

Tirumala Tirupati Devasthanams Inscriptions Vol. I

EARLY INSCRIPTIONS

TRANSLATED AND EDITED WITH INTRODUCTIONS

BY

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Tirumala Tirupati Devasthanams
Tirupati
1998

EARLY INSCRIPTIONS

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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.

- G.T. = Inscriptions of the Devasthānam Collection from Śrī Gōvindarājavarasvāmī's Temple in Tirupati, Śrī Kapilādevavarasvāmī's Temple at Kapilātrrtham and Śrī Padmāvatiamma's (Alamēlumaāgamma's) Temple in Tiruchānūr.
- T.T. = Inscriptions of the Devasthānam Collection from Śrī Vāṅkaṭavarasvāmī's Temple at Tirumala.
- A. C. = After Christ (same as A.D.).
- Ar. Sur. Rep. = Director - General's "Annual Report of the Archaeological Survey of India".
- Mad. Ep. Rep. = "Annual Report on South Indian Epigraphy" issued by the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, Madras.
- No. 179 of 1892 = The serially numbered epigraphs as per the List of
of the Mad. Ep. Inscriptions appended in a summary form to the Mad.
Coll. Ep. Rep.
- S. I 1. = Volumes of the "South Indian Inscriptions" published out of the total collection of the Madras Epigraphical Department.
- Nellore Inscip- } = Three Volumes of the "Nellore Inscriptions" edited by
tions. } Messrs Alan Butterworth and V. Venugopal Chetty.
- Ind. Ant. = "Indian Antiquary," a Journal of Oriental Research, published at Bombay.
- Ep. Ind. = "Epigraphia Indica" (a Journal Published by the Government Epigraphist).
- Ep. Car. = "Epigraphia Carnatica," being the 12 volumes of Inscriptions of the Mysore State.



TIRUPATI DEVASTHANAM

INSCRIPTIONS :—Vol. I

THE PALLAVAS

The Pallavas originally held a subordinate position under the Āndhra Sātavāhanas as viceroys of their southern dominions extending from Amarāvati to Kāchi and, on the dismemberment of the Āndhra 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 Tondamaṇḍalam bounded by the North and the South Pennār rivers and the adjoining province dominated by the ancient city of Amarāvati (Dhānyakaṭa or Dhamakaṭaka). Tondamaṇḍalam had formed the northern province of the Chōla kingdom under the great Karikāla but was afterwards annexed to the Āndhra dominions on the decadence of the Chōla power.

This southern Āndhra viceroyalty was conferred in the time of Yagña-Śrī, the Sātavāhana emperor, upon the earliest known Pallava Bappadeva of the Bhāradvāja-gotra, a local chief, mentioned in the Pallava Prākṛit Charters, who reduced that part of the Daṇḍakāraṇya into habitable and cultivable land and created facilities for its irrigation; and three generations of rulers succeeded this first viceroy Bappadeva. 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 Viṣṇugōpa of Kāchi was one, and they were in a body defeated by the northern invader. The defeat of Viṣṇugōpa cost him his throne, which was usurped by the Pallava dynasty of the Samskr̥it Charters, beginning with Virakīrcha, who had married a Nāga princess and thus gained the support of the Nāgas in his efforts.

Virakīrcha and his son Skandavarman welded together the fallen-off units of the original Pallava kingdom, extended their authority up to Vāṅgi, and reduced the Gaṅgas of Talakāṭa to subjection. Kāchi which

had for a time been occupied by the Chōlas was retaken and the Chōla 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 Śrīparvata (Śrīśaila) 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 Vātāpi (Bādāmi), supplanting the Kadambas, brought on the scene a formidable rival to the Pallavas, contending for political supremacy and territorial expansion. The northern province of Vāgi was permanently wrested from the Pallavas in 610 A.C. in the reign of Mahēndravarmān by the Chālukya Pulakēśin II, who set up a second rival to them through the establishment therein of the Eastern Chālukya dynasty under his younger brother Kubja-Vishṇuvardhana. 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 Vāgi on the north.

In this expansion the southern kings were vanquished, and the Chōla country watered by the Kāvāri was occupied by Simhavishṇu. The conquest of Vāgi in 610 A.C. by Pulakēśin II was avenged by the capture and destruction of the Chālukya capital of Vātāpi in 642 by the Pallava Narasiṃhavarman 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 Chitramāya, 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 Kāंची. In the end he waxed stronger than before and asserted his authority over the Bāgas and the Gaigas.

The displacement in the meantime of the (Western) Chālukyas in the middle of the 8th century by the Rāshtrakūṭas or Rāṭṭas of Mālkhāḍ or Mānyakhṇa did not give the Pallavas any relief on that side, for, together with

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the sovereignty of the Chālukyas over the Dakkan in that quarter, the Rāshtrakūṭas inherited their family enmity with the Pallavas; and, during their supremacy for nearly two centuries and a quarter in succession to the Chālukyas, constant conflicts arose between the two, so much as to weaken both and ultimately destroy the Rāshtrakūṭa power, thereby affording an opportunity for the establishment of the second or the revived Western Chālukya dynasty of Kalyāṇi under Tailapa II in 973 A.C.

The Rāshtrakūṭas early began their inroads into the Pallava kingdom and Gōvinda III levied tribute from Dantivarman, the son and successor of Nandivarman Pallavamalla. At this time, the Pāṇḍyas were growing in strength and Varaguṇa-Pāṇḍya overran the Chōḷa country up to very near the Pallava capital and prepared to march upon Kāंची. Notwithstanding these reverses, Dantivarman continued to rule his empire for half a century and more till about 830 A.C., and maintain his power in the northern half of his empire, with suzerainty over the Bāṇa king Vijayāditya.

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

The crisis for the Pallava rule came in the reign of Aparājita, the last Pallava sovereign. Early in his reign he had encountered the Pāṇḍya king Varaguṇa at Śrīpurambiya and defeated him with the help of the Western Gaṅga Prithivīpati I, who was however slain in battle. But the fortune that attended Aparājita in his victory over the Pāṇḍyas deserted him in his fight against the Chōḷa king Āditya I who, in alliance with the Chōḷa ruler Sthāṇuravi, defeated him and took possession of the Pallava throne about 900 A.C.

Thus with Aparājita the dynasty of the Great Pallavas, established by Simhavishṇu 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 Chōḷas of the Vijayālaya line under Āditya I. Certain Pallava chiefs, however, continued to rule over petty principalities down to the 17th century, as Chōḷa 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 Daṇḍakāranya 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 "Kāṣṭhapaṇi" of the Pallavas is therefore significant of their work of "forest-clearing" and it still survives in the names of certain places, such as "Kāṣṭhapaṇinagara," i.e., Kāṣṭhapaṇinagara, the head-quarters of a Zamindari in the Chittoor district, and Kāṣṭhapaṇi, a village lying between Avadi and Poonamalli within a dozen miles from Madras.

The renaissance of Hinduism established the School of Bhakti (Devotion) with its two off-shoots, Śaivism and Vaiṣṇavism, 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 Samskr̥t 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 Narbadā and Orissan frontier on the north to the Ponnaiyār or Southern Pennār 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).

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Pallava inscriptions in our Collection are scanty and the only two available ones from Tiruchānūr representing Kū-Vijaya-Dantivikramadevar¹ furnish us with very little information. One of them (No. 219—G.T.) gives his regnal year 51 and indicates the location of Śōjanūr, the residence of the donor Ulagapperumānār, in Śōja-nāḷu and that of Tiruchānūr in the Kuḍavār-nāḍu within the district of Tiruvēṅkaṭa-kōṭṭam.²

The village of Tiruchānūr, or Chirutānūr as it is popularly called, was in early times designated Tiruchchōkinūr (Yōginūr) (No. 219—G.T.) and the name is partly retained by the adjoining village of Yōgi-Mallavaram or Jōgula-Mallavaram. The form Tiruchchōkunūr (Yōgunūr) found in No. 218—G.T. dated in the Śaka year 820 (=898 A. C.), a variation of the original Yōginūr, re-appears as Tiruchchōkunūr (Yōgunūr) in the time of Parāntaka I (No. 232—G.T.). But some time after Parāntaka I, it had changed once for all into Tiruchchukanūr (Śukanūr) with the Samskṛitised nomenclature Śrī Śuka-grāma (No. 62—G.T.), having become connected with the Puranic tradition of Śuka-Maharshi'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 "Yōginūr" or the later "Śukanūr". Tiruchchōkinūr, however, appears as the original name of the place, being presumably given to it to denote the common appellation of Śiva, and Viṣṇu in the form of Kṛishṇa, who are both found to have been enshrined in the place, Śiva in the western part of the ancient village under the name of Tīppalādiśvaramuḍaiya-Mahādevar (i.e. Palādiśvara or Parāśarāśvara) and Kṛishṇa in the eastern part. Even now Kṛishṇa is considered as the ancient deity and his shrine as the ancient structure within the premises of Śrī Padmāvati-Amma's or Alamēlumaṅga's temple. Later on, the tradition regarding Śuka's penance seems to have gained

NOTE 1:—Vide Tirupati Dēvasthānam Epigraphical Report, pages 99-100.

NOTE 2:—It is apparent that Tiruvēṅkaṭa-kōṭṭam, one of the districts of Toṇḍa-maṇḍalam or Janyaṅkoṇḍaśōja-maṇḍalam, derives its name from the "Sacred Hill" on which Śrī Vēṅkaṭēśa 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 nāḍus or sub-districts, viz., Kuḍavār or Tirukkuḍavār-nāḍu formed of the villages situated round about Tirupati, Vaikunda-vaḷanāḍu of the villages round about Chandragiri, Tuyya-nāḍu of those near Chittoor and Āṟṟūr or Toṇḍaimān-Āṟṟūr-nāḍu of those round about Kālahastī. Of these, Kuḍavār which lent its name to the nāḍu no longer exists, and Āṟṟūr which is called in inscriptions "Toṇḍaimān-Āṟṟūr or —Parāṟṟūr is now known as Toṇḍaimānāḍu and is situated near Kālahastī (Mad. Ep. Rep. for 1921, para 26).

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ground such that the hagiologists transformed the "Tiruchchskinār," by the transmutation of the vowel sounds with the least effort, being aided therein by the common palatal "ch," into "Tiruchchukanār," 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-Mallavaram" 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.

Ulagapperumānār of Śōjanār and Śiyagaṅ(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 Ayyavarman and Simhavarman alias Mādhava II were installed by their contemporary Pallava kings and that Prithvipati I fought later on the side of Aparājita against Varaguṇa-Pāṇḍya in the battle of Śrīpurambiya and gave up his life in the cause of his Pallava overlord. It is quite likely that Śiyagaṅgan was a Western Gaṅga feudatory of Dantivikramavarman, just as the Bāṇa king Vijayāditya-Mahāvali-Bāṇarāya, mentioned in the Guḍimallam 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 Bāṇas and the Gaṅgas indicates that, in spite of the Pāṇḍya aggression on the south under Mārāṇjaḍaiyan 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 Śākha, wife of Nandivarman of Tejjāru, and with the Kadambas through his own wife Aggaḷanimmaṭi. 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 Toṇḍamaṇḍalam.

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

Another fragment No. 233—G.T. mentions a certain Gaṅga chief Raṇasiṅgan, who was probably another Pallava subordinate. Besides the Bāṇas and the Gaṅgas, other chiefs also appear to have acknowledged the Pallava authority, and one such was the chief of the Iruṅḡas, viz., Iruṅḡōḷakkōn alias Guṇavan-Aparājitan (No. 220—G.T.) whose surname indicates that he was a vassal of the last Pallava king Aparājita. The Śaka year 820

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(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 Guḍimallam 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 Vāṇagappāḍi, 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 Tiruchānūr which exercised political or administrative functions including the supervision of the temples. It consisted of 108 members mainly drawn from the local Śrīvaiṣṇava Brāhmanas. 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 Tiruchānūr as separated from Yōgi-Mallavaram. From an inscription at the latter place belonging to the reign of Rājārāja 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*, *Ūrāichi*, Bayyan, Ūr-niyōgam, *Kōyirkōn*, *Vaḷḷuvakkōn*, &c., the last two probably looking after matters pertaining to the temples.

Of the three deities mentioned in No. 229—G.T., "Tiruvākaṭattu-Perumāṇaḍigaḷ" is God Vākaṭasa who abides in His Shrine on the Vākaṭa-Hill or Tirumala, while the other two, viz., "Tiruvīḷakkōyil-Perumāṇaḍigaḷ" and "Tirumantiraiḷalai-Perumāṇaḍigaḷ" look like the *Utsava-mūrti*, i.e., processional image and one of the other "mūrtis" (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 (*nandavilakku*) before the deity, the offering of *naivedyam* 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 *nāḍu*, in order that the cultivation of the land and the collection of the lease-produce might both be facilitated. The rice used for *naivedyam* 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 (*tem-pon*) which was weighed and accepted by the temple authorities. The *kaḷaṇṇu* was the unit of weight for gold. The measuring rod in the case of land was the *kaḷikkai-kūl* which was equated with the rod of sixteen spans in length and reckoned in units of *kūl*, of which a thousand made up a *paṇi*. 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-Vaḷi*) was a trunk-road extending from the Tamil country in the south to the Telugu country of Vāgi and onwards in the north (Mad. Ep. Rep. for 1913, para 33). It passed by Tiruchānūr. 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 Chōḷa period, but only the obligatory and customary services (*Kaḷamai-Kuḷimai*) seem to have been enforced.

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(No. 219—G.T.)

Text

- ## Translation

No. 2.

(No. 223—G.T.)⁸

[In the west verandah of a stone Maṇḍapa in the Friday garden to the south of the Temple of Śrī Padmāvati-Amma. Now preserved on a separate platform in the same Temple.]

Text

- 1 ஸ்ரீமதி ஸ்ரீ ஹெரிசெயததிநிசுரெவங்கு பாண்டு—
2திருவெங்கடக்கொட்டத்து மூ.....க்கும் மச—
3ந்து ஸ்யென்னை வைத்த [செம்பொன்].....—
4 ...கொண்டு விட்ட[.....ஒரு திருவிளக்கு]—
5 ...[கொலிவினெ].....ஸ்ரீகாபதி.....[மந்தனக்கு]

1. Read *Qar - கர*—
2. The old name for the modern Tiruchānūr.
3. The inscription is much damaged and incomplete.
4. *Qar - கர*—
5. This is probably *சுவாமி*.

Translation

1. Hail, Prosperity! In the reign of Kṣ-Vijaya-Dantivikramadevar—
2. in the district of Tiruvākāṭa-kōṭṭam—
3. the fine (red) gold presented by Śtyakan—
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-Maṇḍapa at Tirumala.
Now preserved on a platform in the Tirumala Temple.]

Text

- 1—...ஹவாகுதார ஸுத:—
- 2—[த]லத வஸுத்யுதாரஸு[த]ஸ[தொ]—
- 3—[சு]தாபத 'ஸ்திராஷ விஸபாதித—
- 4—...ஹஸிஸாரிகா உவ—

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 *Śārikā* birds (*Myna*) on earth—

No. 4.

(No. 229—G.T.)¹

[In the verandah near the kitchen in Śrī Padmāvatī-Amma Temple.
Now preserved on a separate platform in the same Temple]

Text

- 1—சுழஞ்சு உப்பட...படவ...²குந்தெவந்தெழாக குந்தென் ³விஜெயாதித்த—
- 2—[சன்] காட்டக்கவ ⁴சந்திரித் திருவயிர் துன்னிப்டி இரண்டுகொடும் வப்பன்
கொளால் வந்த பொந்து—
- 3—[கொ]திர்கொன் பதினாங்கொடியும் ⁵ப வு வஞ்ஞவர்கொ[ன்] சுழஞ்சும் பதின்கொடியும் பெறத் எ[டச்]கொ—

- | | |
|--|-----------------------------------|
| 1. The inscription is incomplete and slightly damaged. | 3. Read விஜயாதித்ய— |
| 2. Read குந்தெவந்தெழ. | 4. Read சந்திரி— |
| | 5. The symbol stands for செம்படி. |

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4—[த்]¹செவித்பெருமானடிசைக்கும் திருமந்திரைநீயப் பெருமானடிசைக்கும்
திருவெங்கடத்துப் பெருமானடிசைக்கும்—

5—²[சு]யு-³ஞ்செய்[த]வாசெ ஊ[செ]செக்கை விட்ட.....எம்பெருமானடிசை...
சொக்கி குட்டித் குட்டாறுக்கெ ⁴ஆ[ரி]னிபொ[ச]—⁴

Translation

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

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

3. *Kōyir-kōn* shall receive fifteen *kāḍi* and *Vaiṣṇavakkōn* (shall receive) one *kaḷañju* and ten *kāḍi*—

4. for *Tiruvīṇakkōyil* - *Perumānaḍigaḷ*, *Tirumantirāḷai* - *Perumānaḍigaḷ* and *Tiruvīṇkūṇattu* - *Perumānaḍigaḷ*—

5. We, the *Emperumānaḍiyār* (servants of God) (have assigned the land) to the husbandmen of the *nāḍu*, in accordance with the valuation of the managers of the temple, under the direction of the *Ū-niyōgam* (the village council)—

No. 5.

(No. 233—G. T.)

[On the east wall (outer side), south of Paḍikāvali-Gōpuram at Tiruchānūr.]

Text

1—கக்கை கக்கா²சிரனிசெக்கையெ—

2—ஞல் பொர்னிச் பசிரையிஞல் சிசதி ³ப—

Translation

1. Gaṅgai Gaṅgān Rapaśiāgan alias—

2. daily from the interest on the gold—

No. 6.

(No. 220—G. T.)

[On the east wall (outer side), south of Paḍikāvali-Gōpuram at Tiruchānūr.]

Text

1—¹படி. பிரண்டு ஸ்ரீஹனுக்கு பத்தெட்டுக்²குத்தலருசி—

2—பாச இப்பரிசெ யிருவர் ஸ்ரீஹனுக்கு ³சுரீதீதவன்⁴ ஹன்பதர்க்கு—

3—⁵துவதாச இருக்கொளக்கொதுயெ குணவயாராஜிதன் வைத்த பொன்—

4—கக் [தி]ரண்டினுக்கும் வட்டிவாண்டினுக்கு இப்படி. [திரும]⁶—

1. Read திருவினந்திரைநீயப்—

2. This may be read ஸ்ரீசுயு-³ம்—

3. Read ஊர்சியோசம்.

4. The end of the inscription is lost.

5. Read இரண்டிசெ—

6. This may be read பன்சிரைண்டு.

7. Read வைத்தபடி.

8. Read குத்தலரிசி.

9. Read ஸ்ரீதீதவனா.

10. Read ஹன்பதர்க்கு.

11. Probable reading வட்டிவாண்டி.

12. Probable reading திருமந்திரைநீயப்—

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Translation

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

No. 7.

(No. 218—G. T.)

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

Text

- 1 ஸ்வஸ்தி ஸகவாஸம்[ம்] என்னுந்திருபதிநாள் தி—
- 2 திருச்சொருநூர் புரவு ஆரக்காடியும் ஸாட்சி—
- 3 ஸாட்சியால் வந்த தண்ட எப்பெர்ப்பட்டதா திருமி—
- 4 ஸைம் குடிமை(ச்) செய்த அல்லது இவ்வூர்ப் புரவு[மெ]—

Translation

1. May there be prosperity! In the Śaka year 820—
2. the *āyirakkāḍi* and the *arāchi* who are the administrative officers (*puravu*) of the Tiruchchēgunār village—
3. the income received on account of the administration of the village (*arāchiyāl*), of whatever kind it may be, (shall be utilised for the) Tiruvīlakkōyil—
4. only the (ancient) obligatory and customary services (*kaḍamai-kudimai*) shall be rendered; otherwise the officers (*puravu*) of this village—

No. 8.

(No. 18—T. T.)¹

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

The two subjoined inscriptions are dated in the 14th year of the reign of Koppātra - Panmar or Koppātra - Mahendra - Panmar.² He was probably descended from the Pallava kings who were supplanted by the Chōḷas. He may be identified with Kō-Pārthivēndravarmān, whose inscriptions have been found in the Chittoor, North Arcot and Chingleput

1. Read ஸாட்சியும்.

2. Read திருவிவக்கோயில்—

3. Read கடமை.

5. Vide Tirupati Devasthānam Epigraphical Report, pages 100-101.

4. Numbers 18, 19, 20 and 17-T. T. were re-engraved in the time of Vira-Narasimha Yādavarāya.

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districts. He was a vassal of Parāntaka II Sundara-Chōḷa and ruled over the part of the Tondaimaṇḍalam comprised within the above three districts.

A certain Kūḍava (i.e. Pallava) chief by name Śattiviṣṭākan, i.e., Śaktiviṣṭākan, was a subordinate of this Parthivaṇdravarman. His wife Śamavai, the donor in these two epigraphs, was the daughter of a Pallavapperḡaḍaiyār, i.e., a Pallava chief. The similarity of names of this Kūḍava Śaktiviṣṭākan and Danti-Śaktiviṣṭāki alias Lōkamahādēvi, one of the queens of Rājārāja I, suggests a certain relationship between the two and evidences the existence of Pallava chiefs as Chōḷa 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 Vāṅkayāṇ, 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 ஸ்வஸ்திஸ்ரீ 'கொப்பாது'செனையுபன்மற்கு பாண்டு யச வது சத்திவிடம்-
நாயப 'புரிகாடபட்டின' தெவிபார் பல்வயப்பெற்க்கடையார் மகன்
சாமகையாயப கடவன்பெருத்தெயிபென் ஸ்ரீவெங்கடத்து எழுத்தருளி-
கின்ற பெருமானடியாகளுக்கு கடி-சாது-சீன கொண்டாணி 'திருட்'(ன்)னம்-
கொயிலில் எழுத்தருளியித்த வென்னித்திருமெனியின் திருமுடி-
- 2 பிளமுத்தின வயிரம் உயகம் பருமுத்து ய[க] நாயகமான மாணிக்கம்
உம் தடலிக் கட்டின மாணிக்கம் ௩ ம் ஆக மாணிக்கம் ௫ னால்
திருமுடி ஒன்றும் திருக்காடில் பொன்னின் மகாம் இ[சா]ண்டும்
பவமுத்தின் கொப்பு ஒன்றும் திருக்கழுத்தின் மாணியிலெறின வயிரம்
யச ம் மாணிக்கம் ௩ ம் பருமுத்து யச ம் கொழுத்து பல[வு]ம்
இட்டுக் கட்டின மாண [ச] ம் பொன்னின் 'உதரபெத்த[ன்]'ம் ௧ ம்
திருவகாப்பட்டினை ௧ க்கு இட்டுக்கட்டின மாணிக்கம் ௪ னால்
பட்டினை ௧ ம் 'வாழ்மாவையம்' உ க்கு தடலிக்கட்டின மாணிச-
- 3 ௧ம் உ ம் தடலிக்கட்டின மாணிக்கம் ௨ கட்டின திருச்சத்தம் ௪ ம்
திருக்கழுத்தின் 'வகையில்' ௪ ம் திருக்காதுக்கழுத்தின் காதை உ ம்
இடைபிட்ட 'பொன்னின்' மணியும் பவமுதும் முத்தும் ஆக 'உரு'
'இயெ' பாதசாயலம் உ ம் வென்னிவருமெனில் எறின நாயகமான
மாணிக்கம் [௧] இத்தனை ஆபரணங்களும் இட்டு செய்த பொன்

- | | |
|----------------------------------|-----------------------------|
| 1. Read கொ-வாது-செனையு-பன்மற்கு. | 5. Read வகையல். |
| 2. Read ஸ்ரீசாஸ்பெட்டின. | 6. பொன்னும். |
| 3. Read உதரபெத்தம். | 7. உரு=உருவு. |
| 4. Read வாழ்மாவையம். | 8. The total is 22, not 52. |

- சென ௪^{ம்} இத்தனையும் கொண்டு அநிஷெகமும் செய்வித்த எழுந்தருளுவித்த மணவாளப்பெருமானுக்கு ஸ்ரீவெங்கட கொட்டத்திருக்குடலூர்நாட்டு திருச்சென்னூர் வடொழைபார் பக்கமும் மடமுடை-
 4 ய இலகூமணாயி பக்கமும் பொன் குறித்த[து] கிண கொண்டு திருவிளங்கொயில் பெருமானுக்கும் பொன் குறித்த இறை இழித்திக் கொண்ட நிலமும் சபையார்பக்கம் கொண்ட நிலமும் ஈந்திளரிப்பட்டியும் மடுப்பூட்டையும் இலகூமணாயி அடைகொண்ட 'நிலமும் மதுரை ஆவியையும் வாருஷோத்தமன்பட்டியும் ஆக முன்று பட்டி நிலமும் கடிக்கக்கொலால் அளந்து பதினதுசாண்டொலால் முவாயிரம் குழி கிண கொண்டு சபையாற்கும் தெய்வ[ற்]தும் கிண பொன் குறித்த இறை இழித்தி[தி] மணவாளப்பெருமானுக்கு நிமத்த-
 5 த்துக்கு வைத்தபடியாவது நிமத்தம் காளுழி அரிதி திருவமுதும் திருணந்தாயினக்கு ஒன்றும் இரண்டு சபதவாழ்வினியும் இரண்டு விஷுவாழ்வினியும் திருமஞ்சனம் புருஷிப்பதற்கும் 'புரட்டாதித்திருநாள் எழுந்தருளிப்பொதுகைக்கு [விழா]வெழுந்தருளுமன்றமதன் முன்பும் இரண்டுநாள் திருவிழா எழுந்தருளுசிப்பதா(உ)கவும் சித்திரை முதலாக திருமுனை யட்டி ஒன்பதுநாள் திருவிழாவெழுந்தருளிக்க[வு]ம் இத்தனையுஞ் செய்கிப்பார் திருவெங்கடத்து மாடாபத்தியஞ் செய்வாரோபாகவும் இந்நிலம் இறைநாத்து கிட சபையார் இரகிப்பாராகவும் இப்பரிசு 'சனாதித்தவகா நிப்பதாச
 6 செய்தென் சத்திகிடங்கனுகிய காடவன்பெருத்தெயியார் பல்லவப்பெத்தகையார் மகன் சாமவையிய காடவன்பெருத்தெயியன் 'இத்தன்மம் இரகிப்பார் ஸ்ரீபாதம் என் தலைமலது ஸ்ரீவெண்கடவர்கள் இரகெஷ[||*] இவை சாத்தத்தை எழுத்து உ

Translation

Hail, Prosperity ! In the 14th year of the reign of Koppātra-Mahendra-Panmar, I, Sānavai alias Kāḍavan-Perundivi, queen of Śattiviṣaṅkan (Śaktiviṣaṅkan) alias Śrī Kāḍapaṭṭigai and daughter of Pallavapperkaḍaiyār, 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 ^{ṇḍi} of cooked rice (tiruvamudu) and one perpetual lamp (nandavilakku), for the conduct of ablutions (tirumaiṭṭiyanam) on the two *Ayau-Sakkrāḍi* and the two *Vishu-Sakkrāṇṭi* (days) and for the celebration of the Puraṣṣai 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 (tirumuṭaiyayy) on the day of Chittirai (star), for the Maṣavālap-

1. This symbol stands for எழுந்த.

2. Read நிலமும்.

3. Read—வாருஷவினியும்.

4. Read புரட்டாதி.

5. Read அனாதித்தவகா.

6. Read இத்தன்மம்.

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perumāḷ (image) made of silver and installed in the *Tiruvīṇṇākōyil* after performing special worship for the God presiding over the sacred Vāṅkaṭa Hill and after presenting for the consecrated silver image

(1) 1 crown (*tirumuṭi*) 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) *makara* and 1 pair of coral *hoṭṭu* 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 (*tirubarai-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 (*kūṇai*) for the holy feet,
being ornaments made of gold set with precious stones, corals and pearls, totalling 52 articles ;

(10) 2 anklets with belts (*pūdachāyalam*) and
1 luminous disc (*prabha*) of silver set with 1 big central ruby ;
the gold used in making these articles being 47 *kaḷaṇṇu* ;

and the land given to this Maṇavāḷapperumāḷ, for whom all these (ornaments) were presented and ablutions were also conducted and who was consecrated, comprises the pieces of land purchased from the *Sabhaiyār* of Tiruchchukanār situated in the Tirukkuḍavār-nāḍu in Śrī Vāṅkaṭa-kōṭṭam and from Lakshmaṇa-nambi residing in the *Maṭham* and for which was also paid money to the God Tiruvīṇṇākōyil-Perumāḷ and which was made tax-free ; the piece of land purchased from the *Sabhaiyār* ; the pieces of land known as *Nandi-ariṇṇipai*, *Maṇṇupṇai*, *Lakshmaṇanambi-adaikōṇḍa-nilam* (land held by Lakshmaṇa-nambi), *Madhusūdan-āviyarai* and *Purushōttaman-paṭṭi*, aggregating to 3 *paṇṇi* of land ; measured with the *kaṇṇikai-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 *Sabhaiyār* and to the deity, and made tax-free and presented to serve for the propitiation of Maṇavāḷapperumāḷ.

All these services the managers of the temple (*māḍāpatyam*) on Tiruvāṅkaṭam shall have conducted and the *Sabhaiyār* 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 Śrīvaishṇavas (is sought for this).

This is the writing of Śāttandai.

No. 9.

(No. 19—T. T.)

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

Text

- 1 ஸ்வஸ்தி¹ கொப்பா²புயம்மற்கு பாண்டு மச வது சத்[தி]விடக்கொடியெ³
¹புரிவாடப்பட்டகன் பெற்க்கையார் மகன் சாமகையாபெ ஊடவன்
 பெருந்தெயி ஸ்ரீவெங்கடத்த எழுத்தருவிநின்ற பெருமானாடினாருக்கு
 அஷ்டா⁴து⁵பிள கொண்டருளி வென்யியால் எழுத்தருவித்த மன-
- 2 வானப்பெருமானாருக்கு மார்கழித் திருத்தவா⁶டுக்கு முன்பு திருக்கொடி⁷
¹எற்ற(த்த) திருமுனை அட்டி எழுத[ன்] திருவிழா இரண்டு
 பொழுதும் எழுத்தருவிப்பதற்கு வைத்த பூமி வெங்கடக்கொட்டத்த
¹திருக்கடகூர்நாட்டு திருக்கணூர் சைவயார்க்கும் தெவர்க்கும் பொன்
 குடுத்த இறை இழித்தி கொண்ட நிலம் வடக்கு தென்பிப் பொன்
 வதியில் மெற்கில் ஆயப்பட்டியில் குழி கடிக்கக்கொணல் அனந்த
 பதினா⁸துவன்கொணல் 'க டாகயெ[வட]'⁹ (ம்) குழிப்பட்டி குழி
- 3 டாகயெ ம் பெரும்பாணாதிர்வாயில் குழி டாகயெ ஓ ம் காலிசெ-
 பட்டி க டைடாகயெ ம் குசப்பட்டி க ஈசயெ[வ ம்] புரு-
 ஷோத்தமப்பட்டி க ஈயெ ம் புருஷோத்தமன்பன்னம் க
 இாடு ம் பஞ்சவன்மாதெயிளரிமீழ் க 'கூ¹⁰ ம் காலிப்பெருமானும்
 தம்பிபட்டனும்பக்கல் கொண்ட ஈதர்செது க டாகயெ ம் காலி-
 பெருமான் திருமலைபக்கல் கொண்ட கொட்டு[ர்]க் கிழப்பட்டி க
 கா ம் ஆக க 'சதா¹¹எய்கை¹² கு குழியும் திருவெங்கடத்த
 மாடபத்திபஞ் செய்வார்களை கைக்கொ-
- 4 ஂடு¹³ சீ¹⁴நித்தவா¹⁵ செவ்வா¹⁶ குடித்தொம் சாமகையாபெ ஊடவன்
 பெருந்தெயிபென் ட

Translation

Hail, Prosperity! In the 14th year of the reign of Koppātra-Panmar, I, Sāmavai alias Kāṭavan-Perundāvi, (queen) of Śattiviṭṭākan alias Śrī Kāṭappaṇṇigal, and daughter of Perkaṭaiyār, presented, towards the expenses of conducting a festival twice a day for seven days prior to Mārgaḷi-tiruvāḍaḱḱi (Mukkōḷi-dāvāḱḱi), after raising the flag (to the top of the flag-staff) and sowing (the nine kinds of) seeds, for the image of Maṇavāḷapperumāḷ made of silver, after having performed special rites for the presiding deity of the sacred

- | | |
|---|--------------------------------|
| 1. Read <i>Dea</i> - வா ¹ தி- ² வெ ³ யெ ⁴ வ ⁵ த ⁶ ரு. | 6. This symbol stands for ம். |
| 2. Read <i>புரிவாடுவெட்டிகை</i> . | 7. Read <i>த</i> = ஆயிரம். |
| 3. Read <i>சத்தி</i> . | 8. The total is wrongly given. |
| 4. Read <i>திருக்குடகூர்</i> — | 9. Read <i>அஷ்டாதித்தவா</i> . |
| 5. Read குழி wherever this figure occurs in this inscription. | |

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Vaṅkaṭa Hill (*Śrī Vaṅkaṭattu eṇṇandarūḷi ninṇa Perumāṇaḷigaḷ*), land for which money was paid to the deity and to the *Sabbaiyār* of Tiruchchukanūr situated in the Tirukkuṭavār-nāḍu in Vaṅkaṭa-kōṭṭam and which was made tax-free; and measured with the *kaḍikai-kōḷi* and reckoned in *kuḷi* as equated with the rod of 16 spans :—

- (1) 267 *kuḷi* in the *Ḍyappappi* land lying to the west of the high road running northwards,
 - (2) 367 *kuḷi* known as the *Kuḷippappi* land,
 - (3) 340 *kuḷi* lying opposite to the Perumbāṇa (tank),
 - (4) 1221 *kuḷi* known as *Nāviappappi*,
 - (5) 144 *kuḷi* known as *Kuḷiappappi*,
 - (6) 121 *kuḷi* known as *Purushōttamappappi*,
 - (7) 505 *kuḷi* in *Purushōttaman-paḷḷam*,
 - (8) 1000 *kuḷi* below the *Paṇḍavanmāḍavi-āri*,
 - (9) 250 *kuḷi* purchased from Kālipperumān and Tambibhaṭṭan, and known as *Nādareru*, and
 - (10) 600 *kuḷi* purchased from Śālaiperumāḷ-Tirumalai, known as *Kiḷ-pappi* in Kōṭṭār village,
- aggregating to 4176 $\frac{1}{2}$ *kuḷi*.

I, Sāmavai alias Kāḍavan-Perundāvi, have granted them (with the desire) that these (several) *kuḷi* of land be taken possession of by the managers of the temple of Śrī Vaṅkaṭa 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 Gōpura in Tirumala Temple.]

Sarvagña-Khaḍgamalla¹ is represented by Nos. 226 and 227—T. T. He belonged to the Kāṭhaka, i.e., Kāḍava or Pallava, race and ruled over Kāṇchi. 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 Karṇāṭa 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 Sarvagña-Khaḍgamalla who revels in his *birudas* is no other than Kōpperuñjāga with the Sanskritised name of Mahārājasimha. His contemporaries, as stated in the above two epigraphs, were (Kākatṭya) Gaṇapati; Vijaya-(Gaṇḍagōpāla) and Vira-(Gaṇḍagōpāla); (Jaṭavarman) Sundara-(Pāṇḍya I); and the Karṇāṭa kings (Vira-Narasimha II and his son Vira-Sōmāśvara).

He is known to have imprisoned the Chōḷa king Rājārāja III at Śandamaḷḷam for a time, when the Hoysala Vira-Narasimha II intervened and liberated the Chōḷa king, after defeating Kōpperuñjāga. Consequently, his alleged devastation of the Karṇāṭa kingdom must have taken place in the

¹ NOTE 1 :—Vide *Dēvasthānam Epigraphical Report*, pages 101-103 and 115-116.

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reign of Vira-Somaśvara. 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 Chola 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 Sundra-Pāṇḍya I was the founder and Jātavarman Sundara-Pāṇḍya I the sustainer of the greatness of these later Pāṇḍyas.

Text

- 1 ஸ்ரீ கங்காபுரிதக கண்ணிதாபக] கவிவா[வ்யு]தொன வவ[த]—
வய[த] வவ[த] வவ[த]—
- 2 தாபு[த] கண்ணாபுரிதா[த] கண்ணாபுரிதா [நாநா[த]நா[த](:)
வா[த]நா[த](:) || கிவித[த] கிவித[த] கிவித[த]—
- 3 கவிவா[த] வய[த]கத[த] || கிவித[த] கெ[த]கவ[த]நா[த].....நா[த].....
கவ[த].....கவ[த] கிவித[த]—

Translation

1. Hail! The ornament of the race of Kāṇḍakas (Kāṇḍavas, i.e., Pallavas), the Lord of Kāāchi, the king of poets, Sarvagña-Khaḍgamalla who conducted himself like a brother towards Sundara—

2. the establisher of.....he who robbed the Karpāṣa (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 *Diggaja* (the eight elephants supporting the eight corners of the world), *Kāṭava* (Vishṇu) and *Pura*-(hara) (Śiva)—

(By him has been accomplished) some singular act—

No. 11.

(No. 227—T. T.)

[On the north base (outside) of the first Gōpura in Tirumala Temple.]

Text

- 1 ஸ்ரீ கங்காபுரிதக கண்ணிதாபக] கவிவா[வ்யு]தொன வவ[த]—
வய[த] வவ[த] வவ[த]—
- 2 தாபு[த] கண்ணாபுரிதா[த] கண்ணாபுரிதா [நாநா[த]நா[த](:)
வா[த]நா[த](:) || கிவித[த] கிவித[த] கிவித[த]—
- 3 கவிவா[த] வய[த]கத[த] || கிவித[த] கெ[த]கவ[த]நா[த].....நா[த].....
கவ[த].....கவ[த] கிவித[த]—

1. May be read ஸ்ரீ கங்காபுரிதக.

2. Metre கங்காபுரிதக.

3. The inscription is incomplete and much damaged at the end.

4. This may be read கவிவா[வ்யு]தொன.

5. This may be read—கவிவா[வ்யு]தொன.

6. Metre கங்காபுரிதக with 13 syllables in each quarter line.

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Translation

1. Hail, Sarvagña-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 Karaṇṭa (king), shine forth!
3. O! King Karavāḷamalla! Soothe the sea-girt extensive earth with thy arm which subdues the pride of the *Kalpa-vriksha* (the wish-giving tree) (through its munificent gifts) and which is long like the body of the Phaṇirāja (the king of serpents, i.e., Ādiśeṣa).

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THE CHOLAS

The Chōlas 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 Toṇḍamaṇḍalam. 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 Prithvīpati II. He vanquished the Eastern Chōlukyas in the north and the Pāṇḍyas in the south, captured the Pāṇḍya capital Madura and invaded Ceylon. At this time, the Rāṣṭrakūṭa king Kṛishṇa III occupied Kāंची 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 Vīra-lāṇḍya and drove him to the forest. In this act, he was assisted by the Pallava Pārthivendravarman and the Koḍumbāṣar chief Vikramakēśari. 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 Vāḡgaināḍu, Gaṅgaipāḍi, Nuḷambapāḍi, Taḡgaipāḍi, Kuḍamalaiṇāḍu, Kollam, Kaliāgam, ḷam and Raṅḡapāḍi. 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-Śakti-Viṭṭaki alias Lokamahādevī, Paśchavanmahādevī and Vānavanmahādevī. His daughter Kundavai was married to the Eastern Chōlukya prince Vimalāditya; and this, together with a similar alliance with the Eastern Chōlukyas through

his grand-daughter served to confer a Chōja pedigree upon Kulōttuāga I to enable him to occupy the Chōja throne subsequently.

Rājārāja 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 to allegiance the Western Gaṅgas, the Pāṇḍyas, the Chēras, the Western and the Eastern Chālukyas and the Kālīngas and then set out on his victorious expedition against the kingdoms of Berar, Bastar, Kosala, Bengal and Lower Burma and some of the islands of the Indian Ocean. He changed his capital from Tanjore to Gaṅgaikōṭṭa-Chōlapuram 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 Gaṅgaikōṭṭa-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 descended on his mother's and grand-mother's side from the Chōjas. In the fourth year of his reign, he assumed the title of "KULOTTUṆGA" and was henceforward known by that name. He enjoyed a long reign of 49 years which he employed in aggressive wars against his inveterate foes, the Pāṇḍyas 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 "ŚUNḂGANDAVIRTA-ŚŪLA".

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 Śambuvārāyas were waxing strong. A new family of chiefs known as the Yādavarāyas appeared on the scene and began to carve out territory. The Telugu-Chōjas advanced upon Kāंची 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 Hoysala 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 Kulōttuāga III (1178-1216 A.C.) drove back the Telugu-Chōjas from Kāंची and recovered it from them. His successor Rājārāja III was so weak and powerless that his powerful feudatory, the Pallava Kōpperuṣṭiāga, imprisoned him at Śēndamaṅgalam until Hoysala Vira-Narasimha intervened and set him at liberty. The Kākatiya king Gaṇapati marched upon Kāंची and held it for a time. The civil war between Rājārāja III and his rival Rājendra III, the last nominal Chōja king, hastened the downfall of the Chōjas and gave the opportunity to the advancing Pāṇḍyas to conquer the Chōja territories and establish a short lived Pāṇḍya empire in the latter half of the 13th century.

CHOLA INSCRIPTIONS

No. 12

(No. 232—G. T.)

[On the west base of the Vāhana-Maṣṭapam in Tiruchānūr.]

PARĀNTAKA I.

Parāntaka¹ I is mentioned in his inscriptions as "*Madirai-koṇḍa-Kū-Parakṣarivarman*" and "*Madiraiyum-Iṭamum-koṇḍa-Parakṣarivarman*", i.e., "Parakṣarivarman who took Madura and Ceylon." No. 232—G.T. which is dated in the 29th year of his reign denotes 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 907 to 930 A.C. He was surnamed Viranārāyaṇa. It is therefore quite likely that the village of Uttaramaṣṭar or Uttaramallār in the present North Arcot district was surnamed Viranārāyaṇa-chaturvādi-maṣṭalam during the reign of Parāntaka I.

Koṇḍāḍṭārān, the donor in No. 232—G.T., is stated to have belonged to the Malai-nāḍu, i.e., the Chēra or the Malabar country. The donor's name seems to have been adopted from the name of the town of Koṇḍāḍṭolār, 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.

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

The *kaḷaṇḍi* 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 *kaḷaṇḍi* of gold as in the earlier times.

Text

- 1 ஸ்வஸ்தி மதிகா கொண்ட 'கொப்பாசெனிபன்மரு பாண்டு இருபத்-
தொன்பதாவது திருவெங்கட—
- 2 'மரு ஒன்றினுக்குத் திருவெங்கடக்கொட்டத்து குடஞ்சாட்டு 'திருக்-
சொகுணர் 'லாஜிழை—
- 3 திரியும் இட்டு எரிப்பொமொசாம் திருக்கொகுணர் லாஜெயெயும்
இஜை-4ம் பதி—
- 4 ன்ம 'செவிராதித்தயம் சிந்தெரிவதாக மலிசாட்டு கொடுக்கொணர்—
- 5 ன்மக் செங்கும நாற்பதின் கழஞ்சு இப்பொன் நாற்பதின் கழஞ்சு
'கொ—
- 6 10.....லாஜெயெயும் எம்பெருமானடியார் ஈஜிஷ ["]

NOTE 1:—Vide Dēvasthanam. Ep. Rep., page 104.

- | | |
|--|---|
| 2. Read கொ-பாசெனிபன்மரு. | 6. Read லாஜெயெயும். |
| 3. The end of each line in this inscription is lost. | 7. Read அநாதிதயகா. |
| 4. This may be read திருவிசக்கு. | 8. Read கொல்கொணர். |
| 5. The old name for the modern Tiruchānūr. | 9. This may be read கொண்ட. |
| | 10. This gap may be filled by 'திருக்-கொணர்.' |

Translation

1-3. May there be prosperity! In the 29th year of the reign of Ka-Parakāsarivarman who took Madirū (Madura), we, the *Sabbaiyār* of Tiruchchē-gunār (situated) in Kuṭavār-nāṭu in Tiruvākaṭa-kōṭṭam, have undertaken to burn (a lamp) supplying a wick (thereto).

4-5. This charity (has been established by) Koṭṭaigalārān of Malai-nāṭu that it may continue to burn as long as the moon and the sun (last), (through a deposit of) 40 *kaḷañju* of pure gold weighed with the standard stone in use in the village (*ar-kal*). We, the *Sabbaiyār*, (have accepted) this 40 *kaḷañju* of gold (for maintaining the light).

6. The protection of the *Emperumāṇaiyār* (the devotees of Viṣṇu) (is sought for this charity).

No. 13.

(No. 234—G. T.)¹

[On the west base of the Vāhana-Maṭṭapam in Tiruchchēnār.]

Text

- 1 [கோப]செவிரியன்மற்கு யாண்டு இருப—
- 2 'க்கு ஒன்றுக்கு திருவெங்கடச்சோ[ட்ட]—
- 3 [யு]ம் முட்டாகை அட்டி திரியுமிட்டு [யிரி]—

Translation

In the 20th year of the reign of Parakāsaripānmar, one lamp together with the supply of the wick, without let or hindrance, (shall be burnt)... in Tiruvākaṭa-kōṭṭam.

No. 14.

(No. 17—T.T.)

[On the north wall in the first Prākāra 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 Śrī Vākaṭāvara's temple at Tirumala, under orders of Vīra-Nārasimha Yādavarāya, a provincial chief

- | | |
|-----------------------------------|-------------------------|
| 1. The inscription is incomplete. | 4. Read முட்டாகை. |
| 2. Read திருவிசக்கு. | 5. Read செவிரியன்மற்கு. |
| 3. Read செவிரியன். | |

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ruling this part of the country as a subordinate of Rājārāja III, after renovation of the same wall by *Deśāntari Tiruppullāṇḍāsar*. Of these, No. 17 dated in the 16th year of the reign of Rājārāja I records, under his historical introduction, the gift of a *paṭṭam* of gold set with diamonds, rubies and pearls to God Tiruvāṇkaṭaḍavar by Parāntakadēvi-amman. She is therein referred to as the daughter of the Chēraman or the Chēra king, (*Chēramānār-maṇḍaḷār*), and the queen of the king "who slept at the Golden Hall," (*Ponmāḷigattuṇḍināṇḍōiṇṇār*).¹ The use of the expression "Dēvi-ammanār" in the epigraph shows that she was the chief queen of Parāntaka II, but all the same she was not the mother of Rājārāja I and his elder sister Kundavaiyār. Their mother was Vānavanmahādēvi who committed *suttee* 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 1906, para 16; and S. I. I., Vol. II, part v, Introduction, page 1). This Parāntakadēvi outlived her lord by nearly 1 years which is the difference between the last year of Sundara-Chōḷa, i.e., 970 A.C., and the 16th year of Rājārāja I, i.e., 1001 A.C., and made donations to temples during the period, as did her elder mother-in-law, Parāntakanmādevigaḷār alias Śembiyanmahādēvi, the widowed queen of Gaṇḍarāditya and the mother of Uttama-Chōḷa, who also lived on up to the same 16th year of Rājārāja 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-Chōḷa, ruled for about 16 years from 949 to 965 A.C. Āditya I acquired the Pallava country and established the Chōḷa power with the help of the Chēra king Sthānuravi, and since then the Chōḷas allied themselves with the Chēras by marriages. Parāntaka I chose two Chēra princesses for his queens and so did his grandson Parāntaka II Sundara-Chōḷa. But the latter's son Rājārāja I was obliged to wage war with the Chēras and conquer them: "to deprive the Śelīyas of their splendour".

The historical introduction of Rājārāja I,² as given in No. 17—T.T., recounts his military conquests up to the subjugation of Kaliṅgam and the Chēra country, while Nos. 214 and 215—G.T. include Īa-maṇḍalam (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 Raṅgaṇḍi had been conquered. Rājārāja's queen-consort Ulagamādēvi is recorded in No. 117—T.T. to have provided for a lamp in the temple of Śrī Vākaṇḍa. Her proper name was Danti-Śakti-Viṣaṅki. She had probably some relationship with the Kāṇava or Pallava prince Śakti-Viṣaṅkan mentioned in Nos. 18 and 19—T.T. as a subordinate of Parthivāndravarmān.

Nos. 214 and 215 and No. 212—G.T. bring to notice an officer of the king named Arulākki alias Rājārāja-Māvaṇḍavēḷān who deposited 40 *kaḷaṅḷu* of gold in the temple, most likely for a *nandēviḷakku*. He also

NOTE 1:—Vide *Dēvasthānam Ep. Rep.*, pages 104-5.

NOTE 2:—Vide *Dēvasthānam Ep. Rep.*, pages 105-7.

made a gift of land in the Āvar-kāṭṭam on the south bank of the Kāveri river in Śōṭṭu or Śōṭa-nāṭu. He appears to have continued in service as an officer of Rājendra-Chōḷa 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 Lōkamahādēvi-Īvara now called Uttarakailāsa in the Pañchanadīvara temple at Tiruvaivāru", on behalf of Danti-śakti-Viśaṅki alias Lōkamahādēvi, queen of Rājārāja 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 Rājārāja III, refers to the 80th day in the 23rd year of the reign of "king Śrī Rājakesari alias Śrī Rājārājadeva possessing a number of panegyric titles", and to the payment on the above date of 26 *kaḷaṅṇu* of gold made by Kōṭṭinambiyaṅṭṭi alias Jayaṅkōṭṭa-Brahmamāṣyan of Aruṅakōvai, a *Brahmadēya* village situated in Nenmali-nāṭu, a sub-division of Arumōḷideva-vaḷanāṭu in the province of Śōṭa-maṇḍalam.

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

Two standards were in use for the weightment of gold, viz., *Tanmakōṭṭalai* or *Dharmakōṭṭalai*, employed in the case of charitable endowments in temples, and *Kuṭṭinaikkal* 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 *kaḷaṅṇu* of gold precisely weighed with the *dharmakōṭṭalai* stones and deposited with the *Sabhaiyār* of Tiruchānār in the reign of Rājārāja I only 26 *kaḷaṅṇu* of gold weighed with the *Kuṭṭinaikkal* was recovered from them in the reign of Rājārāja III.

However, in the continuation of this transaction in No. 385-G.T., it is reported that 26½ *kaḷaṅṇu* of gold was recovered. Allowing for this difference of a quarter of a *kaḷaṅṇu* between the two weights, we find that the *Dharmakōṭṭalai* was one per cent more in weight than the *Kuṭṭinaikkal*.

Certain discrepancies are noticed in the historical introduction of Rājārāja 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. 214 and 215-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 Chōla 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.), "Rāja-Rājendra-Panmar", may be compared with the name 'Rājarājendra-Śālarāja of the big temple' engraved on the pedestal of the metallic image of Rājarāja¹ set up in Bhīhadīvara temple at Tanjore (Mad. Ep. Rep. for 1925, para 12, and figure facing page 81).

Text

- 1 ஸ்ரீபதி: —கொகிராஜராகேஜபம்மற்கு; யாண்டு செ வத செ-
மனார் மகனார் பொன்மானிகையில் தஞ்சைத் தெய்வார் தெயி
அம்மனார் திருவெங்கடேசுவற்கு இட்ட பட்ட-
- 2 ம் குடிசைக்கல்லால் பொன் இயை 5 [சுழஞ்சு] இதிலழுத்தின மாணித்-
கம் ஆதும் வயிரம் நானும் முத்து இருபத்தெட்டும் இப்பட்டம்
இட்டார் பார்த்தகதெயிஅம்மன் வ-

Translation

In the 16th year of the reign of Kō-Vira-Rājarājendra-panmar the *paṭṭam* (ornamental plate for the forehead) presented by the chief queen of him (the king) who slept (died) at the Golden Hall (*Ponmāṭṭaiyil-tuṇṇināṇḍavār*, *Divi-ammanār*) and the daughter of the Chēramānār (Chēra king) is 52 *kaṭāṇṇu* of gold weighed by the *kuṭṭinaikkal* and contains 6 rubies, 4 diamonds and 28 pearls. This *paṭṭam* Parāntakadavi-amman presented to Tiruvēṅkaṭāḍavar.

No. 15.

(Nos. 214 and 215—G. T.)¹

[From the slab now preserved in Tiruchānār Temple.]

Text

- 1 ஸ்ரீபதி திருமகன் பொலப் பெருகிலச்செவியுள் 2 தக—
- 2 ஸிமை பூண்டமை மாக்கொளக் காணாரச்சாலை 3 கல—
- 3 வெங்கைகாடும் கங்கபாடியும் துளம்பாடியுண்டுகை—
- 4 குடமலைகாடும் கொல்லமும் கலிங்கமுமென்[டுகை]—
- 5 [மு]தா [வி]ழிமண்டலமுண்டுகை நென்றித் தண்டா[ம்]—

1. This and numbers 212 and 217—G. T. are from the slabs preserved in Tiruchānār Temple.
2. Read தகச்சே.

3. Read உரிமை.
4. Read கலமதத்தருளி.
5. Read தகைகெழியும்.
6. Read புத்தக.
7. Read ஈது—

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- 6 பாண்டெ செழியரைத் [தெச]—
- 7 [த]செவலியதீராச ஸ்ரீராமராமபெய—
- 8 சொனாட்டுத் தெங்கை ஆ[து]ர்உத்த—
- 9 [தெ] அருளாக்கியாச ராமராமமுயெனயெனா[தி]—

Translation*

Hail, Prosperity! In the reign of Kasaripanmar Śrī Rājarājadeva "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) Kāṇḍaḷār-Śalai, he conquered by his army, which was victorious in great battles, Vēṅgai-nāḍu, Gaṅga-pāḍi, Nuḷamba-pāḍi, Taḍigai-(va)ḷi, Kuḍamalai-nāḍu, Kollam, Kaliṅgam, Īja-maṇḍalam, (the conquest of which) made (him) famous (in) the eight directions"....." (deprived the) Śeḷiyas (of their splendour)".....

In the Āvūr-kārram on the south bank (of the river Kāvart) in ŚōḷāḍuAruḷakki alias Rājarāja-Māvēndavaḷān—

No. 16.

(No. 117—T.T.)

[On the west wall of the Mukkoṭi—Pradakṣiṇam in Tirumala Temple.]

Text

- 1 ஸ்வஸிஸ்ரீ—
- 2 தீழைமய—
- 3 'க்குத் 'திருதந்தா—
- 4 தா உலையா—
- 5 'முடையானுக்கு 'திரு—
- 6 இருபத்தொன்பது—

1. The inscription is incomplete.

NOTE 2:—For this translation of the *Prastā* 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. 88 (No. 17—T.T.) under the Yādavarāyas below.

I hereby acknowledge my further obligation for the adoption of the translation of the *Prastā* of Kulōttuṅga I for No. 28 (No. 381—T.T.) below from that of No. 58 on pages 234-236 of the same Vol. II.

3. Read திருகேக்டமுடையானுக்கு.
4. Read திருதந்தாவினக்கு.
5. Read உலையாதேவி—
6. Read திருகேக்டமுடையானுக்கு.
7. Read திருதந்தாவினக்கு.

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Translation

1. Hail, Prosperity !—
2. the day—
3. nandā-(vi)akku—
4. Ulagamā-(dāvi)—
5. for God Tiruvākaṭamuḍaiyān—
6. twenty-nine—

No. 17.

(No. 212—G. T.)

[From the slab now preserved in Tiruchānūr Temple.]

Text

- 1 அருளாக்கியா-
- 2 ன ராஜராஜமுனைவெ-
- 3 [ளா]னிட்ட பொன் சய கழஞ்சு—
- 4 [பெயர்] தம்முடைய [பொ]—
- 5 ன் சய கழஞ்சு தன்மகட்டினை¹—

Translation

40 *kaḷaṅṇi* of gold deposited by Aruḷākki alias Rājārāja-Māvēndavaḷān. Your gold weighed with the *tanma-kaṇṇai* (*dharm-kaṇṇai* or the weight used in weighing the gold relating to charities) is 40 *kaḷaṅṇi*—

No. 18.

(No. 384—G. T.)

[From Parāśaraśvara's Temple at Yōgi-Mallavaram.]

EXTRACT.

Text

- 10 'புரிஞ்சி' முன்னுடைத்தாக புகொராஜகெசியா-
- 11 ன புகொராஜகெசியற்கு பாண்டு உயக ஆவது நான் என்பதில் கொ-
- 12 முமண்டலத்து அருமொழிதெவவனநாட்டு செம்மலிநாட்டு ஸ்ரீமூர்த்தி-
- 13 யம் அருவெகொவை கொடிசம்[பி யம்]காடியான் ஐயன்னைண்ட-
- 14 கொழுமுடி[மா]ராயன்பக்கல் தன்மகட்டினைக்கல்லாள்(த்) துனை-
- 15 கிறை கொண்ட பொன் உயக 'ச' இப்பொன் இருபத்து அதுகழஞ்சு-
- 16 க்கும் உத்யாயசலாகுமத்தொதும் திருமஞ்சனத்துக்கு-

- | | |
|-----------------------------------|-----------------------------------|
| 1. The inscription is incomplete. | 3. This symbol stands for கழஞ்சு. |
| 2. Read பூ மெய்க்கெத்தி. | |

Translation

On the 80th day in the 23rd year of the reign of king Śrī Rājakesari alias Śrī Rājarājadevar (who shines with) the panegyric titles (*maykkirtti*) prefixed (to his name), Kōṭinambiyaṅgāḍi alias Jayaṅkopṇaśṣa-Brahmamārāyan of Aruvskōvai, a Brahmadāya (village) in Nemnali-nāḍu, (a sub-division) of Arumojideva-vaṇanāḍu (in the province) of Śōḷa-maṇḍalam, deposited with the *Sabbhaiyār* of this village 26 *kaḷañju* of gold accurately weighed with the *Dharmakaṭṭalai* stone, for (conducting) the *ubhaiyam* on the *Sankramam* (day) for this Nāyanār; that, for this 26 *kaḷañju* of gold, the offerings on each *Uttarāyana-Sankramam* 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-Chōḷa I.¹ It embodies an order of the king's *Adhikāri* named Kōṭṭamaṅgalamuḍaiyān who held an enquiry regarding the conduct of certain charities and services instituted in the temple of Śrī Vēṅkaṭēśvara at Tirumala. The enquiry revealed that the charity of putting up lights in the temple, which the assembly of Tirumuḍaiyam 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 Kaḍappaṅkuḍaiyān designated *Śiṟutanattuppanimakan* who was the administrative officer of the sub-district of Kuḍavār-nāḍu (*Kuḍavār-nāḍu vagai-keygira śiṟutanattuppanimakan*) and the priests (*pājaris*) or the servants of the temple (*dīvarkanmigaḷ*). The *Adhikāri* was impressed with the negligence of the *Sabbhaiyār* of Tirumuḍaiyam 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 Chōḷa administrative system. The *Adhikāri* was perhaps a governor placed over a province and, in this instance, over the Jayaṅkopṇa-Chōḷa-maṇḍalam or Toṇḍamaṇḍalam. 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 *Śiṟutanattuppanimakan*, administering the *nāḍu* and he maintained a record of all transactions pertaining to his charge. An assembly hall existed in the temple at Tiruchānūr

NOTE 1 :—Vide Dev. Ep. Rep., pages 107-10.

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where the *Adhikari* 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 *kōṣams* or districts; and these *kōṣams* were again sub-divided into *nāḍus* or sub-districts which comprised several *kūrāms* 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 *kōṣam* on the analogy of the *Śirutanattuppanimakan* of the *nāḍu*, and below the latter the officer in charge of the *kūrām* and lastly the headman of the single village.

No. 210—G.T., from Śrī Kapilēśvara's temple at the foot of the hill near Tirupati, records that the central shrine of the temple was constructed by Rāyan-Rājendra-Śoḷan *alias* Brahmamāṛayan-Munaiyadarayan who was the head of Kōṭṭar at the time. The name indicates that he was an officer of Rājendra-Chōḷa I and administered the village of Kōṭṭar. 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 வட்டியுதர்த்து¹ திருகோப்பா(ச)சூதெசரிபன்மாண² பரீராஜெஞ்சொழிதெவற்ரு
யாண்டு எழாவது நான் அதிகாரி கொற்றமங்கலமுடையான்
செயங்கொண்டசொழமண்டலத்து பெரும்பாணப்பாடி திருவெங்கட-
கொட்டன் குடலூர்நாட்டு³ தெவர் தெவநான் திருக்கணுரில்
நாம் விட்ட விட்டிலில் முன்பு(க்) கொட்டிலில் இருத்த கொலிற்-
காசியமாறா[ய்]⁴த்தஇடத்த குடலூர்நாட்டு வகை செய்கிற சிறுதனத்-
தப்பணிமகன் கிட)-

2 ப்பந்தூடையானையும் திருவெங்கடதேவர் அன்மிகளையும் அழைத்து திரு-
வெங்கட[க்]தேவர் விளத்தப்படி உள்ளன சொல்லுங்கொள்ளென்று
விண்ணிடைத்து இத்தேவர் தெவநானம் திருமுண்டியத்து வானெ-
யார் பல கங்கைப்பூசையடி பொன் கைக்கொண்டு கற்பூரவிளக்கு
ஒன்று உட(ப்)பட எட்டக்கடைய திருத்தாவினக்கு உயிசு இவை-

1. Read *செய்யுட்டுக்களவு*—
2. Read *பிரபந்தம்*—
3. This may be read *இந்தம்*.
4. Read *செய்யுட்டு*.

பிற்தன் இவர்கள் எரித்த வரும் திருவினக்கு உ னீக்கி இத்திரு-
முண்டியம் குடிபற்றுகையில் திருச்சென்னூரில் அகப்ப-

- 3 ட்ட முதலுக்கு உகடய பொன் உய 15 ம் இவர்கள் இத்தெவர்க்கு
பரிசாரகம் செய்த தெவர்பண்டாசத்தில் உகடய பொன் உ. 5 ம்
ஆகப் பொன் உய 5 ம் இவர்கள் உகடயன் கண்மிகளுக்கு முட்-
டாமல் நிகழப்படியொமே உட எண்ண கட்டி திருவினக்கு எற்றி
எரிப்பிக்க[க்க]டவர்களாக நிமத்தம் செய்க என்று அதிகாரி சொற்-
மக்கமுடையான் சொல்ல இப்பரிசு திருமுண்டியபந்து வரவெய்யார்
உடவ திருனந்தாவினக்குக்கு(ம்) 1 இவர்கள் உகடய பொன்
- 4 உய 5 ம் இத்தெவர்பண்டாசத்துக்கு முதலாகக்கி கொண்டு இத்தெவர்
பண்டாசத்துக்கு திருவினக்கு எற்றி திருனந்தாவினக்கும் கற்பூச-
வினக்கு ஒன்று உன்பட 1 திருவினக்கு திருவெங்கடதெவர்க்கு ஸ்ரீ-
காரியம் செய்வாரும் 1 தெவகண்மிகளுமே 1 சூராதித்தவரை எரிப்பதாக
நிவந்தம் செய்தது ஸ்ரீவெண்கடவர்களாம் உ

Translation

Hail, Prosperity! On the 7th day in the reign of Śrī Koppātrakasari-
panmar alias Śrī Rājendra-Śōjadava, while Adhikārī (governor) Kōrramaṅ-
galamuḍaiyān enquired into the affairs of the temple from his seat in the
assembly-hall built by us in Tiruchchukanār, a *śavadānam* of this God, in
Kuḍavār-nāḍu, (a sub-division) of Tiruvākaṣa-kōṭṭam, (a district comprised
in the division) of Perumbāṇappāḍi (in the province) of Jayaṅkōḍa-Śōja-
maḍḍalam, having summoned Kaḍappaṅkuḍaiyān, the Śrītanattuppaṇimakān
(subordinate administrative officer) who administered the Kuḍavār-nāḍu, and
the servants of Tiruvākaṣaḍavar, and called upon them to depose as to the
condition of the permanent daily provision (existing) for Tiruvākaṣaḍavar,
they stated that, as per the old document registered on stone, the *Sakkaiyār*
of Tirumuḍaiyam, a grant to this God, received money and undertook to
light 24 lamps, including one light of camphor, but that the villagers of
Tirumuḍaiyam discontinued to burn all of them excepting two lights which they
still burn.

2. Thereupon Adhikārī Kōrramaṅgalamuḍaiyān ordered that, with
the 20 *pon* being the sum available at Tiruchchukanār and the 3 *pon* remaining
in deposit in this deity's treasury (as remuneration) for the *parichāraṅam*
service rendered by them to this God, aggregating to 23 *pon*, (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 *மழகு*.

2. Read இவர்களுடைய.

3. Read திருவினக்கு.

4. Read தேவகண்மிகளுமே.

5. Read சூராதித்த-

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3. Towards this charity of the *nandavilakku*, therefore, to be maintained by the *Sabbaiyār* of Tirumunḍiyam, the Śrivaishnavas ordered that the 23 *pon* 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 Tiruvāṅkaṭa-*ḍavar* alone shall burn the lights, including the *nandavilakku* and one *karperuvilakku*, as long as the moon and the sun last.

No. 20.

(No. 210—G.T.)

[On the door-jamb of Kapilāśvara Temple at Kapilātīrtham.]

Text

| | |
|---|--|
| 1 ஸ்ரீவிஜயீ 2 கௌடீரீ 3 உடையார் 4 [ஸ]பன் ஸ்ரீ. 5 கௌடீரீ. 6 முகூல ஸ்ரீம- | 7 ஸ்ரீஸபன் 8 முகூலப- 9 ஸபன் ஸ்- 10 கெட்டித்த 11 திருமாளி- 12 கௌடீரீ [*] |
|---|--|

Translation

Hail, Prosperity! This is the blessed tabernacle which Rāyan-Rājendra-Śōjan alias Brahmanārāyan-Munaiyadarayan, the head of Kōṭṭār, had built.

No. 21.

(No. 387—G. T.)

[In Parāśarāśvara's Temple at Yōgi—Mallavaram.]

KULOTTUNGA—CHOLA I.

Kulōttunga-Chōja Ist 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 *pratiśti*. In some of them the king's name occurs as Rājāśarivarman Rājendra-Chōḷadava (Nos. 71, 112 and 295-T.T.), while others mention him as Rājāśarivarman alias Chakravartī Śrī Kulōttunga-Chōḷadava (Nos. 381, 382 and 383—G.T. and 298—T.T.). However Nos. 387—G.T. and 144—T.T. respectively call him Śrīman Mahāmaṇḍalēśvara Tribhuvanadēva Mahārājārī Vīra-Rājendra-Chōḷadēva and Uḍaiyār Śrī Vīra-Rājendradēva. The epithet "Mahāmaṇḍalēśvara" is appropriate to the Eastern Chōḷukya ruler who the king is represented to be: "Chōḷukyakula-bhāṣaṇa," the ornament of the Chōḷukya race, holding sway over the Vāṅgi country,

1. Read ஸ்ரீவிஜயீ.

2. Read முகூலபன்.

NOTE 3.—Vide Dev. Ep. Rep., page 110.

"Vāgi-vallabha", with his capital at "Kanuppākāpura". He is entitled "*Karavāla-Bhairava*, *Paṭhaṇādhapurandara*, *Rājaka-purabalasādhaka* and *Prāpta-vidyā-vibhāṣaṇa*. He is besides entitled *Samadbigata-paṭchamahāśabda*, the possessor of the five great *birudas* or "honorary distinctive marks." It is known that until the 4th year of his reign, Kulōttuṅga called himself Rājakesari-varman Rājendra-Chōla and only in the 5th year he assumed the name of Kulōttuṅga. He was an Eastern Chālukya prince, being heir to the kingdom of Vāgi which his father Rājārāja I left him, and he is said to have ruled it for a time before acquiring the Chōla 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 Vāgi country, but also the extent of the Chōla territory which he aggrandised to himself extending southwards from Vāgi into the modern Chittoor district. No. 144-T.T. which calls him Uḍaiyār Śrī Vīra-Rājendradēva probably belongs to the period of his reign as a Chōla monarch, subsequent to his charge of Vāgi. Though the name is mentioned as Vīra-Rājendra, instead of the usual Rājendra, it is still certain that the king represented is Rājendra-Chōla II alias Kulōttuṅga I, for the epithet "Chālukya-kula-bhāṣaṇa" cannot apply to any of his predecessors on the Chōla throne, and surely not to Vīrarājendra I, the son of Rājendra-Chōla I, since he was not by descent an Eastern Chālukya prince. Again, though Kulōttuṅga III had the surname "Vīrarājendra-Chōladēva" (Mad. Ep. Rep. for 1911, para 29), he has not been known to have reigned over Vāgi at any time. Consequently Śrī Vīra-Rājendradēva or Vīra-Rājendra-Chōladēva must be taken to denote only Rājendra-Chōladēva II alias Kulōttuṅga-Chōla I.

Further, the *birudas* "*Samadbigata-paṭchamahāśabda*" and "*Karavāla-Bhairava*" are proper to the Eastern Chālukyas, the one being found to have been assumed by Sarvaśōkārāja Viṣṇuvardhana and Vijayāditya VII, the paternal uncle of Kulōttuṅga I, as well as by Kulōttuṅga I himself (Mad. Ep. Rep. for 1921, para 16); and the other, *Paṭchamahāśabda*, by the founder of the Eastern Chālukya line, Kubja-Viṣṇuvardhana (S. I. I., Vol. I, No. 39, Text, lines 23—24, on page 54; and Ep. Ind., Vol V, Page 75, first Plate, 16th line). His Tamil *praiśi* 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* *Karavāla-Bhairava*, "the terrible one on account of his sword." "Prāpta-vidyā vibhāṣaṇa" points to his learning, while "*Kāṣakapurabalasādhaka*" refers to his attack and defeat of the forces of Kāṣakapuri, probably the modern Cuttack, which at that time seems to have been included in the Kālīṅga country. This shows a successful military career followed by Kulōttuṅga even in his early years and his raid into Kālīṅga 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 Kālīṅga-maṇḍalam, while "he was still heir-apparent", i.e., crown-prince at Vāgi under his father Rājārāja I, expecting however to usurp the Chōla throne in time.

CHOLA INSCRIPTIONS

The fragments Nos. 71, 112 and 295—T. T., which name the king as Rājā-kasarivarman Rājendra-Chōjadava must be assigned to a date prior to his fifth year, while No. 298—T. T., which calls him Kulōttuṅga-Chōjadava must belong to a subsequent date. Of these, Nos. 71 and 298—T. T. mention the chief queen Avanimūduḍaiyāl, '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 "Pugaḷāḷṇḍa puṇari aḷaḷāḷṇḍa puviyil", and recounts his military deeds from the time of his victory at Chakrakōṭṭa, 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 Vāgi under his father Rājārāja I, down to the time of his defeating the Western Chōḷukya Vikramāditya and the Paṇḍya and Chōra kings, after capturing the Chōḷa throne. It is plain that his "deeds of valour" at Chakrakōṭṭa 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 Vāgi, from whence he proceeded to conquer the "Southern region." In this inscription "Avanimūduḍaiyāl" 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 "Pugaḷmādu viḷaṅga jayamādu virumba", wherein the details of his conquests are missing.

No. 382—G. T. brings to notice a number of *Puravuvāri* officers and others who attested the document in token of the royal assent having been accorded to the remission of taxes on Muḷaiappūḍi alias Śivapāḍaṣkharanallūr, a *divadāna* village belonging to God Tippalāḍivaramuḍaiya Mahādēva of Tiruchānūr. The tax on the village seems to have been assigned to a certain Nāranadēva who however waived it, in the 3rd year of the reign of prince Vira-Rājendra-Chōjadava, 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 Kaṇṇan-Vāsudēvan, a member of the *Gaṇa* of Kuḍavūr-nāḍu 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 Kaṇṇan-Vāsudēvan paid, on behalf of the temple to Valikoṇḍachōḷa-Brahmamārāyan, the 5 *māḍai* due from the village and then represented first to the *Maḡaṇi-haṇḱkūṭṭi* to convert it into a *sarvamānya* (*iṇṇai-yili-divadānam*) with effect from the 35th year of the reign of Śrī Kulōttuṅga-Chōjadava 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 *Puravuvāri-tinaikkaḷam*, three *Puravāri-tinaikkaḷa-nāyahams*, three *Puravāri-tinaikkaḷattu-mukhaṇṇiṣ*, 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 *kōṭṭam* and the *nāḍu* 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 Gāṅḡayan and Kaṇuvaṅkuḍaiyān at the end of the record would be those of the head of the Tiruvākaṭa-kōṭṭam and of the head of the Kuḍavūr-nāḍu within whose limits the *davadānu* village of Muṭṭaippūḍi was situated.

The alternative name of “Śivapādaśekharaṇallūr” for Muṭṭaippūḍi must have been given to the village from the surname “Śivapādaśekhara” of Rājārāja I, revealing his great devotion to Śiva. This village standing to the south of Tiruchānūr on the south bank of the Svarṇamukhi river is nowadays known as Muṇḍalapūḍi.

No. 388—G. T. mentions Tirukkālatti-Uḍaiyār's temple. This is the famous temple of Śrīkālāhastīvara at Kālāhasti about 20 miles to the east of Tirupati, containing one of the five kinds of Śiva-Liṅgams, viz., the Vāyuv-Liṅgam. It is an important Śaiva centre and has been sung by the *Nāyaṁmārs* 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 Kulōttuṅga-Chōḷa I that we find the earlier name of “Jayaṅkoṇḍachōḷa-maṇḍalam” given in honour of Rājārāja I who bore that surname, to the ancient Tōṇḍamaṇḍalam, 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 “Jayaṅkoṇḍa-Chōḷa-maṇḍalam” was revived, as is seen from No. 380—G. T. dated in the reign of Rājārāja III, and continued in use down through the Vijayanagara period.

The gold coin *māḍai*, 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 *kāṇu*, *pon* and *kaṭaiṇṇu*.

Two officers of Kulōttuṅga I come to notice, the one Nāraṇḍava who waived his claim to the tax from the village of Muṭṭaippūḍi and granted it for the maintenance of two lights in the temple of Tippalādiśvarar in the 3rd year of his viceroyalty at Vāḡgi (No. 389—G. T.) and the other Valikōṇḍachōḷa-Brahmamāraṇyan, a revenue officer who received payment of the tax of 5 *māḍai* from the same village of Muṭṭaippūḍi before its conversion into a *sarvaṁānya dvadānam* in the 35th year of the king's reign.

CHOLA INSCRIPTIONS

Text

- 1 ஸ்ரீமதிபு: ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு.
- 2 ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு.
- 3 ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு.
- 4 ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு.
- 5 ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு.
- 6 ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு.
- 7 ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு.
- 8 ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு.
- 9 ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு.
- 10 ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு.
- 11 ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு.
- 12 ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு.
- 13 ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு.

Translation

Hail, Prosperity! In the 3rd year of the reign of Śrīman Mahāmaṇḍa-lāśvara Tribhuvanadāsa Mahārājāsrih Vira-Rājendra-Śōjadavar, the possessor of the titles of *Paśchamahāśābda*, the ruler of various provinces, the ornament of the Chālukya race, the lord of Vāṅgi, the master of the Gōdavari, the lord of the best city of Kanuppāka, the terrible one on account of his sword, *Vaṅkaṣaṇādhipurandara*, the vanquisher of the forces of Kāṣhakapura and the possessor of the ornament of acquired learning, I, Nāraṇadēva....shall not collect the *vaṇṇakkūṣi*, the *śirukukūṣi* and other (taxes) of any kind whatsoever, which I am entitled to collect, from Muṇḍiappāḍi, the *davādānam* of Tippalāḍivaram-uḍaiya Mahāḍavar of Tiruchchukanār in Tiruvākaṣa-kōṣṣam; (I) have granted (them) for two *nandāviṇṇu* 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-Kumārī or Cape Comorin).

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

No. 22.

(No. 144—T.T.)

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

Text

- 1—[ஸ்ரீமதிபு] ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு.
- 2—[ஸ்] ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு.
- 3—[ஸ்] ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு.
- 4—[ஸ்] ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு.

- | | |
|---|-----------------------|
| 1. Read—ஸ்ரீமதிபு. | 4. Read ஸ்ரீமதிபு. |
| 2. Read ஸ்ரீமதிபதவனு ஸ்ரீமதிபதவனு. | 5. Read ஸ்ரீமதிபதவனு. |
| 3. The old name for modern முன்னம்புண்டி. | |

Translation

1. (Uḍaiyār) Śrī Vira-Rājendradasya—
2. in (our) race of cowherds—
3. so as to pay—
4. Śoja-Uttamanidhi-Chittiramejī—

No. 23.

(No. 381—G. T.)

[In Parāśarāvara's Temple at Yōgi-Mallavaram near Tiruchāṇur.]

Text

- 1 ஸ்ஹீஸ்ரீ புஷ்ப கு[ழ்]*ந்த புனரி அஷ்ப கு[ழ்]*ந்த புலியிற் பொன்செயி
பனவுந் தன்செயி ஈட்பப வினங்கு ஐயமகளை இனங்கொப்பருவந்து சக்-
காகொட்டத்து கிச்சிமத்தொழினால் புதுமணம் புன[ர்]*ந்த மது-
வரை[யி]ட்டம் வயிராகத்து வாரி 'அபத்துவினத் தொந்தனவாசர் தந்
தனமிரிய வானுறை வழி[த்தித் தொன்வவி. னா]ட்டிப் 'பொற்பரி
[ஈட]*ரத்தி 'செர்த்தியை நிறுத்தி யடதிகை வாகை ஞாந் தென்நிகைத்
தெமரு கமலப்பூமகன் பொதுமையும் பொங்கியாக-
- 2 ட ஈன்கிலப்பாவையின் தநிகையுந் தவிர்த்து புனிதத்திருமணி மருடம்
உரிமையிற் றூடித் தன்னடி இரண்டுத் தடமுடியாகத் தொன்வினவெந்-
தர் ஞா முந்நீன மதுவாது பெருகக் கலியாது வறுப்ப செங்கொல்
திகைதொறுஞ் செல்ல வென்குடை இருநில வினா[ர்]*மெங்கணுந்
'தந்து திருநி[ழ்]*ன் வெண்ணிகாத் திகழ ஒரு தநி மெருவிற் புலி
[வினாபாட] 'வார்கடற் 'நிவாந்தரத்துப் பூ[பா]னார் நிறைவிடு தந்த
கலஞ்சொரி கலிது முறை கிற்ப விலக்கிய தென்வான் கருத்தலைப்
பருத்தலைத்திடத் தன் பொன் ஈகர்ப் புறத்திகைத் கிடப்ப
- 3 கின்னான்ப் பிற்குலப் பிறை பொல் நிற்பிறை பெந்தும் சொல்லெதிர்
கொடிற்றல்லது தன்கை கில்லெதிர் கொடா கிக்கலைக் கல்லதிர் ஈங்கலி
துடக்கி மணலூர் ஈாடு [வெய்த்த] துங்கபத்திகையனவும் வெங்கரி
நிகையும் பட்ட வெங்கலிது கிட்ட தன்மாசமும் [கூறி]ய கிசமும்
கிடப்ப எறின மலைஞா[ம்] முதுகு செனிப்ப விழித்த நெடுஞாஞ்
கழன்றுடைத்தொட கிழுந்த கடல்களும் தலை கிரித்தலமா குடநிகைத்
தன்னுஞ்நது தானும் தானையும் பன்னாட்ட பண பண முதுகும் பயந்-
தெதிர் மாறியச் சயப்பெருந் திருவுய் பழியுண்ட குடுத்த புசுழித்
சென்கியும்.....மடக்கையரி-

1. Read அபஸ்ரூபி.
2. Read பொற்பரி.
3. Read செர்த்தியை.

4. This may be read ஈஞா.
5. Read வார்கடல்.
6. Read தவாந்தரத்த.

CHOLA INSCRIPTIONS

- 4 ட்டமு[ம்²] மினாது குடுத்த வெங்கரி நிரையும் கங்கமண்டலமும் கிங்-
கணவென்றும்³ பாணி இரண்டும் ஒரு திசை கைக்கொண்டு ஈண்டிய
புகழொடு பாண்டமண்டலமும் கொள்ளத்திருவுளத்தடைத்த வெள்ள-
வரு பரித்தாங்கமும் பொரு பரிக்கலங்கனும் தந்திரவாரியமுடைத்தாய்
வந்து வடவடல் தெங்கடல் பாவ்வது பொலீ தந் பெருஞ்செவ்வைய
¹யபி பஞ்சவர் ஐவரும் பொருதப் பொர்க்களத்தஞ்சி [வயிது நெளித்]-
தொடி அரணைப் புக்காடரத் துடைத்து நாட்டியபெத்[தி] மற்-
வர் தம்மை வளசார் திரியும் பொற்றை வெஞ்சுமெற்றி கொற்றி வின-
- 5 ¹யவலு²பும் திசைதொறும் நிறுத்தி முத்திச் சலாபமும் முத்தமிழ்ப்
பொதியினும் மத்த வெங்கரி படுமைப்பச் சய்யமும் க[ந்தி]யும் கைக்-
கொண்[டு] புனிதத் தெங்காட்[டெல்லி] ³காட்டி குடமலை நாட்டுள்ள
⁴சாவெற்றெல்லாம் ⁵தநிவிச[ம்²]பெற ⁶மாடெறிய தந் ⁷வருதிவி த[நி]-
வகைத் குறுகலர் குறியைக் கொட்டாறுட்ட நெறிதொறும் நிறைவிட.
[ட]ருளி திறங்கொள் விரலிஹாலையத்திரிய விட்டருளி பொங்கொள்
வாழும் திருப்புத்தலங்கனும் பொல் விரமும் தியாகமும் வினக்கட்
பார்மிசை பூபாலர் வணக்க விரலிஹாலையத்த...
- 6 உலக முழுதுடையாளொடும் கிற்றிருத்தருளி¹ கொவிராஜகேசரிபங்காச
²சக்கரவத்திகழ் ப்ரீதுலொத்துக்கொழுதெவற்கு பாண்டு இருபத்து
நாலாவது ³இராஜேஞ்சொழமண்டலத்துத்திருவெங்கடக்கொட்டத்துத்
குடலுர்நாட்டுத் திருக்கேதூர்த் திப்பலா⁴யு⁵முடைய ஹோதேவர்க்கு
திருப்பணி செய்கிருக்கும் திருச்சிற்றம்பலமயி உடையார் திப்பலா-
யு⁶முடைய ஹோதேவர்க்கு திருநீணா⁷வினக்கு க [க்கு பசு கூயி-
கு] இத்தெவர் கொயிவி-
- 7 ல் காணியுடைய செவ்நாணை வலிபிசொகீத்து¹ தில்லையெய்யப்பட்டசெ-
தும் மெற்படி கொகீத்து திருமலைஉடையாளெதும் மெற்படி கொ-
கீத்து ஆடவலார்பட்டசெதும் மெற்படி கொகீத்து [குமா]பட்ட-
செதும் காயுதி[ப²] கொகீத்து திருக்காளத்திஉடையாளெதும் இவ்வ-
கைவொம் ³திருநீணா⁴வினக்கு [க க்குச்] சாலா முலாப் பெருமயச
முப்பத்திரண்டாக திருக்காளத்திவினக்கு நானுக்கு கொண்ட பசு கையடி
இப்ப-

1. Read கெணமென்றும்.
2. Read போல.
3. Read ஏவி.
4. Read விஜயலக்ஷ்மி.
5. Read சாவேத-எல்லாம்.
6. Read தனிவிசம்பெற.
7. Read மாவேறிய.
8. Read வருதிவிசெவ்வைய.

9. Read கோ-ராஜகேசரி-வ8-3ரான.
10. Read வகுவிதி-3ரன்.
11. Read ராஜேஞ—
12. Read கொகீத்து wherever this word occurs in this inscription.
13. This may be read திரி-கொத்தா-வினக்கு.

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8 * துற்றிருபத்தெட்டும் கைக்கொண்டு திருவாரியன்கு ஈழம் பஞ்சு-
தித்தயல் எரிப்பதொடும் இத்தெனற் கொயில் திருவுன்னுழிமை-
உடைய செவ்வாணொடும் உ

Translation

"Hail, Prosperity! While the wheel of his (authority) rolled as far as the golden circle (i.e., Mount Maru) on the earth, which was surrounded by the moat of the sea, that was (again) surrounded by (his) fame,—Kṣ-Rājakesari-varman, *alias* the emperor (*chakravartin*) Śrī-Kuṣṭhūga-Chōḷadeva, wedded first in the time (when he was still) heir-apparent (*ijāḡṣ*) the brilliant goddess of victory at Śakkarakōḥam (Chakrakōḥa) 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 Kondāja (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., Lakshmi) of the Southern region, and the loneliness of the goddess of the good country whose garment is the Ponni (Kāveri).

The kings of 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 Maru (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 Kuṣṭhūga), 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 Naṅgili of rocky roads to the Tuṅgabhadra, which adorned the country (*naḡḡḡ*) of Maṇālār,—(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 (*paṇi*) called Gaṅgamaṇḍalam and Śiṅgaṇam, troops of furious elephants which had been irretrievably abandoned (by the

1. Read அஞ்சுதித்தயல்.

CHOLA INSCRIPTIONS

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 Pañchavas (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 Tamiḷ (flourished), the (very) centre of the (mountain) Śayyam (Sahya, i.e., the Western Ghāṭs) where furious rutting elephants were captured, and Kanni. After (he) had fixed the boundaries of the Southern (i.e., Pāṇḍya) country, every living being in the Western hill-country (Kuṇḍamalai-nāḍu) 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) Kōṭṭāṇṇu, in order that (his) power might rise (and) the enemies might be scattered."

"(He) was pleased to take his seat on the *Vīrasimhāsanaṁ*, 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 Ulagamūḷuḍaiyāl, was present."

In the 24th year of the reign of this king Rājākāsarivarman alias the emperor Śrī Kulōttuṅga-Śōḷadava, I, Śiva-Brāhmaṇan Tillaināyaka-Bhaṭṭan of Vajipi-gōtra, I, Tirumalai-Uḍaiyān of the above gōtra, I, Āḍavalār-Bhaṭṭan of the above gōtra, I, Kumara-Bhaṭṭan of the above said gōtra, and I, Tiruk-kāḷattiūḍaiyān of Kāṣyapa-gōtra, enjoying hereditary rights in the temple of this God, we, all of us, have received 128 cows for 4 *nandāviḷakku*, at the rate of 32 big cows propagating without death and old age for each *nandāviḷakku*, (to be put up) before Uḍaiyār Tīppalāḍivaramūḍaiya Mahāḍēvar, (abiding) in Tiruchchukanār (situated) in Kuḍavar-nāḍu (comprised) in the district of Tiruvākāṣa-kōṭṭam in the province of Rājendra-Śōḷa-maṇḍalam, (presented) by Tiruchchigambala-nambi, a servant of Tīppalāḍivaramūḍaiya Mahāḍēvar. We, the Śiva-Brāhmaṇas who hold the right in the *Tiru-uṇṇāḷikāi* (inner shrine, *sanctum sanctorum*), having accepted these 128 cows, engage ourselves to burn these 4 *nandāviḷakku*, as long as the moon and the sun (endure).

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No. 24.

(No. 382—G. T.)

[In Parāśarāśvara's Temple at Yēgi-Mallavaram.]

Text

- 1 'பாரசுரேசொழண்டலத்துத் திருவெம்படக்கொட்டத்துத் திருக்குடூர்-
நாட்டுத் திருக்கணூர் திப்பலாதிபுரமுடைய மஹாதேவர்க்கு வெ-
'ஸ்பாஷ்டனாகனும் கணத்தாரன் 'ஸ்பாஷ்டனாக கண்ணர் வாலு-தெவ-
தாத 'இருணிக்கி வலி'கொண்டசொழஸ்பாஷ்டமராயற்குத் [தெவ]-
தாநம் 'முஞ்சுருபுண்டியான வெபாதசேகரகந்துர் திப்பலாவுள்ள
மாகட அஞ்சம் [தத்து] இ[றை]யிலி தேவதாநமாககங்குச் சக்ஷ-
வத்திகள் ஸ்ரீகுலொத்துக்கசொழிதெ-
- 2 வர்க்கியாண்டு முப்பத்து அஞ்சு வது முதல் மணிக்கங்காட்டிக்கு
ருடூர்காட்டில் கண்ணர் வாலு-தெவன் விண்ணப்பஞ் செய்ய
முஞ்சுருபுண்டி இறையிலி தேவதாநமாக குறித்தொமென்று திரு-
வா[ஸ்]மொழிக்கருணாகமக்கு இவெ புரவரிதினைக்களத்து முகவெட்டி
காஞ்சிக்குறியுடையார் எழுத்து இவெ புற[க்கு]வரிதினைக்களத்து
மண்படாக்கிழார் எ[ழு]த்து புரவரிதினைக்களநாயகம் 'அரகுசெரி-
உடையார் எ[ழு]த்து
- 3 புரவரிதினைக்களநாயகம்[?] முணிக்கி[?].....தரிசாய் எ[ழு]த்து இவெ
புரவரிதினைக்களநாயக.....சென்றாருடையான் எ[ழு]த்து இவெ
புரவரிதினைக்களத்து முகவெட்டி காவனார்மேழவர் எ[ழு]த்து இவெ
புரவரிதினைக்களத்து முகவெட்டி செஞ்செண்ணர் எ[ழு]த்து இவெ
[காக்கெயர்] எழுத்து இவெ க[றுவங்]ருடையான் எழுத்து [!]

Translation

1. While the Śiva-Brahmaṇas and Kaṇṇan-Vāsudēvan alias Iruṇṭikki
of Bhāradvāja-gōṭra, one of the members of the *gana* (village assembly), paid to
Valikondaśōja-Brahmamārāyan on behalf of the God Tīppalādiśvaramūḍaiya
Mahādevavar of Tiruchchukanār in Tirukkuḍavār-nāḍu in Tiruvākāṭa-kāṇṇam,
(a district) of Rājendra-śōja-maṇḍalam, the 5 *naḍai* remaining settlement
hitherto in the *devadāna* (village of) Muṇḍiappāḍi alias Śivapāḍaśkharanallār ;
2. and while Kaṇṇan-Vāsudēvan of Kuḍavar-nāḍu represented to
Magaṇikkaṇḍēṇi to convert it into a tax-free *devadāna* from the 35th year of
the reign of the emperor Śrī Kulōttuṅga-śōjadēvar ;

1. Read பாரசுரேசொழ—
2. Read ஸ்ரீவஸ்பாஷ்டனாகனும்.
3. Read ஸ்பாஷ்டனாக.
4. Read இருக்கிக்கி.

5. The old name for the modern
முஞ்சுருபு.
6. This may be read அழகுசெரி-
7. This may be read வழித்தரிசாய்.

CHOLA INSCRIPTIONS

3. in pursuance of the oral order of the king expressing that "we have granted Muffaippaḍi as a tax-free *devadānam*",

this is the signature of Kāñchikkuriyudaiyān, the Puravari-tinaikkalattu-mukaveṭṭi;

this is the signature of Maṇḍaḍakkilān, the Puravari-tinaikkalam;

this is the signature of Arakuṇṇiyudaiyān, the Puravari-tinaikkala-nāyakam;

this is the signature of Muḱaṇṇikī.....tuṇaiyan, the Puravari-tinaikkala-nāyakam;

this is the signature of Śaṇṇarudaiyān, the Puravari-tinaikkala-nāyakam;

this is the signature of Kāvanar-kilavan, the Puravari-tinaikkalattu-mukaveṭṭi;

this is the signature of Neṇṇukaṇṇan, the Puravari-tinaikkalattu-mukaveṭṭi;

this is the signature of Gāḅḅayan;

this is the signature of (Kaṇṇuā)-kuḍaiyān.

No. 25.

(No. 388—G. T.)¹

[In Parṭhaśāvara's Temple at Yēgi-Mallavaram.]

Text

- 1 ஸ்ரீபதி [புதம்] மாத விளக்க [ச]பமாத விருப்ப நிலமன் நிலை
மணர்மணர் புணர்.....
- 2 'தாத் திக்கிணத்துத் தன் சக்கர ஸடாத்தி வி[தி]ஜயாபிஷேகம் பண்ணி
விருவலிணைவலாத[த்து].....
- 3 குலொத்துக்கொழுதெவற்கு பாண்டு [சயக] திருவெங்கடக்கொட்டத்து...
- 4 'பார் திருக்காணத்திடைபார் கொயிலில் 'மொபெசா.....
- 5 எரி செந்து.....
- 6 'ஞ்ச[தி]செ 'திபனாசெசமுடைய மறாதெவற்கு.....
- 7 வெங்க.....
- 8 புனியெ ஸோக தெற்கு ஸாக்கி பொன.....
- 9 [து]தத.....கத்தும் பட்டிக்காகம் மத்தும்.....
- 10 மறாதெவற்கெ(ப்) வித்துக்குறித்தொம்.....
- 11 திரத்தமா.....
- 12 பார் எழுத்து இப்படி பறிவெத்?.....

- | | |
|-------------------------------------|---|
| 1. The inscription is much damaged. | 5. Read எழுஞ்சு. |
| 2. Read குலதா. | 6. Read திப்பனாசெசமுடைய— |
| 3. Read உடைபார். | 7. The rest of the inscription is lost. |
| 4. Read ஸ்ரீசுரேஷ்டேசுவர— | |

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Translation

1. Hail, Prosperity! In the 41st year of the reign of Kulottunga-Śōja-davar, who—while the goddess of fame became renowned (through him), while the goddess of victory was covering (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 Tiruvēkaṭa-kōṭṭam.....

4. Śrī Mahāśvaras of Tirukkālatti-Uḍaiyār's temple.....

5. Constructed a tank.....

6. For God Tippalādiśvaramuḍaiya Mahāśvar.....

7.

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

9. *Kallu*, *Paṭṭikkāṣu* and other (taxes).....

10. We have sold to (Tippalādiśvaramuḍaiya) Mahāśvar only.....

11.

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

No. 26.

(No. 298-T.T.)

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

Text

1—[வ] நினைவெட வினைவ[ர்]—

2—[நினை]த்தனைச் சக்கர—

3—[அ]வனிமுழுதடைபா—

4—[கொ]லொத்தும்கொ—

5—[கீ]ர சொழுவனாட்டு—

6—...மகன் [செ]றிமை—

Translation

1. the Minavar (Pāṇḍyas) lost their firmness and Villavar—

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

3. with (queen) Avanimuḍuḍaiyāḷ—

4. of Kulottunga-Śōja—

5. bank (of the Kāveri river) in Śōja-vaṇaṇḍu.—

6.

1. Read வினைவ.

2. Read நினைத்தும்கொ.

3. Read கொத்தும்கொ—

4. This may be read கொத்தும்கொ.

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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.—¹[முடையா]கொடு விறிறுஞருளிய கொவிராஜகேசரி[வத]ராக—
- 2.—கிந்த ஆழ்வார் எங்களுடை திரு[வாய்ப்பாடி]...—
- 3.—திருமலைஆழ்வார்க்கு பாலமுதம் தயிரமுதம் ...—
- 4.—.....[தெவி]களான ராஜேன்.....—

Translation

- 1.—Muḍaiyāḷoḍu viṅṅirundaruḷiya Kōvi-Rājakesari-panmar alias—
- 2.—(for) the Ālvār presiding, our Tiruvāyppāḍi—
- 3.—*pālamudu* (milk) and *tayiramudu* (curds) for the Ālvār (God presiding over) Tirumala—
- 4.—Rājendra's queen—

No. 28.

(No. 295—T. T.)

[From the slab now preserved in Tirumala Temple.]

Text

- 1.—[ஸ்ரீ]கொவிராஜகே—
- 2.—சொழிதெவற்கு—
- 3.—[ம]ண்டலத்த திருநா.—
- 4.—'கைப்[தி]வ்வி ஆ—
- 5.—பொலிகை...—

Translation

- 1.—Śrī Kōvi-Rājakesari—
- 2.—for the śṣṇadavar—
- 3.—of the province—
- 4.—Kaivilli—
- 5.—*pōlilai*—

1. This may be read *கைமுடையா-கொடு*.
2. Read *கை-முடையா-கொடு-கொடு-கொடு-கொடு*.

3. Read *ராஜேன்*—
4. Read *கைத்தெவ்விகு*.

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No. 29.

(No. 110—T. T.)

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

Text

- 1—ஈயப்ப விளக்கு ஜயமகி¹ தின—
- 2—²த்தி தெத்தியை வித்தி³ வட—
- 3—ருட முன்னே மதுவாறு⁴ பெ—
- 4—கலஞ்சொறியளிது முறை நிற்ப—
- 5—கலன் கல்விர் கல்வி⁵ துட—

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.....from Naṅgili of rocky roads—

No. 30.

(No. 112—T. T.)

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

Text

- 1—ஜயமாத விரும்ப—
- 2—[¹மக்]கவரிசியவிட்—
- 3—ராஜகேசரிபதீரான²—
- 4—[தெ]வநா³ணிக்குக்கொ—
- 5—தநா[ன்] ஸ்ரீபண்டாரத்த—

Translation

- 1.—while the goddess of victory was coveting—
- 2.—the kings were defeated—
- 3.—Rājakesarivarman—
- 4.—*divadānam* Tirukko—
- 5.—into the *Śrī-Bhaṇḍāram*—

1. Read இவ்வோய்ப்புக—
2. Read ஈடாத்தி கீர்த்தியை.
3. Read வடதிகை—
4. Read பெருக.

5. Read கிச்சை.
6. Read துடக்கி.
7. Read விளக்குவாரிசியவற்ற—
8. Read வநாநா.

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No. 31.

(No. 131—T. T.)

[On the north wall of Mukkṣī-pradakṣiṇam in Tirumala Temple.]

Text

1—[தெ]மரு பூமகட் பொதுமையம் [பொ]—

2—தல[தது] தங்கனாதுவிருகில—

3—[பி]தைபொல் திற்சைழ பென்ன¹—

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—²ததுவர் சக்காடாத்தி மி—

2—குலொத்துங்கொழுதெ[வ]—

3—[தி]ருவலங்கிழான் மகன் காபுத[ன்]—

4—[³ளி]ல் நெலில் நாளில் அமுது[படி]—

Translation

- 1.—having caused the wheel of his (authority) to roll over (all regions)—
- 2.—Kulōttuṅga-Śṣadava—
- 3.—Kāṣyapan, son of Tiruvāṅkiḷān—
- 4.—offerings on the middle days (of the festival)—

1. The rest of the inscription is²lost. 3. This may be read திருவலில்.
2. This may be read திச்சைத்தம் தம்.

No. 33.

(No. 386—G. T.)

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

VIKRAMA—CHOLA.

The preamble to No. 386—G. T. which represents “Śrīman Mahāmaṇḍalāśvara Tribhuvanadēva Śrī Vikrama-Chōladēva” is almost identical with that of No. 387—G. T. which belongs to Kulōttuṅga I. The same attributes are mentioned, viz., *Samadhigata-paśchamahāśabdā, Chālukyakula-bhāṣaṇa, Vāṅgi-vallabha, Gōḍavaritīra-Kaṇuṣṣṭhaka-puravarādhitvara, Karavāḷa-Bhāirava*, &c., and they must have been assumed by him as an Eastern Chālukya prince and as the ruler of Vāṅgi.

This Vikrama-Chōla of Vāṅgi must be Kulōttuṅga's son who governed the “region of the rising of the Sun” or the “Āndhra-vishaya,” as the viceroy of his father, in succession to his two elder brothers, Rājārāja II and Vīra-Chōla (S. I. I., Vol. III, part ii, pages 131 and 180). His coronation as the Chōla king took place in 1118 A.C. (*Ibid.* p. 180), i.e., two years prior to the death of Kulōttuṅga I in 1120 A.C. (Mad. Ep. Rep. for 1921, para 33), during which time he was co-regent with his father, and his actual accession occurred in 1120 A.C. The period of his viceroyalty at Vāṅgi 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 Vīra-Chōla's rule in Vāṅgi (Mad. Ep. Rep. for 1921, para 16), to 1118 A.C. He occupied the Chōla throne for 17 years from 1118 to 1135 A.C. (*Ibid.* for 1926, para 27). Hence the 16th year of Vikrama-Chōla's reign as Mahāmaṇḍalāśvara 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 Kaliṅga country” and “conquered the northern region” during this time, and that “after the departure of Vikrama-Chōla to the Chōla country, the country of Vāṅgi became devoid of a ruler.” This lack of governance was the result of the conquest of Vāṅgi by the Western Chālukya king Vikramāditya VI, while it was left in charge of Chōla of Velanāḍu, but Vikrama-Chōla reconquered it shortly after and brought it within the pale of Chōla rule (S.I.I., Vol. III, page 180). He is almost the last Chālukya-Chōla prince that governed Vāṅgi as the viceroy of the reigning Chōla king, and, in the subsequent reigns, the province lapsed into the hands of the Velanāḍu chiefs, the successors of Velanāḍi Chōla who ruled it in the last years of Kulōttuṅga I; and consequently the Chōla authority over this region of the Chōla empire became more limited.

Text

1 வவுத்தி லாவியதவணைமாயஸ நொண்ணுமெழு.

2 ஸ தளட-தக-குறமுகை வெனிலிழை மொதவரீதிரக.

1. Read மொதவரீ—

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- 3 [சுபாசு]வாஸவாஸபுர கரவாஸபுரவ ஸ்ரீமஹேஸ்வர
- 4வாஸபுர...வ[ஸ]வபுரவாஸக ஸ்ரீமஹேஸ்வரவ[ஸ]
- 5 ஸ்ரீமஹேஸ்வர ஸ்ரீமஹேஸ்வரவ[ஸ]வ[ஸ]வ[ஸ]வ[ஸ]வ[ஸ]வ[ஸ]
- 6 ஸ்ரீமஹேஸ்வரவ[ஸ]வ[ஸ]வ[ஸ]வ[ஸ]வ[ஸ]வ[ஸ]வ[ஸ]வ[ஸ]
- 7 குடவூர்நாட்டுத் திருச்செங்குநர் ஸ்ரீமஹேஸ்வரவ[ஸ]வ[ஸ]வ[ஸ]
- 8 வகாசித்திருநாள் எழுந்தருள திருவிளக்கெண்[ரின].....
- 9இத்தவதாஸ[ம்] முஞ்ஞபூண்டி.....
- 10 வடபாற்கெல்லை கீய[ன்].....கு தெற்கு.....
- 11 லக்கமண்ட.....
- 12 'டக்கும் உட்பட்ட நிலத்திஸ்.....
- 13 மதறும் எப்பெற்பட்ட.....
- 14
- 15பன்மாஹேஸ்வரவ[ஸ]வ[ஸ]வ[ஸ]வ[ஸ]வ[ஸ]வ[ஸ]

Translation

Hail, Prosperity! In the 16th year of the reign of Śrīman Mahāmaṇḍalēśvara Tribhuvanadēva Śrī Vikrama-Śōjadēvar, entitled *Samadhiḡaṭa-paṇchamahāśābda*, *Mahāmaṇḍalēśvara*, the ornament of the Chālukya race, the ruler of Vāḡi, the lord of the best city of Kanuppāka on the bank of the Gōdāvart, *Karavāḷa-Bhairava*, *Śrīmat-Vāḷkaja*.....*Purandara*, the vanquisher of the forces of the enemy kings..

For the oil for the lamps during the procession in the Vaikāśi festival of Tippalādisvaramuḍaiyār of Tiruchchukanār in Kuḍavār-nāḍu in Tiruvāṇkaṭṭam, (a district) of Rājendra-Śōja-maṇḍalam.....in the piece of land in the *śuvadānam* Munaippūḍi.....with the boundary on the northsouth.....and all other (taxes).....The protection of the Panmāhēśvaras (is sought for this charity).

No. 34.

(No. 222—G. T.)

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

RAJARAJA III.

The following seven inscriptions are dated between the 5th and the 19th years of the reign of Rājārāja³ 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 1246—1254 A.C. (Mad. Ep. Rep. for 1921, para 35) suffered from revolts and rebellions, civil wars and foreign invasion. The Chōḷa empire at the beginning of the 13th

- | | |
|----------------------|-----------------------|
| 1. Read ஸ்ரீமஹேஸ்வர— | 3. Read திப்பனாஸிபுர— |
| 2. Read ஸ்ரீமஹேஸ்வர— | 4. Read வடக்கும். |

NOTE 5:—Vide Dev. Ep. Rep., pages 110-112.

century comprised almost the whole of southern India, extending southwards from Kāliāga and Vāgi in the north. Rājārāja 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 Rājārāja could not withstand the brunt of their onsets. The active interference of his predecessor Kulattuāga 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 Neṭṭar and his anointing himself as victor at Madura seating the Pāṇḍya and the Kāraja 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 Uṛaiyār and the conquest of the southern provinces of the Chōḷa empire by Māravarman Sundara-Pāṇḍya I about 1220 A. C. (Mad. Ep. Rep. for 1900, 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 Ajaḡiya-śṭyan Avaniāḷappiṇḍān Peruñjiāga, the father of the famous Kōpperuñjiāga or Mahārājasimha, who 'is stated to have conquered the Chōḷa at Teḷḷāru, 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). Hoysala Vira-Narasimha immediately marched to the south to the relief of Rājārāja who had been defeated at Teḷḷāru 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 Rājārāja 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 Rājārāja III (1223 A. C.), a battle is reported to have taken place about the same time between prince (*Pillai*) Vira-Nāraṣiāgaḍavar alias Yāḍavarāyar and Kāḍavarāyar at Uratti. This Kāḍavarāyar must be the Ajaḡiya-śṭyan Avaniāḷappiṇḍān Peruñjiāga, otherwise known as Kāḍalavani-āḷappiṇḍān Peruñjiāga or Kāḍava II, entitled 'lord of Kāḍal,' 'protector of Mallai', and 'conqueror of Tonḍaimaḍalam', who, besides defeating Rājārāja III at Teḷḷāru and taking him captive, is stated to have "killed a very large number of his enemies at Śavūr and created 'mountains of dead bodies and swelling rivers of blood'", and extended his territory so as to comprise the Peṇṇai-nāḍu in the south and the Vāḍa-Vāgaḍam or Tirupati hills in the north (Mad. Ep. Rep. for 1913, para 66). He seems to have also occupied Śrīraḡgam, and, in order to dislodge him from that place, the Hoysala proceeded to its attack from his capital at Dūrasamudra 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 Kāḍavarāya,

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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 Yādavarāja Vira-Nārasimhaśva over this portion of the Tondamaṅḍalam upto the Tirupati hills (Nos. 384 and 389—G.T.). Tejjāru 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 'Tejjārreinda Nandipottaraiyar'. Tejjāru 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. Śāvār has been identified with the modern Mēl-Śāvār in the Tindivaram taluk of the South Arcot district, and Uratti 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 Urattipparu in the Marudāṇu-nāḍu, as noticed in Nos. 139 and 142 of 1924 of the Mad. Ep. Coll.

So far this revolt of the Kāḍava Aḷagiya-Śiyan occurring within the first four years of Rājarāja's accession to the Chōla throne (Mad. Ep. Rep. for 1922, para 39) forms only an earlier episode in the history of Rājarāja's reign. Aḷagiya-Śiyan's son, Kōpperuñjiṅga, who succeeded to the principality of Śandamaṅḍalam (i.e. Jayantamaṅḍalam) shortly after, followed the footsteps of his father in entertaining a bitter enmity for both the Chōla and the Hoysala kings, in defying the Chōla authority and in taking up arms against the Chōla power, with a view not merely to gain independence but to subvert the Chōla 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 Parākramabāhu of Ceylon as against Rājarāja. He then made a bold attempt about 1230 A.C., gained a victory over the Chōla king Rājarāja III, captured him and for a second time shut him up at Śandamaṅḍalam. Once again Hoysala Vira-Narasimha had to run to the Chōla's help from his capital at Dērasamudra or Hājebīḍ, release him and reinstate him on the throne, after defeating the allied armies of Kōpperuñjiṅga and Parākramabāhu, 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,¹ and Kōpperuñjiṅga had to bide his time for more than a decade before making a final bid for political independence.

NOTE 1 :—The political and even the social disturbance caused almost throughout South India by these revolts of the Kāḍavas 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

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By this time Hoysala Vira-Narasimha was dead and his son Vira-Sōmāvara succeeded him in 1233. The latter who was now the main support of the Chōla king does not appear to have possessed the strength and the capability of his father who had performed a *digvijaya* or conquest of the four quarters; and Kōpperuñjiāga 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 Chōla subordinates took sides in the contest. Encouraged by his alliance with the Pāṇḍyas he also successfully resisted the interference of Hoysala Vira-Sōmāvara whose generals he defeated at Perumbaiūr in the Trichinopoly district and asserted himself within ten years of his accession (Mad. Ep. Rep. for 1916, 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 Jaṭavarman Sundara-Pāṇḍya I who "inflicted a severe defeat on the Teluṅgas at Mudugūr, slaughtering them and their allies, the Āriyas, right up to the bank of the Parāru and driving the Bāṇa chief into the forest," and, besides, "killed Gaṇḍagōpāla, conquered (the king of) Vēṇḍu and pierced the (army of the) Koṅgas" (*Ibid.* for 1914, para 18). Even though it is "stated that before him the king Kāḍavarkōn with his innumerable army melted away" and that he was 'the fever to the elephant who is the Kāshaka' or Kāḍava, i.e., Kōpperuñjiāga (No. 175—T.T.), thus apparently indicating enmity between them, it is still inferable that Kōpperuñjiāga, 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, Jambukēśvaram (Trichinopoly) and Madura in the south, wherein his inscriptions are found engraved, from his central position at Śāndamaṅgalam

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 Kāḍava Aḷagiya-Śiyan, the second from thence to 1230 preceding the 'storm' then raised by the younger Kāḍava Kōpperuñjiāga and the third from that time upto 1243 finally succeeded by a universal 'storm' created by the civil war between Rājarāja and Rājendra, of which full advantage was taken by Kōpperuñjiāga to assert and crown himself.

Mr. A. Venkatasubbiah, in his article headed 'The Hoysalas' 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 Māravarman Sundara-Pāṇḍya I had 'taken the Chōla country'. Vira-Vallāha 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.

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in the South Arcot district, while he had not himself possessed the mettle to win his freedom from the Chōja yoke a decade previously, notwithstanding the military support given to him by the Ceylonese king Parākramabāhu and other help which he might have received through his alliance with Māravarman Sundara-Pāṇḍya, 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 Pāṇḍyan banner and his position of a lieutenant or, more honourably, an associate of Sundara-Pāṇḍya is indicated in some of the *birudas* assumed by him, as for example, "the architect in establishing the Pāṇḍya king" (Mad. Ep. Rep. for 1906, para 5), and 'a brother to Sundara' (*Sahōdara-Sundara*) (No 226-T.T.) which appears to be a Samskr̥it rendering of the Tamil expression 'Tribhuvana-rājakkal-Tambirān', a title attributed to his father (*Ibid.* for 1923, para 5). As an ally, therefore, of Jaṭavarman Sundara-Pāṇḍya I he claimed, as did the other associates or co-regents of his, *vis.*, Vira-Pāṇḍya and Vikrama-Pāṇḍya, a share of the honour for the victories and conquests of Sundara-Pāṇḍya who was perhaps graciously pleased to concede it in recognition of his meritorious service rendered to the Pāṇḍyan cause. Again his attribute of 'Kshirāpagādakṣhiṇa-nāyaka' signifies nothing more than that he 'was master of the territory lying to the south of the river Pālār', while his father at least claimed possession of the Tondamaṇḍalam up to the Tirupati hills, whereas the epithets 'Peṇṇādinātha' delimits his home territory to the bank of the South Pennār, and 'Kāviri-kāmuka' merely expresses his fondness for the river Kāviri (*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-Pāṇḍya that Kōpperuñjiāga can be understood to have "(driven) the Teluṅgar 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 Gaṇapati' ("Gaṇapati-datta-Vīrapadamudrā") and to have conquered Vijaya and Vira Gaṇḍagopālas (Nos. 227 and 226-T.T.). He may however be given credit for 'destroying the pride of the Kaṇṇāṣṭha king,' i.e., Hoysaḷa Vira-Sōmēśvara, whose *Daṇḍanāyakas* he defeated at Perumbalūr 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 kingship and the retention of a limited territory in the old Tondamaṇḍalam. 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 Aḷigaimāns of Tagaḍār, the Śambavarāyas at Tiruvallam, the Gaṇḍagopālas and the Yāḍavarāyas occupying the eastern part of the same *maṇḍalam*, and the Telugu-Chōjas in possession of the Pāka-nāḍu comprising parts of Nellore and Cuddapah districts, while Vijaya-Gaṇḍagopāla and Rājya-Gaṇḍagopāla seem to have extended their sway upto Jambukāśvaram. Besides, their inscriptions are also met with, being engraved on the same temple walls in certain prominent religious centres, such as Conjeevaram, Tiruvorriyūr, Uttarambūr, Tirupati and Kājahasti, giving their regnal years as independent

kings and ostensibly omitting the name of their overlord. For instance, the dates of Vijaya-Gaṇḍagopāla's records at Conjeevaram range between his 3rd and 31st years corresponding to 1251 to 1281 A.C., those of Jaṭavarman Sundara-Pāṇḍya I between his 5th and 14th years (=1235 to 1265 A.C.) and those of Kōpperuñjiāga between his 11th and 19th years (=1254 to 1261 A.C.) together with the records of the 5th and 6th years of Allu-Tikka Mahārāja Gaṇḍagopāla corresponding to 1255 and 1256. And these dates overlap one another. It is, however, certain that Rājārāja 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 Chōla or the Pāṇḍya 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 lithic records by their subordinates 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 Kōpperuñjiāga's reign at Tiruvaṇṇāmalai by Kāṅku-Nāyakadeva, son of Madhusūdanadeva who is said to be the younger brother of Vijaya-Gaṇḍagopāla. Probably the father of this Kāṅku-Nāyakadeva, *viz.*, Madhusūdanadeva, was the same as the Madhusūdanadeva, the son of Mahāmaṇḍalāvara Tripurāntakadeva of the Pallava lineage, whose gifts of lands are registered in Nos. 264 and 267 of 1921 from Takkōlam dated respectively in the 3rd and 24th years of Vijaya-Gaṇḍagopāla. (In that case, Madhusūdanadeva could not have been the uterine brother of Vijaya-Gaṇḍagopāla, but only a first cousin. However a brotherly relationship is claimed).

Rājārāja III continued in possession of the Toṇḍamaṇḍalam 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 Kālahasti (No. 156 of 1922) which roughly comes to 1256 A.C., and one of his 13th year, Piṅgaḷa, at Nandalur in the Cuddapah district (No. 580 of 1907). But in contrast to this, we find some epigraphs of Jaṭavarman Sundara-Pāṇḍya I occurring with the earlier years of his reign, *viz.*, 5th, 8th, 9th and 10th years, and this shows that the Chōla power was not destroyed at one stroke but slowly ousted from *nāḍu* after *nāḍu* and *koḷam* after *koḷam* in this central province. The Pāṇḍya's levying tribute from the Chōla explains the

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actual position of Rājendra III at the time. It further shows that the northern invasion of Jaṣṣarman Sundara-Pāṇḍya I took place within the first 4 or 5 years of his accession, so far as the Toṇḍamaṇḍalam was concerned. No. 488 of 1919 from Conjeevaram is the earliest record being dated during his 5th year, as also No. 209 of 1923 from Tiruppulivanam 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 Tiruppulivanam again gives his 9th year. It is therefore to be inferred that Conjeevaram, the capital of Toṇḍamaṇḍalam, 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 Toṇḍamaṇḍalam 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 Jaṣṣarman 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 Kṛishṇā in the north but his direct rule was confined to the home territories lying south of the Kāvṛī, while the northern provinces were shared among the local princes, such as the Kāḍavas, the Śambavarāyas, the Gaṇḍagpālas, the Yādavarāyas, the Pottappi-Chēlas and the Kākatīyas and ruled over by them almost independently.

As already noted, No. 384—G.T., dated in the 9th year of Rājārāja III, refers to the 8th day in the 23rd year of Rājārāja I and records that the service (*śabhāiyam*) of conducting certain offerings for God Tīppalādisvarar at Tiruchānūr arranged for by Kāḍinambiyaṅgāḍi, the donor, through his deposit of 26 *kaḷaṅḷu* of gold with the *Sabhāiyār* of Tiruchānūr had not been carried out by them and consequently the *Sihānattār* of the temple preferred a complaint before Vīra-Nārasimha Yādavarāya and insisted upon their conducting it. The *Sabhāiyār* 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 *Sabhāiyār* 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 *kaḷaṅḷu* of gold thereon received by the Śiva-Brāhmaṇas (*Pajāris*) of the temple from the *Sabhāiyār*, 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 *kaḷaṅḷu* of gold over the original deposit of 26 *kaḷaṅḷu* was got by the Śiva-Brāhmaṇas.

From No. 126—G.T. we learn that an image of Tirumaṅgai-śivār had been installed in the temple of Śrī Gōvindarāja in Tirupati by the *nāṣṭār* of Kuḍavēr-nāṣṭu but no provision was made for his worship. Consequently, the *Sihānattār* of Śrī Vākaṇṭavar'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 Kuḍavar-nāḍu thereupon assembled in the temple at Tiruchānūr in full number and executed the king's oral order by assigning a piece of land in the village of Kottakālvay to the east of Tiruchānūr. This epigraph once again brings to notice the existence of the council-chamber at Tiruchānūr wherein Adhikāri Korṅamaigalamuḍaiyān held his court at the beginning of Rājendra-Chōḷa's reign (No. 18—T.T.) (page 28 ante.)

Some of the subordinates of Rājaraḷa III are met with in these inscriptions. Vira-Narasimha Yādavarāya who upheld the Chōḷa authority against the Kāḍavarāya Aḷagiya-Śiyan, the father of Kopperuḷḷiṅga, administered a portion of the Toḇḷamaḍalam as the deputy of the Chōḷa king. Kopperuḷḷiṅga was nominally a Chōḷa subordinate but ruled his principality of Śāndamaigalam almost independently. On the conquest of the province by Jayavarman Sundara-Pāṇḍya I, the two chiefs transferred their allegiance to the Pāṇḍya sovereignty and ruled the country as Pāṇḍya feudatories.

Pāṇḍiyadaraiyar, son of Aṇḍār, designated *Pokkan* or *Pokkaran*, i.e., treasurer, and entitled 'Parasatmayakṣari,' probably expressive of his staunch devotion to the Śaiva creed, held the management of the Śiva temple of Tīppalādiāvaramuḍaiya Mahādevār in Tiruchānūr and was the father-in-law of Vira-Narasimha Yādavarāya. His son Nārāyaṇappiḷḷai lost his life in the battle of Uratti waged between the Yādavarāya and the Kāḍavarāya and, in order to commemorate it, he instituted religious services in both the Śiva and Viṣṇu temples at Tiruchānūr (No. 380—G. T.).

Tribhuvanachakravartin Madhurāntaka-(Pottappi-Chōḷa) Allu-Tiruk-kāḷattidēva,¹ brought to our notice in No. 430—T.T., was a Chōḷa feudatory chief belonging to the Telugu-Chōḷa family of Nellore which claimed descent from Karikāla. He was a subordinate of Kulottunga III during the latter half of his reign from about his 31st year (No. 582 of 1907), continued to serve Rājaraḷa III throughout his reign and ultimately assumed independence in the time of Rājendra-Chōḷa III. He appears to have governed a part of the Toḇḷamaḍalam as a deputy of Rājaraḷa, 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 Aruḷāpperumḷ temple at Tiruvattiyār, i.e., Little Conjeevaram wherein he instituted the service called *Goṇḍagūḷalan-saṇḍhi*, in the 15th year of Rājaraḷa (=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 Tiruvākaṣamuḍaiyān of some land probably in Śeṇuvanūr.

The existence of a shrine of Aḷagiya-Perumḷ at Tiruchānūr is for the first time brought to our notice in No. 222—G.T., dated in the 5th year of Rājaraḷa (=1220 A. C.). This deity must be the present Sundararājaśvami enshrined within the temple of Śrī Padmāvatī at Tiruchānūr, for whom a consecration ceremony took place nearly three decades ago. Pāṇḍiyadaraiyar

NOTE 1:—Vide Dev. Ep. Rep., pages 124-25.

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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 Tīppalādiēvaramuḍaiya-Nāyanār at Tiruchānār with the produce derived from the six *paṭṭi* of land and from certain taxes in the village granted for the purpose. The taxes comprised *Kaṭamaiyāyam*, *Porṭakaṭamai*, *Pāḍikāval*, *Veṇṇiarikai*, *Kōṭvari*, and other *śilvaris* or minor taxes.

In these inscriptions the position of the places is generally indicated by a reference to the *nūḍu* and the *kōṭṭam* within Jayañkoṇḍachōḷa-maṇḍalam in which they were situated; but in Nos. 226 and 384 we find Perumbāṇappāḍi mentioned as a major division comprising the Tiruvākaṭa-kōṭṭam within it. This is only an occasional reference that we get of Perumbāṇappāḍi, the original home of the Bāṇas 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—[சு]முவனச்சக்கரவர்த்திசன் ஸ்ரீராகராகடுவற்கு—
- 2—சாவது வைகாசிமாவர்த்து திருச்சகனூர் கைக்கோ—
- 3—ன் ஆண்டார் மகன் பொக்காரன் பாண்டி[தி]தலையன்—
- 4—அமுலையெருமான் பழந்திருவிடையாட்டமான் வன்—
- 5—ன் காக இட்டுக் கெல்லுமித்து இவ்வெரிசிறு திருத்தி விட்ட நில—
- 6—திக்க நிலம் அறுபட்டியுக் கைக்கோண்டு பங்குனி—

Translation

In the month of Vaikāṣi in the 5th year of the reign of Tribhuvana-chakravartigaḷ Śrī Rājārājadēvar, we, the *Kaikkōḷas* of Tiruchchukanūr accept the 6 *paṭṭi* of land which was levelled and made suitable for cultivation through the investment of his own money by Pokkāran Pāṇḍiyadaraiyan, son of Āṇḍār, below the tank in the village of...which is an ancient grant for Aḷagiya-Perumāl (and agree to conduct) the Paṅguni (festival for Aḷagiya-Perumāl).

No. 35.

(No. 380—G. T.)

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

Text

- 1 ஸ்ரீமதி ஸ்ரீமுவனச்சக்கரவர்த்திசன் ஸ்ரீராகராகடுவற்கு பாண்டு
எ ஆவது ஜயங்கொண்டசொழமண்டலத்துத் திருவெங்கடக்கோட்-
டத்துத் திருக்குடூர்நாட்டுத் திருச்சகனூர்உடையார் திப்பலா-

1. The rest of the inscription is
lost.

2. Read—அருவதி-சன்.
3. Read திப்பலா ஸ்ரீபரம—

திருமுடையநாயனருக்கு இக்கோயில் மாடபத்தியஞ் செய்யும் பா-
[சமைய]கோ-

- 2 னியாண்டார் மகன் உடைபார் மகன் பொக்கனான் பாண்டியநாயன்
தம் மருமகன் பிள்ளையாக விராசாசனங்கெதவரான பாதவராயர் காலவ-
ராயருடன் உரத்தியிற் செய்த பூசலிற் காலவராயர் நாமுடிக்ருத்
தம் பிள்ளையார் முன்பு பட்ட நாராயணப்பிள்ளைக்கு நன்றாக இம்-
மண்டல-
- 3 த்து இக்கொட்டத்துச் சிலைநாட்டுமெக்கலத்தில் பொன்னிற் இட்டு 'மண்-
ணற் கொண்டு துணிவெனாக முன்னாநிற் பரிரெயிய [பா]தவன்-
காட்டிலெ இவன் பொலிவர் கல்லுகித்த நாராயணப்புத்தெரிமீழ்
திருத்த சிலம் ஆறு பட்டியும் கடமையாயமும் பொற்கடமையும்
பாடி.காவல் வெட்டிசரிசை கொள்வரி உள்-
- 4 னிட்ட எப்பெற்பட்ட சிலவரிகளும் இன்னுபுலுக்குத் 'திருவத்தியாமத்துக்-
கும் 'திருவெழிச்சிப்படிக்கும் உடலாகச் சந்திராதித்தவரை செல்வ-
நாக விட்டொம் இப்படிக்குக் கல் வெட்டிக்கொள்வதென்று பிள்ளை-
யார் பாதவராயர் குறித்த திருமுடிப்படிக்கு இக்கோயிற்காணிஉடைய
சிவப்பிராமணன் உடையபட்டர் மக-
- 5 ன் திப்பபட்டரும் 'உழியபட்டர் தேவப்பிள்ளையுத் திருமுடிபட்டர்
நாயகப்பிள்ளையு இவன் தம்பி வடுகப்பிள்ளையு இம்முன்று குடியி-
னுள்ளொழும் இன்னிலம் உபையமாகக் கைக்கொண்டு 'திருவத்த-
யா[ம]முத் 'திருவெழித்திப்படியுஞ் செலுத்தக்கடவொமாகவும் செலுத்து-
மிடத்து 'திருவத்தயாமத்துக்கு கா-
- 6 ன் ஒன்றுக்குப் பாத்நிரசெலும் உன்பட இருதாம்பிருநாழி அரிசியும்
திருமெய்ப்பூச்சுக்கு ஆட்டைக்கு இரண்டு பழக்காகச் திருவெழிச்சி
ஒன்றுக்கு ஒரு வட்டிப் பதின் தாம்பு அரிசியும் நெய் நாழியுத்
தயிர் ஒரு தாம்பும் உப்பு நாழியுத் கரியமுதுஞ் செலுத்தக்கடவொ-
மாகவு-
- 7 ம் இப்படி சந்திராதித்தவரை செலுத்த உபையக் கைக்கொண்டொம்
இக்கோயிற் சிவப்பிராமணரொம் இப்படி அறிவென் இக்கோயிற்
கோயிற்கணக்குக் காணிஉடைய பெருமுனையுருடையான் திருச்சிற்-
தம்பலமுடையான் சிங்கப்பிள்ளையான் 'வாசெப்பெருமாளென் இப்படி
அறிவொம் இவ்வூர் மஹாவீரையொடி இது பன்மாறெய்யுரமுடிசு.

1. பூசலில்=பொலில்.

2. Read மண்ணில்.

3. Read திருவய-யாம—

4. திருவெழிச்சி=திருப்பள்ளியெழுச்சி—

5. Read ஊழிய—

6. Read திருவய-ய—

7. Read திருவெழிச்சி—

8. Read திருவய-ய—

9. Read வர.பீர—

CHOLA INSCRIPTIONS

Translation

Hail, Prosperity! In the 7th year of the reign of Tribhuvana-chakravartigaḷ Śrī Rājārajadavar,

in accordance with the order issued by Piḷḷaiyār Yādavarāyar that "we have granted, in favour of Uḍaiyār Tippalādiśvaramuḍaiya-Nāyanār of Tiruchchukanār in Tirukkuḍavūr-nāḍu (in the district) of Tiruvēṇkaṭa-kōṭṭam (in the province) of Jayankonda-śōḷa-maṇḍalam,

for the (spiritual) benefit of Nārāyaṇapiḷḷai, who was the son of the treasurer Pāṇḍiyadaraiyar, son of Āṇḍār, 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 (Pāṇḍiyadaraiyar's) son-in-law Piḷḷai Vira-Nāraṣiṅgadavar alias Yādavarāyar, against the Kāḍavarāyar at Uratti,

6 *paṇḍi* of levelled (wet) land below the Nārāyaṇapputtari excavated in his (Nārāyaṇapiḷḷai's) name by him (Pāṇḍiyadaraiyar) in (the plot designated) *Yādavan-kāḍu* in which money was invested and which was levelled and successfully sown with seed previously and (which is comprised in *Śilaināṭṭu-maṇḍalam* (situated) in the said *kōṭṭam* within the said province,

together with the taxes *kaḍamaiyāyam*, *poṇkaḷamaḷ*, *pāṇḍikūval*, *veṭṭiariṅkai*, *kūḷvari*, and all other *ūḷvaris* (minor taxes payable for services rendered),

in order to form the capital for the *tiruvardhayāmam-(paḍi)* and the *tiruveḷuchhippaḍi* (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, Ūḷiya-Bhaṭṭars son) Davappiḷḷai, Tirumāla-Bhaṭṭar('s son) Nāyakappiḷḷai, and his (the latter's) younger brother Vaḍukappiḷḷai, the Śiva-Brāhmaṇas enjoying hereditary right (*kāṇi-ṇḍaiya*) 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 *tiruvardhayāmam-(paḍi)* and *tiruveḷuchhippaḍi*, and towards their conduct supply 2 *tambu* and 2 *nāḷi* of rice daily including the *pātraishkam* (a small quantity of cooked rice left over sticking to the vessel in which it is cooked and remaining unused) for the *ardhayāmam* (offering) and 2 old *kāḷu* (gold coins) per year for the sandal-paste for the holy body of the deity, and for each (day's) *tiruveḷuchchi-(paḍi)* 1 *vaṇṇi* and 10 *tambu* of rice, 4 *nāḷi* of ghee, 1 *tambu* of curds, 1 *nāḷi* of salt, and vegetables.

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

I, Tiruchchirambalamuḍaiyān Siagappiḷḷai alias Vāḡṭṭapperumāl, a native of Perumuḷaiyūr, 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 Panmāhāvaras (is sought for) this (charity).

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No. 38.

(No. 384—G. T.)

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

Text

- 1 ஸ்ரீராமர் திருமலைச்சேர்ந்த
- 2 வந்தென் ஸ்ரீராமராதொழுவந்து
- 3 பாண்டு உ ஆவது தைம்மா
- 4 த்து ஐயக்கொண்டசொழமண்டல-
- 5 த்து பெரும்பாணப்பாடித் திருவெங்கட்கொட்ட-
- 6 த்துத் திருக்குடலூர்நாட்டு ஸ்ரீராமர் திரு-
- 7 சக்கனார் பிப்பலாசெழுமுடி உலாசெவந்து
- 8 தானத்தார் இவ்வூர் வலெலையாரிலே இக்காய-
- 9 னற்கு வலெலையாரிலே உலா.....லத்த.....
- 10 கொண்படி ஸ்ரீராமர் முன்னடைத்தாது ஸ்ரீராமராதொழுவந்து
- 11 ன ஸ்ரீராமராதொழுவந்து பாண்டு உலா ஆவது நான் என்பதில் சொ-
- 12 டுமண்டலத்தது அருமொழிதெவனாகாட்டு செம்பலிசாட்டு ஸ்ரீராமர்
- 13 யம் அருவெகொவை கொடிநம்பிப்பாடிபாண ஐயக்கொண்ட-
- 14 சொழஸ்ரீராமர்நாயனப்பக்கல் தக்கமட்டினக்கல்லாந்த்) துரை
- 15 நிறை கொண்ட பொன் உலா ஸ்ரீராமர் இப்பொன் இருபத்த அது
- 16 க்கும் உலாநாயகவலெலையாரிலே திருமலச்சேர்ந்ததும் திருமலச்சேர்ந்ததும் அமுது-
- 17 படி யுள்ளிட்ட ஸ்ரீராமராதொழுவந்து (ம்) பொன் கழஞ்சு
- 18 க்கும் புடவை எழும் அருமொழிதெவனாக் கொண்டு [முக்]கையும் ப-
- 19 த்தெட்டுக்குத்தனாந்த்)பட அரிசி இரு துணி முக்குதுணி அதுநாயகியு-
- 20 ம் செய் எழு நாயகியும் பால் நாயகியும் தயிர் பதக்கும் தெந் நாயகியு-
- 21 யும் என்ன இரு நாயகியும் கறியமுது நாயகியும் புனிக்கறியமுதுக்குப்
- 22 புனி இ-
- 23 ருபலமும் மஞ்சள் அறுபதின் பலமுது நிறைய இரு பலமும் கந்தை-
- 24 மிருபலவையு மிளகீர் எட்டுக்கு சந்தை பதின் பலமும் பருப்பு
- 25 நாயகியும் பாக்கு நூற்றெழுபத்தஞ்சுக் கெற்றிநீர்[த]ட்டு எட்டும் உ-
- 26
உப்பு ஒரு நாயகியும் மிளகு நாயகியு-
- 27 க் கசைம் நூற்றெட்டும் பாசி-
- 28 கை [நூற்றெட்டும்].....

1. Read திப்பவாழி முண்டிய.
2. Read ஸ்ரீமெய்க்கேத்தி.
3. This symbol stands for கமஞ்ச.
4. Read உதாரபலம்.
5. Read ஸ்ரீயாஸி - வெட்டியேவர்.

CHOLA INSCRIPTIONS

- 39 டும் இக்கல் வெட்டுப்படி
 30 இவ்வூரில் லக்ஷ்மியார் செப்-
 31 விக்வேணுமென்று இ-
 32¹சாளுக்கி விராட-
 33 கிங்கதெவரான பாதவாயற்கு திருக்க-
 34 ண்ணப்பதெவன் திருக்காவணத்திலெ² செ-
 35 மாகெழுந்தும் தானத்தாற்கு மி³திப்பலா-
 36 கெழுநமுடைபார் கோயிற் தானத்தாரிவித்ததுடந்து
 37சையும் திருக்கணுர் லக்ஷெயாரையும்
 38திருக்கண்ப்பதெவன் திருக்காவணத்திலெ...
 39கவ்வெட்டுப்படி செலுத்தவெண்டாவொ என்று வெக்க
 40 உலபமறியொ மென்கவிக்கவ்வெட்டுப்படி [கடக்க]-
 41 வெணுமென்று ⁴மொறெசார் சொத்துகையில் [ச].....
 42 க விக்வேவெட்டுப்படிக்கு ⁵தித்து கொண்டு குடி-
 43 [கா] செம்பொன் உயக ⁶ப இப்பொன் இதுபத்ததும்குஞ்செ
 44 கைக்கொண்டு இ⁷திப்பலாகெழுநமுடைபார் கோயிலிலெ
 45 ⁸பெண்டாத்திலெ குடுக்கி இலுறெயார் பெரிலெ
 46 கவ்வெட்டி திரிவிட்டு குடுத்தொம் திருக்கண்ப்பதெவற்கு
 47 ⁹திப்பலாகெசார் கோயில் ¹⁰மாகெசாரும்.....
 48 இப்படி ¹¹தித்து கவ்வெட்டித் திரிவிட்டுக் குடுத்தபடி
 49வாவரும் பாடிவாவரும் [பெருக]வாவரும்
 50
 51
 52¹²கோயில் ¹³வெப்பிராமணசொம் [|| *]

Translation

Hail, Prosperity! In the Tai month of the 9th year of the reign of Tribhuvanachakravartigaḷ Śrī Rājaraḷadavar, on the representation of the *Sikhanar* of Tippalāḍivaramuḍaiya Mahāḍavar (abiding) in Tiruchchukanūr, a *Brahmaḍaiya* (village) in Tirukkuḍavar-nāḍu, (a sub-district) of Tiruvāḷkatakkūḍam, (one of the districts forming) the major division of Perumbāḷappāḍi (comprised) in Jyāḷakōḷḍa-Ṣṣa-maṇḍalam,

- | | |
|---|--|
| 1. This may be read ஸபரிசுல சாளுக்கி. 2 and 3 Read ஸ்ரீலக்ஷ்மீ — 4. Read தித்து. 5. This symbol stands for சமுக. 6. Read ஸ்ரீலண்டா — | 7. Read திப்பலாகெழுந்த. 8. Read மாகெழுந்தும். 9. Read தித்து. 10. This may be read இக்கோயில். 11. Read ஸ்ரீவெப்பிராமணசொம். |
|---|--|

TIRUPATI DEVASTHANAM INSCRIPTIONS :—VOL. I

to Chālukki Vira-Nāraṅgaḍevar alias Yādavarāyar and to the Śrī Māhēśvaras and the *Sihānattār* (assembled) in the *Tirukkaṇṇappadāvan-tirukkūvaṇam* (assembly hall of the temple),

alleging that, on the 80th day in the 33rd year of the reign of king Śrī Rājakesari alias Śrī Rājarājadevar (who shines with) the panegyric titles (*maykkirti*) prefixed (to his name), Kōḍinambiyāṅḡḍi alias Jayaśkoṇḍa-śōja-Brahmamārāyan of Aruvēkōvai, a *Brahmadēya* (village) in Nenmali-nāḍu, (a sub-division) of Arumojideva-vaḷanāḍu in (the province of) śōja-maṇḍalam, deposited with the *Sabhāiyār* of this village 26 *kaḷaṇṇu* of gold accurately weighed with the *Dharmakaṇṇai* stone, for (conducting) the *ubhāiyam* on the *Saṅkramam* (day) for this Nāyanār; that, for this 26 *kaḷaṇṇu* of gold, the offerings on each *Uttarāyaṇa-Saṅkramam* shall be carried on with 1 *kaḷaṇṇu* and 1 *maṇṇi* for the *tirumaṇṇiam*, *amudupṇḍi* and other accessories, 7 cloths, 3 *kalam* of paddy (as measured) with the *Arumojidevan* measure, 2 *tūṇi* 3 *kurunṇi* and 6 *nāḷi* of rice 80 times well-pounded, 7 *nāḷi* of ghee, 4 *nāḷi* of milk, 1 *paḍakku* of curds, 4 *nāḷi* of honey, 2 *nāḷi* of gingelly seeds, 4 sorts of vegetables, 2 *palam* of tamarind for the *puṭṭakari* (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 *nāḷi* of split pulse, 175 areca-nuts and 8 platefuls of betel-leaves 1 *nāḷi* of salt, 1 *nāḷi* of pepper, 108 *kalaṇṇam*, 108 *pālikai*..... ;

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

(the king) having interrogated the *Sabhāiyār* of Tiruchchukanār after summoning them to the *Tirukkaṇṇappadāvan-tirukkūvaṇam*, 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 *ubhāiyam*,

and the Māhēśvaras 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 Māhēśvaras and the *Sihānattār* of this Tīppalāḍiśvarar's temple, having recovered, for Tirukkaṇṇappadāvar, 26 *kaḷaṇṇu* of gold weighed with the *Kuḍinai*-(*kal*), deposited the same into the Śrī-Bhaṇḍāram of this Tīppalāḍiśvaramuḍaiyār's temple, executed a deed on stone in favour of this *Sabhāiyār*, and thus given effect to it.

This is as it was decreed and registered on stone. We, the *Oravar*, *Pāḍikāvar*, and *Peruka-Oravar*.....and the Śiva-Brahmanas of this temple.

CHOLA INSCRIPTIONS

No. 37.

(No. 385—G. T.)

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

Text

- 1 வல்லிபுழி திருவனச்சக்காவத்திகள் பூரோகிதராகுடெ.
- 2 வந்த பாண்டு கூ ஆவது கைம்மாவுத்தில் தென்மெல்
- 3 பாரிசத்து வெட்டின கல்வெட்டிற் திருக்கணூர் வலிபயா-
- 4 ர் இவ்வுபையத்துக்கு இறத்த பொன் குடினை எடைப்படி
- 5 செம்பொன் இருபத்து அறுகழஞ்செ காறு-
- 6 ம் 'இதப்பலாதிச்சமுடைய நாய-
- 7 னார் கொயில் சிவப்பிராமணசொல் கைக்-
- 8 கொண்டு 'இவ்வுத்தராயனசங்கிரமமொ-
- 9 ன்றுக்கும்) ஆட்டாண்டுதொறுஞ் செலுத்த
- 10 இவ்வுபையல் கைக்கொண்ட பரிசாவ-
- 11 து ஆடியருளார் 'கலச நூற்றெட்டுக்கு அடிச்சிற் பாப்ப செல்-
- 12 லு லீங்குதம்புக் கும்பநாசனைக்குப் புடவை 'கொண்டும் ஆ-
- 13 டியருளத் தென் ஒரு தாம்பு பால் ஒரு தாம்பு தயிர் ஒரு தாம்பு
- 14 பு செய் ஒரு தாம்பு இளநீசெட்டுக் திருமெய்ப்பூச்சுக்குச் சந்த-
- 15 னம் இருபலவகா சிறாரி இரு பலக் திருவிளக்குக்கு செய் ந-
- 16 ாழி அமுதபடிக்கு அரிசி ஒரு வட்டி கறியமுத 'வந்த நானு பரு-
- 17 ப்பு இரு நாழி சக்கரை லீம்பலம் புளி இரு பலம் மிளகு உழக்கு உப்-
- 18 பு நாழி அகடைக்காயமுத பாக்கு லீம்பது இலையமுத 'ப[ற்ற] ஒன்றன்
- 19 திருமுஞ்சனம் எடுப்பானுக்குத் திருப்பளித்தாமம் பறிப்பானுக்கு ம்*)
- 20 செல்து இரு நாழியு[ம்] நம்பிமாற்கு[த்][ம்] திருப்பரிசாகற்கும் பழம்-
- 21 காக காறு-
- 22 மிலையத்தையும் செலுத்தக்கடவொமாக இவ்வுபையல்-
- 23 கைக்கொண்டொம் இக்கொயிற் சிவப்பிராமணரில் 'வலிவுகொத்திரத்த
- 24 உடையபட்டன் கும்மிவன்னாரும் இக்கொத்திரத்த 'திருமுலபட்ட-
- 25 ன் குடியனும் இக்கொத்திரத்த 'குழியபட்டன் [உ]-
- 26 ன்னாரும் இவ்வனவொம் இது பன்மாவெழுரா[வெழு] [||]

Translation

Hail, Prosperity! These are the particulars of the *subhāyam* which we, the Siva-Brahmapas of this Tīppalādiāvaramuḍaiya-Nāyanār's temple,

- | | |
|-----------------------|--------------------------|
| 1. Read வாறுத்தி. | 6. Read வய-ம். |
| 2. Read திப்பலாதிசுர— | 7. பத்த-கட்டி. |
| 3. Read உத்தராயன— | 8. Read வலிவுகொத்திரத்த. |
| 4. Read கலசம். | 9. Read திருமுன— |
| 5. Read இளநீர். | 10. Read குழிய— |

on having received the 26½ *kaḷaiṇṇu* of pure gold by the weight of the *Kuḍinai* (-*kal*) which the *Sabhaiyār* or Tiruchchukanār returned for this *ubhaiyam* as registered in the stone record engraved at the south-west corner (of this temple) (and dated) in the Tai month of the 9th year of the reign of Śrī Tribhuvanachakravartigaḷ Śrī Rājaraḷajadeva :—

5 *tambu* of paddy for spreading below the 108 *kalaiam* set up for ablutions (of the God); 2 cloths for engirding the *kumbham* (pot of water); 1 *tambu* of honey, 1 *tambu* of milk, 1 *tambu* of curds, 1 *tambu* of ghee, and 8 tender cocoanuts for ablutions; 2½ *palam* of sandal-paste for smearing the body; 2 *palam* of fragrant grass (*śidāri* or *veṇiṇṇar*); 1 *nāḷi* of ghee for the lamp; 1 *vaṇṇi* of rice for the *amudupaḷi* (offering); 4 sorts of vegetables; 2 *nāḷi* of split pulse; 5 *palam* of sugar; 2 *palam* of tamarind; 1 *uḷakku* of pepper; 1 *nāḷi* of salt; 50 areca-nuts and 1 *paṇṇu* (*paṇṇai*) of betel-leaves; 2 *nāḷi* of paddy for the carrier of water for the *īrumaḷiṇṇam* and for the gatherer of flowers; ½ old *kāṇu* for the *Nambimār* and the *Parichārahar*;

We, the Śiva-Brāhmaṇas of this temple, Uḍaiya-Bhaṇṇan-Kummivaḷḷār of Vasishṭha-gōtra, Tirumāla-Bhaṇṇan-Śaiṇyan and Śaiṇya-Bhaṇṇan 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 Panmāḷṇavaras (all devotees of Śiva) !

No. 38.

(No. 389—G. T.)

[On the south wall of the *vāhana-maṇḍapam* at Yagi-Mallavaram.]

Text

- 1 ஸ்ரீமதி திருவாய்க்கெழி முன்னா திரிபுவனச்செய்தினைப் பரிசு-
நாடுகெழற்கு பான்-
- 2 6 மச வது ஐயக்கொண்டசொழமண்டலத்த திருவெய்க்கெட்ட-
தக் குடலுர்சாட்டு-
- 3 த் திருக்கொண்டையார் திப்பலாசிரிசு முகடப நாயனருக்கு இக்கொலிம்
மாடாபத்தியம் பாசமை-
- 4 பகொளரி பாண்டார் மகன் (பொக்கா)ன் பாண்டியதகையர் பிள்ளையர்
விசாரிசெய்தவர்-
- 5 ஐய பாசவாயர் திருமாதெதிரு-
- 6 நானொழுந்தருள இக்குயலார் தெயநா[ம்] குஞ்சுநாயுக்கயலார்
வெபாசகொண்டதர் த-
- 7 ஸ்ரீமதிக்கு மெற்குக் கெட்டு காய்க்கு தெற்கு.....பெரியக்கெட்ட
கிசத்திம் துது

1. The old name for the modern முச்சுய்க்கு.

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- 8 பழம் காட்டு மிள்ளையார் ¹பொற் ²செல்பித்த விராசுலிங்கதேவப்-
புத்தேரிமுனம்]
- 9 புறப்பட்ட செல்விறையும் பொன்னிறையும் திருநாளைக்கு உடலாக்கி
கிட்ட நிலம் ஆறு பட்டி
- 10 இன்னிலம் ஆறு பட்டியுமீம்முனமு-
- 11 ண்டியூரவரொம் உபையமாக கைக்கொண்டு திருத்திப் பயிற்செய்து
இத்திருமாசித்திருநாளைக்கு வெ-
- 12 ண்டும் உபகாணதிகளுக்கு உடலாக [நாறு] ட்டி செல்லும் நாறு
பொன்னும் ³பெண்டாரத்துக்கு
- 13 ஆண்டுதொறும் குடுத்து இத்திருநான் முட்டாமலெழுந்தருளிக்கக்-
கடவொமாகவும் இப்படி சம்மதித்-
- 14 து இவ்வுபயஞ் சந்திராதித்தவகை செலுத்தக் கைக்கொண்டொம்
இம்முன்குளமுண்டியூரவரொ-
- 15 ம் இப்படி அறிவென் இக்கொயிற் கொயிற்சுணக்கு பெருமுனியூருடை-
பான் கெக்கப்பிள்ளையான்
- 16 வாகிசெப்பெருமானென் இப்படி அறிவொம் இவ்வூர் மஹாசபையொம்
இது பன்மாலைபுராணமுடிசு[||]

Translation

Hail, Prosperity! In pursuance of the previous oral order of the king (issued) in the 14th year of the reign of Tribhuvanachakravartigaḷ Śrī Rājārājadevar, the treasurer Paṇḍiyadaraiyar, who manages (the affairs of) this temple, who is entitled *Parasamaya-kōḷari* and who is the son of *Āṇḍār*, presented, as forming the capital for the festival, 6 *paṇḍi* of land, including the grain-tax and the gold-tax derived from the salt-pans (carried on the gift-land situated) below the *Vira-Nāraṣiṅgadeva-puṭṭari*, excavated in the name of Piḷḷaiyār in the extensive waste-land (lying) to the west of the *Tanṇaiyāri* and to the south of the *Kāḍēḷukarambu* (jungle and hard unfertile ground) in *Muṇḍiṇaiyappāṇḍi* alias *Sivapādaśākharaṇallūr*, a *dēvadānam* of this Nāyanār, by Piḷḷaiyār *Vira-Nāraṣiṅgadevar* alias *Yāḍavarāyar*, for the celebration of the *Māṣi* festival for *Tippalāḍiśivaramuḍaiya-Nāyanār* (abiding) in *Tiruchchukanār* in *Kuḍavār-nāḍu*, (a sub-district) of *Tiruvākaṭa-kōṭṭam* in *Jayantōḍa-ṭṭōla-maṇḍalam*;

We, the residents of *Muṇḍiṇaiyappāṇḍi*, having accepted this 6 *paṇḍi* of land for the *uḇḷaiyam* from this day onwards, hereby undertake to conduct this festival without hindrance or remissness, paying 4 *vaṇṇi* of paddy and 4 *pon* into the *Śrī-Bhagadēvaram* year after year as the charges for the accessories (expenses) required for (the celebration) of this *Māṣi* festival, after improving and cultivating it (the land); we, the residents of this *Muṇḍiṇaiyappāṇḍi* village,

1. Read *பொன்*.

2. Read *செல்பித்த*.

3. Read *இம்முக்குப்புண்ட*—

4. Read *பெண்டார*—

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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, Siṅgapiḷḷai alias Vāḡiapperumāḷ of Perumuḷaiyār, an accountant of this temple, witness this. We, the *Mahāsabhai* of this village, witness this.

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

No. 39.

(No. 390—G. T.)

[On the east wall (left side) of the Vāhana-maṇḍapam at Yōgi-Mallavaram.]

Text

- 1 ஸ்வஸ்தியீ இக்கொயிற் கொயிற்கணக்கு பெருமுனையுரு-
- 2 டையான் திருச்சிறம்பலமுடையான் சிங்கப்பிள்ளையா-
- 3 ன் 'வாசெப்பெருமான் எழுந்தருளுவித்த 'கொணப்பின்-
- 4 னையார்க்கு'

Translation

Hail, Prosperity! For the Śrī Kārṇa-Piḷḷaiyār (Vighnāvara) whom Tiruchchirambalamuḍaiyān Siṅgapiḷḷai alias Vāḡiapperumāḷ of Perumuḷaiyār, 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 Gōvindarāja's central shrine, behind the Dvārapālaka on the proper left side at the entrance into the shrine.]

Text

- 1 ஸ்வஸ்தியீ னாதசி ஸூரிசெலிபுதுவாழ் அராதுவண்ண-கூடுதலு [வழி] [17]
- 2 யு-உவாஸகண்ணாதுய திதொடவாழ் ஸாவாதி || திருவாய்[தெ]-
- 3 முனி முன்னுடைத்தாக சிறுவனஅருவதினன் ஸ்ரீஸுந்தரனெவ[ற்கு]
- 4 பாண்டு பத்தொன்பதாவது 'காத்திகைமாவத்தொருநாள் [பெரி]-
- 5 யாட்டவரொம் திருக்கணாரில் 'திருவாளக்கொயில் திருவ[ளி]-
- 6 ல் நிறைவற நிறைந்து குறைவறக் கட நிழலித்தபடி திருப்ப[தி]-
- 7 யில் சித்திமெழியின்னகாண ஸ்ரீகொயிற் பெருமான் கொயிலில்.....
- 8 ரிமாறி பொனமாக 'ஸ்ரீஸுந்தரபராவர்பின்'னாகும் கொல்கிளவ[லி]-

1. Read வாசெ—

2. Read ஸ்ரீகண—

3. This inscription is unfinished.

4. Read அராதுவண்ண-கூடுதலு.

5. Read அருவதி-கண.

6. Read காத்திகை—

7. Read திருவிளக்கொயில்.

8. Read ஸ்ரீஸுந்தரவ—

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- 9 ஸ்ரீபெரியநாட்டாரும் அருவரையனைய கொயிலிள்ளைகளும் [ச]-
 10 ஸிகந்திரநாட்டாரும் பெரியநாட்டார் யூ-கமாக உகந்தருள[ப்]
 11 காராவர் சம்பகமன திருமங்கையாழ்வாற்கு அமுதுபடி சாத்துப்படி—
 12 1வதாக ஸ்ரீபெரியநாட்டார் திருக்குடலுந்நாட்டு [முகக்]கூட்டுத்துறைக்கு மெற்கு கட—
 13 க்கு கிழக்கு மண்டலக்கொட்டைக்கு கடக்கு கிரந்தயெரிக்குத் தெற்கு—
 14 ன் பட்டி ஒன்றுக்கு சளுக்கியால் நெல்லு ஐந்துப்பாக வந்த கொத்த—
 15 1யிலை நிர் வார்த்து ஸ்ரீகொயிலிந்த[ப்]பெருமாள் கடமை உடனெ கூட்டி
 [திருவெங்]-
 16 கடமுடையான் ஸ்ரீபண்டாரகண்காணிசெய்வார்கள் தாவிட்டுக்கொள்ள
 17 1இத்தன்மம் சந்திராதித்தவரை செல்லக்கடவதாகச் சொன்னும் திருக்குட-
 18 லுமொம் 4இகடமைக்கு 3தொகை பண்ணிநான் நாட்டவற்கு உடலும்
 0செ[க்கை]-
 19 க்கவாசி[வி] குராத் பசுவை கொன்ற பாவத்தை கொள்வான் 1இத்தன்—
 20 கர் பெரியநாட்டவரொம் ஸ்ரீபெரிய[ர]ட்டுவெனான் எழுத்த[12]

Translation

Hail, Prosperity ! This is the edict of Bhāṇḍaviṇṇa-Chitramāla issued for the maintenance of the *dharmā* 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 Tribhuvanachakravartigaḥ Śrī Rājaraḍaḍavar, we, the *Periya-Nāṭṭavar*, having assembled in the council-chamber (attached) to the Tiruvilaṅkōyil (situated) in Tiruchchukar in full numbers without omission of the necessary adjuncts, and resolved upon the representation of Śrīsaṭha-kōpādāsarpillai, Kollikāvalidāsarpillai, Aruvaiyanaikōyilpillai and Kalikarṇidāsarpillai in respect of the provision (to be made) for the *amuduppaḍi* and *āttuppaḍi* for (the image of) Tirumaṅgaiyālvar, the bestower of blessings (on the devotees), who was installed in Śrī Gōvindapperumāl's temple which is a plastered sanctum of Vishnu, through the charity of the *Periya-Nāṭṭār*, have witnessed that the Tirukkuḍavūr have granted with libations of water Kottakālvay situated in Tirukkuḍavūr-nāḍu to the west of the place where the big roads join, to the east of to the north of Maṇḍalakkōṭṭai and to the south of *Kirandayāri*, yielding paddy at the rate of 5 *tambu* per *paṭṭi* (as measured) with the *Chapukki* and direct that (its produce) be amalgamated with and collected along with the income of Śrī Gōvindapperumāl by the supervisors of the treasury of the temple of Tiruvēṅkaṭamuḍaiyān 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 *Nāṭṭavar* and will beget the sin of killing a tawny (coloured) cow on the bank of the Ganges.

- | | |
|-------------------------------------|--------------------------------|
| 1. This may be read ஈடத்தக்கடவதாரக. | 5. Read கோகாமம். |
| 2. Read ஸாயிலை நிர். | 6. Read கக்கை. |
| 3. Read இத்தன்மம். | 7. This may be read இத்தன்மம். |
| 4. Read இக்கடமைக்கு. | |

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We, the *Periya-Nayana* (hereby witness this translation). This is the signature of the *Periya-Nayana-Vijaya*.

No. 41.

(No. 226—G. T.)

[On the west wall of the Vāhana-maṇḍapam in Tiruchāṇār.]

Text

- | | |
|-----------------------------------|-----------------------------------|
| 1— <i>பிரதாபநா[தன்]</i> — | 5— <i>தெய்வநா லாநாநாநா</i> — |
| 2— <i>3[டல]த்தப் பெரும்[பா]</i> — | 6— <i>முன்பு பட்ட நாநா[தன்]</i> — |
| 3— <i>யாநா திருவிநம்</i> — | 7— <i>.....தெய்வநா</i> — |
| 4— <i>[கு]ண்டாந் யாந் உடை</i> — | 8— <i>.....தெய்வநா</i> — |

Translation

(In the reign of) Śrī Rājaraṣaḍaṇa, (this gift of land bounded on the eastand suitably levelled (is made for the God) Tiruvṇāṇa(kāyil-Perumāṇa-*aḍiga*) of Tiruchchukanār situated in) Perumbāṇḍappāḍi by *Ṭāṇār*'s son (for the merit of) Nārāyaṇa(piṭṭa) who fell (in the war waged) in the past (between Vira-Nārasiṅga)śvara alias Yāḍavarāyaṇa (and the Kāḍavarāyaṇa).

No. 42

(No. 430—T. T.)

[On a slab in the Vāhana-maṇḍapam at Tirumala. Now preserved on a platform in the Tirumala Temple].

Text

- | | |
|---------------------------------|-----------------------------------|
| 1— <i>யத்திந் 'மதாநா[தன்]</i> — | 5— <i>யாநாநாநா 'திருவிநம்</i> — |
| 2— <i>யத்திந் திருவிநாநா</i> — | 6— <i>யாநா தெய்வநா திட்ட</i> — |
| 3— <i>[த]யாநா யாநா ௫ யாநா</i> — | 7— <i>யாநாநாநா தெய்வநா 'மதி</i> — |
| 4— <i>யாநாநா தெய்வநாநா</i> — | |

Translation

- 1.—(Tribhuvanachakra)vartiga Madhurāṇṭaka—
- 2.—Allun-Tirukkāḷatti—
- 3.—in the 5th year of.. śvara—
- 4.—in Śeṇuvanār in nāḍu—
- 5.—1.....Nāyakkan for Tiruvāṇa(kāṇamūḍaiyān)—
- 6 & 7.—granted (so as) to last as long as the (moon) and the sun (endure).

1. Read—யாநாநாநா.

2. Probable reading—பெரும்பாணப்பா.

3. Probable reading—தெய்வநாநாநா.

4. Read—தெய்வநாநா.

5. Read—தெய்வநாநா.

6. Read—தெய்வநாநாநாநா.

7. This may be read—தெய்வநாநாநா.

8. Read—தெய்வநாநாநாநா.

9. Read—தெய்வநாநா.

10. This may be read—தெய்வநாநா.

PANDYA INSCRIPTIONS

PANDYA INSCRIPTIONS

No. 43.

(No. 165—T.T.)

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

JATAVARMAN SUNDARA-PANDYA I

Among the Pāṇḍya rulers, a later member, Jatavarman¹ 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 *prāśasti* 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 172 are in Sanskrit verse and No. 240 in Tamil verse, while the rest are in Tamil prose.

No. 175, which is more complete than others, enumerates his *śrutas* which declare his birth in the Lunar race, his rule from his capital city of Madura, his destruction of the Karaṇas, his plunder of the city of Laṅka, his submersion of the Chōjas, his frightening the Kāshakas or Pallavas, his vanquishing Vira-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 Maṇavir-kōṭṭam on the south bank of the Kāviri and of another village in Paiyūr-kōṭṭam as *tiruvīḍaiyāṇam* 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 *prāśasti*, and out of his dozen epigraphs No. 132 alone mentions his dispelling the Karaṇa 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 Kāviri. His contemporaries whom he claimed to have vanquished were Rājendra-Chōja III, Karaṇa or Hoysala Vira-Somaśvara, the Kāshaka or Kādava Kopperuñjaga, Vira-Gaṇḍagopāla and Kakatiya Gaṇapati. Nos. 239 and 241, both of them in verse, exclusively reiterate the destruction of Vira-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 *śāstra-sūtra*". Since Vira-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

¹ Nos. 1:—Vide Dev. Ep. Rep., pages 112-18.

merely the poet's hyperbolic manner of stating the simple fact of Sundara-Pāṇḍya's having killed Vira-Gaṇḍagopāla. From No. 231 we clearly see that the "sinful Āndhrāvara" was no other than Vira-Gaṇḍagopāla and, as the Āndhrā king, he must have ruled over Nellore. The Āndhra and Utkala kings, mentioned in No. 231 as having been defeated, are therefore Vira-Gaṇḍagopāla of Nellore and Kākatīya Gaṇapati of Utkala, and these two kings were allied together in their encounter with the Pāṇḍya and were defeated together at Mudugūr which is probably the modern Muttukūr in the Nellore district. Consequently the 'Āriyas,' the allies of the 'Teluṅgas,' who are both stated to have been slaughtered 'right up to the Pārāru' must be the men of Kākatīya Gaṇapati and the 'Pārāru' must refer to the Kṛishṇā river. And Gaṇḍagopāla, i.e., Vira-Gaṇḍagopāla, 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 Mad. Ep. Rep. for 1914.

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

Sundara-Pāṇḍya established his lordship over Kāśhī, 'the excellent city' and highly prized his possession of it. In No. 118, we see him styling himself as *Paradāra-Sahādara*, 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-Gaṇḍagopāla who is described to have led a wicked life (Nos. 239 and 241) and also to the Pallava Kōpperuṇjiāga who is reported to have seized the ladies and treasures of the *Daṇḍanayakas* of Hoysala Vira-Samēvara at Perumbalur about 1254 A.C., and in order "to absolve himself from the sin thus committed he presented to the god Tirumudugunam-udaiya-Nāyanār at Viddhichalam a gold forehead plate set with jewels" (Mad. Ep. Rep. for 1918, para 2).

Jaṭavarman Sundara-Pāṇḍya I ascended the throne in 1251 and ruled until 1275. His northern expedition was undertaken within three or four years of his accession. He appears to have first conquered the Karaṇḍa country and then proceeded northwards against the Chola Rājendra III and forced him to pay tribute. A battle was also fought on the banks of the Veḷḷāru in which Vikrama-Pāṇḍya claims to have gained a victory (No. 336 of 1913) and one Bhuvanaikavira-Toṇṇamin, possibly a subordinate of Vikrama-Pāṇḍya, took part in the battle fought near Chidambaram against the Viḷavan i.e., the Chōla (No. 339 of 1913). Sundara-Pāṇḍya himself is reported in No. 339 of 1913 to have vanquished the Chōla and driven him into the forest. He next

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started against Śondamaṅḍalam, the stronghold of the Kāṇava Kopperuñjiṅga, took the fortress but restored it to the Kāṇava. 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-Gaṇḍagopāla and Gaṇapati, and by which he claimed a share of the honour of the conquest. Sundara-Pāṇḍya then captured Kāñchi within his 5th year, and after receiving the submission of the local chiefs in Toṇḍamaṅḍalam, such as the Sambhuvarāyas, Yāḍavarāyas and the Pottapi-Chōlas, marched against Vira-Gaṇḍagopāla and Gaṇapati about his 10th year, defeated their combined armies at Mudugūr and pursued them as far as the Pārāṅḁ, i.e., the Kṛishṇā river, slaughtering a great number of them on the way. He then wended his course backwards from the Kṛishṇā, anointed himself as a victor-hero at Vikramasīṁhapura or Nellore, and, returning to Kāñchi for the second time, celebrated his *Vīrabhishakam* again at that ancient city (Nos. 231 and 240—T.T.). Probably on his return journey from Nellore to Kāñchi, Sundara-Pāṇḍya paid his obeisance to Śrī Vēṅkaṭeśa and fixed a *kauṇḁa-kalaṁ* (golden vase) over the *vimāna* (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 *Tulābhāra* ceremony at both the religious centres and had the *vimānas* of the temples of Śrī Naṭarāja and Śrī Rāṅganātha 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 Kṛishṇā 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 Vēṅḁu, i.e., Travancore, and to have been the enemy of Gaṇapati. It is therefore possible that he took part in the conquest of the Vēṅḁu king by Jaṭavarman Sundara but did not accompany him to the north for the conquest of Gaṇapati and Gaṇḍagopāla as well as the other chiefs of Toṇḍamaṅḍalam. 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 Gaṇapati is definitely claimed for Sundara-Pāṇḍya in a number of his records, which feat must obviously have been accomplished before Rudrāmba came to occupy the Kākatṭya throne on the death of Gaṇapati about 1260 A.C.

No. 202—G.T. records the construction of a temple including the sanctum, the pinnacle over it and the portico in front of it, near the Kapilātṛitham at the foot of the hill for Nammāṣṭvār by Vāṇēṭuttakaiyaḁgiyār alias Pallavarāyar. This donor also comes to notice in Nos. 292, 593 and 614 of 1907 from Nandalur in the Cuddapah district, dated respectively in the 10th and 9th years of Jaṭavarman Tribhuvanachakravartin Sundara-Pāṇḍya II, corresponding to the cyclic years Vyaya and Pārthiva (equivalent to 1285-1287 A.C.). The identity of the donor is confirmed by each other, by

referring to him as a native of Tufjalar, situated in the central part (*Nagavār* *Varu*) of Mijalai-kāyam, a division of the Pāṇḍya-maṇḍalam. His leanings were towards Vaishnavism as gleaned from his construction of the shrine for Nammālvār near Tirupati and the planting of a flower-garden denominated *Ramānjan-tirumanḍavanam* at Nandalur.

A Sanskrit verse, engraved on the west wall of this Nammālvār's shrine, mentions a *Muni*, a sage, who abides on the bank of the lake, i.e., the Kapila-tīrtham, lying at the foot of the hill, in the vicinity of the same shrine. It further states that the *Muni* who had attained *divya-gñānam* (divine knowledge), perceived that the world was much disturbed, owing to the evil influence of the *Kali-Purusha* and had with compassion undertaken to initiate the common folk in *Brahma-vidyā* 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 Nammālvār 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 Sanskrit verse found a place on the wall of the shrine about the time of its construction by Vāneṭuttakaiyāgiyār alias Piḷḷai Pallavarāyār in the last quarter of the 13th century.

After Jaṭavarman Sundara-Pāṇḍya I, the Pāṇḍya hold upon the northern provinces of the Jayaankondaṣṭa-maṇḍalam and Adhirāṣṭra-maṇḍalam continued down to almost the end of the 13th century under Jaṭavarman Sundara-Pāṇḍya II and onwards into the first decade of the 14th under Jaṭavarman Kulasekhara. This last ruler showed great preference for his natural son Jaṭavarman Vira-Pāṇḍya which evoked the jealousy of his own son Jaṭavarman Sundara-Pāṇḍya who turned a parricide and sought the intervention of the Muhammadan general Malik Kafur in the affairs of the Pāṇḍya monarchy and was thus instrumental in bringing about the end of the Pāṇḍya supremacy and glory. Even the semblance of power that the Pāṇḍyas possessed for a short time after 1310 A.C. was destroyed about the middle of the century by Kumāra-Kampapa, the famous Vijayanagara prince and general, and the Pāṇḍyas as a ruling race disappeared from history for ever.

Text

1—எயகுர் திருமுத்தக்குப்படி பாதவரன் 'தொல்' குடூரட்டி
நாடகும் தொன்பாடிப்பது நாட[லும்] அடிப்பதில்

2—வாரிய[ரி]மாசத்தாழம் கண்டு விட முக்குவது முன் 'திருஞ்சாங்'
கோயிலில் சிவபரமசிவானுக்கு முக்கு—கெட்டா அம்.

3—படி சிலந்த தாசத்தார் கைவிட[பி] படிவ கருதினபடி தாசத்த
தாருக்கும் நாம் 'கோரியத்தக்கு' துடம்ப[ரி]துதி.

1. Read து.

2. Read திருவிசங்கோயிலில்.

3. கைவிட[பி] படிவ கருதினபடி தாசத்த

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4—...திருவெங்கடமுதலான் உதம பொன்வரி உன்னிட்ட பன பொத்
உதமமுத்—[இ]தப்பதா¹

Translation

(This is) the order of Yāḍavarāyar in accordance with the edict of Nāyanār :—

On the determination by the residents of Kuḍavar-nāḍu, the residents of Toplappāḍippaṅṅu and the Vāriyavimānattān of Agarappaṅṅu, (we have granted to take effect) from the 3rd (year) of Nāyanār, to the *Sthānatār* for the temple purposes of Tiruvākaṣamuḍaiyān, together with the *Kaṣamai*, *Ponvārī*, and other gold taxes, land measured with the land-measuring rod (maintained) in the Tiruviṇṇaiyil, just as it was petitioned for by the *Sthānatār* (originally).

No. 44.

(No. 164—T. T.)

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

Text

- 1 ஸ்லோசு¹ ஸயனார் விராநாசிங்கடவர் திருமுத்[த்தக்குப்]படி கந்தாபாண்டி
முத்தவர்க்கு பன்னிரண்டாவது முதல் 'திரு—
- 2 அமுதபடி 'செயமுதன்னிட்ட 'மிஞ்சனங்களுக்குடாக திருக்குடூர்
காட்டு ஆசையமுத்தி[வி]காட்டு பாநிரிசெயும் உட்—
- 3 பட்டிப்பொன் பொன்வரி குதிகாஷரி காளிக்கைகள் காட்டுவரி கன்னெருது
கந்தா மாவகட மாவ[டை]—
- 4 உதம மத்தமுன்ன பொன்னுயம் 'கன்னையமுட்ட வாய-மாவியமக
திருவெ[ங்]—
- 5 [இ]யிதம்.....ம் கந்திருதி[த்]தவகா செவ்வதா செ[ங்]னெம் இது
முதவெட்டி¹—

Translation

Hail, Prosperity ! As per the order of Nāyanār Vira-Nāraṣiṅgadavar, I, Mukhaveṣṣi (communicate) this edict, viz.,

'We have granted, (to take effect) from the 12th (year of the reign) of Sundara-Pāṇḍavadavar, towards the (daily) supply of rice, ghee and vegetables for Tiru(vākaṣamuḍaiyān) (the village of) Pādirivaṇu in Āravamukkilai-nāḍu

- | | |
|--|--|
| 1. This inscription is fragmentary and the stones are displaced. | 3. Read செயமுத— |
| 2. This may be read திருவெங்- முதவெட்டி ¹ . | 4. Read ஸ்லோச— |
| | 5. Read செவ்வதா— |
| | 6. The end of the inscription is lost. |

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within the Tirukkulavār-nādu as *Sarvaśūnya* including *Paṇḍya*, *Poṇḍri*, *Kudira-vari*, *Kāṇikkaiṅṇai*, *Nāṇḍu-vari*, *Nalluradu*, *Narpati*, *Māṇḍai*, *Maravaṇḍai*, *Kaṇḍamai*, 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 gōpura in Tirumala Temple.]

Text

- 1—[வெள்குலத்திடுக ஸௌரவாரிசாவய தெருடைவயாதிசுலகுத
ஓங்காவரிமூனா[த]விதீபராச அளன்குல[மெரு]ஞகுவியர [சு]—
- 2—கதிடவாகடு சிவியரிபாநும[த]தே[த]பர விருமணமொவாநுவிவித.
நாவநாத காணியாரவராயியர [மணவ]விநமரிணயாட—
- 3—மெருக வுணதநாநவ்யதிஷ்டவக நெ[ர]நாநவிநாந வரவெயூர
திமுவநாதகவதி[த] ப்ரிமுவநாநவாணய[த]—[ம]ருமா[ரு]—
- 4—திருலாவதகரு எதிராமான்டு முதல் திருவெங்கடமுடையாதுக்கு திரு-
விடையாட்டமான [தென்கரை] மணவிந்கொட்டந்த—
- 5—ன் திருவிடையாட்டமாகவும் [அருளு]—திருவிடையாட்டமான வயநூர்-
கொட்டந்த.....[திருவெம்]கடமுடை—

Translation

In the 14th year, opposite year 1, of the reign of Śrī Sundara-Pāṇḍya-Perumā, (who is) the ornament of the Lunar race, the Mādhaava of the city of Madhurā, the eradicator of the Kārāja race, a second Rāma in plundering the city of Lankā, the thunder-bolt to the mountain which is the Chāṇa race, the *Pakala* (fever) to the herds of elephants which are the Kāṣhakas (Kāṣavas, i.e., Pallavas), the devastator of the hill-forts of the various enemies, the jungle-fire to the forest which is Vira-Gaṇḍagāṇḍa, the lord of Kāṇchi the excellent city, the tiger to the deer which is Gaṇapati, the establisher of the suppliant kings, the *Paramaivara* (supreme lord) of the *Maharājās*, the ruler of the three worlds, .

the village of.....in Maṇavir-kāṇṇam on the south bank (of the Kāvart) which is a *tiruvālayaṅṇam* of Tiruvāṇkavur shall continue as a *tiruvālayaṅṇam* and the village of ...in Paṇḍya-kāṇṇam

1. The beginning and end of each line is lost.
2. This may be read—ஸர[த]ர[த]ர[த].
3. This may be read—வி[த]தீ[த]ப[த]ரா[த].
4. Read—[த]தே[த]ப[த]ர[த].
5. This inscription stops here.

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No. 49.

(No. 239—T. T.)

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

Text

- [illegible]

Translation

1-6. He, who, having flourished in battle his sword (which is as black as the river) Yamunā, fixed Gaṇḍagopāla, in spite of his improper conduct, in the heavenly world easily obtained (only) by the King of the Deathless Dēvas (i.e., Indra), is the heroic king Sundara-Pāṇḍyadēva 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-Gaṇḍagōpāla, though fixed in heaven by king Sundara-Pāṇḍya 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 treesby the valour of the
arm.

1. Metre முறை - அளவளிக்க, பி.த.

2. Read no. 253.

3. Metro ~~only~~ ~~if~~.

4. Read வந்தவர்களுக்கு -

5. Read Paragraph.

6. The end of the inscription is lost.

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No. 47.

(No. 127—T. T.)

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

Text

- | | |
|------------|-----------|
| 1—'தர[ப]— | 3—முவதி — |
| 2—'மவா[ம]— | 4—முவதி— |

Translation

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

No. 48.

(No. 241—T. T.)

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

Text

- 1 ஸ்வாமிநி 'சொம்பொருள்' பா.
- 2 நாலாவிடெரு: காலா[ணி]-
- 3 [ம] வாலா[ணி]கம் ஸ்வாமிநிபாணத்
- 4 செவ: [1.] திவெய்யா[ணி]வா திரவா.
- 5 ம[தி]நாம்பெய்யா[ணி]வா பாணி [செவ:].....[1.]
- 6 'செவா[ணி]நாம்பாணத். ஸ்வாமிநி[ணி]
- 7 திரவா[ணி]நாம்பா[ணி] [1.] வாலா[ணி].
- 8 'நாலா[ணி]

Translation

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

6-8. Sundara-Pāṇyadava fixed Vira-Gaṇa-gūpura (in heaven) through the brilliancy of the edges of (his) sword.

- | | |
|-----------------------|--|
| 1. Read முதலய. | 4. This may be read செவா[ணி]. |
| 2. Read உதா[ணி]வா[ணி] | 5. Metre முடி[ணி]வா[ணி] |
| 3. Metre உவா[ணி]. | 6. The end of the inscription is lost. |

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No. 49.

(No. 172—T. T.)

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

Text

- 1 சூரியன் வஸுதவாணந்தெவ—
- 2வாதி...வஸுதவாணந்தெவ—
- 3வெண்கலவஸுதவாணந்தெவ—
- 4வெண்கலவஸுதவாணந்தெவ—

Translation

(O, King) Sundara-Pūṇḍyāḍava ! 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 gōpura in Tirumala Temple.]

Text

- 1 வெண்கல வஸுதவாணந்தெவதவ—
- 2 விமலதவாணந்தெவதவ.....வாதி.....
- 3 சூரியன் வஸுதவாணந்தெவதவ—
- 4 வெண்கலவஸுதவாணந்தெவதவ—

Translation

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

No. 51.

(No. 240—T. T.)

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

Text

- 1—[விமல]வஸுதவாணந்தெவதவ—
- 2—[விமல]வஸுதவாணந்தெவதவ—
- 3—[விமல]வஸுதவாணந்தெவதவ—

Translation

1.
- 2.—in the province of Vaṇa-Kachchi (i.e. North Kāāchi)—
- 3.—Vajudi (Pūṇḍya) Sundaramāṅgan crowned himself.

1. Metre வாதி-வெண்கலவஸுதவாணந்தெவதவ.

2. Metre வாதி-வெண்கலவஸுதவாணந்தெவதவ.

3. This may be read—வெண்கலவஸுதவாணந்தெவதவ.

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No. 52.

(No. 118. A—T. T.)

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

Text

1—புரந்தரபுரம்—

3—புரந்தரபுரம்—

2—கரககரி—

4—[பு]ரந்தரம்—

- 1.—a brother to another's wife—
- 2.—(the *pūkāla* fever to the herds of) elephants which are the Kāṣhakas (Kāṣavas)—
- 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 Paṭikāvali-gāpura of Tirumala Temple, to the south of the passage.]

Text

1—புரந்தரபுரம்—

2—புரந்தரபுரம்—

3—புரந்தரபுரம்—

4—புரந்தரபுரம்—

5—புரந்தரபுரம்—

Translation

- 1.—bath in the river of the *Divas* (the Mandakini, the heavenly Ganges)—
- 2.—who was in heaven—
- 3.—(the Nṛsiṃha, i.e., destroyer of) Kaṇamūra (Hiranyāksha) who is Gṛhapati—
- 4.....
- 5.—for him who forcibly expelled from the town—

1. Read புரந்தரபுரம்.

3. This may be read as புரந்தரம்—

2. Read புரந்தரபுரம்.

PANDYA INSCRIPTIONS

No. 54.

(No. 124—T. T.)

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

Text

- 1—யிரமணமொவாவிவிததாவதத [காணியா]—
- 2—வந்திகன் பீலுநவாணுதெவர் திருவெங்கட—
- 3—.....கணக்கும்.....கணக்கும் 'தெய'.....—

Translation

- 1....the jungle-fire to the forest, viz. Vira-Gaṇḍagōpāla; (lord of) the city of Kāachi.....
- 2....(Tribhuvanachakra) vartigaḥ śrī Sundara-Pāṇḍyadava (presented to) Tiruvēkaṇa (muḍaiyān).....

No. 55.

(No. 132—T. T.)

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

Text

- 1—[காணிய] கண்டாபராஜவிதாவண காக—
- 2—[ராஜதீப] விஷ்ணுவக கமாநாநாவி[ராஜ]—
- 3—'டெ[டு]த்த முன்னுள் எழுதினபடி—
- 4—செய்க இவை க.....—

Translation

- 1.—the thunderbolt (to the mountain which is the Chōḷa race), the dispeller of the Kāṇḍā king, (the *pehala* fever to the herds of elephants which are the) Kāṇḍakas (Kāṇḍavas)—
- 2.—the establisher of the kingdoms, the supreme lord over the *Mahārājas*—
- 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 Mukkōṣi-Pradakṣiṇam in Tirumala Temple.]

Text

- 1—யிபிரிவாநாத—
- 2—திருமாவளகவு[தி]—
- 3—வத முநல் செ—

1. This may be read—தவதிதன்.
2. The end of the inscription is lost.
3. The beginning and end of each line is lost.
4. Read செவெட்டுத்த.

Translation

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

No. 57.

(No. 202—G. T.)

[On the inner west wall (outer side, proper right) of the
Ālvār shrine at Kapila-tirtham.]

Text

- 1 ஹரிஹி குழைநாடுப
- 2 விமலமும் திருமண்டபமும்
- 3 மாலிகையும் பாண்டமண்ட-
- 4 [ஸ]மீழ்ச்சித்தத்தது நடுவித்த-
- 5 [த] தஞ்சனாருடையான் வரம்
- 6 எடுத்தவையழையாரான
- 7 [ப]வரவரன் படித்த உ

Translation

Hail, Prosperity! The *vimāṇam* (pinnacle), *maṇḍapam* (portico) and the *māligai* (sanctuary) of the Ālvār (Nammālvār) are the charity of Vāṇḍutta-kaiyaḷagiṅṇār alias Pallavarāyār, a native of Tuṅjaler in the Naḍuvik-karu of the Mijalai-kūṅgam in the Pāṇḍya-maṇḍalam.

No. 58.

(No. 201—G. T.)

[On the inner west wall (outer side, proper left) of the
Ālvār shrine at Kapila-tirtham.]

Text

- 1 ஹரி: [||"] : திருத்தவையாழையாரிண[||"]—'காவி தவந்திர'
- 2 'உருகு கயத்திலவாதி உருகி—வருகுவா [!"]
- 3 காலகயவா கலிகயாழி[தா]—[புத்தா]வையாழி
- 4 திருத்தவையா வரை உயர—'வருகுவையா [|| * ||"]

Translation

1. Harih! 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* (—*Puruṣa*) (i.e. men have become agitated), that sage who has attained *Divyagāna*, with compassion initiates (men) in *Brahmavidya*.

1. Metre 803காணர்.

2. A few letters in each line are ordered by a stone pillar at this place.

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VIJAYA-GANDAGOPALA

No. 59.

(No. 173-T.T.)

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

Vijaya-Gaṇḍagopāla¹ 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. 453-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-gōtra as stated in Nos. 272 of 1905 from Tripurāntakam, 196 of 1923 from Uttaramērūr and Ātmakūr 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 1250 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 Mēlūr in the Ponnāri taluk of the Chingleput district, while the Śaka year 1207 in which Ātmakūr 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. 140 of 1916 from Mēlūr again, while Sulturpet No. 8 of the "Nellore Inscriptions" gives his 2nd year. No 272 of 1905 from Tripurāntakam 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 Śriperumbūdūr 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 Sulturpet, Gudur and Ātmakūr taluks of the Nellore district, and Lapāka in the Cuddapah district has one of his 29th year corresponding to the cyclic year Bahudhānya (No. 417 of 1911). Tiruvānaikkāval or Jambukēśvaram 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 glories for him as in the case of Jaṭavarman Sundara-Pāṇḍya I, Kopperūṭṭiṇṇa or Allu-Tikka or even Vira-Narasimha Yādavarāja ; 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

NOTE 1:— Vide Dev. Ep. Rep., pages 125—29.

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

His contemporaries were Rajendra-Chōja III, Jaṭavarman Sundara-Pāṇḍya I, Vira-Pāṇḍya, Kōpperuḷḷiṇṇa, Madhurāntaka Pottapi—Chōja Allun-Tikka Mahārāja, Manma-Siddha and Gaṇapati. Of these, Jaṭavarman claims to have defeated and killed a certain Gaṇḍagōpāla, whom our inscriptions (Nos. 239 and 241—T.T.) declare to be Vira-Gaṇḍagōpāla and not Vijaya-Gaṇḍagōpāla. The boastful assertion of Kōpperuḷḷiṇṇa that he conquered both Vijaya and Vira—Gaṇḍagōpālas (No. 226—T.T.) was shown to have been based upon the success of Jaṭavarman as against Vira-Gaṇḍagōpāla, for which he too claimed credit. The Telugu-Chōja chief, Manma-Siddha Gaṇḍagōpāla lays claim to his conquest over a chief named Vijaya (Mad. Ep. Rep. for 1908, para 75) and, if this Vijaya should refer to Vijaya-Gaṇḍagōpāla, it is to be doubted whether full credence can be given to his statement. Manma-Siddha's father Tirukkālattidava 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 Kāñchi 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 Kōpperuḷḷiṇṇa and Vijaya-Gaṇḍagōpāla, during the period of Allun-Tikka's reign of 15 years (No. 164 of 1916), in the very city of Kāñchi, which he calls his own.

It has been stated that Sundara-Pāṇḍya I, having killed Gaṇḍagōpāla in battle, restored his kingdom to his brothers, when they begged of him mercy. It may be true that Sundara-Pāṇḍya killed Vira-Gaṇḍagōpāla and that after him one of his brothers got possession of his kingdom. This brother may be Vijaya-Gaṇḍagōpāla whose accession took place in 1250, the very year of Jaṭavarman Sundara-Pāṇḍya's accession. Perhaps the two brothers were together associated in the rule of their chiefship for about 4 or 5 years until Sundara-Pāṇḍya killed Vira-Gaṇḍagōpāla, and thus made Vijaya-Gaṇḍa the sole ruler. Probably the Vijaya-Gaṇḍagōpāla surnamed *Aṇḍiyavāṇḍan* (i.e. brought up to wield authority), who appears as the minister of Tribhuvana-chakravartin Kōṣṇinmaikōṇḍān and calls himself the younger brother of Majavarāyar, is identical with our Vijaya-Gaṇḍagōpāla 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 1918).

Whatever his family relations, it remains certain that he belonged to the Pallava race and was of the Bhāradvāja-gotra, claiming descent from Mukkaṇṭhi-Kāṇuveṇṇi. His banner was painted with the figure of a club (*Khaṇḍagadhoja*), and his ensign was the bull (*Pāṇḍabhaṇḍachchana*). He was lord of Kāñchi the best of cities, and obtained the grace of the Goddess Kāmāksī. He was entitled *Jagadgōpāla*, the ruler of the world. These *birdas* form part of the *praiśaṇi* which is found to be commonly employed by a number of other chiefs at different periods of time who called themselves Pallavas of the Bhāradvāja-gotra and descendants of Mahānāṇḍa-Kāṇṇṇi. In some of these introductions the establishment of 700 *agravāras* in the land

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situated to the east of Śrīparvata (Śrītaḷa) 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 *agrahāras* in the same land; and it is reasonable to believe that the ancestor of those chiefs, viz., Mukkaṣṭi-Kāṣuveṣṭi, the founder of the family of these Telugu-Pallavas, was alone the founder of these *Brāhmaṇa-agrahāras*. The *prāśasti* of these descendants of Mukkaṣṭi-Kāṣuveṣṭi must be an adaptation of his *prāśasti* in toto and all the attributes that are found in the records must be the *śrūdhas* originally assumed by him. He was *Kāśchīpuravarādhitovara* and a devotee of both Kāmakoṭyambikā of Kāśchī and Vākaṣanṭha of Tirupati. He was surnamed *Tyāgasamudra*, an attribute assumed later by the Chōḷukya-Chōḷa king Vikrama-Chōḷa (1118-1135 A.C.) (S.I.I., Vol. II, p. 309). According to this *prāśasti*, Mukkaṣṭi-Kāṣuveṣṭi must be considered to have held sway over the part of the country extending from Kāśchī 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 Mukkaṣṭi-Kāṣuveṣṭi that we meet with in the "Nellore Inscriptions" is Śrīman Mahāmaṇḍalāśvara Dōraparāṣu whose son Yammarāṣu is stated to have been "crowned at Chōḷapuram in the month of Śīṣabha of the year Chitrabhānu corresponding to the illustrious Śaka year 1024" (= May 1102 A.C.) (Udayagiri No. 6). Yammarāṣu appears as the third of the five sons and he was entitled Śrīman Mahāmaṇḍalāśvara Nandivarma Mahārāja. He ruled Ponugūṭu and Māṣuravi and on the occasion of a lunar eclipse he presented eleven villages situated in Pāṅgi-nāṭu and constructed two temples. From the date of the record it appears that the father and the son Dōraparāṣu and Yammarāṣu alias Nandivarma Mahārāja were subordinates of Kulōttuṅga I (1076-1118 A.C.).

The next chief of this family that comes to notice is Allun-Tirukāṭi, entitled 'the crest jewel of the Pallava family' and 'a blossom among blossoms' (Nellore Nos. 15 and 16). His father was Dāmavarma and his mother Kaṣṭi Prāṭama. Śaka 1104, Śubhakṛit (Śubhakṛit?), equivalent to 1182 A.C., is furnished as his date.

In the same Śaka year 1104, corresponding to Śubhakṛit, appears another Telugu-Pallava chief Siddhanāḍava Mahārāja who made a gift of land in the village of Kōṣuru in Mulki-nāṭu, forming part of the present Proddatur taluk of the Cuddapah district, which in Chōḷa times was comprised within the Pāṇi-nāṭu of Jayasīkoṣṭa-Chōḷa-maṇḍalam (No. 321 of 1905).

Next in date comes Śrīman Mahāmaṇḍalāśvara Paramaśvara Abhidāva Mahādeva Mahārāja who installed Mallikārjunāḍava, constructed a temple for *Śiva* and made donations to it in Śaka 1140 on a *Vishu-Saṁkrānti* day (= 1218 A.C.) (Darsi No. 69).

Vīra-Gaṇḍaṭṭa must be a later member of this Telugu-Pallava family. He probably declared his independence during the political turmoils of the Chōḷa civil war in 1243 and ruled for a period of about 10 years until he was defeated and killed in battle by Jayavarman Sundara-Pāṇḍya I. His

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9th year is furnished by G. 67 of the "Nellore Inscriptions," wherein the donor was one Tyāgasamudrapaṭṭai Mallidavarasan. In a record of his 4th year at Little Conjeevaram (No. 624 of 1919), "Vira-Gaṇḍagōpāla 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. Rājārāya Śaṣikula-Chaṣukki Vira-Nārasimhadēva alias Yādavarāya 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-Gaṇḍagōpāla.

The co-regent and successor of this Vira-Gaṇḍagōpāla was Vijaya-Gaṇḍagōpāla 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-Gaṇḍagōpāla. Madhusūdanadēva, son of Mahāmaṇḍalēśvara Tripurāntakadēva of the Pallava lineage, appears in Nos. 264 and 267 of 1921 as making gifts at Takkolam in the 3rd and 24th years of Vijaya-Gaṇḍagōpāla and in No. 15 of 1896 at Tiruvālaṅgālu, in the 18th year of the same reign (S.I.I., Vol. V., No. 878). Tripurāntaka was a minister of Allun-Chōḷa Tikka, the Telugu-Chōḷa chief (No. 34 of 1893 dated in Śaka 1156=1234 A. C.). Kāḷku-Nāyakadēva, the son of the Telugu-Pallava Madhusūdanadēva, served under the Tamil-Pallava chief Kōpperuḷi-jjāga, and made a gift at Tiruvaṇṇāmalai in the 36th year of the latter's reign (No. 487 of 1902). This record further states that Madhusūdanadēva was the younger brother of Vijaya-Gaṇḍagōpāla. We have not known the name of Vijaya-Gaṇḍagōpāla's father and there is no direct information that Tripurāntaka was his father, just as he was the father of Madhusūdanadēva. 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 Madhusūdanadēva with the title of Mahārāja, calling himself the grandson of Śrīman Mahāmaṇḍalēśvara Andulūri Vijayaditta Dēchini of the race of Mukkaṇṭi-Kāḍuve ṭi, and granting an *agrahāra* 'for the prosperity of the kingdom of Śrīman Mahāmaṇḍalēśvara Immaḍi-Gaṇḍagōpāla Vijayādittadēva Mahārājulu' of the Telugu-Pallava family. Probably about this date Immaḍi-Gaṇḍagōpāla established himself as the ruler of a principality in the Nellore district and Madhusūdanadēva sympathising with the aims and efforts of a relation of his in setting up a chiefship endeavoured to evoke divine blessings, besides actively co-operating with him as his officer. Within 10 years of his accession this Inumaḍidēva Mahārāja installed a deity for the merit of his father Bhīmarāja and his mother Śrīyādēvi, in Śaka 1190, Vibhava (=1268 A.C.) (Kanigiri 24). This Bhīmarāja, the father of Inumaḍi-Gaṇḍagōpāla, is probably identical with Tyāgasamudrapaṭṭai Vīmarasan who made gifts at Kājahasti in the 32nd year of Kulōttuṅga III (Nos. 92 and 119 of 1922) and in the 13th and 17th years of Rājārāja III (Sulurpet No. 12; and No. 416 of 1919). Sulurpet No. 12 further states that Vīmarasan was the lord of Ayōdhya and that this best of cities was situated within the kingdom of Madhurāntaka-Pottapi-Chōḷa Gaṇḍagōpāla alias Tirukkāṭṭidēva.

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Another son of this Tyāgasamudrapaṭṭai Bhīmarasan, viz., Nalla-Siddharasan, was a subordinate of Vijaya-Gaṇḍagopāla (No. 202 of 1903). Nalla-Siddharasa is said to have been born of the Pallava family and of the Bhāradvāja-gotra (No. 568 of 1919) and to have been a descendant of Mukkaṇṭi-Kāḍuveṇṇi (Mad. Ep. Rep. for 1916, para 56; and No. 192 of 1916). No. 39 of 1893 enumerates a number of *birudas* of Nalla-Siddha, even as a subordinate of Vijaya-Gaṇḍagopāla, and the *prastati* composed of these attributes, such as *Paramāivara*, *Paramavamiśābhava*, *Pallavakulatilaka*, *Bhāradvājagōtrapavitra*, *Lalitārthachandra*, *Khaṭvāṅgadhvaṇa*, *Rishabhalaṅghana*, *Kāschipuravarādhitvara*, *Kāmakṣyambikālabdhavaraprasāda*, *Saptatāgrahārāpratiśhīta* and *Mukkaṇṭi-Kāḍuveṇṇivamiśāvatāra*, is the common introduction adopted by some of the Telugu-Pallava chiefs, as was observed above.

During the reign of Vijaya-Gaṇḍagopāla, this Nalla-Siddha made a grant at Kālahasti in the 7th year (=1257 A.C.) (No. 202 of 1903), made a gift of land for conducting the *Rāhattarāyan-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 (=25-11-1270 A.C.) granted a remission of certain taxes (No. 637 of 1919). A Pallava chief, Tipurāsār (Tripurāsura ?) Nalla-Siddharasan of Ambalūr, is seen to make a gift of taxes in the 20th year of Vijaya-Gaṇḍagopāla (No. 228 of 1910) and, quite possibly, he is the same as Nalla-Siddharasa, the son of Bhīmarasa, herein noticed. Altogether Nalla-Siddharasa appears to have continued in the service of Vijaya-Gaṇḍagopāla 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 Kaṭṭanār including its two hamlets, Paḷaiyagaram and Puttagaram, as noted in No. 192 of 1916 from Tiruppukkuḷi in the Conjeevaram taluk of the Chingleput district. Perhaps the charity of Nalla-Siddharasan registered in Sulturpet 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 Kōpperuḷḷiāga, the Telugu-Pallava Vijaya-Gaṇḍagopāla and the Telugu-Chōḷa Madhurāntaka-Pottapi-Chōḷa Tirukkālattidēva.

Another subordinate of Vijaya-Gaṇḍagopāla was Tikkarāsār Viśaiyadevan of Tyāgasamudrapaṭṭai whose gift is recorded in No. 464 of 1905 dated in the 29th year of his master Vijaya-Gaṇḍa. This Tikkarāsār Viśaiyadevan has been identified with Rāyapparāsār Tikkarāsan (Mad. Ep. Rep. for 1922, para 59) who, as the agent of Madhurāntaka-Pottapi-Chōḷa, communicated his orders to the village officials of Tiraiyanūr (Nos. 227 and 234 of 1922). It is more likely that Tikkarāsār Viśaiyadevan was the son of Rāyapparāsār Tikkarāsan, i.e., Tikkarāsan, son of Rāyapparasar. The father Tikkarāsan served under Madhurāntaka-Pottapi-Chōḷa 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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Vijāyadevan entered the service of Vijaya-Gaṇḍagōpāla, the Telugu-Pallava, and flourished in the 3rd and 4th quarters of the same 13th century.

A different Tyāgasamudrapattai chief, viz., Valittunai Apparasar, son of Śindamarasar, was also a subordinate of Vijaya-Gaṇḍagōpāla, and presented 17 *Gaṇḍagōpālan-mālai* to the temple of Arulāpperumāl at Little Conjeevaram in the 9th year of Vijaya-Gaṇḍa (No. 428 of 1919). He appears as Sataya (Sadaya) Valittunai-Apparasar in Gudur No. 57 dated in the reign of Vijaya-Gaṇḍagōpāla.

A Telugu-Chōḷa chief was also an officer of Vijaya-Gaṇḍagōpāla. Girākki Perumāṇḍidevan, son of Kāmarasar, is seen to make a gift in the 21st year of Vijaya-Gaṇḍa (=1271 A.C.) (No. 501 of 1919). No. 597 of 1907 from Nandalur states that this Perumāṇḍidevarasa was the younger brother of Prasādi-Tikkarasa and that they were the sons of Jagadobbagaṇḍa Kāmarasa. Perumāṇḍideva's other relations, viz., his consort Dāmaladēvi and his son Siddhayadeva-Chōḷa Mahārāja, are brought to notice in No. 175 of 1905 from Tripurāntakam, bearing the Śaka year 1189, corresponding to the cyclic year Prabhava (=1267 A.C.), and he is therein given the titles of *Mahāmaṇḍalīvara* and *Chōḷa-Mahārāja*. These Telugu-Chōḷas, though they claim to belong to the same Solar race as the Telugu-Chōḷas of Pottapi, employ a *traiṣṭi* of their own different from that of the Madhurāntaka-Pottapi-Chōḷas and claim lordship over Oṇṇaripura (i.e. Uṇṇaiyūr, the old capital of the Chōḷas). They must, therefore, be considered to have been distinct from the Madhurāntaka-Pottapi-Chōḷas.

One Karumāṇḍikka-Perumāṇḍi-Nāyaka appears in another Tripurāntakam record of Vijaya-Gaṇḍagōpāla dated in Śaka 1185, Rudhirōdgāri (=1263 A.C.) (No. 272 of 1905), and it does not seem that this Perumāṇḍi-Nāyaka had anything in common with the Perumāṇḍidevarasan noticed above.

A Śambhuvarāya of the family of Śeṣgēni Ammaiappan was also in the employ of Vijaya-Gaṇḍagōpāla. His first appearance occurs in No. 566 of 1919 dated in the 29th or 31st year of Rājārāja III (=1245 or 1247 A.C.) which registers a gift of land for the conduct of the service called after his surname, *Ālappirandān-sandhi*, following the *Gaṇḍagōpālan-sandhi*. His full name is therein given as Vīraperumāl Ediriliṣṭa Śambhuvarāyan Ālappirandān-āyan alias Rājārāja-Śambhuvarāyan and he is stated to be the grandson of Śeṣgēni Vīrāgaran Ammaiappan. Subsequently Rājārāja-Śambhuvarāya entered the service of Vijaya-Gaṇḍagōpāla, granted a *sarvamānya* 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-Gaṇḍagōpāla, Rājārāja-Śambhuvarāya enquired into the conduct of the festival instituted by his master to take place in the month of Vaikāṣi 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 Śambhuvarāya seems to have continued as a subordinate for over a quarter of a century from about the 29th year of Rājārāja III (=1245 A.C.) to about the 18th or 20th year of Vijaya-Gaṇḍagōpāla (=1268 or 1270 A.C.).

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One Śambavarāyar Viraśājan mentioned in No. 190 of 1916 as presenting cows in the 16th year of Vijaya-Gaṇḍagōpāla must be a different person from Rājārāja-Śambavarāya and his family distinct from the Śaśagāi family to which the latter belonged.

Aruṇagiriperumāl Nīlagaṅgaraiyan also is stated to have been a feudatory of Vijaya-Gaṇḍagōpāla in the latter's 30th year (Mad. Ep. Rep. for 1912, para 30) and to have served both Vijaya-Gaṇḍagōpāla and Jaśavarman Sundara-Pāṇḍya III who ascended the throne in 1276 A.C. (Mad. Ep. Rep. for 1913, para 45). From No. 365 of 1919 we learn that there were two Nīlagaṅgaraiyans, one Pīlīaiyār Pañchanadivāṇa Nīlagaṅgaraiyan, the father of Aruṇagiriperumāl Nīlagaṅgaraiyan, whose gift dated in the 19th year of the Kāḷava Kōpperuñjiṅga, is registered in the inscription under reference. The presentation of sheep and rams by Perumāl-Nāchchi, the senior queen of the above Pīlīaiyār Pañchanadivāṇan Nīlagaṅgaraiyan, is found recorded in the 10th year of Vijaya-Gaṇḍagōpāla in No. 117 of 1912. The father continued to serve Vijaya-Gaṇḍagōpāla for over twenty years and the son joined the ranks of Kōpperuñjiṅga.

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

A Vaidumba chief, named Rājendra-Chōḷa Mummuḍi-Vaidumba Mahārāja, who granted land in the 2nd year (Sulurpet No. 8) and Dēvar Śōḷagaṅga-dēvar who likewise presented land in the 28th year (No. 203 of 1922) of Vijaya-Gaṇḍagōpāla were two other subordinates of this Telugu-Pallava prince Vijaya-Gaṇḍagōpāladēva. Mummuḍi-Vaidumba Mahārājan alias Viśṇu-dēvan alias Duraiaṣaṇan mentioned as making a gift in the 8th year of Rājārāja III (Gudur No. 88) must be an elder member of the family to which the above Rājendra-Chōḷa Mummuḍi-Vaidumba Mahārāja belonged.

Besides these subordinates, we find one of the ministers of Gaṇapati-dēva Mahārāja, Brahmasētti by name, the son of Dēvasētti of Aḷappār, making a gift of cows and bulls for a perpetual lamp for God Aruḷāḷaperumāl at Conjeevaram in the 7th year of Tribhuvanachakravartigaḷ Śrī Vijaya-Gaṇḍagōpāladēva (No. 47 of 1893), which approximates to 1257 A.C. We have a similar instance of another minister of Kākatīya Gaṇapati, named Kōṇ-Kāṭṭaiyan, presenting cows and bulls for three perpetual lamps for Aruḷāḷaperumāl two years earlier, i.e., in the 5th year of the Telugu-Chōḷa chief Tribhuvanachakravartigaḷ Allun-Tikka Mahārāja Gaṇḍagōpādēva (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 Kākatīya ministers were obliged to register their gifts therein under the authority of the Telugu-Chōḷa chief Allun-Tikka Mahārāja in 1255 and that of the Telugu-Pallava chief Vijaya-Gaṇḍagōpāla in 1257 A. C. This discloses a dual authority of the Telugu-Chōḷa and the Telugu-Pallava during the period. The absence of Gaṇapati's later records at Kāṭāchi may be due to his expulsion from the place and his

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defeat at the hands of Jaṭavarman 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 Toṇḍamaṇḍalam that Vijaya-Gaṇḍagopāla brought Vira-Narasimha Yāḍavarāya to subordination (Mad. Ep. Rep. for 1911, para 16). This overlordship of Vijaya-Gaṇḍagopāla is not, however, seen to be acknowledged by Yāḍavarāya Vira-Narasimha, as is done in the case of Rājārāja III (Nos. 380 and 384-G.T.) and Jaṭavarman Sundara-Pāṇḍya I (No. 164-T.T.). On the other hand, Vira-Narasimha 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 Tripurāntakam, viz., Immaḍi-Basavaśaṅkara-Allāḍa-Pemmayadava (Brahmayadava) Mahārāja who presented cows for a lamp in Śaka 1181, Siddhārthi. He had the common Telugu-Pallava *birudas* indicating his lordship over Kācchīpura and his devotion to Kāmakoṭyambikā. 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 Siddhadava 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 Mahāmaṇḍalēśvara Bhujabalavira Manma-Siddhayadava-Chōḷa Mahārāja. About the middle of the 13th century, this Telugu-Chōḷa prince perhaps set up an independent rule in some part of the Nellore district in the old Pāka-nāḍu 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 chiefship.

Pullagaṇḍa Siddharasa, son of Piḷḷaiyār Podukkamār Siddharasa, whose gift of land is registered in No. 271 of 1921 from Takkōlam in the North Arcot district, in the 17th year of the reign of Rājārāyaṇa 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. Rājārāyaṇa 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 Siddharasa belonged to the family of Nalla-Siddha. Pullagaṇḍa Siddharasa only belonged to the genus Telugu-Pallava family of Mukkaṇṭi-Kāḍuveṭṭi, as indicated by his bearing some of the attributes appropriate to the latter, such as *Kācchīpuravarādhitvara*, *Lalitārḍhachandra*-(dhara), *Khaṇḍagadhavaja*, *Pallavakulatilaka* and *Mukhaṇṭi-Kāḍuveṭṭivamiśvavāra*. As the feudatory of Rājārāyaṇa Śambuvarāya, his

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date must fall in the second quarter of the 14th century. From a consideration of the date of Pullagaṇḍa Siddharasa, his father Piḷḷaiyār Podukkamaṛ Siddharasa cannot be identified with Podukkamaṛ Siddharasa who was the grandfather of Allāḍa-Siddhadeva Mahārāja of the Kandukur inscription No. 61 with the date the Śaka year 1180.

A still later member of this family of Podukkamaṛ Siddharasa was Ūbhaḷadeva Mahārāja whose gift of cows made at Conjeevaram is recorded in No. 661 of 1919, dated in Śaka 1325, Chitrabhānu, 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 Ūbhaḷadeva was the "elder brother of Pullagaṇḍarasa" mentioned in No. 271 of 1921, of the 17th year of Rājānārāyaṇa Śambuvarāya, 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 Ūbhaḷadeva Mahārāja was the son of Piḷḷaiyār Podukkamaṛ Aubaḷadeva Mahārāja who was in turn the son of Piḷḷaiyār Podukkamaṛ Siddharasa. In this case, Pullagaṇḍa Siddharasa may possibly have been the elder brother of Piḷḷaiyār Podukkamaṛ Aubaḷadeva Mahārāja, the father of Ūbhaḷadeva Mahārāja, the donor in the record.

This Telugu-Pallava Vijaya-Gaṇḍagōpāla has been so long confounded with the Telugu-Chōḷa Allun-Tirukkālattideva alias Gaṇḍagōpāla 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 Gaṇḍagōpālas of the different families, but the identity has been accepted on all hands¹ 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-Chōḷa Gaṇḍagōpāla ruled in the south in the central Tamil districts, while the other Telugu-Pallava Gaṇḍagōpāla 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 Tondamaṇḍalam from the Chingleput district up into the Nellore district, and parts of the Vellore, Chittoor and Cuddapah districts as the deputies of the Pāṇḍya monarch. As already stated the Telugu-Pallava was nominally a feudatory of Jaṭavarman Sundara-Pāṇḍya I and ruled for about 35 years

NOTE 1 :—Dr. S. Krishnaswami Aiyangar makes this Telugu-Pallava Vijaya-Gaṇḍagōpāla the successor of the Telugu-Chōḷa Manuma-Siddha, the son of Tikka, and carries the succession through Vira-Gaṇḍagōpāla, 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-Chōla was originally a subordinate under Rājarāja III and later under Jaṭavarman and continued to rule a portion of Tondamaṇḍalam for about 15 years as a quasi-independent chief (No. 164 of 1916).

Some of the Telugu-Pallava chiefs noticed above, such as Mallidavaraśan, Vimarāśan, Tikkaṛaśar Vijaiyadavan and Vajittuṇai Apparāśar, came from Tyāgasamudrapaṭṭi. This must have been the tract of country lying to the east of Śrīparvata, i.e., Śrīśaila, wherein Mukkaṇṭi-Kāḍuveṭṭi, the founder of the Telugu-Pallava lineage, is stated to have established 700 *agrahāras* (page 80 *ante*); and the appellation of "Tyāgasamudrapaṭṭai" must have been conferred upon the particular territory from the surname *Tyāgasamudra* of Mukkaṇṭi-Kāḍuveṭṭi, just as other tracts were designated Rājarājapaṭṭai and Kulōttuṅgachōlapaṭṭai in honour of the Chōla kings (See for example, Gudur Nos. 86 and 92, and 78 of the "Nellore Inscriptions"). It is probable that Tyāgasamudrapaṭṭai was the original home not only of the four particular Telugu-Pallava chiefs mentioned above, such as Mallidavan, Vimarāśan, &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., Tyāgasamudrapaṭṭai, Rājarājapaṭṭai and Kulōttuṅgachōlapaṭṭai, appear to have formed minor divisions of Pāka-nāḍu partly comprised within the modern Nellore district.

From the inscriptions of our Collection we learn that princess Dēvaraśiyyār was the queen of Vijaya-Gaṇḍagōpāla and that she made a gift of cows for setting up three lamps in the temple of Śrī Vākaṭaśvara (Nos. 73 and 431-T.T.). In No. 173-T.T., we meet with one of the officers serving in the palace of Vijaya-Gaṇḍagōpāla, viz., Ammaiappan alias Aṇṇan-Perumālpriyan of the Kāśyapa-gōtra, 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 Amarakōṇ, son of Vāṇiyan (merchant) Kāttāri, a resident of Nārāyaṇapuram, for a lamp together with the donation of 3 *māḍai* for the lamp-stand and 12 *māḍai* to serve as the capital for a light of camphor (*kaṭpāra-viṭakku*) (No. 111-T.T.).

The Telugu-Pallava chief Tripurāntaka comes to notice in No. 128-T.T. which describes in a Samskṛit verse the valour of his son whose name is lost. He was probably Madhusūdanadeva who served under Vijaya-Gaṇḍagōpāla (page 82 *ante*). Tripurāntaka 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 Kāāchi. 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 Kākatya Gaṇapati, viz., Brahmasēṭṭi, son of Dēvasēṭṭi of Aḷappār, who presented cows and bulls to the temple of Aruḷāpperumāl at Conjeevaram in the 7th year of the reign of Vijaya-Gaṇḍagōpāla (page 85 *ante*), appears here in No. 296-T.T. as the donor of a certain charity arranged through Brahma-mārāyan and the Śrīvaiṣṇavas of the locality. He bears the designation *Pokkan*, i.e., treasurer, and he probably held that office under Gaṇapati.

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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 *Varāhapaṇam*; in Nos. 285 and 433-T.T. the offering of one *appa-paḍi* from the capital of 3 *māḍai* (gold coins); and in No. 141-T.T. of one *tirupṣṣṇakam* from the interest on a capital of 450 *Varāhapaṇam*. An annual festival *Brahmōtsavam* was conducted for Śrī Gōvindarāja in Tirupati during the Tamil month of Vaikāṣi and the offering was arranged at the time of the recitation of *Tirumōḷi* songs composed by Tirumāgaiālvār (No. 127-G.T.). Similar festivals were conducted for Śrī Vākaṭāvara in the months of Chittirai (No. 127-G.T.) and Āḍi (No. 121-T.T.), besides the primary one in Puraṭṭāṣi (No. 111-T.T.). During the festivals the processional image was taken round through the streets, seated in a *maṇṭapam* on the way and propitiated with offerings. The construction of two such *maṇṭapams* and arrangements for offerings appear in Nos. 134 and 433-T.T.

Tumbu was the standard of grain measure and *vaiṭṭi* (or *puṭṭi* in Telugu) was a multiple of this standard. The particular *tumbu* measure that was in use in the temple of Śrī Gōvindarāja in Tirupati was the *Chalukki* or the *Ghālukya-Nārāyaṇan-(marakkāl)* (No. 127-G.T.) and that at Tirumala was known as *Uchchiyilninṇa-Nārāyaṇan-(marakkāl)* (No. 137-T.T.) or more generally denoted as *Malaikiniyaninṇān-kāl* in the later records. The current coins of the time comprised the *Varāha-paṇam* and the *māḍai*. The latter was a gold coin issued by Vijaya-Gaṇḍagōpāla, the Telugu-Pallava chief, and on that account was designated *Gaṇḍagōpālan-māḍai* (No. 143-T.T.), and a new issue of it was known as the *Gaṇḍagōpālan-pudu-māḍai*. Of these two, the coin with the old marks, *paḷampuḷi-māḍai*, i.e., the old coin, in contrast with the new coin issued by Vijaya-Gaṇḍagōpāla, was equivalent to seven and a half *Varāha-paṇam* probably (No. 126-T.T.). The gold coin was current throughout the province of Jayāṅkaḍachōla-maṇḍalam and it contained pure metal (No. 129-T.T.).

A section of the Śrīvaiṣṇavas, known as the Śliya-Śrīvaiṣṇavas, the weaver class calling themselves Saurāṣṭra-Brāhmaṇas, come to notice, and some of them belonged to the Viṣṇu-gōtra (No. 125-T.T.), some to the Kāyapa-gōtra (No. 129-T.T.) and some again to the Ātraya-gōtra (No. 141-T.T.). The last of these were residents of Vikramādevipuram and, quite likely, the first two families also came from the same locality.

From the grant of certain taxes from Vikramādevipuram for God Tiruvākaṭamuḍaiyān, we come across a few of them, such as *Āyam*, *Pādikāval*, *Vēṭṭivari*, *Kōṭṭu* and *Erimuṭṭapaṇam*.

Text

- 1 1கொபாலதெவர்க்கு யாண்டு [க வது]
- 2 ஆனிமாதத்தில் ஒருநாள் நாயனார் வி-
- 3 (க)சயசண்டகொபால (கொபா)-
- 4 (க)தெவர் வாசனுக்கு கட[வ"] 1காசிபெ-
- 5 காத்திரத்து அம்மைஅப்பனான
- 6 அண்ணன்.....[பெருமான்] லிபனெ-
- 7 ன் திருவெங்கடமுடையான் தி-
- 8 ருமுன்பு திருநந்தாளினக்கு செ-
- 9 ல்வதாக வினக்கு ஒன்றுக்கு
- 10 விட்ட சாவா முவாப் பச முப்-
- 11 பத்து முன்று 1இ[ஊ]பம் ஒன்று
- 12 [எத்த] குத்தினிக்கு ஒன்று-
- 13 ம் சத்திராதித்தவரை செல்ல-
- 14 க் கல்லு வெட்டித்து—[தி]
- 15 வெல்லுவாஸென ["]

Translation

On a certain day in the month of Āni in the 9th year of the reign of (Vijaya-Gaṇḍa)-gopāladēvar, I, Ammaiappan alias Appan.....Perumāpriyan of the Kāyapa-gōtra, serving in the palace of Nāyanār Vijaya-Gaṇḍagopāladēvar, presented 33 cows and 1 bull (which are) undying and undecaying, and 1 lampstand for putting up a *nandavilakku* in the presence of Tiruvākaṣam-uṣaiyān. (This is) recorded on stone so as to last as long as the moon and the sun (endure). (May this) the Śrīvaiṣṇavas protect !

No. 60.

(No. 285—T. T.)

[From the slab now preserved in Tirumala Temple.]

Text

- | | |
|----------------------------|------------------------|
| 1 ஸ்ரீபதி திரிபுவன— | 4 1த்தழான் 1திருக்கான— |
| 2 ப[ன்"] [க] ஆவது 1திருவெ— | 5 1குள கிணவாராயர்— |
| 3 1கக்கொட்டத்து— | |

- | | |
|--|-------------------------------|
| 1. Read கிணபமணமுமாவார - கோவ ர்க்கு. | 5. Read குத்தவந்தனக்கொட்டத்து |
| 2. Read காயபவமுமாதத்து. | 6. Read குத்ததழாக். |
| 3. Read ஸ்ரீபதி. | 7. Read திருக்கானத்தி. |
| 4. This may be read திருவெங்கட— | 8. Read கோவாராயர். |

TELUGU-PALLAVAS

Translation

1. Hail, Prosperity ! Tribhuvana (chakravartiga!)—
2. the 9th year of reign ; Tiruva(ṅkaṣa)—
3. in the district of—
4. (Kujattuṅ Tirukkūṣa)—
5. alias Villavarāyar—

No. 61.

(No. 127-G. T.)

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

Text

- 1—¹విజయవంశంబాబాలశేఖరార్చ్య బాంధు
- 2—నానావధు శ్రీకొలిన్దప్పెరుమాన్ ³వ-
- 3—⁴కునాన్ ఇరండార్ తిరునాన్ ముతల్ తి[ర్]...
- 4—తిరుమొழిప్పడి శెలకకర్కు నాన్ ఉన్దుక్కు
- 5—శానైకబాలె పతిశానై తుమ్పు అగియియ్ శెప్ప-
- 6—⁵శక్తాప్ప ఉన్నిన్దనలు శెలకకర్కుత్ తిరుమల-
- 7—[క]కొనార్ తిరువడి[వ]రామో[క]న్ పొన్ మకత-
- 8—క శెప్పిన్కకర్కు ఎన్కకర్కుత్ తిరుమల నిమన్త-
- 9—వ[డ]న్ద [శెల]కమ్ మిప్పన్దుక్కుమ్ శెప్పన్దుక్కు-
- 10—నిమన్తన్దలె పొర తుమ్బాలె పన్త వడ్డి శెల్లమ్ శా-
- 11—⁶లె నాను వడ్డి శెల్లమ్ తిరుమలెమ్లెన్ తిత్తికాత్తిరునానిన్ తి-
- 12—...కక నిమన్తన్దలె ముక్తాన్ప్పన్ శాకమ్ ఇన్దప్పబాల్ [ఇన్]త
- 13—లె [విన్]దు శున్దెనానమ్ తావెమై శ్రీపన్దారత్తిలె ⁷కెక్కో-
- 14—శన్దీరాత్తవనై శ్రీపన్దారత్తిలె విన్దు శెల్లన్కకవతాక ⁸కు-
- 15—...⁹[ప]డి¹⁰కకకొనానోరమ్ ఇతి శ్రీ[వ]శ్రీ¹¹వ¹²శ్రీ¹³...

Translation

- 1.—In the reign of Vijaya-Gaṇḍagopāladēvar
- 2.—in the 4th year thereof, during the Vai(kāṣi festival) of Śrī Gōvindapperumāl
- 3.—from the 2nd day of the festival
- 4.—for preparing *Tirumoliṭṭpaḍi* (the *paḍi* or offering intended to be made when *Tirumoli* is sung) on each day
- 5.—11 *tambu* of rice (measured) with the *Chūṭukki* (measure) and ghee

1. A few letters at the beginning of each line are covered by a stone pillar.
2. Read వానై.
3. Read తిరునాన్.

4. Read శక్తాన్కాప్ప.
5. Read శానైకబాలె.
6. Read కెక్కోనార్.
7. This may be read కున్దెనాన్.
8. This may be read తిరువన్కక—

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- 6.—*Chandanam* and other articles for offering at Tirumala
- 7.—*Kaikkōjar* (temple servants) Tiruvaḍivāramōkan Pon-Magadai
- 8.—for conducting the *nimandam* (daily provision) at Tirumala on our behalf
- 9.—the *kūḷiparru* and the *mūḷiparru* of the *iḷḷakam* (land) (lying) on the north
- 10.—10 *vaṭṭi* of rice measured with the *tambu* used in measuring the *nimandam*, and
- 11.—4 *vaṭṭi* of rice, during the Chittirai festival at Tirumala
- 12.—in the *nimandam*, since articles (*mukkārppu*) and coin (*kāṇu*) 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-Bhaṇḍāram*
- 14.—be supplied from the *Śrī-Bhaṇḍāram* 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 Śrīvaiṣṇavas protect !

No. 62.

(No. 143—T. T.)

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

Text

- 1—சிங்கதேவரான வில்லவராயர் அ[ணு]க்கியார் [தெவ]—
- 2—செய்தித்த சுந்தரத்தொ[ரு]கடையான் திருந்தாவினக்கு—
- 3—ம் ஒரு படி அப்பமுது அமுதுசெய்தருளக்கடவ[ர்]—
- 4—ஒடுக்கின கண்டகொபாலன் மடை ந. 'கு—

Translation

- 1.—Siṅgadevar alias Villavarāyar Aṇukkiyārdeva—
- 2.—for the *Sundarattōḷḍaiyān-tirumanandavilakku* set up by him—
- 3.—will be offered 1 *paḍi* of *appam* (*appapaḍi*)—
- 4.—for the 3 *Gaṇḍagūḷalan-mūḷai* deposited —

No. 63.

(No. 73—T. T.)

[On the south wall of the central shrine in the Mēlam-maṇṭapam at the entrance to the Mukkōṣi-Pradakṣiṇam in Tirumala Temple.]

Text

- | | |
|---------------------------|----------------------------------|
| 1—விஜயகண்டகொபாலன[வ]— | 3—பெருமாண்டி டேவரபி[யார்] விட்ட— |
| 2—திருவெங்கடமுடையானுக்கு— | 4—[ச]ஞாதிதீவரை செல்க்கட[வ]— |

1. This symbol stands for கு.

2. Read ஸஞாதிதீ—

TELUGU-PALLAVAS

Translation

- 1.—Vijaya-Gaṇḍagopāladāva—
- 2.—for Tiruvāṅkaṭamuḍaiyān—
- 3.—(which) Princess Dēvarasiyār presented—
- 4.—to last as long as the moon and the sun (endure)—

No. 64.

(No. 431—T. T.)

[From the slab now perserved in Tirumala Temple.]

Text

- | | | | |
|---|---------------------------------|---|----------------------|
| 1 | ఘోరిప్రీ ¹ తిరుపువణ— | 4 | [పక] ముప్పత్త— |
| 2 | త [శ్ర]వణిమాలిత్త— | 5 | [క] తెలివార్ చిట్ట— |
| 3 | ¹ కడుముడబానుక్కు తి— | 6 | శ్రుక చిలక్కు మున్ద— |

Translation

- | | |
|-----------------------------------|--------------------------------|
| 1. Hail, Prosperity ! Tribhuvana— | 4. cows presented (number) 30— |
| 2. in the month of Āvaṇi— | 5. presented by Dēviyār— |
| 3. for (Tiruvāṅ)kaṭamuḍaiyān— | 6. in all, 3 lights— |

No. 65.

(No. 128—T. T.)

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

Text

- 1—²[కృవ]శ్రీమవశమ[రు]... [వత్త]శ్రీమ[రు]—
- 2—...తదేశ కృవలవత్ శ్రీవ[రు]ణ[కలతి]—
- 3—శ్రీమ[రు] : [1 *] తవశ్రీ.....—
- 4—'శ్రీశ్రీ[కాణా] మున్నెం బలత్—
- 5—శ్రీమ[రు] : వ్రశ్రీమత్ కల.....—

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) Kāāchī—
- 5.—the enemy's elephants could not withstand—

1. Read శ్రీమవశ—

2. Read తిరువేంద్రముడ—

3. The inscription is incomplete and much damaged.

4. Read శాశ్రీ—

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No. 66.

(No. 296—T. T.)

[From the slab now preserved in Tirumala Temple.]

Text

- 1—¹[திரிபுவன]சக்காவர்த்தி—
- 2—பொக்கன் பிாமசெட்டியென்—
- 3—புத்திரமாராயணம் ²புரிவை—

Translation

- 1.—(Tribhuvana) chakravarti—
- 2.—I, Pokkan (treasurer) Brahmasēṭṭi—
- 3.—Brahmamārāyan and the Śrīvai(śhāvas)—

No. 67.

(No. 111—T. T.)

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

Text

- 1—¹னச்சக்காவர்த்திகள் புரிவிஜயகண்டகொபாலதெவற்[கு]—
- 2—கு நாராயணபுரத்தில் இருக்கும் வானியன் காதாரித்—
- 3—ர் அம[ர]கொகென் திருவெங்கடமுடையானுக்கு கற்பூர—
- 4—தாக இவ்வான்டை புட்டாதித்திருநாளில் திருநந்தாவின்க்கு ஒன்ட
- 5—[ப]க ஈயெ பிஷ்ஷெ ஒன்ட கற்பூரத்துக்கு பொலியுட்டுக்கு—
- 6—க்கு திருவிளக்குக்கு குடுத்த மாடை [ந] ஆக மாடை யிரு—
- 7—[கொ]ண்டு—

Translation

(In the reign of Tribhuvana-chakravartigaḷ Śrī Vijaya-Gaṇḍagopāla-dāvar, I, Amarakōṇ, (son of) Kāttāri of the *Vāṇiya* (merchant) class residing in Nārāyaṇapuram, presented.....(for a light of) camphor for Tiruvāṅkaiṇam-udaiyāṇ and 32 cows and 1 bull for 1 *nandāvīṭṭakku* during the festival in Purattai of this year. (Of these, 12 *māḍai* were given) for the supply of camphor from the interest (thereof) (*poliyūṭṭu*) and (3) *māḍai* were given for the lamp (of ghee), making 15 *māḍai* in all. Accepting (this capital).....

1. This may be read திருவெங்கடமுடையானுக்கு.

2. This may be read புரிவை-வர்களுக்கும்.

3. Read திருவெங்கடமுடையானுக்கு.

4. The inscription is incomplete.

TELUGU-PALLAVAS

No. 68.

(No. 137—T. T.)

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

Text

- 1—¹த்திகள் ஸ்ரீவிஜயகண்டகொபாலதேவ²—
- 2—[உச்சி]யிலே நின்ற நாராயணனாலே நர[கு]—
- 3—³[வ]ாகன் பண[ம்⁴] நானூற்று ஐம்பதக்கு [கொலி]—
- 4—⁵வர்கள் ஸகெஷ ஹரி: [||]

Translation

- 1.—(Tribhuvanachakravar)tiṅgaḥ Śrī Vijaya-Gaṇḍagōpāladēva—
- 2.—with the (measure known as) the *Uchchiyilāniṅga-Nārāyaṇan* (i.e. the Viṣṇu God who stands on the top of the hill,—a variant of the expression Malaikiniyanīṅga-Perumāḷ)—
- 3.—for the 450 *Varāhaṅ-paṇam*—
- 4.—the protection of the Vaishṇavas ! Harih !

No. 69.

(No. 139—T. T.)

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

Text

- 1—¹த்திகள் ஸ்ரீவிஜயகண்டகொபால²—
- 2—[கா]லிபந்தியிலே அமுதசெய்தருளும்—
- 3—தூகன் கழனி.....[அகலத்துக்கு]—
- 4—வென் மனையும் ஒடுக்கின வராகப்ப[ணம்]—
- 5—³ம் நானூற்று ஐ(ப்)ம்பதம் ⁴திருவி—

Translation

- 1.—(Tribhuvanachakravar)tiṅgaḥ Śrī Vijaya-Gaṇḍagōpāladēva—
- 2.—for being offered during the morning *sandhi*—
- 3.—Ulakan-Kaḷani.....with the width—
- 4.—my house also, *Varāhaṅpaṇam* paid (by me)—
- 5.—(this sum of) four hundred and fifty *paṇam*—

1. Read திருநாவலத்தவதி-கள்.

2. Read—தேவற்கு.

3. Read வராகன்.

4. Read திருவிஷ்ணுவர்கள்.

5. Read திருநாவலத்தவதி-கள்.

6. Read—கொபாலதேவற்கு.

7. Read இப்பணம்.

8. Read நானூற்று-ஐம்பதம்—

No. 70.

(No. 141—T. T.)

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

Text

- 1—[ப]ஷத்த [காத்த]திகையும் துபொஷி[யும்]—
- 2—செய்யமுதம் கறிஅமுத உப்புஅமுத—
- 3—ந்துப்பட் வராகப்பணம் நானூற்ற ¹ஐ—
- 4—[வி]க்ரதெலிபுத்துச் சாவியில் ²ஆத[ய]—
- 5—³பொனகம் ஒன்று ஸ்ரீபண்டாரத்[து]—

Translation

- 1.—On the day of Kṛittika (star), being the 13th lunar day in the.. fortnight (of the month)—
- 2.—ghee, vegetables and salt—
- 3.—450 *Varāhaṣṭanam* comprising—
- 4.—of Ātraya-(gōtra) among the *Śāliyas* of Vikramāḍavipuram—
- 5.—one *tirupṣṇanakam* from the *Śrī-Bhaṇḍāram*—

No. 71.

(No. 129—T. T.)

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

Text

- 1—[வா]ஸ்த்த மெஷாபத்து அபா—
- 2—[ரி]ல் சாவியில் காஸ்தவமாத—
- 3—மண்டலத்துப் புதுக்கும் (ச்) செம்பொன்—
- 4—ஆக திருனந்தாலினக்கு [அகா]—

Translation

- 1.—in the latter fortnight of the Masha month of the year—
- 2.—of Kāśyapa-gōtra among the *Śāliyas*—
- 3.—the pure gold coin current in this province—
- 4.—altogether a half *nandavilakku*—

1. Read ஐப்பத.
2. Read ஆதேயமாத—

3. Read திருப்பொனகம்.

TELUGU-PALLAVAS

No. 72.

(No. 125—T. T.)

[On the north wall of Mukkōṣi-Pradakṣhiṇam in Tirumala Temple.]

Text

- 1—నాబయిర్ విశవజ్ఞుడొకాపాలదేవర్—
- 2—¹విజయ² ¹దొర³తత్త శాలివ⁴శ్రీకై(౧)శ్రీవర్—
- 3—³నావిగ్గు అకాజ్జాల్ శెల్లి పోలియిడ్—
- 4—⁴తిరుగ⁵నావిగ్గు అకాజ్జాల్ శత్తిలి[⁶న్దె]—

Translation

- 1.—(In the reign of) Nāyanār Vijaya-Gaṇḍagōpālādēvar—
- 2.—among the Śāliya-Śrīvaiṣṇavas of Viṣṇu-gōtra—
- 3.—*nandēvilakku* one-eighth, the *poliyūṇu* of Śelli—
- 4.—*tiru-nandēvilakku* one-eighth,.....

No. 73.

(No. 134—T. T.)

[On the west wall of Mukkōṣi-Pradakṣhiṇam in Tirumala Temple.]

Text

- 1—.....త్తిరుగ¹న్దె తిరువెంజ్డ—
- 2—.....జ్జాల్ మదలియార్ విక్[మ]—
- 3—[మ]న్దపత్తిలె తిరువెంజ్డ—
- 4—[పె]విక్కుడ² మ్రీపన్దా³త్త—
- 5—[మ]న్ద మన్ద⁴మ్ పోలియిడ్⁵డ—

Translation

- 1.—during the festival of Tiruvēṅkaṣa(muḍaiyān)—
- 2.—our chief of Vikra(māḍavipuram)—
- 3.—Tiruvēṅkaṣa(muḍaiyān) (being seated) in the *maṇḍapam*—
- 4.—(paid) into the *Śrī-Bhaṇḍāram* as *poliyūṇu* (interest-yielding capital)—
- 5.—*mūḍai* three towards the capital—

No. 74.

(No. 652—T. T.)

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

Text

- 1 [అకాయమ్] తిరువెంజ్డమదలబా¹న్దు² శ్చిత్తికాత్తిరుగా³ని⁴మ్ ⁵ప⁶డ్-
డా⁷త్తి⁸త్తి⁹—
- 2 తి¹రుగ²ని³మ్ తి⁴రు⁵బ⁶ా⁷వ⁸మ్⁹బ¹⁰డ్¹¹క్కు¹² అ¹³మ¹⁴ద¹⁵బ¹⁶డ్¹⁷క్కు¹⁸ ని¹⁹న్²⁰క్కు²¹లె²² శ²³
అ²⁴రి²⁵వి²⁶య²⁷[²⁸మ్]—

1. Read—దొర¹తత్త.
2. Read శత్త²నా³వి⁴గ్గు.
3. Read పో⁵లి⁶యి⁷డ్.

4. The rest of the inscription is lost.
5. Read ప⁸డ్⁹డ¹⁰రి—

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- 3 'செவ்வெண்ணெய் உண்ணிட்டுனவும் சந்தனக்காப்பு அகாப்பலமும் —
 4 'யும் செவ்வதாசு 'சூரியன் டாசத்து ஒடுக்கின கண்டகொபாண் மா[டை]—
 5 'த்திற் பவிசையாவெ அநுசூதிதவகா பொலியுட்டாகச் சென்[த்]—
 6 'ஜைவரகா[...]

Translation

1. a half for Tiruvēṣākaṭamuḍaiyān during the Chittirai and Puraṭṭāṣai festivals—
2. one *kalam* of rice (measured) with the *Ninraṇ* (measure) for the *tirupṭṭāvaiṭṭaṭṭai* during the festival—
3. oil for the lamp and other articles, half a *palam* of sandal-paste—
4. the *Gaṇḍagōṣṭhālan-mūḍai* paid into the *Śrī-Bhaḍḍāram* so as to last—
5. so as to serve for the expenses from the income—
6. protection of the Vaishnavas !

No. 75.

(No. 119—T. T.)

[On the west wall of Mukkōṣi-Pradakṣhiṇam in Tirumala Temple.]

Text

- 1—ஐவ நபனெனா— 3—'யுட்டாதி திருநாளும் 'செ—
 2—ஜைவரகா[...]

Translation

- 1.—.....
- 2.—by the grace of God Janārdana (Vishṇu)—
- 3.—festivals in Puraṭṭāṣai and Chit(tirai)—
- 4.—twenty-five *palam*—

No. 76

(No. 123—T.T.)

[On the west wall of Mukkōṣi-Pradakṣhiṇam in Tirumala Temple.]

Text

- 1—விஜயகண்டகொபா[...]
 2—'ம உத்திராட்டகாண் ம— 3—¹⁰யுக்கு திருநந்தாவின்னக்கு—
 4—திருநந்தாவின்னக்கு ஒன்று—

Translation

- 1.—Vijaya-Gaṇḍagōṣṭhālan—
- 2.—on the day of Uttirāḍam (star)—
- 3.—*nandavilakku*—
- 4.—one *nandavilakku*—

1. Read திருவிளக்கெண்ணெய்.
2. This may be read அநுசூதிதவகா-யும்.
3. சூரியன் டாசத்து=சூரியன் டாசத்தினெ.
4. This may be read சிவத்திம்.
5. Read சூரியன்—
6. Read கா[...]
7. Read யுட்டாதி—
8. This may be read சித்திரைதிருநாளும்.
9. This may be read பெத்த.
10. Read திருவிளக்கெண்ணெய்.

TELUGU-PALLAVAS

No. 77.

(No. 126—T. T.)

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

Text

1—*విజయగంధగోపలాదేవ*—

2—*పழప్పిని¹ మూడొక* *మూడు* *అక్షరము*—

Translation

1.—of Vijaya-Gaṇḍagōṣṭhādēvar—

2.—seven and a half for one *paḷampuṣṭimūḍai* (i.e. the *mūḍai* coin with the old *puṣṭi* or mark)—

No. 78.

(No. 433—T. T.)

[From the slab now preserved in Tirumala Temple.]

Text

1—*బాంధు* *పురా* *పురా* *పురా*—

4—*తొ* *తొ* *తొ* *తొ*—

2—*[మ]* *త* *త* *త* *త*—

5—*మ* *మ* *మ* *మ*—

3—*మ* *మ* *మ* *మ*—

6—*ఇ* *ఇ* *ఇ* *ఇ*—

Translation

1.—in the Puraṣṣai month of the 5th year—

2.—.....daughter of.....Talli-araichchar—

3.—constructed a *śrīrāṭṭu-maṇḍapam* at Tirumala—

4.—*śrīrāṭṭu* shall be offered on occasions—

5.—*mūḍai* three, for these three *mūḍai*—

6.—may this the Śrīvaishnavas protect!

No. 79.

(No. 221—T. T.)

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

Text

A

1—*విజయగంధగోపలాదేవ*—

2—*[మ]* *త* *త* *త* *త*—

B

1—*[మ]* *త* *త* *త* *త*—

3—*త* *త* *త* *త*—

2—*[మ]* *త* *త* *త* *త*—

C

1—*మ* *మ* *మ* *మ*—

3—.....

2—*మ* *మ* *మ* *మ*—

4—*మ* *మ* *మ* *మ*—

1. Read—*మ* *మ* *మ* *మ*.

5. Read *విజయగంధగోపలాదేవ*.

2. Read *మ* *మ* *మ* *మ*.

6. Read—*మ* *మ* *మ* *మ*.

3. Read *విజయగంధగోపలాదేవ*.

7. This may be read *మ* *మ* *మ* *మ*.

4. Read—*మ* *మ* *మ* *మ*.

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D

- 1—சூன வெளநீ—
2—தொருநான்—

- 3—இராமானுஜ—
4—ன் எம்பெருமா—

E

- 1—உப்பமுது மினகமுது—
2—[மி]ளக்கெண்ணெய்க்கு—

- 3—இவர் அமுதுசெய்த பூவாடி—
4—தவணத்துக்கு நான் [முன்]—

F

- 1.—விட்ட செய்முது—
2—க்குடலாக இவர்...குமுத்து—

- 3—குடுக்கை வசாசப்பணம் ஓர்—
4—றி பரிசைக்குச் சிலவாக—

Translation

A

- 1.—Tribhuvanachakravarti—

- 2.—Vijaya-Gaṇḍagopāla—

B

- 1.—.....
2.—in the name of the Pāṇḍyan—

- 3.—*nandavana* (flower-garden)—

C

- 1.—200 *kuḷi* (of land)—

- 2.—200 *kuḷi*, the total *kuḷi*—

D

- 1.—corresponding to Saumya year—
2.—on a certain day—

- 3.—Rāmañuja—
4.—Emperumān—

E

- 1.—salt and pepper—
2.—for oil for the lamp—

- 3.—holy food offered to Him—
4.—on a day in the *nandavanam*—

F

- 1.—ghee supplied for—
2.—as capital (*uḍal*) which he provided—

- 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 Mājam-Maṇḍapam at the entrance to the Mukkōḷi-Pradakṣiṇam in Tirumala Temple.]

Text

- 1 'எத்தலமும் 'எத்து[மி]ராசக-
2 ண்டகொபாலன் ஐகத்தலத்-
3 தின் கிழெரர்க்கையில்கு இ-

- 4 த்கலத்திலுண்ணாதாரில்கு
5 இவன் 'சொறு[ண]மிவன் புகழை
6 எண்ணாதாரில்கு யினி உ-

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.

1. Metre *சென்பு.*

2. Read எத்தம், எண்ண்கொபாலன்.

3. சொறு = சொறுதும்—

YADAVARAYAS

The Yādavarāyas were a family of chieftains who flourished as Chōja vassals during the 12th and the 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 Tondamandalam under the last Hoysala Vira-Vallāja III and the first kings of Vijayanagara in the 14th century.

Some of the *birudas* that made up the *praiastī*, which the members of the family adopted, resemble those of the Eastern Chālukyas; and the Yādavarāyas also assumed the *Śaṅkula-Chālukya* lineage from the latter, that is to say, they claimed relationship with the Chālukyas who were of the race of the Moon. They called themselves "Yādavarāyas" as belonging to the *Yādavakula* or *Yadu-vamśa* ("Nellore Inscriptions," Venkatagiri No. 11), i.e., the race of Yādu of *purāṇic* fame, the son of Yayāti and Dāvayāna. 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 Yādavarāyas 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 "Vēṇṭagiri-pura". They were at first worshippers of Piṭharādēvi or Piṭṭarādēvi, 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 Vēṅgi country and founded their capital city of Gōpatipura, probably in the plains. Their elevation from their once rude life they owed to the Eastern Chālukyas, and, when that line of rulers became extinct, they felt themselves at liberty to adopt the Chālukyan titles and presume to rule in their place as "lords of Vēṅgi". 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* "Mahārājādhirāja". 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 Śrīkālahastīśa of Kālahasti and to Śrī Vēṅkaṭēśa 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, Viṣṇu and Śakti, in consonance with the prevailing religious outlook of the times, while the Vaiṣṇava 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 *praiastī* that is found to be prefixed to some of the records of the Yādavarāyas, as e.g., Nos. 38 of 1893 and 197 of 1892, ascribes to them

the lordship of Vāgi with their capital apparently at Kanupārapura and states that they were also deeply devoted to God Tiruvēkaṭaṇātha. This capital town is differently denominated as Kanakhrāripura, Kanuppākapura and Kanuchārapura and is located on the bank of the river Gōdāvari. It is probably the same as Kanupparū which lent its name to a *nāḍu*, the Kanupparū-nāḍu in Rājendraśeṣa-maṇḍalam mentioned in No. 200. A. of 1892.

The earliest known member of the family that we meet with is Ghaṭṭidēvan alias Kulōttuṅga-śeṣa Yādavarāyan of Viramaṅgalam (No. 83 of 1922). His records registering certain charities and grants made for the temples at Kājahasti, Toṇḍamanāḍu and Guḍimallam are dated in the reigns of Kulōttuṅga-Chōḷa III and Rājārāja III. His political career, therefore, extends over a period of nearly 45 years from the 6th year of Kulōttuṅga III (1184 A.C.) (No. 83 of 1922) to the 11th year of Rājārāja III (1227 A.C.) ("Nellore Inscriptions", V. 6). From No. 210 of 1903 from Guḍimallam we find that Ghaṭṭidēva also bore the surname Chālukya-Nārāyaṇa. It is perhaps this Ghaṭṭidēva who brought into use the particular grain-measure called after his surname, viz., the *Chālukya-Nārāyaṇa-kūl* or *marakkūl*, 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, Kājahasti and the eastern portion of the Chandragiri taluk. From one of the "Nellore Inscriptions" (V. 6) we learn that Toṇḍamān-Āṇṇar Kāntarāyan was his prime-minister and that he presented four cows for the use of Emperumān Yādava-Nārāyaṇa-Perumāḷ.

His son Rājamalladēva alias Bhujabala-Siddharasan alias Yādavarāyan also served under both Kulōttuṅga III and Rājārāja III, just as Ghaṭṭidēvan did. His inscriptions give a thirty years' rule for him from the 30th year of Kulōttuṅga (1208 A.C.) (No. 122 of 1922) to the 21st year of Rājārāja (1237 A.C.) ("Nellore Inscriptions", V. 2). Rājamalla consecrated a deity in the name of Yādava-Nārāyaṇa, an ancestor of his, and installed it in a suburb of Nāgapuḍōḷi, founded about the 39th year of Kulōttuṅga (V. 10), and called Rājamalla-chaturvēdimaṅgalam after his own name (V. 2).

The consecration of Yādava-Nārāyaṇa-Perumāḷ by Rājamalla seems to suggest that Yādava-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 Tāmāṇḍi-ammai, the *mappiyār* or grandmother of Rājamalla (V. 9). The town of Nāgapuḍōḷi stated to have been situated in the Pagām-nāḍu in Pākkai-nāḍu, a district of Jayaṅkondaśeṣa-maṇḍalam (V. 11) has been identified with Nāgavolu, a village in the Venkatagiri division of the Nellore district (vide Note to V. 2).

The memory of this Yādava-Nārāyaṇa is found honoured by both Vīra-Narasimhadēva Yādavarāya and Tiruvēkaṭaṇātha Yādavarāya, 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 Yādava-Nārāyaṇa (No. 125-G.T.), while the latter provided for

YADAVARAYAS

offerings during the *Nārāyaṇa-sandhi*, instituted in the name of Yādava-Nārāyaṇa, from the proceeds of the taxes upon the village of Tirupati remitted in favour of the temple of Śrī Vākaṣāvara for the purpose (Nos. 11 and 40-G.T.). Consequently it is inferable that, like Rājamalla who as a grandson first consecrated Yādava-Nārāyaṇa-Perumāḷ, Vīra-Nārasimha and Tiruvākaṣa-nātha must have claimed direct descent from Yādava-Nārāyaṇa as his grandson and great-grandson by their endeavouring to perpetuate his memory. We also find a certain Kaśāmai, the son of Yādavarāya, making some donation to Yādava-Nārāyaṇa-Perumāḷ in the 19th year of Rājārāja III (V. 4). This Kaśāmai was probably the son of Rājamalla, and, if so, he was another great-grandson of Yādava-Nārāyaṇa.

The dedication of the village of Nāgapudōli by Rājamalla (V. 10) and of the tank named *Kamala-Mahādevi-puttari* 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 *māḍai* on behalf of the Vellālas of Kanumili (probably Kampili), were conducted through the agency of Madhurāntaka-Pottappichōla Eṇṇa-Siddharasa. It is stated that Rājamalla brought Eṇṇa-Siddha for the purpose and that he caused the grants to be made with libation of water by the Telugu-Chōla chief. It therefore transpires that Eṇṇa-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-Chōlas of Nellore were rulers of chiefships, subject to the authority of the Yādavarāyas.

Tirukkāḷattideva Yādavarāya, represented by No. 170-T.T. of our Collection, has dates ranging between Kulōttuṅga's 13th year (1191 A.C.) (No. 87 of 1922) and Rājārāja'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 Takkōlam as *Sūryagrahaṇadakṣiṇa* (No. 16 of 1897) and to the Viṣṇu temple at Little Conjeevaram (No. 38 of 1893). He also granted land for Tirukkāḷatti-Uḍaiyār in the 31st year of Kulōttuṅga's reign (No. 93 of 1903) and presented 32 cows and one bull for the God at Tiruvannāmalai in the 30th year of Rājārāja (No. 495 of 1902). His grant of the entire village of Kuḍavūr with the remission of all taxes thereon for the benefit of Tiruvākaṣamuḍaiyār is dated in the 19th year of his own reign, which may correspond to 1209-10 A.C. The dating of the above grant of Kuḍavūr in his own reign as a dynastic ruler may indicate the strength of his position as a Chōla vassal exercising authority over a large tract of the *Toṇḍamaḍalam* extending from Tiruvannāmalai on the south-west to Kājahasti on the north-east.

Two queens of Tirukkāḷattideva Yādavarāya are known from some of the inscriptions at Kājahasti, viz., Puḍōli Mādeviyār who made a gift of cows to the temple of Tirukkāḷattideva in the 13th year of Kulōttuṅga III (No. 87 of 1922) and Chāḷukkuḱkula-Mādeviyār, daughter of Singarasar, who made a gift of sheep to the same temple in the 10th year of Rājārāja III (Nos. 196 of 1892 and 181 of 1903).

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From two epigraphs (Nos. 219 and 221 of 1903) from Guḍimallam near Kājahasti, we learn that a certain Aḍigaimān was an officer of this Yādarāya and that he provided in the 14th and 16th years of Rājārāja 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 Tiruvappāmalai in the 18th year of the same king's reign (No. 494 of 1903).

The Yādarāyas honoured their Telugu-Chōja 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 Tirukkālattideva Yādarāya was the father-in-law of Allun-Tirukkālattideva Mahārāja of the Telugu-Chōja family who is stated to have consecrated Dānavamurāri Perumāḍideva at Ātkāru for the religious merit of his father-in-law Tirukkālattideva Mahārāja in Śaka 1168, Parābhava (=24th August 1246 A.C.). This is apparently the last year of Tirukkālattideva Yādarāya.

Tirukkālattideva's son was Siṅgappillai alias Vira-Rākshasa Yādarāya. He made a gift of land in Toṇḍaimān-Ayalūr for Tirukkālati-Uḍaiyār in the 15th year of Kulōttuṅga III (=1193 A.C.) (No. 197 of 1892). He is here represented by two inscriptions of our Collection, Nos. 293 and 362-T.T., both fragmentary, from the former of which dated on a Thursday in the 15th year of the reign of a Chōjadēva, most probably Kulōttuṅga-Chōja III as in the case of his above record, we learn that a *tirumantira-tirupōmaham* had been provided for Tiruvēkaṭamuḍaiyān from the proceeds of the land granted in Tirukkuḍavār-nāḍu for the purpose.

Next in point of time comes Vira-Nāraṣiṅgadēva Yādarāya. 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 Chōja feudatory, his political career commencing apparently in the 31st year of Kulōttuṅga III (=1209 A.C.) (No. 120 of 1922) and continuing throughout the reign of Rājārāja III and through part of Rājendra III's reign, down to the 12th year of Jaṭavarman 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 Rākshasa. In No. 143-G.T. is given his 50th year so as to correspond to the cyclic year Vikrama. If Rākshasa coincides with his 51st year, Ānanda 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 Rākshasa. But from a calculation of his period of rule from the records quoting the regnal years of the Chōja and the Pāṇḍya sovereigns, we find that the 50th and 51st years of Vira-Nāraṣiṅgadēva 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 Rākshasa which corresponds to the Śaka year 1177 (=1255 A.C.); and Vikrama only occurs in the early years of Rājārāja's reign, and corresponds to Śaka 1142 (=1220 A.C.). Since Vikrama is 35 years anterior to Rākshasa, it must be considered that Rākshasa 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 Rākshasa is his 51st year and Vikrama his 15th year, his first year must be Krōdhana corresponding to the Śaka year 1127 (=1205 A.C.). From this initial date of 1205 A.C. for Vira-Nāraśiṅgaḍēva, 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 Jaṣṭavarman Sundara-Pāṇḍya I furnished by No. 164-T.T.

Vira-Nāraśiṅgaḍēva was a powerful feudatory of Rājārāja III, holding charge over a portion of the Toṇḍamaṇḍalam comprising the modern Zamindari tracts of Kālahasti and Kārvāṣinagara, together with portions of the Chingleput and Chittoor districts, the religious centres of Tiruvorriyār, Kālahasti and Tirupati being included within it. In the early years of Rājārāja's reign he took an active part in the war which the elder Kāḍava Ajaṅgiya-Śiyan waged against the Chōḷa king. As a Chōḷa subordinate the Yādavarāya must have obviously shared the victory secured by Rājārāja in this war fought at Uratti (No. 380-G.T.), the modern Oratti in the Madhurāntakam taluk of the Chingleput district. Along with the Yādavarāya titles he had early assumed the peculiar *birudas* "Taniniṅguveṅṇa", 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 "Rājārāya", 'the asylum of kings' (No. 659 of 1904). The former records that Vira-Nāraśimha 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 *Tulārḍhana* ceremony, i.e., weighing himself in scales against gold, and to have presented that gold to the temple of Śrī Vākaṣaivara for gilding the *vimānam* and other structures. This gave a golden lustre to the temple by which the Vākaṣa hill equalled Mount Māru in appearance.

Though Vira-Nāraśimhaḍēva had nominally recognised the suzerainty of Rājārāja III, he appears to have made a grant as a quasi-independent chief of two villages in Perumbāṇḍi-nāḍu and Karupparu-nāḍu for Śrīkālahastiā (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 Mallikārjuna in the temple of Maṇikkengainḍaiya-Nāyanār at Kālahasti and made a gift to the same Mallikārjuna in the 8th year of Rājārāja III (No. 200 of 1903). In the verandah round the central shrine of the temple at Tiruvorriyār he had likewise consecrated and installed a deity after his own name, i.e., Vira-Nāraśimhaivaramuḍaiya-Nāyanār and provided for His daily propitiation through the grant of the village of Periya-Mullaivāyil in Nāyaṟu-nāḍu, a sub-division of Puḷal-kōṭṭam (No. 227 of 1912).

One of our inscriptions, No. 195-T.T., brings to notice an arrangement made by Siṅgaya-Daṇḍāyakkān in the reign of Tiruvākaṣaṇātha Yādavarāya, a later member of the Yādavarāya family, for the daily offering of one *tiṟupṇāham* for God Vira-Nāraśiṅga-Perumāḷ and Tirumaṅgaiyālvār in Tirupati. This Vira-Nāraśiṅga-Perumāḷ must have been an image installed by Vira-Nāraśiṅgaḍēva himself after his own name as at Tiruvorriyār, or the deified representation of Vira-Nāraśiṅgaḍēva Yādavarāya consecrated by a later member of the family, quite possibly by Tiruvākaṣaṇātha Yādavarāya, or by

his general Siṅgaya-Daṇḍayakkan who provided for the daily offerings for this deity, as in the case of Yādava-Nārāyaṇa-Perumāḷ consecrated by Rājā-malladēva.

It appears that Vīra-Nārasiṅgadēva's queen, Yādavarāya-Nāchchiyār, paid her obeisance directly to Tiruvākaṭamuḍaiyān and to Śrī Gōvindap-perumāḷ and presented cows and bulls for supplying ghee for the *nandavilakku* set up in Their presence. To Śrī Gōvindapperumāḷ she also granted a half of the village of Painḍapaḷḷi, of which the other half already belonged to the treasury of Tiruvākaṭamuḍaiyān, 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 *ikkharam* 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 Yādavarāya-Nāchchiyār was probably the daughter of Pāṇḍiyadaraiyar whose son-in-law (*maruṅaṇār*) Vīra-Nārasiṅgadēva is stated to have been (No. 380-G.T.). Pāṇḍiyadaraiyar was the son of a certain Āṇḍār and held charge of the manager of the temple of Tīppalāḍivaramuḍaiya Mahādēvar situated in the western portion of Tiruchānār now separated and denominated Yōgi-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-kōḷari*", 'the destroyer of the rival philosophical tenets'. His son Nārāyaṇapillai took part in the engagement that occurred between his brother-in-law Vīra-Nārasiṅgadēva and the Kāḍavarāya Alagiya-Śīyan at Uratti and lost his life, and, as a memorial service, his father Pāṇḍiyadaraiyar provided for the propitiation in his name of both Tīppalāḍivara Mahādēvar and Alagiya-Perumāḷ in Tiruchānār. Pāṇḍiyadaraiyar had also excavated in the name of his deceased son the tank *Nārāyaṇa-puttari* in the *Yādavan-kōḍu* near the village of Śilainiṭṭumaḡalam in Tiruvākaṭa-kōṭṭam.

Two daughters of Vīra-Nārasiṅgadēva come to notice. Of them Lakshmidēvi, the queen of Tikka, i.e., Madhurāntaka-Pottapi-Chōḷa Allun-Tirukkāḷattidēva, the son of Manuma-Siddha (Nos. 46 of 1893 and 195 of 1903), was perhaps the elder, while Śōjavvaiyār mentioned as making a gift at Kāḷahasti in the 10th year of Rājendra III (=1256 A.C.), the younger daughter. Tikka had married a number of princesses and Lakshmidēvi was one among them. From Atmakur No. 7, we infer that Tikka had also married a daughter of Tirukkāḷattidēva Yādavarāya who is therein referred to as the father-in-law of Tikka. Nākkamadēvi, the queen of Madhurāntaka-Pottapi-Chōḷa Nalla-Siddha (No. 601 of 1907), the son of Erra-Siddha (No. 578 of 1907), probably also belonged to the Yādavarāya family and was perhaps the daughter of Rājāmalladēva Yādavarāya whose subordinate Erra-Siddha was (page 103 *ante*). The Telugu-Chōḷas were thus allied to the Yādavarāyas 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 Yādavarāyas on their side married princesses from the Gaṅga family, as reported in No. 149 of 1922 which refers to Yādavakula-Mādēvi as the daughter of Śīyagaṅgadēva and as

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the queen of Ghaṭṭidāva Yādavarāya. This Śiyagaṅga was "Lord of Kuvalālapura", i.e., Kōlār, the head-quarters of the Gaṅga family, and was surnamed Śūra-Nāyaka (No. 154 of 1922). The surname Chandrakula-Mādeviyār of Vaḍavāyil Śelviyār, another daughter of this Śiyagaṅgar alias Śūra-Nāyaka, seems to suggest that she was also married into the Yādavarāya family which claimed to belong to the Śatikula, i.e., *Chandra-kula* (Lunar race), and hence assumed the *biruda* "Śatikula-Chālukya". Thus the marriage alliances between the Yādavarāyas and the Gaṅgas on the one hand and those between the Telugu-Chōlas 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.

Vīra-Nārasimha Yādavarāya had as his subordinate one Periyapillai alias Rājanārāyaṇa-Śarakōṇ whose gift made in the 8th year of Jaṭavarman Sundara-Pāṇḍya I (=1258 A.C.) is recorded in No. 379 of 1911 from Nārāyaṇavanam in the Chittoor district. We know that Vīra-Nārasimha himself was a feudatory of Sundara-Pāṇḍya and acknowledged his authority (Nos. 164 and 165—T.T.).

Vīra-Nārasimha Yādavarāya is stated to have been a subordinate of Vīra-Gaṇḍagōpāla (No. 659 of 1904), the Telugu-Pallava chief, whom Jaṭavarman 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 Vīra-Nārasimha had acknowledged the authority of this Pāṇḍya sovereign (No. 165—T.T.).

Two other Yādavarāyas appear during this period as the contemporaries of Vīra-Nārasimhadēva. One is Chālukya-Nārāyaṇa Manuma-Siddharasa who is mentioned in one of the "Nellore Inscriptions" (V. 19) dated in the 8th year of Rājarāja III to have set up God Kṣāva-Perumāḷ in Periyamuṇappār in Pagāmai-nāḍu. The other chief was Śatikula-Chālukya Nārasīgaṅ-Tirukkālāttidēvan alias Rājādhirāja Yādavarāyan, who in the 11th year of Rājarāja III provided for the free feeding of pilgrims who went to worship God Tirukkālātti-Uḍaiyār (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 Śrīkālahastīśvara (No. 94 of 1903). The name Nārasīgaṅ-Tirukkālāttidēvan indicates that Tirukkālāttidēvan was the son of Nārasīgaṅ who may be identical with Vīra-Nārasīgadēva. An epigraph from Guḍimallam (No. 215 of 1903) "records an order of Vīra-Nārasimhadēva 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 Taninirūvenṅa Vīra-Nārasimhadēva 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 Vīra-Nārasimhadēva must be a still later member of the family, flourishing under the last Pāṇḍya rulers.

TIRUPATI DEVASTHANAM INSCRIPTIONS:—Vol. I

The next Yādarāya that we meet with is Tiruvēkaṭaṇātha Yādarāya. 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 Hoysaḷas who had hitherto enjoyed power, allying themselves with the Chōḷas and later with the Pāṇḍyas, came in for a share in the division of the Toṇḍamaṇḍalam, notwithstanding their crippled rule and circumscribed territory due to the aggressions of the Yādavas of Dāvagiri on the one side and the Muhammadan raids under the Khalji Sultans of Delhi on the other. The extinction of the neighbouring Yādava kingdom gave the Hoysaḷas relief and the re-union of their divided territories refreshed them for a while, so that the last ruler of the dynasty, Vira-Vallāja III, could make an attempt from his near position at Tiruvannāmalai to aggrandise for himself a part of the Toṇḍamaṇḍalam, when the Pāṇḍya power was destroyed by Malik Kafur in 1310 A.C. He had powerful subordinates in the Daṇḍayakankōṭṭai chiefs who served the Hoysaḷas as hereditary ministers and generals, such as Perumāḷeṣva, Mādappa or Mādhava, Chikka-Ketaya and Siṅgaya. With their aid Vira-Vallāja had occupied the northern portion of the Toṇḍamaṇḍalam and had received the submission of the Yādarāya chief Tiruvēkaṭaṇātha who held sway over this portion. As a mark of submission we find that a tax known as the *Vallājadavar-vari* was levied over this area and in the grant of the village of Tirupati as a *sarvamānya* by Tiruvēkaṭaṇātha in his 12th year, this was one of the items of taxation remitted by him in favour of the temple. The *vari* was a kind of tribute levied and collected for the benefit of the liege-lord, the Hoysaḷa king, and it savours of the vassalage of Tiruvēkaṭaṇātha and the subjection of the territory as well to Vira-Vallāja III.

Tiruvēkaṭaṇātha Yādarāya had as his general the Daṇḍayakankōṭṭai chief Siṅgaya-Daṇḍāyaka and as his *Mahāpradhāni* one Rēchāya-Daṇḍāyaka. Tiruvēkaṭaṇātha is in one of the inscriptions addressed as the son-in-law of Rēchāya and it must be that the Yādarāya married his own minister's daughter. On the request of Siṅgaya-Daṇḍāyaka, Tiruvēkaṭaṇātha granted half the village of Poṅgaḷūr in Illattūr-nāḍu as a *sarvamānya* to God Tiruvēkaṭamuḍaiyān to serve for the expenses of celebrating the Āḍi festival and conducting the *Siṭakaragaṇḍan-sandhi* for Him in the name of the Mahāpradhāni Rēchāya-Daṇḍāyaka. The grant was made in the Āḍi month of the 8th year, the opposite year 1, of Tiruvēkaṭaṇātha's reign, but was to take effect from the Āḍi month in his 9th year (No. 189-T.T.). The *Siṭakaragaṇḍan-sandhi* instituted in the name of Rēchāya was so denominated after one of the common *birudas* of the Daṇḍayakankōṭṭai chiefs and it shows that Rēchāya also belonged to the same family. For the reason of the village having been granted at the instance of Siṅgaya, Poṅgaḷūr was surnamed Siṅgaṇa-nallūr (No. 195-T.T.). In addition to the Āḍi festival and the *sandhi* arranged to be conducted from the yield of the grant-village, it was also stipulated to offer one *tiruppanakam* for Vira-Nāraṅga-Perumāḷ and Tirumaṅgai-Āḷvār,

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both stationed in Tirupati, and to feed 32 Śrivaishṇavas in the *Sitakaragaṇḍan-Maṭham* established at Tirumala. We already know, from No. 126-G.T. dated in the 19th year of Rājārāja III, that an image of Tirumaṅgai-ālvār had been installed in the temple of Śrī Gōvindarāja by the *Nāṭṭār* of Kuḍavūr-nāḍu, but we do not know when and where Vira-Nārasiṅga-Perumāl 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-Nārasiṅgadēva Yādavarāya; and Siṅgaya-Daṇṇāyaka provided for His daily worship. This *Daṇḍanāyaka* also established two *Maṭhams*, known as the *Sitakaragaṇḍan-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 *Ariṅṇālayan-nandavanam* and *Vaṇiathakōṭṭan-nandavanam*, with the condition that on the demise of the *Jiyar* the properties were to revert to the *Daṇṇāyaka* who from the right reserved to himself could appoint a *Dīāntari* as the head of the *Maṭhams*. The successor *Dīāntari* was required to pay 400 *paṇam* into the treasury of the temple to be enabled to enjoy the living settled for him.

Siṅgaya-Daṇṇāyaka who was a general under Tiruvēkaṭaṇātha occupied the post of *Mahāpradhāni* under Śrīraṅganātha Yādavarāya, the successor of Tiruvēkaṭaṇātha. He was styled Śrīman Mahāpradhāni Immaḍi-Rāhuttarāyan Mādappan-Siṅgaya-Daṇṇāyaka. The mention of Mādappan indicates that Siṅgaya was the son of Mādappan, i.e., Mādappa-Daṇṇāyaka. This Mādappa is identical with Mādhava-Daṇḍanāyaka, the son of Perumāle-dēva who was the minister under Hoysala Narasimha III. Mādappa or Mādhava had another son Vira-Chikka-Kṭaya mentioned as a feudatory of Vira-Vallāja III in Śaka 1245, expired, corresponding to the cyclic year Rudhirōdgārīn (= 1323-24 A.C.) (Mad. Ep. Rep. for 1907, para 49). Both the father Mādappa and the son Kṭaya are stated to have been "governors of Padināliku-nāḍu with the seat of government at Terakaṇāmbi in the Gundlupet taluka of the Mysore district". From the dates available for the two brothers Chikka-Kṭaya and Siṅgaya, it appears that Kṭaya was the elder with the date 1323-24 A.C., and Siṅgaya the younger with the dates 1339-40 and 1347-48 A.C. (*Ibid*, para 51). It is however curious to find Siṅgaya serving under both Hoysala Vira-Vallāja III and the Yādavarāyas Tiruvēkaṭaṇātha and Śrīraṅganātha, and to assume the role of an independent chief later on without apparently recognising any superior authority, as is evidenced by his two records, Nos. 440 and 442 of 1906 from Daṇṇyakankōṭṭai in the Satyamaṅgalam taluk of the Coimbatore district. It must be that Siṅgaya took up service as a general under Tiruvēkaṭaṇātha and then became the *Mahāpradhāni* under Śrīraṅganātha, when that post fell vacant, probably on the demise of Rāchaya-Daṇṇāyaka, and held it for 3 or 4 years. Latterly he transferred his services to Vira-Vallāja, served him until 1342-43 A.C., the date of the death of the Hoysala, and finally assumed independence. For Siṅgaya does not appear under Śrīraṅganātha after the latter's 3rd year and does not acknowledge any superior in his records dated in the years 1346-48 A.C.

From the date of Siṅgaya-Daṇṇāyaka we have to infer the probable date of Tiruvēkaṭaṇātha. 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 Siṅgaya and Vira-Vallāja, Tiruvēkaṭaṇātha 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 Śrīraṅganātha is not known. As noted already, he granted half the village of Poṅgaḷūr alias Siṅgaṇanallūr for the conduct of the Āḍi festival and the *sandhi*. In his 12th year he converted as a *sarvamānya* the village of Tirupati which was previously granted as a *tirunāmattukkāṇi* for the *tiruvārā-dhanam* of Tiruvēkaṭamuḍaiyān during the *Nārāyaṇa-sandhi* instituted by him. This *Nārāyaṇa-sandhi* must be a memorial service established in the name of Yādava-Nārāyaṇa, an ancestor of his, in whose name a deity was installed in the village of Nāgapuḍōl by Rājamalladēva alias Bhujabala-Siddharasaṇ alias Yādavarāyan in the last years of Kulōttuṅga III (page 102 *ante*).

The *sarvamānya* grant in the two cases of Poṅgaḷūr 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 *Kaḍamai-āyam*, etc.; taxes relating to free service known as *Amañji-vagai*; those taxes levied from the assembly of the *Nāṭṭar*; 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 tolls 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 *Tirumaganār-kūṇikkai* and the *Tirutṭāyār-kūṇikkai*, 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 *Vallāḍavar-vari*.

This *Vallāḍavar-vari* occurs only in No. 11-G.T., dated in the 12th year of Tiruvēkaṭaṇātha. As pointed out before, this must have been levied by Vira-Vallāja as a tribute, between the 8th and 12th years of Tiruvēkaṭaṇātha, from the newly annexed territory, forming part of Toṇḍamaṇḍalam which ceased to be a Pāṇḍya province on the dismemberment of the Pāṇḍya kingdom by Malik Kafur in 1310 A.C. Vira-Vallāja must have extended his sway over this territory and forced the old Pāṇḍya provincial rulers, the Yādavarāyas included, to acknowledge his authority. Consequently Tiruvēkaṭaṇātha Yādavarāya must have submitted himself, as also Śrīraṅganātha later on, to the lordship of the Hoysala. Hence it was possible that the Daṇḍyakankōṭṭai chief Siṅgaya could serve both Tiruvēkaṭaṇātha or Śrīraṅganātha 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 Tiruvēṅkaṭanātha predeceased Vira-Vallāja who in turn predeceased Śrīraṅganātha about Śaka 1265, Chitrabhānu (=1342-43 A.C.), the latest known date for the Hoysaḷa (Mad. Ep. Rep. for 1907, para 51).

Śrīraṅganātha Yādavarāya 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 Tiruvoggiyār 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, Dhātṛi, corresponding to 1336-37 A.C., during which he might have succeeded Tiruvēṅkaṭanātha Yādavarāya. It is therefore certain that Hoysaḷa Vira-Vallāja III was an elder contemporary of Śrīraṅganātha Yādavarāya whose earlier years coincided with the last years of the former.

An inscription (No. 35 of 1911) from Kīṇpākkam in the North Arcot district records that in the 12th year of Śrīraṅganātha, i.e., about 1347 A.C., a certain Āpatsahāya-Pallavaraiyan, son of Kāliagarāya 'renovated with stone the dilapidated wooden roof of the *Ardhamanḍapa* in the temple and plastered it with flat tiles'. Another (No. 387 of 1911) from Sattravāḍa, 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 Tondamaṇḍalam 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 Yādavarāya 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-Nārāyaṇa" and gives the Śaka year 1281 with the corresponding cyclic year Vikāri. These equate themselves with 1359-60 A.C. The epithets noted above are those that pertain to the Yādavarāya chiefs and from the date of the record it is possible that it belonged to Śrīraṅganātha Yādavarāya. If so, it yields his 24th year of reign, the latest date so far known.

King Yādava Śrīraṅganātha 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 Vēṅkaṭa Hill. The period of Śrīraṅganātha's political career comprised the reigns of the first two kings Harihara 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 Yādavarāya in whose reign Eṇamaāchi Periya-Pemmā-Nāyakkar presented 32 cows and 1 bull to the temple of Tiruvaākaṭamuḍaiyān for one perpetual lamp. Probably this Yādavarāya 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 Yādavarāyas must have ruled this part of the old Toḍamaṇḍalam as their hereditary kingdom.

Periya-Pemmā-Nāyakkar of the Eṇamaāchi 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 *Śrī Mahānāyakkar* or *Śrīman Mahānāyaka-chārya* (the great commander) and *Bhāshaikkuttappuvarāyaraṅgaṇḍa* (the punisher of those kings who break their word). These Eṇamaāchi brothers must be the ancestors of Eṇamaāchi Tulukkaṇa-Nāyaka, son of Eṇamaāchi Timmaya-Nāyaka, entitled “the inspirer of fear in the Chēra, Chōja, Pāṇḍya and Vallāja kings, the establisher of Yādavarāya and the enemy of Śambuvārāya”, who governed Malāḍu during the reigns of Vira-Narasimha and his brother Kṛishṇarāya (Mad. Ep. Rep. for 1914, paras 29 and 30). A few chiefs appear in the 16th century claiming to belong to the Chēra, Chōja and Pāṇḍya families, but there comes none with the lineage of the Vallājas, Yādavarāyas, and Śambuvārāyas during the reign of Kṛishṇarāya; and consequently the titles of Tulukkaṇa-Nāyaka must have been borrowed from the earlier members of his family who were actually contemporaneous with the Vallājas, Yādavarāyas and Śambuvārāyas. And we know that Eṇamaāchi Periya-Pemmā-Nāyaka and his brother Pāppu-Nāyaka Pemmū-Nāyaka made their gifts in the reign of the Yādavarāya, to wit, Śrīraṅganātha Yādavarāya who was an younger contemporary of Vira-Vallāja III and an elder contemporary of Mallinātha Sambuvārāya whose gift at Kāvērīppēkkam dated in Śaka 1295, Ānanda (= 1373 A.C.) during the reign of Kampaṇa-Uḍaiyār, son of Vira-Bokkaṇa-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 Yādavarāya and upheld his authority as against both Vira-Vallāja III and Śambuvārāya, perhaps Rājanārāyaṇa Śambuvārāya. And Periya-Pemmā-Nāyaka is stated in No. 377—T.T. to have visited Tirumala on the occasion of the *Vasanta* festival held during the months of March-April, and this shows that his residence was somewhere other than in Tirupati. The supersession of the Daṇḍayakkankōṭṭai chief Siṅḡaya Daṇḍāyaka by the chiefs of the Eṇamaāchi family probably indicates the disclaiming of the

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authority of Hoysaja Vira-Vallāja III, and the assumption of independence by Śrīraṅganātha Yādavarāya or the latter's acknowledgment of the suzerainty of Vijayanagara.

As already noticed, Śrīman Mahāpradhāni Immaḍi-Rāhuttarāyan Mādappan-Siṅgaya-Daṇḍāyakan served as the minister of Śrīraṅganātha 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-Vallāja III, Siṅgaya began to rule the principality of Daṇḍāyakanḱṛṭṭai independently until 1347-48 A.C. Ari-ṣṇālayaṇ flower-garden and Vaṇṣaṭhakōpan flower-garden, frequently met with later on as being under the management of the heads of the *Śrīvaiṣṇava-Maṭhas*, came into existence during the thirties of the 14th century at the hands of this Siṅgaya-Daṇḍāyaka. In course of time the *Vaiṣṇava Āchārya* who looked after the *Ariṣṇālayaṇ-nandavanam* obtained a voice in the management of the affairs of the temple.

The village of Tirupati was originally a *tirunāmaltukkūṇi* and was converted into a *sarvaṃānya* grant by Tiruvēṅkaṭanātha Yādavarāya. Some of the lands situated at the north sluice of the big tank in Tirupati were at some time granted to Emperumānār, i.e., Śrī Rāmānuja, towards the expenses of his daily worship, and by the 3rd year of Śrīraṅganātha those lands became overgrown with shrubs and bushes and their cultivation ceased. In the above year these *peṭṭai* 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 Tiruvēṅkaṭamuḍaiyān and water could not be drawn from the tank for the cultivation of the *peṭṭai* lands belonging to Emperumānār without some compensation being paid to Tiruvēṅkaṭamuḍaiyān. Consequently a sum of 200 *paṇam* was presented as *tirumunkūṇikkai* to Tiruvēṅkaṭamuḍaiyān for the purpose. Thereafter the land 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 *Malaikiniyaninṇāu* (measure) named after the presiding deity of the Holy Hill.

Tajuvakkujaindān alias Pallavarāyar and Kariyamānikkappiḷḷai, both of Paramācvaraṃgalam, Śōja-Viḷupparaiyan alias Chēdiyarāyan, Yādavarāya Viḷupparaiyan and Trikartarāyan are some of the donors that appear in this reign and they were probably also royal officers.

King Hōbaḷa Yādava is probably the latest Yādavarāya 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 *Vaikuṇṭha-Hastam*, held in the posture of the *Varada-Hastam*, i.e., boon-granting hand, of God Vēṅkaṭāvara is recorded in No. 56-T.T., both in a Samskrit and a Tamil verse. Ūbaḷanātha is therein stated to have been the "King of Taḷḷai" and to have acquired celebrity for learning. Tirumala is called *Vada-Vēṅkaṭam* or the North Vēṅkaṭa Hill and is said to have abounded in sweet-smelling herbs and plants.

TIRUPATI DEVASTHANAM INSCRIPTIONS:—VOL. I

No. 81.

(No. 170—T. T.)

[On the south base (left inner side) of the first or inner gōpura in
Tirumala Temple.]

Text

- 1 ஸ்வமிப்ரீ வாகுமாவதணையுடையவாருய வாசுவதிபெரிந்தாதகனக.
- 2 ண ப்ரிகளஹ[வ்யஸ]அராணாநிடிப்புகார ப்ரிகை(வெட்டிய)வார்.
வாகு வெட்டியவாகு [வெட்சி].
- 3 ஜோதாயக விடுபெறியவுப்புலாவுபொது மொழுவர்உண்டு கதாவாக.
வாரவாராய்பூறு கிண்டினாத.
- 4 8 (சி) மொவகாரவாரவிடு வரிந்துதராளாயு அங்குமித்திக
அள்ளுக்குகாராயண வாகுமாண்.
- 5 லாமாஜ ஜோராளாயிராஜ பாடிவ[ராஜ]க ப்ரிகைனுஷவகு திருக்-
களத்த்டெவன்(வாதி) திருமைத்தா-
- 6 [அத்தா]ர் கண்டு அவிலாசி பத்தொன்பதாவது முட் வடெழில்
தேவதானம் சிக்கித் திருவெ-
- 7 நடமுடைபான் கொ[யில்காணிநிமத்தத்து]க்கு குடஆர் நாற்பாசெல்லிக்கு
உட்ப[ட்?]ட நஞ்சை
- 8 புஞ்சை நிலும் [கடமை] ஆபம் பாடியாவல் [வெட்டச்சிறை].....
கொள்வரி பட்டம்பொன்னும் உ-
- 9 ட்பட்ட பல வரினும் பொன்வரி காணிக்கையும்.....காணிக்கை உட-
பட(ப்) பொற்[சென்]னும் திருவெங்-
- 10 கடமுடைபான் கொயின்று நாம் நிச்சயித்த நிமத்தம்.....இப்படிக்கு
நிமத்தத்துக்குத்
- 11 தாளை வார்த்து(॥) திருவாழிக்கல்லு னாற்பாசெல்லையும் எட்டிக்கொள்வ-
தாகச் சொன்னொ-
- 12 ம் இப்படி செய்வதை [[?]

Translation

Hail! Prosperity! (This is) the arrangement ordered (settled) for the temple of Tiruvākaṭamuḍaiyān, on the request of the *Sihānattār* of Tirumala.

by me, Tirukkāṭṭidavan, 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) Śrīkāṭāhastīa, the ruler of the prosperous Vēṇṭagiripura (the city of huntsmen), the chief of huntsmen, the overlord of Vēṅgi, the recipient of the excellent grace obtained from Pitharadevi (Pithari-

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dāvi), the master of the Gōdāvari, the lord of Kanupāka the best city, the best among the learned men, the sporter in Gōpakārapura, the retreat of the defeated kings, the ornament of the Lunar race, Chālukya-Nārāyaṇa, the abode of all (virtuous) qualities, Mahārājādhirāja, Yādavarāja and Śrīmadbhujabala,

in the assembly of Avilāli (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 Tiruvākaṭamuḍaiyān, viz.,

all the *nañjai* (wet) and the *puñjai* (dry) lands comprised within the four boundaries of Kuḍavūr, together with all taxes including *Kaḍamai-āyam*, *Pāḍikēval*, *Vēṇichcharikai*,.....*Kōḷvari* and *Paṇṇampon*; and *Pon-vari* and *Kāñikkai*; and *Porukalaṅgaḷ* including *Kāñikkai*.....

Having accordingly granted with libations of water (for) the *nimandam*, we have directed that Sudarāṇa stones (marked with the Viṣṇu-Chakram) 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 ஸௌந்தரீ திரிபுவனச்சக்கரவர்த்தின—
- 2 [சொழி]தெவற்கு பாண்டு யென ஆவது 1 கன்—
- 3 து பதினொன்றிபதினான வியாழக்கிழ—
- 4 [தெவனான] விருராசுலாபாதவராஜ—
- 5 பாணுக்கு திருமந்திரதிருப்பொனகம்—
- 6 [வி]ட்ட நிலமாவது திருக்குடூர் 1 நாட்[டு]—

Translation

1-3. Hail, Prosperity! On the 14th day, being Thursday, in the month of Kanya in the 15th year of the reign of Tribhuvanachakravartiga...
.....Sōjādevār—

4. Dēvan alias Vira-Rākshasa Yādavarāja—
5. for the *tirumantira-tirupṇṇanākam* for Tiruvākaṭamuḍaiyān—
6. land granted in Tirukkuḍavūr-nāḍu—

1. This may be read கன்னியாபிந்த.

2. Read—ராஜனன்.

3. Read திருமேனமுடையாளுக்கு.

4. The rest of the inscription is lost.

No. 83.

(No. 362—T. T.)

[From the slab now preserved in Tirumala Temple.]

Text

- | | |
|--|---------------------------------------|
| 1— ¹ ஞான விராடாக்ஷஸபாத ¹ — | 4— ¹ சியில் வண்டாஞ்சொ— |
| 2— ³ ஞானனும் கொயிற்கண ¹ — | 5— ^க திருவெங்கடத்தாழ்— |
| 3— ^{ன்} சிராமதேவனும் கண்— | 6— ⁵ நப்பத்தொன்றாவது [சு]— |

Translation

- 1.—Vira-Rākshasa Yādavarāya—
- 2.—Nārasan and the temple-accountant—
- 3.—Śrīrāmadēvan—
- 4.—Vaṇḍāṇ—
- 5.—Tiruvēṅkaṭattāḷvān—
- 5.—forty-first—

No. 84.

(No. 381—T. T.)

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

Text

- 1 ஸ்வஸ்திஸ்ரீ திரிபுவனச்சக்க[ரவத்]திகள் ஸ்ரீபாதவராய விரவாரசி-
- 2 க்கதேவற்கு பாண்டு [யெ] ஆவது திருவெங்கடமுடையா-
- 3 னுக்கு பாதவராயநாச்சியார் பங்குனி மாதம் திருநாளைக்கு
- 4 இரண்டுக்கு விட்ட பசு கயசு கிஷ்டமடி ௨ இது சௌநாடித்தியகார செ-
- 5 ல்க்கடவது ஸ்ரீவெங்கடவ[ருமென]||*

Translation

Hail, Prosperity! In the 12th year of the reign of Tribhuvana-chakravartiga! Śrī Yādavarāya Vira-Nārasīṅgaḍavar, (his) queen Yādavarāya-Nāchchiyār presented 64 cows and 2 bulls for 2 *naṇḍavilakku* for Tiruvēṅkaṭam-uḍaiyān in the month of Pāṅguni. This (service) shall continue as long as the moon and the sun last. May (this) the Śrīvaishnavas protect !

1. This may be read தேவஞான.

2. Read—பாதவராஜ—

3. Read தானனும்.

4. Read—கணக்கு.

5. This may be read செரியில்.

6. Read னாற்பத்—

7. Read திருமாவனவதுவதி-கண்.

8. Read அஞ்சித்தி—

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No. 85.

(No. 113—G. T.)

[On the door-jamb wall (right side, front face) of the first (inner) gōpura in
Śrī Gōvindarājasvāmi Temple in Tirupati.]

Text

- 1 ஸ்ரீஸ்ரீ 1 திரிபுவனச்சக்கரவர்த்தின ஸ்ரீவிச-
- 2 ராசிகந்தெவ பாதவராயற்கு பாண்டு
- 3 யெது ஸ்ரீ பரிமாத[த்தொரு]ரான்
- 4 பாதவராயர் சுந்திராட்டியார் [பாதவ]-
- 5 ராயராச்சிபென் ஸ்ரீகொகிந்தப்பெருமா-
- 6 னுக்கு நான்வழி ஒரு திரிதந்தாவினக்கு
- 7 செல்வதாக இம்மாதம் விட்ட [சாவா]-
- 8 முவாப் பெரும் பசு நயை [ம்] கெடும் [க ம]
- 9 2 விட்டோம் இத்திருதந்தாவினக்கு ச[ந்தி]-
- 10 [ரா]தித்தவரை செல்லக்கடவது இது ஸ்ரீவைஷ்ண-
- 11 வர்களுக்கும் உ-

Translation

Hail, Prosperity! On a certain day in the month of Arpaśi in the 15th year of the reign of Tribhuvanachakravartiga! Śrī Vira-Nārasīṅgaḍava Yāḍavarāyar, I, Yāḍavarāya-Nāchchi, queen of Yāḍavarāyar, presented this month 32 big cows and 1 bull, (so as to propogate) without death and old age, in order to serve for 1 *tirimundāviḷakku* daily for Śrī Gōvindapperumā. This (one) *tirimundāviḷakku* may last as long as the moon and the sun (endure).

May this the Śrīvaishṇavas protect !

No. 86.

(No. 111—G. T.)

[On the door-jamb wall (left side, front face) of the first gōpura in
Śrī Gōvindarājasvāmi Temple in Tirupati.]

Text

- 1 [ஸ்ரீ]ஸ்ரீ 2 திரிபுவனச்சக்கரவர்த்தின
- 2 (ஸ்ரீஸ்ரீ) விசாராசிகந்தெவபா-
- 3 தவராயர்க்கு பாண்டு நய [சு]வது
- 4 ஆடிமாதம் முதல் நாயனார் பா-

1. Read ச்ரீஸ்ரீவனவசுலதி-3கள்.

3. Read ச்ரீஸ்ரீவனவசுலதி-3கள்.

2. This may be read விட்டோன்.

- 5 தவராயர் கம்பிராட்டியார் பாட-
 6 வராயநாச்சியென் ஸ்ரீகொயிந்த-
 7 ப்பெருமானுக்கு நாம் கண்ட ஆனி-
 8 த்திருநாளுக்கும் நாம் செய்வித்த நான்-
 9 முகத்திருத்தொக்கு [கட]ம் செய்யவு-
 10 ம் எழுந்தருளினான் விதானிக்கைக்குமி-
 11 கையிற்றுக்கும் அழிவு சொர்வு வெண்டு-
 12 மிகையிற்றுக்கும் மிகுதி உன்னிட்டன கொ]-
 13 ண்டு ஸ்ரீகொயிந்தப்பெருமான் கொயி[வி]-
 14 [ல்] வெண்டும் திருப்பணிகள் செய்யவும்
 15 [ருட]லூர் நாட்டுப் பயிண்டப்ப-
 16 ன்னிபினல் திருவெங்கடமுடையா[ன்]
 17லும் ஸ்ரீபண்டாரப்பாதி[யு]-
 18[இ]திற் பாகியால் உள்ள கடையு[ம்]
 19 [உ]ன்னிட்ட அனைத்தாயக்களும் உட்பட]
 20 [வவ-]மாந்த்மாச உகவ-[வ-]மாச 'அனாதித-
 21 [வரை] செய்வதாகக் குடுத்தன் பாதவராய-
 22 [நாச்சியென் இது ஸ்ரீவைஷ்ணவாடுகை [|| *]

Translation

Hail: Prosperity! From the month of Āṣāḍi in the 30th year of the reign of Tribhuvanachakravartigaḥ Śrī Vīra-Nāraṣiṅgaśva Yāḍavarāyar, I, Yāḍavarāya-Nāchchi, queen of Nāyanār Yāḍavarāyar, presented, with libations of water, deducting the half (share) belonging to the Śrī-Bhaṇḍāram of Tiruvāṇkaṭamuḍaiyān, the village of Payiṇḍappaḷḷi in Kuḍavār-nāḍu as *sarva-mānya*, including *Kaḍamai* and other taxes, so as to last as long as the moon and the sun (endure), for the Āṇi festival for Śrī Gōvindapperumā established by me; for preparing a *Kūṭam* (*ikkharam*, 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 Śrī Gōvindapperumā with the balance.

May the Śrīvaiṣṇavas protect this!

YADAVARAYAS

No. 87.

(No. 176—T. T.)

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

Text

- 1 ஸ்ரீபதி¹ திரிபுவனச்சக்கரவர்த்தின² ஸ்ரீவிசநாகசெவ்வெ(ர்) பாதவராயர்க்கு [பான்]-
- 2 0 உயிச ஒரு மிசுபுத்த அபாபகத்த ஸ்ரீமதையும் [விசா]மகிழ்மையும³ பெற்ற சித்திரை [நான்]
- 3 ஸ்ரீவிசநாகராயணச்சதுவெ-⁴மங்கலத்த⁵ ம)கிசெனிபகின்றுகான திருவெங்கட [நா]-
- 4 [த]னெச் திருவெங்கடமுடையாதுக்கு திருநந்தாமினக்கு ஒன்றுக்கு பசு முப்பத்திரண்டு⁶

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 Mīna during the 34th year of the reign of Tribhuvanachakravartiga! Śrī Vira-Nārasīṅgaśaiva Yādavarāyaṇ, I, Malaikiniyanirṅār alias Tiruvēṅkaṣaṇāṭhan, residing in Śrī Vira-Nārāyaṇa-Chaturvēdimaṅgalam (presented) 32 cows for 1 *tirunandavilakku* for Tiruvēṅkaṣamuḍaiyān.

No. 88.

(No. 17—T. T.)

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

Text

- 1 ஸ்ரீபதி¹ நாயனார் விசநாகசெவ்வெபாதவராயர்க்கு பான்² நார்பதாவது கீப்பசி மாதம் இருபதாந்தியதி கொலிசாழ்வார்க்கு கொலிசுக்கு கொயில் செப்ப தெசாந்திரிகளில் திருப்புல்லாணிசீரலர் ஆய்மிக்-
கையில் முன்பு தந்த கொயிலுழுவாரில் கல்வெட்டுப்படி எடுத்து
முதல் பூகாசத்திலே வடக்கு கிசையில் புறவாயிலே கல்வெட்டு-
கிப்பதென்று தானந்தார்க்கு நாயனார் திருமுகம் வருகையில் திரு-
முகப்படி கல்வெட்டுவதென்று தானமாக கிபயிக்க இவ்வாண்டை
சித்திரை மாதம் உயிச ந் தியதி வெள்ளிகிழமை உத்திராடத்துநான்
கன்றுவெட்டினபடி ஸ்ரீபதி

1. Read திருவெங்கடமுடையாது.

2. The inscription stops here.

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2 ஸ்ரீ திருமகன்பொலப் பெருநிலச்செவியும் ¹தன்கொணரிமை ²பூண்ட
மணக்கொள ³சாந்தஞ்ச் ⁴சைலகலையுத்தருளி வெங்கைநாசமும்
⁵தனப்பாடியும் கங்கபாடியும் ⁶தடிக்கலியியும் குடமலையாடும் ⁷கொல்லா-
புரமும் கலிங்கமும் திண்டிநல் வென்றி தண்டால் வணிகொண்ட
தன்னெழில் ⁸[வ]கா [ஊ]ழியு(ன்)னெல்லாம் ஆண்டு தொழுதக
⁹10பிவையும் ஆண்டே செழியன் தெருகொன் ¹¹கொலிராநாரு.
நாநெழுபன்மற்கு பாண்டு யக வது சொமாஞர் மகளார் பொன்
மாளிகையில் துஞ்சினான் தெவிபார் தெவி அம்மஞர் திருவெங்கட-
தெவற்கு இட்ட பட்ட-

3 ம் குடிநீர்க்கல்லால் பொன் ஓயெ ¹²சு [சுழஞ்சு] இநிலமுத்தின்
மாணிக்கம் ஆதம் வயிரம் நாலும் முத்து இருபத்தெட்டும் இந்-
பட்டம் இட்டார் பார்த்தகதெவிஅம்மன் உ

Translation

Hail, Prosperity! On the 20th day in the month of Arpaśi in the 40th year of the reign of Nāyanār Vira-Nārasīṅgadāva Yāḍavarīyar, on the receipt of the order of Nāyanār by the *Sthānattār* (to the effect) that, at the time of the commencement by Tiruppullaṇḍisār, one of the *Dūṣṭantis*, of the renovation of the shrine of *Kōyilāṭṭar*, 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 *Sthānattār* having, in pursuance of the order, directed their re-engraving, this is the document so re-engraved on Friday combined with Uttirāḍam, 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) Kāṇḍalār-Sālai, he conquered by his army, which was victorious in great battles", Vēṅgai-nāḍu, Tuḷappāḍi (Nuḷamba-pāḍi), Gaṅga-pāḍi, Kaḍigai-vijī (Taḍigai-vaji), Kuḍamalai-nāḍu, Kollāpuram (Kollam) and Kaliṅgam,—“deprived the *śāijiyas* of their splendour, while (he) was resplendent (to such a degree) that (he) was worthy to be worshipped every where,”

the *paṭṭam* (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 தனக்கே உரிமை. | 8. Read சொல்லும். |
| 2. Read பூண்டமை. | 9. Read வளர். |
| 3. Read சாந்தஞ்ச்— | 10. Read வினங்கும். |
| 4. Read சைலகலையுத்தருளி. | 11. This historical introduction re- |
| 5. Read—சாடும். | lates to Rājarāja I and not to |
| 6. Read தனப்பாடியும். | Kō-Vira Rāja-Rājendra. |
| 7. Read தடிக்கலியியும். | 12. This symbol stands for சுழஞ்சு. |

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of the Cherañār (Chera king) is 53 *kaṭāñju* of gold weighed by the *kuṭṭinaiikkal* and contains 6 rubies, 4 diamonds and 28 pearls. This *paṇam* Parāntakadāvi-amman presented to Tiruvēṅkaṭaḍavar.

No. 89.

(No. 143—G. T.)

[On the west and south base of the Rāmānuja's shrine in
Śrī Gōvindarājāsāmī Temple in Tirupati.]

Text

1. ஸ்தூபிகள் ஸ்ரீவிநாயகஸிம்ஹயாழ்வாராயந்து யாண்டு இவ் ஸ்தூபிகள்.
வலவ[லவ]ரத்த ஆவணி மால முதல் எம்பெருமானார் கொயிலிற்
திருவிளக்கும் திருமாளையும்—ஸ்ரீவைஷ்ணவர்கள் யு-கி ||*

Translation

From the Āvaṇi month of the Vikrama year corresponding to the 50th year of the reign of Tribhuvanachakravartigaḷ Śrī Vira-Narasimha Yādavarāyar, the *tiruvilakku* (lamps) and the *tirumālai* (flower-garlands) (supplied) to the temple of Emperumāṇār (Rāmānuja) are the charity of the Śrīvaiṣṇavas.

No. 90.

(No. 125—G. T.)

[On the north wall (south face within the Mukhaṇṭapam) to the
proper left of the entrance into the central shrine of
Śrī Gōvindarāja in front of the left Dvārapālaka.]

Text

- 1 ஸ்தூபி ஸ்ரீபுவனச்சக்கரவர்த்திகள் ஸ்ரீயாதவராய விரகாசனத்தெவர்க்கு
யாண்டு இவ் ஆன ராக்ஷஸவலவ[லவ]ரத்த ஆட மாதமுதல்
ஸ்ரீகொலித்தர்பெருமான்
- 2 திருவிடையாட்டம் பெரியமாம்பட்டு நாயனார் திருநாமத்திலை யாதவ-
நாராயணன் திருனந்தவனமாகச் செய்வித்து திருவெங்கடமுடை-
யானுக்கு
- 3 செங்கழுநீர்த்திருவொடை செய்கிக்கட்டவராகவும் இதைத் திருப்பதியில்
(ப) 'பெரியெரியிலை பொக்குநீர் பாயும் நான் பொக்குநீர் பாச்சிக்-
கொள்ளவும் விரிசை
- 4 இட்டு பாயுந் நான் பங்கு விழுங்காடு கிர் பாச்சிக்கொள்ளவும் 'எரி
வற்றினால் இத்திருனந்தவனத்திலை 'பூட்டை யிட்டு [கி]ர் பாச்சிக்-
கொள்ளவும் இவிலை திருவாழிக்கல்லு நாட்டா-

1. Read திருவாதவராயவரிகள்.

2. This may be read as வருஷம் or
ஆவணி.

3. Read திருவனந்தவரிகிகள்.

4. Read பெரிய ஏரியிலை.

5. Read ஏரி.

6. பூட்டை—ஏற்றம்.

Hail, Prosperity! So as to take effect from the Ādi month of the Rākṣasa year, corresponding to the 51st year of the reign of Tribhuvana-chakravartigaḥ Śrī Yādavarāya Vīra-Nārasiṅgaḍavar, we, the Tirupati Śrī-vaishṇavas, have executed on stone the following document, in favour of *Pillai-Tiruvēṅkaṇaṇḍa-chirukḷār*, that they might cultivate a flower-garden named after Yādava-Nārāyaṇan and excavate a pond for cultivating the red-lotus for (the use of) Tiruvēṅkaṭamuḍaiyān in the name of Nāyanār in Periyāmbaṭṭu, a *tiruvēḍaiyāṭṭam* of Śrī Gōvindapperumāl; 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 *Moyttaiḍalai-tirunandavanam* situated below the tank in accordance with the old practice; that the *Pillai-Tiruvēṅkaṇaṇḍa-chirukḷār* themselves shall take possession of these two flower-gardens and manage them conjointly with the *Tiruppaṇi-Bhaṇḍāram*, so as to last as long as the moon and the sun (endure).

May this the Śrīvaishnavas protect !

(No. 371—T. T.)

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

[illegible]

1. Read இயேசுவரீதிரிம்.
2. Metre மரபு அல்லவியிவதடி.
3. Read—பலகை அதுதி—
4. Read துறாநொய்கை அடுக.

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Translation

Hail, Prosperity! The prosperous king Vira-Nṛsiṃhadēva, 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 *tuḥāraḥkaṇa* (ceremony), made Vākaṭagiri (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 gōpura in
Śrī Gōvindarājasvāmi Temple in Tirupati.]

Text

- 1 ஸ்வஸ்தியீ ¹சீதம் பொ[தி]த்த மகன-
- 2 வச் சிறந்த செழுங்குழைக் காந-
- 3 ந் தூர்த் தயற்கண்ணினுளா[ஞ்].....
- 4 வாழ் கமலத்தொன்.....திருவன்ன-
- 5 யாதவநாச்சிய(ர)ரெ ||
- 6 ர்தம் ப.....
- 7 ¹வர் பாவயரெ.....||

Translation

Hail, Prosperity! Yādava-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 pradakṣhiṇam in Tirumala Temple.]

Text

- 1 ஸ்வஸ்தியீ யாதவராய விநாயகிஷ்டிவர்க்கு ¹யா—
- 2 'ருளான் செல்லுரான கிரும'லிஹ்புரத்தா 'நகரத்தா—
- 3 யார் மகன் தெவப்பெருமான் திருன்தாமினக்கு—
- 4 கீஷபம் ஒன்றுக்கும் பொலியூட்டாக ¹திருவு]—

- | | |
|---|----------------------------------|
| 1. Read சீதம். | 4. Read ஒருளான். |
| 2. This may be read யாதவர் பாவய யரெ. | 5. Read—லிஹ்புரத்து. |
| 3. Read யான். | 6. This may be read நகரத்தாரில். |
| | 7. Read திருவுக்குழிமை. |

Translation

Hail, Prosperity! On a certain day in the reign of Yādavarāya Vīra-Nāraṣiṅgaḍavar, Tēvapperumā, son of one of the merchants of Nellar alias Vikramasimhapuram, presented (cows) and 1 bull for 1 *nandāvīlakku*.

No. 94.

(Nos. 234 and 573—T. T.)

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

Text

- 1—¹கடமுடையானுக்கு ¹விக்கிரம—
- 2—[ஆ]யம் பாடிக்காவ[ல்] வெட்டி[வ]ரி—
- 3—க்கொட்டு எரிமின்பாட்ட[ம்]—
- 4—³முடையானுக்குக் குடுத்த—
- 5—[நா]யகார் பிள்ளை விநாயகன்—

Translation

- 1.—in Vikrama for (Tiruvē)kaṣamuḍaiyān—
- 2.—Āyam, Pāḍikkāval, Veṭṭivari,—
- 3.—Kōṭṭu, Ēriminpaṭṭam—
- 4.—granted to (Tiruvēṅkaṣa)muḍaiyān—
- 5.—Nāyanār Piḷḷai-Vīra-Nāraṣiṅga—

No. 95.

(No. 231—G. T.)

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

Text

- 1—புரத்தப் பெருவழிக்குத் தெற்குமின்னாற்பாலே—
- 2—¹ம் பொற்கடமையும் பாடிக்காவலும் ¹வெட்டி[டி]—
- 3—வெம்பெருமானுக்கு நித்த உதவத்துக்கு உபயக்கொ—
- 4—⁷டுக் கல்வெட்டி[டி]க் கொள்வதென்று பிள்ளையார்—
- 5—ம் ¹தீநா[ப]பட்டனாக் திருவெங்கடபட்ட[தம்]—
- 6—[யெ]விலையுளகப்பட்ட நிலமும் இவ்வெட்டு—
- 7—³த்தென் மெலைத்திருவிடையாட்டக்கொன்—
- 8—நன்றாகப் புதுக்கிணறு கல்லிப் [பூட்டையும்]—

- | | |
|----------------------------------|-----------------------------|
| 1. Read திருவேட்டை— | 5. This may be read—ஆயரும். |
| 2. This may be read கிருவிஹைபுர— | 6. Read வெட்டியவரியும். |
| 3. Read திருவேங்கடமுடைய— | 7. Read இட்டு. |
| 4. This may be read—புரப்பாலே— | 8. Read குடுத்தேன் |

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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) Poṭkaḍamai, Pāḍikāval, Veṭṭi—
- 3—for the daily festival of Emperumān, Uyyakkoṇḍār—
- 4—Piḷḷaiyār (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 officer called) Māḷaittiruvīḍaiyāṅkōṇ, 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 Paḍikāvali-gōpura in Tiruchānār.]

Text

- 1—¹[க்கு எழுந்தருளு]மிப்பதாக ²இக்கோ[ட்ட]—
- 2—பாண்டியதரைய[ற்]க்கு கல் வெட்டி—
- 3—[எ]ழுந்தருளமிடத்த இவ்வெரிசெழ் நில—
- 4—³த்தி செங்கால் வருகிற நிலத்தினுள்—
- 5—⁴டிக்கு தொகை கைக்கொண்டு ⁵காலம்—

Translation

- 1.—for being taken out in procession.....in this district—
- 2.—(as per) the stone record (executed in favour) of Pāṇḍiyadaraiyar—
- 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—¹[எம்]புபத்துக்குமித் திருவிளக்கோ—
- 2—[ப]ட்டி செல்லும் எப்பெற்பட்ட[பொன்]—
- 3—பழங்காசமாக வந்த கடமை புதி—
- 4—[எம்]பெருமானடியாரும் ²நாளுகோ—
- 5—³க்கடவர்களாகவுமிப்பங்குவரி—
- 6—எழுந்தருளுமிக்கடவதாகப் ⁴பாண்டிய—

- | | |
|--------------------------------------|---------------------------------|
| 1. This may be read—திருகாளுக்கு. | 6. Read கடமை. |
| 2. Read இக்கோட்டத்த. | 7. Read—திருவிளக்கோயில்— |
| 3. Read திருத்தி. | 8. This may be read நாளுகொத்து— |
| 4. This may be read அனக்கும்படிக்கு. | 9. Read எழுந்தருளமிக்கடவர்— |
| 5. Read காலக்கள். | 10. Read பாண்டியதரையர். |

Translation

- 1.—towards (the tax known as Kaṣa) mai-ṣyam, this Tiruviṇṇakṣyil-
- 2.—paṭṭi of paḍy, and whatever kind of *pon*—
- 3.—the Kaṣamai (tax) received in old coin—
- 4.—Emperumāṇaḍiyārs and (others) of the different *gōṭras*—
- 5.—prepared to conduct this Paṅguni (festival)—
- 6.—so as to celebrate (the festival), Pāṇḍiya(daraiyar)—

No. 98.

(No. 51—G. T.)

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

Text

- 1.—¹ஆயிரத்து இருநூற்று முப்பதின் மெச்செல்லாநின்ற ²கீடுகலா.
- 2.—³[நா]ராயணச்சுருப்பெதிமக்கலத்து ஸ்ரீவிசரிவாமுலச்செரி⁴செந்து.
- 3.—ஸ்ரீவெல்லுவர்கனாம் ஸ்ரீநாராயணாதம் பண்ணிக்குடுத்தபடி திரு-
- 4.—⁵தேவர் வணங்கவருவார்[க்கு] சித்தப்படி அமுதுபடிக்கு நான் ஒன்றுக்கு ⁶சுரு-
- 5.—⁷யமுது இலையமுது சந்தனக்காப்புக்கும் கிரெஷ்டிலவலங்க[னா]-
- 6.—⁸சத்திரு ஆடிபரி மார்கழித்திரு ஆடிபரி லாங்குடி சித்திரா கிஷ்டுவு
- 7.—⁹னம் செய்தருளும் நான் திருமஞ்சனம் செய்தருளியும் ¹⁰வலவ.
- 8.—கனாதுள்ள கிரெஷ்டிலவலங்களுக்கு கிலவம் ஒன்றுக்கு
- 9.—¹லையமுது சந்தனக்காப்பு திருவிளக்கு ஒன்றுக்கு.....
- 10.—¹²வாராதனங்களுக்கு வெண்டுமிகைவிறந்துக்கு.....¹³

Translation

In the (cyclic) year Kilaka, current with the Śaka year 1230, we, the Śrivaishṇavas residing in Nerku....., a hamlet of Śrī Virāṣikṣāmukhachchāri, (comprised) in Nārāyaṇachchaturvēdimaṅgalam, have thus recorded on stone in favour of.....Davarvaṇṇagavaruvār :—

for the articles of daily provision, rice measured with the *Chakukki*(betel-) leaves and sandal-paste each day ;

- | | |
|--|--|
| 1. The beginning of the inscription is covered by the sanctum of Śrī Āṇḍā. | 7. Read அடைக்கலமுது. |
| 2. Read கீடுகலாவதுத்து. | 8. Read செகரிக திரு. |
| 3. Read விசாராயணவதுதுவடி. | 9. This may be read ஷ்டாதம். |
| 3. Read விசாராயணவதுதுவடி. | 10. Read ஷ்டபகனாதுள்ள. |
| 4. This may be read செற்குப்பை. | 11. Read இலையமுது. |
| 5. Read திருவெட்டதேவர். | 12. Read திருநாராதம்— |
| 6. Read சுருச்செயலே. | 13. The rest of the inscription is covered by the base of Śrī Āṇḍā shrine. |

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on the special days, viz.,.....(Kaisi)ka-dvādaśi, Mārgaśi-dvādaśi, (Makara-) Saakramam, Chittirai-Vishu, the *tirumāñianam* 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 *tiruvārādkhanam* (oblations during worship).....

No. 99.

(No. 189—T. T.)

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

Text

- 1 ஸ்வஸ்திகா: திரிபுவணச்சக்கராவத்திகன் ஸ்ரீதிருவெங்கடநாத யாதவராயர்க்கு பாண்டு ¹ஆஸ்து க்கு எதிராமாண்டு ஆடிமாவந்து
- 2 ஒருநாள் இரொச்சய²பெண்ணுபக்கர் பெரால் சிங்கப³பெண்ணுபக்கர் கண்ட ஆடித்திருநாளைக்கும் சந்திரக்கும் இவ்வந்துர்நாட்டு
- 3 பொங்குநாள் திருவெங்கடமுடையானுக்கு வலவ⁴ஊதும் திருவிடைபாட்ட-மாக நாயனர் இன்னான் முதல் கல்லிலும் செம்பிலும் வெட்டிக்கொள்ளு.
- 4 வதாக குடுத்தருளின திருமுதப்படி இவ்வூர் ⁵ஆடி ஆடி மாதம் முதல் உள்[நாள்] திருவிடைபாட்டம் தெயதானம் பத்தில் ஸ்ரீஞக லீக்கி பொன்வரி உன்னிட்ட
- 5 பல பொன்வர்க்கமும் கடமை ஆயம் உன்னிட்ட பல தானியவர்க்கமும் பாண்டியரி பலவரி காணிக்கை வெண்டுக்கொள்வரி மலைஅமஞ்சியும் அமஞ்சி தச்சு]
- 6 ஸலாம் வெட்டிப்புல் இருப்புக்கட்டி பத்திவரி இவை நாலு வரியும் கழித்துக்கொள்ளும் குதிராவரி சிலைக்காணிக்கை நாட்டார் வைத்த காணிக்கை வழிசடைகாணிக்கை
- 7 நாட்டார் மாகடையில் வருக்கும் காணிக்கை திருத்தாயார் காணிக்கை திருமருகனார் காணிக்கை பத்திவரி செட்டிகன் வாணிகர் செணியங்-காடியார் கொயிலங்காடியார்
- 8 பெர்க்கடமை அச்சத்தறி செணியத்தறி சாலியத்தறி பதைத்தறி செக்-குக்கடமை அக்களண்ண இ[வ்⁶]வகைகளுக்கு கொள்ளும் புறக்கலினை விருத்து வகை மாவடை
- 9 மாவடை ⁷எரியின்பாட்டம் ⁸கொழுந்தவப்பெறு பதைனி நாட்டுவரி மற்-றும் எப்பெரப்பட்ட அமஞ்சிவகைகளும் பதைவிக்கு நாட்டார் மாகட-யில் வருக்கும் வகையும]
- 10 மற்றும் நம் வாசலில் பிறக்கும் பழவரி புதுவரியும் உட்பட சந்திராதித்த-வகையும் வலவ⁴ஊதோக குடுத்தோம் இப்படிக்குத் தாழ்வற நடத்-திக்கொள்வதாகச் சொன்னோம் [||⁹]

1. This symbol stands for எட்டாவது-

2. Read—பெண்ணுபக்கர் = பெண்நாயகர்.

3. Read ஒன்பதாவது.

4. Read எரியின்-

5. Read கோயித்தவப்பெறு.

Translation

Hail, Prosperity! On a certain day in the month of Āṭi in the 8th year of the reign, opposite year 1, of Tribhuvanachakravartigaḷ Śrī Tiruvākāṣaṇātha Yādavarāyar, as per the *tirumukham* (edict) issued by Nāyanār this day making Poṅgaḷūr in Illattūr-nāḍu a *sarvamānya* grant to God Tiruvākāṣamuḍaiyān (to serve) for the *Āṭi-tirunāl* and the *randhi* instituted by Siṅgaya-Daṇḍāyakkar in the name of Rachaya-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 Āṭi in the 9th year, after deducting 5 out of 10 (shares) being the *tiruvīḍaiyāṇam* (grant) to the local deity, this village (of Poṅgaḷūr) as *sarvamānya* including the various gold taxes comprising *Ponvari*, &c., the various grain taxes comprising *Kaḍamai-āyam*, &c., other taxes relating to free service (*Amañji-vagai*), other taxes levied from the assembly of the *Nāḥār* 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., | Ṣeṭṭikaḷ, | } Parkkaḍamai, |
| Dhānyavargam including Kaḍamai-āyam, &c., | Vāṇikar, | |
| | Ṣenaiyaṅḡāḍiyār | |
| | Kōyilaṅḡāḍiyār | |
| Pāṇḍivari, | Achchuttar, | } the Puṇakkalanai collected in this behalf, |
| Palavari, | Ṣaiyattar, | |
| Kāṇikkai, | Ṣāliyattar, | |
| Vāṇḍukōḷvari, | Paṇaittar, | |
| Malai-amañji, | Ṣekkukkaḍamai, | |
| | Ṣuṅga-eṇṇai, | |
| Amañji-Tachchutulām | Viruttuvagai. | } that are promulgated from our Court, |
| Vēṭṭippul | Māvaḍai, | |
| Iruppukkaṭṭi | Maravaḍai, | |
| Pattivari | Ērimīnpāṇṇam, | |
| Kaḷittukkoḷḷum—Kudiraivari, | Kōmugavappu, | |
| Nilaikkāṇikkai, | Palataḷi, | |
| Nāḥār-vaṭṭa-kāṇikkai, | Nāḥuvai, | |
| Vāḷinaḍai-kāṇikkai, | and other kinds of Amañji-vagaigal, | |
| Nāḥār-māḍaiyil-vagukkum-kāṇikkai, | Palataḷikku-Nāḥār-Māḍaiyil-vagukkum-vagai, and | |
| Tiruttāyār-kāṇikkai, | Palavari | |
| Tirumaruganār-kāṇikkai, | and | |
| Pattivari, | Puduvai | |

YADAVARAYAS

No. 100.

(No. 11—G. T.)

[On the north wall in the first prākāra of Śrī Gōvindarāja's Temple in Tirupati.]

Text

- 1—¹திருவனவதவதிதன்¹ த்ரி⁽¹⁾திருவெந்தடநாத(ர்)பாதவராயர்க்கு பாண்டு
யெ லு வது பங்குனிமாதத்²)தொருநாள் திருநாமத்துக்காணி
திருப்பதி வரவஃ³ஹீமாக
- 2—⁴ன திருமுசுத்துப்படிக்கு திருமலையில்(த்) தானத்தார்க்கு நினைப்பு திரு-
வெந்தடமுடையான் திருவிடையாட்டம் திருநாமத்துக்காணி திருப்-
பதி 'பன்னிரண்-
- 3—⁵திரைமாதம் முதல் நாம் கொள்ளும் பாண்டிவரி பலவரி கரணிக்கை
வெண்டுகொள்வரி மலைஅமஞ்சி குதிரைவரி கணக்கமொவை நாட்டுவரி
நிலக்காணி-
- 4—⁶டார் வைத்த காணிக்கை வழிநடைகாணிக்கை அக்கன்காணிக்கை காத்-
திகைக்காணிக்கை பத்திவரி கிருத்துவ[கை] பலதளிக்கு மாதையில்
கொள்ளும் ⁷[வ]-
- 5—⁸ட்டார்மாதையில் வகுக்கும் வரி வல்லாளதெவர்வரி வாசல்(ப்)பணம்
தலைப்பணம் நிச்சையிப்பு முகம்பார்வை படியாரிமொவை முகம்பார்-
வைச் ¹⁰சம்மா-
- 6—கை சம்படச்சம்மாதம் செட்டிகன் வானிகர் செனைஅங்காடியார் செக்கு-
குடிமக்கன் பொர்க்குக் கொள்ளும் புறக்கனை வகை கைக்கொளர்
பெர்-
- 7—⁹ரில் சுந்தவ[ரி] கொள்ளும் வகை சுந்தாண்டனை பிள்ளைக்கா-
- 8—¹¹நாராயணன்சுந்திக்கு அமுதுபடி சாத்துப்படிக்கு அடக்கவும் அநாடித்தி-
வரை வரவஃ³ஹீமாக குடுத்தோம் இன்னான் முதல் இந்த திருவாரா-
தனம் தாழ்வற நடக்கவும்
- 9—.....கல்விலும் செம்பிலும் ¹²வெட்டி].....

Translation

On a certain day in the month of Paṅguni in the 12th year of the reign of Tribhuvanachakravartigaḷ Śrī Tiruvēṅkaṭaṇāṭha Yāḍavarāyar, 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. | 6. Read—கரணிக்கை. |
| 2. Read—அதவதிதன். | 7. Read காட்டார். |
| 3. Read குடுத்தருளின. | 8. Read கரி. |
| 4. Read பன்னிரண்டாவது. | 9. Read காட்டார்— |
| 5. Read செத்திரை— | 10. Read சம்மாதம். |
| | 11. This may be read யாதவாராயணன்— |
| | 12. The end of the inscription is lost. |

royal edict converting as *sarvamānya* (the village of) Tirupati (previously) granted to (God) Tiruvākaṭamudaiyān as *tiruvīḍaiyāṅam-tirunnāmatukkūṭṭi*.

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 *amndupaṭi* and *iattuppaṭi*, during the *Nārāyaṇa-saṇḍhi*, thus converting the said village (of Tirupati) into a *śarvamaṇya*, so as to last as long as the moon and the sun last. This *tiruvārādhanaṁ* (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)

Pāṇḍivari,
Palavari,
Kāṇikkai,
Vēṇḍukōṭṭivari,
Malai-amāṇji,
Kudiraivari,
Kāṇakkamōvai,
Nāṭṭuvuvarī,
Nilaiakkāṇikkai,
Nāṭṭarvaitta-kāṇikkai,
Vajinaḍai-kāṇikkai,
Akkan-kāṇikkai,
Kārtikai-kāṇikkai,
Pattivari,
Viruttuvakai,
Palataiḷkku-māḍaiyil-kōḷḷum-(vari)
Nāṭṭar-māḍaiyil-vagukkum-vari,
Vallāḍavar-vari,

Vāṣal-paṇam,
Talaippaṇam,
Nīṣhayippu,
Mukampārvai,
Paḍiyārimōvai,
Mukampārvaichchammādam
.....
Śambāḍachchammādam,
Śeṭṭikai,
Vāṇikar, } Pārkkukkoḷḷum-
Śnai-aṅḡāḍiyār, } Puṇakkanaivagai,
Śekkukūḍimakkai,
Kaikkōḷar-pār.....,
.....
Śūṅgavari-kōḷḷumvagai,
Śūṅga-ṇṇai,
Piḷḷaiḷ-kāṇikai.

No. 101.

(No. 40—G. T.)

[On the south wall in the first prākāra of Śrī Gōvindarāja's Temple
in Tirupati.]

Text

- 1 ஸ்ரீரங்கரீரஸ் திருமலைத் திருவிழைகள் நூற்றிருவெங்கடேசரதயாதவரபந்து யாண்டு
யெ பன்னிரண்டாவது பஞ்சுனிமாதத்தொருநாள் திருப்பதி லாவத-
லாந்திரமாத குடித்தருகின்ற திருமுடிப்படி திருமலையில் [தாண்டாரக்கு]
2 கிண்பு திருவெங்கடமுடையாள் திருமிகையாட்டம் திருமாமத்த-
காணி திருப்பதியில் பன்னிரண்டாவது சித்திரை மாதமுதல் நாம்
கொள்ளும் பாண்டியரி [பல]வரி காணிக்கை வெண்டுகொள்வரி மலை
அமுந்தி குதிரை.....

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

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- 3 [கா]க்காணிக்கை நாட்டுகரி [நிலை]காணிக்கை முகம்பார்வைக்காணிக்கை
வழிபடைக்காணிக்கை அக்கன்காணிக்கை காத்திகைக்காணிக்கை பத்தி
வரி [கிருத்துவகை] பல[தனிமாடை]யிற் கொள்ளும் வரி.....
4மாடையில்'.....

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) gōpura in
Tirumala Temple.]

Text

- 1 ஸ்ரீவழி: திருமலையில் ஸ்ரீமத்தார் ஸ்ரீவாழ்[தெறி] ஸ்ரீவாழா.
வாழானின்
- 2 இம்மடி ராகுத்தராயன் சிங்கமெண்ணுபக்கன்¹ கிண்ணப்பஞ் செய்-
- 3 ப்பெற திருவெங்கடமுடையானுக்கு இர்தச் சி[ங்க]²ப[ெ]ண்ணுபக்கர்
திருநாமத்தாலெ
- 4 நாம் கண்ட திருவாழித் திருநாளைக்கும் தெகாகண்டன் சந்திக்கும்
மருகனார்
- 5 திருவெங்கடநாதயாதவராயர் பல உபாதிசனும் உன்பட வாவதாரத்தித
சமக்குத் தந்த
- 6 இல்லத்தூர்நாட்டு பொங்கனாரான சிங்கைகன்தூர் திருவிடையாட்டமாக
திருவாழிச்-
- 7 கல்லு நாட்டிக்கொண்டு இவ்வூரில் உள்ள முதல் கொண்டு திருநாளும்
எழுந்தருளு-
- 8 வித்து தெகாகண்டன் சந்தியும் அமுதுசெய்தித்து திருப்பதியில் விசகாச-
சிங்கபெரு-
- 9 மாணுக்கும் திருமலையைழ்வாரக்கும் விசகம் ஒரு திருப்பொனகமும்
அமுதுசெய்தித்து
- 10 தெகாகண்டன் மடத்திலெ முப்பத்திரண்டு ஸ்ரீவெஜ்வர்களை அமுதுசெய்ய
பண்ணுகிக்க-
- 11வும் இது பொக்கி நின்ற முதல் திருனந்தவனமும் தண்ணிர்பந்தனும்
மந்தம் சம்பெயராலெ
- 12 திருமலைமெலெ வெண்டும் [த]ருமங்கனும் நடத்திப்பொதவும் இப்படிக்கு
வாழாதிதீ.
- 13 வரையும் செல்ல கல்லிலும் செம்பிலும் வெட்டி நடத்திஅருளவும்
வெணும்
- 14 கிண்ணப்பமாவது இது ஸ்ரீவெஜ்வாரமெஷ்ட(ர்) உ

- | | |
|--|-----------------------|
| 1. The rest of the inscription is much damaged. | 3. Read—சுண்ணுபக்கன். |
| 2. Read—வாழானின். | 4. மருகனார்=மருகனார். |

TIRUPATI DEVASTHANAM INSCRIPTIONS :—Vol. I

Translation

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

as per the petition of Siāgaya-Daṇṇayakkan entitled Immaḍi-Rābutterāyan, we have presented as *tiruvāḍaiyāḥṣam*, for the *Āḍi-tirunāl* and the *Siṭakaragaṇḍan-sandhi* instituted by us for Tiruvāḍakaṣamuḍaiyān in the name of the said Siāgaya-Daṇṇayāskar (the village of) Poāḡaḷar alias Siāgaṇanallur in Illattār-āḷḍu, granted to us as *sarvamānya* including all taxes by (our) son-in-law Tiruvāḍakanātha Yādarāyār (and desired that) stones with (the mark of) Viṣṇu)-Chakra be planted; that, with the entire produce collected from this village, the festival be caused to be celebrated and the *Siṭakaragaṇḍan-sandhi* (*prasādam*) be caused to be offered (at Tirumala), that one *tirupponakam* be caused to be offered daily in Tirupati to Vira-Nārasiṅga-Perumāḷ and Tirumaṅgai-āḷvār, and that 32 Śrīvaishṇavas be fed in the *Siṭakaragaṇḍan-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 Śrīvaishṇavas (is sought for) this.

No. 103.

(No. 115—G. T.)

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

Text

- 1 ஸ்வஸ்தி [திருவனந்த]க்காவத்தின் ஸ்ரீ[ராமதா].
- 2 த(ர்)பாதவாயர்க்கு பாண்டு உ ஓடு ஆவணி மாதம்
- 3 முதல் திருவெங்கடமுடையான் திருநாமத்துக்காணிபா-
- 4 ள் திருப்பதியில் 'பெரிபெரியில் வடக்கில் தாம்பாலெ எ-
- 5 ம்பெருமானார் 'திருவுடையாட்டப் பூட்டைநிலக்கன் (க்)
- 6 காடாங்கடவதாச திருவெங்கடமுடையான்கு திருமுன்-
- 7 காணிக்கைக்கு நிச்சயித்து இட்ட பணம் இருதாற்ற[க்கும்]
- 8எரிநீர் பாயக்கடவதாசவும் எரியில்.....
- 9 வாலெரி திருண்டானால் நிலமிழுக்காட்டுக்கு உன்ன[கிர்]
- 10 பாயக்கடவதாசவும் இறைப்பானுதும் [நிலமிழுக்கா]-
- 11 டு 'இறைச்சக்கொன்னவும் இப்பூட்டை நில-
- 12 [ம்] முன்(ம்)பு நடத்தபடியிலே லாவ-ஃ[ஹி]மாக நடட்-
- 13 க்கடவதாசவும் சொன்னதும் இப்படிக்கு [புதிய]-
- 14 ஷவா[ஹி]கா உ

1. Read பெரிய எரியில்.

3. இறைச்சைஇறைத்த.

2. Read திருவிடையாட்ட—

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Translation

Hail, Prosperity! From the Āvaṇi month in the 3rd year of the reign of Tribhuvanachakravartiga Śrīraṅgaṇātha Yāḍavarāya, we have ordered that, in as much as the *pūṇai* lands granted to Emperumānār, situated at the north sluice of the big tank in Tirupati which is a *tirumānattukkūṭai* of Tiruvākaṇamuḍaiyān, have become overgrown with jungle, for the 200 *paṇam* determined and presented as *tirumunukkūṭai* to Tiruvākaṇamuḍaiyān... .. 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 *pūṇai* lands shall continue as *sarvaṁśanya* as of old.

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

No. 104.

(No. 354—T. T.)

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

Text

- 1—¹திருபுலனச்சக்கரவத்திகள் ²செவ்வாதயாதவாராயர்க்கு யாண்டு ௩ ௫௭
மாசிமாதம் முதல் திருமலைமேல் அரிசாணையன் ³திருனந்து-
2—திருமலைமேல் மடமும் திருப்பதியில் மடமும் ஸ்ரீமந் ⁴ஹவ்யதானி
இம்மடி ராகுத்தராயன் மாதப்பன் சிங்கபரீக்ஷணபகர் ௫-
3—⁵செயர்களில் சியனும் ஜீயர் ஆயிரம் பணம் கைக்கொண்டு இந்த மடம்-
கனம் திருனந்துவனமும் தமக்கு குடுக்கையில் தமக்குத் ⁶தன்ம-
4—⁷வரை நடத்திக்கொள்ளக்கடவராகவும் நடத்தும் இடத்து இந்த சியனும்
ஜீயர் ஸ்ரீர அவலானத்தளவும் தாம் வைத்த
5—⁸வெ வதி-⁹கக்கடவராகவும் இவர்[¹⁰]கு பின்பு ¹¹பண்ணபகர்க்கு எரி
நாக்கன் இட்டா[¹²] ஒரு செயாந்திரி திருவெங்குடை-
6—கல் வெட்டிப்படி செயாந்திரிகள் மரியாதி நானுது பணம் பெண்டாந்-
துக்கு ஒடுக்கித் தாம் வைத்த ஜீவனம் கொண்டு
7—¹³ந[¹⁴]வனத்திலே திருநாட்டினிலே நாலாந்திருநான் நச்சிமாருடனும்
எரிஅருளிச் செப்புத் திருப்பாவாடை அமுதுசெய்யும்இ¹⁵-
8—திருநத்துவனத்துக்கும்¹⁶ திருவெட்டைத்திருநான் வண்டுகொபன் திரு-
¹⁷னத்துவனத்துக்கும் அமுதுபடி சாத்துப்படி ஸ்ரீபண்டாரத்திலே வி-

1. Read திருமலைமேல்-ககன்.
2. Read ஸ்ரீராமதாய—
3. Read திருநத்துவன—
4. Read—ஹவ்யதானி.
5. Read ஜீயர்களில்.

6. Read ய-கமாக.
7. Read அந்தாதிதவகா.
8. This may be read எந்தவனத்திலே.
9. Read செய்யுமிடத்து.
- 10 and 11 Read எந்தவன—

9—¹படி செய்அமுது பருப்புஅமுது உப்புஅமுது மிளகுஅமுது அடைக்காய்-
அமுது இலைஅமுது சந்தனக்காய்ப்புக் கற்பூரக்காய்ப்பு திருவிளக்கு எண்ணெய்

10—[பெரு]ம்பாய் உன் உண்பட்டவை விட்டு அமுது செய்தருளப்பண்ணக்-
கடவொமாவையும் இதுக்கு பொலியுட்டுக்கு ஒடுக்கெ ிடி [ஈ] இப்பணம்

11—சூர்பண்டாசத்தக்கு ஒ[டு]க்குமித்துக்கொண்டு இந்த 'தன்மமும் இதில்
கடத்துபொதும் சிறப்புகளும் சந்திராதித்தவரை இக்கல் செட்டி அபடி

12—⁴வதாகவும் சொன்னும் இது ஸ்ரீவெண்கடவாசெஷ வ

Translation

1.—From the Māsi month in the 3rd year of the reign of Tribhuvana-
chakravartiga] Śrīraṅgaṇātha Yādavarāyar, the Ariṣṇālayana flower-garden at
Tirumala.....

2.—the Maṭham at Tirumala and the Maṭham in Tirupati.....
Śrīman Mahāpradhāni Immaḍi-Rāhuttarāyan Mādappan-Siāgaya-Daṇḍāyakkār...

3.—while the Śīyan among the Śīyars having accepted the 1000 paṇam
of the Jiyar and given these Maṭhams and the Nandavanams to you (Śīyars),
for your merit.....

4.—You may continue to manage these as long as the moon and the
sun last ; while managing, Śīyan to the end of the life of the Jiyar.....
that which you established.....

5.—that he might reside ; after him reverting to the Daṇḍāyakkār, on
our behalf we shall appoint a Diṣṇantari (for) Tiruvākaṭamuḍaiyān's (service)...

6.—as per the (old) agreement engraved on stone paying 400 paṇam
into the Śrī-Bhaṇḍāram as is the Diṣṇantari's custom and utilising the living
you have settled.....

7.—in this tirunandavanam on the 4th festival day during the
festivals, being seated together with Nāchclimār, while being offered ārappu
and tirupāvai.....

8.—in this tirunandavanam and also in the Vāṇṭayakōpan-nandavanam
on the hunting festival day, amudupaḍi and āttuppaḍi will be issued from the
Śrī-Bhaṇḍāram.....

9.—rice, ghee, pulse, salt, pepper, areca-nuts and betel-leaves, sandal-
paste, camphor and oil for the lamp.....

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

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

12.— Thus have we ordered. May this the Śrīvaiṣṇavas
protect !

1. This may be read அமுதுபடி.

2. This figure stands for பணம்.

3. Read லக்ஷம்.

4. Read கடக்கக்கடவதாகவும்.

YADAVARAYAS

No. 105.

(No. 521—T. T.)

[From the slab now preserved in Tirumala Temple.]

Text

- | | |
|----------------------|------------------|
| 1 ஹவரிஸ்ரீ 'திரி— | 4 ட்டுப் பாடிய— |
| 2 ஸ்ரீரங்கா[த]— | 5 திருமலை கா[ன]— |
| 3 'ண்டு 'க[ரு] 'சுவ— | |

Translation

Hail, Prosperity ! In the Āvaṁi month of the 9th year of the reign of Tribhuvanachakravartiga Śrīraṅganātha.....Pāḍiya-(vaṭṭai) (festival).....at Tirumala.....

No. 106.

(No. 102—T. T.)

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

Text

- 1 ஹவரிஸ்ரீ திருஹவரிஸ்ரீ-3 நாயகர் சொக்காத(ர்)பாதவராயற்கு
- 2 பாண்டு மக னு செ[தி]ராயன் திருப்பூமண்டபத்தில் திருநான்-
- 3 களில் நாலாத்திருநான் மலையிலின்பிறபெருமானும் நாச்[தி]-
- 4 மாரும் எறிஅருளுகையில் பொலிண்டாக நிகழ்படிக்கு மலை-
- 5 வெளியின்றனும் விடும் அமுதபடி கலமும் மாபெரியும் செய்அமுத 'ஹ
- 6 மிளகுஅமுத 'ஹ உப்பமுத 'ஹ உறிஅமுதும் அப்பப்படி திருக்-
- கணுமடையும் தி-
- 7 குகிளக்கும் அடைக்காயமுத கா ௭¹⁰ இலையமுத கா ௭ முறம் பெரும்-
- பாப் உடை
- 8 உதும் திருநான்கன்தொடும் ஸ்ரீபண்டாசத்திலே விட்டுப்பொ[த]க்கடவ-
- நாகவும்
- 9 இவ்வகைக்கு ஸ்ரீபண்டாசத்துக்கு பாமேஸ்வரமங்கலமுதையான் தழுவக்-
- குழை[ந்தான்]
- 10 ஆன பல்லவ¹¹ாயர் ஒடுக்கெ ¹²ப சா இப்பணம் நானுந்துக்கு விடும்
- அமுத-
- 11 படி சாத்துப்படி ¹³உள்ளிட வகை கொயிப்படி நடத்த விழுக்காடு விட்டு

- | | |
|---|----------------------------------|
| 1. Read திருஹவரிஸ்ரீ-3 — | 8. Read உழக்கும். |
| 2. Read பாண்டு. | 9. Read இருளேழியும். |
| 3. Read ஒன்பதாவது. | 10. This symbol stands for ம். |
| 4. This may be read ஆவணிமலை— | 11. Read—ராயர். |
| 5. The rest of the inscription is lost. | 12. This figure stands for பணம். |
| 6. Read—அதவதி-3. | 13. Read உள்ளிட்ட. |
| 7. This figure stands for முன்னாதி. | |

- 12 அமுதுசெய்தருளிப் புறப்பட்ட ஸ்ரீவராதத்தில் காலில் ஒன்று இவர் பெந்த-
 13 பொ[த]க்கடவாராகவும் இப்படிக்கு அநாதிதீவகா அமுதுபடி
 14 உள்ளிட்ட வகை ஸ்ரீபண்டாரத்திலே விட்டுப்பொத்கடவதா-
 15 கவும் இது ஸ்ரீவெணுவரகெஷு உ

Translation

Hail, Prosperity ! In the 19th year of the reign of Tribhuvanachakra-
 varti Nāyanār Śrīraṅgaṇātha Yādarāyār, for the purpose of Malaikiniyanīṅa-
 Perumāi and Nāchchimār being seated in the *Chādiyarāyan-Pamaṇṇapam* on
 the 4th day (during each) of the festivals and being propitiated with the full-
 measure offerings, viz., 1 *kalam* of rice measured with the *Malaikiniyanīṅān*
 (measure), and *mātrai*, 3 *nāḷi* of ghee, 1 *uḷakku* of pepper, 2 *nāḷi* of salt,
 vegetables, 1 *appappaḍi*, 1 *tirukkaṇṇaṇṇaḍai*, lights, 600 betel-nuts and leaves,
 winnows and big mats, baskets and (mud) pots, to be supplied from the
Śrī-Bhaṇḍāram during each of the festivals, Tājuvakkulaṇḍān alias Pallava-
 rāyār, residing in Paramāśvaramaṅgalam, deposited 400 *paṇam* in the *Śrī-
 Bhaṇḍāram*, towards this arrangement.

The *amudupaḍi*, *āittupaḍi* 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
prasādam 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 *Śrī-Bhaṇḍāram*, as long as the moon and the sun last.

May this the Śrīvaishṇavas protect !

No. 107.

(No. 206—T. T.)¹

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

Text

- 1 [வாஸிஸ்ரீ] ச்ரீமாவனச்சுருவத்தி—
 2 ஸ்ரீராயனார் ச்ரீரங்கநாதயாதவராயற்கு யா—
 3 வசுவரத்து சுஷ்மநாயற்று பூவடிபுத்து ஈஸமியும் திம்—பெற்ற
 ரொவமிணி,ரான்—
 4 குலதிலகச்சுதுவெதிமங்கல—
 5 செய்பூர் கொட்டத்தில் சொழ—ஆன செய்தயாயன் பொரலெ திரும்—

1. This inscription is fragmentary
 and stones misplaced.

2. Read ச்ரீமாவனாசுருவதி—கன்.

3. Read ஸ்ரீராமநாய—

4. Read யான்கு.

5. Read வசுவசுவரத்து.

6. Read திர்க்கெழுமையும்.

YADAVARAYAS

- 6 அமுதபடி சாத்துப்படி ¹உ—இவைபிற்துக்கு²]வெண்மெய்வை—நாவ-
ணக்கும் திருநாள்கள்தொறும்—
7 ³[செய்தஅருள நிக்சித்த திருப்பொனகம்—திருவானில் அமுத⁴செய்த-
அரு—
8 திருவாய்மொழி கேட்டருளும் 'பத்து—ல்' எறிஅருளி அமுதசெய்த-
அருளும்⁵

Translation

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

4. Kulatilakachaturvēdimaṅgala.....

5-6. in Ḷeyyūr-kōṭṭam, in the name of ṶṶja-(ViṶupparaiyaṇ) alias Chāḍiyarāyaṇ,..... for *amudupaḍi* and *āṭṭupaḍi*.....for these and other necessary things.....for macerating (condiments) during festivals.....

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

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

No. 108.

(No. 225—G. T.)

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

Text

- 1 [ஸ்ரீ]பண்டாரத்தக்கு குடுத்து.....—
2 [எழு]த்தருளிக்கக்கடவொமாகச் சம்மித்த உ[பைய]ங் கைக்கொண்¹—
3 ²கையனும் பாதவசாயமிழுப்பகையனும் சொழமிழுப்பகையந்³ திரிகத்த-
ராயனு ⁴முன்கு—
4 த்துள்ள கைக்கொளரும் எம்பெருமான் அடியாரும் ⁵இவ[கை]வொம் உத⁶
⁷வயி[று].
5 வரடுக⁸ உ

- | | |
|---|--|
| <p>1. Read உன்னிட்ட. 2. This may be read அமுதசெய்தருள. 3. Read—செய்தருளும்பொழுது. 4. This may be read பத்தாளன்- னில். 5. This may be read மண்டபத்தி. 6. This inscription stops with this.</p> | <p>7. This may be read கைக்கொண்- டோம். 8. This may be read—பல்வகை- யனும். 9. Read சி.மத-ராயனும். 10. Read முன்கும். 11. Read இவ்வகைவொம். 12. Read வெறுத—</p> |
|---|--|

Translation

1. having paid into the treasury of the temple—
2. (we) agreed to conduct the festival and accepted the *śāhāyam*—
3. Yādavarāya-Vijupparaiyan, Śōja-Vijupparaiyan, Trikartarāyan, in the past—
4. the *Keikkūlar* and the *Emperumāṇḍiyār*, we, all of us. The protection of the Vaishnavas (is sought) for this (charity).

No. 100.

(No. 380—T. T.)

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

Text

- 1 1[செ]ரண்ட பாநவன் செங்க[நா]தன் செழுமுத்த—
- 2 [குருப]தின[சூ]ருண்டு எழுதப்பகைத்த மன்னர் பொரா[ல்]—
- 3 'கைப் பொங்குடு விட்டு பொருப்படக்க 'செரண்ட மார்பில் அவர்—
- 4 ஊடு பொதிந்த உடம்பை பொதனை.....ற அல்லவந்துகொன
தனக்கா—
- 5 பாந் தனமாக கனவண்டு குழ் 'தெனெ கலந்த பொ]ழில் வெங்குத்-
தான் செ]வந்தி—
- 6 தம் மன்னும்.....கட்டினன் 'செங்க[நா]த பாநவர்'கொனவனெ உ

Translation

King Yādava Śrīraṅganātha of glorious reign, having appeased his 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 Vākaṭa Hill, abounding in flower-gardens filled with the honey-sucking bees, (this) king Śrīraṅganātha Yādavar.

1. Read செரண்ட.

2. A few letters are lost at the end of each line.

3. This may be read மக்கை.

4. Read செரண்ட.

5. Read தெனெ.

6. Read பூரூஉ.

7. Read—செரண்டெனெ.

YADAVARAYAS

No. 110.

(No. 181—T. T.)

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

Text

1—¹[கமம்] வாழ்காநாந் பரமசிவாந் திகை பரமநாத-
2—²நாந்து எண்பத்து ஒன்றின்மேல் விகாரிவாடி-
3—ஜயங்கொண்டசொழன்டலத்து
4—⁴முழுடபான் , கரியமாணிக்கப்பிள்ளை¹-

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 Jayankonda-Śōja-maṇḍalam
- 4....Kariyamāṇikkappiḷai, a native of (Paramśivaramaṅgalam)

No. 111.

(No. 434—T. T.)

[From the slab now preserved in Tirumala Temple.]

Text

| | | |
|--------------|---------------|-------------|
| 1 வடிவமீர் | 4 டி. சாகுத்- | 7 தன்னாப- |
| 2 திவ்வான்- | 5 தாபன் | 8 க்கர் மட- |
| 3 டன் இம்மி- | 6 கிவ்வ- | 9 ம் உ |

Translation

Hail, Prosperity ! This is the *Maṭham* of Sitakaragaṇḍan Immaḍi-Rāhuttarāyan Siagaya-Daṇḍāyakkar.

No. 112.

(No. 676—T. T.)

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

Text

| | |
|-----------------|---------------|
| 1 பூர்த்திமா. | 5 க்வகன்- |
| 2 பூர்த்தி இம்- | 6 னாபன் |
| 3 மடி சாகுத்- | 7 திவ்வான்- |
| 4 தாபன் கி- | 8 டன் மடம்[] |

1. This may be read—விவமம்.

2. Read சாகுத்தாபன்—

3. Read பூர்த்திமா—

4. Read பரமசிவமந்தலமுடபான்.

5. The inscription is incomplete.

6. Read பூர்த்தி.

TIRUPATI DEVASTHANAM INSCRIPTIONS :—Vol. I

Translation

This is the *Maṭham* of Śrīman Mahāpradhāni Immaḍi-Rāhuttarāyan Siṅgaya-Daṁṣṭyakkan (entitled) *Sitakaragaṇḍan*.

No. 113.

(No. 337—T. T.)

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

Text

- 1 ஹரி: ஸ்வஸ்தி—¹த்தினன் ஸ்ரீநாயனார் பா-
- 2 தவநாயற்கு—மாதம் உயக ¹தி ஸ்ரீமஹாநாய-
- 3 க்கர் பாஷெத்—கண்டன் எறமஞ்சி பெரிவபெ-
- 4 ம்மாநாயக்கர் வலந்தனுக்கு வந்து திருவெங்கடமுடையாளுக்கு
- 5 திருநந்தாயினக்கு ⁶ ௭ திருப்பணிபண்டாரத்தார் வசம் விளக்கு
- 6 குத்து-
- 7 க்கு விட்ட பசு ஸுட பொலிஎருது ⁸ இவ்விளக்கு ⁹ ௧௦ உன்ன
- 8 செப் திருநன்-
- 9 தாயினக்கு ¹⁰ ௧௧ எரிக்கக்கடவநாலும் இது ¹² நித்பவகா
- 10 செங்கக்கடவது
- 11 ஸ்ரீவெண்கடவாஷெத் உ

Translation

Harih! Hail, Prosperity! On the 29th day of.....month in theyear of the reign of (Tribhuvanachakravart) tigaḷ Śrī Nayanār Yādava-
rāyar, Eṇamaāchi Periya-Pemmā-Nāyakkar entitled Śrī Mahānāyakkar and
Bhāṣhaik(katappuvārāyara)gaṇḍan, having attended the *Vasanta* festival,
presented 32 cows and 1 young (virile) bull, for one *nandavilakku* for
Tiruvākaṣamuḍaiyān (left) to the care of *Tiruppaṇi-Bhaṇḍārattār* (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 Śrīvaiṣṇavas protect !

- | | |
|--|--|
| 1. This may be read ஸ்வஸ்தி- அகவதி-3௨௩. | 3. This may be read நாயகர்க்குத் தப்புநாயகம்- |
| 2. This figure stands for ௨௯. | 4. Read ஒத்துக்கு. |
| | 5. Read அஞ்சாதே— |

YADAVARAYAS

No. 114.

(No. 378—T.T.)

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

Text

- 1 வரவரி¹ 'வா[வ-3]²—த்து³ ஆடிமாதம் உயச⁴ ஐ⁵ திருவெங்-
- 2 கடமுண்டயா⁶—யினக்கு⁷ & 'இ⁸ ஸ்ரீமன்ம(9)நாநாயக்காசாசி-
- 3 ப நாமெழுத்து¹⁰—[சா]யக்கர்¹¹ கண்ட[ச]¹² பாப்புநாயக்கர்
- 4 பெம்முநாயக்கர்—யினக்கு & இ¹³ விட்ட பசு கூயஉ¹⁴ 'ரிஷி-
- 5 ஸ்ரீ & இந்த¹⁵ மின¹⁶—வரை¹⁷ செல்லக்கடவது¹⁸ இ-

Translation

Hail, Prosperity! On the 24th day of the Āḍi month of the year (Śārvari).....Pāppunāyakkār-Pemmu-Nāyakkār entitled *Śrīman Mahānāyaikkāchārya* and *Bhāṣaikkuttappuvarāyaraḡaḡḡan* presented 32 cows and 1 bull for 1 *nandāviḡakku* for Tiruvākaḡamuḡaiyān. This light shall continue (to be burnt) as long as the moon and the sun last.

No. 115.

(No. 80—T. T.)

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

Text

- 1—நாதி பாடிவது[வெ].....—
- 2—வெவெழுதிருந்தது.....—

Translation

1. named Yādavanḡipa (Yādavarāja).....
2. excellent offerings with relishes.....

1. This may be read ஸாடிவது.

2. a few letters are lost in each line.

3. Read—வாவரிவாருத்து.

4. This figure stands for தெதி.

5. Read திருவெங்கடமுண்டயானக்கு.

6. Read கு wherever this figure occurs in this inscription.

7. Read ஸாடிவதுத்துப்புவ—

8. This seems to be a mistake for சாயர்.

9. Read தெதி.

10. Read யினக்கு.

11. Read அஞ்சித்தவரை.

12. The inscription stops with this.

No. 116.

(No. 56—T. T.)

[On the south wall of the first prakāra of Tirumala Temple.]

Text

- 1 உ ஸுதஃஸு || *] வெவகூணுதுவஃஸு வெவகூடிரெரெவெளி
மெளரெரயழ வாணிதஃஸுபத தஃஸுத [உ]மி ஸாவாஃஸாவா-
சிவ !
- 2 [ஹதா]மொஸபயாஃவாவஃஸுததெவெ ஹதவி மஃஸெஃஸுததெ
மொஸபயாஃவாவஃஸுததெவெ ஹதவி மஃஸெஃஸுததெ [ஃ க *]

Translation

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

That hand of Sauri (Viṣṇu), being adorned with the above ornament, as if highly applauding (the place), indicates this, (to wit), that *Vaiṣṇukhatvam* (pertains) to this Vākaṭagiri alone.

No. 117.

(No. 56, A—T. T.)

[On the south wall in the first prakāra of Tirumala Temple.]

Text

- 1 'ஹதவளர் வண்மை பொபளநாதன் தஞ்சை பாதவர்கொன் வாழ்வினி-
தாழிபொக மருக்குவவுஞ் செந்நீ
- 2 வடவெங்கடவாணர்க்குத் திருக்கமலர் தந்தான் தெந்த வ || க || *

NOTE 1:—*சீதுரூ:* "Śahdakalpādrama" extracts the following among other verses from the "Pāḍmapurāṇa," Uttarakhaṇḍa, Chapter 26, describing the qualities abiding in *Vaiṣṇuṣha* and the merits attaching to it, being the habitation of God Viṣṇu, :—

| | |
|--|--|
| “ அமூத ஶாஸ்த் நில்மனத் பரம் பதம் | சிவாமிமதிஸிவீகரஸாமோயிவாமிதா : |
| ஹிரண்யம் யோகபத் ப்ரஹ்மந்ருசாஹ்யம் | மஹாத்மனோ மஹாபாஸா: மஹாபாதசீவகா: |
| புக்மாதிருவேபத் தஹிந்யோ: பரம் பதம் | தஹிந்யோ: பரம் ஶாஸ்த் ப்ரஹ்மந்ருசாஹ்யம் |
| யஹ்வா ந நிவர்தனே ததாம் பரம் ஹே: | நாஸநனபதாநிவீ வீதுத் ததாரே: பதம் |
| ந ஹி ஶ்ரீயித்ரு க்ருக் க்ருக்ஷோதிசுரீரபி | ய் ஶாஸ்த் ந நிவர்தனே ததாம் பரம் ஹே: |
| அபி த்ருமகந் தத் ப்ரஹ்மந்ருசாஹ்யம்: | யோக பத் பத் ஹிரண்யம் ப்ரஹ்மந்ருசாஹ்யம் |
| ஹிமே ஶாஶ்ரமேவ ப்ரஹ்மனே யோபிபுரவீ: | அஹர் பரம் ஶாஸ்த் வீதுத் ஶாஸ்த் பதம் |
| ததஸ்தானமுபமோதயமயதந்ருசாஶ்ரமேவா | நிவ் ய் பரஶ்ரமேவ ததாம் பரம் ஹே: |
| | யோபிபுரவீ பரஶ்ரமேவ ததாம் பரம் ஹே: |

NOTE 2:—Read உதவீ.

NOTE 3:—The metre is ஸாஹ்யவீரவீரஹ்யம்.

NOTE 4:—The metre is வெண்பா; read ஹத—

YADAVARAYAS

Translation

The Yādava king of Tañjai, Ūbaṇānthan, who acquired increasing celebrity for learning, dedicated a *tirukkaimalar* to the Lord of the North Vāṅkaṭa 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-maṇḍapa in Tiruchānūr.]

Text

- 1—.....¹ர்க்கு.....²க்கிளா.....காழியால்.....—
- 2—திருவிளங்கொயில்பெருமானடிகள் ³பூகாயத்தின் திருத்தவாரே—
- 3—.....கழஞ்சு.....மிட்டென்.....—

Translation

- 1—with the *nāḷi* (measure)—
- 2—only those that conduct the affairs of Tiruviṇṅkōyil-Perumṇadigaḷ—
- 3—presented..... *kaḷaṇṇi* (of gold)—

No. 119.

(No. 228—G. T.)

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

Text

- 1—⁴புறமாகக் குடுத்து சொழுவாட்டு தென்க[ொெ]—
- 2—³[தென்] நென்மலிவாட்டு [கொயில்]—
- 3—திருவிளங்கொயில்.....—
- 4—கணத்தாரான் கற்றொய்க்கி—

Translation

- 1—granted as*puram*, on the south bank (of the Kāvart flowing) in *śōḷa-nāḍu*—
- 2—in *Nenmali-nāḍu*, the temple—
- 3—*Tiruviṇṅkōyil* (the *sanctum*)—
- 4—the *Kaṇṭharaḡi* (the learned man) among the *Goṇaṇṇār* (assembly)—

- | | |
|---|--|
| <p>1. This may be read புறமணர்க்கு.</p> <p>2. This may be read சாரஞ்சொழவணன்—</p> <p>3. Read பூகாயத்திம்.</p> | <p>4. This may be read திருவிளங்கொயில்—</p> <p>5. Read குத்தென்.</p> |
|---|--|

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No. 120.

(No. 245—G. T.)

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

Text

- 1—**வ**புராஹ்ணர் உண்பதாக லெடுத்த செம்பெரன் பத்து—
2—¹[கொ]யில்பெருமானடி களுக்கு திருவுண்ணுழிமெக புறமாக குடுத்த விளா-
கக்கொட்டைசெறு—

Translation

- 1—.....the pure gold paid for feeding the Brāhmaṇas is 10 *Pon*—
2—.....Viṭṭakakkōṭṭaiçeru (land) (is given) as the *Tiruvuṇṇūṭṭikaiṇṇam*
to *Tiruvilāṅkōyil-Perumāṇaḍiga*].....

No. 121.

(No. 224—G. T.)

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

Text

- 1—**தூம்பாலை முப்பதின்**[கல]—
2—¹ற்கடமைக்கு பட்ட குறைக்கு—
3—[ஸ்ரீ]பண்டாசத்துக்கு இக்கொ[யில்]—
4—²திது[ளார்] கைக்கொளருங் கு—
5—த்திருநாள் ⁴பெண்டாசத்திலை—

Translation

- 1—30 *kalam* measured with the *tūmbu* (*marakkāl*) (measure)—
2—for the deficit arising in the taxes paid in gold (*Porkaḍamai*)—
3—for the temple-treasury, this temple—
4—the townsmen (*Paḍilūṭṭar*) and the servants of the temple
(*Kaikkōṭṭar*)—
5—the festival, from the temple-treasury—

1. Read திருவிளக்கொயில்—
2. Read பொற்கடமைக்கு.

3. This may be read—பதினாள்.
4. Read ஸ்ரீபண்டாச—

MISCELLANEOUS FRAGMENTS

No. 122.

(No. 249—G. T.)

[On the east wall (south of first gōpura) of Śrī Padmāvati-Amman's Temple at Tiruchānūr.]

| Text | Translation |
|------------------------------|---------------------------------|
| 1—எழுமா— | 1—7 mā [of gold by weight]..... |
| 2—[கை]யி[ல்] இட்டுக்குடுத்த— | 2—paid out into (his) hand..... |

No. 123.

(No. 630—T. T.)

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

Text

- 1—[ச]துவெ-3பிமங்கலத்து மணலூர்—
- 2—பாருகிற திருக்குத்திலிளக்காறுக்கு—
- 3—[இ]டை இருபதும் சந்திராதிந்தவனா—

Translation

- 1—Manalūr in Chaturvādi-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 Mukkōṭi-Pradakṣiṇam in Tirumala Temple.]

Text

- 1—.....பெவர்க்கு.....திருப்பதி.....—
- 2—.....பவர்க் குடிஇ[ரு*]ந்து இன்னாட்டில் நிலைகா.....—
- 3—.....டைய.....அதுவெறல்வது.....—
- 4—.....—
- 5—.....முன்று—

Translation

- 1—.....for Devar (deity).....Tirupati.....
- 2—.....dwelling (here) and possessing land in this nāḍu.....
- 3—.....that alone and nothing else.....
- 4—.....
- 5—.....three.....

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No. 122.

(No. 133—T. T.)

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

| Text | Translation |
|----------------------|--|
| 1—...ஆழ்வார்க்கு— | 1—.....for the Āṭvār (deity)..... |
| 2—பெரும்பசுவாக— | 2—.....big cows..... |
| 3—பதக்கும் திசைப் ப— | 3—.....(milk) of one <i>padakṣiṇ</i> each day..... |

No. 123.

(No. 142—T. T.)

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

| Text | Translation |
|--|--|
| 1—[தநிம்] ஜயங்கொண்டசொழ்— | 1—Jayaṅkoṇḍa-śōḷa— |
| 2—[கு] ஸௌந்தரபா; [மநி]தத— | 2— <i>Saṅkalyār</i> having valued— |
| 3— ¹ பொமெ [கை]ப்பொண்டி ஆழ்வா— | 3—having received(for) Āṭvār— |
| 4— ² தித்தவகா ஸடத்தவதென்[த]— | 4—for conducting till (the moon and) the sun endure— |
| 5— ³ மர்சொம் ப்ரிமவந்தி[நிசொமம்]— | 5—we, the Śrīvaiṣṇavas. |

No. 127.

(No. 213—G. T.)

[From the slab now preserved in Tiruchānūr Temple.]

| Text | Translation |
|--------------------------------|--|
| 1—காழ்ப்பநிசி கழஞ்சு.....நிசு— | 1—40 Kaḷaṇḍju— |
| 2—பநிசெட்டு நாட்டு 'சு[வை]— | 2—the Śrī (vaiṣṇavas) of the 18 <i>nāḍus</i> — |
| 3—உய ஆயது நந் உதொம்— | 3—the 20th day— |
| 4—கு.....நத்தக்கு— | |

1. Read ஸௌந்தரபொமெ.

2. Read அஹ்ரதத—

3. Read உடத்தவதென்[த]—

4. Read ப்ரிமவந்தி—

MISCELLANEOUS FRAGMENTS

No. 128.

(No. 216—G. T.)

[On the east wall (south of *paḍikāvali-gōpura*) of *Śrī Padmāvatī-Amman* Temple at *Tiruchānūr*.]

Text

- | | |
|--|--------------------------------|
| 1— ¹ பால் ² பொன்[அ]— | 3—இது பதினெட்டு— |
| 2—[அ]வததத் தெய்— | 4— ³ வாஸுதெய் [*] |

Translation

- 1—.....*pon* (gold).....
 2—.....having arranged.....
 3—.....this.....of the 18 (*nāḍus*).....
 4—.....protection of the *Vaiṣṇavas*.....

No. 129.

(No. 240—G. T.)

[On the east wall, north of *Paḍikāvali-gōpura* in *Tiruchānūr*.]

Text

- 1—செவர்க்கு திருவண்ணாழிகையிலே நன்.....—
 2—¹பொம் கொண்ட பொன் நாற்பதின் கழஞ்சு இப்பொன் ²நாற்—
 3—³செட்டுநாட்டில் எம்பெருமானடிபார் ஸுதெய் உ

Translation

- 1—(offering) for (*Tiruvākaṭa*)*dēvar* in the *Sanctum*—
 2—the *Pon* received by (us, the *Sabhaiyār* of *Tiruchchukanār*) is 40 *Kaṭāṇṇju*. This gold of 40 *Kaṭāṇṇju*—
 3—the protection of the devotees (resident) in the 18 *nāḍus* (sub-districts) (is sought for this charity).

No. 130.

(No. 631—T. T.)

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

Text

- | | |
|-------------------------|-------------------|
| 1—பாதுக்கு திரிதுத்தா— | 4—வரை செல்லக்கடவ— |
| 2—விளக்கு ஒன்றுக்கு— | 5—வாஸுதெய் உ |
| 3—[அ]வதம் ஒன்றும் இத்த— | |

- | | |
|--|--|
| 1. This may be read <i>பலிசையால்</i> . | 4. This may be read <i>வசுதெய்யால்</i> . |
| 2. This may be read <i>பொன் அடைத்தது</i> . | 5. Read <i>நாற்பதின்</i> — |
| 3. Read <i>புதிதெய்வம்</i> — | 6. Read <i>பதினெட்டு</i> — |

Translation

- 1—.....a perpetual light for (Tiruvā)kaṣamuḍaiyaṇ.....
- 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 Śrī Varadaṛṇjasvāmi shrine in the first prākāra of Tirumala Temple.]

Text

- 1—பெருமம் ஒன்றுக்கும் விசைப்பட—
- 2—பணம் ஊய இப்பணம் முன்றாந்து ஒருபதம்—
- 3—எந்தாவியக்கு 'சென்றாதி'தெய்வம் செம்மக்கடவதா[ச]—

Translation

- 1—.....for 1 bull valued at.....
- 2—.....*ṣaṣam* 310, this *ṣaṣam* 310.....
- 3—.....that (this) *nandāviḥkku* 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—வெருவ வெருவாவின—
- 2—கடமுடையாதுக்கு அ—
- 3—மஹிமம் நானு கடவா—

Translation

- 1—.....pleasantly (burning) with the flow (of oil).....
- 2—.....for (Tiruvā)kaṣamuḍaiyaṇ.....
- 3—.....auspiciously as the four luminaries.....

MISCELLANEOUS FRAGMENTS

No. 133.

(No. 74—T. T.)

[On the south wall of Māṣam (pipers') room in the first prakāra of Tirumala Temple.]

Text

1—திருக்குத்தவினக்கு இச—

2—திருவெங்கமுடைய—

3—இத ஸ்ரீவைஷ்ணவர்களுக்கு உ—

Translation

1—.....a lamp-stand containing a wick.....

2—.....Tiruvēṅkaṁuḍaiyān.....

3—.....(may) this the Śrīvaiṣṇavas protect !

No. 134.

(No. 114—T. T.)

[On the west wall of Mukkṣi-Pradakṣiṇam in Tirumala Temple.]

Text

1 ஸ்ரீபதி திருமால்[ச]—

4 நந்தாவின்னக்கு எரிவ—

2 பாண்டு உட சுவத—

5[நா]னாழ்வா—

3 திருநாடுப்பிள்ளையா—

Translation

1. Hail, Prosperity ! (The lord of) the three worlds—

2. the 12th year of reign—

3. Tirunāḍipillaiyār—

4. to burn the *nandavilakku*—

No. 135.

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

(No. 147, A—T. T.)

(No. 147, B—T. T.)

Text

1—[நா]நாநமொதத்த—

1—[ஒரு]மநி—

2—க்கு ஒத்தக்குத் திருக்கு—

2—நாடுவெங்க—

3—த இன்னமுதல் பொ—

3—தஞ்செ—

4—செய்யும்—

(No. 147, C—T. T.)

(No. 147, D—T. T.)

1—...நாத—

1—இத ஸ்ரீவைஷ்ணவர்களுக்கு—

2—ஸ்ரீ...நாத—

2—இப்படி செய்யி—

3—ததிப்பொத—

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(No. 147, E—T. T.)

- 1—தும் த[ப]—
- 2—விவம் [பா]—
- 3—தருத—
- 4—வ்வான்—
- 5—தும் விட்—

(No. 147, F—T. T.)

- 1—முடையான்—
- 2—கருங்கும்—
- 3—[அகாக்கா]—
- 4—தாவினக்கு—

(No. 147, G—T. T.)

- 1—வாகைருடி—
- 2—கடஇரில்வின—
- 3—ஒன் பிற்ருலப்—

(No. 147, H—T. T.)

- 1—த்துக்கொழுடிவ—
- 2—பயார்.....—
- 3—ன்று நாளை அழு நாளைக்கு...—
- 4—இவன் தமையன் பெரும்—

Translation

(No. 147, A.)

- 1—.....of the Bhāradvāja-gṛātra—
- 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 *Prakāśa* of Kulottuṅga-Chōja 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 *prākāśa* in Tirumala Temple.]

Text

- 1—இட்டு விசென்காசந்த உலகமு[மு*]துடெ—
- 2—டக்கொட்டததுத் திரு.....—
- 3—லெய்த [கலகலன்] எங்கள் விவம்பிளா—
- 4—.....ஆழ்வாசனதும் ஆதிநாட்டு—

Translation

- 1—(seated) on the throne of heroes with Ulagamuḷududai(yāi).....
- 2—in (Tiruvāka)ṭa-kṣam.....
- 3—.....in our Viḷambi-nāḍu.....
- 4—I, Āḷvān, of Ādi-nāḍu.....

MISCELLANEOUS FRAGMENTS

No. 137.

(No. 244—G. T.)

Text

1—[சு]மி அமுதன் திருவிளம்பராயிப்பெருமானாகளுக்கு திருவுன்-
னாழிவெ—

2—'மொயிப்பெருமானாகளுக்கு திருவுன்னாழிவெப்பதம் 'திருவமிர்-
[செய்]—

Translation

Nambi Amudan (provided for) the propitiation of Tiruviḷaṅkōyil-
Perumāṇaḍigaḷ in *Tiruvuṇṇāḍigaḷpaṇam* (Sanctum)—

No. 138.

(No. 391—G. T.)

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

Text

1 இத்தான்

4 மகன் அமுதன்

2 நாராயண-

5 'தன்மம் [] ?]

3 விழுப்பநாயன்

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 Paḍikṣvali-gōpura in Tiruchānar.]

Text

1 ஹவீ—

2 ஈ.....செடுத்தித்...திருமாந ஸ்ரீமண்டன் 'கை—

3 'கெடு இப்பொன்சின் 'பரிசுசெய்தும் திசைப்படி 'அட்டம்—

Translation

Hail!.....with the interest (derived) from the *Pon* (gold) de-
posited by Śrīkaṣṭhan shall be carried on the *niṇḍaṣṭṭaḷi* (daily offerings).

1. Read திருவிளம்பராயி—

4. Read மகன்.

2. Read திருமுருகேசர்.

5. Read செருகு.

3. Read ஹவீ.

6. Read அட்டம்.

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No. 149.

(No. 243—G. T.)

[On the west wall of second prakāra of the Temple at Tiruchānūr.]

Text

1—'மாசு துற்றக்கழஞ்சு பொன் திருச்சொகுதூர் வலத்தையா—

2.—¹மாநக ஊரின்மேல் 'திருவாயி'து செறுங்கொண்டு குடிநீதான் திரு—

Translation

1.the *Sabhaiyār* (Assembly) of Tiruchchekunār (received) the 100 *Kaṭāṇṇu* of gold.....
2.purchased paddy-growing land in the village and presented it.....

No. 141.

(No. 236—G. T.)

[On the west wall (inner-side) of the Temple of Śrī Padmāvatī-Amman at Tiruchēngur.]

Text

1—செய்முறை[௨]—

6.....25-

2—.....பெரளி...—

7-.....ds-

3—முன்நாள்...—

8 and 9—.....—

4—[தொ]ண்ட—

10—*م. م. م.*—

5—[க]ந்தாவினக்கு—

Transition

- | | |
|------------------------------------|------------------------------------|
| 1—..... <u>Śaṣṭi-māṣaṭka</u> | 4—..... <u>received</u> |
| 2—..... <u>Vaṣaṭi</u> | 5—..... <u>nanda-viṣaṭka</u> |
| 3—.....on a previous occasion..... | 6—10—..... |

No. 142.

(No. 121—T. T.)

[On the west wall of Mukkoti-Pradakshinam in Tirumala Temple.]

Text

1—4[தி]புலனச்சங்காவதி—

2-ம் பெற்ற சதயத்தா—

3—வினாக்கள் இரண்டாம் பகுதி (1977)—

Translation

- 1—Tribhuvanachakravarti (the lord of the three worlds)—
2—(the day) combined with Śataya (Śatabhishak)—
3—for two lights (in) the Tāi month—

1 and 3 probable reading ~~2.1.1~~

Course.

2. Read ஸஞ்ஜயத்.

4. Read Again.

5. Read ~~the following~~ -

6. Read ~~another~~

MISCELLANEOUS FRAGMENTS

No. 143.

(No. 297—T. T.)

[From the slab now preserved in Tirumala Temple.]

Text

- 1 ஸ்வஸ்தி 1 திரிபுவணச்சக்கரம்—
- 2 10 உயை ஆகது திருமெய்க்கட—
- 3 10 திரிபுவணம் பொலியுட்கட—
- 4 திவ்ய வ[ச]து திரிபுவணத்திரிமெய்க்கட—
- 5 [திருக்குத்தவியக்கு இரண்டி]—

Translation

1. Hail, Prosperity ! Tribhuvanachakra(vartiga!)—
2. in the 22nd year of reign, for Tiruvāṭ(kaṭamuḍaiyān)—
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 Vāhana-Maṇḍapa at Tiruchāṇūr.]

Text

- 1—[வாழ்ந்த வம்பாழி]யிடுக்கி—
- 2—தற்பெருமானுக்கும் ஈசாய[வா]—
- 3—சொழிபண்டித்த திருமெய்க்கட—
- 4—ட்டு திருவினக்கொடிக்—
- 5—க்குடுத்தபடி இவர்கள் அழிய—
- 6—திரிபுவணத்த துடுக்கி[ச]—

Translation

- 1—Vambāḷippillai of Ēram.....
- 2—for (Gōvi)ndapperumā and Nārāyaṇa.....
- 3—Tiruvāṭ(kaṭa-kōṭṭam) in.....Śōḷa-maṇḍalam.....
- 4—Tiruvīṇakkōyil.....
- 5—as granted, these (persons) for Aḷagiya (perumā).....
- 6—paid into the Śrī-Bhaṇḍāra.....

1. Read திருவந்தவதியை—

2. Read வாழ்க.

3. Read குலோத்தயம்.

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No. 145.

(No. 392—G. T.)

[On a pillar of a Maṇḍapa in front of Śrī Parāśaraivara's Temple at
Yēgi-Mallavarām near Tiruchānār.]

Text

- 1—ப்படைக்க சர்க்கரை கீம்பலமும்.....அமுதத்து
- 2—[சு]ழியும் தயிமுத குதுணியும் 'தினெய்யமுத நாயி
- 3—ஞென் அருபநிர் பலமும் அருக்கனையிடிக்க
- 4—க்கு ஒருபநிர் கழஞ்சும் வெற்றிலை அடைக்காபமுத
- 5—திருமஞ்சளத்துக்கு கைமுன்னிட்ட.....ந்து
- 6—க்குலா.....[அருச்சு].....க்கையிட
- 7—வெந்துஎழுந்தருள.....பன்ன.....
- 8—த்து.....குதுணியும்.....வொர்
- 9—ரால்.....கீழ்[பலமும்]
- 10—[கீழ்பது].....நாயியும்
- 11—.....[வெ]ற்றிலை சுண்ணம் உ.....
- 12 இரண்டும் இ-
- 13 தில் குதற கை-
- 14 மு துணரிது [||*]

Translation

- 1—5 *palam* of sugar for mixing..... ..for offerings,
- 2—1 *nāli*, 1 *kurunji* of curds, 1 *nāli* of fresh ghee,
- 3—60 *palam*, for pounding the lime,
- 4—10 *kaḷañju*, betel-leaves and areca-nuts,
- 5—*kalaiam* (a small round vessel) and other (articles) for
tirumañjanam (holy bath).....
- 6—mud pots
- 7—grain.....for procession.....
- 8—1 *kurunji*.....
- 9—5 *palam*.....
- 10—(50)1 *nāli*
- 11—betel-leaves and lime
- 12—two
- 13-14—the remaining¹ (portion) of this (inscription may be looked
for on) the east pillar.

1. Read செய்ய—

NOTE 2:—This is the direction given in the inscription for its continuation,
which is not however traceable.

MISCELLANEOUS FRAGMENTS

No. 146.

(No. 237—G. T.)

[On the west wall of Vihāna-Maṣṣapa at Tiruchānūr.]

Text

- 1—அடல் கொண்டு செலுத்த[மி]டத்த—
- 2—அடைக்காயமுது இலையமுது—
- 3—இரண்டும் ஊரொகொல்படி—
- 4—க்கு செல்லென்பது அட்டியமுளந்து—
- 5—க்கும் எண்ணிக்காய்ப்பும் உள்ளிட்ட—

Translation

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

No. 147.

(No. 248—G. T.)

[On the east wall (south of first gōpura) of Śrī Padmāvatī-Amman Temple at Tiruchānūr.]

Text

- 1—[பாருமு].....—
- 2—தனியூர் பக்கி—
- 3—ப்பெருமங்கல—

Translation

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

No. 148.

(No. 146—T. T.)

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

Text

- 1—கெள: [1 °] வ—
- 2—¹ஸ்ரீசெலு:—

Translation

1. King.....
2. Śrīaṭṭa (i.e. the Tirumala) (Hill)—

1. The is the Samskrit term for the Tamil word கெள.

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No. 140.

(No. 539—T. T.)

[On a stone near the base of the Ainaṁahai in the second
Prākāra of Tirumala Temple.]

Text

- | | |
|----------------------|------------------|
| 1—தாய.....— | 4—சென்றிய பத்த— |
| 2—[திருமலைதொன் முன்— | 5—சாப்பன் தாட்ட— |
| 3—...விய.....— | |

Translation

- 1—.....
2—.....Tirumalai Śrīdharan.....

No. 150.

(No. 679—T. T.)

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

Text

- | | |
|----------------------|---------------------|
| 1 ஹவீரீ: விக்ஷ- | 4 சிவவென்றான் திரு- |
| 2 ப்பஞ் செப்பம் தம்- | 5 மண்டபம் உ- |
| 3 பிரான்மாரிம் செ- | |

Translation

Hail, Prosperity! (This is) the *maṇḍapam* of Charanaivenṅān, one of the *Tambirānmār* discharging the *Vijṇāpṭṭam* 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 Mukkōṣi-pradakṣiṇam in Tirumala Temple.]

Text

- | | |
|----------------------|----------------------------|
| 1—நான் திருமலைமன்— | 3—[அ]முதுபடி செப்தமுது...— |
| 2—வ்வொண்டருளி அமுது— | 4—[ச]முதிதழ்வரை நடக்கம்— |

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 Mukkai-pradakṣiṇam in Tirumala Temple.]

Text

1—தித்தவகா திரு[வெங்கட]—

2—[ஒன்றாய்] அமுது[படி]—

3—என் ஒடுக்கென பணம் காது[து]—

Translation

1—till (the moon and the sun last), Tiruvākāṭa.....

2—rice for one (offering).....

3—paid *ṭaṇam* 400.....

No. 153.

(No. 528—T. T.)

[On a stone near the base of Aṇṇamahā in the second Prākāra of Tirumala Temple.]

Text

1—.....தம்முடைய

3—வெலக்கம் ஒன்ற—

2—[வென்ற]—குளி அமுதுசெய்—

4—மண்டபத்து.....—

Translation

1—yours.....

2—for offering after.....

3—(*tiru*)*vēlakkam* 1.....

4—at the *maṇḍapam*.....

No. 154.

(No. 478—T. T.)

[On the left side wall of Pāvula-bāvi in Tirumala Temple.]

Text

1.—முஞ்செய்யப்பட்ட [கி]—

3—பொன்னத்துக்கும் செய்—

2—[கி]க்குழி இரண்டாயிரத்—

4—முன்னிட்ட [கெ]ஞ்சனத்து—

Translation

1—land (known as) *Maṇḍipāṇḍal*.....

2—2000 *kuḷi* of land.....

3—ghee for *ṭṇakam* (offering).....

4—for the sauce, etc.,.....

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No. 155.

(No. 133—T. T.)

[On the north wall of Mukkṣi-pradakṣiṇi in Tirumala Temple.]

Text

- 1—[அவி]ட்டத்தூரன் முதல் சந்தி— 4—கன்.....—
 2—முது அடைக்காய் அமு— 5—[சு]ந்தாவினக்கு—
 3—திருநின்றையூர்[சூலா]—

Translation

- 1—the first offering on the day of Avīṣam (Dhanishṭha)
 2—areca-nuts
 3—Tiruninṇaiyūr-Dāsar
 4—.....
 5—*nandāviṇakku* (a perpetual lamp).

No. 156.

(No. 479—T. T.)

[On the left side wall of the Pāvula-bāvi in Tirumala Temple.]

Text

- 1—தூர் காலுக்கு வா— 3—குச் செலுத்த இட—

Translation

- 1—.....for the channel.....
 2—.....
 3—.....deposited for paying .
 4—.....

No. 157.

(No. 227—G. T.)

[On the east wall of Vāhana-maṇḍapa in Tiruchānār.]

Text

- 1—[பொ]ற்கடையையி— 4—[ப]ந்தொப்பதாசு—
 2—தந்திருக்[கொ]1— 5—[கொ]ப்பமுதுவ்விட—
 3—தா சிறியமுதாசு— 6—தாத்தாக்கு வன்[கொ]—

Translation

- 1—(the tax known as) *Porkaṇḍamaṭ*—
 2—.....—
 3—for the vegetables—
 4—nineteenth—
 5—clarified butter (ghee), etc.,—
 6—oil for—

1. This may be read திருக்கொடி— 2. This may be read திருமுதுவத்-
 தாக்கு.

MISCELLANEOUS FRAGMENTS

No. 158.

(No. 115—T. T.)

[On the west wall of Mukkōṣi-Pradakṣiṇam in Tirumala Temple.]

Text

1—¹வணக்கமாகவந்தினன்—

3—சக்கரமாதர் மகனார்—

2—[மர]மொலத்தொருகான்—

Translation

1—(Tribhu)vanachakravartiga—

2—on a day in the month of Māsi—

3—daughter of Śakkaramādar—

No. 159.

(No. 145—T. T.)

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

Text

1—[க்கு] இக்கொட்டத்துக்—

3—க்கு முப்பதினும் [மணக்கரு]—

2—நக்கன் திருவெங்கடமு—

4—...[லன்] இவை பழிபிலவழி—

Translation

1—in the said district—

2—Nakkan (gave for) Tiruvaṅkaṭamu(ḍaiyān)—

3—with thirty—

4—this the Śrīvaiṣṇavas—

No. 160.

(No. 290—T. T.)

[On the slab now preserved in Tirumala Temple.]

Text

1—.....[கை]...—

3—கொண்டத்திருவுரு—

2—.....[விடைப்பலம்]—

4—[பு]டைத்த நாட்டினம் 4—

Translation

1—.....

2—.....Iṭṭaippalam

3—having determined to conquer

4—planted the pillar (of victory)

1. Read ¹கை—

3. Read ³கொண்டத்திருவுரு.

2. This may be read—²விடைபலம்.

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No. 161.

(No. 486—T. T.)

[On the north wall (left inner side) of the base of the Paḍikāvali-gūpura in Tirumala Temple.]

Text

1[மதவதி வாபரவாதெ].....

2 கடி மதிவாருகொ.....

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 Prākara in Tirumala Temple.]

Text

1—ஆவணிமாணமுதல் திருமலை—

3—வாபரணம் பண்ணி சாத்[தி]—

2—வர்கன் மடத்தில் உன்ன உடல்—

4—கைத்தொன்னகடவாத—

Translation

1—from the month of Āvaṇi, Tirumala.....

2—out of the income of the Maṭham.....

3—having prepared jewels and decorated.....

4—(we) shall be entitled to receive.....

No. 163.

(No. 113—T. T.)

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

Text

1—[திருமுத்தூ]க்குப்ப[டி] கிஞ்சாவத—

2—வத்தின திருவடிச்சாந்தாரகண்டாகில் இ—

3—பு மடல் கைத்தொன்றும் வரிசை தி—

4—1ல் ஒடுக்கி மடமும் திருந்தவனமும்—

5—தில் நடக்க.....

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 Maṭham is entitled to collect—

4—having paid, the Maṭham and the Tiru-nandavanam—

5—for being conducted—

1 and 2 Read திருமுத்தூ.

MISCELLANEOUS FRAGMENTS

No. 164.

(No. 210—T. T.)

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

Text

- 1—¹இதும் நிபெஷெக்கும் நாள்[தொட]ம் இதும் திருவிளக்கு—
- 2—இதும் நிபெஷெமுஷி திருவிளக்கு எண்ணாக்கும் இ—
- 3—காலெ அனாக்கால் திருவிளக்குக்கு—
- 4—¹னத்துக்கும் மத்தும் வெண்டும் திரு[ப்பனிக]ளுக்கும் ¹திருவே—
- 5—பன்னிரண்டு.....இவை சந்திராதித்தவரை—
- 6—ஆச.....வல-3[மாணியம்] ஆச நட[க்க]—

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 Mukkōṭi-Pradakṣiṇam in Tirumala Temple.]

Text

- 1—என் லுமு..... ப்ரீதிவலு(வ)ரித் [பெருமக்கள்]—
- 2—திருமலைஇன் திருவடிவாரத்திலே திருவா—
- 3—உடமை செலுத்துவதானாம் [முக்கோ]—

Translation

- 1—.....a Perumakka] (respected person) among the Śrīvaiṣṇavas—
- 2—at the foot of the Tirumala (Hill).....—
- 3—we shall discharge our obligation.....—

1. The inscription is much damaged and incomplete.

2. Read திருப்பேரவாரத்திற்கும்.

3. This may be read திருமலை-
முடையாளுக்கு.

4. Read திருமலையில்.

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No. 166.

(No. 136—T. T.)

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

Text

- 1 ஸ்ரீபதி ஸ்ரீபதிபுலகந்தா—
- 2 நான் ஒன்றக்கு ஒரு திருப்பொனகம்—
- 3 கு மாதம் ஒன்றக்கு [கு].....—
- 4 [கு]ந்தமாத உத்தன் திருப்பாத்தடம் [கு]—
- 5 பணம் முன்னுதம் கு [வ]....—

Translation

1. Hail, Prosperity ! Tribhuvanachakra(vartiga)—
2. one *tirupponakam* each day—
3. at the rate of one per month, for the servants—
4. Kūttan-Tiruppāṭkaḍal—
5. *paṇam* three-hundred, totalling—

No. 167.

(No. 223—T. T.)

[On the north wall (inner side) of the first gōpura in Tirumala Temple.]

Text

- 1—இந்த திருத்தவனமும்—
- 2—கு அனாதித்தவனா—
- 3—[த்த]வனம் குவம்—
- 4—கடத்தும்படி நாம் [கோ]—

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—கு பாண்டு பதினொழுவ—
- 2—மாதமுதல் திருவெ[வட]—
- 3—[கோ]கடத்திருவன் இத் திருப்பூமன்—
- 4—பணம் சா இப்பணம் நா[து]—

-
- | | |
|---|-----------------------------|
| 1. Read திருவெவடத்தி— | 4. Read அனாதித்தி— |
| 2. This may be read கு ஒன்றக்கு. | 5. Read கடத்த— |
| 3. The rest of the inscription is lost. | 6. This may be read கோத்தி. |
| | 7. Read—கடத்தி— |

MISCELLANEOUS FRAGMENTS

Translation

- 1—in the 17th year of the reign of—
- 2—from the month of, Tiruvākaṭa—
- 3—(during the) *Kṛṣṇa-tirunāl* (in) this *Tirupṭṭa-maṇḍapam*—
- 4—*paṇam* 400, this (sum of) four-hundred *paṇam*—

No. 169.

(No. 205—T. T.)

[On the north basement of the kitchen in Tirumala Temple.]

Text

- 1—¹ந்ரு யாண்டு யச வது கன்னியாயந்து—பஞ்சமியும் நாயந்துக்குழைமயும்
பெற்ற முலத்துநான் மலைமண்டலத்து வெள்ளப்பாட்டு மண்பாட்டு
பன்—
- 2—²கடபாதுக்கு திருநீராகினக்கு ஒன்றுக்கு—பசு முப்பத்திரண்டு ³[இ]ஷாம்
ஒன்றும் ஒரு நிலை திருக்குத்தினக்கு ஒன்று 'சந்திராதித்யவரை
செல்லக்கடவது இது பூதவரையுமென

Translation

- 1—On the day of the star Mūla corresponding to Sunday, the 5th lunar day of the month of Kanya in the 11th year of the reign of Maṇḍāṭṭu in Vellappa-nḍāṭṭu in Malai-maṇḍalam
- 2—the 32 cows and 1 bull and 1 lamp-stand with a single disc given for the one *tiru-nandavijalaku* for (Tiruvākaṭamu)ṭaiyān shall last as long as the moon and the sun (endure). May this (charity) the Śrivaishnavas protect!

No. 170.

(No. 242—G. T.)

[On the east wall, south of Paṭṭikāyali-gōpura, in Tiruchāṇṇūr.]

Text

- 1—¹திருவெங்கடமுடையாளுக்குப் [பதிந்]தாய்பு அமுது[படி]
- 2—²துக்கு வெண்டும் செப்பமுத கலிபமுத பருப்பு உப்பமுத—
- 3—³[அ]முத தயிரமு[து] அடைக்காபமுத இலைஅமுத சத்தனக்கா—
- 4—⁴திருவிளக்கு எண்ணையும் விண்ணப்பஞ் செப்பவர்க்கு கார்...—

1. Read—¹செவற்கு.

2. Read திருவெங்கடமுடையாளுக்கு.

3. Read ³ஷாம்.

4. Read அஞ்சாதீதீ—

5. Read—சத்தனக்காப்பு.

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Translation

- 1.....to *tambu* of rice for Tiruvākaṭamuḍaiyān
- 2.....ghee, vegetables, pulse, salt necessary for (*iruṣṣanakaṁ* or *vyāṣjanam*).....
- 3.....curds, betel-nuts and leaves, sandal-paste.....
- 4.....oil for the lampthe *Vīṇaṣṣanakaṁ*.....

No. 171.

(No. 224—T. T.)

[On the north wall (inner side) of the first gōpura in Tirumala Temple.]

Text

- 1—*வகையுள் என் உடைபல[ர்]*—
- 2—*ய லு-இம் ஆ நட்டக்கடவெ[ன்]*—
- 3—*அனந்தாழ்வான் வைக்கத்த*—

Translation

- 1—so long the Uḍaiyavar (image installed by) me—
- 2—I engage myself to carry on as the charity—
- 3—Anandāḍvān Vākaṭatturaivār—

No. 172.

(No. 232—T. T.)

[On the north base of the first gōpura in Tirumala Temple.]

Text

- 1—*வசந்த மார்ச்சிமாவசந்த*—
- 2—*நாழ்வான் பெ(ர)னா*—
- 3—*[உ]வந்தருளப்பண்ணி*—
- 4—*ந்கு அமுதுபடி வைத்த*—

Translation

- 1—in the Mārgaṣi month of the year—
- 2—the grandson of (Anan)dāḍvān—
- 3—having installed—
- 4—*amudupāḍi* (food-offerings) and *ittupāḍi* (decoration with flowers or smearing of sandal) for—

1. Read *வசந்தமாவசந்தம்*.
2. This may be read *வந்தமாவ*.
3. Read *வைக்கத்தவை*.
4. Read—*வசந்தமாவசந்தம்*.

5. Read *அனந்தாழ்வான்*.
6. Read *வகையுள்*.
7. Read *வைத்தபடி*.

MISCELLANEOUS FRAGMENTS

No. 173.

(No. 233—T. T.)

[On the north base of the first gōpura in Tirumala Temple.]

Text

1—*சுரு திருப்பதியில் ஆசாரியபுருஷ—*

2—*‘முனாண்டிங்கை’ வெங்கடத்த—*

3—*‘மலை’ திருவந்தவன[த்த]—*

Translation

1—among the Āchāryapurushas of Tirupati—

2—(Anandā)[vknpi]ai Vāṅkaṭattu(raiṅvār)—

3—a flower-garden at Tirumala—

No. 174.

(No. 225—T. T.)

[On the north base of the first gōpura in Tirumala Temple.]

Text

1—*‘[ச]டவரணரவம் [த]*—

3—*என் வெட்டி திருமலை—*

2—*செய்யில் பூவாரபூ[ர]*—

4—*‘தந்தொன்றங்கடவதா—*

Translation

1—they shall (carry on)—

2—the receipt of the *prasādam* (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 gōpura in the second prakāra of the Tirumala Temple.]

Text

1—*திருமலையென் என்[த]*—

3—*இராமாதனன் திரு—*

2—*‘[ச] ஓவ இராமாதன—*

4—*.....ந்தர...ரு—*

Translation

1—ours in Tirumala—

2—Rāmānuja—

3—Rāmānujan-Tiruna(*ndavanam*)—

1. Read *ஆசாரிய புருஷரெனில்.*

2. Read *அனந்தமுனாங்.*

3. Read *வெங்கடத்தவந்தவன்.*

4. Read *திருமலையில்.*

5. Read *உத்தி—*

No. 176.

(No. 54—G. T.)

[On the east wall (outer side, north of entrance) of the Parthasarathisvāmi shrine (behind *Āṇḍi* shrine) in the Govindarājāsāmi Temple at Tirupati.]

Text

- 1 திருப்பதிக்கும் அவுலிக்கும் எல்லை நிர்ணயித்தபடி.
- 2 திருப்பதியில் பெரியளியில் தெற்குத் தகையின் கவி-
- 3 ன்வினுக்கு தெற்க்கே ஈட்ட எல்லைக்கொழு முதலா-
- 4 க மேற்கு ஐயர் குழி பனவாக ஈட்ட எல்லைக் கண்டார் [|| *]

Translation

This is the boundary line fixed between Tirupati and Avulāli, to wit, from the boundary stone planted to the south of the sluice (constructed) in the south bund of the *Periyāvar* (big tank) in Tirupati up to the boundary stone planted for the demarcation of the *Jiyar-kuzi* on the west.

No. 177.

(No. 274—G. T.)

[On the west wall (inner side) of the *Periyāvar* shrine at Alipiri (foot of the hill of Tirupati).]

Text

- | | |
|---------------------------------------|------------------------------|
| 1 உ ¹ கைப்ப[ய]லாம் பூ[கை]- | 5 ன்னம்மை முப்பத்தி- |
| 2 ககரக் காமயில்[வி] சற்படு- | 6 ன்னதமுன் சற்பித்த [த]ன்ன- |
| 3 ரிப்பப்பதக்கு ஈற்பொலியூட்- | 7 ம்மை ¹ எரிதனை உ |
| 4 டாக்நொன் ஒப்பாவாலை- | |

Translation

Kāmavilli (residing in) the beautiful Pavai-nagarām dedicated to (God) Sarpagiriyaṇṇan (Śaṣhādrinātha, i.e., Śrī Vākaṇṇasvara abiding on the holy mountain of the shape of the serpent, *Ādiśaṣha*) the tank named after his unexcelled mother who taught (him) the virtue of the thirty-two¹ acts of charity.

1. Metre *செம்பா*.

2. Read *எரி*—

NOTE 3:—Mr. V. Viswanatha Pillai thus enumerates the 32 acts of charity in his “Tamil-English Dictionary” under the word “*Āgam*”—

(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 child-birth, (10) nourishing children, (11) giving milk to infants, (12) burning or burying the poor, (13) furnishing clothes to the destitute, (14) giving chunnam 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 cadjan or palmyra leaves to women for their ears, (20) giving black paint to women for their eyes, (21) giving oil for the head, (22) aid to enjoy a woman, (23) redressing injuries, (24) keeping water pandals to give drink to the thirsty, (25) erecting inns or buildings for the reception of Brahmins, pilgrims, etc., (26) making 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 to the charitable acts noted under the heads 24 to 27, viz., water pandals, inns, tanks and topes, in also Nos 6 and 7, viz., giving alms and providing for travellers.

VIJAYANAGARA INSCRIPTIONS

VIJAYANAGARA INSCRIPTIONS (FIRST DYNASTY)

No. 178.

(No. 487—T. T.)

[On the door-jamb wall (right inner side) of Paṭikavali-gōpura in.
Tirumala Temple.]

Text

- 1
- 2 தப்புலாபா கணு.....
- 3புக்காப[ர்].....
- 4
- 5 நித்தி.....பன் பொலியுட்டாச.....என்னைக்குப்பட்ட 'என்செய்' பு-
- 6 ன்செய் மந்தம் லவ-யமா[னும்] ஆச திருவெங்கடமுடையானுக்கு
குறித்தோம் இம்முதல் கொண்டு [இதி]திருவெங்-
- 7 உழுடையானுக்கு.....திருப்பொனகம் & ஆச என்னப்பட்ட 'கொண்டு
திருப்பொனகம்.....
- 8 'சஞ்சரித்தவரை எடக்கடவதுவரும் இந்த தம்மத்துக்கு
'தொடராம் பன்னிச-
- 9 என் எக்கக்காரனின் காரம்பகையை கொண்டுள் பாவத்தை பெறத்
கடவான் [|| *] லுத்த[ர்] விம-னாடி வுணத[ர்] வரத்த[ர்]
- 10 வரத்த[ர்] [|| *] வரத்த[ர்]வரத்த[ர்] லுத்த[ர்] தித்த[ர்] நவெக
[|| & || *]

Translation

1.
2. the chastiser of those kings who break (their word).....
3. Bukkarīya.....
4.
- 5 & 6. deducted.....for *Paliyappa*.....(we) have granted as a
sarvaṃśaya (the village).....comprising the *naṇṇai* (wet), *ṭuṇṇai* (dry) and
other varieties of land within its bounds, to Tiruvākaṣamuḍaiyān.
- 6-8. With this income (from the village) shall be offered (conducted)
two *śrutiśraṇakam* daily, including one *śrutiśraṇakam*, for this God Tiru-
vākaṣamuḍaiyān, 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 tawny (coloured) cow on the bank of the Ganges.
- 9 & 10. The maintenance of the 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.

1. Read ஸஞ்சரித்தவரை-

2. Read குணம்.

3. Read புத்தம்.

4. Read இலவச.

5. Read ஸஞ்சரித்தவரை.

6. Read குணம்.

No. 179.

(No. 237—T. T.) A.

[On the north base (front left side) of first gūpura in the second prakāra of Tirumala Temple.]

Text

- 1 స్వస్తి శ్రీ బహుధ్యుదయ శక [వ]
- 2 రవ్యములు ౧౨౮౧ [అగునంటి] విశా
- 3 ౦ సంవచర అమాధ శుద్ధదశమి మ[ం]
- 4 దవారాన స్వస్తి శ్రీ [మ] స్వహమంద [లే]
- 5 శ్వర మిసరగండ మందేవముహ
- 6 రాజులు తిరుమలదేవరకు ప
- 7 [టా] దినగగు సువరాదితి
- 8 రమును ఎతించెను మంగళ
- 9 మహా శ్రీ శ్రీ శ్రీ

Translation

Hail, Prosperity! On Saturday, the 10th (lunar) day of the bright fortnight in Āshāḍha in the (cyclic) year Vikāri, corresponding to the victorious Śaka year 1281, the illustrious Mahāmañjalāsvara Mīsaragaṇḍa Maṅgidāva Mahārāja fixed a golden *śikhara* (vase) over the *Vimāna* (dome) of Tirumaladāva (Tiruvāṅgalanātha). May prosperity abide!

No. 180.

(No. 238—T. T.)

[On the north basement (front left side) of first gūpura in the second prakāra of Tirumala Temple.]

Text

- 1 వాచి ప్రోక్షణము
- 2 తెలుగు శిల్పములు సంక.
- 3 తెలుగునాట నీర్మలము
- 4 తెలుగునాట నీర్మలము
- 5 ముం దెమితి తెలుగునాట
- 6 తెలుగునాట నీర్మలము

Hail! The illustrious Mahāmañjalāsvara Mīsaragaṇḍa Maṅgidāva Mahārāja fixed the golden vase, having gilded the *sanctum* (of the God) at Tirumala. May this charity (beget) prosperity!

1. Read ప్రోక్షణము

2. Read వాచి.

3. Read—నాట

4. Read నీర్మలము.

VIJAYANAGARA INSCRIPTIONS

No. 181.

(Nos. 373 and 485—T. T.)

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

Text

- 1 வுலிபுரீ விசுவலிங்கபுரத்த—
- 2 நெகலெயுர அறிவுபலிநாஸ—
- 3 கணு பீயிர குயாசம்பனடைபர் 'பெகடைப்—
- 4 ...திருவெங்கடமுடையானுக்கு திருந்காமினக்கு 'ந 'வரு க்ரு விட்ட பக
- 5 உயிழி பிஷைழி க இது 'சுராதித்தவடுரு செக்சுக்கடகது இது
- 6 பீடுவெ—
- 7 ஸ்வாருகெஷ (1) உ

Translation

1. Hail! In the prosperous year Kīlaka⁶.....
- 2-5. The charity of 28 cows and 1 bull for seven-eighths of a *nandāvilakku* for Tiruvēkaṭamuḍaiyān was made by the *Pekkaṇḍi* (minister) of Śrī Vira-Kumāra-Kampaṇa Uḍaiyar entitled *Mahāmaṇḍalīkara*, *Arirōya-vibhūja* and (*Bhūṣhaikkuttappuvarāvara*)*gaṇḍa*.
- 5-6. This (charity) shall last as long as the moon and the sun endure. May this the Śrīvaishṇavas protect!

No. 182.

(No. 374—T. T.)

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

Text

- 1 இவ்வலிங்கபுரத்த மார்புழி மாதம் விட்ட வினக்கு
- 2 'வரு ஆக வினக்கு க (1) உ

Translation

One-eighth of a (*nandā*-)*vilakku* (oil-lamp) was added in the month of Mārga⁷ 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 ஸ்வாசம்பனவு. | 6. = Śaka 1290 = 1368 A.C. |
| 2. Read பெகடை. | 7. Read அமைச்சர் = 1. |
| 3 and 4 Read குயாசம் அமைச்சர் | 8. = December 1368 A.C. |
| 5. Read அஷாதித்ய— | |

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No. 189

(No. 496-T. T.)

[On the door-jamb wall (back right side) of Paḍikevali-gūptara in
Tirumala Temple.]

Text

- 1 லுஷ்டிப்ரீ சங்குருவச்சேவத்தி திருமணிகாதன் சங்குரு
2 லாய்செருமான் திருமணிகாதன் சங்குரு

Translation

Hail! The illustrious Sambhukulachakravarti Tirumallināthan
Sambhuvaryaapperumāḻ (presented) to Tiruvākaṭamudaiyān—

No. 184.

(No. 61-T. T.)

[On the south wall in the first prakāra of Tirumala Temple.]

Text

- [illegible]

1. The rest of the inscription is lost. 2. Read ~~g~~ *g*.

VIJAYANAGARA INSCRIPTIONS

- 6 முது திருப்பூமண்டபத்தில் எறிஅருளினும் திருமஞ்ச[ன]த்தக்கு திரு-
மஞ்சனசாஸ்பாந் கிடெம் எண்ணக்கா[ப்பு] உழக்கும் சந்தனக்காப்பு
ஒன்றுஅகாப்பமும் கற்பூக்காப்பும் கவ்வூரிக் காப்பும் குங்குமக்காப்-
பும் திருப்பூமண்டபத்-
- 7 துக்குத் கூடை முறம் பெரும்பாயும் கூடும் இவை அடக்கதும் துண்டு-
தொடும் ப்ரீபண்டாத்திலெ கிடப்பொதக்கடவதாவுகும் இதுக்கு
பொலிண்டுகூதத் திருப்பதி ப்ரீலெவஜ்வர்க்கனிர் அமுப்பிராஜர்
- 8 திருக்கலிகந்திரதாதர்¹ இந்நைனும் ப்ரீபண்டாத்தத்து ஒடுக்கெ டு
எள ம் அப்படி திருக்கணுமடைக்கு ஒடுக்கெ டு இவ் குக டு
எளஇவ் இப்பணம் நானூற்று கீம்பதம்² ஒடுக்குவித்தக்கொண்ட
அளவுக்கு இவ்வகை அடக்-
- 9 கூடும் ப்ரீபண்டாத்திலெ அனூதித்தவகை நடத்திப்பொதக்கடவதாவுக-
வும் இப்படிக்கு ப்ரீலெவஜ்வர்க்கன் பணியாள் இவை கொடுக்கணக்கு
திருகிந்தனா[ர்] கூடபாள் எழுத்து இவ் ப்ரீலெவஜ்வர்க்கன் றாடுகூ உ

Translation

Hail ! On Friday³ combined with Rāvatī (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 Malaikiniyaningra-Perumāḷ and Nācchimar are seated in the *Tirukṣā-maṇḍapam* of Ajagappirānār at Tirumala on the 2nd day in each of the festivals, viz.,

1 *Kalam* of rice with the *Malaikiniyaningraṇ* (measure) to be propitiated as a *ṣṭraṇṇu*,

4 *Nāḷi* of rice for 1 *Tirukkaṇḍamaṇḍai*,

7 *Nāḷi* of rice for 1 *Aṇṇa-paḍi*,

2 *Nāḷi* of rice for the *Mātrai*,

totalling 1 *Kalanai* 1 *Kuruvai* and 5 *Nāḷi*;

5 *Nāḷi* 1 *Uri* and 1 *Ḍḷakku* of ghee for the above (items),
curds,

3 *Nāḷi* of pulse,

4 *Nāḷi* of sugar,

2 *Nāḷi* of salt,

1 *Uḷakku* and 1 *Ḍḷakku* of pepper,
vegetables,

700 areca-nuts,

700 betel-leaves,

2½ *Palam* of *Chandanam*,

oil for *tiruvḷakku* (lamps),

1 *Kuruvai* of rice for Periya-Perumāḷ (presiding deity),

1 *Kuruvai* of rice for..... Perumāḷ and Śrī Varaha-Nāyanār,

total rice being 1 *Padakku*,

1. Read—திருக்கலிகந்திரதாதர்.

2. Read அனூதித்த-

NOTE 3 :—The equivalent English date is 13th January 1380 A.C.

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1 Ur¹ of ghee,

pulse, curds and vegetables ;

1 U²akku of (gingelly) oil for the *tirumañjanam* (holy bath) supplied by the *Tirumañjana-lalaiyār*, when (the deities) are seated in the (said) *Tiruppa-maṇḍapam*,

1½ Palam of *Chandanam*,

camphor, musk and saffron ;

baskets, winnows, big mats and pots (for use) in the *Tiruppa-maṇḍapam* ;

these (above-named) articles as per the above account, from the *Śrī-Bhaṇḍāram* year after year ;

as the interest-yielding capital (towards these charges, the sum intrusted into the *Śrī-Bhaṇḍāram* this day by Aḷagappirāṇār Tirukkalikangidāsar, one of the Śrīvaiṣṇavas of Tirupati, is 400 *ṇaṇam* and that intrusted for the *Aṭṭa-ṇaṇi* and *Tirukhaṇḍamalai* is 50 *ṇaṇam*, aggregating to 450 *ṇaṇam*.

In consideration of the receipt of this 450 *ṇaṇam*, the above articles as per the above account shall be continued to be supplied from the *Śrī-Bhaṇḍāram*, till the lasting of the moon and the sun.

Thus with the permission of the Śrīvaiṣṇavas, this (document) is written by the temple-accountant Tiruṇinra-ar-uṇaiyān.

May this the Śrīvaiṣṇavas protect !

No. 185.

(No. 103—T. T.)

[On the north wall of Varadarājasvāmī shrine in the first prakāra of Tirumala Temple.]

Text

- 1 ஸ்ரீவைஷ்ணவர்களால்
- 2 ஸ்ரீவைஷ்ணவர்கள் பொருளை எட்டின மாதிரிக்குருளுக்கு கைம்மாலை.
- 3 ம் உயிர் 'சு- பூக்கொட்டில் முதலில் இந்த ஸ்ரீ-ஸ்ரீ நடத்தும் முக்கிய இருவரும்-
- 4 எட்டியப் ப்ரீபண்டாரத்தின் குடுக்கை 'டி ஈ இப்பணம் ஊத்தத்தும் பொலியுட்டா
- 5 முப்பட்டிருவாக்கள் மரியாதி இந்திருவாருக்கும் ப்ரீபண்டாரத்திலே அமுதபடி. ௧௪-
- 6 தத்தப்ப உப்பட்ட வகை நடத்திடவதற்குவும் இவை கொடுக்கவருகிறது.
- 7 உயிர் எழுத்து உ

1. This figure stands for ௦௪௮.

2. Read பணம்.

VIJAYANAGARA INSCRIPTIONS

Tn

The sum of 100 *panam* was paid into the *Śrī-Bhaṣṭāram* on the 33rd¹ day of the Tai month towards (the expenses of) the *Māṁ-tirunāḷ* (which is to be conducted) in the year Prabhava (and which was) instituted in the name of Harihararāya, by Mullai-Tiruvākkaṣa-Jīyar who executes this charity from the income of the village of Pūṅṅū. As the debit against the interest (*poliyuṅṅu*) on this sum of 100 *panam*, the *amudupadi*, *iṭṭuppaḍi* and other articles shall be issued (for this festival) from the *Śrī-Bhaṣṭāram* in the manner of the festivals instituted previously.

This is the signature of the *Tirumura-ar-nḍaiyān*, the temple-accountant.

No. 186.

(No. 103, A—T. T.)

[On the south wall in the first prakāra of Tirumala Temple.]

Text

- 1 கெப்பு கட்டின மாதத்திருநாளுக்கு ப்ரஹ்ம வருஷத் துளி மாதம்
ஒடுக்கின ௩ ௩ இதைத் தீர்வகைப்படி எடக்கடவதவதுவும் [|| *]

Translation

The money paid in the month of Āṇ² in the Pramsdṛta year for the *Māṁ-tirunāḷ* previously instituted is 100 *panam*. 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 prakāra of Tirumala Temple.]

Text

- 1 ஸ்ரீமதி பகவதே துயிதத் முன்னுத்த ஒருபத்த இவ்வுடன் மெல்
செவ்வரிசை ப்ரஹ்மவருஷத்த மாதத்தி னாதம் ௩௩ 'தி
[என்] திருமணியில் ஸ்ரீமத்ப்ரஹ்ம திருமணியில் அரிசனாகியவன்
'திருனாத்துவனத்தத்துத் ௨
2 ஸ்ரீ முன்னித் திருவெங்கட[தி]யர்க்கு ப்ரஹ்மவருஷம் [பன்]னாக்குத்த-
படி திருமணியெல் மணியென்பின்பெருமானும் [என்]மொரும மார்-
ஷி மாதத்தின் செட்டெருளும் திருப்பாவையின் எடுப்பத்த என்
பத்துக்கு

Notes 1 :—It falls on Saturday, the 18th January 1386 A.C.

2. Read ப்ரஹ்மவருஷம்—

3. Read ஸ்ரீமத்ப்ரஹ்மவருஷம்—

3. = June 1390 A.C. (Śaka 1312).

6. Read திருப்பாவை—

4. This figure stands for ௩௩.

- 3 நான் ஒன்றற்கு திருஒளக்கத்தற்கு மலிசெய்யின்[ருது]ன் அமுதபடி
ணையும் மாத்திரைக்கு அரிசி இருநாழியும் பெரிப்பெருமானுக்கு
அமுதபடி குதணியும் செய்அமுத முன்னுழி உழக்கும் பருப்பு-
அமுத முன்னுழியும்
- 4 உப்புஅமுத நாழி உரியும் மினருஅமுத உழக்கும் சந்தனக்காப்பு இ[ரு]
பணமும் அடைக்காப்பஅமுத தூதம் இஹிஅமுத தூதம் சந்த-
முறைநான் கிடும் அப்பப்படி ஒன்றம் திருக்கண்படை ஒன்றம்
பிரமோகிந்தப்பெருமான் திரு-
- 5 வரூ[பு]தத்தின்(நான்) திருப்பாவை நான் பத்தற்கு நான் ஒன்றற்கு
சாளுக்கி[ரூ]பணக்காலால் திருஒளக்கத்தற்கு அமுதபடி பன்-
னிரண்டு மாக்காணும் மாத்திரைக்கு அரிசி இரு நாழியும் பெரிய-
பெருமானுக்கு அமுதபடி இரண்டு மாக்காணும் செ-
- 6 [ய்]அமுத நாழி குழைக்கும் பருப்புஅமுத நாழி உரியும் உப்புஅமுத
நாழியும் மினருஅமுத ஆழைக்கும் சந்தனக்காப்பு ஒன்றகாப்பணமும்
அடைக்காப்பஅமுத கீம்பத இஹிஅமுத கீம்பதம் சந்தமுறைநன்
கிடும் அப்பப்படி ஒன்றம் திருக்க-
- 7 னுமடை ஒன்றம் ஆக இந்த வகைப்படிக்கு பொலிவிட்டு ஆக ப்ரிபன்-
டாத்தற்கு இற்றைநான் ஒன்றின் ௫ தடா இப்பணம் ஆவிரத்த
இருதூத்தத்திற்கும் பரிசைக்குச் செலவாக 'அனூரீதீதீவகா ஆண்டு-
தொதம் ப்ரி-
- 8 பண்டாத்திலை இந்த வகைப்படியெ கிட்டிப்பொதக்கடவதகுஷும் திரு-
மலிமென் அமுதசெய்த[அ]ருநின் ப்ரவாத்தத்திலை தம்முடைய
'ஒபாதி ப்ரவாதம் உவக 'உ. நூத இதின் அரிசா[ரு]நியன் மடத்-
தற்கு செஷடி.
- 9 ஆக பெதம் ப்ரவாதம் ௨௫ உ நூத சிக்கி தாம் தாசத்தாற்கு குறித்த
ப்ரவாதம் [பதினொ]ரு நாழியும் தானத்தார் திருப்பதி ப்ரிசை-
வர்கள் திவ-அஹடி நாதல் [தி]ருக்கணநிள் 'கைபனார் திவ-அஹடி
முன்றம் கம்பிமாள் திவ-அஹடி
- 10 ஒன்றம் கொலிள் செட்க்கும் ஐயர்கள் திவ-அஹடி இரண்டும் கொலிள்-
கைக்கு திருகின்றவர்க்கடையார்கள் திவ-அஹடி இரண்டும் ஆக
இந்த பன்னிரண்டு திவ-அஹத்தினும் பெறக்கடவதகுஷும் ப்ரி-
கொலித்தப்பெரு-
- 11 மான் அமுதசெய்தருநின் ப்ரவாதத்தின் தம்முடைய கிழக்காடு
ப்ரவாதம் ௨௫ உ நூத இதின் [இந்த] மடத்தற்கு ப்ரவாதம்
௫ உ நூத சிக்கி ப்ரவாதம் ௨௨ உ ம் இந்த பன்னிரண்டு
திவ-அஹத்தினும் பெறக்கடவதகுஷும் தம்முடைய

1. Read அனூரீதீதீ-

2. ஒபாதி = தாமம்.

3. This figure stands for ஐந்தாழைக்கு

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12 ஸரஸ்வதாநாதரத்தருப் பின்பும் மடஸெஷயாநாதம் இந்த மடம் கைம்
கொண்ட 'வாழாதி ஸ்ரீவை[ஜ்யர்] பெதந்தவாரையும் இப்படிக்கு
அபூர்த்தியாகா நடத்தந்தவதனையும் இப்படிக்கு ஸ்ரீவைஜ்யர்
புனிகூம் கொய்க்கணக்கு

13 திருவிந்நவர்தலையார் எழுத்து ஸ்ரீவைஜ்யர்[ரெஷய] உ

Translation

Hail! On the 11th⁴ day of the Mārgaḥi month in the Pramōdita year, current with the auspicious Śaka year 1312, this is the *Śāśāsanam* executed by us, the *Śthanattār* of Tirumala, in favour of Mullai-Tiruvākkaḥa-Jīyar, the manager of the *Ariṇṇālaiyan-tirunandavanam* (flower-garden) at Tirumala :—

towards (the articles required for) the one *tiruvōlakham* on each of the middle ten days during the *Tirupṭṭavai* (psalm-singing festival) in the Mārgaḥi month within the hearing of Malaikiniyaninṇa-Perumā and Nāchchimār at Tirumala, viz.,

1 *kalam* of rice measured with the *Malaikiniyaninṇa*-(*kāl*),

2 *nāḷi* of rice for the *nāirai*,

1 *kuruvai* of rice for Periya-Perumā,

3 *nāḷi* and 1 *uḷakku* of ghee,

3 *nāḷi* of green gram,

1 *nāḷi* and 1 *vri* of salt,

1 *uḷakku* of pepper,

2 *palam* of *Chandanam* (sandal paste),

100 areca-nuts,

and 100 betel-leaves,

and one *apṭappāḍi* and 1 *tiruvṇāṇṇamāḍai* to be prepared on the *Śattumuvai* (last) day ;

and towards the articles required for one *tiruvōlakham* on each of the ten days of the *Tirupṭṭavai* during the *Adhyayanōtsavam* of Śrī Gōvindaperumā, viz.,

12 *marakkāl* of rice measured with the *Chāḷukya-Nārāyaṇa-kāl*,

2 *nāḷi* of rice for the *nāirai*,

2 *marakkāl* of rice for Periya-Perumā (presiding deity),

1 *nāḷi* and 3 *uḷakku* of ghee,

1 *nāḷi* and 1 *vri* of pulse,

1 *nāḷi* of salt,

1 *uḷakku* of pepper,

1½ *palam* of *Chandanam*,

50 betel-nuts and 50 leaves,

and 1 *apṭappāḍi* and 1 *tiruvṇāṇṇamāḍai* to be prepared on the *Śattumuvai* (last) day ;

1. Read ஸரஸ்வதாநாதம்—

2. Read வாழாதி.

3. Read புனியார்.

4. =Thursday, 8th December 1390 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-Bhaṇḍāraṁ*, 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 *nāḷi* and 3 *uḷakku* coming to your share shall be distributed as follows:—deducting 15 *nāḷi* and 3 *uḷakku* as the portion (*iṣham*) for the *Ariṅṅālayaṉ-maṭham*, (the balance of) 11 *nāḷi* being the *prasādam* granted by you to the *Sihānattar*, the *Sihānattar* shall thus partake of it, as 4 *nirvāham* for the Tirupati *Śrī-vaishṇavas*, 3 *nirvāham* for the *Sabbaiyār* of Tiruchchukanūr, 1 *nirvāham* for the *Nambimār*, 2 *nirvāham* for the *Kōyil-kāḷkum-Jiyars*, and 2 *nirvāham* for the *Kōyil-kāḷakku Tiruṇiṅṇa-ār-uḍaiyārs*.

From the 17 *nāḷi* and 3 *uḷakku* falling to your share as the donor out of the *prasādam* offered to Śrī Gōvindapperumāi, 5 *nāḷi* and 3 *uḷakku* shall be deducted for the said *Maṭham* and the (remaining) *prasādam* of 12 *nāḷi* shall be distributed among the 12 *nirvāham* above detailed.

After your body reaches its end (your demise), the *Ekāki-Śrī-vaishṇava* who heads this *Maṭham* shall receive the *maṭha-iṣha-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 Tiruṇiṅṇa-ār-uḍaiyān, with the permission of the *Śrīvaishṇavas*. May the *Śrīvaishṇavas* protect (this)!

No. 188.

(No. 57, A—T. T.)

[On the south wall in the first *prākāra* of Tirumala Temple.]

Text

- 1 இத்த மடமொஹ[மா] நிருமலமெம் ப்ரஹ்மதம்[பதின]அஞ்ஞாழி முடிவற்கு இதில் எகாதி ஸ்ரீவைஷ்ணவர்கள் பெறும் ப்ரஹ்மதம் எட்டு நாழியும் ஸ்ரீமொஹிப்பெருமாள்கொளியில் மடமொஹமாண ப்ரஹ்மதம்
- 2 அஞ்ஞாழி முடிவற்கு இதில் எகாதி ஸ்ரீவைஷ்ணவர்கள் பெறும் ப்ரஹ்மதம் முன்னாழி நிக்கி உள்ள ப்ரஹ்மதம் அந்நாஞ்ஞாயன் மடமொஹம் ஆகக் கொள்ளவும் உ

Translation

Out of the *maṭha-iṣham* shall be issued 8 *nāḷi* *prasādam* which the *Ekāki-Śrīvaishṇavas* are (authorised) to receive from the 15 *nāḷi* and 3 *uḷakku* *prasādam* at Tirumala, and 3 *nāḷi* *prasādam* for the *Ekāki-Śrīvaishṇavas* from the 5 *nāḷi* and 3 *uḷakku* *prasādam* received as *maṭha-iṣham* from the temple of Śrī Gōvindapperumāi; these being deducted, the remaining *prasādam* shall be received as the balance (*iṣham*) for the *Ariṅṅālayaṉ-maṭham*.

1. பதின அஞ்ஞாழி = பதினாறு நாழி.

2. அஞ்ஞாழி = ஆறாழி.

VIJAYANAGARA INSCRIPTIONS

No. 169.

(No. 52—G. T.)¹

[On the south wall (right of entrance) of Śrī Parthasārathisvāmi shrine in
Śrī Gōvindarājasvāmi Temple at Tirupati.]

Text

- 1 ஸ்ரீமதி ஸகாஸ்பதி ஆபீர்த்த முன்னுந்து ஒருபத்த இரண்டின் மெல்
செல்லாநின்ற ப்ரொ[உ]தலாவசலா[உ]த மார்கழி மாதம் மச
[தி] நான் திருமலையி-
- 2 ல் ஸ்ரீரத்தாரொம் திருமலையில் அரகாணையன் திருநந்தவனத்துக்-
ருக் கடவ முல்லைத் திருவெங்கடையர்க்கு பரிபாஸாணம் பண்ணிக்-
ருத்தபடி.
- 3 திருமலையெல் மலையெனியநின்றபெருமானும் ஸாச்சிமாரும் மார்கழி மாதத்-
தில் கெட்டுஅருளும் திருப்பாவையில் எடுப்பத்த நான் பத்தக்கு
நான்
- 4 ஒன்றுக்கு திருநலக்கத்துக்கு மலையெனியநின்றான் அமுதபடி கலமும்
மாத்திரைக்கு அமுதபடி இரு குழியும் பெரியபெருமானுக்கு
அ[மு]தபடி(க) குதனிய-
- 5 ம் செய்யமுத முன்னுதி உழக்கும் பருப்புஅமுத முன்னுதியும் உப்பு-
அமுத ஸாழிஉரியும் மினருஅமுத உழக்கும் சந்தனக்காப்பு [இ]ரு
பலமும் அகடக்காய் அமுத
- 6 துதம் இலையமுத [துதம்] சாத்தமுதறதன் விடும் அப்பப்படி ஒன்-
தம் திருக்கணைகடை ஒன்றும் ஸ்ரீரொகிந்தப்பெருமான் திருவ[தி]-
[பு]தத்தில் திருப்பா-
- 7 வை [நான் பத்த]க்கு நான் ஒன்றுக்கு சாளுக்கிராயணக்காலால் திரு-
நலக்கத்துக்கு அமுதபடி பண்ணிண்டு மாக்காலும் மாத்திரைக்கு
அரிசி இரு ஸாழியும்
- 8 [பெரிய] பெருமானுக்கு அமுதபடி இரண்டு மாக்காலும் செய் அமுத
ஸாழி முடிமுக்கும் பருப்பமுத ஸாழி உரியும் உப்புஅமுத ஸாழியும்
மினருஅமுத ஆழாக்கும் சந்தனக்கா-
- 9 [ப்பு ஒன்]ரணைப்பலமும் அகடக்காயமுத [இ]ம்பத இலையமுத இப்ப-
தம் சாத்தமுதறதன் விடும் அப்பப்படி ஒன்றும் திருக்கணைகடை
ஒன்றும் ஆக இந்த வகைப்படிக்கு
- 10 பொலிண்டாச ஸ்ரீபண்டாசத்துக்கு இந்நகரதன் ஒடுக்கெ ௫ தலா
இப்பணம் ஆபீர்த்த இருதூற்றத்தும் பலிகசத்துச் செலவாக
மா[உ]தாதிதீயகா ஆண்டு-

1. This is a copy of No. 167 (No. 57 T.T.) 3. Read ஸ்ரீரத்தாரொம்.
4. Read அஞ்சாதீதீ -

2. This figure stands for தேதி = Thursday, 8-12-1390 A.C.

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- 11 தொதம் த்ரிபண்டாரத்தினெ இந்த வகைப்படிவெ கிட்பெய்தகடவத
ஆகவும் திருமகிமெம் அமுதுசெய்தருளின ப்ரவாரத்தினெ தம்-
முடைய பொது-
- 12 ப்ரவாரத் உயெ உ ஃ நூத இநிம் அராரணுவல் மடத்துக்கு மெய்கம்
ஆக பெதம் ப்ரவாரத் யெ உ நூத கிச்சி தாம் தாரத்தாத்துக்
குடுத்த ப்ரவாரத் பதினெருகாழியும்
- 13 தாரத்தார் திருப்பதி த்ரிவைஜ்வரன் திவ-அரவடி ஈதும் திருக்கை-
னாரிம் வகையார் திவ-அரவடி முன்றம் கம்மொர் திவ-அரவடி ஒன்-
தம் கொய்க்கெட்கும்
- 14 'மெய்கன் திவ-அரவடி இரண்டும் கொய்க்கணக்கு திருகின்றவர்க்கடையார்-
ன் திவ-அரவடி இரண்டும் ஆ[உ] இந்த பன்னிரண்டு திவ-அரவத்-
திலும் பெறக்கடவர்-
- 15 கணாகவும் த்ரிவொகித்தப்பெருமான் அமுதுசெய்தருளின ப்ரவாரத்திம்
தம்முடைய கிழுக்காடு ப்ரவாரத் மெ உ நூத இநிம் இந்த
மடத்துக்கு ப்ரவாரத் இ உ நூத
- 16 கிச்சி ப்ரவாரத் [யெ] உ ம் இந்த பன்னிரண்டு திவ-அரவத்திலும்
பெறக்கடவதஆகவும் 'தம்முடைய ஸாரிராவவாரத்தாத்துக்கு யின்பும்
மட-
- 17 மெய்ப்ரவாரத் இந்த மடம் கைக்கொண்ட 'வாராதி த்ரிவைஜ்வரன்
பெறக்கடவர்ஆகவும் இப்படிக்கு அநுபிததவகா கட்டக-
- 18 க்கடவதஆகவும் இப்படிக்கு த்ரிவைஜ்வரன் 'பணிகூம் கொய்க்கணக்கு
திருகின்றவருடையான் எழுத்து இத
- 19 த்ரிவைஜ்வரனெய் உ

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 prakāra of Tirumala Temple.]

Text

- 1 ஸ்ரவணீத்ரீ 'வொகாவுடி ஆதிரத்த முன்னாத்த ஒரு பத்த நாலின் மெம்
செய்வாரின்ற ஆம்மெய்வகவந்தொர்த்த பக்குளி மாதம் [உ- 'தி]
நான் திருமகியிம் 20 தாரத்தாரொம்

1. This figure stands for காழி முன்-
வுத்து.
2. Read ஜ்வரன்.
3. Read தம்முடைய.
4. Read வாராதி.
5. Read பணியான்.

6. Read ஸ்ரவணீத்ரீ.
7. Read ஸாரணியு.
8. Read—வெய்வகவந்தொர்த்த.
9. This figure stands for: தெநி.
10. Read ஸ்ரவணீத்ரீ.

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- 2 திருமலைமென் அரிசனாநாயன் 'திருவந்தவளத்தக்கு உடைய முன்னை திரு-
வெங்கடச்செயற்கு' ஸ்ரீராமராமதேவ பண்ணிருந்தபடி அ[ரி]சனாநா-
யன் திருப்பூண்டபத்திம்
- 3 திருநாள்(க்)கண்டோதம் கிடாபாத்தி[ரி]நாளில் மலைநெய்யினைப்பெருமாளும்
நாச்சியாரும் எரிஅருளிச் செய்து அமுதசெய்யும்இடத்த மலை[ரி]நாய-
னிருந்தும் திருவந்தவளத்தக்கு
- 4 அமுதபடி ஸ்ரீ[ரி]யாசெய்து அமுதபடி இரு நாயியும் அப்ப-
படிக்கு அமுதபடி எழு நாயியும் திருக்காமுடைக்கு அமுதபடி
நாழியும் [பெரிய]பெருமாளுக்கு அமுதபடி குறையியும்
- 5 ஆக அமுதபடி ஸௌ பதக்கு 'கீஞ்சூழியும் பொதுமுத கீஞ்சூழி
முடிமக்கு ஆழாக்கும் கரிஅமுதக்கு பயதஅமுத முன்னுழியும்
உப்புஅமுத நாயி உரியும் மினருஅமுத உழக்கும் அப்பபடிக்கு
மினருஅமுத ஆழ[ரி]க்கும்
- 6 அப்பபடிக்கும் திருக்காமுடைக்கும்(க்) கண்ணஅமுத நாழியும்
அடைக்காய்அமுத அதுததம் திருவாராதத்தக்கு அடைக்காய்-
அமுத தது ஆக அடைக்காய்[ரி]அமுத எழுததம் இஹஅமுத
- 7 [எழு]ததம் கந்தாநாயு இரண்டகாப்பமும் திருவிளக்கு என்[னை]
திருநாயியும் இதைக்கு உடை முன் பெரும்பாய் உன் இத(ரு)-
[ய்]ம் பொவினட்டுஆக திருநாள்(க்)கண்டோதம் ப்ரிபண்டாத்திலை
- 8 கிடக்கவதஆகவும் இதைக்கு பொவினட்டுஆக ஒக்க 'கிற்செய்த ௩
கா இப்பணம் அதுததம் இற்கை நாள் ப்ரிபண்டாத்தக்கு ஒக்க-
ருவித்தக்கொண்டஅளவுக்கு இன்னும் முன்
- 9 திருநாள்(க்)கண்டோதம் இவ்வகைப்படி அடக்கதம் ப்ரிபண்டாத்திலை
அனாரித்தவகை கிடப்பொதக்கவதஆகவும் திருவந்தவளத்திம்
அமுதசெய்தஅருளின பூவாதத்திம் நாளிம்
- 10 துந்தக்கு பூவாதம் ஆதம் பெரியபெருமான் அமுதசெய்தஅருளினத்-
திம் பூவாதம் கீஞ்சூழி முடிமக்கும் நாமெ பெந்துப்பொதக்க-
வ்ஆகவும் 'தம்உடைய 'சிராவதானத்தக்கு பின்பும்
- 11 இந்த அரிசனாநாயன் மடஸௌம் ஆக மடம் கைக்கொண்ட எகாமி
ஸ்ரீகைஸ்திவர் பெறக்கவ்வ்ஆகவும் இப்படிக்கு 'அனாரித்தவகை
கிடக்க[ரி]ய்[ரி]யுடையதஆகவும் இப்படிக்கு ஸ்ரீகைஸ்திவர்
- 12 'பணியுள் கொய்க்கைக்கு திருவிந்தவ்ரக்கடையான் எழுத்த ஸ்ரீ-
கைஸ்திவரக்கை உ

1. Read திருவந்தவள—

2. Read—எய்து.

3. Read ஸ்ரீநாயி.

4. Read திருவிந்த.

5. Read அனாரித்த.

6. Read தம்முடைய.

7. Read ஸ்ரீராமராமதேவ—

8. Read அனாரித்த—

9. Read பணியான்.

Translation

Hail! On the 2nd^d day of the Paṅgani month in the Tāgrasa year, corresponding to the auspicious Śaka year 1314, this is the *śilāśasanam* registered by the *Śāhanattar* of Tirumala in favour of Mullai-Tiruvāṇṭaṭṭai-Jiyar, who owns the *Ariṇṇālaiyan-tirunandavenam* at Tirumala :—

it has been stipulated to supply, from the *Śrī Bhagavāram*, from the interest on the capital, on the *viṣṭyārri* day of each of the festivals, in the *Ariṇṇālaiyan-tiruppa-maṇṇaṭṭam* when *Malakiniyaninṇa-Perumāl* and *Nāchchinār* are seated (therein) and propitiated with a *śrappa*, viz.,

1 *kalam* of rice with the *Malakiniyaninṇa-(śāl)* for 1 *tiruvā'akham*,

2 *nāḷi* of rice for the *mā'rai*,

7 *nāḷi* of rice for the *appa-paḷi*,

4 *nāḷi* of rice for the *tirukkaṇṇamaḷai*,

1 *kuruṇṇi* of rice for *Periya-Perumāl*,

the total quantity of rice being 1 *kalam* 1 *paḍakku* and 5 *nāḷi*;

5 *nāḷi*, 3 *nḷakku* and 1 *āḷāṇṇu* of ghee;

3 *nāḷi* of green gram,

1 *nāḷi* and 1 *uri* of salt,

1 *nḷakku* of pepper for the vegetables (curry);

1 *nḷakku* of pepper for the *appa-paḷi*;

4 *nāḷi* of Jaggery for the *appa-paḷi* and *tirukkaṇṇamaḷai*;

600 areca-nuts (for distribution) and

100 areca-nuts for *tiruvā'āḥanam* (offering), totalling 700 nuts,

700 betel-leaves,

2½ *palam* of *Ghaṇḍanaṇṇu*,

2 *nāḷi* of oil for the *tiruvijakku* (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-Bhagavāram* shall be issued henceforward from the *Śrī-Bhagavāram* 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 *prasādam* being a quarter of the *prasādam* offered during the *tiruvā'āḥanam*, and 5 *nāḷi* and 3 *nḷakku* *prasādam* from that offered to *Periya-Perumāl*.

After your body reaches its end (your death), the *Śrī-Śrīvaishṇavas* who acquire the possession of the *Maṇḍam* shall receive this *Ariṇṇālaiyan-maṇḍa-śāṣam* (*prasādam*).

This (arrangement) shall continue to be effective, as long as the moon and the sun endure.

On the order of the *Śrīvaishṇavas*, the temple-accountant *Tiruninṇa-ur-uḷaiyān* has written this (document). May the *Śrīvaishṇavas* protect (this)!

NOTE 1 :—This corresponds to Tuesday, the 25th February 1393 A.C.

VIJAYANAGARA INSCRIPTIONS

No. 191.

(No. 340—T. T.)

[On a slab near the tank in the Kiki-chauk at Tirumala Village on the way to Chandragiri.]

Text

| | |
|--------------------------------|--------------------------|
| 1 ஸ்வஸ்தி ஸகாஸ்தி | 20 தாராஸிம்ஹன் மண்டபம் |
| 2 ஆயிரத்த மூன்று | 21 எடுத்த திருநந்தவழம் |
| 3 இருபத்த ஆயிரம்மெல் | 22 வைத்த கிளி ஆக வாக்மி- |
| 4 செல்லாவின்ற தாராஸ- | 23 வ [4 கா] இப்பணம் அது- |
| 5 குஷி மா[?]யி மீ வய[?] உ] | 24 தூதம் பந்திச அனவுக்கு |
| 6 துதுபொத்த வார- | 25 இம்மண்டப- |
| 7 பண்ணை மக்கள் வ- | 26 த்திலை எழா- |
| 8 கண்பாசாப்ப[ண] தம்[?] - | 27 த்திருவாஸி- |
| 9 பா[?]க்கு கிளிபெண்ப[?] - | 28 வ அப்படி- |
| 10 கருக்கு திருமணியில் தா- | 29 யும் கிட்டு செ- |
| 11 எத்தா[?] ஸிவஸா- | 30 கடைத்திருவா- |
| 12 வணம் பண்ணிக்குத்- | 31 கிலை திருவொ- |
| 13 தபு திருச்சென்னிதகை- | 32 கச்செப்பு- |
| 14 வன் எங்கிலும் திருக்கு- | 33 ம் கிட்டு- |
| 15 உரப்பெருமாள் எங்கிலும் | 34 பாசும் இ- |
| 16 வடக்கு வண்டித் தார- | 35 வை திருதி- |
| 17 வன் எங்கிலு தெற்கு | 36 வந்தருக- |
| 18 திராமாசுன் எங்கிலு செ- | 37 பான் எ |
| 19 தற்கு வாகுக்கு மெற்கு வாகு- | 38 மூத்த [?] * |

Translation

1-13. Hail! On the 31st day of the Mārgaṣi month in the Tārāṇa year, corresponding to the prosperous Śaka year 1326, (this is) the document registered on stone in favour of Giridāyappaga, younger brother of Sāntappa-Nāgappaṇan (who is) the son of Sāyāṇaga of Āṭṛya-gotra, by the *Sthānatār* of Tirumala, to wit :—

13-38. 600 *paṇam* is the value paid for the purchase of the *Lakṣmi-Narasimha-maṇḍapam* constructed and the *nandavanam* planted to the north of the limits (of the gardens) of Tiruchchaṅgaṅṭṭuṇaivan and Tirukkuruṅṭṭu-perumān, to the south (of the garden) of Nalantiga-Nāraṇan, to the west of the *Rāmānjan-ri* and to the east of the channel; and, in lieu of the payment of this capital of 600 *paṇam*, shall be offered 1 *appapaṇi* on the 7th day during each of the festivals and 1 *neruvalakkachchirappu* during the *Kōṭai-tirumal* at this *maṇḍapam*.

This is the writing of the Tiruṇiṅṭṭu-ur-uṇaiyān.

- | | |
|--------------------------------------|--------------------------------|
| 1. Read துதுபு. | 4. Read எங்கிலும். |
| 2. Read ஸகாஸ்தாஸ்தி. | 5. = Thursday, 18-12-1404 A.C. |
| 3. This may be read திருச்சென்னிதகை. | |

[On the Baṅḡru-vākili, i.e., door-jamb covered with gilded copper-plate, at the entrance to the Central Shrine in Tirumala Temple.]

Text

- 1 శ్రీమయాభ్యుదయ కాలినా [వా]
- 2 [వ] కళవదేవ ౧౩౫౧ నేయ సామే' [సం]
- 3 [వ] త్వరద 'మాగ్గపిర మ ౧౦ సా లు
- 4 [శ్రీ]మకు తిరుమల దేవరిగ శ్రీమ[గ]
- 5 [మ]హారాజాధిరాజ రాజమహమే
- 6 [శ్వ] ర [శ్రీ] వీరవతావ దేవరాయ మహా [రా]
- 7 [య] రు పాదవట్టు కొట్టధంమకాళసదే
- 8 . [కొ]వదింద చంద్రియ ఛందారక.
- 9 . జాడిరాజ ఛందారవసాద లిసివన.
- 10 . రహసావిరద యినుమరు హొంసుచంద్ర
- 11 [గి] య ఛందారవాదద విక్రమాదిత్య మం
- 12 [గ]కగ్రా ౧ చిలుకూరకాలు సహ ఎళమం
- 13 [శ్రీ]యగ్రా ౧ ముంపదేవరిగ సందుల[తోనా]
- 14 . కళరు విద్వాల గ్రా ౧ అంస్తు గ్రా ౩ కం.
- 15 . . సావిర హొంసు ఉధేయం వరహ ఎరకు
- 16 [సా]విరదయింనూలు హొంసనూనాహ ...
- 17 [చంగరి] మాడిద కట్టరే నంమహాన [ర]
- 18 నదవ అవసరక పది ౧ హరివా [ణ]
- 19 ౩౦ పాయసదహరివాణ ౧ అప్పదహ [రివా]
- 20 [ణ] ౧ అంస్తు హరివాణ [౩౩] ముగంధద్రవ్యతి.
- 21 . గ ఎరకు హిరియత్తెలుగిససమప్పగ
- 22 . కొట్ట అవసర ౧ అశ్వయజమానదే.
- 23 . త్రివహను సమ్ర అదియాగి స్వాతి నక్ష [త]
- 24 . తీర్థవాగి నదవ తిరునాళగళ. అనిగ.
- 25 . యవరు సంద్రియ హొందివలుదగ.

1. Read శాశ్వ.

3. Read అశ్వయజమానదే.

2. Read మాగ్గపిర కుత్తరణి సామకాదలు.

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- 26 . . . హరిహర [అతి] యహరిహర గళక.
- 27 . సమప్రతియలు మాచీసి కొంబవళి.
- 28 . ర సంతిగెయ [అ] సమప్రతి సామ్యసం
- 29 [వ] త్సరకకాత్రిక కుత్త ఉత్తానకావళి హ[రి]
- 30 [వకం] కాలదులు సహిరంగ్యకక దావధా
- 31 [రా] పూవ్యకహగి సవ్యకమూర్యవాగి చిట్టవా
- 32 [వ]మ మెవరలు : కవ అవసరమగ [రి]
- 33 ధ ద్రవ్యపుగిస పూవదు [సం]
- 34 [వ] తి గు తిరునామగళనూ జమ . . .
- 35 . . మంపతిమగ తేమ మొనను . .
- 36 . దహరిహర చిత్తహరిహర . .
- 37 భీయ సుతాబహద.
- 38 . . మూలు గ్రామక చిట్టిసి గ్రా[మ]
- 39 . [అ] దాయకళహళక . . .
- 40 . హ సవకమూర్యవాగి చిట్ట . . .
- 41 చంబ[దా]
- 42 [క] వాయి
- 43 . పోదవరలు కొట్టధుమకా
- 44 [న]న

Translation

1-7. This is the *dharma-śāśana* (record of charity) issued for the propitious God of Tirumala (i.e. Śrī Vāṅkaṣāvara) by Śrīman Mahārājadhīrāja Rājaparamāvara Śrī Virapratāpa Devarāja Mahārāja, after his visit, on Monday,¹ being the 10th lunar day of the bright fortnight of Mārgaśīra in the Saumya year, current with the victorious Śaka year 1351.

8.—to the *Bhaṣṭāra* (treasury) of Chandragiri.....

9.—out of the income of the *Rāja-Bhaṣṭāra*.....

10-14. thousand and two hundred *koṇṇu* (*pen* or *varaḥ*), and the villages of Vikramādityamaṅgaḷa, Elamaḍiṇṇa including Chikurakakūlu belonging to the *Chandragiri-Bhaṣṭāra*, and the village of Kalaru-viṭṭala previously (granted) to God, totalling three villages.....

15-16. one thousand *koṇṇu*, the two (gifts of) *varaḥ* together making two thousand and two hundred *koṇṇu*.....

17-22. the arrangement stipulated, the *śrēṣṭhā* (offering) to be made in our name is 1 *paṭṭa*, 30 platefuls of.....*śrēṣṭhā* (offering) 1 plateful of

NOTE 1 :—The equivalent English date is 3th December 1429 A.C.

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payasa (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 *puspam* (civet) are presented.

22-34. a festival to be conducted during the month of Śrāvaṇa commencing from (the day of) the star Punarvasu to (the day of) Svāti star being the *tīrthavāri* (day) with various platefuls of offerings during the different *sandhis* (occasions), (the expenses thereof being met) from the *Amra* now paid and (from the income of the villages) granted with gold through libations of water on the meritorious occasion, sacred to Hari (Viṣṇu), of the *Utkalana-dvadasi*¹ (day) in the bright fortnight of Kārtika in the Saumya year, so as to serve for the offering of (holy food), incense and civet for smearing (the holy body) during the festival.....

35-37. for the *honnu* shall continue to be offered platefuls (of holy food), platefuls of fresh food

38-44. This is the *dharmasāṁsa* issued for the grant of the three villages as *sarvāṁṣa* (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 Baṅṅaru-vākili, and opposite the Koppera or receptacle) in the first Prākāra of Tirumala Temple.]

Text

- 1 ஸாபெக புக்ஸாஸாஸதுமணி.
- 2 தெ வசாயாரணை லாபதெ [வய].
- 3 ஷாபெ விதிவகஸுலுப்பு-ஃஸிம்-ஃ.
- 4 வெளரவாரெ ஸாபெ | டுப் ததெ.
- 5 ஷாபெ-ஃஸுதர-ஃமின் ப்ரினெகடாழிப்படுறா;
- 6 ஷாபெ-ஃஸுதர-ஃமின் ப்ரினெகடாழிப்படுறா;
- 7 தெஸாஸா :

Translation

On the auspicious Saturday⁴ on which the star Viśākha has combined with the 10th lunar day of the bright fortnight of Aśāḍha in the cyclic year Śādhārāṇa, and in the Śaka year counted by eyes (2), arrows (5), Rāma (3), and Moon (1) (i.e. in the Śaka year 1352), Śrīgītāvara, the son of Viśaṇa-Devarāja, presented a *paṇam*, newly made of gold and gems, to the God of Śrī Veāṅka Hill (Śrī Veāṅkaśāstri-prabhu, i.e., Śrī Veāṅkaśvara).

* NOTE 1 :—On this day God Vishnu is believed to wake up to activity after His four months' repose.

The English date is Tuesday, the 8th November 1499 A.C.

2. Metre **மீட்டர்** - அளக்கிற துண்டு.

3. Read $\frac{1}{2}$ of the book.

NOTE 4 :—The English date is 1st July 1430 A.C.

VIJAYANAGARA INSCRIPTIONS

No. 124.

(No. 92-T. T.)

[On the east wall (outer side), south of Baṅḡaru-vākili, near the twin bells,
in Tirumala Temple.]

Text

- 1 ஸ்ரீமதிஸ்ரீ ஸதாவுத் தாஹுட் ஸ் மெல்
- 2 சென்னாநின்ற லாவடிபாரிவாவலாவாத்த விதநா.
- 3 பந்த எவாபவதத்த ஸ்ரீபுரீயும் புதன்மீழைம-
- 4 யும் பெந்த அகிட்டத்தானன் திருமணியில் தான-
- 5 த்தானொம் கொடுவாதையென் ஸ்ரீபுரீயும் ஸ்ரீமாதவ-
- 6 ஸ்ரீபுரீயும் ஸ்ரீமாதையென் ஸ்ரீபுரீயும் ஸ்ரீமாதவ-
- 7 ஸ்ரீமாதையென் ஸ்ரீமாதையென் ஸ்ரீமாதவ-
- 8 ஸ்ரீமாதையென் ஸ்ரீமாதையென் ஸ்ரீமாதவ-
- 9 யில் எரிக்கு பொன் முநரி ஆந்தில் நின்றம் வருநெ
- 10 வாலவத்தின் என் இத்த பொய புதனம் ஆ தம்முட-
- 11 ய கை(ய்)யின் பணம் இட்டு காணும் வெட்டுகித்த எரிநெ புருத வி-
- 12 கித்த இத்த எரிநெ பருத சென்னா ஓழித்த எம்பு திருத்தி
கிப்பாதி-
- 13 எம் குழி பதிர் ஆக(ய்)யின் இத்த தம்முடய கை(ய்)யின் பணம்
இட்டு கா-
- 14 க் வெட்டுகித்த அநி(ய்)யும் ஆ முநர் இடுகையின் இத்த முநதக்கு
- 15 பெருகிட்டுகை தம்முடய பொருள் அநாநிதநகை எட-
- 16 க் என் ஒத்தக்கு 'நிருப்பொருளும் ஒத்தக்கு மனவெளி-
- 17 கின்றனும் அமுதபடி காணியும் பயந்தஅமுத உப்புஅமுத
- 18 மினாஅமுத தயிர்அமுதம் கிட்டுப்பொருள்கடவொம்ஆக(ய்)
- 19 வெள்ளமுத ஆழாக்கும் தம்முடய பொருள் இடம் திருந-
- 20 த்தானிக்கு ஒத்தக்கு வெய் உழக்கு ஆழாக்கும் ஆ வெய்
- 21 உரிக்கும் தாம் கிட்ட தி-
- 22 குவிக்கு இரண்டுக்கு
- 23 எந்த உட்பட மாடு எ-
- 24 க்பத்த இரண்டும் கை-
- 25 வெண்ட அனக்கு இத்த
- 26 'நிருப்பொருளும் திருந-
- 27 கையும் அநாநிதநகை

1. Road வாய்க்கால்.
2. Road ஓட்டத்தொடரம்.
3. Road அடிப்பாதை.

- 28 நடத்தக்கடவொம்ஜு-
 29 கவும் ஸ்ரீவைஷ்ணவர்
 30 பணிதூல் கொயிச்ச-
 31 னக்கு திருநின்றன்-
 32 உடையான் எழுந்த இது
 33 ஸ்ரீவைஷ்ணவருக்கெ

Translation

Hail! On Wednesday,¹ the day of Avittam (Dhanishtha), being the 12th lunar day of the dark fortnight of the Mina month in the year Sarvadhāri, corresponding to the prosperous Śaka year 1330, we, the *Sihānattār* of Tirumala, have registered on stone in favour of Śrī Mādhavadāsar alias Mallāpaga], (a resident of) Chandragiri and a disciple of Gopināthayyaga]:—

Since you renewed at your own cost the old channel which runs from the Mudari river to the tank in Avilāli, a *tiruvīḍaiyāṅgam* (a grant to the temple) of Tiruvākaṣṭamūḍaiyān, 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 *kuḷi* 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 *maḷi* of rice measured with the *Malakiniyaninṇān*-(*kāl*), pulse, salt, pepper and curds, for one *tirup-ṭṭōnakam* 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 82 cattle including calves given by you for 1 *āḷakkū* of ghee (for the *tirupṭṭōyakam*) and 1 *maḷi* of ghee at the rate of 1 *uḷakkū* and 1 *āḷakkū* of ghee for 1 *nandāvīḷakkū* to be lighted in your name, thus for the 2 *tiruvīḷakkū* (lights) set up by you, we undertake to carry on the said *tirupṭṭōyakam* and the *tiruvīḷakkū* (charities), as long as the moon and the sun endure.

(This is) the writing of the temple-accountant Tiruvinṇa-ṭṭōḍaiyān on the orders of the Śrīvaishnavas. May the Śrīvaishnavas protect this (charity)

No. 195.

(No. 93—T. T.)

[On the east wall (outer side), south of Baṅgāru-vākili in Tirumala Temple.]

Text

- | | |
|----------------------|-----------------|
| 1 ஸ்ரீவைஷ்ணவருக்கெ | 4 0 திருநின்றன் |
| 2 ப ஸ்ரீவைஷ்ணவருக்கெ | 5 திருநின்றன் |
| 3 வர: 1 தெருவெழுந்த | |

1. Read பணிபரன்.

NOTE 2:—The English date is 13th March 1409 A.C.

3. Metre கசுமகூர and Read ஸ்ரீவைஷ்ணவருக்கெ.

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Translation

Amṛtāyākhara (chief minister) Mallapa provided a (sumptuous) *netradayam* (oblation) and a splendid *nityadīpam* (perpetual light) for Śrī Veākatanṭha (Śrī Veākatēvara).

No. 196.

(No. 88—T. T.)

[On the north wall (outer side) of Record room (near Yagasala) in the first prakāra of Tirumala Temple.]

Text

- [illegible]

Translation

Hail! On Wednesday,⁴ the day of Śravaṇam (star), being the 12th lunar day of the bright fortnight of the Simha month in the Hamalambi (Havilambi) year, corresponding to the auspicious Śaka year 1339, Mallappa alias Śrī Mādhavadāsar residing in Chandragiri (dedicated to Śrī Vākaṇṇa) the *Tirumakamē-m-nappaw* (front portico), comprising the *tirumutt-naiṇandal* (beautiful flooring), *halidram* (stone-foundation), the decorative work extending from the *kurai* (basement) up to the *stūpi* (roof) and the *meyahhal* (sloping terrace) over this, as being his construction (*tiruppani*).

No. 197.

(No. 64-T. T.)

[On the south wall of the first prakāra in Tirumala Temple.]

Text

- 1 [வெளி]யிற் றாசாயுந் துயிர்த்த முன்னைத்த அ[த]பத்த கு[மி]ன்
பெய் சென்றுவந்த றாசாயினவையென[த]து தவாராயத்த அ[த]ப[த]-
வாய்த்த வனையியல் வென்றித்திழையாய் பெற்ற [த]ப[த].

1. The old name for Canton was _____ 2. Read Caidongqi.

2. Read aloud.

NOTE 4 : - The equivalent date of the Christian Era is 25th August 1417 A.C.

3. Read—~~needed~~ U.S.

- 2 [ஸிஷ-அத்து]நான் சந்திரசிரியில் தெவாசர் மகனார் மல்ல[ன்டை]பர்க்கு திருமணியில் 'தானத்தாரொம்' 'வரிவாஸாஸாதம்' புத்தாணிக்குத்த(ப்)-படி திருவெங்கடமுடையா-
- 3 ஊக்கு தம்முடைய பொரெல இரண்டு சந்தி நான்வழி அமுதுசெய்து-அருளும்படிக்கு வரிசூற்றிலே தலைப்பரிசு இட்டு திருவிடைபூடம் பாடியில் கொயி-
- 4 வெரிப்பற்றில் அச்சக்கட்டு நிலத்திலே நிர் பாயும்படிக்கு ஆற்றக்கால் வெட்டுவிக்கையில் இந்த ஆற்றக்கால்(ப்)பட்டையிற் கிரிந்த முத்தக-ருச செண்கை திருவெங்கடமுடையான் பூப்பண்டாத்திலே
- 5 நான்வழி இரண்டு 'திருப்பகுத்துக்கு மலிவிலி[ப்]'சின்ருள் காணல் கிழம் அமுதுபடி இரண்டு மாக்காலும் செய்அமுது புழக்கும் மிள- [சமு]து ஒரு பிடியும் வப்புஅமுது.....அமுது உ-
- 6 முக்கும் தயிர்அமுது கறிஅமுதம் கிட்டிப்பொதக்கவதுகூடியும் அமுது-செய்தருளின பூவாதம் இரண்டும் வலவ-அத்திம் [சு]த்தி அடைப்-பி[லெ] அழி[த்துக்கொ]ன்னக்கடவொய்மூசு[யும்] கிட்டயன்' கிழக்கா-
- 7 ப்டில் பூவாதம் வன்னதம் சந்தி 'அடைவிலெ பெத்துப்பொதக்கவது-கூடியும் இப்படிக்குச் 'செவாசிதர்வகா தம்முடைய லைவாஸாதம்பகா [டக்]க்கடவதுகூடியும் இப்படிக்கு பூ[கா]ஸாதம் பணி[பா]ல் கொயிள்-
- 8 ணக்கு திருவின்றைமுடையான் எழுத்து பூவைவா[ர]கெஷ உ

Translation

Hail! On Friday,' the day of Mṛigaśrīṣa, being the 5th lunar day of the dark half of the Tūlā month in the Raktākṣi year, corresponding to the illustrious Śāka year 1366, this is the document executed on stone in favour of Mallanṭaiyar, son of Devarasar, of Chandragiri, by the *Śikṣanār* of Tirumala:—

Whereas you constructed from its source in the *Narī-āra* a river-channel for irrigating the *achchukkkayy* lands in the (plot designated) *Kōyilēppaṟru* in Pāḍi (village), a *śrīvāṣāṣāṣam* (grant to the temple), for the purpose of propitiating Tiruvākaṣamuṣṭiyan with two *saṁdhis* daily in your name, as the items of expenditure for the produce growing on the *paṇṇaḍai* (land) (irrigated) by the said *āṟṟukkkāl* (river-channel) shall be issued from the *śrī-Bhaṣāṣāram* (treasury) of Tiruvākaṣamuṣṭiyan, for the two *śrīvāṣāṣam* each day, 2 *marakkāl* of rice measured with the *Māḍiṣāṣāṣam* *āṟṟukkkāl*, 1 *maṣṣam* of ghee, 1 fistful of pepper, salt, 1 *maṣṣam* of....., curds and vegetables;

1. தானத்தாரொம்=செவாசிதர்வகா.

2. Read ஸிவாஸாதம்.

3. Read திருப்பொனத்துக்கு.

4. This gap may be filled by ஸப்தச.

5. அடைவிலெய்வகாஸாதம்.

6. Read செவாசிதர்வகா.

NOTE 7:—This equates itself with the 2nd October 1447 A.C.

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the two offered *prasādam* shall be utilised during the time of the distribution in the *parva-sandhi* (forenoon offering hour); the due portion of the *prasādam* 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; wherefore this is written by the temple-accountant Tirunīṅga-tr-udaiyān, with the permission of the Śrīvaiṣṇavas. May this the Śrīvaiṣṇavas protect!

No. 198.

(No. 235—T. T.)

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

Text

- | | |
|---------------------------------|--------------|
| 1— ¹ ந் பரிஷேதாஜாத— | 4—பன்னிதிரு— |
| 2—புரீரதவதாதந்— | 5—.....பண்ட— |
| 3— ² ம் [ஆ]னந்த[வி]— | |

Translation

- | | |
|------------------------------------|-----------------------------|
| 1—.....being the disciple | 4—.....executed..... |
| 2—.....Śrī Mādhavadāsar..... | 5—..... <i>prāṇam</i> |
| 3—..... <i>Ānanda-Vinaya</i> | |

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

- 1 உலகநி[புரீரதவதாதநாபி[நாஜ] நாஜவரவெலுந: வலிவத[தெயின].
வபநி உதரவரவெலுந:—
- 2 நாபதெவாபி[நாஜ] வபநி[நாஜ] [ப]ன்னிதிருகாரிந்த ஸகா.
ஸம் ஆயிந்த முன்னுந்த அலிம்—
- 3 குசென்மெக் சென்னாநிந்த 10வ[நாஜ]வரவெலுந: 11விபநி[நாஜ]வந்த
புலவகந்தத புலநிபும காயந்தகமெழைம—

- | | |
|---|---|
| 1. This may be read <i>தெயினாபயன்</i> . | 7. A few letters are lost at the end of the first and second lines. |
| 2. Read <i>வரவதாதந்</i> . | |
| 3. Read <i>திருவநிதி</i> . | 8. Read <i>வபநி</i> — |
| 4. Read <i>விபநி</i> — | 9. Read <i>குப்பந்தந்தி</i> — |
| 5. Read <i>வரவெலுந</i> . | 10. Read <i>வரவதாத</i> — |
| 6. Read <i>கயின</i> . | 11. Read <i>வபநி</i> — |

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- [illegible]

Translation

Hail! On the day of Revati combined with Sunday,¹ the 10th lunar day of the bright half of the month of Vṛścika in the year Pramāṇika, current with the Śaka year 1355,

while Śrīman Mahārājādhirāja Rājaparamēśvara (Śrī Virapra)tāpa Devarāja Mahārāja, the lord of the eastern, southern, western and northern oceans, was ruling the earth.

(we), the *Śhāsanattar* of Tirumala, (register this deed), as per the stone record executed by Mudaliyār Tirukkalikanjidāsar, one of the *Śrīvaiṣṇavas* of Tirupati, in favour of the 24 *Mahājñanam* residing in *Śrīnivāṣapuram* which is an *agaram* (a village inhabited by *Brāhmanas* alone), to wit :—

since *Vadapāṭyaṇam* (chanting of the *Vedas*) (alone) ceased to be conducted, while grandeur subsisted for *Tiruvēkaṭamṇaiyān* (through) all (other rites).

whereas Tirukkalikangidāsar Aḷagappirāṇār represented to Uḷaiyār Devaṣa-Uḷaiyār that *Vidapāryaṇam* be resuscitated as the charity of Devaṛiya Maḥārīya, and obtained as a *brōṭṭiyam* (grant to Brāhmanas) the half share of

- | | |
|------------------------------------|-----------------------------------|
| 1. Read திருமொழிமுதலாயுதம். | 4. Read சிவபிரகாசத்திணை. |
| 2. Read சுருத்தபிரகாசம். | 5. Read பெரியபிரகாசம். |
| 3. Read— சுருத்தபிரகாசம். | 6. Continued in the next No. 300. |

NOTE 7 :—The date corresponds to 22nd November 1483 A.C.

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the *Raja-Bhaṇḍāra* (royal treasury) in Siddhakkupai (situated) in Koṭṭāla-sthalam within Vaikunda-vaṇaṣṭu, 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 *Sikānattār* that the (other) half share of the *Śrī-Bhaṇḍāra* be also granted to them;

whereas (again) Tirukkalikangidāsar Aṭagappirānār (arranged instead for the payment) from the *tiruvīḍaiyāṣṣam* villages every year permanently of the 200 *paṇam* which this half share of the *Śrī-Bhaṇḍāra* yielded as assessed revenue,

No. 200.

(No. 162—T. T.)

[On the north wall (outer side) of the Record-room verandah in the first piśkāra of Tirumala Temple.]

(Continuation of No. 199 above.)

Text

- 1 ஸட்டுப்படிக்கு கிராடபும் இடுகித்தத் குடுத்த கிராடப்படிக்கு திரு-
கிகடதுட்ட ஊர்வனில் ஊவர் கையிலே பூப்பன்-
- 2 டாத்த முதியும் இடுகித்தத் குடுக்கையில் இத்தச் சித்தக்குட்டையின்
திருகிகடதுட்டம் பாதியில் உள்ள பொன்வரி உன்-
- 3 இட்ட பல ²பொன்வரிதும் கட்டை ஆயம் உன்னிட்ட பல ¹பாத்த-
வரிதும் மாவடை மாவடை ¹சரியின் [பாபொ]-
- 4 ட்டம் மத்தம் உள்ள லாலை பொதிகளும் உட்டப தாக்கன் இருபத்த
நாறு பெர்க்கும் ¹திவகுத்ததனுக்குத் தாக்கன் கை-
- 5 க்கொண்டு என்னுழி இரண்டு பெர்க்கன் திரு[வெங்கடமுடை]பான் திரு-
முன்பெ வெதபாசாயணம் கின்னப்பஞ் செய்தபொதக்கடவர்க்கை-
- 6 கையும்.....[ஊவர்] உன்னிட்ட முதிப்பணம் திருகிகட[பாட்டம்] கிரா-
ட[பு]படிபெ பூப்பன்டாத்த-
- 7 க்கு வருகுவருகின்றோம் ¹அனாதிதயகை திருகிகடதுட்ட ஊர்வனிலே
தன்டிக்கொன்னக்கடவொம் ஆசையும் இந்த
- 8 க் சித்தக்குட்டை பூப்பன்டாப்பாதியும் தக்களுக்கு ¹அனாதிதயகை-
குத்த தக்கன் லாலை,பாடிவெடு
- 9 ஸட்டக்கடவதுஆசையும் இந்த படித்துக்கு பாத்தாராயர் கவிதம் பன்-
னின் பெர் உண்டாமாடு

1. Read பொன்வரிதும்.

2. Read பாத்தவரிதும்.

3. Read கித்தகை.

4. சிவநாயகத்தக்கு.

5. Read அனாதிதயகை.

6. Read அனாதிதயகை-

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- 10 திருமெய்யப்பன் அடிகளும் ஐக்கியாருக்கும் 'தர்ப்பாரும்' ஆக சித்-
தைச்சொல்லில் உலகம்
- 11 பழைய வந்திர தொகுத்தியைப் போகக்கூடார்கள் ஆகவும் இப்படிக்கு
அன்றாகும் அஞ்சாமல்*

Translation

having obtained the *virāṁ* (agreement for donation) for its perpetuation and also secured the *muṛi* (the written deed) in favour of the *Śrī-Bhaṇḍaram* from the villagers of the *Śrīvaidiṣṭham* villages on the basis of the (said) *virāṁ*,

we (the *Sihānatiār*) (hereby authorise) you, the 34 *Mahājanam*, to take possession, for the (full) living of yours, of the *śiruvigaiyāṇam* (portion), being the half in the said *Siddhakkūṭai*, including the different *pon-vargam* (gold taxes) comprising *pon-vari*, &c.; the different *dhānya-vargam* (grain taxes) comprising *kaṣamai-ṣyam*, &c.; *māvaṭai*, *maravaṭai*, *vi-min-pāi-pāṇam*, and all other current taxes;

and enjoin you to render *Vadapārayanam* through two persons (from among yourselves) each day in the presence of *Tiruvakkataṁudaiyan*.

We shall collect the promised contribution by the villagers towards the *Śrī-Bhaṭṭāram* from the *śrīvaidiyyam* villages year after year, till the moon and the sun endure, in accordance with the *śrīvaidiyya-virṇam*.

This half share of the *Bri-Bhaṇḍaram* in Siddhakkuppai 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 Tiruvakkamūṭaiyār and Nāchchiyār and he shall incur the sin attaching to the killing of a tawny 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 Yāgasālā in front of the Kalyāṇa-Maṇḍapa in the first prakāra of Tirumala Temple.]

Text

1.—**சிறைக்கார (இ)ராஜா (தி)ராஜ ராஜவாசெய்யா** உரிப்பு (செ)ஷிண-
பயிற் உத்தர 'வண'ஸாதிபதி சிறீராமபுராவ தெவாபிதாராய்
புதுவிராஜத்திப் பை-

1. Read திருவெங்கடேசபாளையத்துக்கு.
2. தற்போது எங்கே உள்ளது? or இப்போது எங்கே?
3. Read கயிலை.
4. The rest of the inscription is lost.
5. A few letters in each line are covered by the stone wall of the Yigattala.
6. Read கயிலை கயிலை.
7. Read கயிலை கயிலை.
8. Read கயிலை கயிலை.

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- 2.—[கா]சிந்த ஸகாலம் ஆராத துண்டாத்த அஞ்பத்த அஞ்சின் மெல்
செய்வதிற புராதஸகாலமாத புராத[ஸ]பந்த பூவ-
வகத்த ஸகாலம் ஸபந்த-
- 3.—[கா]சிந்த செவதிற திருவெங்கடமுடையான் ஸ்ரீபண்டாரத்தக்குத்
திருக்குடும்பு ஸாடகம் முழுத்திருவிடை ஆட்ட ஊர்வளிச் ஊரவரும்
'கவ[ரு]-
- 4.—[கா]சிந்த முழுத்திருவிடைஆட்ட ஊர்வளிச் ஊரவரும் இட்ட முறிப்-
பகத்து ஸகாலஸகாலம் பண்டாரத்தகுத்தபடி திருவெங்கடமுடையான்
திருமுன்பெ இராயர் த[?]ய ஆ
- 5.—[கா]சிந்த பண்டாரத்த ஸ்ரீவிவாஸபுரத்தில் மஹ[?]ஜனம் இருபத்த ஸது
பெற்றும் ஆகத் திருவிடையிற் தாந்தாரிற் முறையார் திருக்கவிசைநி-
'தாநர் 'அமு-
- 6.—[கா]சிந்த பெரிசெ பெராதிய ருத்தன[?] குறித்த இருக்கும் கவருத்தவா-
ஸாடகம் செட்டாஸகாலத்தில்¹⁰ தித்தக்குட்டையு ஸ்ரீவிவாஸபுர-
செருமம் ஒத்தக்கு
- 7.—¹¹கண்டாரப்பாதி விக்கி ஸ்ரீபண்டாரப்பாதிக்கு [தாந்தாரி]ஜனக்கு இரு
தாத பண்டாரத்தகு பெராதியா குறித்த இருக்கையிற் இத்தப்பனம்
- 8.—[கா]சிந்த திருவெங்கட[முடையான்] திருமுன்பெ வெதாஸகாலம் பண்டா-
ரத்த ஸ்ரீவிவாஸபுரத்தில் மஹ[?]ஜனம் இருபத்த ஸது பெற்றும்
¹²தத்தாஸகாலத்தி¹³பு-
- 9.—[கா]சிந்த திருவெங்கடமுடையான் [கா]சிந்த¹⁴புராதஸகாலத்தி¹⁵யில்
இத்த இரு தாத பண்டாரம் ¹⁶இராயர்க்கு த[?]ய ஆ உதகம் பன்-
கிக்குத்த அகவுக்கு இத்த இரு தாத-
- 10.—[கா]சிந்த இராயர் [பெற்றும்] திருவிடைஆட்ட ஊர்வளிச் ஊரவரும்
இத்தக்குட்டையு ¹⁷புராதஸகாலத்தி¹⁸யில் ¹⁹தத்தக்குட்டையு
கவருத்தவாஸகாலத்தி²⁰யில்
- 11.—²¹கண்டமுடையான் ஸ்ரீபண்டாரத்தக்கு இத்தவாஸகாலத்தி²²யில்
தித்தக்குட்டையு ஸ்ரீவிவாஸபுரத்தில் ²³[கா]சிந்த²⁴புராதஸகாலத்தி²⁵யில்
திருதித்தவாஸகாலத்தி²⁶யில்

1. Read ஸகாலம்.
2. Read துண்டாத்த.
3. Read புராதஸகாலமாத.
4. Read—பூவ.
5. Read கவருத்தவா—
6. Read—ஸகாலம்.
7. Read செட்டாஸகாலம்.
8. Read—தாந்தாரி.
9. Read அகவுக்கொரு.
10. Read கவருத்தவா.

11. Read தாந்தாரி.
12. Read உதகம்.
13. Read கவருத்தவா.
14. Read கவருத்தவா.
15. Read ஸபந்த.
16. Read புராதஸகாலமாத.
17. Read அகவுக்கொரு.
18. Read திருவெங்கட—
19. Read செட்டாஸகாலம்.
20. Read கவருத்தவா.

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- 12—பயித்தமென்னக்கடவர்களைகளும் இப்படி சம்பதித்த குளிர் குளிர்-
தொம் திருவெங்கடமுடையான் பரிபண்டாசத்தற்கு திருக்குடும்-
குட்டில் 'திருவி-
13—ட்டவர்களில் ஊரவரும் வைகுந்தவளராட்டில் திருவிடைமூட்டை-
களில் ஊரவரும் உன்னிட்டாசொம் இந்த இரண்டு குட்டில் திரு-
விடைமூட்டைகளில் ஊரவர் சொற்படி]-
14—பெரியகுட்டுவெளான் எழுத்த அயிலையில் ஊரவர் சொற்படிக்கு
சின்னவெளார் பம்மாண்டை எழுத்த குன்றபாக்கத்தில் ஊரவர்
சொற்படிக்கு 'வட-
15—வெளான் எழுத்த பாடியில் ஊரவர் சொற்படிக்கு குறையெளார்
அ]க்கவண்டை எழுத்த திருவெங்கடமூட்டையில் ஊரவர் சொற்படி-
கைக்கவண்டு 'பொ-
16—எழுத்த கொத்தமங்கலத்தில் ஊரவர் சொற்படிக்கு இரட்டையெளார்
மாணங்கட எழுத்த ஆதித்தப்பள்ளிதில் ஊரவர் சொற்படிக்கு
செல்லவெளார்
17—'மாண்கட எழுத்த பாணசத்தில் ஊரவர் சொற்படிக்கு குறையெளார்
குறையெளார் எழுத்த கலிதிரமங்கலத்தில் ஊரவர் சொற்படிக்கு மலைய-
வெளார் 'தி-
18—கட எழுத்த இளமண்டபத்தில் ஊரவர் சொற்படிக்கு தெய்வட்டியார்
திம்மாண்டை எழுத்த விசுவநாதன்மங்கலத்தில் 'வடநெய்யரும்
ஊரவரும் சொற்படிக்கு [பெரிய]-
19—'வெளார் [பம்]மாண்கட எழுத்த ||

Translation

(Hail!) On the day¹⁰ of Ravati, combined with Sunday, the 10th lunar day of the bright half of the month of Vriśchika in the (cyclic) year Pramāḍīcha, current with the Śaka year 1355,

while Śrīman Mahārājādhirāja Rājaparamaśvara Śrī Virapratāpa Devarāya Mahārāya, the lord of the eastern, southern, western and northern oceans, was ruling the earth,

this is the *śāśanam* executed in favour of the *Śrī-Bhagavān* of Tiruvākaṭamuḍaiyān, in accordance with the *man*i (agreement) attested by the villagers of the full *tiruvīḍaiyāṇam* villages in Tirukkudavar-nāḍu and the villagers of the full *tiruvīḍaiyāṇam* villages in Vaikunda-valanāḍu, to wit,

1. Read தருபயித்த—

2. Read திருவிடைமூட்டை—

3. Read வடக்குவெளான்.

4. Read பொக்கவளவர்.

5. Read—பள்ளியில்.

6 and 7. These may be read தி-
மாண்கட.

8. Read வடநெய்யரும்.

9. Read வடக்குவெளார்.

NOTE 10:—The date is equivalent to 22nd November 1435 A.D.

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whereas the half share belonging to the *Śrī-Bhaṇḍāram* to the exclusion of the half share of the *Rāja-Bhaṇḍāram* in Siddhakkupṭai alias Śrīnivāsapuragrāham, situated in Koṭṭāsthālam within Vaikunda-vaṇaṇḍu was granted as *irīriyam* for a *irīriyakuttikai* of 200 *paṇam* to Mudaliyār Tirukkalikaṇḍiśār Aḷagappirāṇār, one of the *Sihanaṭṭār* of Tirumala, for the benefit of the 24 *Mahājanam* of Śrīnivāsapuram engaged for *Vīḍapārāyaṇam* in the immediate presence of Tiruvākaṭamuḍaiyān (revived) as the *dharmaṇ* of the *Rāja*,

and whereas we solemnly promised with the libation of water on the bank of the *Svami-puṣkariṇi* in the presence of Tiruvākaṭamuḍaiyān on the meritorious occasion of the *Uththānadvādai*¹ (to contribute) the abovesaid sum of 200 *paṇam*, for the merit of the *Rāja*, for (the benefit of) the 24 *Mahājanam* of Śrīnivāsapuram rendering *Vīḍapārāyaṇam* before Tiruvākaṭamuḍaiyān,

in pursuance thereof we (hereby) undertake to remit the above 200 *paṇam* to the *Śrī-Bhaṇḍāram* of Tiruvākaṭamuḍaiyān, by subscribing the *nam*, on behalf of both of you, from the *tiruvīḍaiyāṇam* villages year after year commencing from the Pramādiṭṭha year till the moon and the sun (endure).

The *Mahābrāhmaṇas* of Siddhakkupṭai surnamed Śrīnivāsapuram shall be entitled to enjoy (the land) as *sarvaṇṇya* as long as the moon and the sun last.

Thus have we, the *aravar* (residents) of the *tiruvīḍaiyāṇam* villages in the Tirukkuḍavār-ṇḍu, the *aravar* of the *tiruvīḍaiyāṇam* villages in the Vaikunda-vaṇaṇḍu, and others, consented and executed the (above) deed in favour of the *Śrī-Bhaṇḍāram* of Tiruvākaṭamuḍaiyān.

This is the signature of the *Periya-ṇṇṇu-vāṇ* in pursuance of the consent of the *aravar* of the *tiruvīḍaiyāṇam* villages in the said two *ṇḍus*.

This is the signature of Śinnavāṭṭār Pammāḍai in token of the consent of the *aravar* of Avilāli.

This is the signature of Vāḍakkuvāṇ on the signification of the consent of the villagers of Kuṇṇapākkam.

This is the signature of Nāḍavāṇ Aḷḷāḍai on the consent of the *aravar* of Piḍi.

This is the signature of Pokkarāyṇ, the village accountant, on the consent of the *aravar* of Tiruvākaṭanallār.

This is the signature of Raṇṇivāṭṭār Mārāḍai on the consent of the villagers of Koṭṭamaḷgalam.

This of Sellavāṭṭār Timmāḍai on the consent of the villagers of Iḍittappalli.

This of Nāḍavāṭṭār Nāḷāḍai on the consent of the villagers of Paṇṇakam.

This signature of Malaiyavāṭṭār Timmāḍai with the consent of the *aravar* of Kalidhamaḷgalam.

¹ Note 1. - Vide note 1. on page 184 ante.

² It is the 12th day of the bright fortnight of the Talaṅga month of Kārtika in the Pramādiṭṭha year, which coincided with Sunday, the 28th October 1433 A.C.

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The signature of *Deṣiyāṣṣiyār Timmāṣṣai* with the consent of the *braver* of *Ḥamaṣṣiyam*.

This is the signature of *Periya-nāṣṣu-vaṣṣār Pammāṣṣai* on the signification of the consent of the *sabḥāṣṣār* (village assembly) and the *braver* (villagers) of *Vikramāḍittan-maṣṣalam*.

No. 202.

(No. 148—T. T.)

[On the south wall (inner side) of the *Yāgāṣṣā* in front of the *Kalyāṣṣa-Maṣṣapa* in the first *prākāra* of *Tirumala Temple*.]

Text

- 1 'புரா[?]மஸவஸஸஸத்தக் 'காத்திசை மாதம் உயிடு 'உ. செத்தக் குட்டைஞான ஸ்ரீ'—ஜனம்
- 2 இருபத்த ஈதுபெத்தும் திருவெங்கடமுடையான் திருமுன்பெ 'வெதா—திருத்
- 3 குடவாட்டிக்கு முழுத்திருவிடைசூட்ட ஊர்னில் ஊவரும் கவருத்த—'ருவிடை
- 4 சூட்ட ஊர்னில் ஊவரும் உதகம் பன்னித் திருவெங்கடமுடையான் ஸ்ரீபன்—.....
- 5 சூச முறி இட்டுக்குத்த கிராடப்படி யு உா ஓ வகை அவினாசீரில்—.....
- 6 கிராசீத்தம்மங்கலம் யு உயிச ஓ வசு பாடி யு யெ' சூச இளமங்கலம் யு யெ'—'தூர் யு [யெ' ப]
- 7 கிரிதாமங்கலம் யு யெ' ப ' சொத்தமங்கலம் யு [உய பெயி]பாணவம் யு யெ'—.....வசு
- 8 பவிங்கப்பன்னி யு உயி வசு புதுப்பட்டு யு இவசு...வதூர் யு ஓ வசு.....—.....
- 9 கோட்டாணம் யு உயி ? வசு சூதித்தப்பன்னி யு [யெ' வசு] கிளவுக்குப் பன்னி—[சூச யு உா] இப்பணம்
- 10 இரு தூரும் 'புராவிமஸவஸஸஸத்தக் முதலாக 'கைத்திருத்திப்பணவ வரு¹⁰—திருவெங்கடமுடையான்
- 11 ஸ்ரீபன்டாத்தக்கு இந்த வகைப்படி இடக்கவெமாவுயும் இத்த—¹¹யாட்ட ஊர்னில்
- 12 ஊவார் சொத்தக்குப் பெயிபாட்டுவெனான் எழுத்த [I']

1. Read புராவிமஸவஸஸஸத்தக்.
2. Read காத்திசை.
3. This symbol stands for தேதி.
4. This may be read ஸ்ரீவிவாஸபுரம் கமாஜனம்.
5. Read தேவாஸபணம்.

6. Read முழுத்திருவிடைசூட்ட.
7. Read திருவெங்கடமுடையான்.
8. Read புராவிமஸவஸஸஸத்தக்.
9. Read கிராசீத்தம்மங்கலம்.
10. Read கிரிதாமங்கலம்.
11. Read கிரிதாமங்கலம்.

VIJAYANAGARA INSCRIPTIONS

Translation

Dated on the 25th day¹ of the Kārtikai month in the Pramādtcha year, these are the particulars of the contribution for the 200 *paṇam* promised through a registered agreement to the *Śrī-Bhaṣṭaram* of Tiruvākaṣamuṭaiyān with libations of water by the *aravar* (residents) of the villages which are grants to the full (to the deity) in Tirukkuṣāvār-nāḍu and by the *aravar* of the villages which are full grants (to the deity) in Vaikunda(-vaḷanāḍu), towards (the maintenance of) the 24 *Mahājanam* of Siddhakkuṭṭai surnamed Śrī(nivāsa-puram) (engaged for) the chanting of the *Vedas* in the holy presence of Tiruvākaṣamuṭaiyān, viz.,

(*paṇam*).....from Avilāḍi,
paṇam 21 and $\frac{1}{2}$from Vikramāditthanmaṅgalam,
paṇam 13 and $\frac{1}{2}$from Pāḍi,
paṇam 13 and $\frac{1}{2}$from Iṇamaṇḍiyam,
paṇam 10 and $\frac{1}{2}$from.....(Tiruvākaṣanal)ṭar.
paṇam 10 and $\frac{1}{2}$from Kalidhramaṅgalam,
paṇam 20 from Korumaṅgalam,
paṇam 10 from (Periya-) Pāṇakam,

paṇam 20 and $\frac{1}{2}$ from Payiṇḍippaḷḷi,
paṇam 5 and $\frac{1}{2}$ from Puduppaṇṇu,
paṇam 5 and $\frac{1}{2}$ from Vāḍar,

paṇam 21 and $\frac{1}{2}$ from Koṇḍālam,
paṇam 10 and $\frac{1}{2}$from Ādittappaḷḷi,
paṇam.....from Nīlavukkappaḷḷi,
 the total being *paṇam* 200.

This *paṇam* 200 we undertake to remit in the above manner to the *Śrī-Bhaṣṭaram* of Tiruvākaṣamuṭaiyān year after year beginning from the Pramādtcha year and lasting till the moon and the sun (endure).

I, *Pārya-nāḍu-vāṇ*, attest (this deed) in token of the assent signified (thereto) by the *aravar* of the *tiruvākaṣam* villages.

No. 203.

(No. 161—T. T.)

[On the south wall (inner side) of the Yāgamāla in front of the Kalyāṇa-Maṇḍapa in the first prakāra of Tirumala Temple.]

Text

- 1 [இத] நித்தக்குடவிலிப் பிபண்டாரப்பாடியும் தாக்கடுவ கைகொண்டு
 வெப்பாராயம் நான்வழி
- 2 இவ்வுரு பென் விண்ணப்பிக்கு செப்பொக்கடவாக்கொடியும் இப்படிக்கு
 பிபண்டாரப்பாடியும் பிபண்டாரப்பாடியும்

¹ This corresponds to Monday, the 23rd November 1438 A.C.

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- 3 த்தொம் திருமலையில் தானத்தாரொம் [|| ௧ ||] ஸ்ரீமதே வரதேவா ஸ்ரீமதே
வரதேவா ஸ்ரீமதே [|| ௧ ||] ஸ்ரீமதே வரதேவா ஸ்ரீமதே.
- 4 ஸ்ரீமதே வரதேவா ஸ்ரீமதே [|| ௧ ||] ஸ்ரீமதே வரதேவா ஸ்ரீமதே
வரதேவா ஸ்ரீமதே வரதேவா ஸ்ரீமதே.
- 5 ஸ்ரீமதே வரதேவா ஸ்ரீமதே [|| ௧ ||] ஸ்ரீமதே வரதேவா ஸ்ரீமதே.

Translation

You yourselves shall take possession of the half share (belonging to) the *Śrī-Bhagavān* in the aforesaid *Siddhakkuttai* and continue to render *Vedapārayanam* daily through two persons (from among yourselves).

So have (we), the *Śāhānār* of Tirumala, executed this *Śāhānār*.

Whoever 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 *Śrīvaishnavas* by the temple-accountant *Tirunīṅga-ār-ujaiyān*.

(With this intention of the perpetuation of the above service) this (arrangement is placed under) the protection of the *Śrīvaishnavas*.

No. 204.

(No. 185—T. T.)

[On the north wall (outer side) of the kitchen in the first prakāra of Tirumala Temple.]

Text

A.

- 1—ஸ்ரீமதே வரதேவா ஸ்ரீமதே வரதேவா ஸ்ரீமதே வரதேவா ஸ்ரீமதே
வரதேவா ஸ்ரீமதே [|| ௧ ||] ஸ்ரீமதே வரதேவா ஸ்ரீமதே.
- 2—ஸ்ரீமதே வரதேவா ஸ்ரீமதே வரதேவா ஸ்ரீமதே வரதேவா ஸ்ரீமதே
வரதேவா ஸ்ரீமதே வரதேவா ஸ்ரீமதே.
- 3—.....ஸ்ரீமதே வரதேவா ஸ்ரீமதே வரதேவா ஸ்ரீமதே வரதேவா ஸ்ரீமதே.
- 4—ஸ்ரீமதே வரதேவா ஸ்ரீமதே வரதேவா ஸ்ரீமதே வரதேவா ஸ்ரீமதே.
- 5—ஸ்ரீமதே வரதேவா ஸ்ரீமதே வரதேவா ஸ்ரீமதே வரதேவா ஸ்ரீமதே.
- 6—ஸ்ரீமதே வரதேவா ஸ்ரீமதே வரதேவா ஸ்ரீமதே வரதேவா ஸ்ரீமதே.
- 7—ஸ்ரீமதே வரதேவா ஸ்ரீமதே வரதேவா ஸ்ரீமதே வரதேவா ஸ்ரீமதே.
- 8—ஸ்ரீமதே வரதேவா ஸ்ரீமதே வரதேவா ஸ்ரீமதே வரதேவா ஸ்ரீமதே.
- 9—ஸ்ரீமதே வரதேவா ஸ்ரீமதே வரதேவா ஸ்ரீமதே வரதேவா ஸ்ரீமதே.

1. Read ஸ்ரீமதே—

2. This may be read ஸ்ரீமதே—

3. Read ஸ்ரீமதே—

4. Read ஸ்ரீமதே—

5. Read ஸ்ரீமதே—

VIJAYANAGARA INSCRIPTIONS

B.

- 1—¹புதிதிநாரததேவன்[புதிதிநாரததேவன்]சிவன் 'லா—
- 2—சிவன் ²புதிதிநாரததேவன்[புதிதிநாரததேவன்]சிவன் 'லா—
- 3—சிவன் ³புதிதிநாரததேவன்[புதிதிநாரததேவன்]சிவன் 'லா—
- 4—⁴புதிதிநாரததேவன்[புதிதிநாரததேவன்]சிவன் 'லா—
- 5—⁵புதிதிநாரததேவன்[புதிதிநாரததேவன்]சிவன் 'லா—
- 6—பெருமான் தெய்வபாற்கு வானாதம் ⁶என்றியிலே இ—
- 7—உய்யுத நான் கைக்கொன்றானவரில் இதைக்கு என்—
- 8—⁸புதிதிநாரததேவன்[புதிதிநாரததேவன்]சிவன் 'லா—
- 9—⁹புதிதிநாரததேவன்[புதிதிநாரததேவன்]சிவன் 'லா—
- 10—¹⁰புதிதிநாரததேவன்[புதிதிநாரததேவன்]சிவன் 'லா—
- 11—¹¹புதிதிநாரததேவன்[புதிதிநாரததேவன்]சிவன் 'லா—
- 12—¹²புதிதிநாரததேவன்[புதிதிநாரததேவன்]சிவன் 'லா—

C.

- 1—மனைசுன.....மனை முக்காலம் இதில் புழக்கடை—
- 2—[இ]சைந்த மனைப்பொருள் அன்றி னடக்கும் வாசிப்—
- 3—³மனைசுன.....மனை முக்காலம் இதில் புழக்கடை—
- 4—⁴புதிதிநாரததேவன்[புதிதிநாரததேவன்]சிவன் 'லா—
- 5—[பு]ணம் ஆயிரமும் [மி]து ஆவதாலும்[மி]து அல்லது—
- 6—⁶புதிதிநாரததேவன்[புதிதிநாரததேவன்]சிவன் 'லா—
- 7—பெருமனாலும் இதைக்கு வெறு ஒரு கைகை இன்ன—
- 8—ஆவதும் இந்த மனையில் உன்ன ⁸புதிதிநாரததேவன்[புதிதிநாரததேவன்]சிவன் 'லா—
- 9—⁹புதிதிநாரததேவன்[புதிதிநாரததேவன்]சிவன் 'லா—
- 10—¹⁰புதிதிநாரததேவன்[புதிதிநாரததேவன்]சிவன் 'லா—
- 11—[இ]ந்த பணம் ஆயிரமும் மனைசுனாலும் இந்த [மி]து—
- 12—¹²புதிதிநாரததேவன்[புதிதிநாரததேவன்]சிவன் 'லா—
- 13—¹³புதிதிநாரததேவன்[புதிதிநாரததேவன்]சிவன் 'லா—
- 14—[இ]ந்த மனைசுனாலும் ¹⁴புதிதிநாரததேவன்[புதிதிநாரததேவன்]சிவன் 'லா—
- 15—¹⁵புதிதிநாரததேவன்[புதிதிநாரததேவன்]சிவன் 'லா—

1. Read புதிதிநாரததேவன்

2. Read புதிதிநாரததேவன்

3. Read புதிதிநாரததேவன்

4. Read புதிதிநாரததேவன்

5. Read பெருமான்

6. அந்தந்ததேவன்[அந்தந்ததேவன்]சிவன்

7. Read திருமெய்யுத நான்

8. என்னியிலே இதைக்கு என்

9. Read புதிதிநாரததேவன்

10. Read புதிதிநாரததேவன்

11. Read—புதிதிநாரததேவன்

12. Read புதிதிநாரததேவன்

13. Read பெருமனாலும்

14. Read மனை

15. Read—புதிதிநாரததேவன்

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D.

- 1—இந்த எடுப்புடன் மகி முகாலும் இதில் புழக்கடை வாக் கிதத்தக்கும்
இத்தப் பணம்—
- 2—வெத கினை பெந்த சொல்லப்பெருததும் இதற்கு இதுவெ
பொருள்மாவததிப் பொருள்—
- 3—த வெத பொருள்மாவததிப் பொருள் செவடி துதி எட்டு எத்த எந்த
சொல்லப்பெரு—
- 4—[ச]வதுவாய் தொத்துப்புக் கானெ முன்னித்த வாக் இத்த குறிக்க-
உவென்சுதும்—
- 5—வாஷான வகிணி குளவிகி விகி வாக் தும் உன்னிட வகையும்
தம்கெ விகி—
- 6—தந்தி வுத்திய வாய தான்கலக்கும் எப்பெற்பட்ட வகையுத்திதும்
தும் விகிதா—
- 7—த இந்த எடுப்புடன் மகி முகாலுக்கும் புழக்கடை வாக் கிதத்தக்-
தும் இந்த—
- 8—பரிசுராசனத்தற்கு எழுத்துப்பிதழ வாகைப்பெருத எட்டு எத்த எந்த
சொல்லப்பெரு—
- 9—இவ வடவொபாயி கொ[கித்தன்] எழுத்த [இப்புகு] இவ் கொண்
இத்த கினை—
- 10—கனக்கு திருவிந்தனருகடையான் எழுத்த கன்னு சேஷ் சாதி கிஷ்ஷ.—
- 11—கிள் ச[ச]னப்பிந்தி.....வெக்கடவானன் [எழுத்த] [I 1]

Translation

A

- 1.—In the Śaka year 1355 in the reign of (Deva)rāya Mahārāya.....
- 2.—Tiruvē(kāṣa) in Tirukkuṣavar-nāṣu in Tiruvēkāṣa-kāṣam within
Jayakkopāṣa-maṣṣalam.....
- 3.—I, Kāṣhakōpanāmbi Govindan, 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 Deviyār.....having purchased.....
- 9.—current *naṣṭhāṣam* 700, in the west street in Tiruvēkāṣa.....

1. Read *வெத*.

2. Read *எத்த*.

3. Read *தெத்த*.

4. This may be read *வெதா-வாஷான*—

5. Read *கொத்த*—

6. Read *புத்த*—

7. Read *கொ*—

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B

- 1.—while (he) was ruling the earth.....
- 2.—the Karkāṣaka (month) in the Pramādīcha year
- 3.—the day of Hasta with which combined, (in) Jayaśakraṇḍasja-
maṇḍala.....
- 4.—to the *Śrī-Bhaṇḍāram* of (Tiruvākaṣam)uḍaiyān, in the said
maṇḍalam (province).....
- 5.—I, Śrīśaṅkṣaṇambi Aḷagappirānār Gōvindaṇ
- 6.—by reason of Perumāḷdaviyār being issueless.....
- 7.—while I took possession of the available (property), towards this...
- 8.—for the responsibility laid on me by Davaṇṇa-Uḍaiyar... ..
- 9.—west of *Bhaṭṭar-manai*, Nambiyār Periyaperumāḷ.....
- 10.—(I) have sold to you with the full length (of the site).....
- 11.—the current *naṇṇam* 1000, this *paṇam* 1000, (at the)
Ṭvaṇakkoḷari (registration office) the same day
- 12.—(I) executed this *ilāṭṭasanam* for Tiruvākaṣamuḍaiyān

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-Bhaṇḍāram*), I, Śrīśaṅkṣaṇambi Aḷagappirānār
Gōvindaṇ.....
- 5.—*paṇam* 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 *paṇam* 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), Śaṅkṣaṇambi Aḷagap-
pirānār Gōvindaṇ.....
- 14.—(I) of Tirumala wrote up the *ilāṭṭasanam* pertaining to this sale
deed.....
- 15.—(I), Viruppapa, witness this.....
(I) witness this transaction.....

D

- 1.—this *paṇam* (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 *śāśanaṁ*.....
- 9.—this is the signature of Śaṭhakṣanambi Gōvindaṇ. This price (has been settled) in this manner at the instance of these persons.....
- 10.—the writing of the accountant Tiruṇiṅka-ṅ-uṇaiyāṇ, (I), Timmarawitness this (transaction).
- 11.—Karaṇappillai.....the signature of Vākaṭavāṇ.

No. 205.

(No. 186—T. T.)

[On the north wall (outer side) of the kitchen in the first prakāra of Tirumala Temple.]

Text

A.

- 1—உஷி சூதகமரணமுயா (சு)ரதாவிராஜ(இ)ரண—
- 2—தப்புவாராயகண்ட வயலு க[தி]ன வயலி உதா—
- 3—விதாட பாடுகெதும்—
- 4—கெவாபுதகாராய—
- 5—அருளின் பெய்செய்தா—
- 6—[செ]ய்வாப்கிழைபடிப் பெந்த—
- 7—குடலுக்காட்டு திருமெய்யம்—
- 8—திருக்கும் வாய்க்கிழை—

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- 9—¹டாசத்துக்கு தெவண்ணடைபர்ப்பக்கம் நான் காணிக்கை கட்டி [வந்த]
...கொண்டதற்கு இத்தரையன் தா—
- 10—² உத திருப்பதியில் நடுகில் திருவிதியில் வடநெயில் சூரியன்டாச-
மணக்கு மெக்கு திருமொழி—
- 11—[ம]ண முக்காணம் இதில் புழக்கடை ³வாங்கினமும் உன்பட கிற்றதக்-
குறித்தக்கொள்வதா—
- 12—[கா]மணக்கு தெற்கு அஞ்சனவெற்பர்நாபிஞர் மணக்கு வடக்கு என்-
ணடைப மண—
- 13—புழக்கடை...[கிண]ப்பொருள் அற கடக்கும் வாசிப்படாத (செ)ன்மெளி
நற் ⁴பு சாநுயி.....—
- 14—.....காணம் இதில் புழக்கடை வாங்கினமும் உன்பட கிணக்குற கிற்றுப்
பொருளுதக் கைக்—

B.

- 1—பெருமான் மணக்கு மெக்கு என் மண ஆன—
- 2—கொள்வதான எம்மில் இகைத்த கிண 3—
- 3—கணியெ கட்டி எற்றிக் கிழகைக்—
- 4—கடையன் சூரியன்டாசத்துக்கு—

C.

- 1—கிணப்பொருள் [அஞ்ருவி] கடக்கும் வாசிப்படாத சென்மெளி நற் ⁴
தருள ஆக எடுப்புடன் மண—
- 2—காணம் இதில் புழக்கடை வாங்கினமும் உன்பட கிணக்குற கிற்றுப்
பொருளுதக் கைக்கொண்டு—
- 3—சூரியன்டாசத்துக்கு சடகோபநம்பி கொகித்தசென் எடுப்புடன்மண இரண்-
டெ முக்கா—
- 4—திருவெங்கடம்கடையன் சூரியன்டாசத்துக்கு கிற்று ஒத்தி ⁵பூசி[மெ
தாய]நாணக்களுக்கும்—
- 5—காணாத முக்காணாத கிணக்குற கிற்றுப் பொருளுத -அநாதித்தயகா
—கிற்று கிண—
- 6—இவர் சொல்ல இந்த மணியன் கிணப்பொருளெய்யகாண—
- 7—இப்படி அறிவென் திருப்பதிஅசாத்திம் ஆசாரியபுரு[ஷ]—
- 8—திருவெங்கடம்நாடில் வகைவெனாக் திம்மாண்டை—
- 9—இன்னியென் இப்படி அறிவென்...[ராணக] ⁶அசைப்பித்தான் இப்படி—

D.

- 1—இன்னிட முக்காணம் இதில் புழக்கடை வாங்கினத்தக்கும் ⁷பு [சதலா]
இப்பணம் காலாபித்து இருளுத்தக்கும் இந்த எடுப்புடன் மண—

1. Read சூரியன்டாசத்துக்கு.

2. Read கைக்கொண்டு.

3. Read பூசியை நாய்.

4. Read மணகை.

5. Read அசைப்பித்தான் யகை.

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- 2—0 அன்றவணக்களரியெ காட்டி எந்நி மெழுகைச் சொலறக் கைக்-
கொண்டு கித்த கிண்புராணஸிஞாஸாவாதம் பண்ணிக்குடுத்தென்—
3—துக்கு எப்பெற்பட்ட கலனுமில்லை கலனுளவாய்த் தொற்றப்படிச்
காடு முன் கின்று கலந் தித்து குடுக்கக்கடவென்னுதையும் இந்த—
4—உரித்தாகக்கடவதையும் இந்தப் பணம் [காலா]ரித்து இருநூற்றுக்கும்
இந்த எடுப்புடன் மனை இரண்டே முக்காணம் இவைநித்தில் புழக்-
கடை—
5—கிண்புராணஸிஞாஸாவாதம் பண்ணிக்குடுத்தென் திருவெங்கடமுடையான்
ஸ்ரீபண்டாரத்தக்கு சடகொபாய்மி கொயிந்தென் இப்படிக்கு இவை
சடகொபாய்மி கொயிந்தம் [எழுத்து]
6—கணக்கு திருநின்றனருடையான் எழுத்து இப்படி அறிவென் திருப்-
பதி அகத்தில் ஆசா[ய]புருஷ[ர்]ணில் கச்செயபாடியில் அண்ணர்
வெங்கடத்துறை—எந் எழுத்து [திரு]மலை—
7—பெருமானென் இப்படி அறிவென் தொண்டப்பாடி அப்பவெனானென்
இப்படி அறிவென் 'துக்கமுத்திரத்தில் வென்னமு(து)ரோட்டியென்
இப்படி அறி—திருமலைஅப்பன்—
8—'கிப்பாரியளில் கண—பன் அழகவராயக்காரனென் இப்படி அறிவென்
திருப்பதி 'கிப்பாரியளில் பேரிய—வெனானென் இப்படி அறிவென்—
9—இப்படி அறிவென் திருவெங்கடத்தட்டான் திருமங்கை 'அக்கப்பித்தினென்
இப்படி அறிவென் தட்டான் பெரியபெருமான்—

Translation

A

- 1.—Hail ! Śrīman Mahāmaṇḍaleśvara Rājādhirāja Rāja(paramēśvara)...
- 2.—punisher of kings who break (their word), (lord of) the eastern, southern, western and northern (oceans).....
- 3.—*vibhaktā, Bhūshaiṅku*.....
- 4.—*Devarāya Mahārāya*.....
- 5.—being current with (135)5.. ..
- 6.—combined with Tuesday,.....
- 7.—Tiruvēkaṭa in Kuṭavūr-nāḍu.....
- 8.—among the respectable persons residing in.....
- 9.—I having paid the *kūṇikkai* (donary fee) into the *Śrī-Bhaṇḍāram* through *Devana-Uḍaiyār*, for having received, this day.....
- 10.—*paṇam* 2000, to the east of the house-site (belonging) to the *Śrī-Bhaṇḍāram* in the north row in the central street in Tirupati, Tirumolū.....

1. Read எந்தி.
2. Read தொற்றப்படி.
3. Read தித்த.

4. Read காலா.
5. and 6 Read கிண்புராணம்.
7. Read அக்கப்பித்தினென்.

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- 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 Añjanaveṛṇāyinar'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 Perumāl's house-site, my house-site.....
- 2.—the price settled between us and accepted.....
- 3.—having presented and registered at the (*Āvaṇak*)*kaḷari*, the fee.....
- 4.—to the *Śrī-Bhaṇḍāram* of (Tiruvākaṣamu)*ḍaiyān*.....

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), Śaṭhakṣpanambi Gōvindaṇ, (sold) to the *Śrī-Bhaṇḍāram* the house-site of two and three-quarter units with the building on it.....
- 4.—(sold) to the *Śrī-Bhaṇḍāram* of Tiruvākaṣamu*ḍaiyān* (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 rightstill the moon and the sun (endure).....sold and the price.....
- 6.—at their instance (wrote up) the *iḷḷāṣaṇam* pertaining to the sale-deed of these house-sites.....
- 7.—I, (one of) the *Āchāryapuruṣas* of Tirupati-agaram, witness this (transaction).....
- 8.—Vaḍugavaḷāṇ Timmaḍai of Tiruvākaṣanallūr.....
- 9.—I,Piḷlai. I, (.....Rāḡai)araṣappiḷlai, (witness) this.....

D

- 1.—*paṇam* 4200 for two and three-quarter units and for the back yard with the full length. For this *paṇam* 4200 this house-site with the building on it.....
- 2.—having on the same day presented (the deed) and registered (it) at the *Āvaṇakkaḷari* (registration office), and having accepted (the price money) including the registration fee, I have sold (it) and have executed the *iḷḷāṣaṇam* relating to the sale-deed thereof....

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- 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 *paṇam* 4200 (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), Śaṣhakṣapanambi Gōvindaṇ, executed the stone record for the sale deed in favour of the *Śrī-Bhaṣṣāram* of Tiruvākaṣamuḍaiyāṇ. With the above terms has this (document) been attested by Śaṣhakṣapanambi Gōvindaṇ.....
- 6.—This writing (of the record is done by) the temple-accountant Tiruṇiṣa-ār-uḍaiyāṇ. This is the signature of mine, Appar-Vākaṣattuṇaiṇār of Kachchiyappāḍi, one of the *Īchārya-purushas* residing in Tirupati-agaram, who has witnessed this (transaction). Tirumala.....
- 7.—(I), Perumā. (I), Appavaiṇ of Tonḍappāḍi, witness this. (I), Vennamu-Reḍḍi of Durgasamudram, witness this. (I), Tirumalai-appan, witness this (transaction).....
- 8.—(I) Aḷagaiyārāykkāraṣ, one of the *Vyāpāris* (merchants). (I), Periyavaiṇ, one of the *Vyāpāris* of Tirupati, witness this. I witness this.....
- 9.—(I), Tiruvākaṣattappāṇ (gold-smith of the temple?) Akkappiḷai, witness this. (I), Taṇṇ (gold-smith) Periyaperumai 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—பூவா[சுஷி]ணவயி[ம]உத்தரவ[முஞ்சி]யிவதி பூகிநாபூதாவபெவநாப —
- 2—[அபந்த] அபாபகத்த தாமியும் [புதந்திழைம]யும் பெற்ற எத்தினை-
கள் செயல்—
- 3—நதித் துஞ்சுட்டு.....திருப்பதிஅகத்தித் திருக்கு—
- 4—.....தித் பொதம் தாக்குவர்.....தவ[சு] கொண்டு உ—
- 5—[அ]ந்தி மினகுதிர் குடித்த யாத்தத்தொக்குதலித்—
- 6—[ப]ருகுல அந்தி மஞ்சிற் குடித்த வயத்தத்தொக்குதலித்—

1. Read பூவாசும.

2. The rest of the inscription is lost.

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Translation

- 1.—Śrī Virapratāpa Devaṛīya.....(who is) lord of the eastern, southern, western and northern oceans.....
- 2.—on the day of Kārtikai (Kṛttika star), being Wednesday, the 10th lunar day of the dark half of the month.....in Jayas(koṇḍaśa-maṇḍalam)
- 3.—residing in the Tirupati-agaram in the said *naḥis* within (the said *koṇḍam*) (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 turmeric-water and brought (her) up.. ...

No. 207.

(No. 187—T. T.)

[On the door-jamb (right side) of *Baḡgūru-vākili* in Tirumala Temple.]

Text

- 1 [ஸ்ரீ]விபரதாபா ஸ்வாமிநீ ஸகா[ஸ்].
- 2 ஓ தாநாடுயக ஸ்மெல் [செ]-
- 3 ஸகாநிந்த ஆரத்தலாஸகி[ஸ்]-
- 4 ஸத்த கக-ஓ-கதாயத்த [ஸ்]-
- 5 வ-ஓ-வகத்த ஸகாநி[ஸ்]
- 6 வென்னிக்மெலையம் பெந்[ஸ்]
- 7 'அழி[ஸ்]த்தாநா ஸ்ரீ[ஸ்]பதி [ஸ்]-
- 8 ஸ்ரீ[ஸ்]பதி[ஸ்] முநியார் திருக்[ஸ்]-
- 9 கிகந்தி[ஸ்]லா[ஸ்] அழகப்பா[ஸ்]-
- 10 க்ரு திருமலையில் 'நாநத்தா[ஸ்]-
- 11 ம் ஸ்ரீ[ஸ்]பதி[ஸ்] பன்னிக்ருத்த[ஸ்]-
- 12 ஓ திருவெங்கடம்மடையா[ஸ்]-
- 13 ருத் தம்முடைய பெராலெ [ஸ்]-
- 14 'வெங்கடபாலத்திலெ பொலி[ஸ்]-
- 15 ட்டாகக் கெதி ஸடக்குப்பகி[ஸ்]
- 16 இவ் ஸ்ரீ[ஸ்]பதி[ஸ்]தா[ஸ்]தக்கு இந்நா-
- 17 ஸான் செலுத்தின ஸத் ஓ 'நா இப்[ஸ்]
- 18 ஸம் ஸகாநி[ஸ்]தா[ஸ்]தக்கும் பகி[ஸ்]

1. அழித்தாநா ஸ்வாமிநீ ஸகா[ஸ்].

4. Read ஸ்ரீ[ஸ்]பதி[ஸ்].

2. Read ஸ்ரீ[ஸ்]பதி[ஸ்].

5. Read ஸகாநி[ஸ்].

3. Read—ஸ்ரீ[ஸ்]பதி[ஸ்].

- 19 செல்வா¹க ஸ்ரீபண்டார[த்தி]-
- 20 [செ] ஈடக்கும் வ[கை] ஞன்-
- 21 வட்டம் ²அருணகபையத்-
- 22 திலை திருவாராதனம் [கொ]-
- 23 ஸ்டருளி ஈகிணயனம் [கூ]-
- 24 து மாதமும் ஆடி மாத மு[தல்]
- 25 ஸ்ரீபதி முதல் மார்கழி மாதவரை]-
- 26 க்ருப் பருப்புவியத்துக்கு [கா]-
- 27 ஸ்வட்டம் அமுதுசெய்தரு-
- 28 ஞம் ³திருப்பொருளம் இர[ண்]-
- 29 கெரு மயிவி[னி]பயின்றுள்ளா
- 30 லால் இராஜா அமுதுபடி [இச]-
- 31 ஸ்டு மாக்ஷனம் ம[னி]ப-
- 32 ருப்பு இரு ஈழியும் செய்வ-
- 33 முது உரியும் மினமுது இச-
- 34 [ன்டு] செலவையும் உப்பமுது
- 35 ஆழாக்கும் சக்கைஅமுது
- 36 பதின் பனமும் கதிரமுது தென்-
- 37 கையமுது பொரிக்க செய்அமுது[கூ]-
- 38 ழாக்கும் ⁴இம்மதி[காரி] இந்த
- 39 ஆது மாதம் ஈடக்க.....
- 40 அருணக(க)தயவலத்திலை.....
- 41 ஆனி மாத முதல் மார்கழி வ-
- 42 கைக்கு ஈன் ஒன்றுக்கு இச-
- 43 [ன்டு].....அமுதுசெய்.....
- 44
- 45
- 46ஒரு பனமும்
- 47ம் கதிரமுதும்.....
- 48 இந்த ஆது மாதமும் [கா]-
- 49 ஸ்வழி திருமகமண்டலத்துக்-
- 50 கு மெதித்த புழுதுக்காப்பு[ம்]
- 51 திருவாராதனத்துக்கு ஆலத்திக்கு குடன்[சத்து]-
- 52 கம் கழுஞ்சம் மெதித்த சாத்துப்படி
- 53 ⁵.....

1. Read அருளுதய—
2. தியதிசேதி.
3. Read திருப்பொருளம்.

4. இம்மதிக்காரி.
5. The rest of the inscription cannot be traced.

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Translation

May it be prosperous! Hail! On Friday,² the day of the Anṛāḍha (star), being the 11th lunar day of the bright fortnight of the Karkaṭaka month in the Ānanda year, corresponding to the Śaka year 1336, the following agreement was executed on stone in favour of Mudaliyār Tirukkalikangidāsar Aḷagappirāṇār, one of the Śrivaishṇavas of Tirupati, by the *Sikṇattār* of Tirumala :—

4000 *naṇṇam* is the sum which he (you) paid into the *Śrī-Bhaṇḍāram* this day for providing a *saṇḍi* for Tiruvākaṭamuḷaiyān, in your name³, 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-Bhaṇḍāram* :—

for the two *paruppuṭṭiyal-tiruppuṇakam* to be offered daily during the six months of the *Dakṣiṇāyanam*, (that is), from the first day of the Āḷi month to the end of the Mārgaḷi month, at the time of the sunrise when (God) receives worship (*ārādhanam*) each day,

vājāna (sorted full grains) rice of 2 *marakkāl*, measured with the *Malaikiniyanirān-kāl*,

maṇiparuppu (full grains of green gram) of 2 *nālī*,

ghee 1 *uṟi*,

pepper 2 *solagai*,

salt 1 *zāḷḷu*,

sugar 10 *ṭalam*,

vegetables,

cocoanuts, and

ghee 1 *zāḷḷu* 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 Āni to Mārgaḷi 2 per day.....offered 1 *ṭalam*.....vegetables.....powdered or pressed *puṇḡukkaṭṭu* (refined camphor or civet squeezed of oil) for the holy face, 1 *keḷaiṇi* of camphor for the *ālatti* (*ārati*) (during the time) of the *tiruvārādhanam*, and *iṭṭuppaḍi* (*chandanam*) made into a soft paste.

No. 208.

(No. 215—T. T.)

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

Text

1—...மரீசுழி மரதம் திருப்பன்[ளி]—

2—தம்மன் மரீசுழி மரீசுழி து—

3—ன் முத்தன் மரீசுழி திருவான்—

4—துவன் மரீசுழி அமுதப்பிராசு—

5—துவன் மரீசுழி திருவான் மெட்டப்ப. உ—

6—மெட்டப்ப. மரீசுழி திரு—

NOTE 1 :—It is the 16th day of the Āḷi month and corresponds to 16th July 1434 A.C.

2. This figure stands for 4.

3. Read *māṇḍam*.

TIRUPATI DEVASTHANAM INSCRIPTIONS :—Vol. I

Translation

- 1—*Tiruppalli* in the *Mārgaṣīrṣa* month—
- 2—constructed on your site—
- 3—*Muttan* (for) the *Vaikkāṭi* festival—
- 4—total *paṇḍi* 4, *Aḷagappirūṇār*—
- 5—*iḷḷaiṇṇaṇḍi* 3 on the seventh festival day—
- 6—*Malaiyappar* and *Rāmābhāṣan*, fifth festival—

No. 209.

(No. 100—T. T.)

[On the wall adjoining the Koppera on its west.]

Text

- 1 సప్తమీ జయభ్యుదయ శకవరుష ౧౩౬౪ నె దుండుభి సంవత్సరద మాఘ
- 2 శు ౧౧ ఇలు శ్రీమతు తిరుమలదేవరేగ ముద్దెయ నాయరు మక్కరు
- 3 తెప్పద నాయ నాయక్కరు పొడవట్టు కొట్ట భంతుళ శాసనాద్యవర
- 4 ౦ . దరుశనవాగి ఇరభూగ 8000 హొంసను కాశికేయను
- 5 ౦ . విరిజేణ దేవర అముల పడిగ మూలుహొంసిన హ
- 6 భియను నడసిబపెను యిల్లియస్తానికరు నడనుపె కట్టశ
- 7 దేవరేగ ఎరడు వసమాలె ఎరడునారివారి ఉపార ఎంలు.
- 8 . యుష్ట భతుళసాక్షియాగి నడసిబహరు అకాశికేయ మూలు
- 9 సానిర హొంసిగ మూలుదింపద హరివారావ మాడ్చి నాగ
- 10 యనాయరు శౌరబరహామరుబరనువిరి యిద్దమా తిరుగు
- 11 ర దేవరు సాక్షియాగి నడను విరి 1—

Translation

Hail! This is the *dharma-śāstra* (record of charity) issued for the propitious God of Tirumala (Śrī Vāṅkaiśvara) by Teppada Nāgeya-Nāyakkaru, son of Muddeya-Nāyara, during his visit, on the 11th day¹ of the bright, fortnight of Māgha (month) in the Dundubhi year, current with the glorious and prosperous Śaka year 1364. After visiting the deity, 3000 *honnu* (*pon* or *varahā*) was paid as *kāṇike* (donation) besides 100 *honnu* for the divine offering daily. This arrangement the *Śāstrīkaru* (*Śāstrīkār*, managers) are enjoined to carry out as the witnesses to this charity, viz., the offering of two flower-garlands, two *harivēṅga-upora* and eight..... For the *kāṇike* of 3000 *honnu* shall be prepared and presented three gold plates in the name of Nāgeya-Nāyara. This *dharma* (charity) shall be executed solemnly with God to witness.

NOTE 1 :—This 11th lunar day coincides with Saturday, the 12th January 1443 A.C.

VIJAYANAGARA INSCRIPTIONS

No. 210.

(No. 13—T. T.)

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

Text

- 1 ஸுதஸ்ய 1 ஸ்ரவீபுரீ லாகாஷ்ட தநாகயி அன்மம் செல்லாநின்ற
'கூபலாவஸஸா'ர்த்த தணாநாய-
- 2 த்ந அபாபகத்த பணியும் திங்கன்மீழாமயும் பெற்ற ஸ்ரவலீஷ்த்த-
ஞன் திருமலையில்
- 3 தானத்தாரொம் ஸ்ரீநாமாநஸ்யுஸா மெதினியசாகண்ட எட்டாரி-
சாணய எந்தகம்பபதவநாமாநாமின்
- 4 'குமா' பெரிமம்மபதெபநாமாநாவுக்கு 'விராஸாலசம் பண்ணிக்குடுத்த-
படி திருவெங்கடம்உடையாதுக்கு 'தம்உடைய பெ-
- 5 ராலெ ஈடக்கும் பொண்ணிட்டுக்கு தாம் இந்நாநான் ஸ்ரீபண்டார்த்துக்கு
ஒடுக்கின எப் 4 த இப்பணம் ஆயிர-
- 6 த்துக்கும் பகிகசக்குச் செலவாக இந்நாநான் முதல் நான் வட்டம்
அமுதசெய்தஅருணம் திருப்பொன-
- 7 ம் ஒன்றுக்கு மகிளினி[ப]வின்குன்னலால் அமுதபடி ஒரு ம[த']நாதும்
செய்[ய]அமுத ஆழாக்கும் ப[ப]ந்தமுத
- 8 ஆழாக்கும் தயிர்அமுத கரிஅமுத உப்புஅமுத மினருஅமுத ஆக
இந்த வகைப்படி நான்வட்டம் ஸ்ரீப-
- 9 ன்டாரத்திலெ கிட்டிப்பொ[த]க்கடவது ஆகவும் அமுதசெய்தஅருனின்
புசாதம் கிட்டவன் கிருக்காடு உட்-
- 10 பட புசாதம் நானாழி[யும்] சக்[தி]அடைப்பிலெ செவ்வழிக்கடவது
ஆகவும் இப்படிக்கு 'தம்உடைய சக்-
- 11 தானபாம்பகா 10 சக்ரத்திந்தவகா ஈடக்கடவதுஆகவும் இப்படிக்கு
ஸ்ரீவெல்லுயர்கன் 11 பணிஆம் கொயில்கணக்கு
- 12 திருவிந்தவருடையான் எழுத்த இவைய ஸ்ரீவெல்லுயர்கன் ருமெகூ உ

Translation

May there be prosperity ! On Monday,¹¹ 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 Śaka year 1368, this is the stone-record regis-

- | | |
|---------------------------|--------------------|
| 1. Read ஸ்ரவீபுரீ: | 7. Read ஸ்ரீநா— |
| 2. Read ஸகாஷ்ட. | 8. Read தம்முடைய. |
| 3. The old name for கூபல. | 9. Read தம்முடைய. |
| 4. Read ஸ்ரவலீஷ்த்த— | 10. Read அஞ்சலிதூ— |
| 5. Read குமா. | 11. Read பணிவால். |
| 6. Read பெரிமம்மபதெபநாமா— | |

NOTE 12 :—It corresponds to 10th October 1446 A.C.

tered by the *Sihānattār* of Tirumala in favour of Peri-Mallayadeva Mahārāja, son of Eṭṭakampayadeva Mahārāja, (entitled) *Śrīman Mahāmaṇḍalāivara, Mādinimisaraṅgaṇḍa and Kaṭhāri-Sāluva* :—

1000 *paṇam* (is the capital which) you paid into the *Śrī-Bhaṇḍāram* this day for the *poliyūṇu* (service carried on from the interest) (intended) to be arranged for Tiruvākaṭamuḍaiyān in your name ; towards expense on the interest on this 1000 *paṇam*, shall be supplied each day from the *Śrī-Bhaṇḍāram* for 1 *tirupṭṭṇakam* to be offered daily from this day forward

rice of 1 *marakkāl* measured with the *Malaikiniyaninṇān-kāl*,

ghee of 1 *āḷākkū*,

pulse of 1 *āḷākkū*,

curds, vegetables, salt and pepper ;

the offered *prasādam* (holy food) of 4 *ṇāḷi* including the share of the donor shall be distributed during the time of the *sandhi* ;

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 Tiruninga-ūr-uḍaiyān drew up, with the permission of the Śrīvaiṣṇavas. May this the Śrīvaiṣṇavas protect !

No. 211.

(No. 26—G. T.)

[On the west wall in the first *prākāra* of Śrī Gōvindarājasvāmi Temple at Tirupati.]

Text

- 1 ஸுமலெழு ஸ்வஸ்தி ஸகஸ்தி தகஸ்தி [௧] மெல் செல்லாநின்ற
ஈசுவரஸிவஸுந்தர கருகடகடாபத்த ஸவஸுந்தர அஷ்டி-
யும் வென்றித்தெய்வமும் பெற்ற
- 2 உத்திரட்டாநிசான் திருமலையில் ஸுந்தரத்தாரோம் திருப்பதி சந்தரந
பிரெவலுந்நிசான் கருகடகடாபத்த [௨] கு ஸிவஸுந்தர பன்னி-
குறித்தபடி.
- 3 திருப்பதி [௩] பிரமோத்தந்தப்பெருமன்னுக்கு இவர் பொருள் இந்தந-
சான் முதல் நான் ஒன்றக்கு ஒரு திருப்பொருளம் ப்ரிபண்டாந்-
தென பொருள்.
- 4 ஊட்டுகா கிணெக்கு ப்ரிபண்டாந்நுக்கு இந்தநசான் ஒடுக்கெ பொன்
ந இத்தப் பொன் ஊத்துக்கும் பகிணெக்கு இந்த ஸுந்தரத் முதல்

1. Read ஸகஸ்தி.

3. Read ஸுந்தரத்தாரோம்.

2. Read அஷ்டியும்.

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- 5 நான்வட்டம் திருப்பொருளம் ஒன்றுக்கு சாளுக்கிநாடுபுலன்வாலால் அமுதுபடி ஒரு மாக்ளதும் செய்அமுது ஆழாக்கும் கதிஅமுது உப்புஅமுது மினகு-
- 6 அமுது இவை ஸ்ரீபண்டாரத்திலே அநாதிதீவகா விட்டுப்பொதக்கவது ஆகவும் அமுதுசெய்தஅருளின ப்ரவாதத்திலே நாவில் ஒன்று ப்ரவாதம்
- 7 நாழியும் இவர் பெத்துப்பொதக்கவார்ஆகவும் 'இவர்உடைய 'வாழ்வகா நடக்கக்கவதுஆகவும் இப்படிக்கு அநாதிதீவகா சென்-
கக்கட-
- 8 வதுஆகவும் இப்படிக்கு ஸ்ரீவைஷ்ணவர்கள் 'பணியும் கொய்க்கைக்கு திருவிந்தனர்க்கடையான் எழுத்து ஸ்ரீவைஷ்ணவர்க்கெட உ

Translation

Hail! May it be prosperous! On Friday,⁴ the day of Uttirāṣṭādi (Uttarāṣṭādra star), being the 6th lunar day of the dark half of the Karkāṣaka month in the Dundubhi year, corresponding to the illustrious Śāka year 1364, the *Sihānattār* of Tirumala registered this record on stone in favour of Karuṣākaraḍṣar, one of the *Śāttāda-Śrīvaishṇavas* of Tirupati.

For the purpose of providing, out of the interest on capital, from the *Śrī-Bhaṇḍāram*, one *śrīrūpṇaham* each day in his name from this day forward for Śrī Gōvindapperumāl in Tirupati, the sum entrusted with the *Śrī-Bhaṇḍāram* this day is 100 *ṣon*. As a charge on the interest on this (sum of) 100 *ṣon* shall be supplied from the *Śrī-Bhaṇḍāram* for the (stipulated) one *śrīrūpṇaham* each day, (commencing) from the 1st day of this Āṣā month, till the lasting of the moon and the sun,

- 1 *marakkāl* of rice with the *Chāḷukya-Nārāyaṇan-kāl*,
- 1 *ṣṭābhū* of ghee,
- vegetables, salt, and pepper.

Out of the offered *prasādam*, he shall receive a quarter share being 1 *nāṭi*; 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 *Śrīvaishṇavas* by the temple-accountant Tiruvinṇa-Śr-uṇaiyān. May (this) the *Śrīvaishṇavas* protect!

1. Read இவருடைய.
2. Read வாதம்.

3. Read பணியாக.

NOTE 4:— It is the 1st day of the Āṣā month, corresponding to the 29th June 1442 A.C.

No. 212

(No. 47—G. T.)

[On the south wall in the first prakāra of Śrī Gōvindarājāsāmī Temple at Tirupati.]

Text

- 1—[...]
சென்னிந்த கொய்யா...
[...]
[...]
[...]
[...]
- 2—[...]
[...]
[...]
[...]
[...]
[...]
- 3—[...]
[...]
[...]
[...]
[...]
[...]
- 4—[...]
[...]
[...]
[...]
[...]
[...]
- 5 உத்தரத்தான் பீமோகித்தப்பெருமான் திருமஞ்சளஞ் செய்தருள விட்ட
சான்றிசையானான்[...]
[...]
[...]
[...]
[...]
[...]
- 6 ஸீமான் திருமஞ்சளஞ் செய்தருள விட்ட எண்ணிக்காப்பு ஒரு பிடி
சந்தனக்காப்பு அகரப்பலம் திருப்பொளகம் ஒன்றக்கு அமுதுபடி
ஒரு மாக்காச் செய்யமுது ஆழாக்கு பயற்றமுது [...]
[...]
[...]
[...]
- 7 கவும் திருவனந்தாழ்வார் பொர[...]
[...]
[...]
[...]

1. The beginning is lost for the first four lines.
2. This may be read—பன்னி அருள...

3. Read ஸீமோகித்தரோம்.
4. This may be read உருகைய...
5. Read—முதலியாரும்.

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செய்தருளார் திருக்கணமடைக்கு நான்வட்டர் திருக்கணமடை ஒன்-
றுக்கு அமுதபடி ஒரு ம[ரக்கால் செய்யமுத நாமுதமுக்கு ஆழாக்கு
சக்கரைஅமுத கீம்பதின் பலமும்

- 8 பழஅமுத நாலும் இஞ்சிஅமுதம் ஆக முப்பது நாளும் விட்டுப்பொத-
கடவதுஆகவும் நாராயணப்பெருமான் பொரலெ மாலுமாலுந்தொடும்
முடிசூத்தத்திலெ ஸ்ரிகொலித்தப்பெருமானுக்கு அமுதசெய்தருள
விரும் திருக்கணமடை ஸ்ன்றுக்கு அமுதபடி [ஒரு மரக்கா]ளும் செப்-
அமுத நாமுத உழாக்கு ஆழாக்கும் சக்கரைஅமுத கீம்பதின்
- 9 பலமும் பழஅமுத நாலும் ஆக விட்டுப்பொதகடவதுஆகவும் ஆக இந்த
வகைப்படி ஸ்ரீபண்டாரத்திலெ அநுபூதிதீவகா விட்டுப்பொதகடவது-
ஆகவும் ஆக இந்த வகைப் படிய[ளி]லெ திருஉத்திரப்படியிலும்
ரொவலினியிலும் அமுதசெய்தருளின பூவாரத்திலெ நாலில்
ஒன்று பூவாரம் ஆழ்வார்முதலியாரும் உலருடைய-
- 10 பெருமான்முதலியாரும் பெறக்கடவர்ஆகவும் மார்ஷிமாஸுடி முப்பது
நாளும் அமுதசெய்தருளின அக்காளிபூவாரத்திலெ நாலில் ஒன்று
அக்காளிபூவாரம் திருவனந்தாழ்வார் பெறக்கடவர்ஆகவும் முடி-
சூத்தத்திலெ அமுதசெய்தருளின அக்காளி[பூ]வாரம் நாலில்
ஒன்று நாராயணப்பெருமான் பெறக்கடவர்ஆகவும்
- 11 இப்படிக்கு இது தக்கன் லாணபரம்பகா [அ]நுபூதிதீவகா நடக்க-
கடவதுஆகவும் இப்படிக்கு ஸ்ரீவைஷ்ணவர்கள் பணிபாடல் கொய்க்கணக்-
குத் திருவின்றைகருடையான் எழுந்த இவை ஸ்ரீவைஷ்ணவர்களுடைய உ-

Translation

1-2.On Monday,¹ the day of Mrigaśīrṣa, being the 14th lunar day of the bright fortnight of the month of Dhanu in the year Krōdhana, corresponding to the Śaka year 1367, the *Sthānattār* of Tirumala executed a document on stone in favour of (Ālvār-Mudaliyār) and Ulaguḍaiyaperumāl-Mudaliyār of the Śrīvaiṣṇavas of Tirupati, these two individuals, and Gōvindan Tiruvanandālvār, a native of Tiruninṇayār and an accountant in the temple at Tirumala, and Gōvindar Nārāyaṇapperumāl of the above description, these above named individuals :—

3. (The money which) Ālvār-Mudaliyār and Ulaguḍaiyaperumāl-Mudaliyār deposited for interest with the *Śrī-Bhagadāraṇa* this day is 100 *chakra-paṇam*; (the money which) Tiruvanandālvār deposited is 300 *chakra-paṇam*; the money deposited by Nārāyaṇapperumāl.....

4. Towards the *Uttara-paṇi* (offering on the day of the Uttara-Phalgunī star) for Śrī Gōvindapperumāl and the *Rohiṇi-paṇi* (offering on the day of Rohiṇi) for *Pūṇi* (i.e. Śrī Kṛṣṇa) arranged for every month in the name of the two persons, viz., Ālvār-Mudaliyār and Ulaguḍaiyaperumāl-Mudaliyār, shall be issued in the following manner,

1. Read—படிக்கவே.

NOTE 2 :—The date is equivalent to 13th December 1445 A.C.

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5. on the Uttiram day for Śrī Gōvindapperumā,
 1 *āṭṭu* of oil with the *Chāṭṭu-Nārāyaṇa-tāl* intended for the
tirumañjanam (holy bath),
 1 *palam* of *chandanam* (sandal),
 2 *marakkāl* of rice for 2 *tirupṇaṇam*,
 1 *āṭṭu* of ghee,
 1 *āṭṭu* of green gram,
 vegetables, salt, pepper, and curds;
 5-6. and on the Rōhiṇī day for *Piṭṭai* (Śrī Kṛishṇa)
 1 *piṭṭai* of oil for *tirumañjanam*,
 1 *palam* of *chandanam*,
 1 *marakkāl* of rice for 1 *tirupṇaṇam*,
 1 *āṭṭu* of ghee,
 1 *āṭṭu* of green gram,
 vegetables, salt, pepper, and curds.

7-8. Towards the *tirukkaṇamaḍai* arranged for offering to Śrī Gōvindapperumā during the *Tirupṇai-eṭṭuchchi* on the 30 days of the Mārgaṣīr month in the name of Tiruvanandālvār shall be supplied on each of the 30 days for each one *tirukkaṇamaḍai*

- 1 *marakkāl* of rice,
 1 *nāṭi* 1 *āṭṭu* and 1 *āṭṭu* of ghee,
 50 *palam* of sugar,
 4 (kinds of) fruits,
 and ginger.

8-9. Towards the 1 *tirukkaṇamaḍai* prepared to be offered to Śrī Gōvindapperumā on (the day of) the Māla star month after month, in the name of Nārāyaṇapperumā, shall be supplied

- 1 *marakkāl* of rice,
 1 *nāṭi* 1 *āṭṭu* and 1 *āṭṭu* of ghee,
 50 *palam* of sugar,
 and 4 fruits.

9. As per the above scale (these articles) shall be supplied from the *Śrī-Bhaṇḍāram* till the moon and the sun last.

9-10. Out of the several above-mentioned *paṭṭi*, Ālvār-Mudaliyār and Ulaguṇaiyaperumā Mudaliyār will be entitled to receive a quarter of the *prasādam* offered as the *Uttira-paṭṭi* and *Rōhiṇī (paṭṭi)*;

from the *akṣai-prasādam* offered on the 30 days of the Mārgaṣīr month, Tiruvanandālvār will receive a quarter of the *akṣai-prasādam*;

and from the *akṣai-prasādam* offered on the days of the Māla star, Nārāyaṇapperumā will receive a fourth part.

11. In this manner this (arrangement) shall continue to last throughout the succession of your heirs, till the lasting of the moon and the sun.

11. This is written by the temple-accountant Tiruṇiṅga-ar-aṭṭiyān with the permission of the Śrīvaiṣṇavas. May this the Śrīvaiṣṇavas protect!

VIJAYANAGARA INSCRIPTIONS

No. 213.

(No. 45—T. T.)

[On the west wall in the first prakāra of Tirumala Temple.]

Text

- 1 ஸாஸ்திரம் ஸ்ரீராமாயணம் தகடாயித ஸ்ரீராமாயணம் செல்லாவின்ற
கொய்தலாவலாவாத்த பதாபதாபத்த அவரவகத்த ப்ரபுஷெ-
பு புதன்மெழையுப் பெற்ற புணர்யுத்தரான் திருமலையில் தானத்-
தாரோம் திருச்சென்னூரில்
- 2 ஸாஸ்திரம் ராமாயணம் பெரும(ர)கன் அனந்தபயபற்கு ஸ்ரீராம-
பாஸ்திரம் பன்னிருத்தபடி திருமலையுடையான் திருச்-
கொடித்திருநான் எழும் ஸ்ரீமொழிப்பெருமான் திருக்கொடித்திரு-
நான்
- 3 இரண்டும் ஆகத் திருநான் ஒன்பதக்குத் திருமுனித்திருநான்தொறும்
செய்யப்படி ஒன்றுத் திருவாரிநான் அவிவலித்திருநாம்பொழுது
திருக்கணமடை ஒன்றும் பொலிவட்டிஆகத் திருநாட்கன் தொ-
- 4 தம் விட்டுமெரும்படிக்கு இறந்தநான் இவர் ஸ்ரீபண்டாரத்தக்கு ஒடுக்கெ-
நம் பு கா இப்பணம் முன்னுந்துக்கும் பகிசுக்குச் செவ்வா-
திருமுனித்திருநாட்கன்தொறும் திருக்கவிபாணம் எழு-
- 5 ந்தருளி வந்து அமுதசெய்தருளும் செய்பன் படி ஒன்றுக்கு(ம்) மலி-
கெய்யின்றுக்காலால் அமுதபடி ஒரு மாக்ளதும் பவ்றமுத ஒரு
மாக்ளதும் சக்கைஅமுத கீம்பதின் பலமும் செப்பமுத ஸாழியும்
- 6 தெய்வப்பமுதும் திருவொலக்கத்தில் ப்ரவாடிக்கச் சந்தனக்காப்பு கீம்-
பலமும் அடைக்காப்பமுத திருநாட்கன் அமுதசெய்தருளும்
திருவாரிநான் அவிவலித்திருநாம்பொழுது அமுதசெய்தருளும்
- 7 திருக்கணமடை ஒன்றுக்கு மலிகெய்யின்றுக்காலால் அமுதபடி ஒரு
மாக்ளதும் செப்பமுத கீவ்வுழக்கு ஆழாக்கும் சக்கைஅமுத கீம்-
பதின் பலமும் இந்த வகைப்படி திருநாட்கன்தொறும் விட்டு
- 8 அமுதசெய்தருளக்கடவாராவும் செய்பன் படி மண்டப்படி அடைப்-
பிதும் திருக்கணமடைச் சந்திஅடைப்பிதும் அழித்தக்கொண்டு
விட்டவன் கிழக்காடு இவரை பெற்றுப்பொதக்கடவர்-
- 9 ஆகவும் இப்படிக்கு அநாதிதேவகா இவர் ஸாஸ்திரவாரியவொரு நட-
க்கடவதஆகவும் இப்படிக்கு ஸ்ரீமொழிவர் பன்னியல் கொலி(த்)
கணக்கு திருநாட்கன்அமுதபான் எழுத்த இப்படிக்கு இவை
- 10 ஸ்ரீமொழிவாரியெழு உ

1. Read புணர்யு—
2. Read ஸ்ரீராமாயணம்.
3. செய்பன்—கவிபன்.

4. Read திருவாரி—
5. Read ஸ்ரீராமாயணம்.
6. ஸ்ரீமொழிவர்—ஸ்ரீமொழிவர்.

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Translation

1-2. May there be prosperity! Hail! On Wednesday,¹ the day of 'īṇarpūṣam (Punarvasu), being the 1st lunar day of the dark half of the month of Dhanu in the year Krōdhana, current with the illustrious śaka year 1367, the *Sthānattār* of Tirumala executed a document on stone in favour of Anantaśayanar, son of Rāmānujadāsar, one of the *Sabhaiyār* of Tiruchchukanur, to wit,

2-4. 300 *naṇṇam* is the sum he paid into the *Śrī-Bhaṇḍāram* this day as the *poliyēṇu* for the supply of (the necessary articles for) 1 *sugiyāṇ-ṇaḍi* on each seed-sowing day (*tirumuḷai-tirunāl*) and 1 *tirukkaṇṇamaḍai* at the time of the *adhivāsam* (rest) on the *tirthavāri* (holy bath) day during each of the 9 festivals, comprising the 7 *tirukkoḍi-tirunāl* for Tiruvākaṭamuḍaiyān and the 2 *tirukkoḍi-tirunāl* for Śrī Gōvindapperumāl.

4-6. As the charge on (the interest of) this sum of 300 *ṇam* 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 *Malaikiniyaninṇāṇ-kāl*,
- 1 *marakkāl* of pulse,
- 50 *ṇalam* of jaggery,
- 1 *nāl* of ghee, and
- 1 coconut

for the 1 *sukhiyan-ṇaḍi* to be offered on returning after the procession on each seed-sowing day;

- 5 *ṇalam* of *chandanam*,
- 500 areca-nuts, and
- 500 betel-leaves

to be distributed during the *tiruvōlakkam* (*āsthānam* or levee);

- 6-8. 1 *marakkāl* of rice measured with the *Malaikiniyaninṇāṇ-kāl*,
- 5 *uḷakkū* and 1 *āḷakkū* of ghee, and
- 50 *ṇalam* of sugar

for the 1 *tirukkaṇṇamaḍai* to be offered at the time of enjoying the *adhivāsam* on the *tirthavāri* day;

(and the preparations shall be) offered (to God).

8-9. The *sukhiyan-ṇaḍi* being distributed at the time of the *maṇṇaṇṇa-ṇaḍi* (distribution), and the *tirukkaṇṇamaḍai* 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 Tiruṇinṇa-ṇaḍaiyān with the permission of the Śrīvaishṇavas. Hence may this the Śrī-vaishṇavas protect!

NOTE 1 :—The English date is 15th December 1445 A.C.

VIJAYANAGARA INSCRIPTIONS

No. 214.

(No. 45, A-T. T.)

[On the west wall in the first prākāra of Tirumala Temple.]

Text

- 1 'பிரிவென்கடாநிலிநவெ விதா துறவுடாநுதொபா; ப்ருதிதிலுநெமாநிலை-
வாநநி | ப்ரீராதநையபதொ முளவவ்விடாநிநெவெநுத னகி-
நுதவயிவவொண பாநுத() || ௧ ||

Translation

Śrīmān Anantāśayana perpetually offered (provided) an excellent *maśīdyaṃ* (holy food) prepared with jaggery and ghee together with sweet *aṇṇam* (pudding) to the Lord of Śrī Vākaṭādri 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 Gōvindarājasyāmi Temple at Tirupati.]

Text

- 1 மருமலவா வுலிபுரீ மகாபுத் தகாகயி அன்மெல் சென்னிந்த
'கவுபலாவலிவா'த்த வுபுரித்தாயத்த வலவடவகத்த வண்பிபு
புதன்மெமையும் பெற்ற அபிட்-
- 2 த்துளன் திருமலியில் 'வாணத்தாரொம் திருக்கணுளில் வலெலையிள்
வடமாமலிபா'லார் அமுதர் அப்பி[ன்]'னை திருவணத்தாழ்வார் பெரிய-
பெருமானுக்கு மரிவாஸாலாத.
- 3 ம் பண்ணிக்குத்தபடி திருமலிமெல் மலிவெளியிள்பெருமான் எழுத்தரு-
ளும் திருக்கொடித்திருநான் திருஆத்திருநான் முதல் சித்திரத்திரு-
நான் வகா திருநான் எழிலும் திருப்பதி-
- 4 யில் பரிவெளித்தப்பெருமான் எழுத்தருளும் வல(ய்)வலித் திருநான்
ஆளித்திருநான் திருநான் இரண்டதும் ஆகத் திருநான் ஒன்பதிலும்
திருக்கொடிஆழ்வான் எரிஅருளி தம்முடைய பெ-
- 5 ராவெ அமுதசெய்தஅருளும் திருப்பொருளம் ஒன்றும் திருக்கணுமகட
ஒன்றும் பொலிவட்டிலுத டடக்கும்படிக்கு தாம் இத்தநாள் பரிபன்-
டாத்தாக்கு ஒலித்தினை பு ஈய இ-

1. Metre வலத்தொகை.

2. Read—~~my~~—

3. The old name for the cyclic year
சகாப்தம்.

4. Read *суд. д. д. 3. 1. 1.*

- 6 ப்பணம் தூத்து இருபதக்கும் பவிசைக்குச் செலவாக மலிவெனியின்ற-
பெருமான் எழுந்தருளும் இவ்வருஷி மாசித்திருநாள் முதல் திருநாள்
எழிலும் திருக்கொடி ஆழ்வா-
- 7 ன் எறிஅருளி அமுதசெய்தஅருளும் திருநாள் ஒன்றுக்குத் திருப்-
பொனகம் ஒன்றுக்கும் திருக்கணுமடை ஒன்றுக்கும் மலிவெனியின்-
ருங்காலால் அமுதபடி இரண்டு மாக்கால் செப்-
- 8 அமுத நாழி ஊரி சக்கை அமுத கீம்பதின் பலமும் பயற்றமுத உழக்-
கும் பழஅமுதம் உப்புஅமுத மினருஅமுத தயிர்அமுதம் ஆகத்
திருநாள் எழுக்கும் சூரிபண்டாத்திலே கிட்ப்பொதக்கடவதுஆகவும்
சூரிபொதி[ரு].
- 9 பெருமான் எழுந்தருளும் வை(ப்)காசித்திருநாள் ஆனித்திருநாள் இரண்-
டதும் திருக்கொடி ஆழ்வான் எறிஅருளி அமுதசெய்தஅருளும் திரு-
நாள் ஒன்றுக்கு திருப்பொனகம் ஒன்றுக்கும் திருக்கணுமடை ஒன்-
துக்கும் சாளுக்கி-
- 10 நாராயணன்காலால் அமுதபடி இரண்டு மாக்கால் செப்பமுத நாழி ஊரி
சக்கை அமுத கீம்பதின் பலம் பயற்றமுத உழக்கும் உப்புஅமுத
மினருஅமுத தயிர்அமுத தயிர்அமுத ஆகத் திருநாள் இரண்டுக்கும்
சூரிபண்டாத்திலே
- 11 கிட்ப்பொதக்கடவதுஆகவும் ஆகத் திருநாள் ஒன்பதக்கும் இந்த மரிபாதி
வருஷவருஷந்தொடும் அநுபூதிதீவகா இவர் லாணாதவரமுடவொ
சூரிபண்டாத்திலே கிட்ப்பொதக்கடவதுஆகவும் அமுதசெய்தஅரு-
ளின் பூ[லாதம்]
- 12 இவர் கிழக்காடு நாலில் ஒன்று கித்தி நின்ற பூலாதம் திருமலிமெல்
சந்திஅடைப்பினும் திருப்பதியில் சந்திஅடைப்பினும் அழித்துக்கொள்-
ன்கடவதுஆகவும் இப்படிக்கு சூரிபொதி
- 13 பணிஆல் திருமலியில் கொயில்கணக்கு இளமாதாஜார் அனந்தன்
எழுத்த இது சூரிபொதிவர்கன் ருக்கெ வ

Translation

1-3. May it be prosperous! Hail! On Wednesday,¹ the day of Avittam (Dhanishtha), being the 5th lunar day of the bright half of the Vriścika month in the Kahaya year, current with the Śaka year 1368, the *Sikṣanāṭṭar* of Tirumala executed a *viśiṣṭānam* in favour of Vaṭamāmalaiṭṭar Ajaṅgar-Appillai alias Tiruvānandīyār Periyaperumāl, one of the *Saṁkalīyār* of Tiruch...

3-5. for continuing (for all time) the offering of 1 *tiṛuṭṭṇaṇam* and 1 *tiṛuṭṭṇaṇuṇṇai* as a *poṭiyayum* in your name to the *Tirukkoṭi-Āṭṭan*

1. Read பணிபால்.

2. Read ருக்கெ—

NOTE 3:—The equivalent English date is 23rd November 1446 A.C.

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(Garuda figure painted on the flag) on being raised (to the top of the flag-staff) during the 7 festivals, being the *tirukkoṭi-tirunāl*, celebrated at Tirumala for Malaikiniyaninga-Perumā, (counted) from the Āṭi festival to the Chittirai festival, and the 2 festivals conducted for Śrī Gōvindapperumā in Tirupati, viz., the Vaikūṭi and Āni 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 *tirup-pōnaham* and the 1 *tirukkaṇāmaḍai* (stipulated) to be offered to the *Tirukkoṭi-Āṭvān* after being hoisted in each of the 7 festivals celebrated for Malaikiniyaninga-Perumā, so as to commence from the Māsi festival of this year,

rice of 2 *marakkāl* with the *Malaikiniyaninṇān-kāl*,
ghee of 1 *nāḷi* and 1 *uri*,
jaggery of 50 *palam*,
pulse of 1 *uḷakku*,
fruits, salt, pepper and curds ;

8-11. and shall also be supplied from the *Śrī-Bhaṇḍāram* towards the 1 *tirup-pōnaham* and the 1 *tirukkaṇāmaḍai* to be offered to the *Tirukkoṭi-Āṭvān* after being hoisted in each of the 2 festivals, viz., the Vaikūṭi and Āni festivals, celebrated for Śrī Gōvindapperumā,

rice of 2 *marakkāl* with the *Chāḷukya-Nārāyaṇa-kāl*,
ghee of 1 *nāḷi* and 1 *uri*,
jaggery of 50 *palam*,
pulse of 1 *uḷakku*,
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 Rāmānujadāsar Anantan, the temple-accountant at Tirumala, under the direction of the Śrīvaiṣṇavas. May this the Śrīvaiṣṇavas protect !

No. 216.

(No. 6—G. T.)

[On the south wall (inner side) of the deśāntari room in the first prakāra of Śrī Gōvindarājāsvarāmi Temple at Tirupati.]

Text

- 1 ஸாஸ்திரம் வல்லிபுரீ ஸாஸ்திர தாகவய அம்மெம் செவ்வாநின்ற
சுந்தரவாஸவாஸந்த வுபுரீகதாயத்த சுவரவகத்த டுஸபுரீ
நிதம்—
- 2 பெற்ற அத்தத்தாந் திருமணியில் தானத்தாரொம் திருக்கணுரில்
வெநெயரில் இராமாணுரோர் பெரும(ா)க்கன் அழிவப்பெரு-
மா[ரு]—
- 3 வசம் பண்ணிக்குடுத்தபடி திருவெங்கடம்உடையாணுக்கும் ஸ்ரீமொவி-
கப்பெருமானுக்கும் இவர் பொலெ மார்வழிமாத[ம்]—
- 4 எழிச்சிஞ்சு அமுதசெய்தஅருளும் திருப்பொனகம் இரண்டுக்கும்] ஸ்ரீ-
ப[ண்டா]ரத்திலெ பொலி[ன]ட்டுஞ்சு கிடுகைக்கு ஸ்ரீபண்டாரத்தக்கு
நிறை—
- 5 ஒடுக்கெ யு லா இப்ப[ன]ம் இரு தாத்தக்கும் பவிசைக்கு செவகிட்டு
10[வ] வருஷ மார்வழிமாதம் முதல் தியதி முதல் முப்பது குளும்
11 திருவெய்—
- 6 12 கு[த]க்கு நானொன்றுக்கு மகிளெயினின்றான்காலகம் அமுதபடி ஒரு
மர்க்காலும் ஸ்ரீமொவிநப்பெருமானுக்கு ஸாண்கி13கார[ர]பணன்—
- 7 14 துடி ஒரு மர்க்காலும் ஸ்ரீ அமுதபடி இரண்டு மர்க்காலும் செய்யமுத
உழக்கு பருப்புஅமுத உழக்கு உப்புஅமுத மிளகுஅமுத 15சக்க—
- 8 16 மக்கு ஸ்ரீ இந்த வகைப்படி மார்வழி மாத[ம்] முப்பது நாளும் ஸ்ரீ-
பண்டாரத்திலெ கிட்டுப்பொதக்கடவது. ஸ்ரீவும் மார்வழி மாத[ம்]
முதல் தியதி 17 த[வ]—

1. The old name for the year
சுந்தரவாஸ—

2. This may be read நிதம்நிதம்-
யம்.

3. The end of each line is covered
by a stone wall.

4. அத்தத்தாந்—தாத்தத்தத்த.

5. This may be read—பெருமானுக்கு.

6. Read ஸ்ரீமொவிநம்.

7. Read ஸ்ரீமொவிநம்—

8. This may be read திருப்பென-
கெய்கி—

9. Read நிறைநிறை.

10. This letter stands for வருஷம்.

11 and 12. Read திருவெங்கடமுடையா-
ணுக்கு.

13. Read—சாரபணன்சாரகம்.

14. Read அமுதபடி.

15. Read சக்கைவமுத.

16. Read உழக்கு.

17. Read தவகி.

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- 9 படி திருக்கணமடைக்கு அமுதுபடி ஒரு மாக்கால் செய்அமுது 'ஐஞ்-
ஞாழி உழக்கு சக்கரை அமுது இருணுந்து நாற்பதின் பணம் மினரு
அமுது உழக்கு--
- 10 ஸ்ரீபண்டாரத்திலே விட்டுப்பொதக்கடவது ஆகவும் அமுதுசெய்தருளில்
புலாதத்திலே இவர் விழுக்காடு காலில் ஒன்று நிக்கி நின்ற புலா.
தடி 'திருமலை--
- 11 'பிழலும் திருப்பதியில் சந்தி அடைப்பிலும் அழித்துக்கொண்டகடவொம்
ஆகவும் இப்படிக்கு இவர் 150 நாடாபரப்பரை அநாதித்தயரை நட-
க்கட--
- 12 'படிக்கு ஸ்ரீவெல்லுவர்கள் 'பணியில் திருமலையில் கொயில்கணக்குத் திரு-
நின்ற'ஊர்உடைஆன் எழுந்து இது ஸ்ரீவெல்லுவருக்கு [உ]

Translation

1-3. May prosperity attend! Hail! On Monday,⁹ the day of Hasta (star), being the 10th lunar day of the dark half of the Vriachika month in the year Kshaya, corresponding to the illustrious Śaka year 1368, this is the *śilāśasanam* issued by the *Sthānatār* of Tirumala in favour of Ajāgiyaperumāl, son of Rāmānujādāsar, and one of the *Sabhaiyār* of Tiruchchukanār, viz. :—

3-5. for the purpose of supplying (articles) as *poliyayyū* from the *Śrī-Bhaṇḍāraṁ* for the 2 *tirupṭṭiyakam* to be offered as the *Eluchchi* (-*paḍi*) in the Mārgaḷi month (daily) to Tiruvāṅkaṭamuḍaiyān and Śrī Gōvindapperumāl in his name, the sum paid this day into the *Śrī-Bhaṇḍāraṁ* 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 *Śrī-Bhaṇḍāraṁ* year after year during the 30 days of the Mārgaḷi month from its first day for all the 30 days, (viz.),

1 *marakkāl* of rice with the *Malaiḱiniyaninṇān-kāl* for Tiruvāṅkaṭamuḍaiyān,

1 *marakkāl* of rice with the *Chāḷukya-Nārāyaṇan-kāl* for Śrī Gōvindapperumāl,
in all 2 *marakkāl* of rice,

1 *uḷakku* of ghee,

1 *uḷakku* of pulse,

salt, pepper, sugar.....and 1 *uḷakku*.....

8-10. On the first day of the Mārgaḷi month, being the *Tuvakkam-nāḷi*, shall also be supplied from the *Śrī-Bhaṇḍāraṁ* for 1 *tirukkaṇamaḍai*

1 *marakkāl* of rice,

5 *nāḷi* and 1 *uḷakku* of ghee,

1. Read ஐஞ்ஞாழி.

2. Read திருமலையில்.

3. Read வரலாறுபடைப்பிலும்.

4. Read வணிகர்.

5. Read—அடைபடி.

6. Read இப்படிக்கு.

7. Read பணியை.

8. Read—ஊருடைபணம்.

NOTE 9 :—The English date is 14th November 1446 A.G.

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240 *palam* of sugar, and

1 *uḷakku*.....of pepper.

10-11. Deducting a quarter, being his share as the donor, from the offered *prasādam*, the balance we shall distribute during the *saukāṣī* 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 Tiruṅṅa-ār-uḍaiyān, the accountant of the Tirumala temple, with the permission of the Śrīvaiṣṇavas. This (is placed under) the protection of the Śrīvaiṣṇavas.

No. 217.

(No. 199—G. T.)

[On a slab fixed on the north platform of the Pedda-Bugga (big fountain) at the end of Śrī Gōvinḍarājāsavāmi Sannidhi street in Tirupati.]

Text

- 1 ஸுதாவஸு வுலிபுரீ :நாநாதிநா.
- 2 ஸ நாநாவஸுபுலு பூவிநாபு,நா[ப]-
- 3 மல்கிவாஸு-சுதவாஸுநாபு
- 4 வுதி[திநா]தும் பன்னிஅருள-
- 5 நகிந்த ஸகாஸுத நாநா[நா]-
- 6 ச [நா] செக்காநிந்த ஸுதூசுவல்-
- 7 சாநு மினா[நா]பந்த அபாபக-
- 8 நு ஸுதூபுயம் புதவாஸும் பெந்த அ-
- 9 ஸுதூபுயம் ஸுதூபுயம்-
- 10 டசுதூபுயம் ஸுதூபுயம் திருவெக்க-
- 11 டக்கொட்டத்தில் வைகுந்த[வா]நா-
- 12 டக் அநுநிபி[தி]நுதும் நிவா-
- 13 செனிவெ வாசமாஸிவம் செ-
- 14 ஸ்ஸப்பவாஸுநா பிம்மண்ட-
- 15 ஸத்தில் பிக்கொட்டத்தில் திரு-
- 16 'க்குடகாட்டில் திருப்பதிகம்
- 17 பூவாஸுநாஸிவம் ஸுதூபுயம்-
- 18 தலிபாரும் உவருவாஸுபுலுயம்
- 19 மு[தி]பாரும் இவ்விருவாஸும் மலி

1. Read நாநாதிநா.

2. This may be read—க்குமல்.

3. Read—ஸுதாவஸு து.

4. Read ஸுதூபுயம்.

5. A variation of திருக்குடகாட்டில்.

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- 20 லிலு பூபாணடி பண்ணிக்குடுத்தப-
21 று. திருப்பதியில் தென்[சென்மயில்]
22 சிவசுந்தரியில் தெருவில் பூ-
23 சிவாசுபாத்தா அகாத்தில் வட-
24 க்கில் சுவாஸந்தா ஸாபாணன்
25 மணக்கு மெத்தா மெனக்கை-
26 கொளத்தெருவில் பெச.....
27 மதாஸாஸன் மணியாண மண
28 யாண்டில் தமக்கு வித்தாகொ-¹

Translation

1-9. May it be prosperous! On Wednesday,³ the day of Anurāḍha (star), being the 6th lunar day of the dark half of the month of Mīna in the year Śukla, current with the Śaka year 1371, while Śrī Rājādhirāja Rājaparamāśvara Śrī Virapratāpa Mallikārajunadeva 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-Uḍaiyār, one of the *Niyāgis* (residing) in Chandragiri situated in Vaikunda-vaḷanāḍu in Tiruvaṅkata-kōṭṭam in Jayaḷkōṭṭa-maṇḍalam, by us both, viz., Ālvār-Mudaliyār and Ulaguḍaiyaperumāl-Mudaliyār, of the Śrīvaiṣṇavas (resident) in Tirupati (situated) in Tirukkudaga-nāḍu in the said *ṭṭam* within the said *maṇḍalam* :

21-28. we have sold to you the two house-sites known as the *Mahājānaṅgaḷ-manai*, situated to the west of the house-site of *Savaracellu Nārāyaṇa* (lying) on the north side of the *agaram* (*agrahāram*) called *Śrīnivāsapuram* in the *Śiagarkōyil* street (running) in the southern part of *Thirupati*.....in the *Melaikaikkōḷa* street..... .

No. 218.

(No. 23—T. T.)

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

Text

1 ஸர்வதேவ ஸ்வாமிநி ஸகாஷத் ஆயிரத்த முன்னுத்த எழுபத்த இரண்டன் பெல் செல்லாவித்த பூரோததலாவலிவாஸத்தத் கன்னி தாயத்த சபாபகத்த தவியும் திவ்வெழுவையும பெற்ற திரு- வாதினாகான் திருமயிலை

1. The rest of the inscription is covered by a brick platform.

NOTE 2 :—The equivalent English date is 4th March 1450 A.C.

- 2 'நாளத்தாசொம் ப்ரீமொலாஸ்யஸ்தொஸ்ய மெரிதிசெகண்ட வட்டாசு
சாஸ்ய மலகண்டதவலா(இ)ராஜாமின் சூமார் சிதம்பலபிதவ.
மலாராஜாவுக்கு பரிவாரபாசாந்த பன்னிக்குத்தபடி. 'திருவெங்கடம்-
உடைசூறுக்கு 'தம்உடைய பொசலெ ஈடக்கும் பொசி-
- 3 ஊட்டுக்கு தாம் இத்தநாள் ப்ரியண்டாத்தக்கு ஒலிசென் ஈத் பு
தவா இப்பணம் ஆயிரத்த இருதூத்தக்கும் பரிசைக்குச் செவ்வா
இத்தநாள் முதல் ஈர்வட்டம் அமுதசெய்தஅருளும் 'திருப்பொ-
ளும் ஒன்றக்கு மலிசெய்யிவிற்குள் ஈளால் அமுதபடி ஒரு மா-
- 4 க்காலும் செய்அமுத ஆழாக்கும் பயற்றமுத ஆழாக்கும் தயிர்அமுத
கறிஅமுத உப்புஅமுத மிளகுஅமுத ஆக இ[த] வகைப்படி
ஈர்வட்டம் ப்ரியண்டாத்திலெ கிட்டுப்பொதக்கவதஆகவும் அமுத-
செய்தஅருளின 'பூசாதம் கிட்டவன் கிழுக்காடு உப்பப் பூசாதம்
ஈராழியு-
- 5 ம் இராய்ச்சதி உப்பட இஈரான் வகைக்குத் கட்டாக சந்தி உப்பட
பூசாதம் பெற்றவருகிற அகடவிலெ பூசாதம் செவ்வழிக்கக்கவத
ஆகவும் இப்படிக்குத் 'தம்உடைய சத்தானபாம்பகா 'ஸாஸ்தித்தவகா
ஈடக்கக்கவதஆகவும் இப்படிக்கு ப்ரீவெல்லாசன் 'பணியும்
- 6 கோயி(க்)கணக்கு திருவின்றணருகடபான் எழுத்த இவை ப்ரீவெல்ல-
சர்கன் ருடுகெ உ

Translation

1-2. May there be prosperity ! Hail ! On Monday^o combining with the Ārdrā (star), being the 9th lunar day of the dark half of the Kanya month in the Pramōḍita year, corresponding to the auspicious Śaka year 1372, the *Sihānatiār* of Tirumala have executed a record on stone in favour of Śiṅṅa Mallaiyadeva Mahārāja, son of Malagaṅṅayadeva Mahārāja, entitled *Śrīman Mahūmaṇḍaliivara, Māḍinimisaragaṇḍa* and *Kaṭhāri-Sūluva*, to wit :—

2-4. the sum of money which you paid this day into the *Śrī-Bhaṇḍāraṁ* on account of the *poliyuṣṣu* arranged for Tiruvākaṭamuḍaiyān in your name is 1200 *naṇṇaṇam*. As the charges upon the interest on this sum of 1200 *ṇaṇam* shall be supplied every day from this day forward, towards the one *tirupṭṭṇakam* to be offered,

1 *marakkal* of rice with the *Malaikiniyaninraṅkal*,

1 *āṭṭakku* of ghee,

1 *āṭṭakku* of pulse,

curds, vegetables, salt and pepper,

these articles, in the above manner, from the *Śrī-Bhaṇḍāraṁ* each day.

1. Read ஸ்ரீதத்தாசொம்.

2. Read திருவெங்கடமுடையாளுக்கு.

3. Read தம்முடைய.

4. Read திருப்பொளம்.

5. Read பூசாதம்.

6. Read தம்முடைய.

7. Read ஸாஸ்தித்தம்—

8. Read பணியும்.

NOTE 9 :—It corresponds to 31st August 1450 A.C.

VIJAYANAGARA INSCRIPTIONS

4-5. The 4 ^{1/2} 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 *Rāyar-sandhi*, is received (for distribution).

5. 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 Tiruninga-ir-uḍaiyān, based on the order of the Śrīvaiṣṇavas. May this the Śrīvaiṣṇavas protect!

No. 219

(No. 106—T. T.)

[On the east wall (outer side) of Record room in the first prakāra of
Tirumala Temple.]

Text

- 1 ஸுதஸேது ஸ்ரீமதி ஸகாஷ்டி ஆயிரத்த முன்னுத்த¹.....மெல்
சென்னகின்ற தொலகைவகிலாந்த டகா.
- 2 நாயத்த வடுவகூத்த டகா² [ஸி]யும் திவக்டிழையும பெற்ற
புறஸேத்த[ர]ன் திருமலையில் 'நாணத்தாரோம் திருமலமெல்
- 3 பங்கயச்செவிதிருத்தவனத்தருத் டகவ லோயிச்செழுவது எனபெரு-
மாஞர்ஜயற்கு ஸீராராஸா³ பன்னிக்-
- 4 குறித்தபடி திருவெங்கடம்டகையாதுக்குப் பொலிவட்டுகூதர் தம்முடைய
டகையமாக இறைநான் முதல் [டக]-
- 5 க்கும் சந்தி இரண்டுக்கு ஸ்ரீபண்டார்த்துக்குத் தாம் இறைநான் ஒடுக்-
கெ நத் டக டக இப்பணம் இரண்டாயித்தத்தும் பகி-
- 6 கைக்குச் செலவாக நான்கட்டம் 'பொக்காராய் சந்திசூத அமுதசெய்து-
அருளும் திருப்பொணத்தடனெ
- 7 அமுதசெய்த அருளும்படிக்குத் திருப்பொணவம் இரண்டுக்கு கீழும் பகி-
கெயிசென்றவராக அமுதபடி இரண்டு
- 8 மாக்ளதும் செய்முத உழக்கும் பயற்றமுத உழக்கும் கெரிஅமுத
உப்பமுத மினமுத தயிரமும் ஆக இந்த வகை-
- 9 ப்படி ஸ்ரீபண்டார்த்திலை நான்கட்டம் கிட்டிப்பொதக்டவநாகவும் அமுத
செய்தஅருளின பூலாடித்திலை [கிட்டவன் கிழக்க]-
- 10 [இ நாலில் ஒத்த]ம் [தாம்] தம்முடைய ஸரீராவலாணத்தனவும் பெற்-
துப்பொதக்டவர்கூதவும் தமக்குப் பின்பு இந்தப் பங்கயச்செவி[ர]-
- 11 [ந்த]வனமும் மடமும் கைக்கொண்டவர்கள் பெற்றவர்க்கெவர்க்கூதவும்
இந்த [மடம் மண்]டபம் கைக்கொ.....

- | | |
|---|--|
| 1. This gap may be filled up by அதபத்தரத்தி- | 2. Read ஸ்ரீரத்தாரோம். 3. Read ஸுக்க- |
|---|--|

TIRUPATI DEVASTHANAM INSCRIPTIONS :—Vol. I

- 12சாழி பூசாட்டும் தானத்தார் பருத்தனென்றாயல் இத்துப் பங்க-
ய்ச்செய்தித்திருந்தவனம் பங்குபெற.....
13இப்படிக்கு அநுபந்தியை நடைக்கடந்தாங்கும் இப்படிக்கு
புலவெழுத்துகள் பணிபாள் கொயிச்சனக்கு¹.....

Translation

1-4. Hail! May it be prosperous! On Monday,¹ the day of *Mṛgaśīrsha* (star), being the 14th lunar day of the bright half of the month of *Dhanu* in the *Kṛd̥hana* year, current with the illustrious Śaka year 1367, the *Sihānattār* of Tirumala have executed a *śilāśasanam* in favour of *Emperumānār-jīyar*, the *Kōyil-kēṭṭi* and the owner of the *Pāṭṭayachchelli-tirunandavanam* at Tirumala, viz :—

4-9. the money entrusted by you with the *Śrī-Bhaṇḍāram* this day for the 2 *sandhis* provided from this day forward as the *poliyay* for *Tiruvāikaṭamuḍaiyān* (to be conducted) as your *ubhaiyam* is 2000 *naṇṇam*. As the items of expenditure against the interest on this capital of 2000 *ṇam* shall be supplied for the 2 *tirupponakam* (stipulated) to be offered in conjunction with the *tirupponakam* offered daily as the *Buḥḥarāyan-sandhi*,

2 *marakkāl* of rice with the *Malaiḥimiyaniṇṇān-kāl*,

1 *uḷakkū* of ghee,

1 *uḷakkū* of green gram,

vegetables, salt, pepper and curds,

these articles, as per the above account, from the *Śrī-Bhaṇḍāram* each day.

9-12. You will be entitled to receive the donor's quarter share of the offered *prasādam*, till the end of your life; and, after you, the possessors of the (said) *Pāṭṭayachchelli-nandavanam* and the *Maṭham* will be entitled to receive (the same). The (other) 1 *nāḷi* of the *prasādam* (remaining after issuing 1 *nāḷi*) to the *Maṭham* (will be issued) to the cultivators of this *Pāṭṭayachchelli-tirunandavanam*, the *Sihānattār* not taking a share of it.

13. This (practice) will continue to endure till the lasting of the moon and the sun.

13. (This deed is drawn up by) the temple-accountant *Tiruniga-er-uḍaiyān*, with the permission of the *Śrīvaishṇavas*.

1. The last few letters are badly damaged.

NOTE 2 —The day corresponds to 13th December 1445 A.D.

VIJAYANAGARA INSCRIPTIONS

No. 220.

(No. 48-T. T.)

[On the west wall in the first prakāra of Tārunala Temple.]

Text

1. ஸாஸ்திரம் வந்தபின்னர் ஸகாஸ்திர ஆய்ந்து முன்னுற்ற அதுபத்த எழின் மெற் செல்லாநின்ற கொய்தலாவகிலாந்த காலநாயத்த வயாபு[தி]த்த வாலுதியும் வியாழச்செழும்புமும் பெற்ற அநிழத்த
2. நான் திருமலையில் ஸ்ரீராமநாதராம் திருமலையெம் பங்கயச்செவ்விறு நத்தவனத்தத்தும் கடவ கொய்ச்செவ்விறு எம்பெருமானார்ஜயத்தரு ஸ்ரீராமநாதராம் பண்ணிக்குடுத்தபடி திருவெங்கடம்உடையான் ஸ்ரீராம நாதராம்.
3. நான் பண்ணி எழுந்தருளும் திருஆழத்திருநாள் முதல் செந்திரத்திருநாள் வரை திருநாள் எழும் ஸ்ரீமொகிதப்பெருமான் எழுந்தருளும் வைகாசித் திருநாள் ஆனித்திருநாள் இரண்டுமும் ஆகத் திருநாள் ஒன்பதிலும் திருமலையெம் திருநாள்.
4. பண்டித ப்ரீவாஸ்தாபத்தாந் அமுதசெய்தஅருளும் திருவொலக்கத்தத்தும் ஸ்ரீமொகிதப்பெருமான் விடயாத்திரநாள் அமுதசெய்தஅருளும் திருவொலக்கத்தத்தும் தம்முடைய பொலெ பொலிவிட்டு ஆக அ.
5. முதசெய்தஅருளும்படிக்கு இத்தநாள் தாம் ப்ரீபண்டாத்தத்தரு ஒகிவின நத் த இப்பணம் ஆய்ந்தத்தும் பரிசைக்குச் செவ்வாக இவ்வாடித் பங்குனித்திருநாள் முதலாக ப்ரீவாஸ்தாபத்தாந் உடையபடி அருமான்.
6. மெண்டலத்திலெ எரிஅருளித் திருவாய்மொழி கெட்டருளி வணங்கிவல்ல அமுதசெய்தஅருளின் பின்பு நாக்மியாரும் எரிஅருளித் திருநாராதனம் கொண்டருளி அமுதசெய்தஅருள்த் திருவொலக்கம் ஒத்தத்தரு ப்ரீபண்டாத்தத்தின் விடம் மகி.
7. மெய்யின்றுள்ளவால் அமுதபடி ஒரு வட்டி லுது மாக்லதும் திருக்கருமபடிக்கு அமுதபடி ஒரு மாக்லதும் அப்பப்படிக்கு அமுதபடி இரண்டு மாக்லதும் பெரியபெருமானாருக்கு அமுதபடி இரண்டு மாக்லதும் பாடுதற்கு அமுதபடி.
8. திரு நாயியும் ஆக அமுதபடி ஒரு வட்டி ஒன்பத மாக்லதும் திரு நாயியும் செய்யமுத அநாயி ஆழாத்த பயத்தமுத முன்னுறி உழக்கு மிகரு அமுத உழக்கு ஆழாக்கு அநிஅமுத வப்புஅமுத சக்கைஅமுத ஊத்த திருபதின் பலம் அகட.

1. Read ~~as follows~~
2. Read ~~as follows~~

- 9 சாப்பமுத ததம் இவ்வுமுத இருததம் திருவாராதைத்துக்கு
ச[?]தனக்காப்பு அகாப்பமும் திருவாரைக்கத்தில் பூலாநீசம் இரு
படியும் ஆக இந்த வகைப்படி திருவான் மூலத்தும் சூழியுண்டாத-
திலை வடிவவடிவத்தோதம் கிட்டிப்பொ[?]—
- 10 கட்டவதகூடவும் அமுதசெய்தஅருவின பூலாநீசத்தில் கிட்டவன் கிழக்-
காடு ஈரலில் ஒன்றக்கு பூலாநீசம் இருபந்து ஈரலியும் ம-
யெனத்தின் பூலாநீசம் ஈரலி முடிமக்கும் அக்காவிப்பூலாநீசம் இரு
ஈரலியும் அப்பபூலாநீசம் பதினா-
- 11 துக்கும் பெதம் வகை எகாடு பூலெனவர்கள் தொன்மையாக பெதம்
பூலாநீசம் ஈரலியும் ஸூனத்தார் தீவகாநீசம் பன்னிரண்டுக்கு
பூலாநீசம் பன்னிருஈரலியும் திருவாய்மொழி அதுவாய்ந்த பூ-
லெனவர்களுக்கு பூலாநீசம் எ-
- 12 ட்டு ஈரலியும் அக்காவிப்பூலாநீசம் ஈரலி அப்பபூலாநீசம் எழும் ஆக இந்த
வகைப்படி பெத்தவர்க்கடவா[?]கூடவும் கித்தித் தாம் பெதம்
பூலாநீசம் ஈரலி முடிமக்கும் அக்காவிப்பூலாநீசம் ஈரலியும் அப்ப-
பூலாநீசம் எழும் இ-
- 13 தில் தாம் எம்பெருமான் அடியாற்கு தொன்மையாகக் குறித்த பூலாநீசம்
முடிமக்கும் திருஅவம்புக்கைக்கொளற்கு பூலாநீசம் ஈரலி ஆக
பூலாநீசம் ஈரலி முடிமக்கு கித்தி பூலாநீசம் வந்த தம்முடைய
மாரிநாவலாநீசத்தையும் பெத்தவர்க்க-
- 14 டவாநீசம் தமக்குப் பின்பு இந்தப் பன்மயச்செவ்விதிருந்தவையும் ம-
மும் கைக்கொண்ட எகாடு பூலெனவர்கள் பெத்தவர்க்கடவா[?]கள்
கூடவும் பூலெனவர்க்கடவா[?]கைக்கொண்டவையும் வகைக்கித்திருவான் ஆகித்திருவானில்
கி-
- 15 டவாநீசம் கிட்டிப்பொதம் திருமகனாத்துக்கு அக்காவிக்காப்பு
மூலத்தும் சந்தனக்காப்பு ஒன்றகாப்பமும் திருவாரைக்கத்துக்குச்
சந்தனக்காப்பு அகாப்பமும் திருவாரைக்கத்தில் பூலாநீசம் இரு
படியும் சாளுக்கொளாய-
- 16 கைக்காவி அமுதபடி ஒரு வட்டி ஈது மாகாநீசம் திருக்கா-
மடைக்கு அமுதபடி ஒரு மாகாநீசம் அப்பப்படிக்கு அமுதபடி
இரண்டு மாகாநீசம் பெரிப்பெருவாளுக்கு அமுதபடி இரண்டு மாக-
காநீசம் திருகி-
- 17 திருத்தபெருமாளுக்கு அமுதபடி ஒரு மாகாநீசம் மாகாநீசக்கு அமுத-
படி இரு ஈரலியும் ஆக அமுதபடி[?] ஒரு வட்டிப் பத்தி மாகாநீசம்
இரு ஈரலியும் செய்வுமுத அது ஈரலி [?]மக்கு பத்திக்குத முன்-
குறி உழக்கு ஆகாக்கு கி-

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- 18 ஈருஅமுத உழக்கு ஆழக்கு கறிஅமுத உப்புஅமுத சக்கைஅமுத
தூத்த இருப[தி]ன் பனம் அடைக்காப்பமுத தூத இஹிஅமுத
இரு தூதம் சூத இந்த வகைப்படி சூப்பண்டாத்தினை மிடும்-
பொதக்கடவதானவும்
- 19 அமுதசெய்தஅருளின பூவாடித்திம் கிட்டவன் கிழக்காடு [நாஸிம்]
ஒன்றக்கு பூவாடி இருபத்த நானாழியும் மடமொத்திம் பூவாடி
எட்டு நாழி உரி ஆழக்கு அக்கானிபூவாடி இருநாழி அப்ப-
பூவாடி பதின்முன்றத்தும் பெறும்(ல்)
- 20 வகை லூதத்தார் கிவடாஹடி பன்னிசுண்டுக்கு பூவாடி [ப]ன்னிரு
நாழியும் அப்பபூவாடி பன்னிசுண்டு எகாமி ஸ்ரீவெண்குளக்கு
பூவாடி நாழி நிச்சித் தாம் பெறும் பூவாடித்திம் எம்பெருமா-
னடிபாற்குத் தொன்மைகூகக் குடு-
- 21 த்த பூவாடி முவுழக்கும் திருவசம்படிக்கைக்கொளற்கு பூவாடி நாழி
நிச்சி பூவாடி பதினாழி முவுழக்கு ஆழக்கும் அக்கானிபூவாடி
இரு நாழி அப்பபூவாடி ஒன்றம் தம்முடைய ஸாரிசாவவாடித்-
தனவும் பெற்றவாக்கடவர்கூகவும்
- 22 தமக்குப் பின்பு இந்தப் பங்கப்பச்செவி[திருநத்த]வனமும் மடமும் கை-
கொண்ட எகாமி ஸ்ரீவெண்குளக்கன் பெற்றவாக்கடவர்க்கூகவும் இப்-
படிக்கு அநாடித்தவரை நடக்கக்கடவதானவும் இப்படிக்கு
- 23 ஸ்ரீவெண்குளக்கன் பன்னியல் கொய்க்கண[க்கு] திருவிந்தவருடையான்
எழுத்த இவெவ ஸ்ரீவெண்குளக்கன் உ

Translation

1-2. Hail! May prosperity attend! On Thursday,¹ the day of Anūrādha (star), being the 7th lunar day of the dark half of the Kumbha month in the Krādhana year, corresponding to the prosperous Śaka year 1367, the *Siñhānāṭār* of Tirumala registered the following document on stone in favour of Kōyil-kajvi Emperumānār-Jiyar, the owner of the *Paṅkayachchelli-tiṇṇamandavayanaṁ* (flower-garden) on Tirumala, viz.:—

2-5. *paṇṇam* 1000 is the sum you deposited this day in the *Śrī-Bhaṇḍāram* for the purpose of offering, during the 9 festivals as the *poṭiyayam* in your name, one *tiruvēḷakkam* on the *Puṣṭapayagam* day at Tirumala during the 7 festivals conducted with the commencement of the *Dhuvārśhaṇam* (hoisting of the flag) for Tiruvākaṣamuḍaiyān beginning from the *Āḍi* festival to the Chittirai festival, and one *tiruvēḷakkam* to Śrī Gōvindapperumāl on the *Pūṣyāṣrī* day of (each of) the 2 festivals, viz., the *Vaikāṣi* and *Āni* festivals.

5-10. As the charge upon the interest on this sum of 1000 *paṇam*, shall be supplied from the *Śrī-Bhaṇḍāram*, as usual, on the *Puṣṭapayagam* day during all the 7 festivals every year on the (stipulated) scale, commencing (with effect) from the Paṅguni festival of this year, (viz.,)

¹ Note 15.—The date is equivalent to 17th February 1446 A.C.

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1 *veṭṭi* and 4 *marakkāl* of rice measured with the *Malaikiniyaninṅa-kaḷ* for the 1 *tiruvēlakḥam*,

1 *marakkāl* of rice for 1 *tirukkaṇṇaṇṇai*,

2 *marakkāl* of rice for 1 *appa-paṭi*,

2 *marakkāl* of rice for *Periya-Perumaḷ* (stationary *idol* of the deity),

2 *nāḷi* of rice for the *mātrai*,

totalling 1 *veṭṭi* 9 *marakkāl* and 2 *nāḷi* of rice ;

6 *nāḷi* and 1 *uḷakku* of ghee,

3 *nāḷi* and 1 *uḷakku* of pulse,

1 *uḷakku* and 1 *uḷakku* of pepper,

vegetables and salt,

120 *palam* of sugar,

100 areca-nuts,

200 betel-leaves,

1½ *palam* of sandal paste for the *tiruvēradhanam* (worship),

2 *palam* of sandal paste for distribution during the *tiruvēlakḥam* (levee).

for being offered to Malaikiniyaninṅa-Perumaḷ and Nāchchimār, while seated in the *maṇṇapam* where He hears the *Tiruvāymoḷi* (psalms) (recited), accepts the *Paṇchahavis* 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 *prasādam*, being 24 *nāḷi* of *prasādam*, 5 *nāḷi* and 3 *uḷakku* of *prasādam* out of the *Maṇḍalisham*, 2 *nāḷi* of *akḥḷi-prasādam* and 14 *appa-prasādam*, shall be as follows :—

4 *nāḷi* of *prasādam* given gratis to the *Ekāḷi-Śrivaishnavas*,

12 *nāḷi* of *prasādam* for the 12 *nirvāḥam* of the *Sikāntar*,

8 *nāḷi* of *prasādam*

1 *nāḷi* of *akḥḷi-prasādam* and

7 *appa-prasādam*

} for the Śrivaishnavas who chant
the *Tiruvāymoḷi* (psalms) ;

these shall be entitled to receive the *prasādam* in the above manner ; these (shares being) deducted, from the balance of

5 *nāḷi* and 3 *uḷakku* of *prasādam*,

1 *nāḷi* of *akḥḷi-prasādam*, and

7 *appa-prasādam*,

which you are accustomed to receive, shall be issued

3 *uḷakku* of *prasādam* to the *Emperumanāṭiyār* (temple damsel) to whom you granted it out of (your) free will, and

1 *nāḷi* of *prasādam* to the *Tiru-ahampati-Kāḷṭiyār*,

(the two) aggregating to 1 *nāḷi* and 3 *uḷakku* of *prasādam* ;

and the net balance (you) will be entitled to receive till the end of your life ; and, after you, the *Ekāḷi-Śrivaishnavas* who come to possess this *Paṇḍayachchelli-Īrumāṇḍavanam* and the *Maṇḍam* shall be entitled to receive it.

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14-18. From the *Śrī-Bhaṇḍāraṃ* shall also be supplied, as usual, on the *Pitṭay*, the day of the *Valkūḷi* and *Ani* festivals (celebrated) for *Śrī Govindapperumāl* as per the following list :—

- 1 *uḷakku* of gingelly-oil for the *tirumañjanam* (holy bath),
- 1½ *palam* of *chandanam* (for the bath),
- ½ *palam* of *chandanam* for the *tiruvāṛathanam* (worship),
- 2 *palam* of *chandanam* for distribution at the *tiruvōlakkam*,
- 1 *vaṭṭi* and 4 *marakkāl* of rice measured with the *Ghāḷukya-Nārāyaṇa-kāl* (for the *tiruvōlakkappaḷi*),

- 1 *marakkāl* of rice for the *tirukkaṇṇamaḍai*,
- 2 *marakkāl* of rice for the *aṭṭa-paḍi*,
- 3 *marakkāl* of rice for *Periya-Perumāl*,
- 1 *marakkāl* of rice for *Tiruvigirunda-Perumāl*, and
- 2 *nāḷi* of rice for the *mātrai*,

the total quantity of rice being 1 *vaṭṭi* 10 *marakkāl* and 2 *nāḷi* ;

- 6 *nāḷi* and 1 *uḷakku* of ghee,
- 3 *nāḷi* 1 *uḷakku* and 1 *āḷakku* of pulse,
- 1 *uḷakku* and 1 *āḷakku* of pepper,
- vegetables and salt,
- 120 *palam* of sugar,
- 100 areca-nuts, and
- 200 betel-leaves.

19-22. The distribution of the donor's share of a quarter of the offered *prasādam*, being

- 24 *nāḷi* of *prasādam*,
 - 8 *nāḷi* 1 *uri* and 1 *āḷakku* of *Maṭṭaiśa-prasādam*,
 - 2 *nāḷi* of *akkāḷi-prasādam*, and
 - 13 *aṭṭa-prasādam*,
- shall be effected in this manner, viz.,
- 12 *nāḷi* of *prasādam* }
and } for the 12 *nirvāham* of the *Sthānattār* and
 - 1 *aṭṭa-prasādam* }
 - 4 *nāḷi* of *prasādam* for the *Ekāḷi-Śrīvaiśṇavas*;

this being deducted, and out of the balance after issuing

- 3 *uḷakku* of *prasādam* granted free to the *Emperumāṇaiyār*, and
 - 1 *nāḷi* of *prasādam* to the *Tiruvahampōḷi-Kaikkīṣār*,
- the net balance of

- 14 *nāḷi* 3 *uḷakku* and 1 *āḷakku* of *prasādam*,
- 2 *nāḷi* of *akkāḷi-prasādam* and
- 1 *aṭṭa-prasādam*

you will be entitled to receive till the end of your life ;

and, after you, the *Ekāḷi-Śrīvaiśṇavas* who get possession of this *Paṭṭayach-chālī-tiruvandaram* and the *Maṭṭam* shall be entitled to receive it.

23. This (arrangement) shall continue to be in force till the lasting of the moon and the sun.

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22-23. This is written by the temple-accountant Tānina-śrī-śaṣṭya, with the permission of the Śrīvaiṣṇavas. May this the Śrīvaiṣṇava protect!

No. 221.

(No. 15-T. T.)

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

Text

- [illegible]

1. The old name for the year 1941

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- வஷ்டந்தொதும் ஸ்ரீபண்டாரத்திலே விட்டுப்பொதக்கடவதஞ்சையும்
அமுதசெய்தஅருளின ப்ரவாரத்திலே தம்மு-
- 8 கைய விழுக்காடு ஈரலில் ஒன்றற்கு மடஸெஷ்டி உட்பட ப்ரவாரத்தி
இருபத்த ஒன்பது குழிமுடிமுக்கும் அக்காளிப்ரவாரத்தி இரு குழி
அப்பப்ரவாரத்தி பதினான்கு இடில் எகாமி ஸ்ரீமெஷ்டிவர்கன் தொன்மை
கூலப் பெதும் ப்ரவாரத்தி ஈரகுழி தானத்தார் திவ-காஷ்டி பன்-
னிர-
- 9 ன்ருக்கு ப்ரவாரத்தி பன்னிருகுழியும் அப்பப்ரவாரத்தி பன்னிரண்டு ிக்கி
ப்ரவாரத்தி பதின்குழி முடிமுக்கும் அக்காளிப்ரவாரத்தி இருகுழி
அப்பப்ரவாரத்தி இரண்டும் தம்முடைய ஸாரிஸாவலாரத்தானத்தி தாமெ
பெத்தவர்க்கடவர்க்குதவும் தமக்குப் பின்பு இந்த பக்கப்பச்செ-
- 10 க்கிதிருத்தானமும் மடமும் கைக்கொண்ட எகாமி ஸ்ரீமெஷ்டிவர்கன்
பெத்தவர்க்கடவர்க்குதவும் இப்படிக்கு அநாதிதீவகா கடக்க-
கடவதஞ்சையும் ஸ்ரீமொவி(அப்பெரு)மான் கவகாமித்திருகான் ஆனித்-
திருகான் திருமூர்த்திதிருகான்(க்)னில் திருக்காப்புகான் சாத்தி-
- 11 அருளித் திருவாராதனம் கொண்டுஅருளின பின்பு அமுத செய்தஅரு-
ளும் திருதவக்கம் ஒன்றற்குச் சாளுக்கிராயணக்காவல் அமுத-
படி ஒரு வட்டி தானம் திருக்கணமடைக்கு அமுதபடி ஒரு மாக்-
கால் அப்பப்படிக்கு அமுதபடி இரண்டு மாக்கால் பெரிப-
- 12 பெருமாளுக்கு அமுதபடி இரண்டு மாக்கால் திருவித்திருத்தபெருமா-
ளுக்கு அமுதபடி ஒரு மாக்கால் மடமெத்கு அமுதபடி இரு ஈழி
கூட அமுதபடி ஒரு வட்டிப் பத்த மாக்கால் இரு ஈழி செய்
அமுத ஆதாழி உழக்கு சந்தனஅமுத தூத்திருபதின-
- 13 பண் மயத்தமுத முன்குழி உழக்கு ஆழாக்கு கலிஅமுத உப்புஅமுத
மிளகுஅமுத உழக்கு ஆழாக்கு சந்தனக்காப்பு இரண்டகாப் பண்
அகடக்காப் அமுத தூது இலிஅமுத இருதூது கூட இந்த
வகைப்படி திருகாட்கெந்தொதும் வஷ்டவஷ்டம்தொதும் ஸ்ரீபண்டா-
ரத்தி-
- 14 செ விட்டுப்பொதக்கடவதஞ்சையும் அமுதசெய்தஅருளின ப்ரவாரத்திலே
தம்முடைய கிருக்காடு ஈரலில் ஒன்றற்கு மடஸெஷ்டி உட்பட
ப்ரவாரத்தி முப்பத்த இரு ஈழி உரி ஆழாக்கும் அக்காளிப்ரவாரத்தி
இருஈழி அப்பப்ரவாரத்தி பதின்குழி இடில் எகாமி ஸ்ரீமெஷ்டி-
வர்கன்
- 15 தொன்மைகூலப் பெதும் ப்ரவாரத்தி ஈரகுழி தானத்தார் திவ-காஷ்டி
ஒன்றற்கு ப்ரவாரத்தி ஈழி உரி கூட திவ-காஷ்டி பன்னிரண்டுக்கு
ப்ரவாரத்தி பதின்குழி ஈழியும் அக்காளிப்ரவாரத்தி ஈழி உரி அப்ப-

1. Read ஸ்ரீபண்டார.

2. Read வஷ்டவஷ்டம்தொதும்.

3. Read திருவித்திருத்த.

4. Read ஸ்ரீபண்டார.

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புலகாடி பன்னிரண்டு திதி புலகாடி பதினாறு உரி ஆதங்கும்
அக்காவிபுலகாடி உரி

- 16 அப்பாபுலகாடி ஒன்றாம் தங்குமைய ஸாரீராவணசுந்தரங்கும் தாம்
பெத்தவாக்கடவர்களுக்கும் தங்குப் பின்பு இத்தி பங்கப்பென்சி-
திருவந்தவாளும் மடமும் கைக்கொண்ட அகாதி ஸ்ரீமென்துவர்கள்
பெத்தவாக்கடவர்களுக்கும் இப்படிக்கு அநுபீத்ய.
- 17 கைவ நடக்கடவதாளுக்கும் இப்படிக்கு ஸ்ரீமென்துவர்கள் பணிபாடு
கொயிந்திணைக்குத் திருவிந்தவருமடவன் எழுத்து இவை ஸ்ரீ-
மென்துவருமென உ

Translation

1-2. May it be prosperous! Hail! On Monday,¹ the day of Makha (star), being the 3rd lunar day of the bright half of the Mithuna month in the Kahaya year, corresponding to the illustrious Śaka year 1368, the *Sthānasthār* of Tirumala registered a *vilāsānam* in behalf of Kayil-kajvi Emperumānār-Jiyar, the owner of the *Pakkayuchchelli-tirumandasānam* (flower-garden) at Tirumala to wit,

2-4. during the 7 festivals (counted) from the *Īṣṭ-tirunāl* to the *Chittirai-tirunāl* celebrated with the *dhvajārśānam* (flag-boisting) for Tiruvākaṭamuṭaiyān, and the 2 (festivals, namely) the *Vaiśākhi-tirunāl* and *Āṣā-tirunāl* for Śrī Govindapperumā, totalling 9 festivals, for offering the *tiru-ṭṭaḥkappaḍi* on the *tirumuṭai tirunāl* (*aḥkurārpaṇam*, i.e., seed-sowing) day as a *poṭiyappu* in your name, the sum which you paid this day into the *Śrī-Bhaṣṭāram* is 1000 *paṇam*.

4-7. Towards the charges on the interest of this 1000 *paṇam*, shall be supplied from the *Śrī-Bhaṣṭāram*, as per the annexed list, on the seed-sowing day in each festival every year for 1 *tiruvolaḥham* to be offered to Malaikiniyaninṭa-Perumāi after finishing the *maṭṭana-tirumuṭaijanam* (bath), putting on the bracelet (round the wrist) and receiving worship,

- 1 *vaṭṭi* and 4 *marakkal* of rice with the *Malaikiniyaninṭa-ḥal*,
- 1 *marakkal* of rice for the *tirukkaṭamuṭai*,
- 2 *marakkal* of rice for the *aṭṭa-ṭaṭṭi*,
- 2 *marakkal* of rice for Periya-Perumāi, and
- 2 *nāli* of rice for the *matrai*,

the total (quantity of) rice being 1 *vaṭṭi* 9 *marakkal* and 2 *nāli*,
6 *nāli* and 1 *ṭṭaḥku* of ghee,
120 *palam* of sugar,
3 *nāli* and 1 *ṭṭaḥku* of green gram,
vegetables and salt,
1 *ṭṭaḥku* and 1 *ṭṭaḥku* of pepper,
curds,
2½ *palam* of sandal paste,

NOTE 1 :—The date corresponds to 37th June 1368 A.C.

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100 areca-nuts and

200 betel-leaves.

7-10. Your share of a quarter of the offered *prasādam*, being 29 *nāḷi* and 3 *uḷakku* of *prasādam* including the *Maṭhaishā-prasādam*,

2 *nāḷi* of *akkaḷi-prasādam*, and

14 *appa-prasādam*,

out of which deducting

4 *nāḷi* of *prasādam* granted free to the *Ekāti-Śrīvaiṣṇavas*,

12 *nāḷi* of *prasādam*

and

12 *appa-prasādam*

the net balance of

13 *nāḷi* and 3 *uḷakku* of *prasādam*,

2 *nāḷi* of *akkaḷi-prasādam*, and

2 *appa-prasādam*

you will be entitled to receive till the end of your life ; and, after you, the *Ekāti-Śrīvaiṣṇavas* possessing this *Paṭṭayachchelli-tirunandavanam* and the *Maṭham* shall be entitled to receive it. This arrangement shall last as long as the moon and the sun endure.

10-14. From the *Śrī-Bhaṇḍāram* shall also be supplied during each of the festivals every year for 1 *tiruvōḷakham* (-*paṭi*) to be offered to Śrī Gōvindapperumāḷ on the seed-sowing day of the Vaikāṣi and Āni festivals, after putting on the bracelet and after receiving worship,

1 *vaṭṭi* and 4 *marakkāl* of rice with the *Ghṛīṇḍya-Nārāyaṇa-kāl*,

1 *marakkāl* of rice for the *tirukkaṇṇaṇṇai*,

2 *marakkāl* of rice for the *appa-paṭi*,

2 *marakkāl* of rice for Periya-Perumāḷ,

1 *marakkāl* of rice for Tiruvigirunda-Perumāḷ, and

2 *nāḷi* of rice for the *māṭrai*,

the total rice being 1 *vaṭṭi* 10 *marakkāl* and 2 *nāḷi* ;

6 *nāḷi* and 1 *uḷakku* of ghee,

120 *palam* of sugar,

3 *nāḷi* 1 *uḷakku* and 1 *āḷakku* of pulse,

vegetables, salt,

1 *uḷakku* and 1 *āḷakku* of pepper,

2½ *palam* of sandal paste,

100 betel-nuts, and

200 leaves.

14-17. Your share of a quarter of the offered *prasādam*, being

32 *nāḷi* 1 *uṭi* and 1 *āḷakku* of *prasādam* including the *Maṭhaishādam*,

2 *nāḷi* of *akkaḷi-prasādam*, and

13

out of which deducting

4 *nāḷi* of *prasādam* to be received gratis by the *Ekāti-Śrīvaiṣṇavas*,

12 *nāḷi* of *prasādam* for the 12 *nirvāham* at the rate of 1 *nāḷi* and

1 *uṭi* for each *nirvāham* of the *Sikhanattar*, at also

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1 *naḷi* and 1 *uri* of *akḥḥi-prasādam*, and

12 *appa-prasādam*,

the net balance of

10 *naḷi* 1 *uri* and 1 *ḷiḷḷu* of *prasādam*,

1 *uri* of *akḥḥi-prasādam*, and

3 *appa-prasādam*

you will be entitled to receive till the end of your life ; and, after you, the *Ekāhi-Śrīvaiṣṇavas* who acquire the *Paṭṭayaśchelli-tirumalaśaṣanam* and the *Maṭham* 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-ār-uḍaiyan*, with the permission of the *Śrīvaiṣṇavas*. May this the *Śrīvaiṣṇavas* protect !

No. 222

(No. 16—T. T.)

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

Text

- 1 இதவும் ப்ரதவகாவகவகாபு ஆடியவது பத்தொன்பதாள் தியதி இந்த எம்பெருமானார்களியர் தம்முடைய பொருளை பொலிவிட்டு இத்தம் கவ்வெட்டுப்படி திருவெங்கடம்மாடையான் எழுந்தருளுத் திருவான் எழும்
- 2 ஸ்ரீமொகிப்பெருமான் எழுந்தருளுத் திருவான் தீர்த்தம் ஆகத் திருவான் ஒன்பதிலும் கை(ய்)யார்க்காத்தவாள் காத்திருக்கும் கட எதி அருளித் திருமஞ்சளஞ் செய்தஅருளி அமுதசெய்தஅருளும் திருஒள்காத்தகரு தாம் இந்தவாள் ஸ்ரீயன்டாத்தகரு ஒலிவெள டு த இப்பணம் ஆவிர்த்தகரும் பகிவெக்குத் செய்வதத் திருமுனித் திருவானித் தாம் கட்டின பொலிவிட்டித் கவ்வெட்டுப்படி கை(ய்)யார்க்காத்தவார்க்கும்
- 3 அமுதபடி சாத்தப்படி செய்தமுத எவ்வகைவந்து பவ்விட்ட கவை கைவகைவந்தொடும் ஸ்ரீயன்டாத்ததினெ கட்டிப்பொத்தகவதுகூடவும் அமுதசெய்தஅருளித் ப்ரதவது திருவெங்கடமான்(ய்) பொலிவிட்டுப்பொடி அகடப்பினெ செய்விதம்மாடையானும் இப்படிக்கு அருளிட்டிவகை கட்டக்கவதுகூடவும் இப்படிக்கு ஸ்ரீமொகிப்பெருமான் பகிவகத் கைவிட்ட(ய்)வகைக்குத் திருவித்தருளிடையன் திருத்த
- 4 இவய ஸ்ரீமொகிப்பெருமான்

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1-2. (Besides) this (the provision in the previous record), on the 15th day¹ of the Āṭi month of the Prabhava year, 1000 *paṇam* is the sum (which) the said Emperumānār-Jīyar paid into the Śrī-Bhaṣṭaram this day, as recorded on this stone, for the purpose of offering, as a *poliyayṣu* in his name, 1 *tiruvēlābhām* on the *Kaiyār-chakram* day during the 9 festivals, comprising the 7 festivals celebrated for Tiruvākaṭamuṇaiyān and the 2 festivals for Śrī Gōvindapperunāi, while the Nāchchimār are (also) seated and a *tīrumaijjanam* (holy bath) is conducted (for them).

3-3. As the debit against the interest on this sum of 1000 *paṇam*, shall be issued rice, sandal paste, ghee, oil, etc., articles every year from the Śrī-Bhaṣṭaram for (this) *Kaiyār-chakram* day in accordance with the *poliyayṣu* stone record relating to the *tīrumuṇai-tīrunāi* (provided for in No. 221 above).

The offered *prasādam* shall be distributed at the time (of the distribution) of the *prasādam* (relating to) the *tīrumuṇai-tīrunāi-poliyayṣu*. This (practice) shall continue to be operative till the lasting of the moon and the sun.

3-4. This is written, with the permission of the Śrīvaishṇavas, by the temple-accountant Tiruvinna-er-uṇaiyān. May this the Śrīvaishṇavas protect !

No. 223.

(No. 190—G. T.)

[On the north wall (outer side) of the verandah in front of Śālai-Nāchchiyār's shrine in the Temple of Śrī Gōvindarājāsāmī in Tirupati.]

Text

- 1 ஸாந்தவது லுலுபிழி ஸகாவது ஆயிரத்த முன்றாத்த எழுபத்த எட்டின் மெல் செவ்வகின்ற வாதவாவகொத்து ரும்புபுத்த
- 2 அவசவகித்த ஸாபகியம் திங்கெழையையும் பெற்ற திருவொணத்தருத் திருமலியில் லுலுபித்தொம் திருமலியெல் பங்கவச்செக்கி
- 3 திருவந்தவந்தத்தருத் அவ வொயிச்செழி எம்பெருமானுஞ்சிறந்த ஸீஞாஸாவகம் பன்னிருபத்தபடி துறொகிப்பெருமான்(ர்)
- 4 தம்முடைய பொருள் காணப்பட்ட ஒரு திருக்கணுமட(ம்) பொலிவட்டிஞ்ச இராப்படியிலே அமுதசெய்தஅருளுப்படிக்குத் தாம் இந் [தததத]
- 5 துய்யுடாத்தருத் ஒயிந்த எந் 4 'இத இய்யாணம் இய்யாணமும் திருவிடையுட்டம் அகிலாவலியில் எகிக்கு இட்டு வெட்டித்த [அ]திக் கிண்த முல் வொகட்டு

NOTE 1 :—This is equivalent to Monday, 17th July 1447 A.C.

2. Read *ṣaṇṭi*.

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- 6 சாளுக்கிராசபண்ணைகாலம் அமுதுபடி ஒரு மாக்ளதும் செபுமுது
இ(ய்)வுமுக்கு ஆழாக்கும் சந்தை அமுது அதுபதின் பலமும் இந்த
வகைப்படி.
- 7 சூரிபண்டாரத்திலே ஈர்வட்டம் கிட்டுப்பொதகடவதுகூவும் அமுது-
செப்தஅருளின பூவாரத்தில் கிட்டவன் கிழுக்காடு அக்களி
[பூவாரதம்]
- 8 ஈழி இடில் லாரதத்தார் திவாரமடி ஒன்றுக்கு அக்களிபூவாரதடி ஒரு
படி ஆக திவாரமடி பன்னிரண்டுக்கு பூவாரதடி முடிமுக்கு கிட்டி
அக்களிபூவாரதடி உழக்கும் த-
- 9 ம்முதலைய ஸாரிராவலாரதத்துஅனவும் தாம் பெத்துவாக்கடவர்கூவும்
தமக்குப் பின்பு இந்த அக்களிபூவாரதடி உழக்கும் இந்த பக்கவச்-
செய்[விதிரு]-
- 10 ஈந்துவளமும் மடமும் கைக்கொண்ட வாகாசி சூரிவெல்லுவர்கள்
பெத்துவாக்கடவர்கள்ஆவும் இப்படிக்கு அடூர்த்தியை எடக்க-
கடவதுகூவும்
- 11 இப்படிக்கு சூரிவெல்லுவர்கள் பணிபாள் கொய்க்கணக்குத் திருவிந்த-
னருடையான் எழுத்து இவெல சூரிவெல்லுவாரெனடி உ

Translation

1-3. Hail! May it be prosperous! On Monday,³ the day of Tiruvōṣam (Śravaṇam star), being the 12th lunar day of the dark half of the Kumbha month in the year Dhātu, current with the illustrious Śaka year 1378, the *Sihānattār* of Tirumala executed the (following) stone record in favour of Kōyil-kāṭṭi Emperumānār-Jīyār, the owner of the *Paṅkayachchelli-tirunanda-vanam* at Tirumala, to wit:—

2-7. the sum you paid this day into the *Śrī-Bhaṇḍāram* for offering a *tirukkaṇḍamāḍai* daily at the time of the *rā-paḍi* (night offering) as a *poliyayum* to Śrī Gōvindapperumāl in your name is 5000 *naṟpaṇam*. This 5000 *paṇam* shall be utilised for the tank in the *tiruvīḍaiyāṇam* village Avilāli in excavating it, and with the produce grown thereby (as its equivalent in value) shall be issued daily from the *Śrī-Bhaṇḍāram*

1 *marakkāl* of rice measured with the *Chāḷukya-Nāṟyaṇan-kāl*,

5 *uḷakkū* and 1 *āḷakkū* of ghee, and

60 *palam* of jaggery.

7-10. You will be entitled to receive, till the end of your life, 1 *uḷakkū* of the *akkāḷi-prasādam* (being the balance) after deducting 3 *uḷakkū* of *prasādam* for the 12 *nirvāham* at the rate of 1 *ṭṭi* (fistful) of *akkāḷi-prasādam* per *nirvāham* of the *Sihānattār* out of the aggregate share of 1 *uḷi* of the *akkāḷi-prasādam* belonging to the donor in the (entire) offered *prasādam*. After your

1. Read தருவதமும்.

NOTE 2:—The English date is 21st February 1457 A.C.

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life, the *Ekāki-Śrīvaishṇavas* who acquire (possession of) this *Pāṅkajyachchellī-tirunandavanam* and the *Maṭham* shall be entitled to receive this 1 *uḷakku* of the *akkāḷi-prasādam*. 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-ūr-uḍaiyān with the permission of the Śrīvaiṣṇavas. May this the Śrīvaiṣṇavas protect!

No. 224.

(No. 29-G. T.)

[On the west wall of the first prākāra in the Temple of Śrī
Gōvindarājasvāmī at Tirupati.]

Text

- 1 முஹம்மது வஹிதீ ஸகா[ஸு]டி ஆயிரத்து முன்னூற்று எழுபத்திரண்டின் மெஸ் செல்லாநின்ற பூரோதுதலாவகிலாந்து.....
- 2 மகூர் சென்னக்கெசவாஸூர்ரு இம்மண்டலத்தில் இக்கொட்டத்தில்[பொன் முப்பதிற்றுக்கும்]பயிண்டிபன்னியில் எல்லை யிலே தம்மு-
- 3 டைய கையில் முதலிட்டு தலைப்ப[ரி]சு இட்டு கிழ்கால் சித்தக்குட்டை பெருர்.....திருப்பதியில்.....?[கால்] கொண்டு தம்முடைய கை(ய்)யில் முதலிட்டு.....யளும் கெல்லுவித்து இந்த கசக்காவில் ிந் இந்த பன்னியிலே விட்டுப் பயிர் செய்துவருகிற இந்தக் கசக்கா-
- 4 ல்வாய் நிர் கொண்டுபொய் அவிஸாலியில் எரியிலே விட்டு இந்த நிர் கொண்டுபொய்.....சிலத்திலே பயிர் செய்துவருகையில் திருப்பதியில் ஸ்ரி[னி]வாஸபூரத்தில்.....ந்தக்க.....விராஜிஷ்கப்- பெருமானுக்கு ராஜி ஒரு திருப்பனாகம் அப்பன் ஸ்ரீபண்டா-
- 5 த்திலே விட்டு அமுதுசெய்துஅருளும்படிக்கு தாம் கட்டனை பண்ணுமுதலியுளும் சொல்ல அவர்கள் கை(ய்)யிலே இந்த கசக்கால்வாய்க்கு உயவாஸானம் பண்ணிக்கொள்ளுகையில் இந்தப் பயிண்டிப்பன்னியார் வந்து எங்கள் எல்லையிலே இந்த கசக்கால்வாய் [திருப்பதி]க்கு
- 6 கொண்டுபொனும் எக்[சு][ரூ]ரிலே அனெக நிலமும் கெட்டு அனெகம் கால்வாய்.....தென்ன.....[நா]ங்களுக் அதிகாரியார் எச்சாரும் பயிண்டிப்பன்னிக்குப் பொய் அந்தக் கால்வாய் பாக்க அனயி

- | | |
|----------------------------------|---------------------------------|
| 1. Read ஸகாஷ்டி. | 6. Read பன்னாசையிம். |
| 2. This may be read சகசகாய். | 7. Read—முதலியாரும். |
| 3. This may be read—சாஷாய்களும். | 8. Read கபஸாஸிணம். |
| 4. கிரீ=கீர். | 9. This may be read வச்சாஸகும். |
| 5. Read திருப்போனகம். | |

இந்த சைக்கால் அவிவாஸிக்கு வெட்டி பொருல் பயிண்டிப்பன்னியிலெ
அனெக லிவ[ம்?] செத[மாகத்]-

- 7 தம்பெடுகெ இந்த செப்தி தமக்கு ஈவ்வன் சொல்லுகையில் தாம் ஆழ்
வார்முதலி.....உலகுடைபெருமான்¹முதலிஆச் கையில் கொண்ட
²சாதனப்படி பணம் ஆயிரமும் பயிண்டிப்பன்னியில் ஊரவர் கையிலெ
தாம் பற்றிக்கொண்டு அந்த சாதனமும் ஊரவர் கையிலெ குடுக்க
அவர்களுக்கு இந்த சைக்காளுக்கு தாரும் சாதன-
- 8 மும் பண்ணி[ம்?]குடுத்த தம்முடைய கை(ப்)யில் முதல் இட்டு பயின்-
டிப்பன்னியில்.....[பட்டகையில்] மலைநிபயின்குள்கால்வாய்க்கு
வடமெற்கு முட்டுப்பாறைக்கு தெற்காக இப்பரிசு இட்டு கிழ்கால்-
வாயும் செல்லி மலைநிபயின்குள்கால் பட்டகைக்கு தென்மேற்கு
தெற்குட்டையில் எல்லைக்கு மெற்கு கொல்லப்பந்து லிவத்திம்
- 9 கம்பு திருத்தி அச்சுக்கட்டு கட்டி பயிர் செ[ய்]யும்படிக்கு தாம் கட்-
டனை பண்ணுகையில் இந்த கால்வாயில் முதலுள்ளது ஸ்ரீபண்டாரத்-
துக்கு வருகையில் ஸ்ரீனிவாலாபுரத்து கிரகாலலிஹம்பெருமானுக்கு
தம்முடைய உடைபயமாக ஈவ்வட்டம் ஸாதி அமுதசெ[ய்]தருளும்
³திருப்பனாகம் ஒன்றுக்கு அப்பன் ஸ்ரீபண்டாரத்திலெ⁴சுருத்தியில்
ஞாபனன்காலால் அமுதபடி ஒரு மாக்காலும்
- 10 செ[ய்]முத ஆழாக்கும் பயற்றமுத ஆழாக்கும் மிளமுத உப்பமுத
[தயிர்]அமுத கறி]அமுத உன்னிட்ட வகை இற்றைநான் முதல்
ஈவ்வட்டம் விட்டுப்பொதக்கடவொம்ஆகவும் அமுதசெய்தருளி[ன]
புலாதத்தில் விட்டவன் கிழக்காடு புலாதம் ஈழியும் தம்முடைய
தம்மமான ஸ்ரீனிவாலாபுரத்தில் ஐராமாதுகூடத்தில் இருக்கிற பெர்
பெற்றபொதக்கடவர்ஆகவும்
- 11 லிவ் முன்னுழி புலாதமும் இந்த கிரகாலலிஹம்பெருமான் பகல்
அமுதசெய்தருளின புலாத அடைப்பிலெ பெற்றுப்பொதக்கடவர்கன்-
ஆகவும் இப்படிக்கு⁵லாந்திரத்தியவகை அப்பன் ஸ்ரீபண்டாரத்-
திலெ ஈடக்கக்கடவதாகவும் இப்படிக்கு ஸ்ரீவைத்தியவர்கன்⁶பணிஆல்
கொயில்கணக்கு திருநின்றையருடையான் எழுத்த ஸ்ரீவைத்திய-
ஸகெஷ உ

Translation

1-5. May prosperity abide! In the illustrious śaka year 1372, current with the (cyclic) year Pramōḍita¹.....(this deed is executed) in favour of Chennakṣavaddāsar, son of.....in the said kōṭṭam (district)

1. Read—முதலியார்.

4. Read சாளுத்திரராயனன்—

2. சாதனம் = லாபம்.—

5. Read அஞ்சாதியவகை.

3. திருப்பனாகம் = திருப்போளம்.

6. Read பணியார்.

NOTE 7 :—The corresponding year of the Christian Era is 1450-1.

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within the said *maṇḍalam* (province).....for the 30 *pon*..... while excavating at your own cost a channel with the fountain-head within the limits of *Paṇḍipalli* passing through *Siddhakkūṭai*, *Pārūr*,.....to *Tirupati* and while carrying the channel at your own cost to irrigate the *Paḷli* (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-Śrī-Bhaṇḍāram* for *Vīra-Nārasīṅgapperumāl* in *Śrīnivāsapuram* in *Tirupati*.....

5-6. *Mudaliyār* having intimated, and while you secured a sale deed from them for this *kaṭakkālāy*, the tenants of *Paṇḍipalli* 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 (*Sihānattār*).and *Adhikāri* *Yagñarasar* having proceeded to *Paṇḍippalli* and inspected the channel and having apprehended that a number of plots in *Paṇḍipalli* will sustain damage if this *kaṭakkāl* were excavated to pass to *Avilāli*, and we having apprised you of this matter,

7-8. you having (thereon) recovered from the villagers of *Paṇḍipalli* the 1000 *paṇam* relating to the document obtained at the hands of *Ālvārmudali*and *Ulaguḍaiyaperumāl*-*Mudaliyār* and having transferred the document in favour of the villagers and having also executed a deed in their favour for this *kaṭakkāl*,

8-9. and you having excavated with your own money (afresh) a channel with the fountain-head in the*paṇḍai* (plot) in *Paṇḍipalli* to the north-west of *Malaiḱiniyaninṅān-kālāy* and south of *Muṇṇupārai* and with a downward course and having levelled the land known as *kollaiṇṇu* lying to the south-east of *Malaiḱiniyaninṅān-kāl-paṇḍai* and to the west of the boundary of *Siddhakkūṭai* and formed (suitable) ridges therefor, and arranged for its cultivation,

9-11. in lieu of the receipt of the income from this *kālāy* to the *Śrī-Bhaṇḍāram*, we (hereby) agree to issue each day from this day onwards from the *Appan-Śrī-Bhaṇḍāram* for offering one *tiruppōṇakam* each night to *Vīra-Nārasīṅhapperumāl* at *Śrīnivāsapuram*, as your *ubhaiyam*, 1 *marakkāl* of rice as measured with the *Ghāṇḱya-Nārāyaṇan-kāl*, 1 *āḷāḱku* of ghee, 1 *āḷāḱku* of pulse, pepper, salt, curds, vegetables and other articles. The donor's share of one *nāḷi* of the offered *prasādam* shall be received by those residing at the *Rāmānujakeṭam* at *Śrīnivāsapuram* (which is an institution) of your charity. The balance of 3 *nāḷi* of the *prasādam* we shall be entitled to receive out of the *prasādam* offered to this *Vīra-Nārasīṅhapperumāl* during the day. This arrangement shall be duly observed in practice by the *Appan-Śrī-Bhaṇḍāram* as long as the moon and the sun last.

11. This is written by the temple-accountant *Tiruniṅṇa-ār-uḍaiyān* as per the order of the *Śrīvaiṣṇavas*. The protection of the *Śrīvaiṣṇavas* (is sought for its perpetuation).

No. 225.

(No. 55—T. T.)

[On the south wall in the first prakāra of Tirumala Temple.]

Text

- 1 ஸுதாவஸு வுலிபுரீ ஸகாஸு ஆயிர்த்த முன்னூற்று எழுபத்து ஆரின் மெல் செல்லாநின்ற ஸாவஸாவஸாஸுத்த கதூடககா. [பிற்த வலிவடிவகூத்த ஊடஸியும் நாயத்துக்கெழகமும் பெற்ற முலத்தநான் [திருமலிபி] ஸுதத்தாசொம் திரு-
- 2 மலிமெல் பாபநாசத்திலே திருத்தவனம் வதித்த இருத்தே ப்ரீரா- டாவாற்கு ஸிசாஸாவாதி பண்ணிக்குடுத்தபடி தம்முடைய பொரெ பொலிண்டிடுகத் திருவெங்கடம்உடையானுக்கு நான்வட்டம் ஒரு திருப்பொ-
- 3 குகம் அமுதசெய்யும்படிக்குத் தாம் ப்ரீபண்டாத்துக்கு ஒடுக்கின பு த இப்பணம் ஆயிரத்துக்கும் பவிசைக்குச் செலவாக நான்வட்டம் பொக்காபன் செந்திடனெ அமுதசெய்தஅருளும் திருப்பொ- குகம்]
- 4 ஒன்றுக்கு மலிவினியலின்றுக்காலால் அமுதபடி ஒரு மக்காலும் செய் அமுத ஆழாக்கும் பயற்றமுத ஆழாக்கும் கறிஅமுத உப்பமுத மினகமுத] குக இந்த வகைப்படி நான்வட்டம் ப்ரீபண்டாத்திலே கிட்டும்-
- 5 பொதக்கடவதுகூவும் அமுதசெய்தருளின ப்ரவாதி கிட்டவன் கிழக காடு ப்ரவாதிம் குழியி தம்முடைய திருநாவுதம் பயிற் செப்பி ப்ரெவெலுவர்கள் பெற்றவாக்கடவர்கள்ஆகவு-
- 6 ம் இப்படி அநாதித்திவகா நடக்கக்கடவதுகூவும் இப்படிக்கு ப்ரெவெலுவர்கள் பணியால் கொயில் கணக்கு திருநின்றருடையான் எழுத்த இவை ப்ரெவெலுவர்கள் [ரு]கெகூ[]]

Translation

1-2. May prosperity attend! Hail! On Sunday,* coinciding with the day of Mūla (star), being the 12th lunar day of the bright half of the Karkāṣaka (solar) month in the year Bhāva, corresponding to the Śaka year 1376, the *Śrīrāṣṭr* of Tirumala issued a stone record in favour of Śrī-rāmadāsar, who maintains a flower-garden at the *Pāṇāṣa* (Tirtha) on Tirumala, to wit :—

- | | |
|---|-----------------------|
| 1. The old name for the cyclic year ஸவ— | 4. Read ஸுத்த— |
| 2. Read காதவனம். | 5. Read வத்தியுடனே. |
| 3. Read திருப்பொனகம். | 6. Read திருப்பொனகம். |
| | 7. Read செந்தி. |

NOTE 8 :—The day corresponds to 7th July 1454 A.C.

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2-5. the money which you paid into the *Śrī-Bhaṇḍāram*, for the purpose of offering 1 *tirupṭṭṇakam* every day to Tiruvākaṭamuṇḍaiyān in your name from the interest on the capital, is 1000 *paṇam*. As the charges on the interest on this 1000 *paṇam* shall be supplied each day from the *Śrī-Bhaṇḍāram* towards the 1 *tirupṭṭṇakam* (stipulated) to be offered daily along with the *Bukkarāyan-sandhi*, on the following scale, viz.,

- 1 *marakkāl* of rice with the *Malaikiniyaninrān-kāl*,
1 *ālāḱḱu* of ghee,
1 *ālāḱḱu* of pulse,
vegetables, salt and pepper.

5-6. The 1 *nāḥi* of 'prasādam, being the donor's share out of the offered prasādam, the Śrīvaiṣṇavas 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 Śrīvaiṣṇavas, this (deed) is written up by the temple-accountant Tiruṅga-ār-uḍaiyān. May this (charity) the Śrīvaiṣṇavas protect !

No. 226.

(No. 55, A—T. T.)

[On the south wall in the first prākāra of Tirumala Temple.]

Text

- 1 பூரிசெவெகடநாலாய வாவதாஸாஸூலித : | ககலுய.
2 தாநாலொ தெவெதீம் வநீதெயநீதா|| க ||*|| உ

Translation

Rāmadāsa who lives in his hermitage at the *Pāpanāsa-tīrtha* provided a *naivedyam* together with relishes for Śrīmat Vākaṇaṁbha.

No. 227.

(No. 55, B—T. T.)

[On the south wall in the first prākāra of Tirumala Temple.]

Text

- 1 திருச்சாப்தனும் திருவாபாணமும்¹

Translation

(He also presented) good (milking) cows and valuable jewels.

1. Metre അടവുപാല ; read ശ്രീദത്തംകുട—

2. The inscription is unfinished.

No. 228.

(No. 53—G. T.)

[On the north wall (left of entrance) of Śrī Pārthasārathisvāmi shrine in
Śrī Govindarājasvāmi Temple at Tirupati.]

Text

- 1 ஸ்வஸ்தி ஸகாஸ்தி ஆயிரத்த முன்னுற்ற எட்டின் மெல் செவ்வாநின்ற
சகஸ்பலம்.
- 2 ஸகஸாத்த மினனாபத்த வலிவடிவசுத்த வணியடி நாய[ந்த]த்திழை-
மையும் பெற்ற காற்-
- 3 திகைநான் திருமலையில் 'நானத்தார் திருப்பதி ஸ்ரீவைஷ்ணவர்களில் பெரு-
மாள் ஆன கொல்லி-
- 4 காவலிசாவார்க்கு ஸிவாலா[வா.த]டி பண்ணிக்குடுத்தபடி திருப்பதியில்
ஸ்ரீமொலித்தப்பெருமானார்க்கு
- 5 இவர்பொலெ இற்றைநான் முதல் நான் ஒன்றுக்கு ஒரு திருப்பொனகம்
ஸ்ரீபண்டாத்திலெ
- 6 பொலிவட்டெக கிடுகைக்கு ஸ்ரீபண்டாத்தக்கு இற்றைநான் ஒடுக்கெ
பு த இப்பணம்
- 7 ஆயிரத்துக்கும் பவிசைக்கு இத்தப் பங்குனிமாதம் முதல் திபதி முதலாக
நான்வட்டம் திருப்பொனகம்
- 8 ஒன்றுக்கு காண்க்கிராயணன்னாலால் அமுதாபடி ஒரு மாக்காதும் செப்-
அமுத ஆழாக்கும்
- 9 கறிஅமுத உப்புஅமுத மினகுஅமுத இவை ஸ்ரீபண்டாத்திலெ
அநாதிதீவகா கிட்டப்பொத-
- 10 க்கடவதுகூவும் அமுதசெய்தஅருளின பூலாத்தத்திலெ நாலில் ஒன்று
பூலாதம் நாயியும்
- 11 இவர் பெற்றுப்பொதக்கடவர்கூவும் 'இவர்புடைய லாணாதவாஸுவரெ
நடக்கக்க-
- 12 டவதுகூவும் இப்படிக்கு அநாதிதீவகா செல்லக்கடவதுகூவும் இப்-
படிக்கு ஸ்ரீவைஷ்ணவர்கள் 'பணி-
- 13 ஆல் திருமலையில் கொயிலைக்கு திருவின்றனருடையான் எழுத்த இது
ஸ்ரீவெண்கவாசெஷ வ

1. The old name for the cyclic year
சகஸ்பலம்.

2. Read ஸ்ரீநாதத்தார்.

3. Read—ஸாலாஸ்தி.

4. Read இவருடைய.

5. Read பணிவாக்.

VIJAYANAGARA INSCRIPTIONS

Translation

1-4. Hail, Prosperity! On Sunday,¹ the day of Kṛittika (star), being the 5th lunar day of the bright fortnight of the Mīna month in the year Kahaya, current with the Śaka year 1308, this is the *ilāśāsanam* executed by the *Sthānatār* of Tirumala in favour of Perumāḷ alias Kollikāvalidāsar, one of the Tirupati Śrīvaiṣṇavas, viz.,

4-10. for the purpose of providing, out of the interest on capital, from the *Śrī-Bhaṇḍāram*, 1 *tirupṇākam* each day from this day forward for Śrī Gōvindapperumāḷ in Tirupati, in his name, the sum entrusted with the *Śrī-Bhaṇḍāram* this day is 1000 *paṇam*. As a debit against the interest on this (sum of) 1000 *paṇam* shall be supplied from the *Śrī-Bhaṇḍāram* for the said 1 *tirupṇākam* on each day (commencing) from this 1st day² of this Pāṅguni month till the lasting of the moon and the sun,

1 *marakkūḷ* of rice measured with the *Ghālukhya-Nārāyaṇan-kāl*,

1 *āḷākkū* of ghee,

vegetables, salt and pepper.

10-12. Out of the offered *prasādam*, a quarter share, being 1 *nāḷi*, 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 Śrīvaiṣṇavas by the Tiruṇiṅga-ūr-uḍaiyāṇ, the accountant of the Tirumala temple. May this the Śrīvaiṣṇavas protect!

No. 229.

(No. 527—T. T.)

[On a stone (near the base) of the Aināmahāl in the second prākāra of
Tirumala Temple.]

Text

1—தமக்கு விற்றது—

2—[பணம்] இரண்டாய்தம்—

3—க்குடுத்தவர் புகி—

Translation

1—.....having sold to you.....

2—.....*paṇam* 200.....

3—.....(I) have sold (given).....

NOTE 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 Pāṅguni 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 prakāra of
Tirumala Temple.]

Text

A.

- 1—ணிசுருத்தபடி—
- 2—செந்தி யதா—
- 3—வாணசிரியில்(ப்)பாடி—
- 4—[வ]டசெந்தில் உலகம்உடை—

B.

- 1—ஸாவஸதம்—
- 2—வர் பிழை—
- 3—உடையான்—
- 4—தந்திருவிதியில்—

C.

- 1—மணியன் இரண்டுக்கு—
- 2—ம் திருவெங்கடம்உடையான்—
- 3—மணியன் இரண்டே முக்காலும்—
- 4—வால் நினமும் உள்பட[ஒருதா]—

D.

- 1—மண ஒன்றை காலும் கிற்றுக்கொடுத்துக்கொ—
- 2—[மண]ஆன பூபண்டாரமணிக்கு மெற்றக்கு—
- 3—[ன்சா].....கிலைப்பொருள் அந்ருடு கடக்கு—
- 4—[சித்]திரை மாநமும் அன்ன.....—

E.

- 1—வசியுர த்து மகா—
- 2—பூசத்துநாள் திருமலையில்—
- 3—.....யில் சண்டி—
- 4—ணிசுருத்தபடி தம்மிட—
- 5—[அதிரச]ப்படி அமுதுசெய்—

Translation

A

- 1.—.....as registered.....
- 2.—.....the site.....
- 3.—.....Pāṇi in Chandragiri.....
- 4.—.....on the north side, Ulagamuḍai.....

B

- 1.—.....document.....
- 2.—.....
- 3.—.....Uḍaiyān.....
- 4.—.....in the street.....

VIJAYANAGARA INSCRIPTIONS

C

- 1.—.....for the two house-sites
- 2.—.....Tiruvēākāṣamuḍaiyān.....
- 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 *Śrī-Bhaṇḍāram*,
being the house-site.....
- 3.—.....according to the price current at the time.....
- 4.—.....the Chittirai month, *Anna(-uñjal)* (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-paḍi*¹.....

No. 231.

(No. 311—G. T.)

[On the north wall of the front verandah of the Kārattālvān's shrine
in the Temple of Śrī Gōvindarājasvāmi in Tirupati.]

Text

- 1—புரத்துக்கு கிழக்கு வதிக்கு கிழக்கு—
- 2—[ஆவ]ணக்களரியிலே காட்டெற்றிக் கிழி—
- 3—க்கட்டுகித்து தமக்கு வெண்டும்—
- 4—வார்கள் பணியால் கொயில்—

Translation

- 1—.....east of Puram and east of Vadi.....
- 2—.....presented and registered in the *Āvaṇakkhajarī* (the office or
the department which registers and preserves the documents).....
- 3—.....constructed, your requirements.....
- 4—... as per the arrangement of the Śrīvaiṣṇavas, the temple
(—accountant).....

NOTE 1:—As to the form and the significance of the pudding *atirasaṁ* (sweet cake), as well as *sukhiyan*, etc., I would invite the attention of the readers to an instructive article 'dealing with the form and meaning of certain words' by Mr. Vedam Venkatachalam, published in the July number of the Telugu monthly journal "*Bhārati*," pages 11-22. Therein he mentions that such flat and circular, or round, puddings were originally intended as offerings for goddesses.

No. 232

(No. 303—G. T.)

[On the north wall (inner side) of the front maṇḍapam of Kūrattāṣvān's shrine in the Temple of Śrī Gōvindarājasvāmi in Tirupati.]

Text

- 1—வாவ[ஸ்]ரத்து மிதுனயத்து—
- 2—கு வடக்கு வடசிற் கு புழக்கடை—
- 3—அதுபதமெ விலைஆவதாகவும்—
- 4—நம் பண்ணிக்குடுக்கையில்—

Translation

- 1—in the Mithuna (solar) month of the year—
- 2—on 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 prākāra of Tirumala Temple.]

Text

- | | |
|-----------------|-----------------|
| 1—வாகாஸ[ஸ்]— | 5—னெ[ன்]மனை— |
| 2—[க]டகநாயத்து— | 6—இவர் திருவடி— |
| 3—மண்டலத்து— | 7—ன்னை [சீவி]— |
| 4—டலத்து இக்கா— | 8—காணிக்கை— |

Translation

- 1—.... Śaka year.....
- 2—.....Kaṭaka (solar) month.....
- 3—.....in the *maṇḍalam* (province).....
- 4—.....in this *kōṭṭam* (district) in the said *maṇḍalam*.....
- 5—.....my house-site.....
- 6—.....at his holy feet.....
- 7—.....
- 8—.....*kāṇikkai* (presentation or offering).....

VIJAYANAGARA INSCRIPTIONS

No. 234.

(No. 109—T. T.)

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

Text

- 1—திருநாளைக்கு நடுவில் நாளை—
- 2—தினம் ஒடுக்கின காசு—
- 3—[சு]னாதித்தவரை ஸ்ரீபண்—
- 4—[வசு] கொயிற்கணக்கு [கின்]—
- 5—[னவன்] எழுத்து இவை ஸ்ரீவை—

Translation

- 1.—.....for the middle day during the festival.....
- 2.—.....Kāṣu (money) paid.....
- 3.—.....(from) the *śrī-Bhaṇḍāram* till the moon and the sun last.....
- 4.—.....temple-accountant Nin(ṛayaruḍaiyān)—
- 5.—.....the writing (of).....this the *śrīvaishṇavas*.....

No. 235.

(No. 180—G. T.)

[From a slab now preserved on a platform in front of *śrī Gōvindarājasvāmi* Temple in Tirupati.]

Text

- 1 உ ஸாஸ்திர வஸ்திரி ஸகாஸ்திர—
- 2 திருப்பணிசர்மைக்கு மெற்கு—
- 3 முககச்செலவுற கைக்கொண்[டு]—
- 4 ஸ்ரீவைஷ்ணவர்களை வைத்து ஸ—
- 5 கணக்கு திருநின்றனருடையான்—

Translation

1. May it be prosperous! Hail! The illustrious *śaka* year.....
2. west of Tiruppaṇi-śirmai.....
3. having paid the fee and received.....
4. having appointed *śrīvaishṇavas*—
5. (temple-)accountant Tiruningṛayaruḍaiyān.....

TIRUPATI DEVASTHANAM INSCRIPTIONS:—Vol. I

No. 236.

(No. 685—T. T.)

[On a slab lying near the Yamunaitturai-maṇḍapam in Tirumala Temple.]

Text

- 1 வல்லிபுரீ : சகவர-வழி ஆ—
- 2 படைவிருக்கும் வியாபாரி—
- 3 ம் ஸ்ரீகாரியம் பா[மி]ளக்கு—
- 4 இது ஸ்ரீவைஷ்ணவர்க்கு [உ]

Translation

1. Hail, Prosperity! In the illustrious Śaka year.....
2. the *Vyāpāri* (merchant) (supplying to) the army.....
3. properly administering the temple affairs.....
4. This (is placed under) the protection of the Śrīvaiṣṇavas.

———— :: FINIS :: ————

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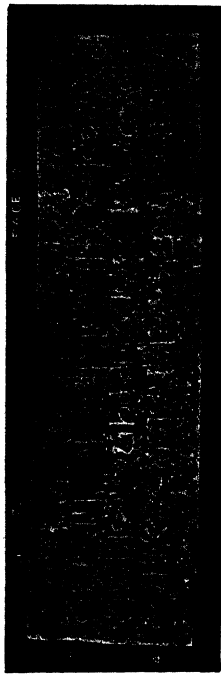
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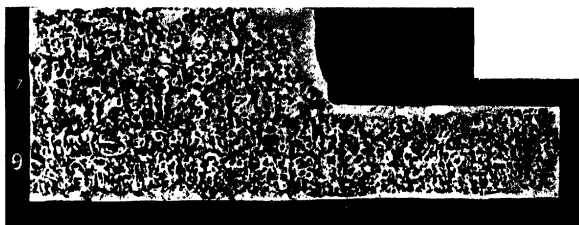
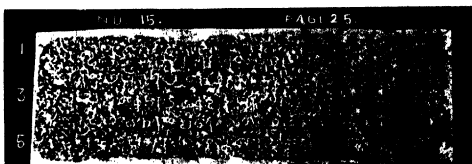
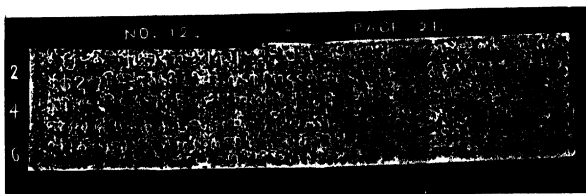
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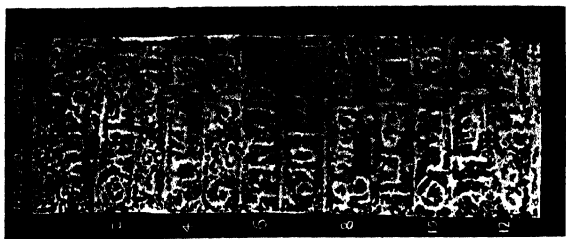
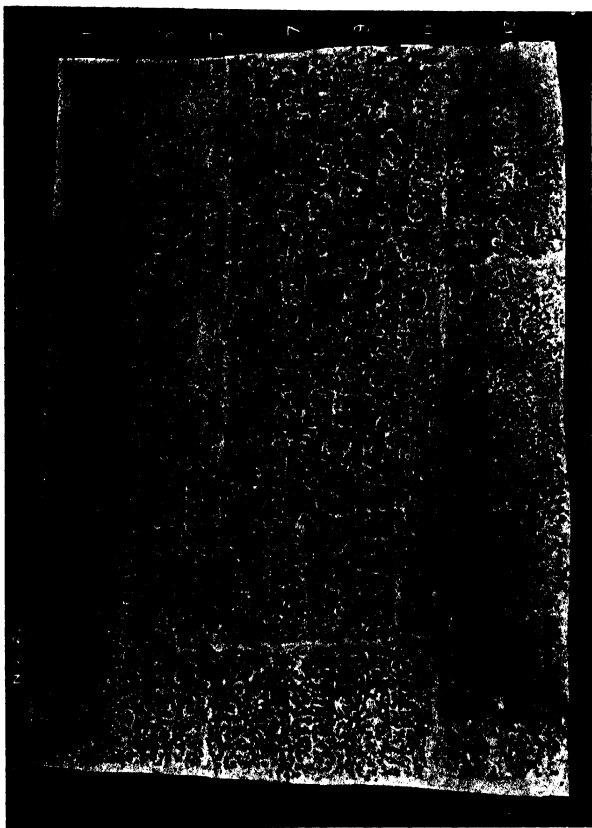
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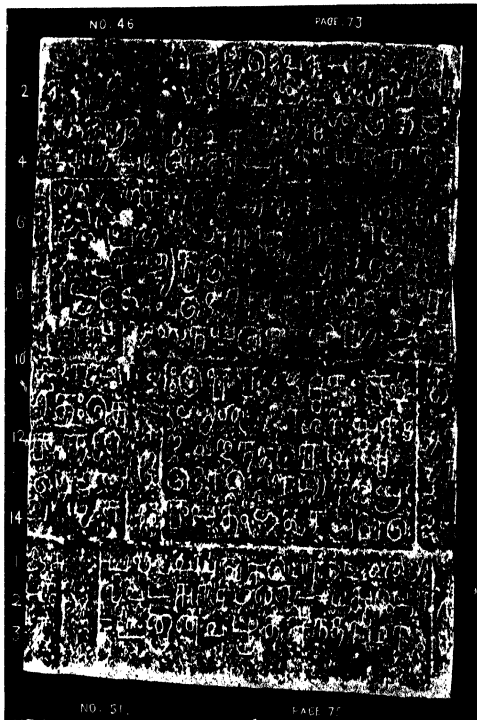
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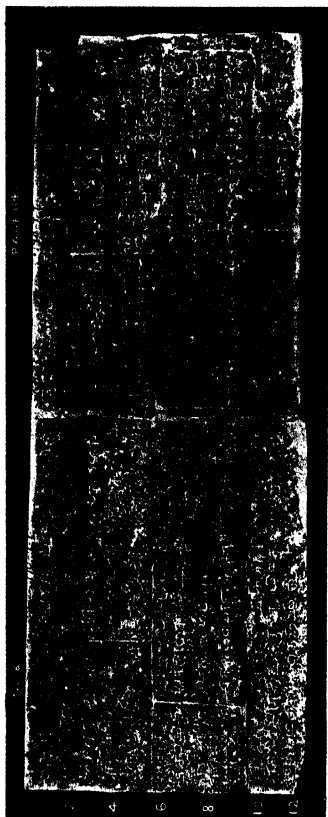
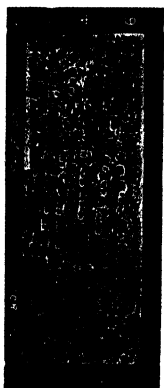
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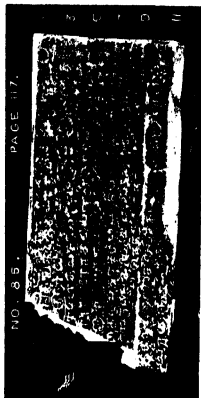
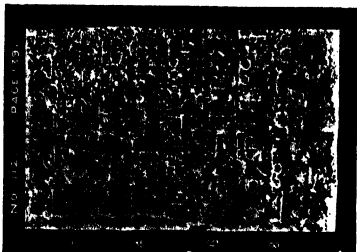
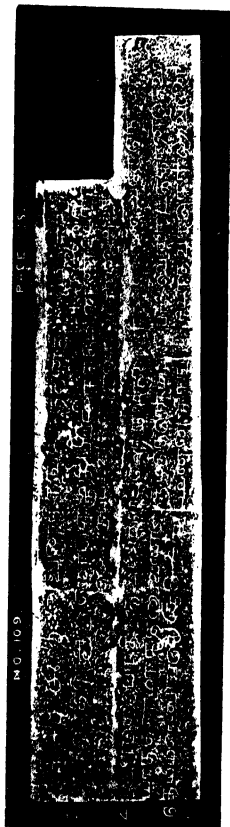
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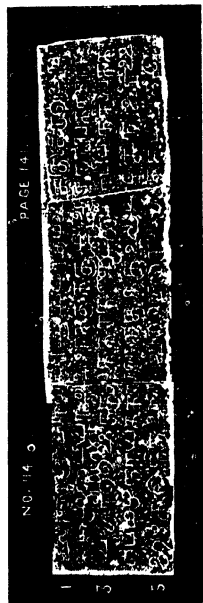
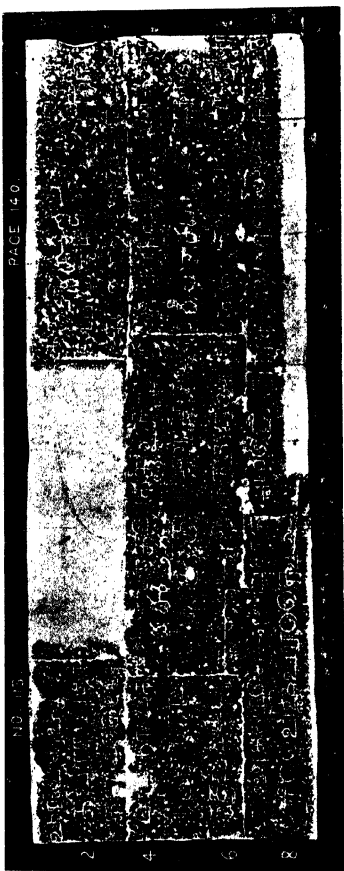
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