

Rajendra Vinnagar

R. TIRUMALAI

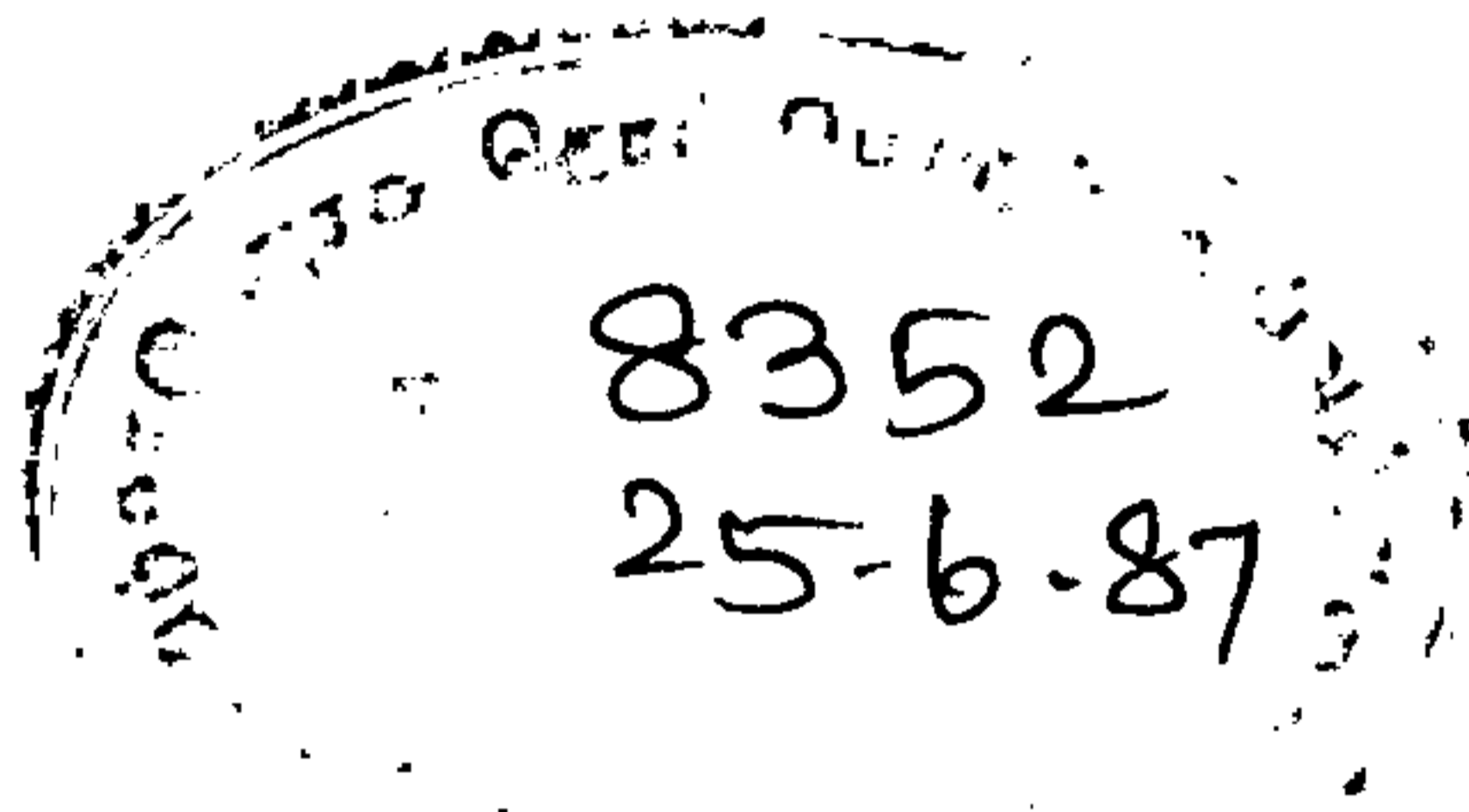
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RAJENDRA VINNAGAR

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*Dedicated to the memory of
my Professor*

K. A. NILAKANTA SASTRI

With this pioneering work, based on epigraphical records, on Rajendra Vinnagar at Mannarkoil, Thiru R. Tirumalai, ushers in a new era in our understanding of the past. South India abounds in early and mediaeval records, inscribed mainly on temple walls, and these have been utilized by early scholars mainly for reconstructing political history. Commenting on the undue attention devoted to political history, Prof K. A. Nilakanta Sastri, the doyen of South Indian historians, wrote in an address, that 'such criticism, whatever its validity at other times, appears to be somewhat inopportune at the present moment because it is yet too soon to turn our attention away from the study of political history. Any picture of social life, if it is to be of real significance, must have a firmly established chronology to fit into.'¹ While this statement had its validity when Sastri wrote it in 1929 enough work has been done subsequently by the learned professor himself, in the field of political history, his work on the Cholas being the most outstanding contribution on the subject. Though this political framework has been established fairly well, and Sastri himself showed the way for analysing the administrative and social life of the people in his book on 'the Cholas', very little was done subsequently on this field. The reasons are not far to seek. Prof. Sastri, recognizing the difficulties in the process of enquiry, has brought out two important points by saying (i) "In the inscriptions of South India are to be found many technical terms bearing on social, economic, military and administrative matters. A correct understanding of these terms is an essential preliminary to the reconstruction of social life of the period" and (ii) "the scientific study and interpretation of the sources of South Indian history has not advanced far beyond the elementary stages. The temptation is very strong to forge ahead with sweeping conclusions drawn from stray facts without waiting for the chain of evidence to be completed."

1 P. 38, Journal of the Madras University, 1929.

In Thiru R Tirumalai, Prof. Sastri has found a brilliant disciple, who could carry on the historical tradition on a scientific plane but from a refreshingly new angle. By virtue of his deep understanding of the traditional rural customs and wisdom, and also as a distinguished administrator of the civil service at the district, State and national levels combined with his studentship under Prof K. A. Nilakanta Sastri, Thiru Tirumalai has a penetrative understanding of various technical terms employed in epigraphs and makes them speak with authenticity. How difficult is the task may be illustrated with the interpretation of the phraseology '*Kadamai Kolla Kadan Parrāmaiyl*' attempted by the learned professor himself and how Thiru Tirumalai interprets the usage meaningfully in this work. Drawing upon his vast experience in revenue, land, irrigation, highway and financial administration, the author is able to give us the most appropriate import, which makes this a mature and valuable study. It may also be seen that no sweeping generalisation or speculative interpretation is allowed to appear in the book.

As the temple was the centre and focus of the life and activity of the township, the history of Rajendravinnagar at Mannarkoil is taken as the subject of study which "fans out into the history of the tract, of the society, its organised behaviour, and of the administrative institutions local and royal". Apart from unfolding the history, the book is made useful by the addition of a glossary, which by itself is a very valuable contribution, and the text of inscriptions, accurate maps and plates

This study has led Thiru Tirumalai to make another significant contribution on "Township Studies in Pudukottai tract" dealing with varieties of Townships and various aspects of their functioning such as irrigation, civil, police and judicial administrations.

The Institute of Epigraphy, State Department of Archaeology, Tamilnadu State, is thankful to Thiru Tirumalai for making available this valuable work, to be brought out as a publication of the Department.

R. NAGASWAMY

P R E F A C E

This is a reconstruction of the authentic history of a Cola-Pandya Temple, Rajendra-Vinnagar in the township of Rajarajacaturvedimangalam. It is based almost entirely on the epigraphic records in this temple and other inscriptions in the vicinity. The account closely follows the texts of the inscriptions and necessarily utilises all the data that they yield.

Maitland wrote "There can be no history of Township but only of Townships". For the former will easily be subject to the fallacy of what Prof. Sastri used to criticise as 'historical averaging'. If this account puts a premium on the intimate details and local colouring in the epigraphic sources, it also attempts to steer clear of that solecism.

I am grateful to the Director-General of Archaeology, Sri. B. K. Thapar, Government Epigraphists Sri P. R. Srinivasan and Sri K. G. Krishnan for unstintingly helping me with several texts of unpublished inscriptions and for permission to append some of them to this book.

Dr. R. Nagaswamy, State Director of Archaeology, Tamil nadu, was the main source of encouragement, and but for his help and assistance in more ways than one, this work would not, perhaps, have come out so well and so soon. I am most indebted to him for his kind foreward and the several plates for illustrating the account and the prompt and neat printing of this work. I am indebted to Sri C. N. Ramasubramanian (New Delhi) for painstakingly typing the manuscript with speed and elegance. I am also thankful to Thiru T. S. Selvaraj, the District Collector, Tirunelveli, who has helped me with some of the photographs illustrated in this work.

I only hope this little humble effort will fully conform to the high standards of historical scholarship set by my Professor K. A. Nilakanta Sastri under whom I had the privilege to be a Research Scholar and with whom I have had life long association thereafter, and that this will be worthy of my discipleship under him. This temple is located in a part of the same Township from where he hailed. And hence this book is appropriately dedicated to his memory.

R. TIRUMALAI

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INTRODUCTION

Rājendra Vinnagar is the Visnu shrine dedicated to Sri Vedanārāyana in Mannarkoil village, Ambasamudram Taluk, Tirunelveli District in Tamilnadu State. It is about three kilometres from Ambasamudram Railway Station, and 1.5 kilometres from Tirunelveli-Tenkasi Road (via) Ambasamudram. It is picturesquely located in the amphitheatre that descends from the Podigai Hills (Western Ghats), and lies in between the Tāmbraparni and Gatana Rivers. The rivers are called in Cola inscriptions as Mudikonda Colapperāru and Rājarājapperāru respectively¹.

Rājendra Vinnagar formed part of the ancient and big Brahmadeya village of Rājarāja Caturvedimangalam in Mullinādu in Mudigonda cholavalanādu in Rājarāja Pāndinādu. This Brahmadeya village was very extensive. Its southern hamlets were Ilangoikudi (Ambasamudram Town) and Kallidaikkurichi;² its eastern hamlets were Attālanallur;³ Cokkangulam;⁴ Valudiyur.⁵ Idaigāl (Vadatalaikkalam) was its north-eastern hamlet.⁶ Its north-western hamlet was Kāderu (Alvārkuricci). ‘‘Pappārkurucchi’’ was its first hamlet.⁷ Thus, the ancient Rājarājacaturvedimangalam had comprised all the villages and hamlets within 4.83 to 6.44 K. mts. radius with the existing Brahmadesam Village as its centre.

The whole tract along the course of the upper reaches of Tāmbraparni and the Ghatana rivers seems to have been colonised during the Cola times. after the conquest of the Pāndya territory by Rājarāja, and his son Rājendra I. Especially after the establishment of the Cola Viceroyalty under Rājendra’s son Jatāvarman Sundara Cola-Pāndya with Mathurai as his Capital (A.D. 1017-18) there could have been waves of movement of

1 ARE 109/1901; E.l. XI pp. 292 ff.

2 ARE 321-1916;

3 429-1916

4 ARE 455-1916

5 483-1916

6 502-1916

7 348-1916

colonists from the Cola country, founding new townships and extending cultivation in the valleys up the course of the two rivers. The reference to *Ālvārkuricci* and *Kadayam* villages as *Kāderu* (forest-bound) implied the limits upto which cultivation was extended, and that the forests at the foothills of the Ghats lay beyond.

Ilankoikudi itself dated back to the 7th century and beyond. The *Tiruppottudaiyanāyanar* Temple (now known as *Ericcāvudaiyar* temple) at *Ambasamudram* had a grant made by the *Pāndya* Emperor, *Varaguna Mahārāja* alias *Maranjadayan* of the first *Pāndyan* Empire, while the King was camping at *Araisur* on the banks of *Pennar*.¹ *Velākurucci* was also said to be a hamlet of *Rājarājacaturvedimangalam*.² But the new townships founded after the Cola conquest had been named after the ancient places of those names in the Cola country, perhaps, nostalgically, for those who had come from that tract to settle down south. *Tiruppudaimarudur*, *Colakulamānikkam* (*Vellangolli*), *Ten-Tirubhuvanam*, *Ten-Tiruvārur*³ (*Idaikal*) would recall the place-names of the more famous townships of the same names in the *Cauvery* delta.

Rājarājacaturvedimangalam itself had twelve *ceris* (streets) named after the scions of the Royal Cola family. These were: *RĀJARĀJACCERI*, *MUMMUDICOLACCERI*, *ARULMOLIDEVACCERI*, *NITHAVINODACCERI*, *COLENDRASINGACCERI*, -all after the titles or surnames of *Rājarāja I. Sundaracolacceri* was named after his father, *Parāntaka*; *Vānavanmādevicceri* after his mother, *Uthamacolacceri* after his predecessor, *Sembianmādevicceri*, after *Uthamacola's* mother, *Kundavaicceri* after his sister, *Pancavanmādevicceri* and *Lokamādevicceri* after *Rājarāja's* queen. These names occurring in a record of *Jatāvarman Sundaracola-Pāndya* (A.D. 1033-34)⁴, were no longer found to be in vogue but the twelve *ceris* of the Township were still represented in a record of the *Mahāsabha's* proceedings of *Kollam 653, Ani month* (A.D. 1477)⁵ and they were

1 EI Vol IX pp. 92-93 ff

2 ARE 303-1916 3 491-1961 •

4 ARE 109-1905 EI XI pp. 292 f

5 ARE 311-1916 T.A.S. IX pp. 12-13

numbered as one to twelve.¹ The names of the several Brahmin residents acting for the Mahāsabha suggested that they were either from the Cola country or even from further north from Andhra country, like Irumkaṇḍi, Korovi, Karāmbicceṭṭu.

It was in the melieu of the Imperial Cola conquest of the Pāṇḍya country, and the further subjugation of the Ceras by Rājendra Cola, that the temple of Rajendravinagar was founded by the Cera Ruler, Rājasimha and it was named after the Cola suzerain, Rājendra. From the 38 records in the temple supported by collateral inscriptional evidence from elsewhere we could date fairly accurately the origin of the temple, the several grants made to it, the additions it progressively had, spanning nearly seven centuries from A.D. 1021 to A.D. 1605.

The thirty eight inscriptions could be grouped as under. 10 inscriptions of the Cola, Cola-Pāṇḍya Viceroyalty. 15 of the Pāṇḍyas of the "Second Empire". Seven pertain to the period of Tiruvaḍi Chieftains whose rule extended to the southern portions of Tirunelveli district. Six belonging to the Vijayanagar and post Vijayanagar periods. The aim is to let the epigraphs speak for themselves, with sparse comments, and to present the history of the temple as it had unfolded itself through the ages, retaining the contemporaneous flavour, as much as it can be conveyed through an alien medium.

1 Was it an accident that Uthiramerur caturvedimangalam had also only 12 ceris (Studies in Cola History p. 146) or did all Caturvedimangalams or Brahmadeya villages have, uniformly, twelve ceris?

THE TEMPLE - DESCRIPTION

The temple complex at Rājendravinagar has its principal shrine dedicated to God Sri Vedanārāyana and an additional utsava-murti of Rājagopala, consecrated years later; perhaps in Nayak times? A separate shrine on the northern side in front of the Vaikunta Ekādasi Mandapam is consecrated to Sri Kulasekhara Ālvār, one of the Vaisnavite Ālvārs and Cera ruler who abdicated and dedicated himself to Vaisnavism. A popular tradition would even have us believe that Sri Kulasekhara Ālvār spent his last days in this village. But epigraphic evidence clearly reveals the truly historic origin of this temple in the early 13th century. This tradition hence has no basis.

The temple is situated in an area of three acres. It is briefly noticed in the "Temples of Madras State" published in the Census Volumes of 1961, but the account therein is full of inaccuracies. It is also noticed in "Middle Cola Temples" by Sri S. R. Balasubrahmanya Iyer.

Description : The inner *sanctum sanctorum* and the Sri Vimānam above with two floors, the hall in front, ardhmandapa and the inner prākāra, that enclosed the sanctum sanctorum upto the present second entrance constituted the oldest part of the temple. There was an inner-most prākāra around Garbhagrha which had originally an access from the Ardhmandapa but it is now closed. Such an entrance on the southern wall of the Garbhagrha exists, but the opening in the northern wall is closed and walled up.

There is also a small vent on the southern wall of the mukhamandapa where, perhaps, the original entrance to the stairs leading to the two shrines, in the upper talas (floors) on the Sri Vimāna existed. This showed that even the inner structures had undergone modifications in subsequent renovations. The disloca-

ted stone-slabs containing fragments of inscriptions on the wall will also confirm such remodelling and renovation from time to time.

The garbhagrha and ardha-mandapa on the ground floor constitute a unitary block measuring on the outside 13·5 metres in length and 12·32 metres in breadth and 4·46 metres in height. The garbhagrha of the adi-tala is of the Sāndhāra type, double-walled, with a narrow passage going all round the cella of the garbhagrha.

The two upper talas or floors have counter-part chambers for the garbhagrha and ardhmandapa on the ground floor. The roofs are made of brick and mortar and supported by wooden beams and rafters, which are beautifully carved.

The superstructure over the third tala consisted of the griva and a sāla-type (barrel roofed) crowned by three stupas of brick and mortar. There are sālās on the south, west and north faces of the third tala where koshtas contain images of Yoga Dakṣiṇāmurti, Narasimha, and Brahma respectively. They are repeated in the Griva-koshtas. Garuda figures in all the four corners of the Sikhara. (Middle Cola Temples-S.R.B. pp. 383-384)

The main shrine is dedicated to Lord Vēdanārāyana in the standing posture, and the inscription refers to the "Great Lord who was pleased to stand in Rājēndravinnagar" (Rājēndra Vinnagarathuninraruliya Paramasvāmigal). Sri Vēdanārāyana is flanked on either side by Sri Vedavalli and Bhuvanavalli dēvis. Brigu and Mārkanideya are seated on the ground, in the posture of worshipping the Lord. On the southern wall is a painting of Brahma, and on the northern wall Siva with the Nitya-Suris Surya and Candra depicted on the rear wall. Separate shrines for the Dēvis in the inner prakara are later additions.

Built in granite, the moulded basement of the Garbhagrha adhistānam has the typical yāli frieze of the Cola period, running through the Prākāra on the three sides, north, west and south. A beautiful Vimāna built over the sanctum is of brick and plaster with fine stucco work and sculptures and floral motifs. The two tiers (tala) of the Vimāna have two separate shrines, one over the other, for Visnu in sitting and sayana (reclining) poses. A circumambulatory passage runs through each

shrine, the lower one being broader and the higher one narrower. A wide panoramic view of the villages and the paddy fields in front, as far as eyes could see, and the Papanasam hills and the Kadayam ranges at the rear can be had from these heights. It would appear that a flight of steps from within the ardha or mukha mandapa in front of the garbagrha had existed. But these have been walled up, except for a slit at six ft. height. Steps leading from without from the first prakara are an inelegant addition of a later age. This subsequent construction had also caused the endings of the Cola-Pandya inscriptions to be built in. Possibly, the mukha mandapa southern wall could have been closed up later. The murtis in the temple are all covered with plaster and painted, reminiscent of the Cera style (Patasāsanar) and not statues in granite (Silāsāsanar). Hence abhisekas are performed only to the Utsava and not the Mula Murtis. The first prākāra as now in use has the kitchen, the yāga sālā, the shrines for the Devis on either side, Viśvaksena, and the mandapa for the Vahanas, and the store. Doubtless the prākāras on the west served as places for imparting Vedas, and Prabhandas in olden times. There are no sculptures on the prakara walls.

From the ardhamandapa and mukhamandapa, we come into the mahamandapa which, perhaps, was open on the sides but walled up later and which again, has been expanded and added to. This has a hitherto unnoticed 13th century inscription on the beam which refers to provision for singing prabhandas (Vinnappam seivār). It has recently been copied by the Government epigraphist. The current deities of Shri Rajagopalaswami with Andal and Garuda on either side seated in the Visvanāthan Koradu are housed in the mandapam. The vahanas of Garuda, Hanuman and copper-cast Seṣa are kept on the southern side.

The second prakara, an addition during the early 13th century, has a wide expanse, and on the northern side the Paramapada gate (opening on the Vaikunta Ekādasi festival) opens out into the mandapa used for the Sāttumurai festival. This mandapa is called Nālayiravan mandapa in the inscriptions. An open expanse in front of the mandapa has stone bases on which a pandal is usually put up enclosing the frontage of Sri Kulasekhara shrine. This, in inscription, is referred to as

“Udaya mārtāndan pandal”. The separate shrine for Sri Kulasekhara, on which a detailed account is reconstructed below is an early 13th century addition.

This shrine which faces south, as distinctly borne out by the inscriptions, was built in about A.D. 1209 and constructed in Jatavarman Kulasekhara's time. The garbhagrha measures 4.19 metres (13' 9" square) and the antarala projecting 2.87 metres in front. There is an inner prakara. Its single floor structure has a Griva, and an octagonal curvilinial sikhara. There are no sculptures on the niches of the inner prakāra walls but inscriptions abound.

In front of the main shrine a main corridor with statues, and separate shrines on the northern side for the Acāryas, Udayavar Sri Ramanuja, and Manavālamāmuni facing south are additions and the imposing Balipita and the Dvajasthamba stand here, There is a small shrine for Karuppannaswami on the basement of the front gopuram which has five tiers In front of the gopura is the mandapa used during festivals, and a pandal mandapa. The Nāyak rulers are represented by their statues in the worshipping posture. A separate shrine exists for Garuda on the north-eastern corner to celebrate his natal star (Ādi-svāti) where, till recently, the conch used to be blown daily to herald the dawn and the dusk*.

The temple is situated on an elevation with a flight of steps leading upto it. Its Gopura can be seen miles around The frontage with the main street sunk in front, is gradually, terraced and finally slopes into the road that leads to Brahmadesam.

The temple has Vaikhānasa form of worship and has ornaments worth over Rs. 21,730/-. The landed property yields an annual rental of Rs. 2,602/-. The H. R. C. E. Department** is incharge of the temple.

There is a big car which is in disrepair. Kulasekhara Ālvār has had also a separate small car and his shrine has also a

* *The following Tiruppavai extract is apposite:*

“Pullum Silambinakan Pullarayan Koilil,
Vellaiviliccangin Peraravam Kettilayo?”
(*Tiruppavai* v-6)

** Hindu Religious and Charitable Endowments

Dvajasthamba and a festival in the month of Masi (when his natal star falls) used to be celebrated. The car has been sold away recently, and the Dvajasthamba is utterly damaged, and broken and the copper-plating therefrom has been, and is being stolen.

THE ORIGIN AND ESTABLISHMENT OF THE TEMPLE

The epigraphic data presented below help us to identify three or four distinct stages in the building and expansion of the temple. The *sanctum sanctorum*, the Śrī Vimāna with two taḷas on top, and the ardha mandapa in front dedicated to Sri Vedanarayana were the oldest part. The inner-most prakara now blocked up which still has an access on the south from within the *sanctum sanctorum* should have been built then, in the early decades of the 11th century. Some stone slabs with fragments of inscriptions of the early 11th century built into the prakara wall might perhaps indicate the use of the slabs from some earlier structure or alternatively, the inscribed slabs had become disarranged in the process of a later reconstruction. If the *sanctum sanctorum* had been seldom disturbed during later renovations the former, perhaps, could be considered to be the more probable.

The second stage could be dated in the early decades of the 13th century, when the second prakara was built, after acquiring some house sites. The separate shrine for Kulasekhara was also built through this period. Some additional endowments were made by the Tiruvadi Chieftains, about three centuries later (mid 16th century) which could be considered to be the third stage in the history of the temple. The last and final stage when the temple had almost attained its extant form was in the later half of the 16th century, when a new Koradu (platform) for Sri Rājagōpāla was built in the mahāmaṇḍapa. The front gōpura, the maṇḍapa in front of it, with a 'pandal' mandapa within, the additional shrines for Sri Rāmānuja and Sri Manavalamāmuni could be dated in the later Vijayanagar or early Nayak times. The recorded evidence has ceased with the early 17th century inscription giving details of the Teppakulam (Tank) built by a Ceṭṭi-Nāyak benefactor.

The Origin

A record of¹ Rajendra Cola's 24th regnal year (A.D. 1036) of the 118th day has stated that this temple was erected by (Cera-mānār) the Cera ruler, Rajasimha and named after the Cola suzerain. While Rajendra Cola was residing within the Palace at Kāncipuram, having his dinner in the hall called 'Rajendra Cola Brahmādirajan' he ordered the revenue from occupied lands (Kānikkadan) to be granted to the temple.

The earliest record in this temple is of the fourth year of Jaṭavarman Sundara Cola Pandya (A.D. 1024)². The Mahasabha of Rājarājacaturvedimangalam met in an ambalam (common hall) and allocated lands for the gardeners, and house sites for the temple servants viz. gardeners, pipers (uvaccu), potters, and dancing girls who hold lamps, and plait garlands, and the labourers and shepherds who have to supply ghee to the temple lamps and other service holders of the temple. The boundary-description for these garden lands and house sites, though available only in an incomplete form, were as follows: "to the north of the west mangala street and west entrance, and also to the north of the temple and the courtyard, to the south of the north-western corner, to east of the wall, to the east of the western-corner end of the wall, north of the western entrance". These garden lands could be located in the present outer prakaras of the temple, enclosed by the outer prakara wall. The house-sites for the temple service-holders, it would be interesting to note, corresponded to the northern part of the North Car Street where even today the descendants of these service-holders reside. Evidently, royal munificence in erecting the temple was followed by the Mahāsabhā (Brahmin-Township Organisation) making provisions for the temple, and its service-holders.

Two years later (A.D. 1026)³ when Jaṭavarman Sundara-Cola Pāndya was seated inside the Palace hall, Rājendra Colakkāranai Vilupparayan-was the hall named after the Tirumandira olai-

1. ARE 112-1905

2. ARE 107-1905 SII XIV pp. 68-69

3. ARE 108-1905; SII XIV p. 69

nāyagam, (the chief who reduces into writing the royal orders or Chancellor) of the same name signing this document?-he granted the Kānikkadan or revenue-yield in paddy from the occupied land in the village of Mānābharanacaturvedimāngalam from the Pasana (II crop) or Rabi of the sixth regnal year. The record was attested by a number of Revenue Officials; besides the Chancellor...“vidai-Adigārigal, Puravuvāri Tinaikkalam and Pattolai.

In A D. 1033 the Mahasabha of the Rajarajacaturvedimāngalam had sold¹ 14.75 veli and 2 ma of land (or 98 acres and 1 cent) to this temple. The lands were situated to the west of the hamlet Pāmbunāri, Idai-Kunravetti, to the east of Rajarajavinnagar² Temple devadana, to the north of Tanporundam-Mummadicolapperaru (Tambraparni) river and to the south of Rajarajapperaru (Ghatana). The total area comprised the following:

1	Wet land 2 crops.	6 wettings land	6 veli
2	Wet reclaimable land	(malukkadu)	3 veli
3	Dry reclaimable land	(punsey)	3 veli
4	Wet land 2 crops	(6 wettings land)	1 veli 7ma*
5	Wet land 1 crop ³	” ”	5 veli**
6	Wet land in the outer ayacut of Pulkkulam-Varimayilatti a hamlet of the village-1 crop ³		5 veli
7	The land liable to submersion in the fore-shore of the tank in Sl. No.6 ...	2 crops	5 veli

Total 14 75 veli 2ma

Abstract	8.75 veli 2 ma	... double crop
	3 veli	... wet reclaimable
	3 veli	... dry ”

The mahāsabha having obtained the full price (not specified) from the temple, the document was drawn up to serve as both a sale deed and a receipt for the full payment made.

1 ARE 109/1905-E.1. XI p. 295 f. Also S.I.I. XIV p. 74

2 This temple is not localisable; probably it was an earlier Visnu temple in the big Brahmadeya Village.

3 This land is also of 2 crops, and the entry ‘crop’ is an error as the total struck here and the accurate description given in the following inscription bear out. (110/1905)

* In Konadu, a Pidāgāi hamlet of the village.

** In Kadayam Padayavili Kaderu (a hamlet near the foot hills).

The signatories to the documents were all Brahmin residents from various villages of nativity, each representing the *ceri* or street to which he belonged. The *ceris* had, as already noticed, the names of the several scions of the Cola family. The signatories were as below: Kottayur Sankaran Sivadivabhatta Somayāji, Deva dēvesa Narayanan of Tirupper; Kalidātā Bhatta Somayāji of Po(Ko?)rovi; Sridhara Bhattan of Karāmbiccettu; Korovi Sri Mādava Somayāji; Dēvadēvesan (Candran of Kottam) Porkumara Kramavittan of Karipuram; Kiranur Solaippiran Subrahmanya Bhattan of Ilayanambi Nimbai; Tiruvaranga Nārāyana Kramavittan of Kundur, Bhattan and Somanakkan of Idaiyārrukkudi. In additon to these members of the Mahā Sabha and Irasipurattu Yajnan, three more signatories signed in Sanskrit: Narayanan s/o Vira of Sāstamangalam; Bhakta Bhakta Sastri; Solaippirān Subrahmanya. The Sabha Accountant (Karanattan, Surri Sankaran Samanjappiriyan drew up the deed by order of the Mahasabha.

The lands were situated in several villages within about five miles radius from the temple, and were apparently in scattered parcels.

Thereupon,¹ the King Jatāvarman Sundara Cola Pandyā on the 139th day of his 13th year (A.D. 1033) while being seated in the western mandapa (or ahead of) āttathuveli (playground or open theatre) in the palace at Rajēndra Solapuram passed an order reconstituting the 14.75 veli and 2 ma of land into a separate hamlet called "Cola Pandyanallur" and deleted it from the Brahma deya account, adding it to the revenue-yieldings as "vellān vagai". The entire revenue due to the State both in cash and in kind due therefrom, aggregating to 1223 Kalams, 2 tuni, 1 padakku and 1 nali and in cash. 74 kasu 5 ma were granted to the temple for defraying the expenses on services from the 13th regnal year. In addition, other miscellaneous dues like alagerudu kāsū, katcherudu kāsū, urkalanju were also to be paid to the temple as Dēvadānairaiyili as was customary in other Dēvadana villages. Correspondingly, these dues were to be deducted from the Rājarājacaturvedimangalam accounts. The

1 ARE 110-1905; SII XIV pp. 75-76

document gave the rates of State dues per veli as follow :-

For double crop wet	102 kalam 2 tuni 4 nāli per veli (1 veli = 6.6 acres) plus Cash 7 kani, 1/2 kani, kil 8 ma.
Wet reclaimed land	108 kalam-1 padakku
Dry „ „	3-5/8 Kasu or 3.625 kasu

The document was attested by a large heirarchy of Cola officers in the following order: Tirumandira Olai; Tirumandira-olai nāyagam; The officers of Sirudanam; the Adhigārigal; Vidai adigarigal; Kankāni Mukavēṭṭi; Kanakkan and Paṭṭolai. The entry in the assessment register (vari) was attested by three Puravuvvari Tinaikkalanāyakams, and Kankāni (superintendent).

Next year,¹ again, in A D. 1034 the temple had purchased the Brahmadeya village of Mānābharanacaturvedimangalam from two Brahmin residents of Nigarilicolacaturvedimangalam (i. e. Sermadevi) in Mullinādu in Uthamācola-Valanādu, viz Govindan Mādavan Bhattan, and his brother Govindan Tiruvikraman who had acquired and had been enjoying the village as 'Guruparamparyam' (for being preceptors) The boundaries of the village were as follows: East of the devadāna of Tiruppudaimarudur, south of Nalladimankuricci included in Nigarili Cola Caturvedimangalam, west and north of adjacent Viyaramallamangalam. The property sold included all rights to trees, wells house sites, and were sold away pouring water. Marudur Narayanan Devadevesan, Marudur Kannan Madevan, and Anuppur Ponnān had attested as witnesses.

In A D. 1036. the temple was visited by the Cera prince Rājarāja². Perhaps, he was the son of the Cera ruler who founded the temple and was named after the Cola suzerain. While he was standing on the top floor of the Gopura³ (Gopurattu

1 ARE 106-1905 S.I.I. XIV pp. 78-79

2 ARE 111-1905 S.I.I. XIV pp. 81-82

3 This phrase is incorrectly translated as "while present at the Western Gopura" (p. 81 S.I.I. ibid) The reference is more appropriately to the higher tier of the Sri Vimana where as noted above, there are two shrines, one of which is Vishnu in a reclining posture specially venerated by the Ceras.

Melai Nilaiyil) finding that the earlier Kānikkaḍan (inscribed on stone) due to the temple from Manabharana caturvedimangalam fixed at 3840 kalam, 2 tuni, 7 nali, as not capable of being borne (kadamai kolla kaḍanparramyil) he added ten velis more to the village. These lands had belonged to the following holders: 2 velis each of: Sri Cera Kula Sundaran, Madavan Jayapalan, Ilakkuvanan Uttama Pāṇḍyan alias Bhucakra Kesari Muvendavelan, Velan Vira Colan alias Manu Kularama muvenda velan, and 1 veli each of Sembonnaḍavallan and Kurundankari. They were also entitled to the natham site, and appurtenant trees etc. The lands were on the tenure of Kuḍiningakkaranmai (i.e. the tenants were not to be dispossessed but to continue). The revised vāḍikkadan (i.e. fixed assessment due) was 2600 kalams of paddy per year to be measured by the Marakkal called Anavaradadānan of the temple, from the 16th year of the King Jatavarman Sundara cola pāṇḍya. The land so assigned were alienable by sale or mortgage. Sri Cera Kulasundaran seemed to be a temple servant. The priest (Nambu) Tiruvānandapuradasan, Sri Karyam Bhucakrakesari Muvendavelan were signatories; perhaps the latter was identical with one of the holders of the land. The reference to the earlier assessment inscribed on stone was, perhaps, a reference to the incomplete record of 108/1905 of A. D. 1026.

This Manabarana caturvedimangalam could be identified with Manaramangalam (Rev. village No. 51) or Manamangalam (village No. 50) in the Taluk map of Ambasamudram. An inscription of the 13th year of Jaṭavarman Kulasekhara in Pattanmaḍai village refers to a Brahmin resident of Manabharanamangalam.¹ A later inscription (A.D. 1519) refers to the gift of land in Tengarai (south bank of river Tambraparni). Manaramangalam attached to Rajarajacaturvedimangalam for maintaining a sandhi after Ravivarman in Perarulalapperumal temple in the village.

In this year too, (A.D. 1036) an Imperial Grant was made by Rajendra Cola to the temple. In his 24th year, 118th day, while Rajendra was inside the Kancipuram Palace while having his

¹ ARE 543-1916. c. f. 643-1916 from Sermadevi

dinner, seated in a hall called Rajendracola-Brahmadirajan, he ordered the assignment of 3340 kalams, 2 tuni, 3 kuruni. 2 nali. and kasu 433.25 and araikani from the 78 veli, 9 mukhani of land of Vellanvagai Tenure in Vinjanur in Kurumarainadu in Mudikondacolavalanadu for the services and needs of this temple from the 15th year of Jatavarman Sundara Cola Pāndya, his son (Pillaigalil) and viceroy in the Pandya country. The record referred to the temple as having been erected by the Cera Rajasimha ¹

The document as Prof. Sastri has noted, was significant in several ways.² Besides establishing the chronology of Jatavarman Sundara-Cola Pandya's viceroyalty, it showed how they "enjoyed almost royal status and were allowed to issue order, in their own regnal years". It indicated the close contact maintained between the headquarters of the Empire and outlying provinces. The jurisdiction of the Cola-Pāndya Viceroyalty over the Cera King was clearly established in that the Cera King had built a temple in the Pāndya country and named it after the Cola Emperor. Perhaps, the colonists who had partly come to settle from the Cera country could be of avail to the Ceras as well, should there be any chance for their reasserting their independence. But that was a farcry as it was the hey-day of the Cola imperialism. The vast array of officers of the administration and the detailed manner of communicating royal orders would attest their grip over the administration. In this very instance the orders of the Emperor were reduced to writing by Tirumandira-olai Mummudi Colan and attested (oppu) by Tirumandira-olaināyagam and four others. This was ordered to be entered in the Revenue records (Variyilittukkolga) by Rajendra Cola-Brahmādirajan and so ordered by the officers (Adhigarigal). Other officers who had to make entries in the Revenue account or check or attest them were the puravuvvari Tinaikkalattukkanakkan, Puravuvvari Tinaikkalam, Mukavetti, Varipottakakkanakku, Variyilidupurakkudaiyan, Pattolai, the Puravuvvari Tinaikkalam who maintained Devadana accounts, the Variyilittan Terippu (mutator) who entered this grant on the 154th day of the

1 A.R.E. 112-1905

2 Colas I p. 244 - Prof. K.A. Nilakanta Sastri

17th year of Jatavarma Sundara Cola Pāndya. The extent of the grant, and the quantum of its dues were reduced from Vellānvagai and quantum reduced (mudal Tavirndu) and they were correspondingly entered as devadana for this temple. This document was signed by Puravuvvari Tinaikkalanāyakan Puliyur Kilavan and another official of the same designation, Perambalakkudayan.

There is yet another significance of this document. For two hundred years later, a benefactor in this township Sri Sendalangāradāsar built the shrine for Sri Kulasekhara Ālvār within the temple, and he relied on this grant, secured a true copy of the boundary description of Vindanur, and reclaimed it from a boundry dispute and settled the matter beyond all doubt and further dug tanks, and reclaimed lands for the upkeep of the shrine.¹ Vindanur in Kurumarainādu should be located in the limits of Sambur Vadagarai village in Shenkottah Taluk, as identified below.

There are but three other inscriptions of the Cola, Cola-Pāndya period. One of these is dated 14th year (A.D. 1034²) two others^{3/4} the dates for which are not traceable. All these provided for ghee to be supplied by various shepherds who had received gifts of buffaloes and cows from the Treasury (Bhandāram) of Cera Rājasimha, and his son Rājarāja. Rāman Arangan² had to deliver ulakku ghee having received 25 cows from Rājasimha's Treasury. Perran Bharatan, against three buffaloes he had received, alakku ghee; Mālsurri, a Vellala residing in Valudiyur was to deliver 1 alakku, 2 sevidu for 3 buffaloes he had received. Sadayan Surri was allocated 2 buffaloes, and 4 cows. A surety for one of the recipients was by name Malaikurundanam. The second incomplete record, built in at the end, referred to a recipient, from the Treasury of (Cēra) ruler, Rājarāja by name Gandarādittan Piccan who had to measure ulakku ghee. The 14th year record registered a gift of 1/2 a lamp and lamp-stand (of height 1 sān, 2 fingers), and 16 cows with a shepherd Sariyappugalccilaiviran who had to render alakku ghee per day, by a servant (name lost: Adicci) of Seranmadeviyar,

1 A.R.E. 400-1916 2 A.R.E. 392-16 S.I.I. XIV p.80

3 A R.E. 114-1905; 4 113-1905

the queen (Nambirattiyar) of Cēra King, Rājasimha. Thus in all, about 6.5 uḷakku or 13/16 measure of ghee was to be delivered per day to the temple. Also the ratio of ghee yield for one buffalo was equal to that of four cows.

A sum-up

The main temple of Sri Rājendra Vinnagar Paramasvāmin was built in or around the year 1021-22 A.D. by Cēra Rājasimha who had, by implication, acknowledged the suzerainty of the Cola Rājendra, and named the temple after him. Vinnagar was the corruption of the term Visnugrha (Temple dedicated to Visnu). The Cēra rulers were known patrons of Vaisnavism. Father (Rājasimha) and son Rājarāja had provided for the temple services, by assigning and augmenting the dues from Mānābharanacaturvēdimangalam, and by endowing cows and buffaloes for feeding the temple lamps with ghee. Doubtless, others attached to the court had followed suit with their endowments.

The Mahāsabha (the Township organisation of the Brahma-deya village) of this big Township Rājarājacaturvēdimangalam of which the temple formed a part provided lands for the temple gardeners, and the servants, the piper and other service-holders and for their residence. Lands were also purchased by the temple from the mahāsabha and the king granted the State dues (kaḍamai) in cash and kind therefrom, reconverting the Brahmadeya (or tax-free agrahāra) tenure into Vellān-Vagai (on tenancy), and other lands were with occupancy tenants who had the right of mortgaging or selling the lands. The temple had also likewise purchased the Gurupāraparya Village in Mānābharanacaturvēdimangalam. Above all, Rājendra Cola had himself assigned the revenue from the village vellān vagai lands of Vindanur to the temple for its upkeep. By A.D. 1036-37 the main shrine had become fully established. The total receipts in kind and cash from the grants enumerated above (excluding the proceeds from the purchased Gurupāraparya lands (which were not specified) aggregated to 11,003 kalams, 7 tuni, 1 padakku, 2 nāli paddy and in cash 507-9/32 kāsū as per details below:

	Paddy					Cash
	* K.	T.	P.	K.	N.	
(1) Mānābharanacatur- vēdimangalam (+)	3840 2600	2 -	- -	- -	7 -	—
(2) Cōla Pāndyanallur	1223	2	1	-	1	74 1/2 ma
(3) Vindanur	3340	2	-	3	2	433 1/4 + 1/2 Kani
	11003	7	1	-	2	507 9/32 Kani

It was not surprising that representative records of each successive period of a strong ruler or dynasty had survived in these inscriptions. The power to remit taxes, or endow shrines or temples with grants or making additions was the most easily recognisable and widely appreciated form of royal benefaction and most ocular proof of authority and its exercise for social and public good in those times. It was not an accident, then, that the records surviving in the temple, as indelibly as if they were engraved yesterday, were almost representative of each dynasty or ruler that had been on the ascendant. They also served as recorded landmarks in the expansion of the temple and development of the Township.

* K = Kalam T = Tuni P = Padakku K = Kuruni N = Nāli

THE GROWTH AND EXPANSION UNDER THE PANDYAS OF THE II EMPIRE

The second period in the growth of the temple had synchronised with the Pāṇdyas' reassertion of their authority under Jaṭāvarman Kulasekhara, and his able successor Māravarman Sundara Pāṇḍya. A letter (niyoga)¹ had been addressed to the Sri Vaisnavas of Sri Rajendravinnagar from the mahāsabha of Sri Rājā-rājacaturvedimangalam conveying that when it was proposed to construct according to Sāstras (Sāstrārthatthinpaḍi) the second prakāra for the temple, land was found wanting on the eastern side. Hence, lands to the west of the canal (kāl) flowing to the east of the eighth street (ceri), and all the house-sites in the eastern wing of the 12th street, and all house sites excluding the site belonging to the deity already in the western wing of the same street having been gifted away by the King, these sites were exempted from the dues to the State, and added to the Cola Pāṇḍya nallur², the devadāna village of the temple, from 25th Māsi from the 16th regnal year of Kulasekhara, and the boundary-stone with the cakra emblem to demarcate this land was to be planted and (the grant) engraved in stone and copper. This letter of the mahāsabha was attested by the following *inter alia*:-

Valuvur Devadevesan Deivaccikaliyan

Valuvur Srikrshna Sanganathan

Paddanki Sri Narasimhan

Korovi Sridāsan

Oli konrai....devan

Idaithurai Sri Krsna-

Sri Kailāsamudayān

Idaithurai Kesavan-

Sri Kailāsamudayān

Emaperur Alagiyamanavālan

1 A.R.E. 408-1916

2 See Supra A.R.E. 110-1905

Ādanur Sri Satagopan, and
Kottayur Korravilli.

This record was engraved on the outer-wall of the Kula-sekhara shrine, which itself was built about the 19th year of Jatāvarman Kulasekhara¹. Perhaps, Kulasekhara referred to in the above record might have been Jatāvarman Kulasekhara (A.D. 1190-1217). This ruler had married a Cera princess, and the Pāndya ruler had promised a tax-free gift for a service in the name of his brother-in-law (maccunanār) named Kodai Ravivarman in an inscription in the Appan Temple at Sermādevi.² While the King was seated in Kupakarāyanallur in Tenkarainādu in the 10th year of his reign this endowment was made to Duvārāpati Ālvār for which lands were granted in Karungulapparru in the eastern hamlet of Seravanmādevicaturvedimangalam. A rock-cut Vatteluttu inscription in Paccār-kulam at Kilāmbur, close to Mannārkoil, referred to a “Venāṭ-ṭuvarkon Iravivanman³”.

From these pieces of evidence it would be legitimate to infer that following the matrimonial connections between the Pāndya ruler and the Cera Princess there would have been a free and frequent flow of people from the Cera country either on account of trade, or social or religious contacts. The influence of the Cera royal family can also be traced in the attention paid to the Vaisnavite shrines, towards expansion and erection of subshrines.

The shrine for Sri Kulasekhara Ālvār within this temple was clearly the contribution of one such Vaisnavite from the Cera country, by name Vāsudevan Kesavan *alias* Sendalangāradāsar⁴, who had belonged (originally) to Mullaippalli in Malaimandalam (Kerala country). Sendalangāradāsar, perhaps, might have been the disciple of Sendalangāra Mahāmuni, a sanyāsin and had the dāsyānāma, perhaps after his Sanyāsin-Guru. This Sanyāsin (Brahmavidvān) had his maṭha in the first Ceri of the village.⁵ A Tiruvālesvaram inscription⁶ (of the 5th year of Māravarman Sundara Pāndya) names the first ceri of Rājarāja-caturvedimangalam as Pappārkuricci.

1 A.R.E. 402-1916

2 A.R.E. 664-1916

3 A.R.E. 518-1916 Also T.A.S. IX p. 19

4 A.R.E. 402-1916

5 A.R.E. 404-1916

6 A.R.E. 348-1916

There was no doubt, that himself hailing from Malaimandalam Sri Sendalangāradāsar was a great devotee of Kulasekhara Ālvār, and had desired to erect a shrine for the ālvār within the temple, itself a construction by a Cera ruler. But there was something more than mere coincidence in the shrine for Sri Kulasekhara being built and endowed during the time of Jaṭāvarman Kulasekhara Pāndya, himself married to a Cera spouse. The medieval mind was keenly sensitive to the “double entendre” motivation. Jaṭāvarman Kulasekhara needed no persuasion to visit the shrine for the ālvār of his name during the ‘māsi’ festival (was it in honour of the ālvār’s natal Punarvasu star falling in that month?). The king was termed the “Pillai” son (of God), and he granted lands, and remitted taxes for the food and sandal offerings for ‘our’ Kulasekharan (Namkulasekharan). Royalty was hailed as a spark of Divinity, and it was, as such, vested with a subtle appeal, to the person who was on the ascendant, that was at once elevating and pleasing.

The record of the 19th regnal year¹ (A.D. 1209?) of Jaṭāvarman Kulasekhara set out the services rendered by Sri Sendalangāradāsar quite succinctly. He had installed Kulasekharapperumāl in the Temple, and had made endowments for the shrine. He had got released from the boundary dispute with the Nagarattār (merchant-community) of Avani-mārtāndapuram alias Vindanur in Kurumarai nādu and the urār of Puliur in Tenvārinādu and with the Srivallabha-caturvedimangalam people (also in Kurumarainādu) certain lands already endowed as Tiruvidaiyāttam for Sri Rājendra sola Vinnagarattu Emberuman (i.e. the main deity) based on the copy of the original grant from Palace Records (māligai) (cātanapadipārttu) and argued for the restoration of the old endowment (valakkuppesi) and settled the dispute. He redeemed these lands. Thereupon, the Vindanur Nagarathār gave a Dharmadāna of their Kārānmai rights (tenancy holding rights) by pouring water. Sri Sendalangāradāsar then reclaimed these lands, and made them fit for cultivation, and excavated tanks called Tiruvāykulappereri, laid and fixed boundaries, and reclaimed the waste.

1 A.R.E. 402-1916

While the King, Jaṭāvarman Kulasekhara was present at the Nālāyiravan-mandapam¹ listening to *Tiruppavai* (the sacred hymns of 30 verses of Āndāl (Kothai) recitation during the māsi festival, Sri Sendalangāradāsar supplicated to the King to assign the Kadamai (the king's dues) and other levies (from the reclaimed lands) towards the food and sandal and other daily offerings (Amuduppadisāttuppadi ulliṭṭa-nimandangalukku). The King was pleased to do so, announced the grant, and inviting the Sri Vaisnavas of the 18 mandalams, the mahāsabha of the village, and the Sri Vaisnavas of Rājendravinagar, he granted the Kadamai, and antarāyam and other state dues to defray the kitchen expenses (Adukkalaipuram) to 'our' Kulasekhara. He also gave a written order to that effect, and directed the Sri Vaisnavas of the temple to likewise give an agreement (Pidi-pādu). The broad (outer) boundaries of the lands so reclaimed and released from the dispute; according to the copy of the original grant-deed were: *East*: to the west of Sundarapāndyapuram, and Sri Vallabhacaturvedimangalam, *South*: to the north of the open canal (Mallappana-Kāl) *West*: to the east of Puliyur and to the east of the old Highway going north-south from Puliyur to Vindanur. On the *north*: to the south of the ayacut fed from the channel which went to feed the tank excavated by Tamiladarayan and Bagavan Tiruvarayakulam, and to the south of the west-ward flowing canal at the end from the bund of the tank. The grant given by the Sri Vaisnavas and the accountants of the Temple and priests was attested by the following:

Sri Hanumadāsan

Tirumālirunjolai vallal

Tirukkurukur vallal

Tiruvarangappiriyan, Tiruvarangavallal,

Periya-koilamudu?

Tiruvarangattādan

Nilamaniamudu,

Tirumālirunjolaippiriyan

Tirukkurukaippirāntādan

and the temple accountant, Sri Vaisnavappiriyan.

1 This mandapa facing east is in the same second prakara and to the west of Sri Kulasekhara shrine, which faces south.

Having settled the boundary dispute on the basis of the original grant-deed, Sri Sendalangāradāsar or his guru had also caused to be engraved¹ on the walls of the temple the entire proceedings of the survey of the boundaries and the detailed traverse of the boundaries and engraved the record as found in the original records of the Palace Office (Māligai mudarpadi-Eduttuvandapadi). The term 'māligai' should be interpreted as Palace-Office, as in the term "Māligai-Kankāni and not as in the first tier of the main temple" as rendered by the epigraphist. The boundaries were surveyed in the 9th year of Rājendra Cola (1021 A D.). At that time Rājarājacaturvedimangalam was in Madurāntaka-valanādu of Rājarāja-Pāndianādu. The officials who carried out this land survey were:

Puravuvari Kankāni – Vembunāṭṭu Kurandiyudayān
 Tirumandira Olai Kankāni – Andanāṭṭu-Cellurudaiyān
 Ullālai Karuvulattu (the inner Treasury or archives)
 Ālariyakkankāni² – Edirili-cola Brahmādirāyan
 Māligaikkankāni – Irunjonāṭṭu Ālatturudaiyān

the 4 Kankānis entered the field and asked for the boundaries of Vindanur. Thereupon,

The maddiyattan (the township Executive) – Ādiccan Ponnān,
 The blacksmith (kollan) – Solai arasu *alias* Vindanur Kollan,
 Carpenter – Malappādi Vemban *alias* Kurumuraināṭṭu Taccan,
 Goldsmith – Budan Vēlān *alias* Vindanur Taṭṭān.

The Ur Parayan (the village menial) – Aivan Nambi, *alias* Vindanur Parayan.

all these showed the boundary. Ādanur was the village to the east of Vindanur; commencing therefrom, after traversing the detailed boundaries, measurement was done by Rājarājankol (the measuring rod). From the gross extent of 2130 kol deductions were made for house-sites, vacant sites, old uncultivable waste, grass land pasture, water spread, the hills, and rocky patches, the temple site, the assembling place or village common Tirumukkāl vaṭṭam, the temple grants, devadānas, and the land for the Pancapṛakāra for the Temple of Emberumān, and the

1 A.R.E. 400-1916

2 Corruption for Ariyakkankani ?

residual extent of cultivable land bore the assessment, which was made over to the temple of Rājēndravinnagar.

This document which was a reproduction of the original survey-document (Tiruvulakalandarulina-padi) brings out in intimate detail the Cola land administration, demarcation of villages and measurement, the procedure therefor, and the manner of assessment. The royal officials were assisted by the artisan, and craftsmen of the village and as their designations denote, "the village artisan, and the artisan of the nādu" had certain public functions assigned to them. Their local knowledge of prescriptive enjoyment was the main basis on which village rights and jurisdiction were determined. The procedure adopted here will recall close adherence to the system of "Sāmantas" laid down in the Nīti Sāstras like "Kātyāyana Smṛti Samhita".¹ Sendalangāra Mahāmuniḡal had attested the inscription as having caused it to be engraved (Ivveluttu veṭṭi viṭṭa). The epigraph clearly established that Sendalangāradāsan, the benefactor was different from the Brahmin ascetic of the name Sendalanagāramahāmuni and that the former was perhaps a disciple of the latter. The ascetic of this name figured in four inscriptions (A. R. E 400, 403, 404, and 406/1916).

Following the restoration of the Tiruvidaiyaṭṭam lands and their transfer by consent of the main Temple, Sri Sendalangāradāsar had also reclaimed the lands, and excavated new tanks to bring under wet cultivation a portion of the lands in Vindanur. To this effort, the object of which was one of charity and merit, the urār of Puliur, the nagarattār of Vindanur, had extended their active co-operation.

In a record² of the 5th year of Māravarman Sundara Pāndya (circa A.D. 1221 (?) the urār of Puliur *alias* Nrpaculamaniḡallur of Tenvārinādu had granted to the Kulasekhara shrine the following right to take water: If their village big tank fed by the river (Cittār?) was filled the surplus water, let through the surplus outlet below passing through the eastward flowing old channel for filling the Dēvadāna tank Mudukudinādālvān.kulam of this Nāyanār could be intercepted, but only after that tank was

1 [Katyayana Smṛti Samhita - vv. 734-36 (as reconstructed by Mahobadyaya P. V. Kane;)]

2 A.R.E. 399-1916

filled, and taken through an east-flowing channel that could be excavated to the Tiruvāykkulap pereri. They had also agreed that they would not allow to go waste the water surplussing over the weir or let it out into the waste, opening the (surplus) channel-course.

The residents constituting themselves into the Township-body (urāyisainda urom) have signed a document for and on behalf of the Township community:

Puliyur Kilavan (Headman ?),
 Piṭṭān Ālavudaiyān *alias* Sri Vallabha-muvēndavelān
 Suriyan singan *alias* Uthama-Pāndya muvendavelān
 Kova-n singan *alias* Danasetti
 Udayan Kovan *alias* Sundara-Pāndya muvendavelān
 Kulottunga sola Pallavadaraiyan
 Kāvan Mādevan *alias* Mādavarāyan
 Perumāl Sendan *alias* Jaya Pāndyamuvēndavelān
 Singan Ganavati *alias* Vānavan Muvendavelān.

On their dictation the document was drawn up by the urkanakku (accountant) Nen-maliudayān Udayān Singan *alias* Kulasēkhara Muvenda Velān. The names could be suggestive of the composition of the ur as a Township organisation.

Seven years later, in the month of Āni a similar grant of irrigation rights was made by the Nagarattār of Vindanur *alias* Avanimārtāndapuram¹. They had permitted the excavation of the tank, with the bund of the supply channel dug within the tank water-spread to serve as the bund of the tank as well for the Tiruvāykulappereri for which the (surplus) of Puliyur Tank would be let. While excavating the tank, the eastern bund was to be cut and formed into a bund on and along (ēra) the south-western end of the dry field (Nagarattattān vilai) in the village. The western bund of the channel was to run on the village limits of Puliyurār.

The signatories to this grant were those who were authorised to act for Avanimārtāndapuram nagarattār (Nagarattukuc-camainda Nagarattom),

Devan Periyān *alias* Vānavasikhāmanimuvendavelār

1 A.R.E. 406-1916

Kovan Si(ngan?) Ariyān Nārāyanan *alias* Kulasekhara
 Muvendavelar
 Nambi Rājan *alias* Minavan Muvendavelān
 Periyān Vanduvāraipperumāl *alias* Vijayarājan
 Āditta Muvendavelān, being an illiterate
 Muvendarayan had signed for him
 Seliyakkon had signed for
 Nersuranāttu Muvendavelān who was illiterate
 Uthama Cola Silai-setti Vira Pāndya Muvendavelān
 Ādijaya Pāndya Muvēndavelān
 Cēraakonān
 Sembiyan Muvendavelān
 Tennavan Muvendavelān
 Cēranārāyana Muvendavelān

To their dictation the document was written by Singan Tiruvarangattuccelvan *alias* Sembiyan Vilupparayan of this Nagaram. Sendalangāra Māmuni had caused this document to be inscribed on stone.

The names would suggest that the Nagaram organisation had included representatives of both agricultural and trading communities. Many of them had assumed titles or surnames after Cera, Cola and Pāndya rulers. The large number of signatories would vouch for the common knowledge of the agreed concession of the land use accorded for this work undertaken by Sendalangāradāsar. and the persuasion he could carry with the Townships of Puliyur and Vindanur.

Two years later¹, (11 & 3rd year of Māravarman Sundara Pāndya A.D. 1230?) the urār of Puliyur *alias* Nrpaculāmaninallur recalled that they had already conceded the right to take surplus waters from their Big Tank and accordingly the Tiruvīdaiyāṭṭam Tanks including Tiruvāykulappereri were being fed with the water, they further agreed as follows: The temple authorities of Sri Kulasekhara shrine (Sri Bhandārigal) had excavated a new tank called Sendalangāran (presumably named after the ascetic or the benefactor, more probably the latter). They agreed to let a bund be formed for the tank in an extent of 5 kols (of 4-foot kol measuring rod) within their village

1 A.R.E. 405-1916

limits. When water reached the surplus-course of their Big Tank, that surplus could be utilised to feed the new tank as well. Through the same channel as the one feeding this new tank water could be taken to the earlier tanks having their supply from the surplus course, inclusive of the Tiruvāykkulappēreri. A Dharmadāna was accordingly drawn up as per this agreement to Sri Kulasēkhara shrine by the urār constituting the ur of Nrpaculāmaninallur *alias* Puliyur. The signatories to this deed were:

Suriyan Kovan *alias* Srivallabha.....Mittan
 Ārurudaiyān *alias* Srivallabha Muvendavelān
 Mārāyan semban *alias* Cēdirāyan
 Kovan Singan *alias* Danasetti
 Udayan Sirālan Kovan
 Udayan Periyān *alias* Uthama Pāndya Muvendavēlān
 Kulottunga Cola Pallavarayan
 Irājarāja Vilupparāyan
 Kovan Mādēvan.....
 Perumāl Sēndan *alias* Jayamānikka Muvendavēlān.

The township accountant (Ur Kanakku) Singanambi *alias* Kuvalayattarayan wrote and signed this (Dharmadānapidipādu) charitable grant-deed agreeably to the decision of the Ur.

If one could draw inferences from the mere occurrence of names in the two inscriptions of the 5th and 14th regnal years of Māravarman Sundara Pāndya (i.e. A R E. 399/1916 and 405/1916) the following could be made:

1. The total signatures in the earlier record number ten, and the later record including the accountant of the townships number 11;
2. In four cases the same names appear to occur;
3. In two cases the members appear to be coparceners, the first or father's name being assumed to be the same;
4. There is a change in the incumbency of the Ur Kanakku or the accountant of the township.

In another grant¹ of the same year (14th regnal year of Māravarman Sundara Pāndya) the resident Sri Vaisnavas of Rājendra Vinnagar gave an agreement to Ālvār Sri Parānkusa Mahāmuni-

1 A.R.E. 397-1916

gal who was the chief (samainda) of the Brahmaavidvāns of the place (Sanyāsins) to this effect. In as much as Sri Sendalan-gāradāsar (Mullaippalli Vāsudevan Kesavan of Malaimandalam) who had installed Sri Kulasekhara, had earlier granted an agreement (to Sri Parānkusa Māmūnigal) to look to the Sri Kārya, devadāna grants for daily offerings of food, sandal etc., and to attend to the other endowments, or constructions (Thiruppani) the Sri Vaisnavas had also agreed to execute these services and daily offerings in the shrine as instructed by him. If anyone were to transgress his instructions, Sri Parānkusa Māmūnigal could change such service-holders and could institute others, in his discretion, as substitutes.

The signatories to this agreement were the following:

Vadaperunkoil amudu,
 Hanumadāsan
 Rāvanāntaka dāsan
 Periyakoil Vallal
 Tirukkurungudi Vallal
 Aniarangattamudu
 Tiruvayodhiarayan
 Sri Satagopanambi
 Aniarangappiriyan
 Tirumāli-
 runjolaippiriyan signing for
 Tirukkurugurdāsar who was illiterate.
 Tirunaraiyur dāsar
 Karkandur Nambi
 Sri Satagopappiriyan
 Kulasēkharattamudu
 Tiruccitrakudattamudu. As
 Tirukkurungudi-Tādar was illiterate
 Devan Bhumi of Vindanur *alias*
 Avanimārtāndapuram signing for him.
 Isaiariyumperumāl Vallal
 Tirumāli-
 runjolaippiriyan signing for
 Nimbai Tiruvēngadattamudu who could not sign.

Tirumāli-
 runjolaippiriyan, one of the Sri Vaisnavas of Tiruk-
 kurungudi Tiruppati wrote this agreement to their dictation.

It could be noted that the earliest resident Sri Vaisnavas in

the village were, by tradition, said to be affiliated to the Periyambadi sect of Tirukkurungudi and these signatories might be of the same stock. Some of them could be (sāttādar) or non-Brahmin Vaisnavites.

The influence of Sri Sendalangāra Mahāmuni the ascetic and the esteem in which he was held were also borne out by the maḍappuravirayili (tax-free endowment for the mutt) made to him. A royal grant¹ of 2 mā of land in the firstrate land (Talaivarisai-nilam) yielding two crops together with Kadamai Antarāyam, Uludānkudi, Viniyogam yield in cash, Kātsi Arisit-tundam, Danapperu, Kāriya Vārāitchi, Veṭṭippāttam, Panjupili, Sandhi-Vigrahapperu, Vāsar Peru, Ilanjinaipperu, Ponvari and the house-site tax (Manai vari) which the Sabhayar bring forth (kondu varum) (collect ?) for the madam of sri Sendalangāra Māmuni, Nilamudalvari, Vārapalam and all other levies were granted as Madappura Iraiylili from the fifth regnal year for the purpose of feeding 12 Brahmavidvāns, and himself on the natal asterisk of Sadayam every month of the King (Perumāl). This charity was instituted at the instance of Kālingarāyan. The grant was dated 47th day of the 5th year of the reign and signed by Arayan Araiccān Palandiprarāyan of Anandur *alias* Avikāya(n) Sundaranallur of Tirukkānaperkurram (Paramakudi Taluk). Other signatories to this deed were:

Tennavadarayan *alias* Arayan Periyān of Visayangudi
Karungudi Nādu

Pallavarājan *alias* Arasu Sadiran of Tennavan Seluvāttur
(otherwise called) Kādavur of Tirukkānapperkurram.

On receipt of this royal grant the mahāsabha gave their letter of authority (Olai) signed by the Sabhai Kanakku Nālāyira Muvendavelān and Rājanārāyana Muvenda Velān and a (Kaittadi) hand-bill was given to Sendalangāra Mahāmuni. This document was signed by

Tiruppattur Āhirāgni.....Tiruvarangan Santyāji

Sri Ranganādan

Bhurandur Srimāyavan

Neraṭṭur Sri Krisnan

Paddingi Sri Vāsudēvan

Sri Kumāra Bhaṭṭan

Nimbai Ilangai Serrān

Idaitturai Sri Kailasamudayān Sri Krsnan

Ādanur Viraswāmi Sri Krsnan

Yemapperur Nārāyanan Ilaya Kēsavan Somayaji

Ādanur Yagnanārāyanan

Korovi Ālavandān Bhaṭṭan

Valavur SarvakratuYagnamurti

Thereafter Sendalangāra Mahāmuni undertook to feed not only the 12 Brahma Vidvāns, but added two more (thoughtfully!) for the benefit of Valivalathu Ambalavan Ponnān *alias* Viśaya (Vijaya) Rāja who was one of the King's chieftains (Perumālmudali) and also caused this Madappura Irayili to be registered and entered in accounts, and for the benefit of his family. The two sanyāsins were to be fed also on every Sadaya day every month which happened to be also the native asterisk of Vijayarājan. The charity was put under the protection of Gramārajan. "May Dharma win".

Vijayarajan, apparently referred to above, has finally attested the document, and directed the Irayili to be made accordingly ¹

This inscription was a "Konerinmaikondān" grant. The name of the ruler was not given. The probable ruler and the date had to be inferred only from the internal evidence, and from corroborative testimony.

Almost in identical language and form, a set of three records² in Sri Bhaktavatsala Temple of Sermādevi registered a grant of piece of land for a Nandavanam (garden) made tax-free at the request of Kālingarāyan. It mentioned Ariccandiran (SIC?) *alias* Pallavarāyan of Seluvattur in Tirukkānappē-kurram. In the first record (540/1911) dated in the 15th regnal year, the name of the ruler was lost. In 541/1911, the year given was 1(4) of "Vira Pāndya Deva". Inscription No 544/1911 clearly referred to Jaṭāvarman Tribhuvana Cakravarthi Vira Pāndya who having taken Ilam, Kongu, and Solamandalam conquered the powerful, and pleased to perform the anointment of heroes and victory at Perumbarrapuliyur and was dated in his 16th year. The taxes referred to in these documents were identical

1 A.R.E. 404-1916

2 A.R.E. 540-1911, 541-1911, 544-1911

with those of Mannārkoil record described above¹.

The A.R.E. 1930² report states that a special festival was instituted at the instance of Kālingarāyan in the temple at Āttur (17th year) and the natal star of the ruler Jaṭāvarma Vira Pandya (1253-67 A.D.?) was stated to be Sadaya. The natal stars of the other rulers whose records were found in this temple under study were, Jaṭāvarma Kulasekhara³, mula, and Māra varman Sundara Pāndya (Dhanisṭa).⁴

From the evidence set forth above, one might perhaps infer that the Konerinmaikondān grant could relate to Jaṭāvarma Vira Pāndya and if so it could be ascribed to A.D. 1258.

In recognition of his services to the temple, to the Sanyāsins of the temple (Namkovanavar) and the maintenance of service in the shrine of Sri Kulasekhara and its upkeep, on a Makara Ārdhra day while the svāmi went in a procession and stood in front of the shrine of Sri Kulasekhara, at the request of Tiruv-ranga Nārāyanan the svāmi of the main shrine gave as “Aduka-laippuram” (for the food services in the shrine) the Kadamai that accrued to the temple from the ayacut of Mudukudinādal vankulam for the maintenance of the Kulasekhara shrine. Rāja-simha reduced the deity's order and attested⁵ it. This tank was, perhaps, the same referred to in the inscription 399/1916 noticed above.

Both Sendalangāra Mahāmuni and Sri Sendalangāradāsan were thus active and keen on building the shrine of Sri Kulasekhara, and providing for its upkeep, daily offerings, and worship. The Dāsar was also able to release the earlier grant of Vindanur from a boundary dispute, citing the original boundary documents from the Public Records (Māligai) and had them engraved on the wall of the shrine. The Brahmin ascetic Sendalangāramā-munigal attested it. The Dāsar arranged for reclaiming lands, excavating two new tanks, and secured the consent of Puliur, the Nagarattar of Avani Mārtāndapuram for the right to take surplus waters from the big tank of Puliur, and also made them agree to the excavation of the feeder channel and the bunds in

1 A.R.E. 1912—para 37 2 A.R.E. 452-1930 A.R.E.1930 para 13

3 A.R.E. 1925, para 27 4 A.R.E. 1917, para 9

5 A.R.E. 403-1916

their lands to the extent needed. He had also arranged for the superintendence of the temple by a Brahmin Sanyāsin Parānkusa mahāmuniḡal.

It is possible to draw a few inferences from the data available on the identification of Vindanur which should be to the south of the present Revenue Village of Sambavar Vadagarai in Shenkottah Taluk. Later Pāndya inscriptions refer to Kurumaraināṭṭu Vindanur *alias* Parākrama Pāndyacaturvedimangalam. The grant to the Bhaṭṭas refer to Brahmins from Karāmbichettu¹ Irungandi,² Tiruvengādu, Muppūram, Seṭṭabosai, Korovi³, Urupattur, Marungur⁴, Vengipuram⁵.

Puliyur *alias* Nrpaculāmaninallur is, perhaps, identifiable with Puliyur, a Revenue village east of Tenkāsi. Sundarapāndya puram is a Revenue village of that name (No. 27) in Tenkāsi-Taluk. Vindanur lies to the north-west of Sundarapāndyapuram and due north and east of Puliyur.

The spread of the three nādus or geo-political divisions - Tenvāri, Vadavāri and Kurumarai can be ascertained from the data below :—

Tenvārinādu	:	Ilanji Sundarapāndyanallur	A. R. E. 529 / 1911
		Vasudevanallur	Ibid 530/1911
		Tenkāsi-Virapāndyacaturvedi- mangalam	Ibid 11/1912
		Kunrakudi	T. A. S. Vol VI p. 103
		Puliyur	
		Pāṭṭakuruchi <i>alias</i> Virapāndya- nallur	„
		Tirukurrālam	638/1912
Vadavārinādu	:	Paimpolilparru (Pampuli)	A. R. E. 6/1917
		Kilāngadu (Shenkottah Taluk)	T. A. S. Vol. V p. 265
		Kadiyālor (Kadayanallur)	A. R. E. 623/1917
Kurumarainādu	:	Kasikkuvayakkanallur	3/—912
		Vindanur	T. A. S XI p. 89

1 T.A.S. Vol. XV pp. 252-253

2 T.A.S. Vol. XV pp. 255

4 Ibid p. 258

3 Ibid p. 257

5 Ibid p. 259

Tuvarangādu	T.A.S. 9 pp. 89
Idaitavanai	„
Melappāvur—Pāgur—	
Rājakularāmacaturvedimangalam	386/1917
Pavur	S I. I. XIV No. 267

The emigrants to the Brahmin agrahara of Rājarajacaturvedimangalam and also of Vindanur were apparently the original inhabitants of the Cola country and even from further north. Most of them bear names preceded by the name of the original villages which they belonged to. The residents of Rājendra vinnagar had names reminiscent of the epithets of Visnu or of the 108 Divya desas held in veneration by the Vaisnavas recalling the phrases occurring in the Divya Prabhandā. Some were illiterate. The community of Rājarājacaturvedimangalam was much wider and had more of the Saiva Brahmins than the Vaisnavites who were concentrated around Rājendra Vinnagar Temple. But there was full understanding and co-operation among them all. The Urar and the Nagarathar, as the signatories from Puliur and Vindanur indicate, were agriculturists or Vaisyas, each with their collective organisation the Ur and the Nagaram and their own accountants and scribes or executives. They were also land-owning agricultural communities and irrigation uses and customary rights had to have their imprimature and an optimal use of available water resources was well appreciated, harnessing the available water to agriculture, and for reclaiming lands and converting drylands to wet. It evoked a more co-operative response when the fruits of such efforts were to be deployed for the services in shrines and were of religious merit.

A few other grants made to the temple of Rājendra Vinnagar and the Kulasēkhara Shrine were from the military chieftains or generals attached to the Pāndyan Army.

In the 5th year¹ of Māravarman Tribhuvana Cakravartin Sundara Pāndya, in the month of Vaikāsi, the Guardians (Kāranavar) of the Tantra (Regiment) of Senāpati Dandanāyakan which formed part of the Sengol Vēlaikkārar of Parigraham Devendravallavar of Urimaiyalagiyan of Vadavārinādu

1 A.R.E. 616/1917

had given an agreement deed to Sri Kulasēkharapperumāl as follows: As they were enjoying the ayacut lands (puravu) inclusive of Vilānjolai which were the endowments to the Nāyanār they gave a release deed (ipparru viṭṭukuduthom) planting the boundary stones with the 'cakra' emblem thereon. If the Piragikkulam got filled, the surplus water therefrom may be taken through a branch water course (nirkavar) from the already excavated old channal for the tank-ayacut so released. This was executed in stone and in copper-plates by the Guardians of the Legion.

It could be inferred that even the Dēvadana lands had earlier been appropriated and were under the enjoyment of the legion who had thought it fit to restore them to the temple of Kulasēkhara. The boundaries of the ayacut were not engraved and as such it could not be identified. The document was attested by

Adaipittān, being illiterate

Kulasēkharamuvendavelān signed for him.

Vira Mānikkappallavarayan

Pariniraikonda Nādālvān

Devendrapallavarayan

Pakkarai konda Nādālvān

Then five others followed who were illiterate-

Nilamai alagiya Nādālvān

Virudadakka Nādālvān

Veṭṭai-alagiya Nādālvān

Urradathudavi Tennākkuhan

on their behalf, the scribe of the document, the ur Tandirakkanakku Alagiya Pāndya Vilupparayan had signed the deed.

The village Urmaiyalagiyān could be identified with the village of the same name, south east of Idaikal and east of Nayināragaram in Tenkāsi Taluk. (now called URMELALAGIYAN). An undated Vaṭṭuluttu inscription¹ stated that the temple of Mādasvamin (Dēsavalanallurdēva) in that village shall be under the protection of Padaipiditha Pallāyiravar. Evidently, there were garrisons of the Pāndya forces kept along the strategic villages at the foothills of the ghats that divide the Cēra and Pāndya countries the boundaries of which shifted frequently

1 A.R.E. 616/1917

with the rise and decline of the Pāndyan supremacy.

A second such grant was to the Krisna image (Tiruvāykulattu Pillai) in this temple in the 12th regnal year of Māravarman Sundara Pāndya¹ (A D. 1228 ?). This was made by the Revenue Superintendents (Tandalnāyagam Seivār) of the Munaikedir Mohar of Ksatriyasikhāmaninallur alias Bāgur in Kurumarainādu. The grant was to defray the expenses for the daily offerings including the clothing and apparel charges (Tiruppadimārru) and for the upkeep of a garden (Tirunandavanam) being raised in their name. The object of the gift was a tank and its ayacut to the south of Bāgur village (identical with Pavurccatram in Tenkāsi Taluk) which was to be tax-free including the Kārānmai in the ayacut in Dananjayarāman Kulam and its ayacut.

The four boundaries of the tank were also indicated: the Eastern boundary: west of Ilangovarayan tank waterspread, and west of Kulasēkhara Ilangovarayar Tank waterspread. Southern boundary: to the east and west of the boundary stone with the cakra emblem (Tiruvālikkal) planted at the southern-most end of the Dananjayarāman Tank and north of a well. Western boundary: East and west of boundary stone with 'cakra' planted at the southern boundary of Korranēri-Tiruvidaiyāttam Tank and south of Sevvai. This tank called 'Tiruvāykkulappērerī' with its tank, water-spread, and its submersible lands, and moisture (niram) left lands, wet and dry, nattam, nattam waste, trees, wells, garden and all other appurtenances were granted as Iraiylī including Dhanmadāna Karānmai by pouring water to the Krisna diety. If there were any arrear dues (Iruppu) they will internally be borne by themselves (ullile) and defrayed by them. The right to take water to the tank was from the point where water was given to the Kāl of the matam. The grant was given by the Kāranavar (guardians) of the Tantirattom (garrisons) and the Tandalnāyakam seivar, the revenue-Superintendents working for them.

The signatories to this document were the following :—

Vira Gangan

.....Namḃi

1 'The epithet 'Conadu Valangiyaruliya' could refer to the ruler, Maravarman Sundara Pandya I — A.R.E. 407/1916

Naratonga Rāman

Kulasēkhara Kallaganādālvān

Kallakarāyan

Tennavarāyan

Vikrama Pāndya Ilangovarayan

Pallavarayan

Tiruccirrambalamudaiyān. The witness was :

Munaikedirmohan Nambi, the priest (Tiruvadipidikkum) of

Munaikedir Mohar Vinnagar Emberumān

Udayapalan, Udayan Alagan, Kanni Nādālvān

Vijayarāyan. were other signatories :

It was noteworthy that there were as many as eight signatories who were illiterate (Tarkuri) and others had signed the deed on their behalf. Thus, Ilangovarayan being illiterate Sri Vallabha nādālvān had signed for him. Arivudai Nambi being illiterate, another had attested. So too for Karungudi-nādālvān. A Tandirakanakku was mentioned, evidently the accountant of the garrison. Others were Parākrama Pāndya-Pallavarayan, Vira Sikhāmani Pallavarayan who were illiterate Munaikedir-mohar Taṭṭan (Goldsmith) attested for them. The deed (pidipādu) was written by Vagaikanakku of the Tandiram Sirilango Alagiyamanavālan. This incscription was engraved on stone for the Tandiram by the sculptor of the village (Ivvur Silpāccāriyan) Tādan Alagan *alias* Minavan A.....rayan.

This document can bear some comments: The “MUNAICKEDIR MOHAR” (Those who revel at the front) “were the King’s own Royal Regiment, and they were also called “Tennavan-Apattudavigal¹. There was a garrison stationed at Pāgur (Pavurccatram in Tenkāsi Taluk). They were also responsible for the upkeep of the Visnu Temple, Munaikkedir Mohar Vinnagarālvār Temple at Pāgur² (identical with Sri Venkatalapati Temple at Pāvur).

The munaikkedir Mohar of Pāgur *alias* Ksatriasikhāmaninallur

1 A.R.E. 395/1917. While it is not intended to suggest that they were centrally recruited wholetime standing army, their professed organisation as a force completely devoted to the ruler cannot be discounted.

2 A.R.E. 396/1916

in Kurumarai Nādu had bought some lands which they endowed for Sri Tirukkavālēsvara-mudaya nāyanār (identical with Tiruvālisvarar temple in Kilappāvur, Tenkāsi Taluk¹). They were men of gallantry. Marco Polo has given the following account of these King's own Regiments

“And there are about the King a number of Barons in attendance upon him. These ride with him, and keep always near him, and have great authority in the Kingdom; they are called the King's Trusty Lieges. And you must know that when the King dies, and they put him on the fire to burn him, these Lieges cast themselves into the fire round about his body and suffer themselves to be burnt along with him. For they say they have been his comrades in this world, and that they ought to keep him company in the other world”². Abu Zaid, another Arab compiler of A.D. 916 has also given a similar account.³

No wonder they bear names of the rulers and are less known for literacy than for blind valour. But they were not without the disposition to make charities and public endowments and they would restore the charitable endowments found to be not their own but in their possession.

Not all endowments were from the King or the nobles or the soldiers of the realm. There were also transactions involving small men of small parcels. One such record⁴ was of a sale of garden land by two childless widows of the village. This sale deed was dated in the 20th year of Māravarman Sundara Pandya I (1226 A.D.) “who conquered the Conādu and had the anointment of heroes (Virabhisēkam) at Mudigondacolapuram” on a Dhanur month, Aparapaksa, Saptami Monday, with uttarappalguni Naksatra to the Temple priests (Dēvakanmis) of Sri Kulasēkhara Alvār in this township. The vendors were residing in the 10th cēri of Rājarājacaturvēdimangalam; Were the Cola names dropped out of intent? - They were Brahmin widows, one Nangaiāndāl wife of Vengipuram Alagar, and her daughter-in-law Pillaiāndāl wife of Perumāl (i.e. son of Nangaiāndal). Both

1 390/1917

2 Foreign Notices of South India - Prof: K.A.N. Sastri p. 165

3 Ibid p. 128 - Also Pandyan Kingdom, p. 196

4 A.R.E. 401-1916

had no children left, and hence Nangaiāndāl was under the guardianship of her son-in-law Kidāmbil Vanamāmalai Upād-
yāyan residing in the 3rd cēri of the village (again the Cola name
was dropped). The daughter-in-law Pillaiāndāl was under the
guardianship of her father, Vengipuram Nambi residing in the
4th cēri of the village; a third deletion or dropping of the Cola
name! The guardians were the executants of the sale-deed. The
garden land was obtained as 'Gurupāramparyam' by their
ancestors (Mulikal) and was inherited by the two women and in
their enjoyment. It was to the east of a canal called Tiru-
varangavadi in the 4th Kannār (or division of the ayacut lands
under a sluice under Sri Vāsudēvavāykkal (channel) in Kakka-
lur (identical with Kākkanallur village in Ambāsamudram
Taluk). The land donated to Iniyan father of Vengipuram
Andān measuring half mā araikānimundirigai was excluded.
This parcel of land was that they were left with for (or after (?)
meeting their liveli-hood) (jivanasēsamāyirukkaiyālē) and was
under the enjoyment by usufructory mortgage (Orri) of Vira
Surya Pallavarāyan and Urukkarai Nāyar. The two women had
requested their agnates (Gnatikal) to take possession of this
land and maintain them (Jivanam Parisarikkavēnum enru).
The agnates replied that they could not undertake to maintain
these two widows, with the parcel of garden land but permitted
these two women to donate or endow or sell the lands and
maintain themselves and gave release-deed (Vidutittu). Hence the
two guardians sold the land to Sri Kulasēkhara Ālvār Shrine.
The sale price determined was the current (Anrādu) 12·5 Nal-
lānai accu. The document proceeds to receipt the particulars
of adjustment and net cash received as the sale price thus: For
the redumption of the usufructory mortgage to Sri Virasurya
Pallavarayan 7 anai accu was paid. The encumbrance (Kalan)
due to the dāna land to be relieved, 2 mavinkil-mukkkāni extent
to be excluded, and the balance was received in cash making a
total of 12·5 accu. The document was to be both a sale deed
and a receipt for the payment of cash in full settlement, and nō
other separate document was to be shown or seen (kattavum,
kānavum perādārahavum) and the land was sold in full with all
appurtenances.

This document mirrors the social conditions of the times; the laws of succession and intestate, the guardianship of childless and widowed women, the obligation of agnates (Gnatis) either to maintain them in return for the rights to the property of the childless widows or to allow them to sell their property to others with a release deed. The direct language and the form of the document replete with the details of the family and the land and the personal aspects of the life of the vendors invests the inscription with a live, almost a current sympathy. The vendors and their guardians revive before us after 750 years as human personalities encountered in our everyday life. The echoes of the sorrows and sounds of the earth could be distinctly heard in and through this silent record on stone.

Records of grants or endowments for other temples either in the vicinity or elsewhere were also recorded in this temple, presumably because the endowed lands were situated in close proximity to or within the township. There are two such instances. The first¹ is a Konērinmaikondān record of the 8th year (māsi) and is unfinished. It registers an order to the residents of Pannangudi *alias* Vikramapāndyanallur in Mullinadu and refers to land given in Pilāvilai *alias* Kulasekharanallur on the southern side of Rājarājacaturvedimangalam to twelve Bhattas of Kulasekhara chaturvedi mangalam, and to the temple of Nālāyira Vinnagar Emberumān for the recitation of Tiruvāymoli.

This temple seems to be identical with Kiri Krisna Temple in Kallidaikuricci which is the southern hamlet of Rājarājacaturvedimangalam. It seems to have been built by one Karumānikka Ālvār *alias* Venavudayān².

A second grant was to Sri Padmanābhasvāmi Temple in Tiruvanandapuram made in the jack-fruit garden land to the south of Rājarājacaturvedimangalam³. The land and the donor seem to be identical with the subject of the grant and the donor in two inscriptions in Tiruvalesvaram Temple. In a record—or a copy of it—of the 26th year of Konērinmaikondān (Jaṭavarman Vira Pāndya ?) the land situated to the south of the village Rājarājacaturvēdimangalam was stated to have been

¹ A.R.E. 393-1916

² A.R.E. 105/1907

³ A.R.E. 391/1916

reclaimed after cutting down the forest overgrown with jack-fruit-trees¹. A record of the same year or a copy thereof (Tulyam)—on the 345th day, Āni month², registers an order to the assembly of Rājarājacaturvedimangalam stating that in the hamlet newly founded to the south of the village the right of kadamai was to be held by the temple of Tirunelvēli Udaiyār (i.e. Sri Nellaiyyappar) and the Kārānmai by Deivaccilaipperumal Ilayālvān *alias* Kālingarāyan. The hamlet was thus to be entered in the accounts as rent-free Devadāna. The document was signed by Ponparriudayān Kulasēkhara Vānādarayan and others.

The Mannārkoil inscription³ registers the communication (Olai) of the Rājarājacaturvedimangalam Mahāsabhaiyar to this effect: Vikrama Pāndya Kālingarāyar *alias* Ilayālvār Deivaccilaipperumāl of Neṭṭur (identical with Kilanattur in Paramakkudi Taluk, Ramanathapuram Dt.,?) *alias* (Tiruvi)'svāyanallur in Karungudinādu had a land in his enjoyment and in his name under Karamba Vāykal in Piḷāvilai Kattalai, the southern hamlet of the village and some lands granted as Dāna to another. The boundaries and full particulars of the lands are detailed: The lands under the tank known as Cerippodukkulam and Tirunārāyanappēri have the following outer broad boundaries: East: West of the path proceeding towards the north from the bridge or causeway (pālam) where the washermen have their stand (Irangollitturai). South: North of the senkāḷ (channel). Western boundary: East of the Tirucculakkal marking the boundary of the Dēvadāna lands in which the nāyanār of Tirunelvēli Temple had the kadamai dues assigned to that temple, and Ilayālvān Kālingarāyan enjoyed kārānmai⁴. Northern boundary: South of the Kolukkāl drainage channel at the south of the Cērikkarai.

The mahāsabha deducted these from the Revenue accounts (vari) with effect from 30th year of the Jaṭāvarman Vira Pāndya Purattāsi month — as Tiruvidayāṭṭam for Sri Padmanābha Perumāl in Tiruvanandapuram, and the lands included wet and dry lands, nattam sites. An Olugu (temple account) was also

1 A.R.E. 369/1916

2 A.R.E. 368/1916

3 A.R.E. 391/1916

4 See Op. Cit. 368/1916 Tiruvalesvaram.

agreed to be drawn up, and the boundary marks with Cakra (Tiruvālikkal) could be planted, and based on this letter, the grantee was to get paid kadamai and also Kārānmai (Kadamayum Kaliccu-kārānmayumaka) or alternatively, the Kārānmai alone, deducting the Kadamai due.

The signatories to the Mahāsabha's letter are as follows :

(Vala)yur Cadurāsriyan
 Valayur.....yar
 Sengāttu Udayār
 Tirukkadavur Ālavanda Pillai
 Turpil Nambi
 Turpil Appar
 Māngudi Deivaccilaipperumāl
 Iniya Pillai of "this nādu"
 Pattangur Alagappillai
 Singapperumāl of Pattangur
 Pasandi Pillaiappan
 Pasandi Appan
 Valavur Vasandan
 (Nirai) Vanarayur Singapperumāl
 Vadaman Mannan
 Vallur Perumāl
 Tirukkulandai Vasantan
 Idaitturai Sittan
 Korovi Sri Ranganāthan
 Vangipurattu Ālvān
 Kolittalaippavani
 Korovi Irasayalanindrān
 Nattaperur Tiruvengadamudayān
 Tirunallur Alagiya Nambi

This Vikrama Pāndya Kālingarāyar was a famous Pandya General in the times of Jatāvarman Sundara Pandya I, and Vira Pāndya, a co or sub-ruler in the later half of the 13th century. During Jatāvarman Vira Pāndya's conquests in the Cola and Kongu countries he seems to have led the troops right upto Kancipuram. •A record - or a copy thereof - of A.D. 1265 belonging to Jaṭāvarman Sundara Pāndya's reign is Sivānkusa svāmi in Tirthanagari (South Arcot Dist., Cuddalore Taluk)

provides for Kodandarāman Sandhi in the King's name and it is signed by Neṭṭurudaiyan Ilaiyālvān Kālingarāyar¹. Two more inscriptions are from Varadarājasvāmi Temple at Kāncipuram. The first of the 14th year of Tirubhuvana Cakravartigal Konērinmai Kondān (76th day) recorded that Ilaiyālvān Kālingarayar of Neṭṭur had consecrated an image of Tiruvāliālvār (Cakratālvār) in that temple, and he had provided for the offerings to that ālvār installed by him, every month on his native asterisk of Citra and for worship by gift of land free of taxes in the village of Ālattur in Uttaramēlurpparru, a sub-division of Irumbānādu in Venkunrakoṭṭam.² The second record of the same date³ referred to the consecration of Nāyanār Emberumānār (i. e. : Sri Rāmānuja, who was also known as Ilaiyālvān in Guruparamparāprabhāvam, the Vaisnavite Manipravāla work on the lives of Ācāryas) by him and repairs to Sri Varadarāja Temple. To defray the expenses on the Pujas to be conducted to Emberumānār he had gifted the taxes due from the villages of Sirukoli and Perunkoli in Uttaramēlur Parru. He had also made provision for a Bhāsyā Vrthi for expounding the Sri Bhāsyā of Sri Rāmānuja and the feeding of some jiyars (ascetics) in the Temple matha. These records seem to occur with a few other Pandyan records⁴.

If the person referred to in all these inscriptions is identical

1 A.R.E. 123/1904; S.S.I. XVII Sl. No. 143 p. 39

2 A.R.E. 487/1919

3 A R.E. 493/1919

4 Prof. K.V. Raman in an article 'Some Epigraphic Gleanings' on Vaisnava Ācaryas' in 'Prof. K.A.N. Sastri Felicitation Volume, has stated that' the consecration of the image of Emberuman in A.D. 1191 (was) by an influential Cola Chief-tain by name Ilayalvan Kalingarayan of Nettur (p. 127 *ibid*). This would appear to need reconsideration. If the consecration could be ascribed to the Pandya Jatavarman Vira Pandya's reign whose record is noticed in the same temple (A.R.E. 483/1919) then the Konerinmaikondan record may be ascribed to A.D. 1269. The Kalingarayars were the chief-tains of the Pandya country, and one of the royal couches (A.R.E. 29/1924): Pandyan Kingdom of Prof. K.A.N. Sastri-p. 143) of the Pandyas was itself known as Kalingarayan'.

then his faith in Vaisnavism could be seen to have been pronounced, from his endowments to the temples at Kāncipuram, and Tiruvanandapuram and the two consecrations and the grant for Bhāsyavrthi.

A recent inscription discovered on the beam in the Mahamandapa by the author has been examined by the Government Epigraphist. It is paleographically assigned by him to the 13th—14th century, and is fragmentary. The extant portion registered an endowment of land, exempting it from several taxes, Kadamai, antarāyam included, for feeding ten reciters of sacred hymns (Divya-Prabhandam) (Vinnappam-Seyvār) in the presence of the deity during the festival in the month of Māsi (February—March) probably by Senbaganambi *alias* Sri Hanumadāsan of Vangipuram. One of the boundaries specified is said to belong to Tennavan Muvēndavēlān of Irājarāja-erivirapattinam, a Vaisya colony in the big township Araiyan Mānaviran *alias* Mādhavarāyan of Melai-Kodumalur *alias* Uttamapāndianallur in Vadatalaiccembunādu was the signatory¹

Fragments of epigraphs paleographically of the 11th century are also found built in the inner wall of the sanctum sanctorum which refer to endowments for teaching vēdas (vēdangal solli-vaikapperavēnumenru). Doubtless the temple was the college for imparting of vēdas and Divya Prabhandas and provision would have been made therefor, but the details thereof have been irretrievably lost.

1 I am indebted to Sri P. R. Srinivasan, Govt. Epigraphist, Mysore, for arranging to kindly furnish this information.

THE PERIOD OF TIRUVADI CHIEFTAINS

After the decline of the Pāndyas this tract had gone over to the Tiruvadi Chieftains of Kalakkādu or Jayatunganādu in the later half of the 15th century. During this period, besides possible extentions of grants on the periphery of the cultivated lands in the township, and harnessing the available water-resources to the high level lands, there has been a proliferation of the temple staff, the dancing girls, some migrating from Nānjilnād and south Travancore, the troupes to play during the festivals, and substitution of the earlier office or tenure holders by others favoured by the changed rulers. The Kollam era had been adopted, and the chronology was no longer in doubt.

In A. D. 1506¹, (Kollam 682, Māsi 2nd day) Narampukondān Tandayurkālum Alagiyān Vira Kēralan Virudarāyan and his party were ordered to take up the Naṭṭuvatturavu and Tālakkaratturavu in the temple of Alagiyamannanār—the name occurs for the first time—and in the temple of Kailāsamudaiyar at Rājarājacaturvēdimangalam and also in the temples at Tirupudaimarudur, Attālanallur, Ādiccanallur, and other places in substitution of outsiders (paradēsis) who were stated to have been holding this service. The Tiruppudaimarudur (Ambasamudram Taluk) temple has an exact replica of this document².

An undated record³ conveyed that Ānandavalli was to be the third kudi (service holder) in the temple of Alagiya Mannanār of Rājarājacaturvēdimangalam in place of Valli Mānikkamālai, and her set who were transferred to be the 'fourth kudi'. In Kollam 688 (A. D. 1512) in Tai month (13th day) Sivaladēva *alias* Pattiraraya "who took all the countries and claimed the three crowns by right" being encamped in his new mansion at Vēlakkuricci (Ambāsamudram) granted as Taragupidipādu (the

1 A.R.E. 390/1916

2 A.R.E. 418/1916

3 A.R.E. 388/1916

assignment) of the right of husking paddy etc., by appointing certain temple dancing girls as second kudi¹.

A grant² of Kollam 698, māsi—10th day—Apara-paksha Panchami—Thursday (A. D. 1522—3) Svāti nakshatra—is more significant. Sri Sankaranārāyana Venrumankonda Bhutalavira Sri Vira Udaya Mārttāndavarman Siraivoy Muttavar (K.653—707 A. D. 1477—1531)³ of Jayatunganādu gave the grant, as Tiruvidaiyāṭṭam of seven tanks to Alagiya mannanar temple in Rājarājaccaturvēdimangalam in Mullinādu. The tanks were in the north-western hamlet of Kākkalur identical with Kākkannallur, namely Pēccikulam, Kilayāraikkulam, Mēlaiyāraikkulam, Sadakkikulam, Sumaitāngikkulam, Sendalangārappēri, Tiruvarangappēri. Sendalangārar was gratefully remembered, some three centuries after his time for the services he had rendered. This tank is now locally called Muttāngulam, but in the revenue accounts it is still called Mullaipallikkulam after the native village of Sendalangāradāsar.

Their broad boundaries were: East; To the west of the Kandan Kēralan Kāl (identical with Mēlakkāl of the village) and “the highway passing towards the east and the north in MANNĀR-KOIL village”—the current name of the village occurs in this inscription for the first time. Southern boundary: North of the Sankēthappaṟṟu of Sri Padmanābhapperumāl⁴. Western boundary: East of Ayyanārkulam Ayacut (puravu) and Puliangu-lam puravu. There is a Sāstā Temple and a tank adjoining the Tirunelvēli Tenkāsi Road, and Ayyanārkulam is, perhaps, referring to the tank of the same name. Northern boundary: South of east-west rocky patch (Parippu). The tanks, the bunds, ayacuts the waste around, and all appurtenances together were granted all other proceeds were to be paid to this temple in the same manner as what were payable to the king. This was ordered while the ruler

1 A.R.E. 384/1916

2 T.A.S. Vol. IX pp. 21-22

3 A.R.E. 1917 p. 130

4 ‘Sanketan’ is a term used in Travancore territory for the lands of Sri Padmanabhasvami otherwise known as Sri Pandaravahai. This reference is apparently to another grant besides that referred to in A.R.E. 391/196 which lay to the south of Tambaraparni river.

had taken residence in his new Palace in the Agarasirmai set up in his name in Solakulavallipuram Vira Mārtandacaturvēdi-mangalam *alias* Kalakkādu in Paccaiyār belt (Pōkku) in Vānavanādu. Rāman Rāman had authenticated the deed¹.

These tanks are located on the western high lands of the village in between the Ambasamudram—Tenkāsi highway and the Mannārkoil village. Some of them are rainfed. Others in northern extremity are commanded by the west channel (Kandan Kēralan Kāl) which took the waters through an extended channel passing through a ridge-cutting from the supply channel to the Vāgaikulam taking off from the Tāambaraparni river now locally called Erappalayan Kāl and in Revenue Accounts as North Kodaimēlagiyān channel. The tanks and their ayacuts still exist but are on Ryotwari Tenure. A sketch map of the village showing these tanks is appended (Map No. 3).

Next year, in A.D. 1523 (Kollam 699) on the 14th day of Panguni the same ruler while residing at the same Palace in Kalakkādu ordered that one Ayyakkutti a dancing girl and her troupe be appointed as the ninth kudi (service holder). They should do service in the temple² (Turamum Seydu) and dehusk rice, and give it at 2/5 of the paddy for food offerings, and were to get all the rights (Svatantriyam) as for neighbouring kudis and to get allotted or released a house site. A similar serviceholder was appointed in addition in A.D. 1545 (Kollam 721)³.

In A.D. 1545 (K. 721), another Tiruvadi Chieftain, Bhutalavīra Rama Udayamartandavarma gave to one Ānandakkuttar Mudaliyār, the teacher of Kavi(ra)matha at Tirunelvēli the right over certain specified temples in Naduvirkkaraipparru (i.e. between Tāmbraparni and Ghatana rivers) for maintaining the accounts (Mādāpatyakkaṇakku) and to get the dues and rights (uḍamai sutantriyam) excepting some Siva temples and the Mannārkoil Temple.⁴

In A.D. 1546-Avani-6th day-(K. 7(22))-this Chieftain from his

1 Ibid T.A.S. IX-pp 21-22 I am indebted to Sri Selvaraj, Collector of Tirunelveli for the sketch map (Map no.3)

2 A.R.E. 387/1916; TAS IX-pp 20-21

3 A.R.E. 394/1916

4 A.R.E. 306/1916 TAS IX pp. 11

camp at Kallidaikkurucci ordered a certain Tirukkurugur, daughter of Nāgammāi and her followers to be appointed as the 11th kudi in the temple¹.

Two more dancing girls appointed for the 12th kottu (service-troupe-tenure) in S. 1587 (K. 763) Arpasi, Dasami, as attested by the temple accountant, Nālāyira Muvendavelār *alias* Devappillai complete the recorded-indeed a record!-number of service holders appointed to the temple².

1 A.R.E. 396-1916

2 A.R.E. 395-1916

THE VIJAYANAGAR PERIOD AND AFTER

With the campaigns of Visvanātha nāyak and his son Krisnappa, the southern most tract of Tāmbraparni and Travancore were brought under the suzerainty of the Vijayanagar rulers; and the Tiruvadi chieftains were eclipsed. Though no inscriptions of this period have been noticed in this temple, it is quite evident from the records in the adjoining villages like Brahmadesam, Ambāsamudram, and Kallidaikuricci, that in Krsnappa Nāyakka's time there were extensive building activities. The architectural evidence of these building activities is unmistakable. The imposing front gopura, and the mandapa in front of it and the Pandal or Utsavamandapa built within should be ascribed to this period. There are statues of Nāyak Rulers reputed to be those of Krsnappa or Tirumalai Nayak and his Brahmin General Rāmappa Ayyan. A number of inscribed slabs containing the name of artisans thereon clearly show them to be belonging to the Nayak followers and the construction due to Nayak patronage. An extension of a colony of Vaisnavite families occupying the Sannadhi Street to the east of the Car Street had occurred during the period. It should be noted the large number of Tengalai Vaisnavites and a few of Vadagalai sect therein are quite different from the social homogeneity of the far earlier colonists occupying the three mada streets around the Temple, who belonged to the Perianambi sect and are disciples of the Tirukkurungudi mutt. Their ancestors were doubtless the original colonists of the township from Cēra and Cōla Times. The Siva temple dedicated to Kāsi Visvanatha was also apparently an addition during the period, and a tribute by son Krsnappa to his father, after whom the deity was named.

The tradition associating Rāmappayyan, the General under Tirumalai Nayak, with the statues can be linked with some

epigraphic evidence from the adjoining villages. Inscriptions from Pāppāngulam village (S. 1562, Avani, A.D. 1640)¹ and (A.D. 1638) in Melāmbur (Pungurucci)² and in Sivasailam³ near Alvarkuricci⁴ (K. 823, A.D. 1647)-all falling in Tirumalai Nāyak's reign (Circa A.D. 1623-1659)-refer to this General. The Pāppāngulam inscription records the construction of the second prakāra by one Krsnappayyar for the merit of Vaidyappayar, Rāmappayyan and Krsnappayar. The Pungurucci record gifts certain taxes by the Nattavar of Ambur, Alvārkuricci, Kiruttināpuram etc., to Sri Sivasailanāthasvāmi for the merit of Nāgarāja-Visvanātha Nāyaka, Tirumalai Nayak and Vaidyappayyan, Rāmappayyan and Krsnappayyan. The Sivasailam record referred to the time of Rāmappayyan when "food was regularly distributed to the Paradesis (wandering mendicants or foreigners(?))" These references to Rāmappayyan could perhaps be taken to relate to the General whose exploits in Kalkulam and conquest of Tiruvithankode chieftains, as well as of the Sethupatis were celebrated in a Tamil ballad 'Ramappayyan Ammānai.'⁵ Thus the tradition associating Rāmappa and his master Tirumala with the construction of the big mandapa and pandal mandapa may not be without basis.

Above all, the decorated copper-covered Pitha on which Sri Rājagopālasvāmin with Āndāl and Garuda to flank him, is seated is a distinct Nāyak contribution and is called Visvanāthānāyakkan koradu, Visvanatha who was the agent of Rāmarāja Mahārāja of Vijayanagar (A.D. 1542—1565). Were the present utsava deities also consecrated during this period? Doubtless, in line with the characteristic embellishments of the Vijayanagar period, the Dvajasthamba, would have been covered with copper-plate, Vāhanas, especially Garuda—but not the copper-cast Śēsa—were added, the utensils and articles required for the Rājopacāra for the deity were also provided.

While the God was seated on this Pitha named after Visvanātha, His servants, the big assembly of Rājarājacaturvēdi-

1 ARE 516/1916 and
517/1916 (ibid).

2 ARE 519/1916 (ibid)

3 ARE 521/1916.

4 Sri S. Vaiyapuri Pillai has
edited this ballad

5 ARE 385/1916

mangalam assembled together on Utharaphalguna day on the 5th day of Mārgali in Kālayukti year, Astami Saturday, Soubhāgya Yoga—in the Kulasēkharamandapa (in front of Kulasēkhara shrine) underneath the Udayamārtāndan Pandal and gave a gift to Perāyiramudayan Anantha Krisnan of Talai-ccengādu who was appointed for services as Kudavar (Temple superintendence) in (S 1480) A.D. 1558. The inscription is significant in that it contains the last available evidence for the continuance of the Big assembly (Mahāsabha) of Rājarāja-caturvēdimangalam.

A similar grant¹ of land, house and certain privileges was made on the same day to Venrumālaiyiṭṭa Perumāl of Idaiārruk kudi near Sālagramam who was of Bhāradvāja Gotra—Jaimini Sutra—on his appointment also as Kudavar.

In A.D. 1567 (Kollam (7)4(3), Āni 5th day, the residents of Kākkalur, including Manna Pillai and Māttā Panikkar² agreed to replenish the 150 Kōtas* of paddy mortgaged by the temple with them. The Temple accountant Nālāyiramuvēndavēlān signed the deed. An accountant of the same name alias Dēvapillai also figures in the documents of Kollam 763 (A.D. 1587)³ and of Kollam 764 (A.D. 1588).⁴ The latter is noticed below:

In Kollam 764 (A.D. 1588) on the Uthara Phalguni, Astami day in Mārgali, while the God and his servants were assembled together in the Kulasekhara Mandapam underneath the canopy of Udayamārtāndan Pandal one Sankaranayinar was appointed as Dharmakarta and accountant of the temple. Incidentally the appointments in A.D. 1558 and 1588 were made on an Astami day and the present day belief that astami (8th day after pur-nima or Amavasya-full moon or new moon, is not auspicious for commencement of activity does not appear to have deterred them in those days.

It shall be noted that the Mahasabha, which was associated with a similar appointment in A.D. 1558 is missing in 1588 record and if this omission could be attributed any significance,

1 ARE 386/1916

2 ARE 382/1916

3 ARE 395/1916

4 ARE 383/1916

* 1 Kota = 13,776 Tolas (Maclein's (1885) Manual of Administration Vol. II p. 579)

perhaps the Mahasabha in existence for over six centuries as the active instrument of township administration was now on its way to decline, and disuse.

The last epigraph¹ is the one on a pillar set up near the Teppa-kulam of the village at the eastern extremity of the Sannadhi Street dated S. 1526, Kollam 781 (A.D.1604) Visuvādi year, Tai month, 25th day, Anusa Nakshatra. This tank² was constructed for the merit of Sinna Nāgu Cetti Nāyakkar son of *Potti Nāyakkar of Sri Sālya Gotra for the Teppam festival and the Tirukkalyāna (Marriage) of Alagiya Mannār. He had endowed a parcel of land which he bought from one Yagna Dikshitar in Brahma-desam village for the festival to be conducted every year.

1 ARE 409/1916

2 The Teppa-kulam is a Temple Tank for the annual floating festival. It also helped conserve water in the summer months.

* The Epigraphist notice ascribing the gift to Potti Nayakar is an error.

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CONCLUSION

This authentic temple history has been reconstructed based closely on the details contained in the epigraphic records in the temple and in others in the vicinity. This temple history fans out into the history of the tract, of the society and its organised behaviour, and of the administrative institutions, local and royal. For the temple was the centre and focus of the life and activity of the township.

In the Cola-Pāndya times the mahāsabha of Rājarājacaturvedimangalam was virile, active and solicitous to the needs of the institutions that came up due to royal munificence. The Mahasabha had representatives of each of the twelve Ceris therein, They all met in a common place and transacted public business. or attended to municipal functions. They could allocate lands for temples, gardens and appurtenances, the village habitat, the habitation of the service-holders, and other public utilities. Even mutts or other such charitable institutions unless specifically exempted, were subject to the levy of the house-site tax, gathered by the mahāsabha, or alternatively, borne by the mahāsabha. The public places, temple, the village common, and uncultivable lands, tanks or irrigation services, and such like lands, were exempt from land-revenue. To facilitate accounting and enjoyment even scattered parcels of land and part villages were reconstituted into a new Devadāna village, as an entity, and subsequent additions of even small parcels of lands were integrated with such unit villages. The bureaucratic structure and the official procedures for recording, conveying and implementing royal orders were similar under the Colas and the Pandyas.

The mahāsabhā could sell lands, especially those reclaimed from forest and lands for extending wet cultivation. They could also part with the tax-free Brahmādēya tenure of lands

for consideration, and such lands could be reconverted into private holdings bearing assessment. While the mahāsabhā held unoccupied lands and lands in common besides natham sites individual holdings of occupied lands were of the predominant category. Such lands could be sold by the owners and by even heirless women after getting a release deed from their agnates. The lands sold by the two Brahmin vendors of the Mānābharana-caturvedimangalam, and Kudiningā Kārānmai lands of that village, the land-revenue of which was added to augment the income for the temple and the Kākkalur garden lands sold by two childless widows of the village were illustrations.

The mahāsabhā was also the agency through which royal orders for public works was conveyed, as when the royal epistle transmitted by them to the Vaisnavas of the temple to construct the second prākāra of the temple. They also undertook to allocate and assign proceeds endowed to temples outside the township, deducting such transfer in the revenue accounts and implemented the transfer of the interest so endowed. It might suggest the collective responsibility of the mahāsabhā for securing the payment of land dues and remittances.

They had its executive staff, the Madhyastan, the scribe who recorded the transactions and attested them.

The mahāsabhā was also associated in public and ceremonial functions in the temple as when the King visited it, and when he made grants and also in the temple festivities when appointments, and grant of honours were made.

The last we hear of the mahāsabhā in the inscriptions of this temple was when they were also present while a change in the incumbency of the Temple Superintendent was effected in A.D. 1558. Possibly from being an active instrument and accredited agency for revenue remittance and local administration, they had got diffused gradually more into a loose social assemblage and their functional content had thinned out. In the 15th and 16th centuries the personal control and influence of the rulers, especially the Tiruvadi Chieftains and Vijayanagar Governors, in the appointment of the service-holders of the temple and induction of new incumbents, and downgrading of the earlier

holders were more pronounced. Paid executives for the Temple came into position and the hold of the Sthānathār or agents who appointed them was noticeable. The larger divisional agencies like the Nāṭṭār were coming into prominence. Correspondingly the mahāsabhā could have commenced declining in their authority even if they had not fallen into disuse altogether. Strain seems to have been felt towards the end of the 16th century also by the temple as when it had to mortgage 150 kotas of paddy.

The other collective organisations of Ur (predominantly of agriculturists) and of the Nagaram (of agriculturists and merchants) also functioned in a similar manner in their respective jurisdictions. The communal, or common lands vested in them and the public works and utilities were under their charge and supervision. They could give their consent for use of water or for excavation of channels in the common lands of the township and rights for usage of surplus water could be created with their agreement. Illiteracy, which was not to be seen among the members of the mahāsabhā, but admitted by quite a few among those acting for the Ur or Nagaram was no bar to their functioning as responsible decision-making members of the Town-ship Organisation. But illiteracy was most pronounced among the garrisons. These organisations also had then guardians or executants (Kāranavar) and executive accountants were changeable. The village artisans not only had their professional but public functions as well, in land survey, and in determination and demarcation of boundaries of the village. Original records of village surveys and boundaries were preserved in and could be cited from the Royal Archives, even after two centuries and more. They were relied on to settle disputes and reclaim endowments which had slipped out of possession. A keen historical and archivistic sense was there in evidence.

The role of the King was essentially promotional and regulatory. Cera Rājasimha founded the temple, and named it after Cola Rājendra. As an inscription¹ aptly puts it "The

1 A.R.E. 403/1916. The use of the verb "SOBHAVATI" in Parasmaipada is rather peculiar but is admissible as the fruit of the action-His shining lustrously-accrues to another,

Deity was the resident of Rājendra Cola (Vinnagar) but the Cera builder (Keralendra) steals the credit for causing the Protector and Refuge of the universe to shine forth (SOBHAVATI) in this temple (built by him).

“Sri Rājendra Cola Vāsasya
Keralendrāya *Sobhavati*
Jagatrānaiva Krsnasya Sāsanam”

Even if by “Keralendra”, Kulasekhara was meant, the, double entendre’ purport of the composition could be unmistakable.

Emperor Rajendra himself assigned the land-revenue from Vindanur village. His son and Viceroy, Jatāvarman Sundara-Cola Pandya assigned the revenues of Sundara Cola Pāndyanallur and of Mānābharana-caturvedimangalam. This last was enlarged during the Cola-Pāndya Viceroy’s reign by the Cera Prince Rājarāja when his visit to the temple (as he was over looking the panorama in front, in the direction of that village from the upper tiers of the then front Gopura) was availed of to request for an augmentation of income. The subordinate or vassal status of the Cera prince had not stood in the way of his assigning the land-dues from these ten veli holdings as an additionality to the temple. Perhaps the fact that some of the holdings were with the temple servants, and its limited quantum could have facilitated that grant. Anyway powers of such assignment of land-revenue due to the State could be seen to have been concurrently exercisable.

The second recorded visit was of the Pāndya King Jatāvarman Kulasekhara when he made a grant of State dues to the Kulasekhara shrine. The Tiruppāvai used to be recited on such occasions as it was considered to be benedictory to the King and the realm.¹ Every new dynasty not only preserved but added to such benefactions and enlargement of the temple.

the Cera builder instrumental for His standing forth in the temple-vide page 399 ; Chapter XIII ; A Higher Sanskrit Grammar-by late Moreshwar Ramachandra Kale (1961 edn.) Motilal Banarsidas Publication.

1 Tinginri nadellam Tingal mummari Peiydu ... Ningada Selvam Niraindelor embavai” (V. 3) “Engum Tiruvarul Perru Inburu varembavai” (V. 30)

The example of their Lord and King was followed by the garrisons and the legions who had their share of endowments made. Even when the garrisons found themselves to be enjoying the endowed properties, they had the good sense to restore them to their rightful owners, the temples or the shrines.

Palace and the people came close to sustain such institutions and there was a keen sense of participation of the mahāsabhā, the Ur, the Nagaram, besides the royal officers, and the small men of small parcels, who sometimes sold their lands under the stress of personal circumstances.

If religious merit was the motivation the means-the reclamation of land, bringing more under the plough, construction of irrigation sources and of channels for wet cultivation, and tending cattle for ghee - were sure and effective methods of the agro-economic growth and development. Irrigation modes and water management were well understood and practised. Creation of public utilities was undertaken also by private munificence and local agencies and royal grants encouraged them and helped optimise water use and management. The surplus water of higher sources was conserved, channelled and harnessed to create sources below to maximise wet cultivation by water use. When such extensions of irrigation were permitted the upper riparian rights were fully reckoned with and safeguarded, and yet no waste was tolerated. The wet lands were classified according to the number of crops grown, number of wettings entitled, and graded accorded to productivity (varisai or taram).

Efforts to fell forests and bring lands under the plough, and progressively convert dry lands to wet were still continuing in the extremities of the village at the foot-hills, thanks to the nobles and the aristocracy which held the land and who carved out grants of share interests from the produce for the benefit of the temples even afar.

While Rājarājacaturvedimangalam the big village, had a far larger Brahmin population of several extractions, and of different persuasions, the Vaisnavas clustered around Rājendra Vinnagar and intensely participated in the conduct and festivities of the Temple. They had names which indicated that the phrases in Thiruvoymoli, the Vaisnavaite hymns, with their

Tamil idioms had come to flavour everyday life and vogue. Caste was no bar to be a Vaisnavite and some of them were not Brahmins (Sāttādar) and occasionally also illiterates.

There was a Vaisnavite Matha in the first Ceri of the village and its head Brahmin Sanyāsin, Sendalangāramahāmuni was perhaps the inspiration for the erection and provisioning of the shrine for Kulasekhara ālvār, though the benefactor who accomplished it was Sendalangāradāsar, a native of Mullaipalli in Malaimandalam, and perhaps, a disciple of the Sanyasin of that name. The Ālvār shrine was in charge of another Sanyasin, later, Parānkusamahāmuni to whom the benefactor Dasar had entrusted it and the Vaisnavas willingly agreed to obey his directions on pain of substitution at his will if any transgressed them. When an earlier endowment to the principal deity was recovered, the Vaisnavas in charge of the Temple had consented, at the instance of the King, to allow the proceeds of the restored lands to be utilised for the new Ālvār shrine. Besides the principal deity Himself additionally transferred, out of His own, proceeds from another tank endowment. The Deity Himself was a legal person and grants were documented as made and done by Him.

Doubtless the temple was the centre fostering both Sanskrit scriptures, the Vedas and the Tamil Prabhandas. The two main festivals in the temple were in the months of Mārgali (December - January) and Māsi (February - March). The former was the festival of Tiruvoymoli, when the entire four thousand verses were recited. The latter, presumably, was the festival in connection with the natal star (Punarvasu) of Kulasekhara Ālvār. On one occasion the God went in procession on a Tiruvādirai day in the month of Makara (January - February). The festival was also the occasion to grant recognition and honours to benefactors, make endowments from the temple income for services, and for grant of privileges besides conducting formal transactions like the appointment of Temple executives, accountants and service-holders. Usually these were done when the principal Deity taken in procession stood past the Nālayiravan Mandapam in the Pandal erected in front of Kulasekhara Ālvār shrine. Indeed, it was an occasion of song and dance, for dis-

play of music and art, and of colour and fragrance, in which the entire township participated. The occasion was the more brilliant and lustrous when royal visits synchronised with it. But the temple and township activity was essentially and intensely one of the Township, for the Township and by the Township.



A note on the interpretation of the phrase
“Kadamai-Kolla Kadan Parrāmayil”
 in Inscription No. 111/1950

1. At page 401 of the ‘Colas’ Vol. II part I (1937 Edition) Prof Sastri has observed as follows:

‘On the other hand, in some instances the tenants occupying the temple lands seem to have held them on more favourable terms than others, or at any rate, to have had better opportunities of getting the terms of their lease revised when necessary. Thus the kani-kadan due from Manabharana-Caturvedimangalam to the Visnu temple called after Rajendra Cola in Mannarkoyil was fixed at 3840 kalams and odd; this was found to be high, and in consequence the Cera Rajarajadeva added ten velis of land to the original extent and fixed 2600 kalams as the annual rental on the whole village so extended. Instances like this show clearly that a number of extra-economic considerations entered into the management of temple lands.’

2. This interpretation hinges on the meaning of the phrase ‘*Kadamai Kolla Kadan Parrāmayil*’ occurring in No. ARE 111 of 1905¹, the text of which has since been published in South Indian Inscriptions Vol. XIV in 1962. The point is whether the ‘*Vādākkadan*’ (Immutable or fixed demand of 2600 *kalam*) was fastened only on the 10 *velis* added by Cera Rajaraja to the village or it was the reduced demand for the village, as a whole.

3. The following considerations are relevant. Firstly, the grant of Mānābharana Caturvedimangalam has been clearly described as ‘*Dēvadāna*’ from the 6th year and what was granted was the ‘*Kānikkadan*’ State land-demand on arable holdings.

1 pp. 81-82 of S.I.I. Vol. XIV

Though portions of the text of the inscription (108/1905)² are built-in and it is incomplete and the extent of and the demand for the village are not available, these two crucial aspects of the tenure of the village are beyond doubt.

4. Cera Rajaraja had added (*Palambadi padirru veliyum ulpada*) on ‘*Kudiningā Kārānmai*’ Tenure, i. e. the *kārānmai* or cultivating rights of the holders of the land was to continue unimpaired. He also fixed a “*vādākkadan*” on immutable quantum of 2600 *kalams*. No other miscellaneous or subsidiary levies (*sil-lurai* or *antarāyam*) in cash or kind or other obligations were to be demanded from these holders other than the fixed quantum of paddy. The dues assigned to the temple were in kind as that would help the provisioning of services therein. He also proceeded to distribute the 10 velis as follow:

1. Cera Kula Sundaran	—	2 veli
2. Mādavan Jayapālan	—	2 veli
3. Ilakkuvanan Uttāma Pāndyan <i>alias</i> Bhucakra Kesari Muvendavelān	—	2 veli
4. Velān Vira Colan <i>aliās</i> Manu Kularāma Muvendavelān	—	2 veli
5. Sembonnādāvallān	—	1 veli
6. Kurundan Kāri	—	1 veli
		—————
6 persons	—	10 veli
		—————

The assignment carried with it the proportionate share in Ūrnatham, or housesites, and the appurtenant rights to trees, and water from wells, falling within the ambit of the lands as due within the village. The lands were also capable of being made a subject of usufructory mortgage. The inscription has clarified that other levies like *Kumārakkaccānam*, *Alageredu* included, and *Kudimai* (obligations of cultivators or tenants) shall not be demanded and only the fixed demand or obligation of 2600 *kalams* of paddy per year shall be delivered (by the assignees) from the 16th year. These lands on these terms, also carried the rights of sale and making usufructory mortgage, by the holders

5. Thus the terms of immutable demand or obligation, of exemptions from all other obligations, and of rights of vendibility and appurtenant enjoyments, all pertain to the 10 *velis* and the 6 specific assignees of land, and as appropriate to the tenure of *Kudiningā Kārānmai* which is different from the *Devadāna* tenure of the earlier grant with assignment of State demand on occupied holdings in that village originally granted in the 6th year of Sundara Cola Pāndya. The Cera Prince directed the officer Villavan Muvendavelan to have this transaction engraved on stone and as dictated by him (ordered by him) the priest Tiruvanandapura dāsar and another and the temple executive (*Sri Kāryam*) Buccakrakesari muvendavēlān had it engraved on the stone.

6. The term ‘.....*Veliyum ulpada*’ signifies the additionality of 10 *velis* for which the fixed obligation was stipulated, and was made payable to the temple.

7. The question is whether the immutable demand of 2600 *kalams* was a reduction from the original *Kānik kadan* of 3840 and odd *kalams*. This can be answered with reference to (i) the average rate of levy of land-demand (*kadamai*) prevalent in this and adjoining townships and (ii) what the phrase ‘*kadamai kolla kadan parrāmayil*’ conveyed.

8. On the first point, we have clear evidence, as set out below.

(1) Mannarkoyil village (13th year of Jatāvarman Sundara Cola Pandya); (A.D. 1033).

Rājarājacaturvedimangalam: *Vellān vagai* tenure.

(a) 2 crops 6 wettings - Rate of assessment 102 *kalams*
2 *Tuni* 4 *Nali* per *veli* + cash 7 *kāsu*, *Kāni Araikkani/Kil 8 ma*

(b) *Malukādu* (Forest Reclaimed land)³

108 *kalams* - *padakku*

At the average rate of say, 8 *Kalams* per *kasu* (prevalent in Tanjore district)⁴ the cash assessment could be equivalent to 56 *kalams* and odd.

Thus the total demand per *veli* would be about 158 *kalams*, for the land in (a).

3 S.I.I. XIV No. 145, pp. 75-76 ARE 110-1905

4 The Colas, Vol II Pt. I, p. 374

- (2) Sermadevi Village: 17th year of Jatāvarman
Sundara Cola Pāndya. (A.D. 1037)
Nigarili Cola Caturvedimangalam⁵-

Devadana Irayili tenure

2 *velis* of *Kalanilan*-

Kānikkadan - Cash 16 - 6 *mā*

Paddy 219 *kalams* 1 *tūni* 1 *padakku*
4 *nāli*

Per *veli* = Cash 8 - 3 *mā*

Paddy 109½ *kalams* 1 *padakku* 1 *kuruni*
2 *Nāli*

Adding the paddy equivalent for cash at 8 *kalams*
per *kāsu* total assessment in paddy would come
to about 173½ *kalams*

The lands were distinctly inferior, and the tenants
regretting their inability to bear the obligations
relinquished the holdings.⁶

- (3) Tiruvalisvaram Village- 17th year of Jatāvarman
Sundara Cola Pāndya. (A.D. 1037)

Rājarāja Caturvedimangalam

5 *velis* of land converted into *Vellanvagai* tenure.

Iraikadan - 642 *kalams* - 6 *kuruni* 2 *nāli*-

1 *ulakku* - 2½ *Sevidu* - in paddy

Cash : *Ūrukolnilam kāsu* - 35¼ *mukkāni*

Katciyerudu - 5

40¼ *mukkāni* or 2/80

Per *veli* = 128 and odd *kalams*

+ 8 *kāsu* and odd in cash for which
the paddy equivalent would be about 64 *kalams*

Total assessment in paddy = 192 & odd
kalams per *veli*⁷

Thus the rate of land demand or *kanikkadan* or *iraikadan* or
kadamai per se would vary from 158 *kalams* to 192 *kalams* per
veli inclusive of the approximate paddy equivalent of cash dues.

5 S.I.I. XIV, p. 83-84, No. 157 ARE 619-1916

6 S.I.I. XIV, No. 164, pp. 91-92

7 S.I.I. XIV No. 160-161, pp. 85 ff.

9. The lands in Mānābharanacaturvedimangalam should stand in more favourable comparison even with Case No. 3; both were in the township of Rājarājacaturvedimangalam. Hence the *iraikadan per se* for 10 *velis* could at the least be 1580 *kalams* and more appropriately 1920 *kalams*. If this were tenable the balance of 1020 - 680 *kalams* (taking the two extreme rates of the most and least favourable assessments) would appear to be too sharp and improbable a reduction from the original demand engraved on stone of 3840 and odd *kalams* for the initial extent of the grant-village. The temple would have been at a disadvantage if such a net reduction in its assigned dues had resulted. It would not have been the intention of Cera Rājarāja or those who supplicated him to get a net reduction to so low a quantum of assigned revenues to the temple.

10. What, then, could the term '*kadamai kolla kadan parrāmayil*' mean? The answer to this could be traced in two inscriptions, one of which has been cited by Prof. Sastri in the foot-note at p 401 itself.

11. This is an inscription of Cola Rājarāja I from Suchindram (Kanyakumari Dist.) in his 14th year (A.D.999).⁸ It enhances the dues (of *Miyātchi*) from the tenants who have *Kilkārānmai* per crop from 3 *kalams* to 3 *kalams*, 1 *tuni*. It proceeds to add

*“Kadan parrāda nilattukku Devakanmigale
kankānithu varuvārgalāvār”*

The editor of the Travancore series has translated this passage as “The Devakanmies shall supervise such of the lands as are exempt from taxes.” Prof. Sastri rightly points out the error of this translation, but he construes it to mean where the *kadan* or demand was too high and a category of land “which could not pay such a rental”.

12. A different interpretation could be ventured. '*Kadan*' is also used in the sense of obligation (to pay the land dues).

⁸ Travancore Archaeological Series Vol. IV, Pt. II p. 129
Also No. 1968-226 of TND Archaeology published in
Kanyakumari Inscriptions - 2nd volume (1972).

(a) "*Parru*"⁹ (b) "*Parrāda*", (c) "*Parrāmayil*", (d) "*Parrili*"* can be given a denotative and technical meaning in which these words occur in the Cola inscriptions, viz., (a) "holding" or "held", (b) "not held" or "not borne", (c) "not as yet borne" or "held", (d) "not held" or "not occupied" respectively.

13. Adopting this sense the phrase under examination can be rendered as "to realise the demand ("*kadamai kolla*")", the obligation had not yet been taken or borne", (*kadan parrāmayil*) (for lack of tenants or holders of land). In other words, the demand fixed at 3840 and odd *kalams* was only potential, and was as yet found to be incapable of realisation at the time as the obligation had not yet been taken on or borne by the holders, for the lands had not yet been occupied by the tenants taking on the obligation to pay the demand.

14. This interpretation will also fit in with the passage quoted from Suchindram inscription which can be rendered as "those lands, the obligation (to pay the demand) for which had not been borne by tenants, the temple authorities were themselves to supervise and (collect the dues)". In other words, the land was to be under direct cultivation under the supervision of the temple authorities by engaging tenants-at-will. This interpretation gains strength from the very instance cited from Seramadevi which almost provides a commentary on the phrase "*Kadan parrāda*".

15. In the 17th year and 7th day, Jatāvarman Sundara Cola Pāndya converted 2 *velis* of land in Kallur in Melavembunadu (identical with Melakkallur in Tirunelveli Taluk) and fixed the assessment at the rates quoted in para 8 above (Case No 2). In the 19th year of the same ruler, i.e. 2 years later, the royal revenue authorities were addressed a relinquishment deed by the holders of land in Kallur village by name Nakkan Bala-

9 Confer - S.I.I. Vol. III-p. 123 No. 63 "*Nam parru kadamayum Ayamum kollum idathu . . . kadamayum ayamum kolluvadakac connom*".

* Prof. Sastri has also brought out this sense when he renders "*parrile*" as "cultivable land which was lying unclaimed" (pp. 339-40-Colas II pt) In Revenue parlance "unoccupied" would be the expression for "unclaimed".

devan, a 'Vellāla' Mādavan Isan, Subrahmanyān Karunākaran, Sāttan Devan, Ninrān Devan, Sāttan Tittai, Nakkan Peran and Nakkan Sendan, Devan Tantondri, Tittai Pattan; they all attested and gave a relinquishment deed *Mānaviraparāntaka Kadai cerithu kudutha parisu*) to the following effect

They could not raise crops and pay the land dues (*Irai*) on the 2 *velis* separated from their village Kallur and constituted into an entity and endowed as *Devadāna Irayili* to Sri Kailāsamudayār temple in Sermadevi; on account of their inability they stated that they did not want these lands and relinquished them before the royal officer, Nalundu Udayar. In the circumstances, (they agreed) these lands shall be caused to be raised with crops and cultivated by tenants (at will) whom the Devakanmies or the temple executives shall themselves induct. The signatories-Urars also agreed to bear the penalty inflicted on those who disobeyed *Mānavira parāntakan* or royal command if they proceeded in future against the tenants inducted by the Devakanmies and who were cultivating the 2 *velis* and paying the land dues to the temple or claimed any rights on these lands as theirs or themselves hindered those who were ploughing and cultivating the lands or caused hindrance through others¹⁰

16. This is tangible evidence to show that demand on lands endowed as Devadana could not materialise when tenants were unwilling to cultivate the lands under stipulated terms, and bear the obligation cast. In such cases, they relinquished their claims and released the lands to be cultivated by tenants-at-will, inducted by temple authorities, under their direct supervision.

17. The term "*Kadan Parrāda*" should refer to such lands on which the demand could not be realised as the obligation had not been taken on or borne by or fastened on the tenants.

18. The term "*Kadamai Kolla Kadan Parrāmayil*" could then be rendered as "to realise the lands-dues the obligation had not yet been borne by the tenants". This would also explain the induction of 6 assignees by Cera Rājarāja on the 10 additional *velis* with their occupation and cultivating rights ensured, and

their eligibility for the share of *kārānmai*; the demand-realisation becomes instantly secured to the benefit of the temple. The 10 *velis* could then be an augmentation of the grant-extent and 2600 *kalams* an addition due therefrom over and above the full potential demand of 3840 and odd *kalams* for the Devadana village.

19. The term "*Parrāmayil*" could also signify the state or condition of the obligation not yet borne by the tenants. That was partly remedied by the induction of the 6 assignees by Rājarāja

20. One point needs to be explained. The average *Kadamai* per *veli* in Rājarāja caturvedimangalam had varied from 158 to 192 *kalams* per *veli*, while the immutable demand (*Vādākkadan*) for the 10 *velis* would work out to 260 *kalams* per *veli*. Perhaps this could be explained as follows: (i) Even the land in case 3 was to the West of Gatana river and hence under its irrigation. The lands in Mānābharana Caturvedimangalam was fed by Tambraparani and their fertility could have been higher. (ii) Under *Kudiningā Kārānmai* tenure the temple was not merely in the position of the grantee of State demand on lands but also had some additional right of *Miyātchi* over the land and the difference could be ascribed to this extra land-rights of *Miyātchi* if implied for the temple. (iii) The assessment was a fixed one and the holders had been freed of all other obligations and to that extent the demand would have reckoned with the differential advantage enjoyed by the holders of land. (iv) The assessment was unchangeable and the benefit of future improvements to land was left to these holders.

21. If this analysis is correct, the conclusions are:-

(i) In short the lands were assessed but unoccupied. The 3820 *kalams* fixed originally for Mānābharana Caturvedimangalam was the potential demand fixed in the 6th year of Jatavarman Sundara Cola Pāndya. It was still not capable of being realised fully in the 16th year when Cera Rājarāja visited the temple, because the obligation to deliver the demand had not been borne by or fastened on tenants still. Hence to augment the income to the temple, Cera Rājarāja added 10 *velis* of land on a fixed demand of 2600 *kalams*, assigning the land to 6 indi-

viduals; presumably the lands were cultivable but not as yet occupied.

(ii) The fixed demand of 2600 kalams on 10 velis would be more or less compatible with the rates of land dues obtaining in the period and in the township and adjoining villages, regard being paid to the totality of rights of the temple. b) and the productivity of land. This augmentation of the assigned revenues with prospects of realisation would have helped the temple which was the objective of the Cera prince and those who supplicated him.

(iii) There was no diminution in the land dues for Mānābharana Caturvedimangalam. It was a moot point how far a vassal Cera Rājarāja could have ordered an absolute reduction in the land revenue demand on the village while yet adding 10 velis of land. [Though such instances could also be cited].

22. Alternatively, these 10 velis could have formed part of the village, Mānābharana Caturvedimangalam (*Immānābharana caturvedimangalam palambadi pathirru veliyum ulpada*) and Rājarāja could have assigned 10 velis of unoccupied land therefrom fixing an immutable demand on the 6 holders inducted by him. In that event the residual extent and demand would have had to be held or borne by other tenants.

This inscription has been concluded as follows:-

“Cera Rājarāja was pleased to direct the officer Villavan Muvendavelan to have these terms of *Kudiningā kārānmai* engraved on stone and as pronounced by the officer Muvendavelan, the temple priest Tiruvanandapuradāsar and another and the temple executive (*Srikārya*) Bhucakra kesari Muvendavelan (and another) engraved this on stone”

23. None of the elaborate official hierarchy of the Cola administration are found here and from this subscription, perhaps, it might be deemed to be an internal arrangement made by the temple authorities at the behest of Cera Rājarāja.

24. Even if the second construction were plausible there was no diminution in the quantum of the assigned land-dues from the village to the temple

25. The passage has been literally rendered at p. 14, but its import as an additionality has been brought out, at pages 18 and 55 of the text of the monograph, based on the first interpretation ventured in this note.

26. The texts of the Inscription under discussion 111/1905, of the Mannarkoil Inscription, the Suchindram Inscription (T.N I. II. No. 193/1968), and of the Sermadevi Inscription (A.R.E. No. 630/1916) are also reproduced below,¹¹ for facility of reference.

ANNEXURE—Further Notes

(ii) p 4, para 1 & p. 49, para 2

The additional *utsavamūrti*, Sri Rājagōpāla and Sri Āndāl and Sri Garuda have been surmised to be consecrated in Nayak times, though in an interrogated manner.

The murtis as seen in plates Nos. 19-21, were distinctly far older, and perhaps could date to early Cola or Pāndya period, and could be reckoned as one of the few early consecrations to be worshipped in this form.

(iii) p.23 - para 1

The interpretation of the phrase “*Māligai Mudarppadi Eduttu Vandapadi*” offered here gets confirmed by the occurrence and context of the same phrase in a Sucindram inscription of A.D. 1140 *

‘*Pullamangalam Māligai Mudarpadi Nāngellaikkutpatta Nilattile Nilangandapadi*’ (1.14.)

Again “*Pullamangalam Māligai-mudal padi Nānkellaikkutpatta nilam*” (1.16). Clearly this would refer to the original boundary document-copy kept in the Palace Records or chancery.

2 The same inscription* referred to a palace in Mullināttu Rājarājaturvedimanglam. The inscription was dated 8th year and (40)7 day of Māravarman Srivallabha, who was a predecessor, perhaps, father of Jatāvarman Kulasekhara, and of the date Circa A.D. 1140. Evidently, in the bigger township of Rājarāja Caturvedimangalam in which 'Rājendra Vinnagar' was situated there was a palace and chancery.

“*Mullināttu Rājarājacaturvedimangalattu Koyilinullālai Palliyaraikkūdathu Palipīdam Munaiyadarayanil Elundaruli-yirundu*” (1,7,8)

It should not have been difficult, then, for Sendalangāradāsar to secure a copy of the survey and boundary record of Vindanur to prove the extent and boundaries of the earlier grant, from the Palace Records in the Township, and to establish the title of the Temple.

It should be noted that a record of A.D. 1021 was still kept intact for over two centuries for an authentic copy to be made and adduced in evidence.

(iv) *Pages 1, 2 : para 3 and page 56 : para 4*

The endowments of land revenue (*Kaḍamai*) in Sundara Cola Pāndya Nallur were made by conversion of Brahmadeya Tenure into Vellānvagai. Also other lands as in Mānābharana Caturvedimangalam and in Kakkalur were purchased by the Temple. Even in the Pandya period grants were only made of the State's interest subsisting in the lands. Were these an indication that the availability of lands under settled cultivation and in the proximity of the *habitats* and the Temple which were valued the highest were becoming inelastic, and virgin lands suitable for occupation and for *de novo* grants were already tending to become scarce in such economically advantageous locations with ease of access and transport and facility for manuring and cultivation?

* Tamilnadu Inscriptions Series III No. 196/1968

I

S.I.I. Vol. XIV No 154 A, R. E. 111 of 1905

On the North wall of the Gopalaswamin Temple, Mannarkoil.

1 ஷ்ஷீஸ்ரீ கொச்சடைய வநூரான ஸ்ரீசுந்தரசோழ பாண்டிய ஷெவர்க்கு யாண்டு பதின்ஆறாவது ராஜராஜப் பாண்டி நாட்டு முடிக்கொண்ட சொழவளநாட்டு முள்ளிநாட்டு ஷ்ஷூ[ஷே]. . . . ராஜேசு சொழ விண்ணகர்ப் பரமஷ்ராமிகள் தெவதானமான இந்நாட்டு மாறாபரணச்சருப்பேதி மங்கலம் காணிக்கடனாக கல்மெல் வெட்டின நெல்லு முவாயிரத் தெண்ணூற்று நாற் பதின்சுநே இருதாணி எழுநாழியும் கடமை கொள்ளக் கடன் பற்றாமையில் செரமாறார் ராஜராஜ ஷேவர் இஷெவர் கொயி லில் வாசல்க் கோபுரத்து மெலைநிலை எழுந்தருளியிருந்து இமாறா பரண[ச்சருப்]

2 பெதிமங்கலம் பழம்படி பதிற்று வேலியும் உள்ப்படக் குடி நிங்காக் காராண்மையாக வாடாக்கடன் இத்தேவர் மரக் கால் அனவரததானனால் நெல்லு இரண்டாயிரத்தறுநூற்றுக் கலம் இஷெவர் ப ஸ்ரீசெரகுலசுந்தரனுக்கு நிலன் இரண்டு வெலியும் மாதவன் சயபாலன் நிலம் இரண்டு வெலி யும் இலக்குவணன் உத்தம பாண்டியனான பு[சக்|கரகெசரி முவேந்தவெளானுக்கு நிலன் இரண்டு வெலியும் வெளான் வீர சொழனான மனுகுலராம முவேந்தவெளானுக்கு நிலன் இரண்டு வெலியும் செம்பொடைவலானுக்கு நிலன் வெலியும் குருந்தன் காரிக்கு நிலன் வெலியும் ஆக அறுவர்க்கு நிலம் பதி[ற்றுவு]

3 லியும் இவ்வூர் ஊர்நத்தமும் இவ்வூர்க்குப் படும் நிலம்- வளையிற் சுற்று முற்றும் மெனெக்கிய மரமும் கிணொக்கிய கிணறும் உண்ணிலம் ஒழிவின்றியெ அனுபவிக்கப் பெறுவார் களாக இந்நிலம் ஒற்றி குமரக் கச்சாணமும் அழகெருது உள்ளிட்ட குடிமை இப்பெறப்பட்ட துவும் கொள்ளப்பி[ரு]தாக வாடாக்கடன் யாண்டு பதினாறு வது முதல் ஆட்டாண்டு தொறும் இரண்டாயிரத்தறுநூற்றுக்

கல நெல் அட்டுவார்களாகவும் [1] இப்பரிசு இந்நிலம் விற்றும் ஒற்றி வைச்சும் கொள்ளப் பெறுவார்களாகவும் [1] இப்பரிசு குடி நீங்காக் காராண்மையாக கல்மெல் வெட்டுவிச்சுக் குடுக்கவென்று அதிகாரிகள் வில்லவன் முவேந்த வெளார்க்கு அருளிச்செய்ய அதிகாரிகள் [வில்ல]வன்.

4 முவேந்த வெளார் சொற்படி திருக்கொயில் முன்பு திருவனந்தபுர ஞாஸனும் திரும னும ஸ்ரீகாரியம் பூசக் கரசெகரி முவேந்த வேளானும் கல்மெல் வெட்டி யது[11].

II

Tamilnadu Inscriptions Series III No. 226/1968
On the outer wall of the Kailāsanāthā shrine, (Ānaippārai)
Thānumālaiyapperumāl Temple, Suchindram

- 1 ஸ்ரீ ஸ்ரீ காந்தனூர்சாலை கலம[று]த்து
- 2 கங்கபாடியும் நுளம்பபாடியும் தடி
- 3 கை வழியும் வேங்கை நாடும் கொ
- 4 ண்ட கோ ராஜராஜகேசரி பன்ம
- 5 ற்கு யாண்டு பதிநாலு இவ்வா
- 6 ண்டு விருச்சிக நாயறு இராஜராஜ
- 7 வளநாட்டு நாஞ்சி நாட்டு ஸ்ரீமாதே
- 8 யடி ஸ்ரீரத்தூ எம்பெருமான்
- 9 தேவதானம் நிருபசேகர வளநல்லூ
- 10 ர்ப்பால் தென்வளநல்லூர் முன்
- 11 கீழ்க்காராண்மை உடைய குடி
- 12 கள் தாயதி உடையார் உடைய
- 13 நிலங்கள் பெரியான் முவேந்த வேளா[ன்] சொல்ல நாஞ்சி
- 14 நாட்டுர்கள் [நிலம் உடையன] மீயாட்சி உடையார்க்கு
- 15 க் கடன் அட்டும் . . [விளை]ஞ்ச நிலத்தால் மாத்தால் முக்க
- 16 லம் அட்டிவரும் நில[ங்]க[ளையு]ம் பின்னையும் பெரியான் முவே
- 17 ந்த வேளாரேய் சொல்ல விளைஞ்ச நிலத்தால் மாத்தால் முக்க

- 8 லனே தூணி நெல்லு [கலம்] இச்சொத்தை முறைபடி நீக்கி தே
- 19 வர் பண்டாரக்காலா[ல்] அஞ்ஞாழி நாராயத்தால் கோயிலுக்கேய் கு
- 20 ணந்து இட்டு அளந்து குடுப்பார் பூவழி முக்கலனேய் தூணியும்
- 21 கடன் பற்றாத நிலத்துக்குத் தேவர்க்மிகள் கண் காணித்து வருவார்
- 22 களாவார் இப்பரிசு இது அன்றென்று விலக்குவார் திரு வாணை மறுத்தா
- 23 ிர் படுத்தண்டம் பட்டு [ஐய்]வ தர்ம்மத்தைச் சிவதர்ம் மத்[தை] இ
- 24 றக்கினு[ரு] மாகுவர்

III

S. I. I. Vol, XIV No. 164, A. R. E. 630 of 1916

On the South Wall of the central shrine in the Ammaināthaswamin Temple, Sermadevi.

1 ஷ்ஷீஸ்ரீ கொச்சடையவன்மரான உடையார் ஸ்ரீசுந்தர சோழ பாண்டியதெவற்கு யாண்டு யக-ஆவது புரவுவரி திணைக்களத்தாற்கும் வரிப்பொத்தக முடையார்களுக்கும் ராஜ ராஜப் பாண்டி நாட்டு முடிக்கொண்ட சோழவள

2 நாட்டு மெல்வெம்ப நாட்டுக் கல்லூற்காணி உடைய நக்கன் பலதெவனும் மாதேவன் ஈசனும் சுப்பிரமணியன் கருணாகரனும் சாத்தன் தெவனும் நின்றான் தெவனும் சாத்தன் திட்டையும் [ந]க்கன் பெற்றானும் நக்கன் செந்தனும் தெவன் தாந்தொன்

3 றியும் திட்டை பத்தனும் ஆக இவ்வணவோம் உள்ளிட டாரொம் ஒட்டி மானவிரபராந்தகங் கடைச் செறித்து[க்]*

குடுத்த பரிசாவது எங்களுர் நிலமாய் உடையார் ஸ்ரீசந்தர
சோழ பாண்டிய தெவர் திருவாய்மொழிஞ்சருள முள்ளிநாட்டு
நிகரிலி சொழ்ச் சருப்பெதி மங்க

4 [லத்து] ஸ்ரீகயிலாயமுடையாற்குத் தெவதான இறையிலி
யாக சிவபாத செகரநல்லூரென்னும் திருநாமத்தால் வரியி
லிட்டு எங்களுர் நின்றும் வெறு முதலாய் நிங்கின இருவெலி
யும் நாங்கள் பயிரெற்றி இறையிறுக்க மாட்டாமை

5 [யி]ல் எங்களால்ப் பயிரெற்றவும் இறை இறுக்கவும்
உண்ணாது இந்நிலம் நாங்கள் வெண்டாமென்று அதிகாரிகள்
ந[ராளு]ந்து உடையார் ஸன்னதியிலே நாங்கள் இந்நில[ம்]
விட்டமெயில் இந்நிலம்தெவகன்மிகள் தாங்களெ

6 குடிகாத்து[க்குடு]த்துப் பயிரெற்றுவிச்சுக் கொள்ளப்
பெறுவாராகவும் [1] இந்நிலம் கொண்டு பயிரெற்றி இறை
யிறுக்குங் குடிகளை நாங்க[ளெ] மெலைக் காலங்களில் இந்நிலஞ்
சுட்டித் துடர்வொமாகிலும் இந்நிலம் எங்களிதென்று அன்ற

7 கொள்வொமாகிலும் உழுவாரை உழாமெ விக்[கின]ம்
பண்ணுவொமாகிலும் பண்ணுவிப்பொமாகிலும் மானவிரப்
பராந்தக மறுத்தார் படுந்தண்டம் படுவதாக ஒட்டி மான
விரப் பராந்தகங் கடைச்செறித்துக் குடுத்

8 [தொமனைவொம் உள்ளிட்ட ஊரொம்[1]* இவகளும்
சொல்ல இத்திட்டெழுதினென் இவ்வூர் வெள்ளாளன் நக்கன்
பலதெவனெழுத்து [1]* இப்பரிசு திட்டிட்ட சாத்தன் தெவ
னெழுத்து [1]* இப்பரிசு திட்டிட்ட மாதெவ

9 [னெழுத்து 10—

CHRONOLOGICAL ANALYSIS OF INSCRIPTIONS WITH SYNOPSIS AND REFERENCES

S. No.	Ref. No. in ARE Report & Year	References to Text published	Dynasty-Ruler-Date-Abstract of contents
1	107 of 1905	S.I.I. XIV No. 132 p. 68	Cola-Pāndya - Jaṭavarman Sundara Cola-Pāndyadeva-4th year-Gift of land to the temple which is here named as in No.106.
2	108 of 1905	S.I.I. XIV No. 133 p. 69	6th year-Built in the beginning. Mentions Manābharana - caturvedimangalam. The temple is called (Rājendra-Sola-Vinnagardevar).
3	109 of 1905	S.I.I. XIV No.144 p.74 also E.I. XI pp.295-97	Cola-Pāndya-Jaṭāvarman Udaiyar-Sundara Cola-Pāndyadeva-13th year - sale of land.
4	110 of 1905	S.I.I. XIV No. 145 p.75	Cola-Pāndya-Sundara-Cola-Pāndyadeva-13th year-sale of land.
5	106 of 1905	S.I.I. XIV No. 148 p.78	Cola-Pāndya-Jaṭavarman Udaiyar Sundara -Cola-Pāndyadeva-14th year - sale of land to the temple here called Rājendra-Sola Vinnagar.
6	392 of 1916	S.I.I. XIV No. 150 p.80	Cola-Pāndya-Sundara-Cola-Pāndyadeva-14th year-Gift of half a lamp, lamp-stand and 16 cows, by Seralan-Mādeviyar's Adi (chchi) servant of queen of the Cera king Rāsingadevar to the temple

S. No.	Ref. No: in ARE Report & Year	References to Text published	Dynasty-Ruler-Date-Abstract of contents
			of Rājendra - Cola - Vinnagar - Alvār of Mudigonda in Rājarāja-Pāndinādu.
7	112 of 1905	—	Cola-Parakesarivarman Udaiyār Rājendra-Coladeva - 24th year-Gift of land dues.
8	111 of 1905	S.I.I. XIV No. 154 p.81	Cola-Pāndya - Jatavarman Sundara-Cola-Pāndyadeva-16th year Gift of land-Mentions the Cera king Rājarājadeva.
9	114 of 1905	S.I.I. XIV No. 177 p. 98	Cola-Pāndya-Jatavarman Sundara-Cola - Pāndyadeva-Built in the end. Mentions the Cera king Rājasimha.
10	113 of 1905	S.I.I.XIV No. 193 p.108	Cola-Pāndya-Maravarman -Built in at the end. Mentions the Cera king Rājarājadeva.
11	408 of 1916	—	Pāndya - Kulasekharadeva - 11th year. Registers an order of the village assembly under the instruction(niyoga) (of the king). Certain private houses which were required in constructing the second prākāra of the temple according to the Sāstra were (acquired and) granted.
12	402 of 1916	—	Pāndya-Jaṭāvarman Tribhuvana-cakravartin Kulasekharadeva-13 & 6th year-The Srivaisnavas of Rājendra-Vinnagar in Rājarāja-caturvedimangalam granted to Sendalangārādāsar a pidipādu

S. No.	Ref. No. in ARE Report & Year	References to Text published	Dynasty-Ruler-Date-Abstract of contents
			<p>under the following circumstances. The latter having got the release of certain lands in Vindanur <i>alias</i> Avanimārtāndapuram the ownership of which was disputed by the residents of Puliur in Tenvāri-nāḍu and of Srivallabhacaturvedimangalam in Kurumarai-nāḍu in the boundary dispute referred to in No.400, the nagarattar of Vindanur granted the kārānmai of these lands to Sendalangāradāsar of the Kulasekhara-Perumāl shrine. The king on the occasion of his presence at the Nālāyiravantirumandapam to hear the tiruppāvai, remitted all the taxes on these lands including kadamai and antarāyam.</p>
13	399 of 1916	—	<p>Pāndya - Māraverman Tribhuvanacakravartin Sundara Pāndya deva-4+1st year. The villagers of Puliur <i>alias</i> Nripaculāmaninallur in Tenvāri-nadu having assembled together as ur granted the flow of excess water of their tank, to other tanks.</p>
14	398 of 1916	—	<p>Pāndya-Māravarman <i>alias</i> Tribhuvanacakravartin Sundara-Pāndyadeva. 4+1st year-Gift of the village of Velānjolai to the same shrine by the Kārana-</p>

S. No.	Ref. No. in ARE Report & Year	References to Text published	Dynasty-Ruler-Date-Abstract of contents
			vans of the tantra headed by the chief military officers, in the imperial service (sengolvelaik-kārar) of Parikkragam Devedravallabha of Urimaiyalagiyān in Vadavarai-nādu.
15	406 of 1916	—	Pāndya-Māravvarman Tribhuvanacakravartin Sundara-Pāndya deva-11+1st year-Refers to a gift by the residents of Vindanur <i>alias</i> Avanimārtāndapuram to the Kulasekhara-Perumāḷ.
16	407 of 1916	—	Pāndya - Sundara - Pāndyadeva-11+1st {year-Built in at the beginning. Gift of a tank by the revenue subordinates of the Munaikedir-mohar, to the deity Krisna (Tiruvāyikulattu-pillai) at Rājendra-Vinnagar. The taxes on the tank, if imposed, were agreed to be paid by villagers.
17	405 of 1916	—	Pāndya - Māravvarman Tribhuvanacakravartin Sundara-Pāndyadeva 11+3rd year-The residents of Puliyur <i>alias</i> Nrpa-culamaninallur having met in assembly as ur, granted to the temple of Kulasekhara Perumāḷ certain privileges for carrying the water from their tank called Sendalangāran pudukkulam.

S. No.	Ref. No. in ARE Report & Year	References to Text published	Dynasty-Ruler-Date-Abstract of contents
18	397 of 1916	—	Pāndya-Māravarman Tribhuvanacakravartin Sundara-Pāndya deva-14th year-Registers an agreement given by the Srivaisnavas of the Rājendra Vinnagar temple of Rājarājacaturvedimangalam to Ālvār Sri Parānkusamāmuni, one of the Brahma vidvāns of that place, stating that they would obey him in as much as he has been appointed to look after the service in the shrine of Ālvār Kulasekhara Perumāl set up and endowed by Sendalangāradāsar of Mullaipalli in Malai-mandalam.
19	401 of 1916	—	Pāndya-Māravarman <i>alias</i> Tribhuvanacakravartin Sundara-Pāndyadeva-20th year-sale of garden land belonging to two childless widows of Rājarājacaturvedimangalam for 12.5 anai-accu to the shrine of Kulasekhara-Perumāl by their representatives (Mudukkannu), one a son-in-law and the other the father. It is stated that before doing this, the widows appealed to their gnātis for help; but failing to get it other gnātis permitted them to dispose of the lands as they liked.

S. No.	Ref. No. in ARE Report & Year	References to text published	Dynasty-Ruler-Date-Abstract of contents
20	400 of 1916	—	Sendalangāradāsar of Mullaipalli in Malai-mandalam who set up the shrine of Kulasekhara Perumāḷ declared the village Vindanur in Kurumarai-nādu as a tiruvidaiyāṭṭam and settled its boundary disputes on the strength of an old document which was now rewritten. The village had been formerly surveyed under royal orders in the 9th year of Rājendra-Coladeva and registered as the tiruvidaiyāṭṭam of Rājendracola-Vinnagar Emberumān in Rājarājacaturvedimangalam in Madhurāntaka Valanādu, a sub-division of Rājarāja-Pāndinādu.
21	403 of 1916	—	Seems to register an order of the Chief God referred to as Krisna of the temple, granting the kada mai of Nādālvākulam for meeting the expenses of offerings etc. on the day of Ardra in the month of Makara when he went on procession and stood in front of the shrine of Kulasekhara. The gift was made to Sendalangāramāmuni at the suggestion of Tiruvaranga-Nārāyanan.
22	404 of 1916	—	Tribhuvanacakravartin Konerinmaikondan-5th year-Gift of two

S. No	Ref. No. in ARE Report & Year	References to Text published	Dynasty-Ruler-Date-Abstract of contents
			<p>mā of land including all taxes to the matha of Sendālangāramāmuni for feeding 12 Brahma-vidvāns, and himself every month on the day of Satabhisaj which was the birthday star of the king. Kālingarāya instituted the charity.</p>
23	393 of 1916	—	<p>Tribhuvanacakravartin Konērinmaikondan - 8th year - Registers an order to the residents of Pan-nangudi <i>alias</i> Vikramapandyanallur in Mulli-nādu and refers to land given in Pilavilai <i>alias</i> Kulasekharanallur on the southern side of Rājarāja-caturvedimangalam to 12 bhaṭṭas of Kulasēkhara caturvedimangalam and to the temple of Nālāyira-Vinnagar-Emberumān, for the recitation of the Tiruvāymoli.</p>
24	391 of 1916	—	<p>Pāndya-Jaṭāvarman Tribhuvānacakravartin Vira-Pāndyadeva-30th year—Gift of land and a tank, by Ilaiyālvār Devaccilai-Perumāl <i>alias</i> Vikrama-Pāndya Kālingarāyar, to the temple of Parpanāba-Perumāl at Tiruvanandapuram. The assembly of Rājarāja-caturvedimangalam declared these to be rent-free and deducted them from the vari register.</p>

S. No.	Ref. No. in ARE Report & Year	References to Text published	Dynasty-Ruler-Date-Abstract of contents
25	Un-numbered Un-published	Un-	13th century (Paleographically) Provision by Land grant for VINNAPPAM SEIVĀR(reciters of prabhandās) in the temple (fragment).
26	390 of 1916	—	Kollam 662-Registers that Narumpunkondān Tandaiyum-kālum-alagiyān Virakeralan Virudarāyan and his party were to take up the nattuvaturavu and tālakāra-turavu in the temples of Alagiya-Mannanār and Kailāsa Mudaiyār at Rājarājacaturvedimangalam and those at Tiruppudaimarudur Attalanallur, Adiccanallur and other places. These services are stated to have been till then held by outsiders (paradesi).
27	388 of 1916	—	Ordered that Anandavalli (was to be appointed 3rd kudi) in the temple of Alagiya-Mannanar of Rājarājacaturvedimangalam, a Brahmadesam in Mulli-nādu, in place of Valli-Mānikkamālai and her set who formerly occupied the 3rd kudi but were now transferred to the 4th.
28	384 of 1916	—	Pāndya-Kollam 688 - Being encamped in his new mansion at Vēlakkuricci the king granted as a taragupidipādu the right of

S. No.	Ref. No. in ARE Report & Year	References to Text published	Dynasty-Ruler-Date-Abstract of contents
			(husking paddy?) etc. by appointing (temple dancing girls?) as second kudi.
29	389 of 1916	T.A.S. Vol.IX p. 21	Kollam 698 - Sankaranārāyana Venrumankonda Bhutalavira Vira-Udayamārtān d a v a r m a n having become the chief of Siraiṅvāy and being encamped at his new mansion in the Brahman quarter (agara-sirmai) called Viramārtān d a - c a t u r v e d i - mangalam of Kalakkādu <i>alias</i> Solakulavallipuram in Paccāruppokku a sub-division of Vanava-nādu, gave seven tanks including all income to the temple of Alagiya-Mannanār as Tiruvidaiyāṭṭam.
30	387 of 1916	T.A.S. Vol.IX p.20	Kollam 699-Gift of taragupidi-pādu to Ayyikkutti and others who were appointed as the 9th kudi in the temple, while the king was encamped, in his new mansion at Agara-simai in Kalakkādu <i>alias</i> Solakulavallipuram.
31	394 of 1916	—	Kollam 721-Built in at the end. Refers to the appointment of dancing girls for turavu (service) etc.
32	396 of 1916	—	Kollam 7(22) - Registers that the King from his camp at Kalladaikuricci ordered that a

S. No.	Ref. No. in ARE Report & Year	References to text published	Dynasty-Ruler-Date-Abstract of contents
			certain Tirukkurugur, daughter of Nagammai, and her followers were to be appointed as the 11th kudi of the same temple.
33	385 of 1916	—	Saka 1480-Registers a gift of land by the god, his servants and the big assembly of Rājarājacaturvēdimangalam having assembled together in the Kulasēkhara mandapa, underneath the pandal called Udayamārtāndan, to a certain Perāyiramudayān Anantakrisnan of Talaicengadu for his services as kudavar in the temple. It is stated that the god was seated on the pitha called after Visvanātha-Nāyakar who was the agent of (the Karnāta King) Rāmarajadēva Mahārāja.
34	386 of 1916	—	Saka 1480-Gift of land, house and certain temple privileges, under similar circumstances to a certain Venrumālaiyitta Perumāl of Idaiarrukkudi near Sālagramam, who belonged to the Bhāradvāja-gotra and Jaimini-sutra on his being appointed for the service of kudavar in the same temple.
35	382 of 1916	—	Kollam 7 Mentions that the residents of Kākkalur including

S. No.	Ref. No. in ARE Report & Year	References to Text published	Dynasty-Ruler-Date-Abstract of contents
			Manna-Pillai and Mattā-Panikkar, agreed to replenish the loss of 150 kottai of paddy which had been mortgaged by the temple. The document is signed by Nālāyira Mūvēndavēlān.
36	395 of 1916	—	Saka 1510-Appointment of two dancing girls for the 12th kottu in the temple. The document is signed by Nālāyira-Mūvēndavēlān alias Dēvapillai.
37	383 of 1916	—	Kollam 764-Records the appointment of a certain Sankaranayinār as the dharmakartā and accountant of the temple by the god and his servants, assembled together in the Kulasēkaramaṇḍapa underneath the canopy called Udayamārttāndan-pandal. The document is signed by Nālāyira Muvēndavēlān alias Dēvapillai.
38	409 of 1916	—	Saka 1526-Gift of land by a certain Cinna Nāguceṭṭi son of Pottināyakar for conducting the Teppattirunāl festival of Aḷagiya Mannanār.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that this is essential for the proper management of the organization's finances and for ensuring compliance with applicable laws and regulations.

2. The second part of the document outlines the specific procedures that must be followed when recording transactions. This includes the requirement to use standardized forms and to ensure that all entries are supported by appropriate documentation, such as invoices and receipts.

3. The third part of the document addresses the issue of internal controls. It stresses that a robust system of internal controls is necessary to prevent errors and fraud, and to ensure the integrity of the financial reporting process.

4. The fourth part of the document discusses the role of the accounting department in providing timely and accurate financial information to management. It highlights the importance of regular reporting and of maintaining clear communication channels between the accounting department and other key departments within the organization.

5. Finally, the document concludes by reiterating the overall goal of the financial reporting process: to provide a clear and accurate picture of the organization's financial performance to all stakeholders. It encourages all employees to take responsibility for their role in this process and to adhere to the highest standards of professional conduct.

TEXTS OF UNPUBLISHED INSCRIPTIONS

[Chronologically arranged]

[The following texts of 14 Inscriptions are printed with the kind permission of the Chief Epigraphist, Mysore, who has not only supplied me these unpublished texts for my study and use in preparing this Monograph, but has also painstakingly had them verified to ensure accuracy. I am deeply indebted to the Chief Epigraphist, Shri K. G. Krishnan for this invaluable assistance and for the kind courtesy in permitting me to append these unpublished inscriptions to this book, (vide the Chief Epigraphist's D. O. letter No. 38/2(3)/79, Camp, dated 27.7.1979.)]

1. A. R. E. No. 112 of 1905	8. A. R. E. No. 403 of 1916
2. „ „ 397 of 1916	9. „ „ 404 of 1916
3. „ „ 398 of 1916	10. „ „ 405 of 1916
4. „ „ 399 of 1916	11. „ „ 406 of 1916
5. „ „ 400 of 1916	12. „ „ 407 of 1916
6. „ „ 401 of 1916	13. „ „ 408 of 1916
7. „ „ 402 of 1916	14. „ „ 409 of 1916

A. R. E. No. 112 of 1905

[On the South Wall of the Central Shrine in the Gopalaswāmy Tēmples at Mannārkoil]

1 ஷ்ஷீஸ்ரீ [||*] யாண்டு இருபத்து நாலாவது நாள் நூற்றொருபதத் தெட்டினால் பூர்வ தெசமும் கங்கையும் கடார முங் கொண்ட கொப்பரகெசரி பன்[ம்]மரான உடையார் ஸ்ரீராஜேந்திர சொழ தெவர் [கச்]சிபுரத்துக் கொயிலினுள் ளால் [இத்திரும.....து இராசெணீர சொழ பிரமதி ராசனில் திருவமுது செய்தருளா விருந்து இராசராசப் பாண்டி நாட்டு முடிக்கொண்ட சொழ வளநாட்டுக் குறுமடை நாட்டு பிஞ்சனூர் வள்ளான் வகையில் முதலாய் வருகின்றபடி நம் பிள்ளைகளில் சுஊர சொழ பாண்டியனுக்கு யாண்டு பதினைஞ்சாவது முதல் தவிர்ச்சு இவ்வூர் நிலம் எழுபத்தெட்டெ ஒன்ம்பது மாக்காணி

யினால் காணிக்கடன் நெல்லு மூவாயிரத்து முன்னூ[ற்று] னாற்ப்பதின் கலனெய் இருதூணி முக்குறுணி இருநாழியு

2 ம் காசு நானூற்று முப்பத்து மூன்றெய் காலெய் அரைக் காணியும் முடிக்கொண்ட சொழ வளநாட்டு முள்ளி நாட்டு இராஜ ராஜச் சது[ர்*]வ்வெதி மங்கலத்து செரமானூர் இராஜ லிஹந் எடுப்பிச்ச ராஜெணீர சொழ விண்ணகரத் தெவ.....டு நிவண[ங்]களுக்கு இறுப்பதாக நம் பிள்ளைகளில் சுரை சொழ பாண்டியனுக்கு யாண்டு பதினைஞ்சாவது முதல் [தெவர்] தான மாக வரியிலிட்டுக் குடுக்கவென்று திருவாய்மொழிந்தருளிநூர் என்று திருமணீர ஓலை அருமொழி தெவ வளநாட்டு ஆர்வலக் கூற்றத்து மும்முடி சொழ நல்லூர் கிழவந் சிங்காணை மும்முடி சொழன் எழுத்தினாலும் திருமணீர ஓலை நாயகம் கங்கை கொண்ட சொழபுரத்து இராஜ விச்சாதிரப் பெருணருவில் சொனகன்சா[வூற்ப]ரஞ்சொதி

3 ஆன் இராஜெணீர சொழக்கணீருவப் பெரெய்யனும் கூத்திரி[ய*] சிகாமணி வளநாட்டு திருநிறையூர் நாட்டு இ[டிப்] புலியுருடையான் கொவனாச்சனான கங்கை கொண்ட சொழ அணிமுரிநாடாள்வானும் ஊயக் கொண்டார் வளநாட்டு வெண்ணாட்டு கெ[ரளா]ந்[த].....வதி மங்கலத்து நராக்கண்மாராயன் அருமொழியான உத்தம சொழ ஸ்ரீமாரா[ய*] னும் இந்நாட்டு திருவமுந்நூர் நாட்டு து[ழ]ாருடையான் நாராயணன் எடுத்த பாதமான உத்தம சொழ சொழ கொனும் ஒப்பினாலும் புகுண கெள்வி வரியிலிட்டுக் கொள்கவென்று ஊயக்

4 கொண்டார் வளநாட்டு வெண்ணாட்டு கெரளாககச் சது[வெ-தி மங்கலத்து] நராக்கண்மாராயன் ஜனனாதனான இராஜெணூ(ர)சொழ ஸ்ரீமாதராசர் எவ இவர் எவின படியெ அதிகாரிகள் உயக் கொண்டார் வளநாட்டு திருவமுந்நூர் நாட்டு மானை கிழார் மாறன் மன்நாலையான நித்த வினொ-

5 த முவை வெளாரும் எவ புரவரி திணைக்களத்து கண்காணி கூத்திரி[ய*] சிகாமணி வளநாட்டு

6 திரு நிறையூர் நாட்டு செம்பிய நல்லூருடையான் நின்றான் பட்டனும் இராயாஸ்ய வ

7 ள நாட்டு வடவழி நாட்டு தி[ரு]வெள்ளறெ உடை

யான் திருவாக்கி ஆதித்தனும் புரவரிதி-

8 ணைக்களம் [நி]த்த வினொத வள நாட்டு வெண்ணிக் கூற்றத்து புலியூர் கிழவன் திரை ஊரன் சொதி விளக்கும் இந் நாட்டு கிழாற்க் கூற்றத்து பிரம்பலக் குடையான் கணவதி முப்

9 புள்ளியும் முகவெட்டி அருமொழி தெவ வளநாட்டு மங்கல நாட்டு மங்கலக் கிழான் பித்தன் பிசங்கனும் வரிப் பொத்தக கணக்கு ஜயங்கொண்ட சொழ மண்டலத்து புலி

10 யூர்க் கொட்டத்து குன்றத்தூர் செக்கிழான் நாசகன் விதியும் வரியிலிடு புறக்குடையான்[ங்] காவிதி பட்டனும் பட்டொலை அருமொழி தெவ வளநாட்டு புறங் கரம்பை நா-

11 ட்டு குழலாருடையான் படுகன் தெவனும் தெவ தானம் வரியிலிடுவித்த புரவரி திணைக்களம் புலியூர்க் கிழவனும் பிரம்பலக் குடையானும் வரசித்திரன் வரிப் பொ-

12 த்தக கணக்கு செக்கிழானும் வரியிலிட்டான் தெரிப்பு அருமொழி தெவ வளநாட்டு

13 நென்மலி நாட்டு கொற்றாருடையான் புகழன் கொவிந்தனும் பட்டொலை குழலா-

14 ருடையானும் இருந்து யாண்டு பதினொழாவது நாள் நூற்றையம்பத்து நாலினால் இராஜ-

15 ராஜப் பாண்டி நாட்டு முடிக்கொண்ட சொழ வள நாட்டுக் குறும்பை நாட்டுப் பிஞ்சனூர் வெ-

16 ள்ளான் வகையில் முதலாய் வருகின்றபடியாண்டு பதினஞ்சாவது முதல் தவிர்ந்து இவ்வூர் நிலன்

17 எழுபத்தெட்டெய் ஒன் (ம்) பது மாக்காணியினால்க் காணிக்கடன் நெல்லு மூவாயிரத்து முன்னூற்று நா-

18 ற்பதின் கலனெய் இருதூணி முக்குறுணி இருநாழியும் காசு நானூற்று முப்பத்து மூன்றெய் காலெயரைக் காணி

19 முடி கொண்ட சொழ வளநாட்டு முள்ளி நாட்டு இராஜ ராஜச் சது[ர்*]வெதி மங்கலத்து செரமான் இராஜ லிஹன் எ- .

20 டுப்பித்த இராஜேஜீர சொழ விண்ணகர்த் தெவர்க்கு வெண்டு நிவணங்களுக்கு இறுப்பதாக யாண்டு பதி[ணை]ஞ்

சாவது மு-

21 தல் தெவ தானமாக வரியிலிட்டது இவை புரவரி
திணைக்க நாசகம் புலியூர் கிழவன் எழுத்து இவை புரவரி-

22 திணைக்கள நாசகம் பிரம்பலக் குடையான் எழுத்து[||*]

A. R. E. No. 408 of 1916

[On the South Wall of the Prakara of the Kulasekhara Alwar
Shrine in the Gopalaswamin Temple, Mannarkoil]

Text

1 ஷ்ஷி ஸ்ரீ [||*] நியொகப்படி ஸ்ரீ இராஜ இராஜ
சதுவெ-3தி மங்கலத்து மஹாஸலெயொம் ஒலை ஸ்ரீ இரா
செந்திர விண்ணகர் திருப்பதி ஸ்ரீ வையிணீவர் கண்டு இக்
கொயிலுக்கு இரண்டாம்-

2 பூகாரம் ஸாஷூ-3த்தின்படி செய்யப் பாத்தடித்து
கிழக்கெ....வெண்டுகையால் எட்டாஞ் செரிக் கிழக்கு இருக்கிற
காலில் நின்றும் மெற்கு பன்னிரண்டாந் தெருவில் கிழ் சிறகும்
மெல்சிறகில் முன்பு இவர் தி-

3 ருவிடையாட்டமான மனை நிக்கி நிக்கி உள்ள மனைகள்
மன்னனார் திருக்கைய மலரிலெ உடகவ-3மாக டா தம்
பண்ணினமையில் ஸ்ரீ குலசெகரதெவற்கு யாண்டு பதினாறுவது
மாசிமாதம் இருபத்தஞ்சா-

4 ந்தியதி முதல் எப்பெற்பட்ட இறைகளுந்தவிர்ந்தமை
யில் சொழபாண்டிய நல்லூரொடெ கூட்டிக் கொண்டு எல்லை
களிலே திருவாழிக்கல்லும் நாட்டிக் கொண்டு இப்படிக்கு
கல்லிலுஞ் செம்பிலும் வெட்டிக் கொள்க

5 இவை வலவூர் ஷெவஷெவெஸன் தெய்வச் சிலயான்
எழுத்து இவெ வலயூர் எச்சமுந்தி தெய்வச்சி கலியான்
எழுத்து இவை[தளப்பி]லம்..... வன் எழுத்து உ இவை
வலவூர் சீ கஜஊசாங்கநாதன் எழுத்து

6 இவை பத்தங்கி சி நரஸிஹன் எழுத்து இவை குரொ
விசிதாசன்..... எழுத்து இவை ஒலி கொன்றை..... வை
ஷெவ.....ன் எழுத்து இவை இடத்துறை சி கஜஊ சி கயிலாஸ
முடையா-

7 ன் எழுத்து இவை இடத்துறை கெசவன் சி கயிலர்ஸம்
முடையான் எழுத்து—இவை எமப்பெறார் அழகியமணவாளன்
எழுத்து இவை ஆதநார் சி சடகொபன் எழுத்[து] இவை

8 . ட்டையூர் கொற்றவில்லி எழுத்து உ

A. R. E. No. 402 of 1916

[On the East Wall of the Kulasekhara Shrine]

- 1 ஷ்ஷீ ஸ்ரீ [||*] ஸ்ரீ கொச்ச-
- 2 டைய பன்மரான சீஹு-
- 3 வனச் சகுவத்திகள் ஸ்ரீ
- 4 குலசெகர ஷெவர்க்கு யாண்டு
- 5 பதின்முன்றுவதிநெ[நதி]-
- 6 ராருமாண்டு முள்ளி நா-
- 7 ட்டு ஸ்ரீஹெயம் ஸ்ரீ
- 8 ராஜ ராஜச் சதுவெ-ஃஜி
- 9 மங்கலத்து ஸ்ரீ ராஜெஃ
- 10 விண்ணகரத் திருப்பதி ஸ்ரீவ-
- 11 யிஷ்வரொமும் கணக்க பண்
- 12 டாரிகளொமும் இக்கொயிலி-
- 13 ல ஸ்ரீ குலசெகரப் பெருமாளை
- 14 யுகந்தருளிவித்துத் தன்மஞ் செய்-
- 15 கிற மலைமண்டலத்து முல்லைப்-
- 16 பள்ளி வாஸுஷெவன் கெசவனான செண்-
- 17 டலங்கார ஷாஸர்க்குப் பிடுபாடு குடுத்த ப-
- 18 ரிசாவது இ[வ்]விராஜெஃ விண்ணக ரெம்
- 19 பெருமான் திருவுடையாட்டங் குறுமடை-
- 20 ற நாட்டு விந்தனூரான அவனி மாத்தாண்ட
- 21 புரத்து நகரத்தாருடனுந் தென்வாரி நாட்-
- 22 டுப் புலியூராருடனும் எல்லை தத்த துற-
- 23 வுண்டாய்க் கிடந்த நிலமுங் குறுமறை ந-
- 24 ட்டு ஸ்ரீ வல்லபச் சதுவெ-ஃஜி மங்கலத்த-
- 25 டாருடன் எல்லைதத்த துறவுண்டாய்க் கி-
- 26 டந்த நிலமும் இவர் பொய் சாத்தனப-
- 27 டிபார்த்து கொடு வந்து வழக்குப் டெ-

- 28 பசி எல்லை தத்த துறவு திர்த்து விடுவி-
 29 த்துக் கொண்ட நிலம் இவருகந்தருளிவி
 30 த்த சி குலசெகரப் பெருமாளுக்கு விந்
 31 தனூர் நகரத்தார் காராண்மை தன்மதா-
 32 னமாக நிர்வார்த்துக் குடுத்தமையில் இ
 33 வர் இந்நிலங்ாடு வெட்டிக் கடமை ப-
 34 றித்துத் திருவாய்க்குலப்பெரெரியுள்-
 35 ளிட்ட குளங்கள் கல்லி வரம்பிட்டு
 36 ப் பிரம்பெறித் திருத்தி
 37 னமையில் இந்நிலத்தி-
 38 ல் நன்செய் புன்செய்க் க
 39 டமையுள்ளது மற்று
 40 மெப் பெயர்ப்பட்டது
 41 வும் சி குலசெகரப் பெ
 42 ருமாளுக்கு அமுதுபடி
 43 சாத்துப்படி யுள்ளிட்ட
 44 நித்த நிமந்தங்களுக்குப்-
 45 பெற வெணுமென்று மாசித்-
 46 திருநாளில் நாலாயிரவன் தி-
 47 ரு மண்டபத்திலெ யெறி யருளிப்-
 48 பிள்ளை திருப்பாவை கெட்டருளாநி-
 49 ற்க இச்செண்டலங்கார ஞாஸர் விண்-
 50 ணப்பஞ் செய்தடத்துப் பிள்ளையுந்தி-
 51 ருவுள்ளமாய்ப் பதினெட்டு மண்டலத்
 52 திற் சிவயிஜீவரெயுமிவூர் மஹாஸ-
 53 ஹையையு மெங்களையு மழைத்தருளி
 54 நங்குல செகரனுக்கு அடுக்களைப் புற
 55 மாகக் கடமையந்தராயமுமற்று மெப்
 56 பெயர்ப் பட்டதுவுங் குடுத்தொம் இப்-
 57 படிக்கு நம் ஒலையுங் குடுத்து உங்கள் பி-
 58 டிபாடுங் குடுங்கொளென்று திருவாய்மொ-
 59 ழிந்தருளினைமையிற் பிள்ளை திருமுகப்-
 60 படியு மஹாநியொகப்படியுஞ் செண்ட-
 61 லங்கார ஞாஸர் கொடுவந்த சாத்தனபடி-
 62 யெ இவர் வழக்குப் பெசி விடுவித்துக் ெ-
 63 காண்ட இந்நிலத்துக்குப் பெருநான்ெ-

- 64 கல்லையாவது கிழெல்லை சுந்தரபாண்—
 65 டிய புரத்தாரெல்லைக்குஞ் சிவல்லவச்ச—
 66 துவெ-ஃழி மங்கலத்தாரெல்லைக்கு மெற்
 67 குந் தென்னெல்லை மல்லாப்பான காலு
 68 க்கு வடக்கு மெலெல்லை புலியூரெல்லை
 69 க்கும் இவ்வூரிலெ நின்றும் விந்தனூர்க்
 70 குப் பொதுகிறபை
 71 முய தென்வடற் பெரு—
 72 வழிக்குக் கிழக்கும் வட—
 73 வெல்லை தமிழதரை—
 74 யனும் பகவன் திரு—
 75 வாய்க் குலமுந் கல்—
 76 லின குளத்துக்கு நி—
 77 ர் பாய்கிற கால் பெ—
 78 ற்ற ஆயத்துக்கும் இக்கு—
 79 ளக் கரையிலெ நின்று மெ—
 80 ற்கு நொக்கிப் பொன கொழு
 81 காலுக்கு தெற்கு[ம்] இநான்
 82 கெல்லைக்குட்பட்ட நன்செய் பு—
 83 ன் செயாலுள்ள கடமையந்ராய—
 84 மு மற்று மெப் பெயர்ப்பட்டனவுஞ் சி
 85 குல செகரப் பெருமாளுக்கு அமுதுப—
 86 டி சாத்துப் படியுள்ளிட்ட நித்த நிம—
 87 ந்தங்களுக்குந் திருப்பணிக்கும் பிள்ளை—
 88 திருவாய் மொழிந்தருளினபடியெ
 89 குடுத்தமைக்கு உ இவை ஸ்ரீ ஹனும[ஃரா]
 90 ஸன் எழுத்து இவை திருமாலிருஞ்ெ—
 91 சாலை வள்ளலெழுத்து இவை திருக்குரு—
 92 கூர் வள்ளலெழுத்து இவை திருவரங்க—
 93 ப்பிரியன் எழுத்து இவை திருவரங்க—
 94 வள்ளல் எழுத்து இவை பெரியகொயி—
 95 ல் முன் எழுத்து இவை திருவரங்க தாத
 96 ன் எழுத்து இவை நிலமெனிய[மு]தின் எ—
 97 முத்து இவை திருமாலிருஞ்சொலைப்
 98 பிரியன் எழுத்து இவை திருக்குருகை
 99 பிரான் தாதன் எழுத்து இவை கொயி—

100 ற் கணக்கு ஸ்ரீ வயிஷ்வப் பிரியன் எழு-

101 த்து உ

A. R. E. No. 399 of 1916

[On the North and West walls of the Kulasekhara Shrine]

1 ஸௌஷி ஸ்ரீ ஸ்ரீ மெய்க்கிர்த்திக்கு மெல் ஷஷி ஸ்ரீ கொமாற பன்மரான ச்ரீஹ்வனச் சக்ருவத்திகள் ஸ்ரீ ஸௌஷி பாண்டிய ஷெவற்கு யாண்டு நாலாவதின் எதிராமாண்டு முள்ளி நாட்டு ஷ்ரீஹ்வனம் ஸ்ரீ ராஜ ராஜச் சதுவெஹி மங்கலத்து ஸ்ரீ ராஜேஹி விண்ணகரம் பெருமான்

2 கொயிலில் நாயனார் ஸ்ரீ குலசெகரப்பெருமாள் திருநா[ம*]மத்துக்கு தென்வாரி நாட்டுப் புலியூரான நிருப குளாமணி நல்லூர் ஊராயிசைந்த ஊரொம் தன்ம தான பிடி பாடு குடுத்த பரிசாவது எங்கனார் ஆற்று வாய்ப் பெரிய குளம் நிறைந்-

3 தால் மிகுதி நிர் கிழை மறுவாய் திறந்து கிழக்கு நொக்கிப் பொகிற பழங்காலாலெ கொடு பொய் இந்நாயனார் திருவிடையாட்டமான முதுகுடி நாடாழ்வான் குளம் நிறைந் தாலிந் நாயனார் திருவிடையாட்டம் வழியிற் குளத்திலெ யடைத்துப் பாச்சிக் கிழக்கு நொக்கிக் கால் வெட்டிக் கொடு பொய்த் திருவாய்க்குலப் பெரெரியிலெ நிர் பாச்சிக் கொள்வா ராகவும் இப்படி நிர் பாயுமிடத்து எங்கள் ஓலை மறுகாலிலுங் காற் பொக்கிலும் திறந்து பாழில் விடாப்பொமாகவும் இப்படி சூழாழித்தவற் நிர் பாச்சிக்-

4 கொள்வதாக யஹ்வானம் பண்ணிக் குடுத்தொம் ஊராயிசைந்த ஊரொம் நாயனார் ஸ்ரீ குலசெகரப் பெருமாள் திருநாமத்துக்கு உ இப்படிக்கு இவை புலியூர் கிழவன் எழுத்து இவை பிட்டான் ஆளவுடையானை சிவலவ முவெந்த வெளான் எழுத்து உ இவை சூரியன் சிங்கனை உத்தம பாண்டிய முவெந்த வெளான் எழுத்து இவை கொவன் சிங்கனை தனச் செட்டி எழுத்து இவை உதையன் கொவனை சுந்தர பாண்டிய முவெந்த வெளானெழுத்து இவை குலொத்துங்க சொழப் பல்ல

5 வ தரையன் எழுத்து இவை காவன் மாதெவனை மாதவராயன் எழுத்து இவை பெருமாள் செந்தனை செய்ய

பாண்டிய முவெந்த வெளான் எழுத்து சிங்கன் கணவதியான
வானவன் முவெந்த வெளான் எழுத்து உ இவர்கள் சொல்ல
இந்நூல் ஞானப் பிடிபா டெமுதினென் இவ்வூர்க் கணக்கு நென்
மலி உடையான் உடையான் சிங்கனான குலசெகர முவெந்த
வெளான் எழுத்து உ

A. R. E. No. 398 of 1916

[On the North Wall of the Kulasekhara Shrine]

- 1 ஸ்வஸ்தி ஸ்ரீ ஸ்ரீ கொமாற-
- 2 வஜ்ஜரான ச்ரீ ஹவனச்ச
- 3 சூவதீகள் ஸ்ரீ ஸாநரஹி ! டெ-
- 4 ட்வற்கு யாண்டு ச வதினெ-
- 5 திராம² வைகாசி மாஸமு-
- 6 ள்ளி நாட்டுப் பிரம தெயம் ஸ்ரீ
- 7 ராச ராசச் சதுவெஹி ம³ சி ரா-
- 8 செந்திர வி⁴ எம்பெருமான் திருவிடையா-
- 9 [ட்டம்] கொயிலில் நாயனார் சிகுலசெ-
- 10 கரப் பெருமாள் திருநாமத்துக்கு
- 11 வட வாற நாட்டு உரிமையழகியா-
- 12 னில் பரிக்கிரகம் தெவெந்திர வல்லவன்
- 13 செங்கொல் வெளைக்காறில் செனாபதி த-
- 14 ண்டநாயகத்துள்ளிட்ட தந்திரத்துக்குச்ச-
- 15 மைந்த காரணவரொம் பிடிபாடு குடுத்த
- 16 பரிசாவது இந்நாயனார் திருவிடையாட்-
- 17 டம் வெளான் சொலை உள்ளிட்ட பற்று நா-
- 18 ங்கள் அனுபவித்து பொந்தமையில் இத்திரு-
- 19 விடையாட்டம் எல்லைகளிலெ திருவாழி
- 20 க்கல்லு நாட்டிக் குடுத்து இப்பற்று விட்டுக் குடுத்-
- 21 தொம் ஊற்குச் சமைந்த காரணவரொம் இராசெ-
- 22 ந்திர வி⁵ எம்பெருமான் கொயிலில் நாயனார் சி-
- 23 குலசெகரப் பெருமாள் திருநாமத்துக்கு இப்படி தி-

1	Stands for	பாண்டிய	2	Stands for	மாண்டு
3	„ „	மங்கலத்து	4	„ „	விண்ணகர்
5	„ „	விண்ணகர்			

- 24 ரு விடையாட்டமாக எல்லைகளிலெ திருவாழி
 25 க் கல்லு நாட்டிக் குடுத்த இக்குளப்பற்றுக்கும்
 26 பி[ற]கிக்குளம் நிறைந்து விட்ட மறுகால் நிர்க
 27 வர் பாச்சிக் கொள்வாராகவும் முன்பு வெட்டின
 28 பழங்காலாலெ நிர்பாச்சிக் கொள்வாராகவும்
 29 இப்படிக்குக் கல்லிலுஞ் செம்பிலும் வெட்டி-
 30 க் கொள்வாராகவும் இப்படி சம்மதித்துப் பி-
 31 டி பாடு குடுத்தொம் படைக்குச் சமைந்த கார
 32 ணவரொம் நாயனார் சி குலசெகரப் பெருமாள் தி-
 33 ரு நாமத்து-
 34 க்கு இது அனெ-
 35 டப் பித்தான்
 36 தற்குறிக்கு இ-
 37 வ குலசெகரமு
 38 வெந்த வெளா
 39 ன் எழுத்து
 40 இவை விரம-
 41 ணணிக்கப்ப
 42 ல்லவராயன்
 43 எழுத்து இ-
 44 வ பரிநிரை ெ-
 45 க[ா]ண்ட நாடா-
 46 ள்வான் எழுத்து
 47 இவை தெவெந்
 48 திரப் பல்லவரய
 49 ன், எழுத்து இவை
 50 பக்கரை கொண்-
 51 ட நாடாள்வான்
 52 எழுத்து இது நிலை
 53 மையழகிய நாட
 54 ள்வான் தற்
 55 குறி கட[ளு]ம் விருத[ட]
 56 க்க நாடாள்வான்
 57 தற் குறிக்கும் வெட்
 58 டையழகிய நாட

- 59 ாள்வான் தற்குறிக்
 60 கும் உற்றடத்து தவி
 61 தற்குறிக்கும் தென்
 62 னக் கூகன் தற்குறி—
 63 க்கும் ஆக இவ்வ
 64 னைவர் தற்குறியு
 65 மாட்டெறிந்து இ—
 66 ப்பிடிபாடும் எ
 67 முதின இவ்வூர்த்த
 68 ந்திரக் கணக்கு
 69 அழகிய பாண்—
 70 டியவிழுப்பர
 71 யன் எழுத்து உ

A. R. E. No. 406 of 1916

[On the South Wall of the prakāra of Kulasēkhara Shrine]

1 ஸ்ரீ கொமாற பன்மரான திரிபுவனச் சக்கரவத்திகள் ஸ்ரீ சுந்தர பாண்டிய ஷெவற்கு யாண்டு ய[க]-ருவதினெதிரா மாண்டு ஆனிமாவம் முள்ளி நாட்டு ஷுஹ ஷெயம் ஸ்ரீராஜராஜச் சதுவெழிமங்கலத்து ஸ்ரீ இராஜேசு விண்ணகரெம் பெருமான்—

2 டகுறுமறைநாட்டு விந்தனூரான அவனி மாத்தாண்ட புரத்து நகரத்துக்குச் சமைந்து நகரத்தொம் இவ்விராசெந்திர விண்ணகரெம் பெருமான் கொயிலில் நாயனார் ஸ்ரீ குலசெகரப் பெருமாள் திருநாமத்துக்கு யஜ-ஜானம் பண்ணிப் பிடிபாடு குடுத்த பரிசாவ—

3 டையாட்டம் திருவாய்க்குலப் பெரெரிக்குப் புலியூர்க் குளத்தில் நிர்பாய இந்நாயனார் திருவிடையாட்டம் வழியிற் குளத்தகவாயில் கல்லிநிற்கொடு பொன கான கரையெ கரையாகக் குளங்கல்லிக் கொள்வாராகவும் இப்படி குளங்கல்லும் மிடத்து எங்கள் நகரப்ப—

4 ற்றில் நகரத் தட்டான் விளையில் தென் மென்முலைக்கெ யெறக்கிழ் கொம்பு கல்லிக் கரையாக்கிக் கொள்வாராகவும் மெல் கொம்பு புலியூரார் எல்லையிலெ செல்ல எறிக் கொள்வா

ராகவும் இப்படி ஸம்மதித்துச் சந்திராஜித்தவற் செல்வதாகக் கல்லிலுஞ் செம்பிலும் வெட்—

5 ஊ-ஊானம் பண்ணிக்குடுத்தொம் விந்தனூரான அவனீ மாத்தாண்டபுரத்து நகரத்துக்குச் சமைந்து நகரத்தொம் ஸ்ரீ குலசெகரப் பெருமாள் திருநாம[த்*]துக்கு இப்ப[டி*]க்கு இவை தெவன் பெரியானான வ(ா)னவ சிகாமணி முவெந்த வெளான் எழுத்து இப்படிக்கு இவை கொவன் சிங்—

6 த்து இப்படிக்கு இவை அரியான் நாராயணான குலசெகர முவெந்த வெளானெழுத்து இப்படிக்கு இவை நம்பி [ர]ாசான மினவன் முவெந்தவெளான் எழுத்து இவை பெரி யான் வண்டு வரைப் பெருமாளான விசையராயன் எழுத்—

7 விராதித்த முவெந்த வெளார் தற்[குறி]யானானமைக்கு இவை முவெந்தரையன் எழுத்து இவை [ெ]நற்குர நாட்டு முவெந்த வெளான் தற்குறிக்கு இவை செழியகொன் எழுத்து இவை உத்தம சொழ்ச் சிலை செட்டி எழுத்து இவை விர பாண்டிய மு—

8 முத்து இவை ஆதிசெய பாண்டிய முவெந்தவெளான் எழுத்து இவை செரகொன்ன எழுத்து இவை செம்பியன் முவெந்த வெளான் எழுத்து இவை தென்னவன் முவெந்த வெளான் எழுத்து இவை செர நாராயண முவெந்த வெளான் எழுத்து இவர்கள் சொல்ல[இ]—

9 டு எழுதினென் இந்நகரத்துச் சிங்கன் திருவரங்கச் செல்வான செம்பியன் விழுப்ப[ை*]ரய நெழுத்து இவெழுத்து வெட்டிவித்த செண்டலங்கார மஹாமுனி எழுத்து உ

A. R. E. No. B 407 of 1916

[On the South Wall of the prakara of the Kulasekara Alwār Shrine in the Gopalaswami Temple, Mannarkoil]

Text

1 —[ே]சானாடு வழங்கியருளிய ஸ்ரீ சுந்தரபாண்டிய தெவற்கு யாண்டு யக[வதி] எதிராமாண்டு முள்ளி நாட்டு ஸ்ரீ ஷெஸம் ஸ்ரீ இராஜராஜச் சதுவெ-ஊ மங்கலத்து ஸ்ரீ இராஜெக்ய

விண்ணகர் பிள்ளை திருவாய்க்குலத்துப் பிள்ளைக்கு குறுமறை நாட்டு[ப் பாகூ]ரான க்ஷீ[ய*]சிவாமணி நல்லூர் முளைகதிர் மொக[ற்]கு தண்டல் நாயகஞ் செய்வார்களெ—

2 —டி மாற்று உள்ளிட்டு வெண்டுதித்தல நிமந்தங் களுக்கும் எங்கள் பெரால் செய்கிற திருநத்தவனத்துக்கும் நாங்க திருக்கை மலரிலெ நிர்வார்த்துக்குடு[த்த] குளமாவது இவ்வூற்றென்பால் தனஞ்செயராயன் குளம் காரண.....
ருவுடையாட்டமாக இறையிலியாகக் குடுத்[த*]துக்கு நான் கெல்லையாவது கிழெல்லை

3 இளங் கொவரையன் குளத்தில் நிர்கொவைக்கு மெற் றும் குலசெகர இளங்கொவரையன் குளத்தில் நிர் கொர்வைக்கு மெ...ற்கும் தென்னெல்லை தனஞ்செயராயன் குளத்தில் தென் கடைக் கொம்பில் நாட்டின் திருவாழிகல்லுக்கு கிழக்கும் மெற்கும் பொற் செ.....க்குடி.....ன் கிணற்றுக்கு வடக்கும் மெலெல்லை கடுவல் சாரை வழிக்கு மாணகங்களத்தில் க.....ெல்

4 —திருவுடையாட்டமான கொற்றனெரியில் தென்ன.... லையில் நாட்டின திருவாழி கல்லுக்கு கி[ழ][க்*]கும் மெற்கும்ற்ற செவ்வைக்கு தெற்கும் இன்னான் கெல்லைக்குட்பட்ட திருவாழி கல்லுக்குட்பட்ட குளமும் குளபரிப்பும் நிரமும் கரிஞ் செய் புன்செயும் நத்தமும் நத்தப்பா[மு]ம் மெல் நொக்கின மரமும் கிழ்நொக்கின கிணறும் மன.....ப் பள்ளமுந் தென்படு ெ.....

5 —யும் தொட்டமும் மற்றும் எப்பெற்பட்டனவும் தன்ம தானக் காராண்மையுட்பட இறையிலியாக[த் திருவா]க் குலத்தும் பெரெரியென்னும் பெரால் திருக்கைமலரிலெ நிர் வார்த்துக் குடுத்தொம் இர் திருவுடையாட்டமாக நிர்வாத்துக் குடுத்த இந்நிலத்துக்கு இறுப்பு வந்தனவுளவாகில் உள்ளிலெ இறுத்துக் காராண்மையுட்பட இறையிலி திருவுடையாட்டமாக

6 —துக் கொள்வாராகவும் இப்படி சம்மதித்து பிடிபாடு குடுத்தொம் தண்டல் நாயகஞ் செய்வார்களொம்.....கரத்துக் காரணவரொமும் தத்திரத்தொமும்.....செந்தி[ர*] விண்ணகர் திருவாய்க்குலத்துப் பிள்ளைக்கு இக்குளத்துக்கு மடத்தில் காலி லெய் [நி]ன்று நிரிந்த விடத்தெய்.....கண்டு நிர் விட்டுக் கொள்வாராகவும் இப்படிக்கு இவை விரகங்கனெழுத்து இப்

சகுவத்திகள் ஸ்ரீ சுந்தரபாண்டிய ஷேவற்கு யாண்டு யக-ருவதி
னெதிர் முவாமாண்டு மாசி மாதம் முள்ளி நாட்டு ஷுஹ ஷேயம்
ஸ்ரீ இராஜராஜச்சதுவெ-ஶி மங்கலத்து ஸ்ரீ இராஜெந்திர
விண்ணகர் எம்பெரு—

2 ஸ்ரீ குலசெகரப் பெருமாள் திருநாமத்துக்கு தென்வாரி
நாட்டுப் புலியூரான நிருப சூளாமணி நல்லூர் ஊராயிசைந்த
ஊரொம் யஶ-ஶானப் பிடிபாடு பண்ணிக் குடுத்த பரிசாவது
இந்நாயனார் திருவிடையாட்டம் திருவாய்க்குலப் பெரெரி உள்
ளிட்ட குளங்களுக்கு எங்களுர் பெரியகுள—

3 பட தாங்கள் முன்பெய் விட்டுக் குடுத்து.....பாஞ்சு
வருகிறமையில் இவ்வாண்டு இந்நாயனார் திருவிடையாட்டம்
செண்டலங்கார நென்னுந் திருநாமத்தால் இந்நாயனார் ஸ்ரீ
பண்டாரிகள் கல்லுவித்த புதுக் குளத்துக்கு மெல் கொயில்
நாங்கள் திருவாய்க்குலப் பெரெரிக்கு முன்பு நிர்பாய விட்டுக்
குடுத்—

4 நாலடிக் கொலால் அஞ்சு கொல் நிளம் எங்கள்
எங்கள் எல்லைக்குள்ளெ கொம்பு வளந்துக் கரையாக்கிக்
கொள்வாராகவும் இப்படி செய்யும் மிடத்து இக்குளத்துக்கு
நிர் பாய இக்கொம்பிலெ நின்று எங்கள் பெரியகுளத்தில் மறு
காலிலெயெற நிரிஞ்சு பாயும் மிடத்தாலெய் கால் வெட்டி
எங்கள் பெரியகு—

5 காலாலெ பாய்ச்சிக் கொள்வாராகவும் இதுவெய்
காலாக முன்பு நிர் பாஞ்சுவருகிற திருவாய்க்குலப் பெரெரி
உள்ளிட்ட குளங்களுக்கும் நிர் பாய்ச்சிக் கொள்வாராகவும்
இப்படி ஷம்மதித்துச் சந்திராதித்தவற் செல்வதாகக் கல்லிலு—

6 கொ[ரிக்]க் கொள்வாராக யஶ-ஶானம் பண்ணிப் பிடி
பாடு குடுத்தொம் புலியூரான நிருப சூளாமணி நல்லூர் ஊரா
யிசைந்த ஊரொம் நாயனார் ஸ்ரீ குலசெகரப் பெருமாள் திரு
நாமத்துக்கு இப்படிக்கு இவை ஆரியன் கொவனான சிவல்லவ
பட்—

7 இப்படிக்கு இவை மிட்டான் ஆ[ரு]ருடையயானான
சிவல்லவ மு்வெந்த வெளான் எழுத்து இப்படிக்கு இவை
மாராயன் செம்பனான செதிராயனெழுத்து இவை கொவன்
சிங்கனான தன செட்டி எழுத்து இவை உதயன் சிரளங்கொவ—

8 ந்த வெளானெழுத்து இவை உதயன் பெரியானை
உத்தமபாண்டிய முவெந்த வெளான் எழுத்து இவை குலொத்
துங்க சொழப் பல்லவரையன் எழுத்து இவை இராஜராஜ-
விழுப்பரையனெழுத்து இவை கொவன் மாதெவனை ம—

9 இவை பெருமான் செந்தனை செய்ய[மாணிக்க]
முவு[ந்த வெளா]னெழுத்து இவை ஊற்கிசைந்து இஃஃ-ஃப்
பிடிபாடெழுதின ஊற்[கணக்]குச் சிங்கனம்பியான குவலயத்
தரயனெழுத்து உ

A. R. E. No. 397 of 1916

[On the west Wall of the Kulasekhara Alvar Shrine in the
temple at Mannarkoil]

- 1 ஷ்ஷீ ஸ்ரீ ஸ்ரீ கொ
- 2 மாறவஃஃரான தீ—
- 3 ஹவனச் சகுவத்திக—
- 4 ள் சொண்டு வழங்கியருளிய
- 5 ஸ்ரீஸுஃ பாண்டிய ஷெவர்க்கு யாண்டு
- 6 யச [ஆ]வது முள்ளி நாட்டு
- 7 ஸ்ரீ ஷெயம் ஸ்ரீ
- 8 ராஜராஜச்சது—
- 9 வெஃஃ மங்கலத்து
- 10 ராஜெஃ விண்ணகர்த்
- 11 திருப்பதி ஸ்ரீவெஃஃவர்க
- 12 ளொம் ஷ்ரீ விஃஃ
- 13 களுக்குச் சமெந்து ஆ—
- 14 ள்வார் ஸ்ரீ பராங்குச மாமு—
- 15 னிகளுக்குப் பிடிபாடு கொடு
- 16 த்த பரிசாவது இக்கெ[ா*]யிலில் ஆ—
- 17 ள்வார் சி குலசெகரப் பெருமா—
- 18 [ஃ] உவந்தருளுவித்த மலை—
- 19 மண்டலத்து முல்லைப்ப
- 20 ள்ளி வாஸுஃ ஷெவன் கெசவனா—
- 21 ன செண்டலங்காரஃஃர் இந்—
- 22 த ஸ்ரீ குலசெகரப் பெருமாள்

- 23 சி காரியங்களும் திருவிடை-
 24 யாட்டங்களும் அமுதுபடி சா-
 25 த்துப்படி யுள்ளிட்டு வெண்டு-
 26 ம் நித்தல் நிமந்தங்களும் திருப்-
 27 பணிகளும் பகிகரித்து நொக்-
 28 கக் கொடு பொருவாராக முன்பெ-
 29 பிடிபாடு கொடுத்தமையில் நா-
 30 ங்களும் இக்கோயிலிலுள்ள நி-
 31 த்தல் நிமந்தங்களும் இந்நாய
 32 னார் திருவிடையாட்டக் காரியங்-
 33 களுள்ளவையும் இவர் சொன்னப-
 34 டி செய்து கொடு-
 35 பொருவொமாக-
 36 வும் இப்படி செய்யா-
 37 தாருண்டாகில் அவ-
 38 ர்கள் நிமந்தங்களு-
 39 மாற்றித் தமக்கு வெ-
 40 ண்டுவாரை நிமந்த-
 41 த்துக்கிட்டுக் கொள்வ-
 42 ராராகவும் இப்படி ஸம்ம-
 43 ளித்துப் பிடிபாடு குடுத்-
 44 தொம் ராஜெழு விண்ண-
 45 கர்த் திருப்பதி ஸ்ரீவெண-
 46 வர்களொம் ஶ்ரீ விஹான்க-
 47 ளுக்குச் சமைந்து ஆள்வார்
 48 ஸ்ரீ பராங்குச மாமுனிகளுக்கு இ-
 49 வெ வடபெருங் கொயிலமு-
 50 தின் எழுத்து இவை ஸ்ரீ ஹனும-
 51 ளாஸனெழுத்து இவை இராவண-
 52 ந்தக ளாஸனெழுத்து இவை பெரி-
 53 ய கொயில் வள்ளலெழுத்து இ-
 54 வெ திருக்குறுங்குடி வள்ளலெழுத்-
 55 து இவெ அணியரங்கத்தமுதின் எ-
 56 முத்து இவை திருவையொத்திய
 57 ரயன் எழுத்து இவை சி சடகொ-

- 58 பநம்பி எழுத்து இவை அணி அ-
 59 ரங்கப்பிரியன் எழுத்து + இது திரு-
 60 க்குருகூர் ஞாஸர் தற்குறியானமைக்கு
 61 இவை திருமாலிருஞ்சொலைப் பிரிய-
 62 ன் எழுத்து இவை திருநறையூர் ஞ-
 63 னாஸனெழுத்து இவை கார்க்கண்டுர்
 64 நம்பி எழுத்து இவை சி சட-
 65 கொப்பிரியன் எழுத்து இவை-
 66 வ சி குலசெகரத்தமுதின் எழுத்து
 67 இவை திருச்சித்திரகூடத்தமுதி
 68 ன் எழுத்து இது திருக்குறுங்குடி
 69 தாதர் தற்குறியானமைக்குப் பி
 70 ஞ்சனூரான அவனி மாத்தாண்ட
 71 புரத்து தெவன் பூமி எழுத்து இவை
 72 திருவரங்க ஞாஸனெழுத்து இவை
 73 அமுதினார் எழுத்து இவை பெரிய
 74 கொயிற் பிரியன் எழுத்து இவை இ
 75 செயறியும் பெருமாள் வள்ள-
 76 லெழுத்து இது நிம்பைத் திரு
 77 வெங்கடதமுதன் ஸுஜை ம
 78 ாட்டெறிந்த திருமாலிருஞ்சொ
 79 லைப்பிரியன் எழுத்து இவை இவ
 80 ர்கள் சொல்ல இப்பிடிபாடெழுதி
 81 ன திருக்குறுங்குடித் திருப்பதி ஸ்ரீவைஷ்ணவரில்
 82 திருமாலிருஞ்சொலைப்பிரியன் எழுத்து

A. R. E. No. 400 of 1916

[On the North and West walls of the Kulasekhara Shrine]
 Text

- 1 ஷ்ரீ ஸ்ரீ நாயனார் சி குல-
 2 செகரப் பெருமானை உகந்த
 3 ருளிவித்த மலை மண்டல
 4 த்து முல்லைப் பள்ளி வா-
 5 ஷ்ரீ ஷ்ரீவன் கெசவனான செ-

- 6 ண்டலங்கார ஞாவர் திருவி-
 7 டயாட்டஞ் சொல்லி எல்லை த
 8 த்த துறவுண்டாகையால் ம-
 9 ாளிகை முதற்படி யெடுத்
 10 து வந்தபடி ஸ்ரீராஜெஶ்யொஷ
 11 ஷெவர்க்கு யாண்டு கூ-வது ஸ்ரீராஜரா
 12 ஜப் பாண்டி நாட்டு மதுராந்தக வள-
 13 நாட்டு ராஜராஜச்சதுவெ-ஶி மங்கலத்து
 14 ராஜெஶ்யொஷ விண்ணக ரெம்பெருமான்
 15 திருவிடையாட்டம் குறுமறை நாட்டு விந்
 16 தனூர் திருவுலகளந்தருளத் திருமுகம் ஶுஸா
 17 ஶஞ் செய்தருளிவந்து புரவரிக் கண்காணி வெ
 18 ண்பு நாட்டுக் குறண்டியுடையானும் திரும
 19 ந்திர ஓலைக் கண்காணி அண்ட நாட்டுச் செல்லா
 20 ருடையானும் உள்ளாலைக் கருவுக
 21 லத்து ஆ . லஇ-
 22 ரியக் கண்காணி எதிரிலி சொழ ஶுஶாயிராஜ
 23 னும் மாளிகைக் கண்காணி இருஞ்சொண்டி ஆ-
 24 லத்தாருடையானும் இந்நாலு கண்காணி-
 25 யும் புகுந்து திருவுலகளந்தருள விந்தனூர்
 26 நான்கெல்லையும் காட்டுகவென்று சொல்ல
 27 இவ்வூர் மத்தியத்தன் ஆதிச்சன் பொன்ன
 28 னும் கொல்லன் சொலை அரசான விந்த-
 29 னூர்க் கொல்லனும் தச்சன் மழபாடி வெ-
 30 ம்பனான குறுமறை நாட்டுத் தச்சனும் தட்-
 31 டான் பூதன் வெளானான விந்தனூர்த் தட்-
 32 டானும் ஊர்ப்பறையன் ஐவன் நம்பிய-
 33 ான விந்தனூர்ப் பறையனும் இவ்வனை-
 34 வரு மெல்லை காட்ட இவ்வூர்க் கிழெல்லை-
 35 யும் இந்நாட்டு ஆதனூர் ஶெ-
 36 மலெல்லையும் நாகப்புற்று
 37 எல்லையாகப் பொந்து இ-
 38 டு கல்லும் இதனின்றும் தெ-
 39 ற்கு நொக்கிப் பொந்து இவ்வூ-
 40 ர் தென் கிழ் முலையும் ஆதனூ-

- 41 ர்த் தென்மென் முலையும் தெ-
 42 கிற் பாரையும் மிதனின்றுந் தெ-
 43 ற்கு நொக்கிப் பொய் மல்லாப்பா-
 44 ன காலிலெ சென்று மெற்கு நொக்கி
 45 க் காலெல்லையாகப் பொ யிவ்வூர்த்-
 46 தென் மென்முலையும் மல்லாப்பான கா-
 47 லெல்லையாக மெற்கு நொக்கிப் பெ
 48 ா யணைத்தலையிலெ சென்று இதன் மெற்
 49 கு இடுகல்லு மிவ்வூர்த் தென் மென்மு-
 50 லையும் தென்வாற நாட்டுப் புலியூர் வ-
 51 டகிழை முலையும் மிதனின்றும் வடக்கு டெ-
 52 நொக்கிப் பொய் மணற்புளி(யெ)யெல்லை
 53 யாகக் கொண்டு பொந்து இதன் கிழ்வா-
 54 யி லிடுகல்லும் இதன் வடக்குப் பெரியம-
 55 லைப் பொற்றை மெல் சரிவெ யெல்லையா
 56 கப் பொந்து வடவாயி லாணைக் கல்லு இத-
 57 னின்றும் வடக்கு நொக்கிப் பொந்து ஆற்றை-
 58 ற யிழிந்து வடகரையிலெ யெறி வடவாறு
 59 நாட்டுப் புதுப்பெர் வெட்டி நத்தத்தை யிடத்
 60 து வைத்துப் பள்ளிக் கொயி லெல்லையாக
 61 வடக்கு நொக்கிப் பொந்து இவ்வூர் வடவெ-
 62 ல்லை வடவாறு நாட்டுக் கிழெல்லையும் ந-
 63 டு கல்லும் இதனின்றும் கிழக்கு நொக்கிப் டெ-
 64 பாய்க் கல்லக நாட்டுச் செந்தன் ஷுஹ ஷெயத்
 65 துத் தென் மென்முலையும் வடவாறு நாட்டுக்
 66 கீழெல்லையும் இவ்வூர் வடவெல்லை
 67 அச்சொடு 68 பள்ளமும்
 69 இதனின்று 70 கிழக்கு நொ
 71 க்கிப் பொயி 72 வ்வூர் வடகிழ்
 73 முலையும் செ 74 ந்தன் ஷுஹ
 75 ஷெயத்துத் டெ 76 தன்னெல்லை
 77 யும் இந்நாட் 78 டு ஆதனூர் வ
 79 டமெல்முலை 80 யும் புவணத்
 81 [த]ான் குழியெல் 82 லையாகித் தெற்
 83 கு நொக்கிப் பெ 84 ாந்து ஆற்றை

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|-----|---|-----|--|
| 85 | யிழிந்து தென் | 86 | கரையெறிமுன் |
| 87 | பு காட்டின டெ | 88 | வல்லையில் |
| 89 | நாகப்புற்றிடு | 90 | ல நின்று மெற்கு |
| 91 | நொக்கிப் பொய் | 92 | ப் பெரியமலை |
| 93 | ப் பொற்றைமெ | 94 | ல் வாயிலெ விழு |
| 95 | ந்த ராஜராஜன் | 96 | கொல் சூஉாடு |
| 97 | ய்-இதன் தென் | 98 | னெல்லை மல்ல |
| 99 | ாப்பான காலிடு | 100 | ல நின்று வடக் |
| 101 | கு நொக்கி வடடு | 102 | வல்லையில் அச் |
| 103 | சொடு பள்ள[த்] | 104 | த்தில் விழுந்த |
| 105 | கொல் உதாநு | 106 | ய் ஆக இவ்வெ |
| 107 | ல்லைக்கு | 108 | ள் நத்தமு |
| 109 | ம் நத்தப்பா | 110 | மும் நிங்கும் |
| 111 | நூ உ வெலி | 112 | யும் முது நில |
| 113 | த் தரிசாலும் | 114 | கன்று மெ- |
| 115 | ய் பாழாலும் | 116 | நிங்கும் நூ கூ |
| 117 | புடி பல குள | 118 | ங்களி னிர் கெ- |
| 119 | ாவையால் நி | 120 | ங்கும் நூ ய் |
| 121 | சுவம் பெரி | 122 | யமலைப்பொற்றையாலும்
சின்நுரம்புகளாலும் ஆ |
| 123 | ற்றாலும் நிங்கும் நூ சய்கு | | |
| 124 | னம் நாயனார் திருவிருப்பாலு- | | |
| 125 | ம் திருமுக்கால் வட்டத்தாலு- | | |
| 126 | ம் திருமடை விளாகத்தாலு- | | |
| 127 | ம் நிங்கும் நூ அரைக்காலு | | |
| 128 | ம் தெவதானமாய் நிங்கு நூ- | | |
| 129 | அரைக்காலும் திருவிடைய- | | |
| 130 | ாட்டம் நிங்கும் நூ அரைக்காலு- | | |
| 131 | எம்பெருமான் பஞ்ச பூகாரம் நி | | |
| 132 | ங்கும் நூ அரைக்காலும் ஆக இவ்- | | |
| 133 | வெல்லைக் குளந் நிலம் நிக்கி நிக்கி இந்நி- | | |
| 134 | லத்துக்குப் புரவரிக் கண்காணி வெண்புநாட்- | | |
| 135 | டுக் குறண்டியுடையா நெழுத்தினாலும் தி- | | |
| 136 | ருமந்திரவொலைக் கண்காணி அண்ட நாட்- | | |
| 137 | டுச் செல்லுருடையா நெழுத்தினாலும் ஆரி- | | |

- 138 யக்கண்காணி எதிரிலிசொழ ஷுஹாயிர-
 139 ராஜனெழுத்தினாலும் மாளிகைக் கண்காணி ஆ-
 140 லத்தாருடையானெழுத்தினாலும் திருவுல-
 141 களந்தருளினபடியின்படி இது கல்லில் எ-
 142 வட்டுவித்த செண்டலங்காரஹாமுனி எ-
 143 முத்து உ

A. R. E. No. B 401 of 1916

[On the East Wall of the Kulasekhara Alvār Shrine in the
 Gopālasvāmin Temple, Mannārkoyil]

Text

- 1 திருவாய்க் கெழ்விக்கு மெல்
 2 ஸ்ரீ கொமாற பன்மரான [திரிபு]
 3 வனச் சகுவத்திகள் சொண்டு கொ-
 4 ண்டு முடிக்கொண்ட சொழ்புரத்து
 5 விரர் சுலிஷெகம் பண்ணி யருளி
 6 ய ஸ்ரீ ஸுஹரபாண்டிய ஷெவர்க்கு
 7 யாண்டு உய-வது யஹு நாயிற்று
 8 எ றுயும் சுபரவக்ஷத்து ஸஹு
 9 மியும் திங்க[ழ்]கிழமையும் பெற்-
 10 ற உத்திரத்து நாள் முள்ளி நாட்டு ஷு
 11 ஹுஷெயம் ஸ்ரீ ராஜராஜஹுதுவெஹி ம
 12 ங்கலத்து இராஜெஹு விண்ணகரில் உ-
 13 கந்தருளின ஸ்ரீ குலசெகரப் பெருமாள் கன்மி-
 14 களுக்கு இவ்வூர்ப் பத்தாஞ்செரி வங்கிப்புறத்
 15 து அழகர் ஷுஹணி நங்கையாண்டாளுக்கும் இவ-
 16 ள் மகன் பெருமாள் ஷுஹணி பிள்ளையாண்டா
 17 ளுக்கும் இவ்விருவரும் ஹதஹீனிகளுமாய்ப் பிள்-
 18 னைகளு மில்லாமையாலெ நங்கையாண்டாளுக்
 19 கு முதுகண்ணை இவள் மகளை விவாஹம் பண்-
 20 ணின ஹ-செரி கிடாம்பில் வானமாமலை உப-
 21 ஹாயனும் இவள் மருமகள் பிள்ளையாண்-
 22 டாளுக்கு முதுகண்ணை இவள் பிதா ஹ-செரி வ-
 23 ங்கிப்புறத்து நம்பியும் இவ்விருவொழும் இக்

- 24 கன்மிகளுக்கு விற்றுக் குடுத்த தொட்டமாவ
 25 து எங்கள் முதலிகள் மூரு பரம்பரையுடைய
 26 ராய் நாங்களனுவித்து வருகிற தொட்ட
 27 ம் காக்கலூர் ஸ்ரீ வாஸுடெவ வாய்க்காலுக்-
 28 கு கூ யச கண்ணாற்றுத் திருவரங்கவதிக்கு
 29 கிழக்கு கூ-செய்ரு பல மெற்கடையரு கூல
 30 வட[க்*]குக் கடைய வங்கிப்புறத்து ஆண்டா-
 31 ன் பிதா இனியானுக்கு ஞானமான ரூஉத நி
 32 க்கி நின்ற ரூ சூஉத இந்நிலம் அரைமாவ
 33 ரைக்காணி முந்திரிகையும் இவர்களுக்கு ஜீவ-
 34 ன ஸௌமா-
 35 யிருக்கையா-
 36 லும் இந்நிலம்
 38 ல்லவரைய
 40 றை நாயர்க்கு
 42 ல மிவர்களனு
 44 பாருகையாடு
 46 தக் கைக்கொ
 48 கு ஜிவனம் ப
 50 மென்று இவர்களி
 52 ஞாதிகளைக் கெ
 54 திக ளெங்களா வி
 56 டு உங்களுக்கு ஜி
 58 க கூமமல்ல டெ
 60 தை உங்களுக்
 62
 64 ள் ஜிவியுமென்று
 66 ட்டுக் குடுக்கை ய
 68 வர்களுக்கு முதுகண்
 70 லம் அரைமாவ
 72 ரிகையும் விற்று
 74 ரம்பில் வானமா
 76 ளீயானும்
 78 த்து நம்பி
 80 வாழும் ஸ்ரீ கு-
- 37 விர சூரியப் ப
 39 னுக்கு முருக்க
 41 ஒற்றியா யிந்நி-
 43 ஊவித்துப் டெ-
 45 ல இஹோத்-
 47 ண்டு எங்களுக்
 49 ரிசரிக்க வெணு
 51 ருவரும் தங்கள்
 53 ட்டவிடத்து ஞா
 55 து கைக்கொண்
 57 வனம் பரிசரிக்
 59 வன்று இஹோத்
 61 கு வெண்டும் ஞாநங்
 63 கள் பண்ணி நிங்க
 65 ளீாதிகள் விடுதி
 67 ராலெ நாங்களு மி
 69 ணாய் நின்று இந்நி
 71 ரைக்காணி முந்தி
 73 க் குடுத்தொம் கிட
 75 மலை உபா
 77 வங்கிப்புற
 79 யும் இவ்விருடு
 81 லசெகரப் பெ-

- 82 ருமாள் கன்மி
 84 டி விற்றுக் குடு
 86 அரை மாவை
 88 ரிகைக்கும் வி
 90 க நிஹ்யித்த
 92 சு யெரு இவச்சுப் பன்னி
 93 ரண்டரைக்கும் விற்று விலை
 94 ப்ருமாணம் பண்ணிக் குடுத்
 95 தாம் இவ்விருவொழும் ஸ்ரீ
 96 குலசெகரப் பெருமாள் கன்மி
 97 களுக்கு இப்படி விற்றுக் குடு
 98 த்த விருக்குப் பொருட்செ
 99 லவுவா[வாவ]து முன்பிருத்தின்
 100 மலொற்றியுடைய விரசூரியப்
 101 பல்லவரையன் ஒற்றிக்குலத்தி
 102 ல் பட்ட ஆ எ ம் இந்நிலத்தில் இவ
 103 கள்... கலநான ஞானமுடைய ரு உத
 104 க்கு... லவொகரியால் ஆ ஒன்பது மாவி
 105 ன் கிழ் முக்காலும் எங்கள் கையிற் கொ
 106 ண்ட ஆருகூஉதளம் ஆக ஆயெரு இவ்-
 107 வச்சுப் பன்னிரண்டரையும் விலைப்பொரு
 108 ளாகச் சாத்தி இதுவெ விலை ஒலையும் பெ-
 109 ருட் செலவொலையாவுதாகவும் இதுவ
 110 ல்லது வெறு விலை மாவறுதிப் பொருட்செ-
 111 லவொலை காட்டவுங் காணவுங் கடவ
 112 தன்றி விலைக்குறவிற்றுப் பொருளறக்
 113 காண்டு விற்று விலை ப்ருமாணம் பண்ணி
 114 க்குடுத்தமைக்கும் இநிலத்தில் மெனொக்கி
 115 ன மரமுங் கிணொக்கின கிணறு மற்றும் எ-
 116 ல்லாமுட்பட விற்று விலை ப்ருமாணம் ப-
 117 ண்ணிக் குடுத்தொ மிவர்களுக்கு முதுகண்-
 118 னான கிடாம்பில் வானமாமலை உபாஹ்யாய-
 119 னும் வங்கிப்புறத்து நம்பியு மிவ்விரு-
 120 வாம்மும் நாயனார் ஸ்ரீ குலசெகரப் பெரு
 121 மாள் கன்மிகளுக்கு உ இப்படி ஸம்மதித்

- 122 து விற்றுக் குடுத்த என் மாமியார் நங்-
 123 கயாண்டாளுக்கு முதுகண்ணை கிடாம்பி
 124 ல் வானமாமலை உபாஹ்யாயன் எழுத்து இப்
 125 படி ஸம்
 126 மதித்து
 127 விற்றுக்
 128 குடுத்த
 129 என் மக
 130 ள் பிள்
 131 னையா
 132 ண்டாளு
 133 க்கு முது
 134 கண்ணைய்
 135 நின்ற வ
 136 ங்கிப்பு-
 137 றத்து ந
 138 ம்பி எழு
 139 த்து உ

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A. R. E. No. 403 of 1916

[On the east base of the Kulasekhara Shrine]

Text

1 ஷ்ஷீ ஸ்ரீ [||*] ஸ்ரீ ராஜேந்ரயொஷ வஸஸ்யகொரஷெந்ராய
 ஸொலவகி ஜமதூவைவ கஜஷ்ஷீ ஸாஸநம் ஸாஜம்.....ந உ
 நம் செண்டலங்கார மாமு[னி]க்கு தானம் விடுகொணக்கியும்
 நங்கொவணவரை நொக்கியும் செய்கிற நன்மைக-

2 னும் நங்குலசெகரன் விட்டுக் காரியங்கள் செது கொடு
 பொதுகிறபடிகளு மகர நாயிற்று ஆதிரை நாள் புறப்பட்டு
 குலசெகரன் விட்டு வாசலில் நிற்க திருவரங்க நாராயண
 னமக்கு சொன்னான் குலசெகரனுக்கு நாமடுக்களைப் புறமாக
 குடுத்த முதுகுடி நாடாழ்

3 வான் குளத்துக் கடமை பிடித்துக் குலசெகரன் விட்டுக்
 காரியங்கள் செய்க அருளால் ராஜஸிஹன் எழுத்து உ

A. R. E. No. B 404 of 1916

[On the East Wall of the prakara of the Kulasekara Alwār Shrine in the Gopālaswāmin Temple, Mannarkoil]

Text

1 ஷ் ஷீ ஸீ [||*] சீஹ்வனச்சதுவதீ கொனெரின்மை
கொண்டான் முள்ளி நாட்டு ராஜராஜச்சதுவெ-ஶீ மங்கலத்து
முதற் செரியிலிருக்கும் செண்டலங்கார மாமுனிகளுக்கு நாம்
பிறந்த சதயத்து நாள் மா-

2 ஸந்தொறும் இவர் மடத்தில் லிசெஷ பண்ணும்
ஷ்ஹிவிஷான்கள் பெர் பன்னிருவர்க்கும் தமக்கும் ஹொஜன
முள்ளிட்டு வெண்டுவனவுக்கு இவ்வூரில் கார் பசானம் விளையுந்
நிலத்தில் தலைவரிசை நிலத்திலெ இர

3 ண்டு மாநிலம் அஞ்சாவது கார் முதல் கடமையும்
அந்தராயமும் உமுதான்குடியும் வினியொகமும் தருவதான
அச்சம் கா[ட்]சியும் அரிசித்துண்டமும் தனப்பெறும் காரியவா
ராட்சியும் வெட்டிப் பாட்டமும்

4 பஞ்சபிலி சந்தி விக்கிரகப் பெறும் வாசற் பெறும்
இலாஞ்சினைப் பெறும் பொன் வரியும் இவரிருக்கி[ற] மடத்துக்கு
இவ்வூர் ஹலெயார் கொண்டுவரும் மனைவரியும் நிலமுதல்
வரியும் வாரபலமும் மற்றும் எப்-

5 பெர்ப்பட்டனவும் உட்பட மடப்புற இறையிலியா
யிறுப்பதாக இடப்பெறவெணுமென்று காலிங்கராயன் நமக்குச்
சொன்னமையில் இம்முள்ளி நாட்டு ராஜராஜச்சதுவெ-ஶீ
மங்கலத்து முதற்செரியில் இரு

6 க்கும் இச்செண்டலங்கார மஹாமுனிகள் நாம் பிறந்த
சதயத்து நாள் மாஸந்தொறும் தம் மடத்தில் லிசெஷ
பண்ணும் பெர் பன்னிருவர்க்கும் தமக்கும் ஹொஜனமுள்ளிட்டு
வெண்டுவனவுக்கு இவ்வூரில் கார் பச

7 ானம் விளையும் நிலத்தில் தலைவரிசை நிலத்திலெ
இரண்டு மா நிலமும் இவ்வாண்டு கார் முதல் கடமையும் அந்த
ராயமும் உமுதான்குடியும் வினியொகமும் தருவதான அச்சம்
காட்சியும் அரிசித்.....மும் தனப்பெறும் காரியவார

8 ாட்சியும் வெட்டிப்பாட்டமும் பஞ்சுபிலி சந்தி விக் கிரகப் பெறும் வாசற் பெறும் இலாஞ்சனைப் பெறும் பொன் வரியும் நாம் இவ்வூரிலிருக்கிற [மட]த்துக்கு ஸ்ரீஹையார் கொண்டு வரும் மனைவரியும் நி[லமுத]ல் வரியும் வார பலமும் மற்—

9 றும் எப்பெர்ப்பட்டனவும் உட்பட மடப்புற இறை யிலியாகச் சொன்னொம் இப்படி ஊழித்தவத் செல்வதாகக் கலி.....சம்பிலும் வெட்டிவித்துக் கொள்க உ இவை திருக் கானப்பெர் க.....து . ஆனந்தாரான அவிகாய[ன]

10 சுந்தரநல்லூர் அரையன் அரைச்சான் பழந்திபராய னெழுத்து யாண்டு டு-வது நாள் சயள இவை கருங்குடி நாட்டு வீசையன் குடியுடையான் அரையன் பெரியானை தென்னவ தரை..... முத்து இவை திருக்கானப்

11 பெர்க் கூற்றத்து காடாஹாரான தென்னவன் செழுவத் தூர் அரசு சதிரானை பல்லவராஜனெழுத்து உ

1 ஸ்ரீ ராஜரா[ஜ*] ஊழித்தவத் மங்கலத்து மஹாஸஹெ யொம் ஒலை ஸஹெக் கணக்கு நாலா.....வந்த வெளானும் இராஜ[நா]

2 . ராயண முவெந்தவெளானுங் கண்டு மு(ற்)தற்செரி யிலிருக்குஞ் செண்டலங்கார மஹாமுனிகளுக்கும் இவர் மடத் தில் பெருமாள் திருநகூதுஞ்.....மாஸந்தொறும் லிசெஷ்ஶுஹ விஶான்கள் பெர் ப—

3 ன்னிருவற்கும் ஹொஜனமுள்ளிட்டு வெண்டுவனவுக்கு ஐஞ்சாவது கார்முதல் கார்பசானம் விளையுந் தலைவரிசை நிலத் திலெ இரண்டு மா நிலம் இறையிலியாக இ.....ஶுஸ.....நத்து இத்தி—

4 ருமுகப்படியெ இவ்வாண்டு கார்பசானம் முதல் இரண்டு மா நிலம் நெற்கடமையும் அந்தராய ஶுமுதான் குடியும் தனப் பெறு மிஞ்சிறுப்பும் மற்றும் ஊரிஞ்ச வரிகள் எப்பெர்ப்ப..... யிறையிலி வ—

5 ரி நிங்கலாகவும் இவரிருக்கிற மடத்துக்கு மனைவரியும் உட்பட இறையிலியாகக் கைத்தடி எழுதிக்குடுப்பதெ உ இவை திருப்புத்தூர் ஆஹிராஶி திருவரங்கன்.....ஶுதயாஜி—

6 ஸ்ரீராமனாதன் எழுத்து இவை [ஊ]ராந்தூர் ஸ்ரீ மாயவன் எழுத்து. இவை நெரட்டுர் ஸ்ரீகூண்டன் எழுத்து இவை பத்தங்கி ஸ்ரீ வாஸுதேவன் எழுத்து இவை கெர.....டன் மகன்

7 ஸ்ரீ குமாரஊட்டன் எழுத்து இவை நிம்பை இலங்கை செற்றான் எழுத்து இவை இடைத்துறை ஸ்ரீ கைலாச முடைய[ா*]ற் ஸ்ரீகூண்டன் எழுத்து இவை கொறுத்த.....த்து இவை

8 ஆதனூர் விரஷாமி ஸ்ரீகூண்டன் எழுத்து இவை எம்ப பெறார் நாராயணனினையகெஸவன் ஸொமையாஜி எழுத்து இவை ஆதனூர் யஜுநாராயணன் அ.....வெ கொரா-

9 வி ஆளவந்தான் ஊட்டன் எழுத்து இவை வலவூர் ஸ-ஃவசு[து]எஜமுத்தி-ஃ எழுத்து உ

Continuation of the above No(?)

1 பெருமாள் முதலிகளில் இம்மடப்புற விறையிலி யிடு வித்துத் தந்த வலிவலத்து

2 அம்பலவன் பொன்னான விசையராயர் பிறந்த சதையத்து நாடொறும் இவற்கும்

3 வஸத்துக்குந் நன்றாக மாஸந்தொறும் அமுது செய்யும் ஸ்ரீவிஜான்கள் இரு-

4 வரும் ஆகப்பெர் பதினாலவரையும் மாஸந்தொறும் அமுது செய்விப்பதானமைக்கு இ-

5 வை செண்டலங்கார மஹாமுனி எழுத்து உ இஃஃஃ-ஃ மூரராஜன் ரகெஷ யஃஃஃ[0*]ஜயிக்க

6 நாலாயிரமு வெந்த வெளானும் இராஜநாராயண முவெந்தவெளானுஞ் செய்யு-

7 மடம் முதற்செரியிலிருக்குஞ் செண்டலங்கார மஹாமுனிகளுக்கும் இவர் மடத்தில் நா-

8 யனார் திருநாட் சதையத்து மாஸந்தொறும் விசெஷ பண்ணுகள் -

9 பர் பன்னிருவற்கும் ஹொஜனமுள்ளிட்டு வெண்டுவன
வுக்கு ஐஞ்சாவது கார் முதல்

10 கார்[பசா][ன*]ம் விளையுந் தலைவரிசை நிலத்திலெ
இரண்டு மா நிலம் இறையிலியாக இ-

11 ட்டு நாயனார் ஶுஸாஶஞ் செய்தருளிவந்த திருமுகப்
படியெ இவ்வாண்டு கார் பசானம்

12 முதல் நெற்கடமையும் அந்தராயமும் உமுதான் குடியும்
தனப்பெறும் ஈஞ்சிறுப்பு-

13 ம் ஊரிஞ்ச எப்பெர்ப்பட்டனவும் உட்பட மடப்
பு[ற*][ம]ாகவும் இவ

14 ரிருக்கிற மடத்துக்கு மனைவரியுட்பட இறையிலி
யாக்[கி]க் குடுப்பதெ

15 இவை விசையராஜனெழுத்து

A. R. E. No. 409 of 1916

On a slab set up near the Teppakkulam, Mannarkoil

Text

- 1 ஶாகாஶு ஶுருநாஉய்கு
- 2 மெல் செல்லாநின்ற
- 3 கொல்லம் ளாஅய்குரு
- 4 விசுவாதி வருஷம் தை
- 5 மீ உயரு அனுசத்தில் நாள்
- 6 ஶுரீஸாயமொதுத்து பொ-
- 7 த்தி நாயக்கர் குமாரர்
- 8 சின்ன நாகு செட்டி
- 9 நாயக்கர் புண்ணிய-
- 10 மாக சுவாமி அழகிய
- 11 மன்றாற்கு தெற்பத் தி-
- 12 ருநாள் திருக்கலியாண[த்*]
- 13 துக்கு ஶுஷுஷுஷுஷு

- 14 யஜு தீக்ஷிதர் வகை-
- 15 யாக நாம் கொண்ட
- 16 ஓயயு இந்த சுவா-
- 17 தீயம்க் கொண்டு ஆ-
- 18 சந்திர ஆக-தவரை-
- 19 க் வருஷம்ந் தொறும்
- 20 தெற்பத் திருநாள் நட-
- 21 த்துவாராகவும் இந்த
- 22 புண்ணியத்தை யாதா
- 23 ஒருவர் வகிஞ்சு நட-
- 24 த்தினவன்(ன்) அஹு[ய]-
- 25 யஜு(ம்) பண்ணின
- 26 புண்ணியத்தை பெறு-
- 27 வாராகவும் இந்த புண்-
- 28 ணியத்தை அகிதம் ப-
- 29 ண்ணினவன்(ன்) கொங்-
- 30 கை கரையில் காராம்-
- 31 பசுவையும் மாதா பிதா-
- 32 க்களையும் குருக்களையும்
- 33 கொண்ண தொஷத்தி-
- 34 ல் பொக கடவாளுகவும் டு

GLOSSARY

- Adicci* — Servant
- Adishtānam* — Plinth part, below the wall part in a South Indian Temple structure.
- Agrahāra* — A village, street or colony of Brahmin residents.
- Amāvāsya* — New moon.
- Arohamandapa* — The ante-chamber immediately adjoining the Garbhagraha (Sanctum Sanctorum) forming the entrance frame work for the main Temple.
- Astami* — Eighth day after Newmoon or Full moon.
- Ācāryas* — Preceptors of the Vaisnavas; usually referring to Rāmānuja and Manavālamāmuni or Vedanta Desikan.
- Ādi* — Fourth month in the Tamil calendar (July-August).
- Ālvārs* — (Lit. those immersed in devotion; The twelve saints of the Vaisnavas) authors whose works make the corpus of Divyaprabhanda, the Tamil Vaisnavite scripture.
- Āṇḍāl* — The Lady-saint and poetess, daughter of Periya Alvar who wedded Sri Rangamannār; authoress of Tiruppavai and Nācciyār Tirumoli in Divyaprabhanda (Circa 8th-9th Century?).
- Āni* — Third month in Tamil calendar (June-July).
- Aippasi* — Seventh month in Tamil calendar (October-November)

- Āvani* — Fifth month in Tamil calendar (August-September).
- Ayacut* — Fields commandable by an irrigation source.
- Balipita* — The raised pedestal on which floral or cooked offerings are made at the threshold of the Temple, next to the flagstaff.
- Bhandāram* — Treasury.
- Sri Bhandāram* — Temple Treasury.
- Sri Bhandārigal* — The executives incharge of the Temple Treasury.
- Sri Bhāsyā* — The commentary on Brahmasutras by Rāmānuja.
- Bhāshya-Vritti* — The service or endowment for expounding the Sri Bhasya.
- Bhuvanavalli* — One of the consorts of Visnu, and worshipped as goddess Mother Earth.
- Brahma* — The creator, one of the Hindu Trinity, and said to have sprung out of the navel-lotus of Visnu.
- Brahman* — The caste of priests and Vedic scholars; Somayāji, Kramavittan, Bhattan, Diksitar-all belong to this caste.
- Brahmadeya* — Village or lands granted usually taxfree either of State share alone or of the lands together for sustenance of Brahmins.
- Brahmādirājan* — Brahmin General
- Brahmavidvān* — A Brahmin ascetic who has renounced the world.
- Brgu* — Sage, regarded as the ancestor of the family of Brgus and as one of the Ten Patriarchs created by the first Manu. Mythologically said to have decided Visnu as the greatest of the gods.

- ◀ *Cakra* (Skt.) — Tamil Āḷi-The disc in the right hand of Visnu, one of his five mighty weapons (2) Deified as *Cakrattālvār* or *TiruvāliĀlvār* (3) Used as a symbol to denote boundaries of the properties, land village etc. belonging to Visnu Temple-Hence “Tiruvālikkal; Tirucakkrakkal”-the stone with the sacred disc emblem.
- ◀ *Candra* — Moon, one of the two Eternities (along with Sun)-Hence “*Ācandrārkaṁ*” as long as Sun & Moon endure; for ever.
- ◀ *Caturvedimangalam* — Usually appended to a proper name denoting a Brahmin settlement. Lit. The auspicious place where those versed in four Vedas reside.
- ◀ *Cātanam* (Skt. *Sāsana*) — Corrupt Tamil form meaning document, grant or command.
- ◀ *Cera* — The royal dynasty holding sway in the West Coast, to the west of the Western Ghats called the Mountainous Tract (Malaimandalam i.e. Kerala).
- ◀ *Ceri* A cluster of houses; a street; a ward.
- ◀ *Cetti* The third caste-Vaisya (Skt.) Trading community.
- ◀ *Citra* — The first month of Tamil calendar (*Caitra-Skt.*) (April-May).
- ◀ *Cola* — The greatest and most extensive South Indian Empire, particularly under the dynasty founded by Vijayālaya ruling from 9th to 13th century A.D., with Tanjavur as their capital.

- Dharmadāna* — A charitable grant.
- Dāsyānāma* — Name given to a Vaisnava on his being accepted as a disciple by his Guru. (Ācārya) who impresses his disciple with the emblems of *Sankha* and *Cakra* on his shoulders and, imparts him the sacred Mantra word.
- Devadāna* — A grant to a Temple.
- Devakanmi* — Temple priest (Lit. one who does god's work.)
- Divyadesa* — One of the 108 places held in reverence by Vaisnavas as divine-usually sung in the Vaisnavite hymns.
- Divya Prabhandā* — The 4000 Divyaprabhandā - The anthology of Tamil verses and poems sung by the Vaisnavite Ālvārs held as sacred as the Vedas by the Vaisnavite followers; recited in all Vaisnavite temples in the month of Margali (December-January)
- Ekādasi* — The eleventh day after Full or New Moon-usually when fasting is observed by the orthodox. This day falling in Margali (December-January) is particularly held as sacred and a festival when the Visnu is taken through the Northern gate ceremonially is celebrated, symbolising the opening of the gates of Heaven or Absolute Bliss-known as Vaikunta Ekadasi.
- Garbhagraha* — Sanctum Sanctorum-The innermost part of the temple where the presiding deity is worshipped.
- Garudā* — The vehicle of Visnu-King of Birds;

- son of sage Kasyapa and Vinata, his wife.
- Gnātigal* — Agnates-Succession in the Hindu family in Tamilnadu being by male line.
- Gopura* — Temple Tower, Entrance Tower
- Gotra* — The lineage for which the guardian or preceptor sage or sages are specified
- Griva* — The neck of the superstructure of a Vimāna or Gopura.
- Guruparampara* — The lineage of preceptors of Vaisnavas-An inheritance of property granted to an ancestor Acarya or preceptor.
- Hanumān* — The son of Vayu, the devotee of Rama
- Iraiyili* — Without any State-dues on land (Irai) tax-free.
- Jiyar* — The head of a Vaisnavite mutt. Lit. conquerer of the senses.
- Kaḍamai* — The share of the produce from land due to the State, usually paid in kind and also in cash or both.
- Kaittaḍi* — Handbill.
- Karanattān* — Guardian; Head Accountant
- Karuppanaswāmi* — One of the lesser gods or heroes deified, watchman of the principal gate in some Visnu temples as in Alagarkoil (Madurai Dist.)
- Kānikkaḍan* — The land dues to the State from occupied holdings.
- Kārānmai* — commital of cultivation; cultivating (tenancy).
- Kārtigai* — Eighth month in Tamil calender (November—December).
- Kollam* — The era commencing from A D 824

in vogue in Kerala and in some adjoining parts of Tamilnadu.

Koraḍu

— Platform, Pedastal.

Kottu

— Holding (of a service), or a troupe of dancers, hereditarily holding the service in a temple.

Konerinmaikondān

— Usual form of documents conveying royal orders. Lit. while the king is healthy and well settled. The name of the ruler does not figure ordinarily in the inscriptions of this type, (In effect, “By command of His Majesty”) used both in Cola and Pandya documents.

Koshta

— Apartment/niche in the structure of the Gopura or Vimāna.

Kottam

— A territorial division of a group of townships.

Krisna

— (Tiruvāykulattu pillai in Tamil) One of the Avatars of Visnu-“The sacred child borne in the sheperd’s family”.

Kudavar

— Temple executive; Superintendent.

Kuḍi

— A tenant; a family holding a service; service-holder; a subject or citizen.

Kudiningādevadānam

— Land/village granted for upkeep of a temple from which the tenants or cultivators were not to be evicted or removed.

Kudiningākārānmai

— The rights of holders of land from which the occupancy tenant was not to be evicted-or land in which the rights of kārānmai occupancy cultivation were to subsist and the tenants/cultivators were not to be evicted, only the State share being

- granted to a beneficiery.
- Kulam* — Tank ; Irrigation source.
- Kulasekhara* — Name of a Cera ruler who was canonised as a Vaisnavite Ālvār.
- Matha* — An establishment of an order— usually headed by a sanyasin
- Maḍappuram* — Grant for sustenance of a matha
- Maḍappura Irayili* — Grant of land made tax free for a matha.
- Madhyastan* — (Tamil Mattiyattan) Lit. moderator, the Executant, and the Scribe of the local body, especially of the Sabha; also occurs in some cases of other local bodies like the Ur, Nagara.
- Mahāmandapa* — The big or the main hall in which the congregations and festivities are held.
- Mahāmuni* — An ascetic, Sanyasin, and head of a matha and also an Ācārya or Preceptor.
- Mahāsabha* — The township organisation in a Brahmin settlement or Agrahāra, also called Sabha.
- Manavālamāmuni* — The Vaisnavite saint (b.1370 A.D.) held in reverence by the Tengalai sect next only to Ramanuja. An author of several works in Tamil and sanskrit.
- Mandalam* — A geo-political division, province.
- Mandapa* — The structure in stone or a hall or apartment in a temple or in itself, independently.
- Mangala* — Auspicious, the street immediately outside the temple wall.
- Māḍa* — The streets immediately running outside the temple walls on its four sides. Lit. storey.

<i>Māligai</i>	— Palace; mansion, chancery.
<i>Mārgali</i>	— Nineth month in Tamil calendar. A month of festivals (December-January.)
<i>Mrākaṇḍeya</i>	— A sage
<i>Māsi</i>	— Eleventh month of Tamil calendar (February-March).
<i>Mukhamandapa</i>	— The hall of entrance-front Mandapa in a temple-before the Ardhamandapa.
<i>Murtis</i>	— Images, deities of the gods and others in worship, icons.
<i>Nagarattār</i>	— The merchant community; the township organisation in a village where the predominant residential holders were of the merchant class (Vaisya caste).
<i>Nambirāttiyār</i>	— Queen.
<i>Nāḍu</i>	— A geo-political division next to the Mandala or Valanādu, consisting of a number of Townships.
<i>Nāyak</i>	— The chieftain. The dynasties of Vijayanagar governors.
<i>Nityasūri</i>	— The Sun and Moon.
<i>Niyōga</i>	— Letter, Epistle
<i>Ōlai</i>	— Letter, communication
<i>Orri</i>	— Usufructuary mortgage.
<i>Pancaprākāra</i>	— The five circumambulatory passages, streets.
<i>Pandal</i>	— An enclosed space/place under a canopy.
<i>Panguni</i>	— The last month of the Tamil calendar (March-April).
<i>Paramapada</i>	— Lit. The Absolute Status-The Heaven-The afterworld of the Vaisnavas-Hence •the gate of heaven: Paramapadavāsal.
<i>Patasāsanar</i>	— Image of deity-depicted in paint

- or colour-usually an image in stucco work over the base stone and sculptured image and painted over.
- Pāṇḍya* — The dynasty next in importance only to the Colas holding sway in the Southern most part of India.
- Pidāgai* — A hamlet
- Pidipādu* — A deed of title or a document of right.
- Prabhandas* — The sacred hymns.
- Prakāra* — Circumambulatory passages
- Purattāsi* — Sixth month of the Tamil calendar (September-October).
- Pūrṇima* — Fullmoon.
- Saka* — The Hindu era starting with A.D. 78 in use all over India from about fourth century A.D.
- Sanyāsin* — An ascetic, a person who has renounced the world.
- Sāla* — Similar to *Kuta* in multi-storeyed shrines, apartments rectangular in plan occurring in the middle section.
- Sāmantas* — The neighbours as witnesses to possession title
- Sāmantanār* — A high royal official.
- Sāndhāra* — A shrine which has a closed perambulatory circuit between the inner garbhagraha wall and the surrounding exterior wall. Rarely found in Southern Types of temples.
- Sāstras* — Scriptures; sacred books of rules or codes on any subject.
- Sāttādar* — Non-Brahmin Vaisnavites. Also known as Tādar or Dāsar.
- Sāttumurai* — (Satrumurai) - The finale of the festival for recitation of the Divya Prabhandas.

- Sēsha* — The great Cobra the seat/bed of the reclining Visnu, who is mythologically said to be bearing the Earth on its head - also called Ananta.
- Sikhara* — Pinnacle, The topmost major component of the temple elevation above the Griva or neck and below the stupi or Crowning Vase.
- Silāsāsanar* — Image of deity sculptured in stone.
- Siva`* — One of the Hindu Trinity - the Destroyer of the Universe.
- Srīvimāna* — The full minimal shrine unit, covering from plinth to the spire. It may house more than one shrine in the different floors or Tala where there is more than one.
- Sūrya* — Sun.
- Svatantriyam* — Rights or priveleges attached to a service, post, or holding.
- Tai* — Tenth month of Tamil calendar
- Tala* — Floor
- Tengalai* — One of the two Vaisnavite sects which attaches greater importance to Tamil Prabhandas and has its own lineage of Acaryas, distinguished by its theological faith in absolute service to the lord and faith in His Grace.
- Teppakulam* — Temple tank where a floating festival is held.
- Tirukalyānam* — Sacred marriage of the Lord.
- Tirumukkālvattam* — A place of meeting of the congregations or of the township organisation or in religious festivals.
- Tirunandavanam* — Temple garden.
- Tiruppadiṁṁarru* — The sacred apparel or clothing or wardrobe for the Temple deity.

- Tiruppani*
Tiruppāvai — Construction and renovation works
— The thirty poems, composed by Andal forming part of the Divya Prabhandha, usually sung in the month of Margali. “Pavai” is a form of Tamil prosody depicting the gathering of maidens of the village who take bath and observe a vow (originally dedicated to Kāt-yāyani, or Pārvati) for getting worthy grooms but subsequently generalised to accomplish all good on earth. In Tiruppavai the God in veneration Krsna is addressed for bestowing the Meed (Pakai) in the hymns which are of high poetic content and appeal.
- Tiruvadi* — The dynasty of chieftains holding sway in South Travancore and Tirunelveli District in the late 15th and 16th centuries with capital at Kalakkadu in Tirunelveli Dist. on the banks of river Paccayar a tributary of Tamiraparani.
- Tiruvadukkalaipuram* — Grant for maintenance of the kitchen (Adukkalai) attached to the temple or shrine.
- Tiruvōymoli* — The 1000 and odd verses forming part of Divya Prabhandha composed by Nammalvar a vellala who was canonised as a Vaisnavite saint (Alvar), rich in philosophic and poetic content recited in Vaisnavite Temples in the month of Margali.
- Tiravidaiyāttam* — The grant for a temple for its services.
- Turam* — Service, responsibility, office Hence *Nattuva turavu*-(to be the conductor

- of the Dancer Troupe). *Tālakkāra turavu* - (to be the conductor of the Rhythmic instruments or beats)
- Uḍayavar* — One who owns; usually refers to Sri Ramanuja also known as Bhāsyakāra and Ilayālvān, the Vaisnavite Preceptor.
- Ūrār* — The township; the chief constituents of the township conducting its affairs.
- Ūrkanakku* — The accountant, the chief executive of the Ur township.
- Utsava Mūrti* — The icon of the God (usually in bronze) taken out in festivals or processions.
- Vaḍagalai* — The second sect of Vaisnavites who venerate Vedanta Desika as its main preceptor after Ramanuja and his line of succession, who give greater prominence to Sanskrit and theologically stress 'pleasing the Lord by performance of rites and also self-effort to bear fruit through the intercession of the goddess to reach the Godhead.
- Valanāḍu* — A geo-political division comprising a number of nadus sometimes a division of Mandala.
- Vādākkāḍan* — The immutable capital (not to waste away) or permanent quantum of land dues or obligation
- Vāhana* — Vehicle used for festivals.
- Vaikāsi* — Second month of Tamil year (May-June)
- Vaikhānasa* — The more ancient of the two principal schools of Temple rituals and priests as opposed to Panca-

- ratra, introduced by Sri Ramanuja with stress on mantra and tantra modes-The priests of this class have the Tuft (*pūrvasikha*) in front.
- Vaisnava* — The Hindu population worshipping Visnu as the supreme God.
- Vatteluttu* — The old script of Tamil in use in Pandya and Cera Kingdoms prior to the tenth century when the present script in vogue was popularised by the Colas.
- Vēdās* — The sacred scriptures of Hindus Rk, Yajus, Sama and Atharva and their auxiliary works.
- Vēdavalli* — One of the two goddesses consorts of Visnu.
- Vellānvagai* — (Peasant-holder's Tenure) where the individual holder is responsible for the land dues on his holding.
- Vinnagar* — Corrupt form of Visnu Grha-The house of Visnu.
- Visnu* — The god in Hindu Trinity who is the protector and sustainer of the Universe.
- Visvaksēna* — An epithet of Visnu held to be in charge of the Household of Visnu.
- Vrtti* — Tenure, endowment for sustenance.
- Yāgasālai* — The Hall where fire rites or Homas are performed.
- Yāli* — A mythical animal with the trunk of an elephant and having the form of a lion; lion.

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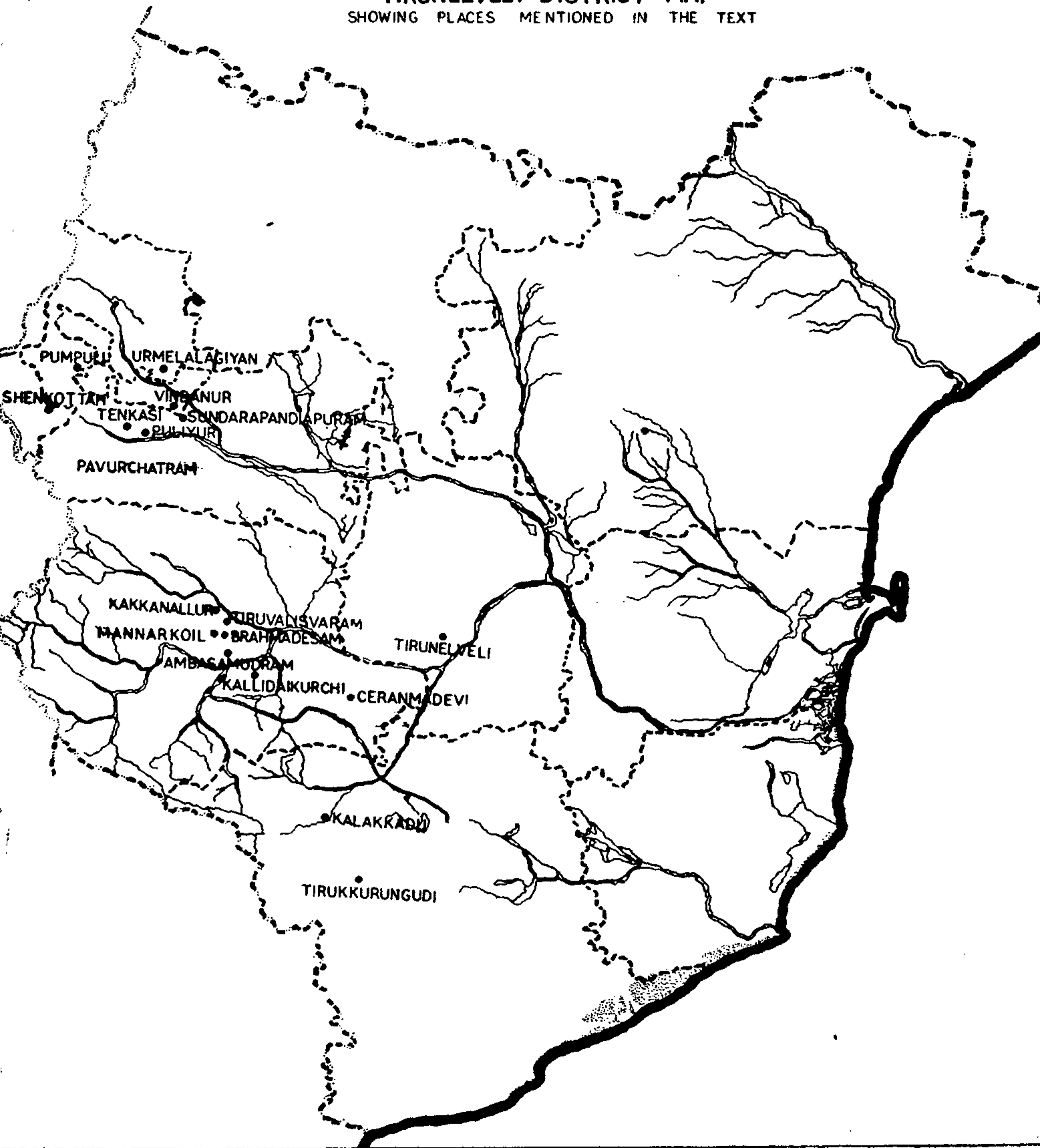
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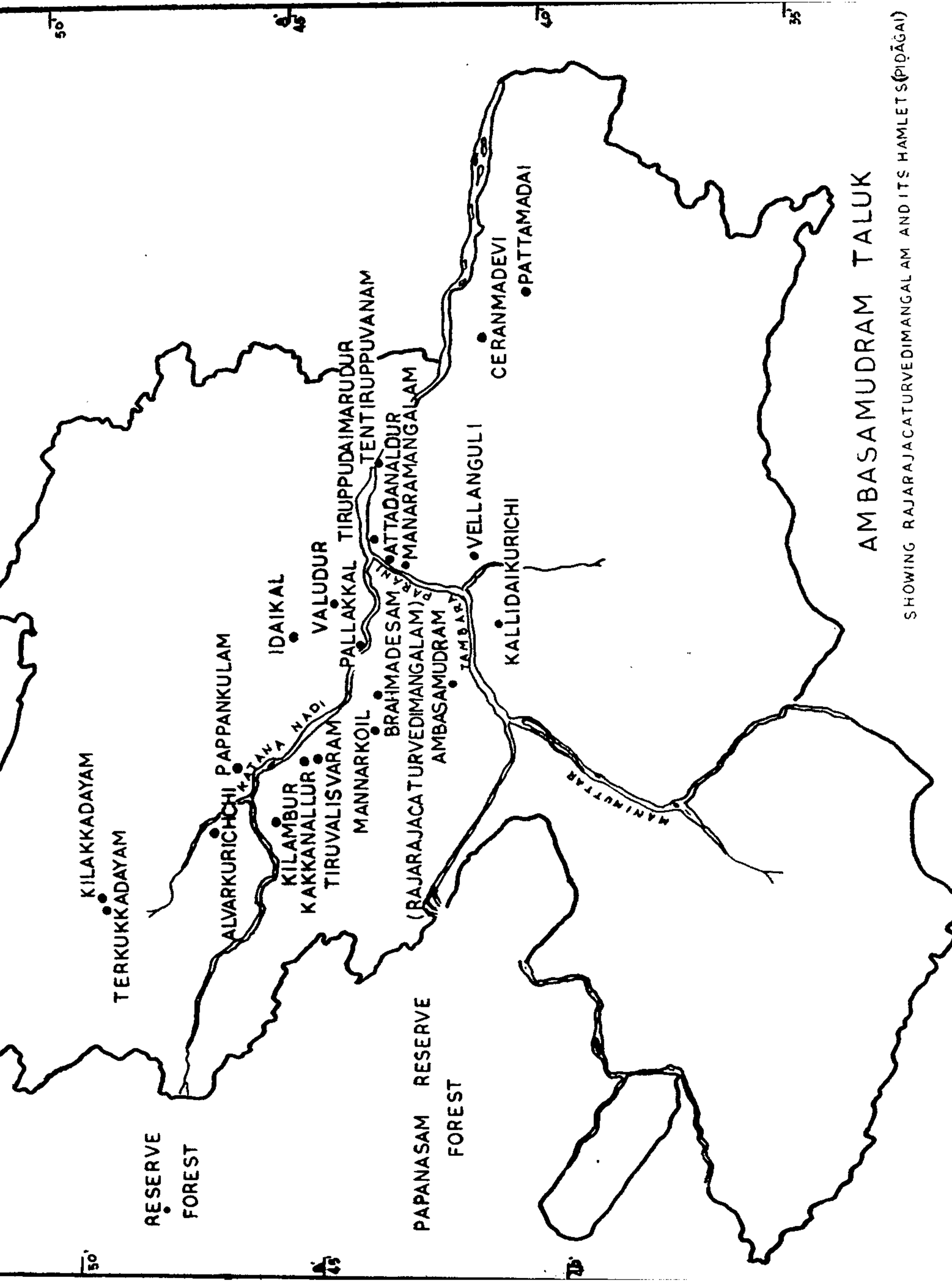
<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read/Substitute</i>
p. 3	line 18	(.) after Tirunelveli District	,
p. 5	line 20	383-384	313-314
p. 5	line 26	Markanideya	Markandeya
p. 9	line 10	earlie	earlier
p. 11	Items 5,6 & 7	5 veli	0.5 veli
p. 12	line 22	'of' after 139th day	'and'
p. 15	line 23	arry	array
p. 16	line 25	Perran Bharatan	Perran Padaran
p. 17	line 2	13/16 measures	1 and 10/16 measures
p. 21	line 19	Kulasekhara set	Kulasekhara sets
p. 21	penultimate line	tanks called	tank called
p. 33	line 9	name	names
p. 34	line 8	channal	channel
p. 38	line 14		
	from bottom	gave release deed	gave a release deed
p. 38	line 9		
	from bottom	redumption	redemption
p. 38	line 7 from bottom	dana land to be relieved	dana land had to be relieved
p. 44	line 4	extentions	extensions
p. 46	line 13	Kodaimelagiyan	Kodaimelalagiyan
p. 47	line 5	in S. 1587	in A.D. 1587
p. 49	line 23	him	Him
p. 50	line 6 from bottom		
		or new moon	or new moon)
p. 54	line 23 from top	also had then guardians	also had their guardians

<i>page</i>	<i>line</i>	<i>For</i>	<i>Read/Substitute</i>
44	13	Tandayur	Tandayum
52	20	Services	Sources
56	13 from bottom	accorded	according
Annexure			
i	Title	Inscription III-1950	III-1905
i	20	Veils	Velis
ii	8	on	or
iii	30	Reclaimed	Reclaimed
vi	foot-note penultimate line	Parlence	Parlance
viii	17	was	were
x	10	193/1968	226/1968
xi	foot-note line	196/1968	193-1968
	„	Series III	Series II
Glossary			
i		Arohamandapa	Ardhamandapa
xi	under Tiruppavai	Pakai	Parai
xiii	Title for II	Series III	Series II

TIRUNELVELI DISTRICT MAP

SHOWING PLACES MENTIONED IN THE TEXT

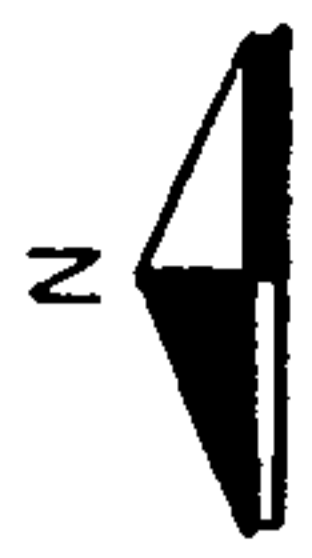




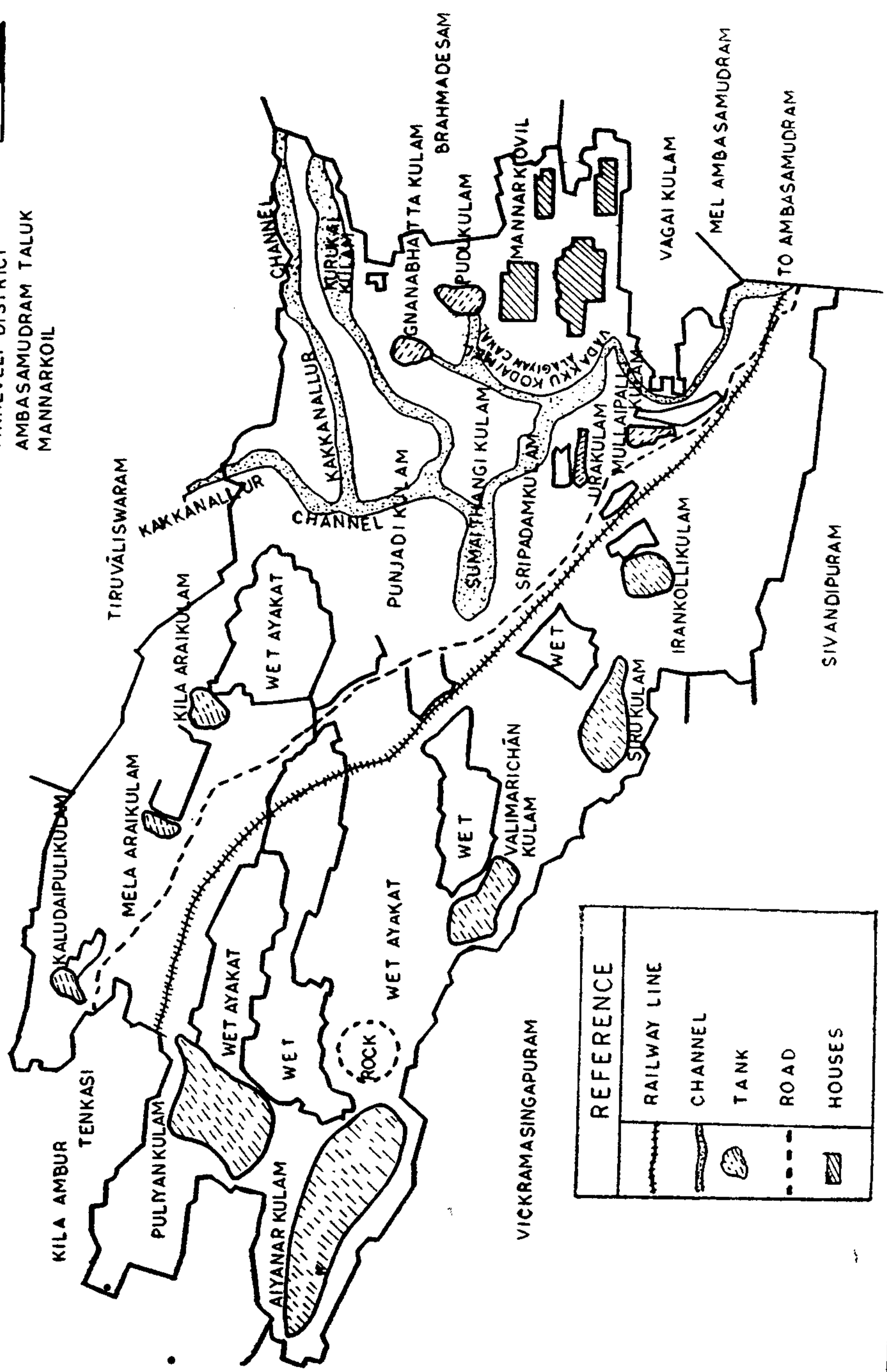
AMBASAMUDRAM TALUK

SHOWING RAJARAJACATURVEDIMANGALAM AND ITS HAMLETS (PIDĀGAI)

PLAN SHOWING THE TANKS IN MANNARKOIL VILLAGE



NO 29
 TINNEVELY DISTRICT
 AMBASAMUDRAM TALUK
 MANNARKOIL



REFERENCE	
	RAILWAY LINE
	CHANNEL
	TANK
	ROAD
	HOUSES

KILA AMBUR

TENKASI

PULYANKULAM

WET AYAKAT

AIYANAR KULAM

WET

ROCK

WET AYAKAT

WET

VALIMARICHAN KULAM

STRUKULAM

IRANKOLLIKULAM

WET

SRIPADAMKULAM

JURAKULAM

MULLAIPALKKULAM

VAGAI KULAM

MEL AMBASAMUDRAM

TO AMBASAMUDRAM

SIVANDIPURAM

TIRUVALISWARAM

KAKKANALLUR

KILA ARAIKULAM

CHANNEL

PUNJADI KULAM

KAKKANALLUR

KURUKAI KULAM

GNANABHAI TA KULAM

PUDUKULAM

SUMATHANGI KULAM

KODAKKAI KULAM

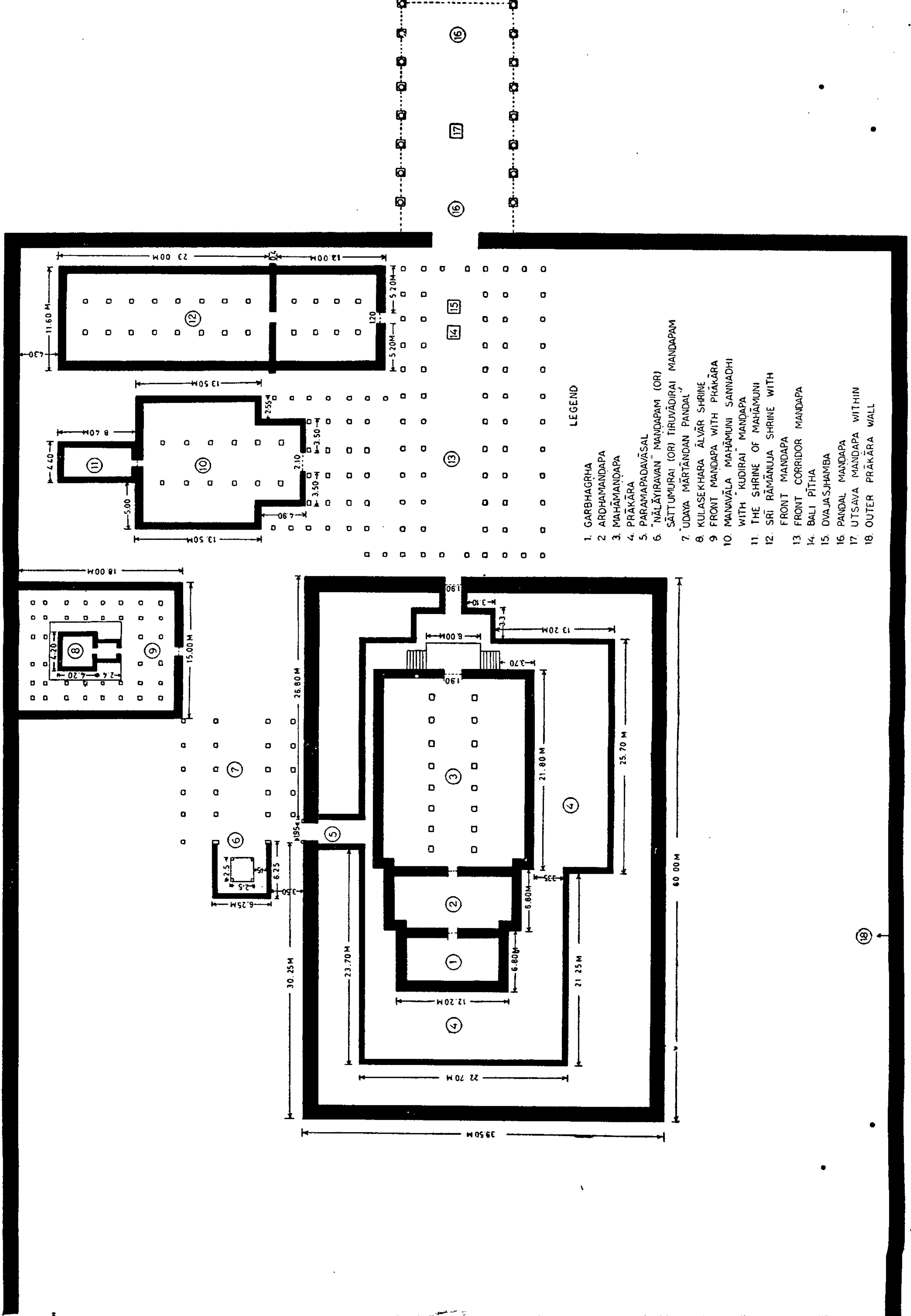
MANNARKOVIL

BRAHMADESAM

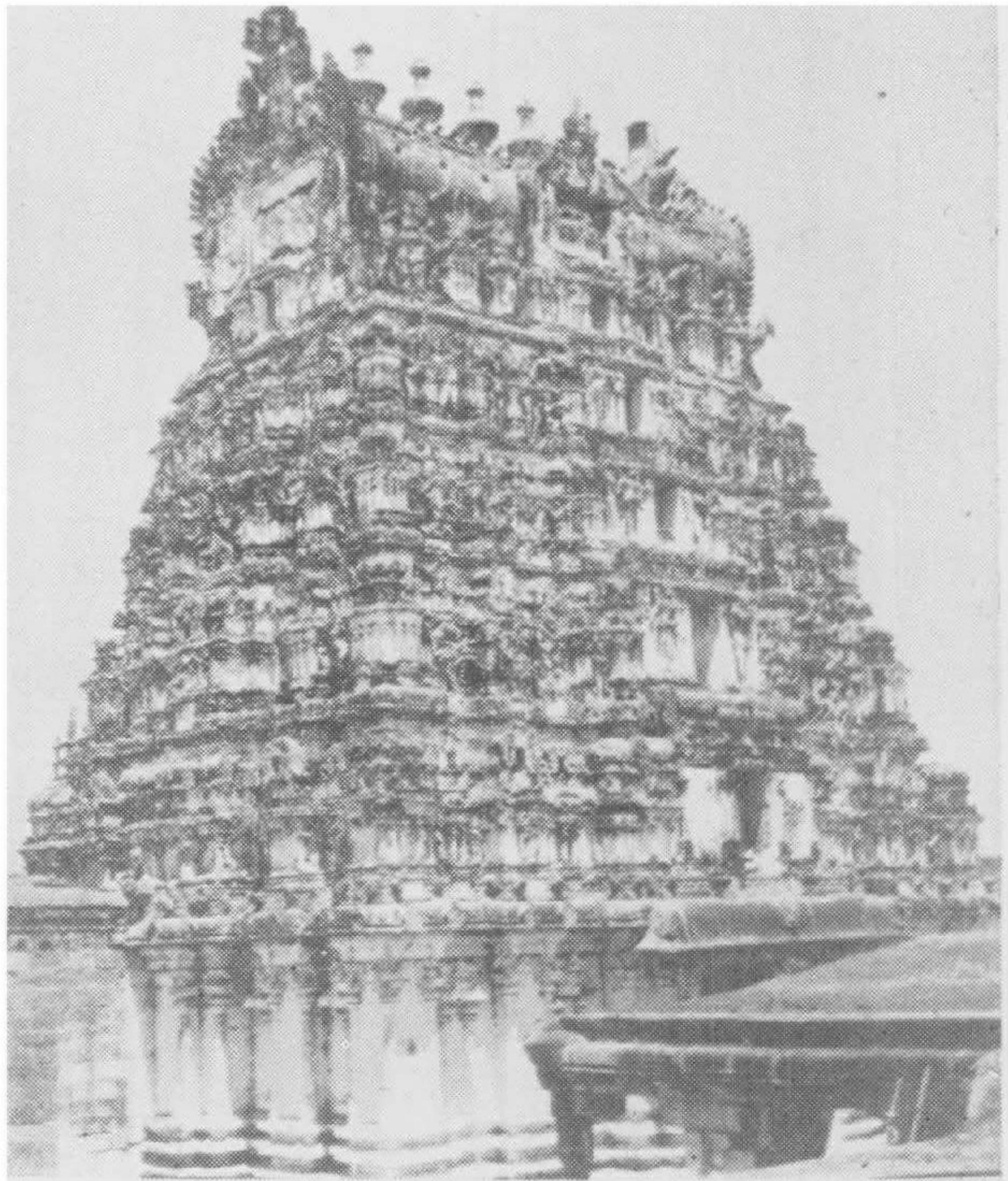
VICKRAMASINGAPURAM

VISHNU TEMPLE AT MANNARKOIL

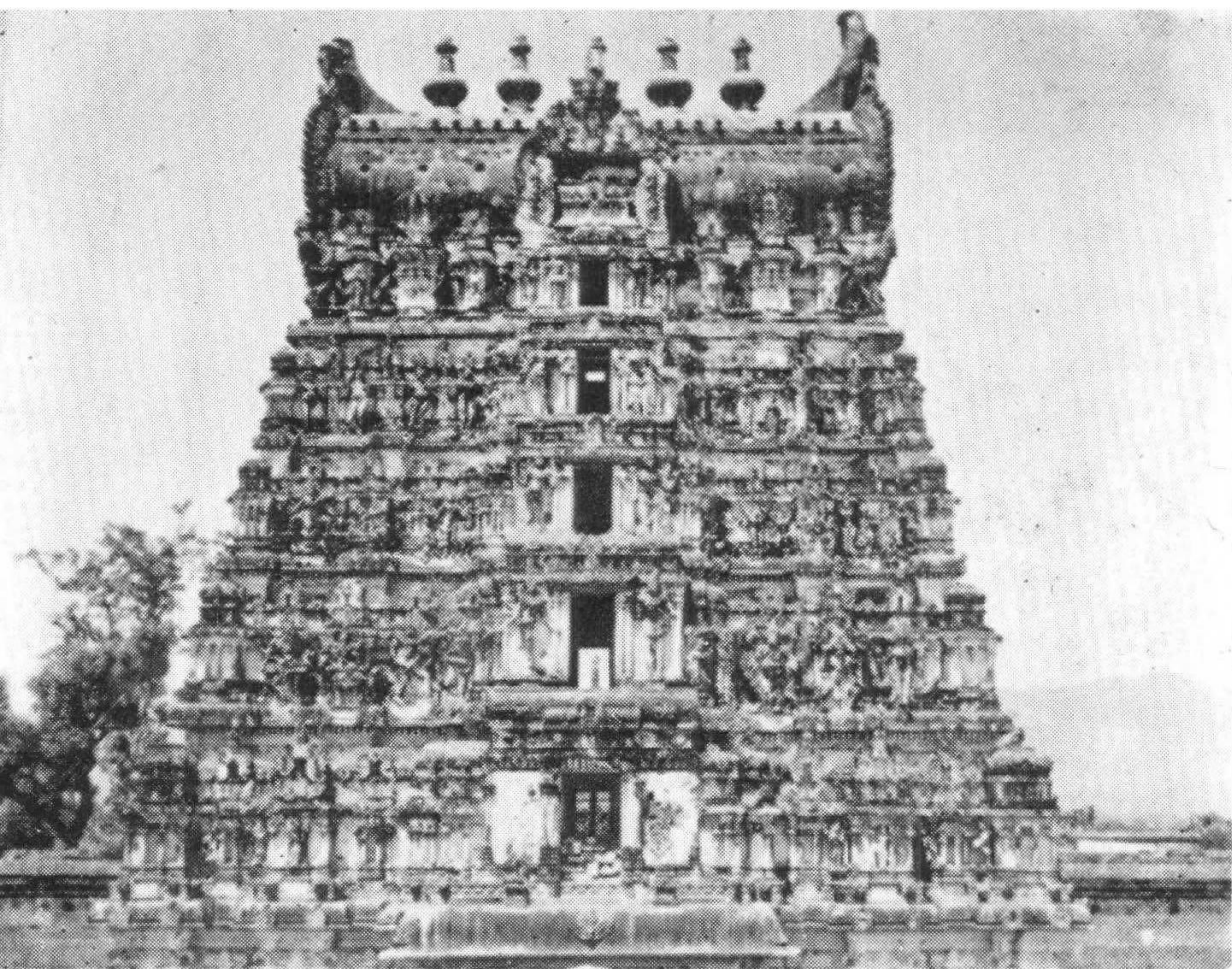
TIRUNELVELI DISTRICT



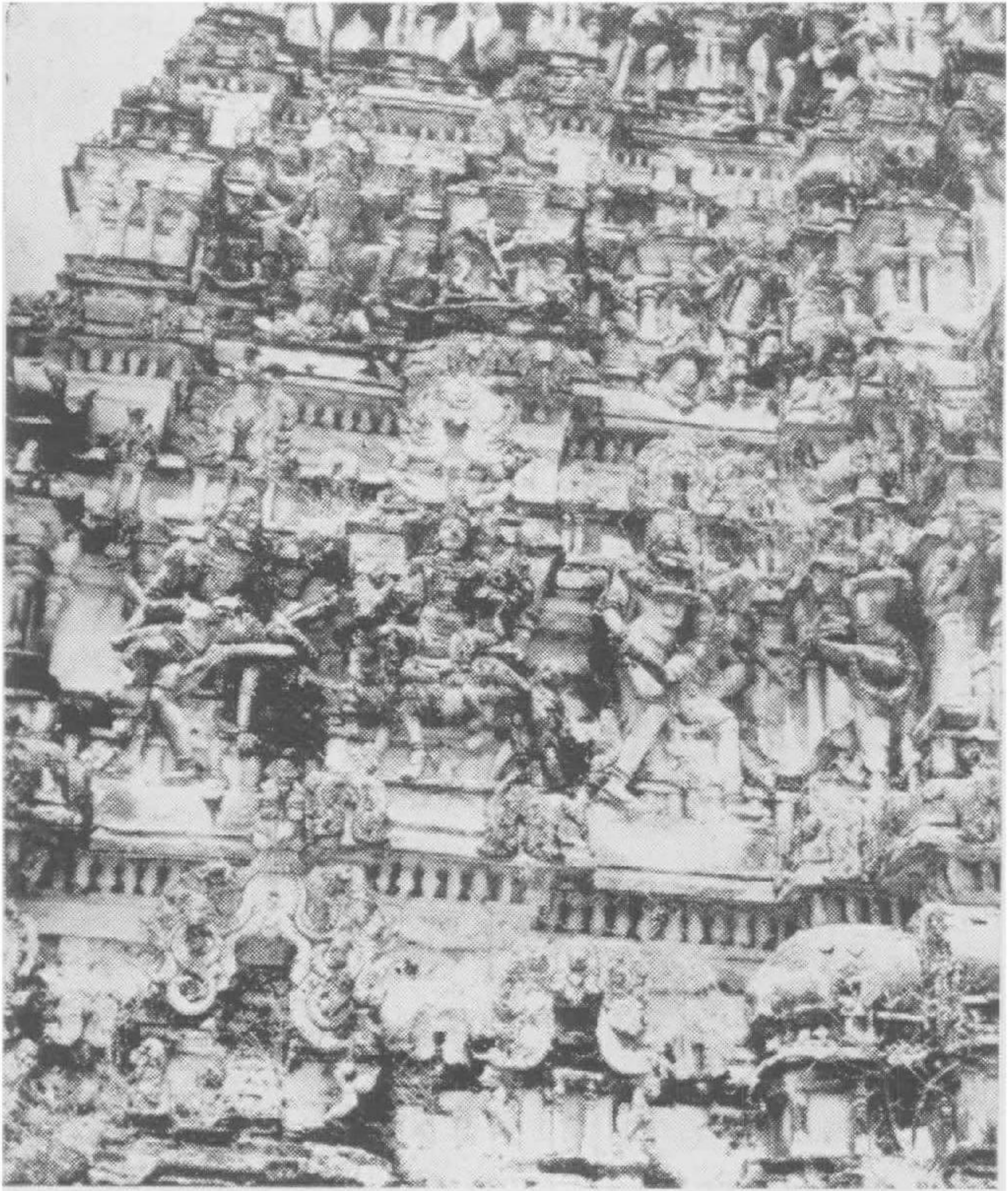
The variation between the measurements adopted from Sri S.R. Balasubramaniam's book at pages 5 and 7 of the text and the actual measurement in this ground plan is due to different parts of the adhistana, from which the measurement was taken.



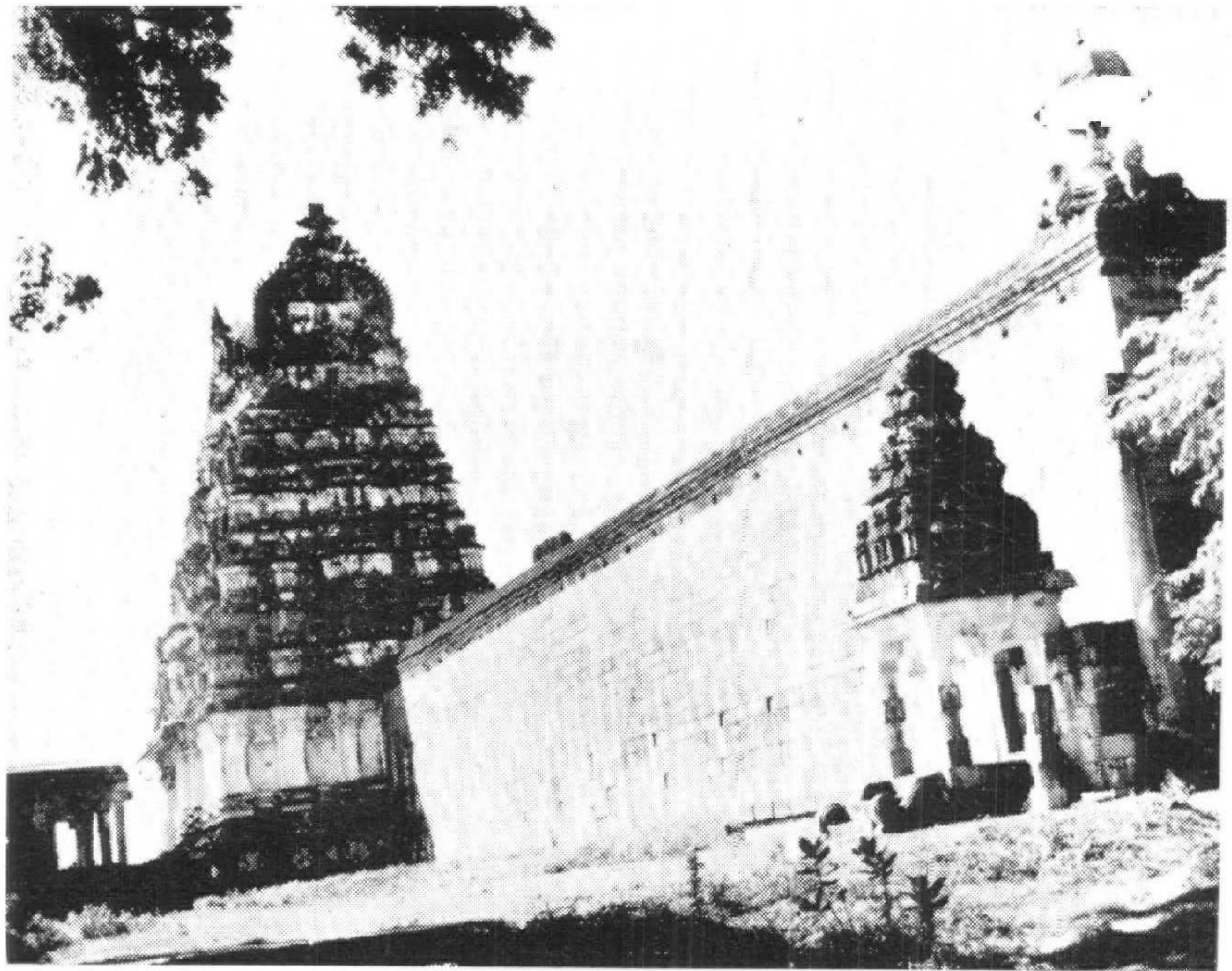
1. The Front Gopura



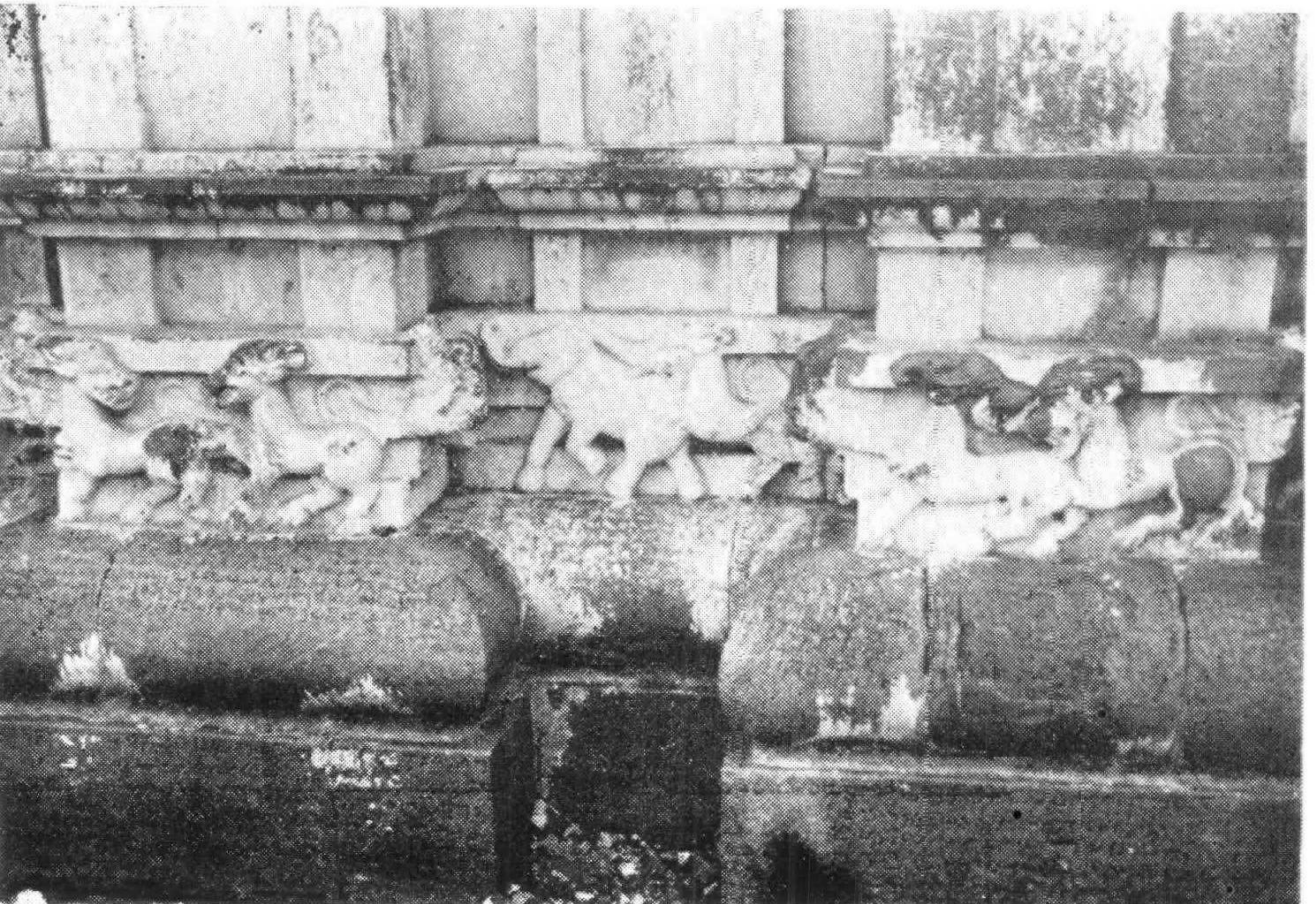
2. A closer view of the Gopura



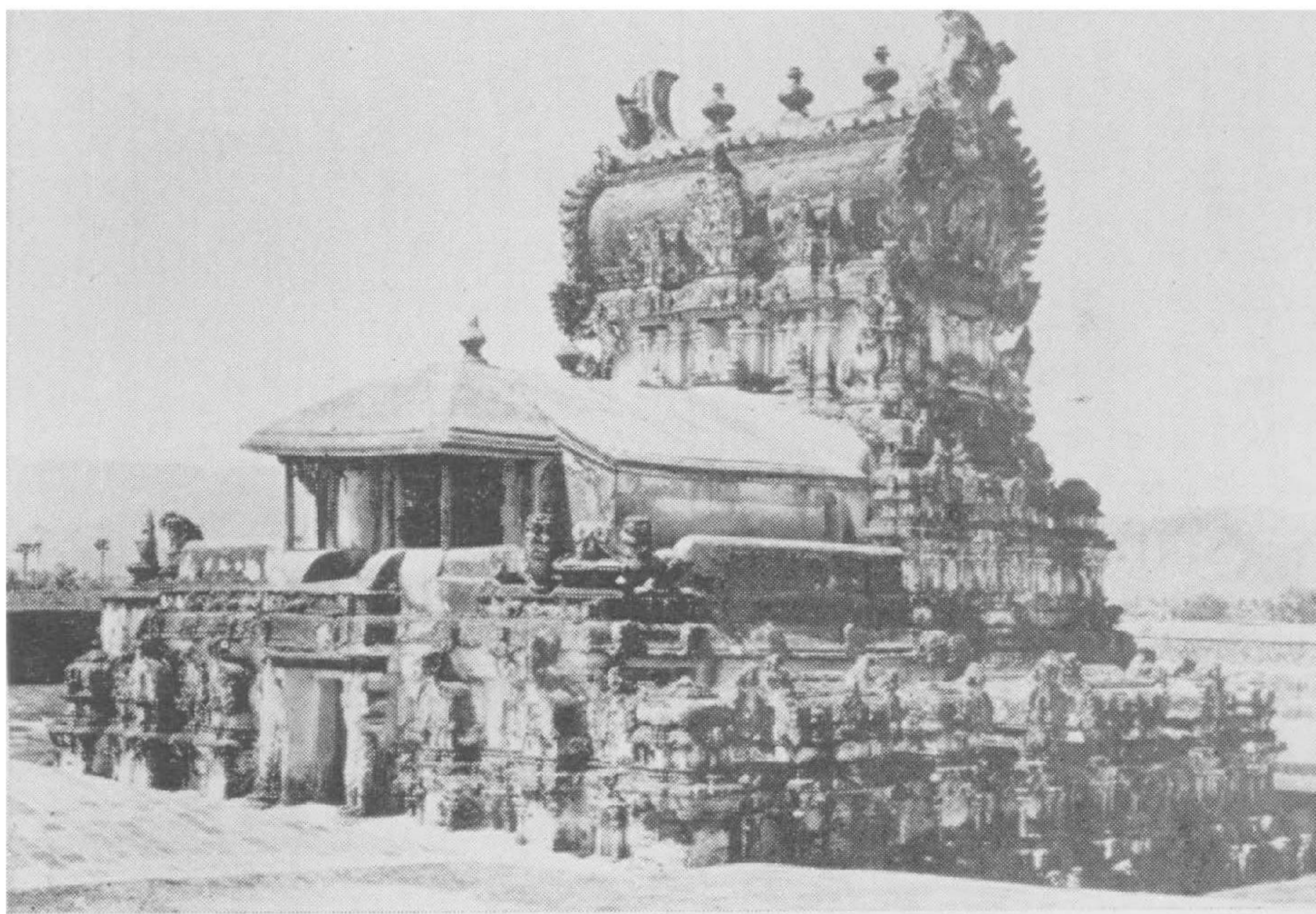
3. A section of Gopura in its details



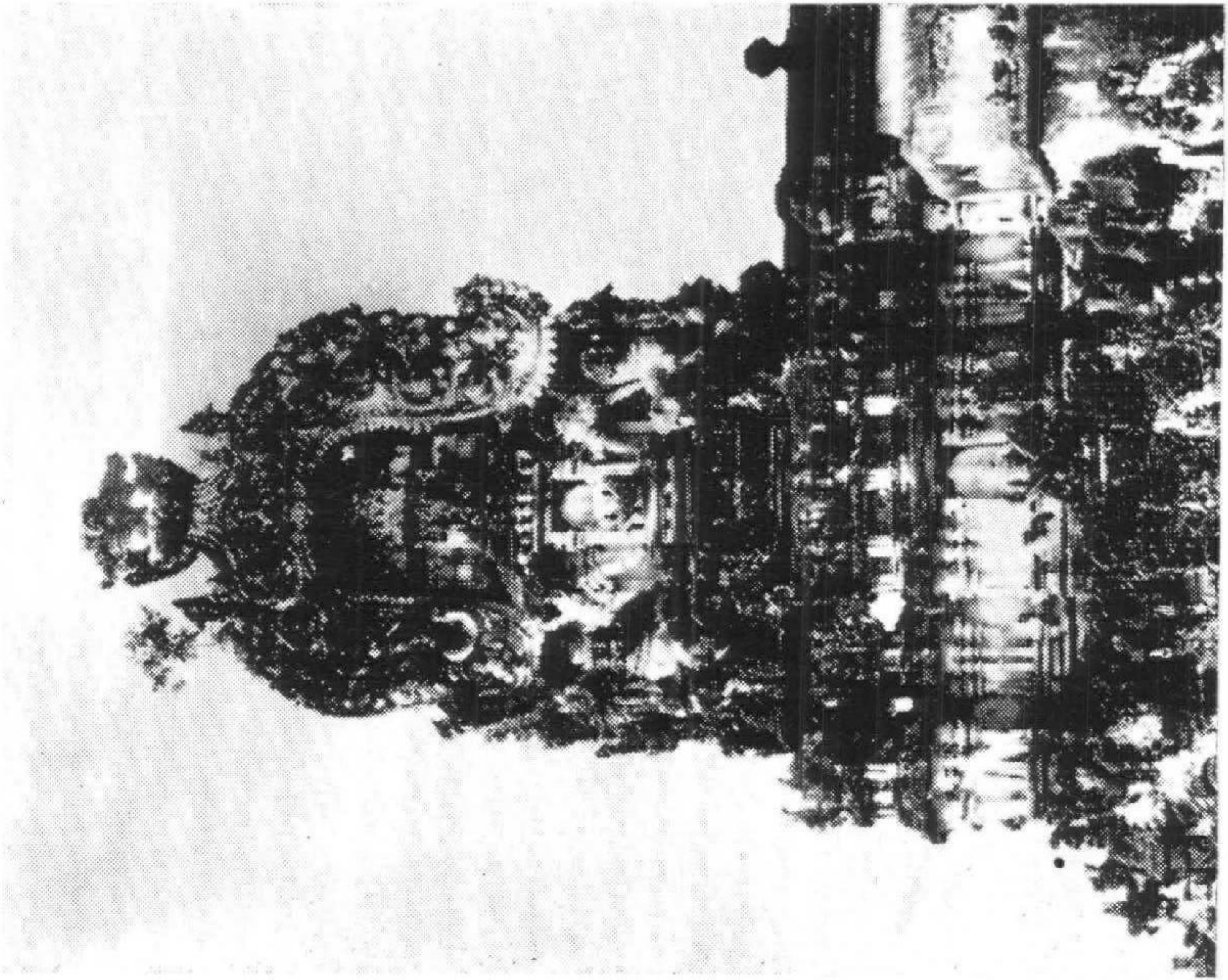
4 The Gopura ; the Prākāra wall
(for which lands were acquired by order of
Jatāvairman Kulasekhara), and the Garuda Shrine



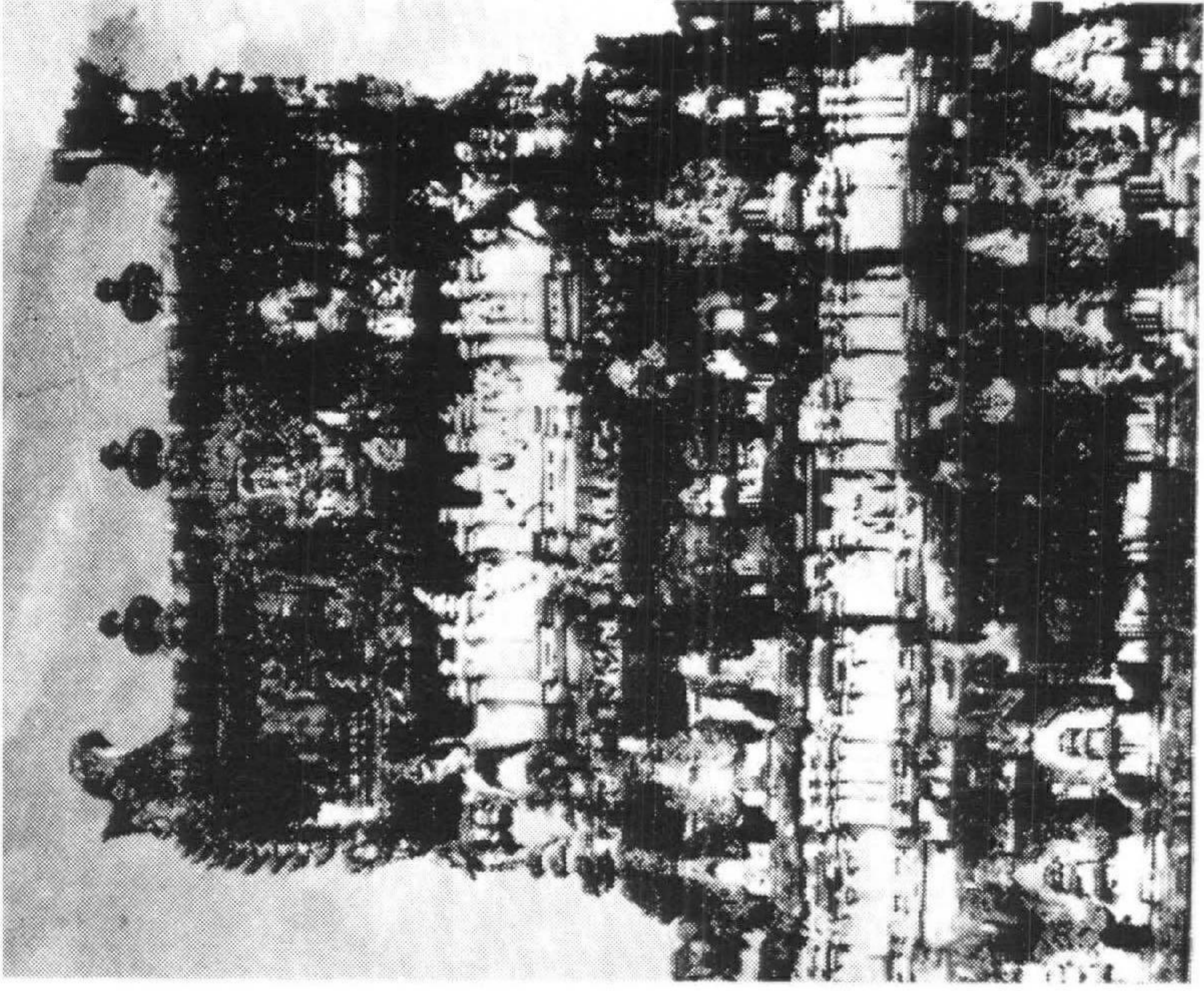
5. The moulded basement of Adhithāna



6. The Srivimāna of Rajendra Vinnagar erected by the Chera ruler Rājasimha built around 1021—22 A.D.



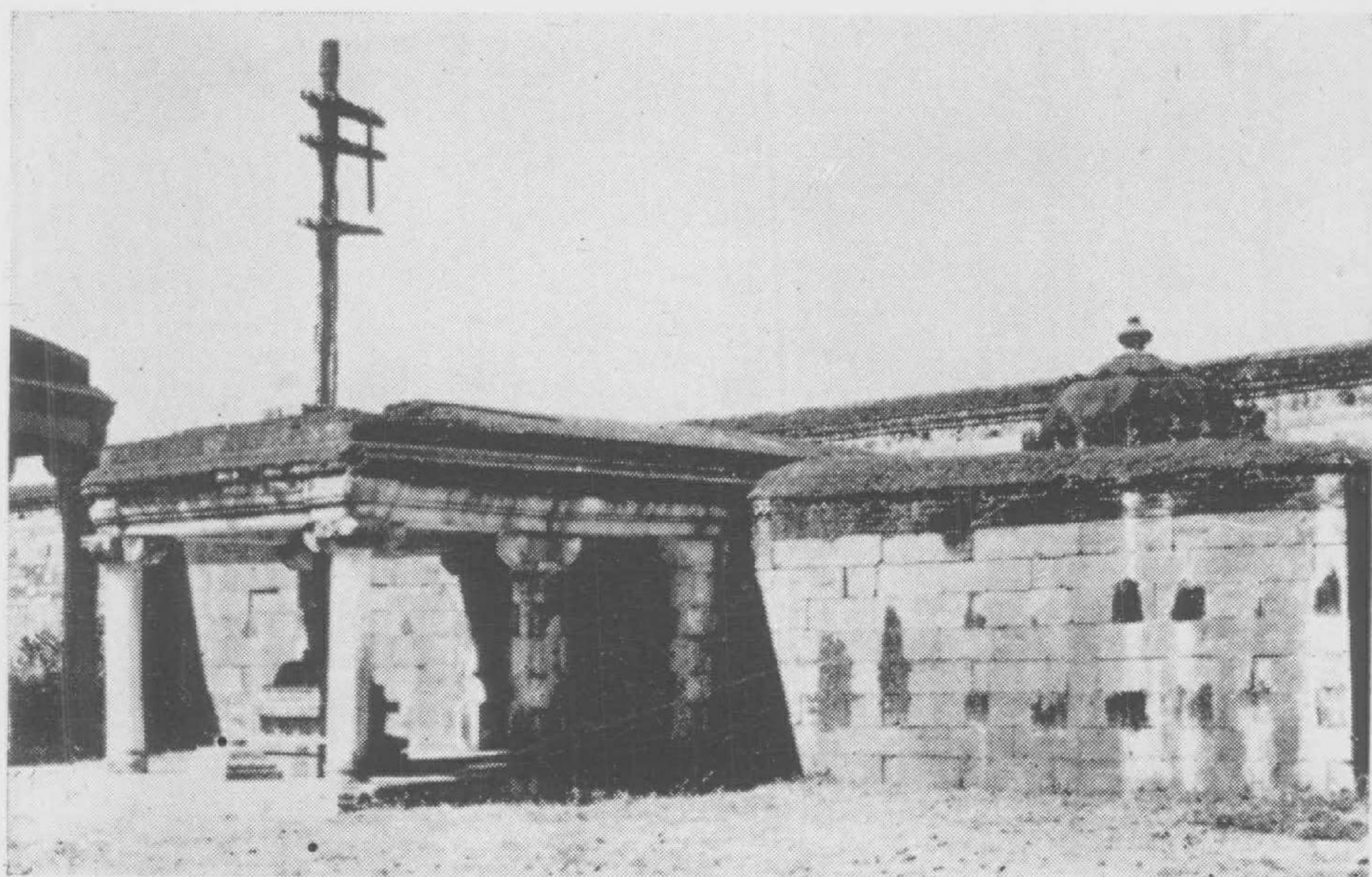
A side view of Sri vimāna with details.



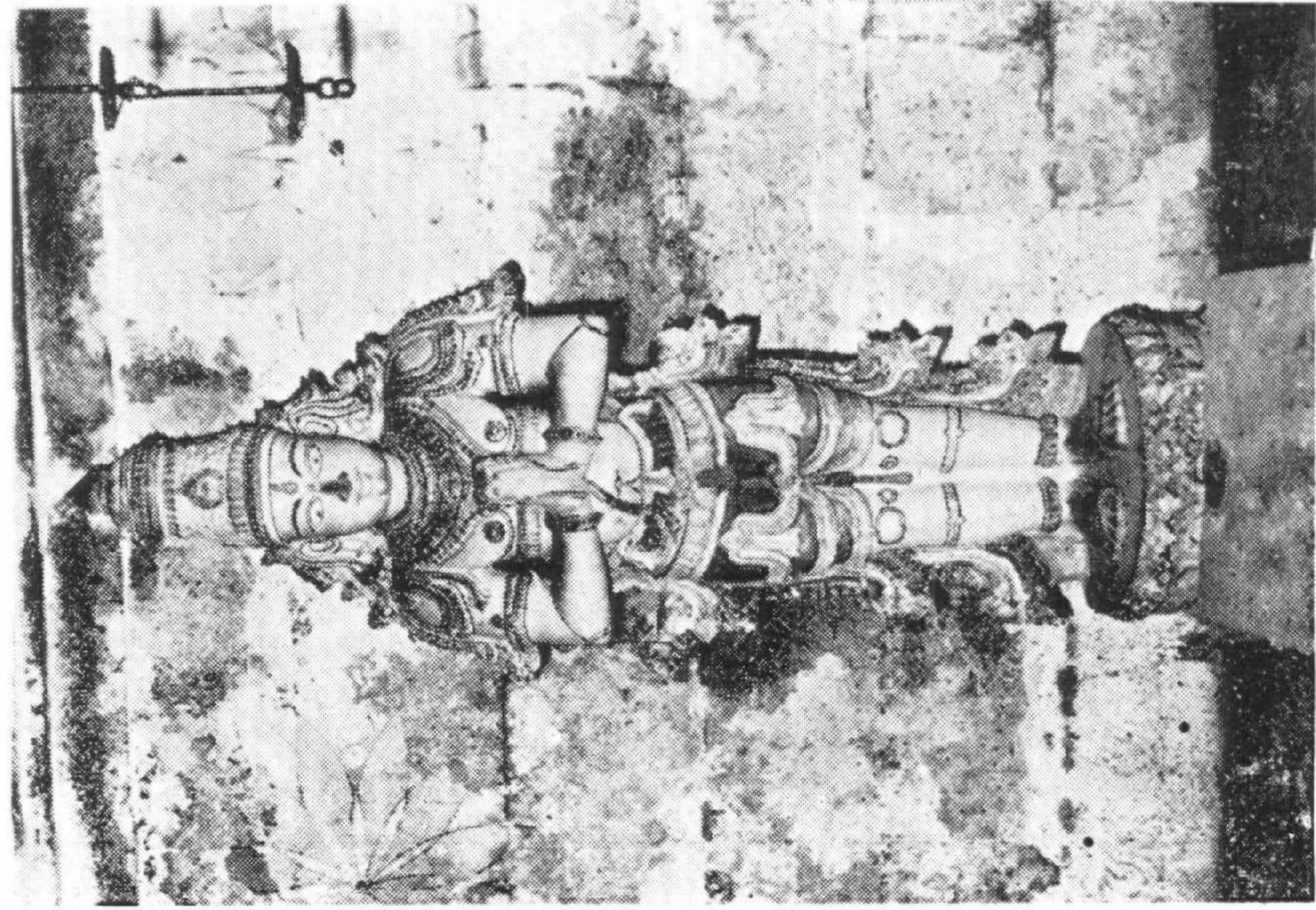
8. The Srivimāna in its rear view.



9. The 'Nālāyiravan' Mandapam - now known as Sāthumurai or Tiruvadirai mandapam - and the Dvajasthamba of Sri Kulasekhara shrine



10. The Kulasekhara Ālvār shrine with its Srivimāna built by Sendalangāradāsar.



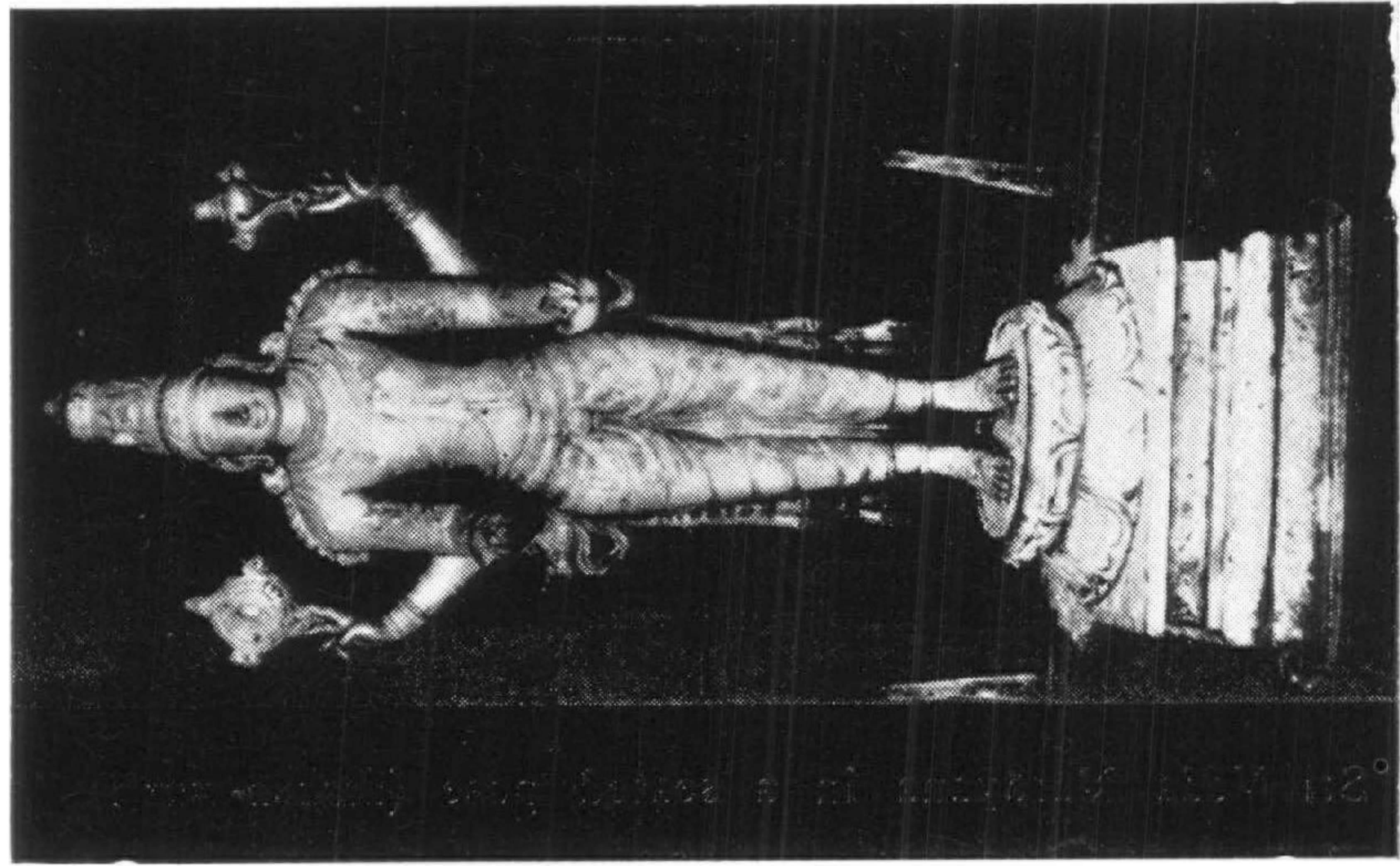
11. Sri Kulasekhara Alvar
installed by Sendalankārādāsar



12. Sri Visvaksena

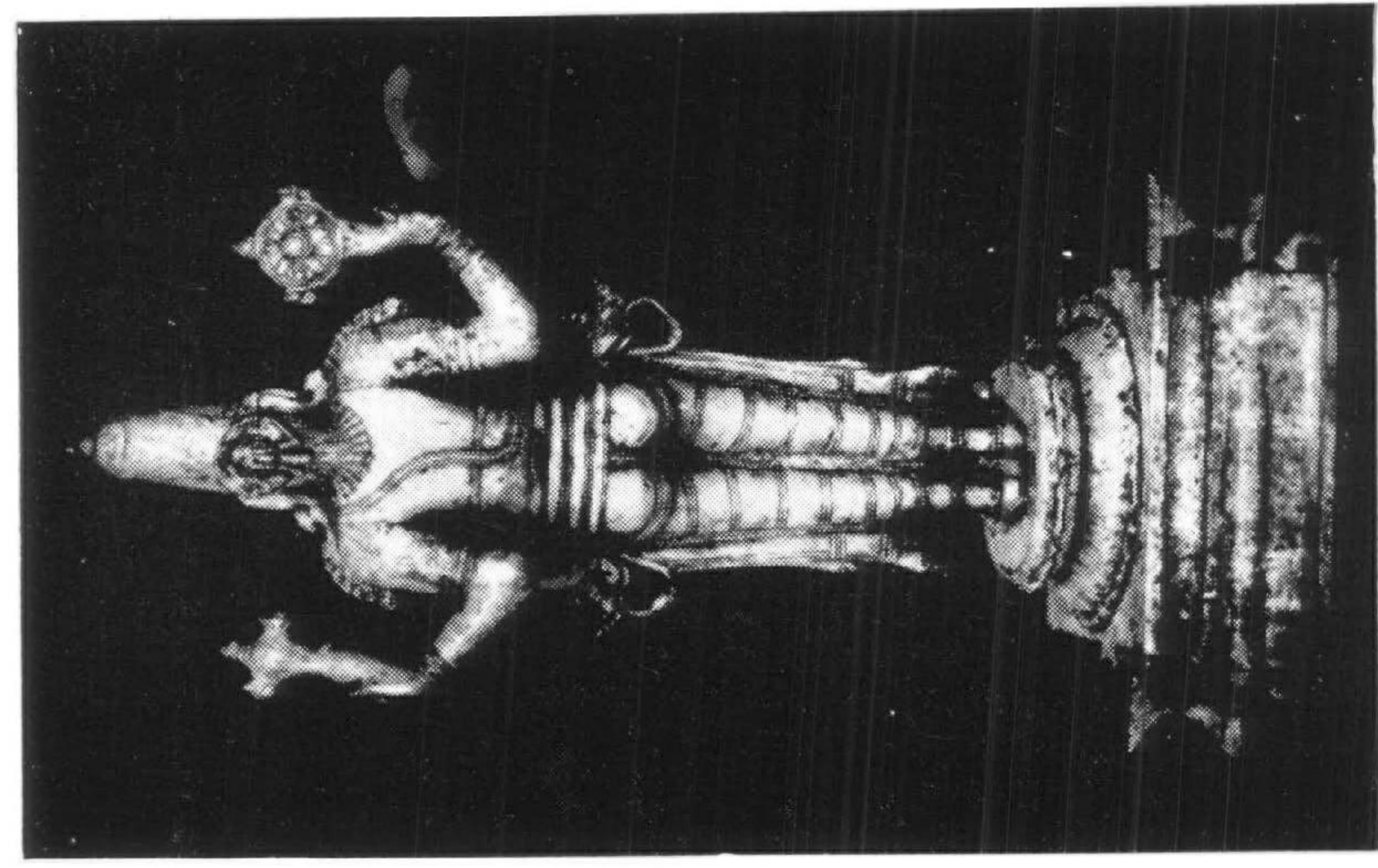


13. •Sri Veda Nārāyana in a seated pose (*utsava-murti*)

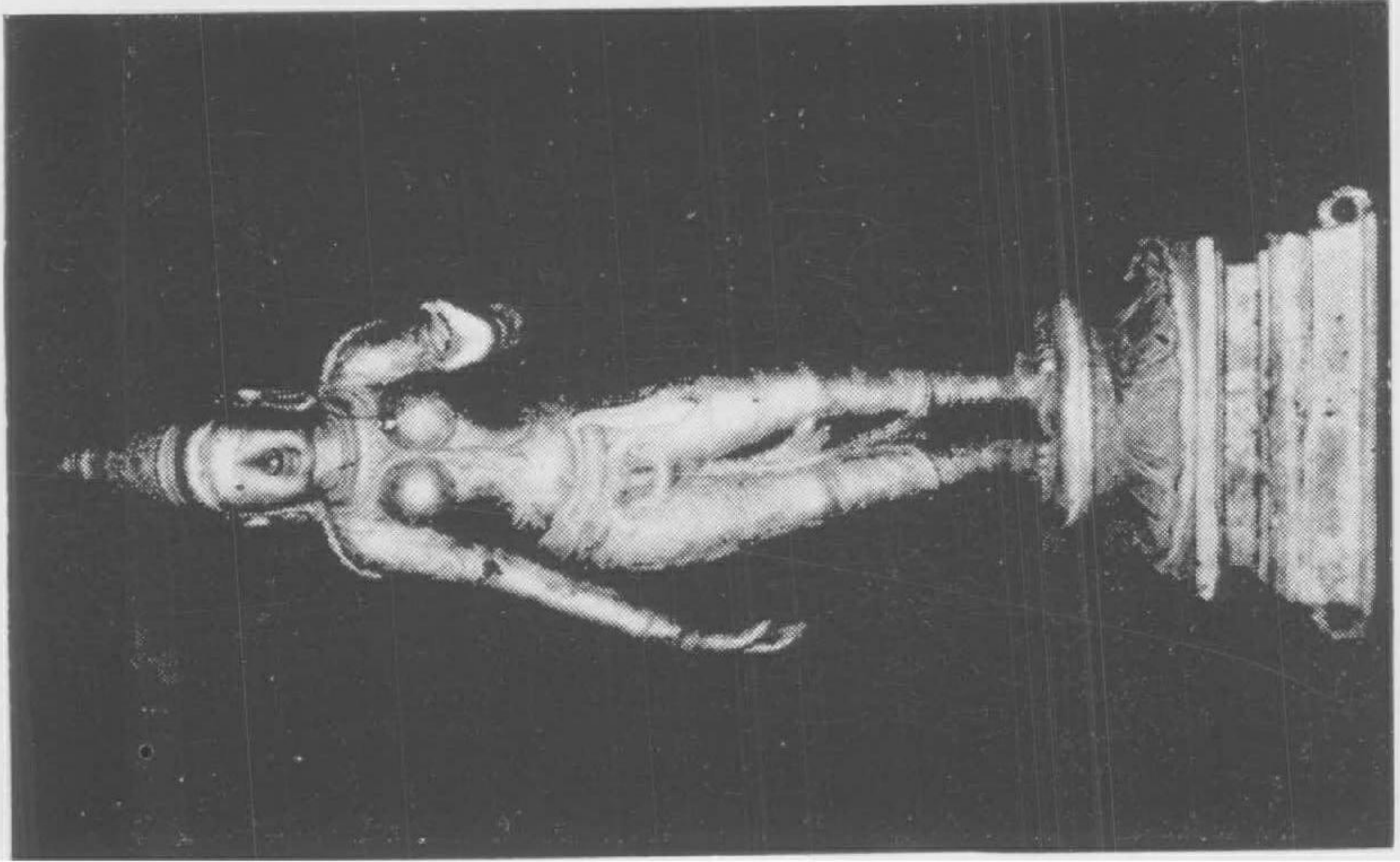


(a) Front view

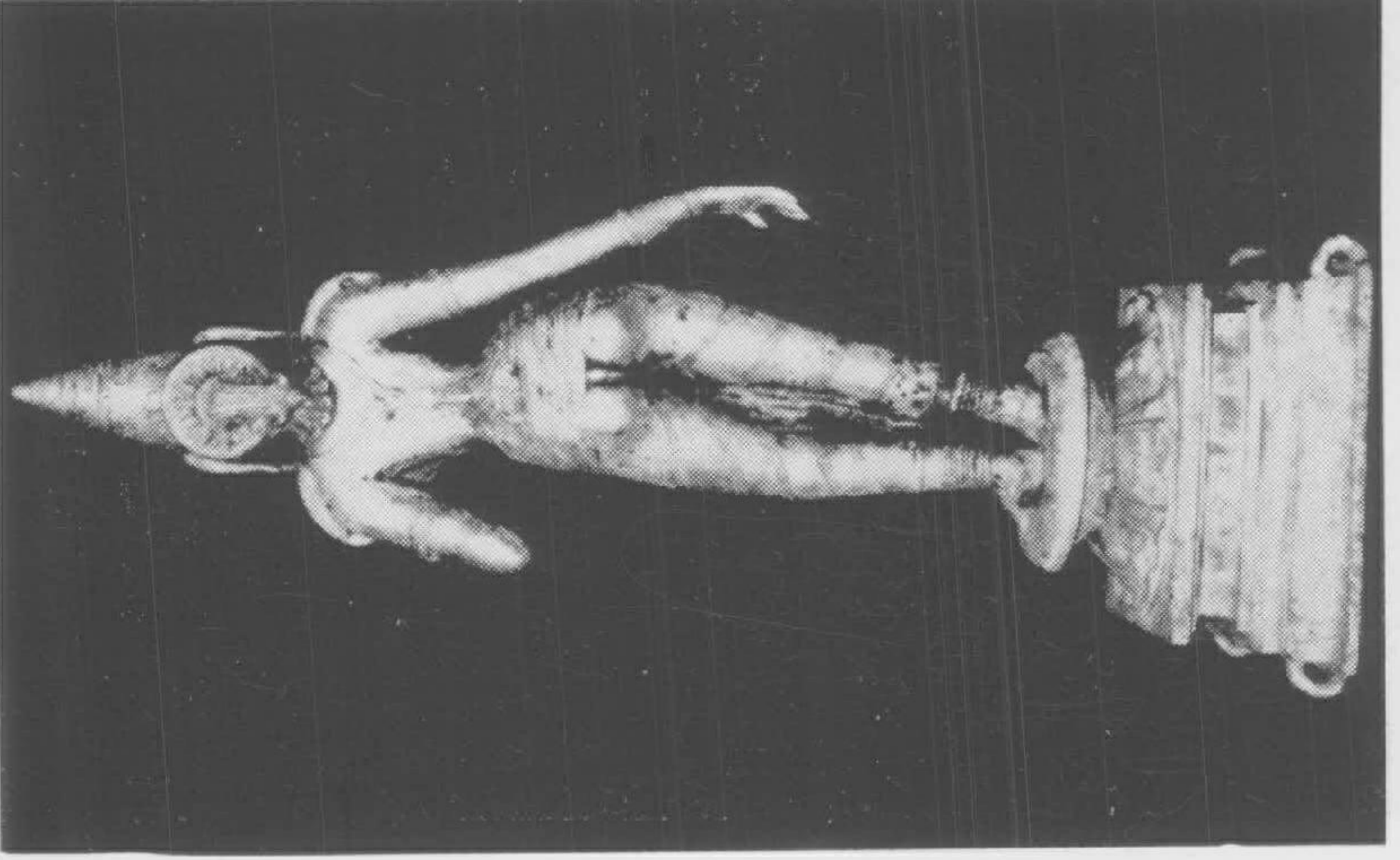
14. Sri Veda Narayana in a standing pose (*utsava-murti*)



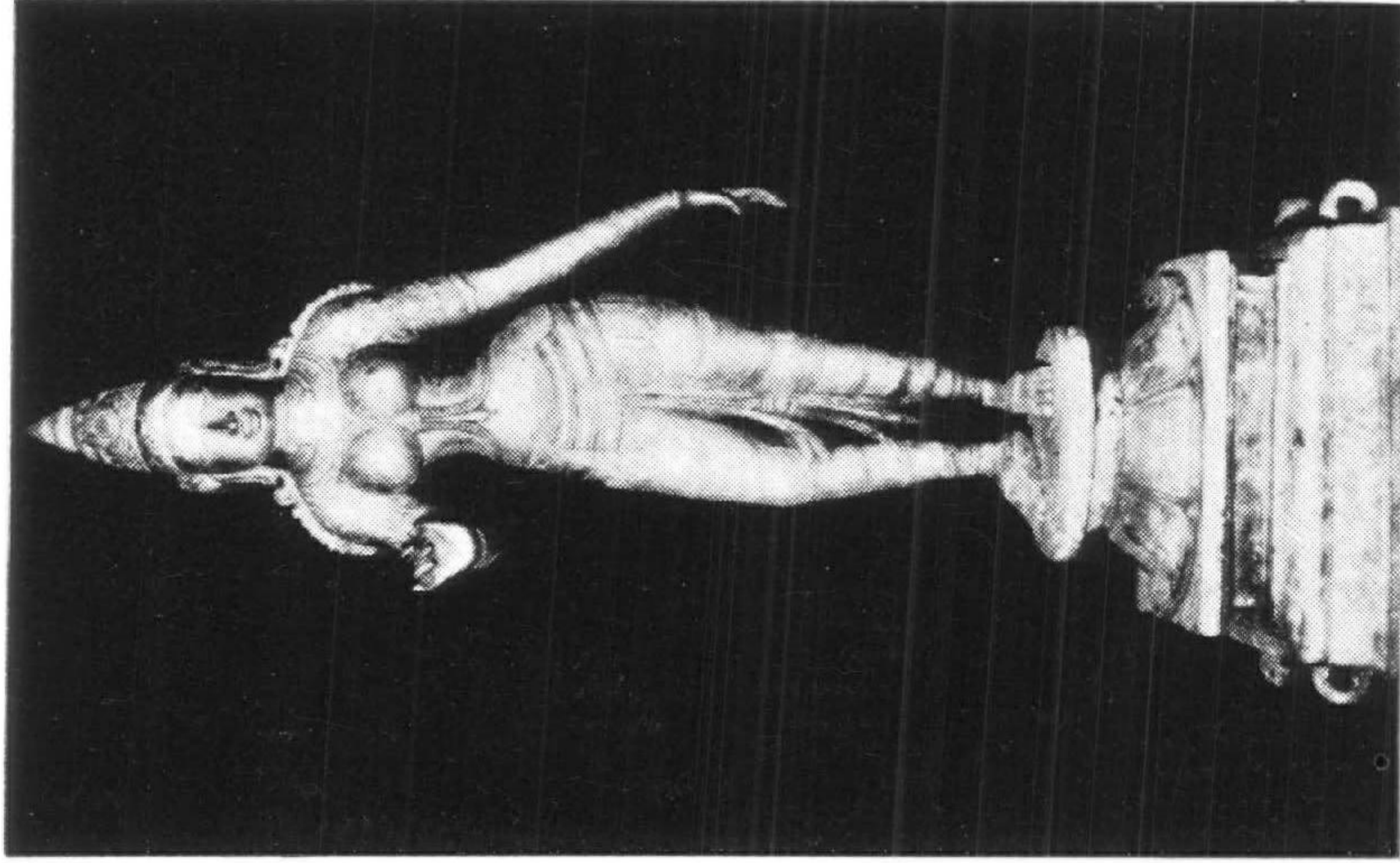
(b) Rear View



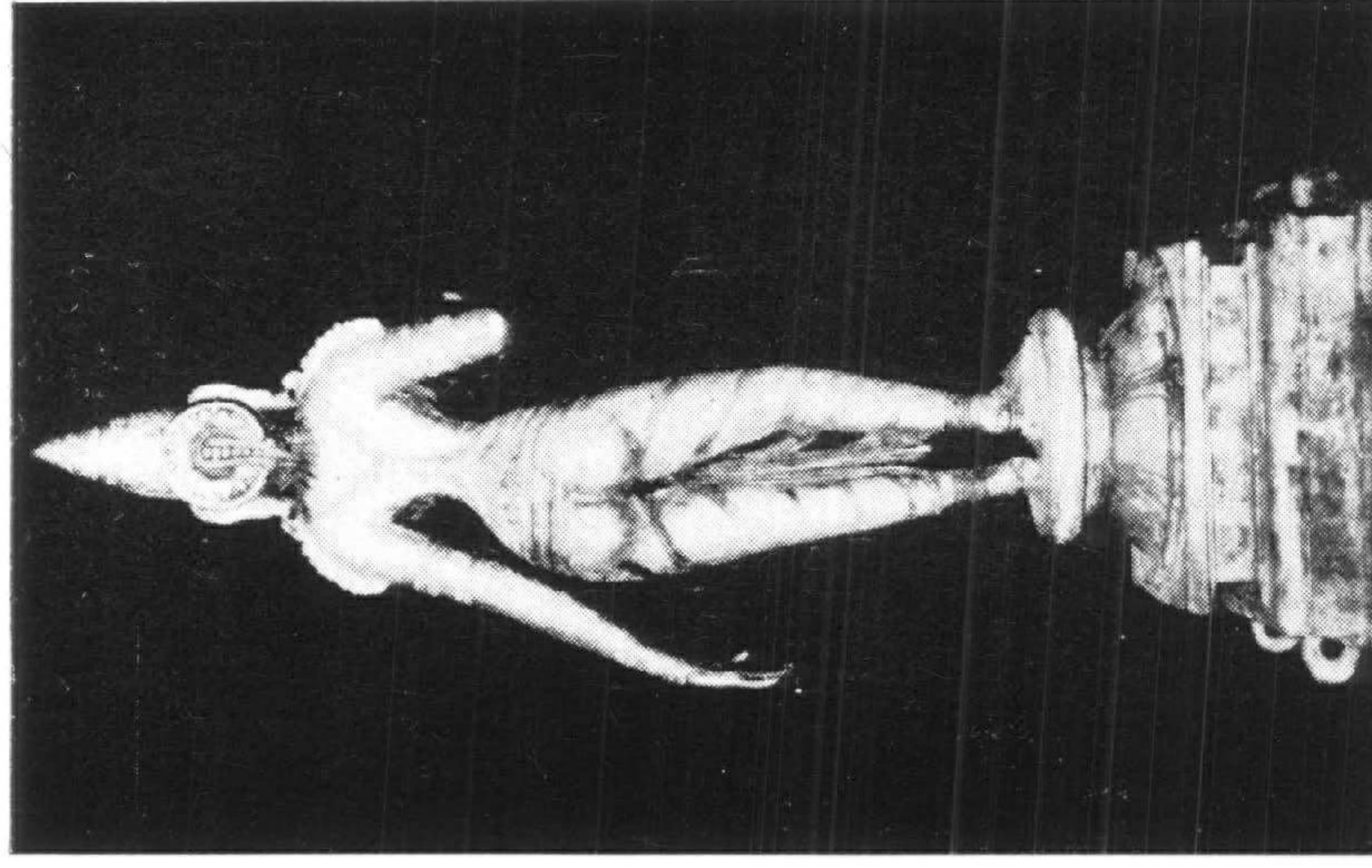
(a) Front View



(b) Rear View

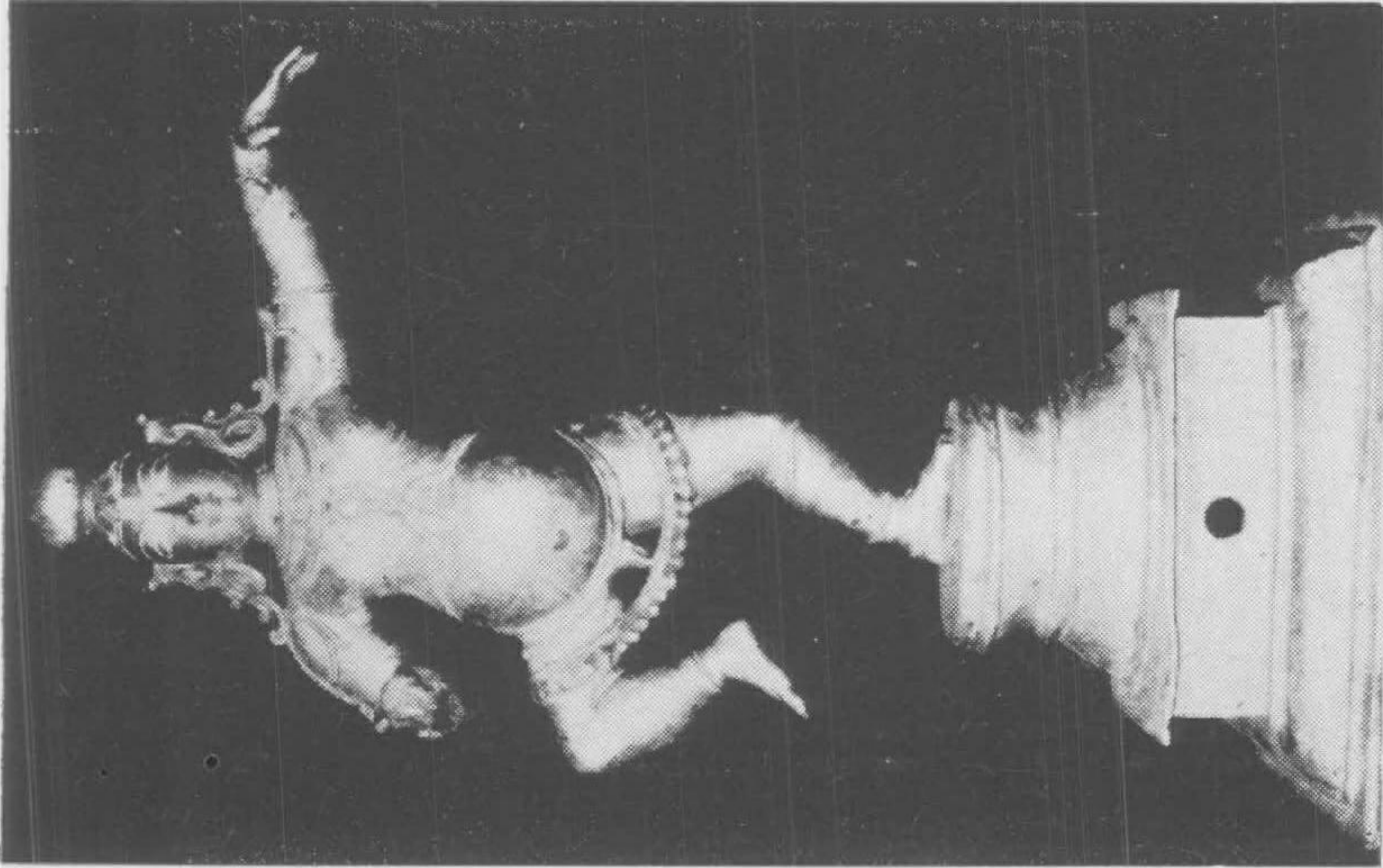


(a) Front View

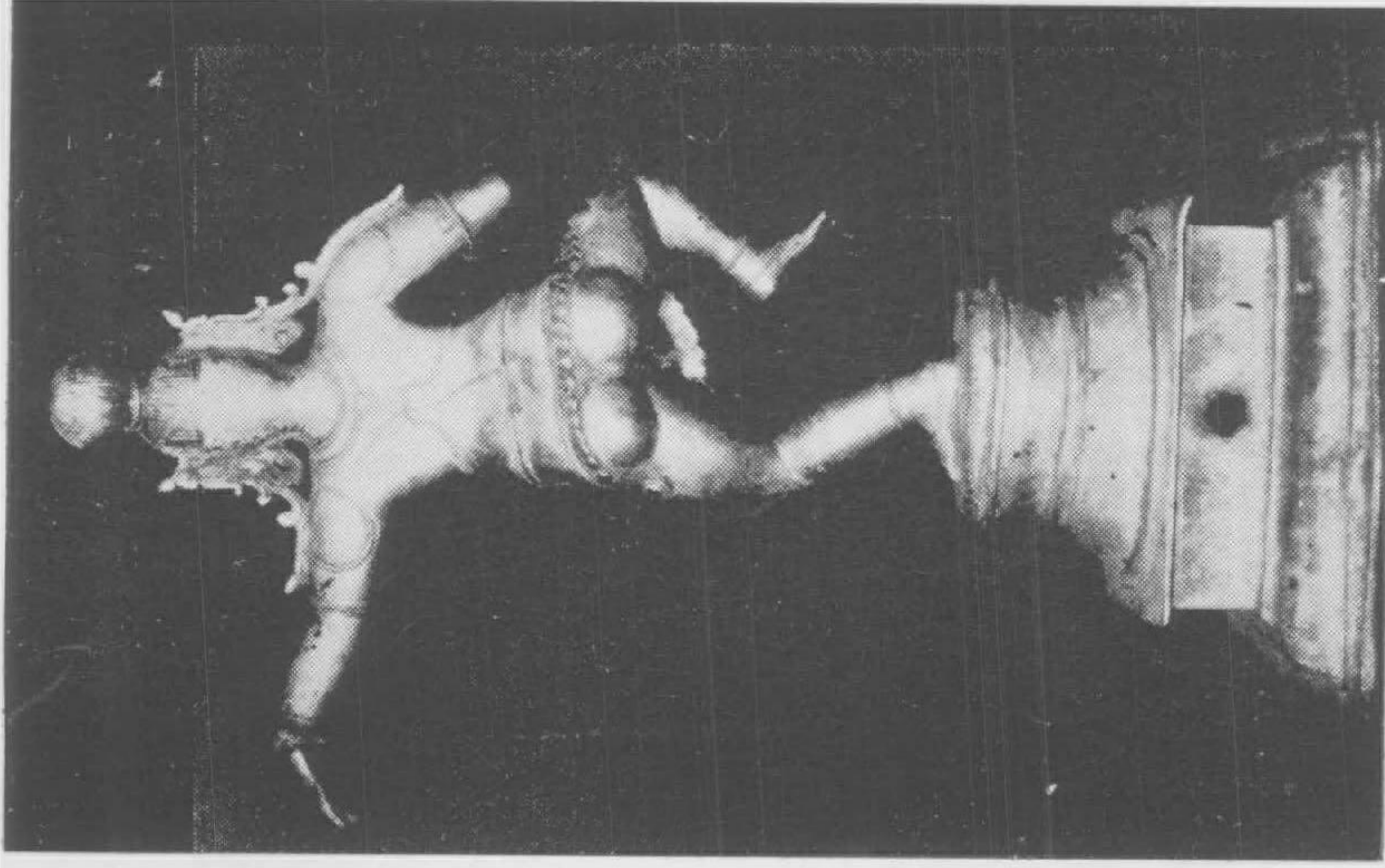


(b) Rear View

16. Sri Nilādevi (*utsava-murti*)

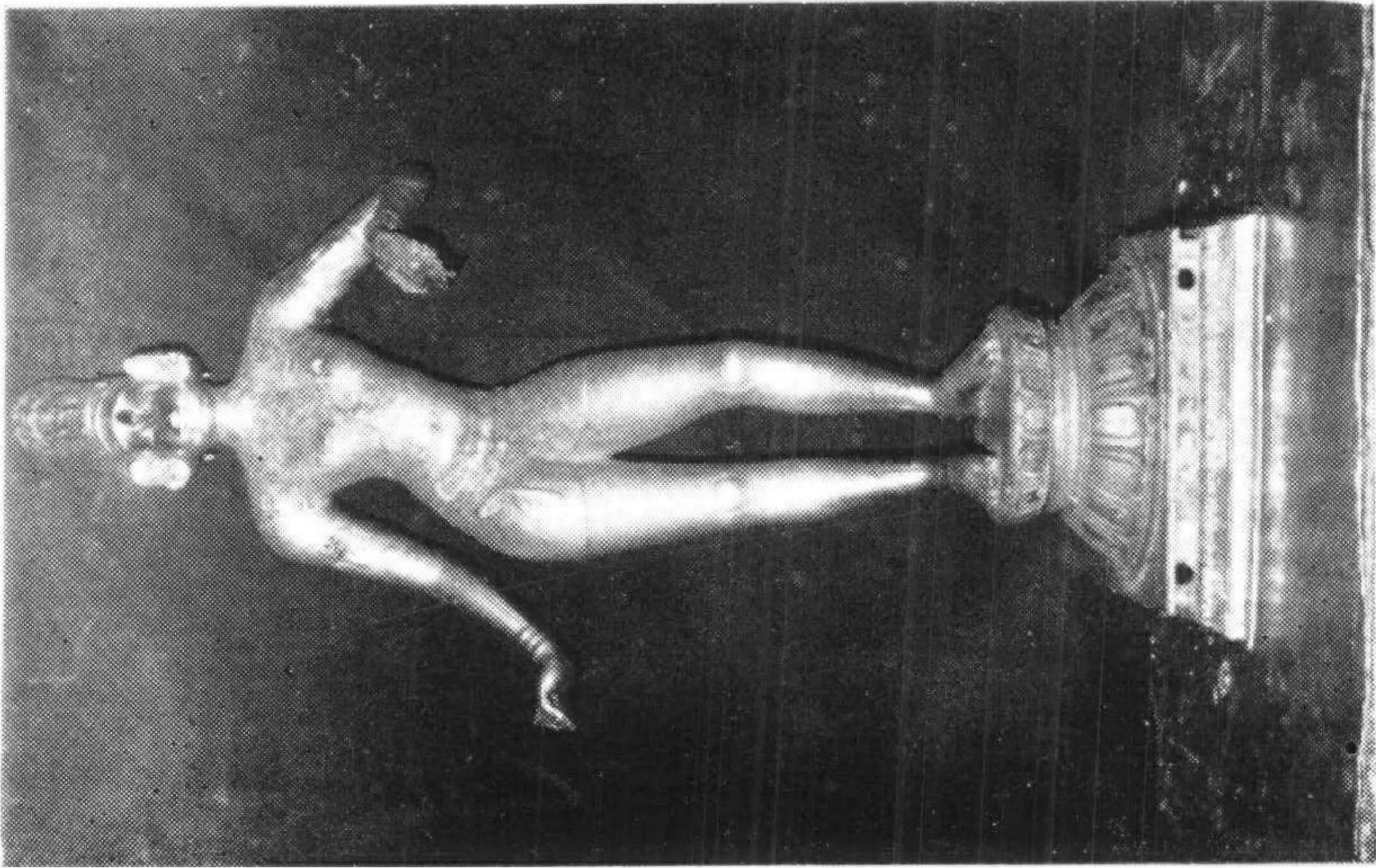


(a) Front view

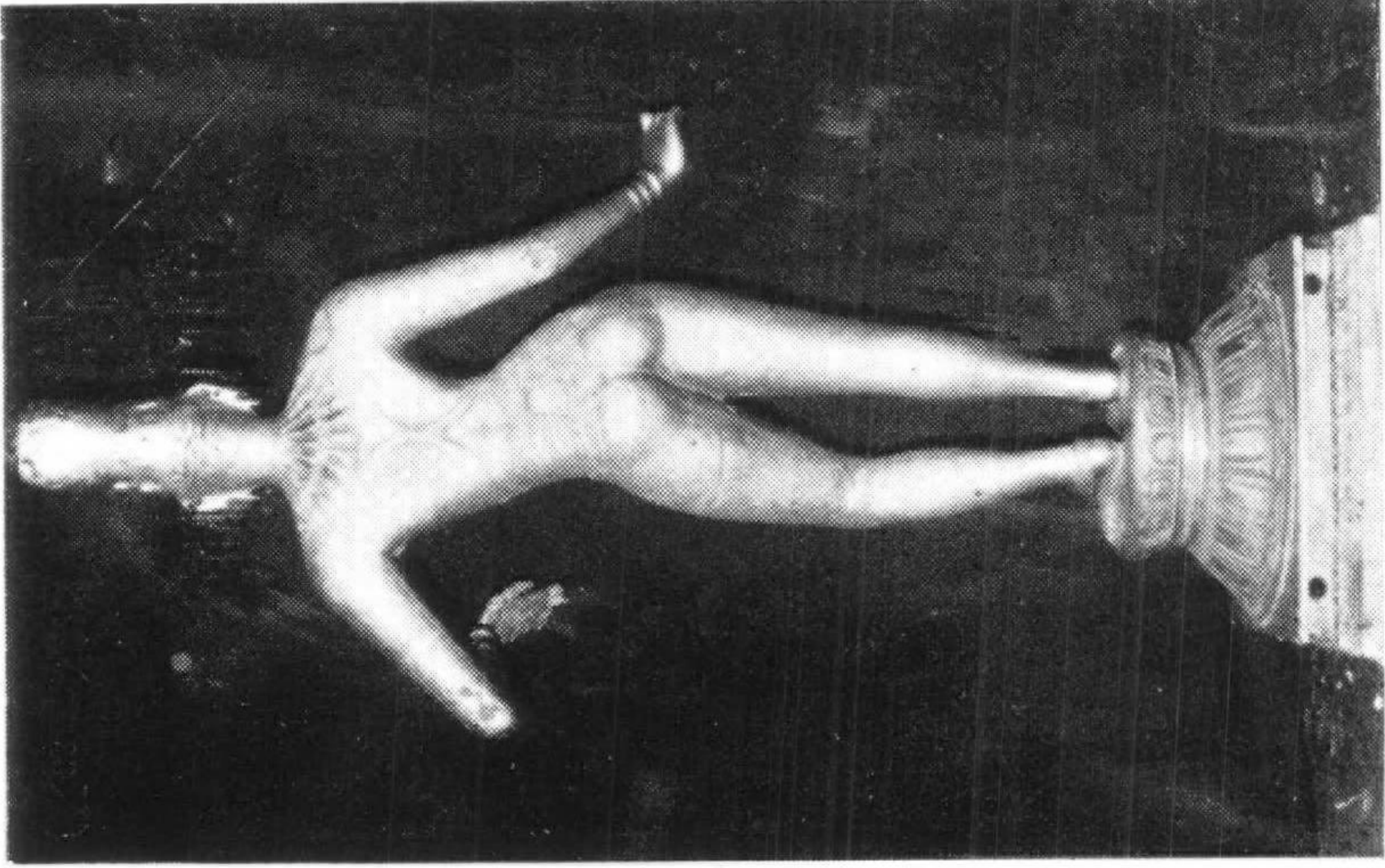


(b) Rear view

17. Tiruvāyikulattuppillai (Krsna)

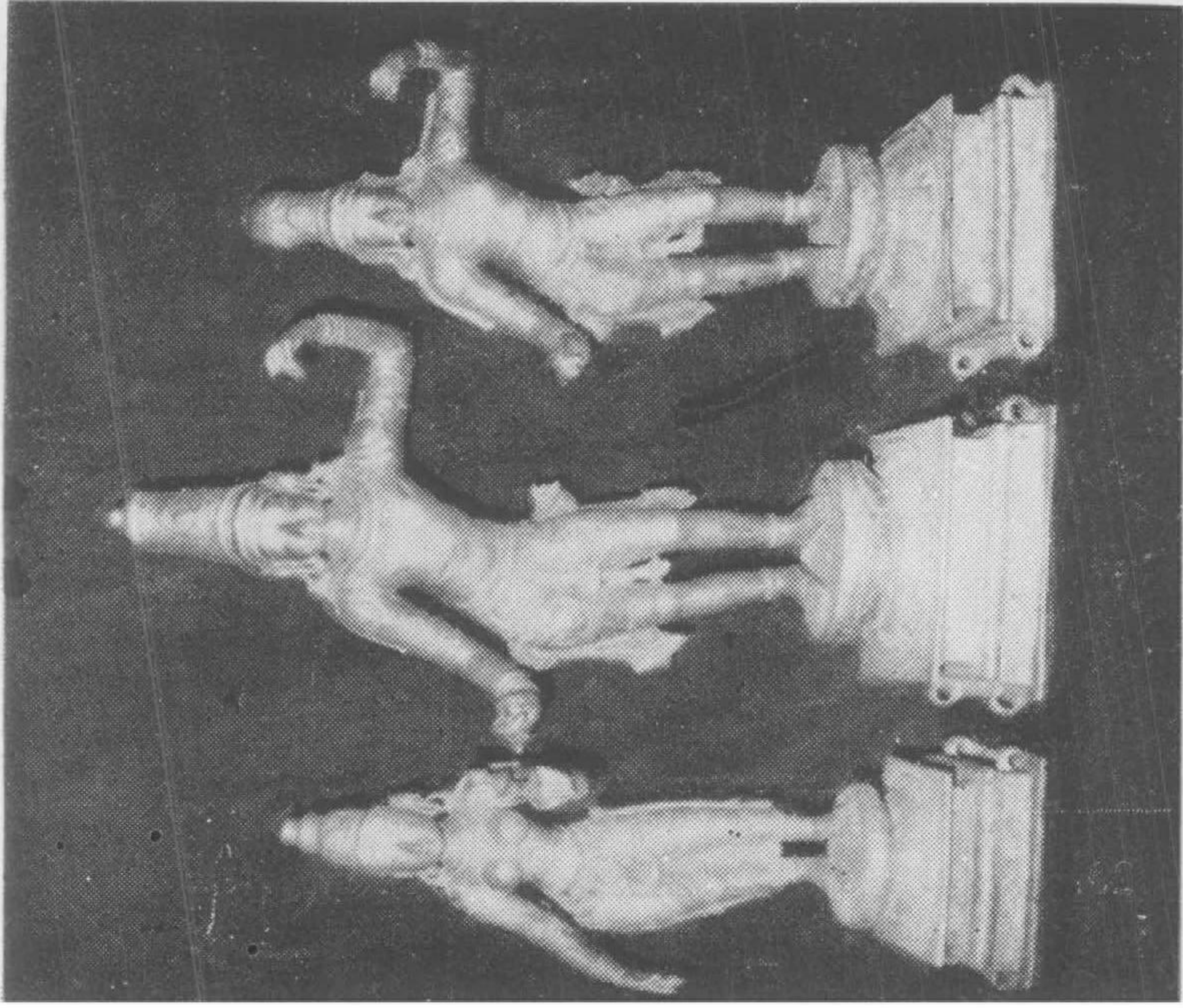


(a) Front view

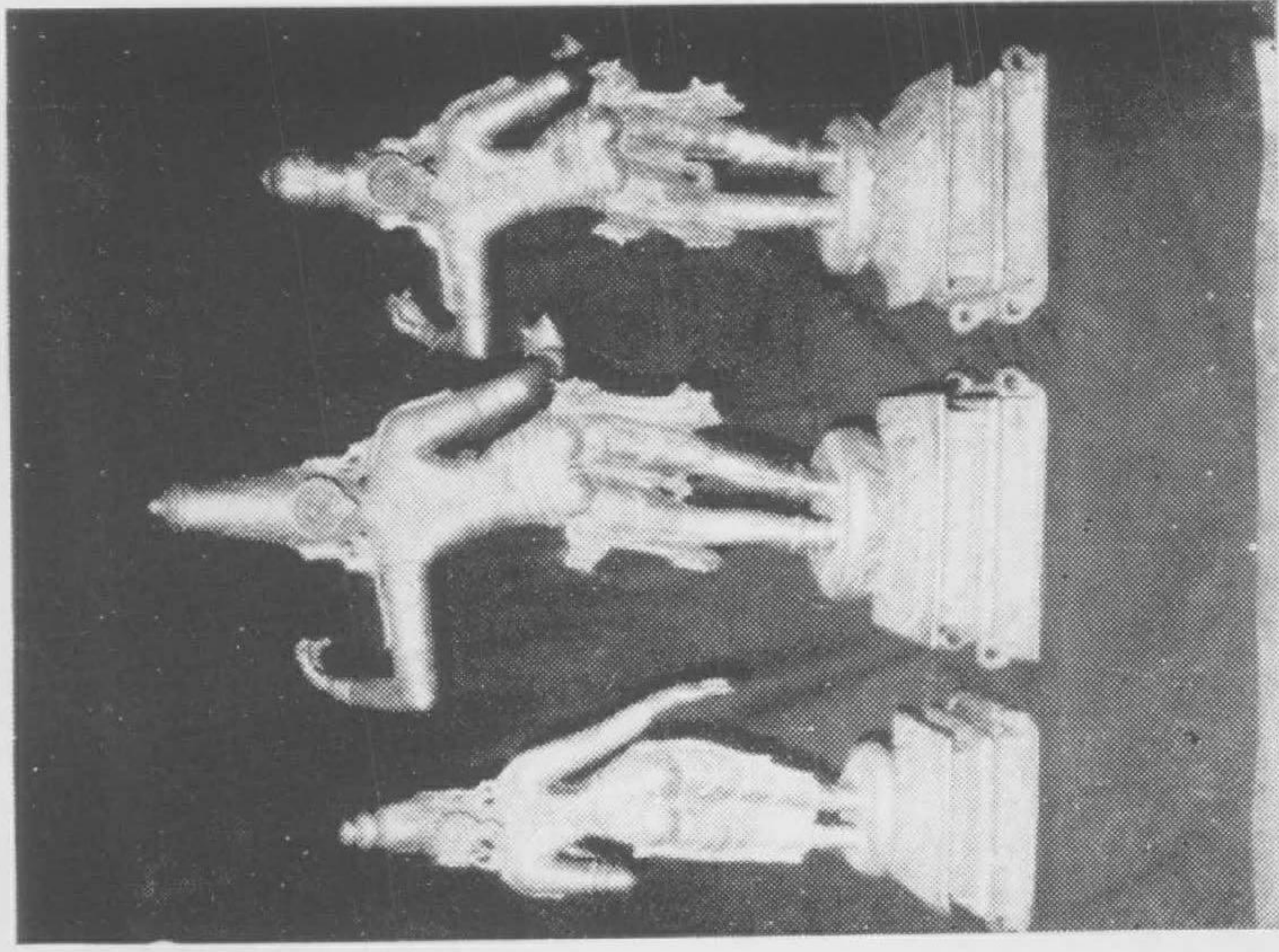


(b) Rear view

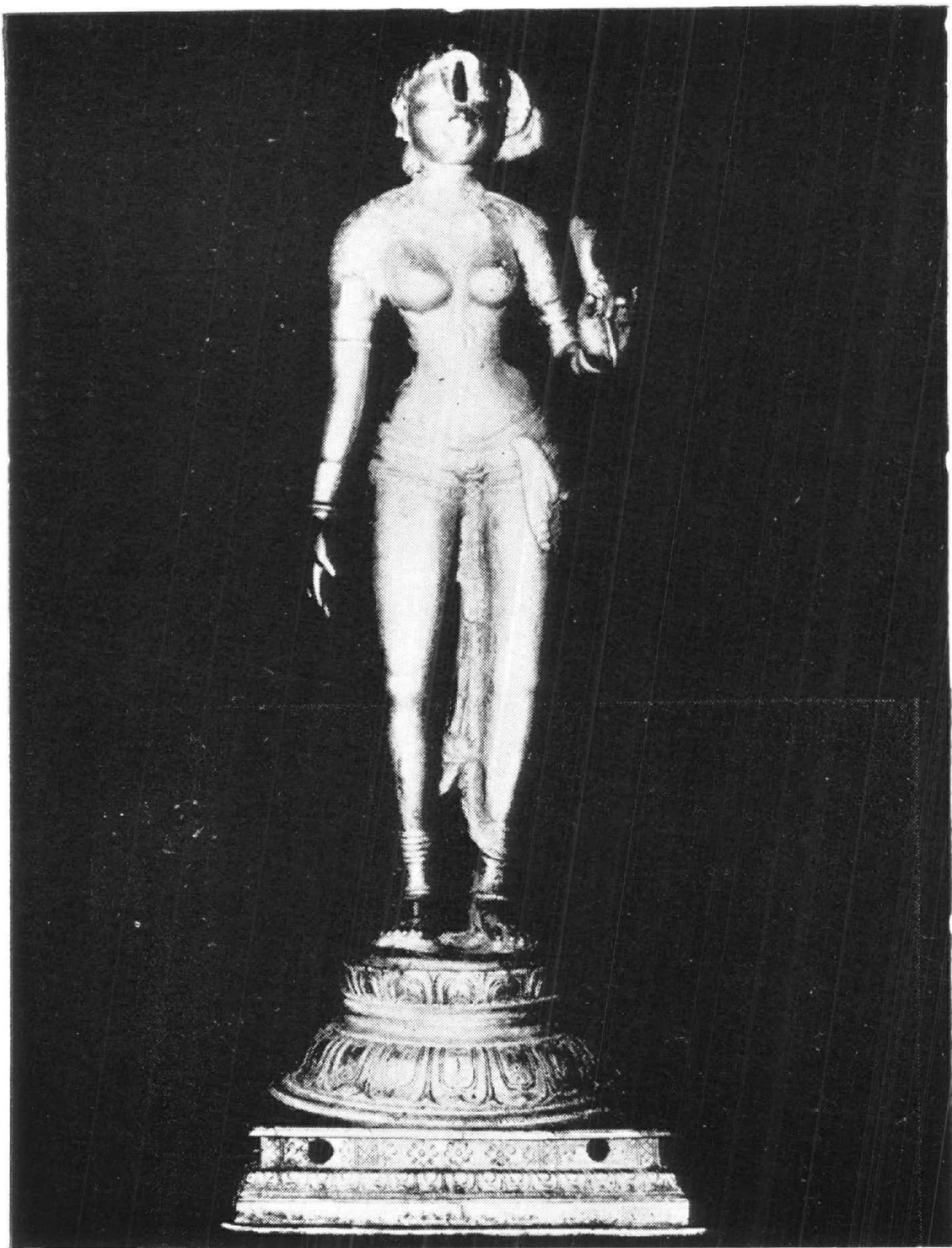
18. Sri Rājagopala (*utsava-murti*)



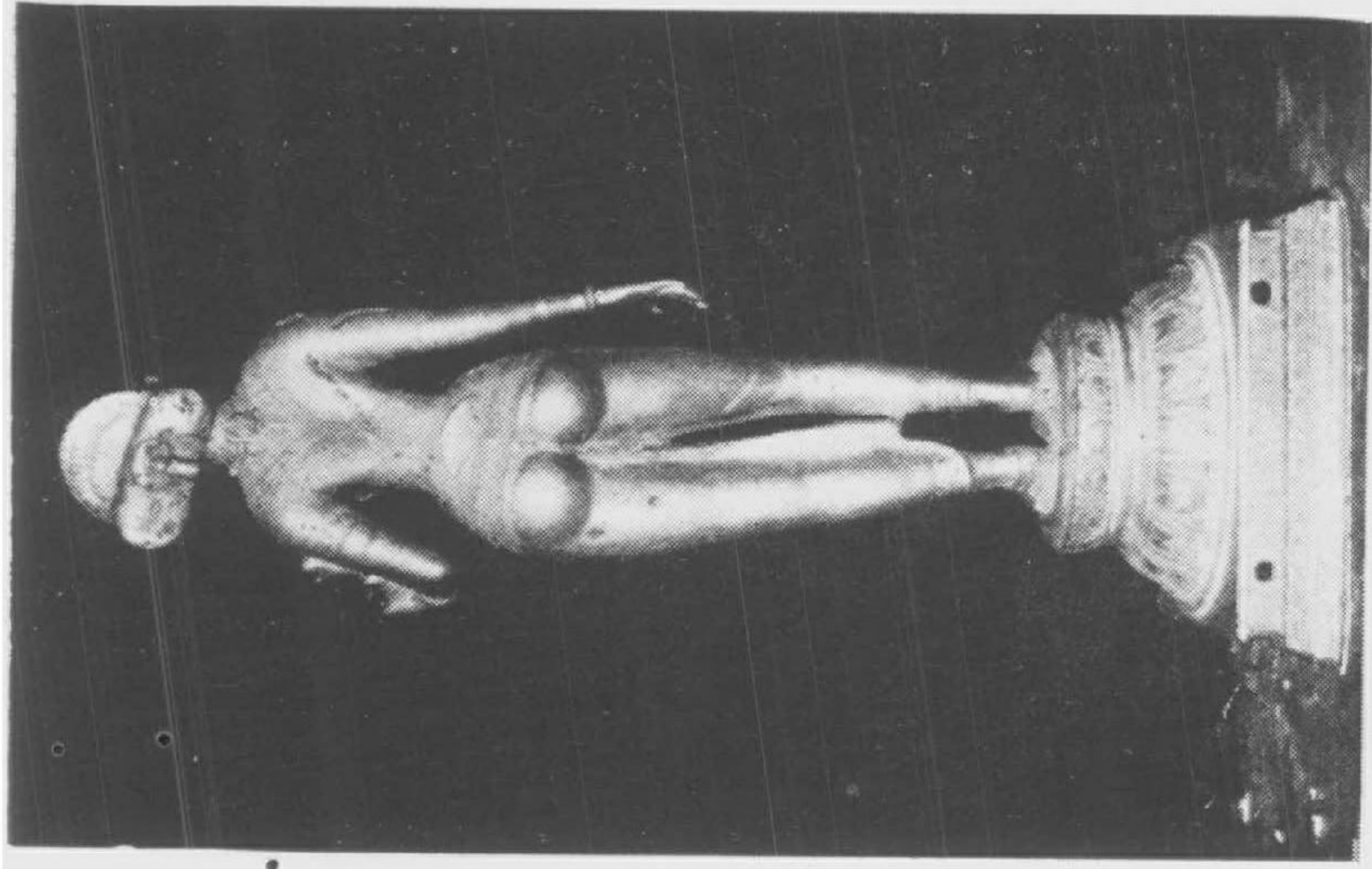
(a) Front View



(b) Rear view

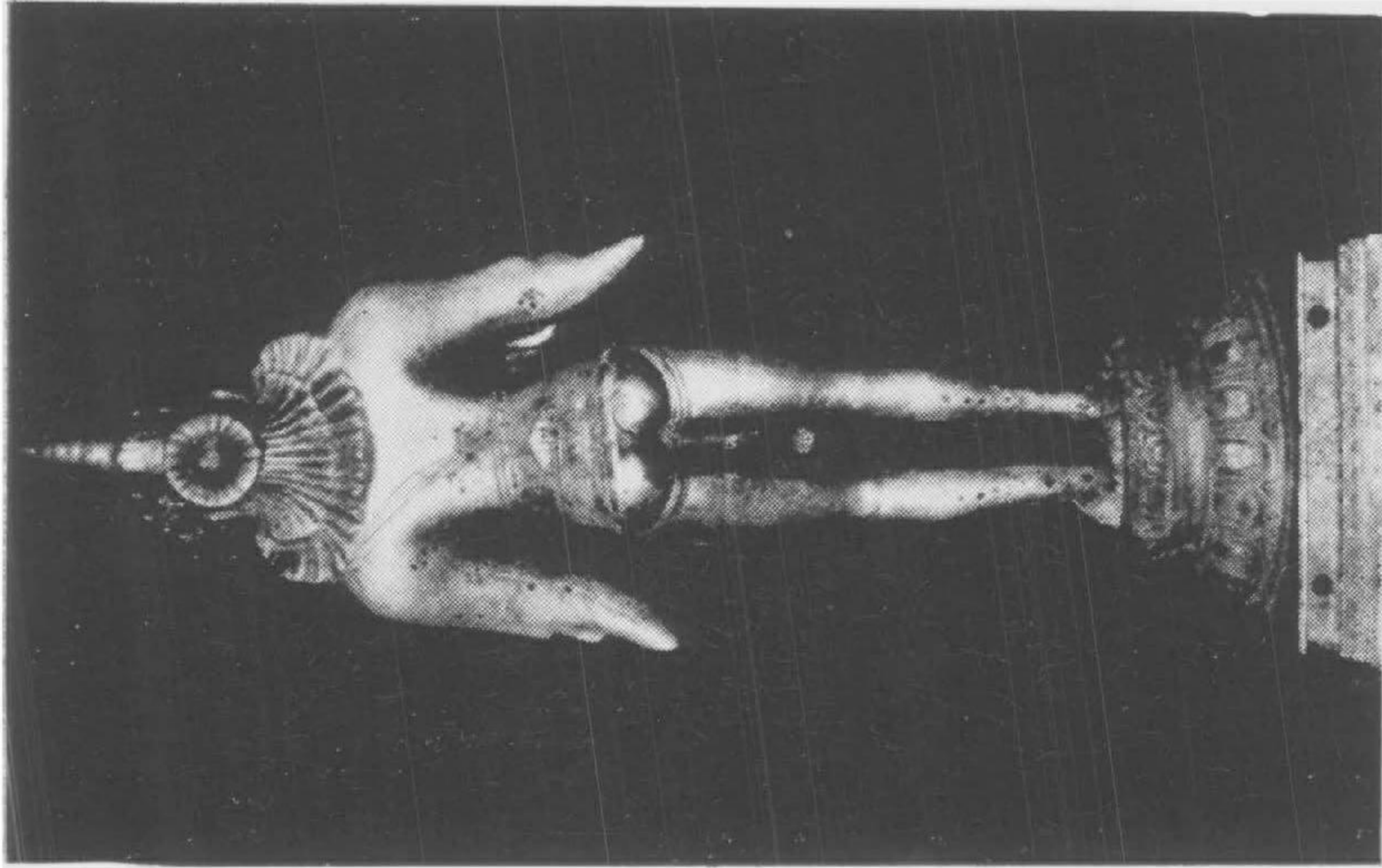


20. Sri Āndāl (*utsava-murti*) - Front view



20. Sri Āndāl (*utsava-murti*)

Rear view

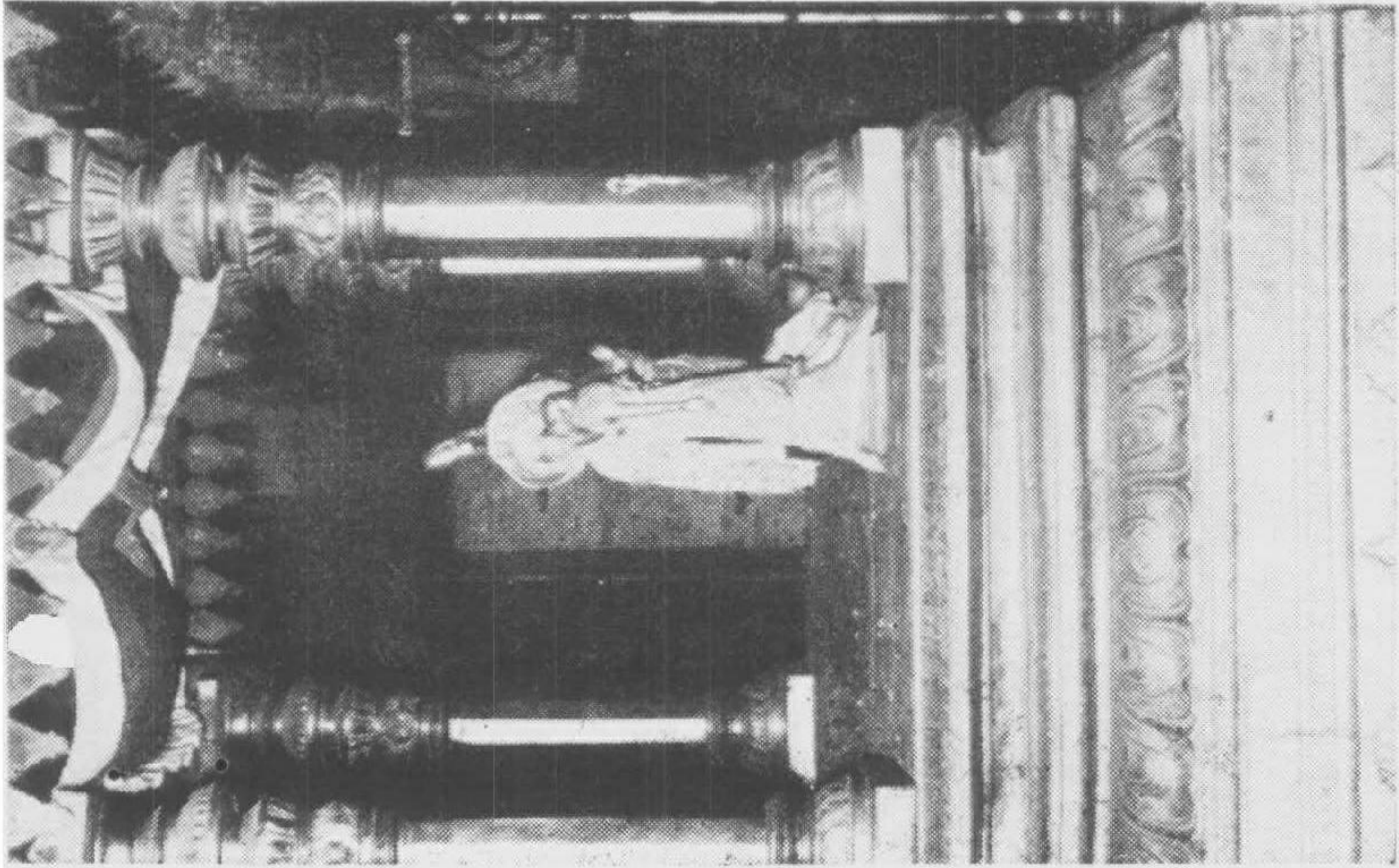


21. Sri Garuda (*utsava-murti*)

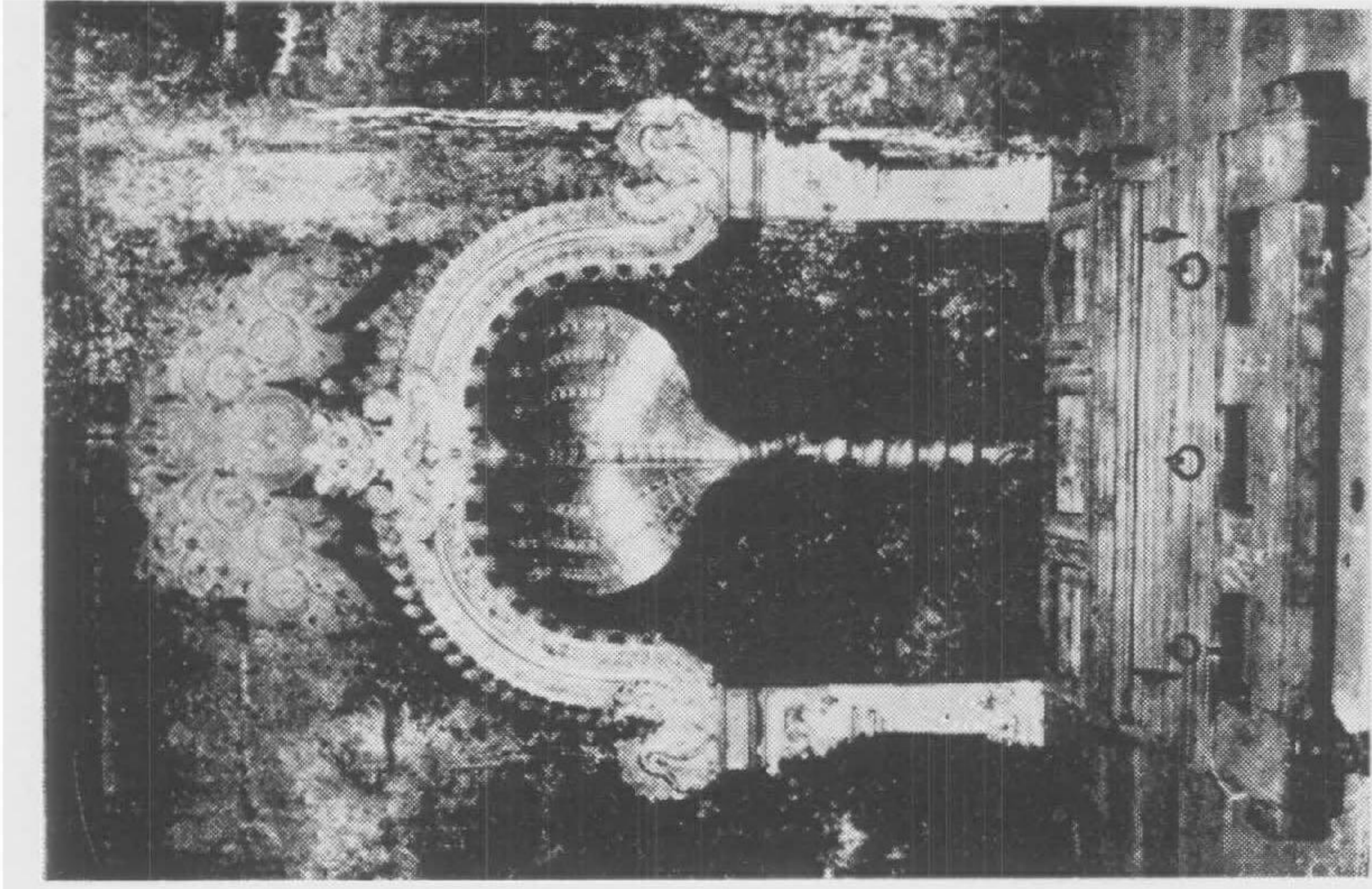
Door view



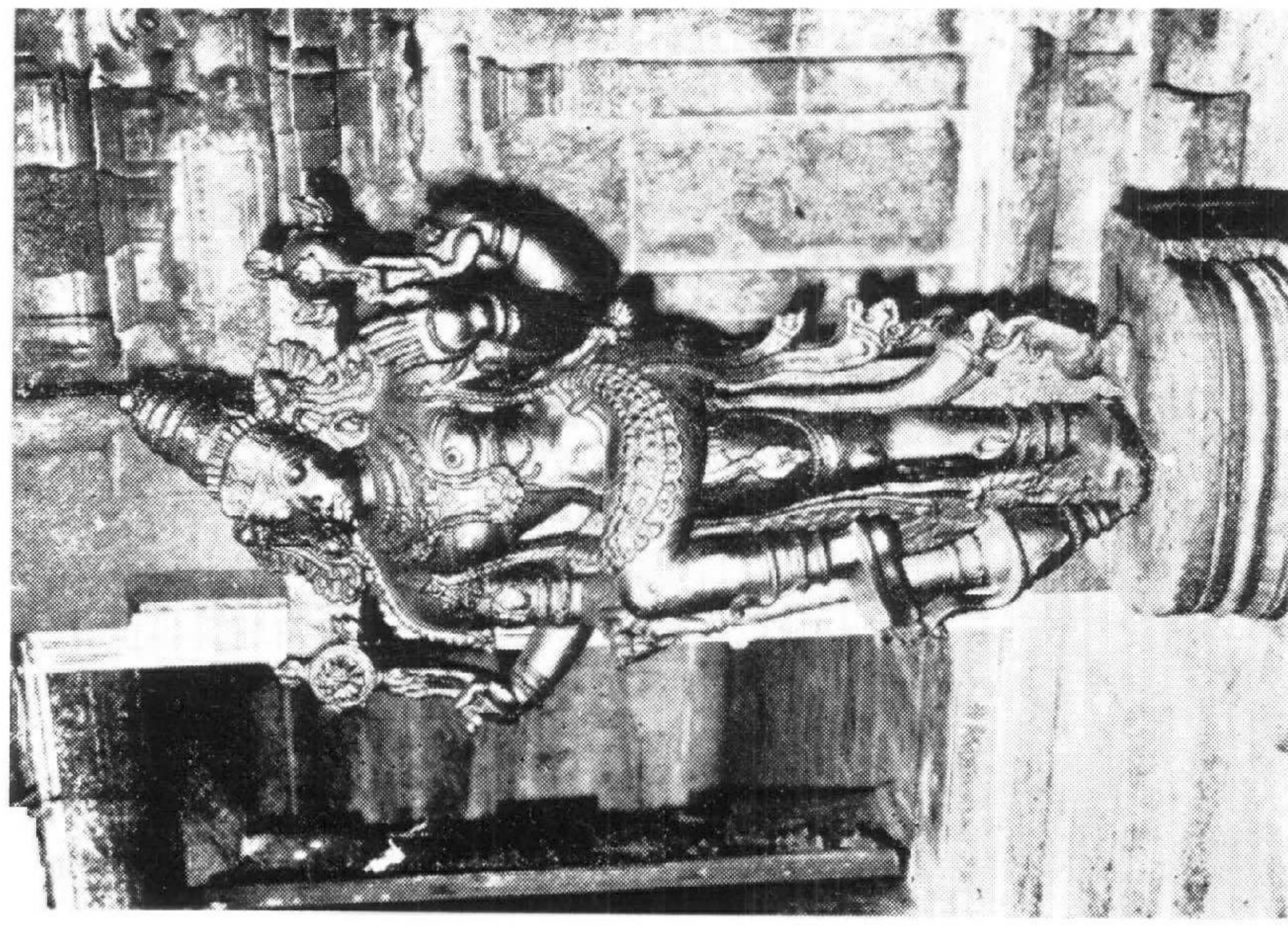
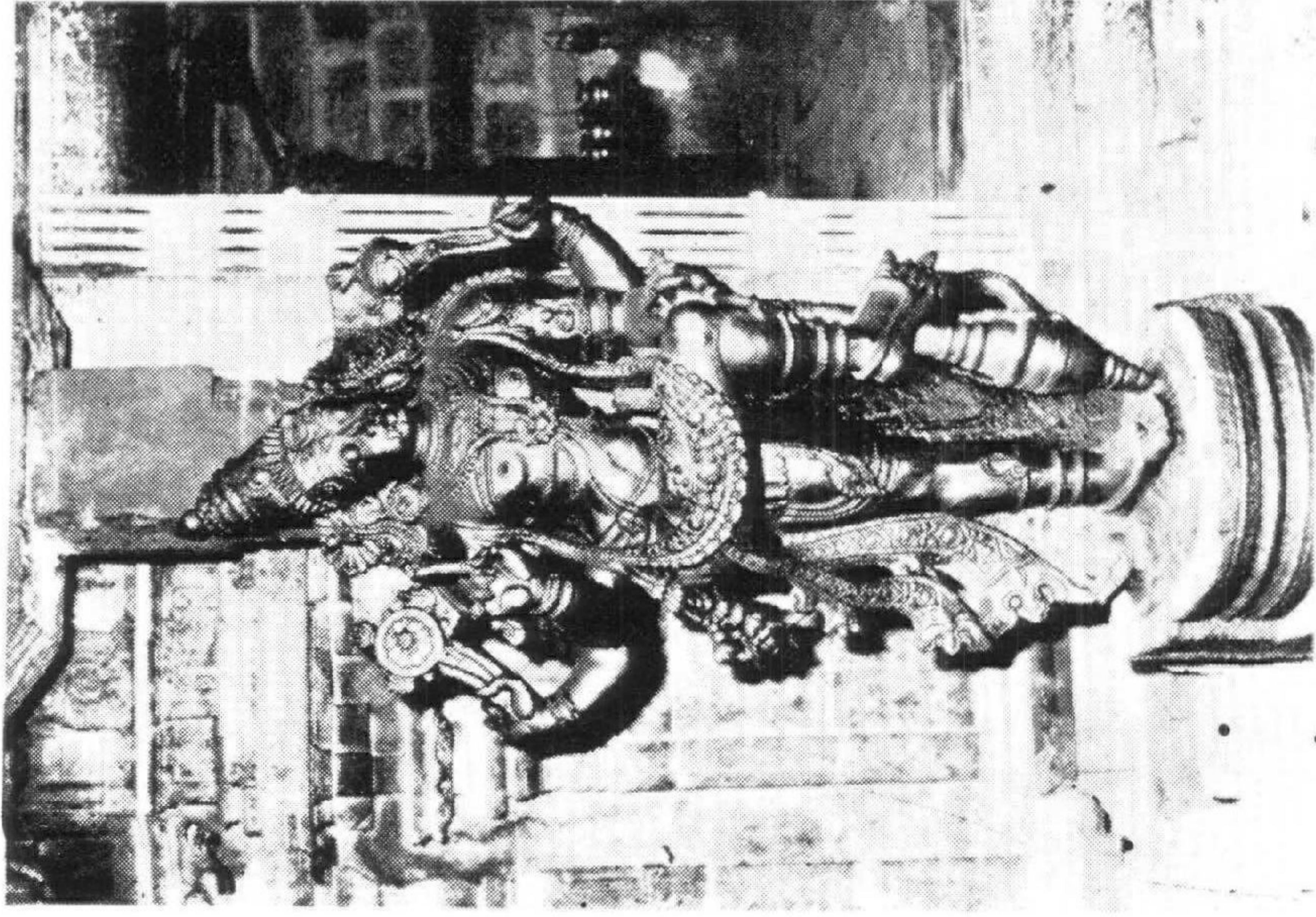
21. Sri Garuda (*utsava-murti*) - Front view



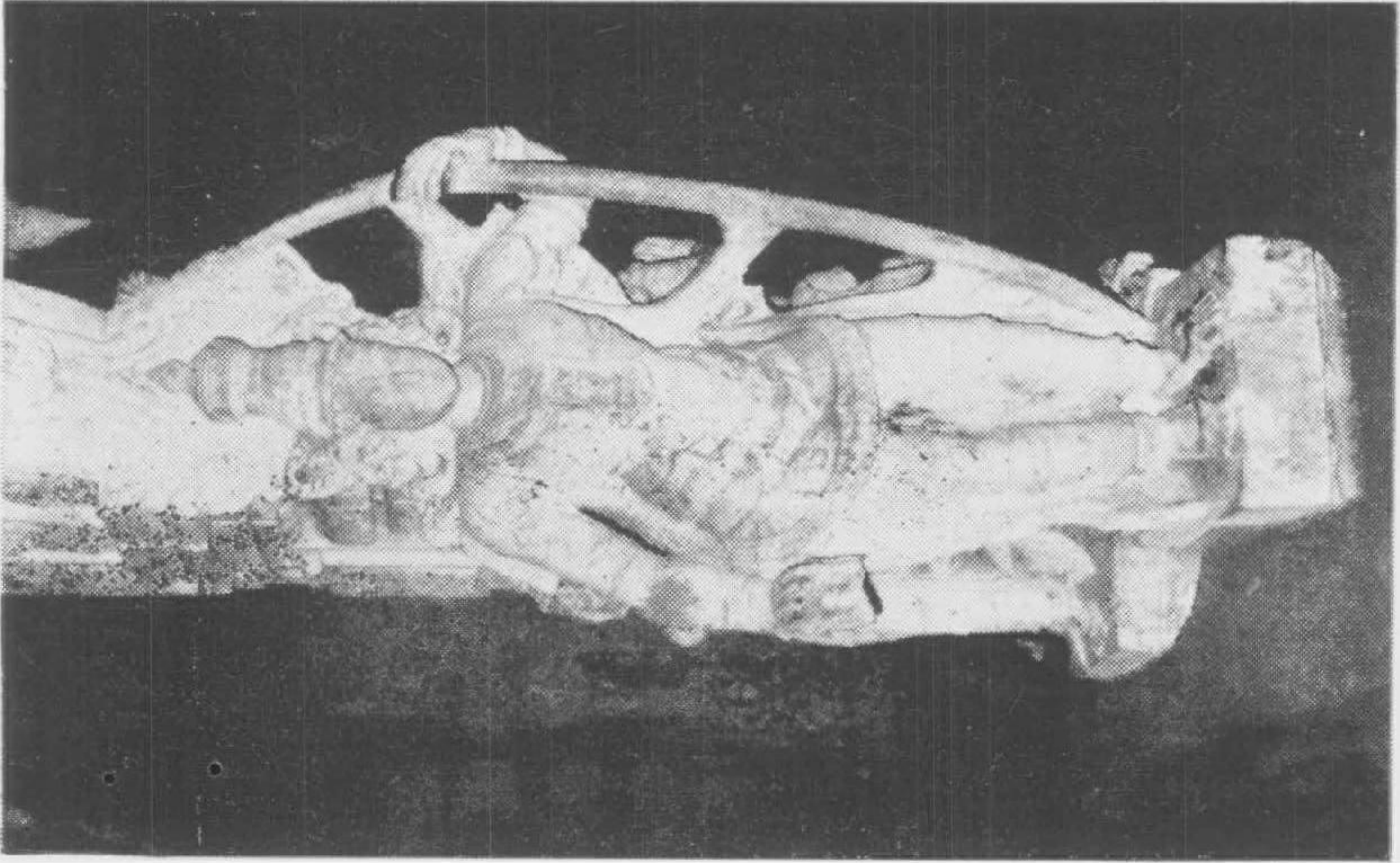
22. The Visvanāthan Koradu (referred to in the inscription of AD 1558) where the *utsava-murtis* are worshipped.



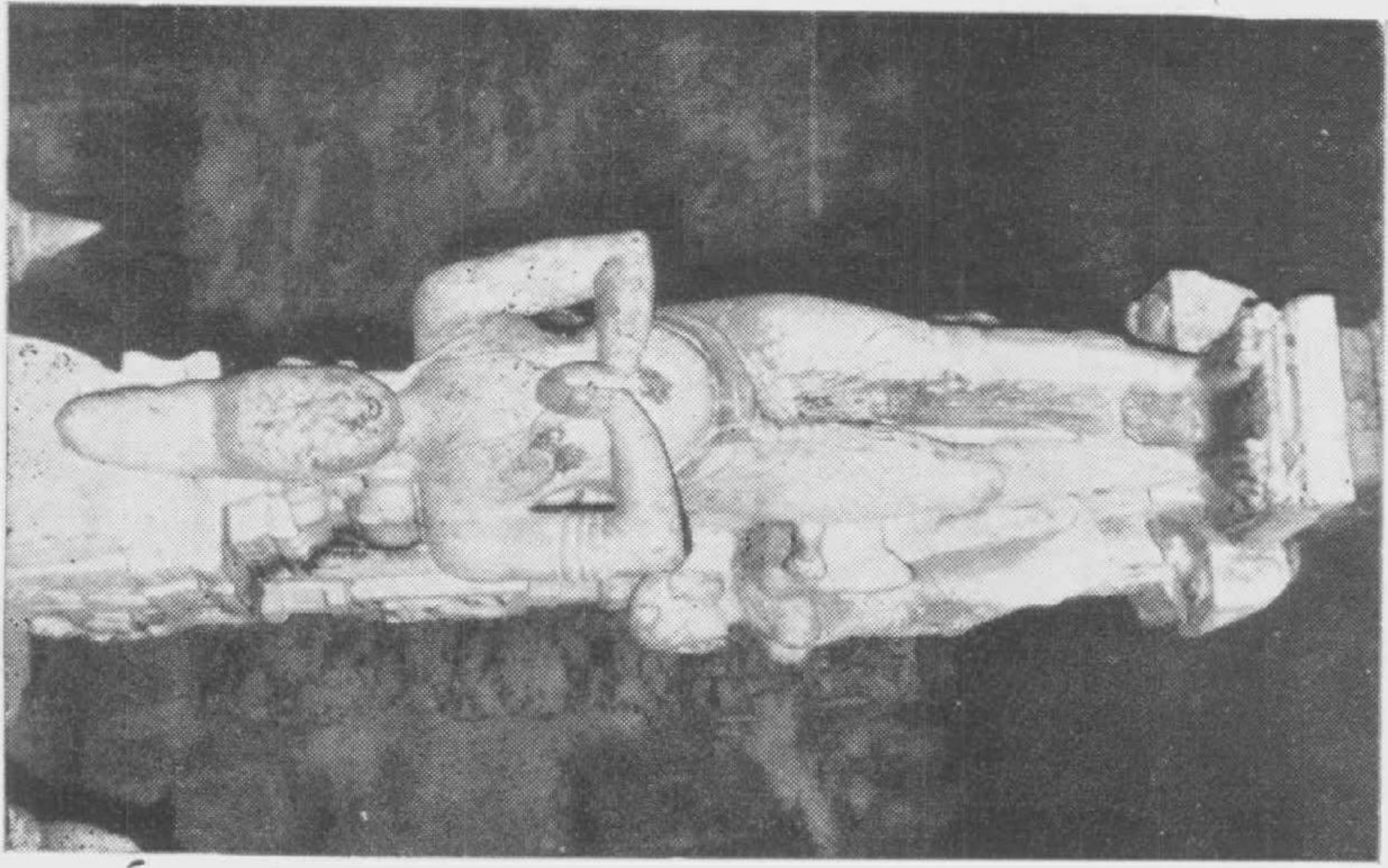
23. The Coppercast Sesa Vāhana



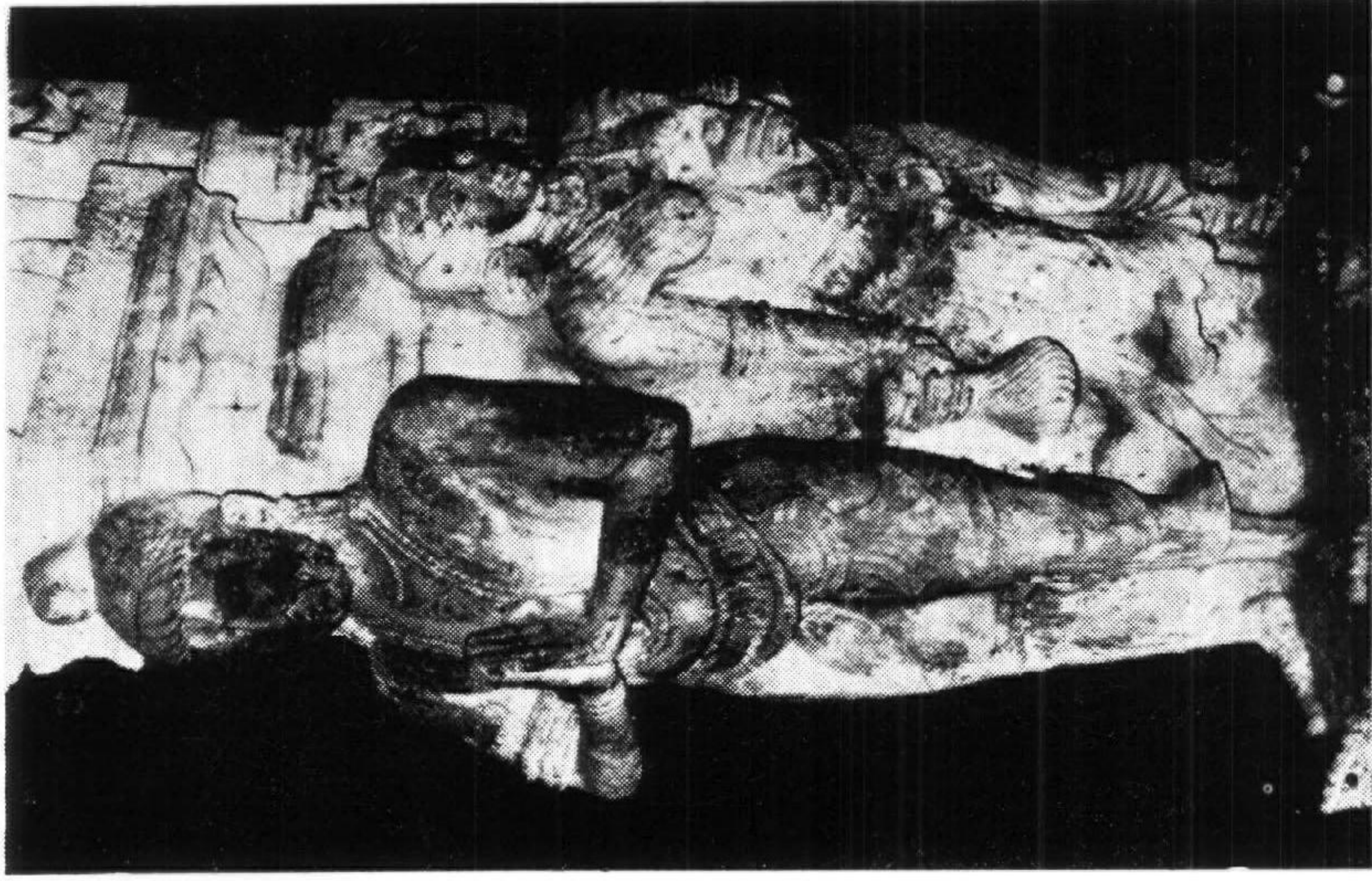
24. The Dvārapālakas



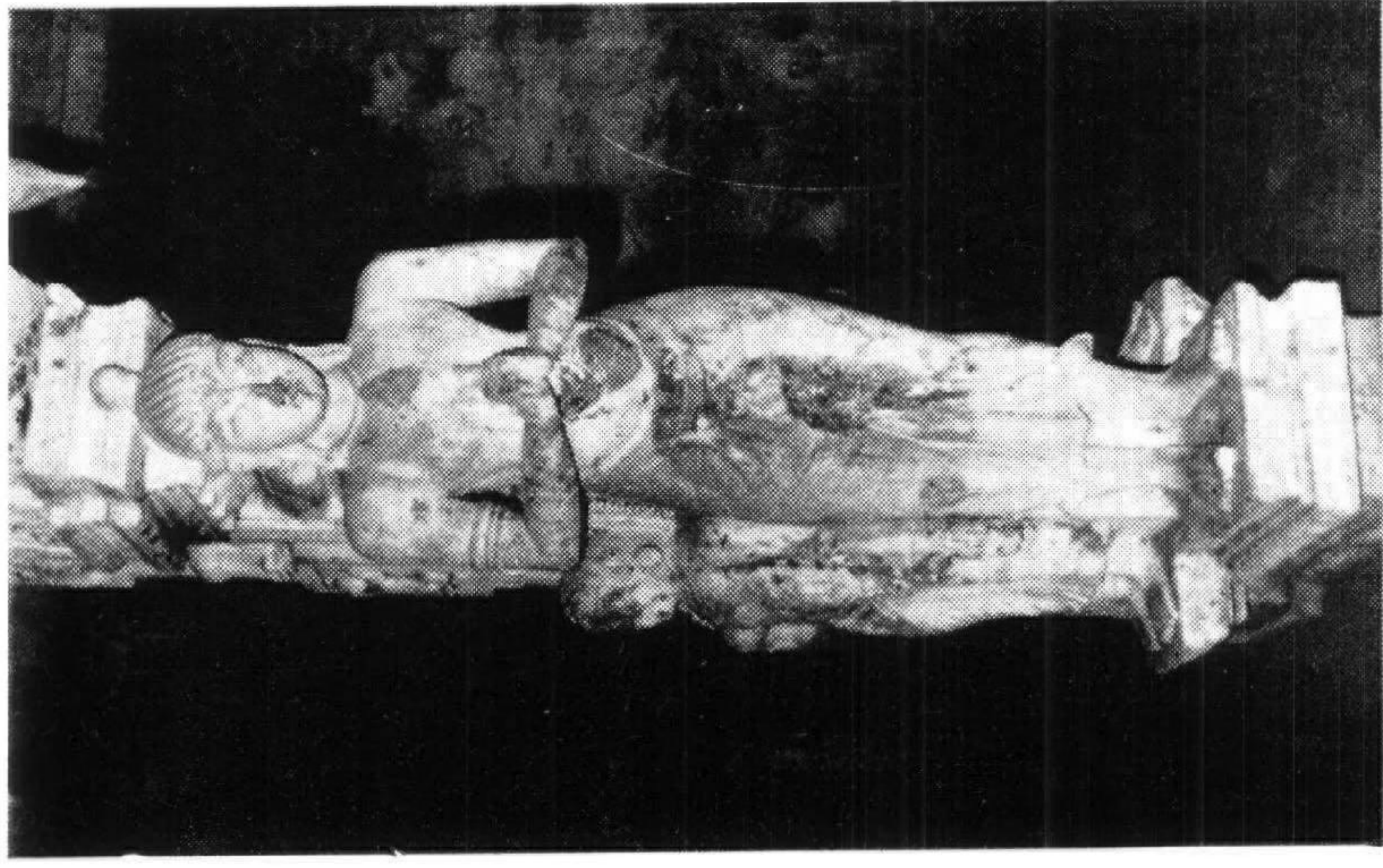
25. A sculpture of Sri Rāma in the
Manavālamāmi shrine



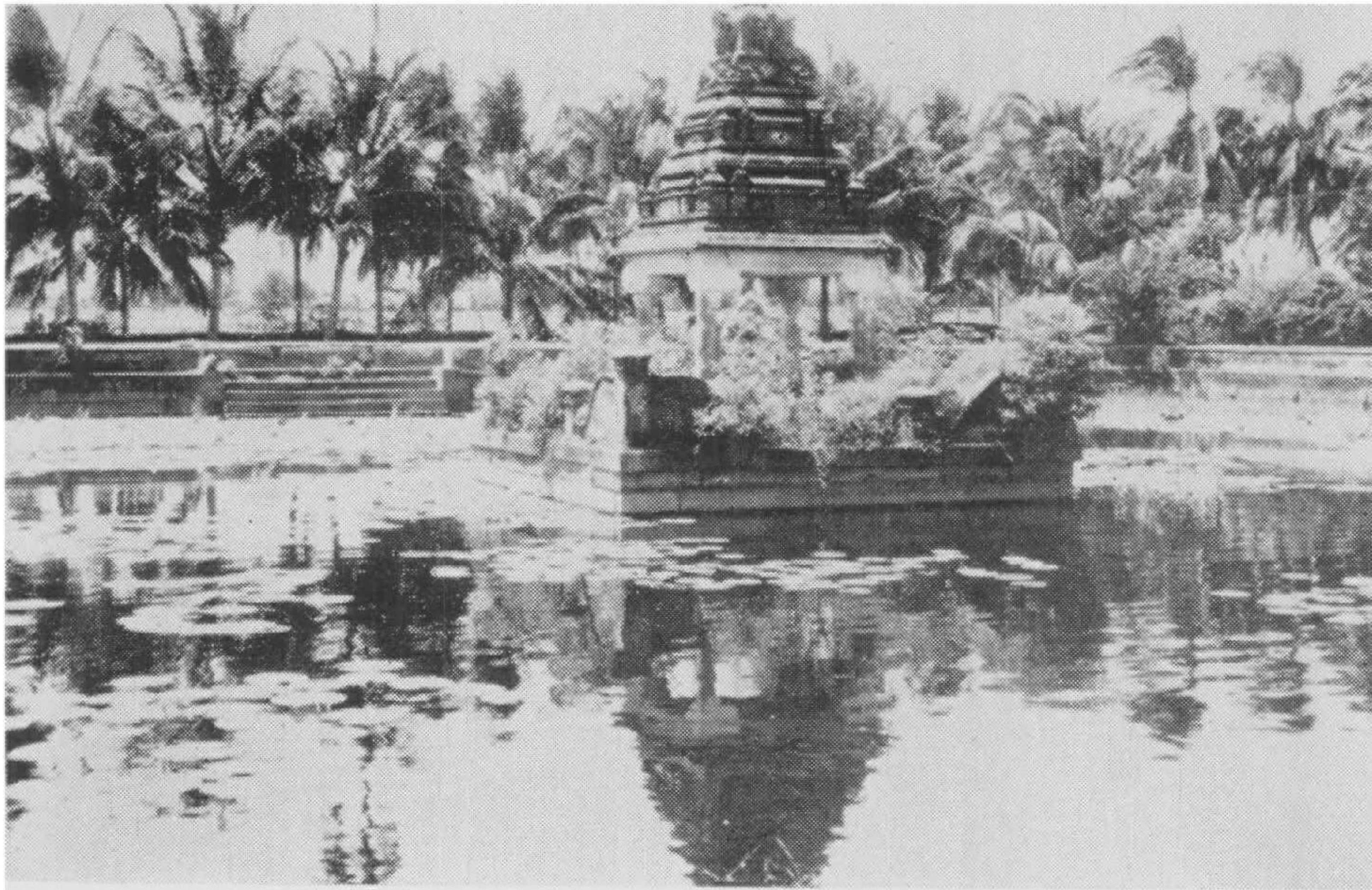
26. Portrait Sculpture of a
Nāyak ruler



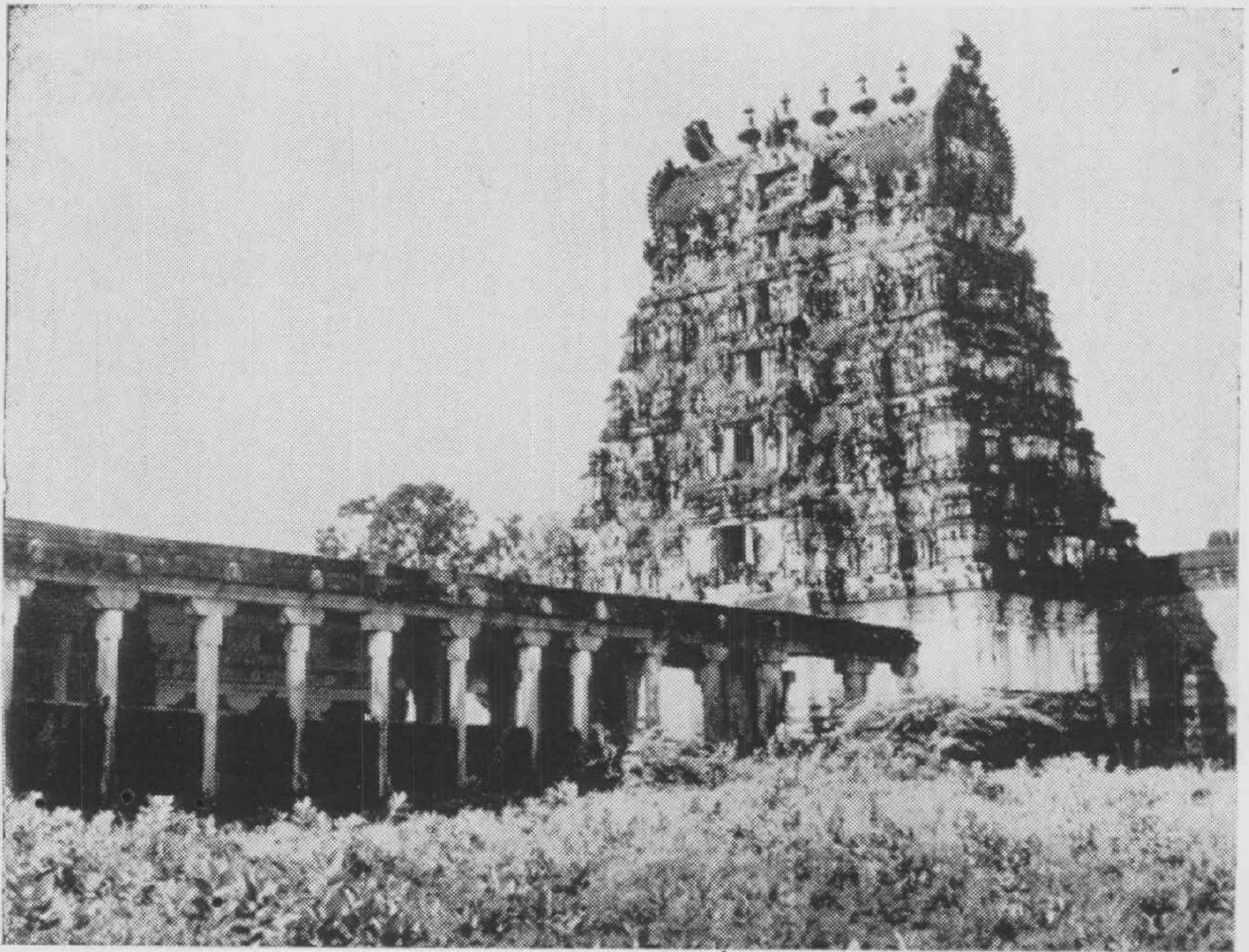
• • • 27. A portrait sculpture of a benefactor
and his consort • • •



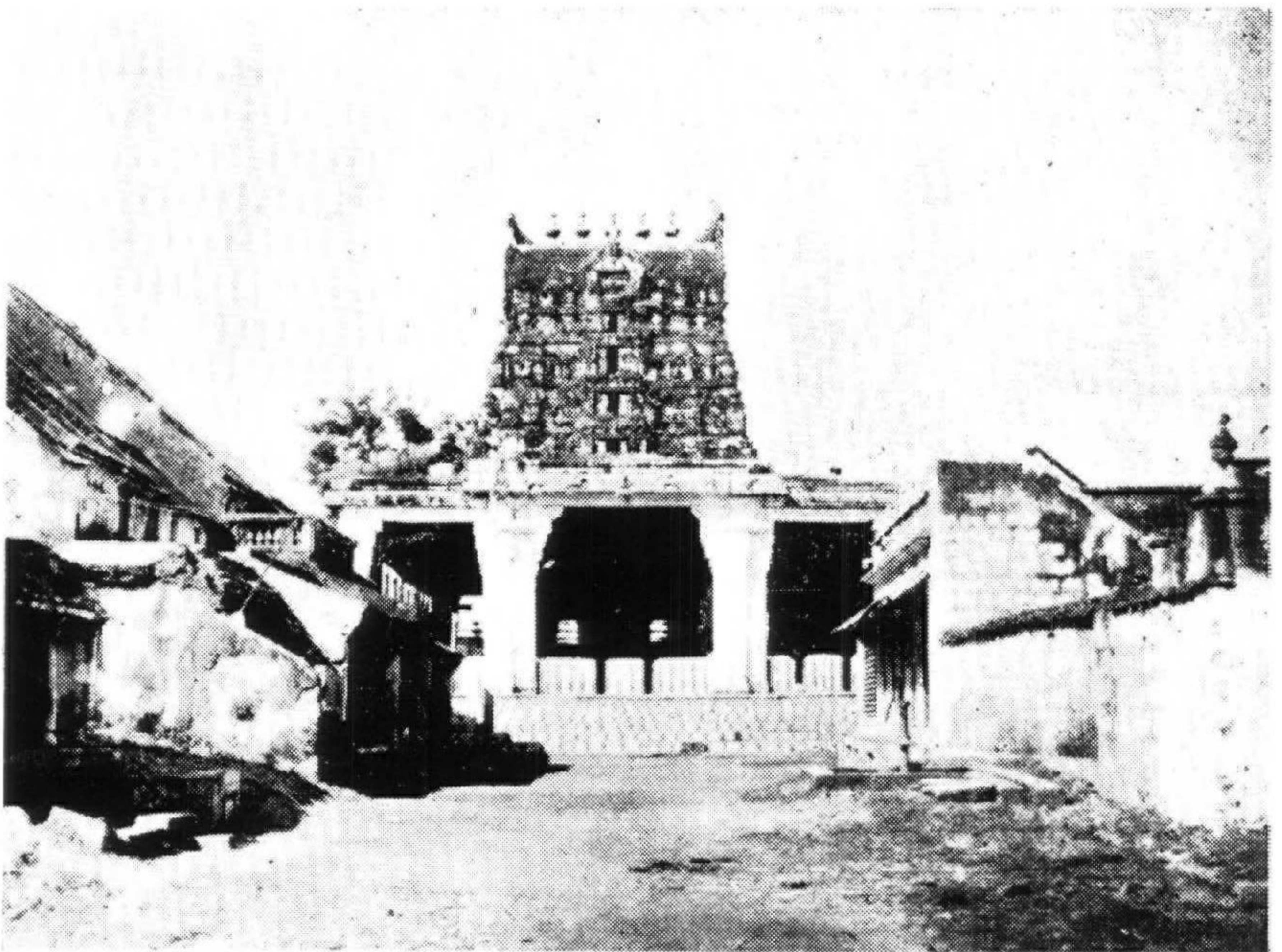
28 Another portrait sculpture of a
benefactor and attendant



29. Teppakkulam built by Cinna Nagu Nayakkar



30. A side view of the gopura and the Pandal
and the Utsava mandapams



31. The front view of the Temple and the Gopura