyiragav.

Text

1. 2 3 4 5.

No. 338.

(A. R. No. 334 of 1904.)

KUPUMYAMALAI, PUDUKKOTTAI STATE.

On the EAST WALL OF THE ROCK-OUT SHRINE, RIGHT OF ENTRANCE,
MILAANKOVIL TEMPLE.

This records a gift of 5 kalaṉu of gold made by Saññaiyañ Kalañtahi on behalf of Saññaiyañ Nām'jī of Pāmbayar, probably her deceased husband, for feeding with the interest there on 15 Māhānavas daily during the seven-day festival of Mājī-Makham, in the temple of Tirumāḷagni-Puramāṇaṅgaḻ at Tirunalakkūṟuṇa ā devadāna in Kumiyir-nādu. This is very probably a record of Uttama-Śūjā. (No. 57, Pud. Ind. Texts).

Text

1. 2 3 4 5 6 7.

No. 339.

(A. R. No. 463 of 1904.)

VEDĀRANYAM, THIRUTTHIRAIPUDI TALUK, TANJAVUR DISTRICT.

On a PILLAR IN THE NAGARPA K DAHIN IN FRONT OF THE TEVARĀJA SHRINE.
VEDĀRANYAVĀRA TEMPLE.

This is a damaged inscription recording an endowment of tax-free land after its purchase from the ārā of Perumbulan near Kumbārra by two persons, Umasadamudaiyañ Sobhomāñ and Tuyarajañ Appi alais Saññérāmsaṅi-Pallavaraiyañ of Tirukklāppār-
nādu, to the god of Tirumāḷaṅgāṅa ā devadāna in Umbala-nādu. Tirukklāppār-
kuṟṟuṃ is mentioned as a division in Pāṇḍi-nādu in an inscription of Rajarāja I (S. I. I. Vol. II, No. 36) and also occurs in the Bigger Simamunur Plates of Pāṇḍya Rājasaṅkha III (S. I. I. Vol. III, No. 206.)
Text

1. This records a gift of 10 kalanji of gold made up of 2 kalanjis in cash and 8 buffaloes and a he-call valued at 8 kalanjis by Sattiri Ramani wife of Valakkirrag Pijaraq Kandaq of Imanagar in Kurungana-madu on the southern bank of the river, for the daily supply in lieu of interest thereon, of an áháru of oil for burning a lamp from dawn to dusk in the temple of Tirukkurakkutthuradeva at Mahendra-mangalam a brahmadiya in Maju-madu on the northern bank.

14th regnal year.

No. 340.

(A. R. No. 594 of 1904.)

SHANGASANALLÉ, MURHI TALUK, TRICHUKAPALLI DISTRICT.

ON THE WEST WALL OF THE KURANÉTHAN TEMPLE.

1 The rest is lost.
No. 341.

(A. R. No. 280 of 1906.)

TIRUMALPURAM, WALAJAPET TALUK, NORTH ARCOT DISTRICT.

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

This is incomplete and damaged in places. It records an endowment made by 14th regnal (prince) Madhurantakan Ganderaditta for the supply of 4 mapi each of honey, ghee, yema, milk, curd, sesame and pulses to be filled in 108 pots, and of other ingredients for the sacred bath of the god on every sankranti day of the months in the temple of Mahadeva at Tirumalpura in Damar-kottam. This is an inscription of Uttama-Chója.

Text

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

No. 342.

(A. R. No. 194 of 1907.)

TIRUVIDIMARUDUR, KUMHRANAM TALUK, TANJAVUR DISTRICT.

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

The details of the date correspond to A.D. 984, October 6 in the reign of Uttama-Chója. The inscription is damaged. It seems to register a sale of land belonging to the temple of Tiruvidimarududayaka by the assembly of Tirumurti, the sthavakrama of the temple, the nagaratik of Tiruvidimaradur and Ingamangal-Pallavanayar the trustees of the temple, to a certain Chelikkandap-Rava of Divanagur in Mirakurum on the northern bank of the river, for the purpose of raising money for some gold ornaments to the god.

Text

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.
No. 343

(A. R. No. 217 of 1907)

ON THE NORTH AND WEST WALLS OF THE SAME SHRINE.

The inscription is highly damaged and is also unfinished. It records some transaction between the temple authorities and certain residents of the village regarding a piece of land brought under cultivation by the latter. The record is assignable to the reign of Uttama-Chōja.

Text

1. No. 344

(A. R. No. 221 of 1907)

ON THE NORTH, WEST AND SOUTH WALLS OF THE SAME SHRINE.

This inscription consists of a number of disconnected and mixed up pieces whose sequence cannot be made out on account of their damaged condition. Probably they are parts of two (or even more) different inscriptions, one of which seems to record a gift of land after purchase to two persons by name
Koṭumudil Araṅgaṇ alias Bahulaviḍaṅgaṇ and Murugāḍi Paṭtamudalibaṇ alias Aḻiruṟṟuva-Pervavachān and another who were to perform a (musical?) play called Vaṅgaral-ṭṭam in the temple at Tiruvvidamarudil. Another piece seems to village have formed part of an inscription recording the foundation of a new called Aiyapāḍi to the west of Enādimāṅgalam and the fixation of its boundaries by means of an elephant, before its grant free of all taxes to one Sombiḷaṇ Sōḻavārāḷaṇ and his descendants progeny in perpetuity. Construction of terraced house for residence is referred to as a special right.

Text.

Pieces are arranged in sections according to the broad sense of the inscription.

**Section I**

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**Section II**

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. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
Section III

1. இலங்கை நாடு சுற்றுச்சூழல் நுட்பம் கிளை ஆறு முதல் தொழில்முறையில் நிறுவப்பட்ட சுற்றுச்சூழல் நுட்பவியல் பாடசாலை உயர்ந்த நிலை வாய்ந்த உயர்வியலில் நிறுவப்பட்ட சுற்றுச்சூழல் நுட்பவியல் பாடசாலை

2. அது என்று கூறியுடையது என்று உயர்வியலில் நிறுவப்பட்ட சுற்றுச்சூழல் நுட்பவியல் பாடசாலை உயர்ந்த நிலை வாய்ந்த உயர்வியலில் நிறுவப்பட்ட சுற்றுச்சூழல் நுட்பவியல் பாடசாலை

3. அதை என்று கூறியுடையது என்று உயர்வியலில் நிறுவப்பட்ட சுற்றுச்சூழல் நுட்பவியல் பாடசாலை உயர்ந்த நிலை வாய்ந்த உயர்வியலில் நிறுவப்பட்ட சுற்றுச்சூழல் நுட்பவியல் பாடசாலை

Section IV

1. நாடு சுற்றுச்சூழல் நுட்பம் கிளை ஆறு முதல் தொழில்முறையில் நிறுவப்பட்ட சுற்றுச்சூழல் நுட்பவியல் பாடசாலை உயர்ந்த நிலை வாய்ந்த உயர்வியலில் நிறுவப்பட்ட சுற்றுச்சூழல் நுட்பவியல் பாடசாலை

2. [இணையச் சான்றியாக்கப்பட்டது கட்டுரைச் செய்திகள்]

3. மேஜர் பொழுதுபோக்கு [சீனா]

4. [சுருக்கப்பட்டு அறிவிக்கப்பட்டது கட்டுரைச் செய்திகள்]

5. அது என்று கூறியுடையது என்று உயர்வியலில் நிறுவப்பட்ட சுற்றுச்சூழல் நுட்பவியல் பாடசாலை

6. அதை என்று கூறியுடையது என்று உயர்வியலில் நிறுவப்பட்ட சுற்றுச்சூழல் நுட்பவியல் பாடசாலை

7. [அடையாளம்] என்று கூறியுடையது என்று உயர்வியலில் நிறுவப்பட்ட சுற்றுச்சூழல் நுட்பவியல் பாடசாலை

8. [இணையச் சான்றியாக்கப்பட்டது கட்டுரைச் செய்திகள்]

9. [சுருக்கப்பட்டு அறிவிக்கப்பட்டது கட்டுரைச் செய்திகள்]
No. 345.
(A. R. No. 225 of 1907.)

ON THE WEST WALL OF THE SAME SHRINE.

This is highly damaged. It mentions one Śiṅguṇa-udāiyya Bāṭṭa... the same... year. person that figures in No. 346 below.

Text.

1 [sr̥] [sr̥] saṃjñaptavātā [sr̥] saṃjñapta iva
2
3

No. 346.
(A. R. No. 228 of 1907.)

ON THE WEST WALL OF THE SAME SHRINE.

This inscription states that during the śrāvīryaṃ (administration) of Bāṭṭa Kāṇṇaṇa aliau Ingaṇāṭṭu-Pallavaraiyar of Śiṅguṇa, a golden crown was made for god Tiruvā ❧ḷḷušayiya-Bhāṭṭāraṇa with 1100 kalāṇju realised by the sale of areca-nuts during the year (from the temple garden?). This is probably assignable to Uttama-Chējā.

Text.

1 saṃjñaptavātā [sr̥] saṃjñapta
2 saṃjñaptavātā [sr̥] saṃjñapta
3 saṃjñaptavātā [sr̥] saṃjñapta
4 saṃjñaptavātā [sr̥] saṃjñapta
5 saṃjñaptavātā [sr̥] saṃjñapta
6 saṃjñaptavātā [sr̥] saṃjñapta
7 saṃjñaptavātā [sr̥] saṃjñapta
8 saṃjñaptavātā [sr̥] saṃjñapta
9 saṃjñaptavātā [sr̥] saṃjñapta
10 saṃjñaptavātā [sr̥] saṃjñapta
11 saṃjñaptavātā [sr̥] saṃjñapta
12 saṃjñaptavātā [sr̥] saṃjñapta

No. 347.
(A. R. No. 236 of 1907.)

ON THE SOUTH WALL OF THE SAME SHRINE.

The inscription is damaged and incomplete. It records a gift of 62 cows for the daily supply of milk during the three services at 5 uḍḍi for each service, for the sacred bath of Mūlaśāṭhānattu-Mahādeva at Tiruvāḷ圆ārulindil by Mōsil Orriyur Kūṭṭaṇ aliau Arayαṇ Kūṭṭaṇ. The dēvakāmmis, the sabhā of Tiraimūr, the nagarattār of Tiruvāḷ圆ārulindil and the trustee Śiṅguṇa-udāiyya (mentioned in No. 346 above) seem to have jointly accepted the gift. This is also probably an inscription of Uttama-Chējā.

Text.

1 saṃjñaptavātā [sr̥] saṃjñapta
2 saṃjñaptavātā [sr̥] saṃjñapta
3 saṃjñaptavātā [sr̥] saṃjñapta
4 saṃjñaptavātā [sr̥] saṃjñapta
5 saṃjñaptavātā [sr̥] saṃjñapta
6 saṃjñaptavātā [sr̥] saṃjñapta
7 saṃjñaptavātā [sr̥] saṃjñapta
8 saṃjñaptavātā [sr̥] saṃjñapta
9 saṃjñaptavātā [sr̥] saṃjñapta
10 saṃjñaptavātā [sr̥] saṃjñapta
11 saṃjñaptavātā [sr̥] saṃjñapta
12 saṃjñaptavātā [sr̥] saṃjñapta

S, I, I. Vol. XIX—45
No. 348.

(A. R. No. 630 of 1907.)

KONÉRÍNJAPURAM, TANJAVUR TALUK, TANJAVUR DISTRICT.

ON THE SOUTH WALL OF THE CENTRAL SHRINE, UMA-MARÉŚVARA TEMPLE.

This registers an agreement given by five servants of the temple at Tirumallam a brahmâdâya in Yevâdû to provide specified offerings and worship to god Gopâpati-Bhatañâ during the three services in the temple, out of an endowment of 7 mî of land made by a body called the Paramâsvâra-Përitjamâyâ of the village. This is probably a record of Òttâma-Chôla.

Text.

No. 349.

(A. R. No. 684 of 1906.)

THUNDERGU, LALLUDI TALUK, THIRUCHIRAPALLI DISTRICT.

ON THE SOUTH WALL OF THE GANESA SHRINE, NANDGAJANATHASVAMI TEMPLE.

This records an allotment of 12 kâlams of paddy every year out of the produce from a field at Kalarikugolechi, made by Vêrâppi Govinda-Bhatañ the trikâtyâs.
of the temple on behalf of Śembiyaq Vaḍappuraṭu-Mañḍavēḷa, a servant of Uttamaśōla-Brahmādhārā, for the daily performance of agniśāra (fire oblation) during the three services in the temple of Mahādeva at Tirunaḍuṅgalam with ghee, sacred twig etc. This has been surmised to be a record of Uttama-Chōḷa.

Text.

Published in South Indian Inscriptions, Vol. III. No. 140.

No. 350

(A. R. No. 125 of 1911.)

TIRUVARĀṆĒŚVARAM, MANNARGUDI TALUK, TANJAVUR DISTRICT.

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

This records an agreement given by five residents of Madanamaniyari-chaturvēdi-14th vēṭa mangalam a brahmatēlga village of Neumali-nāṭu to maintain a perpetual lamp in the temple of Tiruvirāṅīśvarattu-Mahādeva for 24 bālu received by them from TirunāṆṭumappita a servant of the temple. This is also probably a record of Uttama-Chōḷa.

Text.

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10
---|---|---|---|---|---|---|---|---|---
[Image 0x0 to 589x924]

No. 351.

(A. R. No. 407 of 1913.)

ĀTTĪṆ, ATTIR TALUK, SALIM DISTRICT.

ON A SLAB: SET UP IN THE KĀYANIRMAṆĪŚVARA TEMPLE.

This registers a provision made for the daily supply of a kāṟupi and nāḷi of paddy for the śrūtyaṭumāṭi service in the (Vishnu) temple of Tirumōṇṭi-Nāḷkisar at Malaiyamāg-Aṟṟū, a brahmatēlga in Aṟṟū-kūṟam a sub-division of MīḷāṆu, by NinnavaṭurupiyāṆ and two other persons who are stated to be the collectors of tolls in MīḷāṆu, Vāṇagappāṭṭi and Oram (?) divisions.
No. 362.

(A. R. No. 617 of 1920.)

UPAIYARKUDI NEAR KATTUMANNARKOVIL, CHIDAMBARAM TALUK,
SOUTH ARCOT DISTRICT.

ON THE NORTH WALL OF THE mandapa IN FRONT OF THE CENTRAL SHRINE,
ANANTISVARA TEMPLE.

This registers an endowment of half a scri and one mA of land to the temple of Tirumullai-udaiya-Paramesvara at Mullur alias Simhavishnu-chaturvedimangalam a brahmanada in Kanadu on the northern bank, as srihalippuran for the maintenance of seven persons playing music (during the stribali service) in temple, by Kall Karral a member of the Karikalasala-terinjha-Kaikkola (regiment). The land is stated to have been situated between this village and Viranarayana-chaturvedimangalam to its east, and to have been purchased from the subha of Mullur, who agreed to pay the taxes thereon with the interest on 60 landa received by them for the purpose, and also to get it irrigated from the local tank. The regiment was evidently called after Aditya Karikal. The inscription is assignable to Uttappa-Chola.
No. 363.

(A. R. No. 74 of 1923.)

PARENDUR, KANCHEPURAM TALUK, CHEMILUPIT DISTRICT.

ON THE NORTH TIER OF THE VINAYAKA SHRINE, IN THE SHIVA TEMPLE.

This is much damaged, and seems to record a transaction by the sāhā of 14th regnal year. Aparājita-chaturvedimāgālam in Perundampuram situated in Puram-nādu about some land. Mention is made of sāhūsa-vāriyam, ice-vāriyam and other committees of the assembly. This might be a record of Uttama-Chōja.

No. 354.

(A. R. No. 113 of 1925.)

TIRUVIHKKUDI, MAYURAM TALUK, TANJAVUR DISTRICT.

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

This records the gift of a silver vessel weighing 30 ḫukkaśa for offering water to the god during worship, by Aliyān Māraśingan alās Viraśekha-Māvēndavēḷāy the donor mentioned in No. 312 above, Viraśekha was possibly a title of king Uttama-Chōja.

S. I. I. Vol. XIX—46
14th regnal year.

No. 355.

(A. R. No. 147 of 1926.)

ON THE SOUTH WALL OF THE VIGNEŚVARA SHRINE IN THE SAME TEMPLE.

This records the sale of 1 song of land tax-free, for 24½ kolañja and 1 mañjūś of gold to a lady by name Balađēvan Tilāgīda Samai by Śrīkaraṇa Tiruκkaraḷij-Pīchēn for endowment to the temple of Tiruvērīkkudi Udaiyār for burning a perpetual lamp before god Vīgneśvara, through the agency of Tirukkaraḷij-Pīchēn himself. This person is evidently the same as the one mentioned in No. 458 below. The name of the village Viṭdēviṭgudēvi-chaturvēdimāṅgalam of which Tiruvērīkkudi formed a part seems to have changed into Gāṅgalkōṇḍa-Chōja-chaturvēdimāṅgalam (A. R. No. 108 of 1926).

No. 358.

(A. R. No. 137 of 1926.)

LALGUDI, Lalgudi TALUK, Tiruchirappalli DISTRICT.

ON THE NORTH OUTER WALL OF THE AMMAN SHRINE, SARPARISHVĀRA TEMPLE.

This records an endowment of 13 kolañja of gold by Mahāravuṇ Tiru . . . . . .

Ayanimagalayaṇ the mañjayattho of the village (name lost) in Kilār-kūram a subdivision of Majā-nādu to provide for the sacred bath of the god . . . yēr-Mahādeva on the day of Daḳshāṇāyaṇa with 108 pots of water (from the river?) with the interest on the amount (? 1) 1 kolañja and 4 mañjūś. This inscription also like No. 71 above seems to have belonged to another temple. This is probably a record of Uṭtama-Chōja.

¹ The inscription stops here.
No. 357.

(A. R. No. 164 of 1929.)

GÖVINDAPUTTUR, UDAYAPALAYAM TALUK, TIRUCHIRAPALLI DISTRICT.

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

This is a bilingual record in Sanskrit and Tamil, stating that Ambalavan
Puliyur-Nakkan of Kavulūlam (Kolar) who was a nobleman of the king's council
and who had obtained the title Vikramaśīla-Mahāraja after the surname of his
over-lord, built the temple of Viṣṇuvaṅgalaṭṭu-Mahādeva with stone at Puriyā-
Śrīvānavaṇmāhādevi-chaturvedimāṅgalam a brahmāṭya on the northern bank
of the river and made an endowment of the village Neṭuvāyil with its
surrounding hamlets for offerings, worship and all other requirements of the temple
after purchasing it tax-free from the assembly of the village. In the Sanskrit
portion with which the inscription begins, the donor is said to have been a
member of the fourth caste and a personification of all the good qualities, with
whose valor the king was greatly pleased and conferred on him the title 'Vikrama-
Chōja-Mahāraja'. The inscription has been assigned to king Uttama-Chōja M. E. R.
for 1929 (Part II, para 29).

The inscription from line 42 to 83 which is in continuation of the above is in
smaller and also ornate style of writing and is faulty throughout. It purports to
register an order issued in the 14th year of Rājarājadeva by the same donor (who is here
called Rājarāja-Pallavaraiyan) while he was camping at Śrī Viṣṇuvaṅgalaṭṭu, fixing
in elaborate detail all the requirements in terms of paddy, for feeding 30 Śrīvānavaṇmā
and 20 Brāhmaṇas daily in the temple and for the maintenance of the several
members of the temple staffs, which were to be met from the annual produce of the
land granted.

Text.
The inscription is written in faulty language. This records an agreement given by Kṣaṇaṇaḥ Chandrasekharan Māvāyirattelunuravu-Bhaṭṭaṇ a servant of the temple to Vēḷṇaṭhi the agent of Ambalavān Paḻuvār-Nakkaṇ mentioned in No. 357 above to the effect that with the help of two assistants he would conduct special worship and offerings to the god on all the days of eclipse, saṁbhāru and niśka (agnānas) during the year, providing therefor the necessary requirements such as rice and ghee for the midday and niṭṭhā-pāṇa services, and oil for 2 lamps during each of the three saṅkhis and 2 during the śriḥati offering, out of the pradāni-cōṟi (land?) he had received free of cost. The gōnu-perrumalaiṇ (trustees?) of the temple represented by Tirumalakanta-Kramavittan were responsible for this service under the supervision of the subhā of the village.

Text.
No. 359.

(A. F. No. 195 of 1920.)

KANCHARADITTAM, UDAMALPALLAM TALUK, TIRUCHIRAPALLI DISTRICT.

ON THE DOOR-JAMB AT THE NORTHERN ENTRANCE INTO THE CENTRAL SHRINE,
CHOKHRANATHA TEMPLE.

The inscription is partly built in. It records the sale of his portion of (the 14th regnal right of worship with its) emoluments in land by Urrupattur Pokumara-Kramavittan, a member of the kshatriyas of Vengunagar, a brahmaneja at Purangararam, to Sembar Arulajj Uttamaanidhi alias Uttamaasura-Muivendavaali of Kolli-Kurumbu in cemapp-kurun on the southern bank of the river, who is stated to have constructed the temple of Sivalakattu-Mahadeva at Gantharadiita-chaturvedi, maṅgalam on the northern bank, and who now made over the share purchased by him to the temple (for conferment to a proper appointee?). The seller refers to the purchase of one share by Brahmadarajj Chakrapani from Vásudēvar Śrīś as recorded in No. 355 above.

Text.
No. 360.

(A. D. No. 497 of 1930.)

Vâlappalânu, Nâmakal Tâluk, Salem District.

On the south wall of the central shrine, Aññapâlîśvâra Temple.

This records a gift of 2 kolaū of gold left in charge of the nättâr (assembly) of Kolimalâl for burning a lamp on the day of Kârttiga every year in the temple of Tûrâvarâppallî Udâiyâr, by Kânañâl Tâdiyâr wife of (the chief) Aññimurî-Nâttâvar and the niece of Mâlañçerumâl. This is probably a record of Uttama-Chôja.

Text.

1. 24227

2. 24227

3. 24227

4. 24227
No. 361.

(T. R. No. 161 of 1931.)

TRUÇHCHATURAI, TANJAVUR TALUK, TANJAVUR DISTRICT.

ON THE WEST WALL OF THE CENTRAL SHRINE ODAṆAVAṆEŚVARA TEMPLE.

This record is a gift of 25 kolañju of gold deposited with the pattiyadumalattu of the 11th regnal year of Tiruchehorrutturai-Mahadeva for burning a perpetual lamp with an ujakku of ghee every day, by Nakkār Aralyaperumān son of Devangār of Karppagadāniapuram.

Text.

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

No. 362.

(A. R. No. 319 of 1904.)

KUPUMIVĀMALAI, PUDUKKOTTAI STATE.

ON THE WEST FACE OF THE NORTH PILLAR OF THE ROCK-CUT SHRINE, MELAIKÖYIL TEMPLE.

In the M. E. R. for 1906, this is stated to be incomplete. But there are 6 lines of writing (damaged) engraved in continuation of No. 322 of 1904 which might form part of this record. Thus combined, the inscription seems to register a sale of land to the temple of Tirumālāṭṭanattur-Perumānadiga at Tirumalakkūram in Kuniyar-nādu by the urār of the village for 7 kolañju of gold which had been endowed for burning a perpetual lamp in the temple, by a certain Ayatiya'dēva- Palla'varaiyar.

Text.

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

11. 

* The inscription stops here.
No. 363.
(A.R. No. 328 of 1904.)

ON THE WEST FACE OF THE SOUTH PILLAR OF THE SAME SHRINE.

This records a gift of 7 kalai (kalaippen) of gold and a lamp-stand for burning a perpetual lamp in the temple of Tirumulaçãossattu-Perumāndiga at Tirumulptukurum in Kuṇṭiyūr-nādu by one Suṅkaraṇ Kuṇṟappoḷaś of Māḷal-nādu. This is probably a record of Parantaka I. (No. 88, Pat. Ins. Texts.)

No. 364.
(A.R. No. 530 of 1905.)

TIRUVellanai, Tiruchirappalli taluk, Tiruchirappalli district.

ON A PILLAR IN THE ROCK-CUT CAVE, PUNARIKŚHA-PERUMĀL TEMPLE.

This is damaged. It records some provision made for special offerings to god in the 'big temple' at Tiruvellanai on the day of Tiruvōgaṃ, asterism in Chittira month.

No. 365.
(A.R. No. 1 of 1906.)

KANCHIPURAM, KANCHEZHÁM TALUK, CHIRIHEPUT DISTRICT.

ON THE SOUTH WALL OF THE SOORĪŚVARA TEMPLE NEAR KĀMĀKŚHI-AMMAN TEMPLE.

This records a sale of 300 kāḷi of land by the saṅguttār (gaut or assembly) of Kāñchiippuram to Aṭṭeṇlu Śūnaṭeṇlu of the regiment Māttuvaḷḷagga-Kalikkōlar, who endowed it to the temple of Te[r']įkkirundo-Nākker at Kaṭumpiḷḷugu.
Mikāppu (quarter), for offerings to god Karikālasūla-Pulajāyā (within that temple). He also gave 3 pulākādās for a lamp in the main temple. Kudumbugu sounds like a title of the Pallava kings. Mūttamṣipera seems to indicate some special honour or rank conferred on the regiment by the king. This regiment finds mention in Nos. 18 and 19 above. This is probably an inscription of Uttama-Chōla.

Text.

No. 386.
(A. R. No. 357 of 1903.)
MĀNGĀDU, SIRPURUMUDAUR TALUK, CHINNADUPET DISTRICT.
ON A SLAB BUILT INTO THE FLOOR OF THE GŪPAPĀ IN THE KIMAKSHI-AMMAV TEMPLE.

This is damaged and fragmentary. It seems to record a gift of land for burning a lamp (in the temple) by a lady, who is stated to be the daughter of some religious teacher (gurudēva) at Māngādu in Puliyurk-Kōṭṭam.

Text.

No. 367.
(A. R. No. 435 of 1903.)
THIRUVILIMALAÍ, NANNILAM TALUK, TANJAVUR DISTRICT.
ON A PILLAR IN THE SUNDARAKUMBĀLAM SHRIKDE, VĪRASIKAŚVĀMI TEMPLE.

This records a gift of 96 sheep for burning a perpetual lamp in the temple of Tirattantāṭi-Bhaṭṭārā at Thirumalālai in Vepānu by (a chief?) Muṭṭaṅa Eguṭṭalār on behalf of his wife (dēvīyē) Āchehaṅ Kalliyanat-tanipiyat-tīyār Virunāṭaliyār. The sālaṅ of the place agreed to maintain the gift. This is probably a record of Uttama-Chōla.
No. 388.

(A. R. No. 689 of 1909.)

Thirunjoogulam, Lalgudi taluk, Tiruchirapalli district.

On the north wall of the Ganesha shrine, Neughalamnathasvami temple.

This records a gift of twelve sheep by two shepherds Nattan Kari and Marag Valiyam for the supply of 12 suks of ghee to burn a lamp during the festival days in Chittirai month in the temple of Mahadiva at Tirunjoogulam in Kavira-nadu. This is probably a record of Uttama-Choda's reign.

No. 389.

(A. R. No. 115 of 1910.)

Kovil-Thirumalai, Nankilam taluk, Tanjaiyur district.

On a stone lying in the courtyard of the Magalbesvara temple.

This records a gift of 90 sheep for burning a perpetual lamp in the temple of Ambat-Magalai by Udaiyamattandam son of Mannamudan of Struvattur in Pannalpurvalanadu.
No. 370.

(A. R. No. 312 of 1910.)

THIRUMUKKANAM, KUMBHARONAM TALUK, TANJAVUR DISTRICT.

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

The details of the date correspond to A.D. 955 August 10 in the reign of Uttama-Chola. The inscription is damaged and the portion at the end is lost. It records the sale of a land tax-free to the temple of Chandraśekhara-Perumāṭ at Tirumukkanaṁ to provide for offerings to that god by the perumēṟi-mahāsabha inclusive of the nambis of Nāḷur a brāhmaṇdīya in Sērur-kūṟum, to whose possession the land is stated to have lapsed by the non-payment of the taxes due on the same by the original owners, and who had been consequently paying the taxes for many years to several kings. The sabha held its meeting in the inner courtyard (dattivasuṛava) of the Sambasvarā temple at Nāḷur for transacting this sale.

TRANSLATION

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

No. 371.

(A. R. No. 316 of 1910.)

ON THE WEST WALL OF THE SAME SHRINE.

This is probably an inscription of Uttama-Chōla's reign. It registers a sale, tax-free, of 1280 kutsa (?) of land to the temple of Tirumayānattu-Palamāsvāmī at Nālur a bruhamadiga in Sāpur-kōram, by the perumāρi-perumakkai of the mahāsvāhā of the village including the nambūrī, for 13 palamārvu-kuṇu."

Text

1. பெரும்புரி பெரும்கை மகாஸ்வா நாலூர் பிறந்தையில் வூர் பக்தி கூட்டியானார். பெரும்புரி பெரும்கை மகாஸ்வாமி, நாலூர் பிறந்தையில் வூர் பாரம்புரி கூட்டியானார்.

2. பெரும்புரி பெரும்கை மகாஸ்வாமி, நாலூர் பிறந்தையில் வூர் பாரம்புரி கூட்டியானார்.

3. பெரும்புரி பெரும்கை மகாஸ்வாமி, நாலூர் பிறந்தையில் வூர் பாரம்புரி கூட்டியானார்.

4. பெரும்புரி பெரும்கை மகாஸ்வாமி, நாலூர் பிறந்தையில் வூர் பாரம்புரி கூட்டியானார்.

5. பெரும்புரி பெரும்கை மகாஸ்வாமி, நாலூர் பிறந்தையில் வூர் பாரம்புரி கூட்டியானார்.

6. பெரும்புரி பெரும்கை மகாஸ்வாமி, நாலூர் பிறந்தையில் வூர் பாரம்புரி கூட்டியானார்.

7. பெரும்புரி பெரும்கை மகாஸ்வாமி, நாலூர் பிறந்தையில் வூர் பாரம்புரி கூட்டியானார்.

No.372.

(A. R. No. 113 of 1914.)

TIRUVENMÛR, TIRUCHIRAPALLI TÂLUK, TIRUCHIRAPALLI DISTRICT.

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

This is an unfinished inscription, probably of the reign of Uttama-Chōla. It records an endowment of land made by one Sembiyān-Vedivēla, after purchasing it from the sabhā to provide for the requirements of offerings during the mid-day service in the temple of Tiruvemumbayār-Aḷvār Tiruṉvē Timuṉārār at Śrīkanṭha-chaturvedināṉaḷām, a bruhamadiga on the southern bank of the river. Among its boundaries are mentioned two pieces of land, one endowed for a perpetual lamp and the other for the maintenance of a person singing the Tiruppadiyam hynms, in the temple.

Text

1. என்கிறே மகாஸ்வா நாலூர் பிறந்தையில் வூர் பாரம்புரி கூட்டியானார்.

2. பெரும்புரி பெரும்கை மகாஸ்வாமி, நாலூர் பிறந்தையில் வூர் பாரம்புரி கூட்டியானார்.

3. பெரும்புரி பெரும்கை மகாஸ்வாமி, நாலூர் பிறந்தையில் வூர் பாரம்புரி கூட்டியானார்.

4. பெரும்புரி பெரும்கை மகாஸ்வாமி, நாலூர் பிறந்தையில் வூர் பாரம்புரி கூட்டியானார்.

5. பெரும்புரி பெரும்கை மகாஸ்வாமி, நாலூர் பிறந்தையில் வூர் பாரம்புரி கூட்டியானார்.

6. பெரும்புரி பெரும்கை மகாஸ்வாமி, நாலூர் பிறந்தையில் வூர் பாரம்புரி கூட்டியானார்.

7. பெரும்புரி பெரும்கை மகாஸ்வாமி, நாலூர் பிறந்தையில் வூர் பாரம்புரி கூட்டியானார்.

1 The inscription stops here.
No. 373.

(A. R. No. 366 of 1917.)

TIRUVÂNÂDAKÄYIL, PONDECHERRY STATE.

ON THE SOUTH WILL OF THE CENTRAL SHRINE, PASCHANADESVARA TEMPLE.

This is probably a record of Uttama-Chôla's reign. It is damaged in places and 16th regnal year is also incomplete. It seems to record the grant, to one Pillai Sadâsvînu Narâyanaprabha Çaitanyachârya of Kilimâlam in Ichâyârâkkudi, of one share in the right of worship (with its appurtenance in land but excluding the house) in the temple of Tiruvâyanakkânovi-Paramaswâmi at Tribhuvanâmahâdevi-chaturvîdmâlam by Åramûr Oramma[n] Additan Sàñkarçâr of Narâyanachêrî, a member of the Ādikesâlam after purchasing two shares out of the eight (asâmam) accompanying the obligation (kânîn bândha) from Virasvâmi-Sômâsvîyâr of Ichâyârûkkûdi residing at Irushikasâvachêrî (quarter) of the village, who had been the owner of three shares in addition to two by purchase and inheritance from his njâtis.

Text

1. [Text not visible]
2. [Text not visible]
3. [Text not visible]
4. [Text not visible]
5. [Text not visible]
6. [Text not visible]
7. [Text not visible]
8. [Text not visible]
9. [Text not visible]
10. [Text not visible]
11. [Text not visible]
12. [Text not visible]
13. [Text not visible]
14. [Text not visible]
15. [Text not visible]
16. [Text not visible]
17. [Text not visible]
18. [Text not visible]
19. [Text not visible]
20. [Text not visible]
21. [Text not visible]
22. [Text not visible]
23. [Text not visible]
24. [Text not visible]
25. [Text not visible]
26. [Text not visible]
27. [Text not visible]

No. 374.

(A. R. No. 46 of 1918.)

VRRDHÂCHALÂM, VRRDHÂCHALÂM TALUK, SOUTH AROOT DISTRICT.

ON THE SOUTH WALL OF THE mandapa IN FRONT OF THE CENTRAL SHRINE, VRRDHÂCHITÂSVÂRA TEMPLE.

This records a gift of 10kudu of gold deposited with the sâhâ of Arikkulakâsarî-chaturvîdâlam for burning a perpetual lamp in the temple of Tirumudukkângam-Udaiyâr by Koñjanâgudalyân Kûran a chief of Parâvêlîr (?) Arikkulakâsâri is evidently the same as Ariñjaya the son of Parântaka I. The inscription may be one of Uttama-Chôla.
No. 375.

(A. R. No. 432 of 1918.)

TIRUKKURUGAVUR, SIRGALLI TALUK, TANJAVUR DISTRICT.

ON THE SOUTH WALL OF THE CENTRAL SHRINE, Velividanathar Temple,

This records a gift of 90 sheep for burning a perpetual lamp in the temple of Tiruvelladai-Andar at Tirukkuralgovur. The donor's name is lost. A few shepherds who received the sheep agreed to supply ghee by turns.

Text

No. 376.

(A. R. No. 433 of 1918.)

ON THE SAME WALL.

The inscription is incomplete. It records an endowment of six pieces of land measuring one (velli), 7 mā and 1 kāri in all, after purchasing the same from some residents of Kajalavayil, and 1 mā and 1 kāri of his own land together with a house to the temple of Velidai-Andar at Tirukkuralgovur in Tiruvallanadu by the (officer) Semban Arulan Uttamanidhi alias Uttamašōla-Muvendavelar. This is evidently an inscription of Uttama-Chōja.

Text
No. 377.
(A. R. No. 84 of 1921.)

LITTLE KANCHEPURA, KANCHEPURA TALUK, CHINTILEPUT DISTRICT.

ON THE SOUTH WALL OF THE SOKKANATHESVARA TEMPLE NEAR KAMAKSHI-AMMAN TEMPLE.

(This is the same as No. 365 above.)

No. 378.
(A. R. No. 356 of 1924.)

MELAPALAYAM, UDIYARAPALAYAM TALUK, TRICHIRAPPALLI DISTRICT.

ON THE SOUTH WALL OF THE AGASTYESVARA SHRINE, AGASTYESVARA TEMPLE.

This states that on an order issued to them by Adigal Palavettumayar Kandian, his regnal Maravanth, the mūṭṭār (assembly) of Kuppar-kāśyam changed the old name of the village Urattūr into Karuppūr, and removing the tenancy over it from Kidan Marāyān of Marudār, transferred it as jamaabhāsi in favour of Venugadavan Arangavan alias Sombhiaν Virasmaitu-Kōnar of Karuppūr for a fixed annual rent of 25 kulaṇdu of gold. This is evidently an inscription of Uttama-Chōja.

1 The inscription stops here.

No. 379.

(A. D. No. 485 of 1925.)

SEMURIYAMADHYI, NAGAPATTINAM TALUK, TANJAVUR DISTRICT.

ON THE NORTH AND WEST RACES OF THE CENTRAL SHRINE,
KAILASANATHASVAMI TEMPLE.

This is a clear inscription of UTTAMA-CHOLA who is also called GANDAN MADHURANTAKADEVAR. It records an endowment of land made after purchasing the same from several individual owners, by queen URAJAYA SÖJABBAYAR DHARSHABHUVANA-MAHADIVYAR to provide for the conduct of the sacred bath of the god on the days of CAUKRANTHI, for burning a perpetual lamp.
and for feeding a hundred Brähmapas on the day of Uttarāyaṇa-saṅkrānti, in the
temple of Kailāsa-mandāya-Mahādeva built and consecrated by Uḍaiya-pirattiyār
Madhurāntakaṇṭa-Mādevaḍigalār alias Sembiyaṇ-Mahādeviyār at Sembiyamahādevi
chaturvēdimadigalām a brahmādeva in Aiya-nādu on the southern bank of the river
which was also founded by the same queen-mother. The inscription is incomplete
and hence further details of the land are lost. Mention is made in the middle of the
record to some land purchased by Dēviyār Arūraṇ Ambalattādigalār (another queen
of Uttaṇa-Chōla).

Text.

1 2 3 4 5
No. 380.
(A. R. No. 488 of 1925.)

ON THE WEST AND SOUTH BASINS OF THE SAME SHRINE,

This is evidently a supplement to the record No. 379 above, and gives a detailed schedule of the several items of requirements of worship, sacred bath, lamps and feeding in the temple, with their individual value in paddy, which was provided by the endowment registered in that record.

Text.

1. 

2. 

3. 

4. 

5. 

6. 

7.
No. 381.

(A. R. No. 490 of 1925.)

On the south base of the same shrine.

This records the gift of a gold fore-head plate for god Sṛt Kallayamudaiya, 15th regnal year Mahādeva by Paṭṭaṇa Dānatoṇgiyār another queen of Uttama-Chōja.

Text.

1. "Kallayamudaiya Mahādeva "...
2. "Sṛt Kallayamudaiya Mahādeva "...
3. "Sṛt Kallayamudaiya Mahādeva "...
4. "Sṛt Kallayamudaiya Mahādeva "...

No. 382.

(A. R. No. 491 of 1925.)

On the same base.

This records a gift of a flywhisk with a golden handle weighing 30 kalaṇj was by Pañchavan-Mahādeviyār still another queen of Uttama-Chōja.

Text.

1. "Sṛt Kallayamudaiya Mahādeva "...
2. "Sṛt Kallayamudaiya Mahādeva "...
3. "Sṛt Kallayamudaiya Mahādeva "...
4. "Sṛt Kallayamudaiya Mahādeva "...

No. 333.

(A. R. No. 492 of 1925.)

On the same wall.

This records an endowment of 507 kalaṇj was of gold deposited with the chaturvedi-bhajja-tamoparamakam of Sembiyammahādevi-chaturvedimangalam by Kappapparamyār alias Sonna (Svarṇa) Mahādeviyār (a queen of Uttama-Chōja ?), to provide with the interest thereon for special offering to the god and its distribution, on the day of Kēṭṭai (Jyēṣṭha) asterism in Chittirai month, which was the natalstar of the queen-mother Sembiyam-Mahādeviyār the founder of the temple and of the village.

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No. 384.
(A. R. No. 245 of 1925.)

KILAPPAJUVUR, UDAYAPALAYAM TALUK, TIRUCHIRAPALLI DISTRICT.

ON THE SOUTH WALL OF THE MAṆṆJAPA, VĀTAMŪLĒṆYARA TEMPLE.

15th regnal year.

This records a gift of 5 sheep for the supply of ghee for the sacred bath of the god on the day of Uttaraṇa-Saukrāti every year in the temple of Tiruvālandur-Mahādeva at Siru-Pathuvur in Kunun-Kupram by Kauśiyan Māṇḍap of Maṅgalam in Maṅgala-nādu, who is stated to have superintended the construction (?) of the temple built by Palmvettālaivar Māṇḍap Kāṇḍapār. A māṇḍap of land was also endowed by him for growing tēmbi plants for the daily supply of a nāli of flower to the god. This is assignable to Uttaṇa-Chōla.

No. 385.
(A. R. No. 222 of 1931.)

MĀṆĀMADI, CHINGLEPUT TALUK, CHINGLEPUT DISTRICT.

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

This records a gift of 90 sheep for burning a perpetual lamp in temple of Tirukkarapatāvār at Kalakkattur (Māṇāmadi) by Madirāntaka Muppadi Ilāḍarāja.
No. 386

(A. R. No. 338 of 1904.)

KUDUMIYAMALAI, PUDUKKOTTAI STATE, TRICHIRAPALLI DISTRICT.

ON THE EAST WALL OF THE ROCK-CUT SHRINE, RIGHT OF ENTRANCE, MELAIKÖYIL TEMPLE.

This records a gift of 7 kalaḷi puḷḷi (talaippon) of gold by a resident of (Vediyankudi) 18th regnal year, in Uṟṟattūr-kūṟram for burning a perpetual lamp in the temple of Tirumalaḷattattu-Perumāṇaḷḷaiya Tirunalakkumram in Kuniyur-nādu. This might be assigned to Uttama-Chōja's reign.

Text

1. [sālāy] [aṣṭ] 10 [sālāy]
2. [sālāy] uṇa[m] uṇa[m] [sālāy]
3. [sālāy] uṇa[m] [sālāy] [sālāy]
4. [sālāy] uṇa[m] [sālāy] [sālāy]
5. [sālāy] uṇa[m] [sālāy] [sālāy]
6. [sālāy] uṇa[m] [sālāy] [sālāy]
7. [sālāy] uṇa[m] [sālāy] [sālāy]
8. [sālāy] uṇa[m] [sālāy] [sālāy]
9. [sālāy] uṇa[m] [sālāy] [sālāy]
10. [sālāy] uṇa[m] [sālāy] [sālāy]

No. 387.

(A. R. No. 350 of 1904.)

ON THE SOUTH WALL OF THE SAME SHRINE.

This records a gift of gold and a lamp-stand for burning a perpetual lamp in the temple of Tirumalaḷattattu-Perumāṇaḷḷaiya Tirunalakkumram in Kuniyur-nādu, by Satkaraṇ Koonarpallān (mentioned in No. 333 above), a native of Malai-nādu. This is probably an inscription of Parāntaka whose epigraph of the same regnal year (No. 351 of 1904) and in the same writing is engraved below this record.

Text

1. [sālāy] [aṣṭ] 10 [sālāy]
2. [sālāy] uṇa[m] uṇa[m] [sālāy]
3. [sālāy] uṇa[m] [sālāy] [sālāy]
4. [sālāy] uṇa[m] [sālāy] [sālāy]
5. [sālāy] uṇa[m] [sālāy] [sālāy]
6. [sālāy] uṇa[m] [sālāy] [sālāy]
7. [sālāy] uṇa[m] [sālāy] [sālāy]
8. [sālāy] uṇa[m] [sālāy] [sālāy]
9. [sālāy] uṇa[m] [sālāy] [sālāy]
10. [sālāy] uṇa[m] [sālāy] [sālāy]

No. 388.

(A. R. No. 438 of 1905.)

TRISSERTI, TRICHURTI TALUK, CHITTOOR DISTRICT.

ON A STONE SET UP AT THE ENTRANCE INTO THE VİRATTĀŅEŚVARA TEMPLE.

This is an incomplete inscription. It registers the sale of a garden land which was their maṇḍikām (common property), by the sabba of Tiruttaniyala in Kunravyadanak-kottam to one Vēḷuḷ Nilaṇ of Siṟuvelḷur in Uḷḷiyur-nādu on the southern side of the river, a subdivision of Vēḷalippāṭī. This might be a record of Uttama-Chōja.
16th regnal year.

No. 389.

(A. R. No. 183 of 1907.)

URAIYUR, TIRUCHIRAPALLI TALUK, TIRUCHIRAPALLI DISTRICT.

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

This is a damaged inscription probably assignable to the reign of Utama-Chōla.

It registers an endowment of 2 maḷ of land after bringing it under cultivation by Tayan Ariṇīgai aītas Tiruvudaitalai Oṭṭuvattil Pichhi a Veḷḷa lady residing at Uraiyr, for the supply of water (from the river) for the sacred bath of god Tiruvudaitalai-Puranāi and for offerings of certain specified preparations on the day of Uttarāyana-saṅkrānti every year, in the temple at Uraiyr in Uraiyr-kūram.

No. 390.

(A. R. No. 208 of 1907.)

TIRUVATARUGUR, KUMBAKAṆAM TALUK, TANJAVUR DISTRICT.

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

A big portion of this inscription has peeled off after line 2. It seems to record a gift of a golden diadem to the god by a queen (vambrāṭhīgyūr) whose name is not clear.
No. 391.

(A. E. No. 702 of 1909.)

TURAIYUR, LALSUDI TALUK, TIRUCHIRAPALLI DISTRICT.

ON THE GÔPURA OF THE CHOLISVARA TEMPLE, RIGHT OF ENTRANCE.

The writing of this inscription may be assigned to the 12th century A.D. It 16th regnal registers the sale of a quarter sêli of land called the Madhurântakan-mayakkal, to the temple of Tiruvallâvatram-udaiya-Mahâdeva at Turaiyur in Kilplârum, a subdivision of Paichilî-kûram in Mâla-nâdu on the northern bank of the river, by the ñêr of the village for 25 kaliyân of gold. This amount seems to have represented only the lump payment in lieu of the taxes, as the land was lying fallow and was to be brought under cultivation by the temple after its purchase, to meet the expenses of the festival Vaigâl-Viṣākam.

Text.

1. [Transcription of Tamil text]

2. [Transcription of Tamil text]

3. [Transcription of Tamil text]

4. [Transcription of Tamil text]

5. [Transcription of Tamil text]

6. [Transcription of Tamil text]

7. [Transcription of Tamil text]

8. [Transcription of Tamil text]

9. [Transcription of Tamil text]

10. [Transcription of Tamil text]

11. [Transcription of Tamil text]

12. [Transcription of Tamil text]

13. [Transcription of Tamil text]

S. I. I. Vol. XIX. 52.
No. 392.
(A. R. No. 35 of 1910.)

TIRUKKARUGAVUR, SIRGALI TALUK, TANJAVUR DISTRICT.

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

This is dated in the 16th year of Parakāśarivarman who may probably be identical with Uttama-Chōla. It registers a sale, tax-free, of 3 pieces of land measuring 3 mā and 900 pāṇi in all belonging to the assembly of Tirukkarugavur, to the temple of Mahādeva in the village, for 31 kāsu.

Text.
Published in South Indian Inscriptions, Vol. III, No. 123.

No. 393.
(A. R. No. 328 of 1910.)

TIRUMUNIYĀNAM, KUMBHAKONAM TALUK, TANJAVUR DISTRICT.

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

The inscription is damaged in places. It records the sale with exemption of taxes of an area-garden for 40 kāluṇjū of gold and of a wet-land for 13 kāluṇjū, by the mahācāvhitā of Arunachalēśvarī a brahmāniḍya in Tirumāraiyār-nāḍu to the temple of Tirumayāntudēvar at Nāḻūr. Mention is made of an area-garden belonging to a temple of god [Sam]parēśvaratīduṇēva, as one of the boundaries of the former. This is probably a record of the reign of Uttama-Chōla.

Text.
No. 394.

(A. R. No. 391 of 1913.)

ERUMBUR, CHIDAMBARAM TALUK, SOUTH ARCOT DISTRICT.

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

This inscription is damaged. It seems to record a gift of some gold ornaments 18th regnal valued at 8 kalasins and of 20 kulasins of paddy by Visanai Turuvangi a lady resident of Kachchhippettu, for the maintenance of a perpetual lamp with a daily supply of an ulakkhu of oil, in the temple of Siru,Tirakkoyil-Penumanaigal at Urumur a deccanam and brahmamedya village in Nalvayalur-kurum. This was left in charge of Kaviisiyap Nanthuyan Nigan a servant of the temple.

Text.

1. 

Text.

No. 395.

(A. R. No. 128 of 1914.)

TIRUVERUMUR, TIRUCHIRAPALLI TALUK, TIRUCHIRAPALLI DISTRICT.

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

This records an endowment of three plots of land called the Kayilaya-vayakkal Gañavadavi-vayakkal and Araisi-vayakkal for the requirements of offerings during the arthayayana service in the temple of Tirumalayalvar at Tiruvengumbyar in Kayiranju by the urur (assembly) of the place. This is probably an inscription of Uttama-Chola.

Text.
No. 396.

(A. R. No. 399 of 1917.)

TIRUVANJAMMAL, Pondicherry State.

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

This is left unfinished, stopping with the mention of . . . . Bhāradvāja of Sāttamangalam (residing) at Nārīyanachchēri (a quarter) of Tribhuvanamahādevi-chaturvēdī maṅgalam a brahmudēya on the northern bank.

Text.

1. 2. 3. 4. 5.

No. 397.

(A. R. No. 51 of 1918.)

VRIDDHACHALAM, VRIDDHACHALAM TALUK, SOUTH ARCOT DISTRICT.

ON THE SOUTH WALL OF THE maṅgaṇa IN FRONT OF THE CENTRAL SHRINE, VRIDDHAGIRISVARA TEMPLE.

This records a gift to the temple of Tirumudukurram-Udhayār by Īruṅgōnār Nārāṇa Prithivīpatiyār, of 6 mā of tax-free land for the daily supply of 4 ngā of rice for the evening offering to the god. 8 cows for ghee, 90 sheep for a perpetual lamp, a golden fore-head plate, and vessels for keeping the offerings and a lamp-stand.

Text.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.
No. 398.
(A. R. No. 160 of 1919.)
KILIVANUR, TINDIVANAM TALUK, SOUTH ARCOT DISTRICT.
ON THE NORTH WALL OF THE CENTRAL SHRINE,
VAKKINCHAVASA-PERUMAL TEMPLE.

The inscription is damaged. It seems to record a sale of some land irrigated by the local tank, by the mahâsabha of Kilivanur in Ōmā-nādu to Sāttan Mallăigal of year 16th regnal Pakkam in Vēsālippādi with the condition that he was to contribute a tedi of paddy after every harvest towards (the maintenance of) the tank besides paying the marugupādu (tax) due to the reigning king. This is assignable to Uttama-Chōla.

Text.

1. [Transcription]

2. [Transcription]

3. [Transcription]

4. [Transcription]

No. 399.
(A. R. No. 7 of 1920.)
TIRUMALAVADI, UDAYARALAYAM TALUK, TIRCHIRAPALLI DISTRICT.
ON THE NORTH WALL OF THE CENTRAL SHRINE, VAIYANĀTRA TEMPLE.

This is an unfinished inscription. It records the gift of a copper image of Kolgaldevar with bronze pedestal for receiving the śrīhāll offering and a silver tray for betel offering in the temple of Tirumalavadi-Udayar by Achecha Dūrjati (a resident) of Gāndarādita-ehaturvēdimangalam. This may be a record of Uttama-Chōla.

Text.

1. [Transcription]

2. [Transcription]

No. 400.
(A. R. No. 621 of 1920.)
UDAYANKUPI NEAR KATTUMANNARKOVIL, CHIDAMBARAM TALUK,
SOUTH ARCOT DISTRICT.
ON DETACHED STONES IN THE mandapa BEHIND THE NAVAGHANA IMAGES,
ANANTISVARA TEMPLE.

Portions of this inscription are lost. It records the purchase of two plots of adjacent lands, one belonging to the sāhā of Mēl-Attür and the other to that of Mēr-Chennimalūr in Veṇqaisiyār-nādu by two merchants, Tiruvaramagēvar and his brother Aiyananṭavar, who formed them into a unit called Nindādyaṇāsūr after their deceased uncle Daṣaṇāgār Nindan, and adding thereto another 3 cēli of land after purchasing the same from the sāhā of Piranāṭhāya-ehaturvēdimangalam, thus making an extent of 20 1/4 cēli and 1 mā in all, endowed the whole for the daily feeding of 100 persons including 20 Brāhmaṇas, in the hall built by them in the temple of Dvārāpati-Paramāsūrām in the village in memory of the deceased person. The assembly of Piranāṭhā,

S. I. I. Vol. XIX—53
yama-chaturvedimangalam is stated to have received from the donors, 300 kala¹ju of gold as tirtha-dâna for reclaiming for cultivation the three âli sold by them. This is probably an inscription of Uttama-Chója's reign.

Text,

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

No. 401.

[A. R. No. 20 of 1921.]

LITTLE KANCIPURAM, KANCIPURAM TALUK, CHINGLEPUT DISTRICT.

ON THE EAST WALL OF THE mandapa IN FRONT OF THE CENTRAL SHRINE, PHANAMAṉṆṆAṆVARA TEMPLE.

This is much damaged. It seems to record the construction of the first-mâṇjanâkârâvâdî tank in the premises of the temple of Tiruppadamudaliya-Kôyil-Mahâdeva by one ... Kollu-udaiyan son of Sañkarâpanâdiyan of Tañjavûr. The temple is called Tiruppadamudaliya-Kôyil in other inscriptions of the place. This is probably a record of Uttama-Chója.
No. 402.

(A. R. No. 366 of 1924.)

MELAPALUVUR, UDAYAPALAYAM TALUK, THIRUCHIRAPALLI DISTRICT.

ON THE NORTH WALL OF THE AGASTHYESVARA SHRINE, AGASTHYESVARA TEMPLE.

This records a gift of 4 m of wet land after reclamation in Uragankudi 816th regnal devadāna village in Poyyai-nādu for burning a perpetual lamp in the temple of year. Mahādeva of Avanigandhara-Bāvaragiriham in Uragankudi. This must have been evidently under orders of the Palavēttarayar chief as in the case of a similar gift made in the 13th year of Rājakēśariraman by order of Pūli Palavēttarayar Kumaraṇaṉ Kanṭapaṉ (No. 235, S. L. I. Vol. XIII).

No. 403.

(A. R. No. 395 of 1904.)

ON THE WEST WALL OF MĀTARSHI-AMMAN SHRINE IN THE SUNDAREŚVARA TEMPLE, IN THE SAME VILLAGE.

This is a clear inscription of Uḷḷāma-Chōla recording a gift of 96 sheep for a lamp in the temple of Tiruttēṟṟum-udaiya-Mahādeva at Mamā-Perumpalūvūr in Kuṇrak-kūrama by Palavēttarayar-Kaṇṭapaṉ Maṇīvanṭar.

Text
This records a gift of 7 māt and odd of land of the hamlet of Pēravūr by Ardāruṇ Ponnambalattāḻial queen of Usāma-Cōla as tiruchchennāḻi-puram to the goddess Umā-Bhaṭṭārakīyār in the temple of Tirukkoolambadevar devoutly called here 'the daughter' of the queen. The land is stated to have been purchased for the purpose from a lady by name Kājaṅ Sīngam to whom it belonged as ekidavu, through her son Mahāmaṭraṇ Gautaman Kōśaṅan Sīkantāṅ of Sāṭtāṅu r a brahmāṇḍigha in Traimūr-mūl on the southern bank, as maduga (guardian or representative), and was made tax-free by the assembly of Pēravūr in consideration of a lump-sum payment of 50 ḍalukarangās by the donor.
No. 405.

(A. R. No. 406 of 1925.)

SEMBIYANMAHADÉVI, NAGAPATINAM TALUK, TANJAVUR DISTRICT.

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

This has been left incomplete. It records an endowment of 143 and odd and 145 and odd kalaijang of gold made respectively by Árúrañ Ambalatadigal and Urañtáyañ Strahbaityr two of the queens of Uttama-Chóla for the same purpose as is mentioned in Nos. 311 and 383 above, of providing for offerings to the god on the day of Kétál in Chittirai month the birthday asterism of Sembiyàn-Mahádeviyàr the mother of Uttama-Chóla and founder of the temple. The money was deposited with the Sáñnaháthu-chaturvedi-bhajat-tánapparumakkal (committee), which was also appointed by the queen mother.

Text.

No. 406.

(A. R. No. 244 of 1926.)

KILAPPALUVÆ, UDAIPARPALAYAM TALUK, THIRUCHIRAPALLI DISTRICT.

ON THE SOUTH WALL OF THE MAHÁDA-PÆ IN FRONT OF THE SHRINE, VÁTAMULÉSVARA TEMPLE.

This records an endowment of land after bringing it under cultivation at Véttamgudí a dècadána village, for the provision of offerings of rice, vegetables and ghee on the day of Uitrárígañ-sankránti to god Tiruvallandurai-Mahádeva in the temple, and of parched rice, coconut and sugar to Gañapati on the day of Tiruvóýam in Páiguñí month, by Mágapíñam Nambí the ávikáryam (of the king?).

S. I. I. Vol. XIX—54
No. 407.

(A. R. No. 66 of 1928.)

Tiruppugalur, Nunnalum taluk, Tanjavur district.

On the west wall of the central shrine, *Agni purisvara temple.

19th regnal year.

This records an endowment of land after purchasing it tax-free from the assembly of the village, to the temple of Kayilayam-udaiya. Mahadeva at Tripura..... mangalam a *brahmadeya* in Kurumbur[n]ndu, by Gopa Sakappu..... a queen of Uttama Chola. It is stated that the copper-plate document relating to this endowment was deposited in the temple of Sripugalur-Udaiyár.

Text

1 2 3 4 5

6 (omitt Courtin[—]-Raja[—]mand[—]menda[—]partier[—][d]

No. 408.

(A. R. No. 111 of 1929.)

Lalditi, Laldhiti taluk, Tiruchirapalli district.

On the east wall of the central shrine, Saptabishavara temple.

This records a sale of land, 6 mā and odd in extent, free of taxes by the mahāsabā of Nityavirattamangalam a *brahmadeya* in Idaiyarru-nādu to the temple of Isvara-Bhātara at Tiruttavatturai, for 30 kajāṇu of gold which had been endowed to the temple for burning a perpetual lamp, by Sankarar Kurrappōlan of Puttur in Malai-nādu (mentioned in Nos. 363 and 387 above) on behalf of Kökilānaḍīgalār.
the daughter of Śrāmanār (Chērā king). This evidently refers to the queen of Parāntaka I of that name, though she is not specifically referred to as such in the record. Nityaviṇṭamahāgalaṇam which finds mention already in a record of Aditya I (S.I.I. Vol. XIII. No. 325) should have been so named after the surname ‘Nityaviṇṭa’ of a Pallava ruler, possibly Nandivarman III, an inscription of whom is found in the temple (No. 120 of 1929).

Text

No. 409.

(A. R. No. 503 of 1930.)

Vālappūrṇāḷu, Namakkal taluk, Salem district.

On the door-jamb, right of entrance, of the central shrine, Ārappāḻiyār temple.

This records an endowment in gold of 100 kōlaṭuṇa deposited with the Urū of 16th regnal Paruvēr, Punnam, Muttri, Vērurr and some other villages, by Pirāntakan-Māde vaṭigal alias Sembiyān-Mādevēyār mother of Uttama-Čhēḷadēva and queen of Caṇḍuva Maṭhurāntakaṇu with the stipulation that in each month one village was to pay a kōlaṭuṇa and quarter as interest on the amount, to the saḥā of Tiruvāṟappalli for the conduct of worship on the day of santhramana in the temple of Tiruvāṟappalli-Alvār on the Kollimalai hill in Kolli-nādu.
No. 410.

(A. R. No. 444 of 1917.)

**KUTTÂLÂM, TÊNEKASI TALUK, THIRUVÂNÂMALI DISTRICT.**

**ON THE EAST WALL OF THE FIRST prâkârâ KUTTÂLÂNÂTHÂSVÂMI TEMPLE.**

This inscription is in the *vatteluttu* script. It records a gift of 28 cows for burning a perpetual lamp in the temple of Tirukkurâllattu-Perumâl by Adittan Mûvendâ-Palla[varaiyan] of Arërûr in Tiruppanângâtû-nâdu in Sêlanâdu. This is assignable to Parântaka I.

**Text.**

| 24 | எஸ் துண்ணா |  |
| 25 | அர்கு | |  |
| 26 | குருப்புள் | |  |
| 27 | குருப்புள் வீடு | |  |
| 28 | எஸ் துண்ணா | |  |
| 29 | இயோகாத் செங்கல் | |  |
| 30 | எஸ் துண்ணா | |  |
| 31 | எஸ் துண்ணா | |  |
| 32 | எஸ் துண்ணா | |  |
| 33 | எஸ் துண்ணா | |  |
| 34 | எஸ் துண்ணா | |  |
| 35 | எஸ் துண்ணா | |  |
| 36 | எஸ் துண்ணா | |  |
| 37 | எஸ் துண்ணா | |  |
| 38 | எஸ் துண்ணா | |  |
| 39 | எஸ் துண்ணா | |  |
| 40 | எஸ் துண்ணா | |  |
| 41 | எஸ் துண்ணா | |  |
| 42 | எஸ் துண்ணா | |  |
| 43 | எஸ் துண்ணா | |  |
| 44 | எஸ் துண்ணா | |  |
| 45 | எஸ் துண்ணா | |  |

No. 411.

(A. R. No. 557 of 1922.)

**TIRUTTÂNÂGâL, SÀTTUK TALUK, RAMÂNÂTHÂPURAM DISTRICT.**

**ON A PILLAR LYING IN THE SOUTH VERANDAH OF THE prâkârâ, NÎNÌA-NÄRÄYÂNA-PÉRÜMÌ TEMPLE.**

This is also in *vatteluttu* script and is assignable to Parântaka I. It records a gift of 31 sheep for a perpetual lamp in the temple of Tiruvêngândâlai-Perumândîgâl at Tiruttânâgâl a dêsâdâna village by Dêvagûlî Kalâg Alâiyân Korrao-Kliavân of Kâdânûr in Malli-nâdu agreed to maintain the gift.
No. 412.

(A. R. No. 142 of 1931.)

ON THE SAME WALL.

Some stones are lost in the middle. This seems to consist of two records one in continuation of the other, the second one being dated in the 20th year of the king. They both register gifts of 90 sheep for burning 2 perpetual lamps in the temple, each with an ulakkku of ghee supplied daily.

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<th>Text</th>
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<td>1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13.</td>
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No. 413.

(A. R. No. 335 of 1904.)

KUDUMIYAMALAI, PUDUKKOTTAI STATE, TIRUCHIRAPALLI DISTRICT.

ON THE EAST WALL OF THE ROCK-CUT SHRINE, RIGHT OF ENTRANCE, MELAENKÖYIL TEMPLE.

This record an endowment of a village Marudahungi for conducting the Iruchchennadai (service) of god Tirumulaṭṭanattu-Perumānādiga at Tirumalakkunram by Madirāntakān Irukkusūr or Aṭṭeṭṭa Viṣṇumākēsāri. It has been suggested in the M. E. R. for 1908, para 60, that this donor might be the same as the chief Bhūti Viṣṇumēkēsāri the builder of the Mavarkōyil at Kodumbāḷūr. This is evidently an inscription of Parāntaka I. (No. 65, Pud. Ins. Texts).

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S. I. I. Vol. XIX—55
No. 414.
(A. R. No. 330 of 1904.)
ON THE SAME WALL.

This gives details of the endowment (recorded in No. 418 above) of the village Muvainarayar Marudamalai, and states that the income was to be utilised for offerings and worship to Parameswara and for the maintenance of the yajñis performing worship to the deity (No. 68, Pud. Ins. Texts).

Text.

No. 415.
(A. R. No. 340 of 1904.)
ON THE SAME WALL.

This records a gift of 7[kalasas] of gold and a lamp-stand for burning a perpetual lamp in the temple of Tirumulaathantattu-Perumandaligal by one Seruvidai Ariyattal. This is probably a record of Parantaka I. (No. 64, Pud. Ins. Texts).

Text.

No. 416.
(A. R. No. 344 of 1904.)
ON THE SAME WALL.

This also records a gift of 7[kalasas] of gold for burning a perpetual lamp in the temple of Tirumulaathantattu-Perumandaligal at Tirumala-kurram by Kadaungai a resident of Pambayur in Kanchi-nadu. This may be assigned to Parantaka I. (No. 66, Pud. Ins. Texts).

Text.
ON THE EAST WALL OF THE FIRST PRĀKĀRA, KUTTĀLĀNĀTHASVĀMI TEMPLE.

This is a Vāṭatāttram record evidently of the time of Parāntaka I like No. 410 above. It records a gift of 26 cows for burning a perpetual lamp in the temple by Dharma-Seṭṭi Āliya Saṅkayya Kavaya a member of the Manigrāmam (guild) at . . . lūr in Tenvāra-nādu.

Text.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18.
No. 419.
(A. R. No. 441 of 1917.)
KUTTALAM, TIRUKKURRILAM, TIRUNELVELI DISTRICT.
ON THE EAST WALL OF THE FIRST prakāra of the
KUTTALANATHASVAMI TEMPLE.

22nd regnal year. This is a damaged Vattelutu inscription assignable to Parāntaka I. It records a gift of 16 mā of land for burning a perpetual lamp in the temple at Tirukkurralam in Tenvārī-nādu by Kaṇḍaṇ Iravi, made on the day of a solar eclipse.

Text.

1. 
2. 
3. 
4. 

No. 420.
(A. R. No. 341 of 1904.)
KUPPUMYĀMALI, PUDUKKOTTAI STATE, TRICHYRAPALLI DISTRICT.
ON THE EAST WALL OF THE ROCK-CUT SHRINE, LEFT OF ENTRANCE,
MELAIKRŪVIL TEMPLE.

23rd regnal year. This records a gift of 7 kañjaṇu of gold (tuluippaṇa) for burning a perpetual lamp in the temple of Tirumālātānsaṭṭu-Perumānādigal at Tirumalakkurram in Kunriyūr-nādu by Vaiṭava Pērāraiṇa a resident of Nirrapalai in Uṟattūr-kūṟram. This might be assigned to Parāntaka I. (No. 68, Pud. Ins. Texts).

Text.

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

No. 421.
(A. R. No. 342 of 1904.)
ON THE SAME WALL.

24th This records a gift of 7 kañjaṇu of gold for burning a perpetual lamp in the temple of Perumānadigal at Tirumalakkurram in Kunriyūr-nādu by (a lady) Udaiyar Kallīnādi on behalf of her (deceased?) son Velluppercāiyar Vēḻāy Pugalai of Maṇṇai-kūḍil. This might be an inscription of Parāntaka I (No. 69, Pud. Ins. Texts).

Text.

1. 
2. 
3. 
4. 
5. 
6. 
7. 
No. 422.
(A. R. No. 363 of 1921.)

TIRUVADI, Cuddalore taluk, South Arcot district.

ON A PILLAR IN THE arthu-mandapa OF THE TIRUVIRAṬṆĀVARĀ TEMPLE.

This records the gift of a lamp-stand and 90 sheep, for burning a perpetual 23rd regnal lamp in the temple of Tiruviraṭṭāṭāṭu-mahādeva at Adhirājāmangalyaparam by the year 1. Varāndar received the sheep and the sāha agreed to maintain the lamp. This is probably an inscription of Parāntaka I.

Text.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28

No. 423.
(A. R. No. 442 of 1917.)

KUTTĀLAM, Tenkasi taluk, Tirunelveli district.

ON THE EAST WALL OF THE FIRST prākūtra, KUTTĀLAMAṆIKĀRĪ TEMPLE.

This is in vaṭṭelattu script, and is damaged. It records a gift of cows for burning a perpetual lamp in the temple by a lady by name Arālyam poḍuvīyar wife of Nāṉraṇappalivaralayar.

Text.

1 2

No. 424.
(A. R. No. 443 of 1917.)

ON THE SAME WALL.

This is in vaṭṭelattu alphabet. It is built in at the right end. It records a gift of a lamp to the śrī of Tirukkānaiyār in Kalakkudi-nādu for burning a lamp with an arā of ghee every day in the temple.

Text.

1 2

S. I. I. Vol. XIX—56
No. 425.

(A. R. No. 445 of 1917.)

ON THE SAME WALL.

35th regnal year. This is also in Vatteluttu script and is much damaged. It seems to record some provision made for burning a lamp in the temple.

Text.

1. தொட்டிக்கால் [I] சோதனைப்பெண்ணக்குண்டங்களும் ஆசம் வுண்டுபுத்தா
2. அர்தோ வுண்டுபுத்தா புத்தா புத்தா புத்தா
3. என்றுச்செய்தா புத்தா

No. 426.

(A. R. No. 639 of 1905.)

TIRUCHCHENGODU, TIRUCHCHENGODU TALUK, SALEM DISTRICT.

ON THE ROCK TO THE EAST OF THE STEPS CALLED ATRUPADAM PADE ON THE HILL.

28th regnal year. This records a gift of 5 kalāryu of gold deposited with the Tiruvādurgai-Ganappperunakka (committee) at Tiruchchēngodu for feeding with the interest thereon five Brahmans (the day of Tiruvādurgai every month), by Kānap Pūdū Mānīkkam in the name of his daughter Mūndānākōṅ.

Text.

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

No. 427.

(A. R. No. 631 of 1905.)

ON THE SAME ROCK.

27th regnal year. This is much damaged. It seems to record an endowment made by Kukkāri Sundāri, wife of a native of Pugalipayur, for feeding Brahmanas on the days of deepāśi through the agency of Deepāśi-Ganappperunakka at Tiruchcheengodu.

Text.

1. கூக்காரி கூக்காரி கூக்காரி கூக்காரி கூக்காரி
2. புகளியுர் புகளியுர் புகளியுர் புகளியுர் புகளியுர்
3. சுமார்கு சுமார்கு சுமார்கு சுமார்கு
4. சுமார்கு சுமார்கு சுமார்கு சுமார்கு
5. சுமார்கு சுமார்கு சுமார்கு சுமார்கு
6. சுமார்கு சுமார்கு சுமார்கு சுமார்கு
7. சுமார்கு சுமார்கு சுமார்கு சுமார்கு
8. சுமார்கு சுமார்கு சுமார்கு சுமார்கு
9. சுமார்கு சுமார்கு
No. 428.
(A. P. No. 436 of 1917.)

KUPPÄLÅM, TENKASI TALUK, TIRUNELVELI DISTRICT.

ON THE EAST WALL OF THE FIRST prakāra, KUPPĀLÅNÄTHASVĀMI TEMPLE

This is assignable to Parantaka I. It records a gift of 25 sheep for burning a 27th regnal lamp with an akku of ghee every day in the temple of Mahādeva at Tirukkurulam year by one Nakkan Appi Tirumūril. This is in Vattelattu script.

No. 429.
(A. R. No. 630 of 1905.)

TIRUCHCHENGÕDU, TIRUCHCHENGÕDU TALUK, SALEM DISTRICT.

ON THE ROCK TO THE EAST OF THE STEPS KNOWN AS Aruppudâmpodi on the hill.

This records a gift of 12 kalāju of gold deposited with the (assembly) Panirâçu-28th regnal nāttu-perumakkal of Tiruchchengôdu by Vâdân Sândân Seruvâchchi for burning a year lamp in the temple with the interest thereon.

No. 430.
(A. R. No. 638 of 1905.)

IN THE SAME PLACE.

This records a gift of 3 kalāju of gold for feeding with its interest 2 Brāhmaṇas on the days of doûlûthi, Tiruvûdivai and Târûnâm every month (in the temple) on the hill at Tiruchchengôdu, through the agency of the three respective (?) Gurûppumakkal of the place.

Text.
No. 431.
A. R. No. 246 of 1911.)
KUMBHAKONAM, KUMBHAIRONAM TALUK, TANJAVUR DISTRICT.
ON THE WEST AND SOUTH WALLS OF THE CENTRAL SHRINE,
NAGESVARA TEMPLE.

This is damaged in places and incomplete. It is bilingual and records a gift of 20 gold coins to the temple of Tirukklkōṭattu-Bhattāraka by Kāchterava (Kātyāpan) Danapati Aṅgana akṣara Paṇchāvaṇ. The headman of Karuvir in Milalaik, kūṟṟam. This may be assigned to Parāntaka I on account of the early writing, and the high regnal year given for the king.

Text.

No. 432.
(A. R. No. 238 of 1914.)
TIRUVEṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆ轫
15  முரள்... சூசனி
16 முரள் புலவர் சூசனி
17 முரள் புலவர் சூசனி
18 முரள் புலவர் சூசனி
19 முரள் புலவர் சூசனி
20 முரள் புலவர் சூசனி

No. 424.

(A. R. No. 189 of 1906.)

GRÁMAM, TIRUKKÖYILUR TALUK, SOUTH ARCOT DISTRICT.

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

This is built in at the beginning and is also incomplete. It seems to record a 39th regnal gift of land by Peruntalan of Kílāmnánuḍu for burning a perpetual lamp year in the temple of [Mā]ṭhánattu-Mahádávä.

Text.

No. 435.

(A. R. No. 308 of 1904.)

TIRUGÓKARṆAM, PUDUKKOTTAI STATE, TIRUCHIRAPALLI DISTRICT.

ON THE THIRD PILLAR (FROM THE RIGHT) IN FRONT OF THE ROCK-CUT CENTRAL SHRINE, GÓKARṆÁVARA TEMPLE.

The end of this inscription is lost. It seems to record a gift, by Perumāṉ Vámaś 31st regnal gag. of Tiruvéśivápur in Kávira-nádu a subdivision of Válla-nádu, of one tulaīppon year, (kulañjya) with the annual interest on which an offering was to be made to god Gókarnattu-Mahádávä, on the day of Uttraśam evidently in Paṅguṇi month. This is evidently an inscription of Parántaka I. (No. 73, Pud. Ins. Text.)

Text.

S. I. I. Vol. XIX—57
No. 438.

(A. R. No. 322 of 1904.)

KUPUMIYAMALAI, PUDUKKOTTAI DISTRICT.

ON THE SOUTH AND EAST FACES OF THE NORTH PILLAR OF THE ROCK-CUT SHRINE.

MELAIKÖYIL TEMPLE.

This is an inscription of Parántaka I. It records a gift of 7 kalaiju (kalaippog) of gold made by Mayilai Tipça díias Avantiyakóvap-Pallavaralyan of Pudukkuñila Uṛuttär-kúram, for burning a perpetual lamp in the temple of Tirumūśa ļaññattu-Paramésvara at Tirumakkkúram in Kungiyñ-nādu (No. 70, Pud. Ins. Texts).

Text.

No. 437.

(A. R. No. 182 of 1931.)

TIRUCHCHATTURAI, TANJAVUR TALUK, TANJAVUR DISTRICT.

ON THE SOUTH WALL OF THE CENTRAL SHRINE.

ODARAYANÉŚVARA TEMPLE.

This is damaged. It records a gift of sheep by a certain Lókamāríyán for a perpetual lamp to be burnt in the temple with an ulkkku of ghee every day supplied by a local shepherd.

Text.

No. 438.

(A. R. No. 205 of 1917.)

SÓMÝR, KARUR TALUK, TIRUCHCHAPALLI DISTRICT.

ON THE SOUTH WALL OF THE DEWÁJA IN FRONT OF THE CENTRAL SHRINE.

SÓMÉSVARÁNDARUPÁYÁN TEMPLE.

This is an inscription of Parántaka I. It records a gift of 5 kalaiju of gold by the standard weight kēnvātńgal for burning a lamp during the day in the temple of Mahādeva at Tirumodbhuláry Arályan Kámág a resident of Šījr through a Síyñ in Mýmána-nádu.
No. 438.

(A. R. No. 447 of 1917.)

KUTTALAM, TENKASI TALUK, TRICHY DISTRICT.

ON THE EAST WALL OF THE PRADBHA, KUTTALAMÈTHASVAMI TEMPLE.

This is in Vattelottu and records a gift of 6 buffaloes for burning a perpetual 33 regnal lamp in the temple at Tirukkurgalam in Tenkasi-nadu by Kovaṉi Koṇa, a year Veljāla resident of Vallapuram in Mālānādū.

Text.

No. 440.

(A. R. No. 448 of 1907.)

SINNAMANUR, PERIYAKULAM TALUK, MADURAI DISTRICT.

ON THE NORTH WALL OF THE LAKSHMINARAYANA-PERUMIL TEMPLE.

This is dated in the 36th year of Parakāśarivarman and is engraved in the 38th regnal Vattelottu alphabet. It is much damaged and is also incomplete. It seems to register some endowment for the daily supply of ghee for a lamp in the temple of Tirunaduvur-Bhutar at Arikēsārimalūr a brahmaśālī in Aja-nādū by one Tiruchchēdi Irāsadī on behalf of his son Irāsadī Sōja. This is surmised to belong to Parāntaka I on account of the high regnal year given for the king.

Text.

Published in South Indian Inscriptions, Vol. III, No. 100.

No. 444.

(A. R. No. 635 of 1905.)

TIRUCHCHENGODU, TIRUCHCHENGODU TALUK, SALEM DISTRICT.

ON THE ROCK TO THE EAST OF THE STEPS CALLED AROPAĐAMGAMI ON THE HILL.

This is a mutilated fragment of an inscription stopping with the regnal year of 37th regnal year.

The king, who might be very possibly Parāntaka I.

Text.
This may be assigned to the reign of Paramaka I. It is incomplete and records some gift (probably of gold) made by one Ariyigai Aji . . . . of Pernikkurakkudi in Kadiyar-nadu for burning a perpetual lamp in the temple of Tirumalaṭṭānatu Paramēśvara. a Tirumalakumāram in Kuniriyar-nadu (No. 74, Pud. Ins. Texts).

Text.

No. 443.

(A.R. No. 322 of 1904.)

ON THE SOUTH AND EAST FACES OF THE SAME PILLAR.

This records a gift of 7 talaippom of gold for a perpetual lamp in the temple of Perumāmigal at Tirumalakumāram in Kuniriyar-nadu by Poduvā . . . . Echchil Mampāi a resident of Pernikkurakkudi in the same nādu, who deposited the amount with four temple servants (patṭuḍaiyar) for the purpose.

Text.

No. 444.

(A.R. No. 528 of 1905.)

THIRUVELLARAI, THIRUCHIRAPALLI TALUK, THIRUCHIRAPALLI DISTRICT.

ON THE ROCK IN FRONT OF THE SIVA TEMPLE.

This is built in at the end of lines. It seems to record a gift of (30) kalaśu of gold deposited with the middle-parishad of Thiruvellarai by a local resident for burning a perpetual lamp in the temple. See No. 202 above, with which this is identical.

Text.

* Nos. 443 to 471 are of doubtful dates.
1 No. 445.

(A. R. No. 338 of 1906.)

THEMÂLPURAM, WALLAJABAT TALUK, NORTH ARCOT DISTRICT.

ON THE NORTH WALL OF THE CENTRAL SHRINE, RUINED VISHNU TEMPLE.

This records a gift of 120 sheep for burning a perpetual lamp in the temple of Perumânapâdâl at Govindapâdâl in Vatta-nâdu a division of Damâr-kõttâm, by Paûcha-vañ-Mahâdeviyâr, who is stated to be the consort of Selâpperumânapâdâl and to have hailed from Koûtâr in Neämpalam u, a division of Sola-nâdu. Selâpperumânapâdâl was evidently the reigning king, and the present record is one of Uttama-Chôja.

Text.

1 No. 446.

(A. R. No. 339 of 1906.)

ON THE SAME WALL.

This records a gift of 96 sheep for burning a perpetual lamp in the temple of Nînârujiva-Perumânapâdâl at Govindapâdâl by one Kuûlârûi Ulagatâjâi of Tavusampalâlai in Damâr-kõttâm.

Text.
No. 447.

(A. R. No. 8 of 1907.)

TIRUVIṢALAR, KUMBAKONAM TALUK, TANJAVUR DISTRICT.

ON THE SOUTH WALL OF THE CENTRAL SHRINE,
SIVAYO محافظAṆĀTASVĀMI TEMPLE.

This is built in at the right end. It records a gift of 90 sheep and a lampstand by a resident of Talikkadavur for a perpetual lamp in the temple with the daily supply of an uḷakku of ghee.

Text.

1. [Text in Tamil]
2. [Text in Tamil]
3. [Text in Tamil]
4. [Text in Tamil]
5. [Text in Tamil]
6. [Text in Tamil]

No. 448.

(A. R. No. 196 of 1907.)

TIRUVIṢALAR, KUMBAKONAM TALUK, TANJAVUR DISTRICT.

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

This gives the extent and boundaries of two pieces of land at Mahāndramangalam purchased by the temple authorities with the money endowed by prince Udayasiliyar (son of Parāntaka I) for the maintenance of a lamp in the temple of Sri-Mulasanthattu-Perumal at Tiruvilimaduril. This is an inscription of Parāntaka I. Mention is made of a channel called Naṭṭuvāykkāl.

Text.

1. [Text in Tamil]
2. [Text in Tamil]
3. [Text in Tamil]
4. [Text in Tamil]
5. [Text in Tamil]
6. [Text in Tamil]

No. 449.

(A. R. No. 268 of 1907.)

ON THE EAST WALL OF THE SAME SHRINE.

This is damaged. It records a gift of 200 sheep for the maintenance of two perpetual lamps in the temple of [Mulasāntattu-Mahādeva].
No. 450.
(A. R. No. 337 of 1907.)

TIRUVIKALŪṆ, KUMBAKONAM TALUK, TANJAVUR DISTRICT.

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

This is built in at the right end and is incomplete. It records a gift of 40 sheep for burning a lamp in the temple.

Text.

No. 451.
(A. R. No. 41 of 1910.)

TIRUKKURUGĀṆṈ, SIRUGALI TALUK, TANJAVUR DISTRICT.

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

The inscription is fragmentary and is built in at the right end. It records a gift of 10 mā of land for offerings and for burning a perpetual lamp in that temple of Mahādeva at TirukkaramāṆṈ by one Sāndan Tāḷ after purchasing the same from three individual owners.

Text.
No. 452.
(A. R. No. 318 of 1910.)

TIRUMESVÍṆĀṆAM, KUMBAKONAM TALUK, TANJAVUR DISTRICT.

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

A few lines at the end of this inscription are lost, the portion being buried under the ground. It registers a sale of 521 kuli of land tax-free by the perumāṟu-perumakκal of the mahāsthābhā including the āṭtāppuramakκal of Nālūr a brahmādeva in Sēṟur-kūṟram for 5 kulaṇṭu of gold to a merchant of the village named NārāṆaṆ Tattan, who endowed the same after purchase to the temple of TirumayāṆadēva. Among the boundaries of this land are mentioned those belonging to god Tiruppaṟkadal-Dēvar Bhiṭṭāryar (Bhāṭārī).

Text.

1. [Text]

2. [Text]

3. [Text]

4. [Text]

5. [Text]

6. [Text]

7. [Text]

8. [Text]

9. [Text]

10. [Text]

No. 453.
(A. R. No. 123 of 1911.)

TIRUVARĀṆĪŚVARĀM, MĀNAMADHI TALUK, TANJAVUR DISTRICT.

ON THE SOUTH WALL OF THE MANJÅṆA IN FRONT OF THE CENTRAL SHRINE, RĀMANĀTHESVARĀ TEMPLE.

This records an agreement given by four servants of the temple of TiruvirāṆāvaram at MadanamāṆāṆari-chaturvēḍimangalam a brahmādeva village in Nōrmāḷi-nādu, to maintain a perpetual lamp in the temple for a landgift of 48 kuli of land at Nēdu-māṆāṆal, and a cash payment of 10 kulaṇṭu of gold received by them from Urāṇ Brahma-Kuttan a merchant residing in the Vīrasāḷaperunderuvu at Tanjāvūr. Like No. 350, above, this may also be assigned to Uṭtama-Chōḷa's reign.

Text.

1. [Text]

2. [Text]
No. 454.

MÁRANDAI, TENKASI TALUK, TIRUNELVELI DISTRICT.

ON THE SOUTH WALL OF THE mantapa IN FRONT OF THE CENTRAL SHRINE, KAILASANÁTHA TEMPLE.

This is in Vatteluttu script and records a gift of 10 mãõ of land tax-free by the sôñḍî of Mārandiyanallîr a brahmapâpya in Kallakkulam for offerings and worship in connection with the procession of the god (tiruchehamadayai) in that temple of Tirumárañãs Vippagar-Perumânañgal (Nárayana). The existence of this record in a Siva temple is very probably due to the use of inscribed stones of a deserted Vishnu temple in the later construction of this temple for Siva as recorded in an epigraph of Pándya Śrí Valabha (A. R. No. 309 of 1918).

Text.

No. 455.

(A. R. No. 473 of 1922.)

PÁNAṆSAM, PÁNAṆSAM TALUK, TANJAVUR DISTRICT.

ON A SLAB BUILT INTO THE SOUTH WALL OF THE FIRST prakāra, ŠRINIVÁSA-PERUMÁL TEMPLE.

This is a fragmentary inscription recording some gift of land. Mention is made of a land belonging to one Maduràntaka-Múlývēndô'jála among the boundaries, and of the division Kilār-kñáma.

Text.
No. 456.

(A. R. No. 12 of 1925.)

PALLAVARĀYANĪPṬAL, MAYURAM TALUK, TANJAVUR DISTRICT.

ON (DETACHED) STONES BUILT INTO THE WALL OF THE GODDESS SHRINE, SUNDARĀṆVARAM TEMPLE.

This is fragmentary. It seems to record a gift of 144 sheep for burning perpetual lamps in the temple with annaikkum and half of ghee supplied daily by the recipient. This must be a later inscription, since mention is made of Jayankonda which was a title of Rājarāja I.

Text.

No. 457.

(A. R. No. 265 of 1925.)

TIRUVIṆṆAIKALI MAYURAM TALUK, TANJAVUR DISTRICT.

ON THE NORTH WALL OF THE mandapa IN FRONT OF THE CENTRAL SHRINE, SEKHARANMĀṆYA TEMPLE.

This is fragmentary. It mentions Tiru[ṇai]kali as devadānu in Kurumbur-nādu.

Text.

No. 458.

(A. R. No. 489 of 1925.)

SEKHARANMAṆĀṆVI, NAGAPATTINAM TALUK, TANJAVUR DISTRICT.

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

This is an inscription of Utāma-Chōla. It records an endowment, left with the Cholavaiya-śrīṇivas of SanīyanmaṆāṆāṆvi-śatūravai-dimāṅgalam in Alu-nādu, of 158 kalanjīḷu of gold, with the interest on which offerings were to be made to god Kāliṣanamuḷaiya-Mahādeva on the day of Keṭṭal in Chitirāṭī month of every year, being the natal star of Pāṇántakay-NāṆṆṭhaṆṭar, the queen mother of Utāma-Chōla. The donor whose name is not clear in the inscription, seems to have been a queen of Utāma-Chōla himself and to have hailed from Paṅgala-nādu.

Text.
No. 459.

(A. R. No. 131 of 1926.)

TIRUVILAKKUDI, MAYURAM TALUK, TANJAVUR DISTRICT.

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

This records the construction of a portion of the stone temple for Tiruvēḻikkuḍi-Uḍaiyär by the Vākaṇjiyar and Nāṉāṭṭiyar-Dikaiyedarṭiyāntaiyars (mercantile communities) who were part-residents of this place, and the completion of the same on their behalf by one Tiruvēḻikkuḍi-Nambi alaḷ Tiruvaḷaiyaru-Yēgaiyär and his son Tirukkaraḷḷir-Pillar who was the sēkkaṟṟauṟam of the village. The Vākaṇjiyar seem to have had their settlement originally in South Ceylon (M. E. R. 1927, II. para 48, and A. R. No. 598 of 1926).

Text.

1 [Text continued...]

No. 460.

(A. R. No. 190 of 1926.)

TIRUCHCHIRAMBALAM, PATTUKOTTAI TALUK, TANJAVUR DISTRICT.

ON A PILLAR IN A ROOM IN THE ardha-mandapa, PIRĀTANAVANEṢVARA TEMPLE.

This is highly damaged. It seems to record a gift of 25 sheep for a perpetual lamp in the temple by one Nakkai Acheiḷ on behalf of her daughter.

Text.

1 [Text continued...] | 12 [Text continued...]
2 [Text continued... | 14 [Text continued...]
3 [Text continued... | 15 [Text continued...]
4-5 | 16 [Text continued...]
6-7 | 17 [Text continued...]
8 | 18 [Text continued...]
9 | 19 [Text continued...]
10-11 | 20 [Text continued...]
12 | 21 [Text continued...]
13 | 22 [Text continued...]
14 | 23 [Text continued...]
15 | [Text continued...]
16 | [Text continued...]
17 | [Text continued...]
18 | [Text continued...]
19 | [Text continued...]
20 | [Text continued...]
21 | [Text continued...]
22 | [Text continued...]
23 | [Text continued...]
No. 461.
(A. R. No. 193 of 1927.)
Kāvēripūram, Bhavani taluk, Coimbatore district.
On the South Wall of the Jalakaṇṭhēśvara Temple.

The ends of lines are lost. The inscription seems to record an endowment of land at the village [Tuhiri] made by the Nāṭṭarvar of Valūji-nāḷu for worship in the temple of Nāṭṭēśvara built by Sāttan Karuvār alias Kannarādēśa-Māyilaiṭṭil of Tuvaiāl. This is probably an inscription of the time of the Koṅgu king Vikrama-Chōja (see No. 28 above).

Text.

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

No. 462.
(A. R. No. 97 of 1931.)
Tiruppūnduruttī, Tanjavur taluk, Tanjavur district.
On the South Wall of the Central Shrine, Pushpavānēśvara Temple.

This is a damaged inscription. It seems to record a gift of gold leaf with the abhīm of Tirutturuttī for burning a perpetual lamp in the temple with an ulakka of ghee every day, by Parāntaka Arūḍājīla (evidently prince Arūḍājīla). This is assignable to Parāntaka I.

Text.

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

No. 463.
(A. R. No. 104 of 1931.)
On the same wall.

This is built in at the right end. It records a gift of 25 kulaṅku for burning a perpetual lamp in the temple by one Valūjuvan Nam . . . . of the Velar-pādai, who was a native of Kuśakkuḍi in Eyiil-nāṭu.

Text.

1. [Text]
2. [Text]
3. [Text]
4. [Text]
5. [Text]
6. [Text]
7. [Text]
8. [Text]
No. 464.

(A. R. No. 121 of 1931.)

TRICHCHATTURAL, TANJAVUR TALUK, TANJAVUR DISTRICT.

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

This is built in at the beginning of each line and is also damaged. It seems to record a gift of money made by a lady for (special) offerings and worship in the temple on the day of Viṣākha in Viṣākha month. It gives also a list of some gold ornaments set with precious stones presented by the same donor, including a gold-handled fly-whisk and a silver salver.

Text.

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

No. 465.

(A. R. No. 132 of 1931.)

ON THE SAME WALL.

This records a gift of 25 kalāṇjus of gold by Nakkan Sokkal-Perumāḷ a lady resident of Karṇagadānīpuram, for the maintenance by the temple servants of a perpetual lamp in the temple with the interest thereon.

Text.

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

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No. 466.

(A. R. No. 144 of 1931.)

[On the same wall.

This is highly damaged. It seems to record a gift of gold for a perpetual lamp in the temple by a merchant of Ayirattal by name Palatyan Solliyavaraliyan.

Text.

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

No. 467.

(A. R. No. 163 of 1931.)

On the west wall of the same shrine.

This is a fragmentary inscription recording an endowment for the daily supply of an ulakku of ghee for a perpetual lamp in the temple.

Text.

1 [Text]
2 [Text]

No. 468.

(A. R. No. 167 of 1931.)

Thiruchattural, Tanjore taluk, Tanjore district.

On the south wall of the central shrine, Aadavanessvara temple.

This is highly damaged. It seems to record some gift to provide for the daily supply of an ulakku and pidi of oil for a perpetual lamp in the temple, by one Sankara Kampaya . . . .

Text.

1 [Text]
2 [Text]
No. 469.

A. R. No. 185 of 1931.

ON THE SAME WALL.

This is left incomplete, and the ends of lines are also built in. This records a gift of 90 sheep for a perpetual lamp in the temple with the daily supply of an ulakku of ghee, by a certain ... lay Ka[y][t]al.

Text.

No. 470.

(A. R. No. 210 of 1931.)

THIRUVONAM, PATTUKKOTTAI TALUK, TANJAVUR DISTRICT.

ON THE RIGHT DOOR-JAMB OF THE SAUNDARA-MAYARI SHRINE, TIRUMENINATHESVARA TEMPLE.

This inscription is built in on both sides. It seems to record a gift of money for offerings (to the goddess) during a seven-day festival in the month of Chittirai.

Text.
(A. E. No. 244 of 1931.)

TIRUNARAYANAPURAM, MUSIRI TALUK, TIRUCHIRAPALLI DISTRICT.

ON THE EAST WALL OF THE VEDANAYAKI-TAYAR SHRINE,
VEDANARAYAṆA-PERUMAL TEMPLE.

This is a fragment of an inscription which seems to record an exchange of some devadāna lands with those belonging to ĬloochchaṆ Gaṇavadi VaṇṅagaṆ with the permission of the Naṭṭār and the Uṟūr of Sirūr.

Text.

1. இடம் [..] சாமகிரசை[சிம்முரு]...
2. நன்னை பயிற்சியலாம் ஏ...
3. கூறு மூழ்கல் கூற்றும் உரை.....
4. [சோறுறுவும் மூழ்கல் வெளியும் மனமும்]...
5. நுற்று விளையாட்டு காம்.....
6. கூறை குழுப்பிட்டுக்கைகளாம்.....
7. குற்று இழுத்து போக்கையாம்.....
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<td>Aditi-van</td>
<td>Goddess</td>
</tr>
<tr>
<td>Adiktasvan</td>
<td>Goddess</td>
</tr>
<tr>
<td>Ajanta-van</td>
<td>Goddess</td>
</tr>
</tbody>
</table>

**A. Ashoka**

Abhikshaya: dukshina, 
Adhitivamadev, adhikshaya: век, kṣāma.

Adhitivamadev, adhikshaya: век, kṣāma.

Adhitivamadev, adhikshaya: век, kṣāma.

Adhitivamadev, adhikshaya: век, kṣāma.

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GOVINDAPUTTUR INSCRIPTION OF UTTAMA-CHOLA, YEAR 14 (No. 357)

Upper Portion

Scale: One-seventh