

Introduction to the Edition

In 1921, the officials of the Archaeological Survey of India documented fourteen inscriptions from this temple and published a table listing their locations inside the temple, the rulers who commissioned them, their periods, and summaries of the inscriptional content. However, it is worth noting here that the full texts of these inscriptions have not yet been published. During my field research at this temple, I found that the inscription numbered ARE 27/1921, belonging to the Vijayanagara king Kampaṇṇa Uṭaiyār (Śaka year 1289 / Common Era 1367; inscription No. 12 in this volume) is no longer found anywhere in the temple. According to the *Annual Report*, this inscription recorded that the king, while seated in the Jānakī Maṇḍapa, conferred the title “*karuṇākara tācan*” (Karuṇākara Dāsan) upon a person named Sri Parakāla Nampī, along with several privileges, and also granted him a house to reside in.

Newly identified inscriptions

During my investigation of the inscriptions found at this temple, the following twelve new inscriptions were identified:

Inscriptions 3 and 4: Outer temple *prākāra* (circumambulatory corridor)², northern, western, and eastern wall bases, and southern *mahāmaṇḍapa* (great hall), *atittānam* (wall base), and *jagati* (plinth): Portions of inscriptions from the 7th regnal year of Cōla king Rājendra II.

Inscription 5: Outer temple *prākāra*, northern wall base, on the *jagati*: Portions of inscriptions from the reign of Cōla king Vīrarājendra.

Inscription 10: Outer temple *prākāra*, south side, *mahāmaṇḍapa* wall base, on the *jagati*: Cōla inscription from the 12th century CE.

Inscription 7: North side of the outer wall of the temple building, *mahāmaṇḍapa*: An inscription from the 40th regnal year of Cōla king Kulottuṅga I.

Inscription 9: On the floor, adjacent to the horizontal stone at the center of the Gopura entrance: Part of a *prasasti* (eulogy) of Cōla king Kulottuṅga III.

Inscription 11: A bas-relief sculpture in a damaged condition can be seen on the back side of the inscription number 11, on a pillar of the *prākāra* (circumambulatory corridor) around the *garbhagr̥ha* (sanctum sanctorum). This may represent the figure of Kōviṅca Paṭṭaṇ (Govinda Bhaṭṭaṇ), who donated this pillar.

2 In this publication, translations of Sanskrit or Tamil words will be given at the first instance. For further reference, a selection of the relevant terms is given in the Index of select technical terms before the Bibliography.

Inscription 14: In the second *prākāra*, on the southern wall, there is an inscription from the year 1559 CE belonging to the Vijayanagara king Catāciva Mahārāyar (Sadāśiva Mahārāja).

Inscription 23: In the *mahāmaṇḍapa*, on the left-side wall at the entrance to the *ardhamanḍapa* ('half-hall', entrance porch), there is an inscription from the 16th century CE of a Vijayanagara king.

Inscription 24: On the western *atiṭṭānam* of the temple, to the right of the temple entrance, there is an inscription from the 16th century CE belonging to the Vijayanagara king Vēṅkaṭapati Makārāyar (Vēṅkaṭapati Mahārāja).

Inscription 25: In the middle section of the Gopura, on the southern side (right at entry), to the left and bottom of the inner wall, on a slab stone, there is an inscription from the Vijayanagara period, dated to the 16th century CE.

Inscription 26: In the center of the temple's *mahāmaṇḍapa*, there is an inscription on the floor from the 19th century CE.

Based on the above information, it is evident that, except for one, the remaining 25 inscriptions found in the temple belong to two royal dynasties, the Cōla and Vijayanagara kings. Among the Cōla kings, the inscriptions of Rājendra II, Vīrarājendra, Kulottuṅga I, and Kulottuṅga III are incomplete. Portions of these inscriptions are now buried in the ground. Among the Vijayanagara kings' inscriptions, two inscriptions are from the year Śaka 1504 / 1582 CE (inscriptions 16 and 17), and two inscriptions are from the year Śaka 1506 / 1584 CE (inscriptions 18 and 19), documenting two donations made during the years *cittirapānu*, and *tāraṇa*. Further detailed research on these is necessary.

There is no mention in the *Annual Report* regarding the connections between the inscriptions found at the Gopura entrance. In this edition, related inscriptions have been identified and transcribed accordingly (inscription number 18).

However, inscription number 25 (also in the Gopura entrance) appears separately, without details of the king or other relevant information. Since this inscription could not be linked to any other inscription, it has been recorded individually.

Based on the information found in the inscriptions, we can observe details such as the village name, temple name, deity name, temple administrators, donations made, festivals, offerings, and other relevant information. These will be given and analyzed below. The numbers in parentheses refer to the inscription numbers in this publication.

Village name

kaccip pēṭṭu (1)

In the first inscription, the name *kaccip pēṭṭu tiru vekkā* is mentioned (line 8). Therefore, we should consider the village name as *kaccip pēṭṭu*. This raises the question of whether *vekkā* is the village name or the temple name. Additionally, *vekkā* is also noted as the name

of a river in the same inscription. Thus, it appears that *vekkā* functions as the name of a place, the temple, and a river according to the first inscription. In any case, the name *kaccip pēṭṭu* is confirmed as the village name in the inscriptions from the reign of Parāntaka I (circa 944 CE).

kāñcipuram

Except for the first inscription, the name *kāñcipuram* is consistently mentioned in the other inscriptions. Rather than simply identifying the name of a settlement, the inscriptions typically indicate the broader administrative divisions to which a settlement belongs. Following this convention, the settlement of *kāñcipuram* is identified as a *nakaram* (a mercantile city) within *eyir kōṭṭam* (a smaller administrative division) of *jayaṅ koṇṭa cōla maṅṭalam* (a larger administrative division) (2). The term *nakaram* generally refers to a place inhabited by merchants. Similarly, terms like *puram*, *perun teru*, *teru*, and *nikamam* also denote commercial centers. Since Kanchipuram served as a significant trading hub, it is also referred to as a *mānakaram* (a big mercantile city) (2).

Kāñcipuram, earlier identified as a settlement in the *eyir kōṭṭam* of the *jayaṅ koṇṭa cōla maṅṭalam*, is later identified, during the reign of the Vijayanagara kings, as a *nakaram* (a city) in the *ūrruk kāṭṭuk kōṭṭam* of the *cantirakiri rājjam* within the *cōla maṅṭalam* (14). It is also referred to as a trading town in the *virpēṭṭu nātu* of *ūrruk kāṭṭuk kōṭṭam* of the *jayaṅ koṇṭa cōla maṅṭalam* (15; 16; 18; 20; 21).

Designations for the area of the temple in Kanchipuram/the name of the temple

tiru vekkā- area/temple (1; 3)

tiru vekā (14; 15; 16; 19; 20; 21)

tiru vel kā (16; 18)

tiru vel kōyil (18)

tiru ve+³kā (4; 5)

The term *aṇai* (“dam”/ “bed”) in relation to the place name or river

The following toponyms are given in the inscriptions:

tiru vekkā vaṇaik kiṭantarulīna ananta (nārāyaṇa) parama svāmi (1 [4x], 19)

tiru vekkā vaṇaik kiṭan tarulīna (parama) svāmi (2 [3x])

tiru vekkā (ve+kā) ālvār (3, 4, 10)

tiru vekā nayiṅār (14 [2x], 15, 16, 18, 20, 21)

tiru velkā nayiṅār (16, 18, 19, 24)

3 + can be read either as ‘k’ or ‘k̄’ here and below.

In the notes in ARE 21/1921 (our inscription No.1), it is incorrectly stated that Perumāl (= Viṣṇu-Nārāyaṇa) lay close to the river like a dam (*aṇai pōla*) in the sanctum of Tiruvekkā. Such a story does not exist in the Ālvār tradition. In the Ālvār hymns and later literary works, the term *aṇai* refers only to a bed, often associated with a serpent (*pāmpu*). The idea that *tiruvekkā* refers to a river is also not correct. The ancient term *kā* is understood to mean “grove” or “garden”. Therefore, *tiruvekkā* should be interpreted as referring to a likeable/beautiful grove or garden.⁴ In ancient Tamil, this is referred to as *tiruvekkā*. Moreover, stating that the Lord (*perumān*) who reclined on the milk ocean, lay on the river causes some confusion. However, the phrase *ārriṭaik kiṭantān*⁵ is also worth considering for comparison here.

The name of the deity

The name of the deity, *conna vaṇṇam ceyta perumāḷ*, which is widely known today, appears for the first time in the inscription of a Vijayanagara king in 1526 CE (Śaka year 1448; see inscription No. 13). This name is neither used in the verses of the Ālvārs⁶ nor in earlier inscriptions. Similarly, it is noteworthy that the name *yathoktakāri* or its Tamil equivalent is not mentioned at all in the temple’s inscriptions. The following names of the deity are used:

- tiru vekkā vaṇaik kiṭantarulīna parama svāmi* (1; 2)
- tiru vekkā vaṇaik kiṭantarulīya svāmi* (2)
- tiru velkā vaṇaik kiṭantarulīya aṇanta nārāyaṇa parama svāmi* (19)
- tiru vekkā ālvār* (3; 4)
- aṇanta nārāyaṇa parama svāmi* (1)
- aṇanta nārāyaṇa svāmi* (6)
- tiru ve+kā ālvār* (10)
- tiru vekā nayinār* (14; 15; 16; 18; 20; 21)
- tiru velkā nayinār~tiru vekā nayinār* (16; 18; 19; 24)
- conna vaṇṇam ceyta perumāḷ* (13; 15; 17; 23)

Donations given to the temple

During the reign of Cōla king Parāntakaṇ (Parāntaka I; CE 944), some Brahmins from the village of Kaṇṇa Maṅkalam (Kaṇṇamaṅgalam) in the *Eyil Nāṭu* (Eyil Nadu) sold their

4 In other inscriptions in this temple, we also find references to “Tiru Vekkā” and “Tiru Vel Kā” (see above).

5 *Ārriṭaik kiṭappatōr aintalai aravē* (referring to the serpent in the island of Śrīraṅgam) from Tiruvaraṅka Kalampakam.

6 See Anandakichenin 2026 (Table 2. Vekkā-related contents in the Ālvār verses).

lands for 360 *kalañcu* (*kalañju*)⁷ of gold and donated them to Aṇanta Nārāyaṇap Parama Svāmi (Ananta Nārāyaṇa Parama Svāmi) (see inscription 1).

Similarly, during the reign of Cōla king Rājendra II (CE 1032), some merchants, including Brahmins, donated land as a *devadāna* (temple endowment) (see inscription 2).

During the reign of Cōla king Rājendra II, Vānavaṇ Mātēviyār, a relative of a senior official Kāṭuveṭṭikaḷ Nīlaṇ Kuṭi Tāṅkiyār, offered pearls and a yellow silk garment embroidered with gold flowers to Tiru Vekkā Ālvār (see inscription 3).

In the same period, the *sabhā* (assembly) members of Rājarājac Caturvēti Maṅkalam (Rājarāja Caturvedi Maṅgalam) made a donation of 100 gold coins to Tiru Vekkā Ālvār (see inscription 4). Again, during the reign of Cōla king Vīra Rācēntiraṇ (Vīra Rājendra), between 1063 and 1070, land was donated (see inscription 4).

In the reign of Cōla king Kulōttuṅkaṇ (Kulottuṅga I; CE 1076), houses were granted to the Cōla princes Māṇaṅkāttāṇ and Amutaṭuvāṇ, who had defeated the Cēras, for performing certain rituals and lighting lamps for Kāñcipuram Aṇanta Nārāyaṇa Svāmi (Ananta Nārāyaṇa Svāmi at Kanchipuram) (see inscription 6).



Fig. 01: Sculptures of Kulottuṅga III and his wife on the Northern wall of the *garbhagr̥ha*;
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During the reign of Cōla king Kulōttuṅkaṇ (Kulottuṅga) III, in the year 1198 CE, an official named Āḷkoṇṭa Cētirāyaṇ from Karitaṭuttūr, also known as Hasti Nivāraṇac Caturvēti Maṅkalam (Hasti Nivāraṇa Caturvedi Maṅgalam), combined several lands and donated them as an *agrahāra* (Brahmin settlement) to 42 Brahmins (see inscription 8). It is

7 'A weight equal in modern times to 1/6 oz. troy' (*Madras Tamil Lexicon*).

noteworthy that above the starting section of this inscription, sculptures of Kulottuṅga III and his wife can be seen in the Maṇḍapa (see Fig. 01).

In the later Cōla period, around the 12th century CE, Āryaṇ Kōviṅca Paṭṭaṇ (Āryaṇ Govinda Bhaṭṭaṇ) erected pillars in the Maṇḍapa surrounding the temple sanctum (see inscription 11). The etching on the back side of this pillar might depict the donor (see Fig. 02).



Fig. 02: Etching of Āryaṇ Govinda Bhaṭṭaṇ (*āryaṇ kōviṅca paṭṭaṇ*) (?) on a pillar in the *prākāra* surrounding the temple sanctum; © N. Ramaswamy Babu.

During the reign of king Kampaṇṇa Uṭaiyār of the Vijayanagar Empire in 1526 CE, a man named Maṇṭalam (Maṇḍalam), son of Naṭātūr Caratūtārācar from the village of Kaṇṇan tāṅkal, donated a tank and built a temple for Hanumān on the banks of the tank, gave 25 coins for lighting lamps in the temple and set up a shed for suppling water to travelers (see inscription 13; see Fig. 03 and Fig. 04).



Fig. 03: Raṅgasvāmi kuḷam; © HTL / Ute Hüsken.



Fig. 04: Cañcīvi Rāyar Aṇumāṇ Sanniti Vākana Maṇṭapam; © HTL / Mohan Ramesh.

In the reign of king Catāciva Makārāyar (Sadāsīva Mahārāja) of Vijayanagar in 1559 CE, the temple trustees of the Perumāl temple allocated land to Śrīperumpūtūr Etirācar.⁸ From the revenue generated from this land, they organized offerings like *amutupaṭi* (rice offering), *tiruppaṇiyāram* (sacred cake offering), *appam* (sweet pancake), and *pānakam* (sweet drink) during the festival days of *tiru vāṇit tirunāl* and *mūṇṇrān tirunāl*, as well as when the deity descended during the *tirup pāṭi vēṭṭai* (see inscription 14).

During the reign of the Vijayanagara king Srīraṅka Tēva Makārāyar (Śrīraṅga Deva Mahārāja; in 1578 CE), the trustees of the Perumāl temple and Eṭṭūr Kumāra Tāttācāriyar, who managed the temple's affairs (as *srīkāryam*), allocated revenue from the village of Puliyūr (*puliyūr eṇṇa kirāmattiṅ varuvāyai*) to Eṭṭūr Tirumala Kumāra Tāttācāriyar Ayyā, who was from the lineage of Parama Aṅkuca Parivirājakācāriya Upaiya Vētāntācāriya Tiruviṭantai Periya Tirumalai Nampī Rāmānuciya and the son of Yajuccākōparāyan Ayyā Ayyāṅkār. With this revenue, they made provisions for the daily routine services in the temple and during Perumāl's swing festival (*perumāl tiruvūñcal tirunāl*). They arranged for offerings such as *tōcai* and *vaṭai* (dosai and vadai) to be made during

8 Sri Perum pūtūr is the birth place of Rāmānuja, and Yatirāja (Etirācar, 'king among ascetics') is one of his titles. *Etirāciya* (= Yatirājiya) might be a reference to the Jīyar from the town's *maṭha* ('monastery'), a spelling mistake whose correct version might have been either *etirāca cīyar* (= Yatirāja Jīyar) or simply *etirācar* (= Yatirāja). Note that there still exists a Yatirāja Maṭha in this town, and its head is known as "Yatirāja Jīyar".

the auspicious time in the evening, as well as for fruits to be presented during Perumāḷ's *tirumañcaṇam* (sacred bath) (see inscription 15).

In 1582 CE, in the presence of Eṭṭūr Tirumalaik Kumāra Tāttācāriyar, who was responsible for temple management as *srīkāriyam*, Aḷakiyaciṅkar⁹ made a *tarma cācaṇam* (*dbarmasāsana*, charitable endowment) to Kumāra Tāttācāriyar Ayyaṅ (Kumāra Tāttācārya Ayyaṅ), the son of Ayyā Vayyaṅkār (Ayyā Ayyaṅgar) of the Tirumalai Nampi lineage (*tirumalai nampi tiruvamcattu*). He divided a piece of land located to the west of the temple, which was of no further use to him, into 34 house plots and made this charitable endowment (see inscription 16).

During the reign of the Vijayanagara king Srīraṅka Tēva Makārāyar (Śrīraṅga Deva Mahārāja), Eṭṭūr Tirumalai Kumāra Tāttācārya, son of Ayyavayyaṅkār (Ayya Ayyaṅgar) from the lineage of Periya Tirumalai Nampi (*periya tirumalai nampi vamcattu*), donated 33 house plots on the Perumāḷ temple street (*perumāḷ kōyil tiru vīti*) to Śrīvaiṣṇavas from various gotras. This area was established as an Agraharam (*akkirakāra*; Brahmin settlement) named Cuntarāccāriyarpuram (Sundarācāriyarpuram). The details of the land-owners and the plot numbers are extensively described in the stone inscription. Along with this, he also granted the village of Vāraṇavāci (Vāraṇavāsi), and using the revenue from this village, he made arrangements to provide 1 *kalam*, five *kurun̄i*¹⁰ of rice daily for the preparation of seventeen sacred offerings for the deity (Perumāḷ). Additionally, he arranged for each *tirumāḷikai* (house)¹¹ in the Agraharam to receive 4 *nāl̄i*¹² of *piracātam* (*prasādam*, remnants of food presented to a deity) from the temple (see inscription 17).

During the reign of the Vijayanagara king Srīraṅka Tēva Makārāyar (Śrīraṅga Deva Mahārāja; in 1584 CE), the trustees of the Perumāḷ temple (*perumāḷ kōyil paṅṭārattār*), in the presence of Eṭṭūr Kumāra Tāttācāriyar responsible for the Perumāḷ temple's administration (*srīkāriyam*), made land donations to Tirumāliruñcōlai Ayyaṅkār (Tirumāliruñjōlai Ayyaṅgar), who was the son of Aḷakiyaciṅkar and Yagnachagopayarāṇa Eṭṭūr Tirumalai Kumpakōṇam Tāttācāriyar Ayyavayyaṅkār (Aḷagiya Siṅgar and Yagnacha-

9 It is not clear who this Aḷakiyaciṅkar ('beautiful lion' is). Usually a name of Narasiṃha, this is also the title born by the Jiyars of the Ahobila Maṭha. However, nothing in the context here allows us to know the exact identity of this person. The 20th inscription indicates that Aḷakiyaciṅkar could be a title, but nothing more at this point.

10 The *Madras Tamil Lexicon* simply defines *kalam* as 'A measure of capacity' and *kurun̄i* as "A grain measure = 1 *marakkāl* or 8 measures".

11 In the Śrīvaiṣṇava context, the term *tirumāḷikai* refers both to a literal building—a sanctified residence associated with an Ācārya or a temple—and figuratively to a spiritual lineage or household (*paramparā*) of an Ācāryapuruṣa. This is particularly true in the case of *siṃhāsanaḍhipatis*, the lay Śrīvaiṣṇava Brahmin preceptors belonging to the 74 *siṃhāsanas* (literally, 'throne'; preceptorial lineages) supposedly established by Rāmānuja for the propagation of doctrinal knowledge, its instruction, and initiation.

12 When understood as a measuring unit, the *Madras Tamil Lexicon* defines it as "A measure of capacity, one measure = 8 ollocks" and "one fourth of a measure".

gopayar Eṭṭūr Tirumalai Kumbakonam Tātācharya Ayyavayyāngar). The donation was made for the purpose of offering food items like *appam* and *tirup paṇiyāram* (special dishes) to the deity Perumāḷ. For this, a sum of 1,500 coins was received. This money should be used for the temple offerings, temple repairs, and temple expenses. The duties that Ayyaṅkār must perform include: conducting the ceremonial bath (*alaṅkāra tirumaṅcanam*) and procession (*tiru vītiyum eluntaruḷ*) on seven days each month – on the first day of the month, new moon day (*amāvācai*), two days with the Hastam star, and the day of the Anuradha star. Additionally, Ayyaṅkār was responsible for carrying the deity to the temple Maṅḍapa and serving food offerings (*amutu*) to the deity in the *tiru maṅṭapatti*, preparing and offering *appam* and *paṇiyāram*, and distributing the offerings in the *sannidhi* (*caṅṅati*) and temple Maṅḍapa (see inscription 18).

During the reign of the Vijayanagara king Srīraṅka Tēva Makārāyar (Śrīraṅga Deva Mahārāja; in 1584 CE), in the presence of Eṭṭūr Tirumalai Kumāra Tātācāriyar, who managed the temple's affairs (*srikāriyam*), Kulacēkaraṅ Tirumalai Nampi, known as *Ejñāccākōpaya Tātācāriya* (Yajñachakopa Tātācāriya), offered a village he had received from king Srīraṅka Tēva Makārāyar (Śrīraṅga Deva Mahārāja) as a donation. The village, originally called Cālamaṅkalam Kumpaṅcēri (Sālamaṅgalam Kumpaṅcēri) found in the Tīttampākkam Cīmai (Tīttampākkam Sīmai) of Kōṅāti region (*kōṅāti nāṭṭu*) in the Ceṅkāṭṭuk Kōṭṭam (Seṅgāṭṭu Kōṭṭam), was renamed Sutarāccāriyarpuram (Sundarācāriyarpuram) and divided into 64 shares, which were allocated to Śrīvaiṣṇavas (*srīvaiṣṇavar*) like Kulacēkaraṅ Tirumalai Nampi, who resided in the Tiru Vekkā Perumāḷ temple (*tiru vekkā perumāḷ kōyil*) (see inscription 19).

During the reign of the Vijayanagara king Veṅkaṭapati Mahārāja (*veṅkaṭapati makārāyar*; in 1586 CE), in the presence of Eṭṭūr Tirumalai Kumāra Tātācāriyar, who managed the temple's affairs (*srikāriyam*), Tirumalai Kumpakōṇam Tātācāriya Ayyā Vayyaṅkār (Tirumalai Kumbakoṇam Tātācāriya Ayyā Ayyaṅgār), who was the Aḷakiyaciṅkar (Aḷagiya Singar) received a sum of 1,500 coins from his son Tirumāliruṅcōlai Ayyaṅkār (Tirumāliruṅcōlai Ayyaṅgār). This money was designated for conducting the *tirup palli oṭat tiru nāl* (Tiruppalli Odat-tirunāl, float festival, also known as *teppat tiruvilā*) and the *tērttiruvilā* (chariot festival). Additionally, it was authorized to prepare various food offerings such as *akkāra aṭicil* (*akkāra adisil*; a sweet dish), mangoes, jackfruit, and bananas to the deity Perumāḷ and to distribute these offerings in the assembly (*sabhā*) (see inscription 20).

During the reign of the Vijayanagara king Veṅkaṭapati Makārāyar (Veṅkaṭapati Mahārāja; in 1587 CE), in the presence of Eṭṭūr Tirumalai Kumāra Tātācāriyar, who managed the temple's affairs (*srikāriyam*), Tirumalai Kumpakōṇam Tātācāriyar Ayyā Vayyaṅkār (Tirumalai Kumbakoṇam Tātācāriya Ayyā Ayyaṅgār) granted his son Tiru Māliruṅcōlai Ayyaṅkār (Tirumāliruṅcōlai Ayyaṅgār) land rich with wells and trees as a charitable endowment (*upakṣaya tarma cācaṅam*). Tiru Māliruṅcōlai Ayyaṅgār was allowed to enjoy the revenue from this land and was tasked with organizing the *kōṭait tirunāl* (sum-

mer festival) on the day of the *paṅkuniṅṅi pūnar pūca* (Paṅuni Punarpūsam), when the deity Perumāḷ would make a ceremonial procession. Ayyaṅkār was also authorized to offer items such as *appam*, *tōcai*, cooked rice (*veccamutu*), mangoes, jackfruit, bananas, and betel leaves during the festival (see inscription 21).

During the reign of a Vijayanagar king (possibly in the 16th century CE), a Brahmin named Pōrērup Perumāḷ (*kiruṣṇan*), who resided in the Perumāḷ temple, made a donation. However, due to the inscription being either painted over or heavily worn down, the details of this donation are unclear and cannot be fully discerned (see inscription 23).

During the reign of the Vijayanagar king Vēṅkaṭapati Tēva Makārāyar (Vēṅkaṭapati Deva Mahārāja) (possibly in the 16th century CE), in the presence of the temple administrator (*srīkāriyam*) Tātācāriyar (Tātācārya), a *tiruttōppu* (sacred grove) was established as a *kaiṅkaryam* (service) by Etirāja Jīyar. This inscription indicates that Jīyar may have been the head of a Vaiṣṇava *maṭha* (monastery) in Kanchipuram (see inscription 24; see fn. 8).

New insights gained through the inscriptions

- 1) It appears that in 944 CE, during the reign of Parāntaka I, Kanchipuram served as a significant commercial center (inscription 1).
- 2) During the reign of Rājendran I (in 1032 CE), the commercial centers of Kanchipuram included Arumolī teva-p-perun Teru, Aḷakiya Coḷa Perun Teru, Nittavinōtap Perun Teru, Kālīkula Tilakap Perun Teru, and Choḷa Cūṭāmaṅṅip Perun Teru, all of which were prominently referred to as “Perun Teru” (high street). It is evident that Brahmins also participated as traders in these commercial centers (inscription 2).
- 3) Since the inscription 3 dates back to the 7th regnal year of Rājendra II, it is clear that this was carved here before the granting of the tiru *intalūrc ceppētu*.
- 4) The official Nīlaṅ Kuṭitāṅkiyār mentioned in the tiru *intalūrc ceppētu* is also found in the inscription of Rājendra II here (inscription 3).
- 5) Through the inscription of Rājendra II, it is known that there was a Caturvedimaṅṅalam called Rājarājendra Caturvedimaṅṅalam in the Kanchipuram region (inscription 4).
- 6) Through the inscription of Vīrarājendra, it is known that there was a commercial area called Vikkīrama cōḷap perun teru (Vikrama Cōḷa Perun Teru) (inscription 5).
- 7) The title “*cēraṅnai venṅra cōḷakumāraṅ*” (“Cōḷakumāra, who defeated the Cēra”) is new (inscription 6).

- 8) Before the time of the Vijayanagara king, individuals known as Ālvār Kaṇmikaḷ¹³ were involved in temple administration (inscription 10). During the reign of the Vijayanagara king, temple treasurers and those in charge of the sacred duties (*sṛīkā-riyam*) managed the administration.
- 9) Twice two inscriptions in a single year (16 and 17; 18 and 19), and a total of six inscriptions over five years (16–21), can be found in this temple. These need to be studied further.

Identification of new inscriptions and those that have already been listed in ARE 1921

Inscription 1 = ARE 21/1921
 Inscription 2 = ARE 23/1921
 Inscription 3 = New
 Inscription 4 = New
 Inscription 5 = New
 Inscription 6 = ARE 22/1921
 Inscription 7 = New
 Inscription 8 = ARE 24/1921
 Inscription 9 = New
 Inscription 10 = New
 Inscription 11 = New
 Inscription 12 = ARE 27/1921
 Inscription 13 = ARE 26/1921

Inscription 14 = New
 Inscription 15 = ARE 30/1921
 Inscription 16 = ARE 32/1921
 Inscription 17 = ARE 29/1921
 Inscription 18 = ARE 31/1921
 Inscription 19 = ARE 25/1921
 Inscription 20 = ARE 34/1921
 Inscription 21 = ARE 33/1921
 Inscription 22 = ARE 28/1921
 Inscription 23 = New
 Inscription 24 = New
 Inscription 25 = New
 Inscription 26 = New

Transcription conventions

The published inscriptions contain portions where certain letters are redundantly repeated, some letters have been supplied by the editor based on contextual inference, and others are entirely missing. Additionally, symbols representing numbers and fractions used in calculations are present but could not be deciphered. In the English transcription, Sanskrit characters such as *bb*, *kb*, and *ś* are included wherever the Grantha script was used to represent characters absent in Tamil. However, when Grantha letters correspond to characters that have equivalents in Tamil, we have presented them without explicitly marking them as Grantha. The conventions used in our transcription are outlined below:

13 *Kaṇmikaḷ* is likely the *tadbhava* of *karmikaḷ*. Therefore, “Ālvār karmikaḷ” means “the Ālvār’s workmen”.

Symbol	Description	Example
{ }	redundant (letters repeated more than once)	ananta{nta}
[]	supplied by the editor	śāli vā[ha]na
.	missing letters	cōḷa maṇṭalattu e....kōṭṭattu
< >	undecipherable symbols indicating numbers and fractions	cantaṇa <laī macārā pa va ca> karṇpū