EARLY INSCRIPTIONS
TRANSLATED AND EDITED WITH INTRODUCTIONS

BY
SADHU SUBRAHMANYA SASTRY, B.A.,
Devasthanam Archaeologist, Tirupati

Tirumala Tirupati Devasthanams
Tirupati
1998
TIRUMALA TIRUPATI DEVASTHANAMS INSCRIPTIONS Vol. 1

EARLY INSCRIPTIONS

By:

SADHU SUBRAHMANYA SAstry, B.A.,

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FOREWORD

Inscriptions are one of the basic source material for the study of history. They throw a flood of light on the spiritual and temporal aspects of a society and provide valuable information about the social and economic life of the period. The deciphering and classification of inscriptions engraved on the temple walls at Tirumala and Tirupati acquires much significance in this context. When the Devasthanams took up the formidable task of classifying and transcribing these inscriptions way back in the 20’s it opened up a new chapter in the historical research on Tirumala Tirupati temples. Sri Sadhu Subrahmanya Sastry who was entrusted with deciphering and classifying them had done it with meticulous care.

In the ‘Report’ Sri Subrahmanya Sastry has given a general survey of the inscriptions during the Pallava, Chola, Pandya and Vijayanagar periods besides incorporating some of the inscriptions during the period of the Mahants. It may be interesting to note that while the early inscriptions are recorded in Tamil script, the bulk of the inscriptions belonging to the Vijayanagar period are in Telugu and Kannada.

The present reprint of the TTD Epigraphical series consisting of seven volumes, besides the Report will enable the readers to have a comprehensive knowledge about the sacred temples at Tirumala and Tirupati and their growth and development through centuries. We have great pleasure in bringing out the reprints of the Inscriptions which had been out of print for several years, for the benefit of the discerning public.

Executive officer
Tirumala Tirupati Devasthanams
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EXPLANATION OF ABBREVIATIONS USED IN VOL. I


T.T. = Inscriptions of the Divasthānam Collection from Śrī Veṅkaṭāśvarasvāmi's Temple at Tirumala.

A. C. = Alter Christ (same as A.D.).


No. 179 of 1892 = The serially numbered epigraphs as per the List of Inscriptions appended in a summary form to the Mad. Ep. Rep.

S. I I. = Volumes of the "South Indian Inscriptions" published out of the total collection of the Madras Epigraphical Department.

Nellore Inscriptions = Three Volumes of the "Nellore Inscriptions" edited by Messrs Alan Butterworth and V. Venugopal Chetti.


Ep. Ind. = "Epigraphia Indica" (a Journal Published by the Government Epigraphist).

THE PALLAVAS

The Pallavas originally held a subordinate position under the Andhra Sātavāhanas as viceroys of their southern dominions extending from Amaravati to Kāčchī and, on the dismemberment of the Andhra empire early in the 3rd century of the Christian era, they set themselves up as independent rulers of the territory under their charge. That territory comprised the Taṅgamāṇḍalam bounded by the North and the South Pennar rivers and the adjoining province dominated by the ancient city of Amaravatt (Dhānyaakaṭa or Dhamakaṭaka). Taṅgamāṇḍalam had formed the northern province of the Chōja kingdom under the great Karikāla but was afterwards annexed to the Andhra dominions on the decadence of the Chōja power.

This southern Andhra viceroyalty was conferred in the time of Yagña-Śrī, the Sātavāhana emperor, upon the earliest known Pallava Bappadāva of the Bhāradvāja-gṛha, a local chief, mentioned in the Pallava Prākṛit Charters, who reduced that part of the Daṅgalāraṇya into habitable and cultivable land and created facilities for its irrigation; and three generations of rulers succeeded this first viceroy Bappadāva. At the time of the southern invasion of Samudragupta about 350 A.C., this region was ruled over by three or four chiefs of whom Vishāugopa of Kāčchī was one, and they were in a body defeated by the northern invader. The defeat of Vishāugopa cost him his throne, which was usurped by the Pallava dynasty of the Saṁskṛit Charters, beginning with Virakūrcha, who had married a Nāga princess and thus gained the support of the Nāgas in his efforts.

Virakūrcha and his son Skandavarman welded together the fallen-off units of the original Pallava kingdom, extended their authority up to Vaṅgi, and reduced the Gaṅgas of Taḷakāṭī to subjection. Kāčchī which
had for a time been occupied by the Chōjas was retaken and the Chōja
country to its south conquered by the successive Pallava kings. Later on,
the hold on this southern province became relaxed, but was re-established
in the latter part of the 6th century A.C. by Simhavarman and his successors,
the first of the great Pallava monarchs, who consolidated their dominions
and organised their government.

Meanwhile, the rise of the Kadambas in the 4th century under
Mayūrasarman cut off the sphere of authority of the Pallavas on the west
and the north up to śṛiparvata (śṛīśaila) and occasioned constant struggles
between the two powers during the 4th and 5th centuries.

The ascendancy in the 5th century of the early Chālukyas of Vatapi
(Bādami), supplanting the Kadambas, brought on the scene a formidable
rival to the Pallavas, contending for political supremacy and territorial
expansion. The northern province of Vāgī was permanently wrested from
the Pallavas in 610 A.C. in the reign of Mahāndravarman by the Chālukya
Pulakāśiṇī II, who set up a second rival to them through the establishment
therein of the Eastern Chālukya dynasty under his younger brother Kubja-
Vishnuvardhana. Thus hemmed in on the west and the north by the
Chālukyas, the Pallavas were necessarily forced to seek expansion in the
south and thereby make good the loss of Vāgī on the north.

In this expansion the southern kings were vanquished, and the
Chōja country watered by the Kāvāri was occupied by Simhavadha. The
conquest of Vāgī in 610 A.C. by Pulakāśiṇī II was avenged by the capture
and destruction of the Chālukya capital of Vatapi in 642 by the Pallava
Narasainaharman I. The bitter animosity between the two powers thus
continued and exhibited itself in frequent warfare.

A change in the succession brought Nandivarman Pallavamalla to the
throne in the second decade of the 8th century. His long reign of over
62 years was politically eventful, for he had to face his enemies on all sides
and overcome Chitrāmāya, his rival claimant from the earlier line of the
Pallavas who were set aside, and the southern power of the Pāṇḍyas, while
suffering reverses at the hands of the Chālukya Vikramāditya II in 741 A.C.,
and being temporarily dispossessed of his capital Kṛśch. In the end he
waxed stronger than before and asserted his authority over the Bāṇas and
the Gaṅgas.

The displacement in the meantime of the (Western) Chāḷukyas in the
middle of the 8th century by the Rāṣṭrapālas or Raṭhas of Mēlkhāṭ or
Mānyakhēṭa did not give the Pallavas any relief on that side, for, together with
the sovereignty of the Chaulukyas over the Dakkan in that quarter, the Rashtrakutas inherited their family enmity with the Pallavas; and, during their supremacy for nearly two centuries and a quarter in succession to the Chaulukyas, constant conflicts arose between the two, so much as to weaken both and ultimately destroy the Rashtrakuta power, thereby affording an opportunity for the establishment of the second or the revived Western Chauluka dynasty of Kalyani under Tailapapa II in 973 A.C.

The Rashtrakutas early began their inroads into the Pallava kingdom and Govinda III levied tribute from Dantivarman, the son and successor of Nandivarman Pallavamalla. At this time, the Pandyas were growing in strength and Varaguja-Pandya overran the Chola country up to very near the Pallava capital and prepared to march upon Kachchi. Notwithstanding these reverses, Dantivarman continued to rule his empire for half a century and more till about 890 A.C., and maintain his power in the northern half of his empire, with suzerainty over the Bana king Vijayaditya.

His successors retrieved the fortunes of the family by defeated the Pandyas in several battles, capturing their capital Madura, and re-establishing their sway over the southern province. The Muttaraiyars, like the Banas, were forced to acknowledge the Pallava supremacy.

The crisis for the Pallava rule came in the reign of Aparajita, the last Pallava sovereign. Early in his reign he had encountered the Pandyas at Srípurambiya and defeated him with the help of the Western Gaṅga Prithvpati I, who was however slain in battle. But the fortune that attended Aparajita in his victory over the Pandyas deserted him in his fight against the Chola king Aditya I who, in alliance with the Chera ruler Stḥāuruva, defeated him and took possession of the Pallava throne about 900 A.C.

Thus with Aparajita the dynasty of the Great Pallavas, established by Siṅhavishāṇa at the end of the 6th century, which, though beset on all sides with inveterate foes, had endeavoured to preserve its power and authority in the south for a period of 300 years in spite of occasional reverses, became extinct in 900 A.C., yielding place to the rising Cholas of the Vijayalaya line under Aditya I. Certain Pallava chiefs, however, continued to rule over petty principalities down to the 17th century, as Chola and Vijayanagara subordinates, and claim apparent independence for a while. But a Pallava dynasty and Pallava rule became things of the past and there was no revival of them.

The age of the Great Pallavas was the time when great deeds were wrought. It was the glorious period in the Pallava history. The earliest Pallava viceroy had cleared the Daśakārāya with a view to turn it into
arable land, and had created facilities for its irrigation. The Great Pallava monarchs augmented these sources of irrigation by excavating huge tanks and cutting out river-channels for their supply. The surname “Kāḍuveṭṭi” of the Pallavas is therefore significant of their work of “forest-clearing” and it still survives in the names of certain places, such as “Kāvaṭinagara,” i.e., Kāḍuveṭṭinagara, the head-quarters of a Zamindari in the Chittoor district, and Kāḍuveṭṭi, a village lying between Avadi and Poonamallee within a dozen miles from Madras.

The renascence of Hinduism established the School of Bhakti (Devotion) with its two off-shoots, ēaivism and Vaishṇavism, supplanting the then prevailing religions in the south, viz., Buddhism and Jainism. Architecture was given impetus to through the excavation of rock-cut caves and the building of temples. Music, painting, sculpture and other plastic arts received encouragement and Sanskrit literature was patronised. Much advance was also made in the art of government and the economic condition of the country greatly improved. The extent of the Pallava dominions was vastly increased so much so that “in the time of their glory the home territories comprised the modern Districts of North Arcot, South Arcot, Chingleput or Madras, Trichinopoly and Tanjore; while their sovereignty extended from the Narbada and Orissan frontier on the north to the Ponnaiyar or Southern Pennar river on the south, and from the Bay of Bengal on the east to a line drawn through Salem, Bangalore and Berar on the west” (Vincent A. Smith’s “Oxford History of India,” Part I, page 207).
PALLAVA INSCRIPTIONS

PALLAVA INSCRIPTIONS

Pallava inscriptions in our Collection are scanty and the only two available ones from Tiruchhānur representing Kō-Vijaya-Dantivikramādīvar furnish us with very little information. One of them (No. 219—G.T.) gives his regnal year 51 and indicates the location of Śojaṇār, the residence of the donor Ulagappurumānār, in Śoja-nāḷu and that of Tiruchhānur in the Kudava-nāḷu within the district of Tiruvēaka-kōṭṭam.

The village of Tiruchhānur, or Chirutānār as it is popularly called, was in early times designated Tiruchchēkkānār (Yōginār) (No. 219—G.T.) and the name is partly retained by the adjoining village of Yōgī-Mallavaram or Jēguia-Mallavaram. The form Tiruchchēkkunār (Yōgunār) found in No. 218—G.T. dated in the Śaka year 820 (=898 A.C.), a variation of the original Yōginār, re-appears as Tiruchchēkkunār (Yōgunār) in the time of Parāntaka I (No. 232—G.T.). But some time after Parāntaka I, it had changed once for all into Tiruchchukānār (Sukanār) with the Sanskritised nomenclature Śrī Suka-grāma (No. 62—G.T.), having become connected with the Puranic tradition of Suka-Mahārshi’s penance at the place. The present popular style of denomination of the place disfigures the name to such an extent as to deprive it of all connection with the earlier “Yōginār” or the later “Sukanār”. Tiruchchēkkānār, however, appears as the original name of the place, being presumably given to it to denote the common appellation of Śiva, and Vishnu in the form of Krīshṇa, who are both found to have been enshrined in the place, Śiva in the western part of the ancient village under the name of Tippalādēvaramugānya-Mahādevar (i.e. Palādēvarama or Parākāravarama) and Krīshṇa in the eastern part. Even now Krīshna is considered as the ancient deity and his shrine as the ancient structure within the premises of Śrī Padmāvati-Amma’s or Alampūlāmāga’s temple. Later on, the tradition regarding Śuka’s penance seems to have gained

Nota 1.—Vide Tirupati Dīvanṭhānam Epigraphical Report, pages 99-100.
Nota 2.—It is apparent that Tiruvēakkē-kōṭṭam, one of the districts of Tōpḍa-mañḍalam or Ṣrayuikaṅḍa-mañḍalam, derives its name from the “Sacred Hill” on which Śrī Veṣṭaṅkaṇākā stands, and incidentally indicates the renown of its presiding deity even in those remote times. From the several inscriptions in our Collection we find that this Kōṭṭam comprised four nāḷus or sub-districts, viz., Kudavūr or Tirukudavūr-nāḷu formed of the villages situated round about Tirupati, Vaṅkunda-vaḷanāḷu of the villages round about Chandragiri, Tuyyā-nāḷu of those near Chittoor and Āḍār or Tōpḍa-mañḍānā-Āḍār-nāḷu of those round about Kaḷīhasti. Of these, Kudavūr which lent its name to the nāḷa no longer exists, and Āḍār which is called in inscriptions “Tōpḍa-mañḍān-Āḍār or -Pāḍār is now known as Tōpḍa-mañḍān and is situated near Kāḷīhasti (Mad. Ep. Rep. for 1921, para 26).
TIRUPATI DEVASTHANAM INSCRIPTIONS:—VOL. I

ground such that the hagiologists transformed the "Tiruchchēkānīr," by the transmutation of the vowel sounds with the least effort, being aided therein by the common palatal "ch," into "Tiruchchukānīr," which through persistent usage became the permanent appellation of the village. The preservation down to this day of the term "Yōgi" in the name "Yōgi-Mallavarām" of the now separated western portion of the ancient village containing the Śiva temple supports the inference above indicated regarding the transmutation of the original name of the village.

Ulagapperumānīr of Śōjanīr and Śiyaga(gan) are two Pallava subordinates brought to our notice by the above two epigraphs Nos. 219 and 273—G.T. We know that two of the earlier Western Gaṅga chiefs Ayyavaran and Simhavarman alias Mādhava II were installed by their contemporary Pallava kings and that Pithhipati I fought later on the side of Aparājitā against Varaguṇa-Pāṇḍya in the battle of Sripurambiya and gave up his life in the cause of his Pallava overlord. It is quite likely that Śiyaga(gan) was a Western Gaṅga feudatory of Dantivikramavarman, just as the Bāsa king Vijayāditya-Mahāvali-Bāgarāya, mentioned in the Guṇimallam inscription (No. 226 of 1903) and in Nos. 429—T.T. and 229—G.T. of our Collection, was a vassal of this same Pallava king. This Pallava dominance over the Bāgas and the Gaṅgas indicates that, in spite of the Pāṇḍya aggression on the south under Māraftaḍaiya or Varaguṇa and the Rāṣṭrakūṭa menace on the west from Gōvinda III Vijaya-Dantivikramavarman maintained his authority in tact at least in the northern half of the Pallava empire. He was connected with the Rāṣṭrakūṭas by a double bond, the one through his mother Rāva and the other through his daughter-in-law Śaṅkha, wife of Nandivarman of Teliṅga, and with the Kadambas through his own wife Aggajanimmaśi. These marriage alliances had probably fortified him, when once he had declared his allegiance to the Rāṣṭrakūṭa Gōvinda III by paying him tribute, and also served to stem the tide of the Pāṇḍya invasion of the Toḍamāṇḍalam.

Of the two epigraphs noted above, both fragmentary, No. 429—T.T. seems to record, in a Sanskrit verse, the ancestry of the Bāsa king Vijayāditya, while No. 229—G.T. registers his arrangement for offerings to the different images of Śrī Veṅkaṭa through an endowment of land.

Another fragment No. 233—G.T. mentions a certain Gaṅga chief Raṇasiṃgan, who was probably another Pallava subordinate. Besides the Bāgas and the Gaṅgas, other chiefs also appear to have acknowledged the Pallava authority, and one such was the chief of the Iruṅgaṇa, viz., Iruṅgajakkan alias Guṇavan-Aparājitāna (No. 220—G.T.) whose surname indicates that he was a vassal of the last Pallava king Aparājitā. The Śaka year 820
PALLAVA INSCRIPTIONS

(898 A.C.) expressed in words in No. 218—G.T. takes us to the last days of the reign of Aparājita and the end of the Pallava rule at the close of the 9th century. A Guṇimallam epigraph (No. 223 of 1903) dated in the same Śaka year refers to the son of the Bāṇa king Vāṇa-Vijjādhara and shows that this part of the country comprised in the modern districts of Chittoor and Vellore was ruled over by the Bāṇas under Pallava suzerainty till that date. With the fall of the Pallavas came the suppression of the Bāṇarāyas who had long upheld the Pallava power, and the substitution of the rule of the Gaṅga kings in Vāṇagappāgi, the Bāṇa country, at the hands of the Chōla Parāntaka I at the beginning of the 10th century.

Numerous inscriptions, both earlier and later, bring to our notice the existence of an assembly (Sabha) at Tiruchānur which exercised political or administrative functions including the supervision of the temples. It consisted of 108 members mainly drawn from the local Śrīvaishnavas Brāhmaṇas. In some cases it functioned as the agent of the temples in receiving and acknowledging gifts of money or gold and grants of land made to them for specified charities and services and also as the executor of those charities. On it was expressly laid in one instance in No. 18—T.T. the duty of guarding against taxation of tax-free land endowed to the temple for the purpose of a service. These powers the assembly appears to have held till the middle of the 11th century after which time they were limited to the management of the affairs of the village of Tiruchānur as separated from Yōgi-Mallavaram. From an inscription at the latter place belonging to the reign of Rājarāja III, it is clear that the Sabha lost its control even over the local Śiva temple.

In connection with public administration, we come across certain political officers, such as the Puravu, Urācchi, Bayyan, Ur-niyogam, Kōyirā, Vettuvakthin, &c., the last two probably looking after matters pertaining to the temples.

Of the three deities mentioned in No. 229—G.T., “Tiruvaiya-katattu-Perumāṇadigal” is God Vākaṭaśa who abides in His Shrine on the Vākaṭa-Hill or Tirumala, while the other two, viz., “Tiruvaiya-kōyil-Perumāṇadigal” and “Tirumanthiramalai-Perumāṇadigal” look like the Utsavamūrti, i.e., proces-sional image and one of the other “murtis” (images) stationed within the sanctum at Tirumala.

Votaries from the royal and official classes were the pioneers in providing for special worship of the deities, instituting charities and services in temples, presenting gold and jewels and endowing them with lands so that the intended charities and services might be carried on for all time out of the
interest on the money offered and the produce from the land given. The services comprised the keeping of a lamp lighted always (mandāvyakha) before the deity, the offering of naivadīyam every day and the conducting of festivals on specified days in the name of the donor. To these were added the feeding of a number of Brāhmaṇas daily, ostensibly a few of the pilgrims that resorted to the place to worship God.

These processes were greatly augmented in later times such that almost every day became a day of festival inaugurated by numerous devotees, both high and low, with a permanent provision for their continuous conduct.

The temple land was usually leased out, and in No. 229—G.T. we find a stipulation made in this respect to the effect that the lessee must be a tenant of the niṣṭu, in order that the cultivation of the land and the collection of the lease-produce might both be facilitated. The rice used for naivadīyam was required to be scrupulously cleaned by being pounded eighty times, and only such clean food was desired to be offered to the deities. The gold deposited as capital was generally the pure precious metal (śem-pun) which was weighed and accepted by the temple authorities. The haḷaṇjju was the unit of weight for gold. The measuring rod in the case of land was the kāṣṭhaka kōl which was equated with the rod of sixteen spans in length and reckoned in units of kūṭi, of which a thousand made up a pēṣi. Several kinds of ornaments are mentioned in No. 18—T. T. and they were presented for decorating the whole body of the image. They were made of gold and set with diamonds, rubies, pearls and corals. Precious metals and precious stones appear to have been in general use and it shows the highly developed state of the industrial arts and the general high level of civilisation of the country. Internal communication was greatly facilitated by the laying out of roads which also served to help inland trade. The "Northern Road" (Vaduga-Vaiśi) was a trunk-road extending from the Tamil country in the south to the Telugu country of Vaiśi and onwards in the north (Mad. Ep. Rep. for 1913, para 33). It passed by Tiruchannur. Great attention was paid to agriculture, and irrigational facilities were created through the construction of tanks and channels. In these Pallava records we do not come across the numerous taxes which we find levied in the subsequent Chauk period, but only the obligatory and customary services (Kaḍama-Kudimai) seem to have been enforced.
PALLAVA INSCRIPTIONS

PALLAVA INSCRIPTIONS

No. 1.
(No. 219—G.T.)

[In the passage below the Gopuram of Sri Padmavati-amma's Temple in Tiruchanur. Now preserved on a separate platform in the same Temple.]

Text

1. என்னதை பொருளுவரலயப் பட்டியல் நாம் அண்மையலவசம் என்று -

2. [ லல்ல பல குருசாராய் முன்னெடுக்கும் விசையாக்கம் மூலம் எனும் உள்நாட்கலனோடு -

3. இருள்கற்கொடுக்கும் பெருமானாதை கூட்டுதலுக்கு காண்ந்து பெறுவுடன் (a)

4. அவசமைக்கும் கார் வீட்டு வான வீழ்வுக விளங்கு வந்த

5. பலர் முன்னெடுக்கும் கேட்டு அப்போ குறிப்பு லென்மான- 

Translation

Hail, Prosperity! In the 51st year of the reign of Kō-Vijaya-Dantivikrama, Ulagapperumānur of Sōjanār in Sōla-nādu deposited 30 kalānār (of gold) as the capital for a lamp (intended) for the image of Tiruvilākañjil-Perumānādigañ (as a representation of) Tiruvaikāṭṭattu-Emperumānādigañ (Sri Viṣṇu-Śāvatāra). (We, the assembly of) Tiruchchāṅinār (Tiruchchānnar) (situated) in Kuḍavār-nādu (comprised in the district) of Tiruvaikāṭṭu-kūṭam, having purchased (a certain) pāṭi (of land) with this capital, have caused the lamp to be set up.

No. 2.
(No. 223—G.T.)

[In the west verandah of a stone Maḍapa in the Friday garden to the south of the Temple of Sri Padmavati-amma. Now preserved on a separate platform in the same Temple.]

Text

1. இவ்விழா வருங்கும் புனிதமான வருமானோடு வெளிப்பட்டு -

2. ...இத்தால் சுடந்து கொள்ள... சுவார் செந்த ...-

3. ...ஹல்ல கொடுக்க மறை [முற்பாத்தியம்]....-

4. ...சுஜாதா முன்னை.. இடு குறிப்பு வழியால்...-

5. ...[முற்பாத்தியம்]...தினந்து...[முற்பாத்தியம்]-

1. Read Qar - கார்-
2. The old name for the modern Tiruchanur.
3. The inscription is much damaged and incomplete.
4. Qar - கார்-
5. This is probably கார்.
TIRUPATI DEVASTHANAM INSCRIPTIONS:—Vol. I

Translation:
1. Hail, Prosperity! In the reign of Kṣ-Vijaya-Dantivikramadvar—
2. in the district of Tiruvanakka-kāṭam—
3. the fine (red) gold presented by śiyakan—
4. one lamp set up—
5. to those (who manage) the affairs of the temple—

No. 3.
(No. 429—T. T.)
[On a slab in the Vāhana-Mandapa at Tirumala.
Now preserved on a platform in the Tirumala Temple.]

Text
1—...iyorayā takṣi utsava...
2—[v]arṇa...[v]arṇa-
3—[a]kṣara...[a]kṣara-
4—...[a]lakṣara...a...[a]

Translation
1. a son named ............Bhūpāla (was born)—
2. to him who bore the burden of the earth—
3. the prosperous Vijayāditya was born—
4. like the śrivān birds (Myna) on earth—

No. 4.
(No. 229—G.T.)²
[In the verandah near the kitchen in Śrī Padvāvali-amma Temple.
Now preserved on a separate platform in the same Temple.]

Text
1—...yorayā a...[u]...aryā...[u]...aryā...[u]...aryā...[u]...aryā...
2—[a]kṣara...[a]kṣara...[a]kṣara...[a]kṣara...[a]kṣara...[a]kṣara...
3—[a]kṣara...[a]kṣara...[a]kṣara...[a]kṣara...[a]kṣara...

1. The inscription is incomplete and slightly damaged.
2. Read ṣaṁcīḥ
dū. 3. Read ṣaṁcīḥ—
4. Read ṣaṁcīḥ—
5. The symbol stands for ṣaṁcīḥ.
PALLAVA INSCRIPTIONS

Translation

1. I, Vijayāditya, offered as (my) humble service......including kalanjī—

2. for the two (offerings) including Nandārittiruvamudu to be offered, the pon realised through Bayyan-dōt (authority)—

3. Köyikōn shall receive fifteen kāṇi and Vaiśnavakōn (shall receive) one kalanjī and ten kāṇi—

4. for Tiruviṭṭākāyil - Perumānāṭīgai, Tirumantirāḷai - Perumānāṭīgai and Tiruviṭṭākāyil - Perumānāṭīgai—

5. We, the Emperumānāṭīyār (servants of God) (have assigned the land) to the husbandmen of the nādu, in accordance with the valuation of the managers of the temple, under the direction of the Ur-miṣyām (the village council)—

No. 5.

(No. 233—G. T.)

[On the east wall (outer side), south of Paṭikāvali-Gōpuram at Tiruchānār.] Text

Translation

1. Gaṅgai Gaṅgā Raṣaṭiṣiągśān alias—

2. daily from the interest on the gold—

No. 6.

(No. 220—G. T.)

[On the east wall (outer side), south of Paṭikāvali-Gōpuram at Tiruchānār.] Text

Read सरसारात्— 7. Read नामयुक्तः.

2. This may be read श्राद्धहेतु— 8. Read नामयुक्तः.

3. Read नामयुक्तः— 9. Read नामयुक्तः.

4. The end of the inscription is lost. 10. Read नामयुक्तः.

5. Read नामयुक्तः— 11. Probable reading नामयुक्तः.

6. This may be read नामयुक्तः. 12. Probable reading नामयुक्तः.
TIRUPATI DEVASTHANAM INSCRIPTIONS:—VOL. I

Translation

1. This arrangement to feed two Brahmas as long as the moon and the sun (last), with eighty times well-pounded rice, (by means of) investment of gold, (was made) by Iruvajakkā alias Guvavanaparajitan for conducting the charity with two moṭil for the two (Brahmas)—

No. 7.
(No. 318—G. T.)

[In the Passage below the Gopuram of Ṣtr Padmavati-Amma's Temple in Tiruchānūr. Now preserved on a separate platform in the same Temple.]

Text

1. தூச்யம் வெளிப்படுத்திய[4] நவராணியம் பருவமாக தெரியாது—
2. தென்னையில் வருவாய் தைக்குருகிய கைமானை—
3. துண்டுப்படுத்து வேறு சூழலுக்கு விளக்கம்—
4. அந்த வெளிப்படுத்திய கைவேர் வெளியீடு பருவமாக[4]—

Translation

1. May there be prosperity ! In the Āka year 820—
2. the ayaṇakṣī and the wācchi who are the administrative officers (purava) of the Tiruchchogunār village—
3. the income received on account of the administration of the village (wācchīyāl), of whatever kind it may be, (shall be utilised for the) Tiruvilajākōyil—
4. only the (ancient) obligatory and customary services (koṭamai-kutimai) shall be rendered; otherwise the officers (purava) of this village—

No. 8.
(No. 18—T. T.)¹

[On the north wall in the first Prakāra of Tirumala Temple.]

The two subjoined inscriptions are dated in the 14th year of the reign of Koppātra - Panmar or Koppātra - Mahāndra - Panmar. He was probably descended from the Pallava kings who were supplanted by the Chōtas. He may be identified with Kē-Paṭhivindravaram, whose inscriptions have been found in the Chittoor, North Arcot and Chingleput

1. Read முருக்ணா.
2. Read சுமார்கசசிங்க முடிந்தெடுக்கிறான்.
3. Read அசு.
4. Numbers 16, 19, 20 and 17—T. T were re-engraved in the time of Vira-Nārasimha Yādavarāya.
districts. He was a vassal of Parantaka II Sundara-Chola and ruled over the part of the Tojñamapalam comprised within the above three districts.

A certain Kājava (i.e. Pallava) chief by name Ṭattiviṣākan, i.e., Ṭaktiviṣākan, was a subordinate of this Pārthivendravarmār. His wife Samavai, the donor in these two epigraphs, was the daughter of a Pallavappēḻaṭaiyār, i.e., a Pallava chief. The similarity of names of this Kājava Ṭattiviṣākan and Danti-Ṭaktiviṣāki alias Lakamahādevī, one of the queens of Rajarāja I, suggests a certain relationship between the two and evidences the existence of Pallava chiefs as Chola subordinates, long after the extinction of Pallava rule at the end of the 9th century.

Here we come across the earliest instance of the consecration of metallic images, in this case a silver image, in the representation of the original idol of Śrī Vaiṣṇava, and the institution of special festivals and processions for these images twice a day for a period of seven days. These festivals were later on prolonged through twelve days and in many cases individual donors provided for the expenses of the processions and offerings on some of these days.

**Text**

1. Read वर्ष-भागादिकाले अनुसार चरितं तीजा कविताङ, अनुसार चरितं तीजा कविताङ, अनुसार चरितं तीजा कविताङ.
2. Text [Tamil text]
3. Text [Tamil text]
4. Text [Tamil text]
5. Read महानिल. 
6. Text [Tamil text]
7. Text [Tamil text]
8. The total is 32, not 32.
TIRUPATI DEVASTHANAM INSCRIPTIONS:—Vol'.

Translation

Hail, Prosperity! In the 14th year of the reign of Koppāra-Mahendra-Panmar, I, Sānāvai alias Kāñana-Perundvi, queen of Sattivīśaṅkan (Sataviśaṅkan) alias Śrī Kāñapaṭīṭaiai and daughter of Pallavappērkaṭaiya, founded this charity, so as to last as long as the moon and the sun endure, having arranged for the daily propitiation (nimandam) with 4 nāl of cooked rice (tirumamudu) and one perpetual lamp (nandavīṭaṅku), for the conduct of ablutions (tirumāṇjanam) on the two Ayana-Sakrāṭi and the two Vīṣhukāṇṭi (days) and for the celebration of the Purāṭṭi festival wherein to conduct a festival for two days before the commencement of the (main) festival and to conduct the (main) festival for nine days beginning with the seed-sowing (tirumūdaiṭa) on the day of Chittirai (star), for the Maṇavērāp-

1. This symbol stands for om. 4. Read ॐ.
2. Read ॐ. 5. Read ॐ.
3. Read ॐ. 6. Read ॐ.
PALLAVA INSCRIPTIONS

perumāl (image) made of silver and installed in the Tiruvijāskīyil after performing special worship for the God presiding over the sacred Vaikāta Hill and after presenting (for the consecrated silver image)

(1) 1 crown (tirumuṣṭi) containing 23 diamonds, 16 big pearls, 2 big central rubies and 3 cut rubies, in all 5 rubies,
(2) 2 ornaments (of the shape of the) mahāra and 1 pair of coral koppu for the two holy ears,
(3) 4 strings (mālai) for the holy neck into which are set 14 diamonds, rubies, 11 big pearls and many (small) red pearls,
(4) 1 belt (udarabandhanam) of gold,
(5) 1 girdle (tirubaraic-paṭṭikai) with 4 rubies,
(6) 2 circular ornaments for the arms (bāhuvalayam),
(7) 4 bracelets (tiruchchandam) set with 2 cut rubies,
(8) 4 circular ornaments (vaḷaiyal) for the holy neck,
(9) 2 solid anklets (śṛgarī) for the holy feet, being ornaments made of gold set with precious stones, corals and pearls, totalling 52 articles;
(10) 2 anklets with belts (pādachāyalam) and 1 luminous disc (prabha) of silver set with 1 big central ruby; the gold used in making these articles being 47 kajāṇju;

and the land given to this Maṇavaḷapperumāl, for whom all these (ornaments) were presented and ablutions were also conducted and who was consecrated, comprises the pieces of land purchased from the Sabhāiyār of Tiruchchukanār situated in the Tirukkuḍavūr-nāṭu in Śrī Vaikāta-koṭṭam and from Lakṣmaṇa-nambi residing in the Maṭham and for which was also paid money to the God Tiruvijāskīyil-Perumāl and which was made tax-free; the piece of land purchased from the Sabhāiyār; the pieces of land known as Nandi-paṭṭi, Maṇuppai, Lakṣmaṇa-nambi-adaikkuṭu-nilam (land held by Lakṣmaṇa-nambi), Madhusudan-aṇṭiyarai and Purushottaman-paṭṭi, aggregating to 3 paṭṭi of land; measured with the kāṭikkai-kūl (measuring pole) and reckoned to be 3000 kuṭi as equated with the rod of 16 spans; and this land has been purchased after paying the purchase money to the Sabhāiyār and to the deity, and made tax-free and presented to serve for the propitiation of Maṇavaḷapperumāl.

All these services the managers of the temple (māṇḍapayam) on Tiruvākaṭam shall have conducted and the Sabhāiyār shall protect the land from being taxed.

The feet of those that protect this charity shall be borne on my head The protection of the śrīvaishnavas (is sought for this).
This is the writing of Śāttandai.
TIRUPATI DEVASTHANAM INSCRIPTIONS:—Vol. I

No. 9.  
(No. 19—T. T.)  
[On the north wall in the first Prakāra of Tirumala Temple.]

Text

1.  

2.  

3.  

4.  

Translation

Hail, Prosperity! In the 14th year of the reign of Koppātra-Panmar, I, Sāmavai alias Kāșavan-Perundāvi, (queen) of Satṭivjaakañi alias An Kāșappargal, and daughter of Peṭkaḷiyār, presented, towards the expenses of conducting a festival twice a day for seven days prior to Mārgaṭi-tirudōḍadī (Mukhūṭ-i-tirudōḍadī), after raising the flag (to the top of the flag-staff) and sowing (the nine kinds of) seeds, for the image of Manavāḷaperumāḷ made of silver, after having performed special rites for the presiding deity of the sacred

1. Read ܩ. 2. Read ܩ. 3. Read 穰. 4. Read 穰. 5. Read 穰 wherever this figure occurs in this inscription.

6. This symbol stands for 穰.

7. Read 穰

8. The total is wrongly given.

9. Read 穰.
PALLAVA INSCRIPTIONS

Veṅkaṭa Hill (Śrī Veṅkaṭattu ejjundaruli nīnca Perumāṇaṅgaj), land for which money was paid to the deity and to the Sabbiyār of Tiruchchukkarār situated in the Tirukkuḍavār-nādu in Veṅkaṭa-kājām and which was made tax-free; and measured with the kāpiṅkai-kē成龙 reckoned in kūḷi as equated with the rod of 16 spans:—

(1) 367 kūḷi in the Ayappāṭṭi land lying to the west of the high road running northwards,
(2) 367 kūḷi known as the Kūṭippāṭṭi land,
(3) 340 kūḷi lying opposite to the Perumbāga (tank),
(4) 1221 kūḷi known as Nāvippāṭṭi,
(5) 134 kūḷi known as Kuippāṭṭi,
(6) 121 kūḷi known as Purushottamappāṭṭi,
(7) 505 kūḷi in Purushottaman-paṭṭam,
(8) 1000 kūḷi below the Panchaṅmaṅgaḷi-śrī,
(9) 350 kūḷi purchased from Kaḷipperumān and Tambibhaṭṭan, and known as Nādarera, and
(10) 600 kūḷi purchased from Śālaiperumāl-Tirumalai, known as Kiḷ-paṭṭi in Kōṭur village,

aggregating to 4776 1/2 kūḷi.

I, Śimavai alias Kaṭavan-Perundavi, have granted them (with the desire) that these (several) kūḷi of land be taken possession of by the managers of the temple of Śrī Veṅkaṭa and that the charity may be conducted as long as the moon and the sun (last).

No. 10.

(No. 226—T. T.)

[On the south base (outer side) of the first Gopura in Tirumala Temple.]

Sarvagṛha-Khäuseramalla¹ is represented by Nos. 226 and 227—T.T. He belonged to the Kāṭaka, i.e., Kaṭa or Pallava, race and ruled over Kaṭachi. He was a great warrior and a powerful king. His banner was painted with the emblem of the sword. He conquered Vijaya and Vira as well as Gaṇapati who put the anklet of heroes round his heels, and despoiled the Kaḷaṅga kingdom. He was born to enjoy the rule of the earth. A brotherly relation existed between him and Sundara. He was a capable poet and a giver of many munificent gifts.

This Sarvagṛha-Khäuseramalla who revels in his birudas is no other than Kopperuṅjāga with the Sāṁskṛtaised name of Mahārājaśīmha. His contemporaries, as stated in the above two epigraphs, were (Kākaiṭya) Gaṇapati; Vijaya-(Gaṇḍagopāla) and Vira-(Gaṇḍagopāla); (Jaṭāvarman) Sundara-(Pāḍyā I); and the Kaḷaṅga kings (Vira-Narasimha II and his son Vira-Sōmavara).

He is known to have imprisoned the Chāḷa king Rājarāja III at Sundamaṅgalam for a time, when the Hoysaḷa Vira-Narasimha II intervened and liberated the Chāḷa king, after defeating Kopperuṅjāga. Consequently, his alleged devastation of the Kaḷaṅga kingdom must have taken place in the

reign of Vīra-Saṃśīvra. He was the last Pallava ruler who struggled hard to revive the Pallava line after three and a half centuries since its submersion at the end of the 9th century and likewise submerge the reigning Chālukya line. But that honour was not to be his. He lacked the real strength to win the game. The Pāṇḍyas were ahead of him and they appropriated that credit to themselves. Māravarman Sundara-Pāṇḍya I was the founder and Jālavaruvar Sundara-Pāṇḍya I the sustainer of the greatness of these later Pāṇḍyas.

Text


Translation

1. Hail! The ornament of the race of Kāśikas (Kāśivas, i.e., Pallavas), the Lord of Kāśī, the king of poets, Sarvaṇa-Khaṇḍgamalla who conducted himself like a brother towards Sundara—
2. the establishe of............he who robbed the Karpāta (kingdom) of its wealth, the hero (who fights) without assistance (single-handed), the master of the horsemen, the best king—
   Having conquered Vijaya and Vira—
3. painted the 'Sword' (on the) banner.
   (He has equalled in his physical qualities) the Dīggeja (the eight elephants supporting the eight corners of the world), Kāśava (Vīṣṇu) and Pura-(hara) (Īśvara)—
   (By him has been accomplished) some singular act—

No. 11.
(No. 227—T. T.)

[On the north base (outerside) of the first Gopura in Tirumala Temple.]

Text


1. May be read saru [apra] saru [apra].
2. Metre saru [apra].
3. The inscription is incomplete and much damaged at the end.
4. This may be read saru [apra] saru [apra].
5. This may be read saru [apra].
CHOLA INSCRIPTIONS

Translation

1. Hail, Sarvagita-Khaḍgamalla, the wearer of the anklet of heroes put on (your legs) by Gaṇapati, the partaker of the divinity of Nārāyaṇa, the pilot who transports the numerous devotees, the lord of the three worlds,—one born to enjoy (the rule of) the earth!

2. May the valour of the king who is born to enjoy the earth, who is a great warrior, who removed the ear ornaments of the queens of the Kṛṣṇa (king), shine forth!

3. O! King Karavālamalla! Soothe the sea-girt extensive earth with thy arm which subdues the pride of the Kalpa-ṛikṣa (the wish-giving tree) (through its munificent gifts) and which is long like the body of the Pāhasīrāja (the king of serpents, i.e., Adiśaśa).

CHOLA INSCRIPTIONS

THE CHOLAS

The Chola succeeded to the power and authority of the Pallavas in Southern India at the end of the 9th century. Āditya I (880–907 A.C.) established it through his victory over the last Pallava king Aparājita and his conquest of the Toḍamaṇḍalam. His son and successor, Parāntaka I (907–952 A.C.), fostered it by bringing to submission the Vaidumbas and the Bāṇas whose territory he conferred upon the Western Gaṅga king Prithivipati II. He vanquished the Eastern Chāṇukyas in the north and the Pāṇḍyas in the south, captured the Pāṇḍya capital Madura and invaded Ceylon. At this time, the Rāṣṭrakūṭa king Kṛṣṇa III occupied Kāśmir and retained his hold on it for a period of 25 years, when it was recovered by Parāntaka II Sundara-Chōla, the grandson of Parāntaka I. Sundara-Chōla (954–970 A.C.) defeated the Pāṇḍya king Vira-Pāṇḍya and drove him to the forest. In this act, he was assisted by the Pallava Pāṭhivandrarvarman and the Koḍumbēṟu chief Vikramakēṣari. He also fought against the king of Ceylon.

After an interval of a decade and a half, the great Rājarāja-Chōla I came to the throne in 985 and ruled for 29 years. During the first ten years of his reign he made preparations for a universal conquest and reduced the Pāṇḍya and Chera countries, as well as Vaṅgāmagō, Gaṅgāpāğiśi, Nūjambapāğiśi, Tāḻiṅgāpāğiśi, Kuṭḷamalaināṭu, Kollam, Kaliyagam, Ṭam and Ratapāğiśi. Not being content with these dominions comprising almost the whole of South India and Ceylon, he attempted in his last year the annexation of the 12,000 Islands of the Indian Ocean. He was a great warrior and a pious ruler. He constructed the big temple of Śiva at Tanjore and other temples elsewhere and made endowments to them. He carried out the revenue survey of his kingdom. His records bring eight queens of his to our notice, the chief among whom were Danti-Chaṭti-Vijākiki alias Lakamahādāvi, Paścavanmahādāvi and Vānavanmahādāvi. His daughter Kundavai was married to the Eastern Chāṇukya prince Vimalāditya; and this, together with a similar alliance with the Eastern Chāṇukyas through
his grand-daughter served to confer a Chōja pedigree upon Kulottuśa to enable him to occupy the Chōja throne subsequently.

Rājarāja was succeeded by his son Rājendra-Chōja I (1013-1045 A.C.) who undertook the conquest of the distant kings in Central and Northern India. He had first of all to bring back allegiance the Western Gaṅgas, the Paśyānas, the Čhāras, the Western and the Eastern Chālukyas and the Kaliṣās and then set out on his victorious expedition against the kingdoms of Berar, Bastar, Kosalā, Bengal and Lower Burma and some of the islands of the Indian Ocean. He changed his capital from Tanjore to Gaṅgāikaśa-Chōjarapura in which he newly built. From the fact that he brought the water from the Ganges while returning from his northern expedition, he acquired the name of Gaṅgāikaśa-Chōja.

With three more generations of the Chōja kings, the direct Chōja line became extinct and the throne was possessed by the Eastern Chālukya Rājendra who was descened on his mother's and grand-mother's side from the Chōjas. In the fourth year of his reign, he assumed the title of "KULOTTUŚA" and was henceforward known by that name. He enjoyed a long reign of 49 years which he employed in aggressive wars against his invertebrate foes, the Paśyānas and the Western Chālukyas, in a fresh revenue survey of his kingdom and in the organisation of the administrative machinery. He abolished a number of tolls and on that account came to be called "SUṆGAṆDAVIRTA-ŚUṆA".

These military conquests of the Chōjas had little abiding force in them and the incessant wars which they waged for generations against the several neighbouring kingdoms only resulted in the dissipation of their mutual strength. This emboldened the Chōja feudatories to assert themselves and embark upon territorial conquests within the vanishing Chōja empire itself. The Āmbuvarāyās were waxing strong. A new family of chiefs known as the Yādavarāyās appeared on the scene and began to carve out territory. The Telugu-Chōjas advanced upon Kūśaḥti and occupied it for a time. The scions of the ancient Pallava line were biding their time to demolish the Chōja power and supplant the Chōja rule. The Hōysala chiefs, hitherto subordinates of the Western Chālukyas, asserted their independence on the overthrow of their liege-lords by the Kālachāryas and presumed themselves worthy to interfere in Chōja politics.

The evil day was only postponed when Kulottuśa III (1178-1216 A.C.) drove back the Telugu-Chōjas from Kūśaḥti and recovered it from them. His successor Rājarāja III was so weak and powerless that his powerful feudatory, the Pallava Kōpperuḷḷiṣa, imprisoned him at Āṇandamaṅgalam until Hōysala Vira-Narasimha intervened and set him at liberty. The Kāṭṭya king Gaṇapati marched upon Kūśaḥti and held it for a time. The civil war between Rājarāja III and his rival Rājendra III, the last nominal Chōja king, hastened the downfall of the Chōjas and gave the opportunity to the advancing Paśyānas to conquer the Chōja territories and establish a short lived Paśyāna empire in the latter half of the 13th century.
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No. 12
(NO. 232—G. T.)
[On the west base of the Vahana-Maṣṭapaṃ in Tiruchirāḷ.]

PARANTAKA I.

Parāntaka I is mentioned in his inscriptions as "Madhrai-koṭa-Ka-Parakṣasivarman" and "Madhraiyaum-Itamam-koṭa-Parakṣasivarman", i.e., "Parakṣasivarman who took Madura and Ceylon." No. 232—G.T. which is dated in the 29th year of his reign designates him by the former appellation only. He is said to have assumed the latter designation about the 37th year of his reign which extended from 927 to 950 A.C. He was surnamed Vira-nārāyaṇa. It is therefore quite likely that the village of Uttaramoḷur or Uttaramoḷur in the present North Arcot district was surnamed Vira-nārāyaṇa-chaturvādi-maṅgalam during the reign of Parāntaka I.

Koṭugōḷari, the donor in No. 232—G.T., is stated to have belonged to the Malai-nāṉu, i.e., the Chera or the Malabar country. The donor's name seems to have been adopted from the name of the town of Koṭugōḷari, the modern Cranganore situated on the West Coast, and shows that he was a native of the place. He was probably an officer of Parāntaka I.

Gusavan-Aparajita (No. 220—G.T.), referred to as a subordinate of the last Pallava king Aparajita, appears to have later on become, on the extinction of the Pallava rule, a Chola feudatory under Parāntaka I (Mad. Ep. Rep. for 1914, page 90, para 15). He was a chief of the Irūṟgōḷai inhabiting the Irūṟgōḷapati, a portion of the South Arcot district (Mad. Ep. Rep. for 1918, para 68).

The koṭaiḻu weight noted in the Pallava period continued as the standard of weight for gold. The unit of capital for the perennial maintenance of a lamp in the temple was 40 koṭaiḻu of gold as in the earlier times.

Text

1. கோடைழு கிராமம் கோளவாரவகமான கோளியச் சென்று கோளி் 
2. கோடைழு கிராமம் கோளவாரவகமான கோளியச் சென்று கோளி்
3. கோடைழு கிராமம் கோளவாரவகமான கோளியச் சென்று கோளி்
4. கோடைழு கிராமம் கோளவாரவகமான கோளியச் சென்று கோளி்
5. கோடைழு கிராமம் கோளவாரவகமான கோளியச் சென்று கோளி்
6. கோடைழு கிராமம் கோளவாரவகமான கோளியச் சென்று கோளி்

NOTES:
2. Read கோடைழு கிராமம் கோளவாரவகமான.
3. The end of each line in this inscription is lost.
4. This may be read கோடைழு.
5. The old name for the modern Tiruchirāḷ.
6. Read கோடைழு.
7. Read கோடைழு.
8. Read கோடைழு.
9. This may be read கோடைழு.
10. This gap may be filled by கோடைழு.
Translation

1-3. May there be prosperity! In the 29th year of the reign of Kārivarman who took Madhirikai (Madrara), we, the Sabhāyir, of Tiruchchegunār (situated) in Kuḍavaruṇai in Tiruvakkaṇa—kōṭam, have undertaken to burn (a lamp) supplying a wick (thereto).

4-5. This charity (has been established by) Kōṇagōḷalan of Malaiṇai that it may continue to burn as long as the moon and the sun (last), (through a deposit of) 40 kōṭiṣṭha of pure gold weighed with the standard stone in use in the village (sr-kai). We, the Sabhāyir, (have accepted) this 40 kōṭiṣṭha of gold (for maintaining the light).

6. The protection of the Emperumānasīyar (the devotees of Vishnu) (is sought for this charity).

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No. 13.

(No. 234—G. T.)

[On the west base of the Vāhana-Mayaṉam in Tiruchanur.]

Text

1 [Guru]etreṣṭaḥ maṅgaḥ svahā

2 ṛṣṭha ṛṣṭha maṅgaḥ sahaḥ saha saha

3 [Guru] añca añca añca añca añca añca añca añca

Translation

In the 29th year of the reign of Parakasiripanmar, one lamp together with the supply of the wick, without let or hindrance, (shall be burnt).... in Tiruvakkaṇa-kōṭam.

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No. 14.

(No. 17—T. T.)

[On the north wall in the first Prakāra of Tirumala Temple.]

(Latter part)

RAJARAJA I

Nos. 17, 18, 19 and 20—T. T. are copies of the original documents which were re engraved in their old position at the north-west corner on the outer face of the north wall of the inner shrine of Śri Venkateshvara's temple at Tirumala, under orders of Vīra-Nārasiṅha Yādavarāya, a provincial chief.
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ruling this part of the country as a subordinate of Rājarāja III, after renovation of the same wall by Deśāntari Tiruppullājār. Of these, No. 17 dated in the 16th year of the reign of Rājarāja I records, under his historical introduction, the gift of a paṭam of gold set with diamonds, rubies and pearls to God Tiruvalluvaḻavār by Parāntakadevi-āmman. She is therein referred to as the daughter of the Chāråman or the Chāra king, (Chāramaṇa-magāṭ), and the queen of the king “who slept at the Golden Hall,” (Ponmiḻgatiḻaujāṇāvaiyāṉ). The use of the expression “Dāvī-ammanāṭ” in the epigraph shows that she was the chief queen of Parāntaka II, but all the same she was not the mother of Rājarāja I and his elder sister Kundāvaiyā. Their mother was Vāvanmahādīvi who committed sūettes on the death of her husband Parāntaka II, and whose image, along with his image, was set up by their daughter in the temple at Tanjore (Mad. Ep. Rep. for 1905, para 16; and S. I. I., Vol. II, part v, Introduction, page 1). This Parāntakadevi outlived her lord by nearly 11 years which is the difference between the last year of Sundara-Chōja, i.e., 970 A.C., and the 16th year of Rājarāja I, i.e., 1001 A.C., and made donations to temples during the period, as did her elder mother-in-law, Parāntakamādrigāḷ alias Śembiyanmahādīvi, the widowed queen of Gaṇjarāḍīya and the mother of Uttama-Chōja, who also lived on up to the same 16th year of Rājarāja I and constructed temples in the name of her husband and made benefactions to temples on a large scale till the end of her life.

Parāntaka II, surnamed Sundara-Chōja, ruled for about 16 years from 949 to 965 A.C. Āditya I acquired the Pallava country and established the Chōja power with the help of the Chāra king Sthāṇuravi, and since then the Chōjas allied themselves with the Cheras by marriages. Parāntaka I chose two Chāra princesses for his queens and so did his grandson Parāntaka II Sundara-Chōja. But the latter’s son Rājarāja I was obliged to wage war with the Chāras and conquer them: “to deprive the Śelijyas of their splendour”.

The historical introduction of Rājarāja I, as given in No. 17-T.T., recounts his military conquests up to the subjugation of Kaliḻam and the Chāra country, while Nos. 214 and 215-G.T. include Ija-mañjalam (Ceylon) among his conquests. By his 16th year, Ceylon had not been conquered and it happened only in his 20th year. Consequently the second epigraph must have been dated between his 20th and 24th years by which latter date Raṭāpāṭḷi had been conquered. Rājarāja’s queen-consort Ulagamaḻvi is recorded in No. 117-T.T. to have provided for a lamp in the temple of Śri Vākaḻāja. Her proper name was Dantu-śakti-Viṭākki. She had probably some relationship with the Kaḻava or Pallava prince Śakti-Viṭākaṇ mentioned in Nos. 18 and 19—T.T. as a subordinate of Pārthivandrarman.

Nos. 214 and 215 and No. 213-G.T. bring to notice an officer of the king named Arulṭakki alias Rājarāja-Māvandavaiyāṇ who deposited 40 kaṭṭaiṣu of gold in the temple, most likely for a nandāvilakkum. He also

made a gift of land in the Āvar-kāram on the south bank of the Kaṅaṅi river in Śgra-ṇa or Śgree-nās. He appears to have continued in service as an officer of Rājendra-Chaḷa I, in the 21st year of whose reign he presented "certain necklaces of gold, filled inside with lac and set with a number of costly gems", "to the shrine of Lakkamādhavi-Līvara now called Uttaракālāsa in the Paḷchanadīvara temple at Tiruvaiyārū", on behalf of Dānti-Tāki-Viṣāki alias Lakkamādhavi, queen of Rājarṣi I (No. 154 of 1918; Mad. Ep. Rep. for 1918, para 26).

No. 384-G.T. from Yōgi-Mallavaram, dated in the 9th year of Rājarṣi III, refers to the 50th day in the 23rd year of the reign of "king Sṛ Rājakesari alias Sṛ Rājarāja-deva possessing a number of panegyric titles", and to the payment "on the above date of 26 katuṇj of gold made by Kōśinambiyāgāi alias Jayaṅkṣāṅgā-Jābrahamārāyan of Aṟunakōvai, a Brahmadīva village situated in Nenmali-nāṇu, a sub-division of Arumji-dāva-vālan-nāṇu in the province of Śgree-maṣalām.

Rājakesari Rājarājadāva is Rājarṣi I who was in his early years known by his surname "Arunojīva", (S. I. I., Vol. II, Part v—Introduction, page 1), and who assumed the title "Jayakṣāṅgā" in the last years of his reign (ibid. page 7). From the surname of "Jayakṣāṅgā-Jābrahamārāyan" of Kōśinambiyāgāi, the donor in the above record, it appears that he was an officer of Rājarṣi I and held some responsible position in the administration. It is certain that the sub-division "Arunojīva-vālaṇṇū", and the grain measure "Arunojīva" were called after this surname of Rājarṣi I. He had also the biruda "Śivapādasīkhara", indicating his great devotion to Śiva and his charities to Śiva temples (ibid. page 7). The surname "Śivapādasīkharamallī" of Muṇaiṅgī, mentioned in No. 382-G.T., must have been conferred upon the village during the reign of Rājarṣi I from this attribute of the king.

Two standards were in use for the weight of gold, viz., Tamakaṅgā or Dharmakṣāṅgā, employed in the case of charitable endowments in temples, and Kūṭinakkhāl which was current throughout the country in all secular transactions. Almost no difference seems to have existed between the two weights, for in No. 384-G.T. it is stated that, in lieu of the 26 katuṇj of gold precisely weighed with the dharmakṣāṅgā stones and deposited with the Sabbaṅgūr of Tiruchānūr in the reign of Rājarṣi I only 26 katuṇj of gold weighed with the Kūṭinakkhāl was recovered from them in the reign of Rājarṣi III.

However, in the continuation of this transaction in No. 385-G.T., it is reported that 26 katuṇj of gold was recovered. Allowing for this difference of a quarter of a katuṇj between the two weights, we find that the Dharmakṣāṅgā was one per cent more in weight than the Kūṭinakkhāl.

Certain discrepancies are noticed in the historical introduction of Rājarṣi I contained in No. 17-T.T., owing to its nature of a copy of the original inscription, while such errors are absent from Nos. 314 and 315-G.T. which are preserved in original. Though this region was comprised in the
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Tamil country forming, as it did, part of the ancient Pallava kingdom and the later Chōja empire, it would appear that the Tamil language was not appreciably cultivated in olden times in this portion of the Chittoor district; and subsequently, with the establishment of the Vijayanagara kingdom, it receded from the Tamil language and the Tamil people and acquired greater affinity for Telugu. However, the king’s name as expressed in the above epigraph (No. 17—T.T.), “Raja-Rajendra-Panmar”, may be compared with the name ‘Rajarajendra-Sittaraja of the big temple’ engraved on the pedestal of the metallic image of Rajaraja I set up in Bihadivara temple at Tanjore (Mad. Ep. Rep. for 1925, para 12, and figure facing page 81).

Text

1 இராசராஜா நூற்றன் தெர்புவியிருக்கிறார்; தமிழ் மொழியில் மொழியிட்டு விளக்கும் வேளி யாது. அதன் வலம் வரலாற்றுப் படையாளரின் வணங்கியவும் வெளிப்படுவது. அதன் பாறா வலையெடுப்பிலும் நே போன்று.

2 குருசுசுத் தாண்டவர் பூம் உபா [பொன்மானு] நாகோணியில் சென்று கொண்டே கூட்டம் செய்து கும்பசாலையிலும் பந்தவத்திலும் நே போன்று.

Translation

In the 16th year of the reign of Kā-Vira-Rājarājendra-panmar, the pāṭam (ornamental plate for the forehead) presented by the chief queen of him (the king) who slept (died) at the Golden Hall (Ponmālaiyil-tunjiṇṇāndivīyār, Devi-ammanār) and the daughter of the Chēramānār (Chera king) is 52 kalaṇṭju of gold weighed by the kudinaikkal and contains 6 rubies, 4 diamonds and 28 pearls. This pāṭam Parāntakadāvi-amman presented to Tiruvākaṣṭadāvar.

No. 15.

(Nos. 214 and 215—G. T.)

[From the slab now preserved in Tiruchānār Temple.]

Text

1 இராசராஜா நூற்றன் தெர்புவியிருக்கிறார்; தமிழ் மொழியில் மொழியிட்டு விளக்கும் வேளி யாது.

2 குருசுசுத் தாண்டவர் பூம் உபா [பொன்மானு] நாகோணியில் சென்று கொண்டே கூட்டம் செய்து கும்பசாலையிலும் பந்தவத்திலும்.

3 தெருக்குட்டையில் சென்றே தெருக்குட்டை பார்த்து முடித்துக்கொள்ளது.

4 குருசுசுத் தாண்டவர் பூம் உபா [பொன்மானு] நாகோணியில் சென்று கொண்டே கூட்டம் செய்து கும்பசாலையிலும் பந்தவத்திலும்.

5 குருசுசுத் தாண்டவர் பூம் உபா [பொன்மானு] நாகோணியில் சென்று கொண்டே கூட்டம் செய்து கும்பசாலையிலும் பந்தவத்திலும்.

1. This and numbers 212 and 217—G. T. are from the slabs preserved in Tiruchānār Temple.
2. Read பொன்மானு.
3. Read குருசுசு.
4. Read குருசுசு.
5. Read குருசு.
6. Read குருசு.
7. Read குருசு.
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6 [Text]
7 [Text]
8 [Text]
9 [Text]

Translation

Hail, Prosperity! In the reign of Kasaripanmar Āri Rājarājadava "who, while (his) heart rejoiced, that, like the goddess of fortune, the goddess of the great earth had become his wife,—in his life of growing strength, during which, having been pleased to destroy the ships (at) Kandajār-Silai, he conquered by his army, which was victorious in great battles, Vaigai-nāḍu, Gaṅga-pāḍi, Nulamba-pāḍi, Taḍgai-(vaij), Kudamalai-nāḍu, Kollam, Kaliśam, Ija-maṇḍalam, (the conquest of which) made (him) famous (in) the eight directions" ....... ...... "(deprived the) Sejiyas (of their splendour)" .........

In the Āvar-kāṟṟam on the south bank (of the river Kāvart) in Šaṅkṭu ....... Aruljākki alias Rājarāja-Maṇḍavāḷan—

No. 16.
(NO.117-T.T.)

[On the west wall of the Makkōṭi—Pradakṣhiṇam in Tirumala Temple.]

Text

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

1. The inscription is incomplete.

Note 2:—For this translation of the Pralasti of Rājarāja I, I am obliged to the standard translation of the late Dr. Hultzsch published in the S.I.I., in particular No. 59 of Vol. II, part ii, page 241, which I have also adopted for No. 58 (No. 17-T.T.) under the Yādavārīyas below.

I hereby acknowledge my further obligation for the adoption of the translation of the Pralasti of Kaliśūrīga I for No. 26 (No. 381—T.T.) below from that of No. 58 on pages 284-286 of the same Vol. II.

3. Read [Text].
4. Read [Text].
5. Read [Text].

6. Read [Text].
7. Read [Text].
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Translation

1. Hail, Prosperity!—
2. the day—
3. nandã-(vijakku)—
4. Ulagamã-(davi)—
5. for God Tiruvãkãtãmuñãyãn—
6. twenty-nine—

No. 17.
(No. 212—G. T.)
[From the slab now preserved in Tiruchãnr Temple.]

Text

1  மரப்பயில்—
2  மரப்பள்ளியகுப்பன்—
3  [சர]சிலம் வரல் குமாரம்—
4  [சர]சிலம் [சர]—
5  மு வரல் குமாரம் மரப்பள்ளியகுப்பன்

Translation

40 kaláju of gold deposited by Aruläkki alias Rañaraja-Mañandavãlãn. Your gold weighed with the tanma-kãññai (dharma-kãññai or the weight used in weighing the gold relating to charities) is 40 kaláju—

No. 18.
(No. 384—G. T.)
[From Parãntãivara's Temple at Yogi-Mallavaram.]

EXTRACT.

Text

10  முருகன் கோயில்கள்லான உயிரியானை—
11  முருகன் கோயில்கள்லான உயிரியானை—
12  கோயில்கள்லான உயிரியானை—
13  கோயில்கள்லான உயிரியானை—
14  கோயில்கள்லான உயிரியானை—
15  கோயில்கள்லான உயிரியானை—
16  கோயில்கள்லான உயிரியானை—

1. The inscription is incomplete. 2. Read சிலம். 3. This symbol stands for சிலம்.
Translation

On the 80th day in the 23rd year of the reign of king Śri Rajakāśari alias Śri Rājarājadēvar (who shines with) the panegyric titles (meyekkīti) prefixed (to his name), Kṛṣinambiyagāśi alias Jayaśākoḍāsiya-Brahmaṁārāyaṇ of Aruvakōvai, a Brahmādaya (village) in Nemmiḻi-ṉādu (a sub-division) of Arumoleśava-valāṇādu (in the province) of Śōja-maṇḍalam, deposited with the Sabhaiyūr of this village 26 kalaṅju of gold accurately weighed with the Dharmakaṇṭhī stone, for (conducting) the sabhaiyam on the Sākramam (day) for this Nāyānār; that, for this 26 kalaṅju of gold, the offerings on each Uttarāyana-Sākramam shall be carried on.

No. 19.

(No. 20—T. T.)

[On the north wall in the first Prākāra of Tirumala Temple.]

RAJENDRA-CHOLA I

No 20—T. T. is dated on the 7th day, apparently in the first year, of the reign of Rājendra-Chōla I.¹ It embodies an order of the king’s Adhiḥkāri named Koṟamaṇkalamuṇḍaiyān who held an enquiry regarding the conduct of certain charities and services instituted in the temple of Śri Vaikāḷavāra at Tirumala. The enquiry revealed that the charity of putting up lights in the temple, which the assembly of Tirumuṇḍiyam undertook to execute in pursuance of an earlier document engraved on stone, was being only partially carried out by them. The witnesses summoned to depose the facts were Koṟappasākkuṇḍaiyān designated Sirūnanattuṇṇasimakān who was the administrative officer of the sub-district of Kuṇāvar-ṉādu (Kuṇāvar-ṉādu vagai-keyyira Sirūnanattuṇṇasimakān) and the priests (peḷḷāris) or the servants of the temple (dovkaṇkimgal). The Adhiḥkāri was impressed with the negligence of the Sabhaiyūr of Tirumuṇḍiyam and ordered that the original capital for this charity be recovered from them and credited to the general funds of the temple and the lamps lighted by the managers of the temple through the supply of the necessary ghee made from its stores.

This epigraph gives us a glimpse of the Chōla administrative system. The Adhiḥkāri was perhaps a governor placed over a province and, in this instance, over the Jayaśākoḍa-Chōla-maṇḍalam or Toppāmaṇḍalam. During his itineracy through the country under his charge he took cognizance of all matters, both secular and religious, investigated them and decided them. There was an officer of a lower rank known as the Sirūnanattuṇṇasimakān, administering the ṇādu and he maintained a record of all transactions pertaining to his charge. An assembly hall existed in the temple at Tiruchānur.

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where the Adhikāri held his court to which were summoned the witnesses who had knowledge of the affairs enquired into.

The administrative divisions of the kingdom were the maṇḍalams or provinces which were divided into koṇams or districts; and these koṇams were again sub-divided into nādu or sub-districts which comprised several koṇams formed of a number of villages grouped together. In consonance with this division of the kingdom, the hierarchy of officials must have consisted of the Adhikāri over the maṇḍalam, next in rank to him the Perutanattuppanimakan over the koṇam on the analogy of the Birutanattuppanimakan of the nādu, and below the latter the officer in charge of the koṇam and lastly the headman of the single village.

No. 210--G.T., from Śrī Kapilāvāra’s temple at the foot of the hill near Tirupati, records that the central shrine of the temple was constructed by Rāyan-Rājendra-Śojan alias Brahmamārāyan-Munaiyadarayan who was the head of Kaṭṭār at the time. The name indicates that he was an officer of Rājendra-Chola I and administered the village of Kaṭṭār. No traces of this village are now possible, though we find it mentioned in three inscriptions of different dates. The first mention occurs in No. 19-T.T. belonging to the third quarter of the 10th century A.C., the second reference in No. 210--G.T. falling into the third quarter of the 11th century and the last in No. 355--G.T. dated in the second quarter of the 16th century during the reign of king Achyutarāya of Vijayanagara. From these references it appears that it must have been situated somewhere to the east of Tirupati and north of Tiruchānār and its boundaries must have extended towards Tiruchānār on the one side and the foot of the hill to the north of Tirupati on the other.

Text

1. 1

2. 2

1. Read 2

2. Read 2

3. This may be read 2

4. Read 2
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Translation

Hail, Prosperity! On the 7th day in the reign of Sri Kopātrakasari-panmar alias Sri Rajendra-Bhadra, while Adhikāri (governor) Koppamagalamudaiyān enquired into the affairs of the temple from his seat in the assembly-hall built by us in Tiruchchukara, a divadānam of this God, in Kuṭavār-nāgu, (a sub-division) of Tiruvakaṭa-kaṭam, (a district comprised in the division) of Perumbānpāḍi (in the province) of Jayakonasam-śelam, having summoned Kadappakudaiyān, the Ṛgāntattuppaṇiākan (subordinate administrative officer) who administered the Kuṭavāra-nāgu, and the servants of Tiruvakaṭadavār, and called upon them to deposite as to the condition of the permanent daily provision (existing) for Tiruvakaṭadavār, they stated that, as per the old document registered on stone, the Sabhāyār of Tirumūrṇiyam, a grant to this God, received money and undertook to light 24 lamps, including one light of camphor, but that the villagers of Tirumūrṇiyam discontinued to burn all of them excepting two lights which they still burn.

2. Thereupon Adhikāri Koppamagalamudaiyān ordered that, with the 20 poun being the sum available at Tiruchchukara and the 3 poun remaining in deposit in this deity's treasury (as remuneration) for the paraphrāhams service rendered by them to this God, aggregating to 23 poun, (the ghee) might be well-packed and transported to Tirumala along with the articles of daily provision, and the servants working in this behalf might be enabled to burn (the lights) without any impediment.

1. This symbol stands throughout the inscription for ॥
2. Read ॐ.
3. Read श्रीमद.
4. Read श्रीमदादित्यम.
5. Read श्रीमद्वर्म.
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3. Towards this charity of the nandavijakku, therefore, to be maintained by the Sabhāyāy of Tirumūrty, the Āryavaiśūvásas ordered that the 23 pān belonging to them shall be credited to the capital fund of this God’s treasury; (the ghee) shall be transported to this God’s treasury (store-house) at Tirumala and the managers of the temple and the servants of Tiruvaiyakṣa-davar alone shall burn the lights, including the nandavijakku and one karpeṇ-vijakku, as long as the moon and the sun last.

No. 20.
(No. 210—G.T.)

[On the door-jamb of Kapilāvara Temple at Kapilatirtham.]

Text

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

Translation

Hail, Prosperity! This is the blessed tabernacle which Rāyan-Rājendra-Sōjan alias Brahmamārāyan-Munaiyadarayan, the head of Kaṭhār, had built.

No. 21.
(No. 387—G. T.)

[In Parārāvārār’s Temple at Vaiṣṭī—Mallavaram.]

KULOTTUNGA—CHOLA I.

Kulottuṅga-Chōja I1 is represented in this Collection by eleven inscriptions of which three are complete ones and the rest are mere fragments containing a few bits of his praiṣasti. In some of them the king’s name occurs as Rājakṣasivarman Rājendra-Chājadava (Nos. 71, 112 and 295-T.T.), while others mention him as Rājakṣasivarman alias Chakravarti Śrī Kulottuṅga-Chājadava (Nos. 381, 382 and 383-G.T. and 298-T.T.). However Nos. 387-G.T. and 144-T.T. respectively call him Śrīman Mahāmāṣṭalāvara Tribhuvanadava Mahārājaṅi Vira-Rājendra-Chājadava and Uṣaiyar Śrī Vira-Rājendradava. The epithet “Mahāmāṣṭalāvara” is appropriate to the Eastern Chāukuva ruler who the king is represented to be: “Chāukuva-bhāṣāga,” the ornament of the Chāukuva race, holding sway over the Vaiṣṭī country,

Notes:
1. Read इन्द्रधनुशमाण.
2. Read अपराजेयम.

31
“Vaagi-vallabha”, with his capital at “Kanuppakapura”. He is entitled “Karavala-Bhairava, Prakaaparabalasaadhaka, Kasa-prakaparabalamkara and Prapta-vidya-vibhasa”. He is besides entitled Samadhipata-paschamahatvadha, the possessor of the five great birudas or “honorary distinctive marks.” It is known that until the 4th year of his reign, Kuluttuaga called himself Rajadasar- varman Rajendra-Choda and only in the 5th year he assumed the name of Kuluttuaga. He was an Eastern Chalukya prince, being heir to the kingdom of Vaagi which his father Rajaraja I left him, and he is said to have ruled it for a time before acquiring the Choda throne (Mad. Ep. Rep. for 1904, para 21; also S. I. I., Vol. III, part ii, pages 127 and 128). The inscription is dated in his 3rd year and this early date probably indicates not merely the short duration of his reign over the Vaagi country, but also the extent of the Choda territory which he aggrandised to himself extending southwards from Vaagi into the modern Chittoor district. No. 144-T.T. which calls him Udaiyar Sri Vira-Rajendradasa probably belongs to the period of his reign as a Choda monarch, subsequent to his charge of Vaagi. Though the name is mentioned as Vira-Rajendra, instead of the usual Rajendra, it is still certain that the king represented is Rajendra-Choda II alias Kuluttuaga I, for the epithet “Chalukya-kula-bhushasa” cannot apply to any of his predecessors on the Choda throne, and surely not to Vira-Rajendra I, the son of Rajendra-Choda I, since he was not by descent an Eastern Chalukya prince. Again, though Kuluttuaga III had the surname “Virarajendras-Chaladasa (Mad./ Ep. Rep. for 1911, para 29), he has not been known to have reigned over Vaagi at any time. Consequently Sri Vira-Rajendradasa or Vira-Rajendra-Chaladasa must be taken to denote only Rajendra-Chaladasa II alias Kuluttuaga-Choda I.

Further, the birudas “Samadhipata-paschamahastabda” and “Karavala-Bhairava” are proper to the Eastern Chalukyas, the one being found to have been assumed by Sarvavakara Vishaavardhana and Vijayaditya VII, the paternal uncle of Kuluttuaga I, as well as by Kuluttuaga I himself (Mad. Ep. Rep. for 1921, para 16); and the other, Paschamahatvadha, by the founder of the Eastern Chalukya line, Kubja-Vishaavardhana (S. I. I., Vol. I, No. 59. Text, lines 23–24, on page 54; and Ep. Ind., Vol V, Page 75, first Plate, 16th line). His Tamil prastasti records that “he unsheathed his sword, showed the strength of his arm” and dispelled the army of the king of Kuntala. It is perhaps this feat of arms which he displayed with his sword that gained him the biruda Karavala-Bhairava, “the terrible one on account of his sword.” “Prapta-vidya vibhasa” points to his learning, while “Kasaparabalanaka” refers to his attack and defeat of the forces of Kasapakuri, probably the modern Cuttack, which at that time seems to have been included in the Kaliaga country. This shows a successful military career followed by Kuluttuaga even in his early years and his raid into Kaliaga which occurred for a second time in the latter part of his reign. In this epigraph there is probably a reference to his “having put on the garland of the victory over the Northern region”, after seizing the Kaliaga-maasalam, while “he was still heir-apparent”, i.e. crown-prince at Vaagi under his father Rajaraja I, expecting however to usurp the Choda throne in time.
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The fragments Nos. 71,112 and 295—T. T., which name the king as Rajañasivarman Rājendra-Chōḻadāva must be assigned to a date prior to his fifth year, while No. 396—T. T., which calls him Kulkuttuṅga-Chōḻadāva must belong to a subsequent date. Of these, Nos. 71 and 296—T. T. mention the chief queen Avanimuludūṭaiyai, ‘the mistress of the whole world’, and from the former epigraph it looks as if she made some donation to the temple.

No. 381—G. T. is a complete inscription and is dated in his 24th regnal year. It begins with the longer historical introduction of the king, commencing with the words “Pugalaijnda puṣari agajalinda puviyil”, and recounts his military deeds from the time of his victory at Chakrakṣa, the capture of the rutting elephants at Vajrākara and the dispelling of the army of the king of Kuntala, while yet a crown-prince of Vāgī under his father Rājarāja I, down to the time of his defeating the Western Chaukya Vikramaditya and the Pāṇḍya and Chera kings, after capturing the Chēḷa throne. It is plain that his “deeds of valour” at Chakrakṣa and Vajrākara as well as against the king of Kuntala were only antecedent to his putting on “by right of inheritance the pure royal crown of jewels” at Vāgī, from whence he proceeded to conquer the “Southern region.” In this inscription “Avanimuludūṭaiyai” alone finds a place. No. 388—G. T., dated in his 41st year, which is the highest year available for him in this Collection, though records elsewhere furnish his 50th year, gives the shorter introduction commencing with the words “Pugalmaḍu vijāgā jayamadu virumba”, wherein the details of his conquests are missing.

No. 383—G. T. brings to notice a number of Puravuvari officers and others who attested the document in token of the royal assent having been accorded to the remission of taxes on Muṭaippāḷi alias Śivapaḍaśikharanallār, a dwadāna village belonging to God Tippalāṭi Varamuḍaiya Mahādāva of Tiruchanur. The tax on the village seems to have been assigned to a certain Nāraṇadāva who however waived it, in the 3rd year of the reign of prince Vira-Rājendra-Chōḻadāva, in favour of the temple for two lights to be maintained from its income. It was still desired that the tax should be cancelled and one Kaṭṭan-Vāsudāvan, a member of the Gaṇa of Kuṭavir-nāṉu undertook the task. It appears that, without the clearing of the outstanding dues from the village, his petition to remit the taxes did not stand the chance of consideration at all. Consequently the Śiva-Brāhmaṇas and Kaṭṭan-Vāsudāvan paid, on behalf of the temple to Valikonaṭheṭṭu-Brahmamārāyan, the 5 maṇḍai due from the village and then represented first to the Maṅgam-hakkaṭṭi to convert it into a sarvamāṇa (iṟai-iḷi-dwadānam) with effect from the 35th year of the reign of Śrī Kuluttuṅga-Chōḻadāva and this representation seems to have been duly supported by the authorities concerned. Thereupon the king gave his oral order granting the remission sought for and it was communicated to the temple benefited thereby.

The signatories to the document are one Puravuvari-tinaikkālam, three Puravuvari-tinaikkōṭa-nāyakam, three Puravuvari-tinaikkāṭatun-mukkhaṇṭis, and two other officers whose official designation is not mentioned. The
Puravari officers were members of the department of land revenue of the state of which they maintained an account and it was essential that they should take note of changes in it in the way of deductions and remissions granted by the king and attest such documents so as to indicate the authority by which those changes were effected. The local officers of the kṣāmam and the nāgu would be advised to make the necessary alterations in their own registers and in token of their acknowledgment of the royal order they would be required to affix their signatures to the copy of the document presented to the beneficiaries. Thus the signatures of Gāgāyan and Kārvāvaikuḍaiyān at the end of the record would be those of the head of the Tiruvākkaṭa-kṣāmam and of the head of the Kuṭavār-nāgu within whose limits the dvadāsī village of Muṭṭaippāṭi was situated.

The alternative name of “Śivapādāśākharaṇalur” for Muṭṭaippāṭi must have been given to the village from the surname “Śivapādāśākhara” of Rājarāja I, revealing his great devotion to Śiva. This village standing to the south of Tiruchānur on the south bank of the Svarṣamukhi river is nowadays known as Muṭṭaippāṭi.

No. 388—G. T. mentions Tirukkkāltti-Uḍaiyar’s temple. This is the famous temple of Śrīkāhastasivarā at Kāḷahasti about 20 miles to the east of Tirupati, containing one of the five kinds of Śiva-Liṅgam, viz., the Vāyu-Liṅgam. It is an important Śaiva centre and has been sung by the Nāyaṇamūras or Śaiva saints. This is the only instance of a reference to this God occurring in the lithic records of this Collection.

It is in the reign of Kuḷāṭṭuṅga-Chōḷa I that we find the earlier name of “Jayaṅkoṭaṭhōḷa-maṇḍalam” given in honour of Rājarāja I who bore that surname, to the ancient Tengamaṇḍalam, was changed into “Rājendra-Chōḷa maṇḍalam” (Nos. 381 and 382—G. T.) in consonance with the king’s original name of Rājendra-Chōḷa (II); but within a century and a half the new name was dropped and the original Chōḷa designation of “Jayaṅkoṭaṭhōḷa-maṇḍalam” was revived, as is seen from No. 380—G. T. dated in the reign of Rājarāja III, and continued in use down through the Vijayanagara period.

The gold coin māṇai, though it finds mention only in No. 382—G. T. in connection with taxation, does not appear to have been in universal currency in this part of the country during the period, since it does not generally occur in these inscriptions, as do the coins kālī, pon and kōḷaiṭṭu.

Two officers of Kuḷāṭṭuṅga I come to notice, the one Nāraṇāsadava who waived his claim to the tax from the village of Muṭṭaippāṭi and granted it for the maintenance of two lights in the temple of Tippalāḍīśvarar in the 3rd year of his viceroyalty at Vaṅgi (No. 389—G. T.) and the other Valīṭkṛṣṇa-Chōḷa-Brahmamārāyān, a revenue officer who received payment of the tax of 5 māṇai from the same village of Muṭṭaippāṭi before its conversion into a sarvamāṇya dvadāśam in the 35th year of the king’s reign.
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Text

1. நமிக்க பிரகரரம் பெருமான் பொருள்.
2. நூற்றணாண் பற்றி குருவாரிகளின் வாயில்.
3. சோய்க்குறுகு பொருள் பெருமான் பொருள்.
4. சொன்னான் பொருள் பெருமான் பொருள்.
5. இல்லமை தொழில் சுற்றுநில் பொருள்.
6. வடிவமைந்தவை வாயில் குருவாரிகளின் வாயில்.
7. தற்போது ஒரு முக்கியமான பொருள் பொருள்.
8. இருப்பது உண்மை பொருள் பொருள்.
9. வடிவமைந்தவை வாயில் குருவாரிகளின் வாயில்.
10. விதேசியர் பொருள் பொருள்.
11. பொருள் என்றும் குருவாரிகளின் வாயில்.
12. பொருள் என்றும் குருவாரிகளின் வாயில்.
13. பொருள் என்றும் குருவாரிகளின் வாயில்.

Translation

Hail, Prosperity! In the 3rd year of the reign of Śrīman Mahāmaṇḍapa-śvara Tribhuvanadāva Mahārajairh Vīra-Rājendra-Śoḍāavār, the possessor of the titles of Paśchamahāśiśa, the ruler of various provinces, the ornament of the Chālukya race, the lord of Viṣṇi, the master of the Godāvari, the lord of the best city of Kanuppākā, the terrible one on account of his sword, Vaiṣṇapānī Ṛṣipūrānāvara, the vanquisher of the forces of Kāśṭakapura and the possessor of the ornament of acquired learning, I, Nāraśaḍāva...shall not collect the vaṇabhaṇī, the tirukkuṭṭhhū and other (taxes) of any kind whatsoever, which I am entitled to collect, from Mūkṣaippāḍi, the dvaram of Tippalāṭivaram-unaiya Mahādvār of Tiruchchukanār in Tiruvākaṭa-kōṭṭam; (I) have granted (them) for two nandaṇiḥabhiḥ for this God.............

(The transgressors 'shall) incur the sins (of those who sin) at the sacred places on the banks of the Ganges and Kumari (i.e. Kanyā-Kumāri or Cape Comorin).

The protection of the Mahāśivarās (is sought for this charity)!

No. 22

(No. 144—T.T.)

[On the north wall of Mūkṣai-Pradakṣiṇam in Tirumala Temple.]

Text

1—[எண்] பிரகரரம் பொருள்.
2—[எண்] பற்றி குருவாரிகளின் வாயில்.
3—[எண்] முக்கியமான பொருள்.
4—[எண்] வாயில் குருவாரிகளின் வாயில்.

1. Read பிரகரரம்.
2. Read பற்றி குருவாரிகளின் வாயில்.
3. The old name for modern முக்கியமான.
4. Read வாயில் குருவாரிகளின் வாயில்.
5. Read வாயில் குருவாரிகளின் வாயில்.

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Translation
1. (Uṣaiyar) Sri Vira-Rajendradasa—
2. in (our) race of cowherds—
3. so as to pay—
4. Sola-Uttamanidhi-Chittirameji—

No. 23.
(No. 581—G. T.)

[In Parāśarāvāra’s Temple at Ysxi-Mallavaram near Tiruchānur.]

Text

1. குரு நூற்றுக்கு வருந்து புரி இறுக்கு ஆனால் குரு சாகு தம்மிடம் வந்துள்ளனடையவுல்ல கொண்டு உள்ள குரு தம்பிற்கு குரு சாகு தம்மிடம் வந்துள்ளனடையவுல்ல கொண்டு உள்ள குரு சாகு தம்மிடம் வந்துள்ளனடையவுல்ல கொண்டு உள்ள குரு சாகு தம்மிடம் வந்துள்ளனடையவுல்ல கொண்டு உள்ள குரு சாகு தம்மிடம் வந்துள்ளனடையவுல்ல கொண்டு உள்ள குரு சாகு தம்மிடம் வந்துள்ளனடையவுல்ல கொண்டு உள்ள குரு சாகு தம்மிடம் வந்துள்ளனடையவுல்ல கொண்டு உள்ள குரு சாகு தம்மிடம் வந்துள்ளனடையவுல்ல கொண்டு உள்ள குரு சாகு தம்மிடம் வந்துள்ளனடையவுல்ல கொண்டு உள்ள குரு சாகு தம்மிடம் வந்துள்ளனடையவுல்ல கொண்டு உள்ள குரு சாகு தம்மிடம் வந்துள்ளனடையவுல்ல கொண்டு உள்ள குரு சாகு தம்மிடம் வந்துள்ளனடையவுல்ல கொண்டு உள்ள குரு சாகு தம்மிடம் வந்துள்ளனடையவுல்ல கொண்டு உள்ள குரு சாகு தம்மிடம் வந்துள்ளனடையவுல்ல கொண்டு உள்ள குரு சாகு தம்மிடம் வந்துள்ளனடையவுல்ல கொண்டு உள்ள குரு சாகு தம்மிடம் வந்துள்ளனடையவுல்ல கொண்டு உள்ள குரு சாகு தம்மிடம் வந்துள்ளனடையவுல்ல கொண்டு உள்ள குரு சாகு தம்மிடம் வந்துள்ளனடையவுல்ல கொண்டு உள்ள குரு சாகு தம்மிடம் வந்துள்ளனடை்யவுல்ல கொண்டு உள்ள குரு சாகு தம்மிடம் வந்துள்ளனடையவுல்ல கொண்டு 

2. கும்பவருக்கு மின்னற புரிப்பில்லராக கும்பவருக்கு மின்னற புரிப்பில்லராக கும்பவருக்கு மின்னற புரிப்பில்லராக கும்பவருக்கு மின்னற புரிப்பில்லராக கும்பவருக்கு மின்னற புரிப்பில்லராக கும்பவருக்கு மின்னற புரிப்பில்லராக கும்பவருக்கு மின்னற புரிப்பில்லராக கும்பவருக்கு மின்னற புரிப்பில்லராக கும்பவருக்கு மின்னற புரிப்பில்லராக கும்பவருக்கு மின்னற புரிப்பில்லராக கும்பவருக்கு மின்னற புரிப்பில்லராக கும்பавருக்கு மின்னற புரிப்பில்லராக கும்பவருக்கு மின்னற புரிப்பில்லராக கும்பவருக்கு மின்னற புரிப்பில்லராக கும்பவருக்கு மின்னற புரிப்பில்லராக கும்பவருக்கு 

3. சிறிய ஊரில் வேறுபாடு என்று கூறுவது என்று கூறுவது என்று கூறுவது என்று கூறுவது என்று கூறுவது என்று கூறுவது என்று கூறுவது என்று கூறுவது என்று கூறுவது என்று கூறுவது என்று கூறுவது என்று கூறுவது என்று கூறுவது என்று கூறுவது என்று கூறுவது என்று கூறுவது என்று கூறுவது என்று கூறுவது என்று கூறுவது எ

1. Read ஆச்சுகையும்.
2. Read சுருக்க.
3. Read சுருக்க.
4. This may be read செய.
5. Read எங்கு.
6. Read எங்கு.
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4.  [details of the inscription]

5.  [details of the inscription]

6.  [details of the inscription]

7.  [details of the inscription]

1. Read இயர்வர்த்தம்.
2. Read வரை.
3. Read இவ.
4. Read இயர்வர்த்தம்.
5. Read இயர்வர்த்தம்.
6. Read இயர்வர்த்தம்.
7. Read இவ.
8. Read இயர்வர்த்தம்.
9. Read இயர்வர்த்தம்.
10. Read இவ.
11. Read இவ.
12. Read இவ.
13. This may be read இவ.
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8. అయినపు దేవాసిత్వం నడివసి అధికారం సంభవించి రామీ అయిన ప్రామాణిక ప్రతి మెయిల్ లాం కావి వాసిత్వం

Translation

"Hail, Prosperity! While the wheel of his (authority) rolled as far as the golden circle (i.e., Mount Māru) on the earth, which was surrounded by the moat of the sea, that was (again) surrounded by (his) fame,—Kṣ-Ṛjāksarivarman, alias the emperor (chahrawartiu) Śrī-Kulūṭtugā-Chaṇḍāvīra, wedded first in the time (when he was still) heir-apparent (iṣneg) the brilliant goddess of victory at Sākkarakōṭām (Chakrakōṭā) by deeds of valour. (He) seized a herd of mountains of rut (i.e., rutting elephants) at Vayirāgaram (Vajrākara). (He) unsheathed (his) sword, showed the strength of (his) arm, and spurred (his) war-steed, so that the army of the spear-throwing king of Kondāla (Kuntala) retreated. Having established (his) fame, and having put on the garland of (the victory over) the Northern region, (he) put on by right (of inheritance) the pure royal crown of jewels, in order to stop the prostitution of the goddess with the sweet and excellent lotus-flower (i.e., Lakhsmi) of the Southern region, and the loneliness of the goddess of the good country whose garment is the Pomni (Kāvāri).

The kings o' the old earth placed (on their heads) his two feet as a large crown. The river (of the rules) of the ancient king Manu swelled, (and) the river (of the sins) of the Kali (age) dried up. (His) sceptre swayed over every region; the sacred shadow of (his) white parasol shone (as) the white moon everywhere on the circle of the great earth; (and) his tiger (banner) fluttered on the matchless Māru (mountain). (Before him) stood many rows of elephants, unloaded from ships and presented as tribute by the kings of remote islands whose girdle was the sea. The big head of the brilliant king of the South (i.e., the Pāṇḍya) lay outside his golden town, being pecked by kites.

Not only did the speech (of Vikkalan) :- "After this day a permanent blemish (will attach to Kulūṭtugā), as to the crescent (which is the origin) of (his) family",—turn out wrong, but the bow (in) the hand of Vikkalan was not (even) bent against (the enemy). While (Vikkalan) lost his pride, and while the dead (bodies of his) furious elephants (covered) the whole (tract) from Nāgili of rocky roads to the Tungabhadrā, which adorned the country (nāgu) of Maṇalir,—(his) boasted valour abated ; the mountains which (he) ascended, bent their backs; the rivers into which (he) descended, eddied and breached (their banks) in their course; (and) the seas into which (he) plunged, became troubled and agitated.

Being desirous of the rule over the Western region, (he) seized simultaneously the two countries (Pāśī) called Gaṅgavanālam and Śāgāṣām, troops of furious elephants which had been irretrievably abandoned (by the

1. Read సోభాము.
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enemy), crowds of women (the angles of) whose beautiful eyes were as pointed as daggers, the goddess of fame, and the great goddess of victory, who changed to the opposite (side) out of fear, because (Vikkalan) himself and (his) father had turned their backs again and again on many days.

Being pleased (to resolve) in (his) royal mind to conquer with great fame the Pāṇḍimaṇḍalam (i.e., the Pāṇḍya country), (he) despatched his great army,—which possessed excellent horses (resembling) the waves of the sea, war-elephants (likewise resembling) waves, and troops (resembling) water, as though the Northern ocean was about to overflow the Southern ocean. (He) destroyed the jungle which the five Pañchchavas (i.e., Pāṇḍyas) had entered as refuge, when they became much afraid on a battle-field where (he) fought (with them) turned their backs and fled. (He) subdued (their) country, made them catch hot water (in) hills where woodmen roamed about, and planted pillars of victory in every direction.

(He) was pleased to seize the pearl fisheries, the Podiyil (mountain) where the three kinds of Tāmil (flourished), the (very) centre of the (mountain) Śāyam (Sahya, i.e., the Western Ghāts) where furious rutting elephants were captured, and Kann. After (he) had fixed the boundaries of the Southern (i.e., Pāṇḍya) country, every living being in the Western hill-country (Kuḍamalai-nāṭu) ascended to the great heaven.

(He) was pleased to bestow on the chiefs of the agricultural tracts of his (country) settlements on the roads, including (that which passed) Kōṭhū, in order that (his) power might rise (and) the enemies might be scattered."

"(He) was pleased to take his seat on the Pārasthimōsana, while his valour and liberty shone like (his) necklace acquired in warfare and (like) the flower-garland on (his) royal shoulders; while all kings on earth worshipped (him), while the queen Ulagamaṇḍuṭiyāl, was present."

In the 24th year of the reign of this king Rajakāsarivarman alias the emperor Śri Kulśṭuṭa-Śaṭṭāva, I, Śiva-Brāhmaṇa Tillaināyaka-Bhaṭṭan of Vaijipī-gōṭra, I, Tirumallai-Uṭṭiyā̀n of the above gōtra, I, Āḍavaḷar-Bhaṭṭan of the above gōtra, I, Kumara-Bhaṭṭan of the above said gōtra, and I, Tirukkaiṭṭiyā̀n of Kāyapa-gōtra, enjoying hereditary rights in the temple of this God, we, all of us, have received 128 cows for 4 nandaṭṭiyakk, at the rate of 32 big cows propogating without death and old age for each nandaṭṭiyakk, (to be put up) before Uṭṭiyāṭṭa Tippalāḍḍaramuṭṭiyā Mahāṭṭavar, (abiding) in Tiruchchukānnur (situated) in Kuḍavār-nāṭu (comprised) in the district of Tiruvakṣa-kōṭṭam in the province of Rajendra-Śiva-maṇḍalam, (presented) by Tiruchchirām-bala-nambi, a servant of Tippalāḍḍaramuṭṭiyā Mahāṭṭavar. We, the Śiva-Brāhmaṇas who hold the right in the Tiruv-maṇṭikai (inner shrine, sanctum sanctorum), having accepted these 128 cows, engage ourselves to burn these 4 nandaṭṭiyakk, as long as the moon and the sun (endure).
Translation

1. While the Śiva-Bṛhmaṇas and Kaṭṭaṇ-vasudāvaṇ alias Irujjikkki of Bhāradvāja-gūtra, one of the members of the gaṇa (village assembly), paid to Valikōṇṭaṇāja-Brahmaḻūraṉ on behalf of the God Tippalātivaramuṉaiya Mahādāvaṉ of Tiruchchukantar in Tirukkudavan-nāṉu in Tiruvākaṉa-kaṭṭam, (a district) of Rājendra-śēlai-maṇḍalam, the 5 maṇḍai remaining settlement hitherto in the divaddānas (village of) Muṇīyappāṉ alias Śivapāṇai-kaṭṭaraṉalai;  

2. and while Kaṭṭaṇ-vasudāvaṇ of Kuṭṭavan-nāṉu represented to Maharikkāṉ made to convert it into a tax-free divaddāna from the 53rd year of the reign of the emperor Śrī KulaṭṭuṆa-śēlaiāvaṇ;
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3. in pursuance of the oral order of the king expressing that “we have granted Mūruippaṣṭi as a tax-free dvadaśam”,
   this is the signature of Kāṇṭhikkuṟṟyūḷaiyān, the Puravari-tinaikkalattu-mukaveṭṭi;
   this is the signature of Maṟṟaṭṭikkiḻan, the Puravari-tinaikkalatham;
   this is the signature of Arakuśtriyyaiyān, the Puravari-tinaikkalanaiyakam;
   this is the signature of Mukaṣikki…tuṟaiyān, the Puravari-tinaikkalakanaiyakam;
   this is the signature of Saṟṟuṇaiyān, the Puravari-tinaikkalanaṇaiyakam;
   this is the signature of Kaṟṟan-kilavan, the Puravari-tinaikkalattu-mukaveṭṭi;
   this is the signature of Neṟṟaḵkaṣan, the Puravari-tinaikkalattu-mukaveṭṭi;
   this is the signature of Gāṟṟaṭṭian ; and
   this is the signature of (Kaṟṟuvaa)-kuṟaiyān.

   No. 25.
   (No. 388—G. T.)¹
   [In Parantēvara’s Temple at Yogi-Mallavaram.]

Text

1  மருவான் [மறு] செம் தென்போது [சுமதி முதந்திந்தை ரூபம் உள்ளது முடிக்கும் நாட்டுப்புலார்]

2  இருப்பது [சுமதி பெருமான் ரூபம் உள்ளது முடிக்கும்பொழுது சுமதின் முடிக்கும் நாட்டுப்புலார்]

3  தொன்றிபூர்வத்தில் பரப்போர் [கைப்] செய்தும் முடிக்கும் நாட்டுப்புலார்...

4  பார் இருந்தே மூன்று வருடு ஒரு கல் என்று... ....

5  கி ஓக்கும்...

6  கி[சுமதி பெருமான் செய்து விளக்கும் நாட்டுப்புலார்]

7  கதம்...

8  பரப்போர் கைப் பெருமான் அன்று... ...

9  [சுமதி பெருமான் செய்து விளக்கும் நாட்டுப்புலார்]

10  முடிக்கும் பொழுது சுமதின் முடிக்கும் நாட்டுப்புலார்...

11  இருந்தே...

12  கி ஓக்கும் கல் என்று... ...

1. The inscription is much damaged.  5. Read மருவா.  
2. Read செம்.  6. Read செமையுழவப்புலா.  
3. Read வெள்ளர்.  7. The rest of the inscription is lost.  
4. Read மருவான் முடிக்கும்...
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Translation

1. Hail, Prosperity! In the 41st year of the reign of Kulsttuṇga-śeṣa-dāvar, who—while the goddess of fame became renowned (through him), while the goddess of victory was coverting (him), while the goddess of the earth became brilliant (with joy), (and) while the goddess with the (lotus)-flower (i.e., Lakshmi) wedded (him)............

2. Who had caused the wheel of his (authority) to roll over all regions, and who (was seated) on the throne of heroes, having anointed himself (in commemoration of his) victories..................

3. In Tiruvākahā-kaṭṭam.............

4. Śri Māhāvaras of Tirukkuḷaiṭṭi-Ūḍaiyār's temple...................

5. Constructed a tank...........

6. For God Tippalāśīvaramuḍaiya Mahādāvar...................

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

8. Extending directly southwards from the tamarind (tree)............

9. Ḍalī, Paṭṭikkhāwa and other (taxes)....................

10. We have sold to (Tippalāśīvaramuḍaiya) Mahādāvar only........

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

12. The signature of...ūḍaiyān. I witness this.............

No. 28.

(No. 298-T.T.)

[On a slab paved into the floor on the south side of Sampaṅgi-Pradakshiṇam in Tirumala Temple. Now preserved on a separate platform in the same temple].

Text

1—'mi śvāl śvām'[i]—

2—'[m]jām jām—

3—[j]vām jām vām—

4—[a]vām jām vām[er—

5—'vām vām vām vām—

6—...pēm [m]ām—

Translation

1. the Minavār (Pāṇḍyās) lost their firmness and Villavār—

2. (caused) the wheel of his (authority) to roll over all regions—

3. with (queen) Avanimulṣuḍaiyāḷ—

4. of Kulsttuṇga-śeṣa—

5. bank (of the Kāvar river) in śeṣa-vaḷaṅgaḷu.—

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

1. Read śvām.

2. Read jām jām jām—

3. Read vām vām vām vām—

4. This may be read Ṛjām.
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No. 27.
(No. 71—T. T.)

[On a slab paved into the floor on the west side of the first prakāra, now preserved on a separate platform in the Tirumala Temple.]

Text

1. [Verse 1]

2. [Verse 2]

3. [Verse 3]

4. [Verse 4]

Translation

1. Muṣaiyēṭṭu viṭṭirundaruliyya Kōvi-Rājakāsari-panmar alias—

2. (for) the Āṉvar presiding, our Tiruvāyppāti—

3. pālamudu (milk) and tayiramudu (curds) for the Āṉvar (God presiding over) Tirumala—

4. Rājendra’s queen—

No. 28.
(No. 295—T. T.)

[From the slab now preserved in Tirumala Temple.]

Text

1. [Verse 1]

2. [Verse 2]

3. [Verse 3]

4. [Verse 4]

5. [Verse 5]

Translation

1. Śrī Kōvi-Rājakāsari—

2. for the Śrīmadāvar—

3. of the province—

4. Kaivillī—

5. polisī—

1. This may be read aṇagaṇumur.

2. Read aṇagaṇumur.

3. Read Ṛggaṇ.

4. Read aṇaṃmbudēmgar.
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No. 20.
(No. 110—T. T.)
[On the south wall of Mukkūṭi-Pradakṣiṇam in Tirumala Temple.]

Text

1—
2—
3—
4—
5—

Translation

1.—as heir-apparent, the brilliant goddess of victory—
2.—having established his fame—northern—
3.—the river (of the rules) of the ancient king Manu swelled—
4.—stood many rows of rutting elephants—
5.—while Vikkalan—Naāgili of rocky roads—

No. 30.
(No. 112—T. T.)
[On the south wall of Mukkūṭi-Pradakṣiṇam in Tirumala Temple.]

Text

1—
2—
3—
4—
5—

Translation

1.—the goddess of victory was coveting—
2.—the kings were defeated—
3.—Rājakāsaṟivarman—
4.—divadānam Tirukko—
5.—into the Śri-Bhaṇḍāram—

1. Read RhBhJv
2. Read BpBhJv
3. Read BbJv
4. Read Ojv
5. Read bBhJv
6. Read bBh
7. Read bBhBh
8. Read bBhBh

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No. 31.
(No. 131—T. T.)

[On the north wall of Mukkōji-pradakshiṣam in Tirumala Temple.]

Text

1.—[ḍa]nduṇa dharmasaṃpradāya [dharm]
2.—[ṭma]nduṇa dharmasaṃpradāya
3.—[ṛ]nduṇa dharmasaṃpradāya [dharm]

Translation

1.—(to stop) the prostitution of the goddess Lakshmi—
2.—the sacred shadow........every where on the circle of the great earth—
3.—the permanent as to the crescent (moon)—

No. 32.
(No. 657—T.T.)

[On the north wall of the third prākāra in Tirumala Temple.]

Text

1.—[ṭva]nduṇa dharmasaṃpradāya [ṭva]
2.—[ṭma]nduṇa dharmasaṃpradāya[ṭma]
3.—[ṛ]nduṇa dharmasaṃpradāya [ṛ]
4.—[ṛnt]uṇa dharmasaṃpradāya [ṛnt]

Translation

1.—having caused the wheel of his (authority) to roll over (all regions)—
2.—Kulāntuṣa-śojadava—
3.—Kāyapana, son of Īruvalaśakijän—
4.—offerings on the middle days (of the festival)—

1. The rest of the inscription is lost. 3. This may be read Ṛṣyaśaṁba.
2. This may be read Ṛṣyaśaṁba ud.
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No. 33.

(No. 386—G. T.)

[In Parāśarāvara's Temple at Yāgī-Mallavaram.]

VIKRAMA—CHOLA.

The preamble to No. 386—G. T. which represents "Śrīman Mahā-
maṇḍalaśvara Tribhuvanadēva Śrī Vikrama-Śājadēva" is almost identical
with that of No. 387—G. T. which belongs to Kulētudāga I. The same attributes
are mentioned, viz., Samādhigata-paṇcamaśānabha, Chaḻukyakula-bhūshaṇa,
Vāgī-vallabha, Gudavartira-Kaṇḍapa-puravaridikivara, Karavēṭa-Bhavravā,
&c., and they must have been assumed by him as an Eastern Chaḻukya prince
and as the ruler of Vāgī.

This Vikrama-Śāja of Vāgī must be Kulētudāga's son who governed
the "region of the rising of the Sun" or the "Andhra-vishaya," as the viceroy
of his father, in succession to his two elder brothers, Rājarāja II and Vira-
Śāja (S. I. I., Vol. III, part ii, pages 131 and 180). His coronation as the
Chōja king took place in 1118 A.C. (Ibid. p. 180), i.e., two years prior to the
which time he was co-regent with his father, and his actual accession occurred
in 1120 A.C. The period of his viceroyalty at Vāgī must have extended over
26 years from about 1092—93 A.C. to the date of his coronation in 1118 (S.I.I.,
Vol. III, page 180), or limited to only 18 years from 1100, the last year of his
elder brother Vira-Śāja's rule in Vāgī (Mad. Ep. Rep. for 1921, para 16), to
1118 A.C. He occupied the Chōja throne for 17 years from 1118 to 1135 A.C
(Ibid. for 1926, para 27). Hence the 16th year of Vikrama-Śāja's reign as
Maṇḍalamśāvāra expressed as the date of No. 386-G. T. must correspond to
either 1108 or 1116 A.C.

It is stated that he led an "expedition into the Kaliśa country" and
"conquered the northern region" during this time, and that "after the
departure of Vikrama-Śāja to the Chōja country, the country of Vāgī became
devoid of a ruler." This lack of governance was the result of the conquest of
Vāgī by the Western Chaḻukya king Vikramāditya VI, while it was left in
charge of Chōja of Velanaṇa, but Vikrama-Śāja reconquered it shortly after
and brought it within the pale of Chōja rule (S.I.I., Vol. III, page 180). He is
almost the last Chaḻukya-Chōja prince that governed Vāgī as the viceroy of
the reigning Chōja king, and, in the subsequent reigns, the province lapsed
into the hands of the Velanaṇa chiefs, the successors of Velanaṇa Chōja who
ruled it in the last years of Kulētudāga I; and consequently the Chōja
authority over this region of the Chōja empire became more limited.

Text

1 நோக்று ஊர்க்கு சுரேஷ் துமரேஷ் கூறானம்
2 இது என்று கரேஷ் துமன் கூறானம் இரண்டாம் வாகியம்

1. Read C.ornament...
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Translation

Hail, Prosperity! In the 16th year of the reign of Śrīman Mahāmaṇḍalāvāra Tribhuvanadāva Śri Vikrama-Śājadāvar, entitled Samadhigvāpaschamahāśabda, Mahāmaṇḍalāvāra, the ornament of the Chālukya race, the ruler of Vāgī, the lord of the best city of Kanuppākā on the bank of the Gōdāvart, Karacāja-Bhairava, Śrīmaṭ-Śākaja...........Purandara, the vanquisher of the forces of the enemy kings........

for the oil for the lamps during the procession in the Vaikāli festival of Tippalādivaramādīyār of Tiruchchukkānūr in Kuṭāvār-nāṭu in Tiruvākkaṭa-kōṭam, (a district) of Rājadra-Śāja-maṇḍalam...........in the piece of land in the divadānam Muṣuippaṭṭi...........with the boundary on the north...........south...........and all other (taxes)...........The protection of the Panmāhāśvaras (is sought for this charity).

No. 34.
(No. 222—G. T.)
[On the west wall of the Vāhana-maṇḍapam in Tiruchchāṇūr.]

RAJARAJA III.

The following seven inscriptions are dated between the 5th and the 19th years of the reign of Rājarāja III. They ascribe to him only the common title of 'Tribhuvanachakravarti' assumed by a number of his own subordinate princes. His reign of thirty to thirty-six years from 1216 to 1254 A.C. (Mad. Ep. Rep. for 1921, para 35) suffered from revolts and rebellions, civil wars and foreign invasion. The Chōja empire at the beginning of the 13th

1. Read वरेष्योत्खर—
2. Read पन्हवयोत्पयक —
3. Read वरेष्योत्खर—
4. Read वरेष्योत्खर—


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century comprised almost the whole of southern India, extending southwards from Kāliāgā and Vaṭāgī in the north. Rājarāja III had not the capability to rule such a vast empire and lacked the requisite military strength to keep his feudatories under control. Further, the Pāṇḍyas had meanwhile gained strength and become aggressive, and Rājarāja could not withstand the brunt of their onsets. The active interference of his predecessor Kūltuttāgā III in Pāṇḍya politics at the beginning of his reign through helping Vikrama-Pāṇḍya against his rival Vira-Pāṇḍya ‘whose head he cut off in the battle’ at Neṭur and his anointing himself as victor at Madura, seating the Pāṇḍya and the Kāraṇa chiefs at a distance from him, deprived of their thrones, being thus disgraced, augmented the dormant hostilities of the Pāṇḍyas and brought on their invasion of the Chōḷa country subsequently.

The burning of Tanjore and Uraiyār and the conquest of the southern provinces of the Chōḷa empire by Māravarman Sundara-Pāṇḍya I about 1220 A. C. (Mad. Ep. Rep. for 1909, para 12; and for 1926, para 32) appear to have created a commotion in the heart of the Chōḷa empire itself through the revolt of some of the ambitious Chōḷa subordinate princes, in particular the Kāḍava chief Ajagiya-Śayan Avaniḻappiṟandān Perūḷḷiḷaḷa, the father of the famous Koppurūṟḷiḷaḷa or Mahārājaśinasiva, who ‘is stated to have conquered the Chōḷa at Teḷḷāṇu, to have deprived him of all his royal insignia, to have imprisoned him with his ministers and to have taken possession of the Chōḷa country’ (Ibid. for 1923, para 5). Hoysaḷa Vira-Narasimha immediately marched to the south to the relief of Rājarāja who had been defeated at Teḷḷāṇu and also imprisoned by the elder Kāḍava, liberated him and placed him on the throne, and significantly assumed the biruda of ‘the establisher-of the Chōḷa kingdom’, (Ibid. for 1923, paras 7 and 8). Meanwhile, Māravarman also restored the conquered Chōḷa territory to Rājarāja about 1222-23 A.C. (Ibid. for 1926, para 32), and the Chōḷa authority was henceforth re-established over the whole country.

In No. 380—G.T. of our Collection dated in the 7th year of Rājarāja III (1223 A. C.), a battle is reported to have taken place about the same time between prince (Pīḷḷai) Vira-Nārasiḻαdavαr alias Yādavaṟṟyār and Kāḷavaṟṟyār at Urattī. This Kāḷavaṟṟyār must be the Ajagiya-Śyan Avaniḻappiṟandān Perūḷḷiḷaḷa, otherwise known as Kāḷalavani-ḻiḷappiṟandān Perūḷḷiḷaḷa or Kāḷavaḷa II, entitled ‘lord of Kāḷal,’ ‘protector of Mallai’, and ‘conqueror of Toṭaiḷamaḷai’, who, besides defeating Rājarāja III at Teḷḷāṇu and taking him captive, is stated to have “killed a very large number of his enemies at Savaḷ and created ‘mountains of dead bodies and swelling rivers of blood’”, and extended his territory so as to comprise the Pēṟṟai-nāṟu in the south and the Vaṭā-Valaḷdām or Tirupati hills in the north (Mad. Ep. Rep. for 1913, para 66). He seems to have also occupied Sīṟṟaṅgam, and, in order to dislodge him from that place, the Hoysaḷa proceeded to its attack from his capital at Dōrasamudra in 1222 A.C. (Ibid. for 1923, para 7).

These three battles must have been fought one after another and the result of all the three must have been the ultimate defeat of the Kāḷavarāya,
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though he might have won temporary success in one or more among them and boastfully claimed victory and conquest of the country "which could not have amounted to anything like the occupation of all that territory", since we find Rājarāja exercising his authority over the whole region and that authority upheld by the Yādavarāya Vira-Nārasiṃhadāva over this portion of the Tōndamātalam up to the Tirupati hills (Nos. 384 and 389—G.T.). Tēḷḷāru in the Wandiwash taluk of the North Arcot district is the scene of a battle fought in the 9th century in which the Pallava monarch Nandivarman, son and successor of Dantivarman, gained a victory over his Pāṇḍya antagonist and hence became known as 'Tēḷḷāṟṟēṟṟinda Nandippottaraiyār'. Tēḷḷāru may be said to have been an auspicious battle-ground for Pallava arms on both the occasions, but the success therein gained was only short-lived in both the cases. Śāvar has been identified with the modern Māl-Śāvar in the Tindivaram taluk of the South Arcot district, and Uratt is may be the present Oratti near Acharapakam in the Madhurantakam taluk of the Chingleput district, which was formerly the head-quarters of the sub-division Urattiṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟ in the Marudāṟṟu-nāḻu, as noticed in Nos. 139 and 142 of 1924 of the Mad. Ep. Coll.

So far this revolt of the Kāḷavā Aḷāḷiya-Śīyān occurring within the first four years of Rājarāja's accession to the Chēḷa throne (Mad. Ep. Rep. for 1922, para 39) forms only an earlier episode in the history of Rājarāja's reign. Aḷāḷiya-Śīyān's son, Kāḷperūṟṟḷḷjaḷḷjaḷḷ, who succeeded to the principality of Sāṃdamaṅalām (i.e. Jayantamaṅalām) shortly after, followed the footsteps of his father in entertaining a bitter enmity for both the Chēḷa and the Hoysalā kings, in defying the Chēḷa authority and in taking up arms against the Chēḷa power, with a view not merely to gain independence but to subvert the Chēḷa rule and replace it by a universal sway of the revived Pallava line. With this object he allied himself with Māravarman Sundara-Pāṇḍya I and Parākrama-bāhu of Ceylon as against Rājarāja. He then made a bold attempt about 1230 A.C., gained a victory over the Chēḷa king Rājarāja III, captured him and for a second time shut him up at Sāṃdamaṅalām. Once again Hoysalā Vira-Nārasiṇha had to run to the Chēḷa's help from his capital at Dōrasamudra or Hājabī, release him and reinstate him on the throne, after defeating the allied armies of Kāḷperūṟṟḷḷjaḷḷjaḷḷ and Parākrama-bāhu, the king of Ceylon, who lost his life in the contest, and seizing the Pallava rebel with his wives and treasures as a retaliatory act (Mad. Ep. Rep. for 1902, para 9). Thus the second attempt of these later Pallavas at self-assertion ended in failure like the previous one, and Kāḷperūṟṟḷḷjaḷḷjaḷḷ had to bide his time for more than a decade before making a final bid for political independence.

Nota 1:—The political and even the social disturbances caused almost throughout South India by these revolts of the Kāḷavās in collusion with the Pāṇḍyas and the Ceylonese has not been noticed by Dr. S. Krishnaswami Aiyangar and hence he describes the reign of Rājarāja III as one of 'comparative peace' and apparently quotes instances of religious ceremonial, which are almost a part of the temple routine proceeding unaffected in its course by such causes, to 'indicate the prevalence of peace and order' ("South India and Her Muhammadan Invaders," pages 27 to 30). It was not that 'the apparent calm was but the precursor of the storm that was gathering' for once during his 19th year, but
By this time Hoysala Vira-Narasimha was dead and his son Vira-
Somanāvara succeeded him in 1233. The latter who was now the main
support of the Chāţa king does not appear to have possessed the strength
and the capability of his father who had performed a diguţaya or conquest
of the four quarters; and Köpperuţiţjāga took the opportunity during the
last years of Rājarāja's reign to crown himself as an independent Pallava
monarch in 1243 A.C. This was just the time when a civil war broke
out between Rājarāja III and Rājendra III and the several Chāţa subordinates
took sides in the contest. Encouraged by his alliance with the Pāṇḍyas he also
successfully resisted the interference of Hoysala Vira-Somanāvara whose
generals he defeated at Perumbalār in the Trichinopoly district and asserted
himself within ten years of his accession (Mad. Ep. Rep. for 1918, para 2).
Thus ultimately he made good his claim to political sovereignty and next
embarked on a policy of territorial acquisition. In this game he was mainly
assisted; it would appear, by the northern expedition of Jaţavarmar Sundara-
Pāṇḍya I who "inflicted a severe defeat on the Teluţagas at Mudugur, slaughtering
them and their allies, the Āriyas, right up to the bank of the Pāţugu and
driving the Bāţa chief into the forest," and, besides, "killed Gaţagāţpāla, conquered
(the king of) Veṇaţu and pierced the (army of the) Koţagars" (ibid. for 1914, para 18).
Even though it is "stated that before him the king Kāţavarkōn with his innumerable army melted away" and that he was 'the
fear to the elephant who is the Kaţhaka' or Kāţava, i.e., Köpperuţiţjāga
(No. 175—T.T.), thus apparently indicating enmity between them, it is still
inferable that Köpperuţiţjāga, being made to 'tremble,' nominally submitted
himself to the Pāṇḍya, received back his kingdom from him, and actively helped
him in his northern invasion. A petty chieftain, such as he was, could not be
expected to have carried his arms as far as Drākshārāma in the Godavari
district in the north, Tripurāntakam in the Kurnool district in the north-west,
and Tanjore, Jambukāţivaram (Trichinopoly) and Madura in the south, wherein
his inscriptions are found engraved, from his central position at Sândamaţgalam

it was a state of chronic disorder with seemingly alternating 'calm' and 'storm' throughout his reign of about 30 years. Three such periods are marked out, the first between 1216 and 1220 preceding the 'storm' in 1220 raised about that year by the elder Kāţava Aţagiya-Śiyān, the second from thence to 1230 preceding the 'storm' then raised by the younger Kāţava Köpperuţiţjāga and the third from that time up to 1243 finally succeeded by a universal 'storm' created by the civil war between Rājarāja and Rājendra, of which full advantage was taken by Köpperuţiţjāga to assert and crown himself.

Mr. A. Venkatasekhari, in his article headed 'The Hoysala's Establishment of the Chola King' ('Journal of Indian History', Vol. VI, Part II, pages 204-5), shows that the first storm broke even much earlier, either at the end of 1216 A.C. or at the beginning of 1217 A.C., when Māraţvarman Sundara-Pāṇḍya I had 'taken the Chōla country'. Vira-
Vālīḷa II, to whom Rājarāja III applied for help, despatched an expedition under his own son Vira-Narasimha who 'defeated the forces of the Pāṇḍya and Makara kings and re-
established the Chōla king in his kingdom before 11th January, 1218, after a short
campaign of about three months'. We may take it that such political upheavals were the
order of the day and that the reign of Rājarāja III incessantly suffered from that danger
and finally succumbed to it.
in the South Arcot district, while he had not himself possessed the mettle to
win his freedom from the Chola yoke a decade previously, notwithstanding
the military support given to him by the Ceylonese king Parâkramabûhu and
other help which he might have received through his alliance with Mâravarman
Sundara-Pâñjya, nor his father a decade still earlier. He must have therefore
achieved anything, if he did achieve at all, only under the shelter of the Pâñjyan
banner and his position of a lieutenant or, more honourably, an associate of
Sundara-Pâñjya is indicated in some of the *brudus* assumed by him, as for
example, "the architect in establishing the Pâñjya king" (Mad. Ep. Rep.
for 1906, para 5), and ‘a brother to Sundara’ (Sâhâdara-Sundara) (No 226-
T.T.) which appears to be a Sañaskrit rendering of the Tamil expression
‘tribhuvana-râjâkâ-tambirâñ’, a title attributed to his father (Ibid. for 1923,
para 5). As an ally, therefore, of Jâàvârman Sundara-Pâñjya I he claimed,
as did the other associates or co-regents of his, viz., Vira-Pâñjya and Vikrama-
Pâñjya, a share of the honour for the victories and conquests of Sundara-
Pâñjya who was perhaps graciously pleased to concede it in recognition of his
meritorious service rendered to the Pâñjyan cause. Again his attribute of
‘Kahîrâpâgâdakshi-nâûya’ signifies nothing more than that he was master of
the territory lying to the south of the river Pâlár’, while his father at least
claimed possession of the Toûjamañâdalâm up to the Tirupati hills, whereas the
epithets ‘Pañânadînâthâ’ delimits his home territory to the bank of the South
Pennâr, and ‘Kâvâri-kâmuka’ merely expresses his fondness for the river
Kâvâri (Ibid. for 1922, para 39), a mere fondness which he does not seem to
have realised by the occupation of the territory bordering on it.

It is consequently in his capacity as the companion of Sundara-
Pâñjya that Köpperurâjõôa can be understood to have “(driven) the Teluûgar
to the north so that they might perish in the north” (Mad. Ep. Rep. for 1906,
para 6), to have worn ‘the anklet of heroes put on by Gaçapatî’ (“Gaçapatî-
datta-Virapadumudrâ”) and to have conquered Vijaya and Vira Gaçâgâpîlâs
(Nos. 227 and 226-T.T.). He may however be given credit for ‘destroying the
pride of the Karâûa king’, i.e., Hoysala Vira-Sânamâva, whose Daçânâyâkatâs
he defeated at Perumbalir sometime prior to 1253 A.C., whereon he seized
their ladies and treasures (Ibid. for 1918, para 2). Nothing can be recognized
as his acts of independent achievement, beyond the establishment of his king-
ship and the retention of a limited territory in the old Toûjamañâdalâm. For
we find the contemporaneous existence of other princes and chiefs with
apparently similar independence in the several divisions of this province now
forming portions of the adjoining districts of Chingleput, North Arcot and
Chittoor, such as the Aûjaimâmâ of Tagâdâr, the Sambuvâryâs at Tiruvallam,
the Gaçâgâpîlâs and the Yâdavârayâs occupying the eastern part of the same
meñâdalâm, and the Telugu-Châs in possession of the Pâka-nâû comprising
parts of Nellore and Cuddapah districts, while Vijaya-Gaçâgâpîlâ and Râjâ-
Gaçâgâpîlâ seem to have extended their sway upto Jambukâvâram. Besides,
their inscriptions are also met with, being engraved on the same temple walls
in certain prominent religious centres, such as Conjeevâram, Tiruvonîyâr,
Uttarâmûr, Tirupati and Kâjâhasti, giving their regnal years as independent

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kings and ostensibly omitting the name of their overlord. For instance, the
dates of Vijaya-Gaṅgaśāyana’s records at Conjeevaram range between his 3rd
and 31st years corresponding to 1251 to 1281 A.C., those of Jaṅγavarman
Sundara-Pāḍiya I between his 5th and 14th years (=1255 to 1265 A.C.) and
those of Kopperunjīva between his 11th and 10th years (=1254 to 1261 A.C.)
together with the records of the 5th and 6th years of Allun-Tikka Mahārāja
Gaṅgaśāyana corresponding to 1255 and 1256. And these dates overlap one
another. It is, however, certain that Rājarāja III held possession of this
central region till the end of his reign, as is evidenced by the existence of his
inscriptions in some of the places extending throughout the period. It
appears, therefore, that these local chiefs, though they did not after a time
formally recognise in their records their sovereign the Chōṇa or the Pāḍiya
king, had still administered the chiefships under their charge only as the
local agents of their common liege-lord, and this must have been their
position whereby one could admit the entrance of another into the
territory under his rule and permit the presentation of gifts and donations
to the several temples and the incision of litic records by their subordi-
nates and countrymen. Or else, the situation must be considered to
have been one of eternal warfare, during which one prince occupied
a portion of the country driving out another who in turn performed
the same feat of arms on a subsequent occasion during the same year or
within the next few years, this course of events being repeatedly continued.
This latter situation seems improbable, as there is not sufficient evidence for
it and as several members of certain families chose to accept service under
chiefs of rivals families and still deemed fit to claim their relationship with
the prominent members of their own family. An instance is furnished by No. 487
of 1902 which registers a gift made in the 36th year of Kopperunjīva’s
reign at Tiruvanaiyalai by Kākku-Nāyakaṇa, son of Madhusūdanadāva who
is said to be the younger brother of Vijaya-Gaṅgaśāyana. Probably the father
of this Kākku-Nāyakaṇa, viz., Madhusūdanadāva, was the same as the
Madhusūdanadāva, the son of Mahāmaṇḍalāvāra Tripurāntakadāva of the
Pallava lineage, whose gifts of lands are registered in Nos. 264 and 267 of
1921 from Takkōla dated respectively in the 3rd and 24th years of Vijaya-
Gaṅgaśāyana. (In that case, Madhusūdanadāva could not have been the uterine
brother of Vijaya-Gaṅgaśāyana, but only a first cousin. However a brotherly
relationship is claimed).

Rājarāja III continued in possession of the Toppamaṇḍalam till the
end of his reign and after him Rājendra III also appears to have held this
territory for a time, as indicated by the existence of an inscription of his 10th
year at Kāṭahasti (No. 156 of 1922) which roughly comes to 1296 A.C., and
one of his 13th year, Pāgaṇa, at Nandur in the Cuddapah district (No. 580 of
1907). But in contrast to this, we find some epigraphs of Jaṅγavarman Sundara-
Pāḍiya I occurring with the earlier years of his reign, viz., 5th, 6th, 9th and
10th years, and this shows that the Chōṇa power was not destroyed at one
stroke but slowly ousted from āṇana after āṇana and āṇanam after āṇanam in this
central province. The Pāḍiya’s levying tribute from the Chōṇa explains the
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actual position of Rajendra III at the time. It further shows that the northern invasion of Jaivarman Sundara-Pāṇḍya I took place within the first 4 or 5 years of his accession, so far as the Tōnjamapalālam was concerned. No. 428 of 1919 from Conjeevaram is the earliest record being dated during his 5th year, as also No. 209 of 1923 from Tirupulivanam in the Conjeevaram taluk, while No. 379 of 1911 at Nārāyaṇavanam in the Chandragiri taluk of the Chittoor district bears his 8th year and No. 208 of 1923 from Tirupulivanam again gives his 9th year. It is therefore to be inferred that Conjeevaram, the capital of Tōnjamapalālam, was the first city herein to be occupied by Sundara-Pāṇḍya and made the centre of his military operations round about, wherefrom he slowly reduced the adjoining territory and brought it to subjection before his 10th year. 'The reduction of Tōnjamapalālam which had been divided by a number of chiefs among themselves, therefore, seems to have occupied a period of nearly half a dozen years for him and Jaivarman probably proceeded thence into the Cuddapah district. The local princes acknowledged him as their sovereign ruler, but this recognition was waived within the next few years. The Pāṇḍya king must therefore be considered to have been the nominal emperor of South India extending as far as the Krishṇa in the north but his direct rule was confined to the home territories lying south of the Kaveri, while the northern provinces were shared among the local princes, such as the Kāṭavas, the Sambuvāryas, the Gaṇḍagāpallas, the Yādavarāyas, the Pottappi-Chājas and the Kākattyas and ruled over by them almost independently.

As already noted, No. 384—G.T., dated in the 9th year of Rajarāja III, refers to the 8th day in the 23rd year of Rajarāja I and records that the service (sahkaiyam) of conducting certain offerings for God Tippalāṭivarar at Tiruchchūr arranged for by Kaṭinambīyaṅgaṅa, the donor, through his deposit of 26 kaṇṭhi of gold with the Sahkaiyar of Tiruchchūr had not been carried out by them and consequently the Sāthinattir of the temple preferred a complaint before Vira-Nirākumaṅa Yādavarāya and insisted upon their conducting it. The Sahkaiyar pleaded ignorance of the past transaction stated to have been registered on stone. The Yādavarāya, however, relying on the evidence of the old document engraved on stone, ordered the Sahkaiyar to pay into the God's treasury the gold received by them in the past. No. 385 is a continuation of No. 384 and registers the acknowledgment of the sum of 26½ kaṇṭhi of gold thereon received by the Śiva-Brāhmaṅas (Pəjāris) of the temple from the Sahkaiyar, together with the attendant obligation of conducting the service with the interest on the gold received by them. It is not stated in No. 385 how or why the excess of a quarter kaṇṭhi of gold over the original deposit of 26 kaṇṭhi was got by the Śiva-Brāhmaṅas.

From No. 126—G.T. we learn that an image of Tirumāṅgai-ṉīvar had been installed in the temple of Śrī Gvindarāja in Tirupati by the nāgar of Kaṭav-pāṇḍya but no provision was made for his worship. Consequently, the Sāthinattir of Śrī Vākkaṅvāra's temple represented by four of their number petitioned the king for the grant of land for the purpose of conducting due worship to the image. The king assented to the grant and the Periya-nāṣṭavar
of Kuṭṭavar-nāṣu thereupon assembled in the temple at Tiruchānur in full number and executed the king's oral order by assigning a piece of land in the village of Kottakālīvī to the east of Tiruchānur. This epigraph once again brings to notice the existence of the council-chamber at Tiruchānur wherein Adhikari Koṇamāgamamulaiyan held his court at the beginning of Rajendra-Chēja's reign (No. 18—T.T.) (page 28 ante.)

Some of the subordinates of Rajarāja III are met with in these inscriptions. Vira-Nārasiṁha Yādavarīya who upheld the Chēja authority against the Kāṭavarīya Aṭagiya-ḍīyan, the father of Kēpperuḷiḷaḷa, administered a portion of the Tōṇgaṃḍalām as the deputy of the Chēja king. Kēpperuḷiḷaḷa was nominally a Chēja subordinate but ruled his principality of Ṣundamaṅgalam almost independently. On the conquest of the province by Jāṭavarman Sundara-Pāṭiyā I, the two chiefs transferred their allegiance to the Pāṭiyā sovereignty and ruled the country as Pāṭiyā feudatories.

Pāṭiyādaraiyar, son of Kēṭar, designated Pohkan or Pohkālam, i.e., treasurer, and entitled 'Parasatmayakāḷari,' probably expressive of his staunch devotion to the Śiva creed, held the management of the Śiva temple of Tippalāṭīvaḷaramuṅaiya Mahādāvar in Tiruchānur and was the father-in-law of Vira-Nārasiṁha Yādavarīya. His son Nārāyaṇappalīḷa lost his life in the battle of Uṛatī waged between the Yādavarīya and the Kāṭavarīya and, in order to commemorate it, he instituted religious services in both the Śiva and Viṣṇu temples at Tiruchānur (No. 380—G. T.).

Tribhuvanachakravartin Madhurāntaka-(Pottapp-Chēja) Allun-Tirukkāḷattidava,2 brought to our notice in No. 430—T.T., was a Chēja feudatory chief belonging to the Telugu-Chēja family of Nellore which claimed descent from Karikāḷa. He was a subordinate of Kuḷottuḷaḷa III during the latter half of his reign from about his 31st year (No. 582 of 1907), continued to serve Rajarāja III throughout his reign and ultimately assumed independence in the time of Rājendra-Chēja III. He appears to have governed a part of the Tōṇgaṃḍalām as a deputy of Rājarāja, and to have exercised almost independent powers even then, as may be seen from the numerous gifts of land and villages he made to the Aruḷḷappurumāḷ temple at Tiruvattiyār, i.e., Little Conjeevaram wherein he instituted the service called Gopāḷiḷaḷam-sandhi, in the 15th year of Rājarāja (=1230 A.C.). His independent reign was short, being limited to seven years only from 1250 A.C. The 5th year of the above fragmentary inscription possibly related to his own reign and it would then correspond to 1255 A.C. In that year a certain Nāyakkan made a grant to the temple of Tiruvākkaṃḍamulaiyā of some land probably in Śegovunār.

The existence of a shrine of Aṭagiya-Perumāḷ at Tiruchānur is for the first time brought to our notice in No. 222—G. T., dated in the 5th year of Rājarāja (=1220 A.C.). This deity must be the present Śundararajavēla endowed within the temple of Śrī Padmāvatī at Tiruchānur, for whom a consecration ceremony took place nearly three decades ago. Pāṭiyādaraiyar

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levelled six paṭṭi of fallow land in a village which was already a grant for the above deity, made it fit for cultivation and handed it over to the servants of the temple as the capital for a certain service therein. Similar reduction of waste land is noted both in Nos. 226 and 380—G.T., the latter of which registers a memorial service arranged for by the donor in the Śiva temple of Tippalādevaramudaiya-Nāyanār at Tiruchānur with the produce derived from the six paṭṭi of land and from certain taxes in the village granted for the purpose. The taxes comprised Kaṭamaiyar, Porilōm, Paṭikāval, Veṭṭiṇarki, Kaṭvari, and other Śilvari or minor taxes.

In these inscriptions the position of the places is generally indicated by a reference to the nādu and the kōṭtam within Jayaṅkohalūpam-maadalam in which they were situated; but in Nos. 226 and 384 we find Perumbāppaḷi mentioned as a major division comprising the Tiruvākaṭa-kōṭtam within it. This is only an occasional reference that we get of Perumbāppaḷi, the original home of the Bāgas of the Pallava period, extending from the South Pennār to the Tirupati hills, after nearly three centuries and a half subsequent to the destruction of their power by Parāntaka I.

**Text**

1—[Verse]
2—[Verse]
3—[Verse]
4—[Verse]
5—[Verse]
6—[Verse]

**Translation**

In the month of Vaikāṣṭha in the 5th year of the reign of Tribhubana-chaṅkavartigā śrī Rājarājadhaṇvar, we, the Kaṇhājaṃs of Tiruchhukunār accept the 6 paṭṭi of land which was levelled and made suitable for cultivation through the investment of his own money by Pōkkāran Paṇḍiyadaraiyān, son of Āḻād, below the tank in the village of...which is an ancient grant for Aḻagiya-Perumāḷ (and agree to conduct) the Paṅguni (festival for Aḻagiya-Perumāḷ).

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**No. 35.**

(No. 380—G. T.)

[In Parāntārāvāra's Temple at Yōgi-Mallavaram.]

**Text**

1. The rest of the inscription is lost.
2. Read போன்.
3. Read போன் எனப்.
1. நூற்றாண்டு நூற்றாண்டு. 6. Read மீண்டும்—
2. Read மீண்டும். 7. Read மீண்டும்—
3. Read மீண்டும். 8. Read மீண்டும்
4. கிட்டியது கிட்டியது மீண்டும்— 9. Read மீண்டும்—
5. Read மீண்டும்
Hail, Prosperity! In the 7th year of the reign of Tribhuvana-chakravartiga śri Rājarājadēvar, in accordance with the order issued by Pīḷaiyar Yādavarāyar that “we have granted, in favour of Uḍaiyar Tippaladūvaramudiya-Nāyanār of Tiruchiukkanur in Tirukkuṭavār-nāṭu (in the district) of Tiruvaṅkaṭa-kāṭum (in the province) of Jayaṅkonda-Śōja-maṇgalam, for the (spiritual) benefit of Nārāyaṇaipīḷai, who was the son of the treasurer Pāṇiḷiya-adaraiyar, son of Āndar, the manager of the abovesaid temple entitled ‘the destroyer of the rival philosophical tenets,’ and who died sometime during the attack of the Kāḍavarāyar in the battle fought by his (Pāṇiḷiya-adaraiyar’s) son-in-law Pīḷai Vīra-Nārasīṇigāvadar alias Yādavarāyar, against the Kāḍavarāyar at Uratti,

6 pāṭu of levelled (wet) land below the Nārāyaṇaputtāri excavated in his (Nārāyaṇaipīḷai’s) name by him (Pāṇiḷiya-adaraiyar) in (the plot designated) Yādavan-kāṭu in which money was invested and which was levelled and successfully sown with seed previously and (which is comprised in Śilainiṭu-maṇgalam (situated) in the said kōṭum within the said province, together with the taxes kaṇamaiṭṭum, pookalamai, āndikāval, veṭṭiarikai, kōṭum, and all other āṭvaris (minor taxes payable for services rendered),
in order to form the capital for the tiruvardhayānam-(pāṭu) and the tiruvēṭhuchiṭṭuḷpāṭu (offerings during the early hours of the night and the morning) for the said Nāyanār (God) so as’to last as long as the moon and the sun (endure),

and that (the order) may be registered on stone in this wise;”

We, Tippa-Bhaṭṭar, son of Uḍaiya-Bhaṭṭar, Uḷiyā-Bhaṭṭars son) Dāvappiḷai, Tirumāla-Bhaṭṭar’s son) Nāyakaipīḷai, and his (the latter’s) younger brother Vāgukappiḷai, the Śīva-Bṛāhmaṇas enjoying hereditary right (kāṇi-udaiya) in this temple and the members of the aforesaid three families, having received this land as the ubhaiyam, engage ourselves to offer the above-said tiruvardhayānam-(pāṭu) and tiruvēṭhuchiṭṭuḷpāṭu, and towards their conduct supply 2 tumbu and 2 rāṭi of rice daily including the pāṭrasikam (a small quantity of cooked rice left over sticking to the vessel in which it is cooked and remaining unused) for the ardhayānam (offering) and 2 old kāṭus (gold coins) per year for the sandal-paste for the holy body of the deity, and for each (day’s) tiruvēṭhuchi-(pāṭu) 1 rāṭi and 10 tumbu of rice, 4 rāṭi of ghee, 1 tumbu of curds, 1 rāṭi of salt, and vegetables.

With this (obligation) have we, the Śīva-Bṛāhmaṇas of this temple, accepted this ubhaiyam so as to conduct it as long as the moon and the sun last.

I, Tiruchchiḍḍambalamudiya śīgappiḷai alias Vēṭṭiappperumāḷ, a native of Perumulaiyār, the holder of the hereditary right of the temple-accountant’s post in this temple, hereby attest this (transaction). We, the Mahāsabhai of this village, hereby attest this (transaction).

The protection of the Panmikāvaras (is sought for) this (charity).
1. Read பெருமாள் புனித பெருமாள்
2. Read காவியம்
3. This symbol stands for சூட்டு
Translation

Hail, Prosperity! In the Tai month of the 9th year of the reign of Tribhuvanachakravartigal, Sri Rajarajadevar, on the representation of the Sthānapati of Tippalādīvaravamsaiya Mahādevar (abiding) in Tiruchchukunār, a Brahmadaya (village) in Tirukkuṇavār-nādu, (a sub-district) of Tiruvākkaṭa-kāṭam, (one of the districts forming) the major division of Perumbārapappāṭi (comprised) in Jayākoṭa-śeṭa-maṇḍalam,
to Chālukki Vira-Nārasiṣagadāvar alias Yādavarayār and to the Śrī Māhāsāvar and the Śiṭhānattār (assembled) in the Tirukkaṇṭakappadāvan-
tirukkēyavām (assembly hall of the temple),

alleging that, on the 80th day in the 23rd year of the reign of
king Śrī Rājaśrāvaraya alias Śrī Rājaśrājādāvar (who shines with) the panegyric
titles (mykkiriti) prefixed (to his name), Koṭinambiyāgādi alias Jayaṅkaḷa-
śēja-Brahmāmārāya of Aruvēkōvai, a Brahmagāya (village) in Nennālā-nāgū,
(a sub-division) of Arumojidāva-valanāgū in (the province of) Śēja-muṇḍalam,
deposited with the Sabhāyār of this village 26 kājaṅji of gold accurately
weighed with the Dharmaṅkaṅṭai stone, for (conducting) the ubhaiyam on
the Sāṅkramam (day) for this Nāyanār; that, for this 26 kājaṅji of gold, the
offerings on each Uttarayana-Saṅkramam shall be carried on with 1 kājaṅji
and 1 maṇjaṅji for the tirumaṅjanam, amudpādi and other accessories,
7 cloths, 3 kalam of paddy (as measured) with the Arumojidāvan measure,
2 tātu 3 kuruvai and 6 nāṭi of rice 80 times well-pounded, 7 nāṭi of ghee, 4 nāṭi
of milk, 1 padakku of curds, 4 nāṭi of honey, 2 nāṭi of gingelly seeds, 4 sorts
of vegetables, 2 palam of tamarind for the puṭikāhari (cooked vegetables mixed
with tamarind juice for savour), 60 palam of turmeric, 2 palam of the fragrant
grass cuscus, 2½ palam of sandalpaste, 10 palam of sugar, for 8 tender
cocoanuts, 1 nāṭi of split pulse, 175 areca-nuts and 8 platefuls of betel-leaves
..........1 nāṭi of salt, 1 nāṭi of pepper, 108 kalaiam, 108 pālikai..........;

and that (this service) ought to be conducted by the Sabhāyār
of this place, in accordance with the deed registered on stone,

(the king) having interrogated the Sabhāyār of Tiruchchukānār after
summoning them to the Tirukkaṇṭakappadāvan-tirukkēyavām, whether they were
not bound to carry on the said service in pursuance of the stone-record,
and they having denied all knowledge of the ubhaiyam,

and the Māhāsāvaras having asserted that it should be executed as
per the (old) document inscribed on stone,

and (finally) the king having decreed in consonance with the deed
registered on stone;

We, the Māhāsāvaras and the Śiṭhānattār of this Tippalādiśāvar's
temple, having recovered, for Tirukkaṇṭakappadāvar, 26 kājaṅji of gold weighed
with the Koṭiṅkaḷ-kal, deposited the same into the Śrī-Bhaṅgām of this
Tippalādiśāvaramūḍaṅṭiär's temple, executed a deed on stone in favour of this
Sabhāyār, and thus given effect to it.

This is as it was decreed and registered on stone. We, the Uravar,
Pāṭikāvar, and Peruka-Uravar..........and the Śiva-Brahmanas of this temple.
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No. 37.
(No. 385—G. T.)
[In Parārtāvāra's Temple at Yōgi-Mallavaram.]

Text

1. Read குரு-தியானம்.
2. Read சுறுப்பிட்டத் தியானம்.
3. Read பத்தைத் தியானம்.
4. Read பாதுகாப்பான் தியானம்.
5. Read வியல்.
6. Read மூலம்.
7. Read மூலம்.
8. Read மூலம்.
9. Read மூலம்.
10. Read மூலம்.
11. Read மூலம்.
12. Read மூலம்.
13. Read மூலம்.
14. Read மூலம்.
15. Read மூலம்.
16. Read மூலம்.
17. Read மூலம்.
18. Read மூலம்.
19. Read மூலம்.
20. Read மூலம்.
21. Read மூலம்.
22. Read மூலம்.
23. Read மூலம்.
24. Read மூலம்.
25. Read மூலம்.

Translation

Hail, Prosperity! These are the particulars of the ubhayañam which we, the Śiva-Brahmaṇas of this Tippalādiyarumugaiya-Nāyanaś's temple,
on having received the 26° halaśu of pure gold by the weight of the 
Kuśināl (hal) which the Sabhāiyār or Tiruchchukamār returned for this 
ubhaiyam as registered in the stone record engraved at the south-west 
corner (of this temple) (and dated) in the Taś month of the 9th year of the 
reign of Śrī Tribhuvanachakravartiga Śrī Rejārajadāva:—

5 tambū of paddy for spreading below the 108 halaśu set up for 
ablutions (of the God); 2 cloths for engirding the humbham (pot of water); 
1 tambū of honey, 1 tambū of milk, 3 tambū of curds, 1 tambū of ghee, and 
3 tender coconuts for ablutions; 2 palam of sandal-paste for anointing the 
body; 2 palam of fragrant grass (śiduri or veṭiṇav); 1 niṣṭi of ghee for the 
lamp; 1 niṣṭi of rice for the amudupad (offering); 4 sorts of vegetables; 
2 niṣṭi of split pulse; 5 palam of sugar; 2 palam of tamarind; 1 ulabhu of 
pepper; 1 niṣṭi of salt; 50 areca-nuts and 1 pāpe (pani) of betel-leaves; 
2 niṣṭi of paddy for the carrier of water for the tirumaśīnam and for the 
gatherer of flowers; 1 old kāpu for the Nambimār and the Parichārakar; 

We, the Śiva-Brahmaṇaś of this temple, Uṣaiya-Bhaṭṭaṇ-Kummatṭaijar 
of Vasishṭha-gōtra, Tirumāla-Bhaṭṭaṇ-Sājiyan and Sājiya-Bhaṭṭaṇ of the above 
gōtra and others, we, all of us, have accepted this ubhaiyam, entailing the 
liability to incur these enumerated expenses.

This (is placed under) the protection of the Panmatatāvaras (all 
devotees of Śiva)!

——

No. 38.

(No. 38—G. T.)

[On the south wall of the vāhana-mañḍapam at Yegi-Mallavaram.]
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8.  முதல் வரியம்  காளர்கள் வழியே விளங்கும் சிறந்துதானையுடன் பதிவு செய்து

9. நமக்கு வரியத்தியும் காளர்களின் சிறந்துதானையுடன் முனையில் கூறும் வழியே

10. வரியம் பதிவு செய்து வருகை என்கிறது

11. அருள்மிகு வழியே காளர்களின் சிறந்துதானையுடன் பதிவு செய்து

12. வரியம் பதிவு செய்து வருகை [சோன்] என்கிறது என்கிறது என்கிறது

13. அருள்மிகு வழியே காளர்களின் சிறந்துதானையுடன் பதிவு செய்து

14. வரியம் பதிவு செய்து வருகை என்கிறது

15. வரியம் பதிவு செய்து வருகை என்கிறது

16. அருள்மிகு வழியே காளர்களின் சிறந்துதானையுடன் பதிவு செய்து

Translation

Hail, Prosperity! In pursuance of the previous oral order of the king (issued) in the 14th year of the reign of Tribhuvanachakravartigai Sri Rajarajadivar, the treasurer Padiyadarayar, who manages (the affairs of) this temple, who is entitled Parasamaya-kantari and who is the son of Kshatriya, presented, as forming the capital for the festival, 6 patti of land, including the grain-tax and the gold-tax derived from the salt-pan (carried on the gift-land situated below) the Vira-Narasigadantapurari, excavated in the name of Pillaiyar in the extensive waste-land (lying) to the west of the Tamiri and to the south of the Kappishambu (jungle and hard unfertile ground) in Mullaiappadai alias Sivapadaakarahanallir, a devadana of this Nayanar, by Pillaiyar Vira-Narasigadantvar aias Yadavaryar, for the celebration of the Masi festival for Tippaladavanaramugaiya-Nayanar (abiding) in Tiruchchukkunur in Kudavur-nadu, (a sub-distric') of Tiruvakata-kotlam in Jayaika-raid-Saumalaam;

We, the residents of Mullaiappadi, having accepted this 6 patti of land for the abhiyam from this day onwards, hereby undertake to conduct this festival without hindrance or remissness, paying 4 vattis of paddy and 4 pon into the Sri-Bhagavaram year after year as the charges for the accessories (expenses) required for (the celebration) of this Masi festival, after improving and cultivating it (the land); we, the residents of this Mullaiappadai village,
have taken up this ubhaiyam so as to conduct it as long as the moon and the
sun endure, having likewise consented to comply.

I, Siagapiίlai alias Vagiapparumāl of Perumulaiyār, an accountant
of this temple, witness this. We, the Mahāsabhai of this village, witness this.

This (is placed under) the protection of the Panmahāvaras.

No. 39.
(No. 390—G. T.)
[On the east wall (left side) of the Vāhana-maṇḍapam at Yogi-Mallavaram.]

Text

1. ஏழும் விசாகம் வருங்கார்கள் விசாகார்கள்
2. இணையாம் பிர்வித்திக்கப்பட்டால் திருமுகரால்
3. அறிவுற்றாரே சுட்டாக்கி முதியுள்ளே
4. சீலிக்க

Translation

Hail, Prosperity! For the Śrī Karṇa-Piliyār (Vighnavara) whom
Tiruchchiyambalamudiyān Siagapiίlai alias Vagiapparumāl of Perumulaiyār,
an accountant of this temple, incised (on the stone-wall of the temple).

No. 40.
(No. 126—G. T.)
[On the east wall of Śrī Govindarāja’s central shrine, behind the
Dvārapalakā on the proper left side at the entrance into the shrine.]

Text

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

1. Read தரை—
2. Read தரை—
3. This inscription is unfinished.
4. Read தரை—
5. Read தரை—
6. Read தரை—
7. Read தரை—
8. Read தரை—
Translation

Hail, Prosperity! This is the edict of Bhārata-pitṛa-Chitravāla issued for the maintenance of the dharma observed by the four varṇas. As per the oral order of the king issued previously, on a day in the Kārtikai month in the 19th year of the reign of Tribhuvanachakravartigal Śrī Rājarājadēvar, we, the Periya-Nāṉavar, having assembled in the council-chamber (attached) to the Tiruvilāaskaṭṭuḷ (situated) in Tiruchchukkarār in full numbers without omission of the necessary adjurments, and resolved upon the representation of Śrīkāṭakāpādesarpillai, Kollikāvadiśaarpillai, Aruvaraikaniyakāyilpillai and Kalikōrdisarpillai in respect of the provision (to be made) for the annudupodi and saṭtuṇūpodi for (the image of) Tirumangaiyāvar, the bestower of blessings (on the devotees), who was installed in Śrī Gāvindappurumāl's temple which is a plastered sanctum of Vishnu, through the charity of the Periya-Nāṉavar, have witnessed that the Tirukkuḻavāraṉ have granted with libations of water Kottakāvilāy situated in Tirukkuḻavāṉ-nādu to the west of the place where the big roads join, to the east of ... to the north of Maṇḍalakākṣai and to the south of Kirāṇalayai, yielding paddy at the rate of 5 iṟumū per paṭṭi (as measured) with the Chōḻukkhi and direct that (its produce) be amalgamated with and collected along with the income of Śrī Gāvindappurumāl by the supervisors of the treasury of the temple of Tiruvākkaṭamāṉaiyān and that this charity be conducted as long as the moon and the sun (last).

He, who obstructs (the conduct of) this charity, (will surrender) his body to the Nāṉavar and will beget the sin of killing a tawny (coloured) cow on the bank of the Ganges.

1. This may be read நுற்றுமுனையை. 5. Read அசர்சி.
2. Read காசாமிஞ்சி. 6. Read கரசை.
3. Read பாண்டிசை. 7. This may be read பாண்டிசை.
4. Read முண்டுநேடி. 65
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We, the Periya-Nâga-râja (hereby witness this transaction). This is the signature of the Periya-Nâga-Pâtañjali.

No. 41.
(No. 326—G. T.)

[On the west wall of the Vâhana-mâtpâlam in Tiruchchirâppuram.]

Text

1. _-tiru[i]ra_-
2. _[-]ma[r]kâ[-][a]s+[-][u][s][w][a][mp][a][ln]
3. _-mâ[r]a[-][u][s][w][a][mp][a][ln]
4. _[a][s]ma[-][u][s][w][a][mp][a][ln]
5. _-G[â][n]â[-][a][n][g][a][r][a][h][a][m_]
6. _-[-][a][n][d][u][n][a][s][u][s][a][mp][a][ln]
7. _-[-][a][n][d][u][n][a][s][u][s][a][mp][a][ln]
8. _-[-][a][n][d][u][n][a][s][u][s][a][mp][a][ln]

Translation

(In the reign of) Śrī Râjarâjadâva, (this gift of land bounded on the east ..., and suitably levelled (is made for the God) Tiruvâla(kâtyâ-Veḻâm-âṅgâla) of Tiruchchurâppurâm seated in) Perumbâappâkki by Šrâjâ's son (for the merit of) Nârâyaṇâ(pâḷa) who fell (in the war waged) in the past (between Vira-Nâraśâga)čâvar alias Yâdâvar(Yâr) (and the Kâśâvârīyar).

No. 42.
(No. 430—T. T.)

[On a slab in the Vâhana-mâtpâlam at Tirumâla. Now preserved on a platform in the Tirumâla Temple.]

Text

1. _-mâ[r]a[-][u][s][w][a][mp][a][ln]
2. _-mâ[r]a[-][u][s][w][a][mp][a][ln]
3. _-mâ[r]a[-][u][s][w][a][mp][a][ln]
4. _-mâ[r]a[-][u][s][w][a][mp][a][ln]

Translation

1.—(Tribhubanacchakrap)artigâ Madhusûntaka—
2.—Allûn-Tirukkâḷâtti—
3.—in the 5th year of... dâvar—
4.—in Šrâvântâ in... nâgu—
5.—I... Nâyâkan for Tiruvâla(kâtyâ-vîjâyâna)—
6 & 7.—granted (so as) to last as long as the (moon) and the sun endure.

1. Read—_mâ[r]a[-][u][s][w][a][mp][a][ln_]
2. Probable reading—_mâ[r]a[-][u][s][w][a][mp][a][ln_]
3. Probable reading—_mâ[r]a[-][u][s][w][a][mp][a][ln_]
4. Read _mâ[r]a[-][u][s][w][a][mp][a][ln_]
5. Read _mâ[r]a[-][u][s][w][a][mp][a][ln_]
6. Read _mâ[r]a[-][u][s][w][a][mp][a][ln_]

7. This may be read _mâ[r]a[-][u][s][w][a][mp][a][ln_.
8. Read _mâ[r]a[-][u][s][w][a][mp][a][ln_.
9. Read _mâ[r]a[-][u][s][w][a][mp][a][ln_.
10. This may be read _mâ[r]a[-][u][s][w][a][mp][a][ln_.

66
Among the Pāṇḍya rulers, a later member, Jagavarman④ Sundara-
Pāṇḍya I, is represented by a dozen inscriptions, which are eight of them
fragmentary and four almost complete. Except one, all of them recount his
prākasti referring to his deeds of valour against his contemporary kings and
chiefs. Only two dates are available for him herein, viz., his 12th year in
No. 164—T.T. and his 17th year in No. 175—T.T. Nos. 239, 241, 231 and 173
are in Sānaskrit verse and No. 240 in Tamil verse, while the rest are in
Tatilt prose.

No. 175, which is more complete than others, enumerates his birudas
which declare his birth in the Lunar race, his rule from his capital city of
Madura, his destruction of the Kārājas, his plunder of the city of Laaka, his
subersion of the Chējas, his frightening the Kāshakas or Pallavas, his
vanquishing Vīra-Gaṇḍagopāla, his terrifying Gaṇapati and his devastation
of the hill forts of the various enemy kings. Next it seems to register the
royal approval for the continuance of a village in Manavir-kēṭam on the south
bank of the Kāvari and of another village in Pāiyur-kēṭam as tiruvilaiyakam
which they already were. A similar confirmation also occurs in No. 132.

Nos. 118, 199, 124, 132, and 140 contain a few expressions of his
prākasti, and out of his dozen epigraphs No. 132 alone mentions his dispelling
the Karavita king.

These military feats attributed to him are actualities and are borne
out by his records found throughout the country (Mad. Ep. Rep. for 1914,
para. 18). He conquered the quasi-independent rulers of South India and
forced them to acknowledge his sovereignty; but their homage was merely
nominal and only temporary, and they ruled their territories almost as
independently as before. His direct rule was confined to the home provinces
of the Pāṇḍyas to the south of the Kāvari. His contemporaries whom he
claimed to have vanquished were Rājendra-Chēja III, Kārāia or Hoyasa
Vīra-Samāvara, the Kāthaka or Kādava Kopperukjiṣa, Vīra-Gaṇḍagopāla and
Kākātyya Gaṇapati. Nos. 239 and 241, both of them in verse, exclusively
regard the destruction of Vīra-Gaṇḍagopāla by Sundara-Pāṇḍya, who claimed
to have been "the preceptor of the rulers of the earth", "the chastiser of those
that swerve from the right conduct," and "the instructor in the gaṇḍagopāla".
Since Vīra-Gaṇḍagopāla was not a king of righteous conduct, Sundara-Pāṇḍya
killed him and, in spite of his sinfulness, fixed him in heaven. All this is

merely the poet's hyperbolical manner of stating the simple fact of Sundara-
Paśyā's having killed Vira-Gaṇaṅgopāla. From No. 241 we clearly see that
the "sinful Andhrāvara" was no other than Vira-Gaṇaṅgopāla and, as the
Andhrā king, he must have ruled over Nellore. The Andhra and Utkala kings,
mentioned in No. 231 as having been defeated, are therefore Vira-Gaṇaṅgopāla
of Nellore and Kākatiya Gaṇapati of Utkala, and these two kings were allied
together in their encounter with the Paśyā and were defeated together at
Mudugār which is probably the modern Muttukar in the Nellore district.
Consequently the ‘Eriyas,’ the allies of the ‘Telangas,’ who are both stated to
have been slaughtered 'right up to the Paṅgu' must be the men of Kākatiya
Gaṇapati and the ‘Paṅgu’ must refer to the Kṛishṇa river. And Gaṇaṅgopāla,
i.e., Vira-Gaṇaṅgopāla, is certainly one of the northern kings and not a
southern king as is seen to be supposed in referring to him in para 18 of the

The supplicant kings whom Jātāvarman Sundara Paśyā I claimed to have
established on their thrones must be such as were less powerful and less
prominent, and the Yādavarāya Vira-Nāraśīgadāva of our inscriptions must
be reckoned as one among them. As stated already, he was originally a
subordinate of Rājarāya III and, on Sundara-Paśyā's conquest of the Toṇga-
maṅgalam, he, along with other chiefs, transferred his nominal allegiance to
the Paśyā emperor. In No. 164, we find this Vira-Nāraśīgadāva Yādavarāya
granting the village of Pādīrīḍaṇu so as to take effect from the 12th year of
Sundara-Paśyā's reign and the grant included the remission of certain gold
and grain taxes.

Sundara-Paśyā established his dominion over Kāśi, 'the excellent
city' and highly prized his possession of it. In No. 118, we see him styling
himself as Paṇḍura-Saṅhīdarā, i.e., a brother to another's wife, and the attribute
must indicate his pure life and sound moral principles in contrast to those of
Vira-Gaṇaṅgopāla who is described to have led a wicked life (Nos. 239 and 241)
and also to the Pallava Kṛṣṇaṇjīva who is reported to have seized the ladies
and treasures of the Daṇḍinīyakas of Hōysāla Vira-Saṃbhara at Perumbalur
about 1254 A.C., and in order "to absolve himself from the sin thus committed
he presented to the god Tirumudugumam-ōṇiaya-Niyannī at Vṛddhāśokalas a

Jātāvarman Sundara-Paśyā I ascended the throne in 1231 and
ruled until 1275. His northern expedition was undertaken within three or
four years of his accession. He appears to have first conquered the Keraḷa
country and then proceeded northwards against the Chetti Rājarāya III and
forced him to pay tribute. A battle was also fought on the banks of the
Veḷḷāḷu in which Vikrama-Paśyā claimed to have gained a victory (No. 396
of 1913) and one Bhuvanaśīvagōra-Toṇgaṅ at the south of Vira-
Paśyā, took part in the battle fought near Chittamalur against the Veḷḷāḷu,i.e., the Chēṇa (No. 399 of 1913). Sundara-Paśyā himself is reported in No. 397
of 1913 to have vanquished the Chēṇa and driven him into the forest.
started against Śundamaṅgalam, the stronghold of the Kāśva Kopperūniyaga, took the fortress but restored it to the Kāśva. The capture of the capital served to bring the Pallava to submission and this magnanimous restoration evoked feelings of gratitude manifested through the military support which he rendered personally to his Pāṇḍya overlord during the latter's subsequent campaigns against Vira-Gaṅgaṭāḷa and Gaṅapati, and by which he claimed a share of the honour of the conquest. Sundara-Pāṇḍya then captured Kāśchi within his 5th year, and after receiving the submission of the local chiefs in Teṅgaṭalāḷam, such as the Sambhuvarāyas, Yādavāryyas and the Pottapi-Chēlas, marched against Vira-Gaṅgaṭāḷa and Gaṅapati about his 10th year, defeated their combined armies at Mudugūr and pursued them as far as the Pāṟṟu, i.e., the Kṛiśhā river, slaughtering a great number of them on the way. He then wended his course backwards from the Kṛiśhā, anointed himself as a victor-hero at Vikramasıṁhapura or Nellore, and, returning to Kāśchi for the second time, celebrated his Virābhishakam again at that ancient city (Nos. 231 and 240-T.T.). Probably on his return journey from Nellore to Kāśchi, Sundara-Pāṇḍya paid his obeissance to Śrī Vaukaṭāḷa and fixed a kaṇuha-kalaka (golden vase) over the vīmāna (pinnacle) of His central shrine at Tirumala (No. 172—T.T.). Before reaching his capital Madura, he stopped short at Chidambaram and Śrīraṅgam, performed the Tulaṭilāra ceremony at both the religious centres and had the vīmānas of the temples of Śrī Nāṭjarāja and Śrī Rāgaṅaṇātha covered with the gold against which he weighed himself (Mad. Ep. Rep. for 1914, para 18).

Sundara-Pāṇḍya's retracing his course from the banks of the Kṛiśhā without advancing further has been inferred from a record from Chidambaram (No. 365 of 1913) pertaining to his co-regent Vikrama-Pāṇḍya who therein advised 'not to go to the north; for there, it says, is a foe — a woman ruling with a man's name'. This Vikrama-Pāṇḍya is stated to have conquered the king of Vaukaṭu, i.e., Travancore, and to have been the enemy of Gaṅapati. It is therefore possible that he took part in the conquest of the Vaukaṭu king by Ṣaṭavarman Sundara but did not accompany him to the north for the conquest of Gaṅapati and Gaṅgaṭāḷa as well as the other chiefs of Teṅgaṭalāḷam. Hence the advice tendered to Vikrama-Pāṇḍya cannot be taken to apply to Sundara-Pāṇḍya, for the reason that the honour of the conquest of Gaṅapati is definitely claimed for Sundara-Pāṇḍya in a number of his records, which fact must obviously have been accomplished before Rudrāmba came to occupy the Kāṭaṭiyā throne on the death of Gaṅapati about 1260 A.C.

No. 20a—G.T. records the construction of a temple including the sanctum, the pinnace over it and the portico in front of it, near the Kapilakṛitiham at the foot of the hill for Naṁmaṅjaṅvar by Vaṁsettakaṇyaṭaṅgaṅyar āliasa Pallavaṅyar. This donor also comes to notice in Nos. 293, 593 and 614 of 1903 from Nandāḷur in the Čuddapah district, dated respectively in the 10th and 9th years of Ṣaṭavarman Tribhuvanacakravartin Sundara-Pāṇḍya II, corresponding to the cyclic years Vyaya and Pāṭhaṅga (equivalent to 1285–1287 A.C.). The identity of the donor is confirmed by each other, by
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referring to him as a native of Tuñiñar, situated in the central part (Nágavir-
āsan) of Miñalai-kāram, a division of the Pāṇja-maṇḍalas. His jñānāyana was
towards Vaishnavism as gleaned from his construction of the shrine for
Nammāḻiyar near Tirupati and the planting of a flower-garden denominated
Kāla-maṇḍapam at Nandulur.

A Saṃskṛt verse, engraved on the west wall of this Nammāḻiyar's
shrine, mentions a Mūru, a sage, who abides on the bank of the lake, i.e.,
the Kapila-thratham, lying at the foot of the hill, in the vicinity of the same
shrine. It further states that the Mūru who had attained dhīya-gūṇam
(divine knowledge), perceived that the world was much disturbed, owing
to the evil influence of the Kali-Puruska and had with compassion undertaken
to initiate the common folk in Brahma-viḍyā or the knowledge of the Supreme
Being, the Creator of the world. From the position of the inscription it is
possible that the record refers only to the saint Nammāḻiyar enshrined at the
place as the sage who had compassionately endeavoured to guide the
unsophisticated commonalty in acquiring spiritual knowledge, so that they
might henceforward free themselves from the shackles of the world and like
himself attain and permanently hold to the vision beatific. It is possible that
this Saṃskṛt verse found a place on the wall of the shrine about the time of
its construction by Vāneñuttakaṉyajigiyār alias Pillai Pallavarāyir in the last
quarter of the 13th century.

After Jaṭāvarman Sundara-Pāṇja I, the Pāṇja held upon the
northern provinces of the Jayakōḍaṇa-maṇḍalam and Adhirāṇḍra-maṇḍalam
continued down to almost the end of the 11th century under Jaṭāvarman
Sundara-Pāṇja II and onwards into the first decade of the 12th under
Jaṭāvarman Kulañkara. This last ruler showed great preference for his
natural son Jaṭāvarman Vira-Pāṇja which evoked the jealousy of his own
son Jaṭāvarman Sundara-Pāṇja who turned a parriçide and sought the
intervention of the Muhammadan general Malik Kafur in the affairs of the
Pāṇja monarchy and was thus instrumental in bringing about the end of the
Pāṇja supremacy and glory. Even the semblance of power that the
Pāṇjas possessed for a short time after 1310 A.C. was destroyed about the
middle of the century by Kumāra-Kampaṭa, the famous Vijayanagara prince
and general, and the Pāṇjas as a ruling race disappeared from history
for ever.

Text

1—[Text]

2—[Text]

3—[Text]

1. Read ꝃꝊ. 2. Read ꝃꝊ. 3. Read ꝃꝊ.
PANDYA INSCRIPTIONS

Translation

(This is) the order of Yadavaraya in accordance with the edict of Nayanar:

On the determination by the residents of Kuṭāvāra-nāṉu, the residents of Toṭālapāippāṟṟu and the Vāriyavimāṇattāṇi of Agarappāṟṟu, (we have granted to take effect) from the 3rd (year) of Nayanār, to the Sthanattār for the temple purposes of Tiruvākṣaṇamājaṟṟīyān, together with the Kōṭāmaḷ, Ponvarī, and other gold taxes, land measured with the land-measuring rod (maintained) in the Tiruvijāṟṟikēyil, just as it was petitioned for by the Sthanattār (originally).

No. 44.

(No. 164—T. T.)

[On the north base (left side) of the first gopura in Tirumala Temple.]

Text

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within the Tirukkuñai-nādu as Sarvanānya including Paṇḍya, Paṇḍari, Kudirai-vāri, Kāndiṅkaigai, Nāypuri, Nallurdu, Nāppali, Mavōsi, Mavōsi, Kāṇamai, and other gold and grain taxes, so as to continue as long as the moon and the sun endure.

No. 45.
(No. 175—T.T.)

[On the west base (right side) of the first gāpura in Tirumala Temple]

Text

1—[Text lost]
2—[Text lost]
3—[Text lost]
4—[Text lost]
5—[Text lost]

Translation

In the 14th year, opposite year 1, of the reign of Śrī Sundara-Pāṇḍya-Perumāl, (who is) the ornament of the Lunar race, the Mādhava of the city of Mādhurā, the eradicator of the Kāraṇa race, a second Rāma in plundering the city of Lankā, the thunder-bolt to the mountain which is the Chaṭṭa race, the Pākala (fever) to the herds of elephants which are the Kāśikas (Kāsiras, i.e., Pallavas), the devastator of the hill-forts of the various enemies, the jungle-fire to the forest which is Vira-Ganajagapathī, the lord of Kālīch, the excellent city, the tiger to the deer which is Gaṇapati, the establisher of the suppliant kings, the Paramatikā (supreme lord) of the Mahārajadhīvata, the ruler of the three worlds,

the village of .........in Mānavin-kāṭum on the south bank (of the Kāvār) which is a trupathiyāgum of Tiruvakottiyāgum shall continue as a trupathiyāgum and the village of ....in Paṇār-kuṭum.
PANDYA INSCRIPTIONS

No. 46.

(No. 239—T. T.)

[On the east base (right side) of the first gopura in Tirumala Temple.]

Text

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

Translation

1-6. He, who, having flourished in battle his sword (which is as black as the river) Yamuna, fixed Gaṅgāgopāla, in spite of his improper conduct, in the heavenly world easily obtained (only) by the King of the Deathless Divas (i.e., Indra), is the heroic king Sundara-Pandya who is the chastiser of those that swerve from the right conduct and who is the occupant of the place of preceptor of the rulers of the earth.

7-10. That Vira-Gaṅgāgopāla, though fixed in heaven by king Sundara-Pandaṭya who himself undertook to instruct in the practice of the vow of standing on the edge of the sword, is still afflicted with grief.

10-14. Karala..............kings........thunderbolt........best among kings as the sandal wood among trees........by the valour of the arm........

1. Metre 333, 333.
2. Read 333.
3. Metre 333.
4. Read 333.
5. Read 333.
6. The end of the inscription is lost.
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No. 47.
(No. 127—T. T.)
[On the north wall of Mukkaji-Pradakshinam in Tirumala Temple.]

Text

1—
2—
3—
4—

Translation

1—the victorious—
2—the long armed—
3—king—
4—(through) the strength of (his) arm—

No. 48.
(No. 124—T. T.)

[On the east base (right side) of the first gopura in Tirumala Temple.]

Text

1—
2—
3—
4—
5—
6—
7—
8—

Translation

1—5. Hail, Prosperity! Sundara-Pradyadava, who dispelled the enemies (on the way), firmly fixed the sinful Andhravara in the abode (of the Gods), after having cleansed (his) sword by sharpening it.

6—8. Sundara-Pradyadava fixed Vira-Gandigopala (in heaven) through the brilliancy of the edges of (his) sword.

1. Read හාතුන.  
2. Read රජකුමන්.  
3. Metre හාතුන.  
4. This may be read රජකුමන්.  
5. Metre හාතුන්.  
6. The end of the inscription in text.
PANDYA INSCRIPTIONS

No. 49.
(No. 172—T. T.)
[On the west base (right side) of the first gopura in Tirumala Temple.]

Text

1. [Characters from a inscription]
2. [Characters from a inscription]
3. [Characters from a inscription]
4. [Characters from a inscription]

Translation

(O, King) Sundara-Pandya! the brilliancy (of your body excels) the lustre issued by the golden vase (fixed by you over the temple).

No. 50.
(No. 231—T. T.)
[On the east base (right side) of the first gopura in Tirumala Temple.]

Text

1. [Characters from a inscription]
2. [Characters from a inscription]
3. [Characters from a inscription]
4. [Characters from a inscription]

Translation

The famous king Sundara-Pandya, having destroyed the Andhra and Utkala kings, and anointing himself as a hero at Kachchi, rules the earth.

No. 51.
(No. 240—T. T.)
[On the east base (right side) of the first gopura in Tirumala Temple.]

Text

1. [Characters from a inscription]
2. [Characters from a inscription]
3. [Characters from a inscription]

Translation

1. [Characters from a inscription]
2. in the province of Vâta-Kachchi (i.e. North Kachchi)—
3. Vajúdi (Pandya) Sundaramāgam crowned himself.

This may be read—$\text{paragraph}$.
No. 52.

(No. 118. A.—T. T.)

[On the north wall of Mukkati-Pradakshina in Tirumala Temple.]

Text

1. ḡuṣṭavajjāya
dī to 3. ḍhīṭaṁkara

2. Ṛsikē
dī to 4. [ṛṣ]ṛṣva

1.—a brother to another’s wife—
2.—(the Ṛṣaḥala fever to the herds of) elephants which are the Kāṇṭhaṇa
(Kāṇṭhas)—
3.—who anointed himself as the victor—
4.—for God—

No. 53.

(No. 199—T. T.)

[In the niche above the first tier of the Paṣṭikāvali-gāpura of Tirumala Temple, to the south of the passage.]

Text

1. Ṛṣikē
dī to 2. Ṛṣīkē

3. [ṛṣ]ṛṣvaṇe

4. [ṛṣ]ṛṣvaṇe

5. [ṛṣ]ṛṣvaṇe

Translation

1.—bath in the river of the Ṛṣvas (the Mantraśālaka, the heavenly Ganges)—
2.—who was in heaven—
3.—(the Niṣiṣa, i.e., destroyer of) Kāṇṭhasūra (Hiraṇyakṣa) who is Gṛṇāpati—
4. —
5.—for him who forcibly expelled from the town—

1. Read 所所 VARIT. 3. This may be read as-īṭa
2. Read Ṛṣivāṇa.
PANDYA INSCRIPTIONS

No. 54.
(No. 124—T. T.)
[On the north wall of Mukkāji-Pradakṣhiṇam in Tirumala Temple.]

Text

1—
2—
3—

Translation

1.—the jungle-fire to the forest, viz. Vira-Gaṇgāpāla; (lord of) the city of Kāchchi........
2.—(Trihuvanachakra)vartigā] ūṛi Sundara-Pāṇḍiyadāva (presented to) Tiruvākṣa (muḍāiyān)......

No. 55.
(No. 132—T. T.)
[On the north wall of Mukkāji-Pradakṣhiṇam in Tirumala Temple.]

Text

1—
2—
3—
4—

Translation

1.—the thunderbolt (to the mountain which is the Chāya race), the dis-peller of the Karṣāya king, (the pākala fever to the herds of elephants which are the) Kāshakas (Kāṭavas)—
2.—the establisher of the kingdoms, the supreme lord over the Mahāvīras—
3.—as per copied and the old edict re-engraved—
4.—these shall be done—

No. 56.
(No. 140—T. T.)
[On the north wall of Mukkāji-Pradakṣhiṇam in Tirumala Temple.]

Text

1—
2—
3—

1. This may be read—
2. The end of the inscription is lost.
3. The beginning and end of each line is lost.
4. Read दल्लोन्‌तः. ॐ.
TIRUPATI DEVASTHANAM INSCRIPTIONS — Vol. I

Translation
1. (the devastator) of the hill-forts of the various enemies......
2. Tribhuvanaschakravarti.......
3. commencing from the year.....

No. 57.
(No. 203—G. T.)
[On the inner west wall (outer side, proper right) of the Άyvr shrine at Kapila-tirtham.]

Text
1 VISION  अनुभवन...
2  देवशाल  भयावहितानि
3  अर्तिकृत  त्रयोदशकाम
4  [अप] आर्याविंशतिकृतम्
5  [अ] भयावहितानि  गोर
6  अपा  जयद्वाराय
7  [अ] भयावहितानि  गोर

Translation
Hail, Prosperity! The vimāna (pinnacle), mandapa (portico) and the maṭhas (sanctuary) of the Άyvr (Nammāyvr) are the charity of Vancuttakaśiyāyaḷiyār alias Pallavarayaṟ, a native of Tuṭalai in the Naḍavēṟ-kāṟu of the Mijalai-kāṟa in the Pāṇḍya-maṭṭaḷam.

No. 58.
(No. 201—G. T.)
[On the inner west wall (outer side, proper left) of the Άyvr shrine at Kapila-tirtham.]

Text
1  [I"]  भयावहितानि  नामवेत्तायासिंहिः [I"]  नामवेत्तायासिंहिः
2  भयावहितानि  नामवेत्तायासिंहिः [I"]
3  भयावहितानि  नामवेत्तायासिंहिः [I"]
4  भयावहितानि  नामवेत्तायासिंहिः [I"]

Translation
1. Harib! There lives on the bank of the lake in the vicinity.
2. A certain Muni lives at the foot (of the hill), a preacher, an instructor;
3-4. Realising that the present age is slashed by Kali (−Parvaka) (i.e. men have become agitated), that sage who has attained Divyayāna, with compassion initiates (men) in Brahmanīdyā.

1. Metre भयावहितानि.
2. A few letters in each line are preserved by a stone pillar at this place.
TELUGU-PALLAVAS

THE TELUGU-PALLAVAS.

VUAYA-GANDAGOPALA

No. 69.

(No. 173-T.T.)

[On the south base (right inner side) of the first Gūpura in Tirumala Temple.]

Vijaya-Gandagopala\(^1\) is represented by about ten inscriptions and about ten more appear to belong to him. They are every one of them fragmentary and in some the king's name and in others his regnal years are missing. Only three dates are furnished, viz., his 4th year in No. 127-G.T., his 5th year in No. 433-T.T. and his 9th year in Nos. 173 and 285-T.T.

His antecedents have not been definitely known. For one thing it is certain that he belonged to the Pallava family of the Bhāradvāja-gotra as stated in Nos. 272 of 1905 from Tripuraṭukam, 196 of 1923 from Uttaramārur and Atmakur No. 25 of the "Nellore Inscriptions." It has been established from the Śaka year 1187 and the corresponding regnal years 16 and 15 quoted side by side in some of his records at Conjeevaram (Nos. 27, 35 and 36 of 1890) that his rule must have commenced sometime in Śaka 1172 or 1230 A.C. (Mad. Ep. Rep. for 1920, para 57). That he ruled for a period of 32 years is evidenced from No. 137 of 1916 from Mālar in the Ponnāri taluk of the Chingleput district, while the Śaka year 1207 in which Atmakur No. 25 referred to above is dated would give us his 35th year. His inscriptions at Conjeevaram range between his 3rd and 31st years. His 3rd year is furnished by No. 149 of 1916 from Mālar again, while Sulurpet No. 8 of the "Nellore Inscriptions" gives his 2nd year. No 272 of 1915 from Tripuraṭukam in the Kurnool district registers a gift made by a subordinate of his in Śaka 1185 which must be his 14th year. His records abound in the Chingleput district and in particular in the Conjeevaram and the Ārperambūṭur taluks thereof. A large number of them are found in the Chittoor and Vellore districts, while few occur in the South Arcot district. About a dozen or so come from the Sulurpet, Guḍur and Atmakur taluks of the Nellore district, and Lāpaka in the Cuddapah district has one of his 29th year corresponding to the cyclic year Bahudhānya (No. 417 of 1911). Tiruvāsikāval or Janābukēvaram in the Trichinopoly district contains a record of his (No. 520 of 1908) but its date is missing. It must have been dated some time in the last years of his reign.

His inscriptions do not mention any of his contemporaries, and they have to be inferred only from their corresponding dates. Neither do they claim any military glory for him as in the case of Jaṭāvarman Sundara-Pieliya I, Kāpperuṭilaka or Allum-Tikka or even Vira-Narasiṃha Yādavārīya; nor do these contemporaries of his lay claim directly to any victories over him, except indirectly in one or two instances. He must therefore be

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considered to have continued his unostentatious rule for a period of about 35 years up to 1285 from his accession in 1250.

His contemporaries were Rajendra-Chola III, Jayavarman Sundara-Pandiya I, Vira-Pandiya, Kopperiliraja, Madhurantaka Pottapi-Chola Allun-Tikka Mahatiraja, Mamma-Siddha and Garga-Pati. Of these, Jayavarman claims to have defeated and killed a certain Ganga-Gopala, whom our inscriptions (Nos. 239 and 241-T.T.) declare to be Vira-Ganga-Gopala and not Vijaya-Ganga-Gopala. The boastful assertion of Kopperiliraja that he conquered both Vijaya and Vira—Ganga-Gopala (No. 246—T.T.) was shown to have been based upon the success of Jayavarman as against Vira-Ganga-Gopala, for which he too claimed credit. The Telugu-Choda chief, Manna-Siddha Ganga-Gopala lays claim to his conquest over a chief named Vijaya (Mad. Ep. Rep. for 1910, para 75) and, if this Vijaya should refer to Vijaya-Ganga-Gopala, it is to be doubted whether full credence can be given to his statement. Mannu-Siddha’s father Tirukkalatidiva or Allun-Tikka likewise boasts that, after “having acquired his ancestral kingdom in due succession, he captured the wealth of all princes who were self-willed, shook the southern quarter, killed the kings of the south, took Kañchi and was ruling there after making it his own” (Mad. Ep. Rep. for 1920, para 55); and his performance is equally doubtful, for there exist records of such chiefs as Kopperiliraja and Vijaya-Ganga-Gopala, during the period of Allun-Tikka’s reign of 15 years (No. 164 of 1916), in the very city of Kañchi, which he calls his own.

It has been stated that Sundara-Pandiya I, having killed Ganga-Gopala in battle, restored his kingdom to his brothers, when they begged of him mercy. It may be true that Sundara-Pandiya killed Vira-Ganga-Gopala and that after him one of his brothers got possession of his kingdom. This brother may be Vijaya-Ganga-Gopala whose accession took place in 1250, the very year of Jayavarman Sundara-Pandiya’s accession. Perhaps the two brothers were together associated in the rule of their chieftship for about 4 or 5 years until Sundara-Pandiya killed Vira-Ganga-Gopala, and thus made Vijaya-Ganga the sole ruler. Probably the Vijaya-Ganga-Gopala surnamed Ajaivanagusundan (i.e. brought up to wield authority), who appears as the minister of Tribhuvana-chakravartin Kosirinmaikeyan and calls himself the younger brother of Majavaiyar, is identical with our Vijaya-Ganga-Gopala of the Pallava lineage and, if so, he must be understood to have served during the first four or five years of the latter’s reign (Mad. Ep. Rep. for 1919, para 25; and No. 480 of 1913).

Whatever his family relations, it remains certain that he belonged to the Pallava race and was of the Bhadravija-gotra, claiming descent from Muktapi-Kañuveṣṭi. His banner was painted with the figure of a bull (Khapa-gadhoja), and his ensign was the bull’s (Pichakahkkanche). He was lord of Kañchi the best of cities, and obtained the graha of the Goddess Kamakshiti. He was entitled Jagadgopala, the ruler of the world. These berasus form part of the proasus which is found to be commonly employed by a number of other chiefs at different periods of time, who called themselves Pallavas of the Bhadravija-gotra and descendants of Muktapi-Kañuveṣṭi. In some of these introductions the establishment of yevagadhabha in the land
situated to the east of Śrīparvata (Śrīśaila) is mentioned ("Nellore Inscriptions" Nos. D. 69 and KG. 24). It is impossible that each and every chief of this Pallava family had established 700 agraḥaras in the same land; and it is reasonable to believe that the ancestor of those chiefs, viz., Mukkaśi-Kaṇhuvarī, the founder of the family of these Telugu-Pallavas, was alone the founder of these Bṛhatmāṇa-agraḥaras. The praṇasti of these descendants of Mukkaśi-Kaṇhuvarī must be an adaptation of his praṇasti in toto and all the attributes that are found in the records must be the birudas originally assumed by him. He was Kaṭchiravatārakīvara and a devotee of both Kāmaśayanībika of Kaṭch and Vaikṣṭhamahā of Tirupati. He was surnamed Tyagazamudra, an attribute assumed later by the Chāṇukya-Chaṅga king Vikrama-Chaṅga (1118-1135 A.C.) (S.I.I., Vol. II, p. 309). According to this praṇasti, Mukkaśi-Kaṇhuvarī must be considered to have had sway over the part of the country extending from Kaṭch in the south to Śrīparvata in the north comprising parts of the modern districts of Chingleput, Chittoor, Cuddapah, Nellore and Kurnool. His date has not been definitely fixed.

The earliest member of this family of Mukkaśi-Kaṇhuvarī that we meet with in the "Nellore Inscriptions" is Śrīman Mahāmaṇḍalāvāra Dāraparājju whose son Yammaraju is stated to have been "crowned at Cāṭṭapuraṁ in the month of Bṛhaspha of the year Chitrabhaṁtīu corresponding to the illustrious saka year 1024" (=May 1103 A.C.) (Udayagiri No. 6). Yammaraju appears as the third of the five sons and he was entitled Śrīman Mahāmaṇḍalāvāra Nandivarma Mahāraja. He ruled Ponugūra and Māturī and on the occasion of a lunar eclipse he presented eleven villages situated in Paṣīṇāru and constructed two temples. From the date of the record it appears that the father and the son Dāraparājju and Yammaraju alias Nandivarma Mahāraja were subordinates of Kūḷottungī (1076-1118 A.C.).

The next chief of this family who comes to notice is Allan-Tirukki, entitled the 'crescent jewel of the Pallava family' and 'a blossom among blossoms' (Nellore Nos. 15 and 16). His father was Dānuvarma and his mother Kāñjii Pralīma. Saka 1104, Ṣākhaṇḍita (Ṣākhāṇḍita ?), equivalent to 1183 A.C., is furnished as his date.

In the same saka year 1104, corresponding to Ṣākhāṇḍita, appears another Telugu-Pallava chief Siddhasadava Mahāraja who made a gift of land in the village of Kāṭṭaru in Mukiṇāru, forming part of the present Proddatur taluk of the Cuddapah district, which in Chāṭa times was comprised within the Pāsa-nāṭu of Jayaśakala-Chāṭa-maṇjulam (No. 312 of 1903).

Next in date comes Śrīman Mahāmaṇḍalāvāra Paramāvāra Abbhiddava Mahāraja who installed Māliṅku Divasavrāma, constructed a temple for him and made donations to it in saka 1140 on a Pīṭha-Sadhāraṇā day (=1218 A.C.) (Daru No. 69).

Vīra-Geśṭagopaśa must be a later member of this Telugu-Pallava family. He probably declared his independence during the political turmoil of the Chāṭa civil war in 1243 and ruled for a period of about 15 years until he was defeated and killed in battle by Jaggacchama Sundara-Pāṇya I. His
9th year is furnished by G. 67 of the "Nellore Inscriptions," wherein the donor was one Tyāgasamudrapattaī Mallidavaran. In a record of his 4th year at Little Conjeevaram (No. 624 of 1919), "Vira-Gaṅgagopāla is mentioned as born of the Bhāradvāja-gōtra in the illustrious Pallavakula." There can therefore be no doubt as to his being any other than a Pallava. Rājarāya Śaśikula-Chājukki Vira-Nārasimhadāva alias Yādavasāya was a subordinate of his, as is seen from No. 659 of 1904 from Rāmagiri in the Chingleput district, dated in the 3rd year of Tribhuvanachakravartin Vira-Gaṅgagopāla.

The co-regent and successor of this Vira-Gaṅgagopāla was Vijaya-Gaṅgagopāla who came to the throne in Śaka 1172 or 1250 A.C., and ruled for a period of about 35 years until 1285 A.C. A number of subordinates come to notice from the epigraphs of Vijaya-Gaṅgagopāla. Madhusūdanaḍava, son of Mahāmaṇḍalāvāra Tripurāntakadāva of the Pallava lineage, appears in Nos. 264 and 267 of 1291 as making gifts at Takkalam in the 3rd and 24th years of Vijaya-Gaṅgagopāla and in No. 15 of 1896 at Tiruvallāṅkuḷu, in the 18th year of the same reign (S.I.I., Vol. V., No. 878). Tripurāntaka was a minister of Allun-Chōţa Tikka, the Telugu-Chōţa chief (No. 34 of 1893 dated in Śaka 1156 = 1234 A.C.). Kākku-Nāyakadāva, the son of the Telugu-Pallava Madhusūdanaḍava, served under the Tamil-Pallava chief Kopperuḷi, and made a gift at Tiruvanamalai in the 36th year of the latter's reign (No. 487 of 1902). This record further states that Madhusūdanaḍava was the younger brother of Vijaya-Gaṅgagopāla. We have not known the name of Vijaya-Gaṅgagopāla's father and there is no direct information that Tripurāntaka was his father, just as he was the father of Madhusūdanaḍava. They may therefore be considered to have been first cousins with a brotherly relationship existing between them, if not uterine brothers. From one of the "Nellore Inscriptions" (KR. 62) dated in Śaka 1181, Raudri (=1259 A.C.), we find this Madhusūdanaḍava with the title of Maḥārajī, calling himself the grandson of Śrīman Mahāmaṇḍalāvāra Andulūri Vijayaditta Dechini of the race of Mukkaṇi-Kāţuve ṣī, and granting an agrahāra 'for the prosperity of the kingdom of Śrīman Mahāmaṇḍalāvārama Immaći-Gaṅgagopāla Vijayādiṭṭadāva Mahārajulu' of the Telugu-Pallava family. Probably about this date Immaći-Gaṅgagopāla established himself as the ruler of a principality in the Nellore district and Madhusūdanaḍava sympathising with the aims and efforts of a relation of his in setting up a chieftainship endeavoured to evoke divine blessings, besides actively co-operating with him as his officer. Within 10 years of his accession this Immaćiḍava Mahārajā installed a deity for the merit of his father Bhimarajā and his mother Śrīryādāvi, in Śaka 1190, Viḥhava (=1268 A.C.) (Kanigiri 24). This Bhimaraja, the father of Immaći-Gaṅgagopāla, is probably identical with Tyāgasamudrapattaī Ṭimarasaṇa who made gifts at Kāṭahasti in the 32nd year of Kulottunga III (Nos. 92 and 119 of 1919) and in the 13th and 17th years of Rājarṣa III (Sulurpet No. 12; and No. 416 of 1919). Sulurpet No. 12 further states that Ṭimarasaṇa was the lord of Aysdhya and that this best of cities was situated within the kingdom of Madhurāntaka-Pottapi-Chōţa Gaṅgagopāla alias Tirukkāṭṭidāva.
TELUGU-PALLAVAS

Another son of this Tyāgasamudrapatīi Bhūmarasan, viz., Nalla-Siddharasan, was a subordinate of Vijaya-Gaṅgādēpa (No. 202 of 1903). Nalla-Siddharasa is said to have been born of the Pallava family and of the Bhāradvāj-gūtra (No. 568 of 1919) and to have been a descendant of Mukkaśī-Kājuveśī (Mad. Ep. Rep. for 1916, para 56; and No. 192 of 1916). No. 39 of 1893 enumerates a number of bīradas of Nalla-Siddha, even as a subordinate of Vijaya-Gaṅgādēpa, and the prākṣasti composed of these attributes, such as Paramāivarā, Paramavaramiśābhavā, Pallaṇvahulatilaka, Bhāradvājagīrīpavatī, Lalitārthachandra, Khapāgadakṣaja, Bishabhakalānchhakā, Kākichipavaranādhikā, Kāmakṣayambhikāldhavaranaprāsā, Saptakāthāraapralishhikā and Mukkaśī-Kājuveśīamāravatā, is the common introduction adopted by some of the Telugu-Pallava chiefs, as was observed above.

During the reign of Vijaya-Gaṅgādēpa, this Nalla-Siddha made a grant at Kāḷabhastī in the 7th year (=1257 A.C.) (No. 202 of 1903), made a gift of land for conducting the Rākṣottarāyān-sandhi instituted by him in the temple at Conjeevaram in the 16th year (=20-5-1267 A.C.) (No. 568 of 1919), presented cows to the same temple in the 17th year (=1267 A.C.) (No. 39 of 1893) and in the 21st year (=25-11-1370 A.C.) granted a remission of certain taxes (No. 637 of 1919). A Pallava chief, Tripūrasa (Tripūrasura ?) Nalla-Siddharasan of Ambalīr, is seen to make a gift of taxes in the 20th year of Vijaya-Gaṅgādēpa (No. 228 of 1910) and, quite possibly, he is the same as Nalla-Siddharasa, the son of Bhūmarasa, herein noticed. Altogether Nalla-Siddharasa appears to have continued in the service of Vijaya-Gaṅgādēpa for a period of over 15 years from the 7th to the 21st year of the latter's reign and then set himself up as an independent chief and ruled for about an equal period, for we have an order issued by him in the 15th year of his own reign renewing the grant of the village of Kāḷanār including its two hamlets, Pajaiyagaram and Puttagaram, as noted in No. 192 of 1916 from Tirupukkuli in the Conjeevaram taluk of the Chingleput district. Perhaps the charity of Nalla-Siddharasan registered in Sulurpet No. 2 relates to this same Telugu-Pallava chief. Thus the members of this particular family of Telugu-Pallavas each chose his career differently by enlisting himself under one or other of the more prominent provincial rulers, the Tamil-Pallava Köpperufiṣa, the Telugu-Pallava Vijaya-Gaṅgādēpa and the Telugu-Chōṣa Madhursāntaka-Pottapi-Chōṣa Tirukkāṭijjiṭṭidīvā.

Another subordinate of Vijaya-Gaṅgādēpa was Tikkaśar Viṣayaḍāvan of Tyāgasamudrapatīi whose gift is recorded in No. 464 of 1905 dated in the 29th year of his master Vijaya-Gaṅa. This Tikkaśar Viṣayaḍāvan has been identified with Rāyapparasa Tikkaśaa (Mad. Ep. Rep. for 1922, para 59) who, as the agent of Madhursāntaka-Pottapi-Chōṣa, communicated his orders to the village officials of Tiraiyanār (Nos. 227 and 234 of 1922). It is more likely that Tikkaśar Viṣayaḍāvan was the son of Rāyapparasa Tikkaśaa, i.e., Tikkaśaa, son of Rāyapparasa. The father Tikkaśaa served under Madhursāntaka-Pottapi-Chōṣa during the early years of the reign of Rājārāja III at the end of the first quarter of the 13th century, and the son

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Vijayadhasvan entered the service of Vijaya-Ganagopala, the Telugu-Pallava, and flourished in the 3rd and 4th quarters of the same 13th century.

A different Tyrgasamudrapasai chief, viz., Vajitutai Apparasar, son of Sindamaras, was also a subordinate of Vijaya-Ganagopala, and presented 17 Ganagopala-maaidi to the temple of Arulaiapperumal at Little Conjeevaram in the 9th year of Vijaya-Ganga (No. 428 of 1919). He appears as Sataya (Sadaya) Vajitutai-Apparasat in Gudur No. 57 dated in the reign of Vijaya-Ganagopala.

A Telugu-Chola chief was also an officer of Vijaya-Ganagopala. Girakki Perumaidasan, son of Kamarasar, is seen to make a gift in the 21st year of Vijaya-Ganga (=1271 A.C.) (No. 501 of 1919). No. 507 of 1907 from Nandur states that this Perumaidasvarasa was the younger brother of Prasadi-Tikkarasa and that they were the sons of Jagadobbaganga Kamarasa. Perumaidasa's other relations, viz., his consort Damaledavi and his son Siddhayada-Chola Maharaaja, are brought to notice in No. 175 of 1905 from Tripuranatam, bearing the Sakra year 1189, corresponding to the cyclic year Prabhava (=1267 A.C.), and he is therein given the titles of Mahamanasa-litavara and Chola-Maharaaja. These Telugu-Cholas, though they claim to belong to the same Solar race as the Telugu-Cholas of Pottapi, employ a trai sti of their own different from that of the Madhuranatka-Pottapi-Cholas and claim lordship over Orayuripura (i.e. Uraiyyur, the old capital of the Cholas). They must, therefore, be considered to have been distinct from the Madhuranatka-Pottapi-Cholas.

One Karumaskka-Perumadi-Nayaka appears in another Tripuranatam record of Vijaya-Ganagopala dated in Sakra 1185, Rudhiragari (=1263 A.C.) (No. 272 of 1905), and it does not seem that this Perumadi-Nayaka had anything in common with the Perumaidasvarasa mentioned above.

A smambuvairaya of the family of Seagasi Ammaippaan was also in the employ of Vijaya-Ganagopala. His first appearance occurs in No. 566 of 1919 dated in the 29th or 31st year of Rajaraj III (=1245 or 1247 A.C.) which registers a gift of land for the conduct of the service called after his surname, Appirandam-sandki, following the Ganagopalan-sandki. His full name is therein given as Viraperumal Edirilisa smambuvairayan Appirandinayan alias Rajarajasi-Sambhuvairayan and he is stated to be the grandson of Seagasi Viragaran Ammaippan. Subsequently Rajarajasi-Sambhuvaraya entered the service of Vijaya-Ganagopala, granted a sarvamanya gift of certain taxes in the 5th year (No. 352 of 1923) and made gifts of land in the 8th and 18th years of the latter (Nos. 302 and 303 of 1912). From No. 353 of 1923 we learn that, as an officer of Vijaya-Ganagopala, Rajarajasi-Sambhuvairaya enquired into the conduct of the festival instituted by his master to take place in the month of Vaikasi and found that it was discontinued after a time. He then examined the earlier stone records relating to the gifts made for the celebration of the festival in question and ordered its revival. This Sambhuvaraya seems to have continued as a subordinate for over a quarter of a century from about the 29th year of Rajaraj III (=1245 A.C.) to about the 18th or 20th year of Vijaya-Ganagopala (=1268 or 1270 A.C.).
TELUGU-PALLAVAS

One Šambavarāygar Viračyan mentioned in No. 190 of 1916 as presenting cows in the 16th year of Vijaya-Gaṅga-pūla must be a different person from Rājarṣi-Śambavarāya and his family distinct from the Śengāṇi family to which the latter belonged.

Aruṇagiriperumāl Nilagaṭaraiyan also is stated to have been a feudatory of Vijaya-Gaṅga-pūla in the latter’s 30th year (Mad. Ep. Rep. for 1912, para 30) and to have served both Vijaya-Gaṅga-pūla and Jaśavāman Sundara-Pāṇḍya III who ascended the throne in 1276 A.C. (Mad. Ep. Rep. for 1913, para 45). From No. 305 of 1919 we learn that there were two Nilagaṭaraiyans, one Pīḷaiyar Paichandavīṣa Nilagaṭaraiyan, the father of Aruṇagiriperumāl Nilagaṭaraiyan, whose gift dated in the 10th year of the Kāḷaḷa Kopperuṭṭa, is registered in the inscription under reference. The presentation of sheep and rams by Perumāl-Nāchchi, the senior queen of the above Pīḷaiyar Paichanda-vīṣa Nilagaṭaraiyan, is found recorded in the 10th year of Vijaya-Gaṅga-pūla in No. 117 of 1912. The father continued to serve Vijaya-Gaṅga-pūla for over twenty years and the son joined the ranks of Kopperuṭṭa.

One Dāvapperumāl Maḷavarāygar appears in the 7th year of Vijaya-Gaṅga-pūla in No. 196 of 1916 which registers his gift of land.

A Vaidumba chief, named Rājendra-Čhāḷa Mummuṇi-Vaidumba Mahāraja, who granted land in the 2nd year (Sulurpet No. 8) and Dāvar Śeśagāṇḍa-var who likewise presented land in the 28th year (No. 203 of 1922) of Vijaya-Gaṅga-pūla were two other subordinates of this Telugu-Pallava prince Vijaya-Gaṅga-pūlapaladāva. Mummuṇi-Vaidumba Mahārajan alias Vishudda-var alias Duraiaaram mentioned as making a gift in the 8th year of Rājarṣi III (Gudur No. 88) must be an elder member of the family to which the above Rājendra-Čhāḷa Mummuṇi-Vaidumba Mahāraja belonged.

Besides these subordinates, we find one of the ministers of Gaṇapati-dāva Mahāraja, Brāhmaṇeṭṭi by name, the son of Dāvaseṭṭi of Ajaṭpāṭir, making a gift of cows and bulls for a perpetual lamp for God Aruṇaperumāl at Conjeevaram in the 7th year of Tribhuvanachakravartiga śīr Vijaya-Gaṅga-pūlapaladāva (No. 47 of 1893), which approximates to 1257 A.C. We have a similar instance of another minister of Kākatiya Gaṇapati, named Kṣa-Kṛṣṇa, presenting cows and bulls for three perpetual lamps for Aruṇaperumāl two years earlier, i.e., in the 5th year of the Telugu-Čhāḷa chief Tribhuvanachakravartiga Allum-Tikka Mahāraja Gaṅga-pūlapadāva (No. 608 of 1919). Two inscriptions of Gaṇapati with the Śaka year 1172 (=1250 A. C.) (Nos. 26 of 1890 and 2 of 1893) exist at Conjeevaram and go to indicate his influence at the place at that time. All the same it is curious to find that within half a dozen years henceforth two Kākatiya ministers were obliged to register their gifts therein under the authority of the Telugu-Čhāḷa chief Allum-Tikka Mahāraja in 1255 and that of the Telugu-Pallava chief Vijaya-Gaṅga-pūla in 1257 A.C. This discloses a dual authority of the Telugu-Čhāḷa and the Telugu-Pallava during the period. The absence of Gaṇapati’s later records at Nāchchi may be due to his expulsion from the place and his
defeat at the hands of Jātivarman Sundara-Pāṇḍya I who had established his supremacy there at this time, but the presence of two of his ministers recognising the authority of two other rival chiefs at the particular centre notwithstanding the antagonism existing between Gaṇapati and the Pāṇḍya monarch, seems to be inexplicable.

It must have been about the middle of the 13th century at the time of the Pāṇḍya invasion of the Toṇḍamāṇḍalam that Vijaya-Gaṇapāṭa brought Vira-Nārasimha Yadavarāya to subordination (Mad. Ep. Rep. for 1911, para 16). This overlordship of Vijaya-Gaṇapāṭa is not, however, seen to be acknowledged by Yadavarāya Vira-Nārasimha, as is done in the case of Rājarāja III (Nos. 380 and 384-G.T.) and Jātivarman Sundara-Pāṇḍya I (No. 164-T.T.). On the other hand, Vira-Nārasimha claimed victory over his foes and declared himself an independent ruler (No. 371-T.T.).

So far about Vijaya-Gaṇḍa’s subordinates. A certain Telugu-Pallava contemporary of Vijaya-Gaṇḍa is brought to notice in No. 217 of 1905 from Tripūrāntakam, viz., Immaji-Basavasaśākara-Allāja-Pemmavayāda (Brahmayāda) Mahārāja who presented cows for a lamp in Śaka 1181, Siddhārthi. He had the common Telugu-Pallava birudas indicating his lordship over Kāčīpura and his devotion to Kāmakṣēyambikā. Except as dignified titles marking his relationship to a particular family of chiefs, these attributes seem to be devoid of any significance and reality.

Two later members of this Telugu-Pallava family of chiefs come to notice from Kandukur No. 61 and No. 271 of 1921. The earlier of these two is Siddhādeva Mahārāja, the grandson of Podukamāri Siddhirāja, mentioned in the former record as making a donation in the Śaka year 1180, corresponding to the cyclic year Siddhārthi (=1258 A.C.), for the prosperity of the kingdom of Śrīman Mahāmanḍalāvāra Bhujabalavārī Mamma-Siddhayādavā-Choda Mahārāja. About the middle of the 13th century, this Telugu-Chola prince perhaps set up an independent rule in some part of the Nellore district in the old Pāka-nāṭu and the Telugu-Pallava chief not only rendered any military help that lay in him but also endeavoured to invoke divine blessings for the prosperity of the newly set up chieftainship.

Pullagaṇḍa Siddharaa, son of Piḷḷaiyar Podukamār Siddharaa, whose gift of land is registered in No. 271 of 1921 from Takkōla in the North Arcot district, in the 17th year of the reign of Rājanārāyaṇa Śambuvarāya, must be a later member belonging to the same family as the above chief. Some of his high sounding titles are noticed in para 60 on page 114 of the Mad. Ep. Rep. for 1922. Rājanārāyaṇa Śambuvarāya’s date extends into the second quarter of the 14th century and his 17th year roughly corresponds to 1340 A.C. (Ibid. for 1919, page 86). It is not likely that Pullagaṇḍa Siddharasar belonged to the family of Nalla-Siddha. Pullagaṇḍa Siddharasar only belonged to the genus Telugu-Pallava family of Mukkaṭi-Kāṇavēṭi, as indicated by his bearing some of the attributes appropriate to the latter, such as Kāčīpuraśāntikūra, Lalitārādhachandra-(dhara), Khaṇḍagadhaṇa, Pallaṅkulaṭalaka and Mukkaṭi-Kāṇavēṭi-Śāntivamāṇavatāra. As the feudatory of Rājanārāyaṇa Śambuvarāya, his
date must fall in the second quarter of the 14th century. From a consideration of the date of Pullagaṛa Siddharasar, his father Piiḷḷaiyār Podukkamār Siddharasar cannot be identified with Podukkamār Siddharasar who was the grandfather of Allāja-Siddhādeva Mahārāja of the Kandukur inscription No. 61 with the date the Saka year 1180.

A still later member of this family of Podukkamār Siddharasar was Ŭbhājadāva Mahārāja whose gift of cows made at Conjeevaram is recorded in No. 661 of 1919, dated in Śaka 1325, Chitraśāvani, during the reign of Harihara II of the First Dynasty of Vijayanagara. This date roughly corresponds to 1403 A.C., and it is impossible to believe that this Ŭbhājadāva was the "elder brother of Pullagaṛararasar" mentioned in No. 271 of 1921, of the 17th year of Rājanārāyaṇa Sambuvarāya, corresponding to 1340 A.C.; and this would mean that the younger brother flourished some 60 years before his elder brother's life-time. There is a discrepancy left unnoticed between the contents of the inscription No. 661 of 1919 given in the "Remarks" column on page 43 and the contents of para 39 of the Mad. Ep. Rep. for 1920 where the above inscription was reviewed. Taking the matter of both together, we would find that the donor Ŭbhājadāva Mahārāja was the son of Piiḷḷaiyār Podukkam Aŭbaḷادāva Mahārāja who was in turn the son of Piiḷḷaiyār Podukkamār Siddharasar. In this case, Pullagaṛa Siddharasar may possibly have been the elder brother of Piiḷḷaiyār Podukkam Aŭbaḷādeva Mahārāja, the father of Ŭbhājadāva Mahārāja, the donor in the record.

This Telugu-Pallava Vijaya-Gaṇḍagopāla has been so long confounded with the Telugu-Chōja Allun-Tiruṅkāṭattidiva alias Gaṇḍagopāla in spite of the fact that the former claimed a Pallava descent (page 79 ante). There does not appear to exist any strong ground for the assumption of the identity of the two Gaṇḍagopālas of the different families, but the identity has been accepted on all hands and has been repeated year after year in the Annual Epigraphical Reports, until a suspicion arose in 1920, which for the time being attempted to draw a line of distinction between them both and lead to an inference that the Telugu-Chōja Gaṇḍagopāla ruled in the south in the central Tamil districts, while the other Telugu-Pallava Gaṇḍagopāla reigned in the north in the Telugu districts of the Madras Presidency almost contemporaneously with the former. But the evidence of the inscriptions goes to show that the two chiefs had not possessed actual kingdoms comprising several districts and their territories had not been distinct entities, the one situated in the south and the other in the north. On the other hand they indicate that both the chiefs had exercised their authority over the eastern portion of the Toḍāmangalam from the Chingleput district up to the Nellore district, and parts of the Vellore, Chittoor and Cuddapah districts as the deputies of the Paṇḍya monarch. As already stated the Telugu-Pallava was nominally a feudatory of Jaṉavarman Sandara-Paṇḍya I and ruled for about 35 years

Note 1:—Dr. S. Krishnarwami Aiyanger makes this Telugu-Pallava Vijaya-Gaṇḍagopāla the successor of the Telugu-Chōja Manuma-Siddha, the son of Tikka, and carries the succession through Vira-Gaṇḍagopāla, assumed to have been the son of Vijaya-Gaṇḍa ("South India and Her Muhammadan Invaders", page 60).
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from 1250 to 1285 A.C., while the Telugu-Chêla was originally a subordinate under Râjarâja III and later under Jâtâvarman and continued to rule a portion of Tondamañjalam for about 15 years as a quasi-independent chief (No. 164 of 1916).

Some of the Telugu-Pallava chiefs noticed above, such as Mallidavara, Vimarasa, Tikkaraar Vijaiyadavan and Vaijittuawai Apparasar, came from Tyâgasamudrapaṭṭi. This must have been the tract of country lying to the east of Śrîparvata, i.e., Śrîśaila, wherein Mukkâṣṭh-i-Kâḍuveṣṭi, the founder of the Telugu-Pallava lineage, is stated to have established 700 agraḥâras (page 80 ante); and the appellation of “Tyâgasamudrapaṭṭi” must have been conferred upon the particular territory from the surname Tyâgasamudra of Mukkâṣṭh-i-Kâḍuveṣṭi, just as other tracts were designated Râjarâjapaṭṭai and Kulottuṅgachâḷapaṭṭai in honour of the Chêla kings (See for example, Gudur Nos. 86 and 92, and 78 of the “Nellore Inscriptions”). It is probable that Tyâgasamudrapaṭṭai was the original home not only of the four particular Telugu-Pallava chiefs mentioned above, such as Mallidavan, Vimarasa, &c., but also of all the members of the Telugu-Pallava family in general, and that some of them must have migrated from it and settled themselves elsewhere in the course of generations. All the three tracts, viz., Tyâgasamudrapaṭṭai, Râjarâjapaṭṭai and Kulottuṅgachâḷapaṭṭai, appear to have formed minor divisions of Pâka-nâḷa partly comprised within the modern Nellore district.

From the inscriptions of our Collection we learn that princess Devaraṣiyâr was the queen of Vijaya-Gaṇḍagopâla and that she made a gift of cows for setting up three lamps in the temple of Śrî Vâkapuṣâvara (Nos. 73 and 431—T.T.). In No. 173—T.T., we meet with one of the officers serving in the palace of Vijaya-Gaṇḍagopâla, viz., Ammaippan alias Aṣāṇ-Perumâḷparian of the Kâṣyapa-gotra, who set up a lamp through the gift of 33 cows and 1 bull to the same temple. A similar gift was made by one Amarâkôṇ, son of Vâṣiyian (merchant) Kâṭtâri, a resident of Nârâyâsapuram, for a lamp together with the donation of 3 mâdaï for the lamp-stand and 12 mâdaï to serve as the capital for a light of camphor (kaṭṭuva-vijakkku) (No. 111—T.T.).

The Telugu-Pallava chief Tripurântaka comes to notice in No. 128—T.T. which describes in a Sanskrit verse the valour of his son whose name is lost. He was probably Madhusūdanadâva who served under Vijaya-Gaṇḍagopâla (page 82 ante). Tripurântaka is herein called a king and his son is stated to have dispelled the enemy’s elephants by the aim of his bow set against Kâṣchî. The war that is suggested by the expressions, if they are not merely fanciful, is not known from other sources.

One of the ministers of Kâkattya Gaṇapati, viz., Brahmasēṣṭi, son of Devasēṣṭi of Aḻappâr, who presented cows and bulls to the temple of Arulâṭâppurumi at Conjevaram in the 7th year of the reign of Vijaya-Gaṇḍagopâla (page 85 ante), appears here in No. 296—T.T. as the donor of a certain charity arranged through Brahmasûraṇi and the Śrîvâsaśâvas of the locality. He bears the designation Pokkan, i.e., treasurer, and he probably held that office under Gaṇapati.
TELUGU-PALLAVAS

During this period we notice that religious charities were mostly in the form of lamp-lighting in the temples in the presence of the presiding deity or elsewhere; but the change that came over this practice of lamp-lighting later on in the Vijayanagara period through the institution of festivals in the temples and certain services such as that of offering holy food to the deities is already visible. In No. 139-T.T. we observe a morning offering arranged from a capital fund of 450 Varakhaparam; in Nos. 285 and 433-T.T. the offering of one appa-padi from the capital of 3 mūdai (gold coins); and in No. 141-T.T. of one tiruppōnakam from the interest on a capital of 450 Varakhaparam. An annual festival Brahmotsavam was conducted for Śrī Gōvindarāja in Tirupati during the Tamil month of Vaikāśī and the offering was arranged at the time of the recitation of Tirumōti songs composed by Tirumaśgaiśvar (No. 127-G.T.). Similar festivals were conducted for Śrī Vaṅkaṭāvara in the months of Chittirai (No. 127-G.T.) and Āḍi (No. 121-T.T.), besides the primary one in Puraṭṣāi (No. 111-T.T.). During the festivals the procession image was taken round through the streets, seated in a maṭāpam on the way and propitiated with offerings. The construction of two such maṭāpams and arrangements for offerings appear in Nos. 134 and 433-T.T.

Tambu was the standard of grain measure and vatta (or patti in Telugu) was a multiple of this standard. The particular tambu measure that was in use in the temple of Śrī Gōvindarāja in Tirupati was the Chaṭukki or the Chaṭukya-Nārāyaṇam-(marakkāl) (No. 127-G.T.) and that at Tirumala was known as Uchchiyitinnira-Nārāyaṇam-(marakkāl) (No. 137-T.T.) or more generally denoted as Malaikiniyaninān-kāl in the later records. The current coins of the time comprised the Varāka-paṇam and the mūdai. The latter was a gold coin issued by Vijaya-Gaṅgāpara, the Telugu-Pallava chief, and on that account was designated Gaṅgāparaḷan-mūdai (No. 143-T.T.), and a new issue of it was known as the Gaṅgāparaḷan-pudu-mūdai. Of these two, the coin with the old marks, paṭampuṭi-mūdai, i.e., the old coin, in contrast with the new coin issued by Vijaya-Gaṅgāpara, was equivalent to seven and a half Varāka-paṇam probably (No. 126-T.T.). The gold coin was current throughout the province of Jayaṅkṣaṭāṭa, maṭṭal and it contained pure metal (No. 129-T.T.).

A section of the śṛivaśāvas, known as the Śāliya-śṛivaśāvas, the weaver class calling themselves Saurāśṭra-Brahmanaḥ, come to notice, and some of them belonged to the Vishṇu-gōtra (No. 125-T.T.), some to the Kṣaya-gōtra (No. 129-T.T.) and some again to the Ātra-gōtra (No. 141-T.T.). The last of these were residents of Vikramādīvipuram and, quite likely, the first two families also came from the same locality.

From the grant of certain taxes from Vikramādīvipuram for God Tiruvāṅkṣatamṛtyuṇ, we come across a few of them, such as Ayam, Paṅākaval, Vṛṣṭivari, Kṛṣṇu and Erintimṭāṭam.
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Text

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

Translation

On a certain day in the month of Āni in the 9th year of the reign of (Vijaya-Gañḍa)-gopālādāvar, I, Ammaipān alias Āppān.—Perumāppriyan of the Kāyapa-gōtra, serving in the palace of Nāyānār Vijaya-Gañḍagopālādāvar, presented 33 cows and 1 bull (which are) undying and undecaying, and 1 lampstand for putting up a māndāvīyakkku in the presence of Tiruvākāṭam-uḍaiyān. (This is) recorded on stone so as to last as long as the moon and the sun (endure). (May this) the Śrīvaṁśaḥvas protect!

No. 60.

(No. 285—T. T.)

[From the slab now preserved in Tirumala Temple.]

Text

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

1. Read Ṛṣṭha-śrīvāsa—.
2. Read Ṛṣṭha-śrīvāsas—.
3. Read Ṛṣṭha.
4. This may be read Ṛṣṭha—.
TELUGU-PALLAVAS

Translation

1. Hail, Prosperity! Tribhuvana (chakravartigal)—
2. the 9th year of reign; Tiruva(akṣa)—
3. in the district of—
4. (Kulattujān Tirukkēḻa)—
5. alias Villavalar—

——

No. 61.
(No. 127-G. T.)

[On the east wall of Śrī Gōvindaṛāja's central shrine, behind the Dvārapālaka on the proper right side at the entrance into the shrine.]

Text

1—'శ్రీ గోవిందారాజ సమాధిస్తాం కథా
2—చంద్రస్వ సర్వసంచితం' భావము
3—'రుచము వరిపింది తిరమోహన కెలి దా
4—మిర్యాదుముంది స్వాభావికం సమేత
5—ముందు ఫర్మాణం విమర్శించి భావము ఆధిము విచిత్రము
6—'రామము తానింది గాడి సైనాధిరము కూతురు
7—[యా]యునాయితి ప్రాణం[ప్రాణం]తాం స్వరు ఆమము
8—ఎ సేవావిష్టం అయినంతం తీర్థం కుమారు
9—[యా]యునాయితి[యా]యునాయితి స్మరించి ఆమము
10—మయామయామ [యా]యునాయితి మాదిరి ఆంటాం. కోసము సి
11—'తున్న సామాన్య ప్రభు వాటి చుట్టుపట్టి విశిష్ట సంస్మరించింది
12—'అయితి మామిడి రాణయంలో రాణయం [యా]యు
13—[యా]యునాయితి మరియు ప్రతి విశిష్టం మిర్యాది
14—ఎదుగుండా మభుమియు మాదిరి ఆమము స్మరించింది
15—[యా]యునాయితి చిత్రము ప్రతి [యా]యునాయితి గురు

Translation

1.—In the reign of Vijaya-Gaṇḍagāḍalāvār
2.—in the 4th year thereof, during the Vai(kāśī festival) of Śrī Gōvindapperumāl
3.—from the 2nd day of the festival
4.—for preparing Tirumolipādī (the pādi or offering intended to be made when Tirumoḻi is sung) on each day
5.—11 tambu of rice (measured) with the Chāţukhi (measure) and ghee

1. A few letters at the beginning of each line are covered by a stone pillar.
2. Read డైటాడియా.
3. Read డైటాడియా.
4. Read డైటాడియా.
5. Read డైటాడియా.
6. Read డైటాడియా.
7. This may be read డైటాడియా.
8. This may be read డైటాడియా.
6.—Chandanam and other articles for offering at Tirumala
7.—Kaikkōkar (temple servants) Tiruvāṇavāramōkkan Fon-Magadai
8.—for conducting the nimbam (daily provision) at Tirumala on our behalf
9.—the kīṭaṟṟu and the māḷapantu of the idalam (land) (lying) on the north
10.—10 vaṭṭi of rice measured with the tumbu used in measuring the nimbam, and
11.—4 vaṭṭi of rice, during the Chittirai festival at Tirumala
12.—in the nimbam, since articles (mukkāṟṟu) and coin (kāṟṟu) have been provided, this
13.—(shall be supplied), and each year the order (for the issue of the articles) be written up and (the articles be received) into the Śrī-Bhandaram
14.—be supplied from the Śrī-Bhandaram so that (this service) may continue to last as long as the moon and the sun (endure)
15.—we, the temple-servants. May this the Śrivaishnavas protect!

——

No. 62.
(No. 143—T. T.)

[On the north wall of the Mukaṟṟi-Pradakṣiṇam in Tirumala Temple.]

Text

1—Saṅgādēvar alias Villavarāyar Anukkiyārdēva—
2.—for the Sundarattōṭuḷaiyai-tirunandāvēṭuḷku set up by him—
3.—will be offered 1 podi of appam (appāpodi)—
4.—for the 3 Gāndāgūṭāla-maṭai deposited—

——

No. 63.
(No. 73—T. T.)

[On the south wall of the central shrine in the Mēḻam-ṇaṟṟapam at the entrance to the Mukaṟṟi-Pradakṣiṇam in Tirumala Temple.]

Text

1— Saṅgādēvar alias Villavarāyar Anukkiyārdēva—
2.—for the Sundarattōṭuḷaiyai-tirunandāvēṭuḷku set up by him—
3.—will be offered 1 podi of appam (appāpodi)—
4.—for the 3 Gāndāgūṭāla-maṭai deposited—

1. This symbol stands for ஺.
2. Read ஸூறோதேத்.
TELUGU-PALLAVAS

Translation

1. Vijaya-Gandagopala-dva—
2. for Tiruvaka-tama-daiyan—
3. (which) Princess Devarasiyār presented—
4. to last as long as the moon and the sun (endure)—

No. 64.
(No. 431—T. T.)

[From the slab now preserved in Tirumala Temple.]

Text

1  பலப்பட் சுவாமி   4  [மு] சுமுகம்—
2  முனை முற்றுச்சுடாம் திரேங்ளும்—  5 [மா] நீலக்கால் தூப்—
3  சோமேஸ்வரபகுந்தம் மி—  6 கரவோ கூண்டு வாழ்—

Translation

1. Hail, Prosperity ! Tribhuvana— 4. cows presented (number) 30—
2. in the month of Āvāsi—  5. presented by Daviyār—
3. for (Tiruvāai)ka-tama-daiyan— 6. in all, 3 lights—

No. 65.
(No. 128—T. T.)

[On the north wall of the Mukkōśi-Pradakshīpam in Tirumala Temple.]

Text

1  மருமார் உனுவாட்டும் முடி... மூர்த்தி தாத்தியம்—
2— சோமேஸ்வரபகுந்தம் வால்பாட்டும்—
3  முனை முற்றுச்சுடாம் திரேங்ளும்—
4— முனை முற்றுச்சுடாம் திரேங்ளும்—
5— முனை முற்றுச்சுடாம் திரேங்ளும்—

Translation

1.—destroyer of the pride of the (enemy) kings; the tree (standing on) the bund of—
2.—for king Tripurāntaka—
3.—trees; from him—
4.—seeing his bow-string (drawn against) Kaachi—
5.—the enemy's elephants could not withstand—

1. Read சுவாமிய—
2. Read சுமுகம்—
3. The inscription is incomplete and much damaged.
4. Read நீலக்கால்—

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No. 66.
(No. 296—T. T.)

[From the slab now preserved in Tirumala Temple.]

Text

1. भीमावर्ती
2. वर्ती विनाशी
3. वर्ती विनाशी

Translation

1.—(Tribhuvana) chakravarti—
2.—I, Pockan (treasurer) Brahmaseṭṭi—
3.—Brahmamārīyaṇān and the śṛttvai (śaṭavas)—

No. 67.
(No. 111—T. T.)

[On the south wall of the Mukkipi-Pradakshīpaṇ in Tirumala Temple.]

Text

1. भीमावर्ती
2. वर्ती विनाशी
3. वर्ती विनाशी
4. वर्ती विनाशी
5. वर्ती विनाशी
6. वर्ती विनाशी
7. वर्ती विनाशी

Translation

(In the reign of Tribhuvanachakravartiga) Śrī Vijaya-Gaṇḍagopaḷa-
dāvar, I, Amarakōn, (son of) Kattāri of the Vasiya (merchant) class residing in Nārāyapaṇaram, presented.............(for a light of) camphor for Tiruvāṇkaṃ-
uṭaiyaṇān and 32 cows and 1 bull for 1 mandaṭiyakha during the festival in Purāṇaṇi of this year. (Of these, 12 māḍai were given) for the supply of camphor from the interest (thereof) (poliṭyām) and (3) māḍai were given for the lamp (of ghee), making 15 māḍai in all. Accepting (this capital).......

1. This may be read स्तवमती. 3. Read स्तवमती.
2. This may be read स्तवमती.
4. The inscription is incomplete.
TELUGU-PALLAVAS

No. 68.
(No. 137—T. T.)
[On the north wall of the Mukkōṭi-Pradakṣhiṇam in Tirumala Temple.]

Text

1. "иртиం శ్రీమత్తిడం నామపత్రం"
2. "[అడి]సందర్శి కురప నామపత్రం నా[ట్రేlogue]"
3. "[అడి]సందర్శి లింగా[లో] నామపత్రం నామపత్రం నారాయణం [రాయం]"
4. "ప్రభరిం తెలంగా మహి [[[షాక]]]"

Translation

1. — (Tribhuvanachakravar) tigai śri Vijaya-Gaṇagopāla-dava—
2. — with the (measure known as) the Uchchyilinzinga-Nārāyaṇa (i.e. the Vishnu God who stands on the top of the hill,—a variant of the expression Malaiṅkiniyinzinga-PerumāI)—
3. — for the 450 Varāhan-param—
4. — the protection of the Vaishnavas! Harīḥ!

---

No. 69.
(No. 139—T. T.)
[On the north wall of the Mukkōṭi-Pradakṣhiṇam in Tirumala Temple.]

Text

1. "ఆడిం శ్రీమత్తిడం గారింట నామపత్రం"
2. "[అడి]సందర్శి కురప నామపత్రం నా[ట్రేlogue]"
3. "కురప లింగా[లో] నామపత్రం నామపత్రం నారాయణం [రాయం]"
4. "వ్యయం సందర్శి మేలుగా వినాడి మహి [రాయం]"
5. "వ్యయం సందర్శి మేలుగా వినాడి మహి [రాయం]"

Translation

1. — (Tribhuvanachakravar) tigai śri Vijaya-Gaṇagopāla-dava—
2. — for being offered during the morning sandhi—
3. — Ulakan-Kalani.............with the width—
4. — my house also, Varāhappāram paid (by me)—
5. — (this sum of) four hundred and fifty param—

---

1. Read ఆడిం శ్రీమత్తిడం గారింట నామపత్రం.
2. Read ఆడిం శ్రీమత్తిడం గారింట నామపత్రం.
3. Read కురప లింగా[లో] నామపత్రం నామపత్రం నారాయణం [రాయం].
4. Read కురప లింగా[లో] నామపత్రం నామపత్రం నారాయణం [రాయం].
5. Read కురప లింగా[లో] నామపత్రం నామపత్రం నారాయణం [రాయం].
6. Read కురప లింగా[లో] నామపత్రం నామపత్రం నారాయణం [రాయం].
7. Read వ్యయం సందర్శి మేలుగా వినాడి మహి [రాయం].
8. Read వ్యయం సందర్శి మేలుగా వినాడి మహి [రాయం].
No. 70.

(No. 141—T. T.)

[On the north wall of the Mukkoti-Pradakshiṣam in Tirumala Temple.]

Text

1. [U]           [arp]  [arp]  [arp]  [arp]  [arp]—
2. [arp]  [arp]  [arp]  [arp]  [arp]—
3. [arp]  [arp]  [arp]  [arp]  [arp]—
4. [arp]  [arp]  [arp]  [arp]  [arp]—
5. [arp]  [arp]  [arp]  [arp]  [arp]—

Translation

1.—On the day of Krīttika (star), being the 13th lunar day in the fortnight (of the month)—
2.—ghee, vegetables and salt—
3.—450 Varāhappāram comprising—
4.—of Brāhmana (gōra) among the Śāliyas of Vikramādīvīpuram—
5.—one tiruppāṇakam from the Śrī-Bhaṅgāram—

No. 71.

(No. 129—T. T.)

[On the north wall of the Mukkoti-Pradakshiṣam in Tirumala Temple.]

Text

1. [arp]  [arp]  [arp]  [arp]  [arp]—
2. [arp]  [arp]  [arp]  [arp]  [arp]—
3. [arp]  [arp]  [arp]  [arp]  [arp]—
4. [arp]  [arp]  [arp]  [arp]  [arp]—

Translation

1.—in the latter fortnight of the Mēṣa month of the year—
2.—of Kāśyapa-gōra among the Śāliyas—
3.—the pure gold coin current in this province—
4.—altogether a half nandāvijakku—

1. Read [arp].
2. Read [arp].
3. Read [arp].
TELUGU-PALLAVAS

No. 72.
(No. 125—T. T.)
[On the north wall of Mukkōṣi-Pradakśiṇam in Tirumala Temple.]

Text

1.—(In the reign of) Naṇayanār Vijaya-Gaṇḍagopāladaṃvar—
2.—among the Gaṇya-Śrivalpahavas of Viṇṇu-gōtra—
3.—nandaviṭakku one-eighth, the poliyam of Śeḷli—
4.—tiru-nandaviṭakku one-eighth,......

Translation

1.— during the festival of Tiruvakkāṭa (mudaiyān)—
2.—our chief of Vikra (māda-vipuraṃ)—
3.—Tiruvakkāṭa (mudaiyān) (being seated) in the maṇḍapam—
4.—(paid) into the Śri-Bhavaḍaram as poliyam (interest-yielding capital)—
5.—māṭai three towards the capital—

No. 73.
(No. 134—T. T.)
[On the west wall of Mukkōṣi-Pradakśiṇam in Tirumala Temple.]

Text

1.—(In the reign of) Naṇayanār Vijaya-Gaṇḍagopāladaṃvar—
2.—among the Gaṇya-Śrivalpahavas of Viṇṇu-gōtra—
3.—nandaviṭakku one-eighth, the poliyam of Śeḷli—

Translation

1.— during the festival of Tiruvakkāṭa (mudaiyān)—
2.—our chief of Vikra (māda-vipuraṃ)—
3.—Tiruvakkāṭa (mudaiyān) (being seated) in the maṇḍapam—
4.—(paid) into the Śri-Bhavaḍaram as poliyam (interest-yielding capital)—
5.—māṭai three towards the capital—

No. 74.
(No. 652—T. T.)
[On the north wall of the third prākāra in Tirumala Temple.]

Text

1. Read—3b.ṛ.ṭa. 4. The rest of the inscription is lost.
2. Read 3b.ṛ.ṭa. 5. Read 7cu.ṭa.
3. Read Qd.ṛ.ṭa.
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3. "..."—
4. "..."—
5. "..."—
6. "..."—

Translation
1. a half for Tiruvakasamuṇḍayōn during the Chittirai and Puratāṇi festivals—
2. one kalam of rice (measured) with the Ningān (measure) for the tiruṭṭaṇaippodī during the festival—
3. oil for the lamp and other articles, half a palam of sandal-paste—
4. the Gaṇḍagopalan-mōḍai into the Śrī-Bhaṅgāram so as to last—
5. so as to serve for the expenses from the income—
6. protection of the Vaishāvas!

No. 75.
(No. 119—T. T.)
[On the west wall of Mukkoi-Pradakshīna in Tirumala Temple.]

Text
1. —
2. —

Translation
1. —
2. —by the grace of God Janardana (Vishnu)—
3. —festivals in Puratāṇi and Chit(tirai)—
4. —twenty-five palam—

No. 76
(No. 123—T.T.)
[On the west wall of Mukkoi-Pradakshīna in Tirumala Temple.]

Text
1. —
2. —

Translation
1. —Vijaya-Gaṇḍagopalan—
2. —on the day of Uṭṭirāṇam (star)—

1. Read ēkāṭiṭaṇaṁ.
2. This may be read ēkāṭiṭaṇaṁ.
3. This may be read ēkāṭiṭaṇaṁ.
4. This may be read ēkāṭiṭaṇaṁ.
5. Read ēkāṭiṭaṇaṁ.
6. Read ēkāṭiṭaṇaṁ.
7. Read ēkāṭiṭaṇaṁ.
8. This may be read ēkāṭiṭaṇaṁ.
9. This may be read ēkāṭiṭaṇaṁ.
10. Read ēkāṭiṭaṇaṁ.
TELUGU-PALLAVAS

No. 77.
(No. 126—T. T.)
[On the north wall of Mukkūṭi-Pradakṣiṇam in Tirumala Temple.]

Text

1—నెమనిమాన్ని పులిదులు
2—చెప్పడాన్నీ అక్కడ ఉండి [చాలు]

Translation

1.—of Vijaya-Ganḍagopāla-deva—
2.—seven and a half for one palampuli-māda (i.e. the māda coin with the old puli or mark)—

No. 78.
(No. 433—T. T.)
[From the slab now preserved in Tirumala Temple.]

Text

1—స్థాయి అనే సంస్థాపకుడు— 4—పరమేశ్వర అన్ని మాండి século—
2—[డ] పెంచి పదీ పులిదులు— 5—సాయన అనే ఆధారాన్ని పెంచి—
3—యూరి తఫ్ఫటిని ఎండిలియా— 6—ఆ సాయన పులిదులు (డ)

Translation

1.—in the Purāṇaī month of the 5th year—
2.—………daughter of…………..Tāḷḷi-araichchar—
3.—constructed a tiruppa-mañāṣanam at Tirumala—
4.—apāra-padi shall be offered on occasions—
5.—māda three, for these three mādas—
6.—may this the śrīvaiśāvhas protect!

No. 79.
(No. 221—T. T.)
[On the east wall (inner side) south of first gopura in Tirumala Temple.]

Text

A

1—మానేయస్వరూపాని— 2—[డ]సాయనేశ్వరుడు[డ].—

B

1—[డ]సాయనేశ్వరుడు[డ]— 2—[డ]సాయనేశ్వరుడు[డ]

C

1—ధనాశ్వాలు[డ]— 2—ధనాశ్వాలు[డ]—

1. Read—పెంచి
2. Read పెంచి
3. Read పెంచి
4. Read పెంచి

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D

1. Thiruvanachakravarti—
2. in the name of the Pāṇḍya—
1. —200 kuṭi (of land)—
2. —corresponding to Saumya year—
1. —salt and pepper—
2. —for oil for the lamp—
1. —ghee supplied for—
2. —as capital (udal) which he provided—

E

3. —Vijaya-Gaṇḍagopāla—
3. —nandavana (flower-garden)—
3. —Rāmānuja—
3. —holy food offered to Him—
3. —500 Varāha-paṇam was paid—

F

4. —Emperumān—
4. —on a day in the nandavanam—
4. —for a day in the service.

Translation

A

1. —Tribhuvanachakravarti—
1. —..............

B

2. —in the name of the Pāṇḍya—
2. —200 kuṭi, the total kuṭi—

C

3. —nandavana (flower-garden)—
3. —Rāmānuja—

D

4. —Emperumān—
4. —on a day in the nandavanam—

E

3. ——holy food offered to Him—
4. ——for a day in the service.

F

3. —500 Varāha-paṇam was paid—
4. ——for the expenses (of the service).

No. 80.
(No. 72—T. T.)

[On the south wall of the central shrine in the Meḻam-Mañiapam at the entrance to the Mukkosī-Pradakṣhiṇam in Tirumala Temple.]

Text

1. Thiruvanachakravarti—
2. in the name of the Pāṇḍya—
3. —Vijaya-Gaṇḍagopāla—
4. —Emperumān—
5. ——holy food offered to Him—
6. ——for the expenses (of the service).

Translation

There exists not one (suppliant) hand below the hand of Rāja-Gaṇḍagopāla whom all the world extols; there lives not one in this world who has not eaten his food; and there subsists not one who has not desired and appreciated his praise.
YADAVARAYAS

YADAVARAYAS

The Yadavarayas were a family of chieftains who flourished as Chāla vassals during the 12th and 13th centuries. Meanwhile a hereditary dynasty had been set up by them, and its later members continued to exercise limited authority in a portion of the Toḍāmadalam under the last Hoysaḷa Vira-Vallāḷa III and the first kings of Vijayanagara in the 14th century.

Some of the birudas that made up the praiasti, which the members of the family adopted, resemble those of the Eastern Chālu kyas; and the Yadavarayas also assumed the Īśikula-Chālukya lineage from the latter, that is to say, they claimed relationship with the Chālu kyas who were of the race of the Moon. They called themselves "Yadavarayas" as belonging to the Yada va-kula or Yadu-camīa ("Nellore Inscriptions," Venkatagiri No. 11), i.e., the race of Yadu of purānic fame, the son of Yayāti and Daivyarāṇa. No. 170—T.T. of our Collection gives a glimpse of their original status socially and politically. It is possible to infer from it that the Yadavarayas were primarily chiefs of certain nomadic tribes who pursued hunting as their calling and who subsequently settled themselves on the "Hunting-Hill", at the town known as "Vāṭagiri-pura". They were at first worshippers of Pīharādī or Pīṣārādī, the goddess of their village or hill, by whose grace they believed themselves to have been prospering. Later on these chiefs took up service under the rulers of the Vāṣṭī country and founded their capital city of Gopātipura, probably in the plains. Their elevation from their once rude life they owed to the Eastern Chālu kyas, and, when that line of rulers became extinct, they felt themselves at liberty to adopt the Chālu kyan titles and presume to rule in their place as "lords of Vāṣṭī". Political education brought them literary education too and all learning was at their door. They assimilated it and became "the proud cuckoos of the royal park of all learning" and "the best among the learned men". With a certain amount of political power they considered themselves to have been "the sole shelter of the terrestrial globe" and "the support of the numerous kings", and consequently assumed the biruda "Mahārājābhīraja". They were "the ornament of the Lunar race" to which they had the honour to belong, and all virtuous qualities abided in them. In their political career they came into contact with the religious centres in the south and became deeply devoted to Śrīkālahasti of Kālahasti and to Śrī Vēkāḷīśā of Tirumala ( Tirupati), both of whom they acknowledged as their patron Gods. They made grants of villages to Their temples and instituted charities in them. This shows a liberal and tolerant spirit in religious persuasion in the 12th and 13th centuries, when the administrators could choose to worship all deities, both Śiva, Vishnu and śakti, in consonance with the prevailing religious outlook of the times, while the Vaishnava proselytising activities had been only in their nascent stage and had not been pursued as vigorously as in the later centuries under the Second and the Third Vijayanagara Dynasties.

The usual praiasti that is found to be prefixed to some of the records of the Yadavarayas, as e.g., Nos. 98 of 1893 and 197 of 1892, ascribes to them
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the lordship of Vaṣi with their capital apparently at Kanupārapura and states that they were also deeply devoted to God Tiruvākkaṭanātha. This capital town is differently denominated as Kanakhrīpura, Kanuppākapura and Kanuchārapura and is located on the bank of the river Gōdāvarī. It is probably the same as Kanuppāru which lent its name to a nāgu, the Kanuppāru-nāgū in Rājandrāja-māṇḍalam mentioned in No. 300. A. of 1892.

The earliest known member of the family that we meet with is Ghaṭṣidvān alias Kukūṭuṅgā-Śrī Yaḍava-rāyaṇ of Vṛamaṅgalam (No. 83 of 1922). His records registering certain charities and grants made for the temples at Kāḷabasti, Toḍāṃatānā and Guṭimagalam are dated in the reigns of Kukūṭuṅgā-Chraṣṭa III and Rājāraja III. His political career, therefore, extends over a period of nearly 45 years from the 6th year of Kukūṭuṅgā (1184 A.C.) (No. 83 of 1922) to the 11th year of Rājāraja III (1227 A.C.) ("Nellore Inscriptions", V. 6). From No. 210 of 1903 from Guṭimagalam we find that Ghaṭṣidvā also bore the surname Chāyu-Ka-Nārāyaṇa. It is perhaps this Ghaṭṣidvā who brought into use the particular grain-measure called after his surname, viz., the Chāyu-Ka-Nārāyaṇ-āyā or marakkāl, which was adopted as the standard measure in Śrī Gōvindarāja’s temple in Tirupati and which continued in use down to the 17th century. His territorial charge seems to have comprised the modern divisions of Vākaṭagiri, Kāḷabasti and the eastern portion of the Chandragiri taluk. From one of the “Nellore Inscriptions” (V. 6) we learn that Toḍāṃatārā Kāntarāyaṇ was his prime-minister and that he presented four cows for the use of Emperumān Yaḍava-Nārāyaṇa-Perumāl.

His son Rājamalladāva alias Bhujabala-Siddharasān alias Yaḍava-rāyaṇ also served under both Kukūṭuṅgā III and Rājāraja III, just as Ghaṭṣidvān did. His inscriptions give a thirty years’ rule for him from the 30th year of Kukūṭuṅgā (1208 A.C.) (No. 122 of 1922) to the 31st year of Rājāraja (1237 A.C.) ("Nellore Inscriptions", V. 2). Rājamalla consecrated a deity in the name of Yaḍava-Nārāyaṇa, an ancestor of his, and installed it in a suburb of Nāgaperūḍi, founded about the 30th year of Kukūṭuṅgā (V. 10), and called Rājamalla-chaturvādimaṅgalam after his own name (V. 2).

The consecration of Yaḍava-Nārāyaṇa-Perumāl by Rājamalla seems to suggest that Yaḍava-Nārāyaṇa was not a far remote ancestor of his, but quite near enough in time, being only two or three generations anterior to him. It is probable that he was the grandfather of Rājamalla and was the husband of Tamābī-amma, the maṭṭஇய்கār or grandmother of Rājamalla (V. 9). The town of Nāgaperūḍi stated to have been situated in the Pagām-nāgu in Pākkai-nāgu, a district of Jayaṅkaṅḍāsāṇa-māṇḍalam (V. 11) has been identified with Nāgavelu, a village in the Venkatagiri division of the Nellore district (vide Note to V. 2).

The memory of this Yaḍava-Nārāyaṇa is found honoured by both Vira-Nārasiṅhada Vṛmaṅgāya and Tiruvākkaṭanātha Yaḍavarāya, two later members of the family. The former of these arranged to plant a flower-garden and excavate a pond for cultivating the red-lotus plant, both being named after Yaḍava-Nārāyaṇa (No. 125-G.T.), while the latter provided for
YADAVARAYAS

offerings during the Nārayana-āckām, instituted in the name of Yādava-Nārayāna, from the proceeds of the taxes upon the village of Tirupati remitted in favour of the temple of Śri Vākṣāśvara for the purpose (Nos. 11 and 40-G.T.). Consequently it is inferable that, like Rājamalla who as a grandson first consecrated Yādava-Nārayāna-Perumāl, Vira-Nārāsinha and Tiruvākṣāśnātha must have claimed direct descent from Yādava-Nārayāna as his grandson and great-grandson by their endeavouring to perpetuate his memory. We also find a certain Kaṭākāmaṇi, the son of Yādavarāya, making some donation to Yādava-Nārayāna-Perumāl in the 10th year of Rājarāja III (V. 4). This Kaṭākāmaṇi was probably the son of Rājamalla, and, if so, he was another great-grandson of Yādava-Nārayāna.

The dedication of the village of Nāgāpudōli by Rājamalla (V. 10) and of the tank named Kamala-Mahādevi-puttārī constructed by Kamala-Mahādevi alias Bejjādevi, the consort of Rājamalla, with some of the lands lying below the tank (V. 7 and 11) as well as the presentation of 10 mākkuon behalf of the Veḷḷāḷas of Kanumili (probably Kempīlī), were conducted through the agency of Madhurāntaka-Pottappickāta Egra-Siddharasa. It is stated that Rājamalla brought Egra-Siddha for the purpose and that he caused the grants to be made with libation by the Telugu-Chōja chief. It therefore transpires that Egra-Siddha was a subordinate of the Yādavarāya and had been deputed to execute the orders of Rājamalla. It is possible that the Yādavarāyas were provincial governors and that the Telugu-Chōjas of Nellore were rulers of chiefships, subject to the authority of the Yādavarāyas.

Tirukkāṭattidāva Yādavārāya, represented by No. 170-T.T. of our Collection, has dates ranging between Kulottuṅga’s 13th year (1191 A.C.) (No. 87 of 1922) and Rājarāja’s 30th year (No. 495 of 1902) and śaka 1168 ("Nellore Inscriptions," Atmakur No. 7), both the latter dates corresponding to 1246 A.C.; and the period of his reign therefore comes to 56 years. He made grants of land to the Śiva temple at Takkālam as Sāyaṇagāṇadakasāka (No. 16 of 1897) and to the Vishnu temple at Little Conjeevaram (No. 38 of 1893). He also granted land for Tirukkāṭatt-Uṣaiyār in the 31st year of Kulottuṅga’s reign (No. 93 of 1903) and presented 32 cows and one bull for the God at Tiruvanāmālai in the 30th year of Rājarāja (No. 495 of 1902). His grant of the entire village of Kuḍāvār with the remission of all taxes thereon for the benefit of Tiruvākṣāśnāmālai is dated in the 10th year of his own reign, which may correspond to 1209-10 A.C. The dating of the above grant of Kuḍāvār in his own reign as a dynastic ruler may indicate the strength of his position as a Chōja vassal exercising authority over a large tract of the Togalāmālai extending from Tiruvanāmālai on the south-west to Kājahasti on the north-east.

Two queens of Tirukkāṭattidāva Yādavārāya are known from some of the inscriptions at Kājahasti, viz., Puḍūli Mādīvīyār who made a gift of cows to the temple of Tirukkāṭattidāva in the 13th year of Kulottuṅga III (No. 87 of 1922) and Chālukkikula-Mādīvīyār, daughter of Siṅgarasar, who made a gift of sheep to the same temple in the 10th year of Rājarāja III (Nos. 196 of 1892 and 181 of 1903).
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From two epigraphs (Nos. 219 and 221 of 1903) from Gujimalam near Kāḻahasti, we learn that a certain Aṣyāgāmī was an officer of this Yādavarṣya and that he provided in the 14th and 16th years of Rājarāja for the lighting of two lamps in the Śiva temple at the place. It was probably another officer whose daughter presented 120 sheep to the Śiva temple at Tirūvaṇaṁlai in the 18th year of the same king's reign (No. 494 of 1903).

The Yādavarṣyas honoured their Telugu-Čoḷa subordinates by marrying their own daughters to the members of the latter family. From one of the "Nellore Inscriptions" (Atmakur No. 7) we learn that Tirukkuḷattidēva Yādavarṣya was the father-in-law of Allun-Tirukkuḷattidēva Mahāraja of the Telugu-Čoḷa family who is stated to have consecrated Dānavamurūrī Perumāṭidēva at Ātkaru for the religious merit of his father-in-law Tirukkuḷattidēva Mahāraja in Śaka 1168, Parābhava (=24th August 1246 A.C.). This is apparently the last year of Tirukkuḷattidēva Yādavarṣya.

Tirukkuḷattidēva's son was Siyappāḷḷai alias Vira-Rākṣhasa Yādavarṣya. He was a gift of land in Toḷaimāṇ-Ayāḷar for Tirukkuḷattī-Uḍaiyar in the 15th year of Kulūṭṭuṅga III (=1192 A.C.) (No. 197 of 1892). He is here represented by two inscriptions of our Collection, Nos. 253 and 362-T.T., both fragmentary, from the former of which dated on a Thursday in the 15th year of the reign of a Čoḷa Āḍava, most probably Kulūṭṭuṅga-Čoḷa III as in the case of his above record, we learn that a tirumāntira-tirupāṇakām had been provided for Tiruvāṅkaṁuḷaiyān from the proceeds of the land granted in Tirukkuḷattān-nāṭu for the purpose.

Next in point of time comes Vira-Nārasīgadēva Yādavarṣya. He is represented by 15 inscriptions of our Collection, ranging in dates between the 12th and the 51st years of his own reign. He was originally a Čoḷa feudatory, his political career commencing apparently in the 31st year of Kulūṭṭuṅga III (=1209 A.C.) (No. 120 of 1922) and continuing throughout the reign of Rājarāja III and through part of Rājendra III's reign, down to the 12th year of Jaṅgvarman Sundara-Pāṇḍya I (=1262 A.C.) (No. 164-T.T.). This period comes to 54 years and confirms his highest regnal year, viz., 51 given for him in No. 125-G.T. which also quotes the corresponding cyclic year Rākṣhasa. In No. 143-G.T. is given his 50th year so as to correspond to the cyclic year Vikrama. If Rākṣhasa coincides with his 51st year, Āṉandar must be the 50th year and not Vikrama; and, vice versa, if Vikrama is his 50th year, his 51st year must correspond to Vishu and not Rākṣhasa. But from a calculation of his period of rule from the records quoting the regnal years of the Čoḷa and the Pāṇḍya sovereigns, we find that the 50th and 51st years of Vira-Nārasīgadēva must fall within the first dozen years of Rājendra III or Sundara-Pāṇḍya I. The cyclic year that actually falls within this limit of time is only Rākṣhasa which corresponds to the Śaka year 1177 (=1255 A.C.); and Vikrama only occurs in the early years of Rājarāja's reign, and corresponds to Śaka 1142 (=1220 A.C.). Since Vikrama is 35 years anterior to Rākṣhasa, it must be considered that Rākṣhasa really corresponded to his 51st year and Vikrama to his 15th year of reign. The Tamil figure 50 which No. 143-G.T. bears must therefore be a mistake for 15.
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Since Râkshasa is his 51st year and Vikrama his 15th year, his first year must be Krithana corresponding to the Šaka year 1127 (=1205 A.C.). From this initial date of 1205 A.C. for Vira-Nârasigadâva, it would appear that he had a long reign of over 57 years until at least 1262 A.C., that is, the 12th year of Jañavarman Sundara-Pâûaryâ I furnished by No. 164-T.T.

Vira-Nârasigadâva was a powerful feudatory of Râjarâja III, holding charge over a portion of the Todaśâmalam comprising the modern Zamindari tracts of Kâjâhasti and Kâravâsinaagara, together with portions of the Chingleput and Chittoor districts, the religious centres of Tiruvârogiyar, Kâjâhasti and Tirupati being included within it. In the early years of Râjarâja's reign he took an active part in the war which the elder Kâsâva Añâgya-Sîyan waged against the Châta king. As a Châta subordinate the Yâdavarâya must have obviously shared the victory secured by Râjarâja in this war fought at Uratti (No. 380-G.T.), the modern Oratti in the Madhuranântakam taluk of the Chingleput district. Along with the Yâdavarâya titles he had early assumed the peculiar birudas "Tâminipunyena", i.e., 'who conquered singly, unaided' (No. 96 of 1922), indicating his military prowess which finds expression in one of our epigraphs (No. 371-T.T.), and "Râjarâya", 'the asylum of kings' (No. 659 of 1904). The former records that Vira-Nârasimha conquered his enemies in war, extended his fame over the earth, wedded the Goddess of Prosperity and bore the insignia of royalty, viz., a garlanded elephant, a white umbrella, etc. He is therein also reported to have performed the Tulârâhâna ceremony, i.e., weighing himself in scales against gold, and to have presented that gold to the temple of Śrî Vâkaštâvara for gilding the vimânam and other structures. This gave a golden lustre to the temple by which the Vâkaštâ hill equalled Mount Mûru in appearance.

Though Vira-Nârasimhadâva had nominally recognised the suzerainity of Râjarâja III, he appears to have made a grant as a quasi-independent chief of two villages in Perumbuâ-nâdu and Karupporu-nâdu for Śrîkâlâhasthiâ (Nos. 200 and 200, A. of 1892). He held enquiries relating to the progress of old grants and passed independent decrees (No. 384-G.T.). He installed an image of Mallikârjuna in the temple of Mâjikengainâlaiya-Nâyanâr at Kâjâhasti and made a gift to the same Mallikârjuna in the 5th year of Râjarâja III (No. 200 of 1903). In the verandah round the central shrine of the temple at Tiruvârogiyar he had likewise consecrated and installed a deity after his own name, i.e., Vira-Nârasimhadâvaramuâlaiya-Nâyanâr and provided for his daily propitiation through the grant of the village of Periya-Mullaivasil in Nâyagâ-nâdu, a sub-division of Pûjâl-kâsham (No. 227 of 1912).

One of our inscriptions, No. 195-T.T., brings to notice an arrangement made by Siâgaya-Damâyakkan in the reign of Tiruvâkâsanâtha Yâdavarâya, a later member of the Yâdavarâya family, for the daily offering of one tiruppânaham for God Vira-Nârasiga-Perumâl and Tirumaâlgiyâlvar in Tirupati. This Vira-Nârasiga-Perumâl must have been an image installed by Vira-Nârasigadâva himself after his own name as at Tiruvârogiyar, or the defaced representation of Vira-Nârasigadâva Yâdavarâya consecrated by a later member of the family, quite possibly by Tiruvâkâsanâtha Yâdavarâya, or by
his general Siāgaya-Dān̄s̄ayakkan who provided for the daily offerings for this deity, as in the case of Yādava-Nārāyaṇa-Perumāl consecrated by Rājamalladāva.

It appears that Vira-Nārasīhagādana’s queen, Yādavarīyā-Nāsch̄iṭhīr, paid her obeisance directly to Tiruvēkāṭamūṣalīyin and to Śrī Gōvindaperumāl and presented cows and bulls for supplying ghee for the nandavaṭṭaku set up in Their presence. To Śrī Gōvindaperumāl she also granted a half of the village of Paṅgāpāḷḷ, of which the other half already belonged to the treasury of Tiruvēkāṭamūṣalīyin, so as to serve for the expenses of the Āni festival which she instituted for Him. From the income of the half village granted was to be prepared a ikkārāms or an ornamental gilded vase for fixing on the top of the four-sided car which she constructed and which was required to be decorated for the procession of the image on the car festival day. This Yādavarīyā-Nāsch̄iṭhīr was probably the daughter of Paṅgiyadaraiya whose son-in-law (maruganār) Vira-Nārasīhagādana is stated to have been (No. 380-G.T.). Paṅgiyadaraiya was the son of a certain Gūḍr and held charge of the manager of the temple of Tippalāḍāvaramūṣalīya Mahādevar situated in the western portion of Tiruchānur now separated and denominated Yēgi-Mallavaram. He was also designated “Pokkan”, i.e., treasurer, and he must have held that secular office in the same temple or under his own son-in-law in a political capacity. He was entitled “Parasamaya-kōṭṭari”, ‘the destroyer of the rival philosophical tenets’. His son Nārāyaṇapīḷḷiā took part in the engagement that occurred between his brother-in-law Vira-Nārasīhagādana and the Kāḍavarīyā Alaijagī-Syan at Urattī and lost his life, and, as a memorial service, his father Paṅgiyadaraiya provided for the propitiation in his name of both Tippalāḍāvaram Mahādevar and Alaijagī-Perumāl in Tiruchānur. Paṅgiyadaraiya had also excavated in the name of his deceased son the tank Nārāyaṇa-potta in the Yēdaṇa-kēṭu near the village of Śilaināṭumaṭagalam in Tiruvēkāṭa-kōṭṭam.

Two daughters of Vira-Nārasīhagādana come to notice. Of them Lakṣhmiḍīvi, the queen of Tikka, i.e., Madhurāntiṅka-Pottapi-Chōṣa Allun-Tirukkūṭṭiḍīva, the son of Manumā-Siddha (Nos. 46 of 1893 and 195 of 1903), was perhaps the elder, while Śvajavaiyā mentioned as making a gift at Kāḻahasti in the 10th year of Rājandra III (=1256 A.C.), the younger daughter. Tikka had married a number of princesses and Lakṣhmiḍīvi was one among them. From Atmakur No. 7, we infer that Tikka had also married a daughter of Tirukkūṭṭiḍīva Yādavarīyā who is therein referred to as the father-in-law of Tikka. Nakkamaḍīvi, the queen of Madhurāntiṅka-Pottapi-Chōṣa Nallu-Siddha (No. 601 of 1907), the son of Eṟṟa-Siddha (No. 578 of 1907), probably also belonged to the Yādavarīyā family and was perhaps the daughter of Rājamaladāva Yādavarīyā whose subordinate Eṟṟa-Siddha was (page 103 ante). The Telugu-Chōṣas were thus allied to the Yādavarīyas by marriage ties and this alliance must have given them greater prestige and higher status as ruling chiefs. In like manner we find that the Yādavarīyas on their side married princesses from the Gaṅga family, as reported in No. 149 of 1902 which refers to Yādavakula-Māḍīvi as the daughter of Śyayagādana and as
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the queen of Ghaśtidāva Yādavarāya. This Šiyagaśa was "Lord of Kuvā-
laśapura", i.e., Kēlar, the head-quarters of the Gaśa family, and was surnamed
Sura-Nāyakar (No. 154 of 1922). The surname Chandrakula-Madaviyar of
Vadavāyiśelviyar, another daughter of this Šiyagaśaša alias Sura-Nāyakar,
seems to suggest that she was also married into the Yādavarāya family which
claimed to belong to the Šāśikula, i.e., Chandra-kula (Lunar race), and hence
assumed the biruda "Šāśikula-Chāļukya". Thus the marriage alliances be-
 tween the Yādavarāyas and the Gaśagas on the one hand and those between the
Telugu-Chājas and the Yādavarāyas on the other must have served to
strengthen the position of all the three families concerned in the triple entente
which must have partaken the nature of a political compact among them.

Vira-Nārasinna Yādavarāya had as his subordinate one Periyapillai
alias Rājanārayaṇa-Surakōn whose gift made in the 8th year of Jaśavarma
Sundara-Pāṇḍya (=1258 A.C.) is recorded in No. 379 of 1911 from Nārāyaṇa-
vananam in the Chittoor district. We know that Vira-Nārasinna himself was a
feudatory of Sundara-Pāṇḍya and acknowledged his authority (Nos. 164 and
165—T.T.).

Vira-Nārasinna Yādavarāya is stated to have been a subordinate of
Vira-Gaśagyōpala (No. 659 of 1904), the Telugu-Pallava chief, whom Jaśa-
varma Sundara-Pāṇḍya I claimed to have defeated and killed. The period of
subordination of the Yādavarāya to the Telugu-Pallava must have been very
short, if at all, and must have ended about 1252-53 A.C., which corresponded
to the 3rd year of Sundara-Pāṇḍya; for by that date Vira-Nārasinna had
acknowledged the authority of this Pāṇḍya sovereign (No. 165—T.T.).

Two other Yādavarāyas appear during this period as the contemporaries of Vira-Nārasinnaḥadava. One is Chāļukya-Nārāyaṇa Manuma-Siddhara
sa who is mentioned in one of the "Nellore Inscriptions" (V. 19) dated in
the 8th year of Rājarāja III to have set up God Kāśīva-Perumāl in Periya-
Muṇḍappūr in Paṅgaṇai-nāḷū. The other chief was Šāśikula-Chāļukya Nāra-
sicāgan-Tirukkaiṭṭidāvan alias Rājādhīraja Yādavarāyan, who in the 11th
year of Rājarāja III provided for the free feeding of pilgrims who went to
worship God Tirukkaiṭṭi-Uḷaiyar (No. 136 of 1922); and he continued to
serve Rājendra III in whose 7th year (=1253 A.C.) he is recorded to have
made a gift of land for Śṛṅkālahastāvāra (No. 94 of 1903). The name Nārasīgān-Tirukkaiṭṭidāvan indicates that Tirukkaiṭṭidāvan was the son of
Nārasīgān who may be identical with Vira-Nārasīgadava. An epigraph
from Guḍimallam (No. 215 of 1903) "records an order of Vira-Nārasinnaḥadava
that two tanks shall be fed by a certain channel" and it bears the Śaka year
1208, which is equivalent to 1286 A.C. It is improbable that this year can
refer itself to the reign of Taninīruvena Vira-Nārasinnaḥadava Yādavarāya,
as it would carry his reign for over 82 years from his calculated first year
1205 A.C.; and with 82 years' rule at his back his life must have prolonged
for over a hundred years with all the vicissitudes of the time due to frequent
political disturbances. Consequently this Vira-Nārasinnaḥadava must be a still
later member of the family, flourishing under the last Pāṇḍya rulers.

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The next Yadavaraṇya that we meet with is Tiruvēkṣakaṇātha Yadavaraṇya. He is represented by four inscriptions of our Collection, bearing the 8th and 12th years of his own reign.

The Pāṇḍya sovereignty exercised from the distant centre at Madura over the inaccessible northern provinces was at this time a mere shadow of their past authority and the powerful Pāṇḍya vassals had endeavoured to assert themselves. The Hoysalas who had hitherto enjoyed power, allying themselves with the Chāḷas and later with the Pāṇḍyas, came in for a share in the division of the Toḍamāṇīlām, notwithstanding their crippled rule and circumscribed territory due to the aggressions of the Yadavas of Davagiri on the one side and the Muhammadan raids under the Khalji Sultans of Delhi on the other. The extinction of the neighbouring Yadava kingdom gave the Hoysalas relief and the re-union of their divided territories refreshed them for a while, so that the last ruler of the dynasty, Vira-Vallāḷa III, could make an attempt from his near position at Tiruvāppāmalai to aggrandize for himself a part of the Toḍamāṇīlām, when the Pāṇḍya power was destroyed by Malik Kafur in 1310 A.C. He had powerful subordinates in the Daṇḍayakaṇṭhāi chiefs who served the Hoysalas as hereditary ministers and generals, such as Perumāḷēśa, Māḍappa or Mādhava, Chikka-Ketaya and Siṅgāya. With their aid Vira-Vallāḷa had occupied the northern portion of the Toḍamāṇīlām and had received the submission of the Yadavaraṇya chief Tiruvēkṣakaṇātha who held sway over this portion. As a mark of submission we find that a tax known as the Pallāḷadāvar-varī was levied over this area and in the grant of the village of Tirupati as a sarvamāṇīya by Tiruvēkṣakaṇātha in his 12th year, this was one of the items of taxation remitted by him in favour of the temple. The varī was a kind of tribute levied and collected for the benefit of the liege-lord, the Hoysala king, and it savours of the vassalage of Tiruvēkṣakaṇātha and the subjection of the territory as well to Vira-Vallāḷa III.

Tiruvēkṣakaṇātha Yadavaraṇya had as his general the Daṇḍayakaṇṭhāi chief Siṅgāya-Daṇḍāyaka and as his Mahāpradhāni one Rāchaya-Daṇḍāyaka. Tiruvēkṣakaṇātha is in one of the inscriptions addressed as the son-in-law of Rāchaya and it must be that the Yadavaraṇya married his own minister’s daughter. On the request of Siṅgāya-Daṇḍāyaka, Tiruvēkṣakaṇātha granted half the village of Poṅgaḷūr in Ilḷattā-nāṇḍu as a sarvamāṇīya to God Tiruvēkṣaṁudāyīn to serve for the expenses of celebrating the Āṭi festival and conducting the Sitakaragaṇḍa-sanḍhi for Him in the name of the Mahāpradhāni Rāchaya-Daṇḍāyaka. The grant was made in the Āṭi month of the 8th year, the opposite year 1, of Tiruvēkṣakaṇātha’s reign, but was to take effect from the Āṭi month in his 9th year (No. 189-T.T.). The Sitakaragaṇḍa-sanḍhi instituted in the name of Rāchaya was so denominated after one of the common birudas of the Daṇḍayakaṇṭhāi chiefs and it shows that Rāchaya also belonged to the same family. For the reason of the village having been granted at the instance of Siṅgāya, Poṅgaḷūr was surnamed Siṅgāṣa-naḷḷār (No. 195-T.T.). In addition to the Āṭi festival and the sanḍhi arranged to be conducted from the yield of the grant-village, it was also stipulated to offer one tiruppōṇakam for Vira-Nilāṣa-Perumāḷ and Tirumaṅgaḻai-Aḷvāṟ, 108
both stationed in Tirupati, and to feed 32 śrīvaiśhāvavas in the Sitakaraṅgaṇī-
Maṭham established at Tirumala. We already know, from No. 126-G.T. 
dated in the 10th year of Rājarāja III, that an image of Tirumāgai-āvār had 
been installed in the temple of śrī Gavindarāja by the Nāgar of Kuḍavār-
nāṇṇu, but we do not know when and where Vira-Nārasiṅga-Perumāḷ was 
consecrated and by whom. This is the first reference that we get of this 
deity and the name suggests that He was installed by Vira-Nārasiṅgadāva 
Yādavarāya; and Siāgaya-Daṅgāyaka provided for His daily worship. This 
Daṅgāyaka also established two Maṭhams, known as the Sitakaraṅgaṇī-
Maṭhams, one at Tirumala and another in Tirupati (No. 354-T.T.). From 
this record it appears that these Maṭhams were left in charge of certain 
Jiyars for their management along with the Ariḻāṅgaiyam-nandavananam and 
Vaiṭākaṅkoṇam-nandavananam, with the condition that on the demise of the 
Jiyar the properties were to revert to the Daṅgāyaka who from the right 
reserved to himself could appoint a Diṅṇtari as the head of the Maṭhams. 
The successor Diṅṇtari was required to pay 400 paṇam into the treasury of 
the temple to be enabled to enjoy the living settled for him.

Siāgaya-Daṅgāyaka who was a general under Tiruvēkaṭaṅṇāṭha 
occupied the post of Mahāpradhāni under śrīraṅganāṭha Yādavarāya, the 
successor of Tiruvēkaṭaṅṇāṭha. He was styled śrīman Mahāpradhāni Immaṅ-
ṉāṭhāraṭayam Mādappan-Siāgaya-Daṅgāyaka. The mention of Mādappan 
indicates that Siāgaya was the son of Mādappan, i.e., Mādappa-Daṅgāyaka. 
This Mādappa is identical with Mādhava-Daṅgāyaka, the son of Perumāḷe-
dava who was the minister under Hoysaḷa Narasiṅha III. Mādappa or 
Mādhava had another son Vira-Chikka-Kataya mentioned as a feudatory of 
Vira-Valḷāḷa III in Šaka 1245, expired, corresponding to the cyclic year 
the father Mādappa and the son Kataya are stated to have been “governors 
of Pādinākkū-ṇāṇṇu with the seat of government at Terakaṅṭambil in the 
Gunduḷpet taluka of the Mysore district”. From the dates available for 
the two brothers Chikka-Kataya and Siāgaya, it appears that Kataya was 
the elder with the date 1323-24 A.C., and Siāgaya the younger with the 
dates 1339-40 and 1347-48 A.C. (Ibid., para 51). It is however curious to 
find Siāgaya serving under both Hoysaḷa Vira-Valḷāḷa III and the Yādavarāyas 
Tiruvēkaṭaṅṇāṭha and śrīraṅganāṭha, and to assume the role of an in-
dependent chief later on without apparently recognising any superior 
authority, as is evidenced by his two records, Nos. 440 and 442 of 1906 from 
Daṅgāyakanāṭai in the Satyamālāgam taluk of the Coimbatore district. It 
must be that Siāgaya took up service as a general under Tiruvēkaṭaṅṇāṭha 
and then became the Mahāpradhāni under śrīraṅganāṭha, when that post fell 
vacant, probably on the demise of Ruchaya-Daṅgāyaka, and held it for 3 or 
4 years. Latterly he transferred his services to Vira-Valḷāḷa, served him 
until 1342-43 A.C., the date of the death of the Hoysaḷa, and finally assumed 
independence. For Siāgaya does not appear under śrīraṅganāṭha after the 
latter’s 3rd year and does not acknowledge any superior in his records dated 
in the years 1346-48 A.C.
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From the date of Siāgaya-Daśāyaka we have to infer the probable date of Tiruvākaṭānātha. The Yādavarāya’s records furnish his 8th and 12th years only and his actual reign might have prolonged to 15 or more years. As the contemporary of Siāgaya and Vira-Vallāja, Tiruvākaṭānātha Yādavarāya must have reigned during the first two or three decades of the 14th century. His relation to the earlier members of the family or to the later member śrīraagānātha is not known. As noted already, he granted half the village of Poāgāḷir alias Siāgāsanallir for the conduct of the Āgi festival and the sandhi. In his 12th year he converted as a sarvamānyā the village of Tirupati which was previously granted as a tirunāmatukkāśi for the tiruvāra-dhānam of Tiruvākaṭāmuṇḍāyān during the Nārayan-sandhi instituted by him. This Nārayan-sandhi must be a memorial service established in the name of Yādava-Nārayana, an ancestor of his, in whose name a deity was installed in the village of Nāgapūpal by Rājamalladāva alias Bhujabalas Siddharasan alias Yādavarāyan in the last years of Kulottuṅga III (page 102 ante).

The sarvamānya grant in the two cases of Poāgāḷir and Tirupati entailed the remission of more than 40 items of taxation collected by the state from the villages. These taxes are found classified as gold taxes comprising Ponvari, etc.; grain taxes comprising Kaṭamai-āyam, etc.; taxes relating to free service known as Amāṭyi-vaṅgai; those taxes levied from the assembly of the Nājar; and those old and new taxes promulgated from the royal court. Some of the taxes enumerated in the two epigraphs No. 189-T.T. and No. 11 G.T. relate to polls levied on animals; road-cess or a kind of poll-tax; profession-tax on merchants, oil-mongers, weavers, etc.; licenses for planting gardens, for fishing in ponds, etc.; and poundage on stray cattle. These are akin to the feudal dues levied in the western countries during the Middle Ages. Two of the three ancient and customary aids are also represented in this list by the Tirunaṭāmār-kāṇikkai and the Tiruttāyār-kāṇikkai, i.e., taxes levied for the benefit of the heir-apparent and the queen-mother. The third item, viz., the aid for ransoming the body of the king, if captured by the enemy, occurs as a kind of tribute paid to the liege-lord who reduced the Yādavarāya to submission; and in this particular case the conqueror was Vira-Vallāja and the tax levied went by the name of Vallaṭādvār-vari.

This Vallaṭādvār-vari occurs only in No. 11-G.T., dated in the 12th year of Tiruvākaṭānātha. As pointed out before, this must have been levied by Vira-Vallāja as a tribute, between the 8th and 12th years of Tiruvākaṭānātha, from the newly annexed territory, forming part of Tōṇāmāṉalām which ceased to be a Pāḍhya province on the dismemberment of the Pāḍhya kingdom by Malik Kafur in 1310 A.C. Vira-Vallāja must have extended his sway over this territory and forced the old Pāḍhya provincial rulers, the Yādavarāyas included, to acknowledge his authority. Consequently Tiruvākaṭānātha Yādavarāya must have submitted himself, as also śrīraagānātha later on, to the lordship of the Hoysalas. Hence it was possible that the Daśāyakankūṭi chief Siāgaya could serve both Tiruvākaṭānātha or śrīraagānātha and Vira-Vallāja simultaneously, as he would be in the former case a

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general of Vira-Vallāja's feudatory and as such a subordinate of Vira-Vallāja himself.

It must be that Tiruvaṅkaṣanātha predeceased Vira-Vallāja who in turn predeceased Śṛiraṅganātha about Śaka 1265, Chitrabhaṃu (=1342-43 A.C.), the latest known date for the Hoysaḷa (Mad. Ep. Rep. for 1907, para 51).

Śṛiraṅganātha Yādavāraya is represented by about half a dozen inscriptions of our Collection ranging in date between the 3rd and the 24th years of his own reign. An epigraph (No. 242 of 1912) from Tiruvurūvir near Madras furnishes his 16th year and the corresponding cyclic year Khara. The astronomical details given therein work out correctly for Tuesday, the 24th of May 1351 A.C., and the Śaka year then current was 1273. Consequently the first year of his reign would fall in Śaka 1258, Dwāri, corresponding to 1336-37 A.C., during which he might have succeeded Tiruvaṅkaṣanātha Yādavāraya. It is therefore certain that Hoysaḷa Vira-Vallāja III was an elder contemporary of Śṛiraṅganātha Yādavāraya whose earlier years coincided with the last years of the former.

An inscription (No. 35 of 1911) from Kīlpākkam in the North Arcot district records that in the 12th year of Śṛiraṅganātha, i.e., about 1547 A.C., a certain Āpatsahāya-Pallavaraiyan, son of Kālāgarāya 'renovated with stone the dilapidated wooden roof of the Ardhamālangapa in the temple and plastered it with flat tiles'. Another (No. 387 of 1911) from Sattravāḷa, near Nagari in the Chittoor district, is dated in the 18th year of his own reign. His territorial jurisdiction therefore appears to have extended over the northern portion of the Toḍamaṅgalam comprising parts of the modern Chingleput, North Arcot and Chittoor districts, subject to the imperial authority of the Hoysaḷa. On the collapse of the Hoysaḷa kingdom, the Yādavāraya must have submitted himself to the authority of the Vijayanagara kings who established their kingdom on the ruins of the earlier Hindu states of the south, including the Hoysaḷa kingdom, and so must have continued as a Vijayanagara feudatory until about 1360 A.C., the latest known date for him.

No. 181 T.T. of our Collection describes a certain king as "a Rāma in battle", "the ornament of the Lunar race" and "Chālukya-Nirāyaṇa" and gives the Śaka year 1281 with the corresponding cyclic year Vikīra. These equate themselves with 1359-60 A.C. The epithets noted above are those that pertain to the Yādavāraya chiefs and from the date of the record it is possible that it belonged to Śṛiraṅganātha Yādavāraya. If so, it yields his 24th year of reign, the latest date so far known.

King Yādava Śṛiraṅganātha is reported to have waged some wars against kings who defied his commands, driven them out of their magnificent cities and made them seek shelter on mountains. Then alone his wrath abated. Being victorious in his wars, he adorned his wounded chest with a flower-garland symbolising his victory, and later on built a royal mansion for himself on the Vaṅkaḷa Hill. The period of Śṛiraṅganātha's political career comprised the reigns of the first two kings Harthara I and Bukka I of the Saṅgama dynasty of Vijayanagara, and the time was one of political turmoils
during which the kingdom of Vijayanagara was established. He must have taken an active part in such warfare either for his own aggrandisement or in support of the new Hindu monarchy that then came into being.

No. 377-T.T. brings to notice a certain Yadavaraya in whose reign Eşamaechi Periya-Pemmä-Nāyakkar presented 32 cows and 1 bull to the temple of Tiruvākaṭamudaiyān for one perpetual lamp. Probably this Yadavaraya was Śrīraṅganātha himself whose reign extending to 1360 A.C. was co-eval with those of Harihara I and Bukka I. During this period the authority of the Vijayanagara kings does not appear to have been generally recognised, and the local chieftains must have considered themselves to be independent sovereigns. And the Yādarayarāyas must have ruled this part of the old Toṇḍamaṇḍalam as their hereditary kingdom.

Periya-Pemmä-Nāyakkar of the Eşamaechi family, the donor in the above record, appears to be the elder brother of Pāppu-Nāyakkar Pemmū-Nāyakkar mentioned in No. 378-T.T. as making a similar gift of 32 cows and 1 bull for a lamp. The compound name of the younger brother seems to suggest that they were sons of Pāppu-Nāyakkar. Both the brothers acquired military ranks and were entitled Śri Mahānāyakkar or Śrimal Mahānāyakačhārya (the great commander) and Bhāshaikkutappavarayaraganda (the punisher of those kings who break their word). These Eşamaechi brothers must be the ancestors of Eşamaechi Tulukkaṇa-Nāyaka, son of Eşamaechi Timmaya-Nāyaka, entitled “the inspirer of fear in the Chāra, Chēṭa, Pāḍyā and Vallēḷa kings, the establisher of Yādarayā and the enemy of Śambuvaraya”, who governed Mal🚶 during the reigns of Vira-Narasimha and his brother Kṛṣṇaraya (Mad. Ep. Rep. for 1914, paras 29 and 30). A few chiefs appear in the 16th century claiming to belong to the Chāra, Chēṭa and Pāḍyā families, but there comes none with the lineage of the Vallēḷas, Yādarayarāyas, and Śambuvarayarāyas during the reign of Kṛṣṇaraya; and consequently the titles of Tulukkaṇa-Nāyaka must have been borrowed from the earlier members of his family who were actually contemporaneous with the Vallēḷas, Yādarayarāyas and Śambuvarayarāyas. And we know that Eşamaechi Periya-Pemmā-Nāyaka and his brother Pāppu-Nāyakkar Pemmū-Nāyakkar made their gifts in the reign of the Yādarayā, to wit, Śrīraṅganātha Yādarayā who was an younger contemporary of Vira-Vallēḷa III and an elder contemporary of Mallinātha Śambuvaraya whose gift at Kāvarippakkam dated in Śaka 1295, Āṇanda (1373 A.C.) during the reign of Kampaṣa-Uḍaiyār, son of Vira-Bokkaṣa-Uḍaiyār, is registered in No. 390 of 1905. Hence the titles of Tulukkaṇa-Nāyaka must appropriately belong to either of the brothers Periya-Pemmā-Nāyakkar and Pemmū-Nāyakkar. It therefore follows that these brothers were the subordinates of the Yādarayā and upheld his authority as against both Vira-Vallēḷa III and Śambuvaraya, perhaps Rājanārāyaṇa Śambuvaraya. And Periya-Pemmā-Nāyaka is stated in No. 377-T.T. to have visited Tirumala on the occasion of the Vāsanta festival held during the months of March-April, and this shows that his residence was somewhere other than in Tirupati. The supersession of the Daṇḍayakankotai chief Śīkṣaṇa Daṇḍayaka by the chiefs of the Eşamaechi family probably indicates the disclaiming of the
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authority of Hoysala Vira-Vallabha III, and the assumption of independence by Sriranga牟tha Yadavarya or the latter’s acknowledgment of the suzerainty of Vijayanagara.

As already noticed, Sriman Mahapradhan: Immaidi-Rahuttarayan Madappanan-Sisagaya-Dastiyakan served as the minister of Sriranga牟tha upto the latter’s 3rd year of reign which corresponded to 1338-39 A.C. Probably after 1342-43 A.C., the latest year of Vira-Vallabha III, Siagaya began to rule the principality of Danayakank:mi independently until 1347-48 A.C. Ari:atalayan flower-garden and Vanapthakopan flower-garden, frequently met with later on as being under the management of the heads of the Sriraishavara-Mathas, came into existence during the thirties of the 14th century at the hands of this Siagaya-Danayaka. In course of time the Vaishnava Asha:ya who looked after the Ari:atalayan-nandavanam obtained a voice in the management of the affairs of the temple.

The village of Tirupati was originally a tirumantukkasi and was converted into a sarvamaytha grant by Tiruvakeshvar牟tha Yadavarya. Some of the lands situated at the north sluice of the big tank in Tirupati were at some time granted to Emperum牟nir, i.e., Sri Ramanuja, towards the expenses of his daily worship, and by the 3rd year of Sriranga牟tha those lands became overgrown with shrubs and bushes and their cultivation ceased. In the above year these pe:mi lands were cleared of their over-growth and irrigational facilities provided for their cultivation. Along with the whole village the big tank formed the property of God Tiruvakeshvar牟maalaiyen and water could not be drawn from the tank for the cultivation of the pe:mi lands belonging to Emperum牟nir without some compensation being paid to Tiruvakeshvar牟maalaiyen. Consequently a sum of 200 panaam was presented as tirumunkankkai to Tiruvakeshvar牟maalaiyen for the purpose. Thereafter the lands were allowed to draw water from the big tank in accordance with the practice prevailing in the matter of water supply from the same tank to other lands in the village.

There is an indication in No. 102-T.T. of an increase in the number of festivals conducted in the temple at Tirumala during this period, though the actual number is not given. The measure of capacity used in the Tirumala temple was the Malai:variyamur (measure) named after the presiding deity of the Holy Hill.

Tajuvakku:andan alias Pallavar牟yar and Kariyamnakkappil:la, both of Paramavarama:galam, S:ja-Vijupparaiyen alias Chadiyar牟yan, Yadavarya Vijupparaiyen and Trikarar牟yan are some of the donors that appear in this reign and they were probably also royal officers.

King Hoba:la Yadava is probably the latest Yadavarya chief that comes to notice in these epigraphs. We have no information regarding his date and political career. Only his gift of a gold covering for the Vaikunttha-Hastam, held in the posture of the Varada-Hastam, i.e., boon-granting hand, of God Vaasika牟vara is recorded in No. 56-T.T., both in a Samskrit and a Tamil verse. Ubajana牟tha is therein stated to have been the “King of Ta:ji” and to have acquired celebrity for learning. Tirumala is called Vada:Vakqa:am or the North Vaasika牟 Hill and is said to have abounded in sweet-smelling herbs and plants.
Hail! Prosperity! (This is) the arrangement ordered (settled) for the temple of Tiruvākaṭāmudaiyān, on the request of the Śthānattūr of Tirumala,

by me, Tirukkāṭattīdeva, entitled the sole shelter of the terrestrial globe, the proud cuckoo of the royal park of all learning, the honey-bee (sucking) at the lotus-feet of (God) Śrīkljāhasītī, the ruler of the prosperous Vasiṣṭhiripurā (the city of huntsmen), the chief of huntsmen, the overlord of Veāgra, the recipient of the excellent grace obtained from Piṭharadvīt (Piṭhār-

1. This figure stands for gopura.
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davi), the master of the Gōdatari, the lord of Kanupāka the best city, the best among the learned men, the sporter in Göpakārapura, the retreat of the defeated kings, the ornament of the Lunar race, Chād DYukya-Nārśya, the abode of all (virtuous) qualities, Mahārājādhirāja, Yādavārāja and śrīmadbhujabala,
in the assembly of Avīlā (held) at the commencement of the 19th (year of reign), so as to extend the Dvādānam and (make) a permanent provision from land assigned to the temple of Tiruvākātamuṇḍaliyān, viz.,
all the naṭājai (wet) and the puṇjai (dry) lands comprised within the four boundaries of Kuṭāvār, together with all taxes including Kaṭamaiśyam, Paṭākāval, Vēṭṭichcharikal, Kārvari and Paṭampon; and Ponvari and Kāṇikkai; and Pōkalaṅgai including Kānkkai...........

Having accordingly granted with libations of water (for) the nīmanīdnam, we have directed that Sudarśana stones (marked with the Vishnuchakram) be planted along the boundaries on the four sides. This (order) shall be executed.

No. 82.
(No. 293—T. T.)
[From the slab now preserved in Tirumala Temple.]

Text
1. ஏர்குரு பனியாயம்பனவலையாம்
2. பூந்தை முழும் பரவலை ஓது வெட்டு யூன்
3. ம பஞ்சநில்வளை வள்ளாயத்துப்[
4. சவுகல்குமார தீர்வு[0]
5. இந்தமார் விந்தில்வளையாலை
6. [ோ] அகவை பனியாயம் லாப்பு ரல்[0]

Translation
1–3. Hail, Prosperity! On the 14th day, being Thursday, in the month of Kanyā in the 15th year of the reign of Tribhuvanachakravarta[...]
.....Sudāvār—
4. Dāvan alias Vīrā-Rākshasa Yādavarṣa—
5. for the tirumantira-tiruppōnaka for Tiruvākātamuṇḍaliyān—
6. land granted in Tirukkuṭāvār-neyu—

1. This may be read adavārēppā. 3. Read ṛṣṭōcchānaḥ, ṛṣṭi.
2. Read—sṛṣṭi. 4. The rest of the inscription is lost.
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No. 83.
(No. 362—T. T.)

[From the slab now preserved in Tirumala Temple.]

Text

1. தெருங்கினும் குழுவர்
2. தேவரின் வாகனங்கள்
3. தேவரின் வாகனங்கள்
4. தேவரின் வாகனங்கள்
5. தேவரின் வாகனங்கள்

Translation

1. Vira-Râkshasa Yâdavarîya—
2. Nârâsan and the temple-accountant—
3. Shtrihadvana—
4. Vâpañâna—
5. Tiruvâkaţattâlîvan—
6. forty-first—

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No. 84.
(No. 381—T. T.)

[On the door-jamb wall (right side, front face) of Pañkâvali-gôpura in Tirumala Temple.]

Text

1. தெருங்கினும் குழுவர்
2. தேவரின் வாகனங்கள்
3. தேவரின் வாகனங்கள்
4. தேவரின் வாகனங்கள்
5. தேவரின் வாகனங்கள்

Translation

Hail, Prosperity! In the 12th year of the reign of Tribhuvana-
châkravartiga, Sri Yâdavarîya Vira-Nârâsiâgadvâr, (his) queen Yâdavarîya-
Nâchchiyâr presented 64 cows and 2 bulls for 2 nandâvâlîkâsu for Tiruvâkaţam-
uyâyân in the month of Paûgûni. This (service) shall continue as long as
the moon and the sun last. May (this) the Sriâvishnavas protect !

1. This may be read உமர். 5. This may be read உமர்.
2. Read உமர். 6. Read உமர்.
3. Read உமர். 7. Read உமர்.
4. Read உமர். 8. Read உமர்.

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No. 85.
(No. 113—G. T.)

[On the door-jamb wall (right side, front face) of the first (inner) gopura in Sri Govindarajasvami Temple in Tirupati.]

Text

1 நூற்றுரையான 1நிதி நீர்க்கல் நேர
2 பரசவீல் பரசவீளத்து பரசவீள
3 ராம செட்டியார் [செட்டியார்]
4 பரசவீள குவார்ணார் [பரசவீள]-
5 பரசவீளத்து குவார்ணார்-
6 குவார்ணார் குவார்ணார் குவார்ணார்
7 குவார்ணார் குவார்ணார் [குவார்ணார்]
8 குவார்ணார் குவார்ணார் குவார்ணார் [செட்டியார்]
9 குவார்ணார் குவார்ணார் குவார்ணார் [செட்டியார்]-
10 குவார்ணார் குவார்ணார் குவார்ணார் குவார்ணார்-
11 குவார்ணார் குவார்ணார்-

Translation

Hail, Prosperity! On a certain day in the month of Arpadi in the 15th year of the reign of Tribhuvanachakravartiga Sri Vira-Narasigadasa Yadavarayas, I, Yadavaraya-Nachchi, queen of Yadavarayas, presented this month 32 big cows and 1 bull, (so as to propogate) without death and old age, in order to serve for 1 tirinundavijokku daily for Sri Govindapperumal. This (one) tirinundavijokku may last as long as the moon and the sun (endure).

May this the Srivaishnavas protect!

No. 86.
(No. 111—G. T.)

[On the door-jamb wall (left side, front face) of the first gopura in Sri Govindarajasvami Temple in Tirupati.]

Text

1 [சுத்] சுத் சுத் [சுத்]
2 (செட்டியார்) பரசவீளத்து-
3 பரசவீள குவார்ணார் [சுத்]
4 குவார்ணார் குவார்ணார் குவார்ணார்

1. Read குவார்ணார் குவார்ணார்-
2. This may be read குவார்ணார் குவார்ணார்-
3. Read குவார்ணார் குவார்ணார்.
Hail: Prosperity! From the month of Śādi in the 30th year of the reign of Tribhuvanachakravartiga Śri Vira-Nārasīgadāva Yādavarīyar, I, Yādavarīya-Nīchchi, queen of Nāyanār Yādavarīyar, presented, with libations of water, deducting the half (share) belonging to the Śri-Bhakāpayam of Tīruvākaṇāmūḍaiyin, the village of Payindappalli in Kādavur-nāṭu as sarva-mānya, including Kādamai and other taxes, so as to last as long as the moon and the sun (endure), for the Āni festival for Śri Gōvindappurumāḷi established by me; for preparing a Kṣamam (sikharam, the ornamental vase fixed on the top of the car) for the four faced car constructed by me; for (its) decoration on the day of (the deity's) being seated (on it); for all kinds of repairs to it; and for the necessary improvements to the temple of Śri Gōvindappurumāḷi with the balance.

May the Śrīvaishāvas protect this!
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No. 87.
(No. 176—T. T.)

[On the south base (right inner side) of the first gopura in Tirumala Temple]

Text

1 யாதாரசரா சுசித்திரனாகம்பூரியர் இசுருங்காமேடு ஆலோசன்களுடன் [முருகை]-

2 சித்திரராஜராஜிக்குமார் சுசித்திரனாகம்பூர் [முருகை]குடையும் பெரும் செள்ளியிருந்த வரம்

3 சுத்திரராஜராஜிக்குமார் சுசித்திரனாகம்பூர் [முருகை]குடையும் பெரும் செள்ளியிருந்த வரம்

4 [முருகை]சுத்திரராஜராஜிக்குமார் சுசித்திரனாகம்பூர் [முருகை]குடையும் பெரும் செள்ளியிருந்த வரம்

Translation

Hail, Prosperity! On the day of the star Chittirai which corresponds to Thursday, the first lunar day of the latter half of the month of Maha during the 34th year of the reign of Tribhuvanachakravartigal Sri Vira-Narasigadava Yadavarayar, I, Malaiukinianigal alias Tiruvakasanthanam, residing in Sri Vira-Narayapa-Chaturvadiyagalam (presented) 32 cows for tirunandavijakku for Tiruvakasanthuviyaiyan.

No. 88.

(No. 17—T. T.)

[On the north wall in the first prakara of Tirumala Temple.]

Text

1 யாதாரசரா சுசித்திரனாகம்பூரியர் இசுருங்காமேடு ஆலோசன்களுடன் பொருள் செய்து கொள்ளும் சித்திரராஜராஜிக்குமார் சுசித்திரனாகம்பூரியர் முருகைக்குமார் சுத்திரராஜராஜிக்குமார் சுசித்திரனாகம்பூரியர் முருகைக்குமார் சுத்திரராஜராஜிக்குமார் சுசித்திரனாகம்பூரியர் முருகைக்குமார்

1. Read சுத்திரராஜராஜேஸ்வரர். 2. The inscription stops here.
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3 8m காப்பியகாலம் உண்டு விவேகாசனம் 1மயாம்சும் வணந்த 1மயாம்சும் காப்பியகாலம் உண்டு விவேகாசனம் 8மயாம்சும் வணந்த 8மயாம்சும் காப்பியகாலம் உண்டு விவேகாசனம் 3மயாம்சும் வணந்த 3மயாம்சும் காப்பியகாலம் உண்டு விவேகாசனம் 18மயாம்சும் வணந்த 18மயாம்சும் 

Translation

Hail, Prosperity! On the 20th day in the month of Arpadi in the 40th year of the reign of Nāyānār Vira-Nārasīngadāva Yaḍavārāyam, on the receipt of the order of Nāyānār by the Śthānattir (to the effect) that, at the time of the commencement by Tiruppallādikṣar, one of the Daṇḍatis, of the renovation of the shrine of Kāyilāṭṭur, the old inscriptions engraved on the central shrine built in the past shall be re-engraved at the north corner on the outer side of the first prākāra, and the Śthānattir having, in pursuance of the order, directed their re-engraving, this is the document so re-engraved on Friday combined with Uttirāṇam, being the 22nd day of the Chittirai month in the same year of reign, to wit,

In the 16th year of the reign of Kō-Vira-Rājarājendra-Panmar, "who,—while (his) heart rejoiced, that, like the goddess of fortune, the goddess of the great earth had become his wife,—in his life of growing strength, during which, having been pleased to destroy the ships (at) Kāndalār-Śalai, he conquered by his army, which was victorious in great battles", Vāgai-nādu, Tuḷappāḍi (Nulamba-pāḍi), Gaṇa-pāḍi, Kaṭigai-vijī (Taṭigation-vai), Kuḍamalai-nādu, Kollāpuram (Kollam) and Kaliagam,—"deprived the Śalīyas of their splendour, while (he) was resplendent (to such a degree) that (he) was worthy to be worshipped everywhere,"

the pāṭham (ornamental plate for the forehead) presented by the chief queen of him (the king) who slept (died) at the Golden Hall and the daughter

1. Read பராதிச் சாத்தம்.
2. Read குருசுமா.
3. Read பராதிச் சாத்தம்.
4. Read பராதிச் சாத்தம்.
5. Read பராதிச் சாத்தம்.
6. Read பராதிச் சாத்தம்.
7. Read பராதிச் சாத்தம்.
8. Read பராதிச் சாத்தம்.
9. Read பராதிச் சாத்தம்.
10. Read பராதிச் சாத்தம்.
11. This historical introduction relates to Rājarāja I and not to Kō-Vira Rāja-Rājendra.
12. This symbol stands for பாதம்.
YADAVARAYAS

of the Charamanar (Chara king) is 52 kajjam of gold weighed by the
bujinaikhal and contains 6 rubies, 4 diamonds and 28 pearls. This pattam
Parantakadavi-amman presented to Tiruvekkajadavar.

No. 89.
(No. 143—G. T.)

[On the west and south base of the Ramanuja's shrine in-
Sri Govindarajaswami Temple in Tirupati.]

Text

1. விலக்கு செறிகையனுக்கும்பித்தூர் மாஞ்சி மீட் இல்லம் இலமா, 
   தானுக்கிட்டு புகிரும் வெளிப்புறமாக வருகிற
   சிந்துர்கை குறிப்பிடும் ——சுமாத்ராவின் மலை [14]

Translation

From the Avani month of the Vikrama year corresponding to the
50th year of the reign of Tribhuvanachakravartiga Sri Vira-Narasimha
Yadavaray, the tiruvijakku (lamps) and the tirumalai (flower-garlands)
(supplied) to the temple of Emperumanaar (Ramanuja) are the charity of the
Srivaishnavas.

No. 90.
(No. 125—G. T.)

[On the north wall (south face within the Mukhamastapam) to the
proper left of the entrance into the central shrine of
Sri Govindaswami in front of the left Dwarpalaka.]

Text

1. நம்பிக்கை மித்திருநாயக்கரின் கில்லைநிலையில் பெருமாள் பூச்சியேறிக்கும்
   மாஞ்சி லூர் நூற்றாண்டுகளுக்கு முந்திய பேராவில்
   பிற்பகுதிகளைக்குலித்து

2. முக்கியமாக முக்கியமாக மருத்துவமாக நூற்றாண்டு
   பெருமாள் வெளிப்புறமாக வருகிற
   முக்கியமாக

3. ப்ரியானுதின் முக்கியமாக முக்கியமாக மருத்துவமாக
   (ப்) பூச்சியேறிக்கு
   பிற்பகுதிகளைக்கு
   வயிலில்
   நூற்றாண்டு

4. பெருமாள் மாஞ்சி பூச்சியேறிக்கு
   வலிவமாக
   முக்கியமாக
   பூச்சியேறிக்கு
   மருத்து
   வெளிப்புறமாக
   பூச்சியேறிக்கு

1. Read எச்-அப்போக்கையாக.
2. This may be read as கலுமை or
   கலுமை.
3. Read முக்கியமாக.
4. Read எச்-அப்போக்கையாக.
5. Read எச்-அப்போக்கையாக.
6. யும்மையாக.

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5. ஒரு திருக்கோயில் திருச்சுற்றுக்கு புராணம் விளக்கம் செய்யப் பட்டு பிரியம் தில்லிக்கோயில் என்று விளக்கம் செய்யப்பட்டனே[2]

6. மாண்கள் பொதுவையாக சுற்றுக்கால கோயில்கள் கோயில் கோயில்கள் என்று விளக்கம் செய்யப்பட்டனே.

7. நம்பிக்கையின் பிரியம் தில்லிக்கோயில் என்று விளக்கம் செய்யப்பட்டனே.  

Translation

Hail, Prosperity! So as to take effect from the Asī month of the Rākṣasa year, corresponding to the 51st year of the reign of Tribhuvanachakravarta, Śrī Yaḍavarāya Vīra-Nārasiṅgadhvar, we, the Tirupati Śrīvaishānavas, have executed on stone the following document, in favour of Pīḷai-Tiruvaiyavakachchikjr, that they might cultivate a flower-garden named after Yaḍava-Nārasiṅgam and excavate a pond for cultivating the red-lotus for (the use of) Tiruvaḵtāmudaiyān in the name of Nāyanār in Periyamāmbēṭtu, a iruvādaiyānam of Śrī Cōrvindappērurūṭṭai; that overflowing (surplus) water be allowed to flow to this (garden) during the time of overflowing of water in the big tank in Tirupati; that proportional quantity of water be allowed to flow, during the time of limited proportional supply by turns; that a lift be employed in this garden and water baled out, if the tank dries up; that stones (marked) with (Viṣṇu)-Chakra be not planted in this (garden); that the water of this tank shall flow to the Mōytaitalai-tirunandavanam situated below the tank in accordance with the old practice; that the Pīḷai-Tiruvaiyavakachchikjr themselves shall take possession of these two flower-gardens and manage them conjointly with the Tiruppāṇi-Bhāngāram, so as to last as long as the moon and the sun (endure).

May this the Śrīvaishānavas protect!

No. 91.

(No. 371—T. T.)

[On the door-jamb wall (front right side) of Paḻikāvali-gopura in Tirumala Temple.]

Text

1. எனவே ராக்ஷச அமைதல் பிள்ளையார் விரா நாரசிங்க் ஦வர் என்பது[2]
2. மக்கள் பொதுவையாக கோயில்கள் கோயில்கள் என்று விளக்கம் செய்யப்பட்டனே[2]
3. பிள்ளையார் வையவக்கோயில், மாத்ரம் வங்காளைக் கோயில்கள் என்று.
4. குறுகியை வங்காளை கோயில்கள் என்று விளக்கம் செய்யப்பட்டனே[2][2]

1. Read எனவே ராக்ஷச அமைதல்
2. Metre மாத்ரம் வங்காளை
3. Read பிள்ளையார் விரா நாரசிங்க் ஦வர்
4. Read பிள்ளையார் வையவக்கோயில்
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Translation

Hail, Prosperity! The prosperous king Vtra-Nṛsiṁhādava, having conquered the enemies in war, extended his fame over the earth and wedded the Goddess of Prosperity with the emblems of a garland, an elephant, a white umbrella and other insignia (of royalty), and, having performed the tulasāhāna (ceremony), made Vākṣātāgirī (Tirumala), through (the presentation of) the weighed gold, equal to Suragiri (Mount Maru).

No. 92.

[No. 112—G. T.]

[On the door-jamb wall (front right side) of the first gopura in Śrī Gavindarājasvāmi Temple in Tirupati.]

Text

1  அம்மையின்  வாழ்க்கையை விளக்குத் தலைக்கும்பன்
2  கொரு விளக்கை விளக்குத் தலைக்கும்பன்
3  மார்ப்பல் வருக்குமியானது இன்றை
4  வருக்குமியானது வருக்குமியானது பம்பை
5  பம்பை பம்பை பம்பை பம்பை
6  பம்பை பம்பை பம்பை
7  பம்பை பம்பை

Translation

Hail, Prosperity! Yadava-Nāchchiyār (witnessed) the young ones of the monkeys and other animals living on trees in cool places; high and cool mountain caves; bright-eyed fish living in cool (pools of water), swans belonging to the famous Brahma....

No. 93.

(Nos. 108 and 118—T. T.)

[On the south wall of the Mukkōṭi pradakṣiṇam in Tirumala Temple.]

Text

1  அஞ்சுடி பரத்ரம் நர்தரேங்கிரிக்கும் வர்த்த—
2  வர்த்த வர்த்த வர்த்த வர்த்த வர்த்த வர்த்த
3  வர்த்த வர்த்த வர்த்த வர்த்த வர்த்த
4  வர்த்த வர்த்த வர்த்த

1. Read அம்மையின்.
2. This may be read வாழ்க்கையை விளக்குத்
3. Read வாழ்க்கையை
4. Read வாழ்க்கையை
5. Read—பாலம்பை
6. This may be read பம்பை
7. Read பம்பை
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Translation

Hail, Prosperity! On a certain day in the reign of Yādavarāya Vira-Nārasiçagadavar, Thvupperumāl, son of .one of the merchants of Nellār alias Vikramasimhapuram, presented (cows) and a bull for 1 nandīviśakku.

No. 94.
(Nos. 234 and 573—T. T.)

[On the north base (left outer side) of the first gopura in Tirumala Temple.]

Text

1—1. नांदीविशक्कु
2—2. [०]नांदीविशक्कु
3—3. [०]नांदीविशक्कु
4—4. [०]नांदीविशक्कु
5—5. [०]नांदीविशक्कु

Translation

1.—in Vikrama for (Tiruvēśa)kātamuṇḍaiyān—
2.—Āyam, Puṇḍikavai, Veṭṭīvai,—
3.—Koṭṭu, Brimipāṭam—
4.—granted to (Tiruvēśa)kātamuṇḍaiyān—
5.—Nāyaṇār Piḷḷai-Vira-Nārasičaga—

No. 95.
(No. 231—G. T.)

[On the west wall of the Vāhana-maṇḍapa in Tiruchānūr.]

Text

1—1. [०]नांदीविशक्कु
2—2. [०]नांदीविशक्कु
3—3. [०]नांदीविशक्कु
4—4. [०]नांदीविशक्कु
5—5. [०]नांदीविशक्कु
6—6. [०]नांदीविशक्कु
7—7. [०]नांदीविशक्कु
8—8. [०]नांदीविशक्कु

1. Read ॥
2. This may be read ॥
3. Read ॥
4. This may be read ॥
5. This may be read ॥
6. Read ॥
7. Read ॥
8. Read ॥
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Translation
1—to the south of the high-road leading to the town, these aforesaid boundaries on the four sides—
2—(the taxes known as) Poykaṭamai, Paṭikāval, Vēṭṭi—
3—for the daily festival of Emperumān, Uyyakkoḷār—
4—Pīṭaiyār (having ordered) to have (it) engraved on stone—
5—Padmanābha-Bhaṭṭan and Tiruvākaṭa-Bhaṭṭan—
6—the land lying within the boundaries, this record—
7—I, (the office called) Mālaiṭiṭuṟṭiyattakkōṭṭ, granted—
8—as a benefaction sunk the new well and put up a lift—

——

No. 96.
(No. 235-G. T.)
[On the east wall (outer side), to the south of Paṭikāvalī-gōpura in Tiruchānār.]

Text
1—[இல்லே சட்டமிட்டு] விளையாடு மித்தி[ல்லே]—
2—[மேற்குத்துறைச்] மாட என் வானை—
3—[சு]ற்றுத் தன்னிட்டு விளங்கியது கொண்டு—
4—பெருமாள் வானை வெளியுற்று—
5—பெருமாள் வானை வானை வானை—

Translation
1.—for being taken out in procession...........in this district—
2.—(as per) the stone record (executed in favour of Paṭiyadaraiyar—
3.—while being so conducted in procession, the land below this tank—
4.—also in the land watered by the irrigation channel—
5.—having received (it) directly, on the (stipulated) occasions—

——

No. 97.
(No. 230-G. T.)
[On the east wall of the Vāhana-maṇḍapa in Tiruchānār.]

Text
1—[இல்லே சட்டமிட்டு] விளையாடு மித்தி[ல்லே]—
2—[சு]ற்றுத் தன்னிட்டு விளங்கியது கொண்டு—
3—பெருமாள் வானை வெளியுற்று—
4—பெருமாள் வானை வானை வானை—
5—பெருமாள் வானை வானை வானை—

1. This may be read—பெருமாள். 6. Read வலம்.
2. Read வேலுடன். 7. Read—பெருமாளத்தென—
3. Read வேலுடன். 8. This may be read பெருமாளத்தென—
4. This may be read பெருமாளத்தென. 9. Read வேலுடன்—
5. Read வேலுடன். 10. Read வேலுடன்.
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Translation

1.—towards (the tax known as Kaţamai-ţam, this Tiruvilaaakṣiyil-
2.—paţī of pady, and whatever kind of pon—
3.—the Kaţamai (tax) received in old coin—
4.—Emperumanaţiyar (and others) of the different gōtras—
5.—prepared to conduct this Pāṭgūni (festival)—
6.—so as to celebrate (the festival), Pāṭgūniya(daraiyar)—

No. 98.
(No. 51—G. T.)

[On the north wall (inner side) of the Aţal shrine in the first Prākāra of Śrī Gvindarājasvāmi Temple at Tirupati.]

Text

1.—1. Svarṇam Śīvendran Ṛṣipti Pañkhulam Śrī Šrīvaruśam "Śīvam”.
2.—2. Aparam śāstraṇalambanam va pañkhulam Śrī śrīvaruśam "Śīvam”.
3.—3. Svarṇam śīvendran śīvaruśam āraṇaśrī varāṇavā. "Śīvam”.
4.—4. Śīvaruśam śīvendran śīvaruśam āraṇaśrī varāṇavā. "Śīvam”
5.—5. Svarṇam śīvendran śīvaruśam āraṇaśrī varāṇavā. "Śīvam”.
6.—6. Svarṇam śīvendran śīvaruśam āraṇaśrī varāṇavā. "Śīvam”.
7.—7. Svarṇam śīvendran śīvaruśam āraṇaśrī varāṇavā. "Śīvam”.
8.—8. Svarṇam śīvendran śīvaruśam āraṇaśrī varāṇavā. "Śīvam”.
9.—9. Svarṇam śīvendran śīvaruśam āraṇaśrī varāṇavā. "Śīvam”.
10.—10. Svarṇam śīvendran śīvaruśam āraṇaśrī varāṇavā. "Śīvam”.
11.—11. Svarṇam śīvendran śīvaruśam āraṇaśrī varāṇavā. "Śīvam”.
12.—12. Svarṇam śīvendran śīvaruśam āraṇaśrī varāṇavā. "Śīvam”.
13.—13. Svarṇam śīvendran śīvaruśam āraṇaśrī varāṇavā. "Śīvam”.

Translation

In the (cyclic) year Kilaka, current with the Śaka year 1230, we, the Śrīvaraṁϕavas residing in Nerkurū……, a hamlet of Śrī Vīvaṭīkumukhasṛti, (comprised) in Nārāyaṇapachchaturvādāmāgalam, have thus recorded on stone in favour of…………Dāvarvaṇaṇgavāruraṉ:—

for the articles of daily provision, rice measured with the Chaṭṭukki
…………….(betel-) leaves and sandal-paste each day;
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on the special days, viz., ...........(Kaisi)ka-dvadaasi, Marga-dvadaasi, (Makara) Saakramam, Chittirai-Vishu, the tirumanjanam and the snapanam (ablutions) shall be conducted;

on each of the special days .......... leaves, sandal-paste, (oil) for the lamp, and the necessary articles of provision for the tiruvarudhanam (oblations during worship) ..........

No. 99.
(No. 189—T. T.)

[On the east wall (outer side), south of first (inner) gopura in Tirumala Temple.]

Text

1 குரல் திதிகாட்சியற்று நிதிகளத்திற்கு வர்ணமல்கு 1ஏற்ற தலை சுருள்ளனை பொறுப்பை

2 குரல் திதிகாட்சியற்று திதி திதியான திதியான புது 

3 குரல் திதிகாட்சியற்று நிதிகளத்திற்கு வர்ணமல்கு 1ஏற்ற தலை சுருள்ளனை பொறுப்பை

4 குரல் திதிகாட்சியற்று நிதிகளத்திற்கு வர்ணமல்கு 1ஏற்ற தலை சுருள்ளனை பொறுப்பை

5 குரல் திதிகாட்சியற்று நிதிகளத்திற்கு வர்ணமல்கு 1ஏற்ற தலை சுருள்ளனை பொறுப்பை

6 குரல் திதிகாட்சியற்று நிதிகளத்திற்கு வர்ணமல்கு 1ஏற்ற தலை சுருள்ளனை பொறுப்பை

7 குரல் திதிகாட்சியற்று நிதிகளத்திற்கு வர்ணமல்கு 1ஏற்ற தலை சுருள்ளனை பொறுப்பை

8 குரல் திதிகாட்சியற்று நிதிகளத்திற்கு வர்ணமல்கு 1ஏற்ற தலை சுருள்ளனை பொறுப்பை

9 குரல் திதிகாட்சியற்று நிதிகளத்திற்கு வர்ணமல்கு 1ஏற்ற தலை சுருள்ளனை பொறுப்பை

10 குரல் திதிகாட்சியற்று நிதிகளத்திற்கு வர்ணமல்கு 1ஏற்ற தலை சுருள்ளனை பொறுப்பை

1. This symbol stands for அல்லிவு.
2. Read செய்திக்கட்டு.
3. Read செய்திக்கட்டு.
4. Read செய்திக்கட்டு.
5. Read செய்திக்கட்டு.

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Hail, Prosperity! On a certain day in the month of Αγι in the 8th year of the reign, opposite year 1, of Tribhuvanachakravartigal Sri Tiruvāṭaṭaṇatha Yādavārṣāya, as per the tirumukham (edict) issued by Nāyanār this day making Poigajār in Ilattār-nāgu a sarvamānāya grant to God Tiruvāṭaṭaṇamuṇḍiyān (to serve) for the Αγι-τιρυनār and the vāndhi instituted by Siṅgāya-Daṇḍāyakkar in the name of Raṣchaya-Daṇḍāyakkar (and directing it) to be engraved on stone and copper, (this deed is registered, to wit,)

We have granted, so as to last as long as the moon and the sun endure (to take effect) from the month of Αγi in the 9th year, after deducting 5 out of 10 (shares) being the tiruvāṭaṭaṇam (grant) to the local deity, this village (of Poigajār) as sarvamānāya including the various gold taxes comprising Ponvari, &c., the various grain taxes comprising Kaṭamai-śayam, &c., other taxes relating to free service (Amaṭjī-vagai), other taxes levied from the assembly of the Nāṭṭār for different purposes, and those other old and new taxes which are promulgated from our Court. We have declared it to be conducted without halt or diminution.

(The following are the taxes exempted)

Ponvargam including Ponvari, &c.,
Dhāṇyavargam including Kaṭamai-śayam, &c.,
Pāṇṭivari,
Paḷavari,
Kāḷikai,
Vaṭpuṭṭivari,
Malai-amahī,
Amaṭjī-Tachchutulām,
Veṭṭippul,
Iruppukkaṭṭi,
Pattivari

these four taxes,
Kajittukkoljum—Kudiraivar,
Nilaṅkaṭikkaix,
Nāṭṭa-vaitta-kaṅikkaix,
Vaṭinaṅga-kaṅikkaix,
Nāṭṭa-maṅaiyil-vagukkum-kaṅikkaix,
Tiruttār-kaṅikkaix,
Tirumaruganar-kaṅikkaix,
Pattivari,

Šeṭṭikai,
Vāṇikai,
Šeṇaiyagādīyai,
Kōyilaṅgādīyai,
Achchuttai,
Shaiyattai,
Śāliyattai,
Paḷattai,
Śekkukkaṭṭamai,
Śuṅga-eṃai,

Pērkkaṭamai,

the Purakkalanai,

collected in this

behalf,

Virittuvaigai,
Māvaīai,
Maravaīai,
Erinīpāṭam,
Kumumavappu,
Palatai,
Nāṭṭuvarai,

and other kinds of Amaṭjī-vagai,
Palataḷikku-Nāṭṭa-Maṅaiyil-vagukkum-vagai, and

Pāḷavari and

Puduvai

that are promulgated from

our Court.
YADAVARAYAS

No. 100.
(No. 11—G. T.)

[On the north wall in the first prakara of Sri Govindaraja’s Temple in Tirupati.]

Text

1—...ni...m kṣīrānādarān. Śrī Śrī rāmacarṇaṃ...yān...yān...yān...yān...yān...
kṣīrānādarān. Śrī śrī mārav...mārav...

2—...ni...m mārav...mārav...mārav...mārav...mārav...

3—...ni...m mārav...mārav...mārav...mārav...mārav...

4—...ni...m mārav...mārav...mārav...mārav...mārav...

5—...ni...m mārav...mārav...mārav...mārav...mārav...

6—...ni...m mārav...mārav...mārav...mārav...mārav...

7—...ni...m mārav...mārav...mārav...mārav...mārav...

8—...ni...m mārav...mārav...mārav...mārav...mārav...

9—...ni...m mārav...mārav...mārav...mārav...mārav...

Translation

On a certain day in the month of Paścimī in the 12th year of the reign of Tribhuvanachakravartīgala Śrī Tiruvētakāṇātha Yādavārayar, intimation (is hereby given) to the Sthānattār of Tirumala, in pursuance of the

1. The beginning of each line in this inscription is covered by a stone pillar.
2. Read...ni...m mārav...
3. Read...ni...m mārav...
4. Read...ni...m mārav...
5. Read...ni...m mārav...
6. Read...ni...m mārav...
7. Read...ni...m mārav...
8. Read...ni...m mārav...
9. Read...ni...m mārav...
10. Read...ni...m mārav...
11. This may be read...ni...m mārav...
12. The end of the inscription is lost.
TIRUPATI DEVASTHANAM INSCRIPTIONS:—Vol. I

royal edict converting as sarvamanya (the village of) Tirupati (previously) granted to (God) Tiruvakṣaṁµāṇḍiyān as tiruvāṁśāṁ-µāṇṭsavāṁattabāṛṣa.

The (following) taxes which we are accustomed to collect (from the said village are hereby remitted) from the month of Chittirai in the 12th year, (and ordered to be utilised) for the articles of amndupāṣi and ṭittappāṣi, during the Nārāyana-saṅkha, thus converting the said village (of Tirupati) into a sarvamanya, so as to last as long as the moon and the sun last. This tiruvāṁśāṁ (propitiatory service) shall proceed from this day onwards without break or diminution. (This edict shall be) engraved on stone and copper.

(The following are the taxes remitted)

Paṅgivari, Vēḻal-paḻam,
Palavari, Talaippaḻam,
Kāṅkikai, Niĉhayippu,
Vaṅkutkēvari, Mukampāravai,
Malai-amāṇji, Paṅiyārīmōvai,
Kudiraivari, Mukampārvaicchamāmām
Kaṅkkakmōvai, ...........................................
Naṅṭuvari, Śambaṉachchamāmām,
Nilaikkaṅkkai, Śeḻika,
Naṅṭavatta-kāṅkkai, Vaṅkar, Pārkkukollum-
Vajinaccai-kāṅkkai, Śiṅai-agaṅṭiyar, Puṅkkanaivagai,
Akkan-kāṅkkai, Śeṅkkukumakkai, Kampil-pēr.......
Kāṅkkai-kāṅkkai, ...........................................
Pattivari, Śuṅgavari-kollumvagai,
Viruttuvakai, Śuṅga-ĕṟai,
Palalaiikkuv-µāṇḍiyil-kollum-(vari) Pillokaik-kāṅkkai.
Naṅṭar-µāṇḍiyil-vagukkum-vari, ...........................................
Valiṉdavvari, ............................................

No. 101.

(No. 40—G. T.)

[On the south wall in the first prakāra of Śrī Govindaśja’s Temple in Tirupati.]

Text

1. A copy of No. 100 above (No. 11—G. T.)
YADAVARAYAS

3 [Text here is not clear]

Translation

Vide Translation of No. 100 above (No. 11—G. T.).

No. 102.

(No. 195—T. T.)

[On the east wall (outer side) to the south of first (inner) gopura in Tirumala Temple.]

Text

1 [Text here is not clear]

2 [Text here is not clear]

3 [Text here is not clear]

4 [Text here is not clear]

5 [Text here is not clear]

6 [Text here is not clear]

7 [Text here is not clear]

8 [Text here is not clear]

9 [Text here is not clear]

10 [Text here is not clear]

11 [Text here is not clear]

12 [Text here is not clear]

13 [Text here is not clear]

14 [Text here is not clear]

1. The rest of the inscription is much damaged.
2. Read—[Text here is not clear].
3. Read—[Text here is not clear].
4. [Text here is not clear].

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Translation

Hail, Prosperity! (This is) the request (made) to the Council of the Sthānattār at Tirumala by Śrīman Mahāpradhanigal:

as per the petition of Siṅgaga-Daṇḍayakkan entitled Immaći-Rāhuttārayan, we have presented as tīrthaśayatma, for the Ādītirumāḷ and the Sitakaraṅga-nandam-sandhi instituted by us for Tīruvākaṭaṁmaṇiyan in the name of the said Siṅgaga-Daṇḍayakkar (the village of) Poḷagāḷ alias Siṅgagaṉalūr in Illattār-nāḷu, granted to us as sarvamānya including all taxes by (our) son-in-law Tīruvākaṭaṇṇaṭha Yādavaśrayar (and desired that) stones with (the mark of) Viśṇu-Chakra be planted; that, with the entire produce collected from this village, the festival be caused to be celebrated and the Sitakaraṅga-nandam-sandhi (prasādam) be caused to be offered (at Tirumala), that one tiruppanākam be caused to be offered daily in Tirupati to Vīra-Nārasiṅga-Perumāl and Tīru-māṅgai-āḷvār, and that 32 śṛṅvaivaśavas be fed in the Sitakaraṅga-nandam-Maṭham; that, with the balance remaining after these items (of expenditure), a flower-garden, a water-shed and other necessary charities be carried on in our name at Tirumala; and that this (arrangement) be recorded on stone and copper so that it may last as long as the moon and the sun endure and (likewise) conducted.

The protection of the śṛṅvaivaśavas (is sought for) this.

No. 103.

(No. 115—G. T.)

[In the niche on the proper right side below the first (inner) gopura in Śrī Gōvindarāja's Temple in Tirupati.]

Text

1. Read Āivam aiviḷaṁ.  
2. Read ivaṇaṇaṁ.  
3. Read pāṇamāṇātha.  
4. Read pāṇamāṇātha.  
5. Read pāṇamāṇātha.  
6. Read pāṇamāṇātha.  
7. Read pāṇamāṇātha.  
8. Read pāṇamāṇātha.  
9. Read pāṇamāṇātha.  
10. Read pāṇamāṇātha.  
11. Read pāṇamāṇātha.  
12. Read pāṇamāṇātha.  
13. Read pāṇamāṇātha.  
14. Read pāṇamāṇātha.
YADAVARAYAS

Translation

Hail, Prosperity! From the Avani month in the 3rd year of the reign of Tribhuvanachakravartiga Sriranga Raja Yadavaraya, we have ordered that, in as much as the pāṇi lands granted to Emperumānār, situated at the north sluice of the big tank in Tirupati which is a tirumātāmukhā of Tiruvaiyākamūdaiyān, have become overgrown with jungle, for the 202 pāṇam determined and presented as tirumunukkñkki to Tiruvaiyākamūdaiyān... .......full supply of water from the (big) tank be allowed to flow (to the said lands); proportional quantity of water be allowed to flow in cases of limited proportional supply by turns; proportional supply be baled out, if water is to be baled out; and these pāṇi lands shall continue as sarvamāṇya as of old.

The protection of the śrīvaishāyas (is sought) for these (arrangements).

No. 104.

(No. 354—T. T.)

[On the east wall (outer side) to the north of first gopura in Tirumala Temple.]

Text

1.Read செய்யப்பட்டு கொள்வது யாரும் படா் க்கு கொள்வது மிகுமிகு மிகுமிகு
2. Read இல்லாமல் எஸ்கள் தொக்கில்லா இல்லாமல் எஸ்கள் தொக்கில்லா
3. Read ஒருவனின் நின்று ஆரம்பம் அதை குறுக்கவே உரு ஒருவனின் நின்று ஆரம்பம் அதை குறுக்கவே உரு
4. Read மேல் செய்யப்பட்டு கொள்வது யாரும் படா் க்கு கொள்வது மிகுமிகு மிகுமிகு
5. Readஅரு கொள்வது யாரும் படா் க்கு கொள்வது மிகுமிகு மிகுமிகு
6. Read எஸ்கள் தொக்கில்லா இல்லாமல் எஸ்கள் தொக்கில்லா
7. Read எஸ்கள் தொக்கில்லா இல்லாமல் எஸ்கள் தொக்கில்லா
8. Read திருவாண்டாண்டாயும் யாரும் படா் க்கு கொள்வது மிகுமிகு மிகுமிகு

1. Read செய்யப்பட்டு கொள்வது யாரும் படா் க்கு கொள்வது மிகுமிகு
2. Read இல்லாமல் எஸ்கள் தொக்கில்லா இல்லாமல் எஸ்கள் தொக்கில்லா
3. Read ஒருவனின் நின்று ஆரம்பம் அதை குறுக்கவே உரு
4. Read மேல் செய்யப்பட்டு கொள்வது யாரும் படா் க்கு கொள்வது மிகுமிகு மிகுமிகு
5. Read அரு கொள்வது யாரும் படா் க்கு கொள்வது மிகுமிகு மிகுமிகு
6. Read எஸ்கள் தொக்கில்லா இல்லாமல் எஸ்கள் தொக்கில்லா
7. Read எஸ்கள் தொக்கில்லா இல்லாமல் எஸ்கள் தொக்கில்லா
8. Read திருவாண்டாண்டாயும் யாரும் படா் க்கு கொள்வது மிகுமிகு மிகுமிகு

10 and 11 Read எஸ்கள் தொக்கில்லா
sometimes people make many offerings, but whether they are all of gold or not is not to be considered.

10. [Some] have a name like you, who have been mentioned by name in these dedications, are present here. [It] is [writing].

11. [The] 6th letter of the 6th word is 'm'. [This is] a fact. [It] is [writing].

12. [The] 5th letter of the 5th word is 'a'. [This is] a fact. [It] is [writing].

Translation

1. From the Māl month in the 3rd year of the reign of Tribhuvanachakravartiga Śrīraṇganathā Yādavāryāy, the Ariṇāsālayān flower-garden at Tirumalā. . . . . .

2. the Māthām at Tirumalā and the Māthām in Tirupati. . . . . . . . . .

3. Śrīman Mahāpradhāni Immaśi-Rahuttarāyān Madappan-Siagaya-Dāppākkar . . . . .

4. while the Śiyām among the Śiyārs having accepted the 1000 āṇām of the Ājīyar and given these Māthāms and the Nandavanams to you (Śiyārs), for your merit. . . . . . .

5. You may continue to manage these as long as the moon and the sun last; while managing, Śiyām to the end of the life of the Ājīyar. . . . . . .

6. that which you established. . . . . . .

7. that he might reside; after him reverting to the Dāppākkar, on our behalf we shall appoint a Disāntari (for) Tiruvākṣamajāyiān's (service) . . . . .

8. that he be engrafted on stone paying 400 āṇām into the Śri-Bhaṇḍāram as is the Disāntari's custom and utilising the living you have settled. . . . . . .

9. in this tirunandavanam on the 4th festival day during the festivals, being seated together with Nāchchīmār, while being offered īṟappu and tiruppavādāi . . . . . .

10. in this tirunandavanam and also in the Vāṇaṭhākēpam-nandavanam on the hunting festival day, adūriyai and ippai will be issued from the Śri-Bhaṇḍāram . . . . .

11. rice, ghee, pulse, salt, pepper, areca-nuts and betel-leaves, sandalpaste, camphor and oil for the lamp. . . . . .

12. big (bamboo) mats, (mud) pots and other articles shall be issued and amudupoaṇi (holy food) shall be caused to be offered (to the deity); the capital invested at interest for this (purpose) is 100 āṇām. . . . . .

13. this capital being credited to the Śri-Bhaṇḍāram (towards) this said charity, the īṟappu prepared from this shall continue to be offered, as long as the moon and the sun endure, in pursuance of this record on stone.

Thus have we ordered. May this the Śrīvaishnavas protect!
YADAVARAYAS

No. 105.
(No. 521—T. T.)
[From the slab now preserved in Tirumala Temple.]

Text

1  சோழனிகை பொன்மெளிகை—
4  உன்ம் தன்ம—
2  குட்டிக்குள்ளன்—
5  என்னும் குரு[ம]—
3  அமண் மகனுக்கான—

Translation

Hail, Prosperity! In the Āvaṭi month of the 9th year of the reign of Tribhuvaranakara rapporta śīraśaṅkaraḥ........Pāṣiṣṭha(-vāṣṭai) (festival)........at Tirumala............

No. 106.
(No. 102—T. T.)

[On the north wall of śri Varadarājasvāmi shrine in Tirumala Temple.]

Text

1  சோழனிகை பொன்மெளிகை—
2  தெய்வியதெய்விய கதெட்டரான் முருகரபுருஷையான் விளை—
3  சோழனிகை பொன்மெளிகை—
4  வர்த்தை வியநிகை வந்தடும் முருகரபுருஷையான் விளை—
5  தெய்வியதெய்விய கதெட்டரான் முருகரபுருஷையான் விளை—
6  மூன்று கால் பெய்து நூறு ரோகம் அண்மையான் அண்மையான் முருகரபுருஷையான் விளை—
7  தெய்வியதெய்விய கதெட்டரான் முருகரபுருஷையான் விளை—
8  மூன்று கால் பெய்து நூறு ரோகம் அண்மையான் அண்மையான் முருகரபுருஷையான் விளை—
9  தெய்வியதெய்விய கதெட்டரான் முருகரபுருஷையான் விளை—
10  மூன்று கால் பெய்து நூறு ரோகம் அண்மையான் அண்மையான் முருகரபுருஷையான் விளை—
11  மூன்று கால் பெய்து நூறு ரோகம் அண்மையான் அண்மையான் முருகரபுருஷையான் விளை—

1. Read சோழனிகை—
2. Read பொன்மெளிகை—
3. Read குட்டிக்குள்ளன்—
4. This may be read சோழனிகை—
5. The rest of the inscription is lost.
6. Read சோழனிகை—
7. This figure stands for சோழனி.
8. Read உன்ம்.
9. Read தன்ம.
10. This symbol stands for உன்ம.
11. Read—சோழனி.
12. This figure stands for சோழனி.
13. Read சோழனி.
Hail, Prosperity! In the 19th year of the reign of Tribhuvanachakravarti Nayanar śūtraśāgāṇa Yādavarāy, for the purpose of Maalākiniyānīnārāyaṇa-Perumāḷ and Nāṭchimār sitting in the Ghatīyangar-Perumāḷ on the 4th day (during each) of the festivals and being propitiated with the full-measure offerings, viz., 1 kālam of rice measured with the Maalākiniyānīnār (measure), and mārā, 3 nāṭ of ghee, 1 mukku of pepper, 2 nāṭ of salt, vegetables, 1 aṭṭūppat, 1 tirukkāṇumātai, lights, 600 betel-nuts and leaves, winnows and big mats, baskets and (mud) pots, supported from the Śrī-Bhāṇṭaram during each of the festivals, Tājukkavālandān alias Pallavarmāy, residing in Paramāḷarāma, deposited 400 paṇam in the Šrī-Bhāṇṭaram, towards this arrangement.

The amudapāṭi, sāttupāṭi, and other articles required to be supplied in consideration of this (deposited) sum of 400 paṇam shall be issued as per the scale maintained in the temple and offered (to the deities); and of the prastidam taken out after being offered, he (the donor) shall be entitled to receive a quarter (share).

In this manner the rice and other articles shall continue to be supplied from the Šrī-Bhāṇṭaram, as long as the moon and the sun last.

May this Śrīvaiśāvavas protect!

No. 107.
(No. 206—T. T.)

[On the south wall (inner side) of first gopura in Tirumala Temple.]

Text

1. This inscription is fragmentary and stones misplaced.
2. Read āvaimānīkam-kam.
3. Read āvaimānīkam-kam.
4. Read maṇḍam.
5. Read maṇḍam-kam.
6. Read maṇḍam-kam.
6 முன் கோவம். இன் கோவம். 1-இன் கோவம்[ trứng]டாம்பகியில்-டாம்பகியில்-டாம்பகியில்
7 இன் கோவம் கோவம் கோவம் கோவம்-டாம்பகியில் கோவம்-அக்கோவம்
8 பொற்றுமையும் வாழ்கியும் பொற்றும்- கோவம் கோவம்

Translation

1-3. Hail! On the day of the star Rohiṣi corresponding to Monday, the 10th lunar day of the bright half of the month of Kumbha, in the year (of the reign) of Tribhuvanachakravarti...........Sri Nāyanār...........Śrīraṅga- nātha Yādavarāyir.............

4. Kulatilakachchaturvadimāgaḷa .............
5-6. in Eeyur-kōṭam, in the name of Eōjā-(Vijuppaiyān) alias Chadiyarāyir,........ for amudupodi and iṭṭuppodai........ for these and other necessary things........... for macerating (condiments) during festivals.............

7. the tiruppānākam stipulated to be offered............ for offering at the entrance to the temple .............

8. on hearing (the recitation) of the Tiruvāyudāi............ for offering when seated...............

——

No. 108.

(No. 225—G. T.)

[On the west wall of the Vahana-mālapa in Tiruchānur.]

Text

1 [இன் கோவம் கோவம் கோவம் கோவம்] .............
2 [வையுட்டுப் பொருள் கோவம் கோவம் கோவம் கோவம்] .............
3 ஏற்றும் வருந்து கோவம் கோவம் கோவம் கோவம் கோவம் கோவம் கோவம் கோவம் கோவம் கோவம் கோவம்
4 ஏற்றும் வருந்து கோவம் கோவம் கோவம் கோவம் கோவம் கோவம் கோவம் கோவம் கோவம் கோவம் கோவம் கோவம்
5 

1. Read கோவம்
2. This may be read கோவம்
3. Read கோவம்
4. This may be read கோவம்
5. This may be read கோவம்
6. This inscription stops with this.
7. This may be read கோவம்
8. This may be read-னாயாச
9. Read கோவம்
10. Read கோவம்
11. Read கோவம்
12. Read கோவம்

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TIRUPATI DEVASTHANAM INSCRIPTIONS:—Vol. I

Translation

1. having paid into the treasury of the temple—
2. (we) agreed to conduct the festival and accepted the ṣaṅkṣeṣaṇam—
3. Yadavāraṇya-Vijupparaiyāṇa, Śeṣa-Vijupparaiyāṇa, Trīkāṭarāṇya, in the past—
4. the Kāṭhāḷar and the Īmporerumūnāṇiyār, we, all of us. The protection of the Vaṁṣhavās (is sought) for this (charity).

No. 108.
(No. 380—R. T.)

[On the door-jamb wall (front right side) of Paḻikāvali-gāmpūra in Tirumala Temple.]

Text


Translation

King Yadava śrīraṅgāṇātha of glorious reign, having appeased the wrath upon the kings who defied his orders by expelling them from their magnificent cities and making them settle on mountains, and having adorned with a flower-garland the beautiful chest of his (own) body filled (perforated) with wounds, as an imperishable wealth constructed, in his 16th regnal year, a royal mansion for himself on the Vaṅkāṭha Hill, abounding in flower-gardens filled with the honey-sucking bees, (this) king śrīraṅgāṇātha Yadavāra.
YADAVARAYAS

No. 110.
(No. 181—T. T.)
[On the south wall (inner side) to the south of first gopura in Tirumala Temple.]

Text
1—[Sanskrit] (Translation)
2—[Sanskrit] (Translation)
3—[Sanskrit] (Translation)
4—[Sanskrit] (Translation)

Translation
1.—a Rāma in battle, the ornament of the Lunar race, Chālukya
(Nārāyaṇa)
2.—Śaka (1) 181 current with the Vikāri year
3.—in Jayadvarāja-Bōja-maadalam
4.—Kariyamānīkappallai, a native of (Paramāvaram)adalam

No. 111.
(No. 434—T. T.)
[From the slab now preserved in Tirumala Temple.]

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

Translation
Hail, Prosperity! This is the Mahaṃ of Sitakaragaṇḍa Ṛma-Rāhuṭarāyaṇa Siṣagya-Daṇṭiyakkar.

No. 112.
(No. 676—T. T.)
[On the south wall of the third prākāra in Tirumala Temple.]

Text
1 [Sanskrit] 5 [Sanskrit]
2 [Sanskrit] 6 [Sanskrit]
3 [Sanskrit] 7 [Sanskrit]
4 [Sanskrit] 8 [Sanskrit]

1. This may be read—[Sanskrit].
2. Read [Sanskrit].
3. Read [Sanskrit].
4. Read [Sanskrit].
5. The inscription is incomplete.
6. Read [Sanskrit].
TIRUPATI DEVASTHANAM INSCRIPTIONS:—Vol. 1

Translation

This is the Maṭham of Śrīman Mahāpradhāni Immaţi-Rāhuttarāyan Śiśagaya-Daṇḍāyakken (entitled) Sīthakaraṇaṇam.

No. 113.

(No. 337—T. T.)

[On the door-jamb wall (front left side) of paṇikāvali-gopura in Tirumala Temple.]

Text

1  மாத்மண்டியிடம் சிஸ்காய ஦ஞ்சாத்யனம்
2  பாநித்தூரிடம் பாணித்தூரிடம்
3  ஹாரியானா ஹாரியானா தேசியா தேசியா
4  தேசியா செய்தியா செய்தியா தேசியா
5  தேசியா செய்தியா செய்தியா தேசியா
6  அந்த இன்மய விவாத சிப்பூண்டூரிடம் என்பனூரிடம்
7  பிராயச்சி என் பிரியாச்சி பிரியாச்சி
8  தேசியா

Translation

Harith! Hail, Prosperity! On the 29th day of ......... month in the ......... year of the reign of (Tribhuvanachakravar) tigal Śrī Nayanār Yaṭavārnyār, Eḻamaṇchi Periya-Pennā-Nayakkar entitled Śrī Mahānāyakkar and Bhūshak (kustappumvirārya)gaṇan, having attended the Vasanam festival, presented 32 cows and 1 young (virile) bull, for one nandaraja for Tiruvākaṭamudaiyān (left) to the care of Tiruppulī-Bhaṭṭārkat (Repairing Committee). The quantity of ghee derived thereby shall be utilised for this one perpetual light. This (charity) shall last as-long as the moon and the sun endure. May this the Śrīvaishnavas protect!

1. This may be read Ṛma-ṛṇa
2. This figure stands for 0[0]
3. This may be read Ṛma-ṛṇa
4. Read Ṛma-ṛṇa
5. Read Ṛma-ṛṇa

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YADAVARAYAS

No. 114.
(No. 378—T. T.)
[On the door-jamb wall (front right side) of paśīkāvali-gopura in Tirumala Temple.]

Text

1. யதவாயஸ் தவிர்யு வாலிகு புர்வாயஸ்
2. புர்வாயஸ் தவிர்யு வாலிகு
3. நாராயந்திக்கு வாலிகு
4. புர்வாயச்சு தவிர்யு வாலிகு
5. ரூப் முறைத்து  ரூப் முறைத்து

Translation

Hail, Prosperity! On the 24th day of the Ṛṣi month of the year (Sārvari).............. Pappuniyakkar-Pennu-Nayakkar entitled Brīman Mahānāyakākārī and Bhāshakuttappuvariyaragāman presented 32 cows and 1 bull for 1 NANDAVIJAYKU for Tiruvāsaṭamudaiyān. This light shall continue (to be burnt) as long as the moon and the sun last.

No. 115.
(No. 30—T. T.)

[On the south wall (inner side) of first gopura in Tirumala Temple.]

Text

1. யதவாயசா தவிர்யு வாலிகு

Translation

1. named Yādavanripa (Yādavarja).............
2. excellent offerings with relishes.............

1. This may be read வாலிகு.
2. a few letters are lost in each line.
3. Read புர்வாயச்சு தவிர்யு வாலிகு.
4. This figure stands for வாலிகு.
5. Read புர்வாயச்சு தவிர்யு வாலிகு.
6. Read வாலிகு wherever this figure occurs in this inscription.
7. Read புர்வாயஸ் தவிர்யு வாலிகு.
8. This seems to be a mistake for வாலிகு.
9. Read புர்வாயச்சு தவிர்யு வாலிகு.
10. Read வாலிகு.
11. Read புர்வாயச்சு தவிர்யு வாலிகு.
12. The inscription stops with this.
TIRUPATI DEVASTHANAM INSCRIPTIONS:—Vol. I

No. 116.
(No. 56—T. T.)
[On the south wall of the first prakāra of Tirumala Temple.]

Text

1.  "...

2.  "...

Translation

May there be prosperity! King Hōbāja, who is high-minded and blessed with the possession of virtuous qualities, with great devotion ordered Hōbāja Yadava (for the presentation of) an ornament for the hand (of God) which delights the mind of the people.

That hand of Śauri (Vishṇu), being adorned with the above ornament, as if highly applauding (the place), indicates this, (to wit), that Vaiṣṇavathīvam (pertains) to this Vaṅgaṭagiri alone.

No. 117.
(No. 56, A—T. T.)
[On the south wall in the first prakāra of Tirumala Temple.]

Text

1.  "...

2.  "...

Note 1: —Vaidik: "Śādakalpadruma" extracts the following among other verses from the "Pādaṃpurāṇa," Uttarākanda, Chapter 25, describing the qualities abiding in Vaiṣṇava and the merits attaching to it, being the habitation of God Vishṇu:—

Note 2: —Read Ṛṣaṭṭa.
Note 3: —The metre is Ṛṣaṭṭa-Rṣṭāṭi.
Note 4: —The metre is Grama; read gām—

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YADVARAYAS

Translation

The Yadava king of Tāmrajī, Uṇājanāthan, who acquired increasing celebrity for learning, dedicated a tirukkoimalar to the Lord of the North Vaikṣṭha Hill (i.e. Tirumala) which abounds in gardens of flourishing Maru (the fragrant shrubs and plants) that thrive pleasingly in consonance with the seasons.

No. 118.
(No. 221—G. T.)

[On the west wall of Vāhana-maṭṭapa in Tiruchānār.]

Text

1—..................Vaṭṭa.............Vaṭṭa......................
2—VaṭṭaVaṭṭaVaṭṭa wartości..VaṭṭaVaṭṭaVaṭṭaVaṭṭaVaṭṭa—
3—..................Vaṭṭa............. Vaṭṭa......................—

Translation

1—........with the nāţi (measure)—
2—only those that conduct the affairs of Tiruvilākkiyil-Perumānadiyil-
3—presented....... kālaṇju (of gold)—

No. 119.
(No. 228—G. T.)

[In the west verandah of the stone maṭṭapa in the Friday garden, south of the temple. (Now preserved in the temple at Tiruchānār.])

Text

1—..................Vaṭṭa.............Vaṭṭa......................
2—VaṭṭaVaṭṭaVaṭṭa-worthy[Or]—
3—..................Vaṭṭa............. Vaṭṭa......................—
4—..................Vaṭṭa............. Vaṭṭa......................—

Translation

1—granted as ......puram, on the south bank (of the Kāvarī flowing)
in Śrīkāṇṭhā—
2—in Nennimali-nāţi, the temple—
3—Tiruvilākkiyil (the sanctum)—
4—the Kaṭṭoraṅgi (the learned man) among the Gaṇattār (assembly)—

1. This may be read Śrīkāṇṭhā.
2. This may be read Śrīkāṇṭhā-
3. Read Śrīkāṇṭhā.
4. This may be read Śrīkāṇṭhā-
5. Read Śrīkāṇṭhā.
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No. 120.

(No. 245—G. T.)

[On the south wall (outer side) of the Temple at Tiruchānur.]

Text

1—\text{\textit{தண்டனை பாசுக்கு வள்ளியலை வெளியே புறா—}}
2—\text{\textit{தொடியார்வர்களால் வேறு வென்று இறந்து மேற்கு வீடு வீடாக்கலை [லோகு—}}

Translation

1—.....the pure gold paid for feeding the Brāhmaṇas is to \textit{Pon}—
2—.....Vijākkakkaiṭhācheru (land) (is given) as the \textit{Tiruvilākkaiṭpuram} to Tiruvilākkaiṭyil-Perumānādgal..........

—

No. 121.

(No. 224—G. T.)

[On the west wall of Vāhana-mahāpāpa in Tiruchānur.]

Text

1—\text{\textit{தலைத்தலை கீழ்க்குப்}}
2—\text{\textit{முதலை மடுக்கு கோயில்}}
3—\text{\textit{தொடியார்வர்களால் முள்ளை}}
4—\text{\textit{தொடியார்வர்களால் முள்ளை}}
5—\text{\textit{சோப்புத்தையோ}}

Translation

1—30 \textit{kalam} measured with the \textit{tāmbru} (\textit{marakkāl}) (measure)—
2—for the deficit arising in the taxes paid in gold (\textit{Porhādamai})—
3—for the temple-treasury, this temple—
4—the townsmen (\textit{Padiṭājr}) and the servants of the temple (\textit{Kaṭṭaṭar})—
5—the festival, from the temple-treasury—

1. Read \textit{சோப்புத்தையோ}—
2. Read \textit{சோப்புத்தையோ}—
3. This may be read—\textit{முள்ளை}.
4. Read \textit{முள்ளை}—

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MISCELLANEOUS FRAGMENTS

No. 122.
(No. 249—G. T.)

[On the east wall (south of first gāpura) of Śrī Padmāvatī-Amman's Temple at Tiruchānār.]

Text
1—ран (/) — 2—(-[s]m[ā] /) என்னிக்கிறோம்

Translation
1—7 mā (of gold by weight)...........
2—paid out into (his) hand............

---

No. 123.
(No. 630—T. T.)

[On a slab lying in front of the Tirumalarāya Manḍapa in Tirumala Temple. (Now preserved in a platform)]

Text
1—[s]தூரந்து இன்னைக் கூறியதை 2—பேக்கிறான் நபர்களின் மதி 3—[s]ம் ஒன்றிய நற்னார்பார்

Translation
1—Manālār in Chaturvadi-maṅgalam........
2—for the 6 lampstands............
3—by weight 20, till the moon and the sun last.. ......

---

No. 124.
(No. 147—T. T.)

[On the north wall of Mukkōji-Pradakṣiṇham in Tirumala Temple.]

Text
1—...... காரை கி காட்டுப்பு...— 2—......புராணம் களம்[s] காட்டுப்பு நற்னார்பார்...— 3—...... காரை...— 4—.................— 5—.............போட்டம்—

Translation
1—......for Dāvar (deity)......Tirupati........
2—......dwellings (here) and possessing land in this nagu........
3—......that alone and nothing else ........
4—.................
5—......three...........
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No. 126.
(No. 135—T. T.)

[On the north wall of Mukkñi-Pradakśiṇam in Tirumala Temple.]

<table>
<thead>
<tr>
<th>Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1—...</td>
<td>1—......for the Āḻvār (devī).........</td>
</tr>
<tr>
<td>2—...</td>
<td>2—......big cows.............</td>
</tr>
<tr>
<td>3—...</td>
<td>3—......(milk) of one paddhu each day......</td>
</tr>
</tbody>
</table>

No. 128.
(No. 142—T. T.)

[On the north wall of Mukkñi-Pradakśiṇam in Tirumala Temple.]

<table>
<thead>
<tr>
<th>Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1—[என்] குடைய பவ பன்மை என்று—</td>
<td>1—Jayaśaketa-Sēja—</td>
</tr>
<tr>
<td>2—[என்] பானைச் செய்து—</td>
<td>2—Sabhāyār having valued—</td>
</tr>
<tr>
<td>3—ையாது கூடையை பவ பன்மை—</td>
<td>3—having received ........(for) Āḻvār—</td>
</tr>
<tr>
<td>4—பானைச் செய்து கூடையை பவ பன்மை—</td>
<td>4—for conducting till (the moon and) the sun endure—</td>
</tr>
<tr>
<td>5—பானைச் செய்து கூடையை பவ பன்மை—</td>
<td>5—we, the Śrīvaishnāvas.</td>
</tr>
</tbody>
</table>

Translation

No. 127.
(No. 213—G. T.)

[From the slab now preserved in Tiruchirānur Temple.]

<table>
<thead>
<tr>
<th>Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1—பானைச் செய்து கூடையை பவ பன்மை—</td>
<td>1—40 Kālañju—</td>
</tr>
<tr>
<td>2—பானைச் செய்து கூடையை பவ பன்மை—</td>
<td>2—the Śrī (vaishnāvas) of the 18 māṭus—</td>
</tr>
<tr>
<td>3—ையாது கூடையை பவ பன்மை—</td>
<td>3—the 20th day—</td>
</tr>
</tbody>
</table>

1. Read என். 2. Read என். 3. Read என். 4. Read என்.
MISCELLANEOUS FRAGMENTS

No. 128.
(No. 216—G. T.)

[On the east wall (south of Paśikēvali-gūpura) of Śrī Padmāvati-Amman Temple at Tiruchchānūr.]

Text
1—-[a]—
2—[b]—
3—-[c]—
4—-[[d]]—

Translation
1—......pon (gold)......
2—......having arranged......
3—......this............of the 18 (nādu)........
4—......protection of the Vaishnavas........

No. 129.
(No. 240—G. T.)

[On the east wall, north of Paśikēvali-gūpura in Tiruchchānūr.]

Text
1—-[a]—
2—-[b]—
3—-[[c]]—

Translation
1—-(offering) for (Tiruvākṣa)ḍavār in the Sanctum—
2—the Pon received by (us, the Sabhāyār of Tiruchchukānūr) is 40 Kaṭaiju. This gold of 40 Kaṭaiju—
3—the protection of the devotees (resident) in the 18 nādu (sub-districts) (is sought for this charity).

No. 130.
(No. 631—T. T.)

[On the east wall (south of first gūpura) in Tirumala Temple.]

Text
1—-[a]—
2—-[[b]]—
3—-[[c]]—

4. This may be read śa. 5. This may be read śa. 6. Read śa. 7. Read śa.
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Translation
1—......a perpetual light for (Tiruvēkaluṣamudaiyām)......
2—......(the rate of deposit) for each light.......
3—......(and) one bull......this...
4—......shall last until........
5—......protection........

———

No. 131.
(No. 177—T. T.)
[On the east wall (inner side) behind of Śri Varadarājāsvāmī shrine in the first prākāra of Tirumala Temple.]

Text
1—.....
2—.....
3—.....

Translation
1—......for 1 bull valued at........
2—......pam 310, this pam 310........
3—......that (this) nandivēlakku shall last (continue to burn) as long as the moon and the sun endure........

———

No. 132.
(No. 673—T. T.)
[On the south wall of the third prākāra in Tirumala Temple.]

Text
1—.....
2—.....
3—.....

Translation
1—......pleasantly (burning) with the flow (of oil)........
2—......for (Tiruvēk)aluṣamudaiyām.......
3—......auspiciously as the four luminaries........
MISCELLANEOUS FRAGMENTS

No. 133.
(No. 74—T. T.)
[On the south wall of Māttam (pipers') room in the first prakāra of Tirumala Temple.]

Text
1—
2—
3—

Translation
1—......a lamp-stand containing a wick...........
2—......Tiruvākṣamudaiyān...........
3—......(may) this the Śrīvaiṣhavas protect !

No. 134.
(No. 114—T. T.)
[On the west wall of Mukkōi-Pradakshīṣam in Tirumala Temple.]

Text
1 2 3 4 5

Translation
1. Hail, Prosperity! (The lord of) the three worlds—
2. the 12th year of reign—
3. Tirunāgipillaiyar—
4. to burn the nandīvīḷakku—

No. 135.
[On the north wall of Mukkōi-Pradakshīṣam in Tirumala Temple.]

(No. 147, A—T. T.)

Text
1—
2—
3—

(No. 147, B—T. T.)

Text
1—
2—
3—

(No. 147, C—T. T.)

Text
1—
2—
3—

(No. 147, D—T. T.)

Text
1—
2—
3—
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(No. 147, E—T. T.) (No. 147, F—T. T.)
1—இழ் [v]—
2—சுத்து [uv]—
3—பே—
4—பாரு—
5—லூ வ—

(No. 147, G—T. T.) (No. 147, H—T. T.)
1—மராணை—
2—மதிள்மம்—
3—பே—
4—பாரு—

Translation

(No. 147, A.)
1—......of the Bharadvaja-gotra ......—
2—......for 1 lamp..............—
3—......from this day............—

(No. 147, B—F.)

Some of the lines contain half-words which are unmeaning.

(No. 147 C and H.)

These are two fragments of the Praiasti of Kulottuaga-Chëja I, in the latter of which occurs the name of the king.

No. 136.
(No. 684—T. T.)

[On the south wall of the third prabha in Tirumala Temple.]

Text

1—இடை திருமந்தரம் ஆசூர[சூ]திரு—
2—சுத்து சுத்து ஸ்து ஸ்து—
3—சுமஸ் [சோமு] துறை துறை—
4—......புனைச்சிரு புனைச்சிரு—

Translation

1—(seated) on the throne of heroes with Ulagamuluduñai(yal)...........
2—in (Tiruvasana)-kañjam.............
3—........in our Viñambi-nagu............
4—I, Álván, of Ádi-nagu.............

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MISCELLANEOUS FRAGMENTS

No. 137.
(No. 244—G. T.)

Text

1—[தெய்வு வாழ்பது வியல்வுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுறுமுன்னுrif

Translation

Nambi Amudan (provided for) the propitiation of Tiruvilakōyil-Perumāṇaṟghai in Tiruvonāṟūgaiṟum (Sanctum)—

No. 138.
(No. 391—G. T.)

[On a pillar in Vahana-maṇḍapa at Yōgi-Mallavaram.]

Text

1 தெய்வு
2 வாழ்பது
3 வியலுமு
4 வாழ்பது
5 "முன்னுறுமு"

Translation

This (stone) pillar is the charity of Amudan, son of Nārāyaṇa-Vijupparaiyan.

No. 139.
(No. 241—G. T.)

[On the east wall, north of Paḷikēvali-gāmputra in Tiruchānur.]

Text

1 ஹால்
2 ஹால்
3 "முன்னுறுமு" மூன்றும் மூன்றும்

Translation

Hail...with the interest (derived) from the Pona (gold) deposited by Śrīkaṭṭhan shall be carried on the maṇḍapa (daily offerings).

1. Read மச்சூலேஸ்
2. Read மச்சூலேஸ்
3. Read மச்சூலேஸ்
4. Read மச்சூலேஸ்
5. Read மச்சூலேஸ்
6. Read மச்சூலேஸ்
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No. 140.
(No. 243—G. T.)
[On the west wall of second prâkâra of the Temple at Tiruchârur.]

Text
1—...the Sabhâ, Assembly of Tiruchchâletâr (received) the
2—...100 Kajâlyu of gold.....

Translation
1. .....the Sabhâiyâr (Assembly) of Tiruchchâletâr (received) the
100 Kajâlyu of gold..........
2. .....purchased paddy-growing land in the village and pre-

No. 141.
(No. 236—G. T.)
[On the west wall (inner-side) of the Temple of Sri Padmâvatî-Amman at
Tiruchârur.]

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

Translation
1—...Sâya-maçâla..........
2—...Vadilî............... 4—......received..............
3—...on a previous occasion........
6—10—..............

No. 142.
(No. 121—T. T.)
[On the west wall of Mukkâti-Pradaksâhârâm in Tirumâla Temple.]

Text
1—[âs]—
2—...[âs]—
3—[âs]—

Translation
1.—-Triûbhabvanachakravarti (the lord of the three worlds)—
2.—(the day) combined with Sâtaya (Sêtâbhihshak)—
3.—for two lights (in the) Śrî month—

1 and 3 probable reading [âs].
2. Read [âs].
4. Read [âs].
5. Read [âs].
6. Read [âs].
MISCELLANEOUS FRAGMENTS

No. 143.
(No. 297—T. T.)
[From the slab now preserved in Tirumala Temple.]

Text

1. அருள்வண்டிகுடி விளைப்பகிரி—
2. ஒரு தலை தமிழில் வர்ணம்[ச.]
3. வாக்கு வர்ணம் கூந்து[லா]
4. மொசை அரிய வாக்குமாறு[சுடை—
5. ஐத்தண்டுக்குவிட வாக்கு[தோ]

Translation

1. Hail, Prosperity I Tribhuvanachakra(vartiga)—
2. in the 22nd year of reign, for Tiruvai (kaṭamuṇḍaiyān)—
3. provision for expenses from the interest till the moon and the sun (last)—
4. the balance remaining (to be credited) into the temple-treasury—
5. lamp-stands two—

No. 144.
(No. 238—G. T.)

[On the west wall (inner side) of Vahana-Maṇḍapa at Tiruchāṇur.]

Text

1.—[கேமடோ மேல்வாருக்கு சிவனுடன்—
2.—நம்பு பிராச்சியான் நியன்து—
3.—சர்வதீஸ்வரம் வாத்தியம்—
4.—ோ சிவாலயம் சித்தரிஞ்சிய—
5.—சவுதியுதயம் சமயம் துடுவ—
6.—சிவாலயம் முக்கிய—

Translation

1.—Vambālippiḷai of Egam.............
2.—for (Gaṇi)ndapperumāl and Nārāyana.......,
3.—Tiruvai (kaṭa-kaṭām) in..Saṇa-maṇḍalam........
4.—Tiruvilākkāvil... .............
5.—as granted, these (persons) for Ajaṇiya (perumāl)......
6.—paid into the Śrī-Bhaṇḍāram........

1. Read இடோம்.
2. Read இடோம்.
3. Read கே.தோம்.
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No. 145.

(No. 392—G. T.)

[On a pillar of a Manṭapa in front of Śrī Parāśarāsvāta’s Temple at Yṣṭi-Mallāvarām near Tīruchānār.]

Text

1—siṣṭu luṣṭu vrddhi-nītāni—allāmukal
2—[vi]ryaḥ nṛtyaḥ jñāpataḥ 1 jñāpanakam sarvām
3—kṛṣṇa āmūhī yatraṁ mūrtaḥ pūrṇām
4—kṛṣṇa jñāpataḥ tattvāde sūryaḥ śrīmānukam
5—kṛṣṇa jñāpataḥ tattvāde sūryaḥ śrīmānukam
6—[siṣṭu]—[siṣṭu]—[siṣṭu]
7—bhaktaḥ...bhaktaḥ...bhaktaḥ...
8—bhaktaḥ...bhaktaḥ...bhaktaḥ...
9—bhaktaḥ...[siṣṭu]
10—[siṣṭu]—[siṣṭu]—[siṣṭu]
11—[siṣṭu]—[siṣṭu]—[siṣṭu]—[siṣṭu]
12—[siṣṭu]—[siṣṭu]
13—bhaktaḥ...bhaktaḥ...
14—[siṣṭu]—[siṣṭu]

Translation

1—5 palam of sugar for mixing......for offerings,
2—1 nāṭi, 1 kurupi of curds, 1 nāṭi of fresh ghee,
3—60 palam, for pounding the lime,
4—10 kajajjju, betel-leaves and areca-nuts,
5—kalakam (a small round vessel) and other (articles) for
tirumanṭjanam (holy bath)........
6—mud pots ....................
7—grain..................for procession................
8—1 kurupi....................
9—5 palam ....................
10—(50) ..................1 nāṭi ..............
11—betel-leaves and lime ..............
12—two ....................
13—14—the remaining* (portion) of this (inscription may be looked
for on) the east pillar.

---

1. Read शौक—

Note 2:—This is the direction given in the inscription for the combination,
which is not however traceable.
MISCELLANEOUS FRAGMENTS

No. 146.
(No. 237—G. T.)
[On the west wall of Vihana-Maṭṭapa at Tiruchānār.]

Text

1—[[Some Tamil script]]
2—[[Some Tamil script]]
3—[[Some Tamil script]]
4—[[Some Tamil script]]
5—[[Some Tamil script]]

Translation

1—while paying the income collected
2—betel-nuts and leaves
3—the two, arbol-padi (measure)
4—by measuring 80 vaṭṭi of paddy
5—oil for smearing the body and other (articles)

No. 147.
(No. 248—G. T.)

[On the east wall (south of first gopura) of Śrī Padmāvatī
Amman Temple at Tiruchānār.]

Text

1—[[Some Tamil script]]
2—[[Some Tamil script]]

Translation

1—
2—.....to the west of Taniyār
3—.....(Charu)ppadimaṅgala

No. 148.
(No. 146—T. T.)

[On the north wall of Mukkōṭi-pradakṣhiṇam in Tirumala Temple.]

Text

1—[Some Tamil script]
2—[[Some Tamil script]]

Translation

1. King
2. Śṛtiśaila (i.e. the Tirumala) (Hill)

1. The is the Sanskrit term for the Tamil word ஓர்.
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No 149.
(No. 529—T. T.)

[On a stone near the base of the Aiswamahal in the second Prakāra of Tirumala Temple.]

Text

1—pras...—
2—[ā]jñayataṃ prati dār—
3—...ān...—

Translation

1—......................
2—....Tirumalai Śrīdhāran.........

No 150.
(No. 679—T. T.)

[On the south wall of the third Prakāra in Tirumala Temple.]

Text

1 ivaśeśāditya—
2 ivaśeśa Āśeśa—
3 Āśeśa Āśeśa—

Translation

Hail, Prosperity! (This is) the maṇḍapam of Charanaivēnān, one of the Tambirāmān discharging the Vīppappam service (i.e. of reporting the ceremonial and soliciting permission to commence the rites).

No 151.
(No. 120—T. T.)

[On the west wall of Mukkāpi-pradakshīpam in Tirumala Temple.]

Text

1—uṇā śrūpyāni—
2—[ā]jñayataṃ āha...—
3—[a]jñayataṃ āha...—

Translation

1—on the day at Tirumala........
2—offering after receiving (ablutions)........
3—rice and ghee............
4—to last till the moon and the sun (endure)........
MISCELLANEOUS FRAGMENTS

No. 152
(No. 138—T. T.)
[On the north wall of Mukkam-pradakshina in Tirumala Temple.]

Text
1—இல்லையும் இல்லை[சீடையில்]—
2—[சீடை] ஆசிருமம்—
3—நாள் வந்துவிட்டு சுரு[சீ]—

Translation
1—till (the moon and the sun last), Tiruvākṣaṇa...........
2—rice for one (offering)...............
3—paid pāṇam 400..................

No. 153.
(No. 528—T. T.)
[On a stone near the base of Aināmahal in the second Prākāra of Tirumala Temple.]

Text
1—......நாள்—
2—[சீடை] சுத்தியும்—

Translation
1—yours..................
2—for offering after............
3—(tiru)ṭovakkam 1.........
4—at the maṇḍapaam.......

No. 154.
(No. 478—T. T.)
[On the left side wall of Pāvula-bāvi in Tirumala Temple.]

Text
1—எல்லையும் [சீ]—
2—[சீயும்] நாய்கும்—

Translation
1—land (known as) Māṇipāyai...........
2—2000 kuij of land.................
3—ghee for pāṇakam (offering).........
4—for the sauce, etc.,.............. ..
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No. 155.
(No. 133—T. T.)
[On the north wall of Mukkoji-pradakshinam in Tirumala Temple.]

Text

1—[TIRTH].
2—<.
3—<.

Translation

1—the first offering on the day of Avatram (Dhanishtha)
2—areca-nuts
3—Tiruninsaiyur-Dasar
4—
5—nandavigakku (a perpetual lamp).

No. 156.
(No. 479—T. T.)
[On the left side wall of the Pavula-bahi in Tirumala Temple.]

Text

1—<.
3—<.

Translation

1—...for the channel...
2—
3—...deposited for paying...

No. 157.
(No. 227—G. T.)
[On the east wall of Vahana-mandapa in Tiruchanur.]

Text

1—[LIT].
2—<.
3—<.

Translation

1—(the tax known as) Pochadamai...
2—
3—for the vegetables...
4—nineteenth...
5—clarified butter (ghee), etc.,...
6—oil for...

1. This may be read <.
2. This may be read <.
MISCELLANEOUS FRAGMENTS

No. 158.
(No. 115—T. T.)
[On the west wall of Mukkōji-Pradakshīyam in Tirumala Temple.]

Text
1—[TEXT]
2—[TEXT]
3—[TEXT]
4—[TEXT]

Translation
1—(Tribhu)vanachakravartiga—
2—on a day in the month of Māsi—
3—daughter of Sakkaramādar—

——

No. 159.
(No. 145—T. T.)
[On the north wall of Mukkōji-Pradakshīyam in Tirumala Temple.]

Text
1—[TEXT]
2—[TEXT]
3—[TEXT]
4—[TEXT]

Translation
1—in the said district—
2—Nakkan (gave for) Tiruvaiñātamu(āiyān)—
3—with thirty—
4—this the Śrīvaishāvās—

——

No. 160.
(No. 290—T. T.)
[On the slab now preserved in Tirumala Temple.]

Text
1—[TEXT]
2—[TEXT]
3—[TEXT]
4—[TEXT]

Translation
1—[TEXT]
2—[TEXT]
3—having determined to conquer
4—planted the pillar (of victory)

1. Read [TEXT]
2. This may be read [TEXT]
3. Read [TEXT]

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No. 161.
(No. 486—T. T.)
[On the north wall (left inner side) of the base of the Pañkavali-gopura in Tirumala Temple.]

Text
1  ....:[...]
2  .......

Translation
1—......the best king having deceased...........
2—......the proper course being adopted...........

No. 162.
(No. 672—T. T.)
[On the south wall of the third Prakāra in Tirumala Temple.]

Text
1—.......
2—.....
3—......
4—......

Translation
1—from the month of Āvani, Tirumala..........
2—out of the income of the Maṇham..........,
3—having prepared jewels and decorated........
4—(we) shall be entitled to receive...........

No. 163.
(No. 113—T. T.)
[On the west wall of Mukkōi-pradakṣiṇam in Tirumala Temple.]

Text
1—.......
2—.......
3—.......
4—.......
5—.......

Translation
1—as per the order (of the king), (dated in the) 5th year—
2—in the case of the attaining of the Holy Feet (i.e. death occurring)—
3—the taxes (which) the Maṇham is entitled to collect—
4—having paid, the Maṇham and the Tiru-mandavanam—
5—for being conducted—

1 and 2 Read Ṛṣyśāsya.
MISCELLANEOUS FRAGMENTS

No. 164.

(No. 210—T. T.)

[On the east wall (inner side), south of first gopura in Tirumala Temple.]

Text

1— யாதும் தையுவியாயம் உட்கு வேணும் ஒளியில் விடிவேண்டும்—
2— யாதும் தையுவியாயம் உட்கு வேணும் ஒளியில் விடிவேண்டும்—
3— யாதும் தையுவியாயம் உட்கு வேணும் ஒளியில் விடிவேண்டும்—
4— யாதும் தையுவியாயம் உட்கு வேணும் ஒளியில் விடிவேண்டும்—
5— யாதும் தையுவியாயம் உட்கு வேணும் ஒளியில் விடிவேண்டும்—
6— யாதும் தையுவியாயம் உட்கு வேணும் ஒளியில் விடிவேண்டும்—

Translation

1—for the alms to be given and for the oil-lamp to be lighted each day—
2—for the fistful of alms to be given and for oil for the lamp—
3—for the three-eighth (share) of the light—
4—..... and for the other necessary repairs.....—
5—twelve.....these as long as the moon and the sun (endure)—
6—thus..... (it) shall continue as a sarvamānya (tax-free)—

No. 165.

(No. 130—T. T.)

[On the north wall of Mukkoti-Pradakshīgam in Tirumala Temple.]

Text

1— அது பலப்பு சோைலூரை [சோ sovereignty]—
2— அது சோைலூரை [சோ sovereignty]—
3— அது பலப்பு சோைலூரை [சோ sovereignty]—

Translation

1—.....a Perumakka (respected person) among the Srivaishnavas—
2—at the foot of the Tirumala (Hill).....—
3—we shall discharge our obligation.....—

1. The inscription is much damaged and incomplete.
2. Read பலப்பு சோைலூரை.
3. This may be read சோைலூரை.
4. Read பலப்பு சோைலூரை.
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No. 166.
(No. 136—T. T.)

[On the north wall of Mukkoti-Pradakshinam in Tirumala Temple.]

Text

1. என்றை விபத்துக்கொண்டு—
2. சமு தந்தை ஏ முனிவரும்—
3. த பரப்பு கூறுது [ச].....
4. [ச]மூசே ஆம்சம் முனைப்பது [ச]—
5. பரப்புக்கொள்வு ஏ 'ச'].....

Translation

1. Hail, Prosperity! Tribhuvanachakra(vartiga)—
2. one tiruppinnakam each day—
3. at the rate of one per month, for the servants—
4. Kattan-Tirupparkadal—
5. parum three-hundred, totalling—

No. 167.
(No. 223—T. T.)

[On the north wall (inner side) of the first gopura in Tirumala Temple.]

Text

1-மோம் விக்கிரமப்பிள்ச—
2-மோம் அரசுப்பிள்ச—
3-சோம் சுல்பாம் துடும்—
4-சோம் புலசு புலசு—

Translation

1—this flower-garden—
2—thus as long as the moon and the sun (endure)—
3—I engage myself to conduct—
4—which you have stipulated to be conducted—

No. 168.
(No. 116—T. T.)

On the west wall of Mukkoti-Pradakshinam in Tirumala Temple.]

Text

1-அ வரும் புரளே—
2-சோம் சுல்பாம் புரளே—
3-சோம் சுல்பாம் துடும்—
4-சோம் புலசு புலசு—

1. Read சோம் புரளே—
2. This may be read சோம் புரளே.
3. The rest of the inscription is lost.
4. Read சோம் புரளே—
5. Read சோம் புரளே—
6. This may be read சோம் புரளே.
7. Read சோம் புரளே
MISCELLANEOUS FRAGMENTS

Translation

1—in the 17th year of the reign of—
2—from the month of, Tiruvākāṭa—
3—(during the) Kāṭal-sirunṭi (in) this Tīruppa-maṇḍapam—
4—maṇḍam 400, this (sum of) four-hundred maṇḍam—

No. 169.
(No. 205—T. T.)

[On the north basement of the kitchen in Tirumala Temple.]

Text

1—‘மு குளுடு விண அம மருபுர்வும்—பெருமான் தொடரும் குண்டு தேசக்கு ஆலமஸ்தா என்று ஏற்க—

2—நாட்டுக்கான் தொடர்களார் குடியார் அம்மாள் [னூ] என்கின்ற குளுடு விண முடி பல்கிரி வருகையும் தோன்றச்சொள்கை என்று கற்பிக்குபவர்

Translation

1—On the day of the star Māla corresponding to Sunday, the 5th lunar day of the month of Kanyā in the 11th year of the reign of .............Maṇṭṭu in Veṭṭappamāṇṭu in Malai-maṇḍalam ........

2—the 32 cows and 1 bull and 1 lamp-stand with a single disc given for the one tīru-maṇḍāvilaṭṭu for (Tiruvākāṭamukṣa)jālayān shall last as long as the moon and the sun (endure). May this (charity) the Aṭṭvaishāvavas protect!

No. 170.
(No. 242—G. T.)

[On the east wall, south of Paḷḷikāyali-gopura, in Tiruchānār.]

Text

1—[முழுமையானம் குளுடு விண அம்மாள் [னூ]

2—முழுமையானம் குளுடு விண அம்மாள் விளக்கும் ராமகாரசா

3—[னூ] என்கின்ற குளுடு விண முடி பல்கிரி வருகையும் தோன்றச்சொள்கை என்று கற்பிக்குபவர்

4—புத்துக்கான் குளுடு விண முடி பல்கிரி வருகையும் தோன்றச்சொள்கை என்று கற்பிக்குபவர்

1. Read—முழுமையானம்
2. Read குளுடு
3. Read குளுடு
4. Read குளுடு
5. Read—குளுடு
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Translation

1. ... to tenus of rice for Tiruvākṣṭramūdaiyān
2. ... ghee, vegetables, pulse, salt necessary for (sūranākṣam or svayānasam).
3. ... curds, betel-nuts and leaves, sandal-paste.
4. ... oil for the lamp... the Viṇṇappamāyāvār.

No. 171.
(No. 224—T. T.)

[On the north wall (inner side) of the first gopura in Tirumala Temple.]

Text

1—:'āmarāḥ ātār aāmnāyān[?]—
2—'u rā̄mā̄māṃ kṣāmā̄m. Qū[?]
3—:mārāmārvār 'Cāva.[?]

Translation

1— so long the Uḍaiyavār (image installed by) me—
2— I engage myself to carry on as the charity—
3— Anandāyān Vākṣṭtattvaivalār—

No. 172.
(No. 232—T. T.)

[On the north base of the first gopura in Tirumala Temple.]

Text

1—:nārāmā kṣaaśaasanaśaasanaś—
2—:mAmaśsa Qū[?]
3—:mārāmārvār 'Cāva.[?]

Translation

1— in the Margāji month of the year—
2— the grandson of (Anan)dāyān—
3— having installed—
4— Amudupadi (food-offerings) and īḻukkappadi (decoration with flowers or smearing of sandal) for—

1. Read नारामाक्षासानमण्यात्।
2. This may be read तामाम्।
3. Read वाक्ष्टत्तात्विवार।
4. Read आनन्दायान।
5. Read अमुदुपादि।
6. Read ईழுक்கப்பக்க।
7. Read ईழுक்கப்பக்க।
MISCELLANEOUS FRAGMENTS

No. 173.
(No. 233—T. T.)
[On the north base of the first gopura in Tirumala Temple.]
Text
1— உண்மை விளக்கும் வேதனைத்
2— பொன்னூர்சு வேதம்
3— காவலின் வேதைப்பெருப்பு[இப்பெருப்பு]

Translation
1—among the Acharyapurushas of Tirupati—
2—(Ananda)vyakpatai Vaikasattu(ravir)—
3—a flower-garden at Tirumala—

No. 174.
(No. 235—T. T.)
[On the north base of the first gopura in Tirumala Temple.]
Text
1— [இ] விளக்கும் வேதம் [இப்பெருப்பு]
2— பொன்னூர்சு வேதம்
3— [இப்பெருப்பு]

Translation
1—they shall (carry on)—
2—the receipt of the prasadam (offered holy food) in the temple—
3—recorded on stone, Tirumala—
4—that they might carry on—

No. 175.
(No. 236—T. T.)
[On the north base (front left side) of first gopura in the second prakara of the Tirumala Temple.]
Text
1— உண்மை விளக்கும் வேதம்
2— வேதம்
3— இப்பெருப்பு

Translation
1—ours in Tirumala—
2—Ramanuja—
3—Ramanujan-Tiruna(ndeavanam)
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No. 176. (No. 54—G. T.)
[On the east wall (outer side, north of entrance) of the Parthasarathyasvami shrine (behind Amirtha shrine) in the Govindarajasvami Temple at Tirupati.]

Text

1. புருவற்று அன்னையர் வந்திய திருவல் மண்டப.
2. புருவற்று வந்திய திருவல் மண்டப.
3. சோழை மூலம் வரும் வண்டி குணம்.
4. அப்படி ஏன் நேரும் செய்த தலைக் குடியார்

Translation

This is the boundary line fixed between Tirupati and Avulidli, to wit, from the boundary stone planted to the south of the sluice (constructed) in the south bund of the Periyatar (big tank) in Tirupati up to the boundary stone planted for the demarcation of the Ifyar-kutti on the west.

No. 177. (No. 274—G. T.)
[On the west wall (inner side) of the Periyatar shrine at Alipiri (foot of the hill of Tirupati).]

Text

1. அருள் வந்திய வன்மம்.
2. சோழை மூலம் வரும் வண்டி குணம்.
3. சோழை மூலம் வரும் வண்டி குணம்.
4. வண்டி குணம்

Translation

Kamavalli (residing in) the beautiful Pavai-nagarikam dedicated to (God) Sarpagiriyappan (Visheppathy), i.e., Sri Veeraraghava abiding on the holy mountain of the shape of the serpent, Adisaha the tank named after his unexcelled mother who taught (him) the virtue of the thirty-two acts of charity.

I. Metre Gunvar.

2. Read உக்—

Note 3.—Mr. V. Viswanatha Pillai thus enumerates the 32 acts of charity in his "Tamil-English Dictionary" under the word "Agam":—

(1) building houses for the poor, (2) giving maintenance and education, (3) feeding persons of either of the six religious sects, (4) feeding cows, (5) feeding prisoners, (6) giving alms, (7) providing for travellers, (8) feeding the destitute, (9) rendering assistance in childbirth, (10) nourishing children, (11) giving milk to infants, (12) nursing the poor, (13) furnishing clothes to the destitute, (14) giving channaham to use with betel, (15) giving medicine to the sick, (16) paying for washing the clothes of the poor, (17) the same for shaving, (18) giving a looking glass, (19) giving cadam or palm leafy leaves to women for their ears, (20) giving black paint to women for their eyes, (21) giving oil for the head, (22) to enjoy a woman, (23) removing obstructions, (24) keeping water pandals to give drink to the thirsty, (25) erecting ins and buildings for the reception of Brahmins, pilgrims, etc., (26) placing tanks, (27) planting topes, groves, etc., (28) erecting stakes at which cows may rub themselves, (29) feeding all kinds of animals, (30) giving a bull for covering a cow, (31) giving money to save life, (32) giving assistance towards marriage.

Numerous references occur in the inscriptions in the charitable acts noted under the heads 24 to 27, viz., water pandals, ins, tanks and topes, etc. Noteworth and viz., giving alms and providing for travellers.

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VIJAYANAGARA INSCRIPTIONS

VIJAYANAGARA INSCRIPTIONS
(FIRST DYNASTY)

No. 173.
(No. 437—T. T.)

[On the door-jamb wall (right inner side) of Pañjabali-gopura in.
Tirumala Temple.]

Text

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

Translation

1. ... ... ... ... ...
2. the chastiser of those kings who break (their word)..............
3. Bukkaritaya.....................
4. ............................
5 & 6. deducted............ for Piliyuru............ (we) have granted as a
        servamanya (the village)...............comprising the naḷai (wet), paḷai (dry) and
other varieties of land within its bounds, to Tiruvattakalasamudaiyan.
6-8. With this income (from the village) shall be offered (conducted)
two tirumpanaham daily, including one tirumpanaham, for this God Tiru-
vakalasamudaiyan, as long as the moon and the sun last.

8 & 9. He who frustrates the conduct of this charity shall beget the
sin of him who kills the tawry (coloured) cow on the bank of the Ganges.

9 & 10. The maintenance of this charity of others is twice as
meritorious as instituting a charity by oneself; by the robbing of the gifts of
others, one's own gifts become fruitless.
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No. 179.

[On the north base (front left side) of inner gopura in the second prakāra of Tirumala Temple.]

Text

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

Translation

Hail, Prosperity! On Saturday, the 10th (lunar) day of the bright fortnight in Ashāha in the (cyclic) year Vikāra, corresponding to the victorious Śaka year 1281, the illustrious Mahāmaṇḍalāvara Maṇgaragāṇa Maṇḍagāva Mahārāja fixed a golden śikhara (vase) over the Vimāna (dome) of Tirumalādava (Tiruvāgālanātha). May prosperity abide!

No. 180.

[On the north basement (front left side) of first gopura in the second prakāra of Tirumala Temple.]

Text

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

Hail! The illustrious Mahāmaṇḍalāvara Maṇgaragāṇa Maṇḍagāva Mahārāja fixed the golden vase, having gilded the sanctum (of the God) at Tirumala. May this charity (beget) prosperity!

1. Read [Verse].
2. Read [Verse].
3. Read [Verse].
4. Read [Verse].
VIJAYANAGARA INSCRIPTIONS

No. 181.
(Nos. 373 and 485—T. T.)

[On the door-jamb wall (front right side) of pañikāvali-gāpura in Tirumala Temple.]

Text

1. குலகின் மாசம் மாதானையில்
2. பாறைச் சத்தந்தம் காரணிகுறையியான
3. என்ற விஷேற் குறுக்குச்சொல்லவெளியான—
4. ஆவியாடு வட்டாம்பாகி உழைலாமாயிலாம் என்ற விஷேற் குறுக்குச்சொல்ளவெளியான—
5. என்ற விஷேற் குறுக்குச்சொல்ளவெளியான—
6. குருதுச்சொல்ள (i) எ

Translation

1. Hail! In the prosperous year Kilaika6..............
2-5. The charity of 28 cows and 1 bull for seven-eighths of a nandhi-viṣakkha for Tiruvakkaṭaṃudaiyān was made by the Pekkāti (minister) of Śrī Vira-Kumara-Kampaṇa Uṣaiyar entitled Mahāmaṇḍalīkara, Arirōya-vibhāya and (Bhāṣakaḥuttaḥpuvaravāra)gāyda.
5-6. This (charity) shall last as long as the moon and the sun endure. May this the Śrīvaishnavas protect!

——

No. 182.
(Nos. 374—T. T.)

[On the door-jamb wall (front right side) of pañikāvali-gāpura in Tirumala Temple.]

Text

1. மாசம் மாதானையில் உழைலான
2. இதுவாக் என்ற இடான (i) எ

Translation

One-eighth of a (nandaḥ)-viṣakkha (oil-lamp) was added in the month of Mārgaḷaṭ of this year, making a total of one full light.

Note: — The English equivalent date of No. 179 ante. is 6th July 1339 A.C.
1. May be read பெருமானையில்
2. Read குருதுச்சொல்ள
3 and 4 Read குருதுச்சொல்ள மண்டனை
5. Read குருதுச்சொல்ள
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No. 183.
(No. 496—T. T.)
[On the door-jamb wall (back right side) of Paḷḷava Pallava-gātika in Tirumala Temple.]

Text

1. The rest of the inscription is lost.
2. Read ஸ்ரீ

Translation

Hail! The illustrious Sambhukula Chakravarti Tirumallinathan
Sambhuvarayapparami (presented to Tiruvalluvarumavāyīn—

No. 184.
(No. 51—T. T.)
[On the south wall in the first prākāra of Tirumala Temple.]

Text

1. வருவை வெளிப்படுத்து வீரமுடைய செய்திகள் வேண்டமையாது
   வருவை வெளிப்படுத்து வீரமுடைய செய்திகள் வேண்டமையாது
   வருவை வெளிப்படுத்து வீரமுடைய செய்திகள் வேண்டமையாது

2. வந்த ஆண்டுத் தீர்வு கிளையின் மூலம் வருவை
   வெளிப்படுத்து வீரமுடைய செய்திகள் வேண்டமையாது
   வந்த ஆண்டுத் தீர்வு கிளையின் மூலம் வருவை

3. வணங்கி உண்டு வீரமுடைய செய்திகள் வேண்டமையாது
   வணங்கி உண்டு வீரமுடைய செய்திகள் வேண்டமையாது
   வணங்கி உண்டு வீரமுடைய செய்திகள் வேண்டமையாது

4. பாளிகுதியான கிளையின் வீரமுடைய செய்திகள் வேண்டமையாது
   பாளிகுதியான கிளையின் வீரமுடைய செய்திகள் வேண்டமையாது
   பாளிகுதியான கிளையின் வீரமுடைய செய்திகள் வேண்டமையாது

5. சுமார் கிளையின் வீரமுடைய செய்திகள் வேண்டமையாது
   சுமார் கிளையின் வீரமுடைய செய்திகள் வேண்டமையாது
   சுமார் கிளையின் வீரமுடைய செய்திகள் வேண்டமையாது

1. The rest of the inscription is lost.  2. Read ஸ்ரீ
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Translation

Hail! On Friday, combined with Ravati (star), being the 5th lunar day of the earlier half of the Makara month in the Siddhārthi year, corresponding to the prosperous Śaka year 1301, it has been arranged to supply (the following articles for an offering), while Malaikkiniyaninga-Perumāl and Nachchimār are seated in the Tiruppa-magāpam of Ajagappirānār at Tirumala on the and day in each of the festivals, viz.,

1 Kalam of rice with the Malaikkiniyaninga (measure) to be propitiated as a śṛṇṇu,
4 Nāṭi of rice for 1 Tirukkōṇamādai,
7 Nāṭi of rice for 1 Appa-pāṭi,
2 Nāṭi of rice for the Māṭrāi,
totalling 1 Kalam 1 Kurun 5 Nāṭi;
5 Nāṭi 1 Uri and 1 Zākku of ghee for the above (items), curds,
3 Nāṭi of pulse,
4 Nāṭi of sugar,
2 Nāṭi of salt,
1 Urākkku and 1 Zākku of pepper, vegetables,
700 areca-nuts,
700 betel-leaves,
2½ Palm of Ghāndanam,
9 oil for tirumālkku (lamps),
1 Kurun of rice for Periya-Perumāl (presiding deity),
1 Kurun of rice for...... Perumāl and Śri Vartha-Nāyanār,
total rice being 1 Padahku,

1. Read $\mathbf{\text{nāṭi}}$.
2. Read $\mathbf{\text{kōṇamāḍai}}$.

Note 3: The equivalent English date is 13th January 1389 A.C.
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1 Uri of ghee,
pulse, curds and vegetables;
1 Ujakku of (gingelly) oil for the tirumanjanaam (holy bath) supplied by the Tirumanjana-balaiyam, when the deities are seated in the (said) Tiruppa-mayyam,
1½ Palam of Chandanam,
camphor, musk and saffron;
baskets, winnows, big mats and pots (for use) in the Tiruppa-mayyam;
these (above-named) articles as per the above account, from the Sri-Bhaagaram year after year;
as the interest-yielding capital towards these charges, the sum intrusted into the Sri-Bhaagaram this day by Alagappirinä Tirukkalikangidäsar, one of the Srivaishnavas of Tirupati, is 400 pānam and that intrusted for the Appar-padi and Tirukkalikangida is 50 pānam, aggregating to 450 pānam.
In consideration of the receipt of this 450 pānam, the above articles as per the above account shall be continued to be supplied from the Sri-Bhaagaram, till the lasting of the moon and the sun.
Thus with the permission of the Srivaishnavas, this (document) is written by the temple-accountant Tiruninra-ar-aatayam.
May this the Srivaishnavas protect!

No. 185.
(No. 103—T. T.)
[On the north wall of Varadaräjasvami shrine in the first prakåra of Tirumala Temple.]

Text

1 நீர் கையைத் தேங்குவதற்குப்
2 சுருக்கு கையைத் தேங்குவதற்குப் பதிவின்றன.
3 முக்குண்டு "பின் போன்றோர் ஹிங்கு போட்டு கல்லுடன் உள்ளனோ—
4 மாது சராசரிக் குறிக்கு " போன்றோர் கையைத் தேங்குவதற்கு
5 சுருக்கு கையைத் தேங்குவதற்கு பதிவின்றன.
6 முக்குண்டு "பின் போன்றோர் ஹிங்கு போட்டு கல்லுடன்
7 உள்ளனோ—

1. This figure stands for கை.
2. Read பின்.
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The sum of 100 pagam was paid into the Śrī-Bhaṇḍāraṁ on the 33rd day of the Tai month towards (the expenses of) the Māḷi-tirumāl (which is to be conducted) in the year Prabha (and which was) instituted in the name of Haribhārāṇyā, by Mulla-Tiruvakṣa-Jīyār who executes this charity from the income of the village of Paṅgaṇa. As the debit against the interest (pāṭi pongu) on this sum of 100 pagam, the amūdersadī, ittuppaḍi and other articles shall be issued (for this festival) from the Śrī-Bhaṇḍāraṁ in the manner of the festivals instituted previously.

This is the signature of the Tirumāla-aravāiyān, the temple-accountant.

No. 186.
(No. 103, A—T. T.)

[On the south wall in the first prākāra of Tirumāla Temple.]

Text

1  நூற்றாண்டு சூரிய மாதம் பாரம்பரிய காலம் மாதம் கொண்ட என்ற திருப்பாண்டு ஆராய்வதில் வரும் வரவு வகை பின்னர் வருவது குடும்பளவு ஏற்றுக்கொள்ள வேண்டும் [1°]

Translation

The money paid in the month of Ān?p in the Pramāṇa year for the Māḷi-tirumāl previously instituted is 100 pagam. For this (payment also) supplies will be arranged in the manner specified above.

No. 187.
(No. 57—T. T.)

[On the south wall in the first prākāra of Tirumāla Temple.]

Text

1  புத்தளம் புறா பார்த்த வரும் காலம் ஆயிரம் மாதம் கொண்ட என்ற திருப்பாண்டு ஆராய்வதில் வரும் வரவு வகை பின்னர் வருவது குடும்பளவு ஏற்றுக்கொள்ள வேண்டும் [1°]

2  சலவை சவை பாண்டுக் கொண்ட உணவுச்செய்து புரட்சியை போக்கும் குடும்பங்களுக்கு உணவு வேண்டும் [2°]

Note 1: It falls on Saturday, the 10th January 1900 A.D.
2. Read இல்லாமல் 3. 34. Read உணவு வேண்டும்
4. This figure stands for 077.
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12 உரச்சியை சிவன் செய்திகளுக்கு மேல் மலைசாரம் தான் பரவலாகப் போனது. திருமலை நூற்றாண்டு போக்கு செய்யப்பட்டது. முல்லை-திருவாக்லூரா நடுவில் சென்று வருமான் (பூளூர்) திருமலாயில்.

13 வீரமாராய் வீரமார்கள் என்று குறிப்பிட்டார்.

Translation

Hail! On the 11th day of the Mārgaji month in the Pramāḍaṭṭha year, current with the suspicious Bāka year 1312, this is the Ṣāvīṣanam executed by us, the Śikāṭṭar of Tirumala, in favour of Mullai-Tiruvaṅkaṭa-Jiyar, the manager of the Arisṭāṅgaśīrīyan-tiruṇandavanam (flower-garden) at Tirumala:—

towards (the articles required for) the one tirumālakṣham on each of the middle ten days during the Tiruppāvai (psalm-singing festival) in the Mārgaji month within the hearing of Malaikiniyana-Perumāl and Nīchchimār at Tirumala, viz.,

1 kalam of rice measured with the Malakiniyanaṅ-(kāl),
2 nāṭi of rice for the mārāi,
1 bhumī of rice for Periya-Perumāl,
3 nāṭi and 1 uṣahku of ghee,
3 nāṭi of green gram,
1 nāṭi and 1 ural of salt,
1 uṣahku of pepper,
2 palam of Chandanam (sandal paste),
100 areca-nuts,
and 100 betel-leaves,

and one appappadi and 1 tirukkaṇṭamaṣāi to be prepared on the Bāṭṭumurai (last) day;

and towards the articles required, for one tirumālakṣham on each of the ten days of the Tiruppāvai during the Adhyayanōṭsavam of Śrī Govindappurumāl, viz.,

12 marakkāl of rice measured with the Chāṇyā-Nārāyan-ākāl,
2 nāṭi of rice for the mārāi,
2 marakkāl of rice for Periya-Perumāl (presiding deity),
1 nāṭi and 3 uṣahku of ghee,
1 nāṭi and 1 ural of pulse,
1 nāṭi of salt,
1 uṣahku of pepper,
1/2 palam of Chandanam,
50 betel-nuts and 50 leaves,

and 1 appappadi and 1 tirukkaṇṭamaṣāi to be prepared on the Bāṭṭumurai (last) day;

1. Read urāṭṭuramkālā. 3. Read uṣahku.
2. Read mārāi. 4. = Thursday, 8th December 1990 A.C.

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for (the supply of) these articles the capital invested for interest by you this day in the temple-treasury is 1200 paṇam.

In the above manner the articles shall be supplied every year from the Śrī-Bhakṣāram, as the charge on the interest on the above 1200 paṇam as long as the moon and the sun last.

Of the prasādam offered (to God) at Tirumala, the 26 nāţi and 3 uṭhku coming to your share shall be distributed as follows:—deducting 15 nāţi and 3 uṭhku as the portion (tisham) for the Arilaiselaiyan-maṣṭham, (the balance of) 11 nāţi being the prasādam granted by you to the Sthānattār, the Sthānattār shall thus partake of it, as 4 nirvāham for the Tirupati Śrīvaśāsavas, 3 nirvāham for the Sābhāyār of Tiruchchukarai, 2 nirvāham for the Nambridar, 2 nirvāham for the Kōyil-kaiḷam-fiyarai, and 2 nirvāham for the Kōyil-kaiḷakku Tirunigaṟ-ur-uṭaiyār.

From the 17 nāţi and 3 uṭhku falling to your share as the donor out of the prasādam offered to Śrī Gōvindapperumāl, 5 nāţi and 3 uṭhku shall be deducted for the said Maṣṭham and the (remaining) prasādam of 12 nāţi shall be distributed among the 12 nirvāham above detailed.

After your body reaches its end (your demise), the Ekāki-Śrīvaśāsav who heads this Maṣṭham shall receive the maṣṭha-tisham-prasādam. In this way it shall continue to be operative, as long as the moon and the sun last.

This is the writing of the temple-accountant Tirunigaṟ-ur-uṭaiyān, with the permission of the Śrīvaśāsavas. May the Śrīvaśāsavas protect (this)!

No. 188.

(No. 57, A—T. T.)

[On the south wall in the first prakāra of Tirumala Temple.] Text

1 अष्टकांकुण्ड्रः स्वेतमन्गलम् युग्मनावस्याः । मनुष्यं यात्र गोविंदपरमील ।

2हृदयोद्धरं यज्ञस्य यात्र बुद्धि न्युनं न्युनं समुद्रमयोऽस्मिन्नामार्जितां ।

Translation

Out of the maṣṭha-tisham shall be issued 8 nāţi prasādam which the Ekāki-Śrīvaśāsavas are (authorised) to receive from the 15 nāţi and 3 uṭhku prasādam at Tirumala, and 3 nāţi prasādam for the Ekāki-Śrīvaśāsavas from the 5 nāţi and 3 uṭhku prasādam received as maṣṭha-tisham from the temple of Śrī Gōvindapperumāl; these being deducted, the remaining prasādam shall be received as the balance (tisham) for the Arilaiselaiyan-maṣṭham.

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No. 189.

(No. 52—G. T.)

[On the south wall (right of entrance) of Sri Parthasarathyaswami shrine in Sri Govindarnarayanaswami Temple at Tirupati.]

Text

1. என்னும் சேர்ந்து சுருக்கு குறாஞ்ச துறவை திருத்தம் வசனங்களை அர்த்தமான சுயல்[து]தொண்டநெடுந் வாழ்ந்து வால் என்று வெளி போற்றுவோம்.

2. என்று பிற்கரும் இறைவன் அர்த்தமான சித்தர்காட்சிகளை என்று என்று சுயல் அசைப்பிள்ளை விழாக் கரையில் முன்னேறுவோம்.

3. குறிப்பிட்டு என்னியில் பந்தூக்கம் என்று என்று பின் தொண்டநெடுந் வாழ்ந்து என்று என் போற்றுவோம்.

4. குறிப்பிட்டு பிற்கரும் இறைவன் பந்த் குறாஞ்ச சுயல் அசைப்பிள்ளை என்று என்று பின் தொண்டநெடுந் வாழ்ந்து என்று என் போற்றுவோம்.

5. என்று பிற்கரும் இறைவன் பந்தூக்கம் என்று என்று பின் தொண்டநெடுந் வாழ்ந்து என்று என் போற்றுவோம்.


7. என்று பிற்கரும் [என்று] பந்தூக்கம் என்று என்று பின் தொண்டநெடுந் வாழ்ந்து என்று.

8. [என்று] பிற்கரும் என்று என்று பின் தொண்டநெடுந் வாழ்ந்து என்று.

9. [பிற்கரும் என்று] பந்தூக்கம் என்று என்று பின் தொண்டநெடுந் வாழ்ந்து.

10. என்று பிற்கரும் [என்று] பந்தூக்கம் என்று என்று பின் தொண்டநெடுந் வாழ்ந்து.

1. This is a copy of No. 187 (No. 57)
2. This figure stands for இலக்—Thursday, 8-12-1390 A.C.
11. திருப்பதி ஦ேவாஷ்஠னம் இந்த மைமாண்டசு குருப்புக்கல் ஏற்றனால் பெரும் வான்மாற்றத்திற்கும் செயல்வாய்டு.

12. நாஞ்சு பத்திரங்கள் என்னும் மூலக்குறிகளைப் படித்து நூற்று கண்டெடுப்பு செய்து பார்த்து வரும் தோன்றும் வேளைகளை தேர்ந்தெடுத்தார்.[

13. வருண்ணன் புனிதான குருப்புக்கல் ஏற்றனால் பெரும் வான்மாற்றத்திற்கும் செயல்வாய்டு.

14. மலர் பத்திரங்கள் என்னும் மூலக்குறிகளைப் படித்து நூற்று கண்டெடுப்பு செய்து பார்த்து வரும் தோன்றும் வேளைகளை தேர்ந்தெடுத்தார்.

15. வருண்ணன் புனிதான குருப்புக்கல் ஏற்றனால் பெரும் வான்மாற்றத்திற்கும் செயல்வாய்டு.

16. நான் பத்திரங்கள் என்னும் மூலக்குறிகளைப் படித்து நூற்று கண்டெடுப்பு செய்து பார்த்து வரும் தோன்றும் வேளைகளை தேர்ந்தெடுத்தார்.

17. வருண்ணன் புனிதான குருப்புக்கல் ஏற்றனால் பெரும் வான்மாற்றத்திற்கும் செயல்வாய்டு.

18. மலர் பத்திரங்கள் என்னும் மூலக்குறிகளைப் படித்து நூற்று கண்டெடுப்பு செய்து பார்த்து வரும் தோன்றும் வேளைகளை தேர்ந்தெடுத்தார்.

19. சிறுகள் என்று

Translation

Vide Translation of No. 187 (No. 57—T.T.) of which it is a copy.

No. 190.

(No. 43—T. T.)

[On the west wall of the first prakâra of Tirumala Temple.]

Text

1. பத்திரங்களின் மூலக்குறிகளைப் படித்து நூற்று கண்டெடுப்பு செய்து பார்த்து வரும் தோன்றும் வேளைகளை தேர்ந்தெடுத்தார்.

1. This figure stands for செய்ப்பு மைமாண்டசு.

2. Read செய்ப்பு.

3. Read பெருமாணாய்.

4. Read பார்த்து.

5. Read பத்திரங்கள்.

6. Read வான்மாற்றம்.

7. Read வான்மாற்றம்.

8. Read வான்மாற்றம்.

9. This figure stands for வான்மாற்றம்.

10. Read வான்மாற்றம்.

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2 குடையைந்துண்டு இச் செல்வாகையில் விமர்சக்கூட்டு விளையாட்டுகளால் முடிவுக் கியோ கூறியது

3 கிராமத்திற்கு அரங்காக [கடை] கொண்டு கல்லன் வடிவில் சோழன் கருவாக்குதல் காட்டு கூட்டுவாக விளையடைந்தது

4 அவ்வில்லடிக்கு [தபார்] பெருமைக் காட்டுதலும் கொண்டு வருகையில் கூறிக்குவிட்டு வருகை கருவாக்குதல் பிரதானம் விளையடைந்தது

5 அல்லது காட்டுவாக்குதலும் [தபார்] பெருமைக் காட்டுதலும் கொண்டு வருகையில் கூறிக்குவிட்டு வருகை கருவாக்குதல் பிரதானம் விளையடைந்தது

6 நூற்றாண்டு வரலாற்றுச்சாதனைகள்(ஆ) காலக் கொண்டு வருகையில் கூறிக்குவிட்டு வருகை கருவாக்குதல் பிரதானம் விளையடைந்தது

7 நூற்றாண்டு வரலாற்றுச்சாதனைகள்(முற்று) காலக் கொண்டு வருகையில் கூறிக்குவிட்டு வருகை கருவாக்குதல் பிரதானம் விளையடைந்தது

8 நூற்றாண்டு வரலாற்றுச்சாதனைகள்(லுக்கு) காலக் கொண்டு வருகையில் கூறிக்குவிட்டு வருகை கருவாக்குதல் பிரதானம் விளையடைந்தது

9 நூற்றாண்டு வரலாற்றுச்சாதனைகள்(சோழன்) காலக் கொண்டு வருகையில் கூறிக்குவிட்டு வருகை கருவாக்குதல் பிரதானம் விளையடைந்தது

10 நூற்றாண்டு வரலாற்றுச்சாதனைகள்(நாகர்) காலக் கொண்டு வருகையில் கூறிக்குவிட்டு வருகை கருவாக்குதல் பிரதானம் விளையடைந்தது

11 நூற்றாண்டு வரலாற்றுச்சாதனைகள்(புது) காலக் கொண்டு வருகையில் கூறிக்குவிட்டு வருகை கருவாக்குதல் பிரதானம் விளையடைந்தது

13 விளையாட்டு செல்லும் முடிக்கு எடுக்கப்பட்டது கருவையில் வெள்ளையாக உருவாக்கியது

1. Read காட்டும்
2. Read காட்டும்
3. Read சோழன்
4. Read சோழன்
5. Read சோழன்
6. Read சோழன்
7. Read சோழன்
8. Read சோழன்
9. Read சோழன்
TIRUPATI DEVASTHARAM INSCRIPTIONS:—Vol. I

Translation

Hail! On the 2nd day of the Pañcami month in the Zāgram year, corresponding to the suspicious Diwali year 1314, this is the Ilātithānam registered by the Sīvaiṣṭā of Tirumāla in favour of Maṅali-Tiruvaiṭāyliyar, who owns the Anirāṭlaiyan-Muinandavanam at Tirumāla:—

it has been stipulated to supply, from the Śrī Bhagāṣāram, from the interest on the capital, on the viśakāṭi day of each of the festivals, in the Anirāṭlaiyan-Muinandavanam when Maṅali-Muinandavanam; and Nachikschāṇā are seated (therein) and proppitiated with a śūrpuṇa, viz.,

1 kālam of rice with the Maṅali-Muinandavanam (dāl) for 1 tiruvāṭakham,
2 māti of rice for the mātrai,
7 māti of rice for the appa-paṭi,
4 māti of rice for the tirukkuṇāmaṭṭi,
1 kūrnī of rice for Periya-Perumāl,
the total quantity of rice being 1 kālam 1 padakku and 5 māti;
5 māti, 3 ushakku and 1 uṇakku of ghee;
3 māti of green gram,
1 māti and 1 wā of salt,
1 ushakku of pepper for the vegetables (curry);
1 ushakku of pepper for the appa-paṭi;
4 māti of jaggery for the appa-paṭi and tirukkuṇāmaṭṭi;
600 areca-nuts (for distribution) and
100 areca-nuts for tiruvaitanaṭṭam (offering), totalling 700 nuts, 700 betel-leaves,
21 palam of Ghandanam,
2 māti of oil for the tiruvāṭakku (lamp),
as well as baskets, winnows, big mats and pots for keeping the above (articles).

And the capital determined to be invested at interest for this (purpose) is 600 paṇam.

In consideration of the receipt as investment this day of this fund of 600 paṇam into the Śrī-Bhagāṣāram shall be issued henceforward from the Śrī-Bhagāṣāram during each of the festivals all the articles as per the above account, as long as the moon and the sun endure.

You will be entitled to receive 6 prasādām being a quarter of the prasādām offered during the tiruvāṭakham, and 5 māti and 3 ushakku prasādām from that offered to Periya-Perumāl.

After your body reaches its end (your death), the Śrīvaiṣṭā who acquire the possession of the Maṅham shall receive this Anirāṭlaiyan-māṭha-īsāham (prasādām).

This (arrangement) shall continue to be effective, as long as the moon and the sun endure.

On the order of the Śrīvaiṣṭās, the temple-accountant Tirumala-guruvaiyer has written this (document). May the Śrīvaiṣṭās protect (this)!

Notes 1:—This corresponds to Tuesday, the 25th February 1926 A.C.
Vijayanagara Inscriptions

No. 191.

(No. 340—T. T.)

[On a slab near the tank in the Kukki-chaug at Tirumala Village on the way to Chandragiri.]

Text

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

Translation

1-13. Hail! On the 21st day of the Mārgaṇī month in the Tārāṇa year, corresponding to the prosperous Śaka year 1326, (this is) the document registered on stone in favour of Giridānapagāl, younger brother of Sāntappa-Nāgapāṇa (who is) the son of Sāyana-pāṇa of Ārāya-grāma, by the Śrīmān Sāyana-pāṇa of Tirumala, to wit:

13-38. 600 paṇam is the value paid for the purchase of the Lakshmi-Nārasi̇mah-maṇjīpam constructed and the nandavanam planted to the north of the limits (of the garden) of Tiruchchulagapugavān and Tirukkurugurperumān, to the south (of the garden) of Nalantiga-Nāraṇ, to the west of the Rāmaṇjanavī and to the east of the channel; and, in lieu of the payment of this capital of 600 paṇam, shall be offered 1 annappō on the 7th day during each of the festivals and 1 nirmoolakachchirapha during the Keśi-tirunāl at this maṇjīpam.

This is the writing of the Tiruniga-ūr-ujāyán.

1. Read முருகின்
2. Read பகுதிய
3. This may be read பகுதிய
4. Read வெள்ளை
5. On Thursday, 18-12-1404 A.C.
TIRUPATI DEVASTHANAM INSCRIPTIONS:—Vol. I

No. 182

(No. 188—T. T.)

[On the Baṅguru-vākili, i.e., door-jamb covered with gilded copper-plate, at the entrance to the Central Shrine in Tirumala Temple.]

Text

1. [182]
2. [182]
3. [182]
4. [182]
5. [182]
6. [182]
7. [182]
8. [182]
9. [182]
10. [182]
11. [182]
12. [182]
13. [182]
14. [182]
15. [182]
16. [182]
17. [182]
18. [182]
19. [182]
20. [182]
21. [182]
22. [182]
23. [182]
24. [182]
25. [182]

1. Read మూడు. 3. Read తిరుమల వేంకట.
2. Read తిరుమల వేంకట తమ్ముడు.
VIJAYANAGARA INSCRIPTIONS

26. ... निधि [िि] अकेला करके.
27. नापूराजः नामिक नाकवुहाना.
28. अ नामिक अन्नहार नाकवुहाना.
29. [िि] दुर्गा यः दुर्गा यः दुर्गा यः.
30. [िि] तुम्हारी शासन में अवसर.
31. [िि] तुम्हारा नाम नाम करना कोई.
32. [िि] नाम क्रोधा करके अवसर.
33. अ नामिक अन्नहार [िि]
34. [िि] ओ नामिक अन्नहार [िि]...
35. अ नामिक अन्नहार [िि]...
36. अ नामिक अन्नहार...
37. ... सह नामिक अन्नहार.
38. ... सह नामिक अन्नहार करके.
39. [िि] अस्पद अन्नहार...
40. ओ नामिक अन्नहार [िि]...
41. ... ... ... ... ... ... ... ... ... ... ... ...
42. [िि] अस्पद अन्नहार...
43. अ नामिक अन्नहार...
44. [िि]... ... ...

Translation

1-7. This is the dharma-āsana (record of charity) issued for the propitious God of Tirumala (i.e. Sri Vaikunṭhavara) by Śrīman Mahārajadhīraja Rajaprasūtavara Śrī Viraprabhā Sāmarāya Mahāraja, after his visit, on Monday,¹ being the 10th lunar day of the bright fortnight of Mārgasira in the Saumya year, current with the victorious Fāka year 1351.

2. to the Bhagāra (treasury) of Chandragiri..............
3. out of the income of the Rāja-Bhagāra..............
4. thousand and two hundred homu (pen or varaka), and the villages of Vikramādiyamsagala, Ejaamiya including Chiukūtrakālī belonging to the Chandragiri-Bhagāra, and the village of Kāḷurū-pāṭila previously (granted) to God, totalling three villages..........
5. one thousand homu, the two (gifts of) varaka together making two thousand and two hundred homu..........

¹-22. the arrangement stipulated, the dānasa (offering) to be made in our name is 1,000, 30 platefuls of...... Adisesā (offering) 1 plateful of

Nota 1:—The equivalent English date is 8th December 1429 A.C.
TIRUPATI DEVASTHANAM INSCRIPTIONS:—Vol. I

Myasa (rice boiled in sweetened milk), 1 plateful of appa (sweet cakes), totalling 33 plates; for the holy water prepared of the fragrant herbs two big cups for offering puṣṭagā (civet) are presented.

22—34. a festival to be conducted during the month of Śrāvyuṣa commencing from (the day of) the star Puravasu to (the day of) Śvātī star being the tirthāvāri (day) with various platefuls of offerings during the different sandhis (occasions), (the expenses thereof being met) from the hōnum now paid and (from the income of the villages) granted with gold through libations of water on the meritorious occasion, sacred to Hari (Vishnu), of the Utkīlaśāsanā (day) in the bright fortnight of Kārtiṅka in the Saumya year, so as to serve for the offering of (holy food), incense and civet for anointing (the holy body) during the festival...........

35—37. for the hōnum shall continue to be offered platefuls (of holy food), platefuls of fresh food ...........

38—44. This is the dharma-rāṣṭa issued for the grant of the three villages as sarvamānya (tax-free) after a visit, so as to last as long as the moon and the sun endure.

No. 123.
(No. 99—T. T.)

[On the north wall (outer side, north of Baṅgāru-vākili, and opposite the Koppera or receptacle) in the first Prakāra of Tirumala Temple.]

Text

1. yuṣam yauṣam yauṣam
2. ṣe ākaṅkṣeyāṃ karṇāṃ [sāt].
3. ṣe ākaṅkṣeyāṃ karṇāṃ ākāṅkṣeyāṃ-[kāṅkṣeyāṃ-
4. ākāṅkṣeyāṃ karṇāṃ-[kāṅkṣeyāṃ-[kāṅkṣeyāṃ-
5. ākāṅkṣeyāṃ karṇāṃ-[kāṅkṣeyāṃ-[kāṅkṣeyāṃ-
6. ākāṅkṣeyāṃ karṇāṃ-[kāṅkṣeyāṃ-[kāṅkṣeyāṃ-
7. ākāṅkṣeyāṃ-

Translation

On the auspicious Saturday1 on which the star Viṣṇu has combined with the 10th lunar day of the bright fortnight of Ashāṅga in the cyclic year Śadāṅga, and in the Śaka year counted by eyes (2), arrows (3), Rāma (4), and Moon (1) (i.e. in the Śaka year 1352), Śrīgītvārā, the son of Viṣṇu-Devaśāya, presented a puṣṭam, newly made of gold and gems, to the God of Śrī Viṣṇu Hill (Śrī Viṣṇuṣṭhāri-prabhu, i.e., Śrī Viṣṇuṣṭhāra).

* Note 1.—On this day God Viṣṇu is believed to wake up to activity after His four months' repose.

The English date is Tuesday, the 8th November 1489 A.C.

2. Metre ce. 3. Read aḥ. 4. The English date is 1st July 1489 A.C.
VIJAYANAGARA INSCRIPTIONS

No. 194.

(No. 93—T. T.)

[On the east wall (outer side), south of Baṅgūru-vākilli, near the twin bells, in Tirumala Temple.]

Text

1 காலம்புர மாரிய நாயனார் என்று
2 உள்ளாங்கும் அம்மோசில்லால் இளையா.
3 உள்ளா உள்ளிட்டு மூச்சு புனையானது.
4 உள்ளா உள்ளிட்டு மூச்சு புனையானது உள்ளா.
5 உள்ளா உள்ளிட்டு மூச்சு புனையானது உள்ளா.
6 உள்ளா உள்ளிட்டு மூச்சு புனையானது உள்ளா.
7 உள்ளா உள்ளிட்டு மூச்சு புனையானது உள்ளா.
8 உள்ளா உள்ளிட்டு மூச்சு புனையானது உள்ளா.
9 உள்ளா உள்ளிட்டு மூச்சு புனையானது உள்ளா.
10 உள்ளா உள்ளிட்டு மூச்சு புனையானது உள்ளா.
11 உள்ளா உள்ளிட்டு மூச்சு புனையானது உள்ளா.
12 உள்ளா உள்ளிட்டு மூச்சு புனையானது உள்ளா.
13 உள்ளா உள்ளிட்டு மூச்சு புனையானது உள்ளா.
14 உள்ளா உள்ளிட்டு மூச்சு புனையானது உள்ளா.
15 உள்ளா உள்ளிட்டு மூச்சு புனையானது உள்ளா.
16 உள்ளா உள்ளிட்டு மூச்சு புனையானது உள்ளா.
17 உள்ளா உள்ளிட்டு மூச்சு புனையானது உள்ளா.
18 உள்ளா உள்ளிட்டு மூச்சு புனையானது உள்ளா.
19 உள்ளா உள்ளிட்டு மூச்சு புனையானது உள்ளா.
20 உள்ளா உள்ளிட்டு மூச்சு புனையானது உள்ளா.
21 உள்ளா உள்ளிட்டு மூச்சு புனையானது உள்ளா.
22 உள்ளா உள்ளிட்டு மூச்சு புனையானது உள்ளா.
23 உள்ளா உள்ளிட்டு மூச்சு புனையானது உள்ளா.
24 உள்ளா உள்ளிட்டு மூச்சு புனையானது உள்ளா.
25 உள்ளா உள்ளிட்டு மூச்சு புனையானது உள்ளா.
26 உள்ளா உள்ளிட்டு மூச்சு புனையானது உள்ளா.
27 உள்ளா உள்ளிட்டு மூச்சு புனையானது உள்ளா.

1. Read என்னாடு குறுக்கம்.
2. Read என்னாடு குறுக்கம்.
3. Read என்னாடு குறுக்கம்.
4 and 5 Read என்னாடு குறுக்கம்.
5. Read என்னாடு குறுக்கம்.
6. Read என்னாடு குறுக்கம்.
Translation

Hail! On Wednesday, the day of Avijam (Dhanishtha), being the 12th lunar day of the dark fortnight of the Mina month in the year Sarvadhari, corresponding to the prosperous Baha year 1330, we, the Sthanattar of Tirumala, have registered on stone in favour of Sri Madhavadasar alias Mallayagala, (a resident of) Chandragiri and a disciple of Gopinathayyaga:—

Since you renewed at your own cost the old channel which runs from the Mudari river to the tank in Avilali, a tiruvidaiyam (a grant to the temple) of Tiruvikkaaymudaiyin, and which became extinct, and connected it with the tank, and since you also dug a new channel at your own cost while the old small distributing channel disappeared, and 5000 koti of land were levelled and cultivated, and their yield was thus increased, in lieu of the interest on the said investment we have agreed to supply 4 mañjil of rice measured with the Malaiyiyams (kil), pulse, salt, pepper and curds, for one tiruppanakam daily, so as to be conducted (offered) in your name, as long as the moon and the sun last.

In as much as we have received 32 cattle including calves given by you for 1 sihkkhu of ghee (for the tiruppanakam) and 1 mir of ghee at the rate of 1 sihkkhu and 1 sihkkhu of ghee for 1 nandavikku to be lighted in your name, thus for the 2 tiruvikku (lights) set up by you, we undertake to carry on the said tiruppanakam and the tiruvikku (charities), as long as the moon and the sun endure.

(This is) the writing of the temple-accountant Tirumiego-urugaiyin on the orders of the Sriyaishivas. May the Sriyaishivas protect this (charity)

———

No. 198.

(No. 93—T. T.)

[On the east wall (outer side), south of Baagaru-vakili in Tirumala Temple.]

Text

1 Mathaiyarayar.
2 u kattam kudiyi.
3 avakkum [ \( \text{2} \)]
4 o sappadhiy.
5 sikanmathai

1. Read umadurai.
2. The English date is 13th March 1609 A.C.
3. Meter m.2-s.1 and Read aamam.
VIJAYANAGARA INSCRIPTIONS

Translation

Amlīnasākha (chief minister) Mallāṣa provided a (sumptuous) nevedṣam (oblation) and a splendid nityākṣham (perpetual light) for Śrī Vaikunṭhā (Śrī Vaikunṭhavara).

________

No. 196.
(No. 68—T. T.)

[On the north wall (outer side) of Record room (near Yagamala) in the first prakāra of Tirumala Temple.]

Text

1. ekkakāsaya vistāra karaṇaṁ ṣaṁjñānam eva gurumahābhuvanaṁ 1[23].

2. 3. 4. 5.

Translation

Hail! On Wednesday, the day of Śravaṇam (star), being the 13th lunar day of the bright fortnight of the Sīha month in the Hāmajamb (Havilambi) year, corresponding to the auspicious Śaka year 1339, Mallāṣa alias Śrī Madhavādatar residing in Chandragiri (dedicated to Śrī Vaikunṭha) the Tirumālamani-muṣṭī (front portico), comprising the tirumati-mañḍal (beautiful flooring), kaṇḍālam (stone-foundation), the decorative work extending from the buṇḍa (basement) up to the sthāī (roof) and the moṭaṅkāl (sloping terrace) over this, as being his construction (tiruppaṇi).

________

No. 197.
(No. 64—T. T.)

[On the south wall of the first prakāra in Tirumala Temple.]

Text


1. The old name for gurumahābhuvanaṁ.
2. Read śaṁjñānam.
3. Read gurumahābhuvanaṁ.

Notes:

4. The equivalent date of the Christian Era is 20th August 1417 A.C.
5. Read—sambāṭeṇaṇaṁ.
TIRUPATI DEVASTHANAM INSCRIPTIONS:—Vol. I

3 [வெல்லுத்குடியுடன் வேணல் கையும் மலர்] (லட்சு முதலானால் கையும் மலர்) கையும் மலர் போல் கை மலர்

4 கைக்கு மலர் போல் கையும் மலர் கையும் மலர் போல் கை

5 ஆர்யனார் கையும் மலர் கையும் மலர் கையும் மலர் போல் கை

6 அவனார் கையும் மலர் கையும் மலர் கையும் மலர் போல் கை

7 என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று

8 என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று

Translation

Hail! On Friday, the day of Maigraha, being the 3rd lunar day of the dark half of the Tulka month in the Rathaika a year, corresponding to the illustrious Saka year 1566, this is the document executed on stone in favour of Mallapaiyar, son of Dvaravar, of Chandragiri, by the Sivakumar of Tirumala:—

Whereas you constructed from its source in the Nari-kos a river-channel for irrigating the aukkha lands in the (plot designated) Koyilippar in Patti (village), a sivasidalyam (grant to the temple), for the purpose of propagating Tiruvakṣamālīyan with two samakhi daily in your name, as the items of expenditure for the produce growing on the aruksai (land) (irrigated) by the said srikhāi (river-channel) shall be issued from the Sri-Bhagatram (treasury) of Tiruvakṣamālīyan, for the two spermakam each day, 2 marakhi of rice measured with the Matrakmukurakhi, 1 sukkhu of ghee, 1 fistful of pepper, salt, 1 akhik of curds and vegetables;

1. This gap may be filled by a.
2. Read போல் மலர்
3. Read போல் மலர்
4. Read மலர் போல்
5. Read மலர் போல்
6. Read மலர் போல்

Note 7:—This equates itself with the 2nd October 1946 A.D.
VIJAYANAGARA INSCRIPTIONS

The two offered prasāda shall be utilised during the time of the distribution in the para-sandhi (forenoon offering hour); the due portion of the prasāda pertaining to the donor shall be received at the time of the distribution of the (said) sandhi; in this manner it shall continue to be effective, as long as the moon and the sun last, through the line of your descendants; whereas this is written by the temple-accountant Tiruniga-ṭr-uṭaiyān, with the permission of the Śivaśaivas. May this the Śivaśaivas protect!

———

No. 198.
(No. 235—T. T.)
[On the south wall of Mukkōi-Pradakṣaṇam in Tirumala Temple.]

Text

\[
\begin{align*}
1-\text{rāṇā} & \quad 4-\text{चरसगिरिय} \\
2-\text{राजस्थानर} & \quad 5-\text{संग्राम} \\
3-\text{सुशील} & \quad 6-\text{सुशील} \\
\end{align*}
\]

Translation

1—being the disciple 4—executed
2—Srī Madhavadasar 5—pāram
3—Jnanda-Vināma

———

No. 199.
(No. 89—T. T.)
[On the north wall (outer side) of the Record-room-verandah in the first prākāra of Tirumala Temple.]

Text

\[
\begin{align*}
1-\text{तिरुल} & \quad 7-\text{रुद्रारणिका} \\
2-\text{तिरुल} & \quad 8-\text{रुद्रारणिका} \\
3-\text{तिरुल} & \quad 9-\text{रुद्रारणिका} \\
4-\text{तिरुल} & \quad 10-\text{रुद्रारणिका} \\
5-\text{तिरुल} & \quad 11-\text{रुद्रारणिका} \\
\end{align*}
\]

1. This may be read तिरुलकरणिका.
2. Read अरुणदेशिका.
3. Read अरुणदेशिका.
4. Read अरुणदेशिका.
5. Read अरुणदेशिका.
6. Read अरुणदेशिका.
7. A few letters are lost at the end of the first and second lines.
Translation

Hail! On the day of Revati combined with Sunday, the 10th lunar day of the bright half of the month of Vṛśchika in the year Pramaṇīchha, current with the Āsaka year 1555,

while Śrīman Mahārajādhirāja Rājasparamēvara (Śrī Vitrapra)tiṣa Devarṣya Māhārya, the lord of the eastern, southern, western and northern oceans, was ruling the earth,

(we), the Śrīnāthar of Tirumala, (register this deed), as per the stone record executed by Mudaliyar Tirukkalikanidassar, one of the Śrīvaiśhavas of Tirupati, in favour of the 24 Mahāyamam residing in Śrīnivasaapuram which is an agaram (a village inhabited by Brāhmaṇas alone), to wit:—

since Veda-pārthaya (chanting of the Vedas) (alone) ceased to be conducted, while grandeur subsisted for Tiruvakaśaṁmañjalyan (through) all (other rites),

whereas Tirukkalikanidassar Ajagappiranār represented to Uṣaiyār Deva-Uṣaiyār that Veda-pārthaya be resuscitated as the charity of Devarṣya Māhārya, and obtained as a kārīyaṇam (grant to Brāhmaṇas) the half share of

1. Read ಸಾಧನರಂಜನಾಥರ. 2. Read ಸಾಧನರಂಜನಾಥರ. 3. Read ಸಾಧನರಂಜನಾಥರ. 4. Read ಸಾಧನರಂಜನಾಥರ. 5. Read ಸಾಧನರಂಜನಾಥರ. 6. Continued in the next No. 300.

Note 7:—The date corresponds to 22nd November 1483 A.C.
VIJAYANAGARA INSCRIPTIONS

de the Raja-Bhanjāram (royal treasury) in Siddhakkrāttai (situated) in Koṭṭala-
sthalam within Veikunda-varanāthu, and made it over to you, the 24 persons,

and whereas it proved insufficient for the support of these 24 persons,
and whereas they requested the Sīhānattār that the (other) half share of the
bri-Bhanjāram be also granted to them;

whereas (again) Tirukkalikanṭidasar Alajappirānr (arranged instead
for the payment) from the tiruviṇayāram villages every year permanently of
the 200 pedam which this half share of the bri-Bhanjāram yielded as assessed
revenue,

No. 200.

(No. 162—T. T.,)

[On the north wall (outer side) of the Record-room verandah in the
first prakāra of Tirumala Temple.]

(Continuation of No. 199 above.)

Text

1. 1 2 3 4 5 6 7 8 9


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10. Having obtained the virāṣam (agreement for donation) for its perpetuation and also secured the murti (the written deed) in favour of the Śri-Bhāṇḍāram from the villagers of the tīruviṭalaiyām villages on the basis of the (said) virāṣam,

we (the Sīkanāṭṭār) hereby authorise you, the 24 Mahāyanam, to take possession, for the (full) living of yours, of the tīruviṭalaiyām (portion), being the half in the said Siddhakkunṭai, including the different pōṇ-vargaṃ (gold taxes) comprising pōṇ-varī, &c.; the different dhāṇya-vargaṃ (grain taxes) comprising kaṇamai-śīmā, &c.; māvaṭai, maravaṭai, sri-min-pāḷi-śīmā, and all other current taxes;

and enjoin you to render Vadeṭrāṣyaṃ through two persons (from among yourselves) each day in the presence of Tiruvakṣaṃudaiyāṁ.

We shall collect the promised contribution by the villagers towards the Śri-Bhāṇḍāram from the tīruviṭalaiyām villages year after year, till the moon and the sun endure, in accordance with the tīruviṭalaiyāma-virāṣam.

This half share of the Śri-Bhāṇḍāram in Siddhakkunṭai shall be enjoyed by you and your posterity as long permanently as the moon and the sun (last).

If any one act wrongfully towards the above charity, he shall be deemed to have transgressed the word of Tiruvakṣaṃudaiyāṁ and Nachchiyār and he shall incur the sin attaching to the killing of a tawwai cow on the bank of the Ganges, If he sets at naught all these (injunctions). . . . . .

No. 201.

(No. 149—T. T.)

[On the east wall (inner side) of the Yagadā on in front of the Kalyāṇa-
Maṇḍapa in the first prākāra of Tirumala Temple.]

Text

1. Read šāpavatamayāyaṃ.
2. Šāpavatamayāyaṃ or Šāpavatamayāyaṃ?
3. Read aśavat.
4. The rest of the inscription is lost.
5. A few letters in each line are covered by the stone wall of the Yagadā.
6. Read ṣāṇavatam.
7. Read aṣṭhvayāyaṃ.
8. Read aṃvatamayāyaṃ.
Translation

(Hail!) On the day¹⁰ of Ṛavatī, combined with Sunday, the 10th lunar day of the bright half of the month of Vṛśchika in the (cyclic) year Prāmādīca, current with the Saka year 1355,

while Śrīman Mahāraṇādhirāja Bhājapramāṇavāra Śrī Vīrāpratāpa Divārīya Mahārāja, the lord of the eastern, southern, western and northern oceans, was ruling the earth,

this is the Ṣilāśānam executed in favour of the Śrī-Bhagavānam of Tiruvaiyāsalūmāyīyān, in accordance with the maṛī (agreement) attested by the villagers of the full tiruvañjaiyām villages in Tirukkavur-kilān and the villagers of the full tiruvañjaiyām villages in Vālkunda-valanān, to wit,

1. Read නැඩී— 6 and 7. These may be read බොඩී.
2. Read කොළඹත්—
3. Read පඳුරාව.— 8. Read පෝහමත්.
4. Read පාලනසෝරාව.
5. Read මලනුදේ.

Note 10:—The date is equivalent to 22nd November 1438 CE.
whereas the half share belonging to the Śrī-Bhaṇḍāraṇam to the exclusion of the half share of the Rēja-Bhaṇḍāraṇam in Siddhakṣamai alias Śṛṇivāsaapuragramam, situated in Koṭiḷasabalam within Vaikunda-vaḷaṇāḷu was granted as śrīśriyam for a śrīśriyakutṭākaḷ of 200 paṇam to Mudaliyar Tirukkalikanidāsan Ājagappirāṇar, one of the Śṭhānattar of Tirumalai, for the benefit of the 24 Mahāyanam of Śṛṇivāsaapuram engaged for Vēḷapāṇēṟam in the immediate presence of Tiruvakṣamaitaiyāṉ (revived) as the dharmam of the Rēja,

and whereas we solemnly promised with the libation of water on the bank of the Saṃv-sūkkaḷi in the presence of Tiruvakṣamaitaiyāṉ on the meritorious occasion of the Īṭṭhānāvadāḷi (to contribute) the above said sum of 200 paṇam, for the merit of the Rēja, for (the benefit of) the 24 Mahāyanam of Śṛṇivāsaapuram rendering Vēḷapāṇēṟam before Tiruvakṣamaitaiyāṉ,

in pursuance thereof we (hereby) undertake to remit the above 200 paṇam to the Śrī-Bhaṇḍāraṇam of Tiruvakṣamaitaiyāṉ, by subscribing the sum, on behalf of both of you, from the tiṟumōḷeḻiṟam villages year after year commencing from the Pramāḍaṭṭha year till the moon and the sun (endure).

The Mahāśūkramai of Siddhakṣamai surnamed Śṛṇivāsaapuram shall be entitled to enjoy (the land) as sarvamāṇya as long as the moon and the sun last.

Thus have we, the avvav (residents) of the tiṟumōḷeḻiṟam villages in the Tirukkalikanidāsan-ṭūḷu, the avvav of the tiṟumōḷeḻiṟam villages in the Vaikunda-vaḷaṇāḷu, and others, consented and executed the (above) deed in favour of the Śrī-Bhaṇḍāraṇam of Tiruvakṣamaitaiyāṉ.

This is the signature of the Pēriya-māṉuṟuḷ in pursuance of the consent of the avvav of the tiṟumōḷeḻiṟam villages in the said two ṇāṇuś.

This is the signature of Śrīnāvaiyar Pammāḷai in token of the consent of the avvav of Avilaii.

This is the signature of Vaṭṭakkavaiṭṭ in the signification of the consent of the villagers of Koṇḍapākkam.

This is the signature of Nāḍavaiṭṭai Āṭṭaḷai on the consent of the avvav of Pāṭṭi.

This is the signature of Pokkaraiṭṭ, the village accountant, on the consent of the avvav of Tiruvakṣamaitaiyāṉ.

This is the signature of Rāṭṭiṭṭai Māṭṭaiḍai on the consent of the villagers of Koṇḍamaṅgalam.

This of Sēḷavaiṭṭai Timmaḷaiṭṭai on the consent of the villagers of Eḻikkappaiṭṭi.

This of Nāḍavaiṭṭai Māṭṭaiḍai on the consent of the villagers of Pāṭṭakam.

This is the signature of Māḷaiyaiṭṭai Timmaḷaiṭṭai with the consent of the avvav of Koṇḍamaṅgalam.

Note 1: The note 1 on page 194 ante.

It is the 12th month day of the bright fortnight of the Telugu month of Kēṟuḷai in the Pramāḍaṭṭha year, which coincided with Sunday, the 28th October 1455 A.C.
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The signature of Daityaśiyar Timmaśāyai with the consent of the drava of Ilamēśiyam.

This is the signature of Periya-naṭṭu-vāṭar Pammāśāyai on the signification of the consent of the sabhāśiyar (village assembly) and the drava (villagers) of Vikramādittan-māgaralam.

(NO. 148—T. T.,)
[On the south wall (inner side) of the Yagastha in front of the Kalyaṇa-Maṇḍapa in the first prakāra of Tirumala Temple.]

Text

1. 1. Read திருமொழியர் திருத்தாயன் என் காலா குறிப்பிட்டு
2. 2. Read செய்துறு குறிப்பிட்டுதலின் வேறுபாடு என்று
3. 3. Read புக்கள் குறிப்பிட்டு பொருள் குறிப்பிட்டு
4. 4. Read ஆய்வு குறிப்பிட்டு பொருள் குறிப்பிட்டு
5. 5. Read புக்கள் குறிப்பிட்டு பொருள் குறிப்பிட்டு
6. 6. Read புக்கள் குறிப்பிட்டு பொருள் குறிப்பிட்டு
7. 7. Read புக்கள் குறிப்பிட்டு பொருள் குறிப்பிட்டு
8. 8. Read புக்கள் குறிப்பிட்டு பொருள் குறிப்பிட்டு
9. 9. Read புக்கள் குறிப்பிட்டு பொருள் குறிப்பிட்டு
10. 10. Read புக்கள் குறிப்பிட்டு பொருள் குறிப்பிட்டு
11. 11. Read புக்கள் குறிப்பிட்டு பொருள் குறிப்பிட்டு
12. 12. Read புக்கள் குறிப்பிட்டு பொருள் குறிப்பிட்டு
13. 13. Read புக்கள் குறிப்பிட்டு பொருள் குறிப்பிட்டு

1. Read திருமொழியர் திருத்தாயன்
2. Read திருமொழியர்
3. This symbol stands for இட.
4. This may be read திருமொழியர்
5. Read திருமொழியர்
6. Read திருமொழியர்
7. Read திருமொழியர்
8. Read திருமொழியர்
9. Read திருமொழியர்
10. Read திருமொழியர்
11. Read திருமொழியர்

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Translation

Dated on the 25th day of the Kārtikai month in the Pramādīcha year, these are the particulars of the contribution for the 200 paṇam promised through a registered agreement to the Śrī-Bhagavānam of Tiruvēkkaṭumuṣaiyān with libations of water by the āravaṇa residents of the villages which are grants to the full (to the deity) in Tirukkuḷavār-nāṉu and by the āravaṇa of the villages which are full grants (to the deity) in Vaikunda-valanāṉu, towards (the maintenance of) the 24 Mahāśrama of Siddhakkuṭai surnamed Śrī(nivāsa-puram) (engaged for) the chanting of the Vēdas in the holy presence of Tiru-vēkkaṭumuṣaiyān, viz.,

(paṇam).........from Avilīḷi,
paṇam 21 and 1.........from Vikramāditamāṉaṉaṉu,
paṇam 13 and 1........from Paḷi,
paṇam 13 and 1.........from Ilamaṇṭiyām,
paṇam 10 and 1.........from........(Tiruvēkkaṭuṉaṉaṉu)ăr.
paṇam 10 and 1.........from Kalidhramaṉaṉu,
paṇam 20 from Kōṟṟamaṉaṉu,
paṇam 10 from (Periya-) Paṇakam,
paṇam 20 and 1 from Payiṟṟippaḷḷi,
paṇam 5 and 1 from Puduṟṟaṉu,
paṇam 5 and 1 from Vādar,
.................................
paṇam 21 and 1 from Kōṟḷaṉu,
paṇam 10 and 1.........from Ādittapatti,
paṇam.........from Nīluvukkuppuḷḷi,
the total being paṇam 200.

This paṇam 200 we undertake to remit in the above manner to the Śrī-Bhagavānam of Tiruvēkkaṭumuṣaiyān year after year beginning from the Pramādīcha year and lasting till the moon and the sun (endure).

I, Periya-rāmapatti, attest this (deed) in token of the assent signified (thereto) by the āravaṇa of the tiruvēkkaṭumuṣaiyān villages.

—

No. 208.

(No. 161—T. T.)

[On the south wall (inner side) of the Yāgaśāla in front of the Kalyaṇa-Maṇḍapam in the first prakāra of Tirumalai Temple.]

Text

1 [Saṃ] সুপ্রসন্নমিদাঃ সুহৃদসুগমঃ মথনস্তবং
    গুপ্তৈরস্তবং মন্ত্রি

2 [Saṃ] আহাস্তবাসঃ সুখসাধনমিদাঃ আহাস্তবাসঃ
    অগ্নিভাসঃ

Note: This corresponds to Monday, the 22nd November 1433 A.D.
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Translation

You yourselves shall take possession of the half share (belonging to) the Sri-Bhagavatam in the aforesaid Siddhakuru and continue to render Veda-purusa daily through two persons (from among yourselves).

So have (we), the Sthänatara of Tirumala, executed this Bhäjanaam.

Whichever seizes the land endowed either by himself or by others will (continue to) be reborn as worms for 60000 years.

On this wise is (this deed) written up under the instructions of the Arvaihasavas by the temple-accountant Thirunins-ner-anaisin.

(With this intention of the perpetuation of the above service) this (arrangement is placed under) the protection of the Arvaihasavas.

No. 204.

(No. 185—T. T.)

[On the north wall (outer side) of the kitchen in the first prakära of Tirumala Temple.]

Text

A.

1—...[45]

2—Ghant Gheri da[m]hara...[45]

3—...[45]

5—...[45]

6—...[45]

7—[45]

8—...[45]

9—...[45]

1. Read ...  
2. This may be read ...  
3. Read ...  
4. Read ...  
5. Read ...
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B.

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

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1. Read ...
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7. Read ...
8. Read ...
9. Read ...
10. Read ...
11. Read ...
12. Read ...
13. Read ...
14. Read ...
15. Read ...

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TIRUPATI DEVASTHANAM INSCRIPTIONS:—Vol. I

D.

1.—In the 5aka year 1555 in the reign of (Deva)raja Maharaya...........
2.—Tiruvaiya (kata) in Tirukkudavur-mudu in Tiruvaiyarka-kapam within Jayacakñavu-mayalam...............
3.—I, Āsākhāpanambe Govindam, the sale deed (relating to) the house-sites...........
4.—.................................
5.—One (and a half) of the house-site with building (thereon)...........
6.—................................. while accepting ................................
7.—the price settled between us according to the prevailing value..........
8.—the house-site of Divyār......having purchased..............................
9.—current price $700, in the west street in Tirumala...........................

Translation

A

1.—In the 5aka year 1555 in the reign of (Deva)raja Maharaya...........
2.—Tiruvaiya (kata) in Tirukkudavur-mudu in Tiruvaiyarka-kapam within Jayacakñavu-mayalam...............
3.—I, Āsākhāpanambe Govindam, the sale deed (relating to) the house-sites...........
4.—.................................
5.—One (and a half) of the house-site with building (thereon)...........
6.—................................. while accepting ................................
7.—the price settled between us according to the prevailing value..........
8.—the house-site of Divyār......having purchased..............................
9.—current price $700, in the west street in Tirumala...........................

1. Read Āsākhāpanambe
2. Read Govindam
3. Read Āsākhāpanambe
4. Read Āsākhāpanambe
5. Read Āsākhāpanambe
6. Read Āsākhāpanambe
7. Read Āsākhāpanambe

4. This may be read Āsākhāpanambe
VIJAYANAGARA INSCRIPTIONS

B

1.—while (he) was ruling the earth.
2.—the Karkaṭaka (month) in the Pramādīcha year.
3.—the day of Hasta with which combined, (in) Jayacṛṣṭasaṣṭha-maṇḍala.
4.—to the Śrī-Bhaṇḍāram of (Tiruvākaṭam)uḍaiyān, in the said maṇḍalam (province).
5.—I, Śrītāṁkāpanambi Aḻagappirāṉār Gōvindan.
6.—by reason of Perumāṭdaviyār being issueless.
7.—while I took possession of the available (property), towards this...
8.—for the responsibility laid on me by Davaṇa-Uḍaiyar...
9.—west of Bhaṭṭar-manai, Nambiyaṅ Periyaperumāṭ.
10.—(I) have sold to you with the full length (of the site).
11.—the current pāṇam 1000, this pāṇam 1000, (at the)
Zvaṇakkaṭari (registration office) the same day.
12.—(I) executed this ilaišīsanam for Tiruvākaṭamudaiyān.

C

1.—the house-site...three-quarters of the house-site, and the
back yard included in this...
2.—the price settled at the prevailing rate, without more or less....
3.—bearing the registration fee, sold for the price settled....
4.—for the (Śrī-Bhaṇḍa)ṭāram, I, Śrītāṁkāpanambi Aḻagappirāṉār
Gōvindan....
5.—pāṇam 1000 being the price settled, none but this.....
6.—(this) shall be the final conveyance deed, excepting this.....
7.—nothing else shall be recognised, no encumbrance attaches
to this.....
8.—so shall be, mines and hidden treasure subsisting in this site.....
9.—(this) shall of right belong (to you), having sold this house-site to
you.....
10.—shall by right belong (to you), (solemnly declared) a second
time and a third time.....
11.—this pāṇam 1000 being the price settled, this price.....
12.—nothing else shall be recognised, thus with (my) full consent this
sale deed relating to the house-site.....
13.—(in favour of) the Śrī-Bhaṇḍāram, (I), Śrītāṁkāpanambi Aḻagappi-
rāṉār Gōvindan.....
14.—(I) of Tirumala wrote up the ilaišīsanam pertaining to this sale
deed.....
15.—(I), Virupāpa, witness this.....
(I) witness this transaction.....
TIRUPATI DEVASTHANAM INSCRIPTIONS:—Vol. 1

D

1.—this ānām (is the price) of this three-quarters house-site with the house on it and of the back yard attached to this and the full length of the site..........

2.—agreeing not to demand a different price, this (deed) shall be the final document for this (transaction)...........

3.—binding (ourselves) not to produce or execute a different second document............

4.—If any encumbrance is found attaching (to this), I undertake to interpose to free (it) from the encumbrance............

5.—(subsoil) stones, permanent properties, future acquisitions, readily available products, future developments and other things of ownership shall rightfully belong to you............

6.—shall be rightfully fit for mortgage, exchange, division or inheritance and gift and for every kind of disposal............

7.—this (money is the price) of the three-fourths house-site with the house on it, of the back yard and the full length of the site...........

8.—we agree not to point to omissions of letters or omissions of clauses (conditions) and thereby demand (a fresh) presentation and registration of the ānām.............

9.—this is the signature of śaṭṭakāpanambi Gavindan. This price (has been settled) in this manner at the instance of these persons.............

10.—the writing of the accountant Tirunināṟu-udaiyān, (I), Timmara ............witness this (transaction).

11.—Karāṇappillai.............the signature of Vākṣaṭavāṣan.

——

No. 205.

(No. 186—T. T.)

[On the north wall (outer side) of the kitchen in the first prākāra of Tirumala Temple.]

Text

A

1—ānām கீர்திகருமனசு (தூண்டுருப்பு)மர;
2—சந்திரசு அர்தவர விலை என்பை மூல;
3—சந்திரசு அர்தவர விலை என்பை மூல;
4—சந்திரசு அர்தவர விலை என்பை மூல;
5—சந்திரசு அர்தவர விலை என்பை மூல;
6—சந்திரசு அர்தவர விலை என்பை மூல;
7—சந்திரசு அர்தவர விலை என்பை மூல;
8—சந்திரசு அர்தவர விலை என்பை மூல;

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VIJAYANAGARA INSCRIPTIONS

9—...[பெருமையுடன் ஒற்றுமென்பது என்னை என்று [சது]]
...பொருந்தும் பொருந்த என

10—படு என்றும் நடும் என்றும் கூறி இருக்கும்
படுகை என்று சொல்லும்

11—[வ]சுவை மூழ்கி பூங்கா எணுக்கும் வாச் கிருக்க-இருக்கும்போது

12—[சரசுருளைச் சாத்வு அருங்காட்சிகளை உருவாக்கும் வாழ்க என்று]

13—புரிந்து...[சோம]பொறுத்து என் கைது அம்மை (சுருக்கும்)

14—...எப்படி பக்திப்புத்த எண்களும் கூட்டு கிருத்மித்து மிகு
புரிந்து என

B.

1—புரியாது பார்க்கவும் என்பது என்ன

2—பார்க்க வல்லியும் இன்னும் இன்னும்

3—சாத்வு வல்லியும் வல்லியும்

4—சாத்வு புரிந்து கொண்டு

C.

1—பக்திப்புத்த எடுத்துச் சொல்லி அம்மையும் கூட்டு என்று

2—சுருக்கும் பக்திப்புத்த எணுக்கும் வாச் கிருக்கும்

3—புரியப்பட்டு சாத்வு கூட்டு குறிப்பிட்டு வாச்சு

4—புரியப்பட்டு சொல்லியும் மூவை என்று [சது]

5—புரிந்து சொல்லியும் மூவை என்று வாச்சு என்று

6—புரியாது என்று பச்சை பிடித்தவர்கள் பிடித்தவர்கள்

7—சுருக்கும் பக்திப்புத்த எணுக்கும் அருங்காட்சிகள்

8—சுருக்கும் பக்திப்புத்த எணுக்கும் அருங்காட்சிகள்

9—சுருக்கும் பக்திப்புத்த எணுக்கும்...[சோம]பொறுத்து என்று

D.

1—சுருக்கும் பக்திப்புத்த எணுக்கும் அம்மையும் கூட்டு

1. Read பொறுத்து என்று
2. Read அம்மை
3. Read கூட்டு என்று
4. Read என்று
5. Read என்று
TIRUPATI DEVASTHANAM INSCRIPTIONS:—Vol 1

1. Hail Shri Mahamanjalasvara Rajadhiraja Raja (paramesvara)...
2. Punisher of kings who break (their word), (lord of) the eastern, southern, western and northern (oceans)...........
3. vihara, Bhushanika................
4. Dvararaya Mahariaya.............
5. Being current with (133)5..........
6. Combined with Tuesday...........
7. Tiruvakka in Kudivur-nagulu...........
8. Among the respectable persons residing in...........
9. I having paid the kanikka (donary fee) into the Sri-Bhangaaram through Davaasa-Ujaianar, for having received, this day...........
10. Param 2000, to the east of the house-site (belonging) to the Sri-Bhangaaram in the north row in the central street in Tirupati, Tirumoli.............

Translation

A

1. Hail Shri Mahamanjalasvara Rajadhiraja Raja (paramesvara)...
2. Punisher of kings who break (their word), (lord of) the eastern, southern, western and northern (oceans)...........
3. vihara, Bhushanika................
4. Dvararaya Mahariaya.............
5. Being current with (133)5..........
6. Combined with Tuesday...........
7. Tiruvakka in Kudivur-nagulu...........
8. Among the respectable persons residing in...........
9. I having paid the kanikka (donary fee) into the Sri-Bhangaaram through Davaasa-Ujaianar, for having received, this day...........
10. Param 2000, to the east of the house-site (belonging) to the Sri-Bhangaaram in the north row in the central street in Tirupati, Tirumoli.............

1. Read ܨܐ. 4. Read ܛܝ ܙܘܠܒܢܐ.
2. Read ܓܘܪܡܐܠܘܗܢܐ. 5. and 6 Read ܓܘܪܡܐܠܘܗܢܐ.
3. Read ܐܘܠܒܢܐ. 7. Read ܒܠܘܚܢܐ ܓܘܡ.
VIJAYANAGARA INSCRIPTIONS

11.—agreed to sell the house-site of three-quarters unit, including the back yard with the full length of the site

12.—south of the house-site of ..., north of Ajjanaverparayinār's house-site, my house-site

13.—back yard..., settled the price for 450 non-fluctuating and full valued current paṇam (coin) of the time

14.—a quarter including in it the back yard with the full length having been sold for the price and having been taken possession of with full rights

B

1.—east of Perunā's house-site, my house-site

2.—the price settled between us and accepted

3.—having presented and registered at the (Avvākā)Vakāli, the fee

4.—to the Śri-Bhaṇḍāram of (Tiruvākaṭam)aiyān

C

1.—the house-site with the house standing on it is settled for 1500 non-fluctuating and full valued current paṇam of the time

2.—quarter, and including within it the back yard with the full length of the site, having been sold for the price and having been taken possession of with the full rights

3.—(I), Āṭhakopanambi Gēvinda, (sold) to the Śri-Bhaṇḍāram the house-site of two and three-quarter units with the building on it

4.—(sold) to the Śri-Bhaṇḍāram of Tiruvākaṭamaiyān (with the right) to sell, mortgage, exchange, partition and grant

5.—for a (second) time and a third time have (we) declared it to have been sold for the price settled and accepted with the full rights... till the moon and the sun (endure)....sold and the price

6.—at their instance (wrote up) the ilāsisanam partaining to the sale-deed of these house-sites

7.—I, one of the Āchāryapurushas of Tirupati-agaram, witness this (transaction)

8.—Vāḍgavāli Timmānāl of Tiruvākaṭamallār

9.—I, .... Piḷai. I, (.....Kāgai)arasappiḷai, (witness) this

D

1.—paṇam 4300 for two and three-quarter units and for the back yard with the full length. For this paṇam 4300 this house-site with the building on it

2.—having on the same day presented (the deed) and registered (it) at the Aṣṭakāvaṭari (registration office), and having accepted (the price money) including the registration fee, I have, sold (it) and have executed the ilāsisanam relating to the sale-deed thereof
TIRUPATI DEVASTHANAM INSCRIPTIONS:—Vol. I

3.—(the property is) devoid of encumbrances of any kind. If any encumbrance is found to attach (to it), I take the responsibility for its cancellation. This.............

4.—(you are) entitled to it. For this $400 has been sold this house-site of two and three-fourth units with the building standing on it and the back yard belonging to it.............

5.—(I), Sāhakāpanambi Gōvindan, executed the stone record for the sale deed in favour of the Śrī-Bhaḍārām of Tiruvakkaṣāmutaiyān. With the above terms has this (document) been attested by Sāhakāpanambi Gōvindan.............

6.—This writing (of the record is done by) the temple-accountant Tiruninaśa-aruṣaiyān. This is the signature of mine, Aṣār-Vaikaṭṭattuṛavīr of Kachchhiyappāi, one of the Ichāṛyapunākhas residing in Tirupati-agaram, who has witnessed this (transaction). Tirumala.............

7.—(I), Perumāl. (I), Appaveṭān of Toṇḍappāi, witness this. (I), Vennamu-Raṭṭi of Durgasamudram, witness this. (I), Tirumalai-appan, witness this (transaction).............

8.—(I) Alagaiyāryakārap, one of the Vāyāris (merchants). (I), Periyaṭeṭān, one of the Vāyāris of Tirupati, witness this. I witness this.............

9.—(I), Tiruvakkaṭṭattāṇ (gold-smith of the temple?) Akkappillai, witness this. (I), Taṭṭēn (gold-smith) Periyaperumāḷi witness this (transaction).

No. 206.

(No. 216—T. T.)

[On the north wall (outer side) of the kitchen in the first prākāra of Tirumala Temple.]

Text


1. Read ṛaṁī. 2. The rest of the inscription is lost.
VIJAYANAGARA INSCRIPTIONS

Translation

1. Śrī Virapratāpa Davaṇīya......(who is) lord of the eastern, southern, western and northern oceans............
2. on the day of Kṛtikai (Krittika star), being Wednesday, the 10th lunar day of the dark half of the month........in Jayān (Kṛṣṇaśāṣṭāmaṣṭiṣṭaḥ) ..........
3. residing in the Tirupati-agaram in the said nāga within (the said hūṃam) (district)..... .....
4. the bearers of the image......(they) having received......
5. while the (adoptive) mother drank pepper-water (as an indication of adoption) and brought (her) up.............
6. while the mother drank turmerle-water and brought (her) up.... ...

No. 207.
(No. 187—T. T.)

[On the door-jamb (right side) of Bānagārvaiṭī in Tirumala Temple.]

Text

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

1. Read ेरे-रे. 4. Read श्री-श्री.
2. Read श्री-श्री. 5. Read श्री-श्री.
3. Read श्री-श्री.
TIRUPATI DEVASTHANAM INSCRIPTIONS:—Vol. I

19 [Inscription text]
20 [Inscription text]
21 [Inscription text]
22 [Inscription text]
23 [Inscription text]
24 [Inscription text]
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49 [Inscription text]
50 [Inscription text]
51 [Inscription text]
52 [Inscription text]
53 [Inscription text]

1. Read ஆவணு—
2. எம்பன்னிய.
3. Read மூலூரைன.
4. The rest of the inscription cannot be traced.
VIJAYANAGARA INSCRIPTIONS

Translation

May it be prosperous! Half! On Friday, the day of the Antrādha (star), being the 11th lunar day of the bright fortnight of the Karkaṣṭaka month in the Kanda year, corresponding to the date year 1356, the following agreement was executed on stone in favour of Mudaliyar Tirukkalikandāsir Ajaagapparanār, one of the Śrīvalkāḷavas of Tirupati, by the Śīlamattir of Tirumala:

4000 nappam is the sum which he (you) paid into the Śrī-Bhagāram this day for providing aūṇdi for Tiruvākāṣṭamūṭaṃ, in your name, at the hour of the sunrise, from the interest (thereon), (and) these are the items of expenditure commensurate (with that interest) which will be incurred from the Śrī-Bhagāram:

for the two paruppavaiyal-tiruppūṇāhāṃ to be offered daily during the six months of the Dakshināyam, (that is), from the first day of the Ādi month to the end of the Mārgaḷi month, at the time of the sunrise when (God) receives worship (brādhāṇam) each day,

raisam (sorted full grains) rice of 2 marakkut, measured with the Malakkānyanimūṭaṃ-bul,

manippuruppu (full grains of green gram) of 2 nāḷi,
ghee 1 oun,
pepper 2 solagal,
salt 1 gāḍābūt,
sugar to pālam,
vegetables,
cocoanuts, and

ghēe 1 gāḍābūt for seasoning;

in this manner it shall be done (supplied) for these six months, at the hour of the sunrise, each day during the months from Xn to Mārgaḷi .......

2 per day......offered 1 pālam......vegetables......powdered or pressed pursakāruppu (refined camphor or civet squeezed of oil) for the holy face, 1 baluṇa of camphor for the kattī (brati) (during the time) of the tiruvārādānak, and ātiruppāta (chandana) made into a soft paste.

No. 206.

(No. 313—T. T.)

[On the east wall (inner side, north of first gopura) in the first prakāra of Tirumala Temple.]

Text

1—...ānīrangārī Tumbal[ad]—
2—pālaṇārā Kāṇṭha Soṭam—
3—kāṭāḷam āntaṃtalīyaṁ—
4—... pūl sajāruṇi—
5—... nārāmaṇam āntaṃ—
6—pālaṇārā āntaṃtalīyaṁ—

Notes 1—It is the 16th day of the Mārgaḷi month and corresponds to 16th July 1434 A.C.
2. This figure stands for 3
3. Read āntaṃtalīyaём.
TIRUPATI DEVASTHANAM INSCRIPTIONS:—Vol. I

Translation
1—Tirupati in the Marga month—
2—constructed on your site—
3—Muttan (for) the Vaikrita festival—
4—total Nandi 4. Ajagappurusa—
5—chilaippodi 3 on the seventh festival day—
6—Malaiyappar and Rambhaṭṭan, fifth festival—

No. 209.
(No. 100—T. T.)
[On the wall adjoining the Koppera on its west.]

Text
1 ฤฎินิศisce ดื่มสังคีติ ถักนิริศisce ๑๐๔ ๔ ๙ บุ sensations of joy
2 ๙ ๔ ๔ ๙ ๔ ๔ sensations of joy ๙ ๔ ๔ ๔ sensations of joy
3 ๔ sensations of joy sensations of joy sensations of joy sensations of joy
4 ๔ sensations of joy sensations of joy sensations of joy sensations of joy
5 ๔ sensations of joy sensations of joy sensations of joy sensations of joy
6 ๔ sensations of joy sensations of joy sensations of joy sensations of joy
7 ๔ sensations of joy sensations of joy sensations of joy sensations of joy
8 ๔ sensations of joy sensations of joy sensations of joy sensations of joy
9 ๔ sensations of joy sensations of joy sensations of joy sensations of joy
10 sensations of joy sensations of joy sensations of joy sensations of joy
11 sensations of joy sensations of joy sensations of joy sensations of joy

Translation
Hail! This is the dharma-kāśana (record of charity) issued for the
propitious Gcd of Tirumala (Sri Vākaṭāvāra) by Teppada Nāgaye-Nāyakkaru,
son of Muddeya-Nāyāra, during his visit, on the 11th day of the bright full
month of Māgha (month) in the Dundubhi year, current with the glorious and
prosperous Saka year 1364. After visiting the deity, 3000 homu (pon or
varahā) was paid as kāśīkā (donation) besides 100 homu for the divine offering
daily. This arrangement the Stānakaru (Stānakaru, managers) are enjoined to
carry out as the witnesses to this charity, viz., the offering of two flower-
garlands, two harivaṇa-uparaa and eight.........For the kāśīkā of 3000 homu
shall be prepared and presented three gold plates in the name of Nāgaye-
Nāyāra. This dharma (charity) shall be executed solemnly with God to

Note 1:—This 11th lunar day coincides with Saturday, the 12th January 1443 A.C.
VIJAYANAGARA INSCRIPTIONS

(No. 13—T. T.)
[On the north wall in the first prakāra of Tirumala Temple.]

Text

1. வயச்சுருயர் பீடத்தில் வர்ணிகு காத்தகம் தொடு முடிமுற்கூடன் லாகக்கல்வாய் குழந்தை
2. மு முணைசுப் பிரியாம் பிரியல்குறுவாம் வும் முறையும் சத்தும் பிணிக்கும்
3. முடிமுறும் பிரியல்குறுவும் பிரியல்குறுவும் குழந்தை
4. குழந்தையில் பிரியல்குறுவும் பிரியல்குறுவும் பிரியல்குறுவும் பிரியல்குறுவும்
5. முடிமுறும் பிரியல்குறுவும் பிரியல்குறுவும் பிரியல்குறுவும் பிரியல்குறுவும்
6. முடிமுறும் பிரியல்குறுவும் பிரியல்குறுவும் பிரியல்குறுவும் பிரியல்குறுவும்
7. முடிமுறும் பிரியல்குறுவும் பிரியல்குறுவும் பிரியல்குறுவும் பிரியல்குறுவும்
8. முடிமுறும் பிரியல்குறுவும் பிரியல்குறுவும் பிரியல்குறுவும் பிரியல்குறுவும்
9. முடிமுறும் பிரியல்குறுவும் பிரியல்குறுவும் பிரியல்குறுவும் பிரியல்குறுவும்
10. சர்ப்பும் சர்ப்பும் சர்ப்பும் சர்ப்பும் சர்ப்பும் சர்ப்பும் சர்ப்பும் சர்ப்பும்
11. சர்ப்பும் சர்ப்பும் சர்ப்பும் சர்ப்பும் சர்ப்பும் சர்ப்பும் சர்ப்பும் சர்ப்பும்
12. சர்ப்பும் சர்ப்பும் சர்ப்பும் சர்ப்பும் சர்ப்பும் சர்ப்பும் சர்ப்பும் சர்ப்பும்

Translation

May there be prosperity! On Monday, the day of Mrigaśirsha (star), being the 5th lunar day of the dark half of the Tula month in the year Kshaya, corresponding to the auspicious Saka year 1568, this is the stone-record regis-

| 1. Read வயச்சுருயர் | 7. Read முடிமுறும் |
| 2. Read பீடத்தில் வர்ணிகு | 8. Read மு முணைசுப் பிரியாம் |
| 3. The old name for காத்தகம் | 9. Read பிரியல்குறுவாம் |
| 4. Read வும் முறையும் | 10. Read சத்தும் பிணிக்கும் |
| 5. Read தொடுமுடிமுறும் | 11. Read பிணிக்கும் சத்தும் |
| 6. Read லாகக்கல்வாய் குழந்தை | |

Note 12:—It corresponds to 10th October 1446 A.C.
TERED by the Sthānattār of Tirumala in favour of Peri-Mallayadava Mahārāja, son of Erākampayadava Mahārāja, (entitled) Śrīman Mahāmaṇḍalāśvara, Mudīnīmudaragām and Kāṭhāri-Śāruva:—

1000 poṇam (is the capital which) you paid into the Śrī-Bhaṣṭārām this day for the poliyānu (service carried on from the interest) (intended) to be arranged for Tiruvākṣamūṇāyān in your name; towards expense on the Interest on this 1000 poṇam, shall be supplied each day from the Śrī-Bhaṣṭārām for 1 tiruppānakuṇam to be offered daily from this day forward rice of 1 marakkēl measured with the Malaiṅintiyanṭukam-kul, ghee of 1 nīkku, pulse of 1 nīkku, curds, vegetables, salt and pepper;

the offered prasādam (holy food) of 4 mātli including the share of the donor shall be distributed during the time of the sanāthī;

this wise it shall be continued throughout the succession of your progeny, as long as the moon and the sun last;

this (document) the temple-accountant Tirunīṅtha-ār-uṭṭāiyān drew up, with the permission of the Śrīvaishṇavas. May this the Śrīvaishṇavas protect!

No. 211.
(No. 26—G. T.)
[On the west wall in the first prākāra of Śrī Gōvindarājaśvāmi Temple at Tirupati.]

Text

1. Read ʋarunagām.
2. Read ṛṣiṇaṃ.

1. Read ʋarunagām.
3. Read ṛṣiṇaṃ.
VIJAYANAGARA INSCRIPTIONS

5 सुमन सुमना सुमनं श्रीपरमात्मे भक्ति प्रसादम् तत्स्वरूपः प्रसस्मात् गृहरत्माः
सखे दनाक्षरूपम् नामावलीम्

6 अदृश्य श्रीमहादेवानं श्रीमहानामम् श्रीमहाविषयम्
श्रीमहाकुपहस्तविशेषः श्रीमहाशाक्षीम्

7 दस हरिनं निर्मलेष्यम् श्रीमहामुक्तिस्मृतं
गौरवस्य नास्ते न अर्थाच्यवेदोऽर्थाः

8 अदृश्यं आत्मं अजयं अभावं असिद्धं असत्यं असाध्यं

Translation

Hail! May it be prosperous! On Friday, the day of Uttirāśadi (Uttarābādra star), being the 6th lunar day of the dark half of the Kartikamaka month in the Dandubhi year, corresponding to the illustrious Śaka year 1364, the Śrīkātaśī of Tirumala registered this record on stone in favour of Karuṇākaraśīvar, one of the Śrīvaiśnavas of Tirupati.

For the purpose of providing, out of the interest on capital, from the Śrī-Brāhmaṇam, one tiruppānam each day in his name from this day forward for Śrī Gōvindappērumāl in Tirupati, the sum entrusted with the Śrī-Brāhmaṇam this day is 100 pōn. As a charge on the interest on this (sum of) 100 pōn shall be supplied from the Śrī-Brāhmaṇam for the (stipulated) one tiruppānam each day, (commencing) from the 1st day of this Aṣṭi month, till the last day of the moon and the sun,

1 marakkai of rice with the Chālukya-Nārāyanam-bāl,
1 śīkāru of ghee,
vegetables, salt, and pepper.

Out of the offered prasādam, he shall receive a quarter share being 1 māt; and likewise it shall continue throughout the succession of his descendants and shall be effective as long as the moon and the sun endure.

This is written with the permission of the Śrīvaiśnavas by the temple-accountant Tirunīnga-śrī-sādyō. May (this) the Śrīvaiśnavas protect!

1. Read दक्षिणे.
2. Read दक्षिणे.
3. Read दक्षिणे.

Note: 1. It is the 1st day of the Aṣṭi month, corresponding to the 29th June 1442 A.C.

213
1. The beginning is lost for the first four lines.
2. This may be read as: இன்றைய சூறை
3. Read தேசு
4. This may be read as: குறைந்த
5. Read இலையுறை
VIJAYANAGARA INSCRIPTIONS

Translation

1-2. ..........On Monday, the day of Mrigasiraha, being the 14th lunar day of the bright fortnight of the month of Dhanus in the year Krōdhana, corresponding to the Śaka year 1367, the Sthānattir of Tirumāla executed a document on stone in favour of (Āḷvār-Mudaliyar) and Ulagālaiyaperumāli-Mudaliyar of the Ārvaiśaivas of Tirupati, these two individuals, and Gōvindan Tiruvananādāyār, a native of Tirunayyār and an accountant in the temple at Tirumāla, and Gōvindar Nāṟiyāppaperumāl of the above description, these above named individuals:

3. (The money which) Āḷvār-Mudaliyar and Ulagālaiyaperumāli-Mudaliyar deposited for interest with the Śrī-Bhagāram this day is 100 chakrapaṇam; (the money which) Tiruvananādāyār deposited is 500 chakrapaṇam; the money deposited by Nāṟiyāppaperumāl........................

4. Towards the Uttirā-pōṭi (offering on the day of the Uttara-Phalguni star) for Śrī Gōvindapaperumāli and the Rāhūl-pōṭi (offering on the day of Rāhūl) for Prītal (i.e. Śrī Keśavāha) arranged for every month in the name of the two persons, viz., Āḷvār-Mudaliyar and Ulagālaiyaperumāli-Mudaliyar, shall be issued in the following manner.

1. Read—"?

Nota 2:—The date is equivalent to 13th December 1445 A.C.
5. on the Uttiram day for Śrī Gorrhappurumāḷ,
1 տահ of oil with the Chāṭhīya-Nārāyanam-kā וי intended for the
tramalājanam (holy bath),
1 պալ of chandana (sandal),
2 marakkāl of rice for 2 tiruppōnāham,
1 տահ of ghee,
1 տահ of green gram,
vegetables, salt, pepper, and curds;
5-6. and on the Rāhiśi day for Piṭā (Śrī Kṛṣṇa)
1 պալ of oil for tirumallījanam,
1 պալ of chandana,
1 marakkāl of rice for 1 tiruppōnāham,
1 տահ of ghee,
1 տահ of green gram,
vegetables, salt, pepper, and curds.

7-8. Towards the tirukkōsāmaṇḍai arranged for offering to Śrī
govindaperumāḷ during the Tīviruppo-tīzhochi on the 30 days of the Mārgaḷ month
in the name of Tiruvanandāḻvār shall be supplied on each of the
30 days for each one tirukkōsāmaṇḍai
1 marakkāl of rice,
1 նառ 1 տահ and 1 տահ of ghee,
50 պալ of sugar,
4 (kinds of) fruits,
and ginger.

8-9. Towards the 1 tirukkōsāmaṇḍai prepared to be offered to Śrī
govindaperumāḷ on (the day of) the Māla star month after month, in the name
of Nārāyaṇaperumāḷ, shall be supplied
1 marakkāl of rice,
1 նառ 1 տահ and 1 տահ of ghee,
50 պալ of sugar,
and 4 fruits.

9. As per the above scale (these articles) shall be supplied from the
Śrī-Bhaṭṭārām till the moon and the sun last.

9-10. Out of the several above-mentioned պալ, Տավర-Mudaliyar and
Ulagūṭiyaperumāḷ Mudaliyar will be entitled to receive a quarter of the
prasad offered as the Uttira-paṭi and Rāhiśi (պալ);
from the abhāṭi-prasadam offered on the 30 days of the Mārgaḷ
month, Tiruvanandāḻvār will receive a quarter of the abhāṭi-prasadam;
and from the abhāṭi-prasadam offered on the days of the Māla star,
Nārāyaṇaperumāḷ will receive a fourth part.

11. In this manner this (arrangement) shall continue to last through-
out the succession of your heirs, till the last day of the moon and the sun.

12. This is written by the temple-accountant Tirumanga-ar-māṭayān
with the permission of the Śrīvalkaḥsvas. May this Śrīvalkaḥsvas protect
VIJAYANAGARA INSCRIPTIONS

No. 213.

(No. 45—T. T.)

[On the west wall in the first prakāra of Tirumala Temple.]

Text

1. "..." (Tamil text)

2. "..." (Tamil text)

3. "..." (Tamil text)

4. "..." (Tamil text)

5. "..." (Tamil text)

6. "..." (Tamil text)

7. "..." (Tamil text)

8. "..." (Tamil text)

9. "..." (Tamil text)

10. "..." (Tamil text)

References:

TIRUPATI DEVASTHANAM INSCRIPTIONS :—Vol. 1

Translation

1-2. May there be prosperity! Hail! On Wednesday,¹ the day of "narparaśam (Punarvasu), being the 1st lunar day of the dark half of the month of Dhanus in the current year Krśdhana, in the illustrious Čaaka year 1367, the Sīṭhānattir of Tirumala executed a document on stone in favour of Anantaśayanar, son of Rāmānujadāsr, one of the Sabhāyar of Tiruchchukānr, to wit,

2-4. 300 nuppoṣam is the sum paid into the Śri-Bhaṭavāram this day as the paliyaṭamu for the supply of (the necessary articles for) 1 sugiyanaṭi on each seed-sowing day (tirumula-tiruṇaṭi) and 1 tirukkaṇṭamogai at the time of the adhivāsam (rest) on the tirṭhāvārī (holy bath) day during each of the 9 festivals, comprising the 7 tirukkoṭi-tiruṇaṭi for Tiruvākṣaṭamuṇḍaiyān and the 2 tirukkoṭi-tiruṇaṭi for Śri Govindaperumāḷ.

4-6. As the charge on (the interest of) this sum of 300 poṣam for the (necessary) ingredients, shall be supplied (articles) as per the appended scale during each of the festivals, (viz.,)

1 marakkāl of rice measured with the Malaiṅiniyaninṟṟ-kāl,
1 marakkāl of pulse,
50 palam of jaggery,
1 nāṭi of ghee, and
1 cocoanut
for the 1 sukkhiyaṇ-ṭoṭi to be offered on returning after the procession on each seed-sowing day;
5 palam of chandanam,
500 areca-nuts, and
500 betel-leaves
to be distributed during the tiruvolakkam (āśṭhānam or levee);

6-8. 1 marakkāl of rice measured with the Malaiṅiniyaninṟṟ-kāl,
5 sukkhiyaṇ and 1 suckhiyaṇ of ghee, and
50 palam of sugar
for the 1 tirukkoṭamogai to be offered at the time of enjoying the adhivāsam on the tirṭhāvārī day;

(and the preparations shall be) offered (to God).

8-9. The sukkhiyaṇ-ṭoṭi being distributed at the time of the marappoṭi (distribution), and the tirukkoṭamogai at the time of the sandhi (distribution), he shall be entitled to receive the donor’s share. This (arrangement) shall continue to be in force, as long as the moon and the sun last, through the succession of his descendants.

9-10. This is the writing of the temple-accountant Tirun-insaṭuṇaiyān with the permission of the Śrīvaishṇavas. Hence may this the Śrīvaishṇavas protect!

Note 1:—The English date is 15th December 1445 A.D.
VIJAYANAGARA INSCRIPTIONS

No. 214.
(No. 45, A—T. T.)

[On the west wall in the first prākāra of Tirumala Temple.]

Text

1. உண்மையானதை காண்டு பொருளானையே கொண்டிருக்கவேண்டா மறையாரும் முன்னேற்ற வருடத்தில் மகாத்மா பெண்டாய் பண்டி மகாத்மா பண்டித் திகைத்து இருக்கின்றது [1] யா [8]

Translation

Srimān Anantāayana perpetually offered (provided) an excellent mahāyānam (holy food) prepared with jaggery and ghee together with sweet sālāpam (pudding) to the Lord of Śrī Vaiṅkaṣādri on the first and last days of the augmented grand festivals.

No. 215.
(No. 17—G. T.)

[On the north wall in the first prākāra of Śrī Gōvindarājasvāmi Temple at Tirupati.]

Text

1. பரவலாய் வளமுள்ள உண்டு வளமுள்ள காலம் கொண்டிருக்கவேண்டும் கொண்டு கொண்டு வருடத்தை கொண்டு வருடத்தை கொண்டு பண்டித் திகைத்து இருக்கின்றது

2. கொண்டு கொண்டு வருடத்தை கொண்டு கொண்டு வருடத்தை கொண்டு வருடத்தை கொண்டு வருடத்தை கொண்டு வருடத்தை

3. மகாத்மா பெண்டாய் பண்டித் திகைத்து இருக்கின்றது

4. மகாத்மா பெண்டாய் பண்டித் திகைத்து இருக்கின்றது

5. மகாத்மா பெண்டாய் பண்டித் திகைத்து இருக்கின்றது

6. மகாத்மா பெண்டாய் பண்டித் திகைத்து இருக்கின்றது

7. மகாத்மா பெண்டாய் பண்டித் திகைத்து இருக்கின்றது

8. மகாத்மா பெண்டாய் பண்டித் திகைத்து இருக்கின்றது

1. Metre கொண்டிருக்கின்றது.
2. Read — கொண்டிருக்கின்றது.
3. The old name for the cyclic year கொண்டிருக்கின்றது.
4. Read கொண்டிருக்கின்றது.
1-3. May it be prosperous! Hail! On Wednesday, the day of Aviṣṭam (Dhanishtha), being the 5th lunar day of the bright half of the Vṛīchika month in the Kṣaya year, current with the Bāka year 1568, the Śīkṣāsēṭṭar of Tirumala executed a liṅgāṣṭanam in favour of Vaṭāmāsaiṭṭar Ajagur-Appillai alias Tiruvanandiyār Periyaperumāl, one of the Sābhaiyār of Tiruchchirāḷ, to wit,

3-5. for continuing (for all time) the offering of t Tiruppīṇam and t Tirukkaṇam as a poliyai in your name to the Tirukkōṭi-Iyova

1. Read umamūrtha.
2. Read ivesō

Notk 3 :- The equivalent English date is 23rd November 1446 A.C.
VIJAYANAGARA INSCRIPTIONS

(Guruḍa figure painted on the flag) on being raised (to the top of the flag-staff) during the 7 festivals, being the tirukkoṭi-sīrūnāḷ, celebrated at Tirumala for Malaiκiṇiyanina-Peṟumāḷ, (counted) from the Āḍi festival to the Chittirai festival, and the 2 festivals conducted for Śrī Gōvindapperumāḷ in Tirupati, viz., the Vaiκkāḷ and Āṇi festivals, making a total of 9 festivals, the money (which) you paid this day into the Śrī-Bhaṇḍāram is 120 paṇam.

6-8. As the debit for provisions against the interest on this sum of 120 paṇam, shall be supplied from the Śrī-Bhaṇḍāram towards the 1 tiruppōṇakām and the 1 tirukkoṭāmāṉai (stipulated) to be offered to the Tirukkoṭi-Ṇivar after being hoisted in each of the 7 festivals celebrated for Malaiκiṇiyanina-Peṟumāḷ, so as to commence from the Māśi festival of this year,

rice of 2 marakkāḷ with the Malaiκiṇiyaninaṁ-kēḻ,
ghee of 1 māḻi and 1 ural,
jaggery of 50 palam,
pulse of 1 ulakkī,
fruits, salt, pepper and curds;

8-11. and shall also be supplied from the Śrī-Bhaṇḍāram towards the 1 tiruppōṇakām and the 1 tirukkoṭāmāṉai to be offered to the Tirukkoṭi-Ṇivar after being hoisted in each of the 3 festivals, viz., the Vaiκkāḷ and Āṇi festivals, celebrated for Śrī Gōvindapperumāḷ,

rice of 2 marakkāḷ with the Chāḻukya-Nārāyaṇaṁ-kēḻ,
ghee of 1 māḻi and 1 ural,
jaggery of 50 palam,
pulse of 1 ulakkī,
salt, pepper, vegetables and curds.

11. This arrangement (scale) shall be maintained for supplies from the Śrī-Bhaṇḍāram every year during the 9 festivals, throughout the succession of his descendants till the lasting of the moon and the sun.

11-12. Out of the offered prasādam, deducting his share of a quarter as the donor, the remainder will be distributed at the time of the sandhi at Tirumala and in Tirupati.

12-13. This is the writing of Rāmānujaḍāsar Anantaṇ, the temple-accountant at Tirumala, under the direction of the Śrīvaishṇava. May this the Śrīvaishṇavas protect !
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No. 216.
(No. 6—G. T.)

[On the south wall (inner side) of the darāntari room in the first prakāra of śri Govindarājasvāmi Temple at Tirupati.]

Text

1  பெயர்ந்தெல்லு வெளியையுள்ள மண்டலம் மையம் வருந்தும் யாழ்ப்பாண்டு முறையாலே எழுத்துற்று தரும்

2  மூலம் நம்பின்று விழுந்திரும் பெயர்ந்தெல்லு வெளியையுள்ள மண்டலம் மையம் வருந்தும் யாழ்ப்பாண்டு முறையாலே

3  என்மய வாழ்பாண்டுகள். பெயர்ந்தெல்லு வெளியையுள்ள மண்டலம் மையம் வருந்தும் யாழ்ப்பாண்டு

4  குமாரிகையும் பிராம்மர்க்கும் பாண்டியப் பெயர்களும் தமிழ்

5  பொருத்தல் முறை[v] முதல் கருவரின் விளக்கம் கொண்டில்

10[a] அழைத்து வாழ்பாண்டு வேல் பெயர் விளக்கம் கொண்டில்

11[b]—

6 12[a] வரும்பாண்டு வேல் கருவரின் விளக்கம் கொண்டில்

7 14[a] வரும்பாண்டு வேல் கருவரின் விளக்கம் கொண்டில்

8 16[a] வரும்பாண்டு வேல் கருவரின் விளக்கம் கொண்டில்

17[a]—

1. The old name for the year
2. This may be read மூலம்
3. The end of each line is covered by a stone wall.
4. பெயர்ந்தெல்லு
5. This may be read—பெயர்ந்தெல்லு
6. Read மையம்
7. Read யாழ்ப்பாண்டு
8. This may be read பெயர்ந்தெல்லு
9. Read பெயர்ந்தெல்லு
10. This letter stands for மையம்.
11 and 12. Read யாழ்ப்பாண்டு
13. Read—பெயர்ந்தெல்லு
14. Read பெயர்ந்தெல்லு
15. Read பெயர்ந்தெல்லு
16. Read பெயர்ந்தெல்லு
17. Read யாழ்ப்பாண்டு.
VIJAYANAGARA INSCRIPTIONS

9 भूतं सत्यगतेन अवश्यक गत वदनाम वनस्पतिः १६८४
1० कर्म उपदेश गतस्मवं सत्यगतेन वनस्पतिः १६८४
1१ वै निःसारणात् कर्माणि सत्यगतेन वनस्पतिः १६८४
1२ वै निःसारणात् कर्माणि सत्यगतेन वनस्पतिः १६८४

Translation

1-3. May prosperity attend! Hail! On Monday, the 10th lunar day of the dark half of the Viśchika month in the year Kṣaya, corresponding to the illustrous Śaka year 1368, this is the Ṣilśāsamam issued by the Śhānattār of Tirumala in favour of Ajayiyapurumāḷ, son of Rāmānujādāsār, and one of the Sabhāiyār of Tiruchchukānār, viz.:

3-5. for the purpose of supplying (articles) as poliyātu from the Śri-Bhaṇḍāram for the 2 tiruppsākam to be offered as the Eḻuchhi (paṭi) in the Mārgaḷi month (daily) to Tiruvākaṭāmāṭiyān and Śri Gōvindappērūmāḷ in his name, the sum paid this day into the Śri-Bhaṇḍāram is 200 paṇam.

5-8. The interest on this sum of 200 paṇam shall be taken to the credit (of the articles), and the following articles shall be supplied daily from the Śri-Bhaṇḍāram year after year during the 30 days of the Mārgaḷi month from its first day for all the 30 days, (viz.),

1 marakkāḷ of rice with the Malaiḳiniyān-kāḷ for Tiruvākaṭām- uṭaiyān,
1 marakkāḷ of rice with the Chāḻugu-Nārāyaṇ-kāḷ for Śri Gōvindappērūmāḷ,
in all 2 marakkāḷ of rice,
1 usākkū of ghee,
1 usākkū of pulse,
salt, pepper, sugar......and 1 usākkū......

8-10. On the first day of the Mārgaḷi month, being the Tuvakkam-

1 marakkāḷ of rice,
5 nāṭi and 1 usākkū of ghee,

1. Read ṣāṭhṛṣṭ.
2. Read ṣāṭhṛṣṭ.
3. Read ṣāṭhṛṣṭ.
4. Read ṣāṭhṛṣṭ.
5. Read-
6. Read ṣāṭhṛṣṭ.
7. Read ṣāṭhṛṣṭ.
8. Read-

Note 9:—The English date is 14th November 1446 A.D.
TIRUPATI DEVASTHANAM INSCRIPTIONS :- Vol. I

240 peElam of sugar, and 1 ngakku......of pepper.

10-11. Deducting a quarter, being his share as the donor, from the offered prasadam, the balance we shall distribute during the samvati time at Tirumala and in Tirupati.

11. This (practice) shall continue throughout the succession of his descendants, as long as the moon and the sun endure.

12. (This is) the writing of Tiruninga-ar-uGaiyan, the accountant of the Tirumala temple, with the permission of the srivaishnavas. This (is placed under) the protection of the srivaishnavas.

No. 217.

(No. 199—G. T.)

[On a slab fixed on the north platform of the Pedda-Bugga (big fountain) at the end of Srı GovindaRajagovamı Sannidhi street in Tirupati.]

Text

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

1. Read 2. This may be read—Ergukam. 3. Read 4. Read 5. A variation of 6. 7. 8. 9.

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20.  
21.  
22.  
23.  
24.  
25.  
26.  
27.  
28.  

Translation

1-9. May it be prosperous! On Wednesday, the day of Angārdha (star), being the 6th lunar day of the dark half of the month of Mīma in the year 988, while Śrī Rājadhirāja Raja-paramātra Śrī Vraperatāpa Mallikārjunadava Mahārāja was ruling the earth,

9-20. this record registers the sale of the house-site to Lāchamālikam (Rāchamālikam, i.e., supplier of flower-garlands to royal personages) Chennappa-Uāiyār, one of the Niyāgis (residing) in Chandragiri situated in Vaikunda-valanāthu in Tiruvāsia-kōṭṭam in Jaya-kōṭṭam-maṭṭalam, by us both, viz., Āiyār-Mudaliyār and Ulagaiyaperumul-Mudaliyār, of the Śrīvaishnavaśa (resident) in Tirupati (situated) in Tirukkuṭṭaṇa-nāṭu to the said kōṭṭam within the said maṭṭalam;

21-28. we have sold to you the two house-sites known as the Mahājanamangal-mana, situated to the west of the house-site of Śavaraeju Nārāyaṇam (lying) on the north side of the agaram (agraharam) called Śrīnivāsapuram in the Śiṅgarkēṭil street (running) in the southern part of Tirupati,..........,in the Melaiakākōṭa street....

No. 218.

(No. 23—T. T.)

[On the north wall in the first prākāra of Tirumala Temple.]

Text

1. The rest of the inscription is covered by a brick platform.

Notes 2:—The equivalent English date is 4th March 1450 A.C.
TIRUPATI DEVASTHANAM INSCRIPTIONS:—Vol. I

2. 'பெருமையில் கோயில்களுக்கு பைசா வழங்குவோம் உடன்
ஏற்றாயமற்றவர் சேர்க்க என்று பௌத்தங்கள்
பலர்க்கற்றுச் சொல்லாவர் பைசாவே காலளையும்.

3. தனித்து பெருமாள் போன்று கொண்டு அவர் பெருமாள்
இருந்து தெளிவான வரலாறு வரையறுக்கும்போது
செய்யாது என்று உறுதியானது பெருமாள்
வழக்குக்கு மற் கல்வியான அண்மையைக் கூறியே
செய்துள்ளவன் உண்மையில்லையென்று என்று அறிவு
குறித்து பெருமாள் போன்று கொண்டு என்று அறிவு
குறித்து பெருமாள் போன்று கொண்டு என்று அறிவு

4. பெருமாள் கோயிலின் வருவையை செரித்து போன்று
செய்யாது பெருமாள் கோயிலின் வருவையை
செய்யாது பெருமாள் கோயிலின் வருவையை

5. நூற்றாண்டு நான்கு மாதம் மாநாட்டு அரங்கை நான்
பெருமாள் கோயிலின் வருவையை செய்யாது
பெருமாள் கோயிலின் வருவையை

6. கருங்களை எதும் முழக்குமாறு பழுது இல்லாமல்

Translation

1-2. May there be prosperity! Hail! On Monday⁴ combining with
the Ārdrā (star), being the 9th lunar day of the dark half of the Kanya month
in the Pramāṅa year, corresponding to the auspicious Śaka year 1372, the
Śīhānattār of Tirumala have executed a record on stone in favour of Śīgum-
Mallaiyadēva Mahārāja, son of Malagaṅgayadēva Mahārāja, entitled Śrī榈
Mahāmokṣalāvāra, Mādhavimśatārāḍā and Kāṭhōr-Sāvīva, to wit:—

2-4. The sum of money which you paid this day into the Śrī-Bhaṭṭāyān
on account of the polīyāta arranged for Tiruvaṅkudāyān in your name
is 1200 rādūṇam. As the charges upon the interest on this sum of 1200
rādaṇam shall be supplied every day from this day forward, towards the one
tiruppōṇakam to be offered,

1 marakkāl of rice with the Malaiṅkñitingakāl,
1 ṣṭākku of ghee,
1 ṣṭākku of pulse,
curds, vegetables, salt and pepper,
these articles, in the above manner, from the Śrī-Bhaṭṭāyān each day.

1. Read மரக்கால்.
2. Read மலைஞ்சின்னகால்.
3. Read மரக்கு.
4. Read செண்டு.
5. Read ஜென்று.
6. Read வெண்டு.
7. Read உண்புரை.
8. Read வண்டிகை.

Note 9:—It corresponds to 31st August 1450 A.D.
VIJAYANAGARA INSCRIPTIONS

5. The 4 ma\={m} of the offered prasadam, including the share of the donor, will be distributed at the time when the prasadam from the sandhis which have been provided for up-to-date, including also the Rayar-sandhi, is received (for distribution).

5-6. This (practice) shall continue throughout the lineage of your descendants, as long as the moon and the sun last.

5-6. This is the writing of the temple-accountant Tiruning\={r}a-ar-\={u}s\={i}yan, based on the order of the \={e}r\={r}va\={i}sha\={v}as. May this the \={e}r\={r}va\={i}sha\={v}as protect!

No. 219
(No. 106—T. T.)

[On the east wall (outer side) of Record room in the first prak\={a}ra of Tirumala Temple.]

Text

1 समाजिसे अधिक संस्कृत संग्रह संग्रहीत्वादि ........ इति
विशालदेव सरस्वतीदेवादि का।

2 समग्र संस्कृत संग्रह संग्रहीत्वादि सूत्र संस्कृत संग्रहीत्वादि का।

3 समग्र संस्कृत संग्रह संग्रहीत्वादि का सूत्र संस्कृत संग्रहीत्वादि का।

4 अस्मिन् प्रकाशित संस्कृत संग्रहीत्वादि सूत्र संस्कृत संग्रहीत्वादि का।

5 अन्य अधिक संस्कृत संग्रह संग्रहीत्वादि सूत्र संस्कृत संग्रहीत्वादि का।

6 अन्य अधिक संस्कृत संग्रह संग्रहीत्वादि सूत्र संस्कृत संग्रहीत्वादि का।

7 अन्य अधिक संस्कृत संग्रह संग्रहीत्वादि सूत्र संस्कृत संग्रहीत्वादि का।

8 अन्य अधिक संस्कृत संग्रह संग्रहीत्वादि सूत्र संस्कृत संग्रहीत्वादि का।

9 अन्य अधिक संस्कृत संग्रह संग्रहीत्वादि सूत्र संस्कृत संग्रहीत्वादि का।

10 अन्य अधिक संस्कृत संग्रह संग्रहीत्वादि सूत्र संस्कृत संग्रहीत्वादि का।

11 अन्य अधिक संस्कृत संग्रह संग्रहीत्वादि सूत्र संस्कृत संग्रहीत्वादि का।

1. This gap may be filled up by 2. Read अस्मिन् प्रकाशित संस्कृत संग्रहीत्वादि सूत्र संस्कृत संग्रहीत्वादि का।
3. Read अन्य अधिक संस्कृत संग्रह संग्रहीत्वादि सूत्र संस्कृत संग्रहीत्वादि का।
Translation

1-4. Hail! May it be prosperous! On Monday, the day of Mrigaśirśa (star), being the 14th lunar day of the bright half of the month of Dhanus in the Kṛdhana year, current with the illustrious Jaya year 1367, the Sthanattar of Tirumala have executed a jilāsana in favour of Emperumānāyir, the Kṣyā-kṣīvi and the owner of the Pakhayachchelī-tirunandavanam at Tirumala, viz.—

4-9. the money entrusted by you with the Śrī-Bhongṭaram this day for the 2 sandhis provided from this day forward as the poīlāyam for Tiruvaiyakamugajaya (to be conducted) as your abhaiyam is 2000ṇṇaṇa. As the items of expenditure against the interest on this capital of 2000ṇṇaṇa shall be supplied for the 2 tiruppōnakaṅ (stipulated) to be offered in conjunction with the tiruppōnakaṅ offered daily as the Bhakarāyam-sandhi,

2 marakkal of rice with the Malaikinnyaninṟū-kal,
1 uḷakku of ghee,
1 uḷakku of green gram,
vegetables, salt, pepper and curda,
these articles, as per the above account, from the Śrī-Bhongṭaram each day.

9-12. You will be entitled to receive the donor's quarter share of the offered ārṇam, till the end of your life; and, after you, the possessors of the (said) Pakhayachchelī-nandavanam and the Mayham will be entitled to receive (the same). The (other) 1 nāṭi of the ārṇam (remaining after issuing 1 nāṭi) to the Mayham (will be issued) to the cultivators of this Pakhayachchelī-tirunandavanam, the Sthanattatt not taking a share of it.

13. This (practice) will continue to endure till the last day of the moon and the sun.

13. (This deed is drawn up by) the temple-accountant Tiruniga-arunajaya, with the permission of the Śrivaishnavas.
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No. 220.

(No. 48—T. T.)

[On the west wall in the first prakāra of Tirumala Temple.]

Text

1. Read எனும் —

2. Read எனும் என்றேதாய்

3. Probably என்றே is intended.

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9 மாலைகள் தொண்டுத்து கூற்று முன்னேற்றத்திற்கு 9
10 மாலைகள் மற்றும் பாணிகளை உயிர் வயிற்று நூற்றனுக்கு கூற்று
11 கூற்று மற்றும் கூற்று மற்றும் கூற்று
12 கூற்று மற்றும் கூற்று
13 கூற்று மற்றும் கூற்று
14 கூற்று மற்றும் கூற்று
15 கூற்று மற்றும் கூற்று
16 கூற்று மற்றும் கூற்று
17 கூற்று மற்றும் கூற்று

1. Read என்று புத்ததெல்.
Translation

1-2. Hail! May prosperity attend! On Thursday, the day of Anārāda (star), being the 7th lunar day of the dark half of the Kumbha month in the Krśadhana year, corresponding to the prosperous śaka year 1567, the Sīhānatī of Tirumalai registered the following document on stone in favour of Kṣyil-kāvi Emperumānār-īyar, the owner of the Pahbyachchelīsmūnandavanam (flower-garden) on Tirumalai, viz.:—

2-5. navam 1000 is the sum you deposited this day in the Śrī-Bhāṣṭram for the purpose of offering, during the 9 festivals as the podiyagam in your name, one tiruvulakkam on the Pushpayagam day at Tirumalai during the 7 festivals conducted with the commencement of the Dvayaṭhikam (boisting of the flag) for Tiruvakamudaiyān beginning from the 7th festival to the Chittirai festival, and one tiruvulakkam to Śrī Gōvindappērūmāl on the Pāyātī day of (each of) the 2 festivals, viz., the Vaiṣṇavā and Šrī festivals.

5-10. As the charge upon the interest on this sum of 1000 podiyam, shall be supplied from the Śrī-Bhāṣṭram, as usual, on the Pushpayagam day during all the 7 festivals every year on the (stipulated) scale, commencing (with effect) from the Paśugmi festival of this year, (viz.,)

A.D. 1699

Note: The date is equivalent to 17th February 1648 A.D.
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1 वैशालि and 4 marakkal of rice measured with the Malaiakinyaninār-kōli for the 1 tiruvēlakhām,

1 marakkal of rice for 1 tirukkōntaṭal,
2 marakkal of rice for 1 appa-poṭi,
2 marakkal of rice for Periyā-Perumāl (stationary idol of the deity),
2 niṭṭi of rice for the mātrai,

totalling 1 वैशालि 9 marakkal and 2 niṭṭi of rice;
6 niṭṭi and 1 uṭṭakku of ghee,
3 niṭṭi and 1 uṭṭakku of pulse,
1 uṭṭakku and 1 uṭṭakku of pepper,
vegetables and salt,
120 palam of sugar,
100 areca-nuts,
200 betel-leaves,
1½ palam of sandal paste for the tiruvērathamam (worship),
2 palam of sandal paste for distribution during the tiruvēlakhām (levée).

for being offered to Malaiakinyaninār-Perumāl and Nāchchimār, while seated in the mangāpam where He hears the Tiruvērūyōṭi (psalms) (recited), accepts the Paṭacakamis thereafter and then Nāchchimār are seated also and all are worshipped (together).

10-14. The distribution of the donor’s share of a quarter of the offered prasādham, being 24 niṭṭi of prasādham, 5 niṭṭi and 3 uṭṭakku of prasādham out of the Māthaiṣkam, 2 niṭṭi of akkēṭi-prasādham and 14 appa-prasādham, shall be as follows:—

4 niṭṭi of prasādham given gratis to the Bhātu-étruvērūyōṭi, 12 niṭṭi of prasādham for the 12 nirukkam of the Sākhinānār, 8 niṭṭi of prasādham 1 niṭṭi of akkēṭi-prasādham and 7 appa-prasādham

these shall be entitled to receive the prasādham in the above manner; these (shares being) deducted, from the balance of 5 niṭṭi and 3 uṭṭakku of prasādham, 1 niṭṭi of akkēṭi-prasādham, and 7 appa-prasādham, which you are accustomed to receive, shall be issued

3 uṭṭakku of prasādham to the Emperumāṇaṭīviṇi (temple tenants) to whom you granted it out of (your) free will, and 1 niṭṭi of prasādham to the Tiru-ahampāṭi-öffōṭēḷam, (the two) aggregating to 1 niṭṭi and 3 uṭṭakku of prasādham;

and the net balance (you) will be entitled to receive till the end of your life; and, after you, the Bhātu-étruvērūyōṭi who came to possess this Paṭacakamis-mangāpam and the Māthai shall be entitled to receive it.
VIJAYANAGARA INSCRIPTIONS

19-22. From the Śrī-Bḥagavatam shall also be supplied, as usual, on the Śrī-Piṅgalayādi day of the Vaikāśī and Śrī festivals (celebrated) for Śrī Gavindaperumāḷ as per the following list:

1. uṣākhū of gingelly-oil for the tirumaṃjana (holy bath),
2. pālam of chandana (for the bath),
3. pālam of chandana for the tiruvvāṭkanam (worship),
4. pālam of chandana for distribution at the tiruvvēlakkanam,
5. 1 nāṭī and 4 marakkāl of rice measured with the Chājuṇya-Nārīyana-kāl (for the tiruvvēlakkanappāṭi),
6. marakkāl of rice for the tirukkaṇṭinaḍai,
7. marakkāl of rice for the appa-pāṭi,
8. marakkāl of rice for Periya-Perumāḷ,
9. marakkāl of rice for Tiruvīḻirunda-Perumāḷ, and
10. nāṭī of rice for the mūraī,
the total quantity of rice being 1 nāṭī 10 marakkāl and 2 nāṭī;
11. 6 nāṭī and 1 uṣākhū of ghee,
12. 3 nāṭī 1 uṣākhū and 1 ṣṭākhū of pulse,
13. 1 uṣākhū and 1 ṣṭākhū of pepper,
14. vegetables and salt,
15. 120 pālam of sugar,
16. 100 areca-nuts, and
17. 200 betel-leaves.

19-22. The distribution of the donor's share of a quarter of the offered prasādam, being

24 nāṭī of prasādam,
6 nāṭī 1 urī and 1 ṣṭākhū of Maṅhaṭsa-prasādam,
2 nāṭī of akkīḷ-prasādam, and
13 appa-prasādam,
shall be effected in this manner, viz.,

12 nāṭī of prasādam and
18 appa-prasādam
for the 12 nirvākam of the Śīrāṭnīṭār and

this being deducted; and out of the balance after issuing

3 uṣākhū of prasādam granted free to the Empērumāṇaṇiṭyar, and
1 nāṭī of prasādam to the Tiruvakkaṇappāṭi-Kaṭṭāṭṭar,
the net balance of

14 nāṭī 3 uṣākhū and 1 ṣṭākhū of prasādam,
2 nāṭī of akkīḷ-prasādam and
1 appa-prasādam
you will be entitled to receive till the end of your life;
and, after you, the Śrī-Śrīvaṭṭabharunas who get possession of this Paṭṭhāẏaṣṭṭhi-stāṭṭuvaṇṭaram and the Maṅkham shall be entitled to receive it.

This arrangement shall continue to be in force till the last day...
TIRUPATI DEVASTHANAM INSCRIPTIONS — Vol. I

22-23. This is written by the temple-accountant Thanumma in calf-plates, with the permission of the Śrīvaiṣṇavas. May this the Śrīvaiṣṇavas protect.

No. 231.

(No. 15—T. T.)

[On the north wall in the first prakāra of Tirumala Temple.]

Text

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1. The old name for the year.
VIJAYANAGARA INSCRIPTIONS

8. 

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15. 

1. Read என்றாலாய்வு. 

2. Read என்றாலாய்வு. 

3. Read என்றாலாய்வு. 

4. Read என்றாலாய்வு. 

335
TIRUPATI DEVASTHANAM INSCRIPTIONS:—Vol. I

16 நித்திராக்கிய விளக்கத்துவம் விளக்கத்துவத்தில் மூன்று சுருக்கம் கி கிர்கீம் விளக்கத்துவத்தில் மூன்று சுருக்கம் கி கிர்கீம் விளக்கத்துவத்தில் மூன்று சுருக்கம் கி கிர்கீம்

17 நித்திராக்கிய விளக்கத்துவம் விளக்கத்துவம் விளக்கத்துவம் விளக்கத்துவம் விளக்கத்து

Translation

1-2. May it be prosperous! Hail! On Monday, the day of Makha (star), being the 3rd lunar day of the bright half of the Muthu month in the Khaba year, corresponding to the illustrious Baka year 1568, the Seelauster of Tirumala registered a tilaksmam in behalf of Kayil-kalli Emperumankir-Jyar, the owner of the Pekkayachikil-tirunandamam (flower-garden) at Tirumala to wit,

2-4. during the 7 festivals (counted) from the Latha-trumi to the Chittirai-trumi celebrated with the akkara-karuppam (flag-hoisting) for Tiruvana-kaamalaya and the 2 festivals, namely the Vakka-Latha-trumi and Vakka-tirumi for Sri Govindaperumal, totalling 9 festivals, for offering the tirum-

Note 1:—The date corresponds to 27th June 1900 A.D.
Vijayanagara Inscriptions

100 areca-nuts and
200 betel-leaves.

7-10. Your share of a quarter of the offered prasadam, being 29 nāṭi and 3 ujabhī of prasadam including the Mayheśvara-prasadam, 2 nāṭi of akhāṭi-prasadam, and
14 appa-prasadam,
out of which deducting
4 nāṭi of prasadam granted free to the Bhūṭi-Brāhmaṇa, 12 nāṭi of prasadam, and 12 appa-prasadam
the net balance of
13 nāṭi and 3 ujabhī of prasadam, 2 nāṭi of akhāṭi-prasadam, and 2 appa-prasadam
you will be entitled to receive till the end of your life; and, after you, the Bhūṭi-Brāhmaṇa possessing this Pahayachchheṭṭi-tirunandavanam and the Mayhem shall be entitled to receive it. This arrangement shall last as long as the moon and the sun endure.

10-14. From the Bhūṭi-Bhagavatam shall also be supplied during each of the festivals every year for 1 tiruvellakham(-paṭṭi) to be offered to Śrī Gēvindapppamēṭṭi on the seed-sowing day of the Vaikūṭi and Ānī festivals, after putting on the bracelet and after receiving worship,
1 nāṭi and 4 marakkēl of rice with the Chājēkkaya-Nārīyagam-kul, 1 marakkēl of rice for the tiruvellakham-paṭṭi, 2 marakkēl of rice for the appa-paṭṭi, 3 marakkēl of rice for Periya-Perumēṭṭi, 1 marakkēl of rice for Tiruvēḷikirunēṭṭi-Perumēṭṭi, and 2 nāṭi of rice for the nāṭvēḷi,
the total rice being 1 nāṭi 10 marakkēl and 2 nāṭi;
6 nāṭi and 1 ujabhī of ghee,
180 pulams of sugar,
3 nāṭi 2 ujabhī and 2 ajabha of pulse, vegetables, salt,
1 ujabhī and 1 ajabha of pepper,
24 pulams of sandal paste,
300 betel-nuts, and
300 leaves.

14-15. Your share of a quarter of the offered prasadam, being 32 nāṭi 7 uri and 1 ujabhī of prasadam including the Mayheśvara, 3 nāṭi of akhāṭi-prasadam, and
13
out of which deducting
1 nāṭi of prasadam to be received gratis by the Bhūṭi-Brāhmaṇa, 10 nāṭi of prasadam for the 12 nirvēḷham at the rate of 1 nāṭi and 1 uri for each nirvēḷham of the Sibhēṭṭi, as also
1 nāji and 1 mri of akhāri-prasādam, and
12 appa-prasādam,
the net balance of
10 nāji 1 mri and 1 γράβα of prasādam,
1 mri of akhāri-prasādam, and
3 appa-prasādam

you will be entitled to receive till the end of your life; and, after you,
the Ekahi-Śrīvaśīına who acquire the Paṭhāyakchallī-praṇgappadamanam and
the Maḥām shall be entitled to receive it. This (practice) shall continue till
the lasting of the moon and the sun.

17. This is written by the temple-accountant Tirumala-ar-uṇāyān,
with the permission of the Śrīvaśīına. May this the Śrīvaśīına protect!

No. 225
(No. 16—T. T.)
[On the north wall in the first prākūra of Tirumala Temple.]

Text
VIJAYANAGARA INSCRIPTIONS

1-2. (Besides) this (the provision in the previous record), on the 19th day of the 6th month of the Prabhava year, 1000 peśam is the sum (which) the said Emperor Mathiril-Jygar paid into the Śrī-Bhaṣṭram this day, as recorded on this stone, for the purpose of offering, as a poliyṣṣu in his name, 1 tirumalaškham on the Kaṭiyar-čhakram day during the 9 festivals, comprising the 7 festivals celebrated for Tiruvaikālamuṇḍiyan and the 2 festivals for Śrī Gōvindaperumal, while the Nāṭchchimīr are (also) seated and a tirumallīsam (sandy bath) is conducted (for them).

3. As the debit against the interest on this sum of 1000 peśam, shall be issued rice, sandal paste, ghee, oil, etc., articles every year from the Śrī-Bhaṣṭram for (this) Kaṭiyar-čhakram day in accordance with the poliyṣṣu stone record relating to the tirumala-tiruṇai (provided for in No. 221 above).

The offered prasadam shall be distributed at the time (of the distribution) of the prasadam (relating to) the tirumala-tiruṇai-polīyṣṣu. This (practice) shall continue to be operative till the lasting of the moon and the sun.

4. This is written, with the permission of the Śrīvaiśābhas, by the temple-accountant Tirunimra-ur-adaiyan. May this the Śrīvaiśābhas protect!

No. 223.
(No. 190—G. T.)

[On the north wall (outer side) of the verandah in front of Śilai-Nāṭchchīyar's shrine in the Temple of Śrī Gōvindarājasvāmi in Tirupati.

Text

1. 

2. 

3. 

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Nora 1:—This is equivalent to Monday, 17th July 1447 A.C.

2. Read "gānandī."
TIRUPATI DEVASTHANAM INSCRIPTIONS :—Vol. I

6 6 6 6 6

7 7 7 7 7

8 8 8 8 8

9 9 9 9 9

10 10 10 10 10

11 11 11 11 11

Translation

1-3. Hail! May it be prosperous! On Monday, the day of Tiruvāsaṃ (Svāsaṃ star), being the 12th lunar day of the dark half of the Kumbha month in the year Dhitu, current with the illustrious Śaka year 1378, the Stānattar of Tirumala executed the (following) stone record in favour of Kṣiyal-kavi Emperumāṇar-Jiyar, the owner of the Panakayachchelli-tirumandāvanam at Tirumala, to wit:—

2-7. the sum you paid this day into the Śrī-Bhaṣagāram for offering a tirukkaṇṇamaṣṭi daily at the time of the rā-padi (night offering) as a pōliṇṇu to Śrī Gōrvindapperumāḷ in your name is 5000 pōpaṃam. This 5000 pōpaṃ shall be utilised for the tank in the tiruvīgaṇṭyāram village Avilāḷi in excavating it, and with the produce grown thereby (as its equivalent in value) shall be issued daily from the Śrī-Bhaṣagāram

1 marakku of rice measured with the Chālubya-Nārāyaṇam-kūl,
3 ujaḥku and 1 ajaḥku of ghee, and
60 pālam of jaggery.

7-10. You will be entitled to receive, till the end of your life, 1 ujaḥku of the akkāṭi-prasādam (being the balance) after deducting 3 ujaḥku of prasādam for the 12 nirvākam at the rate of 1 pāḷi (fruitful) of akkāṭi-prasādam per nirvākam of the Stānattar out of the aggregate share of 1 pāḷi of the akkāṭi-prasādam belonging to the donor in the (entire) offered prasādam. After your

1. Read ೎..SQLException.
Note 2.—The English date is 21st February 1457 A.C.
VIJAYANAGARA INSCRIPTIONS

life, the Ekati-Srivaishnavas who acquire (possession of) this Paddayachchelli-
tirunandavanam and the Matham shall be entitled to receive this 1 utdikku of
the abhakit-prasadam. This (practice) shall continue to be in force till the
lasting of the moon and the sun.

11. This is the writing of the temple-accountant Tiruninga-ar-uñaiyan
with the permission of the Srivaishnavas. May this the Srivaishnavas protect!

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No. 224.

(No. 29—G. T.)

[On the west wall of the first prakara in the Temple of Sri
Govindarajaswami at Tirupati.]

Text

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1. Read చరిత్ర.  
2. This may be read చరిత్రం.  
3. This may be read చరిత్రం.  
4. భీమి.  
5. Read చరిత్రం.  
6. Read చరిత్రం.  
7. Read చరిత్రం.  
8. Read చరిత్రం.  
9. This may be read చరిత్రం.
Translation

1-5. May prosperity abide! In the illustrious daika year 1372, current with the (cyclic) year Pramādaṭṭa¹.........(this deed is executed) in favour of Chennakasavavadāsar, son of.........in the said kōṭam (district)

1. Read—กรักขา.
2. อกexas—อกexas.
3. முறவை=முறவை.
4. Read கவர்காரணமா—
5. Read கவர்காரணமா.
6. Read கவர்காரணமா.

Note 7:—The corresponding year of the Christian Era is 1480-1.
VIJAYANAGARA INSCRIPTIONS

within the said maqpalam (province).......for the 30 pon.............
while excavating at your own cost a channel with the fountain-head within
the limits of Paiśipāḷi passing through Siddhakkuṭai, Pāṭar,...........to
Tirupati and while carrying the channel at your own cost to irrigate the Pāḷi
(lands) and while extending this irrigation channel further to fill the tank in
Avilāli and thence drawing the water to irrigate the land.............wherewith
you stipulated for the propitiation with one tiruppōṇakam during nights
from the Appan-Śri-Bhaṅgāram for Vīrā-Nārasiṅgapperumāl in Śrīnivaśapuram
in Tirupati.............

5-6. Mudaliyar having intimated, and while you secured a sale deed
from them for this kālaṅkālvi, the tenants of Paiśipāḷi having protested that
a number of plots of land in their village would be adversely affected and
likewise many channels.........if the proposed channel were to be cut with the
fountain-head in their village and extended to Tirupati,

6-7. we (Śtānattār) and Adhikāry Yaṅgārasar having proceeded to
Paiśipāḷi and inspected the channel and having apprehended that a number
of plots in Paiśipāḷi will sustain damage if this kālaṅkāl were excavated to
pass to Avilāli, and we have apprised you of this matter,

7-8. you having (thereon) recovered from the villagers of Paiśipāḷi
the 1000 paṇam relating to the document obtained at the hands of Āvāmudali
......and Ulaguṇaiyaperumāl-Mudaliyar and having transferred the document in
favour of the villagers and having also executed a deed in their favour for
this kālaṅkāl,

8-9. and you having excavated with your own money (afresh) a
channel with the fountain-head in the .........paṇagai (plot) in Paiśipāḷi to the
north-west of Malaṅkinīyānīṅgān-kālvi and south of Muṭṭupāṇai and with a
downward course and having levelled the land known as kollaiparçu lying
to the south-east of Malaṅkinīyānīṅgān-kāḷi-paṇagai and to the west of the
boundary of Siddhakkuṭai and formed (suitable) ridges therefor, and arranged
for its cultivation,

9-11. in lieu of the receipt of the income from this kāḷvi to the Śrī-
Bhaṅgāram, we (hereby) agree to issue each day from this day onwards from
the Appan-Śri-Bhaṅgāram for offering one tiruppōṇakam each night to Vīrā-
Nārasiṅgapperumāl at Śrīnivaśapuram, as your ubhaiyam, 1 marakkai of rice
as measured with the Chāmukya-Nārāyaṇan-kāl, 1 āṭakku of ghee, 1 āṭakku of
pulse, pepper, salt, curds, vegetables and other articles. The donor's share of
one nāṭi of the offered prasādam shall be received by those residing at the
Rāmānūjakṣetram at Śrīnivaśapuram (which is an institution) of your charity.
The balance of 3 nāṭi of the prasādam we shall be entitled to receive out of the
prasādam offered to this Vīrā-Nārasiṅgapperumāl during the day. This
arrangement shall be duly observed in practice by the Appan-Śri-Bhaṅgāram
as long as the moon and the sun last.

11. This is written by the temple-accountant Tirunīṅga-śr-vaṇiyān as
per the order of the Śrīvaṇiḥaṇas. The protection of the Śrīvaṇiḥaṇas (is
sought for its perpetuation).
TIRUPATI DEVASTHANAM INSCRIPTIONS:—Vol. 1

No. 225.

(No. 55—T. T.)

[On the south wall in the first prākāra of Tirumala Temple.]

Text

1. புண்டுலவான் வலண்டு வூர்வ்வான் உலகம் உள்ள வாசு பாசுதி பொருளான் ராணாஷ்டிவான் கனவனா.

2. மருத்துவமிகு நிற்காயா அங்கியும் காயா கையில் காயா.

3. கொன்ற வெள்ளகண்ட காயா நீட்டக்காயா காயா கையில் நீட்டக்காயா.

4. கொன்ற வெள்ளகண்ட காயா நீட்டக்காயா காயா கையில் நீட்டக்காயா.

5. கொன்ற வெள்ளகண்ட காயா நீட்டக்காயா காயா கையில் நீட்டக்காயா.

6. மாதலயா வெள்ளகண்ட நீட்டக்காயா காயா கையில் நீட்டக்காயா.

Translation

1-2. May prosperity attend! Hail! On Sunday, coinciding with the day of Mula (star), being the 12th lunar day of the bright half of the Karkaṭaka (solar) month in the year Bhāva, corresponding to the Śaka year 1376, the Sthiṇattar of Tirumala issued a stone record in favour of Śri-ramadīsār, who maintains a flower-garden at the Paṇāṅka (Atirka) on Tirumala, to wit:—

1. The old name for the cyclic year முடி.
2. Read மூடி.
3. Read முடி.
4. Read முடி.
5. Read மூடி.
6. Read முடி.
7. Read மூடி.

Note 8:—The day corresponds to 7th July 1454 A.C.
VIJAYANAGARA INSCRIPTIONS

2-5. the money which you paid into the Sri-Bhanjarṣam, for the purpose of offering 1 tiruppönakam every day to Tiruvakasatamudaiyân in your name from the interest on the capital, is 1000 panaṃ. As the charges on the interest on this 1000 panaṃ shall be supplied each day from the Sri-Bhanjarṣam towards the 1 tiruppönakam (stipulated) to be offered daily along with the Būkharṣyaṃ-santakā, on the following scale, viz.,

1 marakkāl of rice with the Malaiṇiṇyanimrān-kāl,
1 ṛjākku of ghee,
1 ṛjākku of pulse,
vegetables, salt and pepper.

5-6. The 1 nāṭ of prasādam, being the donor’s share out of the offered prasādam, the Śrīvaishāvāsas cultivating your flower-garden will be entitled to receive; (and) this (arrangement) will continue to be in force as long as the moon and the sun last.

6. With the permission of the Śrīvaishāvāsas, this (deed) is written up by the temple-accountant Tirunīṅga-ūr-udaiyân. May this (charity) the Śrīvaishāvāsas protect!

No. 226.
(No. 55, A—T. T.)
[On the south wall in the first prakāra of Tirumala Temple.]

Text

1 रामदीका विवेकसेवी । प्रकारकोनेकानिको ।
2 हि नावद्यमहिम ।

Translation

Rāmadīka who lives in his hermitage at the Pāpamāṇa-virka provided a naivṛddyam together with relishes for Śrīmat Vaiṣakṣanātha.

No. 227.
(No. 55, B—T. T.)
[On the south wall in the first prakāra of Tirumala Temple.]

Text

1 दुर्गास्तोत्रम् दुर्गास्तोत्रम्

Translation

(He also presented) good (milking) cows and valuable jewels.

1. Metre ।. ।; read ।।।।।।।।
2. The inscription is unfinished.
TIRUPATI DEVASTHANAM INSCRIPTIONS:—Vol. I

No. 228.
(No. 53—G. T.)

[On the north wall (left of entrance) of Sri Parthasarathiswami shrine in Sri Govindarajaswami Temple at Tirupati.]

Text

1. The old name for the cyclic year

2. Read వరది వరి బభి బభి తెలుపు ఎత్తు

3. Read దిష్ట భుతి శిత్మంచి బాదలు క్రమం

4. Read దిష్ట భుతి శిత్మంచి బాదలు క్రమం

5. Read దిష్ట భుతి శిత్మంచి బాదలు క్రమం

6. Read దిష్ట భుతి శిత్మంచి బాదలు క్రమం

7. Read దిష్ట భుతి శిత్మంచి బాదలు క్రమం

8. Read దిష్ట భుతి శిత్మంచి బాదలు క్రమం

9. Read దిష్ట భుతి శిత్మంచి బాదలు క్రమం

10. Read దిష్ట భుతి శిత్మంచి బాదలు క్రమం

11. Read దిష్ట భుతి శిత్మంచి బాదలు క్రమం

12. Read దిష్ట భుతి శిత్మంచి బాదలు క్రమం

13. Read దిష్ట భుతి శిత్మంచి బాదలు క్రమం

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Translation

1-4. Hail, Prosperity! On Sunday,¹ the day of Kṛttika (star), being the 5th lunar day of the bright fortnight of the Mina month in the year Kañka, current with the Śaka year 1308, this is the śilāśasanam executed by the Śīhānatūr of Tirumala in favour of Perumāl alias Kollikāvalīdās, one of the Tirupati śrīvaishāvas, viz.,

4-10. for the purpose of providing, out of the interest on capital, from the Śrī-Bhaṅgāram, 1 tiruppōṇakam each day from this day forward for Śrī Gōvindaperumāl in Tirupati, in his name, the sum entrusted with the Śrī-Bhaṅgāram this day is 1000 poṇam. As a debit against the interest on this (sum of) 1000 poṇam shall be supplied from the Śrī-Bhaṅgāram for the said 1 tiruppōṇakam on each day (commencing) from this 1st day² of this Paṅguṇi month till the lasting of the moon and the sun,

1 marakkāl of rice measured with the Chālukya-Nārāyaṇan-kāl,
1 āḷākkū of ghee,
vegetables, salt and pepper.

10-12. Out of the offered prasādam, a quarter share, being 1 nāţi, he (the donor) shall receive. (This practice) shall continue throughout the succession of his descendants and shall be in force till the lasting of the moon and the sun.

12-13. This is written with the permission of the śrīvaishāvas by the Tirunīg-Eṛ-udāiyān, the accountant of the Tirumala temple. May this the śrīvaishāvas protect!

No. 229.
(No. 527—T. T.)

[On a stone (near the base) of the Aināmahal in the second prākāra of Tirumala Temple.]

Text

1—.. jāti, 2—[..] māna, 3—.. ṛṇānām Ī—

Translation

1—......having sold to you......
2—......poṇam 200.............
3—......(I) have sold (given),........

Notiz 1:—Two dates are possible, viz., 24th February and 24th March 1387 A.C. the former of which coincides with the 1st day of the Paṅguṇi month. Consequently 24th February 1387 A.C. must be taken as the actual date intended.
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No. 230.
(No. 218—T. T.)

[On the south wall (outer side) of the kitchen in the first prakara of Tirumala Temple.]

Text

A.  
1.—......as registered.......  
2.—......the site..............  
3.—......Pañj in Chandragiri.......  
4.—......on the north side, Ulagamuñai.......  

B.  
1.—......  
2.—......  
3.—......  
4.—......in the street.......  

Translation

A

1.—......as registered.......  
2.—......the site..............  
3.—......Pañj in Chandragiri.......  
4.—......on the north side, Ulagamuñai.......  

B

1.—......  
2.—......  
3.—......  
4.—......in the street.......  

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C
1.—for the two house-sites
2.—Tiruśakṣātsamudaiyān
3.—the two and three-quarter units of the house-site
4.—inclusive of the length (of the house-site), one quarter

D
1.—having sold the one and a quarter house-site
2.—to the west of the house-site belonging to the śri-Bhaṇḍāram,
being the house-site
3.—according to the price current at the time
4.—the Chittirai month, Anuradha(śalājā) (swan-swing)

E
1.—(the month) of Makara in the year
2.—on the day of Pūṣam (Pushyami star), at Tirumala
3.—... ... ... ... ... ...
4.—just as (it was) registered, your
5.—for offering atirasa-ārti

No. 231.
(No. 311—G. T.)

[On the north wall of the front verandah of the Kārattālvān's shrine in the Temple of Śri Govindarājasvāmi in Tirupathi.]

Text
1.—... ... ... ... ... ...
2.—... ... ... ... ... ...
3.—... ... ... ... ... ...
4.—... ... ... ... ... ...

Translation
1.—east of Puram and east of Vadi
2.—presented and registered in the Avanakhaḷaṛī (the office or the department which registers and preserves the documents)
3.—constructed, your requirements
4.—as per the arrangement of the Śrīvaśīhavas, the temple

—accountant

Note 1 :— As to the form and the significance of the pudding atirasa (sweet cake), as well as mākhīya, etc., I would invite the attention of the readers to an instructive article dealing with the form and meaning of certain words by Mr. Vedan Venkatachalam, published in the July number of the Telugu monthly journal “Bhāratī,” pages 11-22. Therein he mentions that such flat and circular, or round, puddings were originally intended as offerings for goddesses.
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No. 232
(No. 303—G. T.)

[On the north wall (inner side) of the front maṇḍapam of Karattaiyān’s shrine in the Temple of Śrī Govindarājāsvāmi in Tirupati.]

Text

1—[இம்லெந்துவில் பெருவும்]—
2—து மைன்று பிரம்ப புராசனம்—
3—முதுகி முன்னோடு பாடல்—
4—மு பாராத்திக்கும் புராசனம்—

Translation

1—in the Mithuna (solar) month of the year—
2—in the north, the back yard on the north side—
3—60 (paṇam) alone as the price—
4—on executing (the deed)—

No. 233
(No. 217—T. T.)

[On the north wall (outer side) of the kitchen in the first prakāra of Tirumala Temple.]

Text

1—
2—[நிறையும்]—
3—
4—
5—[வேயைல்]—
6—[உரும்]—
7—[சுத்திரு]—
8—

Translation

1—..... Śaka year......
2—.....Kāśaka (solar) month......
3—.....in the maṇḍalam (province)......
4—.....in this kōṇam (district) in the said maṇḍalam......
5—.....my house-site......
6—.....at his holy feet......
7—.................................
8—.....kāṭikkai (presentation or offering)......
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No. 234.

(No. 109—T. T.)

[On the south wall of the Mukkōji-pradakṣiṇam in Tirumala Temple.]

Text

1—[முக்கு]ஜி[இல்ல]ையுள்ள முக்குஜிக்குலம் புறா—
2—பீடு முன்னை மேல்—
3—[ஸ்ரீ]மதுநிக்காசர் தலைமுறை—
4—[எழுத்து] கோயில்காசர் [சிவன்—
5—[சமாதி] சூட்டு ஐயார் வைவா—

Translation

1.—....for the middle day during the festival......
2.—.....Kāśu (money) paid........
3.—......(from) the Śri-Bhagāram till the moon and the sun last......
4.—......temple-accountant Nīyāruṇāiyān—
5.—......the writing (of)........this the Śrīvaishāvas.......

No. 235.

(No. 180—G. T.)

[From a slab now preserved on a platform in front of Śrī Govindarājāsvāmi Temple in Tirupati.]

Text

1  தமிழ் தொகுதி சொல்லியல் பாடல்—
2  முதல்தொகுதியைக் கூறும் வைவா—
3  முதல்தொகுதியைக் கூறும் வைவா[ஸ்ரீ]—
4  முதல்தொகுதியைக் கூறும் வைவா—
5  சமாதியின வைவா—

Translation

1. May it be prosperous ! Hail ! The illustrious Śaka year......
2. west of Tiruppaṇi-ārmai......
3. having paid the fee and received......
4. having appointed Śrīvaishāvas—
5. (temple-)accountant Tirunūr-உற்பாயியியான.......
TIRUPATI DEVASTHANAM INSCRIPTIONS:—Vol. I

No. 236.
(No. 685—T. T.)

[On a slab lying near the Yamunaitturai-maadapam in Tirumala Temple.]

Text

1  நேர்த்திருள் மாசுரேப்பு ராமேஸ் செய்யானை
2  நேர்த்திருள் மாசுரேப்பு ராமேஸ் செய்யானை
3  கர்பிட்டுலா பால் [இல] தமக்கு
4  கர்பிட்டுலா பால் [இல] தமக்கு

Translation

1. Hail, Prosperity! In the illustrious Saka year......
2. the Vyapari (merchant) (supplying to) the army......
3. properly administering the temple affairs......
4. This (is placed under) the protection of the Srivaishnavas.

——— :: FINIS ::———
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