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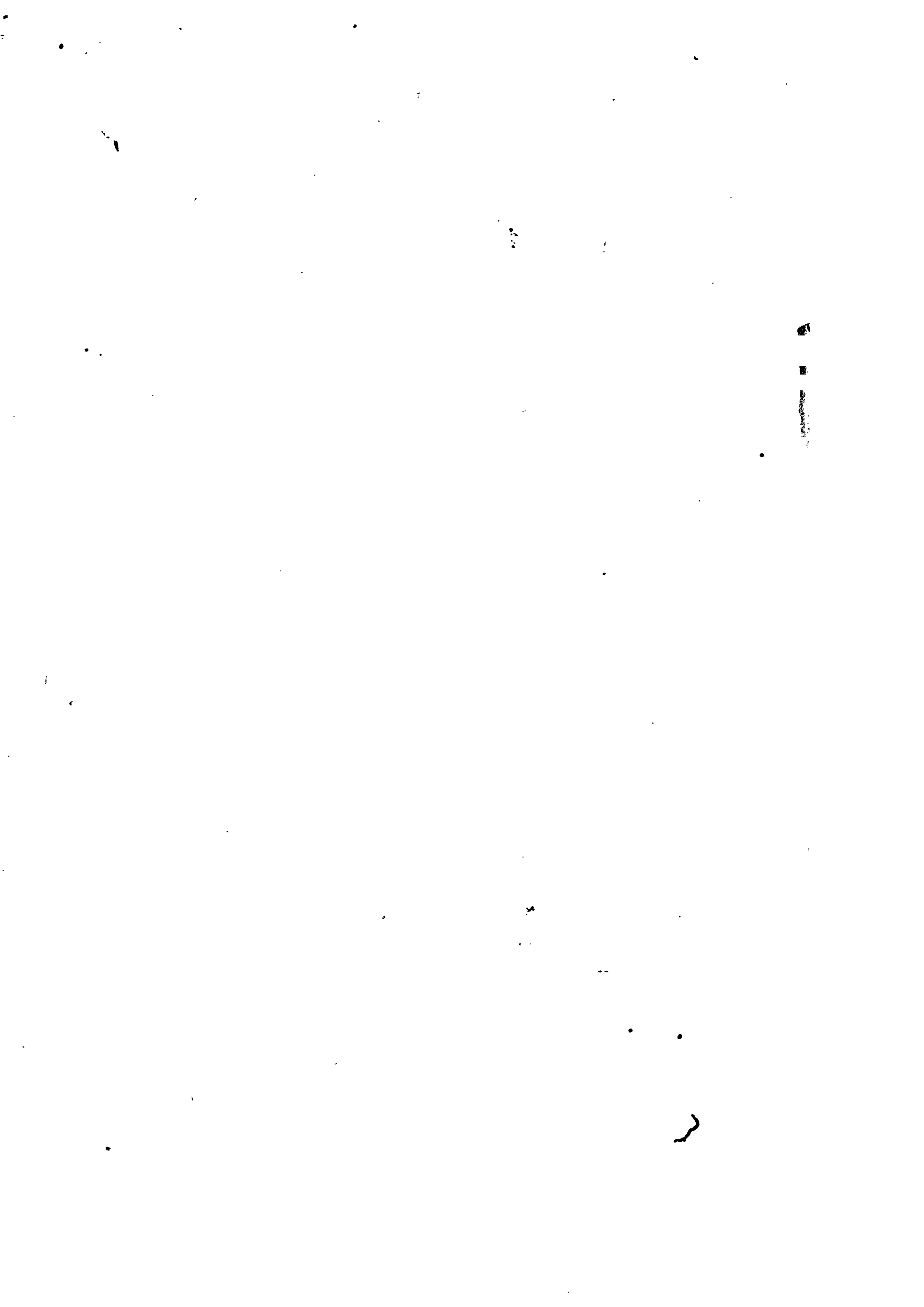
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Government of Madras.

HOME DEPARTMENT.

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Recording, with remarks, the signature of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, for the year 1916-17.

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स्थ. नई

केन्द्रीय पुरातत्व प्रस्ताव लय

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GOVERNMENT OF MADRAS

HOME DEPARTMENT

(Miscellaneous)

READ—the following paper :—

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI AVARGAL, B.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.

To—the Secretary to Government, Public Department (through the Superintendent, Archæological Survey, Madras).

Dated—Ootacamund, the 15th July 1916.

No.—415.

I have the honour to submit my *Annual Report* for the year ending 31st March 1916.

In compliance with the orders conveyed by G.O. No. 531, Public, dated 21st March 1916, a table of contents has been added. Also in the column "Language and alphabet" of appendices B and C, indications are given, where necessary, of the probable palæographic period of those records in which are found only astronomical details and regnal years without further specification of the era and the cyclic year.

PART I.

OFFICE ROUTINE.

During my absence on privilege leave for three weeks and eight days (G.O. Nos. 708 and 834, Public, dated 5th and 28th May 1915, respectively) the current duties of the office were discharged by my Senior Assistant Mr. G. Venkoba Rao. The latter was granted six months' privilege leave for study in order that he might avail himself of the last chance of appearing for the B.A. examination under the old by-laws of the Madras University and complete the B.A. degree. The Tamil Epigraphical Student Mr. G. V. Srinivasa Rao, B.A., who had finished his probation of two years, was confirmed in his post on 3rd September 1915. Mr. T. Raja Rao, Kanarese Epigraphical Student, appointed on 25th August 1914 (page 2, paragraph 3 of G.O. No. 1260, Public, dated 25th August 1915) resigned his post on the

transfers from the Chief Epigraphist Mysore.

12th November 1915 on the score of ill-health and hard work on tours. The place which has thus been vacated by him and which has to be filled up by a Kanarese graduate with a fair knowledge of Sanskrit still remains vacant though it has been advertised in the *Fort St. George Gazette*, the Bellary and South Canara District Gazettes and the *Madras Mail*. Evidently the Student Epigraphists whose pay is fixed at Rs. 50—5—75 are not satisfied with the emoluments and prospects offered by the department, compatible with the hard work which they have to do on tours extending from three to four months in a year and the strain to which they are subjected, of transcribing hundreds of inscriptions, putting up abstracts of contents, checking or entering corrections on proofs and often fair-copying manuscripts for the Press. The Government have been addressed on the subject of bettering the position of the Student Epigraphists (my letter No. 136, dated 21st February 1916). In order again, to relieve the senior staff of a part of their duty, viz., proof-reading and fair-copying manuscripts for the Press, by which more time and attention could be made available for the preparation of transcripts of inscriptions and collation of historical results, this office has recommended to Government the appointment of a proof-reader and a typist clerk (my letter No. 133, dated 19th February 1916). It is needless to add that in the interests of the office and the scientific nature of its work, the Government must relieve the senior staff from attending to duties which could easily be discharged by a reader.

The tour clerk was absent on privilege leave for three months from 30th September 1915 and an outsider was appointed in his place.

The special establishment sanctioned for drawing up the Ephemeris ceased to exist on 31st October 1915. Diwan Bahadur L. D. Swamikannu Pillai, under whose able direction this voluminous and useful work has been prepared and completed, has kindly promised to instruct my office personally, as to how to apply the Ephemeris in calculating the dates of inscriptions.

PUBLICATION.

2. The publication of *South-Indian Inscriptions* has been fairly progressing. The frequent changes in the personnel of the staff at headquarters during tours and privilege leave arrangements and the supply to scholars of historical notes collated from inscriptions, often requiring much reference and study, have partly contributed to the delay in the issue of Part V of Volume II which as stated on page 2 of my last report, was then already in galley-proof. The Index of Volume II (of 535 pages) which is included in it, is now under revision and it will be possible to submit the bound-proof to Government at an early date.

A good portion of the manuscript for Part III of Volume III has been made ready for the Press and it is hoped that this and the material for the volume of Telugu and Kanarese inscriptions referred to on page 2, paragraph 2 of my last report, will also be sent to the Press in 1916.

TOURS AND DIARY OF THE ASSISTANT SUPERINTENDENT.

3. The Aśōkan Edict at Māsiki in the Hyderabad State mentioned in paragraph 6 on page 4 of my last report, was inspected by me (accompanied by the clerk and the photographer) in July 1915, with the permission of Government (vide G.O. No. 946, Public, dated 16th June 1915) and a detailed report with the full text and translation of the Edict was submitted on 10th August 1915. The Government of His Highness the Nizam having, however, desired to publish the report under its own auspices, the report was forwarded to that Government and has since been issued as No. 1 of the Hyderabad Archæological Series.

An Andhra inscription of great interest and importance has been discovered at Myākadoni in the Adoni taluk adjoining the Raichur district, where the Aśōkan Edict referred to in the previous paragraph was found. I started from Ootacamund on 25th December 1915 to decipher this ancient record *in situ* and availed myself of the opportunity for also securing copies of some inscriptions at Hulibīdu (Alur taluk, Bellary district), Sidhout and Joti (Cuddapah district) which had been brought to my notice by the Archæological Superintendent.

The following is the diary of my travelling for the year :—

1915.

July 15th to 17th.—Ootacamund to Raichur and thence to Hutti.
 „ 18th and 19th.—Hutti.
 „ 20th.—Hutti to Maski.
 „ 21st to 26th.—Maski.
 „ 27th and 28th.—Maski to Hutti.
 „ 29th and 30th.—Hutti.
 „ 31st —Hutti to Raichur.
 August 1st.—Raichur.
 „ 2nd to 4th —Raichur to Ootacamund.
 December 25th and 26th.—Ootacamund to Bangalore.
 „ 27th to 3rd January 1916.—Bangalore.

1916.

January 4th and 5th.—Bangalore to Adoni.
 „ 6th.—Adoni to Myākadoni.
 „ 7th and 8th.—Myākadoni
 „ 9th.—Myākadoni to Adoni *via* Pedda Tumbalam.
 „ 10th.—Adoni.
 „ 11th.—Adoni to Hulibīdu *via* Kammarchōdu and back.
 „ 12th.—Adoni to Guntakal.
 „ 13th.—Guntakal.
 „ 14th.—Guntakal to Cuddapah.
 „ 15th and 16th.—Cuddapah.
 „ 17th.—Cuddapah to Sidhout *via* Joti and back.
 „ 18th and 19th.—Cuddapah to Madras.
 „ 20th.—Madras.
 „ 21st and 22nd.—Madras to Ootacamund.

Supplemental tour of the Assistant Superintendent to meet the Director-General.

1916.

February 4th and 5th. —Ootacamund to Madras.
 „ 6th and 7th.—Madras.
 „ 8th and 9th.—Madras to Ootacamund.

TOURS OF THE ESTABLISHMENT.

4. The Senior Assistant Mr. G. Venkoba Rao together with the office photographer, started on 8th September 1915, after the final proof of the report for 1914-15 had been passed, in order to examine a Pallava temple and inscription at Paṇamalai in the South-Arcot district. He thence proceeded to the Ambāsamudram taluk of the Tinnevelly district for conducting a regular villagewar survey but had, however, to be recalled on 3rd December 1915 on account of urgent work at headquarters before he had hardly finished two *firkas* of that taluk. A few inscriptions at Anṇiyūr near Paṇamalai were also secured by Mr. Venkoba Rao. Among these, it may be noted, is a Telugu document of the time of the Vijayanagara king Krishnarāya which mentions a gift by the famous Telugu poet *Āndhrakavitāpitāmaha* Peddiraja, son of Allasāni Chokkarāja. Mr. P. Visvanatha Aiyar, the photographer, branched off from Paṇamalai and toured independently from 16th September 1915 to 24th October 1915 visiting some places in the Tinnevelly district noted in my programme for 1916. He brought with him 33 photographs, 4 sketches and 49 estampages of inscriptions. In addition to his legitimate office work on tours, either with the assistants or with myself or independently, the photographer was by request of the Local and Municipal Department permitted to accompany Mr. H. V. Lauchester the Town-planning adviser to Government on his tour (16th February to 8th March 1916) to Vizagapatam, Adoni, Guntur, etc., took 63 photographs and supplied that gentleman with two copies of bromide-prints of each of these photographs (G.O. No. 540, Local and Municipal Department, M. Mis., dated 18th March 1916).

Referring to Mr. Visvanatha Aiyar's work Mr. Lanchester writes to me "I take this opportunity of expressing my appreciation of Mr. Visvanathan's energy, intelligence and unfailing courtesy during my tour."

Mr. C. R. Krishnamachari, B.A., the Telugu Epigraphical Student, finished the villagewar survey of the Narasaraopet taluk in the Guntūr district and during a period of nearly four months' touring in that taluk he has visited no less than 205 villages (including hamlets) and copied 185 inscriptions. He has further made an important discovery of two Sanskrit Pallava copper-plate records of about the 5th-6th century A.D. and of another of a family of chiefs who ruled at Amarāvati in the 12th century A.D. After necessary correspondence with the owners and the Collector of Guntūr I hope to acquire these ancient documents by gift or by purchase, for the Government Museum, Madras. On the information supplied by that ever enthusiastic student of Epigraphy, M.R.Ry. J. Ramayya Pantulu, Deputy Collector, Guntūr, Mr. Krishnamachari copied a very interesting inscription on the top of the so-called Telegraph Hill at Bezwada, which confirms the antiquity of the tradition that Bezwada with the surrounding forest tract was the spot at which the legendary combat between the epic hero Arjuna and the god Śiva, related in the *Mahābhārata*, is believed to have happened. A few other inscriptions were also copied at the villages Konḍanāyanivaram (Gannavaram taluk, Kistna district) and Santarāvūr (Bapatla taluk, Guntūr district), before Mr. Krishnamachari returned to headquarters on 8th January 1916.

As stated already the villagewar survey of the Adoni taluk, Bellary district, was started by Mr. T. Raja Rao who went there on 30th July 1915. He had finished two of its *firkas* by 11th November 1915, when he returned to headquarters and resigned his appointment. Later on, from 22nd January 1916 to 31st March 1916, the remaining *firka* of Yemmiganur was completed by the acting Kanarese Epigraphical Student Mr. G. V. Rangarajayya. The 192 villages and hamlets, visited by both of them have yielded but a poor collection of 78 inscriptions excluding scraps and damaged fragments. Still the discovery of the Āndhra inscription already referred to and of an important Chālukyan copper-plate found by Mr. Rangarajayya, combined with the few interesting records of the Rāshtrakūṭa and the Western Chālukya dynasties are indeed valuable and the time spent in examining this corner of the Presidency has not proved altogether unprofitable.

The 15 villages visited by the Junior Assistant Mr. K. V. Subrahmanya Aiyar in the second part of his tour, noted on page 3 of my last Annual Report and the 205 inscriptions copied by him on that occasion, had not been included in that report for want of time to paste, tabulate and examine them. They are now incorporated in appendix B. Mr. Subrahmanya Aiyar again, and the Tamil Epigraphical Student spent each about two months on tour in the Chingleput, South Arcot, Tanjore, Rāmnād and Tinnevely districts and copied 271 inscriptions after examining 21 villages. Their collection which consists of ancient Pallava, Chōla and Pāndya records includes among others one document of absorbing interest which supplies detailed information about a temple hospital (ஆதலசாலை) of the time of the Chōla king Vīrarājēndradēva of the 11th Century A.D. (below page 118, paragraph 16).

5. It will thus be clear that most of the touring of the year under review, was directed to the villagewar survey of the taluks. Messrs. Subrahmanya Aiyar, Srinivasa Rao and Visvanatha Aiyar were the only three that were deputed to carry out the sanctioned programme of 1915-16. They had not sufficient time for completing the programme and have been able to examine or copy inscriptions at only 30 villages mentioned therein. Mahēndragiri in the Ganjām district was inspected by the Archæological Superintendent and excellent photographs of the important record on one of the temples there, have been supplied to this office. The remaining 24 villages of the programme of 1915-16 have been repeated again for 1916-17. Thus of the 40 villages and three taluks submitted herewith for the ensuing winter tour 16 villages are new. These latter were kindly brought to my notice by Professor Dubreuil of Pondicherry. Though it may not be possible to work out the programme entirely, still on finishing the inspection of the three taluks mentioned herein, it is hoped that as many places as time will permit, will also be visited. The object, however, in including more villages than could be worked out, is

apparently to collect together the important places with inscriptions brought to my notice from time to time, so that they may not be lost sight of. Three of the villages Nos. 21, 22 and 23 mentioned by Professor Dubreuil are situated in the French territory of Pondicherry and I request that the Government will be pleased to obtain the necessary permission of His Excellency the Governor of Pondicherry, for securing the inscriptions of those places.

THE YEAR'S WORK.

6. Apart from the *South-Indian Inscriptions* and the Report on the Aśōkan Edict at Māsiki referred to in the previous paragraphs, the main part of the work turned out by the office during the year consisted in the drawing up of the *Annual Report*, correcting and checking its proofs at the different stages and the final submission of the advance copy on 1st August 1915. The tours, as noted above, commenced early in July 1915 and closed with the end of March 1916, with the result that during the year under review about 450 villages were inspected and at 149 of these, inscriptions were secured. No less than 174 estampages of the collection had to be rejected (not being included in the appendices), owing to their very fragmentary nature. Further, two hundred and thirty-two inscriptions collected by Mr. G. Venkoba Rao in the Ambāsamudram taluk have been reserved for examination next year, until copies of all the remaining records of the taluk will have been secured.

7. Appendix A includes seven copper-plate records examined during the year and appendices B and C give detailed extracts of the 824 stone inscriptions examined and transcribed. Also eleven Arabic and Persian inscriptions collected in the Adoni taluk have been kindly examined for me by G. Yazdani, Esq., M.A., Epigraphist to the Government of India for Muhammadan inscriptions, and are included in appendix D. Mr. Visvanatha Aiyar's collection of photographs and sketches appear in appendices E and F and the usual contribution on the dates by Diwan Bahadur L. D. Swamikannu Pillai forms appendix G. Three photo-litho plates, viz., one of the Andhra inscription at Myākadoni and two of the Pallava inscriptions at Mahābali-puram and Paṇamalai, are inserted in Part II for illustrating the writing of these old records.

Tentative transcripts of all the inscriptions included in the appendices A, B and C have been made and in some cases historical notes have also been prepared. Index tickets for the collection of the last year were drawn up; and the transcripts have been distributed into the several files, dynastically and chronologically.

Copper-plate No. 1 of 1913-14 from the Kistna district and Nos. 2 and 3 of 1914-15 from the Guntūr district have been deposited in the Madras Museum with the consent and permission of the owners, obtained, where necessary, through the respective Collectors. No. 12 of 1913-14 acquired by purchase has also been forwarded to the Superintendent, Government Museum.

8. While thus the work of the year mainly consisted of collection and publication on the one hand and the report on the other, a good amount of miscellaneous work was also accomplished. This included (1) detailed notes supplied to the settlement officer, Chittoor, on 25 bundles of inscriptions, of which he sent estampages to me prepared by his own special staff; (2) short accounts, based on inscriptions, of the constitution of village assemblies to the Hon'ble Mr. Kesava Pillai, of the history of Bezwada to Mr. D. V. Hanumanta Rao, Chairman, Bezwada Municipal Council, of the villages Tirukkāttuppalli, Śendalai, Niyamam and Palamānēri to the Hon'ble Sir P. S. Sivaswami Ayyar; (3) translations of certain inscriptions to F. J. Richards, Esq., I.C.S., and Epigraphical notes to the Archæological Superintendent on the records brought to my notice by him and (4) the interpretation of a few 'Pyu' inscriptions and writings on votive tablets forwarded by Mr. Taw Sein Ko, Superintendent, Archæological Survey, Burma.

I am glad to submit that in the discharge of the work briefly described above the several members of my staff have rendered willing and intelligent help in their respective spheres. They have also contributed to the advance of Epigraphy in general, by preparing the following articles for the *Epigraphia Indica*:—Mr. G. Venkoba Rao on "the Daṇḍapalle plates of Vijaya-Bhūpati", Mr. K. V. Subrahmanya

Aiyar on "the Śendalai Pillar Inscriptions" (in Tamil poetry of about the 9th Century A.D.) and Mr. C. R. Krishnamachari on "the Penāṅgalūru grant of Tirumala I". An article on the history of the Kākatīyas contributed by Mr. K. V. Subrahmanya Aiyar to the pages of the *Madras Christian College Magazine* is also of general interest.

My book on *South-Indian Images of Gods and Goddesses* was passed through the press finally and has been submitted to Government for printing and issue.

CONSERVATION.

9. Under this head I beg to bring to the notice of Government the following monuments with the request that they may be inspected by the Archæological Superintendent and included in the list of preserved monuments. (1) and (2) are early and interesting epigraphical records and their preservation may not involve any additional cost to Government. It is, however, expected that their inclusion in the list and their periodical inspection by the Superintendent would ensure their safety from the hands of mischievous people :

(1) The Myākadoni boulder bearing on it an Āndhra inscription of about A.D. 150 (appendix B No. 50j and plate I facing page 112 below).

(2) Inscribed pillar with images (representing the scene of Arjuna's penance and fight for the *Pāśupata* weapon), planted on the top of the Telegraph Hill at Bezwada.

(3) The Pallava temple of Tālagiriśvara at Paṅamalai (South Arcot district), with the inscription of the Pallava king Rājasinḥa engraved on a belt of granite round its base (Plate III facing page 114 below).

(4) The temple of Śiva at Rāyachūti in the Adoni taluk (Bellary district) and the Chandramaulīśvara and Rudrakōtiśvara temples at Brahmādēśam (North Arcot district). The rock-cut temples, beds and Jaina images at Mēlachchēri, Kāvakādu, Tonḍūr and Tirakkōl in the South Arcot district and at Śendāmaram, Malaiyadi-kurichchi and Tirumalaipuram in the Tinnevely district deserve also to be inspected and included in the list of Monuments.

10. The following additions were made to the office library during the year under report:—

Indian Review, Volume XVI (3 to 12).
Do. Volume XVII (Nos. 1 and 2).
Indian Antiquary, Volume XLIV (March to December 1915).
Do. Volume XLV (January 1916).
Epigraphia Indica, Volume XII (Parts III to VI).
Epigraphia Zeylanica, Volume II (Part III).
The Journal of Indian Art and Industry, 128 to 131.
Annual Report of the Director-General of the Archæological Survey of India for the years 1911-12 and 1912-13 (Part J).

Annual Report of the Archæological Survey for 1914-15, Southern Circle.

Do.	do.	Eastern	”
Do.	do.	Western	”
Do.	do.	Frontier	”
Do.	do.	Burma	”

Annual report of the Superintendent of the Muhammadan and British Monuments, Northern Circle, 1915.

Annual Report of the Superintendent, Hindu and Buddhist Monuments, 1914.

Reports of the Archæological Survey of India—Cunningham, Volumes I to XXIV.

Report on Indian Education for 1913-14.

The Madras Medical Register for 1915.

A descriptive Catalogue of the Telugu manuscripts in the Government Oriental Manuscripts Library, Madras.

A Catalogue of Prehistoric Antiquities at Adichchanallur and Perumbair—Alex. Rea.

List of Sanskrit and Hindi manuscripts for 1913-14.

Do. do. for 1914-15.

List of photo-negatives prepared in the office of the Superintendent, Hindu and Buddhist Monuments, Lahore.

A Catalogue of the Museum of Archæology at Sarnath—Daya Ram Sahani.

Classified Catalogue of the Library of the Archæological Department, Frontier Circle.

The Elements of Hindu Iconography—T. A. Gopinatha Rao, Volume I (Parts I and II).

The Three Turki inscriptions from Kashgir.

Ancient India as described by Magasthanes and Arrian—McCrintle.

Indian Chronology—L. D. Swamikannu Pillai.

South Indian Bronzes—O. C. Gangoly.

Indian Prehistoric and Protohistoric Antiquities—Bruce-Foote.

Loan Exhibition of Antiquities—Coronation Darbar, 1911.

Kalidasa, Volumes I to IV—Dr. Foulkes.

Sukranitisara, Volume I—Dr. Oppert.

Sankaracharya's Sarvasiddhanta Samgraha—M. Rangacharya.

Monumental Remains of the Dutch East India Company—Alex. Rea.

11. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1915-16.

Expenditure.

	RS.	A.	P.
Assistant Archæological Superintendent	5,503	4	8
Establishment	8,180	3	8
Temporary Establishment for Ephemeris	560	0	0
Assistant Superintendent's travelling	701	4	0
Establishment travelling	1,940	2	9
Contingencies	2,409	12	9
Famine batta	23	14	5
Total	19,318	10	3

Receipts.

By sale of photographs	20	0	0
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12. Stone inscriptions copied at the following places are registered in appendices B, C and D:—

I. *Anantapur district.*—Konakonḍla.

II. *North Arcot district.*—Brahmadēsam, Kalattūr, Kīlpulam, Kīlputtūr, Kīlvīdi, Poyyaṅūr, Tirakkōl.

III. *South Arcot district.*—Anṇiyūr, Kadattūr, Māmbalappattu, Mēlachhēri, Paṇamalai, Śrīmushṇam, Tondūr, Vikravāṇḍi.

IV. *Bellary district.*—47* villages in the Adoni taluk, Hulibiḍu and Kam-marchōḍu.

V. *Chingleput district.*—Mīñjūr, Mēlūr, Nāyar, Śeṅganmāl, Taiyūr, Tiru-mukkūdal, Tirppukkuli.

VI. *Coimbatore district.*—Guḍimaṅgalam and Tirumurugaṅpūṇḍi.

VII. *Cuddapah district.*—Jōti, Sidhout.

VIII. *Guntūr district.*—66† villages in the Narasaraopet taluk, Santarāvūr.

IX. *Kistna district.*—Bezwada, Koṇḍanāyanivaram.

X. *Kurnool district.*—Cheruvu Belagallu.

* One hundred and forty-five other villages were also examined but contained no inscriptions.

† One hundred and thirty-nine other villages were also examined but contained no inscriptions.

XI. *Malabar district*.—Cannanore, Kalpatti Agraharam.

XII. *Rāmnād district*.—Śaṅṅavanam, Tirukkalākkudi.

XIII. *Salem district*.—Mallasamudram, Maṅgalam, Paruttippalli, Sittalundūr, Tiruchchengode, Toṭṭipālaiyam.

XIV. *Tanjore district*.—Eṭṭiyattali.

XV. *Tinnevelly district*.—Dārukāpuram, Eruvādi, Kārisāttān, Malayadik-kurichehi, Pāraippatti, Śāyamalai, Sugandalai, Teṅmalai, Tirumalaipuram, Vallanād, Vallanād-Agaram, Valliyūr.

PROGRAMME of tour of the Assistant Archæological Superintendent for Epigraphy,
Southern Circle, for the field season of 1916-17.

Number.	Name of village.	District.	Nature of the archæological remains or the work proposed to be done.
<i>A.—Places reported to contain inscriptions by the Archæological Superintendent or other officers.</i>			
1	Ālattūr	South Arcot	Reported to contain old temples with inscriptions.
2	Brahmadésam	Do.	Reported to contain inscriptions
3	Conjeevaram	Chingleput	Many inscriptions not copied in previous years.
4	Kalluppatti	Madura	Reported to contain ancient inscriptions.
5	Dādāpuram	South Arcot	Reported to contain inscriptions.
6	Eṅṅoyiram	Do.	Do. do.
7	Iyimpālaiyam	North Arcot	Do. do.
8	Kaṅṅamaṅgalam	South Arcot	Reported to contain old temples with inscriptions.
9	Kāṭṭuvāppāllaiyatti	Salem	Stone in a field containing an inscription.
10	Kiliyanūr	South Arcot	Reported to contain old temples with inscriptions.
11	Kūhūr	Tanjore	Old temple containing inscriptions.
12	Mahābalipuram	Chingleput	Copy a newly discovered inscription.
13	Marakāṅṅam	South Arcot	Reported to contain old temples with inscriptions.
14	Munṅṅūr	Do.	Do. do.
15	Olagāpuram	Do.	Do. do.
16	Ponṅṅeri	Salem	Stone on the roadside contains an inscription.
17	Rāmatirtham	Vizagapatam	Inscription on a Jaina image.
18	Salem	Salem	Old inscription on a boulder in the reservoir.
19	Śiṅṅavaram	South Arcot	To copy fully a Pallava inscription by removing a wall.
20	Śunāmpattu-Villivākkam	Do.	Reported to contain old temples with inscriptions.
21	Tirukandji	French Territory (South Arcot).	Reported to contain inscriptions by Mons. Dubreuil of Pondicherry.
22	Tiruvandārkoil	Do.	Do. do.
23	Tribhuvani	Do.	Do. do.
24	Vipparu (west)	Kistna	Temple containing inscriptions.

B.—Places taken from Mr. Sewell's Lists of Antiquities or otherwise expected to contain inscriptions of historical value.

1	Ambal	Tanjore	}
2	Avalūr	South Arcot	
3	Āyal	North Arcot	
4	Bhadraçhalam	Gōḍavari	
5	Korukkai	Tanjore	
6	Kōvilpattu	Do.	
7	Kōvil Tirumālam	Do.	
8	Kuhaiyūr	South Arcot	
9	Nayināmalai	Trichinopoly	
10	Paravipuram	South Arcot	
11	Perumūlai	Tanjore	
12	Śembeḍu	South Arcot	
13	Tirumakkōṭṭai	Tanjore	
14	Tirumānūr	Trichinopoly	
15	Tirumakkūḍal	Do.	
16	Vellūr	South Arcot	
17	Vṛiddhāçhalam	Do.	

C.—Detail Survey of inscriptions talukwar.

Guntūr district—Guntūr taluk.

Anantapur district—Madaksira taluk.

Tinnevelly district—Ambasamudram taluk.

A.—List of copper-plates examined during 1915-16.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	The trustee of the Venkatesvara temple at Nandyal (Kurduol district).	Vijayanagara	Virapratapa Śrīrangaraya-dēva-Maharaya, from Penugonda.	Śaka Sarvajit, Vaisakha, 15.	Telugu	Returned to the owner.	South-Indian Inscriptions.	Registers that, for the merit of Hazarati Khana Khana-Sahēbulavaru, the <i>nāḍigaru</i> , <i>sthāla-paṭṭāna-redḍi</i> , <i>śhūṇṇa-śeṭṭis</i> and <i>karannams</i> of the Peda-Nandyala-śīma included in Peḍakantī-śīma, granted to a certain Timmaya, the son of <i>chapparam-dāsari</i> Saruvaya, specified contribution of fees from the several professional communities of Nandyala and from about 70 villages of the same śīma for conducting the <i>chapparam-service</i> of the god Venkatesa.
2	Do. do.	Do.	Do. do.	Do.	Do.	Do.	Do.	This is a duplicate of No. 1 with a difference in the order in which the several villages are mentioned and in the amounts of contributions.
3	M. R. Ry. Jarubula Venkatesvara, village munsif, Santaravuru, (Bapatla taluk, Guntur district).	Pallava	Maharaja Vijaya-Skandavarman (II).	33rd year of reign; Heman-ta-paksha, <i>trītiyā trayō-dasī</i> .	Sanskrit (in Telugu).	The plates will be acquired for the museum.	Do.	Records that the king gave to Gōlasarman of the Kāsyapa-gōtra, the village of Oṅgōḍu in Karumā-rāshira as a <i>brāhma-dēya</i> with the 18 kinds of exemptions.
4	Do. do.	Do.	<i>Fallasa-Dharma-Mahārāja</i> Simhavarman.	4th year of reign; Vaisakha, <i>śuklā-paksha, pañcāhamī</i> .	Do.	Do.	Do.	Registers that the king gave on the occasion of the <i>grāhāna</i> (eclipse), the village of Oṅgōḍu in Karumā-rāshira, to a certain Devasarman who was a resident of Kuṇḍūr and belonged to the Kāsyapa-gōtra.
5	M. R. Ry. Javvadi Nagayya, Edavalli (Narasaraopet taluk, Guntur district).	Kōṭa	<i>Mahāmāṇḍalēsvara</i> Manma, Manma-Kēta or Kōṭa-Kēta, (i.e. Kēta II), 'lord of the city of Dhānyakakāka.'	Śaka 1162, Māgha, <i>Arḍhī-dāya</i> .	Sanskrit and Telugu.	Do.	Do.	Registers that the king made a gift of the village Edavalli which was 300 <i>khaṇḍukas</i> in extent, dividing it equally among the Brāhmanas of both the Shatsahaara country and the Vēngi country. Gifts of land in the village were also made to certain temples.
6	The priest of the Mukhalinga-svāmin temple at Muktesvaram (same taluk and district).	....	....	Śaka 1712, Saumya, Āshāḍha, 15.	Telugu	Returned to the owner.	....	Registers that, for the daily worship and offerings of the god Parṣavēśvarasvāmin at Chennupalle, the <i>kāpus</i> and <i>karannams</i> of that village, with the sanction of the <i>Mahārājāsri</i> Hanarabul-Kumpini (i.e. the Honourable East India Company) according to the <i>Śama</i> of the prosperous Mr. Kao and with the consent of <i>Rājāsri</i> Guṇṭapalli Narasingarayanīgaru gave 4 <i>garrus</i> of land together with their own <i>śelagamēras</i> .
7	M. R. Ry. Rama Reddi, village munsif of Dayamdinne (Adōni taluk, Bellary district).	Western Chalukya.	Vinayaditya Satyasraya	Śaka 614, expired; 12th year of reign current; Āshāḍha, full-moon, summer solstioe (<i>dak-śhīṇḍyana</i>).	Sanskrit (in Kanarese).	The plates will be acquired for the museum.	South-Indian Inscriptions.	Registers that, at the request of a certain Marddakari, the king while camping at Talayakhēṭa-grāma, made a gift of 200 <i>navarīmanas</i> of land on the eastern and southern sides of the village of Uichad in Naḷavādi- <i>veshaya</i> , to four Brāhmanas. Talayakhēṭa is stated to have been situated near to the north bank of the river Tagara.

B.—Stone inscriptions copied in 1915 (continued from last Annual Report).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
87	On the south wall of the central shrine in the Muruganatha temple at Tirumuruganpundi (Avanasi taluk, Coimbatore district).	Koṅgu-Chōla ..	Vikrama-Chōladēva ..	14th year ..	Tamil ..	Gift of a flower-garden to the temple of Aṇḍaiyar Tirumuruganpundi-Nayanar by Soḷasingadeva. Mentions the temple of Soḷiṣvaranandaia-Nayanar.
88	On the same wall ..	....	....	....	Do.	Built in on the right side. Records the gift of a land and a house-site to a private individual.
89	Do. ..	....	Kōṅṛiṁmaikondaṅ ..	....	Do.	Built in at the end. Gift of a village in Virasōḷa-vaḷanda to the temple of Tirumuruganpundi-Aṇḍaiya-Nayanar in Vaḍaparisaṛa-naḍu.
90	Do. ..	Koṅgu-Chōla ..	Vikrama-Chōladēva ..	3+1st year ..	Do.	A portion at the right end has been lost. Gift of money (<i>paḷāṅḷadagai-achchu</i>) for conducting the spring-festival (in the month of Vaigasi) and worship in the same temple.
91	On the east and north walls of the same shrine.	....	....	Dhatu, Puraṅḷādi, &c.	Do.	Gift of land (as a <i>maṅḍapa</i>) to a devotee, for executing repairs to the temple. Mentions a tank called Aḷiyāviraḍaṅḍaṅ-kulam.
92	On the north wall of the same shrine ..	..	....	Iāvāra ..	Do. ..	Registers the assignment of certain privileges and services in the temple, to three dancing girls (<i>dēvaṅḷaiyār</i>).
93	On the west wall of the <i>maṅḍapa</i> in front of the same shrine.	Koṅgu-Chōla ..	Rajakesarivarman <i>alias</i> Tribhuvanachakravartin Virarājendradēva.	27th year ..	Do. ..	Damaged. Gift of money for providing 50 pots of water daily, for the sacred bath of the god in the same temple, by a native of Sēvūr in Vaḍaparisaṛa-naḍu. Mentions the coin <i>Aṇai-achchu Sūyakkipalāṅḷagai</i> .
94	On the same wall ..	Do.	Vi[ra]rājendradēva ..	[4]0th ..	Do. ..	Built in at the end. Gift of money (<i>Siriyakkipalāṅḷagai</i>).
95	Do. ..	Do.	chakravartin Virarājendradēva. Tribhuvanavirarājendradēva.	Lost ..	Do. ..	Built in. Seems to register a gift of land to the same temple.
96	On the west and south walls of the same <i>maṅḍapa</i> .	Do.	Vi[ra]rājendradēva ..	*+ 9th year ..	Do. ..	Damaged. Gift of money for oil with which to bathe the god and goddess on Saturdays.
96A	On the same walls ..	Do.	Parakēsari-Abhimāna-Chōla ..	12th ..	Do. ..	Registers that some special privileges of honour were conferred on certain temple servants.
97	Do. ..	Do.	Parakēsari-Abhimāna-Chōla ..	Do. ..	Do. ..	Gift of money for offerings by Siruppuḷayan <i>alias</i> Pugalivēndaṅ, a merchant of Aiyappolai in Vaḍaparisaṛa-naḍu, to the temple of Aṇḍaiyar Tirumuruganpundi-Uḍaiyar.
98	Do. ..	Do.	Rajakesarivarman <i>alias</i> Tribhuvanachakravartin Virarājendradēva	29+6th year ..	Do. ..	Fragment. Mentions <i>Muttasamakkaṭṭu alias</i> Amattamangandaṅ-torinda-Kaikkōla and <i>Iḷiyasamakkaṭṭu alias</i> Virarājendiraṅ-terinda-Kaikkōla.
99	Do. ..	....	Tribhuvanachakravartin Kōṅṛimaikondaṅ	15 + 1st ..	Do. ..	Gift of the village of Teṅḱarai Niyamaṅ <i>alias</i> Virarājendranalūr in Vaḍaparisaṛa-naḍu, for worship and repairs, to the shrine of Tirukkamak-kōṭṭa-Nachohiyar in the same temple, for the merit of Aṇḍakkaṅ.
100	On the south wall of the same <i>maṅḍapa</i> ..	Koṅgu-Chōla ..	Virarājendradēva ..	29 + 6th ..	Do. ..	Unfinished. Refers to (the temple of) Maṅṅiyar-Aṇḍaiyar.

Handwritten signature

B. Stone Inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
101	On the same wall .. .. .	....	Kōṅṛimaikondaṅ	[5]th year	Tamil	Registers a gift of corn (<i>kaṇḍu</i>) by a native of Pallō-qam alias Adiradiraṅaṅḷar in Vayaraikkal-nāḍu, for a flower-garden Sembayan Uttaramantri is one of the signatories. Mentions the grain measure <i>Rājāḷēvari</i> . Gift of paddy for feeding <i>tapasins</i> . Provision is also made for the years containing an extra month (<i>adhikamāsa</i>). Incomplete and damaged. Gift of land for offerings to the shrine of Kṣhetrapāla-Pillaiyar in the same temple. Mentions Rajapuram in Tu-nāḍu. Incomplete. Seems to mak provision for offerings. Damaged and stones missing. Records that two-thirds of the taxes levied from Kulottuṅgaśōla-maṅḷam were assigned to the temple of Avināsi-yāṅḍār and one-third to the temple of Tirumuruṅḡā-pāṅḍi-Mahadēva, for offerings. Built in at the beginning and damaged. Seems to register a gift for offerings. Gift of money (<i>vaṅḷaiyūṅḡai-achēku</i>) for a lamp, by a native of Paḍakkōpalli in Vaḍaparīśara-nāḍu. Gift of land by purchase, for offerings to the god Ugarayāṅḍār. Much damaged. Gift of money to Ugarayāṅḍār.
102	Do.	Koṅḡu-Chōla	Tribhuvanaśakra-vartin Chōḷadēva. Kuḷottuṅga-	3rd	Do.	
103	Do.	Do.	Ra[ja]kēsarivarman alias Tribhuvanaśakra-vartin [Vira]-Chōḷadēva.	18th	Do.	
104	Do. .. .. .	....	Kōṅṛimelkondān .. .. .	....	Do.	
105	Do. .. .. .	....	Kōṅṛiṅmaikōṅḷāṅ .. .. .	....	Do.	
106	Do.	Koṅḡu-Chōla	Uttama-Chōḷadēva	Lost	Do.	
107	Do.	Do.	Kulottuṅga-Chōḷadēva	13th year	Do.	
108	Do.	Koṅḡu-Pāṇḍya	Vira-Pāṇḍyadē[va*]	3rd	Do.	
109	Do. .. .. .	....	....	4th + *	Do.	
110	Do. .. .. .	....	....	3rd	Do.	
111	Do.	Koṅḡu-Chōla	Virarājendra-dēva	29 + 3rd	Do.	Damaged. Seems to record a gift of corn (<i>kaṇḍu</i>) by the people of Sittirameḷi-periya-nāḍu and Puluva-nāḍu in Vaḍaparīśara-nāḍu. Gift of money for a lamp by a dancing girl residing at Kolumam.
112	On the north wall of the same <i>maṅḍapa</i>	Do.	[Ra]jādhiraja Uttama-Chōla	* [2] + 1st	Do.	Damaged. Gift of land in Vikramaśōḷavāṅḷadē. Refers to the setting up of the image of the goddesses Tiruppalliari-Nāchehiyar in the temple, and records a gift of land for offerings probably to the same. Mentions the grain measure called <i>Parakēvari</i> .
113	On the same wall .. .. .	....	Kōṅṛiṅmaikondaṅ	20th year	Do.	Gift of paddy for offerings. This paddy had to be deducted from the dues which the assembly of Nallūr alias Amaraḷyūṅḡara-thaturvēḍimaṅḷam in Viraśōḷa-vaṅḷadē and the residents of Vellaṅṭur had to pay to the king. The word Rājāḷēvari is engraved at the top of the inscription. The royal gift referred to above, is herein communi-cated to the assembly and the residents concerned. Built in at the end. Gift of gold for offerings to the god Kūṭṭaṅḍudēva in the same temple.
114	Do. .. .. .	....	Do. .. .. .	....	Do.	
115	Do. .. .. .	....	Do. .. .. .	....	Do.	
116	Do.	Koṅḡu-Chōla	Kalottuṅga-Chōḷadēva	9th year	Do.	

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
117	On the same wall	Koṅgu-Chōla ..	Rajakēsarivarman <i>alias</i> Tribhuvanachakravartin Vi[ra*]rājendradēva.	27th year ..	Tamil ..	Gift of money (<i>Ami-achelu Siriyakkipalāṅṅalāgati</i>) for providing 50 pots of water for the sacred bath of the god.
118	Do.	Do. ..	Rajakēsarivarman <i>alias</i> Virarājendradēva	29 + 7th "	Do. ..	Records that Vanarāyadēva one of the feudatories (<i>sāmantar</i>) made provision for offerings to the god on the day of <i>Sivarātri</i> .
119	Do.	Do. ..	Vikrama-Chōladēva	13th "	Do. ..	Records a gift of money for offerings by a native of Karaiyan-Adikkilṭṭalam in Vaḍaparīśāra-nāḍu.
120	Do.	Do. ..	Rajakēsarivarman <i>alias</i> Tribhuvanachakravartin Virarājendradēva	29 + 1st "	Do. ..	Gift of money for cake-offerings to Tirumurugapundi-Nayanar on Sundays, by a native of Rajarajapuram in Naraiya[nūr]-nāḍu.
121	Do.	Do. ..	[Vi]krama-Chōladēva	4th "	Do. ..	(Gift of money for a twilight lamp by a native of Rajarajapuram.
122	Do. .. .. .	..	Tribhuvanachakravartin Kōṅerim[ś]kōṅ-ḍaṅ.	3rd "	Do. ..	Incomplete. Records an order of the king restoring to two Brāhmanas certain hereditary rights in the temple which they had lost during the time of the king's younger brother (<i>tandimār</i>).
123	Do.	Koṅgu-Chōla ..	Vi[ra*]rājendradēva	44th "	Do. ..	Gift of money for four lamps
124	Do. .. .. .	..	Tribhuvanachakravartin Kōṅerim[ś]kōṅ-ḍaṅ.	....	Do. ..	Incomplete. Seems to refer to the setting up of an image of the goddess in the temple of Tirumurugapundi-Aḷudaiyar for the merit of Aṅḍakkāṅ Jayāṅḍasōji-Āviyar.
125	Do.	Koṅgu-Chōla ..	Vikrama-Chōladēva	11th year ..	Do. ..	Gift of money for a lamp to the same temple by a Brahmapa named Saivapurandara-chakravartin, attached to the temple of Vallalagandhar at Yīṅgai-yūr in Pundurai-nāḍu.
126	On a pillar of the same <i>maṅḍapa</i>	Do. ..	Do. ..	14th "	Do. ..	Damaged. Records a gift of money by Aḷaiyanāch-ehi-Āvi one of the laḍies of the king's <i>vēlam</i> .
127	On another pillar in the same place	Do. ..	Virarājendradēva	29 + 5th "	Do. ..	Records the gift of the pillar by a native of Kiran-devaṅḍi who was one of the <i>puravari</i> officers of the king.
128	Do.	Do. ..	Vikrama-Chōladēva	3rd "	Do. ..	Gift of money for a lamp by a merchant of Sēvūr in Vaḍaparīśāra-nāḍu.
129	Do.	Do. ..	Virarājendradēva	29 + 3rd "	Do. ..	Records that the pillar was the gift of a merchant of Karaiyan-Adikkilṭṭalam.
130	On the south wall of the enclosure round the same <i>maṅḍapa</i> ; inside.	Koṅgu-Pāṇḍya.	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	25th "	Do. ..	Damaged. Gift of land and a house-site. Refers to the assembly of Adikkilṭṭalam and to an inscription engraved on the sacred temple (<i>irumalai</i>) of the god by the residents of Perumpalāṅam.
131	On the south and east walls of the Mayan-gupāṅṅulaivalliyamman shrine in the same temple.	..	....	....	Do. ..	Damaged. States that certain dancing girls (<i>śevā-rāḍiyār</i>) made a gift of money to the temple and in return acquired the right of rendering certain specified services in the same temple.
132	On the north wall of the same shrine	Koṅgu-Pāṇḍya.	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	4th year ..	Do. ..	Records that the paving of the floor of the Ardhma- <i>maṅḍapa</i> of the shrine of the goddess Irugunup-ṭiḍaimāṅḍaiyar in the temple of Tirumurugapundi-Aḷudaiya Nayagar, was made by a native of Adippaliyūr in the Chōla country (Sōla-maṅḍalam).

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
133	On a pillar of the <i>mandapa</i> in front of the Madaviśvara temple in the same village.	....	....	....	Tamil	In modern characters. Registers the construction of the <i>Maḥa-māṇḍapa</i> and the renewing of the walls of the Madavi-śvara temple by a native of Nilakkōṭṭai.
134	On the north wall of the shrine of Kuppī-ḍu-Pillaiyar on a rock near the same village.	Kōṅgu-Chōla ..	Vikrama-Chōlādēva	12th year ..	Do.	Damaged. Gift of money probably for offering sandal paste.
135	On the south wall of the Chōlēsvara temple at Gudimangalam (Udamalpet taluk, same district).	....	Tribhuvanachakravartin Kōṅērṇmaikon-ḍāṇ.	15th year, Ādi	Do.	Fragment. Seems to have registered gift of privileges to the Kāṇmaḷas of Tejī-Kōṅgu.
136	On a stone set up in a field near the same village.	Vijayanagara ..	Virapratāpa Vira-Achuyatarāya-Mahārāya ..	Śaka 1458, Durmukhi, Arpaśi 27, <i>dēv-dasī</i> , Wednesday, Uttara-Phalguni.	Do.	Gift of the village of Pūḷappadikkalpaḷli <i>aiśas</i> Periyamaṅḡalam in Ten Poṅḡalarka-nāḍu, to a chōṅḍry for feeding Brahmanas, by the Chōla <i>Mahāmaṇḍalēsvara</i> Valaiyadēva-Mahārāja, son of Cheṇṇaiyadēva-Mahārāja, for the merit of the king.
137	On a slab lying near a bridge in the same village.	....	....	Dundubhi, Kartti-gai, Thursday, <i>pañchamī</i> , Uttaraśadhā, 15 <i>tēṭi</i> Śaka 1455 (mistake for 1445) Svabhānu, Karttika 23, <i>paurṇimā</i> , Sunday.	Do.	In modern characters. Registers the gift of a field to a Brahmana, by a private individual on the occasion of his marriage.
138	On a slab set up in the courtyard of the Singalinātha temple at Sittalundur (Tiruchohengode taluk, Salem district).	Vijayanagara ..	Virapratāpa Kṛishnarāya-Mahārāya, who was pleased to take every country.	Śaka 1455 (mistake for 1445) Svabhānu, Karttika 23, <i>paurṇimā</i> , Sunday.	Do.	Damaged at the end. Seems to register a gift of land at Sittalundur by Śama-Nayanār, an agent of Triyambaka-Uḍaiyar who was ruling over Ēyinūr-chōḷavaḍi in Muḷvay. Mentions Pūḷḡarai-Pūndurāi-nāḍu.
139	On four pillars of the <i>mandapa</i> in front of the Attanūrammaṅ temple in the same village.	....	....	Dundubhi, Āṇi 22, Friday.	Do.	In modern characters. Registers the gift of these pillars by private individuals who belonged to the villages of Pūliyampattī, Olagappampalayam, Dēvḍipalayam and Sāmappalaiyam.
140	On a slab set up in the Kaikkola-street at Tiruchohengode (same taluk and district).	Vijayanagara ..	Virapratāpa Kṛishnarāya-Mahārāya ..	Chitrabhānu, Āṇi 20.	Do.	Śama-Nayanār, son of Manikka-Nayanār, an agent of Triyambaka-Uḍaiyar, son of Tipparasa-Uḍaiyar, who was governing Muḷvay, appears to have founded a quarter called Sāmasamudram at Tiruchohengōḍu and to have fixed the taxes payable by the cultivators and merchants that settled in it. Tiruchohengōḍu is called the <i>paḍāivēḍu</i> of (Subrahmaṇya) the son of Attanārsuramūḍaiya-Tambirānār and was situated in Kīlkarai Pūndurāi-nāḍu, a sub-division of Eḷḡarai-nāḍu.
141	On another slab set up near the tank in the same village.	....	....	Vyaya, Vaiyaśi 24	Do.	In modern characters. Records the gift of a lead-rest (<i>śamai-tāṅgi</i>).
142	On the west wall of the <i>mandapa</i> in front of the central shrine of the Bbāntśvara temple at Parutippaḷli (same taluk and district).	Nandana, Māsī 19.	Do.	Do. Registers the <i>dēvādāna</i> -gift of a tank for the merit of the agents of Tirumalai-Nayaka, to the temples of Vanīśvara and Adinarāyaṇa-Perumaḷ at Parutippaḷli.

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B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
143	On the same wall	Sāluva ..	Dharmarāya-Mahārāya, son of Sāluva Nara-singārāya-Mahārāya.	Śaka 1420, Kāla-yukta, Mēsha, Paurṇamī, Hasta, Sunday.	Tamil ..	Narasana-Nayaka-Udaiyar is stated to be an agent of the king and actually ruling (<i>prithivīrājyaṅganam</i>) for him. Registers a <i>dāvādāna</i> gift of the village of Suviratapuram, for the merit of Narasana-Nayaka-Udaiyar by Viṅṅamarasar his agent, to the temple of Bhanappiśvara-Nayinār at Paruttippalli in Paruttippalli-nādu in Kunṛattūrpparuru surrounding Muṭṭaiy, in Koṅṅu <i>aiyas</i> Virasōḷa-maṅḍalam.
144	On a pillar in the same <i>maṅḍapa</i>	Koṅṅu-Pāṇḍya	[Sundara]-Pāṇḍyadēva	24th year ..	Do. ..	Registers the gift of the pillar by Tillai-aḷaganambi of Paruttippalli <i>aiyas</i> Rājasirṅha-chaaturvēdiman-galam.
145	On another pillar in the same place	Do.	[Sundara-Pa]ṇḍyadēva	Do. ..	Do. ..	Registers the gift of the pillar its capital and the beam, by a private individual of Miṅṅamoḷi in Paruttippalli-nādu.
146	Do.	Do.	Sundara-Pāṇḍyadēva	Do. ..	Do. ..	Registers the gift of the pillar by a native of Paruttippalli.
147	Do.	Do.	Do	Do. ..	Do. ..	Do.
148	On the west wall of the Śirgajinathā shrine in the same temple.	Koṅṅu-Chōḷa ..	Virarājendra[dēva]	23rd year ..	Do. ..	States that Adiyamaṅ Nāduvilnāṅṅaṅ, one of the Pāṇḍi-vēttuvās, ruling Paruttippalli in Nāḷḷavār-nādu renovated the stone temple.
149	On the south wall of the same shrine	Do. ..	[Rājendra]-Chōḷadēva	Lost	Do. ..	Damaged. Gift of a land to the temple of Śrikaila-samuḍāya-[Nayanaṅ] at Paruttippalli in Nāḷḷavār-nādu.
150	On the south wall of the central shrine in the Adikēsava-Perumaḷ temple in the same village.	Hoyasāḷa ..	<i>Sēra</i> [<i>dhāma</i>]chakra ^{vartin} Vira-[Rama*]nā-[tha*]dēva.	19th year ..	Do. ..	Registers the gift of the gate-post of the Archa- <i>maṅḍapa</i> of the temple of Sittiramēḷi-Vinnagar <i>aiyas</i> Adikēsava-Perumaḷ at Paruttippalli <i>aiyas</i> Rājasirṅha-chaaturvēdiman-galam, in Sēla-nādu.
151	On the same wall .. .. .	.....	.....	.....	Do. ..	States that one conch, one <i>aiyamaṅ</i> , one <i>devi</i> [<i>gis</i>] and one <i>sēraṅḍi</i> were presented by a merchant of Vali-kaṅḍapuram, to the same temple.
152	On the south wall of the same shrine	Hoyasāḷa ..	<i>Sēra</i> [<i>dhāma</i>]chakra ^{vartin} Vira-Rāmanathadēva.	19th year ..	Do. ..	Registers the gift of the entrance-posts of the central shrine of the same temple, by a native of Kach-chippalli.
153	On the east wall of the <i>maṅḍapa</i> in front of the same shrine.	Koṅṅu-Pāṇḍya	Jatavarman <i>aiyas</i> Tribhuvanachakravartin Vira-Pāṇḍyadēva.	16 + 5th " ..	Do. ..	Damaged. Gift of land to the same temple by one of the <i>mudalis</i> of Paruttippalli.
154	On the west, east and south walls of the Aḷaganachiyammaṅ temple in the same village.	Vijayanagara ..	Dēvarāya .. .. .	.....	Do. ..	Fragment. Seems to record the building of the central shrine from the foundation to the eaves.
155	On the same walls	Do. ..	Vijaya-Bukkarāya, son of Harihara-Mahārāya.	Sarvadhari, Aṅṅi ..	Do. ..	Mutilated. Refers to the same.
156	On a slab set up in a field near the same village.	Koṅṅu-Pāṇḍya	Jatavarman <i>aiyas</i> Tribhuvanachakravartin Sundara-Pāṇḍya.	1[9]th year ..	Do. ..	Registers the gift of the village of Adirapuram for offerings, to the temple of Vēḍanayaka-Perumaḷ at Tirunārāyanapuram in Kapaṅ-nādu, by the residents of Puvāniya-nādu on the occasion of <i>Māsī-sirundi</i> .

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
157	On a slab set up near the Alaganach-chiyamman temple at Mangalam (same taluk and district).	Chola (King)	[Parakesari]varman <i>alias</i> [Rajendra]-Choladeva.	* 8th year ..	Tamil	Damaged. Registers the gift of the village of Mah-galam as a <i>devadana</i> to the temple of Rajasekhara-Ivaramudaiya-Mahadeva built by Kongilandar of Mudalinyappalli <i>alias</i> Jayangondasolapuram in Vallavariyar-naadu. Proclaims that the property of those who steal away the cattle from this <i>devadana</i> or otherwise cause any injury to the village shall become the property of the god. Fragment. Provides for offerings, lamp and worship. Mentions Paruttippalli and Mallaisamudram.
158	On the south wall of the central shrine in the Cholesvara temple at Mallasamudram (same taluk and district).	.....	.....	....	Do.	Mentions the temple Ulagalandan-Vinnagar.
159	On detached stones built into the east, north and south walls of the same shrine and the <i>mandapa</i> in front of it.	Chola (King)	[Rajendra-Chola]	Lost	Do.	In modern characters. Registers that this (Nandi- <i>mandapa</i>) was (constructed by) a certain Krishnasetti.
160	On the Nandi- <i>mandapa</i> in front of the same shrine.	.....	.....	Bahudhanya ..	Do.	Do. Gift of this (<i>dhevajastambha</i>) by a private individual.
161	On the <i>dhevajastambha</i> of the same temple	.....	.....	Kalayukta ..	Do.	Refers to a gift by a private individual.
162	On the rock called Pondakkal-Perumal-malai near Tottipalayam (same taluk and district).	.....	.....	Raudri, Purattasi 21.	Do.	Unfinished. Gift of land by purchase, to the temple of Aludaiyar Tirukkumarivarumudaiyar at Irukkalamputtur in Ponnur-naadu a sub-division of Venkura-kottam which was a district of Jayangondasola-mandalam, by Nalayiravay Sivalaiyasan-dolan Sehgani Ammaiya [p]pan.
163	On the north and west walls of the central shrine in the Swayambhunathasvamin temple at Kilputtur (Wandiwash taluk, North Arcot district).	Chola (King)	Kulottunga-Choladeva	6th year ..	Do.	Registers a previous grant of land made in the fourth year of Vijayalaiyadeva, for offerings and worship, to the same temple.
164	On the south, east and north walls of the same shrine and the <i>mandapa</i> in front of it.	Do.	Parakesarivarman <i>alias</i> Tribhuvanachakravartin Vikrama-Choladeva.	6th " ..	Do.	Sale of land as <i>devadana</i> , to the same temple.
165	On the south wall of the same <i>mandapa</i> ..	Do.	Rajakesarivarman <i>alias</i> Tribhuvanachakravartin Kulottunga-Choladeva (II).	7th " ..	Do.	States that Illuppar set up the image of Dakshinamurti for the merit of Adappa-Mallappa-Nalaya*] kkar and made a grant for its worship.
166	Inside the same <i>mandapa</i>	Vijayanagara ..	Achyutayadeva-Maharaya	Vikari, Tai, Friday.	Do.	Registers a gift of 113 sheep to the temple of Vennaikkuttar at Tirumukkudalin or near Nirkunram the northern hamlet of Madhurantaka-chaturvedimangalam a <i>tanjavur</i> in Kajattar-kottam a district of Jayangondasola-mandalam, by a native of Akkaramangalam.
167	On the west wall of the central shrine in the Venkatesa-Perumal temple at Tirumukkudal (Maduranta-kam taluk, Chingleput district).	Chola	Parakesarivarman <i>alias</i> Rajendra-Choladeva	11th year ..	Do.	Gift of 90 sheep for a lamp to the temple of Mahavishnu in the same village by a native of Vembayr <i>alias</i> Amaninrayana-chaturvedimangalam a <i>bramataya</i> in Manni-naadu, a sub-division of Vadagarai Rajendrasingga-valanadu.
168	On the same wall	Do.	Do.	Do.	Do.	

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
182	On the same wall	Chōla	Rajakēsarivarman <i>alias</i> Virarājendradēva ..	5th year and 348th day.	Tamil	Registers an order of the king assigning the taxes of Vayalakkavūr in Kaliyūr-kōttam as a tax-free <i>dāvādāna</i> , to meet the requirements of the temple of Mahā-Vishṅkai at Tirumukkūdal in Madhurāntaka-chaturvēdimāngalam a free village in Kalattur-kōttam a sub-division of Jayarājendrasōla-maṅḍalam. Mentions a number of officers of the king and the seat called Rajēndrasōla-Mavalivānarājai in the palace Sōlakērajan-tirumaligai at Gaṅgalkōṇḍasōlapuram. Details of the equipment of a hospital (<i>āśala-sālai</i> or <i>āśurasālai</i>), a school and its pupils connected with the temple, are also given. Registers an agreement entered into by certain Vaikhanasas of the temple to use the surplus paddy due by them which had been discovered by an enquiry into the accounts of the temple, for reciting the <i>tiruppāyiram</i> in the temple, for the first time. Mentions Sembiyanmahādēvi-perumāṇḍāpam in the middle of the village of Madhurāntakachaturvēdimāngalam.
183	Do.	Do.	Parakēsarivarman <i>alias</i> Uḍaiyar śrī-Rājēndra-choḷadēva.	16th year and 32nd day.	Do.	Damaged. Gift of two twilight lamps to the temple of Tirumukkūdal-Ālvar, by a Brahmaṇa lady of Marudur in Vadagarai Tiruvindalur-nādu in Sōla-maṅḍalam.
184	Do.	Do.	Rajakēsarivarman <i>alias</i> Uḍaiyar śrī-Virarājendradēva.	2nd year	Do.	Built in at the end. Gives only a portion of the historical introduction of the king.
185	Do.	Do.	[Rājēndra-Choḷa I] .. .. .	....	Do.	Records the sadaseva of a private individual.
186	On a detached stone of the <i>maṅḍapa</i> in front of the same temple.	....	....	Pramāḍcha, Āvaṅḍi 15.	Telugu	Mutilated. Gift of the village of Tirumukkūdal and taxes to the temple of Venkaṭēsvaramin, by Venkaṭappa-Nāyaka at the instance of Doḍḍayarasār.
187	On the <i>dhvajastambha</i> of the same temple.	....	....	Bhava, Āḍi 20	Tamil	Damaged. Registers the remission of all taxes on Tirumukkūdal except the 300 <i>paṇam</i> of <i>jōḍi</i> and <i>sāla-vāri</i> .
188	On a stone set up in a street of the same village.	Vijayanagara	Viraśrī-Bukkana-Uḍaiyar .. .. .	....	Do.	Gift of gold for offerings and a lamp to the image of Rishabhavāhana set up in the temple of Pondai-Perumāṇḍigal at Rājamalla-chaturvēdimāngalam of Tiruvēgambapuram in Dāmar-kōttam.
189	On the north wall of the central shrine in the Chandramaulisvara temple at Brahmadēsam (Cheyyer taluk, North Arcot district).	....	Parthivēndri[adhipati]varman	4th year	Lo.	Unfinished. The name of the village is the same as in No. 189 above.
190	On the same wall	Chōla	Rajarājakēsarivarman, 'who destroyed the ships at Salai,'	11th ,,	Do.	Gift of gold for offerings to the temple of Pondai-Mahādēva at Karaikkōṭṭu-Brahmadēyam <i>alias</i> Parakramasōla-chaturvēdimāngalam a village in Dāmar-kōttam a district of Jayarājendrasōla-maṅḍalam, by Indaladēvi, wife of Vallavarasār Vandyadēvar.
191	Do.	Do.	Parakēsarivarman <i>alias</i> Rājēndra-Chōladēva	3rd year and [3] 50th day.	Do.	

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
192	On the same wall	Chōla	Rajarāja-Rajakēsarivarman	18th year	Tamil	Gift of gold for a lamp to the temple of Pondai-Paramēvara at Rājamalla-chaturvēdimangalam. The members of the <i>samvatsara-vāriya</i> who looked after the <i>grāma-kārya</i> were required to see to the proper maintenance of the lamp, the <i>Sradhā-mantās</i> having the power to fine them in default.
198	Do. .. .. .	.....	Parthivēndradhipativarman	13th year	Do	Damaged. Mentions Pariyallūr.
194	Do. .. .. .	.....	Parthivēndravarman	13th year and 120th day	Do.	Gift of 30 <i>kalāṅgu</i> of gold for a lamp by the arbitrator Mūvayiravaṇ. Trairāja-ghaṭika-madhyasthan. It was placed under the charge of the <i>Gapavāriya-perumakkal</i> subject to a fine, in case of default, by the <i>Sradhāmantās</i> .
195	Do. .. .. .	.....	Parthivēndravarman, 'who took the head of the Pāṇḍya.'	2nd year	Do.	Records that all the lands belonging to the temple were made tax-free by the village assembly of <i>Aiṅgashēsam</i> in lieu of the amount of gold which it owed to the temple. The document is signed by Trairāja-ghaṭika-madhyasthan Mūvayiravaṇ.
196	Do. .. .. .	.....	.....	.....	Grantha	Registers the building of the temple in Kaliyuga at the spot where Agni, Moon and Rōmasāmani worshipped the god Pondanatha in the [Kṛita], Irēta and the Dvāpara yugas.
197	Do. .. .. .	.....	Parthivēndradhīpati	18th year	Grantha and Tamil	Damaged. Registers a gift of gold to the temple of Pondai-Perumanāḍigaḷ for performing the <i>abhi-shēka</i> , by Trairāja-ghaṭika-madhyasthan
198	Do.	Chōla	[Madiraiḱopḍa Parakēsarivarman]	Lost	Tamil	Mūvayiravaṇ of Rājamalla-chaturvēdimangalam in Tiruvēgambapuram, a village in Dāmar-kōṭṭam. Damaged. Mentions Pondai-Aṇḍar and <i>Gapapperumakkal</i> .
199	Do.	Do.	Rajarāja-Rajakēsarivarman	16th year	Do.	Gift of land for reciting the <i>tiruppadiyam</i> in the temple.
200	Do.	Do.	Parakēsarivarman [<i>alias</i> Rājēndra-Chōladēva.	4th	Do.	Damaged and unfinished.
201	Do.	Do.	Parakēsarivarman <i>alias</i> Rājēndra-Chōladēva	8th	Do.	Damaged. Mentions the temple of Pondaiyudai-[yār] at Karaikkōṭṭu-Brahmadēyam <i>alias</i> Parak-kiramasōla-chaturvēdimangalam in Dāmar-nāḍu.
202	Do.	Do.	Madiraiḱopḍa Parakēsarivarman	29th	Do.	Gift of a gold diadem by a native of Nāranamaṅgalam, to the temple of Pondai-bhaṭṭārakar at Rājamalla-chaturvēdimangalam.
203	Do. .. .. .	.....	.....	Śaka 830	Do.	Gift of gold for a lamp by Iladittan a native of a village in Vadagarai Innambar-nāḍu, a sub-division of Sōla-nāḍu.
204	On the north and west walls of the same shrine.	Chōla	Rajarajakēsarivarman <i>alias</i> Rajarajadēva	27th year	Do.	Gift of 10 <i>kalāṅgu</i> or 90 sheep for a lamp to the temple of Pondai-Ālvar in Karaikkōṭṭu-Brahmadēyam <i>alias</i> Parakiramasōla-chaturvēdimangalam a village in Dāmar-nāḍu of Dāmar-kōṭṭam which was a sub-division of Jayanḱopḍasōla-maṇḍalam. The gift was left in charge of the <i>Gapapperumakkal</i> who looked after the <i>Srikārya</i> for the year.

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195-197
198-204

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
205	On the west wall of the same shrine	....	Parthivendrādhīpati-varman, 'who took the head of the Pādya.'	[4]th year	Tamil	Gift of land for offerings and a lamp by Kaṭṭamayya son of Chinnamayya Pergaḍe.
206	On the same wall	Chōla	Rajakōsarivarman	17th "	Do.	Damaged. Registers a gift of land by one of the members belonging to the temple of Tiruvēgam-bam at Kaḥchuppēḍa, for supplying sandal paste to the god at Rājamalla-chaturvēdimangalam. (Gift of gold for a lamp to the temple of Pondaip-perumānāḍigal, at Rājamalla-chaturvēdimangalam in Tiruvēgam-bapuram a village in Damar-kōṭṭam, by Marudānamai Virasūta bhōgavardhana Narasimbayya. It was placed in charge of the <i>Ġapaperumakkal</i> of the temple.
207	Do.	Rashtrakūṭa	Kaṇṇarādēva	Do.	Do.	Gift of land for feeding one Brāhmana well versed in the Vēdas. The great men of the assembly of Aṅjashāstam of Tiruvēgam-bapuram in Rājamalla-chaturvēdimangalam in Damar-kōṭṭam, placed the charity in charge of the members of the <i>Ġapavāriyam</i> Committee.
208	Do.	....	Parthivēndravarman	6th year	Do.	Damaged and incomplete. Mentions Tiruvoyiyūr-Sivai.
209	Do.	....	Lost	3rd "	Do.	Damaged. Gift of gold for a lamp by Indalādōviyar.
210	Do.	Chōla	Rājarajakōsari[varman]	20th "	Do.	Do. Gift of land for offerings.
211	Do.	....	....	Saka [8] 30	Do.	Do. Gift of 12½ <i>kaḷāṅṅu</i> of gold for the temple at Rājamalla-chaturvēdimangalam, by Kanakkā-yar Sattai Kanavadi (Ganapati), a native of Kōṭṭūr in Sengāṭṭu-kōṭṭam.
212	Do.	....	....	Do.	Do.	Gift of 20 <i>kaḷāṅṅu</i> of gold for a lamp by Sōjakka-mai-Palavarayan of Nēvēli in Ir-ga-pāḍa. The <i>Ġravipapperumakkal</i> were in charge of this gift.
213	Do.	Chōla	Madirai-kōṇḍa Parakōsarivarman	Doubtful	Do.	Unfinished. Gift of land for conducting worship four times a day.
214	Do.	....	....	20th year	Do.	Damaged. Seems to register a gift of land for a flower-garden and for worshippers.
215	Do.	....	Parthivēndr[ādhipati]varman	Lost	Do.	Do. Gift of 90 sheep for a lamp.
216	On the west and south walls of the same shrine.	Chōla	Rājarajakōsarivarman alias Rājarājādēva	29th year and tenth day.	Do.	Unfinished. Gift of 14½ <i>kaḷāṅṅu</i> of gold for a lamp by one of the members of the <i>Ġiṅṅapattār</i> of Rājamalla-chaturvēdimangalam in Tiruvēgam-bapuram, a village in Damar-kōṭṭam.
217	On the south wall of the same shrine	Do.	Madirai-kōṇḍa Parakōsarivarman	[3]7th year	Do.	Gift of 12 <i>kaḷāṅṅu</i> of gold for a lamp to the temple of Pondaip-perumānāḍigal, by Ajagōsarma-kramavittan, son of Kaḷal-kīlar Maṇisivabhāṭṭa-Sarvakrattukkal, one of the <i>Ġiṅṅapattār</i> of Rājamalla-chaturvēdimangalam.
218	On the same wall	Do.	Do.	33rd "	Do.	Damaged. Gift of gold for a lamp by a member of the <i>Ġiṅṅapattār</i> .
219	Do.	....	Lost	26th "	Do.	

B.--Stone inscriptions copied in 1915--cont.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
220	On the same wall .. .. .	....	....	....	Tamil	Gift of two <i>kalāñju</i> of gold for feeding two Brahmanas on New-moon days, by Nalluṅṅ Perumaṅṅa native of Vullivayal.
221	Do. .. .. .	....	....	....	Kanarese	Records that four stones were placed on the niyidi (<i>niśāi</i>) of Mallapaṅṅa [kara Cheruvayya].
222	Do.	Chōla	Madiraikoṅṅa Parakēsarivarman	25th year	Tamil	Gift of gold for a lamp by a native of Maṅgaṅṅu. The <i>Gaṅṅaperumakkal</i> had to see to the burning of it.
223	Do. .. .. .	....	Maharāja 'who took the head of Vira-Pāṅṅya.'	2nd	Do.	Gift of 15 <i>kalāñju</i> of gold for a lamp by a merchant of Tiruvēgambaechoṅṅi in Rajamalla-chaaturvēdi-maṅṅalam.
224	Do.	Chōla	Madiraikoṅṅa Parakēsarivarman	17th	Do.	Gift of 25 <i>kaḷi</i> of land for offerings and sundries to the shrine of Pondai-Dakṅṅamūrti, by a resident of Saṅkaraṅṅappadi in Rajamalla-chaaturvēdimāṅṅalam. Mentions the channel called Paramēśvara-vaykkal.
225	Do.	Do.	Parakēsarivarman, 'who took Madirai (Madura) and Iḷam (Ceylon).'	40th	Do.	Unfinished. Mentions Kaṅṅuṅṅi in Maḷa-naṅṅu on the northern bank of the Kaveri.
226	Do.	Do.	Madiraikoṅṅa Parakēsarivarman	16th	Do.	Fixes remuneration to the accountant of the tank by the assembly of <i>Aiṅṅiśāstasam</i> .
227	Do.	Gaṅṅa-Pallava	Vijaya-Kaṅṅavarman	2[0]th	Do.	Gift of 11 <i>kalāñju</i> of gold for supplying water to the temple of Tiruppondai-Perumaṅṅaṅṅal at Rajamalla-chaaturvēdimāṅṅalam, by a member of the <i>Aiṅṅiśāstasam</i> of Kavadiṅṅappakkam in Paṅṅuvu-kōṅṅam.
228	Do. .. .. .	....	....	Saka 830	Do.	Damaged. Gift of 12 <i>kalāñju</i> of gold for a lamp.
229	Do.	Chōla	[Madiraikoṅṅa Parakēsarivarman]	1[8]th year	Do.	Damaged and incomplete.
230	Do.	Do.	Rajakēsarivarman	27th	Do.	Damaged. Gift of gold for feeding a Brahmana and for a lamp to the temple of Tiruppondai-Perumaṅṅaṅṅal. The donor is the same as in No. 224 above.
231	Do.	Do.	Parakēsarivarman	4th	Do.	Do. Gift of 15 <i>kalāñju</i> of gold for a lamp.
232	Do.	Do.	Do.	Do.	Do.	Do. The donor was a native of Vayinaṅṅallar in Puliyur-kōṅṅam.
233	Do.	Do.	[Madiraikoṅṅa Parakēsarivarman	Lost	Do.	Built in at the end. Gift of land for <i>śrībhāṅṅi</i> .
234	Do.	Do.	Madiraikoṅṅa Parakēsarivarman	Do.	Do.	Built in at the end. Gift of gold for a lamp.
235	Do.	Do.	Do.	25th year, solar eclipse.	Do.	Gift of 15 <i>kalāñju</i> of gold for a lamp to the temple of Pondai-Mahadōva-Bhātṅṅara at Rajamalla-chaaturvēdimāṅṅalam in Tiruvēgambaṅṅaram in Damar-kōṅṅam, by Kilinaḷḷar Kilavaṅṅa <i>aiṅṅa</i> Sembiyaṅṅa Kilaraṅṅattukkoṅṅu of Kilinaḷḷar in Kilār-kurraṅṅam, a sub-division of Soḷa-naṅṅu. The assembly and the residents (<i>arōṅṅa</i>) of Vadiyūr in Nirveḷḷar-naṅṅu a sub-division of Uṅṅurakkāṅṅu-kōṅṅam agreed to supply the oil for the lamp. Mentions Vaḷḷavaraiyar.

Rajamalla-chatur
Parakramasola-chatur

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
236	On the same wall .. .. .	....	....	....	Tamil ..	Sale of land by the great men of the <i>mahésabhd</i> of Rajamalla-chaturvedimangalam in Tiruvégambapuram. Mentions Umbala-naḍu in [50]a-naḍu.
237	Do.	Chōla ..	Bajakesarivarman	20th year ..	Do. ..	Gift of land for feeding a Brahmana in the temple of Pondai-Perumanaḍigal, by one of the members of the <i>Aiyyanattar</i> of Tiruvégambapuram in Rajamalla-chaturvedimangalam.
238	Do.	Do. ..	Madi[raikonda Parakesarivarman]	[5]th ..	Do. ..	Built in at the right end and damaged. Gift of 90 sheep for a lamp.
239	Do.	Do. ..	Madiraikonda Parakesarivarman .. .. .	....	Do. ..	The right end of the inscription has been much damaged. Registers an agreement made by the village assembly for some service connected with the temple.
240	Do.	Do. ..	Parakesarivarman	[10]th year ..	Do. ..	Built in at the end. Gift of gold for a lamp.
241	Do. .. .. .	....	Parthivendradhivarman	12th year and 18th day.	Do. ..	Gift of land by Visuddhamati-Panditar, for bathing the god. The great men of the <i>kōyil-vāriyam</i> had to supervise this.
242	Do. .. .. .	..	Parthivend[rādhi]varman	13th year ..	Do. ..	Built in at the right end. Gift of 15 <i>kaḷañju</i> of gold for a lamp.
243	Do.	Chōla ..	Parakesarivarman [alias] Rajendra-Chōladēva.	5th year and 230th day.	Do. ..	Damaged. Gift of 90 sheep for a lamp to the temple of Pondai-Mahadēva in Karaikkōṭṭu-Brahmadēyam alias Parakramasōla-chaturvedimangalam in Tiruvégambapuram a village in Damar-kōttam. Mentions Manderaganavanar Kundaḍeviyār [wife of] Vallavaraiyar Vandiyadavar.
244	On the west wall of the <i>maṇḍapa</i> in front of the same shrine.	Do. ..	Parakesarivarman alias Uḍaiyar śri-Rajendra- <i>dradēva</i> .	5th year ..	Do. ..	Sale of land to the temple of Bhavarudrasōmisvara-dēva on the southern bank of the river Vēhka (Vēgavati) by the assembly of Parakramasōla-chaturvedimangalam in Damar-naḍu which was a subdivision of Damar-kōttam in Jayāṅgōḍasōlamangalam.
245	On the south wall of the same <i>maṇḍapa</i>	Do. ..	Parakesarivarman alias Uḍaiyar śri-Rajendra-Chōladēva.	25th year and 330th day.	Do. ..	Registers a gift by Madistūdan Adittai, a native of Siruvayal, for the big <i>baḷi</i> -offering to be made on Sundays and for other services.
246	On the same wall	Do. ..	Do.	3[0]th year ..	Do. ..	In continuation of No. 245. Much damaged. Records a sale of land to the temple of Pondaiyudaiya-Mahadēva at Parakramasōla-chaturvedimangalam.
247	Do.	Do. ..	Raja[kesarivarman alias] Rajadhirajadēva	33rd ..	Do. ..	Built in at the end. Sale of land for a <i>maṭha</i> called Pavittiramānikkamaḍam situated in the temple.
248	Do.	Do. ..	Parakesarivarman alias Uḍaiyar śri-Rajendra-Chōladēva.	3[0]th ..	Do. ..	Built in at the end.
249	Do.	Do. ..	Raja[kesarivarman alias] Uḍaiyar śri-Rajadhirajadēva.	32nd ..	Do. ..	Built in at the end and damaged. Introduction commences with <i>śrīśarāṅgāra</i> . Mentions the Saptamātrikas of the village.
250	Do.	Do. ..	Rajakesarivarman alias Uḍaiyar śri-Rajadhirajadēva.	[3]1st ..	Do. ..	Built in at the beginning. Sale of land to the temple. Mentions the temple of Sōjakeraḷa-Vinnagar-Aiyār.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
251	On the same wall	Chola	Parakésarivarman <i>alias</i> Raja[dhi]rājādēva	31st year	Tamil	In continuation of No. 250. Damaged. Seems to register a sale of land to a <i>matha</i> in the temple of Pondai-udaiya-Mahādēva at Parākramasōla-chaturvēdimāṅgalam.
252	Do.	Do.	Rajarājādēva	31st	Do.	Gift of a golden diadem.
253	On the east wall of the same <i>maṅḍapa</i>	Do.	Parakésarivarman <i>alias</i> Uḍaiyar śrī-Rajēndra-Chōlādēva.	26th	Do.	Gift of land by purchase made in the 23rd year of the king, for offerings to the temple of Subrahmaṇya-dēva <i>alias</i> Sōlakōraṅṅādar, by a native of Kārik-kūḍi hamlet of Veṅṅiyūr in Sōla-maṅḍalam. Mentions the villages Siru-Nēnmali, the northern hamlet of Parākramasōla-chaturvēdimāṅgalam; Ariyūr and Mummadiśōlapuram in Karivēdu-naḍu, a sub-division of Dāmar-kōṭṭam and Muñṅaitap-dalam a <i>brahmadēya</i> in Paḍuvūr-naḍu, a sub-division of Paḍuvūr-kōṭṭam.
254	On the same wall	Do.	Do.	22nd	Do.	Mutilated at the end. Gift of gold (converted into land) for a lamp by a lady of Vayalūr in Kāyirambēdu-naḍu, a sub-division of Kāliyūr-kōṭṭam in Jayabgōḍasōla-maṅḍalam, to the temple of Pondai-Mahādēva in Karāikkōṭṭu-Brahmadēyam <i>alias</i> Pa[r]ākkirājnasōla-chaturvēdimāṅgalam in Dāmar-naḍu, a sub-division of Dāmar-kōṭṭam.
255	Do.	Do.	[Rajēndra-Chōla I] .. .. .	.... .. .. .	Do.	End lost. Provides for daily offerings and for feeding hundreds of Śrī-Vaiṣṇava pūḅgims coming in big groups from Tiruvēngāda-malai (<i>i.e.</i> , Tirumalai).
256	Do.	Do.	Rajakésarivarman <i>alias</i> Uḍaiyar śrī-Rajēndradēva.	5th year	Do.	A portion of the inscription is covered by a tree. Registers a public sale of land to the temple of Uritrasōlai-Mahādēva situated on the southern bank of Veḅka at Parākramasōla-chaturvēdimāṅgalam in Dāmar-naḍu, a sub-division of Dāmar-kōṭṭam in Jayabgōḍasōla-maṅḍalam, by the assembly of Veṅṅaiṭṭūr <i>alias</i> Paramēsvara-chaturvēdimāṅgalam in Kaḷumala-naḍu, a sub-division of Kāliyūr-kōṭṭam.
257	Do.	Do.	Parakésarivarman <i>alias</i> Uḍaiyar Rajēndradēva.	3rd year and 138th day.	Do.	Mutilated. Mentions the bank Kajamallapperuvadi and records a gift of land. Another record in continuation is dated in the 8th year and [6] 5th day of Rajēndradēva combined with <i>deḍḍai, pūṣam</i> and Thursdāy and provides for feeding Brahmanas. Portions lost at the beginning. Registers a sale of land to the same temple by the assembly of Veṅṅaiṭṭūr in Kaḷumala-naḍu, a sub-division of Kāliyūr-kōṭṭam which was a district of Jayabgōḍasōla-maṅḍalam.
258	On the north wall of the same <i>maṅḍapa</i>	Do.	Parakésarivarman <i>alias</i> Uḍaiyar śrī-Rajēndradēva.	4th year	Do.	Registers a sale of land by the assembly of Karāikkōṭṭu-Brahmadēyam <i>alias</i> Parākramasōla-chaturvēdimāṅgalam.
259	On the same wall	Do.	Rajakésarivarman <i>alias</i> Uḍaiyar śrī-Rajādhirājādēva.	30th year and 166th day.	Do.	

Solo copy (NA)

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
260	On the same wall	Chōla	Rajakēsarivarman <i>alias</i> Uḍaiyar śrī Rajādhirājadēva.	26th year and 120th day.	Tamil	Registers that the assembly which met under a tamarind tree, sold land for a water-shed for quenching the thirst of king Uḍaiyar śrī-Rājendra-Chōladēva and queen Vīramahadēviyār who were deceased, by the <i>Sēnpati</i> Madurāntakaṅ <i>alias</i> Parakēsarivēlar who was the brother of the queen.
261	Do.	Do.	Rajakēsarivarman <i>alias</i> Chakravartin Kulōttuṅga-Chōladēva.	48th year, Māsi, 84. <i>ai</i> . Monday, Sittirai (Chitra).	Tamil (of about the 12th Century A.D.).	Registers an agreement made by certain Śiva-Brahmanas of the temple of Pondai-udaiyar at Dinachintamani-chaturvedimangalam in Damar-naḍu, a sub-division of Damar-kōttam, with the <i>kōvil-māhēsvara kāngāṅi-sēyār kōvil-vāriyapperumakkal</i> and the <i>karuṇattar</i> , for turning two lumps from the interest on gold received from a native of Paruttikkūḍi a sub-division of Mī-Sēngili-naḍu in Dinachintamani-valanāḍu of Sōla-maṅḍalam.
262	Do.	Do.	Rajakēsarivarman <i>alias</i> Uḍaiyar śrī-Rajādhirājadēva.	34th year	Tamil	Gift of gold for offerings to the image of Pūṣpata-mūrti when taken out in procession for <i>śrīvāt</i> , in the temple of Pondai-udaiyar-Mahadēva, by a native of Niyamam in Puḷar-kōttam which was a district of Jayāṅḍasōla-maṅḍalam.
263	Do.	Do.	Do. do.	82nd "	Do.	Sale of land for offerings to the image of Tiruch-chirumbalamudaiyar in the same temple. Mentions the temple Tiru-Ayōtti-Aiḷar. The introduction commences with the words <i>śrīrāḡar</i> <i>śrīrāḡar</i> .
264	Do.	Do.	Parakēsarivarman <i>alias</i> Uḍaiyar śrī-Rajēndra-Chōladēva.	27th "	Do.	Gift of money for <i>mūḷēru</i> by a native of Mīvaṅgam in Puliyur-naḍu a sub-division of Arumōḷidēva-valanāḍu in Sōla-maṅḍalam, for which a land granted to the temple of Pondaiyudaiyar-Mahadēva at Parākramasōla-chaturvedimangalam was made tax-free. Also registers a gift of gold for a lamp. Mentions the tanks Kundaivaipēreri and Sundara-sōlappēreri.
265	On the north wall of a <i>maṅḍapa</i> in a field adjoining the same temple.	Do.	Tribhuvanaśakravartin Chōladēva (III).	3rd "	Do.	Unfinished. Registers the grant of a land from Karaikkōttu-Brahmadēsam <i>alias</i> Dinachintamani-chaturvedimangalam in Damar-naḍu a sub-division of Damar-kōttam in Jayāṅḍasōla-maṅḍalam, which was the <i>jiṭṭa</i> of Uḷlavūr Kamban Vāṇḍaraiyan. Mentions Kaḍapperi and Sambuvarāyappēraru.
266	On the same wall	Do.	Do. do.	27th "	Do.	States that Aḍayallaṅ Gaṅgaikōṇḍaṅ <i>alias</i> Iruṅḷōlaṅ gave the village Iruṅḷōlavilaga for <i>gōpura</i> , offerings and lamp.

B.—Stone inscriptions copied in 1915—cont.

	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
267	On stones built into the wall of the Kalyāṇavarada temple in the same village.	Chōla ..	[Rājakesari]varman <i>alias</i> Uḍaiyar śrī-Bājadhirājadēva (I).	....	..	Seems to register a gift of land. Another fragment in the same place mentions an Aditya-griha.
268	On stones lying in the courtyard of the Saliyamaṣṭ temple in the same village.	....	....	....	Do. ..	Fragments. One of the fragments refers to Mayī-pālakulakalapperunderu in Sōlakulavallinallur and seems to register a public sale of land.
269	On the west and north walls of the central shrine in the Rudrakōṣīvara temple in the same village.	Chōla ..	Rājakesarivarman <i>alias</i> Chakravartin Kulottuṅga-Chōladēva.	21st year ..	Do. ^{21/2} ..	Sale of land to the temple of Rudrasōlai-Mahadēva at Chachināmani-chaturvedimangalam in Damar-nādu, a sub-division of Damar-kōttam in Jayāngondasōla-maṇḍalam. Among the boundaries are mentioned Rājamallapperuvēdi and Sōlapāṇḍiyappērāru and the temples Kaḷāsamudāiya-Mahadēva and Perumāṇḍapattu-Mahāvīśṇukkaḷ.
270	On the north wall of the same shrine ..	Do. ..	Parakesarivarman <i>alias</i> Uḍaiyar śrī-Bājadhirādēva.	9th ..	Do. ..	The assembly of Karaikkōttu-Brahmadēyam <i>alias</i> Parakrasōla-chaturvedimangalam in Damar-nādu a sub-division of Damar-kōttam in Jayāngondasōla-maṇḍalam met in the temple of Pondai-Uḍaiyar and ordered the public sale of land to the temple of Śrī-Rudrasōlai-Mahadēva situated on the southern bank of the river Vehka.
271	On the north wall of the <i>maṇḍapa</i> in front of the same shrine.	Do. ..	Rājakesari[varman <i>alias</i> Chakravartin] Kulottuṅga-Chōladēva (II).	3rd ..	Do. ..	Incomplete. Registers the grant of Anapayanallur which was separated from Rājendrasōlanallur, as a <i>dēvadāna</i> to the temple of Rudrasōlai-udāiya-Mahadēva at Karaikkōttu-Brahmadēsam <i>alias</i> Dinachintāmani-chaturvedimangalam in Damar-nādu a sub-division of Damar-kōttam in Jayāngondasōla-maṇḍalam. The order was made by the king when he was seated on the throne below the pearl canopy in the <i>abhisēkamaṇḍapa</i> of his palace at Vikramasōlapuram, at the instance of Kulottuṅga-sōla-Savarādhirāja.
272	On the east wall of the same <i>maṇḍapa</i> ..	Vijayanagara ..	Vira-Kumāra-Kampana-Uḍaiyar, son of Rokkana-Uḍaiyar.	Śaka 1285, Śobhakti, Dhannu, 11, Wednesday, Purnavasū.	Do. ..	Registers gift of taxes for maintaining lamps, to the temple of Rudrasōlai-Uḍaiyar at Karaikkōttu-Brahmadēsam in Damar-nādu, a sub-division of Damar-kōttam in Jayāngondasōla-maṇḍalam. The gift was made on the order of Pōvindarasar the agent of the <i>Mahāpradhāni</i> Sōmaya-lāṇṇayaka.
273	On the south wall of the <i>maṇḍapa</i> in front of the central shrine in the Tiru-Agnīvara temple at Kadalur (Villupuram taluk, South Arcot district).	Do. ..	Śrīśrīnatha ..	....	Do. ..	Mutilated. Provides for a lamp to the temple of Tiruvagnīsvaramudāiya-Nayāṇmar at Kadalur.
274	On detached stones built into the same shrine.	Pāṇḍya ..	Jayavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	17th year ..	Do. ..	Fragments. Refer to a grant of certain taxes to the temple of Kulajēga[ra]-Chōḷisvaramudāiya-Nayāṇmar at Pallavan-pattinam. Munayadaraiyaṅ is the name of one of the signatories.

Miss (p) (M)

Sign

Ugavayana? 278

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
275	On a stone built into the roof of the central portion of the same <i>mandapa</i>.	....	....	...	Tamil ..	The stone was the gift of Vanavanmadeviyuḍaiyan Tenṇavadaraiyan.
276	On a stone lying in the court-yard of the same temple.	Vijayanagara ..	Achuyatayadeva-Maharaya ..	Vikrīta ..	Do. ..	Registers the gift of the village Attipiravadaī <i>alias</i> Namassivayanallor made for the merit of Irumaḍi Tirumalai-Nayaka to the temple of Tiruvaktisura-mudaiya-lambirānar at Kaḍalar on the occasion of the Maha-sankramana.
277	On another stone in the same place ..	....	....	Kalayukta ..	Tamil (verse) ..	Registers the gift of 1,000 <i>kuḷi</i> s of land by Pulavan Akalanḱaṇ for worship in the temple of Akki-yapḍār.
278	On a few detached stones in the same place ..	Chōla ..	[Rajaraja I] ..	....	Tamil ..	Fragments. Mention Palampattanam.
279	On some other stones in the same place ..	....	....	....	Do. ..	Registers gift of gold for a lamp to the temple of Tirukkaṇḍisvaradēva. Mentions Paḷampattanam in Paṭṭina-naḍu. Another inscription provides for offerings to the temple of Tirukkaṇḍisvarattu-Adavallār.
280	On five other detached stones lying in the same place.	Vijayanagara ..	Achuyataiya-Maharaya ..	Vikrīta ..	Do. ..	Registers the gift (referred to in No. 276 above) made on the occasion of the Maha-sankramana under orders from Namassivaya-Nayakkar, for the merit of Irumaḍi Tirumalai-Nayakkar, to the temple of Tiruvaktisvaramudaiya-Tambirāṇār.
281	On five other stones lying in the same place.	....	Parthivēndradhipativarman ..	11th year ..	Do. ..	Registers the gift of a lamp by the <i>negarattār</i> . Other fragments relate to a gift of land for offerings to the temple of Tirukkaṇḍisvaramudaiya-Mahadēva.
282	On a stone lying in a field near the same village.	....	....	....	Do. ..	Registers the gift of 200 <i>kuḷi</i> of land to the <i>matha</i> called Tiruvāsagaṇ-tirunaḍam.
288	On the north wall of the central shrine, in the Bhuvanēśvara temple at Vikra-vāṇḍi (same taluk and district).	....	....	Yuvan ..	Do. ..	Damaged. Mentions Seṅgaṭṭu-parru.
284	On the same wall ..	Vijayanagara ..	Sadaśivaraya ..	Śaka 14** ..	Do. ..	Mentions Vaiyyappa-Nayaka, Timmappa-Nayaka and Kṛishṇappa-Nayaka and the village Vikkrapaṇḱi. Fragments. Register the gift of land (?) for a lamp to the temple of Chēdikulachintāmani-Īśvara-mudaiyar. Below this is another inscription which records the gift of money to compensate the loss of utensils and to burn a lamp in the same temple which is stated to be in Buvaṇimappikkapuram, a city <i>śaḱaram</i> in Puraiyūr-naḍu which was a sub-division of Guṅgaikōṇḍasōla-vaṇaḍu.
285	On the north, west and south walls of the same shrine	Chōla ..	Rajakēsarivarman <i>alias</i> [Kulōttuṅga-Chō-ladēva.	32nd year ..	Do. ..	Fragments. Contain only the historical introduction and the date.
286	On the same walls ..	Do. ..	Parakēsarivarman <i>alias</i> Tribhuvana-chakravartin Vikrama-Chōladēva.	4th year ..	Do. ..	Fragments. Stop with the mention of the king.
287	Do. ..	Do. ..	Do. ..	....	Do. ..	Registers the <i>sarvamānya</i> gift of the premises (<i>tirumadivēḷāgam</i>) to the temple of Chēdikulachintā-
288	On a stone set up in the court-yard of the same temple.	....	Sakalalokachakravartin Vikrama-Paṇḱya.	....	Do. ..	<i>ma</i> Mudaiya-Nayakkar.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
289	On the north and west walls of the central shrine in the Varadarāja-Perumāḷ temple in the same village.	Vijayanagara ..	Vira-Narasimharāja, son of Bhujabala-deva-Mahārāja.	Śaka 1481, Karkāṭaka, <i>su. di. 6</i> , Friday, Hasta.	Tamil ..	The king bears Śaṅkara <i>śrī</i> <i>śrī</i> <i>śrī</i> . Registers the gift of a village to the temple of Perumāḷ Varadarāja at Vikramapāṇḍi in Viṭṭala-puram a sub-division of Oṅgala-vaṅṅa in Palakuru-kōṭṭam which was a district of Jayarāṅgaśāhā-maṅḍalam, by the Mahāmaṅḍalāśvara Pottiyādeva-Chōḷamahārāja.
290	On the east and north walls of the central shrine in the Agastyaśvara temple in the same village.	Do.	Immaḍi-Veṅkaṭapatideva-Mahārāja	Tai, 11, Uttara-śaḍḍa.	Do. ..	Built in both in the middle and at the bottom.
291	On a tombstone near the Park-sergeant's quarters in the fort at Cannanore.	....	....	August 1740 ..	Dutch ..	Referred to in Mr. J. J. Cotton's <i>List of inscriptions on tombs or monuments in Madras</i> , No. 1437, page 258. A copy of No. 205 of 1895.
292	On a stone set up in front of the vanāthaśvāmin temple at Kalpaṭṭi-Agraharām (Palghat).	....	....	....	Vaiṭṭeluttu and Malayālam.	
293	Narasaraopetta taluk, Guntur district. On a Naga-pillar set up in front of the Kāmalāśvāmin temple on the hill at Ikkuru.	....	....	Śaka 10[8]8, <i>su.</i> Āśvayuja, <i>su.</i> 10, Thursday.	Telugu ..	Registers that, for the merit of the Mahāmaṅḍalāśvara Kulottunga-Rajendra-Chōḍerāja, a certain Malli-Nayaka gave 3 <i>kha.</i> of (dry) land and 2 <i>marṭṭu</i> of wet land, for offerings and 1 <i>kha.</i> of land with two cows and 55 sheep for a perpetual lamp, to the god Mallikharjuna consecrated by him on the hill at Ikkuru. Records also a gift to the same temple by the obit, Mahāmaṅḍalāśvara Mallaśvādeva-Mahārāja.
294	On a broken slab in the court-yard of the Śaṅkaraśvāmin temple at Rompi-cherla.	....	....	....	Do. ..	The beginning of the inscription is lost. Registers a gift of land to the god [Śaṅkaraśvādeva] at Rompi[cherla] which had been given as a <i>nāyāṅkara</i> by Śaṅkara Timmarasayyaṅḡaru, to a certain Mikki-Nayaninḡaru.
295	On a slab set up at the entrance of the same temple.	....	....	Lost ..	Do. ..	Damaged. Records that Mal-Nayaka, son of Dōra Prōḷa-Nayaka of Manmakula, built at Rompi-cheru, the temple of the god Śaṅkara-Mahadeva, dug a tank for the use of that temple and endowed it with some utensils used in worship, one of which being a (metallic) mirror weighing 3 <i>palams</i> . The donor's grandfather Pedda-Malle-Na[ya]ka is also stated to have built the temple of Mallikharjuna evidently at the same village.
296	On a second slab in the same place ..	....	....	Śaka 1479, Pingala, Magha, <i>ba. 14</i> , Monday, Mahāsivarātri.	Do. ..	Gift of land to the temple of Śaṅkara by an agent of the Mahāmaṅḍalāśvara Komāra Kōṅḍā-jayya.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
297	On a pillar in the Venugopaleswamin temple in the same village.	....	....	Doubtful ..	Sanskrit (in Telugu).	Much damaged. Refers to the consecration of the temple of Gopala at Rompicherla by a member of the Vadlamudi family.
298	On a second pillar in the same temple ..	Kakatiya ..	Mahamanjalésvara Prataparudradéva-Maharaja.	Saka 1242, Randri, Srāvana, <i>Suddha</i> 1, Monday.	Telugu ..	Registers that Konḍapēddi-Mahōringaru, the controller of the palace [P], granted lands at Rompicherla and Gudipadu to the temple of Ananta-Gōpināthadēva of Rompicherla, for the merit of the king.
299	On the broken Garuḍa-pillar of the same temple.	Kōṭa ..	Bhīma, husband of Sōmamba or Sōmaladēvi.	Saka 1187, P'hal-guna, <i>śu.</i> 5, [Thursday].	Sanskrit and Telugu.	Beginning lost and much damaged. Registers the genealogy of a Brahman family of ministers who served under the Kōṭa kings of Dhanyakataka. Vallabha, the minister of Kōṭa-Bhīma established at Rompicheruvu (Paṅkataṭakapura) the temple of Ananta-Gōpinātha in the name and for the merit of his deceased father Ananta. Gifts of lands, wells and tolls are also recorded. The first few lines state that the gifts were made for the victorious rule of Mallaya-Nāyaka, son of Jayapa-Nāyudu. Registers a gift of land made by a certain Vallabha-Preggaḍa, in favour of Lakshmanadāsu, the manager (<i>śrikārya</i>) of the temple of Ananta-Gōpinātha. Also refers to gifts of money and of goats for the maintenance of lamps in the same temple. Mentions a certain Kamadāsu, a disciple of the Sri-Vaiṣṇava teacher Nallaṅḍichakravartī.
300	On the same pillar .. ..	....	....	....	Telugu ..	This compound wall was the gift of Channaya, a servant of Veṅḡala-Nāyudu.
301	On a stone near the compound wall of the same temple.	....	....	....	Do. ..	Unfinished. Mentions certain Redḍis and the village [Rom]picherla
302	On a stone lying on the road-side in the same village.	....	....	Saka 1461, Vikarin, Chaitra, <i>śu.</i> 8.	Do. ..	Mutilated. The introductory passage is similar to what occurs in the records of the Kōṭa chiefs. Mentions Ganapaddēva-Maharaja for whose merit a gift of land was made, evidently by his son, to the temple of Kēsavadēva of Koṇḍamutru.
303	On a stone near the culvert to the east of the same village.	....	....	Lost. Uttarayana-Samkrāntī.	Do. ..	Unfinished. Refers to the tank at Rompicherla originally constructed by the Redḍis and to its ruined condition.
304	On a slab set up on the bund of the Redḍacheruvu tank, in the same village.	....	....	Saka 1746, Svabhānu, Magha, <i>śu.</i> 3.	Do. ..	Damaged. This pillar was made for the temple of Gopaleswamin of [Gudi]padu by a certain merchant [Peda]-Venkaṭaya.
305	On the monolithic <i>dvajastambha</i> in the Āñjanēya temple at Santagudipadu.	....	....	Saka 1649 ..	Do. ..	Records that in this year a certain Tirumalu presented the stone [required for the making?] of three pillars.
306	On a pillar in the Sōmēśvaraswamin temple in the same village.	....	....	Saka 1346, Krōdhin, Magha, <i>śu.</i> 2, Monday.	Do. ..	

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
✓307	On another pillar in the same temple ..	....	....	....	Telugu ..	Gift of the pillar by Malana and Tirumalanata.
✓308	On a slab set up in a field to the west of Santamagaluru.	Kakatiya ..	<i>Mahāmaṇḍalīśvara</i> Prataparudraśeva-Maharaja.	Śaka (= Śaka 1248), solar eclipse.	Do. ..	Damaged. Seems to record a gift of land to the temple of Gopinathadeva at the village whose name cannot be read with certainty on the stone. The donor was Kolani Rudradeva, the <i>mahāpradhāni</i> of the king.
309	On a slab lying in a field to the east of the same village.	....	....	Śaka 1187, Krodhana, Kartika, <i>baḥula Puṅḥāśāṣi</i> (15), Monday.	Do. ..	Gift of land below the tank of Ganapasaamudra at Maṅguluṛu to the <i>Aruṣa-maṭha</i> of Mallinathadeva on Sriparvata i.e. the Srisaṭlam hill; see <i>Annual Report</i> for 1915, page 93, paragraph 15.
✓310	On a slab lying in another field to the east of the same village.	Kakatiya ..	<i>Mahāmaṇḍalīśvara</i> Pra[ta]parudraśeva-Maharaja.	Lost ..	Do. ..	Mutilated. Gift of land to the temple of [Go]pinatha at [śaka]pa[ṭ]ṭi.
✓311	On a stone lying in a field at Kamepalli.	Telugu-Chōḍa ..	Kamachōḍa-Maharaja ..	....	Do. ..	Registers that the king gave some land to a certain Kōṭajya of Kāmēpalli.
✓312	On the Garuda- <i>stambha</i> in the Hanuman temple at Kakanī.	Kakatiya ..	Gaṇapati ..	Śaka 1168 (expressed by a chronogram), Vaiśākha.	Sanskrit and Telugu.	Damaged. Records that a certain Rāmārya also called Rāma-Paddi, set up an image of Kēśava at the Brahman village called Kākāṇḍa. Several gifts made to the temple are recorded; one of these, was for the merit of Gaṇapa[ma]ḍēvi. Another was the gift of tolls (<i>magama</i>) by the great-men of the village, on the day of the lunar eclipse, in the year Rakshasa.
✓313	On a stone set up near the Gaṅgādevī-image at Vuppalapadu.	....	....	Śaka 1486, Rudhīrōḍgarin, Vaiśākha, <i>ba.</i> 30, [Sunday].	Telugu ..	Grant of land to the shrine of Gaṅgādevamma.
✓314	On a slab set up near the Hanuman temple at Minnakallu.	Vijayanagara ..	Virapratapa Vira-Sadaśivadeva-Maharaja, ruling at Vijayanagara.	Śaka 1468, Parābhava, Jyēshtha, <i>śu.</i> [15], Monday.	Do. ..	Gift of the village Minnikallu in Vinṅkōṇḍa-sīma belonging to Kōṇḍaviṭṭi-durga, to Annamayyaṅgaru, son of Tāḷḷapaka Tirumalayyaṅgaru; see <i>Annual Report</i> for 1915, page 96, paragraph 19, end.
✓315	On a slab set up in a street, in the same village.	[Telugu-Chōḍa]	<i>Mahāmaṇḍalīśvara</i> Kannaradeva ..	....	Do. ..	Gift of land to the temple of Malhakarjuna at Mriṅṅikallu, as a <i>viritti</i> to Rudra-Paṇḍita.
✓316	On a Naga-pillar set up in front of the Chandrasēkharaśvamin temple at Tan-gedumalle.	Telugu-Chōḍa ..	<i>Mahāmaṇḍalīśvara</i> Kannaradeva-Chōḍa, son of Kāma-Chōḍa.	Śaka 1087, Jaya, Chaitra, solar eclipse.	Sanskrit and Telugu.	Registers that the hereditary minister Māra, son of Śivara-Nayaka, dug two tanks at Koppagrama on the eastern side of Srisaṭla and built also a temple of Sōmēśvara. Chōḍa-Rallideva, the younger brother of Kannaradeva, gave to that temple the village Bidepalli close to Koppara (i.e. Koppagrama, mentioned above). A certain Rudraya-Nayaka, son of Guṇasagara and the <i>sēdpati</i> of Prōḷa is stated to have confirmed the grant of this village and to have established in the same temple a certain Kāmāya-Paṇḍita who was well versed in the Saiva-gama.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
317	On a slab lying in front of the same temple.	....	...	Śaka 1360, Kalayukta, Māgha,	Telugu ..	Damaged. Seems to register the gift of a Nandi and the grant of a land for (the worship of) this Nandi-kōśi.
318	On the top tier of basement, of the south wall of the Sambhuvaṁsin temple at Edavalli.	Velanāṇḍu ..	Mahāmāṇḍalēśvara Kulottuṅga-Chōḍa Gōṅkarāja.	Śaka 107[9], Uttarayana-Sankranti.	Do. ..	Registers the construction of the temple of Sva[ya*]m-bhū-Brahmēśvara at Edavalli, by a certain Bhaṇḍana-Bhima Potiseṭṭi and also the gift of 55 sheep for a lamp, to the same temple.
319	On another tier of the same basement ..	....	....	..	Do.	Built in at the right end. Gift of land to the temple of Svayambhudeva by a certain Vanḅyārāju-Kāmarāju, for the merit of the Mahāmāṇḍalēśvara Kōṅkarāja.
320	On a pillar in the Kalyāṇa-maṇḍapa of the same temple.	..	....	Śaka 1179, Durnatī (wrong), Bhādrapada, bahula 2, Sunday.	Do. ..	Records the building of the Mukha-maṇḍapa of the Svayambhudeva temple by Tirumalaḍēva-Mahārāja for the merit of his father the Mahāmāṇḍalēśvara Vēḅagiriṅga and a grant of land for maintenance, to the four masons who built the maṇḍapa. Fragment. Beginning lost. Mentions grants of land made by private persons for the merit of Gāṅpatidēva-Mahārāja.
321	On a stone lying near the Kōḍaṇḍarāmasvāmin temple in the same village	....	..	..	Do. ..	Damaged. Registers that a merchant granted a well and a flower-garden for the benefit of (the goddess) Vādhavidēvammaṅgaru. Consecration of the new Vishnu temple of Kōḍaṇḍarāmasvāmi, by a merchant.
322	On a stone lying behind the same temple	....	..	Śaka 1313, Plava, Vaiśākha, śu. 10, Thursday.	Do. ..	Broken at the bottom. Gift of land.
323	On a slab set up in front of the same temple.	....	..	Śaka 1813, Khara, Mēsha, Chaitra, śukla 7, Wednesday, Punarvasu, Mithunāgana = A.D. 1891 April 15.	Do. ..	Records that Eolnēṅgaru alias Gōpalavardhana returned from a victorious campaign against the Pāṇḍya and granted evidently some land for worship, to the temple of Chennakēśava-Porumaḷ.
324	On the Garuḍa-stambha of the Venugōpālasvāmin temple at Uppumaguluru.	Telugu-Chōḍa ..	Mahāmāṇḍalēśvara Balli-Chōḍarāja	Śaka 1133, Māgha, śu. 7, Thursday.	Do. ..	Registers the gift of voluntary contributions by the Kōṅḅṭi merchants, oil-mongers, Brāhmanas and the professionals of Kōppara, for the upkeep of worship in the Vārada-Gōpīnātha temple at that village. The gift was made for the merit of king Pratāpā-Rudradēva-Mahārāja and his officers (lōṅka).
325	In the same place ..	....	..	..	Do. ..	
326	On a pillar in the Kalyāṇa-maṇḍapa of the Kōḍaṇḍarāmasvāmin temple at Kōpparam.	..	....	Śaka 1245, Rudhīrōḅgarin, Chaitra, lā. 3, Mēsha-Sankranti.	Do.	

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
327	On the Naga-pillar set up in front of the same temple.	Telugu-Chōḍa ..	<i>Mahāmaṇḍalāśvara</i> Kannaradēva-Chōḍu ..	Śaka 1037, Jaya, Chaitra, solar eclipse.	Sanskrit (in Telugu).	Registers that Māra, son of Iśvara-Nayaka the hereditary minister of the king, constructed two big tanks, built a temple for Sōmesvara and a pond at Koppāra-grāma. The king visited the god Sōmesvara and granted to him the village Koppāra-grāma; so also prince Chōḍa-Bāli, the younger brother of the king, gave Bidepalli near Koppāra. The grants were confirmed by the <i>Mahāmaṇḍalāśvara</i> Kādiyarāja, a subordinate of Viśnuvardhana, at the request of Māra. The Kālamukha ascetic Mallikārjuna of Palāru was placed in charge of the Sōmesvara temple. On another face of the same pillar are recorded gifts of lamps evidently to the same temple and of sheep required to maintain these lamps.
328	On a stone set up in front of the same temple.	.....	.....	Śaka 1474, Paridhavin, Kartika, śuk. 11, Thursday.	Telugu ..	Records that the 18 castes (<i>varṇas</i>) of Koppāra agreed to give to the Raghupati temple at that village, the grain consumed by each family in one day in the year, together with 2 viss of jaggery from each sugar-cane mill, in order to conduct the <i>Dasarai</i> -festivals of that temple.
329	On a pillar in the Kalyāṇa-maṇḍapa of the Tripurāntakēśvara temple in the same village.	.....	.....	Paridhavin, Kartika, śuk. 11, Monday.	Do. ..	The gift of this pillar was made by Māṅgaṅṭa Annaya and its decorations by Sayana.
330	On a pillar set up in the courtyard of the Virabhadrasvāmin temple, in the same village.	Kakatiya ..	<i>Mahāmaṇḍalāśvara</i> Gaṇapātidēva-Maharāja	Śaka 1146, Uttarāyana-Saṅkrānti.	Do. ..	Records grants of land made to private persons by Ekki-Nayudu, Rudri-Nayudu, Pinna-Rudri-Nayudu, and Prōli-Nayudu, sons of Prōli-Rautu the <i>Tantrapaṭi</i> of the king.
331	On a slab lying in the same place ..	Do. ..	Do.	Śaka 1140, Uttarāyana Saṅkrānti.	Do. ..	Registers another private gift of land made by the same four sons of Prōli-Rautu the <i>Tantrapaṭi</i> of the king.
332	On a Naga-pillar set up in a grove at Lingamguṇṭa.	.....	.....	Śaka 1076, Vishuva-Saṅkrānti.	Do. ..	Damaṅḍ. Gift of land for offerings [to a temple], by Kasi-Nayaka of Liṅgamuvuḍu for the merit of Velaṅṅṭi Goṅkarāja.
333	On a broken Nandi-pillar set up in front of the Ramalingasvāmin temple at Rāvīpādu	Kakatiya ..	<i>Mahāmaṇḍalāśvara</i> Rudradēva-Maharāja.	Śaka 1199, Bahudhanya, Vaiśākha, śuk. 3, Thursday.	Do. ..	Registers that for the merit of the king Rudradēva Samanta Pōti-Nayudu constructed the temple of Sūrōśvara in the name of his father at Rāvūru and built the <i>trikūṭa</i> shrines and <i>maṅḍapas</i> . He also gave some wet land for offerings in a village in Anumakopḍi-naḍu. A garden with various fruit trees and flower-plants was also presented. The inscribed pillar was set up at the instance of Pōtaya and Mārāya the sons of Pōtinōḍu who receive a long list of <i>divūdas</i> .
334	On the Hanumān slab at Vipparia ..	.....	.....	.....	Do. ..	Beginning is lost or buried in the paved floor. Registers a gift of land to Chennakēśavadēva of Nāḍiṅḍla.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
335	On a slab set up near a <i>mandapa</i> in the Kapotésvara temple at Chejarla	Vijayanagara.	Virapratapa Krishnadevaraya-Maharaya	Śaka 1440, Īśvara, Jyeshtha, <i>ba.</i> [30], (Friday), solar eclipse.	Telugu	Partly damaged. Mentions a gift by Salva-Timmarasayyāgaru. Registers exemptions granted on the properties of temples and of Brāhmanas who did service in them. The daily expenses for offerings incurred in the Kapotésvara temple are also recorded.
336	On a Nandi-pillar set up near the <i>dhvaja-stambha</i> of the same temple.	Do.	Virapratapa Krishnadeva-Maharaya	Śaka 1440, Īśvara, Magha, [<i>ba.</i>]. 14, Monday.	Do.	Slightly damaged. Mentions the two chief ministers of the king, viz., Saluva-Timmarasaya and Kaysam Kopdamarasaya. The latter granted exemptions in the villages Cheñjerla, Biṭṭalapura and Kapotapura for the worship of Kapotésvara and constructed two [tanks?] named Timmasamudra and Kondasamudra respectively after his father and himself.
337	On a slab set up in front of the Mar-kaṇḍeya shrine in the same temple	....	....	Śaka 1551, Śukla Śravana, <i>śu.</i> 15, Friday.	Do.	Registers that Jūpalli Liṅgamāyanaṅgaru confirmed the lands and the privileges enjoyed by the temple and its servants, after acquiring Chēruñjerla as his <i>ijāra</i> .
338	On a pillar set up in front of the Tripurāntakāsvāmin temple at Nekarikallu.	....	....	Sarvajit, Āshā-dha, <i>ba.</i> 2.	Do.	A certain Akkana granted a parasol, chauris and a banner (<i>āvatānam</i>) to the temple of Tripurantaka at Nekarikallu, for the merit of his father. He also set up the bull (<i>Nandīśvara</i>).
339	On a pillar set up in front of the Nṛsiṅhasvāmin temple in the same village.	....	....	Śaka 1347, Viśvāvāsu, Vaiśākha, <i>baḥula</i> , <i>śaśani</i> (10), Saturday.	Do.	His pillar (<i>guruṭaganbhama</i>) was set up for the merit of his parents, by a certain Sōmapa.
340	On a slab set up in the same place	....	....	Śaka 1254 (in words), Srimukha, Vaisākha, <i>Śita</i> (i.e., bright) <i>pañcama</i> , Sunday.	Sanskrit and Telugu verse.	Records that at the request of Gōpalayya of Pañchalipura, the king Budāha, gave 50 <i>gūṭis</i> of land to the temple of Śanta-Narasimhadēva at Nagarakallu, Singavibhu increased the grant to 100 and now the whole village Nārasimhapura enjoyed by the temple, is due to the meritorious act of king Anavema.
341	On another slab set up in the same place.	Vijayanagara..	Virapratapa Sadaśivadēva-Maharaya, ruling at Vijayanagara.	Śaka 1476, Pramādoha (i.e., Pramadādin), Magha, <i>śuddha</i> 7, Ratha-saptami.	Telugu	Registers the re-endowment of the village of Nārasimhapura in Bellāṅkonda-stana, which had been lost during the past changes in rule (<i>rājavadāraṇa</i>), to the temple of Lakṣmi-Nṛsiṅha, by the <i>Mahāmandalēśvara</i> Jilleḷa Veṅgalayyadōva-Mahārāja. It is stated that an able minister of the king at this time was the <i>Mahāmandalēśvara</i> Kāmārāja Yaram-Tirumalaajayadōva-Mahārāja.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
342	On a slab set up near the Pólári image in the same village.	....	....	Śaka 1017, Dhatri, Phal-guna, <i>bañala</i> , <i>pañchamā</i> (5).	Telugu	Much damaged. The titles of the king at the beginning of the inscription refer to him as horn of the Mahārāṭṭa family and as the lord of Kalu-kaḍapura. Mentions his feudatory, a certain Kalikāla-Chōḍagaṇḍa and a grant of land made by him to the goddess [Nūm]khanamma probably Pólári, near whose shrine the inscribed slab is found. The date refers to another inscription on the slab, which is, however, completely damaged. It also mentions Kalikāla-Chōḍagaṇḍa and his minister Chōḍapa-Setti.
343	On a slab set up in front of the Rāma-lingasvāmin temple in the same village.	....	....	Śaka 1802, Kālī 4[98], Vikrama, Māgha, <i>su.</i> 5, Thursday.	Do.	Registers that the temple of Mallōsvara and Bhrama-rāmbikā were established at Nakerakallu by a certain Koṇḍalrayuniṅgaru.
344	On the huge Nandi-pillar set up in front of the Mallikarjunaśvāmin temple at Challagundla.	....	....	Śaka 1740, Bahadhanya, Phal-guna, <i>śu.</i> 14, Monday, Vriśabhha-lagna.	Do.	Registers the repairs, etc., made to the temple of Rāmalīngasvāmin at Challagundla in Bellāṅkoṇḍa-śūna, by the merchant Paśumartī Paḍayya.
345	On a broken stone lying near the Vira-bhadrasvāmin temple at Rupena-gundla.	....	....	....	Do. *	Broken at the top. (Grant of land for the repair (<i>varahāmattu</i>) of the tank east of Rūpenugundla.
346	On a slab lying near the small tank at Chimalamarri.	....	....	Śaka 1606, [Rudhīroḍgaru], Makha, <i>śu.</i> [5].	Do.	Much damaged. Mentions the Muḥammadan chief Hajurātī Mahakāji Mahamandu-khān Saheba and a grant made to him for having constructed a tank at Chimalamarri in Bellāṅkoṇḍa-śūna.
347	On the Garuda-pillar lying in front of the Vallabharāyasvāmin temple at Pamidi padu-Agraharam.	....	....	Śaka 1077, Jyeshtha, <i>śuddha</i> 5.	Sanskrit and Telugu.	Gives an account of a Brahman family in which was born an astronomer named Kaṇḍana or Gaṇḍirāju. He established a temple for Channakōśavadeva at Pahindipāju and gave land for worship and lamps, for the merit of the kings Goṅka and Rajendra-Chōḍa. The latter also granted the tolls of Pahindipāju and the tax on marriages for the benefit of the temple.
348	On a stone built into the north wall of the Mallāśvārasvāmin temple at Mulakaluru.	Velanāṇḍa ..	<i>Mahāma</i> [<i>śaśāśvara</i> *] [Ku]lōtunṅa-Chōḍa Go[ṅka].	....	Telugu	Built in on the left side. Seems to record a gift of sheep for a lamp by a Redḍi.
349	On a stone forming the threshold of the inner entrance into the Rāmalīngasvāmin temple at Satuluru.	....	....	Śaka 1082, Uttarāyana-Sakrānti.	Do.	Gift of 55 sheep for a lamp by a lady, to the temple of Itāmisvārādēva at Chāñchaluru.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
350	On the Nandi-pillar in front of the same temple.	Velanāṇḍu ..	<i>Mahāmaṇḍalēsvara</i> Goṅkarāja.	Śaka 1057, solar eclipse.	Sanskrit and Telugu.	Gifts of land and lamps to the temple of Ramēsvara- dēva at Chāñchāṭuru in the Koṇḍapaḍumaṭi country.
351	On a slab set up near a well in the same village.	....	....	Śaka 1790, Vibhava, Māgha, <i>ba.</i> 5, Monday.	Telugu ..	Records the digging of the stone well and the planting of a garden.
352	On another slab lying in the same place ..	....	....	Śaka 1798, Dhātri, Āshāḍha, <i>śu.</i> 2, Saturday.	Do. ..	Gift of land for the repair of the same well.
353	On a Nāga-pillar lying before a deserted temple at Kundurru.	Vijayanagara .	Viraprātapa Kṛṣṇadēva-Mahārāja	Śaka 1445, Chitrabhānu, Vaiśākha, <i>śu.</i> 3, Monday, solar eclipse.	Do. ..	Incomplete. Gift of land for lamps and offerings to the temple of Puruṣhōtamadēva at Kundurru in Vinikōṇḍa śima, by Sarvayadēva-Chōḍamahārāja, son of the <i>Māṇḍalēsvara</i> Alamundala Yayayadēva- Chōḍamahārāja who bore the title <i>Vīdhavānīrūḍula</i> <i>vema-sambeta</i> . Saiva-Timmarasayya the prime- minister (<i>Mahāpradhāna</i>) of the king is also mentioned.
354	On a slab set up in a field in the same village.	....	....	Śaka 1446, [Parthi] [<i>va.</i> 5], Māgha, <i>ba.</i> 5, Saturday.	Do. ..	Gift of land by the same chief to a certain Soma- līngam Dodḍamallayya of Kunundurru.
355	On a Garuḍa-pillar lying in a channel at Elchuru.	....	....	Śaka 1457, Manmatha, Bhādrapada, <i>śu.</i> 15 Full-moon.	Sanskrit and Telugu.	Registers that a certain Vohūlayyāgaru made a gift of all his possessions to the god Tiruveṅgaḷappa and built a tank called Venikāṇaṭha at Frohūru in Vinikōṇḍa-śima.
356	On a slab set up in a field at Koppera- padu.	....	....	Śaka 1446, [Parthi] [<i>va.</i> 5], Māgha, <i>ba.</i> 5, Saturday.	Telugu ..	Records the setting up of an image of Hanuman by a certain Peddānāyaṇḍu of Tummala.
357	On a stone built into the north wall of the Ramalingasvamin temple at Valdana.	....	....	Śaka 1142, Vikrama, Pushya.	Do. ..	Damaged. Mentions a certain Malledevi and her gift (P) for the merit of her parents.
358	On a stone built into the south wall of the same temple.	....	....	....	Do. ..	Built in at the bottom. Begins with a <i>prasasti</i> of the [Kōṭa] chiefs of Dhanyakāṭaka, who were the enemies of the <i>sāmantas</i> of the Chōḍa-Chalukya kings.
359	On a slab set up near the tank at Muktesvaram.	....	....	Śaka 1601, Kalayukta, Vaiśākha, <i>śu</i> [<i>d</i>] <i>dha</i> , full- moon, lunar eclipse.	Do. ..	Registers that at Muktesvaram the <i>mokhāsa</i> village of . . . Ajam Balūlu Ahammadu Alam-khan, the stucco of the tank was built by an agent of Teju- khan for the merit of the Hazaret.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
360	On a stone set up near the Kamasvamin temple in the same village.	....	....	....	Telugu..	Consists of a single line with symbols of sun and moon carved below and states: "this is the mānya-land of Teju-khan's māśū (maśū)."
361	On a piece of a broken pillar lying near a Komati-merchant's house in the same village.	....	....	Śaka 1031	Sanskrit (in Telugu).	The king's name is lost. Refers to Viaddanpara (i.e., Vaidana) a town in Kamma-rāshtra.
362	On a stone lying in a field at Chennupalli-Agraharam.	....	....	Siddharthin, P'halguna, śu. 10.	Telugu.	Records that this is "the mānya-land given by Ballala-Khān to the māśū (maśū)."
363	On the Nandi-pillar set up in front of the Parasavētsvara temple in the same village.	Telugu-Chōḍa	Nanni-Chōḍa, son of the Mahāmaṇḍalēśvara Tribhuvanamallaḍēśvara-Chōḍa-Mahārāja.	Śaka 1075, Vishuva-Saṅkrānti.	Do.	Records gifts of land to the temple of Sōmīśvaraḍēva (evidently the one mentioned in the next inscription) by the king, for the merit of his mother Machaladevi, by his brother Kannaradēva and by some merchants. Also registers service-grants made to the servants of the same temple.
364	On the same pillar	Do.	Mahāmaṇḍalēśvara Tribhuvanamallaḍēva Pottepicchōḍa-Mahārāja.	Śaka 1073, Vishuva-Saṅkrānti.	Do. (None).	The merchant (vaiśya) Kosavaya-Setṭi, son of Vassaya-Setṭi of the Kubera family at Penugōḍa, constructed a tank on the western side of Kotyadōna and at the further end of the tank-bund built the temple of Sōmīśvaraḍēva and consecrated it. He presented the tank and a village to the temple, for maintaining the usual services.
365	On a slab set up near the same temple	Do.	Mahāmaṇḍalēśvara Maba[rāja].	Śaka 10[9]8, Durmati (mistake for Durmukha), Karttika, śukla 2, Sunday.	Do.	Gift of land and tolls to the Kommīśvara temple at Kaṭēpalli by a certain Sūraparāju.
366	On a pillar lying in the tank at Pedambatipudi, hamlet of Guntupalli.	....	....	Śaka 1227, Krodhin, Pushya, bahula 14, Saturday.	Do.	Registers gifts of land in various villages to the temple of Lakshmi-Gōpinatha at Ammalapūḍi, by Lokarāju, a servant of Ra[ya]ghadapu Sri-purushadēvarāju.
367	On the same pillar	Kakatiya	Mahāmaṇḍalēśvara Rudradēva-Mahārāja	Śaka 1208, Parthiva, Vishuva-Saṅkrānti.	Do.	Gift of land for the worship of Lakshmi-Gōpinatha at Ammalapūḍi, for the merit of the king, of Chagirāja and of Lakmadēvi.
368	Do.	....	....	Śaka 1480, Kalayunkta, Māṣha, śu. 5, Thursday.	Do.	Registers that a certain Tipparāju of Kaṭēpalli repaired and reconsecrated the temple of Gōpinatha at Amalampūḍi.
369	On the top beam of the entrance into the Saṅkarasvamin temple at Konidena.	....	....	....	Do.	Seems to register a gift of lamps and money by private individuals to the temple of Saḅalīśvara-B[h]atara at Yeruvuru.
370	At the bottom of the right hand column of the same entrance.	[Telugu-Chōḍa]	Mahāmaṇḍalēśvara Chōḍamabarāja	....	Do.	Gift of goats for a lamp by the queen (f. Bolla[ma].) to the temple of Saṅkbara-Mahadēva.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
371	On a pillar in the Mukha-mandapa of the same temple.	...	....	Śaka 137[6], Śrimakha, Śravaṇa, śu. 11, Monday.	Telugu	Gift of land to the temple of Śaṅkaradeva by a certain Parvata-Reḍḍi of Mudivemula for offering puddings.
372	On another pillar in the same place ..	..	....	..	Do. . . .	(Gift of land to the same temple by Vāṭiśiṣṭu-Gurudasu, for the merit of his parents.
373	On a slab set up in front of the Āñjanēyasavāmin temple in the same village.	....	....	Śaka 1374, Āṅgirasa, Āshāḍha, śu. 15, Monday.	Do. . . .	Records that Mudivemula China-tippa-Reḍḍi exempted the taxes on śrōṭṭiyam lands, marriages, etc. in Kōṭṭedona and other villages of Vinikōṇḍasīma, which belonged to him.
374	On a slab set up at the foot of the ascent to the Chennakēśavasavāmin temple in the same village.	..	....	Śaka 1357, Rakhasa, Śrāvāṇa, śu. 10, Sunday.	Do. . . .	Registers that Bhaṇḍaru Gaṅgana a deputy of Saṅgannodeya issued a charter for markets (<i>santa-sāsana</i>) and granted some rent-free land.
375	On a stone lying near the Māḍigapalle (quarter) in the same village.	....	..	Śaka 1[1]89, Prabhava, Āshāḍha, śa. 15, Friday.	Do. . . .	Much damaged. Registers that certain temple priests (<i>Jīva</i>) of Kōṭṭadenn gave some land to certain other priests.
376	On a stone near the Śiva temple on the top of the hill in the same village.	....	....	..	Do. . . .	Records that a certain Guṇḍapanēni Prōḷinēṇḍu, constructed the temple (<i>nagaru</i>) of Pāpavinaśa-deva.
377	On a stone near the Āñjanēya temple at Zonnatali.	[Velanāṇḍu] ..	<i>Mahāmandalēśvara</i> [Kulo]ttuṅga-Chōḍa- [Goṅkarāja].	.. . . . Utiarayaṇa- Śankranti.	Do. . . .	Much damaged. Registers the building of a tank by a Brahmana and a gift of lamps by him to the temple of 'Iripurāntak'. The [1] 7th regnal year of a certain king is faintly visible in the 3rd line.
378	On a broken pillar lying in front of the Channakēśavasavāmin temple at Kolalapudi.	..	....	Śaka 1188, Prabhava, Vaisakha, śuddha 3, Thursday.	Do. . . .	Broken at the bottom. Registers that the temple of Komāra-Gōpinātha at Kōṅalapudi in Kammanāṇḍu, was consecrated for the merit of Paṇḍarāju, Vallabharāju and others whose ancestors claim a long list of historically interesting <i>śirudās</i> . They were of the Durjaya race, lords of Kollipakapura and rulers of the <i>Śhaśabāsuru</i> country on the south side of the river Krishnavēni (<i>i.e.</i> Krishna). See <i>Epigraphia Indica</i> , Volume VI, page 224.
379	On the same pillar ..	....	....	Śaka 1487, Akshaya, Magha, śu. 12, Friday.	Do. . . .	Records that Śingarāju of Kōḷlapudi, built at that village for the merit of his parents Basuvarāju-Mallamarāju and Gaṅgama, the central shrine of the Ādikēśava temple and the connected pavilions, consecrated the goddesses Bhū and Lakshmi, set up the Garuḍa-pillar and also constructed the Nilakanthēśvara temple.

B.—Stone inscriptions copied in 1915—cont.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
380	On a pillar set up in front of the Virabhadrasvamin temple at Dronadula.	....	....	Hevalambi, Kārttika, śu. 15, Monday.	Telugu ..	Records that the great men of Bhikshavritti- <i>[matka]</i> at Srisailla and other places, having deputed the <i>voileyas</i> and <i>dhaktas</i> , these met at the pavilion of the Virésvara temple at Dronadula. At that time the three <i>Virapurātakas</i> , Kōtavirayya and two others with the consent of the assembly granted the subscriptions which they had the right to collect from the <i>tambālus</i> , to the Virésvara temple, for offerings and lamps.
381	On a slab set up in the same place ..	....	....	....	Do. ..	Registers that the <i>Mahāmandalēśvara</i> Pallināpivira Anūngundēva-Maharāju made a grant (P) to the temple of Kēśavadēva at Drōnādi in the Kamma-nāpdu country of which he was the ruler.
382	On a stone set up outside the compound of the same temple.	....	....	Bahudhanya, Phalguna, śu. 1.	Do. ..	Gift of land to the village goddess Yakkaladevi at Drōnādi by the <i>Mahāmandalēśvara</i> Śrinātharāja-Veṅkadrīdēva-Maharāja who held the title the lion to the elephants, i.e., enemy chiefs (<i>arivār-casāhaya-rāvu</i>).
383	On a broken stone lying behind the Āṅjanēyasvamin temple in the same village.	....	....	Lost	Do. ..	Much damaged. Refers to a certain [Ch]annama <i>pēruṅṅālu</i> who entered fire (i.e., committed <i>suttē</i>) after the death of her husband.
384	On the right door-post of the entrance into the Sōmēśvarasvamin temple in the same village.	Velanāṅḍu ..	<i>Mahāmandalēśvara</i> [n]karāja.	Śaka 107[7], Uttarāyana-Saṅkrānti.	Do. ..	Gift of land by the kings <i>Mudiseli</i>
385	On a stone column set up in front of the Drōṅadulamma temple in the same village.	....	....	Śaka 1316, Bhava, Jyēshṭha, ba. 7, Friday.	Do. ..	Refers to the stones (<i>ḍāṅṅālu?</i>) presented by Tāṅḍa Nayingāgaru.
386	On a pillar set up near the image of Hanumān at Maruturu.	Vijayanagara ..	Virapratapa Mallikarjuna ..	Śaka 137 [6], Srimu[kha], Bhadrāpada, śu. 15, Sunday.	Do. ..	Much damaged. Gift of taxes called <i>śrōtriya-kapṅālu</i> . Mentions Maruṭuru.
387	On a slab set up near the Śiva temple in the same village.	....	....	Śaka 16[3]3, Vi[kri]ṭi, Śrā- [vaṅa*], śu. 1 [1].	Do. ..	Damaged. Registers a gift by Narasaraḷu of Mārṭū[ru*].
388	On a slab set up near a well at Kaṅḍlā-guṭṭa, a hamlet of Chagallu.	....	....	Śaka 1417, Sarvājitt, Aśā- dha, [śu. 3], Sunday.	Do. ..	Registers that a certain Channama-Nayanāgaru settled the distribution of land under the tank north of Kaṅḍlakunṅa, three parts being set apart for the Velamas, gods and Brahmanas and two for those who guarded the country.
389	On a pillar of the Kalyāṇa-māṅḍapa in the Mūlasthanēśvara temple at Naden-dla.	....	....	Śaka 1**8, Parthiva, Vaiṣākha, śu. 15, Sunday.	Do	Gift of an image of Pārvatī and of a golden necklace to the god of Mūlsthana by [Vili]-Pōtinēḍu, for the merit of his parents.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
390	On the same pillar .. .. .	....	....	Śaka 107[5], Uttarāyana- Sankranti.	Telugu	Gift of a lamp by a merchant to the Mahadeva of Mulasthana at Nadiṅḍa.
391	On another pillar of the same <i>maṅḍapa</i> ..	Kōṭa ..	<i>Mahāmaṅḍalāśvara Jugamechahuganḍa Gaṇa- paidevarāju.</i>	Śaka 1180, Bhādrapada, ḅa. 6, Friday.	Sanskrit Telugu.	Registers that the king who was the son of Bayyala- devi granted 2 <i>keśari-śāla</i> on each <i>māḍa</i> realised on the whole-sale disposal of certain articles at Nadiṅḍa, to the temple of Mahadeva at Mūlas- thana.
392	On a stone built into the platform of the <i>Talambāṭṭu-maṅḍapa</i> of the same temple.	....	....	....	Telugu	Fragment. The bottom portion which is preserved records (1) a grant [of land] to the temple of Sōśvara-Mahadeva, for offerings; (2) the resolution of the Telika-thousand community the lords of Bejavade—regarding the jewellery of a deceased wife and (3) the gift by a merchant of 55 sheep for a lamp to the temple of Chōśvara at Nadiṅḍa.
393	On a pillar set up in front of the Vēmu- lamma temple in the same village.	Koṅḍapaḍmaṭi (<i>Giripāsāhima</i>).	<i>Mahāmaṅḍalāśvara Manma-Maṅḍa</i> , a subor- dinate of Kulōttuṅga-Chōḍa.	Śaka 1061, Āś- viḷa, dark half, Indra's day (<i>i.e.</i> , 12th <i>tithi</i>), Monday.	Sanskrit Telugu.	Gift of land to the goddess Karpamōṭi (<i>i.e.</i> , Chā- mūḍa) at Nadiṅḍa. The Telugu portion men- tions a gift of 55 sheep for a lamp and registers the distribution of land among numerous temple servants consisting of <i>Sānulu</i> , <i>mānulu</i> and <i>vāḍḍā- mantulu</i> . See <i>Epigraphia Indica</i> , Volume VI, pages 274 and 275.
394	On a stone lying in front of the Nandi- kuṅṭa-Vināyaka temple in the same village.	Do.	<i>Mahāmaṅḍalāśvara</i> Buddharaḷu	Śaka 1093, Viś- huvu-Sankran- ti.	Telugu	Mutilated. Gift by the king and (his brother) Mandēraḷa, son of Mallerāḷa, for the merit of their parents. See <i>ibid</i> .
395	On a mutilated slab lying in a field in the same village.	....	....	Śaka 1046, Magha, bright half, 5th <i>tithi</i> .	Telugu (verse and prose).	Begins with the eulogy of the Vaiśyas born of the Kutēra race. A certain Kāmana (or Kāmi-seṭṭi), son of Kosani-seṭṭi of Penugōḍa and of the Mok- kola family built a temple for Viśvāvara at Nadiṅḍa. Another inscription in continuation of this is dated in Śaka 105[0], Bhādrapada, <i>śuddha</i> 12, Thursday and records a gift of sheep for a lamp by the same Kāmi-seṭṭi.
396	On the same slab .. .. .	....	....	[Chalukya]-Viś- rama year, 46. ... Sankranti.	Telugu	Much mutilated. Refers to the <i>dandānāyaka</i> Anan- tapāla and a gift of land at Mayindamvō[lu*].
397	On a mutilated slab (now used as a survey stone) in a field in the same village.	Koṅḍapaḍmaṭi..	<i>Mahāmaṅḍalāśvara</i> Budharaḷa	Uttarāyana-Saṅ- kranti.	Do.	Gift of land west of Nadiṅḍa for maintaining a feeding-house in which 15 Brahmanas were to be fed every day.
398	On another mutilated stone in the same field.	Do.	<i>Mahāmaṅḍalāśvara</i> Manma-Maṅḍayaraḷa, subordinate of Kulōttuṅga-Chōḍa.	....	Do.	Gift of land for offerings to the temple of Sakalāśvara, consecrated on the hill in the tank Aluva-cheruvu, on the south-west of Nadiṅḍa.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
399	On the door-post of the entrance into the Ramalingasvamin temple at Kesana-palli.	....	....	Śaka 139[9], [Vi]lambi, Pu-shya, <i>śa.</i> 1, Friday.	Telugu ..	Much damaged. Mentions Kēsanipalle.
400	On a stone lying in a field in the same village.	....	....	Śaka 1551, Vikarin (wrong) Visakha, <i>śa.</i> 7, Wednesday.	Do. ..	Damaged. Mentions [Ya]llareḍḍi, son of Mallareḍḍi.
401	On two stones built into the Pōturāju shrine at Kanuparru.	....	....	Śaka 1189, Vaisakha, <i>śuddha</i> 13, Vaddisvaramu (<i>ś.e.</i> , Saturday).	Do. ..	Gift of tolls by Māramarāju, Prolamarāju, [Jamu] Darapa-Nayudu and Marinēdu to the temple of Gopinātha for the merit of King Prataparudradeva-Maharāja.
402	On a pillar set up in front of the Āñjanēya shrine at Appapuram.	....	....	Śaka 1327 (in words), Parthiva, Magha, <i>śuddha</i> 11, Thursday.	Do. ..	Registers that Katūri Vallabhi-śeṭṭi of Varidala- <i>gōtra</i> and the lord of Ayyavāipuru, built a tank called Govardhana-sannidraṃ and constructing on its bund a temple for Kōśava-Peruma], got some land granted to the temple below that tank, by king Peda-Kōmatī-Vēma. Mentions Challisvara.
403	On the slab called <i>Paṅḡtammārāju</i> at Govindapuram.	....	....	....	Telugu (Archais).	
404	On a pillar set up near the Rāmasvāmin temple at Kavuru.	....	....	Śaka 105[9], Uttarāyana-Saṅkrānti.	Telugu ..	Damaged. Registers that a certain Reddi of the Kōṇḍapadmaṭi country built a temple for the god Sōmesvaradeva at Goniyapūḍi and gave some land to it below a tank built by himself. He also gave sheep for a larp.
405	On a Nandi-pillar standing in a street at Purushottamapattanam .	[Kakatiya] ..	<i>Mahāmaṅḡalēśvaru</i> Gaṇapatideva-Maharāja	Śaka 11[71*], Kilaku, Paushya, <i>śuddha</i> 10, Monday, Uttarāyana-Saṅkrānti.	Do. ..	Gift of the village Oḍḍapūḍi to the temple of Śam-karīvara-Mahadeva at Kōtyadōna by Ekkaya, the younger brother of [Hhā]kara who was the great minister (<i>pradhāni</i>) of the king.
406	On the Garuḍa-pillar set up in the main street of the same village.	....	....	Śaka 1321, Pra[ma]ḍi, Magha, <i>śa.</i> 6, Friday.	Do. ..	This pillar (<i>Garuḍa-gambha</i>) of god Lakshmi-Narasimha was the gift of a native of Atukuru.
407	On a slab set up in front of the Mallesvara temple at Babbepalle .	Telugu-Chōḍa..	Tiru[ka]līdeva-Chōḍa-Maharāja, son of Tiru-[ka]līdevarāja.	....	Do. ..	Registers that the king built at Pabbapali a temple for Tirukalīśa-Mahadeva in the name of his father and granted lands and a small tank to it.
408	On the Garuḍa-pillar set up in front of the Vēṅḡḡpalesvāmin temple at Punuru.	....	....	Śaka 130[9], Prabhava, <i>śa.</i> Śrāvana, <i>śa.</i> [8], Srijayanti.	Do. ..	Registers that a certain Nōḅkareḍḍi-Bukkarayanigaru granted lands to the temple of Gopināthadeva at Pōḅuru.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
409	On the same pillar .. .. .	....	....	....	Telugu ..	
410	On a broken pillar lying in the compound of the Virabhadrasvamin temple in the same village.	Telugu-Chōḍa...	<i>Mahāmaṇḍalēśvara</i> Bhīmadvēva Kēśavadvēva-Chōḍa-Mahārāja, son of Chōḍadvēva-Mahārāja and Kalyāṇamahādevī.	Śaka 1167, Chaitra, <i>suddha</i> 5, Sunday, Mēsha-Saṅk-rānti.	Do.	Gift of land to the same temple by <i>Mahāmaṇḍalēśvara</i> Pūṣapāṭi Gaṇapatirāja for the merit of his parents Rāmārāja and Lakṣmadēvī. Registers the apportionment of land in Pūnuru to the <i>Mahājānas</i> of that village which was granted [to them] by Anuṅgudōva-Mahārāja with the consent of Gaṇapatidēva-Mahārāja.
411	On the door-post of the entrance into the Tripurantakēśvara temple in the same village.	..	....	Śaka 1451, Sarvadhāri, Pushya, <i>ba.</i> 3, Sunday.	Do.	The temple of Tripurantaka-linga was built by a certain Basivinoḍḍu for the merit of his parents.
412	On a stone built into a well in the same village.	Telugu-Chōḍa	....	Mēsha-[Saṅkran-ti.]	Do.	Mutilated. Mentions a Chōḍa-Mahārāja.
413	On a stone lying in front of the Vēṅgō-pālasvamin temple at Eddanapudi.	....	....	Śaka 1366, Raktakshin, Āshāḍha, <i>śa.</i> 14, Monday.	Do.	Gift of land to the temple of Kāmachandra at Nūntu-lapāḍu by a certain Timmanāyanīngaru.
414	On a stone lying in front of the Śiva temple in the same village.	..	....	....	Do.	Registers that a certain Anne[pe]ggāḍa granted Eddanapudi as an <i>agrāhāra</i> and fixed its boundaries.
415	On a stone set up in front of the Medana-gōpālasvamin temple at Enamdala.	Vijayanagara ..	Virapratāpa Sadāsivadvēva-Mahārāja, ruling from Vijayanagara.	Śaka 14[87], Krodhana, Āsvīja, <i>śa.</i> 1[1].	Do.	Registers a gift of land at Yanamadala in Vinikoḍḍa-sīma for the merit of Kumāra-Venk[ṭa]pājaya, son of the <i>Mahāmaṇḍalēśvara</i> Venkātēśva[r]rāja, by his agent Dalavayi Venkātēśa. Mentions the <i>Mahāmaṇḍalēśvara</i> Rāmārāja-Tirumalarājaya-dēvi-Mahārāja.
416	On a stone set up in a street of the same village.	....	....	Śaka 1810, Sarvadārīn, Chaitra, <i>suddha</i> 9, Wednesday.	Telugu (verse)..	Registers that a certain Venkātāmantri, consecrated the temple of Sītāmadēva at Yanamadala, Maddinēni Narasimhadāsu presented the procession-al images and gave 3 acres of land. On some pillars of the temple of Sītārāma at Enamadala the same donor under the name Buchohi-Venkayya is described as having established that temple.
417	On the door-post of the entrance into the Malleśvara temple in the same village.	Vijayanagara ..	Harihararāja	Śaka 132[2], Vikrama, Magha, <i>śa.</i> 10, Monday.	Telugu..	Records that Chinakurti Annama-Nayamīngaru made a gift of land to the temple of Dōḍḍa-Mahā-thadēva of Kurundoru, for offerings.
418	On a slab set up in front of the Ōrugant-amma shrine in the same village.	....	....	Śaka 1416, Prāṇādīoha, Magha, <i>ba.</i> 3[0], Monday.	Do.	Gilt of one <i>adḍa</i> on each <i>pūṭi</i> (of grain) for maintaining the worship and festivals of Vōṛuṅgaṅṭi-amma at Pina-Yenmadala, by a certain Mōḍaramēttari Rāmayaṅgaru.
419	On a stone set up in a street at Gorljavolu.	Vijayanagara ..	Virapratāpa Sadāsivadvēva-Mahārāja, ruling from Vijayanagara.	Śaka 1468, Parābhava, Śrāvāna, <i>ba.</i> 12, Thursday.	Do	Gift of the village Gorāṅjavolu in Koḍavīṭi-sīma to the Śrī-Vaiṣṇava teacher Tiruvēṅḡalanathayyaṅgaru, son of Talāpaka Tirumalayyaṅgaru at <i>Svāmī-puṣhkarvī</i> tank, in the presence of Tiruvēṅḡalanātha (<i>i.e.</i> , the god Venkātēśa at Tirupati).

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
420	On a Hanuman slab at Vankayalapadu.	Vijayanagara ..	Vijayaraya ..	Śaka 1363, Durmati, Kartika śu. 11, Thursday, Śaka 1698, Vikriti.	Telugu ..	Damaged. Registers the consecration of the image of Hanumanta-Perumal for the merit of the members of the royal family.
421	On a slab set up near the <i>Chaitendardāvi</i> in the same village.	.....	.....		Telugu verse ..	Records that Krishnāma-seṭṭi built the well, planted a garden and repaired the water-shed. Another slab set up in the same place also registers this fact in Telugu verse. A third stone lying there states that the poet Nārāsa-Puṇḍita who composed the verses on the three slabs, was rewarded with a pair of golden-bangles by Kṛishnāma-seṭṭi.
422	On a pillar set up near the <i>Peddaacheruvu</i> tank in the same village.	Vijayanagara ..	Ach yutaraya ..	Śaka 1462, Śārvarin, Chaitra, Full-moon.	Sanskrit and Telugu.	Registers that Chinnamāmbā, the sister of Rāmāya-mantri Bācha,--the minister of the Karnāṭa king Achyuta and the wife of Pratāpa-Yalla, built a temple of Śiva called Parvatānātha at Sāhtaluru, converted Vaṅkalāpaḍu into an <i>agrahāra</i> under the name Rāmāchandra-pura and constructed near it the tank, Gōpināthasamudra. In the Telugu portion she is called the sister of Rāmāya Bhaskaramātya.
423	On a Naga-stone set up in front of the Addānkamma temple at Edlapadu.	.....	.....	Śaka 1458 (for 1478), Nāla, Magha, śu. 16, Sunday.	Telugu..	Registers that a dependent (?) of Basuvapātra got an image of Adisakti whose native name was Nāñchāramma, made and consecrated for the merit of his parents.
424	On a stone lying near a well at Visvana-thuni-khandrika.	.....	.....	Vikrama, Vaiśākha, śu. Full-moon.	Do. ..	Records that the shepherd (<i>golla</i>) Viraya of Garikipadu, dug a well in a field of Viśvanāthani Khāndrika, planted a garden and performed the thread-ceremony (<i>Upaṅgaman vadugu</i>) of a Brahman boy.
425	On a pillar in the Mukha-maṅḍapa of the Channa-Malleshvara temple at Jaladi.	.....	.....	Śaka 1428, Kshaya, Magha, śu. 14.	Do. ..	Gift of land at Jaladi by certain private individuals to the temple of Chenna-Mallikharjuna-linga at that village.
426	On a pillar in the Mukha-maṅḍapa of the Channakesavasvamin temple in the same village.	.....	.....	Śaka 1396, Jaya, Chaitra, śu. 30, Saturday, solar eclipse.	Do. ..	Gift of land by a certain Kirtiraju-Inmadraju to the temple of Gōpināthadeva at Jaladi.
427	On the Garuda-pillar set up in front of the same temple.	.....	.....	Nandana, Nija-Bhadrapada, śu. 10, Monday.	Do. ..	Registers the gift of the <i>Garudagambhamu</i> to the temple of Gōpinātha at Jaladi by a certain Machinēḍu on behalf of Ko[n]jijōṭi Naginēḍu.
428	On a rock in a field at Jaggapuram, hamlet of the same village.	.....	.....	Śukla, Śrā[va]na, śu. 1. . .	Do.	Gift of land at Jaladi, to Bhagavatula Kōṇeraya of Virivuru by the <i>Mahāmaṅḍalēvara</i> Rāmāraja-Tirumalarajayyadeva-Maharaja.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
429	On a stone in the north wall of the Sōmēśvarasvāmin temple at Eluru.	....	....	Śaka (mistake for Kaliyuga) 4664 (mistake for 4590) Saumya, Jyēshtha, <i>ba.</i> 2, Friday. Do.	Telugu	Mutilated. Registers a gift of land at Vēru in Koṇḍaviṭṭi-sima to the temple of Chandraprabhājānōśvara of that village by the <i>Mahāmānḍalēśvara Tribhuvana-birudulavēnu</i> Sambeta Alamandala Kūkkāni Dēva-Chōḍa-Mahārāja; see below Nos. 430 and 431.
430	On a stone in the wall to the left of the entrance into the same temple.	....	....	Śaka (mistake for Kaliyuga) [4]925 (evidently for 4295) Uttarayana-Saṅkrānti. Lost; solar eclipse.	Do.	Gift of land to the temple of Sōmēśvaradēva at the same village by the same chief.
431	On a Nandi slab set up near the same temple.	....	....	Do.	Do.	Registers that Paticchēdi Chikka-Bhinarāja of Vēru made a gift of land to the temple of Mutasthāna-Somanāthadēva for offerings.
432	On the Naga-pillar set up in front of the Virabhadra temple in the same village.	....	....	Lost; solar eclipse.	Sanskrit and Telugu.	Much damaged. Refers to a line of kings or chiefs commencing with Bhīma, who were the lords of Kollipāka, the rulers of the <i>Śatasahasra</i> country on the southern side of Kriṣṇa, etc. In this family was a certain Guṇḍa who made gifts of land to Brāhmanas of various <i>gōtras</i> . Below this is a later record which registers the lands enjoyed by certain head <i>karṇas</i> . Mentions the <i>Mahāmānḍalēśvara</i> Paticchēdi-Bhīma.
433	On the same pillar	Vijayanagara ..	Virapratapa Kriṣṇadēvarāya-Mahārāja ..	Śaka 14[13] [Vishu], Kārttika, <i>śa.</i> 15, Monday.	Do.	Much damaged. Gift of land by Nāṇḍila-Gōpa, the sister's son of the great minister Pratāpa Śalva-Timmarasaya, to the temple of Sōmēśvara at Vēru; Gōpa was appointed to rule the Koṇḍaviṭṭi country by his uncle, Śalva-Timma, cf. <i>Epigraphia Indica</i> . Vol. VI. p. 112.
434	On a pillar of the Mukha-maṇḍapa in the Channakēśavasvāmin temple in the same village.	....	....	Śaka (mistake for Kali-yuga) 4564 (mistake for 4590), Saumya, Jyēshtha, <i>ba.</i> 2, Friday. Do.	Telugu	Gift of tax-free land at Vēru in Koṇḍaviṭṭi-sima, to the temple of Telugurāya at Sikkakolama by the <i>Mahāmānḍalēśvara Tribhuvana-birudula vēnu</i> Sambeta Dēva-chōḍa-Mahārāja. See above Nos. 429 and 430.
435	On another pillar of the same maṇḍapa ..	....	....	Do.	Do.	Gift of land at Vēru by the same chief to the temple of Channakēśava-Perumal at that village.
436	On the left column of the entrance into the same temple.	....	....	Śaka 1443, Chitrabhanu, Śrāvāṇa, <i>śa.</i> 11, Monday.	Do.	Registers that a certain Venkayōgi constructed the <i>Bhōga-maṇḍapa</i> of the Chennakēśavarāya temple at Vēru and that the chief Śūrinī Abba-Nayanīgaru gave to this Venkayōgi a piece of land in the same village on the day of the lunar eclipse.
437	On the right column of the same entrance	....	....	Vyaya, Bhādrapada, <i>ba.</i> 7, Wednesday, Rōhini.	Do.	Registers the gift of this pillar for the entrance into the <i>mukha-maṇḍapa</i> of Chel[ṇ]jakesavarāya at Vēru, by a certain Yarramrāja of Chēngala-maṭṭi.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
447	On a pillar of a <i>dargā</i> -pavilion in the same village.	....	....	Śaka 1326, Tarana, Magha, <i>su.</i> 10, Saturday. Do.	Telugu ..	Gift of this (central) pillar for the mukha- <i>maṇḍapa</i> of the Nagareśvara temple at Koṇḍavidu, by the merchant Narahari- <i>setṭi</i> of the Puchehekakola- <i>gōtra</i> and the chief of Penuṅḡoṇḍa.
448	On another pillar of the same pavilion ..	....	....	Do.	Do. ..	Gift of this (central) pillar for the same <i>maṇḍapa</i> , by the merchant Suggi- <i>setṭi</i> of Nudnyumbadu who belonged to the Yerasetṭi- <i>gōtra</i> and was the chief of Penuṅḡoṇḍa.
449	On the third pillar in the same place ..	....	....	Do.	Do. ..	Gift by Chavvi- <i>setṭi</i> of Bo[<i>da</i>]rukuta- <i>gōtra</i> .
450	On the fourth pillar in the same place ..	....	....	Do.	Do. ..	Gift of the pillar by Kaṭakama- <i>setṭi</i> of Yeṇḍaluru, who belonged to the Venukula- <i>gōtra</i> .
451	On a beam of the same pavilion ..	....	....	Do.	Do. ..	(Gift by the merchant Vina[malli]- <i>setṭi</i> of Yanukola- <i>gōtra</i> for the merit of his father, uncles and mother.
452	On another beam of the same pavilion ..	....	....	Do.	Do. ..	This beam (<i>dārapaṭṭe</i>) was the gift of the merchant Kiōli (inigi- <i>seti</i> of Vivaisilla- <i>gōtra</i> , for the mukha- <i>maṇḍapa</i> of the same temple.
453	On the third beam of the same pavilion ..	....	....	Do.	Do. ..	Gift by the merchant Maraturu Polama <i>setṭi</i> of [A]ppanūṅḡakula- <i>gōtra</i> .
454	On a boulder near the <i>vēḡu</i> at Ellamanda	Vijayanagara ..	Virapratapa Sadasivadeva-Malārāya	Śaka 1477, Rakshasa, Sravāṇa, <i>su.</i> 11, Thursday.	Do. ..	Registers certain privileges (?) granted to the residents of the village Yallamanda in Koṇḍavīṭṭi-sūna, by the chief Siddhiraju Timmarajayadeva-Matarāja on behalf of the <i>Mahāmaṇḍalēśvara</i> Yara Tirumalarājayadeva-M. hārāja.
455	On a stone lying in a field at Guravaya-palem, a hamlet of the same village.	....	[Mahāma]ṇḍalēśvara Kulo[ttuṅga-Chōḍa- <i>rāja</i>].	Śaka 1075, Śimukha, Uttarāyana-Saṅkrānti.	Do. ..	Gift of a tank constructed by him self at Pētūruru, to the temple of 'tikotiśvara-tēva, by a certain Buddana.
456	On a slab lying in a field at Munumaka.	....	....	Śaka 1145, Uttarāyana-Saṅkrānti.	Do. ..	Damaged. Seems to record a gift of land at Maluvumbaka to the temple of Anareśvara-Mahādeva by a certain Siddhirāja, for the merit of his parents and of Gaṇapati-deva-Maharāja.
457	On a stone built into the platform of the Hanuman temple at Ganapavaram.	....	....	Durmukhi, Chaitra, <i>su.</i> 6, Thursday.	Do. ..	Gift of this Gaṇḍa-pillar by the merchant Kami- <i>setṭi</i> .
458	On a mutilated stone lying near the Sōmēśvaraśvamin temple in the same village.	....	....	Śaka Sravāṇa, <i>su.</i> 3,	Do. ..	Seems to record a gift by Akkasala Kamoju, for the welfare of the people and for the merit of Kulot-tuṅga-Kaṇḍra-[Chōḍa]. Mentions the Jaina temple Chandra [pra]ṭha-Jinalaya.
459	On the Kitatarjuna-pillar set up on the top of the Indrukila hill at Bezwada (Bezwada taluk, Kistna district).	....	....	....	Sanskrit prose in archaic Telugu about the 9th century A.D.).	The inscription has to be read from the bottom. Registers the setting up of the pillar by a certain Tukōtiboyi of Fechehe[va]da. See below page 148 paragraph 77.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
460	On a pillar set up in front of the Brahmésvara temple at Kondanayani-varām.	....	<i>Mahāmandalésvara</i> Baddigadevarāja.	Śaka 1188, Karkāṭaka-Saṅkrānti.	Sanskrit and Telugu.	Unfinished. The Sanskrit portion refers to a gift of land at <i>Velēti-janapada</i> to the temple of Brahmésvara, by the king who was the son of Chōḍa-Iḍṛaya and grandson of Viranāyana Baddiga. Gift of land and 25 cows for maintaining a lamp in the temple of Brahmésvara.
461	On the same pillar .. .. .	....	Udeya-Manma	Śaka 117[1], Saunya, the Sun being in conjunction with Budha (Mercury).	Do.	
462	Do.	Pallava	Narāyana, brother of Nāga of the Bharadvāja-gōtra.	Śaka 1179, Makara (Nakra)-Saṅkrānti.	Do.	Gift of land and cows for the same purpose.
463	Do.	Do. .. .	Nagadeva	Śaka 1157, Uttarāyana-Saṅkrānti.	Sanskrit (in Telugu).	Gift of land and cows for the same purpose. Traces the king's descent from Siva and refers to the founder Kaḍveṭṭi, the donor of seven villages.
464	Do. .. .. .	....	....	Śaka 1180, the Sun being in Mēsha.	Sanskrit and Telugu.	Gift of land and cows to the same temple by the merchant Muppi-seṭṭi of Utakula-gōtra, for maintaining a lamp.
465	On the top beam of the inner entrance into the same temple.	....	....	Śaka 1165, Āshāḍha, śu. 12.	Do.	The beginning and the end are built in. Gift of 25 cows for a lamp to the temple of Prasanna-valabha-Kesavadeva at Gonturu, by the merchant Paruva Anni-seṭṭi of Penḍlikula-gōtra.
466	On a stone set up in front of the Rama-lingasvāmin temple at Santaravuru , (Bapatla taluk, Guntūr district).	[Kakatiya] ..	Ganapatiḍeva-Maharāja	Śaka 1167, Viśvāsu.	Telugu .. .	Gift of land by Karṇamu Maraya to the temple of Ramanathadeva at Ravuru, for the merit of his parents and the king.
467	On a pillar of the Kalyāna-maṇḍapa of the same temple.	....	....	Śaka 1417, Anala, Phalguna, 5. (called Phani-tiṭhi) the Sun having passed Vriśha (Taurus), Friday. The Telugu portion gives the same Śaka year, but Rākhasa, Phalguna, [śa.] 5, Friday.	Sanskrit and Telugu.	Records that a certain Gandhe-Pōtaya set up a <i>liṅga</i> called Mallośvura or Malhikarjuna in the Rama-linga temple at Ravuru.
468	On the same pillar .. .. .	....	....	Śaka 1418, Nala, Chaitra, [śa.] 14, Monday. Śivarātri.	Telugu .. .	Registers that a certain Gandhe-Nagama did the plastering for the temple of Ramōśvaradeva of Ravuru in connection with its re-consecration.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
469	On a pillar in the verandah of the Channakésavāmin temple in the same village.	Gajapati	Purushottamadēva	Śaka 1418, Nala, Vaiśakha, śu. [11].	Telugu	The Chief Hindurāva-Surathāni (<i>i.e.</i> , the Sultan among Hindu kings) Sarvēpālī Timmareḍḍi made a grant of land for offerings to the goddesses Lakshmi and Bhū, on the occasion of their consecration.
470	On a second pillar in the same place	....	....	Śaka 1575, Jaya, Ashādha, <i>ba.</i> 30, Monday.	Do.	Damaged. Registers that on this day "in the second quarter of the night the earth shook and all temples crumbled. Hence at Santarāvūru.
471	On the same pillar	....	....	Śaka 1[4]16, Nala, Vaiśakha, <i>suddha</i> 11, [Friday].	Do.	Records the consecration of the goddesses Lakshmi and Bhū in the Channakésavārāya temple at Ravūru by Gandhe-Pōtaya for the merit of his parents. See No. 469, above.
472	On the lamp-column set up in front of the same temple.	....	....	Śaka 1403, Plava, Nija-Ashādha, 11, (the first <i>Ēkādash</i>).	Sanskrit and Telugu.	States that Sūramu Tirumali-Reḍḍi consecrated, for the first time, the god Chennakésavārāya at Ravūru for the merit of his parents.
473	On a stone built into the compound wall of the same temple.	....	....	Śaka 1386, Raktakshi, Pushya, <i>ba.</i> 2, Sunday.	Telugu	A certain Chennayya of Ravūru built the surrounding wall (of the temple) for the merit of Teluṅgūrāya-Mahārāya.
474	On another stone in the same place	....	....	Śaka 1366, Raktakshi, Pushya, <i>ba.</i> 7, Thursday.	Do.	Gift of the stone (<i>bāra</i>) by a certain Abhōṭṭa Immaḍḍi-Nayūdu, for the merit of his parents.
475	On a stone set up outside the same temple	Vijayanagara	Virapratāpa Sadāsivadeva-Mahārāya, ruling from Vijayanagara.	Śaka 1467, Kiliaka, Ashādhā, śu. 1, Thursday.	Do.	Much damaged. Registers that Mūrti-Ramarājāya, the agent of Ramarājāya, who was "the agent for the whole empire of the king," was ruling Kōṇḍaviḍu and under the command of the king and Ramarājāya remitted the taxes on barbers in the four towns Vinikoṇḍa, Bellamkōṇḍa, Adānki and Ammanāmbrolu included in that country.
476	On the second stone set up in the same place.	Saluva	Mahāmāṇḍalēśvara Kaṭhāri-Sāluva Teluṅgū-ṭayadeva-Mahārāya.	Śaka 1350, Kiliaka, Āśvīja, śu. 15, Sunday, lunar eclipse.	Sanskrit and Telugu.	Registers that the king declared tax-free, the lands owned by the gods and Brūhmanas at Ravūru, for the merit of himself and of his parents Samburāya and Nagalidēvamma.
477	On the third stone set up in the same place.	Vijayanagara	Virapratāpa Sadāsivadeva-Mahārāya	Śaka 1477, Rākshasa, Magha, śu. 1[5].	Telugu	Gift of tolls [in kind] and in coin collected at the village of Santa-Ravūru, to the temples of Channarāya and Rāmāya-līṅga at that village by the <i>Mahāmāṇḍalēśvara</i> Rāmārāja-China-Straṅgarāja-Jaggarājāyadeva-Mahārāja.
478	Bellary District, Adoni taluk. On a slab set up in the Courtyard of the Añjanēya temple at Bassarakōdu.	[Yadava]	Rāyanārāyaṇa Prāṇhapratāpa[Chakravartī]n Rāmachandradeva.	Śaka 1200, Bahudhānya, Jyēsthā, śu. 1, Thursday.	Kanarese	States that the king was ruling at his capital Dēvagiri as a feudatory of [Saka]rāya (<i>i.e.</i> , the Mahāmādan king). A certain <i>Mahāmāṇḍalēśvara</i> Bhīmā-dēva-Rāne who was ruling over Sindavāḍi, Adavāni and other districts, gave the village Basurukōdu as a free grant to the <i>Mahāmāṇḍalēśvara</i> Virā-Bommarasa.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
479	On a rock in a field at Alasandigutti	....	....	Śaka 8 [9] 4, Pra[mō]de, Uttarayana, śuddha Pausya.	Kanarese and Telugu.	Gift of 4 <i>pannasa-mattara</i> of land to the temple of Mahādeva at Alasandigutti, by a certain Mallaparaśa. One line in Telugu at the end of the inscription states that other private persons also granted an <i>Umbāḥi</i> [to the same temple]. Damaged and mutilated.
480	On a rock in a field at Sambukallu	Yadava ..	Ramaobandrade[va] .. ..	....	[Kanarese] ..	While Bi[je]na was ruling the Sindavadi-one-thousand country, a son of Kēvanayya of Chanda-kōḍa gave 4 <i>matta</i> of land by the royal measure (<i>rājamāna</i>) to a certain Dēbhayya.
481	On a stone set up in the Lingamayya temple at Baichageri .. ..	..	....	Śaka 862, Vikārin, Magha, śuddha, 3, [tadige], Monday. Yuvan, Magha, śu. 15.	Kanarese ..	
482	On a stone in a field near the same village	..	....	....	Do. ..	Damaged. Seems to record a gift of land at Baichageri by Channamarapa-Nayaka under orders of Kāmapa-Nayaka.
483	On a slab set up in front of the <i>Chāvaḍi</i> at Kapaji.	....	....	Śaka 1453, Khara, Śvija, śa. [5], Saturday.	Do. ..	Registers that one half of the village Karpaḍi alias Hariharapura was granted to the temple of Tiruveṅkaṇatha by the <i>Mahājanas</i> of that village for the merit of king Virapratapa Vira-Achhyutā-rāya-Mahārāya.
484	On a rock at Sultanapuram .. ..	....	....	Śaka 147[9], Naja, Aśadhā, śuddha 5.	Telugu ..	Much damaged. Refers to Pesaribāṇḍa included in Adaveni a province of Vijayanagara and the temple of Narasimhadeva.
485	On the east wall of the <i>maṇḍapa</i> in front of the central shrine of the Añjaneya temple at Kallubhavi.	Vijayanagara ..	Virapratapa Vira-Sadaśivadeva-Mahārāya	Śaka 1481, Siddharthin, Śvija, śu. 16, [Sunday].	Do. ..	Seriously damaged. Mentions Kallabha[vi].
486	On a slab lying in a field near the same village.	..	....	....	Kanarese (in Nāgari).	Registers that this is the field of Madhava-Bhaṭṭa son of Vishṇu-Bhaṭṭa who was evidently the priest (?) of the temple of Murāri-Kōśavadēva.
487	On a slab set up in a field near the village of Isivi.	..	....	Śaka 1623, Vishu, Jyē-śhṭha, śu. [7]. Vaisakha, śa. [1].	Kanarese ..	Damaged. Seems to record a gift by the <i>Dēśi</i> Demājya of Yisibe.
488	On an image in the central shrine of Gaṅgadhareśvara temple at Badanehallu.	..	....	....	Do. .	Mutilated. Registers that a certain Ereyama-Nayaka the <i>haggade</i> of maha-naḍu and "the <i>mast</i> elephant of . . . " went to heaven.
489	On a slab lying near a cattle trough in the same village.	Western Chalukya.	Traikōyamalladeva (Somesvara I)	Śaka 976, Jaya, Phalgunā, śuddha, 5, Sunday.	Do. .	The chief Viranoḷamba-Pallava Permaṇḍi was ruling Sindavadi one thousand, as a feudatory of the king. Gift of black-soil land at (?) Badalapa near Kavatalu twelve.
490	On a rock at Yerigeri	Vijayanagara ..	Virapratapa Sadaśiva-Mahārāya	Śaka 1473, Virōdhiḥit, Kārttika, śu. 12.	Do. .	Unfinished.
491	On a stone set up in front of a well in the village of Guddada Hosahalli	..	....	[Parti]bha (i.e., Parthiva), Śvija, śa. 13, Thursday.	Do. .	Damaged. The chief (or prince) Vira-Mallappa Odeyaru entitled <i>mūrurāyagaṇḍa</i> and <i>Bhāṣagatoppu-rāyagaṇḍa</i> , seems to have granted land at Hiriyaharaḷu, to one of his subordinates.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
492	On the east wall of the Āñjanēya temple at Kavutalām.	Vijayanagara ..	Virapratāpa Achyutarāya-Maharāya ..	Śaka 1454, Nandana, Phalguna, <i>ba.</i> 7, Monday.	Kanarese ..	Refers to the <i>Mahāmāṇḍalēśvara</i> Śalakayādēva Chika Īrimalarāja-Mahārāya and the charter given by him to the <i>gavūdas</i> and people of Kevatalādāsime, who had emigrated to the district of Māsavya-sime.
493	On a rock in front of the deserted Āñjanēya temple near Kamavaram.	..	....	Śaka 1477, Ananda, Māgha, <i>ba.</i> 10.	Do. ..	Records a gift by the <i>Mahāmāṇḍalēśvara</i> Rāmārājā-Koṇḍarājāya-Mahārāya to a certain Malleboyi.
494	On a hero-stone lying near the ruined Āñjanēya temple in the same village.	..	....	..	Do. ..	Registers the death of a certain <i>gavūda</i> wh. was the servant (<i>adī</i>) of Bappadēva himself a devotee of Mallā.
495	On a rock near the <i>Chavāśi</i> at Vurukunda.	..	....	Haksha (<i>i.e.</i> , Akshaya), Kārtika, <i>ba.</i> 1. Monday.	Telugu ..	Registers that a tiger (<i>pitī</i>) having entered the town, a certain Bayirā-virunḍa attacked it and died. Rāmāṇi Koṇḍarāju granted his family 3 <i>tāms</i> of <i>rēgāḍa</i> land.
496	On the image of Hanumān in the same village.	..	....	Śaka 1328, Tārāṇa, Mārgasīra, <i>św.</i> 15.	Kanarese ..	Damaged. Refers to the <i>Mahāmāṇḍalēśvara</i> Avubhājarāja and to the residents of the village Urukunde. These latter appear to have constructed or repaired the temple of Hanumānta.
497	On a stone built into a platform in the bazaar street at Kosgi.	..	....	Śaka 1[6]18, Dhātṛi, Jyēshṭha, <i>ba.</i> 14, Thursday.	Do. ..	Registers that the assembly of the village of Kosigepāle, granted a bazaar to the Pañchāḷas, having properly repaired it.
498	On a stone lying in a field near Devarābetta.	Yadava ..	[Pra*]lāpa-Singapadēva ..	6th year, Pramōdōtha (<i>i.e.</i> , Pramōda), Māgha, <i>śuddha</i> 2, Sunday	Do. ..	Damaged. States that the king was ruling "after having acquired the whole earth." Bhilluvā-Nāyaka the sole agent (<i>garvādīkārī</i>) of the Sindavāḍi-one-thousand province, under the <i>Mahāpradhāna</i> Jagadāḷa Sōmaya-Nāyaka, made a grant of tolls to the temple of Mallikārjunādēva.
499	On a slab set up in the compound of a ruined Īśvara temple at Pedda-Tumbalām.	Western Chalukya.	Bhulōkamaḷadēva (Sōmēśvara III) ..	Chalukya Vikrama year 58, Pramōdōtha, Pūshya, <i>ba.</i> 11 (<i>Ekkādāsī</i>) Sunday, Uttārāyaṇa-Sākrānti Vyātipāta, solar eclipse.	Do. ..	Mentions the <i>Mahāmāṇḍalēśvara</i> Trailōkyamalla Mallidēva-Mahārāja ruling the Sindavāḍi-one-thousand province and records a gift of land to the temple of Pañchalingadēva at Tumbalāḷa. Two <i>vīśas</i> on each <i>dāḷa</i> in "the mint where coins were stamped (<i>achōḷana tāṅkasāle</i>)" were also granted.
500	On a slab built into the masonry wall of a well in the same village.	..	....	..	Do. ..	Registers that Kopperasa the sole agent of Khaṇḍoyārāya Nāgadēva-Īṅaṇe gave an oil-mill for the use of the god Narasimha in his form of splitting (the giant Hiranyakāśipu).
501	On a slab set up in a field near the same village.	..	....	..	Do. ..	"This is the tomb (<i>śiśṭhī</i>) of Bhūṭayya."

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
502	On a slab set up near the Kalkaṅṅharaya temple at Karakantapuram, a hamlet of the same village.	Western Chalukya.	Bhūḷōkamalla (Somēśvara III)	Chalukya Vikrama Year 57, Paridhavin, Chaitra, <i>suddha</i> , 5 (<i>pañcama</i>), Thursday, Rōhini, Sōbhana-yōga, Bālavākaraṇa and Vishu-Sat-kraṇaṇa.	Kanarese (prose and verse).	Registers that the Sinda chief, the <i>Mahāmaṇḍalēśvara</i> Bāchiga or Bācharasa a feudatory of the crown prince (<i>Yavardja</i>) Tailapadēva, ruling the Sinda-vāḍi country gave to the temple of Karakantthadēva at the capital town Tumbala the village of Ittagē situated in Gaḷruḷe seventy, a sub-division of Āḍavani-five-hundred which was itself a district of Sinda-vāḍi-one-thousand, for worship, oblations, lamps, servants and a feeding house, after pouring water into the hands of the teachers Chandramauli-Paṇḍita and Vā. adēva-Paṇḍita.
503	On a second slab set up in the same place	Do.	<i>Pratāpachakravartin</i> Jagadēkamalladēva, ruling from Kalyāṇapura.	11th year, Vibhava, Chaitra, New-moon (<i>Amāvāsī</i>). Monday, solar eclipse.	Kanarese	Dandanayaka Rōcharasa son of the <i>Mahāpradhāna</i> <i>Sēnāpati</i> , <i>Kaḍḍivērgaḷe</i> , <i>Kannāḍa-saṁdhiyēgrāhī</i> <i>Māne-veḷḷe</i> and <i>Hiriyā-Daṇḍanāyaka</i> Bammaṇaya, was ruling the Sinda-vāḍi-one-thousand province and granted the village Tōhiya in Kavataja twelve, to the learned and pious <i>śāhāyana</i> s of Svayambhukarēkaṅṅthadēvarapura of Tumbalaḷiḍu, dividing it into seventy shares.
504	On a slab lying in the same place	Kaḷachurya	Bhujabalamalla, 'lord of Kalāṅṅjanapura the best of cities' ruling from Kalyāṇa.	[Regnal year lost], 1 araṇa, Jyēsthā, <i>suddha</i> Full-moon (<i>Puṇami</i>), Saturday (<i>vadāvara</i>), lunar eclipse.	Kanarese (prose and verse).	Barma or Kali-Barma the son of the general Kalidāsa, was ruling the Sinda-vāḍi province from his capital Kirtnārāyana-nagara Eḷeyama-ṣēṭṭi the son of the chief merchant (<i>mahāvāḍḍāvayavahārī</i>) Bamma-ṣēṭṭi of the Kubera-vaṇṣa, Vaiśya-kula and the Sōtrīya family, set up the god Brahmōśvara and the <i>Mahādaṇḍanāyaka</i> Bammadēvarasa (<i>i.e.</i> , Barma) gave for the worship, offerings and repairs, the village Kōṅṅayahāḷa included in Kandukur twenty-four. Other gifts were also made by <i>nakaras</i> and other mercantile communities. The missing top portion of the stone was discovered at Malakapuram 7 miles from Pedda-Tumbalaḷu. Records that the <i>Mahāmaṇḍalēśvara</i> Mallarasa granted the taxes of Badagikunṅe in Tumbala thirty, a sub-division of Āḍavani five hundred, in Sinda-vāḍi-nāḍu, to the temple of Karēkaṅṅthadēva for worship, offerings, repairs, etc.; he also presented some land and a village. The great <i>naḅaras</i> of the great city Tumbala, the <i>balāṅṅis</i> , the <i>nāṇḍēśis</i> , the nobles and the <i>gavūḅas</i> also made grants.
505	On a second slab lying in the same place	Western Chalukya.	Tribhuvanamalladēva (Vikramaditya VI), ruling from Kalyāṇa.	Chalukya Vikrama Year 31, Vyaya, Srāvāṇa, Full-moon (<i>Puṇami</i>), Wednesday, lunar eclipse.	Kanarese	Mutilated at the bottom. Seems to record a grant of land or of a village called Kisuṁḅe. The road to Āḍavani is mentioned among the boundaries. Mutilated at the bottom.
506	On the third slab lying in the same place	Do.	Tribhuvanamalladēva (Vikramaditya VI).	Lost	Do.	
507	On the same slab, second face	Do.	<i>Pratāpachakravartin</i> Jagadēkamalla, ruling from Kalyāṇapura.	Do.	Do.	

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
508	On a rock near the Palabhavi well at Myakadoni.	....	....	....	Telugu	Registers gifts of dry land, wet land and the low land of a tank bed, by a certain Krishnappa the brother-in-law of Nagaji Nagapa-Nayudu of Kandanavolu, to Tirumala-Tateyya of Adavani. Records the digging of a tank by a householder (<i>gahapatika</i>) of the village Val[p]ura.
509	On a rock in a low land between Myakadoni and Chinna-Kadaburu.	Andhra	Satavahana Siri-Pulumavi (II)	8th year, Hema- [nita-pakha] 1, diva 1. Khara, Magha, ba. 14, Wed- nesday, Siva- raatri.	Prakrit	Registers that Salakaraja-Timmaraja granted to Vengalaraja the village Kadaburu as a <i>Jaghir</i> . The tax <i>managānīke</i> was remitted on all the <i>dēva-mānya</i> lands of this village.
510	On a stone set up in the Mallesvarasvamin temple at Pedda-Kadaburu.	....	....	....	Kanarese	A certain Badigavunda of Kadaburu made a gift of land to Nagarasiyya.
511	On another stone in the same place	....	....	....	Do.	Registers that while the <i>Mahāśāmantā</i> Kannara was ruling the Sindavadi-one-thousand province, while Jānasiva-Bhatara was in charge of the <i>dēva-bhōga</i> lands and Appana was the <i>gavunda</i> , a certain Kaga-setti of the Vasya-kula and the Belagāra race (?), made a gift of land to the temple of Kamesvara.
512	On a slab lying in a field near the ruined Isvara temple at Doddimakala.	[Rashtrakuta]..	Goyindara Ballaha, 'ruling up to the sea'	Saka 652, Khara, Phalguna, 4v. 5 (<i>gāḥamā</i>), Friday.	Do.	Registers that while the <i>Dandānāyaka</i> Kariya-Kesirajayya was ruling the Sindavadi-one-thousand, as a feudatory of the king, the <i>Sēnāśova</i> Bicharasayya of the Vasishtha-gōtra, consecrated a temple for Biyala Somanathadeva on the western side of the holy tank at Chitravale. On that occasion the <i>mahājanas</i> of Kirtinarayapurā <i>alias</i> Tumbula, made gifts of land for offerings, lamps, repairs, etc.
513	On a slab set up near the Ānjaneya temple at Bapuram.	Kalachurya	<i>Rāyamurāri Bhujabalamalla</i> Somēśvaradeva, "lord of Kalāñjana, the best of cities," ruling from Soleyahalli.	Saka 1098, Khara, Maghe, <i>suddha</i> , Monday.	Do.	The king's brother Trailōkyamalla Nojamba-Pallava-Permaḍi Jayasinghadēva was ruling the Nolambe-vadi 32,000 and the Sindavadi-one-thousand, from his capital town of Kaupile. He gave to the Kalamukha teacher Chandrabhushapa-Pandita, well versed in <i>Tarka</i> and the other Sastras, 250 <i>matīar</i> of land and 30 <i>matīar</i> to Narāyanapaḍēva, for the purposes of education.
514	On a slab set up near the Somēśvara temple at Chinna-Tumbalam.	Western Chalukya.	Bhuvanāikamalladeva	Saka 990, Klaka, Margasira, Full-moon (<i>Purnama</i>), Friday, lunar eclipse.	Do.	Records that the <i>Mahāmanāḍāśeera</i> Kaliga or Kaliyamārāsa "the most elephant of Chandala-devi," who being evidently the ruler of the Panṅgal five-hundred district, was (ordered to) take charge of "the Southern country." He built [at Tumbula] a temple for Somēśvaradeva. The Chief Pottipi-Chōla-Maharaja Ghatēyanna made a grant of the village of Piriya-Sōgeyanaru for offerings and worship. The <i>mahājanas</i> of Tumbula also granted land at Belugali.
515	On a slab lying in a field near the same temple.	Do.	Tribhuvanamalla (Vikramaditya VI)	Chalukya Vikrama year 17, Angirasa, Vaisakha, Full-moon (<i>Purnama</i>), lunar eclipse.	Do.	

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
516	On a broken slab lying near a bridge in the same village.	Western Chalukya.	Tribhuvanamalla (Vikramaditya VI)	Chalukya Vikrama year 4, Margasira, Full-moon (Purnama), Sunday, lunar eclipse.	Kanarese	Mutilated. Mentions the <i>Mahāmanāḍāśvara</i> Sagarasa ruling the Sindavādi-one-thousand province, from his capital Tumbula and seems to record a gift to the temple of Dakshina-Somesvara in favour of the [Kalamukha] teacher mentioned in No. 514 above.
517	On a slab lying near the Pēte-Basappa temple in the same village.	Do.	[<i>Prājāpachakravartin Jagadekamalladeva</i> ..	Yuva, Pau[shya] (Pāṣāṅgā), Monday, Uttarayana-Sankranti.	Do.	Much damaged. Mentions the <i>Mahāmanāḍāśvara</i> Trajokyamalla Bhujabala-Viranā[ya A]haya-malladeva 'The lion to the elephant—the Paṇḍya' and seems to record a grant of land for worship and offerings to the temple of Tripurantaka.
518	On a slab lying near Marisvami-maṭha in the same village.	Do.	Tribhuvanamalla (Vikramaditya VI), ruling from Jayantipura.	Chalukya Vikrama year, 32, Sarvajit, Pushya, Full-moon (Purnami), Tuesday, lunar eclipse.	Do.	Registers that the chief queen Maleyamatidevi, at the request of the <i>Dandānāyaka</i> Sridharayya, gave to the 140 <i>mahājanas</i> of Tumbula (in Sindavādi-nādu) which belonged to her, 30 <i>gadyānas</i> of gold from the <i>Siddhāya</i> of that village for the maintenance of the commentator (on <i>Sāstras</i>), the reader of the <i>Purānas</i> , the teacher of the Rig-Veda and the Yajur-Veda and of the Brahmana in charge of the Agnishāg.
519	On a slab set up near the manure-pit of Rachappa in the same village.	Do.	Tribhuvanamalla (Vikramaditya VI) ..	Chalukya Vikrama year 4, Siddharthin, Jyeshtha, sa. 10, Thursday and Chalukya Vikrama year 11, Kehaya, Uttarayana-Sankranti.	Do.	States that when the <i>Mahāmanāḍāśvara</i> Joyimayy-rasa was ruling the Sindavādi-one-thousand province his officer Pergade [Kambana], built the temple of Kambesvara and got a grant of land made to it at the capital town of Tumbula. Mentions the tank Jōyiyasanudra, the <i>rājaguru</i> Somaśiva-Pandita, and the districts Egedore-two-thousand, Kallakelage five-hundred and Moṛaṭa three-hundred.
520	On a slab lying on the tank-bund in the same village.	Yadava	Jaitugi (I) ..	Śaka 1[151], Virōdhin, Chaitra, <i>suddha</i> 10, Wednesday.	Sanskrit and Kanarese.	Mentions the minister Murari-Kesava. Records that the god Yōgamūrti Narasimhadēva was established on the western side of the Jōyya-tank at Tumbula or Hirya-Tumbula in the Sindhuvāṣi country and that the <i>mahājanas</i> of that village made a grant of land for worship and offerings.
521	On a slab lying in a field near the same village.	Western Chalukya.	Jagadekamalladeva (II) ..	5th year, Dundubhi, Śravaṇa, Full-moon (Purnama), Sunday, lunar eclipse.	Kanarese	Registers a gift of land by the 104 <i>mahājanas</i> , to the temple of Kesavadēva at Tumbula, which had been constructed there by Arasiyakka. The merchants also made some contributions.
522	On the stone beams supporting a <i>maṇḍapa</i> in a field near the same village.	Do.	Trajokyamalladeva (Somesvara I), ruling from Kalyana.	Śaka 974, Nandana, Pushya, sa. 2, Thursday, Uttarayana-Sankranti.	Do.	Damaged. Vira-Nolamba-Ghattideva father of Vira-Nolamba-Pallava-Permanaḍi who was ruling the Sindavādi-one-thousand province, made a grant to a certain teacher. Mentions also Tumbula and the temple of Bhōgesvara.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
523	On a slab lying near the sluice of the Karim-sāheb tank in the same village.	Western Chalukya.	Tribhuvanamalla-dēva (Vikramāditya VI)	Chalukya Vikrama year 4, Siddharthin, [Jyēshtha], 10, <i>śuddha</i> , Thursday, Jaya, Chaitra, <i>śuddha</i> , 1, Sunday.	Kanarese	Seriously damaged. Mentions the <i>Mahāmaṇḍalēśvara</i> Tribhuvanamalla-dēva Pēṣaṇa-Garuḍa Jōyima-yya-rasa, already referred to in No. 519, above.
524	On a rock near the Tirumala cave-temple at Belagallu.	....	....	Rakshasa, Śrāvāṇa, <i>śu.</i> 5.	Do.	Damaged. Records a gift of land to the temple of Tirumaladēva on the hill at Bēḍara Belagallu, by a subordinate of the <i>Mahāmaṇḍalēśvara</i> Saḷagarāju Chikka-Tirumalarajadēva-Mahārāṣaṇ.
525	On a stone set up in Gaḍḍam Kariah's garden near the same village.	....	....	Chalukya Vikrama year [3]3, Sarvadhārin, [Jyēshtha], New moon	Do.	States that the well (in the garden) was constructed by four private individuals.
526	On a stone lying in a field near Halvi ..	....	....	(<i>Amāvāsī</i>), Thursday, solar eclipse. Śaka 1457, Jaya, Pushya <i>śuddha</i> , 3, Monday, Saṅkramaṇa. Yuvaṇ, Vaiśākha, <i>ba.</i> 3.	Do.	Mutilated. Mentions the <i>Mahāmaṇḍalēśvara</i> Mallarasa ruling the Sindavāḍige country and the chiefs Chavandamayya, Śrīpati-Daṇḍanayaka and others of Hiriyā-Haluve.
527	On a stone set up in front of the village gate at Bhattarabommalapuram.	Vijayanagara ..	Virapratapa Vira-Achhutadēva-Mahārāya ..	Śaka 1439, Śrāvāṇa, Magha, <i>śu.</i> 5.	Do.	Gift of the <i>agravāra</i> Bommala-pura to a certain Bhattara-Nagaya. The village was situated in Sātamura-sime in Adavāni-rājya.
528	On the west wall of the first fort gate at Adoni.	....	....	Kroḍhin, Vaiśākha, <i>śu.</i> 10, Sunday, Ananda, Śrāvāṇa, <i>ba.</i> 10.	Do.	Registers a <i>cowl</i> granted to the 18 classes of the town of Adalabāda, by Khani Ajam Galiba-khana-Sābēba, exempting them from <i>siddhāya</i> , <i>ka[ḍ]āya</i> <i>bi[ḥ]ā</i> and <i>baigāra</i> , for a period of 12 years. Above this is the Arabic inscription No. 1 noted below.
529	On one of the pillars of a mosque on the hill in the same village.	Vijayanagara ..	<i>Gajadēvālekār</i> Praudhadēvarāya-Mahārāya ..	....	Do.	Registers that Ramaṇa-Nayaka, son of Kathari Tippapa-Nayaka established a temple for Prasanna-Ramayadēva on the upper fort at Adavāni.
530	On a rock on the same hill .. ..	....	....	....	Telugu	Registers that a certain Tirivilisīngu, heroically met the five brothers of Kachi-Nayudu and died (?).
531	On a slab set up in the court-yard of the Aḷṅanyasvamin temple at (Kalagotla) Naranapuram.	....	....	....	Kanarese	Damaged. Mentions the <i>Mahāmaṇḍalēśvara</i> Rāmārāja-Kōṇēṭirāja-[Kōṇḍra]jāyadēva-Mahārāja. Seems to record a <i>cowl</i> granted to the Reddis and Kurrams of Narāyanapura, by an agent of this chief.
532	On a rock in a field at (Kullaru) Timmapuram.	....	....	Dhātṛi, Kartika, <i>ba.</i> 10 (<i>dasami</i>), Plava, Jyēshtha, <i>śu.</i> 2.	Do.	Mentions that Sambēṭa Timmarāja gave to two Reddis a piece of black cotton-land (<i>ere-kola</i>).
533	On a slab lying in a field at Kadimēṭa	Telugu	Mentions the <i>Mahāmaṇḍalēśvara</i> Bhogarāju-Timmayadēva-Mahārāja and records a <i>cowl</i> granted by this chief to the Reddis and other residents of the village of Kudamēṭa.



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B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
534	On a slab set up near the <i>Garudā-stambha</i> in front of the Āñjanāyāsvāmin temple at Dayyaminne.	....	....	Saka 14[82], Kalayukta, Āsvija, śu. 14, lunar eclipse.	Telugu	Records the gift of tola due from the <i>agrahāra</i> Dayyaminna <i>aias</i> Kṛishṇapura to the hill fortress of Ādaveni, in favour of the <i>matha</i> of Parāhkaśa Śrī-Saṭhagōpājyaṅgaru, a Śrī-Vaiṣṇava teacher who held the titles <i>śarvatantrasvatantra</i> and <i>udhaya-vedāntāchārya</i> . The donor was Śrīraṅgarāja (a relation ?) of the <i>Mahāmaṇḍalāśvara</i> Śrīraṅgadēva-Srī-Veṅkaṭādirājya-yadvāśva-Mahārāja. Damaged. Mentions Yēnugabala.
535	On a slab built into the floor of the Āñjanāyāsvāmin temple at Yēnigabala.	....	<i>Mahārājādhirāja</i> Immaḍi-Baṇāyāni-Ayya-vāru.	Saka 1[4]98, Dhātri, <i>adhika-Jyēshṭha</i> , śu. 5.	Do.	Damaged. Mentions Yēnugabala.
536	On a rock in a field in the same village ..	....	....	Vikarin, Mār-gaśira, śu. 5.	Do.	Much damaged. Registers that a certain Lūṅga-yāni-Pōtināyanirāru who styled himself a <i>nāyān-karāchārya</i> and was the <i>mohāna</i> chief of Yēnuṅgubāla village, gave a piece of land to a potter in compensation for a pond which the latter had dug. The grant is stated to have been made for the merit of Yēdula-Pādusaḥa whose name proper is not distinct on the impression.
537	On a rock in Ramappa's house at Yēmmiganur.	....	....	Saka 164[5], Sobhakti, Śrāvāna, śu. 5, Friday.	Kanarese	Refers to the temple of Kāśi-Viśvanātha and Kamak-shiamma, at Yēmagannara-pē [te] and to the well dug by some private individuals for the temple.
538	On a slab set up in the court-yard of the Āñjanāyāsvāmin temple at Hissara Muruvani.	....	....	Viśvāyasa, Āshāḍha, śu. 16, lunar eclipse.	Telugu	Gift of the village Muruvani by Rāmarāju-Kōṅēpi-Timmarājūgaru, to Kandaḷa Śrīraṅgachārya, for the merit of his mother.
539	On a broken pillar lying at the entrance into the Āñjanāyāsvāmin temple at Halaharavi.	....	....	Saka 143[5], Prajāpati, Chaitra	Kanarese	Damaged. Seems to record a gift of land by the chiefs Talavara Bhima-Nayaka and Yallaya-Nayaka.
540	On a rock in a field in the same village ..	[Rashtrakuta] ..	Nityavaraha [Indra III?] ..	Saka 854, Parthiva (wrong).	Do.	Mentions Chandiyabhe queen of Kannara, who was ruling the Sindavadi-one-thousand country. She appears to have constructed a <i>basadi</i> (Jaina temple) at Nandavara and to have made a grant of the <i>Siddhaya</i> taxes of Rajanuru for its maintenance. Mention is also made of a certain Padmanandi.
541	On a rock on the way to Nandavaram from the same village.	Vijayanagara ..	Virapratapa [Vira-Sada śivadevaraya-Maharaya, ruling from Vidyānagara.	Saka 148[3], Darmati, Māgha, śu. 1.	Telugu	Refers to the <i>Mahāmaṇḍalāśvara</i> Śrīraṅgarāja son of Kō[ṇḍa]vīti Īrumalarājya of the solar race and to his grant of rent free land to a certain Rāma-kṛishṇa. Mentions also Rāmarāju-Veṅkaṭādirāja-jaya the representative (<i>kṛyākatā</i>) of the king. Mentions the king's <i>Mahāśaṅkha</i> Matyēnappa ruling the Sindavadi-one-thousand province.
542	On a stone lying to the east of Mantrala-Yellamma's temple at Manchala.	[Rashtrakuta] ..	Akalavaraha (Kṛishṇa II). Subhatūnga-Bhatara	Saka 815, Pramāthin.	Kanarese	

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
543	On a slab lying in the court-yard of the Kesavaśvamin temple at Buduru.	Vijayanagara ..	Virapratapa Satasivadeva-Maharaya ..	Śaka 1482, Kaudri, Vaishakhā, <i>śa.</i> 15, solar eclipse.	Kanarose ..	Registers that the province Adavani-stime was granted as <i>amaramāgane</i> to the <i>Mahāmāndāśēvara Venka-tādrāja</i> of the lunar race. Gift of land to the temple of Ahobāla-Narasimhadēva at Buduru which was an <i>umbāṭige</i> grant of the <i>Mahāmāndāśēvara</i> Gobūri Avubhajarājaya.
544	On a stone lying in the same place ..	....	....	Solar eclipse ..	Do. ..	Gift of land for the maintenance of the tank Cha[n]divu Jyana-kere at Būvaranūru.
545	On a <i>viragal</i> set up in a field (near a Ganeśa figure) at Rāchumarrī.	....	....	....	Do. ..	Incomplete. Mentions the <i>Mahāsāmanta</i> Bikki of the Chāḷukya family.
546	On a pillar in the <i>mandapa</i> of the Parvateśvara temple at Nandavaram.	Western Chāḷukya.	Viraṇāyapa Sōmesvaradēva (IV), ruling from Jayanipura.	Śaka 1108, Parābhavā, Pushya, <i>śuddha</i> 13, Uttarāyāday, Uttarāyāna-Saṅkramana.	Sanskrit and Kanarose.	Registers that the <i>Mahāpradhāna</i> Maḷaparasa who was ruling the Sindavādi one thousand province, gave 1 <i>gudāna</i> each month from the <i>hejjuika</i> of Guḍkallu 24, to the temple of Mallikarjuna at the <i>agrāhāra</i> Nandapura after washing the feet of Kūdrasakti-Pandita.
547	On a slab lying in a field in the same village.	....	....	Vikrama, corresponding 1170, <i>Nija</i> -Śravapa, <i>śa.</i> 12.	Kanarose ..	Gift of land by the <i>Gauḍas</i> of Nandavara to a certain Jaṅgama Nāgaya for worshipping Nallēdēva.
548	On a slab set up near a well at Kanakavidu.	..	....	Svabhāna, (Chaitra, <i>śuddha</i> , 5, Sunday.	Do. ..	Keṇha-Sōmana-Nāyaka, son of Timman-Ṷodeya granted a <i>cow</i> to the <i>gauḍas</i> and the people of Kanakavidu, after remitting 90 <i>varāhas</i> of <i>kāṅke</i> , on account of the ruined condition of the village.
549	On a slab set up in the court-yard of the Rāmaṅgasvarin temple at Guruzala.	Western Chāḷukya.	Pratāpachakravartin Jagadekamalla (II), ruling from Kalyānapura.	5th year, Durdubhi, Pushya, <i>śuddha</i> 6, Friday, Uttarāyāna-Saṅkrānti.	Do. ..	Registers that under orders of <i>Heriāla-Saṅghivirāhi</i> Kēsmayya, the <i>Heriāla</i> and <i>Sēnādhīpati</i> of Mandādi-nādu, Mīriti-nādu, Kōsage-nādu, Gāḷidīrāla-Kallakelaḅu-nādu Kollihake-nādu and Sindavādi-nādu, his son (f) Chiyamarasa who was ruling Sindavādi one thousand province, gave the village Kakumbāla to the temple of Rāmesvaradēva at Gurindāla, a village in Maḷobālu 'thirty-six villages', a sub-division of Adavani-five-hundred.
550	On two other slabs set up in the same place.	Do.	Tribhuvanamalladēva (Vikramaditya VI) ..	Chāḷukya Vikrama year 36, Khara, Uttarāyāna-Saṅkrānti.	Do. ..	While the <i>rājaguru</i> Anantaśivadēva was in charge of the two villages Unakalu and Gurindālu, <i>Peggaḷe</i> Nimbanyaya made a gift of land to the temple of Rā[m]ēśvara.]dēva.
551	On a stone lying to the east of a Śiva temple at Rayachuti.	....	....	Uttarāyāna-Saṅkrānti.	Do. ..	Registers that the <i>Mahāsāmanta</i> Kamayya made a gift of 26 <i>matṭar</i> of land at Gurindāla to the temple of Lōkapa-Gavundē. Another portion of the record registers a gift of 12 <i>matṭar</i> of land to Binayya-Mahādēva.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
552	On a broken stone lying near the Anjanéyasvamin temple at Peddakottaliki.	Yadava ..	Sihgana	Śaka 1[12]5, Dundubhi, Pushya, śs. [8], Thursday, Uthā[ra]ya[na]-Sātkrānti, Virōdhin, Marga-śira.	Sanskrit and Kanarese.	Much damaged. Begins with the genealogy of the king. Mentions Sindavāḍi-one-thousand province and seems to record a gift of land.
553	On a slab set up near the Anjanéyasvamin temple at Gangavaram.	.....	.....	Lost	Telugu ..	Registers a <i>cowl</i> granted by the <i>Mahāmaṇḍalēśvara</i> Kāvēṭi Raṅgarājayyadēva-Mahārāja, regarding the cultivation of fields, to the Reddis, Karṇams and the people of Gangavaram. Much damaged. Seems to record a gift of land.
554	On a slab set up near the eastern wall of Kanuma-Doddayya's temple near Kota-kalu.	Vijayanagara ..	Virapratapa Vira-Sadāsivadēva-Mahārāja ..	.....	Kanarese ..	.....
555	On a slab set up at the entrance into the village of Malakapuram.	Western Chalukya.	Trailōkyamalla Bhujabala Vira Rājamarāṭri Sōmēśvaradēva (IV), ruling from Jāyanti-pura.	Śaka 1106, Krōdhin, Kārttika, New-moon (<i>Amāvāsya</i>), Monday, solar eclipse.	Kanarese (verse and prose).	Evidently the slab belongs to the village of Pedda 'Jumbalam. Gives a genealogical account of the chiefs Brahma (Bammidēva), his son Padmidēva and Vatsarāja the maternal uncle of the latter. Padmidēvarasa and Vatsarāja were ruling the whole of the eastern country including Sindavāḍi. The village Kantarike in Rāgi 12, a sub-division of Sindavāḍi—one-thousand, was granted to the temple of Brahmēśvaradēva (at Kaṅkaṅṭhapura in Kirtinārayapuram, the capital of the Sindavāḍi province) which had been built by the merchant Śrōtriya Eṅeyama-seṭṭi.
556	On a slab set up near the Rājarājesvārasvamin temple at Cheruvu-Belagalli (Kurnool taluk and district).	.....	.....	Parābhava, Marga-śira, śs. 14.	Telugu	Damaged. Registers that the <i>Mahāmaṇḍalēśvara</i> Rāmarāja-Raṅgarājayyadēva-Mahārāja, remitted the tax on barbers (<i>maḡalā-ōḡu</i>) in Beluḡapṭi-sima which was part of the Adavani-sima.
557	On another face of the same slab ..	Vijayanagara ..	Virapratapa Sadāsivadēva-Mahārāja ..	Śaka 1482, Śrā- Rāndri, Śrāvāṇa, śs. 6.	Do.	Registers that the <i>Mahāmaṇḍalēśvara</i> Siddhirāju Śrirāṅgarājayadēva-Mahārāja, having conferred the tolls of Kere-Beluḡapṭi- <i>ṭṭayam</i> on the chief Chenṇarasu, the latter granted 6 <i>varāḡas</i> , collected from the <i>Baliyas</i> of that city, for offerings, to the temple of Rājarājesvāra-Mahādēva at Kere-Belugalli. Other gifts made in the following year Darmati, are also recorded.
558	On a pillar in the Kēśavasvamin temple in the same village.	Do. ..	Virapratapa Vira-Krishnarāja-Mahārāja ..	Śaka [148?] [6], Bhāva, Vaiśākha, śs. 15.	Kanarese ..	Carelessly inscribed. Mentions the temple of Jalasayana or Jalasīḡadēva at Keriya-Belugalla and records a gift of land by Karṇam Basaparasa, son of Sōmarasa of Tirupatturu, to a certain Naṭṭava-Nāḡaya whose father Chāḡaya was connected with the drama <i>Tāyikavāḡa-śāḡa</i> and to the daughter of Naṭṭava-Timmaya of Potavara who was a <i>śōṭṭi</i> .

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
559	On a pillar set up in front of the Virabhadrasvamin temple in the same village.	Vijayanagara ..	Virapratapa Vira-Krishnadeva-Maharaja ..	Sarvajit (=Saka 1448-50), Ashadha, <i>suddha</i> [6], Sivaratni (?).	Kanarese ..	Gift of land by Surkapa-Nayaka, son of Dadi-Nayaka to the temple of Peta-Virabhadradēva of Kere-Belugallu (included in Adavanti-durga) which was granted to him as <i>amara</i> by the king. In characters of about the 12th century A.D. Registers the reconsecration (of this image) by Chandavve the wife of the merchant chief (<i>mahā-vādī-vyavahāri</i>) Rayara-setti who was the favourite pupil of Padmaprabha-Mahadharisvamin.
560	On the Jaina image of Vardhamanasvamin (now worshipped as a Hindu idol) at Kammarchadu (Alur taluk, Bellary district).	....	....	....	Kanarese (verse and prose).	Gift of land by certain <i>gōsvādas</i> , to the temples of Malasthanadēva and Bhōgēsvaradēva at Kamma-[ra]cheruvu while the <i>Mahāmanāḍāśvara</i> Vira-Nolamba-Gatidēva of the Pattava family was ruling the Sindavaḍi-one thousand.
561	On a slab set up in the court-yard of the Bhōgēsvara temple in the same village.	Western Chalukya.	Trailōkyamalladēva (Sōmēsvara I), ruling from Kampile.	Saka 976, Jaya, Pauchya <i>suddha</i> 1[6], Sunday, Uttarāyana-Sankrānti, lunar eclipse. 4th year, Sarvajit	Kanarese ..	Mutilated at the top. Registers the death of a hero named Siriguppa when the latter opposed on behalf of the Raṭṭas the army of Dantiga, which attacked the village Chikurambraṇi.
562	On a pillar set up in a field at Hulibidu (same taluk and district).	....	....	....	Do.	Registers that Chenti Rami-Nayaka, the servant of the <i>Mahāmanāḍāśvara</i> Rayidēva-Maharaja, built the compound wall and the <i>gōpura</i> of the temple of Jōtinātha. He also constructed a temple for Irugalasani at lakaprolu and made other gifts at Chetūru.
563	On a slab set up in the court-yard of the Jōtinātha temple at Joti (Sidhout taluk, Cuddapah district).	....	Bakkasa-Gaṅgarasadēva-Maharaja ..	Saka 1169, Pavarḡa, Jyēshṭha, <i>suddha</i> , 13 (<i>trayodāśi</i>), Saturday. Saka 1527, Viśva-vasu.	Telugu..	Registers that this stone fort was extended (?) by the Maṭṭi chief Ananta of the solar race whose father Ellamaraja conquered Siddhavaṭa after fighting the battle of Uṭukuru.
564	At the entrance, on the east wall of the old fort at Sidhout (same taluk and district).	Vijayanagara ..	Vira-Venkataraya, ruling the Chandragirisiṃha.	Chalukya Vikrama year 6, Durmati, Pushya, <i>bahula</i> [6], Thursday, Uttarāyana-Sankrānti.	Sanskrit and Telugu (verse).	Records that Navikabbe built a Jaina temple called Chaṭṭa-jinālaya at Koṇḍakundeṭṭiṭṭha and [her husband] the <i>Mahāmanāḍāśvara</i> Joyimayyarasa who was entitled Pēṣana-Ḡaruḍa gave 30 <i>mātar</i> of black-soil land at Kriya Koṇḍakunde, to that temple.
565	On a slab set up on the Kailasappa-guṭṭa (hill) at Konakondla (Gooty taluk, Anantapur district).	Western Chalukya.	Tribhuvanamalladēva (Vikramaditya VI), ruling from Pottalakeṛe.	....	Kanarese ..	Damaged. Mentions first the <i>Mahāmanāḍāśvara</i> Ballaya-Chōla-Mabaraja who was ruling the Sindavaḍi-one thousand province and whose <i>prasasti</i> begins with the words <i>Charana-sarōruha</i> , etc.; then it mentions the <i>Mahāmanāḍāśvara</i> Chikarasa of the Mahābali race whose <i>prasasti</i> begins with the words <i>Jagattirayābhivandita</i> , etc., and next the <i>Mahā-sāmantas</i> Chandarasa, Barmmarasa and Rēvarasa of Koṇḍakunde, whose <i>prasasti</i> begins with the words <i>ari-durdhara</i> , etc., seems to record the grant of a land.
566	On a slab lying in a field near the same village.	Do.	Tribhuvanamalladēva (Vikramaditya VI) ..	Chalukya Vikrama year 12, Vibhava, Uttarāyana-Sankrānti.	Do.	

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
567	On the north and west walls of the central shrine and the west wall of the Mukha-mandapa of the Madhyasthanatha temple at Darukapuram (Sankaranayinarukoyil taluk, Tinnevely district).	Pandya	<i>Irandakulamadutta</i> Perumal Srivallabhadeva Tirunelveliperumal, who was born under the asterism Asvati.	Saka 1463, 7th year, Playa, Avani, 22, <i>su.</i> di. 7, Tuesday, Rishabha-karana, Vish-kambha-yoga, Anusha.	Tamil	Registers a gift of land in the village of Pattakurichohi in Ari-nadu for compiling a <i>pacchanga</i> (calendar).
568	On the same walls	Do.	Parakrama-[Pan]dyadeva	Saka 1470, 5th year, Kilaka, Avani, 17, <i>su.</i> di., Saubhagya-yoga, Tiruvonam.	Do.	Incomplete. Mentions Muppakkuḍi in Soja-maḍalam.
569	On the south wall of the same shrine	.....	.....	Kanni, 1, <i>su.</i> di. [4].	Do.	Fragment. Mentions Malayadikkurichchi-Udaiyar.
570	On the same wall	Pandya	Perumal Kulasekara-Perumal Parakrajua-Pandyadeva, son of Jatavarman <i>alias</i> Tribhuvanachakravartin Kōnarmaikondan Abhirama-Parakrama-Pandyadeva.	Saka 1471, 7th year, 13, <i>ba.</i> di. 7, Sunday, Dhriti-yoga, Balakara, Pushya	Do.	Incomplete. Seems to mention prince Tirunelveli-perumal who was born under the asterism Asvati and was the son of Abhirama-Parakrama-Pandya.
571	Do.	Do.	Jatavarman <i>alias</i> Tribhuvanachakravartin Kōnarmaikondan, [born under the asterism] Vaisakha.	Saka 1462, Sarvari, Tai, 12, <i>su.</i> di., .. . Bhadra-Karaka.	Do.	Built in at the end.
572	At the entrance into the Mukha-mandapa in front of the same shrine; right side.	Do.	Jatavarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva.	Lost ..	Do.	Damaged. Registers the gift of a hanging lamp and 25 sheep. Mentions the southern hamlet of Pirantaka-ohaturvedimangalam.
573	In the same place	Do.	Jatavarman <i>alias</i> [Tribhuva]nachakravartin Kulasekharadeva.	12th year	Do.	Do. Registers the gift of 50 sheep for a lamp by a certain Kandiyadeva.
574	Do.	Do.	[Jat]avarman <i>alias</i> [Tri]bhuva]nachakravartin] Vikrama-Pandyadeva.	4th "	Do.	Do. Gift of sheep for a lamp to the temple of Pipakkarakkum-Nayanar.
575	Do.	Do.	Jatavarman <i>alias</i> [Tribhuvanachakravartin] Kula[sekha]radeva.	11th year	Do.	Do. Gift of lamp and 50 sheep to the temple of Pinakkaru[k*]kum-Mahadeva at Malayadi-[kkuru]chohi which was a hamlet of Pirantaka-ohaturvedimangalam. a <i>brachmadaya</i> in Ari-nadu, by a native of Manapaividu, the northern hamlet of Srivalavamaṅgalam in Kilkarai-kōṭṭam.
576	In the same place; left side	Do.	Jatavarman <i>alias</i> Tribbu[vana]chakravartin Kula[sekha]radeva.	13 + 3rd year	Do.	Gift of 50 sheep for a lamp to the temple of Pinakkarukku-Mahadeva at Malai[yaḍi]kkurichohi, the southern hamlet of Pirantaka-ohaturvedimangalam which was a <i>brachmadaya</i> in Ari-nadu.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
577	In the same place; left side	Pandya	Jatila varman <i>alias</i> Tribhuvanachakravartin Kōnērmakōṇḍan Aḷḷaṅ-ḷeṟunaḷ Aḷ-virarāman Śrivalabhadeva, who was born under the <i>asterism</i> Pūnarvasu.	Śaka 1493, 9th year, Prajot-patti, Uttarāyana, Śaṣṭi-rātri, Kumbhā-ravi, 26, <i>su.</i> <i>di.</i> 10, Friday, Ārdrā.	Grantha and Tamil.	Registers the <i>śarvamaṅḡya</i> gift of certain taxes to the temple of Piṅkakaruttarūḷi-Nayanar. Bears the signature of Koḍumajur-Uḍaiyan.
578	Do.	Do.	Jata[varman] <i>alias</i> Tribhuvanachakravartin Kulasekharadeva.	[15] + 1st year, Kaṅkaṅaka, 27, Kōvati, Friday.	Tamil (of about the 13th century A.D.).	Gift of money (<i>śras-achche</i>) for a lamp to the same temple, by a native of Maṅgōṭṭhocheheri.
579	Do.	Do.	Kulasekharadeva	13 + 9th year	Do.	Unfinished. Gift for a lamp to the same temple by the native of a village in Malai-maṅḍalam.
580	Do.	Do.	Maṅavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pandyadeva.	11th	Do.	Gift of money for a lamp to the same temple, by a native of Orutalappalli in Malai-maṅḍalam
581	On the north wall of the same <i>maṅḍapa</i>	Do.	Jatavarman <i>alias</i> Kulasekharadeva	13 + 4th	Do.	Registers that the assembly of Piṅantaka-chaturvēdi-maṅḍalam, a <i>brahmadēya</i> in Ari-naḍa, exempted under orders of the king, from the payment of taxes on certain lands which they had sold to the temple of Piṅakarukkumdeva Mentions Ula-guyyavanda-Pandyappēri.
582	On the same wall	Do.	Maṅavarman <i>alias</i> [Tribhuvanachakravartin] Sundara-Pandyadeva, who was pleased to distribute the Chōḷa country.	13th	Do.	Records that as there was no money in the treasury of the temple of Piṅakarutta-Nayanar in Malaiyadikkurichohi, the southern hamlet of Piṅantaka-chaturvēdimāṅḍalam a <i>brahmadēya</i> in Ari-naḍa, a certain Puliyar-kilavan Piralaya-Viḍuṅgan Abhayampukkan living in the street called Kulasekharapperunderu, defrayed the expenses to be met in regard to the tax called <i>vinigogam</i> on the tank Ulaguyyavanda-Pandyappēri and made a gift of his right to one-third of the income from the tank along with some money to the temple, for offerings to Tiruppuliyarai-Nacheiyar and Tukkaiyar. Mentions the temple of Tirukkalanisvaramuḍaiya-Nayanar at Savadam-paṅṅakarichohi which belonged to the <i>tantrattār</i> i.e. the Kaikkōlas the Senāpat is and Daṅḍanayakas.
583	On the north and west walls of the same <i>maṅḍapa</i> .	Do.	Jatila varman <i>alias</i> Tribhuvanachakravartin] Kōnērmakōṇḍan Tirumelvēṅṅipera-maḷ, born under the <i>asterism</i> A[śva]ti in Vaigai.	Śaka 1457, Maṅ-maha, Kārti-tigai, 23, <i>su.</i> <i>di.</i> 17, Monday, Śōbhana-yōga, Svāti.	Do.	Gift of land to a number of persons of various <i>gōtras</i> and <i>śūtras</i> . Records that these lands and the tank called Maṅabharappēri included in Ari-naḍa, were now joined to the village of Abhirama-Parakramapāṇḍiya-chaturvēdimāṅḍalam. They were divided into 10 shares and given to 11 persons. Mentions the king's father (<i>āchalan?</i>) Ahava-rāman Śrivaladeva.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
584	On the west wall of the same <i>maṇḍapa</i> ..	Pāṇḍya ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Vira-Pāṇḍyadeva.	7th year, Monday, Hasta	Tamil ..	Begins with the introduction <i>tirumagal ealarmalai</i> and records a sale of the <i>kāraṇmas</i> right of land. Perhaps built in at the right end.
585	On the same wall	Do. ..	Aḷagan Perumāḷ Parākrama-Pāṇḍyadeva, 'who was born under the asterism Aindra.'	Śaka 1403, 2 + 6th year, Rishabha 30, <i>śu. di. 3</i> , Sunday, Siddhayaḡga, Uttarayoga, Uttara-Phalgunī.	Do. ..	Incomplete. Registers a gift of land to a private individual for supplying oil to the temple, on <i>aṣṭami</i> and <i>pradōsha</i> days. Refers to a previous gift of the village of Srivallabhadēva-chaturvēdimahalan by king Srivallabhadēva for the recitation of the <i>Vedas</i> .
586	On the south wall of the same <i>maṇḍapa</i> ..	Do. ..	Māvarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	[1]2th year, <i>śu. di. 3</i> , Friday, Uttara-Phalgunī.	Do. (of about the 13th century A.D.)	Much damaged. Registers a sale of land to a certain Vēpavudaiyar. Mentions Sevvirukkai-naḡu.
587	On the same wall	Do. ..	Māvarman <i>alias</i> Tribhuvanachakravartin Vikrama-Pāṇḍyadeva.	5th year	Tamil ..	Begins with the introduction <i>tirumalai mādai etc.</i> Registers a gift of land by Senḡodikkunraṅ Śakrayān <i>alias</i> Vikrama-Pāṇḍyanman of Malai-maṇḍalam, for the expenses of the temple of Pipakkarattisvaran-Uḡaiyar at Malaiyadikkunru-chōhi, which was the southern hamlet of Parantakachaturvēdimahalan in Ari-naḡu. The gift was made under the orders of the king when he was in his palace at Aliyar in Natṭarappōkku at the request of his brother-in-law (<i>maḡchāḡai</i>) Vikrama-Chōḷadeva.
588	Do. .. .. .	....	Tribhuvanachakravartin Kōnerinmaikōṇḡaṅ	5th year and 225th day.	Do. ..	Refers to the transaction mentioned in No. 587 above and fixes the rates of assessments to be paid on the several kinds of land.
589	On the second <i>gōpura</i> of the same temple; right side.	Pāṇḍya ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva.	13 + 6th year, Makara 25, Sunday, Mrigaśrisha.	Do. (of about the 13th century A.D.)	Gift of 7 <i>achēru</i> , for a lamp and a lamp-stand to the same temple by Karinaṃbi Kuttaduvan <i>alias</i> Uttama-Pāṇḍiya-Viḷuppareiyāṅ of Pōppaṅgi in Mīḷalai-kōṅṅam.
590	In the same place	Do. ..	[Ja]tavarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva.	13 + 8th year.	Do.	Gift of money for two lamps, to the same temple by two natives of Tiruviḷimilalai.
591	Do	Do. ..	[Ma]varman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadeva, 'who distributed the Chōḷa country.'	[9]th	Do.	Gift of money for a lamp to the same temple.
592	On a pillar in the rock-cut cave at Tiru-malai-puram (same taluk and district).	Do. ..	Chakravartin Srivallabhadēva[va] .. .. .	....	Tamil ..	Damaged. Seems to register a gift of land. Mentions the seat called <i>ḷāṇḡiyaraiyāṅ</i> in Aḷaiyā-Pāṇḡiyar-kūḡem in the palace at Sōḷḷantaka-jōhaturvēdimahalan, a village in Pa[ga]nār-kōṅṅam.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
593	On the rock by the side of the road from Vasudevanelthur to Sankaranayinarkoyil.	Pandya	Maravarman <i>alias</i> Tribhuvanachakravartin Sundara-Pandyadeva.	4th year	Tamil	The introduction commences with the words <i>śloka</i> . Registers that the residents (<i>śrōm</i>) Kōttakappakkam <i>alias</i> Uttamakonaganallūr remitted the taxes on certain lands granted to the temple of Guṇamālayisvaramūḍaiya-Nayanār in their village. Refers to the construction of the entrance to the temple and a gift of land for a lamp to it.
594	On the west wall of the central shrine in the Umaiyorupagésvara temple at Sayamalāi (same taluk and district).	Do.	Jatavarman <i>alias</i> Tribhuvanachakravartin Kōṇṛmaikoḷḍan Alagan <i>alias</i> Ativiraṭaman Sivaladeva.	Śaka 1500, 16th year, Isvara, Vaigasi.	Do.	Registers a gift of land for offerings to the temple of Umaiyorupagésvaramūḍaiya-Nayanār at Sayamalāi, on Kartigai and Sivarātri days. Mentions Alagiyasokkanār Abhirāma Varatūḡarāma]. Incomplete. Registers a gift of sheep for a lamp to the temple of Pōrmungasinga-Isvarattudeva, by Araiyan Uttama[śila]n <i>alias</i> Pēṇṇavaḡ Sōjavaraian, for the merit of three persons who belonged to Neochchura-naḍu.
595	On the north wall of the <i>mandapa</i> in front of the same shrine.	..	....	18th year	Vatṭeluttu	Registers a gift of land for offerings to the temple of Umaiyorupagésvaramūḍaiya-Nayanār at Sayamalāi. Mentions Kulasōkhara-Isvaramūḍaiya-Nayanār. Stops with the mention of the king.
596	On the west and south walls of the same <i>mandapa</i> .	Pandya	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pandyadeva.	8 + 1st year	Tamil (of about the 14th century A.D.).	Registers a gift of land for offerings to the temple of Umaiyorupagésvaramūḍaiya-Nayanār at Sayamalāi. Mentions Kulasōkhara-Isvaramūḍaiya-Nayanār.
597	On a stone set up in the court-yard of the same temple.	Do.	Jatavarman <i>alias</i> Tribhuvanachakravartin Kōṇṛmaikoḷḍan Srivallabharāṇ Varguṇ <i>alias</i> Kulasōkhara Dikshitar.	Śaka 1516, Sunday, Hasta. [2]3rd + 1st year.	Tamil	Damaged. Mentions Aliyār <i>alias</i> Keralakula[kala]-chaturvēdianāḡalam in Nāṭṭaruppōkku.
598	On the east wall of the <i>mandapa</i> in front of the central shrine of the Subrahmanya temple at Valliyūr (same district, Nanguneri taluk).	Do.	[Maravarman] <i>alias</i> Tribhuvanachakravartin Kulasōkhara[dēva], 'who [was pleased] to take [all countries].'	27th "	Do.	Fragment. Seems to record a sale of land.
599	On the same wall	Do.	Kulasōkhara[dēva], 'who was pleased to take all countries.'	[4]7th "	Do.	Damaged. Seems to register a gift of money to Tirukkaivēlaḡiyār for reciting songs in the temple at Aliyār <i>alias</i> Keralakula[kala]-chaturvēdianāḡalam in Nāṭṭaruppōkku. Mentions Kīl-Iraṇiyamūṭṭam.
600	Do.	Do.	....	39th "	Do.	Stones missing. One of the pieces mentions the festival of Masi-Makham.
601	On the south wall of the <i>mandapa</i> in front of the same shrine.	Do.	[Mara]varman <i>alias</i> Tribhuvanachakravartin Kula[sōkharadēva], 'who was pleased to take all countries.'	14th "	Do.	Registers the gift of two gold <i>tiruppaḡagam</i> to the goddess.
602	On the west wall of the Ammaḡ-shrine in the Sōkkan temple in the same village.	Do.	Maravarman <i>alias</i> Tribhuvanachakravartin Sundara-Paṇ[dya]dēva, 'who was pleased to distribute the Chōḷa country.'	....	Vatṭeluttu	States that (the image below which the inscription is engraved) is the work of Ajḡḡandi.
603	On a boulder in the Iraṭṭaiṇṇottai rock at Eruvādi (same taluk and district).	....	....	....	Do.	Mentions the assembly of [Iraṭṭai]ppalṭai].
604	On the same boulder	43rd year	Do.	Registers a gift of land as <i>paṭṭichāṇḍam</i> to the temple of Aruvāḷattu-Bhāṭaraka of Tiruviruttalāi in Nāṭṭaruppōkku.
605	Do.	Pandya	Marajjadaiyan	Do.	

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B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
606	On a rock in the hill near the village of Karisttan (Sankaranayinarthoyil taluk, same district).	....	..	[Kollam] 987, Pramōdita, Avāpi.	Tamil	Records the construction of the steps by a Reddi of Karisttan.
607	On the south wall of the rock-out temple of Mahadēva at Malaiyadikkurichchi (same taluk and district)	Pāndya	Majavarman <i>alias</i> Tribhuvanachakravartin Sivallabhadēva	3rd year	Do. (about the 12th century A.D.).	Introduction commences with the words <i>svasat</i> . Registers a gift of land by the king to the temple of Pinnakkarukku-Mahadēva at Malaiyadikkurichchi, the southern hamlet of Purnatoka-chaturvedimangalam, a <i>brahmadēya</i> in Ari-nādu. When ordering the grant, the king was in his palace at Tirunelveli in Kilvembana-nādu. Mentions Virapandiyar Pillaru and the seat called <i>Muzayadaraiyazh</i> . Below this is an incomplete record dated in the 11th year, probably, of the same king.
608	On a slab set up near a well in the same village.	Do.	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pandyadēva.	Śaka 1236, and 12th year.	Tamil	Records that this well at Malaiyadikkurichchi was dug by Taniyanai Tiruvenkadaiyan <i>alias</i> Tamiladaraiyan.
609	At the entrance into the central shrine in the Tripuranathesvara temple at Tennalai (same taluk and district)	Do.	.. .. . [Tribhuvanachakra]vartin Sundara-pandyadēva.	Lost	Do.	Fragment. Gift of sheep for a lamp.
610	On the east wall of the central shrine in the same temple.	Do.	[Ma]jarvarman <i>alias</i> Tribhuvanachakravartin Sundara-Pandyadēva.	4 + 4th year	Do.	Registers a sale of land to the temple of Tiruppattisvaramudaiya-Nayanar at Anaiyan in Ari-nādu, by the <i>tandratār</i> , i.e., the <i>Sēndratās</i> and the <i>Dandratās</i> belonging to the <i>parigraha</i> of Puttar in Anna-nādu.
611	On the south wall of the same shrine	Do.	[Ma]jarvarman <i>alias</i> Tribhu[va]nachakra]vartin Sundara-Pandyadēva.	* + 1st year, Vriśchika 2[6]. La. di. I, Sunday, Kōhiqu.	Tamil (of about the 13th century A.D.).	Registers a gift of land for a lamp to the temple of Tiruppattisvaramudaiya-Nayanar, by the assembly of Sundarapandyu-chaturvedimangalam which was a <i>brahmadēya</i> in Ari-nādu.
612	On the same wall	Do.	Sundara-Pandyadēva	8th year	Do.	A portion is missing in the middle. Seems to register a gift of land for the expenses of the temple of Tiruppattisvaramudaiya-Nayanar.
613	On the east wall of the Sivapariparani shrine in the same temple.	Do.	Jatavarman <i>alias</i> Tribhuvanachakravartin Vira-Pandyadēva.	6th year, Kanya, 13, da di. 7, Wednesday, Mrigasirsha	Do	Registers a sale of land by the assembly of Sundarapandyu-chaturvedimangalam, a <i>brahmadēya</i> in Ari nādu, for the requirements of the goddess of Sivaimuludumudaiya Nāchohiyar who was set up in the temple of Tiruppattisvaramudaiya-Nayanar by Tiruvanaikkavudaiyan Udayadivakaran <i>alias</i> Vepadudaiyan, a native of Kugur in Vadavallara <i>alias</i> Sundarapandyavalanadu. Mentions the temple of Tirumolilai-Vinagar Emberumai.

B.—Stone inscriptions copied in 1915—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
614	On the rock called Eluttupparai at Parajpatti (Otapidaram taluk, same district).	....	....	Śarvari, Paṅguni, 25.	Tamil	Damaged. Registers a <i>sarvamāya</i> gift to a private individual. Contains a long string of Vijayanagara and Saluva <i>virūdas</i> , two of which were, the capturer of all countries and the capturer of Madura and Yaḷpanam (Jaḥna). The rock is called <i>Usipparai</i> at Tattāṅkiṅṅaru.
615	On the same rock	Pandya ..	Danna-Perumaḷ Aḷagapperumaḷ Ativiramaṅṅa Sivala-Maṅṅa Irandaḷakalamedatta Ativiramaṅṅa.	Śaka 15[17], Menmatha, Vaigaṣi, 11.	Do	Registers a <i>sarvamāya</i> grant of land to three private individuals. The grant was issued during the reign of Venkatapatirāya of Vijayanagar whose ancestors Devarāya, Kṛṣṇarāya, Sadaśivārāya, Vira-Narasimharāya, Dharmarāya and Srinagarāya are mentioned at the commencement of the record with a string of <i>virūdas</i> as in No. 614 above. The rock on which the inscription is engraved is called <i>Usipparai</i> at Tattāṅkiṅṅaru. Beginning and end built in. The record is broken at several places and contains 6 verses which mention Aśvatthaman, the Pallava race and king Rajasimha (II).
616	On the north, west and south bases of the Tajapurisvara temple on the hill at Panamalai (Vilupuram taluk, South Arcot district).	Pallava ..	Rajasimha (II) .. ..	.. ..	Pallava-Grantha	Unfinished. The king receives the titles <i>Mahā-mandalesvara</i> , <i>rājāhiraḷa</i> and <i>rājaparameśvara</i> . Records the visit paid to the temple of Talagirisvara at Pannasa-nagara, by a resident of Vepputtūr in the Chōla country, on his way from Kamesvaram to Kaśi (Benares).
617	On the steps of the <i>maṅḍapa</i> in front of the same temple.	....	Nababu Sadallekhan Sayapu-Avargal ..	Śaka 1596, Ananda, Maśi 11, Ardra, 13, Friday.	Tamil	Published in <i>South-Indian Inscriptions</i> , Volume I, No. 81.
618	In a cavern on the same hill	Pallava ..	Rajasimha (II) .. ..	....	Pallava-Grantha	
619	On a slab set up in a street of the same village.	....	....	Prajapati, Tai, 24.	Tamil	Seems to register certain conditions imposed upon those who resided or wished to reside in Naṅṅaṅṅap-pōṭṭai.
620	On the north base of the central shrine in the Rāmanāthēśvara temple at Anniyūr (same taluk and district).	Vijayanagara ..	Virapratapa Achyutadēva-Maharāya ..	Śaka 14[53], Khara, Kumbha, <i>br. di.</i> 14, Śravaṇa, Sunday Sivarātri.	Do.	Built in at the bottom. Registers evidently the gift of the village Tirukkuṅṅam by Segatapi Nagarāsar for the merit of Śaṅi Singappa-Nayakkar. Mentions Anniyūr in the Karuvāṅṅhi-sirmai.
621	Inside the Naṅṅarāja shrine in the same temple.	Do ..	Do.	Śaka 1300 (mistake for 1463), Plava, Tai, <i>Paurāṅamī</i> , Pushya, Monday.	Do.	Registers the gift of 6 villages including Anniyūr, Tirukkuṅṅam, Veḷḷerippaṭṭi and three others to the Tiruviraimisuramudaiya-Nayanar at Anniyūr in the Karuvāṅṅhi-sirmai after having reconsecrated the temple for the merit of the chief Segatapi Nagarāsar.
622	On the south wall of the <i>maṅḍapa</i> in front of the Tripurasundari shrine in the same temple.	Do. ..	Virapratapa Sadaśivadēva-Maharāya ..	Śaka 1482 ..	Do.	Gift of taxes on looms by Viśvanātha-Nayakkar, son of Nāgama-Nayakkar, for the merit of Aḷiya Rāmarājayya, son of the <i>Mahāmaṅḍalēśvara</i> Śri-raṅgarājayyadēva-Maharāja.

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B.—Stone inscriptions copied in 1915—concl.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
623	On a slab set up in the <i>prākāra</i> of the Varadarāja-Perumal temple in the same village.	Vijayanagara ..	Virapratāpa Krishnadēva-Mahārāya ..	Śaka 1442, Pramāthin, Kārtika, <i>sudāha</i> , 15, Sunday, lunar eclipse.	Telugu ..	Registers the gift of land and a village by <i>Andhara-kavistāpītāmaha</i> Peddirāja, son of Allasani-Chokkārāja to the temple of Varadarāja-Perumal completed and consecrated by himself at Annuru in Karivaohi-sima which was given to him by the king as a <i>nāyanikara</i> . Records that the grain income of <i>allu</i> from the Friday fair held [at this village] was restored to the temple of Tiruviramayar by Adiochadēva-Mudaliyar and another. Published by the Assistant Archaeological Superintendent with text, translation and plates as No. 1 of the Hyderabad Archaeological Series.
624	On a slab set up in a field in the same village.	....	....	....	Tamil ..	
625	On the boulder at the entrance into a cavern on the south-western slope of the hill at Maski (Lingsaugar taluk, Raichur district, Hyderabad State).	Maurya ..	Devanam Piya Asoka ..	....	Brāhmi ..	

APPENDIX C.—List of stone inscriptions copied in 1916.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north, west and south walls of the central shrine in the Afjaniya-Perumal temple at Vallanad-Agaram (Srivaikuntham taluk, Umbelvelly district).	Pandya	Māvarman <i>alias</i> Tribhuvanachakravartin Vikrama-Pāṇḍyadeva.	2 + 12th year, Vai, 1.	Tamil	Fragments Mention Valla-nāḍu <i>alias</i> Jayaṅḍa-pāṇḍiyanaḷḷar. Seem to allot shares of land and house-sites to a number of Brahmanas of various <i>gōttas</i> and <i>sūttas</i> . Refer to the 12th year of the king's reign and mention Vikrama-Pāṇḍya-Viṅṅar-Emberumāṇi. Much damaged. Seems to register a gift of land to a Brahmana.
2	On the east wall of the <i>maṇḍapa</i> in front of the same shrine.	Do.	[Māvarman <i>alias</i>] Tribhuvanachakravartin Kōṇṛmaikōṇḍaṅ Su[nda]ra-Pāṇḍyadeva.	2 + 9th year, Saka 1403, Pūava, Dhanus, 24, <i>sū. di.</i> 5, Thursday, Vyatipāta-yōga, Vyāgra-karāṇa, Sādaiyam.	Do.	
3	On the south, west and north tiers of the central shrine in the Chakraṇi-Perumal temple at Vallanad (same taluk and district).	....	....	....	Do.	Fragments. One of these is dated in the fifth year of the reign of Chakravartin Vikrama-Pāṇḍyadeva. Another mentions the temple of Kulasagara-Viṅṅar at Valla-nāḍu <i>alias</i> [Jaya]ṅḍapāṇḍiyapuram and Kaṅṅar <i>alias</i> Vikramaśōḷa-chaturvedimaṅḷam in Nallaṅṅaṅṅa. Built in. Registers a gift of land for offering at the service Parākrama-Pāṇḍiyā- <i>śāndi</i> called after the king, in the temple of Aṅṅeppurumal-Nayṅar at Vallanāḍu <i>alias</i> [Jaya]ṅḍapāṇḍiyanaḷḷar.
4	On the east wall of the <i>maṇḍapa</i> in front of the same shrine.	Pāṇḍya	Māvarman <i>alias</i> Tribhuvanachakravartin Kōṇṛmaikōṇḍaṅ Parākrama-Pāṇḍyadeva.	2 + [2]6th year, Saka 1[4]57, Manmatha, Paṅṅaṅṅi, 30, <i>sū. di.</i> 5, Sunday, Saubhāg-ya-yōga, Rōṅṅin.	Do.	
5	On the four sides of the <i>bali-pūṅṅa</i> in front of the same temple.	....	....	10th year	Do.	Damaged and fragmentary. Mentions Vallanāḍu <i>alias</i> Jayaṅḍapāṇḍiyapuram.
6	On the south wall of the central shrine in the Idaivinaitṅṅa-Perumal temple at Sugandalai (Tiruchendur taluk, same district).	Pāṇḍya	Jatavarman <i>alias</i> Tribhuvanachakravartin Vira-Pāṇḍyadeva.	11th year, Rishabha, 3, <i>sū. di.</i> 11, Monday, Uttiram.	Do. (of about the 13th century A.D.)	Gift of land for offerings, to the temple of Tirunarayana-Viṅṅar-Emberumāṇi at Sivandalai <i>alias</i> Tirunarayana-chaturvedimaṅḷam by a native of Kakkalūr.
7	On the same wall .. .. .	....	....	225th day	Do.	Records that at the request of Kalīṅgarayaṅṅa, the king renovated the temple of Tirunarayana-Viṅṅar-Emberumāṇi which had gone out of repair, and set up the image of Gaṅṅarohana-Āṅṅar in it. Tōṅṅaimaṅṅ and Pallavarayaṅṅ figure among the signatories.
8	On the north wall of the central shrine in the Salvaṅṅaśvara temple at Sannavanam (Tirupattur taluk, Ramnad district).	Pāṇḍya	Māvarman <i>alias</i> Tribhuvanachakravartin Sund[ā]ra-Pāṇḍyadeva, who took the Chōḷa country.	5th year	Do.	Records that a certain Sivaṅṅadakalaṅ <i>alias</i> Māṅṅa-chakravarti reconsecrated the image of Somavilā-gaṅṅadaiya-Nayaṅṅar at Tiruttiyūr-Muṅṅam and gave lands to the Sivaṅṅabrahmanas for worship. Mentions the temple of Sannavanamūḍaiya-Nayaṅṅar.

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C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
9	On the same wall: .. .. .	....	....	....	Tamil	Records that the right of worship for 15 days in the temple of Sōmaviṅgamuḍaiyar, belonged to a certain Nichchayigaiṅga-Bhaṭṭan.
10	On the east wall (inside) of the same shrine.	....	....	2 + 29th year .	Do. .. .	Built in at the beginning. Seems to register a gift of land by a certain Gaṅgayāṇi. Mentions Tiru-tiyūr-Muttam.
11	On the same wall (outside)	Pāṇḍya ..	Tribhuvanachakravartin Kula[śekhara-dēva].	..	Do.	Fragment. Mentions Hirāya(Hiranya),sūha-maṅgalam.
12	On the south wall of the same shrine ..	Do.	Jaṅavarman <i>alias</i> Tribhuvanachakravartin Parākrama[ma]-Pāṇḍyadēva.	2 + 28th year, Vijaya, Aṇi, 9.	Do (of about the 15th century A.D.).	Registers the gift of a village for the service called Kaṇavirai-sāḍai, in the temple of Tiruchchappaya-namūḍaiya-Nāyaṇi[at Irakkadaṅgaṅgalam <i>alias</i> Irayasiṅgaṅgalam which was the eastern ham-let of Pīlar in Tiruttiyūr-Muttam by Gaṅḡeyāṇi who held the <i>burdas</i> <i>Irakkulamāṇḍan</i> , <i>Ekāṅḡavi-ran</i> , <i>Uruba-Nārayaṇan</i> , <i>Siraiyāṇḍar</i> and <i>Iravai-rappuramāḷ</i> for warding off the evil effect of the combination of Sittirai (i hitra) and Saturday.
13	On the same wall	Do.	Jaṅavarman <i>alias</i> Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	2 + 28th year, Vijaya, Aṇi, 6.	Tamil .. .	Registers a gift of land made in accordance with a previous grant of Mummūḍiśōḷaṅ Maḷavarman-kam <i>alias</i> Uḍaiyar Maḷavachakravartin, for a lamp to the same temple, by the chief mentioned in No. 12.
14	Do.	Do.	Tribhuvanachakravartin Kulaśekhara-dēva	13 + 10th year	Do.	Gift of taxes, by Maḷavachakravartin mentioned in No. 13, for offerings to the temple of Tiruchohaṅ-navaṇamūḍaiya-Nāyaṇar of Ilaikkadaṅgaṅgalam <i>alias</i> Hirayasiṅhamāṅgalam, the eastern hamlet of Pīlar <i>alias</i> Sundarapāṇḍiyāṅḷar in Tiruttiyūr-Muttam.
15	Do	Do.	Tribhuvanachakravartin Vikrama-Pāṇḍya-dēva.	11th year ..	Do.	Gift of land by a lady named Poyyamoli-Āḷuḍaiyāl, to the same temple. Tiruttiyūr-Muttam is here stated to be in Pāṇḍi-maṅḍalam.
16	Do.	Do.	Tribhuvanachakravartin Kulaśekhara-dēva ..	13 + 12th year, Mēṣa, 11.	Do. (of about the 15th century A.D.).	Gift of land for offerings to the goddess Tiruppalli-yarai-Nācholiyār set up by the chief Maḷava-chakravartin mentioned in No. 13.
17	On the north wall of the <i>maṅḍapa</i> in front of the same shrine.	Do.	Maḷava[man] <i>alias</i> Tribhuvanachakravartin Kulaśekhara-dēva, 'who was pleased to take [his] countries.'	23rd year, Vri-śchika, <i>ḡa. di.</i> 11, Monday, Hasta.	Tamil	A few syllables are missing at the beginning of each line. Gift of land to the temple of Tiruchohaṅ-navaṇamūḍaiyār, by the assembly of Sundara-pāṇḍiya-chaturvedināṅgalam, a <i>brahmadēya</i> in Muttā[aru-kūṇ]ṅam.
18	On the same wall	Do.	Maḷavarman <i>alias</i> Tribhuvanachakravartin Kulaśekhara-dēva.	6th year, Vai, 23.	Do.	Records a sale of land by the residents of the village of Iḷaḷjēripuram near Poyyili in Kūḷkūṇḍaru, a subdivision of Keraḷasiṅga-vaṅaṇḍu, to the same temple, for the requirements of the <i>maṅḍapa</i> called <i>tiruppu-maṅḍapam</i> .

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
19	On the same wall	Pandya ..	Maravarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	98th year, Vri- schika, Sunday, Asvati.	Tamil (of about the 14th cen- tury A.D.).	Gift of land for offerings to the same temple, by a native of Marittulagaṅgattapāndiyapuram in Marittulagaṅgattapāndiyavalaṅadu.
20	Do.	Do. ..	.. .. . Tribhuvanachu- kravartin 'who was pleased to take all countries.'	1[8]th year ..	Tamil	Damaged. Registers a gift of land for expenses to the shrine of Tirukkamakottamudaiya-Nachchiyar in the same temple, by Malavachakravartin. Sivanindakalan Tirukkappurudai[ya]ṅ <i>alias</i> Malavachakravarti figures as one of the signatories.
21	Do.	Do. ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Vira-Pandyadeva.	10th	Do.	Gift of money and land by Tirukkanapperudaiyan Sivanindakalan <i>alias</i> Malavachakravartin, for a special worship in the same temple to be conducted every year on his birthday. Mentions Sattamaṅgalapparu in Tiruttiyur-Muttam.
22	Do.	Do. ..	Parakrama[ma]-Pandyadeva	[18]th year, Ani, 22.	Do. (of about the 15th century A.D.).	Gift of land for a lamp to the same temple by the chief mentioned in No. 12 above, for removing the evil effect of a light being put out at the time of his taking food.
23	Do.	Do. ..	Maravarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	26th year Maṅuni, 21.	Do. (of about 13th century A.D.).	Records a sale of land by certain residents of Kurunparangudi (near) Illaijeri in Marittulagaṅgattapāndiyavalaṅadu, to the same temple.
24	On the east wall of the same <i>mandapa</i>	Do. ..	.. .. . <i>alias</i> Tribhu[va]*na- chakravartin Vira-Pandyadeva.	10th year ..	Tamil	Built in at the beginning. Gift of land, by the chief mentioned in No. 21, for offerings to Subrahmanya-Pillaiyar and Kṣetrāpāla-Pillaiyar.
25	On the same wall	Do. ..	[Kulase]kharadeva	9th	Do.	Built in at the beginning. Registers an order of [Ka]ṅdiyurnāca[va]ṅ.
26	Do.	Do. ..	Maravarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	17th	Do.	Much damaged.
27	Do.	Do. ..	Tribhuvanachakravartin Sundara-Pandyadeva, 'who was pleased to distribute the Chōḷa country.'	20+1st	Do.	Registers the gift of a village for the expenses of the temple of Tiruttiyur-Muttam, by Malavachakravartin. It was originally given to the donor by a <i>Sivastambana</i> of Semboimari in Talaiyūr-naḍu.
28	On the south wall of the same <i>mandapa</i>	Do. ..	Mā[ra]varman <i>alias</i> Tribhuvanachakra- vartin Ku[la]sekharadeva, 'who was pleased to take all countries.'	18th	Do.	A portion at the right end has not been secured being very much damaged. Registers the gift of taxes (<i>kaḍama</i>) on a certain village. Mentions the temple of Saṅṅavagamudaiya-Nayanar at Tiruttiyur-Muttam. Sundarapāndiya-chaturvedi-maṅalam in Talaiyūr-naḍu.
29	On the same wall	Do. ..	[Mā]varman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva.	[8]th	Do.	Records a sale of land by the residents of Illaijeri near Poyil in Kikkundaru, a subdivision of Keraḷaṅga-valaṅadu, to the same temple.

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
30	On the south and east walls of the same <i>manḍapa</i> .	Pāṇḍya	Māravarman <i>alias</i> Tribhuvanachakravartin Kulaśekhara ^{deva} , 'who was pleased to take all countries.'	38th year	Tamil ..	Gift of land, by the residents of Viyadaiyankottai for offerings to the image of Tiruvadavūr-Nayanār set up in the same temple by a certain Sundara-panḍiya-Bhaṭṭa.
31	On the south wall of the same <i>manḍapa</i> ..	Do. ..	Māravarman <i>alias</i> Tribhuvanachakravartin [Ku]ḷaśekha[radēva], 'who was pleased to take all countries.'	..... 6 <i>śigadī</i> , <i>śū. śū.</i> Paurṇami, Friday, Punarvasu. 11th year	Do. (of about the 14th century A.D.).	Registers a gift of land, by the residents of the countries belonging to Tiruttiyūr-Muṭṭa-naḍu, for offerings to the image mentioned in No. 30, above, on the occasion of the Margaḷi-Tiru[vadirai] festival.
32	On a pillar in the same <i>manḍapa</i> ..	.....	.....	.....	Tamil ..	Incomplete. Gift of land in Pīlār, by a lady named Koyāmoḷiyalūḍaiyal, for the annual improvement of a land which she had brought under cultivation and given to the temple of Tiruchchannavamudaiya-Nayanār at Tiruttiyūr-Muṭṭam in Pāṇḍi-maṇḍalam.
33	On the same pillar ..	Pāṇḍya	Tri[bhuvana]lobhakravartin Kulaśekhara ^{deva} .	Indistinct	Do. ..	Damaged. Seems to register a gift of land by Mu[m*]mūḍiśaḷaḷ Malavamānikkam <i>alias</i> Malava-chakravartin, to a Brāhmaṇa resident of Sund[ajra]-panḍiya-chaturvedimaṅgalam.
34	On the west tier of the Darśanavalli shrine in the same temple.	Do. ..	Māravarman <i>alias</i> Tribhuvanachakravartin Kulaśekhara ^{deva} , '[who was pleased to take all] countries.'	18th year	Do. ..	Provides for worship in the shrine of Irukkamaḷ-kōṭṭa-Nācchōiyar, which was constructed in the temple of Tiruchchannavamudaiya-Nayanār, by the king's (?) annt. Mentions Kaṇḍiyūrnāḍa, [vaḅ] and Vikramapāṇḍya-Mūvendaveḷaiyā.
35	On a pillar in the rock-out cave known as the Kakolanātha temple, on the hill at Tirukkalekkudi (same taluk and district).	Do. ..	Sundara-Pāṇḍya ^{deva}	10 + 2nd "	Do. ..	Registers an order of Vikramaśingadevaṅ providing for offerings and lamps to a <i>maṭha</i> called Mudaliyar- <i>tirumaḍam</i> .
36	On a second pillar in the same cave	Do. ..	Tribhu[va]nachakravartin Kulaśekhara ^{deva} .	9 + 1st "	Do. ..	Gift of land for offerings to the temple of Siva-dhātṛ mīśvaramudaiya-Mahadeva at Tirukkōḷak-kāḍi in Puraṁalai-naḍu, by Kaṇḍan Sundaravilli <i>alias</i> Tuvarapativēḷai of Kaṇṇamaṅgalam in Sōḷapāṇḍya-valanāḍu.
37	On the third pillar in the same cave	Do. ..	Sundara-Pāṇḍya ^{deva}	20 + 2nd "	Do. ..	Registers an order of Viḷkramaśingadevaṅ assigning, for the welfare of the king (<i>Uḷagudaiya-Nāyanār</i>), the taxes due by certain shepherds, to the temple of Sivadharṁmīśvaramudaiya-Nayanār of Tirukkōḷakkūḍi, for lamps and offerings.
38	On the same pillar ..	Do. ..	Tribhuvanachakravartin Kulaśekhara ^{deva} , 'who was pleased to take all countries.'	7th "	Do. ..	Gift of land situated in Sōḷapāṇḍiya-valanāḍu, for a <i>maṭha</i> in the same temple, by a native of Karaiyūr in Karaḷaiṅga-valanāḍu.
39	On the fourth pillar in the same cave	Chōḷa	Tribhuvanachakravartin Kuloṭtuṅ[ga]-Chōḷadeva.	14th "	Do. ..	Damaged. Seems to register a gift of land to the same temple.
40	On the north wall of the same cave	Do. ..	Tri[bhu]vanachakravartin Ku[ḷottu]ṅga-Chōḷadeva.	Do.	Do. ..	Much damaged. Mentions Po[mnāma]rapati in Pu. ra. ju. a. [ai]-naḍu, a subdivision of [Ra. j. c.]ndra-sōḷa-valanāḍu which was a district of Rājaraja-Paḍināḍu.

Tirukkalekkudi

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
41	On the east wall of the same cave ..	....	....	....	Sanskrit (in Grantha).	Unfinished and damaged. States that the god was worshipped in the three <i>gargas</i> Kṛta, Treta and Dvāpara by Kṛitanta (i.e., Yama), Kumbhabhava (i.e., Agastya), etc.
42	On the south wall of the same cave ..	Chola	Tribhuvanaachakravartin Chōlādēva.	14th year	Tamil ..	Damaged. Mentions the temple of Śivadharmasvaranūdaya-Mahādē[va] at [Tiruk]ko[ḷa]kk[ku]ḍi in [Pu]ṛama[lai-nādu], a subdivision of Rājendrasōla-valanādu, which was a district of Rājapāṇḍinādu.
43	On the west wall of the rock-ent cell of Malaimūrti-Vināyaka, below the same cave.	Do. ..	Tribhuvanaachakravartin Rajadhirājādēva ..	7th "	Do. ..	Gift of land to the temple of Śivadharmasvaranūdaya-Nāyanaṅgar by Koḷa Tirukkoḷungunnamūdayaṅgā <i>aitas</i> Nishadharājaṅgar of Ponnamarāvati in Pūṛamalai-nādu.
44	On the west wall of the <i>maṇḍapa</i> in front of the same cave.	....	....	Śaka [14][7], Parthiva, Māsi, 7.	Do. ..	Seems to refer to an assignment of land to the goldsmiths and blacksmiths of Āttūr and to the settlement of a dispute between them.
45	On the north wall of the same <i>maṇḍapa</i>	....	....	Śaka 151[9], Durnuki (Durmukha), Āṇi, 6.	Do. ..	Unfinished. States that the sacred car of the temple having been damaged, a new one was made in its place by the merchants of Ilaiyattakkudi and that the income of the village of Perunallūr, viz., 50 <i>ṛoṇ</i> and 500 <i>kālam</i> of paddy, was set apart to meet the cost of the annual car festival.
46	On the same wall (inside) ..	....	....	....	Do. ..	Registers a grant made by the merchants (<i>nagarattār</i>) residing in the street called Sundarapāṇḍiyāṅperundēru at Tirukkoḷakkudi in Pūṛamalai-nādu and belonging to Sundarasōlapuram <i>aitas</i> Deśiyu-vaṇḍapāṇḍanam in Teṅ-Kōnādu, a subdivision of Ollaiyur-kuppam in Kadabādaiyāḍilāṅgaikōṇḍasōla-valanādu, for receiving the privilege of the <i>vīrti</i> and sacred ashes in the temple.
47	On the east wall of the same <i>maṇḍapa</i> ; right of entrance.	Saluva ..	Narasa-Nayaka	1502 <i>ṛoṇ</i> 11 (4). Śaka 142[4], Dundubhi, Uttarāyana, Kumbha, <i>ba.</i> 4, Vidirba-ga-vāra, Vyatipāta-yōga, Tiruvōṇam.	Do. ..	Registers a <i>dēvadāna</i> grant of the village of Kīlmananallūr together with <i>ḷm</i> taikuricchi in Teṅ-Kōnādu, for offerings, to the temple of Tirukkoḷakudi-āṇḍa-Nāyinaṅgar in Ponnamarāpati-nādu on the occasion of the <i>Uśā pūjā</i> . The gift was made for the merit of Tpparasa-Udaiyar, by his agent Tammayā-Nāyaka. The inscription seems to state that Narasa-Nāyaka was governing the country on behalf of Narasiṅga Bhujabalarāya Danmarāya. Built in at the right side. Registers a grant of land evidently by Sāiva-Nāyaka and Aṇṇa-Pillai to two private individuals of Kūdāṅgar for the service of <i>pāṭikāval</i> and refers to the rehabilitation of a village which had been once deserted.
48	On the same wall ..	....	....	Prabha[va*], Tai, 15.	Do. (of about the 16th century A.D.).	

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
49	On the same wall .. ..	....	....	Śaka 1459, Darmukki, Pāṅguṇi 10.	Tamil	Built in at the right side. Records an agreement made between the temple authorities and the <i>tandariṁār</i> about the rehabilitation by Siṅṅama-Nāyaka, agent of Tammaya-Nāyaka, of the place referred to in No. 48, above.
50	Do. .. ..	....	....	Śaka 1423, Daruṇāṭi, Puraṭṭādi 20.	Do.	Registers a sale of land to the temple of Tirukkōlak-kudi-Anda-Nāyakaṅṅār by the Maravas of Velaṅṅuṅṅuṅṅu in Pūṅṅuṅṅu-nāṅṅu, in order to pay the taxes due by them on their holdings.
51	On the same wall; left of entrance ..	....	..	Śaka 1[4]73, Sadhāraṅṅa, Vaigaṅṅi 10.	Do.	Registers an agreement made between the temple authorities of Tirukkōlakkuṅṅu and the merchants of Iṅṅaiyattakkuṅṅu near Kulāṅṅkharapuram in Kalvaṅṅal-nāṅṅu, who had made a car for the temple and were thus entitled to certain temple honours.
52	Do. .. ..	....	....	Śaka 1429, Kshaya, Avaṅṅi 13.	Do.	Registers an agreement made between the temple authorities of Tirukkōlakkuṅṅu and certain residents of Iṅṅaiyattakkuṅṅu <i>aiās</i> Kulāṅṅkharapuram in Kalvaṅṅal-nāṅṅu, regarding the celebration of festivals and other services for the image of Saṅṅbandap-perumāṅṅ which they had set up in the temple.
53	Do. .. ..	....	....	Śaka 1377, Iṅṅava, Aṅṅaṅṅi 6.	Do.	A similar agreement regarding the celebration of festivals, etc., for the image of Chandraṅṅkharā set up in the same temple by resident of Iṅṅaiyattakkuṅṅu <i>aiās</i> Kulāṅṅkharapuram.
54	Do. .. ..	....	....	....	Do.	Records that the <i>maṅṅṅapa</i> was constructed by a certain Maṅṅavarayaṅṅ, a native of Taṅṅohaṅṅūr in Kīṅṅemba-nāṅṅu.
55	Do.	Pāṅṅṅya	Maṅṅavarman <i>aiās</i> Tribhuvanaṅṅakravartin Śrīvalla[<i>bha*</i>]dēva.	26th year, Kumbha, [śu. 8] Monday, [Punaryasu], Dvādeśi, Śaka 1437, Bhāvaka (Bhāva), Vaigaṅṅi 22.	Do. (of about the 14th century A.D.).	Damaged. Gifts of taxes to the same temple by certain trading classes.
56	Do. .. ..	....	....	....	Tamil	Do. Registers an agreement made between the temple authorities of Tirukkōlakkuṅṅu-Anda-Nāyakaṅṅār and the merchants living in the street called Sundarapāṅṅṅuṅṅuṅṅuṅṅu, regarding the celebration of a festival conducted in honour of the processional goddess (<i>tiruvīdi-Nāṅṅohiyār</i>) presented by them to the temple.
57	Do.	Manmatha, Puraṭṭādi 18.	Do.	Records that the merchants (<i>nagarattār</i>) supplied four <i>tiruvāṅṅṅai</i> , for four images in the same temple.

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C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
58	On the same wall; left of entrance ..	....	Tribhuvanachakravartin	7th year ..	Tamil (of about the 13th century).	Gift of the city (<i>nagara</i>) of Kunṁattakkudi in Poṅṅ-amarāvati-nāḍu for offerings, at the service of Pavanāṅgarāyaṅ-sāvaḥi instituted by prince Parakra-mapāṇḍiya. Māviliṅṅarāyaṅ in the temple of Sivadharmisvaramūḍaiya-Nāyaṅar at Tirukkōlak-kudi in Pūyamalai-nāḍu. One of the signatories is Veṅṅumūḍisudinaṅ Eṅakkunalla-Perumal <i>alias</i> Sundarapāṇḍiya i allavarāyaṅ of Sōvūr in Arumbur-kūṅṅam.
59	Do. .	....	....	Sarupudi (Sārvarin?), Purattadi 10.	Do.	Records that a certain Kanakarāyaṅ of Sundarasōla-purum <i>alias</i> Desiyagandapattāṅam in Ton-Kōṅṅāḍu, a subdivision of Oliyur-kūṅṅam, set up the image of Pallakku-Sokkar in the temple of Tirukkōlak-kudi-Anda-Nāyaṅar and arranged for a festival for which he received in return certain temple honours.
60	Do. ..	....	Rajakkal Tambrāy ..	A. 2 (586) [Kollam*] 761, Panguṅi 5.	Do.	Refers to the destruction of Śurakkudi and the inclusion of the villages Viraiyachohilai and Kōṅṅi-yūr in Poṅṅannarāpati-nāḍu.
61	Do. ..	....	....	Śaka 1480, Vubha[va], Śittirai 2.	Tamil ..	Records the conferring of <i>kāval</i> rights of certain villages, on three persons.
62	On the same wall (inside) ..	Pāṇḍya ..	Jagavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	7th year, Tuḷa, <i>ba. di.</i> 11, Monday, Uttirashāḍha.	Tamil (of about the 13th century A.D.)	Registers a gift of land, by purchase, for celebrating a festival, to the image Nāchchiyār of Udayāṅḍar set up in the shrine of Pḍariyār Alāgiya-Nāchchiyār, by a native of Kulasōkharapuram in [Ka]ṅṅai-nāḍu. Mentions a coin called <i>pūḍukkuḷiyai</i> . Among the signatories figure Ellāḍalaiyāṅa Pāṇḍiya-Brahmarāyaṅ and Virapāṇḍiya-Brahmarāyaṅ.
63	Do. ..	Do. ..	Do.	10 + 1st year, Kurukāḍaka, <i>ba. di.</i> 9, Friday, Abvati.	Do.	Registers the gift of the <i>kāval</i> right of the village of Muḷikkudi <i>alias</i> Muḍivalāṅṅu-perumal-nallūr in Kāṅa-nāḍu, to Virapāṇḍiya-Kāṅgarāya, a native of Kāḷyāṅasundarallūr which was a <i>dēvadāna</i> of the temple at Tiruppuvaṅam in Anḍa-nāḍu. The two signatories mentioned in No. 62 appear in this also.
64	Do. ..	Do. ..	Mānavarman <i>alias</i> Tribhuvanachakravartin Vira-Pāṇḍyadēva.	31st year, Kanya, <i>sa. di.</i> 3, Friday, Svāti.	Tamil (of about the 14th century A.D.)	Sale of the <i>kāṅṅiṅṅi</i> right, to a native of Kāḷamaṅ-galam in Alēlai Iṅaiyamūḍa-nāḍu which belonged to the temple of Alāgar. Refers to the disorder caused by the Muhammadans and their conquest by Kampāṅa.
65	On the south wall of the <i>maṅḍapa</i> ..	....	....	Śaka 1464, Pava, Purattadi, 10.	Tamil ..	Gift of land to the same temple, for the merit of a certain Periya Ramappa-Nāyaka.

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
66	On the same wall (inside)	Pāṇḍya	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Paṇḍyadeva.	1 [9]th year, Kaṅkaṭaka, <i>su. di.</i> 5, Wednesday, Hasta.	Tamil (of about the 13th century A.D.).	Registers a lease of land by the temple authorities to Uyyavandanḍi Landiyan <i>alias</i> Sundarapandiya Narasingadeva, a <i>Kaṭṭōla</i> of Sijru-Venkunram near Māḍakūlakkī-Madurai. Fixes the rate of <i>mēlvāram</i> to be paid by the donee to the temple. One of the signatories is Ellandalaiyāna-Pāṇḍiya-Piramaḍirāyan.
67	Do.	Do.	Do.	10th year, Vriśchika, <i>su. di.</i> 14, Thursday, Aśvati.	Do.	Registers a lease of temple lands to Uyyavandanḍi Parākramapāṇḍiya Narasingadeva. Ellandalaiyāna-Pāṇḍiya-Piramaḍirāyan and Virapāṇḍiya-Piramaḍirāyan figure among the signatories.
68	On the south wall of the Chitrasabhapati shrine in the same temple (left of entrance).	Do.	Tribhuvanachakravartin Kōṅṣerimēlkoṇḍaṅ (<i>Chitrasabhapa</i>).	.. ..	.. ..	Built in. Gift of the village called Kāṇḍiyadevan Sundarapāṇḍiya-chatur[<i>vēdimāngalam</i>], to 20 <i>Brahmanas</i> versed in the <i>vēdas</i> and <i>sāstras</i> and for building Śiva and Viṣṇu temples, the latter under the name Kulasekhara-Viṅṅagar-Ālvar. The grant was made at the instance of Kāliṅgarāyan.
69	On the same wall; right of entrance ..	.. ..	.. ..	Śaka 1450, Ananda, Tai 12.	Tamil	Refers to the construction of the <i>manḍapa</i> and the setting up of an image in it. Mentions Sundara-śōḷapuram, <i>alias</i> Deśiyugandapaṭṭanam, which was a village in Teṅ-Kōṇaḍu, a sub-division of Olliyūr-kūram.
70	On a stone built into the same wall ..	.. ..	.. ..	.. ..	Tamil (verse) ..	States that the chief Aḷagiyasēmaṅ worshipped Śiva in his dancing posture.
71	On the east wall of the same shrine ..	.. ..	.. ..	17th year and 185th day.	Tamil	Refers to the gift by purchase of the village of Mañ-janōri in Pūṅṅura-nadu for offerings, etc., to the image of Kūṭāḷuvār which was set up in the temple of Śivadharmisvaramudaiya-Nayanar at Tirukkoḷak-kudi by Somaṇḍar, the younger brother of Akalaḥ-kanāḍāḷvār and states that at the instance of Kāli-ṅgarāyan the granted village was made tax-free by the king in the 11th year of his reign, when he was encamped at (<i>Jaṅga</i>)kōṇḍapaṭṭanam.
72	On the same wall .. ..	.. ..	Tribhuvanachakravartin Kōṅṣerimēlkoṇḍaṅ	11th year	Do.	Registers the order of the king mentioned in No. 71 above.
73	Do. .. ..	.. ..	Tribhu[va]nchakravartin Kōṅṣerimail-koṇḍaṅ.	.. ..	Do.	Records that the lands comprised in the village of Maṅaiṅ <i>alias</i> Sundarapāṇḍiya-chaturvēdimāngalam, founded in the king's name by his son Kāṇḍiyadeva, excepting those belonging to the temple of Tirukkoṇḍaṅṅuramudaiya-Nayanar, were divided into 24 parts, 20 of which were assigned to 20 Brahmanas learned in the <i>vēdas</i> and <i>sāstras</i> , 2 to the temple of Sundarapāṇḍiya-Īṅvaramudaiya-Nayanar and 2 to the temple of Kāṇḍiyadevar-Viṅṅagar-Ālvar. Refers to the 14th year of the king's elder brother (<i>anḍalēi</i>) (vide No 68, above).

C.--List of stone inscriptions copied in 1916--cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
74	On the north wall of the same shrine ..	Pāṇḍya ..	Tribhuvanachakravartin Vira-Pāṇḍyadēva ..	3rd year, Vriśchika, <i>śu. śi.</i> 13, Thursday, Iruvōṇam.	Do. (of about the 14th century A.D.)	Registers a public sale of the village Maṅḡudi, by the residents of Sēvūr, to the temple of Tirukkolakkuṭi-ṇḍaiya-Nāyaṅar. It was set apart to meet the expenses of the shrine of Aligapperumal built by one of the <i>śeṣevins</i> of the <i>maṅḡa</i> , in the same temple.
75	On the west wall of the same shrine ..	.....	.....	....	Tamil ..	Sale of land to the temple of Tirukkolakkuṭi by the residents of Vēlaṅḡudi. The beginning of the inscription is lost. The land here sold is the same as that referred to in No. 80 of 1916, above.
76	On the same wall	Pāṇḍya ..	Tribhuvanachakra[vartin] Vira-Pāṇḍyadēva	....	Do. ..	Fragment. Mentions Tirukkolakkuṭi in Puṅḡalaināḍu.
77	On the rock adjoining the same temple ..	Do. ..	Māravarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadēva, who was pleased to take the Choḷa country.	5th year and 528th day.	Do. ..	Gift of land made tax-free, for the service called Muḍiyalaṅḡu, <i>erymal-sādi</i> and for daily offerings to the temple of Sivadharmisvaramuḍaiya-Nāyaṅar at Tirukkolakkuṭi, by the king at the request of his brother-in-law (<i>māchāmanār</i>) Alagapperumal. The king, while issuing the order, was occupying the seat called <i>Māḷavāraḡai</i> in the <i>Puḷḷivāraṅk-kūḍam</i> of his palace at Tōṅṅannarāpadi in Tura-malai-nāḍu
78	On the north wall (outside) of the Atmanāyaki-Amman temple on the same hill.	Do. ..	M[āra]varman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadēva, who, having taken the Choḷa country, was pleased to perform the anointment of heroes and victors at Muḍigondaśōlapuram.	14th year and 328th day.	Do. ..	Records that, at the instance of the king's nephew Kulasekharadēva, certain lands situated in Kumattakkuṭi, a village of Kapa-nāḍu, were made tax-free and given to the temple of Tirukkolakkuṭi for offerings to the goddess of Aluḍaiya-Nāchebiyar. Tirukkamaḡottam set up in the temple, by a native of Raḡavallipuram in Kīḷvamba-nāḍu. Mentions the royal seat called <i>Taḷḷipḷḷam Malavā-rāḡai</i> placed in the Raḡarājan-maṅḡu of the king's palace at Muḍigondaśōlapuram in Kulōttingaśōla-valanāḍu, a district of Sōḷa-maṅḡalam and the temples Tāḍōṅṅisvaramuḍaiyar and Kaṅṅanattu-Viṅṅarāḷvar.
79	On the same wall	Do. ..	Tribhuvanachakravartin Kōṅṅerimmaikōṅḡan	15th year ..	Do. ..	Refers to the transactions mentioned in No. 78, above.
80	Do.	Do. ..	Kulasekharadēva	2nd "	Do. ..	Registers an order of Gaṅḡaiyāṅi issued to the temple authorities of Tirukkolakkuṭi recording the sale of the <i>kāraṅmai</i> right of a land in Kōṅṅamaṅ-galam which was a village near Iḷaiyattakkuṭi in Kūḷvayil-nāḍu, to a certain Nakularaya and the grant of the several taxes on the land to the temple.

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
81	On the same wall	Pāṇḍya	Māravarman <i>alias</i> Tribhuvanachakravartin [Kulaśekhara-deva, 'who was pleased to take [all countries].	22nd year, Kumbha, <i>ba. di.</i> 8, Monday, Uttara-Phalguni.	Tamil (of about 13th century A.D.)	Registers a public sale of land to the temple of Tirukkolakkudi in Pūramalai-naḍu, a subdivision of Poppamarapatti-paṇṇu, by the residents of Viraiya-chchilai in Kāna-naḍu, a subdivision of Kāna-naḍu <i>alias</i> Virudarājabhayaṅkara-vaḷaṅgaḍu, in order to pay the taxes due by them. Mentions Ulagaividāṅgīśvaramūḍaiya-Nayanār and states that the original documents connected with the land were deposited in the temple. Refers to the oppression by Tirunelvēli-Uḍaiyār, a subordinate Kaṇḍiyadēvaṅ.
82	On the same wall (inside)	Do.	Māravarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍya-deva.	11th year and 4[90]th day.	Tamil	Much damaged. Gift of land for offerings to the temple of Śivadharmāśvaramūḍaiyār.
83	Do.	Do.	Māravarman <i>alias</i> Tribhuvanachakravartin Kulaśekhara-deva.	7th year	Do.	Do. Seems to record a gift of land by some private individuals to the temple of Tirukkolakkudi-naḍaiya-Nayanār at Tirukkolakkudi in Pūramalai-naḍu.
84	On the west and south walls of the same temple.	Do.	Māravarman <i>alias</i> Tribhuvanachakravartin Su[ndara-Pāṇḍya-deva], 'who was pleased to distribute the Chōḷa country.'	Lost	Do.	Gift of land in the 10th year of the king for offerings to the shrine of Aḷudaiya-Nachebiyār of Tiruk-kamakōttam, built in the temple of Śivadharmāśvaramūḍaiya-Nayanār by a native of Rajavallapuram in Kīḷyōmba-naḍu. Mentions the seat called <i>Māḷavarāḍaṅ</i> [in the king's palace at] Maḍak-kulakkīl-Madurai in Madurōḍaya-vaḷaṅgaḍu and the king's brother-in-law Aḷagapperunnaḷ.
85	On the west wall of the same temple	Do.	Ja[ravarman] <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍya-deva, 'who was pleased to take the Chōḷa country.'	22nd year	Do.	Sale of land called <i>Karikkāśāḍa-Pallavaraiyāṅ-kūḍikk-kāḷu</i> to the same temple, by a certain Tribhuvana-siṅgaṅ, a native of Kuṅṅattūr in Kalvāyil-naḍu, a subdivision of Keraḷāśinga-vaḷaṅgaḍu.
86	On the west and south walls of the same temple.	Do.	Māravarman <i>alias</i> Tribhuvanachakravartin Kulaśekhara-deva, 'who was pleased to take all countries.'	15 + 1st year Karkakaka, <i>ba. di. 3</i> , Sunday, Tiruv[ōḷam].	Do. (of about the 13th century A.D.)	Damaged. Registers a public sale of the village of Naṭṭaneri to the same temple, by the residents of Viraiya-chchilai under conditions similar to those mentioned in No. 81, above. The old documents connected with the land are said to have been deposited in the temple.
87	On the south wall of the same temple .. .. .	.....	.....	.....	Tamil	Provides for offerings and repairs to the shrine of Aḷudaiya-Nachebiyār built in the same temple by Tamilappallavadaraiyaṅ. One of the signatories is Gaṅḍayarāja.
88	On the same wall .. .. .	.....	Tribhuvanachakravartin Koṅṅerimmai-kōṇḍaṅ.	13th year and 203rd day.	Do.	Mentions (the king's?) brother-in-law Aḷagapperunnaḷ and Tamilappallavadaraiyaṅ. Registers an order restoring to the donee of No. 87, certain rights which he had in the temple.
89	Do.	Pāṇḍya	Sundara-Pāṇḍya-deva	* + 2nd year	Do.	Built in at the right end. Registers an order of the residents of Kāpa-naḍu <i>alias</i> Viru[darājabhayaṅ]-kara-vaḷaṅgaḍu regarding the gift of a land to the temple.

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
90	On the same wall	Pandya	Māvarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāndyadeva, 'who was pleased to take the Chōla country.'	12th year ..	Tamil ..	Sale of water of the tank called Amaradichocheankudik-kāṭṭukkuḷam, by the chiefs of Viraiyachchilai which was a <i>paṇḍappayaru</i> to the residents of Kumattakkudi.
91	Do.	Do	Māvarman <i>alias</i> Tribhuvanachakravartin Kalasēkharadeva.	10th year, Vri- śchika, <i>ba. āi.</i> 2, Friday, Rō- hiṇi. 11 + 1st year and 4[63]rd day.	Do. (of about the 13th century A.D.)	Incomplete. Mentions the shrine of Akkasalai-Pil- laiyar on the bank of the tank called Poṇṇiūrupi <i>aiis</i> Pichohi-kūḷi in Tirukkōlakkudi.
92	On the east wall (inside) of the same temple.	.. . . .	Tribhuvanachakravartin Kōṇṇiripmaikon- dāṇ.		Tamil ..	Records that at the instance of Mājavāryaṇ, the village of Munnaikkudi in Puraṁmalai-naḍu which was purchased by the temple from the Māṇavas of Velaṅḡudi in Puṅḡuppa-naḍu, was now made tax- free. Signed by Mūdivaḷaṅgu-Volaṅ Vikrama- Pāndya Uṭtaramantrin.
93	On a pillar in the <i>maṇḍapa</i> of the same temple.	.. . . .	.. . . .	Sarvadhārin, Tai 28.	Do. ..	Gift of the pillar by one of the temple servants.
94	On another pillar of the same <i>maṇḍapa</i> ..	.. . . .	.. . . .	Vikarin, Tai 2.	Do. ..	The pillar was presented by a potter of Tirukkōlak- kudi.
95	Do.	.. . . .	.. . . .		Do. ..	The pillar of the steps in front of the shrine of the goddess was presented by one of the <i>tanḍirimār</i> .
96	On the south wall of the Subrahmanya shrine, near the same temple.	.. . . .	.. . . .	Sarva[dhārin], Tai 8. Vijaya, Āṇi 25..	Do. ..	Records that the shrine, the steps and the images of Subrahmanya, Iḷvayana and Vaḷli-Nāchohiyar were made by Tivuvānaiyar Avudaiyar Aḷagar a native of Sundarasōlapuram.
97	On the rock to the south of the same temple.	.. . . .	.. . . .	Āvaṇi 19 ..	Do. ..	Built in at the beginning. In modern characters.
98	On the rock adjoining the spring, by the side of the temple.	Vijayanagara ..	Sayana-Uḍaiyar ..	Dundubhi, Kart- tigai.	Do. ..	Seems that the spring was built of stone and was cleaned by Pamaḷaiyaruḍaiyaṅ ḷonnāṅḍar Tiruk- kaivōḷaḷaiyar a native of Sundarasōlapuram <i>aiis</i> Deṣiyugandapattānam in Ollaiyūr-kūṭṭam.
99	On the north wall of the Śivadharmapuris- vara temple on the same hill.	.. . . .	.. . . .	Viśvavasu, Tai	Do. ..	In modern characters. Registers a sale of land to the <i>tanḍirimār</i> of Tirukkōlakkudi.
100	On the same wall	<i>Pandya</i> ..	<i>Blwanachariya</i> ..		Do. (of about the 13th cen- tury A.D.)	Gift of land situated in the village of Śirakuḍi in Vadappirappu-naḍu, to the shrine of Aḷudaiya-Pillai- yar established by the king, for offerings during the service called <i>Bavanēkaviraṅ-ṣaṇḍi</i> named after the king. Refers to the 6th year of the king's brother (<i>appāṇ</i>). Poṇṇari-udaiyaṅ Uyyavandaṅ Sūryadevaṅ <i>aiis</i> Gāṅḡyaṅ of Śirumarudūr in Vadavellaru <i>aiis</i> Sundarapāndya-vaḷanādu, figures as a signatory.
101	On the west wall of the same temple ..	Pandya	Sundara-Pāndyadeva	20 + 1st year ..	Tamil ..	Registers an order of Gāṅḡyaṅ making over to the temple of Śivadharmisvaranudaiya-Nayanār at Tirukkōlakkudi, the taxes due on the lands called <i>Vēḷṅkūṭikkāḷu</i> and <i>Karikkāḷuḷappalluḍaraiyaṅ- kūṭikkāḷu</i> which were sold to the temple (<i>vide</i> No. 85, above).

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
102	On the west and south walls of the same temple.	Pāṇḍya	Māṅavarman <i>alias</i> Tribhuvanachakravartin Vita-Sundara-Pāṇḍyadeva, 'who having taken the Chōla country, was pleased to perform the anointment of heroes at Muḍigonḍaśōlapuram.'	20 + 1st year .. [1]5th year, Tula, <i>sa. di.</i> [3], Friday, Anurādhā.	Tamil	Registers a sale of land of the village of Muppaikkudi in Pūṇamalai-nāḍu to the same temple. The lands were owned by the <i>Māṅavas</i> of Velaṅgudi in Pūṇ-sūṇṇ-nāḍu. The order (<i>śāsa</i>) of Vikramasingan written in continuation of the record and signed by Tejjavadarayan states that the gift was to be utilised for the service of Viramūḍan- <i>sāṇḍa</i> . Registers the lease as <i>kāṇḍi-kūṭam-tāṇḍikāṇḍi</i> of a temple land which was lying waste to a certain Karikāśōla-Peraayan. Mentions the coin <i>paṇḍuk-kūṭiga</i> . Ellandalaayanā-Pāṇḍya-Brahmadarayan figures as a signatory.
103	On the north wall (inside) of the temple kitchen on the same hill.	Do.	[Māṅa]varman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadeva].	8th year, Mēsha, <i>sa. di.</i> 13, Tuesday, Uttirattadi.	Do. (of about 13th century A.D.)	Records the sale of the <i>kāṇḍama</i> right of certain temple lands, to a native of Tirupputtalur in Pāṇḍya-nāḍu, a subdivision of Kūṭiṅgaśōla-vajanāḍu which was a district of Sōḷa-maṇḍalam. It was stipulated that the purchaser should bring into cultivation the waste lands. Refers to a tank called <i>Pūṇamūḍakāṇḍēri</i> dug in the name of the king's son (<i>makkāṇḍyāṇḍar</i>) Karakrama-kāṇḍya-Mahābali-Vanadhurayan.
104	On the same wall	Do.	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	....	Do. ..	Damaged. Registers an agreement given to the temple authorities by the residents of Ponnana-rayala-nāḍu, for meeting the cost of offerings at the service called Pūṇamāṇḍavatināḍaṅ- <i>sāṇḍa</i> instituted in the temple from the tax called <i>ṅṅiṅṅam</i> .
105	Do. (outside)	Do.	[Ja]ṭava[ra]man <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	44th year	Do. ..	Gift of the village Perunallur to the temple of Sivadhannisvaramūḍaya-Nayaṅār at Tirakkōlak-kudi by the residents of Kava-nāḍu <i>alias</i> Viru-darajabhayūṅkara-vajunāḍu, for offerings at the service Seṅbaga-Kulaśēkharāṅ- <i>sāṇḍa</i> instituted by the king and for the festival Tiruvāṇḍi-tirunāḍ.
106	On the west wall of the same kitchen	Do.	Māṅavarman <i>alias</i> Tribhuvanachakravartin Kulaśēkharadeva, 'who was pleased to take all countries.'	4th year, Śaka 1239, Kanya, <i>sa. di.</i> 11, Friday, Pūnarvasu	Do. ..	Refers to the 32nd year of the king.
107	One the south and west walls of the store-room attached to the same kitchen.	Do. ..	Māṅavarman <i>alias</i> Tribhuvanachakravartin Kulaśēkharadeva.	4th year ..	Do. ..	Damaged. Records a sale of land to one of the servants of the temple of Tirukkoḷakkūḍi-udaiya-Nayaṅār, by the <i>Māṅa-mūḍaṅḍis</i> of the place.
108	On the north tier of the Subrahmanya temple on the same hill.	Do. ..	Māṅavarman <i>alias</i> Tribhuvanachakravartin Kulaśēkharadeva.	4th year ..	Do. ..	Do. Provides for the conduct of the car festival.
109	On the north and west tiers of the same temple.	....	....	....	Do. ..	Records the names of persons who supplied stones, pillars and money to the temple.
110	On the south tiers of the same temple	Pāṇḍya	Māṅavarman <i>alias</i> Tirubhuvanachakravartin Kulaśēkharadeva, 'who was pleased to take all countries.'	2[2]nd year, Mēsha, <i>sa. di.</i> 11, Friday, Uttiram.	Do. (of about the 13th century A.D.)	Sale of the village Tiruvāṇḍiyēri to the temple of Iṅaiya-Pūṇṇaiyar. Kappalar-Udaiyaṅ figures as one of the signatories.

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
111	On the east wall of the cellar called <i>Koḍagarai</i> on the same hill.	....	Tribhuvanachakravartin Kōṇeriṇṇaikaon- ḍaṇ.	18th year and 203rd day.	Tamil	Registers the gift of taxes due on certain lands, to the temple of Śivadharmisvaramudaiya-Nayanar for the construction and repairs of <i>Sundarapandiyan-aruvurai</i> , built in the name of the king. Mentions the 26th year of the reign of the king's elder brother (<i>arṇāṭi</i>). Damaged. Mentions Timmarawayya, agent of Vaṅgappayya. Gift of money for lamps to the temple of Jirukkōlakkuḍi, by a native of Veliyarūr in Keraḷasiṅga-velanāḍu. Damaged. Registers the order of king Kulaśekhara-dēva that the village Terumalūr with its taxes must be set apart as a <i>dēvādāna</i> for conducting the service called <i>Seṅbagapperumal-saṇḍi</i> . See above No. 106.
112	On the south wall of the same cellar	....	....	Śaka 1436, Rud- hirōḍgarin.	Do.	Do.
113	On the west wall of the same cellar	Pandya ..	Maṅavarman <i>alias</i> Tribhuvanachakravartin Kulaśekhara-dēva.	12th year ..	Do.	Do.
114	On the same wall .. .. .	....	Tribhuvanachakravartin [Kō]ṇeriṇṇaikaon- ḍaṇ.	4[1]st ..	Do.	Damaged. Registers the order of king Kulaśekhara-dēva that the village Terumalūr with its taxes must be set apart as a <i>dēvādāna</i> for conducting the service called <i>Seṅbagapperumal-saṇḍi</i> . See above No. 106.
115	Do. .. .. .	....	Tribhuvanachakravartin Kōṇeriṇṇaikaon- ḍaṇ.	26th year and 1[4]2nd day.	Do.	Do. Gift of land in Perunkūṇṇakūḍi <i>alias</i> Sundarapandiyanalār in Ollaiyūr-kūṇṇam, a sub-division of Ter-kōṇḍu for the service called Aiyyanai-kakarai-saṇḍi instituted by king Kulaśekhara-dēva.
116	On the rock near the entrance into the same cellar.	....	....	.. ..	Do.	States that the tank and fields to the north of Tiruk-kolakkūḍi-Nayanar form the <i>dēvādāna</i> Śittirameḷi nalūr.
✓ 117	On the east tiers of the Poyyamōḷi-Īśvara temple, at the foot of the same hill.	Pandya ..	Tribhuvanachakravartin Vira-Pandya-dēva	6th year [5], Thursday, Punarvasu.	Do. (of about the 13th cen- tury A.D.).	Incomplete. Seems to register the grant of the village of Kōṇṇamangalam to the temple of Poyyamōḷi-Īśvaramudaiya-Nayanar. Mentions Aḷa-guṇḍa-Poruṇaḷ Sundara-Pandiya Gāṅḍēyadēvar. Records that Ponnambakanāda-Ḷoṇḍaimaṇār restored the <i>tanikkāṇḍāṭi</i> right of the village of Nāṭṭu-maṅḷalan-Karayūr near Iṭṭyuntai which had been wrongly given to the son of a certain Bupā-larāya, to the rightful holder, the temple accountant Teṅṅavadaraiyar.
118	On the north and west walls of the central shrine in the Agastyaśvara temple at Eṭṭiyattal (Arantangi taluk, Tanjore district).	....	....	Manmatha, Aṇi 10.	Tamil	Registers the gift of <i>kāṇḍāṭi</i> right of certain fields in the village of Maṅḍuḍi in Vaḷavellaru <i>alias</i> Sundarapandiya-velanāḍu to Nayanar Ilakka-paḍaiyayaka-Ḷoṇḍaimaṇār, his son by Aḷagiya-maṇavalapperumal-Ḷoṇḍaimaṇār, who held the chief of Arantangi, stipulating the remission of taxes on them and in lieu of payment of paddy to the temple of Tiruvagattisvaramudaiyar.
119	On the north wall of the <i>maṇḍapa</i> in front of the same shrine.	....	....	Śaka 1365, Rud- hirōḍgarin, Paṅḅuṇi 28.	Do.	Registers an order of Aḷagiyanaiyavalapperumal-Ḷoṇḍaimaṇār issued to a native of Nāṭṭumangalam, to measure a fixed quantity of paddy in lieu of the taxes due by him on certain lands in the temple of Agattisvaramudaiya-Nayanar.
120	On the same wall	Śaka 1366, Rak- takshin, Paṅ- ḅuṇi 24.	Do.	Registers an order of Aḷagiyanaiyavalapperumal-Ḷoṇḍaimaṇār issued to a native of Nāṭṭumangalam, to measure a fixed quantity of paddy in lieu of the taxes due by him on certain lands in the temple of Agattisvaramudaiya-Nayanar.

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C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
121	On the same wall .. .. .	....	....	Śaka 1364, Dundubhi, Arpaśi 20.	Tamil	Registers the gift of the <i>kāniyāṭṭi</i> -right of certain lands in the village of Maṅguṭi in Iṅgō-nādu, a subdivision of Vaḍavellāru <i>āṭṭi</i> Sundarapāṇḍiya-valanādu to Nayaṅṅar Iṅkappadannāyaka-Ton-daimāṅṅar, by Aḷaḷiyamaṅavalapperumāḷ Ton-daimāṅṅar stipulating the remission of taxes on them and in lieu the payment of paddy to the same temple.
122	Do. .. .. .	....	....	Śaka 1363, Durmati, Purattādi 21.	Do.	Registers a transaction similar to No. 121, above. Kāliṅgarāyār figures as a signatory as in the three preceding numbers.
123	Do. .. .. .	....	....	Śaka 1364, Dundubhi, Purattādi 29.	Do.	Do.
124	Do. .. .. .	....	....	Śaka [13]63, Durmati, Purattādi 21.	Do.	Do. do. The holder here was Mēṅṅiṅra-Perumāḷ.
125	Do. .. .. .	....	....	Virodhin, Tai 12.	Do.	Gift of land to the temple of Nayaṅṅar Tiruvagattisuramudaiyār at Iṅṅiyūrttaḷi, by Tirunelveliperumāḷ Ton-daimāṅṅar, who held the chiefship of Arantāṅgi. One of the signatories is Nirambavalaiyār Kāliṅgarāyār.
126	On the west wall of the same <i>maṅḷapa</i> ..	....	....	Śaka 1364 [Dundubhi], Purattādi.	Do.	Records that Aḷaḷiyamaṅavalapperumāḷ Ton-daimāṅṅar] who held the chiefship of Arantāṅgi in Iṅgō-nādu, a subdivision of Sundarapāṇḍiya-valanādu, ordered certain lands in Nāṭṭumaṅḡalam which belonged to Mēṅṅiṅra-Perumāḷ Aṭiṅṅi[ra*]-rama Ton-daimāṅṅar, to be made tax-free. Signed by Nirambavalaiyār Kāliṅgarāyār.
127	On the same wall .. .. .	....	....	Śaka 1365, Rudhirōḍḡarūn, Paṅḡuṅi 28.	Do.	Records that the chief mentioned in No. 126 above remitted the taxes on certain lands, in favour of the temple of Nayaṅṅar Tiruvagattisuramudaiyār.
128	Do. .. .. .	....	....	Chitrahānu, Tai 10.	Do.	Gift of land in Mīlalai-kūṅṅam, to the temple of Tiruvagattisuramudaiyār-Nayaṅṅar at Iṅṅiyūrttaḷi by Tirunelveliperumāḷ Ton-daimāṅṅar.
129	On the south wall of the same <i>maṅḷapa</i> ..	....	....	Vilambin, Śittirai.	Do.	Gift of 12 <i>ma</i> of land in Mīlalai-nādu, a subdivision of Vaḍavellāru-nādu, by the chief of Arantāṅgi, for worship in the temple of Tiruvagattichohuramudaiyār-Nayaṅṅar. Signed by Maṅḡalarāyār of Maṅḡuṭi.
130	On the same wall	Do.	States that (the image of) Tiruvadavūr-tambirāṅṅar was (set up) by <i>nḍi</i> - <i>nagarattāḍḍi</i> , i.e., the four mercantile classes.

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C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
131	On the east wall of the <i>mandapa</i> in front of the same temple.	....	....	....	Tamil	Gift of land by U[ga]ya in Arangulavan <i>alias</i> Palipa festival and for a lamp to the temple.
132	On the west wall of the old Amban shrine in the second <i>prāhāra</i> of the same temple.	Pāṇḍya ..	Kulaśekharade[va]	42nd year ..	Do.	Damaged and built in at the end. Fixes the taxes by Saliyas and the Kaikkōla.
133	On the north, west and south walls of the central shrine in the Varadarāja-Perumāl temple at Minjur (Ponneri taluk, Chingleput district).	Chōla	Parakēsarivarman <i>alias</i> Rajendra-Chōlādēva	4th ,, ..	Do.	Gift of land for festivals, <i>etc.</i> , in the temple of Sōlakulasundara-Viṅṅar-Aṅṅar at Minjur in Nāyaru-nāḍa, a subdivision of Puḷar kōṭṭam in Jayuṅṅodaśōla-maṅḍalam. Mentions the temple of Kalla-dīśvaramuḍaiyār.
134	On the south wall of the same shrine ..	Do.	Madhurāntaka	3rd ,, ..	Do. (verse) ..	States that the temple of Sōlakulasundara-Viṅṅar was constructed in this year by a certain Kesavaṅṅ Karuṅṅakkō[ṅ], for the god Aṅṅivalakkōśava. After the king's name, the inscription is completely obliterated.
135	On both sides of the entrance into the same shrine.	Do.	[Parakēsa]rivarman <i>alias</i> Rajendra-Chōlādēva.	Damaged ..	Tamil	Damaged. Mentions the village Nāyar in Nāyaru-nāḍa, a subdivision of Vikkīramasōla-valanāḍa which was a district of Jayuṅṅodaśōla-maṅḍalam.
136	At the entrance into the <i>mandapa</i> in front of the same shrine; left side.	Do.	[Para]kēsavarman <i>alias</i> Chakravartin Vikrama-Chōlādēva.	12th year ..	Do.	
137	On the north wall of the central shrine in the Sugandapurisvara temple at Melur (same taluk and district).	....	Tribhuvanachakravartin Vijayagandā-gōpālādēva.	32nd year, Rishabha, <i>su. dt.</i> 7, Sunday, Pushya.	Do. (of about the 13th Century A. D.).	Gift of the then current 100 <i>paṅgam</i> for worship and offerings to the image of Tiruppālavaijamuḍaiyā-Nāyaru set up in the temple of Tirumanṅavudaiyā-Nāyaru at Vallūr in Nāyaru-nāḍa a subdivision of Puḷar-kōṭṭam <i>alias</i> Vikrama-chōla-valanāḍa in Jayuṅṅodaśōla-maṅḍalam.
138	On the north and west walls of the same shrine.	....	....	Dundumi (Dundubhi), Avani 16.	Tamil	Records a gift of fees to the temple of Tirumanu-ṅavudaiyā-Tambanār by the residents of various villages for the merit of Kachchavitti-Nāyaka made under orders of his agent Tirumalai-Nāyaka. The villagers agreed also to bear certain festival-charges.
139	On the west wall of the same shrine ..	....	Tribhuvanachakravartin Vijayagandā-gōpālādēva.	5th year, Karkā-taka, <i>su. dt.</i> 5, Sunday, Uttirāram.	Do	Gift of money for offerings to the shrine of Tiruk-kamakōṭṭamuḍaiyā Tiruvudai-Nāchehiyar in the temple of Tirumanuṅṅā-Araiyā-Nāyaru.
140	On the west and south walls of the same shrine.	....	Do.	[8]rd year, Makāra, <i>su. dt.</i> 7, Monday, Uttirā[ṅ]adi.	Do.	Built in at the end. Gift of a lamp.
141	On the south wall of the same shrine ..	Pāṇḍya ..	.. .. Tribhuvanachakravartin Sundara-Pāṇḍyādēva.	15th year ..	Do.	Built in at the beginning and damaged. Gift of money for repairs, to the same temple.
142	On the same wall .. ..	.. ..	....	.. ..	Grantha and Tamil ..	Built in at the end. Mentions Puḷar-kōṭṭam <i>alias</i> Vikramaśōla-valanāḍa.
143	On a slab lying in the court yard of the same temple.	....	....	Keliyugam[17], Duimukhi, Arppaṅi 9.	Tamil	Records that the kitchen and <i>paṅṅasāla</i> in the temple was built by a merchant of the Kappandai-mabā-rishi-gōtram of Periyapalayam.

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
144	On the west wall of the central shrine in the Pūṣparathēśvara temple at <u>Nayar</u> (same taluk and district).	Vijayanagara ..	Vīrapratāpa Devarāya-Maharāya 'who levied tribute from Iḷam (Ceylon).'	Śaka 1360, Krōdhana, Mithuna, <i>śu. ā.</i> 10, Monday, Tiruvōnam.	Tamil ..	Damaged. Gift of a lamp to the temple of Pūteri-Andār at Nayar in Nayar-nādu a subdivision of Pūjar-kōṭṭam in Jayāṅgondasōla-maṇḍalam.
145	On the east wall of the <i>maṇḍapa</i> in front of the same shrine.	Do. ..	Vīrapratāpa Achyutaiyadēva-Maharāya ..	Śaka 1448 (mistake for Saka 1455), Vijaya, Māsi, Sivarātri.	Do. ..	Records the gift of the village Pūterivilagam to the temple of Pūteri Appan, by Nāgama-Nayaka, son of Poṇappa-Nayaka of Kandanaṅvōlu (Kurnool), for the merit of the king.
146	On a stone in the ruined Śiva temple in the same village.	Pāṇḍya ..	Jatavarman Tribhuvanaachakravartin Sundara-Pāṇḍyadēva.	1[4]th year ..	Do. ..	Unfinished.
147	On a stone built into the <i>maṇḍapa</i> in front of the central shrine in the Dharmalingēśvara temple at <u>Kilvidi</u> (Arkonam taluk, North Arcot district).	Chōla ..	Parakēsarivarman, 'who took Madura and Iḷam (Ceylon).'	....	Do. ..	Fragment.
148	On a stone set up near the <i>śivaśaṅkambha</i> of the same temple.	Rāshtrakūṭa ..	Ka[ṅ]para Jdēva ..	17th year ..	Do. ..	Much damaged. Mentions Kṛjāiṅgāli in Valla-nādu a subdivision of Dāmar-kōṭṭam.
149	On a slab set up on the bund of the tank in the same village.	Chōla ..	Parakēsarivarman, 'who took Madura and Iḷam (Ceylon).'	41st " ..	Do. ..	Gift of land by purchase, for the upkeep of the tank at Kṛjāiṅgāli in Valla-nādu, a subdivision of Dāmar-kōṭṭam.
150	On a slab built into the north wall of the Agastyeśvara temple at <u>Poyyanur</u> (same taluk and district.)	Fallava ..	Vayiramēgavarman ..	2nd " ..	Do. ..	Damaged. Provides for offerings to the temple of Tiruvagattīśva[r]muḍaiya-Mahadēva at Poy[ga]-nallūr in Dāmar-kōṭṭam.
151	On a slab built into the Porumaḷ temple in the same village.	....	....	....	Do. ..	Gift of 500 <i>kuṭi</i> of land for offerings to the temples of Mahaviṣṇu and Mahadēva. Mentions Iṅgāli in Ayirkādu and Lizuvindalār in Tiruvindalār-nādu, a subdivision of Sōla-nādu.
152	On the north, west and south walls of the Kailāsanātha temple at <u>Kilpulam</u> (same taluk and district).	Pallava ..	Vayiramēgavarman ..	2nd year ..	Do. ..	Registers a gift of land for conducting <i>Śrībhāṣi</i> with five persons including one for beating <i>śēgaṅḍi</i> and two for blowing the trumpets, in the temple of Tirukkūḷcheharattu-Ālvār at Palakalam, in Dāmar-kōṭṭam, by Muḷikkudaiyan Adittanāli. The second fragment registers a gift of sheep for a lamp.
153	On two fragments in the court-yard of the same temple.	Chōla ..	.... kōsarivarman ..	Lost ..	Do. ..	Unfinished. Contains only a portion of the historical introduction of the king.
154	On the north wall of the central shrine in the Sukanāthēśvara temple at <u>Kalattur</u> (same taluk and district.)	Do. ..	[Rajendra-Chōla I] ..	..	Do. ..	Unfinished. Registers a gift of gold to the temple of Kumbisvaramudaiya-Mahadēva at Vikkiramasiṅga-chaturvēdi-maṅalam in Dāmar-nādu a subdivision of Dāmar-kōṭṭam in Jayāṅgondasōla-maṇḍalam.
155	On the north and west walls of the same shrine.	Do. ..	Rajendra-Chōlādēva (I) ..	20th year ..	Do. ..	Mentions a number of persons of the <i>āṅgānāt-tār</i> of the <i>śabha</i> of the village.
156	On the west and south walls of the same shrine.	....	....	26th " ..	Do. ..	Unfinished. Stops with the mention of a number of persons who belonged to the assembly of Vikrama-siṅga-chaturvēdimāṅalam.

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
167	On the same walls	Chōla	Parakésarivarman <i>alias</i> Udayar śri-Rajendra- <i>Chōla</i> deva.	11th year ..	Tamil	Gift of land (made tax-free) by one of the <i>sambatsara-tāriyam</i> members of the assembly of Vikkiramasiṅga-chaturvedimāṅalam, for the <i>perum-bāi</i> offering on Sundays to the image of Paṣupatamūrtigaḷ in the temple of Tirukkumbisvaramūḍaiya-Mahādeva. Mentions the coin Madurantakadevaṅ-māḍai.
168	On the south wall of the same shrine .. .	Do.	Parakésarivarman <i>alias</i> Rajendra- <i>Chōla</i> deva	5th ..	Do. ..	Gift of land for offerings, lamps, etc., to the temple of Kumbisvaramūḍaiya-Mahādeva at Pañjirai-Kalattur <i>alias</i> Vikkiramasiṅga-chaturvedimāṅalam. Mentions Kūttai Tiruvōṅgadadevaṅ an officer (<i>adhikāri</i>) of Udayapirattiyār.
169	On the same wall	Bāḥtrakūṭa	Kaṅṅaradeva	2*th ..	Do. ..	Registers a gift of gold for a lamp to the temple of Tattēri-Mahādeva at Pañjirai-Kalattur in [Dama]r-kōttam, by one of the [<i>āiyyaṅat</i>]tār of the village. Incomplete. Provides for offerings and a lamp to the temple of Kumbisvaramūḍaiya-Nayaṅar at Kalattur <i>alias</i> Kulasekharanallūr in Kalattūr-nāḍu, a subdivision of Damar-kōttam in Jayangoṅḍaśōla-maṅḍalam.
160	On the south wall of the maṅḍapa in front of the same shrine.	Vijayanagara	Vira-Bukkana-Udayar	Durmati ..	Do. ..	Built in at the end and damaged. Mentions Kṛishnaraya. Provides for offerings to the temple of Agathisvaramūḍaiya-Nayaṅar. The king receives <i>Saḷva bīradas</i> .
161	On the east wall of the first <i>prākāra</i> of the same temple.	....	....	Śaka 1467, Parabhava, Karkataka, <i>śu. di. 5.</i> 5th year ..	Do. ..	Gift of gold for a lamp to the temple of Tattēri-Mahādeva of Kalattur by Kadupatti, Karaḷiyudaiya Kadupatti Vayiriyappa of Sō[la]-nāḍu in Paḷyūr-ḷaṅgōttam. The money was entrusted to the assembly of Pañjirai-Kalattur in Kadigai-nāḍu a subdivision of Damar-kōttam and the annual supervision committee (<i>sambatsara-vāriyam</i>) undertook to burn the lamp.
162	On a pillar in the inner enclosure of the same temple; south side.	....	....	17th year, [Mithuna], <i>śu. di. 7</i> , Friday, Viśaka.	Do. (of about the 13th Century A.D.)	Damaged. Registers the gift of the village of Poygailallūr for offerings to the temple of Vijayaraghava-Perumal at Tirupputkūḷi in Dāmal-nāḍu, a subdivision of Dāmal-kōttam.
163	On the north wall of the central shrine in the Vijayaraghava-Perumal temple at Tirupputkūḷi (Conjeeveram taluk, Chingleput district).	Pāṇḍya	Tribhuvanachakravartin Koṅṅerimma[ḷ]kon- <i>ḍan</i>] Sundara-Paṇḍyadeva.	16th year, Mēsha, <i>śu. di. 3</i> , Friday, Pūsam.	Tamil	Registers the gift of the village of Vikramasōlanallūr (and its hamlet) situated between <i>Vaḍḍagarai-Valla-nāḍu</i> and <i>Teṅṅara</i> Dāmal-kōttam, for offerings and festivals to the same temple.
164	On the west wall of the same shrine .. .	....	Madhurāntaka-Pottappicchōḷaṅ Vijaya-gaṇḍagōpāladēva.	4th year, Kum-bha, <i>śu. di. 7</i> , Monday, Pūnarpuṣam.	Do. ..	Unfinished. Registers a gift of cows for a lamp to the temple of Tirupputkūḷi-Nayaṅar, by a native of Malamaṅḍalam.
165	On the south wall of the same shrine .. .	....	Tribhuvanachakravartin Vira-gaṇḍa[ḷ]gōpāla- <i>ḍeva</i> .	Subakira (Śubhakṛit), Kārt-tigai 2.	Do. ..	Registers a gift of money for offerings to the temple of Pōṅṅū-Nayaṅar on the occasion of the <i>Ēkāḍasi</i> days for the merit of Venḅappa-ḷillai.
166	On the north base of the maṅḍapa in front of the same shrine.	....	....	....	Do. ..	....

164

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
167	On the west wall of the same <i>maṇḍapa</i> ..	....	....	....	Tamil ..	States that the images of Perumāḷ, Iḷaiya-Perumāḷ and Nāchehiyār were set up in this temple, by the Gōmaṭhatu Arulāpperumāḷ <i>alias</i> Tyāgapperumāḷdasan of Mānañūr in Pōśāja-rājya.
68	On the same wall .. .. .	....	....	....	Do.	Records that Dēvāpperumāḷ Sarapādēvaṅ of Nandam-pakkam in Pēru-nādu, a subdivision of Puliyūr-kōṭṭam, set up the image of Tirumaṅgai-Ālvār in this temple.
169	On the east wall of the same <i>maṇḍapa</i> ..	Vijayanagara ..	Kṛishṇadēva-Mahārāya, son of Narasiṅgaya	Śaka 1437, Yuva, Karkaṭake, lunar eclipse.	Do.	Unfinished. Mentions Tiruppuṅkuḷi in Damar-nādu, a subdivision of Damar-kōṭṭam.
170	On the same wall .. .. .	....	....	....	Telugu	Gift of land Nisnavantāṅgal for offerings to the temple of Vijayarāghava, at the occasion of the Māsī festival, by a certain Mēnkala Tirumala-Sōmayājīn.
171	Do. .. .. .	....	....	....	Do.	Gift of Manavaintāṅgal to the same temple and to Brāhmanas by the donor mentioned in No. 170.
172	On the south wall of the same <i>maṇḍapa</i> ..	Vijayanagara ..	Virapratapa Dēvarāya-Mahārāya	Sādharaṇa, Vaigāsī, Paurṇami.	Tamil ..	Records that, at the request of the temple authorities of Tiruppuṅkuḷi, the king issued an order in the presence of Sri-Virūpākshadēva on the banks of the Pampā, to his officer Sigrinātha at Chandragiri, regarding the assignment of the <i>śōḷa</i> (On Tiruppuṅkuḷi) due to Chandragiri-rājya for offerings, festivals and repairs to the temple of Pōrēru-Perumāḷ at Tiruppuṅkuḷi in Damar-kōṭṭam which belonged to the Chandragiri-rājya. The syllables Sri-Virūpāksha are engraved in Telugu at the end of the record.
173	Do.	Do. ..	Dēvarāya-Mahārāya	Sādharaṇa, Avāṇi, <i>ba. ā.</i> 6.	Do. ..	Relates to the transaction mentioned in No. 172 above. The record is signed by Sigrinātha.
174	On the south and east walls of the same <i>maṇḍapa</i>.	....	....	Śaka 1563, Viśha, Tai 9.	Do. ..	Registers the equal distribution (<i>paṅyaru</i>) of land among themselves by the landholders of Tiruppuṅkuḷi at the instance of the agent of Kumara-Tirumala Tātāchārya of Hūṭṭur.
175	On the south wall of the same <i>maṇḍapa</i> ..	Vijayanagara ..	Sadaśivadēva-Mahārāya, son of Śrīraṅgapayadēva-Mahārāya.	Śaka 1495, Saimukha, Iḷuā, <i>śu. ā.</i> 11, Wednesday.	Do. ..	States that the Ālvārs set up in the temple at Tiruppuṅkuḷi had been destroyed by Muhammādans and that Appalammanavargal, a member of the palace of the <i>Mahāmāndēśvara</i> Jilleḍu Veṅgaḷaiyā-dēva-Mahārāja set up new images of 9 of them and repaired those of the three others.
176	On the north wall of the first <i>prākāra</i> of the same temple.	Paṇḍya ..	Śadaḷōpavarman <i>alias</i> Tribhuvanachakravartin Sundara-Paṇḍyadēva.	13th year, Makara, <i>śu. ā.</i> 3, Monday, Tiruvōpam.	Grantha and Tamil (of about the 18th Century A.D.).	Records the gift of Tayirpakkam, a hamlet of Damar, for offerings to the Ālvārs set up in the temple by a certain Pallavarāyaṅ of Tuñjalor in Tirumalaikūrṇa-nādu.

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C. —List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
177	On the same wall .. .. .	.....	Tribhuvanachakravartin gopāladēva.	28th year, Kar- kātaka, <i>śū. dī.</i> 3, Saturday, Mūla.	Tamil	Records the <i>sarvaśāntya</i> grant of (a village in) Damar-kōṭṭam by Madhurantaka-Pottappichcholan Vijaya-Gaṇḍagopalan for offerings to the temple of Vijayarāghava-Perumā.
178	Do. .. .. .	.....	Tribhuvanachakravartin gopāladēva.	2nd year, Tula, <i>śū. dī.</i> 11, Monday, Asvati.	Do.	Records a gift of the village of Kaṭṭanūr to the temple of Vijayarāghava-Perumā at Tirupputkūṭi excepting lands previously granted to temples of Kailasa-mudaiya-Nāyaṅar Vinayaka-Pillaiyar and Piḍari.
179	Do. .. .. .	.....	Do.	2nd year	Do.	Records that a dancing girl of the temple having secured sanction by the king for the gift of Kaṭṭanūr to the temple through Nūḷappiyārukūḷan Vajavāṇḍu Tiruvēṅgaḍa-Saraṇālayaṅ, she was granted a <i>saṅtānāchāram</i> to the temple.
180	Do.	Pāṇḍya	Tribhuvanachakravartin Sundara-Pāṇḍya- dēva.	18th year, Margaḷi 27.	Do.	Records the sale of the village of Puttagaram (part of Kaṭṭanūr) <i>aiias</i> Svāmisantōsha-chaturvēdimāṅgalam, for arrears of revenue due by persons who owned shares in the village, to the temple of Vijayarāghava-Perumā. Refers to the 17th year of Vijaya-Gaṇḍagopāladēva. Mentions Paḷavagaram (part of Kaṭṭanūr) <i>aiias</i> Ammaiyaṅga-chaturvēdimāṅgalam and the high road leading to Kaṅchipuram.
181	Do. .. .. .	.....	.....	.....	Do.	Records that the residents of the country assembled in the temple of Damal on the day of Āḍi-amāvāsyā, corresponding to Pōṣam, Saturday and Vyatpāta, declared the grant of the same village tax-free for offerings and repairs to the temple of Poreṅṅa- <i>Perumā</i> . Refers to the 19th year of the reign probably of the king mentioned in No. 180.
182	Do. .. .. .	.....	Tribhuvanachakravartin gopāladēva.	4th year	Do.	Registers an agreement made by the great assembly of Kaṭṭanūr <i>aiias</i> Uṭamasōla-chaturvēdimāṅgalam with the treasurers of the temple of Sittiramali-Tirupputkūṭi-Nāyaṅar in Damar-nāḍu, a sub-division of Damar-kōṭṭam, that they shall not encumber by mortgage or conveyance, any of the lands of the village.
183	Do.	Pāṇḍya	Śaḍagōpammaṅ <i>aiias</i> Tribhuvanachakra- vartin Vikrama-Pāṇḍyadēva.	8th year, Kaṅṅi, <i>śū. dī.</i> 3, Fri- day, Āyilyam.	Grantha and Tamil (of about the 13th Cen- tury A.D.).	Duplicate of No. 52 of 1900. Gift of the village of Paḍuvūr <i>aiias</i> Virachampanallūr in Paḍuvūr-kōṭṭam to the temple of Emberumaṅ Vijayarāghava-Perumā, at Tirupputkūṭi for celebrating the festival of Āvaṅi-tirunāl and for conducting the service Virachampan- <i>śānti</i> which Sambukuloṭtuṅga-Sambuvarāyaṅ Virachampan had instituted in the temple on the constellation Āyilyam which was the star of his nativity.

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
184	On the same wall .. .. .	.....	Kōgeriṇṇaikaṇḍān	8th year	Tamil (of about the 13th Century A.D.).	Gift of the village of Oṭṭāṅgal to the temple of Vijayarāghava-Perumāḷ at Tiruppuḷkūḷi in Damar-kōṭṭam, a subdivision of Iṇḍai-maṇḍalam in accordance with the previous grant of it made by Iḷajarāja Sambuvarāyaṇ. Bears the signature of Yaḍavarāyaṇ. (Gift of land by purchase, in Iṭṭaḡaram <i>aiias</i> Svāmi-saṇṭōsha-chaturvedimāṅgalam separated from Kaṭṭanūr, to the temple of Sittirameḷi-Tiruppuḷkūḷi in Damar-nāḍu, a subdivision of Damar-kōṭṭam, in Jayaṅḡopāśōḷa-maṇḍalam.
185	Do.	Pāṇḍya	Jāḷavarman <i>aiias</i> Tribhuvanachakravartin Sundara Pāṇḍyaḍēva.	17th year, Mīna, <i>ai. di.</i> 13, Saturday, Sadaiyāṇ.	Do.	Unfinished. Stops with the mention of the king.
186	Do. .. .. .	.....	Tribhuvanachakravartin Vijaya-Gaṇḍa-gōpāḷa. .. .. .	.....	Tamil	
187	On the west wall of the same <i>prākāra</i>	Pāṇḍya	Tribhuvanachakravartin Sundara-Pāṇḍya- [Yadēva].	1[8]th year, Puraṭṭāḍi.	I'o.	Sale of land to the temple by the great assembly of Kaṭṭanūr <i>aiias</i> Uttamaśōḷa-chaturvedimāṅgalam. Refers to the fifth year of the reign of Vijaya-Gaṇḍa-gōpāḷaḍēva.
188	On the same wall .. .. .	.....	Ananta-Vijaya- <i>(iand)</i> -gōpāḷaḍēva	15th year	Do.	Sale of land.
189	Do.	Pāṇḍya	Tribhuvanachakravartin Sundara-Pāṇḍya- ḍēva.	18th "	Do.	Unfinished. Seems to register a gift of certain shares to the temple, by the assembly of Kaṭṭanūr <i>aiias</i> Uttamaśōḷa-chaturvedimāṅgalam.
190	On the south wall of the same <i>prākāra</i> .. .. .	.....	Tribhuvanachakravartin Vijaya-Gaṇḍa-gōpāḷaḍēva.	16th "	Do.	Gift of cows for a lamp to the temple of Vijaya-rāghava-Perumāḷ, by Sambuvarāyaṇ-Viraśōḷaṅḡ.
191	On the same wall	Vijayanagara	Vira-Sadaśivadeva-Maharāya	Śaka 1483, Iṭṭurmati, Tula, <i>ai. di.</i> 7, Wednesday, [Uṭṭira-dam].	Do.	Records the gift of the villages of Turaiyūr and another, for offerings to the temple, by Kaysam Venkaṭāḍri-Ayyaṅ, son of Mosalimaṇḍaḡu Turma-rāya.
192	Do. .. .. .	.....	Nallasiddharasa of the family of Mukkana- Kaḍuvēṭṭi.	16th year	Tamil and Grantha.	Records an order of the king, renewing the grant of the village of Kaṭṭanūr including Paḷaya-garam and Puṭṭaḡaram, to the temple. The king belonged to the Bharadvāja- <i>gotra</i> and was the ornament of the Pallava race.
193	Do.	Vijayanagara	Devarāya-Maharāya, who witnessed the elephant hunt.	Śaka 1360, Kala-yukta, Mithu-ni, <i>ai. di.</i> Monday, Pūnar-pūṣam. 19th year	Tamil	Records the distribution of land to the several servants of the temple by the temple authorities. Mentions Lakṭapa-Nāyaka and the measuring rod <i>Rājareḷidhāḡa kol</i> .
194	Do. .. .. .	.....	Tribhuvanachakravartin Vijaya-Gaṇḍa-gōpāḷaḍēva. .. .. .	.....	Do.	Gift of cows for a lamp by a native of Andai-nāḍa.
195	On the east wall of the same <i>prākāra</i> .. .. .	.....	.....	.....	Do.	Records that Mukkapadevan Sarapappillai of Damar <i>aiias</i> Nittavinōdanallūr set up an image of Nitta-vinōḍaobobelvar in the temple of Tiruppuḷkūḷi-Nayaṅar.
196	On the same wall .. .. .	.....	Tribhuvanachakravartin Vijaya-Gaṇḍa-gōpā- ḷaḍēva.	7th year	Do.	Gift of land, by purchase in Kaṭṭanūr Puṭṭaḡaram, for offerings to the temple, by Devepperumāḷ Maḷavarāyaṅ.
197	Do. .. .. .	.....	Do.	30th year, Tula, <i>ai. di.</i> 7, Friday, Pūnar-pūṣam.	Do.	Registers a gift of land in Kaṭṭanūr by Maduranta-kappottappichōḷaṅ Vira-Gaṇḍa-gōpāḷaṅ. Refers to the gift of the village in the 29th year (Sittirai-viṅḡu) of the same king's reign.

g. v. y. d. 1916

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
198	On the same wall .. .. .	....	....	..	Tamil ..	States that the individual mentioned in No. 195 above, set up the image of Valavanda-Perumal in this temple.
199	Do. .. .. .	....	..	..	Grantha Tamil	Mentions Champa-narendra. States that the Sri-Vaishnavas of Masandi-nadu presented an image of Senaimudaliyar to the temple.
200	Do.	Vijayanagara	Devaraya-Maharaya	Saka 1354, [Virodhikrit] (Virodhikrit), Mina, su. di. 1.	Tamil ..	Damaged. Seems to refer to the repair done to a portion of the south wall, by Sakkarasar, son of Ayilu-arasar.
201	Do. .. .. .	....	....	....	Grantha Tamil.	Registers a gift of land for the extension of the shrine, offerings and worship, to the temple of Subrahmanya-Pillaiyar at Kattapur by the assembly which is here stated to have met in the Gangaikondan- <i>mandapa</i> .
202	Do. .. .. .	..	....	..	Tamil ..	Registers that Sembiyadaraiyar, the younger brother of Pallavarayar, one of the <i>madals</i> of Kulasekara-devar- <i>mandapa</i> made the necessary provision for garlands of flowers and <i>tiruttuḷḷay</i> to the temple.
203	On the west wall (inside) of the second <i>prakāra</i> of the same temple.	....	....	Saka 1483, Durumati, Tula, su. di. 7, Wednesday, Uttirādam.	Do. ..	Registers an arrangement made by the Jiyar and the <i>sthānatār</i> of the temple to provide offerings to the god and goddess when taken out in the streets in procession from the money granted for that purpose by Sriyadi Singarajayya.
204	On the same wall	Saluva	Virapratapa, 'who levied tribute from all countries, son of Narasaiyadeva,	Saka 1441, Prathamhin, Asvati.	Do. ..	Built in at the end.
205	Do. .. .. .	....	....	....	Do. ..	Built in at the beginning. Seems to register a gift of money for the swinging festival of the god.
206	Do. .. .. .	....	....	Subhann, Sit-tirai 18.	Do. ..	Registers a gift of money for offerings to the god on the occasion of the swinging festival.
207	Do. .. .. .	....	..	....	Do. ..	States that this <i>mandapa</i> and the temple of Periyapirattiyar were the charity of Jagad[<i>o</i>]bbaganadai Mahabali-Vanaraja.
208	On the north wall of the <i>mandapa</i> in front of the Maratakavallinachohiyar shrine in the same temple.	Vijayanagara	Virapratapa, Vira-Venkatapatideva-Maharaya, 'who levied tribute from all countries,	Saka 1514, Nardana, Mésa, su. di. 2, Sunday, Asvati.	Do. ..	Registers an assignment of land in Turaiyur for providing offerings to the shrine of Maratagavalli-Nachohiyar and an agreement given by the Jiyar, the manager, Eyyar Tirumalai-Kumara-Tata-charya, and others of the temple of Pererun-Nayinar at Tirupputkuli in Damar-kottam, a subdivision of Damar-nadu, situated in Solingapuraparru, which belonged to Chandragiri-rāja in Jayangondasola-mandalam, to Nagama-Nayaka, son of Timma-Nayaka, grandson of Pappu-Nayaka and great grandson of Veṅgalappa-Nayaka of Velur.

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty	King.	Date	Language and alphabet.	Remarks.
209	On the south wall of the same <i>mandapa</i> ..	Vijayanagra ..	Virapratapa Vira-Srīrangayadeva-Maharaya	Śaka 1499, Bahudhanya, Mēsha, <i>śa. di.</i> 10, Monday, Śravaṇa.	Tamil ..	Registers the sale of the right of supervising repairs (<i>tiruppani-nirāhahāyākaśi</i>) by Eṭṭūr Tirumala Kumāra-Tāchāri and other trustees of the same temple, to Tiruppullani Śrī-Parāhūsaṅ and his disciples.
210	Do. ..	Do. ..	Virapratapa Achyutaraya-Maharaya	Śaka 1458, Durmukhi, Mithuna, <i>śa. di.</i> 7, Sunday, Hasta.	Do. ..	Registers the gift of the village of Paṭṭalāra by Narasamāṅgar, daughter of Gaḍḍam Tirumala-Tattayāṅgar of Kūram, for offerings to the temple on the occasion of the swinging festival.
211	Do. ..	Do. ..	Virapratapa Vira-Sadaśivadeva-Maharaya	.....	Do. ..	Built in at the end. Mentions the son of Timma-rājaya of Mosalimāḍu and Oṭṭipakkam.
212	Do. ..	.....	.....	.....	Do. ..	Mentions the measuring rods <i>Rajavīdhāḍaṅ-kōl</i> and <i>Gaṇḍaragāḍaṅ-kōl</i> , which are out on the stone.
213	On the north wall of the kitchen in the same temple.	Vijayanagra ..	Virapratapa Sadaśivadeva-Maharaya	Śaka 1466, Śōbhakira (Śōbhakrit), Simha, <i>śa. di.</i> 6, Monday, Śōdi.	Do. ..	The king bears Saluva <i>śirūdas</i> . Refers to the gift of the village of Oṭṭipakkam to the temple by a certain Damalappa-Nāyaka and to the grant of a house and food to a certain Vengappa-pillai of Iṭṭambādi.
214	At the entrance into a vacant shrine on the western enclosure of the same temple, left side.	.....	.....	17+1st year	Do. ..	Records an order of Sambuvaraya, making a <i>sarva-mānya</i> gift of certain lands with taxes in the village of Tugavajūr for offerings, to the images of Perma-Perumāl and Nachimār set up by the Jiyar of Tirupputkūli in the temple of Pōrēra-Perumāl.
215	At the entrance into the <i>gōpura</i> of the same temple; left side.	Vijayanagra ..	.....	Yuva, Makara, <i>śa. di.</i> 8, Aśvati, Monday.	Do. ..	Registers a gift of taxes of Tirupputkūli by a certain Kaṅṅikkuri Varadarāja for lamps and offerings to the temple of Pōrēra-Nayinār, under orders of Ellamarasa.
216	In the same place	Do. ..	Kṛṣṇadeva-Maharaya	Vriṣha, Aḍi 31, Monday, Ekadasi, Mṛigaśrīṣha.	Do. ..	Incomplete. Records that Vasavappa-Nāyaka, the elder brother of Aduppatu Vāyappa-Nāyaka, made a gift of the village Vanavāntāṅgal for a festival to be conducted on the day of Jyēṣṭha in the month of Māsi which was the Janma-nakṣatra of the king.
217	On the same <i>gōpura</i> ; right of entrance ..	Do. ..	Vira-Haribaraya	Bahudhanya, <i>śa. di.</i> 8, Sunday, Pūnarpuṣam.	Do. ..	Registers the <i>sarva-mānya</i> gift of a part of <i>śāṅgai-eari</i> and other taxes for maintaining a lamp in the same temple.
218	On a slab set up in front of the <i>Geṅṅon-gār-maṅḍapa</i>.	.....	.....	30th year ..	Do. ..	Incomplete. Registers an order of Madhurāntaka-Pottappichōḷaṅ registering the grant of Kaṅṅai-eari excepting Paṭṭayagaram and Puttagaram, to the temple of Vijayarāghava-Perumāl at Tirupputkūli.
219	On the same slab; back side	Do. ..	States that this <i>Sitirāmāṅgi</i> of Tirupputkūli is the gift of the people of Malai-maṅḍalam.

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C.— List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
220	On the north wall of the <i>mandapa</i> in Balsetti-ohhatram near the same village.	.....	.....	Śaka 16[3]5, Vijaya, Āsvīja, śuddha 10, Friday, Śravana.	Telugu	Registers the construction of the Kalyana- <i>mandapa</i> , tank and the <i>ohhatram</i> by Venkatasapati-setti, son of Bāli-setti and grandson of Mutyalu-setti of Tiruvīdhi, a Vaiśya of the Yali-setti-gōtra.
221	On the west wall of the Maragatavalli-Amman shrine in the Marugesvara temple at Taiyur (Chingleput taluk and district).	Pāndya	Jatavarman Tribhuvanashaktavartin Sundara-Pāndya	1[9]th year, Kannī, śu. di. 12, Mouday, Rōhini.	Tamil (of about the 13th century A D.)	Registers a gift of land by six residents of Tiruvīdai in Paduvur-nādu, a subdivision of Amūr-kōttam in Jayāṅgōḍaśōla-maṅḍalam, for offerings to the temple of Nayanar Aḷagiya-Sokkanar.
222	On a stone in the Mukha- <i>mandapa</i> of the same temple.	Vijayanagara	Virapratapa Achhutayadeva-[Maharaja]ya, son of [Narasimhadēva-Maharaja.	Śaka 1458, Durmukhi, Mēsha, śu. di. 10, Tiruvōṅgam, Friday.	Tamil ..	Gift of land for worship and repairs to the temple of Nayanar Tirumrug[īsvaramu]daiya-Tambirānar at Kājakosari[nallur] alias Taiyur in [A]yiravēlippara a village of Kumli-nādu which was a subdivision of Amūr-kōttam. The land was situated in Kunranallur in Irāṅḍayiravēlipparu and was the gift of a native of Saundariyāsōlapuram in Puḷai-kōttam a subdivision of [Jayāṅgō]ṅḍaśōla-maṅḍalam.
223	On the south wall of the central shrine in the Sengannalishvara temple at Sengannal near Taiyur (same taluk and district).	.....	.....	Śaka 1629, Sarvajit yasi 25, śu. di. 5, Friday, Purnarvasu.	Do. ..	States that the temple of Sengannalishvaramudaiyar in Taiyur in Irāṅḍayiravēlipparu in Kumli-nādu a subdivision of Amūr-kōttam was repaired by a certain Muttuvālu-setti, son of Parasurama-setti of Channapaṭṭanam.
224	On the same wall .. .. .	.....	.....	.....	Do. ..	By the side of an image. This is (the image of) Vijayar[ya] of Korramangalam, who repaired this temple.
225	On the north wall of the <i>mandapa</i> in front of the same temple.	Vijayanagara	Virapratapa Kriehnayadeva-Maharaja	Śaka 1442, Vikrama, Makara, śu. di. 7, Sunday, Hastā, Mahasankramaṇa.	Do. ..	Records that a village separated from Araiyaṅṣeri in Sēṅḷaṅṅuripattu together with the proceeds on ten salt-pans were given for worship and repairs to the temple of Sēṅḷaṅṅalishvaramudaiya-Nayanar at Kājakosarinallur alias Taiyur in Ayiravēlipparu a division of Kumli-nādu in Amūr-kōttam, by Sellappar Vi[ra]-Narasimha[rāja]-Nayanar, son of Laḷvakkulūndāṅ-Bhaṭṭa.
226	On the west wall of the same <i>mandapa</i> ..	Do.	Kampanna-Uḍaiyar, son of Vira-Bokkanna-Uḍaiyar.	Sōbhakṛit, Karkakaka, śu. di. 7, Saturday, Śōdi.	Do ..	Registers a <i>sarvanāyaka</i> grant of certain taxes by the king, for worship and repairs to the temple of Sēṅḷaṅṅalishvaramudaiya-Nayanar at Taiyur alias Kājakosarinallur in Kumli-nādu a subdivision of Amūr-kōttam in Jayāṅgōḍaśōla-maṅḍalam. The order regarding the grant was issued by Sōmaya-Dēnḍayaka in accordance with the written order of Rajanarayanāṅ-Sambuvarāyar.

Handwritten notes:
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 223

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
227	On the south wall of the same <i>mandapa</i> ..	Pandya ..	Māyavarman Vira-Pandyadēva	11th year, Kar- kaṭṭaka, <i>su. di.</i> 7. Saturday, Sōdi.	Tamil (of about the 14th cen- tury A.D.)	States that the <i>Vaiśya</i> and <i>Vaiśya</i> merchants (<i>naga- rattom</i>) of the 18 countries constructed the <i>Alaṅ- kāra-maṭha</i> for Daṇḍadavala-kūttar in the temple of <i>Seṅṅamālsūramudaiya-Nāyaṅār</i> at <i>Taiyūr</i> <i>aiśas</i> <i>Kājakēsarinalūr</i> in <i>Kuṇṇi-nādu</i> which was a subdivision of <i>Amūr-kōttam</i> in <i>Jayāṅḍasōla- maṇḍalam</i> , and set a, at certain tolls to it for other connected works. Fixes the rate of taxes to be paid by those who occupy the <i>tirumāḍai-viṭṭam</i> of the temple of <i>Seṅṅamālsūramudaiya-Nāyaṅār</i> and mentions the officers <i>Viśaiyapala</i> and <i>Varaṅṅaraya</i> .
228	On the east wall of the same <i>mandapa</i> ..	Do. ..	Tribhuvanaśakravartin <i>Jatāyaman aiśas</i> Sundara-Pandyadēva.	13th year, Margaṣi, 5.	Tamil	Registers the gift of four villages in <i>Kājēndrasōla- purapparu</i> , for festivals and offerings at the ser- vice of <i>Kājakkaṅṅayāṅ sēndi</i> , instituted in the name of the king in the temple of <i>Tirumuttamudaiya- Nāyaṅār</i> at <i>Tirumuttam</i> at the instance of <i>Moṅṅup- pirāṅ</i> <i>Sīramadēvar aiśas</i> <i>Sēdirayaṅ</i> a native of <i>Karuvur-Ponparri</i> in <i>Naduvil-kūṅṅu</i> a subdivision of <i>Milalai-kūṅṅam</i> in <i>ṭaṅḍi-maṇḍalam</i> .
229	On the north wall of the central shrine in the <i>Nityēsvara</i> temple at <i>Srimuśnam</i> (Chidambaram taluk, South Arcot district)	Do. ..	Māyavarman Tribhuvanaśakravartin <i>Kōṅṅerimankondēṅ</i> <i>Vikrama-Pandyadēva</i> .	7th year ..	Do. ..	Registers a <i>saramāṅṅa</i> grant by the residents <i>nāṭṭār- tandir-mār</i> of the eighteen districts (<i>paṅṅu</i>) of certain taxes payable by the ryots inhabiting the <i>maṭṭam</i> lands within the premises of the temples of <i>Tirumuttamudaiya-Nāyaṅār</i> and <i>Ādivarāha- Nāyaṅār</i> at <i>Tirumuttam</i> in <i>Vilāṅḍai-kūṅṅam</i> a sub- division of <i>Iruṅḍōla-Pāḍinādu</i> in <i>Mēkal-nādu</i> which was a district of <i>Vaḍaṅṅai-Virudarāja- bhayaṅkara-vaṅṅaṅḍu</i> , for offerings at the service called <i>Feriyāṅṅāṅ-sēndi</i> Unfinished. Registers the gift of the villages of <i>Suṅḍavirtasōlaṅṅanallūr</i> and <i>Ādivarāhanallūr</i> to the temple of <i>Tirumuttamudaiya-Mahādēva</i> and the temple of <i>Srivarāha-Āṅṅar</i> respectively at <i>Mudigōḍasōlanallūr</i> in <i>Vilāṅḍaiyir-kūṅṅam</i> a sub- division of <i>Iruṅḍōluppāḍi</i> , by the king when he was seated on the throne called <i>Sēḍi-āṅṅa</i> in his palace at camp <i>Tirumaṅṅavāḍi</i> in <i>Poyṅai-nādu</i> , a subdivision of <i>Gēyavinōḍa-vaṅṅaṅḍu</i> . Registers a gift of <i>pāḍikāval</i> and other income of certain villages for worship in the same temple, by <i>Ālappiṅḍaṅ</i> <i>Ēḷiśaiṅḍaṅ</i> <i>aiśas</i> <i>Kulōttuṅḍasōla- Kāḍavarayaṅ</i> for the merit of himself and his descendants.
230	On the same wall	Vijayanagara ..	Virapratapa De[varaya]-Maharaya	Saka 1365, [Rudhi]rōḍḍgari, Vriśelūka, <i>su.</i> at. 12, Monday, Rēvati.	Do.	Registers the gift of the villages of <i>Suṅḍavirtasōlaṅṅanallūr</i> and <i>Ādivarāhanallūr</i> to the temple of <i>Tirumuttamudaiya-Mahādēva</i> and the temple of <i>Srivarāha-Āṅṅar</i> respectively at <i>Mudigōḍasōlanallūr</i> in <i>Vilāṅḍaiyir-kūṅṅam</i> a sub- division of <i>Iruṅḍōluppāḍi</i> , by the king when he was seated on the throne called <i>Sēḍi-āṅṅa</i> in his palace at camp <i>Tirumaṅṅavāḍi</i> in <i>Poyṅai-nādu</i> , a subdivision of <i>Gēyavinōḍa-vaṅṅaṅḍu</i> . Registers a gift of <i>pāḍikāval</i> and other income of certain villages for worship in the same temple, by <i>Ālappiṅḍaṅ</i> <i>Ēḷiśaiṅḍaṅ</i> <i>aiśas</i> <i>Kulōttuṅḍasōla- Kāḍavarayaṅ</i> for the merit of himself and his descendants.
231	On the west wall of the same shrine ..	Chōla ..	Rajakēsarivar[man] Kulōt- tuṅṅa-[Chō]jadēva.	30th year ..	Do.	Registers the gift of the villages of <i>Suṅḍavirtasōlaṅṅanallūr</i> and <i>Ādivarāhanallūr</i> to the temple of <i>Tirumuttamudaiya-Mahādēva</i> and the temple of <i>Srivarāha-Āṅṅar</i> respectively at <i>Mudigōḍasōlanallūr</i> in <i>Vilāṅḍaiyir-kūṅṅam</i> a sub- division of <i>Iruṅḍōluppāḍi</i> , by the king when he was seated on the throne called <i>Sēḍi-āṅṅa</i> in his palace at camp <i>Tirumaṅṅavāḍi</i> in <i>Poyṅai-nādu</i> , a subdivision of <i>Gēyavinōḍa-vaṅṅaṅḍu</i> . Registers a gift of <i>pāḍikāval</i> and other income of certain villages for worship in the same temple, by <i>Ālappiṅḍaṅ</i> <i>Ēḷiśaiṅḍaṅ</i> <i>aiśas</i> <i>Kulōttuṅḍasōla- Kāḍavarayaṅ</i> for the merit of himself and his descendants.
232	On the same wall	Do. ..	Rajarajadēva	6th " ..	Do.	Registers the gift of the villages of <i>Suṅḍavirtasōlaṅṅanallūr</i> and <i>Ādivarāhanallūr</i> to the temple of <i>Tirumuttamudaiya-Mahādēva</i> and the temple of <i>Srivarāha-Āṅṅar</i> respectively at <i>Mudigōḍasōlanallūr</i> in <i>Vilāṅḍaiyir-kūṅṅam</i> a sub- division of <i>Iruṅḍōluppāḍi</i> , by the king when he was seated on the throne called <i>Sēḍi-āṅṅa</i> in his palace at camp <i>Tirumaṅṅavāḍi</i> in <i>Poyṅai-nādu</i> , a subdivision of <i>Gēyavinōḍa-vaṅṅaṅḍu</i> . Registers a gift of <i>pāḍikāval</i> and other income of certain villages for worship in the same temple, by <i>Ālappiṅḍaṅ</i> <i>Ēḷiśaiṅḍaṅ</i> <i>aiśas</i> <i>Kulōttuṅḍasōla- Kāḍavarayaṅ</i> for the merit of himself and his descendants.

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
233	On the south wall of the same shrine	Chola	Rajakesarivarman <i>alias</i> Chakravartin Kulottunga-Choladeva.	31 + 1st year	Tamil	Built in the middle. At the instance of Kulottunga-Sauvarnadhira and another, the separation of the two villages Sunigandavittasolai-nallur and Adivarahanallur was ordered by the king when he was seated on the throne called <i>Sedirajai</i> in his palace at Ayirattai <i>alias</i> Minavarunimēnkopdasolapuram. The former village was a <i>devadāna</i> of Tirumuttamudaiya-Mahadeva at Terrampattu <i>alias</i> Mudigondasolai-nallur in Vilandaiy-kurram a subdivision of Irūṅṅolappadi and the latter a <i>devadāna</i> of Adivarahanallur. Mentions the temples of Pidiari, Tirunaiyana-Isvaramudaiya Mahadeva, the village of Kavanur <i>alias</i> Virarajendramangalam in Mērkā-nadu, a subdivision of Virudaraja-bhayanikara-valanadu and the big road leading to Pennagadam
234	On the south wall of the <i>maṅḍapa</i> in front of the same shrine.	.....	.....	Śaka 1395, Jaya, Adi 5.	Do	Unfinished. Seems to register a gift of lands in Sunigandavittasolai-nallur <i>alias</i> Tirumuttam for maintaining the service called Rahuttamindaṅ-sandi. Mentions Vettiṅṅai-Aḷaiyār Kachehi-yarayar.
235	On the same wall	.....	.....	Śaka 1413, Paridapi, Siltirai.	Do.	Damaged. Registers a <i>sarvaṅṅa</i> gift of certain taxes for festivals and Rahuttamindaṅ-sandi in the same temple Signed by Palliṅṅai-Perumal <i>alias</i> Kachehiyarayar.
236	Do.	Chola	Kulottunga-Choladeva	44th year, Aippasi-Vishu.	Do.	(Gift of three <i>kāṣa</i> for three lamps to the temple of Tirumuttamudaiyar. by Anantisaṅ Aḍavallaṅ of Sivaḷandur.
237	Do.	.....	.....	Śaka 1294, Paridapi.	Do.	Gift of lands for the service called Rahuttamindaṅ-sandi instituted by Sevagaperumal Kachehi-yarayar, son of Iṅṅai-perumal Kachehiyarayar and grandson of Vettiṅṅai-Aḷaiyār Kachehi-yarayar. The temple is described as Tirumuttamudaiya-Nayanar at Sunigandavittasolai-nallur <i>alias</i> Tirumuttam in Vilandai-kurram in Irūṅṅolappadi-nadu a subdivision of Mērkā-nadu in Vadagarai Virudaiyāḷ-hayanikara-valaradu
238	Do.	Saluva	Immaḍi Tirumaladeva-Maharaja	Viśvavasu, Parabhava, Ani 20.	Do.	Records that Nāgaiya-Nayaka, one of the servants of the king, assigned for the use of the latter the taxes due from the village of Nedūṅṅer situated in the district given to him for military service, for worship and repairs to the temple of Tirumuttamudaiya Nayanar.

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
239	On the same wall	Chōla	Ku[16]ttuṅga-Chōladēva	44th year	Tamil	Gift of 24 sheep for two lamps to the temple of Tirumuttāndaiyar in Vilandaiyūr-kōrṅgam, a subdivision of Vaṅḡarai Virudārajābhayaṅkara-vaṅaṅḡu, by Kamadevaṅ ṅoṅṅambalakkūṅṅāṅ, a native of Vagūr in Vagūr-naḡḡu, a subdivision of Parāḡara[ṅ]bai-naḡḡu.
240	On a pillar in front of the same <i>mandapa</i>	.....	.....	Kaliyuga 4060	Do.	States that the middle sluice in the big tank of Vindmahadevippereri dug out by Irūṅḡolarkōṅ <i>aiṅs</i> Narāyaṅaṅ Pugaḡḡappavargāṅḡaṅ, was called Vijāyadittaiṅ.
241	On the north wall of the first <i>prākāra</i> of the same temple.	Chōla	[Parakesarivarman] <i>aiṅs</i> Tribhuvana-chakravartin [Vikrama-Chōla].	8th year	Do.	Fragment. Contains only a portion of the historical introduction of the king commencing with the words <i>ḡerḡer</i> .
242	On the same wall .. .. .	.....	.....	.....	Do.	Fragment. Seems to register a gift of land in Kavaṅṅūr, the eastern hamlet of Muḡigondaśōḡa-chaṅṅvėḡimāṅḡam in Mēḡka-naḡḡu, a subdivision of Rājādhiraḡa-vaṅaṅḡu, to the temple of Srivaḡhadēva at Tirumuttāṅ, in Irūṅḡolappadi-Vilandaiyūr-kūṅṅam.
243	Do. .. .. .	.....	.....	.....	Do.	Fragment. Mentions a number of officers of the king who is probably Parakesarivarman Virarājendradeva.
244	Do. .. .. .	.....	.....	12th year	Do.	Fragment. Gift of 24 <i>kāṅs</i> for making a land cultivable. Mentions Srivaḡhaṅḡavamaṅṅi.
245	Do.	Chōla	Vikrama-Chōladēva	16th ,,	Do.	Gift of 11 <i>kāṅs</i> for a lamp by a native of Idaiyagūḡakkuḡi
246	On the west wall of the same <i>prākāra</i>	Vijayanagara	Krishnadeva-Maharāya	Saka 1485, Srimukha, Kumbha, <i>śu.</i> <i>di.</i> 12 (Bhima-dvadaśi), Monday, Purnavasu.	Do.	Refers to the excessive taxation and the consequent desertion of the ryots. Fixes the favourable rates of taxes, under orders of Śiṅḡappi-Nayaka, brother of <i>vāśai</i> Adiyappa-Nayaka.
247	On the same wall	Do. .. .. .	.....	Saka 1426, Rudhiraḡḡarin, Mina, <i>śu.</i> <i>di.</i> 10, Monday, Tiruvḡṅam.	Do.	Records an order of Trinḡṅṅamatha Kachohirayar, son of Paḡḡigonda-Perumaḡ Kachohirayar who held the <i>biruḡa</i> Kāḡuttāṅḡaṅḡaṅ, relieving the tenants of the Paḡḡineluppappu district of the heavy taxation imposed by the Kaiṅḡadiyas, which had forced them to leave their holdings.
248	On the east wall of the same <i>prākāra</i>	Pāṅḡya	śaḡavarman Tribhuvanaśaḡakravartin Sun-dara-Pāṅḡyadeva.	8th year, Maśi 17.	Do.	The introduction <i>ḡerḡer</i> <i>ḡerḡer</i> , etc., is inserted after the mention of the king. Registers an agreement among the <i>Kaiḡkōḡa</i> for making over certain taxes on looms to the temple of Tirunarāyaṅśvaramu-daiya[ṅ] Aḡḡiya-Nayakaṅ for worship and repairs.

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
249	On the same wall .. .. .	....	Pattukattāri Kōnerideva-Mahārāja ..	Kilaka, Ādi 12 solar eclipse.	Tamil	Records that Kōneri-Nayakkar Nāgaiya-Nayakkar, a servant of the king made a <i>sarvamānya</i> gift of the village of Kilaineduvayil situated in Viṇḍaiparu one of the eleven districts granted to him for military service, to the temple of Tirunārayanāṣu-ramūdiya-Nayanār, for the merit of the king. Fragment gift of 22 <i>kāṣu</i> to the temple for <i>śree</i> to be measured by <i>vellappanṇi-nāḷa</i> .
250	Do. .. .. .	....	[Vikrama-]hojadēva	8th year	Do.	Registers a <i>sarvamānya</i> gift of the taxes payable by the Kaikkōlas and artisans of Suṅḡandavirttaṣōla-nallur <i>āṣas</i> Tirumūṭṭam for offerings and requirements of the service called Rahuttamūṇḍaṅ- <i>śeṇḍi</i> instituted in the temple.
251	Do.	Chōla	Vīrapratāpa Devarāja-Mahārāja-Mallikarjūnarāja.	Śaka 1385, Chitrabhānu, Ibhannu, <i>św. ādi</i> 5, Friday, Viśakha.	Do.	Much damaged. Mentions [Triṇetra]nātha Kaṣochi-yarāyar, son of Paḷḷigōṇḍa-Perumāl and seems to register a gift for the requirements of the temple of Tirumūṭṭamūdiya-Nayanār.
252	On the <i>gōpura</i> of the same temple; right side.	Vijayanagara	Vīrapratāpa Devarāja-Mahārāja, Mallikarjūnarāja.	Śaka 1383, Vikrama, Mithuna, <i>św. ādi</i> 11, Monday, Kēvati.	Do.	Records the construction of the <i>Mahā-maṇḍapa</i> in the temple of Tirumūṭṭamūdiya-Nayanār, by the chief Eka[m*]bharaṇāḍa Kaṣochiyarāyan of Viṇḍaiparā who had the <i>divyāśas</i> Bahuttamūṇḍaṅ, Iḷavarāśar-manavallai, Vayirāviragōṇḍaṅ, Araśanārāyanāṅ, etc.
253	In the same place .. .. .	....	....	....	Do.	States that the image represents Tambrantōḷaṅ Manakkāṅjārāṅ who recited the <i>Tirumūṭṭam</i> of this temple and took leave (i.e., died).
254	On the same <i>gōpura</i> ; left side	Vijayanagara	Vīrapratāpa Devarāja-Mahārāja, Mallikarjūnarāja.	Śaka 1504, Chitrabhānu.	Do.	States that this wall of the Adivarāhamūrti at Tirumūṭṭam was constructed by Kōṇḍama-Nayaka, son of Vaiyappa-Kriṣṇappa-Nayaka.
255	In the same place; above an image .. .. .	....	....	....	Do.	Do.
256	On the south wall of the first <i>prākāra</i> of the Bhūvarāha-Perumāl temple in the same village.	....	....	....	Telugu	Registers the gift of the village of Chijarabūru in Kurihipattu, a subdivision of Paḷḷikōṇḍapatnam- <i>śima</i> to the temple of Adivarāha-Perumāl by <i>Avasaram</i> Kōnappa, son of Timmarāu and grandson of Haṇḍeriga-Gaṅḡadhara to whom it had been given as an <i>agrakāra</i> by Kōṇḍamaṇā-yāṅgaru.
257	On the same wall .. .. .	....	....	....	Do.	Registers a gift of land for a feeding-house in the temple of Adivarāhasvāmin by <i>Rāyasam</i> Annaya, son of Venkatāya and grandson of Kallappa-Puṭṭi-Bhaṭṭa of the Viṣṇuvardhana- <i>gōtra</i> . The land is stated to have been situated in Arasār which was granted to the donor by Venkatappāṇḍāyani-Ayyavāru.
258	Do. .. .. .	....	....	....	Do.	Do.
259	Do.	Do.	Vīrapratāpa Vīra-Venkatapatideva-Mahārāja, ruling from Penugōṇḍa.	Śaka 1603, Viśakha (wrong), Viśakha, <i>św.</i> 16.	Do.	Registers a gift of land for a feeding-house in the temple of Adivarāhasvāmin by <i>Rāyasam</i> Annaya, son of Venkatāya and grandson of Kallappa-Puṭṭi-Bhaṭṭa of the Viṣṇuvardhana- <i>gōtra</i> . The land is stated to have been situated in Arasār which was granted to the donor by Venkatappāṇḍāyani-Ayyavāru.

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
260	On the same wall .. .. .	.....	Virapratapa Vira-Venkatapatideva-Maharaya, ruling from Penngonda.	Saka 1522, Phal-guna, sv. 10.	Telugu	Registers a gift of land in the village Yalamangala to the servants of the temple of Adimurti at Sri-mushnam and by Venkataravu-Konetayya, the agent of Kondamanayani Krishnappanayanaya and the temple authorities.
261	On the east wall of the same prakara .. .. .	.....	.....	Subhanu	Tamil	Records that a certain Virisadairaman performed severe penance and obtained the conch, discus and the bow from god Adivaragar. Mentions the time of Venkatapatiraya.
262	On the north wall of the same prakara	Vijayanagara ..	Virapratapa Sri-rangadeva-Maharaya	Saka 1508, Vyaya, Tula sv. di. 12, Ravati, Monday.	Do.	Registers the gift of the village Arantangi surnamed Adivaraha-kondasainudram in Soja-Utamanapura-pattu belonging to Valudalam-battu-savadi in Venaiyur-nadu, a subdivision of Vadagarai Rajadhiraja-Valanadu in Soja-maddalam for special worship and repairs to the temple of Adivaraha-Perumal by Kalaji-Mallappa-Nayaka, son of Marappa-Nayaka, for the merit of Vaiyappa-Krishnappa-Kondama-Nayaka.
263	On the same wall	Do.	Sri-rangadeva-Maharaya	Saka 1506, Chitrabhanu, Vaigasi 13, Kartigai, Amavasyai, Saturday.	Do.	Registers the gift of the villages Sannatam and Kilavudaiya-nattam in Alaubadi-pattu of Euvand-gavira-pattanam, by Rayasam Venkatayar, son of Kondamanayaiyar, a servant at the door of Kondama-Nayaka, son of Vaiyappa-Krishnappa-Nayaka, for supplying, offerings, lamps and garden to the temple of Adivaraha-Perumal. Valudalam-battu-savadi is stated to be in Naduvig-maddalam.
264	Do. .. .. .	.....	.....	Saka 1504, Chitrabhanu.	Do.	Same as Nos. 256 and 257.
265	Do.	Vijayanagara ..	Sri-rangadeva-Maharaya	Saka 1504, V[r]jisha, Tula, sv. di. 12, Visakha.	Do.	Registers the gift of the village Pirandurai situated in Kuricheni-pattu belonging to Kittupparu in Padinolu-pattu, for the sacred bath, offerings, lamps and flower-gardens, to the temple of Adivaraga-Perumal by Rayasam Venkatayar, son of Kondamanayaiyar, a servant at the door of Kondama-Nayaka, son of Vaiyappa Krishnappa-Nayaka.
266	Do.	Do.	Virapratapa Vira-Sri-rangadeva-Maharaya, ruling from Penngonda.	Saka 1506, Svabhanu, Magha, sv. [3].	Telugu	Records that Kondamanayaiyar son of Krishnappa-nayanagaru of the Kayapa-gotra, remitted the jodi and virada on 38 villages of the temple in Bhonagiri-pattanam-sima which are mentioned by name at the instance of Achyutappanayanigaru, son of Baiyappanayanigaru. The latter also gave some villages and groves for building prakaras, prakaras and mandapas and to provide ornaments to the god and construct tanks in the villages.

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
267	On the west wall of the same <i>prakāra</i> ..	....	....	....	Telugu ..	Quotes from the Śrinuṣṇamahātmya in <i>Vardha-purāna</i> , the merit to be obtained in conducting the 12 monthly festivals of the year and prescribes the processional vehicles to be used and offerings to be made, on these occasions.
268	On the same wall ..	....	....	Śaka 13[55], Pramādin.	Tamil ..	Stones missing. Seems to register the construction of a <i>maṇḍapa</i> by <i>Īkambaranadar Kachchiarāyār</i> .
269	Do. ..	Vijayanagara ..	Virapratāpa Prandha-Virupakṣadeva. ✓ Mahārāya, who was pleased to witness the elephant hunt.	Śaka 139[8], Vikrīta, Dha[nnas], <i>daśāśi</i> , Sunday, Pura[ṅga]di.	Do. ..	Built in at the end and damaged. Seems to register a gift of land to the temple by <i>Rāja-Rāhastamaṅḍa</i> [Ma]llikarjuna Kachchiarāya.
270	Do. ..	Do. ..	Virapratāpa Vira-Śrīraṅgarāyadeva-Mahārāya, ruling from Penugōṅḍa.	Śaka 1505, Svabhānu, Magha, śv. 7.	Telugu	Registers a gift of 14 villages and the remission of the taxes <i>jōḍi</i> and <i>virāḍa</i> on 28 other villages mentioned by name, in favour of the temple of <i>Ādivarātha-Perumā</i> , by <i>Achohvyutapanayānigāru</i> , son of <i>Baiyappanāyanigāru</i> , and grandson of <i>Udayagiri Timmināyanigāru</i> , for various offerings, processions, festivals, repairs, etc. The images of <i>Maṅavāla</i> , <i>Sūdikkuḍutānachechivār</i> and the <i>Ālvārs</i> are said to have been set up in the temple.
271	Do. ..	....	....	Śaka 1504, Chitrabhānu.	Do. ..	A Telugu copy of Nos. 256, 257 and 254.
272	Do. ..	....	....	Kilaka, Vaiśākha, śv. 15.	Do. ..	Registers a gift of two garlands every day to <i>Ādivarāhasvāmīn</i> and <i>Ambujavāllī-Nāṅḥaramma</i> by a maid of honour attached to the harem of <i>Kondamanāyani-Krishṇappa-Nayaka</i> . Copy of No. 271.
273	Do. ..	....	....	Śaka 1504, Chitrabhānu.	Do. ..	Mentions <i>Kulpaṭṭu</i> and the measuring rods of 30 ft. and 20 ft.
274	On a rock in the tank at <i>Kilpaṭṭu</i> near <i>Mambalappāṭṭu</i> (<i>Villupuram taluk</i> , same district).	....	....	....	Tamil ..	Refers to the construction of a tank at <i>Nelvaipakkān</i> , its sluice called <i>Aecaiḍalappiyandān</i> , the waste-water <i>Kuṅṅamudaiyā-kāḍiḱu</i> and the canal <i>Rājākkāmbirān-kāl</i> by <i>Kuṅṅamudaiyā</i> <i>Māliya-kulārāyān</i> and <i>Kōvālārāyān</i> .
275	On another rock on the bund of the same tank.	....	....	3rd year	Do.	Damaged. Registers a gift of sheep for given to the <i>Jaina temple (paṭṭi)</i> at <i>Tandapuram</i> in <i>Veṅṅam-nādu</i> a subdivision of <i>Veṅṅurpa-kottam</i> , by <i>Prānāndi āṭas Naraṅga-Pallavarāyān</i> who was a native of <i>Nelveli</i> in <i>Nelveli-nādu</i> a subdivision of <i>Tenkarai Pannaiyur-nādu</i> in <i>Sōḷa-mandalam</i> .
276	On the east face of the boulder containing <i>Jaina images</i> at <i>Tirakkol</i> (<i>Wandiwasb taluk</i> , North Arcot district).	Chōla	[<i>Parakeśarivarman</i>]	Do.	Do.	Much damaged. Registers a gift to <i>Guṅḡasuraip-perumpalli</i> at <i>Rājendra-puram</i> .
277	On the west face of the same boulder	Do.	<i>Rajakesarivarman</i>	22nd year	Do.	

C.—List of stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
278	In the same place	..	..	..	Tamil ..	Much damaged. Registers a gift of gold for a lamp.
279	On a rock to the east of the same boulder	Chola	Parakésarivarman	13th year	Do.	Do. Registers a gift of paddy to Kanakavirāsittadigal. Mentions Sembiyān Sembottilādānar, son of Vidēlvīdugu Sembottilādānar atuz Gaṅaperumanār.
280	On two pillars in the <i>mandapa</i> in front of the Vardhamana temple in the same village.	..	..	..	Do.	States that the pillars were the gift of Idaiyāraṅ Atkondaṅ Maviraṅ of Arumōḍidevapuram.
281	On the Vinamparai rock to the left of the image of Vināraja near Tondur (Gingee taluk, South Arcot district).	Pallava	[Vijaiya-Siyaparumar]	..	Do.	Much damaged.
282	On a slab set up in front of the same rock	Chola	Parakésarivarman, 'who took the bead of Vira-Pāṇḍya.'	5th year	Do.	Registers a gift of sheep for a lamp to the temple of Kidānda-Ferumal by Suramittirap-perumanārādi, son of Iruganāṅ residing at Kilvāli-Tonḍūr in Singapurā-nāḍu.
283	On a boulder in a field near the same rock	Gaṅga-Pallava	Vijaiya-Dantivikramavarman	6th "	Do.	Registers a gift of gold by Vinnagovaraiyar to (the temple of ?) Kunanār-Battāri worshipped by Vinnakōvaraiyar, for the merit Udarāḍi and Nambi . . . who fell in a cattle-raid. The gold was received by the residents of Kilvāli-Aruvāgūr in Singapurā-nāḍu.
284	On a pillar in the rock-cut cave at Melaiatcheri (same taluk and district).	Pallava	Chandraditya	..	Pallava-Grantha	States that this (rock-cut) Siva temple called Śrī-Sikhari-Pallavēśvaram, was excavated by king Chandraditya at Sīnha (Sīnha)pura.

[कर्मितमिदं नृपतिना
चन्द्रादित्येन सार्वभौमेन
आश्रितवर्षिपुत्रेण स्वामिनि
शिवसिंहासने कश्चिद् ॥]

APPENDIX D. -- Arabic and Persian stone inscriptions copied in 1916.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the west wall of the lowest Fort gate at Adoni.	..	'Ali 'Adil Shah of Bijapur	982 A.H. (= A.D. 1574-75).	....	Records the building of a house at Adoni and the remission of taxes paid by weavers and grocers.
2	On a stone fixed into the wall of a well near the same place.	..	..	1075 A.H. (= A.D. 1664)	....	A well built by Mas'ud (Khan 'Ambar), governor of Adoni Fort.
3	On a slab set up near the entrance into the Jami 'Masjid (originally belonging to a bastion in the Fort) in the same village	..	..	1087 A.H. (= A.D. 1676).	....	Records the building of a bastion by Siddi 'Ambar (Khan 'Mas'ud).
4	On a stone built into the wall of a well in the same village.	..	..	1091 A.H. (= A.D. 1680).	....	Records the building of a well by 'Ambar Mas'ud.
5	On a stone fixed into the wall of Beda-gallu Rudrappa Bhavi (well) in the same village.	..	..	....	....	Text identical with 4
6	In the same place .. .. .	..	..	1091 A.H. (= A.D. 1680).	....	Records the building of a well by Mas'ud 'Ambar.
7	On a tomb-stone near the Fatimah Bi Masjid in the same village.	....	..	Do	....	Records the death of Bibi Wali in 1091 A.H. = A.D. 1680.
8	At the entrance into the Kamanjeri-mandapa in the same village	..	Aurangzeb	1113-14 A.H. (= A.D. 1710-2).	....	....
9	On a slab built into the entrance to the Shahzadah's tomb in the same village.	..	..	1176 A.H. (= A.D. 1762).	..	Records the date of the erection of a mausoleum by Sayyid Jamal-al-Jah Qadiri Favourite Shiite prayer.
10	On a stone near Usim Sahib Masjid in the same village	..	..	..	....	Records the date of Imamud-d-Daulah's tomb.
11	On a slab fixed at the top of the door-way entrance into a tomb at Mondigiri (Adoni taluk, Bellary district).	..	..	1180 A.H. (= A.D. 1766).	..	

APPENDIX E.—List of photographs taken during 1915-16*.

Number (continued from the last report).	Locality.	Description.	Size of negatives.
379	Māski (Hyderabad State).	Front view of the cavern with the inscribed boulder of the Aśōkan edict.	Full plate.
380	Do.	The inscribed boulder in the same cavern	Do.
381	Paṇamalai ..	South-east view of the Pallava temple on the hill ..	Do.
382	Do. ..	Back view of the same temple	Do.
383	Do. ..	Stone image of Durgā (Mahishāsūramardani) in a cavern on the same hill.	Do.
384	Kumbakōṇam	Do. in a niche on the south wall of the central shrine in the Nāgēśvara-svāmin temple.	Half plate.
385	Do.	Do. in another niche of the same wall ..	Do.
386	Do.	Do. do. ..	Do.
387	Do.	Do. do. ..	Do.
388	Do.	Do. do. ..	Do.
389	Do.	Do. in a niche on the west wall of the same shrine.	Do.
390	Do.	Do. in a niche on the north wall of the same shrine.	Do.
391	Do.	Do. in another niche on the same wall ..	Do.
392	Do.	Do. do. ..	Do.
393	Malaiyadiḅkuricchi.	Front view of the rock-cut shrine (including the modern additions) called the Mahādēva temple, on the hill in the village.	Full plate.
394	Do.	General view of the ruined Viṣṇu temple in the village.	Do.
395	Tirumalai-puram.	Front view of the rock-cut temple on the north face of the Varadāchchimalai hill.	Do.
396	Do.	Bas-relief of Brahmā, in the same rock-cut temple ..	Do.
397	Do.	Do. Natarāja do. ..	Do.
398	Do.	Do. Viṣṇu do. ..	Do.
399	Do.	Do. Vināyaka do. ..	Do.
400	Do.	Front view of the unfinished rock-cut temple on the south face of the same hill.	Do.
401	Kaḷugumalai ..	Stone image of Śiva (Dakṣiṇāmūrti), on the south side of the rock-cut temple called Veṭṭuvāṅkōyil.	Half plate.
402	Do. ..	Do. do. ..	Do.
403	Do. ..	Stone image of Viṣṇu, on the west side of the same temple.	Do.
404	Do. ..	Do. on the north side of the same temple ..	Do.
405	Do. ..	Do. of Śiva, on the same side	Full plate.
406	Śāyamalai ..	Back view of the central shrine of the Śiva temple in a field.	Do.
407	Ēruvādi ..	View of the inscribed hill called Iraṭṭaipottai ..	Half plate.
408	Pāraippaṭṭi ..	General view of the hill and the Rājagōpālasvāmi temple.	Do.
409	Do. ..	Another view of the same	Do.
410	Myākadoni ..	Front view of the inscribed boulder	Full plate.
411	Kammarchōdu.	Jaina image in a temple outside the village	Do.

* Sixty photographs which were taken for Mr. Lanchester, the Town-planning Expert, referred to in paragraph 4 above are not included in the list.

APPENDIX F.—List of drawings prepared during 1915-16.

Number (continued from the last report).	Locality.	Description.
150	Dārukāpuram ..	Outline sketch of the rock-cut cave.
151	Tirumalaipuram.	Do. do.
152	Do.	Do. of the unfinished rock-cut cave.
153	Āṇaiyūr ..	Do. of the rock-cut cave.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915–16, calculated by Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B.

NOTE.—The following abbreviations have been employed in these statements :—

1. *Su.* and *ba.*, respectively, for *Suklapaksha* and *Bahulapaksha*, the bright and dark fortnights of the lunar month.
2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—

A.D. 1510 Monday, Decr. 30 ·94 : ·50 means that on the day in question the *tithi* quoted in the inscription ended at ·94 of the day, i.e., 56½ *ghatikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at ·50 of the day, i.e., 30 *ghatikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with “*Indian Ephemeris*” A.D. 1800—2000 by the author.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus, “A.D. 1289, Monday, Nov. 28, ·70” is a convenient way of indicating the fact that a *tithi* ended at ·70 of the day (42 *ghatikas* after sunrise) on 28 Nov. A.D. 1289, which was Monday

3. When a *tithi* or *nakshatra*, that is, quoted in a record only commenced on the week-day quoted in the same record the fact is indicated by the symbols *f d t.* or *f.d.n.* Thus :

“Wednesday 6 Ap. A.D. 1384; ·68; f.d.n. ·29” means that the *tithi* quoted in the inscription ended at ·68 (= 41 *ghatikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at ·29 (= 17½ *ghatikas* after sunrise) on the following day, Thursday.

Similarly “Friday, Ap. 26; f.d.t. ·08; f.d.n. ·13” means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at ·08 (= 5 *ghatikas* after sunrise) and ·13 (= 8 *ghatikas* after sunrise), respectively, on Saturday.

4. An asterisk after the figure indicating a Śaka year (e.g. Ś 1235*) means, as in Kielhorn’s list of dates, that the year is current, not expired.

5. When it is necessary to distinguish the name of a *nakshatra* from that of a month and generally, as a useful convention, the names of *nakshatras* are printed between inverted commas, thus “Maghā” is the *nakshatra*, “Maghā” is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		CHŌLA.
		<i>Rājakēsarivarman</i> alias <i>Chakravartin Kulōttuṅga-Chōla</i> .
1915	261	48th year, Māsi. <i>su. di.</i> Monday, Śittirai. A.D. 1118, Monday, Feb. 11; ·77; ·68, <i>su. di.</i> mistake for <i>ba. di.</i> The <i>tithi</i> was chaturthi.
		PĀNDYA.
		<i>Māravarman</i> alias <i>Kulaśekhara I.</i>
„	586	12th year, Simha, 14, <i>su. di.</i> [3]. Friday, “Uttara-Phalguni.” A.D. 1279, Friday, August 11; f.d.t. ·20; ·49. <i>Tritiyā</i> commenced ·18 on Friday.
1916	17	23rd year, Vṛiśchika, <i>ba. di.</i> 11, Monday, “Hasta.” A.D. 1290, Monday, Oct 30; ·48; f.d.n. ·23. The <i>Nakshatra</i> “Hasta” commenced at ·14 on Monday.
„	19	38th year, Vṛiśchika, <i>trayōdasi</i> , Sunday, Aśvati. A.D. 1305, Sunday, Oct. 31; ·19; 54
„	81	[2]nd year, Kumbha, <i>ba. di.</i> 3, Monday, “Uttara-Phalguni.” A.D. 1290, Jan. 30, Monday; ·27; ·13.
„	91	10th year, Vṛiśchika, <i>ba. di.</i> 2, Friday, “Rōhini.” Vṛiśchika may be a mistake for Tulā. If so, the date corresponds to A.D. 1277, Friday, Oct. 15; ·52; f.d.n. ·32. The day was the 18th of Tulā, not a day in Vṛiśchika. “Rōhini” commenced at ·42 on Friday.
„	110	2[2]nd year, Mēsha, <i>su. di.</i> 11, Friday, “Uttiram.” A.D. 1290, Friday, April 21; ·26; f.d.n. ·03. The <i>Nakshatra</i> “Uttara-Phalguni” commenced on Thursday at ·93, was current all Friday and ended at ·03 on Saturday.
		<i>Māravarman Kulaśekhara II.</i>
„	107	4th year, Śaka 1239; Kanyā, <i>ba. di.</i> 11, Friday, “Punarvasu.” A.D. 1317, Friday, September 2. The <i>tithi</i> was <i>Ēkādaśī</i> which ended at ·40 but the <i>nakshatra</i> of the day was “Pushya” not “Punarvasu” which had ended on ·47 on Thursday.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PĀNDYA— <i>cont.</i>		
<i>Jatavarman</i> alias <i>Kulasēkhara</i> .		
1915	578	<p>[13] + 1st year, Karkāṭaka, 27, Rēvati, Friday. “23 + 6th” year is according to the Epigraphist, one of many possible readings of the regnal year. The regnal year, which the Madras Epigraphist was good enough to examine specially at my request is far from clear. But Karkāṭaka 27 occurred in conjunction with Nakshatra “Rēvati” only <i>once</i> on a <i>Friday</i> between 1190 A.D. and 1299 A.D. and that was on Friday, 23, July A.D. 1266 when Nakshatra “Rēvati” commenced at .34 of day, ending next day at .39. This would be the end of the 29th year of <i>Jatavarman Kulasēkhara</i> who according to my article in <i>Ind. Ant.</i> for June-August 1913 began to reign between 16th June and 30th September 1237. If correct, it would reduce limits of the reign to a period between 24th July and 30th September 1237 A.D. The fact that another inscription found in the same temple belonged to the earlier reign seemed to indicate, in the opinion of the Epigraphist, that this inscription also must be referred to the earlier <i>Kulasēkhara</i>. But it does not seem possible to find a date between A.D. 1190 and 1237 to suit the present details.</p>
”	589	<p>13 + 6th year, Makara, 25, Sunday, “Mṛigaśirsha”. A.D. 1208, Sunday, January 18; the Nakshatra “Mṛigaśirsha” ended .44. The day was the 25th of Makara. <i>Note.</i>—The present details cannot be found in any regnal year that could possibly have belonged to the later <i>Jatavarman Kulasēkhara</i> (A.D. 1237) just as the details in No. 578 of 1915 could not be found in any regnal year that could have belonged to the earlier <i>Kulasēkhara</i> (1190 A.D.).</p>
<i>Māravarman</i> alias <i>Sundāra-Pāndya</i> .		
”	611	<p>* + 1st year, Vṛiśchika, 2[5], <i>ba. di.</i> 1, Sunday, “Rōhini.” The regnal year as well as the day of solar month being uncertain, it is not possible to say which of the three <i>Māravarman Sundāra-Pāndyas</i> who reigned in the 13th century is referred to in the inscription. The only occasion between A.D. 1216 and A.D. 1329, when Vṛiśchika 25 concurred with <i>bahula</i> 1, Nak. “Rōhini” and Sunday was on Sunday, Nov. 21, A.D. 1249 (= Vṛiśchika 25) when <i>bahula</i> 1 commenced at .86, and Nak. “Rōhini” ended at .71: but the <i>tithi</i> on such a day would be called <i>purnami</i> or Śukla 15, not <i>bahula</i> 1.</p>
1916	103	<p>[1]5th year, Tulā, <i>ba. di.</i> [3], Friday, “Anurādhā.” Searches were made in 5th year, 15th year and 25th year of the three <i>Māravarman Sundara-Pāndyas</i> who began to reign in 1216, 1238 and 1294 and the only positive result discovered is the following. A.D. 1220, Friday, Oct. 2 (= Tulā 5). On this day Śukla 4 ended at .58 and Nak. “Anurādhā” at .04. This was the 5th year of the reign of <i>Māravarman Sundara-Pāndya</i> who began to reign in A.D. 1216. In any case, the <i>paksha</i> must be <i>śukla</i> not <i>bahula</i>; and if the year intended was A.D. 1220, the <i>tithi</i> was the 4th not 3rd, as conjecturally read.</p>
<i>Jatavarman</i> alias <i>Sundara-Pāndya</i> .		
1915	596	<p>8 + 1st year, Vṛiśchika, 10, <i>ba. di.</i> 11, Sunday, “Hasta.” = A.D. 1124; Sunday, Nov. 7 (= 10 Vṛiśchika) : .53; .65. This would be the 9th year of <i>Jatavarman Sundara-Pāndya</i> whose limits of reign I would now fix between March 31 and 16th May A.D. 1303. <i>See note below.</i></p>
1916	62	<p>7th year, Tulā, <i>ba. di.</i> 11, Monday, “Uttara-Āshādhā.” Nakshatra “Uttara-Phalguni” (Tam. <i>Uttaram</i>) and not “Uttara-Āshādhā” (= Tamil <i>Uttirādam</i>) may join with a <i>bahula</i> 11th <i>tithi</i>, in Tulā month. However, the Epigraphist was good enough to read the impression carefully with me, and there is no room to substitute anything for <i>Uttarādattu-nāl</i> which is quite clear. We must therefore suppose an error in the inscription itself of “Uttara-Āshādhā” for “Uttara-Phalguni.” Presuming such an error, I would suggest as the equivalent of this date. A.D. 1283; Monday, October 18 (= 20 Tulā); .16; .79 (Utt-Phalguni). This would fall in the 7th year of <i>Jatavarman Sundara-Pāndya</i> who, according to the note below, may now be considered to have commenced to reign between 28th Feb. and 14th Mar. A.D. 1277</p>

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PĀNDYA—cont.
		<i>Jatavarman</i> alias <i>Sundara-Pāndya</i> —cont
1916	63	10 + 1st year; Karkāṭaka, <i>ba. di.</i> 9, Friday, "Aśvati". A.D. 1287; Friday; July 4 (= 7 Karkāṭaka). On this day bahula 9 commenced at .72, ending next day at .77 (such a day would ordinarily be called bahula 8 and not bahula 9). Nak. "Aśvati" ended on Friday at .80. This would fall within the 11th year of the reign referred to in 62 of 1916.
"	66	1 [9]th year, Karkāṭaka, <i>su. di.</i> 5, Wednesday, "Hasta". Read "1[1]th" year instead of "1[9]th year." There is no suitable date in the 19th year of any of the known <i>Jat. Sundara-Pāndyas</i> . I would therefore read "1[1]th year" so as to suit the following: A.D. 1287, Wednesday, July 16 (= 19 Karkāṭaka); <i>f.d.t.</i> .02; <i>f.d.n.</i> .58. This would be within the 11th year of the reign referred to in No. 62 of 1916.
"	67	10th year; Vriśchika, <i>su. di.</i> 14 Thursday, "Aśvati". = A.D. 1288; Thursday, October 31 (= 4 Vriśchika); <i>f.d.t.</i> .82; <i>f.d.n.</i> .06. It is not a very reliable date, since the <i>tithi</i> began so late on the day of commencement but no better date can be found; and the date now suggested falls within the 10th year of the reign referred to in No. 62 of 1916.
"	104	8th year, Mēsha, <i>ba. di.</i> 13, Tuesday, "Uttirattādi." A date cannot be found falling within the 8th year of the reign of any known <i>Jat. Sundara-Pāndya</i> . I would therefore suggest A.D. 1258, Tuesday, April 2 (= 9 Mēsha); <i>f.d.t.</i> .35, <i>f.d.n.</i> .54, which would fall within the 7th year, not the 8th of <i>Jat. Sundara-Pāndya</i> of 1251. A.D. 1309, Tuesday Ap. 8; <i>f.d.t.</i> .25; .99 is another equivalent, pointing to the 7th year of <i>Jat. Sundara-Pāndya</i> whose reign began in A.D. 1303.
		<i>Māravarman</i> alias <i>Sundara-Pāndya</i> .
"	185	17th year, Mīna <i>ba. di.</i> 13, Saturday, "Śadaivam." A date can be found for these details in the 17th year of the reign either of <i>Jat. Sundara-Pāndya</i> who came to the throne in A.D. 1277 or of the one who began to reign in A.D. 1303. (1) A.D. 1293; Sat.; March 7; .54; .70. (2) A.D. 1320; Sat.; March 8; .63; .71. I may add that of 29 dates free from error examined by me in this connection, this and another (No. 418 of 1909) are the only two neutral dates I have been obliged to admit. All the other 27 dates can be assigned either to the one reign or to the other without making any correction in the inscriptions.
"	221	1[9]th year, Kanyā, <i>su.</i> 12, Monday, "Rōhini". For <i>Kanyā</i> we must, for calendrical reasons, read <i>Dhanus</i> and 1[9]th year, 1[7]th or 1[8]th would have to be read in order to find a reasonable equivalent. This would be either (1) A.D. 1292, Monday December 22 (= 26 <i>Dhanus</i>); .71; .89, or (2) A.D. 1319, Monday, December 24 (= 27 <i>Dhanus</i>); .99; <i>f.d.n.</i> .08. Dates like this which contained errors were rejected in the process of determining the dates of accession of the two <i>Jatavarman Sundara-Pāndyas</i> , referred to in the note below.

NOTE.—A fairly large number of new inscriptions of *Jatavarman Sundara-Pāndya* are available this year for examination. I took the occasion to review the whole question and I hope shortly to be in a position to clear up the matter in an article to be contributed to the *Indian Antiquary*. Briefly, I may state that there are clear proofs consisting of four dates referring to the *Bārhaspathya* cycle and showing that a *Jatavarman Sundara-Pāndya* reigned from A.D. 1276 or 1277 to A.D. 1293. These dates are Nos. 588 of 1907 "Nandana", 590 of 1907 "Virōhina", 592 of 1907 "Vyaya" and 594 of 1907 "Nandana." These four dates have been reported upon by Mr. R. Sewell, I.C.S. (Retired).

On the other hand there are three equally clear dates, containing unmistakable references to days of the Tamil solar months, which show that a *Jatavarman Sundara-Pāndya* must have begun to reign in A.D. 1303. These dates are No. 252 of 1901 (= A.D. 1317 Mond. August 29 = 1 *Kanyā*); No. 575 of 1902 (= A.D. 1314, Wed. 28 August = 31 *Simha*) and the present No. 596 of 1915 (*vide supra*). In the first two of these cases, Kielhorn not knowing of a later *Jatavarman Sundara-Pāndya* than the one of 1276 or 1277, supposed, quite contrary to his own practice, that there were errors in the day of solar month. There is no such error in these three cases.

These facts being established, it has to be noted that there are 23 other dates, *free from error*, which being calendrically examined, can be referred either to the one *Sundara-Pāndya* or to the other. This result is due to the fact that a period of 27 years separates the two reigns; and in 27 years, a *tithi*, *vāra* and *nakṣatra*, unaccompanied by the *day* of solar month, will ordinarily be found to recur.

Fortunately, however, we have in the several inscriptions besides the calendrical details, also the regnal years. Hitherto Dr. Kielhorn and Mr. Sewell supposed that certain of the regnal years were erroneous, because they did not consider the possibility of a later *Jatavarman Sundara-Pāndya* having come to the throne at the beginning of the 14th century. Once the possibility is established however, all the 23 regnal years are found to be perfectly right. It would take me too long to set out the proofs in detail; but I may state the broad conclusions; namely (1) that *Jatavarman Sundara-Pāndya* who was hitherto supposed to have begun to reign, according to Kielhorn, between 13th September 1275 and 15 May 1276; according to my article in *Indian Antiquary*, from 24 June 1276; and according to Mr. Sewell between 6 and 25 August 1276; must, hereafter, be considered to have come to the throne either on 28 February 1277 or on a date between 28 February and 14 March A.D. 1277; (2) that the later *Jatavarman Sundara-Pāndya*, whose existence I brought to light in my article published in the *Indian Antiquary* has now three clear dates and eight probable ones, *free from error*, to support his reign, which, I consider for the present, may be taken to establish that that reign began between March 31 and May 16, 1303 (although one inscription, No. 123 of 1904 seems to give him as an absolute date of accession, 28 June 1303).

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PĀNDYA— <i>cont.</i>		
<i>Jatavarman alias Vira-Pandya.</i>		
1915	613	6th year, Kanyā, 13th, <i>ba di.</i> 7, Wednesday, “Mrigaśirsha.” = A.D. 1259; Wednesday; September 10 (= 13 Kanya); ·80; ·82. This is a clear date, showing that, according to the framers of this inscription, Jatavarman Vira-Pandya began to reign on or after 11th September A.D. 1253.
1916	6	11th year, Rishabha, <i>śu. di.</i> 11, Monday, “Uttiram.” = A.D. 1265; Monday, April 27 (= Rishabha 3; ·63; ·31. This date shows that, according to the framers of this inscription, Jatavarman Vira-Pandya began to reign on or after April 28, A.D. 1254. The first five dates examined by me under Jatavarman Vira-Pandya of 1254 in <i>Ind. Ant.</i> June-August 1913 together with these two dates point to 1254 as the date of commencement of reign; whereas the 6th and 8th dates (435 of 1906 and 128 of 1908) examined by me in the same place and under the same reign together with No. 243 of 1901 and No. 174 of 1895 (examined by Kielhorn in <i>Ep. Ind.</i> Vol. VII, pages 10, 11) point to A.D. 1253. No. 402 of 1907, the 7th date examined by me in <i>Ind. Ant.</i> (loc. cit) points to either A.D. 1253 or A.D. 1254. Altogether there seem to be now seven dates for A.D. 1254 and four for 1253; one neutral. It is improbable that one Jatavarman Vira-Pandya came to the throne in A.D. 1253 and another in A.D. 1254 and we may for the present suppose that in the four dates referring to A.D. 1254, the number of the regnal year is by error overstated by 1.
<i>Māvarman alias Vira-Pandya.</i>		
”	64	31st year, Kanyā, <i>śu. di.</i> 3, Friday, “Svāti.” In my article in the <i>Ind. Ant.</i> (June to August 1913) I placed the accession of Māvarman Vira-Pandya in A.D. 1253, a year earlier than that of Jatavarman Vira-Pandya of Ilam and Kongu fame. In one recent case the Epigraphist thought the characters of this reign were later than those of Jatavarman Vira-Pandya of 1254 and I am, therefore, tentatively suggesting dates 27 years later than those previously arrived at by me for Māvarman Vira-Pandya. In the present case I suggest, as a tentative equivalent A.D. 1310, Friday, September 25 (= Kanyā 28); <i>śu.</i> 3 commenced at ·67, ending next day at ·66; while “Svāti” ended on Friday at ·61.
”	227	11th year, Karkātaka, <i>śu. di.</i> 7, Saturday, “Śōdi.” For reasons stated above, I would suggest as the equivalent of this date A.D. 1290; Saturday, July 15 (= 18 Karkātaka); on which day <i>śu.</i> 7 ended at ·49 while “Svāti” commenced at ·14, ending next day at ·5.
<i>Tribhuvanachakravartin Vira-Pandya.</i>		
”	74	3rd year, Vriśchika <i>śu. di.</i> 13, Thursday, “Tiruvōnam.” = A.D. 1298; Thursday, August 21 (= Simha 24); ·53; ·19. No dates to suit week-day in A.D. 1255, A.D. 1256, A.D. 1282 which are the 3rd years of the other Vira-Pandyas so far known in 13th century.
”	117	6th year, 10, Thursday, “Punarvasu.” The only date in the years A.D. 1258, 1259 (which would cover the 6th year of Jatavarman Vira-Pandya whether we reckon his reign from 1253 or 1254) is A.D. 1259, Thursday, November 6 (= Vriśchika 10), on which day bahula 4 ended at ·01 and Nakshatra “Punarvasu” at ·53. There is also a date in the reign of Jatavarman Vira-Pandya, who began to reign in A.D. 1296; namely A.D. 1301, Thursday, July 6 (= Karkātaka 10), on which date Nak. “Punarvasu” ended at ·31. In A.D. 1286, Thursday, November 7, on which day bahula 4 ended at ·19, and Nakshatra “Punarvasu” at ·61 was 11 Vriśchika not 10 Vriśchika. From this we may infer that the king referred to in this inscription was either Jatavarman Vira-Pandya whose reign began in A.D. 1253 or 1254, or the one who began to reign in A.D. 1296, not Māvarman Vira-Pandya whose reign began either in A.D. 1253 or in A.D. 1280.

Also A.D. 1381. July
Sept. 20. T. Ch. ni
Commenced at ·52
& ended at ·50 next day.
·88.

1361. July 10
7-26; 14-36.
Jan-46.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PĀNDYA— <i>cont.</i>		
<i>Saḍagōpavarman</i> alias <i>Tribhuvanachakravartin Sundara-Pāṇḍya</i> .		
1916	176	<p>13th year, Makara, <i>śu. di.</i> 3, Monday, “<i>Tiruvōṇam</i>” = A.D. 1250; Monday, December 26 (= Makara 1), on which day <i>śu.</i> 3 commenced at 78, ending next day at 79; while “<i>Śravaṇa</i>” ended on Monday at 67. A <i>tithi</i> commencing on any day so late as 78 would not ordinarily be cited for that day; and the date might seem for this reason to be improbable; but no suitable date can be found in the 13th year of any of the other known <i>Sundara-Pāṇḍyas</i>. The following dates were successively examined and had to be rejected for reasons which will be apparent:</p> <p>1228 Sunday; 1252 January 15 (“<i>Śravaṇa</i>” had ended on Saturday); 1253 January 4, Saturday; 1264 January 3, Thursday; 1283 January 3, Sunday; 1284 January, Saturday; 1288, Monday, December 27 (“<i>Śravaṇa</i>” had ended on Sunday); 1315 Monday, December 29th (“<i>Śravaṇa</i>” had ended on Sunday).</p>
<i>Māṛavarman</i> alias <i>Śrīvallabha</i> .		
”	55	<p>26th year, Kumbha, Monday, . . . <i>di.</i> 12, [Punarvasu]. To this king I had assigned, in my articles in the <i>Ind. Ant.</i> for June—August 1913, the date of accession A.D. 1257. I am advised that the king reigned later than the middle of the 13th century and I am, therefore, now assigning to him a date of accession 27 years later. Accordingly, I suggest as the equivalent of the present date A.D. 1311, Monday, September 11 (= 14 Kanni); 27; f.d.n. 58. “<i>Rēvati</i>” commenced at 59 on Monday.</p>
<i>Tribhuvanachakravartin Kōṇērinmaikondāṇ Sundara-Pāṇḍya</i> .		
”	163	<p>17th year, [Mithuna], <i>śu. di.</i> 7, Friday, “<i>Viśākha</i>.” Mithuna is not a solar month in which <i>śu.</i> 7 can join with “<i>Viśākha</i>,” The two may join in Simha. I suggest A.D. 1267 Friday, July 29 (= Simha 1) when <i>śu.</i> 7 ended at 38 while “<i>Viśākha</i>” commenced at 10 and ended next day at 06. This would be the 17th year of the reign of <i>Jaṭavarman Sundara-Pāṇḍya</i> I with the introduction <i>Samastha jagat-ādihāra</i> etc.</p>
<i>Māṛavarman</i> alias <i>Tribhuvanachakravartin Kōṇērinmaikondāṇ Sundara-Pāṇḍya</i> .		
”	2	<p>2 + 9th year, Śaka 1463 <i>Plava</i>, Dhanus, 24, <i>śu. di.</i> 5, Thursday, <i>Vyatīpātayōga</i>, <i>Vyāghra-karaṇa</i>, “<i>Śadaiyam</i>.” [<i>Plava</i> is A.D. 1541]; = A.D. 1541, Thursday, December 22, which was the 24th of Dhanus; <i>śu.</i> 5, ended at 63 and <i>Śatabhishaj</i> at 30.</p>
<i>Parākrama-Pāṇḍya</i> .		
1915	568	<p>Śaka 1470, 5th year, <i>Kilaka</i>, Āvaṇi 17, <i>śu. di.</i> Saubhāgya-yōga, “<i>Tiruvōṇam</i>.” = A.D. 1548, Thursday, August 16; f.d.n. 30. The <i>tithi</i> in the <i>śuklapaksha</i> which is omitted in the inscription was the 12th. Nakshatra “<i>Śravaṇa</i>” commenced at 23 on Thursday and ended at 30 on the following day.</p>
<i>Jaṭilavarman</i> alias <i>Tribhuvanachakravartin-Kōṇērinmaikondāṇ Abhirāma-Parākrama-Pāṇḍya</i> .		
”	570	<p>Śaka 1471, 7th year, 13, <i>ba. di.</i> 7, Sunday, <i>Bala-karaṇa</i>, “<i>Pushya</i>.” = A.D. 1549, Sunday, October 13; 27; 99. The month was <i>Tulā</i> or <i>Aippasi</i>.</p>

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PĀNDYA—cont.		
<i>Śaḍagōpavarman</i> alias <i>Tribhuvanachakravartin Vikrama-Pāṇḍya</i> .		
1916	183 (Identical with No. 52 of 1900).	8th year, Kanyā, <i>śu. di.</i> 3, Friday, "Āyilyam." Solar month "Kanyā" is probably an error for "Mithuna", because <i>śu.</i> 3 and "Āślēsha" cannot combine in Kanyā month, but may in Mithuna month. If this correction is made, the date we are in search of is probably A.D. 1254, Friday, June 19 (= Mithuna 24) when "Āshādha" <i>śu.</i> 3 ended at .64 and Nakshatra "Āślēsha" or "Āyilyam" at .77 of the day.
<i>Aḷagan Perumāḷ Parākrama-Pāṇḍya</i> .		
1915	585	Śaka 1403, 2 + 6th year, Rishabha, 30th, <i>śu. di.</i> 9, Sunday, Siddha-yōga, "Uttara-Phalguni." = A. D. 1482, Sunday, May 24; <i>śu.</i> 9 commenced at .05 of day and "Uttara-Phalguni" ended at .57 of day.
<i>Jatīlavarman</i> alias <i>Tribhuvanachakravartin Kōṇērinmaikōṇḍān Ativīrarāman Śrīvāllabhadēva</i> .		
"	577	Śaka 1493, 9th year, Prajōtpatti. Uttarāyana, Śaisira-ritu, Kumbha-ravi, 16, <i>śu. di.</i> 10, Friday, Śubha-yōga, Śubha-karana, "Ārdra." "Kumbha-ravi 16" should be "Kumbha-ravi 26." For on Friday February 22, A.D. 1571 (= Śaka 1493, Prajōtpatti), which was a day of "Ārdra" and the 26th of Kumbha month, the 10th <i>tithi</i> in śukla-paksha commenced at .37 (ending next day at .42). The Nakshatra ended at .87 on Friday.
<i>Jatīlavarman Tribhuvanachakravartin Kōṇērinmaikōṇḍān</i> .		
"	571	Śaka 1462, Śāryari, Tai 12, <i>śu. di.</i> , Bhadra-karana. = A.D. 1541, Saturday, January 8, <i>śu.</i> 11 ended at .65. Bhadra-karana is the 22nd karana (see <i>Ind. Chronology</i> Tab. III) and therefore the second half of the 11th <i>tithi</i> [<i>Ind. Chronology</i> , section 55, p. (23)].
<i>Irāṇakāḷamedutta Śrīvāllabhadēva</i> .		
"	567	Śaka 1463, 7th year, Plava, Āvaṇi 22, <i>śu. di.</i> 7, Tuesday, Rishabha-karana, Vishkambha-yōga, Anusha. In the year 1541 (= Ś. 1463 = Plava) <i>śu.</i> 7 and "Anusha" combined in Āvaṇi month on the 28th day, which was a Saturday (not Āvaṇi 22, Tuesday).
<i>Jatīlavarman Tirunelvelipperumāḷ</i> born under the asterism <i>Hasta</i> .		
"	583	Śaka 1457, Manmatha, Kārttika, 23, <i>śu. di.</i> 12, (error for <i>ba.</i> 12), Monday Śōbhana-yōga, "Svāti." = A.D. 1535, Monday, November 22; .31; .56. The verification supposes the <i>tithi</i> to be <i>ba.</i> 12 for which <i>śu.</i> 12 in the inscription is a manifest error.
TELUGU-CHŌLA.		
<i>Kannāradēva-Chōḍa</i> .		
"	316 and 327	Śaka 1037, Jaya, Chaitra, solar eclipse. There was no solar eclipse in the month of Chaitra in A.D. 1114 or 1115. There was a solar eclipse at the end of Adika-Chaitra at the beginning of Ś. 1036 current = A.D. 1113-14.
<i>Kannāradēva-Chōḍa-Mahārāja</i> .		
"	365	Śaka 10[9]8, Durmati (mistake for Durmukha), Kārttika, <i>śukla</i> 2, Sunday. If Śaka 1098 = Durmukha = A.D. 1176-77 was the correct year, Kārttika (lunar) <i>śu.</i> 2 fell on Wednesday, Oct. 6 while Kārttigai (Tamil solar month) <i>śu.</i> 2 fell on Friday Nov. 5. In neither case was the week-day Sunday, as stated in the inscription.
<i>Balli-Chōḷarāja</i> .		
"	324	Śaka 1133, Māgha, <i>śu[ddha]</i> 7, Thursday. In A.D. 1201-02 Māgha, <i>śu.</i> 7 ended at .61 on Wed. Jan. 2, A.D. 1202. The week-day was not Thursday.
<i>Bhīmadēva Kēśavadēva-Chōḍa-Mahārāja</i> , son of <i>Chōḍadēva-Mahārāja</i> .		
"	410	Śaka 1157, Chaitra, <i>śuddha</i> 5, Sunday, Mēsha-Saṅkrānti. = A.D. 1135, Sunday, Mar. 25, <i>śu.</i> 5 ended at .54. The day was that of Mēsha-Saṅkrānti.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
WESTERN CHĀLUKYAS.		
<i>Pratāpachakravartin Jagadēkamalla.</i>		
1915	503	11th year, Vibhava, Chaitra New-moon Monday, solar eclipse. In A.D. 1148 on Tuesday; April 20; <i>ba.</i> 15 ended at '18. <i>Ba.</i> 15 commenced on Monday at '27. And it was a day of solar eclipse.
"	517	Yuva, Pau[shya], 5 (<i>pañchami</i>), Monday, Uttarāyana-Saṅkrānti. In A.D. 1155-56 = Yuva, Pausha śuddha pañchami fell on Wed., Nov. 30; '98; and Pausha bahula 5 on Friday, Dec. 16; '14. In neither case was Monday the week-day.
<i>Jagadēkamalla (II).</i>		
"	521	5th year, Dundubhi, Śrāvana, Full-moon, Sunday, lunar eclipse. In A.D. 1142-43 (= Dundubhi), Śrāvana full-moon <i>tithi</i> ended on Sat. August 8, A.D. 1142 at '48 of day; and there was a lunar eclipse on that day. It is not known why Sunday is referred to as the day of eclipse.
"	549	5th year, Dundubhi, Pushya, <i>śudhā</i> 6, Friday, Uttarāyana-Saṅkrānti. = A.D. 1142, Friday, Dec. 25; '55. It was a day of Uttarāyana-Saṅkrānti.
<i>Trailōkyamalla (Sōmēsvara I).</i>		
"	489	Śaka 976, Jaya, Phālguna, <i>śuddha</i> 5, Sunday. = A.D. 1055, Saturday, Feb. 4; <i>Śu.</i> 5 ended at '94. The week-day was Saturday and not Sunday.
"	522	Śaka 974, Nandana, Pushya, <i>bahula</i> , 2, Thursday, Uttarāyana-Saṅkrānti. In the year A.D. 1052-53 (= Śaka 974 = Nandana), the month Pausha was <i>kshaya</i> , i.e., suppressed (vide <i>Ind. Chron.</i> Tab. X, page 83) and the citation of a <i>tithi</i> belonging to a suppressed month deserves to be noted. Mārgasīra month in this year is what would ordinarily have been called <i>Pausha</i> and Mārgasīra <i>ba.</i> 2 in A.D. 1052-53 did fall on a Thursday, i.e., on Thursday, December 10; '73. For another instance of the citation of a suppressed month in an inscription see Report for 1914-15, page 82.
"	561	Śaka 976, Jaya, Paushya, <i>śuddha</i> 1[3], Sunday, Uttarāyana-Saṅkrānti, lunar eclipse. The date intended is apparently either A.D. 1053, Sunday, Nov. 28, when <i>Mārgasīra</i> , śukla 15 ended at '55, and on which day there was a lunar eclipse, or A.D. 1053, Sunday, Dec. 26 when Pausha śukla 13 (which of course could not be a day of lunar eclipse) ended at '19 of day. <i>Jaya</i> in the inscription is apparently an error for <i>Vijaya</i> , since the former was A.D. 1054-55 and the latter A.D. 1053-54. Pausha may or may not be an error. The solar month and day corresponding to Pausha <i>śu.</i> 13 were Makara 3, which was after Uttarāyana-Saṅkrānti.
"	565	Chālukya Vikrama year 6, Durmati, Pushya, <i>bahula</i> , [6], Thursday, Uttarāyana-Saṅkrānti. = A.D. 1081, Thursday, Dec. 23, when bahula 6 commenced at '53, ending on Friday at '43. Uttarāyana-Saṅkrānti in this year fell on Friday, 24 Decr. at '30 of day (by Āryasiddhānta).
"	515	Ch. Vik. year 17, Āngirasa, Vaiśākha, Full-moon, lunar eclipse. = A.D. 1092, (= Āngirasa), Saturday, April 24, when there was a lunar eclipse, <i>tithi</i> ending at '57.
"	516	. . . . ., Mārgasīra, Full-moon, Sunday, lunar eclipse. In A.D. 1053, Sunday Nov. 28; <i>śu.</i> 15 ended at '55 of day and there was a lunar eclipse.
"	518	Ch. Vik. year 32, Sarvajit, Pushya, Full-moon, Tuesday, lunar eclipse. = A.D. 1107 (= Sarvajit), Tuesday, Decr. 31, when there was a lunar eclipse, <i>tithi</i> ending at '66.
"	519	Ch. Vik. year 4, Siddharthin, Jyēshtha, <i>śuddha</i> 10, Thursday. In A.D. 1079 (= Siddharthin = Chālukya Vikrama year 4), Jyēshtha <i>śuddha</i> 10 fell on Monday May 13, so that Jyēshtha <i>śuddha</i> 6 was Thursday, May 9, when 6th <i>tithi</i> ended at '36.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—cont.

Year.	Number of inscription.	Astronomical details. English equivalents and remarks.
<i>WESTERN CHĀLUKYAS—cont.</i>		
<i>Traitōkyamalla (Sōmēśvara I)—cont.</i>		
1915	523	Ch. Vik. year 4, Siddhārthīn, Jyēshṭha, <i>suddha</i> 10, Thursday. Same remarks as against No. 519.
<i>Bhuvanākamalladēva.</i>		
„	514	Śaka 990, Kīlaka, Mārgaśira, Full-moon, Friday, lunar eclipse. In A.D. 1068, Friday, Aug. 15; <i>śu.</i> 15 ended at 15 of day, and there was a lunar eclipse on this day. The month was Bhādrapada and not Mārgaśira. In this year, Mārgaśira <i>śu.</i> 15 fell on Wednesday. Mārgaśira in the inscription is probably an error for Bhādrapada.
<i>Tribhuvanamalla (Vikramāditya VI).</i>		
„	505	Chālukya Vikrama year 31, Vyaya, Śrāvāṇa, Full-moon, Wednesday, lunar eclipse. A.D. 1106-07 = Ch. Vik. Era 31 = Vyaya. In this year Śrāvāṇa full-moon, when there was a lunar eclipse, fell on Tuesday, July 17, A.D. 1106: the <i>tithi</i> ended at 92. The inscription (like No. 521 of 1915) quotes however the next day Wednesday as the day of eclipse.
<i>Bhūlōkamalladēva (Sōmēśvara III).</i>		
„	499	Ch. Vik. year 58, Pramādīcha, Pushya, <i>bahula</i> 11, Sunday, Uttarāyana-Saṅkrānti, Vyatīpāta, solar eclipse. In A.D. 1133-34, (= Pramādīcha = Ch. Vik. year 58), Pushya <i>bahula</i> 11 fell on Sunday, December 24, A.D. 1133 when <i>tithi</i> ended at 12 of day. Uttarāyana-Saṅkrānti occurred on the same day at 75 of day; but solar eclipse did not occur till Saturday 27 January, A.D. 1134, which was Māgha Amāvāsyā.
„	502	Ch. Vik. year 57, Paridhāvin, Chaitra, <i>suddha</i> 5, Thursday, “Rōhīṇī,” Śōbhana-yōga, Bālavā-karāṇa, and Vishu-Saṅkrānti. A.D. 1132. The day intended is apparently A.D. 1132, Wednesday, March 23, on which day Chaitra <i>suddha</i> 5 ended at 75 and Vishu-Saṅkrānti, or Mēsha-Saṅkrānti occurred at 84. But the week-day was Wednesday, not Thursday which must be an error.
<i>Traitōkyamalla Bhujabalavira Rāyamurāri Sōmēśvaradēva (IV).</i>		
„	555	Śaka 1106, Krōdhin, Kārttika, New-moon, Monday, solar eclipse. = A.D. 1184 (= Krōdhin) Monday, November 5; (lunar) Kārttika <i>ba.</i> 15 ended at 18. But there was no solar eclipse on that day. In A.D. 1183 (lunar) Kārttika, new-moon was on Thursday and then there was a solar eclipse.
<i>Vīranārāyana Sōmēśvaradēva IV.</i>		
„	546	Śaka 1108, Parābhava, Pushya, <i>suddha</i> 13, Wednesday, Uttarāyana-Saṅkrānti. In A.D. 1186 (= Parābhava), Pushya <i>śu.</i> 13 ended on Friday at 07. In A.D. 1185, which was not Parābhava, Pushya <i>śu.</i> 13 ended on Sunday at 42. In either case the inscription must be wrong as to week-day.
<i>Vīmayāditya Satyāśraya.</i>		
1915-16	7 App. A	Śaka 614, 12th year, Āshāḍha, Full-moon, summer solstice. If the reference were to Śaka 614 expired (as in Kielhorn's No. 29— <i>vide</i> his <i>List of Southern Inscriptions</i>), the Āshāḍha full-moon would be that which fell on June 4 (Adhika Āshāḍha), which would be about the 76th day of the Indian solar year or that which fell on July 4, (Nija Āshāḍha) which would be the 105th day of the Indian solar year. Neither day would be the summer solstice, whether of the tropical or of the sidereal sun. But if we took Śaka 614 as referring to the current Śaka year i.e. to A.D. 691-2, then Āshāḍha full-moon would have been on June 16, A.D. 692, which would be the 88th day of the Indian sidereal year and very near the tropical summer solstice.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		KĀSHĪRAKŪṬA. <i>Gōyindaru Ballaha.</i>
1915	512	Śaka 852, Khara, Phālguna, <i>suddha</i> 5, Friday. = A.D. 931, Friday, February 25, on which day Phālguna <i>suddha</i> 5 ended at .67 of the day. Northern Khara coincided with A.D. 930-31 while the Khara of Southern India was A.D. 931-32. The inscription must be taken to refer to the Northern or true Bārhaspatya cycle of 60 years (see <i>Indian Chronology</i> , Chapter XIII) and not to the southern cycle
		SĀLŪVA. <i>Mahāmaṇḍalēśvara Teluṅgurāyudēva-Mahārāya.</i>
„	476	Śaka 1350, Kilaka, Āsvīja, <i>siddha</i> 15, Sunday, lunar eclipse. In A.D. 1428 (= Kilaka) Āsvina <i>su.</i> 15 fell on Thursday and not on Sunday; but it was a day of lunar eclipse. In A.D. 1427 (= Ś. 1350 current) Āsvina <i>su.</i> 15 fell on Sunday, October 5; and ended at .65 of day.
		<i>Narasana-Nāyaka.</i>
„	143	Śaka 1420, Kālayukta, Mēsha, <i>su. di.</i> Purnamī, “Hasta,” Sunday. In A.D. 1498 (= Kālayukta), Mēsha <i>su.</i> 15 fell on Friday and the Nakshatra was “Chitra”. But in A.D. 1497 (= Ś. 1420 current, but not Kālayukta), Mēsha <i>su.</i> 15 fell on Sunday, April 16 and ended at .91 of day. The Nakshatra was “Svāti”; but it has to be noted that “Hasta” had ended on the previous day Saturday about sunrise. The Nakshatra “Chitra” which is between “Hasta” and “Svāti” having begun at sunrise and ended at .94 on Saturday.
		<i>Narasā-Nāyaka.</i>
1916	47	Śaka 142[4], Dandubhi, Uttarāyana, Kumbha, <i>ba. di.</i> 4, Vidarbaka-vāra (?) Vyatipāta-yōga, “Tiruvēnam”. In A.D. 1502-03 (= Dandubhi) Kumbha <i>ba.</i> 4 fell on Wednesday, February 15, A.D. 1503 when the Nakshatra was “Chitra”; but on Thursday, February 23, A.D. 1503 the Nakshatra was “Śravaṇa” ending at .78 and <i>ba.</i> 3 (not 4) commenced at .70 ending on Friday at .66. In A.D. 1501-02 Kumbha <i>ba.</i> 4 fell on Thursday 27 January A.D. 1502 and the Nakshatra was “Hasta”.
		VIJAYANAGARA DYNASTY, I. <i>Vīra-Kumāra-Kampana-Udayar, son of Bokkana-Udayar.</i>
1915	272	Śaka 1285, Śōbhakṛit, Dhanus, <i>su. di.</i> 11, Wednesday, Punarvasu. In A.D. 1363 (= Śōbhakṛit = Ś. 1285 expired), Dhanus <i>su.</i> 11 fell on Sunday and the Nakshatra was “Bharani”. In A.D. 1362 (= Ś. 1285 current), Dhanus <i>su.</i> 11 fell on Monday and the Nakshatra was “Āśvini”.
1916	226	Śōbhakṛit, Karkaṭaka, <i>su. di.</i> 7, Saturday, Śōdi. In A.D. 1363 (= Śōbhakṛit), Karkaṭaka, <i>su.</i> 7 fell on Tuesday.
		<i>Harihara II.</i>
1915	417	Śaka 132[2], Vikrama, Māgha, <i>su.</i> 10, Monday. = A.D. 1401, Monday, January 24: <i>su.</i> 10 commenced at .28 and ended on Tuesday at .24.
		<i>Hartharu (?)</i>
1916	215	Yuva, Makara, <i>su. di.</i> 8, Āsvati, Monday. = A.D. 1395, Monday, January 7; <i>su.</i> 8 commenced at .81 and ended on Tuesday at .73 of that day.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA DYNASTY, I— <i>cont.</i>		
<i>Harihara.</i>		
1916	217	Bahudhānya, Rishabha, <i>śu. di.</i> 3, Sunday, "Punarpuṣam" = A.D. 1398, Sunday, May 19; ·37; ·75.
<i>Dēvarāya.</i>		
"	144	Śaka 1360, Krōdhana, Mithuna, <i>śu. di.</i> 10, Monday, "Tiruvōnam". The cyclic year quoted is correct according to northern cycle (vide No. 512 of 1915). The year in southern cycle was Kālayukta = A.D. 1438, Monday, June 2; f.d.t. ·34. The Nakshatra was "Chitra" and not "Śravaṇa".
"	193	Śaka 1360, Kālayukti, Mithuna, <i>śu. di.</i> Monday, "Punarpuṣam". In A.D. 1438 (= Ś 1360 expired = Kālayukta), on Monday, May 26; (= 30 Vṛishabha; not a day in Mithuna) ·11; f.d.n. ·09. Mithuna in the inscription is apparently an error for Vṛishabha.
"	230	Śaka 1365, Rudhirōdgārin, Vṛishchika, <i>śu. di.</i> 12, Monday, "Rēvati". = A.D. 1443, Monday, November 4; ·70; ·73.
<i>Vijayarāya.</i>		
1915	420	Śaka 1363, Durmati, Kārttika, <i>śu.</i> 11, Thursday. = A.D. 1441, Thursday, October 26; ·40.
<i>Mallikārjuna.</i>		
"	386	Śaka 137[6], Śrimu[kha], Bhādrapada, <i>śu.</i> 15, Sunday. = A.D. 1453, Sunday, August 19; ·29.
<i>Virapratāpa Dēvarāya-Mahārāya Mallikārjunarāya.</i>		
1916	252	Śaka 1385, Chitrabhānu, Dhanus, <i>śu. di.</i> 5, Friday, "Viśakhā". <i>Śu.</i> 5 and "Viśakhā" cannot concur in the month of Dhanus. In A.D. 1463 (= Ś. 1385 expired = Subhānu not Chitrabhānu), <i>śu.</i> 5 commenced on Friday, September 16 at ·86 and ended on Saturday at ·76. "Viśakha" ended on Friday at ·79.
"	254	Śaka 1323, Vikrama, Mithuna, <i>śu. di.</i> 11, Monday, "Rēvati". In A.D. 1400 (= Ś. 1323 current = Vikrama), Mithuna <i>śu.</i> 11 fell on Thursday and not on Monday. The Nakshatra was "Svāti". <i>Śu.</i> 11 and "Rēvati" can concur ordinarily only in Vṛishchika, not in Mithuna. In A.D. 1400, such concurrence took place on Friday, October 29, A.D. 1400, when <i>śu.</i> 11 ended at sunrise and "Rēvati" began at ·38, ending next day at ·50.
VIJAYANAGARA DYNASTY, II.		
<i>Vira-Narasimharāya, son of Bhujabaladēva-Mahārāya.</i>		
1915	289	Śaka 1431, Śukla, Karkāṭaka, <i>śu. di.</i> 5, Friday, "Hasta". In A.D. 1509 on Sunday, July 22; <i>śu.</i> 5 ended at ·21 and "Hasta" at ·35. The week-day seems to be wrong.
<i>Krishnarāya.</i>		
"	138	Śaka 1455 (read Ś. 1445), Svabhānu, Kārttika, 23, Purnima, Sunday. = A.D. 1523 (= Ś. 1445 = Svabhānu) Sunday, November 22; <i>śu.</i> 15 commenced at ·03 and ended at ·01 on Monday.
"	335	Śaka 1440, Īsvara, Jyēshṭha, ba[hula *] | 3]0, Friday, solar eclipse = A.D. 1517 (= Ś. 1440 current = Īsvara) Friday, June 19; <i>ba.</i> 30 ended at ·17 of day; and the day was one of solar eclipse.
"	336	Śaka 1440, Īsvara, Māgha, <i>ba.</i> 1[4], Monday. = A.D. 1517, Monday, February 8; f.d.t. ·16.
"	353	Śaka 1445, Chitrabhānu, Vaiśakha, <i>ba.</i> 3, Monday. = A.D. 1522 (= Ś. 1445 current = Chitrabhānu) Monday, May 12; f.d.t. ·69.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915—~~cont.~~

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA DYNASTY, II— <i>cont.</i>		
<i>Krishnarāya</i> — <i>cont.</i>		
1915	433	Śaka 14 [43], Vishu, Kārttika, <i>su.</i> 15, Monday. In A.D. 1521 Kārttika (lunar) <i>su.</i> 15 commenced at '02 and ended at '94 on Tuesday, October 15; so that no part of <i>su.</i> 15 touched <i>Monday</i> . <i>Monday</i> in the inscription seems to be an error for <i>Tuesday</i> .
"	623	Śaka 1442, Pramāthin, Kārttika, <i>suddha</i> 15, Sunday, lunar eclipse. = A.D. 1519, Sunday, November 6; <i>su.</i> 15 ended at '68 of day; and it was a day of lunar eclipse.
1916	169	Śaka 1437, Yuva, Karkāṭaka, Sōmagrahana. = A.D. 1515, Wednesday July 25 (= 26 Karkāṭaka) when there was a lunar eclipse.
"	216	Śaka 1443, Vṛisha, Ādi 31, Monday, Ēkādaśi, "Mṛigaśīrsha" = A.D. 1521, Monday July 29; '80; '52.
"	225	Śaka 1442, Vikrama, Makara, <i>su. di.</i> 7, Sunday, "Hasta." In A.D. 1520 Makara <i>su.</i> 7 fell on Tuesday, January 15, A.D. 1521. The date intended is apparently Sunday, Dec. 30, A.D. 1520 on which day <i>ba.</i> 7 commenced at '27 of day, ending at '34 on the following day, while Nakshatra "Hasta" was current throughout Sunday, having commenced at '91 on Saturday and ending at '01 on Monday. <i>Śukla</i> 7 in the inscription is apparently an error for <i>bahula</i> 7.
"	246	Śaka 1435, Śrīmukha, Kumbha, <i>su. di.</i> 12, (Bhīmadvādasi), Monday, "Punarvasu." = A.D. 1514 Mon. Feb. 12; on which day Māgha <i>su.</i> 12 ended at '71 of day and Nakshatra "Punarvasu" at '55 of day. Māgha <i>su.</i> 12 is called "Bhīmadvādasi"—vide <i>Ind. chron.</i> p. (51).
<i>Achyutarāya.</i>		
1915	136	Śaka 1458, Durmukhi, Arpaśi, 27, Dvādasi, Wednesday, "Uttara-Phalguni." In A.D. 1536 on Wed. Oct. 11; <i>ba.</i> 12 ended at '95 of day and Nakshatra "Uttara-Phalguni" commenced at '22 of day ending at '31 of the following day. The citation Aippaśi 27, <i>dvādasi</i> appears to be a case of a curious <i>lapsus calami</i> for Aippaśi 12, 27th <i>tithi</i> ; for in reality the day was such. On Aippaśi 27 in that year, i.e., Oct. 26, the <i>tithi</i> was no doubt <i>dvādasi</i> but the week-day was Tuesday, not Wednesday and the Nakshatra was not "Uttara-Phalguni" but "Rēvati."
"	492	Śaka 1454, Nandana, Phālguna, <i>ba.</i> 7, Monday. = A.D. 1533, Monday, March 17; <i>ba.</i> 7 ended at '35.
"	527	Śaka 1457, Jaya, Pushya, <i>suddha</i> 3, Monday, Saṅkramaṇa. = A.D. 1534 (= Jaya = Śaka 1457 current), Monday, December 7; f.d.t. '19.
"	620	Śaka 14 [53], Khara, Kumbha, <i>ba. di.</i> 14, Śravaṇa, Sunday, Śivarātri. = A.D. 1532 (= Khara, Śaka 1453 current), Sunday, February 4; f.d.t. '22; '93.
"	621	Śaka 1300 (mistake for 1464) Plava, Tai, Paurṇami, "Pushya," Monday. In A.D. 1541-42 (= Plava, Śaka 1464 current), Tai Paurṇami <i>tithi</i> ended on Sunday, January 1, A.D. 1542 at '92; Nak. "Pushya" ended on Monday, January 2 at '78. In A.D. 1542-43 (= Śaka 1464 expired = Śubhakṛit), Tai Paurṇami <i>tithi</i> and "Pushya" fell on Saturday, January 20, A.D. 1543, ending at '93 and '40 respectively on the same day.
1916	210	Śaka 1458, Durmukhi, Mithuna, <i>su. di.</i> 7, Sunday, "Hasta." = A.D. 1536 Sunday, June 25; '92; f.d.n. '14.
"	222	Śaka 1458, Durmukhi, Mēsha, <i>su. di.</i> 10, "Tiruvōṇam," Friday. <i>Su.</i> 10 and "Śravaṇa" cannot concur in Mēsha but may do so in Kanyā. In A.D. 1536 (= Śaka 1458 expired = Durmukhi), Āsvina <i>su.</i> 10 and "Śravaṇa" concurred on Sunday, September 24 but the week-day was not Friday. On Friday, March 31, A.D. 1536 (= Mēsha 5) Mēsha <i>su.</i> 10 commenced at '19, ending at '27 on Saturday but the Nak. for Friday was "Āślēsha," not "Śravaṇa."
<i>Sadāśivarāya.</i>		
1915	314	Śaka 1468, Parābhava, Jyēshtha, <i>su.</i> 15, Monday. = A.D. 1545, Monday, May 25; f.d.t. '21.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—con

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA DYNASTY, II—cont.		
<i>Sadāśivarāya—cont.</i>		
1915	419	Śaka 1468, Parābhava, Śrāvana, <i>ba.</i> 12, Thursday. In A.D. 1546 (= Śaka 1468 expired = Parābhava) Śrāvana, <i>ba.</i> 12 ended on Monday, 23rd August, at .07; and in A.D. 1545 (= Śaka 1468 current) it ended on Tuesday, August 4, at .32. In neither case the week-day Thursday.
"	454	Śaka 1477, Rākshasa, Śrāvana, <i>su.</i> 11, Thursday. In A.D. 1554 (= Śaka 1477 expired = Rākshasa) Śrāvana <i>su.</i> 11 fell on Tuesday 23 July. In A.D. 1554 (= Śaka 1477 current = Ananda) Śrāvana <i>su.</i> 11 fell on Thursday, August 9, ending at .49 of the day. The latter is probably the intended date.
"	475	Śaka 1467, Kilaka, Āshādha, <i>su.</i> 1, Thursday. In A.D. 1548 (= Kilaka, Śaka 1470 expired), Āshādha, <i>su.</i> 1 fell on Thursday, June 7, ending at .06 of day. But this was Śaka 1470 expired not Śaka 1467 which must be an error.
"	485	Śaka 1481, Siddhārthin, Āsvīja, <i>su.</i> 15, [Sunday]. = A.D. 1559, Sunday, October 15 f.d.t. .38.
"	543	Śaka 1482, Raudri, Vaiśākha, <i>ba.</i> 15, solar eclipse. A.D. 1560 (= Śaka 1482 expired = Raudri) Vaiśākha, <i>ba.</i> 15 fell on Saturday, May 25; but there was no solar eclipse on that day. There was a solar eclipse on Śrāvana, <i>ba.</i> 15 which fell on Wednesday, August 21, A.D. 1560.
1916	191	Śaka 1483, Durmati, Tulā, <i>su. di.</i> 7, Wednesday. = A.D. 1561, Wednesday, October 15; .23
"	213	Śaka 1463, Śōbhakrit, Simha, <i>su. di.</i> 6, Monday, Śōdi (= Svāti). = A.D. 1543, Monday, August 6; .27; .47.
VIJAYANAGARA DYNASTY, III.		
<i>Raṅga II (Śrirāṅgarāya).</i>		
"	209	Śaka 1499, Bahudhānya, Mēsha, <i>ba. di.</i> 10, Monday, "Śrāvana." (Śaka 1500 = A.D. 1578 = Bahudhānya). = A.D. 1578, Monday, March 31; f.d.t. .85; f.d.n. .00.
"	262	Śaka 1508, Vyaya, Tulā, <i>su. di.</i> 12, Rēvati, Monday. = A.D. 1585, Monday, October 25; .26; f.d.n. .21.
"	263	Śaka 1509, Chitrabhānu, Vaigāsi 13, Kārttigai, Amāvāsyai, Saturday. Chitrabhānu = A.D. 1582 = Śaka 1504. The date corresponds only to a day in A.D. 1583 = Śaka 1505. For in A.D. 1583 on Saturday, May 11; <i>ba.</i> 15, ended at .50 and the Nakshatra "Kārttigai" or "Krittikā" at .33. Śaka 1509 in the inscription is apparently an error for Śaka 1506 current or Śaka 1505 expired, and Vaigāsi 13 appears to be an error for Vaigāsi 14. To find an equivalent for Vaigāsi 13, "Kārttigai" Nakshatra, Saturday, and Amāvāsyai, we must go back to A.D. 1556 (= Śaka 1478 expired = Nala), when all these details concurred on Saturday, May 9.
<i>Veṅkaṭapatidēva.</i>		
"	208	Śaka 1514, Nandana, Mēsha, <i>su. di.</i> 2, Sunday, Aśvati. In A.D. 1592 on Sunday, April 2; <i>su.</i> 1 commenced at .19 on Sunday and ended at .09 on the following day. The Nakshatra "Aśvati" ended on Sunday at .75. <i>Su.</i> 2 in the inscription is apparently an error for <i>su.</i> 1.
KĀKATĪYAS.		
<i>Gaṇapatidēva-Mahārāya.</i>		
1915	405	Śaka 11[71*], Kilaka, Paushya, <i>suddha</i> 10, Monday, Uttarāyana-Saṅkrānti. In A.D. 1247 (= Śaka 1170 current) on Monday, December 9, <i>su.</i> 10, ended at .19. As this day was the 13th of Dhanus, it was not Uttarāyana-Saṅkrānti.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks.
		KĀKATĪYAS—cont.
		<i>Rudradēva.</i>
1915	333	Śaka 1199, Bahudhānya, Vaiśākha, <i>śuddha</i> 3, Thursday. = A.D. 1277, Thursday, April 8; '02.
		<i>Pratāparudradēva.</i>
"	298	Śaka 1242, Raudri, Śrāvāṇa, <i>śuddha</i> 1, Monday. = A.D. 1320, Monday, July 7; <i>śu.</i> 1 ended at '60
		YĀDAVAS.
		<i>Siṅgaṇa.</i>
"	552	Śaka 1[12]5, Dundubhi, Pushya, <i>śu.</i> [8], Thursday, Uttarāyaṇa-Saṅkrānti. A.D. 1202, Thursday, December 26; <i>śu.</i> 11 ended at '88. Uttarāyaṇa-Saṅkrānti occurred on Wednesday, 25th December, at '61 of the day and was apparently kept on Thursday. <i>śu.</i> [8] in the inscription seems to be a wrong reading for [11].
		<i>Jaitugi (II).</i>
"	520	Śaka 1[151], Virōdhin, Chaitra, <i>śuddha</i> 10, Wednesday. In A.D. 1229, Chaitra (lunar) <i>śu.</i> 10 fell on Tuesday. But in the solar month of Chittirai or Mēsha, <i>śu.</i> 10 commenced on Wednesday, 4th April (= 11 Mēsha) at '06 and ended at '04 the following day. The month of "Chaitra" in the inscription may perhaps have been meant for solar month Chittirai or Mēsha.
		<i>Rāmachandradēva.</i>
"	478	Śaka 1200, Bahudhānya, Jyāishṭha, <i>śu.</i> 1, Thursday. In A.D. 1278, Jyēshṭha, <i>śu.</i> 1 fell on Tuesday, 24th May, but <i>śu.</i> 10 was on Thursday, June 2; when the <i>tithi</i> ended at '19.
		KALACHURYA.
		<i>Rāyamurāri Bhujabalamalla Sōmēsvara.</i>
"	513	Śaka 1093, Khara, Māgha, <i>śuddha</i> 5, Monday. In A.D. 1171-2 (= Śaka 1093 current = Khara) Māgha <i>śu.</i> 5 ended on Sunday, 2nd January, A.D. 1172. Monday quoted in the inscription seems to be wrong.
		<i>Bhujabalamalla.</i>
"	504	Regnal year lost. Tāraṇa, Jyēshṭha, <i>śuddha</i> , Full-moon, Saturday, lunar eclipse. = A.D. 1164 (= Tāraṇa, Ś. 1086, expired), Saturday, June 6, '84. It was a day of lunar eclipse.
		VELANĀNDU.
		<i>Velanānti-Goṅka.</i>
"	441	Śaka 1054, Kārttika, <i>śuddha</i> 13, Sunday. = A.D. 1132, Sunday, October 23; f.d.t. '47.
		KONḌAPADMAṬI.
		<i>Manma-Māṇḍa.</i>
"	393	Śaka 1061, Āśvija, dark-half, Indra's day (i.e., 12th <i>tithi</i>), Monday. In A.D. 1138 (= Śaka 1061 current) Āśvina <i>ba.</i> 12 fell on Sunday. In A.D. 1139 (= Śaka 1061 expired) Āśvina <i>ba.</i> 12 fell on Saturday.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		KŌṬAS.
		<i>Manmakēta or Kōṭakēta (Kēta III).</i>
1915-16	5 of App. A.	Śaka 1162, Māgha, ardhodaya. Ardhodaya [<i>vide Ind. Chron.</i> p. (53)] is defined to be a combination of Sunday with Nakshatra "Śravaṇa" by day time and Yōga-Vyatipāta on amāvāsya day at the end of Pausha month. In A.D. 1240-41 (= Ś. 1162 expired), on Sunday, 13 January A.D. 1241 all these phenomena concurred by day time, because on that day amāvāsya <i>tithi</i> at the end of Pausha month ended at '72; Nakshatra "Śravaṇa" had commenced on Saturday at '95, was current throughout Sunday and ended on Monday at '02. Lastly Yōga-Vyatipāta ended on Sunday at '62 of the day.
		<i>Jagamechchuganḍa Gaṇapatidēva</i>
"	391	Śaka 1180, Bhādrapada, <i>ba.</i> 6, Friday. In A.D. 1257 (= Śaka 1180 current) Bhādrapada <i>śu.</i> 6 fell on Friday, 17 August while <i>ba.</i> 6 in the same month commenced on Friday, August 31 at '57 and ended on Saturday, September 1 at '51.
		<i>Bhīma.</i>
"	299	Śaka 1187, Phālguna, <i>śu.</i> 5, [Thursday]. In A.D. 1216 on Wednesday, February 24; <i>śu.</i> 5 ended at '51. The week-day in the inscription should be [Wednesday] not [Thursday].
		MISCELLANEOUS.
		<i>Rakkasa Gaṅgarasadēva-Mahārāja.</i>
"	563	Śaka 1169, Plavaṅga, Jyēshtha, <i>suddha</i> 13, Saturday. = A.D. 1247 Saturday, May 18; <i>śu.</i> 13 was current the whole of that day. The <i>tithi</i> commenced on Friday at '94 and ended on Sunday at '01.
		<i>Tribhuvanachakravartin Vira-Gaṇḍagōpāla.</i>
1916	165	4th year, Kumbha, <i>śu. di.</i> 7, Monday, "Punarvasu." In Kumbha month <i>śu.</i> 7 and "Punarvasu" cannot join, any more than in Tulā month (see next inscription) <i>śu.</i> 11 and Aśvati can join. This is unfortunate since only two dated inscriptions seem to be available for this reign and both are intrinsically wrong. The king is referred in the famous introduction <i>Samastha-jagad</i> of the inscriptions of Jaṭavarman Sundara-Pāṇḍya I of A.D. 1251.
"	178	2nd year, Tulā, <i>śu. di.</i> 11, Monday, "Aśvati." See remarks against last inscription.
		<i>Tribhuvanachakravartin Vijaya-Gaṇḍagōpāla.</i>
"	137	32nd year, Rishabha, <i>śu. di.</i> 7, Sunday. "Pushya." One of the following dates is a possible equivalent, the solar month being an uncertain factor in nearly all the inscriptions of this reign which have been furnished for verification this year. A.D. 1280, Sunday, Ap. 7 (= Mēsha 14), f.d.t. '07; f.d.n. '84 (Nak. commenced on Sunday at '75). ✓ A.D. 1281—Saturday, Ap. 26 (= Rishabha 2); '80; '14. Week-day in A.D. 1282 was Thursday (Ap. 16 = Mēsha 22); and in A.D. 1283, Monday, (April 5 = Mēsha 11). A.D. 1284, Sunday, Ap. 23 (= Mēsha 30); '79; '37.
"	139	5th year, Karkātaka, <i>śu. di.</i> 5, Sunday, "Uttiram." <i>Karkātaka</i> is probably an error for <i>Mithuna</i> . In A.D. 1254, on Sunday, June 21 (= Mithuna 26), <i>śu.</i> 5 ended at '78, while "Uttiram" or "Uttiram Phalguni" commenced at '97, was current all Monday and came to end on Tuesday at '07. "Uttara-Phalguni" was the Nakshatra of Monday and Tuesday rather than of Sunday. ✓

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16,—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
MISCELLANEOUS—cont.		
<i>Tribhuvanachakravartin Vijaya-Gaṇḍagōpāla</i> —cont.		
1916	140	. . . , Makara, <i>su. di.</i> 7, Monday, "Uttirattādi." There are suitable dates in A.D. 1269, (Monday, December 30 = Makara 5; f.d.t. .42; .42); A.D. 1283 (Monday, December 27 = Makara 1; f.d.t. .00; .32) and possibly in one or two other years between 1249 and 1283.
"	164	15th year, Mēsha, <i>su. di.</i> 3, Friday, "Pūṣam." The solar month <i>Mēsha</i> is probably an error for <i>Mithuna</i> , in which alone <i>su. 3</i> can ordinarily concur with "Pushya". But even with this correction there is no complete equivalent in the years A.D. 1262, 1263, 1264, 1265, 1266, 1267, 1268. \curvearrowright
"	177	28th year, Karkāṭaka, <i>su. di.</i> 3, Saturday, "Mūla." The solar month Karkāṭaka, in which <i>su. 3</i> and "Mūla" cannot concur, is probably an error for Vriśchika in which such concurrence can take place. With this correction, we may find an equivalent in A.D. 1277 on Saturday, (October 30 (= Vriśchika 3) when Śukla 3 ended at .90 and Nakshatra "Mūla" commenced at .29, ending next day at .24.
"	197	30th year, Tulā, <i>su. di.</i> 7, Friday, "Punarpuṣam." The solar month <i>Tulā</i> is a manifest error for, possibly, <i>Mēsha</i> . With this correction, we may find a base equivalent in A.D. 1278, Friday Ap. 1 (= Mēsha 7); on which day <i>su. 7</i> ended at .35, while Nakshatra "Punarvasu" commencing at .60 on the same day ended next day at .65. <i>Nabōbu Sādāllēkhān Sāyapu.</i>
1915	617	Śaka 1596, Ānanda, Māsi, 19, Ārdra, 13 (<i>trayōdaśi</i>), Friday. A.D. 1674-75 = Ś. 1596 expired = Ānanda. The date should apparently be Māsi 16, "Śravaṇa," 13 (<i>trayōdaśi</i>), Friday which would then be A.D. 1675, Friday, February 12 (= Māsi 16), on which day <i>bahula trayōdaśi</i> ended at .45 and Nakshatra "Śravaṇa" ended at .62. ANONYMOUS.
"	137	Dundubhi, Kārttigai, Thursday, Pañchami, "Uttarāshāḍha," 15 = A.D. 1621, Thursday, November 8; .42; .55.
"	293	Śaka 10[8]8, Āsvayuja, <i>su. di.</i> 10, Thursday. = A.D. 1166, Thursday, October 6; .32.
"	296	Śaka 1479, Piṅgala, Māgha, <i>bahula</i> 14, Monday, Mahāśivarātri. In A.D. 1557 on Friday, January 29; Māgha, <i>ba.</i> 14 ended at .50; and Nak. "Śravaṇa" at .70. The week-day Monday seems to be wrong. Mahāśivarātri is the midnight nearest to Māgha, <i>ba.</i> 14, at which Nakshatra "Śravaṇa" is current.
"	306	Śaka 1346, Krōdhin, Māgha, <i>su.</i> 2, Monday. = A.D. 1424, Monday, January 3; f. d. t. .08.
"	309	Śaka 1187, Krōdhana, Kārttika, <i>bahula</i> 15, Monday. = A.D. 1265, Monday, November 9; .45.
"	320	Śaka 1179, Durmati (wrong), Bhādrapada, <i>bahula</i> 2, Sunday. Śaka year is wrong as (Durmati = A.D. 1261 = Śaka, 1184) current. In A.D. 1261, Monday, September 12; <i>ba.</i> 2 ended at .36. It commenced on Sunday at .37.
"	323	Śaka 1813 (A.D. 1891, April 15), Khara, Mēsha, Chaitra, Śukla, 7, Wednesday, "Punarvasu." = A.D. 1891, Wednesday, April 15; .61; f.d.n. .10.
"	326	Śaka 1245, Rudhirōdgārin, Chaitra, <i>ba[hula*]</i> 3, Mēsha-Saṅkrānti. = A.D. 1323, Saturday, March 26; .14. It was a day of Mēsha-Saṅkrānti.
"	328	Śaka 1474, Paridhāvin, Kārttika, <i>su[kla]</i> 11, Thursday. = A.D. 1552, Thursday, October 27; f.d.t. .16.
"	329	Paridhāvin, Kārttika, <i>suddha</i> , 1, Monday. = A.D. 1552, Monday, April 18; f.d.t. .83.
"	337	Śaka 1551, Śukla, Śravaṇa, <i>su.</i> 15, Friday. = A.D. 1629, Friday, July 24; <i>su.</i> 15 was current the whole of the day. It commenced on Thursday at .96 and ended on Saturday at .05.

Appendix G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
ANONYMOUS— <i>cont.</i>		
1915	339	Śaka 1347, Viśvāvasu, Vaiśākha, <i>bahula</i> 10, Saturday. = 1425 Saturday, May 12; f.d.t. '23.
"	343	Śaka 1802, Kali 4771, Vikrama, Māgha, <i>śu.</i> 5, Thursday. = A.D. 1881, Thursday, February 3; '67.
"	351	Śaka 1790, Vibhava, Māgha, <i>ba.</i> 5, Monday. = A.D. 1869, Monday, February 1; '56.
"	352	Śaka 1798, Dhātri, Āshāḍha, 2, Saturday. Tithi <i>bahula</i> 2 is meant. The equivalent is A.D. 1876, Saturday, July 8; '72.
"	354	Śaka 1445, Chitrabhānu, Vaiśākha, <i>śu.</i> 3, Monday, solar eclipse. = A.D. 1522, Monday, April 28; '97. There was no solar eclipse on this day.
"	356	Śaka 1446, [Prēmā]dhi, Māgha, <i>ba.</i> 5, Saturday. The cyclic year seems to be Pārthiva. In A.D. 1525, Saturday, February 11; f.d.t. '65.
"	359	Śaka 1601, Kālayukta, Vaiśākha, <i>suddha</i> , Full-moon, lunar eclipse. In A.D. 1678, Friday, April 26; <i>śu.</i> 15, ended at '66. There was a lunar eclipse on this day.
"	366	Śaka 1227, Krōdhi, Pushya, <i>bahula</i> 14, Saturday. = A.D. 1304, Saturday, December 26; '51.
"	368	Śaka 1480, Kālayukta, Māgha, <i>śu.</i> 5, Thursday. = A.D. 1559, Thursday, January 12; f.d.t. '99.
"	371	Śaka 137 [6], Śrīmukha, Śrāvaṇa, <i>śu.</i> 11, Monday. = A.D. 1453, Monday, July 16; '62.
"	373	Śaka 1374, Āngirasa, Āshāḍha, <i>śu.</i> 15, Sunday. In A.D. 1452, Āshāḍha, <i>śu.</i> 15, fell on Saturday, July 1; '96. Āshāḍha, <i>ba.</i> 15 fell on Sunday, July 16; '87.
"	374	Śaka 1357, Rākshasa, Śrāvaṇa, <i>śu.</i> 10 Sunday. In A.D. 1435 = Rākshasa, Śrāvaṇa, <i>śu.</i> 10 fell on Wednesday, August 3; '80. Āsvina <i>śu.</i> 10 fell on Sunday, October 2, '04.
"	375	Śaka 1189, Prabhava, Āshāḍha, <i>ba.</i> 15, Friday. = A.D. 1267, Friday, July 22; <i>ba.</i> 15 ended at '04.
"	378	Śaka 1188, Prabhava, Vaiśākha, <i>suddha</i> 3, Thursday. Śaka 1189 = A.D. 1267 = Prabhava. Vaiśākha <i>śu.</i> 3 was on Wednesday, March 30; '36. Adhika Jyēshṭha <i>śu.</i> 3 was on Thursday, April 28; '81.
"	379	Śaka 1487, Akshaya, Māgha, <i>śu.</i> 12, Friday. Śaka year should presumably be 1488 = A.D. 1566 = Akshaya. The date is A.D. 1566, Friday, February 1; '60.
"	380	Hemalamba, Kārttika, <i>śu.</i> 15, Monday. = A.D. 1596, Monday, October 20; f.d.t. '01. The <i>tithi</i> commenced on Sunday at '93 and ended on Monday.
"	385	Śaka 1316, Bhāva, Jyēshṭha, <i>ba.</i> 7, Friday. = A.D. 1394, Friday, May 22; '34.
"	388	Śaka 1447, Sarvajit, Āshāḍha, [<i>śu.</i> 3], Sunday. Śaka 1449 = Sarvajit = A.D. 1527. The date is A.D. 1527, Sunday, June 2; '24.
"	389	Śaka 1 * * 8, Pārthiva, Vaiśākha, <i>śu.</i> 15, Sunday. = Śaka 1448 = Pārthiva = A.D. 1525. The date is A.D. 1525, Sunday, May 7; '20.
"	399	Śaka 133[9], Viḷambi, Pushya, <i>śu.</i> 1, Friday. Śaka 1440 = A.D. 1418 = Viḷambi. In this year Māgha, <i>śu.</i> 1 fell on Friday while Pushya <i>śu.</i> 1 fell on Wednesday.
"	400	Śaka 1551, Vikarin (wrong), Vaiśākha, <i>śu.</i> 7, Wednesday. = A.D. 1628, Wednesday, April 30; '14.
"	401	Śaka 1189, Vaiśākha, <i>suddha</i> 13, Vaddavāram. In Śaka 1189 current = A.D. 1266-67, Vaiśākha, <i>śu.</i> 13 commenced on Sunday, April 18 at '04 of day and ended on the same day at '99. No part of <i>śu.</i> 13 touched Saturday.
"	402	Śaka 1327, Pārthiva, Māgha, <i>suddha</i> 11, Thursday. In A.D. 1405-06 (= Śaka 1327 expired = Pārthiva), Thursday, January 21, A.D. 1406 was Māgha, <i>śu.</i> 1, while in the same month <i>śu.</i> 11 fell on Saturday, January 30. In the inscription <i>śu.</i> 11 seems to be an error for <i>śu.</i> 1.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
ANONYMOUS— <i>cont.</i>		
1915	406	Śaka 1321, Pramādi, Māgha, <i>ba.</i> 5, Friday. = A.D. 1400, Friday, January 16; ·64.
"	411	Śaka 1451, Sarvadhāri, Pushya, <i>ba.</i> 3, Sunday. = A.D. 1528, Sunday, December 27; f.d.t. ·82.
"	413	Śaka 1366, Raktākshin, Āshādha, <i>śu.</i> 14, Monday. = A.D. 1444, Monday, June 29; ·21.
"	416	Śaka 1810, Sarvadhārin, Chaitra, <i>suddha</i> 9, Wednesday. = A.D. 1888, Wednesday, March 21; f.d.t. ·18.
"	418	Śaka 1415, Pramādīcha, Māgha, <i>ba.</i> 3[0], Monday. = A.D. 1493, Monday, February 4; <i>ba.</i> 3 ended at ·77 of day. Reading " <i>ba.</i> 3[0]" should be " <i>ba.</i> 3."
"	423	Śaka 1458 (for 1478), Nala, Māgha, <i>śu.</i> 15, Sunday. = A.D. 1556, Sunday, January 26; ·57.
"	426	Śaka 1396, Jaya, Chaitra, <i>ba.</i> 30, solar eclipse. = A.D. 1474, Saturday, April 16; ·40. There was a solar eclipse on this day.
"	429	Śaka (mistake for Kaliyuga) 4564 (mistake for 4590), Saumya, Jyēshṭha, <i>ba.</i> 2, Friday. In A.D. 1489 = Kaliyuga 4590 which was Saumya, Vaiśāka, <i>ba.</i> 2 fell on Friday, April 17; 39; while Jyēshṭha <i>ba.</i> 2 commenced on Friday, May 15; ·82, and ended at ·77 the following day.
"	436	Śaka 1443, Chitrabhānu, Śrāvana, <i>śu.</i> 11, Monday. Ś. 1444 = A.D. 1522 = Chitrabhānu. The date is A.D. 1521, Monday, July 15; ·39.
"	442	Śaka 1313, Bahudhānya (wrong), Pushya, <i>śu.</i> 14, Wednesday. Ś. 1320 = A.D. 1398 = Bahudhānya. Ś. 1313 current = A.D. 1390, Pramōdhūta. The date intended was apparently A.D. 1390, Wednesday, December 21; ·76.
"	447	Śaka 1326, Tārana, Māgha, <i>śu.</i> 10, Saturday. = A.D. 1405, Saturday, January 10; ·52.
"	467	Śaka 1417, Anala, Phālguna 5 (Phani-tithi), Sun passed Vṛisha (Taurus). Rākshasa, Phālguna, <i>ba.</i> 5, Friday. = A.D. 1496, Friday, March 4; ·43.
"	468	Śaka 1418, Nala, Chaitra, <i>ba.</i> 14, Monday, Śivarātri. = A.D. 1496, Monday, April 11; f.d.t. ·56.
"	470	Śaka 1575, Jaya, Āshādha, <i>ba.</i> 30, Monday. Ś. 1576 = A.D. 1654 = Jaya = A.D. 1654, Monday, July 3; f.d.t. ·03.
"	473	Śaka 1366, Raktākshi, Pushya, <i>ba.</i> 2, Sunday. = A.D. 1444, Sunday, December 27; ·16.
"	474	Śaka 1366, Raktākshi, Pushya, <i>ba.</i> 7, Thursday. = A.D. 1444, Thursday, December 31; ·70.
"	481	Śaka 862, Vikārin, Māgha, <i>Suddha</i> 3, Monday. In A.D. 939 (= Ś. 862 current = Vikārin), Māgha, <i>śu.</i> 3 fell on Wednesday and Pausa <i>śu.</i> 3 fell on Monday. The latter date is A.D. 939, Monday, December 16; ·82.
"	483	Śaka 1453, Khara, Āśvija, <i>ba.</i> 5, Saturday. = A.D. 1531, Saturday, September 30; f.d.t. ·11.
"	497	Śaka 1[6]18, Dhatri, Jyāishṭha, <i>ba.</i> 14, Thursday. = A.D. 1696, Thursday, June 18; ·33.
"	526	Chālukya Vikrama year 33, Sarvadhārin, Jyēshṭha, new-moon, Thursday, solar eclipse. = A.D. 1108 (= Sarvadhārin), Thursday, June 11; ·15. There was a solar eclipse on this day.
"	534	Śaka 1482, Kālayukta, Āśvija, <i>śu.</i> [14], lunar eclipse. Ś. 1482 = Raudra = A.D. 1560. A.D. 1558 = Kālayukta. The date meant is perhaps A.D. 1558, Tuesday, September 27; ·57, when there was a lunar eclipse. <i>Śu.</i> 14 in the inscription seems to be <i>śu.</i> 15.
"	537	Śaka 164 [5], Sōbhakrit, Śrāvana, <i>śu.</i> 5, Friday. = A.D. 1722, Friday, July 6; f.d.t. ·73.
"	538	Viśvāvasu, Āshādha, <i>śu.</i> 15, lunar eclipse. = A.D. 1545, Wednesday, June 24; ·51, when there was a lunar eclipse.

PART II.

According to Mr. Vincent A. Smith, the Āndhra dynasty occupied the deltas of the Gōdāvarī and the Krishnā rivers on the eastern side of India and had for its capital Śrīkākulam on the lower course of the Krishnā. Still, records of this dynasty are but rarely found in the Madras Presidency. The only Āndhra inscription at Amarāvati in the Guntur district, is a fragment and belongs to the reign of Vāsithiputa Sāmi-Siri-Pulumāvi. Another at Kodavolu in the Gōdāvarī district is a record of Vāsithiputa sāmi-Siri-Chaḍasāta and is also much damaged. The Tālgund (Mysore State) pillar inscription of the Kadamba king Kākusthavarman makes reference to a Śiva temple at Sthānakundūra at which king Sātakarni had previously worshipped. Another inscription at Malavalli near Tālgund mentions Sātakarni of the Vinhukadda-Chutu family. Sātakarni according to Professor Kielhorn was a name or surname of several kings of the Āndhrabhṛitya or Sātavāhana dynasty who ruled over a part of Southern India during the first centuries of the Christian era.

A powerful king of this Sātavāhana line was Vāsithiputra Siri-Pulumāvi (of about A.D. 135) in whose time the Āndhra kingdom is stated to have extended far into Western India. It is evidently this same Pulumāvi, No. 24, in the list of the Āndhra kings given opposite page 212 of Mr. V. A. Smith's Early History of India (3rd Edition), that is evidently referred to in the newly discovered Āndhra inscription at Myākadoni in the Bellary district, already referred to (Part I, paragraph 3). It is an archaic record, inscribed in 4 lines, on a natural boulder lying halfway between the villages Myākadoni and Chinna-Kadabūru (No. 509 of appendix B). In view of its great importance as one of the earliest records of the Southern Presidency, I append below the text and translation and annex also a facsimile plate (No. I-A) for a comparative study of the inscription and its contents.

TEXT.

- 1 Sidham rañō Sātavahanānam Siri-Pulumāvīsa sava 8 hēma 1 diva 1
- 2 ma[sa] mahāsēnāpatīsa Khaṁda[nā]kasa ja[ni]pādē Satavaghani-hārē
- 3 [gu]mikasa Kumaradatasā gamē Vaipurakē vaṭhavēna gahapatikēna ātānam sēbōnam
- 4 tattakam khānitam.

TRANSLATION.

Success! (In) the eighth year of Siri-Pulumāvi, king of the Sātavāhanas, in the first (month of) winter, on the first day, (this) tank was dug by the householder (gahapatika), a resident of Vaipuraka of the village of (i.e., belonging to) the captain (gumika) Kumaradata (and situated) in the country (janipāda) Satavaghani-hāra of (i.e., belonging to) the great general (mahāsēnāpati) Khaṁdanāka, (for) of himself (and) [all?] (living creatures).

The discovery is a valuable one for the history of the Āndhras. The mention of the dynasty by the name Sātavāhana occurs but very rarely in allied records. Pulumāvi's father Gautamīputra Sātakarni is eulogised in one of the Nasik inscriptions as the restorer of the fame of the Sātavāhana race. The territorial division Sātavahani-hāra mentioned in our record occurs in the later Hirehadagalli (in the Bellary district) copper-plate inscription of the Pallava king Śivaskandavarman, in the form Sātāhani-ratṭha. Evidently, therefore, it appears as if this territorial division comprised a good portion of the modern Bellary district.

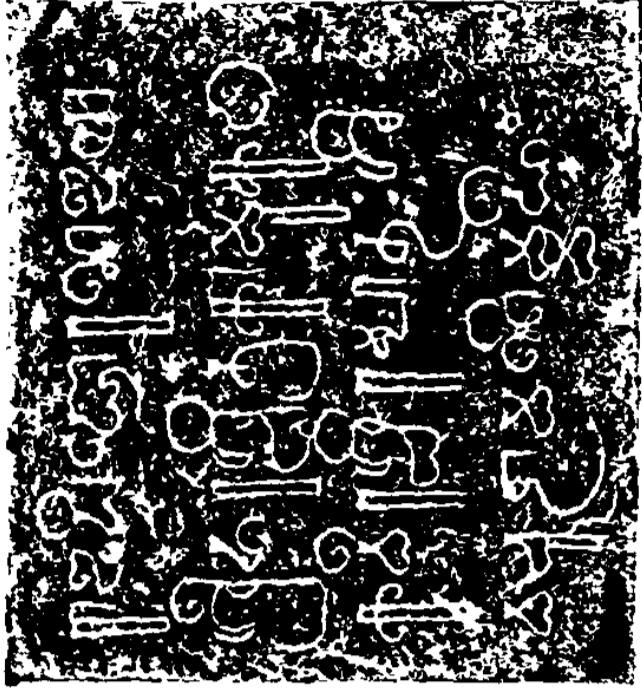
2. A boulder on the Irattaiyappottai rock at Eruvādi in the Tinnevely district contains a squatting Jaina figure usually found on rocks and caverns in the Madura and Tinnevely districts and has below it the inscription (No. 603 of appendix B) "Work of Ajjanandi" engraved in the Vatteḷuttu characters of about the 8th century A.D. References to Ajjanandi and Jaina figures are found in the earlier

A.—Myakadoni Inscription of Satavahana Pulamavi II.



Scale one-twelfth.

B.—Panamalai Inscription of Rajasimha II.



S.I.I. Vol. I, page 24.
Scale one-fifteenth.

राजासिंहो राजसिंहः
 राजसिंहो राजसिंहः
 कर्णो राजसिंहः
 न मृगयति मृगं

PLATE I

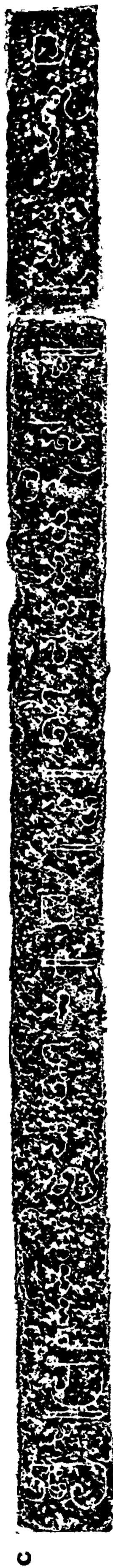
C.—Mamallapuram Inscription of Rajasimha II.



Scale one-tenth.



PLATE II



c



d



e



f



g



h



Scale one-tenth.

reports for 1909, page 70 and 1910, page 78. This Jaina teacher is also referred to in the Tamil work *Jivakachintāmani*. Two other inscriptions on Irattai-pottai are also in Vatteluttu characters of about the same period, one of them mentioning a grant of land to a Jaina temple. Similar Jaina figures on boulders looked upon as the images of a shrine are found at Tirakkōl. In my *Annual Report* for 1908-09 page 71, paragraph 8, I made reference to a Jaina hermitage at Vedāl headed by a lady teacher. Tirakkōl is not far from Vedāl and consequently the grants registered in the four inscriptions Nos. 276 to 279 of appendix C must have been for the benefit of the temple (*palli*) attached to the hermitage at Vedāl.

THE PALLAVAS.

3. Some valuable records which add to our knowledge of the Pallava history both in its earlier period and the later, are included in the report under review. Of these the most interesting are two sets of copper-plates discovered by the Telugu Assistant Mr. C. R. Krishnamachari, and noted above as Nos. 3 and 4 of appendix A. Like other Sanskrit Pallava charters of the 5th—6th centuries of the Christian era, the former which is palæographically the earlier of the two, is dated from the victorious camp Tāmbrāpa and registers the following genealogy:—

Mahārāja Kumāravishṇu,
a Pallava of the Bharadvāja-gōtra,
who performed the Aśvamēdha sacrifice.
|
Mahārāja Skandavarman
|
Viravarman
|
Mahārāja Vijayaskandavarman
(the donor).

At this king's command (the residents) of Ōṃgōḍu-*grāma* and the officers of the Karmmā-rāshṭra were required to exempt with the eighteen kinds of exemptions the village Ōṃgōḍu which excepting the lands enjoyed by the gods, was given as a *brahmadēya* and a *sāttvika*-gift to Gōlaśarman of the Kāśyapa-gōtra.

Unlike the other Sanskrit charters, the date of the record under reference is given as the 33rd year (both in words and in numerals), the third (fortnight) of the Hēmanta (winter) and the 13th day, as in the earlier Prākṛit grants from Hīrahaḍa-galli and Mayidavōlu. The characters, too, which are archaic, belong to about

the beginning of the 5th century A.D. These facts make it appear that the Ōṃgōḍu grant is to be considered the earliest of the Sanskrit Pallava records examined so far. If this be so, the genealogy supplied by our grant takes us one generation further back than the Uruvupalli grant and would be the only record discovered hitherto, of Skandavarman II (here called *Mahārāja* Vijayaskandavarman), the father of the donor, Yuvamahārāja Vishnu-Gōpavarman, of the Uruvupalli grant. Kumāravishṇu, the first king mentioned in the Ōṃgōḍu grant must then correspond to Kālabhartri, the grand-father of Virakūrcha (Viravarman) of the Vēlūrpālaiyam plates (*Annual Report* for 1911, Part II, paragraph 7). Karmmā-rāshṭra mentioned in the Ōṃgōḍu record is undoubtedly the district Kammāka-rāshṭra of the Chendalūr plates, the Karmma-rāshṭra, Kamma-rāshṭra or Kamma-nāṇḍu of the Eastern Chalukya grants and includes roughly the Ongole and Bāpaṭla taluks of the present Guntūr district. The village Ōṃgōḍu must be looked for somewhere near Santarāvūr where the plates are reported to have been dug up. The victorious camp Tāmbrāpa like Palakkada, Daśanapura and Mēnmātura mentioned in the Sanskrit Pallava grants, could not be identified.

4. The other set of copper-plates referred to, belong to the 4th year of the victorious reign of the Pallava *Dharmamahārāja* Simhavarman (II) to whose time also belong the Māṅgaḍūr plates (*Ind. Ant.*, Volume V, pages 155 ff). The characters are, however, slightly different from those of Māṅgaḍūr though they may probably be of the same age. The eulogistic account also differs much from what we find in the Māṅgaḍūr plates,

excepting a few phrases here and there. The donor Simhavarman (II) is stated to have been the son of the *Yuvamahārāja* Vishnugōpa, grandson of the *Mahārāja* Skandavarman and great-grandson of the *Mahārāja* Vīravarman. Here, again, the village granted to Dēvaśarman of Kundūr who belonged to the *Kāśyapa-gōtra*, was the village Ōgōmdu (Om̄gōdu) in the *Kārm̄mā-rāshtra* already mentioned. It was bounded on the east by the village Kodikim, on the south by Narāchēdu, on the west by Kadākuduru and on the north by Penukapar̄ru.

The grant which was made on the occasion of an eclipse (1.22) appears to have been engraved on the copper-plates by the order of the king only on the 5th *tithi* of the bright half of Vaiśākha of perhaps the same year. As the same village had been

Recorded on copper-plates five days after it was actually given. conferred on Gōlaśarman of the *Kāśyapa-gōtra* in the reign of the king's grandfather Skandavarman II, it is not likely that its

ownership would have passed on to another family within a single generation. We may accordingly presume that the donee Dēvaśarman of the second grant was a member of the same family as Gōlaśarman. Kundūr and Penukapar̄ru which occur among the boundaries of Ōgōmdu, appear as the family names of some of the donees recorded in the Tandantōttam plates of Vijaya-Nandivikramavarman (*Annual Report for 1912, page 58*).

5. Coming to the period of stone inscriptions, we may notice at once the important discovery of a Pallava temple and inscription on the hill at Paṇamalai in the South Arcot district, by Professor J. Dubreuil of Pondicherry. He having kindly brought it to my notice I had the inscription copied and the temple photographed (Nos. 381, and 382, appendix E). The beginning and the end of this inscription (No. 616 of appendix B) are covered by the paved floor of a *mandapa* in front of the Tālapurīśvara temple. The record consists of a single line in florid Pallava-Grantha characters (vide Plate III) written over a belt of granite running right round the temple as in the case of the Kailāsanātha inscription of Rājasimha II (*South-Indian Inscriptions, Vol. I, No. 24*) at Conjeeveram. The existing portion of the Paṇamalai record

Paṇamalai stone inscription of Rājasimha II. mentions the sage Aśvatthāman (Drōṇi), a part-incarnation of Śiva. His son was Vallava (Pallava) from whom came into existence the great Pallava family whose members, it is stated, "washed away their sins by performing the Aśvamēdha-sacrifices", and belonged to the *Bharadvāja-vaiṃśa*. A famous king among them was Rājasimha, "born from Paramēśvara (I) as Guha from Śiva". He was a great devotee of Śiva "and under his care the tree of *Dharma* thrived even though it was oppressed by the hot sun, viz., the Kali age." The record is thus only a *praśasti* of Rājasimha II and not a document intended to register the building of the temple. No further evidence is, nevertheless, needed to presume that the temple of Tālapurīśvara at Paṇamalai was actually constructed by Rājasimha II. Another inscription in Pallava-Grantha characters from Paṇamalai, has been already published by Professor Hultzsch in *South-Indian Inscriptions, Vol. I, page 24*, and consists of a benedictory verse that Rājasimha II "whose crest jewel is Śiva" might rule the earth long. This record which was not photo-lithographed at the time of its publication, is now included in Plate I-B. Facsimile of another Pallava-Grantha inscription of Rājasimha II which was discovered in 1913 engraved on the two platforms (*balipīṭha*) behind the Shore Temple at Mahābalipuram, unearthed by the Archaeological Department is also appended (Plates I-C and II). The contents of this last record have been noticed in detail in my Report for 1913, page 88, paragraph 9.

6. From Mēlaichchēri in the South Arcot district comes still another Pallava record (No. 284 of appendix C) also brought to my notice by Professor Dubreuil. It

Mēlaichchēri inscription of the Pallava king Chandrāditya. informs us that the rock-cut cave on the hill, on one of whose pillars this epigraph

is engraved, was caused to be made at Simhapura by king Chandrāditya and dedicated to Śiva under the name Śikhari-Pallavēśvara. Thus it brings to light Chandrāditya, a Pallava king whose name has been hitherto unknown. Simhapura is evidently identical with Śingavaram which according to Mr. Sewell is close to Mēlaichchēri. It may have been the chief village of which Mēlaichchēri was only a hamlet.

PLATE III

Panamalai Inscription of Rajasimha II.

1 [Fragment of inscription]

2 [Fragment of inscription]

3 [Fragment of inscription]

4 [Fragment of inscription]

5 [Fragment of inscription]

6 [Fragment of inscription]

7 [Fragment of inscription]

8 [Fragment of inscription]

9 [Fragment of inscription]

10

[Fragment of inscription]

11 [Fragment of inscription]

12 [Fragment of inscription]

13 [Fragment of inscription]

14 [Fragment of inscription]

15 [Fragment of inscription]

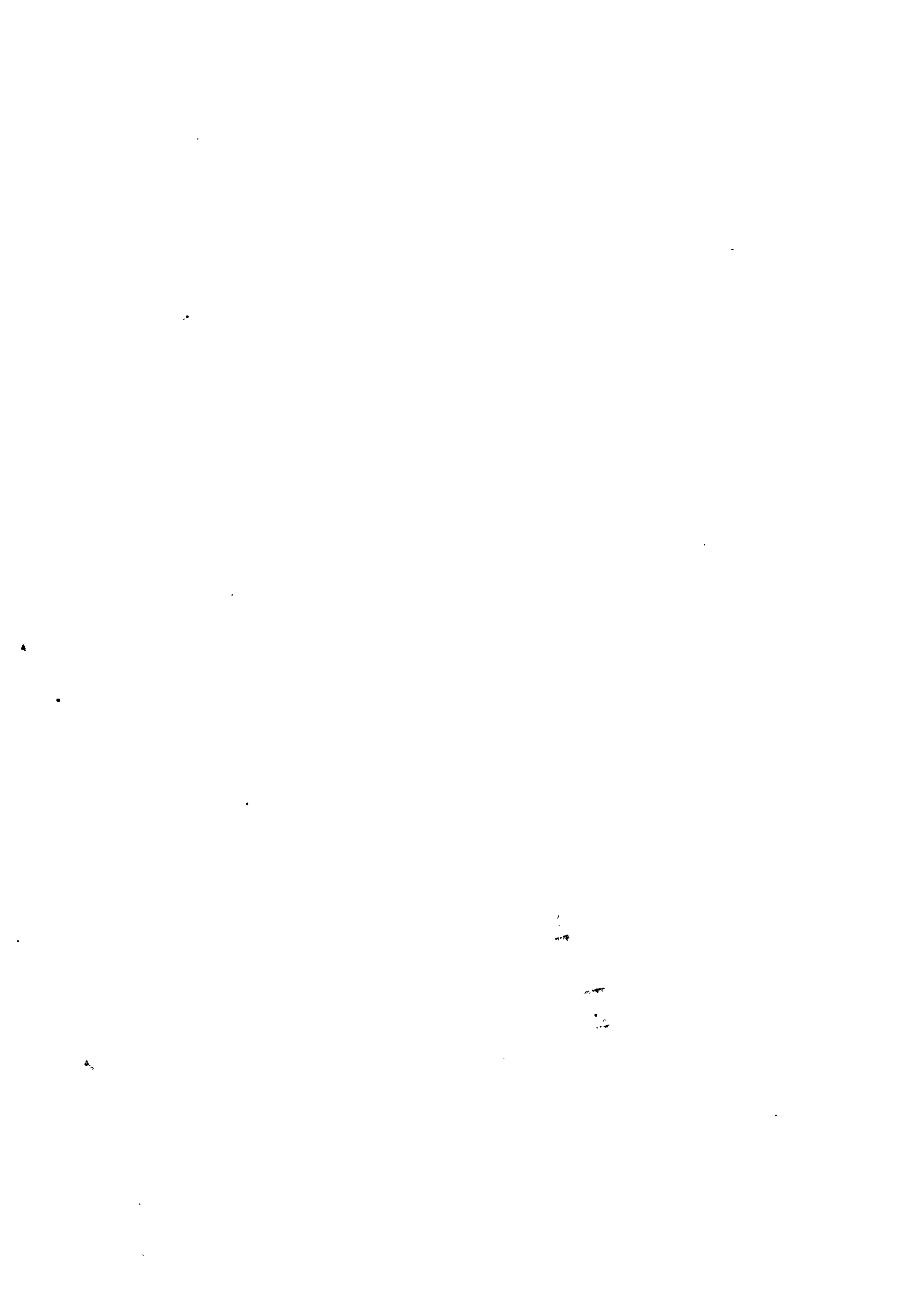
16 [Fragment of inscription]

17

[Fragment of inscription]

[Vertical fragment of inscription]

18



7. Some names of later Pallava kings who came into power immediately after the usurper Nandivarman Pallavamalla may now be noticed. Vayiramēgaṇ as a probable surname of the Pallava king Dantippōttaraśar was suggested by Mr. Venkayya in his

Vayiramēgavarman.

paper on the Triplicane inscription of Dantivarman (*Epigraphia Indica*, Volume VIII, pages 290 ff.). From two records copied at Poyyanūr and Kilpulam in the North Arcot district which belong to the 2nd year of a king named Vayiramēgha (Nos. 150 and 152 of appendix C), it appears as if there was a king of that name also among the Pallavas. The characters of the two inscriptions under reference belong, however, to a somewhat later period than that of the Triplicane inscription. It now becomes therefore difficult to decide whether the Tondaiyar (Pallava) king Vayiramēgaṇ mentioned by Tirumaṅgai-Ālvār, who appears to have lived not long after the incidents connected with the reign of Nandivarman Pallavamalla, is a surname of Dantivarman of the Triplicane inscription or of king Vayiramēgavarman mentioned in Nos. 150 and 152 of appendix C. The latter of these records throws some light on the interpretation of the phrase எழுநூற்றுக்காதம் that often occurs in the minatory portion at the end of inscriptions and has been translated as "700 murders" (*Epigraphia Indica*, Volume III, page 284). As clearly indicated by the phrase கெண்கா கடயா நூத்து which occurs in this record, எழுநூற்றுக்காதம் as suggested by Mr. Venkayya (*ibid.* foot-note 5) must denote the whole space between Gaṅgā and Kanyā (*i.e.*, cape Comorin) which was evidently supposed to be 700 காதம் or 7,000 English miles. It might be worth noting that the name Vayiramēgaṇ was adopted by a son or a subordinate of Aparājita, the last of the Gaṅga-Pallava king known so far (*Annual Report* for 1913, p. 90). No. 283 of appendix C which is dated in the 6th year of Vijaya-Dantivikramavarman has

Vijaya-Dantivikramavarman, Vijaya-Nripa-
tuṅgavikramavarman and Vijaya-Kampa-
varman.

perhaps to be assigned to Dantivarman, father of Nandivarman of the Vēlūr-pālaiyam plates. Nos. 179 and 227 of appendix B, belong to the reign of kings

Vijaya-Nripatuṅga-Vikramavarman and Vijaya-Kampavarman who are generally classed under Gaṅga-Pallavas.

THE CHOLAS.

8. By far a large number of the Chōla epigraphs in the collection under review, comes from Brahmādēśam, a village in the Cheyyār taluk of the North Arcot district. It contains many temples of which Rudrakōṭīśvara and Chandramaulīśvara deserve

Brahmadēśam.

special mention. The latter is a fine specimen of ancient architecture, probably

Pallava, and is entirely built of stone. Some of the sculptures placed in the niches of the walls of the central shrine are richly ornamented and the whole temple is covered with early records of great value.

The village is surnamed Rājamalla-chaturvēdimāṅgalam of Tiruvēgambapuram, in its earliest records. The first part of this name, *viz.*, Rājamalla frequently occurs

Its surnames.

among the Western Gaṅga kings of Talakād and consequently, it is not impossible

that the village owed its origin to one of those kings named Rājamalla. Inscriptions of the time of Rājarāja I and his successors sometimes mention the place under the name Parākramaśōla-chaturvēdimāṅgalam and sometimes also as Keralāntaka-chaturvēdimāṅgalam where Parākramaśōla and

The village assembly.

Keralāntaka are to be understood as

surnames of Rājarāja I. In still later inscriptions we find the surnames Dina(or Śina) chintāmaṇi-chaturvēdimāṅgalam and Karaikkōṭṭu-Brahmadēyam (sometimes Brahmādēśam). The modern name Brahmādēśam must therefore, be presumed to be a contraction of the full form Karaikkōṭṭu-Brahmadēśam. It was an *agrahāra* with an organised village assembly called *Gaṇapperumakkal Ganavāriyapperumakkal* or *Añjashṭasattu-sabhai*, the sense of the latter being obscure. The records invariably mention the assembly and its activities. Many committees must have worked under its control as set down in the Uttaramallūr inscriptions (*Annual Report* for 1899, pp. 23 ff.). One of these was a committee to manage the affairs of the village (*grāmakārya* or *ālum gaṇa-vāriyam*) and another to manage those of the temple (*śrīkārya* or *kōyil-vāriyam*). The accountant of the latter committee was named or

entitled Trairājya-ghatikā-madhyasta, "the arbitrator of the college (*ghatikā*) (named) Trairājya" (e.g. No. 204 of appendix B). The same title is given to Chaturāṇ Mūvāyiravaṇ (No. 194 of appendix B) who made a grant of 30 *kalāñju* of gold "weighed by (the standard weight) கலாநீறு and accepted by law." *Kalāñju* which often occurs in Tamil inscriptions has to be interpreted sometimes as coin and

Kalāñju, coin or weight.

sometimes as gold weight, of the proper standard and fineness (*Annual Report* for 1912, page 65, paragraph 21). In an early Pāndya inscription (No. 90 of 1908) it occurs as the equivalent of the Sanskrit *krishnakācha* and Mr. H. W. Codrington of Ceylon Civil Service informs me that in that island a coin of the *kalāñju* weight was called *kahāpana*. No. 197 of appendix B gives *kalāñju* as the equivalent of *nishka*. The grant recorded in No. 194 is stated to have been entrusted by the *Mahāsabhā* to the great people of the *Gana-vāriyam* doing duty in that year and if they failed, it was stipulated that the *śraddhāmantas* (i.e., those who interested themselves in the charity?) would collect a fine from each member of that committee on behalf of the king. The assembly also had evidently, under its control, a body of *madhyastas* (arbitrators) (No. 226 of appendix B), who wrote the tank accounts and received for maintenance (கொம்பு) four *nāli* of paddy every day and seven *kalāñju* of pure gold every year and a pair of cloths (ஓரணைக்கூடை). In presenting accounts for audit by the assembly each of these was required to undergo the ordeal of holding the red-hot iron (மஞ்சள்) in his hand. If he came out safe and hence also

Punishment by ordeal of defaulting accountants.

pure, he would be presented with a bonus of one quarter of the surplus (*pādasēsha*?).

If, on the other hand, he burnt his hand

and hence in default, he would be fined 10 *kalāñju* without of course further bodily punishment inflicted upon him. The *Ganapperumakkal* who formed the general body of the assembly appear also sometimes as the managers of the temple. In that capacity they once seem to have wrongly given an agreement that if they destroyed the gold that was assigned to the temple for a front-plate ornament of the god, they would each pay to the *Mūhēśvaras* of the temple a fine of 24 *kānam* (No. 202 of appendix B).

9. Of the early Chōla kings mentioned in the inscriptions of Brahmadēsam, Rājakēsarivarman of No. 230 of appendix B may be noted. He is evidently identical with Āditya I, the predecessor of Madiraikonda Parakēsarivarman (Parāntaka I), in-

Rājakēsarivarman Āditya I.

asmuch as in this and in No 224 of appendix B of the 17th year of Parāntaka,

mention is made of one and the same donor. Besides, the high regnal year 27 which is given to Rājakēsarivarman cannot apply to any of the kings with that title who succeeded Parāntaka prior to Rājarāja I. No. 211 of appendix B and three others from Brahmadēsam (Nos. 203, 212 and 228 of appendix B) are dated in Śaka 830 and fall into the reign of Parāntaka I. It cannot definitely be stated why they do not mention Madiraikonda Parakēsarivarman who succeeded to the throne in A.D. 907 and was ruling the whole of the Chōla dominions together with Tondai-maṇḍalam. No. 211 of appendix B mentions the fact that a donation of land was made by a certain Ilādāittan to the local temple after purchasing it from the artisans (*Kammāla*) of that village. Evidently a corporate life also existed among the professional classes apart from that of the general village assembly. No. 134 of 1916 from Miñjūr is in Tamil poetry and refers to the construction of the Vishnu temple at that place and to the

Madhurāntaka (Uttama-Chōla).

third year of Madhurāntaka by which Madhurāntaka Uttama-Chōla, the uncle

and immediate predecessor of Rājarāja I, is evidently meant.

10. Gifts of land to a temple were generally made tax-free by the payment of an extra amount. It is stated in No. 171 of appendix B that the taxes on land were counted under two heads ஊரிசை and உழவிசை. These two terms occur also in

Two kinds of taxes collected during the time of Rājarāja I

No. 178 of appendix B where the village assembly received a specified amount of money the interest on which fully covered

the taxes payable on the lands which were granted to the temple. The assembly in this case is stated to have consisted of the young and old of the village and to have met in the hall called Śembiyanmahādēvi-pperumandapam built by Rājarāja I evidently for the purpose of the meetings of the assembly.

11. Another place which has supplied a large number of Chōla inscriptions is Tirumukkūdal. It is a village in the Madhurāntakam taluk of the Chingleput district and is picturesquely situated at the confluence of the three rivers Pālāru, Vehkā or Vēgavati and the Cheyyār. The very name of the place which means the sacred meeting (point) of three rivers is derived from its position. The temple of Venkaṭēsa-Perumāl is the oldest in the village and must

Tirumukkūdal.

be traced to the time of the Gaṅga-Pallava

king Nripatuṅga whose record is found in that temple. The assembly of Tirumukkūdal also figures largely in its inscriptions. A record of the time of Rājendra-Chōla I (No. 172 of appendix B) states that this assembly received seven *pādagams* of garden-land on behalf of the temple of Mahā-Vishṇu at the place and arranged for its cultivation. The Vaikhānasas of the temple received the paddy from the wet lands accruing to the temple and arranged for the cultivation of the garden themselves.

Rājendra-Chōla I.
Vaikhānasas and temple lands.

In order to do this they employed persons to lift water with buckets, dig the earth, fence the field and do all other connected

duties. They also agreed to have 7,000 baskets of manure spread on the field. Two conditions connected with this lease of the garden to the Vaikhānasas were (1) that the *dēvakannīs*, i.e., the priests of the temple were always to have the *kīlbōgam* right and the Vaikhānasas the lease (அடைவு) for cultivating (உழுவு) and (2) that bundles of hay weighing not less than one *kalam* of paddy each, were to be collected from every tenant of the village by the Vaikhānasas and used for the benefit of the garden only, not being sent out to Kāchchippēdu nor sold for private purposes, and that the irrigation of wet lands from the channel was to be in the usual order, permitting the temple garden the first claim. No. 183 of appendix B is an agreement between the Vaikhānasas of the temple and the officers of *puravuvāri-tinnikkalam* and *varippottagam* in the matter of the distribution of some income in paddy for temple service, under orders of the chief (*adhikāri*) Uvarkkuḍi-kilār.

12. Another record of Rājendra-Chōla I (No. 176 of appendix B) supplies us with the information that the gold coin *kāṣu* received as gift was weighed by the stone (சிறுமக்கை) and was found to be equal to three *kalāñju*. It fetched an interest of 9 *mañjādi* per year. Paddy was sold at 40 *kādi* per *kalāñju*. From No. 245 of appendix B, however, which is about 20 years later it appears that the rate of interest

Rates of exchange and interest.

nearly trebled itself and that $7\frac{1}{2}$ *kalāñju* and 2 *mañjādi* fetched an interest of 3

kalāñju and 8 *mañjādi*. The rate of exchange in paddy was $13\frac{1}{3}$ *kalams* per *kalāñju*.

13. Queen Indaladēviyār, the wife of Uḍaiyār Vallavarāśar Vandyadēvar, is mentioned in inscriptions of Rājendra-Chōla I from Brahmādēsam. In No. 243 of appendix

Vallavaraiyar Vandyadēvar.

B, she is, however, called Mandara-gauravanār Kuntādēviyār (wife of) Uḍaiyār

Vallavaraiyar Vandyadēvar, the chief of the Sāmantas (i.e., subordinate chiefs). The Tanjore records of the time of Rājendra-Chōla I also mention Vallavaraiyar Vandyadēvar as the husband of Kundavaiyār, the elder sister of Rājarāja I. But here the queen is always called Parāntakan Kundavaiyār. It is doubtful if Indaladēvi or Kuntādēvi of the Brahmādēsam inscriptions has to be identified with Parāntakan Kundavaiyār. It may be noted that the title *Mandaragaurava* occurs in the Śiṅṅamanūr grant as the attribute of the Pāṇḍya king Rājasimha (III) Abhimānamēru. Nothing is known of Vallavaraiyar Vandyadēvar the brother-in-law of Rājarāja I and the maternal uncle of Rājendra-Chōla. Perhaps the mention of Vallavaraiyar-nādu in No 157 of appendix B from the Koṅgu country suggests that he may have been a native of Koṅgu. Some of the nobles of Rājendra-Chōla were Araiyan Rājarājan *alias* Vānavan Brahmādhirājar of the king's Perundanam, Rājarāja Vādyamahārājar (evidently the master-musician), Sembaṅgudaiyār, Vaippūr-kilavar and Madisūdan

Officers of Rājendra-Chōla I.

Ādittan of Śiruvayal or Śiruvayalūr
"who settled (வகைசெய்த) the district

Dāmar-kōṭṭam of Jayaṅḡondaśōla-maṅḡalam."

14. The belief that the spirit of a dead man is consumed by extraordinary thirst and that it has to be appeased by charities of a water-shed, well or tank appears to have

been common. An instance of this was referred to in a record of the time of Rājarāja I

(*Annual Report* for 1913-14, page 90).
 A record of Rājakēsarivarman Rājādhirāja I. Another such instance is supplied by No. 260 of appendix B which is dated in the 26th year of Rājādhirāja I. It records a gift of land by the general (*sēnāpati*) Madurāntakan Parakēsarivēlār, for maintaining a water-shed in order that the thirsty spirit of his sister the deceased queen Vīra-Mahādēvī (evidently the wife of king Rājēndra-Chōla I) might be appeased. It is stated that she entered the supreme feet of Brahmā *i.e.* died, in the very same tomb in which the body of king Rājēndra-Chōladēva was interred. This tomb in which the bodies of the two royal personages were buried might possibly have been at the village Brahmādēsam itself. The record is dated in the 26th year of king Rājādhirājadēva which corresponds to A.D.1044. Rājēndra-Chōla's latest date being A.D.

Death of Rājēndra-Chōla I and his queen referred to; charities of water-sheds and wells for the merit of the dead

1042 it is not unlikely that he died in A.D. 1044 and that his queen Vīra-Mahādēvī committed *suttee* and was buried with him.

While Rājādhirāja I is generally known by his title *Rājukēsarivarman*, No. 251 of appendix B adds the prefix *Parakēsarivarman*. Similarly No. 256 of appendix B makes the next king Rājēndradēva a *Rājakēsarivarman* while he is actually a *Parakēsarivarman*. This confusion in the titles may have been due to the usual overlapping periods of reign and the exercise of independent powers Confusion in application of titles Rājakēsarivarman and Parakēsarivarman. by the crown princes during the last days of their fathers' reign.

15. In No.257 of appendix B which belongs to the third year of Parakēsarivarman Rājēndradēva also appears the date 8th year 6[1]st day, *dvādaśi*, Pushya and Thursday. Professor Kielhorn has fixed the initial date of the king to be 28th May 1052. With the help of Mr. Swamikannu Pillai's *Ephemeris* I find that the only date which

Rājēndradēva—his initial date.

suits these details is 27th July, Thursday A.D. 1060 on which day, however, *dvā-*

daśi ended at 15 after mean sunrise while the *nakshatra* Pushya commenced only after 83 of mean sunrise. The coincidence of the two elements on the same day is rather peculiar.

The ritual of *śrībali* in temples was a very important one. In this an image, a particular form of the god Śiva or Vishnu was taken out in procession within the temple premises or right round the village. The ceremony was announced by beat of

Śrībali ceremony in temples.

drums, the sounding of trumpets and other such musical instruments. In the Kum-

bhēśvara temple at Kaḷattūr (North Arcot district), the figure of Pāsupatamūrti was taken round the village on Sundays in the performance of the *śrībali* ceremony and a special grant of 37 *kāśu* was made for that purpose (No. 157 of appendix C). It is stated that this amount was the equivalent of 10 *kaḷaṅṅju* and 9 *maṅṅādi* of gold whose fineness was equal to that of *Madurāntakādēvaṅ-māḍai*. This coin *Madurāntakaṅ-māḍai* is again mentioned in No. 252 of appendix B as the standard of fineness and purity in gold. *Īlam*, *i.e.*, *Īlakāśu* (?) is stated in this record to have been of the same fineness.

16. The most interesting and perhaps the biggest of the Chōla records examined during the year is one of Vīrarājēndradēva (A.D. 1062 to at least 1067) from Tirumukkūdal (No. 182 of appendix B). It begins with the usual historical introduc-

Vīrarājēndradēva.

tion of the king கிருவளர, etc., which has been published with translation on pages 65 ff. of *South-Indian Inscriptions*, Volume III, Part I. In the 5th year of his reign, the king being seated on his throne called *Rājēndraśōla-Māvali-Vānarājan* in the palace *Śōlakēralaṅ* at Gaṅgaikondaśōlapuram, it was declared by his eight executive officers thus: Whereas the 75 *kaḷaṅṅju* of gold which the residents of Vayalaikkāvūr a *dēvadāna* village of the temple of Mahā-Vishnu at Tirumukkūdal used to pay for the *śālā* of that temple, had been stopped since the 2nd year of "the king who conquered Irattapādi seven and a half lakhs, saw the back of Ābhavamalla twice (on the battle-field) and brought peace and prosperity to the world (*i.e.*, Rājēndradēva)," the king had been pleased to grant as a rent-free temple-gift the 75 *kaḷaṅṅju* (mentioned above) together with the taxes of that village (*viz.*), *ūrkkalaṅṅju*,

kumarakkachēnam, *vannārapārai*, *tattārpāttam* and other fees classed under *kīliraippāttam*; *vēlikkāsu*, *tiṅgalmērāmu*, *muttāvānam*, *tarippuḍavai*, Valaṅgai-Idaṅgai-*maganmai*, *dasuvandam*, *mādaikkūli*, *vīrasēlai*, etc., for meeting the expenses of the temple of Mahā-Vishṇu at Tirumukkūdal. On this the six officers of the *udankūttam* and the thirty-three officers of the *vilaiyil* communicated the order, there being present on the occasion ten officers of the *puravuvāri-tiṅkkaḷam*, the officer in charge of *varippottagam*, the *mugavetti*, *terippu*, *tararūṣāttu*, *paḷaniyāyam*, *variyyitūdu* and

Revenue officers and their offices.

others. The amount 75 *kaḷāṅju* of the *vari*-account, 72 *kaḷāṅju* and 9 *maṅjāli* of *adaṅgal* including all *pāttams*, total 147 *kaḷāṅju* and 9 *maṅjādi* converted into paddy at 16 *kaḷam* by the *Rājakēsari*-measure for each *kaḷāṅju*, and other income in gold under certain miscellaneous heads amounting to 216½ *kōṣu* and 2 *mā*, were assigned for the several services in the temple some of these being, the festival once a year in the month Śrāvāna on the asterism Āślēsha under which king Vīrarājēndradēva was

Surrounding halls and a *mandapa* of the Tirumukkūdal temple constructed by a *Vaiśya*.

evidently born, the recital of the Vaishnava scripture *Tiruvāymoli* and the festival each year in the month Kārttigai on the

asterism Pūrvāshādhā under which was born the *Vaiśya* Mādhava who revived the charities in the temple and constructed the surrounding halls and the Jananātha-*mandapa*.

In this Jananātha-*mandapa* were located a school for the study of the Vēdas, Śāstras, Grammar, Rūpavatāra, etc., a hostel for students and a hospital (ஆதுவசாலை). The students (சாத்திரர்) were provided with food, bathing-oil on Saturdays and with oil for lamps. The hospital was named Vīrasōḷaṅ and was provided with 15 beds for sick-people. The following items of expense were set apart for their comforts: (1)

Provision for a hospital, school and hostel from temple funds.

rice, (2) 1 doctor in whose family the privilege of administering medicines was hereditary, (3) 1 surgeon (செல்வியக்

கிரியை பண்ணுவான்?), (4) 2 servants who fetched drugs, supplied fuel and did other services for the hospital, (5) 2 maid-servants for nursing the patients, and (6) a general servant (விசன்?) for the school-hostel and hospital. The following medicines required for one year were stored in the hospital:— (1) āsā-harītaki—2 *paḍis*, (2) gōmūtra-harītaki—2 *paḍis*, (3) daśamūla-harītaki—1 *paḍi*, (4) bhallātaka-harītaki—1 *paḍi*, (5) gaṅḍīram—1 *paḍi*, (6) balākōraṇḍa-tailam—1 *tūni*, (7) pañchā . . .—tailam—1 *tūni*, (8) laṣu ṇḍa-tailam—1 *tūni*, (9) uttamakarnādi-tailam—1 *tūni*, (10) ghṛitam—1 *padakku*, (11) bilvādi-ghṛitam—1 *padakku*, (12) maṅḍūkara-vaṭakam—2,000, (13) dṛivatti—1 *nāli*, (14) vimalai—2000, (15) taṃrādi—2000, (16) vajrakalpam—1 *tūni* and 1 *padakku*, (17) kalyāṇa-lavaṇam—1 *tūni* and 1 *padakku*, and (18) other drugs required to administer these. Cow's ghee for making *purānasarppi* and oil for burning one lamp throughout the night, were also provided for. Water from Parambālūr, scented with cardamum and *khas-khas* roots, was supplied to the inmates of the Jananātha-*mandapa*. This provision from temple funds for a hospital, an educational institution and a hostel clearly indicates the lines on which these funds are to be managed and the charities directed. Without such specification in inscriptions it would be quite possible to imagine that temple funds were meant exclusively for rituals and processions.

In announcing the sanction of the king in the matter of grants made to temples as done above, we often meet with the statement that the king was, at the time of making the grant seated on a throne named after some feudatory chief of his, in a hall of a temple or of a palace. This specification perhaps was meant to render the document more valid (Nos. 231 and 233 of appendix C and No. 271 of appendix B). This is quite common with Pāṇḍya inscriptions of the mediæval period.

17. In a record of Vikrama-Chōḷa, dated in his fifth year (No. 164 of appendix B), reference is made to an old inscription (கல்வெட்டு) of the fourth year of Vijayālayadēva which was recopied on the renovated stone temple of Kilputtūr. Vijayālayadēva herein mentioned might possibly be the founder of the new line of Chōḷa kings referred to in copper-plate

records. It may be noted that a few inscriptions of a certain Parakēsarivarman from Conjeeveram and Ukkal in Tondai-maṇḍalam have been identified with this Vijayālaya.

18. From an incomplete inscription at Brahmadēsam (No. 271 of appendix B) we learn that the temple of Rudrasōlai-Mahādēva at Dinachintāmaṇi-chaturvēdimāṅgalam was without a *dēvadāna* land till the third year of Kulōttuṅga-Chōla II, and that land yielding 500 *kalam* of paddy was granted as a *dēvadāna* under the name Anapāyanallūr of which the first part, we know, was a well known surname of Kulōttuṅga himself. The chief Kulōttuṅgāsōla-Savarnādhiraṅga at whose request this grant was made also occurs as a subordinate of Kulōttuṅga I in No. 233 of appendix C where he likewise made the request that lands of two villages adjoining each other and enjoyed by two different temples at Śrīmushṇam (South Arcot district) might be demarcated in order to avoid confusion (in accounts).

KONGU-CHOLAS.

19. Of the 30 inscriptions of these kings (tentatively so called) secured from Tirumurugaṅpūṇḍi in the Coimbatore district and Paruttipalli in the Salem district, nine belong to Vikrama-Chōla or Parakēsarivarman Vikrama-Chōla, one to Rājakēsarivarman Vira-Chōla who in other inscriptions from the same part of the country receives the title Parakēsarivarman (*Annual Report* for 1910, page 102, paragraph 39), three to Kulōttuṅga-Chōla, 14 to Virarājēndra-Chōla, one to Rājēndra-Chōla, two to Rājādhiraṅga Uttama-Chōla and one to Parakēsari Abhimāna-Chōla. Accounts of these Kongu kings who were apparently wielding an autonomous power under the suzerainty of the imperial Chōlas, have been given in the *Annual Reports* for 1906 (pages 74 ff.), 1910 (pages 102 ff.) and 1911 (pages 76 ff.).

No. 96-A of 1915, which belongs to the twelfth year of Parakēsari Abhimāna-Chōla, registers the special privileges (*varisaiṅgal*) granted by the king, whose name is new, to a certain Abhimānaśōla-Bhātṭan and the temple servants including the *tapusyas*, *dēvaradiyār* (temple women) and drummers living within the *śrīmūḍal* of the temple. It is stated that they were allowed to hoist (the flag?) *rājādhiraṅga*, to ride on(?) a horse and to sound drums (*bhēri*) and gongs (*śēgandigai*) evidently when going out in procession. In addition to the above, they were allowed to have a second floor for their houses, two entrances in front, and the privilege of covering their houses with plaster. Similar rights were conferred on temple servants at Karuvūr in the third year of Tribhuvanachakravartin Kōnērinmaikōṇḍāṅ (*Annual Report* for 1905, page 62).

20. From the large number of inscriptions of Virarājēndradēva, the following few facts are noted. In his twenty-third year the chief of Paruttippalli named Adiyamāṅga Naduvil-Naṅgaṅga a member of the *vēttuvar* of Pāṇḍi, rebuilt the stone temple of Śiva at that village (No. 148 of appendix B). Nos. 96 and 127 mention one of the king's revenue officers (*puravariyār*) and No. 118 of the same appendix, a *sāmanta* named Āṇḍāṅ Vānarāyadēvaṅga. The coin *Āṇai-achchu* is mentioned often in inscriptions from the Kongu country. *Āṇai-achchu* and *Uṇḍi-achchu* as names of coins current in Malabar about the 13th century A.D. have been already noted on page 8, paragraph 13 of the *Annual Report* for 1912. Nos. 117 and 123 of appendix B seem to give *Āṇai-achchu* the alternative name *Śiriyakki palaṅjalāgai-achchu* where the first word *Śiriyakki* suggests the figure of a *śrī-yakshi* on a face of these coins. Each of these The coin *Āṇai-achchu* or *Śiriyakki-palaṅjalāgai-achchu*, it is stated, yielded an interest of 1 *kunri* per month (according to No. 117 of appendix B) or two *tūni* and 1 *padakku* of *kambu* grain (as stated in No. 94). It might be noted also that Akkittalam or Karaiyāṅga-Akkittalam, occurs as an ancient name of the village of which the modern Tirumurugaṅpūṇḍi was a part. From No. 98, we learn that Adikkittalam (Akkittalam) was itself a suburb of Manniyūr which was surnamed Mēttalai Taṅjāvūr.

21. From the way in which Ayyapolil is introduced in No. 97 which belongs to the reign of Vikrama-Chōla it is to be inferred that the name did not apply to any particular village but to a guild of merchants. The organisation extended almost throughout southern India and consisted of 500 members. One of the relations (*urimaiyār*) of Vikrama-Chōla was a certain Alagiya-Pāṇḍiyadēvaṅ who was a resident of Rājarājapuram. Alagiya-nāchchi-Ālvi was one of the *vēlappendugal* mentioned in No. 126 of appendix B. *Vēlam* is translated in the Tanjore inscriptions as a particular street or quarter of a town. The reference here suggests, however, that it might mean a quarter within the king's palace.

22. Eleven inscriptions of Kōṇēriṅmaikoṇḍāṅ have been copied at Tirumurugaṅpūṇḍi and Guḍimaṅgalam. These must refer to one or the other of the Kōṅgu kings described above, inasmuch as the title Kōṇēriṅmaikoṇḍāṅ was held invariably by one and all of them. No. 99 of appendix B records the consecration of the

Kōṇēriṅmaikoṇḍāṅ;
identified with Vira-Chōla.

goddess in the temple of Tirumurugaṅpūṇḍi for the merit of Āṇḍakkaṅ and the grant of a village for the maintenance of oblations, worship and the thirty-two acts of charity (see Dr. Winslow's Tamil Dictionary *sv. aram*). The trustees of the temple (தேவர்க்குடிகள்) were required to take up the management of this village. All the taxes (*irai puravu*) such as, *śīrṟāyam*, *elavai*, *ukavai*, *maṅrupāḍu*, *tēṇḍakurram*, *vēṇḍukōl*, *eruttirai*, *śumai-śuṅkam*, *śūrikai* and others being thus granted to the temple the king declared: "None of our noblemen (*sāmantas*) must enquire into (the working of) the trustees (but) leave them to audit (the accounts) themselves." Again a reference is made to the same consecration of the goddess in No. 113 of appendix B which is not dated, and to a further grant for her worship. Still another incomplete record (No. 124 of appendix B) seems to register the order actually issued to the trustees of the Tirumurugaṅpūṇḍi temple, to consecrate a shrine for the goddess for the prosperity of Āṇḍakkaṅ Jayaṅḍaśōli-Ālviyār. These three records must consequently refer to the reign of Kōṇēriṅmaikoṇḍāṅ Vira-Chōla whose daughter, as stated in the *Annual Report* for 1910, page 105, was Jayaṅḍaśōli *alias* Ulagudaiya-Mukkōkkilāṇḍi. The Tirumurugaṅpūṇḍi inscriptions reveal to us her proper name which

His daughter Āṇḍakkaṅ Jayaṅḍaśōli. was evidently Āṇḍakkaṅ. No. 114 of appendix B which is dated in the 20th year of Kōṇēriṅmaikoṇḍāṅ, may also be attributed to Vira-Chōla since his signature at the end of the document supplies the name Vira-Chōla. It records the remission of portion of taxes payable by the members of the assembly and by the cultivators (வள்ளாளனூர்) of Nallūr *alias* Amarabuyāṅga-chaturvēdimāṅgalam, in favour of the temple of Tirumurugaṅpūṇḍi. It has to be noted that whereas Vira-Chōla was a *Parakēsari* as stated in the report quoted above, we find the record under reference begin with the title *Rājakēsari*. One other record (No. 122 of appendix B) dated in the 3rd year of Kōṇēriṅmaikoṇḍāṅ may be noted. It is an order (*ōlai*) to two temple priests confirming on them the right of *Śivabrāhmaṅkkaṅni* which had evidently got out of their hands by the interference of a third person. One point of interest is that out of the tax of 15 *achchu* payable for securing the right in question, 5 were set apart for meeting the customary *Tōṇḍaimāṅ-peruvari*. This unexplained item of taxation has been noted under the contents of an inscription from Pāriyūr (*Annual Report* for 1911, page 77, paragraph 37).

PANDYAS.

23. The year's collection includes a single inscription (No. 605 of 1915), dated in the 43rd year of the early Pāṇḍya king Māraṅjadaiyaṅ. It comes from Eruvādi and is engraved in the Vatteluttu characters (see above paragraph 2).

24. Śrīvallabha of No. 592 of appendix B may have to be identified with Jaṭavarman Śrīvallabha noticed in my *Annual Report* for 1909, page 79, paragraph 23. He is here called a *chakravartin* and is stated to have been seated at the time of the grant on his throne called *Pāṇḍiyarājan* in the *Alagiya-Pāṇḍiyāṅ* hall at Śōlāntaka-chaturvēdimāṅgalam which was a surname of Kuruvitturai (*ibid*). It may be noticed

that these names of the throne and the hall were the same as those in the king's palace at Madura. No. 607 of 1915 begins with the historical introduction *முமகள் ஜயமகள்*,

Māṛavarman Śrīvallabha;
a probable predecessor of Jaṭavarman Kulaśekhara I.

etc. (also found in No. 50 of 1896), and belongs to the 3rd year of Māṛavarman Tribhuvanachakravartin Śrīvallabha. In this record the king is said to have been

ruling from his throne *Munaiyadaraiyan* in his palace at Tirunelvēli. In the *Annual Report* for 1908-09, paragraph 29, I have suggested that Māṛavarman Śrīvallabha may have been a predecessor of Jaṭavarman Kulaśekhara I. In a record of the 2nd year of the latter (No. 110 of 1907) Śrīvallabha is referred to as *Periya-Nāyaṇār* while another of Māṛavarman Śrīvallabha himself (No. 49 of 1896) calls his son (*pillaiyār*) Kulaśekharadēva.

A later Māṛavarman Śrīvallabha is introduced by No. 55 of appendix C from Tirukkalākkudi. The details of date supplied by the record work out correctly for

A later, Māṛavarman Śrīvallabha.

Māṛavarman Śrīvallabha, who according to Mr. J. D. Swamikannu Pillai (*Ind.*

Ant. Volume XLII, page 171) began to reign between 4th and 10th September A.D. 1257 or according to Mr. Sewell between 26th June 1257 and 25th June 1258 (*ibid.* Volume XLIV, page 197). The characters, however, are later in appearance and have to be assigned to about the 14th Century A.D.

25. No. 581 of appendix B with the historical introduction *pūvin kilatti, etc.*, distinctly belongs to the mediæval Pāṇḍya king Jaṭavarman Kulaśekhara I (A.D. 1190 to 1217) and records that 4 *vēlis* of land were, on receipt of the royal order

Jaṭavarman Kulaśekhara I.

(*śrīmukha*) and *tiruvāykelvi*, exempted from the payment of certain taxes by the

great assembly of the village who in their turn granted the necessary permission to have the order engraved on stone and copper. Seven other inscriptions of Jaṭavarman Kulaśekhara from Dārūkāpuram in the Tinnevely district are noted in appendix B. It is not impossible that Nos. 578 and 589 of these, which give details of dates suitable for astronomical calculation, may also belong to the time of Jaṭavarman Kulaśekhara I. The characters justify their being referred to the 13th Century A.D. (See remarks by Mr. L. D. Swamikannu Pillai on page 90, above).

26. To Māṛavarman Sundara-Pāṇḍya I (A.D. 1216 to 1239) must be assigned fourteen inscriptions which are dated between the 4th and the 21st years of his reign. Nine of these (Nos. 582, 591 and 602 of 1915 and Nos. 8,77,78,84,90 and 102 of 1916) give him the characteristic attributes 'who distributed or conquered the Chōla

Māṛavarman Sundara-Pāṇḍya I.

country' and 'who having distributed the Chōla country, performed the anoint-

ment of victors at Mudigonḍaśōlapuram.' No. 77 of appendix C refers to his throne *Maḷavarāyan* in his palace at Poṇ-Amarāvati and speaks of a service called Muḍi-

His surname Muḍivaḷaṅgum-Perumāl.

vaḷaṅgum-Perumāl-*sandi* instituted in the temple of Tirukkōlakkudi. This service

must have been evidently called after king Māṛavarman Sundara-Pāṇḍya I himself. A grant of land was also made for maintaining this *sandi* at the request of the king's brother-in-law (*maichchunaṇār*) Aḷagapperumāl. No. 73 of 1916, dated in his 14th year records the grant of land for worship and offerings to the goddess of the temple set up therein by *Oruvārunarndān* Tamilappallavadaraiyan, in the temple of Śivadharmīśvaram-uḍaiyār at Tirukkōlakkudi. We are also told that the king made this

Two of his relations.

grant at the request of his nephew or son-in-law (*marumaṅgaṇār*) Kulaśekhara-

dēva (again referred to in No. 79 of appendix C dated in the 15th year of Kōnēriṇmaikondān who must consequently be the same as Māṛavarman Sundara-Pāṇḍya I), while occupying the royal seat *Maḷavarāyan* in the Rājarājan-*mandapa* in his palace at Mudigonḍaśōlapuram. In still another record (No. 84 of appendix C), his throne in the palace east of Mādakkulam (suburb of Madura) in Madurōdaya-vaḷanāḍu, his brother-in-law (*maichchunaṇār*) Aḷagapperumāl and the chief Tamilappallavadaraiyan are again referred to. One interesting document of this reign is No. 90 of appendix C which registers a sale of water (*nirvilai*), stipulating the method by which the water through a breached tank had to be carried to another tank for the purposes of irrigation.

27. No. 587 of 1915, dated in the 5th year of Māṛavarman Vikrama-Pāṇḍya, begins with the introduction திருமலைமாதா பெருவரை, etc. Two other inscriptions of the same king copied in 1907 (Nos. 90 and 97A) begin with the introduction திருமகள் ஜயமகள், etc. As the details of the date are not given in No. 587, it is not possible to say to which period this king has to be assigned. The gift registered in the record was made by the king from his palace at Alliyūr at the suggestion of his brother-in-law (*machchāḷvi*) Vikrama-Chōḷadēva. Certain lands were given away as tax-free *dēvadāna* grants to the temple and it was stipulated that in assessing these lands the crops were first to be examined and after exempting waste land and chaff, the others were to be charged at 7 *kalam* of paddy on each *mā* of land; $\frac{3}{4}$ of this, on land on which the *kuruvai* paddy was grown; $\frac{1}{2}$ on land grown with paddy sown in Tulā; lands growing gingili, *varaḡu* and *tiṇai* must be charged 1 *diramam* for 16 *mā* of land; and dry-crop lands must be charged $\frac{1}{2}$ *diramam* for each *mā*. No. 588 of appendix C repeats the same transaction, but is dated in the 5th year of Tribhuvanachakravartin Kōṇērinmaikondāṇ. Hence it is evident that Māṛavarman Vikrama-Pāṇḍya bore also the surname Kōṇērinmaikondāṇ. It is not unlikely that this Māṛavarman Vikrama-Pāṇḍya has to be identified with Vikrama-Pāṇḍya who has been suggested in the last *Annual Report* (page 102, paragraph 32) to have been a contemporary of Māṛavarman Sundara-Pāṇḍya I.

No. 100 of appendix C refers to an order of the king and to a service instituted in the temple, called Bhuvanē [ka*]viraṇ-*sandi* after his own name. Evidently this king is identical with Bhuvanēkavīra-Vikrama-Pāṇḍya noted on page 93, paragraph 20 of my *Annual Report* for 1914. It might be noted that this record refers to the 6th year of the king's elder brother (*amāḷvi*) whose name, however, is not given.

28. No. 104 of appendix C of Jaṭavarman Sundara-Pāṇḍya mentions a certain Parākrama - Pāṇḍya - Māvalivāṇādhirāya who is here called *Makkanāyaṇār* (i.e. the son of the king). The latter had also the surname Pāvanaṅgakāra. This prince is again referred to in No. 58 of the same collection which mentions the king by his title Tribhuvanachakravartin Kōṇērinmaikondāṇ. The prince is stated to have instituted the service called Pāvanaṅgakāra-*sandi* in the temple of Tirukkalākkudi and the record is signed by an officer named Venṛumudiśūdināṇ Sundara-Pāṇḍya Pallavaraiyaṇ. Evidently the first part of the name of the officer was a title of the king himself in which case it follows that this Jaṭavarman Sundara-Pāṇḍya bore the surname Venṛumudiśūdināṇ, i.e. who crowned himself after conquering. Still another record of Jaṭavarman Sundara-Pāṇḍya registers that certain people were ordered to reconsecrate an image which was shifted from its pedestal, due punishment having been meted out to those that were responsible for the grave offence (No. 221 of appendix C). Some other records of Jaṭavarman Sundara-Pāṇḍya, of about the same period as the above, deserve to be noted. No. 66 of 1916 from Tirukkalākkudi dated in the 19th year of Jaṭavarman Sundara-Pāṇḍya states that the *Māhēśvaras*, *śrī-Rudras*, *dēvakanmis* and the temple accountants granted certain temple lands as *kāṇippidiṇḍi* to one Sundara-Pāṇḍiya Naraśingadēvaṇ, stipulating that he shall enjoy them after repairing the tanks in disuse and bringing under cultivation such of the lands as are covered with jungle and that while the lands are being enjoyed in this manner he shall pay to the temple for the *paśāṇ*, a *mēlvāram* of one in three; for the cultivation of தினை, வரகு, எள்ளு, பயறு, குறுவை, கரும்பு, கொழுந்து, கருணை, மஞ்சள், இஞ்சி, செங்கழுநீர், வாழை, வழுவை, பூசனி, etc., as well as the trees மா, பலா, நாத்தை, எலுமிச்சை, குளவிருளி, நெல்வி, இலுப்பை, etc., one in five shall be given; for cocconut and areca-palms one in seven and for dry crops according to the yield, one in seven. In the case of the lands which had been brought under cultivation by clearing jungle he shall have to pay one-tenth in the first year, one-ninth in the second year, one-eighth in the third year, one-seventh in the fourth year; and that for all subsequent years a permanent *mēlvāram* of one in three shall be paid. A similar document is No. 62 of 1916 which also comes from the same

Jaṭavarman Sundara-Pāṇḍya and his son Parākrama-Pāṇḍiya Māvalivāṇādhirāya surnamed Pāvanaṅgakāra. (*Māvanāṅgakāra*).

Jaṭavarman Sundara-Pāṇḍya bore the surname Venṛumudiśūdināṇ, i.e. who crowned himself after conquering. Still another record of Jaṭavarman Sundara-Pāṇḍya registers that certain people were ordered to reconsecrate an image which was shifted from its pedestal, due punishment having been meted out to those that were responsible for the grave offence (No. 221 of appendix C). Some other records of Jaṭavarman Sundara-Pāṇḍya, of about the same period as the above, deserve to be noted. No. 66 of 1916 from Tirukkalākkudi dated in the 19th year of Jaṭavarman Sundara-Pāṇḍya states that the *Māhēśvaras*, *śrī-Rudras*, *dēvakanmis* and the temple accountants granted certain temple lands as *kāṇippidiṇḍi* to one Sundara-Pāṇḍiya Naraśingadēvaṇ, stipulating that he shall enjoy them after repairing the tanks in disuse and bringing under cultivation such of the lands as are covered with jungle and that while the lands are being enjoyed in this manner he shall pay to the temple for the *paśāṇ*, a *mēlvāram* of one in three; for the cultivation of தினை, வரகு, எள்ளு, பயறு, குறுவை, கரும்பு, கொழுந்து, கருணை, மஞ்சள், இஞ்சி, செங்கழுநீர், வாழை, வழுவை, பூசனி, etc., as well as the trees மா, பலா, நாத்தை, எலுமிச்சை, குளவிருளி, நெல்வி, இலுப்பை, etc., one in five shall be given; for cocconut and areca-palms one in seven and for dry crops according to the yield, one in seven. In the case of the lands which had been brought under cultivation by clearing jungle he shall have to pay one-tenth in the first year, one-ninth in the second year, one-eighth in the third year, one-seventh in the fourth year; and that for all subsequent years a permanent *mēlvāram* of one in three shall be paid. A similar document is No. 62 of 1916 which also comes from the same

Rates of *mēlvāram* on temple lands. for the *paśāṇ*, a *mēlvāram* of one in three;

for the cultivation of தினை, வரகு, எள்ளு, பயறு, குறுவை, கரும்பு, கொழுந்து, கருணை, மஞ்சள், இஞ்சி, செங்கழுநீர், வாழை, வழுவை, பூசனி, etc., as well as the trees மா, பலா, நாத்தை, எலுமிச்சை, குளவிருளி, நெல்வி, இலுப்பை, etc., one in five shall be given; for cocconut and areca-palms one in seven and for dry crops according to the yield, one in seven. In the case of the lands which had been brought under cultivation by clearing jungle he shall have to pay one-tenth in the first year, one-ninth in the second year, one-eighth in the third year, one-seventh in the fourth year; and that for all subsequent years a permanent *mēlvāram* of one in three shall be paid. A similar document is No. 62 of 1916 which also comes from the same

This is
the same
as a (1) of the
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5/10/16

place. It is signed by Ellāndalaiyāṇa-Pāṇḍiya-Brahmārāyaṇ who must have been an officer of Jaṭavarman Sundara-Pāṇḍya I one of whose surnames was Ellāndalaiyāṇa-Perumāḷ (*Annual Report* for 1913, page 114, paragraph 44). The following again are the rates of *mēlvāram* fixed in this inscription:—(i) For *paśāṇ*, one-third (ii) for தினை, வாகு and எள்ளு, one-fourth (iii) for கரும்பு, கொடிக்கால், கருணை, மஞ்சள், வாகை, வழுதலை, பூசணி and such other crops, one-eighth. In either instance it is distinctly stated that the donee should not keep the lands without cultivating them and that mounds and low-grounds should be levelled and the jungle removed. Another record which fixes the temple share of *mēlvāram* at one-fourth belongs to the same king and is signed by Ellāndalaiyāṇa-Pāṇḍiya-Brahmādhirāyaṇ (No. 67 of 1916). The variation in the rate of *mēlvāram* requires explanation. Perhaps the landlord's shares in these cases were fixed, regard being had to the quality of the soil and the amount of lease money. From Mr. Swamikannu Pillai's calculations in appendix G it will be found that most of the inscriptions quoted in this paragraph work out correctly for Jaṭavarman Sundara-Pāṇḍya who succeeded to the throne in A.D. 1277.

No. 608 of 1915 which comes from Malaiyadikkurichchi in the Tinnevely district combines Śaka 1236 (= 1314 A.D.) with the 12th year of a certain Jaṭavarman Sundara-Pāṇḍya. As the initial date of this king will be A.D. 1302 it is evident that he is identical with Jaṭavarman Sundara-Pāṇḍya IV the commencement of whose reign has been fixed by Mr. Swamikannu Pillai to be between 29th August 1302 and 5th July 1303. (*Ind. Ant.* Vol. XLII, page 166). One of the signatories in No. 596 of appendix B, dated in the 9th year of Jaṭavarman Sundara-Pāṇḍya, is called Abhishēka-Perumāṇ *alias* Silpapurandaraṇ who had evidently constructed the temple from *karshana* 'ploughing the earth' to *pratishthā* 'consecration'. The details of date given in this record work out correctly for Jaṭavarman Sundara-Pāṇḍya of A.D. 1302. In the reign of a certain Jaṭavarman Sundara-Pāṇḍya who cannot be identified the Kaikkōḷars of Śrīmushṇam 'who successfully practised the tenet's of the *Idaṅgai*-creed which recognised the order of the king as equal to divine law (No. 248 of appendix C) together with Kaikkōḷa-*Mudalis* unanimously declared that they would contribute a fixed fee on each loom whether working or not for the repairs and worship of the Tirunārāyaṇīśvara temple at that village.

Two records from Tirukkalākkudi dated in the reign of Sundara-Pāṇḍya mention the chief Vikramaśiṅgadēvaṇ issuing the *ōlai* on behalf of the king (Nos. 35 and 37 of appendix C). Another (No. 101 of appendix C) from the same village mentions Gāṅgaiyaṇ. No. 180 of 1916 is dated in the 18th year of Tribhuvanachakravartin Sundara-Pāṇḍya and refers to a grant of land previously made in the 17th year of Vijayagandagōpāladēva. As pointed out already (*Annual Report* for 1911, Part II, paragraph 15) Vijaya-Gandagōpāla began to rule in A.D. 1250 and his 17th year will carry us to 1267 A.D. (see also below, page 151).

29 Two records (Nos. 21 and 24 of appendix C) which belong to the reign of Jaṭavaraman Vīra-Pāṇḍya refer to a chief called Tirukāṇappērudaiyaṇ Śivanīndakāḷaṇ *alias* Mālavachakravarti who has been mentioned in the following paragraph. Another (No. 584 of appendix B) begins with the introduction *tirumagal vaḷar, etc.*, and is dated in the 7th year of Jaṭavarman Vīra-Pāṇḍya. A record with the same introduction was noticed in the *Annual Report* for 1912, page 72 and was attributed to Jaṭavarman Vīra-Pāṇḍya the conqueror of Īlam and Koṅgu. Two records (Nos. 613 of appendix B and 6 of appendix C) bear details of dates which point to Jaṭavarman Vīra-Pāṇḍya being identical with the conqueror of Koṅgu.

One of Tribhuvanachakravartin Vīra-Pāṇḍya, dated in the 3rd year of his reign (No. 74 of appendix C) registers that the residents of a certain village not being able to pay the taxes on Māṅgudi which was their *kāṇipparru* sold it to the temple after inviting purchasers once, twice and thrice according to the practice in such cases. It is not impossible that this king is also identical with the Vīra-Pāṇḍya mentioned in the previous paragraph. No. 117 of appendix C belongs to the 6th year of the same king and refers to the exchange of certain lands which were not yielding good crops.

30. Of Māṛavarman Kulaśekhara I (A.D. 1268 to at least 1308) there are 16 inscriptions which attribute to him the characteristic *biruda* 'who was pleased to take every country'. No. 106 of 1916 coming from Tirukkalākkudi furnishes the year

Māṛavarman Kulaśekhara I; his latest date. 44 the latest date found until now, which would extend his reign to A.D. 1312. We learn from No. 81 of appendix C that in the 22nd year of the king corresponding to A.D. 1290 a certain chief—one of the officers at the door of Dēvar-Kaṇḍiyadēvar—named Tirunelvēli-udaiyār who had captured the country around Virayāchchilai fixed the heavy sum of 4,000 as the tax to be levied from the inhabitants (*ūrōm*) of the said village including *araiśumakkal* and *mudaliḡal*, for the current year and

Oppression by one of his officers. the year before. As they were not able to bear the burden, they had to sell their property, cattle, etc., towards payment of taxes. Even then they could not raise the necessary amount and nobody would lend them a pie. But Tirunelvēli-udaiyār's pressure on them was all the same, great. It was thereupon decided by the *araiśumakkal* and the *mudalis* of Virayāchchilai to make a sale of their lands to the temple at Tirukkōlakkudi. No. 108 of 1916 copied at the same place registers a settlement between the residents of four districts (*nāḍu*) as to the order of precedence in which the sacred ashes had to be received, the ropes of the god's car had to be held in drawing it and the worship and breaking of cocoanuts before Vināyaka had to be done. Three inscriptions of Tribhuvanachakravartin Kulaśekhara-dēva (Nos. 14, 16 and 33 of appendix C) and one of a certain unnamed king who held the title 'who took all countries' (No. 20 of the same appendix) might be attributed to Māṛavarman Kulaśekhara I, since the first three mention his subordinate Mummudiśōlaṅ Mālavarmānikkam *alias* Mālavachakravarti and the fourth Śivanīndakālaṅ Tirukkānap-pērudaiyāṅ *alias* Mālavachakravarti to whose family evidently also belonged Mālavamānikkam Tirukkānaippērudaiyāṅ *alias* Mālavachakaravarti mentioned on page 81, Part II, paragraph 25 of the *Report* for 1909 as a subordinate of Māṛavarman Sundara-Pāṇḍya I.

31. The grant registered in No. 68 of appendix C is said to have been made at the instance of the officer Kāliṅgarāyar to 20 Brāhmanas who were versed in the Vēdas and Śāstras and were able to write commentaries on them, and for building a Śiva and a Vishṇu temple. The village wherein the land was granted to these Brāh-

Records of Kōnērinmaikoṇḍāṅ; probably to be assigned to Māṛavarman Kulaśekhara I. manas was called Kaṇḍiyadēvaṅ Sundara-Pāṇḍya-chaturvēdimāṅgalam and the Vishṇu temple established therein,

Kulaśekhara-Viṅṅagar-Ālvār. No. 73 of appendix C which also comes from Tirukkalākkudi, refers to the same endowment and mentions the temples Sundara-Pāṇḍya-Īśvaramudaiyār and Kaṇḍiyadēvar-Viṅṅagar-Ālvār. The record also states that Kaṇḍiyadēva was a son (*makkānāyaṅār*) of the king. Kāliṅgarāyar is known to have been one of the officers of Māṛavarman Kulaśekhara I (*Annual Report* for 1910, page 99). Kāliṅgarāyar appears also in No. 72 of appendix C asking the king to make a grant of a village to an image of Kūttāduvār (*i.e.* Naṭarāja) in the temple at Tirukkalākkudi set up by a certain Śēmāṇḍār brother of Akalaṅkanādālvār. The record is dated in the 11th year of Kōnērinmaikoṇḍāṅ. In the 17th year of his reign the king being at Gaṅgaikoṇḍapattanam, he was again reminded of this same gift (No. 71

His son Kaṇḍiyadēva Sundara-Pāṇḍya. of appendix C). It is not unlikely, that Kōnērinmaikoṇḍāṅ of Nos. 68, 72 and 73 is identical with Māṛavarman Kulaśekhara I. If this identification is correct Kaṇḍiyadēva Sundara-Pāṇḍya as a son of this king would be known for the first time.

32. No. 107 of 1916 which is dated in Śaka 1239 (= A.D. 1317) couples with it Māṛavarman Kulaśekhara II. the 4th year of Māṛavarman Kulaśekhara. It is therefore clear that this Kulaśekhara must be Kulaśekhara II whose initial date according to Professor Kielhorn is A.D. 1314.

33. From previous Epigraphical reports it is gathered that a certain Jaṭavarman Vīra-Pāṇḍya was living about the beginning of the 14th century, during the occupation of the southern districts by the Muhammadans. It is also known that it was the Vijayanagara king Kampana who by his victorious campaign into the south brought to a close the temporary occupation of the Muhammadans. No. 64 of 1916

belongs to the 31st year of a certain Māṛavarman (*not* Jaṭavarman) Vīra-Pāṇḍya and supplies the interesting information:

Māṛavarman Vīra-Pāṇḍya. "The times were Tulukkaṇ (Muhammadan) times; the *dēvadāna* lands of the gods were taxed with *kudimai*; the temple worship, however, had to be conducted without any reduction; the *ulavu* or cultivation of the temple lands were done by turns by the tenants of the village; at this juncture Kampana-Uḍaiyar came (on his southern campaign), destroyed the Tulukkaṇ, established orderly government throughout the country and appointed many chiefs (*nāyakkamār*) for inspection and supervision in order that the worship in all temples might be revived regularly as of old." It is further stated that some of the dancing girls of the temple (*dēvarāḍiyār*) died, some became very poor and many were ready to migrate to other distant places. Consequently with a view to keep up the original status of the temple, a temple land which was enjoyed as *kāṇiyāṭchi* by a certain Naraśiṅgadēvar was now sold to another person, the former having died without leaving any heir, in order to maintain 10 temple dancing girls, giving them food, betel-leaf, cloth and houses in the street Pāvanaṅgakāraṅtīrūvīdi evidently so called after Pāvanaṅgakāra mentioned above, in paragraph 28 as a surname of Parākrama-Pāṇḍya Māvalivāṇādhirāya, a son of Jaṭavarman Sundara-Pāṇḍya, probably the fourth of that name who succeeded to the throne in A.D. 1303. It is interesting to note that the *mēlvāram* was also fixed at one-third for the *paśānam* (harvest), garden crops *māvadai* and *maravadai*, at one-fifth and dry crops at one-seventh. It was also provided that in the case any heirs of the said Naraśiṅgadēvar contested their claims to the said land, separate lands in lieu thereof may be given to them.

Kampana-Uḍaiyar mentioned in this record is no other than Kampana II of the first Vijayanagara dynasty whose dates range from Śaka 1283 (= A.D. 1361) to Śaka 1296 (= A.D. 1374). The earliest mention of the conquest of the Muhammadans in the Madura district, by Kampana is in an inscription at Tiruppukkuli (No. 18 of 1899), dated in Śaka 1287 (= A.D. 1365) (*Epigraphia Indica*, Vol. VI, page 324). But the statement (contained in this record) that "having taken possession of Rājagambhīra, he was pleased to conduct the rule of the earth on a permanent throne" goes to prove that the driving away of the Muhammadans was an accomplished fact already in A.D. 1365; and it could not have been earlier than A.D. 1358, since according to Mr. Sewell (*Lists of Antiquities*, Vol. II, page 223) the Muhammadan chiefs of Madura ruled for 48 years from A.D. 1310 to 1358. Consequently the record of Tirukkalākkudi (No. 64 of appendix C) must be referred to A.D. 1358 or after. With the help of Mr. Swamikannu Pillai's valuable Ephemeris I have been able to find that the details of date given for this record work out correctly for A.D. 1358, Friday, September 7 on which day *tritīya* ended on a Friday at 03 and the nakshatra Svāti at 48. Hence the initial date of this king Māṛavarman Vīra-Pāṇḍya I would tentatively place in A.D. 1326-27. No. 227 of appendix C evidently also belongs to the same king and works out almost correctly for A.D. 1337, July 5. It is thus a very important corroboration that is supplied by No. 64 of appendix C which refers in such vivid terms to the contemporaneous events that must have happened in that year.

Kampana II's conquest of Muhammadans in A.D. 1358 fixed by a record at Tirukkalākkudi.

34. Of the three records of Jaṭavarman Parākrama-Pāṇḍya at Śaṅṅavaṇam, one, which is dated in the 30th year of the king's reign combines with it the cyclic year Viśaiya (*i.e.* Vijaya). The characters are of about the 14th century and might be of the time of Jaṭavarman Parākrama-Pāṇḍya whose initial date given by Professor Kielhorn is A.D. 1358. But the year 1388-9 will be Vyaya (Viya in Tamil) and not Viśaiya. This record (No. 12 of appendix C) introduces to us an officer named Śrīraṅganātha Raṇavīrappērumāl *alias* Gāṅgēyaṇ who held the titles *Ravikulamaṅṅaṇ*, *Ekāṅgavīraṇ*, *Rūpanārāyaṇaṇ*, *etc.* The grant was made for removing the evil effects of Chitrā the asterism of his birth-day, falling on a Saturday in this year. Two other records (Nos. 13 and 22 of the same appendix) refer to the chief Gāṅgēyaṇ. The

Jaṭavarman Parākrama-Pāṇḍya.

His officer Gāṅgēyaṇ.

The time of Jaṭavarman Parākrama-Pāṇḍya whose initial date given by Professor Kielhorn is A.D. 1358. But the year 1388-9 will be Vyaya (Viya in Tamil) and not Viśaiya. This record (No. 12 of appendix C) introduces to us an officer named Śrīraṅganātha Raṇavīrappērumāl *alias* Gāṅgēyaṇ who held the titles *Ravikulamaṅṅaṇ*, *Ekāṅgavīraṇ*, *Rūpanārāyaṇaṇ*, *etc.* The grant was made for removing the evil effects of Chitrā the asterism of his birth-day, falling on a Saturday in this year. Two other records (Nos. 13 and 22 of the same appendix) refer to the chief Gāṅgēyaṇ. The

latter again registers a grant made to ward off the evil effects of light being extinguished at the meal time. This prejudice is still prevalent. The former mentions Mummudiśolaṅ Mālavamānikkam *alias* Mālavachakravarti who has been already mentioned under Māṛavarman Kulaśekhara I.

35. A record of Śadagōpavarman (Jaṭavarman ?) Tribhuvanachakravartin Vikrama-Pāṇḍya (No. 183 of appendix C) at Tirupukkuli near Conjeeveram, has been recopied this year. It is dated in his 8th year and records a gift of land for maintain-

ing a service called Vīra-Champan-*sandi* founded by Śambuvarāyaṅ Vīra-Champan "the chief of Śambukula" in the temple of Vijayarāghava-Perumāḷ on the day of Āślēsha in the month of Āvani in which he was born. In his *Annual Report* for 1900, paragraph 14, Mr. V. Venkayya refers to a record of the 12th year of Māṛavarman Tribhuvanachakravartin Sundara-Pāṇḍya which also registers a gift by Vīra-Champānāyaṅ *alias* Śambuvarāyaṅ. From published inscriptions of Champa (*Epigraphia Indica*, Vol. III, page 70 f.) we learn that the latter called himself a son of Chōḷa or of Vīra-Chōḷa. It is doubtful if Śambuvarāyaṅ Vīra-Champa of the Śambukula could be identical with Vīra-Champa of the Tiruvallam inscription. Another chief of the Śambukula known from earlier reports is Sakalalōkachakravartin Rājanārāyaṅa Śambuvarāya who succeeded to the throne in A.D. 1260-61.

36. No. 229 of 1916 dated in the 7th year of Māṛavarman Tribhuvanachakravartin Kōṇērinmaikoṇḍāṅ Vikrama-Pāṇḍyadēva registers a gift of land for maintaining the service Rājākkānāyaṅ-*sandi* called after the king. In the *Annual Report* for 1908-09, paragraph 30, I have referred to an inscription (No. 124 of 1908) in which the Rājākkānāyaṅ, a surname of Jaṭavarman or Māṛavarman Vikrama-Pāṇḍya. surname Rājākkānāyaṅ was borne by Jaṭavarman Vikrama-Pāṇḍya, with the Śaka date 1344 corresponding to his 22nd year. In the *Annual Report* for 1914 (page 94, paragraph 20) two records of Māṛavarman Vikrama-Pāṇḍya with the surnames Rājākkāḷ-nāyaṅ and Rājākkāḷ-tambirāṅ have also been referred to. Consequently it looks as if Jaṭavarman and Māṛavarman were indifferently applied to this Vikrama-Pāṇḍya.

In connection with the titles Rājākkāḷ-nāyaṅ and Rājākkāḷ-tambirāṅ, it may be noted that these are mostly adopted by the Pāṇḍya kings. Māṛavarman Kulaśekhara I appears to have been the earliest king that held the title. The next was Jaṭavarman or Māṛavarman Vikrama-Pāṇḍya mentioned above. In No. 60 of appendix C Rājākkāḷ-tambirāṅ is applied to a certain *rājādhirāja* "the king of all kings." The record is dated in 761 without specification of the Era. If, however, the Kollam Era

is meant, as is not unlikely, the date would correspond to A.D. 1586-87 and takes us into the time of the Nāyakas of

Madura. In this year it is stated that the king Rājākkāḷ-tambirāṅ raided and destroyed Śūraikkūḍi with the help of the chiefs (?) Mañjiliśu Eliśu Śā, Āsamadākkān, Mūvaśamkān Śā and Rāchattikān. After accomplishing his object the king ordered in the presence of the villagers that the village Virayāchchilai which from much earlier times appears to have been a *padaiparru* (military village?) (Nos. 81 and 90 of appendix C) in which lived *araiśu-makkāḷ* and *mudaliḡal* (above, page 124) and Kottiyūr might thenceforth be annexed to the district of Poṅ-Amarāpati-nāḍu. The order was communicated to the *nāttavar* of Poṅ-Amarāpati-nāḍu and to Kōṇḍukān and was engraved on stone in the temple of Tirukkalākkūḍi. It cannot be definitely stated to what political disturbances the country round Virayāchchilai, Kottiyūr and Śūraikkūḍi was subjected to at the end of the 16th century. The record plainly indicates the annexation of the whole country round Śūraikkūḍi and particularly of the two villages which were evidently the centres of opposition. Mr. Sewell in his notes on the reign of the Madura Nāyakas, Periya-Vīrappa and Viśvanātha II (*Lists of Antiquities*, Vol. II, page 201) states that in their time "a rebellion by a chief styled the Mahāvilivānarāja, probably a Pāṇḍyaṅ was quelled." Hence it appears that the Rājākkāḷ-tambirāṅ who destroyed Śūraikkūḍi might probably be the same Mahāvilivānarāja. The Muhammadan chiefs who joined him in the rebellion cannot be identified. The deplorable condition of Virayāchchilai under the Kannāḍian oppression has been already referred to.

(?)

LATER PANDYAS.

37. Twelve inscriptions of the later Pāndyas have been secured during the year under report. They are dated both in the Śāka year and the regnal year of the kings to whom they belong. No. 585 of appendix B comes from Dārūkāpuram in the Tinnevely district and is dated in Śāka 1403 (= A.D. 1481) corresponding to the 2+6th year of Alagaṇ, Perumāḷ Parākrama-Pāndya who was born in the asterism Tiruvādirai (Ārdrā). Thus the initial date of Parākrama-Pāndya obtained from this record is A.D. 1473. No. 12 at page 47 of the *Travancore Archæological Series*, Volume I, belongs to the same sovereign with the same initial date; but in the latter it is stated that he was born in Avitta-nakshatra (*i.e.* Dhanishṭhā). Our record refers to a previous grant made by Śrīvallabhadēva.

The next in chronology is Māravarman Kōṇēriṇmaikoṇḍāṇ Parākrama-Pāndya whose Vallanād inscription (No. 4 of 1916) is dated in Śāka 1457 (= A.D. 1535) and corresponds to his 2nd + 28th year, Manmatha. His initial date is therefore Śāka 1427 (= A.D. 1505). The records of this king have not been obtained so far.

No. 583 of 1915 copied at Dārūkāpuram is dated in Śāka 1457 (= A.D. 1535) Manmatha, and belongs to Jaṭavarman Kōṇēriṇmaikoṇḍāṇ Tirunelvēli-Perumāḷ who is said to have been born in Aśvati in the month of Vaigāsi. The corresponding regnal year, however, is not given. No. 567 of 1915 which is dated in the 7th year corresponding to Śāka 1463 (= A.D. 1541) Plava, of *Irandakālamēdutta* Perumāḷ Śrīvallabha, refers to this king as Tirunelvēli-Perumāḷ born in Aśvati. Probably Perumāḷ Śrīvallabha is identical with Jaṭavarman Kōṇēriṇmaikoṇḍāṇ Tirunelvēli-Perumāḷ of No. 583 of 1915 which must have been evidently engraved in the 2nd year of his reign. Thus these two records belong to the time of *Irandakālamēdutta* Perumāḷ Śrīvallabha, the founder of the Pāndya-rājya, whose initial date has already been ascertained to be A.D. 1533 (*Annual Report* for 1910, page 100). Reference is made in No. 583 of appendix C to the king's dear father Āhavarāma Śrīvaladēva and to the village Abhirāma-Parākrama-Pāndya-chaturvēdimāṅgalam evidently so called after the king himself. It is interesting to note that provision was made by the king for the compilation of calendars annually. Similar endowments by the Mahratta Rājas of Tanjore and the Mysore kings are still in force.

Māravarman Kōṇēriṇmaikoṇḍāṇ Sundara-Pāndya is represented by No. 2 of 1916 from Vallanād-Agaram. It combines the regnal year 2 + 9th with Śāka 1460, Plava, mistake for 1463 (= A.D. 1541-2). The initial date of the king thus derived (*i.e.* A.D. 1531) enables us to identify him with a king of the same name two of whose records were noticed on page 75 of *Annual Report* for 1912. As stated there, he may be the same as No. 12 of the provisional list of later Pāndyas given on page 100 of the *Annual Report* for 1910. Nos. 563 and 570 of 1915 are dated in the 5th and 7th years respectively of Parākrama or Kulaśēkhara, son of Jaṭavarman Kōṇēriṇmaikoṇḍāṇ Abhirāma-Parākrama born under the asterism Aśvati and give also the corresponding Śāka dates 1470 (= A.D. 1548) Kilaka and 1471 (= A.D. 1549) Saumya respectively. This king has accordingly to be identified with No. 13 of the list given on page 100 of the *Annual Report* for 1910 and with Nos. 17 to 20 of the list on page 48 f. of the *Travancore Archæological Series*, Volume I.

Jaṭavarman Kōṇēriṇmaikoṇḍāṇ Alagaṇ Perumāḷ Ativīrarāma Śrīvallabha (identical with No. 16 of the list on page 100 of the *Annual Report* for 1910) born under Punarvasu is represented by two records (Nos. 577 and 594 of 1915). The former gives Śāka 1493 (= A.D. 1571) Prajāpati as the 9th year of the king and the latter 15th year and Śāka 1500 (= A.D. 1578),

Īśvara. No. 577 gives the king the usual long list of *birudas* in the Sanskrit language beginning with *Bhuvanēkavīra*, etc. No. 594 incidentally refers to his co-regent Alagiya Śokkanār Abhirāma-Varatuṅgarāma.

Varatuṅgarāma. No. 615 of 1915 which begins with the usual Vijayanagara introduction gives a long list of *birudas* and enumerates in order the kings Dēvaiāya, Kṛishnarāya Sadāśivarāya, Vīra-Naraśiṅgarāya, Dharmarāya, Śrīraṅgarāya and Venkaṭapatirāya. The date is given as Śaka 1500, Manmatha, and is wrong by seventeen years. The grant was made by Perumāl Dhanma-Perumāl Alagapperumāl Ativīrarāman Śivalamāraṅ Irandakūlameḷuttu Ativīrarāman who is styled as one of the kings who bore the titles Jaṭāvarman Kōnēriṅmaikōṇḍāṅ Tribhuvanachakravartin. Evidently the record is one of Ativīrarāma Śrīvallabha noted above. The Vijayanagara king Venkaṭapatirāya (i.e. Venkaṭa I) was actually ruling in Śaka 1517, the correct date of the inscription as indicated by the cyclic year quoted. It might be noted that a certain Venkaṭarāja is mentioned in the Pudukkōṭṭai plates of Śrīvallabha and Varatuṅgarāma, of Śaka 1505 which falls into the reign of Rānga II (*Travancore Archæological Series*, Volume I, page 84). From the way in which the Vijayanagara kings are first mentioned in No. 615 and then the Pāṇḍya king Ativīrarāma, it may be presumed that the latter was a probable subordinate of the Karnāṭa king Venkaṭa I.

At Śāyamalai in the Tinnevely district was copied No. 597 of 1915 belonging to Jaṭilavarman Kōnēriṅmaikōṇḍāṅ Śivalamāraṅ Varagunaṅ *alias* Kulaśēkhara-Dīkshitar. It is dated in Śaka 15[6]3 (=A.D. 1641) and the 23rd year of reign. The year opposite is not given. He is the same as Tribhuvanachakravartin Kōnēriṅmaikōṇḍāṅ Perumāl-Śivalamāra Varaguna-

Śivalamāra Varagunaṅ *alias* Kulaśēkhara-Dīkshitar. *alias* Pāṇḍya Kulaśēkhara-Dīkshitar of No. 268 of 1908 from Karivalamvandanallūr. As the initial date of this king is A.D. 1615 the opposite year omitted in No. 597 of appendix B must be 3.

THE RASHTRAKUTAS.

38. The Rāshtrakūṭa kings are represented in the current collection by Nos. 512, 540, 542 and 562 of appendix B (in Kanarese) and No. 207 of appendix B and Nos. 148 and 159 of appendix C (in Tamil). No. 562 which is dated in the fourth year of a king whose name is lost, may have, however, to be referred to the time of Gōvinda III. The pillar on which the record is engraved was brought to my notice by Mr. Longhurst. It is a memorial dedicated to Siriguppa whose heroic death on the battle-field forms the subject-matter of the inscription. The occasion is stated to have been an attack organised by Dantiga with his whole army on the village Chikurambṛavi. The king on whose behalf Siriguppa fought was the Raṭṭa Ballaha (ll. 21 and 26). Dantiga evidently has to be identified with Dantiga of Kāñchī mentioned in the British Museum plates of the Rāshtrakūṭa king Gōvinda III. It is also possible, provided paleography permits, to identify this Dantiga with one of the enemies of Kṛishna III (also surnamed Vallabha, Ballaha) who is one century later than Gōvinda III. No. 542, dated in Śaka 815, belongs to the time of Akālavārsha-Kṛishna II entitled Śubhatuṅga-Bhaṭāra. His *Mahāsāmanta* Matyennanna is stated to have been ruling the Sindavāḍi country often mentioned in the Rāshtrakūṭa, Chālukya, Kalachuri and Yādava records of the Adoni taluk No. 512, dated in Śaka 852, refers to king Gōyindara Ballaha (i.e., Gōvinda IV) and speaks of him as ruling "right up to the sea." His feudatory was the *Mahāsāmanta* Kannara, ruling the Sindavāḍi province. The same feudatory and his Jaina queen Chandiyabbe are referred to in No. 540, dated in Śaka 854, where, however, the king is named Nityavarsha. This latter surname is not found applied to Gōvinda IV in the inscriptions examined so far. If it is no deliberate mistake of the engraver, Nityavarsha must also be presumed to have been a surname of Gōvinda IV as it was of his father Indra III.

Kṛishna II and Gōvinda IV.

Rāshtrakūṭa, Chālukya, Kalachuri and Yādava records of the Adoni taluk No. 512, dated in Śaka 852, refers to king Gōyindara Ballaha (i.e., Gōvinda IV) and speaks of him as ruling "right up to the sea." His feudatory was the *Mahāsāmanta* Kannara, ruling the Sindavāḍi province. The same feudatory and his Jaina queen Chandiyabbe are referred to in No. 540, dated in Śaka 854, where, however, the king is named Nityavarsha. This latter surname is not found applied to Gōvinda IV in the inscriptions examined so far. If it is no deliberate mistake of the engraver, Nityavarsha must also be presumed to have been a surname of Gōvinda IV as it was of his father Indra III.

The three records of Kannaradēva (Krishna III) who extended his conquests into the Chōla country, come from the North Arcot and Chingleput districts. The donor in No. 207 of appendix B is named Śrī-Narasimhayya, son of Lakshana (Lakshmana?), entitled Virasuta Bhōgavardhana of Mārudānamai. Evidently he was a chief of some rank under Krishna III.

Krishna III.

THE WESTERN CHALUKYAS.

39. The Western Chalukyas of Bādāmi are represented in the collection by No. 7 of appendix A which consists of three copper-plates strung on a ring. They were

Of Bādāmi.

discovered by my assistant Mr. G. V. Rangarajayya, in the possession of Rama Reddi, the village munsif of Dayyamdinne in the Adoni taluk of the Bellary district. The ring which carries the plates was not cut when the document reached me. The ends of the ring are fixed into the bottom of an almost circular seal one inch in diameter bearing on its countersunk surface the crude figure of a standing boar facing the proper right as in the case of the Harihar grant of Vinayāditya Satyāśraya published in *Ind. Ant.*, Vol. VII, pp. 300 ff. The plates measure between $8\frac{7}{8}$ " and 9" in breadth and between $3\frac{3}{8}$ " and $3\frac{1}{2}$ " in height. The ring which is oval in shape, measures $4\frac{1}{8}$ " and $3\frac{1}{2}$ " in its diameters and is about $\frac{1}{4}$ " thick. The plates and the seal weigh 112 tolas. The inscription commences with the same introductory eulogy as the other published grants (Professor Kielhorn's *List of Southern Inscriptions* Nos. 27 to 30) of Vinayāditya Satyāśraya and supply the date, Śaka 614 corresponding to the 12th year of the king's reign. They record the grant of 200 *nivartanas* of land on the eastern and southern sides of the village Ulchad in the Nalavādi-*vishaya*, to four Brāhmanas, on the occasion of the summer solstice which happened on the full-moon day of the month of Āshāḍha when the victorious camp of the king was located at Talayakhēṭa-*grāma* not far from the northern bank of the Tagara river. The grant is stated to have been made at the request of a certain Marḍakāri and was written by Śrī-Rāma-Punyavallabha. The same person mostly appears as the writer of the other published grants of Vinayāditya.

The victorious camp Talayakhēṭa-*grāma* on the northern bank of the Tagara river must be looked for on the Ternā on which also the ancient city of Tagara (identified with Tēr by Dr. J. F. Fleet) is situated. I am informed that Talayakhēṭa does not exist under that form, in the Osmanabad district of the Hyderabad State. It is perhaps to be identified with the modern Thairkedda on the north bank of the river Tēr (Thairna). I have not been able to identify the district Nalavādi-*vishaya* and the village Ulchad. It may be remarked that the writing on the plates is very carelessly executed and that the mistakes in the grant portion are numerous.

40. Many records of the Western Chālukyas of Kalyāni were copied in the Adoni taluk of the Bellary district. As stated already, Adoni and the adjoining country formed a subdivison of 500 villages in Sindavādi, Sindavādige or Sindhuvāti-*vishaya* one thousand, which must have been one of the eastern provinces of the Western Chālukya empire. The capital of this district is stated to have been Tumbalam, a village which is about 8 miles due west of Adoni, and is still full of ancient ruins. Karaikanthapura (now abandoned) was a suburb of Tumbalam in which lived many Brāhmanas of great learning and piety. One of the Nolamba feudatories of Trailōkyamalla Sōmēśvara I, who was governing the Sindavādi one thousand country, was

Of Kalyāni.

Trailōkyamalla Sōmēśvara I.

Vira-Nolamba Pallava Permānadi (No. 489 of appendix B). His proper name is dated in Saka 974, Nandana and in still another at Kammarchōdu (No. 561 of appendix B), dated in Śaka 976. King Sōmēśvara I is stated in this last record to have been encamped at Kampile on the bank of the Tuṅgabhadrā, the southern Ganges. On this occasion he made some gifts to the shrines of Mūlasthānadēva and Bhōgēśvaradēva at Kammara-Cheṟuvu (Kammarchōdu).

41. One record (No. 514 of appendix B) of Trailōkyamalla's eldest son Bhuvanai-kamalla (Sōmēśvara II) comes from Chinna-Tumbalam and is dated in Śaka 990 (= A.D. 1068-69), Kīlaka, the full-moon day of Mārgaśira. The latest known record of Sōmēśvara I is dated in Śaka 990, Kīlaka, Chaitra *śu di.* 1 (Professor Kielhorn's *List*

Sōmēśvara II.

of Southern Inscriptions, No. 173). Consequently, it follows that Bhuvanaikamalla must have actually ascended the throne some time between the months Chaitra and Mārgaśira of this year. The record from Chinna-Tumbalam under review, further registers that the prince, the king's younger brother, Trailōkyamalla-Nolamba-Pallava Permādi Jayasiṅhadēva was ruling the Nolambavādi 32,000 and the Sindavādi 1,000 provinces from his capital Kampile. A gift was made to a temple at Tumbula through the Kālāmukha teacher Chandrabhūṣaṇa-Paṇḍita who was well-versed in

Kālāmukha teachers.

logic and other sciences and was the pupil of Anantaśakti-Paṇḍita, a pupil of Nirañjana-Paṇḍita (mentioned also in No. 516 of appendix B). Another grant was made at the same time to a certain Nārāyaṇadēva for *vidyādāna*, i.e., imparting education.

42. A powerful chief of Tribhuvanamalla Vikramāditya VI was the *Mahāmandalēśvara* Mallarasa, whose eulogy (No. 505 of appendix B) supplies the information

Vikramāditya VI.

that he was "a brilliant sun in dispelling the darkness, viz., the heroic enemy-forces of the Chōla camp crowded with hordes of elephants, horses and sturdy soldiers, (the hero) that cut off the heads of the Dravila-*mandalīkas* (i.e. the chiefs of Dravila), the destroyer of Pallikōṭa and the terror of the Gūrjara." The first two epithets clearly indicate the hereditary enmity and the conflict that existed between the Chōlas and the Chālukyas. No. 515 of appendix B mentions another subordinate chief Kaliga or Kaliyamarasa who held the title 'the *mast* elephant of Chandaladēvī,' a statement that reminds one of the intimate and personal interest which the Chālukyan queens must have displayed in the administration of the country, by allowing their names to be connected with such military honours. Padmaladēvī another queen of Vikramāditya VI, was referred to in the *Annual Report* for 1914, page 87 as 'ruling the Brāhmaṇa village Māṅgoḷa'. In No. 518 of appendix B, the chief queen (*piriyarasi paṭṭamahādēvī*), Malayamatidēvī is stated to have owned (evidently as her private property) the capital town Tumbula itself and to have

Provision made by a Chālukyan queen for the teaching of the *Vēdas* and the recital of the *Purāṇas*.

granted it to the *Mahājanas* of that village so that they might therein maintain a feeding-house (*sattra*), recite the *Purāṇas* and teach the *Rig-Vēda* and the

Yajur-Vēda to students. As stated by Dr. Fleet on page 448 f. of his *Dyn. Kan. Distrs.* the queens of Vikramāditya VI owned villages and sometimes districts conferred on them for their pin-money. Some of the titles given to Malayamatidēvī in No. 518 suggest that Vikramāditya must have borne the surname Chālukya-Rāma and Rāya-Sarvajña. The former of these occurs in his Nilgunda, and Yēwūr inscriptions (*Ep. Ind.*, Vol. XII, pages 154 and 278).

Nos. 519 and 565 of appendix B mention the chief *Pēsana-garuḍa Mahāmandalēśvara* Jōyimayyarasa (ruling the Sindavādi province) and the former, the *rājaguru* Sōmaśiva-Paṇḍita. Jōyimarasa was also in charge of the divisions Edadore 2,000, and Kallakelage 500. The former has been identified by Dr. Fleet with a part of the modern Raichur district (see *Ep. Ind.* Vol. XII, page 296) and *rājaguru* was evidently a title conferred on a religious teacher for his proficiency and piety. No. 550 of appendix B mentions another *rājaguru*, who was the sole proprietor of two villages in the modern Adoni taluk and had as his subordinate a certain Peggade Nimbanayya. A few other feudatories of Vikramāditya VI. are also mentioned

Feudatories of Vikramāditya VI.

in No. 566 from Konakonḍla. These were the *Mahāmandalēśvara* Ballaya-

Chōla-Mahārāja of the Telugu-Chōla family (see also No. 350 of 1905), the *Mahāmandalēśvara* Chīkarasa of the Mahābali race and the *Mahāsāmantas* Chandarasa, Barmarasa, and Rēvarasa of Kondakunde whose *prasasti* coincides with that of the Chōlas of Cuddapah (*Ep. Ind.* Vol. XI, page 343, note 3).

43. No. 499 of appendix B of the time of Bhūlōkamalla Sōmēśvara III, which is dated in the Chālukya-Vikrama year 58 (= A.D. 1133-34) mentions the *Mahāmandalēśvara* Trailōkyamalla-Mallidēva-Mahārāja, ruling the Sindavādi country and refers to a gift of two *vīsa* on each *dala* in the "mint" where coins were struck (*achchina-tānkasāle*). No. 502 of appendix B dated again in the Chālukya-Vikrama Era refers to *Yuvarāja* Tailapadēva (i.e. Taila III). This indicates that Sōmēśvara III. evidently preferred his younger son to the elder, Perma-Jagadēkamalla II, as his crown prince. The *Mahāmandalēśvara* Bāchiga or Bācharasa of the Sinda family mentioned in this record was a direct subordinate of prince Tailapa. Jagadēkamalla II is, however, known to have succeeded Sōmēśvara III on the Western Chālukya throne and to have held the special title *Pratāpachakravartin*. His famous minister, commander, etc., was Bammanayya mentioned on page 457 of Dr. Fleet's *Dyn. Kan. Distrs.* His son was the *Dandanāyaka* Rēcharasa (No. 503 of appendix B), stated to have been ruling the Sindavādi province, in the 11th year of the king's reign. A mutilated record which comes from Chinna-Tumbalam (No. 517 of appendix B) and is dated in the cyclic year Yuvan corresponding to A.D. 1155-56, falls into the reign of Taila III. It mentions the *Mahāmandalēśvara* Trailōkyamalla Bhujabala Viranārāyaṇa Āhavamalladēva, one of whose titles was 'the lion to the elephant Pāṇḍya.' This could be no other than prince Sōmēśvara IV whose titles were Trailōkyamalla and Viranārāyaṇa. That he was also called Āhavamalla is a new fact. Another record of Jagadēkamalla's fifth year (No. 549 of appendix B), corresponding to A.D. 1143-44 refers to Kēsīmāyā (see Dr. Fleet's *Dyn. Kan. Distrs.*, page 458) as the *Mahāpradhāna*, *Antahpurādhyaksha*, *Kariturayapattasāhini*, *Śrīkarana*, *Sarvādhyaksha*, *Sēnāpati* and *Herelālasandhivigrahin*, ruling the districts Manadadi-nādu, Miṛiti-nādu, Kōsage-nādu, Gāḷidirāla-Kallakelagu-nādu, Kollihāke-nādu, and Sindavādi-nādu. Of these, Kollihāke-nādu is evidently identical with Kollipāke-nādu and suggests the probable position in the Hyderabad State of the ancient Kollipāke of the Western Chālukya and Chōla records.

44. One record of Viranārāyaṇa Sōmēśvara IV (No. 546 of appendix B) comes from Nandavaram in the Adoni taluk and is dated in Śaka 1108. It mentions the king's *Mahāpradhāna* and *Dandanātha* Mālaparasa and records a gift made through the Śaiva teacher Rudrasakti-Paṇḍita, a pupil of Sarvajña-Mahāvādi Trilōchanadēva. An earlier record of the same king is No. 555 of appendix B, which is dated in Śaka 1106 and gives to the king the titles Trailōkyamalla-Bhujabalavīra and Rāyamurāri. A genealogical account of the chiefs Brahma (Bammadēva), his son Padmidēva and of Vatsarāja, the maternal uncle of the latter, are also given. The two last are stated to have been jointly ruling the whole of the eastern country including Sindavādi, from Tumbala *alias* Kīrtinārāyaṇapura, the capital of the Sindavādi province. Bammadēva was known also as Tumbala Bammadēva, being evidently a native of that village. His father was Lakshmidēva, son of Kālidāsa, who was again the son of Hariśchandra. Among the heroic feats of Bammadēva are mentioned the capture of Allu-Mallanripa and 'the extension of the Chālukyan kingdom right up to the sea (in the east), after defeating the Chōla king and raiding his country'. These events which must fall into the reign of the Chōla king Kulōttuṅga III are not, however, referred to in the eulogistic accounts of that king found in Tamil inscriptions. Perhaps Bammadēva's conquests of the Chōla country must, if true, indicate the defeat which he may have inflicted upon some of the Chōla subordinates of the Telugu districts.

45. The temporary usurpation of the Western Chālukya throne by Bijjala, the Kalachurya feudatory of Taila III took place in A.D. 1162 (Dr. Fleet's *Dyn. Kan. Distrs.*, page 462). No. 504 of appendix B, dated in Tārana (i.e. A.D. 1164-65), two years after the date of usurpation, mentions Bhujabalamalla as ruling from Kalyāna. The title *Bhujabala-chakravartin*

appears to have been a distinguishing surname of the usurper Bijjala. The great general Barma, Kali-Barma or Bammi-dēvarasa, the son of the general Kālidāsa, who subsequently revived the Chālukyan supremacy as the subordinate of Sōmēśvara IV, was also Bijjala's subordinate and was governing the Sindavādi province with his capital at Kīrtinārāyaṇa-nagara, the modern Tumbulam (No. 513 of appendix B).

To Bijjala's son Rāyamurāri Bhujabalamalla Sōmēśvaradēva belongs No. 513 of appendix B. One of the seats of Government in his time was at Soleyahalli. A feudatory of the king, who had charge of the Sindavādi province, was the *Mahāpradhāna Dandanāyaka* named Kariya Kēsirājayya, the ruler of many countries, the comptroller of all wealth and *Antuhpura-vergāde*.

46. From No. 520 of appendix B, we learn incidentally that in Śaka 1115 (not quite clear on the impression) while the Yādava king Jaitugi I was ruling the country, his minister Murāri-Kēsava built a temple at Hiriya-Tumbala in the Sindhu-vāti-(i.e., Sindavādi) *vishaya*, on the southern side of the Tungabhadra river.

Singana or Pratāpa-Singana-dēva was the most powerful of the Yādava kings. His sixth year according to No. 498 of appendix B corresponded to Prāmōdōtha, i.e., Pramōda (=A.D. 1210-11). This gives the initial date A.D. 1205-6 for the king. Dr. Fleet (*Dyn. Kan. Distrs.*, p. 522) considered A.D. 1210-11 Pramōda as his first regnal year while Professor Kielhorn carried it back to A.D. 1207. The record under review is clear on this point. It states also that the king was then ruling, 'after having acquired the whole earth (by conquest)' and that his *Mahāpradhāna* was Jagadāla Sōmaya-Nāyaka, evidently related to Jagadāla Purushōttama mentioned on page 523 of Dr Fleet's *Dyn. Kan. Distrs.*

The first attempt of the Muhammadans to turn their attention to the Deccan was about Śaka 1216 when the Mahratta country was ruled by the Yādava king Rāmachandra. No. 478 of appendix B from Basarakōḍu, which is dated in Śaka 1200 (=A.D. 1278-79), speaks of him as ruling at his capital Dēvagiri, as a dependant of [Śaka]rāya. It mentions his feudatory Bhīmadēva-rāṇe who was ruling over Sindavādi, Ādavāni and other districts, and the latter's subordinate, the *Mahāmaṇḍalēśvara* Chōla-Nārāyaṇa Vīra-Bommarasa, son of Nāgarasa. It is doubtful if we have to interpret [Śaka]rāya (the first two syllables not being quite clear on the impression) as referring to the Muhammadan sovereign who was supreme at the time.

47. The history of Jainism in the Kanarese districts goes back to very ancient times. The early Kadamba kings of Banavāsi were great supporters of that religion. The Western Chālukyas appear to have been as good advocates of Jainism as of Saivism and Vaishnavism. Relics of Jaina influence in the western part of the Bellary district are revealed by a few lithic records of that period copied during the year, and even to-day members of that community are found distributed over some of the villages and towns there. At Kammarachōḍu, a village about eight miles south-west of Adoni is a small shrine which contains the seated figure of a Jaina *Tīrthāṅkara* (No. 411 of appendix E, photographs) now recognised by the worshipping priests (who do not appear to be Jainas strictly so called) by some Hindu name. A merchant of Adoni, who is trying to get the possession of the shrine back into the hands of the orthodox Jainas, brought the existence of this image to my notice and informed me that the figure is one of Vardhamāna.

An image of the Jaina *Tīrthāṅkara* Vardhamāna at Kammarachōḍu. The label on the pedestal, which is in Kanarese characters of about the 12th century A.D., registers the reconsecration of the image (name not specified) by Chandavve, the wife of the merchant chief (*Mahāvaddavyavahāri*) Rāyara-Setṭi, a lay disciple of the Jaina teacher Padmaprabha-Maladhārisvāmin. The shrine (*Chaityagriha*) is stated to have belonged to (the members of the) Pustaka-gachchha, Dēśiyagana, Kondakund-ānvaya, and Mūla-saṅgha. There is thus no reason for any doubt as

to the Jaina nature of the shrine and its ownership. The right of worship, however, may have changed hands at some period when the Jaina community was in a decadent condition. A similar instance of a Jaina temple which has passed into the hands of the Brāhmanas, is that of the so-called Padmākshi temple on the hill at Anmakonda (Ep. Ind. Vol. IX, p. 257). Konḍakundā-nvaya and the village Konḍakundi.

Konḍakundā-nvaya, one of the well-known lineages to which the southern Jaina teachers belonged, has evidently to be connected with a flourishing village near Guntakal which is called indifferently Kōnakonḍla, Kōnakunṭla or Konḍakundi. If this is correctly so, it can be safely asserted that the western part of the Bellary district must have once been a powerful Jaina centre. No. 565 of appendix B which comes from the village Kōnakonḍla calls the place Konḍakundeya-tīrtha and refers to the construction of a basadi there called Chaṭṭa-Jinalaya by Nāvikaḅbe, the wife of the Mahāmaṇḍalēśvara Jōyimaṅṅarasa mentioned above as one of the feudatories of Vikramāditya VI (A.D. 1077-1125). A still earlier reference to Jaina influence in this part of the country is supplied by No. 540 of appendix B from Hālaharavi (Adoni taluk), which is dated in Śaka 854 (roughly equal to A.D. 932-33).

THE TELUGU DYNASTIES.

48. The taluk survey of Narasaraopet has brought to light a number of inscriptions which clear up certain difficulties and add fresh light to our knowledge of the many subordinate families of chiefs who had occupied the Telugu country south of the Kṛishṇā river in the 12th century A.D., prior to the advent of the Kākatiyas. The

Velanāṇḍu chiefs.

practically over the whole of the Āndhra country (see *Annual Report* for 1909, page 121). The earliest Velanāṇḍu chief mentioned in the collection is Chōḍa or Velanāṇṭi Rājēndra-Chōḍa who appears as No. 16 on the genealogical table on page 35 of the *Epigraphia Indica*, Volume IV. No. 441 of appendix B supplies for him the

Velanāṇṭi Rājēndra-Chōḍa.

The record calls him the head-jewel of king Velanāṇṭi Goṅka (*i.e.*, Goṅka II) of the same table though Velanāṇṭi Rājēndra-Chōḍa is actually meant. The attributes given to Chōḍa, viz., that he defeated a certain Siddhi-Bēta (perhaps Bēta I of Branch C of the Telugu-Chōḍas, on page 17 of the *Annual Report* for 1900) and that he was a subordinate of the powerful Western Chālukya emperor Vikramāditya VI, are interesting.

49. Inscriptions of Prithviśvara Rājēndra-Chōḍa (No. 18 on the genealogical table) range from Śaka 1085 to 1121 as noted in the *Report* for 1909 quoted already. It

Kulōttuṅga-Chōḍa Goṅka III and Prithviśvara.

is not unlikely that according to the time-honoured practice, Rājēndra-Chōḍa was the crown prince of his father Goṅka III in the latter part of his reign and his co-adjutor in the administration of the kingdom. In No. 347 of appendix B dated in Śaka 1077, we are informed that a grant was made for the merit of Goṅka and Rājēndra-Chōḍa while the latter himself granted the tax on marriages for the Vishṇu temple at Pamidipādu-Agrahāram. A wife of Kulōttuṅga-Chōḍa Goṅka III different from Jāyāmbā, the mother of Rājēndra-Chōḍa mentioned in the Pithāpuram inscriptions, was Kāmāmbā or Kāmīdēvī referred to in No. 443 of appendix B. It is herein stated that she was the

Kāmāmbā or Kāmīdēvī, wife of Goṅka III.

daughter of a certain lady Sockkama who was herself the daughter of the chief Pōtaya-Nāyaka, the lord of Dūbavāḍa. Of this Sockkama, the inscription records the interesting fact that she surpassed the celestial nymphs Rambhā, Ūrvaśī and Mēnakā in beauty, was a dancer (*nartakī*) in the temple of Paṇḍīśvara at Sanadavrōlu (*i.e.*, Tsandavōlu in the Repalle taluk) and was the foremost among the Māhēśvara-maids (of service) in that temple. This Sockkama, as the result of a boon granted by the

The daughter of a maid-servant of the temple of Paṇḍīśvara.

god, begot two sons and a daughter. The former were Kāma and Sarana and the latter Kāmīdēvī. Kāma died in the battle at Chervulakōṭa after defeating the army of Gaṇapati, and Sarana pleased

such as 'the ornament of the Durjaya family', 'the chief of the Valavutla race', 'the protector of Kāñchi', 'the demolisher of Kāṭaka,' 'the lion to the elephant Gajapati,' 'the bee at the lotus-feet of the Chālukyas of the Vēngī country' and 'the central pillar in the administration of the Chālukya kingdom.' It is difficult to explain the propriety of the last two titles at a period long after the disappearance of the Chālukya rule, except on the supposition that these titles were hereditary in that family. From No. 401 of appendix B, we learn that queen Rudrāmbā was sometimes called

Called Pratāpa-Rudradēva-Mahārāja in a record of Śaka 1189. also Pratāpa-Rudradēva-Mahārāja and that some of her chief officers were Māramarāju, Prōlamarāju Dārāpa-Nāyudu and

Mari-Nēṇḍu. No. 378 of appendix B, dated in Śaka 1183 falls into the reign of Rudrāmbā but does not mention her by name. It refers to the chiefs Parichchhēdi Pandrāju, Vallabharāju and Peda-Kommarāju who held a long list of titles, similar to those of Nambha, Nambaya or Nambirāju noticed at pages 224 and 225 of *Epigraphia Indica*, Volume VI. Nambirāju was a subordinate of the Chōla-Chālukya king

Vikrama-Chōla whereas the chiefs mentioned in No. 378 held the titles Parichchhēdin, Rattakata[ka]-raksha (i.e., the guards of the Ratta camp) and "supporters of the kingdom of [Vēngī]-Chālukyas." It is not unlikely that these Parichchhēdis were among the chiefs who were opposed to and caused disturbance in the reign of Rudrāmbā (see page 80 of the *Annual Report* for 1906). Two other inscriptions of this same family of chiefs are Nos. 431 and 432 of appendix B, which mention them as belonging to the fourth (i.e., Śūdra) caste and their first ancestor as Bhīmarāja. The genealogy given in the latter is incomplete but supplies the names Guṇḍa and his sons Rāma and Bhīma of whom the latter is very likely the Parichchhēdi Chikka Bhīmarāja mentioned in No. 431.

53. One of Pratāparudra's officers was Koṇḍapeddi Mañchingāru called in No. 298 of appendix B, "the controller of the Palace" (*nagari-adhikāri*). The date obtained from No. 308 of appendix B, viz., Kshaya (corresponding to Śaka 1248), is four years later than the latest date given for Pratāparudra on page 108 of the *Annual Report* for 1910. It mentions the prime minister (*Mahāpradhāni*) Kolani Rudradēva. A military officer of Pratāparudra was Bōlnēningāru *alias* Gōpālavardhana of whom No. 325 of appendix B, states that he had routed the Pāṇḍya king in a campaign

The defeat of the Pāṇḍyas. which he had led against him. This is evidently a reference to the very same campaign against the Pāṇḍya which the general Muppidi-Nāyaka is stated to have led, in an inscription at Mallam (*Annual Report* for 1909, page 120). It must be hence presumed that Bōlnēningāru was like Muppidi-Nāyaka, another general of Pratāparudra, who was concerned in the fight with the Pāṇḍya army. The existence of a fragmentary record of Pratāparudra so far south as Jambukēśvaram in the Trichinopoly district (*Ind. Ant.*, Vol. XXI, page 200) might be taken to prove that the victorious generals of Pratāparudra after defeating the Pāṇḍya forces at Kāñchi may have followed up their victory right into the heart of the Pāṇḍya country. No. 326 of appendix B, is dated in Śaka 1245 and mentions four *lēnkas* of the king, three of whom were Mārāya, [Pichchi]ya and Rudrāya. The term *lēnka* appears to denote a devoted servant or officer of the king and occurs also in early Kanarese inscriptions in this same sense (see *Annual Report* for 1915, page 88).

54. The Shatsahasra (Telugu Āruvēlu) or 'the six thousand' country on the southern bank of the Kṛishṇā river appears to have been held in the early part of the 12th century A.D. by a line of chiefs of the Durjaya family who called themselves

The Koṇḍapadmaṭi family. 'the lords of Koṇḍapadmaṭi' and then by another collateral line of chiefs who called themselves 'the lords of Kollipākāpura.' An account of the former appears on pages 274 ff. of *Epigraphia Indica*, Volume VI and some information about the latter has been given above under the section Parichchhēdis. No. 393 of appendix B, dated in Śaka 1061 refers to the chief Manma-Maṇḍa who was a subordinate of the Chōla-Chālukya king Kulōttuṅga-Chōla II and registers a gift of land to the goddess Karnamōṭi (i.e. Chāmundā). The first chief of the family, Buddhavarman, is stated to have obtained the 'six thousand' country as a gift from Trinayana-Pallava who is known from the Eastern Chālukya grants to have been the opponent of Vijayāditya.

of Ayōdhyā, in or about the 6th century A.D. The next king born in the family of Buddhavarman was Maṇḍa who was a military officer under the Velanāṇḍu chief Rājendra-Chōḍa and who on behalf of his master appears to have fought a battle with the Gaṅgas of Kaliṅga. His son was Buddha II who married Gadiyamā and their son was Manma-Maṇḍa. This genealogy agrees with No. 1 of the dynastic tables given on page 274 of *Epigraphia Indica*, Volume VI, with the difference that in the printed table Maṇḍa of our record is called Erra-Maṇḍa.

A feudatory family of warriors who served under this branch of the Koṇḍapadmaṭi chiefs, is described in No. 441 of appendix B. Although the grant mentioned herein refers to the time of the Velanāṇḍu chief Rājendra-Chōḍa, still one

A feudatory who fought a battle at Mannēru. of the immediate predecessors of the donor Kāpa, is stated to have received the feudal insignia such as the betel-pouch, the palanquin, different patterns of parasols, bugles, and presents from the Koṇḍapadmaṭi chief Buddhavarman, to have rendered valuable military service to Maṇḍa or Erra-Maṇḍa, [the son of Buddha I], in a battle fought near Mannēru (in the Nellore district) and to have hence earned the title *Mandana-gandhavārana* (i.e., the *masi*-elephant of Maṇḍa).

No. 394 of appendix B, dated in Śaka 1093 comes from Nādeṇḍla and refers to another branch of the Koṇḍapadmaṭi family. It mentions the chiefs Buddharāja and Maṇḍarāja (son of Mallerāja) referred to in No. 3 of the genealogical tables on page 274 of *Epigraphia Indica*, Volume VI.

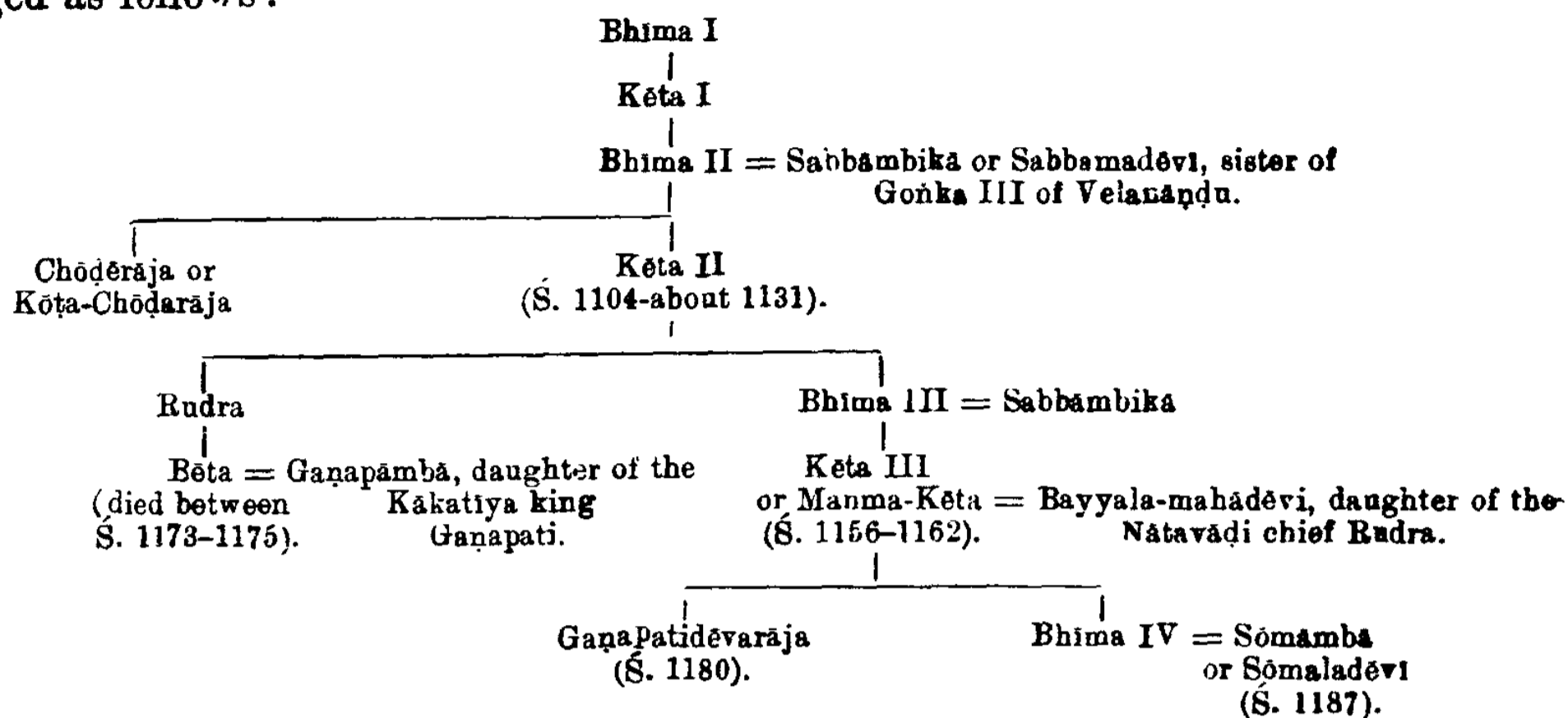
55. The next rulers of 'the six thousand' country, after the Koṇḍapadmaṭis, were the Kōṭa chiefs of Dhānyakāṭaka (near Amarāvati, in the Guntur district), first brought to notice by Dr. Hultzsch in his paper entitled "Two pillar inscriptions at Amarāvati" (*Epigraphia Indica*, Volume VI, pages 146 ff.). Prior to this publication, it was known that Gaṇapāmbā or Gaṇapāmbikā, the daughter of the Kākatīya king Gaṇapati, had married the Kōṭa chief Bēta. At Edavalli in the Narasaraopet taluk has been discovered a set of plates (No. 5 of appendix A) which give a complete account of the Kōṭa ancestry and record the gift of the village Edavalli to no less than 404 Brāhmanas who were natives partly of the Shatsahasra country or Konnātavādi as it is called in the Yenamadala inscription of Gaṇapāmbā (*Epigraphia Indica*, Volume III, pages 94 ff.), over which these chiefs ruled and of the adjoining Vēngī country.

The genealogy given at the beginning of the inscription includes the names Bhīma I, his son Kēta I, his son Bhīma II, his son Kēta II, his son Bhīma III and his son Manma-Kēta (i.e., Kēta III) son of Sabbāmbikā. The date of the grant is given in the numerical words *kara* (2) *tarka* (6) *bhū* (1) and *śasi* (1), (i.e., 1162). The Amarāvati pillar inscription A referred to above is dated in Śaka 1104 and

Their genealogy. supplies the names of the first four of these kings mentioning Sabbamādēvī as the wife of Bhīma II; while, inscription B on the same pillar, is dated in Śaka 1156 and records a gift by Kōṭa-Bayyalamahādēvī, a probable queen of Manma-Kēta (III). Professor Hultzsch identified this chief Manma-Kēta with Kēta II. But from the Edavalli grant it becomes clear that Manma-Kēta was the name of a grandson of Kēta II. Further records of Manma-Kēta which would enable us to give the extent of his rule have not been obtained. From No. 299 of appendix B, however, we learn that in Śaka 1187 there was ruling a Kōṭa chief named Bhīma. Perhaps this Bhīma is to be considered as Bhīma IV, a son (?) of Manma-Kēta. An undoubted son of Manma-Kēta, however, was the *Mahāmandalēśvara* Jagamechchugaṇḍa Gaṇpatidēvarāja who in No. 391 of appendix B, dated in Śaka 1180, is distinctly called the son of Bayyaladēvī.

The Kōṭa chiefs were related by intermarriage to the Kākatīyas and the Velanāṇḍu chiefs. Bayyalamahādēvī was a daughter of the Nātavādi chief Rudra who had married Mailamāmbā or Mēlāmbikā, a sister of the Kākatīya king Gaṇapati (see No. 204 of 1905). It is noteworthy that this Bayyama, very like the queens of Kēta II, was a devotee of the god Buddha at Amarāvati. We have already seen that

Ganapāmbā, the daughter of Ganapati was given in marriage to Bēta, a grandson of Kēta II. The Kōṭa genealogy derived from the inscriptions quoted above, may now be arranged as follows :—



From the eulogy with which their grants generally commence, it appears as if the Kōṭa chiefs were first the enemies of the feudatories of the Chōḍa-Chālūkyā sovereigns. By this it has to be inferred that the Telugu country about that period was divided into a number of principalities some of which were still attached to the defunct Chōḍa-Chālūkyas while others had become either independent or subordinate to the Kākatiya conquerors. The Kōṭa chiefs bore the characteristic titles

Jagamechchuganda and *Gaṇḍabhērūṇḍa*. The former was perhaps acquired for the first time by Kēta II who was evidently the most powerful prince of the family and was perpetuated by him by naming a village as Jagamechchugandapuram, after this title (*Epigraphia Indica*, Volume VI, page 147). The latter must have been even more characteristic; for, *gaṇḍabhērūṇḍa* the fabulous bird of two heads, was adopted by the Kōṭas as their royal crest, as we find it represented on the seal of the Edavalli plates.

56. The genealogy of a line of chiefs, evidently a branch of the Telugu Pallavas, (see *Annual Reports* for 1906, page 63, paragraph 7 and for 1910, page 81, paragraph 8) is described in No. 463 of appendix B. These chiefs claimed descent from the mythical Kādvetṭi "who had a (third) eye on the forehead (like Śiva) and had granted 70 *aṅrahāras* to Brāhmanas". In this family was born Nārāyaṇa. His son was Udayana, whose flag was a bull and his son Nāgadēva. The date of the record falls into the reign of the Kākatiya king Ganapati. A brother of Nāgadēva was Nārāyaṇa of the Bhāradvāja-*gōtra* whose record No. 462 of appendix B is dated in Śaka 1173. Evidently these chiefs of the Kādvetṭi line held a portion of the Telugu country independently of the Kākatiya sovereign. The same will have to be said of Chōḍa-Baddiga and Udaya-Manma mentioned in Nos. 460 and 461 of appendix B. It was noticed in one of the previous reports that a certain Trinētra or Īśvara also called Mukkaṅṭi Kādvetṭi was the donor of a village in Paśchima-Pākanāḍu, in the Śaka year 723 and that his predecessor Trinētra had granted 70 Brahman villages east of the Tripurāntaka hill (*Annual Report* for 1908, p. 82 f.). It is not unlikely, therefore, that the Kādvetṭi mentioned in the Koṇḍanāyanivaram inscription must be presumed to belong to about the same period

Nallasiddharaśar, a member of the family of Mukkaṅṭi Kādvetṭi, with the usual string of *birudas* figures in No. 192 of appendix C issuing an order in the 15th year of his reign to confirm as tax-free gifts, two villages on the temple of Vijayarāghava-Perumāḷ at Tiruppukkuli. Nallamsittarasaṅ, probably an earlier chief of the same family, occurs as a feudatory of Kulōttuṅga-Chōḷa III in his 26th year.

57. A record in the Narasimhasvāmin temple at Nekarikallu in the Narasaraopet taluk, referring to the history of the grants to that temple, speaks of an early king. The Reddis: Ana-Vēma. Buddha (probably the Koṇḍapadmatī chief Buddharāja) who gave 50 *puttis* of land to it; then of the king Śiṅga who raised the grant to 100 *puttis* and then of the Reddi

king Ana-Vēma who gave the whole of Nārasimhyapura, i.e. Nagarakallu (?), to that temple. The record is dated in Śaka 1254 and falls into the reign of the Koṇḍaviḍu king Ana-Vēma-Redḍi. Peda Kōmaṭi-Vēma, one of the patrons of the famous poet Śrīnātha (see *Ep. Ind.*, Vol. XI., p. 315) is referred to in No. 402 of appendix B

Peda Kōmaṭi-Vēma.

which is dated in Śaka 1327 and records the construction of a tank by a merchant.

The localisation of Nādiṇḍla which occurs in the introductory part of the inscription is interesting. It states that Nādiṇḍla was in Kamma-nāṇḍu in the Kōṭa province the ornament of the Trilinga country, extending by the side of the sea along the river Ōmkāra, overshadowed by the Śrīśaila hill. The inscription further adds that the god at Nādiṇḍla was worshipped by such kings as Kṛishṇa-Mādha-[va]varma, Buddhavarma, Chikka-Bhīma and other great kings. Kṛishṇa-Mādhavavarma is evidently the mythical king Mādhavarman mentioned in one of the Bezwada inscriptions (*Annual Report* for 1910 page 81, paragraph 8) and the two others Buddhavarman and Chikka-Bhīma the Koṇḍapadmaṭi and the Parichchēri chiefs already referred to.

58. Subsequent to the Reddis the Gajapatis are known to have occupied portions of the Telugu districts long before they were ousted by king Kṛishṇarāya. In Śaka 1418 which is the latest date known for Purushōttamadēva, we are told in No. 469

The Gajapatis : Purushōttamadēva.

of appendix B, that a subordinate of his named Sarvēpalli Timmā-Redḍi and

entitled Hindurāvu-Surathāni, made in this year a grant to the Chennarāya temple at Santarāvūru.

THE VIJAYANAGARA DYNASTIES.

59. Kumāra Kampaṇa-Uḍaiyar known as Kampaṇa II has been referred to already under the section on the Pāṇḍyas as the famous son of Bukka I, who extended the Vijayanagara kingdom far into the South.

Kampaṇa-Uḍaiyar.

One record of his at Brahmādēsam in the

North Arcot district (No. 272 of appendix B) gives him the date, Śaka 1285 and mentions his prime minister Sōmaya-Dandanāyaka (*Annual Report* for 1913, page

Sāyaṇa-Uḍaiyar.

118). Sāyaṇa-Uḍaiyar mentioned in an inscription at Tirukkalākkudi in the

Ramnad district (No. 98 of appendix C), which is dated Dundubhi (=Śaka 1304 expired) must be identical with Vīra-Sāvaṇa-Uḍaiyar, noted as a son of Bukka I in the table given on p. 86 of the *Annual Report* for 1907.

One record of Harihara II which is dated in Śaka 1321, Yuvan (No. 217 of appendix C) confers on the temple at

Harihara II.

Tiruppukkuli one half of the cess called

Idaṅgaivari and other connected taxes on the *Idaṅgai* community which included the *Kaikkōlas* and others and stipulates that the *Saṅkēta-Samaiyakkārar* may not interfere.

No. 155 of appendix B gives to Bukka II a son of Harihara II, the date Sarvadhārin which corresponds to Śaka 1330 expired and thus supplies a date one year

Bukka II.

later than what has been already known for him (*Ep. Ind.*, Vol. VI, page 330).

60. Dēvarāya II was one of the most powerful kings of the first Vijayanagara dynasty. His kingdom is known to have extended right up to the southern ocean.

Dēvarāya II.

One of his ministers was Dandanāyaka-Lakkana who is stated to have gone on

a voyage to the frontier of Ceylon. Nuniz says that the king of Ceyllao (Ceylon) paid tribute to Dēvarāya II (*Archæological Survey Report* for 1907-8, p. 249, foot-note 10). No. 144 of appendix C, perhaps rightly, gives to Dēvarāya the title

ஈழநீதிறை கொண்ட, i.e., "who levied taxes from Īlam (Ceylon)." No. 172 of appendix C is an order (*nirupa*, *rāyasa* or *uttāra*) by the king to Śrīgirinātha of Chandragiri, asking him to remit the *jōḍi* of 131 *pon* (*varāhaṇ*) and $6\frac{1}{4}$ *panam* or

Nirupa and Tiruvahichchittu.

$1,316\frac{1}{4}$ *panam* at 10 *panam* per *pon* due to the Chandragiri-*rājya* from Tiruppukkuli,

in order that that amount might be utilised for the temple of Pōrērrupperumāl of that place. The order, further, requests the viceroy to send his own *tiruvahichchittu*

to the *sthānikas* of the village, to make copies of the king's order (*rāyasa*) in the four registers and to place the original document in the hands of the *sthānikas* as a *śāsana*. No. 173 of appendix C is the *tiruvahichchēttu* of Śrīgirinātha issued in compliance with the orders of the king to the *sthānikas* of Tiruppukkuli. The document is signed by Śrīgirinātha in Kanarese characters and language. This Śrīgirinātha may have been the younger brother of Dēvarāya II who is known from his Madras

His brother Śrīgirinātha. Museum plates (*Epigraphia Indica*, Vol. VIII, p. 308), to have been the ruler of the district Maratakanagara-prānta in or about Śaka 1346. The present record suggests that about Śaka 1352 he was the viceroy of Chandragiri. From the Satyamangalam plates of Dēvarāya II (*ibid.*, Vol. III, p. 35) we know that Pratāpa-Dēvarāya was a brother of Dēvarāya II governing this same part of the country about Śaka 1349. It is not unlikely that Śrīgiri and Pratāpa-Dēvarāya are identical.

Lakkana-Nāyaka or Lakkana-Daṇḍanāyaka, mentioned above, is again referred to as Lakkappa-Nāyaka in a record at Tiruppukkuli (No. 193 of appendix C) which is highly damaged, but registers the interesting fact that the lands concerned, which were service-*ināms* were neither to be sold nor mortgaged by the parties who received

Inalienable service-*ināms*. them and that the lands being measured by the rod Rājavibhātan-*kōl*, this document was itself to be accepted as the royal order conveying the lands (அடைப்பு கருமுதம்). He that sold or mortgaged the land would suffer the punishment that traitors to the king and to the community would suffer, and in addition be liable to a fine imposed by the officers of the temple treasury. Another of Dēvarāya's inscriptions from Śrīmushnam (No. 230 of appendix C) informs us that the *nāttār tandirimār* of the 18-*parru* district of Irūṅgōlappāṇḍi-nādu made a joint gift of certain taxes payable by the tenants living in the *tirumadaivilāgam* of the Śiva and Vishṇu temples at that village for conducting a service called Periyānāttāṅ-*sandi* in both of them. The taxes included *nāttukkānikkai*, *nāttuviṇiyōgam*, *pattirai*, *pāḍagavari*, *palavari*, *puḍuvāri*, *puḷugupādu*, *porpādu*, *kāsupādu*, *puḍavaippādu*, *nelpādu* and *mūlaiikkūli* on the tenants, their cows, horses and goats.

61. Dēvarāya's son, Mallikārjuna is stated to have granted, in Śaka 1385, to the Mallikārjuna Nityēśvara Śiva temple at Śrīmushnam, the taxes amounting to 20 *panam* (?) collected from the *Kaikkōlas* living in the *tirumadavilāgam* of that temple (No. 252 of appendix C) in order to conduct a service in that temple, called the Rāhuttamindaṅ-*sandi*. The name of the chief after whom this service was instituted occurs in No. 254 of appendix C, as Ēkāmbaranātha-Kachchiarāyaṅ who "built in that temple the *Mahā-mandapa*, the hall in which the Nandi (bull) was installed" and the *Nritta-mandapa* "the dancing-hall". An account of the ancestors of this chief is given below on p. 150. The same chief or perhaps a near relation of his with the title Rāhuttamindaṅ is mentioned in No. 269 of appendix C, dated Vikrita, corresponding to Śaka 139[3]

Praudha-Virūpākshadēva-Mahārāja. which belongs to the reign of Praudha-Virūpākshadēva-Mahārāja "who was pleased to witness the elephant hunt". The name Praudha-Virūpāksha and the title denote Virūpāksha, the son of Praudha (i.e., Praudhadēvarāya).

62. Of the Sāluvas we have only very few records. Immaḍi Tirumalaidēva-Mahārāja of No. 238 of appendix C, which is dated in Viśvāvasu, corresponding to Śaka 1408, may be identical with Śīru-Tirumalairāja whose gift to the temple on the Tirumalai hill is dated in Saka 1403 (*Archæological Survey Report* for 1908-9, p. 167). But Tirumalaidēva with the title Mahārāja is here mentioned

remitting certain taxes through the agency of his feudatory Nāgaiya-Nāyaka. It therefore appears as if he must have been a ruler of the Vijayanagara kingdom or part thereof unlike Śīru-Tirumalairāja who was only a petty chief of a collateral branch of the Sāluva family (*Annual Report* for 1915, page 108, paragraph 46). Again, Dr. Hultzsch has published a record from Tanjore of king Tirumalaidēva-Mahārāja (*South-Ind. Inscrs.* Vol. II, p. 117 f) who bears all Sāluva titles. The record is dated in Śaka 1377, i.e., 26 years prior to the date of our grant.

Another of Śaka 1385 from Śrīraṅgam calls him Gōpa-Timma-nripati. Neither of these adds the distinguishing title Immaḍi. Still it is not impossible that the king here intended is Sāluva Tirumalaidēva-Mahārāja of the Tanjore and Śrīraṅgam inscriptions. He was evidently called Immaḍi being the second king of that name in the Sāluva genealogy given on page 168 of *Archæological Survey Report* for 1908-09. A successor of Sāluva Tirumalairāja in the government of the Trichinopoly country was Pattukattāri Kōnēridēva-Mahārāja (*Annual Report* for 1912, page 79, paragraph 54). From Śrīmushṇam comes a record (No. 249 of appendix C) of his

Kōnēridēva-Mahārāja.

time dated in Kilaka (corresponding to Śaka 1410), which registers a grant of a village to the temple of Tirunārāyanīśuramudaiya-Nāyanār by the chief Nāgaiya-Nāyaka, son of Kōnēri-Nāyaka, mentioned already as a subordinate of Immaḍi Tirumalaidēva-Mahārāja. It is interesting to note that no less than 66 items of taxation are mentioned.

63. To a different branch of the Sāluvas belonged the *Mahāmaṇḍalēśvara* Kathāri Sāluva Teluṅgurāyadēva-Mahārāja, son of Samburāja and Nāgalidēvamma (No. 476 of appendix B). This chief appears to have been ruling (?) somewhere in the northern part of the modern Nellore district. The Telugu poet Śrīnātha refers to him in his *Jaimini-Bhāratamu* and this fact has been noticed already by Mr. J. Ramayya Pantulu in his article on the "Dēvulapalli Plates of Immaḍi-Nṛisimha" (*Ep. Ind.* Vol., VII, p. 76), where also he calls attention to another record of the same chief at Simhāchalam in the Vizagapatam district. No. 473 of appendix B, which is sixteen years later in date than the one mentioned above, registers a grant for the merit of this same Teluṅgurāja-Mahārāja.

64. Narasaṇa-Nāyaka, the agent of the Sāluva king Dharmarāja-Mahārāja, son of Sāluva Naraśiṅgarāja-Mahārāja is stated in No. 143 of appendix B, to have been actually ruling the kingdom (*prithvīrājya*) in the Śaka year 1420 (= A.D. 1498-99). No. 47 of appendix C also states that Narasā-Nāyaka was administering the kingdom for Bhujabalarāja Dharmarāja (son of) Naraśiṅga in Śaka 1424. These furnish two other instances to prove the suzerain power actually wielded by this able minister

The Tuluva general Narasaṇa or Narasā-Nāyaka and Dharmarāja-Mahārāja.

Narasā-Nāyaka on behalf of the puppet sovereign Dharmarāja (Tamarao) Immaḍi Naraśimha II. The latter of the records

mentions the chief Tipparasa-Uḍaiya, a subordinate of Dharmarāja (*Archæological Survey Report* for 1908-09, page 169, foot-note 2) and his agent Tammaya-Nāyaka. The condition of the people of the Ramnad district in the last days of the Sāluva usurpation does not appear to have been satisfactory. No. 50 of appendix C registers a sale of land by the Maṛava inhabitants of Vēlaṅguḍi under very distressing circumstances. They had no means of discharging their revenue dues to Government; for, as significantly stated, "it was the period of occupation by the Kannāḍagas (Karnāṭakas)." Evidently the taxation was heavy and the people were much oppressed. That this was also the case in other parts of the Vijayanagara empire about this period is proved by No. 247 of appendix C from Śrīmushṇam which states that, in Śaka 1426, a certain chief revised the rates of taxes "which had become exorbitant

Oppression by heavy taxation during the time of the Kannāḍiyas.

in the time when the country was in the hands of the Kannāḍiyas. The cultivators owing to the oppression had dis-

persed and the *svarūpa* (?) scattered." He ordered (1) that the lands might be measured year after year with the standard rod of 34 feet, (2) that 15 *panam* (including all items of taxation) be levied on 1 *mā* of dry land and 20 *panam* on 1 *mā* of wet land, (3) that towards *araiśupēru* $\frac{1}{3}$ *panam* be levied on each tenant, 3 *panam* on each loom of Setṭis, 2 *panam* on Kammāla agriculturists, 3 *panam* on Kaikkōla weavers, and (4) towards *idaitturar* be collected $\frac{1}{4}$ *panam* on each cow, $\frac{1}{2}$ *panam* on each buffalo and $\frac{1}{4}$ *panam* on 8 sheep. If the rate of exchange suggested by No. 172 of appendix C (noticed under Dēvarāja II), *viz.*, 1 *poṇ* or *varāhan* = 10 *panam* is accepted and 1 *mā* is, as at present, $\frac{1}{20}$ th of a *vēli* the assessment fixed by Trinētranātha Kachchiarāja can in no case be considered as mild.

65. It has been suggested that Vīra-Naraśimha actually succeeded to the Vijayanagara throne in or about Śaka 1424 (= A.D. 1501-2) or in A.D. 1504 (according to

Mr. Sewell). He is stated in No. 289 of appendix B to have been the son of Misara-ganda Kattāri-Sāluva Bhujabaladēva-Mahārāja and to have been ruling in the Śaka year 1431, Śukla (= A.D. 1509-10), Karkāṭaka (Śrāvāṇa-Bhādrapada). This reduces the period between the date of

Vīra-Narasimha.

date of Vīra-Narasimha to about one month. Bhujabaladēva thus appears to have also been a title of Narasā-Nāyaka though Nuniz applies Busbalrao (Bhujabalarāja) only to Vīra-Narasimha. Vīra-Narasimha's feudatory mentioned in No. 289 is the *Mahāmandalēśvara* Pottiyadēva-Chōḍa-Mahārāja (கிரியவன வீரகுல வெள்ளுசம்மட்டி) who was "the hedge-hammer on the back of the host of heroes of the three worlds." Another chief who held the same title is noted below under king Kṛishnarāja.

66. One of Kṛishnarāja's chiefs, who was governing the Muluvāyi country, in the last days of his reign was a certain Tryambaka-Uḍaiyar, son of Tipparasa-Uḍaiyar (Nos. 138 and 140 of appendix B). He is probably identical with Trimbicara

Kṛishnarāja; his subordinate Tryambaka-Uḍaiyar.

mentioned by Nuniz as one of the chiefs who commanded Kṛishnarāja's army in his campaign against Raichur (*Archæological*

Survey Report for 1908-09, page 182, foot-note 5). The second of these inscriptions refers to Tiruchcheṅgōḍu from which it comes, as the *paḍaivīḍu* (camping place) of [Skanda], the son of Ardhhanārīśvaramuḍaiya-Tambirāṇār. This statement, perhaps, accounts for the fact that in the temple on the hill at Tiruchcheṅgōḍu, the shrine of Subrahmanya claims equal importance with that of Śiva Ardhhanārīśvara. The record also refers to the colonisation of a suburb of Tiruchcheṅgōḍu. It fixes 5 *paṇam* on each cultivator (*ulavukudī*) using his plough. The professionals (*Kāsāvargam*) such as *śettis*, merchants and *Kaikkōḷa-mudalis* were exempted from paying any assessment for the first two years but were required to pay 3 *paṇam* from subsequent years.

Another officer of Kṛishnarāja was Adappattu Vaiyappa-Nāyaka, whose brother Adappattu-Vaiyappa-Nāyaka, another subordinate; Jyēshthā, the asterism of Kṛishnarāja's birth. Vaśavappa-Nāyaka provided for a special festival in the Vishnu temple at Tiruppukkuḷi on the day of the asterism Jyēshthā in the month Māsi under which king Kṛishnarāja was born (No. 216 of appendix C.).

Sellappar Vīra-Narasimharāja-Nāyakkar who figures in Kṛishnarāja's inscriptions found in the Chingleput district, is mentioned in No. 225 of appendix C, from Sellappar Vīra-Narasimharāja-Nāyakkar. Taiyūr, as a son of Taluvakkulaīndāṇ-Bhaṭṭar who held some office in the Ēkāmbaranātha temple at Conjeeveram. Under orders of this Vīra-Narasimharāja-Nāyaka who as stated elsewhere, (*Archæological Survey Report* for 1908-09, page 185, foot-note 1) was an officer of the king that commanded much respect and was immensely endeared to him, a certain Dakshināmūrtiyār Tiyaḡapillai granted a village to the Śiva temple of Śēṅgaṇmālīśvara at Taiyūr.

The two famous ministers of Kṛishnarāja *viz.*, Sāluva Timmarusayya and Rāyasam Koṇḍamurasayya are mentioned in No. 336 of appendix B. The former is also mentioned in Nos. 294, 335 and 353 of appendix B. The parents of the latter were Timmarusayya and Siṅgāyamma for whose merit the minister is stated to have founded some charities at Chējerla. These names were known to us already from Kṛishnarāja's record at Chōḷasamudram under the forms Timmarasamantri and Saṅgamāmbikā (*Annual Report* for 1912, page 80).

A hitherto unknown subordinate chief of Kṛishnarāja is the *Mahāmandalēśvara* Ālamandala Sarvayyadēva-Chōḍa-Mahārāja who is mentioned in No. 353 of appendix B, dated in Śaka 1445. He held the title 'Tribhuvanabirudula-vennu-sambeta, *i.e.*, the hedge-hammer on the backs of the titled chiefs of the three worlds.' An earlier chief of the same family was Ālamandala Kākolanidēva-Chōḍa-Mahārāja who is mentioned in four inscriptions from Ēlūru (Nos. 429, 430, 434 and 435 of appendix B) which are, however, wrongly dated. Evidently, this chief, whose date falls into the

period of the Sāluva usurpation of the Vijayanagara kingdom must have been quite independent of the Vijayanagara suzerainty. His grant to the temple of Teluṅgurāya at Kākolanu, and his proper name Kākolanidēva suggest that he was a devotee of that temple.

A much damaged inscription (No. 433 of appendix B) refers to Kṛishnarāya's pillar of victory set up in the heart of the Kaliṅga country and mentions Nādiṅḍla Gōpa, his Viceroy at Koṇḍaviḍu who was a nephew of Pratāpa Sāluva Timmarusayya. These facts were already known to us from the Koṇḍaviḍu inscription of Kṛishnarāya published in *Ep. Ind.* Vol. VI, p. 112 f. The title Pratāpa given to Sāluva Timmarusayya in No. 433 was evidently on account of his heroic capture of Koṇḍaviḍu in Śaka 1437 (*ibid.*).

An officer at the door (ಎರತೆ) of Kṛishnarāya was Ādiyappa-Nāyakkar who may be identified with Adapanayque of Nuniz and with the minister Adapi-Nāyaningāru mentioned at foot-note 5, on p. 182 of the *Archæological Survey Report* for 1908-09. His brother Śiṅṅappa-Nāyakkar is stated in No. 246 of appendix C to have granted a *nirūpa* to the agriculturists of the 17-*parru* district who had migrated to other places on account of excessive taxation. The permanent settlement of *kadamai*, *kānikkai*, *kudi*, *mādu-kānikkai*, *puravari* and *vinīyōgam*, now introduced by Śiṅṅappa-Nāyakkar fixed 28 *panam* on wet lands and 22 on dry lands for such residents as resided in the districts, 20 *panam* on wet lands and 15 *panam* on dry lands, for those who were going and coming, and again 15 *panam* on wet lands and 10 *panam* on dry lands to those that lived outside (உட்குடி). A similar settlement, but of land distribution, is recorded in No. 388 of appendix B, dated in Śaka 1447 which falls into the reign of Kṛishnarāya. It supplies the interesting information that a certain Chennama-Nāyaningāru settled that three parts of the land under a tank at Kandlakunṭa be set apart for the Velamas, gods and Brāhmanas and two for the Kāpus who guarded the country. This affords some indication of a system of village autonomy which was in force in the Vijayanagara times. The cultivating classes held apparently equal rights with the Brāhmanas and the gods in the apportionment of the village lands and the police duties known in Tamil inscriptions as *ūrkāval* and *pādikāval* were performed by the people themselves.

Heavy taxation.

Revenue Settlement.

Apportionment of lands to Velamas and Kāpus.

A curious reference is made in No. 553 of appendix B to the drama *Tāyikuṇḍa-nāṭaka* which appears to have been actually staged at the time. Nattuva-Nāgaya and a daughter of Nattuva-Timmaya who was a *pātri* (*i.e.*, a temple dancing-girl) were connected with the performance of this drama and were rewarded with gifts of land.

Kṛishnarāya's Poet Laureate was Allasāni Peddana who speaking of Kṛishnarāya's liberal patronage says that the king used to grant him villages in whichever districts he desired to have them. Perhaps Peddana was too modest to say that the king, in appreciation of his greatness, hesitated not even to confer the governorship of districts on him. No. 623 of appendix B which comes from the Vishnu temple at Anṅiyūr in the South Arcot district, states that in Śaka 1442, Pramāthin (= A.D. 1520-21), while the great king Kṛishnarāya was ruling the kingdom, Peddirāja (*i.e.*, Allasāni Peddana), son of Allasāni Chokkarāya of the Vasishṭha-*gōtra*, Āśvalāyana-*sūtra* and Rik-*sākhā* completed the building of the temple of Varadarāja-Perumāḷ at Annūr in Karivāchī-*śima* which had been granted to him by the king as a fief (*nāyaṅkara*). This statement is a clear evidence of how a responsible position of nothing less than that of the ruler of a district was entrusted to the poet by his beloved patron, king Kṛishnarāya. The Vaishṇava creed of Allasāni Peddana is known from his *Manucharita* where he claims the Vaishṇava teacher Saṭhagōpayati as his *guru*.

His Poet Laureate Allasāni Peddana, the governor of a district.

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67. One of Achyuta's feudatories was the *Mahāmandalēśvara Vālaiyadēva-Mahārāja*, son of Chennaiyadēva-Mahārāja who holds a long list of *birudas* such as 'the right arm of the king,' 'the lord of Uraiyūr-pura,' 'the worshipper of the feet of Ponnambalanātha' and 'a member of the solar race' and is stated to have made a grant of a village in the southern Pongalūr-kā-nāḍu for the maintenance of a choultry to feed Brāhmanas (No. 136 of appendix B). He signs his name at the end of the inscription in Kannada characters and language. Though his titles indicate a Chōla origin he appears to have adopted for his signature the State language which was evidently Kannada. Another record of this same Chōla chief at the Raṅganātha temple at Śrīraṅgam (No. 56 of 1892) is dated in Śaka 1452 and has been noticed in the *Annual Report* for 1892, page 8.

Adappa Mallappa-Nāyakkar was another feudatory of Achyuta for whom the king appears to have had very high regard. No. 166 of appendix B registers the consecration of a Dakṣiṇāmūrti shrine, by the king for the merit of this

Other feudatories. Adappa Mallappa. Jegadāpi Nāgarāja (No. 621 of appendix B), Jegadāpi Koṇḍirāja (No. 276 of appendix B) and Kandanavōlu (Kurnool) Nāgama-Nāyaka, son of Ponnappa-Nāyaka (No. 145 of appendix C) were other subordinates of Achyutarāya.

68. It was noticed in the *Annual Report* for 1915, p. 111 f. that the Gōpinātha temple at Koṇḍaviḍu was built by a certain Bāchaya, the son of Rāmamantri or Rāmaya. The same fact is related in No. 422 of appendix B which also states that this Bāchaya, as a minister of the Karnāṭa king Achyutarāya, was ruling the Andhra country that he captured alive many Muhammadan chiefs in battle and that he founded the town Gōpinātha-nagara with its temple of Gōpinātha. His brother Rāmaya-Bhāskara is also stated to have been the viceroy of the king at Koṇḍaviḍu. No. 445 of appendix B on the fortwall at Koṇḍaviḍu states in verse that Rāmaya-Bhāskara "founded the town of Gōpināthapura (at the foot of

the Koṇḍaviḍu hill) for the first time with its magnificent walls, set up therein an image of god Gōpikāvallabha (*i.e.*, Gōpinātha) in all grandeur, that he ruled the Āndhra-maṇḍala and conquered all the Muhammadan armies with his valour and that he was the able minister of Achyutadēvarāya." Thus if the statement of No. 445 which is also repeated in the local chronicle *viz.*, that Rāmaya-Bhāskara built the temple of Gōpinātha have to be reconciled with the statement of No. 422 of appendix B, we have to understand that the two brothers Bāchaya and Bhāskara held equally high positions under Achyuta and that the more popular of the two was Bhāskara, on the analogy of the famous brothers Mādhava and Sāyaṇa. The brothers Bāchaya and Bhāskara had a sister called Chinnamāmbā, who was the wife of Pratāpa Yalla.

Charities of their sister Chinnamāmbā. No. 422 says that this lady made some charities at Sātulūru, particularly eulogising the construction of the tank called Gōpināthasamudra. This eulogy, it may be noted, is a very successful imitation of the description, by Śrīnātha, of the tank Santānasāgara given in the Phiraṅgipuram record of Pedda-Kōmaṭi-Vēma (lines 99 to 134 of the text on p. 323 f. of *Ep. Ind.*, Vol. XI).

69. The north-eastern districts of the Vijayanagara empire appear to have been oppressed by high taxation and official exactions, under the rule of Achyutarāya (see *Archæological Survey Report* for 1908-1909, p. 191). A record from Kavatālam in the Adoni taluk (No. 492 of appendix B) lends support to this statement. It is a charter granted to the *gavudas* and other people of the Kavatālada-sīme, who being threatened by the injustice (*avanāya*) of Government officers had obstinately migrated to the Māsaveya-sīme. The *Mahāmandalēśvara* Salakayadēva Chika-Tirumalarāja-mahāarasu (also called Salagarāja Chikka-Tirumalarājadēva-mahāarasu in No. 524 of appendix B), who is known to have been the powerful minister and brother-in-law of Achyuta, came in the year Śaka 1454 to Ādavāni personally, pacified the people and induced them to re-occupy the Kavatāla district by offering them favourable terms of cultivation and

Official exactions in the eastern districts of Achyutarāya's empire. Redressed by the chief Salakarāja-Tirumalarāja by granting a *kavulu* to the inhabitants of Kavatāla-sīme.

occupation. This interesting record, which is seriously damaged, seems also to register a number of village-services and service *ināms*. Salakarāja Timmarāja in this same year is stated to have granted the village of Kadabūru to a certain Veṅḡalarāja (No. 510 of appendix B). A similar grant of a charter (*kavulu*) for inducing the people to re-settle in a village which had been deserted, occurs in No. 548 of appendix B. Similar *kavulus* granted to the *reddis*, *karanams* and residents of villages are registered in Nos. 528, 531, 533 and 553 of appendix B and form a peculiar feature of the later records of the 17th and 18th centuries in the eastern part of the Bellary district.

70. The death of Achyuta which happened in or about A.D. 1542 was followed by disturbances in the matter of succession to the Vijayanagara throne. The powerful Salaka Timmarāja, referred to in the above paragraph, the brother-in-law of Achyuta, is known to have been the cause of this disturbance (*Archæological Survey Report* for 1908-1909, p. 194 f.). The consequent fight for the throne between Rāmarāja on behalf of his brother-in-law Sadāśiva on the one hand, and Salaka Timmarāja on behalf of his nephew (a son of Achyuta) on the other, must have occupied sometime before eventually Sadāśiva was installed on the throne by the powerful Rāmarāja. It is evidently this success of Sadāśiva in being installed on the throne of Vijayanagara that is referred to in No. 213 of appendix C when it states that a certain Tāmallappa-Nāyaka made a grant of a village to the temple at Tiruppukkūli 'on the joyous occasion when the royal communication (*rāyasam*) reached him of Sadāśiva-rāya's capturing Vijayanagara.' It is not impossible also that the actual coronation of the king took place in this year, Śaka 1466 Śōbhakrit. From Dr. Burgess's Chronology of Modern India also, it appears as if in A.D. 1543 (September 2) Burhān Nizām Shah entered into alliance with Vijayanagara and Golkonda against Bījapūr and Rāmarāja attacked Raichūr, a result, evidently, of the internal dissensions already referred to. Aḷiya-Rāmarāja is mentioned in No. 622 of appendix B as a son of Śrīraṅgarājyadēva-Mahārāja, i.e., Raṅga I. Viśvanātha-Nāyaka, the son of Nāgama-Nāyaka and the founder of the Nāyaka dynasty of Madura granted for the merit of this Rāmarāja an annual fee (to the temple) collected from each loom of the *Kaikkōla-Mudalis* and from the residents living in the *madaviḷāgam* of the temple at Anṇiyūr. Viśvanātha-Nāyaka, we know, had received the Tiruvadidēsa from Rāmarāja as an *Amara-nāyaka* grant (*Archæological Survey Report* for 1911-12, p. 194). Rāmarāja is called in No. 475 of appendix B, dated in Śaka 1467 'the agent (*kāryakartā*) of the whole empire of Sadāśivadēva-Mahārāja.' It is stated herein that Rāmarāja granted to the barbers of Gōpinātha-paṭṇa at Koṇḍavīḍu referred to already, an exemption of taxes, and that this concession was extended by Rāmarāja's agent Mūrti-Rāmarājyaya, to the barbers of the 50 villages of the Koṇḍavīḍu country and to others of Vinikoṇḍa, Bellamkoṇḍa, Addaṅki, Ammanabrōlu, etc.

Probable date of his coronation.

Nizām Shah entered into alliance with Vijayanagara and Golkonda against Bījapūr and Rāmarāja attacked Raichūr, a result, evidently, of the internal dissensions already referred to. Aḷiya-Rāmarāja is mentioned in No. 622 of appendix B as a son of Śrīraṅgarājyadēva-Mahārāja, i.e., Raṅga I. Viśvanātha-Nāyaka, the son of Nāgama-Nāyaka and the founder of the Nāyaka dynasty of Madura granted for the merit of this Rāmarāja an annual fee (to the temple) collected from each loom of the *Kaikkōla-Mudalis* and from the residents living in the *madaviḷāgam* of the temple at Anṇiyūr. Viśvanātha-Nāyaka, we know, had received the Tiruvadidēsa from Rāmarāja as an *Amara-nāyaka* grant (*Archæological Survey Report* for 1911-12, p. 194). Rāmarāja is called in No. 475 of appendix B, dated in Śaka 1467 'the agent (*kāryakartā*) of the whole empire of Sadāśivadēva-Mahārāja.' It is stated herein that Rāmarāja granted to the barbers of Gōpinātha-paṭṇa at Koṇḍavīḍu referred to already, an exemption of taxes, and that this concession was extended by Rāmarāja's agent Mūrti-Rāmarājyaya, to the barbers of the 50 villages of the Koṇḍavīḍu country and to others of Vinikoṇḍa, Bellamkoṇḍa, Addaṅki, Ammanabrōlu, etc.

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His remission of taxes on barbers.

No. 175 of appendix C calls Sadāśiva, the son of Śrīraṅgappayadēva, i.e., Raṅga, a son of Narasa by Ōbāmbikā already known to us from the British Museum plates of Sadāśiva (*Ep. Ind.*, Vol. IV, p. 3) and mentions the *Mahāmandalēśvara* Jillēḍu Veṅḡalayadēva-Mahārāja and a lady of his harem, named Appamma. It is stated that the old images of the Ālvārs installed in the Vishnu temple at Tiruppukkūli, having been 'lost during the disturbances caused by the Tulukkar (i.e., Muhammadans),' 9 of them, viz., Poygaiyār, Pūdattār, Pēyālvār, Tirumalīśaiyār, Madurakaviyār, Periya-Ālvār, Tondaradippodiyār, Tiruppānālvār and Kulaśēkharar, were renewed and provision was made for the reconsecration of the images of Nammālvār, Tirumaṅgai-Ālvār and Śūdikkudutta-Nāchchiyār. Another subordinate of Sadāśiva was Rāyasam Veṅkatādri, son of Mosalimadugu Timmarāju, who is also mentioned in the Ūnamānjēri plates of Achyutarāya (*Ep. Ind.*, Vol. III, p. 151). No. 296 of 1915 refers to the *Mahāmandalēśvara* Komāra Koṇḍrajyadēva-Mahārāja who is mentioned also in the *Annual Report* for 1914, p. 101, as the ruler of Vinikoṇḍa-sīma under Sadāśiva

Jillēḍu Veṅḡalayadēva-Mahārāja.

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Rāyasam Veṅkatādri.

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Rāmarāja Kōnētirāja Koṇḍrajyadēva-Mahārāja

in Śaka 1484. This chief is evidently identical with Kondrāja mentioned in the British Museum plates of Sadāśiva (*Ep. Ind.*, Volume IV, page 4). The same chief is again referred to as *Mahāmandalēśvara* Rāmarāja Kōnētirāja Kondrājayyadēva-Mahārāja in No. 531 of appendix B. His younger brother was Rāmarāja Kōnēti Timmarāja, a pupil of Kandāla Śrīraṅgāchārya (No. 538 of appendix B) (see also Rāmarāja Tirumalarāja (*i.e.* Tirumala I). page 197 of the *Archæological Survey Report* for 1908-09). No. 415 of appendix B mentions the *Mahāmandalēśvara* Rāmarāja Tirumalarāja (Tirumala I) as an officer of Sadāśiva in Śaka 1487.

In my last *Annual Report* (Part II, paragraph 17) reference was made to the Ahōbala-*matha* and to some events connected with it. Parāṅkuśa Vam (Man)-Śathagōpa-Jiyyaṅgāru, was there mentioned to have played a prominent part in these affairs. Parāṅkuśa Śrī-Sathagōpa-Jiyyaṅgāru who is stated in No. 534 of appendix B to have secured in Śaka 1482, from Śrīraṅgarāja a near relation of Venkatādrirāja and Parāṅkuśa Vam-Śathagōpa-Jiyyaṅgāru. Śrīraṅgarāja, a near relation of the *Mahāmandalēśvara* Venkatādrirāja (the youngest brother of the famous Rāmarāja and the *kāryakartā*, of Sadāśiva according to No. 541 of appendix B) a gift of tolls due to the fortress of Ādavāni, for the maintenance of his *matha*, is evidently the same as Parāṅkuśa Vam Śathagōpa Jiyyaṅgāru who revived the *matha* at Ahōbaḷam.

71. No. 454 of appendix B which is dated in Śaka 1477 mentions Yaṛa-Tirumalarājayya (*i.e.*, Tirumala I Yeltumrāj of Ferishta and Siddhirāja Timmarājayyadēva-Mahārāja, who is known, from other records, to have been a nephew of Tirumala I, the ruler of Koṇḍaviḍu and the author of the Telugu work *Paramayōgivilāsamu* (*Archæological Survey Report* for 1908-09, page 201, foot-note 11). No. 541 of appendix B evidently refers to this same chief under the name Koṇḍavīti Tirumalarājayya of the solar race and mentions his son the *Mahāmandalēśvara* Jagarājaya. The *Mahāmandalēśvara* Siddhirāja Śrīraṅgarājayyadēva-Mahārāja mentioned in No. 557 of appendix B as a subordinate of Sadāśiva in Śaka 1482, was evidently a member of the family to which also belonged Siddhirāja Timmarāja and is identical with Śrīraṅgarāja mentioned in No. 534 above.

72. The Tāllapākam family of Śrī-Vaiṣṇava teachers is already known to us from previous reports as one attached to the temple of Venkatēśa-Perumāḷ on the Tirupati hill and supplied its hereditary songsters. Hundreds of songs composed by Annamāchārya and his son Tirumalāchārya are still preserved in that temple engraved on copper-plates (*Annual Report* for 1915, page 96). The poet Tāllapāka Tiruveṅgalanātha who wrote the Telugu poem *Paramayōgivilāsamu*, different apparently from the work of the same name mentioned in the previous paragraph, noticed by Rao Bahadur Veeresalingam Pantulu Garu in his *Lives of the Telugu Poets* (page 304) is ascribed by him to about the end of the 16th century A.D. Tiruveṅgalanātha was the son of Tirumalārya and the grandson of Annayārya. It is doubtful if we could presume the poet to have been the son of the songster Tirumalārya one of the authors of the Tirupati copper-plate songs. In any case he was a distinguished member of the Tāllapāka family. It is not impossible, that the Tiruveṅgalanāthayyaṅgāru, son of Tāllapākam Tirumalayyaṅgāru, who was the recipient of Gorañjavrōlu, at the hands of king Sadāśiva in Śaka 1468 (=A.D. 1546-47) as stated in No. 419 of appendix B, is identical with the author of the *Paramayōgivilāsamu*. The teacher Annamayyaṅgāru of the same family mentioned in No. 314 of appendix B also as the recipient of a gift from Sadāśiva was evidently a brother of Tiruveṅgalanātha.

73. The Karnāta king Tirumala I is known to have served as a minister of Sadāśiva in Śaka 1476 (*Archæological Survey Report* for 1911-12, page 180). No. 341 of appendix B establishes this fact referring to Tirumala the *Mahāmandalēśvara* Rāmarāja Yaṛam-Tirumalarājayyadēva-Mahārāja, *i.e.*, Yaṛa-Tirumalarāja (Yeltumrāj) (the grandson of) Rāmarāja as the head of the Vijayanagara administration. Raṅga II, the son of Tirumala I, succeeded to the throne about Śaka 1496 (*Archæological*

Survey Report for 1911-12, page 183). No. 446 of appendix B supplies for him the

Raṅga II.

Gorijavōlu (Gorañjavrōlu) surnamed Śrīraṅgarāyapura which about 30 years before, king Sādaśivarāya had granted to the famous poet Tāllapākam Tiruveṅḡalanāthayaṅgāru. It is difficult to explain how its possession by the family of the latter could have been overlooked. During Raṅga's reign a certain Rāyasam Venkatayya, a subordinate at the door (வாசலில் இருக்குந்) of Koṇḍama-Nāyakkar son of Vaiyappa-

The chief Vaiyappa-Krishnappa-Koṇḍama-Nāyakkar built the surrounding wall of the Śrīmushṇam temple.

date Śaka 1499 and records the grant to a certain Virūpāksha, of the village of the village Krishnappa-Nāyakkar, who built the surrounding wall (சூருமசூர்) in the Śaka year 1504, Chitrabhānu (= A. D. 1582-83) (No. 256 of appendix C), made a

grant of several villages to the temple at Tirumuṭṭam, *i.e.*, Śrīmushṇam (No. 263 of appendix C). No. 262 of the same appendix supplies the latest year Śaka 1508, Vyaya, for the reign of Raṅga II. The chief Vaiyappa-Krishnappa-Koṇḍama-Nāyakkar figures largely in the inscriptions of this period from Chidambaram (*Annual Report* for 1914, paragraph 34, page 101). No. 266 of appendix C from Śrīmushṇam also mentions this Koṇḍama-Nāyaka, son of Krishnappa-Nāyaka of the

Achyutappa-Nāyaka, a subordinate of Koṇḍama-Nāyaka.

Kāśyapa-gōtra, granting a charter to Achyutappa-Nāyaka, son of Bayyappa-Nāyaka. What Koṇḍama-Nāyaka did

for the Chidambaram temple Achyutappa-Nāyaka seems to have done for Śrīmushṇam. From No. 270 of appendix C we learn that he also belonged to the Kāśyapa-gōtra, was the grandson of Udayagiri Timmi-Nāyaka and son of Bayyappa-Nāyaka. He is stated to have established the shrine for the goddess in the temple of Ādivarāha-Perumāḷ, to have presented to that temple six villages in his own district (*nāyaṅkara*), six villages newly established and two *agrāhāra* villages purchased and to have secured exemption from payment of *jōḷi*, *virāḍa*, *karaṇika* and *talārīka* taxes on 28 villages owned by the temple, to have reclaimed several lands of the temple at his own expense clearing forests for fields, digging irrigation-canals, constructing tanks and planting groves. He also presented to the

His charities at Śrīmushṇam.

god, golden jewels set with gems, silver vessels, golden vehicles for procession,

chauris, torch-handles, parasol-staffs, and processional cars; built high towers, protecting walls, various pavilions and shrines in the holy circuit; set up images of Manavāla, Śūdikkudutta-Nāchchiyār and the Ālvārs; arranged for the rich and luxurious offerings of varied dishes and purchased (!) and presented to the temple for service twelve musicians and 360 servants and revived all festivals. In return for all this service the members of the *śrībhāṇḍāra* of the temple gave him the office of a *nirvāha* and a *samprati*, permitting him to put a seal along with others on the store-room of the temple, to own the *talārīka* of the town of Śrīmushṇam and the villages belonging to it and to be the protector of the images of gods in the sacred *bhāṇḍāra*.

74. In Śaka 1514 during the reign of Vīra-Veṅkatapatidēva-Mahārāya (*i.e.*, Veṅkaṭa I) 'who levied tribute from all countries' the supervising Jīyars of the temple

Veṅkaṭa I; his teacher Kumāra Tātāchārya of Ēṭṭūr.

at Tiruppukkūḷi together with the treasurers the manager, Tirumala Kumāra-Tātāchārya of Ēṭṭūr and the seven exe-

cutive officers (*nirvāham*) made an agreement with certain Nāyaka residents of Vēlūr regarding the worship of the goddess Maratakavalli-Nāchchiyār whom they had set up in the temple (No. 208 of appendix C). Kumāra Tātāchārya of Ēṭṭūr is already known to us as the religious teacher of king Veṅkaṭa I and as the supervisor of the Vaishṇava temples at Conjeeveram and also of some other temples in the Chingleput district (*Annual Report* for 1913, page 124, paragraph 62 and *Ep. Ind.*, Vol. XII, page 162 f.). The same teacher and other temple officials of Tiruppukkūḷi are mentioned again in a record (No. 209 of appendix C) of Raṅga II, the elder brother of Veṅkaṭa I in connection with the granting of the office of *tiruppaninirvāha* in the temple, to a certain Srī-Parāṅkuśa-Tiruppanippillai of Tiruppullāni and his disciples. Still another inscription (No. 174 of appendix C) refers to Kumāra Tirumala Tātāchārya of Ēṭṭūr and his agent a certain Punyakōti-Ayyaṅ, and supplies the interesting information that under the latter's orders the landholders of Tiruppukkūḷi including those of the three assemblies (*śērvai*) and the 18 *tūy* and the 36 proprietors of the

village agreed unanimously to divide the whole land of the village into 36 shares and distribute the same among themselves. Kondama-Nāyani-Kṛishṇappa-Nāyaka one of whose servants is stated to have made a grant to the temple at Śrīmushṇam (No. 260 of appendix C) must be of the same family as and perhaps a son of Vaiyappa-Kṛishṇappa-Koṇḍama-Nāyaka mentioned under Raṅga II.

75. A valuable inscription of the time of Veṅkaṭa I at the eastern entrance into the old fort at Sidhout (No. 564 of appendix B), was brought to my notice by Mr. Longhurst. It consists of one Sanskrit verse, a *Śīsamāla* of 20 feet and a *Tētagīta*, in Telugu. The record is of great interest as it gives us a detailed account of the Maṭli chief Ananta and his father Yellamarāja (*Annual Report* for 1913, page 124). It states that "while Vīra-Veṅkaṭarāja (i.e., Veṅkaṭa I) the sovereign of the whole Hindu kingdom was ruling the Chandra-giri country in the Śaka year 1527, Anantarāja of the solar race and of the Dēvachōḍa family, who killed in the battle-field Veli goṇḍa Veṅkaṭādri of the Rāvela family, who was victorious at the battle of Jambulamadaka (Jammalmadugu), who devastated Kaṭakapurī (i.e., Cuttack), who threatened Nandyēla Kṛishṇama by the strength of his arm, who was the right hand of the Karnāṭa emperor (Veṅkaṭa I), who defeated Koṇḍrāju Veṅkaṭādri, captured Chennūru, composed (Telugu) works of high literary merit such as *Kākusthavijaya* built the tank called Yellamarājacheru (in the name of his father), who led the campaign against the Draviḍa king of Madhura, who displayed his heroism in humiliating the Muhammadan sovereign (*Pādusā*) in the battle of Penugōṇḍa and was the son of Raṅgamāmbā, who held the *birudas*, *Aivaraganda*, *Mānnehamvīra* and *Rāchabebbuli*, who was the father of Maṭli Tiruveṅgalanātha, built a tank in his own name at Siddhavatam (Sidhout) which was won by his father Yella at the point of his sword after crushing Koṇḍrāju Tirupatirāju at the battle of Ūtukūru and who constructed as a complemental protective wall of Siddhavatēśvara the fort round the town to last as long as the sun and the moon endure.

Reference to the family-name Dēvachōḍa and to the authorship of *Kākusthavijaya* has been already noted in the *Report* quoted above. The campaigns against the Draviḍa king of Madhura and the Muhammadan chief who attacked Penugōṇḍa must refer to the events connected with the internal disturbance during the latter part of Veṅkaṭa's reign by Jaggarāja who befriended himself with the *Nāyakas* of Madura (*Archæological Survey Report* for 1911-1912, page 190) and to the attack of Penugōṇḍa by Adil Shah, which was the cause of the removal of the Karnāṭa capital to Chandragiri (*Ibid.* page 185). Maṭli Tiruveṅgala, the son of Ananta, is also known to us as the builder of the *gōpura* of the Gōvindarāja-Perumāḷ temple at Tirupati (*Annual Report* for 1913, page 124).

76. Two copper-plate inscriptions secured from the trustee of the Veṅkaṭēśvara temple at Nandyal (Nos. 1 and 2 of appendix A) refer themselves to the reign of Śrīraṅgarāja (i.e. Raṅga VI) of the Karnāṭa genealogy and state that while he was ruling at Penugōṇḍa in Śaka 1569 (= A.D. 1647-48), the several communities, both professional and commercial, agreed to raise annual subscriptions from among themselves for the *chapparam* service of the god Veṅkaṭēśa, in order to secure merit for Hazarati Khāna Khāna Sāhēbulavāru. It is also stated that these contributions had ceased for sometime on account of certain political disturbances of the nature of which we are not informed in the inscription. It is not unlikely that these were the stirring events mentioned in the Ahōbalam inscription noted on page 95 of the *Annual Report* for 1915. The documents bear signatures of the *karnams*, *settis*, etc., of the Nandyāla-sthala in Telugu and of the *dēsāyis* and other officials, in Nāgarī. The temple of Veṅkaṭēśvara at Nandyal is neither very old nor famous; the *chapparam* service here referred to must, accordingly, have been intended for the well-known temple of that name on the Tirupati Hill. The *chapparam* service mentioned in these inscriptions like the vow of presenting a parasol to that temple even now mostly practised by its devotees, must indicate the presentation of a covered processional seat or of the annual marriage

pandal. The Muhammadan chief Hajarati Khāna Khāna Sāhēbulavāru for whose merit the grant was made, suggests that he must have been a local governor or chief whose sympathies were with the Hindus.

Made for the merit of Hajarati Khāna Khāna Sāhēbu.

MISCELLANEOUS.

77. Two inscriptions of Bezwada (one of which in Telugu verse was assigned to about the 9th century A.D.) were noticed by me on page 81 f. of the *Annual Report* for 1910. The mythical origin of the name Purāṇic traditions about Bezwada, confirmed by a record of about the 9th century.

Mallēśvara of the Śiva temple at that town was also described. The tradition that Arjuna's fight with Śiva for the *Pāsupata* weapon happened on the hill at Bezwada is still current, the hill itself being known by name Indrakīla at which, according to the *Purānas*, that event occurred. This tradition, which is evidently very old, is mentioned in an early record of about the 9th century A.D. (No. 459 of appendix B); it is engraved on two sides of a red stone pillar on the top of the Indrakīla hill. The two other sides of the pillar as also portions of the written faces, contain sculptured scenes which illustrate the story of the *Mahābhārata* in which Arjuna is said to have fought with Śiva disguised as a hunter, and after a severe hand-to-hand contest to have obtained from him the weapon *Pāsupata*.

This interesting inscription, as in the case of the earlier of the two records from the Mallēśvara temple, has also to be read from the bottom.

a Sanskrit verse which consists of a string of synonyms of Arjuna popularly repeated by orthodox Hindus when they hear a thunder, in order perhaps to avoid the evil effects of it. Then follow a long prose passage in Sanskrit (ll. 3 to 18), an imprecatory verse and the name of the writer Vijayāchārya (l. 21).

The prose passage states that at the Dvaita-vana forest, Arjuna seeing the Pāṇḍavas (his brothers) unable to fight with their enemy and desirous of securing success went to Indrakīla (hill) with the help of Vishṇu (Kṛishṇa) and meditated upon Indra. Thereupon Indra (appeared and) instructed him to worship Mahēśvara Trikoṭi-Bōyi, a Yaksha in his previous birth. (Śiva) and to obtain from the latter the weapon *Pāsupata*. For this end Indra sent a Yaksha to guide Arjuna to the impenetrable Indrakīla. This same Yaksha, we are told, as the result of curse, was born on the earth in this Kali age as Trikoṭi-Bōyi, son of Kariyama-Bōyi of Pechchevāḍa (i.e., Bezwada). Trikoṭi-Bōyi is described to have been pious, heroic and liberal like Karṇa, possessed of all-round intelligence and loyalty to his master like Mātali the charioteer of Indra, conscious of his former births

like Hanumān and the best of his race. He set up a pillar on the Indrakīla hill. Knowing his former life of Yaksha, as the result of his friendship with Arjuna, this Trikoṭi-Bōyi set up the pillar under reference on the Indrakīla hill at which was displayed (by Arjuna) the intelligence that secured for him the gift of the *Pāsupata* weapon. The imprecation at the end of the record expresses the wish: "May this gift of Trikoṭi-Bōyi survive as long as this Indrakīla hill and this great river (Kṛishṇā) exist." The story of Arjuna's fight with Śiva as hunter (*kirāta*) is the subject of the Sanskrit poem *Kirātārjunīya* of Bhāravi. Its popularity in the 5th century has been evidenced by some interesting sculptures from Chandinau in the Patna district published by Mr. R. D. Banerji in the pages of the *Archæological Survey Report* for 1911-12, pages 161 ff.

78. Records of Pārthivēndravarmān or Pārthivēndrādhīpativarman with or without the title "who took the head of Vīra-Pāṇḍya" have been largely found in Tondaimaṇḍalam. Eleven inscriptions of this Pārthivēndrādhīpativarman called Mahārāja. king have been copied during the year under review at Brahmādēśam in the North Arcot district. One of these No. 233 of appendix B calls him "Mahārāja who took the head of Vīra-Pāṇḍya." In my *Report* for 1911, page 91, paragraph 64, it was suggested that Rāja-Mārāyar (i.e., Mahārāja of the inscription under review) is probably identical with Pārthivēndravarmān or Parakēsarivēndrādivarman.

79. No. 240 of appendix C is an early record from Śrīmushnam and is engraved on a pillar of the Nityēśvara temple at that village. It registers that the name Vijayādittan̄ was given to the central sluice (*madagu*) of the tank Vindamahādēvip-pērēri, constructed in that village by Nārāyaṇaṅ Pugalvippavargandaṅ, the king Construction of a tank by Nārāyaṇaṅ Pugal- (kōṅ) of Iruṅgōlar. This record is dated vippavargandaṅ, king of Iruṅgōlar. (in words) in the Kali-yuga year 4060 which corresponds to Śaka 881 or A.D.

958-9. In identifying this chief, it might be observed that the title Iruṅgōlar-kōṅ was evidently applied to him as the lord of the district Iruṅgōlappāṇḍi in which Śrīmushnam was situated. The father of the Bāṇa king Vikramāditya (II) Vijaya-bāhu of the Udayēndiram plates (*Epigraphia Indica*, Vol. III, p. 75) is called Vijayāditya II, Pugalvippavargandaṅ. It is not therefore unlikely that Nārāyaṇaṅ Pugalvippavargandaṅ who gave the name Vijayādittan̄ to one of the sluices of Vindamahādēvip-pērēri was a member of this same family. But the Bāṇa chiefs do not anywhere receive the title Iruṅgōlar-kōṅ. Again a Lāṭa chief named Rājādittan̄ with the title Pugalvippavargandaṅ was ruling the country comprising the modern North Arcot and South Arcot districts and lived about this same period. Evidently Nārāyaṇaṅ Pugalvippavargandaṅ was a relation of this Rājādittan̄ of Ilāḍa (Lāṭa). I have noted in my *Report* for 1912, page 66, that a chief of the Chalukki family, named Vikkiyaṅnaṅ also held the title Pugalvippavargandaṅ. A curious record from Śrīmushnam states that the *Tiruppadiyam* in the Śiva temple of Nityēśvara at that village was recited by a certain Tambirāṅ Tōlaṅ Mānakkāṅjāraṅ before taking leave of this world. His image is cut below the inscription (No. 255 of appendix C). The hymns of the *Dēvāram*, however, do not include any *tiruppadiyam* on this Śiva temple. Perhaps Mānakkāṅjāraṅ was the author of such a hymn.

Some chiefs with the title Rāhuttamiṅḍan have already been referred to under the Vijayanagara kings Mallikārjuna and Virūpāksha. A family of these appears to have wielded full proprietary rights over the district in which Śrīmushnam was included. Pallikōṇḍaperumāl Kachchiarāyaṅ in Śaka 1413, Paridhāvin (or correctly 1415 = A.D. 1492-93) assigned to the Śiva temple of Śrīmushnam, a village with all its income such as *kadamai*, *vinīyōgam*, *nāttukkāṅnikkai*, *kūdirai-kāṅnikkai*, *karpūra-kāṅnikkai* and 22 other items, in A family of chiefs with the title Rāhuttamiṅ- order that the worship and the service dan. called Rāhuttamiṅḍan-*sandi* might be celebrated therein (No. 235 of appendix C). Another record of the same temple (No. 234 of appendix C) refers to the service Rāhuttamiṅḍan-*sandi*. It is dated in Śaka 1395, Jaya and mentions an earlier member of the family named Vettūṅgai-Alagiyaṅ Kachchiarāyaṅ. No. 237 of appendix C is still earlier and is dated in Śaka 1294. It states that Śēvagapperumāl Kachchiarāyaṅ was the grandson of Vettūṅgai-Alagiyaṅ Kachchiarāyaṅ and son of Ilamaipperumāl Kachchiarāyaṅ. No. 247 of appendix C, which is dated in Śaka 1426, mentions Trinētranātha Kachchiarāyaṅ, son of Pallikōṇḍaperumāl. It appears from these that the members of the Kachchiarāya family claim to have been chiefs of Tuvārāpati or Tuvārakāpurī (Dvārāvati or Dvārakā) in the Kāśmīra country (!) and held a long list of titles including Rāhuttamiṅḍan.

80. The *Māhātmya* (or the local chronicle) of the Vishṇu temple at Śrīmushnam, is stated to have formed part of the *Varāhapurāṇa* and with its sanction the 12 processions on the 12 days of the year, when the sun is in the different signs of the zodiac, are supposed to have been performed and the various dishes of food offered (No. 267 of appendix C). The greatness of the god Vishṇu at Śrīmushnam seems to be the subject matter of a very curious record registered as No. 261 of appendix C. It is much damaged and refers itself to the time of a certain Venkāṭa-patirāya probably the Karnāṭa king Venkāṭa I. A certain Viriśadai Rāmaṅ is stated to have deeply meditated near a pond and sleep upon the god Vishṇu of Śrīmushnam. He asked for a boon which if not granted he avowed himself to enter fire. Then the god manifested himself before him and presented him with the Vaishṇavite symbols of conch, discus and bow.

81. A number of records of the reign of Vijaya-Gaṇḍagōpāla come from Tiruppukkuli in the Chingleput district. In the 4th year of his reign the assembly at Kattaṇūr which was a *dēvadāna* of the Tiruppukkuli temple gave an agreement to the

Vijaya-Gaṇḍagōpāla.

temple authorities stating that the *purambu* of the village (in question) had not been

sold by them to any and that they shall not under any circumstances sell, mortgage or present that *purambu*. If ever it be rumoured that they intended selling the lands instead of relinquishing them to the temple, they shall commit the sin of offending against god and be liable also to a fine (No. 182 of appendix C). In his 16th year a gift of cows for a lamp was made by Nāyaṇār Śambuvarāyar Vīraśōḷaṇ to the temple of Tiruppukkuli (No. 190 of appendix C). No. 137 of appendix C provides a late date *i.e.* the 32nd year, for Vijaya-Gaṇḍagōpāla with astronomical details. Madhurāntaka Pottappi-Chōla is known to have been a surname of Vijaya-Gaṇḍagōpāla (*Annual Report* for 1911, p. 66, paragraph 16). This is confirmed by Nos. 164 and 177 of appendix C from Tiruppukkuli. Madhurāntaka Pottappi-Chōla Vīra-Gaṇḍagōpāla is mentioned in No. 197 of appendix C which is dated in the 30th year of Vijaya-Gaṇḍagōpāla. But here, his relation to Madhurāntaka Pottappi-Chōla Vijaya-Gaṇḍagōpāla is not expressed. This unexpressed relationship is, however, cleared up by No. 179 of appendix C which also comes from Tiruppukkuli. It is dated in the

His son Vīra-Gaṇḍagōpāla.

2nd year of Vīra-Gaṇḍagōpāla and registers a gift of land as *சந்திரன்சீரமலம்* (?) to

one of its woman-servants who secured the royal order of Vīra-Gaṇḍagōpāla confirming the grant of the village of Kattaṇūr to the temple which had been already presented with libations of water by his father Vijaya-Gaṇḍagōpāladēva in order to celebrate the festival of the sacred bath on the asterism Uttiram under which he was born. The original grant by Madhurāntaka Pottappi-Chōla (Vijaya-Gaṇḍagōpāla) referred to, was perhaps recorded in No. 218 of appendix C which is fragmentary. No. 178 of appendix C which is dated in the 2nd year of Vīra-Gaṇḍagōpāla is the deed ratifying the grant of Kattaṇūr. It is thus evident that Vīra-Gaṇḍagōpāla was a son of Vijaya-Gaṇḍagōpāla. The former was one of the enemies of Jaṭavarman Sundara-Pandya I.

82. Many inscriptions collected during the year refer to charities made by merchants. A very early reference to the *Vaiśyas* of the Kubēravamśa is made in No. 504

Settis of the Kubēravamśa.

of appendix B, of A.D. 1164 where it is stated that Ereyama-ṣetti a great merchant

(*mahāvaddavyavahāri*) of the Śrōtriya family, the chief of the *Vaiśyas*, a Māhēśvara and a member of the Kubēra lineage established a Śiva temple at Pedda-Tumbalam in the Adoni taluk of the Bellary district (see also No. 555 of appendix B). Nos. 364 and 395 of appendix B speak of the members of the *Vaiśya* race born of Kubēra. The latter states that their chief object of life was the maintenance of 'Dharma', 'that they earned the blessings of the learned (by patronising them)', 'that their sympathy and love were universal', and 'that they practised self-denial and were famous' (see also remarks on page 113 of the *Annual Report* for 1915). Their original centre was Penugōṇḍa in the Kistna district and they were devoted both to Śiva and Vishnu. The *nagaras* (*nagarasvāmins*) or merchants of a town also belonged to the Kubēra lineage (No. 513 of appendix B). It is not unlikely that the name Bēri-Ṣetti a sub-sect of *Vaiśyas* (Thurston's *Castes and Tribes*, Vol. I, page 211 f.) has to be derived from Kubēra to whom their origin is apparently traced.

Vallabhi-Setti of the Varidāla-gōtra called the lord of Ayyāvalipura might perhaps have been a Ṣetti of the Kubēravamśa (No. 402 of appendix B). This

Their charities; construction of tanks and wells as works of merit.

merchant is said to have built a tank called the Gōvardhana-samudram with the object of quenching the thirst of the 84

lakhs of living creatures including birds, beasts, men, etc. In No. 422 of appendix B the same idea is quoted in the words of the *Mahābhārata* which state that the person in whose tank the thirsty cows, beasts, birds and men drink water obtains the fruit of performing the *Aśvamēdha*-sacrifice. In No. 421 of appendix B, dated Śaka 1693, figures a *Vaiśya* Kṛishṇama-setti as the donor of a well, watershed and a grove. He is also stated to have patronised a poet. Nos. 447 to 453 of appendix B which come from Kondaviḍu refer to merchants who called themselves the chiefs of Penugōṇḍa

and belonged to the *gōtras* Puchchakola, Yerasetti, Bodarukula, Venukula or Yenukula,

Some of the *Vaiśya gōtras*. Vivarisitla and Appanāṅakula. In some other records of this year we meet with the *Vaiśya gōtras* Mokkolakula (No. 305 of appendix B), Utakula (No. 464 of appendix B) and Penḍlikula (No. 465 of appendix B). No. 220 of appendix C mentions gifts by Venkatapati-Ṣetti of the *Vaiśyakula* and Elisetti-*gōtra*. No. 512 of appendix B mentions Kāgā-ṣetti of the *Vaiśya-kula* and the Baḷagāra race.

83. The trouble with the tenants leaving their villages and thereby causing the lands to lie waste seems to have been not an unusual one, especially where the villages were the property of the temple. No. 49 of appendix C, dated in Śaka 1459, Durmukhi (= A.D. 1537-38) provides an instance, where such trouble existed and some definite terms of tenancy were granted by the temple authorities to the *Tandarimār* of Tirukkalākkudi.

We are informed in No. 48 of appendix C from the same village that a certain Sāluva-Nāyaka and Appā-Pillai came and found a subarban village ruined, the tenants having dispersed and new tenants being unwilling to come and settle. There being none coming forward to resettle the village, they sent for Śakkadēvar Vēttuvakkāttān *alias* Śāyapaḍaitāṅgi and his brother Śirukāttavaṅ and also for the two agents of Tammaya-Nāyaka and declared that as these had got tenants for the village and resettled it, the first two would be given the right of *pādikāval* over the particular village surrounding the temple (*tirumalai*) receiving the customary donations and fees, after allowing common rights and cultivating and paying the usual dues to the temple such as *kattumukkai*, *mīsam*, *āsupōdu*, *makkalpēru*, *etc.* They were required further to give (to the temple) one *tūni* and *padakku* on each *mā* of harvested wet land, and receive one *tūni* on each plough for the *valaiyar* and one *padakku* for the *puṇavan*. They were also allowed the honour of receiving the sacred cloth (*parivaṭṭam*), *tīrtha* and the sacred ashes from the temple. No. 61 of appendix C states that four landholders granted to the watchmen of three villages the right of *kāval* which consisted of one bundle (of hay) and one *kuruni* (of paddy) on each *mā* of their holdings to each group of these watchmen separately and of all other customary services (*kāryakrama*) due from their tenants. It might be noted that the coveted right of temple honours was reserved evidently for those that substantially helped towards the upkeep of the temple. The merchants (*nagarattār*) who constructed a processional car for the temple and deposited money for its equipment such as the golden pinnacle-pot, drawing-ropes, cloths, decorative mirrors, *etc.*, were rewarded with similar honours (No. 51 of appendix C). So also another set of people who received honours had consecrated in the temple the image of the Śaiva saint Śambandapperumāl i.e., Tirujñānaśambandar (No. 52 of appendix C).

Resettling of deserted villages and the reward for doing it. Terms of *kāval* or *pādi-kāval* right.

No. 617 of appendix B introduces a certain Nabābu Śādālalēkāṅ Śāyabu and calls him a *Mahāmaṅḍalēśvara*, *rājādhirāja*, *paramēśvara* and *rājamārtanda* like Hindu kings. The record is dated in Śaka 1596, Ānanda (= A.D. 1674-5) and refers to a private individual of Vēppattūr in the Tanjore district, who having visited the island of Rāmēśvaram was on his way to Kāśi (Benares) and incidentally visited Tālagiriśvara on the hill at Pannaśanagar (i.e., Paṅamalai). Pilgrims to Benares first visit Rāmēśvaram as a rule. Nabābu Śādālalēkāṅ must have been one of the Muhammadan chiefs in charge of Gingee under the kings of Bijapur. The famous Śādat-Ullā-Khān was created Navāb of Karnātic only in A.D. 1710. It might be noted also that it was just three years after the date of our record that Sivāji captured Gingee from a certain Ambar-Khān (South Arcot District Gazetteer, page 36f). The forces sent by Aurangzeb against Gingee under Zulfiqār Khān and one of the princes of the royal family were defeated by the Marāṭhas in A.D. 1692. No. 619 of appendix B which is dated in the cyclic year Prajāpati corresponding to A.D. 1692

Epigraphical evidence of the troubles in the registers certain facts which might South Arcot district in A.D. 1692. evidently indicate these troublous times. It states that "of those who being afraid (of the enemy) seek refuge at Nañjanapēṭṭai (in Paṅamalai?), the man that has pierced

(i.e., committed murder in battle) has no entrance (into this village). He that could enter will do so by one gate (open for him) and escape by either of the two gates (opened for that purpose). All *Kāsāyavargakkudis* that enter, must pay $4\frac{1}{2}$ *panam* per head including *kāsāyavargam* such as *kadamai*, *kānikkai*, etc., and the *Ulukkudis* three-fourths of the usual rate of paddy charged in the village." The classification of village inhabitants under the heads *Kāsāyavargakkudi* and *Ulukkudi* (*Ulavukudi*) has been already noted above in the section on the Vijayanagara king Krishnarāya.

84. G. Yazdani, Esq., M.A., Epigraphist for Moslem Inscriptions in India, has very kindly examined the Arabic and Persian inscriptions copied during the year and

Arabic inscriptions.

Mas'ūd, 'Ambar or 'Ambar Mas'ūd who "was the Governor of Ādonī under Sikandar 'Ādil Shāh of Bijāpūr (A.D. 1672-86)" and "retained this office until 1687 (one year

'Ambar Mas'ūd.

Aurangzeb under prince Ā'zam Shāh and Ghāziu-d-Dīn Fīroz Jang took possession of the fort (Adoni)." The earliest of the Arabic records (No. 1) belongs to the reign of the Bijāpūr king 'Alī 'Ādil Shāh (1557-1579). It is dated in 982 A.H. (= A.D.

The Bijāpūr king 'Alī 'Ādil Shāh.

Ā'zam 'Ādil Khān who had built in 975 A.H. (= A.D. 1567) the "Ādilābād House" outside the town of (Fort) Ādonī. It is stated from this year till 986 A.H. (= A.D. 1578) i.e., for 12 years the weavers and grocers should not be molested by any assessment made for the maintenance of the Court. A Kanarese inscription (No. 528 of appendix B) cut below the Arabic record just referred to (evidently) registering the same facts states that in the year Yuvan (= A.D. 1574-75) a certain

A cowl granted by his subordinate Khān-i-ā'jam Khāna Sāhēba to the residents of Ādalabādiya-pēte which was founded by him.

pēte (bazar-street) exempting them from payment of the taxes called *siddhāya*, *ka[d*] dāya*, *bi[t*]ti* and *baigāra* for a period of 12 years. Those that transgressed this are declared traitors to the Pādasā (Padshah). Thus the two inscriptions engraved on one and the same stone supplement each other and prove that a remission of taxes

Remission of taxes for 12 years.

evidently due to some political disturbance which necessitated the granting of a cowl. Such a political disturbance could have been none other than the capture of the fortress of Ādonī by Ali 'Ādil Shah and a consequent change of government. Probably due to change of Government on the capture of the fortress of Adoni.

According to Brigg's *Ferishta* 'Ali Ādil Shāh captured Ādoni in A.D. 1568. The date of the record, i.e., A.D. 1574-75 in both the versions shows that the cowl was engraved on stone only in this year, i.e., about eight years after it was actually granted.

Order—No. 99, Home (Miscellaneous), dated 29th August 1916.

Recorded.

2. The Government observe that the number of inscriptions copied and examined rose from 620 in 1914-15 to 835 in 1915-16, which is satisfactory. The information furnished in the report regarding the work of publication is far from full and the progress made hardly appears to be sufficient, but this subject is under separate enquiry. The Government desire once again to impress on the Assistant Archæological Superintendent the importance of publishing the inscriptions which have been copied and are on record in his office.

3. The Superintendent, Archæological Survey, is requested to submit his views in regard to the conservation of the four monuments referred to in paragraph 9 of part I of the report.

4. The programme of work for the next field season is approved. It is hoped that the Assistant Archæological Superintendent and his staff will carry it out completely. The Assistant Archæological Superintendent should submit separate proposals for securing the inscriptions in Pondicherry, referred to in paragraph 5 of his report.

(True Extract)

P. RAJAGOPALA ACHARIYAR,
Secretary to Government.

To: the Assistant Archæological Superintendent for
Epigraphy, Southern Circle.
,, the Superintendent, Archæological Survey.
,, the Superintendent, Government Museum.
,, all Collectors.
,, the Public (Political) Department.
,, the Government of India, Department of Education (C.L.).
,, the Government of Burma (C.L.).
,, the Government of Ceylon (C.L.).
,, the Director-General of Archæology (C.L.).
Editors' Table.

Government of Madras

HOME DEPARTMENT (EDUCATION).

G.O. No. 1035, 10th August 1917

Epigraphy

Recording, with remarks, the progress report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the year 1916-17.

READ—the following papers :—

I

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI Avargal, B.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.

To—the Secretary to Government, Home (Education) Department.

Dated—Madras, the 13th July 1917.

No.—D 398.

I beg to submit herewith the advance copy (proof) of my *Annual Report* on Epigraphy for 1916-17. A duplicate copy with necessary corrections will be submitted to Government within a week through the Superintendent, Archæological Survey, Madras.

II

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI Avargal, B.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.

To—the Secretary to Government, Home (Education) Department (through the Superintendent, Archæological Survey, Madras).

Dated—Madras, the 20th July 1917.

No.—D. 409.

I have the honour to submit herewith the stitched proof of my *Annual Report* on Epigraphy with one set of photographs taken during the field season under review.

I request that I may be supplied with 20 spare copies of the report for distribution among my friends and scholars who are interested in Epigraphy.

III

**Endorsement of the Superintendent, Archaeological Survey, Madras,
No. 364, dated 21st July 1917.**

Submitted.

2. The question of conserving the monuments referred to in paragraph 8, part I of the report will be taken up after personal inspection during the next field season.

A. H. LONGHURST,
Superintendent, Archæological Survey.

**ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING
31st MARCH 1917.**

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PART I

The chief event to be noted in the internal administration of the office is its transfer from Ootacamund to Madras. In bringing about this change it has been the chief object of the Government that the Epigraphist should not be cut off from the seat of the University and that the growing number of professors, scholars and students engaged in historical and philological research should come into frequent contact and co-operate with him for mutual advantage. From what has been noted in the sequel it will be seen that these objects have been fairly achieved and it is hoped that there may be greater co-operation and activity on more facilities being afforded by Government for this purpose. The office was opened at Madras on the 1st October 1916 as per G.O. No. 1121, Public, dated 10th June 1916.

OFFICE ROUTINE.

2. The junior assistant Mr. K. V. Subrahmanya Ayyar was granted privilege leave and furlough for one year and three months from 4th September 1916. The place of the Kanarese Epigraphical Student was left vacant as no competent candidate who has taken the degree with Kanarese as his second language was forthcoming until 1st February 1917, when Mr. K. R. Srinivasa Ayyangar who has passed only in the Kanarese branch of the B.A. Examination was appointed on

probation for one year. In G.O. No. 1008, Public, dated 24th May 1916, the Government was pleased to better the position of the three Epigraphical Students by fixing the starting pay of the appointment at Rs. 75, and by promising to raise the grade of their salary to Rs. 100—5—125 after five years of approved service. Messrs. Krishnamachar and Srinivasa Rao who were already confirmed as the Telugu and Tamil Epigraphical Students respectively on the old scale, signed the bond of service contract mentioned in the Government Order quoted above and were allowed to draw their salaries at Rs. 75 from the date of the above Government Order.

A typist having been newly sanctioned by Government (G.O. No. 1008, Public, dated 24th May 1916) Mr. K. Somasundaram Pillai who has passed the intermediate test in typewriting was appointed for the place on the 23rd September 1916.

PUBLICATION.

3. At the suggestion of F. J. Richards, Esq., M.A., I.C.S., the Government entrusted M.R.Ry. V. Rangachari, M.A., Assistant Professor of History in the Presidency College, with the work of preparing an alphabetical index of villages noting under each the brief contents of the inscriptions collected until now by the Epigraphical department together with bibliographical and other references wherever these were available. Sanction was also accorded for the entertainment of a temporary typist for seven months from July 1916 to January 1917 to help Mr. Rangachari (G.O. No. 1023, Public, dated 26th May 1916, and G.O. No. 1283, Home (Education), dated 1st December 1916), who has, I hear, just finished his work and submitted the voluminous manuscript to Government.

The final proof of Part V of *South-Indian Inscriptions*, Vol. II, was passed for printing and the part was issued. A good portion of the manuscript for Part III of Vol. III containing texts and translations of nearly 100 old Tamil inscriptions was got ready and despatched to the Press. The remainder of the manuscript still required to complete the part will be sent in due course to the Press. Materials for Part IV of Vol. III which will include the index of the volume, some more Chōla inscriptions and the Tiruvālaṅgādu copper-plates are also taken up on hand. The Telugu volume of *South-Indian Inscriptions* which is progressing will be issued as Vol. IV of the series and will consist mainly of the inscriptions of Tripurāntakam and a few copper-plate grants from the Telugu country. As the place of the Kanarese Epigraphical Student was not filled up for more than a year, the work of preparing the Kanarese inscriptions for the Press could not be pushed through.

TOURS OF THE ESTABLISHMENT.

4. Myself and my Senior Assistant did not undertake any tours on account of the pressure of the work at office in connection with the publication of inscriptions and the transfer of the office from Ootacamund to Madras and the other preliminaries connected therewith. Consequently Mr. Srinivasa Rao, the Tamil Epigraphical Student, was the only one of my establishment who was available to work out the programme in the Tamil districts. He left Ootacamund on 16th August 1916 and after securing copies of records in the Ambāsamudram taluk, the villagewar survey of which was begun last year by my Senior Assistant and only two firkas finished, and after examining a few places in Tanjore, Trichinopoly and South-Arcot districts returned to Madras on 6th January 1917.

Mr. C. R. Krishnamachar, the Telugu Epigraphical Student, left Madras on 2nd December 1916 and finished the villagewar inspection of the Guntūr taluk collecting as many as 130 inscriptions. He returned to Madras on 14th March 1917.

Mr. Rangarajayya, the acting Kanarese Epigraphical Student, proceeded on tour on his being deputed to copy the inscriptions of the Madakasira taluk in the Anantapur district, village by village. He finished two circles of the taluk and had to reserve the remaining one for next year as his presence was necessary at headquarters where he arrived on 25th February 1917. Thus it will be seen that the touring of the year under review was directed mostly to the villagewar survey. Mr. P. Visvanatha Ayyar, the photographer, was sent on tour independently to take some epigraphical photographs in selected temples and to prepare sketches and photographs of such other objects of archæological interest in these temples as had not already been tackled by the Archæological Superintendent. His sketches include fifty sculptural pannels in

relief representing the lives of the famous Śaiva devotees, decorating the niches in the basement of the Airāvātēśvara temple at Dārāśuram near Kumbakonam. The labels giving their names were noted by Mr. Venkayya in his *Annual Report* of 1908, paragraphs 66 to 68. I intend studying these sculptures on a future occasion along with the lives of the 63 Śaiva devotees and publishing them. During his absence from headquarters from 4th February 1917 to 31st March 1917 Mr. Visvanatha Ayyar has secured 28 photographs and 60 sketches.

THE YEAR'S WORK.

5. The *Annual Report* for 1915-16 kept me and my establishment engaged until the middle of July 1916. The tours commenced with August 1916 and closed with March 1917 with the result that during the year under review about 462 villages were inspected and at 130 of these were secured 668 inscriptions. The two hundred and thirty-eight inscriptions collected by Mr. G. Venkoba Rao in the Ambāsamudram taluk last year but which had been reserved for examination (vide *Annual Report* for 1916, Part I, paragraph 6) during this year, are included in Appendix B. To these are added the remaining records secured from Ambāsamudram by Mr. Srinivasa Rao, those of the Guntūr taluk and those of the Madakasira taluk (Anantapur district). Inscriptions copied from miscellaneous villages in the districts of Tanjore, Trichinopoly and South Arcot are reserved for examination next year.

Stone inscriptions examined during the year under review mostly consist of Pāṇḍya epigraphs from the south and some are dated in the reigns of the Chōla-Pāṇḍya viceroys, who were first appointed by the great Chōla conqueror Rājendra-Chōla (I) for the protection of the Pāṇḍya country which was evidently then absorbed into the Chōla empire. The Telugu inscriptions supply some further information over that of last year about the local chiefs who ruled as Kākatīya subordinates in the Telugu country. A few of these records belong to the ruling family of the Kākatīyas and of these latter the one of great interest is that of queen Rudrāmbā found at Malkāpuram in the Guntūr taluk, Guntūr district. The charities recorded in this inscription, which among others included the founding of a college, a hospital, a maternity and a Śaiva *matha* are noticed *in extenso* in Part II below. Two records from Penumūli in the same taluk, of about the 13th century A.D., are of some antiquarian interest inasmuch as these give us sketches of the standard cubits used in measuring fields and house-sites (No. 131 of 1917). Also the standard span is referred to and marked in No. 1 of Appendix C. These standards of measurements thus sketched out on stone must have been the actual cubit and span of the ruling king or chief as often referred to in the Tanjore Chōla inscriptions. The Kanarese records in general are too fragmentary. But some of these are of historical value belonging as they do to the early Pallava-Nolamba and Chālukya periods. The kings of the former dynasty who were contemporaneous with the Gaṅgas seem to have been good sportsmen and to have commemorated the death even of their hunting companions. Nolambādhirāja it is stated erected a monument for his favourite dog called Pūnaga which hunted a boar and died in the fight (No. 755 of Appendix B).

6. Of the inscriptions examined for other departments one or two deserve specially to be noted. Mr. Longhurst, the Archæological Superintendent, examined the caves and stūpas at Guṇṭapalli, Kistna district, and sent me for decipherment an inscription in Brāhmī characters of about the first century B.C. The accompanying

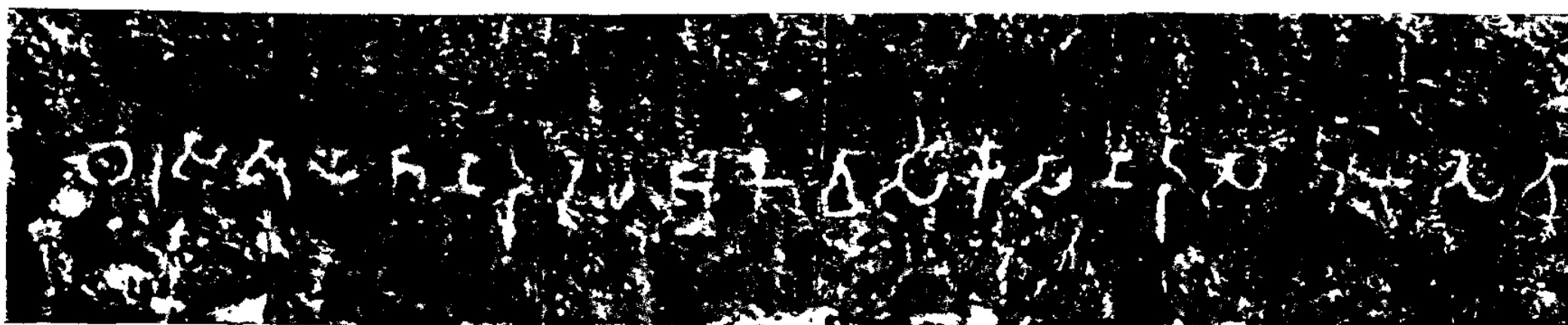


illustration is made from the impressions prepared by Mr. Longhurst. The record has been tentatively read by me—

Thērasa bhayata-Nadasa atēvāsikasa Nādasō(sa) [d]ānam sōvā[nam*]. “(This) step (is) the gift of Nātha, the pupil of the venerable (*bhayata*) [Buddhist] monk Nanda.”

Two other inscriptions received from the same officer were photographs taken by F. G. Butler, Esq., I.C.S., Special Assistant Agent, Koraput, Vizagapatam district, in connection with the antiquities of Kondakamberu in that district. They register the founding of a Śiva temple called Nilakantha in A.D. 1381 by Ambikā, the wife of Pāndu-Śinga. An inscription from Udayagiri (Nellore district), not included by Messrs. Butterworth and Venugopaul Chetti in their volume of Nellore Inscriptions refers to the digging of a step-well on the road to Vijayanagara, by a certain Timmarasayya in A.D. 1570. This was also examined for the Archæological Superintendent. Iconographical notes on photographs from Śrīśailam sent by the same officer may also be mentioned among the items of miscellaneous work done during the year.

7. The chief interest however attaches to the large number of copper-plates of which the more important ones were secured through the kindness of Messrs M. Ramakrishnakavi, M.A., A. Rangaswami Sarasvati, B.A., M. Kalidasu, B.A., B.L., High Court Vakīl, Guntūr, and Tarini Charan Rath, B.A., District Munsif, Aska. All these plates will be noticed in Part II with reference to their bearing upon the history of the Eastern Chālukya kings. Nos. 17, 18, 20 and 21, however, which were secured through the Tahsildars of Madakasira and Dharmavaram are forgeries evidently of a period when the Anantapur district came directly under the British rule.

Appendix A includes 24 copper-plates examined during the year. Appendices B and C give detailed extracts of the stone inscriptions examined and transcribed. The collection of photographs and sketches appear in Appendices D and E, while Appendix F contains the astronomical verifications of dated records and notes thereon by Diwan Bahadur L. D. Swamikannu Pillai. Tentative transcripts of all the inscriptions included in Appendices A, B and C have been made. Index tickets for the collection of last year have been drawn up and the transcripts distributed into the several files dynastically and chronologically.

The Government in their Memorandum No. 4399/15-4, Public, dated 21st June 1916, asked me to take up the examination of the gold coins forming part of the Kodur treasure trove from 1st October 1916. The coins numbering as many as 16,586 were received on the 13th December 1916 and my report on them was sent to Government on the 10th February 1917. Mr. Srinivasaraghava Ayyangar, M.A., the Archæological Assistant in the Museum, was of very great help to me in sorting and identifying these coins.

8. As regards conservation I can only mention the Jaina images at Nidamaru and Vungutūru and a mound called Bhīma-lingam-dibba at Tādikonda, all in the Guntūr taluk of the Guntūr district. The only temple in the Ambāsamudram taluk which deserves the attention of the Archæological Superintendent on account of its sculptures and inscriptions is the one at Tiruvālīsvaram.

9. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1916-17—

Expenditure.

	RS.	A.	P.
Assistant Archæological Superintendent	5,775	0	0
Establishment	8,932	2	5
Temporary establishment for index	140	0	0
Assistant Superintendent's travelling	154	4	9
Establishment travelling	1,906	13	9
Contingencies	4,061	9	7
Total	20,969	14	6

Receipts.

	RS.	A.	P.
By sale of photographs	2	0	0
By sale of old furniture, etc... .. .	137	14	0
Total	139	14	0

10. Stone inscriptions copied at the following places are registered in Appendices B and C.

- I. *Anantapur district*.—Thirty-nine * villages in the Madakasira taluk.
- II. *North Arcot district*.—Tirupati.
- III. *Guntur district*.—Fifty † villages in the Guntūr taluk. Jatapalle and Mādipādu.
- IV. *Tinnevelly district*.—Thirty-eight ‡ villages in the Ambāsamudram taluk.

Programme of tour of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, for the field season of 1917-18.

Number.	Name of the village.	District.	Nature of the Archaeological remains or the work proposed to be done.
<i>A.—Places reported to contain inscriptions by the Archaeological Superintendent or other officers.</i>			
1	Ākumalla	Kurnool	Reported to contain inscriptions.
2	Ālattūr	South Arcot	Reported to contain old temples with inscriptions.
3	Āvūr	North Arcot	Contains many inscriptions.
4	Ayyampālayam	Do.	Reported to contain inscriptions.
5	Bāradamaṅgalam	Salem	A stone with inscription.
6	Brāhmadēsam	South Arcot	Reported to contain inscriptions.
7	Chittoor	Chittoor	Rock inscription.
8	Conjeeveram	Chingleput	Many inscriptions not copied in previous years.
9	Dādapuram	South Arcot	Reported to contain inscriptions.
10	Erragudi	Kurnool	Do. do.
11	Ghantāsāla	Kistna	Do. do.
12	Ilavampatti	Salem	Do. do.
13	Kalavai	North Arcot	Inscriptions on a sluice and in a mosque.
14	Kattuvappallaipatti	Salem	Stone in a field containing inscription.
15	Kiliyānūr	South Arcot	Reported to contain old temples with inscriptions.
16	Kolimigundla	Kurnool	Reported to contain inscriptions.
17	Kōyilkuntla	Do.	Do. do.
18	Maḍam	North Arcot	Temple containing inscriptions.
19	Madura	Madura	Temple with inscriptions.
20	Mahābalipuram	Chingleput	To copy a newly discovered inscription.
21	Mahēndragiri	Ganjam	Inscriptions in a temple.
22	Mailavaram	Guntūr	Reported to contain inscriptions.
23	Marakānam	South Arcot	Reported to contain old temples with inscriptions.
24	Munṅūr	Do.	Do. do.
25	Niśāṅkadurga	Chittoor	Reported to contain inscriptions.
26	Olaḡapuram	South Arcot	Reported to contain old temples with inscriptions.
27	Pnūluta	Ganjam	Do. do.
28	Ponṅeri	Salem	Stone on the road-side contains an inscription.
29	Prattapūr	Ganjam	Reported to contain inscriptions.
30	Ramatirtham	Vizagapatam	Inscriptions on a Jina image.
31	Rēmaṭa	Kurnool	Reported to contain inscriptions.
32	Śakkōdi	Salem	Do. do.
33	Salem	Do.	Old inscriptions on a boulder in the reservoir.
34	Russelkonda (Boraṅgan temple).	Ganjam	Reported to contain inscriptions.
35	Śiṅgavaram	South Arcot	To copy fully a Pallava inscription by removing a wall.
36	Śiṅgaperumalkōyil	Chingleput	Rock-cut cave with inscriptions.
37	Śūnāmpattu Villivākam	South Arcot	Reported to contain old temple with inscriptions.
38	Taḡuvāyi	Guntūr district	Reported to contain inscriptions.
39	Tirukandji	French territory (South Arcot).	Reported to contain inscriptions by Mons. Dubreuil.
40	Tirumalapādi	North Arcot	Reported to contain inscriptions.
41	Tiruvaraṅgam	South Arcot	Temple with inscriptions.
42	Tribhuvani	French territory (South Arcot).	Reported to contain inscriptions by Mons. Dubreuil.
43	Tukkaebchi	Tanjore	Reported to contain inscriptions.
44	Uppalūr B.	Kurnool	Do. do.
45	Vēligōḡa	Nellore	Do. do.
46	Vippaḡu West	Kistna	Temple containing inscriptions.

B.—Places taken from Mr. Sewell's Lists of antiquities or otherwise expected to contain inscriptions of historical value.

1	Āvajūr	South Arcot	}
2	Āyal	North Arcot	
3	Bhadraebalam	Gōdāvari	
4	Kuhaiyūr	South Arcot	
5	Sembēḡu	Do.	
6	Valluru	Do.	
7	Vpidlbachalam	Do.	

C.—Detail survey of inscriptions talukwar.

- Guntūr district—Tenali taluk.
- Anantapur district—Hindapur and the remaining firka of Madakasira.
- Tinnevelly district—Tenkasi taluk.

* One hundred and eighty-three other villages were also examined but contained no inscriptions.
 † One hundred and two other villages were also examined but contained no inscriptions.
 ‡ Forty-seven other villages were also examined but contained no inscriptions.

APPENDIX
A.—List of copper-plates examined during 1916-17.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	The Sub-Collector, Bezawada (Kistna district).	Eastern Chakya.	Amma (II)	Uttarāyana ..	Sanskrit ..	Deposited in the Government Museum, Madras.	In the Epigraphia Indica.	Records the gift of the village Mangalla in Nabavādi-vishaya to the Brahman, Dommāna, at the instance of Kakartya-Guṇḍyana, son of Epiya-Rashtrakūta and grand-son of Guṇḍiyya-Rashtrakūta of the Samantajvōddi family.
2	M.R.Ry. Velpula Raghavulu, Yeddanapudi (Narasaraopet taluk, Guntur district).	..	....	Śaka 1637, Manmatha, Ashadhā, śu. 5.	Telugu ..	Returned to the owner.	....	Registers the sale of their mirāsī-inam lands by the brothers Virābattudu and Yallabattudu of Yaddanapudi, for ga. 276 (varāhalu). By this the services of blacksmith to the Siroar (government) were transferred to the purchaser Velpuri Musalabattudu in the presence of 9 witnesses.
3	M.R.Ry. Niraganti Hanumantappa, Isivi (Adoni taluk, Bellary district).	....	....	Śaka 1716, Pramadina, Jyēshṭha, ba. 7, Sunday.	Kanarese ..	Do.	....	Sale of Gaṇḍika-mirāsī lands by Timmana-Gauḍa and Gōvinda-Gauḍa of Maḍḍilingadahaḷi, to Timmapa-Gauḍa of Yisibe, together with pasiki, paḷḷe, mulavise, mṅgaḍi-viḷyavartane, yilige, piṅḷaru, kaḍarambba, mirarambba, etc., belonging to those lands, for 25 ga (varāha).
4	M.R.Ry. Achyuta Rao Partulu R.A., Assistant-Inspector of schools through M.R.Ry. Ramakrishnakavi, M.A., Oriental Manuscript Library, Madras.	Kakati (Kakatiya).	Gapapatideva ..	Śaka 1182, Raudri, Chaitra, ba. [16*] solar eclipse	Sanskrit in Telugu.	Do.	In the Epigraphia Indica.	Gift of the village Garavapaḍu to 50 Brahmanas by Tikka-Chamūpati, son of Devaraja who was a minister of the king.
5	M.R.Ry. Ramakrishnakavi, M.A., Oriental Manuscript Library, Madras.	Eastern Chakya.	[Narēndra-Mriguraja] Vijayaditya (II).	Solar Eclipse	Do. ..	Do.	Do.	Registers the grant of the village Taṇḍivaḍa in Kōnuru-nāṇḍu-vishaya to the two Brahmanas Vṛiddhamaṇḍa and Dōṇa of the Gaṇṭama-gōtra, grand-sons of Vṛiddhamaṇḍasarma of Vanḡiparu.
6	Do.	....	Prithivi-Maharaja ..	46th year, Karttika, Paurṇamāsī.	Do. ..	Do.	Do.	Gift of the village Taṇḍivaḍa in Pagupāra-vishaya, to Bhavaśarma of the Kamakayana-gōtra who had studied the trisahasra-vidyā and was a resident of the village Kondamañchi.
7	Do.	Eastern Chakya.	Jayasimha-Vallabha-Maharaja ..	Karttika, Paurṇamāsī.	Do. ..	Do.	Do.	Gift of the village of Niḍuparu in Gaṇḍeruvai (province) to a certain Kaṭisarma of the Harita-gōtra and the Tattiriya-śakha.
8	Curator, Oriental Manuscripts Library, Madras.	Vijayana-gara.	Venkatapati-Maharaja ..	Śaka 1612, Vīkṛiti, Dhānus, śu. 12, Friday.	Sanskrit in Nagari.	Do.	....	The first plate is missing and the writing is very carelessly executed. There are many omissions and mis-spellings. Registers the gift of a village surnamed Venkaṭeśapura in the Kōnāḍu district, a sub-division of Uttukkāḍu-Kōṭṭam, to the Sri-Vaishnava teacher Tātaya, the grand-son of Eḡur-Īstārya and son of Srinivasa.

A.—List of copper-plates examined during 1916-17—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
9	From the Superintendent, Government Museum, Madras.	Eastern Chalukya.	Vishnuvardhana [III]	[Śaka] 684 (expressed by the ohronogram svadita), Margasira, ba. dvādasi.	Sanskrit (in Telugu).	Returned to the Museum.	In the Epigraphia Indica.	Registers evidently the renewal of an earlier grant of the village Musukunda in Tōṅka-N[ā]jav[ā]di-vishaya to the [Jaina] teacher Kālibhadraçharya. Ayyapa or Ayyapa-Mahadevi queen of Kutja-Vishnuvardhana was the ajñapti of the grant and the charter was marked with the seal of Kubja-Vishnuvardhana.
10	Do.	Do.	Vishnuvardhana, son of Vijayaditya.	[Śaka 11]27, . . . Phal-guna	Do.	Do.	Do.	Gift of the village surnamed Chandravuri in Chenguru-nāṅṅi-vishaya to 130 Brāhmaṇas, by the chief Mahadeva of the solar race, whose minister was Mallikarjuna.
11	Do.	..	....	..	Nagari	Do.	..	The Sanskrit language in which the inscription is written is very corrupt. Seems to record the sale of the village Taṭṣvara-grama and mentions Silabhaṅjadēva and some chief (āpaka) born in the Naga family. The characters are of about the 13th century like those of the plates of Dandimahadevi (Epigraphia Indica, Vol. VI., p. 136).
12	M.B.Ry. Tarini Charan Raib, B.A., District Munsif, Aska (Ganjam District).	Eastern Gaṅga.	Samanavarman, ruler of Svātaka.	..	Sanskrit (in Telugu).	Returned to the owner.	In the Epigraphia Indica.	Registers that the king from his residence (adhishthana) at Svātaka, gave the village Vaṭṭāra in Hamaṅgosa-vishaya to Gōvindaśarman of the Bharadvaja-gōtra and the Vajasanēya-charaṇa. The grant was engraved by Padmachandra
18	Do	..	....	..	Nagari	Do.	..	These two plates (without ring) are written on four sides in two different types of character. The bigger letters (of perhaps a later date) belong to the time of Kalyāṇakalāsa [Nētribhaṅja] and commence and close like his Gumsur copper-plates published with text and translation in Journal of Bengal Asiatic Society, Vol. 6, pages 667 to 671. The smaller characters are of the same type as those of the Buguda plates of Madhavaverman and begin similarly (Epigraphia Indica, Volume III, p. 41 f., and ibid. Volume VII, p. 100 f.). The former is a palimpsest.
14	M.B.Ry. A. Rangaswami Saraswati, B.A., University Research Student, Madras.	Eastern Chalukya.	Vishnuvardhana II (Vishama-siddhi and Pralayaditya).	Kartika, lunar eclipse.	Sanskrit (in Telugu)	Do.	In the Epigraphia Indica.	Gift of 12 khaṇḍika of land in the village Panṭimuku in Varanāṅdu-vishaya to a certain Kutṭhisarman a resident of Okōdu.
15	Do.	Do.	Do.	3rd year, lunar eclipse.	Do.	Do.	Do.	Gift of 12 khaṇḍika of land in the village of Pa[ṅ]ṭimuku in Varanāṅdu-vishaya to a certain Bhavaśarman of the Vatsa-gōtra and the Vaji-charaṇa.

A—List of copper-plates examined during 1916-17—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
16	M.R.Ry. A. Rangaswami Sarasvati, B.A., University Research Student, Madras.	Vijayana-gara.	....	....	Nagari (Sanskrit).	Returned to the owner.	....	Incomplete. These two plates strung on a plain ring stop with the description of Sriranga (II) of the third dynasty. His residence at Uddagiri is referred to.
17	Tahsildar of Madakasira (Anantapur district).	..	....	....	Nagari (Kanarese).	Do.	....	In Salivahana-Saka 1230, Plavanga, Karttika su. 15, solar eclipse (?), the gaudike of the village Devarayapura to Sadara Muddumalla was made by Pirumaha-Somayajin. The latter had received it as diksharamakshetra from the king Gaddada Devaraya. The ayagaras for the new village were appointed in the presence of the residents of four villages. The village seems to have been surnamed Role.
18	Do. .. ..	..	....	....	Kanarese ..	Do.	....	Registers that, in Saka 1120, Bhava (wrong) a certain Bomma-Nayaka with the permission of Harihara-Bukkaraya appointed kanachikaras (i.e., village servants) in the village Madasamudra which he had founded. Then in Saka 1223, Nala (also wrong) in the reign of Bhupatiraya, son of Harihara-Bukkaraya, Bomma's son Kama-Nayaka founded to the south of Malligemaḍu the village Govindapura which he renamed Role.
19	Do. . . .	Vijayana-gara.	Viratatsapa Virasri-Rangarayadeva-Maharaya.	Saka 1578, Vijambi (wrong), Magha, su. 15.	Do.	Do.	In the Epigraphia Indica.	A quarrel regarding the gaudike of Role between Annadani-Gauda and Chigamudhaya was submitted to the (village) court (dharudasa) consisting of the chief men of the village and the twelve village servants (ayagara). They decided in favour of the latter and the chief Sarajarayapparaja of Haruti accepted their decision and conferred the gaudike on Mudhaya.
20	Do. . . .	..	....	....	Telugu ..	Do.	....	Registers that in Saka 1429, Ananda (wrong) during the reign of Praudhadavarayala-Bukkaraya, the reddirikam of the four villages Makodiki, Lakshmammapalle, Yara-borayapalle and Kambalupalle in Kundurppi-rāja, a paragara of the Southern country, was conferred on Arucherla Nalappa-Nayudu.

A.—List of copper-plates examined during 1916-17.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
21	Tahsildar of Dharmavaram (Anantapur district).	..	....	....	Telugu ..	Returned to the owner.	....	Registers that in Śaka 1273, Ananda (wrong) during the reign at Vidyanaḡara of Virapratapa Bhukarayadeva-Maharaya, a certain Peda-Chōdamareddi was granted the gaudirike of the villages Nasana, Muttavakula, Gauragiri, Kañchikunḡa, Valuru, Ketakunḡa, etc. The shares given to the other village officers, servants, temples and Brahmanas are also mentioned.
22	M.R.By. K. Venkatamaraya-nappa, Schoolmaster, Tenali (Guntur district).	Eastern (hapukya.	Vijayaditya-Maharaja (I) ..	Uttarayana lunar and eclipse.	Sanskrit (in Telugu).	Do.	In the Epigraphia Indica.	Grant of the village Sekharamba in Vilanḡḡu-vishaya to Rhaḡḡaraka Devavarman of the Hariti-gotra and the Apastamba-sūtra, a resident of Karāḡchēḡa.
23	The Tahsildar of Bapatla (Guntur district).	Do	Rajaraja (II) ..	Śaka 1091, and 3rd year.	Do.	Do.	Do.	Some plates are missing both at the beginning and at the end. Gives a genealogical account of the Eastern Chalukya kings and the Velanḡḡu chiefs. Records the gift of the village of Inuḡḡaru by the Velanḡḡu chief Rajendra-Chōḡa, to a Brahmana.
24	M.R.By. Malladi Venkatesvaralu, Schoolmaster, Bapatla (same district).	Vijayana-gara.	Sadasivaraya ..	Lost ..	Sanskrit and Telugu (in Nagari).	Do.	..	Plate or plates after the second missing in the middle. Gives a genealogy of the Tuluva kings of the Turvasu line.

B.—Stone inscriptions copied in 1916 (continued from last Annual Report).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
285	TINNEVELLY DISTRICT, AMBASAMUDRAM TALUK. On a slab set up in the village of Vayiravikulam.	....	....	Saka 1569, Kollam 824, Sarvadhari, Avani 8 tedi, Thursday, Rohini, dasami, Amrita-yoga.	Tamil	Gift of the village Vayiravikulam, west of Kalladaikurichohi in Mulli-vaianadu to the Tirujñanasambanda-Pandaramam at Madura for the merit of Visvanatha-Nayakkar Tirumalai-Nayaka and of Emberuman-Pillai.
286	On a slab set up near a water-course in the same village.	....	....	....	Do.	In modern characters. Records a gift of land to the temple of Sevandi-Vinayaka at the confluence (of the two rivers). Mentions Periyannayakkar-Ayyan.
287	On the south base of the central shrine in the Venkateswalar temple at Pallakkal.	....	....	Kollam (?) 790, Vaigasi, 15 tedi.	Do	Records that Mallarasa-Irudi, a native of Uraiyur in Rajagambhira-valanadu, a sub-division of Vada-mandalam (i.e., Chōlamandalam), who belonged to the family of Karikala-Chōja and who was employed in the treasury of Tiruvadi (i.e., the temple?) presented a palanquin, a gold namam, white chauris and a korai and provided for the procession of Sellar in the temple of Tiruvengadatiappan at Pallakkal.
288	On the south wall of the same shrine ..	....	....	Kollam 716, Ani, 7 tedi.	Do.	Agreement granted to Tanjaochehinambi Virakeralakutti of Narasinganallur in Mel-Vembunadu by the managers of the temple of Udayamarttanda-Vinnagar-Emberuman at Pallakkal alias Udayamarttanda-chaturvedinaganalam included in the Brahmadésam (i.e., the Brahman village) of Rajaraja-chaturvedinaganalam in Mulli-nadu, for maintaining offerings and festivals during the Seubagaraman-sandi in their temple.
289	On the west and south walls of the same shrine.	....	....	Kollam 716, Ani, .. tedi, su. di. 11, Svati.	Do.	Gift of paddy to the same temple through the same Virakeralakutti for maintaining offerings at Seubagaraman-sandi by Sankaranarayana Venrumankonda Bhūtalavira Sri-Ramavarma of Jētūnga-nadu. Pallakkal alias Udayamarttanda-chaturvedinaganalam is here stated to be a hamlet of Rajaraja-chaturvedinaganalam which was a brahmadēya in Mulli-nadu.
290	On the north wall of the same shrine ..	....	....	Kollam 678, Vainigasi, 12 tedi.	Do.	Gift of land for the supply of paddy and other requisites for feeding Brahmans and maintaining festivals in the same temple. The grant was made by king (Udayamarttanda) while he was in his palace at Kallakkad-illam].
291	On the north base of the central shrine in the Veppanagar temple at Kovilkulam.	Pandya	Maçavarman alias Tribhuvanachakravartin Vikrama-Pandyaçōva.	7 + 3rd year ..	Do.	Gift of money for a lamp to the temple of Sripati-Vinnagar-Emberuman at Rajaraja-chaturvedinaganalam a brahmadēya in Mulli-nadu, by a certain Sundaratto]-Korriyammai.
292	On a slab set up near a channel at Aladiyur.	....	....	Vijaya, Sittirai 3 tedi.	Do.	In modern characters. Registers that the Ek]annammam-nadam was the gift of Tirumalai-Nayaka.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
293	On a slab set up near the Śiva temple in the same village.	....	....	Kollam (?) 81 [9] Svabhānu, Adī 1 [5], tēti.	Tamil	Gift of the village of Alaiyār through the agency of Puvānātha-Pandarum for the repairs of the big gōpura and (the temple) of Sōkkanāthasvami, by Viśvanātha-Nayakkar Tirumalai-Nayakkar.
294	On a rook called Tay-vidu-Maga-vidu at Singampatti.	....	....	....	Vatteluttu	Mentions Pandiyān. Seems to record the death of a hero.
295	In the same place	Pandya	Ko-Marañjadaiyān	Indistinct	Do.	In modern characters. Records the building of the shrine by a certain Vadamalaiyappa Pillai for the merit of Tiru-malai-Nayakkarayyan.
296	On the west wall of the Ulagammai shrine in the Papanāsēvara temple at Papanasam.	....	....	Nandana, Arpaśi.	Tamil	....
297	On a pillar set up in the east street at Vikramasingapuram.	....	....	Śubhākrit, [Kollam] 838. Paraiādi, 13 tēti, Uttaram, Saturday.	Do.	Registers that Śevandinaḍaṅ and others of the Valaṅgai Uyyakkondār community of Vikramasingapuram in Muḷli-naḍu having become reduced in circumstances, Vadamalaiyappa Pillai, Tanappa-Mudaliyār and others fixed the tax (pagudi) at 64 poi for each kār and 62 for each paśāṅ. Future settlers of that community were also to abide by the same rules.
298	Within the Eriḥcha-Uḍaiyār shrine in the Eriḥcha-Uḍaiyār temple at Ambasamudram.	....	....	36th year	Vatteluttu	Gift of 60 sheep for a lamp to the temple of Tiruppottudaiyālvār at Iḅṅṅyakkuḍi, a brahmadēya in Muḷli-naḍu, by a Brahman of Pappairukkal in Velā-naḍu
299	In the same place	Pandya	Śadaiyava[r]maṅ	2 + [1]th year.	Do	Incomplete. Mentions the brahmadēya Iḅṅṅyakkuḍi in Muḷli-naḍu.
300	On the west wall of the same shrine	Do.	Māṅṅavarman alias Tribhuvanachakravartin Vikrama-Pāṅḍiyadēva.	2nd year	Tamil	Gift of 60 sheep for a lamp to the temple of Tiruppottudaiyā-Vaḥadēva at Rājarāja-chaturvēdimaṅḅalam a brahmadēya in Muḷli-naḍu.
301	On the south wall of the same shrine	Do.	Śadaiyamāraṅ	....	Vatteluttu	Incomplete. Mentions Iḅṅṅyakkuḍi in Muḷli-naḍu and the temple of [Pō]ttudaiyā-Bhaṭṭara.
302	On the south wall of the Kaśiśvara-shrine in the same temple.	....	....	Kollam, 720, Uttira-ḍam.	Tamil	Built in at the end. Registers a gift of land for offerings of śrībhāi, in the temple of [Tiruppōtt]-udaiyā-Nayāṅṅar at [naḍu].
303	On the west wall of the same shrine	....	....	....	Do.	Gift of land to the priests of the temples of Tiruppōttichobu-ramadaiyā-Nayāṅṅar, Eriḥcha-udaiyā-Nayāṅṅar and Kariya-māṅṅika-Ālvār at Velākurichoḥi a hamlet of Rājarāja-ohaturvēdimaṅḅalam, by Śaṅkaranārayana Venru-maṅ-kōṅḍa Bhūtalavira Vira-Udayamārtandēyarman of Jētūṅḅa-naḍu who was the senior (mūttavar) of Śiraiyā (family).
304	On the north wall of the same shrine	....	....	[Kollam] 694, Tai, 11 tēti, śu. di. aṣṭami, Saturday, Pūḅṅam.	Do.	Gift of land in Naḍuvirkāṅṅi Vaḍakōḍu and Iḅṅṅōkkuḍi to the same three temples for offerings and worship, by king Śaṅkaranārayana Venru-maṅ-kōṅḍa Bhūtalavira Udayamārtandēyarman of Jētūṅḅa-naḍu from his camp in the temple at Vadāśēri in Nāṅṅi-naḍu.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
305	On the same wall . . . . .	....	....	Kollam 700, Paṅguṇi, 29 tedi.	Tamil	Udayanartāṇḍavarman of Jeṭuṅga-nāḍu bearing the titles mentioned above, having become the senior of Śiraiṅṅai, presented three groves of trees for maintaining lamps in the same three temples.
306	On the south wall of the maṇḍapa in front of the same shrine.	....	....	Kollam 721, Tāi, 1 tēdi, ba. di. daśami, Monday, Viśakha.	Do.	Bhūteśvara Vira-Rama similarly entitled gave to Amāṇḍak-kattar-Mudaliyar the teacher of Kavi[ra]-maṭha at Tirunelveli in Kū.Vembu-nāḍu, the proprietary right over the maṭhas of certain specified temples in Naduvirkarai-pattu, excluding Maruṇarkoyil, while he was encamped at Seppagaranauallūr.
307	On the north wall of the same maṇḍapa . .	....	....	Kollam 6[92], 27 Paṅguṇi, 27 tedi, 27 su di. dviliya, Monday, Aśvini.	Do.	Mentions Vira-Udayanartāṇḍavarman of Jayatūṅga-nāḍu. Gift of land for offerings to the three temples mentioned in No. 303 above, while the king was encamped at Padiyavīḍu in Kaṭakkaḍu.
308	On the first gōpura of the same temple, left of entrance.	....	....	Kollam 989, Arpaśi, 10 tedi.	Do.	In modern characters. Refers to the Honourable the East India Company.
309	In the same place . . . . .	....	....	Śaka, 1545, Kollam, 799, Rudhīrōḍgarin, Winter-Solstice (Dakṣiṇāyana), Vasantaṭṭitu, Kartika, [1]6, 16, di. pañcha-mi, Sunday, Vīddhi-yōga, Śirṅga-karaṇa, Uttarashadhā.	Do.	The priest of the Eribecha-Udaiyar temple at Velakurichchi in Muḷli-nāḍu decreed that the five sub-divisions of Kaṇṇalar (i.e., Kaṇṇalar?) be prohibited from communal fellowship, in the presence of Uḍaṅ-kūṭṭamapāṇḍiyan Kulaśekharaśari, and in accordance with the general orders of Viśvanātha-Nayaka Virappa-Nayaka Muttuvirappa-Nayaka.
310	On a slab set up in front of the Agastyāśvara temple in the same village.	....	....	Śaka 1598, Kollam, 852 Naḷa, Margāṣi, 19 tedi, 19 su. di. chaṭurdaśi, Kō-Friday, Śubha-hini, Śubha-yōga, Gajakarāṇa.	Do.	Records a grant of assurance (śāśana śūlaka) given by Śivaramanāthar [to] the aḍavimar of Velakurichchi regarding the rate of tax to be levied on each loom possessed by the Kaikkōlas residing in the village.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
311	On the north wall of the Purushōttama-Perumal temple in the same village.	....	....	Kollam 653, Āṇi, 21 tedi.	Tamil	The big assembly of Rājārāja-chaturvēdinaṅgalam, the villagers, the merchants, the chief of the tenants (ṅkundi-pati), the Bhāṭṭas, the four nādas and the host of Savanas (Sramana?) having met together for the Kovati festival at Tinnavelly in the maṅḍapa of Senbagaraman, the senior chief of Tiruppanbār, fixed a contribution of one kōṭṭai and one māḍai from each mā of cultivated land in the division including 16 specified villages under their control, for maintaining worship, etc., in the temple of Purushōttama-nūḍaiya-Nāyinar at Dpatirtha, under the name Senbagaraman-sāndi.
312	On the west and south bases of the Lakshminārāyaṇa-Perumal temple in the same village.	....	....	Śaka 1429, Kollam 683, Paṅḡuṇi, 13 tedi, su. di. sap-tam, Thurs-day, Mṛiga-sira.	Do.	Registers that the Kaikkolar residing round the temple, having constructed ' from the basement to the pinnacle,' a temple for the god and his son Bhūtalavira Rāma and having also provided for the requirements of the kitchen, they were granted the hereditary right of receiving a garland in the temple, with other incidental privileges. Mentions Mulli-nādu adjoining (the river) Tamraparni
313	On the same walls .. .. .	....	....	Do.	Do.	Refers to the temple of Bhūtalavira-Rāma-Piṅḡaiyar at Vela-kurichchi and records the grant of hereditary service rights in the temple, to the Kaikkōlas, villagers and Adavusaivar, by the priests of the temple. Mentions also that these Kaikkōlas, villagers, etc., had constructed the above-said temple and the temple of Appavinōḍisramanūḍaiya-Nayanār.
314	On the east wall (right of entrance) of the maṅḍapa in front of the central shrine in the Lakshmitvarahasvāmin temple at Kalladakkurichchi.	....	....	Kollam 653, Arpaṣi, [2]0 tedi.	Do.	Gift of paddy for offerings in the name of Kiraṅḡi Nārāyaṇa Tiruvēṅḡadamaiyaṅ of Kāḍavarayāṇi-paṭṭai in Poṅḍa-maṅḍalam to the temple of Nayanār Jīanappiran in [Sera]-kumārāṇi, a hamlet of Rājārāja-chaturvēdinaṅgalam.
315	At the same place, left of entrance ..	....	....	Kollam 655, Karttīgai, 1 tedi.	Do.	Gift of paddy for offerings to the same temple by another Brahman.
316	On the east wall of the maṅḍapa in front of the Bagalikkūttar temple in the same village.	....	....	Kollam 698, Purattādi, 3 tedi, su. di. dvādasi, Tues-day, Sravana.	Do	Gift of paddy for maintaining a Karttīgai-kamp in the temple of Pavaḷakkūttar, by Kumaran Maṅḍanai one of the Kaikkōlas of Jīanappiraṅkoyil at Serakumaran. He also gave three groves of trees for other services in the same temple.
317	On the west wall of the same maṅḍapa ..	....	....	Kollam 671, Avani, 1 tedi.	Do.	Lease of 20 mā of land in Puvai alias Kattinārikamanipuram in Muḷli-nādu, to the cultivator Agattai Ilaiyan Kattai in order to maintain the service called Vira-Keralai-sāndi. The lease was sanctioned by the king in Kollam 670, Āṇi, 26 tedi, when he was encamped at his fort-residence in Viṅḡulan. The name of the temple for which this provision was made appears as Kaṅḍan Sattan of Sattarpagali in Kallidakkurichchi.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
318	On the east wall of the mandapa in front of the central shrine in the Manendiyappar temple in the same village.	.....	.....	Kollam 773, Margali 13 tedi, su. di. dvitaya, Saturday, Uttara-Phalguni.	Tamil	Gift of 10 pappam on each loom and $\frac{1}{2}$ panam on each cooly at Vilacheri by the Mudali-Nayinar, the district people of Kallidakkurichchi-nadu and the village professionals for conducting festivals in the temple of Manendiyappar. The gift was made for the merit of Nataperumal-Pillai, the agent of Tittayappa-Pillai and of Virappa-Nayaka.
319	On the north wall of the same mandapa ..	.....	.....	.....	Do.	Unfinished. Seems to register the rent-free lands in the enjoyment of the temple of Manendiyaram-udaiya-Nayinar, excluding the temple premises and the villages.
320	On the south wall of the mandapa in front of the central shrine in the Kulasekharan-Udaiyar temple in the same village.	.....	.....	(Kollam) 701, Pauguni, 2 tedi.	Do.	Registers that the services of Kaliyugattin-meyyan, the former accountant of Kulasekharan-udaiya-Nayinar and other temples at Kallidakkurichchi being dispensed with, the right of accountancy in these temples was granted to the Kaikkola Udayakutti.
321	On the same wall .. .. .	.....	.....	Kollam 70[7] Vaigasi, 1 tedi, sa. di. dvadasa, Friday, Hasta	Do.	Damaged. Gift of land for oblations in the temple of Kulasekharan-udaiya-Nayinar at Kallidakkurichchi, a hamlet on the southern side of Rajaraja-chaturvedimangalam in Mulli-nadu, by the chief Saikaranarayana Venpuman-konda Bhatalavira Viru-Udayamartandavarayan of Jetunaga-nadu while he was staying at Vadasey.
322	Do. .. .. .	.....	.....	Saka 1453 (expressed by a chronogram Lakshmanavan-dyan), Kollam 706, Vaigasi, 1 tedi, sa. di. dvadasa, Friday, Hasta	Do.	Damaged. Gift of land evidently by the same chief or his queen to the temple of Kulasekharan-Isvara in the same village.
323	Above the entrance into the shrine of the temple of the goddess in the same temple.	.....	.....	.....	Do.	[This is the gift by] Kollajeri Pillai-Perunal and his brother, for the merit of Sima Vasuvappa-Nayakkar.
324	On the gopura of the same temple ..	.....	.....	Kollam 610, Pauguni, 26 tedi.	Do.	Unfinished. Gift of land for lamps to the temple of Kulasekharan-udaiya-Nayinar at Madakkurichchi, a southern hamlet of Rajaraja-chaturvedimangalam by the servants and chiefs at the door of Ravanarama Mariappa-Tiruvadi.
325	On a slab set up near the market in the same village.	.....	.....	Kollam 628, Sittirai, 9 tedi, and 628, Sittirai, 10 tedi.	Do.	Refers to two stone inscriptions of Kollam 556 Kumbha, 14 tedi, and Kollam 591, Mina 29 tedi, re-engraved. The object of these is to record an ostracism placed by the Vejjalas against the Vejjai-nadar community.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
326	On the south wall of the central shrine in the Vāṭṭiśvara temple at Tiruvāṭṭi .	Pāṇḍya	[Jaṭavarman alias] Tribhuvanachakravartin Śrīvāṭṭiśvadeva.	9th year	Tamil	Built in at the end. Refers to a past tirumugam of Sundara-Pāṇḍyadeva.
327	On the same wall	Chōla-Pāṇḍya.	Uḍaiyar śrī-Sundara-Chōla-Pāṇḍya-deva	[1] 7th	Do	Gift of 5 vells of land by purchase to the temple of Tiruvāṭṭiśvaramuḍaiya-Mahadeva in Rajaraja-chaturveḷi maṅgalam a brahmadeya in muḷli-nādu, in Muḍigondaśōḷi-valanadu a district of Rajaraja-pāṇḍinadu for conducting festivals, feeding Brahmanas and reading the Sivadharmā, by the king while he was seated in a maṇḍapa outside his palace at Rājōndrasōḷapuram. The king's ammaḍ (i.e., maternal uncle) was pleased to order that the income from the land might be used for the purposes stated above. Damaged. Gift of 13 cows for a ½ lamp.
328	On the west wall of the same shrine	Do.	Maṅavarman alias Uḍaiyar śrī-Vikrama-Chōla-Pāṇḍyadeva.	25th	Do.	
329	On the same wall	Do.	Maṅavarman alias Uḍaiyar śrī-Parakrama-Chōla-Pāṇḍyadeva.	3rd	Do.	Gift of 25 sheep for a ½ lamp to the temple of Tiruvāṭṭiśvaramuḍaiyar, by Rāman Keṇi alias Naduvirukkaḷai Tāṅam-Setṭi.
330	Do.	Do.	[Jaṭavarman alias] Uḍaiyar śrī-Sundara-Chōla-Pāṇḍya-deva.	21st	Do.	Gift of cows for a lamp by a certain Pattargal-Pāṇḍaram one of the palace women belonging to Uḷagudaiyapitāṭṭiyar-velam. The lamp was in charge of the military officer (padattalaiyan) Nāṣakaḷ Kujvānai.
331	On the north wall of the same shrine	Pāṇḍya	. . . . . abas Uḍaiyar Śrīval'abha-deva.	7th	Do.	Much damaged. The historical introduction at the beginning cannot be identified. Refers to the village Sivacharapa-sekharanallur which was registered as a rent-free devadāna in the 17th year of a king not specified. This same gift was now confirmed by the king on the terms settled by Umair-yannai and given as a kaṇṇi to Mānabharana Vaikunda-Nāḍaiyan and his successors under orders of the Sōḷapāṭi Rajarāja-Vellappanāḍaiyar. Mentions a number of officers connected with the older grant.
332	On the same wall	Chōla-Pāṇḍya.	Uḍaiyar śrī-Sundara-Chōla-Pāṇḍya-deva.	17th year and 65th day.	Do.	The inscription opens with the words <i>śrīśeṣa</i> , i.e., register-entry. The king being at dinner in the Śaḍbarkudam in his pleasure-garden (called) P'uttai on the north side of Madura which was itself to the east of Madakkulaṅ, was seated (?) on Rajendraśōḷa Alimurkkaḷcheṅgirai. The order of ammaḍ was received and the order for varying the order of ammaḍ was received with No. 327.
333	On the south wall of the maṇḍapa in front of the same shrine.	Pāṇḍya	Chakravartin śrī-Kula-sekharadeva.	Lost	Do.	Mutilated and stones missing. Begins with the introduction of 14,800 <i>śrīśeṣa</i> , etc. Gift of money (anai-śōḷeha) for offerings.
334	On the same wall	Do.	Sundara-Pāṇḍyadeva	8th year, Margali.	Do.	Registers a gift of paddy for securing water from the Tappoṇḍār (i.e., Tāmarāṇṇi), for bathing the god on Sundays.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
335	On the north base of the same mandapa ..	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	2nd year, Aji	Tamil	Registers an agreement given by the Siva-Brahmana Udaiyapillaitalan alias Tiruiondanambal that he would measure the specified quantity of paddy for the Kartika festival, as interest on one achcha which he had received out of the gift of money made to the temple of Tiruvallisvaramudaiyar by Annai-Nambar of Rajaraja-Erivirapattanam.
336	On the same base .. .. .	.....	.....	.....	Do.	Incomplete Registers that while the Mahosvaras, Sri-Rudras and the inmates of the five <i>gukhas</i> had met together in the sacred hall called Kulasekharan in the temple of Tirumelveli-Udaiyar at Tirumelveli in Kilyamba-nadu, it was reported by the Mahosvaras, Sri-Kulras and others of Suttamalinaganam the western suburb of the Tirumadaivijagam of Tiruvallisvaramudaiya-Nayanar, that the god and goddess were without food offerings.
337	On the north wall of the same mandapa ..	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	3 + 4th year, Karkatikka, 13 tedi, su.di. dvadasai, Monday, Jyeshtha.	Do.	The introduction begins with the words <i>உலகமெல்லாம்</i> etc. Registers the sale of the Tirumadaivijagam land to the temple at Tiruvallisvaram, by the assembly of Rajarajachaturvedinaganam. Mentions the third year of the king and his camp at Tirumakkayal.
338	On the south wall of the verandah of the first circuit in the same temple.	.....	Tribhuvanachakravartin Koneriml-kondan.	8th year and 271st day.	Do.	Refers to the king's birth-star Avittam (i.e., Dharmastha) in the month Puraṭṭadi. (Gift of land to the same temple for bathing the god on the birth day of the king and for conducting on the same day a festival instituted by Oruvavarundai alias Taniappallavarayan. The request was made by Majavarayan and the document is signed among others by Nakkai Iraṭṭai alias Sundarapandiya-Kalappalarayan.
339	On the same wall	Pandya ..	Jatavarman alias Tribhuvanachakravartin Viru-Pandyadeva.	3rd year, Avni	Do.	Gift of land in the devadana village of Sivacharanasekhatamallur with melvaram and kilvaram made payable to certain Pandavadutan Sritharsha-Bhalpa of Tulakkilimangalam one of the suburbs of Rajaraja-chaturvedimangalam, for reciting the Rig-Veda in the temple. It is stated that the donors' ancestors were getting for the same recital $\frac{1}{2}$ nali of paddy every day.
340	Do.	Do.	Maravarman alias Tribhuvanachakravartin Sundara-Pandyadeva, who was pleased to distribute the Chola country.	8th year	Do.	Begins with the introduction <i>உலகமெல்லாம்</i> etc. The king being seated on the throne (pallippadam) Majavarayan in the bed-room hall of his palace at Madura east of Madak-kulam, ordered that the land referred to in No. 338 may be granted to the god at Tiruvallisvaram for conducting his birth day festival on Avittam (i.e., Panastha) in the month Puraṭṭadi. Majavarayan and Oruvavarundai Tamilappallavarayan are mentioned.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
341	On the west base of the same verandah ..	Pandya ..	Mājavarmān alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva, 'who was pleased to distribute the Chōḷa country.'	5 + 1st year	Tamil ..	Refers to the building of a maṇḍapa and the consecration of Subrahmaṇya (Kunnam-eriṇḍa-Pillaiyar) by a Brahmaṇa.
342	On the wall of the inner gōpura, left of entrance.	Do.	.. .. . alias Tribhuvanachakravartin [Kulasēkhara] deva.	13 + [14]th "	Do. ..	Built in at the beginning. Gift of one aṅgahū by a dancing girl to the same temple.
343	At the same entrance	Do.	Mājavarmān alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	Lost	Do. ..	Do. ..
344	In the same gōpura, right of entrance ..	Do.	Mājavarmān alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva, 'who was pleased to take the Chōḷa country.'	4th year	Do. ..	Records an agreement given by a Brahman to the temple, on his receiving one aṅgahū from a certain Vikkīraman Adichchadēvan alias Aghoradeva of Iallichēy in Malaiya-maṇḍalam for conducting an annual festival on the nakshatra Dhaniṣṭha in the month of Karttigai.
345	On the verandah of the same gōpura, right side.	Do.	Do. do.	5th Pūṅguṇi. year,	Do. ..	Gift of six aṅgahū by the dancing girl Bhuvanī-Pāṇḍi alias Akkoṇḍa-Nayakamanikkam for offerings to the god Alala-sundara-Nayanār set up in the same temple by a certain Kulasēkhara-Bhaṭṭa and his consort Paravai-Naṅgēchiyar set up by herself.
346	In the same place, left side	Do.	Do. do.	5th year ..	Do. ..	Agreement given by three Brahman servants of the temple to receive one aṅgahū from a native of Malai-maṇḍalam and to conduct from the interest thereon a procession of the god and goddess on the day of the nakshatra Rohini in Karttika.
347	On the south wall of the prakara of the same temple.	Do.	Mājavarmān alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	4 + 1 + 1st year, Āvani, 2 tēḷi, Thursday, Uttara-Bhadrapada.	Do. ..	The characters may be of the 13th century. Registers the circumstances under which the god of this temple was re-consecrated and two hamlets (?) re-habituated at the instance of a certain Tirumogilkoṭṭa-Pillai.
348	On the same wall	Do.	Mājavarmān alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva, 'who was pleased to take the Chōḷa country.'	5th Pūṅguṇi. year, Pūṅguṇi.	Do. ..	Begins with the introduction பூசுதல் செய்தல் etc. Sale of Kāraṇmai-lāṅgi by a certain Śrīvallabhan Aḷagan alias Malayarayan of Virakayalakkōṭṭai in Rājājā-Eyivirappāṇam to Akkoṇḍavillaiṇmayāji Gaṅgādhara-lillai of Pappakkurichēy, the first sēri of Rājārāja-chaturvedin-maṅgalam in Muḷli-nāḍu, for 120 āṇai-aṅgahū. The details of dues payable to the temple as kaḍamai are enumerated. Mentions the coin tiramam (dramma).
349	Do.	Do.	Do. ..	Unfinished. Contains a greater portion of the historical introduction beginning with பூசுதல் செய்தல் etc., of Jātāvarman Kulasēkhara I.

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B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
350	On the same wall	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	..	Tamil	Unfinished. Begins with the same introduction.
351	Do.	Do. ..	Maṅavarman alias Tribhuvanachakravartin Sundara-Pandyadeva.	8 + 1 + 1st year, Sittiri.	Do.	Gift of betel leaves, nuts and (plantain) fruits to the temple. Mentions Vira Paṇḍitay-madam and the coin tiruamam (dramma).
352	On the west wall of the same prakara ..	Do ..	Sundara-Pandyadeva, 'who was pleased to take the Chōja country'.	Lost ..	Do.	Stones missing in the middle. Gift of one achehu for feeding the Mahēsvaras on the day of the Sivarātri festival.
353	On the same wall	Do. ..	Maṅavarman alias Tribhuvanachakravartin Sundara-Pandyadeva, 'who was pleased to take the Chōja country'.	5th year, Makara 4 tēdi, su. di. 2nd (pakkam?), Monday, Dhaniṣṭha.	Do.	Gift of 3 achehu by Ariyaḷ Buvani alias Aṅkonda-Nayakamāikkam a dancing girl of Ulaṅḍai-Mukkōkki anaḍi-ḷvaramuḍaiyar temple at Tirumukkūḍi for feeding fifteen itinerant tapasvins in the temple.
354	Do	Do. ..	Sundara-Pandyadeva, 'who was pleased to take the Chōja country'.	5th year ..	Do	Gift of one achehu by a dancing girl, for feeding Mahēsvaras on the day of the Sivarātri festival. The money was received by a Brahman who agreed to measure out the paddy accruing year after year, on the day previous to Sivarātri.
355	Do.	Do. ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	9 + 1st ,, ..	Do.	Registers a grant of 10 achehu by a native of Malai-maṇḍalam for feeding 50 people each month, in the maṭha called Gramarājai-tirumaḍam in which the devotees of the temple of Iruvāḷḷivaramuḍaiya-Nayāḍar resided.
356	Do.	Do. ..	Do. do.	3rd ,, ..	Do.	Gift of 2 achehu for feeding 10 Mahēsvaras on each amūvāsya-day in the Gramarājai-tirumaḍam in the [sixth] seri of Rājārāja-chaturvedimangalam. The money was received by Uḍaiyapillaiyar alias Aghoradeva, Nētradeva, Sadāśivadeva and others of this maṭha.
357	Do.	Do. ..	Maṅavarman alias Tribhuvanachakravartin [Sundara]-Pandyadeva, '[who took] the Chōja country'.	5th ,, ..	Do.	A stone missing in the middle. Registers a gift of 6 achehu for feeding in the Virapaṇḍi-[tan]-tirumaḍam] 30 itinerant tapasvins on the day of the Kohiṇi-nakshatra. The maṭha was situated within the temple premises.
358	Do.	Do. ..	Maṅavarman alias Tribhuvanachakravartin Sundara-Pandyadeva, '[who took] the Chōja country'.	3rd ,, ..	Do	Gift of 4 achehu by Aghoradeva of Pallichai in Malaiya-maṇḍalam for feeding the Mahēsvaras on each day of the Bharani-nakshatra, in the maṭha called Gramarājai-tirumaḍam. The money was received by Tatpurushadeva.
359	On the north wall of the same prakara ..	Do. ..	Jatavarman alias Tribhuvanachakravartin Vira-Pandyadeva.	3rd year, Avani	Do.	Agreement given by the eight Siva-Brahmanas of the temple to a certain Pugalī-forumal belonging to the lineage of Jhata[uri]tachaya of Hoḷḷi[ur], Gōjaki-maṭha, for reading Tirupāna in the temple, on receiving some land of the temple in the devadana village Sivaloha[ra]naṅkharanallor.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
360	On the same wall	Pāṇḍya ..	Maṅavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva, who was pleased to distribute the Chōḷa country.	7 + 1st year ..	Tamil ..	Agreement given by the temple priests to a resident of Raja-raja-Evivirapattanam who had granted 1 achehu for burning a twilight lamp in the shrine of Kuyyamerimtha-Pillaiyar alias Deśinayaka-Pillaiyar (i.e., Subrahmanya) in the same temple.
361	Do.	Do. ..	Jatavarman alias Tribhuvanachakravartin Vira-Pāṇḍyadeva.	3rd year, Purattadi.	Do. ..	Land granted by the Śiva-Brahmanas of the temple to Aghoradeva of Jñānampitacharya-santana of Golak-maṭha for maintaining the flower-garden called Pāṇḍadaraiyat-tirunandavanam, picking flowers and tying them together into a garland.
362	On the east wall of the same prakara, right of entrance.	Do ..	Maṅavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	11 + 3rd year, Arpaśi.	Do ..	Gift of 14 achehu by a temple dancing girl named Sombon-Tyagi, for the annual festival of pavitā. The Śiva-Brahmanas took charge of the money and gave an agreement to conduct the festival year after year.
363	On the same wall	Do. ..	..... [Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	2nd year ..	Do. ..	The beginning is built in. Refers to an earlier grant made in the time of Priyavayana Kulasekharadeva. It consisted of 12 achehu from the interest on which offerings and worship were to be conducted in the temple on the Śivarātri day. Fear of the achehu were the unpaid interest due to the temple for a period when, on account of some internal trouble (naṭṭakalam), the puja had been stopped.
364	On the same wall, left of entrance ..	Do. ..	Maṅavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva, who was pleased to distribute the Chōḷa country.	5 + 1st year, Paṅguṇi.	Do. ..	Gift of 8 achehu for conducting a procession every anavasya day by a certain Śūyā Sīyan alias Aghoradeva of the Jiyar-santana of the Golak(k)-maṭha. The Brahmanas servants of the temple received the amount and gave an agreement to conduct the said procession.
365	On the same wall	Do. ..	Do. do.	Lost	Do. ..	Built in at the end and unfinished. Gift of money for conducting the festival of Kattigattirunai by a resident of Evivirapattanam.
366	Do.	Do. ..	Maṅavarman alias Tribhuvanachakravartin [Sundara-Pāṇḍyadeva.	Do.	Do. ..	Evidently refers to the same gift and states that a servant of the temple took charge of the money and agreed to conduct the festival.
367	On the south base of the Saundaryanayaki shrine in the same temple.	Do. ..	Maṅavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	15 + 1st year, Māsi.	Do. ..	Gift of one good aṅgai-achehu, for a twilight lamp to burn in the shrine of the goddess, by a resident of Raja-raja-Evivirapattanam. A Brahmana as usual took charge of the gift.
368	On the same base	Do. ..	.....	26th year and 345th day, Aṅgi.	Do. ..	Order to the assembly of Raja-raja-chaturviṃśaṅgalam stating that in the hamlet newly founded to the south of that village the right of kadama was to be held by the temple of Tiranelveli and the right of karāma by a certain Maivachchilai-Perumal Haiyāḷvai alias Kaiṅgarayan. The hamlet was thus to be entered in accounts as a rent-free devadana. The document was signed by Peripperi-udaiyan Kulasekhara-Vaṇadarayan and others. The word ॐ at the end indicates that the record may have been a copy.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
369	On the west base of the same shrine ..	.....	Tribhuvanachakravartin Kōnerinmai- [koṅḍān.	6th year and 20th day.	Tamil	Another similar gift to the temple of Tiruncelveli. The land was situated in the village reclaimed after cutting down the forest overgrown with jack-trees, south of Rajaraja-chaturvedimaṅgalam. This document is also marked 5028.
370	On the north base of the same shrine ..	Pāṇḍya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	3 + 7th year, Margaḷi, 20 tedi, Sunday, saptaimi, Uttara-Bhadrapada and days 2690.	Do.	Begins with the introduction of <i>śāstras</i> etc. Registers an order of the king to the temple authorities that they should get the rice required for offerings, by giving jaddy to be husked by the dancing girls. The order was made at the request of the Sri-Kudras and Sri-Mahēśvaras of Suttamali-maṅgalam. A similar order was also passed by the Tiruvadiḷal of Jētunḅga-naḍu.
371	On a slab used for spreading cooked rice in the kitchen of the same temple.	Do. ..	Maṅavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍya-tēva.	7th year ..	Do.	This is the slab for flowers presented by Udayan Abayam-pukkan alias Adiravisiyadavan a resident of Niechehitta-kauḍapperuḍeru in Rajaraja Eriṅḅraḅattānam.
372	On a slab used for preparing flower garlands in the same temple.	..	.....	.....	Do.	Records the gift of the flower stone by Ariyan Nagaḍēvan Paruḅhōttarān.
373	On the east wall of the maṅḍapa in front of the central shrine in the Kailasa- natha temple at <u>Brahmadēśam.</u>	Vijayanagara ..	Virapratapa Sadasiṅḅadeva-Maharaya ..	Śaka 1472, Sadhārana, Kaṅḅḅi, 6 tedi, ba. di. navami, Friday, Punarta (i.e., Punarpoḅu) Variyāna- yōga, Gaja- karaṅa. Kollam 691, Karttigai, 6 tedi, ba. di. tra- yodaḅi, Sunday, Saubhāgya- yōga, Svati.	Do	Gift of a village with all its income to the temple of Kailasa-mudaiya-Nayinār in Rajaraja-chaturvedimaṅgalam a brahmadēya in Mulli-naḍu, by Rāmappa-Nayaka son of Gauḅa Basavaya-Nayaka for the merit of the Mahāmandalēśvara Viṅḅhalēśvara-Maharaja in the same manner as it had been granted in Kollam 723, Avani, 13 tedi, by Śiraivay Mūṅṅa-Tiravaḍi.
374	On the north base of the same maṅḍapa ..	..	.....	Kollam 667, Paṅḅuni, 6 tedi.	Do	Gift of the village of Vēppaṅḅulam alias Viramārttāṅḅap-pēreri for worship and offerings during the 365 days of the year including the adhika-days in the temple of Kayilaya-mudaiya-Nayinār at the Brahmadēśa village. Rajaraja-chaturvedimaṅgalam in Mulli-naḍu, by Saṅkararāyaru Veṅḅumankōḅa Bhōṅṅal-vira Udaya-Māṅḅavāraṅḅan of Jētunḅga-naḍu the senior member of the Śiraivay family, while he was encamped on the east side of Vēlakurichoḅi in Mulli-naḍu. Mentions Thāḅgachōḅi Senbagarāna.
375	On the north wall of the prakara in the same temple.	..	..	Kollam 667, Paṅḅuni, 6 tedi.	Do.	Gift of money by the mer-chants [of Rajaraja-chaturvedimaṅgalam] for conducting the festival on the 7th day of Paṅḅunittirunāl.
376	On the same wall .. ..	..	.....	Kollam 749, Margaḷi, 17 tedi.	Do.	Gift of money by a merchant for offering tiruchchāṅḅu during the [Paṅḅunittirunāl]-festival.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
377	On the inner gōpura of the same temple	..	....	....	Tamil	Records the building of the gōpura by Ayyāngara-Nāyaka son of the son-in-law Peddu-Nāyaka, for the merit of Virappa-Nāyaka son of Visvanātha-Nāyaka Krishnappa-Nāyaka.
378	On the first gōpura of the same temple ..	..	....	Saka 1547, Kollam 798, Rud-hirōdgarin, Vaigāsī, 15 tedi, ba. di. Uttiruttādi (Uttara-Bhadrapada) and Tuesday, daśami, Sobhāna-yōga and Sirga-karana. Saka 1544, Kollam 797, Paridhavi (wrong), Paṅguni, 3 tedi.	Do.	Registers the royal writ granted by Visvanātha-Nāyaka Virappa-Nāyaka that the members of the 5 sub-divisions of artisans (kannaḷar) should not intermingle (சேர்த்துக் கொள்ள) with each other. The temple authorities also declared the same for the benefit of their subordinates.
379	On a slab set up in a street in the same village.	..	....	Saka 1544, Kollam 797, Paridhavi (wrong), Paṅguni, 3 tedi.	Do.	Damaged. Registers a pidipadu granted by the authorities of the temple treasury to the Adavimar of that village.
380	In the Raja-maṇḍapa in the same village	..	....	Saka 1559 [0], Kollam 840, Viśvavasu (wrong).	Do.	Registers the gift of Periyānattu-madam to Meygānda-Nāyinar of Nallur, by the temple authorities and states that all the property of the maṭha seen or unseen, was hereditary to the maṭha.
381	On a slab built into the steps of the river in the same village.	Chōla	Rajaraja I ..	....	Vaiṭṭeluttu ..	Fragment. Seems to refer to a sale of land.
382	On the south wall of the maṇḍapa in front of the central shrine in the Gōpālasvamin temple at Mannarkoyil.	..	....	[Kollam 7] 4 [3], Aṇi, [6] tedi.	Tamil	Damaged. Mentions that the residents of Kakkalār including Maṇṇa-Pillai and Maṭṭa-Panikkar, agreed to replenish the loss of 150 kōṭṭai of paddy which had been mortgaged by the temple. The document is signed by Nalayira-Mūvendiravēḷaṇ.
383	On the same wall .. .. .	..	....	Kollam 764, Sarvadhari, Margali, 3 tedi, ba. di. aṣṭami, Sunday, Subhra-yōga, Uttara-Phalguni.	Do.	Records the appointment of a certain Śaṅkaranayinar as the dharmakartā and accountant of the temple by the god and his servants assembled together in the Kulaśekaramaṇḍapa underneath the canopy called Udayamartāṇḍa-pandal. The document is signed by Nalayira-Mūvendavēḷaṇ alias Devapillai.
384	Do.	Paṇḍya	Śivaladēva alias Pattiraraya, 'who took all countries and obtained the three crowns by right.'	Kollam 688, Tai, 13 tedi.	Do.	Being encamped in his new mansion at Velakkurichchi, the king granted as a taragu-piṇḍi the right of [husking paddy?] etc. by appointing [the temple dancing girls?] as second kuḍi. See above No. 370.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
385	On the same wall .. .. .	..	....	Saka 1480. Kollam 734, Kalayukti, Margali 5 tedi, ba. di. ashtami, Saturday, Saubhagya- yoga, Uttara- Phalguni.	Tamil	Registers a gift of land by the god, his servants and the big assembly of Rājārāja-chaturvēdimāngalam having assembled together in the Kulasekhara-mandapa, underneath the pandal called Udayapartāṇḍan, to a certain Pēṣyira-mudayan Anantakrishnan of Talachcheṅgaṇ for his services as kuḍavar in the temple. It is stated that the god was seated on the pitha called after Viśvanātha-Nayakar who was the agent of [the Karikā king] Rāmarājādēva-Maharāja.
386	Do. .. .. .	..	....	Do.	Do.	(Gift of land, horse and certain temple privileges, under similar circumstances, to a certain Veṅṅumalaiyitta-Perumal of Idaiṅṅukkudi near Salagrānam, who belonged to the bhāradvāja-gōtra and Jaimini-sūtra on his being appointed for the service of kuḍavar in the same temple.
387	Do. .. .. .	..	....	Kollam 699, Panguui, 14 tedi.	Do.	Unfinished. (Gift of taragu-piḍipāḍu as in No. 384 above, to Ayukkudi and others who were appointed as the 9th kuḍi in the temple, while the king was encamped in his new mansion at Agara-sīmai in Kalakkāḍu alias Sōlakulavalli-puram.
388	Do. .. .. .	..	....	....	Do.	Ordered that Anandavalli [was to be appointed 3rd kuḍi] in the temple of Aḷagiya-Maṅṅaṅar of Rājārāja-chaturvēdi-māngalam a brahmadōsam in Muḷi-nāḍu, in place of Valli-Maṅṅikamalai and her set who formerly occupied the 3rd kuḍi but were now transferred to the 4th.
389	On the north wall of the same mandapa ..	..	....	Kollam 698, Maṣi, 10 tedi, ba. di. pañ- chami, Thurs- day, Svāti.	Do.	Śaṅkaranarayana Veṅṅumakkoṇḍa Bhūtalavha Viru-Udaya-māṅṅavarman, having become the chief of Śiraivay, and being encamped at his new mansion in the Brahman quarter (agara-sīmai) called Vīṅṅatāṅḍa-chaturvēdimāngalam of Kalakkāḍu alias Sōlakulavallipuram in Paohchāṅṅupōkku a sub-division of Vānava-nāḍu, gave seven tanks including all income to the temple of Aḷagiya-Maṅṅaṅar as tiruvidai-yāṅṅam.
390	On the same wall .. .. .	..	....	Kollam 662, Maṣi, 2 tedi.	Do.	Registers that Naruṅṅupōkkoṇḍa Jāṅṅayumkalumaḷagiyaṅ Virakēraḷaṅ Virudarayan and his party were to take up the natṅṅuva-tuvavu and tālakara-turavu in the temples of Aḷagiya-Maṅṅaṅar and Kalasa-Mudayar at Rājārāja-chaturvēdimāngalam, and those at Tiruppuḍaimarudor, Attajanallūr, Adichanallor and other places. These services are stated to have been till then held by outsiders (paradēsi).

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
391	On the east wall of the same mandapa ..	Pandya ..	Jatavarman alias Tribhuvanachakravartin Vira-Pandya-deva.	30th year, Purattasi.	Tamil	Gift of land and a tank, by Ilayalvar Devachohilai-Perumal alias Vikrama-Pandya Kalingarayar, to the temple of Parpanaba-Perumal at Tiruvananthapuram. The assembly of Rajaraja-chaturvedimangalam declared these to be rent-free and deducted them from the vari register.
392	On a step of the same mandapa ..	Chola-Pandya.	Sundara-Chola-Pandya-deva ..	14th year ..	Do	Gift of half a lamp, lamp-stand and 16 cows, by Serajan-Madaviyar Adichchi] queen of the Chera king Rasasingadavar to the temple of Rajendra-sola-Vinnagar-Alvar at Mudigonada . . . in Rajaraja-Fandinadu.
393	On the east wall of the prakara of the same temple, right of entrance.	..	Tribhuvanachakravartin maikondan.	8th year, Mas	Do	Unfinished. Registers an order to the residents of Pannangudi alias Vikramapandyanallur in Mulli-nadu and refers to land given in Pillavilai alias Kulasekharanallur on the southern side of Rajaraja-chaturvedimangalam, to 12 bhattas of Kulasekhara-chaturvedimangalam and to the temple of Nalayira-Vinnagar-Emberuman, for the recitation of the Tiruvaymoli.
394	On the same wall, left of entrance	..	....	Kollam 721 ..	Do.	Built in at the end. Refers to the appointment of dancing girls for turavu (service?) etc.
395	On the inner gopura, right of entrance ..	..	....	Saka 1510, Kollam 763, Afpasi, 1 tedi, su. di. dasami, Sunday, Sobhana-yoga and Dhanisthba. Saka Kollam 7[22], Avani, 6 tedi.	Do.	Appointment of two dancing girls for the 12th kottu in the temple. The document is signed by Nalayira-Muvenda-velan alias Devappillai.
396	On the same gopura, left of entrance ..	..	....	11th year ..	Do.	Registers that the king from his camp at Kalladaikurichchi ordered that a certain Inuickurugur, daughter of Nagammai, and her followers were to be appointed as the 11th kudi of the same temple.
397	On the west wall of the Kulasekhara-Alvar shrine, in the same temple.	Pandya ..	Maravarman alias Tribhuvanachakravartin Sundara-Pandya-deva, who was pleased to distribute the Chola country.	..	Do.	Registers an agreement given by the Srivaishnavas of the Rajendra-Vinnagar temple of Rajaraja-chaturvedimangalam, to Alvar Sri-Parankusamanni one of the Brahnavidvans of that place, stating that they would obey him inasmuch as he had been appointed to look after the service in the shrine of Alvar Kulasekhara-Perumal set up and endowed by Sendakangaradasar of Mullaipalli in Malai-mandalam.
398	On the north wall of the same shrine ..	Do.	Maravarman alias Tribhuvanachakravartin Sundara-Pandya-deva.	4 + 1st year, Vaigasi.	Do.	(Gift of the village of Velañjoli to the same shrine by the Karanavans of the tantra headed by the chief military officers, in the imperial service (songol velaikkarar) of Parikkiragam Devendravallabha of Urimayalagayan in Vadavari-nadu.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
399	On the north and west bases of the same shrine.	Pandya	Majavarman alias Tribhuvanachakravartin Sundara-Pandyadeva.	4 + 1st year	T ml	The villagers of Puliyur alias Nripacholamanniullar in Tenvari-nadu having assembled together as or granted the flow of excess water of their tank, to other tanks.
400	On the north and west walls of the same shrine.	..	....	....	Do.	Sendalangaradasar of Mulkaipalli in Malai-mandalam who set up the shrine of Kulasekharap-Perumal declared the village Vindanur in Kurumarai-nadu as a tiruvidayattam and settled its boundary disputes (<i>see p. 1035</i>) on the strength of an old document which was now re-written. The village had been formerly surveyed under royal orders in the 9th year of Rajendra-Choladeva and had been registered on the 1st tier of the temple as the tiruvidayattam of Rajendrasola-Vinagar-Emberuman in Rajaraja-chaturvedimangalam in Madhurantaka-valanadu, a sub-division of Rajaraja-Pandinadu.
401	On the east wall of the same shrine	Pandya	Majavarman alias Tribhuvanachakravartin Sundara-Pandyadeva who having taken the Chola country was pleased to perform the anointment of heroes at Mudigonda-Cholapuram.	20th year, Dhanu, 7 tedi, ba. di. septami, Monday, Uttara-Palguni (Uttiram).	Do.	Sale of garden land belonging to two childless widows of Rajaraja-chaturvedimangalam for 12½ aiai-acholu to the shrine of Kulasekharap-Perumal by their representatives (mudukkattu), one a son-in-law and the other the father. It is stated that before doing this the widows appealed to their jñatis for help; but failing to get it other jñatis permitted them to dispose of the lands as they liked.
402	On the same wall	Do.	Jajavarman alias Tribhuvanachakravartin Kulasekharadeva.	13 + 6th year ..	Do.	The Srivaishnavas of Rajendra-Vinagar in Rajaraja-chaturvedimangalam granted to Sendalangaradasar a pipipadu under the following circumstances. The latter having got the release of certain lands in Vindanur alias Avunimartandapuram the ownership of which was disputed by the residents of Puliyur in Tenvari-nadu and of Sivallabha-chaturvedimangalam in Kurumarai-nadu in the boundary dispute already referred to in No. 400 above the nagarattar of Vindanur granted the karaimai of these lands to Sendalangaradasar of the Kulasekharap-Perumal shrine. The king on the occasion of his presence at the Nalayiravay-tirumadapam to hear the tiruppavai, remitted all the taxes on these lands including kadamai and antarayam.
403	On the east base of the same shrine	..	....	....	Do.	Seems to register an order of the chief god Gopalsvamin of the temple, granting the kadamai of Natlavankulam 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 Kulasekharadeva. The gift was made to Sendalangaradasar, at the suggestion of Tiruvaranga-Narayana.
404	On the east wall of the prakara of the same shrine.	..	Tribhuvanachakravartin Koneri-maikonda.	5th year and 47th day.	Do.	Gift of two ma of land including all taxes, to the matha of Sendalangaramamuni for feeding 12 Brahmaidvans and himself every month on the day of Satabhisaj which was the birthday star of the king. Kalingarayana instituted the charity.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
405	On the south wall of the same prakāra	Pandya	Maṅavaiman alias Tribhuvana-chakravartin Sundara-Pāndyadeva.	11 + 3rd year, Māsi.	Tamil	The residents of Puliūr alias Nripacholamānāllūr having met in assembly asūr, granted to the temple of Kulaśekhara-Perumāi certain privileges for carrying the water from their tank to the newly constructed tank called Sēndalaṅga-raṅ-pudukkulam.
406	On the same wall	Do.	Do.	11 + 1st year, Āṇi.	Do.	Refers to a similar gift by the residents of Viṇḍanūr alias Avāṇimārtāṇḍapuram to the shrine of Kulaśekhara-Perumāi.
407	Do.	Do.	..... Sundara-Pāndyadeva, who was pleased to distribute the Chōla country.	Do.	Do.	Built in at the beginning. Gift of a tank by the revenue subordinates of the chief Maṅkaḍirmōhaya, to the temple of Krishna (Tiruvāyṅkula-tu-pillai) at Rajendra-Viṅṅagar. The taxes on the tank, if imposed, were agreed to be paid by the villagers.
408	Do.	Do.	Kulaśekharaḍeva	11th year, Māsi 25 tēdi.	Do.	Registers an order of the village assembly under the instruction (niyōge) (of the king). Certain private houses which were required in constructing the second prakāra of the temple according to the Śāstras, were (acquired and) granted. Gift of land by a certain Pōttimāyakar for conducting the Teppattirunāi festival of Alāgiya-Māṅṅanar.
409	On a slab set up near the Teppakkulam in the same village.	..	..	Śaka 1526, Kollam 781, Viśva- [vasu], Tai, 25 tēdi, Anura-dha.	Do.	
410	On the east wall of the māṇḍapa in front of the central shrine in the Putarjunēsvara temple at Tirupudamarudur, right of entrance.	..	..	Kollam 696, Appaśi, 26 tēdi, su. di. chatur-dasi, Sunday, Siddha-yōga, Āṣvini.	Do.	Gift of land by Martandan Virakōrakuttai one of the Vishṇudāsīs of the temple of Alāgiya-Māṅṅanar at Śrivala-vanmaṅṅalam a brahṇḍeya in Kilkaka-kūṅṅam, for meeting the expenses of worship and offerings and for feeding devotees. The mother of the dancing girl here called Pita-sai Parvatī was also to receive food from the temple daily. Much damaged. Refers to the Sittirai festivities of the god Nārumpāṅṅōḍarūtiya-Nāyinar.
411	On the same wall, left of entrance . . . . .	..	..	Kollam [6]59, Sittirai, 13 tēdi.	Do.	Gift of one mā of land in the village of Śadaiyamāṅṅulam to the Tamil Poet who sang of Marudūr, by king Perumāi Martāṇḍa-Paṇalkkaran.
412	Do. . . . .	..	..	Śaka 1481, Kollam 735, Kaṅṅai, 14 tēdi, Śatabhishaj, su. di. trayōḍasi, Thursday.	Tamil (poetry and prose).	
418	Do. . . . .	..	..	Śaka 1478, Kollam 732, Mārgaśi, 23 tēdi, ba. di. pañchami, Monday, Uttara-Phalguni.	Do.	Gift of food from the temple, daily, to Rāmanathan the Tamil poet of Marudavanam, for having sung the praise of the god of that temple.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
414	On the south wall of the same maṇḍapa...	..	....	Kollam 662 Purattādi, 20 tedi, ba. di. septami, Tuesday, Mṛigaśīrṣa.	Tamil	Gift of the tank Āyppan-kulam and its outlying lands (puraṁ), situated north-east of Rājara-cha-turvēdimaṅgalam, to the temple of Nārumpūṅkondaṛi-ya-Nayanar of Tiruppuḍaimarudūr in Muḷli-nāḍu, for offerings, lamps, repairs, gardens, etc. The grant was made by the king while he was encamped at Āyṇḷai-Puttūr in his new palace (pudū-idam?).
415	On the same wall .. .. .	..	....	Śaka 1617, Kollam 871, Ādi, 11 tedi, sa. di. dasami, Thursday, Anurādha.	Do.	Gift of the village Iluppaikuricholi as a parivattipai-kaiyidu to the same temple, for worship. The donors were Venkaṭādrinayakar-Ayyan, Dinasari Veṅgappayyan and Anantapadmanabha-Piḷḷai.
416	Do.	Pāṇḍya	Māra-varman alias Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to take every country.'	32nd year, Rishabha, 13 tedi, ba. di. tṛitīya, Saturday, Mūla.	Do.	Registers an agreement granted by the Śiva-Brahmaṇas to the trustees of the temple that they would burn a perpetual lamp regularly every evening for the 100 paṇam received from a Brāhmaṇa lady of Rājara-cha-turvēdimaṅgalam.
417	Do.	Do.	Do.	32nd year, Mīna, 23 tedi, ba. di. ekadasi, Thursday, Dhanishṭha.	Do	A similar agreement given by the Śiva-Brahmaṇas 'of seven shares' to the trustees of the temple, promising to burn a perpetual lamp day and night for the 100 paṇam received from the Brahman Tillaiṇayakaḅu Devapirāṅi-Bhaṭṭa of Seṅgalūr, a hamlet of Sundara-Pāṇḍya-cha-turvēdimaṅgalam.
418	On the north wall of the same maṇḍapa ..	..	....	Kollam] 662, Maśi, 2 tedi.	Do.	Order (taravu i.e. uttaravu) to the trustees of the temples of Aḷaiya-Maṇṇaṅar (at Maṇṇarkōvil), Kailayamuḍaiya-Nayinār, Nārumpūṅkondaṛi-ya-Nayinār at Tiruppuḍaimarudūr, Āṇaikatappurumal-Nayinār at Attāṇanallūr, Veḷḷechuramuḍaiya-Nayinār at Ādiḷchhanallūr and others that the services (?) of naḷuvatturam and tālagiritturam held till then by paradesis were granted to Virakōṇḷavirudarāyan and his party from the date of the record. (Compare No. 390 above.)
419	On the same wall .. .. .	..	..	Śaka 1485, Kollam 740, Maśi, 14 tedi, sa. di. navami, Friday, Varāha-karaṇa, Viśvakambha-yōga, Mṛigaśīrṣa.	Do.	Grant of land in Nambantitṭai alias Nārumpūṅkondaṇallūr and of daily food, by the temple, to the dancing girl Kaḷattinātha-Maṇikkattal and her descendants for their services in the temple.
420	On the east wall of the maṇḍapa in front of the Gōmatī-Aṇṇan shrine in the same temple, right of entrance.	..	....	Śaka 14[6]8, Kollam 7[2]2, Tai, 10 tedi.	Do	Order of king Śaikaranāyana Veṅṅumankonda Būṭaḷavira Udayamārtāṇḍavarman of Jētūṅga-nāḍu the senior member (māttavar) of the Śivaivay family, conferring in the specified year the appointment of temple-accountant on a certain Perumaḷi and his descendants, from his camp at Kuṇṇattūr.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
421	On the same wall, left of entrance	..	..	Saka, 1477, Kollam 731, Rakebasa, Purattadi, 21 tedi, su. di. panchami, Saturday, Apsamaru- yoga, Jyeshtha	Tamil	Damaged. Registers that the temple appointed a certain Ramanathai as the poet of the temple, conferring on him the title Marudavanakkavirayan and granted to him certain lands and a house, tax-free. He had evidently to attend on the two days of the [K]ettai-festival and to compose some poems for the occasion. Mentions Vasavappa-Nayaka; see Nos. 412 and 413 above.
✓422	On the margin of a slab used for making flower-garlands, in the same temple.	..	..	..	Do.	Records the gift of the slab by the Śiva-Brahmana Devan Uyyavandān alias Tya[ga]vinōda-Bhatta.
✓423	On the south wall of the central shrine in the Munjavara temple at Attalanallur.	Pandya	Vira-Pandyadeva	2 [0]th year, Margaḷi.	Do.	Built in at the end. Seems to record the gift of a house to the temple of [Vi]ṅṅayaka-Pillaiyar (called after) Jagatappa gaṇḍa, by men 'who had supervision over the army.'
424	On the gōpura of the same temple, right of entrance.	Do.	Jatavarman alias Tribhuvanachakra- vartin Kulasekharadeva.	2nd year	Do.	Registers the gift of three acchu for two evening lamps to the temple of Mūrukai-Javarumudaya-Mahadeva of Attanallūr in Mulli-nadu, by a native of Alliyar in Vonnaiyūr-naḍu (a sub-division) of Śōla-maṇḍalam. The money was received by a Śiva-Brahmana of the temple.
425	On the same gōpura, left of entrance	Do.	Maṅavarman alias Tribhuvanachakra- vartin Śrivalabhadeva.	16+1+1st year	Do.	Gift of an oil-will to the same temple by a certain Paṭṭā-varamudaiyan of Vada-Koṅgu, in accordance with the oral orders (Śrīśeṣaśāstram) and written orders (Śrīśeṣa) of the king.
426	On the base of the central shrine in the Gaṅḍravarada-Peruma] temple in the same village.	Do.	Do.	37th year, Kumbha, 10 tedi, su. di. Prathamai, Saturday, Purattadi (i.e., Purva-Bhadra- pada). Kollam [8]20, Adi, .. tedi, ha. chaturdasi, Wednesday, Svati. Kollam 727, Parichavin, Adi, 31 tedi, su. di. aṣṭami, Friday, Anuradha.	Do.	Seems to be a copy of an earlier grant. Begins with the historical introduction <i>செவ்வாய் தீர்த்தம்</i> etc., generally found in the records of Jatavarman Śrivalabhā. Gift of land for conducting the service called Śrivalayan-sandi in the temple of Anaikkarulseydapiran at Attanallūr on the birth-day asterian Purattadi, of the king. Signed by Tachohai Nenmal-Uḍaiyan.
427	On the east wall of the maṇḍapa in front of the same shrine.	..	..	..	Do.	Gift of prasada (sacred food) to a certain Śenbagamattanda-kutti of Karandayarpalayam in Kalidaikurichi, on the occasion of the mid-day service instituted by Adityavarman, in the Anaikkarulseydapiran temple at Attanallūr (called Atrayana in the grant) verse at the beginning of the inscription).
428	On the south wall of the same maṇḍapa	..	..	..	Do.	Gift of land for conducting the Chitra-festival each month in the same temple, by Ramappa-Nayaka, the agent of Viṅṅhaladeva-Maharaja, under the orders of the king.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
429	On the south wall of the verandah of the first circuit in the same temple.	Chōla	Rājakesarivarman alias Tribhuvana Chakravartin Kulottunga-Chōlādēva (I).	30th year	Tamil	Begins with the introduction of <i>prasāda</i> etc., but the characters are of a later period. Registers that a portion of the fields of Atrānīnallūr, the eastern hamlet of Rājārāja-chaturvēdi-maṅgalam, a brahmadeśa in Mulli-nadu, a subdivision of i ttaṁasōla-vaṅkaṇ in Rājārāja-Pāndinādu, was separated under the name Rājānārāyaṇallār and granted as a tax-free devadāna land to the temple of Moynāmpōpōlī-Ajvar. Mentions the tirumandiravōlai Virasōla-Pallavarayan and other officers.
430	On the west wall of the same verandah	Pāndya	Vira-Pāndyadēva	15th "	Vo.	Gift of land (made tax-free) for the flower-garden called Tambikkumallan-tirumandavayam founded by Pāndyavarayan, by the big assembly of Rājārāja-chaturvēdi-maṅgalam.
431	(In the same wall	Do.	Maṅavarman alias Tribhuvanachakravartin Kulasekharadēva.	9th year, Tai	Do.	Registers the grant of prasāda (sacred food) to a certain Rāmanuja-Jjyar in return for $\frac{1}{4}$ apai-achehu which the Srivaishnavas of the temple had received from him
432	Do.	Do.	Kulasekharadēva	9th year, Avani	Do.	Gift of prasāda (sacred food) to two gardeners for rearing the flower-garden called Rānānujan-tirumandavayam. They were exempted from the tax prasāda-vari and had to grow flowers, pick them and string them together into garlands.
433	Do.	Do.	Maṅavarman alias Tribhuvanachakravartin Kulasekharadēva.	8th year	Do.	Gift of land by the members of the big army (Guruvēla-Cura) including the ten commanders, to a certain Malai[k]radasa who cultivated the Virāṭarayan-tirumandavayam. The document is signed by Parākrama-Pāndya Pallavarayan, Vira-Pāndya Pallavarayan and Hattarayan.
434	Do.	....	....	Mithuna, 13 tedi.	Do.	Gift of kadamai on certain lands, by the temple, for providing maintenance to the gardeners of the Iṭṭarayan flower-gardens. The gift was approved by Sōlakōn.
435	Do.	Pāndya	Maṅavarman alias Tribhuvanachakravartin Kulasekharadēva.	5th year	Do.	Sale of garden lands to Iṭṭarayan by two individuals.
436	Do.	....	....	....	Do.	The Srivaishnavas of the sacred temple of Moynāmpōpōlī on behalf of the god, ordered the gift of certain lands of Sōlakulamānikka-chaturvēdimāngalam to Malaiakaradādar in charge of the Virāṭarayan-tirumandavayam.
437	Do.	Pāndya	Maṅavarman alias Tribhuvanachakravartin Kulasekharadēva.	8th year	Do.	Gift of land to the same person by the assembly of Sōlakulamānikka-chaturvēdimāngalam, a brahmadeśa in Mulli-nadu.
438	On the west wall of the prakāra of the same temple.	Do.	Maṅavarman alias Tribhuvanachakravartin Sundara-Pāndyadēva.	4 + 1 + 1st "	Do.	Mutilated and damaged. Registers that the assembly of Rājārāja-chaturvēdimāngalam and the Srivaishnavas of the temple Moynāmpōpōlī met together and arranged for the five sacred offerings each day. The land originally held by the temple for this purpose was evidently lying waste owing to some party quarrels.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
439	On the north wall of the same prakāra ..	Pāṇḍya ..	Jatavarman alias Tribhuvanachakravartin Virā-Pāṇḍyadeva.	11th year, Kaṇṇi, ba. di. 4 tēdi, pañ-ohami, Sunday, Uttara-Phalguni.	Tamil ..	The characters are of about the 13th century A.D. Incomplete. Gift of land to the temple by the big army including the ten commands, for maintaining the garden called Adittadevan-tirunandavanam.
440	On the same wall .. .. .	....	....	....	Do. ..	Gift of one plate (kalam) of food by the temple, for feeding the men in charge of the Ramanujan flower-garden. This gift was approved by Solakōṇ.
441	Do.	Pāṇḍya ..	Maṅavarman alias Tribhuvanachakravartin Kulasekharadeva.	9th year, Avani, 6 tēdi.	Do. ..	Gift of one achehu by a certain Emberumanar-Ammal for providing offerings to the god and providing food from that prasadam to the servants and worshippers of Emberumanar in the temple. The Srivaishnavas of the temple received the achehu and agreed to maintain the charity. Records the gift of the slab by Tuppan Narayanai of Kappagaohcheri.
442	On a slab used for making flower garlands, in the same temple.	....	....	....	Do. ..	Stones missing and incomplete. Seems to record grants of land to the temples of Srikalasaam Srivalabha-Isvaramudaiyar and Dasaratha-Rama-Vinagar-Aivar at Kulasekhara-chaturvedimangalam in Mulli-nadu.
443	On stones built into the floor of the same prakāra.	....	Tribhuvanachakravartin Konerimelkon.	....	Do. ..	This is the boundary stone of Rajanarayananallor the devadana village of Moyampunpoil-Aivar.
444	On a slab set up in a field of the same village.	....	....	....	Do. ..	Unfinished. Gift of land in Adiyandar a village of Ganganadu in Malaiya-mandalam, to Parasavan for doing treasury service in the temple of Viravinodisvaran-adaiya-Nayinar at Vellangolli in Rajaraja-chaturvedimangalam.
445	On the east wall of the madapa in front of the central shrine in the Viravinodavara temple at Vellangull.	....	....	Saka 1447, Kollam 701, Masi, 7 tēdi, ba. di. chaturdasi, Sola-yoga Thursday, Hasta.	Do. ..	Sale of land to the temple by a Brahmana lady of Rajaraja chaturvedimangalam for providing 8 lamps, in the temple of Tirunarayana-Vinagar-Emberuman of Solakulamankaka-chaturvedimangalam in Mulli-nadu. She was represented in the transaction by her adopted son, the son of her husband's brother.
446	On the south base of the Krishnasvamin temple in the same village.	Pāṇḍya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	9 + 1 + 1st year	Do. ..	Unfinished. Mentions the hereditary worshipper Karimankaka-Bhatta of the same temple and a land sold to him by a resident of Rajaraja-chaturvedimangalam.
447	On the same base	Do. ..	Do. do.	2nd ..	Do. ..	

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
448	On the same base	Pandya	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	18 + 10th year	Tamil	Undiscovered. Refers to the temple of Tirunarayana-Vinnagar-Arvar at Solakulamānikka-ohaturvedimangalam in Mullinaadu.
449	On the west base of the same temple ..	Do.	do.	4 + 1 + 1st "	Do.	Begins with the introduction of <i>Pravallabha</i> etc. Gift of land to the temple of Tirunarayana-Vinnagar-Emberman at Solakulamānikka-ohaturvedimangalam conveyed both by the verbal and written orders of the king. A large number of signatories appear at the end of the record.
450	On the north base of the same temple ..	Do.	Do.	Do. Masī, ashtagai.	Do.	The king being seated on his throne called Mugaiyadaraiyan in his palace at Erikkittūr alias Srivallabhapaṭṭinam in Kil-Senbil-nadu, ordered the grant of 4 veli of land at Kudurai-ōṭṭi after making the necessary entries in the revenue registers (ulvari). The land was also exempted from antarya as per verbal orders passed in the 4th year and the 92nd day, by the king when he was seated on his throne Mugaiyadaraiyan in the Srivallabhahall within the palace at Madura east of Madakkulam. The entries in the ulvari register regarding the antaryam exemption are next entered. The triple form of the document is thus interesting.
451	On a slab set up in the same village ..	....	....	Doubtful	Do	Damaged. Gift of land by a certain Attaluri Venkatadri-Bhaṭṭa, son of Timmasar, for the worship of god Krishna newly established by him in the village. This land had been originally granted to him by Visvanatha-Nayaka Krishnappa-Nayaka.
452	On the same slab	Vijayanagara	Vira-Venkatapatiraya, ruling at Vijayanagara.	Saka 1585, Kollam 789, Tai, 1 tedi, Pramadicha. Uttarayana, Pushya... 13, Wednesday, Mūla.	Telugu	Registers that a certain Venkatadri-Bhaṭṭa, son of Timmasar set up at Veṅkaṅṅudi alias Virabhūpalasandra, the images of Krishna and Kameśvari and granted land for their worship. The country was directly under the rule of Visvanatha-Virappa and the land granted had been obtained as a grant from Visvanatha-Krishnappa-Nayaka.
453	On the east wall of the ruined temple at Manaramangalam.	....	....	Kollam 695, Paṅgupi, 19 tedi.	Tamil	Gift of land in Teukarai Manaramangalam attached to Rajarajachaturvedimangalam for maintaining the service called Ravivanmaṅ-sandi in the temple of Per-Arulaapperumal in that village.
454	On a slab set up in the street at Harikesavanallur.	....	....	Kollam 689, Avani, 17 tedi.	Do.	Damaged and unfinished. Refers to the Kaikkolas who had settled themselves in the street Senbaganattanda-perunderuvu in Añjūr-toppa and registers a charter permitting them to live there without fear.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
455	On the south wall of the prakara of the Arikésanātha temple at Gīriyambapuram.	Pandya ..	Tribhuvanachakravartin Kōṅṇirūṅai-kōṇḍāṅ Vira-Pāṇḍyadeva.	9324 (செவ்வாய்க்கிழமை) : 9th year is given in the body of the inscription.	Tamil ..	Gift of the village Sōkkūṅkūlam the eastern hamlet of Rājārāja-chaturvēdināṅgalam, for maintaining lamps in the temple of Arikésivaramudaiya-Nayanar at Arikésari-nallur in Muḷli-nādu. The gift was made at the suggestion of Kāṅṅarayar, by the (king's) younger brother Tirunelveli Bhagavali Aḷagapperumāl alias Kulasekhara-Kāṅṅiyadevar who was also the donor of the lamps. The document is signed by Tirunelveli-udaiyan alias Topḍaimān and two others. The assembly of Rājārāja-chaturvēdināṅgalam in the presence of Nalayar-Muvēndavelān and Rājānarāyaṅa-Muvēndavelān carried out the royal orders fixing the assessment at 5 aochu per year and excluded the granted lands from the vari-register.
456	On the same wall .. .. .	.. .. .	.. .. .	20th year and 343rd day.	Do. ..	Order (śirumūri) to Vira-Pāṇḍya Kāṅṅiyadevar stating that the land purchased by him from the assembly of Rājārāja-chaturvēdināṅgalam in the name of the temple of Arikésivaramudaiya-Nayanar, might be enjoyed as karanmai on payment of 2½ varṅṅhan every year.
457	Do. .. .. .	.. .. .	Tribhuvanachakravartin Kōṅṇirūṅai-kōṇḍāṅ.	14th year and 120th day.	Do. ..	Order to Chāṅḍēsvāra of the temple of Arikésari-Isvaramudaiya-Nayanar, that the said Vira-Pāṇḍya Kāṅṅiyadevar was to enjoy the karanmai and the temple to receive (some money) for the Vriśchika-festival.
458	Do. .. .. .	.. .. .	.. .. .	.. .. .	Do. ..	The assembly of Rājārāja-chaturvēdināṅgalam issued the olai regarding the same transaction herein specifying that the karanmai was to be enjoyed by Vira-Pāṇḍyadeva and the kaḍamai by the temple.
459	Do.	Pandya ..	Maṅṅavarman alias Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to take every country.'	14th year	Do. ..	Registers that in this year the assembly registered as tax-free a piece of land of specified extent (1 ma + kani + 1 ma + kani + māgāni + mundirigai) purchased by Vira-Pāṇḍya Kāṅṅiyadeva as a devadāna for the temple, from the residents of that village.
460	Do.	Do. ..	Maṅṅavarman alias Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to....'	20th year, Mithuna, 6u. di., aṣṭami, Friday, Hasta.	Do. ..	Sale of land as karanmai by a certain Dombarai Śrīraṅganathan of Śōravannahādēvi-chaturvēdināṅgalam to the temple of Arikésari-Isvaramudaiya-Nayanar of Arikésarinallur, on receiving 55 varṅṅhan from Tirunelveli Aḷagapperumāl alias Vira-Pāṇḍya Kāṅṅiyadeva. The assembly of Śōravannahādēvi-chaturvēdināṅgalam ordered the temple authorities to fix the boundary stones.
461	Do. .. .. .	.. .. .	Tribhuvanachakravartin Kōṅṇirūṅai-kōṇḍāṅ.	42 + 1st year	Do. ..	Gift of two ma of land for the maintenance of the gardeners in the flower-garden founded by himself and for providing offerings to the god during festivals when he proceeded to the flower-garden. The document is signed by Pallavarāyaṅ. It was ordered that these two ma of land being given away as tax-free devadāna might be excluded from the vari-register.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
462	On the same wall	Pandya ..	Maṅavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva, 'who was pleased to take all countries.'	12th year, Mīna, 30 tēdi, ba. di. chittai (chaturthi?), Tuesday, Anurādha.	Tamil (of about the 13th century).	Gift of land by purchase at Naduvilkurichohi to a shrine of Sanyadeva set up in the temple of Arikēśviri-Isvaramudaiya-Nayagar, by Alagapperumal alias Tondaiman one of the devavaraputras of that temple.
463	Do.	Do. ..	Do. do.	12th year, Vaigasi.	Tamil	Gift of ½ mā in the same village by a member of the Agapparivarattar residing in the tirunadaivilaga of this temple for feeding the Mahesvaras on the festival days of Margali-tirunāl. Signed by Vijayasingadevan, Bitatattarasāṅ and another.
464	Do.	Do. ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	4th year and 50th day.	Do. ..	The mutilated part of the inscription contains portions of the historical introduction <i>உள்ளே</i> etc. Registers that ½ mā of land at Naduvilkurichohi the western hamlet of Seravaimahadevi-obaturvedimangalam was purchased and given to the temple for feeding the Andar who came to serve the god at the festival of Vaigasi-tirunāl. This land was declared tax-free under orders of the king while he was seated on his throne called Mujaiyadaraiyaṅ.
465	On the east wall of the same prakāra, right of entrance.	Do. ..	Do. do.	16th year ..	Do. ..	Gift of 60 kalam of paddy by the Brahmin Sakala-Sivaṅ Saikaranarayanaṅ alias Kulasekhara-Bhattaṅ for feeding 30 tapasvins on the occasion of the Uthirattadi festival (each month). The interest on this paddy was fixed at 3 kuruni on each kalam per year. At the bottom of the inscription is a fragment which refers to Selvajanasambandar, Manabhushana-terinda-Kaikkolar and Minavan-Marayanaṅ.
466	In the same place	Do. ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva].	11th year, Masi, 19 tēdi, Thursday.	Do. ..	Built in at the beginning. Contains portion of the historical introduction <i>உள்ளே</i> etc. Gift of 8 achohu for a perpetual lamp by a lady. Another gift of 2 achohu for the goddess Periyanaohohiyar is also recorded.
467	Do.	Do. ..	Maṅavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	11 : 1s' year, Arpaṣi.	Do. ..	Registers that the trustees of the temple of Arikē-Isvaramudaiyar, Sundarapandya-Apukkar and Abhimānabhusanaterinda-Kaikkolar being together, granted 100 kalam of paddy every year from the devadana lands of the temple, to the temple of Arunvalattisvaramudaiya-Nayanar established at Kilbr-Kadēri, through Kūttan Selvan alias Selvajanasambandar of Vaivalapandyāṅ-tirunadai.
468	On the same wall, left of entrance	Do. ..	Maṅavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva, 'who was pleased to distribute the Chola country.'	13th year, Aṅi ..	Do. ..	An agreement granted by the temple Śiva-Brahmanas 'of seven shares,' to a certain Nakkāṅ Sēṇḍāvi alias Virabharana Talakkoli one of the pādīyilars of this temple, on her having founded the shrine of Paḷli-Nachohiyar and granted 7 achohu for worship, offerings and lamp-oil of that goddess.

B. — Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
469	In the same place	Pandya ..	Mājavarmān alias Tribhuvanachakravartin Śrivalābhadeva.	12 + 1st year, Āṣṭ.	Tamil ..	Begins with the introduction of <i>śūśā</i> etc. Registers that <i>Sōḷaṅ Uḍaiyan</i> alias <i>Narpattēnāyira-Sripadadhali</i> purchased a land at <i>Nāḍuvilkuriōchi</i> the western hamlet of <i>Sōravannadevi-ōhaturvōdimangalam</i> and assigned the <i>keḍamai</i> from it to the temple of <i>Arikōśarivaramudaiya-Nāyānar</i> , and stipulated that the balance of produce may be utilised for feeding the <i>Sivayōgins</i> and <i>Andars</i> and for providing offerings to the god on the <i>arūvayādāya</i> .
470	Do.	Do. ..	Mājavarmān alias Tribhuvana chakravartin Sandara-Pandyadeva.	11 + 1 + 1st year.	Do. ..	Provides that the balance of paddy left after meeting the annual expenses of the temple, was to be granted for offerings, worship, etc., of the goddess set up in the temple of <i>Aramalati-Iśvaramudaiya-Nāyānar</i> , by a certain <i>Guṛukalarāyan</i> of <i>Idaikkaṭṭūr</i> alias <i>Aḷagiya-Pandyanallōr</i> in <i>Kiranur-naḍu</i> . The order was addressed to the priests of the temple.
471	Do.	Do. ..	Mājavarmān alias Tribhuvanachakravartin Sundara-Pandyadeva, who was pleased to distribute the <i>Chōḷa</i> country.	12th year ..	Do. ..	Agreement given by the <i>Śiva Brahmanas</i> to burn a twilight lamp in the temple in the name of a certain <i>Karikūṭṭaṅ</i> who had presented an oil-mill of stone to that temple.
472	On a pillar of the mandapa in front of the same temple.	Do. ..	Mājavarmān alias Tribhuvanachakravartin Vikrama-Pandyadeva.	7 + 1st "	Do. ..	Begins with the introduction of <i>śūśā</i> , etc. The king being seated on his throne called <i>Muṇḍiyadarmayan</i> in his palace at <i>Madura</i> east of <i>Maḍakkulam</i> , ordered that the managers and the <i>devakanmis</i> of the temple of <i>Arikōśarivaramudaiyar</i> should spend 1,200 <i>kalam</i> s of paddy from the accumulated <i>antarāya</i> income of each year, on repairs to the temple.
473	On the gōpura of the same temple ..	.....	.....	Śaka 1488 Śāḷharana (wrong), [Kollam] 726, Arpaṣi, 20 tedi.	Do. ..	Records that a certain <i>Perappaṅ</i> a <i>Kaikkōḷa</i> of the temple of <i>Māḷgiyisvaramudaiya-Nāyānar</i> at <i>Paḍmanābhundri</i> in <i>Pachchāraṅgarai</i> ppokku in <i>Vāṇava-nadu</i> , was appointed accountant of the three temples of <i>Arikōśvaramudaiya-Nāyānar</i> , <i>Aramalattichohuramudaiya-Nāyānar</i> and <i>Sivāsudava-Viṅṅaṅgar-Emberuman</i> . Mentions <i>Ḍalavaṅ</i> <i>Kānappa-Nūyaka</i> and his son <i>Perrappa-Nūyaka</i> .
474	On the south wall of the central shrine in the Pushpavanēśvara temple at Ten-Tribhuvanam.	Pandya ..	Jāṭavarmān alias Tribhuvanachakravartin Śrivalābhadeva.	17th year ..	Do. ..	Begins with the introduction of <i>śūśā</i> , etc., gift of 100 sheep for 2 lamps set up by <i>Kiḷavan Appan</i> alias <i>Śrivalābhapandikōṅ</i> a resident and chief of <i>Koṅkai</i> in <i>Kuṇṇ-naḍu</i> to the temple of <i>Tēn-Tiruppuvānamudaiya-Matāḍeva</i> in <i>Muḷli-naḍu</i> a district of <i>Paṇḍi-naḍu</i> .

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty	King.	Date.	Language and alphabet.	Remarks.
475	On the west and south bases of the same shrine.	....	....	Kollam, 661, Masi, 29 tedi.	Tamil	Gift of the field called Nachchiyarpayru included in Afjir-payru for conducting the service [Virakeralap-sandi and the Bharani-festival of three days celebrated each month on the day of Bharani which was the birth-day star of the king, in the temple of Ten-Tivuppanamudaiya-Nayanar and Tirupparavindōvi-Nachchiyūr. The grant was made by the king while he was encamped in the house of Ananta-narajana-Bhatṭa of Senbagorāma-chaturvedimāngalam in Tirukkuruṅguḍi. Signed by Vēṭṭai-Aḷaiyār.
476	On a pillar of the verandah of the same shrine.	....	....	....	Do.	This is the maṇḍapa constructed in the sacred verandah (tiruṇḍaimūligai) of the temple, by Nityābharāṇa of Maṇabharāṇanallūr.
477	On the south wall of the central shrine in the Tirukkaduḱkaṅ-Muṅṅiśvara temple at Pappakudi.	....	....	Kollam, 704, Sittirai, 29 tedi, su. di. shash-thi, Friday, Śala-yōga, Varāha-karāna, Pumarvaṣu.	Do.	Gift of a tank (and lands) at Pūṣimaiśeri alias Kollaṅḡulam in Karuvunallūr-payru, to the temple of Tirukkaduḱkai-muṅṅumudaiya-Nayinār at Pappakudi in Mulli-nadu, by three residents of Palakkal in Malai-mandalam. The record seems to state that these three had taken up the temple repairs and received as aḥārya-dakṣiṇa the said tank and lands; but having quarrelled (?) among themselves they had decided to give them back to the temple.
478	On the east wall of the maṇḍapa in front of the same shrine.	...	...	Śaka 1492, Kollam 745, Aṅgi, 30 tedi, ba. di., Tuesday, Svāti, daśami.	Do.	Registers that Ariyanayinār-Modaliyār, Virāghava-Mudaliyār, and Sūkāryam Ramappa-Nāyaka the agents of Viśvanātha-Nāyaka Kriṣṇappa-Nāyaka and Virappa-Nāyaka, who were themselves the agents of the Maḥa-maṇḍalesvara Kamaṭaja-Jirumalarāja, appointed a certain Karumḡḷai Kōṇḷadityadeva as the hereditary accountant in the temple of Jirumaiyechuramudaiya-Nayinār at Pappakudi alias Adittavanmi-chaturvedimāngalam.
479	On the north wall of the kitchen in the same temple.	....	....	171[9] A.D. Vilambi, Tai, 18 tedi.	Do.	In modern characters. Registers that Tāṇḍavamma the wife of Sundaralingam Pillai of Pappakudi, repaired with the sanction of the temple Committee the kitchen attached to the shrine of Sivakāmi-Amman in the temple of Tirukkaduḱkai-Mappiśvara and gave land for feeding Brāhmanas on the dvādaśī days and conducting daily worship.
480	On a slab set up at the anicut in the same village.	....	....	[Kollam] 839, Avani, 19 tedi, Thursday, trayōdaśī, Pushya.	Do.	Tambiraṅḱōla-Pillai Śidambaramātha-Pillai completed this anicut for the merit of Tirumalikoḷundu-Pillai, the agent of Vēḍamaḷaiyappa-Pillai.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
481	On a rock called Nambanipalai at Nambanttal a hamlet of the same village.	Pandya	Maṅavarman alias Tribhuvanachakravartin Virā-ṭṭyadeva.	[2]2nd year Kaṭṭakaṭṭaka, [2]2 to 31. Su. di. obaturdaṣṭi, Saturday, Uttirāṭṭi, [Uttar- Phalgun]. 4th year	Tamil	Registers an order of queen Eṭṭakkunallaperumal alias Uṭṭa-muṭṭumūdayār to remit taxes on a certain land in the north-eastern hamlet, which was meant for feeding (?) the Mahēśvaras on the occasion of the sacred foot-offering to god Tondanāyār at Kapalipparai. The grant was made to a certain Uṭṭamūṭṭumūdayā Pichohar. Signed by Koṭṭumūṭṭumūdayā.
482	On the same rock	Do.	Jaṭavarman alias Tribhuvanachakravartin Kulasekharadeva.	..	Do.	An agreement given by a certain Vaṭṭakoṅṅai-ṭṭṭiṭṭavaramūdayā; that he would use, for improving the village Sūṭṭikkulam (which was the jivita of the military officer Jagadopparkanda of Attainalār), the income from that village and that from the balance he would construct a maṇḍapa called Jagadopparkanda-tirumāṭṭigai in the temple of Kaṭṭiṭṭaramūdayār.
483	On the north wall of the Agnisvara temple at Valudur.	Do.	Maṅavarman alias Tribhuvanachakravartin Sundara-ṭṭyadeva, who having taken the Chōḷa country was pleased to perform the anointment of heroes at Muṭṭigondaśōḷapuram.	15th year and 542nd day.	Do.	Begins with the introduction <i>முதல் வருஷம்</i> etc. The king being seated on his throne Maṅavarman in his palace at Madura east of Maṭṭakkulam in Madurōdaya-valanadu, ordered at the request of Maṅavarman that some lands be given as tax-free devadāna with all income to the temple of Tiruvakkisvaramūdayār at Valudiyūr, the north-eastern hamlet of Rājārājī-ṭṭaturvedimāṅṅalam. It was also ordered by Tribhuvanachakravartin Koṭṭerimūṭṭai (i.e. the emperor in good health) in the 15th year and 405th day that the grant may be registered in the books and (a copy of) the order furnished (<i>செய்யுள் எழுதினார்</i> <i>செய்யுள்</i> <i>செய்யுள்</i>). The registry was also made in the same year and the record was engraved evidently on the 542nd day after the 15th year.
484	On the east base of the same temple	Do.	Jaṭavarman alias Tribhuvanachakravartin Kulasekharadeva.	9th year, Pūṭṭa-ṭṭadi.	Do.	Begins with the introduction <i>முதல் வருஷம்</i> , etc. Gift of land to the temple of Tiruvakkisvaramūdayār by a Brahmana resident of Rājārāja-ṭṭaturvedimāṅṅalam.
485	Do.	Do.	Do.	3 + 1st year, Mēsha, 14 tēdi, ba. di. tray- odaṣṭi, 1thurs- day, Svāli. 7 + 1st year, Āvani.	Do.	Gift of land to Kshetrpala-Pillaiyār of the same temple by two Prahmana residents of Rājārāja-ṭṭaturvedimāṅṅalam. [Note.—Inscription No. 485 is written in continuation of No. 484. The engraving was evidently done at some later date and no chronological order was observed].
486	On the south base of the same temple	Do.	Maṅavarman alias Tribhuvanachakravartin Vikrama-ṭṭyadeva.	7 + 1st year, Āvani.	Do.	Begins with the introduction <i>முதல் வருஷம்</i> , etc. Sale of the tanks Sābharaṇeri and Uṭṭamāṅṅai-eri with all the connected lands to the temple of Tiruvakkisvaramūdayā-Nāyār by the assembly of Rājārāja-ṭṭaturvedimāṅṅalam.
487	On the same base	Do.	Jaṭavarman alias Tribhuvanachakravartin Kulasekharadeva.	13 + 13th year, Vaigāṣi.	Do.	Registers that the Siva-Brahmanas of the temple of Tiruvakkisvaramūdayār at Valudiyūr, received 1 aṭṭachu from Selvajñānadeva one of the tapasvins of Vaṭṭatakkalam and agreed to burn a twilight lamp in the temple as long as the moon and the sun endure.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
488	On the west wall of the same temple ..	Pāṇḍya ..	Maṅavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva, who having taken the Chōla country was pleased to perform the anointment of heroes at Mudigondaśōlapuram.	15 + 1st year..	Tamil ..	Begins with the introduction பெரிய சீவரன் etc. Registers that the assembly of Rajaraja-chaturvedimāngalam gave a kaittadi document to the temple of Tiru-Agnis-varamudaiyar at Valudiyar in obedience to the orders and the kadaiyidu of the king by which they conferred on the temple the right of karamai on some specified lands. The Siva-Brahmanas of the temple received 7½ achohn deposited by a certain Vijayanmanai of Valudiyar for burning a lamp and agreed to maintain it.
✓489	On the west wall of the mandapa in front of the same temple.	Do. ..	Maṅavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva, who having taken the Chōla country was pleased to perform the anointment of heroes and the anointment of victors at Mudigondaśōlapuram.	17 + 1 + 1st year, Vriśchika, 10 tēti, Monday, Kārttigai.	Do. ..	
✓490	On the west and south bases of the central shrine in the Kailasanātha temple at Vadakku Ariyanayagipuram.	Do. ..	Tribhuvanachakravartin Kōṅṇinmaikondaṅ Kulāsēkharadeva alias Kāṇḍiyadeva.	28th year, Paṅguṇi.	Do. ..	Registers a gift of land as tax-free devadana, by the king, to Venṅamudigonda-Pāṇḍisvaranudaiya-Nayakar which he had set up at Kulāsēkharanallūr in Mulli-nādu, for worship and offerings.
✓491	On the north wall of the central shrine in the Tyagarajasvāmin temple at Idakal.	.....	.....	.....	Do. ..	In modern characters. Seems to register the lands owned as devadana and sarvanāya by the temple of Tiruvumbikai-Isaranudaiya-Nayinar at Idakal alias Ten-Tiruvārūr.
492	On the south wall of the same shrine ..	.....	.....	Kollam 739, Paṅguṇi, Uttiram.	Tamil verse..	Registers in seven verba verses that a certain Perumāyanai Kāṅṅan celebrated the Paṅguṇi-Uttiram festival of god Ambikat-Isura at Ten-Tiruvārūr, constructed a car for the occasion and set up a flag-staff.
498	On the same wall .. .. .	.....	.....	Pramadi, Ādi... 5. di. pañcham.	Tamil ..	Damaged and mutilated. Gift of the three villages Idakal, Junjakkāṇam, and Karuṅṅulam to the temple of Tiruvambikai-Isaranudaiyar at Idakal for the merit of the Mandalaśvara Rāmavāja-Viṅṅhala-Isvara-Mahārāja.
494	Do.	Vijayanagara	Achyanadeva-Mahārāja Sadasiivadēva-Mahārāja.	Śaka [1484], Darmati, Vaidigasi, 5 tedi, ba. di. ohaturdaśi, Friday, Mūla.	Lo. ..	Gift of land (?) by Krishnappa-Nayaka son of Viśvanathan-Nayaka to the same temple, for worship and repairs.
495	Do. .. .. .	.....	.....	Kollam 739, Raktākshi, Margaji, 5a. di. dvitīyā, Sunday, Amṛitayōge, Uttaraśadhā.	Do. ..	Gift of land to the same temple by Śiṅṅga-Vaśavaṅ pa-Nayaka for the merit of Vaśappa-Nayaka, son of Viśvanathan-Nayaka.
496	Do. .. .. .	.....	.....	Kollam 739 ..	Tamil verse..	Registers that Peruman Kāṅṅan instituted the Paṅguṇi-Uttiram festival in the temple; see No. 492 above.
497	Do. .. .. .	.....	.....	Śaka 1475, Kollam 739, Wednesday, Uttara-Phalguni.	Tamil ..	Damaged and mutilated. Gift of land by Krishnappa-Nayaka son of Viśvanathan-Nayaka for worship and repairs in the same temple.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
498	On the same wall	Vijayanagara	....	Saka 148[2], Raudri, Kol- lam 786.	Tamil	Damaged and mutilated. Gift of land. Mentions king Krishnaraya and Ramarajaya.
499	Do. .. .. .	..	....	Saka 14[75]	Do	Do. Mentions the Mahamandalesvara Ramaraja-Vijhaladeva-Maharaja and Ramappa-Nayaka, son of Vasuvana-Nayaka.
500	On the base of the mandapa in the same temple.	Later Pandya	Alagapperumal-Ativirayal alias Sivaladeva-Baharaja.	..	Do.	Records that this Kanakasikhara-mandapa was built by a certain Anjeluttu-udaiyavar (i.e., Namaśivaya?) for the merit of the king.
501	On the gopura of the same temple	..	....	....	Tamil verse..	Registers that Kalangan constructed according to rules prescribed in the Agamas, the big mandapa, gopura, a jewelled car and the circuit wall, for the temple of Tyagar at Ten-Arar.
502	On the north wall of the central shrine in the Kariyamapikka-Perumal temple in the same village.	Pandya	Jayavarman alias Tribhuvanachakravartin Kulasekharadeva.	18th year, 3090th day and 13-18th year.	Tamil	Begins with the introduction of the gift of veli of land at Melkuppavakkudi to the shrines of Manavala-Alvar alias Nilainai-Alagiya-Perumal and Narasimha-Alvar, in the temple of Jayatonga-Vinnagar-Alvar, at Vadatalaikulam, the north-eastern hamlet of Rajaraja-chaturvedimangalam. The king's order to make the gift was executed and the document engraved on stone. The first of the shrines was built by Padiyapi-Bhagavati alias Kapdiyadava of Tirunelveli.
503	On the same wall .. .. .	..	Tribhuvanachakravartin konḍan.	13-18th year and 13th year and 3375th day.	Do.	Ordered that the above document be duly registered and reported.
504	On the south wall of the same shrine	..	....	13-18th year ..	Do.	Acknowledgement of the royal order referred to above. Refers to the same transaction and records the actual entry in the revenue register (ulvari). The document is signed by two officers of the Puravuvuri-tinakkalam.
505	On the west wall of the same shrine	..	....	13-18th year ..	Do.	Order of the king to register and report upon his gift of seven ma of land with all income, to the shrine of Nilamaiyagiya-Perumal and his consort in the temple of Jayatonga-Vinnagar-Alvar at Vadatalaikulam, the north-eastern hamlet of Rajaraja-chaturvedimangalam. The gift is stated to have been actually made on the 2785th day after the third year of his reign. Signed by Akondavilli alias Kaohchiarayan.
506	On the north wall of the mandapa in front of the same shrine.	..	Tribhuvanachakravartin konḍan.	3-7th ..	Do.	Begins with the introduction of the king's order to register and report upon his gift of seven ma of land with all income, to the shrine of Nilamaiyagiya-Perumal and his consort in the temple of Jayatonga-Vinnagar-Alvar at Vadatalaikulam, the north-eastern hamlet of Rajaraja-chaturvedimangalam. The gift is stated to have been actually made on the 2785th day after the third year of his reign. Signed by Akondavilli alias Kaohchiarayan.
507	On the same wall	Pandya	Jayavarman alias Tribhuvanachakravartin Kulasekharadeva.	3rd year and 2766th day.	Do.	Begins with the introduction of the king's order to register and report upon his gift of seven ma of land with all income, to the shrine of Nilamaiyagiya-Perumal and his consort in the temple of Jayatonga-Vinnagar-Alvar at Vadatalaikulam, the north-eastern hamlet of Rajaraja-chaturvedimangalam. The gift is stated to have been actually made on the 2785th day after the third year of his reign. Signed by Akondavilli alias Kaohchiarayan.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
508	On the east wall .. .. .	..	..	3 + 7th year ..	Tamil	Registers the order of the assembly of Rajaraja-chaturvedimangalam to the temple authorities after receipt of the king's charter its registry and report, handing over the land and asking them to fix the boundary stones marked with chakra.
509	On the same wall	Pandya	Jatavarman alias Tribhuvanaachakravartin Kulasekharadeva.	13th year and 1,416th day.	Do.	Begins with the introduction <i>செய்தல்</i> etc. The king being on his throne Maļavarayan in his palace at Madura, ordered the issue of a charter exempting from all taxes certain lands purchased by the temple from the assembly of Rajaraja-chaturvedimangalam, commencing with the 13 + 3rd year of his reign. Signed by Valudimarayana-Muvēndavelan and the minister Adityadevan alias Pallavarayan.
510	On the south wall of the same mandapa ..	..	..	13 + 3rd year..	Do.	This registers the entry in the books (ulvari) with reference to the above transaction and is signed by many officers.
511	Do.	..	..	..	Do.	The king's charter, the report thereon, the register-entry, the kadavudu of Maļavarayan and Kupaḱaḱayan being all received through Tirukkudandai Tennai Solaidasap, the assembly of Rajaraja-chaturvedimangalam issued their order to the temple authorities to utilize the income on the said lands for the various services mentioned.
512	Do.	..	Tribhuvanaachakravartin Konśrimeḱkopḱan.	..	Do.	This is the order issued on the 1,592nd day after the 13th year to register and report upon the exemption communicated in No. 509 above.
513	Do.	..	..	..	Do.	Communication from Maļavarayan to the temple authorities informing that orders have been passed and received on the above transaction.
514	On the base of the north verandah in the first circuit of the same temple.	Pandya	Jatavarman alias Tribhuvanaachakravartin Kulasekharadeva.	2nd year, Aḱi..	Do.	Gift of 1 achchu for burning a twilight lamp in the shrine of Śeḱapati-Aḱvar within the temple of Jayatonga-Vinnagar-Emberuman of Vadatalakkalam.
515	On the north wall of the mandapa in front of the central shrine in the Siddhanḱja-revara temple at Papangulam.	..	..	..	Do.	Unfinished and mutilated. Sale of land to the temple by the residents of Kaḱkurichichi alias Vikrapandya... The amount paid was 320 kuḱigai-payan. Prior to this sale the land was mortgaged to Vikhirapandiyasḱakḱar and to Narasiḱngapagar and Mamanakkakaraḱ.
516	On the east wall of the second prakara of the Ramaśvamin temple in the same village; right of entrance.	..	..	Saka 1562, Kollam 816, Aḱani, 31 tedi, ba. di. ḱkadasi, Wednesday, Punarvasu.	Do.	This was constructed by a certain Kriḱhuappayan for the merit of Vaidyappayan, Kanappayan and Kriḱhuappayan.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
517	On the same wall ; left of entrance	..	....	Saka 1569, Kollam 815, Vikrama, A. di, 23 tedi, su. di. Paurvai, Wednesday, Sravana.	Tamil	This was constructed for the merit of Krishnappayyar.
518	On a rock at Pachobarkulam at Kil-Ambur.	..	....	..	Vaytaluttu (Tamil verse).	Mutilated. Mention Ravivarman, the king of Venadu.
519	On a slab set up near the tank at Pungurichchi, a hamlet of Mel-Ambur.	..	....	Saka 1560, Kollam 813, Bahudhanya, Valgasi, 15 tedi, su. di. dasami, Friday, Hasta.	Tamil	Refers to the gift of certain taxes by the Natavar of Ambur, Alvarkurichchi, Kithinapuram, Kadaiyam and other villages to the temple of Sivasailanathaswamin. These were levied on tenants residing in the eastern corner of Ambur Puvan-kurichchi alias Pudukkulam, for the merit of Nagaiya-Visvanatha Nayaka-Tirumalai-Nayaka and of Vaidyappayyar, Ramappayyar and Krishnappayyar.
520	On the west wall of the mandapa in front of the central shrine in the Sivasailasvara temple at Sivasallam.	..	....	Saka 1509, Kollam 769, Sarvajit, Avani, 2 [6] tedi, ba. di. trayodasi, [Monday]. Gajakarna, Pushya.	Do.	Registers that Appugondanayinar, the pupil of Umayorupaga-Mudaliyar-pandaram and his party were appointed to do the services of mahapitya (keeping accounts), tiruvilachobapai and general supervision in the temple of Sivasailamudaiya Tambiranar at Sivasailanathapuram near Rajatagiri on the bank of the Ghatatrha.
521	On the gopura of the same temple ; left of entrance.	....	....	Kollam 823, Karttigai, 22 tedi.	Do.	Food to paradisis was regularly distributed in the time of Ramappayyar. In the time of Sokkalinganayakkarayyar it continued with a break of 5 or 6 days. This defect was rectified by Raghunathagiri-tapasi on representing it to Sokkalinganayakkarayyar and the 12 pads of cooked rice to the paradisis was received.
522	On a rock at Kil-Kadayam	Pandya	Maravarman alias Tribhuvanachakravartin Ravinarapalan Vikrama-Pandyadeva.	3rd Puraṭṭadi, 19 tedi.	Do.	Having come to Madukutchi in Mulli-nadu, the king was pleased to make a grant of land at Kadayam alias Vikrama-Pandyavallur in Kollam to maintain the service called Vēttun-Sēvarkulacayun-sandi and to maintain some servants in the temple of Irukkuralamudaiya-Nayinar in Pevvarinadu. The grant, it is stated, took effect from Kollam 592.
523	On the west and south walls of the central shrine in the Kalyani-Amman temple at Mel-Kadayam.	Do.	Jajavarman alias Tribhuvanachakravartin Sivallabha.	18th year	Do.	Built in at the bottom. Begins with the introduction <i>சுவாமிநாதர் சிவலிங்கம்</i> etc Mentions Rajaraja-chaturvedinathapuram.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
524	On the south wall of the same shrine ..	Pandya	Maṅavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyaḍēva, 'who was pleased to distribute the Chōla country'.	18th year ..	Tamil ..	Built in at the bottom. Registers the sale of the Uḍaiyanēri tank with the lands below it, reclaimed and built by a certain Sēnāpati-Uḍaiyan Vaḷavan alias Viramaṅ of Paṇṇaṅgudi in Muḷli-nāḍu, to the temple of Kaliyuga-Rāmaśvara-mudaiyar at Kōṇāḍu-Kaḍayam alias Vikrama-Pāṇḍyanallūr, by the karanavar and the sandirattar of the parikkiragam of that village. It was stipulated that Viramaṅ retained the right of possession (kaṇi) while the temple enjoyed the kadanai.
525	On the west and south walls of the mandaps in front of the same shrine.	Do.	Maṅavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyaḍēva, 'who being pleased to take the Chōla country was pleased to perform the anointment of heroes and victors at Muḍigondaśōlapuram'.	20 + 1st year, Vaigasi.	Do.	The members of the village (ūr) who performed the Sēnāpati-ṭṭaṇam and dāḍanayakam and the tandarattar who belonged to the parikkiragam of Kōṇāḍu-Kaḍayam alias Vikrama-Pāṇḍyanallūr, gave their maintenance (jivita)-lands under Aṅḍarkuḷam to Daśaratha-Rāmaśvaramuḍaiyar in the temple of Sri-Kaḷṣasam of that village in order that the worship and offerings to the several gods and goddesses set up by them in that temple may be conducted. In doing this, the temple was required to pay some money to three different mortgagees and to get the release of the lands. The donors agreed to pay iṅṅiḍu and varīṅṅiḍu on these lands by reserving for themselves 1 kalam of paddy on each ma of wet-land on which crops had been raised.
526	On the north and west walls of the mandapa in front of the central shrine in the Varadarāja-Perumal temple at Vadaku-Karakkurichchi.	Do.	Maṅavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyaḍēva, 'who having taken the Chōla country was pleased to perform the anointment of heroes at Muḍigondaśōlapuram'.	20th year and 356th day.	Do.	Built in at the beginning and stones out of order. Must have commenced with the introduction of <i>செவ்வாழ்க்கல்</i> etc. Registers the order of the king at the request of Maḷavarayan to make certain lands tax-free in order to provide offerings, etc. in the temple. Mentions Pajaraṅga-ohaturvēṭi-maṅḷalam in Muḷli-nāḍu.
527	On the west wall of the same mandapa ..	....	Tribhuvanachakravartin Kōṇṇerinnai-kōṇḍāṇ.	....	Do.	Fragmentary. Mentions Sundara-Pāṇḍya-Vinnagar-Aḷvar.
528	On the same wall .. ..	....	..	20th year ..	Do.	Fragmentary. It is not unlikely that this and the above fragmentary inscription are connected with No. 526, containing as usual the orders of the executive officers and of the assembly.
529	On the east wall of the mandapa in front of the central shrine in the Kalasekkharanatha temple in the same village.	....	Tribhuvanachakravartin Kōṇṇerinnai-kōṇḍāṇ.	..	Do.	Built in at the end and much damaged. Seems to register an order of the king to make certain lands tax-free for the benefit of the temple of Kulaiśekhara-Īśvaramuḍaiya-Nayanar at Karikunihoti alias Sundara-Pāṇḍyanallūr (a hamlet of) Sēramāḍēvi-ohaturvēḍimāṅḷalam.
530	On the same wall .. ..	....	....	Saka 1477 and Kollam 7 ..	Do.	Built in at the beginning and damaged. Registers a gift of land by Ekambara-Mudaiyar, the agent of Krishnappa-Nayaka, for a flower-garden to the temple of Kulaiśekhara-mudaiya-Nayinār.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
531	On the south wall of the same mandapa	....	....	Saka 1463, Kollam 717, Parattadi, 25 tedi, 6u. di panchami, Saturday, Saubhagya-yoga, Kettai (Jyeshtha). 3rd year, Adi	Tamil	(Gift of land by Siraikkavudayan (surnamed) Nalla Madura-kavi for offerings, lamp-oil, etc. on Pradosha days in the temple of Kulasekaramudaiya-Nayinar at Karukurichi alias Sundara-Pandyavallur the western hamlet of Seravaimadevi a brahmadēya in Mulli-nadu.
532	On a rock by the side of the Sasta temple, in the same village.	Pandya	[Jata]varman alias Tribhuvanachakravartin Vira-Pandyadeva.	..	Do.	.. Damaged. Registers that the Siva-Brahmanas, Sri-Rudras, Sri-Mahesvaras and the military classes (padatikkanavar) attached to the temple of Sasta at Karikunichi, granted some privileges in the temple to a certain Saivan Pañchanan alias Vijayadeva.
533	On a slab built into the wall of a private house in the same village.	Do.	Jatavarman alias Tribhuvanachakravartin Sundara-Pandyade[va].	[1]2th ..	Do.	.. Seriously damaged.
534	On the east wall of the mandapa in front of the central shrine in the Kariyamankkaperumal temple at Pattamadai.	Do.	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	4th year and 1746th day or 4 + 4th year.	Do.	.. Incomplete. Begins with the introduction <i>செவ்வெழுத்து</i> etc. Registers the assurance that 6 na of land in Seravaimadēvi-chaturvedimangalam might be made tax-free for the daily offerings of Ayrattemma-Vinnagar-Alvar at Pattamadai the eastern hamlet of Seravaimadēvi-chaturvedimangalam in Mulli-nadu by the king while he was seated on the throne called Maḡavarayan in his palace (?) (<i>செவ்வெழுத்து</i>) at Solakulantaka-chaturvedimangalam in Paḡapur-kurram.
535	On the same wall	....	....	4 + 4th year ..	Do.	.. Portions missing. Records the entry in the revenue registers (niyar) of the grant made in No. 531.
536	Do.	....	....	13 + 9th year, Ani., 10 tedi.	Do.	.. (Gift of one achchu by a Brahman lady for a twilight lamp.
537	Do	....	..	13 + 7th year, Uttarayana.	Do.	.. (Gift of one achchu for a twilight lamp to the Paramasvamin who was pleased to stand in the temple of Ayirattanma-Vinnagar at Pattamadai, by Srivallabhan Sri-Vasudevayan one of the Arya-bhaktas of the temple.
538	On the north wall of the same mandapa	....	....	13 + 12th year, Sittirai-Vishu.	Do.	.. Similar gift by Sattan Tudaḡ one of the natḡu-Saliyar, to the same temple.
539	On the same wall	Pandya	Maḡavarman alias Tribhuvanachakravartin Vikrama-Pandyadeva.	18th year ..	Do.	.. Begins with the introduction <i>செவ்வெழுத்து</i> etc. Registers that the assembly of Seravaimadēvi-chaturvedimangalam assigned a portion of a land already in the enjoyment of the temple in lieu of another which they had granted to the temple on the occasion of its foundation, the latter being disputed to have been the gift of another Vishnu temple in the same village, called Srivallabha-Vinnagar. In consideration of this new transaction and exchange the assembly gave some money to the temple and declared that the land now given was to be a devadana of the temple.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
540	On the south wall of the same mandapa...	Pandya ..	Jajavarman alias Tribhuvanachakravartin Kulasekharadeva.	3rd year and 201st day.	Tamil ..	Begins with the introduction கலசேகரே etc. Registers the gift of income from an oil mill for burning a perpetual lamp in the same temple, by the king while he was seated on the throne called Kalingarayan in his palace (?) at Madura east of Madakkulam, in Madurodaya-vañanadu.
541	On the same wall .. .. .	.....	.....	13 + 12th year, Sittirai-Vishu.	Do. ..	Gift of one achchu for a twilight lamp by one of the Ārya-bhūttas who was a dependant of the temple.
542	On a slab set up in front of the same temple.	.....	.....	..	Do. ..	This temple of Āyirattēmma-Vinagar-Embōrinai is placed under the protection of Mūṅṅakaiyār. Below the inscription are sculptures of two lamp-stands.
543	On the north wall of the central shrine in the Bīlvavananatha temple in the same village.	Pandya ..	Jajavarman [alias?] Tribhuvanachakravartin Kulasekharadeva.	18th year ..	Do. ..	Registers a sale of land by a Brāhmana resident of Ālvār-Mānabharanamaṅgalam to the temple of Sivalla-Ichchura-mudaiyār which had been built by a certain Pemma-Nayan alias Iruṅṅolan, a native of Pattamadai the eastern hamlet of Seravanmādevi-ohaturvōḷimāṅgalam in Mulli-nādu.
544	On the same wall	Do. ..	Kulasekharadeva	13 + 8th year ..	Do. ..	Gift of 8 ānai-achchu by Ganapati Sadaiyan alias Jayapalan, a Saliya resident of Pūṣapukudi alias Varuṅṅappādi-nagara in Parṭṭaśū-nadu, for a perpetual lamp to the temple of Sivallava-Iśvaramudaiyār at Pattamadai alias Seyapadai-mūḷur, the eastern hamlet of Seravanmādevi-ohaturvōḷimāṅgalam in Mulli-nādu.
545	Do. .. .. .	.....	.....	... 1st year ..	Do. ..	Fragment. Records the gift of one achchu for a lamp.
546	On the west wall of the same shrine ..	.....	.....	18 + 1st year ..	Do. ..	This is the ulvari entry of the gift of land made tax-free by royal order for the daily offerings of the god and goddess in the temple of Sivalla-Ichchuramudaiyār consecrated by Pemma-Nayan alias Iruṅṅolan at Pattamadai.
547	On the same wall	Pandya ..	Jajavarman alias Tribhuvanachakravartin Kulasekharadeva.	13 + [1]st year	Do. ..	Gift of motey for worship to the temple of Sivallav-ichchuramudaiyār-Nayaiyār by Vikramasingadevai, a native of Tiravindalar in Mūḷalai-kōṭṭam.
548	Do.	Do. ..	[Kula]śekhharadeva	13 + 1 + 1st year, Āḍi.	Do. ..	Gift of 8 achchu by a lady resident of Solakulāntaka-ohaturvōḷimāṅgalam, for providing offerings to the image of Pallaiyār set up by her in the temple. Another gift made by her sister is recorded in the same inscription.
549	On the south wall of the same shrine ..	.....	Tribhuvanachakravartin Kōṅērinmōḷi-kōṇḍāṅṅ.	13 + 1st year ..	Do. ..	Registers that at the request of Malavarayan the king issued an order to make rent-free a gift of land for daily offerings to the god and goddess in the temple of Sivallava-Iśvaramudaiyār at Pattamadai, which was set up by a certain Pemman-Nayakannar Iruṅṅolan; see No. 546 above.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
550	On the same wall	Pandya ..	Jajavarman alias Tribhuvanachakravartin Kulasekharadeva.	13th year and 148th day.	Tamil ..	Incomplete. Begins with the introduction of the king from his throne called Malavarayan in his palace at Madura east of Madakkulam, gave at the request of Malavarayan his assurance that the land, granted as karamai by the assembly of Saravamahadevi-chaturvedimangalam for the daily worship in the temple of Srivallabhotharamudaiyar at Pattamadai, would be made tax-free; connected with Nos. 546 and 549.
551	Do.	Do. ..	Do. do.	9 + 3rd year, Mésa, 4, 6u. di. dvadas, Monday, Rohini.	Do.	Begins with the same introduction. Gift of land by the big assembly of Saravamahadevi-chaturvedimangalam for the daily offerings in the temple of Srivallava-Isvaramudaiya-Paramasvamin and in the shrine of Ayirattenna-tiruppalliyarai-Nachchiyar at Pattamadai.
552	On the east wall of the mandapa in front of the same shrine.	Do. ..	Maravarm in alias Tribhuvanachakravartin Kulasekharadeva, 'wh. was pleased to take all countries.'	3[3]rd year, Vrisohika, 2[7], 6u. di. ekadas, Wednesday, Aśvini.	Do.	Damaged. Gift of 4 aichu for a lamp to the temple of Srivallava-Isvaramudaiya-Nayanar by one of the merchants of Ulaguyavandapandyanallur. The Siva-Brahmanas of the temple agreed to maintain the lamp from the accruing interest.
553	On the same wall	Do. ..	Maravarm in alias Tribhuvanachakravartin Sundara-Pandyadeva, 'who was pleased to distribute the Chola country.'	1[1] + 1st year	Do.	Unfinished and damaged
554	Do.	Do. ..	Maravarm in alias Tribhuvanachakravartin .. .. .	....	Do.	Built in at the end and damaged. Seems to record a gift of money for a lamp. Signed by Srivallava-Brahmadharayan.
555	On the north wall of the same mandapa	Do. ..	Kulasekhara .. .. .	....	Do.	Fragmentary. Contains portions of the introduction of Jajavarman Kulasekhara I which begins with the words <i>சீவ சிவ</i> etc.
556	On the west wall of the same mandapa ..	Do. ..	Sundara-Pandya .. .. .	....	Do.	Damaged. Gift of land as a <i>santānāchchaman</i> to a Siva-Brahmana of the temple of Srivallava-Isvaramudaiya-Nayanar at Pattamadai for the services he rendered to the temple by securing through V. narajendrasola-Valluvanadaiyan, some royal grants from king Sundara-Pandya, for conducting festivals in the temple. The santānāchchaman was granted by the Sri-Rudras and the Mahesvaras of the temple.
557	On the same wall	Do. ..	Jajavarman alias Tribhuvanachakravartin Vira-Pandyadeva.	3rd year, Margasi.	Do.	Damaged. Registers that the Sri-Iudras, Sri-Mahesvaras and the Devakannus of the temple of Srivallava-Isvaramudaiyar at Pattamadai granted 1 ma of land and certain privileges in the temple to the temple, dancing girl Uyyavanda! A jagiyasodi alias Virasekharanangai, for enacting the drama on some festival days.
558	Do.	Do. ..	Maravarm in alias Tribhuvanachakravartin [Konerimma]kondei Kulasekharadeva.	9th year, Saturday, Visakha.	Do.	Built in at the end and bottom. Seems to record a gift of land.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
559	On the south wall of the same mandapa ..	....	Tribhuvanachakravartin Kōnerimmēl-kopḍai.	11 + 1 + 1st year	Tamil	Registers the royal order issued at the request of Maḷavarayan to grant some land at Seyapadainallur and Deśimānikka-mallur with all income as tax-free devādāna, to the temple of Sivalisuramudaiyar, to register the same in the ulvari and to report. The income was for the purpose of providing offerings and maintaining the festival of Paṅguni-Utiram, his birth-day asterism, instituted in that temple by Virarājendrasōla-Valluvanāḍaiyar; compare No. 556. The actual order was issued on the 1919th day after the 11th year.
560	On the same wall	Pandya	Maḡavarman alias Tribhuvanshakravartin Sūntara-Pandyadeva.	Do.	Do.	Regisr with the introduction (Lover 556), etc. The king being seated on the throne called Maḷavarayan in his palace at Maḍurai east of Madakkulam is stated to have promised the gift of the lands mentioned in 559 above. The festival Paṅguni-Utiram was instituted to celebrate the birth-day star Utiram of Virarājendra-Valluvanāḍaiyar and the land given at the two villages formed part of the maintenance of the paḍiyilar of those villages.
561	Do. .. ..	....	....	Do.	Do.	Registers the entry in ulvari of the grant of land made by Irasiṅgaṅ Vikiraman alias Virarājendrasōla Valluvanāḍaiyar of Kāritṭurai in Malai-maḍalam.
562	Do.	Pandya	Maḡavarman alias Tribhuvanachakravartin Sūndara-Pandyadeva.	11th year	Do.	Gift of Luchchu for a lamp by a private individual. (Quotes the 6th year of Periyānāyṅar Kulasēkharadevar.
563	On a flat slab set up in the prakara of the same temple.	....	....	....	Do.	This sacred flower-slab is the gift of Sūryadevaḷ Ambalavar alias Kulaśēkhara-Muvēndavēḷar.
564	On the north wall of the central shrine, in the Venkatachalapati temple at Kattisulindamangalam.	....	....	Kollam 577, Avani, 10 tedi, su. di. Friday, dasami, Srivatu.	Do.	Registers the consecration of certain persons, men and women, as servants in the temple of Teṅ-Tiruvēṅgāda-Vinnagai-Emberuman in Teṅ-Tiruvēṅgādam alias Amararājapuri-chaturvēdimangalam in Mulli-nāḍu. These had also to do service in the maṭha attached to the temple) under orders of the assistant manager (śrikārya-śiṣyau).
565	On the same wall .. ..	....	....	....	Do.	Incomplete. Records the appointment of a certain Teṅ-Tiruvēṅgādamaiḷkkan as the musician of the temple, stipulating that herself and her two brothers should be the hereditary servants of the temple.
566	On the west wall of the same shrine ..	....	....	Kollam 574, Mēsha, [1] tedi, ba. paṅḍhami, Thursday, Mula.	Do.	Unfinished. Refers to the repairs and reconstruction of the temple of Teṅ-Tiruvēṅgāda-Vinnagai-Emberuman at Bha-vandāśini-tirṭha on the southern bank of the big river Tap-Porundam (i.e. Tambraparai), worshipped (in early times) by the sage Kōmaśa-maharshi. The lands belonging to the temple were placed in the hands of a certain Mukunda-manda-Sripāda and the chief Mārānda-Viḷḷai of Jayasimha-nāḍu, for being managed and used for the temple and the maṭha. Refers also to three women-servants to do service in the temple and in the maṭha.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
567	On the south wall of the same shrine ..	....	....	Saka Nartoloka (i.e., 1320), Mithana.	Grantha	Registers the repairs and the reconsecration of the temple of Venkateswari by the yati Mukundananda.
568	On the same wall	Pandya ..	Kulasēkharadeva, 'who was pleased to take all countries.'	2[9]th year ..	Grantha and Tamil.	Records that the vimāna (central shrine) was repaired by the Lāja. Pittās-Rahutar son of Kalās-Rahntar. The Sanskrit portion says that in the 30th year of Kulasēkharadeva the temple of Venkateswari on the bank of the Mautikavahini (i.e., the Tāmaraparai) was rebuilt.
569	Do. .. .. .	....	....	Kollam 593, Tai, 3 tedi, ba. di. shashthi, Wednesday, Hasta.	Tamil	Registers that seven persons, both men and women, were appointed for hereditary service under the orders of srikarya-sishya in the temple and in the matha of Ten-Tiru-veṅgaḍa-Vinagar-Emberuṅṅai in Ten-Tiruveṅgaḍam alias Amaraṅgarajapuri-chaturvedimangalam in Muḷli-nadu.
570	On the east wall of the maṅḍapa in front of the same shrine.	Pandya ..	Maṅavarman alias Tribhuvanachakravartin Sundara-Pandyadeva, 'who was pleased to distribute the Chola country.'	14th tedi, sa. di. .. . Rōḍipt.	Do	Incomplete fragment.
571	On the west wall of the same maṅḍapa .	Do.	Jatavarman alias Tribhuvanachakravartin Kulasēkharadeva.	9 + 3rd year, Makara, 5 tedi, sa. di. tṛitiya, Monday, Uttirattadi.	Tamil about 13th century).	Gift of 3 anai-chelu by a merchant residing in the street called Ulaguṅṅavandi-Pandyaperunderu, in Kalisayamaṅḍalam for providing the kitchen requisites in the temple at Ten-Tiruveṅgaḍam the eastern hamlet of Sōravayamahadevi-chaturvedimangalam in Muḷli-nadu.
572	On the south wall of the same maṅḍapa ..	Do	Maṅavarman alias Tribhuvanachakravartin Sundara-Pandyadeva.	11 + 1 + 1st year, Simha, 16 tedi, di. chaturdasi, Friday, Dhanishtha.	Tamil	Fragment. Mentions the temple of Ten-Tiruveṅgaḍam in Kalisayamaṅḍalam.
573	On a side wall of the verandah to the right of entrance into the prakara of the same temple.	....	....	Saka 1467, Visvavasu, Asvadhā, ba di., 10, Friday	Telugu	Built in at the end. Mentions the sons of the Mahamaṅḍalēśvara Rāmarāja-Timmarāja, viz., Tiruma[ra]jēśvara-Maharāja, Viṭhaleśvaradeva-Maharāja, Chinnā-Timmaradeva-Maharāja, Papa-Tim[maradeva]-Maharāja. Records that a certain Nārayana son of Chikarasa visited the temple of Tiruveṅgaḍalātha at [Karucheri]maṅḍalam, set up a shrine of Lakshmi-Nāryana in that temple for the merit of his wife and his master Rāmarāja-Timmarāja and provided for offerings.
574	In the same place; left of entrance ..	....	....	Saka 1467, Kollam 700.	Tamil	Built in and damaged. Mentions the Mahamaṅḍalēśvara Rāmarāja-Viṭhaleśvara [deva] Timmaraya [rāja], and records a gift of land for daily offerings to the temple of Ten-Tiruveṅgaḍanātha.

B.---Stone inscriptions copied in 1916---cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
575	On a slab built at the entrance into the same temple.	..	....	Viśvāvasu, Śrāvana, [su.] 10, Kollam 720, Ādi, 20.	Tamil and Telugu.	Refers to the worship of Tiruveṅkaṇātha at Kulasekharā-maṅgalaṃ by Chikkaṇṇayya Nārāyaṇa. The Telugu portion calls the same person Nāyaṇapa son of Chikarasu and states that he visited the temple of Tiruveṅkaṇātha as the trustee (starapati) appointed by Yera-Timmarāju.
576	On the east wall of the prakāra of the same temple.	..	....	Kollam 588, Makara, 10 tēdi, su. di. tṛitīya, t̄hursday, Śatabhishaj.	Tamil ..	Incomplete. Registers that Mukundananda-Srīpāda, a teacher in the line of Paramahansa Parivrajākāchārya Devendra-puri, appointed one of his capable pupils to manage the business connected with the temple of Teṅ-Tiruveṅkaṇā-mudaiya-Nāyaṇar and his own maṭha. The circumstances under which the new appointment was made are given in full detail and suggest that the recommendations of a sabhā superseded the choice of an individual.
577	On the same wall .. .. .	..	....	Kollam 720, Sittirai, 21 tēdi, ba. di. sapṭami, Friday, Sūla-yōga, Gaja-karāṇa, Pushya.	Tamil and Telugu.	Registers that a certain Appai-Ayyaṅgar came to Teṅ-Tiruveṅkaṇāmaṅgalam alias Amaraṇāya-chaturvedīmaṅgalam as the sthānāpati of the temple on behalf of king Eṅga-Timmarāja, planted the dhvajastambha, (covered it with) copper, presented the garuda-vehicle, set up the images of 11 Ājvars and gave a silver vessel. A Telugu inscription of three lines below supplies the date Viśvāvasu, Ashāḍha ba. di. 12 and refers to the same facts.
578	Do. .. .. .	..	....	Kollam 522, Paṅguni, 11 tēdi.	Tamil ..	(Gift of two washermen to the same temple. V
579	Do. .. .. .	..	....	Kollam 6[8]6, Karttigai, 27 tēdi, su. di. [tra]yodasi, Sunday, Rōhini.	Do. ..	Gift of paddy for providing offerings on special festival days in the month of Karttigai in the temple of Teṅ-Tiruveṅkaṇāmaṅgalam alias Amaraṇāya-chaturvedīmaṅgalam, a brahmadēya in Muḷḷ-nādu, in the presence of Śri-Saṅkarananda-Srīpāda of the maṭha and the temple servants.
580	Do. .. .. .	..	....	Kollam 574, Mīna 21, su. di. daśami, [Monday], Pushya.	Do. .	Fragmentary. Mentions the reconsecration of the temple of Teṅ-Tiruveṅkaṇāmaṅgalam on the south bank of the river Tappor-undappērāru (i.e., Tauraparni).
581	Do. .. .. .	..	....	Kollam 747, Āni, 1[9] tēdi, ba. di. dvitīya, . . . day, Śubha-yōga Sindhakarāṇa, Pūrvaśāḍha.	Do. ..	Gift of paddy for conducting worship on the days of Saṅkṛanti in the temple of Teṅ-Tiruveṅkaṇāmaṅgalam-Nāyaṇar, by a resident of Kulasekharāmaṅgalam.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
582	On the same wall . . . . .	. . . . .	. . . . .	Kollam [6159] Masi, 6u. di. Friday, Mṛigaśirsha. Śaka Māsa-lōka (i.e. 1375), Kollam 629, Vriścika, 9 tedi, 6u. di. 7. Wednesday, Sravana.	Tamil	Built in at the end. Gift of money by a native of Malai-mandalam for providing offerings in the temple of Teṅ-iruvēṅ-gadamudaiya-Nayanār.
583	Do. . . . .	. . . . .	. . . . .	Saka 1468, Kollam 722, Parabhava, Margaḥi, 8 tedi, 6u. di. paurṇami (fullmoon), Monday, Śobhana-yōga, Rōhini.	Tamil and Grantha.	Registers that the saint Mukundananda-Puri the pupil of Paramahansa Parivrajakacharya Amaraḥari-Sripada was pleased to declare that all the property of the matha be amalgamated with that of the temple and that these together with the jewels of gold and silver, vessels, coins, utensils, valuable cloths, etc., of the matha be in the enjoyment of the temple. Some stipulations were also made for the auditing of accounts and providing maintenance for the śiṣyas of the matha.
584	Do. . . . .	. . . . .	. . . . .	Kollam [609] Avari, 18 tedi, 6u. di. pañchami, Monday, Pushya, 9th year, Sittirai.	Tamil	Singarayyan son of Ayalur-Tata-Appaiyanagar, the sthānā-pati of the temple under the Mahanandalēsvara Rāmarāja Chinnā-Timbayadēva-Maharāja visited the temple and gave to Teṅ-iruvēṅgamudaiya-Nayanār some lands of his own at Mullippallam Mallasamudram alias Virakōraja-chaturvēṅgamāḡalam the western hamlet of Sivaḥavamaṅḡalam in Kīlvēmba-nadu and the taxes of Kalisekharamaṅḡalam which he had obtained as a gift from Rāmayarimattiruvadi-pandaram of Jayasimha-nadu. The taxes are all enumerated.
585	On the north wall of the same prakāra . . . . .	. . . . .	. . . . .		Do	Registers the assignment of certain persons, men and women, as temple servants.
586	On the north wall of the central shrine in the Sundarēsvara temple in the same village.	Pāndya	Jatavarman alias Tribhuvanachakravartin Vira-Pandyadēva.		Do.	Gift of 2 acholu by a merchant residing at Kottāru in Malai-mandalam, for maintaining a lamp near the images of the goddess and of Vinayaka set up by himself in the temple of Kāna-laiya-Pāndiavarāmudaiya-Nayanār in Kaliseyamaṅḡalam the eastern hamlet of Sēravamaḡadevi-ohaturvēḡdi-maṅḡalam.
587	On the same wall	Do.	Maḡavarman alias Tribhuvanachakravartin Kulesēkharadēva.	3rd year	Do.	Unfinished. Seems to register a gift of land to the image of Kshetrāpala-Pillaiyar in the temple of Kānavaiya-Pāndiavarāmudaiya-Nayanār at Kaliseyamaṅḡalam set up by a certain Imṡeytaruvāḡ-Nambi alias Viruṡōja-Mūvendavēḡḡan of Viḡattūr near Kaliseyamaṅḡalam.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty	King.	Date.	Language and alphabet	Remarks.
588	On the west wall of the same shrine	Pāṇḍya	Jatavarman alias Tribhuvanachakravartin Vira-Pāṇḍyadeva, who was pleased to take the Chola country, Iṅam (Ceylon) and the crown and the crowned head of Savagan.	10th year	Tamil	Gift of paddy from the fields of kudimakkal, in pura-parru, vēṭṭakkara-parru, irāhmaṇu-parru, padai-parru and nāraṅgal of the village, by the members of the ur (assembly) of this village, for repairs (tiruppari) to the temple of Kāṇaviyā-Pāṇḍi-Iṅaramudaiya-Nayanār at Kalijyamānāgalam in Muḷli-nadu.
589	On the south wall of the same shrine	Do.	Maṅavarman alias Tribhuvanachakravartin Kulasekhara.	3rd year, Avani.	Do.	Built in in the middle and unfinished. Gift of land for offerings to the image of Vighna-Vinayaka-Pillaiyar in the temple at Kalisēmaṅgalam by the big assembly of Sēravān-mahādēvi-chaturvedimaṅgalam.
590	On the same wall	Do.	Do. do	Do.	Do.	Unfinished. Refers to the same gift and states that the image of Vighna-Vinayaka-Pillaiyar was set up in the temple of Kāṇaviyā-Pāṇḍi-Iṅaramudaiya-Nayanār by a certain Uḍaiyaṅḍal one of the servants of Agappariyaram.
591	On the east wall of the maṇḍapa in front of the same shrine.	....	....	Kollam [9]90, Sittirai, 15 tedi.	Do.	In modern characters. Gift of 64 cents of land in the village of Karisūṇḍamaṅgalam and Keśavasamudram by būrya-mūrtiya-Pillai son of Sitarānu-Pillai of the latter village, for midnight worship in the shrine of Kanakasabhapati. Much damaged. Refers to the celebration of the ceremonies of <i>karshana</i> , <i>kumbhābhishēka</i> and <i>biḷappraśishēka</i> .
592	On the same wall	....	....	[Saka] 1609, [Krodhana], Maṣi, 10 tedi, Mīnā-jagna.	Do.	
593	On the north wall of the Sundara-Nayaki-Amman shrine in the same temple.	Pāṇḍya	Jatavarman alias Tribhuvanachakravartin Sundara-Pāṇḍya	[4]th year, Sittirai.	Do.	Damaged. Registers that the villagers of Kalisēyamaṅgalam assembled as an agreed to give 3 kalam on each ma of harvested land in lieu of the taxes (ipai) ordered to be remitted by the king in favour of the temple.
594	On the east wall of the maṇḍapa in front of the same shrine.	....	....	[Kollam] 617, Sittirai, 16.	Do.	Gift of land for worship and offerings to the temple of Kāṇaviyā-Pāṇḍohorānūḍaiya-Nayanār in Kalisēkara-maṅgalam the eastern hamlet of Sēravānmahādēvi-chaturvedimaṅgalam. Mentions the asterism Bharani in the month of Sittirai, on which the donor was born. Signed by Mattandan Sivindirānūḍaiyan.
595	On the north wall of the same maṇḍapa	....	....	Kollam 616, Raudri, Chaitra, 6u. di. 15, Svati, Sunday, Rishabha.	Kanarese	Damaged. Registers that a certain person the son of Saṇāsi Vireppa built a shrine for Ajāgila-Jiya (?) in the temple of Kāṇa-Pāṇḍēsvara, repaired the sikhara and other parts of the temple, secured for it 3 ma of land at Charuṁbhādēvi with the permission of (king) Udayamartapda-Sivāpapura (Sri-Ramavarman?), gave a perpetual lamp and servants and arranged for worship.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
596	On the west wall of the central shrine in the Adityavarunesvara temple at Melachchevval.	Pandya	Maṣavarman alias Tribhuvanachakravartin Sundara-Pandyadeva, 'who was pleased to take the Chola country.'	5 + 1st year	Tamil	Begins with the introduction of the Damaged Stones missing at the end. Records that at the request of Srikanthamudaiyan, a native of Tirunelveli in Kij-Vembai-nadu, the king made a rent-free gift of land in Doyamakkamallur in Mulli-nadu for the daily offerings and worship in the temple of Madurai-udaiya-Iṣvara-mudaiyar built by him at that village.
597	On the south wall of the same shrine ..	....	....	....	Do.	Built in at the end. Seems to record the gift of kadamai on an oil-mill, for maintaining a lamp in the shrine of the goddess in the temple at Deṣamnikkanallur in Mulli-nadu.
598	On the south wall of the mandapa in front of the same shrine.	Vijayanagara.	Mahāmandalēsvara Rāmarāja-Viṭṭhaladeva-Maharāja Chinnu-Timmayadeva-Maharāja.	Sāharana, 11 Aṣṣi, and tedi, [Kollam] 726.	Do.	Gift of land for conducting offerings and worship on the two festivals in the months of Sittira and Aṣṣi in the temple of Adityavannichechuramudaiya-Nayinar at Seval alias Virakeralanallur in Mulli-nadu, by Murtti-Nayaka, an agent of Rāmappa-Nayaka and Kadaikkūṭṭa-Sovagapperumal, (on behalf) of the king.
599	On the same wall	Do.	Virapratāpa Sadaśivadeva-Maharāja ..	Saka 1472, Sādharaṇa, Kanya, 6u. di. dvadas, Monday, Satabhishaj. Kollam [6]90, Purattadi, 27 tedi.	Do.	Gift of a devadana hold (paṭṭayan) of land in Deṣi, Seval and other places in lieu of an annual income of paddy to the temple of Adityavannichechuramudaiya-Nayinar at Seval alias Virakeralanallur in Mulli-nadu, by Visvanatha-Nayaka, the agent of the Mahāmandalēsvara Rāmarāja Viṭṭhaladeva-Maharāja, for the merit of the latter.
600	On the wall of the west verandah in the first prakara of the same temple.	..	....	Kollam [6]90, Purattadi, 27 tedi.	Do.	Built in by a cross wall at the beginning. Gift of land in 'Tiyagapattijavattiri-paru near Seval for conducting special offerings and worship on Sittira Puradam and Bhurani festivals in the temple of [Adityavannichechuramudaiya-Nayinar. Gives minute details of land-extent in symbols.
601	On the same wall .. .. .	..	....	[Kollam ?] 690	Do	Partly built in at the beginning and incomplete. Gift of land in Kodaiur and other villages for conducting worship to the god on the Sva'i day in the month of Aḍi and on Sivanātri, and the worship of the goddess Tirumla-Sundari-Naicheiyar in the temple, on the Tiruvādirai day in the month of Margaḷi.
602	On the wall of the south verandah in the same prakara.	Trāḍavā.	Vira Keśava(?)	Kollam 691, Purattadi, 2 tedi Saka 142[18], Kollam 682, Tui, 15 tedi, ba. di. trayodasi, Monday, Puravashadha	Do.	Records the reconsecration of the temple of Uḷaiyavar at Seval alias Kāṣṣi-viṭṭhaladeva-chaturvedinaganam, on its being resented during the occupation of the Mahāmandalēsvara for some time, by Muṭṭachechal Kandaḷi Kōralar of Muḍiyur-Iḷlam in Kurakkōni-Kollam. He is stated to have renamed the village as Virakeralanallur, to have started the repairs in Kollam [6]62 and to have constructed the whole temple from upana to stupi, to have founded a shrine for the goddess commencing with the karshana ceremony and to have built the other portions such as the naha-mandapa, sōpāna etc. He also appointed temple accountants, servants etc., with certain privileges and provide for the daily worship and festivities in the temple, by grants of lands.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
603	On the same wall .. .. .	..	....	Śaka 1428, Kollam 682, Tai, 15 tedi, ba. di. trayō- dasi, Monday Pūrvashādhā. Śaka 1482, Kollam 686, Māsi, 20 tedi, ba. di. tritiya, Sat- urday, Hasta. Śaka 1482, Kollam 686, Māsi, 20 tedi, ba. di. tritiya, Saturday, Hasta.	Tamil ..	Registers the appointment of Kōralaṅ Martāṅḍan the first kuḍi among the Kaikkōlas, as the accountant in the temple of Adityavarasvaramudaiya-Nayinār at Sevval alias Virakōralanallūr, with all privileges by Kaṅḍaṅ Kōralaṅ mentioned in No. 602 above.
604	Do. .. .. .	..	....	Śaka 1482, Kollam 686, Māsi, 20 tedi, ba. di. tritiya, Sat- urday, Hasta. Śaka 1482, Kollam 686, Māsi, 20 tedi, ba. di. tritiya, Saturday, Hasta.	Do. ..	Repeats the facts mentioned in No. 602 and registers the appointment of Sattakkuṭṭi the daughter of Eṅṅāchōhiyar, a dancing girl of Vira-Pāṇḍiōchuvaramudaiya-Nayinār at Kaṅḍamanāṅgalam in Arudagūṇa-valanāḍu, and her party to the first kuḍi prescribing certain duties and specifying the emoluments.
605	Do. .. .. .	..	....	Śaka 1482, Kollam 686, Māsi, 20 tedi, ba. di. tritiya, Saturday, Hasta.	Do. ..	Do. Registers the appointment of a daughter of Sattakkuṭṭi and others as the second kuḍi in the same temple.
606	Do. .. .. .	..	....	Kollam 690, Māsi, 20 tedi, śū. di. tritiya, Thursday, Siddha-yōga, Uttara-Bha- drapada.	Do. ..	Registers the order of the temple, that the first kuḍi Ayyana-yināl should receive 4 nālī of cooked rice each day. Also registers the order of the king to assign 4 nālī of cooked rice daily to a certain Kōralaṅ Martāṅḍan from the offerings made to the god Adittavarasvaramudaiya-Nayinār at Sevval at the service called Vira-Pāṇḍiyan-sāndi.
607	On a slab set up in the east verandah of the same prakāra.	..	....	..	Do ..	This saved flower-slab is the gift of Śani-Periyāṅ alias Munaiyadaraiyattāṅḍan, a [gold]-smith of this village.
608	On a pillar at the entrance into the same prakāra.	..	....	Kollam 754, Ani 27, bright half, Thurs- day, Pushya. Śaka 147[2], Sādhārāṇa, Kanya, śū. di. dasami, Friday, Ut- tarashādhā.	Tamil verse	Records that Kayilayan Matāṅḍan, son of Maṅḍai-Anantaṅ, had a maha-torapa lamp cast and set up in the sannadi-mandapa of the temple of Adittavarasvaramudaiya-Nayinār.
609	On the north wall of the kitchen in the Navanīta-Krishna temple in the same village.	Vijayanagara.	Virapratapa Sadāśivadeva-Maharaya ..	..	Tamil ..	Records the remission of certain taxes due to the king on lands in Tiyāḡapaṅḡavanēri and other villages belonging to the temple of Śrī-Krishna on the east side of Sevval alias Virakōrala-ōhaturvōdimaṅgalam in Muḷli-nadu, for offering cakes daily to the god, by Uddapḡar an agent of Viśvāta-tha-Nayaka, for the merit of the latter.
610	On a pillar set up behind the central shrine in the Pranavēśvarasvamin temple at Omanallūr.	..	....	Nāḷa, Kartti- gai, [2]7.	Do. ..	Modern. Records a sarvamānya gift of two tanks to the temple of Piranavēśvarasvami.
611	On two pieces of stone preserved in the Sokkanāthasvamin temple at Desama-nikkam.	..	....	[Kollam] 818, Vaigasi, 10 tedi.	Do. ..	Records a gift of land for conducting the Viḷḷapōsai in the temple of Sokkanāthasvamin at Desamanikkannallūr.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
612	On the north wall of the central shrine in the Ammanathasvamin temple at Ser-madevi.	Chola-Pandya.	Jatavarman alias Sundara-Chola-Pandya.	13th year	Tamil	Sale of land by the big assembly of Nigarisoja-chaturvedimangalam to the temple of Srikailesam-Udaiyar of this village.
613	On the same wall	Do.	Maravarman alias Udaiyar Sri-Parakrama-Chola-Pandya.	4th "	Do.	Damaged. Gift of money by a certain Yogudeva and (his wife) Somadevi of Kasimiri, dōsa for maintaining a lamp in the temple of Kailayamudaiyar at Nigarisoja-chaturvedimangalam a brahmadeya in Mulli-nadu a sub-division of Uttamasoja-valanadu in Rajaraja-Pandinadu.
614	Do.	Chola	Parakesarivarman alias Rajendra-Chola-deva.	6th "	Vatteluttu	Begins with the introduction of Ser-madevi etc. Gift of the right of hereditary karāma over a devadana tank to the merchant Mannor-kadap alias Tirunlakapda setti, of Najarajendrasoļipparam, by the assembly of Nigarisoja-chaturvedimangalam a brahmadeya of Mulli-nadu in Rajaraja-maṇḍalam. The merchant was required to pay 2 kaṣu to the temple of Kailayamudaiyar as ulavukāsu on each vēli of land.
615	Do.	Chola-Pandya.	[Jatavarman alias Udaiyar Sri-Sundara-Chola-Pandya.	1[0]th "	Tamil	Incomplete and stones missing. Mentions the temple of Solendrasinga-lvaramudaiyar.
616	Do.	Do.	[Maravarman alias Udaiyar Sri-Vikrama-Chola-Pandya.	25th "	Do.	Damaged. Gift for a lamp in the temple of Kailasamudaiyamaḍavar at Nigarisoja-chaturvedimangalam.
617	Do.	Do.	Jatavarman alias Udaiyar Sri-Sundara-Chola-Pandya.	23rd "	Do.	Incomplete and damaged. Records a sale of land by the assembly of Rajaraja-chaturvedimangalam a brahmadeya in Mulli-nadu a sub-division of Mudigonda-soja-valanadu of Rajaraja-Pandinadu, to the temple of Kailasamudaiyar in Nigarisoja-chaturvedimangalam a brahmadeya in Mulli-nadu a sub-division of Uttamasoja-valanadu. In the beginning of the record is found an unfinished historical introduction of Rajendra-Chola.
618	Do.	Do.	[Jatavarman] alias Sundara-Chola-Pandya.	14th "	Do.	Registers the gift of half a lamp by a lady to the same temple. Two other fragmentary records of the same king are found on these stones.
619	On the north, west and south walls of the same shrine.	Do.	Udaiyar Sri-Sundara-Chola-Pandya.	17th year and 7th day.	Do.	Stones missing at the end. Seems to record the remission of taxes with effect from the 16th year of reign, on some lands at Kallur in Mōl-Vomba-nadu in Mudigonda-soja-valanadu, in favour of the temple of Kailasamudaiyamaḍava, by the king when he was seated in the [western] hall of his palace at Rajendrasoļipparam, at the instance of his maternal uncle (annap). Mentions the items of money-income, viz., alagerudu-kučhikkāsu, kaṭhierudu kaṣu and urkkalaṅṅu and refers to a number of officers of the king. The land received the new name of Sivapadasōkharanallār.
620	On the west wall of the same shrine	Do.	Maravarman alias Udaiyar Sri-Vikrama-Chola-Pandya.	[2]2nd year	Do.	Incomplete and damaged. Records the gift of sheep for half a lamp in the temple of Sri-Kailasamudaiyamaḍava, by a certain Kuditaṅgi Sōṅ[go]di a resident of the (quarter) Seramaṅar-veḷam.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet	Remarks.
621	On the south wall of the same shrine ..	Chōla-Pandyā.	Jatavarman alias Udayar śrī-Sundara-Chōla-Pandyādēva.	12th year ..	Tamil	Same as No. 193 of 1895. Registers that the Śiva-Brahmanas of the Aganāligai received 56 kasu from a certain Śrīkaṅṅṅha Panodarabhatṭa and agreed to burn a lamp in the temple of Kaylāyamudaiyar. Mentions the temple of Nōlēndira-siṅga-Isvaram.
622	On the same wall	Do.	do	1[7th] ..	Do.	Beginning and end lost. Gift of 50 sheep for a perpetual lamp and a twilight lamp to the temple of Kaylāsamudaiya-Mahādēva.
623	Do.	Do.	Maṅavarman alias Udayar .. ..	.....	Do.	Fragmentary. Records a gift of 50 cows for two lamps by Ulagudaiyal, . . . the queen of [Rājendra-Chola I] who took Gaṅgai, Kūṭaram and the eastern country.
624	Do.	Chōla ..	Rajarājadēva (I)	24th year ..	Vaiṭṭeluttu ..	Do. Contains part of the introduction to the temple etc.
625	Do.	[Chōla-Pandyā].	Jatavarman alias Udayar .. ..	.....	Tamil ..	Do. Records a gift of 50 sheep for a lamp to the temple of Kaylāyamudaiya-Maha[deva].
626	Do.	Chōla ..	[Rajarāja I]	23rd year ..	Do. ..	Do. Records a gift of sheep for a lamp to the temple of Kaylāyattalvar and mentions a village by name Idaiyarrumai[ḡalam].
627	Do.	Chōla-Pandyā.	[Māra]varman alias Udayar [śrī-Vikrama]-Chōla-Pandyādēva.	25th	Do. ..	Gift of 25 cows for a lamp by a certain [Danda]nāyakam Parakrama-Narayana-Brahm[āthi]-rajai, to the temple of Kaylāsamudaiya-Mahādēva.
628	Do.	Do.	Maṅavarman alias Udayar śrī-[Vikrama]-Chōla-Pandyādēva.	21st	Do. ..	Damaged. Gift of cows for a lamp by a Brīṭhmanu lady.
629	Do.	Chōla ..	Rajarājakesarivarmā alias Rajarājadēva (I).	27th	Do. ..	The Aganāligai Śiva-Brahmanas of the Nōlēndrasīṅga-Isvara temple gave an agreement on receiving 12 old kasu that they would burn a perpetual lamp in the temple of Kaylāsatṭalvar.
630	Do.	Chōla-Pandyā.	Jatavarman alias Udayar śrī-Sundara-Chōla-Pandyādēva.	1[9]th ..	Do. ..	Order of the revenue officers (pūravavari-tuṅkalatāṭṭar and varippottagannudaiyar) stating that the ten individuals who had the kāpi of the 2 veḷis of temple-lands at Kallur, under name Śivapadasakharanallur had relinquished them in favour of the temple servants and that these latter would thenceforward cultivate them. The term Manavira-Parāntaka occurring in the inscription appears to have been a surname of the king.
631	On the east wall of the mandapa in front of the same shrine.	Pandyā ..	Jatavarman alias Tribhuvanachakravartin śrī-Kulasaktharadēva.	4th	Do. ..	Gift of 25 sheep for a lamp to the temple of Kaylāsamudaiyar at Śeravaimahādēvi-chaṭturvēdim-aṅḡalam by a dancing girl attached to the temple of Tiruvīdai-kōṭṭāmmudaiya-Mahādēva at Kūṭattir in Kīlī-Vēmba-nādu
632	On the same wall	Do. ..	Do. do.	Do. ..	Do. ..	Gift of 50 sheep for a lamp and of a lamp-stand to the temple by a dancing girl. Mentions the weight: 5 soles (tulakkōl) called kaylāsamudaiyaṅ.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
633	On the same wall	Pāndya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva (I)	13+3rd year, Kanni, 28 tedi, su. di. pañchami, Monday, Jyeshtha.	Tamil ..	Damaged and stones out of order. Records a gift of money to a certain Naratōnga-Vachchiyamāyan for conducting offerings and worship in the temple. Mentions the community called Abhimānabhusuāṅ-terinda-Kaikkōlar.
634	On the north wall of the same mandapa ..	Do. ..	Do. do.	13+4th year ..	Do. ..	Records the gift of taxes (kadamai) on certain lands for supplying one stone daily towards alaiyōru in the ford of the god's sacred bath.
635	On the same wall .. .. .	.....	.....	11th year, Puraṭṭadi.	Do.	Stones out of order. Gift of land by purchase for a flower-garden to the temple of Kailāsamudaiya-Nayanar by one of the Andars of the temple. The land formed part of the udira(rudhira?)ppaṭṭi of the Kaikkōla-sōnapatis, at Idai-gal on the north bank of the river.
636	Do. .. .. .	.....	Tribhuvanachakravartin melkonḍaṅ.	20+1st year ..	Do. ..	Assignment of certain taxes on temple-lands to provide for offerings, saudal and clothes to the goddess, on the festival day of Sittirai. This was done by the king at the instance of Nayanar Svāmidēvar
637	On the west wall of the same mandapa ..	.....	Tribhuvanachakravartin maikonḍaṅ.	2nd ..	Do. ..	Stones misplaced and missing. Seems to record a gift of land (made tax-free) for offerings, worship and repairs in the temple.
638	On the south wall of the same mandapa ..	.....	.....	Kollam 624, Avani ba. di. [da]śa- mi, [Saturday] Punarvasu. 21st year, Vri- śohika [3], su. di. śkā- dasi, Monday, Hasta. [25]th year ..	Do. ..	Records that five dancing girls, natives of Pūlam alias Rajarājapuram in Tenkaran-nadu, were appointed by the managers of the temple with the approval of Tiruppappur Mutta-tiruvadi at Vellaṅgōli as servants of second kuḍi in the temple of Kailāsamudaiya-Nayanar. Incomplete.
639	On the same wall	Pāndya	Jatavarman alias Tribhuvanachakravartin Vira-Pāndyadeva.		Tamil (of about the 14th century A.D.)	
640	On the east wall of the Dakṣiṇāmūrti shrine, in the same temple.	Chola-Pāndya.	Māvarman alias Udaiyar śri-Vikrama- [Chola]-Pāndyadeva.		Tamil ..	The Aganāligai Śiva-Brāhmanas of Sōlendirasinga-Iāvāra and Kayilāsa temples(?) at Nigirisōla-chaturvedimāngalam, received 12 aḥochu from a Brāhmana lady and agreed to serve in the Rajadhira-jachchurraḷai of the temple, and to burn a perpetual lamp in the shrine of Dakṣiṇāmūrti in the same temple.
641	On the same wall	Pāndya ..	Tribhuvanachakravartin Śrivalḷabhadra.	5th ..	Do. ..	Records a gift of 50 sheep by a lady for a lamp and of a lamp-stand to the temple of Śrikayilāsmudaiya-Mahadeva at Sēravaimādēvi-chaturvedimāngalam.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
642	On the west and north walls of the same shrine.	Chōla-Pāṇḍya.	Jajavarman alias Udayar śri.Śōḷa-Pāṇḍyadēva.	3rd year and 380th day.	Tamil	The king from his throne in the bathing hall of his palace at Rajēndrasōḷapuram declared tax-free certain devādāna lands at Kallūr (including 2 velis already granted under name Sivapadasēkharanallūr) and had them entered in the register under the orders of his father the Chōḷa emperor whose eulogy commences with the words <i>śrī Chōḷaśarvasē</i> etc. The temple is stated to have been situated on the southern bank of Muḍigondasōḷap-perāvu (i.e., the Tamraparai). The major portion of the inscription consists of the signatures of revenue officers.
643	On a flower-slab fixed into the floor of the east verandah of the same temple.	..	..	..	Do.	This is the flower-slab made by Kaṇḍai Piruvikkiraman alias Naṭṭunambip-Pallavadaraiyan at the instance of Narayanar Yajñavaraha-Bhatṭar of Manābharamaṅgalam.
644	At the right of entrance into the first prakāra of the same temple.	Pāṇḍya	Jajavarman alias Udayar Srivallabhadēva.	5th year	Do.	Records a gift of 50 sheep for a lamp to the temple of Kūla-saundariyar at Sēravaymahādēvi-chaturvedimāṅgalam.
645	On the north tier of the maṇḍapa in front of the central shrine in the Naḍuvuḷlap-par temple in the same village.	Do.	Māgarvarman alias Tribhuvanachakravartin Śrivaḷlabhadēva.	5th year and 80th day.	Do.	Begins with the introduction <i>śrī sēś gūṣṣar</i> etc. Registers that the king while seated on his throne called Munai-yadaraiyan in his palace at Tiruvelvi in Kūḷ-Vēmba-nāḍu, ordered that 3 (velis) of land might be granted as tax-free devādāna to the temple of Srivallabha-Viṅṅagar-Āḷvar which was the naḍuvuḷṭṭurumayam, i.e., the sacred shrine in the centre of Sēravaymahādēvi-chaturvedimāṅgalam in Muḷli-nāḍu, for the daily offerings of the god.
646	On the same tier	Do.	Jajavarman alias Tribhuvanachakravartin Kulasēkharadēva.	9 + 1 + 1st year.	Do.	Records the gift of certain taxes on the lands belonging to the temple of Srivallabha-Viṅṅagar-Āḷvar by the assembly of Sēravaymahādēvi-chaturvedimāṅgalam to provide oil for burning sacred lamps on the festival days instituted in honour of the king.
647	On the west tier of the same maṇḍapa	Do.	Do.	15th "	Do.	Records a gift of 1 aoholu for a lamp by a Brahman lady residing at Manaiṅṅinallur-chaturvedimāṅgalam a brahmadēya in Kaḷakkudi-nāḍu to the temple of the Paramasvamin at Tuvaravadi in Sēravaymahādēvi-chaturvedimāṅgalam.
648	On the west and south tiers of the same maṇḍapa.	Do.	Māgarvarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva	7 + 1st year Karkāṭaka, śū. di, oba- turthi, Wed- nesday, Makha.	Do.	The right end of the inscription is built in Records that the images of Rāma, Sita and Lakṣmī were set up in the temple of Srivallabha-Viṅṅagar-Āḷvar and were taken in procession round the village. On this occasion a grant of tax-free land was made evidently by the king as part of madhuparka-dakṣiṇa, for conducting worship and offerings.
649	On the west, south and east tiers of the same maṇḍapa.	Do.	Māgarvarman alias Tribhuvanachakravartin Srivallabhadēva.	16th year	Do.	Begins with the introduction <i>śrī sēś gūṣṣar</i> etc. Gift of money (śūai-aoholu) for lamps by different persons.
650	On two fragments of stone built into the east prakāra wall of the same temple.	Do.	Māgarvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva] 'who was pleased to take the Chōḷa country.'	....	Do.	Seems to provide for a special service in the temple.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
651	On the north wall of the central shrine in the Deyyivaramudaiyar temple in the same village.	Uhoja	Parakearivarman alias Rajendradēva	3rd year ..	Tamil	Seems to register the assignment of a street with houses to 1,500 families.
652	On the east wall of the maṇḍapa in front of the same shrine.	Pandya	Kulaśekhharadēva	5 + 1st ..	Do.	The record is interrupted below by two images. Registers a gift of land made tax-free, for maintaining the Saivapperumai-maḍam in the street Vedakku-tiruvēdi of Tirunelveli, Kūlaimaḍe-santānam.
653	On the same wall .. .. .	..	....	8th ..	Do.	Incomplete and mutilated. Registers a gift of 24 sobohu for the tiruppalli-eṭuohi of the god Deviyammiśvaramudaiyar, by Kōlari-udaiyan alias Veṇvudaiyan Naṅraṅjayanar a Kaikkola of Soravaimahādēvi-obaturēdinangalam.
654	Do.	Pandya	....	• + 3rd ..	Do.	Stones out of order. Begins with the introduction <i>செய்யப்பட்ட</i> etc. of Jaṭavarman Kulaśekhara. Registers the lands granted for the lands the kuṭamaṅ on which was assigned to Kottādumḍavar and his consort for offerings and worship.
655	Do. .. .. .	..	Tribhuvanachakravartin Kōṅṅirinnai-kōṇḍar].	• + 3rd ..	Do.	Highly damaged and end built in. Evidently this record contains the first of the proceedings connected with the grant of the lands referred to in No. 664. The minister at whose request the grant was made is called Kūḷiṅgarjāyan.
656	Do. .. .. .	..	....	9 + 3rd ..	Do.	Do.
657	On fragments of stone built into the north wall of the same maṇḍapa.	Pandya	Jaṭavarman alias Tribhuvanachakravartin Vira-pādyaḍēva.	6th year, Mīna, 9 tedi, ba. di. tṛitiya, Tuesday ..	Do.	Registers the oral order of the king making the lands tax-free, at the request of Kalinṅarayar, for the daily offerings of god Kuttādumḍavar and his consort set up by Sattiya-pāvai (Satiyabhama) daughter of Selvi, in this temple of Deviyammiśvaramudaiyar. The order was issued on the 1370th day after the 9th year.
658	On the south wall of the same maṇḍapa ..	Do.	Jaṭavarman alias Tribhuvanachakravartin [Kūḷiśekhharadēva.	13 + 15th year.	Do.	Fragmentary and stones out of order. Registers a charter granted to a certain Tribhuvanasiṅgadēva who instituted charities in the temple of Deviyammiśvaramudaiya-Nayagar, by 6 persons who belonged to the community of Siyar-Sānīmai. Mentions the maṭhas Kūḷai-maḍam and Mōlai-maḍam.
659	On the same wall .. .. .	..	....	..	Do.	Damaged and stones missing. Records a gift of money perhaps to feed the devotees in the Tirunāvukkarasar-tirumaḍam attached to the temple of Deviyammai-Ichoburamudaiyar, on festival days. Fragmentary. Refers to the images of Kuttādumḍava and his consort which had been set up by a certain Śirudaiyaṅ Tribhuvanasiṅgadēva.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
660	On the same wall	Pandya ..	Tribhuvanachakravartin Kulasēkhara-dēva.	14th year and 345th day.	Tamil ..	Stones misplaced in re-building. Portions of the historical introduction <i>Śrīvaṃśa</i> etc. of Jātavarman Kulasēkhara I are found. The king while seated on his throne called Mupaiyadaraiyan in his palace at Madurai [east of Madakkulam] in Madurodaya-valanādu, promised the remission of taxes on certain lands belonging to the temple, for the daily offerings of the god <i>Dēvi</i> [yammisvara]-mudaiya-Mahadēva.
661	Do.	Do. ..	.. .. . ndyadēva	4 + 3rd year, Tai, 2.	Do. .	Registers that this is the kaittadi for a gift of land already made to the shrine of <i>Kūttatundēva</i> .
662	On the south wall of the garbhagrha in the <i>Brihannayaki-Amman</i> shrine in the same temple.	Do. ..	<i>Māya</i> [varman alias <i>Sundara-Pand</i>]ya-dēva [who was pleased to crown himself] at <i>Mudigondaśōlapuram</i> .	17th year ..	Do. ..	Mentions that under orders of <i>Atisāya-Pāṇḍya</i> the assembly of <i>Sēraṅamahadēvi-chaturvēdimāngalam</i> made a gift of certain lands and taxes for the night offerings of the goddess in the temple of <i>Dēviyammisvaran-Uḍaiyar</i> , at the service called <i>Atisāya-Pāṇḍyadēvar-sāndi</i> .
663	On the east wall of the mandapa in front of the same shrine.	Vijayanagara	<i>Śrīraṅgadēva-Maharāja</i>	<i>Śāka</i> 1600, and <i>Kollam</i> 75[3], <i>Rahudhārya</i> , <i>Uttarājāna</i> , <i>Vasanta-ritu</i> , <i>Vaiḡāsi</i> , 19 tēdi, śu. di. dasami, Friday, <i>Siddha-yōga</i> , <i>Gaja-karāṇa</i> , <i>Uttiram</i> .	Do. .	Gift of land by <i>Virappa-Nayaka Viśvanātha-Nayaka</i> son of <i>Viśvanātha-Nayaka Krishnappa-Nayaka</i> who was an agent of the king, to the temple of <i>Dēvisāramudaiya-Nayinar</i> for conducting festivals.
664	On the wall of the south verandah in the first prakāra of the <i>Appan</i> temple in the same village.	....	Tribhuvanachakravartin <i>Kōṅṅirintuain-kōṇḍan</i> .	3 + 7th year..	Do. .	Records that at the suggestion of his brother-in-law <i>Kōḍai Raviya-Panmar</i> (i.e., <i>Ravivarman</i>), the king ordered that the land in <i>Karutigulapparru</i> the eastern hamlet of <i>Sēraṅmahadēvi-chaturvēdimāngalam</i> be made completely tax-free for daily offerings, the recital of the <i>Vēdas</i> and <i>Purāṇas</i> and for singing, dancing, etc. at the service instituted in the name of the former in the temple of <i>Tuvarūpatiayavar</i> . The order was actually issued on the 2638th day after the 3rd year.
665	On the same wall	Pandya ..	<i>Jātavarman</i> alias <i>Tribhuvanachakravartin Kulasēkharadēva</i> .	3rd year and 2638th day.	Do. ..	Begins with the introduction <i>Śrīvaṃśa</i> etc. The king while seated on his throne at <i>Kupakarayanallor</i> in <i>Leṅka-rai-nādu</i> , promised a tax-free gift of the land mentioned in No. 664 for the service instituted in the name of the king's brother-in-law <i>Kōḍai Ravivarman</i> , in the temple.
666	Do. .. .. .	....	....	3 + 7th year..	Do. ..	Registers the ulvari connected with the above gift.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
667	On the same wall .. .. .	.....	Tribhuvanachakravartin Kōnerinmi-kōṇḍāṇi.	4 + 3rd year and 8th year and the 236th day.	Tamil ..	At the request of Maḷavarayan the king promised to make gift of a tax-free land at Karuṅḡalam the eastern hamlet of Sōravaiṇḍādevi-ohaturvōdimaṅḡalam for the benefit of a service instituted in the name of Nakkaṭṭ Irōṭṭai alias Tōṇḍaimaṇḍar a native of Kilnetṭar alias Kirttivisālaiya-vaḷḷor and for feeding daily 17 persons including the tridāṇḍa-sannyāsins and maintaining a teacher for the Śāstras in the maṭha called Muḍivaiṅḡum-Perumal-maḍam in the temple.
668	Do.	Pandya ..	Maḡavarman alias Tribhuvanachakravartin Sundara-Pandyadeva.	4th year and 1110th day.	Do. ..	Begins with the introduction of <i>Śrī</i> etc. Being seated on his throne called Maḷavarayan in his palace at Maḍurai east of Maḷakkulam in Maḍurōḍaya-vaḷaṇḍu, the king promised the gift of the land mentioned above.
669	Do. .. .. .	.....	.....	4 + 3rd year..	Do. ..	Incomplete. This is the ulvari of the same transaction.
670	Do. .. .. .	.....	.....	Kollam 4 [23], Kattigai, 26.	Do. ..	Much damaged. Gift of land for daily offerings in the temple.
671	Do. .. .. .	.....	.....	3 + 6th year..	Do. ..	Registers an order of the king making a tax-free gift of land for offerings in a service called Iravivarman-ṅandi in the temple of Tuvarapati-Appai. Refers also to grants made for the study of the Iṅgveda, Yajurveda, Śaṅḡaveda and the Atharvaveda and for the teaching of the Śāstras and the recital of the Peranas
672	Do.	Pandya ..	Tribhuvanachakravartin Kōnerinmi-kōṇḍāṇi.	3 + 7th year and 1 3rd year and the 25[9] 3rd day.	Do. ..	At the request of Manabharanamangalattu-Nambi the king ordered that Ayyaṇḍar alias Kōraḷasingamaṅḡalam be granted as a tax-free dōvadāna to the temple of Tuvarapati-Aḷḷar for conducting a service called Kulasekharan-ṅandi instituted in his own (i.e., the king's) name and for providing offerings during festival days. The document is signed by Vikrama-Chōḷadeva.
673	Do.	Do. ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	3rd year and the 2594th day.	Do. ..	Begins with the introduction of <i>Śrī</i> etc. Registers the promise given by the king while he was seated on his throne in his palace at Tirumelvōli in Kil-vaḷḷu-maḍam in connection with the grant noted in No. 672.
674	Do. .. .. .	.....	.....	3 + 7th year..	Do. ..	This is the ulvari of the above grant
675	Do.	Pandya ..	Tribhuvanachakravartin Pandyaadeva.	4 + 1st year Sittirai.	Do. ..	Gift of land by the temple authorities to a certain Aḷḷiya-maṇḍavāḷa-Jiya one of the tridāṇḍi-sannyāsins in the Muḍivaiṅḡum-Perumal-maḍam on the northern side of the temple, for conducting the spring festival of the god every year.
676	Do.	Do. ..	Tribhuvanachakravartin Kulasekharadeva.	7th year, Panguni.	Do. ..	Gift of an annuity of paddy and a portion of the daily offered food to the smith Sēraimaṅḡai-Silpaṅḡari for doing stone work in the temple of Tuvarapati-Appai

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
677	On the side walls of the same verandah ..	....	....	13+5th year ..	Tamil	Registers the ulvari for the remission of taxes on certain temple lands granted as tax-free devadana in the 3+5th year of the king. It is noted that the ulvari was not written down till now but was only remembered and it is declared that there is no other ulvari beside this.
678	In the same place	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	13th year and the 2230th day.	Do.	Begins with the introduction புலவரி etc. The king from his throne in his palace at Madurai promised the tax-free devadana grant of land mentioned in No. 677, from the 3+5th year of his reign but seems to have given effect to it only in the year noted in the record.
679	Do. .. .. .	....	Tribhuvanachakravartin Konerimmai-kondan.	13+5th year and 13th year and 2212th day.	Do.	Registers the written order (பிரகாசம்) for the remission of taxes on lands given to the temple for offerings in the 3+5th year of the king, as stated in Nos. 677 and 678.
680	Do. .. .. .	....	....	13+5th year Margasir	Do.	Registers the ulvari of a grant made in the 9+1+1st year, of money (drammas) derived from the padikkaval and uludakkudi on the devadana land for providing scented ingredients in the temple of Tuvartapati-Aiyar.
681	On a pillar set up in the west verandah in the same prakara.	....	....	13+8th year ..	Do.	Gift of money by a native of Tirunelveli alias Kulasekharadeva in the temple of Perumal Tuvartapati-Aiyar.
682	On the side walls of the same verandah ..	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	13th year and the 2230th day.	Do.	Begins with the introduction புலவரி etc. The king being seated on his throne called Majavarayan in his palace at Madurai gave his consent to the assignment of the 133+6/20+1/80 drammas on the devadana lands of the temple, for sandal, caruphor and other requirements, mentioned in No. 680.
683	In the same place .. .. .	....	Tribhuvanachakravartin Konerimmai-kondan.	13th year and the 2312th day.	Do.	Registers the actual order of the king to issue the tiruvakolvi and to enter in the ulvari, the gift mentioned in No. 682. It may be noted that the first consent of the king given in 9+1+1st year had not been given effect to till Margasir of the 13+5th year.
684	On the side walls of the west and north verandahs in the same prakara.	..	..	13+5th year, Margasir.	Do.	The gift of land given as tax-free devadana from the 13+1+1st year of the king, for the daily offerings in the temple of Tuvartapati-Aiyar, having not been given effect to, evidently for want of written authority, the temple trustees reminded the officer of the collection of taxes and the latter declared that the ulvari was accordingly entered and that no other ulvari beside this would operate.
685	On the side walls of the north verandah in the same prakara.	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	13th year and 2230th day.	Do	Begins with the introduction புலவரி etc. The king seated on his throne Majavarayan in his palace at Madurai, gave his consent to the grant mentioned in No. 684.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
686	In the same place	Pandya ..	Jatavarman alias Tribhuvanachakra vartin Kulasekharadeva.	10 + [1]st year.	Tamil ..	Damaged. Gift of 10 aochhu for two lamps in the temple of Tuvarapati-Appan.
687	Do. .. .. .	..	Tribhuvanachakravartin [Ko*]natin-maikondan.	13th year and the 2,315th day.	Do. ..	A gift of land as tax-free devadana made in the 13 + 1 + 1st year for providing offerings in the same temple not having taken effect till the 13 + 5th year, the king ordered that the necessary kojvi and ulvari may be issued.
688	Do. .. .. .	..	....	..	Do. ..	Built in in the middle and the end lot. Seems to register a gift of land as tax-free devadana for providing worship and offerings in the temple, on the festival day in the month of Añi.
689	Do.	Pandya ..	Tribhuvanachakravartin Kulasekharadeva.	1[4] + 14th year, Añi.	Do ..	Damaged. Gift of money for providing six offerings to the god on newmoon days.
690	On a pillar in the same verandah	Do. ..	Kulasekharadeva	13 + 11th year Avani.	Do. ..	Built in at the bottom. Provides for a lamp.
691	On the east wall of the same prakara	Do. ..	Sundara-Pandyadeva	4 + 3rd year, Margasi.	Do: ..	Damaged. Gift of money by Uyyavandan Viradamudittan alias Virasingadeva belonging to the agapparivara of Viradamhocheha-Perumal, for providing garlands of flowers grown in the garden, Sotanarayan-tirumandavanam so called after the donee. The latter received in return some prasada from the temple.
692	On the same wall	Do. ..	Maravarman alias Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	20th year, Añi.	Do. ..	Records a gift of 3 añai-achohu for a lamp, by the pupils of Pissejavallu-Jyvar of Mudivajangum-Perumal-madam. The interest on each aochhu was 1 ulaku of oil per day.
693	Do.	Do. ..	Jatavarman alias Tribhuvanachakravartin Vira-Pandyadeva.	4th year, Purattadi.	Do. ..	Registers an agreement (pidipadu) given by the temple authorities to a certain Pillai Vijayarayan with reference to the 8 aochhu given by him for maintaining the flower-garden called Vijayarayan-tirumandavanam after the donor and supplying garlands to the temple.
694	Do. .. .. .	..	....	..	Do. ..	Damaged and fragmentary. Seems to record a gift of land on the north bank of Tanjorunda-aru (i.e., Tanraparni) by a private individual of Amarakkimmangalam in Naduvikuru a sub-division of Milalakkuram, to the temple of Dvarapati-Appan.
695	Do. .. .. .	..	Tribhuvanachakravartin Konerinmaikondan.	4th year and the 377th day.	Do. ..	Order to the assembly of Sravammahadvi-chaturvediman-galam to deduct from the revenue register 2 ma of land granted tax-free to the Sarasvati-Bhandara in the temple of Tuvarapati-Appan, by a certain Kaichchikkuvachohu Pandiya-Brahmadatyar.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
696	On a slab set up at the entrance into the same prakāra.	..	....	Kali 4991, Virōdhi, Karttigai, 25, Sunday, Mri-gaśraha, Kollam 1065 (=A.D. 1893).	Grantha and Tamil.	Modern. Records the reconsecration of the temple of Appai Venkaṭachalapatisvamin by the people of Sēramadēvi at the instance of Varada Rao son of the Honourable Rāja-Rama Rao.
697	On the north wall of the same prakāra ..	Pāṇḍya ..	Kulasēkha a[dēva] .. ..	....	Tamil ..	Stones rebuilt and missing. Seems to register a gift of land for maintaining the flower-garden called Vēṇāḍudaiyaṅṅi-tirumandavanam founded by a certain Vēṇāḍudaiyaṅṅi Anandūr alias [A]vikarasundaranallūr in Tirukkannappērkkūyam.
698	On the same wall	Do. ..	Māṇavarman alias Tribhuvanaśaktavartin Kulasēkharadēva, 'who was pleased to take the Malai-nādu, the Chōla country, the two Kōngu countries, Iḷam (Ceylon) and Tondaimaṇḍalam.	11th year ..	Do. ..	Registers the remission of all kinds of taxes by the assembly of Sēramadēvi-chaturvēdināṅgalam, on certain lands in Idaiḷal for conducting the service called Kulasēkharai-saṅci instituted in the temple by Vēṇāḍudaiyaṅṅi mentioned in No. 697.
699	On the gōpura at the entrance into the same temple.	Vijayanagara	Śrīrangadēva-Maharaja	Śaka 1541 Kollam 774 (wrong), Tai, 10 tedi, ba.di, dasami, Vridhhi-yōga, Thursday, Anurādha.	Do. ..	Damaged. Mentions the king's agent Viśvanātha-Krishnappa-Nayaka.
700	On the east wall of the central shrine in the Kamasvamin temple in the same village.	Chōla-Pāṇḍya.	Jajavarman alias Sundara-Chōla-Pāṇḍyadēva.	15th year ..	Do. ..	Incomplete. Records a gift of land for tirumeykkappu in the temple of Nigarilīśōla-Vinnagar-Ālvār at Nigarilīśōla-chaturvēdināḥalam to a certain Parantakai Niraṇḍiṅṅi alias Tīśai Ayirattu-ūṇḍōṅṅi-ruva Lasamaṇḍi Pajjavasi-Viraṅṅi.
701	On the same wall .. ..	..	....	....	Grantha ..	The Brahman named Vataka an agnicōṭi, praises the Vaikhanassa who look after the lamps in the temple of Vishnu as they do their own body.
702	On the north wall of the same shrine ..	Chōla ..	Rajakesarivarman alias Rajarajadēva (I).	24th year ..	Vatteluttu.	Begins with the introduction of <i>Śrīśaṅkara</i> etc. Registers the gift of 75 gows for 3 lamps to burn in the temple of Nigarilīśōla-Vinnagar-Ālvār, by Divākaraṅṅi Vasudēvan.
703	On the west wall of the same shrine ..	Do. ..	....	....	Do. ..	Unfinished. Contains only part of the historical introduction of Rājarāja I commencing with the words <i>Śrīśaṅkara</i> etc.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
704	On the same wall	Pandya ..	Maṅavarman alias Tribhuvanachakravartin Vikrama-Pandya-deva.	12 + 1st year, Karkakaka 3 tedi, su. di. paṅchadasi, Thursday.	Tamil (of about the 18th century A.D.).	Begins with the introduction of <i>Śaśa</i> etc. (gift of 40½ anaśachu for providing offerings etc., in the shrines of Siṅgapperumal and his consort set up in the temple of Vanduvapadi-Emberamali, by Ariyay Uyyavundān Seva-garāmadēvar alias Kavanāntakadāsar of Siṅgambur in Mātṭurukkuram. Unfinished. Mentions the temple of Vanduvapadi-Ālvar
705	On the south wall of the same shrine	Do.	Maṅavarman alias Tribhuvanachakravartin Śrīvallaḥadēva.	9th year ..	Tamil ..	Gift of money for two lamps and four food offerings to the shrines of Īruvaykulattalvar and his consort within the temple of Vanduvapadi-Ālvar.
706	On the same wall	Do.	Do.	1[1]th year ..	Do.	
707	Do.	Do.	Jatavarman alias Tribhuvanachakravartin Kulāśekharaḍēva.	4 + 1st., ..	Do.	Begins with the introduction of <i>Śaśa</i> etc. Registers that two of the temple priests being held responsible for the loss of some temple jewels borrowed three <i>śachu</i> from the temple and gave a written agreement (<i>Śāśa</i>) that they would conduct the same from the interest accruing from these three <i>śachu</i> . This amount had been originally deposited there by Padmanābhan Mūrugan of Malai-mandalam for conducting worship on festival days in the month of Sittirai, of the god Tiruvaykūttalvar and the goddess in the temple of Vanduvapadi-Emberamali at Śaravāmaha-dēvi-chaturvēdimāṅalam.
708	Do.	Chōla ..	Parakeśarivarman alias śrī-Rājendra-Chōlaḍēva.	4th year ..	Vatteḷuttu..	Registers the deposit of 6 kaṣu in the hands of the Vaikhāṇasa for burning ½ lamp in the temple of Nigarilīśōla-Vinnamaṅa lady. Unfinished. Mentions Śaravāmādevi-chaturvēdimāṅalam.
709	Do.	Pandya ..	Tribhuvanachakravartin Śrīvallaḥadēva.	22 + 1st year ..	Tamil ..	Unfinished. Mentions Śaravāmādevi-chaturvēdimāṅalam.
710	On the north wall of the mandapa in front of the same shrine.	.....	.....	.....	Vatteḷuttu ..	Built in at the beginning. Seems to register a gift of money for a lamp.
711	On the same wall	Chōla ..	Rajarājakeśarivarman alias śrī-Rajarājadeva (I).	25th year ..	Do.	Begins with the introduction of <i>Śaśa</i> etc. Gift of land by purchase to maintain two lamps in the temple of Nigarilīśōla-Vinnagar-Ālvar at Nigarilīśōla-chaturvēdimāṅalam in Mulli-nādu a subdivision of Rajarājā-ūandalam, by a certain Veljavadugapūṅgi-Siddhar.
712	On the south wall of the same mandapa ..	Chōla Pandya.	Jatavarman alias śrī-Sundara-Chōla-Pāṇḍyaḍēva.	14th year and the 320th day.	Tamil ..	Built in at the end and damaged. Seems to provide for offerings in the shrine of Uyyakkōṇḍān-tiruchōhennadai within the temple of Nigarilīśōla-Vinnagar.
713	On the same wall	Chōla ..	Rajarājadeva (I)	2[3]rd year ..	Vatteḷuttu..	Built in at the end. Begins with the introduction of <i>Śaśa</i> etc. Gift of 26 cows for a lamp. Śaravāmādevi-chaturvēdimāṅalam was situated in Mulli-nādu a subdivision of Rajarājā-vaḷanādu.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
714	On the same wall	Pāṇḍya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadōva.	9 + 3rd year ..	Tamil ..	Built in at the end. Records a gift of money for providing rose-water to the god on the festival day in Sittiraj, by a native of Rājāraya-chaturvedimāngalam in Kōlari-Siṅgālvān-nādu.
715	Do. .. .. .	....	....	Kollam 676, Anī, 25.	Do. ..	Records a gift of money for conducting a special festival every month on the asterism Punarvasu in the temple of Sri-Rama
716	Do. .. .. .	....	....	Kollam 685, Tai, 9.	Do. ..	Gift of money through Śrīraṅgam one of the Āndis (andīlar) from Sōlamāṅḍalam to the temple, for providing namaskārams (?)
717	On the east wall of the maṅḍapa in front of the central shrine in the Vaidyanāthasvāmin temple in the same village.	....	....	Śaka 1522, Kollam 77[4], Vikarin, Vaigasi, [2]6 tedi, su. di. dasami, Wednesday, Uttara-Phalguni.	Do. ..	Damaged. Seems to register the appointment of an accountant at the instance of Marti-settīyar agent of Viśvanāthā-Nayaka Kṛishṇappa-Nayaka.
718	On the south wall of the central shrine in the Chennarājāsvarin temple in the same village.	....	....	Śaka 1486, Pūva, Mar-gasira, ba. 30, Monday.	Telugu ..	Registers that Gōḷla Rāmappa-Nayudu and Basavappa-Nayudu agents of the Mahāmandalēsvara Rāmārāja Viṭṭhaladēva-Mahārāja, the Mahāmandalēsvara Velumapāṭi Ven-galadēva-Mahārāja, the agents of the Mahāmandalēsvara Rāmārāja-China-Timmayadōva-Mahārāja, and the learned men of Cheramahadēvi, Ellapuram and [Na]rasapuram met together and assigned the lands and the house of a certain Yeruvadi Timmaya an out-caste of the Brāhmana community, to the temple of Tiruveṅḡalanātha, for the merit of the Mahāmandalēsvara Manumbōlu Chennayadōva-Chōḷamahārāja.
719	On the south wall of the central shrine in the Vikramapāṇḍīśvara temple at Viravanallur.	....	....	20th year ..	Tamil ..	Order to the trustees of the temple of Vikramapāṇḍīśvaram-udaiyar in Mudivalaṅgu-Pāṇḍiya-chaturvedimāngalam a Brāhmadōya in Mulli-nadu, stating that one out of the two aṅḅu due as house-rent from the merchants of Srivallavaṅ-madigai in Ayyaṅḅur the western hamlet of Sēravaimahādēvi-chaturvedimāngalam, has been granted to the temple for the sacred cloth, in accordance with the request of Kula-sekharā-Brahmādhīrayaṅ one of the servants (P adukkakalai-yar) of Akkaṅ. Signed by Tuṅjaiṅḅudaiyaṅ alias Vikramapāṇḍī-Viṭṭaparaiyaṅ.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
720	On the same wall	Pandya ..	Jajavarman alias Tribhuvanaśakravartin Kulasekharadeva.	2nd year, Mina, 22 tedi, Śu. daśami, Wednesday, Pushya.	Tamil ..	Begins with the introduction of <i>śrī</i> etc. Registers that one of the <i>śrī</i> maid [in the palace] at Madurai east of Madakkulam set up the goddess in the temple of Vikramapāndya-śivanandaiya-Nayanar in Srī-kailāsan and named her Śokkanāchchiar after her daughter. Śh. presented also lands and houses through Śrīramadēvan Periyānāmbi alias Kulasekhara Brahmādharaṇ and herself gave the jewels kalvadam, paḍagam, tiruchchārī, mugakkārī, muḷattadam, haram, maṅgīliyam, paṭṭaik-kārai, tōḍu, valī, paṭṭiśāraṇ, ēkavadam and talvadam.
721	On the east wall of the maṇḍapa in front of the central shrine in the Bhāmī-nāthasvamin temple in the same village.	..	....	[Kollam] 726, Avani, 30.	Do. ..	Registers that the devādāna and the brahmādevā lands in a number of village's surrounding Śeravaimādevi having been abandoned by the dispersing kudi and the paḍai, Viśvānātha-Nāyakkār, the agent of Rāmarājayya Viṭṭhala-dēva-Maharāja, remitted all taxes (including <i>uḷavu</i> and <i>paḍdaravāḍai</i>) on these lands, charging only 1 <i>kaṇi</i> per <i>ma</i> of land.
722	On the south wall of the maṇḍapa in front of the central shrine of the Śivakāmi-Amman temple at Kelakkulam, hamlet of Pudukkudi.	..	....	[Kollam] 698	Do. ..	Damaged and incomplete. Grant of land as devādāna to the temple of Puraverichuramudaiya-Nayinār at Kilakkulam, the western hamlet of Śeravaimādevi.
723	On a mutilated stone built into the verandah of the Puranāthēsvara temple at Terku-Arinayakipuram.	..	....	Śaka 15[99], Kollam 858, [Pirga]la, M[arga]li, [16]tedi	Do ..	Provides for offerings of superior rice (<i>śamba</i>) in the temple of Veṅṅumakkoṇḍa-Paṇḍisuramudaiyanatba for the merit of Sinna-Boimmana-Nayaka, his wife and his chief agents (karabbari).
724	On the third and fourth northern tiers of the Kaikkolapadikkaval-gōpura of the Gōvīndarāja-Perumal temple at Tirupati (Chandragiri taluk, Chittoor district).	..	....	Chitrabhan Sittirai. 6 tedi.	Do ..	Records an agreement between Kandaḍai Machavayyanṅar and the managers of the temple by which the former stipulated to furnish cake offerings thrice a year in lieu of the lands granted for the maintenance of the Kāmanujakuṭṭam.
725	On the southern tiers of the same gōpura ANANTAPUR DISTRICT, MADAKASIRA TALUK.	Vijayana-gara.	Vira-Achyutaraya-Maharaya ..	Lost ..	Do. ..	Gift of 160 <i>paṇam</i> for offering cakes to the five images of <i>Alvars</i> on a special festival day in the temple of Tiruvēṅga-damudaiyan.
726	On a slab set up in a tope to the north of the Chōlarāja temple at Madakasira.	Nolamba (Pallava).	[I]nriya-Nolamba ..	Śaka 8[7]2 ..	Kanarese ..	Registers that 3 <i>kaṇḍuga</i> of paddy field was given to <i>gavuna</i> Kāḍiyanna and to Paḷlikara Tuvaṇṇa by the residents of the four villages Chirupi, Chintakunte, Chiriyavolalu and Vuḍuvatu, for their having constructed a tank at Sivari, a village in Chir[u]pi twelve; Mr. Rice in his Epigraphia Carnatica XII, p. 163, No. 36, gives a tentative text of this inscription.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
727	On a slab in a field, west of the same temple.	..	....	Saka 907, Tairapa, Phal-guna su. di. 5, Tuesday. Saka 870, Kilaka [ka.]	Kanarese.	Registers that in the battle of Ballara between the son of Nolamba Chindayya and [Bira]-Nolamba, a certain Kaladi Mara-Keta died and went to heaven. The record was written by . . . vayya, the senabova of tolls.
728	On the slab in the temple worshipped under the name Cholaraja.	Nolamba (Pallava).	Iriya-Nolamba Diliparasa . . .	Saka 870, Kilaka [ka.]	Do.	Registers that a certain Ponnayya died on the occasion when under orders from Ballaha he marched an army against Gajan[kusa]-Chola, joined the forces of Dilipa-Nolamba (on his way) and organised an attack.
729	On a slab set up in front of the Anjanaya-svamin temple at Anantapuram .	Vijayana-gara.	Virapratapa Aohyutaraya-Maharaya . .	Saka 1456, Jaya, Asvayuja, ba. di. 12.	Do.	Damaged. Seems to record a grant of land to the temple of Hiriyatiruvagalambha at Mudanarika and mentions Timmappa of the treasury (bhandara)
730	On a slab set up near the village munsiff's chavadi at Haresamudram.	....	....	Vikarin, Bhadrarada, ba. di. 5, Thursday.	Do.	Much damaged. Mentions the gaja-nayaka of Salakaraja Piriya-Tirumalaraja-Maharaja and his gift of the village of Hiriyasamudra.
781	On the back of the same slab . . .	....	....	Kilaka Chaitra, su. di. 1.	Do.	Registers that Varadappa, the agent of the Mahamandalesvara Kamaraja Nala-Timmaraja [yva], gave a nambuge-sasana 'deed of trust' to the gavudas and senabovas stating that the debt which was evidently due by them to his brother Nagayya would not any more be demanded.
782	On a stone fixed into the floor of the tank-bund in the same village.	Vijayana-gara.	Virapratapa Vira-Srirangarayadeva-Maharaya.	Saka 1155, Sva-bhahu, Margasira, ba. di. 30, Wednesday, solar eclipse.	Do.	Fragment. Gives the date and mentions that the king was ruling at Penugonde.
783	On a rock at the Revanna temple near the same village.	....	....	Saka 1472, Sacharuna, Magha, ba. di. 7.	Do.	Much damaged. Registers that Nagaya-Nayaka of Saguru the agent of the Mahamandalesvara Kamaraja Nala-Timmadava Maba-arasa made a gift to the gavudas and senabovas of Hiriyasamudra. The nature of the gift could not be clearly made out.
784	On another rock near the same temple . .	Vijayana-gara.	Vira-Haribharaya . . .	Saka 1318, Isvara, Karttika su. di. 12.	Do.	Registers that a certain Dholaya-Nayaka son of Basaveya-Nayakana-Chandappa, gave in his village Kodaiyanahalli some paddy fields below a tank, to the gods, Brahmans and bhaktas.
786	On a slab at Gollavarigudi situated between Asvattharayani Roppa and Mazara Ramagiri.	....	....	Manmatha, [Pu]shya, su. di. dvadasa, Tuesday.	Do.	Damaged. Refers to a raid (haveli) by some dannayaka and mentions Madi-Nayaka of Rajavantiyahalli, the son of Varadai-Nayaka.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
736	On a pillar which now serves as a foot-step leading into the entrance of the Anjaneyasvamin temple at Gaudana-halli.	....	....	Yuvan, Māgha, Śu. di. 2.	Kanarese ..	This is the entrance gate with tiger's face (palimukhadā-urubegalu) of the village Gaudanabali, constructed by Naṭṭava Mudapa under orders from Mura[r]iṅṅa Ghorpaḍe.
737	On a slab set up in a field in the same village.	..	....	Śaka [5]10 Sarvajit, Karttika Śu. di. 15, Mon- day.	Do. .	Damaged. Seems to be a memorial tablet.
738	On a rock in a field of the same village ..	....	....	Taraṇa, Jyesh- tha Śu. di. 5	Do. ..	Damaged. Mentions Madakesire and the śanabhōga of the bordering (villages).
739	On a slab set up near the eastern entrance into the Raṅganāthasvamin temple at Kodihalli a hamlet of Yerrabom-manahalli.	....	....	Śaka 1466, Krodhi, Bha'trapada, ba. di. 17.	Do. ..	Registers the grant of the village of Pulamaḥi to the temple of Tirumaladeva of Kōḍi by the Mahāmaṇḍalēvara Rama- raja Era-Timmadēva for the merit of king Sadāśivaraya.
740	On a rock in a field at Mallinaya-kanahalli.	....	....	Śaka 1468, P'lavaṅga, Karttika, Śu. di. 16, lunar eclipse.	Do. ..	Much damaged. Gift of a field west of Kudorekunte for offer- ings to the temple of Nagu[r]ēśvara.
741	On a stone in a field at Yellotti ..	....	....	....	Do. .	This (is) the village Vellōṭi-grāma granted for offerings to the temple of Lakṣmi-Narasimhadēva at Penugōṇḍe.
742	On a slab set up near the Narasimha- svamin temple at Uppadihalli .	Vijaya- nagara.	Vira-Krishnadevaraya-Maharaya	Śaka 1484, An- gira, Vaiśā- kha, Śu. di. 16.	Do. .	Records the grant of the village [Uppu]ḥalli in Roda-naḍu a subdivision of Marāṭura-stūpe, by Ellāya a servant of the king, to the temple of Abhāla-Narasimhadēva of Hiriya- dhāḷivāṭa.
743	On a stone found in the middle of the village of Manuru.	....	....	....	Do. .. (in archaic characters)	Mutilated. Seems to register a gift of 5 kuṇḍuga of wet land (kaḷani) below the tank Periya-kere, 4 kuṇḍuga of black cotton-soil, (eye) and 4 kuṇḍuga of red-soil land (keṅkaḍu). The document was written by [Tē]ndikāla Donnaman.
744	On another stone in the same place ..	....	....	....	Do. .	Mutilated. Gift of land below Kōṅṅakāra-kere and two other tanks. A flower-garden was also granted to the Bhaṭaru.
745	On a rock near the Raṅganāthasvamin temple at Molavey .	Vijaya- nagara.	Virapratapa Achyutadeva-Maharaya	Śaka 1456, Vi- jaya, Aśva- yujā, ba. di. 12.	Kanarese	Seriously damaged. Seems to record a gift of three villages to the god Tiruvengalanūthadēva.
746	On a hero slab at Nallariyula-maṭha near Narasingarayani Boppa.	....	....	....	Do. ..	Mentions Lokaditya and his cattle-lifting raid. Records the death of a hero on this occasion.
747	On another hero slab in the same place .	....	....	....	Do. .	Seems to record the death of the hero Gaviyanṅa-Naranna the son-in-law of [Si]dayya.
748	On the third hero slab	Nolamba (Pallava).	Illegible	Illegible	Do. ..	Much damaged.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
749	On a slab set up near the tank at Jammulabanda.	....	....	Plava, Chaitra, su. di. 13.	Kannarese	Registers a grant (ammali-patte) of land measuring vakkala by the Harati chief Nanjayappa-raja to a certain Kesoha-Nagaya of Jambulabanda for services rendered during one or two invasions (avantra). Gift of a village by Ramarajaya to the dasas. The donation was engraved at the instance of Krishnappa-Nayaka.
750	On a broken slab lying in front of the Anjaneyasvamin temple near Asvattharayani Roppa.	....	....	[Plavan]ga, su. Chaitra, su. di. Sstrama-pavami. Saka 1752, Vikriti, Phalgunas, su. di. 10, Monday.	Do.	
751	On a slab set up in a field at Gudibanda	....	....	Nandana, Magha, su. di. 5, Sunday, 9th ghalige after sunrise	Do	Gift of land to a certain, aradhya of Gujunodu by the gavundas and sonabovas of Gudubande with the permission of the chief Bahutta-maharaya.
752	On a slab set up at the foot of the hill in the same village.	....	....	....	Do	Registers that Hobappa son of Jayadavarasa built the steps.
753	On a hero-stone lying at Iralakatta near Gollarahatti.	....	....	....	Do. (in archaic characters)	Refers to the death of Vira-Kailasa son of Nolamba-Kailasa in the battle of Polala, on attacking Prabhurama. So also died Nolamba-Kailasa on attacking Ja[ga]pa in the battle of Kalijyakalla.
754	On another hero-stone set up in front of the Mallikarjuna temple near the same place.	....	....	....	Kannarese	Mentions the (memorial) stones of the three heroes Kokkaja, Madiyanna and Valamaya the brothers of Masaraya, son of Niparattha, the son of Deserattha.
755	On a pillar set up in a field at Phalaram Gollarahatti.	Nolamba (Pallava).	Nolamb badhiraja	....	Do. (in archaic characters)	Registers that while the king was ruling Tannuru and Chorangiri with abhyantarasiddhi, his dog called Panaga ran after a pig and died. Seriously damaged.
756	On a slab set up in the same place	..	....	Saka 881, Siddharthi, ... Thursday.	Do.	
757	On a stone set up in a field at Konkallu	..	....	....	Kannarese	Registers that this is the rent-free field of Hira-Parvataradhya of Gujunodu; see No. 751 above.
758	On a Naga-stone near Mallinamadugu	..	....	Krodhin, Chaitra, su. di. 5, Wednesday.	Do.	This temple and Penunagaru were caused to be made by Nagaya (son of) Bayiraganda.
759	On a broken pillar in a field at Guni-morubagal.	Nolamba (Pallava).	Appayyadava, [son of] Bira-Nolamba	Saka 858, Dummukha, Ashadha, ha di. 5, Vaddivara (Saturday)	Do. (in archaic characters)	The mahajana consisting of certain gavundas and the dru consisting of a few others and the Saiva teacher Varupa-Siva-Bhaffara of the temple of Nolambavara being together brought about a settlement of distribution of lands below certain specified tanks.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
760	On a slab in a field in the same village ..	..	....	..	Kanarese (in archaic characters).	This is the stone set up on the nijdi (niidhi) of Māda, younger brother of Ayyanna of Morrvayala.
761	On a hero-stone lying in a field in the same village.	..	....	Sarvati ..	Kanarese ..	Mentions Palikonda and Nayanravara Timmaya.
762	On the north wall of the central shrine in the Govindaraja-Perumal temple at Tirupati (Chandragiri taluk, Chittoor district).	Saluva ..	Mahamandalesvara Narasingayyadeva-Maha-arasu.	Saka 1389, Sarvati, Pushya, su. di. 1, Sunday.	Do. ..	Records the order given by the king that the worship in the Govindaraja-Perumal temple at Tirupati must be conducted on the same lines as that of Tiruvengalanatha on the Tirumale hill and that Kandaia Ramānujaya and his pupils should supervise the distribution of prasada to the Sri-vaishnavas, both foreign and local, in the Govindaraja-sannidhi and in the Ramānujakuṣa (feeding house) newly constructed by him at Tirupati. The king also instituted a Ramānujakuṣa (feeding house) on the hill and fixed the scale of worship of god Tiruvengalanatha to be supervised by the same Kandaia Ramānujaya. Some services in the temple were rendered by the Chātada (P) Sri-Vaishnavas. Aḷagya-Perumal of Tirnochebanūr is also mentioned.
763	Below 6 images in the northern wall of the big gopura of the same temple.	..	....	..	Telugu ..	(The above images represent) Matla Tiruvengalanatharaju and his consort Chennamma.
764	Below 7 other images in the same place ..	..	....	..	Do. ..	Records that the Mahamandalesvara Anantarayya, son of Matli Tiruvengalanatharajayyadeva-Chōda-Maharaja, constructed this gopura.

APPENDIX C.—Stone inscriptions copied in 1917.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	ANANTAPUR DISTRICT, MADAKASIRA TALUK. On a pillar set up in the court-yard of the Raṅganāthasvāmin temple at Pailla-banda.	Vijaya-nagara.	Virapratapa Sadaśivārāya-Mahārāya ..	Śaka 1476, Nāṣa Pushya, śu. di. 8.	Kanarese ..	Registers that under orders of the Mahāmandalēśvara Rāmārāja-Tirumalārājāyadeva-Mahārāsa, the Mahānāyaka-achārya Timmana-Nāyaka of Nidugal and the Maṅḍa and sēnabōva residents of that province together with the mer-chants, gave Tumukunte in Nidugala-rājya to the temple of Tiruveṅḡalanātha at Peyyalabade for offerings, worship and festivals. The gift was actually made on the 11th day. Mentions Kaṅchappa-Nāyaka the mudre-officer of Gutti-Tirumalārājāyadeva-Mahārāsu evidently the same as Rāmārāja-Tirumalārājāyadeva mentioned above. Damaged. Registers that Immaḍi Timmana-Nāyaka of Nidugalu gave the kūnāchi of the tank Narasāmbudhi-kunte to a certain Samani Pāpaya with the permission of the god Tiruveṅḡalanātha of Feyakonte, since this Pāpaya was regularly every year erecting a paṇḍal (chapara) in the name of Peyalakōṇḍa Raṅganātha, was going on pilgrimage to Tirumale every year and was repairing the chapara at his own cost. Unfinished. Mentions a certain Valavadarājāyā of Seyyūr in Tōṇḍi-nāḍu. This portion of the roof at the northern entrance, was built by Timmana-Nāyaka of Nidugal
2	On another face of the same pillar ..	....	....	Svabhānu, Magha, śu. di. 1.	Do. ..	
3	On one of the pillars of the front maṇḍapa of the same temple.	....	....	....	Tamil ..	
4	On a pillar at the northern entrance into the same temple.	....	....	....	Kanarese ..	
5	On a stone supporting the beam of the entrance into the Garuda-shrine of the same temple.	....	....	Mamatha, Magha, Friday.	Do. ..	Damaged. Sale of a share in the temple of Rāmanātha by a priest of that temple, to a certain Appa-Siva in the presence of several people of whom the tapōdhāna of Nōubēśvara at Hejjeru, was one.
6	On the beam of the entrance into the maṅḍa-room in the same temple.	....	....	Parthiva, Magha, śu. di. 6.	Do. ..	This portion of the roof of the yagāsala of the Raṅganātha temple at Peyalakōṇḍa was built by Rāyasam Rāmanna an officer of Immaḍi Timmana-Nāyaka of Nidugal.
7	On some detached stones built into the walls of the maṇḍapa in front of the central shrine in the same temple.	Chōla ..	Parakeśarivarman alias Rajendra-Chōla-deva.	Lost ..	Tamil ..	Fragmentary. Seems to record a gift of cows for maintaining a lamp in the temple of Mahadeva.
8	On a stone that supports the beam of the entrance into the Raṅganāthasvāmin temple at Korrevu.	Western Chalukya.	Jagadekamalladeva 'ruling from his capital Kalyāṇa.'	....	Kanarese ..	The Mahāmandalēśvara Bannadēva-Chōlamahārāja the chief of Oṅgūrū, etc., ruling Govindavati, the whole community (kottāḷi) being present, assigned for a perpetual lamp to the temple of Kammaśēśvara, one viśa per dala on each bidige-kamṇa and 1.ḥaḡa per month on each bidige-kamṇa. This is the rent-free field (manyada hōla) of the Vitaraga-pattanaśvāmi Tammi-seṭṭi.
9	On the capital of a pillar in the Vira-bhadrāsvarmin temple in the same village.	....	....	....	Do. ..	

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
10	On a stone in a field at Mutkur ..	....	....	Bahudhanya, Jyeshtha. [ha]. di. 5.	Telugu ..	Under orders of the Mahamandalesvara Sammetta Rangapara-rajadéva-Maharaja, a certain Pedasitgama gave one tommu of field to a private individual who dug a tank at Raṅga-puram.
11	On a hero-stone in a field at Pedda Oragiri.	....	....	Saka 1692, Sad-harana, Kārt-tika śu. di. 15, Monday.	Kanarese ..	Damaged. Mentions a certain R[ā]chemaleya-Nayaka and his son.
12	On a broken pillar in the court-yard of the Dodḍappa (Śiva) temple at Hema-vati .	Nolamba (Pallava).	Mayindamma (Mahēndarvarman)	....	Kanarese (in archaic characters).	Mentions Ayyabba and [No]lambadhiraja. Seems to record the grant of a tank. Mentions Tirunurungopḍeya Kileppalli and the [Śiva] teachers Ananta-Siva, Jagul-śvara, Kamalaprabha-Gorava and Davanasōva-Gorava of Nakarésvara.
13	On a stone built into the south wall of the same temple.	....	....	....	Kanarese ..	Damaged. Mentions Varuna-Siva-Bhatara pupil of Rudra- [Śiva]charya and a certain Madayya of M[o]ra[ger]ji.
14	On a perforated window let into the western wall of the same temple.	....	....	....	Do. ..	Damaged. Registers the building of the maṇḍapa by Marayya son of La[kshma]yya.
15	On a pillar set up at the southern entrance of the same temple.	Western Chalukya.	Chalukyaachakravartin Vikramadéva ..	Saka 108[4], Vriśha, Pushya, Uttarayana-Sankramana.	Do. ..	The Mahamandalesvara Tribhuvanamalla Mall déva-Chōla-Maharaja lord of Oreyuru who was a subordinate of the king, ruling at He[m]jēru widened the well that was dug at the capital town of He[m]jēru in Sira-nādu by a certain Siduke Periyaluvaseṭṭi son of Aḷaiya-Manavala and Anḍamme of the brahmadeya village Akura in Rajaraja-vaṇadu on the southern bank of the river Kāveri, in the Chōla country, consecrated near that well the temple of Desiśvara with the consent of all the Deśi merohants and gave for offerings, lamps and worship 3 khanduga of land below the tank of Sivuru.
16	On the same pillar ..	....	....	....	Do. ..	The Deśi-merohants of the Kubera family 'of four different languages' and the nakaras of the town, also assigned certain specified tolls on pōk(?)—horses, musk, saffron, yak-hair, paichavanige, cus-cus grass, etc., for worship, offerings, lamps, enjoyment and repairs of the well and the temple mentioned in No. 15.
17	On a broken hero-stone in a field to the west of the village.	Nolamba (Pallava).	Śriva-Nolambadhiraja ..	Saka 888, Kshaya.	Kanarese (poetry and prose, in archaic characters).	Refers to prince Ayyapadéva the son of the king by queen Pariyabarasi, and his fight. Also Ereyamma is mentioned as one of the party at whose command the hero Erega died and became famous.
18	On another hero-stone in the same place..	Do.	Lost..	Saka 845	Kanarese (in archaic characters).	Highly damaged.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
31	On another pillar in the same maṇḍapa ..	..	..	..	Tamil (verse).	Mentions the battle with Kalīṅga, Oḍḍas, and Teluṅgas. On the same pillar are engraved in Nāgarī the titles Abita-roṭṭaiva etc.
32	On a slab set up at Doddakatta-cheruvu near Halukur.	Vijayana-gara.	Virapratapa Sadasivadeva-Maharaya ..	Śaka 1473, Vi-rodhikrit, Śravana, Śu. di. 1.	Kannarese ..	Registers a gift of land as kaṭṭagodagi to certain gaṇḍas for their having repaired the tank at Hodagaṭa, by Manubōli Tirumalayadeva-Maha-arasu who held under amara-tenure the village of Dodugaṭa in Nidugala-nādu under orders of the Mahamaṇḍalesvara Kāmarāja-Viṭhalayadeva-Maha-arasu.
33	On a slab set up (near the road) on the way from Halukur to Amarapuram.	..	..	Śaka [13]69, Kṣhaya, Phalguna, [Śu.] di. 10, Sunday.	Do. ..	Registers the victory gained by a certain Sulaya who out off the bows of Made-N[aya]ka and Gaṅgavati Nila on the occasion when his father Īya-Pāpeya-Nayaka of Halukur was attacked by Jaṇṇapa-Oḍḍeya and Bomme-Nayaka of Goṭikeṛe with a lakh (?) of men and one thousand horses. It is also stated that Papi-N[aya]ka himself cut off 500 heads and 200 horses and that his son-in-law Bhitmasaniya-Guḍe-N[aya]ka joined him in the fight.
34	On a broken stone lying in the village munsif's chavāḍi at Amarapuram.	..	....	Śaka 114[s], [Parthiva] Jyēshtha, Śu. di. 10, Friday.	Do. ..	Mentions the Mahamaṇḍalesvara Tribhuvannama[lla] Irūṅ-golade[va]-Chōla-Ma[haraja] son of Ramidēva-Chōla-Maharaja and his crowned queen Rāchaledēvi, ruling at Nidugala-paiṭṭapa. Seems to register a gift of land in connection with the marriage (kanyādāna) of [his daughter] Nāṅgavve.
35	On a stone set up on the tank-bund in the same village.	..	..	..	Kannarese (in archaic characters).	While [Nō]jvayyaraka was ruling the Nolaṃbavadi thirty-two thousand (country), the watchman of Puṭṭeru called Baṭṭi Rēchayya built a tank called [Doḍa]-keṛe, provided it with a stone sluice and made a gift of 2 khaṇḍaga of land for the maintenance of the sluice and the man who was in charge of it.
36	On a hero-stone lying in front of the Kerekatte Mallēvarasvamin temple in the same village.	..	....	..	Kannarese ..	(This is) the (memorial) stone of the hero (viragallu) who went to heaven in the fight that ensued on the occasion when the glorious Bolli-seṭṭi Saṅgaya-Nayaka raided the village of Jaṇṇadiyahaḷli.
37	On a broken stone lying in the same place	..	....	..	Do. ..	Gift of land.
38	On a stone set up near the Virabhadrasvamin temple in the same village.	Vijayana-gara.	Virapratapa Sadasivadeva-Maharaya ..	Śaka 1456, Kṛōdhi, Kārttika, Śu. di. 1, Monday.	Do. ..	Registers that under orders of the king the Mahamaṇḍalesvara Kāmarāja-Viṭhalēsvaredeva-Maha-arasugaṇu remitted the taxes on barbers.
39	On a hero-stone lying near the same temple.	..	....	..	Do. ..	This is the memorial stone of the hero Muṇḍina Bommaya the son of Talavara Bommaya-Nayaka of Tallaṅṅure who died on the occasion when Ku[r]uḷeya-Nayaka captured the cows.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
40	On a pillar set up in the courtyard of the Jaina temple in the same village.	..	Mahamandalesvara Tribhuvanamalla Nissankaprataapachakravarti Viradana-Murari, Irungonadesva-Chola Maharaja of the Chola race ruling at the capital town of Nidugalla.	Śaka 1200, Išvara, Aśvādha, 6a. di. pañchami, Monday.	Kanarese ..	Registers that Malliseti son of Saṅgayana-Bommiseti and Melavve and the favourite lay disciple of Balendu-Maladhari-deva who was the senior pupil of Tribhuvanakirtiravula of Ingalesvara, of Mula-saṅgha, Desiya-gana, Konda-kund-anuvya and Pustaka-gachchha, gave at Tammadihalli the 2,000 arca trees which belonged to his share, to Prasanna-Parsvadeva of the basadi of Talangere known as Brahma-Jinalaya. The priest of this temple was Chhalapille Jina-Brahmana of Bhuvalekanathallor in Bhuvalekanatha-vishaya, a sub-division of Ponnemavati-sime, north of Dakshina-Madhura in the southern Paṇḍya country. From the produce of this garden land were to be constructed of stone, the basadi from its upana to stupa, the mahamardapa, bhadrā, Lakshminardapa, gopura, enclosure (paristara), festoons (vandanamale), Manastamba sam-purnavahana and makaratōrana.
41	On another stone in the same place ..	....	....	Sarvati, Aśvija, 6a., di. 16 Friday.	Do. ..	This is the tomb (nisidhi) of Sambhiseti son of Boriseti.
42	On a pedestal lying in the courtyard of the same temple.	....	....	....	Do. ..	This is the basadi caused to be made by a pupil of Balendu-Maladhari-deva, a disciple of Tribhuvanakirtiravula of Ingalesvara, belonging to Mula-saṅgha, Desiya-gana, Konda-kund-anuvaya and the Pustaka-gachchha. The vritti here was held by Chhalapilledeva.
43	On a stone lying in the tank to the south of the same temple.	....	....	....	Do. ..	This is the tomb (nisidhi) of Bommisetti-yara Bāhaya, a lay disciple of Prabhachandra-Bhattaraka of Ingalesvara who belonged to the Mula-saṅgha etc.
44	On a second stone in the same place ..	....	....	....	Do. ..	This is the tomb (nisidhi) of Bhavascua-Uraividiya-chakravarti who was a terror to disputants and belonged to the Mula-saṅgha and the Sōnu-gana.
45	On the third stone .. .. .	....	....	....	Do. ..	This is the nisidhi of Virupaya and Maraya the lay disciples of Balendu-Maladhari-deva of the Mula-saṅgha and the Desiya-gana.
46	On the fourth stone.. .. .	....	....	....	Do. ..	This is the nisidhi of Pōtōja and Sayabi-Maraya, father and son.
47	On the fifth stone .. .. .	....	....	....	Do. ..	This is the nisidhi of Komm[er]seti a lay disciple of Prabha-chandradeva.
48	On a stone lying on a platform in the courtyard of the Añjaneyasvamin temple at Tammadihalli.	....	....	....	Do. ..	This is the nisidhi of Chandra[n]ka-Bhattaraka, [pupil] of Chārukirti-Bhattaraka of the Mula-saṅgha and the Desiya-gana.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
49	On a stone set up on the tank-bund in the same village.	Vijaya-nagara	Virapratapa Aohyutadeva Maharaya	Śaka 1463, Pava, Kartika, ba. di. 2, Saturday	Kanarese	The ank of this village Tammadhalli having breached at three places, the residents of the village, viz., Chamuganda and Timma-gaunda, repaired the breaches at their own cost. They were granted 1 khanduga of kattugolagi for perpetual enjoyment, by Tipparaja-Maha-nasa, agent of Venkatadri-Nayaka.
50	On another stone set up in the same place	..	....	Do [the tithi is by mistake given as 7 while it should be 2]	Do.	Refers to the gift of 1 khanduga of paddy-land to the same two gaundas as kattugolagi. Venkatadri-Nayaka's father is here mentioned to be Setappa-Nayaka and his agent, Tipparajayya.
51	On a hero-stone lying in a field at Kana-janahalli.	..	..	Paridhavi Margasira, ba. di 1.	Do.	Records the death of certain gaundas, the sons of the headman of Kana[go]dhalali, in the battle of Kuddehalli.
52	On a stone built into the platform in the courtyard of the Anjaneyasvamin temple at Rolla.	..	..	Vikriti, Margasira, sa. di. 12.	Do.	(Gift of the pillar by Mudra-gaunda son of Tippe-gaunda of Kole.
53	On a stone set up in the courtyard of the Anjaneyasvamin temple at Tubinakunta.	..	..	Śaka 1658, Naha.	Do.	Damaged. The fort, tank and the irrigation canal of Tubinakunte was the gift of Ramupaya. Records other charities made by his son and grandson.
54	On a stone in a field at Hulikunta	..	..	....	Do.	(This) Hulikunte surnamed Sirumapura is the village granted to god Sankaradeva.
55	On a hero-stone in a field at Honnerahalli.	Nolamba (Pallava).	Iriya-Nolamba No[li]payya	Śaka 885, Rudhirodgarin, Ashadha, su di. pañohami. Sunday.	Kanarese (in archaic characters).	Seems to record the setting up of (this) sword-stone (bala-sasanadakallu) in memory of the gold-smith (akkasale) Sar[ri]bbachari who closed in and fell in a fight with the thieves at Belle ..
56	On a boulder in a field at Kodihalli (Kodihalli).	..	..	Sarvari, Bhadravada, ba. di. 10.	Kanarese	The writing is very faulty. Refers to the reign of Srirangaraya and records the grant of the village of Kodihalli in Rolle-sthalja, in Agali-sthalja, in Sirehadu-stone belonging to Rayadargada-venje, as a kanchigama-patte to a certain Krishnaya by king Haruti Sarajarayappa-raja.
57	On a pillar set up in front of the Mallayuva temple at Akkagaladevarahalli.	..	..	Śaka 1420, Kalayukti, Jyeshtha. Lost	Do.	Highly damaged.
58	On a stone in a field at Muttinahalli	..	..	..	Do.	Do. Mentions a chief of Haruti and his agent Kenchanna. To Chikaya, the son of the latter, was given some land as rent-free nesara-kodagi for his service (?) (kapata bilaliki) at Sirya.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
59	GUNTUR DISTRICT, GUNTUR TALUK. On a stone set up before the Venugopalasvamin temple at Ainavolu.	Vijayanagara.	Sadasivadēva-Maharaya 'ruling at Vijayanagara.	Śaka 1482, Pingala, Pushya, ca. di. 10, Thursday	Telugu	Registers that while the Mahāmandalēvara Siddhirāja-Timmarāja was governing the Kōḍavīti-sima, the Dommarī chiefs Chīnku-Reddī, Narasaneḍu and Komaravīra with the permission of all the samayas made a gift of the Dommarī-pannu (tax) due from the people of Ayunavola, to the temple of (Īpinātha of that village). Records that [Pōṃṃṅōḷi Rēvi-Reddī gave for the merit of his father Bēti-Reddī, certain shares of land in the village of Vaddan[aj]an, to the mahājanas (of that village).
60	On a stone with the Hanuman-image in front of the Rama temple at Anantavaram.	..	..	Śaka 1153, Magha, su. di. pañcama, Thursday.	Do.	..
61	On a stone built into the platform of the dhvaja-stambha of the same temple.	..	..	Śaka 1537, Rāshaka, Vaiśakha, su. di. 3, Thursday.	Do.	Rāmachandra, the son of Gōparāja and grandson of Timmarāja of Yilapāru in the Ammanabrolī-sima, raised the garudadhvaja of the temple of Channarāya at Bhagavatula-Anayotavaram for the merit of Vallama-rāja, son of Ganapa-rāja and grandson of Virama-rāja of Kōṅki in the Adlakki-sima.
62	On a stone bearing two foot-prints near the same dhvaja-stambha.	..	..	Śaka 1734, Aṅgāsu Chaitra, su. di. 7, Sunday.	Do.	Records that Gavānna, son of Basanna and grandson of Iṃṃ[aj]neṇi Vēṅkaṇēḍu, founded the temple of Svāramasvamin at Anantavaram in the taluka belonging to Rāja Manūrī-Vēṅkaṭaramanavaru, in the Kōṅḍavīti-sima.
63	On a stone lying near a well at Atmakur	..	..	Śaka 1160, Chaitra, su. di. 8, Thursday, Mēsha-Saṅkrānti	Sanskrit (verse) and Telugu.	Palakolam Kēti-Nayaka founded the temple of Lakshmaṣvara-Mahadeva at Atakuru in Doḷḍi-Kaniravāli in the name of his father (called Kakati Lakshmana in the Sanskrit portion), raised the vimāna and granted 25 cows for a perpetual lamp. Gifts of land made to other shrines and Brahmanas are also recorded.
64	On a side of the big hill at Badepuram (hamlet of Tadikonda).	Vijayanagara.	Vira[prata]pa Sadaśiva[dēva]-Maharaya 'ruling at Vijayanagara.	Śaka 1476, Ananda, Adhika-Aśadhā, su. di. 14, lunar eḥpasa.	Telugu	Mentions the Mahāmandalēvarī Rāmāya-Timmarājayya-dēva-Maharāja and registers a gift of 1 kh. of land to Bhavayyāgaru, son of Jille[yy]yāgaru and grandson of Kakati Tippyayāgaru, by the Mahāmandalēvara-Timmarāja, son of Voharāja and grandson of Siddhirāja of Harita-gotra, Apastamba-sōtra and Yajus-sakha, at Rāmābandapuram in Kōḷābhūmi-sthala in the Kōṅḍavīti-sima.
65	On a Nandi-stone set up near the tank at Bejaturam.	Kōṅki	Mahāmandalēvara (rapapadēva)-Maharāja.	Śaka 1160, Uttarāyaṇa-Saṅkrānti.	Do.	Records that Uddanda-Nayaka Prōḷi-Nayaka, the Mahāpradhāni of the king, founded and built the temples of Rāmāvara, Ganē[śa], Kujarāsvāmin and the goddess at Pulipadu for the merit of his father Uddanda-Nayaka, mother Guṇḍasani and elder brother Dandānāyaka Kēti-Nayaka. His younger brother Dasi-Nayaka founded and built shrines for Kēśava-dēva and Kulp[pa]-Vinayaka. The gifts of land made to the temples, the sthānapati and to Brahmanas are also recorded.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
66	On a boundary-stone to the east of the same village.	..	....	....	Telugu	This is the boundary-pillar of the village Pulipadu which belongs to the temple of Angadi Gopinatha at Kondavidu. Damaged. Mentions Bayyanna son of Lakkana of Próluru.
67	On a Hanuman-pillar built into the roof of the Vēṅṅōpālasvāmin temple at Betapudi.	..	....	Śaka 1316, Kro dhi, Phalguna śu. di. 11, Pushya.	Do.	
68	On a stone set up near a well at China-Kakani.	..	....	Śaka 1246, Rak- takehi, Magha śu. di. 1[5], Thursday.	Do.	Gift of a flower-garden to the temple of Chenna-Mallikarjunadeva at Kakandi, by Nagi-seṭṭi and Vallabhi-seṭṭi of Krañja.
69	On a small boulder in the same place ..	..	....	Śaka 1477, Rak- shasa, Karttika, śu. di. purni- mi, Thursday, Robini.	Do.	Registers a gift of land for the up-keep of the wells, gardens tank and water-sheds, to the Jijya, who had founded these in connection with the temples of Chenna-Mallikarjuna and Gopinath at Purushōttamapura in Kakandi.
70	On a Hanuman-pillar set up near the new temple at Chintapallipadu.	[Gajapati] ..	Garadeva-Rantarasya Mahapatrulu ..	Śaka 1376, [Bha- va], Vaisakha, śu. di. 15, Thursday.	Sanskrit (verse) and Telugu.	Mentions the temple of Raghavēsvara at Chadaluvāda and (the towns) Addanki, Vinikonda and Kondavidu.
71	On a broken Garuda-pillar lying in a field at Dondapadu.	..	..	Śaka 1724, Dun- dubhi, Phal- guna śu. di. 3, Thursday.	Do.	Records the setting up of the Garuda-pillar and the Śasana-pillar near the shrines of Vighnesvara and Añjaneya by a private person.
72	On the lamp-column set up before the Añjaneya temple at the same village.	..	....	Śaka 1651, Killa- ka, Margasira śu. di. 14, Wed. (sday).	Telugu	States that (an image of) the god Añjaneya at Dondapadu was 'born' in the tank, that it was set up (?) in a garden and that five brothers of the Rogoh-gotra, grandsons of Komminēni Kondappa and sons of Tiruvappa founded a tank and a garden. A rent-free gift of ku is also recorded for the gods Siva and Kēsava.
73	On the plinth of the inner entrance into the Virabhadra temple at Enamadala.	..	..	....	Do.	Damaged and built in. Refers to a sarvananya gift of land made by two private individuals to a certain Rāmachandri-sani, daughter of Yanamadala Gaurasani and to a garden raised on the same and for her merit.
74	On a pillar lying in a field near the Sitā-rāmasvāmin temple at the same village.	..	....	Śaka 1327, Parthava, Śra- vana, śu. di. 10, [Thursday].	Do.	States that this pillar of the āsthāna-maṅḍapa of the temple of Raghavēsvara at Kondavidu was the gift of Chenna-[Tippana] a Vaiśya of the Chenuseṭṭi-gōtra and lord of Penunḡonda. It was made for the merit of his father Kommi-seṭṭi and mother (Gaṅgasani).
75	On a pillar of the maṅḍapa near the same temple.	..	....	Śaka 1310, Vibhava, Magha, śu. di. 5, Thursday, Makara-māsa.	Do.	States that a sāle (i.e., weaver) (named) Tūmalachēruvu Rami-seṭṭi, a devotee of Kulama Mallikarjunadeva gave this central pillar to the rāṅga-[maṅḍapa] of the temple of Mūlasthāna-Mallikarjuna at Kondavidu together with some cows for a perpetual lamp, for the merit of his parents. The same fact is repeated on another face of the pillar.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
76	Below the Gaja-Lakshmi image on the entrance into the Sitaramasvamin temple at Errabalem.	..	....	..	Telugu ..	Cut by Dhanyamma Gokachari. The characters are of about the 12-13th century A.D.
77	On the proper left column of the same entrance.	..	..	Śaka 1116[7], Karttika, ba. di. pañchami, Thursday.	Telugu (verse and prose).	Registers the gift of 25 cows for a perpetual lamp made to the god Annatasvamin at Undavelli by Veligandla Errama-Reddi (Errama-Ratthadi) for the merit of his parents Mareddi and Polasani.
78	On the proper right column of the same entrance.	[Velanandu]	Rajendra-Kulottunga-Chōderāja ..	Śaka 1089, Uttarayanā-Sankranti.	Telugu ..	Registers the gift of the village of Krapaga[?]kapuri to the mahājanas of Undavelli by a certain Jilya-hōyudu, for the merit of the king.
79	In the same place	Kōṭa ..	Mahamandalēsvari Ketirāja ..	Śaka 1135, Vaisākha, śu. di. dasami, Monday.	Do ..	A[?]rama and Kōṭama, the concubines of the king, together with their father Yerrama-Nayaka, presented for the merit of their lord a processional image to the temple at Undavelli and granted one khaṇḍuva of land to the north of Kōmmala-kōṭa for offerings to this image.
80	Do. .. .. .	..	....	Śaka 1142, Phālguna, prathamā-padyami, Thursday.	Do. ..	Refers to a gift of lamp by a certain Kamana-hōyudu son of Chō[?]japa Amarehōyudu.
81	On a stone lying by the side of the Koritpāda road at Guntur.	..	....	Śaka 1174[3] Chitrabhanu Vaisākha, ba. di. 7, Sunday	Do. ..	Damaged. Mentions the temple of Sakētapura-Sāmrajya-Patāhīrasvamin at Koritpāda and seems to record a gift made by a member of the (former) Zamindar of the Sattenapalle taluk who was the son of Raja Manūru-Appaji-Pantulu a majundar of the Mārtijannagar-sarkaru.
82	On a pillar of the Anjanēya temple in the same village.	..	..	Śaka 1172, Āsvayuja, ba. di. aṣṭami, Thursday.	Do. ..	Registers the provision for 1 sōḷeḍu of ghee a day, for a perpetual lamp in the temple of Ayyakulatilaka Chōḍisvamin-Alahādēva at Chōṭhrōḷu.
83	On a white marble Naga-stone set up in the Agastysvamin temple in the same village.	Parifoh- chhedin].	Mahamandalēsvari [Pā]ndyāja ..	Śaka 10[8]0, Uttarayanā-Sankranti.	Sanskrit (verse) and Telugu.	The Sanskrit portion gives the genealogy of the king's family. Records that the king built for the god Agastysvamin-Mahādēva at Gunturu in Orissamarga, the temple, mandapa, subsidiary shrines, compound wall and the gōpura and granted the village Gadḍipudi to the sanis, mānis, dancing masters, drummers, flutists, artisans, conch-blowers and other servants of the temple and for havis, bali and worship. Gifts of land made to a number of Brāhmanas are also recorded.
84	On a pillar in the gōpura of the Lakshmi-Nisimhasvamin temple in the same village.	..	..	Śaka 1926, Tārana, Magha, śu. di. 10, Saturday.	Telugu ..	Records the gift of the pillar for the mukha-mandapa of the god Nagarsvamin at Kōndavidu, by Sakajaya-sēṭṭi, a Vaisya of the Venukula-gōtra and lord of Penūḡonda-pura, for the merit of his parents.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
85	On a second pillar in the same place ..	..	....	Śaka 1326, Tārāra, Magha, śu. di. 10, Saturday.	Telugu ..	Records a similar gift to the same temple by Vempalli-śeṭṭi a Vaisya of the Śilakula-gōtra and lord of Penūḅḅōḅa-pura.
86	On a stone in a field to the west of Gorantla.	..	....	..	..	Registers a share (vritti) of kha 1 to Boggurapu Gōpāladāsu in the village of Gōraṅṅṅa.
87	On a stone lying before the Mallesvara temple at Ippātam.	..	....	..	Telugu ..	Gift of one kha of land for offerings to the god Amareśvara-Mahā-dōva.
88	On a stone set up in the same place ..	Kaketa (i.e., Kakatiya).	Gaṅapatideva-Maharāja ..	Śaka 1133 Pushya, pañcha. di. Sunday.	Telugu (verse and prose).	Registers the gift of about 25 shares (vittis) granted to temples, Brāhmanas and temple-servants at Ippātam, by the Mahāmaṅḅalēśvara Kōṅa-Munna-didevarāja, son of Gaṅḅa-bhōpati, for the merit of his parents. The temples of Malḅkarjuna, Rāmanātha, Vināyaka and Dēvātā are mentioned.
89	On a stone lying near the tank at Kondepadu.	Vijayanagara	Vīrapratapa Śrī-Raṅgarāyadōva-Mahārāja 'ruling at Vidyanagara.'	Śaka 1498, Dhātu, śu. di. 15, Monday, lunar eclipse.	Do.	Records a gift of 2 kucobala of land at Kondepadu in the Kōṅḅavīti-śrīma, made by Vēmula Rāghavayyaṅgaru of the fourth caste, to the god Gōpīnāyaka of that village. Another gift of land for the maintenance of a water-shed and a grove is also recorded.
90	On a Garuḅa-pillar set up before the Lakṣmi-Nrīsimha temple at Kurunufala.	Reddi ..	Peda Kōmaṅi-Vōma ..	Śaka 1326, Śravana, lunar eclipse.	Sanskrit (verse).	Registers the gift by the king of the village of Kurunufal, to the god Daśarāthi (i.e., Rama) at Eṅṅalvara-ppari. The king is given the epithet Sarvajña-ōḅakravartin.
91	On a rock near the Durgi-Bhairava shrine at Lām.	..	....	..	Do. (in archaic characters).	Mentions Lāmbu (i.e., Lām) and seems to record the tolls payable by certain classes (?).
92	On a stone set up in front of the Mallesvaraśvāmin temple in the same village.	Kakatiya ..	Mahāmaṅḅalēśvara Rudradēva-Mahārāja.	.. Dhanuś-Saṅkrānti.	Telugu ..	Damaged. Records a gift of land made to the god Bhimēśvara-Mahādēva at Lāmu by an officer of the king's body-guard.
93	On a stone set up near the Karnam's house at Malkapuram (hamlet of Mandadāmu).	[Gōlḅōḅḅa]	Rajādhirāja Mahārāja Vībḅurāma-Śaḅa-Vōḅalūṅgaru.	Śaka 1499, Dhātu, Kartika, śu. di. 5, Friday.	Do. ..	Registers an agreement on land measurement arrived at by the people of Kavipūṅḅi-śthala under orders of the king. About 19 villages and their areas are given. The Karnpu cultivators had to pay a tax of 1 samāśya and Turukavaru ½ samāśya on 1 ku of land. The Brāhmanas paid no tax.
94	On the huge Nandi-pillar lying near the ruined temple in the same village.	Kakatiya ..	Rudradēvi ..	Śaka 1183, Durmati, Chaitra, ba. di. 8, Friday.	Sanskrit (verse) and Telugu.	Describes the greatness of the Śaiva teacher Viśvōśvara-Śiva-Dōśika, the dikṣha-guru and the rājaguru of the queen's father Gaṅapati. Registers the gift of the village of Mandarāmu in Kaṅḅavāṅḅi in Veli-nāḅu-vishaya, to the teacher Viśvōśvara-Sāmbḅu together with the village Veli-gaṅḅūḅi. The teacher is stated to have consecrated therein a Śiva temple, founded a monastery and a ḅoultury and naming the village Viśvōśvara-ḅōḅlāki, allotted shares in it to the temple, to the Suddha-Śaiva monastery, to the maternity, hospital and a feeding-house also founded by him.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
96	On the same pillar .. .. .	.....	.....	Vibhava, Chaitra, 6a. di. 1, Friday.	Telugu ..	Faintly engraved and partly mutilated. Registers the gift of six perpetual lamps to the temple of Visvavaradēva at Visvanātha-Golagiri on the bank of the river Krishnavēni by Rajagurudēvara, (i.e., the royal preceptor) Visvavarā Sivacharya and of 25 cows for each lamp. The artisan (silpi-acharya) Guddōju and the smith (akkasala) Prōlōju also received gifts of land. Gifts of land for dancing girls were made by Kāsīvara-Siva-Ayyabgaru under instructions from the rajaguru. The temples of Somanathadēva and Ganēvaradēva at Velankapūndi, and the masons (kāse) Anōju, Nannapōju, and Ponnōju attached to the Visvanātha temple also received gifts.
96	Do. .. .. .	.....	.....	Śaka 1204, Karttika, Purnimā.	Sanskrit (veree) and Telugu.	Records a gift of 25 cows for a perpetual lamp in the temple of Visvanātha, made by Kāsīvara-Sivacharya of the Srivatsa-gōtra the (spiritual) son of Rajagurudēvara for the merit of his parents Vidya-Sivadēva and Somasani-Amma. A house-site and a'vṛitti were also given to the kampu that kept the cows and supplied the ghee.
97	Do. .. .. .	.....	.....	Śaka 12[0*]4, Chitrabhanu, Śravana, Wednesday, solar eclipse.	Do.	Records the gift of 50 sheep made for a perpetual lamp to Pasupati (i.e., Siva) in the temple of Visvavarā at Mandarapura on the bank of the Krishna, by Mahadēva-Chattō-padhya, son of [Modali]pala-Paṅṅita of the Bharadvāja-gōtra. Isana-boyi also gave 50 sheep for a perpetual lamp, for the merit of his master Kāsīvara-Sivacharya.
98	Do. .. .. .	.....	.....	Śaka 12[0*]4, Chitrabhanu, Āvayuja, 6a. di. tṛitriya.	Do.	Registers the gift of 50 sheep for a perpetual lamp in the temple of Visvanātha, by Kōṭṭaravu Mallaya-Preggāda, son of Kemmana-Preggāda of the Bharadvāja-gōtra, for the merit of his master Rajagurudēvara Visvavarā-Siva-Desika, whose officer he was in charge of the granary (dharyā-dhīpa).
99	Do. .. .. .	.....	.....	Śaka 1204, Chitrabhanu, Paushya, 6a. di. ekādasi, Saturday, Makara-Sankranti.	Do.	Records that Kani-ṣeṭṭi the son of Nami-ṣeṭṭi of the Chenu-ṣeṭṭa-gōtra gave 25 cows for a perpetual lamp in the temple of Visvanāthadēva, for the merit of his parents.
100	On a Naga-stone set up in front of the Āṅjanāya temple at Mallayapalem.	.....	.....	Śaka 16[48*], Visvavasa, Āśvīja, 6a. di. 14, Thursday.	Do.	States that [Va]ṅkuri Anki-Reddi set up a Nagendra-pillar for the merit of his father Nagi-Reddi and mother Bauchamma.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
101	On a Nandi-stone set up near the Rama-lingasvamin temple at Mandadādam.	....	....	Śaka 1201, Pramādin, Chaitra, śu. di. 13, Sunday, Vishuvu, Sambraṅṅi.	Telugu ..	Records that Amari-śeṭṭi, a Vaiśya of the Śūrukoli-gōtra and lord of Penningōṅḍa gave 25 cows for a perpetual lamp to the temple of Rāmaśvara-Mahādēva at Mandaram on the bank of the Krishnavēni river in Doḍi-Kaṅḍravāḍi.
102	On a second Nandi-stone set up near the same temple.	....	....	Śaka 1181, Siddharthin, Chaitra, śud-dha-pādyami (prathamā), Wednesday.	Do. ..	Registers the gift of 25 cows for a perpetual lamp in the temple of Rāmaśvara-Mahādēva by Śūrapa-Redḍi, son of Pomi-Redḍi Kēti-Redḍi.
103	On a Nandi-stone set up behind the same temple.	Kōṭa ..	Mahamaṅḍalēśvara Gaṇapāṭidēvarāja ..	Śaka 1184, Dundubhi, Śrāvāṇa, ba. di. 13, Sunday.	Do. ..	Damaged. Seems to register a gift of land made by the king to the illustrious Rajagurudēvara (i.e., the royal preceptor Viśvēśvara-Deśika).
104	On the south wall of the shrine of the goddess in the Mallikarjunasvamin temple at Mandapadu.	....	....	Śaka 10* Uttarayana-Sambraṅṅi.	Telugu (verse and prose).	Fragment. Registers gifts of land made to the god Gaṇēśvara by Prōli, son of Vidde-Nayaka and Venamādēvi. Mandadi Kōḷandu, a favourite servant of Goṅka and the ornament of his sabha, is also mentioned.
105	On a Naga-slab set up near the tank in the same village.	[Velanāṅḍu]	Mahamaṅḍalēśvara Kulōttuṅga-Rajēndra-Chōḍēvarāja.	Śaka 1090, Uttarayana-Sambraṅṅi.	Telugu ..	Records that Mandadi Prōli-Nayaka, son of Nami-Nayaka, lord of Sirivōlu, and his younger brother Malli-Nayaka gave 1 kha of land for a perpetual lamp to the god Mallikarjuna-Mahādēva at Mandavuram, for the merit of the king. Śūrya-Tapōdhana who received this land agreed to supply one manēṭu of ghee daily.
106	On the same slab .. .. .	....	....	Do.	Do. ..	Records a gift of 55 sheep for a perpetual lamp in the temple of Pedda-Prōli-Nayaka, the lord of Sirivōlu, and younger brother of Mandadi Prōli-Nayaka.
107	Do.	[Velanāṅḍu]	Mahamaṅḍalēśvara Kulōttuṅga-Rajēndra-Chōḍēvarāja.	Do.	Do. ..	Registers the gift of 55 sheep made for the merit of the king for a perpetual lamp in the temple of Mallikarjuna-Mahādēva at Mandavuram, by Maranātaya, the lord of Origoṅḍipura, of the Apastamba-kula and the Bharadvāja-gōtra.
108	Do.	Do.	Rajēndra-Chōḍa-Maharāja, son of Mahamaṅḍalēśvara Kulōttuṅga-Chōḍa-Goṅka-Maharāja.	Do.	Do. ..	Records that, for the merit of the king, Mandadi Nami-Nayaka, his younger brother Prōli-Nayaka and his other relations granted certain dry and wet lands for lamps and offerings in the temple of Mallikarjuna-Mahādēva at Mandavuram in Kōṅṭapadumati. Śūrya-Tapōdhana is mentioned as one of the donees.
109	On a stone lying in a field at Mukkamala.	....	....	Śaka 1120 ..	Do. ..	Mutilated. Records gifts of land made to the gods Mallikarjuna, Tripurantaka and Gaṇēśvara and to a number of Brāhmanas, by Vipparūla Kōṅḍapa-Nayunḍu and Guṅḍapa-Nayunḍu, for the merit of Kētarāja, probably the Kōṭa king of that name.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
110	On a pillar of the Kalyana-mandapa in the Sitarānasvāmin temple at Nallapadu.	....	....	ak 1358, Rakshasa.	Sanskrit (verse).	Describes the glory of the god Kāmāchandra at Kondaviḍu-nagara and mentions Narana-Mantri, son of Bhīmanāmatya of the Kāsyapa-gōtra and Lakṣmībā, who was a devotee of this deity.
111	On the front wall of the Gōpālasvāmin temple at the same village.	....	....	....	Telugu ..	Damaged. Seems to register the gift of a garden-land for fruit-trees, to the temple of Lakṣmi-Nārāyaṇa by Maṅgamā-mavāru, wife of Srīrāmayyaṅgaru of Parāsara-gōtra, Apas-tamba-sūtra and Yajus-sakha.
112	On a stone in the north wall of the Lakṣmi-Nrīṣiṅhasvāmin temple in the same village	....	....	Śaka 1468, Parābhava, Bhadrāpada, 6u. di. 11 Monday.	Sanskrit and Telugu.	Much damaged. Seems to register a gift of an agraḥara to the temple of Gōpinātha at Nallapadu.
113	On a stone lying in a street at Nidumukkala.	Vijayanagara	Virapratapa Śrī-Raṅgarayadeva-Mahārāya.	Śaka 14[99] Iṅvara, Chaitra, śu. di. 15, Tuesday, lunar eclipse.	Telugu ..	Records the gift of 2 kha of land at Nidumukkula in Koṅḍavīdu to the temple of Gōpinātha of this village, by Koṅḍama-Nāyamiṅgaru, son of Srīraṅga-Nāyaka and grandson of Baṅḍarupalli Amma-Nāyaka of [Śrī]hari-gōtra.
114	On a pillar of the madhyaraṅgam of the Śaktiśvarasvāmin temple at Nutekki.	Chalukya-Chōla.	Raja[rāja] (II)	Śaka 1080 and 13th year, Dakshi-nāyana-Sain-kranti.	Do. ..	Unfinished. Refers to a perpetual lamp set up in the temple of Śaktiśvara-Mahādēva at Nutekki, by Yaṅgi-Raṭṭādi, son of Pulikranta Eriyama-Raṭṭādi.
115	On a second pillar in the same place ..	....	....	Śaka 1080 and the 1[3]th year.	Do. ..	Built in. Registers the gift of cows for a perpetual lamp in the temple of Śaktiśvara-Mahādēva at Nutekki, by a [Re]ḍḍi of the Pōṅṭāparṭi family.
116	On a stone lying near the entrance into the same temple.	Chalukya-Chōla.	Kulōttuṅga-Chōḍa (II).	Śaka 1[0]59 and 4th year, Winter solstice.	Do. ..	Damaged. Records gifts of land to a number of dancing women attached to the temple of Śaktiśvaradēva at Nutekki, by the Mahamaṅḍalēśvara Kandravāṭi [Bh]marāja.
117	On a stone set up near the Madigapalli of the same village.	....	....	Śaka 1040, Uttarayana-Samkranti.	Do. ..	States that Māra-Nāyaka son of a certain Bomi-Nāyaka, founded the temple of Kōśavadeva at Nutekki and gave 25 cows for the perpetual lamp. Contains a description of the 500 mahājanas of Ma[ly]ja.
118	On a Hanuman-pillar set up in a field of the same village.	....	....	....	Do. ..	Damaged. Mentions the temple of Gōpinātha and a gift made to it by Bhaskara, king of Chandragiri.
119	On a Nandi-Naga-pillar set up in front of the Mallikarjunaśvāmin temple at Pamulapadu.	Velanadu	Rājendra-Chōḍerāja son of Mahāmaṅḍalēśvara Kulōttuṅga-Chōḍa-Mahārāja.	....	Sanskrit verse and Telugu prose.	Records that the king made tax-free certain lands at Pamulapadu in Koṅḍapaṭṭamāṭi, which had been granted to the temple for offerings. Gifts were also made by the villagers to Gaṇēśvara, the village goddess and the temple servants, for the merit of Yiniṅḍraju. Registers also a gift of 55 cows made by a Reddi for a perpetual lamp.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
120	On the same pillar .. .. .	.....	.....	Śaka 1091, Kartika purnama (i.e. purnami), Thursday. Do.	Telugu (prose and verse).	Records a gift of 55 sheep for a perpetual lamp to the god Dhṛiṣṭi (i.e. Śiva), by Kondana, grandson of Pamulapaṭi Kondapa-Reddi, for the merit of his father Bhimi-Reddi and mother Kamasani.
121	Do. .. .. .	.....	.....	Do.	Do.	Records a similar gift by Bollana for the merit of his father Vennapa-Reddi and mother Pōlasani, to the god Parvati at Pamulapaṭu.
122	Do. .. .. .	.....	.....	Do.	Do.	Registers a gift of 56 sheep for a perpetual lamp to the god Śiva by Kommana, the son of Pamulapaṭi Maṇḍana and Teyyanamba for their merit.
123	Do. .. .. .	.....	.....	Śaka 1094, Uttarayana-Sankranti.	Do.	Records a gift of 55 sheep for a perpetual lamp to the god Mūhaśhami-Mallikarjunadeva at Pamulapaṭu, by Veminaṅga, son of Yerrana-Reddi and Chamasani.
124	Do. .. .. .	.....	.....	Do.	Do.	Records a similar gift to the god Kapardin (Śiva) at Pamulapaṭu by Kommana for the merit of his grand-father Sōraja-Reddi and his parents, Ket-Reddi and Kōtasani.
125	On the Hanumān-pillar set up in front of the Viṣṇu temple at Paturu.	Vijayanagara.	Virapratapa Devaraya	Śaka 1314, Sarvaṇi, Pṛāṅgana śu. di. 15, Thursday.	Sanskrit (verse).	Damaged. Seems to register a gift of land at Prantūru made by prince Rāmachandra through (his agent) Chenukali Kōśava, to a certain Koṇḍini Rāmanuja.
126	On the rock near the Nṛisimhasvāmin cave-shrine on the hill at Peda-Palaka-luru.	.....	.....	Śaka 1516, Jaya, Magha, śu. di. 5.	Telugu ..	Do. States that Maṇḍagōpāla, son of Gōvindaṅga and grandson of Vannuva Tirumalaya of the Kāśyapa-gōtra reconsecrated the image of Amantāśayin in the shrine of Narsimha at Peda-Palaka-luru and granted land for the bodily and festive enjoyments of the god and other services.
127	On a mutilated stone built into the east wall of the Venugōpālasvāmin temple in the same village.	.....	.....	.....	Do. ..	Fragment. Mentions Rājendra-Chōḍeraja and seems to record grants of land made for offerings and services in a temple, the name of which is lost.
128	On a pillar lying in a donka to the south of Peda-Parimi.	[Gōlkonḍa]	Saidu Abdulla Saidu Mubannadu Sāhibu.	Śaka 1585, Krodhi, Ashāda, śu. di. 2, Wednesday.	Do. ..	The people of Tandikōṇḍa (the mokṣasa village of Saidu Abdulla) together with those of Parimi came and represented to the chief authorities (hujuru) that the enjoyment of a particular land (in dispute) belonged to Tandikōṇḍa and that the Parimi people were causing unnecessary riot for its possession. The dispute was heard and decided in favour of the former and new boundary stones were ordered to be put up in places not accessible to people.
129	On a stone lying in front of the Venugōpālasvāmin temple in the same village.	.....	.....	Śaka 1726	Telugu (verse).	Much damaged. Begins with a salutation to Gōpāla and mentions Parimi in the course of the description of a procession. The author of the record is Nāgaṅga Mallayya.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
130	On a pillar set up before the Mallēśvara-svāmin temple at Penumāka.	Kakatiya ..	Rudramahadevi	Śaka 1210, Sarvadhari, Kārttika, śu. di. 1, Thursday.	Telugu (verse).	Much damaged. States that while Paravata-Nayundū was ruling under orders of the queen, certain vrittis were granted. Mentions the mahājanas of Tādōpalli. Also states that Kannada Mallaya and Buddaya-bhaktundū were required to do certain services in the temple with the consent of the devotees of Penumbaka, and enjoy the income equally.
131	On a broken pillar lying in front of the Gōkarpēśvara temple at Penumull.	Do ..	Mahamandalesvara Pratapa-Rudradēva-Mahārāja.	Śaka 1236, Ananda, Aśadhā, śu. di. 6, Thursday.	Do.	States that Pīraya-Leṅkāgaru employed at the gate of the royal palace remitted for the merit of the king, all unlawful collections like kānika and gaḍḍuga-māda on temple vrittis and puttī-pūhidi, puṭṭi-kōṭuvu, upakṛiti, suṅkamu, pasula-pullari and kānika on the vrittis of the mahājanas, in the 22 villages (named) of his māyānkaram, and put up this śasana-stambha before the Gaurīśvara-Mahādēva temple at Penumbuluvu. Mentions Svayambhūnāthādēva of Ōruṅ-galla. On the third face of the pillar are given sketches of the two standard cubit measures used in measuring lands.
132	On a stone lying behind the same temple	Chola ...	Tribhuvanschakravartin Rajarājādēva	Śaka 1087, lunar eclipse.	Telugu ..	Damaged. Registers a gift of land by the Mahamandalesvara Kuṭṭōtūngi-Rājēndrachōdēraja for offerings, to the temple of Chamundidēvi at Kolahukūluru.
133	On a stone built into the west wall of the Vēnugōpāla-svāmin temple at Potturu.	Parichchēdi	Mahamandalesvara Sō[reparāja]	....	Do. ..	Mutilated. Contains the usual eulogy of the kings of this family
134	On the Garuḍa-pillar set up in front of the same temple.	Do.	Bhīmarāja	Śaka 1152, Vaiśākha, śu. di. 3, Thursday.	Do. ..	Records the gifts of dry and wet lands made by the king to the temple of Gōpalādēva, which was founded and built by a certain Sōnama-śōṭṭa for the merit of the king's parents
135	On the same pillar .. .. .	..	.. .. .	Śaka 1199, Śrāvāna, śu. di. 16, Friday.	Do. ..	Mahamandalesvara Parichchēra Kommarāja and Sūrala-mahādēvi. Gift of land to the temple of Mallidēva is also recorded.
136	Do.	Parichchēdi.	Mahamandalesvaras Bhīmarāja and Uttam-Bhīmarāja.	Śaka 1199, Pūshya, śu. di. 6, Monday, Makarāday, Makarā-Saṅkrānti.	Do. ..	States that a certain Kṛpōtada set up a ½ lamp (ara-dīpa) for the merit of his parents in the temple of Gōpalādēva at Potturu and agreed to maintain it.
137	Do.	Do.	Mahamandalesvara Bhīmarāja	Śaka 1199, Pūshya, śu. di. 11, Saturday.	Do. ..	Records the gift of a ½ lamp each, by Vēnana-bōyundū and Nara-bōḍḍu, the attendants of the kings.
138	On the stone lying in front of the same temple.	Do.	Do.	Śaka 1168, Pūshya, śu. di. 6, Thursday, Makarā-Saṅkrānti.	Do. ..	Damaged. Registers a gift of sheep made for a perpetual lamp in the temple of Gōpalādēva by Māre-bōyundū, an attendant of the king. Do The chief with his younger brothers Uttam-Bhīmarāja, Dēvarāja and Ganapadēvarāja seems to have given some land to a Siva temple for the merit of his parents Kommarāja and Sūraladēvi.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
139	On the same stone .. .. .	..	..	Śaka 1216, Jaya, Pushya, śu. di. 8, Sunday, Makara-Sankranti.	Telugu ..	States that Malnēni Ketinēndu bought some land from Bhūmana-Pegada Pochiraju and granted it to the temple of Somanāthadēva, for the merit of his parents and of Ayyarāju and Dēvarāju.
140	On a second pillar of the madhyaranga of the Daṇḍēsvarasvamin temple at Prattiṭṭiṭṭi.	Parichohēdi.	Mahamaṇḍalēsvara Kusmāruja ..	Śaka 1144, Chaitra, śu. di. dasami, Monday.	Do. ..	Records that the king founded the temple of Gaṇḍiśvara-Mahadēva and gave two maṭṭas of wet land for offerings for the merit of his queen Sabbamādevi.
141	On a second pillar in the same place ..	Kōṭa ..	Mahamaṇḍalēsvara Gaṇapatiḍēva-Mahārāja.	Śaka 1156, Sankranti.	Sanskrit (verse) and Telugu.	States that the king who was the son of Manma-Gēba and Bayyamamba gave seven vṛittis in Prattiṭṭiṭṭi and six vṛittis in [Penu]barru to Brāhmanas among whom was Naraiṁha, an ubhayakavi.
142	On the third pillar in the same place ..	..	....	Śaka 1435, Śrī-mukha, Śrāvāṇa, ba. di. 13, Friday.	Telugu ..	States that Giṅṅupalli Annamāyaningaru had the temple and the maṇḍapa of Gaṇḍiśvara-Mahadēva plastered with chunam for the merit of his parents Pōtinēndu and Chittēna.
143	On a pillar of the portico of the same temple.	..	....	Śaka 1450, Sarvadhari, Māgha, śu. di. 5, Thursday.	Telugu (prose and verse).	States that for the merit of his parents Pōtinayudu and Chittēna, Giṅṅupalli Abhinayudu built the southern portico (makhabhadra). In the lower section of the pillar is given in a verse the name Dasōja of the architect that built the portico.
144	On a second pillar of the same portico ..	..	....	Śaka 1476, Ananda, Śrāvāṇa, śu. di. 15, Sunday	Do.	Records that Tummupundi Chittēbhaktudu made and presented the image of Parvatidevi to the temple of Paṇḍiśvara-Mahadēva, at Prattiṭṭiṭṭi, for the merit of his parents Yallama and Naga-bhaktudu.
145	On the same pillar .. .. .	..	....	..	Telugu ..	The measure of the ghaḍa (pole) as shown here and determined by Purushōttamaya, the rāyasam of Rayapanayani-varu, is 32 spans. The record states that 112½ kuptas measured by this ghaḍa would make a kōsaripāṭi-tumu.
146	On the Nandi-pillar set up in front of the same temple.	..	....	Śaka 1596, Ananda, Māgha, śu. di. 13, Friday.	Do. ..	States that Kūkamānu Parvata-bhaktudu built the bell-plat-form (ghaṇṭa-vēdi) in the temple of Gaṇḍēsvara-Mahadēva for the merit of his parents Ayyana and Pēra-bhaktudu.
147	On a stone set up in the same place ..	....	....	Śaka 1079, Uttara-Sankramaṇa.	Sanskrit (verse) and Telugu.	Records the gift of 55 sheep for a perpetual lamp in the temple of Gaṇḍēsvara, by Narāyaṇa, a Vaiśya of the Dhanada(i e, Kubēra)vaiśa and the Mūlya-gōtra, who was lord of Penugōṇḍa.
148	On the lamp-column set up in the Vēṅṅu-gōpālavamin temple in the same village.	....	....	Śaka 1202, Vaisakha, Sunday.	Do	Records the setting up of this Garuḍa-pillar in the temple of Gōpāthā at Prattiṭṭiṭṭi by Padmanabha, minister of king Kannara.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
149	On the left column of the entrance into the Virāśvara temple in the same village.	....	....	Śaka 1492, Sukla, Margasira, ba. di. 11 Sunday.	Telugu ..	Records the gift of the bull (samkhapu-nandi) to the temple of Virāśvara by Peddi-Reddi son of Vaddipati Liṅga-Reddi, for the merit of his paternal uncle Pōti-Reddi and his mother Timma-ani.
150	On a stone in the north wall of the Venugōpāśvaram temple at Ravela.	....	....	Śaka 1362, Virodhikrit, Margasira, ba. di. 7, Monday.	Telugu (verse and prose).	States that Sishāla Rāmanārya (also called Sishāla Rāmā-jīyala) of the Srivatsa-gōtra, son of Paddanārya and husband of Vallabhamba, constructed a tank at Pulipada, raised a grove of trees near it and built the temple of Gōpinātha at Ravelapura.
151	On a mutilated stone lying in front of the Virāśvara temple at Rayapudi.	....	....	.... Jaya, Ashādha, su. di. 11, Thursday.	Telugu ..	Mutilated. Registers a gift of 25 cows for a perpetual lamp to the god Gōpinātha at Rayapudi. Gifts of land are also recorded.
152	On the same stone .. .. .	....	....	Śaka 120*, Magha, su. di. 15, Thursday.	Do. ..	Do. Records a grant of land made to the god [Gōpin]ātha at Rayapudi by a certain Amarinēṇḍu of the Mandadi family.
153	Do. .. .. .	....	....	Śaka 1211, Śrāvana, ...	Do. ..	Do. Registers gifts of land by purchase at Nirukonda, Rayapudi, etc.
154	Do. .. .. .	....	....	Śaka 1188, Magha, su. di. 5, Thursday.	Do. ..	Registers that Ravi-Reddi son of Ravi-Reddi Ganapi-Reddi the 1st of Ponuṅḍu and a worshipper of the feet of the god Kākatśivaradeva, made a gift of 1 kha of laṅka-land to the god Gōpinātha.
155	Do.	Rakatiya ..	Mahamāṇḍalesvara Rudradēva-Maharaja.	Śaka 1191, Kārtika, su. di. 15, Thursday.	Do. ..	Mutilated. Seems to register a gift of land by Parvata-Nayaka, the aide-de-camp and the minister of the king.
156	On a mutilated Nandi-pillar set up in front of the Sōmēśvara temple in the same village.	Do. ..	Do.	Do.	Do. ..	Seriously damaged. Records gifts of land made to the god Mūlāsthāna-Sōmēśvara-Mahadēva at Rayapudi, by the king's aide-de-camp and minister Parvata-Nayaka.
157	On the same pillar .. .. .	....	....	Śaka 1191, Āśvayuja, su. di. 6, Sunday.	Do. ..	Mutilated. Gift of an oil-mill to the temple of Sōmēśvara-deva by Paruvata-Nayaka, for the merit of his parents and of Marna-Preggaḍa.
158	Do. .. .. .	....	....	Śaka 1200, Śrāvana, su. di. 11, Monday.	Do. ..	Gift of an oil-mill by a private individual.
159	Do. .. .. .	....	....	Śaka 1596, Ananda, Magha, ba. di. 5, Thursday.	Telugu (verse and prose).	States that Yarramraju the son of Madiraju Abbaraju, and his elder brother Abbaraju the son of Liṅgaraju, who belonged to the Kāśyapa-gōtra and were the śhālakārpams of Rayapudi re-constructed the shrine of Mūlāsthāna-Mahadēva at Rayapudi.
160	On a stone lying near the tank at Reddipalem.	....	....	Śaka 1726, Kārtika, su. di. 15, Thursday.	Telugu ..	Damaged. Records the foundation of a grove and a well by a certain Buchohitaju.

C.--Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
161	On a slab set up in front of the <i>Vēṇu-gōpālasvamin</i> temple at <i>Sekuru</i> .	Vijayanagara.	Virapratapa Achyutadeva-Maharaya ..	Śaka 1454, Nandana, Māgasira, su. di. 2, Thursday.	Telugu ..	Records a gift of land in <i>Sekuru</i> to the temple of <i>Tiruven-gulathā</i> at <i>Saṅgamasthāna</i> , by <i>Rōnānu Sūrappa-Nayudu</i> son of <i>Timma-Nayudu</i> .
162	On a pillar lying near the same temple.	Do.	Virapratapa Vira-Śri-Raṅgarāyadeva-Maharaya	Śaka 1496, Bhava, Māgha, su. di. 11, Thursday.	Do.	Records gift of lands for worship and services on the <i>suparṇo-tsuva-purnami</i> festival to the god <i>Tiruvenkateśvara</i> at <i>Saṅgamasthāna</i> , made, by <i>Krottipali Venkaṭṭiya</i> of the <i>Bharadvāja-gotra</i> , <i>Apastamba-sūtra</i> and <i>Yajussākhā</i> . These lands had been granted to him by the <i>Mahāmandalēśvara Rāmarāja Jagatājayadeva-Maharāja</i> , at <i>Sekuru</i> [in the <i>Koṇḍavidu-sīma</i> . Registers the gift of a <i>khaṇḍike</i> of land at <i>Sekuru</i> , in the <i>Koṇḍavīti-sīma</i> , for the merit of the <i>Mahāmandalēśvara Siddirāju-Timmarāju</i> , for worship and offerings to the god <i>Venkaṭēvara</i> at <i>Saṅgamasthāna</i> .
163	On a stone lying in front of the <i>Soma-śvaraśvamin</i> temple in the same village.	Do.	Virapratapa Sadāśivadeva-Maharaya, ruling at <i>Vidyānagara</i> .	Śaka 1482, Raudri, Māgha, su. di. 11	Do.	Records gifts of land made to the temple of <i>Somaśvara-Mahādeva</i> at <i>Chokuru</i> for the merit of, <i>Rudrayya</i> (the <i>Kakatiya</i> queen <i>Rudramadevi</i> ?).
164	On another stone lying in the same place	....	....	Śaka 1187, Krodhana, Makara-Saṅkrānti.	Do.	This is almost an exact copy of No. 163.
165	On a stone set up in a field of the same village.	Vijayanagara.	Virapratapa Sadāśivadeva-Maharaya ..	Śaka 1482, Raudri, Māgha, su. di. 11.	Do	
166	On a stone with <i>Śiva</i> -image set up in a field at <i>Salapadu</i> (hamlet of <i>Sekuru</i>).	....	....	....	Telugu (in archaic characters).	Damaged. Mentions a certain <i>Vishnuśarmā</i> , a <i>Gō[ma]lla</i> [<i>Brahm</i>]nathin of the <i>Bharadvāja-gotra</i> and son of [<i>Sa</i>]la-gaśarmān.
167	On the left (proper) column of the inner entrance into the <i>Chandrasākhariśvāmin</i> temple in the same village.	Rakatiya ..	Ganapatideva Maharaja ..	Śaka 1145, Tarana.	Telugu ..	Damaged. Records a gift of land by <i>Jāyapa-Nayudu</i> , for the merit of the king, to a <i>Siva</i> temple built by <i>Aṅkada Bimiseṭṭi</i> .
168	On the south wall of the same temple ..	....	....	Śaka 1502, Pramādi, Āsvijā, su. di. 11, Thursday.	Do.	States that <i>Venkaṭappa</i> , grandson of <i>Alavāla Channa-Reddi</i> and son of <i>Singa-Reddi</i> and <i>Vengalamma</i> , rebuilt the <i>bhōga-mandapa</i> of the temple of <i>Gaurīśvaradeva</i> at <i>Salapadu</i> .
169	On a stone lying in a field in the same village.	Eastern Chalukya.	Sarvalokasraya Vishnuvardhana-Maharaja.	33rd year ..	Telugu (in archaic characters).	Registers a gift of land at <i>Velūru</i> by a certain <i>Kannōbu</i> . Mentions <i>Rattigottu</i> and <i>Mayindayaga</i> .
170	On the top beam of the northern entrance of the <i>Mulasthānēśvara</i> temple at <i>Tadikonda</i>.	....	....	Svabhānu, Māgha, su. di. 5, Friday.	Telugu	Records that <i>Channa-Jiyya</i> , son of <i>Mumma-Siva</i> of <i>Landi-konda</i> , presented these entrance-columns.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
171	On a mutilated Nandi-pillar lying near the same temple.	[Kōṭa]	Prōṣaraju and Bayaraju, grandsons of Vennamadevi.	..	Telugu ..	The chiefs call themselves the lords of Dhanyakatakupura and worshippers of god Amarasvara. On a second side is mentioned a grant of land at Nirukonda by Pina-Kommaraju son of Prōṣaraju and Annaladeva son of Pōṣaraju.
172	On another Nandi-pillar set up in the same place.	....	....	Śaka 1188, Vaiśakha, śu. di. 13, Thursday.	Sanskrit (verse) and Telugu.	The Sanskrit portion supplies a genealogy of some chiefs of the fourth caste and states that Paṇḍambika, wife of Manu-pōta, succeeded to the kingdom after the death of her husband and ruled a temple of Siva for his merit. The Telugu portion states that lands were granted to the temples of [Ka]ṇṭṣvara, Mauna-Pōṣisvara-Mahādeva and Landisvara-Mahādeva.
✓173	On another Nandi-stone set up in the same place.	Kakatiya ..	Mahamaṇḍalēśvara Pratapa-kudradeva-Maharaja.	Śaka 1225, Śōbhakrit, Phālguna, śu. di. 1, Monday.	Telugu ..	Records that under orders of the king [Sō]maya-Gannayāgaru remitted the taxes on the dry and wet lands in the enjoyment of the temple of Kāmośvaradeva at Taṇḍikōṇḍa, and made them sarvamaṇya.
✓174	On a stone set up near a potter's house in the same village.	..	....	Śaka 1188, Chaitra, śu. di. 1, Thursday.	Do.	Registers a gift of land by Vemuladeva to the god Maṭṭaradeva at Taṇḍikōṇḍa.
175	On a stone lying near a hillock to the west of the same village.	[Kōṭa]	Irnadi-Ganapayaraja ..	Śaka 1169, Kṛtika, Śamkrānti.	Do.	Registers a gift of land made by the king to the temple of Chauna-Malleśvara, for the merit of his parents.
✓176	On a mutilated stone set up opposite to the choultry in the same village.	Vijayana-garu.	....	..	Do.	Much damaged and mutilated. Mentions Gutti Yaram-Tirumalaraja.
✓177	On the front wall of the Kājagōpala-svamin temple at Unnāva.	..	....	Śaka 1223, Phālguna, śu. di. 1, Thursday.	Do.	Damaged. Registers a gift of land for offerings to the temple of Gopinatha.
✓178	On a boulder near a tank to the west of Vaddhamanu.	..	....	Śaka 1596, Rabhasa, Ashādha, śu. di. 9, Friday.	Do.	States that Orugaṇṭi Anguka constructed a tank at Vaddhamanu and prohibited the levying of pullari for the cattle that drank its water.
✓179	On a slab set up in front of the Kudrēśvara temple at Vaddhesvaram.	Kakatiya ..	Rudra[madevi]	Śaka 1196, Vaiśakha śu. di. 1, Monday, Uttarayana-Samkrānti].	Do.	Much damaged. Mentions a certain Malli-Nayakula
✓180	On a stone in the east compound wall of the Venugōpalesvamin temple at Vejendla.	..	....	Playanga, Kārtika, śu. di. 15, lunar colipsee.	Do.	Registers the sarvamaṇya gift of 6 kucchala of land, to the temple of Gopinatha at Veṅṅēṭṭa, by Jadi Machinēṇḍu.
✓181	On a hero-stone lying to the west of Vunguturu.	Kōṭa	Mahamaṇḍalēśvara Betaraja ..	..	Do.	Records that Kuna-tōyūṇḍu, son of Baṇḍarayu Chōḍa-bōyi, and a servant (banṭu) of the king, went with Parvaḍi-Rēva to the open ground of Garalaparu, threatened Komma-Reddi, killed Bhamaraju and died after fighting with great prowess.

C.—Stone inscriptions copied in 1917—cont.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
182	On a boundary stone lying to the west of the same village.	..	....	..	Telugu ..	(This is the boundary stone of the agrahara of Gundavaram, belonging to Tallapaka Tiruvengalanathayyavaru. Marked with sun and moon and the figure of Vamana. (Gundavaram is within two miles of Vungaturu and is now deserted.
183	On a slab set up near the Awarasvara temple at Zonnalegadda.	Velanandu ..	Mahamandalesvara Kubottunga-Rajendra-Chodayaraja.	Saka 10[9]5 Dakshinayana-Sankranti.	Do. ..	States that Valysani wife of a certain Churya (or Juriya) Ammana-Preggada built the temple of Vallabhesvara or Juriya-Ammanachoda-Vallabhesvara at Zonnalegadda, and gave 3 kha of land to Suryabharana-Pandita the priest of this temple, for the merit of the king. She also gave 1 kha to the crouch-blower and 2 kha and 10 nay of land for perpetual lamps and daily offerings.
184	On the same slab .. .. .	..	....	..	Sanskrit (verse) and Telugu.	Describes the valour of Ammana who was [the son] of Tikkana and Yerayambika, and grandson of Bhima of the Haritagotra, a resident of Amritapura in Velanandu-vishaya. He is said to have been a brave warrior of the Choda king. This Ammana gave a jayaghanta, dhanparati (incense-waver) and a diparati (light-waver) to the temple.
185	On a pillar of the Venkatesvarasvamin temple at Chintapalli, (Sattenapalli taluk, same district).	..	....	Saka 1766, Margasirsha, di. 5, Monday.	Do.	Registers that Raja Vasi-Reddi Aobhammagara built the kalyana-naptapa of four pillars
186	On a stone lying in front of the same temple.	..	....	Saka 1766, Sombhakti, Margasirsha, di. 5, Monday.	Telugu ..	Records that the same lady renewed the flag-staffs in the temples of Venkatesvarasvamin, Ramalingasvarasvamin and Visvesvarasvamin, built the sikhara of the first of these and that on Thursday sa di. 6 of Asvayuja in Krodhi, she consecrated the image of Ammanu and presented metallic masks (savanga) for the god and the goddess.
187	On a slab set up near the Siva temple at Madipadu (same taluk, same district).	..	....	Saka 1582, Sarvarin, Margha, Sivaratri.	Telugu and Sanskrit	Mentions a number of Paranthanaru-urivijayakacharyas of whom the first was Krishnasrama; next came Ramabhadrasrama; then Raghuramasrama, then Ramagopala-srama and then Purabhinava Raghunamasrama-Sripada. This teacher Raghuramasrama-Sripada consecrated the temple of Ramesvara on the bank of the Krishna and one of Dakshinamurti under the bank of the tree there and put up this sasana for the good of the varnasrama-pilgrims. It is stated that Prandha-Devaraya was cured of his leprosy by a bath at this holy spot. It describes the greatness of the place quoting a story from the Skanda-purana that even the holy river Ganges was purified of the heinous sin of having come into contact with a Brahmana widow that associated with a chandala, by drinking and bathing at this holy spot where the Krishna flows northward.
188	On a slab set up at Durgidevipadu in the same village.	..	....	Saka 114[3], Vishu (i.e., Karttika) — [Monday], (i.e., Monday) which falls on the 15th day of the bright half.	Telugu ..	Gift of land to the temple of Mallikarjuna of Jammipalli by Muche-Nayaka of the Musunduri family. This chief holds a long list of titles.

APPENDIX D.—List of photographs taken during 1916-17.

Number (continued from the last report).	Locality.	Description.	Size of negatives.
412 & 413	Anniyūr ..	Inscription of Kṛishṇarāya	Full plate.
414	Yeḍavalli ..	Copper-plates of Kēta III	Do.
415	Do.	Seal of the above	Quarter plate.
416	Ennāyiram ..	Stone image of Uḍaiyavar in the Vishṇu temple ..	Half plate.
417	Tiruvīśālūr ..	Sculpture in relief of a king and queen worshipping the līṅga, in the Śivayōganāthasvāmin temple.	Do.
418	Do.	Sculpture in relief of Brahmā and Vishṇu adoring the līṅga, in the same temple.	Do.
419	Do.	Sculpture of Ananta-Śivaṅ, the builder of the maṇḍapa, in the same temple.	Do.
420	Do.	Stone image of Viṇādhara-Dakṣiṇāmūrti, in the same temple.	Do.
421	Kōnērīrājapuram.	Sculpture in relief of Chandikēśvara worshipping the god Tirunalam-Uḍaiyār, in the Śiva temple.	Do.
422	Do.	Metallic image of a female, in the same temple ..	Do.
423	Do.	Metallic image of Kalayāna-Sundara with Pārvatī and Vishṇu, in the same temple.	Do.
424	Tiruvi-Rāmēsvaram.	Stone image of Ardhanārī in the Śiva temple ..	Do.
425	Kuḍumiyāmalai	Stone image of Vishṇu (Kūrmāvatāra), in the Śiva temple.	Do.
426	Do.	Stone image of Mōhini, in the same temple	Do.
427	Tiruvālīśvaram	Stone images of Vṛishabhārūḍha and Gaṅgādhara on the south side of the central shrine of the Śiva temple.	Do.
428	Do.	Stone images of Nāṭarāja and Dakṣiṇāmūrti on the same side.	Do.
429	Do.	Stone images of Ardhanārī and Śiva blessing Nandi (?), same side.	Do.
430	Do.	Stone images of Kālahara and Kiratārjunamūrti on the west side of the same shrine.	Do.
431	Do.	Stone images of Kaṅkālamūrti, Dakṣiṇāmūrti with Manmatha and Rati on either side and Līṅgōdbhava.	Do.
432	Do.	Stone images on the north side of the same shrine ..	Do.
433	Do.	Stone image of Indra over the top of the central shrine on the east side.	Do.
434	Do.	Back view of the top of the central shrine of the Śiva temple.	Full plate.
435	Brahmadēśam, (Ambāsamudram taluk, Tinnevelly district).	Front view of gōpura of the Śiva temple	Do.
436	Brahmadēśam, (Cheyyār taluk, North Arcot district).	South-west view of the Chandramaulīśvara temple in the village.	Do.
437	Do.	Stone images of Dvārapālakas in the above temple ..	Do.
438	Gāṅgaikōṇḍa-śōlapuram.	Lion's well	Half plate.
439	Do.	Stone image of Śiva in sitting posture in the same temple.	Do.

APPENDIX E.—List of drawings prepared during 1916–17.

Number (continued from the last report).	Locality.	Description.
154 to 203	Dārāsuram ..	Fifty sculptural panels in relief representing the lives of the Śaiva devotees.
204	Kōnērīrajapuram	Sculpture in relief of queen Śembiyaṅ-Mahādēvī with attendants, observing from a distance her (departed) husband Gaṇḍarāditya worshipping the Śiva-liṅga.
205	Kuṇṇāṇḍārkōil..	Sculpture in relief of a Dvārapālaka.
206	Do. ..	Sculpture in relief of a king.
207	Kuṇṇakkudi ..	Sculpture in relief of Viṣṇu with attendant (a male figure standing with folded hands), in the rock-cut temple called Kīlakkōil.
208	Do. ..	Plan of the three rock-cut temples called Kīlakkōyil.
209	Tirukkalākkudi	Sculpture in relief of sage Agastya.
210	Nāmakkal ..	Sculpture in relief of Vaikuṇṭha-Nārāyaṇa with his attendant gods, in the rock-cut temple of Narasiṃhasvāmin.
211	Do. ..	Sculpture in relief of Ugra-Narasimha in the same temple.
212	Do. ..	Sculpture in relief of Varāha with attendants, in the same rock-cut temple.
213	Do. ..	Sculpture in relief of Bāla-Narasimha in the Ranganāthasvāmin temple.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916–17, verified by Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

NOTE.—The following abbreviations have been employed in these statements.—

1. *Su.* and *ba.*, respectively, for *Suklapakṣa* and *Bahulapakṣa*, the bright and dark fortnights of the lunar month.
2. The ending moments of *tithis* and *nakṣatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakṣatra*. Thus the result—

A.D. 1510. Monday, Dec. 30: .94: .50 means that on the day in question the *tithi* quoted in the inscription ended at .94 of the day, *i.e.*, 56½ *ghaṭikas* after mean sunrise, while the *nakṣatra* quoted in the inscription ended at .50 of the day, *i.e.*, 30 *ghaṭikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with “*Indian Ephemeris*” A.D. 1800–2000 by the author.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus, “A.D. 1289, Monday, Nov. 28, .70” is a convenient way of indicating the fact that a *tithi* ended at .70 of the day (42 *ghaṭikas* after sunrise) on 28 Nov. A.D. 1289, which was Monday.

3. When a *tithi* or *nakṣatra* that is quoted in a record only commenced on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus:

“Wednesday 6 Ap. A.D. 1384; .68; f.d.n. .29” means that the *tithi* quoted in the inscription ended at .68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakṣatra* quoted in the inscription only commenced on Wednesday and came to end at .29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly “Friday, Ap. 26; f.d.t. .08; f.d.n. .13” means that the *tithi* and *nakṣatra* quoted were current for the greater part of Friday, but came to end next day at .08 (= 5 *ghaṭikas* after sunrise) and .13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.

4. An asterisk after the figure indicating a Śaka year (*e.g.* Ś. 1235*) means, as in Kielhorn’s list of dates, that the year is current, not expired.

5. When it is necessary to distinguish the name of a *nakṣatra* from that of a month and generally, as a useful convention, the names of *nakṣatras* are printed between inverted commas, thus “Maghā” is the *nakṣatra*, Maghā is the month.

Year.	Number of inscrip- tion.	Astronomical details, English equivalents and remarks.
		PĀNDYA.
		<i>Māravarman</i> alias <i>Sundara-Pāndya</i> .
1916	347	4+1+1st year, Āvaṇi, 2nd tēdi, Thursday, Uttara-Bhadrapadā (characters of about 13th century). The only occasions between A.D. 1184 and A.D. 1384 when “Uttara-Bhadrapadā” joined with Thursday on 2nd Āvaṇi were— (1) A.D. 1276, Thursday 30th July: “Utt-Bhad.” began at .08 and ended next day at .19. This was 3rd Āvaṇi by Ārya-Siddhānta, but 2nd Āvaṇi by Sūrya-Siddhānta, since Āvaṇi Saṅkrānti was, by Ārya-Siddhānta, March 25.10 + 125.40 = 28th July, and by Sūrya-Siddh. March 25.16 + 125.48 = March 125.64 which would shift to 29th July the 1st day of Āvaṇi.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PĀNDYA— <i>cont.</i>		
<i>Māra-varman</i> alias <i>Sundara-Pāndya</i> — <i>cont.</i>		
1916	353	(2) A.D. 1371, Thursday 31st July when "Utt-Bhad" began at '01, ending at '00 next day. This was 2nd Āvaṇi by both Ārya and Sūrya Siddhānta. According as either of these identifications is correct the commencement of the reign of Māra-varman Sundara-Pāndya, which I had assigned to A.D. 1294 (vide my articles in <i>Ind. Antiq.</i> 1913, June and August) would have to be placed either in A.D. 1271-72 or in 1366-67 A.D.
,"	401	5th year, Makara, 4 tēdi, śu. di. 2nd (pakkam?), Monday, Dhanishthā. = Monday, 28th December A.D. 1220, which was 4th Makara, and śukla 2; "Dhanishthā" commenced at '40, ending at '44 next day. 20th year, Dhanus, 7 tēdi, ba. di. Saptamī, Monday, Uttara-Phalgunī (Uttiram). = Monday, 3rd December A.D. 1235 = 7th Dhanus; ba. '7 ended at '80 and Nak. "Uttiram" (i.e., Uttara-Phalgunī) commenced at '44, ending next day at '53.
,"	462	12th year, Mina, 30 tēdi, ba. di. Chittati (chaturthī?), Tuesday, Anurādhā. There is no date that answers the details between A.D. 1216 and A.D. 1315. But in A.D. 1315, on Tuesday 25th March (= 30th Mina) ba. 4 ended at '70 and Nakshatra "Anurādhā" at '63. This would no doubt have been the 12th year of Jaṭavarman Sundara-Pāndya whose reign began between 31st May and 13th May A.D. 1203 (vide last year's notes), but the surname in the present case is reported as Māra-varman not as Jaṭavarman.
,"	489	17 + 1 + 1st year, Vriśchika, 10 tēdi, Monday, Kārttigai. = A.D. 1234, Monday, 6th November (= 10th Vriśchika), Nakshatra "Kritikā" commenced at '33, ending next day at '40. This was the 19th year of Māra-varman Sundara-Pāndya whose reign began in A.D. 1216.
,"	572	11 + 1 + 1st year, Simha, 15 tēdi, . . . di. chaturdaśī, Friday, Dhanishthā. = Friday, 12th August, A.D. 1250 = 15 Simha, su. '14 ended at '79 while Nak. "Dhanishthā" commenced at '08, ending next day at '13. This was the 13th year of Māra-varman Sundara-Pāndya whose reign began in A.D. 1238.
<i>Māra-varman</i> alias <i>Vira-Pāndya</i> .		
,"	481	[2]2nd year, Ka[rkaṭa]ka, [2]2nd tēdi, śu. di. chaturdaśī, Saturday, Uttiram [Uttara-Phalgunī]. Reading doubtful at many points. Śu. 14 can combine in Karkāṭaka month with Uttarāṣṭadha (Uttarāshādha) not with Uttirattunāl (Uttara-Phalgunī). Even with this correction, it has not been possible to find a suitable date. The nearest is July A.D. 1354 in which (1) Saturday 5 July was śukla chaturdaśī and Uttara-āshādha (f.d.n. 34) but it was 8 Karkāṭaka not 22 Karkāṭaka and (2) Sat. 19 July A.D. 1354 was indeed 22 Karkāṭaka, but it was <i>bahukā</i> not śukla chaturdaśī and a day of nakshatra "Punarvasu" (ended '35), or Pushya (f.d.n. '29). A.D. 1354 could have been only the 21st, not the 22nd, year of a reign beginning in A.D. 1334. N.B.—For reasons stated by the Epigraphist at page 126 of report for 1915-16, the reign of Māra-varman Vira-Pāndya, who was contemporary with Kampana-Udaiyār, has to be dated from A.D. 1334-35, which is 8 years later than A.D. 1326-27 then assumed by the Epigraphist.
<i>Jaṭavarman</i> alias <i>Vira-Pāndya</i> .		
,"	439	11th year, Kaṇṇi, ba. di. 4 tēdi, and pañchamī, Sunday, Uttara-Phalgunī (characters of the 13th century). There is a mistake apparently in the solar month as well as the paksha; because ba. 5 cannot combine with "Uttara-Phalgunī" solarly in the year as Kaṇṇi month; but śu. 5 and "Uttara-Phalgunī" may combine in Karkāṭaka month. There was such a combination on Sunday, 1st July, A.D. 1291 which however, was not the 11th year of any known Jaṭavarman Vira-Pāndya.
,"	639	21st year, Vriśchika, [3], śu. di. ekādaśī, Monday, Hasta, (characters of 14th century).

*Suits also A.D.
71, July 26. But the
ēdi is 28 not 22.
J.D. 6. '26; '84.*

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PĀNDYA—cont. <i>Jatāvarman alias Vira-Pāndya—cont</i>
1916	657	<p>Śukla must be an error for bahula, since the <i>ekādaśī</i> that can combine with "Hasta" Nakshatra in <i>Vriśchika</i> month must be bahula, not śukla. There is no suitable date in the reign of <i>Jatāvarman Vira-Pāndya</i> whose reign began in A.D. 1254, but during the reign of his namesake who ascended the throne in A.D. 1296 there is a date on Monday, 31st October 1317, which, however, was in the 22nd, not in the 21st year of the reign. This was 4th <i>Vriśchika</i> by <i>Ārya-Siddhānta</i> but 3 <i>Vriśchika</i> by <i>Sūrya-Siddhānta</i>; on this day bahula <i>ekādaśī</i> ended at '60 and "Hasta" began at '19 ending next day at '25. It may be inferred from this that <i>Sūrya-Siddhānta</i>, not <i>Ārya-Siddhānta</i> was followed in this reign for determining days of solar months.</p> <p>6th year, <i>Mina</i>, 9 <i>tēdi</i>, <i>ba. di. tṛitīyā</i>, Tuesday, we have the following possible dates by <i>Ārya-Siddhānta</i> :—</p> <p>(1) A.D. 1260, 8 <i>Mina</i> = Tuesday, 2 Mar. ; <i>ba. 3</i> ended at '14. (2) A.D. 1287, 9 <i>Mina</i> = Tuesday, 4 Mar. ; <i>ba. 3</i> ended at '47. (3) A.D. 1314, 10 <i>Mina</i> = Tuesday, 5 Mar. ; <i>ba. 3</i> ended at '77.</p> <p>In A.D. 1314, Tuesday 5 Mar. was 9 <i>Mina</i> by <i>Sūrya-Siddhānta</i>, which would agree with the presumption raised by No. 639 of 1916. But A.D. 1314 was not the 6th year of the reign of any known <i>Jatāvarman Vira-Pāndya</i></p> <p>In A.D. 1260, Tuesday 2 Mar. was 8 <i>Mina</i> by <i>Sūrya</i>-as well as <i>Ārya Siddhānta</i> and it is possible that this was the intended day, with an error in the day of solar month, since A.D. 1260 was the 6th year of a known <i>Jat. Vira-Pāndya</i> the one who conquered <i>Īlam</i> and <i>Koṅgu</i>.</p> <p style="text-align: center;"><i>Jatāvarman alias Kulaśekhara-dēva.</i></p>
"	337	<p>3 + 4th year, <i>Karkāṭaka</i>, 13 <i>tēdi</i>, <i>su. di. dvādaśī</i>, Monday, <i>Jyēshthā</i>. = A.D. 1196 (which was the 7th year of the reign of <i>Jat. Kulaśekhara</i> who ascended the throne in 1190), Monday 8 July (= 13 <i>Karkāṭaka</i>) on which day <i>su. 12</i> ended at '89 and <i>Nak. "Jyēshthā"</i> at '44 of the day.</p>
"	370	<p>3 + 7th year, <i>Mārgaḷi</i>, 20 <i>tēdi</i>, Sunday, <i>saptamī</i>, <i>Uttara-Bhadrapadā</i>, and days 2690 (for + 7th year) = Sunday, 16th December A.D. 1246 (= 20 <i>Mārgaḷi</i>) ; '83 ; '98. The Epigraphist says that the introduction is that of <i>Jatāvarman Kulaśekhara I</i> but the day of solar month which is a characteristic indication points only to the later reign, that of <i>Jatāvarman Kulaśekhara II</i> of A.D. 1237.</p>
"	485	<p>3 + 1st year, <i>Mēsha</i>, 14 <i>tēdi</i>, <i>ba. di. trayōdaśī</i>, Thursday, <i>Svāti</i>. No suitable date in the reign beginning with A.D. 1237. On Thursday 7th April A.D. 1194 (= 14 <i>Mēsha</i>), "<i>Śvāti</i>" ended at '95 of the day ; but the <i>tithi</i> was <i>śukla pañchadaśī</i> or full-moon ending at '36 of the day not <i>bahula trayōdaśī</i> which indeed is not possible.</p>
"	551	<p>9 + 3rd year, <i>Mēsha</i>, <i>su. di. dvādaśī</i>, Monday, <i>Rōhinī</i>. <i>Su. 12</i> and "<i>Rōhinī</i>" cannot combine in <i>Mēsha</i> but may combine in <i>Makara</i>. It is not possible to say whether the error is in <i>tithi</i>, <i>nakshatra</i> or solar month.</p>
"	571	<p>9 + 3rd year, <i>Makara</i>, 5 <i>tēdi</i>, <i>su. di. tṛitīyā</i>, Monday, <i>Uttirattādi</i> (characters of 13th century). <i>Makara</i> is apparently an error for <i>Kumbha</i> in which month alone we should look for a combination of <i>su. 3</i> with "<i>Uttirattādi</i>" (<i>Uttara-Bhadrapadā</i>) : and in this case we would not look in vain, for on Monday 28th January A.D. 1202 (which fell in the 12th year of <i>Jat. Kulaśekhara</i> whose reign began in A.D. 1190), and which was the 5th day of <i>Kumbha</i> or <i>Māsi</i> (not <i>Makara</i> or <i>Tai</i>), <i>su. 3</i> ended at '43, and "<i>Utt. Bhad.</i>" at '83. The Epigraphist thinks that the characters are later than those of A.D. 1200. Notwithstanding the error in solar month, which, it may be remarked, is a common error. I think the identification leaves little room for doubt so long as we have the characteristic day or month,—an indication of the highest value in such dates.</p>
"	633	<p>13 + 3rd year, <i>Kaṇṇi</i>, 23rd <i>tēdi</i>, <i>su. di. pañchamī</i>, Monday, <i>Jyēshthā</i>. = Monday, 19th September A.D. 1205 ; '39 ; f.d.n. '01. <i>Nak. Jyēshthā</i> began on Monday at '02 and was current practically the whole of that day.</p>

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks																				
PĀNDYA— <i>cont.</i>																						
<i>Jatavarman</i> alias <i>Kulasēkhara</i> — <i>cont.</i>																						
1916	720	2nd year, Mīna, 22 tēdi, su. di. daśamī, Wednesday, Pushya. On Wednesday 16th March A.D. 1239 (= 22 Mēsha) su. daśamī ended at '53 and "Pushya" at '19 of day. This was the 2nd year of the same Jat-Kulasēkhara as the above																				
<i>Māṇavarman</i> alias <i>Kulasēkhara</i> .																						
"	416	32nd year, Rishabha, 13 tēdi, ba. di. tritīyā, Saturday, Mūlā. = Saturday 7th May A.D. 1300 (= 13th Vṛishabha) ba. 3 ended at '90 and Nakshatra "Mūlā" at '53.																				
"	417	32nd year, Mīna, 23rd tēdi, ba. di. ēkādaśī, Thursday, Dhanishthā. = Thursday 17th March A.D. 1300 (= 23rd Mīna) ba. 11 ended at '96 and Nakshatra "Dhanishthā" at '09.																				
"	460	20th year, Mithuna, su. di. ashtamī, Friday, Hasta. = Friday 20th June A.D. 1287 (= 25th Mithuna) su. 8 ended at '66 and Nakshatra "Hasta" at '25.																				
"	552	23rd year, Vṛishchika, 2[7], su. di. ēkādaśī, Wednesday Āśvati. = Wednesday 23rd November A.D. 1300 (= 27 Vṛishchika) su. 11 ended at '66 and "Āśvati" ended at '96.																				
<i>Māṇavarman</i> alias <i>Śrīvallabha</i> .																						
"	426	37th year, Kumbha, 10 tēdi, su. di. prathamā, Saturday, Pūrattādi, (i.e., Pūrva-Bhadrapadā). With reference to the Epigraphist's remarks at page 107, below, paragraph 7, I would identify this with Sunday, 1 Feb. A.D. 1169, which was 10 kumbha; on this day Nakshatra Pūrva-Bhadrapadā ended about 9½ ghatikas after sunrise, but the tithi was su. 2 not su. 1 which had ended at 4 ghatikas after sunrise on Friday. N.B. at page 99 of Report for 1915-1916, in the last two lines of the entry against No. 55 of 1916, for "1311 September 11, etc." read "A.D. 1311 Monday February 1=8 Kumbha; '54; '66."																				
<i>Māṇavarman</i> alias <i>Vikrama-Pāndya</i> .																						
"	648	7 + 1st year, Karkāṭaka, su. di. chaturthī, Wednesday, Makhā. Little is known at present of the reign of Māṇavarman Vikrama-Pāndya, beyond the palaeographic evidence that it must have been about the middle of the 13th century A.D. The details of the present inscription are not <i>per se</i> very informing, but coupled with those of No. 287 of 1902 (Kōṇṇerimmaikondān Vikrama-Pāndya—Karkāṭaka su. 5, Friday, "Hasta") they seem to furnish a clue to the date of accession of Māṇ. Vikrama-Pāndya. The two dates are presumably from the same year, of the same reign, and refer in the one case to Wednesday as su. 4, Wednesday, "Maghā" and in the other case to Friday, the next day but one, as su. 5, "Hasta." Such a collocation of the given tithi and the given nakshatra happened in A.D. 1188, 1215, 1242, 1276, 1320, 1347, 1391 and A.D. 1418. The alternatives to A.D. 1276 being, palaeographically, 1242 and 1320, we may with probability fix on A.D. 1276 in which the collocation was as follows:—																				
		<table border="0"> <thead> <tr> <th></th> <th>Tithi.</th> <th>Ending mont.</th> <th>Nak.</th> <th>Ending mont.</th> </tr> </thead> <tbody> <tr> <td>A.D. 1276—Wednesday 15th July</td> <td>.. 3</td> <td>'74</td> <td>Maghā.</td> <td>'04 } '97 }</td> </tr> <tr> <td>Thursday 16th "</td> <td>.. 4</td> <td>'64</td> <td>Pūr. Phalg.</td> <td>'91</td> </tr> <tr> <td>Friday 17th "</td> <td>.. 5</td> <td>'54</td> <td>Hasta</td> <td>'84</td> </tr> </tbody> </table>		Tithi.	Ending mont.	Nak.	Ending mont.	A.D. 1276—Wednesday 15th July	.. 3	'74	Maghā.	'04 } '97 }	Thursday 16th "	.. 4	'64	Pūr. Phalg.	'91	Friday 17th "	.. 5	'54	Hasta	'84
	Tithi.	Ending mont.	Nak.	Ending mont.																		
A.D. 1276—Wednesday 15th July	.. 3	'74	Maghā.	'04 } '97 }																		
Thursday 16th "	.. 4	'64	Pūr. Phalg.	'91																		
Friday 17th "	.. 5	'54	Hasta	'84																		
"	704	If the 8th year was A.D. 1276, the first year must have been A.D. 1269-70. 12 + 1st year, Karkāṭaka, 3rd tēdi, su. di. pañchadaśī, Thursday (characters of 13th century). We have the following possible alternatives by Ārya-Siddhānta:—A.D. 1257, Thursday, 28 June, was su. 15, but 2 Karkāṭaka. A.D. 1284, Thursday, 29th June was su. 15 (ending at '35) and 3 Karkāṭaka. A.D. 1311, Thursday, 1st July was su. 15 but 4 Karkāṭaka.																				

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PĀNDYA—cont.		
<i>Māvarman</i> alias <i>Vikrama-Pāndya</i> —cont.		
<p>The solar month days by Sūrya-Siddhānta were the same. The only date that suits exactly is Thursday, 29th June A.D. 1284 but this would be the 16th year, not the 13th, of a reign beginning in 1269-70 (vide notes on last date). It is not unlikely that the regnal year in this inscription is capable of a different reading [Not possible, since <i>சுப்பிரமணிய</i> is expressed in words—Ep.] No. 410 of 1909 (6th year of Mār. Vikrama-Pāndya, Kāṇṇi, śu. 1, Sunday, Hasta) is on the 1269-70 hypothesis, Sunday, 2nd September A.D. 1274, f.d.t. .03; f.d.n. .53; and No. 251 of 1901, 5th year, Mīna, ba. 11 Monday “Śravaṇa” = Monday 5th March A.D. 1274; f.d.t. .04; f.d.n. .03. For these two inscriptions, as well as for No. 287 of 1902 (vide last entry) I had suggested, in the <i>Ind. Ant.</i>, June-August 1913, a different initial year, viz., A.D. 1283: but the present identifications now seem more probable.</p>		
VIJAYANAGARA DYNASTY I.		
<i>Vīra Bukkaṇa-Vodeya</i> “ruling at Hosapaṭṭana.”		
1917	27	Śaka 1287, Viśvāvasu, Kārttika, śu. 10 Friday. = Friday 24th October A.D. 1365; śu. 10 began at .00 and ended on Saturday at .05.
		<i>Dēvarāya I.</i>
	125	Śaka 1344, Śārvarin, Phālguna, śu. 15, Thursday. Ś. — 1344 is Śubhakṛit and not Śārvarin which is = Ś. — 1342 = A.D. 1420. In A.D. 1420, on Thursday, February 29, śu. 15 ended at .50. Even this was not Śārvarin, since 29th February A.D. 1420 fell in the year A.D. 1419-1420, and not in A.D. 1420-21 = Śārvarin.
VIJAYANAGARA DYNASTY II.		
<i>Achyutarāya.</i>		
1916	494	Śaka [1484], Durmati, Vaigāsi, 5 tēdi. ba. di. chaturdaśi, Friday, Mūla. In A.D. 1561 (= Durmati), on Friday 2nd May (= 5 Vaigāsi) śu. 4 was current, beginning at .23 and ending next day at .14. Śu. 14 in the text seems to be an error for śu. 4.
1917	49	Śaka 1463, Plava, Kārttika, ba. 2, Saturday. = A.D. 1541, Saturday, November 5; .73.
”	161	Śaka 1454, Nandana, Mārgaśira, śu. 2, Thursday. = A.D. 1532, Thursday, November 28; .89.
<i>Sadāśivarāya.</i>		
1916	373	Śaka 1472, Sādhāraṇa, Kāṇṇi, 6 tēdi. ba. di. navamī, Friday, Puṇarta (Punar-pūsa), Variyāna-yōga, Gaja-karaṇa. = A.D. 1550 (= Sādhāraṇa) Friday, September 5 (= Kanyā 6); ba. 9 ended at .33, while “Punarvasu” began at .15 on Friday and ended on Saturday at .11.
”	599	Śaka 1472, Sādhāraṇa, Kanyā, śu. di. dvādaśi, Monday, Śatabhishaj. = A.D. 1550 (= Sādhāraṇa), Monday, September 22 (= Kanyā .23); śu. 12 ended at .61 and “Śatabhishaj” ended at .97.
”	609	Śaka 147[2], Sādhāraṇa, Kanyā, śu. di. daśamī, Friday, Uttarāshādha. In A.D. 1550 (= Sādhāraṇa), on Friday, September 19 (= Kanyā 20); śu. 9 (not 10) ended at .41 and Uttarāshādha ended at .69.
1917	38	Śaka 1466, Krōdhin, Kārttika, śu. 1, Monday. In 1544 (= Krōdhin), Kārttika śu 1 fell on Friday, not on Monday, and the titthi ended at .50.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA DYNASTY II—cont.		
<i>Sadāśvarāya</i> —cont.		
1917	59	Śaka 1482, Piṅgala, Pushya, ba. 10, Thursday. Piṅgala = Ś. 1479 = A.D. 1557. In A.D. 1557, on Thursday December 30, śu. 10 began at '08, ending next day at '02.
"	64	Śaka 1476, Ānanda, Adhika-Āshāḍha, śu. 1[4], lunar eclipse. = A.D. 1554, Friday, June 15; śu. 15 ended at '51 and there was a lunar eclipse.
VIJAYANAGARA DYNASTY III.		
<i>Śrīraṅgadēva-Mahārāya (Raṅga II).</i>		
1916	663	Śaka 1500, Kollam 75[3], Bahudhānya, Uttarāyaṇa, Vasantaritu, Vaigāsi, 19, śu. di. daśamī. Friday, Siddha-yōga, Gaja-karaṇa, Uttiram. = A.D. 1578 (= Bahudhānya = Kollam 753), Friday, May 16 (= 19 Vaigāsi); śu. 10 ended at 64; "Uttara-Phalgunī" ended at '09.
"	732	Śaka 1[5]0[5], Svabhānu, Mārgaśira, ba. di. 30, Wednesday, solar eclipse. = A.D. 1583, Wednesday, December 4; ba. 15 or the 30th tithi ended at '15 and there was a solar eclipse.
1917	89	Śaka 1498, Dhātu, Āśvīja, śu. 15, Monday, lunar eclipse. In A.D. 1576, Āśvīja śu. 15 ended at '88 on Sunday (not Monday), October 7, and there was a lunar eclipse. The week day Monday seems to be an error for Sunday. There are other cases on record in which the day following that of Amāvāsyā is cited as eclipse day.
"	113	Śaka 14[99], Īśvara, Chaitra, śu. 15, Tuesday, lunar eclipse. = A.D. 1577, Tuesday April 2; '80, and there was a lunar eclipse.
"	162	Śaka 1496, Bhāva, Māgha, śu. 11, Thursday. In A.D. 1574-75 (= Bhāva) Māgha śu. 11 fell on Saturday (not Thursday) 2nd January A.D. 1575. The week day seems to be wrong. [It is <i>gu.</i> (i.e. Guruvāra = Thursday) in the original.—Ep.]
<i>Raṅga IV.</i>		
1916	699	Śaka 1541, Kollam 774, Tai, 10 tēdi, ba. di. daśamī, Thursday, Vṛiddhi-yōga, Anūrādhā. The only date that suits the details of month, day, tithi, vār, and nakshatra is Thursday 7 January A.D. 1602 (= Ś. 1523, Kollam 777). This was 10 Makara: on this day ba. 10 ended at '88, while "Anūrādhā" began at '33 ending next day at '41.
<i>Veṅkaṭapatirāya.</i>		
"	452	Śaka 1535, Kollam 789, Tai, 1 tēdi, Pramādīcha, Uttarāyaṇa, Pushya, . . . 13, Wednesday, Mūlā. = A.D. 1613 (= Pramādīcha) Wednesday, December 29 (= Tai. 1); ba. 13 ended at '33 and the nakshatra "Mūlā" at '82.
GÖLKOṆḌA.		
<i>Rājādhirāja-Mahārāja-Yibhurām-Śāha-Vodalumgāru.</i>		
1917	93	Śaka 1499, Dhātri, Kārttika, śu. 5, Friday. = A.D. 1576 (= Dhātri), Friday, October 26; śu. 5 ended at '94.
<i>Saidu Abdullā Saidu Muhammadu Sāhibu.</i>		
"	128	Śaka 1585, Krōdhin, Āshāḍha, śu. 2, Wednesday. In this the Śaka year quoted must be 1586 = Krōdhin = A.D. 1664; on Wednesday, June 15, A.D. 1664, śu. 2 ended at '55.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		NOLAMBA (PALLAVA).
		<i>Anṇayyadēva, son of Bira-Nolamba.</i>
1916	759	Śaka 858, Durmukha, Āshāḍha, [ba]. di. 5. Vaddavāra (Saturday). In A.D. 936 (= Durmukha), Āshāḍha ba. 5 fell on Monday (not Saturday), July 11, and the tithi ended on the same day at '87; but śu. 5 began at '78 on Saturday, June 25, ending next day at '84.
		<i>Iṛiva-Nolamba Nollipayya.</i>
1917	55	Śaka 885, Rudhirōdgāri, Āshāḍha, śu. pañchamī, Sunday. A.D. 963 (Rudhirōdgāri), Sunday, June 28; śu. 5 ended at '95.
		GAJAPATI.
		<i>Gāṇadēva-Rautarāya-Mahāpātra.</i>
„	70	Śaka 1376, [Bhāva], Vaiśākha, śu. 15, Thursday. In A.D. 1454 (= Bhāva), Vaiśākha, śu. 15 fell on Friday (not Thursday), April 12, and ended at '94.
		KŌṬA.
		<i>Mahāmaṇḍalēśvara Kētirāja.</i>
„	79	Śaka 1135, Vaiśākha, śu. 10, Monday. In A.D. 1213, Vaiśākha śu. 10, fell on Wednesday (not Monday) May 1, ending at '57 on that day.
		<i>Mahāmaṇḍalēśvara Gaṇapatidēvarāja.</i>
„	103	Śaka 1184, Dundubhi, Śrāvāṇa, ba. 13, Sunday. = A.D. 1262 (= Dundubhi) Sunday Aug. 13; ba. 13 began at '27 and ended on Monday at '34.
		KĀKATĪYA.
		<i>Gaṇapatidēva-Mahārāja.</i>
1917	88	Śaka 1133, Pushya, ba. 5, Sunday. = A.D. 1211, Sunday December 25; ba. 5 began at '24 and ended on Monday at '23.
		<i>Rudramadēvi or Rudradēva-Mahārāja.</i>
„	94	Śaka 1183, Durmati, Chaitra, ba. 8, Friday. = A.D. 1261 (= Durmati) Friday, March 25; ba. 8 ended at '69.
„	130	Śaka 1210, Sarvadhāri, Kārttika, śu. 1, Thursday. In A.D. 1288 (= Sarvadhāri) Kārttika śu. 1 ended at '73 on Wednesday 27th October.
„	155 & 156	Śaka 1191, Kārttika, śu. 15, Thursday. In A.D. 1269, Kārttika śu. 15 fell on Sunday. But śu. 5 fell on Thursday, October 31st A.D. 1269 ending at '46 on that day. Śu. 15 seems to be an error for śu. 5.
„	179	In A.D. 1287 (Sarvajit) Kārttika śu. 1, ended at '70 on Thursday 9th October. Śaka 1196, Vaiśākha, śu. 1, Monday, Uttarāyaṇa-Saṅkrānti. = A.D. 1274, Monday April 9; śu. 1, ended at '37.
		<i>Pratāpa-Rudradēva.</i>
„	131	Śaka 1236, Ānanda, Āshāḍha, śu. 6, Thursday. In A.D. 1314 (= Ānanda), Āshāḍha śu. 6 fell on Wednesday, June 19, ending at '98, but in local time the end of the tithi may have been brought up to Thursday.
„	173	Śaka 1225, Śōbhakṛit, Phālgūṇa, śu. 1, Monday. = A.D. 1303, Monday, February 18; śu. 1, ended at '55. A.D. 1302-03 = Śōbhakṛit.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		CHŌLA.
		<i>Tribhuvanachakravartin Rājarājadēva.</i>
1917	132	Śaka 1087, * * * * * lunar eclipse. Details not enough for verification. There was a lunar eclipse on Friday, November 19, A.D. 1165.
		PARICHCHĒDINS.
		<i>Mahāmaṇḍalēśvara Bhīmarāja.</i>
1917	134	Śaka 1152, * Vaiśākha, śu. 3, Thursday. In A.D. 1229 (= Ś. 1152 current), Vaiśākha śu. 3 ended at '52 on Thursday, March 29.
"	137	Śaka 1194, Śrāvāṇa, ba. 11, Saturday. In A.D. 1272 (= Ś. 1194 current), Śrāvāṇa ba. 11 ended at '84 on Saturday, August 20.
"	138	Śaka 1168, Pauṣya, śu. 5, Thursday, Makara-Saṅkrānti. Neither in A.D. 1245 nor in A.D. 1246 Pauṣya śu. 5 was a Thursday. In the former year Pauṣya śu. 5 fell on Monday, December 25, which was Makara Saṅkrānti. In the latter year Makara-Saṅkrānti took place on Tuesday 25th December on which the tithi was ba. 1.
		<i>Mahāmaṇḍalēśvara Bhīmarāja and Uttama-Bhīmarāja.</i>
"	136	Śaka 1199, Pauṣya, śu. 5, Monday, Makara-Saṅkrānti. In Śaka 1199 proper = A.D. 1277-78 the month Pauṣya was <i>kshaya</i> or suppressed, and Makara-Saṅkrānti in that year fell on Sunday 26, December 1277 A.D. which was Mārgaśīra ba. 15, corresponding to ordinary Pauṣya ba. 15. But in Ś. 1199 current = A.D. 1276-77, Makara-Saṅkrānti fell on Friday 25th December, A.D. 1276; the 1st Makara was Saturday 26 December on which day Pauṣya bahula 5 (not śukla 5) commenced at '47; it ended next day at '38. [The inscription has śudha (i.e. śukla) 5 — Ep.]
		<i>Mahāmaṇḍalēśvara Kusmarāja.</i>
1917	140	Śaka 1144, Chaitra, śu. 10, Monday. = Monday, 13 March, A.D. 1223 (= 19 Mīna); śu. 10 ended at '92. This date illustrates the triple meaning of a citation of Chaitra, referred to in <i>Indian Chronology</i> , section 111. (1) Chaitra śu. 10 at the beginning of Ś. 1144 current = Friday, 5 Mar. A.D. 1221. (2) Chaitra śu. 10 at the beginning of Ś. 1144 expired = Thursday; 24 Mar. A.D. 1222. (3) Chaitra śu. 10 at the end of Ś. 1144 expired = Monday, 13 Mar. A.D. 1223. The last is the Chaitra śu. 10 referred to in the inscription.
		MISCELLANEOUS.
		<i>Iruṅṅa-Chōla-Mahārāja 'ruling at Nidugallu.'</i>
1917	40	Śaka * 1200, Īśvara, Āshāḍha, śu. pañchamī, Monday. = A.D. 1277 (= Īśvara = Ś. 1199 expired) Monday June 7; śu. 5 ended at '94.
		Anonymous.
1916	285	Śaka 1569, Kollam 824, Sarvadhārin, Āvaṇi, 3 tēdi, Thursday, Rōhinī, Dāsami, Amṛita-yōga. = A.D. 1648 (= Kollam '824 = Ś. 1570 = Sarvadhārin), Thursday, Aug. 3 (= Āvaṇi. 3) ba. 10 ended at '98 and Nak. "Rōhinī" at '22.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
MISCELLANEOUS—cont.		
<i>Anonymous—cont.</i>		
1916	289	Kollam 716, Āṇi, [19] tēdi, [Wednesday], śu. di. 11, Svāti. In A.D. 1540 (= Kollam 716) Wednesday June 16, (= Āṇi 12); Śu. 12 (not śu. 11) ended at ·16 and the Nakshatra was “Anūrādhā” (not “Svāti”) which ended at ·59.
„	297	Śubhakṛit, [Kollam] 858, Purattādi, 13 tēdi, Uttaram, Saturday. Kollam 858 was not Śubhakṛit. Kollam 838 was Śubhakṛit = A.D. 1662. In A.D. 1662 on Saturday, Sep. 13; (= Purattāsi 13) the Nak. was “Śravaṇa” (Tiruvōnam).
„	306	Kollam 721, Tai, 1 tēdi, ba. di. daśamī, Monday, Viśākhā. = A.D. 1545 (= K. 721) Monday, Dec. 28 (= Tai 1); ba. 10 ended at ·81 while the Nakshatra “Viśākhā” began on Monday at ·01 and ended on the next day at ·05.
„	307	Kollam 6[92], Paṅguṇi, 27 tēdi, śu. di. dvitīyā, Monday, Aśvini. = A.D. 1517, Monday, March 23 (= Paṅguṇi 27). Śu. 2 began at ·28 and ended at ·34 on the following day, while “Aśvini” ended at ·74 on Monday.
„	309	Śaka 1545, Kollam 799, Rudhirōdgārin, Summer-solstice (Dakshināyana) Vasantaritu, Kārttigai [1]6, śu. di. pañchamī, Sunday, Vṛiddhi-yōgā, Simha-karaṇa, Uttarāshādhā. = A.D. 1623, Sunday, Nov. 16 (= Kārttigai 16). Śu. 5 ended at ·83 and the Nak. “Uttarāshādhā” ended at ·38.
„	310	Śaka 1598, Kollam 852, Nala, Mārgaḷi, 10 tēdi, śu. di. chaturdaśī, Friday, Rōhinī, Śubha-yōgā, Gaja-karaṇa. = A.D. 1676, Friday, Dec. 8 (Mārgaḷi 10); śu. 14 was current the whole day ending next day at ·04 and Rōhinī ended at ·70 on Friday.
„	312	Śaka 1429, Kollam 683, Paṅguṇi, 13 tēdi, śu. di. saptamī, Thursday, Mṛigaśira. Ś. 1429 = A.D. 1507 = Kollam 683. = A.D. 1508, Thursday, March 9 (= Paṅguṇi 13) śu. 7 ended at ·24 and “Mṛigaśira” ended at ·28.
„	316	Kollam 698, Purattādi, 3 tēdi, śu. di. dvādaśī, Tuesday, Śravaṇa. = A.D. 1522, Tuesday, September 2 (= Purattādi 3); śu. 12 ended at ·82 and “Śravaṇa” at ·55.
„	318	Kollam 773, Mārgaḷi, 13 tēdi, śu. di. dvitīyā, Saturday, Uttara-Phalgunī. In A.D. 1596, on Saturday, December 11 (= Mārgaḷi 13); śu. 2 ended at ·23 and the Nakshatra was “Uttarāshādhā” not “Uttara-Phalgunī”. [The impression shows உத்திரத்திரை—Ep.]
„	321	Kollam 70[7], Vaigāsi, 1 tēdi, śu. di. dvādaśī, Friday, Hasta. = A.D. 1531, Friday April 28 (= Vaigāsi 1); śu. 12 ended at ·26 and “Hasta” at ·20. Kollam year quoted must be 706 not 707.
„	322	Śaka 1453, Kollam 706, Vaigāsi, 1 tēdi, śu. di. dvādaśī, Friday, Hasta. Same as 321 of 1916.
„	374	Kollam 691, Kārttigai, 5 tēdi, ba. di. trayōdaśī, Sunday, Saubhāgya-yōgā, Svāti. = A.D. 1515 Sunday, November 4; (= Kārttigai 5); ba. 13 ended at ·16 and “Svāti” ended at ·83,
„	378	Śaka 1547, Kollam 798, Rudhirōdgārin, Vaigāsi, 15 tēdi, ba. di. Uttirattādi (Uttara-Bhadrapadā) and daśamī, Tuesday, Śōbhana-yōgā Śiṅga-Karaṇa. Rudhirōdgārin = Kollam 799 = Ś. 1545. In A.D. 1623 (= Rudhirōdgārin) on Tuesday May 13 (= Vaigāsi 15); ba. 10 ended at ·85 and Nak. Uttara-Bhadrapadā began at ·01; it ended at ·05 on the following day.
„	383	Kollam 764, Sarvadhārin, Mārgaḷi, 3 tēdi, ba. di. aṣṭamī, Sunday, Śubhva-yōgā, Uttara-Phalgunī. = A.D. 1588, Sunday, December 1 (= Mārgaḷi 3); ba. 8 ended at ·51 and “Uttara-Phalgunī” ended at ·64.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
MISCELLANEOUS— <i>cont.</i>		
<i>Anonymous—cont.</i>		
1916	385	Śaka 1480, Kollam 734, Kālayukti, Mārgaḷi, 5 tēdi, ba. di. ashtamī, Saturday, Saubhāgya-yōga, Uttara-Phalgunī. = A.D. 1558, Saturday, December 3, (= Mārgaḷi 5); ba. 8 ended at ·02 and “Uttara-Phalgunī” at ·05.
”	389	Kollam 698, Māsi, 10 tēdi, ba. di. pañchamī, Thursday, Svāti. = A.D. 1523, Thursday, February 5, (Māsi 10); ba. 5 ended at ·03 and “Svāti” at ·84.
”	395	Śaka 1510, Kollam 763, Arpaṣi, 1 tēdi, śu. di. daśamī, Sunday, Śōbhana-yōga and Dhanishthā. = A.D. 1587, Sunday, October 1 (= Aippaṣi 1); śu. 10 ended at ·34 and “Dhanishthā” at ·86.
”	409	Śaka 1526, Kollam 781, Viśvā[vasu], Tai, 25 tēdi, Anūrādhā. Details not enough for verification. In A.D. 1606 (= Kollam 781, Ś. 1527 expired, not Ś. 1526) on Wednesday, January 22 (Tai 25); the Nak. “Anūrādhā” began at ·13; it ended on the next day at ·06.
”	410	Kollam 696, Arpaṣi, 26 tēdi, śu. di. chaturdaśi, Sunday, Siddha-yōga, Aśvini. In A.D. 1520 on Thursday, October 25 (= Aippaṣi 26); śu. 14 ended at ·37 and “Aśvini” ended at ·39. The week-day Sunday seems to be an error for Thursday.
”	412	Śaka 1481, Kollam 735, Kaṇṇi, 14 tēdi, Śatabhishaj, śu. di. trayōdaśi, Thursday. = A.D. 1559, Thursday, September 14 (= Kanyā 14); śu. 13 ended at ·48 and “Śatabhishaj” ended at ·53.
”	413	Śaka 1478, Kollam 732, Mārgaḷi, 23 tēdi, ba. di. pañchamī, Monday, Uttara-Phalgunī. = A.D. 1556, Monday, December 21 (= Mārgaḷi 23); ba. 5 ended at ·22 the Nak. “Uttara-Phalgunī” began at ·51 and ended at ·55 on the following day.
”	414	Kollam 662, Purattādi, 20 tēdi, ba. di. saptamī, Tuesday, Mṛigaśirsha. = A.D. 1486, Tuesday, September 19, (= Purattāsi 20); ba. 7 began at ·34 and ended at ·25 on the following day, while the Nak. “Mṛigaśirsha” ended at ·76.
”	415	Śaka 1617, Kollam 871, Āḍi, 11 tēdi, śu. di. daśamī, Thursday, Anūrādhā. = A.D. 1695, Thursday, July 11 (= Āḍi 11) śu. 10 ended at ·47 and “Anūrādhā” ended at ·99.
”	419	Śaka 1485, Kollam 740, Māsi, 14 tēdi, śu. di. navamī, Friday, Varāha-karaṇa, Vishkambha-yōga, Mṛigaśirsha. = A.D. 1565, (= 740 Kollam = Ś. 1486), Friday, February, 9 (= Māsi 14) śu. 9 ended at ·23 and “Mṛigaśirsha” at ·59.
”	421	Śaka 1477, Kollam 731, Rākshasa, Purattādi, [21] tēdi, śu. di. pañchamī, Saturday, Apasmāra-yōga, Jyēshthā. = A.D. 1555, Saturday, September 21 (= Purattāsi 21); śu. 5 ended at ·07 and “Jyēshthā” ended at ·88.
”	427	Kollam [8]20, Āḍi, * tēdi, ba. di. chaturdaśi, Wednesday, Svāti. The combination of ba. 14 and “Svāti” in Āḍi is not possible.
”	428	Kollam 727, Paridhāvin, Āḍi, 31 tēdi, śu. di. ashtamī, Friday, Anūrādhā. = A.D. 1552, Friday, July 28 (= Āḍi, 31) śu. 8 ended at ·08 and “Anūrādhā” at ·96.
”	445	Śaka 1447, Kollam 701, Māsi, 7 tēdi, ba. di. chaturdaśi, Śūla-yōga, Thursday, Hastā. In A.D. 1526, on Thursday, February 1 [= Māsi 6 (not 7)] ba. chaturthī (not chaturdaśi) ended at ·39 and “Hasta” ended at ·35. Māsi 7 and chaturdaśi seem to be errors for Māsi 6 and chaturthī respectively. [The solar day and the tithi are correctly quoted—Ep.]

APPENDIX F.— Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		MISCELLANEOUS—cont.
		<i>Anonymous—cont.</i>
1916	477	Kollam 704, Śittirai, 29 tēdi, śu di. shashthī, Friday, Śūla-yōga Varāha-karaṇa, Punarvasu. = A.D. 1528, Friday, April 24, (Chittirai 29) śu. 6 ended at '86 and "Punarvasu" at '36.
"	478	Śaka 1492, Kollam 745, Āṇi, 30 tēdi, ba. di. Tuesday, Svāti, daśamī. In A.D. 1570 on Tuesday, June 27 (= Āṇi 30); ba. 10 ended at '91 but the Nakshatra was "Bharani" and not "Svāti."
"	480	Kollam 839, Āvaṇi, 19 tēdi, Thursday, trayōdaśī, Pushya. = A.D. 1663, Thursday, August 30 (= Āvaṇi 19); ba. 13 ended at '85 and "Pushya" ended at '31
"	495	Kollam 739, [Raktākshi], Mārgaḷi, śu di. dvitīyā, Sunday, Amṛita-yōga, Uttarāshādhā. Raktākshi = A.D. 1564. In A.D. 1563, on Friday, December 6; śu. 2 ended at '34 and Uttarāshādhā ended at '19. Sunday seems to be an error for Friday.
"	516	Śaka 1562, Kollam 816, Āvaṇi, 31 tēdi. ba. di. ekādaśī. Wednesday, Punarvasu. In A.D. 1640, on Monday, August 31 (= 31 Āvaṇi) ba. 11 and "Punarvasu" began at '90 and '10 respectively and ended on Tuesday at '91 and '16 respectively.
"	517	Śaka 1562, Kollam 815, Vikrama, Āḍi, 23 tēdi, śu di. Paurṇai, Wednesday, Śravaṇa. = A.D. 1640, Wednesday, July 22 (= Āḍi 23) śu. 15 ended at '81 and "Śravaṇa" ended at '95.
"	519	Śaka 1560, Kollam 813, Bahudhānya. Vaigāsi, 15 tēdi, śu di. daśamī, Friday, Hasta. Bahudhānya = K. 813-814 = Ś. 1560 = A.D. 1638. In A.D. 1638, on Sunday, May 13 (= Vaigāsi 15) śu. 11 ended at '81 and Nak. "Hasta" ended at '59.
"	520	Śaka 1509, Kollam 763, Sarvajit, Āvaṇi, 2[6] tēdi, ba. di. trayōdaśī [Monday], Gaja-karaṇa, Pushya. = In A.D. 1587 (= K. 763 = Sarvajit) on Monday, August 21 (= Āvaṇi 21 not 26) ba. 13 ended at '83 and "Pushya" at '12.
"	531	Śaka 1463, Kollam 717, Purattādi, 25 tēdi, śu di. pañchamī, Saturday, Saubhāgya-yōga, Kēttai (Jyēshthā). = A.D. 1541, Saturday, September 24 (Purattāsi 25) śu. 5 ended at '50 and "Kēttai" ended at '97.
"	569	Kollam 593, Tai, 3 tēdi, ba. di. shashthī, Wednesday, Hasta. = A.D. 1467, Wednesday, December 29 (= Tai 3); ba. 6 ended at '46 and "Hasta" began at '16, ending next day at '09.
"	573	(Vij. III) P Śaka 1407, Viśvāvasu, Ashādhā, bahula 10, Friday. In A.D. 1545 (= Viśvāvasu) ba. 10 was Friday, July 3; '72.
"	576	Kollam 588, Makara, 10 tēdi, śu di. tṛitīyā, Thursday, Śatabhishaj. = A.D. 1413, Thursday, Jan. 5 (Makara 10) śu. 3 ended at '44 and "Śatabhishaj" ended at '74.
"	577	Kollam 720, Śittirai, 21 tēdi, ba. di. saptamī, Friday, Śūla-yōga. Gaja-karaṇa, Pushya. In A.D. 1545 on Friday April 17 (= 21 Chittirai); ba. 7 and "Pushya" began at '43 and '56 respectively and ended on Saturday at '51 and '66 respectively.
"	579	Kollam 6[8]5, Kārttigai, 27 tēdi, śu di. [tra]yōdaśī, Sunday, Rōhiṇī. In A.D. 1509 on Sunday, November 25 (= Kārttigai 27) śu. 14 (not 13) ended at '47 and Nak. Rōhiṇī commenced at '09; ending next day at '14.
"	580	Kollam 574, Mīna, 21, śu di. daśamī, [Monday], Pushya. = A.D. 1399, Monday, March 17 (= Mīna 21); śu. 10, ended at '74 and "Pushya" at '43.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		MISCELLANEOUS— <i>cont.</i>
		<i>Anonymous—cont.</i>
1916	581	Kollam 747, Āṇi, 1[9]tēdi, ba. di. dvitīyā, . . . day, Śubha-yōga, Sīrṭha-karaṇa, Pūrvāshādhā. In A.D. 1572 on Thursday, May 29 [= Āṇi 1 (not Āṇi 19)] ba. 2 ended at .34 and “Pūrvāshādhā” ended at .51.
”	582	Kollam [6]59, Māsi, su. di. daśamī, Friday, Mṛigaśirsha. In A.D. 1484 (K. 659) Friday, February 6, (= Māsi 11) śu. 10 ended at .45 and “Mṛigaśirsha” at .14.
”	583	Śaka 1375, Kollam 629, Vṛiśchika, 9 tēdi, śu. di. Wednesday, Śravana. = A.D. 1453, Wednesday November 7 (= Vṛiśchika 9); śu. 7 ended at .91 and Nak. “Śravana” ended at .10.
”	584	Śaka 1468, Kollam 722, Parābhava, Mārgaḷi, 8 tēdi, Purnai (Full-moon), Monday, Śōbhana-yōga, Rōhiṇi. = A.D. 1546, Monday, December 6 (= Mārgaḷi 8) śu. 15 began at .53 and ended on the next day at .47, while the Nak. “Rōhiṇi” ended at .39 on Monday.
”	585	Kollam [609], Āvani, 18 tēdi, su. di. Pañchamī, Monday, Pushya. The combination of su. 5 and “Pushya” in Āvani month is not possible.
”	595	Kollam 615, Raudri, Chaitra, śu. 15, Svāti, Sunday, Rishabha. On A.D. 1440 in the month of Chittirai (not Chaitra) śu. 15 and “Svāti” fell on a Sunday, April 17 (= Chittirai 22) ending at .50 and .41 respectively. In the inscription solar Rishabha is wrongly cited for lunar Vaiśākha and <i>per contra</i> , lunar Chaitra for solar Chittirai or Mēsha.
”	602	Śaka 142[8], Kollam 682, Tai, 15 tēdi, ba. di. trayōdaśi, Monday, Pūrvāshādhā and Kollam 691, Purattādi, 2. = A.D. 1507, Monday, January 11 (= Tai 15) ba. 15 ended at .26 and “Pūrvāshādhā” ended at .74.
”	603	Śaka 14[28], Kollam 682, Tai, 15 tēdi, ba. di. trayōdaśi, Monday, Pūrvāshādhā. Same as 602 of 1916.
”	604 and 605	Śaka 1432, Kollam 686, Māsi, 20 tēdi, ba. di. tṛitīyā, Saturday, Hasta. = A.D. 1511, Saturday, Feb. 15 (= Māsi 20); ba. 3 began at .00 and ended on the following day at .08; while “Hasta” ended on Saturday at .83.
”	606	Kollam 690, Māsi, 20 tēdi, su. di. tṛitīyā, Thursday, Siddha-yōga, Uttara-Bhadrapadā. In A.D. 1515, on Thursday, February 15 (= Māsi 20); śu. 3 began at .90, ending at .97 the next day, while Nak. Utt. Bhadrapadā began at .01 on Thursday and ended at .11 the next day.
”	608	Kollam 754, Āṇi, 27, Bright-half, Thursday, Pushya. = A.D. 1579, Thursday, June 25 (= Āṇi 27); śu. 1 ended at .18 and “Pushya” ended at .98.
”	638	Kollam 6[2]4, Āvani, ba. di. daśamī, [Saturday], Punarvasu. A.D. 1448, Saturday, August 24 (= Āvani 26); ba. 10 ended at .04 and “Punarvasu” ended at .78.
”	696	Kaliyuga 4991, Kollam 1065, Virōdhi, Kārttigai, 25, Sunday, Mṛigaśirsha, Dhanus (= A.D. 1893) = A.D. 1889, Sunday, December 8 (= Kārttigai 25); .45. Citation A.D. 1893 and Dhanus is wrong—vide author’s Indian Ephemeris under year 1889.
”	717	Śaka 1522, Kollam 77[4], Vikārin, Vaigāsi, [2]6 tēdi, su. di. daśamī, Wednesday Uttara-Phalgunī. In A.D. 1599 on Wednesday, May 23 [Vaigāsi 25 (not 26)]. Śu. 10, began at .50, ending next day at .58, while nak. “Utt. Phalgunī” ended at .38 on Wednesday.
”	718	Śaka 1466, Plava, Mārgaśira, ba. 30, Monday. The date is irregular.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916–17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
MISCELLANEOUS— <i>cont.</i>		
<i>Anonymous—cont.</i>		
1916	727	Śaka 907, Tāraṇa, Phālguna, śu. di. 5, Tuesday. A.D. 986 = Vyaya, while Tāraṇa = A.D. 984. The date is irregular.
"	737	Śaka 15[1]0, Sarvajit, Kārttika, śu. di. 15, Monday. A.D. 1587 = Sarvajit. In A.D. 1588, Kārttika, śu. 5 (not 15) fell on Monday at 75.
"	740	Śaka 1468, Plavaṅga, Kārttika, śu. di. 15, lunar eclipse. A.D. 1547 = Plavaṅga. In A.D. 1547 on Friday, October 28 (= Aippasi 28); śu. 15 ended at 61 and it was a day of lunar eclipse.
"	751	Śaka 15[7]2, Vikriti, Phālguna, śu. di. 10, Monday. In A.D. 1650, Phālguna, śu. 11 (not 10) fell on Monday, March 4; the tithi ended at 04, while śu. 10, had ended on Saturday, 2nd March.
1917	11	Śaka 1592, Sādharāṇa, Kārttika, śu. 15, Monday. In A.D. 1670 on Monday, October 17 (= Aippasi 16); śu. 15 began at 53 and ended at 43 the next day.
"	33	Śaka [13]69, Kshaya, Phālguna, śu. 10, Sunday. = A.D. 1446, Sunday, February 6 (= Māsi 12); śu. 10 ended at 74.
"	34	Śaka 114[8], [Pārthiva], Jyēshtha, śu. 10, Friday. In A.D. 1226 (= Vyaya), Jyēshtha, śu. 10 fell on Friday, May 8; 69. Pārthiva is an error for Vyaya.
"	60	Śaka 1153, Māgha, śu. 5, Thursday In A.D. 1231, Māgha, śu. 5 fell on Friday, 10th January (= Tai 16). In A.D. 1232, Māgha, śu. 5 fell on Thursday, 29th January (= 5 Māsi).
"	61	Śaka 1537, Rākshasa, Vaiśakha, śu. 3, Thursday. = A.D. 1615, Thursday, April 20 (= Chittirai 20); śu. 3 ended at 95.
"	62	Śaka 1734, Āngīrasa, Chaitra, śu. 7, Sunday. In A.D. 1812–13 (= Ś. 1734 = Āngīrasa); Chaitra śu. 7 at the beginning of the solar year fell on Thursday, March 1812; while Chaitra śu. 7 at the end of the same Solar year fell on Wednesday, 7th April A.D. 1813. Date is irregular.
"	63	Śaka 1160, Chaitra śu. 8, Thursday, Mēsha-Saṅkrānti. = A.D. 1238, Thursday, March 25 (= Mēsha 1); śu. 8 ended at 05. It was a day of Mēsha-Saṅkrānti.
"	67	Śaka 1436, Krōdhin, Phālguna, śu. 11, Pushya. The date is irregular.
"	68	Śaka 1246, Raktākshi, Māgha, śu. 1[5], Thursday. = A.D. 1324, Thursday, January 12 (= Tai 17); śu. 15 ended at 14.
"	69	Śaka 1477, Rākshasa, Kārttika, śu. Purnamī, Thursday, Rōhinī. In A.D. 1555 on Thursday, November 28 (= Kārttigai 29) śu. 15 ended at 9 and Rōhinī at 01. The month Kārttika seems to be an error for Mārgasīra.
"	71	Śaka 1724, Dundubhi, Phālguna, śu. 3, Thursday. = A.D. 1803, Thursday, February 24; śu. 3 ended at 56.
"	72	Śaka 1651, Kilaka, Mārgasīra, śu. 14, Wednesday. = A.D. 1728 (= Kilaka), Wednesday, December 4 (= Dhanus 5); śu. 14, ended at 48.
"	74	Śaka 132[7], Pārthiva, Śrāvāṇa, śu. 10, Thursday. In A.D. 1405 (Pārthiva) Śrāvāṇa, śu. 10 fell on Wednesday (not Thursday) August 5 (= 7 Āvani) and ended at 75 on that day.
"	75	Śaka 1310, Vibhava, Māgha, śu. 5, Thursday, Makara-māsa. In A.D. 1388, Māgha, śu. 5 fell on Tuesday, January 14 (= Makara 19) and ended at 69.
"	77	Śaka 1153, Kārttika, ba. 5 Thursday. In A.D. 1231 Kārttika ba. 5 fell on Sunday (not Thursday) 16th November (= Vriśchika 20) and ended at 21.
"	80	Śaka 1142, Phālguna, Prathama-pādya, Thursday. = A.D. 1220 Thursday February 6 (= Kumbha 14); śu. 1 ended at 95.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>MISCELLANEOUS—cont.</i>		
<i>Anonymous—cont.</i>		
1917	81	Śaka 17[8]3, Chitrabhānu (?) Vaisākha, ba. 7, Sunday. Reference is apparently to A.D. 1822 (which was Chitrabhānu) but Ś. 1744, not Ś. 1737; In A.D. 1822 Vaisākha ba. 7 commenced on Sunday May 12 at 50 and ended next day at 51.
"	82	Śaka 1172, Āsvayuja, ba. 8, Thursday. = In A.D. 1250, on Thursday October 20 (= Aippasi 23); ba. 8 ended at 45.
"	84 & 85	Śaka 1326, Tārana, Māgha, śu. 10 Saturday In A.D. 1405 Māgha, śu. 10 fell on Saturday, January 10th (= Tai 15) and ended at 52.
"	97	Śaka 12[0*]4, Chitrabhānu, Śrāvana, Wednesday, solar eclipse. = A.D. 1282, Wednesday, August 5 (Simha 8); ba. 15 ended at 07. There was a solar eclipse on that day.
"	99	Śaka 1204, Chitrabhānu, Paushya, ba. 11, Saturday, Makara-Saṅkrānti. = A.D. 1282, Saturday, December 26 (= Makara 1); ba. 11 begun at 22 and ended on the next day at 29. Makara-Saṅkrānti fell on Saturday 26th December.
"	100	Śaka 16[48*], Visvāvasu, Āsvija, śu. 14, Thursday. In A.D. 1726, Āsvina śu. 14 fell on Thursday 29th September (= Kanyā 28); and the tithi ended at 12. This probably is the date intended.
"	101	Śaka 1201, Pramādin, Chaitra, śu. 13, Vishuvu-saṅkrānti, Sunday. In A.D. 1279, on Sunday, March 26 (= Mēsha 1); śu. 13 began at 70, ending on the next day at 72; Mēsha-Saṅkrānti fell on Sunday.
"	102	Śaka 1181, Sidhārtin, Chaitra, śu. pādyaṃi, Wednesday. = A.D. 1259, Wednesday, March 26 (= Mēsha 1); śu. 1; ended at 60. (The month was Nija-Chaitra).
"	112	Śaka 1468 Parābhava, Bhādrapada, śu. 11, Monday. = A.D. 1546 Monday September 6 (= Kanyā 7); śu. 11 ended at 51.
"	120	Śaka 1094, Kārttika, punnāma, Thursday. = A.D. 1172, Thursday, November 2 (= Vṛiśchika 7); śu. 15 ended at 48.
"	135	Śaka 1199, Śrāvana, śu. 15, Friday. = A.D. 1277, Friday, July 16 (= Karkāṭaka 20); śu. 15 ended at 45.
"	139	Śaka 1216 Jaya, Pushya, śu. 8, Sunday, Makara-Saṅkrānti. = A.D. 1294, Sunday, December 26 (= Makara 1); śu. 8 ended at 75. It was a day of Makara-Saṅkrānti.
"	140	Śaka 1435, Śrīmukha, Śrāvana, ba. 13, Friday. In A.D. 1513 (Śrīmukha), Friday, July 29 (Karkāṭaka 31), ba. 13 began at 40 and ended on the next day at 30.
"	143	Śaka 1450 Sarvadhāri, Māgha, śu. 5, Thursday. In A.D. 1528-29, Māgha, śu. 5 fell on Thursday, January 14. A.D. 1529 (= Makara 18); and the tithi ended at 88.
"	144	Śaka 1476, Ānanda, Śrāvana, śu. 15, Sunday. In A.D. 1554 (= Ānanda), Sunday, August 12 (= Simha 13); śu. 15 began at 20 and ended at 10 on Monday.
"	146	Śaka 1596, Ānanda, Māgha, śu. 13, Friday. A.D. 1674-75 = Ānanda. In A.D. 1675 Māgha, śu. 13 fell on Friday, January 29 A.D. 1675 and the tithi ended at 40.
"	149	Śaka 1492, Śukla, Māgha, ba. 11, Sunday. In A.D. 1569-70 (= Śukla) ba. 11 fell on Wednesday, February 1 and not on Sunday.
"	150	Śaka 1352, Virōdhikṛit, Mārgasīra, ba. 7, Monday. Virōdhikṛit = ś. 1353 = A.D. 1431. In A.D. 1431 (= Virōdhikṛit) on Monday November 26 (Vṛiśchika 28); ba. 7 ended at 47.
"	152	Śaka 120*, Māgha, śu. 15, Thursday. In A.D. 1279-80 (= Ś. 1202 current) Māgha śu. 15 fell on Thursday, January 18 A.D. 1280, and the tithi ended at 49. The Śaka year intended probably was 1202 current.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
MISCELLANEOUS—<i>cont.</i>		
<i>Anonymous—cont.</i>		
1917	154	Śaka 1183,* Māgha, śu. 5, Thursday. In A.D. 1260-61 (= Ś. 1183 current) on Thursday January 6 A.D. 1261 (= Makara 12); śu. 5 began at '58, ending at '57 on the next day.
"	157	Śaka 1191, Āsvayuja, śu. 5, Sunday. In A.D. 1269, on Sunday September 1 (= 4 Siṅha); śu. 5 began at '70 ending at '60 on the following day.
"	158	Śaka 1200, Śrāvana, śu. 11, Monday. In A.D. 1277 on Monday July 12 (= Karkaṭaka 16); śu. 11 ended at '67.
"	159	Śaka 1596, Ānanda, Māgha, ba. 5 Thursday. In A.D. 1675 on Thursday, February 4 (= Kumbha 8); ba. 5 ended at '79.
"	160	Śaka 1726, Paktākshi, Phālguna, śu. 15, Thursday. = A.D. 1805, Thursday, March 14; śu. 15 began on Thursday at '38 and ended next day at '35.
"	168	Śaka 1502, Pramādi, Āsvija, śu. 11 Thursday. In A.D. 1579 (= Pramāthi) Āsvija śu. 11 fell on Wednesday (not Thursday) September 30 ending at '84.
"	172	Śaka 1188, Vaiśākha, śu. 13, Thursday. In A.D. 1265 śu. 13 fell on Wednesday, April 29; ba. 13 fell on Thursday May 1914.
"	174	Śaka 1183, Chaitra, śu. 1, Thursday. = A.D. 1261, Thursday, March 3 (= Mīna 9); śu. 1 ended at '78.
"	177	Śaka 1223, Phālguna, śu. 1, Thursday. In A.D. 1300-01 (= Ś. 1223 current) on Thursday, February 9, A.D. 1301 (= Kumbha 17); śu. 1 began at '57 ending at '68 on the following day.
"	178	Śaka 1596, Rākshasa, Āshādha, śu. 9, Friday. In A.D. 1674 (= Ānanda) Āshādha śu. 9 fell on Wednesday while ba. 9 fell on Friday. In A.D. 1675 (= Rākshasa) Āshādha śu. 9 fell on Monday.
"	186	Śaka 1765, Śōbhakrit, Mārgasīrsha, ba. 5, Monday. = A.D. 1843, Monday, November 11; ba. 5 began on Monday at '03 and ended on Tuesday at '00.
"	188	Śaka 114 [4], Vishu (Vṛisha), Kārttika-Monday (i.e., 15th day of Bright-half). = A.D. 1221, Monday, November 1 (= Vṛiśchika 5); śu. 15 ended at '60.

PART II.

NOLAMBA-PALLAVAS.

Eight old Nolamba-Pallava records were copied in the two firkas of the Madakasira taluk (Anantapur district) which were completely surveyed for inscriptions during the current year. These are dated in the reigns of kings Nolambādhirāja, Mayindamma (Mahēndravarmaṇ), Annayya, Iriva-Nolamba Dilīparasa and Iriva-Nolamba Nollipayya. Of the dated records the earliest is that of Annayya son of Bira-Nolamba (No. 759 of Appendix B). The date Śaka 858 given to this king shows that he must be identical with Anniga son of Ayyapadēva-Nanniga whose only

Annayya or Anniga.

available date known so far is Śaka 841
(*Epigraphia Indica* Vol. X page 62).

This identification further suggests that Bira-Nolamba must have been a probable surname of Ayyapa. The Bira-Nolamba with whom Chindayya of the Nolambas is said to have fought a battle at Ballare (i.e. Bellary?) as stated in No. 727 of Appendix B, must be different from Bira-Nolamba Ayyapa, since the date of this record is more than fifty years later than the date available for Ayyapa. The Dharmapuri record of Śaka 853 which mentions prince Irula son of Anniga (*Annual Report* for 1911, page 65) is also one of Anniga's reign.

Nos. 728 and 726 of Appendix B belong to the time of Iriva-Nolamba Dilīparasa and are dated in Śaka 870 and 872 respectively. The former records the interesting fact that a certain Ponnayya younger brother of Śivaya "the foremost archer in the 32,000 country (i.e., Nolambavādi)" and of Bikiyana and son of Chikkayya, died in a battle with Gajāṅkuśa-Chōla after joining, under orders from king Ballaha, the army of Dilīpa-Nolamba, in the battle at Ipili. Ballaha or Vallabha is a general

Dilīparasa or Dilīpa-Nolamba.

surname of the Western Chālukya and Rāshtrakūta kings and at this period of

Rāshtrakūta supremacy it is not possible that any Western Chālukya king could have been meant. The Rāshtrakūta king that was ruling about this time was the famous Krishna III whose occupation of the Tondai-maṇḍalam of the Chōla country, is well known. By Gajāṅkuśa-Chōla we have perhaps to understand Rājāditya the son of Parāntaka I who was killed by a feudatory of Krishna III. Another date for Dilīparasa already known from a Hēmāvati record is Śaka 864.

Iriva-Nolambādhirāja or Iriva-Nolamba Nollipayya of Nos. 17 and 55 of Appendix C was a later member and perhaps a son of Dilīparasa since his dates Śaka 885 and 888 follow those of Dilīparasa. On page 62 of *Epigraphia Indica* Vol. X, I have referred to a different Nollipayya, a son of Nolambādhirāja and a step brother of Mahēndra. The later Nollipayya must have been as stated already a son of Iriva-

Iriva-Nolamba Nollipayya.

Nolamba Dilīparasa. No. 17 mentions his queen Pariyabarasi and her son prince

Ayyapadēva. Thus, from the Nolamba records of this year we obtain two generations of the Nolamba-Pallavas, later than those given on page 58 of *Epigraphia Indica* Vol. X. It might be noted that the Karshanapalle record referred to on page 91, Part II of my *Annual Report* for 1912-13, also gives three generations after Iriva-Nolamba Dilīparasa, but with different names. Evidently the two sets of names have to be looked upon as connected with each other, being direct issues of Iriva-Nolamba Dilīparasa.

CHOLAS

2. Very few Chōla inscriptions were copied during the year as prospecting for lithic records was mainly confined to the Tinnevely district which lay in the Pāṇḍya kingdom. Of these 6 belong to Rājarāja I who held the titles Nigarili-Chōla and Chōlēndrasimha and range in date between the 23rd and 27th years of his reign; three belong to his son Rājēndra-Chōla I and are dated in his 3rd and 4th years; one is of Rājēndradēva of his 3rd year and another belongs to the 30th year of Kulōttuṅga I. The existence of these records in the Pāṇḍya country, all dating from the time of Rājarāja I, go to prove that the suzerainty of the Chōla sovereigns in this part of the country must have been actually established only from the time of Rājarāja I.

though before him many Chōla kings such as Parāntaka I, Sundara-Chōla Parāntaka II and Uttama-Chōla may have had successful contests with the Pāndyas and even invaded their country. This is also made evident from the surname Rājarāja-mandalam applied to the Pāndya country in these inscriptions. No mention is made in the historical introductions of Rājendra-Chōla I, to the conquest of the Pāndya dominions. The kingdom must have devolved on him as heir-apparent of Rājarāja I under whose iron rod the Pāndyas were thoroughly cowed down. This is apparent from the political step adopted by Rājendra-Chōla I to rule over the Pāndya country through viceroys, soon after the demise of his father Rājarāja. Rājendra-Chōla I appears to have taken possession of that country not later than the 3rd year of his reign and in the 5th and 6th years to have turned his attention to the conquest of the Kēralas. It is worthy of note that in No. 400 of Appendix B we have a document of the 9th year of Rājendra-Chōla, in which minute details of the land survey of a village conducted under royal writ and the direct supervision of four important officers of the king with the standard measure called Rājarājaṅkōl are registered. The annexation also of the Kanarese provinces of Nolambavādi and Gaṅgavādi by Rājarāja is quite well known from his Tamil inscriptions. No. 7 of Appendix C from Pailabaṇḍa in the Anantapur district, is a Tamil fragment containing the historical introduction of Rājendra-Chōla I. Nos. 23 to 25 of the same Appendix from Kotta-Sivaram the first of which is written in the Kanarese alphabet and the Tamil language and is dated in the 10th year of Rājendra-Chōla I, refers to a maṇḍapa which was built on the 200th day of that year, by the general Araiyaṅ Rājarājaṅ alias Vikrama-Chōla Chōliyavaraiyaṅ chief of Sāttamaṅgalam in Tiraimūr-nādu, who appears to have held also the other epithets Nālmādi-Bhīma, Chōlana-chakra, Sāmantābharaṅgaṅ, Edirtavarkālaṅ, Ahitarottalivaṅ, Vairinārāyaṅgaṅ and Vīra-Bhīmaṅ and according to Nos. 30 and 31 the titles Jayasiṅghakulakāla, Sāmantatalaprahāri and Katakapravahana (?). The title Jayasiṅghakulakāla 'death to the race of Jayasiṅha' indicates the strong enmity which the Chōlas entertained against the Western Chalukyas. Jayasiṅha was the great enemy of Rājendra-Chōla and called himself 'the lion to the elephant Rājendra-Chōla'. There are two villages of name Sāttamaṅgalam mentioned in the Tanjore inscriptions. These were in Paṭṭina-kūrṅam of Kshatriyaśikhāmani-valanādu and Puṅṅir-kūrṅam of Pāndikulāśani-valanādu. Tiraimūr-nādu or Tenkaṅrai Tiraimūr-nādu was a subdivision of Uyyakkondāṅ-valanādu (see *South-Indian Insers.* Vol. II. Introduction pages 22 to 26). The general Araiyaṅ Rājarājaṅ alias Vikrama-Chōla Chōliyavaraiyaṅ the chief of Sāttamaṅgalam is not known from the Tamil records of Rājendra-Chōla I. It may be noted that Vikrama-Chōla was a surname of Rājendra-Chōla I, as stated in the Tiruvālaṅgādu plates (*Annual Report* for 1906, page 67, paragraph 17).

3. Chōla princes serving as viceroys in the Pāndya country are largely represented by about 25 inscriptions.

Chōla-Pāndyas.

They are already known to us from pre-

vious reports (*Annual Report* for 1905, Part II, p. 56). At Tiruvāliśvaram in the Ambāsamudram taluk was copied in the year 1905 only one record of Jaṭavarman Sundara-Chōla-Pāndyadēva a son of Rājendra-Chōla I, dated in his 13th year (No. 115 of 1905). In the year under report ten other records of this same king have been copied. That he was the son of Rājendra-Chōla I has been mentioned by Rai Bahadur V. Venkayya in his *Annual Report* for 1905, Part II, paragraph 25, and by Mr. K. V. Subramanya Ayyar in his contribution on Jaṭavarman Sundara-Chōla-

Jaṭavarman Sundara-Chōla-Pāndya surnamed
Mānavīra-Parāntaka.

Pāndyadēva in *Epigraphia Indica* Vol. XI. No. 30. No. 617 of Appendix B begins with the historical introduction of

his father Rājendra-Chōladēva commencing with the words *சிறுமன்னி*, etc. A probable surname of the prince was Mānavīra Parāntaka as could be inferred from No. 630. Seven inscriptions of another prince Māṅavarman Vikrama-Chōla-Pāndya have also been secured. No. 623 of Appendix B which is probably also to be attributed to this prince, mentions the queen Ulaguḍaiyāl . . . of Rājendra-Chōla

Māṅavarman Vikrama-Chōla-Pāndya.

I the conqueror of Gaṅgai, Kidāram and the eastern country. Another (No. 640

of Appendix B) refers to the inner circuit of a temple named Rājādhiraṅga-sūṅṅālai. Can it be inferred that Māṅavarman Vikrama-Chōla-Pāndyadēva was another son of Rājendra-Chōla I. or a son of Rājādhiraṅga I? It might be noted that in the historical

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introductions of Rājēndradēva a younger brother of Rājādhirāja I the former is stated to have conferred on one of his royal younger brothers the victorious Mummadi-Śōlaṅ the title, Śōla-Pāndiyan. It is not unlikely also that our Māra-varman Vikrama-Chōla-Pāndya is identical with this Mummadi-Śōlaṅ the younger brother of Rājēndradēva and Rājādhirāja I. The next

Sundara-Chōla-Pāndya.

prince that ruled the Pāndya country must

have been a Sundara-Chōla-Pāndya without any distinguishing epithet. Four records of his reign have been copied. He appears to have been ruling at Rājēndrasōlapuram (No. 327 of Appendix B). This record refers to a gift of land by him after purchasing it from the *sahhā* of Rājarāja-chaturvēdimāṅalam, i.e., Ambāsamudram. The income from the land included paddy given by the cultivator (*vellāṅ*) as owner's share and money called *uruvukōl-niṅa-kāsu* and *kākshi-erudu-kāsu*. No. 619 of Appendix B of the 17th year of the same king's reign refers to similar items of income under the heads *alagerudu-kāṭchi-kāsu*, *kāṭchi-erudu-kāsu* and *ūrkkalaṅju*. The order sanctioning the transfer of the land from the brahmadēya-register to the *dēvadāna*-register, in No. 327, was communicated to the Viceroy, the document being signed by not less than 22 officers of the emperor. The uncle (*ammāṅ*) whose sanction is invariably mentioned in the records of Sundara-Chōla-Pāndyadēva must have been the Chōla emperor whose identity however cannot be definitely settled in the absence of the exact year which corresponded to the 17th year of Sundara-Chōla-Pāndya. That the latter must have been different from Jaṭavarman Sundara-Chōla-Pāndyadēva, the son of Rājēndra-Chōla I, is evident because, while the one was a son of Rājēndra-Chōla I, the other was the nephew of the ruling king. Perhaps he was a prince who succeeded Māra-varman Vikrama-Chōla-Pāndya mentioned above and was a nephew of Rājādhirāja I. No. 642 of 1916 from Shērmādēvi in the Tinnevely district describes a certain Jaṭavarman Śōla-Pāndyadēva as the son of Vīrarājēndra-Chōla I and mentions his palace at Rājēndrasōlapuram. He must be identical with prince

Jaṭavarman Śōla-Pāndya.

Gaṅgaikondaśōlaṅ on whom Vīrarājēndra is stated to have conferred the title Śōla-

Pāndiyan (*Epigraphia Indica*, Volume XI, page 293). It is not unlikely also that two other inscriptions of Jaṭavarman alias Udaiyār Śōla-Pāndyadēva copied at Śuchīndram and referred to in the same journal, have to be identified with Jaṭavarman Śōla-Pāndya of No. 642. Still another Chōla-Pāndya prince mentioned in the year's

Māra-varman Parākrama-Chōla-Pāndya.

collection is Māra-varman Parākrama-Chōla-Pāndya (Nos. 329 and 613 of

Appendix B) of whom nothing definite is recorded to indicate his relationship to the other princes that preceded him or to the Chōla emperors.

4. The sway of these princes also over the Kēraḷa country which was annexed by Rājēndra-Chōla I (page 294 of *Epigraphia Indica*, Volume XI) is indirectly established by Nos. 392 and 620 of Appendix B. The former, dated in the 14th

Their sway over the Kēraḷa country.

year of the third prince Sundara-Chōla-Pāndya, mentions a gift by Ādichchi,

queen of the Chēra king Rāsiṅgadēvar, to the temple of Rājēndrasōla-Vīnnagar (i.e., the present Gōpālasvāmin) at Maṅṅarkōyil, which according to another record copied in 1905 (No. 112), was constructed by Rāsiṅga (i.e., Rājasimha) himself. No. 620 of the 22nd year of Māra-varman Vikrama-Chōla-Pāndya mentions the quarter called Śēramāṅār-vēlam.

PANDYAS.

5. Early Pāndya inscriptions (in the Vatteluttu character), of kings Kō-Māraṅ-jadaiyan and Śadaiyamāraṅ (called Śadaiyavarman in No. 299 of Appendix B), have been secured at Śiṅgampatti and Ambāsamudram in the Tinnevely district. The ancient name of Ambāsamudram in the Pāndyan times was Ilaṅgōykkudi and that of the modern temple of Erichchā-Udaiyar was Pōttudaiya-Bhatāra (Nos. 299 and 301 of Appendix B). The Ambāsamudram record of Varaguṅa-Pāndya published by Mr. V. Venkayya in *Epigraphia Indica*, Volume IX, pages 84 ff, gives the same two names for the town and the temple.

6. Jaṭavarman Śrīvallabha who with the title "chakravartin," was referred to in my last year's report, page 121, paragraph 24, appears in the collection under review, as Jaṭavarman Tribhuvanachakravartin Śrīvallabha or as Jaṭavarman Udaiyār Śrīvallabha. The historical introductions of his inscriptions begin as usual with the

words திருமடந்தையும், etc. (*Annual Report* for 1909, part II, paragraph 23) and state in poetical language that his kingdom extended "from Ganges (Gaṅgai) in the north to Kumari (Cape Comorin) in the south extending right up to the oceans (on either side)." It was inferred by circumstantial evidence (*ibid.*) that he must have been a contemporary of the Chōla king Kulōttuṅga-Chōla I. No. 331 of 1916 from Tiruvāliśvaram in the Ambāsamudram taluk which may have to be attributed to Jaṭavarman Śrīvallabha seems also to confirm this same period for him by making reference in the body of the inscription to an earlier grant by a certain Umai-ammai. It is not known who this Umai-ammai is. A certain Umai-ammai of about the end of the 10th century A.D. was a contemporary of the Travancore king Śrīvallavaṅ (Śrīvallabha) (*Epigraphia Indica*, Volume IX, pages 234 ff). If this identification is correct, it may not be wrong to suggest that the 11th century would approximately be the period of Jaṭavarman Śrīvallabha. It is interesting to learn from No. 331 that a general (sēnāpati) of Śrīvallabha was Rājarāja-Vellappanādālvāṅ.

7. Nos. 469, 645 and 649 of Appendix B which are dated in the reign of a certain Māṛavarman Tribhuvanachakravartin Śrīvallabha, begin with the historical introduction மூமகள் ஜயமகள், etc., as already noted at page 122 of the *Annual Report* for 1916. In one of these (No. 645) the king is stated to have been seated on his throne Munaiyadaraiyaṅ in his palace at Tinnevely. No. 426, begins with the introduction ஜயமடந்தையும் etc., and is dated in the 37th year of the same king. The introduction it might be remarked is almost similar to that noted against Nos. 474 and 523 of Jaṭavarman Śrīvallabha of the previous paragraph without however the mention of queen Ulagamuludumudaiyāl.

Māṛavarman Śrīvallabha. The coincidence in the historical introductions of the two Śrīvallabhas—Jaṭavarman and Māṛavarman, indicates that at least these two must have been very near to each other in point of time if not contemporaneous. We have seen that Māṛavarman Śrīvallabha was a predecessor of Jaṭavarman Kulāsēkhara I. ruling in A.D. 1160—61 (*Annual Report* for 1909, page 79 and 1916, page 122). No. 426 quoted above gives Pūrattādi as the birth-day asterism of the king and supplies details of date for Māṛavarman Śrīvallahha which calculated by Diwan Bahadur L. D. Swamikannu Pillai yield 1st February 1169 A.D., for the 37th year of the king and thus help us to fix his initial date at 1132 A.D. This takes us back a few decades behind the time of Jaṭavarman Kulāsēkhara I. whose initial date was fixed by Professor Kielhorn at 1190. If this gap of about 60 years could be filled up by further discoveries and if Jaṭavarman Śrīvallabha's date could also be fixed, the Pāṇḍyan chronology of the medieval period would be materially advanced. A slight hint in this direction is derived from No. 326 of Appendix B of Jaṭavarman Śrīvallabha commencing probably with the historical introduction திருமடந்தையும், etc., which makes reference to a royal order (tirumugam) of Sundara-Pāṇḍya.

8. The major portion of the Pāṇḍya inscriptions copied during the year belongs to the reigns of Jaṭavarman Kulāsēkhara I. and Māṛavarman Sundara-Pāṇḍya I, 'who distributed (or took) the Chōla country' and begin with the historical introductions

Jaṭavarman Kulāsēkhara I. முன் சிழத்தி etc., முதலவனிதை etc., and முதலமடந்தை etc., in the case of the former and மூருவிய திருமடந்தையும் etc., and மூவர்கிருவும் etc., in the case of the latter (see *Annual Report* for 1909, page 81, paragraphs 24 and 25). These include a number of documents repeating one and the same transaction thrice or sometimes even four times, but with a different purpose each time. The king in his royal camp at some place is approached either by a minister or by a private person or body of persons and requested to make gift of a particular land to a temple or oftener to make a land which had been already granted, tax-free. The submission of the request (vijñapti) was perhaps a customary procedure and was done while the king was comfortably seated in his palace. There appears to have been in the South-Indian courts a regular officer called *Vijñapati* whose business it was to communicate such requests. The king promises to do so right solemnly and orders that the necessary ōlai and the ulvari from the Revenue department may be duly issued. This forms the first document of the triple series and was called evidently śrīmukha or tirumugam being signed by one or two of the king's officers. The executive order (ōlai or

kēlvi) which is issued sometime after,—often some years (e.g., see No. 682 of Appendix B)—is addressed to the Revenue administration—some aspects of. authorities at the spot where the land-gift

is made, with instructions to make the land tax-free in favour of the specified temple, and generally begins with the title Kōṇērīṇmaikondāṇ of the king and not with his proper name. A demi-official note called kaittadi, ōlai or kadaiyīdu is sometimes also sent direct to the temple committee or the village assembly, one or more ministers intimating to them the issue of the order. The officers of the Revenue department (variylār or puravariyār) now issue the document called ulvari, enter the same in the Revenue registers thereby effecting a decrease in the total revenue to Govern-

ment but an increase to the temple emoluments. The items of taxation under different heads* are mentioned

Tiruvāykēlvi, tirumugam, ulvari and kaittadi documents. evidently for being collected and transferred to the temple. The document is signed by a very large numbers of revenue officers and ministers (see e.g. Nos. 502 to 505). The village assembly, as in No. 511 of Appendix B, meets together, receives the tirumugam and other documents and proclaims the particular land to be tax-free by an executive order (ōlai) and sometimes fixes the boundaries. A typical instance of this series of triple documents is supplied by Nos. 664, 665 and 666 of Appendix B, where the gift was made by king Jaṭāvarman Kulaśēkharadēva I. to a temple, in the name of his brother-in-law (machchunaṇār) Kōdai Ravivarman. This name sounds very much like that of the Travancore kings (tiruvaḍi) but it is difficult to understand how one of these could be meant here. In an inscription of Māṇavarman Śrīvallabha copied in previous years (No. 53 of 1896), the Travancore king Vīra-Ravivarman appears as the donor and in No. 370 of Appendix B of the time of Jaṭāvarman Kulaśēkhara I. (but supposed by Mr. Swamikannu Pillai—see his remarks in Appendix F—to be a second king of that name whose initial date is 1237 though the historical introduction clearly indicates him to be the first) the Tiruvaḍigal of Jētūṅga-nādu without reference to his proper name is mentioned. From these it may become clear that the Tiruvaḍi kings were subordinate to the Pāndyas but their connection with the royal family which is hinted by No. 665 has yet to be established by further discoveries. This will be the earliest epigraphical reference to the chiefs of Jeyatūṅga-nādu, referred to under the Vijayanagara section below. The royal camps of Jaṭāvarman Kulaśēkhara mentioned in his inscriptions were generally Tirunelvēli in Kīl-Vēmba-nādu, Erikkittūr alias Śrīvallabhapaṭṭinam in Kīl-Sembil-nādu, Madura in Madurōdaya-valanādu, Sōlakulāntaka-chaturvēdimāṅgalam in Pāṅaṇūr-kūṛram and Kūpakarāyanallūr in Tenkarai-nādu. Sōlakulāntaka-chaturvēdimāṅgalam is identical with Kuruvitturai in the Madura district (*Annual Report* for 1909, p. 80). No. 555 of Appendix B mentions the king's maternal uncle (ammāṇ) Valluvanādālvāṇ.

9. Nos. 338 and 340 of Appendix B are documents similar to the series described in the previous paragraph and relate to the time of Māṇavarman Sundara-Pāndya I. They state that a subordinate of the king instituted a festival in the

Māṇavarman Sundara-Pāndya I. temple of Tiruvālīsvaram on the day of Dhanishthā which was the star under

which the king was born. No. 662 of Appendix B seems to furnish the title Atisaya-Pāndyadēva for king Māṇavarman Sundara-Pāndya. No. 572 which gives the necessary astronomical details for calculation has been found to be correct only for Māṇavarman Sundara-Pāndya II. (see Appendix F). No. 363 which is dated during the reign of Tribhuvanachakravartin Sundara-Pāndya and which on paleographical grounds might be referred to Māṇavarman Sundara-Pāndya I. mentions a nāṭṭukalaham—a communal dispute in the district by which the worship in the local temple had to be suspended. The record refers to a predecessor of Sundara-Pāndya called Periyānāyaṇār Kulaśēkharadēva by which evidently Jaṭāvarman Kulaśēkhara I. was meant. The same person is referred to again in No. 562. It is not however impossible that this latter Sundara-Pāndya is a much later king of that name whose accession has been fixed at A.D. 1294. Nos. 399, 405 and 406 refer to a gift of water which overflowed from the tank of a certain village, for the benefit of the

* The following are mentioned for example in No. 507 of Appendix B :—(money income) kaḍamai, antarāyam, kāryavarāṭchi, vēṭṭippāṭṭam, paṇjupṭi, sandhivigrahappēru, uludāṅkuḍi, ariṣittōḍam, danappēru, ponvari, maṇṇai-
rai, teriirai, cekk-irai, taṭṭōlippāṭṭam and others.

temple. No. 401 registers the sale of land by two Brāhmaṇa widows with a written permission obtained from their co-parceners (jñātis). From Nos. 559 to 561 of Appendix B we learn that Uttiram (Uttara-Phalgunī) was the asterism under which the chief Viraśiṅgaṅ Vikramaṅ alias Vira-Rājendra-Valluvanādālvāṅ was born. A festival on this account was instituted in the Śiva temple at Pattamaḍai by the chief Viraśiṅgaṅ Vikramaṅ alias Vira-Rājendra-Valluvanādālvāṅ. No. 556 of Appendix B also refers to the same festival. Kaliyugarāmēśvara mentioned as the name of a shrine in No. 524 of Appendix B suggests that the title Kaliyugarāmaṅ must have been held either by Māraḅarman Sundara-Pāṇḍya himself or by one of his predecessors. No. 42 of 1893 gives the title Kaliyugarāmaṅ to a Pāṇḍya king who is there referred to by the general epithet Kōṇēriṅmaikondāṅ (*Annual Report* for 1893, page 6). In later times the same title was adopted by Māraḅarman Vira-Pāṇḍya a contemporary of Arikēsari Parākrama-Pāṇḍya of the 15th century (*Annual Report* for 1912, page 75).

10. Māraḅarman Vikrama-Pāṇḍya with the historical introduction கிருமகன் ஜயமகன், etc., is represented by four records (Nos. 472, 486, 539 and 704 of Appendix B). No. 472 refers to the king and his throne Muṇayadaraiyaṅ at Madura and Nos. 648 and 704 supply the details of date from which Mr. Swamikannu Pillai derives (see Appendix F) A.D. 1269-70 as the probable initial year of Māraḅarman Vikrama-Pāṇḍya. From No. 539 we learn that the assembly of Śēraḅamahādēvi-chaturvēdi-

Māraḅarman Vikrama-Pāṇḍya. māṅgalam had to give in exchange a new land for what they had already granted during the consecration ceremony of the Vishnu temple of Kariyamānikka-Perumāḷ at Pattamaḍai,—it being proved by earlier documents that the land in question was originally the property of the Vishnu temple of Śrīvallabha-Viṅṅagar at that village.

No. 522 which comes from Kaḍayam is dated in the third year of Māraḅarman Vikrama-Pāṇḍya who bears the attribute Iravi-narapāḷaṅ. The record quotes [Kollam] 592 = A.D. 1416-17 and must therefore belong to a later king. We may not be far wrong in identifying this king with Māraḅarman Vikrama-Pāṇḍya who was joint ruler in about A.D. 1433-34 with Arikēsarin the founder of the Tenkāsi temple (page 74f. of my *Annual Report* for 1911-12).

11. Jaṭāvarman Vira-Pāṇḍya is represented by a dozen inscriptions in the collection. Three of these, viz., Nos. 439, 639 and 657 supply details of date which have been discussed by Mr. L. D. Swamikannu Pillai in Appendix F. But as the citations are technically wrong in certain respects the records do not help us to identify the king. No. 588 of 1916 is dated in the tenth year of Jaṭāvarman

Vira-Pāṇḍya, “who was pleased to take the Chōḷa country, Ceylon, and the crown and the crowned head of the Śāvaka.” To identify this king with Vira-Pāṇḍya the conqueror of Koṅgu whose initial date has been fixed as 1254 A.D. we find that the record under review omits “Koṅgu” among the conquests of Vira-Pāṇḍya. If however he is to be identified with the conqueror of Koṅgu as the paleographical evidence tends to prove, it is interesting to note that the epithet “who took the crown and the crowned head of the Śāvaka” is found for the first time among his records. It is doubtful whether the word Śāvaka has to be taken to refer to the Śrāvakas, i.e., Jainas. In this case the epithet must indicate that he successfully carried on a crusade against that community. But the phrase as it stands means “one who cut off the crown and the crowned head of the Śāvaka (king).” Probably the land of Śāvaka (i.e., Java?) or a king of name Śāvaka might have been intended. The villagers (ūr) of Kalijayamaṅgalam, the modern Kariśūḷndamaṅgalam, having met together, decided to make a communal gift of produce, from each cultivated field of pura-pparṅṅu, vēṭṭaikkāra-pparṅṅu, Brāhmaṇa-pparṅṅu and paḍai-pparṅṅu. In this transaction it is worth noting that in communal gifts the lands owned by the Brāhmaṇas did not claim any exemption.

The fact recorded in No. 557 is of more than ordinary interest inasmuch as it registers a grant to a dancing girl for enacting a drama—not specified—on certain festival days. The village god Śāstā, now largely worshipped in Malabar, is mentioned in No. 532 and reference is also made here and in several other records

Gift for enacting a drama.

from the Tinnevely district, to a community of people whom I have tentatively

The military classes of Tinnevely.

understood to mean the military classes (padaikkāṇavar). In some cases the big

community of military classes (perumbadayōm) with their ten commands, are mentioned (No. 433 of App. B) and are stated to have belonged to the tantra or mahā-tantra. No. 455 refers to Tirunelvēli Bhagavati Alagapperumāl alias Kulaśēkhara Kaṇḍiyadēvar, the younger brother of Vira-Pāṇḍya, as the donor of a lamp. The grant was made at the request of Kāliṅgarāyaṇ and hence the king may be identified with Jaṭavarman Vira-Pāṇḍya II who ascended the throne in 1254 A.D.

12. Of Māṇavarman Kulaśēkhara I who appears in inscriptions with the title "who took all countries" we have many records of which No. 692 of App. B refers

Māṇavarman Kulaśēkhara I.

to the monastery called Muḍivalaṅgum-perumāl-madam. It was suggested that

Muḍivalaṅgumperumāl was a probable surname of Māṇavarman Sundara-Pāṇḍya I (*Annual Report* for 1916, page 122, paragraph 26). It may however be noted that the name Muḍivalaṅgum-Pāṇḍya-chaturvēdimāṅgalam already occurs in an inscription of Jaṭavarman Kulaśēkhara I who preceded Māṇavarman Sundara. The same maṭha and the tridaṇḍi (i.e., the Śrīvaiṣṇava) sannyāsin Alagiyamaṇavālaḷaiyār who was in charge of that maṭha and was supervising the temple, are mentioned in No. 675 of App. B. In No. 698 of the same Appendix the king receives the title "who was pleased to take Malai-nāḍu, Śō-nāḍu (the Chōla country), the two Koṅḡus, Īlam (Ceylon) and the Tondai-maṇḍalam" which perhaps explains his usual title "who took all countries."

THE WESTERN CHALUKYAS AND THEIR CHOLA FEUDATORIES.

13. Feudatory chiefs who traced their descent to the Chōla ancestor Karikāla and held the title "lords of Uṛaiyūr (the ancient capital of the Chōlas)" are known to have had a settled dominion in the Telugu country under the name Telugu-Chōlas. Earlier Chōlas of the Cuddapah district with similar ancestry and the title Chōla-mahārāja, have been noticed in *Epigraphia Indica*, Vol. XI, pages 339 ff. Members

Tribhuvanamalla Mallidēva-Chōla-Mahārāja.

of a collateral branch of these Chōlas appear to have served as Western Chālu-

kya feudatories, ruling under the Chālukyan suzerainty the country round Nidugal and Hēmāvati. The relation of these to the Tamil Chōlas of the south has not hitherto been satisfactorily made out. Nor is it possible even to state whether these chiefs were at all of southern extraction. But No. 15 of App. C of the time of the Chālukyan emperor (Chālukyachakravarti) Vikramadēva mentions the Chōla feudatory Tribhuvanamalla Mallidēva-Chōlamahārāja who was ruling from the capital town of Heñjeru, and registers the improvements made by him to a well and the foundation of a temple near it with the consent of all the dēsi-merchants of that place. It is interesting to learn that the well thus improved was originally dug at Heñjeru as an act of water-gift by a certain Periyāluva-ṣetti son of Alahiyamaṇavāla and Aṇḍamme of the village Śiduke, who belonged to the Kuṇḍinagōtra, and was a resident of Ākūr a brahmadēya in Rājarāja-valanāḍu a district situated to the south of the river Kāvērī in the Chōla country. Tenkārāi Rājarāja-valanāḍu is not known from Tamil inscriptions. It may possibly be identical with the division Uyyakkondāṇ-valanāḍu situated between the rivers Araśil and the Kāvērī. The latter included in it the subdivision Ākkūr-nāḍu (*South-Indian Inscrs.* Vol. II. Introduction, p. 25) evidently so called after the village Ākkūr identical with the modern Ākkūr Pandāravāḍai in the Mayavaram taluk of the Tanjore district. Śiduke might likewise be the Śidakka-

Foundation of the Dēśīvara temple at Heñjeru and gifts to it by the Dēsi-merchants of the Kubēra lineage.

māṅgalam of the Nannilam taluk. The advent of the southerners into the Mysore country during the time of the great Rājarāja on his conquest of the Gaṅga-

pāḍi country must have been quite natural and the well dug by a merchant of the Tamil country in the heart of the town of Heñjeru could not therefore be a matter for surprise. To the temple of Dēśīvara of the mercantile community constructed by Tribhuvanamalla Mallidēva-Chōlamahārāja, the merchants (dēsi) of the four dialects (Tamil, Telugu, Kanarese and Malayalam) and of the Kubēra lineage "who enjoyed the pleasures of the three objects of mankind, viz., dharma, artha and kāma by the sale and purchase of articles, who never feared nor were avaricious, whose sole delight was distribution of food to the needy, the orphans and the suppliant beggars,

who looked upon other's wives as their mothers, whose (wide spread) fame threw brilliant lustre on all the worlds as if it were on a mansion, who were like bees at the lotus feet of Īśvara, were great Māhēśvaras, loved gods and the twice-born, and were possessed of innumerable good qualities such as honesty, personal purity, good manners, career and conduct," (No. 16 of App. C) together with the nakaras of Heñjeru, made a communal gift of a fixed fee on all the articles with which they traded, such as musk, saffron, yak-tail, cus-cus, cotton and cotton-thread, beads, sealing wax, areca, rock-salt, wax, resin, hemp, wool, camphor, sandal, silk-thread, tiger-skin, women's cloths, lead and tin. This long list of articles put into the market and the volume of exchange that such a trade should have involved in order to make the merchants endow a part of the profits thereon, evidently indicates an advanced state of commercial progress and economic prosperity. The merchants of the lineage of Kubēra (i.e., god of wealth) appear to have well deserved that name on account of their wealth. The Śettis of the Kubēra-vaṁśa and their charities have already been noted in my last year's report (p. 151, paragraph 82).

14. To go back to Tribhuvanamalla-Mallidēva-Chōlamahārāja, two inscriptions of this chief from Hēmāvati were copied in previous years (Nos. 117 and 121 of 1899). The latter is dated in Śaka 1090, and refers to a Chālukyachakravartin, evidently the king Vikramadēva mentioned in No. 15 of App. C. The former which is dated in the 2nd year Vyaya of a certain Tribhuvanachakravartin Kulōttuṅga-Chōla appears to mention this same chief as "lord of Uṛaiyūr" and is written in the Tamil alphabet and language.

His overlord Chālukyachakravartin Vikramadēva identical with Taila III. The over-lord of Mallidēva viz., the Chālukya-chakravartin Vikramadēva with date Śaka 1084 (= A.D. 1162) must be identical with the Chālukyachakravartin Taila III (Dr. Fleet's *Kanarese Dynasties* p. 459f). The date corresponds to the last year of Taila's reign and to the first of Kalachurya Bijjala's usurpation. Evidently the chief Tribhuvanamalla Mallidēva-Chōlamahārāja threw off the yoke of the Chālukya sovereign immediately after the Kalachurya usurpation and accordingly we find No. 121 of 1899, dated in Śaka-Samvat 1090, Sarvajit (= A.D. 1168), making only an incidental mention of the Chālukyachakravartin. The name Vikramadēva given to Taila III occurs in inscriptions for the first time. Both the title and the surname may have been adopted by him after the names of his famous grandfather Vikramāditya VI. The king Tribhuvanachakravartin Kulōttuṅga-Chōla in the 2nd year (Vyaya) of whose reign Tribhuvanamalla Mallidēva-Chōla is mentioned, could not be identified. If he is the same as the Chōla king Kulottuṅga-Chōla III, the initial date as derived from No. 117 of 1899, viz., A.D. 1165, would be 13 years earlier than the initial date, viz., A.D. 1178, derived from Tamil inscriptions.

15. After a short usurpation by the Kalachuryas, the Chālukya throne was regained and occupied by Tribhuvanamalla-Vīra-Sōmēśvara IV, called in No. 28 of Appendix C "the uprooter of the Kalachurya race." His feudatory was Tribhuvanamalla Bhōgadēva-Chōla-Mahārāja ruling at the city of Heñjeru. Although this

Tribhuvanamalla Vīra-Sōmēśvara IV. chief does not receive the characteristic titles—"the lord of Uṛaiyūr", "born in the race of Karikāla," etc., still there could be no doubt that he was a member of the very same family as that to which Tribhuvanamalla Mallidēva-Chōla belonged. Sōmēśvara's rule and with that, the dynasty of the Western Chālukyas came to an end in or about Śaka 1111. Accordingly we see a certain Iruṅgōladēva-Chōla-Mahārāja son of Bammidēva-Chōla-Mahārāja ruling at Nidugalla-pattana, independently (No. 34 of App. C). The same chief Iruṅgōladēva or Iruṅgōnadēva-Chōla-Mahārāja. Iruṅgōnadēva-Chōla with the epithets "born of the solar race," "lord of Uṛaiyūr," "protector of the Rodda country" and Niśśaṅka-Pratāpachakravartin was according to No. 40 of App. C ruling from his permanent residence at Nidugallu, in Śaka 1200. The record is of some interest as it refers to the grant of 2,000 areca palms by a Jaina merchant to the temple of Brahma-Jinālaya, into the hands of two Jainas one of whom was a Jina-Brahmaṇa of Yajurveda, Aitarēya-Śākhā, Vasishṭha-gōtra and the pravara Kaundinya-Maitrāvaruṇa-Vasishṭha. The Brahmanical gōtra and the Vēdic śākhā adopted by the Jaina Brahmaṇa deserves special attention. The income from the grant was to be used for reconstructing with stone from the "foundation to the pinnacle" the temple of Brahma-Jinālaya with the mahā-maṇḍapa, Bhadra-maṇḍapa, Lakshmī-maṇḍapa, gōpura, parisūtra, vandanamālā, mānastambha

and makara-tōraṇa. This list of buildings gives us a definite idea of the details of architecture observed in a Jaina temple. It is further interesting to learn from the record that the donee mentioned above was a resident of the village Bhūvalōkanātha in Bhūvalōkanātha-vishaya, a district of Poṇṇamarāvati-sīme to the north of "the Southern Madhurā" in the southern Pāṇḍya country. This gift made to a Jina-Brāhmana of the south shows the affinity which the Chōla chiefs of Niḍugallu had to the country of their origin as already observed in the case of Mallideva-Chōla-Mahārāja. The chief Iruṅgōḷadēva appears also to have been a Jaina by faith and No. 20 of App. C from Kotta-Śīvara refers to Ālpadēvī the queen of king Iruṅgōḷa who was a lay-disciple belonging to the Kāṇur-gaṇa and the Koṇḍakundānvaya.

16. Still another chief of the same family who was, however, ruling Gōvinda-vādi, was Bammadēva-Chōla-mahārāja a subordinate of the Western Chālukya king Jagadēkamalla (No. 8 of App. C). The record is not dated; yet Jagadēkamalla the Chālukya overlord herein mentioned, could be no other than Perma-Jagadēkamalla Bammadēva-Chōla-Mahārāja and his overlord Jagadēkamalla II.

II; for, it is not likely that these Chōla chiefs could have settled in the Anantapur district as early as the time of Jagadēkamalla I. (A.D. 1018 to 1042). If this identification of Jagadēkamalla is granted, it follows that Bammadēva-Chōla is very probably the same as Bammidēva-Chōla-Mahārāja, the father of Iruṅgōḷadēva-Chōla-Mahārāja. This record also supplies the interesting information that the whole community (kottali) being assembled together, declared the gift of one dala-vīsa on each kammata within the house and one hāga per month on each kammata in the street. Kammata is the small moveable furnace used by goldsmiths for melting gold and silver. On page 117, paragraph 49 of my *Annual Report* for 1913 are given some names of the ancestors of Iruṅgōḷa-Chōla-Mahārāja one of whom Iruṅgōḷa I. was a subordinate of the Western Chālukya Jagadēkamalla II.

17. Pāta-Śīvara, Kotta-Śīvara and Amarapura in the Madakasira taluk of the Anantapur district, appear to have once been strong settlements of the Jains with Jaina basatis in them. No. 40 from Amarapura just quoted refers to the teacher Padmaprabha-Maladhāridēva. The dilapidated mandapa at Kotta-Śīvara was originally a Jaina basti built by Dāvanandi pupil of Pushpanandi-Maladhāridēva and repaired by Ālpadēvī mentioned above (Nos. 20 and 21 of App. C). No. 42 of App. C refers to the basati mentioned in No. 40 and says it was built by a lay disciple of Bālēndu Maladhāridēva, pupil of Tribhuvanakīrti-Rāvula. Nos. 41 and 43 to 48 are tomb-stones (nīsidhi or nishidhi) of Jaina teachers and their lay disciples.

18. Cattle-raids, hāvalis, fights, sieges and the incidental deaths of heroes commemorated on viragals, are frequently mentioned in the inscriptions from the Madakasira taluk. These range over a long period from the early 9th century

down to the 17th and show the high sense of honour which the people uniformly entertained for the village patriots and their heroic sacrifices on behalf of the village. Some of these records are quite interesting in their details. The Harati chief Nañjarāyapparāja gave an ummali-grant of a field to a certain Keñchanāgamaya of Jambulabanda for having successfully protected the village from enemies during 2 or 3 destructive raids (avānta) (No. 749 of App. B). An early record (No. 753 of App. B) states that Vīra-Kailāsa, son of Nolamba-Kailāsa attacked Prabhurāma in the battle of Polalu and died; and the father Nolamba-Kailāsa himself died on attacking Jagapa in a battle near Kaliyakallu. About A.D. 966, Erega or Ereyamma a servant of Ayyapadēva, son of Iṛiva-Nolambādhirāja seems to have fought with the Chōla (Chōla) successfully, so that all the people of Peñjeru (Heñjeru-Hēmāvati) praised him (No. 17 of App. C). A heroic fight is described in No. 33 of App. C, dated in Śaka 1369 (= A.D. 1447). Jannapa-Oḍeya and Bomme-Nāyaka of Gōsikere with one lakh of infantry and a thousand horse appear to have attacked Eṛa-Pāpeya-Nāyaka of Halukūru. The latter dispersed the attacking army and killed 500 men and 100 horse. On this occasion Pāpi-Nāyaka's son-in-law Bīmasāniya Gude-Nāyaka and Sulaya, scored a victory over Mosage Māde-Nāyaka and Gaṅgavati-Nīla, by breaking their bow. A rent-free grant, *nēsara-kodagi* or *udirappatti* as it occurs in a Tamil inscription No. 635 of App. B connected with the spilling of blood in the cause probably of protecting a community or a village, is mentioned in Nos. 19 and 58 of App. C.

The apparent reason for such a gift is stated in No. 58 to be "the giving up of life in kapātu (?)"—a word whose meaning is not intelligible to me. In this connection it may also be worth noting that the modern town of Ambāsamudram, which under the name of Rājarāja-chaturvēdimāngalam comprised a number of hamlets, was entitled an erivira-paṭṭana whose significance has been explained by me on page 100 of my *Annual Report* for 1913.

THE EASTERN CHALUKYAS.

19. An early grant of the Eastern Chālukyas is No. 7 of App. A which was sent for examination by Mr. Ramakrishnakavi, M. A. The record is written on three copper-plates of which the last is slightly injured at its proper left margin. They measure 7" × 2" and are strung on a circular ring on which is fixed a round seal as in the case of the other Eastern Chālukya copper-plates. The latter bears in relief on its surface, the legend "śrī-Sarvasiddhi" in the middle, with the crescent above and an expanded lotus-flower below. The characters are old enough to be referred to the time of Jayasimha I. (A. D. 633-663) who was entitled Sarvasiddhi and correspond

Jayasimha I.

regularly with those of No. 5 of App. A in my *Annual Report* for 1913-14.

Dr. Fleet refers to only one inscription of his time from Pedda-Maddāli in the Kistna district but questions its authenticity on account of the many inaccuracies in the language of that record. Consequently the present inscription which is above suspicion would be the second of Jayasimha's records hitherto brought to light. It is issued from Asanapura and mentions in order the kings, Kīrtivarman, Vishnuvardhana-Mahārāja surnamed Makaradhvaja and Jayasimhavallabha-Mahārāja. Makaradhvaja, the surname of Vishnuvardhana (I) will be seen from the sequel to have also been a surname of Vishnuvardhana (IV), the father of Narēndra-Mṛigarāja Vijayāditya. The surname "Sarvasiddhi" of Jayasimha I. which is found on our seal is also found on the seal of the Pedda-Maddāli plates. The grant registered is that of the village "Niḍubaru or Niḍuparu" two gavyūtis to the east of Gaṇḍēru-rājadhāni on the bank of the river Mannēru and to the north of the river Vyāghraṇadī, in the Gaṇḍēruvāṭi (province). The grandfather of the donee Kāṭīsarman was a resident of Asanapura, a member of the ghaṭikā (college) of that place who had studied the two vēdas with pada, krama, and anukrama and was well versed in kalpa, upanishads, purānas, itihāsas, and many dharma-śāstras. Kāṭīsarman himself was equally learned in the Yajña-ritual, upanishads, mantras, itihāsas, purānas and the dharma-śāstras, belonged to the Hārīta-gōtra and was a student of the Taittirīya-śākhā.

Asanapura or Asanapura-sthāna the place from which the grant was issued and to which the donee's grandfather belonged is also mentioned in No. 5 of App. A of the *Annual Report* for 1913-14, as the place of the donee therein mentioned. Gaṇḍēruvāṭi and Gaṇḍēru-rājadhāni must be connected with the later Gaṇḍēruvāṭi-vishaya which again seems to have derived its name from the modern village Kantēru in the Guntur taluk of the Guntur district. It may be noted that one of the stone inscriptions copied in this taluk (No. 94 of App. C) states that this province was a part of Velinādu-vishaya and was situated to the south of the river Kṛishṇā. Niḍuparu or Niḍubaru the village granted can be identified with the modern Nidamarru in the Guntur taluk which is actually about 2 gavyūtis (i.e., 3 miles) to the east of Kantēru.

20. Nos. 14 and 15 of App. A were discovered by Mr. Rangaswami Sarasvati,

Vishnuvardhana II.

B.A., at Pamidimukkala (Nuzvid estate, Kistna district), where they are reported

to have been dug up by a private person. Both the records, consist of three plates each and are strung on a ring bearing a seal with legend "śrī-Vishamasiddhi." Those of No. 14 roughly measure $6\frac{1}{2}" \times 2\frac{1}{2}"$ and the seal is partly broken. Those of No. 15 are roughly $7" \times 2\frac{1}{6}"$ and show below the legend on the seal an expanded lotus flower and above the same the crescent and the sun, also partly broken. The rings were uncut when the plates reached me.

The records are written in very corrupt Sanskrit and refer themselves to the reign of Vishnuvardhana (II), the son of Indra-Bhaṭṭāraka according to No. 15 and the son of Jayasimha-Vallabha according to No. 14. Evidently we have to understand that he was treated as an adopted son by Jayasimha-Vallabha. Vishnuvardhana bore the surname Vishamasiddhi as stated by Dr. Fleet in his account of the Eastern Chālukyas and also as confirmed by the legend on the present seals. Another probable surname of his as suggested by both these records was Pralayāditya. One

of the grants viz., No. 15 is dated in the 3rd year of the king and both register grants of land at Panṭimuku (i.e. Pamidimukkala) in Vara-nāṇḍu-vishaya (Vela-nāṇḍu?) to two Brāhmaṇas.

21. Another Eastern Chālukya record examined during the year is a set of five plates (No. 9 of appendix A) with raised rims strung on a ring fixed into the ornamental bottom of a circular seal which bears the legend 'śrī-Vishamasiddhi' in the centre, with an aṅkuśa laid flat immediately below it, a lotus flower further below, and the running boar with sun and crescent at the top of the legend. The inscription records a grant of the village Musinikuṇḍa in Tōnka-Nātavādi-vishaya, to the Jaina temple Nadumbi-vasati at Bijavaḍa (i.e. Bezvāḍa) [built by?] Ayyana-

Vishnuvardhana III. Mahādēvi queen of Kubja-Vishnu-
vardhana-Mahārāja, through the Jaina

teacher Kālibhadrāchārya of the Kavurūri-gaṇa and the Saṅgh-ānvaya. The ājñapti of the grant was the queen Ayyana-Mahādēvi and the seal was marked with the legend of Kubja-Vishnuvardhana-Mahārāja. The king however who issued the order was Vishnuvardhana-Mahārāja son of Maṅgi-Yuvarāja and grandson of Vishnuvardhana II. It is difficult to reconcile how Ayyana-Mahādēvi could be mentioned as the ājñapti unless it be by supposing that the queen lived to a very old age or that the present charter was the renewal of an old grant of Kubja-Vishnuvardhana. The latter supposition is perhaps the more probable since it explains the statement at the end of the grant that Ayyana-Mahādēvi was the ājñapti of the original grant and that the charter was marked with the seal of Kubja-Vishnuvardhana I.

The language of the inscription is very corrupt and the date which appears to be expressed by the chronogram svadita (?) would correspond to Śaka 684 and would fall into the reign of Vishnuvardhana's son Vijayāditya (I). The characters are identical with those employed in No. 9 of Appendix A of the *Annual Report* for 1913-14 which was also a grant of the time of Vishnuvardhana (III). The ājñapti of the latter was the chief queen Vijaya-Mahādēvi. The reference to the Jaina teacher Kālibhadrāchārya and the Nadumbi-vasati at Bijavaḍa is, so far, the earliest mention of Jainas and Jaina temples in Eastern Chālukya records.

Very few stone records of the Eastern Chālukyas are known. At Selapāḍu, in the Guntur taluk (No. 169 of Appendix C) a stone record of either Vishnuvardhana III or Vishnuvardhana IV has been discovered a record of the thirty-third year of Sarvalōkāśraya śrī-Vishnuvardhana-Mahārāja. From the established genealogy of the dynasty we know that only Vishnuvardhana III and Vishnuvardhana IV had long reigns of thirty years and above. The inscription in question may therefore be safely assigned to either of the two kings and paleography does not militate against this assignment.

22. No. 22 of Appendix A is a record of the next king Vijayāditya I. The plates were secured for my Telugu Assistant while the latter was touring in the Guntūr taluk, Guntūr district, by M.R.Ry. M. Kalidasu Garu, B.A., B.L., High Court Vakil, Guntur. It consists of three plates measuring $6\frac{5}{8}$ " by $2\frac{2}{3}$ ". The plates are strung on a ring whose ends are fixed into the bottom of a circular seal which is split in the middle. On the surface of the seal are the crescent at the top, the legend 'śrī-Tribhuvanāṅkuśa' in the middle and what looks like an elephant goad (aṅkuśa) on the side and an expanded lotus flower at the bottom. The ring was not cut when the plates reached my office. The first king mentioned is Maṅgi-Yuvarāja with the title Vijayasiddhi. His son was Sarvalōkāśraya Vishnuvardhana-Mahārāja and his son was Vijayāditya-Mahārāja who granted the village Śakharambu in Vilānāṇḍu (i.e., Velanāṇḍu), to the Brāhmaṇa (Bhaṭṭāraka) Dēvaśarman of the Hārīti-gōtra and the Āpastamba-sūtra, a resident of Kārāṁchēḍu.

This is the first of the grants of Vijayāditya I brought to light. The biruda Tribhuvanāṅkuśa found on the seal has hitherto been seen only on the seals of his grand-son Vijayāditya (II) Narēndra-Mṛigarāja. Other titles of Vijayāditya I are Vijayasiddhi and Vikrama-Rāma mentioned by Dr. Fleet. The date of the grant though it is briefly stated allows of verification since the Uttarāyana-saṁkramana generally occurs in the month of Pushya. Mr. Sewell's *List of the Eclipses of the moon in India* mentions one on December 25 Sunday of A.D. 763 which falls into the reign of Vijayāditya I. It is not impossible that this is the actual date of the grant intended.

23. The next Chālukyan plate represented in the collection is No. 5 of Appendix A. It consists of three plates with high rims measuring $8\frac{2}{3}'' \times 3\frac{1}{3}''$. The plates are strung on a ring the ends of which had originally been secured in the bottom of a seal but have now got loose. The plates could consequently be taken out for purposes of decipherment and printing without actually cutting the ring. The seal

Vijayāditya II.

too which must have been completely round has been altogether damaged and become hollow evidently on account of the lead that filled the hollow space, having run out. It bears the legend 'śrī-Tribhuvanāmkuśa' followed by a floral design (?) or an aṅkuśa with the crescent and star above it and an expanded lotus flower below.

The plates belong to the reign of Vijayāditya, son of Vishṇuvardhana-Mahārāja entitled Makaradhvaja and grandson of Vijayāditya. They record the grant of the village Tāṇdivāda in Kōnūru-nāṇḍu-vishaya to two Brāhmanas, Vriddha-Maṇḍa and Dōṇa on the occasion of a solar eclipse. The executor (ājñapti) of the grant was Niravadyēśa-Vatsala and the writer Aksharalikhitāchārya. The title Niravadyēśa-Vatsala borne by the ājñapti indicates that his master, king Vijayāditya may have held the title Niravadya which was a well known surname of the Western Chālukya king Vijayāditya (II). From the genealogy of the Eastern Chālukya kings given at page 283 of *Indian Antiquary* Vol. XX, it will be seen that Vijayāditya of our record must be identical with Narēndra-Mṛigarāja Vijayāditya II, whose seal bears the legend 'śrī-Tribhuvanāmkuśa'. It may be noted that this king as stated by Dr. Fleet called himself Vijayāditya in his own grants.

24. A set of copper-plates (No. 1 of Appendix A) received from the Sub-Collector of Bezwada, supplies some interesting information about the kings of the Eastern Chālukya dynasty. The plates were dug up in the Nandigama taluk and have been treated by this officer as treasure trove. They are 5 plates with high rims, measuring $9\frac{1}{3}'' \times 4\frac{1}{8}''$ and are strung on a ring which had not been cut when the plates reached me. The edges of the ring are deeply set in an ornamental base supporting a circular seal whose rim all round is shaped like a lotus-creeper with a full-blown lotus proceeding from one of its ends and represented flat on the surface of the seal. To the proper right of this lotus is an elephant-goat (aṅkuśa), and above these symbols is the legend śrī-Tribhuvanāmkuśa in Chālukyan characters. Above the legend is the running boar facing the proper left flanked by the sun and moon and two chauris.

The record is throughout in Sanskrit except in the few lines where the description of the boundaries is given in Telugu. The engraving is done pretty carefully, but the language is very corrupt. The usual genealogy from Satyāśraya-Vallabhēndra's younger brother Kubja-Vishṇuvardhana down to Vikramāditya II has been given with the few following changes: (1) that Narēndra i.e., Narēndra-Mṛigarāja-Vijayāditya (II) ruled for 48 years (see remarks by Dr. Fleet in *Indian Antiquary*, Vol. XX, page 100 f); (2) that Gunakenalla occurs as a variant of

Vijayāditya (VI) Amma II.

Gunaga or Gunaka in the name Gunaga-Vijayāditya III; (3) that Vikramāditya

II the son of Chālukya-Bhīma I ruled for one year instead of 11 months as adopted by Dr. Fleet; and (4) that Vijayāditya V (Bēta-Vijayāditya), by an erroneous spelling, appears as Bēka-Vijayāditya. After the short reign of Vikramāditya (II), Dr. Fleet's table mentions Bhīma III. who reigned for 8 months being succeeded by Yuddhamalla II, son of Tādapa, who killed him. Yuddhamalla, also sometimes called Malla, is actually omitted in some inscriptions though he had a rule of seven years, while in others he is placed immediately after his father Tāḍa. Dr. Hultzsch suggested that the omission might be due to his conqueror and successor Chālukya-Bhīma II. probably ignoring his name. This suggestion seems to receive some support from what is stated in ll. 19-21 of the inscription under review. We are told that the feudatory Śabara chiefs, the commanders of the Vallabha (i.e., the Rāshtrakūṭa) forces and others apportioned among themselves the (Chālukyan) territory for seven years; and king Bhīma, i.e., Chālukya-Bhīma (II) the son of Vijayāditya, treating with insult Mallaparāja who had put on the crown at this juncture, ousted the usurpers and reigned for 12 years. The next king Amma II, the son of Chālukya-Bhīma II, is stated to have reigned for 11 years after succeeding to the throne and to have then proceeded to the Kalinga country 'in wrath against Kṛishna? (Kṛishna-kōpāt). At this time the inscription states, the kingdom was ruled to the great joy of the people by Dānārṇava the son of Bhīma (i.e., Chālukya-Bhīma II) and Aṅkidēvī,

with the consent of his step-brother (Amma II). It was perhaps during the reign of this Dānārṇava that the grant recorded in the inscription was made, the order however, being issued in the name of the Mahārājādhirāja Paramēśvara Parama-Bhattāraka Vijayāditya (i.e., Amma II) and addressed to the residents of the Nātavādi-vishaya. The chiefs of a subordinate family called Sāmantavoddi are here mentioned. The first of these was Guṇḍiya-Rāshtrakūta. His son was Eriya-Rāshtrakūta and his son by Vandyanāmbā was Guṇḍyanārya also called Kākatya-Guṇḍyana. At the instance of this chief was granted to the Brāhmaṇa Dommana, the village Māngallu on the occasion of the summer solstice. The particular reason for making

Karpaṭivrata.

the grant was that this Dommana observed the Karpaṭivrata in order to please the chief Kākartya (i.e., Kākatya) Guṇḍyana. This religious observance of avowed poverty according to the inscription, consisted in bathing early every day, observing continuous celibacy, speaking truth, preserving purity, compassion, liberality and ritual and practising forbearance and kindness. Māngallu the village granted must be identical with one or the other of the two villages Māngollu and Māgallu, in the Nandigama taluk of the Kistna district. The ājñapti (executor) of the grant was Katakārāja and the composer Pōtana-Bhaṭṭa.

25. The Chellūr plates of Kulōttuṅga-Chōḍa II dated in Śaka 1056 (= A.D. 1134) but corrected by Professor Kielhorn to Saka 1065 for purposes of calculation

Kulōttuṅga-Chōḍa II.

(*Epigraphia Indica*, Volume VII, Appendix No. 574), have been published in *Indian Antiquary*, Volume XIV. From a number of Tamil and Telugu inscriptions Messrs. Sewell and Swamikannu Pillai have clearly shown that the initial date of this king must be Saka 1055 or A.D. 1133. No. 116 of Appendix C, confirms the result of their calculations by combining Śaka 1059 with the fourth year of the king. The later Eastern Chālukya copper-plates excepting those of Chellūr, mention the fact that the Vēngī country became devoid of a ruler subsequent to Vikrama-Chōḷa's departure to the South and Dr. Hultsch surmised that this statement only suggested that the king's absence resulted in political troubles brought about by the growing influence of the Velanāṇḍu chiefs and the ambitious invasion of the Western Chālukya king Vikramāditya VI. The political troubles could not, however, have been of a very serious nature, for we find that the Chālukya-Chōḷa kings continued to assert their sovereignty, though perhaps in a lesser and more limited degree. A large number of inscriptions dated in their reign mention the Velanāṇḍu subordinates Goṅka and his son Rājendra-Chōḍa.

26. The continuation of the Eastern Chālukya suzerainty in the Vēngī kingdom Rājarāja II and the Velanāṇḍu chiefs. after Vikrama-Chōḷa and its rule by the

local Velanāṇḍu chiefs, is supplied by the set of copper-plates (No. 23 of Appendix A), which was kindly lent for examination by the Tahsildar of Bapatla. The plates are 5 in number and are hung on a big ring the ends of which are fixed into the bottom of a seal which bears the legend 'śrī-Tribhuvanāṁkuśa' between two lines with the symbols of the sun, the moon and star, two parasols, the Chōḷa-Tiger, aṅkuśa, lotus and the svastika (?) above, and the Chālukyan boar, the disc (chakra), sandals, drum, double-conch, lamp stands and a few other unintelligible symbols below. The ring was not cut when the plates reached me. It is curious how despite this the set is incomplete commencing as it does with No. 3, marked on the second side of the existing plate and stopping abruptly with the mention of the donee, omitting the usual imprecations, etc. Evidently the plates had been examined sometime before this and the now-missing plates were lost on that occasion. Nevertheless the information conveyed by the existing plates is very interesting, giving us, as they do, an account of the later Chālukya sovereigns who held sway over the Vēngī country down to the time of Rājarāja (II) and of their subordinates the Velanāṇḍu chiefs down to Rājendra-Chōḍa.

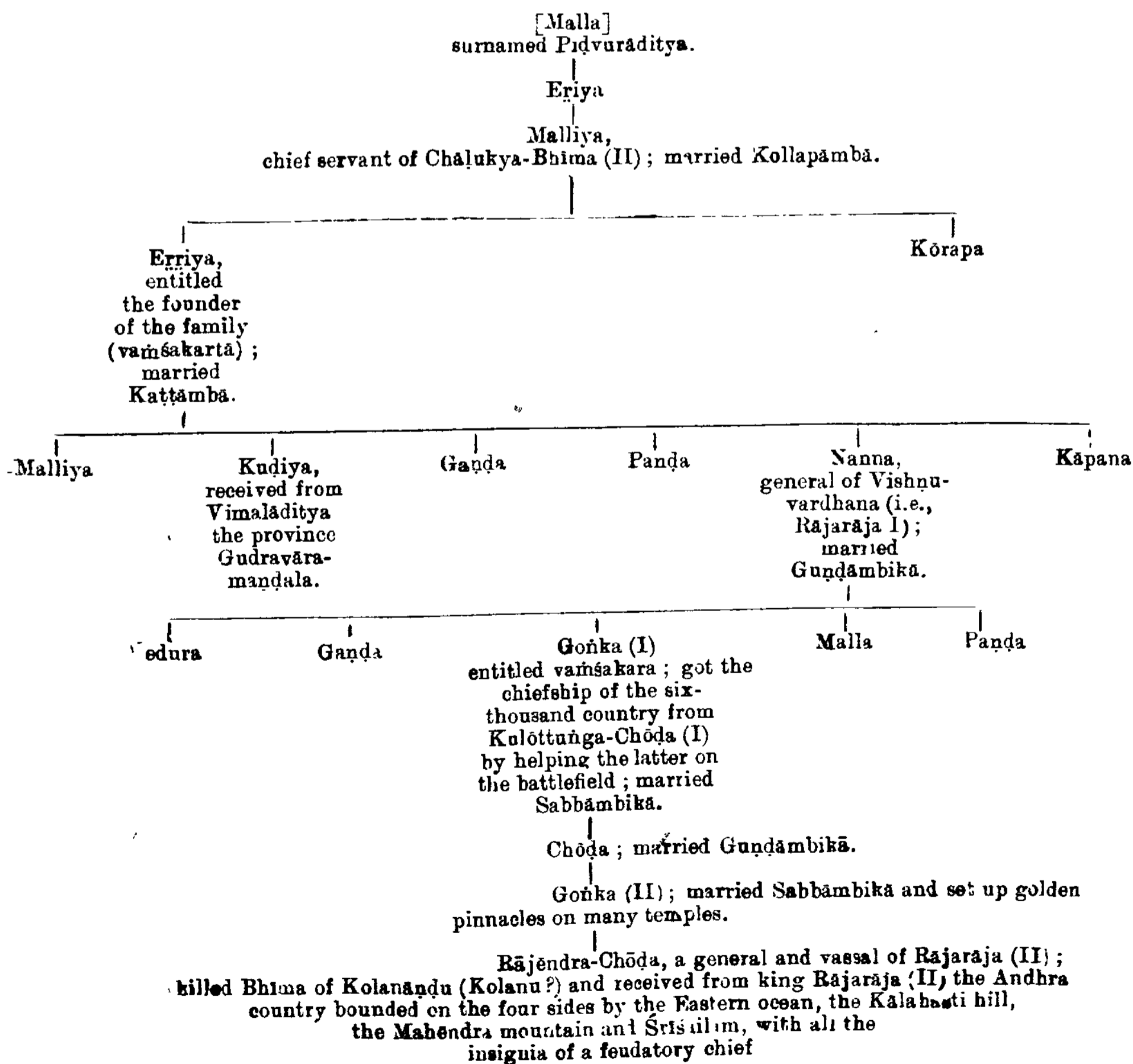
The historical genealogy of the Eastern Chālukyas mainly agrees with that given by Dr. Fleet. Some serious differences may, however, be noted. The reign of Vishnuvardhana IV is altogether omitted and a new Vishnuvardhana, a son of Vijayāditya (II), is mentioned with a rule of 50 years, followed by Kali-Vishnuvardhana. Kollabhigaṇḍa Vijayāditya who ruled for 6 months after Chālukya-Bhīma (I) is stated to have died in a battle at Virajāpuri. Dānārṇava is stated to have ruled for 30 years and the interregnum that followed his rule,

to have extended over 27 years. Vikrama-Chōḍa ruled for 17 years and his son Kulōttuṅga (II) for 15. He was succeeded by his son Rājarāja (II). The three last items of information are new and deserve to be noted inasmuch as the Chellūr plates of Kulōttuṅga-Chōḍa II, the latest of the Eastern Chālukya plates published so far, give only 15 years for Vikrama-Chōḍa. According to the Tamil inscriptions the reign of Vikrama-Chōḍa does actually go up to 17 years. The approximate correctness of this statement will be clear when it is found that the accession of

his son Rājarāja (II) as fixed by Professor Kielhorn from other inscriptions is A.D. 1146. i.e. two years earlier than the last year of his father Kulōttuṅga

(II) during which Rājarāja might have ruled as crown prince. The reign of Rājarāja over the Vēṅgī country was not an established fact hitherto, but was only inferred from a number of Telugu inscriptions which yielded for him the initial date A.D. 1146 (see also No. 114 of Appendix C). Tamil inscriptions of the reign of Rājarāja II are generally dated not beyond his 19th year, only one record of a doubtful date referring to his 27th. The date of the copper-plates under review which give the Śaka year 1091 combining with it the 23rd regnal year of the king, not only proves the correctness of Prof. Kielhorn's calculation of the date of accession of Rājarāja, but also shows that his rule must have extended beyond 19 years and perhaps right up to his 27th (see *Annual Report* for 1913, p. 107). Another doubtful point cleared up by this record is the relation that existed between Kulōttuṅga (II) and Rājarāja (II) which had been hitherto nowhere definitely mentioned (*ibid.*).

27. The account of the Velanāṇḍu chiefs which follows, has not been found possible to make out completely on account of the bad preservation of the plates here. The following genealogical table, however, gives the information about them so far as it could be made out :—



This last chief Rājendra-Chōḍa while he was staying at Dhanadapurī (i.e., the modern Tsandavōlu in the Repalle taluk of the Guntūr district) made a gift of the village Inuṅgaru to a Brāhmaṇa, on an auspicious day in the Śaka year 1091 which was the 23rd year of Rājarāja's reign.

This account of the feudatory chiefs of Velanāṇḍu differs in some respects from that given by the Pithāpuram inscription of Prithviśvara (*Epigraphia Indica*, Volume IV, page 32f.) as may be seen by comparing the table given above with the one printed at *ibid.* page 35. From Nannarāja or Differences between this and the genealogy given in the Pithāpuram inscription. Nanna both the tables agree, the plates under review supplying the fresh information that Nanna was the general of the Chālukya king Vishṇuvardhana (i.e., Rājarāja I) and that he married Gundāmbikā. The Pithāpuram plates also differ in stating that Nannarāja was not a brother (as our plates state), but a grandson of Kuḍiya or Kuḍiyavarman, the vassal of Vimalāditya. It might also be noted that the grandfather of Kuḍiya was a certain Malliya, a vassal of Chālukya-Bhīma (II); and Malliya's grandfather was [Malla] alias Pidvurāditya — a surname applied in the Pithāpuram plates to a certain Malla the father of Kuḍiya.

Further, according to the tabular list of inscriptions given by Dr. Hultsch at page 39 of *Epigraphia Indica* Volume IV, the date of our record, viz., Śaka 1091, would fall into the reign of Rājendra-Chōḍa Prithviśvara who is also stated to have been a subordinate of Rājarāja II. This Prithviśvara as described in the Pithāpuram pillar inscription was the son of Kulōttuṅga Manma-Goṅka III and Jāyāmbikā. The donor of our grant was, on the other hand, the son of Goṅka II and Sabbāmbikā and a subordinate of Rājarāja II. It suggests to me therefore that most of the dates given for the chiefs Goṅka III and Rājendra-Chōḍa by Dr. Hultsch from stone records where parentage is not generally specified may have to be assigned to Goṅka II and his son Rājendra-Chōḍa, in the light of the present record.

28. Seven stone inscriptions in the collection also refer to the Velanāṇḍu chief Rājendra-Chōḍa. These range in date between Śaka 1089 and Śaka 1095. No. 103 Their subordinates—the members of the Mandadi family. which is not dated registers gifts by certain members of the Mandadi family among whom were Nāmi-Nāyaka and his younger

brother Prōli-Nāyaka. On page 89 of the Annual Report for 1908, are mentioned three chiefs of this family, viz., Nāva, his younger brother Prōla or Mandadi-Prōla and his younger brother Maṭṭa a subordinate of the Velanāṇḍu chief Goṅka (II). In an inscription of Saka 1060 (No. 11 of 1908) Pedda-Koṇḍapa-Nāyaka is stated to be the son of a certain Nāvi-Nāyaka. This latter chief might be identical with Nāva, the elder brother of Prōla referred to above and with Nāmi-Nāyaka of No. 108 of Appendix C. Mandadi Prōli-Nāyaka and Nārāyaṇa are two other members of the same family appearing in No. 107 of Appendix C, as sons of Pedda-Prōli-Nāyaka. In No. 105 of Appendix C, are mentioned Mandadi Prōli-Nāyaka and his younger brother Malli-Nāyaka as sons of Nāmi-Nāyaka and subordinates of Kulōttuṅga-Rājendra-Chōḍeyarāja. Prōla or Pedda-Prōla of the Mandadi line calls himself 'the lord of the Giripaśchima (i.e., Koṇḍapadumati) district' in No. 7 of 1908. He was a subordinate of the Koṇḍapadumati chief Maṇḍa (II), a contemporary of Velanāṇḍi Rājendra-chōḍa, son of Goṅka (II) (*Epigraphia Indica* Vol. VI, page 269f). The family title of the Mandadi chiefs was 'lord of Sirivrōlu' in the case of some and 'lord of Tanarumbaṛiti' in the case of others. Another member of this same family, named Kōṭa is described as a favourite servant and an ornament among the councillors of Goṅka (No. 104 of Appendix C). The chiefs of this family thus appear to have been the hereditary servants of the Velanāṇḍu kings.

Speaking of the Velanāṇḍu chiefs it may not be out of place to note that the work Kēyūrabāhucharitramu of the Telugu poet Mañchana was dedicated to Nandūri Gundanna-mantri, the grandson of Kētana-mantri a minister of Prithviśvara, the great-grandson of Kommana-Preggāda a minister of Velanāṇḍi-Chōḍa or Kulōttuṅga Rājendra-Chōḍa son of Goṅka and the great-great-grandson of Gōvinda-Preggāda of the Kauśika-gōtra, a minister of Velanāṇḍi-Goṅka (*Lives of the Telugu* poets by Mr. Viresalingam Pantulu, page 95f).

The Telugu work Kēyūrabāhucharitramu and the ministers of the Velanāṇḍu chiefs therein mentioned.

29. A set of seven copper-plates of which the fifth and the sixth are broken were received from the Superintendent, Government Museum, Madras, for examination. They measure $3\frac{1}{2}'' \times 5''$ each and have raised rims. The last plate which ends with the description of the boundaries of the village granted, shows that the inscription was not completely written. The usual ring-hole found near the right margin of each plate proves the existence of a ring which is now lost.

Later Eastern-Chālukya king Vishṇuwardhana Mallapa.

The plates register a long inscription of the later Eastern Chālukya king Vishṇuwardhana Mallapa who according to the Pithāpuram pillar inscription was crowned at Pithāpuram on the 16th June A.D. 1202 (*Epigraphia Indica*, Volume IV, page 229). A few points in the genealogy which differ from that given in the Pithāpuram inscription are: (1) Vishṇuwardhana IV is stated to have ruled 33 years instead of the usual 36 years; (2) we are informed that Narēndra-Mṛigarāja ruled for 48 years, fought 300 battles and built as many Śiva temples, tanks and villages—other inscriptions mentioning only 108 such battles and temples; and (3) Kollabhi-gaṇḍa-Vijayāditya ruled for 6 years while correctly it must have been 6 months as noted by Dr. Fleet from other inscriptions. It has been observed already that Dānārṇava ruled the kingdom while Amma (II) had gone to the Kalinga country. Dānārṇava's rule is here stated to have lasted only for 3 years. "After him the earth seemed as if it were running about penitent for 27 years, not being able to obtain a suitable lord." This period of interregnum agrees with what has been stated of the same in the Ranastipūṇḍi plates of Vimalāditya (*Epigraphia Indica*, Volume VI, page 349). Then came to the throne Śaktivarman who ruled for 12 years; his brother Vimalāditya who married the daughter of the Chōla emperor ruled for 7 years; and then came Rājarāja who ruled for 40 years. His son Rājēndra-Chōḍa (Kulōttuṅga I) ruled for 50 years, which is correctly so, as derived from his stone inscriptions (*Annual Report* for 1913, page 106). The inscription next states that Kulōttuṅga's son Vikrama-Chōḍa went to rule the Chōla country. By this, we have to infer that the Vēngī country was till now, under the direct suzerainty of the Chōla emperors, Kulōttuṅga I, and Vikrama-Chōḍa but that afterwards either the deputies appointed by the Chōla kings or those who usurped that position for themselves, ruled that country.

The inscription then mentions a collateral branch of the Eastern Chālukya chiefs who were descended from Bēta-Vijayāditya V, down to Malla-Vishṇuwardhana, in the very same terms as the Pithāpuram inscription, the only difference being that the mother of Vishṇuwardhana is here called Lakshmī, while in the other she is named Gaṅgā. It also adds that Vishṇuwardhana bore the surname Karavāla-Bhairava. A subordinate, of this king, who belonged to the solar race was Mahādēva whose father was another Vishṇuwardhana and grandfather, Bhīma. These latter are stated to have ruled over a province watered by the Gautamī (i.e., the Gōdāvarī) and called Malayāvani. Their eulogy makes them the lords of Maddūripura, descendents of the solar race, supporters of the Chālukya dominion (whose flags were) decorated by a row of Garuda birds and who patronised the Brāhmanas of Vēngīpura. The chief Mahādēva, is stated to have granted in the Śaka year 1127, Phālguna, a village sur-named Chandrāvuri in Chēngūru-nāṅṭi-vishaya to 130 Brāhmanas, whose names are given in detail. The titles borne by these Brāhmanas are rather peculiar and occur again in a stone inscription from Nūtakki, in the Guntūr district (No. 117 of Appendix C). They were the special devotees of (an image of) Hanumān given to them by Rāma himself and established in the agrahāra of Māshāpurī on the western bank of the Gōdāvarī.

KAKATIYAS.

30. Of king Gaṇapati of this dynasty who is known to have ruled for no less than 62 years (*Annual Report* for 1906, pge 79, paragraph 3) we have inscriptions ranging in date from Śaka 1133 to 1172. His earliest known record was copied in 1905 and was dated in Śaka 1131 (No. 204 of 1905). No. 88 of Appendix C comes next in order. It mentions the kings subordinate, the Mahāmaṇḍalēśvara Kōṭa-Mummadidēva, son of Gandabhūpati. The genealogy of the Kōṭa family

Gaṇapati—his subordinates Kōṭa-Mummadidēvarāja son of Gandabhūpati and Jāyapa-Nāyaka.

obtained from known records and given on page 138 of the *Annual Report* for 1916, does not mention either of these two chiefs. In a record of Śaka 1145 (No. 167 of Appendix C) Jāyapa-Nāyaka the famous general of Gaṇapati appears as a donor of land to a Śiva temple raised by a private individual. From the Chēbrolu and the Gaṇapēśvaram records (*Epigraphia Indica* Vol. VI, pages 38ff. and Vol. III, pages 82ff.) we already know that Jāya was not only a general of Gaṇapati but also his brother-in-law. No. 82 of App. C refers to the temple of Ayyakulatilaka-Chōdīśvara at Chembrōlu which must be the same as the temple of Chōdēśvara built by this general in the name of his father, and which was also known as Ayyavamśa-tilaka (*Epigraphia Indica*, Volume VI, page 39).

The first Kākatīya grant on copper-plates (No. 4 of App. A) hitherto discovered, which belongs to the time of Gaṇapati, Kākatīya copper-plate grant of Gaṇapati. was kindly placed in my hands by M.R.Ry. Ramakrishnakavi, M.A., of the Oriental Manuscripts Library, Madras. No information regarding their discovery has been received. The plates are three in number and measure 9" by 5". They are strung on a circular ring which was cut before the plates reached me. The ends of the ring are fixed into the bottom of a circular seal. On the latter on a countersunk surface are seen the figures of a boar and a cow facing the proper left. In front of these is a dagger and above them are the crescent and the sun. The plates supply the genealogy of the Kākatīyas and state that in the solar race was born king Manu who "prescribed the duties for the several castes." In that family was born king Karikāla-Chōla who, wandering about on a hunting expedition reached the southern country (Dakshināpatha) and there pitched his camp at a place called Kākatipura. This mention of Kākatipura supplies us with a new derivation of the dynastic name Kākatīya, different from those hitherto put forward. Durjaya who was next born in this family was so powerful that from his time the Kākatī kings who came after him were called Durjayas. This story of Karikāla is rather difficult to believe in face of the well-known fact that Karikāla-Chōla is the famous Tamil king of the South, who is also claimed as ancestor by the Telugu-Chōḍa chiefs. After Prōla, Rudra and Mahādēva in succession, came Gaṇapati whose minister was Dēvarāja. This minister had four sons Rāma, Tikka, Mañchaya and Bēta. The second of these, Tikka or Tikka-Chamūpati, made a grant of the village Garavapāḍu to 50 Brāhmaṇas, in the Śaka year 1182, Raudra.

31. Of the time of Rudramadēvī, the daughter and successor of Gaṇapati, we have seven records which range in date from the second year of her accession, viz., Rudramadēvī. Śaka 1183 to Śaka 1210. A very influential officer of hers was one Paruvata-Nāyaka who is described as the queen's *aṅgaraksha* (aid-de-camp) and stated to have been governing in her name (Nos. 130, 155 and 156 of App. C).

32. The huge pillar inscription at Malkāpuram in the Guntūr taluk of the Guntūr district, also belongs to the reign of Rudramadēvī. It was brought to the notice of the Archæological Superintendent by Mr. J. Ramayya Pantulu in 1915 and a short note on its contents by the same scholar appears in the report of the Archæological Superintendent for 1915-16, page 44f. The ruined temple before which the pillar is set up is now known as Pichchigullu to the people, and it will be seen from the sequel that it was once a flourishing big temple dedicated to god Viśvēśvara (Śiva) in which were also instituted a maṭha and a feeding-house. The inscription is of very great interest both for the historical information it supplies regarding the Kākatīya kings and for the detailed account which it gives of the famous Pāśupata teachers who preceded Viśvēśvara-Śivāchārya of the Gauda country who was himself the royal preceptor and a highly learned scholar.

Svayambhu, the god Śiva at Warangal, who was the tutelary deity of the Kākatīya kings, as stated in the Sanskrit work *Pratāparudriya*, is invoked at the beginning of the inscription. In the family of the Durjaya-Kshatriyas, i.e., the unconquerable (Kākatī) kings, was born the powerful Prōla whose son was Rudra. His younger brother was Mahādēva who ruled after him. The son of the latter was the famous

Ganapati. His daughter was Rudradēvi in whose time the record under review is dated. The succession of Rudrāmbā to the Kākatiya throne under the male name

Kākatiya genealogy.

Rudradēva-Mahārāja has been frequently referred to in earlier epigraphical reports. In praising the greatness of Rudradēvi the inscription makes the statement: "What greater prosperity of the illustrious Rudradēvi could be described than that her son was the glorious Rudradēva, a pearl of the Kākati dynasty (vaṁśa) whose birth announced the destruction of the enemies, who devastated the empires of the three sovereigns and the strength of whose arm was blessed by the holy hand (śiva-basta) of the illustrious teacher Viśvēśvara." This statement that Rudradēva (i.e., Pratāpa-Rudra) was the direct son of Rudrāmbā is not consistent with what the Pratāparudriya has to say on this point. Pratāpa-Rudra according to the latter was the daughter's son of Rudrāmbā and was adopted by his grand-mother as her own son, being appointed to succeed her on the Kākatiya throne. It must be noted that the reference to the birth of Pratāpa-Rudra in this inscription of his mother of date Śaka 1183, shows that he was already born in that year. Thus the genealogical portion of the inscription supplies the interesting fact of the relationship of Pratāpa-Rudra to Rudrāmbā which plainly interpreted would be that of a direct son and not one adopted as the Pratāparudriya puts it.

33. Of greater interest is what follows of the history of the Śaiva teachers and of their influence on the royal families of that period. There was the country known as the Dahala-mandala situated between the rivers Bhāgīrathī (i.e., Ganges) and Narmadā and in it was a line of Śaiva teachers whose founder was Durvāsas. In this line appeared Sadbhāva-Śambhu who received from the Kalachuri king Yuvarājadēva as a maintenance gift (bhikshā) the Three-Lakh province (i.e., one in which there were three lakhs of villages). This teacher founded a monastery (maṭha) called Gōlakī-maṭha and transferred the province for the maintenance of the teachers of that maṭha. In the same line was born Saiva teachers of the Gōlākī-maṭha in the Dahala country. Sōma-Śambhu who composed in his own name the work called Sōmaśambhupad-

dhati. Then came Vāma-Śambhu whose feet were also worshipped by the Kalachuri kings. He had thousands of disciples who by their mere sight were capable of blessing or cursing the lords of the earth. In due course appeared Śakti-Śambhu and his pupil was Kīrti-Śambhu. Then came the revered Vimāla-Śiva born in the Kēraḷa (country) who was highly respected by the Kalachuri kings. His pupil was Dharma-Śiva or Dharma-Śambhu. The pupil of this Dharma-Śambhu was Viśvēśvara-Śambhu who administered the dikshā (i.e., initiation) to king Ganapati and was himself a vedic scholar and a resident of the village Pūrvagrāma in the province Rādhā of the Gauda country. His other royal disciples were the Chōḷa and the Mālava kings as also the kings of Kalachuri. Ganapati actually styled himself the son of this teacher, evidently after receiving the Śaiva initiation. Viśvēśvara-Śiva's influence with king Ganapati appears to have been very great. Numerous teachers of the Śaiva faith from the Gauda country and numberless poets were rewarded by the king at the teacher's instance, while the teacher himself initiated a number of kings into the Śaiva faith by cutting asunder their pāśa (attachment to the world). 'With hanging ear-ornaments and a high tuft of gold-coloured matted hair, a brilliant face and necklaces, the teacher Viśvēśvara-Śambhu seated in the hall of instruction (vidyā-maṇḍapa) of Ganapati's palace was indeed an object worthy of sight.'

In the Śaka year 1183, which corresponded to Durmati, on Friday the 8th of the dark half of Chaitra and the first day of Mēsha (corresponding to 25th March A.D. 1261), queen Rudradēvi gave to the teacher Viśvēśvara-Śambhu, the village Mandara together with the laṅka-lands of the river, situated in Kandravāṭi a district of Velanāṇḍu-vishaya on the southern bank of the river Kṛishnavēṇī, in accordance with the desire of her father who had already orally made a gift of it to the teacher. She also gave on this occasion, as a subsidiary gift the village of Velāṅgapūṇḍi (Velagapūṇḍi) to the same teacher. Among the boundaries of the village are mentioned Penumbāka, Uppalapādu, Rāvīpūṇḍi, Penumbadi, Perakamma and Inuṅgālu, the first four of which correspond to the modern Penumāka, Vupalapādu, Rāyapūṇḍi, and Penumūli (?).

34. At Mandaram (the present Mandadam) the teacher established a temple for the god Viśvēśvara, built a monastery and a feeding-house, settled many Brāhmanas, and gave the village the name Viśvēśvara-Gōlaki. In this village Mandaram coupled

The donee Viśvēśvara-Śivāchārya and his charities. with Velāṅgapūṇḍi he gave to 60 families of Drāviḍa-Brāhmanas, 2 puttis of land each, measured by the well-known

rod of Penumbāka, with full power to sell, exchange or mortgage. The remaining land he divided into three parts and gave one for the maintenance of the Śiva temple, another for the maintenance of the students and the matha of the Śaiva Puritans (Śuddha-Śaiva) and the third for the maintenance of a maternity, a hospital and a Brāhmaṇa feeding-house. There were three teachers appointed for teaching the Vēdas, Ṛig, Yajus, and Sāman and five teachers for teaching logic, literature, and the āgamas; one capable doctor and one accountant (kāyastha). Each of these ten received two puttis of land. In the temple were ten dancing-women and eight drummers including two pipers (mukhari) who received 1 puṭṭi of land each. One Kāśmirian (songster), 14 songstresses, 6 dancing-women and karadā-drummers, 2 Brāhmaṇa cooks and 4 servants, and likewise 6 Brāhmaṇa servants for the matha and feeding-house together, 10 village-guards called Vīrabhadras, who, coming from the Chōla country wore matted hair, belonged to one of the four castes and did such acts as 'cutting off their scrotum, head or stomach' for the protection of the village, 20 other Śaiva devotees who were also servants of the village and were known as Vīramusṭi-servants and had to do the duties of goldsmith, copper-smith, mason, bamboo-worker, black-smith, potter, architect, carpenter, barber and artisan. Thus were given to 73 servants, 1 puṭṭi of land each. For the garden all round (the temple), Viśvēśvara-Śivāchārya gave one-sixteenth of a nivartana of land. The preceptor moreover, gave to 30 Brāhmanas of the Śrīvatsa-gōtra and the Sāmavēda, the natives of Pūrvagrāma in the province of Dakṣiṇa-Rādhā of the Gauda country, 1 puṭṭi each and appointed

Their regulation.

them to supervise the income and expenditure of the village and keep accounts of

these in writing. Thus the total of 150 puṭṭikas was given for the maintenance of the several services so as to last as long as the sun and the moon exist. Women held hereditary rights in the above arrangement and were permitted, when they had no sons, to enjoy their shares, provided they kept their āchāra and arranged through their agents for the proper discharge of the services for which the grants were made. Other lands of the village were allotted for the enjoyments of the gods and for feeding and clothing the itinerant Śaiva mendicants of the Kālānana (i.e., Kālāmukha) school who were Pāsūpatas and had devoted themselves to study. Arrangements were also made for feeding at all times without any obstruction, *all (poor) people from the Brāhmaṇa down to the Chandāla* who came and asked for food. In the presence of hundreds of Śaivāchāryas, Viśvēśvara-Śivāchārya ordered that the chief of the temple, the feeding-house, the monastery and the whole village was to be the one who was installed by a preceptor of the Gōlaki-line and was an adept in the mysteries of the Śaiva faith, well-versed in the Śaiva doctrine, the protector of the Śaiva-Santāna, pure, resigned, merciful, learned, the foremost among virtuous Brāhmanas and a great naishṭhika teacher. For this work of supervision of the above-mentioned charities the presiding teacher was given 100 nishkas as his fee. If the teacher happened to be negligent of his duties or otherwise misbehaved the whole Śaiva community (Sāntānika) was empowered to appoint another in his place. On the occasion of the solar eclipse (on 1st April A.D. 1261) which evidently followed the above date, Viśvēśvara-Śivāchārya bathed in the Kṛishnavēni river along with numerous Brāhmanas and after sipping water according to rule, pronounced a curse upon those who obstructed his charities, or destroyed them.

The inscription before closing mentions a few other charities of Viśvēśvara-Śivāchārya which were made in various other places. At Kālīśvara he founded a

Other charities.

monastery called Upala-maṭha (cf. Kal-matha quite popular in the Bellary district), and gave it the Brāhmaṇa village Ponnagāma founded by himself. At

Mandrakūṭa he set up a liṅga named after himself and gave for the maintenance of the temple and the feeding-house the villages Mānēpalli and Ūṭṭupalli; in the town of Chandravalli he set up a liṅga after his name, extended the bund of the Kam-bhampalli tank and gave half of it for the worship of that liṅga. Having founded in

Ānandapada a town called Viśvēśvaranagara after himself, he set up a liṅga and gave to it the villages Ānandapura and Munikūṭapura. In Kommu-grāma he established a liṅga called by his own name and gave for its enjoyment 30 khāri of (high-level) land and 5 khāri of low land. At Ēlīśvarapura, north-east of Śrīśaila he founded a maṭha to which his disciple Gaṇapati granted for the feeding-house (there) the village Avāri (?) and as āchārya-dakṣhiṇā 'the fee of the teacher' the village Kaṇḍrakōṭa in the Palli-nādu-vishaya. Having set up a liṅga at Nivritti he gave it the village Pūnūru which was included in Vellāla and formed part of the forest of Dudyāla. Having set up at Uttara-Sōmaśilā the liṅga called Viśvēśvara, he gave to it the village Aitaprōlu.

35. The charities of Viśvēśvara-Śiva were so varied that they deserve some attention. In the first place it is curious to note that the 60 families settled in the village were Drāviḍa-Brāhmaṇas while Āndhra-Brāhmaṇas of whom there must have been many, are not mentioned. Evidently the Pāsupata creed at this period was not quite so popular with the Śaivism in the Āndhra and in the Drāviḍa countries.

Āndhra-Brāhmaṇas as with the Drāviḍas though, however, it is known that the Pāsupata religion of the Kālāmukhas was in existence in the Telugu country even as early as the time of the Eastern Chālukya king Amma II (A.D. 945-970). But it does not appear to have exercised much influence over laymen as did the advent of the famous Śaiva saints of about the 8th and 9th centuries, in the south. Also at the beginning of the 13th century at Tiruvārūr in the Tanjore district, there was a Śaiva monastery called the Kṛiṣṇa-Gōlaki-maṭha (*Annual Report* for 1910, page 97) which was evidently connected with that founded by Sadbhāva-Śambhu in the Dabala country. A similar maṭha is mentioned in Nos. 359 and 361 of Appendix B which provided for the reading of the Tirujñāna in the temple and the maintenance of a flower-garden respectively. No. 364 also mentions Gōlaki-maṭha and a certain Aghōradēva of that maṭha. The Chōla kings Rājarāja and Rājēndra-Chōla and the later Kulōttuṅga-Chōla III are well known to have taken active interest in the propagation of this creed.

36. The provision for a maternity, a hospital and a college, add further epigraphical evidence for the intimate connection of these establishments with

The nature of Viśvēśvara-Śiva's charities. a well-organized temple. Music and dancing also received due patronage and some special songsters and songstresses from Kāśmir were maintained. In my report for 1916, page 93, paragraph 15, reference was made to a class of Śaiva extremists called Koṅga-Vīras who used to cut off their heads and tongues in a mandapa specially erected for that purpose, in the Śrīśaila temple. The purpose for their doing so was not, however, then quite clear. The Malkāpuram inscription states that for the protection of the village, Viśvēśvara-Śivāchārya appointed ten village-guards called Vīrabhadras who either cut off their own head, stomach or scrotum in performance of this duty. As in the case of the Brāhmaṇa settlers, these also came from the Chōla country. Another class of village servants who were called Vīramushtis were the professionals of the village and performed the duties of the smith, artizan, carpenter, potter, and barber. Vīramushti is a Śaiva term and occurs in inscriptions frequently in connection with a fee raised from the followers of the Śaiva faith. Koṅga-vālas (Koṅga-Vīras?) are mentioned along with Eri-Vīras, Munai-Vīras and Iḷaṅjīṅga-Vīras as the followers of various Śaiva religious denominations (*Annual Report* for 1913 p. 100). The accountants and managers of the temple as well as of the village were imported from Pūrvagrāma in Rādhā, as already referred to. A feeding-house, in which the hungry of all classes from the Brāhmaṇa down to the Chāḍāla were fed, was a special feature of the charities instituted by Viśvēśvara-Śivāchārya; and this catholicity of the teacher is quite in conformity with the Śaiva creed of which he was a great exponent. A verse in this connection taken from the *Skandakūlōttara* says—

पाषाणशिवसंस्कारात् मुक्तिमुक्तिप्रदो भवेत् ।

पाषाणशिवतां याति शूद्रस्तु न कथं भवेत् ॥

“The stone by purificatory ceremonies enjoined by the Śiva (-śāstra) grants worldly happiness and salvation and the stone (thus) becomes Śiva. Why then could not a Śūdra become one?” The last item mentioned in the inscription is the qualifications and the remuneration of the presiding teacher who, if he misbehaved was to be replaced by another man appointed by the community of Śaivas. This same strict behaviour has been enjoined in other inscriptions also where Śaiva teachers were appointed as heads of maṭhas (*Epigraphia Indica*, Vol. XII, page 290 f.).

37. A few remarks on some of the Śaiva teachers mentioned in the above abstract of contents may not be out of place. The founder of the line who is stated

Durvāsas.

to be Durvāsas, frequently occurs in many Tantra works as a preceptor presiding over the Āmardaka-maṭha (see Dr. Hultsch's report on Sanskrit manuscripts, No. 2 introduction, page XVI f.). A commentary on Aghōraśivāchārya's *Kriyākramadyōtikā*, called *Laghuprabhā*, written by Nirmalamāniguru, a Śaiva Brāhmaṇa of Tiruvālūr in the Tanjore district, says that the Tantra literature came into the world from Durvāsas. *Parāśaktimahiman* is a small work in praise of the goddess *Parāśakti* also supposed to have been composed by Durvāsas. Dr. Aufrecht mentions in his *Catalogues Catalogorum* other similar works of the same author.

Sadbhāva-Śambhu or Bhāva-Śambhu one of the teachers of this line was a contemporary of the Kalachuri king Yuvarāja and received from him a part of the Dahala country which consisted of three lakhs of villages. Among the Kalachuri-Chēdi kings there are two with the name Yuvarāja I.

The one here referred to must evidently be Yuvarāja I, whose wife Nōhalā and son Lakshmanarāja are stated to have made some gifts to the Śaiva teachers of the Kadambagaha family (*Epigraphia Indica*, Vol. I, page 267 f.). Yuvarāja I, has been assigned to the end of the 10th century A.D., or more correctly to the beginning of the 11th. Dahala the country in which these Śaiva teachers flourished is identified with the Chēdi country in Central India of which Tewar (Tripurī of the inscriptions) was the capital. It was a Nine Lakh country of which three lakhs must have been given to the teacher Bhāva-Śambhu by Yuvarājadēva as a maintenance gift (bhikṣhā). Some of the Tripurāntakam inscriptions, of the time of Ganapati, refer to the Dahala country, its capital Tripurī, and the three lakhs of villages given to the Śaiva teachers of the Gōlākī-maṭha founded by Bhāva-Śambhu whom the Kalachuri king patronised.

The next teacher Sōma-Śambhu and his work *Sōmaśambhupaddhati* appear to be quite well-known among the writers of Śaiva works. Dr. Aufrecht, makes him the pupil of Sa-Śiva and states that he

flourished about A.D. 1073. It is not unlikely that this Sa-Śiva of Dr. Aufrecht is a mislection for *Sadbhāva Śiva*. The *Sarvadarśanasāngraha* of *Vidyāranya* quotes his work and the *Laghuprabhā* already referred to, frequently mentions the *Sōmaśambhupaddhati*. The last three teachers referred to in the inscription are *Vimala-Śiva* of Kēraḷa, *Dharma-Śiva* and *Viśvēśvara-Dēśika*. These three are also

mentioned in the Tripurāntakam inscriptions; the first in a record of Śaka 1169 (= A.D. 1247) as *Bimala-Śivāchārya* of Gōlagiri in Tripurī which was situated in the nine-lakh country of Dāhala and the third in very high terms of respect as the teacher of *Ganapatidēva-Mahārāja* established on the episcopal seat of Gōlagi-maṭha of three lakhs of villages, famous in the three worlds, and as the disciple of *Dharma-Śivāchārya* the family preceptor of the kings of Tripurī (i.e., the Kalachuris). It might be noted that the intervening teachers between *Vimala-Śiva* and *Sōma-Śambhu* who wrote about A.D. 1073 as already stated, must have been at least seven, of whom the *Malkāpuram* record mentions only three. In the Tripurāntakam record of A.D. 1247, which falls into the reign of *Ganapati*, *Bimala-Śiva* (i.e., *Vimala-Śiva*) does not appear as the royal preceptor, evidently because *Ganapati*, as the next verse of the *Malkāpuram* inscription informs us, was initiated into the Śaiva creed by *Viśvēśvara-Śivāchārya*, the pupil's pupil of *Bimala-Śiva* in or a little before A.D. 1252.

38. The province Rādhā which formed a portion of the Gauda country, to which Viśvēśvara belonged, has been identified with a part of Bengal by Mr. R. D. Banerji, M.A. The village Pūrvagrāma has to be looked for somewhere in southern Rādhā. Further, among the donees of Mandada and Velāngapūndi, are mentioned 30 Brāhmanas

Takkana-Lādam same as Dakshina-Rādhā in the Gauda country. of the village Pūrvagrāma in the Dakshina-Rādhā province who were evidently of the same community as that to which

Viśvēśvara-Dēśika belonged. Dakshina-Rādhā is the southern Rādhā and corresponds to the Tamil Takkana-Lādam of the inscriptions of Rājendra-Chōla I, as pointed out by Mr. Banerji (*Journal of Royal Asiatic Society of Bengal*, Vol. V, page 71 f.). The epithet royal preceptor (rājaguru) given to Viśvēśvara is more than justified by the statement that the Chōla, Mālava and the Kalachuri kings were also his lay disciples. As the date expressly indicates, the teacher Viśvēśvara whose advent into the Kākatiya court was in the time of Ganapati, must have continued to exercise his influence and position as a great Śaiva teacher and scholar also in the court of Rudrāmbā. It may further indicate that Viśvēśvara may have also initiated Pratāpa-Rudra into the Śaiva creed. Five other inscriptions engraved on the same huge pillar (Nos. 95 to 99 of Appendix C) record other gifts made to the temple of Viśvanātha at Malkāpuram and supply the name of Kāśīśvara-Śivāchārya a direct pupil of Viśvēśvara and evidently also his successor on the pontifical seat of the Gōlakī-matha. Viśvēśvara's officer who was in charge of the grain stored for various charities, was Kottaruvu Mallaya-Preggēda son of Kommana-Preggēda of the Bhāradvāja-gōtra. No. 95 mentions as donees of land-grants the Śilpāchārya-Guddōju, the smith (akkasāla) Prōlōju and three other masons who were evidently connected with the building of the Viśvanātha temple at Mandaram.

39. Of Pratāpa-Rudra we have only two records (Nos. 131 and 173 of Appendix C) in the collection which are dated respectively in Śaka 1225 and Śaka 1236. The former of these mentions a hitherto unknown officer of the king named Sōmaya-Gannaya. This officer must be distinguished from Nāgaya-Ganna, another officer and commander of the king, who received the dedication of the Telugu poem Mārkaṇḍēyapurānamu written by Mārana, a pupil of the famous Telugu poet Tikkana-Sōmayāji (*Lives of the Telugu poets*, p. 90). If Pratāparudra patronised the Sanskrit poet Vidyānātha the author of the Pratāparudriya, his subordinates, Mārāya-Sāhini (or Sāhini-Māra) and Nāgaya-Gannaya gave their patronage to Telugu literature, having respectively been the patrons of Bhāskara-Rāmāyanamu and Mārkaṇḍēyapurānamu.

40. A tentative genealogy of the Kōtas appeared on page 138 of the *Annual Report* for 1916. No. 109 of Appendix C, dated in Śaka 1130 and coming from

The Kōtas, originally subordinates of the Kākatiyas. Mukkamala within a few miles of Dharnikōta the site of the ancient Dhānyakataka the capital of the Kōta

chiefs, records a gift made for the merit of Kētirāja who is evidently no other than Kēta II of the genealogical table quoted above. Inscriptions of the chiefs of this line between the Śaka years 1131 and 1156 have not yet been found. This want is partly supplied by a few records of the year's collection. In Śaka 1133 we are introduced to a certain Mahāmandalēśvara Kōta-Mummadi-Dēvarāja, son of Ganda, figuring as a vassal of the Kākatiya king Ganapati (No. 88 of Appendix C). What his relationship was to Kēta II or Bhīma III of the genealogical table, is not known. Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 65, refers to an inscription dated Śaka 1082 at Pedamakkena in the Sattenapalle taluk (Guntur district) which mentions the Mahāmandalēśvara Kōta-Gandapa-Rāja and his wife Bhūtamadēvī. These might have been the parents of Mummadi-Dēvarāja mentioned above. If the date was correctly read it would be the earliest date known so far, for the chiefs of the Kōta line. No. 79 of Appendix C which is perhaps also one of the Kēta II extends the period of his rule to Śaka 1135. Mummadi-Dēvarāja of Śaka 1133 who would thus

Kēta II and his long rule.

be his contemporary, was evidently a member of a collateral branch. No. 79

supplies the names of two mistresses of Kēta II viz., Amarama and Kētama daughters of a certain Yerrama-Nāyaka. The king is already known to have had two other concubines in Gasavi-Sūramadēvī and Bhaṇḍārvu Prōlamadēvī (*Epigraphia Indica*, Vol. VI, p. 156). No. 261 of 1897 mentions five queens of Kēta. From

Panidem in the Sattenapalle taluk, Guntur district, Mr. Sewell notes an inscription dated Śaka 1153 (= A.D. 1231) which records a grant by Prōludēvi, a rāni (wife) of Śrīman-Mahāmaṇḍalēśvara Kōṭa Dodḍa-Gēta Rāja (*Lists of Antiquities*, Vol. I, p. 65). As observed above Kēta (II) had a mistress named Prōlamadēvi of which Prōludēvi may be a possible variant. Besides Dodḍa-Gēta must refer to Kēta II, this appellation being evidently applied to him to distinguish him from his grandson Kēta (III), who was perhaps born already in Śaka 1153. It is doubtful if Bhīma (III) of the genealogical list ruled at all. In this case the rule of Kēta II would extend not only up to Śaka 1135 according to No. 79 of Appendix C, but also to Śaka 1153, i.e., very close upon the beginning of the reign of Kēta III.

41. We have seen that the copper-plate record No. 5 of Appendix A in the *Annual Report* for 1916, was dated in Śaka 1162 in the time of Manma-Kēta or Kēta III. But No. 141 of Appendix C of this year's collection states that Ganapa or Ganapatidēva-Mahārāja, son of Manma-Kēta and Bayyamāmbā, made a grant in Śaka 1156. This apparent difficulty has evidently to be explained by supposing that

Kēta III and his son Ganapa.

Ganapa was already in this year the crown prince of his father Kēta III.

This supposition is further corroborated by No. 65 of Appendix C which is dated in Śaka 1160 in the reign of the Mahāmaṇḍalēśvara Ganapatidēva-Mahārāja. Nos. 175 and 103 of Appendix C which are dated in Śaka 1169 and Śaka 1184 respectively, also belong to the time of the Mahāmaṇḍalēśvara Kōṭa-Ganapayarāja.

From Tādikoṇḍa in the Guntūr taluk of the Guntūr district, come two records one of which (No. 174 of Appendix C) is dated in Śaka 1183 and registers a gift by a certain Vennaladēvamamma. No. 171 of the same Appendix which is mutilated, refers again

A new Kōṭa queen named Vennaladēvamamma or Vennamadēvi.

to Kōṭa-Vennamadēvi who called herself 'lord of Dhānyakatakapura' and 'worshipper of the feet of god Amarēśvara'—

the two well-known epithets of the Kōṭa chiefs. If the latter were identical with the former this lady-chief will have to be connected with the time of Kōṭa-Ganapati. What her position was with reference to the royal family is unknown.

42. The subordinate family of chiefs known as Parichehhēdis appears to have held sway in the Telugu country to the south of the Kṛishnā from about Śaka 1049 to about Śaka 1199 (*Epigraphia Indica*, Vol. VI, page 224 f. and No. 136 of Appendix C).

Parichehhēdis entitled 'lords of Virajāpurī.'

They are represented by seven inscriptions in this year's collection. The

earliest chief of the line known hitherto was Nambaya or Nambirāja, a subordinate of the Chōla-Chālukya king Vikrama-Chōla. From Nos. 140 and 141 of Appendix C dated in Śaka 1144 and Śaka 1156 respectively, it appears that the chiefs of this family were contemporaneous with, but evidently independent of, the Kōṭa chiefs who called themselves 'the lions to the elephants, viz., the sāmantas (i.e., subordinates) of the Chōla-Chālukya kingdom.' The Parichehhēdis on the other hand styled themselves 'the main pillars of the Chālukya kingdom.' From the inscriptions of this family obtained hitherto we are not in a position to frame any connected genealogy. No. 140 of Appendix C noticed above, gives them the title 'lord of the town of Virajāpurī' in addition to the epithets noticed in paragraph 52 of the *Annual Report* for 1916. Virajāpurī might be the same as that town, the conquest of which is attributed to the Eastern Chālukya king Kollabhiḡanda Vijayāditya (IV) in No. 23 of Appendix A already noted. The Mahāmaṇḍalēśvara

Pandya's building of the Agastyēśvara temple at Guṇṭūr.

Pandyarāja of this family (No. 83 of Appendix C) is stated to have built and endowed in Śaka 1080 (A.D. 1158) the

Agastyēśvara temple at Guṇṭūru (modern Guṇṭūr) in the Ōṅgērumārga, the district over which Nambaya held sway (*Epigraphia Indica*, Vol. VI, page 224). The genealogy given in this inscription is incomplete on account of the bad preservation of the stone. Six generations are given. Pandya's relationship to Bhīma who is mentioned immediately before him is not certain. If it is presumed that these were son and father, the antiquity of the family and its lordship over the Ōṅgērumārga (district) would date at least from about Śaka 900. We have to await discovery of further records to establish Nambaya's relationship to Pandya.

supplies the name of another chief of this same family, viz., the Mahāmandalēśvara Apratikamalla Manubōli Tirumalayyadēva-Mahā-arasu who was also a subordinate of Rāmarāja Viṭṭhalayyadēva. It states that this chief was in possession of the Nidugal-nādu and gave in that capacity a grant of land as *kattugodage* to two gaūdas for having repaired one of the breaches in a tank. Grants of *kattugodage* to private persons for repairing tanks at their own expense, also occur in Nos. 49 and 50 of Appendix C of the time of Achyutarāya. A still greater interest attaches No. 718 inasmuch as it mentions that a Brahman of Chēramahādēvi (i.e., Sermadevi in the Ambasamudram taluk) having fallen from his original high caste, his land and

Disposal of an outcast Brāhmaṇa's property in the 16th century.

house-site were confiscated to the local temple of Tiruveṅgalanātha, with the income whereof four measures of rice were cooked for the god's offerings and used for feeding four Brāhmaṇas. The adjudging body that sat over this case of caste-degradation was composed of the two local agents of Viṭṭhala, the Mahāmandalēśvara . . . Nārāyana Chauhattamalla Rājavijaya Velumapāti Veṅgaladēva-Mahārāja, the kāryakartā (i.e., the agent) of (Viṭṭhala's younger brother) Rāmarāja-China-Timmayadēva-Mahārāja, the karanam and the learned great men (vidvan-mahājanas) of Chēramahādēvi, Ēlāpuram and Narasāpuram. The other record No. 573 of 1916 dated in Śaka 1467 mentions like No. 191 of 1914 the first four sons of Timmarāja as per table given on page 201 of the *Archæological Survey Report* for 1908-09. Viṭṭhala's record at Amarapura in the Madakasira taluk (No. 38, Appendix C) is dated in Śaka 1466 and registers the remission of the taxes tere, kāṇike and beṭṭi on barbers.

46. Another feudatory of Viṭṭhala was the chief Bhūtalavīra Rāmavarman of Jeyatuṅga-nādu. The reference to Rāmavarman Tiruvadi in No. 584 of Appendix B of the time of Chinna-Timma the brother of Viṭṭhala, must be to this same Bhūtalavīra Rāmavarman of Jeyatuṅga-nādu (see also No. 302 of Appendix B).

A large number of inscriptions copied during the year belong to the kings of Travancore entitled Tiruvadi. The names Udayamārtāṇḍavarman and Vīra-Rāmavarman occur alternatively and seem to have been quite popular in the family. An early king mentioned is Rāvaparāman Mārtāṇḍa Tiruvadi with date Kollam 610 (No. 324 of Appendix B). Another unnamed chief (Tiruvadigal) of Jeyatuṅga-nādu was, as already stated, a contemporary and perhaps also a relation of the Pāndya king Jaṭāvarman Kulaśēkhara I (No. 370 of Appendix B). Records of Vīra-Udayamārtāṇḍavarman, Vīra-Rāmavarman and a second Udayamārtāṇḍavarman come from the villages Brahmādēśam, Pallakkāl and Ambāsamudram in the Tinnevelly district and range in date between Kollam 678 and 723. The full titles given to these chiefs are Śaṅkara-Nārāyaṇa, Venṛumankōṇḍa and Bhūtalavīra. Mr. T. A. Gopinatha Rao, in his first volume of Travancore Archæological Series (p. 55) also refers to a certain Travancore king Udayamārtāṇḍavarman, a contemporary of the Vijayanagara king Achyuta, who taking advantage of the weakness of the later Pāndyas began to encroach upon their dominions. Udayamārtāṇḍavarman is found in most of his records to have adopted the title Śīraivāy-Mūttavaṇ which means "the senior (member) of the Śīraivāy (branch)"; and Śīraivāy has been referred to as the name of a military stronghold or a province with military strongholds, in No. 373 of Appendix B. His dates range from about Kollam 653 to Kollam 707. No. 374 of 1916 registers a gift of the village of Vēppaṅgulam alias Vīramārtāṇḍappēreri by the king to the temple at Brahmādēśam. Vīra-Mārtāṇḍa appears to have been one of the king's surnames since in another inscription (No. 389 of 1916) mention is made of the village Vīramārtāṇḍa-chaturvēdi-maṅgalam as having been founded in the name of the king. Nos. 311, 288 and 289 of 1916 mention a service called Śaṅbagarāmaṅṣandi and Rāmavarman is stated in one of his inscriptions (No. 306 of Appendix B) to have been encamped at Śaṅbagarāmanallūr and on that occasion to have conferred certain rights on Vidyāpati Ānandakkūttar Mudaliyār, the head of a maṭha at Tinnevelly. We may not be wrong in taking Śaṅbagarāma to be another probable surname of Udayamārtāṇḍavarman. The other Travancore chief Vīra-Rāmavarman (Nos. 289, 302 and 306 of Appendix B) has been already noticed to have been a subordinate of the Vijayanagara chief Viṭṭhala (*Archæological Survey Report* for 1908-09, p. 196). The relationship that existed between Rāmavarman and Udayamārtāṇḍavarman is not very clear.

The Travancore chiefs Vīra-Udayamārtāṇḍavarman and Vīra-Rāmavarman.

No. 671 of 1916 is dated in the 3 + 6th year of one Ravivarman and it is a question whether this can be the same as the Bhūtalavīra Ravivarman mentioned in No. 79 of 1896 and is stated to have belonged to the Śirāivāy family.

Ravivarman.

47. Annaṅ Basavanna-Nāyakkar and Rāmappa-Nāyakkar already known to us as Viṭṭhala's officers (*Archæological Survey Report* for 1908-09, page 195 f.) are mentioned in No. 373 of Appendix B, which registers a gift by Rāmappa-Nāyaka, son of Gauḷa Vaśavaya-Nāyaka. This same Rāmappa-Nāyaka is again mentioned in another inscription (No. 598 of 1916) as having made a gift for the merit of

Two other officers of Viṭṭhala.

Viṭṭhala's brother China-Timmayadēva-Mahārāja. The interest of the record No. 373 of Appendix B lies in the various heads of income with which the grant was made to the temple. These were mēlvāram, upādhi, inibōgam (i.e., viniyōgam), the dues to the king (കേരളാമേലുപദാനം), viz., tīrvaikkānam, lakkābōgam including (the fee for the maintenance of) the hill-forts of Jeyatūṅga-nāḍu and Śirāivāy, tirigaikadamai, tarikkadamai (tax on looms), ūttai-pāttam, pāšivilai (fishery) and (taxes on) the iḍāngai and valāṅgai classes. The impost levied for the military defence of the conquered country deserves particularly to be noted.

48. The famous Viśvanātha-Nāyaka of Madura who followed Achyuta in his campaigns and got the Tiruvadi country from him as an amaranāyaka, was another officer of Viṭṭhala in the south. He calls himself an agent of Achyuta in No. 599 of 1916 and an agent of the Karnāṭa king Rāmarāja in No. 385. No. 609 records a gift by one Uddanda, a subordinate of Viśvanātha. Viśvanātha and his successors who are represented in the collection almost without a break up to Tirumala-Nāyaka, acknowledged the Vijayanagara suzerainty while in reality they were ruling independently. The dates for the reigns of these chiefs differ sometimes from

The Nāyakas of Madura.

those given by Mr. Sewell in his *Lists of Antiquities*, Vol. II, p. 200. Kumāra Krishnappa-Nāyaka, son of Viśvanātha, appears with the dates Śaka 1475 and Śaka 1477 (Nos. 497 and 530 of App. B) which are about ten years earlier than the earliest date given for him by Mr. Sewell. The latter record refers to a certain Ēkāmbaramudaliyār who was the agent of Krishnappa-Nāyaka. His son Virappa or as he is called in the inscription Viśvanātha-Krishnappa-Virappa, the agent of the Karnāṭa king Tirumala I., appears under the date Śaka 1492 which is three years earlier than that given for him by Mr. Sewell. His younger brother Viśvanātha-Nāyaka who was a joint ruler with him calls himself the agent of Śrī-Raṅga II. in No. 663 of App. B which is dated in Śaka 1500. The titles which this Nāyaka bore are rather interesting. These were: Keduvanniyarganḍan, Araiśūr-Rāman, Vīra-Vikramādittan and Iraṇḍumuga-Vīrabhadraṅ. For the chief Virappa, No. 318 supplies the date Śaka 1521 which, according to Sewell, falls into the reign of the next king, Virappa-Krishnappa or Kumāra-Krishnappa II. to whom belongs No. 717, dated in Śaka 1522. Muttukrishnappa is not represented in the collection. To his son Muttu-Virappa belong Nos. 309 and 378 of dates Śaka 1545 and 1547 which refer to a caste settlement in the Kanmāla community noted below under the miscellaneous section. Nos. 285, 293 and 519 are dated in the reign of the famous Tirumala-Nāyaka. The last of these mentions among his ancestors Nāgaya-Nāyaka and Viśvānātha-Nāyaka. Chokkalinga-Nāyaka mentioned in No. 521, dated Kollam 823 (=A.D. 1648-49) may have to be identified with Chokkanātha-Nāyaka of Sewell's genealogical table.

49. Of Rāmarāja-Timmarāja (i.e., Tirumala I.) who was for sometime minister of Sadāśiva, mention is made in No. 64 of App. C, dated Śaka 1476. He is stated

Rāmarāja-Timmarāja and his subordinate Timmarāja, son of Ōbalarāja and grandson of Siddhirāja.

to have given as nāyaṅkaram the Konda-vīti-sīma to the Mahāmaṇḍalēśvara Timmarāja, son of Ōbalarāja and grandson of Siddhirāja. Siddhirāja-Timmarāja is

also mentioned in paragraph 71 of the *Annual Report* for 1916, as the ruler of Koṇḍavīḍu about Śaka 1477. The Telugu poem *Paramayōgivilāsamu* composed by him and noted on page 201 of the *Archæological Survey Report* for 1908-1909 describes him as the son of Ōbalarāja, the grandson of Ananta and the great-grandson of Siddhirāja. Nos. 59, 163 and 165 of App. C, show that Siddhirāja-Timmarāja continued to be the ruler of the Koṇḍavīḍu province till Śaka 1482. The grant of the

fee called Dommari-pannu to the local temple, registered in No. 59, is interesting. It states that with the consent of the various samayins the Dommara agents met together and decided the grant of the fee which was their due, for the merit of the 24 sub-castes of their community. The right of the Dommaras to collect such a fee, is known to have existed in the Nellore district even in the British period (Thurston's *Castes and Tribes*, Vol. II p. 187). The mention of Jagarāja, son of Siddhirāja-Timmarāja in a record of Śaka 1483 (No. 541 of App. B in the *Annual Report* for 1916) seems to suggest that Jagarāja succeeded his father in the charge of the Konḍavīdu province. Tirumala (I.) under his well-known name Gutti-Yaram-Tirumalarājayyadēva, Era or Yeran-Tirumaladēva or Gutti-Tirumalarājayya, is mentioned in Nos. 1 and 176 of App. C and Nos. 575, 577 and 739 of App. B. Of a well-known poet of this time of the Tāllapākkam family named Tiruveṅḷalanātha (paragraph 72 of *Annual Report* for 1916) we have an indirect mention in

Tāllapākkam Tiruveṅḷalanātha.

No. 182 of Appendix C which states that Guṇḍavaram in the Guntur taluk was an

agrahāram belonging to this personage (see *Annual Report* for 1916, page 14 f).

50. To the reign of Śrī-Raṅga (II.) the son of Tirumala (I.) belong Nos. 162, 89 and 113 of 1917, dated in Śaka 1496, 1498 and 1499 respectively. A record of

Śrī-Raṅga (II.).

the same king, dated in Śaka 1499 was copied last year at Konḍavīdu. The

existence of these records in the country on the southern side of the river Kṛishṇā proves that the authority of the Vijayanagara crown over the Konḍavīdu province did not suffer by the battle of Tālikōṭa. The viceroy at Konḍavīdu at this period was a certain Rāmarāja-Jagarājayya, different from Jagarāja, son of Timmarāja mentioned in the previous paragraph.

51. The high gōpura of the Vishṇu temple at lower Tirupati was stated in my *Annual Report* for 1913, page 124, to have been constructed by the Maṭla chief Tiruveṅḷalanātha. This does not appear to be quite correct. Two inscriptions copied from the gōpura during the year (Nos. 763 and 764 of Appendix B) clearly state that the gift of the gōpura was made by Anantarājayya, son of Maṭli Tiruveṅḷalanātharājayyadēva-Chōla-Mahārāja and that certain figures cut on the stone walls of the same gōpura are those of Maṭla Tiruveṅḷalanātharāja and his queen Chennamma. Evidently these figures were cut on the walls by the son in honour of his parents and not by the latter in memory of their building the gōpura as was supposed in my earlier report.

MISCELLANEOUS.

52. No. 6 of Appendix A belongs to a king whose inscriptions have not hitherto been discovered. It consists of four plates of six written sides, measuring $6\frac{1}{3}$ " by 2". They are strung on a circular ring to which had been attached a seal which is now broken. The bottom of the seal which held the ends of the ring is however still seen.

The alphabet is of the Western Chālukyan type and may be referred to the beginning of the 8th century A.D. The grant is dated from Pishtapura (i.e., the modern

A new copper-plate grant of about the 8th century A.D.

Piṭhāpuram in the Gōdāvarī district).

The first king mentioned is Mahārāja Rana-Durjaya. His son was Vikramēn-

dra; and his son was Prithivi-Mahārāja of the Rama-Kāśyapa-gōtra (evidently a mistake for Kāśyapa-gōtra). In the 46th year of his reign, on the full-moon day of Kārttika, the king gave the village Tāṇḍivāda in Pāgunāra-vishaya to Bhavaśarman, who was a student of the Chhandōga-sūtra and belonged to the Kāmākāyana-gōtra. The donee was the son of Prithiviśarman and the grandson of Vishṇuśarman both of whom were great Sanskrit scholars. The donee who was a resident of the village Konḍamañchi, was well-versed in the Trisahasra-vidyā and had written (?) twenty commentaries on the śāstras. He had studied the Vēdas, the six Vēdāṅgas, Logic, Upanishads and Yōga and was piously engaged in performing sacrifices and observing rituals. The ājñāpti of the grant was Śrī-Rāmaṅgurāja.

The king and his two ancestors mentioned in the inscription cannot be identified. The Piṭhāpuram pillar inscription of Prithiviśvara of the 12th century A.D. mentions a certain Rana-Durjaya among the early ancestors of the Velanāṇḍu chiefs of the

fourth caste. Perhaps this name was borrowed by the Velanāṇḍu panegyrist from the line to which the donor Prithivi-Mahārāja of our grant belonged. Pāgunāra-vishaya in which the granted village Tāṇḍivāḍa was situated has perhaps to be identified with the Pāvunavāra or Pāgunavāra-vishaya of the Eastern Chālukya copper-plates.

53. Of Gānadēva, a subordinate of the Gajapati king Kapilēśvara, we have had hitherto only one copper-plate record dated in Śaka 1377 (*Indian Antiquary*, Vol. XX, p. 390 f.). In this year's collection we have a stone record of his, of the Śaka year 1376 (No. 70 of App. C), which is one year earlier than the copper-plate record. The chief is here called Gānadēva-Rautarāya-Mahāpātra.

54. The Venkatāchalapati temple at Kariśūṇḍamaṅgalam contains some records which refer to a line of teachers presiding over a maṭha in that temple. This temple is stated in No. 566 of Appendix B to have been situated on the southern bank of the river Taṅ-Porundam (i.e., Tāmraparnī) and to have been in former ages worshipped by the sage Rōmaśa-Mahāmuni. It was repaired and reconsecrated in Śaka 1320 (No. 567 of Appendix B) by Mukundānanda-śrīpāda and evidently in consequence of it, its property was handed over for management to himself and his pupils and the then ruling Tiruvaḍi chief Mārtāṇḍa-aḍigaḷ of Jayasiṃha-nāḍu. Mukundānanda was

Vaishṇava and Śaiva maṭhas connected with temples.

one of the teachers in apostolic descent from the Paramahansa-Parivrājakāchārya Dēvēndrapuri. His intimate connection with the temple is established by No. 576 of Appendix B which gives some details about the mismanagement of the temple property and the property of the maṭha by one of his disciples, the subsequent enquiry and dismissal of the offender concerned and the new appointment of some other pupil in his place. Another teacher in the line was a second Mukundānanda, Mukundānanda-śrīpāda or Mukundānandapuri who was a direct pupil of the Paramahansa-Parivrājakāchārya Amaraṛājapuri-śrīpāda after whom the village Kariśūṇḍamaṅgalam or Teṅ-Tiruvēṅgaḍam was called Amaraṛājapuri-chaturvēdimāṅgalam. This Mukundānanda II. transferred the whole property of the maṭha with its lands, valuables, cloths, coins and vessels to the temple of Venkatāchalapati in Śaka 1375 stipulating certain conditions regarding the auditing of accounts and the maintenance of disciples representing the line, that resided in the maṭha. Śāṅkarānanda-śrīpāda of No. 579, dated in Kollam 685, i.e., Śaka 1431, was evidently a much later teacher of the same line who presided over the maṭha of Dēvēndrapuri. It is not clear who these teachers were but the suffix *śrīpāda* or *puri* which these added to their names may show their connection with one of the probable orders of sannyāsins whose names ended in *puri*. From Māḍipāḍu in the Sattenapalle taluk of the Guntūr district, comes a record (No. 187 of Appendix C) which gives a list of teachers whose names ended with the suffix *śrīpāda* similar to those of the Dēvēndrapuri line mentioned above. One of these teachers named Raghurāmāśrama-śrīpāda declared as stated in the inscriptions, that the river Kṛishṇā which flows close to the spot where the inscription is found, was highly sacred on account of its legendary connection with the Bhāgīrathī (i.e., the Ganges).

Other flourishing maṭhas connected with temples in the south, which were both teaching institutions as also resorts of itinerant mendicants, are mentioned in numerous other records copied during the year. The Gōḷaki-maṭha at Tiruvāḷisvaram has been already referred to. The teachers of that maṭha belonged to the lineage (santāna) of Jñānamritāchārya and explained tirujñāna (i.e., Śivajñāna) to the people who visited the temple. Another line of teachers of the Jiyar-santāna of the same maṭha, is also mentioned. In the Tiruvāḷisvaram temple were two other maṭhas called Virapaṇḍitaṅ-tirumaḍam and Grāmarājaṅ-tirumaḍam. In Brahmadēśam was a maṭha called Periyānāṭṭu-maḍam. At Maṅṅārkoil was the Vaishṇava-maṭha of Śeṇḍalaṅgāra-māmuni. At Shermadevi, in the temple of Appan, was the maṭha called Muḍivalaṅgumperumāl-tirumaḍam in which provision was made for feeding the

Their educative influence.

tridāṇḍi-sannyāsins and a teacher of the śāstras. The Śaiva maṭhas, viz.; Saivaperumāl-maḍam, Kilai-maḍam, Mēlai-maḍam and the Tirunāvukkarāśar-tirumaḍam

also existed side by side with the Vaishnava maṭha at Sermadevi. The Śaiva maṭha of Vāḷvalapāndyaṅ-tirumadam was situated in the temple of Giṇiyāmbālpuram in the Ambāsamudram taluk of the Tinnevely district and there was the Kavira-maṭha in the town of Tirunelvēli itself. Besides these maṭhas, the temples were also sometimes the centres of education inasmuch as they employed teachers of Vēdas, Śāstras, Purānas, etc., and encouraged singing and dancing (Nos. 390, 418, 565, 664 and 671 of Appendix B). The Malkāpuram inscription already noticed under the Kākatiya section has been found to describe a model institution of the kind. No. 695 refers to the gift made by a Brāhmaṇa to the Sarasvatī-Bhaṇḍāra of a temple by which we have to understand the library of books preserved in the temple for public study and reference or to a fund set apart for the advancement of education. Nos. 412, 413 and 421 of Appendix B, refer to the poet Rāmanāthaṅ Marudavanakavirājaṅ of the 16th century who was patronised by the Śaiva temple at Tiruppuḍamarudūr, for eulogising the greatness of that god. The enacting of dramas on festive occasions in temples has been already noted.

55. Inscriptions dealing with social legislation are always of some interest. One such record is No. 325 of Appendix B which quotes two earlier records of Kollam 555 and Kollam 591. These latter refer to an ostracism placed by the Vellāḷars on the members of the Vellai-Nāḍar community who it is stated earned their livelihood generally by service. A few Vellai-Nāḍārs having, in their service as accountants,

Disputes between Vellāḷars and Vellai-Nāḍārs.

agents, etc., committed some unspecified offence against their employers of the Vellāḷa community, the general public, the

heads of families, accountants and all other members of this latter community in the district, met together and resolved; (1) that the three specified offenders be killed and (2) that it was beneath the dignity of the community to employ in future any Vellai-Nāḍārs even in cooly service and much less to permit them to be agents, accountants and officials. At the time of the record under reference, Kollam 628, further additions were made to the restrictions already registered. The Vellai-Nāḍārs were not to take girls in marriage from the Tamil villages nor take up service in the Tamil country. The 23 listed offenders of the Vellai-Nāḍar community were to be killed wherever they were found. No Vellai-Nāḍaṅ was to be permitted in future to enter the Tamil districts. This social legislation of the Vellāḷars and the dubious reasons given for doing so, describe the conditions under which inter-caste divisions and sub-divisions generally came to be rigorously enforced. The resolution was on the very face of it a very severe one and it is not possible to explain why the ruling king did not interfere in such a social legislation even when it concerned breach of public peace and ultimate loss of lives. The natural hatred which the Vellāḷars of the present day still entertain for the Nāḍārs or Śānārs in the Tinnevely district could possibly receive some explanation in the light of the facts revealed by this curious record. The restrictions imposed on the Vellai-Nāḍar community that they should not enter the Tamil villages nor take Tamil girls to wife, indicate that these Vellai-Nāḍārs were not of Tamil origin but were evidently natives of the bordering land which was Chēra or Kēraḷa.

Two other records on social legislation are Nos. 309 and 378 which are dated in Śaka 1545 and Śaka 1547. They register a royal writ granted by Virappa-Nāyaka of Madura to the five sub-sects of the artizan community, facilitating their separation from each other and consequent dismemberment of the community. The reasons for

Separation of the five sub-divisions of Kam-māḷars.

this separation are not stated as in the case of the Vellāḷars and the Vellai-Nāḍārs.

It has to be noted that the order does not seem to have proceeded from the king himself but to have been the result of an initiative taken by the sub-sects themselves. This is inferred partly by the statement that the writ was a privilege granted in the presence of Uḍaṅkūttam-anaiṅjāṅ or Uḍaṅkūttam-pāḍagaṅanaiṅjāṅ Kulaśēkharāṅ-āśāri who was evidently the leader of the Kaṅmāḷa community. This spirit of exclusiveness which was sought for in the 17th century, has happily given place to quite the opposite feeling in the present day. The non-interference of the Brāhmaṇas in this connection is significant.

Another community known as the Valāṅgai Uyyakkondārs—evidently merchants—is mentioned in No. 297 of Appendix B. Being much reduced in circumstances this

Valāṅgai Uyyakkondār community.

community was allowed certain concessions which consisted in a reduction of the communal tax (pagudi), viz., 64 poṇ for kār and 62 for paśāṇam.

56. The Muhammadan occupation of the country (சூலுக்கவாணம், i.e., °வாணம்) and the consequent ruin of the temples mentioned in Nos. 602 and 604 of Appendix B prior to A.D. 1488, must evidently refer to the interregnum in the Pāṇḍya country Muhammadan occupation of the Pāṇḍya country referred to. caused by the Muhammadans who, we know, were in possession of the Madura kingdom for nearly fifty years till they were ousted by the Vijayanagara prince Kampaṇa-Uḍaiyar (*Annual Report* for 1916, page 126).

57. It has been noticed above that records of the Vijayanagara king Śrī-Raṅga II dated in Śaka 1499 are found at Koṇḍavīḍu and Nidumukkula (No. 446 of 1915 and No. 113 of Appendix C to this report). But No. 93 of Appendix C also dated in Śaka 1499 (= A.D. 1577), refers to the rule of the Gōlkoṇḍa king Ibrahīm Qutb Shāh (A.D. 1550–1580) and seems to suggest that about Śaka 1499 the Muhammadan expansion south of the Kṛishnā river was either beginning or had begun already. It is also possible that the existence of the records of Śrī-Raṅga II side by side with the one of the Qutb Shāhi king in the Koṇḍavīḍu country has to be explained on the strength of the statement made in the Telugu poem *Yayāti-charitramu* that Śrī-Raṅga II and the king of Gōlkoṇḍa were on friendly terms at about this period though but temporarily (Archæological Survey Report for 1911–12, page 185, foot-note 2). According to Brigg's *Ferishta* (Vol. III, page 437 f) Koṇḍavīḍu was actually taken by the forces of Ibrahīm Qutb Shāh in A.D. 1579.

The record No. 93 of Appendix C registers an agreement arrived at by the people of the villages attached to the Rāvīpūṇḍi-sthala, regarding the land-measurement of the villages included in that sthala (revenue circle?) and the taxation. The measurement referred to was thus fixed.

Scheme of land-measurement and taxation. 50 cubits; 38 paggamus measured in a circle, made one kuchchala or 360 kuṇṭas (sowable?) with na 3 (i.e., three tūmus) of grain. With the kuchchala thus fixed the inscription next records the extents of land in each of the villages named above including the virigattus (correctly viridattu = isolated portions). The kāpus had to pay on each kuchchala of land one samasya (?), as tax; the Turukavāru (i.e., Muhammadans), $\frac{1}{2}$ samasya and the Brāhmanas were to be sukhavāsins (i.e., to live in happiness without any payment of taxes). On cows and bulls the cultivators (kāpus) paid 1 samasya, while the Brāhmanas and Muhammadans enjoyed exemption. The other residents of the village paid $\frac{1}{2}$ samasya for the same.

58. No. 128 of Appendix C which is another inscription from the Telugu country belonging to the Muhammadan times is dated in Śaka 1585 (A.D. 1663). Though written in Telugu it is full of Hindustani terms and seems to register that the people of Parimi (i.e., the modern Peda-Parimi) having raided (certain) lands of Tāṇḍikoṇḍa claiming them as their own, the residents of both Parimi and Tāṇḍikoṇḍa represented their case to the Huzūru (king). The people of the (neighbouring) villages gave evidence that the A dispute decided by a Muhammadan chief. bhōgavaṭṭa (i.e., possession-deed) belonged to Tāṇḍikoṇḍa and not to Parimi and that the people of the latter village were causing unnecessary disturbance. Thereupon Valī Mahammattu-Dastigaha Saidu Abdullāgāru who had the mokhāsa of that village, ordered that the bhōgavaṭṭa should take effect in favour of the people of Tāṇḍikoṇḍa, that the Parimi people had no right (?) (hajītu) to cause any disturbance (garakasā) and that henceforward inscribed stones must be put up in unseen places—the reasons for doing so not being stated—in accordance with the bhōgavaṭṭa relating to the Tāṇḍikoṇḍa lands.

59. Of a local family of Zamindars known as Vāsireḍḍi in the Guntur district and referred to by Mr. Sewell on page 64 of his *Lists of Antiquities*, Volume I, we get two inscriptions at Chintapalli, in the Sattenapalle taluk of the Guntur district. The Vāsireḍḍi family. An inscription of Venkatādri-Nāyuḍu of this family is also found at the Amarēśvara temple at Amarāvati in which temple, in the mukha-maṇḍapa, stands a statue of this

chief, wearing a crown. Inscriptions Nos. 185 and 186 of Appendix C dated in Śaka 1765 and 1766 respectively record gifts of Achammagāru who from local

Vāsireḍḍi Venkaṭādrī-Nāyudu.

information is learnt to have been the wife of Venkaṭādrī-Nāyudu. A few miles north of Krōsūru in the Sattenapalle taluk is the village Achchampet (i.e., Achchammapēta) which also is stated to have been founded and named after this lady. Venkaṭādrī-Nāyudu himself is known in the folklore of this part of the country as the builder of 108 līnga shrines to all of which he is stated to have granted lands. This story seems to be confirmed by the fact that in almost every temple in the part of the district near and about Amarāvati the mantrapushpam is recited even now for the prosperity of the Vāsireḍḍi chiefs, the only alternative mention made being that of the

The Mānūri family.

Rājā-Mānūri family. Two inscriptions of this latter family of Zamindars of the British period whose present seat is at Chilakalūrpet in the Narasaraopet taluk, Guntūr district, have been found at Anantavaram, Guntur taluk (No. 62 of Appendix C) and Koritepādu (now part of Guntur town) (No. 81 of Appendix C). From the latter of these it is seen that the chiefs were probably originally the Muzumdārs (chief accountants) in the sarkāru of Mūrtijānagar (i.e., Kōṇḍavīdu) (see p. 71 of Sewell's *Lists of Antiquities*, Volume I) and later on became the Zamindars of Sattenapalle taluka.

60. Two other records of this early British period may also be noted here.

The Hon'ble the East India Company.

No. 308 of Appendix B refers to the Honourable East India Company and to its officers "who were protecting the charities" of the Kāśināthasvāmin temple at Ambāsamudram. No. 696 of Appendix B records the repairs caused to be made to the Appaṅ (Venkaṭāchalapati) temple at Shermadevi by the resident mahājanas of the village at the instance of M.R.Ry. Varada Rao, son of the Hon'ble Rajaram Rao, while evidently he was the Head Assistant Collector there.

Order—No. 1035, Home (Education), dated 10th August 1917.

Recorded.

2. The Government observe that the number of inscriptions copied and examined fell from 835 in 1915-16 to 668 in 1916-17. Part V of Volume II of the South Indian inscriptions was published during the year under review. The Assistant Archæological Superintendent for Epigraphy is requested to push forward more vigorously the work of systematic publication of the inscriptions collected.

3. The Superintendent, Archæological Survey, is requested to submit after personal inspection his views in regard to the conservation of the monuments referred to in paragraph 8 of part I of the report.

4. The programme of work for the next field season is approved. The Government trust that the Assistant Archæological Superintendent will carry it out completely.

(True Extract)

R. RAMACHANDRA RAO,
Secretary to Government.

To the Assistant Archæological Superintendent for Epigraphy, Southern Circle.
 „ the Superintendent, Archæological Survey, Southern Circle.
 „ the Superintendent, Government Museum.
 „ all Collectors.
 „ the Home (Miscellaneous) Department.
 „ the Government of India, Department of Education (with C.L.).
 „ the „ of Burma (with C.L.).
 „ the „ of Ceylon (with C.L.).
 „ the Director-General of Archæology (with C.L.).
 Editors' Table.

Government of Madras

HOME DEPARTMENT (EDUCATION).

G.O. No. 1172, 6th September 1918

Epigraphy

Recording, with remarks, the progress report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the year 1917-18.

READ—the following papers :—

I

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI Avargal, B.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.

To—the Secretary to Government, Home (Education) Department.

Dated—Madras, the 17th July 1918.

No.—383.

I have the honour to submit herewith the advance copy (proof) of my *Annual Report on Epigraphy* for 1917-18. A duplicate copy with the necessary corrections and Appendix E containing the dates calculated by Mr. L. D. Swamikannu Pillai, which has not been received yet from him, will be submitted to Government within a week through the Superintendent, Archæological Survey, Madras.

Part II of the report was exclusively drawn up by my Senior Assistant Mr. G. Venkoba Rao while he acted for me during my absence on leave for three months.

II

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI Avargal, B.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.

To—the Secretary to Government, Home (Education) Department (through the Superintendent, Archæological Survey, Madras).

Dated—Madras, the 31st July 1918.

No.—D. 415.

I have the honour to submit herewith the stitched proof of my *Annual Report on Epigraphy* with one set of photographs taken during the field season under review. I request that I may be supplied with twenty spare copies of the report for distribution among my friends and scholars who are interested in Epigraphy.

III

**Endorsement of the Superintendent, Archaeological Survey, Madras,
No. 414, dated 3rd August 1918.**

Submitted.

A. H. LONGHURST,
Superintendent, Archaeological Survey.

ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING 31ST MARCH 1918.

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PART I.

OFFICE ROUTINE.

As directed in G.O. No. R. 180, Home (Education), dated 13th August 1917, I was in charge of the current duties of the office of the Superintendent of Archæological Survey from 22nd August to 11th September 1917. Mr. K. V. Subrahmanya Ayyar returned from his long leave of one year and three months, on 4th December 1917. The two Epigraphical Students Mr. C. R. Krishnama Achari and Mr. G. V. Srinivasa Rao were also granted privilege leave—the one for two months and fourteen days from 4th December 1917 to 18th February 1918 and the other for one month and seven days from 3rd January 1918 to 9th February 1918. Mr. K. R. Srinivasa Ayyangar, who was appointed on probation for one year from 2nd February 1917, has been given an extension of probation for still another year.

DISTRIBUTION OF WORK.

2. The three Epigraphical Students and one of the Senior Assistants are generally deputed for tour work from three to four months in the year by turns, the tours commencing from the first week of August and closing with the last week of February. Every one of these, after his return to headquarters, is engaged for about two months in arranging and pasting—a process which has to be scientifically attended to in putting together the several pieces, often hundreds, of an inscription, to enable one to handle it completely. They next transcribe the records and draw up a preliminary list of the collection made by them severally. The average collection of the four assistants together in a year comes to about 600 stone inscriptions. The transcripts are carefully checked and reviewed in the *Annual Report* drawn up between March and June, part of June and July being taken up in reading through and correcting the proofs of the report.

3. The publication work which consists mainly of the issue of the *South-Indian Inscriptions* and also sometimes of such special work as may be assigned to this office by the Government, is attended to by me assisted only by the other senior assistant at headquarters, since the rest of the staff is almost always occupied with the current work of collection and transcription. Often too, it is found necessary that my senior assistant at headquarters and I have also to go out on short tours to inspect personally some important monuments. Such absence from headquarters combined with the long leave availed of by the assistants clearly accounts for the delay in publication or the shortage in collection and it is easy to see that in a scientific department like mine a trained hand absenting himself on long leave could not be readily replaced and as such the outturn of work must in one form or other suffer.

PROGRESS IN PUBLICATION.

4. Since writing paragraph 3 of part I in my *Annual Report* for 1917, I sent to the press Volume III—Part III of *South-Indian Inscriptions* consisting of 479 manuscript pages including texts, translations and introductions of 116 Tamil inscriptions, on 21st December 1917. The whole of the manuscript was returned by the Superintendent, Government Press, for revision and was re-submitted on 19th February 1918 after careful reading, together with material for six *facsimile* plates. Volume III—Part IV, which is taken up on hand, has advanced to 100 pages of clean manuscript of the Tiruvālaṅgāḍu plates. About fifty pages still remain. A general index and introduction to Volume III will also go into this part and would, when completed, comprise about 350 pages of manuscript. The six *facsimile* plates that go with the Tiruvālaṅgāḍu inscriptions are also ready. Volume IV of *South-Indian Inscriptions* has also advanced to 125 pages of clean manuscripts and about 250 pages more, including an introduction and index, have to be added, to issue the volume.

5. Scholars appear to be somewhat concerned with the delay in the publication of *South-Indian Inscriptions* by this office. In a separate communication I have explained to Government that so long as I am held directly responsible for the regular issue annually of the report on the collection in its present form and the issue simultaneously of *South-Indian Inscriptions* on the lines laid down by Doctor Hultzsch, the first editor of the series, no higher rate of progress is possible but that with a revision of the staff, the re-distribution of collection and publication work and the conversion

of the series of *South-Indian Inscriptions* into a quarterly journal—for securing also the co-operation of outside scholars—could alone expedite the progress of publication of these inscriptions.

TOURS OF THE ESTABLISHMENT.

6. Mr. K. R. Srinivasa Ayyangar, the probationary Kanarese Epigraphical Student with Mr. G. V. Rangarajayya, the then acting Telugu Epigraphical Student, went to inspect certain villages in the Kurnool district to which the Deputy Collector of Koilkuntla had drawn my attention. They started on 3rd July 1917 and after working together for some time they started for the Madakasira taluk of the Anantapur district to finish the remaining firka in the villagewar survey of that taluk. Mr. Rangarajayya was asked to proceed to Tenkāsi and Mr. Srinivasa Ayyangar finishing the villagewar survey of the Hindupur taluk returned to headquarters on 30th December 1917. Mr. Rangarajayya joined the Tamil Epigraphical Student Mr. G. V. Srinivasa Rao at Tenkāsi, who left Madras on 5th September 1917, and both working together for about three months in that taluk finished the survey of two firkas and 3 villages of the third firka and returned to headquarters on 2nd December and 19th December 1917 respectively.

7. The Senior Assistant Mr. G. Venkoba Rao accompanied me on my special tour (*vide* next paragraph) and was deputed to finish the other places of the Tamil districts. He started on 11th January 1918 and copied inscriptions in about a dozen villages, five of which were not included in the printed programme but were brought to my notice by the Archæological Superintendent and required my immediate attention. He also examined between the 2nd and 11th of November 1917 with Mr. C. R. Krishnama Achari, the faintly visible Nāgarī, Grantha and Telugu inscriptions in the dark interior of the *vimāna* over the Yudhishtirēśvara shrine on the Mahēndragiri hill in the Ganjām district. These inscriptions written on a very rough surface almost as with the point of a pin are altogether impossible to copy on paper and the attempts of Mr. Venkoba Rao and Mr. C. R. Krishnama Achari to read them direct from the stone in strong Kitson lights have also been unsuccessful inasmuch as there was absolutely no space for the adjustment of the eye so necessary in reading inscriptions. The flash-light photographs of these taken by Mr. Longhurst did not help us any way better in deciphering the characters. The Raja Sahib of Mandasa very kindly secured for my assistants when these were there two sets of copper-plates, one of which is clearly of the Gaṅga king Anantavarman Vajrahasta who was crowned in 1033 A.D. The other plates are very faintly written. Both the sets will be noted below in Part II. Mr. Venkoba Rao further examined the date-portions of certain Tamil inscriptions in the Pudukkōttai State which are in the possession of Diwan Bahadur T. Desika Achariyar, F.A., B.L., Trichinopoly, at the special request of Mr. L. D. Swamikannu Pillai.

ASSISTANT SUPERINTENDENT'S TOUR.

8. The Brāhmī cave inscriptions of Southern India which were brought to the notice of scholars about ten years ago and which were also submitted to some for critical study, still remain uninterpreted. I published a *facsimile* plate of a large number of them in my Reports for 1912 and 1915. Scholars engaged in the study of South-Indian history of the first centuries of the Christian era and earlier, have not paid to these ancient records the attention they deserve. In order to stimulate fresh inquiry in this connexion, I took advantage of the presence in my office of Mr. Ramaprasad Chanda, B.A., Honorary Secretary of the Varendra Research Society, Eastern Bengal, and a brilliant scholar of ethnology, who was specially deputed by the Director-General of Archæology to study epigraphy in my office. I induced him to take up these curious Brāhmī documents of Southern India for study and make an attempt, however slight it may be, to interpret them. We accordingly started together with the Senior Assistant Mr. G. Venkoba Rao on 4th September 1917 for the caves near Madura and Tinnevely, incidentally visiting also the Pallava cave at Trichinopoly, the Nelliappar temple at Tinnevely and the rock-cut sculptures and inscriptions at Kalugumalai.

9. Some fresh Pallava writings on the upper cave at Trichinopoly were discovered, which further confirm the excavation of the cave by the Pallava king Mahēndra I in the 7th century A.D. The lower cave at the foot of the hill has two cellars on either side of a rock-cut hall as in the case of the upper cave but has on

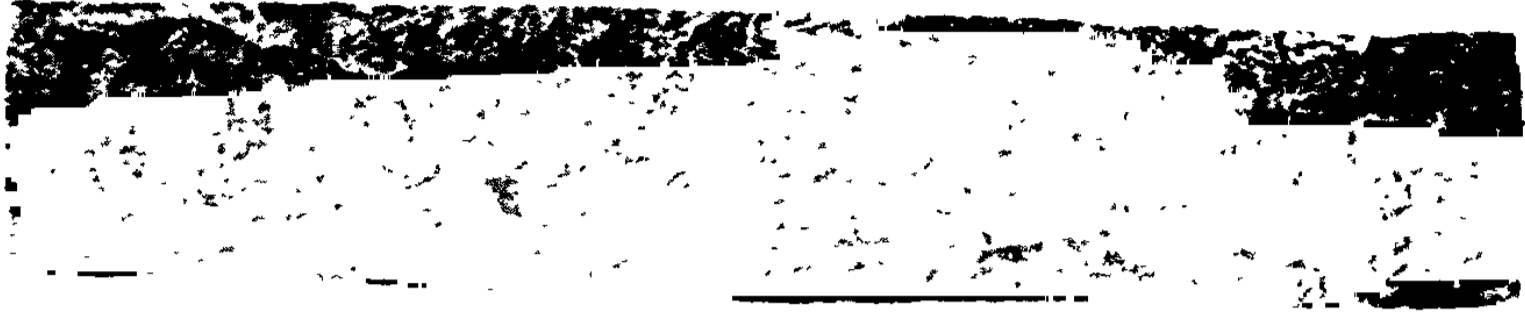
PLATE I.

ANCIENT INSCRIPTIONS IN THE CAVERNS OF SOUTHERN INDIA.

Handwritten text in Tamil script at the top of the page, including the name 'Mettupatti'.

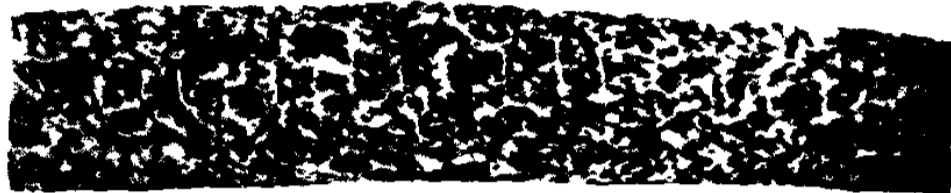
265-69/91

Varichechiyur.



Alagarmalai (a).

Alagarmalai (b).



Alagarmalai (c)

Alagarmalai (d).

Handwritten text in Tamil script on the left side of the page.

Alagarmalai (e).



Alagarmalai (f)

Alagarmalai (g)

Kunnakkudi.

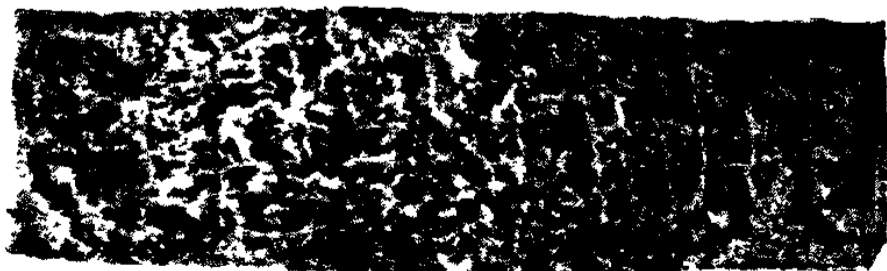
Muttupatti (b).

Arittupatti (a).

Phulta.



Arittupatti (b).

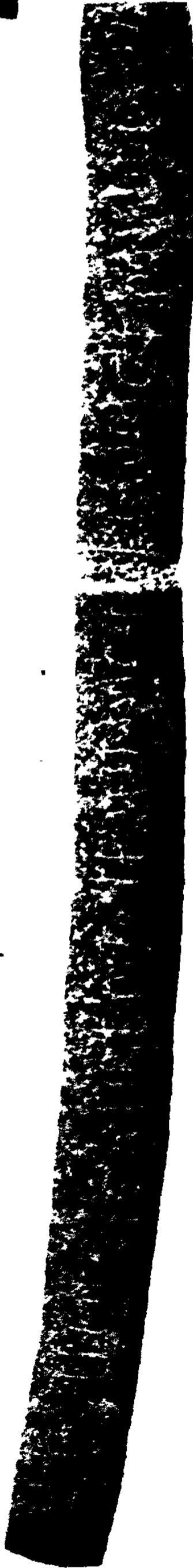


Arittupatti (c).

Muttupatti (a).



Arittupatti (d)



its back wall huge sculptures of Ganapati, Śiva, Durgā and the Sun-god in place of the Tamil inscription which we see in the upper cave. No Pallava-Grantha inscriptions are seen in the lower cave. The signatures of three private individuals in later Tamil of about the 13th century on one of the pillars, the sculptures noted above, and some details of architecture suggest a much later origin of this cave. One or two fresh inscriptions not copied in previous years were also discovered at Kalugumalai and all the labels in Vatteluttu characters beneath the magnificent rows of Jaina images on the rock were directly read from the stone in order to facilitate publication at some future date.

10. To go back to the Brāhmī inscriptions: careful readings directly from the stone and from the estampages were prepared on the spot of almost all such records as had been hitherto collected by the department and a few fresh ones were also discovered on the Siddharmalai cave at Mēttuppatti. A *facsimile* plate of these fresh inscriptions and of others not already published, is appended hereto. Mr. Ramaprasad Chanda is shortly going to publish a monograph on these inscriptions which is expected to throw some fresh light on these hitherto obscure documents.

11. I returned to headquarters from this short southern trip on 25th September 1917, and started again on 5th October 1917 for Berhampur at the request of Mr. T. C. Rath, B.A., a very earnest scholar much interested in the Epigraphy of the Uriya country. Mr. Krishnama Achari also accompanied me and we together visited all the places of the Ganjām district noted in the printed programme together with some others mentioned by Mr. Rath; but, to our great disappointment we found that this tour yielded no interesting results except certain indications as to the spread of influence of the Telugu kings of the Gaṅga line of Mukhalingam far into the interior of the Uriya country almost as far as Rambha on the outskirts of Orissa. Mr. Rath, however, secured for us five sets of valuable copper-plates, four of which belong to the Bhañja line of Uriya kings and one to Indravarman of the Gaṅga dynasty of the 9th century A.D.

On returning to Bezwada from Berhampur I again examined with Mr. Krishnama Achari the antiquities of the place and discovered close on the south side of the Kanaka-Durgā temple a rock with sculptures of about the 17th century with labels indicating the names of gods and goddesses cut below them. Most of the figures are forms of Durgā, the very popular deity of Bezwada at present. A *facsimile* plate of these figures also is published with a view to give an idea of what fantastic forms the goddess Durgā was capable of assuming according to the *Mantrasūtra*. Many rock-cut caves on this same side of the Indrakīla hill point to their Chālukyan origin by the writings in distinct Chālukyan characters which they bear here and there. At one such cave called Gōvinda-Bāvāji-*matha* was discovered a record of the early years of the 9th century A.D. which confirms the remarks made by me already about the antiquity of Bezwada in paragraph 77, page 149, of the Annual Report for 1916. I returned to headquarters on 30th October 1917.

12. Mr. Krishnama Achari before proceeding to Mahēndragiri with Mr. G. Venkoba Rao—vide paragraph 7 above—to examine the inscriptions there, visited Pedana near Masulipatam and copied an Arabic inscription kindly read for me by Mr. Yazdani of His Highness the Nizam's Government in whose opinion the record is not of any epigraphical or historical importance. After returning from Mahēndragiri he copied some more inscriptions at West Vipparru, Ghaṅṅasāla and Masulipatam securing also a set of copper-plates of a local chief who was probably a Reddi subordinate. His further tour for the villagewar survey of the Tenali taluk was suddenly stopped on account of his ill-health and he went on leave from camp on 4th December 1917.

THE YEAR'S WORK.

13. The *Annual Report* for 1916-17 was submitted to Government on 20th July 1917 and the tours described above commenced on the 3rd July 1917 and extended over a period of nearly seven months, during which period 490 villages were visited and as many as 687 inscriptions were collected. One hundred and eighty-nine inscriptions copied in the last touring season from sixteen villages in the Tanjore, Trichinopoly and South Arcot districts and a village in the French Settlements, Pondicherry, but not included in the report for 1917 have also been examined. The total number of the inscriptions included in Appendices B and C thus comes to 876,

the highest number on record. Tentative transcripts of all these inscriptions have been prepared and index tickets have been drawn up for the listed collection of last year.

14. Appendix A contains a list of twenty-two copper-plate inscriptions examined during the year. In addition to the few already acknowledged I have to express my thanks to M.R.Ry. J. Ramayya Pantulu, M.R.Ry. M. Kalidasu and Professor V. Rangacharya for six sets of copper-plates secured by them for my examination.

15. A single copper-plate with two written sides in modern Tamil characters has been sent for examination by the Superintendent, Government Museum. It is a forgery similar in contents to the one described on page 11 of the *Annual Report* for 1910. The *Añju-pañchālattār*, i.e., the five sects of the artisan class, viz., blacksmiths, carpenters, workers in brass and copper, masons and gold and silversmiths, constructed a bronze car for the goddess Kāmākshi Ammaḷ of Conjeeveram and in the course of taking it round in procession the car was obstructed by some vicious magical influence by a member of the weaver class. A certain Vegalitōṭṭiyaṅ Marudaśiṅganāyakkaṅ of Kochchi-Malayālam came to the rescue and detecting the persons who had obstructed the running of the car offered them up in sacrifice to the evil spirits whom they had invoked. In return for this service he was granted in the presence of Appurāja Kaśirāja and others a fee of rupee 1 per head on the artisan community and an annual income in grain.

16. An interesting fact which is recorded in the copper-plate inscription (No. 2 of Appendix A) is that prior to the claim of the Srī-Vāishnava Brahman the image of Hanumanta in the village was worshipped by a shepherd (*kuruba*) called Madale Horaka. The Brahman reconsecrated the image according to the *Pāncharātra* ritual and took possession of all the property belonging to the temple. Among the other copper-plates examined during the year under review are some (Nos. 19 and 21) which are evident forgeries, and appear to have come into existence under circumstances similar to those of the copper-plates from the Madaksira and Dharmavaram taluks mentioned in the *Annual Report* for 1917.

17. Two sets of copper-plates noticed already in the previous Annual Reports (viz., No. 11 of 1914-15 and No. 12 of 1916-17) have been acquired for the Madras Museum and deposited there.

18. Of the miscellaneous work done at the request of the outside public I have only to mention a short note on the work accomplished by this office in Epigraphy in this Presidency since its inception, and furnished to His Excellency the Governor of French Settlements, Pondicherry. Another note on the worship of *Sati* in Southern India was also sent to the Director-General of Archæology for the information of the Hon'ble Mr. Walsh (Member of the Board of Revenue in Behar and Orissa) for a paper to be written by him on that subject. A palm-leaf Sanskrit manuscript in Telugu characters was read for Dr. Sukthankar, Assistant Archæological Superintendent, Western Circle, which deals mostly with *stōtras* like *Lalitāsahasranāma*, *Navaratna-mālikā*, *Bagalāstavarāja*, etc., and some curious *mantras* like *Śarabhasālva-mantra*, *Pañchamukhi-Hanumatkavacha-mantra*, *Bagalāmukhī-Brahmāstra-mantra* and *Bagalā-mālā-mantra*, etc. Mr. Narasimha Rao, a vakil of Tenali, sent me a few palm leaves impressed with stamps ("annaḥ four" on the right side and "treasury" on the left back of the palm leaf) which I transcribed and translated for him. The contents reveal a hopelessly forged tradition expressed in a most confused style regarding the acquisition of a gold image of Viṭṭhala by Rāghavēndrasvāmi, one of the pontiffs of the Dvaita school of Mādhvas.

CONSERVATION.

19. As regards conservation I have to mention only the two temples noted below:—

(1) The temple of Puṇyanāthēśvara at Tiruvadavāyil in the Nannilam taluk of the Tanjore district contains many inscriptions and is epigraphically important. One of these records contains the eleven verses in Tamil of the *Dēvāram* hymns of the Saiva saint Tirujñānaśambandar cut on stone. Printed editions of the *Lēvāram* do not make mention of this temple nor do these verses find a place in them. This is the first

PLATE II.

CARVINGS IN RELIEF ON THE HILL-SIDE NEAR THE KANAKA-DURGA TEMPLE AT BEZWADA.



Chantamani-Durga.



Varahi.



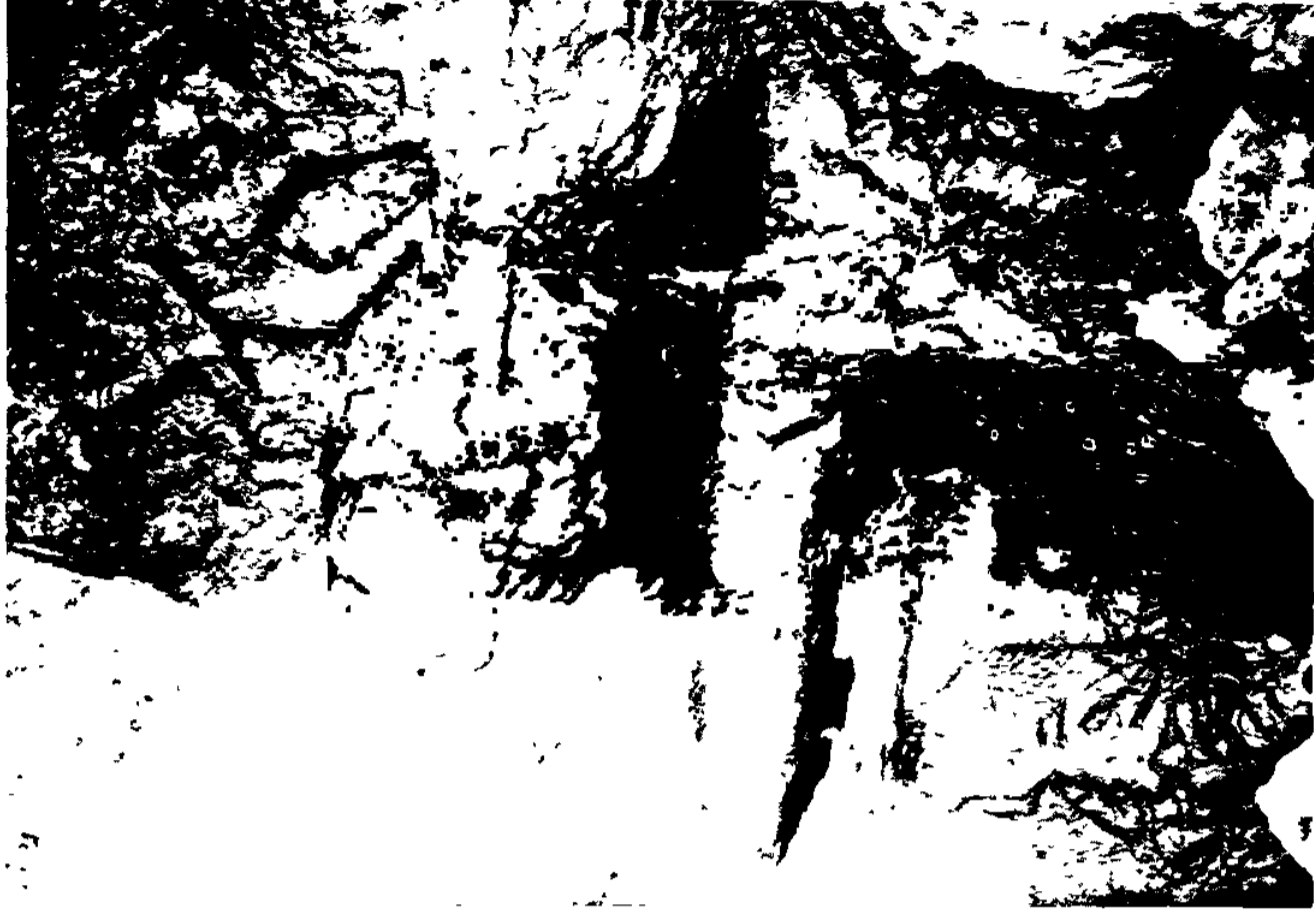
Matangysvari and Prathama-Durga.



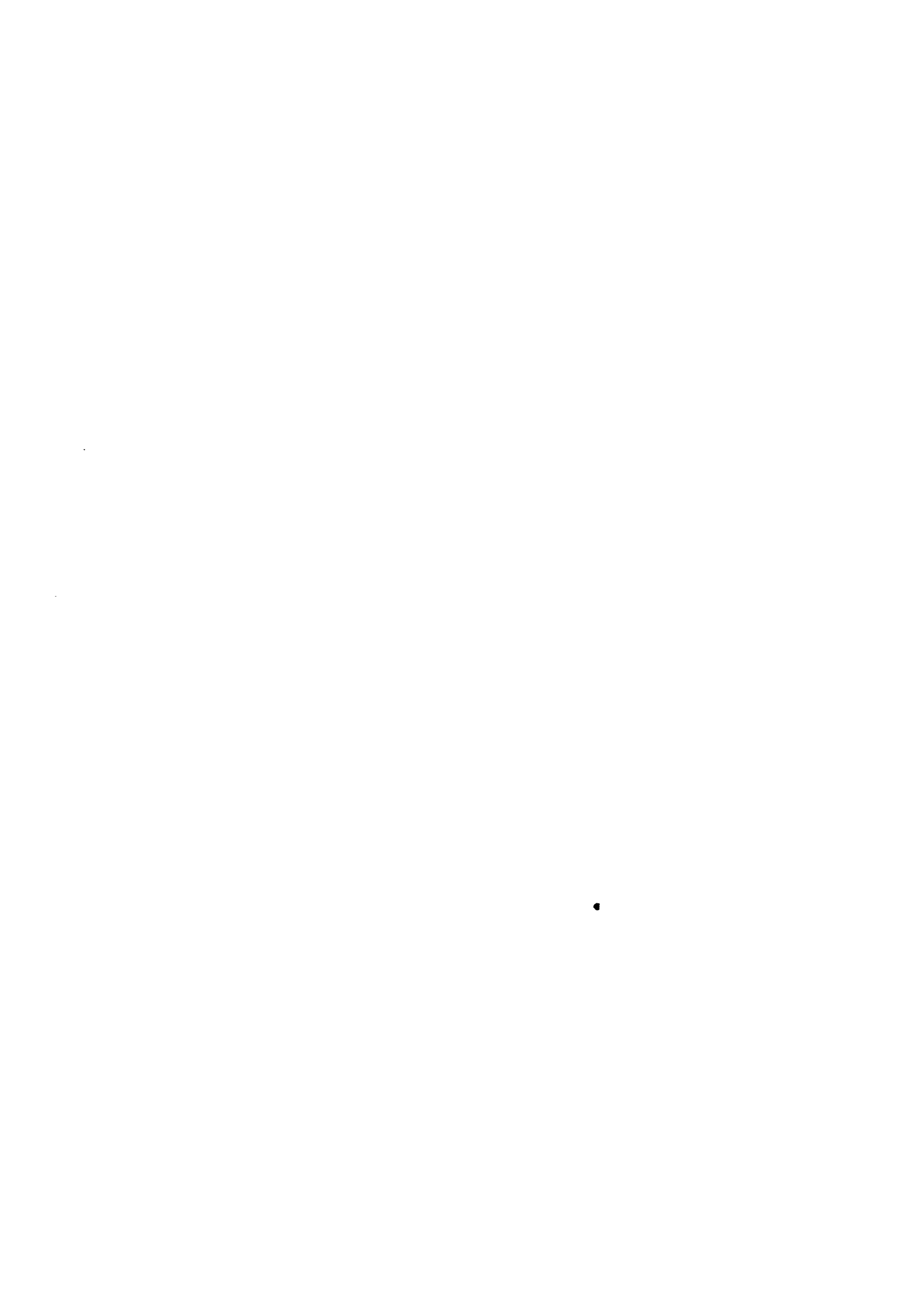
*Sumbhasmamardini-Durga and
Chamundesvari.*



Raudra-Mahakali.



Some faint carvings.



instance in which the *Dēvāram* verses are found engraved on the walls of a temple. The temple whose existence was brought to my notice by Mr. Jagadisvara Ayyar, Manager, office of the Archæological Superintendent, is very much neglected and richly deserves the subvention of Government.

(2) The temple of Brahmēsvara at Brahmādēsam, one mile south-west of Mandagappattu in the Villupuram taluk of the South Arcot district, is also epigraphically important. The central shrine is covered all round with Chōla records of the first quarter of the eleventh century A.D. Many other inscriptions were found buried below the earth and could not be copied for want of time and convenience. The temple deserves early conservation.

20. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1917-18 :—

				<i>Expenditure.</i>		
				RS.	A.	P.
Assistant Archæological Superintendent	..	..	..	6,000	0	0
Establishment	..	..	..	9,059	7	5
Temporary establishment	..	..	..	94	3	1
Assistant Superintendent's travelling	..	..	..	717	13	0
Establishment travelling	..	..	..	1,906	6	6
Contingencies	..	..	..	4,261	12	8
Total ..				22,039	10	8

				<i>Receipts.</i>		
Sale of garden produce	..	..	..	5	12	8

21. Stone inscriptions copied at the following places are registered in Appendices B and C :—

- I. *Anantapur district.*—Twenty-three * villages in the Madakasira taluk and forty-nine † villages in the Hindupur taluk.
- II. *South Arcot.*—Panaiyavaram, Ennāyiram, Kaṇḍamaṅgalam, Vṛiddhāchalam, Kugaiyūr, Tiruvaraṅgam and Brahmādēsam.
- III. *Ganjam district.*—Athogodo, Pratāpūr, Pālūr, Phulta and Mahēndragiri.
- IV. *Kistna district.*—Bezuda, Pedana, Donḍapādu ‡, West Vipparru, Ghaṇṭasāla, Ghaṇṭasālapālem ‡, Dharmaghōṣṭam ‡, Ennammapādu ‡, Pennērammapādu ‡, Kōṭadibbalu ‡, and Masulipatam.
- V. *Kurnool district.*—Kolimigunḍla, Kōṭapādu, Perusōmula, Yerragudi, Hanumantagunḍam, B. Uppalūru, Kōvelakunṭla, Ākumalla, Ardaviḍu and Rēmata.
- VI. *Madura.*—Kalluppatti ‡, Tirupparaṅgunram and Mēṭṭupatti.
- VII. *Ramnad district.*—Lakshmipuram (Ramnad).
- VIII. *Tanjore district.*—Perumulai, Korukkai, Ambal, Kōyil Tirumālam, Tirukollambūdūr, Tirumakkōṭṭai, Kūhūr, Tukkāchchi, Tiruvidavāyal, Mādarvēlūr and Tiruvādi.
- IX. *Tinnevely district.*—Kaḷugumalai and Marugāltalai and sixteen § villages in Tenkāśi and Kaḍaiyanallūr *firkas* and three villages in Ālaṅgūlam *firka* of the Tenkāśi taluk.
- X. *Trichinopoly district.*—Tirumānūr ||, Tirumukkūdal, Sōmūr, Nayināmalai and Kaḍambarkōyil.
- XI. *Vizagapatam district.*—Rāmatirtham.
- XII. Pondicherry, French Settlements—Tiruvāṇḍārkōyil.

* Thirty-nine other villages were also examined but contained no inscriptions.

† Two hundred and sixty-six other villages were also examined but contained no inscriptions.

‡ Visited but contained no inscriptions.

§ Fifty-four other villages were also examined but contained no inscriptions.

|| Visited but contained no inscriptions.

Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1918-19.

Number.	Name of the village.	District.	Nature of the Archæological remains or the work proposed to be done.
<i>A.—Places reported to contain inscriptions by the Archæological Superintendent or other officers.</i>			
1	Ālattur	South Arcot	Reported to contain old temples with inscriptions.
2	Āvūr	North Arcot	Contains many inscriptions.
3	Ayyampālayam	Do.	Reported to contain inscriptions.
4	Bīradamaṅgalam	Salem	A stone with inscription.
5	Chittoor	Chittoor	Rock inscription.
6	Chōḍavaram	Godavari	Reported to contain an inscription on a boulder on the bank of the river Godavari.
7	Conjeeveram	Chingleput	Many inscriptions not copied in previous years.
8	Dadapuram	South Arcot	Reported to contain inscriptions
9	Gaṇapāvaram	Kistna	Inscriptions in the Govarṇēśvarasvāmin temple.
10	Ilavampatti	Salem	Reported to contain inscriptions.
11	Kalavai	North Arcot	Inscriptions on a sluice and in a mosque.
12	Kattuvappallaipatti	Salem	Stone in a field containing inscriptions.
13	Kiliyaṅūr	South Arcot	Reported to contain old temples with inscriptions.
14	Lōkanahalli	Coimbatore	To copy certain Kanarese inscriptions reported by L. A. Cammiade, Esq.
15	Maḍam	North Arcot	Temple containing inscriptions.
16	Maḍura	Maḍura	Temple with inscriptions.
17	Mahābalipuram	Chingleput	To copy a newly discovered inscription.
18	Mailavaram	Guntur	Reported to contain inscriptions.
19	Marakaṇam	South Arcot	Reported to contain old temples with inscriptions.
20	Munnūr	Do.	Do. do
21	Nēlakōṭa Āva near (Pōlavaram).	Godavari	"A Buddhist stupa" and inscriptions.
22	Niśāṅkadurga	Chittoor	Reported to contain inscriptions.
23	Oiaḡapuram	South Arcot	Reported to contain old temples with inscriptions.
24	Ponṇēri	Salem	Stone on the road side contains an inscription.
25	Puḷal	Chingleput	Reported to contain old inscriptions.
26	Śakkōḍi	Salem	Reported to contain inscriptions.
27	Salem	Do.	Old inscriptions on a boulder in a reservoir.
28	Śiṅgavaram	South Arcot	To copy fully a Pallava inscription by removing a wall.
29	Śiṅgaperumalkōyil	Chingleput	Rock-cut cave with inscriptions.
30	Śūṅampattu Villivakkam	Do.	Reported to contain old temple with inscriptions.
31	Taḍuvāyi	Guntur	Reported to contain inscriptions.
32	Tennēri	Chingleput	Reported to contain inscriptions in the irrigation tank.
33	Tirukandji	French territory (South Arcot).	Reported by Mons. Dubreuil to contain inscriptions.
34	Tirumalpādi	North Arcot	Reported to contain inscriptions.
35	Tribhuvani	French territory (South Arcot).	Reported by Mons. Dubreuil to contain inscriptions.
36	Trichinopoly	Trichinopoly	To copy the Pallava Grantha inscriptions newly discovered.
37	Veligoṇḍa	Nellore	Reported to contain inscriptions.

B.—Places taken from Mr. Sewell's lists of antiquities or otherwise expected to contain inscriptions of historical value.

1	Āvajur	South Arcot	}
2	Āyal	North Arcot	
3	Bhadrachalam	Godavari	
4	Sembēḍu	South Arcot	
5	Vellūru	Do.	

C.—Detailed survey for inscriptions, talukwar.

Guntur district—Tenali taluk.
 Tinnevely district—Tenkasi taluk (Ālaṅḡalam firka).
 Tanjore district—Shiyali taluk.
 Bellary district—Harpanahalli taluk.

APPENDIX.
A.—List of copper-plates examined during the year 1917-18.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	The Superintendent, Government Museum, Madras.		.....	Śaka 431, Sarvabharin, Pirattasi 13.	Tamil	Returned to the owner.	..	The date is wrong. But Kali 4631 curiously enough corresponds to the cyclo year Sarvadhari. This is evidently another forgery of the type of No. 1 of Appendix A to the Annual Report for 1909 and No. 6 of Appendix A to the Annual Report for 1910. See above part I, paragraph 15.
2	The Reddy of Sivaram, through the Tahsildar of Madakasira, Anantapur district.	..	.....	Śaka 1065, Rudhirōd-garin, Śrāvāṇa, <i>su. di.</i> vrathama, Monday.	Kanarese	Do.	..	Refers to the foundation of a village called Chandrasekharapura by Medakeri-Nayaka son of Mahanayaka Kamagegi Karturi Bara-manna-Nayaka, on which occasion the right of worship in the temple of Hanumanta at Chitrapuri was claimed by a certain Raṅga-charya, the priest of the Pombolala-Gopālas-vamin temple, which the Nayaka granted. Similar to No. 12 of Appendix A to the Annual Report for 1906. The inscription is evidently a forgery. The name of the village granted is not clear, three to four lines at this place being written on erasure. See below Part II, paragraph 7.
3	M. B. E. J. Ramayya Pantulu Garu, Retired Deputy Collector, Madras.	Western Chalukya.	Vinayāditya - Satyaśraya Narendradēva.	Śaka 512, Sadbarapa, Maghu, <i>su. di.</i> trayōdaśi, Monday.	Sanskrit (Nagari)	Will be acquired for the Museum.	.	Incomplete. Registers the gift of the village Kunnaduru on the bank of the Tungabhadra by the king on the occasion of the installation of his two sons Agastisvara Chōda and Sbanukha-Chōda as yuvarajas. The village was divided into four shares two of which were given to the gods Agastysvara at Mandhara and Kumarasvamin at Tamrapura. The third was given to his own purōhit and the fourth to the worshippers, servants, &c., of the two temples.
4	M. B. E. M. Kalidasu Garu, High Court Vakil, Guntur.	Telugu-Chōda.	Sambhu-Chōdadēva of the Kuśa family, residing at Nellohapura.	50th year ..	Do.	Returned to the owner.	..	These are the missing third and fourth plates of No. 24 of Appendix A, to the Annual Report for 1917 with which the grant is complete. Registers the grant, with all the incomes, of the village Marripundi surnamed Raghunathapuram situated in the Valanadu division of the Konḍavidu-Ima to the great scholar and astronomer Sarva-Bhatṭa, who belonged to the Yaska-gotra and Apastamba-sūtra and was a Yajurvedin. He was the son of Kōṇḍu-Bhatṭa and grandson of Sarva-Bhatṭa and was a resident of the village Penumpneli as also a devotee of the god Gōharanadēva. The gift was made on the representation of the king's minister Ramarāja.
5	Do.	Vijayanagara.	Sadasiva-Maharaya	Śaka 1478, Nala, Śrāvāṇa, <i>sa. di.</i> ashtami, jayanti, Thursday.	Do.	Do.	..	

A.—List of copper-plates examined during the year 1917-18—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
6	M. R. Iy. Iarini Charan Rath, B. A., District Munsif, Aska, Ganjam district.	Bhanja ..	Nētrībhanjadēva alias Kal- yānakalāśa.	..	Sanskrit (Nāgarī).	Returned to the owner.	..	Registers the tax-free gift of the village Arātaha in the Vāsudēva-khaṇḍa-vishaya by the king to some Brāhmanas some of whom were of the Vājasaneyī-charapa and Kanva-sakhā while the others were of the Vata-gōtra. The king was the son of Banabhanjadēva, the grandson of Sātrubhanjadēva and the great-grandson of Śīlabhanjadēva. States that the king granted, tax-free, the village Mula-Māchhāda in the Māchhāda-khaṇḍa-vishaya to a Brahman named Bha- [ṭṭa]-Purandara, son of Dēvaḍaśarman and grandson of Harīśārman of the Vājasaneyī-charapa and the Raṅhita-gōtra. The king was the son of Śīlabhanjadēva, grandson of Dīghbanjadēva and the great-grandson of Banabhanjadēva.
7	Do.	Do.	Maharāja Vidyādhanabhanja- dēva alias Avāyākalāśa.	..	Do.	Do.	..	Records the tax-free gift of the village Māch- chhāda in the Māchhāda-khaṇḍa-vishaya by the king to Bha[ṭṭa] Būdāda, the son of Kēśava and the grandson of Charamvasvāmin of the Vājasaneyī-charapa and of the Vata-gōtra. The king's ancestry is the same as in No. 6 above.
8	Do.	Do.	Nētrībhanjadēva Kalyānakalāśa.	..	Do.	Do.	..	Registers the grant of some land in the village Amērasīngā of the Jalānvōra-vishaya by the king to Svāmīśarman, son of Bhaṭṭa-putra, of the Vājasāna (i.e., Vājasaneyī)-charapa, Kanva (i.e., Kanva)-sakhā and Jatukarna-gōtra. The king is said to have been the lord of Kalāṅga; and Svētukadhishāna is mentioned.
9	Do.	[Eastern Gāṅga].	Maharāja Śrī-Indravarmadēva	..	Do.	Do.	..	Records the grant of the village Komyāna in the Vōḍa-vishaya with all its income to the Dīkshita Jagadharasārman, of the village Paḍhuvāpādhaka in the Koṅṭaravēṅga-vishaya. It is donee belonged to the Bharad- vāja-gōtra and Mādhvānīya-sakhā and was a student of the Yajur-veda. He was well-versed in the Śrauta and Smārta rituals and was strong in astronomy (jyōtīśāstra). The grant was made on the uchchayana- ēkādaśī day in the bright half of the Kārtika month when Vishnu is believed to wake up from his four-months' sleep.
10	Do.	Bhañju ..	Yasabhanjadēva, ruling over the [Kha]ñjalidēsa.	[3]rd year Kārtika, śu. di. ēkādaśī.	Do.	Do.	..	

A.—List of copper-plates examined during the year 1917-18—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
11	M.R.Ry. V. Ranganaharya Avargal, M.A., Presidency College, Madras.	Eastern Chalukya.	Jayasimhavarjha-Maharaja (i.e., Jaysimha I).	Kartika, Purnamasya, Vishuvadina.	Sanskrit in Telugu.	Returned to the owner.		States that the king granted the village Kombaru lying one gavyata to the south of the village Vlenjuru in the Kantharuvati-vishaya, to a scholar in the Vedas and the Sastras named Somasarman, who was the son of Svamisarman and grandson of Devasarman. The last was a Taittiriya Brahman-charin of the Gargya-gotra and a master of the four Sastras.
12	Sri Raja Sahib of Mandasa, Ganjam district.	Eastern Ganga.	Anantavarmadēva	Śaka (navasataka-saritarasa) 9[76] 16th year.	Sanskrit mixed with Telugu characters (Nagari, Telugu and Grantha).	Do.		Registers the gift of the village Madhipatharakhandā [in] the Mahendra-bhōṣa to a certain Ujanaka by Rānaka Sri-Dharmakhedī, son of Mahamaṇḍalēśvara Rānaka Sri-Bharmakhedī of the Kadamba (i.e., Kadamba) family, the lord of five vishayas (pañchavishayādhipati). The order of gift is addressed to the officials and people of the Pānchapatra-vishaya. Registers the gift of the village Madhipatharakhandā [in] the Mahendra-bhōṣa to a certain Ujanaka by Rānaka Sri-Dharmakhedī, son of Mahamaṇḍalēśvara Rānaka Sri-Bharmakhedī of the Kadamba (i.e., Kadamba) family, the lord of five vishayas (pañchavishayādhipati). The order of gift is addressed to the officials and people of the Pānchapatra-vishaya. Registers the gift of the village Madhipatharakhandā [in] the Mahendra-bhōṣa to a certain Ujanaka by Rānaka Sri-Dharmakhedī, son of Mahamaṇḍalēśvara Rānaka Sri-Bharmakhedī of the Kadamba (i.e., Kadamba) family, the lord of five vishayas (pañchavishayādhipati). The order of gift is addressed to the officials and people of the Pānchapatra-vishaya.
13	Do.	Do.	Rajendravarmadēva, son of Anantavarmadēva.	34th year of the Gaṅga rule.	Sanskrit in Telugu.	Do.		The plates are so very faintly engraved in characters of about the 9th century that it is almost impossible to read them. Register the grant of the village Tāmvaddi in [Sala]-vishaya. The donee's name is not clear. The grant was issued from Kalīnganagara. Records the gift of a land growing 1,000 areca-nut trees, another land sowable with 50 khandikas of paddy-seed and a house-site in the village Attili in the Attali-vishaya, to the songstress Chalkavā who was the daughter of Mallapa, the son of Thandaka who was no less than an apsaras in beauty. Much mutilated and incomplete. One or two plates missing. The order of the gift made to a Brahman (name lost) of the Bhāradvaja-gōtra is addressed to the officials of the Vajranāda (i.e., Velanāda)-vishaya. Registers the grant by the king of the village Kavulapāṭi, surnaming it Unjīśapuram, to a number of Brahmans as an agrahara. It also records the names of a dozen other villages similarly granted by him to Brahmans. The king's capital is mentioned to be Sravavaram.
14	The Andhra Sahitya Parishat-Patrika office, Madras	Eastern Chalukya.	Sarvalōkēśvara Vishnuvaradhana-Maharaja alias Chalukya-Bhūta (I).	Śaka 814 manuvasu, Meshā, Chaitra, śaśi, dvitīya, Monday, Maitra, Mithuna.	Do	Do.		The grant was issued from Kalīnganagara. Records the gift of a land growing 1,000 areca-nut trees, another land sowable with 50 khandikas of paddy-seed and a house-site in the village Attili in the Attali-vishaya, to the songstress Chalkavā who was the daughter of Mallapa, the son of Thandaka who was no less than an apsaras in beauty. Much mutilated and incomplete. One or two plates missing. The order of the gift made to a Brahman (name lost) of the Bhāradvaja-gōtra is addressed to the officials of the Vajranāda (i.e., Velanāda)-vishaya. Registers the grant by the king of the village Kavulapāṭi, surnaming it Unjīśapuram, to a number of Brahmans as an agrahara. It also records the names of a dozen other villages similarly granted by him to Brahmans. The king's capital is mentioned to be Sravavaram.
15	Do.	Do.	Sarvalōkēśvara Vishnuvaradhana-Maharaja. <i>Satkhimman</i>	..	Do.	Do.		Much mutilated and incomplete. One or two plates missing. The order of the gift made to a Brahman (name lost) of the Bhāradvaja-gōtra is addressed to the officials of the Vajranāda (i.e., Velanāda)-vishaya. Registers the grant by the king of the village Kavulapāṭi, surnaming it Unjīśapuram, to a number of Brahmans as an agrahara. It also records the names of a dozen other villages similarly granted by him to Brahmans. The king's capital is mentioned to be Sravavaram.
16	The Deputy Tahsildar of Pentapadu, Tanuku taluk, Kistna district.	..	Udīrāja of the Solar race and the Harita gōtra.	Śaka 1304, Dundubhi, Magha, śuśi, śasami, Thursday.	Do.	Do.		Registers the grant by the king of the village Kavulapāṭi, surnaming it Unjīśapuram, to a number of Brahmans as an agrahara. It also records the names of a dozen other villages similarly granted by him to Brahmans. The king's capital is mentioned to be Sravavaram.
17	M.R.Ry. Venkatarēddi, son of Nallapareddi, Buohepalli, Hindupur taluk, Anantapur district.	Vijayanagara.	Vīrapratāpa Rāmarāja Venkapatirayalēva-Naharaya.	Śaka 1556, Srimukha, Chaitra, śuśi, pauchami.	Telugu	Do.		This is a sale-deed executed by three individuals of the village Pōtulapuri to two other individuals waiving permanently the right of collecting certain taxes payable to them, for the consideration of 50 ghatī-varahalu received as the commutation amount.

A.—List of copper-plates examined during the year 1917-18—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
18	M. R. Ry. Rama Rao, Contractor, Lepakshi (same taluk and district).	....	....	Śaka 1602 Durmata, Vaiśakha, su. 7i tṛitiya.	Telugu	Returned to the owner.	..	States that, while Liṅgōji-Paṇḍita was governing the Karnāṭaka Kingdom from Penugonda-ṣaṭṭana as a subordinate of Akhaṇṇa-Paṇḍita, the younger brother of Madanna-Paṇḍita, who was the best of Brahmans and the chief officer of the king of Bhagnagar, Naṅjappa of the Kamakayana-Viśvāmītra-gōtra, Āśvalayana-sūtra and Kik-sakha who was the sthala-karṇam of Lepākshi in the Roddhanāṭi-sthala in Penugonda-rājya gave some land in that village to Kumarayya of the Bharadvaja-gōtra, Apastamba-sūtra and Yajus-sakha, who was the arādhya at Lepākshi. It registers also the gift of rates on pack-bullocks, shops, looms and marriages to the same Kumarayya by the samayins of Ayyavali, etc., the Vaiśyas of the 102 gōtras, the representatives of mathas the Yajamanas of the Lepākshi-sthala, etc., assembled in the temple maṇḍapa of that place for daily offerings and lamps to the god Naṅjundēśvara.
19	The Village Munsiff of Somaghatta, (Hindupur taluk, Anantapur district).	....	....	Śaka 1415. Bahudhanya (wrong), Kārtika, su. 4i. Paurṇimā, Wednesday.	Do.	Do.	..	States that a certain Pedda Ahōbalarēḍi who was a divan under Mahāmaṇḍalēśvara Kṛishṇadēvarāya who was ruling at Penugonda built a temple to Ahōbala Madhugiri-Lakshmi Nṛsiṃhasvamin at Somaghatta in accordance with the direction given to him by the deity at Ahōbalam in a dream. Registers the gift of the village Kinirāḷipalle in the Gōraṅḷa-samutu by the king for offerings and some gold for lamps to the god and of certain contributions by the karṇam of Somaghatta.
20	The Sbrotriyamdar of Yajnasētipalli (Hindupur taluk, Anantapur district).	Vijayanagara.	....	..	Sanekṛit in Nāgarī.	Do.	..	The record is incomplete, only the first 3 plates of the set remaining. It stops with the partial description of the qualities of king Śīraṅga, the son of Pedda Venkatepati who was the second son of Śīraṅga, the son of the great Rāmārāja who was the minister of Śaśāsiva. See the genealogical table, Epigraphia Indica Vol. III, page 288. The king is stated to have been crowned by Tamayārya.

A.-List of copper-plates examined during the year 1917-18—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
21	The Tahaldar of Madakasira (same taluk and district).	....	Maharaja Bukkaraya ..	Śaka 1305. Prabhava, Phalguna.	Kanarese and Nagari	Returned to the owner.	..	The Śaka date falls into the reign of Virupaksha I predecessor of Bukka II. Registers in detail the incomes that the guarding officers (kavulu-doregala) of Madakasirya were to get from the several classes of people, residing in the village. Also specifies the incomes that the ayagaras (i.e., the village servants) of certain villages were to get since the tank at Harive was repaired. Registers the grant of land at Karaippaṭṭi, hamlet of Paṇamvaḍam made by the king for certain services and charities to be conducted at the time of the festivals of the god Bala-Subrahmanya on the Paṇani-hill on the bank of the Shanmukhanadi in the Vaigavūr-nāḍu. The grant was executed in favour of Subrahmanya-Uḍaiyar, son of Pulittolu Mallikarjuna-Uḍaiyar, residing at the Paṇani-kshōtra. A certain Dabir Veṅkaṭarayar was given land and entrusted with the charity. The coin Rajagopali is mentioned.
22	The District Judge, Madura ..	....	Raya Vijaya-kaghunatha Tondaimanar, ruling over the Madurai-nāḍu.	Śaka 1687, Kali 4866, Parthiva, 4. Tai, Friday, śv. di. pañchami, Uttara (Uttara- Phalguni), Anṛitayoga, Balavā-ka- rana.	Tamil	Do.	..	

B.—Stone inscriptions copied in 1917 (continued from last Annual Report).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
189	On the north wall of the central shrine, in the Agastyaśvara temple at Tirumukkudal. (Karur taluk, Trichinopoly district).	....	....	25th year ..	Tamil	Records a sale of land as a tax-free dōvadāna by the residents of Ijanagar, a village in Adaiyūr-nādu a subdivision of Kēra[ntak]antaka-valanādu to the temple of Madurāntaka-īśvaramuḍaiyār at Nāgarām Madurāntakapuram in the same nādu. The vendors agreed to pay the taxes on the land.
190	On the same wall .. ..	....	....	....	Do. ..	Beginning and end lost. Seems to register a sale of land. Mentions Kshatriyaśikhamaṇi-chaturvedimaṅgalam and the channel Matrū-vaykkāl.
191	Do. .. ..	....	....	25th year ..	Do. ..	Built in in the middle. Registers a sale of land by the merchants (nagarattōm) of Sāttanūr, a village in Taṭṭaigala-nādu which was a subdivision of Kēra[ntak]antaka-valanādu, to the temple of Madurāntaka-īśvaramuḍaiyār at Madurāntakapuram in the same nādu.
192	Do. .. ..	....	....	....	Do. ..	Beginning lost. Seems to record that the assembly of Kshatriyaśikhamaṇi-chaturvedimaṅgalam agreed to pay the taxes on certain lands sold by them to the same temple from the interest on the money received by them.
193	On the west wall of the same shrine.	....	....	25th year ..	Do. ..	Incomplete. Records that, in accordance with the order of Naḍuvirukkum Paśalai Kṛishna Bhaṭṭar who settled the district (nādu kōṭu seygiṛa), the merchants (nagarattōm) of Madurāntakapuram in Taṭṭaigala-nādu, which was a subdivision of Kēra[ntak]antaka-īśvaramuḍaiyār, apportioned the tax-free dōvadāna lands of the temple of Madurāntaka-īśvaramuḍaiyār which were situated in Kshatriśikhamaṇi-chaturvedimaṅgalam, Sāttanūr, and Ijanagar in Adaiyūr-nādu, for offerings, lamps, sribali and other services in the shrines of Śrīkaraṇavīṇka and Umāparameśvārī.
194	On the same wall	Chōla ..	Parakēsarivarman [alias] Uḍaiyār śri-Rajendra-Chōlatēva I.	16 + 22nd (ki) year.	Do. ..	Incomplete. Records a sale of land to the temple of Madurāntaka-īśvarattu-Mahādēva at Madurāntakapuram by the great assembly of Kshatriyaśikhamaṇi-chaturvedimaṅgalam, a brahmadēya in Taṭṭaigala-nādu, a subdivision of Kēra[ntak]antaka-valanādu. The fragment below it seems to register a gift of land to a private individual who was found on examination fit by the odier (adhikarin) Iru-madiśōla-Mūvūndavēḷar to have performed the consecration ceremony of the god Madurāntaka-īśvaramuḍaiyār properly.
195	Do. .. ..	....	....	27th year ..	Do. ..	End lost. Gift of gold for a lamp.
196	On the south wall of the same shrine.	Chōla ..	Parakēsarivarman alias Rajendra-Chōlatēva.	3rd ..	Do ..	End lost. Gift of gold for a lamp. Built in at the end. Seems to register a grant of 25 vēli of land, by Rajarajadēva who was pleased to take his seat in [Rajā]śraya, made at the instance of Dāmō[darabha]ṭṭar of Kadakāṅguḍi who was the madhyasta (nāduvirukkum), to the temple of Mahadēva at Tirumukkudal in Taṭṭaiy-nādu, a subdivision of Kēra[ntak]antaka-valanādu.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
✓197	On the north and west walls of the Añjalakahi Ammañ shrine in the same temple.	Koñgu-Paṇḍya.	Rajakēsarivarman alias Tribhuvana-chakravartin Vira-Paṇḍyadeva.	15th year ..	Tamil ..	Registers a gift of money by the Sivanpaḍavar (fishermen) community residing in the naḍus on the two banks (of the river) for offerings and festivals to the temple of Añḍaiya-Nayanar at Tirumukkūdal in Taṭṭaiyūr-naḍu.
✓198	On the south wall of the central shrine in the Sōmēsvaramuṇḍaiyar temple at SOMUR (same taluk, and district).	Chōla	Rajarsia-Rajakēsarivarman (Rajaraja I).	21st ..	Do. ..	Registers gift of land for offerings and other expenses on the ayana-Sarhkrāmapa days to the temple of Mahādēva, by a native of Dēvanappalli in Taṭṭaigala-naḍu, a subdivision of Kēra[la]-ntaka-vaḷaṇaḍu.
199	On the same wall ..	Do.	Do.	17th ..	Do. ..	Records the gift of a gold diadem to the temple of Tirunombalur-Paramēsvara at Dēvanappalli in Taṭṭaigala-naḍu, a subdivision of Kēraḷantaka-vaḷaṇaḍu. It was caused to be made out of the fines collected from the defaulting temple servants, by the survey officer (ulagalavitta) Tiruvadiḡal Sattan who inquired into the expenses of the temple.
200	On the east wall of the same shrine.	....	....	Kilaka, Tai, 16 ..	Do. ..	Gift of land by a private individual to the temple of Tirunombu-Avuḍaiya-Nayinar at Dēvanappalli.
201	On the same wall ..	Chōla	Rajarajakēsarivarman alias Rajarajadeva I.	21st year ..	Do. ..	Registers a gift of land by purchase for offerings to the temple of Tirunombalur-Mahādēva.
202	Do. ..	Do.	Do.	Do. ..	Do. ..	Gift of gold for a day-lamp to the temple of Tirunombalur-Paramēsvara, by a lady of Dēvanappalli in Kēraḷantaka-vaḷaṇaḍu.
203	Do. ..	..	....	Kilaka, Tai, 15 ..	Do. ..	Registers the sale of a temple land, by the residents of Dēvanappalli in Taṭṭaiya-naḍu, a subdivision of Kēraḷantaka-vaḷaṇaḍu who are stated to have renewed the temple and revived worship.
204	On the west wall of the maṇḍapa in front of the same shrine.	..	....	....	Do. ..	Records that a certain Nirtalaivayan Tenupikamañ Eḷuvaiñ alias Dēvanappalli-Ariyan caused to be made the images of the dvārapālakas in the temple of Tirunombalur-Ayvar. The characters belong to the time of Rajaraja I.
205	On the south wall of the same maṇḍapa.	Chōla	Parakēsarivarman ..	84th year ..	Do. ..	Gift of gold for a perpetual lamp to the temple of Tirunombalur Mahādēva, by a native of Sīrūr in Mīy-Mūla-naḍu.
206	On the same wall ..	..	....	....	Do. ..	Gift of cows for two lamps to the same temple. These were added to those already belonging to the temple and the managers of the temple agreed to take care of them and burn the lamps.
207	Do. ..	..	....	....	Do. ..	Unfinished. Mentions the devadāna lands of the same temple.
✓208	Do. ..	Chōla	Parakēsarivarman ..	6th year ..	Do. ..	Gift of gold for a lamp to the same temple, by Pirantakan Puruṣōttamañ of <u>Danatoḡgatterinjē-kūkkōḷar</u> .
✓209	On the south side of the rock near the Varadarajasvāmin temple on the hill at <u>Nayinamalai</u> (Namakkal taluk same district).	..	....	Prajōtpatti, Vaisāsi, 26.	Do: ..	Much damaged. Mentions Ramachandra-Nayakkar-Ayyaṇ. Seems to record the privileges of the Pañḍhalapatārgal.
✓210	On the north and west walls of the Svayambhunathasvāmin temple at <u>Perumulei</u> (Mayavaram taluk, Tanjore district).	Vijaya-nagara.	Virapratāpa Vira-Krishnade[varaya]	Śaka 1439, Śvāra, Pushya, śu. di. Paurṇimā.	Do. ..	Built in at the beginning. Records the remission of taxes in favour of a number of temples and mentions the conquests of Krishnaraya as in No. 611 of 1906.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
211	On the south wall of the same temple.	..	....	....	Tamil ..	States that this temple (tirumalai) was built by Ediriliśōlar alias Pallavarayar, the headman of Ukka.
212	On the same wall	Chōla	Tribhuvanachakravartin Rajarajadeva ..	3rd year	Do: ..	Records gift of 1500 kaṣu by the wife and the daughter of Tirunāṭṭapperuṭṭai, the headman of Kōḍal in Tondai-maṇḍalam for offerings to the image of Dakṣiṇamūrti set up by them in the temple of Mūlāitta-Nayanār at Perumūlai which was a brahmadēya in Viḷai-nāḍu, a subdivision of Jayāṅgōṇḍaśōla-vaḷanāḍu.
213	Do.	Do.	Tribhuvanachakravartin Tribhuvanaviradeva.	37th year and 129th day.	Do. ..	Gift of 500 kaṣu by the wife of the chief mentioned in No. 212 above for a lamp to the temple of Mūlāittadevar.
214	Do.	Do.	Kulōttuṅga-Chōladeva	15th year and 175th day.	Do. ..	Fragments. Register a gift of land free of taxes to the temple of Vikramachōḷisvaranūḍaiyar at Perumūlai which was a brahmadēya of Viḷai-nāḍu in Jayāṅgōṇḍaśōla-vaḷanāḍu.
215	On the west wall of the maṇḍapa in front of the central shrine in the Virāṭṭēvara temple at Korukkai (same taluk and district).	..	....	....	Do. ..	Beginning built in. Gives a list of lands probably belonging to the temple and mentions Rajanarayana-chaturvēdi-maṅgalam in Virudarājabhayāṅkara-vaḷanāḍu.
216	On the south wall of the same maṇḍapa.	Vijayanagara.	Virapratāpa Dēvarāya-Mahārāya	Saunya, Kārttigai, 15.	Do. ..	Built in at the beginning. Seems to refer to a settlement between the Valaṅgai 98 and the Iḍaṅgai 98 east-s regarding the heavy and illegal rates of taxes payable by them.
217	On the same wall	Do.	Vira-Bukkarāya, son of Vira-Arirāya (i.e., Harihara II).	Śaka 1327, Parthiva, Mīna, su. di. aṣṭami, Friday, Mṛigaśrīsha.	Do. ..	Records the sale of (the village of) Kulōttuṅgaśōlan-Karupṭur to Tiruvambalamūḍaiyar, Tōṇḍaimāṅar by Sellappillai alias Sembiyai Kōṅar, the headman of Kiliṅjalor in Kurukkai-nāḍu, a subdivision of Vaḍagarai-Virudarājabhayāṅkara-vaḷanāḍu.
218	Do. .. ..	..	....	Parthiva, Paṅguṅi 10.	Do. ..	Registers the gift of the village mentioned in No. 217 above, for worship and repairs to the temple of Tiruvirāṭṭānamūḍaiya-Nayinār at Kurukkai by the same individual.
219	Do.	Chōla	Tribhuvanachakravartin Chōladeva, 'who was pleased to take Madurai (Madura). Iḷam ('eylon), Karuṭṭr and the crowned head of the Pāṇḍya.'	2[9]th year ..	Do. ..	Fragments. Record gift of paddy for meeting the expenses of maintaining the servants of Tiruppalliyarai, the construction of a cave (guhā) called Tirunāvukkarasu-tirukkuhai, for feeding the destitute apūrvins who visited it and the Mābēsvāras who attended the festival of Tiruvaigāsī-tirunāḷ at Kurukkai alias Vikramasōla-ohaturvēdimāṅgalam in Kurukkai-nāḍu, a subdivision of Virudarājabhayāṅkara-vaḷanāḍu. Refers to the recitation of tiruṭṭāpḍagam in the temple.
220	Do.	Do.	[Tribhuvana]chakravartin Rajarajadeva (III).	12th	Do. ..	Fragments. Register a gift of money for five lamps.
221	Do.	Do.	Tribhuvanachakravartin Ra[ra]jadeva (III).	[1]3th year, Kanni, ba. di. dvadaśi, Thursday, Svāti.	Do. ..	Registers a gift of money for a lamp to the temple of Tiruvirāṭṭānam at Kurukkai, by a native of Kavaṅṭr in Pāvāṅṭr-nāḍu, a subdivision of Uyyakkōṇḍar-vaḷanāḍu.
222	Do.	Do.	Tribhuvanachakravartin Rajadhira[ra]jadeva, 'who took Madura and Ceylon.'	13th year	Do. ..	Damaged. Seems to record a gift of land to the temple of Tiruvirāṭṭānam-Uḍaiyar at Kurukkai in Kurukkai-nāḍu, a subdivision of Virudarājabhayāṅkara-vaḷanāḍu.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
223	On the north wall of the same mandapa.	Chōla	Tribhuvanachakravartin Rajarajadēva	19th year	Tamil	Records the names of a number of temple servants obtained by purchase and free gift by the same temple during the reign of this king and that of Tribhuvanachakravartin Kulottunga-Chōladēva and Tribhuvanachakravartin Rajadhirajadēva. Mentions also Vagur alias Jayasinga-kulakala-chaturvedimangalam, Arrar alias Rajanarayana-chaturvedimangalam in Kurukkal-nadu a subdivision of Virudarajabhayankara-vaianadu and Vilainagar alias Nidavindola-chaturvedimangalam in Vilainadu, a subdivision of Jayangonda [Sōla]-vaianadu.
224	On the same wall	Do.	Tribhuvanachakravartin Rajadhirajadēva.	[6]th year, Mithuna su. di. tṛitiya, Saturday, Pūnarvasu.	Do.	Registers a gift of land, free of taxes, for offerings and flowers, to the temple of Tiruvittānamudaiyar at Kurukkal alias Vikramasōla-chaturvedimangalam in Kurukkal-nadu, a subdivision of Virudarajabhayankara-vaianadu, by purchase from the village assembly of Kurukkal who owned it for a period of 50 years as it had neither claimants nor cultivators.
225	Do.	Do.	Tribhuvanachakravartin Tribhuvanavira-dēva, 'who having taken Madurai (Madura), Iḥam (Ceylon), Kavuvūr and the crowned head of the [Pā]ndya, was pleased to perform the anointment of heroes and the anointment of victors'.	32nd year	Do.	Gift of money for two lamps to the same temple.
226	Do.	Do.	Tribhuvanachakravartin Kulottunga-Chōladēva, 'who was pleased to take Madura and the crowned head of the Pāndya.'	11th year, Makara, su. di. sap-tam, Monday, Uttirattadi.	Do.	Records a gift of land for lamps to the same temple. These lands were variously situated and included those purchased during the 5th and 7th years of the king.
227	Do.	Do.	Tribhuvanachakravartin Kulottunga-Chōladēva, 'who was pleased to take Madura, Iḥam (Ceylon), Kongu, alias Virasōlamangalam and the crowned head of the Pāndya.'	26th year, Simha, su. di. dvitiya, Monday, Uttirattadi.	Do.	Unfinished. Records the sale of a house to the temple. Provision was made for the baling of water from an adjoining well and for taking water by digging a channel.
228	Do.	Do.	Tribhuvanachakravartin Rajadhirajadēva, 'who was pleased to take Madura and Iḥam (Ceylon).'	13th year	Do.	Gift of money by a lady named Araiyan Umairāvi belonging to the Periya-Agappariyaram for offerings to the temple of Tiruchāmmudisvaramudaiyar and to the images of Tiruppalīyāi-Nachohiyar and Atkonda-nayakadēva set up by her in the temple at Paṇaiyūr which was a devadāna of Gaṅgaikondachōḷisvaramudaiyar and was situated in Kurukkal-nadu, a subdivision of Virudarajabhayankara-vaianadu. The supply of paddy for the said purpose by the lady was discontinued and the Sivabrahmanas received the amount and revived the charity.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
229	On the same wall	Chōla	Tribhuvanachakravartin Chōladēva.	2nd year ..	Tamil ..	Records that the servants of the temple of Udaiyār Tiruvirāṭṭānamudaiyār at Tirakkurukkai in Kurukkai-nādu, a subdivision of Virudarājabbayankara-vaṅṅādu, ratified the grant by which they had paid into the temple treasury in the 19th year of Periyadevar Rājarajadēva 60 kaṣu and agreed to burn camphor to the image (P) of Abhimānabhūshana from the interest accruing on it.
230	Do.	Do.	Tribhuvanachakravartin Rājarajadēva ..	Lost	Do. ..	Unfinished. Registers a gift of land by purchase, for lamps to the same temple, by a lady of Kaduvaṅṅuḍi who paid 2,000 kaṣu for the purchase of the said land.
231	Do.	Do.	Do. ..	14th year, Mīna-sū. di. ekadaśī, Wednesday, Makha.	Do. ..	Unfinished. Records that a certain Sivadavayū-Permal alias Kāṅṅarāyan, made a gift of land in Kulōttuṅga-sōlanallūr which was separated from Kurukkai alias Vikramaśōla-ehaturvōṭṭināṅṅalam, for the requirements of the service called Sivadavanaperumal-sandi to be conducted in the interval of the early morning and midday services.
232	On the east, north and west walls of the Chāṅṅēsvara shrine in the same temple.	Do.	Parakṣavarman <i>alias</i> Tri[bhuvana]-chak[ra]vartin Vikrama-[Chōladēva].	....	Do. ..	Damaged and incomplete. The introduction is the same as in the inscription No. 79 of South-Ind. Inscs., Vol. II, page 182 ff.
233	On the same walls	Do.	Tribhuvanachakravartin Tribhuvanaviradēva, 'who having taken Madura and Iṅam (Ceylon), Karuvūr and 'he crowned head of the Pāṅṅya, was pleased to perform the anointment of heroes and the anointment of victors.'	38th year, Makara-sū. di. ekadaśī, Saturday, (Rōhini).	Do. ..	Records a gift of money by Neṅṅalikkāṅ Tiruvēgambamudaiyār Kandaiyāharanap of Vidaiyūr, a village in Pāṅṅaiyūr-nādu, a subdivision of Maṅṅavil-kōṭṭam which was a district in Jayavēṅṅasōla-maṅṅalam, for the purchase of land free of taxes for 'Viruṅṅasāmbandar monastery (gubai) and for meeting the expenses of the monastery out of the interest accruing on it.
234	On the west wall of the same shrine	Do.	Tribhuvanachakra[ra]vartin Tribhuvanavira-vira[de]va, 'who having taken Madura, [Iṅam] (Ceylon), Karuvūr and the crowned head of the [Pāṅṅya], was pleased to perform the anointment of heroes and the anointment of victors.'	Lost	Do. ..	Seems to register a gift of land for lamps to the temple of Tiruvirāṭṭānamudaiyār.
235	On the north wall of the Ganapati shrine in the same temple.	Vijayanagara.	Vira-Krishnadevarāya-Mahārāya.	Śaka 1409 (mistake for 1439), Iṅvara, Pushya, [sū. di.] pau[ṅṅa]mī.	Do. ..	Incomplete. Mentions the conquests of the king and the Śiva and Vishṅṅu temples in the Chōla-maṅṅalam to which he granted remission of taxes.
236	On the west and south walls of the central shrine in the Brahma-purīśvara temple at Ambal (Nannilem taluk, same district).	..	....	....	Do. ..	Fragments. Mentions Mēṅṅur alias Arivāva-Nerkuṅṅam in Amba-nādu, the tank Pāṅṅiyūji-ēri and Kāṅṅappa-larāyan.
237	On the north wall of the maṅṅdapa in front of the same shrine.	....	....	....	Do. ..	Fragments One of the pieces mentions the conquests of Kulōttuṅga III viz. Madura, Iṅam (Ceylon), Karuvūr and the crowned head of the Pāṅṅya.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
238	On the left entrance into the Sōmāskaṇḍa shrine in the same temple.	Chōla ..	Rajarajadeva	10th year	Tamil	Gift of money for two lamps by a merchant of Ambar, to the temple of Edirilichōḷisvaramudaiyar at Vaigavūr alias Edirilisoḷa-Nerkunnam in Ambar-naḍu, a subdivision of Uyyakkondār-valanaḍu.
239	On slabs built into the east wall of the first prakāra of the same temple.	.....	.....	.....	Do.	Fragments. Refer to gifts of land for worship made in the fifth and ninth years of Rājarajadeva.
240	On the south wall of the first prakāra of the Māgalesvara temple at Koyil Tirumalam (same taluk and district).	.....	.....	.....	Do.	Unfinished. Gives a list of lands sold by public auction (Rājaraja-peruvilai) and the purchasers thereof.
241	On the same wall	Chōla ..	Tribhuvanaśakravartin Rājarajadeva ..	4th year	Do.	Records that certain lands in Irumudiśōlanallūr which was a devādāna of the temple of Tirumāgālamudaiyar at Ambar in Ambar-naḍu, a subdivision of Uyyakkondār-valanaḍu, were purchased for the requirements of the monastery (guhā) called Pelisāttalajaiyāṅṅ and that Prince (piḷḷai) Kalingarayar ordered that the taxes on the said lands be assigned to it.
242	Do.	Do. ..	Tribhuvanaśakravartin Kuloṭṭunga- [Chō]ladeva.	9th year, Pishabha 8, Saturday, Pushya.	Do.	Records that certain garden lands, previously given to (god ?) Savari of Kaṇṇapuram free of all taxes, were now sold to the temple of Tirumāgālamudaiyar for the festival of the god, by the assembly of Kōraṁamādevi-chaturvedī-maṅgalam, as the said Savari was dispossessed of all holdings in the country and the garden lands referred to were being misappropriated.
243	Do.	Do. ..	Do. ..	15th year, Dhanus, ba. di. Wednesday, Haṣṭa.	Do.	Registers a gift of land in Arūr alias Śrīrūvelūr in Panaiyūr-naḍu, a subdivision of Kuloṭṭungasōḷa-valanaḍu for conducting the Tiruvadirai-festival in the same temple.
244	Do.	Do. ..	Tribhuvanaśakravartin Rājarajadeva ..	21st year and 80th day.	Do.	In accordance with the order of the king, issued on the 20th year and 348th day of his reign, that the lands held by persons who proved treacherous should be sold in public auction (Rājaraja-peruvilai) for prices to be fixed by certain revenue officers, and that the sale-deeds should be given to purchasers signed by the officers of the taxation department, the holdings of two individuals at Guṇaganantajimaṅgalam in Panaiyūr-naḍu were forfeited. Mentions the temple of Guṇaganantajisvaramudaiyar.
245	Do.	Do. ..	Do. ..	5 + 1st year, Dhanus, ba. di. chaturdaśi, Wednesday, Anusha.	Do.	Records that the assembly of Mudigondaśōla-chaturvedī-maṅgalam which was a brahmadāya in Panaiyūr-naḍu, a subdivision of Kuloṭṭungasōḷa-valanaḍu, made provision for offerings to the goddess Ayyanmādevi-Nachchiyar in the temple of Tirumāgālamudaiyar for the welfare of the king Ulagudaiya-Perumal and the prosperity of the village.
246	On the north wall of the same prakāra.	Do. ..	Do. ..	21st year and 80th day.	Do.	Refers to the order of the king as recorded in No. 244 above and registers the sale of land so forfeited.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	Name of king.	Date.	Language and alphabet.	Remarks.
247	On the north wall of the same prakara.	Chola	Tribhuvanachakravartin Rajarajadeva	21st year, Tula, ba. di. septam, Wednesday, Pushya.	Tamil	Records a sale of land by the wife of Arayan Poppambalakkattan alias Nilagaigaraya, the headman of Vilattur in Avur-kurram, a subdivision of Nittavinoda-valanadu, to the temple of Tirumagalakumudaiyar. States that Valavan-Arniyar and Irumudisolanallur in Ambar-nadu were the devadanas of the same temple.
248	Do.	Pandya	Jatavarman Tribhuvanachakravartin Rajaraja Sundara-Pandya.	13th year, Kumbha, sn. di. tṛtīyā, Wednesday, Śadayam (Śatabhishaj).	Do.	Gives the boundaries of Irumudisolanallur and other hamlets included in Ambar and registers the sale of a number of lands situated therein. Mentions padiyar, devaradiyar and the temples of Avimuktisvaramudaiyar, Nandisvaramudaiyar, Somanathadaiyar and Avani-narayana-Vinnagar-Emteruman.
249	Do	Do.	Jatavarman Tribhuvanachakravartin Sundara-Pandya.	2nd year, [Vrihika] (Vrihika), ba. di. shashṭi, Friday, Pushya.	Do.	Registers sale of house-sites by the merchants of Vikramasolapuram (a part of) Ambar in Ambar-nadu, a subdivision of Uyyakkondar-valanadu, to Sakatapar Monnaiyar Akalanakudaiyar who was the hereditary chief of the city (nagaram) of Ambar and who also figures in No. 248 above.
250	(On the south wall of the mandapa in front of the central shrine in the Bilvanathesvara temple at Tirukkollambudur (same taluk and district).	Chola	Tribhuvanachakravartin Rajarajadeva	6 + 1st year, Mésa, sn. di. chaturdasi, Saturday, Sittirai.	Do.	Records that Aruvandai Araiyan Svétavanapperumal alias Kalingarayan of Ambar purchased certain lands from the temple at Tirukkollambudur in Serrur-kurram, a subdivision of Arunodideva-valanadu and gave other lands in exchange.
251	On the same wall	Do.	[Tribhuvanachakravartin Rajarajadeva]	20th year	Do.	Damaged. Seems to register a gift of paddy for services in the temple of Tirukkollambudurudaiyar. Mentions the temple of Rajarajisvaramudaiyar and Abimuttisvaranallur.
252	Do.	Do.	Tribhuvanachakravartin Kulottunga-Choladeva, who was pleased to take Madura and the crowned head of the Pandya.	16th year and 186th day.	Do.	Damaged. Refers to a grant made in the 29th year of Kulottunga-Choladeva, who abolished the tolls.
253	Do.	Do.	Tribhuvanachakravartin Rajarajadeva	Lost	Do.	Damaged. Gift of land by the individual mentioned in No. 250, above.
254	On the east wall of the same mandapa.	Do.	[Tribhuvana]chakravartin [Kulottunga-Choladeva], who having been pleased to take Madurai (Madura), Iyam (Ceylon), Karuvur and the crowned head of the Pandya performed the anointment of [heroes] and the anointment of victors.	3* year	Do.	Built in at both ends. Seems to provide for offerings to the images of Tirunlakandattuppanapar and [Siva]chudamaniyar set up in the temple.
255	On the east, north and west walls of the Saundaryanayaki-Amman shrine in the same temple.	Do.	....	....	Do.	Stones missing and out of order. Gift of lands in several villages, for offerings to the images of Kulaganda-Madeva and his consort Niraittamemmulai-Nachchiar, Attam-paiya-Alagar and his consort, Akkondanayakadeva and his consort, and Avimuktisvaram-Udaiyar and his consort. The first-mentioned goddess was set up by Perumuru-daiyan Saigan alias Amarakonar.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
256	On the north wall of the central shrine in the Jñanapurisvara temple at Tirumakkottai (Mannargudi taluk, same district).	Chōla	[Tri]bhuvana]ohakravartin Rajarajadeva (III).	10th year, Simha, śu. di. trayodasi, Sunday, Śravana.	Tamil	Records a gift of land free of taxes to the temple of Tirumaiyānam-Uḍaiyar at Tirumaiyāna Mummudisōla-mallur, the western hamlet of Kulōttuṅṅusōla-chaaturvēdi-maṅḡalam, a brahmadēya of Puraṅgarambai-naḍu, a subdivision of Rajēndrasōla-valanaḍu.
257	On the same wall .. ..	..	....	Subhāna, Karttigai, 10, śu. di. ash-tami, Monday.	Do.	Incomplete. Records that Timmappār, son of Mallu-Ravuttar built a shrine for Periyānāchohiyar, in the temple of Meykku-Nayinār at Tirumōkkōttai in Vandayunaḍu, set up an image of this goddess and made provision for repairs and service.
258	On the north and west walls of the same shrine.	..	....	Īsvara, Purattādi, 15.	Do.	States that a certain Sēvagapperumai-Pillai appointed a person to look after a lamp.
259	On the same walls .. ..	..	....	Virodhikrit, Tai, 2	Do.	Registers an order to the mahajanas of Palaiyūr alias Bhūpatirāyapuram, that the old method of levying taxes in grain for the protection of the country must be revived, instead of the then prevailing custom of collecting both in grain and money. Mentions Maṅali in Tirumēkkōttai-naḍu a subdivision of Vandali-naḍu.
260	On the west and south walls of the same shrine.	Pāṇḍya	Maṅavarman Tribhuvanachakravartin Bhuvanēkaviraṅ Kulasēkharadeva.	22nd year, Karka-taka, śu. di. prathamā, Thursday, Puṅam (Pushya).	Do.	Registers a gift of land to the shrine of Sōkkavinayaka-Pillaiyār at Avikōttai by Meykundadevaṅ Sōkkaiyāṅ alias Vijaya-Gaṇḍagopalaṅ of Arasaṅgūr, a village in Vandali-naḍu which was a subdivision of Rajēndrasōla-valanaḍu.
261	On the same walls	Vijaya-nagara.	Achyyutadeva-Maharāya	Dunnuḅhi, Tai 20, Makara, śu. di. prathamā, Monday, Saṅkranana.	Do.	Gift of land to the temple of Mekku-Nayinār at Tirumōkkōttai by Paḷlikōṇḍa-Mudaliyār, son of Narasana-Mudaliyār of Kōyaṅ-pēru for the merit of the king.
262	Do	Chōla	Tribhuvanachakravartin Rajarajadeva ..	31st year	Do.	Gift of land to a maṭha on the southern side of the temple of Tirumayānam-Uḍaiyar by one of the mudaliyars of the Vaḍakkilimadam at Tiruvarūr. The order registering the grant was issued by Tribhuvanachakravetti.
263	Do.	Pāṇḍya	Maṅavarman Tribhuvanachakravartin Bhuvanēkaviraṅ Kulasēkharadeva.	22nd year, Karka-taka, śu. di. prathamā, Thursday, Pushya.	Do.	Built in at the bottom. Seems to register a gift of land. Contents almost similar to that of No. 260 above. The record gives full power to the donee to alienate the land as he chooses. Mentions Vijaya-Gaṇḍagopala.
264	On the south wall of the same shrine.	..	....	Śaka 147[6], Ananda, Tai 30.	Do.	Gift of land for offerings to the temple of Meykku-Nayinār by a certain Nayinār-Pillai.
265	On the same wall	Chōla	Tribhuvanachakravartin Rajarajadeva ..	31st year	Do.	Records an order of Karpagapperumal alias Rajajara]ak-kavetti remitting the taxes on certain lands granted to the mudaliyār of the maṭha on the southern side of the temple of Tirumeyyanam-Uḍaiyar (vide No. 262 above).

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
266	On a pillar set up in the maṇḍapa of the same temple.	Chola	Rājārāja-Rājakesarivarman 'who destroyed the ships at Salai.'	13th year	Tamil	The pillar is set upside down and the beginning of the inscription is built in. Records that the assembly of Paḷaiya-Sembiyamahādēvi-chaturvēdināṅgālam, which was a brahmadēya on the southern bank (of the Kāvēri), issued, in place of an old document which was lost, a new sealed deed to a certain Parakēśari-Viḷupparaiyan, the headman of Puravar-Eḷiḷur for certain lands which were irrigated by Kulamānikkappēreri in Korraṅallur and which they had purchased from him. Refers to about the 4th year of the reign of king Rājakesarivarman 'who was pleased to mount a wall (madilēri eḷundaruḷiṅa).'
267	On the same pillar	Do.	Kulōttuṅga-Chōlādēva	3rd	Do.	Gift of money for a lamp. Mentions Kulōttuṅgaśōla-chaturvēdināṅgālam a brahmadēya in Purāṅgarambai-nāḍu, a subdivision of Rājēndrasōla-vaḷanāḍu.
268	On the north, west and south walls of the central shrine in the Raṅganātha-Perumāḷ temple in the same village.	Pāṇḍya	[Maṅavarman Kula]śekharaḍē[va]	.. ..	Do.	Fragment.
269	On the same walls .. ..	..	.. ..	Kālayukta, Avāṇi, 5.	Do.	Seems to record a gift of land, free of taxes, by the order of Saḷva Kaṅja-Nambiyar to the temple of Tiruvarāṅgap-perumāḷ at Tirumōrkōḷṭṭai in Vaṅḍai-nāḍu, a subdivision of Rājārāja-vaḷanāḍu.
270	Do. .. ..	..	.. ..	V yaya, Arpaśi, 9 ..	Do.	Damaged. Seems to record a gift of land by Vira Narasiṅgarāya-Nāyaka to the same temple for a lamp.
271	On the east wall of the maṇḍapa in front of the same shrine.	..	.. ..	Manmatha, Maśi, 20.	Do.	Records that a certain Tirumalai-Setṭiyar constructed a new ear to the same temple and conducted festivals.
272	On the east and north walls of the same maṇḍapa.	Vijayana-gara.	Achyutarāya	Saka [1]45[8], Durmukhi, Puratāśi, 6.	Do.	Damaged. Records a gift of land for offerings to the same temple for the merit of Achyutarāya by a native of 'oṅḍai-maṇḍalam.
273	On the north wall of the central shrine in the Amraṅgēvara temple at Kūhur (Kumbhakonaṁ taluk, same district).	Chola	[Tribhuvanaśhak]ravartin Kulōttuṅga-Chōlādēva.	3[4]th year	Do.	Built in at the beginning. Records a gift of land to the temple of Tirumāmbaḷarūḍaiya-Mahādēva at Kūgur in Tirunārayūr-nāḍu a subdivision of Kulōttuṅgaśōla-vaḷanāḍu, by a native of Vaṅganagar in Purāṅgarambai-nāḍu, a subdivision of Rājēndrasōla-vaḷanāḍu.
274	On the same wall	Do.	Chakravartin Kulōttuṅga-Chōlādēva ..	38th	Do.	Gift of land for expenses connected with the shrine of Tiruppalliyarai-Nambiraṭṭiyar in the same temple by the merchants of Virudarājabhayātkarapuram in Tirunārayūr-nāḍu, a subdivision of Kshatriyaśikhamaṇi-vaḷanāḍu.
275	Do.	Do.	Ra[ra]jā[kēsarivarman, 'who destroyed the ships [at Salai].'	12th	Do.	Built in at the beginning. Gift of land by the residents of Kūhur in Tirunārayūr-nāḍu to (the image of) Pillai Nambi-Aruraṅar who sang (i.e., composed) the Tiruppadiyam byrus.
276	Do.	Do.	Rājakesarivarman alias Rājārājādēva ..	26th	Do.	Built in at the beginning. Gift of money for a lamp to the temple of Adityēsvaramuḍaiyar at Kūhur.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
277	On the same wall	Chōla	Rajarajakēsari[varman] (Rājarāja I)	9th year	Tamil	Records sale of land to the temple of Adityāśvaramudaiya-Bhagavārakar at Kūrūr by certain persons who were unable to raise the money for paying the fines imposed on them.
278	Do.	Do.	Rajakēsarivarman alias Kulōttunga-Chōlādēva.	22nd "	Do.	Enumerates the lands made tax-free and given to the temple in the 20th, 21st and 22nd years of the king's reign and mentions Vijayarājendra-chaturvēdimangalam a brahmadēya in Tirunārāyūr-nādu which was a subdivision of Uyyakkondār-vaḷanādu.
279	Do.	Do.	Rajarāja-Rajakēsarivarman (Rajarāja I)	14th "	Do.	Records a gift of land by purchase for a lamp to the temple of Aditta-śvaramudaiya-Mahadēva at Kūrūr by a merchant residing in (the street called) Tirihuvanaamahadēvipperangadi outside 'aṅṅāvūr in Tahjāvūr-korram. Mentions Viḍēlviḍugu Tukkāchōchi-chaturvēdimangalam a brahmadēya in Tirunārāyūr-nādu.
280	Do.	Do.	Parakēsarivarman alias Adhirājendradēva	3rd "	Do.	Damaged. Registers a gift of land to a certain individual who had daily to recite the Tiruppadiyam twice before Māmbalamudaiya-Mahadēva for (the recovery of the health of?) the king. Mentions Viḷakkōlitaṅgalam.
281	On the north and west walls of the same shrine.	Do.	Rajarajakēsarivarman (Rajarāja I)	7th "	Do.	Gift of land for lamps to the temple of Adityēsvaramudaiya-Paramasvamin at Kurur in Tirunārāyūr-nādu by Namban Diran a resident of 'Iyaṅṅudi in Jī[ga-na]ḍu. Mentions the measure called Māpāḷavan, the village Viḍēlviḍugu-Tukkāchōchi-chaturvēdimangalam a brahmadēya in the same nādu and refers to the 7th year of the reign of Parakēsarivarman.
282	On the same walls	Do.	Kulōttunga-Chōlādēva	19th "	Do.	Built in at the beginning. Records a sale of land to the temple at Kūrūr by a native of Sattāṅṅudi in Tirunārāyūr-nādu a subdivision of Kshatriyaśikhamaṇi-vaḷanādu. Refers to the shrines of Pillaiyar-Vaḍuganādar and to a revenue survey.
283	On the north, west and south walls of the same shrine.	Do.	Chakravartin Kulōttunga-Chōlādēva	18th "	Do.	Built in at the beginning. Registers a gift of land by a private individual for worship in the shrine of the goddess, Tiruppalliyarai-Nambirāṭṭiyar.
284	On the same walls	Do.	Rajakēsarivarman [alias] Tribhuvanachakravartin Kulōttunga-Chōlādēva.	49th "	Do.	Fragments. Much damaged.
285	On the west wall of the same shrine	Do.	Rajarāja-Rajakēsarivarman alias Rajarājādēva I.	22nd "	Do.	Gift of land to the temple of Aditta-śvaramudaiyar at Kūrūr in Tirunārāyūr-nādu a subdivision of Kshatriyaśikhamaṇi-vaḷanādu.
286	On the west and south walls of the same shrine.	Do.	Rajarajakēsarivarman (Rajarāja I)	7th "	Do.	Refers to a revenue survey of land. Relates to the gift of land for 3 lamps by the same individual mentioned in No. 281 above and refers to gifts of land made in the 7th, 8th and 9th years of king Parakēsarivarman.
287	On the same wall	Do.	Uttama-Chōla	2nd "	Do.	Gift of land by purchase for offerings and worship to the same temple.

Bla. kūrūr-kūr?

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
288	On the south wall of the same shrine.	Chōla	Rajakesarivarma alias Kulottunga-Chōladēva.	Damaged ..	Tamil ..	Incomplete. Seems to register a gift of land to Kulottunga-sōlapporumpalli at Kurūr alias Kulottungasōlanavallor in Tirunāyūr-nādu a subdivision of Kulottungasōlavajānādu, and the devādāna of Tiruveḷerukkīsvaramuḍaiyār, and Tirumambalamuḍaiyār.
289	On the same wall ..	Do.	Rajarajakesari [varman] (Rajaraja I) ..	6th year ..	Do. ..	Damaged. Provides for offerings to the temple of Adittasīvaramuḍaiya-Paramasvamin at Kurūr in Tirunāyūr-nādu.
290	Do. ..	Do.	Do. ..	7th " ..	Do. ..	Gift of 90 sheep for a lamp to the same temple.
291	Do. ..	Do.	Do. ..	Do. ..	Do. ..	Gift of 90 sheep for a lamp to the same temple. The donor was Rajaraja-Pallavaraiyan of Kuvalālan one of the Perundaram of the king.
292	Do. ..	Do.	Parakesarivarma ..	9th year ..	Do. ..	Gift of 25 kaṣa for a lamp to the temple of Adittasīvaramuḍaiya-Bhaṭṭārakar at Kurūr in Tirunāyūr-nādu, by a certain Astraśiva.
293	Do. ..	Do.	Tribhuvanachakravartin Kulottunga]-Chōladēva.	49th " ..	Do. ..	Gift of land for a flower-garden. Mentions Muḍigonda-sōlappēraru and Karikalasōla-īsvaramuḍaiya-Mahadēva.
294	Do. ..	Do.	Rajarajakesarivarma alias Rajarajadēva (I).	27th " ..	Do. ..	Unfinished. Gift of money for lamps to the temple of Tirumambalamuḍaiyār at Kurūr by three ladies one of whom was the wife of Vayri Kutṭeraṅ alias Sōlavijjadira [Pallavaraiyan] one of the officers of the Perundaram of king Rajarajadēva.
295	Do. ..	Do.	[Rajaraja-Rajakesarivarma] (Rajaraja I).	[9]th " ..	Do. ..	Refers to a gift of land in exchange for lands already given for festivals to the temple of Aditta-īsvaramuḍaiya-Bha-ṣṭāraka. Mentions the channel called Kalidiraṅ-vaykkal.
296	Do. ..	Do.	Parakesarivarma alias Rajendra-Chōladēva.	[7]th " ..	Do. ..	Much damaged. Registers a sale of land by the assembly of Tirupperundurai which was a brahmadēva in Tirunāyūr-nādu a subdivision of Kṣhatrīyasikṣhamani-valanādu to the temple of [Adityēsvaram] -muḍaiya-Mahadēva at Kurūr. Refers to a revenue survey.
297	Do. ..	Do.	Chakravartin Ku[ō]ttunga-Chōladēva ..	2[2]nd " ..	Do. ..	Gift of a land by purchase to the temple of Tirumambalamuḍaiya-Mahadēva for feeding a certain number of persons during Sunday festivals.
298	Do. ..	..	....	....	Do. ..	States that this stone temple was built by Maḍamuḍaiyār-Vaṣaguna-to[ṇḍar] whose figure is sculptured above the inscription.
299	Do. ..	Do.	Rajarajakesarivarma, 'who destroyed the ships at Salai.'	[10]th year ..	Do. ..	Built in at the end. Gift of land and a house-site to the temple of Aditta-īsvaramuḍaiya-Bhaṣṭāraka for conducting the festival called Sittirai-tiruvīḷa in the shrine of Nambi-Āruraṅ.
300	Do. ..	Do.	Rajakesarivarma alias Tribhuvana-chakravartin Kulottunga-Chōladēva.	23rd " ..	Do. ..	Incomplete. States that certain land granted to the temple was made tax-free.
301	Do. ..	Do.	Rajakesari[varman] alias Ku[ō]ttunga-Chōladēva.	[2]nd " ..	Do. ..	Built in at the end and damaged.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
302	On the same wall	Chōla ..	Rajaraja-Rajakesarivarman (Rajaraja I) ..	15th year ..	Tamil ..	Built in at the end. Gift of land, by purchase, for a lamp to the temple of Adittia-Isvaramudaiyadeva by the wife of Virasikhamani-Pallavarayar. Mentions the brahmadeya village Vidaiyalvidugu Tukkachechi-chaturvedimangalam.
303	Do.	Do. ..	Udayar Sri-Rajendra-Choladeva I ..	20th " ..	Do. ..	Built in at the end. Registers a gift of land by purchase by Madurantakadevi, for feeding the persons who attended the nine-days' festival in the temple of Aditya-Isvaramudaiya-Mahadeva.
304	Do.	Do. ..	Rajarajakesarivarman alias Rajarajadeva I ..	Lost ..	Do. ..	Damaged. Registers a gift of land, by Vayirikuitteyan alias Solavijjadira-Pallavarayan the headman of Kurur, for offerings to a shrine constructed by him in this village which is stated to be situated in Tirunarayurnadu a sub-division of Muumadisola-valanadu.
305	Do.	Do. ..	[Pa]rakesarivarman alias Rajendra-Choladeva I.	5th year ..	Do. ..	Built in at the end and damaged. Gift of money for a lamp.
306	On the east wall of the mandapa in front of the same shrine.	Vijayana-gara.	Virapratapa-Krishnadeva-Maha[raya] ..	Saka 1436, [Bha]va, [ula, su. di. Uthhanadva- [dasi].	Do. ..	Built in at the end. Mentions Mambalamudaiya-Nayinar.
307	On the north wall of the same mandapa.	..	.....	27th year, Makara, ba. di. Monday, Pushya.	Do. ..	Stones missing and out of order. Seems to register a gift of a house for a monastery (guhali).
308	On the same wall	Chōla ..	Tribhuvanachakravartin [Kulottunga-Choladeva.	10th year ..	Do. ..	Incomplete. Gift of land for a lamp to the temple of Tirumambalamudaiyar at Kurur by certain residents of Palayur alias Solakeralana [ilur in Tirunarayurnadu a sub-division of Kulottungasola-valanadu.
309	Do.	Do. ..	Vikrama-Choladeva	3rd " ..	Do. ..	Records that Madurantakan Sendan alias Virudarajayurnadu a sub-division of Kulottungasola-valanadu and bhayankura-Vayanattarayan of Pujjuyur in Tirunarayurnadu a sub-division of Kulottungasola-valanadu and Sattangudaiyan Vasudovan Arunan alias Parakramasolamuvudavejan of Sattangudi in the same nadu sold lands in Arumolidevanaller to meet the expenses of the festival on the new-moon days and for feeding the devotees who attended the temple on the day of Sittiraitiruvila festival respectively to a matha in the temple of Tirumambalamudaiyar at Kurur. Mentions Manabharapa-Isvaramudaiya-Madeva at Valakkattangudi.
310	Do.	Do. ..	Tribhuvanachakravartin Kulottunga-Choladeva.	38th " ..	Do. ..	Gift of land for a lamp to the same temple by certain residents of Perattur in Tirunarayurnadu a sub-division of Kulottungasola-valanadu.
311	On the north and west walls of the same mandapa.	Do. ..	Vikrama-Choladeva	[5]th " ..	Do. ..	Unfinished. Seems to provide for offerings to the same temple by the assembly of Vijayarajendra-chaturvedimangalam a brahmadeya in Tirunarayurnadu who met together in the temple of Ten-Tirukkattati-Mahadé v

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
312	On the west wall of the same mandapa.	Chōla	Tribhuvanachakravartin Chōladēva.	17th year ..	Tamil ..	Gift of land for lamps to the same temple by a native of Sīrālattūr in Tirunaiyūr-naḍu, a subdivision of Kshatriyasikāhamaṇi-vaḷanaḍu.
313	On the south wall of the same mandapa.	Do.	[Tribhuvana]chakravartin Ra[jarjadēva] III.	20th ..	Do. ..	Fragmentary and stones out of order. Seems to record a gift of land for a flower-garden. Refers to Periyadēvar Tribhuvanaviradēva and mentions Sīrārkaḍu in Ark-kāṭu-kūrāṁ, a subdivision of Paṇḍikulaśāṇi-vaḷanaḍu.
314	On the same wall ..	Do.	Rajakēsarivarman alias Tribhuvana-chakravartin [Ku]lōttuṅga-Chōladēva.	6th ..	Do. ..	Records a gift of land by purchase by a lady for burning a lamp in the same temple.
315	Do. ..	Do.	Parakēsarivarman alias Tribhuvana-chakravartin Rājārjadēva.	4th year, Sīṁha, Wednesday, Pushya, su. di. trayōdāśi.	Do. ..	Records a gift of land by purchase to provide for a processional image of the god set up in the temple.
316	Do. ..	..	[Rāja]ra[ja] ..	9th year, Mithuna, su. di. prathamā, Thursday, Purnavasū.	Do. ..	Unfinished. Gift of land by purchase for offerings to the temple of Tirumāmbajamudaiyar at Kurūr in Tirunaiyūr-naḍu, a subdivision of Kulottuṅgaśōḷa-vaḷanaḍu. The land was sold by the assembly of Takkachōhi alias Vijayarājendra-chaturvedimāṅgalaṁ in the same naḍu which is stated to be a subdivision of Uyyakkōṇḍar-vaḷanaḍu.
317	On the south, east and north walls of the central shrine in the Nētrōddhāra-kasvāmin temple at Panaiyavaram (Villupuram taluk, South Arcot district).	Chōla	Parakēsarivarman alias Uḍaiyar śrī-Rājendra-Chōladēva I.	....	Do. ..	Stones in disorder. Seems to record a gift of land and money for worship and offerings in the temple. The conquests of the king extend up to Kaḍaram.
318	On the south wall of the same shrine.	Do.	Parakēsarivarman alias Rājendraḍēva ..	6th year ..	Do. ..	Built in at both ends and incomplete. Begins with the introduction <i>Śrīvatsaśū</i> , etc. Gift of paddy for a lamp to the temple of Paravai-Īṣvaramudaiya-Mahadēva by a native of Taṇḍalaṁ in Jayaṅgōḍaśōḷa-maṇḍalaṁ.
319	On the same wall ..	Do.	Rājendraḍēva ..	Do. ..	Do. ..	Built in at the beginning. Gift of paddy for a lamp to the temple of Paravai-Īṣvaramudaiya-[Maha]dēva in the city of Paravai-puram in Purai[yūr]-naḍu a subdivision of Paṇaiyūr-naḍu which was a district of Rājendraśōḷa-vaḷanaḍu. Characters similar to that of No. 318 above.
320	Do. ..	..	....	8th year ..	Do. ..	Built in at the beginning. Provides for offerings and lamps to (the images of) Rājendraśōḷadēvar and Paravai-Naṅgaiyar set up in the same temple.
321	On the south wall of the mandapa in front of the same shrine.	..	....	....	Do. ..	Fragment. Provides for offerings, worship, reading of the Śivadhārma, recitation of the Tiruppadiyam hymns, musical performances on the vīṇai, etc., in the temple.
322	On the east wall of the same mandapa.	Chōla	Parakēsarivarman alias Uḍaiyar śrī-Adhi-rājendraḍēva.	3rd year ..	Do. ..	Gift of land by purchase to the same temple by a native of [Pa]ṇḍiṅgeri in Miḷalai-kūrāṁ, a district of Rājārjadēva-vaḷanaḍu.

Panaiyavaram (S.H.)

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
323	On the same wall .. ..	..	....	..	Tamil	Fragmentary. Mentions the temples of Paravai-Jāvaramudaiyar and Rajēndrasōla-Vinnagar-Ajvar. Makes provision, for maintaining a teacher in a free school, for watersheds in front of the above-mentioned two temples and the mandapa called Rajēndrasōlan and for one who supervises the devādāna, sālabhōga and the temples. Much damaged. Mentions the temple of Kaṇṇamanda-Nayār in Puravār-Pañāngattūr in Panaiyūr.
324	On the south wall of the first prakāra of the same temple.	Pādyā ..	Māgavarman alias Tribhuvanaśākhavarman Vikrama-Pādyādēva.	[5]th year ..	Do. ..	Damaged. The inscription commences with the words samasta-bhavanāikavira, etc. Gift of lands for offerings and other requirements of the same temple.
325	On the same wall	Do. ..	Vikrama-Pādyādēva	6th	Grantha and Tamil.	Seems to record a gift of a garden for the merit of Muddu-Krishṇappa-Nayaka.
326	On the east wall of the same prakāra.	..	....	[Pira]ba (Prabhava), Paṅguni, 8.	Tamil	The right side of this inscription is obstructed by the images of the Nayannar. Seems to record a gift of land.
327	On the same wall	Vijayana-gara.	Kaṇṇappa-Udaiyar, son of Bokkappa-Udaiyar.	..	Do. ..	Mentions Puravār Pañāngattūr and Senbi in Vanagappādi-ṇādu on the northern bank of Pennai (Pennār). Above it is a fragment of an inscription in early characters which provides for various requirements of the temple of Madurāntaka-Jāvaramudaiyar at Paravaiapuram in Puraiyūr-ṇādu, a subdivision of Pañāyūr-ṇādu which was a district of Rajēndrasōla-vaḷanādu.
328	On the south wall of the Natyam-biṅka shrine in the same temple.	Do.	Viruppana-Udaiyar, son of Ariyana-Udaiyar (Haribara II).	Śaka 1312, Śukla. Kaṭaka, śu. di. Sunday, Mūla.	Do. ..	Records a tax-free gift of the village of Kunjalur in Kōliya-puranallūr-ṇādu for worship, festivals and repairs to the temple of Udaiyar-Kaṇṇamanda-Nayār at Tiruppuravūr Pañāngattūr alias Paravaiapuram in Puraiyūr-ṇādu, a subdivision of Pañāyūr-ṇādu which was a district of Rajarāja-vaḷanādu.
329	At the entrance into the second prakāra of the same temple, left side.	Do.	Veṅkaṭapatidēva-Maharāja	Heṅḷambi, Arpaṣi	Do. ..	Damaged. Mentions Muddukrishṇappa-Nayakka.
330	On the east, north, west and south walls of the central shrine in the Aḷagiya-Narasīnga-Perumāḷ temple at Ennaiyiram (same taluk and district).	Chōla ..	Rajakēsarivarman alias Udaiyar śri-Rājadhīrādēva.	30th year, Mīna, śu. di. Friday, Tiruvadīrai (Ārdra).	Do. ..	Beginning lost. Begins with the introduction <i>Śriśaṅkara</i> , etc. Records that the assembly of the free village (ṭaṇiyūr) Rajarāja-chaṭturvēdimāṅgalam, a brahmadēya in Pañāyūr-ṇādu, a subdivision of Rajēndrasōla-vaḷanādu met in the mandapa called Munnadīśōlan with Arāṅgai Viṅḷirundāṇ alias Niṇṇēndrasōla-Mūvēndavēḷar who was governing the village, and ordered the lands belonging to the temple of Tiruvayppāḍidēvar to be taxed according to the lowest scale as in the case of the lands of the temples of Rajarāja-Vinnagar-dēvar and Kundavai-Vinnagar-dēvar.
331	On the north wall of the same shrine.	Vijayana-gara.	Achyutadēva-Maharāja, son of Virapratapa Narasīngadēva-Maharāja, who instituted the elephant hunt.	Śaka 1461, Vikāri, M[ithu]ṇa, śu. di. pañchami, punarvasu, Wednesday.	Do. ..	Records the gift of Nallalam as a vaḍa-ottukanippaṅṅu by Śiraṅgarājār, son of a certain Veṅṇumalai-ittar, to a private individual. The free village of Ennaiyiram Rajarāja-chaṭturvēdimāṅgalam is said to be situated in Pañāyūr-ṇādu, a subdivision of Palakkuṅṅa-kōttam which was a district of Jayahṅḅa-Chōlāmāṅḅalam.

329

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
332	On the same wall	Vijaya-nagara.	Sadaśiva-Maharaya, son of Achyutadeva-Maharaya.	Saka 1467, Viśvavasu, Kumbha, Śa. di. daśami, Friday, Hasta.	Tamil	Unfinished. Under the orders of Śūrappa-Nayakkar-Ayyaṅ, provision seems to have been made for presenting betel-leaf offering in the temple of Aḷaḷiyasiṅga-Purumaḷ at Eṅṅayiram in Paṅṅaiyūr-nadu, a subdivision of Rājārāja-vaḷanādu, a district of Paḷakkuṅṅa-kōṭṭam in Jayaṅṅoṅṅa Chōḷamandalam.
333	Do.	Chōḷa	Parakēsarivarman alias Uḷaiyār Śri-[Rājendra-Chōḷadeva] I.	.. ..	Do.	The introduction commences with the words <i>Śrī-Śaḷvāṅṅa</i> , etc. Records that at the order of the king, a gift of 40 veli of land in Anaṅṅar alias Rājārajanallūr was made to the temple of Rājārāja-Viṅṅgar by the assembly of the free village (tappiṅṅar) Rājārāja-chaturvedimaṅṅalam for offerings, festivals, recitation of Tiruvāymoli and the maintenance of an educational institution in which the Vedas, Vyākuraṅṅa, Mīmāṅṅsā, and Vēdānta were taught.
334	On the west and south walls of the same shrine.	.. ..	.. ..	Saka 1465, Śōbhakṛit, Magha 7.	Telugu	Records that Śūrappa-Nayanigam, the younger brother of Adapa-Baḷayappa-Nayanigam re-consecrated the temple of Aḷaḷiyasiṅga-Purumaḷ at Eṅṅayiram which was built by Rājendra-Chōḷa and had become dilapidated.
335	On the same walls	Chōḷa	Parakēsarivarman alias Uḷaiyār Śri-Rājendra-Chōḷadeva I.	25th year and 112th day, Kaṅṅṅi, Śa. di. Thursday, Pṅṅarvasi.	Tamil	Records that on the order of the king, the assembly of Rājārāja-chaturvedimaṅṅalam which was a free village in Jayaṅṅoṅṅa-Chōḷamandalam met together in the hall called Mummadiśōḷaiṅṅa-nandapa along with Nambi-Uḷattūr-ṅṅaiyār who governed the village, and made a settlement (vyavasthai) regarding the incomes derived from lands belonging to a number of shrines and set apart for various services. Among the temples and deities mentioned are Rājārāja-Viṅṅgar-Āḷvār, Kundavai-Viṅṅgar-Āḷvār, Śūndaraśōḷa-Viṅṅgar-Āḷvār, Devēndra, Śarasvatī, Śri-Bhaṅṅarākaiyār, Muḷamōḷiyār, Śūrya-dēva, Śaptamātris, Mahāśāsta, Durgaiyār, Subrahmaṅṅya, Jyēśhṅaiyār and the village gods.
336	On the south wall of the same shrine.	Do.	Parakēsarivarman alias Tribhuvanachakravartin Rājārājadeva.	11th year	Do.	Records that at the order of the king, the assembly of Rājārāja-chaturvedimaṅṅalam in Rājārāja-vaḷanādu gave Nāṅṅāḷḷappakkam alias Vikkiramasiṅṅanallūr which was a dēvadāna, of Tiruvirāmaśaramaḷaiyār at Eydār, a hamlet of this village, to Uyyakkōḷḷai Paṅṅhanedi-vaṅṅai of Vaṅṅaiyūr in Puliyūr-nādu, a subdivision of Arumōḷideva-vaḷanādu and his descendants, as a janmak-kaṅṅi. The village granted was renamed Kējārāja-Vāṅṅaiyūr and entered in the Revenue accounts. Mentions the Chief Secretary (tirumandiṅṅavola) Chōḷōṅṅasiṅṅa-Muvēndavōḷai.
337	On the same wall	Vijaya-nagara.	Sadaśiva-Maharaya,	Śōbhakṛit, Tai, 2	Do.	Registers the gift of the village Periya-Āśār to the temple of Aḷaḷiyasiṅga-Purumaḷ at Eṅṅayiram, by Veṅṅkaṅṅadri-Nayaka, for the merit of the king.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
338	On the same wall	Vijayanagara.	Sadasiva-Maharaya	Śaka 1467, Viśvavasu, Kaṇṇi, śu. di. dasami, Friday, also Sunday.	Tamil	Records the grant of Madapattiyam right and certain privileges to Sōdi-Kondaṁ-Nayakkar by the treasurer and manager Sṛiṅgaṅṅar-piḷlai of the temple of Al-giya-siṅga-perumaḷ situated in the centre of the 24 sacred shrines (tirumuraṅṅam) of Eṅṅaiyirāṅṅam which was a free-village in Paṅṅaiyūr-naḍu, a subdivision of Rājārāja-valaṅṅadu, in the district of Paḷakkuṅṅa-kōṭṭam in Jayāṅṅoṅṅa-Chōḷa-maṅṅalam.
339	Do.	Chōḷa	Mahāmāṅṅalāśvāra Rājārājendra-Chōḷadēva.	Śaka [1*] 268, Jaya, Rishabha, su. di. dasami, Friday, Hasta.	Do.	(Gift of the villages of Niḅṅaṅṅai, Mutṭakkūr, Viravanallūr and Sattāṅṅai which were the hamlets of Poṅṅai in Sīṅṅamporūda-valaṅṅadu, a subdivision of Paḷakkuṅṅa-kōṭṭam, to the same temple.
340	Do.	Do.	Rājākēsarivarman alias Uḍaiyār Kulottuṅṅa-Chōḷadēva.	7th year	Do.	The introduction commences with the words <i>உசுபெருவுலகம்</i> , etc. Gift of 10 cows for a lamp to the temple of Rājārāja-Viṅṅṅar-Āḷvār at Rājārāja chaturvēdimāṅṅalam by Uḷaḅṅaḅṅai Tīruvarāṅṅadēvaṅṅai of Kulattūr.
341	Do.	Do.	Parakēsarivarman alias Uḍaiyār Rājārājendra-Chōḷadēva I.	30th year and 27th day, Karkakaka, ba. di. dasami, Thursday, Kṛit-tika.	Do.	Gift of land by the assembly of Rājārāja-chaturvēdimāṅṅalam for the festivals of Sītīrai-śaḅaiyāṅṅam called after Rājārāja and Māsī-i-ṅṅarṅṅam for Rāḅṅhavachakravartin in the temple of Rājārāja-Viṅṅṅar-Āḷvār. The assembly is said to have met in the temple of Rājārāja-Iśvāra-maḅṅaiyār.
342	On the east wall of the maṅṅḅapa in front of the same shrine.	Do.	Tribhuvanachakravartin Rājārājadēva	5th year	Do.	Stones out of order. Seems to register a gift of land for offerings.
343	On the north wall of the same maṅṅḅapa.	....	....	....	Do.	Built in at the beginning. Gift of land for offerings, festivals, recitation of the Tiruppadiyam and the three Vēdas as well as for feeding Brahmaṅṅas in the Rājārājā-sōḷāṅṅ-sāḷai. Mentions <i>ūrvariya-perumakkal</i> .
344	On the south wall of the same maṅṅḅapa.	....	....	....	Do.	Contains only a part of the introduction commencing with the words <i>உசுபெருவுலகம்</i> . On the same wall is another unfinished introduction commencing with the words <i>உசுபெருவுலகம்</i> .
345	On a pillar in the same maṅṅḅapa	Chōḷa	Tribhuvanachakravartin Virarājendradēva.	6th year	Do.	Records that the maṅṅḅapa was constructed by Ammaiyappaṅṅai Paṅṅṅaḅṅai Kāṅṅṅai; Sūriyāṅṅai alias Rājārājā-Sambuvarāyāṅṅai. Mentions Virā-Narasīṅṅarāyā-Nayakkar.
346	On another pillar of the same maṅṅḅapa.	....	....	....	Do.	Much damaged.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
347	On the south wall of the first prakāra of the same temple.	Chōla	Rajakēsarivarman alias Tribhuvanachakravartin Kulōttunga-Chōladēva.	3[9]th year and 20[4]th day, Kumbha, ba.di. dvitīya, Thursday, Uttirāram.	Tamil ..	Incomplete. At the instance of the king the assembly of Rājārāja-chaturvēdimaṅgalam, a free village and brahmadeya in Paṇaiyūr-nādu, a subdivision of Gaṅgaikondāśōjavānādu, in company with prince Kulōttuṅgaśōja-Mūvāndavēlar who was the headman of Sambiyāṅ-Puliyūr-Vērkādu in Puliyūr-kōṭṭam, a district of Jāyāṅgondaśōja-maṅdalam performed the consecration ceremony (deya-prathisthāi) of the God and opened water-works (jala-prathisthāi), for the spiritual merit of the king and for destruction of the wicked and the prosperity of the good, and ordered (the gift of lands in P) Aṅṅūr in Aṅṅūr-nādu.
348	On the same wall	Do.	Rajakēsarivarman alias [Tribhuvanachakravartin] Kulōttunga-Chōladēva.	[3]8th year and 50th day, Karakāka, ba. di. śabāṣṭī, Saturday.	Do ..	Damaged. The introduction commences with the words கரகாகாசா. Records a settlement similar to that in No. 347 regarding the gift of a land by purchase made by a native of Sattāṅgudi in Kīlappuliyūr-nādu (a subdivision of P) Irūṅgōlappādi, to the temple of Śrīvai-gundattālvār at Aṅṅūr in 'Iṛunūṅaiappādi-nādu. At the time of making the settlement the assembly met in the temple of Rājārāja-Vinnagar-Aḷvār at Rājārāja-chaturvēdimaṅgalam.
349	On the west wall of the same prakāra.	....	....	[3]8th year ..	Do ..	Records an order of the assembly exempting certain lands in Pullūr alias Parakēsarinnallūr from payment of taxes from the 38th year.
350	On the west and north walls of the same prakāra.	Chōla	Rajakēsarivarman alias Tribhuvanachakravartin Kulōttunga-Chōladēva.	42nd year and [50]th day, Simha, ba.di. śkadāśī, Thursday, Pushya.	Do ..	Damaged. The introduction commences with the words கரகாகாசா. Gift of land for worship to the temple of Rājārāja-Vinnagar-Aḷvār.
351	On the north wall of the same prakāra.	Do.	Do.	44th year ..	Do ..	Built in at the right side and damaged. The introduction commences with the words கரகாகாசா. Gift of land for offerings and festivals by the assembly of Rājārāja-chaturvēdimaṅgalam and the settlement (nādu-kūru) officer Adittachūlamani-Brahmanārāyar at the instance of the king. In certain respects the record is similar to No. 347 above.
352	On the south wall of the ruined temple at Kādamāṅgalam (same taluk and district).	Rāshtrakūṭa	Ka[ṅ]nārādēva	20th	Do ..	Fragment.
353	On the same wall	Chōla	Rajarājakēsarivarman, 'who destroyed the ships at Kāndaḷar'.	11th	Do ..	Seems to record a gift of lamp to the temple of Sēntāṅgi-Vinnagar-Pāramasvāmin at Tribhuvanamahādēvi-chaturvēdimaṅgalam, a brahmadeya on the north bank (of the Pennār).
354	On six slabs built into the walls of the same temple.	Do.	Rajakēsarivarman alias Rājārājādēva I ..	2[6]th	Grantha and Tamil.	Fragments. Seem to register a gift of land constituted as an agrahāra called after Tribhuvanamahādēvi, to the temples of Jāyantāṅgi-Vinnagar-Pāramasvāmin and Śrīkayilāsam.

maṅgalam

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
355	On seven other slabs built into the same temple.	Chōla	Rajakēsarivarman alias Rajarājadēva I	26th year	Tamil	Fragments. Seem to register a sale of land to the temple of Tiruvāyppādi-Alvar by the assembly of Tribhuvanamahadēvi-chaturvedimangalam, a free-village in Jayahgonda-Chōlamangalam. Mention Virnarāyanappētēri. Registers a gift of land to the temple of Setaṅgi-Vinnagar-Paramasvamin by the assembly which met in the Tirukavanam in front of the temple of Virnarāyana-Vinnagar at Tribhuvanamahadēvi-chaturvedimangalam. Another fragment relates to a gift of land by Gandarādittai Madarantakai.
356	On two other slabs built into the same temple.	Do.	Rajarājakesarivarman, 'who destroyed the ships at Kāndaḷar-salai.'	10th year, Kishabba, Thursday, Viśākha.	Do.	
357	On six other slabs built into the same temple.	Do.	Parakēsarivarman alias Udaiyar [Rājendra-Chōla].	Lost	Do.	Fragments. The introduction commences with the word <i>ṣṭoṣṭasā</i> and the grant portion after the name of the king cannot be traced.
358	On eight other slabs built into the same temple	Do	Rajakēsarivarman alias Udsiya I	2nd year	Do.	Fragments. The introduction commences with the words <i>ṣṭoṣṭasā</i> . Seem to register a gift of a lamp.
359	On the north wall of the central shrine in the Pañchanadēsvari temple at Tiruvandarkovil (Pondichery, French settlements).	Do.	Rājendra-Chōladēva II. Rajakēsarivarman	5th "	Do.	States that the silver vessels and gold belonging to the temple of Tiruvārai-Nakkaṅkōyil-Paramasvamin having been utilised in former years by the sabbā, certain lands were given in exchange to the temple in the 28th year of the reign of king Kaṅgaradēva. Refers also to a gift of land made in the 14th year of the reign of Madirānkōḷ-Parakēsarivarman.
360	On the same wall	..	...	Siddharthi. Paṅgu-zi, 6.	Do.	Records that Pīlappoṅṅattapillai, son of Appanna-Pillai built the shrine of Kumārasvamin.
361	On the north and west walls of the same shrine.	Chōla	Rajakēsarivarman alias Rajarājadēva I	27th year	Do.	Gift of sheep for two lamps to the temple of iruvārai-udaiya-Paramasvamin at Tribhuvanamahadēvi-chaturvedimangalam, a brahmadēya in Jayahgonda-Chōlamangalam. Marudūr alias Parakēsarimalūr was the eastern hamlet of this village.
362	On the west wall of the same shrine.	Do.	Rajarājakesarivarman, 'who destroyed the ships at Kāndaḷar-salai.'	12th year, Dhanus, Tuesday, Aśvaha.	Do.	Records that the assembly of Tribhuvanamahadēvi-chaturvedimangalam having met in the maṅḍapa built by Mummudisōla-Umbalanattuvēlan, remitted the taxes on the hamlet of Mudiyan Vallaippakkam which was purchased and given to the temple by Immudisōla Mūvendaveḷan and fixed the fines to be paid by those who imposed or realised taxes on it.
363	On the same wall	Do	Parakēsarivarman alias Rajendra-Chōladēva I.	10th year	Do.	Unfinished. Stops with the mention of Tribhuvanamahadēvi-chaturvedimangalam a brahmadēya in Jayahgonda-Chōlamangalam. The introduction is slightly different and states that he built a palace at Madura and anointed his son as Chōla-Pandya. The conquests extend up to the destruction of Salai.
364	Do.	Do.	Rajarājakesarivarman, 'who destroyed the ships at Kāndaḷar-salai.'	12th "	Do.	Gift of land by purchase for offerings and lamps to the temple of Tiruvāraiyaḷum-Paramasvamin, by Perūḷjamaṅ Nakkai Kāñichan alias Irumudisōla Mūvendaveḷan of Sikki.

B.—Stone inscriptions copied in 1917—cont.

No	Place of inscription	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
365	On the west and south walls of the same shrine.	Chōla	Rajakesarivarmān alias Kulottunga-Chōladēva.	20th year	Tamil	Gift of 96 sheep for a lamp to the temple of Tiruvaiyaru-dāya-Mahadēva at Tirbhuvanamahadēvi-chaturvēdimāṅ-galam in Vilupparai-nādu a subdivision of Rajendra-vaṅaṅaḍu by Kili Nāṅgai a Brahmana lady of Viraśikha-mukhaśchehēvi-Sattamāṅgalam.
366	On the south wall of same shrine	Do.	Parakēsarivarmān	15th "	Do.	Gift of a house site to the temple of Tiruvaiyaru-Nakkakōyil-Paramasvamin at Tirbhuvanamahadēvi-chaturvēdimāṅ-galam a brahmadēya on the north bank. Mentions the temple of Paramasvara Bhaṭṭāraka at Tirunālāru.
367	On the same wall	Do.	Do.	Do.	Do.	Built in in the middle. Seems to register a gift of land for lamps and offerings to the same temple
368	Do.	Sāluva	Narasīṅgaṅgaḍēva-Maharāya	Sāka 1425, Kudhi-rōḍgarī, Arpaśi, 15.	Do.	Records that Ambikāmaṅkilaṅṅa Aramavāraṅga-Nayayār agent of Narasā-Nayaka bestowed certain privileges on the Kalkōlas of Tirbhuvanamahadēviparuru, Naduvukarai-paruru and Neṅmalipparuru.
369	Do.	Chōla	Parakēsarivarmān	16th year	Do.	Unfinished. Mentions Narāyaṅaśchehēri in Tirbhuvanamahadēvi-chaturvēdimāṅgalam, a brahmadēya on the northern bank.
370	On the east and north walls of the mandapa in front of the same shrine.	Vijayana-gara.	Vira-Bukkarāyu, son of Haribara	Sāka 1328, Vyaya, Simba, su. di. tri-tiya, Tuesday, Hasta.	Do.	Records gift of a village as a kaniyākshi to Alavandān-Bhaṭṭār alias Ulagudaiya-Perumal of Perumbappuliyūr in Sālamāṅgalam, which was a brahmadēya in Kilar-kūṅṅa a subdivision of Nittavimōda-vaṅaṅaḍu in Sōja-māṅḍalam, by the assembly of 4,000 men of Tirbhuvanamahadēvi-chaturvēdimāṅgalam a brahmadēya in Naduvil-māṅḍalam a subdivision of Virāvatarai-vaṅaṅaḍu in Rajadhirāja-vaṅaṅaḍu.
371	On the north wall of the same mandapa.	Do.	Viraṅṅarāpa Krishṅadōva-Maharāya	Sāka 1448, Chitra-bhānu, Tai, 30.	Do.	Registers the grant of a dandigai umbaligai to Eṅṅuma-rāṅṅar Mājavārāyan the agent of the karānikka Maba-gaṅṅapati Ayyaṅṅ.
372	On the same wall	Do.	Do.	Vriśha, expired Chitrabhānu, Vai-śāśi, 14.	Do.	Gift of land in Naiyanallur belonging to the temple of Tiruvaiyaruḍaiya-Nayinar to a dancing girl named, Sāluva-Limmarasa-Māṅṅikkam.
373	On the south wall of the same mandapa.	Do.	Do.	Sāka * 53, Kbara, Mēśha, su. di. śha-śbṅṅi, Punarvasu, Saturday.	Do.	Built in in the middle. Registers the grant of a kaniyākshi right to a private individual by the assembly of Tirbhuvanamahadēvi.
374	On the south and east walls of the same mandapa.	Sāluva	Narasīṅgarāja	Vikṅṅṅi, Phalguṅṅa, su. di. prāthamā.	Telugu	Incomplete. Mentions Timiṅṅi-Nayaka, the agent of Appanarasa the [Minister] of Sāluva Narasīṅgarāja and the temple of Tiruvaiyārāṅṅar at Tirbhuvanamahadēvi in Havali Arabidnōhavadi.
375	On the same walls	Vijayana-gara.	Vira-Viruppanna-Udaiyar, son of Haribara 'who levied tribute on Ceylon.'	Bhava, Paṅṅṅṅi, 10.	Tamil	Built in at the right side. Records an order of the pradhani Nanjanāṅṅal remitting in favour of the temple all kinds of taxes on its lands which were situated in several villages for conducting worship and repairs.
376	On the west wall of the room adjoining the same mandapa.	Chōla	Parakēsarivarmān	40th year	Do.	Fragment. Gift of 90 sheep for a lamp. Mentions Tirbhuvanamahadēvi-chaturvēdimāṅgalam a brahmadēya on the northern bank of the Pennar.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
377	On a slab lying in front of the same temple. TINNEVELLY DISTRICT, TENKASI TALUK.	..	....	Bahubhanya, Vaigasi, 15.	Tamil	Mentions Nayyankara-Appar, the agent of Rayasam Tirumalaiyar and Mandalaatirpillai, the agent of Bommu-Nayakkar-Ayyan.
378	On a slab set up in front of the Vinayaka temple at Melagaram.	..	....	Saka 1600, Kollam 853, Kalayukta, Vaigasi 17, su. di. pañchami, Wednesday, Pusa, (Pushya), Subhaya and Subhaya-karana.	Do.	Registers a tax-free gift of land at Melaiyagaram for daily worship in the temple of Kuttalanathasvamin.
379	On the ceiling at the southern entrance into the Udasimadam in the same village.	..	....	A.D. 1854, January 3rd, Kollam 1029, Vai, 21, Thursday.	Do.	A sarvananya grant of land by a certain Nababhu-Sayabu to a matha of Kujiyur, one of the descendants of Gorakanathasvami of the Punjab which was also entered in the accounts of the Government (circa) during the time of the Kumbhinyar, i.e., the East India Company. In A.D. 1854 the matha which was a tiled building till then was constructed of stone.
380	In the same place .. ..	..	....	[Kollam] 973, Hijra 1212.	Do.	Refers to the repair of a tank in Kodikurichechi and a cowl to Viri-Kumarabala. Mentions Hazrat Bande Khan Ali.
381	On a slab built into the east wall of the Muttiyam-pandaram-nadam at Nannagaram, a hamlet of the same village.	..	....	[Kollam] 1072, Vaigasi, 26, A.D. 1903.	Do.	Records that Mutlaiya-Pandaram, son of Palani-Pandaram built a mandapa, set up in it the images of Kuttala-linga and Kujalvayamoli-ambal and provided for daily worship and offerings to them. Also states that in the samadhi-mandapa built for himself daily offerings, worship, etc. had to be conducted from the funds provided.
382	On the sides and top of a quadrangular stone set up in a field at Piranur.	Pandya	Jatilavarman alias Tribhuvanachakravartin Kōnermaikondan Alagan Peruma] Abivirarama.	Saka 1505, 15th year, Tarana, Avapi.	Do.	Damaged. Seems to register a gift of land for worship to the temple of Tirukkoppalamudaiya-Nayinar.
383	On a rock called the Nattattapparai, one mile east of Tiruchchirambalam.	Chola	Rajaraja (I)	28th year	Grantha	Damaged
384	On the same rock	Do.	Rajakesarivarman	3rd "	Vatteluttu	Much damaged. Mentions Mangaiyur in Nenmal-nadu, a brahmadeya on the southern bank in Sonadu.
385	Do.	Do.	Rajarajakēsari [varman] (Rajaraja I)	..	Do.	Mentions Rajaraja-Pāndinādu
386	On the north and west walls of the central shrine in the Rajagopalasvamin temple at Melappavur.	Pandya	Jatilavarman alias Tribhuvanachakravartin Kōnermaikondan Peruma] Kuladeva, son of Abhirama-Pandakrama-Pandyadeva.	Saka 1467, 2nd year, Visuvan, Bakabizayana, Karkakaka 9, amavasya, Wednesday, subhaya, Punarvasu.	Tamil	Registers a gift of land for worship and repairs to the temple of Nayinar Agayyanappar of Pagan Rajakularama chaturvedinagan in Kurumalai-nadu. The king calls himself Tiruvēlōppuruvai as well.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
387	On the east wall of the mandapa in front of the same shrine.	Pāndya	Tribhuvanachakravartin Kōṅṛmaikondan [Vīravenbāmalai alias Tirunelvēlpperumal] [Kulasēkhara]dēva, son of Abhirāma-Pārākrama-Pāndyadēva.	4th year, Śaka 1475, Pramādēcha, Dakshināyana, Kaṛṭṭakāka] 9, ba. di. trayōdasi, Seturday, śubha-yōga, śubha-karāna, Tiruvādirai (Ārdrā)	Tamil	Built in at the right side. Gift of land to the same temple for feeding Brahmanas.
388	On the west and south walls of the central shrine, in the Mīnakshi-Sōkkaṁāthasvamin temple in the same village.	Do.	Jajīlavarman alias Tribhuvanachakravartin Kōṅṛmaikondan Perumal Kulasēkhara dēva alias Parākrama-Pāndyadēva Bhuvanēkavira, son of Perumal Abhirāma Pārākrama-Pāndyadēva.	Śaka 1468, Rishabhā 23, ba. di. pañchami, Thursday, Varāhadēva, Tiruvōṅṅam (Śravapa).	Do.	Gift of land to the temple of Aḷḷiyasōkhanar at Paḡur.
389	On the same walls	Do.	Jajīlava[rman alias] Tribhuvanachakravartin Kōṅṛmaikondan Tirunelvēlpperumal, son of Abhirāma Pārākrama-Pāndyadēva.	Śaka 1467, 3rd year, Viśvāvasu, Karkatāka 9, amāvāsya, Wednesday, Harshayōge, Chatuśpāda-karāna, Pūnarvasu.	Do.	Built in in the middle. Gift of land for worship and repairs to the temple at Kājākularāma-chaturvēdimaṅḡalam.
390	On the north wall of the central shrine in the Tiruvāliśvara temple at Kilappāvur.	Do.	Māḡavarman alias Tribhuvanachakravartin Sundara-Pāndyadēva, who having taken the Chōla country was pleased to perform the anointment of heroes at Mudigōṅḡasōḷappuram.	20th year	Do.	Damaged and unfinished. Gift of land by purchase for offerings to the temple of Tirukāvāliśvara[mudaya-Nayānar]. Mentions Munai-ēdir-mōḡar of Pa[ḡu]r alias Kshatriyasikha maninallur in [Ku]rumanai-nādu
391	On the north and west walls of the same shrine.	Do.	Tribhuvanachakravartin Kulasēkhara dēva, who was pleased to take all countries.	7th	Do.	Registers a gift of land to a maḡha called Saivapperumai-madam situated in the north street at Tirunelvēli
392	On the west wall of the same shrine	Do.	....	Kollam 560	Do.	States that the south wall of the central shrine having fallen, Kattai Valattarayan of Kuruchēbi in Kil-nādu, a subdivision of Ventuḷa-nādu, had it rebuilt.
393	On the west and south walls of the same shrine.	Pāndya	....	....	Do.	Built in in the middle and the end. The introduction commences with the words <i>Śakābhaya gurubhaya</i> . Gift of land in Paṭṭamaṅḡalam, south of Kurūṅḡapani alias Teṅṅḡakūṅḡala-chaturvēdimaṅḡalam for offerings to the temple of Tirukāvāliśvaramudaya-Nā[yanar] at Paḡur alias Kshatriyasikhamaninallur in Kurumanai-nādu. The king is said to have been seated on the throne (pallipḡam) Kalitḡattarayan in the hall known as Aḷḷiyapāṇḍiyāṅḡadam of his palace at Madura east of Māḡakkulam.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
394	On the south wall of the same shrine.	Pandya	[Maravarman alias] Tribhuvanachakravartin Sundara-Pandya-deva, 'who having taken the Chola country was pleased to perform the anointment of heroes and the anointment of victors at Mudigonda-solapuram.	2[2] + 1 + 1st year.	Tamil	Built in at the end. Registers a sale of land.
395	On three slabs built into the walls and floor of the underground cellar in the Venkatachalapati temple in the same village.	Do.	Maravarman alias Tribhuvanachakravartin Vikrama-[Pandya-deva].	Lost	Do.	Fragments. The introduction commences with the words <i>Śivas gaurāḥ</i> . Mentions <i>Talīṅgakulakā-chaaturvēdi-maṅgalaṃ</i> and the army of <i>Muṇaiavadumōgar</i> also called <i>Tēṇṇavaiṅpatindavigaḷ</i> .
396	On three other slabs in the same place.	Do.	Maravarman alias Tribhuvanachakravartin Srivallabhadēva.]	2nd year	Do.	Fragments. Gift of land for daily expenses to the temple of <i>Muṇaikadimōgar-Vinnagar-Aḷvar</i>
397	On the south wall of the central shrine in the Chidambareśvara temple at Puliūr.	Do.	Jatila varman Tribhuvanachakravartin, Kōṇērīnūaikondān Kulasēkharadeva alias Parākrama-Pandya-deva, son of Abhi[rama] Parākrama-Pandya-deva.	Śaka 1469, 4th year, <i>Plavaṅga</i> , <i>Mithuna</i> , 12, [ba. di.] <i>saptami</i> , Thursday, <i>saubhāgyayōga</i> [Pṇat-ta]di.	Do.	Damaged. Seems to register a gift of land by the assembly of Puliūr alias <i>Vira-Pandya-chaaturvēdimāṅgalaṃ</i> in <i>Tēṇṇari-nādu</i> .
398	On the north wall of the mandapa in front of the same shrine.	Do.	Do.	Śaka 1530, <i>Kṛtikā</i> , <i>Ani</i> , 20.	Do.	Registers a gift of land in <i>Seṅgōṭṭai</i> for worship and repairs to the temple of <i>Chidambareśvara</i> .
399	On the same wall	Pandya	Jatila varman alias Tribhuvanachakravartin Kōṇērīnūaikondān Aḷagan-Perumāḷ Ativirāman alias Śrī-va[llabhadēva].	Śaka 1526, 42nd year, <i>Krōthin</i> , <i>Āvani</i> , 15.	Do.	Do.
400	Do.	Do.	Do.	Śaka 1529, <i>Plavaṅga</i> , <i>Vaiḡasi</i> .	Do.	Registers the grant of the right of worship in the <i>Chidambareśvara</i> temple at Puliūr to a certain <i>Ichohakūṭṭi-jāni-yār</i> .
401	On the west and south walls of the <i>Krishnasvamin</i> temple in the same village.	Pandya	Jatila varman alias Tribhuvanachakravartin Perumāḷ Poṅṇin-Perumāḷ Parākrama-Pandya.	Śaka 1202, 5th year, <i>-imha</i> , 18, ba. di. <i>ashṭami</i> , Wednesday, <i>Sūdhā-yōga</i> , <i>Vyāghra-karaṇa</i> , <i>Rōhini</i> .	Do.	Gift of lands and houses situated at Puliūr in <i>Tēṇ-Ari-nādu</i> , a subdivision of <i>Sīrāraṅgarai</i> pōkku to 24 Brahmanas of <i>Parākrama-Pandya-chaaturvēdimāṅgalaṃ</i> which was founded in the name of the king.
402	On the same walls	Do.	Do.	<i>Kālayukta</i> , <i>Sittirai</i> , 15.	Do.	Gift of land to the temple of <i>Krishna</i> . Mentions <i>Vikrama-Pandya-Isvaramudāya Nayinār</i> and <i>Nayinār-Tiruvirunda-Perumāḷ</i> .
403	Do.	Pandya	Jatila varman alias Tribhuvanachakravartin Kōṇērīnūaikondān Perumāḷ Tiruvelippurumāḷ Viraveṅbāmalai alias Dharmā-Perumāḷ Kulasēkharadeva, son of Abhirāma Parākrama-Pandya-deva.	Śaka 1180, 8th year, <i>Kālayukta</i> , <i>Mēsha</i> , 8, ba. di. <i>dvitiyā</i> , Monday, <i>sūdhā-yōga</i> , <i>gaja-karaṇa</i> , [Sv]jati. <i>Viśvāvasu</i> , <i>Āvani</i> , 25.	Do.	<i>Aḷagan-Perumāḷ Ativirāman</i> ordered the remission of taxes on certain lands granted to the temple of <i>Śrī-Krishna</i> at Puliūr alias <i>Parākrama-Pandya-chaaturvēdimāṅgalaṃ</i> in <i>Tēṇ-Ari-nādu</i> .
404	On the north wall of the central shrine in the <i>Kuttalanāthasvamin</i> temple at <i>Kuttalam</i> .	Do.	Do.	Do.	Do.	Built in at the end. Records that the bathing of the goddess <i>Am[ma]lai Kūḷālvāymoli-Am[ma]lai</i> and another were provided for by a number of ladies.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription	Dynasty.	King	Date.	Language and alphabet.	Remarks.
405	On the same wall	Pāṇḍya ..	Jajilavarman alias Tribhuvanachakravartin Kōṇērmaikondāṅ Perumāḷ Aḷagan-Perumāḷ Ativirāraṁaṅ alias Srivallabha.	42nd year. Śaka 1527, Viśvavasu, Uttarāyana, grīshma-ṛitā [Mithuṇa, 29, ba. di. sap-tami, Thursday, Uttaraprēṣṭhā-pada].	Grantha and Tamil.	Demaged. The introduction commences with the words Bhuvanāikavira Madhurāmahēndra. Seems to register the grant to a private individual of the right of presenting the offerings to the god.
406	On the south wall of the same shrine.	Do. ..	do.	Śaka 1499, 15th year, Iṣvara, Dakṣhiṇāyana... Gajakarāna, Uttirāṭ-ṭādi.	Tamil ..	Built in at the right side. Gift of land and houses to a resident of Arur in Kuda-naḍu for performing worship in the temple of Kuṭhālanātha.
407	On the south and east walls of the mandapa in front of the same shrine.	Do. ..	do.	Śaka 1492, 7th year, Vibhava, Uttarāyana, Mīna, ba. di. pañchami, Monday, subhā-yōga, Varāhakarāna, Anisha.	Do. ..	Gift of land as a kāṇiyakshi to the accountant of Tirukkūr-ṛālam in Teṅṅāri-naḍu.
408	On the east wall of the same mandapa.	Do. ..	Jajilavarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadeva.	5 + [1] 5th year and 279th day, Śaka 1809.	Do. ..	Records that the king constructed the central shrine (vimāna) from its foundation (upāna) to the pinnacle (stūpi) as well as the ardhā-maṇḍapa and the mahā-maṇḍapa.
409	On the east and north walls of the same mandapa.	Do. ..	Jajilavarman alias Tribhuvanachakravartin Kōṇērmaikondāṅ Perumāḷ Aḷagan-Perumāḷ Ativirāraṁaṅ alias Srivallabhadēva.	Śaka 1492, 7th year, Śukla, Uttarāyana, Sīśira-ṛitā, Mīna, 8, ba. di. daśami, Tuesday, Māla.	Do. ..	Gift of land to a certain Mutti Ativirāraṁaḷ-Maḷavarāyar of Maḷagaram in Teṅ-Āri-naḍu for service in the temple of Kuttālamudaiyar as accountant.
410	On the north wall of the same mandapa.	Do. ..	Jajilavarman alias Tribhuvanachakravartin Kōṇērmaikondāṅ Perumāḷ Aḷagan-Perumāḷ Ativirāraṁaṅ alias Srivallabhadēva, son of Perumāḷ Dharmā-Perumāḷ Kulasēkharadēva.	Śaka 1507, 23rd year, Pārthiva, Vriśchika, su. di. aṣṭami, Friday, Satābhishaj.	Do. ..	Gift of land for worship to the shrine of Ekkalādēvi in Teṅkāsi in Teṅṅāri-naḍu. Mentions a number of officers of the king among whom figures Sivala Muṇaiyadaraiyar.
411	On the same wall .. .. .	....	....	Durmukhi, Masi 25	Do. ..	Gift of money for a lamp to the temple of Tirukkūr-ṛālamudaiya-Tambirāṅar as a charity of Vuyirādarāyar Maṭṭāṅga-Pillai.
412	Do.	Pāṇḍya ..	Maṇavarman alias Tribhuvanachakravartin Kulasēkharadēva.	[4]th year, Paṅṅuṇi	Do. ..	Registers an agreement made by the assembly of Tirukkūr-ṛālam in Teṅ-Vāri-naḍu with a Kaikkōla resident of Kādaiyalur in Vadaṅarīnaḍu for conducting the service called Kālamukkaltōḷan-ṣāndi in the temple of Tirukkūr-ṛālam [dāijya-Nayanār.
413	Do.	Do. ..	do.	4th year, Masi ..	Do. ..	Records an agreement, similar to the one mentioned in No. 412 above with Iraividēvar alias Kaṇḍiyadēvar.
414	Do.	Do. ..	do.	4th year, Paṅṅuṇi	Do. ..	Records a similar agreement.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
415	On the same wall	Pandya ..	Maṛavarman alias Tribhuvanachakravartin Kulasekharadēva.	4th year, Kumbha, 15, su. di. aṣṭami, Friday, Rōhini.	Tamil	Records another similar agreement with a resident of Tiruochirambalam near Venrumudisūdiya-Sundara-Pandyapatānam in Parantaka-vaṇaṇadu.
416	On a pillar built into a wall in the east verandah of the first prakāra of the same temple.	Do ..	Śadaiyamaṛaṇ	2 + 7th year	Vatteluttu ..	Mentions Tirukkurrālam in Teṇi-vaṇa-nādu. There is a small fragment above this, which mentions Sri-Kurrālam.
417	On another pillar in the same verandah.	Do. ..	Do.	2 + [9]th	Do.	Gift of three buffaloes for half a lamp by Puyalanakattan, a merchant of Idavai in Maṇṇi-nādu to the temple of Mahādēva at Tirukkurrālam in Teṇvara-nādu.
418	On a third pillar in the same verandah.	Do. ..	Do.	2 + 9th	Do.	Gift of six buffaloes for a lamp to the same temple by a native of Nallar-Pandikkudi in Teṇvara-nādu.
419	On the same pillar	Chola ..	Parakesaravarman alias Rajendra-Chola I	.....	Tamil	Incomplete the other face of the inscription being built in.
420	On the east and south walls of the Pijaiyankattalai room in the same prakāra.	Pandya ..	Jatavarman alias Tribhuvanachakravartin Perumaḷ Parakrama-Pandyadeva].	34th year, Pañchami, Uttirattādi.	Do.	Stones out of order. Seems to record a gift of land to a certain Vaidyanādan alias Vamaudēvaṇ for having repaired (the temple).
421	On the south wall of the same room	.....	.....	Śaka 4323, Rishabhā, su. di. Wednesday, pañchami, Pōsam.	Do.	Gift of land to certain Brāhmanas for service in the temple.
422	On the same wall	Pandya ..	Maṛavarman alias Tribhuvanachakravartin Vira-Pandyadeva.	[2]3rd year, Rishabhā, su. di. pañchami, Wednesday, Pushya.	Do	Built in in the middle. Relates to the appointment of men for conducting worship in the temple of Tirukkurrālamudaiyar and for the celebration of a special worship on the king's birth day, i.e., the day of Jyeshṭhā in the month of Purattāsi.
423	Do.	Do. ..	Viramartāndaṇ Parakrama-Pandyadeva	Śaka 432[3] (wrong), Rishabhā, su. di. Wednesday.	Do.	Built in in the middle. Relates to the renovation of the same temple and to the appointment of persons to conduct worship in it, the old temple having been dilapidated and the persons doing services there having died.
424	On the south wall of the same prakāra.	.....	Tribhuvanachakravartin Kōnerimaimkōṇḍāṇ.	.....	Do.	Damaged. Registers a gift of land for offerings to the same temple.
425	On the same wall	Pandya ..	Maṛavarman alias Tribhuvanachakravartin Kulasekharadēva, 'who was pleased to take all countries.'	[20] + 1st year	Do.	Records that a merchant named Kulasekharachakravartin presented certain silver vessels to the temple of Tirukkurrālamudaiya-Nayinār and was given a written agreement (pidipādu) by the assembly.
426	Do.	Do. ..	Maṛavarman alias Tribhuvanachakravartin Vikrama-Pandyadeva.	5th year, Kartigai 2, ba. di. tri-tiāya, Thursday, Rōhini.	Do	Records an assignment, by the assembly of the village, of land in Saundara-Pandyapuram a village in Kurumara-nādu, to Lakkumaṇaṇ Devanāyakan and Lekkumaṇaṇ Andapillai two of the Tamil-Ariyas of Tirukkurrālam. The assignees were required to cultivate the land and pay the taxes (kaḍumai) to the temple.
427	Do.	Do. ..	Maṛavarman deva	5th year, Appasi, 30, su. di. Purnai, Tuesday, [day].	Do	Beginning inaccessible. (Contains a portion of the introduction which commences with the words <i>Śaṅkara</i> etc. of Maṛavarman Vikrama-Pandyā. Seems to register a sale of land to the temple.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
428	On the west wall of the same prakāra.	..	Tribhuvanachakravartin kondēn.	4th year and 30th day.	Tamil	Built in in the middle. Registers a tax-free gift of land in Uṛappan̄kurichchi alias Kulasekharanallūr in Nechchurā- nādu to the temple of Tirukkūrālamudaiya-Nāyanār at the instance of Aiyan Maṣavarayan. Mentions Nilinallūr alias Kulasekharachaturvedimangalam.
429	On the same wall	Pāndya ..	Maṣavarman alias Tribhuvanachakravar- tin Sundara-Pāndyadeva.	Lost	Do.	Built in in the middle and unfinished. Begins with the historical introduction <i>செவ்வெழுத்து</i> , etc. Mentions Mal- aṅguḍi in Kil-Sembi-nādu.
430	On the west wall of the same prakāra.	Do.	Maṣavarman alias Tribhuvanachakravar- tin Sunda[rā-Pāndyadeva].	4 + 1st year ..	Do.	Built in in the middle. Refers to the settlement made by the assembly of Tirukkūrālam that taxes should be levied only on cultivated lands. Refers to the transaction mentioned in No. 428 above.
431	On the same wall	Do.	Maṣavarman alias Tribhuvanachakravar- tin Sundara-Pāndyadeva.	* + 1st "	Do.	Built in in the middle. Mentions a measuring rod called Sundara-Pāndiyānkōl.
432	On the north wall of the same prakāra.	Do.	Ja[ra]varan alias [Tribhuvana]chakra- vartin, Virā-Pānd[īya]deva.	3rd year, Vriś- chika, 13 di. shashṭi, Thursday, [A]- śeṣha.	Do.	The introduction commences with the words <i>செவ்வெழுத்து</i> etc. Records that certain land, were purchased from the merchants (nagarattar) of Sundara-Pāndiyapuram, a village in Kurumarai-nādu for the temple of Tirukkūr- rālamudaiya-Nāyanār and leased to Andapilāi and his descendants on condition that he shall cultivate them and pay the taxes to the temple.
433	On the same wall .. ..	....	....	....	Do.	Relates to the restoration of the right of enjoyment of 2½ shares of land to a certain Sattisivaṅ Uyyavandan̄ alias Ekanayaka-Bhaṭṭān for conducting worship in the temple of Kuṭṭhalanātha.
434	Do.	Pāndya ..	Jatavarman alias Tribhuvanachakravartin Vikrama-Pāndyadeva.	2nd year, Puratṭ- [adi].	Do.	Gift of land in Agarayūr alias Ilakkumananallūr for a lamp.
435	Do.	Do.	Do.	Do.	Do.	Damaged. Relates to the grant registered in No. 434 above.
436	Do.	....	....	....	Do.	Records gift of land to a certain temple accountant for managing the temple property such as houses, gardens, etc.
437	Do.	Pāndya ..	Jatavarman Tribhuvanachakravartin [Virā]-Pāndyadeva, who having taken [Kō]lgu, Solamanālam and Ilam (Ceylon), and conquered Vallan [was pleased] to perform the anointment [of heroes] and the anointment of victors at Perumbarepuliayūr.	15th year, Vr- iśchika, 6a. di. pūchōbam, Mon- day.	Do.	Connected with No. 436 above. States that services in the temple were not conducted properly owing to the default of a previous donee from whom the lands were now transferred to a certain Mūlaimel Marudu Senbagavanap- peruma] alias Ainiṅṅruva-Bhaṭṭān.
438	On the east wall of the same pra- kāra.	Chōla ..	Parakēarvarman	2[7]th year ..	Vatṭeluttu ..	Gift of 25 (sheep) (?) for a lamp to the temple of Tirukkūrā- latumadēva.
439	On the same wall	Do.	Do.	21st "	Do.	Unfinished and damaged. Gift of 26 cows for a lamp to the temple of Kūrālatu Perumanadiga] by Dharmasēṭṭi alias Saḍaiyaṅgavaiyan of Maṅkikīraman a resident of. Ilir in Teṅvara-nādu. Near this is another much damaged fragment of the inscription of the same king.
440	Do.	Pāndya ..	Saḍaiyamaran	[2] + 15th "	Do.	Fragment. Mentions Tirukkūrālam in Teṅvara-nādu.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
441	On the same wall	Chola ..	Parakésarivarman	[2]2nd year ..	Vatteluttu ..	Gift of land for a lamp to the temple at Kuralain in Tenjara-naḍu by a certain Kendaḍi-Iraḍi on the day of a solar eclipse.
442	Do.	Do. ..	Do.	2[4]th ..	Do. ..	Damaged. Gift of cows for a lamp by a certain Araiyam-varaiyar the wife of a certain rana Palla-
443	Do.	Do. ..	Do.	25th ..	Do. ..	Built in at the end. Gift of money for a lamp to the temple of Tirukkuralattu-Madevar. Mentions Tirukkamañjar in Kalakkuḍi-naḍu.
444	Do.	Do. ..	Do.	20th ..	Do. ..	Damaged. Gift of cows and sheep for lamps to the temple of Tirukkuralattu-Peruma.
445	Do.	Do. ..	Parakésa[riva]rman	25th ..	Do. ..	Damaged and built in at the end. Gift of lamp to the temple of Kuralattumadeva.
446	Do.	Do. ..	Madiraikoṇḍa Parakésarivarman	24th ..	Tamil ..	Gift of gold for a lamp to the same temple by Pirantakan Uttamañli.
447	Do.	Do. ..	Parakésarivarman	35th ..	Vatteluttu ..	Gift of six buffaloes for a lamp to the same temple by a native of Vallapuram in Maḷa-naḍu.
448	Do.	Do. ..	Madiraikoṇḍa Parakésarivarman	[36]th ..	Do. ..	Gift of two lamps to the same temple by the headman of Kijinalar in [Uṭṭar]-kōraṁ.
449	Do.	Do. ..	[Rajara]jakésarivarman, 'who [destroyed the ships at] Kandalur.'	Lost ..	Do. ..	Damaged and built in. Mentions Tenvarinaḍu.
450	Do.	Pandya ..	Jatilavarman alias Tribhuvanachakravartin Kōnermaikoṇḍa Kulasekharadeva alias Parakrama-Pandya, son of Abhirama-Parakrama-Pandya.	Saka 1474, 8th year, Virōdhkrit, Karukaka, 20. ba. di. dviṭiya, Sunday, Avittam.	Tamil ..	Registers an order by the king, who is here called Viraven-bamañli, Tirunelveli-Peruma, granting land, money and certain privileges to a certain Alagiyaśokkan for looking after the accounts of the temple at Tirukkuṟalam.
451	On the north wall of the same prakara.	Do. ..	Tribhuvanachakravartin Kōnermaikoṇḍa Tirunelveli-Peruma son of Abhirama.	Saka 1470, Kilaka, Dhanus, 5, Monday, Uttiram.	Do. ..	Built in and damaged. Stones out of order. Seems to register a gift of land for offerings and worship to the same temple.
452	Do.	Do. ..	Vira-Pandyaḍeva	Saka 1368, Meśha 15, Chaturdasi, Sunday, Hasta.	Do. ..	Registers gift of money and land to a certain Kottaiṅgera-Peruma Rudradevan for singing (śaipada) in the temple during the 1st ten days of each month.
453	On the west wall of the same prakara.	Do. ..	Kulasekharadeva	2 + 35th year, Rishabha, 27 ba. di. pañchami, Saturday, [Uruv]ṇam	Do. ..	Built in in the middle. Gift of land to a private individual for service in the temple.
454	On the same wall	Chola ..	^{Saka 1474} Rajara]jakésarivarman alias Rajarajadeva [I].	2 ^e year ..	Do. ..	Built in in the middle. States that when the temple had become dilapidated it was repaired and the old inscription which was in Vatteluttu (Vaiṭṭam) characters was re-engraved in Tamil on (the new) stone (wall). The introduction commences with <i>Śaśaśaśaśa</i> etc. The word Śaḍayan is prefixed to the name of the king. Records a gift of land by the residents of the village of Vinpandai alias Vikrama-Pandyanallur in Kōttar-naḍu a subdivision of Iḷa-maṇḍalam for a lamp to the temple of Tirukkuralattu-Bha]ṭṭarakar.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
455	On the same wall	Chola ..	Rajaraja I .. ..	.....	Tamil ..	Built in in the middle and unfinished. Refers to the re-engraving of the Vatteluttu records in Tamil, contains a portion of the historical introduction commencing with the words <i>Śaśācūre</i> etc.
456	Do. .. ..	.....	.....	Śaka 155[5] 4, śu. di. dvitīyā, Monday, Migasīsha (Migasiśra). [3]2nd year ..	Do. ..	Do. refers to the distribution of services in the temple among a number of persons and fixing their remuneration. Refers to an earlier grant by king Kulasekharadeva.
457	Do.	Pandya ..	Majavarman alias Tribhuvanachakravartin Srivallabhadēva.	Śaka 1333, Kumbha, 13, śu. di. dasami Nala.	Do. ..	Built in in the middle. Seem to register a gift of land for services in the temple.
458	Do. .. ..	.....	.....	Śaka 1333, Kumbha, 13, śu. di. dasami Nala.	Do. ..	Built in in the middle. Registers gift of land to 11 persons for the recitation of the Vedas (adhyayana) in the temple and for the investiture of the sacred thread on all. Frīciyā (to the god) (?). Mentions Kulasekharadeva and Tirukhalaya-chaturvedīmanāgalam.
459	Do. .. ..	.....	.....	Śaka 1351, Mēsha, śu. di. prathamā, Siddha-yōga, Viśakha.	Do. ..	Built in in the middle. Gift of land to 12 persons for the recitation of the four Vedas. Mentions [. . .] raman Srivallabhadēva.
460	Do.	Pandya ..	Majavarman alias Tribhuvanachakravartin Srivallabhadēva.	32nd year, Vaigāsī 4.	Do. ..	Built in in the middle. Records that as the number of persons performing worship in the temple of Tirukkurnālamudaiya-Nayinar was not sufficient, additional men were appointed for the purpose. Mentions the shrines of Kājalayamōlimanāgai, Champakadevī and Mūṅṅumōdi-chaturvedīmanāgalam in Vadavāri-nādu.
461	Do.	Do ..	Srivallabhadēva	Śaka 1355, Rishabhā, 14, śu. di. dvitīyā, vīgaśīraha.	Do. ..	Built in in the middle. Records a gift of land to one of the additional servants referred to in No. 460 above, for worship in the temple of Kurraṅlanatha. Mentions the temple of Sivachintāntēvaramudaiyar.
462	On the south wall of the same prakara. ....	.....	.....	Śaka [3]53, Tula, 1, śu. di. dvitīyā, Monday, [Vriji-yōga Vyaghra-karana, Svātī.	Do. ..	Much damaged.
463	On the same wall .. ..	.....	.....	Śaka 1453, Kollan 707, Makara, 17, śu. di. Saptami, Munday, Asvati.	Do. ..	Gift of land by the Brahman of Melai-agaram alias Trikutalaya-chaturvedīmanāgalam to Narayana Kailasaśūbhū Bhūṭṭa of Padagam a resident of Maṅṅalīnallūr alias Avāṅṅumōduṅṅaiya-chaturvedīmanāgalam a brahmadēya in Tarakkudi-nādu for the recitation of the Vedas, at the services called Parakrausa-Pāṅṅiyan-śāndi alias Usha-pōja.
464	Do. .. ..	.....	.....	Do.	Do. ..	Gift of a lamp to the temple of Tirukkurnālamudaiya-Nayinar in Tennāri-nādu.
465	Do. .. ..	.....	Jatilavarman alias Tribhuvanachakravartin Kōṅṅermai-kōṅṅaṅ Abhirāma Parākrama-Pāṅṅyadeva.	Śaka 1471, 6th year, Saumya, Mithu-ṅṅa, 30, śu. di. dvitīyā, I hura-day, Siddha-yōga, Gaja-karana, Asrēsha (Aśēsha).	Do. ..	Records a gift of land, situated in Paliyūr a village of Tennāri-nādu, made at the instance of the king by Viraveṅṅamalai alias Tirunelvēliperumal to a certain Svāmī-dēvaṅ alias Mahaganapati-Bhūṭṭa belonging to Achārya Suddha-santāna of the Amardāsaram in Irāṅṅa-Vareṅṅi grāma.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
466	On the same wall	Pandya ..	[Jaṭilavarman alias Tribhuvanachakravartin Kōnerma]kondāṅ [Kulasēkharadēva] alias Parākrama-Pāṇḍya, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1473, 8th year, Virodhikrit Kanyā, 3. su. di. 1. rityā, [Thursday] Mahendra-Yōga, Gaja-karapa, Sodi (svāti)	Tamil	Gift of land for the recitation of the Vedas by the order of prince Tirunēlvēlperumaḷ Viraveṅbamalai.
467	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Perumaḷ Parārama-Pāṇḍyadēva.	3[1] + 2nd year, Mine, [1]8, su. di. shashṭi, Monday, Nriḡasiraha.	Do.	Records the appointment of some additional hands to conduct worship in the temple of Tirukkūṟṟālamudaiya-Nayāṅar. Mentions the temple of Maṅgaipperumaḷ-Nayāṅar at Uṭṭarakōṣamaṅḡai.
468	Do.	Do. ..	Maṅavarman alias Tribhuvanachakravartin Perumaḷ Śrivaḷlabhadēva.	42nd year, Rishabhā, su. di. divityā, Monday, Nriḡasiraha.	Do.	Damaged and built in at the end. Similar to No. 467 above. The king was encamped at Maṅṟumudī-chaturvēdimāṅḡalam when making the appointment.
469	On the west and south walls of the kitchen in the same prakāra.	Do. ..	Maṅavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	...	Do.	Fragments Begin with the introduction <i>Śreevāṅḡa</i> . States that Satabhishaj was the birth-day asterism of Vikrama-koḷa who is stated to be the brother-in-law (machotāḷvi) of the king and that at his instance a grant of land was made for certain special services.
470	On the south wall of the same kitchen.	.....	Tribhuvanachakravartin Kōnerma i-kondāṅ.	32 + 1st year, Puraṭṭasi 17.	Do.	States that a number of men and women were presented to the temple of Tirukkūṟṟālamudaiya-Nayāṅar as servants.
471	On the south wall of the Kuḷalvay-moḷi-Amināḡ shrine in the second prakāra of the same temple.	Pandya ..	Maṅavarman alias Tribhuvanachakravartin Perumaḷ [Kulasēkharadēva].	2 + 3[6]th year, 23 ba. di. Thursday, Makha.	Do.	Damaged. Mentions Sundara-Pāṇḍya and registers a gift of land for mid-day offerings to the same temple.
472	On the west and south walls of the maṇḍapa in front of the same shrine.	Do. ..	Perumaḷ Parākrama-Pāṇḍyadēva	Śaka 1470, Kilaka, Kumbha 18, ba. di. [dvi]tiyā, Gaja-karapa.	Do.	Much damaged.
473	On the south wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Perumaḷ Aḷagaṅ Perumaḷ Parākrama-Pāṇḍyadēva.	...	Do.	Much damaged. Seems to register a gift of land.
474	(In the same wall)	Do. ..	Parākrama-Pāṇḍyadēva	Śaka 13*9, * + 5th year.	Do.	Much damaged. Records a gift of land and houses to persons performing worship in the shrine of Gauri Kuḷalvay-moḷimaṅḡaiyar.
475	On the south and east walls of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnerma]kondāṅ Kuḷasēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1467, 3rd year Sruvapa.	Do.	Built in at the end. Gift of land to Meyhaṇḍadēvaṅ Chintamaṅi for reciting the songs composed by Jāna-sāmbanda and others.
476	On the east wall of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Kulasēkharadēva ..	2 + 3[4]th year, 10, su. di. Prathamā, Saturday, Anjāḡam (Anurādha).	Do.	Damaged. Gift of land for worship and offerings to the goddess Nachchiyar Kuḷalvaymoḷimaṅḡai.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
477	On the west wall of the same mandapa.	Pandya ..	Kulasékhara-deva	2 + 36th year Tula, 3, su. di. saptami, Friday, Anilam (Anurād- dhā).	Tamil ..	Much damaged and incomplete. Records that Adakkalāṅ- gattai Solliyadaraiyan was appointed to manage the temple business and allowed certain remuneration.
478	On the same wall	Do.	Jatilarman alias Tri[huvana]ohakra- vartin Kōnermaikondāṅ Kulasekhara- deva alias Parākrama-Pandya-deva, son of Abhira[ma]Parākrama-Pandya [deva].	Saka 1473 [Sadhā]- rana, Kanya, 28 [su] di. dasi, Wednesday, Subha-yōga, [Si]ṅha-karapa, Anurādha].	Do. ..	Much damaged and incomplete. The king gets herein the epithet Tiruṅ[veliperuma] Viraveṅbamalai.
479	On a pillar set up on the north side of the same shrine.	Chōla ..	Parakēsarivarman alias Rajēndrasimha ..	2nd year	Do. ..	Gift of a lamp by a certain Veḷḷandēvan Pattalagan a native of Paḅur to the temple of Tirukkurralattu-Aḷvar in Teṅṅvari-naḅu.
480	On the same pillar (loc.)	Pandya ..	Maṅṅjadaiyan	4th year and 360th day.	Vatṭeluttu ..	Gift of a lamp to the temple of Tirukkurralattu-Bhaṅṅara in Teṅṅvara-naḅu by Maṅṅachohan, the chief of Poliyir. <i>(in)</i>
481	On the south wall of the Kurum- bala shrine in the same prakāra.	Do.	Jatilarman alias Tribhuvanachakra- vartin Kōnermaikondāṅ Peruma] Tirunelipperuma] Viraveṅbamalai alias Dhanma-Peruma] Kulasekhara- deva son of Abhira] Parākrama- Pandya-deva.	Saka 1479, 7th year Pīṅgala, Mēsha, su. di. a-shṭami, Tues- day, Subha-yōga, Subha-karapa, Pushya.	Tamil ..	Badly damaged. Seems to register a gift for reading the puraṅa on special days before the god. Mentions that the order was passed at the instance of Aḷagaṅ-Peruma] Ativira] an and Ativira] Parākrama.
482	On the north wall of the Svami- nathasvamin shrine in the same prakāra.	Do.	Jatilarman alias Tribhuvanachakra- vartin Kōnermaikondāṅ Aḷagaṅ- Peruma] Ativira] alias Srivallabha- deva, son of Peruma] Kulasekhara-deva.	Saka 1513 2th year, Nithuna 15, su. di. [paṅ- cha]mi, Sunday, Subha-yōga, Subha-karapa, [Pushya].	Do. ..	Records that the kings Abhira]na Varatūṅgarāma alias Pandya-deva and Aḷagaṅ Peruma] Ativira]na issued an order for the grant of certain lands and tanks situated in Guṅarāmanalūr a village of Teṅṅari-naḅu for the sacred bath and worship of the images of Syāmanatha and Nageṅvari set up in the temple by Pochohaiyappa- Nayaka.
483	On the east wall of the Sōmalīṅga shrine in the same prakāra.	Do.	Maṅṅavarman alias Tribhuvanachakra- vartin Kulasekhara-deva.	4th year, Simha, ba. di. Navami, Friday, Rōbiḷi.	Do. ..	Gift of land by purchase for a lamp to the temple of Tiruk- kurralamudaiyar at Tirukkurralam in Teṅṅvari-naḅu.
484	On the north wall of the Dharani- pīṅha shrine in the same prakāra.	Do.	Jatilarman alias Tribhuvanachakra- vartin Kōnermaikondāṅ Peruma] Aḷagaṅ Peruma] Ativira]na alias Srivallabha-deva.	Saka 1519, 34th year, Dhanukki, Uttarāyana Sīśira-pitu, Mīna, 29, su. di. a-shṭa- mi, Wednesday, Subha-yōga, Subha-karapa, Punarvasu.	Grantha and Tamil.	The introduction commences with the words Bhuvanū- kavira] handrakula-pradīpa, etc. Records that Aḷagaṅ Peruma] Ativira]na alias Abhira]na born in the asterism Srivishṭha made a gift of land for worship in the temple and the feeding of Brahmins.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
485	On the same wall	Pandya ..	Jatilarman alias Tribhuvanachakravartin Konērmaikondān Perumāḷ Aḷagan Perumāḷ Ativirarāma alias Srivallabhadeva.	Śaka 15[1]2, 28th year, Vikrīti, Uttarāyana, Mīna Śāśira-ritu, Mīna 15, ba. di. dvādasī, Friday, Avittam, (Śravīshthā).	Tamil ..	Damaged. Registers a gift of land in Gunaramanallur, a village of Teppari-naḍu for the sacred bath and offerings to a Saahasalinga, in the temple of Tirukkuralanūdiayar set up by a native of Iḷattuvēli in Vēmbār-naḍu.
486	Do.	Do. ..	Do. do.	Śaka 1509, 25th year, Sa[rva]jit], Dakshināyana, Grihama-ritu, Asha[dha], śu. di. Tritiya, Saturday, Uttara-Phalgunī.	Do. ..	Much damaged. Seems to register a gift of land.
487	On the north wall of the temple store room called Vyāñjanap-porai in the same prakāra.	Do. ..	Jatilarman alias Tribhuvanachakravartin Konērmaikondān Perumāḷ Aḷagan Perumāḷ Ativirarāma; Srivallabha	Śaka 1496, 11th year, Srimukha, Dakshināyana, Sarad-ritu, Vriśohika 7, śu. di. Ekādasi, Monday, Subha-yoga, Subha-karāna, Kāvati.	Do. ..	Records a gift of land by the king for the recitation of the Vēdas (adhyāna) in the temple.
488	On a pillar set up near the same temple.	Do. ..	Do. do.	Śaka 1498, 14th year, Dhātu, Dakshināyana, Varsha-ritu, Simiḷha, śu. di. Trayōdasi, Wednesday, Siddha-yoga, Vibhra-karāna, Tiruvōpam (Stravāna).	Grantha and Tamil.	The introduction commences with the words Bhuvanaj-kavira Chandrakulapadipa etc. The king who calls himself the son of Tirunelvēliperumāḷ Viravanbāmālai alias Dharmā-Perumāḷ Kulasekharadēva, is stated to have remitted the taxes on certain lands in favour of the temple of the Tirukkuralanūdiaya-Nayanār for conducting the sacred bath.
489	On the same pillar	Do. ..	Perumāḷ Srivallabhadeva, son of Perumāḷ Tirunelvēliperumāḷ Viravanbāmālai alias Perumāḷ Kulasekharadēva.	17th year, Pramādi, Dakshināyana, Varsha-ritu, Simiḷha [25], ba. di. Tritiya, Friday, Ayyiyam (Aśiḷsha).	Tamil ..	Registers a gift of land at Iḷāñji in Tennāḍu, by the king, for the same purpose. Below this is an inscription with the bottom portion built in of the same king dated in the 1[8]th year, with the same details excepting the month which is Kurkaḷaka and not Simha.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
490	On the north wall of the central shrine in the Kulasekhararāmañ-yaṛ temple at Tenkasi.	Pādyā	Jatīlavarman alias Tribhuvanachakravartin Kōṇērmaikōṇḍaṅ Perumaḷ Aḷagan-Perumaḷ Ativirāraṁaṅ alias Srivallabhadeva.	Śaka 1489, 5th year, Prabhava, Uttarayana, Ilēmanta-ritu, Makara 30, ba. di trayōḍaṣi, Tuesday, Subha-yōga, Subha-karaṇa, Uttaraśadhā.	Grantha and Tamil.	The introduction commences with the words <i>Bhuvanaikaṣṭra</i> etc. The king is said to have been born in the asterism Punarvasu. Records the construction of the temples of Kulasekaranātha, Kūjalvaymōḷimāṅgai-Nācchiyaṛ and the <i>parivāra dēvata</i> situated on the eastern side of Dakshina-Kāṣi on the north bank of the Chitra river, renewal of the services and festivals and the grant of lands in Vaḍavari-naḍu to meet the expenses of worship etc.
491	On the south wall of the same shrine.	Do.	do.	Śaka 1488, 3rd year, Kshaya, Uttarayana, Griṣhma-ritu, Mithuna 9, su. di. daṣami, Thursday, Subha-yōga, Subha-karaṇa, Viśakha.	Do.	The introduction commences with the words <i>Bhuvanaikaṣṭra</i> etc. Gift of a village in Vaḍavari-naḍu, excepting the <i>dēvadāna</i> and <i>brahmadāya</i> lands in it, for conducting worship thrice daily, for <i>Bhūtadāta</i> -offerings, and for festivals in the same temple.
492	On the west and south walls of the maṇḍapa in front of the same shrine.	Do.	do.	Śaka 1490, 6th year, Vibhava, Uttarayana, Ilēmanta-ritu, Makara 1[6], ba. di. Pañcamaṅi, Friday, Subha-yōga, Subha-karaṇa, Uttiram.	Tamil	Records gift of two gardens to the same temple for the <i>vasaṅga</i> -festival, by the officer Kōṇḍāraṁaṅ Siyala Kalinga-ṛayaṅ and another to the temple of Kulasekharanātha.
493	On the south wall of the same maṇḍapa.	Do.	do.	Śaka 1495, 11th year, Srimukha, Kārtika 2 [7], ba. di. trayōḍaṣi, Tuesday, Subha-yōga, Subha-karaṇa, Mūla.	Do.	Gift of land and a house-site to a certain Tirunelvelipperumaḷ Vallavarayaṛ for keeping the accounts of the servants (<i>kaṇmi</i>) in the same temple.
494	On the same wall	Do.	do.	Śaka 1489, 5th year, Prabhava, Avani 20, ba. di. tṛitīyā, Friday, Gaṇḍa-yōga, Vanija-karāṇa, Uttirāṭṭādi (Uttara - Bhādrapada).	Do.	Damaged. Gift of land and a house-site as a <i>kōṇiyāṭṭi</i> to another individual for keeping the accounts of the devotees (<i>teṇḍar</i>).
495	On the north and west walls of the same maṇḍapa.	Do.	Jatīlavarman alias Tribhuvanachakravartin Kōṇērmaikōṇḍaṅ Perumaḷ Aḷagan Perumaḷ Ativirāraṁaṅ alias Srivallabhadeva, son of Perumaḷ Tirunelvelipperumaḷ Viraṅghamaḷai, alias Dharma-Perumaḷ Kulasekharadeva.	Śaka 1499, 8th year, Pramōḍita, Dakshinayana, Śarad-ritu, Margaḷi 15, su. di. dvitīyā, Thursday, Subha-yōga, Subha-karaṇa, Punarvasu.	Grantha and Tamil.	Commences with the words <i>Bhuvanaikaṣṭra</i> , etc. Records gift of land in Marudāṅḷam in Tenṅāri-naḍu for the objects stated in No. 491 above.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
496	On the same walls	Papdy	Jajilavarman alias Tribhuvanachakravartin Kōṇērmaikōṇḍaṇ, Perumaḷ Aḷagan Perumaḷ Ativirarāma alias Sivallabha-deva.	Śaka 1490, 6th year, Vibhava, Uttarayana, Hō-manta-ritu, Makara 1[1], ba. di. pañchami, Friday, Subha-yōga, Subha-karana, Uttiram (Uttaraphalguni).	Tamil	Gift of lands as paḍaiyū to Kulasekara-Nayinar. Mentions Kulasekharanallur in Teṅṅari-naḍu and Puliyar-Parakramapādyā-chaturvedimattigalam.
497	On the south, east and north sides of a platform in front of the same maṇḍapa.	Do.	Jajilavarman alias Tribhuvanachakravartin] Ativirarāmaṇ alias Sivallabha-deva.	Śaka 1489, 5th year, Prabhava, Dakshinayana, Varsha-ritu, Sūtha 13, su. di. okadasi, Monday, Subha-yōga, Subha-karana, Rōhiṇi.	Do.	Gift of land called Jajivirarāmanāturuttu as kapiyaḷohi to a private individual for writing the temple accounts. Mentions Parakramapādyā-pōreri in Vaḍavari-naḍu.
498	On the north wall of the Vinṅavar-am-Perumaḷ temple in the same village.	Do.	Jajilavarman alias Tribhuvanachakravartin Kōṇērmaikōṇḍaṇ Perumaḷ Aḷagan Perumaḷ Ativirarāmaṇ alias Sivallabha-deva.	Śaka 1488, 3rd + 4th year, Akshaya, Uttarayana, Dhānu 9, su. di. dāṇu, Sunday, Subha-yōga, Subha-karana, Viśākha.	Grantha and Tamil.	Commences with the words Bhuvanaikavira, etc. Records the building of the temple called Srivāla-Vinṅavar-Emberuman alias Aḷagar by the king and provides for worship and offerings to the same. The village granted is called Kuntidevi-chaturvedimattigalam a brahmadēya in Velur in Madurai-Uḍaiya-vaḷanaḍu.
499	On the west wall of the same temple.	Do	Do.	Śaka 1493, Prajōtpatti, Uttarayana, Mīna 6, su. di. dvitīya, Subha-yōga, Subha-karana, Svāti.	Tamil	Records gift of lands to Bṛāhmanas and Śādras for doing service in the temple of Srivinṅagaram. Mentions Kulasekharanallur in Teṅṅari-naḍu and the temple of Kulasekharanūḍaiyar.
500	On the west and south walls of the same temple.	Do.	Do.	Śaka 1498, 9th year, Prajōtpatti, Uttarayana, Mīna 6, su. di. dvitīya, Sunday, Subha-yōga, Subha-karana, Svāti.	Grantha and Tamil.	Commences with the words Bhuvanaikavira, etc. The king is also called Sivalamarāṇ. Records a tax-free gift of land for Sribeḷi and festivals to the temple of Nayinar Sivalavinṅavar-Emberuman at Puliyar alias Kulasekharanallur in Teṅṅari-naḍu. Mentions Marudarkōṭṭai in Vaḍavari-naḍu. Records also a gift of land at Vindapur in Kuru-maṇaḍu, made for the Rāmanuja-kṇḍam built in front of the shrine of the god by Uḍaiyar Kulasekhara Kajitgarāyaṇ.
501	On the south wall	Do.	Do.	Śaka 1488, 3rd year, Kahaya, Uttarayana, Mithuna 5, su. di. dāṣami, Sunday, Subha-yōga, Subha-karana, Viśākha.	Do.	Commences with the words Bhuvanaikavira, etc. Records the gift of the village of Iḷāikāḷ in Vaḍavari-naḍu and lands under the tank Kulasekhara-pōreri excluding the vadānas, tiruvidaiyaṭṭam, agarappayya, maḍappayam, etc., for worship thrice daily, festivals, offerings and other services in the Vishnu temple constructed by the king under the name Sivala-Vinṅavar-Emberuman.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
502	On the north wall of the central shrine in the Visvanāthaśvamin temple in the same village.	Pāṇḍya ..	Jaṭilavarman alias Parākrama-Pāṇḍyadeva alias Kulasekharadeva, who was born in the asterism Kṛittikā.	Śaka 1419, 18th year, Śiṃha 2, śu. di. tṛitiya, Tuesday, Uttirāram.	Tamil ..	Records the assignment, to Śivapadaśekharaṇḍikkellampu-śaṅm-Perumal, of the 7th share of the service in the temple of Uḍaiyar Viśvanātha at Dakṣiṇa-Kāśi on the north bank of the Chitra river in Tennāri-nāḍu which had ceased to be performed since the 15th year by Tanak-kunalla-Perumal Saivasikhamāṇi-Bhaṭṭaṇḍi and was not claimed by any of his relations. Refers to the construction of the same temple and the shrines for minor deities therein and states that the sons of deceased assignees were permitted to resume the grants and recover the rights of their parents and render service in the temple. Refers to the transaction mentioned in No. 502.
503	On the same wall	Do. ..	do.	Śaka 1412, 11th year, Kumbha, 18, śu. di. pañchami, Sunday, Asvati.	Do. ..	
504	Do.	Do. ..	Parākrama-Pāṇḍyadeva alias Kulasekharadeva.	Śaka 1419, 18th year, Śiṃha 2, śu. di. tṛitiya, Tuesday, Uttirāram.	Do. ..	
505	Do.	Do. ..	do.	Śaka 1421, 20th year, Viśvāhika 15, ha. di. tṛitiya, Wednesday, Asvati.	Do. ..	Records that the service due in the temple by the second kanmi having stopped from the 19th year by the death of the permanent incumbent Viśvanātha-Bhaṭṭaṇḍi without a legal claimant, the lands pertaining to it were assigned to a new individual named Keilasumudaiyan Kulasekharan-mudaiyan. Mentions the street called Vitaranavinōḍaṇ-perunderu and Kuṇṇakkudi in Tennāri-nāḍu.
506	On the north and west walls of the same shrine.	.....	.....	Kollam 685, Śiṃha 9, ha. di. aṣṭami, Kōhini.	Do. ..	Records that Arikēśaridēva alias Parākrama-Pāṇḍyadeva built the temple of Viśvanātha and Gauri at Dakṣiṇa-Kāśi on the north bank of the Chitra river and appointed men for various services. The holder of half a share of the 10th service having complained that he was not put in possession of his lands etc., they were now ordered to be restored to him.
507	On the west and south walls of the same shrine.	Pāṇḍya ..	Arikēśari Parākrama-Pāṇḍyadeva born in the asterism Mṛigāśreṣa	Śaka 1374 (vasulōka), Viśvāhika 16, śu. di. dvitiya, Monday, Mūla.	Do. ..	Built in in the middle. Gift of land for the daily expenses in the same temple which is here stated to have been built by the king.
508	On the same walls	Do. ..	Kulasekharadeva	Śaka 1416, 15th year, Paṅguni 16, Paṅgai, Wednesday, Hasta.	Do. ..	Built in in the middle. Gift of land in Kuṇṇakkudi a village of Tennāri-nāḍu and garden and house-sites (at Teṅkūśi) to a number of dancing girls for service in the same temple.
509	Do.	Do. ..	Do. ..	Do.	Do. ..	Refers to a gift of land, house and garden to a private individual for mēnkaval.
510	On the south wall of the same shrine.	Do. ..	Parākrama-Pāṇḍyadeva alias Kulasekharadeva.	Śaka [14] 19, 18th year, Śiṃha 2, [śu.] di. tṛitiya, Tuesday, Uttirāram.	Do. ..	Built in in the middle. Records the assignment of lands as arohanai-kāṇiyāṭchi belonging to the eighth share of the service in the same temple to a private individual under circumstances similar to that noticed in No. 502 above.
511	On the north wall of the maṇḍapa in front of the same shrine.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṣṭhamaikōṇḍaṇḍi Tirunelvēliperumal Viravepāmālai alias Dhanmēperumal Kulasekharadeva, son of Abhirāma Parākrama-Pāṇḍyadeva.	Śaka 1481, 9th year, Sdharthi, Uttarayana, Mithuna 15, śu. di. aṣṭami, Tuesday, Hasta.	Do. ..	Records an order of prince Aḷagan-Perumal Ativirāman assigning lands to a private individual who was newly appointed to do the duties of the fourth kaṅkaṇi in place of one who had defaulted.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
512	On the same wall	Pandya ..	Jajilavarman alias Tribhuvanachakravartin Kōnērmaikōṇḍan Perumāḷ Tirunelvēliperumāḷ Viraveṇbāmālai alias Kulasekharadeva, son of Abhirama Parākrama-Pandya-deva.	Śaka 1475, 4th year, Pramādīcha, Dakshināyana, Vriśohika 18, su. di. dvadaśi, Friday, Vāriyana-yōga, Bālavakaraṇa. Punarvasu.	Grantha and Tamil	Commences with the words Bhuvanaikavira, etc. The king is said to have been born on the asterism Aśvati. Gift of land as devādāna to the temple of Viśvanātha for worship and offerings to the images of Nayaṅgar set up in it.
513	Do.	Do. ..	Jajilavarman alias Tribhuvanachakravartin Kōnērmaikōṇḍan Perumāḷ Tirunelvēliperumāḷ alias Kulasekharadeva, son of Perumāḷ Abhirama Parākrama-Pandya-deva.	Śaka 1474, 2nd year, Paridāpi, Mēsha 29, su. di. dvitīya, Monday, Subha-yōga, Subha-karapa, Rōhini.	Do.	Commences with the words Bhuvanaikavira, etc. The king is said to have been born in the asterism Aśvati. Records a gift of land for the sacred bath, worship, offerings, etc., to the God on the day of the asterism Aśvati of the king in each month and for the Vaigasi-Viśakham festival to be conducted in the abhisheka-maṇḍapa built by him in the same temple.
514	Do.	Do. ..	Varaṅga Śrīvallabha	Śaka 1537	Do.	Records that the king who is also called Paṇḍya Kulasekhara is said to have a sacrifice performed and set up during the sacrifice an image called Yājñesi-Vighnēsvara and granted an agraḥāra under the name Abhishekapura to the Brahmanas who conducted the sacrifice.
515	Do.	Do. ..	Jajilavarman alias Tribhuvanachakravartin Kōnērmaikōṇḍan Perumāḷ Tirunelvēliperumāḷ Viraveṇbāmālai alias Dharmaperumāḷ Kulasekharadeva, son of Abhirama Parākrama-Pandya-deva.	Śaka 1485, 10th year, Rudhirōd-gari, Uttarāyana, Vasanta-ritu, Rishabha 25, su. di. prathamā, Saturday, Subha-yōga, Subhakarana, Rōhini.	Tamil	Records an order of prince Aḷagan Perumāḷ Ativirāmaṇ for the grant of land to a certain Tattvaṇrakāsa for the benefit of a maṭha.
516	Do.	Do. ..	Kulasekharadeva	Śaka 1422, 21st year, Tula 3, su. di. dasmi, Friday, Avittam (Śravishṭha).	Do.	Records gift of lands and house-site to a certain Sevvaṅṅi-ehḍḍiṇṇai Tjukkurrālamudaiyāṅ Kulasekhara-Kaliṅgā-ṅāyan a native of Melai-Kodumālūr alias Uttama-Pāṇḍyanallūr in Vudataichchembi-naḍu for writing accounts in the temple of Viśvanātha. One of the lands given was originally held by Krishṇaṅ Parākramaṇḍiya-Brahmādirāyan who died without any issue.
517	Do. .. .. .	.....	.....	Śaka 1447, Kollam 701, Kappi 15, ha. di. dvadaśi, Thursday, Makha.	Do.	Records that the worship and service rendered in the temple of Viśvanātha by the holder of the second share having stopped owing to his death the lands, house, etc., belonging to it in Kupprakkudi, a village of Tennari-naḍu, were transferred at the instance of prince Viramārttaṇḍan alias Śirāṅvay-mūṭṭavar to another individual.
518	On the north and west walls of the same maṇḍapa.	Pandya ..	Arikesarideva alias Parākrama-Pandya-deva.	Śaka 1385, Mina 10, su. di. navami, Friday, Tiruvadirai (Ardra).	Do.	Relates to the appointment of six persons for performing worship (nambu) in the temple of Viśvanātha and registers gift of lands, houses, etc. to them. Refers also to the construction of the temple by the king.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
519	On the same walls	Pandya ..	Kulasēkharadēva	Śaka 1390, 2 + 37th year, Tula 13, Wednesday, śkadāśi, Wednesday, Uttirām.	Tamil ..	Records that, as the lands granted originally by king Parākrama-Pandya-dēva to Sivandaperumal-Pāndya and others for service in the Gaṅgā shrine and in the shrine of the god, were found to be insufficient, additional lands were given by king Kulasēkhara in Kuprakkudippappara alias Jayavirāmappereri for the employment of more hands for service such as holding chauris, pounding turmeric, burning incense, preparing scented powders, etc.
520	Do.	Do. ..	Parākrama-Pandya-dēva	Śaka 1406, 2 + 9th year, Kartigai 28, śu. di. aṣṭami, Friday, Uttirāṭ-ṭadi.	Do.	Records that as the female servants appointed for singing, dancing, etc., in the temple and constituted as the 10th kotu in the time of Kulasēkhara were doing the service receiving the privileges allotted to them, without however being given the written order (ōlai) the omission was now supplied and they were given garden land and a house in the street called Nilakandāpperunderu.
521	Do.	Do. ..	Do.	Do.	Do.	Records a transaction similar to that of No. 520 above in favour of an individual appointed for watching the temple.
522	Do.	Do. ..	Do.	31 + 9th year ..	Do.	Records a gift of land in Viśvanathanallūr free of all taxes to a certain Kaṣikkuvayttaperumal, by the king.
523	On the west wall of the same mandapa.	Do.	Jatīlavarman alias Tribhuvanachakravartin Kōṇērmaikondan Kulasēkharadēva son of Abhirāma Parākrama-Pandya-dēva.	Śaka 1467, [23]rd year, Sarvadhāri, Rishabha 22, śu. di. aṣṭami, Tuesday, Vujra-yōga, Vyāghra-karaṇa, Uttirām.	Do.	Records gift of land for a matha and its maintenance to a certain Satyajitānadarisani who was required to read the āgamas, purānas and Saivasiddhānta.
524	On the same wall	Do. ..	Parākrama-Pandya-dēva alias Kulasēkharadēva.	Śaka 1412, 11th year, Kumbha 18, śu. di. pañchami, Sunday, Aśvati.	Do.	A copy of No. 503 above, the only addition being the statement that the resumption of the grant was made in the presence of the king.
525	Do.	Do. ..	Jatīlavarman alias Tribhuvanachakravartin Kōṇērmaikondan Kulasēkharadēva alias Parākrama-Pandya-dēva, son of Abhirāma Parākrama-Pandya-dēva.	Śaka 1469, 5th year, Plavaṅga, Śimha 28, śu. di. trayo-dāśi, Sunday, Adigaṇḍha-yōga, Varāha-karaṇa, Tiruvōṇam (Śrāvāna)	Do.	Records that the king conferred the appointment of ōlai-ēluttu on Abhirāma-Kaliṅgarāyaṇ Ulaṅḍiyaperumal a native of Mēlai-Koḍumalūr alias Uttamapandyanallūr in Vaḍakaraichoṇḍi-nāḍu and granted lands, house etc., to him. The appointment was originally held by a certain Kulasēkhara-Kaliṅgarāyaṇ Pappanaba-Perumal Śivala-Kaliṅgarāyaṇ, a native of Tirukkuraḷam.
526	On the west and south walls of the same mandapa.	Do. ..	Jatīlavarman alias Tribhuvanachakravartin Kulasēkharadēva.	2 + 37th year, Tula, pañchami, Thursday, Mrigaśirsha.	Do.	Obstructed by pillars. This inscription is connected with No. 519 registered above. Mentions appaḷvi Parākrama-Pandya-dēva.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
527	On the same walls	Pandya ..	Kulasēkharadēva	Śaka 1424, 23rd year, Śiṅha 12, Śu. di. aṣṭami, Thursday, Anu- sham (Anurādha).	Tamil ..	Refers to the construction of the temple and the appointment of persons for various services in it and registers a gift of land situated in Kuṅṅakkūḍi in Tennāri-nāḍu and a house to Naṭṭivaramuḍaiyan and Dikkēlampuḡaḷum-perumāṅ for providing sacred cloth, garlands, and ornaments to the god.
528	On the south wall of the same maṅḡapa.	....	....	Śaka 1469, Kollam 722, Sittirai 17, ba. di. aṣṭami, Wednesday, Subha-yōga, Tiruvōnam (Śravana).	Do. ..	Registers gift of land in Pappān-kulam, the north-western hamlet of Mulli-nāḍu for worship in the festival called Śeṅḡarāmaṅ-śaṅḡi in the temple of Viśvanātha by Saṅkaranārāyaṅamurti Venruṅṅaṅkōḅa Bhōtalavira-ramavarmaṅ the Mātṭavar of Jayatuṅga-nāḍu.
529	On the same wall	Pandya ..	Jatīlavarmaṅ alias Tribhuvanachakra- vartin Kōṅērmaikōṅḡaṅ Tirunelvēliperu- maṅ Viraveṅḡamālai alias Kula- śēkharadēva, son of Abhirāma Parā- krāma-Pāṅḡyadēva.	Śaka 1479, 7th year, Piṅḡala, Dakṣhi- nāyana, Griṣhma- ritu, Karkāyaka 28, ba. di. śka- dāśi, Thursday, Harshana-yōga, Balava-karāṅa, Mriḡasāśraha.	Do. ..	The introduction commences with the words Bhuvanaikavira, etc. Records gift of lands and tanks in Sundarapāṅḡiyap- pēri which was a hamlet of Malayāḡḡikkurūḡohi in Ari-nāḍu as dēvadāna to the temple of Viśvanātha at Dakṣhiṅa-Kāśi by prince Aḡḡaṅ Perumaṅ Ativiraṅma- bērn in the asterism Punarvasu.
530	Do.	Do.	Jatīlavarmaṅ alias Tribhuvanachakra- vartin Kōṅērmaikōṅḡaṅ Tirunelvēliperu- maṅ Viraveṅḡamālai alias Dharmapperu- maṅ Kulasēkharadēva, son of Abhirāma- parākrāma-Pāṅḡyadēva.	Śaka 1480, 8th year, Kālayukta, Uttarāyana Griṣhma-ritu, Mi- thuna 6, ba. di. dvitīya, Thurs- day, Brāhma-yōga, Gaja-karāṅa, Uttarāśḡḡhā.	Do. ..	The introduction commences with the words Bhuvanaikavira etc. Records that the prince mentioned in No. 529 above constructed a shrine for Veṅṅi-udaiyar Sōkkanātha on the northern side of the second prakāra in the Viśvanātha temple at Dakṣhiṅa-Kāśi and granted land in the hamlet of Kulasēkharappēri in Ari-nāḍu for its daily require- ments.
531	Do.	Do	Jatīlavarmaṅ alias Tribhuvanachakra- vartin Kōṅērmaikōṅḡaṅ Perumaṅ Kulasēkharadēva alias Parākrāma- Pāṅḡyadēva, son of Perumaṅ Abhirāma- Parākrāma-Pāṅḡyadēva.	Śaka 1470, 6th year, Kīlaka, Vriśchika 28, ba. di. dvādāśi, [Monday], Sōbha- na-yōga, varāha- karāṅa, Śōdi (Śvāti).	Tamil ..	Records the remission of certain taxes in favour of the temple for worship and offerings by Tirunelvēliperumaṅ, son of Abhirāma Parākrāma-Pāṅḡya at the service called Vira- veṅḡamālai śaṅḡi after him and for a special festival on the day of his asterism Aśvati which fell in the month of Avāṅi.
532	Do.	Do.	Bhuvanaikavira Jatīlavarmaṅ alias Tri- bhuvanachakravartin Kōṅērmaikōṅḡaṅ Perumaṅ Kulasēkharadēva alias Parā- krāma-Pāṅḡyadēva, son of Perumaṅ Abhirāma Parākrāma-Pāṅḡyadēva.	Śaka 1470, 6th year, Kīlaka, Tula 25, ba. di. aṣṭami, Wednesday, Sid- dha-yōga, Śiṅha- karāṅa, Ayilyam (Aślēsha) 31, 31, 31 31 + 6th c. year, Mithuna 16, Śu. di. trayōdāśi, Wednesday, Ani- sham (Anurādha).	Do. ..	Records that prince Abhirāmaṅvarmaṅ son of Perumaṅ Kulasēkharadēva alias Parākrāma-Pāṅḡya gave lands at Tenmalai a village of Ariya-nāḍu, to the temple for the mid-day śribal offerings to the god Viśvanātha and the goddess Uḡaṅḡuḡudumḡaiya-Nachohiyar. The title Bhuvanaik vira is prefixed to the name of the king.
533	On the south and east walls of the same maṅḡapa.	Do.	Jatīlavarmaṅ alias Tribhuvanachakra- vartin Parākrāma-Pāṅḡyadēva.	31 + 6th c. year, Mithuna 16, Śu. di. trayōdāśi, Wednesday, Ani- sham (Anurādha).	Do. ..	Registers a gift of land in Paḡūr, a village in Kurmaṅai- nāḍu as a dēvadāna to the temple of Viśvanātha.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
534	On the south and east walls of the same mandapa.	Pandya ..	Jaṭilavarman alias Tribhuvanaachakravartin Parākrama-Pāṇḍyadeva alias Kulasekharadeva, born in the asterism Krittika.	Śaka 1423, 22nd year, ba. di. triṭi-ya, Saturday, Punarvasu.	Tamil ..	Unfinished. Refers to the construction of the temple of Viśvanātha by Parākrama-Pāṇḍyadeva and mentions the two persons who figure in No. 527 above.
535	On the same walls	Do. ..	Jaṭilavarman alias Tribhuvanaachakravartin Parākrama-Pāṇḍyadeva.	31 + 7th year, Makara 9, su. di. [dvādaśi].	Do. ..	Gift of land in Śeṅgōṭṭai, a village in Kurjalainai-naḍu, for worship and offerings in the temple of Viśvanātha.
536	Do.	Do. ..	Kōṇērmaikondaṅ Kulasekharadeva alias Parākrama-Pāṇḍyadeva, son of Abhirāma Parākrama-Pāṇḍyadeva.	Śaka 1471, 6th year, Saunya, Mithuna 20, [sap]tami, Monday.	Do. ..	Damaged and built in. Records that the prince Viraveṅbamālai alias Tirunelvēlpperumaḷ granted certain lands in Teṅkarai-Parākrama-Pāṇḍyanallūr to a private individual after the death of the permanent holder as kapiyaṭṭhi.
537	On the east wall of the same mandapa.	Do. ..	Jaṭilavarman alias Tribhuvanaachakravartin Kōṇērmaikondaṅ Tirunelvēlpperumaḷ Viraveṅbamālai alias Dharmaperaṅmaḷ Kulasekharadeva, son of Abhirāma Parākrama-Pāṇḍyadeva.	Śaka 484, 12th year, Dundubbi, Dakṣiṇāyana, Varsha-ritu, Kanyā, 5, su. di. sap]tami, [Wed-nesday], [Jye]sh-ṭha.	Do. ..	Records that the prince Aḷagan Perumaḷ Ativiramaṅ appointed a private individual to be in possession of the fifth share of the service in the temple, on the death of its previous holder.
538	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanaachakravartin Kōṇērmaikondaṅ Tirunelvēlpperumaḷ Viraveṅbamālai alias Kulasekharadeva, son of Perumaḷ Abhirāma Parākrama-Pāṇḍyadeva.	Śaka 477, 5th year, Rakṣasa, Uṭṭarayana, Vasanta-ritu, Mēsha 9, su. di. chaturdaśi, Gaja-karāṇa, [Har]ishana-yōga, Hasta.	Grantha and Tamil ..	The introduction commences with the words Bhuvanaikavire, etc. Records that prince Aḷagan Perumaḷ Guṇarāma, born in the asterism Mūla, gave lands including Ariṅjarpiraṭṭi in Kōṇērmaṅai-naḍu to the temple of Viśvanātha for a festival to be conducted on his birth-day every year. Refers to a dēvadāna belonging to a Muhammadan mosque (ulukkaṅ-palli).
539	Do.	Do. ..	Jaṭilavarman alias Tribhuvanaachakravartin Kōṇērmaikondaṅ Perumaḷ Aḷagan-Perumaḷ Ativiramaṅ alias Śrivalābhadeva, son of Perumaḷ Tirunelvēlpperumaḷ Viraveṅbamālai alias Dharmaperaṅmaḷ Kulasekharadeva.	Śaka 1493, 8th year, Prajāpati, Uṭṭarayana, Vasanta-ritu, Rishabha 15, su. di. pañcha-mi, Monday, Subha-yōga, Śubha-karāṇa, Rohiṇi.	Tamil ..	Registers a gift of land and a house to a Brahmama under the orders of the king.
540	Do.	Do. ..	Jaṭilavarman alias Tribhuvanaachakravartin Kōṇērmaikondaṅ Kulasekharadeva alias Parākrama-Pāṇḍyadeva, son of Abhirāma Parākrama-Pāṇḍyadeva.	Śaka 1473, 9th year, Virōdhikṛit, Śarad-ritu, Tula 5, su. di. Śaṣṭi, Monday, Adika-nda-yōga, Taitula-karāṇa, Mūla.	Do. ..	Gift of land in Teṅkaśi alias Viraveṅbamālai-chaturvēdi-maṅgalaṃ in Teṅvari-naḍu to a Brahman named Yaḷānārāyana. Dhaṭṭa by the order of the king who is styled Tirunelvēlpperumaḷ Viraveṅbamālai.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.				
541	On the south, east and north sides of the platform in front of the same mandapa.	Pāṇḍya	Jatīlavarman alias Tribhuvanachakravartin Arikeśvaradeva	Śaka 1[3]90, 2 + 30th year, Simha 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000						Built in in the middle. Gift of land in Śendanēripaṅṅu a village of Kuṅṅuṅṅai-nadu to the temple for worahip, offerings and other requirements.
542	On the south wall of the first prakara.	Do.	Jatīlavarman alias Tribhuvanachakravartin Kōṅṅermaiṅṅondaṅ Perumaṅ Tiru-nelvelipperumaṅ Viraveṅṅbamalai alias Dharmaperumaṅ . . . son of Parakrama-Pāṇḍyadeva.	Śaka 1485	Do.	Fragment. Ends with the mention of the king.				
543	On the same wall	Do	Jatīlavarman alias Tribhuvanachakravartin Kōṅṅermaiṅṅondaṅ Perumaṅ Tiru-nelvelipperumaṅ Viraveṅṅbamalai alias Kulasekharadeva, son of Abhirama Parakrama-Pāṇḍyadeva.	Śaka 1476, 5th year, Ananda, Uttara-yapa, Grishma-ritu, Mithuna 30, ba. di. trayō-dasi, Vriddhi-yoga, Gaja-karana, Mrgasāra.	Do.	Fragment. Registers a gift of land and a house to a Brāhṅana Sākalyakutti Sundarabābhāṅṅa for the recitation of the Auandavalli in the temple of Viśvanātha.				
544	Do.	Do.	Jatīlavarman alias Tribhuvanachakravartin Kulasekharadeva.	2 + 42nd year, Kumbha 24, śu. di. dvitīya, Friday, Utīratīdi.	Do.	Unfinished. Registers a gift of land in Paṅṅurpaṅṅu in Kuṅṅurpaṅṅu-nadu to Appamalaiṅṅatha one of the disciples of Tiruveṅṅkaṅṅai-mudaliyar.				
545	Do.	Do.	Jatīlavarman alias Kōṅṅermaiṅṅondaṅ Parakrama-Pāṇḍyadeva, son of Abhirama Parakrama-Pāṇḍyadeva.	Śaka 1471, 7th year, Saumya, Karkāka 21, ba. di. ekadasi, Saturday, Vāra-vaka-yoga, Śimha-karana, Rōhiṅṅi.	trantha and Tamil.	The introduction commences with the word Bhuvanaka-vira, etc. Records that under orders of the prince Viraveṅṅbamalai alias Tirunelvelipperumaṅ certain lands and houses were granted to two persons for keeping watch in the temple of Viśvanātha. Refers to the temple of Kaṅṅimār at Teṅṅkaṅṅi.				
546	Do.	Do.	[Kōṅṅermaiṅṅondaṅ Tirunelvelipperumaṅ Viraveṅṅbamalai alias Kulasekharadeva, son of Abhirama Parakrama-Pāṇḍyadeva.	Śaka 1484, 12th year, Duṅṅubhi, Paṅṅaiyana, Vāra-ritu, Kaṅṅi [ni] 6, Mula.	Tamil	Built in and damaged. Registers a transfer of land belonging to the second share in Kuṅṅurkūdi, a village of Teṅṅurāri-nadu by the order of prince Aṅṅappaṅṅurumaṅ Ati-virāṅṅamaṅ to two individuals.				
547	Do.	Do.	Arikesarideva alias Parakrama-Pāṇḍyadeva.	Śaka 1385, 31 + 11th year, Karkāka 30, śu. di. trayōdasi, Thursday, Utīraṅṅam.	Do.	Built in in the middle. Gift of land to Brāhṅmanas for the recitation of the Vēdas (adhyaṅṅana). The land was situated in Vira-Pāṅṅya-chaturvedimaṅṅakam founded in the name of prince Vira-Pāṅṅya.				
548	Do.	Do.	Parakrama-Pāṅṅya] Vira-Pāṅṅyadeva.	Śaka 1402, 13th year, Viśohika, ba. di. dasami Sunday, Hasta.	Do.	Built in in the middle. Records a supplemental gift of a piece of land for the purpose mentioned in No. 547 above.				

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alpha bet.	Remarks.
557	On the same wall	Pandya ..	Jajilavarman alias Tribhuvanachakravartin Kōnermaikōṇḍaṅ Viraveṅbamālai alias Tirunelvēliperumaḷ Kulasekharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1475, 3rd year, Pramādhi, Mithuna 5, ba. di. sapam, Friday, Pradi-yoga, Bhala-karāṇa, Śa[daya]m] (Satabhishaj). Śaka 1482, 5th year, Prabhava, Dakshināyana, Vāriyāna-yōga, Rishabha-karāna.	Tamil ..	Damaged. Seems to record the transfer of the tax-free gift of an unclaimed land and houses originally given to a person for locking after military accounts (śenapatya-kupakku).
558	Do.	Do. ..	Jajilavarman alias Tribhuvanachakravartin Kōnermaikōṇḍaṅ Perumaḷ Ajagan-Perumaḷ Ativrarāmaṅ alias Srivallabhadēva.	Śaka 1475, 4th year, Pramādhi-eta, Margaj 20, ba. di. dvitīya, Friday, Vajyādi-yōga, Taitulakarāna, Pūshya.	Grantha and Tamil.	Much damaged and unfinished. The introduction commences with the words Bhuvanika Ira, etc. Seems to refer to the death of persons belonging to the eighth kottu and to the transfer of the lands assigned for it to other persons.
559	Do.	Do. ..	Jajilavarman alias Tribhuvanachakravartin Kōnermaikōṇḍaṅ Perumaḷ Tirunelvēliperumaḷ Viraveṅbamālai alias Kulasekharadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1481, 9th year, Siddhārthi, Uttarayāna, [śu. di.] śaham, Tuesday, Uttirādam.	Tamil ..	Records gift of land in Tañjavūrparuru in Tennāri-nadu and a house to a certain Padmanābha-Bhaṭṭa for the recitation of the Vedas by the order of the king.
560	Do.	Do. ..	Jajilavarman alias Tribhuvanachakravartin Kōnermaikōṇḍaṅ Perumaḷ Tirunelvēliperumaḷ alias Viraveṅbamālai alias Dhanma-Perumaḷ Kulasekharadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1481, 9th year, Siddhārthi, Uttarayāna, [śu. di.] śaham, Tuesday, Uttirādam.	Do. ..	Records that at the order of prince Ajagan-Perumaḷ Ativrarāmaṅ, the temple lands situated at Parākrama-Pāṇḍiyā-nallur near Tenkāsi in Tennāri-nadu and enjoyed by Kāṇḍiyudēvaṅ who had died without any heir, were transferred to Umayorupagamudaliyar as a tiruvvalikkani-yāchi.
561	Do.	Do. ..	Do. do.	Śaka 1481, 9th year, Siddhārthi, Vriśchika 6, śu. di. śashṭi, Sunday, Vridhhi yōga, Taitulakarāna, Śravāna.	Do. ..	Unfinished. Seems to record a transfer of land belonging to the fourth kottu which was in the enjoyment of a certain Sōndapperumaḷ.
562	Do.	Do. ..	Jajilavarman alias Tribhuvanachakravartin Kōnermaikōṇḍaṅ Kulasekharadēva alias Parākrama-Pāṇḍyadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1470, 6th year, Kūlaka, Dhanus 10, śu. di. śahṭami Saturday, Uttirādi.	Do. ..	Registers a gift of land under the orders of prince Tirunelvēliperumaḷ for the recitation of Anandavalli in the temple of Viśvanatha during the first four days of the month.
563	Do.	Do. ..	Do. do.	Śaka 1472, 8th year, Śadharāna, Śirīha 21, śu. di. daśami, Thurs- day, Ayushmāṅ- yōga, Gaja karāṇa, Mūla.	Do. ..	Records that at the order of the prince Viraveṅbamālai alias Trinelvēliperumaḷ, the temple lands situated in Puliūr, a village of Tennāri-nadu and enjoyed by Parpanābha-Bhaṭṭa who had died without any heir, were transferred to a certain Tiruveṅgaḍabhaṭṭaṅ-Tirunagēsvāra-Bhaṭṭaṅ for the recitation of the Anandavalli.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
564	On the same wall	Pandya ..	[Jaṭilavarman alias Tribhuvanachakravartin Kōnermaikōṇḍāṇ Parakrama-Pandyadeva, son of Abhirama-Parakrama-Pandyadeva.]	Śaka 1471, 7th year, Saumya, Īula 23, śu. di. tritīya, Wednesday, Adikāṇḍāyōga, Taitilakaraṇa, Keṭṭai (Jyeshṭha). 2 + 42nd year, Makara 7, Monday, Punarvasu.	Tamil ..	Damaged. Records that at the order of prince Viravenbamalai alias Tirunelvelipperumal the temple lands belonging to the second kottu and enjoyed previously by Nalli and others were now transferred to new owners.
565	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kulasekha[radeva].	Śaka 1470, 6th year, Kilaka, Śirha 16, śu. di. ekādasi, Wednesday, Ayushman-yōga Bhadrakarana, Puratpadi. Śaka 1471, 6th year, Saumya, Rishabha 17, ba. di. tritīya, Tuesday, Subha-yōga, Rishabha-karana, Mōla.	Do. ..	Obstructed by pillars, and incomplete. Records that the king granted to 31 Brahmanas of various gōtras and sūtras, 31 shares of land and houses and two shares to the temple of Kulasekhara-Vinnagar-Emberuman in Kulasekharachaturvedimangalam which was formed into a village in Urimaiyalagiyan. The king is said to have been born in the asterism Punarvasu. Registers a grant of land, by the order of the king, to four persons forming the twelfth kottu for keeping watch in the temple.
566	On the west wall of the Karuvēlam (treasure room) in the same temple.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnermaikōṇḍāṇ Parakrama-Pandyadeva.	Śaka 1471, 6th year, Saumya, Rishabha 17, ba. di. tritīya, Tuesday, Subha-yōga, Rishabha-karana, Mōla.	Do. ..	Relates to the grant mentioned in No. 565 above.
567	On the same wall	Do. ..	do.	Śaka 1471, 6th year, Saumya, Rishabha 17, ba. di. tritīya, Tuesday, Subha-yōga, Rishabha-karana, Mōla.	Do. ..	Relates to the grant mentioned in No. 565 above.
568	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Parakrama-Pandyadeva, 'born under the asterism Mrigashirsha.'	31 + 8th year, Viśochika ba. di. tritīya, Saturday, Mrigashirsha.	Do. ..	Records that the king granted in his 2 + 28rd year corresponding to Meshu 24, śu. di. Chaturthi, Wednesday and Mrigashirsha, the village of Manakavacha-chaturvedimangalam in Sēdaneri in Kurumarai-naḍu a sub-division of Śirapāṅgarippōkku divided into 25 shares to 25 Brahmanas and that in the year 31 + 8th he gave an additional share. Mentions the names of recipients of these shares.
569	On the west and south walls of the same room.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kulottuṅga-Pandyadeva, 'born in the asterism Jyeshṭha.'	2 + 41st year, Śaka 1388, Vyaya, Mithuna 29, śu. di. trayōdasi, Thursday, Keṭṭai (Jyeshṭha).	Do. ..	Records that the king granted to Nayinār Mahaganapati Nayinār Vamaḍeva-Nayinār of the lineage of Amardasaramacharya of Varendragrama a village in Gaṇḍharāshṭra, on the north bank of the Ganges in Uttara-patha, a piece of land and had it included in Manakavacha-chaturvedimangalam which was previously bestowed by Parakrama-Pandyadeva on Brahmanas as an agaram. The grant was made in the presence of the god Aḷagiya-śokkanār.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
570	On the south wall of the same shrine.	Pāṇḍya	Jaṭilavarman alias Tribhuvanaachakravartin Kōṅerimakkōṇḍan Perumal Viraveṅbamālai alias Dharmapērumal Kulasekharadeva, son of Abhirāma-Parākrama-Pāṇḍyadeva.	Śāka 1481, 9th year, Siddhārthi, Dakshayana, Śara-d-ritu, Tula 17, ba. di. prathama, Tuesday, Vyatipata-yōga, Kaulava-karāṇa, Bharani.	Tamil.	Records that in accordance with an order of prince Aḷagan-Perumal Ativirāma, lands in Kunṅakkudi a village of Tennari-naḍu were given to a certain Viśvanātha for locking after the accounts of the maṭha.
571	On the south wall of the Śarya shrine in the same temple.	Do.	Jaṭilavarman alias Tribhuvanaachakravartin Kōṅerimakkōṇḍan Perumal Ativirāman alias Srivallābhadeva, son of Perumal Tirunelvelipperumal Viraveṅbamālai alias Dharmaperumal Kulasekharadeva.	Śāka 1488, 3rd year, Kshaya, Uttarayana, [Grīṣma-ritu, Mithuna 23, su. di. dvitīya, Thursday, Śuṭha-yōga, Pūshya.	Do.	(Gift of land in Ilaṅgi a village in Tennari-naḍu to a certain Venuvanātha-Bhaṭṭa of Serupiti for the recitation of the Vēdas (<i>adhyaṅama</i>) by the order of the king.
572	On the north wall of the kitchen in the same temple.	Do.	Jaṭilavarman alias Tribhuvanaachakravartin Kōṅerimakkōṇḍan Perumal Viraveṅbamālai alias Kulasekharadeva, son of Abhirāma-Parākrama-Pāṇḍyadeva.	Śāka 1479, 7th year, Pīṅgala, Dakshinayana, Grīṣma-ritu, Karṭika 29, amavasya, Saturday, Vyatipata-yōga, Nāga-karāṇa, Pūnarvasu.	Do.	Records that at the instance of prince Aḷagan Perumal Ativirāman, lands were granted to Ekanarayana-Bhaṭṭa of Vāṅṅiparam as a permanent holding for writing the military accounts (<i>śeṅṅpattiya-kapaku</i>).
573	On the same wall	Do.	Jaṭilavarman alias Tribhuvanaachakravartin Kōṅerimakkōṇḍan Pāṇḍyadeva, son of Abhirāma-Parākrama-Pāṇḍyadeva.	Śāka 1471, 7th year, Śaumya, Mina 29.	Do.	Built in at the beginning and damaged. Registers a gift of land made at the instance of prince [Viraveṅbamālai alias Tirunelvelipperumal].
574	On the west wall of the same kitchen.	Do.	Jaṭilavarman alias Tribhuvanaachakravartin Kōṅerimakkōṇḍan Perumal . . . Ativirāman alias Srivallābhadeva.	Śāka 1495, [10]th year, Śrīmuḅha, Uttarayana, Śaishara-ritu, Kumbha 6, Svāti.	Do.	Much damaged and partly built in. Seems to register a gift of land made at the instance of prince Varatūṅgarāma.
575	At the entrance into the same kitchen, right side.	Do.	Jaṭilavarman alias Tribhuvanaachakravartin Kōṅerimakkōṇḍan Perumal Tirunelvelipperumal Viraveṅbamālai alias Dharmaperumal Kulasekharadeva, son of Abhirāma-Parākrama-Pāṇḍyadeva.	Śāka 1476, 5th year, Ananda, Uttarayana, Śaishara-ritu, Mina 23, ba. di. dvādasi, Wednesday, Subha-yōga, Tātula-karāṇa, Satabhisaj.	Do.	Registers a gift of land and a house to Narayana-Bhaṭṭa at the instance of prince Guṅarāman Aḷagan-Perumal, for <i>adhyaṅama</i> .

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
576	On the north and west walls of the store-room in the same temple.	Pandya	.....	Saka 1447, Kollam 701, Dhanus 25, su. di dasami, Saturday, Asvati.	Tamil ..	Records that the temple of Visvanatha constructed by king Arikesarideva alias Parakrama Pandya having gone out of repair and the festivals and services provided for not having been conducted the temple was reconsecrated in Kollam 700 Makara 4, by Viramattandan alias Siraiyavuttavan who performed the Brahmakalasabhisheka ceremony, the five great gifts, and granted land and a house to <i>Jyotisha</i> Saumitri-bhatia for <i>adhyanana</i> . The introduction commences with the words <i>Bhuvanaka-vira</i> , etc. Registers a gift of land at Puliyur and a house at Tenkasi made at the instance of the king to Padunabha-Bhatia of Somadevimatigalam for <i>adhyanana</i> .
577	On the east wall of the Subrahmanya shrine in the same temple.	Do.	Jatilavarman alias Tribhuvanachakravartin Konerimakkondan Perumal Sri-vallabhadéva, 'who revived the old times' (grand-kalam-egutta).	Saka 1459, 3rd year, Hévilambi, Vrischika 22, ba di. panchami, Wednesday] Pushya. Kollam 687, Margasi 29.	Grantha and Tamil.	Much damaged. Refers to a former gift of land to the temple of Visvanatha by Arikesarideva alias Parakrama-Pandya-deva.
578	On the north wall of the first prakara of the same temple.	.....	.....	Saka 1482, 9th year, Kaudri, Uttarayana, Hémantha-ritu, ba. di.] [dvi]taya, Sunday, Subha-yoga, Subha-karana, Uttirani.	Tamil ..	Worn out here and there. Grant of land made at the instance of prince [A]tivaraman to Tirunelvelipperumal Kulasékthara Kalingarayan for doing the duties of a <i>Dharmakartá</i> of the same temple.
579	On the south wall of Sotkalinga-Minakshi-Amman shrine in the outer prakara of the same temple.	Pandya	[Jatilava]rman alias Tribhuvanachakravartin Konerimakkondan Perumal Tirunelvelipperumal Viravenbamalai alias Dhanmapperrumal Kulaséktharadeva, son of Abhirama-Parakrama-Pandya-deva.	Saka 1527, [42]nd year, Visvavasu, Ani Sunday, dasami, Siddha-yoga, (avati). Visvavasu, Ani 2[9].	Do. ..	Registers a gift of land made at the instance of the king for offerings and worship to the goddess Ulagamudumudaiya-Nachchiyar as an <i>abhisheka-kuttai</i> in a shrine newly constructed by a certain Tadi Sadaichohi.
580	On the north wall of the Lakshminayaki-Amman shrine in the same temple.	Do.	Jatilavarman alias Tribhuvanachakravartin Konerimakkondan Alagan Perumal Ativaraman alias Srivallabhadeva.	Saka 1509, [2]5th year, Sarvajit, Dakshinayana Varsha-ritu, Kanji 20, su. di. ashvini, Friday, Sukarma-yoga, Subha-karana, Uttiradam.	Do. ..	Relates to the appointment of a woman servant for doing menial service in the shrine mentioned in No. 580 above. Introduction commences with the words <i>Bhuvanaka-vira</i> , etc. Grant of a land called Idaimalaikkulam at Tenkasi in Tenjari-nadu made at the instance of prince Abhirama-saundara Varatungarama-Pandya-deva son of Parakrama-Pandya-deva to a certain Senbagavanapperumal of the lineage of <i>Drudaimudali</i> of the <i>matha</i> located near the car-stand.
581	On the same wall .. ..	.....	.....	Saka 1471, 7th year, Saunya, Karakaka 7, su. di. dvadasa, Saturday, Brabha-yoga, Siruha-karana, Keittai (jyeshtha.)	Do. ..	Introduction commences with the words <i>Bhuvanaka-vira</i> , etc. Records the appointment of two persons for keeping watch in the temple of the goddess Ulagamudumudaiya-Nayaki and transfer of a house and land to them which were previously enjoyed by Nalli and others who had died without leaving any heirs and which had been the temple property made at the instance of prince Viravenbamalai alias Tirunelvelipperumal.
582	On the south wall of the same shrine.	Pandya	Jatilavarman alias Tribhuvanachakravartin Konerimakkondan Perumal Alagan Perumal Ativarama alias Srivallabhadeva.	.....	Grantha and Tamil.	
583	On the same wall	Do.	Jatilavarman alias Tribhuvanachakravartin Konerimakkondan Parakrama-Pandya-deva, son of Parakrama-Pandya-deva.	.....	Do. ..	

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
584	On the south wall of the <i>maṇḍapa</i> in front of the same shrine.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṇērmaikondaṇ Perumaḷ Aḷagaṇperumaḷ Ativirarāma alias Srivallabhadēva.	Śaka 1496, 12th year, Bhava, Dakṣhināyana, Karkaṭaka, [ba. di.] paṅḅham, Tuesday, Subhāyoga, Subhākarāṇa, Uttiram. Śaka 149[4], 10th year, Abgirasa, Dakṣhināyana, Śara[ḍ]ritu, Tuḷa 7, ba. di. septamī, Monday, Subhāyoga, Subhākarāṇa, Pūshya. 7th year, Saumya.	Tamil	Much damaged. Gift of land in Kuprakkudi a village of Teppari-nādu and a house, made at the instance of prince Abhirāmasaundaravarman Varatūṅga-Pāṇḍya for <i>adhya-yama</i> in the temple.
586	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṇērmaikondaṇ Perumaḷ Aḷagaṇperumaḷ Ativirarāmaḷ alias Srivallabhadēva.	Śaka 1470, 5th year, Kilaḷa, Mēṣa 1, ba. di. chaturthi, Wednesday, Vyatipata-yoga, Simha-karāṇa, Anisham (Anurādha).	Do.	Confirmation of a grant of land in Ilaṅḅi a village of Teppari-nādu, and a house in Teppāsi alias Vira Pāṇḍya-chaturvédimaṅḅalam as <i>adhya-yama</i> to a certain Venkaṭanātha-Bhaṭṭa, made by the king in the year Prajāpati.
586	On the south wall of the same <i>maṇḍapa</i> .	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṇērmaikondaṇ Parākramapāṇḍyaḍēva, son of Abhirāma-Parākrama-Pāṇḍyaḍēva.	Śaka 1490, 5th year, Vibhava, Uttarāyana, [su. di.] trayōḍaśī, Monday, Subhāyoga, Subhākarāṇa, Rōhini.	Do.	Built in in the middle. Begins with the introduction Bhuvanaikavira, etc. Records the appointment of certain individuals for keeping watch in the temple of the goddess Ulagamuḷudumuḍaiya-Nayaki and the grant of land and a house to them.
587	On the east wall of the same <i>maṇḍapa</i> .	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṇērmaikondaṇ Kulaśekhara-dēva Parākrama-Pāṇḍyaḍēva, son of Abhirāma-Parākrama-Pāṇḍyaḍēva.	Śaka 1490, 5th year, Vibhava, Uttarāyana, [su. di.] trayōḍaśī, Monday, Subhāyoga, Subhākarāṇa, Rōhini.	Do.	Registers gift of money for daily offerings and worship to the temple of Visvanātha and Ulagamuḷudumuḍaiya-Nachohiyār, by Tiruvēliperumal, son of Abhirāma-Parākrama-Pāṇḍyaḍēva.
588	On the same wall	Do. ..	Perumaḷ Aḷagaṇ Perumaḷ Ativirarāmaḷ alias Srivallabhadēva.	Śaka 1490, 5th year, Vibhava, Uttarāyana, [su. di.] trayōḍaśī, Monday, Subhāyoga, Subhākarāṇa, Rōhini.	Do.	End lost. Seems to register a gift of land made at the instance of prince Abhirāmasaundara Varatūṅgarāma to a certain Kāliyan Kavirayan for keeping watch in the temple.
589	On the north wall of the same <i>maṇḍapa</i>	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṇērmaikondaṇ Perumaḷ Aḷagaṇperumaḷ Ativirarāma alias Srivallabhadēva.	Śaka 1490, 5th year, Vibhava, Uttarāyana, [su. di.] trayōḍaśī, Monday, Subhāyoga, Subhākarāṇa, Rōhini.	Do.	Unfinished and damaged. Seems to record a gift of land and a house to a certain Puḷugaṇai for the temple watch (<i>tiruvēliperumal</i>).
590	On the north and west walls of the same <i>maṇḍapa</i> .	Do ..	Perumaḷ Abhirāmasaundara Varatūṅgarāma.	Śaka 1510, Dakṣhināyana, Śara[ḍ]ritu, Tuḷa 10, su. di. Anisbam (Anurādha).	Do.	Right end missing. Seems to record transfer of a temple land and a house which had been assigned to a private individual who had died without issue and claimants to another for service in the temple.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
591	On the west wall of the same mandapa.	Pāṇḍya ..	Jatila-varman alias Tribhuvanachakravartin Kōṇṛmaikōṇḍan Perumaḷ Tiru-nelvēlpperumaḷ Viraveṇbaṇḍalai alias Dharmapperumaḷ Kulasekharalēva, son of Abhirāma-l'arākrama-Pāṇḍya-dēva.	Śaka 1481, 9th year, Siddhārthi, Dakṣiṇāyana, Varsha-ritu, Katak, 29, ba. di. ēkadāsi, Friday, Rōhiṇi.	Tamil ..	Records that at the instance of prince Aḷaganperumaḷ Abhirāma the house originally occupied by Nalli who had died without issue was now transferred to a certain Urudaiyanudali who seems to have repaired and reconsecrated the shrine of the goddess for service in the temple of Ulagamūlududaiya-Nachchiyar.
592	On the south wall of the prakara of the same shrine.	Do. ..	Do. do.	Śaka 1481, 9th year, Siddhārthi, Mīna 24, ba. di. navami, Wednesday, Siddha-yōga, Taitali-karaṇa, Utirāḍam.	Do. ..	Records that at the instance of prince Aḷaganperumaḷ Abhirāma, a portion of land in Ilaṅgi and a house which had been previously enjoyed by Sundarapaṇḍi a temple watchman who had died without leaving any issue was now ordered to be given to Pichchan Vanadhiraṅgaṅ as one of the three Tiruvilaṅjanai-kāṇiyāṭchi.
593	On the same wall	Do. ..	do.	Do.	Do. ..	The inscription is similar to No. 592. The second recipient of one-third share of the land for Tiruvilaṅjinai kāṇiyāṭchi is stated to be a certain Siraṅgaṅ Vēṇavudaiyaṅ. Similar to No. 592. The third recipient of the Ilaṅgiāip-pēru-kāṇiyāṭchi is stated to be Ichohakuṅṭṭi Ativirāmaoch-chēdirayaṅ.
594	Do.	Do. ..	do.	Do.	Do. ..	Gift of land free of all taxes under the tank called Sēgavira-rampappēri for a flower-garden to the temple of Viśva-nātha at the orders of Abhirāmasaundaravarman and Aḷagan-Perumaḷ Ativirāmaṅ.
595	Do.	Do. ..	do.	Śaka 1494, 10th year, Aṅgiras, Dakṣiṇāyana, Hēmanṭa-ritu, 21, Mārgasirsha 21, Full-moon, Friday, Subha-yōga, Subha-karaṇa, Ārdra.	Do. ..	Gift of houses and garden land at the order of Abhirāmasaundaravarman to four persons for doing the service of Tirumēnikāval and tiruvandikkappu in the temple of the goddess Ulagamūlududumudaiya-Nayaki.
596	Do.	Do. ..	do.	Śaka 1495, 10th year, Srimuka, Uttarāyana, Vasanta-ritu, Mēsha 15, su. di. paṇḍami, Monday, Subha-yōga, Subha-karaṇa, Rōhiṇi.	Do. ..	Records a grant of tax-free land under the tank Kulasekharappēri in Ari-naḍu and a house at the order of Abhirāmasaundararāmaṅ and Aḷaganperumaḷ to Abhirāma-chōkkanaṅ Sēvagadēva and others as Ilaṅgiāip-kāṇiyāṭchi in the temple.
597	Do.	Do. ..	do.	Śaka 1494, 10th year, Aṅgiras, Varsha-ritu, Śiṁha 9, su. di. saptami, Thursday, Subha-yōga, Subha-karaṇa, Bharani.	Do. ..	

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
598	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṅēraṁaikōṇḍai Perumāḷ Aḷagan-Perumāḷ Ativiramaṅ Sṛivallabhadēva.	Śaka 1494, 10th year, Aṅgīrasa, Dakṣiṇāyana, Varsha-ritu, Śiṁha 5, vā. di. pañchami, Monday, Subha-yōga, Subha-karaṇa, Ardra.	Grantha and Tamil.	The introduction commences with the words Bhuvanai-kavira, etc. Registers a tax-free gift of land made at the order of Abhiramasundaravarman son of Kulasekhara-deva alias Parakrama-Pāṇḍyadēva to the temple as a tiruvāḷi-kaniyāṭchi.
599	Do.	Do. ..	do.	Śaka 1496, 12th year, Bhāva, Dakṣiṇāyana, Grīshma-ritu, Karkāṭaka 23, śu. di. pañchami, Thursday, Subha-yōga, Subha-karaṇa, Hasta.	Tamil	Much damaged and incomplete. Records gift of land made at the instance of prince Abhiramasundara Varatuṅga-Pāṇḍyadēva to a certain Meykkumperumal Parakrama-Pāṇḍya-Mudali for conducting the vasanta festival of the goddess Ulagannūḷuttumūḍaiya-Nayaki.
600	On the west wall of the same prakāra.	Do. ..	do.	Śaka 150[4], 20th year, Chitra-bhānu, Dakṣiṇāyana, Varsha-ritu, Kaṁbi 21, śu. di. aṣṭami, Friday, Subha-yōga, Subha-karaṇa, Pūraṭ-ṭādi.	Do.	Registers a grant of land and a house at the instance of Abhirāma Varatuṅgarāma to a certain Ayyamayinai and others for the service of Tirumōnikaval and tiruvandi-kappu.
601	On the north wall of the same prakāra.	Do. ..	do.	Śaka 1494, 10th year, Aṅgīrasa, Uttarāyana, Vasanta-ritu, Mēsha 15, śu. di. pañchami, Thursday, Subha-yōga, Subha-karaṇa, Pūshya.	Do.	Records that Meykkumperumāḷ Parakramapāṇḍya-mudali constructed the maṇḍapa in front of the shrine of the goddess and gave lands for offerings, etc., required on the 6th day of Masi-tirunāl when the ceremony of the goddess giving her milk to Sambaṇḍa was being celebrated, for Ayaṇi festival and for the vasanta of the god. He gave lands to Umāiyorupaga-mudali for the maintenance of a maṭha. The lands were made tax-free by an order of the prince Abhiramasundari.
602	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṅēraṁaikōṇḍai Perumāḷ Ativiramaṅ Sṛivallabhadēva.	Śaka 1495, 11th year, Sṛimukha, Dakṣiṇāyana, Grīshma-ritu, Mīna 15, śu. di. pañchami, Monday, Subha-yōga, Subha-karaṇa, Rōbiti.	Grantha and Tamil.	The introduction commences with the words Bhuvanai-kavira etc. Gift of 2 mā of land made tax-free by an order of prince Perumāḷ Abhiramasundaravarman son of Kulasekhara-deva alias Parakrama-Pāṇḍyadēva to Meykkumperumāḷ Parakramapāṇḍya-mudali as a kaniyāṭchi of his Kaṁkaiḷakkāṇam.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
603	On the same wall	Pandya ..	Jativilvarman alias Tribhuvanachakravartin Kōṅṛmaikōṇḍaṅ Perumāḷ Aḷagaṅ Perumāḷ Ativirarāman Srivallabhadēva.	Śaka 14[9]6, [11]th year, [Srimukha], [Dakshi] nāyana, Girishma-ritu, Mithu[na] [1]6, śu. di. dvādaśi, Friday, Anura- dā.	Tamil ..	Relates to the grant registered in No. 602 above. The land is stated to be situated in Malaiyaḍikkurichchi in Aiyā-nāḍu.
604	On the east wall of the same prakāra.	Do.	Jativilvarman alias Tribhuvanachakravartin Kōṅṛmaikōṇḍaṅ Perumāḷ Aḷagaṅ Perumāḷ Ativirarāman alias Srivallabhadēva.	Śaka 1498, 14th year, Dhabu, Avapi, 28, śu. di. paṅḍama, Wednesday, Subhā-yōga, Subhā-karāṇa, Rōhiṇi.	Do. ..	Grant of a house, etc., to Tillaiyullādi Uruḍaiya-Mudali by the order of prince Perumāḷ Aḷagiyasōkkaṅṅar Varatuṅga-rāma.
605	On the north wall of the kitchen built in the same prakāra.	Do. ..	Jativilvarman alias Tribhuvanachakravartin Kōṅṛmaikōṇḍaṅ Abhiramasundara Varatuṅga[rāma alias] Vira-Pandya-dēva.	Śaka 1512, 4th year, Vikṛita, Dakshināyana, Śarad-ritu, Tulā 9, śu. di. septami, Subhā-yōga, Subhā-karāṇa, Punarvasu.	Do. ..	Much damaged. Seems to register a gift of land at the instance of the king for repairs to the temple.
606	On a slab set up near the Mukkuḍal bridge on the south side of the Shenkotia-road in the same village.	.....	.....	.....	Do. ..	Modern. States that with the money raised by subscription from the villages in the circuits of Shenkoṭṭa and Tenkāsī the construction of the bridge was begun in A.D. 1852, February 12, and completed in A.D. 1852, October 24, when the Collector of the district was Mr. Bird, the Civil Engineer Captain Arsolly (Ashley?) and the Tahsildar Nalhsivam-Pillai.
607	On a slab set up in a private compound in the Samba Street in the same village.	Pandya ..	Jativilvarman alias Tribhuvanachakravartin Kōṅṛmaikōṇḍaṅ Perumāḷ Aḷagaṅ Perumāḷ Ativirarāma alias Srivallabhadēva.	[Śaka] 152[1], 36th year, Uttarayana, Vasantā-ritu, Bishabha, ba. di. dvādaśi, Saturday, Uttirā- ḍam.	Do. ..	Very much damaged.
608	On a small rock two furlongs southwest of Kollamparambu hill, near the same village.	.....	.....	.....	Do. ..	Modern. States that the tank called Pandya-Kulasōkharapōrri was given to Sōkkanatha set up in the Sandhya-maṅḍapa near the steps called Arattuppaḍitturai.
609	On the west margin of a rock called Taṭṭarappārai near the same hill.	Pandya ..	Maṅḍavarman alias Tribhuvanachakravartin Kulasōkharadēva.	4th year, Masi ..	Do. ..	Registers a gift of land in Poliyurpattu as a dēvadāna to the shrine of Tirukkamakōṭṭattupperiya-Nachohiyar in the temple of Tirukkuralamūḍaiya-Nayanār, by a native of Perumpalaṅgi in Vaigunda-valanāḍu.
610	On the top of two slabs with seated male and female figures below set up by the side of the Railway station in the same village.	Do. ..	.....	.....	Do. ..	One of them dated in Nandana, Kārtikai 22, states that a certain Savaripperumāḷ Pichechakkōṇḍaṅ had the image engraved and the other which is dated in, Vijaya, Puraṭ- tāsi 30, that Iohohakūṭṭi engraved the image. The two stones are probably śaṭi stones as the images are stated to represent women who were never separated from their husbands.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
611	On five tomb-stones set up in the compound of the old mosque in the same village.	....	....	....	Persian and Tamil.	Records the names of persons who were interred under each of the tombs.
612	On the south wall of the Ganapati shrine in the Anaikkarai street in same village.	....	....	....	Sanskrit in Grantha.	Copy of No. 614 above.
613	On a slab built into the east wall of the Madankōyil near the Vaniyakkudi at Melappuliyur.	....	....	[Kollam] 1037 ..	Tamil ..	In modern characters. Records that the temple of Aṅgala-paramōsvari constructed in the year 1066 (M.E.?) became dilapidated and was renovated in 1037 (M.E.) by the people of Mōlappuliyur.
614	On a pillar set up on the side of the old road, to the north east of Krishnapuram.	Pāṇḍya ..	Perumaḷ Aḷaganperumaḷ Ativirama Srivalladēva.	Śaka 1507, 19th year, Viya (Vyaya), Tai 13, śu. di. saptaṁi, Sunday, Śiva-yōga, Uttirāṭṭadi.	Do. ..	Damaged. Registers a gift of land for a water-shed (?) at Arinapatikeha-ohaturvēdimaṅgalam in Kallaganāḍu, by a certain Lakṣmīnārāyaṇa.
615	On a pillar lying near the Maḍavāmin temple at Urmeniaḷaḷagiyān.	....	....	....	Vaiṭṭēḷuttu ..	Registers gift of a sōgaṅṅi and two kaḷam, by Viragaḷ Śin-gaṇ alias Kārāyil to the temple of Deśavulamaḷḷurōva. At the top of the inscription is engraved Disai Ayirattu-Añṅūrvan.
616	On another pillar in the same place.	....	....	....	Do. ..	States that the (temple?) shall be under the protection of Paḍaipidiṭṭa-pallayiravar.
617	On the north wall of the central shrine in the Śokkaṅgasvāmin temple in the same village.	Pāṇḍya ..	Jaḷilavarman alias Tribhuvanachakravartin Kōṇṛmaikōṇḍan Aḷaganperumaḷ Ativirama Śrivalabha son of Tirunel-vōliperumaḷ Viraveṅbamalai alias Kulasekharadēva who was the son of Abhirama Parākrama-Pāṇḍyadēva.	Śaka 1483, 3rd year, Kṣhaya, Tai 27, Friday, Saubha-gya-yōga, Śimha-karaṇa, ohatur-dāṣi, Pūsam.	Grantha and Tamil.	The introduction commences with the words Bhuvanaka-vira sakalaganasampanna, etc. Registers an assignment of land made under the orders of the king, to a native of Kārāyūr in Karai-vuḷanāḍu as a laḷoḷaṅṅai-kāṇiyāṭchi of the two temples.
618	On the south wall of the same shrine.	Do. ..	Jaḷilavarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva alias Kulasekharadēva, who was born in the asterism Karttika.	Śaka 1429, 28th year, Makara 16, be. di. deśami, Wednesday, Rōhini.	Tamil ..	Records the construction of the temples of Aḷagiya-Sōkka-nār and Varadarum-Perumaḷ Nayipar at Urimaḷ-Aḷagiyaṅ alias Kulasekharanullur and the gift of the latter village as a dēvadāna to them, by the king.
619	On the same wall	Do ..	Jaḷilavarman alias Tribhuvanachakravartin Kōṇṛmaikōṇḍan Perumaḷ Viraveṅbamalai alias Kulasekharadēva son of Abhirama Parākrama-Pāṇḍyadēva.	Śaka 1478, 6th year, Naja, Varsha-ritu, [Maka]ra [29], śu. di. ekadāṣi, Monday, Śubha-yōga, Śubha-karaṇa, Pushya.	Do. ..	Relates to the transaction mentioned in No. 617 above. The order for making the grant was issued by prince Abhirama Parākramaṅ Aḷagiyaśokkanār.
620	Do.	Do. ..	Jaḷilavarman alias Tribhuvanachakravartin Kōṇṛmaikōṇḍan Perumaḷ Tirunelvōli Perumaḷ Viraveṅbamalai alias Kulasekharadēva, son of Abhirama Parākrama Pāṇḍyadēva.	Śaka 1478, 6th year, Naja, Dakṣiṇāyana, Tola 1, be. di. trayōdāṣi, Thursday, Vani-ja-karaṇa, Ut-tiram.	Do. ..	Registers a gift of land by the order of prince Abhirama Parākrama Aḷagiya Śokkanār to a certain Nallamāyinaṅ Nambiyāṅ for worship in the two temples (i.e., Varadarāja and Svarganāthe).

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
621	On the same wall	Pandya ..	Jatilarman alias Tribhuvanachakravartin Kōnērmaikōṇḍāṅ Perumāḷ Tirunelvēliperumāḷ Viraveṇbāmalai alias Danmaperumāḷ Kulasekharudēva, son of Abhirāma Parākrauma-Īṇḍya-dēva.	Śaka 1482, 9th year, Dūnnuati, Varsharitu, Kaṇṇi 20, śa. di. [ēka-dāṣi], Monday, Simha-karṇa, Saubhāgya-yōga, Pūnarvasu.	Grantha and Tamil.	The inscription commences with the words Bhuvanaikavira, etc. Registers an assignment of temple land in Ūrmēni-Āḷaiyāḷi alias Ativirāmanallūr in Vaḍavāri-nāḍu and a house to a certain Tirumēṇipiramaḍāryaṅ for writing the accounts of both the Viṣṇu and the Śiva temples by the orders of Āḷaḅṅperumāḷ Ativirāma who is described as the son of the king.
622	On a stone lying near the same temple.	.....	.....	Kollam 962, Parābhava, Tai 15.	Tamil	Gift of land to the temple of Sōkkalīṅga and Mīnakshiamman, for a festival to be conducted on Fridays.
623	On the east and north walls of the central shrine in the Kadagāḷiśvara temple at Kadatyanallūr.	.....	.....	[Kollam] 687, Arpaśi 25.	Do	Gift of land at Kadaiyālūr in Vaḍavāri-nāḍu for worship, sacred bath, etc., to the temple of Tirukkamaḷloḅohura-mudaiya-Nayinār.
624	On the north and west walls of the same shrine.	Pandya ..	Māraṅvarman alias Tribhuvanachakravartin Kōnērmaikōṇḍāṅ Perumāḷ Kulasekharadēva.	Śaka 1420, 19th year, Mārgaśi 1.	Do.	Gift of land for lamps to the same temple, by a native of Parantakanallūr in Nāḍuvir-kūrṅu, a subdivision of Mīlalaḷi-kūrṅam.
625	On the same walls	Do. ..	Jatilarman alias Tribhuva .. .. .	.....	Do.	Built in in the middle. The introduction commences with the words <i>śaṅṅāyār</i> , etc. Gift of land for offerings, etc., to the temple of Tirukkamaḷśvaramudaiya-Mahadēva at Kadaiyālūr. The king was seated on (the throne) Pāṇḍiyarāyaḷ in the hall called Āḷaiyāḷi-āḍiyāṅ-tirumāṇḍapam within the palace of Vayīḷohiyānātha at ... nilainallūr. Mentions the high roads called Kalāṅḅāṅṅūr-Peruvāḷi and Kallaganāṅṅūr-Peruvāḷi and Gaṅḅēya Kulakalapuram.
626	On the north wall of the same shrine.	Do. ..	Māraṅvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	4 + 1st year, Tai..	Do.	Records that a dancing girl of the temple of Tirukkamaḷśvaramudaiya-Nayinār at Kadaiyālūr in Vaḍavāri-nāḍu built the <i>baḷi-pīṅṅa</i> of the temple.
627	On the same wall	Do. ..	Māraṅvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, who having taken the [Chōḷa] country was pleased to at Muḍigōṇḍa-[Chōḷapuram].	Lost	Do.	Fragment.
628	Do.	Do. ..	Māraṅvarman alias Tribhuvanachakravartin Kulasekharadēva.	5th year, Āvani ..	Do.	Assignment of a temple land to a private individual for making a flower-garden for the same temple.
629	Do.	Do. ..	Sundara-Pāṇḍyadēva	11th year, Puraṅṅāśi	Do.	Gift of land for feeding ten strangers (<i>śaṅṅāṅṅiri</i>) who resided in the maṅṅa called Tyāḅḅāṅṅāṅṅiri and worshipped the god in the vēḍigai and two servants in the same temple.
630	On the west wall of the same shrine.	.....	.....	Kollam 703, Vai-gaśi.	Do	Unfinished. Seems to provide for repairs to the same temple.
631	On the west and south walls of the same shrine.	Pandya ..	Jatilarman alias Tribhuvanachakravartin Kōnērmaikōṇḍāṅ Śrīvalāḷabhadēva, who revived the old times.	Śaka 1463, 7th year, Pava, Tula 23, śa. di. pūṅṅāṅṅam, Sunday, Sōbhana-yōga, Simha-karṇa, Mūḷa.	Do.	The introduction commences with the words Bhuvanaikavira, etc. Gift of land as a Pāṅḅāṅṅāṅṅvīṅṅi to a certain Īśvara-Bhaṅṅa of Kāṅḅhikkūḅi.
632	On the south wall of the same shrine.	Do. ..	Māraṅvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	11th year, Āvani ..	Do.	Gift of money to the same temple for lamps and oil for the anointment of the god.
633	On the same wall	Do. ..	Māraṅvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	Lost	Do.	Built in. Gift of land in Marudūrkoṅṅāḷi for offerings to the image of Paravai-Nāḅohiyār set up by a certain Dēviyāṅṅai. Mentions Nandiyāraṅṅāṅ.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
634	On the same wall	Pandya ..	Jatilarvarman alias Tribhuvanachakravartin Konerinmaikondan Parakrama-Pandyadeva.	35th year, Karkakaka.	Tamil ..	Built in the middle. Assignment of some of the lands belonging to the temple of Tirukkamalavarumudaiya-Mahadeva to a Sivabrahmana of the temple of Kodavar-misvarumudaiya-Nayanar of a certain village in Kilvembanaadu. The lands have been assigned to him as there were no persons to look after them at Kadaiyalur. Mentions the temple of Kadagalavara at Marudurkottai alias Kadagalavalur.
635	On a stone built into the north wall of the mandapa in the same temple.	.. .. .	....	Saka 1[7*]11, Kollam 965, Saumya, Tai 23.	Do. ..	
636	On the north wall of the same mandapa.	Pandya ..	Maravarman alias Tribhuvanachakravartin Kulasekharadeva.	4th year, Kattidi 22, su. di. chatur dasi, Saturday, Uttirattadi.	Do. ..	Records an assignment of land belonging to the temple of Tirukkamalavarumudaiyar to a merchant named Kolan Amalayan alias Tirukkaiyotti Amarakon residing in the street Kalangadaganappunderu at Tappamaninallar on the western side of Marudurkottai for reading <i>Sivacharma</i> . Mentions Alagapperunai-Vinnagar-Emberuman. Much damaged. Seems to record a gift of land.
637	On the south wall of the same mandapa.	Do. ..	[Jatilarvarman alias Tribhuvanachakravartin Kulasekharadeva.	5th year	Do. ..	Inscription commences with the words <i>சுவாமிநாதர்</i> , etc. Records a gift of land by a native of Palumbalil alias Gangayakulakalapuram in Vadavari-nadu, a subdivision of Pandi-nadu, to the temple of Tirukkamalavara-mudaiya-Mahadeva.
638	On the same wall	Do. ..	Jatilarvarman alias Tribhuvanachakravartin Kulasekharadeva.	10 + 1 + 1st year	Do. ..	Built in the middle. Gift of land in Kilavarkurichohi for offerings to the shrine of the goddess Ulagudaiya-Nachchiyar. A channel called Pavanahagarav-Vaykkal is mentioned among the boundaries.
639	On the north base of the Amman shrine in the same temple.	Do. ..	Jatilarvarman alias Tribhuvanachakravartin Kulasekharadeva].	9 + 1 + 1st year..	Do. ..	Gift of land to the temple of Kariyamnikka-Alvar alias Kulasekhara-Vinnagar-Emberuman, for worship.
640	On the north wall of the Kariyamnikka-Perumal temple in the same village.	Do. ..	Jatilarvarman alias Tribhuvanachakravartin Kulasekharadeva].	2 + 38th year, Masha 22, ba. di. dvisiya, Tuesday, Anusam.	Do. ..	Damaged. Gift of land for a festival called Ponniperumal Parakrama-Pandiyar-samsa instituted by the king's nephew (marumagan) Ponnin-Perumal Parakrama-Pandya.
641	On the same wall	Do. ..	Maravarman alias Tribhuvanachakravartin Parakrajuna-Pandyadeva.	2 + 26th year, Vrisohika 6, su. di. ekadesi, Sunday, Uttirattadi.	Do. ..	
642	Do.	Do. ..	Jatilarvarman alias Tribhuvanachakravartin Kulasekharadeva.	Lost. Makara 8, su. di. ashtami, Thursday, Asvati.	Do. ..	Damaged. Records a gift of land for offerings by a private individual. Refers to the 2 + 22nd year of the reign of Alagan Perumal Parakrama-Pandyadeva.
643	Do.	Do. ..	Jatilarvarman alias Tri[bhu*]vanachakravartin [Ku]lasekharadeva.	2 + 36th year, Mina 21, ba. di. Septami, Mula.	Do. ..	Gift of land and taxes by the king for offerings to the temple of [Kariyamnik]kavar at Marudurkottai.
644	Do.	Do. ..	Jatilarvarman alias Tribhuvanachakravartin Kulasekharadeva.	4 + 2nd year, Margaji 22, su. di. trayodasi, Monday, Rohini.	Do. ..	Gift of land in Alangulam alias Sivalapporeri at Marudurkottai to a certain Sevuriyir-sudinai, a native of Tiruvelundur and one of the Sri-Vaishnavas of the temple of Nachchiyar at Sriviliputtar in Tirumalli-nadu, for reciting daily in the presence of the god the hymns of <i>Sadagopan</i> (i.e., <i>Nammavar</i>).

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
645	On the west and south walls of the same temple.	Pandya	Jatilavarman alias Tribhuvanachakravartin Kulasekharadēva.	2 + 37th year, Mina 26, su. di. dasami, Pōsam.	Tamil	Gift of land for worship to the temple of Nayinar Kulasekharavinnagar-Emberuman.
646	On the same walls	Do.	Jatilavarman alias Tribhuvanachakravartin Perumal Kulasekharadēva.	2 + 40th year, Mēsha 2 * su. di. pañchami, Wednesday, Uttirāḍam.	Do.	Gift of land to the temple of Kariyamanikka-Ālvar for being assigned as a kaniyaṭoḥi for writing the tirumugam.
647	On the south wall of the same temple.	Do.	Jatilavarman alias Tribhuvanachakravartin	Lost	Do.	Damaged. Gift of land in Virasikhamani, a village of Kallage-naḍu to the same temple.
648	On the same wall	Do.	[Jatila]varman alias Tribhuvanachakravartin Kulasekharadēva.	2 + 6th year	Do.	Gift of land for worship and feeding Brahmans.
649	Do.	Do.	Jatilavarman alias Tribhuvanachakravartin Perumal Kulasekharadēva.	2 + 36th year, Vriśchika 30, su. di. dvitīya, Saturday, Māla.	Do.	Gift of land under the tank called Nochehikulam for daily worship and offerings to the temple of Kariyamanikkalvar.
650	On the east wall of the Vishvak-sena shrine in the same temple.	Do.	Jatilavarman alias Tribhuvanachakravartin Kōnermaikondan Perumal Kulasekharadēva, 'who revived the old times' and son of Ahavarāma.	Śaka 1456, Jaya, Vaigasi 2, ba. di. prathamā, Wednesday, Āsvati.	Do.	Unfinished. The introduction commences with the words Bhuvanikaivira, etc.
651	On the stone built into the outer-wall of the same temple.	Do.	Perumal Kulasekharadēva	Śaka 1426, [29]th year, Vaigasi 24.	Do.	Records that the maṭha was the charity of Sammapa-maḷaiyaṅ Avudaiyan of Tiruveipūr.
652	On a slab known as Saṅgilippattar at Sivaramappettai, hamlet of Kodikurtichchi.	Nayaka	Viśvanātha-Nayakar-Sōkkanātha Nayakar.	Śaka 1589, Kollam 843, Pjavanga, Karttigai 29.	Do.	Records that Vadamalaiyappar Tirumalaikōlundu Pillai, the agent of the Nayaka, issued a sankṣatapattayam for the occupation of Sivaramappettai by the people of the 56 countries.
653	On a stone set up on the roadside at Idaiikal.	Pandya	Perumal Alaganperumal Alivirāṣaman alias Srivallabhadēva.	Śaka 1522, 38th year, Pila (Piava), Tai 10.	Do.	Records that a portion of Kilanḡattūr was formed into a new village called Sivalanallūr by Sivalanāra who revived the old times.
654	On the north wall of the Kulasekharasvamin temple at Nayinagar.	Do.	Parākrama-Pāṇḍya alias Srivallabha	.....	Grantha and Tamil.	Records that the king granted Kulasekharagrahara to 66 Brahmanas of various gōtras and sūtras residing in Mūrumūkkumuriya-chaaturvedimangalan whose names are given in the inscription.
655	On the west and south walls of the same temple.	Do.	Jatilavarman alias Tribhuvanachakravartin Kulasekharadēva.	3rd year, Tula 13, su. di. tritīya, Monday, Anu-sham (Anurādha).	Tamil	Aniṣha was the birth-day asterism of the king. Records that the lands granted in Nos. 653 and 654 were divided into 76 shares: 64 shares to Brahmanas, four to the temple of Rajakularāma-Vinnagar-Emberuman, six to the temple of Kulasekharasvaram-Uḍaiyar and two to savarnas.
656	On stones built into the walls of the Venkaṭachalapati temple in the same village.	.....	.....	6th year	Do.	Fragments. Gift of land to the temple of Iyagañchiya-Vinnagar-Emberuman at Idaiikal.
657	On the south wall of the central shrine in the Nagarivaramuḍaiyar temple at Panpulli.	Pandya	Jatilavarman alias Tribhuvanachakravartin Kōnermaikondan Perumal Parākrama Pāṇḍyadēva	[Śaka 14]67, 3rd year, Viśvāsu, Kaṅgi 30, ba. di. dasami, Tuesday, Siddha-yōga, Rishabha-karapa, Pushya.	Do.	Records that prince Tirunelvelip[perumal] born in the asterism Āsvati who was the son of Abhirāma-Parākramadēva assigned certain lands to a private individual for adhyayana.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
658	On the north wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṇērmaikoṇḍaṅ Śrīvallaḥhadēva, 'who revived the old times.'	Śaka 1466, 10th year, Krōdhi, Kumbha 6, ba. di. paṅchami, Sunday, Śubhā-yōga, Kōlavā-karāṇa, Hasta. Śaka 1472, 7th year, Sadharāṇa, Sittirai 2[2], ba. di. saptami, Wednesday, Gajakarāṇa, Śubhā-yōga, Pūṣam. Śaka 1469, 5th year, Plavaṅga, Kārttikai 7, ba. di. śkadasi, Monday, Priti-yōga, Śinhā-karāṇa, Hasta.	Tamil ..	Records transfer of an assignment of land by the order of prince Tirunelvelipperumal born in the asterism Aśvati, for worship in the temple of Nagarīsvara at Paṅḍup-paṭṭanam in Vaḍavārī-naḍu. The original holder is said to have died without leaving any claimant.
659	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Perumal Parākrama-Pāṇḍya-dēva.	Śaka 1469, 5th year, Plavaṅga, Kārttikai 7, ba. di. śkadasi, Monday, Priti-yōga, Śinhā-karāṇa, Hasta.	Do. ..	Records gift of land to a private individual for writing the accounts of a mēṭha. Mentions the temples of Nakuloh-churamuḍaiyār, Mūṅṅumudipillaiyār, Tiruvagntohohura-muḍaiyār, Edirilapperumal, the village Parākrama-Pāṇḍyanallūr and prince Tirunelvelipperumal born in the asterism Aśvati.
660	Do.	Do. ..	Do. do.	Śaka 1469, 5th year, Plavaṅga, Kārttikai 7, ba. di. śkadasi, Monday, Priti-yōga, Śinhā-karāṇa, Hasta.	Do. ..	Records transfer of an assignment of temple land to a native of Tenkāsi for writing the accounts of the temples mentioned in No. 659 and few others at the instance of the prince Tirunelvelipperumal born in the asterism Aśvati.
661	On the west wall of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṇērmaikoṇḍaṅ Perumal Aḷagappurumal Ativirarāma alias Śrīvallaḥhadēva.	Śaka 1496, 17th year, Pramadi, Aṅi 3, ba. di. paṅchami, Śubhā-yōga, Śubhā-karāṇa, Uttiram.	Do. ..	Registers a gift of land to a certain Tōṇḍaimaṅ of Tirunelveli in Kūlvenba-naḍu made at the instance of prince Perumal Abhirāmasaundara Varatūṅgarāma for writing accounts (kavaṇai kuṇakku).
662	On the south wall of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṇērmaikoṇḍaṅ Śrīvallaḥhadēva, 'who revived the old times'.	Śaka 1466, 10th year, Krōdhi, Kumbha 6, ba. di. paṅchami, Sunday, Śubhā-yōga, Kōlavā-karāṇa, Hasta. Do	Do. ..	Registers transfer of assignment of a temple land on the death of the previous holder made at the instance of Tirunelvelipperumal born in the asterism Aśvati for conducting worship in the temple of Nagarīsvara.
663	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Perumal Śrīvallaḥhadēva, 'who revived the old times'.	Do	Do. ..	Refers to the transaction recorded in No. 662 above.
664	Do.	Do. ..	Jaṭilavarman alias Chakravartin Aḷagappurumal Parākrama-Pāṇḍya-dēva born in the asterism Avitṭam.	Śaka 1425, 2 + 28th year, Kumbha 2, śu. di. dvādaśi, Sunday, Tiruvadirai. Lost	Do. ..	The inscription reads from bottom upwards and records gift of land to Aluṅgari and others as kaṇiyāṭchi for doing service in the temples of Nakulohchuramuḍaiyār and Nagarichechuranuḍaiyā-Nayanaṅar at Gaṅḡyākulakālapuram alias Paṅḍupil in Vaḍavārī-naḍu. Built in in the middle. Gift of land as a dēvadāna for offerings by Tāṇḍaikkunallaṅ Tirunalaioche[vaṅ] and Tāṇḍaikkunallaṅ Kaliyugameyyaṅ of Paṅḍupil alias Gaṅḡyākulakālapuram to the shrine of Tribhuvanasaundara in the temple of Nagarīsvara.
665	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Vira-Pāṇḍya-dēva.	Lost	Do. ..	

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
666	On the same wall	Pāṇḍya ..	Jatilarman alias Tribhuvanachakravartin Kōṣermaiḥkoṇḍaṇ Perumaḥ Śrivaḷla[ḥha]dēva, 'who revived the old times'.	Śaka 1467, 10th year, Viśvāvasu, Tula 13, su. di. pañchami, Monday, Siddha-yōga, Hasta.	Tamil ..	Mentions Tiruvelvipperumal born in the asterism Aśvati and records gift of land for śrībhali offerings to the same temple.
667	On the north wall of of Sundararaja-Perumal temple in the same village.	...	....	Śaka 157 [4], Nandana, Āvaṇi 20, Friday, ba. di. [dvādaśi], Pushya	Do. ..	Damaged. Seems to record a gift of land to the temple by two private individuals.
668	On a slab known as Śaṅkara-Vinayakar at Kanakkopillaiyalasai.	....	....	Śaka 15 [9]4, Kollam 847, Paridhavi, Ādi 6, Sunday, Paurṇamāsvai, Vaidhriti-yōga, Śubhakarāṇa, Uttirādam.	Do. ..	Much damaged. Seems to record a gift of land for the sacred bath and offerings to Śaṅkaranārāyaṇasvami for the merit of Achyutappa-Nayakkur. Mentions Sokkalīngapuram.
669	On a slab set up near the public well at Tachchankudiyiruppu.	....	....	[Kollam] 878, Chitrahānu, Sittirai 21.	Do. ..	Gift of land for maintaining a maṭha by the agents of Tirumagappanditaraiyapp.
670	On a slab set up in a field called Attanakkalvelai at Alagappapuram, hamlet of Kuttukalvalasai.	Pandya ..	Jatilarman alias Tribhuvanachakravartin Kōṣermaiḥkoṇḍaṇ Perumaḥ Alagaṇperumaḥ Ativirama alias Śivuladēva.	Śaka 1508 (mistake for 1518), 34th year, Dammukhi, Furattāsi [1]8.	Do. ..	Records the gift of the village of Śambandanallur for the festival called Chittiraibarani of the god and for the sacred bath of the goddess Ulagummai, by the king.
671	KURNOOL DISTRICT, KOILKUNTALA TALUK. On a slab near the eastern wall of the Āṅjanēyasvamin temple at Kolimigundla.	Vijayanagara.	Vīrapratsapa Sadāsivadēva-Mahārāja, ruling at Vijayanagara	Śaka 1466, Krodhi, Kartika, ba. di. 12.	Telugu ..	Records that the Mahamaṇḍalōsvara China-Timmayadēva-Mahārāja, son of Timmarāja, grandson of Hamarāja and great-grandson of Araviṭṭi Bukkarāja of the Atroya-gotra and born in the lunar dynasty (sōma-vamsa) granted, under orders of the king to the mahājanas of the agrahāra of Kolimigundla in the Avuku-sima, the taxes, srotriyam, kaṭṇam, kāṅka, veṭṭi and vōmi in that village.

B.—Stone inscriptions copied in 1917—cont.

Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
672 On a stone built into the floor of the same temple.	....	....	Śaka 1803, Vishu, Sravana, ba. di. 6.	Telugu	Registers the construction of the garbhagriha of the temple by Bala-Subbaya, son of Patnam Chinna Verakalayya and Venkajamma.
673 On a slab lying in the court-yard of 'the four temples' (naluku-gudi-galu) in the same village.	Western Chalukya.	Bhulokamalla 'ruling at Kalyana'	Chalukya-Vikrama year [5*] Utti-Ananda, rāyana-saṅkrānti.	Kanarese	Slightly damaged. Records the grant of 2 matta of land on the road to Kalukunt[e], a flower-garden and an oil-mill, for worship and offerings to the god Kēsava set up at Kolmiguḍi by the village headman (prabhu) Muppi-Raḍi.
674 On a slab set up in front of the chavaḍi at Kotapadu.	Vijayanagara.	Virapratapa Sadāsivadeva-Maharaya, 'ruling at Vidyanagara.'	Śaka 1466, Krodhi, Kartika, su. di. 12.	Telugu	Registers that the Mahāmandalēvara China-Timmayya-dēva-Maharaja, son of Jimmaraja, grandson of Rama-rāja and great-grandson of Areviṭi Bukkaraja of the Atrēya-gōtra and the Sōma-varṇa remitted the taxes, srotriyam, kaṭnam, kaṇika, veṭṭi and vēmi, payable to the palace by the mahajanas of Kōṭapadu and Kēsine-nipalle in the Avuku-stma and granted these villages as sarvamānya.
675 On a stone set up in the same place.	....	....	Śaka 836	Do.	In archaic characters. Much damaged; the last two or three lines alone are preserved. Mentions the name Prōlama-Kaṭṭōṭi of which the second part corresponds to ratṭōṭi (Epigraphia Indica, Vol. XI, page 342 f).
676 On a broken slab lying in the court-yard of the Siva temple in the same village.	....	....	....	Kanarese	Highly damaged. Begins with the usual eulogy of the Bāna kings: Sakala-jagatraya, etc.
677 On a slab built into the platform of the mukha-mandapa in the Chen-nakēsavasvāmin temple at Perusomula.	....	....	Viśvasu, Pushya, ba. di. 10.	Telugu	In modern characters. Damaged. Mentions Pemmasani Timma-[Naya]ngaru and seems to register an agreement with Venkajadri-Nayanigaru.
678 On the east face of a stone set up at the entrance into the same temple.	Vijayanagara.	Virapratapa [Sadāsivadeva-Maharaya, 'ruling at Vijayanagara].	Śaka 1466, Krodhi, Kartika, su. di. 12.	Do.	Damaged. Mentions a certain [Ra]naraja.
679 On the south face of the same stone.	....	....	[Virōdhi]kṛit, A śvija, . . .	Do.	Damaged. Mentions Mahāmandalēvara . . . Rama-rājaya and Perusomula.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
680	On a slab set up in the court-yard of the same temple.	Vijayanagara.	Virapratāpa Achyutadeva-Maharaja	Śaka 1460, Viṅambi, Ashādha, be. di. 13.	Telugu	States that the Mahamandalesvara Hanumayadeva-Maharaja, son of Chintakanta Siddhayadeva-Maharaja of the Airya-gōtra, granted to the gods, Virayya, Chennakōvara-Perumal and Mahalinga in the Brahman village of Perusamula which Salukaraju Raghupatirajayadeva-Maharaja had granted to him as umbaji, the taxes paid in grain and in coin for the worship in the above-said temples. It is stated that these taxes had been unjustly imposed by previous rulers on tax-free lands.
681	On a stone lying in front of the karnam's house in the same village.	....	....	Śaka 1299, Piṅgala, Mārgasira, su. di. 5, Tuesday.	Kanarese	Records the grant of (the village) Peru[salu] to the teacher, Akasavasi Samavodiguru, by the Mahamandalesvara Singanna-Vodeyar, son of Savanna-Vodeyar, on receiving from him the initiation (upadeśa) of Buvanēsvari.
682	On a pillar of the mukha-mandapa in the Venugopaleswamin temple at Yerragudi.	Vijayanagara.	Virapratāpa Vira Sacasivadeva-Maharaja, 'ruling at Vidyanagara.'	Śaka 1474, Paridhavi, Vaiśākha, su. di. 11.	Telugu	States that Paruvatayya, Anantayya and Nallarayya, sons of Vallahayya and grandsons of vipravinodi Malleyya of the Kasyapa-gōtra, Apastamba-sūtra and Sukla Yajus-sakha and born in the Gōbrikōṅḍa-kula, granted for the merit of the vipravinodi community the vartana (customary toll) paid by the mahajanas of Yerragudi to that community, for conducting the Vaiśākha festivals of the god Gōpinātha.
683	On another pillar in the same mandapa.	....	....	Śaka 1474, Virōdhikrit, Ashādha, su. di. 15.	Do.	Damaged. Registers the grant of lands to two masons (viz.) Basavōja, son of Vallahōju and the son of Timmabattu by Vithalaraja, son of Nāgaraju-Basavaraja under the orders of the Mahamandalesvara Yerragudi Tirumal-[ajyadeva-Maharaja.
684	On a pillar of the mukha-mandapa in the Siva temple in the same village.	....	....	Nandana, Vaiśākha, su. di. 3, Thursday.	Do.	Records the construction of the southern stone wall of the mukha-mandapa in the temple of Bhogadeva, by Bakhana, son of Kosama-Reddi and grandson of Hemandri-Reddi.
685	On the base of a water-trough in the same village.	....	....	Phaṅga, Ashādha, su. di. 11.	Do.	Registers the grant of one dry and one wet field to the men who filled this trough with water, by Anumantayya, son of the Mahamandalesvara Abbaraja, for the merit of Tirumalaraju-Gadamaraja.
686	On the outer surface of the same water-trough.	....	....	Śarvari, Chaitra, su. di. 2, Wednesday.	Do.	States that Anumantayya, son of Abbaraja constructed the water-trough for the merit of Tirumalaraja, son of the Mahamandalesvara Yerragudi Kachiraja.
		....	....	.... di. 13.	Do.	Damaged. Seems to mention [Yerragudi] Tirumala and a mahāsasana put up by him at Yerragudi. Refers to internal disputes and their settlement by the elders of the village.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
688	On a slab set up in front of the Chennakesavasvamin temple at Hanumantagundam.	....	....	Śaka 16 [3] 0, Kīlaka, Kartika, śu. di. 11.	Telugu ..	Records the grant of lands for providing breakfast for Brāhmanas on the Dvadaśī day before god Raghunayaka in the temple of Hanumantaraya at Hanumanigundam, by the Mahamañḍalesvara Jileja Raṅgapatirajayya, for the merit of the king.
689	On a stone set up in front of the Chennakesavasvamin temple at B. Uppaluru.	Vijaya-nagara.	Virapratapa Sadāsivadeva-Maharaya, 'ruling at Vijayanagara.'	Śaka 1469, Parābhava, Magha, ba. di. 3, [Monday].	Do. ..	States that Anantayya and Paravatayya, sons of vipravinōdi Vallabhayya of the Kasyapa-gōtra, the Katya-yana-gōtra and the Sukla-Yajus-sakha and some others granted for the merit of the vipravinōdi community, the vartana (customary toll) due to them for the construction of a mañḍapa in front of the temple and for amṛitapaḍi of the god Chenuakesvara at Maḷamūdi-Uppaluru alias Somalasumudra in the Uḥuṅḍikōṭa-sīma, the amara fief of the Mahamañḍalesvara Nandela Timmayadeva-Maharaja. The names of a few other members of the community are also mentioned.
690	On a slab set up in front of the Ankaḷamman temple at Kovelakuntla.	Do.	Do.	Śaka 1465, Śobhākrīṭ, Nija-Śra-vaṇa, ba. di. 10.	Do. ..	Registers the grant of the income derived from svāmyata on numerous festive occasions (ṅ) in the Kōvilakunṭṭa-sīma by Avubhaḷesvaradeva-Maharaja, son of Singarayyadeva-Maharaja and grandson of the Mahamañḍalesvara Nandyala Narasingayyadeva-Maharaja of the Atreya-gōtra and born in the lunar race. The country of Kōvilakunṭṭa-sīma was enjoyed under feudal tenure by these chiefs as a gift from the king.
691	On a slab set up in the Gaṇeśa temple in the same village.	Do.	Virapratapa Vira Śrīraṅgarayadeva-Maharaya, 'ruling at Penugonda.'	Śaka 1665, Chitrahānu, Magha, ba. di. 30.	Do. ..	Registers an order of Siddharamappa-Nayanigaru, son of Imṛēdi-Deṃappa-Nayanigaru and grandson of Heṅḍe-Deṃappa-Nayanigaru, declaring that the mortgagees of the mānya-lands of Gods and Brāhmanas should, in the 13th year after possession, restore them back to the owners with documents without receiving back any money.
692	On a broken slab lying in the courtyard of the Śiva temple in the same village.	....	..	....	Do. ..	Broken and damaged. Registers a gift of land for a temple after building it, on a day of solar eclipses.
693	On a slab set up in front of the Virabhadrasvamin temple in the same village.	....	....	Śaka 1744, Chitrahānu, Marga-sīra, śu. di. 10, Monday.	Do. ..	Relates that Basuvalingayya, son of Maraiyya and Baramuru, the shareholder of a moiety in the mānya-lands of the māṭhas, Fedgōnaṭha and Dornipati and other villages, repaired by raising alms the temple of Virabhadresvara at Kōvelakunṭṭa which was in ruins. The merchant classes, on being approached, gave for worship and offering ½ chittēḍu of rice and one ruvva-weight of lamp-oil. And on Friday fairs, those who sold by scale, set apart ¼ gavagulu (ṅ) and those who sold by measure, one chittēḍu, evidently for the same purpose.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
694	On a slab set up near the Anjaneya-svamin temple in the same village.	Vijayanagara.	Virapratapa Sadāsivadeva-Maharaja 'ruling at Vijayanagara'.	Śaka 1476, Ananda, Chaitra, śu. di. 10.	Telugu	Registers the grant of the vartana paid to them year after year by the mahajanas of Kōvilakunṭṭa for the Śrīrama-jayanti festivals of the god Paṇḍaraṅgi Viṭhaleśvara at Kōvilakunṭṭa by Chāṅgalamari Parvatayya, son of Valtabhayya and grandson of vipravīnōdi Mallayya of the Kasyapa-gōtra, the Kātyayana-sūtra and the Prathama-sākhā, Mādhavayya, son of Vāranāsi Vallabhayya and grandson of the vipravīnōdi Piriyaṇa of the Vasishṭa-gōtra, Kātyayana-sūtra and Prathama-sākhā and other vipravīnōdins, for the merit of the vipravīnōdi community in Vidyānagara, Beḍadakōṭa, Kāṭaka and the Dravida-dēsa.
695	On a pillar in the mukha-maṇḍapa of the Raṅgasvamin temple in the same village.	....	....	Śaka 1533, [Chitra-bhanu],	Do.	Damaged. Records the grant of a house, land, and garden at Kōvilakunṭṭa and money for the maintenance of the Rāmanuja-kūṭa and a maṭha there by the Mahamaṇḍalēśvara Timmayadeva-Maharaja, son of Navasīgaraja and grandson of Nandyala Naraparaja, of the Atrēya-gōtra and Apastamba-sūtra and born in the lunar race.
696	On a broken slab set up in the court-yard of the same temple.	....	....	....Solar eclipse ..	Do.	The top portion is broken. Registers the grant, on the banks of the Kṛishṇā, of lands and flower-gardens for the vasantōtsava and other festivals of the god Paṇḍaraṅgi Viṭhaleśvara, by Kṛishṇamaraja, son of Murtiraja and grandson of Rāmaraja of the Atrēya-gōtra and born in the lunar race.
697	On another slab set up in the same place.	Vijayanagara.	Virapratapa Vira Śrīraṅgarajadeva-Maharaja, 'ruling at Penugonda-paṭṭana'.	Śaka 1506, Tarana, Kārtika, śu. di. 15, lunar eclipse.	Do	States that the Mahamaṇḍalēśvara Venkatadriraja, son of Kṛishṇamaraja and grandson of Nandēla Narasīgaraja of the Atrēya-gōtra, the Apastamba-sūtra and the Yajus-sākhā granted as sarvamānya, lands in the villages of Chintakunṭṭa, Viṭhalāpura, Chinakōperla and, the vartana (customary tax) on kshētras and the taxes called manakotta and kōlayatta collected at Kōgilakunṭṭa for offerings, the bodily and festive enjoyments, the Rāmanuja-kūṭa, the palanquin service and other festivals of the god Paṇḍaraṅga Viṭhaleśvara at the latter village. The bottom portion of the grant is seriously damaged.
698	On the third slab set up in the same place.	Do.	Virapratapa Tirumaladeva-Maharaja, 'ruling at Penugonda.'	Śaka 1496, Śrī-mukha, Kārtika, śu. di. 10.	Do.	States that the Mahamaṇḍalēśvara Narasīgarajadeva-Maharaja, son of Timmayadeva-Maharaja and grandson of Nandyala Narasīgarajadeva-Maharaja made a grant to the god Paṇḍaraṅga Viṭhaleśvara at Kōgilakunṭṭa in Kōgilakunṭṭa-sīma which was granted to him as a nayanakara by Śrīraṅgarajadeva-Maharaja.
699	On the fourth slab set up in the same place.	Do.	Do.	Śaka 1493, Prajō[t]-patti, Kārtika, śu. di. 12.	Do.	Records the grant of the village Chinakōperla attached to Kōgilakunṭṭa in Rēnāḍu, granted to him as nayanakara by Tirumaladeva-Maharaja with its forests, wet lands, tolls, money-income and fruit trees to the god Paṇḍaraṅga Viṭhaleśvara-Perumaḷ at Kōgilakunṭṭa by the Mahamaṇḍalēśvara Narasīgarajadeva-Maharaja, son of Timmayadeva-Maharaja and grandson of Nandyala Narasīgarajadeva-Maharaja of the Atrēya-gōtra, Apastamba-sūtra and Yajus-sākhā and born in the lunar race.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
700	On a slab set up on a platform at the entrance into the village of Akumalla.	Vijayanagara.	Viraprathapa Sadasivadevaraya-Maharaja, ruling at Vijayanagara.	Saka 1466, Krodhi, Kartika, su. di. 12.	Telugu	Records that the Mahamanjalotesvara China-Timmayadeva-Maharaja, son of Timmaraja, grandson of Ramaraja and great-grandson of Araviyi Bukkaraja of the Abreya-gotra and born in the lunar race remitted the taxes, <i>srōriyam</i> , <i>kaṭṭam</i> , <i>panika</i> , <i>veṭṭi</i> and <i>veṃi</i> payable to the palace by the mahajanas of Ahumala in Avuku-sima held by him as a nayahara from the king. Highly damaged. Registers a gift of land made for the bodily and festive enjoyments of the god Ahobala-Nara- <i>[siṃha]</i> at Aradutaṅḍin, after repairing the breaches in the tank.
701	On a slab lying in the Chennakesava-svamin temple at Aravidu (Cumbum taluk, same district).	....	....	.... Durmukha, Chaitra, su. di. 11, Thursday.	Do.	Registers the grant of one pūṭṭedu of wet land, one pūṭṭedu of dry land and one kucchedu of garden land for the daily offerings and worship of Siddha-Mallikarjuna of Adidamvidu by Visanodayalu
702	On another slab lying in the same place.	....	....	Saka 1112, Tārana (mistake for Sādhārana), Kārtika, su. di. Purnami.	Do.	Mentions Chanda-Gāvuṇḍa, Gogga-Gavunḍa and [Bira]-Gāvunḍa who were evidently the builders of the mandapa.
703	On a pillar of the mukha-mandapa in the Siva temple at Remata (Gudur sub-taluk, same district).	....	....	....	Kanarese	Registers the grant of a dry field by Sū[ra]raja and Kō- <i>[nēra]</i> jjū, sons of Pinnamaraja, for feeding Sri-Vai-snavas during the tirunal-festivities of the god Gōpi-nāha at Kandanaṅḍidurgam. The cultivators, Kādi-Redi of Gōraṅḍa, Yēli-Redi, Thūmi-Redi and others who cultivated the land thus granted, agreed to pay the several items of income on the land for the said purpose and to maintain the charity.
704	On four pieces of a broken slab lying near the Anjaneyasvamin temple in the same village.	....	....	Saka 1471, Pīṅḷaḷa (wrong), Bhādrapada, su. di. 10.	Telugu	Mentions Pinnamaraja and the gift of two fields made in the presence of Viṭṭalēsa. Evidently the reference is to the grant of land recorded in No. 704 above.
705	On another fragment of a slab in the same place.	....	....	....	Do	
706	Anantapur District, Madakasira Taluk.	....	....	Saka 16[1]5, Śrī-mukha, Marga-sira, ba. di. 10.	Kanarese	Registers a grant of land for lamps in the temple of Kaiikā-devi and Kamateśvara at Agali, by Raṅgapparaja [son of] Maharaja Harati Sarajayapparaja.
707	On a slab set up in a field to the west of Muddanallayana-palya, a hamlet of Agall.	....	....	....	Kanarese (in archaic characters).	"May this pillar which is of the form of a boundary (mark) on the south side of the village of Inagaluru remain permanent." The slab was evidently put up on the occasion of fixing the boundaries of Inagaluru, a village 3 miles north of Agali.
708	On a stone built into the wall left of entrance into the main shrine of the Ramasvamin temple at Ramapuram, another hamlet of the same village.	....	....	....	Kanarese	Records that Rayaparaja, the grandson of Chōlaraya to whom the god Ramachandra had become manifest built mandapas and [50*]puras and also performed saorificial rites.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
709	On a beam of the mukha-mandapa in the same temple.	...	....	....	Kanarese	Refers to the manifestation of the god Rāmachandradēva before the "Eleven Rudras" and to his having received worship at the hands of Chōlarāya. Registers the construction of the gōpuras and the front-mandapas, the several repairs and the performance of sacrifices by Kayaparāja, the grandson of that Chōja. He also granted to the god Rāmachandra the villages, Rāmachandrapura, Īśvarapura, Rayasagara, Komadenahali, Nirukalu in Midigēsi-sime and Maddagiri in Bijavarada-sime and lands under the tanks of Agali, Maduvīdu, Ravīdu, Kaṅṅavalalu and Kaki.
710	On the south base of the same temple.	[Sajava] ..	Narasingaraya-Maharaya ..	Śaka 1407, Visva-vasu, [Āsvijā], ba. di. ** solar eclipse.	Do.	Registers that Kayaparāja, son of Balyī[rājadēva-Chōja-Mahā-arasu gave a valley after purchasing it, a field of 16 honnu (tax) and the channel Śākaradēvara-kaluve to the god Rāmachandra and to the individuals Narasimha-Somayāji, Prasanna-Somayāji and Lakshmana-Sōmayāji, sons of Daśagranti Narasimha-Sōmayāji of Madhusudanapura, of the Āśvalayana-sūtra, Kāyapa-gōtra and Rik-śākha. The valley was converted into the tank called Narasambudhi in the name of the king and the four khanduṅṅ of land below it was equally divided between the three brothers and the god Rāmachandra.
711	On the south wall of the same temple.	....	....	Śaka 1406, Krōdhi, Vaisākha, śu. di. 5.	Do.	Incomplete. States that Kayaparāja, grandson of Chōja-Maharaya to whom the god Śit-Rāmachandra had made himself manifest, constructed the maṅṅapa, the prakāra and granted the villages of Rāmachandrapura, Īśvarapura and Kāyasagara and also a tank built in his name.
712	On a slab set up by the side of the road on the west side of Agali.	....	....	Vilambi, Āshadhā, śu. di. 7.	Do.	Registers the kaṅṅachi grant of a maṅṅa land of five kolagas below the Agali tank for an areca-nut garden to the Mahānāyaka-Gauḍa, son of Molegōṅḍa-Gauḍa of Agali, by the Mahānāyaka-charya Harati Rāṅḅapa-Nāyaka.
713	On a slab set up on a vacant site in the middle of the same village.	....	....	Pushya, śu. di. 1, Friday.	Do.	Registers that Alappa, the brother of Addiri Devanna and the brother-in-law of the Mahāpradhana Jātiya-Daṅṅayaka [commenced] the repairs to a breach in the bund of the Agali tank, 60 maru long, 12 maru broad and 12 men deep and completed it on Monday the 10th of the dark half of Phalguni.
714	On a stone lying in the court-yard of a Jain basti in the same village.	..	...	....	Do.	[This is] the nisidhi of Krish[ṅ]i-Setṅi, son of Beṅṅi-Setṅi, a lay disciple of Devachandradēva of the Mōla-saṅgha and the Desiya-gauḍa.
715	On a pillar set up in a field north-east of the same village.	....	....	Śaka 1521, Vikari, Pushya, ba. di. 7, Friday.	Do.	Registers the sarvamānya grant of a garden-land to the niragaṅṅi Kanuaji Banavirayya by the gauḍa (headman) and the senabova (karānam) of Agali.
716	On a beam supporting the roof of the choultry in the same village.	Nolamba (Pallava).	Nolambadhiraja ..	....	Kanarese (in archaic characters).	Damaged. Records the grant of wet, dry and areca-nut garden lands by Kōṅaya, the dāṅḅanayaka of Ballaha to a temple of Vishṅa (Viṅṅu-giṅha) built by himself.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
717	On the south wall of the Śaṅkaréśvarasvamin temple in the same village.	Vijayanagara.	Krishnarāya	Śaka 1432, P'ramōḍa, Āsvija, śu. di. 12.	Kanarese ..	Damaged. Seems to register the remission of taxes on marriages in the several provinces of the Vijayanagara kingdom.
718	On the same wall .. .. .	....	....	....	Do. ..	Registers that Kāchapa-Voteya granted the talavārike of Agali to talavāra Dodda, son of Chanda-Nayaka of Hulikunṭe.
719	Do.	[Saluva] ..	Narasīngarāya-Maharāya	Śaka 1420, P'ingala, Chaitra, śu. di. 15, Saturday.	Do. ..	Registers the grant of the village of Palliganahalli alias Inmadikāchapura in Agali-śthāra in Rayadurga-chavadi by Inmadi Kāchapa-Nayaka, son of Kāchapa-Nayaka of Adavani, for offerings to the god Śaṅkara-īva and the saśādevatā (attendant deities) at Agali in the presence of the god Rāmeśvara at Sētubandhu-Rāmeśvara whither he had gone with Narasāya-Nayaka. It is stated that Kāchapa-Nayaka held the district Rayadurga-chavadi as a chief from Narasīngarāya-Maharāya and Narasāya-Nayaka.
720	On the east wall of the same temple.	....	....	Śaka, 1513, Khara, Pushya, bu. di. *	Do. ..	Records the grant of wet lands under the tanks of 'Ogata-gere, Paṭigere and Agalikere as sarvaṁānya to talavāra Madapa of Agali, by the Mahanayakacharya Harati Raṅgepa-Nayaka.
721	On a slab set up in front of a maṅḍapa on the south-western side of the village of Ratnagiri.	Vijayanagara.	Vīrapratapa Śrīraṅgeśvara-Maharāya, ruling at Penugondapura	Lost	Do. ..	Damaged. Records the gift of Bhuṭṭēnaha[?]: surnamed Raṅgapura, a village in Ratnagiri-śthāra in Agali-śime belonging to Kāyadurga-rājya, to Bhadrappadevaru, son of Kāchchūḍadevaru and grandson of Namāyappadevaru of Nāgarabavi of the Atreya-gotra and Āśvalāyana-śūtra by the Mahanayakacharya Raṅgappa-Nayaka, son of Lakṣmīpati-Nayaka, a pupil of Bhadrappadeva and grandson of Harati Gundappa-Nayaka of the Yanumala race and the Vanhika (Vāntiki?)-gotra.
722	On a boulder in front of the Āñjanéyasvamin temple, south of the same village.	....	....	....	Telugu .	* This temple? was the work of the son of Kāśi Periyarāja and grandson of Chavandi-Achari.
723	On a stone set up in a field to the west of Tigalerahatti, hamlet of Ratnagiri.	....	....	....	Kanarese .	Timma-Gaundā is the holder of the kaṇabhi-gaṇḍike in the agrahāra of Saluva-Bhāṭa.
724	On a hero-stone lying in a field south of Lakkappanahalli, hamlet of Kaki.	....	....	....	Kanarese (in archaic characters).	Mentions Sannariyar, a servant of Kavali-Atasa and the assault of Karāṅkaiḷu. Some gifts were made to this Sannariyar in the newly acquired country.
725	On a pillar supporting the roof of the village entrance at Byadigeri, a hamlet of the same village.	....	....	Isvara, Magha, śu. di. 1.	Kanarese ..	States that this stone entrance was constructed by [Ma]laja of Bēḍageri.
726	On a hero-stone lying in a date-grove to the west of the same hamlet.	....	....	....	Do. ..	Damaged. In characters of about the tenth century. Refers to a cattle raid and to the death of some heroes.
727	On a slab set up in front of the Kariyamma temple at Dodderi.	....	....	Sadharana, Āsvija, śu. di. 5, Monday.	Do. ..	Records the construction of this temple by Maḷamma, wife of Pūjāri Vadusaiya.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
728	On a boulder at the entrance into the same village.	Vijayanagara.	Viraprathapa Vira Venkatesapatideva-Maharaya 'ruling at Penugonde.'	Saka 15[0]8, Vyaya, Kartika, su. di. 12, Uthann-dvudasi.	Kanarese	Much damaged. Registers the gift of the village of Do[?] (Kori) surnamed Venkatesvarasamudra in Agah-sime by the Mahanayankacharya Raṅgapa-Nayaka, son of Harati Lakshmiapati-Nayaka of the Kaayapa-gotra. Mentions Singara-Bhata of the Kaayapa-gotra, Vaikhānasa-sūtra and Yajus-sākhā and his descendants who were establishers of the Vedamarga (Vedamargapratishthacharya).
729	On a slab lying near the Anjaneyasvamin temple at Sarajammanahalli, a hamlet of Kotagaralahalli.	....	....	Kilaka, Phalguna, su. di. 10, Monday.	Do.	Damaged. Refers to the gift of the village of Ketanahalli as a kodge to Kaji-Nayaka of Kaidala by the big merchants (mahāvudavevahari, ubhayanādēsi) and the gaudas of Agali, Ma[dhu]vadi and Nidugallanādu. Mentions incidentally Vira-Balalādeva.
730	On a slab set up in a field to the north of Badigeondanahalli, another hamlet of the same village.	....	....	Saka 15 [22], Saravari, Ashādha, su. di. 1.	Do.	Registers the sale of the manyā land attached to the gaudike of the village of Kereyaketanahalli for 7 va[ra] has by Bolaya, son of Basavi-Gaṇḍa of Kereketanahalli to a certain Ba[sa]jaya.
731	On a pillar set up in the court-yard of the Malleśvarasvamin temple at Madhudi.	Nolamba (Pallava).	Nolambadhiraja	Saka 881, Siddharthi.	Do.	Registers a grant of land to a temple of Vishnu (Vishnugriha).
732	On a hero-stone set up near the Anjaneyasvamin temple in the same village.	....	....	Sarvari, Ashādha, su. di. 10.	Do.	Registers that Huchuya, son of Yerako-Gaṇḍa of Madhuvadi, fell fighting in a Hoyisapa (Hoyasa) raid which happened during the reign of Mayipannadeva and that a garden and a wet field measuring 100 ha were given.
733	On a pillar set up in the bazar in the same village.	Western Chalukya.	Pratapachakravartin 'ruling at Kalyana.'	Saka 1091, Virōdhi, Saravana, su. di. Trayodasi, 1'hursaday, Uttarayana-raṅkramaṇa.	Do.	While Jagadekamalla-Vallideva Chōja-Maharaja, son of Irūṅgola was ruling at He[?]jeṅṅ, the Mahapradhana Hiriyā-Tantrapala Nannasa, son of Echimayya and Mudab[?] and younger brother of Bammana, granted a wet land, a garden land and an oil-mill for a perpetual lamp, rice offerings, bodily enjoyments, servants, repairs, the Chaitrapavitra festival, and the feeding of Brahmanas and ascetics, in the temple of Nagesvara at Madhuvadi.
734	On a hero-stone set up in a field to the north of the same village.	....	....	Saka 934 . . . su. di. paṇchami, Saturday.	Do.	Damaged. Refers to a cattle raid and the village Madhuvadi; also to the death of a hero.
735	On a hero-stone set up on the tank bund at Ravudi.	....	....	....	Do.	In archaic characters. Damaged. Mentions Siragutti.
736	On a pillar lying near the Anjaneyasvamin temple in the same village.	Vijayanagara.	Vira Venkatesapatideva-Maharaya	Saka 1526, Krōdhi, Pushya, ba. di. [3], Makara-Sankranti.	Do.	Damaged. Records the grant of the village Ravudi, surnamed Imanadirāṅgasamudra in Maduvadi-sthala in Agah-sime belonging to the Rayadurga-veṅṅe to Umapati-Arasu, son of Saṅkatayya and grandson of Kōṭṭya. Ramarasaṅga of the Bharadvāja-gotra, the Asvalayana-sūtra and the Rik-sākhā by the Mahanayakacharya Immadi Raṅgapa-Nayaka, son of Lakshmiapati-Nayaka Raṅgapa-Nayaka of Harati.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
737	On a slab set up near the village entrance at Aludi, a hamlet of the same village.	....	....	Śaka 1694, Nandana, Margāsira, śu. di. 3.	Kanarese ..	Registers an umbali grant of the village Aluvaḍi belonging to Maduvidi, with all its forests, wet lands, income in money and grain, for perpetual enjoyment to Sahekhāna Khalla, by Harati Kāṅḡapparaḡa [son] of Sara- [ja*] rayaparāja, for his valuable service to the state. Mentions a son of the king named Tipparsa Bhairava- devarasa. Records the gift of the village of Haluvidi to a merchant by the above-named prince as a kodagi grant.
738	On a slab set up near the Āṅjanē-yāvamin temple in the same hamlet.	Hoyasala ..	Pratāpachakravarti Vira Ballaladeva ..	Śaka 1238, Nula, Phalguṇa, śu. di. 5, Thursday.	Do. ..	[This is] the boundary of Maddaluru surnamed Virabrah- masūra.
739	On a stone set up on the frontier line between Muddalur of the Mysore State and Aludi.	....	....	....	Do. ..	Records the grant of a wet and a dry field to Chiga-Bop- paya, son of Gaudra Boppaya of Komarehal[ī] for his construction of the foundation of the fort thereof, by Harati Sarajarāyaparāja.
740	On a slab set up in the backyard of a house at Komarenahalli, a hamlet of the same village.	....	....	Vikrama, Nija-Ās- vija, śu. di. 11.	Do. ..	Registers the sale of the village of Paḍuvana Byadagere in Maduvidi-sthala with its forests, wet lands, money- income, grain-income, etc., for 500 Paḍasāhi varahas to Saida Yakuba-Bokari, son of Saida Mirana and grandson of Saida Yakuba-Bokari by the mahamaṅḡalesvara Rāh- gapparāja, son of Vira-Rayapparāja and grandson of Harati Saraja Sammeṭa-Rayapparāja of the Ātreya- gotra, Apastamba-sūtra and Yajus-sākhā for the daraga also called the maṭha of the teacher at Sīrya.
741	On a slab set up in front of the Āṅjanēyavamin temple at Paduvala Byadgera.	....	....	Śaka 1684, Chittra- bhānu, Āsvija, śu. di. 5.	Do. ..	Damaged. Records that this stone was put up in memory of the self-immolation of a gāṃḡḡa (gāvūḡḡa) in fire.
742	On a hero-stone lying in a field to the east of Upparatonasana-halli, hamlet of the same village.	Noḷamba (Pallava).	Noḷamba[dhi] .. sa ..	....	Kanarese (in archaic cha- racters.) ..	Records the sale of Vadaguntahalli in Maduvidi-sthala, for 450 Kaṅṡiriyi varahas, the parties to the transaction and the purpose thereof being the same as in No. 741 above
743	On a slab built into the fort wall at Vadaguntanahalli, another hamlet of the same village.	....	....	Śaka 1686, Svabhā- nu, Bhādrapada, śu. di. 15.	Kanarese ..	Registers the gift of a tank (kuṅṡe) to the god Tiruven- galanātha of Sire by the Gajapati prince Virabhadrarāya for the merit of king Kriṡṡnarāya.
744	On a stone set up on the road from Cherulopalli to Chintakunta.	....	....	Yuva, Kartika, śu. di. 1[5].	Do. ..	In archaic characters. Registers the death of Madayya, son of Keradara Belli-Gavūḡḡa of Piri-Yingaluru, in after causing a thousand (of his enemies?) to be cut off.
745	On a hero-stone set up in a field to the north of the village of Nara-sambudhi.	....	....	....	Do. ..	Do. Registers the death of Keradara-Bijayi, son of Mayūḡḡa-Gavūḡḡa who was the younger brother of Belli- Gavūḡḡa of Piri-Yingaluru, in a cattle-raid.
746	On another hero-stone lying in the same place.	....	....	....	Do. ..	Do. Records the death of Sikka (Chikka) Chendu- Gavūḡḡa, son of Akka-Gavūḡḡa and grandson of Berikalla Pir[ī]-Cham[ī]dra-Gavūḡḡa, in a cattle-raid.
747	On another broken hero-stone lying in the same place.	....	....	....	Do. ..	Do. Records the death of a hero, the son of [U]ms- pati-Arasa in the cattle-lift at Malajavara-Marimāhōhi.
748	On a stone lying beneath the tank-band at Inugaluru.	....	....	....	Do. ..	

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
749	On a stone lying in a field in front of the Anjaneyasvamin temple at Hulikerodevarahalli.	....	....	....	Kanarese ..	Registers the grant of the village of Hulikerode belonging to Agali-grāma as a sarvamanya to Brāhmanas, by Tim-maṇa-Nayaka for the merit of Kṛṣṇaparāya-Mahārāya on the banks of the Gautami, in presence of the god Mārkandēvara.
750	On the four slabs of the parapet wall of a well in a house at Madakasira.	....	....	..	Do. ..	Three of the slabs bear the name Lakshmanatīrtha engraved in Grantha, Nāgarī and Kanarese characters. The fourth which is in Nāgarī is much damaged. It mentions Maḍakasira and its alternate name (not legible on the impression) and its alternate name (not legible on the impression) and a religious teacher.
751	On a pillar of a dilapidated maṇḍapa in the court-yard of the Veṅḡgōpālasvamin temple in the same village.	....	....	..	Tamil (verse)..	Registers that the king of Vēṅgi ran away on hearing that the Chōja (king) had ordered (his general) Sōḷiyavarāṣan to conquer that country; see No. 23 of 1917.
752	On another pillar in the same place.	Chōja ..	Uḍaiyar Sri-Rajendra-Chōjadēva ..	10th year ..	Tamil ..	Registers that the maṇḍapa (in which these pillars originally were) was commenced on the 160th day of this year and finished in 40 days by the general Arāyaṇ Rājaraṇ alias Vikramaśōḷa-Sōḷiyavarāyaṇ of Sattamaṅgalam in Tiraimūr-nādu. Below the inscription are engraved the titles Edirttavarkalaṅ and Samantakāsari; see ibid and No. 24.
753	Anantapur district, Hindupur taluk.					
754	On a hero-stone set up in a vacant site at Sante-Bidanuru.	Western Gaṅga.	Rachamalla-Permanaḍi ..	....	Kanarese ..	Refers to a fight between the king and Ayyakutṭi in which some heroes appear to have died. The end of the record is not quite intelligible.
755	On a hero-stone set up in a field to the south of the village of Tun-gepalli, a hamlet of the same village.	....	....	..	Do. ..	Seriously damaged. Mentions a chief who was entitled Pallavabhūmalla.
756	On a stone lying in a field to the west of the village of Karudipalli, a hamlet of Chauluru.	..	....	Saumya, Margāsira, ba. di. 1.	Do. ..	Records the katukodagi grant of a land to a private individual of Daruvāḍahaji by Abdula Hassenū Bahāba ruling the Ponugonde-rajya for his having constructed the new village called Hosahalli.
757	On a stone lying near the Anjaneyasvamin temple at Moda.	..	....	....	Do. ..	Registers a gift of a maṇya land by Virapanna to Hi[ra]-Parvatarādhyā of Gujunōdu for conducting the worship of Śiva.
758	On a slab set up near the chavaḍi at Srikanthapuram.	..	....	Śaka 1426, Krōdhana, Chaitra, su. di. 1, Wed-nesday.	Do. ..	Much damaged. Seems to record the grant of the village (Srikantha)pura surnamed Vōbasamudra, to a certain Naresintha-Dikehita of the Āsvālyana-śūtra and the Kāsyapa-gōtra.
759	On a broken stone lying near a private house at Paldeti.	..	....	Śaka 959, ..	Do. ..	Mentions a certain Nolam[ba]-Gamuṇḍa.
759	On a hero-stone set up in a field to the south of the same village.	[Bapa]	Pra[bhu]meru ..	....	Do. ..	The stone is broken and the characters visible are highly damaged. Seems to refer to a cattle-raid and the gift of a kalnādu.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
760	On a Nandi-pillar set up near the Āñjanéyasvāmin temple at Yerrāguntā.	..	....	Ananda, Magha, ba. di. 5. (at the end of the record is given ba. di. 3).	Kanarese ..	Registers the grant of Yerrāguntā, a village between Ūṭakūru and Heruṅhe to the god Vīrabhadra as a pura by the Mahamaṅḍalésvara Iḡṇadéva-Chōḷa-Maharāja. Several items of income are mentioned, such as, cash, grain, sheep, cows, potter's fee, forced labour, etc. Registers the death of Madesakada-Khapapapa, son of Chōḷabōva.
761	On a hero-stone lying in a field under the tank bund at Parigi.	..	....	....	Do. ..	Broken. States that Venkatapatirāyadéva-Maharāja granted a wet field as a sarvamaṅya to the spearman Vobalésa.
762	On a stone lying in the same place.	..	....	....	Do. ..	In archaic characters. Registers that a certain Palage Nagiyana, son of Nagi, died in the battle of Ramadi (a village in Agali-naḡu) in which were engaged Nitimārga-Vemmaḡi and Bira-Nolamba. This stone (kuliseḡalla) was set up by Basaka, the wife of the hero and the daughter of Āyta of the Kaḡambas. The engraving (?) was done by Kōṅga.
763	On a hero-stone set up in a field to the north of the village of Ūtkuru.	..	....	....	Do. ..	Relates that this temple of Sañjivaraya of Koṭnuru was constructed by Narapa-Redḡi for the merit of his mother. Records the remission of the marriage tax on all castes, at Koṭapi. The curious benediction at the end states that the married people who go round this Nandi (bull), will be blessed with many children.
764	On a slab set up in the Āñjanéyasvāmin temple at Koṭnuru.	..	....	Śaka 1686, Tarapa, Kārtika, ba. di. 13.	Telugu ..	Bears the sentence 'Svasti śri Mandachariya bhasam sandu- du': 'Hail! the speech of the blessed Mandachari has proved true.' On another part of the stone are three lines of writing not quite legible. The first line seems to contain the name Chāruvasibhāṅḡir for Chāruvasi-Pāṅḡitā, the title of a particular order of Jaina monks (see Ep. Carn., Vol. II, p. 61).
765	On a Nandi-pillar set up near the Āñjanéyasvāmin temple at Koṭipi .	Vijaya-nagara.	Vīra Devarāya-Mahārāja ..	Śaka 1354, Pāri-dhavi, Kārtika, śu. di. 1, Friday.	Kanarese ..	Records the grant of the village of Piriya-Melapi to a certain Bala-Somabhatāraka.
766	On a boulder in a field below the tank bund in the same village.	..	....	....	Do. ..	States that a certain Sangapa constructed the temple of Mailaradéva.
767	On a broken pillar lying in front of the Isvara temple at Gollapuram .	Noḷamba (Pallava).	Noḷambadhīrāja ..	Brihaspati in Makara, in śuddha Pausha month. Ananda, Phalḡuṅa, Pāṅchami, Sunday.	Do. ..	Damaged. Mentions Rama[rā]ja.
768	On a slab set up in front of the Āñjanéyasvāmin temple in the same village.	....	....	....	Do. ..	Damaged. The date portion alone is legible.
769	On a slab set up in the courtyard of the Āñjanéyasvāmin temple at Pulamiti .	Vijaya-nagara.	Vīrapratapa badāsivarāya ..	Śaka 1458 (mistake for 1478), Rak- shasa, Jyeshtha, ba. di. 10.	Do. ..	Refers to the victory gained by the Mahapradhana Āḡiya Maḡheya-Dannayaka over a certain Rachaya-Nayaka of Tumbeyakallu. Also records the death of a hero evidently on the same occasion.
770	On a stone set up in front of the same temple.	Do.	Sadāsivarāya-Mahārāja ..	Śaka 1466, Krōdhi, Kārtika, śu. di. 13.	Do. ..	
771	On a hero-stone set up near the entrance into the village of Sivaram .	Hoysala ..	Vīra Ballaladéva ..	Śaka 1246, Rudhi-rōḡḡari, Chaitra, śu. di. dasami, Monday.	Do. ..	

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
772	On two pieces of a broken hero-stone lying in the same place.	Hoyasak ..	Vira-Ballaladeva ..	Śaka 1243, Raudri, Bhadrāpāda, ba. di. 13, Monday.	Kanarese ..	Records the death of the Mahasavantadhipati Hiriya Bommeya-Nayaka, son of Gaṅgeya-Nayaka of Hojakalla, in a fight against the cavalry of the chiefs of [Ye]lunavu. The record further states that Āliya-Macheya-Dannayaka, the prime-minister of the king, who was ruling at Penugunde granted wet and garden lands beneath the Sivivara tank to those who were appointed to worship the hero-stone. Records the death of Mali-Nayaka, son of Banadeya-Nayaka, in a raid.
773	On another hero-stone lying in the same place.	....	....	Śaka 1238, Naḷa, Magha, ba. di. 5, Thursday.	Do. ..	States that Perumale, son of Gaṅgōja of Kañchisamudra, fought with the thieves in the "hill-pass in which kings had fallen" and without being robbed he died a hero.
774	On a hero-stone set up in the courtyard of the Āñjanēyasvāmin temple at Kanchisamudram.	....	....	Śaka 1255, Śrī-mukha, Aśadhā, su. di. 15, Monday.	Do. ..	Damaged. Relates to the grant of taxes for burning lamps during the Kārtika festivals in the temple of Somēśvara-deva at the Brahman village of Kañchisamudra surnamed Prātapādēvarāyapura.
775	On a boulder near the dilapidated Išvara temple in the same village.	Vijaya-nagara.	Virapratapa Sadaśivadeva-Maharaya ..	Śaka 1476, Pramādi, Śrāvāna, bn. di. 5.	Do. ..	Damaged. Refers to the construction of the temple of Hanumantādeva by a gauda for the merit of the Mahanayakacharya Śarabhaya-Nayaka.
776	On a stone pillar set up in front of the Āñjanēyasvāmin temple at Madipal, a hamlet of the same village.	....	....	Śaka 1624, Chitra-bhānu, Vaiśākha, su. di. 1, Monday.	Do. ..	Registers that a talari of Demiketapalli was named after Narasimhāyadu, son of Maṅgināyāni Vasanta-Nayudu and accordingly received the major part of the talari's share.
777	On two broken pieces of a slab lying near the dilapidated Išvara temple at Demiketapalli.	....	....	Pīṅgala, Vaiśākha, su. di. 15.	Telugu ..	Registers the gift of the village of Tipāpura for offerings to the temple of Chennakēśavadeva at Chōlasamudra, by the Mahapradhāna Tīpparasa-Vodeya of Penugunde.
778	On a slab set up in a field to the east of the village of Nagana-palli, a hamlet of Cholasamudram.	..	....	Śaka 1418, Naḷa, Magha, Paurname, di. Thursday, lunar eclipse.	Kanarese ..	Records the construction of a kallumañohige by Irugappa-Odeya, son of the Mahapradhāna Bayicobeya-Dannayaka, while he was ruling at Chelumuturu.
779	On a slab built into the waste weir of the tank at Chilumutturu.	Vijaya-nagara.	Mahamañdalēśvara Vira Bukkaraya ..	Śaka 1289, Plavāṅga, Prāthamaśadhā, su. di. 14, Friday.	Do. ..	Records the koḷage grant of Valagalakuntayahaḷi by Viśama-Dannayaka, son of the Mahapradhāna Ājiya Maohaya-Dannayaka, to Gōpa-Gaunda, son of Chāvaka Bomma-Gaunda.
780	On a slab set up in a field near the Āñjanēyasvāmin temple at Sanjivarayanipalli, a hamlet of the same village.	Hoyasak ..	Pratapachakravarti Vira Ballaladeva ..	Śaka 1262, Vikrama, Bhadrāpāda, su. di. 10, Saturday.	Do. ..	Records the grant on copper-plate of the village of Kañchakarahali for offerings and the bodily enjoyments of the gods Pāpavināsa, Virēśvara and Raghunātha at Lepākahi by Penugunde Virupanna, son of Nan[di] Laki-Setti.
781	On a boulder to the west of the village of Chautakuntapalli.	Vijaya-nagara.	Virapratapa Achyutadeva-Maharaya ..	Śaka 1459, Hevi-ambi, Aśvīja, su. di. 11.	Do. ..	Records the koḷagi grant of a wet land by the learned mahājanas of Bhūpasamudra surnamed Meḷapura, to a certain Gaḍada Basava-Keḷḷi, for his having executed some work in connexion with the big tank of that village.
782	On a boulder below the tank bund at Bhūpasamudram, a hamlet of Hussenpuram.	....	....	Śaka 1456, Jaya, Chaitra, ba. di. 10.	Do. ..	

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
794	On a boulder under the tank bund to the south-east of the same village.	Vijaya-nagara.	Virapratapa Achyutaraya-Maharaya	Śaka 1459, Vijaynabi, Magha, su. di. [2], Wednesday.	Kanarese	Damaged. States that a wet field had been granted for the worship and offerings of the god Kēśava at Budali. Mentions Narasimhanayaka-Ayya. Also a field was granted for services to the god as before, for the merit of the king.
795	On a boulder to the west of Reddi-cheruvupalli, a hamlet of the same village.	....	....	Vijaya, Āshāḍha ..	Telugu	Mentions Bhandaram Tiruṃ[ppa]-Kondapuram and the gift of the village of Kondapuram.
796	On a stone set up near a well to the north of Taunepalli, another hamlet of the same village.	Hoyasala	Vira-Ballaladevarasa	Śaka 1246, [Ru]dhi-[rō]dgari, Śra-vana, su di. 5.	Kanarese	Slightly damaged. Registers the kodagi grant of the whole village of Madurekunteyavahalli in Ramadi-nadu to Malireddi, son of Bomi-Reddi of Budali, by the Mahapradhana Ajiya Macheya-Dannayaka.
797	On a hero-stone set up to the north-east of Budigaddapalli, still another hamlet of the same village.	....	....	....	Telugu	In archaic characters. Mentions the hero (maganru) Danti-yamma who died piercing Ma[r]ṅgu-[Chō]lla. Dantiyam-m is stated to have been the ruler of Pudali, (i.e., the modern Budili). Mentions also a Mutturaja. The record may be referred to about the end of the eighth century.
798	On another hero-stone in the same place.	....	....	....	Do.	Seems to record the death of another hero called Ara[va]lla-Mabendra Raṭṭeḡuḡi, a subordinate of Chōla-Maharaja.
799	On a stone lying in a field near the tank bund at Puleru.	....	..	....	Do.	Records the gift of one kha of wet land at Singasamudram for providing one plate of food-offering, to the god Allajananthadeva at Kañchi by a certain Avubalaraja, son of Narasimhyaraju.
800	On a boulder near the deserted Chennakēśavasvāmin temple at Kondapuram.	Vijaya-nagara	Virapratapa Vira Śrī-Sadaśivadeva-Maharaya.	Śaka 1465, Śōbha-krit, Vaisakha, su. di. 15.	Kanarese	States that Dulavayi Krishnappa-Nayaka, son of Dalavayi Chennama-Nayaka the agent of the king, gave in gratitude for the fulfilment of his prayer that the king's accession to the throne of Vijayanagara must be a permanent one, the village Chennuru surnamed Chennakēśavapura for amritapadi and other festivities of the temple of Chennakēśavadeva in the Yeramañchi-bagilu at Penugōḡe for the merit of the king.
801	On a slab lying near the Āñjanaya-svāmin temple in the same village.	....	....	Śaka 1474, Paridhāvi, Pashya, ba. di. 30, Saturday.	Telugu	Registers the grant of one idum (two tuns) of wet land for the tirumalige of Kandala Srirāṅgacharu, by a certain Ka[iva] Tipparaja.
802	On a broken slab set up near the Āñjanayasvāmin temple at Gaunivaripalli, a hamlet of the same village.	Vijaya-nagara.	Virapratapa Vira Narasimha Achyutarayadeva-Maharaya.	Śaka 1449 (mistake for 1452), Vikrīti, Jēshṭha, su. di. 5, Tuesday.	Do.	The grant is stated to be made for the merit of Ayyaparasayya.
803	On another slab set up in the same place.	Do.	Virapratapa Hiriya Devaraya-Maharaya.	Śaka 1304, Sarvadhāri (wrong), Margasira, su. di. 7, Wednesday.	Kanarese	Damaged. Records the grant of a village for the bodily and festive enjoyments of the god [Hire]-Anumantadeva. Mentions Kadiri.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
804	On a slab lying in a field to the east of the same hamlet.	Vijayanagara.	Virapratapa Devaraya-Maharaya, son of Harihara-Maharaya who was the son of Bukkaraya.	Śaka 100303 (P), [He]ma[la]mbi, (wrong), P'hal-guna, Śu. di. 10, Thursday.	Kanarese	Damaged and broken. Mentions seventy-four subdivisions of the Pañchala community and states that in the presence of Bhiksharivitti Tāyaya, the [A]rjadarśanas and the eighteen samayas. Harihara granted several privileges to the Pañchalas for their having made the throne in the pavilion (hajarasimhasana). Damaged. Mentions Gaṅgāra Puligallu (P) and refers to the death of a hero.
805	On a hero-stone set up by the side of the road to the west of the same hamlet.	..	....	....	Telugu	
806	On another hero-stone lying in the same place.	..	....	....	Do.	Gaṅga-Trinētra Aṅgi-Bhima Ari . . . meru fought with the Kurumas that lurked about Ayyapaṅṣeruvu (tank?) and fell.
807	On a rock near the Mādhavara-yasvamin temple at Bayana-guntapalli, another hamlet of the same village.	Vijayanagara	Virapratapa Vira Venkatepatirāyadeva-Maharaya.	Śaka 1560, Bahudhanya, . . .	Do.	Damaged. Records the grant of the villages Adinsettipalli and Bayanaguntā included in the Mallele-ethala which together with Vānavolu formed the agrahara called Kamalajapura in [Penu]koṇḍa-rājya, to Appaya, son of [Poda]-Nagappa and grandson of Mallela Bhaskara-Achutayya of the Bhāradvaja-gotra, the Aśvalayana-śūtra and the Rik-śakha by the Mahānayaśakachārya Narasiṅha-Nayudu, son of Nārappa-Nayudu and grandson of Mallappa-Nayudu of Kākallu for worship and offerings to the god Venkateśvara.
808	On a stone lying in the bed of the Munro-tank at Kammavandlapalli, another hamlet of the same village.	..	....	Nala, Vaisakha, Śu. di. 1, Thursday.	Do.	Records a gift of land to the temple of Kēśavadeva at Cherunuru by a certain Srigiri.
809	On a sati-stone lying near the fort at Vānavolu.	..	....	Śaka 1 [3] 27, Parthiva, Kārtika, Śu. di. 10, Monday.	Kanarese	States that Gaṅga[sani], daughter of Bayiri-Setṭi of Pamiḍi and wife of Rāmadēva-Nāyaka, son of Kheyidēva-Nāyaka of Kādiri, entered into the fire (i.e., performed sati) at Penugonḍa where her husband died and that Ippa-Nāyaka set up the hero-hand in front of the brindavana (erected in her name) at Vānavolu.
810	On a stone lying in the channel to the north of the same village.	..	....	..	Telugu	Records the gift of a rice-field to Bādu-Viraya of Raṅga-samudram by Koḍuganṭi Obulaya.
811	On a stone lying in a field near Buddigaddapalli, a hamlet of the same village.	..	..	..	Do.	In archaic characters. Registers the gift of a tank by Apimana-Gaṅgu Kannaraju of Vānavolu.
812	On a boulder near the tank at Jindgiravandlapalli, a deserted hamlet of the same village.	..	....	Śubhākrit, Kārtika, Śu. di. 1, Friday.	Kanarese	States that Nagi-Setṭi, son of Tamma-Setṭi of Bādali converted the Dumbunahala at Vāna[v]olu into a tank.
813	On another boulder in the same place.	..	....	Do.	Do.	Damaged. Appears to refer to the facts stated in No. 812 above.
814	On a boulder in a field near the tank of the same hamlet.	..	....	Śaka 1345, Śobhākrit, Kārtika, Śu. di. 1, Friday.	Telugu	Mentions the vaiśya Śiriyala-Setṭi of the Tiru-Kaṅchinam-bikula and registers the construction of a tank by Tippi-Setṭi, grandson of Jambī-Setṭi Nāgi-Setṭi, in memory of his father Nāgi-Setṭi.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
815	On a boulder near the tank bund at Kammavaripalli.	.	....	Śaka 1676, Yuva, Margesira, śu. di. 15, Thursday.	Telugu	Registers a dasavanda grant of land to a certain Gurusvappa by Seshappa, son of Purushottamayya and grandson of Karanam Vallabhayya of Cheluru surnamed Kannavaripalle and two reddis for having repaired the tank of the village called Eracheruvu which was in ruins.
816	On a boulder by the side of the road from Gorantla to Gummayagaripalli.	..	....	Bahudhanya, Magha, śu. di. 10, Thursday.	Do.	Records that Varanasi Gahgaraju granted as charities the mango-grove, well, lamp-stands, lintels, water-sheds and avenues.
817	On a boulder in a field to the west of Gorantla.	..	....	Tarana, Margasira, ba. di. 12.	Do.	States that Timmapayya of Gorantla, the agent of Adeppa Nayaku, granted as sarvamānya idumu-kuñchedu (two tums and one kuñcha) of wet land to Chavudi-Reddi of Būdeli.
818	On a slab set up by the side of the road from Gorantla to Kasireddipalli.	..	....	Śaka 1[37]3, Pramoduta, Bbadrapada, [ba.] di [3]0, Sunday.	Kanarese	Seriously damaged. Seems to record a privilege granted to the merchants of the Ayyavale community.
819	On a slab set up by the side of the road to the north of Mereddipalli , a hamlet of Mandalapalli .	Vijayanagara.	Mahamandalesvara Bukkaraya, son of Vira Harihararaya.	Śaka 1309, Prabhava, Magha, śu. di. 15, Thursday.	Telugu	Records that Poli-Nayudu, son of the Mahanayakacharya Lakiti-Nayudu of Harigi, while ruling at Medireddipalli, made a dasabanda grant of wet lands to Peda Bairapōju and China Bairapōju, sons of Devōju, for having dug a feeder-channel to the tank of that village from the river Chireru.
820	On a slab set up in the court-yard of the Añjanēyasvamin temple at Mallepalli.	..	....	....	Do.	Registers the grant of a wet land to the god, Hanumanta, at Mallepalli.
821	On a boulder below the tank bund at Vadigepalli.	..	....	Manmatha, Ashadha, ba. di. 30, [Solar] eclipse.	Do.	Registers a gift of land to Narasayya by Yerama-Nayudu.
822	On a slab set up near the ohavadi in the same village.	..	....	Chitrabhanu, Magha, ba. di. 13.	Kanarese	Records the gift of a field at Marujabande to the god Chennakesavadeva for the merit of Apparaseyya.
823	On a boulder near the Añjanēyasvamin temple in the same village.	Vijayanagara.	Śrīrangadeva-Maharaja[ya]	Śaka 1494, Śrīmukha, Ashadha, śu. di. 11.	Telugu	Registers the grant of the village of Vadigepalli as a sarvamānya-agrahara to Tirumala-Komara-Tatacharya, of Penugopda for the merit of his (i.e., the king's) mother, Vengalaji-Annavaru.
824	On a slab set up in front of the Chennakesavasvamin temple in the same village.	Do.	Virapratapa Vira Sadasiva-Maharaja 'ruling at Vijayanagara.'	Śaka 1470, Kataka, Pushya, ba. di. 15.	Do.	Damaged. Seems to record a grant of money for conducting festivals in the temple of the gods Somsvara and Chennakesvara at Vadigepalli.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
826	On the stone image of a king fixed into the platform in the central shrine of the Jagannatha temple in the fort at Athagodo (Kudala taluk, Ganjam district).	..	Ananta Harichandana Jagadeva, 'lord of Athagada'.	....	Uriya ..	Mr. Tarani Charan Rath, B.A., District Munsiff, Ongole, translates the record thus: "During the reign of Ananta Harichandana Jagadeva, the Raja of Athagodo, this temple was constructed and the image of the god was installed on the pedestal by him, who is ever at His feet. He is the son of Ramachandra Harichandana. His mother is Chandramadei. His brother is Bhramaravara Padmanabha sa-anta."
826	On the right column of the inner entrance into the Tumbesvara temple at Pratapur (Chatrapur taluk, same district).	..	....	Saka I[17]3	Telugu	Much damaged. Seems to record a gift of land to the temple of 'Tumbesvara-Mahadeva' by a certain Karma-Bhatya and his wife.
827	On a stone lying at the outer entrance into the same temple.	Eastern Ganga.	Anantava[rnadeva]	[15]th year	Do.	The grant portion is much damaged.
828	On a slab set up near the outer entrance into the Vatesvara temple at Palur (Palur zamindari, same district).	[Do.]	Aniyanka-Bhmadéva	2nd "	Do.	Damaged. Seems to register a gift of land and of 24 she-buffaloes for lamps, to the temples of Ba[ve]svara and Biresvara.
829	On the top beam of the outer entrance into the same temple.	..	....	....	Do.	Damaged and incomplete. Seems to register a gift of land made by the wife of a certain Nayaka. Chinnaladevi and Padmavati are mentioned.
830	On a boulder to the south of Phul-ta (Berhampore taluk, same district).	..	....	....	Arcabic characters.	The letters are of about the sixth century A.D. The record is slightly damaged. Vide para I, part II below.
831	On the wall of the Durgapañcha cave at Ramatirtham (Vizianagaram zamindari, Vizagapatam district).	Eastern Chalukya.	Sarvalokasraya Vishnuvardhana-Maharaja.	....	Kanarese (prose and verse).	This is a fresh copy of No. 372 of 1906. The inscription is very much damaged. States that the saint (muni) Trika-joyogi Siddhanta-deva, the presiding teacher (acharya) of the Desigana and the spiritual teacher (guru) of king Vimaladitya paid respects to Ramakonda (i.e. Ramatirtha hill), with great devotion. The king is given the titles Raja-Martanda and Mummadi-Bhima.
832	On the pedestal of a broken Jaina image on the Gurubhaktakonda hill in the same village.	..	....	....	Telugu	Damaged. Seems to state that the image was set up by Pra[muni]-se[ti] of Chanunda[vr]olu in the Obhgge[ra]-margga.
833	On a slab lying near the Govinda-matha on the Indrakilla hill at Bezvada (Bezvada taluk, Kistna district).	Eastern Chalukya.	Sarvalokasraya Vishnuvardhana-Maharaja i.e., Chalukya-Bhima I.	17th year	Telugu and Sanskrit.	States that the shrine of Karttisvara was founded at Yindrakilla by Chaitapa, through the favour of Vishnu-wardhana, son of Vikramaditya.
834	On the front of the smaller shrine in the conserved Ramāju-matha on the same hill.	..	....	....	Telugu	Much peeled off. At the beginning and end of the top-line are seen the expressions Sri-u- and muni respectively, engraved in Chalukyan characters.
835	On the west side of the gorge near the same matha.	..	....	....	Do.	The two letters Sri and Sa, evidently the beginning of some name the rest of which is lost, are engraved here in Chalukyan characters to the size of about a foot in height. The formation and condition of the gorge suggest that there might have been some caves here.

B—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
836	On one of the pillars of the Akkanna-Madanna rock-cut cave in the same hill.	..	....	....	Telugu	In modern characters. States that two private individuals, one of whom was a potter of the village Paltru in the Jammalamadugu-jilla, repaired the maṭha and resided in it.
837	On the front wall and two other pillars of the same cave.	..	....	....	Do.	The names Śrīdharayya, Śrī-Utpātīpi[dugu], and Śrī-Guṇḍagōṣāhi[tya] are engraved in Chalukyan characters.
838	On a pillar lying in a street near the office of the Public Works Department in the same village.	..	....	Saka 1115	Do.	Damaged. Seems to record the supply of ghee evidently for lamps in the temple of Mallesvara-Mahadēva by some ruddis.
839	On a stone built into the Añjanāya temple in the Brahman street in the same village.	..	....	Saka 1511, Virōdhi, Bhādrapada, śu. di. 11, Wednesday, Lakshmi-Nārāyaṇa-yōga.	Telugu and Sanskrit.	States that Akshatāla Tirumala-Bhaṭṭa of the Bharadvāja-gōtra constructed a foot-path on the hill (kuruva) at Bejavāda for the favour of (god) Nārāyaṇa. The Sanskrit verse at the beginning states that salvation comes by a bath in the vicinity of (god) Nṛsiṃha to the west of Indradri (i.e., Indrakilla hill).
840	On a stone set up near the Agasty-ēsvara temple at Fedana (Bandar taluk, same district).	..	....	....	Arabic	Records the death of some unnamed person in the Hijri year 1028. His son calls himself Muhammad āga, the slave of the Prince of Saints ('Alī). In the beginning, God's blessings are invoked upon Imām Hasan the chosen, Imām Husain, the martyr of Karbata, Imām Ja'far the truthful, Imām 'Alī son of Mūsī Kāzi and the Imām of mankind, Muhammad at Mahdial-Hadi, the lord of this age and time.
841	On a pillar in the Mukha-maṇḍapa of the Kājesvarasvamin temple at West Vipparru (Tanuku taluk, same district).	..	....	Saka 1221, Jyeshtha śu. di. 1, Saturday.	Telugu	Records that a certain [Du]dya Nāminēṇḍu gave the north-western pillar in the maṇḍapa of [the temple of] Narēndrēsvara-Mahadēva at Vipparru for the merit of his parents.
842	On a second pillar in the same place.	..	....	Do.	Telugu	Records the gift of the south-western pillar of the same maṇḍapa by a certain [Bikka]palli Sūrapanēṇḍu, for the merit of his parents.
843	On a third pillar in the same place	..	....	Do.	Do.	Registers the gift of the south-eastern pillar of the maṇḍapa by Gaṇṭamavoli Gaṅgāna for the merit of his parents.
844	On the same pillar ..	..	....	Do.	Do.	Gift of the columns of the eastern entrance of the same maṇḍapa by Sāre [Ka]ṭṭaya-bhaktā for the merit of his parents.
845	On a fourth pillar in the same place	..	....	Do.	Do.	Records the gift of the north-eastern pillar by a certain Mutṭappa Ko[ṇṇa]na for the merit of his mother Bra[ma]ṇṇa and his father Kapinēṇḍu.
846	On the white marble pillar set up in the Jalathisvarasvamin temple at Ghantasala, (Divi taluk, same district.)	Eastern Chalukya.	Viśhṇu[va]rdhana-Maharaja	....	Sanskrit in Telugu characters of about the 9th century A.D.	Much damaged. Seems to record a gift of dwellings wade to 2,000 Brāhmanas of Ghauṭa [sala] by the king.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
847	On the same pillar ..	Chōla ..	Rajarāja II ..	14th year, Śaka 1081, Dakṣiṇāyana-Saṁkrānti.	Telugu ..	Gift of 5 Rājaraṅga-mādas by a private individual for a perpetual lamp in the temple of Jaladhīśvara-Mahādēva at Ghantaśāla alias Chōḍa-Vaṇḍyavura (i.e., Chōḍa-Pāṇḍyapura).
848	Do ..	Do. ..	Kulōttuṅga-Chōla II ..	Śaka 1066, 13th year, Uttarāyana-Saṁkrānti.	Telugu prose and verse.	Gift of 10 Rājaraṅga-mādas for two perpetual lamps in the shrine of Jaladhīśvara-Mahādēva at Ghantaśāla alias Chōḍa-Vaṇḍyavura by Gōṁṭa Kommi-śeṭṭi, the lord of Penugōṇḍa and a Vaiśya of the Nabela-gōtra belonging to Vēṅgi, for his own merit and that of his parents Eriyama-śeṭṭi and Baṁṁamaṁ.
849	Do. ..	Velanāṇḍu ..	Mahamaṇḍalēśvara Gōṅka. Kulōttuṅga-Chōḍa.	Lost ..	Telugu ..	Much damaged and mutilated. Seems to record a gift of money and lands to the temple of Jaladhīśvara [ra-Mahādēva] at Ghantaśāla. At the end is recorded a grant of 5 pottis of land by a certain Pūliyana Vijayapa-Nāyaka.
850	Do. ..	..	....	(Given, 13th century A.D.)	Telugu verse and prose.	States that Avayaṇḍi-śeṭṭi, the son of Chōḍa, erected the top-structure of the temple of Jaladhīśa, gave, annually a pair of cloths to the god and goddess and that he had an image of Bhriṅgi made on the roof of the maṇḍapa. The engraver of the record was Kuṇḍachārya.
851	Do. ..	....	....	Śaka 1142, Vikrama, Chaitra ba di 15, Thursday, Viśhu-Saṁkrānti.	Telugu ..	Gift of 25 cows and a bull for a perpetual lamp in the temple of Jaladhīśvara [ra-Mahādēva] at Ghantaśāla by Marīśeṭṭi of the Mīḍḍikūṁ-gōtra and grandson of Pallā Kommi-śeṭṭi for the merit of his parents Marīśeṭṭi and Śārasani. Mentions the Śāsanadhikarin and Sandhivigrahin Ievanaṇḍyā.
852	On the broken white marble pillar, lying in the Viśvēśvarasvamin temple in the same village.	[Velanāṇḍu]	Virarājendra-Chōḍa ..	Śaka 109[8], Meshā, Viśhu-Saṁkrānti.	Sanskrit verse and Telugu.	Incomplete. Records the gift of a lamp to the god Bhogēśvara-Mahādēva at Ghantaśāla by Nūṅkanarya, son of Raṅkhaṅgiṇḍi of the Kauśika-gōtra. The Sanskrit verse praises the greatness of the king, the prosperity of the country Varṇaṅḍu and of Ghantaśāla.
853	On the same pillar ..	Do.	Kulōttuṅga-Chōḍayarāja ..	Lost ..	Telugu ..	Much damaged. Seems to record a gift made to some deity at Ghantaśāla by Hāmi-Nāyaka, a servant of the king.
854	On a pillar lying in the Ramaliṅgasvamin temple at Masulipatam (Bandar taluk, same district).	....	....	Śaka 1069, Kārtika, ba. di. 15, Monday.	Do. ..	Damaged. Seems to record a gift of 25 cows evidently for a perpetual lamp to the god Jaladhīśvara-Mahādēva at Ghantaśāla alias Chōḍa-Vaṇḍyavura.
855	On the same pillar ..	....	....	Śaka 10 [5]* ..	Do. ..	Damaged. Seems to record a gift of 5 Kulōttuṅga-mādas for a perpetual lamp in the temple of Jaladhīśvara-Mahādēva at Ghantaśāla alias Chōḍa-Vaṇḍyavura by Yaḍavadiṁ Pōṭiseṭṭi.
856	On a pillar in the Raṅganathasvamin temple in the same village.	....	....	Śaka 1061, Śa. di. 3, Monday.	Do. ..	Incomplete. Mentions the temple of Viśvēśvara-Mahādēva at Ghantaśāla alias Chōḍa-Vaṇḍyavura.
857	On a second pillar in the same temple.	..	....	Baḍubhānya, Vaiśakha, Śa. di. 2, Friday.	Do. ..	In modern characters. States that the mukha-maṇḍapa of the temple was built by Pallapōṭu Sarvōśam, at the bidding of the god Raṅganātha in a dream, to perform this sacred service (kayinikarya).

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
858	On the south wall in the Yudhishtiraśvara temple at Mahendragiri (Mandasa state, Ganjam district).	....	....	....	Telugu ..	Much damaged. The names Madhurantaka and Rajendra [Chōla] appear at the beginning of the inscription.
859	On the west wall in the same place.	....	....	....	Mixed characters (Nagari and Grantha). Telugu ..	Much damaged.
860	On the inner gōpura (right of entrance) of the Subrahmanya temple at Tirupparankunram (Madura taluk and district).	....	....	Śaka 1593, Kali 4772, Virōdhikrit, Vaisakha, ba. di. saptami, Saturday.	....	Gives a detailed genealogy of the chiefs of Chemji (i.e. Gingee) and states that Varadappa-Nayaka of this family gave some land and a golden palanquin (umdala) to the god Kumarasvamin on his way back from Setu (i.e. Rāmsēvaram) whither he had gone on a pilgrimage. Gives the same genealogy as the above. Registers the gift of a golden palanquin (daṇḍigai) and the provision for service in the central shrine on the day of Paurṇamāsi in the month of Kārtika to Kumārasvami in the sacred place of Tirupparankunram.
861	In the same place, left of entrance.	....	....	Śaka 1593, Kali 4772, Virōdhikrit, Vaiyāsi 22, ba. di. saptami, Saturday.	Tamil ..	In modern characters. Mentions the temple of Śasta and certain private individuals of Kumbakkōṭṭai.
862	On a slab set up at the mapāpa near the hill at Marugaltalai (Tinnevely taluk and district).	....	....	1037, Ādi 15, Kumbha, Amri-ta-yōga.	Do. ..	
863	On the rock within the Ayyanar temple on the hill at Kalugumalai (Koyilpatti taluk, same district).	Pāndya ..	....	35 + 7th year ..	Vatteḷuttu ..	Gift of money for 20 sheep for a lamp to an image caused to be made by a Brahman named Medisāṅkaranārāyaṇa, a nagarattan residing in Tiruchchurriyal. The money was deposited with the residents of Tiruchchobura-Pērūr. A portion built in. Mentions Kuraṇḍi [Hara]-Chandradevar and Guṇakirtā.
864	In the same place .. ..	....	....	....	Do. ..	....
865 to 869	On the Pañchapaṇḍava beds in the cavern on the Siddharmalai hill at Mottuppatti (Nilakkottai taluk, Madura district).	....	....	....	Brāhmi.	....

C.—Stone inscriptions copied in 1918.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the south wall of the first prakara of the Vikrama-Chōlāsvāra temple at Tukkachōchi (Kumbakonam taluk, Tanjore district).	Chōla	Tribhuvanachakravartin Rajarājadeva ..	+ 1st year, Vaigasi 12, Friday.	Tamil ..	As the income from the devādāna gifts made by Śēdamaṅgalam-ādaiyar chief of Vikrama-Chōlānallūr alias Irumapūnduy in Tirunarayūr-nādu a subdivision of Uyyakkōṅḍar-vaṅaṅaḍu were not properly collected and was insufficient to meet the requirements of the temple, Śirāṅḍaṅ Munaiyadarayan one of the hereditary watchmen of the village made a gift of land for worship, offerings, function and supply of flower garlands to the temple of Vikrama-Chōlāsvāra.
2	On the same wall	Do.	[Tribhuvanachakravartin Tribhuvanavirādēva, 'who having taken [Madurai] (Madura), Karuvūr, Iḷam (Ceylon) and the crowned head of the Pāpḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	35th year, Mina, śa. di. saptami, Monday, Rōhini.	Do. ..	Gift of lamp to the temple of Vikrama-Chōlāsvāramādaiyar at Vikrama-Chōlānallūr in Tirunarayūr-nādu a subdivision of Uyyakkōṅḍar-vaṅaṅaḍu, by Arayan Rajarājadevaḅ alias Munaiyadarayan of Gidāngil in Vijaiya-rajēndrachōlā-nādu a subdivision of Oyma-nādu a district of Jayāṅgōḍa-Chōlāmaṅḍalam.
3	On the inner gōpura of the same temple, left of entrance.	..	....	....	Do. ..	Damaged and incomplete. Mentions Śingarāja son of Obhūrāja who calls himself Nandyalapravalāḍisāṅ.
4	In the same place .. .. .	..	....	īsvāra, Arani 29 ..	Do. ..	Records the gift of the image of Pallakkuṣokkar to the temple of Vikrama-Chōlāsvāra-tambirāṅḍar at Tukkachōchi by a certain Raṅgayyan agent of Gaṅapati Ayyaṅ son of Aḷagappa Ayyaṅ minister of Kaṭṭanirāya-Mahārāyar.
5	On the first gōpura of the same temple, right of entrance.	..	....	....	Do. ..	In modern characters. States that the length of the rod for measuring dry lands was fixed at 10½ feet during the time of Śāmantā-Nayakkar Ayyaṅ.
6	On a slab set up in a garden in the same village.	Chōla	Rajakesarivarmaṅ alias Tribhuvanachakravartin Vikrama-Chōlāḍēva.	4th year	Do. ..	Gift of land free of taxes by the great assembly of Vijayarājēndra-chaturvedimaṅgalam in Tirunarayūr-nādu a subdivision of Uyyakkōṅḍar-vaṅaṅaḍu to the temple of Teṅ-Tirukkālatti-Mahādēva at Kulōttuṅgasōḷanallūr for the recitation of Tiruppadiyam. Quotes the 30th year of Kolōttuṅga-Chōlāḍēva.
7	On the east wall of the Tayumaṅa-svāmin shrine, at Lakshmi-puram hamlet of Kamaṅḍ (Rannad taluk and district).	..	....	....	Do. ..	In modern characters. Records that the great Śaiva saint Tāyumaṅavar obtained his emancipation in Śaka 1584, Subhakti, Vai, Monday, Viśakha.
8	On the south wall of the central shrine in the Puṅyanāthasvāmin temple at Tiruvīḍavayal (Nannilam taluk, Tanjore district).	..	....	....	Do. ..	The 11 verses of Devāram sung by the Saint Tiruṅāna-sāmbanda in praise of the sacred Viḍaivai (i.e., Tiru-vidaivayal) are engraved.
9	On the same wall	Chōla	Tribhuvanachakravartin Rajarājadeva ..	18th year	Do. ..	Gifts of money for a lamp to the temple of Tiruvīḍavayal-ūḍaiyar near Pudukkūḍi in Mangalā-nādu a subdivision of Arumōḷiḍēva-vaṅaṅaḍu.

C.— Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
10	On the same wall	Chōla ..	Tribhuvanachakravartin Chōladēva.	4th year Tula, śu. di. septami Thursday, [Uttarāshādhā].	Tamil ..	Registers a gift of land for the maintenance of those who looked after the shrine (tiruppaḷi-arai) wherein Tirumurai (i.e., Dēvāram) was consecrated in the Tiruṭṭondatogaiyān-guhei (cave) and those who had to recite Tirup-pāṭṭu (hymns), by a devotee belonging to the lineage of the Mudaliyār Tiruvaiyaruḍaiyār residing in Tirumurai-tē-varachelvan-guhei (cave) situated within the monastery singadēva in the temple of Tiruṭṭōṇipuram-udaiyā-Nayanār at Tirukkaḷumalam in Kaḷumala-naḍu a subdivision of Rajadhira-vaḷanaḍu. The Tiruṭṭondatogaiyān-guhei was founded by Anamaṅgalamudaiyān Araiyān Vāduga-nāḍan alias Seṅṅavaraiyār for the merit of Vāṇadaraiyār. Damaged. Gift of money for oil-bath and offerings to the image of Rishabhādēva set up in the temple by a native of Ingaṇaḍu.
11	On the south wall of the maṇḍapa in front of the same shrine.	Do.	Kulōttuṅga-Chōḷa[dēva]	5th year	Do. ..	Begins with the introduction <i>ḷeṣṣeṣṣeṣṣe</i> etc. Gift of money for supplying oil to the temple of Tiruvaiyāyil-udaiyār in Maṅgala-naḍu a subdivision of Arumōḷidēva-vaḷanaḍu.
12	On the same wall	Do.	Parakesariyāman alias Tribhuvanachak- [ravartin] Vikrama-Chōḷadēva.	8th "	Do. ..	Damaged. Registers a sale of land to the same temple. Begins with the introduction <i>ḷeṣṣeṣṣeṣṣe</i> etc. Stones out of order. Gift of money for a lamp.
13	Do.	Do.	Raja[kesariyāman alias Tribhuvanachak- ravartin Kulōttuṅga-Chōḷadēva.	39th "	Do. ..	Much damaged. Seems to record a gift of money for burning a lamp.
14	Do.	Do.	Tribhuvanachakravartin Rajadhira-jadēva, 'who was pleased to take Marudai (Madura) and Ilam (Ceylon).'	14th "	Do. ..	Gift of money for a lamp by a dancing girl residing in one of the hamlets of Virudarājabhayanakapuram in Tiru- chobō-naḍu a subdivision of Arumōḷidēva-vaḷanaḍu.
15	Do. .. .. .	..	Tribhuvanachakravartin Rajarjadēva ..	19th year	Do. ..	Incomplete. Mentions Pudarakuṭṭi the hamlet of Jayatūṅga- chaturvedimaṅgalam in Maṅgala-naḍu a subdivision of Arumōḷidēva-vaḷanaḍu.
16	Do.	Chōla ..	Tribhuvanachakravartin Rajarjadēva ..	5th "	Do. ..	Gift of 18 kaṣu for burning a twilight lamp in the temple of Tiruvaiyāyir-Aḷvār.
17	Do.	Do.	Do.	4th "	Do. ..	Unfinished. Registers a sale of land by the members of the assembly of Virudarājabhayanakara-chaturvedimaṅgalam in Inga-[naḍu] a subdivision of Arumōḷidēva-vaḷanaḍu.
18	Do.	Do.	Tribhuvanachakravartin [Chōḷa]dēva.	(Indistinct) śu. di. Monday, dvada- śi, Tiruvādirai, (Ārdra).	Do. ..	Gift of a twilight lamp by Dukkaiyāḷvar to the temple of Tiruvaiyāyil-Udaiyār. Mentions Tiruchobaraḷ in Seṅṅur-kūrṅam a subdivision of Tirunaiyār-naḍu.
19	Do.	Do.	Do.	9th year	Do. ..	Gift of money for a lamp to the same temple by Sivalōka- mudaiyān Tiruvēgamamudaiyān chief of Taḷjavūr. The Brahman of the temple received the money and agreed to burn the lamp.
20	On the north wall of the same maṇḍapa.	Do.	Tribhuvanachakravartin Vikrama-Chōḷa- dēva.	.. .. .	Do. ..	
21	On the same wall	Do.	[Tribhuvanacha]kravartin Kulōttuṅga- Chōḷadēva.	[10]th "	Do. ..	

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
22	On the same wall	Chōja	Kulōttuṅga-Chōjadēva	9th year	Tamil	Incomplete. Gift of money for a lamp to the temple by a washerman in Nedumana[alias Madanamāṅja[ri]-chatur-vedimaṅgalam a brahmadēya in Nēgmali-naḍu.
23	Do.	Do.	Tribhuvanachakravartin Chōjadēva.	5th	Do.	Gift of money for a lamp by a native of Viḍaiyapuram alias Virudarajabhayaṅkarapuram in Takkaḷar-naḍu, a subdivision of Arumolideva-vaḷanaḍu. The money was received by the Sivabrahma and the Mabēstara-Aryaa.
24	Do.	Do.	Do.	40th year, Riṣha-bha, ba. di. Wednesday, pañ-chami, Mēla.	Do.	Incomplete. Sale of land to the temple of Tiruppalliṣva-ramudaiya-Mabādēva by the members of the great assembly of Virudarajabhayaṅkara-chaturvedimaṅgalam a brahmadēya in Inḡa-naḍu a subdivision of Arumolideva-vaḷanaḍu. Mentions Viḷakkōjimaṅgalam.
25	Do	Do.	Tribhuvanachakravartin Chōjadēva, 'who took (Madura),'	9th year	Po.	Gift of 40 kaṣu to the temple of Tiruvidavayil-Uḍaiyar by a lady of Kōmapuram.
26	Do.	Do.	Tribhuvanachakravartin Rajarajadēva	Do.	Do.	Gift of money for a lamp by Ambalattāḍi Poṅṅambalakkattan, chief of Kōṭṭūr.
27	Do.	Do.	Tribhuvanachakravartin Vikrama-Chōjadēva.	Do.	Do.	Gift of 4 kaṣu for a lamp by Nārāyaṅa Arurpīḍaraṅ, a native of Tiruchurai in Tirunafaiyir-naḍu.
28	Do.	Do.	Parakēsarivarman alias Uḍaiyar Rajēndra-Chōjadēva.	Do.	Do.	Records that the Sivabrahma of the temple received 12 kalam of paddy from a certain Korpiammai and agreed to measure annually 3 kuṟuṅi of paddy as interest for providing offerings during the festival in the month of Sittirai.
29	Do.	Do.	Do.	Do.	Do.	Records the gift of 28 kalam of paddy by the lady mentioned in No. 28 above for feeding the dancing girls during the Sittirai-festival. The expenditure had to be met from the annual interest of 7 kalam, the rate of interest being three kuṟuṅi per kalam.
30	Do.	Do.	Do.	Do.	Do.	Records a similar transaction as in No. 28 above. In this case the interest was also 3 kuṟuṅi per kalam.
31	Do.	Do.	Do.	10th year	Do.	Gift of 16 kaṣu for 8 lamps.
32	Do.	Do.	Do.	11th	Do.	Gift of paddy by the lady mentioned in No. 28 above for offerings to the same temple.
33	On the left of entrance into the same temple.	Do.	Tribhuvanachakravartin Rajēndra-Chōjadēva.	7th	Do.	States that the images of Sōkkakkattar, Nachohiyar and Tiruṅṅanamperappillai, got prepared in the 6th year by certain merchants of Viḍaiyapuram alias Virudarajabhayaṅkarapuram were set up in the temple and provision was made for offerings etc., to these images out of the temple treasury.
34	On the east wall of the central shrine in the Kadambavanēsvara temple at Kadambarkoyil (Kulittalai taluk, Trichinopoly district).	Vijayanagara.	Viru[ppapa] son of .. .. .	....	Do.	End lost.

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
35	On the south wall of the same shrine.	..	....	Saka 1432, Aṅgira, Paṅguṇi 2.	Tamil	Damaged. Seems to record a gift of land in Manattattai to the temple of Tirukadambandurai-udaiya-Tambiraṅar for the morning worship, by the śeṭṭas of the 56 countries: Kavirai, Kaṅṅaiyār and 'Iamīl seṭṭis. Built in at the end. Records that Ananta[?]pudalal-Kuravaṣeri Śrīraṅgarāja made a gift of [Kulitta]pdalal-sīrmai alias Gaṇapatīnālur in Mikōṭṭu-naḍu a subdivision of Teṅṅkarai Rājagambhira-valaṅḍu, the country (śīrmai) assigned to him, for repairs to the gopura, to the surrounding walls and the maṅḍapa and for festivals in the temple of Tirukadambandurai-udaiya-Nayanar.
36	On the east wall of the maṅḍapa in front of the same shrine.	Vijayanagara.	Vira-Krishṇadeva-Maharāya	Saka 1444, Chitrahānu, Karkake, ba. di. dvadasi, Sunday, Aruṇa-yoga, Ardra.	Do.	Damaged. Records that a certain [Aru]perradevar whose figure is out above built the stone temple to Vagaivay-Uḍaiyār. The characters may be referred to the 10th century.
37	On a slab built into the north wall of the same maṅḍapa.	..	..	....	Do.	Gift of land to the temples of Matulisvaram-Uḍaiyār and Vikrama-Cholisvaram-Uḍaiyār at Matulivelūr alias Akalaṅka-ohaturvedimangalam in Venṅavayūr-naḍu a subdivision of Rājādhira-vaṅḍu by the great assembly for offerings and repairs.
38	On the west wall of the Matulisvarasvamin temple at Madarvelūr (Shiyali taluk, Tanjore district).	Chōla	Tribhuvanachakravartin Rājārājadeva	19th year, Simha, ba. di. tṛitīya, Wednesday, Revati.	Do.	The conquests extend only as far as Ceylon in the introduction. Gift of gold for a lamp by Śembiya-ḍevadigaḷar daughter of Paḷavēṭṭaraiyār and wife of Muṅṅai Vallavaraiyār to the temple of Neṅṅuppai Tirumudukunṅam-Uḍaiya-Mahadeva at Paruvūr-kunṅam of Iruṅḷappāḍi a subdivision of Vaḍagarai Rājendrasimha-valaṅḍu.
39	On the south wall of the central shrine in the Vṛiddhachalām temple at Vṛiddhachalām (Vṛiddhachalām taluk, South Arcot district).	Do.	Parakeśarivarman alias Rājendra-Chōladeva I.	5th year	Do.	Incomplete. Gift of land by the residents of Neṅṅuppai to the temple of Mahadeva at Neṅṅuppai alias Mudun-kunṅam in Paruvūr-kunṅam a subdivision of Rājārājavalāṅḍu alias Iruṅḷappāḍi on the northern bank, for reciting the Tiruppadiyam hymns.
40	Do.	Do.	Rājārājakesarivarman (Rājārāja I)	18th "	Do.	Gift of 90 sheep for a lamp by a certain Miladaiyār Kaṅṅaraṅ Madevaḍigaḷar to the same temple.
41	Do.	Do.	Rājakesarivarman alias Rājārāja I	[29]th "	Do.	Damaged. Seems to record a gift of paddy to the same temple.
42	Do.	Do.	Rājārājavarman alias Rājārājadeva (Rājārāja I).	Lost	Do.	Built in at the bottom. A portion of the historical introduction of Rājendra-Chōla I is preserved.
43	On the west wall of the same shrine.	Do.	....	....	Do.	Built in at the bottom. Seems to record a gift of land to the same temple by the residents of Neṅṅuppai for reciting the Tiruppadiyam hymns.
44	On the north wall of the same shrine.	Do.	Parakeśarivarman alias Rājendra-Chōladeva I.	4th year	Do.	A number of persons residing in Maṅḍalūr in Paruvūr-kunṅam a subdivision of Iruṅḷappāḍi agreed to supply annually 4 cloths to the cooks of the temple for covering (?) (vay-kaṭṭu) the food.
45	On the south wall of the maṅḍapa in front of the shrine.	Do.	Rājārājakesarivarman alias Rājārājadeva I.	24th "	Do.	Gift of money for a lamp by a native of Paravelūr. The money was received by the assembly of Arikulakēśari-ohaturvedimangalam for supplying ghee for the lamp.
46	On the same wall	Do.	Parakeśarivarman	16th "	Do.	

Shackham

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
47	On the same wall	Chôla ..	Parakéśarivarman	12th year ..	Tamil ..	Records that the temple (śrīkoyil), the śrapana-maṇḍapa, the gôpura, the verandah (śūlālai) and the shrines for the minor deities were constructed by Sembiyai-Mahadeviyar, mother of Sri-Uttama-Chôla, daughter of Mēļaperumanadiṅṅai, and queen of Gaṇḍaradittadevar son of Parantakadeva alias Periyasôļajar and registers the gift of gold ornaments and silver vessels to the temple by Udaiyapirāṭṭiyar. Gift of a head-ornament (śīrudū) set with jewels by the queen mentioned in No. 47 above. Gift of 90 sheep for a lamp and a lamp-stand by Malai-yavvai-dēviyar daughter of Pottappiochôļar Sattiya-rayar and queen of the Iruṅgola Prithipati Amanivallar. Gift of money by certain private individuals for reading in the temple of Tirumadugunram-Uḍaiyar. Iruṅgôļappadi is here stated to be a subdivision of Rājendraśāṅga-vaļanādu. Gift of land and cooking utensils for providing offerings in the evening, by Iruṅgôļar Nāraṇai Prithipatiyar to the temple of Tirumadugunram-Uḍaiyar. The introduction commences with the words <i>Uṅṁṁa ōṅṁṁ-ṅeṅṅe</i> , etc. Records a number of gifts of lamps to the same temple. Records the gift of 35 eṅṅi of land as <i>dēvadāna</i> in Peṅṅa-ṅadam alias Muḍṅṅola-tirappu in <i>Merka-ṁaḍa</i> a subdivision of Virudarājahayāṅkava-vaļanādu. Gift of land for monthly festivals, <i>tīruṅḍērai</i> festival, <i>pañchagavya</i> and other requirements of the temple of Tirumadugunram-Uḍaiya-Mahadeva at Nerukupai in Paruvur-kūrām a subdivision of Iruṅgôļappadi in the district of Rājendraśāṅga-vaļanādu, by Mañalarkūļavan for the prosperity of Rājendra-Chôļadeva. Begins with the introduction <i>śāśāṅṅe</i> , etc. Gift of 32 cows for a lamp by Ammiṅṁalai Palikondan alias Marvattumalai, a native of Vijayapuram in Vijayapurakurram of Melkaraikādu to the temple of Tirumadugunram-Uḍaiyar. The king is surnamed Jayāṅṅa-ṅôļar. Gift of 45 sheep for half a lamp to Śūryadeva of Tirumadugunram and oļattāṁdu and a copper-pot by Kavidikkūdi Kūļamaṅṁ Kūṭṭan, a native of Nerukupai. Assignment of land to a private individual by the residents of Nerukupai who had received the same from (king) Uttama-Chôla as a <i>dēvadāna</i> on perpetual tenure for the supply of sandal paste, dammer, and the bath requisites on the uttarayana, dukshinayana and the monthly sankramana days.
48	Do.	Do. ..	Rajaraja-Rajakésarivarman (Rajarajadeva I).	15th year ..	Do. ..	
49	Do.	Do. ..	Rajarajakésarivarman (Rajaraja I).	7th year ..	Do. ..	
50	Do.	Do. ..	Rajarajakésarivarman alias Rajarajadeva I.	25th year ..	Do. ..	
51	Do.	Do. ..	Parakésarivarman	16th " ..	Do. ..	
52	On the north wall of the same maṇḍapa.	Do. ..	Parakésarivarman alias Trihuvachakra vartin Rajarajadeva.	6th " ..	Do. ..	
53	On the same wall	Do. ..	....	10th " and 26th days.	Do. ..	
54	Do.	Chôla ..	Parakésarivarman alias Rājendra-Chôladeva I.	20th year ..	Do. ..	
55	Do.	Do. ..	Rajakésarivarman alias Udaiyar Rajadhi rājadeva.	32nd " ..	Do. ..	
56	Do.	Do. ..	Parakésarivarman	12th " ..	Do. ..	
57	Do.	Do. ..	Rajakésarivarman	3rd " ..	Do. ..	

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
58	On the same wall	Chōla ..	Parakōsarivarman alias Rajēndradēva.	5th year	Tamil	Begins with the historical introduction commencing with the words <i>śāstāraśāstrā</i> , etc. Registers a sale of land by the residents of Vayalar in Paruvūr-kūṭṭam in Irūṅgōlap-pādi in the district of Vādagurai Rajēndrasīṅga-valanāḍu to the temple of Tirubrahmīsvaramūḍaiya-Mahādēva in the same village.
59	Do.	Do. ..	Parakōsarivarman	13th ,,	Do. ..	Gift of dry land below the tank by the residents of Nōr-kuppai to Sūryadēva at Tirumudugunṭam. This land was subsequently converted into a wet land by the individual mentioned in No. 56 above.
60	Do. .. .. .	..	Tribhuvanachakravartin Kōneriṅṅmai-kondāṅṅi.	10th year and 217 days.	Do. ..	Gift of lands free of taxes as a dōvadāna to the temple of Tirumudugunṭam-Uḍaiyar of Paruvūr-kūṭṭam in Irūṅgōlap-pādi. The lands were variously situated in Ediril-sōlānallūr, a hamlet of Muḍigōḍasōlā-chaturvedimāṅga-lam in Mērkā-nāḍu, a subdivision of Virudarājabhayān-kāra-valanāḍu, a subdivision of Virudarājabhayān-Sāṅṅukkōḍal alias Vikramasōlānallūr.
61	On the third gōpura of the same temple, right of entrance.	..	.....	6th year	Do. ..	Registers that as the existing dōvadāna lands of the temple of Tirumudugunṭam-Uḍaiyar were inadequate for meeting the expenses of the temple, lands in lieu thereof and for feeding the Mahēśvaras in the Vikramasōlān-māṅga within the temple were, at the instance of Sōlakōṅṅar, given over in Sāṅṅukkōḍal alias Sina-hantāmaninallūr in Paruvūr-kūṭṭam in Irūṅgōlap-pādi. These lands formed into a village named Vikramasōlā-nallūr.
62	In the same gōpura, left of entrance	Pallava ..	Sakalabhuvanachakravartin Kō-Peruṅṅiṅ-gadēva.	25th year Kumbha-śū. di. trayōḍasī, Sunday, Pūṣam.	Do	Gift of 32 cows and a bull for a lamp and a lamp-stand to the temple by a native of Kūḍalur in Mērkā-nāḍu.
63	In the same place	Chōla ..	Rajakōsarivarman alias Tribhuvanachakravartin Vikrama-Chōlādēva.	6th year	Do.	The historical introduction begins with the words <i>śāstāraśāstrā</i> , etc. Records with the same details the transactions referred to in No. 61 above. The king was seated on the seat called Sōlakōṅṅ in the private apartment within the temple at Viranāraṅga-chaturvedimāṅgalam.
64	Do.	Do ..	do.	4th ,,	Do.	Damaged. Begins with the same historical introduction.
65	On the north wall of the kitchen in the same temple.	Pallava ..	Sakalabhuvanachakravartin Kō-Peruṅṅiṅ-gadēva.	16th year, Rishabha-śū. di. saptaṁī, Monday, Utīram.	Do.	Gift of land for offering pudding-cakes on Sundays.
66	On the second gōpura of the same temple, right of entrance.	Pāṇḍya ..	Tribhuvanachakravartin Vira-Pāṇḍyadēva	8th year, Tuḷa, śū. di. tritīya, Saturday, Rōhīṅṅi.	Do.	Gift of an ornament (P) tiru-abhishekam by Arayaṅ Sūn-darattōḷuḍaiyaṅ Kūpakarayan, a native of Nalkuricchi in Pāṇḍi-māṅḍalam to the temple of Tirumudugunṭam-ūḍaiya-Nayapar in Paruvūr-kūṭṭam in Irūṅgōlap-pādi-nāḍu a subdivision of Mērkā-nāḍu in the district of Vādagurai Virudarājabhayān-kāra-valanāḍu.

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
67	In the same place .. .. .	..	Tribhuvanachakravartin Kōṇeriṃmai-koṇḍaṅ.	6 + 1st year and 55 days.	Tamil ..	Gift of land, free of taxes, by Mahabali-Vāṇaṣṣyaṅ for a flower-garden called Kaḷākkāṇṣyaṅ-tirunandavanam called after the king in Oḷḷaṅkuriohoḷi (which is) the boundary of Erumāṅṅur in Paruvūr-paṅṅu.
68	Do	Vijayana-gara.	Pratāpa Dévarāya-Maharāya, son of Vira-Vijayarāya-Maharāya.	Śaka 1367, Krō-dhana, Mīna, śu. di. Thursday, Magha. 2nd year, Vriśāhika, ba. di. trayodaśi, Sunday, Aśvati. Raktākṣi, Sittirai 15.	Do ..	Remission of taxes levied on setṭis, kuikkōlas, and various other castes immigrating to Tirumudugunṅam which belonged to the temple.
69	Do.	Pallava ..	Sakalabhuvanachakravartin Kō-Peruṅṅiṅ-gadeva.	8th year and 106 days.	Do. ..	Gift of 96 sheep for a lamp by the hereditary watchman of the temple of Tirumudugunṅa-Nāyaṅṅar. Mentions the measure Dévaśyaṅ.
70	Do. .. .. .	..	.....	.....	Do. ..	Gift of the village of Nripanārāyananallor for worship and repairs to the temple of Tirumudugunṅa[muḍaiya]-tambirāṅṅar by a certain chief Kachchiarāyaṅ who bears a number of birudas. Mentions a certain Narasāya-dēva.
71	Do.	Pāṅḍya ..	Tribhuvanachakravartin Kōṇeriṃmai-koṇḍaṅ Vikrama-Pāṅḍyadeva.	.....	Grantha and Tamil.	Begins with the words Samastabhuvanaikavira etc. Records a gift of land for conducting worship and offerings at the service called Vikrama-Pāṅḍyaṅ-sandi called after the king, on the day of the asterism in which he was born. Virudaraḷabayarāṅkara-valaṅḍaṅ is herein stated to belong to Chōla-naṅḍalam.
72	Do.	Do. ..	Tribhuvanachakravartin Kōṇeriṃmai-koṇḍaṅ Sandara-Pāṅḍyadeva.	13 + 1st year ..	Do. ..	The inscription begins with an introductory verse in Sanskrit in praise of Muppidi-kṣmāpati, king of Vikrama-simha-paṅṅana. Assignment of money levied as taxes from a number of villages for conducting the service established in the temple founded by the elder brother of the king and called after Muppidi-Nāyaka one of the ministers of Kakatiya Pratāparudradeva.
73	Do.	Pallava ..	Sakalabhuvanachakravartin Kō-Peruṅṅiṅ-gadeva.	10th year, Simha, śu. di. pañchami, Monday, Bēvati.	Tamil ..	Damaged and unfinished. Gift of a gold forehead plate set up with jewels to Tirumudugunṅamudaiya-Nāyaṅṅar by Avaṅṅi-āḷappirandaṅ alias Kō-Peruṅṅiṅ-gadeva of Kuṅḷal in Kīl-Amār-naḷu a subdivision of Tirumunaiṅṅaḷi-naḷu in expiation (of the sin) of [having killed] (?) Kōśava, Haribara-Daṅḍanāyaka and other Daṅḍanāyakas of the Hoysala king in the battle field at Perumbalūr and of having seized by force their ladies and treasure. This ornament was called Avaṅṅi-āḷappirandaṅ and was placed on the image of the god with the chanting (?) of the Sanskrit verse.

चारुत्तमयम् पद्मवन्द्यवनसम्भवः [I*]
 दिदेश त्रिदेशाय श्रीवृद्धगिरिवसिने [II*]

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
74	In the same place .. ..	..	....	..	Tamil verse ..	Records the Tamil verses, composed by various authors whose names are given, eulogising certain Kāvya chiefs. These were engraved on the Gaṇḍarāḍittan-gōpura (tiruvāśāl) under orders of Arasānarāyaṇaṅ Aḷappirandaṅ Viraśekhara alias Kāḍavarāyaṅ. One of the verses records that in Śaka 1108 (= 1186 A. D.) Aḷappirandaṅ Viraśekharaṅ alias Kāḍavarāyaṅ son of Arasānarāyaṅ Kaachiyarāyaṅ alias Kāḍavarāyaṅ destroyed Kūḍal belonging to Karkadaga-Marayaṅ and also the country of Adiyamaṅ.
75	Do. .. ..	..	Tribhuvanachakravartin koṇḍaṅ.	4 + 1st year ..	Tamil ..	Unfinished. Gift of land free of taxes, in Paḡaḍaḅḡuḍi in Paruvūr-paṅṅ consisting of thirty shares, in the name of the king, by Tirumālirinjolaimiṅṅ alias Maḷavarāyaṅ, the chief of Na[d] kurochechi in Sevvirukkaḷai Sembu-naḍu in Paṅḡi-maṅḡalam. Out of these, 24 brahmins of the agaram Kulaśekhara-chaturvōdimāḅḡalam received one share each, and the Nāyanmar two; two were assigned for Vēda-vṛitti, one for Vāidya-vṛitti, and one for Purāṅa-vṛitti. These brahmanas had probably to do some service for the Vikrama-Paṅḡyaṅ-saṅḡ by turns of eight. Gift of taxes levied from the villages of Seṅṅiyanaḷḷar alias Rajakkapāyaṅḷḷar and Sembaḷḷikurichchi alias Maru-kaṅai-toḍaḍa-Paṅḡyanallur for offerings and for the Rajakkanaṅṅ festival instituted in the temple in the name of the king. The document is signed by Devaṅ Pallavarāyaṅ of Aḡaṅḡarimaṅḡalam in Muttur-kuṅḡam in Paṅḡimāṅḡalam.
76	On the same gōpura, left of entrance	..	Do. do.	5th year and 184 days.	Do. ..	Records that a certain private individual was appointed to serve as maṅḡapa-kottu in the temple receiving tuṅṅi paḍakku of paddy everyday.
77	In the same place .. ..	..	Do. do.	3rd year and 220 days.	Do. ..	Unfinished.
78	Do.	Pāṅḡya ..	Māḡavarman Parākrama-Paṅḡyaḍōva ..	14th year, Mēḡba, śu. di. tṛitiya, Monday, Kōḷiṅḷ.	Do. ..	
79	Do. .. ..	..	Tribhuvanachakravartin koṇḍaṅ.	7th year ..	Do. ..	Gift of land in Erumaṅḡar in Paruvūr-paṅṅ for maintaining the Vikrama-Paṅḡyaṅ flower-garden founded by Maḷavarāyaṅ in the name of the king.
80	Do.	Pallava ..	Sakalabhuvanachakravartin Avaṅḷaḷeppi-randaṅṅ alias Kōpperuṅṅiṅḡaḍōva.	11th year and 118 koṭṭu days.	Do. ..	Gift of a gold forehead plate to Tirumudugunṅamaḡaiya-Nāyaṅṅar by Perumaḷ-piḷḷai alias Solakōṅṅar one of the mudalis of the king.
81	Do. .. ..	..	Tribhuvanachakravartin koṇḍaṅ.	5th year and 184 days.	Do. ..	Connected with No. 76 above. Registers the remission of taxes in the villages of Seṅṅiyanaḷḷar and Sembaḷḷikurichchi in Paruvūr-paṅṅ.
82	Do.	Pāṅḡya ..	Māḡavarman alias Tribhuvanachakravartin Vikrama-Paṅḡyaḍōva.	[8]rd year, Makara, śu. di. trayōḍaśi, Monday, Puḡḡya.	Do. ..	Gift of 32 cows and one bull for a lamp to the temple by Maḷaiṅṅorumaḷ alias Kaṅḡakarāyaṅ, son of Kulōḷiṅḡa-voḷaṅ, chief of Maṅḡaḷḷeri near Kōḷiḷḷuḷam Vaḡḡaraḷi Virudaraḡabāyaṅkara-vaḷaṅḡaḡu. Mentions the measure Devāḷḷiyuṅṅi.

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
83	In the same place	Pallava ..	Sakalabhuvanachakravartin Kō-Peruñjiñ-gadeva.	6th year, Mina, ba. di. shashī, Wednesday, Mula.	Tamil ..	(Gift of land for offerings and flower-gardens in Uruk-kurichi alias Adanar in Kudal-nadu a subdivision of Virudarajabayanakara-valanadu by Kadal Alapphandan Alagya Siyan Kōperuñjiñgan of Tirumalaipadi Kūl-Amūr-nadu.
84	Do.	Pandya ..	Tribhuvanachakravartin Kōñerimai-kondañ Sundara-Pandyadeva.	13 + 1st year and 237 days, Kumbha, śa. di. trayōdasi, Monday, Pushya.	Do. ..	Gift of lands in and taxes on Tūḍalaipuliūr for offerings at the service called Kōḍāḍaramai-ṣandi after the king for conducting the festival on the day of the asterism Pushya in which the king was born, for perpetual lamps, for repairs and for maintaining the flower-gardens founded by Aṅḍar Uyyakkondaṅḍar on behalf of Kāliṅgarayar and Uḍaiya-Nayanar.
85	Do.	Pallava ..	Sakalabhuvanachakravartin Kō-Peruñ-jingadeva.	3rd year [Niraha], śa. di. dasami, Monday, Pushya.	Do. ..	Gift of 32 cows for a perpetual lamp to the temple by one of the agambhadi-mudalis of Arasurndaiyan Seṅgaivayai Solakonda. Mentions the ghee measure Devāśrayan.
86	Do.	Pandya ..	Tribhuvanachakravartin Kōñerimai-kondañ Vikrama-Pandyadeva.	5th year and 131 days.	Do. ..	Gift of land inclusive of all taxes for offerings at the service called Rājakkupayan-ṣandi after the king. This land was determined as excess in the course of a survey conducted by Solakōñ in the fifth year with reference to certain lands given to certain servants of the temple. The order was passed when the king was pleased to stop at Perumbairappuliūr (i.e., Chidambaram).
87	Do. .. .. .	.....	Tribhuvanachakravartin Kōñerimai-kondañ. Do.	5th year ..	Do. ..	Contents almost the same as above. The full name Vikrama-Pandyasōḷai is given herein.
88	Do. .. .. .	.....	Do. Do.	5th year and 167 days.	Do. ..	The contents same as in Nos. 86 and 87 above. This inscription further records the remission of taxes on the lands enjoyed by the servants of the temple after the survey.
89	Do.	Pandya ..	Maṅavarman alias Tribhuvanachakravartin Sundara-Pandyadeva.	[1]3 + 3rd year ..	Do. ..	Gift of 97 sheep for a perpetual lamp by Gaṭṭidevan alias Sundara-Pandya Kachchiyayan. Mentions the measure Devāśriyan-kāl.
90	Do.	Vijayana-gara.	Kamapanā-Uḍaiyar, son of Bukkaṅṅa Uḍaiyar.	Śaka 1295, Ananda, Rishabha, śa. di. dasami, Monday, Purnavasū.	Do ..	Paṅṅged. Registers that the managers of the temple authorised a certain Toraiyayar Virasekharamuḍaiyan alias Kachchiyayar to expend 400 kalamas of paddy per day out of the trukkavanam.
91	Do.	Do.	Pradhadevaraya-Maharaya, son of Vira-Vijayaraya-Maharaya.	Śaka 1352, Saumya, [Karkataka] śa. di. shashī, Monday, Uttiram.	Do. ..	Records the rates of taxes in grain and money to be levied from the kaikkolar, kanlitimar and other castes in certain villages. The people were assembled in the Vidivaiṅkai trukkavanam.
92	Do.	Do.	Pratapadevaraya, son of Vira-Vijayaraya.	Śaka 1351, Saumya, Mesha, ba. di. shashī, Sunday, [Uttiram.]	Do. ..	Unfinished and damaged. Seems to record a compact agreed upon by the Valaṅgai and Idāṅgai castes that they would inflict corporal punishment on those who helped the tax collectors of the king and the Brahman landholders in the collection of taxes by coercive measures and who consented to write the accounts.

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
93	On the south wall of the <i>mandapa</i> in front of the central shrine in the Svayamburisvara temple at Kugaiyur (Kallakurihochi taluk, South Arcot district).	Chōla	Parakēsarivarma alias Tribhuvana-chakravartin Kulōttuṅga-Chōlādēva, who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.	6th year, Makara, 4u. di. dasami, Hasta.	Tamil	Registers that Kūcudaiyan, Iṅṅanai Poṅṅarappinaṅ alias Rājaraḷa Kōvalarayan set up the image of Poṅṅarappa-Isvaramudaiya-Nayanar, constructed the stone temple, the Sri-Kailasa of the village Kugaiyur, the arddha-maṇḍapa, the snapanamandapa, the nritta-maṇḍapa, the first prakara and the gōpura, the second prakara and the gōpura and made a gift of land for offerings and to the Brahmanas of the temple. Kugaiyur was situated in Naraiyur-kūrṅam, a subdivision of Maḷadu alias Jananātha-vaḷanadu. Gift of the village Poṅṅarappinaṅḷḷur free of taxes for worship and offerings and the village of Kayyundi alias Tiruṅṅasambandanḷḷur in Ugalūr-kūrṅam, a district of Vaḷagarai Rājasiṅga-vaḷanadu for conducting the festival in the month of Pūṅṅuni, to the temple of Poṅṅarappina-Isvaramudaiya-Nayanar at Kugaiyur.
94	On the same wall	Do.	Parakēsarivarma alias Tribhuvana-chakravartin Kulōttuṅga-Chōlādēva, who was pleased to take Madurai (Madura) and the crowned head [of the Pāṇḍya].	14th year, Makara, 4u. di. dasami, Anuradha.	Do.	
95	Do.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōlādēva.	29th year	Do.	Gift of two cows and a calf for a lamp by one of the agambadi-mudalis of Rājaraḷa-Kōvalarayan to the same temple.
96	Do.	Do.	....	Śaka 1386, Subhanu expired, Tarana current, Aṅi 3.	Do.	Records the order of Immadi Rāyapa-Nayaka Iṅṅmāyā-Nayaka prescribing the rates of certain dues in grain and money inclusive of those due to the authorities and fixing the same capacity of the measure (marakkal) according to the old practice throughout the Magadai-maṇḍalam.
97	Do.	Do.	....	Śaka 1369, Prabhasa, Simha, ba. di. chaturthi, Monday, Aṣvati.	Do.	Registers an order of Vāṅḍēva-Nayakar Tirumalai-Nayakar to the people of Magadai-maṇḍalam fixing the length of the rod for measuring the wet and dry lands for the purposes of assessment. The length of the rod then in use seems to have been very small and the people threatened to mixrate elsewhere. The newly prescribed rod is represented on the wall below the inscription.
98	On the north wall of the same <i>mandapa</i> .	Do.	....	Śaka 14** Raktakashi, Vriśchika, Amavasya, Wednesday, Viśakha.	Do.	Gift of Sīrṅeri, hamlet of Tenkarai-sīrmai by Eṅṅaḷḷi Tuluḷkaza-Nayaka who was ruling over the said sīrmai to the temple of Poṅṅarappina-Chōlāsvaramudaiya-Nayinar of Kugaiyur.
99	On the same wall	Do.	....	Śaka 1465, Śobhanakṛit, Karṭikāṣaka, ba. di. dasami, Thursday, Rōhini.	Do.	Remission of certain taxes for worship (Mahapuja) in the temple of Poṅṅarappina-Chōlāsvaramudaiya-Nayinar-Iṅṅmāyā-Nayanar for the prosperity of Viśvanātha-Nayaka by his officers.
100	Do.	Vijayanagara.	Virapratapa Krishnaraya	Śaka 1442, Vikrama, Kanya, ba. di., dasami, Friday, Pushya.	Do.	Damaged. Registers the sale of the privileges of periodical worship to a certain private individual by the managers of the temple of Poṅṅarappina-Isvaramudaiya-Nayinar at Kugaiyur in Tenkarai Naraiyur-kūrṅam, a subdivision of Maḷadu alias Jananātha-vaḷanadu, a district of Magadai-maṇḍalam.
101	Do.	Do.	Do.	Śaka 1446, Tarana, Simha, 4u. di. prathamā, Sunday, [Makha].	Do.	Records a similar transaction to the one in No. 100 above. Mentions Tirumalai-Nayakar Ayyan and his agent Perumukkil-Nayakar.

Kugaiyur

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
102	On the same wall .. .. .	..	Tribhuvanachakravartin Kōperinmai- kōṇḍān.	13th year ..	Tamil	Gift of Pullaṅgaḷam for conducting the service Sundara- Paṇḍya-ṣāṇḍi called after the king, for festivals and for repairs to the temple of Poṅṅarappiṇa-Ṣūrumudaiyar at Kūḡaiyūr in Magadai-maṇḍalam.
103	Do. .. .. .	..	....	Śaka 1404, Subha- krit expired, Sōb- hakrit current, Vaigāsī 12.	Do	Records that excessive and unauthorised taxes were being levied from the people of Teṅṅkarai-naḡu and that on this account the people migrated from the country. On representing their grievances to Chikka Parvata-Nayak- kar, he settled that the old custom should prevail in future.
104	Do.	Pāṇḍya ..	Benamukharameṅ Pāṇḍya-dēva.	21st year, Tula, su- di., trayōḍasī, Rēvati.	Do.	Gift of the brahman village Peru-Nila alias Kapuṅṅarāma- chaturvēdinaṅḡalam in Venbar-kūṅṅam consisting of 26 shares at one share each to 24 Brahmins, one share for the Yajurveda-vriṭṭi and 1 share for the Purana-vriṭṭi, by Sōḷappiḷai alias Sambuvāravan of Vēṅṅaiḡuḍi in Malādu alias Jananātha-valanāḡu on the southern bank, a district of Magadai-maṇḍalam. The signature of Kūḡasēkhara Viḷḷupparaiyan appears at the end of the record.
105	On the west wall of the Periya- nāyaki Ammaṅ shrine in the same temple.	..	....	Yuva, Vaigāsī 15 ..	Do.	Gift of lands in a number of villages in Teṅṅkarai-ṣīroai to Reṅṅappayyar brother of Eḷḷamarasay, a son of Bellem- kōṇḍa Timuayyar for the midday offerings of Periyammaḷ (ḡōḍḍese) by Surappavandāyar and the residents of Teṅṅkarai-ṣīrmai.
106	On the east wall of the same shrine.	Vijaya- nagara.	Virapratāpa Sudasivadēva-Maharāya	Śaka 1483, Durmati, Makara, ṣu. di.	Do.	Gift of the tax talaiyarikkam in Kūḡaiyūr-peṅṅai, for special worship on Fridays in the shrines of Periyammaḷ in the temple of Poṅṅarappi-Nayinār and Oppilāda Ammu in the temple of Paṅṅchakshara-Nayinār at Kūḡaiyūr, by an agent of Surappa-Nayakkar Ayyan for the merit of adigāram Kristnappa-Nayakkar.
107	On the western gōpura of the same temple, right of entrance.	..	....	Sadharāṇa, Aḡi ..	Do.	Damaged. Mentions a gift for the merit of Nīrappa- Nayaka and Timaya.
108	In the same place	Vijaya- nagara.	Achuyutadēva-Maharāya	Śaka 146[5] Sōbha- krit, Avani 12.	Do.	Gift of taxes levied in Kūḡaiyūr, for the great worship (muhapōja) and repairs in the temples of Poṅṅarappi- Chōḷṣvaramudaiya-Nayinār and Devargal-tambirapār Sakshināthar at Kūḡaiyūr by an agent of Mallappa- Nayakkar. The name of Achuyutadēva is coupled with that of Krishnādēva-Maharāya as ruling in the same year.
109	On the same gōpura, left of entrance.	..	....	Śaka 1336, Jaya, Pirattādi 18.	Do.	Records an order of Narayya-Nayakkar to the people of Magadai-maṇḍalam waiving the right of levying varusha-kāṅṅikai in the whole partu governed by him.
110	In the same place .. .. .	..	....	Śaka 1372, Vihhava	Do.	Damaged. Seems to record the remission of certain taxes.
111	On a slab set up in front of the same temple.	..	....	Jaya, Aḡi 9	Do.	Damaged. Seems to record a gift of land for conducting worship in the two temples at Kūḡaiyūr.

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
112	On the south wall of the central shrine in the Pañchaksharēsvara temple in the same village.	Vijayanagara.	Immadi Sadāsivadeva-Maharaya ..	Śaka 1468, Virodhikri, Pañguni 29, dasami, Saturday, and Pañguni 23 ba. di. dasami, Mūla, Sañkrāmana.	Tamil.	Gift of land in Tiruppani-pōṭṭai for repairs to the temple of Devau-Pambirānar Pañchaksharanātha by Uratta Pappu-Nayakkar agent of Veñkatappaya Veṅgappayyan agent of Surappa-Nayakkar.
113	On the west wall of the same shrine.	Do.	Virapratāpa Achyutadeva-Maharaya ..	Śaka 1453, Vijaya, Kumbha, śu. di. Paarnami, Lunar eclipse, Mūkhā, Thursday.	Do. ..	Gift of the village of Matṭupāru for the merit of the residents of the country of Tenkarai in Magadai-maṇḍalam to the temples of Pañchaksharanāthar and Dēvaga-Tambirānar on the occasion of the lunar eclipse.
114	On the east wall of the maṇḍapa in front of the same shrine.	Do.	Virapratāpa Sadāsivadeva-Maharaya ..	Śaka 1468, Parābhava, Kumbha ba. di., amāvāsya, Sunday, Aśvati.	Do. ..	Gift of land in Pulavanūrkaṣam in Tenkarai-śrīmai a subdivision of Malādu alias Jananātha-valanādu in Maṇḍalai-maṇḍalam for worship and offerings to the shrine of Haiya-Nayinār in the temple of Dēvargal-Iambirānar in Kugaiyūr, by Vaḍuṇḍai-Nayakkar son of Sodi Pappa-Nayakkar agent of Surappa-Nayakkar.
115	On the south wall of the same maṇḍapa.	Do.	Triumaladeva-Maharaya, son of Virapratāpa Krishnadeva-Maharaya.	Śaka 1446, Tārana, ulā, ba. di. ekādaśi Munday, Hasta.	Do. ..	Gift of Urattu as a devadāna, free of taxes, for the great worship (mahāpūja) and repairs to the temple of Dēvargal-Iambirānar Pañchaksharanāthar in Kugaiyūr alias Tamil-rāṅkōvil by Mṛitūyūjaya-Nayakkar for the merit of Krishnadeva-Maharaya and Tirumalai-Nayakkar Ayyaṅ.
116	On the same wall	Do.	Do.	Śaka 1446, Tārana, Dhanus, śu. di. paurṇai, Ārdra, Sunday.	Do. ..	(Gift of land in Pullaṅḡuṅḡam, on the southern bank of the Nivā river, in Tenkarai Naraiyūr-kūppam in Arapaḷūr-śrīmai a district of Malādu alias Jananātha-valanādu in Magadai-maṇḍalam by the same donee who is stated to have been the agent of Tirumalai-Nayakkar.
117	Do.	Do.	Do.	Śaka 1446, Tārana, Dhanus, śu. di. prathamā, Ārdra, Sunday.	Do. ..	Gift of land to the Kaikkōla servants and the dancing girls of the temples of Dēvargal-Iambirānar and Pañchaksharanāthar at Kugaiyūr by the donee mentioned in No 116 above.
118	On the north wall of the same maṇḍapa.	Do.	Do.	Śaka 1426, Raktākshi, Vriśchika, amāvāsya, Wednesday, Viśakhā.	Do. ..	Gift of land, free of taxes, in Kōdiyappadi by Eramāñchi Tulukkana-Nayakkar to the temples of Dēvargal-Iambirānar and Pañchaksharanāthar at Kugaiyūr.
119	On the gōpura of the same temple	Do.	Do.	Parābhava, Mūla, ba. di. septami, Mūla, Sunday.	Do. ..	Unfinished seems to record a gift to the shrine of Haiya-Nayinār in the temple of Dēvargal-Iambirānar for worship, offerings, bathing in oil and lamps by Vadamalai-Nayakkar agent of Surappa-Nayakkar Ayyaṅ.
120	On a slab set up in front of the same temple.	Do.	Do.	..	Do. ..	On the top of the slab 2 fish and a hook are engraved. Records that the temple of Nāyanar Bhagavadi-Ālvar is under the protection of Miṅḡavan Mukkōrśilāṇḍigal.
121	On the south wall of the ruined Kailāsanātha temple in the same village.	Do.	Do.	Śaka 1506, Tārana, Vriśchika, śu. di. paurṇai, Saturday.	Do. ..	Seems to refer to a gift of land.

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C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
122	On the south wall of the Rajanarayana-Perumal temple in the same village.	Saluva ..	Bhujabala Tammaraya (i.e. Dharmaraya).	Śaka 1124, Raudri, Kartigai, 7.	Tamil ..	Gift of money and land, free of taxes, to the temple of Rajanarayana-Vinnagaram-Perumal at Perungaraiyanpaḍi alias Kūgaiyūr in the karai-Naraiyūr-kūṟṟam in Magadai-maṇḍalam for offerings by Annama-Nayakkar in order that Bhujabala Tammarayar might rule the earth.
123	On the same wall .. .. .	..	....	Raudri, Tai 10 ..	Do. ..	Gift of land for worship in the same temple and for the festivals of the images of Rama, Raghava, Narayana and Krishna, taken in procession by Perungonḍai Tammayanayakkar who repaired the maṇḍapa, set up the stone pillar and the pinnacle, built the surrounding wall and dug the tank.
124	On the north wall of the same temple.	..	....	Śaka 1422, Raudri, Tai 20.	Do. ..	Purchase of land for the Madaiivilagam of Rajanarayana-Vinnagar-Emberuman from the temple of Popparappiia-Chōśevaramuḍaiyar.
125	On the first gōpura of the Raṅganatha temple at Tiruvarangam (same taluk and district); right of entrance.	..	....	Plava, Pirattāsi 29.	Do. ..	Records a gift of land for a flower-garden for the merit of Raṅgappa-Nayakkar. Sūdikkuḍutta-Nachchiyar-tiruttu appears as one of the boundaries.
126	In the same place .. .. .	..	....	Śaka 1480, Duu-mati, Makara, Punarvasu, śu. di. trayodaśi, Sunday.	Tamil verse ..	Damaged. Records that the vimāna was repaired and (the image of) Uttara-Raṅgan was probably reconsecrated by a certain Śirāmayā.
127	Do. .. .. .	..	....	Śaka 1658, Śobhakra, Āni.	Tamil ..	Much damaged. Gift of land in Eduttavanallūr for supplying the yajñopavita (sacred thread) to the god Raṅganathasvamin.
128	Do.	Vijayana-gara.	Virapratāpa Śrirāṅgadēva-Maharāja, who having taken every country was pleased to receive tribute from Ceylon.	Subhang, Paṅḡuni 29, Śaka 1605, Miṇa, śu. di. saptaṁi, [Friday, Pūratāsi].	Do. ..	Mentions Emberumanār Ayyaṅ agent of Periyambai Ayyaṅ agent of Eṭṭūr Kumāra Tattachariyār Ayyaṅ of Uttara-Tiruvarangam on the southern bank of Pennai (Pennār) and on the northern bank of Āvini in Korukkai-kūṟṟam a subdivision of Meykūṟṟa-valaṇḍu in Magadai-maṇḍalam and the deśandriutirai Emberumanār-jiyar of Tirukkōvalūr.
129	On the same gōpura, left of entrance.	Do.	Virapratāpa Vira-Veṅkaṭapatidēva-Maharāja, ruling at Perungonḍai.	Śaka 1617, Manmatha, Pūratāsi 18.	Do. ..	Registers that Tiruveṅḡadaiyāṅgar Ayyaṅ of Anbanūr directed the lands given to the servants of the temple of Raṅganathasvamin at Uttara-Tiruvarangam to be nirk-kūli-sarvamānya under orders of Eṭṭūr Tirumalai Kumāra Tattachariyār who bears the biruda, Vēdamārgga-pratish-ṭhachariyār and Ubhayavēdantachariyār and who appears to have prepared the elephant vehicle for the god
130	In the same place	Do.	Virapratāpa Sadaśivadēva-Maharāja ..	Śaka 1482, Raudri, Mēśa, ba. di. dvitīya, Wednesday.	Do. ..	Damaged and end lost.

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
131	On the same wall .. .. .	....	....	....	Tamil verse ..	A Tamil verse composed by Kalīngarāya Unnamulai Ellappār in praise of the god Viṣṇu.
132	Do.	Vijayana-gara.	Sadāsivadeva-Mahārāya	Saka 1482, Sid-dharthi, Mēsha, śū. di. pañchami, Sravana, Sunday.	Tamil ..	Damaged. Seems to register a gift of land to a private individual for repairing the tank called Pataśasamudram.
133	Do.	Do.	Do.	Saka 1485, Duna-muki.	Do. ..	Much damaged.
134	On the east wall of the mandapa in front of the same temple.	Do.	Virapratapa Śrīraṅgadeva-Mahārāya 'who having taken all countries was pleased to levy tribute from Ceylon'.	Saka 1499, Dhātu, [Paṅguṇi]25.	Do. ..	Do.
135	On the south wall of the central shrine in the Pañchanadesvara temple at Tiruvaiyaru (Tanjore taluk and district).	Chōla ..	Rajakesarivarman	5th year	Do. ..	Gift of 25 kaṭṭāju of gold for half a lamp to the temple of Tiruvaiyaru-paramamahādeva. The gold was deposited with the merchants (nagarattar) of Śivapuri.
136	On the same wall	Do. ..	Maduraikoṇḍa Parakesarivarman	20th "	Do. ..	Built in at the end and the bottom. Gift of gold for a lamp.
137	Do.	Do. ..	Do.	16th "	Do. ..	Gift of 96 sheep for a lamp in the temple of Tiruvaiyaru-Mahādeva by Nakka Namban of Irugaṅḍapuram on the southern bank of the Peppai in Vanagappadi.
138	On the west wall of the same shrine.	Do. ..	Do.	20th "	Do. ..	Built in at the end. Seems to record a gift of land to the temple of Tiruvaiyaru-Mahādeva.
139	On the north wall of the same shrine.	Do. ..	Do.	18th "	Do. ..	Damaged. Gift of gold for a lamp. Mentions Malaināṭṭu-chobāliya.
140	On the south base of the verandah of the second prakāra of the same temple.	....	[Tribhuvanacha]kravartin Koṅṇerinnai-koṇḍaṅ.	Lost	Do. ..	Built in in the middle. Seems to register that the dancing girls were to enjoy the lands, given to them for service in the temple of Tiruvaiyaru-Uḍaiyar in Poygai-nāḍu a subdivision of Bajarāja-valanāḍu, of which they had been dispossessed.
141	On the same base .. .. .	....	Do. do.	Do.	Do. ..	Damaged. Records a transaction similar to that in No. 140 above.
142	On the west base of the same prakāra.	Chōla ..	Parakesarivarman alias Tribhuvanachakravartin Kulo[ttuṅga-Chōla]deva Tri-bhuvanachakravartin Koṅṇerinnai-koṇḍaṅ.	3rd year	Do. ..	Damaged. Seems to refer to carpenters' rights and privileges in the temples of Tiruvaiyaruḍaiyar, Aludaiya-Nāchohiyar, Ulagamādevi-Isvaramudaiyar and Tribhuvanamādevi-Isvaramudaiyar.
143	On a stone built into the east wall of the Sokkattān-maṇḍapa in front of the same shrine.	Do. ..	Maduraikoṇḍa Parakesarivarman	39th "	Do. ..	Seems to record a gift of lamp.
144	On another stone in the same place	Do. ..	Madurai[koṇḍa Para]kesarivarman	[40]th "	Do. ..	Damaged. Seems to register a gift of land for feeding a brahman with sumptuous meal daily in the temple of Tiruvaiyaruḍaiyar by queen Arinjigai, daughter of Iḍa-rāyar.
145	On the north wall of the third prakāra of the same temple.	Do. ..	Rajakesarivarman alias Rajarājadeva	Lost	Do. ..	Damaged. Begins with the historical introduction of the etc. Appears to make provision for conducting the tirup-palli-eḷuhochi (rising from bed) service.

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C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
146	On the same wall .. .. .	....	Tribhuvanachakravartin Kōṣṭhīnmasi-koṇḍāp.	14th year and 45 days.	Tamil ..	Gift of the Brahman village Jñānasumudra-chaturvedī-maṅgalam in Vikrama-Chōla-vaṅaṇaḍu to the Brahmans of the temple for various services and to a number of temples.
147	On a stone built into the western gōpura of the same temple.	Chōla ..	Rajakēsarivarman	3rd year	Do. ..	Gift of a chari to the temple of Tiruvaiyaṇḍaiyār by Pañchavaṅṅ-Madēviyār, queen of Mummudi-Chōla.
148	On the east base of the Dakṣiṇa-Kailāsa shrine in the same temple.	Do. ..	Parakēsarivarman alias [Rajendra-Chōla-dēva].	Damaged	Do. ..	Records in details the various ornaments given to the temple.
149	On the same base .. .. .	....	....	....	Tamil verse ..	Records that Vanavan Māraṅṅ of Vēvaśal set up the images of Pañchanadivanaṅ and Anjalai-Umaiyaṅ in Ayyaṅ.
150	On the west wall of the same shrine	Chōla ..	Rajakēsarivarman alias Tribhuvanachakravartin Kulottuṅga-Chōladēva.	6th year	Tamil ..	Gift of 20 kaṣu for a lamp by Ammaṅgai-Nāchchiyaṅ alias Puvaṅgamuḍuḍaiyaḷ of (?) Vadaśathamangalam to the temple of Teṅ-Kayilayam-ūḍaiyaṅ at Tiruvaiyaṅ in Poygai-naḍu a subdivision of Tirupuvaṅgamuḍuḍai-vaṅaṇaḍu.
151	On the same wall	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rajarajadēva.	6th "	Do. ..	Damaged. Gift of 20 kaṣu for a lamp in the same temple.
152	On the south ^e base of the Uttara-Kailāsa shrine in the same temple.	Do. ..	Parakēsarivarman alias Rajendra-Chōla-dēva I.	3rd "	Do. ..	Gift of seven bronze lamp-stands to the temple of Olōga-mahadēvi-Iśvaramuḍaiya-Mahadēva at Tiruvaiyaṅ in Poygai-naḍu a subdivision of Rajendrasimha-vaṅaṇaḍu by Dantiśetti-Viṅkiyaṅ alias Olōgamadēviyaṅ, queen of Rajarajadēva.
153	On the same base	Do. ..	[Parakēsarivarman] alias Uḍaiyaṅ Rajendra-Chōladēva.	22nd "	Do. ..	Built in at the bottom.
154	Do.	Do. ..	Parakēsarivarman alias Uḍaiyaṅ Rajendra-Chōladēva.	21st "	Do. ..	Gift of gold ornaments set with jewels to the same temple by the same queen as mentioned in No. 153 above.
155	Do.	Do. ..	....	....	Do. ..	Built in at the beginning. Contains a portion of the historical introduction of Rajaraja I. Records the gifts of various ornaments one of which is said to have been presented in the 25th year of Rajarajadēva.
156	On the north, west and south walls of the same shrine.	Do. ..	Rajakēsarivarman alias Rajarajarajadēva (Rajaraja I).	24th year	Do. ..	Gift of land to the stone temple of Olōkamadēvi-Iśvaramuḍaiyaṅ built by Dantiśetti-Viṅkiyaṅ alias Olōkamadēviyaṅ, queen of Rajarajadēva at Tiruvaiyaṅ, a devadana in Poygai-naḍu, a subdivision of Rajendrasimha-vaṅaṇaḍu.
157	On the west base of the Dharmāmbika shrine in the same temple.	Do. ..	Raja[kēsarivarman] alias Tribhuvanachakravartin] Kulottuṅga-Chōladēva.	2rd year and 85 days.	Do. ..	Much damaged. Gift of 10 vēli of land in addition to the existing devadana which was found insufficient for conducting worship and offerings of the goddess Ulaṅḍaiya-Nāchchiyaṅ of the Tirukkamakkoṭṭam in Tiruvaiyaṅ in Ulaṅgamuḍuḍai-vaṅaṇaḍu. Mentions Anapāyanalōr.

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
158 <i>158</i>	On the south wall of the central shrine in the Brahmadesam (Villapuram taluk, South Arcot district).	Chōla	Rajakesarivarman alias Tribhuvanachakravartin Kulottunga-Chōladēva.	41st year, and 294 days, Rishabhā, Tuesday, Anisham.	Tamil	Incomplete. The introduction commences with the words <i>புறநாடு</i> . Purchase of land in Panaiyūr, the southern hamlet of this village, in the name of Brahmadesam at Rajaraja-Mahadēva by the assembly of the great men at Rajaraja-ohaturvedimangalam, a brahmadēya and a tāpiyūr in ... yūr-nādu, a subdivision of Gaṅgaikonda-śōla-vajanaḍu. It is stated that the king, was residing in the temple of Rajaraja-Vinnagar-Ālvar which was his tutelary deity along with his subordinate (maguṅgar) Āḍavallaṅ alias Kulottunga-śōlamuvēndavōṭai who was governing the place, having consecrated the god (lēva-pratishṭhai), opened sources for water (jala-pratishṭhai), destroyed the wicked and supported the wise.
159	On the north wall of the same shrine.	Do.	Do.	31st year	Do.	Begins with the introduction <i>புறநாடு</i> etc. Gift of 128 cows for 4 perpetual lamps in the temple of Brahmadesam-Uḍaiyār at Rajaraja-ohaturvedimangalam by Aniyupuravan Mēnattāṅ alias Kulottunga-śōla-Māvendaraiyan residing at Tribhuvanadevinallūr, the southern hamlet of Rajaraja-ohaturvedimangalam, a village unit by itself in Panaiyūr-nādu a subdivision of Gaṅgaikonda-śōla-puram in expiation of the sin of having killed Ammuri-Piecheṅ alias Rajendraśēra Nilgaṅgaraiyan, one of the ryots of Amūr in Uttamaśōla-vajanaḍu.
160	On the same wall	Do.	Parakesarivarman alias Tribhuvanachakravartin Vikrama-Chōladēva.	15th year, śu. di. trayōḍasi, Wednesday, Punarvasu.	Do.	Incomplete. The historical introduction begins with the words <i>புறநாடு</i> . Records the same details as No. 159 above as far as the eucharistic disposition of the king is concerned. Herein Panaiyūr-nādu is stated to be a subdivision of Rajaraja-vajanaḍu. Refers to Karikalaśōla Naga-nāṭṭu Mūvendavelāṅ.
161	Do.	Do.	Parakesarivarman alias Tribhuvanachakravartin Kulottunga-Chōladēva.	12th year and 75 days.	Do.	Begins with the introduction commencing with the words <i>புறநாடு</i> . Registers that certain Brahmans of the temple of Piramisuramudaiyār at Rajaraja-ohaturvedimangalam a brahmadēya and a village unit by itself in Panaiyūr-nādu a subdivision of Rajaraja-vajanaḍu received 600 kaṣa from the temple treasury and agreed to burn a perpetual lamp.
162	Do.	Vijayanagara.	..... [son of P] Virapratāpa Devaraya-Maharaya, 'who having conquered all countries instituted the elephant hunt.'	Śaka 14 * * Vi...., Tai 3, Kumbha, ba. di. śu. di. (sic.) Śravaṇa.	Do.	Beginning lost. Registers that the Kaikkōla community in this territory were not allowed to use the high pillow (dandū) and blow the conch. Aramvaṅarṭa-Nāyinar having petitioned to a certain Kaṅgarāyār they were allowed the use of the pillow and the conch on the analogy of the practice in vogue in the provinces of Kañchi, Virūhōhipuram and Tiruvadi.
163	On a pillar in front of the same shrine.	.. ..	.....	.....	Do.	Records that this pillar was set up by Paḍali-padiyan alias Panaiyurnadaiyan a ryot residing in Panaiyūr-Nāḍaiyan-vilagam near Oḡūr.
164	On the south wall of the verandah of the first prakāra.	Pallava	Sakalabhuvanachakravartin Kopperuṅ-jingadēva.	5th year	Do.	Gift of 38 cattle (cows, calves and bull) for a lamp in the temple of Brahmadesamudaiya-Nayanar by Nilgaṅgaṅ Ammuri-Kundaṅ Śōlaṅgadēvaṅ of Amūr.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
165	On the same wall	Chōla	Parakēsarivarman alias Tribhuvanachakravartin Kulōttunga-Chōlādēva.	8th year	Tamil	Gift of money for a twilght lamp to the shrine of Tiruk-karappillaiyar in the temple of Piramīsvaram-Uḍaiyar.
166	Do.	Śāluva	Narasīnga-Mahārāja	Śaka 1392, Virodhi, Kārttika 8.	Do.	Gift of land, in Mandagappattu in Ilayakuru Arasavallapura-pattu, by the avataram Sevva-Nāyaka servant of Annamarasa Ayyan, to the temples of Piramīsvaramudaiya-Nayinar and Tiruppatalīsvaram-udaiya-Nayinar for worship and repairs.
167	Do.	Chōla	Tribhuvanachakravartin Kulōttunga-Chōlādēva.	4th year	Do.	Records that Ammaiappan Pandi alias Rajaraja Sambuvarayan one of the Sengeni chiefs utilized the gold of the two jewelled ear-rings (tōdu) for various services in the temple of Piramīsvaramudaiya-Nayinar.
168	Do.	Do.	Parakēsarivarman alias Tribhuvanachakravartin Rajarajādēva.	18th ,,	Do.	The introduction begins with the words உகேசு . Gift of 32 cows for a lamp to the same temple by Soruḍaiyal, wife of Nittavinōda Sambuvarayan.
169	Do.	Do.	Rajakēsarivarman alias Tribhuvanachakravartin Kulōttunga-Chōlādēva.	10th ,,	Do.	Begins with the introduction உகேசு . Gift of 12 she-buffaloes for a lamp to the temple of Bialmisvara at Kajaraja-chaturvēdimangalam by the Sivabrāhmapas of the temple.
170	Do.	Pallava	Sakalabhuvanachakravartin Kopperuñ-jingadēva.	27th year Vriśchika, su. di. sapthami, Saturday, Avittam.	Tamil and Grantha.	Records a writ of Kachchiyarayan under orders of the king (nāyanar tirumugam). Gift of land, free of taxes, in Ōgūr-Papaiyūr to the temple of Brahmīsvara for conducting festivals on the day of the asterism Tiruvonam in which the king was born, for the service called Aḷagiya-Pallavan-sandi and for repairs. A Sanskrit verse at the end of this inscription records that Virapratāpa Bhuvanāikavina instituted a festival on the day of Śravana at the service (sandī) called after him to the goddess Parvati.
171	Do.	Chōla	Rajakēsarivarman alias Tribhuvanachakravartin Kulōttunga-Chōlādēva.	....	Tamil	Mutilated. Contains a portion of the introduction.
172	Do.	Śāluva	Narasīnga-Mahārāja	Śaka 1392, Vikriti, Panguḷi 2.	Do.	Gift of ayam and arasaperu on houses and lands in the Brahmīsvaram-sirmai for burning 40 lamps in the temples of Piramīsvaramudaiya-Nayinar and Tiruppatalīsvaramudaiya-Nayinar by Timmi-Nāyaka, agent of Annamarasa Ayyan the avataram of Narasīnga-Mahārāja.
173	Do.	Chōla	Parakēsarivarman alias Tribhuvanachakravartin Kulōttunga-Chōlādēva.	5th year	Do.	Begins with the introduction சுதேசு etc. Gift of 32 cows and one bull for a perpetual lamp by a dancing girl (devaradiyai).
174	Do.	Pandya	Maravarman alias Tribhuvanachakravartin Vikrama-Pandyādēva.	7th year, Avani	Do.	Gift of land, free of taxes, in Ōgūr-Papaiyūr in Koliyapuranaḷlar-pattu for worship and offerings at the service called Kulasekharan-sandi named after the king.
175	On the west wall of the same verandah.	....	Tribhuvanachakravartin Kōnerimmaikōndān.	13 + 1st year, Masi and 236 days.	Do.	Gift of land, free of taxes, for conducting a service called Kōndaraman-sandi after the king and for providing offerings, etc., at the festival on the day of asterism Pushya in which he was born.

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
176	On the east wall of the same verandah.	Chōla	Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōlādēva.	4th year su. di. chaturthi, Friday, Avittam.	Tamil	Gift of land in Nerukupai, the northern hamlet of the village, by Aminaiyappan Paṇḍinadu-konḍan alias Rajarāja Sanbuvarayaṅṅ for the worship and the procession of the god on the day of the asterism Avittam in which he was born.
177	On the same wall	Do.	Tribhuvanachakravartin Chōlādēva.	14th year ..	Do.	Gift of money for burning a lamp in the temple of Brahmi-svaramudaiya-Nayanar by Vaohaladēvi, daughter of the Chalukya (king) Tribhuvanamalladēva of the Rājya-rāja.
178	On the west wall of the kitchen in the same temple.	.....	.....	.....	Do.	Registers the ulvari of the devadana lands.
179	On the same wall	Chōla	Rajakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōlādēva Tribhuvanachakravartin Kōṇērīṁmaikōṇḍan.	5th year ..	Do.	The historical introduction commences with the words, <i>ḡḡḡḡḡḡḡḡ</i> etc. Registers that the devadana lands belonging to the temple of Brahmi-svaramudaiya-Mahadēva and the land given for feeding tapasvins in the Rajanarayana-maḍam within the temple were clubbed together as a new village called Kulōttuṅga-Chōlanallūr which was declared free of taxes.
180	Do. .. ..	.....	.....	.....	Do.	Records the text of the ulvari of the grant made in No. 179 above giving the detail description of the lands.
181	Do.	Chōla	Rajakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōlādēva.	3rd year and 1174 days.	Do.	Begins with the introduction <i>ḡḡḡḡḡḡḡ</i> etc. Refers to the order of the king directing the transaction contained in No. 179 above.
182	Above the entrance into the same kitchen.	.....	.....	.....	Do.	Records that the kitchen was called after Vikrama-Chōla.
188	On the front gōpura of the same temple.	Chōla	Tribhuvanachakravartin Chōlādēva.	18th year ..	Do.	Records that the second gōpura (tirumajgai) of the Piramiśvara temple was built by Aumaiappan Gaṇḍarasūryaṅṅ alias Sanbuvarayaṅṅ.
184	On the east wall of the Pataliśvara temple in the same village.	Vijaya-nagara.	Kampana-Uḍaiyar, son of Vira-Bukkana-Uḍaiyar.	Śaka 1286, Krōdhi, Mēsha, su. di. trityā, Wednes- day, Pōrādāṁ.	Do.	Remission of taxes, by Goppanaṅgal, on the lands in Kulōttuṅga-soḷanallūr alias Urahmiśvaram, which was an unit village in Kōliyapura-paṇḍu in Paṇaiyūr-naḍu, a subdivision of Rajarāja-vaḷanāḍu belonging to the temples of Piramiśvaramudaiya-Nayanar and Tiruppatalēśvaramudaiya-Nayanar at Rajarāja-chaturvedimāṅgalam which was a brahmadēva and a unit in itself.
185	On the south wall of the same temple.	Chōla	Rajakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōlādēva.	[1]3th year ..	Do.	Incomplete. Begins with the word <i>ḡḡḡḡḡḡḡ</i> . Records a gift of 16 cows for a lamp by a certain Ajagaṅṅ for having missed his aim and killed another individual in a hunting excursion.
186	Do. do.	Do.	Tribhuvanachakravartin Chōlādēva, 'who was pleased to take Madurai (Madura), Ilam (Ceylon) and the crowned head of the Paṇḍya.'	26th ..	Do.	Gift of a gold diadem to Pataliśvaramudaiya-Nayanar at Rajarāja-chaturvedimāṅgalam a brahmadēva and a village unit in Paṇaiyūr-naḍu, a subdivision of Rajarāja-vaḷanāḍu by a merchant of Uḷogamadēvipuram, a city (nagaram) in Oymā-naḍu.
187	Do. do.	Do.	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōlādēva.	14th ..	Do.	Built in at the bottom. The introduction begins with the words <i>ḡḡḡḡḡḡḡḡ</i> etc. Seems to record a gift of land.

S. A.

C.--Stone inscriptions copied in 1918--cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
188	On the same wall	Chola	Parakesarivarman alias Tribhuvanachakravartin Udayar Rajendra-Choladeva I.	24th year a.d. 230 days, Mésa, 5u. di. Thursday, Püram.	Tamil	Gift of land for worship and offerings in the temple of Patalisvaranudaiyar by Parantakan Suttamaliyar alias Mukkókkilānudiḡal for the growth of the arms (bhujam vardhika) of king Rajendra-Chola. The king was then residing in the temple of Kajarajasvaranudaiyar.
189	Do.	Do.	Tribhuvanachakravartin Choladeva, who was pleased to take Madurai (Madura) and the crowned head of the Pandya.	16th year	Do.	End lost and incomplete. Gift of two she-buffaloes, one ox and two calves for a lamp in the temple of Patalisvaranudaiya-Nayanar by Serḡeniḡaḡalaḡam[itiḡaḡ] Ammaiappan Maḡḡan Appan alias Cholendraḡaḡa Sambuvarayan.
190	On the steps leading to the southern entrance of the same temple.	Do.	Tribhuvanachakravartin Choladeva.	7th	Do.	Registers that a certain shepherd (maḡḡaḡ) residing in Eydari, the southern hamlet of Kajaraja-chaḡurvediḡamaḡ-galam of Panaiyur-naḡu in Kajaraja-vaḡanaḡu received 32 cows and agreed to burn a perpetual lamp in the temple of Tiruppatalisvaran-Uḡaiyar.
191	On the south and east walls of the same temple.	Do.	Do.	18th	Do.	Incomplete.
192	Do. do.	Do.	Parakesarivarman alias Tribhuvanachakravartin Kajarajadeva.	14th year, Makara, 5u. di. tritiya, Wednesday, Purattadi.	Do.	Begins with the introduction கூலத்துங்கா , etc. Quotes the 21st year of Kulottunga-Choladeva. Records the gift of land by the assembly for worship to the image of Aludai-Nachchiyar set up by Irungoliar on the day of the consecration and celebration of the marriage festival.
193	Do. do.	Do.	Parakesarivarman alias Tribhuvanachakravartin Vikrama-Choladeva.	15th year, Rishabha, 5u. di. saptami, Monday, Püram	Do.	Gift of land.
194	On the west wall of the same temple.	Do.	Rajakesarivarman alias Rajadhirajadeva.	29th year and 342 days.	Do.	Do.
195	On the north wall of the same temple.	Do.	Rajakesarivarman alias Tribhuvanachakravartin Virarajendradeva.	4th year	Do.	Gift of paddy.

D.—List of photographs taken during 1917–18.

Number (continued from the last report)	Locality.	Description.	Size of negative.
440	Trichinopoly ..	View of the interior of the rock-cut temple at the foot of the hill.	Full plate.
441	Do. ..	A pillar in the same temple	Do.
		Carvings in relief on the hill-side near the Kanaka-Durgā temple at Bezwada.	
442	Bezwada ..	Chintāmaṇi-Durgā with a seated image to the right of it.	Half plate.
443	Do. ..	Chintāmaṇi-Durgā with an elephant surmounted by a lion (?) to the left.	Do.
444	Do. ..	Vārihi, Mātangēśvari	Do.
445	Do. ..	Prathama-Durgā	Do.
446	Do. ..	Śumbhāsūramardini-Durgā and Chāmūṇḍēśvari ..	Do.
447	Do. ..	Raudra-Mahākālī	Do.
448	Do. ..	Some faint carvings	Do.
449-450	Do. ..	Do. with some inscriptions in Telugu..	Do.
451	Phulta ..	Inscription on a boulder (No. 830 of Appendix B) ..	Do.
452	..	Palm-leaf manuscript from Tenali (beginning) ..	Full plate.
453	..	Do. do. (end)	Do.
454	..	Five Brāhmī inscriptions	Do.
455	..	Seals of (a) Rājarāja Chōḍa-Gāṅga and (b) Chōla Rājarāja II.	Do.
456	..	The Muñjēru plates of Kokilivarma-Mahārāja ..	Do. ✓
457	..	Do. do. (another grant)	Do.
458	..	Do. of Maṅgi-Yuvarāja II	Do.
459	..	Do. of Kokuli-Vikramāditya	Do.
460-461	..	An incomplete grant of Chālukya-Bhīma I	Do.
462	..	The Garavapāḍu grant of Kākatiya Gaṇapati ..	Do.
463	..	Seal of No. 462 above	Quarter plate.
464-465	..	The Tāṇḍivāḍa grant of the Eastern Chālukya Vijayāditya II.	Full plate.
466	..	Seals of (a) No. 464 above and (b) Eastern Gaṅga Rājēndravarma (No. 497 below).	Half plate.
467-469	..	The Tāṇḍivāḍa grant of Prithivi-Mahārāja	Full plate.
470-471	..	The Niduparu grant of Eastern Chālukya Jayasimha I.	Do.
472	..	The Musinikunda grant of Eastern Chālukya Vishṇuvardhana III.	Half plate.
473	..	Seals of (a) No. 472 above and (b) Eastern Chālukya Vijayāditya I, No. 474 below.	Do.
474	..	The Śekharambu grant of Eastern Chālukya Vijayāditya I.	Do.
475	..	The Inuṅgaru grant of Chōla Rājarāja II	Do.
476	..	A forged modern plate with figures	Full plate.
477	..	The same (figures enlarged)	Do.
478-479	..	A spurious grant of Western Chālukya Vinayāditya..	Do.
480-481	..	The Kummaḍuru grant of Śambhu-Chōḍa	Do.
482-483	..	The Arātaha grant of Nētribhanjadēva	Do.
484-485	..	The Mula-Māchchāḍa grant of Vidyādhara-bhanjadēva	Do.
486-487	..	The Māchchāḍa grant of Nētribhanjadēva	Do.
488-489	..	The Amēraśiṅga grant of Indravarmadēva	Do.
490-491	..	The Komyāna grant of Yasabhanjadēva	Do.
492-494	..	The Kombaru grant of Eastern Chālukya Jayasimha I.	Do.
495-496	..	The Madhipathara grant of Eastern Gaṅga Anantavarmadēva.	Do.
497-499	..	The Tāmvoddi grant of Eastern Gaṅga Rājēndravarmadēva.	Do.
500-501	..	The Attili grant of Eastern Chālukya, Chālukya-Bhīma I.	Do.
502	..	The Rāvulaparti grant of Uṇḍirāja	Do.
503	..	Seals of Nos. 478, 488 and 495 above	Half plate.
504	..	Seals of Nos. 11 and 15 of Appendix A	Do.
505	..	Seals of Nos. 14 and 20 of Appendix A	Do.
506-507	..	Brāhmī inscriptions	Full plate.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18, calculated by the Officiating Epigraphist with the assistance of M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., L.L.B., I.S.O.

NOTE.—The following abbreviations have been employed in these statements :—

1. *Su.* and *ba.*, respectively, for *Suklapaksha* and *Bahulapaksha*, the bright and dark fortnights of the lunar month.
2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—

A.D. 1510 : Monday, Decr. 30 ; .94 ; .50 means that on the day in question the *tithi* quoted in the inscription ended at .94 of the day, i.e., 56½ *ghaṭikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at .50 of the day, i.e., 30 *ghaṭikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with "*Indian Ephemeris*" A.D. 1800—2000 by the author.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus, "A.D. 1289, Monday, Nov. 28, .70" is a convenient way of indicating the fact that a *tithi* ended at .70 of the day (42 *ghaṭikas* after sunrise) on 28 Nov. A.D. 1289, which was Monday.

3. When a *tithi* or *nakshatra* that is quoted in a record only commenced on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus :

"Wednesday 6 Ap. A.D. 1384 ; .68 ; f.d.n. .29" means that the *tithi* quoted in the inscription ended at .68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at .29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Ap. 26 ; f.d.t. .08 ; f.d.n. .13" means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at .08 (= 5 *ghaṭikas* after sunrise) and .13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.

4. An asterisk after the figure indicating a Śaka year (e.g. Ś. 1235*) means, as in Kielhorn's list of dates, that the year is current, not expired.

5. When it is necessary to distinguish the name of a *nakshatra* from that of a month and generally, as a useful convention, the names of *nakshatras* are printed between inverted commas, thus "Maghā" is the *nakshatra*, Maghā is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks
PALLAVA.		
<i>Kopperuñjīgadēva.</i>		
1918	62	25th year, Kumbha, <i>śu. di. trayōdaśī</i> , Sunday, Pūrva-Phalgunī = A.D. 1268, Sunday, January, 29 ; .45 ; .88. 'Pūram' is a mistake for Pūsam (Pushya).
"	65	16th year, Rishabha, <i>śu. di. saptamī</i> , Monday, 'Uttara-Phalgunī = A.D. 1258, Monday, May 13 ; .28 ; .63. Saptamī seems to be a mistake for navamī.
"	69	2nd year, Vriśchika, <i>ba. di. trayōdaśī</i> , Sunday, Aśvati = A.D. 1244, Sunday, November 13. Ba. 13 began at .22 and Aśvati ended at .40.
"	73	10th year, Simha, <i>śu. di. pañchamī</i> , Monday, Rēvatī = A.D. 1254, Monday, August 3 ; ba. 5 began at .99 and Rēvatī at .51. The date is unsatisfactory ; moreover, the 10th regnal year probably came to end in February—July 1253 A.D.
"	83	6th year, Mīna, <i>ba. di. shashthī</i> , Wednesday, Mūla. No satisfactory equivalent whether regnal year is 6 or 9 ; i.e. in A.D. 1249 or A.D. 1252.
"	85	3rd year [Simha], <i>śu. di. daśamī</i> , Monday, Pushya. Irregular.
"	170	27th year, Vriśchika, [<i>śu.</i>] <i>di. saptamī</i> , Saturday, Dhanishthā. = A.D. 1269, Saturday, November 2 ; .25 ; .79.
CHOLA.		
<i>Rājarājadēva I.</i>		
1917	356	10th year, Rishabha, Thursday, Viśakhā. Details not enough for verification. The nearest equivalent is A.D. 995, May 16, Thursday. In this case however the given <i>nakshatra</i> had ended the previous day at .95.
"	362	12th year, Dhanus, Tuesday, Aślēshā. = A.D. 996, December 1st, Tuesday. On this day the <i>nakshatra</i> commenced at .39, ending at .50 the following day. [The <i>tithi</i> was ba. 3 which ended at .13.]
<i>Parakēsarivarman Rājēndra-Chōla I.</i>		
"	335	25th year and 112th day, Kaṇṇi, <i>ba. di.</i> Thursday, Punarvasu = A.D. 1036, September 16, Thursday .26 ; .74. [The <i>tithi</i> was ashtamī.] Reign, according to Kielhorn, began between 27th March and 7th July A.D. 1012. The present date (112th day) indicates that regnal years changed about May 27th.
"	341	30th year and 27th day, Karkāṭaka, <i>ba. di. daśamī</i> , Thursday, Krittikā = A.D. 1041, June 25, Thursday. f.d.t. .08 ; f.d.n. .76. The <i>tithi</i> and the <i>nakshatra</i> commenced on this day at .09 and .76 respectively. By Garga and Brahma Siddhāntas <i>nakshatra</i> would have commenced about .25 of day. The beginning of the reign inferred from this date (about May 29) agrees with that arrived at from the previous date.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		CHOLA—cont.
		<i>Parakēsarivarman Rājendra-Chōla I—cont.</i>
1918	188	24th year and 230th day, Mēsha, śu. di. Thursday, Pūram = A.D. 1036, April 8, Thursday. On this day the <i>nakshatra</i> commenced at ·50. [<i>Tithi</i> was dasamī ·69.] f.d.n. ·45. According to this date (230th day) regnal years must have changed about August 20.
		<i>Rājakēsarivarman Rājādhirāja I.</i>
1917	330	30th year, Mīna, śu. di. Tiruvādirai, Friday = A.D. 1048, February 26, Friday; Ādrā ended at ·05. [<i>Tithi</i> was śu. navamī ·25.]
		<i>Rājakēsarivarman Kulōttuṅga I.</i>
„	347	30th year and 24th day, Kumbha, ba. di. dvitīyā, Thursday, Uttiram. Thursday is perhaps mistake for Wednesday = A.D. 1099, February 9, Wednesday ·93; ·79. Regnal year in February A.D. 1099 was not the 30th but 29th. Date is unsatisfactory.
„	348	[3]8th year and 50th day, Karkāṭaka, ba. di. shashthī, Saturday = A.D. 1107, July 13, Saturday. [<i>Nakshatra</i> was Rēvatī ·49.]. Ba. 6 ended at ·32. Regnal year must have changed about May 24.
1918	158	41st year and 294th day, Vṛishabha, ba. di. [trayōḍaśī], Tuesday, Anisham. On Tuesday 23rd May A.D. 1111, Nak. “Anurādhā” began at ·05. <i>Tithi</i> was śu. 13 which came to end at ·07. Beginning of regnal year, indicated by 294th day is August 3. (According to Kielhorn reign began between 14th March and 8th October A.D. 1070).
		<i>Vikrama-Chōla.</i>
„	160	15th year, śu. di. trayōḍaśī, Wednesday, Punarvasu. The 15th year corresponds to A.D. 1132-33 and the month intended is Makara. On January 10, Wednesday A.D. 1134 (but this was in the 16th year), Punarvasu commenced at ·29; f.d.n. ·23. The <i>tithi</i> was trayōḍaśī ·52.
„	193	15th year, Rishabha, śu. di. saptamī, Monday, Pūram. = A.D. 1132, May 23, Monday, ·34; ·68. (According to Kielhorn, 15th year would not have commenced till 29th June A.D. 1132.)
		<i>Rājarāja II.</i>
„	192	14th year, Makara, śu. di. tritīyā, Wednesday, Pūratṭādi = A.D. 1160, January 13, Wednesday. On this day the <i>nakshatra</i> commenced at ·21, and <i>tithi</i> ended at ·65; f.d.n. ·27.
		<i>Tribhuvanachakravartin Rājādhirāja II.</i>
1917	224	6th year, Mithuna, śu. di. tritīyā, Saturday, Punarvasu = A.D. 1169, May 30; ·91; ·39. The week day was Friday and not Saturday. Neither <i>tithi</i> nor <i>nakshatra</i> was current on Saturday, both having come to end on Friday.
		<i>Kulōttuṅga-Chōla III.</i>
„	226	11th year, Makara, śu. di. saptamī, Monday, Uttiratṭādi = A.D. 1188, December 26, Monday. During the whole of the day the <i>tithi</i> was saptamī which came to end at ·02 on Tuesday <i>nakshatra</i> ended at ·25 on Monday.
„	233	38th year, Makara, śu. di. ekādaśī, Saturday, Rōhinī = A.D. 1216, January 2, Saturday 46; ·76.
„	242	9th year, Rishabha, 8, Saturday, Pushya = A.D. 1187, May 2 (Rishabha 8) Saturday. The <i>Nakshatra</i> on this day was Dhanishthā and not Pushya.
„	243	15th year, Dhanus, ba. di. Wednesday, Hasta. = A.D. 1194, December 7, Wednesday. [<i>Tithi</i> was ashtamī which ended at ·17.] f.d.n. ·63.
„	350	42nd year and 50th day, Simha, ba. di. ekādaśī, Thursday, Pushya = A.D. 1185, August, 22, Thursday, f.d.t. ·08; f.d.n. ·78. The <i>tithi</i> and <i>nakshatra</i> commenced on this day at ·17 and ·84 respectively. Beginning of <i>nakshatra</i> by Brahma and Garga <i>siddhantas</i> would have been the same. Day of regnal year agrees closely with the beginning of reign as arrived at by Kielhorn (between 6th and 8th July A.D. 1178).

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>CHOLA—cont.</i>		
<i>Kulōttuṅga-Chōla III—cont.</i>		
1918	2	35th year, Mīna, śu. di. saptamī, Monday, Rōhinī. On Thursday, February 28 A.D. 1213, śu. 7 began at '24 and "Rōhinī" ended at '63. The week day however was not Monday but Thursday.
"	24	40th year, Rishabha, ba. di. Wednesday, pañchamī, Mūla = A.D. 1217, April 26, Wednesday; f.d.t. '69; '33; tithi commenced at '80 on this day. But April 1217 A.D. fell in 39th regnal year according to Kielhorn.
"	93	6th year, Makara, śu. di. daśamī, Hasta. Cannot be verified for want of week-day.
"	94	14th year. Makara, śu. di. daśamī, Anurādhā. The date cannot be verified for want of week-day.
"	176	4th year, Dhanus, śu. di. chaturthī, Friday, Aviṭṭam. = A.D. 1181, December, Friday 11, '75; '93.
<i>Tribhuvanachakravartin Rājarājadēva III.</i>		
1917	221	[1]3th year, Kaṇṇi, ba. di. dvādaśī, Thursday, Svāti. The date is irregular. The given details do not work out correctly for the 13th or the 23rd year of Rājarāja III or of Rājarāja II. In A.D. 1229 Kaṇṇi, ba. 12 fell on a Sunday and the <i>nakshatra</i> was Makhā.
"	231	14th year, Mīna, śu. di. chaturdaśī, Wednesday, Makhā = A.D. 1230, February 27, Wednesday '85, '14.
"	245	5 + 1st year, Dhanus, ba. di. chaturdaśī, Wednesday, Anusham. There is no date corresponding to this in A.D. 1221, the 6th regnal year.
"	247	21st year, Tulā, ba. di. saptamī, Wednesday, Pushya = A.D. 1236, October 22, Wednesday. During the whole of the day the <i>tithi</i> was saptamī, f.d.n. '77.
"	250	6 + 1st year, Mēsha, śu. di. chaturdaśī, Saturday, Śittirai (Chitrā) = A.D. 1223, April 15, Saturday; '87; '71.
"	256	10th year, Simha, śu. di. trayodaśī, Sunday, Śrāvaṇa = A.D. 1225, August 17, Sunday; '88; '72.
"	315	4th year, Simha, Wednesday, Pushya, śu. di. trayōdaśī. In A.D. 1220, on Wednesday, July 29 which fell in or immediately after close of 4th year (regnal year began according to Kielhorn between 27th June and 10th July 1216) ba. 13 (not śu. 13) in Simha, ended at '23 and Nak. 'Pushya' ended at '94.
1918	38	19th year, Simha, ba. di. tritīyā, Wednesday, Rēvatī. No suitable date could be found to answer the details; in Simha of the year A.D. 1234-35 corresponding to the 19th year of the reign or in 1231-2, the 16th year.
<i>Rājendra-Chōla III.</i>		
"	10	4th year, Tulā, śu. di. saptamī, Thursday, Uttarāshāḍhā = A.D. 1249, October 14, Thursday; '66; '60.
<i>PANDYA.</i>		
<i>Raṇamukharāmaṇ Perumāḷ Vīra-Pāṇḍyadēva.</i>		
"	104	21st year, Tulā, śu. di. trayōdaśī, Rēvatī. Date cannot be verified for want of week day.
<i>Tribhuvanachakravartin Sundara-Pāṇḍya.</i>		
1917	249	2nd year, Vṛiśchika, ba. di. shashthī, Friday, Pushya. A.D. 1272, November 11, Friday (= Vṛiśchika 15); f.d.t. '64; '75. This is a possible date for Mār. Sundara-Pāṇḍya, if a king with that name began to reign in A.D. 1271 as conjectured in notes against No. 347 of 1916— <i>Annual Report</i> for 1916-17, page 90.
<i>Jatāvarman Tribhuvanachakravartin Rājarājaṇ Sundara-Pāṇḍya.</i>		
"	248	13th year, Kumbha, śu. di. tritīyā, Wednesday, Śadaiyam. In A.D. 1288, which fell in the 12th year of Jatāvarman Sundara-Pāṇḍya (whose reign began in February—March. A.D. 1277—vide page 97, <i>Annual Report</i> for 1915-16), January 7th, Wednesday '90; '99 answers to most of the given details: but the month was Makara, not Kumbha, and regnal year was 12th not 13th. In an inscription at Tiruvarāṅgulam in Pudukkōttai State the surname <i>Rājarājaṇ</i> has been found associated with Jatāvarman Sundara-Pāṇḍya " <i>Samastajagad, etc.</i> " who came to the throne in A.D. 1251: but the present details are not found in that reign.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>PANDYA—cont.</i>		
<i>Tribhuvanachakravartin Vira-Pāṇḍya.</i>		
1918	66	8th year, Tulā, śu. di. tritīyā, Saturday Rōhinī. The <i>paksha</i> should be bahula not suddha. With ba. 3, we have an equivalent on Saturday, October 23 (= Tulā 26) A.D. 1260; f.d.t. .03; .29. The 3rd tithi was current throughout Saturday. In the notes at page 98 of <i>Annual Report</i> for 1915-1916, it was pointed out that the dates of the reign of Jaṭavarman Vira-Pāṇḍya of Īlam and Kōngu fame pointed, some to A.D. 1253, and others to A.D. 1254, the majority pointing to A.D. 1254. The present date points to A.D. 1253.
<i>Māṛavarman Tribhuvanachakravartin Vikrama-Pāṇḍya.</i>		
1917	426	5th year, Kārttigai, ba. di. tritīyā, Thursday, Rōhinī = A.D. 1254, October 29, Thursday when ba. 3 commenced at .39, f.d.t. .33; .24. But it is very doubtful whether the reign of any Māṛavarman Vikrama-Pāṇḍya began in or about A.D. 1250.
„	427	5th year, Aippaṣi, 30, śu. di. paurṇamī, Tuesday. In A.D. 1254, on October 27, Tuesday, which was the 30th day of Tulā or Aippaṣi, the paurṇamī tithi ended at .51. As a date containing a reference to the day of the solar month this is worth studying side by side with No. 704 of 1916 (<i>Annual Report</i> for 1916-17 page 92); but in the present uncertainty as to the date of commencement of this reign it is useless to speculate further.
1918	82	3rd year, Makara, śu. di. trayōdaśī, Monday, Pushya. On account of the uncertainty of this reign it is not possible to investigate this date with any degree of confidence. It may be noted however that the given details are satisfied in A.D. 1274, Jan. 22 (= Makara 28), Monday on which day śu. 13 and Pushya ended respectively at .07 and .99 of day. If this was the 3rd year A.D. 1284 would be the 13th year for which see No. 704 of 1916, <i>Annual Report</i> for 1916-17 page 92.
<i>Māṛavarman Tribhuvanachakravartin Vira-Pāṇḍya.</i>		
1917	422	[2] 3rd year, Rishabha, śu. di. pañchamī, Wednesday, Pushya = A.D. 1357, Wednesday, May 24 (= Rishabha 29); .83; .01. This reign has to be dated from A.D. 1334—See N.B. on page 90 of <i>Annual Report</i> for 1916-17.
<i>Jaṭavarman Vira-Pāṇḍya.</i>		
„	432	3rd year, Vṛiśchika, 13, ba. di. shashthī Thursday, Āyilyam. = A.D. 1256, November 9, (= Vṛiśchika 13, Thursday .71; f.d.n. .05. The nakshatra commenced at .10 on this day.
„	437	15th year, Vṛiśchika, śu. di. pañchamī, Monday. = A.D. 1267, November 21, Monday. On this day śu. 5 commenced at .58, and the nakshatra must be Śravaṇa which commenced at .39, f.d.t. .62; f.d.n. .44.
<i>Māṛavarman Tribhuvanachakravartin Bhuvanakaiviraṇ Kulaśēkharadēva I.</i>		
„	260	22nd year, Karkaṭaka, śu. di. prathamā, Thursday, Pūsam = A.D. 1291, June 28, Thursday .58; .90.
„	263	22nd year, Karkaṭaka, śu. di. prathamā, Thursday, Pūsam. Same as No. 260 above.
<i>Tribhuvanachakravartin Kōnerinmaikōṇḍāṇ Sundara-Pāṇḍyadēva.</i>		
1918	84	13 + 1st year, and 237th day, Kumbha, śu. di. trayōdaśī, Monday, Pushya. = A.D. 12, Monday February 12 (= Kumbha 19); .89, .25. This was in the 14th year of the reign which began in February—March 1277 A.D. as noted at page 97 of <i>Annual Report</i> for 1915-1916.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>PANDYA—cont.</i>		
<i>Māravarman Tribhuvanachakravartin Kulaśekhara I.</i>		
1917	483	4th year, Simha, ba. di. navamī, Friday, Rōhinī = A.D. 1271 July, 31, Friday. Ba. 9 commenced at .03 and <i>nakshatra</i> at .23 f.d.t. .02; f.d.n. .24.
„	636	4th year, Kanni, 22, śu. di. chaturdaśī, Saturday, Uttirattādi = A.D. 1271, September 19, Saturday .46; f.d.n. .03; the <i>nakshatra</i> commenced at .11 on this day.
<i>Māravarman Tribhuvanachakravartin Kulaśekhara II.</i>		
„	415	7th year, Kumba, 13, śu. di. ashtamī, Friday, Rōhinī. This date has been already calculated by M.R.By. Diwan Bahadur L. D. Swamikannu Pillai Avargal (vide <i>Indian Antiquary</i> Vol. XLII, p. 228). The regnal year has been corrected from 4 in the inscription. The equivalent is A.D. 1321, February 5, Friday, .58; .93.
<i>Vīra-Pāṇḍya.</i>		
„	422	23rd year. Rishabha, śu. di. pañchamī, Wednesday, Pushya = A.D. 1445, May 12, Wednesday, .13; .28.
„	452	Śaka 1368, Mesha 15, chaturdaśī, Sunday, Hasta = A.D. 1446, April 10, Sunday, .73; .10.
<i>Arikēsari Parākramadēva.</i>		
„	507	Śaka 1374, Vriśchika 16, śu. di. dvitiyā, Monday, Mūlā = A.D. 1452, November, 13, Monday; .58; .89.
„	518	Śaka 1385, Mīna 10, śu. di. navamī, Friday = A.D. 1464; March 2, Friday, .38; .57.
„	547	Śaka 1385, 31 + 11th year, Karkātaka 30, śu. di. trayōdaśī, Thursday, Uttirādam = A.D. 1463, July 28, Thursday, .38; .88.
<i>Jaṭilavarman Kulōttuṅga-Pāṇḍya 'born in asterism Jyēshthā.'</i>		
„	569	2 + 41st year, Śaka 1388, Vyaya, Mithuna 29, śu. di. trayōdaśī, Thursday, Kēttai (Jyēshthā) = A.D. 1466, Thursday, June (26 = Mithuna 29), .34; .12.
<i>Kulaśekharadēva.</i>		
„	519	Śaka 1390, 2 + 37th year, Tulā 13, ba. di. ēkādaśī, Wednesday, Uttiram = A.D. 1468, October 12, Wednesday, .08; f.d.n. .27.
<i>Jaṭilavarman Tribhuvanachakravartin Arikēśvaradēva.</i>		
„	541	Śaka 1[3]90, 2+30th year, Simha, 21, śu. di. dvitiyā = A.D. 1468, August 19, Friday, .94. <i>Parākra[ma]-Pāṇḍya Vīra-Pāṇḍyadēva.</i>
„	548	Śaka 1402, 12th year, Vriśchika, ba. di. daśamī, Sunday, Hasta. On A.D. 1480, November, 26, Sunday, ba. 10 began at .36 and ended at .26 on the following day, while "Hasta" ended at .86 on Sunday.
<i>Jaṭilavarman Tribhuvanachakravartin Poṅṅipperumāl Parākrama-Pāṇḍya.</i>		
„	401	Śaka 1202, 5th year, Simha 18. ba. di. ashtamī, Wednesday, Rōhinī. The date is too early. Calculated for the possible initial dates Śaka 1344, 1389, 1395 and 1402 the details do not work out for the first and the second and the approximate results arrived at for the other two are as follow:— (i) A.D. 1473, August 16, Monday, .22; .33. But the week-day is Monday not Wednesday. (ii) A.D. 1481, August 17 (= Simha 18) Friday (not Wednesday) f.d.t. .03; .99. Ba. 8 was current throughout the day.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report for 1917-18—cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PANDYA—cont.
		<i>Parākrama-Pāṇḍyadēva.</i>
1917	520	Śaka 1406, 2 + 9th year, Kārttigai 28, śu. di. ashtamī, Friday, Uttirattādi
	& 521	= A.D. 1484, November 26, Friday. Uttirattādi began at '07 on this day.
	551	Śaka 1406, 2 + 9th year, Vṛiśchika 28, śu. di. ashtamī, Friday, Uttirattādi. Same as No. 520 above.
		<i>Jatīlavarman Aḷagaṇ-Perumāl Parākrama 'born in Aviṭṭam'.</i>
	664	Śaka 1425, 2 + 28th year, Kumba, śu. di. dvādaśī, Sunday, Tiruvādirai = A.D. 1504, January 28, Sunday.
		<i>Śrīvallabha.</i>
	461	Śaka 1355, Rishabha, 14, śu. di. dviṭiyā, Mrigaśirsha = A.D. 1433, May 20, Wednesday, on which day śu. 2 began at '19 and ended on the next day at '09 while "Mrigaśirsha" ended at '34 on the same day. <i>Tēdi</i> 14 is mistake for <i>tēdi</i> 24.
		<i>Jatāvarman Parākrama-Pāṇḍya 'born in Kṛittikā'.</i>
	502	Śaka 1419, 18th year, Simha 2, śu. di. tritīyā, Tuesday, Uttiram = A.D. 1497, August 1, Tuesday (= Simha 2); '21; '41.
	503	Śaka 1412, 11th year, Kumbha 18, śu. di. pañchamī, Sunday, Aśvati = A.D. 1491, February 13, Sunday; '78; '39.
	504	Śaka 1419, 18th year, Simha, 2, śu. di. tritīyā, Tuesday, Uttiram. See No. 502 above.
	505	Śaka 1421, 20th year, Vṛiśchika 15, ba. di. tritīyā, Wednesday, Aśvati. In A.D. 1499 Vṛiśchika 15 fell on Thursday, 14, November. The <i>nakshatra</i> was Aśvati which commenced at '98 on Wednesday and ended at '05 on Friday. The <i>tithi</i> was not ba. 3, but śu. 12 which ended at '73.
	508	Śaka 1416, 15th year, Paṅgunī 15, Purnai, Wednesday, Hasta.
	& 509	Śaka 1416, should presumably be read as Śaka 1417, and the intended day is A.D. 1495, Wednesday, March 11, (= Paṅgunī 15); '10; '88.
	510	Śaka [14] 19, 18th year, Simha 2, [śu.] di. tritīyā, Tuesday, Uttiram = A.D. 1497, August 1, Tuesday; '21; '41.
	516	Śaka 1422, 21st year, Tulā 3, śu. di. daśamī, Friday, Aviṭṭam = A.D. 1500, October, 2, Friday (= Tulā 3); '64; '95.
	524	Śaka 1412, 11th year, Kumbha, 18, śu. di. pañchamī, Sunday, Aśvati = A.D. 1491, February 13, Sunday (= Kumbha 18); '78; '39.
	527	Śaka 1424, 23rd year, Simha 12, śu. di. ashtamī, Thursday, Anusham = A.D. 1502, August 11, Thursday, (= Simha 12); '45; '43.
	534	Śaka 1423, 22nd year, ba. di. tritīyā, Saturday, P'unarvasu, Darmati, Vṛiśchika, 29 = A.D. 1501, November 27, Saturday; '95; '78.
	618	Śaka 1429, 28th year, Makara, 15, ba. di. 10, Wednesday, Rōhinī = A.D. 1508, Wednesday, January 12, (= Makara 15); śu. 10 (not ba. 10) fell on that day, ending at '95; while 'Rōhinī' commenced at '48 on that day and ended at '58 on the following day.
		<i>Śrīvallabhadēva 'who revived the old times'.</i>
	631	Śaka 1463, 7th year, Plava, Tulā 23, śu. di. pañchamī, Sunday, Mūlā = A.D. 1541, October 23, Sunday. Śu. 5, began at '09 on Sunday and ended at '10 on the following day, while the nak. "Mūlā" ended at '32.
	650	Śaka 1456, Jaya, Vaigāsi, ba. di. prathamā, Wednesday, Aśvati. In A.D. 1534 (= Śaka 1456 = Jaya), on Wednesday Sep. 23 (= Purattāsi 24) ba. 1 ended at '35 and the Nak. "Aśvati" was current the whole of that day, commencing at '97 on Tuesday and ending at '07 on Thursday. "Vaigāsi" seems to be an error for "Purattāsi."
	658,	Śaka 1466, 10th year, Krōdhi, Kumbha tēdi 6, ba. di. pañchamī, Sunday,
	662	Hasta = A.D. 1545, Sunday, Feb. 1, (= Kumbha 6); ba. 5 began at '16 and
	& 663	ended at '15 on the following day, while "Hasta" ended at '15 on Sunday.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYA—cont.		
<i>Kulaśekhara alias Parākrama-Pāṇḍyadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.</i>		
1917	386	Śaka 1467, 2nd year, Viśvāvasu, Dakshināyana, Karkāṭaka 9, amāvāsyā, Wednesday, Punarvasu = A.D. 1545, July 8 (= 9 Karkāṭaka), Wednesday, ·90; ·47.
„	388	Śaka 1468, Rishabha, 23, ba. di. pañchamī, Thursday, Tiruvōṇam (Śravaṇa). = A.D. 1546, May 20, Thursday; ·44.
„	389	Śaka 1467, 3rd year, Viśvāvasu, Karkāṭaka 9, amāvāsyā, Wednesday, = A.D. 1545, July 8 (= 9 Karkāṭaka), Wednesday. Same as No. 386 above.
„	397	Śaka 1469, 4th year, Plavaṅga, Mithuna 12, ba. di. saptamī, Thursday [Pūrattā]di. = A.D. 1547 June 9, Thursday (= Mithuna 11). The tithi and the nak. began on Thursday at ·33, and ·17, respectively and ended the next day at ·24 and ·12 respectively — “Mithuna 12” seems to be an error for “Mithuna 11”.
„	450	Śaka 1474, * 8th year, Virōdhikrit, Karkāṭaka, 20, ba. di. dvitīyā, Sunday, Avittam = A.D. 1551, Sunday, July 19 (= Karkāṭaka 20); ·68; ·22. [* Ś. 1474 current = A.D. 1551].
„	451	Śaka 1470, Kilaka, Dhanus 5, Monday, Uttiram. = A.D. 1548, Monday, December 3 (= Dhanus 5); nak. “Uttirādam” (not Uttiram) ended at ·45.
„	466	Śaka 1473, 8th year, Virōdhikrit, Kanni 3, [śu. di.] tritīyā [Thursday], = A.D. 1551, Thursday, September 3 (= Kanyā 3); tithi ended at ·19; while Śvāti began at ·09 and ended on Friday at ·02. [Śōdi] (Svāti).
„	472	Śaka 1470, Kilaka, Kumbha 18, ba. di. dvitīyā, = A.D. 1549, Wednesday, February 13 (= Kumbha 18); ba. 2 ended at ·95.
„	478	Śaka 1473,* [Sādhā]raṇa, Kanyā, 28, [śu.] di. . . daśī, Wednesday, Anurādhā. In A.D. 1550 = Ś. 1472 (= Sādhāraṇa) on Wednesday, June 25 (= Mithuna 28); Su. ·12 and “Anurādhā” ended at ·85 and ·60 respectively. The month Kanyā seems to be an error for Mithuna. In A.D. 1551 = Ś. 1473 = Virōdhikrit on Wednesday, March 28, (= Mīna 28) ba. 4 and Anurādhā ended at ·81 and ·83. If it be this year the month Kanyā is an error for Mīna. [* Ś. 1473 current = A.D. 1550-51].
„	523	Śaka 1467, 23rd year, Sarvadhāri, Rishabha 22, śu. di. aṣṭamī, Tuesday, Uttiram. = A.D. 1545, May 19, Tuesday. The Śaka year is correctly given in the inscription as 1467. But the regnal year must be 3, not 23 and the cyclic year must be corrected into Viśvāvasu. The tithi began at ·27 and ended at ·35 on the following day.
„	525	Śaka 1469, 5th year, Plavaṅga, Simha 28, śu. di. trayōdaśī, Sunday, Tiruvōṇam. = A.D. 1547, August 28, Sunday; ·92; ·19.
„	531	Śaka 1470, 6th year, Kilaka, Vriśchika 28, ba. di. dvādaśī, [Monday], Śōdi. = A.D. 1548, November 26, Monday. The tithi began at ·00 on Monday and ended at ·04 on Tuesday, while the nak. “Svāti” ended at ·87 on Monday.
„	532	Śaka 1470, 6th year, Kilaka, Tulā 25, ba. di. aṣṭamī, Wednesday, Ayilyam. = A.D. 1548, October, 24, Wednesday; ·53; ·54.
„	536	Śaka 14[71], 6th year, Saumya, Mithuna 20, [sap]tamī, Monday. = A.D. 1549, June 17, Monday; ·62.
„	540	Śaka 1473, 9th year, Virōdhikrit, Śara-ritu, Monday, Tulā 5, śu. di. shashṭhī, Mūlā = A.D. 1551, October 5, Monday; ·33; ·14.
„	545	Śaka 1471, 7th year, Saumya, Karkāṭaka, 21, ba. di. ekādaśī, Saturday, Rōhinī. = A.D. 1549, July 20, Saturday; ·84; ·22.
„	553	Śaka 1471, 7th year, Saumya, Kanni, 8, purnai, Uttirattādi. = A.D. 1549, September 7, Saturday; ·09; ·90.
„	554	Śaka 1472, 7th year, Sādhāraṇa, Makara 7, ba. di. trayōdaśī, Sunday, Mūlā = A.D. 1551, January 4, Sunday. ·87; ·87. Sādhāraṇa = A.D. 1550 = Ś. 1472.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report for 1917-18—cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PANDYA—cont.
		<i>Kulasēkhara alias Parākrama-Pāṇdyadēva, son of Abhirāma-Parākrama-Pāṇdyadēva—cont.</i>
1917	562	Śaka 1470, 6th year, Kilaka, Dhanus 10, śu. di. ashtamī [Saturday], Uttirattādi = A.D. 1548, December 8, Saturday; ·66; ·71.
"	563	Śaka 1472, 8th year, Sādhāraṇa, Simha, śu. di. daśamī, Thursday, Mūlā = A.D. 1550, August 21, Thursday; ·84; ·28.
"	564	Śaka 1471, 7th year, Saumya, Tulā 23, śu. di. tṛitīyā, Wednesday, Kōṭṭai = A.D. 1549, October 23, Wednesday; ·70; ·77.
"	566	Śaka 1470, 6th year, Kilaka, Simha, 16, śu. di. ēkādaśī, Wednesday, Pūrattādi = A.D. 1548, August 15, Wednesday; śu. ·11 ended at ·14, while the nak. was "Pūrādam" (not Pūrattādi) which ended at ·14.
"	567	Śaka 1471, 6th year, Saumya, Rishabha 17, ba. di. tṛitīyā, Bhaumavāra, Mūlā = A.D. 1549, May 14 (= 17 Rishabha), Tuesday; ·76; ·04.
"	587	Śaka 1470, 5th year, Kilaka, Mēsha 1, ba. di. chaturdaśī, Anisham = A.D. 1548, March 27, Tuesday. The nakshatra commenced at ·22 of day 1 and ended at ·33 on Wednesday; chaturthi commenced at ·40 and ended at ·48 next day. <i>Chaturdaśī</i> is a mistake for <i>chaturthī</i> .
"	666	Śaka 1467, 10th year, Viśvāvasu, Tulā 13, śu. di. pañchamī, Monday, Hasta. In Viśvāvasu, "Hasta" in Tulā combined with tēdi 4, ba. chaturdaśī, i.e., Sunday 4th October 1545 A.D.
		<i>Tirunelvēlpperumāl Kulasēkhara.</i>
"	387	Śaka 1475, 4th year, Pramādīcha, Dakshināyana, Karkāṭaka 9, ba. di. trayōdaśī, Saturday, Tiruvādirai = A.D. 1553, July 8, Saturday; ·54; the nak. was current the whole of this day, commencing on Friday at ·91 and ending at ·03 on Sunday.
"	403	Śaka 1480, 8th year, Kālayukta, Mēsha 8, ba. di. dvitīyā, Monday [Svā]ti = A.D. 1558, April 4, Monday; ·92; ·03.
"	481	Śaka 1479, 7th year, Piṅgala, Mēsha-Ravi, śu. di. ashtamī, Tuesday, Pushya = A.D. 1557, April 6, Tuesday; ·79; ·85.
"	511	Śaka 1481, 9th year, Siddhārthi, Uttarāyana, Mithuna 15, śu. di. ashtamī, Bhaumavāra, Hasta = A.D. 1559, June 13, Tuesday; ·08; ·35.
"	512	Śaka 1475, 4th year, Pramādīcha, Dakshināyana, Vṛiśchika 18, śu. di. dvādaśī, Friday, Punarvasu = A.D. 1553, November 17, Friday. The nakshatra on this day was Aśvinī (not Punarvasu). Punarvasu in Vṛiśchika fell on tēdi 24, ba. tṛitīyā, Thursday (= November 23). The tithi ended at ·08 and the nak. "Aśvinī" ended at ·20.
"	513	Śaka 1474, 2nd year, Paridhāvi, Mēsha 29, śu. di. dvitīyā, Monday, Rōhinī. The combination Rōhinī with Monday in Mēsha occurred on tēdi 30 (not 29), i.e., 25th April 1552 A.D. The tithi ended at ·92 on Monday while the nak. was current the whole of that day beginning at ·90 on Sunday and ending at ·00 on Tuesday.
"	515	Śaka 1485, 13th year, Rudhirōdgārin, Uttarāyana, Varsha-rittu, Rishabha 25, śu. di. prathamā, Saturday, Rōhinī = A.D. 1563, May 22, Saturday. On this day amāvāsyā ended at ·05; f.d.t. ·06; ·10.
"	529	Śaka 1479, 7th year, Piṅgala, Dakshināyana, Grishma-ritu, Karkāṭaka 23, ba. di. ēkādaśī, Thursday, Mṛigaśīrsha = A.D. 1557, July 22, Thursday; ·14; ·39.
"	530	Śaka 1480, 8th year, Kālayukta, Uttarāyana, Grishma-ritu; Mithuna 6, ba. di. dvitīyā, Thursday, Uttarāshādhā. In A.D. 1558 on Friday, June 3 (= Mithuna 6) ba. 2 ended at ·14 and the nak. Uttarāshādhā began at ·00 of the day and ended at ·11 on Saturday. Thursday seems to be an error for Friday.
"	537	Śaka 1484, 12th year, Dundubhi, Dakshināyana, Varsha-ritu, Kanyā, śu. di. saptamī [Wednesday], [Jyēsh]ṭhā = A.D. 1562, September 5, Saturday (not Wednesday); ·53; ·62.
"	538	Śaka 1477, 5th year, Rākshasa, Uttarāyana, Vasanta-ritu, Mēsha 9, śu. di. chaturdaśī, Hasta. = In A.D. 1555, on April 5 the tithi and the nak. ended at ·89 and ·67 respectively. The week-day, not noted in the inscription, was Friday.

3. Ś. 1471, 7th yr.
Karkāṭaka 7, śu. 12, Sat.
Vēdika — ba. July 1549.
(See Epk. V 301)

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYA— <i>cont.</i>		
<i>Tirunelvēlpperumā! Kulaśekhara—cont.</i>		
1917	543	Śaka 1476, 5th year, Ānanda, Uttarāyana, Grīshma-ritu, Mithuna 30, ba. di. trayōdaśī, Mrigasīrsha. = In A.D. 1554, on June 27, (Wednesday) the tithi and nak. ended at .63 and .88 respectively.
"	546	Śaka 1484, 12th year, Du[ndubhi], Dakshināyana, Varsha-ritu, Kaṇ[ṇi] 6, Mūlā. = A.D. 1562, September 6, Sunday (= Kanyā 6); nak. ended at .56 and the tithi was śu 8.
"	556	Śaka 1479, 8th year, Piṅgala, Uttarāyana, Kumbha 13, Wednesday, amāvāsyā, Śravaṇa. This date is irregular.
"	557	Śaka 1475, 3rd year, Pramādi, Mithuna, 5, ba. di. Saptamī, Friday, śa[daiyam] = A.D. 1553, June 2, Friday.
"	559	Śaka 1475, 4th year, Pramādīcha, Mārgaṇi 20, ba. di. dvitīyā, Friday, Pushya = A.D. 1553, December 22, Friday; .09; .03. Tēdi 20 seems to be mistake for 24.
"	560	Śaka 1481, Siddhārthi, Uttarāyana [ba.] di. aṣṭamī, Bhaumavāra, Uttirādam. In A.D. 1559-60 (= Siddhārthi) on Tuesday, March 19 A.D. 1560 (= Mithuna 23) ba. 8 ended at .55 while the nak. Uttirādam began .45 on this day and ended at .46 on the following day.
"	561	Śaka 1481, 9th year, Siddhārthi, Vṛiṣchika 8, śu. di. shashṭhī, Sunday, Śravaṇa = A.D. 1559 November 5, Sunday. Tēdi 8 is a mistake for 6. The tithi and nak. ended at .47; .96 respectively.
"	570	Śaka 1481, 9th year, Siddhārthi, Sara[d*]-ritu, Tulā, 17, ba. di. prathamā, Tuesday, Bharanī = A.D. 1559, October 17, Tuesday; .43; .32.
"	572	Śaka 1479, 7th year, Piṅgala, Dakshināyana, Grīshma-ritu, Karkāṭaka 29, amāvāsyā, Saturday [Punarvasu]. = A.D. 1557, July 24, Saturday. On this day amāvāsyā commenced at .84 (f.d.t. .75) and the nakshatra was Punarvasu (.26). The week day was also Saturday but the tēdi was 25 not 29.
"	575	Śaka 1476, 5th year, Ānanda, Uttarāyana, Śisira-ritu, Mīna 23, ba. di. dvādaśī, Wednesday, [Hasta]. = A.D. 1555, March 20, Wednesday. The nakshatra was not Hasta, but Śatabhishaj (Śadayam) .12; .40..
"	579	Śaka 1482, 9th year, Raudri, Uttarāyana, Hēmana-ritu, [ba] di. dvitīyā, Sunday, Uttiram. In Raudra the only combination of ba. dvitīyā with Uttiram and Sunday was on Kumbha, 7 (= A.D. 1561, February 2, Sunday); .19; .88.
"	591	Śaka 1491, 9th year, Siddhārthi, Dakshināyana, Varsha-ritu, Kāṭaka 29, ba. di. ēkādaśī, Friday, Rōhiṇī. In Siddhārthi in the month Kāṭaka, Rōhiṇī combined with ba. ēkādaśī on tēdi 2 Saturday (= A.D. 1559, July 1). On tēdi 29 Friday (= A.D. 1559, July 28, Friday) Rōhiṇī commenced at .42 and occurred combined with ba. navamī (not ēkādaśī). f.d.n, 45. The Śaka year was 1481 (= Siddhārthi) and not 1491.
"	592 593 and 594	} Śaka 1481, 9th year, Siddhārthi, Mīna 25, ba. di. navamī, Wednesday, Uttirādam. = A.D. 1560 March 20, Wednesday; .54; .46. This was on Mīna 24 and not Mīna 25.
"	619	
"	619	Śaka 1478, 6th year, Nalā, Varsha-ritu, [Maka] ra 29, śu. di. ēkādaśī, Monday, Pushya. In A.D. 1557 Nalā, Pushya combined with Monday on only two occasions :— (i) Simba 4, ba. trayōdaśī (August 3) and (2) Kanyā 1, ba. dvādaśī (August 31). Makara 29 was Monday, ba. ēkādaśī but the nakshatra was (not Pushya) Jyēshṭhā. It corresponded to A.D. 1556 January 25. In A.D. 1557 on Monday, January 25 (= Makara 29) ba. 11 began at .26 and ended on the following day at .34. But the nak. was Jyēshṭhā and not "Pushya."

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PANDYA—cont.
		<i>Pirunelvalipperumāl Kulasēkhara—cont.</i>
1917	620	Śaka 1478, 6th year, Nala, Dakshināyana, Tulā 1, trayōdaśī, Thursday, Uttiram = A.D. 1556, October 1, Thursday. Tulā 1 fell on the previous day, i.e., Wednesday on which ba. 12 ended at ·35 and Uttiram began at ·57. Tulā 1 seems to be an error for 2 as all other items agreed with Tulā 2.
„	621	Śaka 1482, 9th year, Durmati, Varsha-ritu, Kanni 20, śu. di. [ēkādaśī], Monday, Punarvasu. In Durmati, which corresponded to Śaka 1483 (not Śaka 1482), Punarvasu in Kanyā fell on tēdi 5, śu. 10, Thursday = A.D. 1561, September 4). On Thursday the tithi śu. 10 (not śu. 11) ended at ·42 and nak. 'Punarvasu' at ·37.
		<i>Kōnērmakonḍāṅ Perumāl Abhirāmasaundara Varatuṅgarāma.</i>
„	590	Śaka 1510, Dakshināyana, Śarad-ritu, Tulā 10, śu. di. . . . Anisham (Anurādhā). Anurādhā in Tulā combined with śu. dvitīyā which fell on tēdi 12 Saturday (= A.D. 1588, October 12); tēdi 10 must be a mistake for tēdi 12; ·03; ·85. In Vriśchika, of the same year on Saturday November 9 (= Vriśchika 10); śu. 1 and 'Anurādhā' ended at ·57 and ·19.
„	605	Śaka 1512, 4th year, Vikṛita, Dakshināyana, Śara[d]-ritu, Tulā 9, ba. di. saptamī, Punarvasu = A.D. 1590, October 9, Friday; ·82; ·88.
		<i>Aḷagaṅ-Perumāl Ativirarāma alias Śrīvallabha.</i>
„	405	Śaka 1527, 42nd year, Viśvāvasu, Uttarāyana, Grishma-ritu, Mithuna, 29, ba. di. saptamī, Thursday, Uttara-prēshthapadā = A.D. 1605, June 27, Thursday; the tithi ended at ·58; but the nakshtra began at ·20 on this day and ended at ·29 on the following day.
„	407	Śaka 1492 (= Pramōdūta), 7th year, Vibhava (= S. 1490 = 1568 A.D.) Uttarāyana, Mīna, ba. di. pañchamī, Monday, Anisham. The intended day was apparently A.D. 1569, March 7, Monday. Viśākhā ended and Anisham began at ·18 on Monday; Anisha ended at ·14 on Tuesday.
„	409	Śaka * 1492 (current) 7th year, Śukla (= S. 1491 = A.D. 1569-70), Uttarāyana, Śisira-ritu, Mīna 3, ba. di. daśamī, Tuesday. Mūla = A.D. 1570, February 28, Tuesday. Ba. di. navamī ended at ·95 and daśamī began at ·95 ending next day at ·87. Mūla ended at ·40.
„	410	Śaka 1507, 23rd year, Pārthiva, Vriśchika, śu. di. ashtamī, Friday, Śatabhishaj = A.D. 1585, November 19, Friday. Śatabhishaj ended at ·22 and the tithi ended at ·73.
„	482	Śaka 1513, 29th year, Mithuna 15, śu. di. [pañcha]mī, Sunday [Pushya]. In A.D. 1591, on Sunday, June 13 (= Mithuna 15) śu. 2 (not śu. 5) ended at ·05 and 'Pushya' ended at ·77.
„	484	Śaka 1519, 34th year, Durmukhi, Uttarāyana, Śisira-ritu, Mīna 29, śu. di. ashtamī, Wednesday, Punarvasu = A.D. 1597, March 16, Wednesday. The tēdi must be correctly 19, not 29.
„	485	Śaka 15[1]2, 28th year, Vikṛita, Uttarāyana, Śisira-ritu, Mīna 15, ba. di. dvādaśī, Friday, Avittam (Śravishtā) = A.D. 1591, March 12, Friday (= Mīna 15); ·41; ·31.
„	486	Śaka 1509, 25th year, Sa[rvajit], Dakshināyana, Grishma-ritu, Āshā[dha], śu. di. tritīyā, Saturday, Uttara-Phalgunī. In A.D. 1587 lunar Śrāvana (not Āshādhā), śu. 3 and Uttara-Phalgunī fell on Friday, 28th July; ·17; ·74.
„	487	Śaka 1495, 11th year, Śrīmukha, Dakshināyana, Śarad-ritu, Vriśchika 7, śu. di. ēkādaśī, Monday, Rēvatī. In A.D. 1573 Śrīmukha, on Friday, November 6 (= Vriśchika 7), śu. 12 (not śu. 11) ended at ·56; while the nakshatra was 'Rēvatī' which ended at ·52.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYA—cont.		
<i>Aḷaṅ-Perumāḷ Ativīrarāma alias Śrīvallabha—cont.</i>		
1917	539	Śaka 1493, 8th year, Prajōtpatti, Uttarāyana, Vasanta-ritu, Rishabha 15, śu. di. pañchamī, Monday, Rōhiṇī. In A.D. 1571 (= Prajōtpati), Rōhiṇī in Rishabha combined with <i>tēdi</i> 26, Wednesday, amāvāsya (= Wednesday the 23rd of May). But in A.D. 1572 Monday, May 12 (= Rishabha 15) Rōhiṇī ended at .69, and it was śu. 1, and not śu. 5.
"	555	Śaka . . 94, 9th year, Grishma-ritu, Mithuna, 23, śu. di. daśamī, [Friday] = A.D. 1572, June 20, Friday. The Śaka year was 1494. The tithi began at 00 on Friday, ending on the next day .01.
"	571	Śaka 1488, 3rd year, Kshaya, Uttarāyana, Grishma-ritu, Mithuna, 23, śu. di. dvitīyā, Thursday, Pushya. Mithuna 23, in Kshaya fell on Thursday but corresponded to śu. tritīyā. Śu. dvitīyā combined with Pushya which fell on <i>tēdi</i> 22, Wednesday (= 19th June A.D. 1566). The tithi and nak. fell on Wednesday June 19 (= Mithuna 22, not 23) A.D. 1566 ending at .27 and .49 respectively.
"	574	Śaka 1495, [10]th year, Śrimukha, Uttarāyana, Śisira-ritu, Kumbha 6, Svāti = A.D. 1574, February 11, Thursday; <i>tēdi</i> 6 is a mistake for 16 and it was ba. 5.
"	580	Śaka 1527, [42]nd year, Viśvāvasu, Āṇi, Sunday, daśamī, Suvādi (Svāti) = A.D. 1605, June 16, Sunday; .24; .47.
"	584	Śaka 1496, 12th year, Bhava, Dakshināyana, Karkātaka, ba. di. pañchamī, Tuesday, Uttiram. In Karkātaka of Bhava Uttara-Phalgunī commenced on śu. tritīyā, Wednesday, 21st July and ended at .16 on Thursday following (22nd July 1574 A.D.). If the <i>tithi</i> were pañchamī, the nakshatra would be not Uttiram but Uttirattādi which fell on Friday 9th July A.D. 1574. In A.D. 1574 (= Bhava) on Thursday July 22 (= Karkātaka 23) śu. 5 (not ba. 5) began at .05, ending next day at .09, while nakshatra "Uttiram" ended at .16 on Thursday. If this be the date, Tuesday must be an error for Thursday.
"	585	Śaka 149[4], 10th year Āṅgīrasa, Dakshināyana, Śarad-ritu, Tulā 7, ba. di. saptamī, Monday, Pushya. In A.D. 1572 (= Āṅgīrasa) Monday, October 27, (= Tulā 27) ba. 7 began at .14 and ended at .19 on the following day, while "Pushya" ended at .78 on Monday.
"	589	Śaka 1490, 5th year, Vibhava, Uttarāyana, [śu. di.] trayōdaśī, Monday, Rōhiṇī. In the Uttarāyana of Vibhava (= Ś 1490 = A.D. 1568) Rōhiṇī combined with Monday on Karkātaka 20, ba. di. 10, July 19; .71; f.d.n .05.
"	595	Śaka 1494, 10th year, Āṅgīrasa, Dakshināyana, Hēmana-ritu, Mārgaśīrsha 21, full-moon, Friday, Ārdra = A.D. 1572, December 19, Friday; .35; .30 and there was a Lunar eclipse.
"	596	Śaka 1495, 10th year, Śrimukha, Uttarāyana, Vasanta-ritu, Mēsha, śu. di. pañchamī, Monday, Rōhiṇī (= A.D. 1573, April 6, Monday). Rōhiṇī ended at .57 on Sunday preceding. <i>Tēdi</i> 15 must be a mistake for 10. The nakshatra was Mṛigaśīrā not Rōhiṇī." The tithi and nakshatra ended at .78 and .57 respectively.
"	597	Śaka 1494; 10th year, Āṅgīrasa, Varsha-ritu, Simha 9, śu. di. saptamī, Thursday, Bharāṇī (= A.D. 1572, July 31, Thursday). <i>Tēdi</i> 9 must be a mistake for 1 when ba. 7 (not śu. 7) ended at .48 and Bharāṇī ended at .66.
"	598	Śaka 1494, 10th year, Āṅgīrasa, Dakshināyana, Varsha-ritu, Simha, 5, ba. di. pañchamī, Monday, Ārdra. In Simha, 5, combination of Ārdra with Monday fell on (not ba. pañchamī) ba. ekādaśī. The date corresponds to A.D. 1572, August 4, Monday; .40; .72.
"	599	Śaka 1496, 12th year, Bhava, Dakshināyana, Grishma-ritu, Karkātaka, 23, śu. di. pañchamī, Thursday, Hasta (= A.D. 1574, July 22, Thursday). A.D. 1574, Thursday July 22; f.d.t .09; f.d.n .22. The tithi and nakshatra began at .05 and .16 on Thursday.
"	600	Śaka 150[4], 20th year, Chitrabhānu, Dakshināyana, Varsha-ritu, Kāṇṇi, 21 [śu. di. aṣṭ] tamī, Friday, Pūrattādi. On Friday 21 September (= 21 Kāṇṇi) A.D. 1582 (= Chitrabhānu) the tithi was śu. 4 and nakshatra Anīlam, which ended at .16 & .86, respectively.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYA—cont.		
<i>Aḷaṅ-Perumāḷ Ativirarāma alias Śrīvallabha—cont.</i>		
1917	601	Śaka 1494, 10th year, Āṅgīrasa, Uttarāyana, Vasanta-ritu, Mēsha 15, śu. di. pañchamī, Thursday, Pushya. Śu. pañchamī, Thursday was on tēdi 21 (not 15) of Mēsha (= A.D. 1572, April 17) and the nakshatra was Ārdra, ending at 48. Pushya fell on śu. saptamī, tēdi 23 of Mēsha (= April 19, Saturday).
"	602	Śaka 1495, 11th year, Śrīmukha, Dakshināyana, Grishma-ritu, Mīna 15, śu. di. pañchamī, Monday, Rōhinī. In Śrīmukha, Rōhinī in Mīna coincided with śu. shashthī, Monday (= A.D. 1573, March 9, Monday); tēdi 15 is a mistake for 12; 28; 26.
"	603	Śaka [14]95, [11]th year, Śrīmukha, Dakshināyana, Grishma-ritu, Mithuna 15, śu. di. dvādaśī, Friday, Anurādhā (= A.D. 1573, June 12, Friday); 28; the nak. was current the whole of the day commencing at 99 on Thursday and ending at 05 on Saturday.
"	604	Śaka 1498, 14th year, Dhātu, Āvani 28, śu. di. pañchamī, Wednesday, Rōhinī. In Dhātu, Rōhinī in Āvani fell on tēdi 18, ba. ashtamī, Friday (= 17th August A.D. 1576). "Rōhinī" ended at 75.
"	614	Śaka 1507, 19th year, Vi[ya] = Ś. 1508 (Vyaya), Tai 13, śu. di. saptamī, Sunday, Uttirattādi. In Vyaya, Uttirattādi in Tai fell on tēdi 7, śu. pañchamī, Wednesday (= (A.D. 1587) January 4, Wednesday); 06; 93.
"	617	Śaka 1483 (= Durmati), 3rd year, Kshaya (= S. 1488), Tai 27, Friday, chaturdaśī, Pūsam = A.D. 1567 (= Śaka 1489 not 1483) January 24, Friday; 08; 20.
"	661	Śaka 1496 (= Bhava), 17th year, Pramādi (Ś. 1501), Āṅi 3, ba. di. pañchamī, Uttiram. Pramādi corresponded to (not Śaka 1496 but) Ś. 1501. Āṅi 3 in Pramādi fell on śu. 7 (not ba. pañchamī) on which day Uttiram began at 77 (= A.D. 1579, June 1, Monday). In Śaka 1496 (Bhava), Āṅi 3 fell on śu. 12 and the nakshatra was Viśākhā. The day intended was probably the former.
<i>Māravarman Parākrama-Pāṇḍya.</i>		
1918	78	14th year, Mēsha, śu. di. tritīyā, Monday, Rōhinī = A.D. 1349, April 20, Monday, f.d.t. 51; 83. The tithi commenced at 43 of day.
LATE PANDYAS WITH REGNAL YEARS ONLY.		
<i>Māravarman Śrīvallabha.</i>		
1917	468	42nd year, Rishabha, śu. di. dvitīyā, Monday, Mṛigaśirshā. Several dates between A.D. 1425 and 1478 were examined to satisfy the details given in this record. The following are the years in which the dates regularly correspond to the details:— (1) A.D. 1434, May 10, Monday, 80; 76. (2) A.D. 1451, May 3, Monday, 11; 61, 1454, April 29, Monday, f.d.n., 82, śu. 2, current throughout day. (3) A.D. 1461, May 11, Monday, f.d.t., 11; 98, śu. 2, commenced at 19 of day. (4) A.D. 1478, May 4, Monday, 43; 84.
<i>Jatīlavarman Tribhuvanachakravartin Perumāḷ Parākrama-Pāṇḍya.</i>		
"	467	31 + 2nd year, Mīna [2]8, śu. di. shashthī, Monday, Mṛigaśirsha = A.D. 1455, March 24, Monday, 70; 50.
"	533	31 + 6th year, Mithuna, 16, śu. di. trayōdaśī, Wednesday, Anisham = A.D. 1459, June 13, Wednesday, 95; 58.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report for 1917-18—cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
LATER PANDYAS WITH REGNAL YEARS ONLY— <i>cont.</i>		
<i>Jaṭilavarman Tribhuvanachakravartin Perumāḷ Parākrama-Pandya.</i>		
1917	535	31 + 7th year, Makara, 9, śu. di. dvādaśī = A.D. 1506, January 5. Week-day was Monday and nakshatra was Rōhīṇī. f.d.t. .90. Dvādaśī commenced .95 of day. Also = A.D. 1460, January 5, Saturday .60; .88. The nakshatra was Mṛigaśīrsha. The former date is not possible as it works out a different year of accession.
<i>Jaṭilavarman alias Tribhuvanachakravartin Parākrama, 'born in the nakshatra Mṛigaśīra.'</i>		
"	568	31 + 8th year, Vriśchika 3, ba. di. tṛitīyā, Saturday, Mṛigaśīrsha = A.D. 1460, November, 1, Saturday, .80; .62. The date of the month is 4, not 3.
<i>Māṛavarman Tribhuvanachakravartin Perumāḷ Kulāśekhara.</i>		
"	471	2 + 35th year, 23, ba. di. Thursday, Makhā = A.D. 1457, October 22, Thursday .82; .09. Month was Tulā and the tithi ba. 10.
<i>Jaṭilavarman Tribhuvanachakravartin Kulāśekhara.</i>		
"	453	2 + 35th year, Rishabha, 27, ba. di. pañchamī, Saturday, Tiruvōṇam = A.D. 1467, May 23, Saturday, f.d.t. .14; .99, ba. 5 commenced at .19 of day.
"	477	2 + 36th year, Tulā 3, śu. di. saptamī, Friday, Anisham. In A.D. 1467 October 2, Friday, the tithi was chaturthī not saptamī; .72; .44.
"	476	2 + 3[4]th year, 10, śu. di. prathamā, Saturday, Anīlam = A.D. 1466 November 8, Saturday, f.d.t. .15; .72. Śu. 1 commenced at .13 on this day. The month was Vriśchika.
"	526	2 + 37th year, Tulā, pañchamī, Thursday, Mṛigaśīrsha = A.D. 1468, October 6, Thursday; .49; .49. The paksha is bahula.
"	544	2 + 42nd year, Kumbha, 24, śu. di. dvitīyā, Friday, Uttirattādi = A.D. 1474, February 18, Friday, .35; .30.
"	640	2 + 38th year, Mēsha, 22, ba. di. dvitīyā, Tuesday, Anusham = A.D. 1470, April 17, Tuesday; .59; .77.
"	565	2 + 42nd year, Makara 7, Monday, Punarvasu = A.D. 1474, January 3, Monday; .44; .15. The tithi was purnamī.
"	642	Lost, Makara 8, śu. di. aṣṭamī, Thursday, Aśvati = A.D. 1468, January 3, Sunday; .30; .36. Date 7 not 8; Sunday not Thursday. No suitable equivalent at all for this date could be found between A.D. 1430 and 1474 which is the range of the king's reign.
"	643	2 + 36th year, Mīna, 21, ba. di. saptamī, Mūlā = A.D. 1468, March 16, .45; .43. The week-day was Wednesday.
"	645	2 + 37th year, Mīna 26, śu. di. daśamī, Pūsam = A.D. 1469, March 22, f.d.t. .00; .33. The week-day was Wednesday.
"	646	2 + 40th year, Mēsha *2, śu. di. pañchamī, Wednesday, Uttirādam = A.D. 1473, April .17, .46; f.d.n. .82. Nakshatra commenced at .87 of day. But the week-day was Saturday not Wednesday.
"	649	2 + 36th year, Vriśchika, 30, śu. di. dvitīyā, Saturday, Mūlā = A.D. 1467, November 28, Saturday, f.d.t. .06; .20. śu. 2 commenced at .03 of day.
<i>Parākrama-Pāṇḍya alias Kulāśekhara.</i>		
"	549	.... 2nd year, Mēsha 27, śu. di. chaturthī, Tiruvādirai (i) = A.D. 1482, April 22; .30; .91. The week-day was Monday. (ii) A.D. 1547 April 23, .51; .99. The week-day was Saturday. The former is probably the date intended.
<i>Jaṭilavarman alias Tribhuvanachakravartin Kōṇērmaikōṇḍāṇ Perumāḷ Parākrama.</i>		
"	657	Śaka .67, 3rd year, Viśvāvasu, Kaṇṇi, ba. di. daśamī, Tuesday, Pushya. = A.D. 1545, September 29, Tuesday, f.d.t. .57; .46; ba. 10 commenced at .49 of day.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		<i>Jaṭilavarman Tribhuvanachakravartin Kulāsēkhara.</i>
1917	644	4 + 2nd year, Mārgaḷi, 22, śu. di. trayōdaśī, Monday, Rōhiṇī. The nearest approach to the above is A. D. 1401, December 19, Monday. But on this day the tithi was chaturdaśī not trayōdaśī and the <i>nakshatra</i> was Mṛigaśirsha not Rōhiṇī. Both of these had ended at .75 and .42 respectively on the previous day. A.D. 1550, December 20, f.d.t. .87; f.d.n. .45. The tithi and <i>nakshatra</i> began at .87 and .41 respectively on this day which was however Saturday not Monday. The other dates examined, but with unsatisfactory results, are A.D. 1435, 1487, 1542 and 1560.
		<i>Perumāḷ Śrīvallabha, son of Vīraveṅbāmālai Kulāsēkhara.</i>
"	489	17th year, Pramādhi, Simha, 25, ba. di. tritīyā, Friday, Āyilyam = A.D. 1579, August 25. But the week-day was Tuesday not Friday and the <i>nakshatra</i> was Chitrā not Āyilyam.
		<i>Jaṭilavarman Tribhuvanachakravartin Kulāsēkhara.</i>
"	655	33rd year, Tulā 13, śu. di. tritīyā, Monday, Anisham = A.D. 1645, October 13, Monday. But śu. 3 had ended at .77 and the <i>nakshatra</i> Anisham at .72 the previous day.
		HOYSALA DYNASTY.
		<i>Ballāla III.</i>
"	738	Śaka 1238, Nala, Phālguna, śu. di. 5, Thursday = A.D. 1317, February 17, Thursday.
"	771	Śaka 1246, Rudhirōdgāri, Chaitra, śu. daśamī, Monday = A.D. 1323, March 18, Friday (not Monday); .27.
"	772	Śaka 1243, Raudri, Bhādrapada, ba. di. 13, Monday = A.D. 1320, September 1, Monday; .52.
"	780	Śaka 1262, Vikrama, Bhādrapada, śu. di. 10, Saturday = A.D. 1340, September 2, Saturday. The <i>tithi</i> commenced at .16 on Friday and ended at .06 on Saturday.
		SALUVA.
		<i>Naraśiṅgarāya.</i>
"	710	Śaka 1407, Viśvāvasu [Āśvija] ba. solar eclipse. There was a solar eclipse on ba. amāvāsyā in Śrāvana. The date given will correspond to A.D. 1485, September 9, Friday. ba. 30 ended at .00.
"	719	Śaka 1420, Piṅgaḷa, Chaitra, śu. di. 15, Saturday = A.D. 1497, March 18, Saturday.
		VIJAYANAGARA DYNASTY I.
		<i>Bukkarāya I.</i>
"	779	Śaka 1289, Plavaṅga, Prathama-Āshāḍha, śu. di. 14, Friday = A.D. 1367 June 11, Friday. Śu. Chaturdaśī commenced at .18 on this day and ended at .08 on the following day.
		<i>Kampana-Oḍeya II.</i>
1918.	90	Śaka 1295, Ānanda, Rishabha, śu. di. daśamī, Monday, Punarvasu. Śaka 1295 was (not Ānanda) Pramādīcha. In Ānanda śu. daśamī fell on Sunday (21st May A.D. 1374) but the <i>nakshatra</i> was Hasta. In Pramādīcha, Rishabha, śu. daśamī fell on Monday (= A.D. 1373, May 2) but the <i>nakshatra</i> on this day was Pūrva-Phalgunī ending at .09. The cyclic year seems wrong, probably the date intended was the latter. The <i>nakshatra</i> "Punarvasu" is an error for "Pūram".

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA DYNASTY I—cont.		
<i>Kampana-Odeya II—cont.</i>		
1918	184	Śaka 1286, Krōdhi, Mēsha, śu. tṛitīyā, Wednesday, Pūrādam. Pūrādam in Mēsha, in Krōdhi commenced at ·04 on Sunday ba. chaturthī and ended at ·12 on Monday following (= A.D. 1364, April 21 Sunday and 22 Monday) Śu tṛitīyā in Mēsha fell on Saturday (April 6) and the <i>nakshatra</i> was Rōhinī. In A.D. 1363 on Wednesday April 5, Pūrādam ended at ·89 and the tithi was ba. śashthī (not śu. 3.)
<i>Śinganna-Odeya.</i>		
1917	681	Śaka 1299, Piṅgala, Mārgasīra, śu. 5, Tuesday = A.D. 1377, November 6, Friday. Tuesday is mistake for Friday. ·71.
<i>Dēvarāya I.</i>		
"	803	Śaka 1304, Sarvadhāri (wrong) Mārgasīra, śu. di. 7, Wednesday. Śaka 1304 does not correspond to Sarvadhāri. In Sarvadhāri corresponding to Śaka 1330, Mārgasīra, śu. 7 was Sunday not Wednesday (= A.D. 1408, November 25, Sunday). But in Virōdhi following, Mārgasīra śu. 7, fell on Wednesday commencing at ·23 and corresponded to A.D. 1409 November 13, Wednesday. In Ś. 1304 = A.D. 1382 = Dundubhi, Mārgasīra śu. 7, began on Wednesday November 12 at ·08 ending next day at ·15.
"	804	Śaka 1303 (?), [Hē]malambi (wrong) Phālguna śu. di. 10, Thursday. Hēmalamba in the reign of Dēvarāya I corresponded to Śaka 1339. Phālguna, śu. daśamī in this year was Wednesday ending at ·29 on that day. In Durmukhi preceding (= Śaka 1338) Phālguna śu. daśamī commenced on Thursday at ·80 and ended at ·71 on Friday (= A.D. 1417 February 25, Thursday).
<i>Virupanna-Odeya II.</i>		
"	328	Śaka 1312, Śukla, = 1311 Kaṭaka, śu. di. Sunday, Mūlā, = A.D. 1389, July 6, Tuesday. Sunday must be a mistake for Tuesday. "Mūlā" ended at ·78.
<i>Bukkarāya II.</i>		
"	217	Śaka 1327, Pārthiva, Mīna, śu. di. aṣṭamī, Friday, Mṛigaśirsha = A.D. 1406, February 26, Friday, ·18; ·10.
"	370	Śaka 1328, Vyaya, Simha, śu. di. tṛitīyā, Tuesday, Hasta = A.D. 1406, August 17, Tuesday, śu. tṛitīyā and Hasta ended at ·01 and ·03 respectively on this day.
"	819	Śaka 1309, Prabhava, Māgha śu. di. 15, Thursday = A.D. 1388 January 23, Thursday, when śu. 15, began at ·01 and ended at ·00 on the following day.
<i>Dēvarāya II.</i>		
"	765	Śaka 1354, Paridhāvi, Kārtika, śu. di. 1, Friday = A.D. 1432, October 24, Friday; śu. 1 commenced at ·29 on this day.
1918	68	Śaka 1367, Krōdhana, Mīna, śu. dvādaśī, Thursday, Makhā = A.D. 1446, March 10, Thursday; ·42; ·85.
"	91	Śaka 1352, Saumya. [Karkāṭaka] śu. śashthī, Monday, Uttiram. Śaka 1352, corresponded to Sādharāṇa (not Saumya). In Saumya, Karkāṭaka, śu. śashthī fell on Thursday (not Monday) i.e., A.D. 1429, July 7, on which the <i>nakshatra</i> was Uttiram up to ·15.
"	92	Śaka 1351, Saumya, Mēsha, ba. śashthī, Sunday, Uttiram = A.D. 1429, April 24, Sunday, Uttiram is mistake for Uttirādam. Śu. 6, ended at ·74 and Uttirādam at ·73.
VIJAYANAGARA DYNASTY II.		
<i>Krishnadēvarāya.</i>		
1917	210	Śaka 1439, Īśvara, Pushya, śu. di. paurṇimā = A.D. 1517, December 28, Monday.
"	235	Śaka 1409 (mistake for 1439), Īśvara, Pushya, śu. paurṇimā. See remarks on 210 above.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription	Astronomical details, English equivalents and remarks
VIJAYANAGARA DYNASTY II—<i>cont.</i>		
<i>Krishnadēvarāya—cont.</i>		
1918	36	Śaka 1444, Chitrabhānu, Karkāṭaka, ba. dvādaśī, Sunday, Aruṇayōga, Ārdrā = A.D. 1522, July 20, Sunday, ; 42; ; 88.
"	100	Śaka 1442, Vikrama, Kanyā, ba. daśamī, Friday, Pushya. In Vikrama, Kanyā, ba. daśamī ended at 71 on Thursday (= A.D. 1520, September 6) the <i>nakshatra</i> on which day was Punarvasu up to 45. Friday following, on which day Pushya lasted till 46 was ba. ekādaśī (not daśamī) till 69.
"	101	Śaka 1446, Tāraṇa, Simha, śu. prathamā, Sunday, Makhā = A.D. 1524, July 31, Sunday; ; 75; ; 78.
<i>Tirumalaidēva-Mahārāya.</i>		
"	115	Śaka 1446, Tāraṇa, Tulā, ba. ekādaśī. Monday, Hastā. In Tāraṇa, ba. ekādaśī fell on Sunday (= A.D. 1524, October 23) ending at 32 on which day Hastā commenced at 67 and ended at 60 on Monday following.
"	116	Śaka 1446, Tāraṇa, Dhanus, śu. purnai, Ārdrā, Sunday. Purnami in Dhanus in Tāraṇa ended at 95 on Saturday (= A.D. 1524, December 10) while Ārdrā commenced at 50 on this day and ended at 53 on Sunday.
"	117	Śaka 1446, Tāraṇa, Dhanus, śu. prathamā, Ārdrā, Sunday = A.D. 1524, December 11 Sunday; śu. prathamā must be mistake for ba. prathamā; ; 96; ; 53.
<i>Achyutarāya.</i>		
1917	261	Durmukhi, Tai 20, Makara, śu. prathamā, Monday, Saṅkramaṇa. Śu. prathamā in Tai fell on Friday, Makara 16 (= January 12, 1537 A.D.) Saṅkramaṇa, i.e., Makara Saṅkramaṇa fell on Thursday ba. prathamā (December 28, A.D. 1536).
"	331	Śaka 1461, Vikāri, Mithuna, śu. di. pañchamī, Punarvasu, Wednesday. In Vikāri, Punarvasu in Mithuna fell on Tuesday (not Wednesday) śu. prathamā ending at 05 and dvitīyā ending at 97 (= A.D. 1539, June 17, Tuesday). Pañchamī an error for prathamā.
"	789	Śaka 1455, Vijaya, Mārgasīra, ba. di. 15, Monday = A.D. 1533, December 15, Monday; ; 86.
"	794	Śaka 1459, Vilāmbi (= Ś. 1460) Māgha, śu. di. [2], Wednesday = A.D. 1539, January 22, Wednesday; ; 13.
"	802	Śaka 1449, Vikṛiti, Jyēṣṭha, śu. di. 5, Tuesday. Vikṛiti corresponds to Śaka 1452 (not 1449). The details would give correctly A.D. 1530, May 31, Tuesday; ; 46.
1918	113	Śaka 1453 (= Khara), Vijaya (= Ś. 1455), Kumbha, śu. di. Purnamī, lunar eclipse, Makhā, Thursday = A.D. 1534, January 29, Thursday. Śu. chaturdaśī ended at 07 on this day and Makhā commenced at 79 on the same day. The Śaka year corresponding to Vijaya was 1445.
<i>Sadāśivarāya-Mahārāya.</i>		
1917-18	No. 5 of App. A	Śaka 1478, Nala, Śrāvaṇa, ba. di. aṣṭamī, Jayanti, Thursday. In Nala Śrāvaṇa, ba. aṣṭamī ended at 73 on Wednesday. But the <i>nakshatra</i> Rōhinī associated with the Jayanti commenced at 11 on Thursday following (= A.D. 1556, July 30), and ended at 04.
1917	332	Śaka 1467, Viśvāvasu, Kumbha, śu. daśamī, Friday, Hastā. In Viśvāvasu, Hastā in Kumbha commenced at 39 on Wednesday ba. dvitīyā and ended at 49 on Thursday ba. tritīyā (= A.D. 1546, February 18).
"	338	Śaka 1467, Viśvāvasu, Kaṇṇi, śu. daśamī, Friday also Sunday = A.D. 1545, September 15, Tuesday (neither Friday nor Sunday); ; 95
"	689	Śaka 1469 (Plavaṅga), Parābhava (Ś. 1468), Māgha, ba. di. 3 [Monday] = A.D. 1547, February 7, Monday; ; 93
1918	112	Śaka 1468 (Plavaṅga), Virōdhikṛit (Ś = 1473), Paṅguṇi, 29, daśamī, Saturday, and Paṅguṇi 23, ba. daśamī, Mūlā, Saṅkramaṇa. In Virōdhikṛit Paṅguṇi 29 was pañchamī (not daśamī) and Thursday (not Saturday). Paṅguṇi 23 was trayōdaśī (not daśamī) and the <i>nakshatra</i> was Pūrva-Phalgunī (not Mūlā). In Paṅguṇi occurring in Phālguna of Virōdhikṛit tēdi 29 was amāvāsyā (not daśamī), Friday (not Saturday) and Paṅguṇi 23 was ba. daśamī from 05 but the <i>nakshatra</i> was Śrāvaṇa (not Mūlā) from 07. In Śaka 1468 Paṅguṇi 29 was daśamī from 42 which ended on Saturday following tēdi 30 at 33. Paṅguṇi 23 was ba. tritīyā (not ba. daśamī) with <i>nakshatra</i> Viśākhā not Mūlā.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA DYNASTY II—cont.		
<i>Sadāsiva-Mahārāya</i> —cont.		
1918	114	Śaka 1468, Parābhava, Kumbha ba. amāvāsyā, Sunday, Aśvati. In Parābhava, Aśvati in Kumbha combined (1) with śu. shashtī, Thursday (= A.D. 1547, January 27) and (2) with śu. Chaturthī, Wednesday (= A.D. 1547, February 23). In A.D. 1547, Kumbha amāvāsyā fell on Sunday February 20 (= Kumbha 25); ·13; but the nak. on that date was 'Pūrattādi' (not Aśvati) which ended at ·77
"	130	Śaka 1482, Raudri, Mēsha, ba. dvitīyā, Wednesday = A.D. 1560, April 12, Friday (not Wednesday). But Mēsha ba. dvitīyā in Durmatī following (= Śaka 1483) fell on Wednesday (= A.D. 1561, April 2). In A.D. 1560 Phālguna ba. 2 fell on Wednesday, March 13 and it ended at ·97. Probably the month Mēsha is an error for Mīna.
"	132	Śaka 1482, Siddhārthi, Ś. 1481, Mēsha, śu. pañchamī, Śravaṇa, Sunday. In Siddhārthi, Śravaṇa in Mēsha fell on ba. navamī, Saturday 9 (= A.D. 1559, April 1). But in A.D. 1559 in Dhanus, śu. 5, began at ·11 on Sunday, December 3, and it ended at ·16 on Monday. 'Śravaṇa' also fell on Sunday ending at ·26.
VIJAYANAGARA DYNASTY III.		
<i>Śrīraṅgarāya II.</i>		
1917	697	Śaka 1506, Tārāṇa, Kārttika, śu. di. 15, lunar eclipse = A.D. 1584, November 7, Saturday, ·97.
1918	128	Svabhānu, Paṅguṇi 29, Śaka 1505, Mīna, śu. di. saptamī [Friday, Pūrattādi]. In Svabhānu (= Śaka 1505), Paṅguṇi, 29 (= Mīna, śu. chaturdaśī) fell on Tuesday (= A.D. 1583, March, 26). Mīna, śu. saptamī fell on Paṅguṇi 23 and the <i>nakshatra</i> on that day was Ārdrā (not Pūrattādi). In this Svabhānu śu. 7 and Pūrva-Bhādrapada combined only in Dhanus—Mārgaḷi, (not in Mīna-Paṅguṇi) on a Wednesday = A.D. 1583, Wednesday, December 11; ·42; ·24
<i>Veṅkaṭapatirāya I.</i>		
1917	736	Śaka 1526, Krōdhi, Pushya, ba. di. [3] Makara-Saṅkrānti = A.D. 1604, December 29, Saturday.
<i>Veṅkaṭapatidēva II.</i>		
1917-18	17 of App. A	Śaka 1555, Śrīmukha, Chaitra, śu. di. pañchamī = A.D. 1633, March 5, Tuesday.
WESTERN CHALUKYA.		
<i>Vinayāditya Satyāśraya.</i>		
"	3 of App. A	Śaka 512, Sādhāraṇa, Māgha, śu. di. trayōdaśī, Monday. Mr. L. D. Swamikannu Pillai remarks:— "In A.D. 590 (= Śaka 512 expired, Māgha śukla 13 fell on Monday as stated". But he is of opinion that "all the same the record may be a forgery; there being no evidence that the Southern Bārhaspatya reckoning according to which the year would be Sādhāraṇa, was in use in the sixth century A.D."
<i>Jagadēkamalla i.e. Taila III.</i>		
1917	733	Śaka 1091, Virōdhi, Śrāvaṇa, śu. di. Trayōdaśī, Thursday, Uttarāyaṇa-Saṅkrāmaṇa = A.D. 1169, August 7, Thursday; ·40.
EASTERN CHALUKYA.		
<i>Sarvalōkāśraya Viṣṇuwardhana alias Chālukya-Bhīma I.</i>		
1917-18	No. 14 of App. A	Śaka 814, Mēsha, Chaitra, ba. di. dvitīyā, Monday, Maitra, Mithuna. In Śaka 814, Chaitra ba. dvitīyā did not fall in Mēsha but coincided with <i>tēdi</i> 29 of Mīna preceding and was on a Sunday on which day the <i>nakshatra</i> was Svāti; but on ba. dvitīyā of Vaiśākha following corresponding to Mēsha (Chittirai) 27, Monday, the <i>nakshatra</i> was Anurādhā (Maitra) (= A.D. 892, April 17, Monday). The inscription has: "Manuvasusaṁprāptē[shu] Saṁkhyēshu Mēshē Mitrē Chaitrē cha Maitrē Śasini Śasidinē Kṛishṇapaksha-dvitīyē 1, Yugmarkshasy=ōdgamēdhāt paṭṭam=āchandra-tāram."

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		NOLAMBA-PALLAVA.
		<i>Nolambādhirāja.</i>
1917	734	Śaka 934, . . . śu. pañchamī, Saturday. Details not enough for verification.
		MISCELLANEOUS.
		<i>Uṇḍirāja of the Solar race.</i>
1917-18	No. 16 of App. A	Śaka 1304, Dundubhi, Māgha, śu. daśamī, Thursday = A.D. 1383, January 14, Wednesday, śu. daśamī ended at '94 on Wednesday. Thursday is an error for Wednesday.
		<i>Raghunātha Tonḍaimāṇār.</i>
"	No. 22 of App. A	Śaka 1687, Kali, 4866, Pārthiva Tai, 4. Friday, śu. pañchamī, Uttara (Uttara-Phalgunī). In Tai, Uttara-Phalgunī fell on ba. Chaturthī, Thursday ending at '35 on that day (= A.D. 1766, January, 30, Thursday); ba. pañchamī ended at '21 on Friday following. In A.D. 1765 on Friday 25, January (16 Tai.) = śu. 5 and Uttirattādi began at '27 and '25, respectively on and ended at '30 and '30 respectively on Saturday. Probably Tai 4 is an error for Tai 16, and Uttira for "Uttirattādi."
"	No. 2 of App. A	Śaka 1665, Rudhirōdgārin, Śrāvaṇa, śu. di. prathamā, Monday. = A.D. 1743, July 11, Monday.
1917	378	Śaka 1600, Kollam 853, Kālayukta, Vaigāśi 17, śu. di. pañchamī, Wednesday, Pūṣa (Pushya), = A.D. 1678 May 15, Wednesday; '78; '82.
"	458	Śaka 1333, Kumbha, 13, ba. daśamī Mūlā = A.D. 1412, February 7, Sunday; '99. "Mūlā" began at '06 and ended at 00 the following day.
"	459	Śaka 1351, Mēsha, ba. prathamā, Viśākhā = A.D. 1429, April 20, Wednesday; '23; '06.
"	462	Śaka 1353, Tulā, 1, śu. dvitīyā, Monday, Svāti. The combination śu. dvitīyā, Monday, fell on Tulā 9, (not 1) and the nakshatra was Viśākhā (not Svāti) ending at '75 on Monday (= A.D. 1431, October 8). '69; '75. Tulā 1 is an error for Tulā 9. Svāti had ended on the previous day at '67.
1917	463 & 464	Śaka 1453, Kollam 707, Makara 17, śu. saptamī, Sunday, Aśvati. = A.D. 1532, January 14, Sunday. Aśvati began at '01 and ended on the next day at, 04.
"	506	Kollam 685, Simha 9, ba. aṣṭamī Rōhiṇī = A.D. 1509, August 8, Wednesday; '15; '90.
"	517	Śaka 1447, Kollam 701, Kaṇṇi, 15, ba. dvādaśī, Thursday, Makhā, = A.D. 1525, September, 14, Thursday; '38; '78.
"	528	Śaka 1469, Kollam 722, Śittirai, 17, ba. aṣṭamī, Wednesday, Tiruvōnam = A.D. 1547, April 13, Wednesday; '45; '57.
"	641	2 + 26th year, Vṛiśchika, 6, śu. di. ēkādaśī, Sunday, Uttirattādi = A.D. 1470, November 4, Sunday; '79; '69.
"	667	Śaka 157[4], Nandana, Āvaṇi 20, Friday, ba. [dvādaśī], Pushya. = A.D. 1652, August, 20, Friday; '69; '98.
"	668	Śaka 15[9]4, Kollam 847, Paridhāvi, Ādi 6, Sunday, Paurṇimāvāsī, Uttirādam, = A.D. 1672, July 28, Sunday. Tēdi 6, is mistake for 29. Paurṇimāvāsī, began at '61 on this day.
"	715	Śaka 1521, Vikāri, Pushya ba. di. 7, Friday. = A.D. 1599, December 28, Friday; '89.
"	757	Śaka 1426, Krōdhana (= Ś. 1427) Chaitra, śu. di. 1, Wednesday. Śaka 1426 (= A.D. 1504-05) corresponded to Rākshasa (not to Krōdhana) in which Chaitra śu. 1 was Sunday. In Krōdhana (= Śaka 1427) Chaitra śu. 1, was Thursday the tithi ending at '91 but Chaitra śu. 1, in Śaka 1428 (i.e.,) Kshaya Samvat was Wednesday (= A.D. 1506, March 27, Wednesday). Chaitra may mean, Chaitra at the beginning or Chaitra at the end of a year. The inscription refers to Chaitra at the end of Ś. 1427 (= Krōdhana = A.D. 1505-06), which would be the same as Chaitra at the beginning of A.D. 1506-07 (= Ś. 1428 = Kshaya Samvat).

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
MISCELLANEOUS— <i>cont.</i>		
<i>Anonymous—cont.</i>		
1917	773	Śaka 1238, Nala, Māgha, ba. di. 5, Thursday. = A.D. 1317, February 2, Wednesday (not Thursday). In A.D. 1316 on Thursday, January 15; Māgha ba. 5 ended at '76
"	774	Śaka 1255, Śrīmukha, Āshāḍha, śu. di. 15, Monday = A.D. 1333, June 28, Monday; '35.
"	776	Śaka 1624, Chitrabhānu, Vaiśākha, śu. di. 1, Monday. = A.D. 1702 April, 17, Friday (not Monday). In Śaka 1623 (Vṛisha) Vaiśākha śu. 1, was Monday (= A.D. 1701, April 28) and in Tārāna (= Śaka 1625) Vaiśākha śu. 1, commenced at '14 on Monday (= A.D. 1703 April 5). Probably the 2nd date is intended.
"	778	Śaka 1418, Nala, Māgha, śu. Purnimā Thursday, Lunar eclipse. = A.D. 1497, January 18, Wednesday (not Thursday); '72. Thursday is an error for Wednesday.
"	791	Śaka 1251, Pramādi, Śrāvāna, ba. di. 5, Monday = A.D. 1339, July 26, Monday; '58.
"	801	Śaka 1474, Paridhāvi, Paushya, ba. di. 30, Saturday = A.D. 1553, January 14, Saturday. There was a solar eclipse on this day though not noted in the inscription.
"	809	Śaka 1[3]27, Pārthiva, Kārtika, ba. di. 10, Monday = A.D. 1405 November, 16, Monday; '58.
"	814	Śaka 1345, Śōbhakṛit Kārttika, śu. di. 1, Friday. In Śōbhakṛit Kārttika, śu. 1, fell on Tuesday but in Śubhakṛit preceding (= Śaka 1344) Kārttika, śu. 1, was Friday (= A.D. 1422, October 16, Friday) and it ended at '83.
"	815	Śaka 1676, Yuva, Mārgasīra, śu. di. 15, Thursday = A.D. 1755, December 18, Thursday; '66. Yuva corresponded to Śaka 1677 (not to 1676).
"	818	Śaka 1[37]3, Pramōdūta, Bhādrapada [ba.] di. [3]0 Sunday = A.D. 1450, September 6, Sunday; '18.
"	839	Śaka 1511, Virōdhi, Bhādrapada śu. 11, Wednesday = A.D. 1589, September 10, Wednesday. The tithi ended at '46.
"	841	Śaka 1221, Jyēsthā, śu. 1, Saturday = A.D. 1299, May 2, Saturday. Śu. 1, ended at '29 on this day.
"	851	Śaka 1142, Vikrama, Chaitra, ba. 15, Thursday, Vishu-Saṅkrānti. In Vikrama Chaitra ba. 15 was Saturday. But in Vṛisha following Chaitra ba. 15, was Thursday (= A.D. 1221, March 25).
"	854	Śaka 1069, Kārttika, ba. di. 15, Monday = A.D. 1147, November 24, Monday, when amāvāsyā began at '04 and ended at '02 on the following day.
"	860 & 861	Śaka 1593, Kali 4772, Virōdhikṛit, Vaiśākha, ba. di. saptamī, Saturday. = A.D. 1671 Saturday May, 20; '80.
1918	97	Śaka 1369, Prabhava, Śimha, ba. chaturthī, Monday, Aśvati = A.D. 1447, August 28, Monday, f.d.t. 69; f.d.n. '43.
"	98	Śaka 14 " ", Raktākshi, Vṛiśchika, amāvāsyā, Wednesday, Viśākhā. In Śaka 1426, Raktākshi, amāvāsyā, fell on Wednesday and the <i>nakshatra</i> was Viśākhā (= A.D. 1504 November 6, Wednesday, '82. In Raktākshi (= Śaka 1486) Vṛiśchika amāvāsyā fell on Friday though the <i>nakshatra</i> was Viśākhā (= A.D. 1564, November, 3 Friday).
"	99	Śaka 1465, Śōbhakṛit, Karkāṭaka, ba. daśamī, Thursday, Rōhinī = A.D. 1543, July 26, Thursday; '48; '35.
"	118	Śaka 1426, Raktākshi, Vṛiśchika, amāvāsyā, Wednesday, Viśākhā. = A.D. 1504, November, 6, Wednesday (vide No. 98 above).
"	121	Śaka 1506, Tārāna, Vṛiśchika, śu. purnai, Saturday = A.D. 1584 November, 7 Saturday. On this day there was also a lunar eclipse.
"	126	Śaka 1480, Purmatī, Makara, Punarvasu, śu. trayōdaśī Sunday = A.D. 1562, January 18, Sunday; '37; '89. Durmatī was Śaka 1483, (not 1480).

PART II

An early inscription at Phulta (No. 830 of App. B) in the Ganjam district engraved on a rock embedded in the soil near a water-pit has been copied during the year. An inscription at Phulta in early characters. The villagers report that this pit which was formerly a bigger pond contains a good quantity of water in dry weather when it generally becomes scarce in the neighbourhood. The inscription is written in a mixed script of northern and southern characters. From the formation and slanting position of the letters, from the use of the developed sign for *i* in consonants and the sign for secondary *dha* as in later Dēvanāgarī, this record resembles very much the two plates opposite pages 128 and 290 of Dr. Fleet's *Gupta Inscriptions*. It may have, therefore, to be assigned to about the 6th century A.D. The inscription has been tentatively read and translated as below :—

TEXT.

[Pi]thī-[śu]ddhī-tīrtham (i.e., Pīthī-śuddhi-tīrtham).

TRANSLATION.

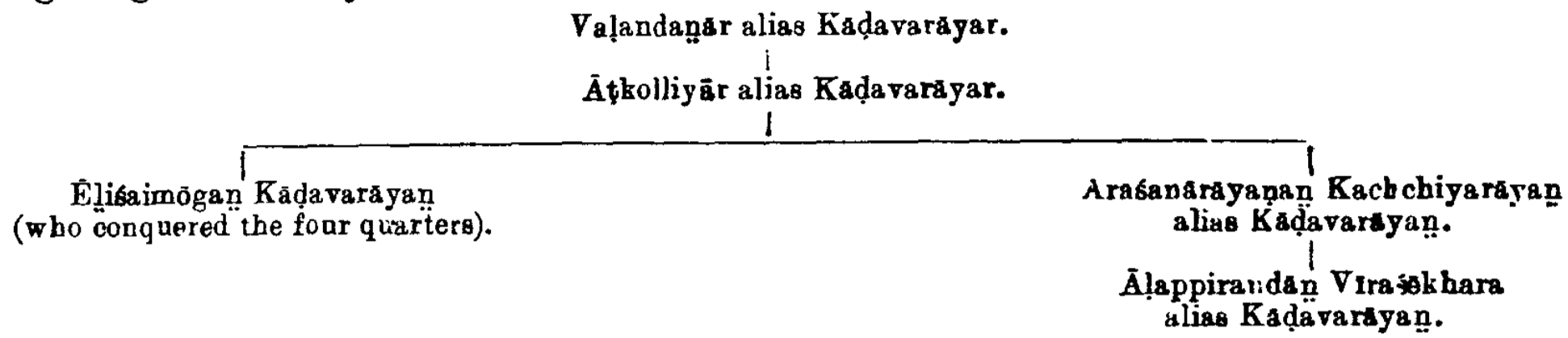
“Pure water for (those that wish to) drink.” The other possible translations are—(a) Pure water for horses (*pīthi*) and (b) pure water for the market-place (*pīthi-vīthi*). The first alternative might be a probable interpretation if it is supposed that the water-pond lay near a military camping-ground and the second would suggest that formerly there was in the neighbourhood a market-place or a ground for holding a fair.

THE PALLAVAS.

2. No early Pallava inscriptions have been discovered this year. Sakalabhuvanachakravartin Kōpperuñjīngadēva who claimed Pallava descent and was a contemporary of the Chōla king Rājarāja III (A.D. 1216 to 1248) is represented by nine inscriptions from the South Arcot district. In one of these (No. 80 of 1918) he is called Tribhuvanachakravartin Avaniālappirandāṅ Kōpperuñjīngadēva. In No. 73 of 1918 which comes from Vriddhāchalam and which is dated in his 10th year (A.D. 1253–54) we are informed that Kūdal Avaniālappirandāṅ alias Kōpperuñjīngadēva defeated certain Dandanāyakas of the Hoysala king in the battle field at Perumbalūr (in the Trichinopoly district) and seized the ladies and treasures, and to absolve himself from the sin thus committed he presented to the god Tirumudugunṅam-udaiya-Nāyanār at Vriddhāchalam a gold forehead plate set with jewels. It is not certain if there was only one chief or more with the name Kōpperuñjīnga. In the record under reference Kūdal Avaniālappirandāṅ Kōpperuñjīngadēva who occupies the position of a donor is probably identical with the Sakalabhuvanachakravartin Kōpperuñjīnga in whose reign the record is dated. In the *Annual Report* for 1906, page 63, Mahārājasimha of the Tripurāntakam record has been identified with Kūdal Avaniālappirandāṅ Kōpperuñjīngadēva. In my *Annual Report* for 1913, paragraph 66, I have shown that Kūdal Avaniālappirandāṅ Kādavarāyar I was identical with Mahārājasimha. As A.D. 1243 is the initial date of Sakalabhuvanachakravartin Kōpperuñjīnga, the Hoysala king referred to must be Vīra-Sōmēśvara whose capital was Kannaṅūr near Trichinopoly and whose regular reign extended from 1233 to 1263 A.D. We have known of open hostilities between Kōpperuñjīnga and the Chōla king Rājarāja III, the intervention of the Hoysala king Narasimha II on behalf of the Chōla and the defeat of the Pallava. But then Kōpperuñjīnga had no *locus standi* anywhere as an anointed king or chief and it was only in 1243 A.D. that he was regularly crowned.

No. 83 of 1918 also dated in the 6th year of Sakalabhuvanachakravartin Kōpperuñjīnga records a gift of land by Kūdal Alappirandāṅ Alagiya Śiyaṅ Kōpperuñjīnga. In his *Annual Report* for 1906, page 63, Mr. Venkayya has identified Alagiyaśiyaṅ Avaniālappirandāṅ Kōpperuñjīnga with the father of Mahārājasimha, i.e., Avaniālappirandāṅ or Kūdal Avaniālappirandāṅ Kōpperuñjīnga.

No. 74 of 1918 which comes from Vriddhāchalam is not dated in the reign of any king but refers to Kādava (i.e., Pallava) chiefs. The record consists of Tamil verses eulogising the family of the Kādavas. They furnish the following genealogy:—



It is stated that in Śaka 1106 (= A.D. 1186) Ālappirandāṅ Viraśekhara alias Kāḍavarāyaṅ the last in the geneological table given above devastated Kūdal (i.e., the modern Cuddalore in the South Arcot district) belonging to Karkata and the Ādiyamānādu. In one of the verses it is stated that the kings of the north prostrated at his feet. From the introductory sentence in prose it is known that the above chief had the record engraved on stone in the *gōpura* (called Gaṇḍarādittan-tiruvāśal) of the Vriddhagirīśvara temple at Vriddhāchalam.

EASTERN CHALUKYAS.

3. Of this dynasty we have not many records in the collection of the year under review. Among the copper-plate inscriptions we have only three pertaining to it. One of them (No. 11 of App. A) belongs to an early king, viz., Jayasimha I whose records are very rare. Another (No. 14 of App. A) belongs to Chālukya-Bhīma I while the third (No. 15 of App. A) is of the later Chālukya king Saktivarman who is called by the characteristic appellation Sarvalōkāśraya Viṣṇuvardhana. A rare feature of the records of this family secured this year is that there are stone inscriptions for some of its kings.

The first of these sets of copper-plate records has three plates which are rectangular in shape and are hung on a ring which carries a fixed circular seal engraved in relief with the title 'Śrī-Sarvasiddhi' of this king found also on the seals of his two other grants, viz., the Peddamaddali plates (*Ind. Ant.* Vol. XIII, p. 137) and No. 7 of App. A to the *Annual Report* for 1917. The plates measure about $7\frac{3}{4}$ " in length and $2\frac{3}{4}$ " in breadth. The ring is about $3\frac{1}{2}$ " in diameter.

Jayasimha I.

The writing very closely resembles that of No. 5 of App. A of the *Annual*

Report for 1914, and of the latter of his other two records referred to above. The record under review unlike all others begins with an invocation and that to the Sun-god (*Savitri*). The dynasty called Chalukya in the other three records of the king is in this inscription called Chālukya. The genealogy given in it commences with Kirtivarman who is described as the 'elevator of the Chālukyas.' Kubja-Viṣṇuvardhana I is mentioned under the name Viṣṇuvarman using the title *varman* which is not generally seen in Eastern Chālukya names. Kubja-Viṣṇu is compared in this inscription to god Viṣṇu in the epithet *kārana-Viṣṇu* applied to him. Jayasimha I, his son, is mentioned by the title *Sarvasiddhi* in addition to the proper name Jayasimha-Vallabha. The village granted Kombaru is stated to have been situated in the Kanthēruvāṭi-vishaya. This *vishaya* must be the same as the Gaṇḍēruvāṭi-vishaya mentioned in the record of this king noticed on page 115 of the *Annual Report* for 1917. This name was corrupted later into Kanḍēruvāṭi (*ibid.*) and Kanḍravāṭi as mentioned in No. 94 of 1917 (see paragraph 33, Part II of the same report). The name of the village near which Kombaru lay is given as Vientūru and must be the corrupt form of Velantūru. It is very likely that the village Vellaṭūru in the modern Repalli taluk of the Guntur district is referred to here and that Kombaru of the inscription is identical with the modern village Kōmali in the same taluk.

The donee is said to have been a resident of Kukkanūru. This place may be the same as the one of that name in the Nizam's Dominions mentioned very often in later Western Chālukya inscriptions (*Bombay Gazetteer Vol. I, Part II, pages 304, 333,*

Kukkanūru.

432, etc.). The place was an important one in the 11th century A.D. as can be

gathered from inscriptional references to it. Though in later times it formed part of the Western Chālukya dominion, at the time of the copper-plate grant now noticed it might have been in the Eastern Chālukya country.

4. The next king of the dynasty, represented in the year's copper-plate inscriptions is Chālukya-Bhīma I. No. 14 of Appendix A belonging to him was sent to me by Mr. J. Ramayya Pantulu Garu for examination. The plates which are three in number measure $3\frac{3}{4}$ inches in height and $7\frac{1}{2}$ inches in breadth. They are hung on a ring which bears a seal with the usual emblem the boar and the legend 'Śrī-Tribhuvanāmkuśa' cut in relief as in the seals of his other grants. This record, in giving the duration of the rule of the several previous kings of this line shows certain variations from the periods given by Dr. Fleet to some of them. Jayasīma I is given a rule of 33 years and not 30 as per Fleet's table, while Vijayāditya I is given 19 instead of 18 years. Vijayāditya II has 40 years in our inscription as against 44 years. This king is said to have destroyed together with the Southern Gaṅga (*Dakshina-Gaṅga*) force a certain Bhīma-Salki. This rival of Vijayāditya II is mentioned as his younger brother under the name Bhīma-Sālukki who occupied the Vēngī country for sometime (*Annual Report* for 1912, page 84). The conquests of Vijayāditya III are mentioned with the same details as are given in No. 1 of Appendix A to the *Annual Report* for 1914, mentioning his title Tripuramartya-Mahādēva which in our inscription appears in the form Tripuramartya-Mahēśvara. The facts noticed by Dr. Fleet, that Vijayāditya III cut off the head of a certain Maṅgi in a fight with the Gaṅgas and defeated Kṛishṇa, are narrated in and confirmed by this inscription. As has already been pointed out (page 85 of *Annual Report* for 1914) this Kṛishṇa must be Kṛishṇa II of the Rāshtrakūṭa line who was the contemporary and opponent of Gunaka-Vijayāditya III.

The king is called in the prose portion of our inscription Sarvalōkāśraya Viṣṇu-
vardhana-Mahārāja as in No. 14 of
His surname Viṣṇuvardhana and his corona-
tion in Śaka 814. Appendix A to the *Annual Report* of
1909, with the title *Paramēśvara* and the
epithet *Paramabrahmaṇya*. Chālukya-Bhīma I is said to have defeated Kṛishṇa-
Vallabha (i.e., Kṛishṇa II). The present inscription is the only one of the king
bearing a date and its importance is all the greater when it is observed that it gives
the date of the king's coronation as Śaka 814 (= A.D. 892), Mēsha, Chaitra, *ba. di.* 2,
Monday, Maitra, *Yugmarksha* (i.e., Mithunarāsi?). The details of the date given
do not work out correctly and for further remarks regarding it see page above.
This would give a date four years later than that adopted by Dr. Fleet for the king's
accession (*Ind. Ant. Vol. XX*, page 283). The grant made consisted of two plots of
land in the village of Attili in the Attili-*vishaya* to a certain Challavā who knew the
gāndharva-*vidyā* (science of music). The
His gift of land to a songstress. village is identical with the one of that
name in the Tanuku taluk of the Kistna district which at the time of the grant must
have been a more famous place, than what it is now, as the headquarters of a *vishaya*
(i.e., district).

Among the stone inscriptions of this dynasty engraved in Chālukyan characters
we have one from Bezwada (No. 833 of 1917) and another from Ghantāsāla (No. 846
of Appendix B). The former is dated in the 17th year of Viṣṇuvardhana-Mahārāja
His stone inscription at Bezwada dated in
the 17th year. who is referred to as the son of Vikramā-
ditya. Vikramāditya II is not known to
have had any issue. Viṣṇuvardhana,
son of Vikramāditya, of this record must be identical with the king of the copper-plate
inscription noticed above who was the son of Vikramāditya I. Calculated from Saka
814 (= A.D. 892) the date of his accession given by the above copper-plate grant, the
date of the Bezwada inscription would be A.D. 909. The king is stated in the latter
record to have patronized the foundation of the Pārttiśvara (i.e., Pārthiśvara) temple
on the Indrakīla hill by a certain Chaṭṭapa. The record is a further evidence that at
this time the Indrakīla hill was associated
with the puranic hero Arjuna called also
Pārtha (*Annual Report* for 1910, page 82,
and *Annual Report* for 1916, page 149). The record from Ghantāsāla is not dated.
It is difficult, therefore, to determine who the king called Viṣṇuvardhana in it was.
The characters of the inscription may be assigned to about the same period as those
of the Bezwada record noticed above.

5. The only other Eastern Chālukya copper-plate record we have in the collection (No. 15 of Appendix A) belongs to king Śaktivarman, the son of Dānārṇava and the elder brother of Vimalāditya. The plates are much damaged and mutilated and the record is incomplete. The ornamental seal, which bears in relief the usual Chālukyan emblems and the well-known legend 'Śrī-Tribhuvanāmkuśa' in bold characters, now carries only four of the plates of the set. The remaining one or two plates are missing. Even the plates extant are so badly damaged that their contents could not be read entirely. Only certain names are legible here and there. The genealogy of the family given in this inscription from the first member Kubja-Vishṇuvaradhana almost coincides with that drawn up by Dr. Fleet.

Of Vijayāditya III it states that he cut off the head of a certain Maṅgi. This must be the Maṅgi who fomented rebellion and opposition among the Gaṅgas as informed by the above noticed copper-plate grant of Chālukya Bhīma I (No. 14 of Appendix A). Saṅkila and Baddega are mentioned in connexion with this king.

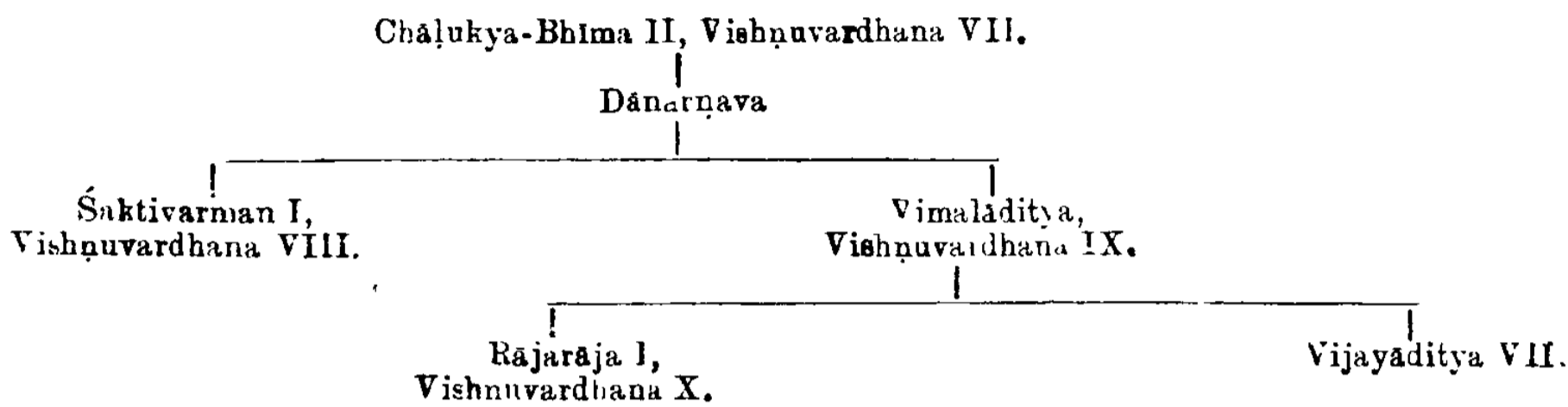
Though Baddiga is known to have been the name of the Rāshtrakūṭa king Amōghavarsha III (Vaddiga) (See *Ep. Ind.* Vol. VII, Appendix, Nos. 93, 127 and 130), Baddega of this inscription could not be identical with this Rāshtrakūṭa king whose reign according to Dr. Kielhorn began only about A.D. 937. It is possible that Baddega was the Western Chālukya prince Baddiga, the grandfather of Arikēsarin who was the patron of the Kanarese poet Pampa who lived about A.D. 940 (*Bombay Gazetteer, Vol. II, Part I, page 300*). Allowing 25 years on the average for the reigns of Baddiga, his son Yuddhamalla II and his grandson Narasimha (elder brother of Arikēsarin), Baddiga might be placed at about A.D. 860 and might have been a contemporary of Vijayāditya III (A.D. 844-888). Saṅkila was the friend of Kṛishṇa II (See *Annual Report* for 1914, page 85).

The inscription informs us that a son of Chālukya-Bhīma I planted a pillar of victory at Viraja, i.e., Virajāpurī. The reference might be to Kollabhiṅga-Vijayāditya IV who is stated elsewhere (*Annual Report* for 1917, page 118, paragraph 26) to have met with his death in a battle at Virajāpurī. The inscription like a few others refers to the usurpation of the crown of Vijayāditya V by Tāla (called sometimes Tāda and Tādapa), the son of Yuddhamalla I, its recovery from him by Vikramāditya II the second son of Chālukya-Bhīma I, and his rule of 11 months, the subsequent rule for 7 years of Yuddhamalla II the son of Tālapa, and his defeat afterwards in battle by Bhīma, i.e., Chālukya-Bhīma II, the second son of Kollabhiṅga-Vijayāditya IV, who ruled for 12 years. Ammarāja II, the son of Chālukya-Bhīma II, is stated to have been born with a tissue round his neck which resembled a *kanthikā*, i.e., neck-ornament and that he performed his coronation at the express request of all people. He is also said to have acquired the *biruda* 'Tribhuvanāmkuśa' by his heroism displayed in the thick of a battle, between elephant-forces. His father is called Rāja-Bhīma as in another record noticed by Dr. Fleet on page 269 of *Ind. Ant.* Vol. XX. Dānārṇava, his elder brother by a different mother, is, as in other records, said to have ruled for three years and not for 30 years as solitarily stated in No. 23 of Appendix A to the *Annual Report* for 1917 (see page 118 *ibid*). In our record for the first time is this king given the title 'Rāja-Nārāyaṇa' already known to us as

Dānārṇava, his title 'Rāja-Nārāyaṇa'. that of Kulōttuṅga I, his great-grandson (*Ind. Ant.*, Vol. XX, p. 276). The interregnum after his reign is as usual said to have lasted for 27 years, when 'the Āndhradēśa was without a king as the night of the second fortnight is without the moon'. His son Śaktivarman born to his wife Āryādēvī is said in the record to have risen to fame even in his youth by his victory in a battle with the Chōlas (Chaulika-rana) (see also *Ind. Ant.* Vol. XX, p. 272) and put to flight a certain Badyema-Mahārāja and others. This latter chief is not known from any other inscription nor is any specific reference to the fight of Śaktivarman or his father Dānārṇava with the Chōlas made in any record. A certain Chōḍa-Bhīma not known from elsewhere is said to have 'met with his death like Rāvāna in the hands of Śaktivarman I, his titles 'Chālukya-Nārāyaṇa' and 'Chālukya-Chandra'. this Chālukya-Nārāyaṇa'. It is probable that Śaktivarman bore the *biruda* 'Chālukya-Nārāyaṇa'. His other title 'Chālukya-Chandra' is noticed by Dr. Fleet (*Ind. Ant.* Vol. XX, p. 273). In the prose

portion of our record Śaktivarman is called Sarvalōkāśraya Vishṇuwardhana-Mahārāja with the titles *Adhirāja* and *Paramēśvara* and with the epithets *Parama-Bhattāraka*, *Parama-Brahmanya* and *Parama-Māhēśvara*. The grant is addressed to the officials of Varanāṇḍu, a variant of the name of the territorial division, Velanāṇḍu. The extant portion of the record does not give the date; and the portion mentioning the actual donee is missing.

In consideration of the facts that No. 15 of Appendix A gives the family title *Vishṇuwardhana* to Śaktivarman and Vimalāditya his younger brother and successor is also called *Vishṇuwardhana* (*Ep. Ind.* Vol. VI, p. 350) the numbering of the Vishṇuwardhanas of the family in Dr. Fleet's genealogical table will have to be changed as hereunder.



But against this arrangement as well as that given by Dr. Fleet, has to be counted the fact that in some stone inscriptions even so late a king as Kulōttuṅga-Chōla I, the son of Rājarāja I (Vishṇuwardhana X) is called Saptama-Vishṇuwardhana, i.e., the seventh Vishṇuwardhana (see Nos. 194, 195 and 202 of 1893).

6. The only other stone inscription of this dynasty besides Nos. 833 and 846 of Appendix B in the year's collection is from Rāmatīrtham in the Vizagapatam district. (No. 831 of Appendix B). This is a fresh

copy of No. 372 of 1905 made for a further examination of the record. The inscription is engraved on the very rough surface of the wall of the Durgapañcha cave in the hill at the village. In my last visit to the place I have read the record *in situ*. It belongs to the time of an Eastern Chālukya king called Sarvalōkāśraya Vishṇuwardhana-Mahārāja who had the *birudas* *Rāja-Mārtanḍa* and *Mummadi-Bhīma*. It

His titles *Rāja-Mārtanḍa* and *Mummadi-Bhīma*. bears no date. *Rāja-Mārtanḍa* was also a title of Chālukya-Bhīma II (*Ind. Ant.* Vol. XX, p. 269). *Mummadi-Bhīma* is

already known to have been a title of Vimalāditya (*Ep. Ind.* Vol. VI, p. 350) to whom the inscription has been referred by the late Mr. Venkayya (*Annual Report* for 1906, p. 79, para. 41). In the Telugu *Mahābhāratam* of Nannaya-Bhaṭṭa, Rājarāja I, son of Vimalāditya, is given the title *Rāja-Mārtanḍa* (*Ādīparva*, *āśvāsa* 2, verse 239).

We learn from our inscription for the first time that Vimalāditya adopted Jainism as is evidenced by the mention of a certain Trikālayōgi-Siddhāntadēva called also

His Jaina *guru* Trikālayōgi-Siddhāntadēva. Trikālayōgi-Munīndra, a teacher of the Dēsīgana school of Jainism as his *guru*.

From No. 9 of Appendix A to the *Annual Report* for 1917 we learn that Jainism was patronised by the earliest members of this dynasty. The queen of the early king Kubja-Vishṇuwardhana I influenced the grant of a village to a Jaina *basti* at Bījāvada (i.e., Bezwada) (see p. 116 of the same report). Amma II is already known to have made grants to Jaina temples (see *Ep. Ind.* Vol. VII, p. 185 and Vol. IX, p. 49) and patronised the grant of a Jaina *Śrāvakī* (lay disciple) by lending his title to a charitable Jaina feeding house called Sarvalōkāśraya-Jinabhavana endowed by her (*Ind. Ant.* Vol. XX, p. 271 f.). This is one of the very few Kanarese inscriptions in the Telugu country and its existence at Rāmatīrtham suggests that the saint Trikāla-

Eastern Chālukyas and Jainism. yōgi was a Kanarese by birth and that the later Eastern Chālukyan kings too now

and then favoured or adopted Jainism, the popular religion of the Kanarese country. It also throws some light on the political condition of the Kalinga country at this time which must have come now under the Eastern Chālukyan rule when the early Gaṅga rule had declined and the Chōḍa-Gaṅga rule had not probably begun under Anantavarman-Chōḍagaṅga whose reign commenced in A.D. 1078.

That Rāmatīrtham was considered a sacred place by the Jainas is testified to by the respectful mention made of it in the above record wherein it is called Rāma-konda. That this was a place of Jaina influence and pilgrimage even in early times appears from some Jaina names in Chālukyan characters of an earlier period written in red paint on the ceiling of the Pāṇḍavapañcha cave in the neighbouring hill and from No. 832 of Appendix B which is engraved on the pedestal of a broken Jaina image. It records that it was set up by a private individual from Chanudavrōlu in the Ōṅgērumārga which is identical with Chandavōlu in the modern Repalle taluk, Guntur district. Ōṅgērumārga was the name of the division in which also Guṃṭṭūru (Guntur) lay (No. 83 of 1917).

THE WESTERN CHALUKYAS.

7. The copper-plate record No. 3 of Appendix A received from Mr. J. Ramayya Pantulu while he was the Deputy Collector of Rayadrug, Bellary district, consists of three copper-plates hung on a ring with a boar-seal and five written sides. The characters are Nāgarī and are very faintly engraved. It begins with the usual eulogy of the Chālukyas mentioning, however, an extraordinarily long list of royal insignia and introduces Pulakēsi-Vallabha-Mahārāja. His son was Kīrttivarma-Mahārāja; his son Vijayāditya who conquered Vanavāsi and other countries; his son Vikramāditya who, after defeating the Pallava king, the destroyer of the Lunar race, took Kāñchīpura, crushed the (united) Chēras, Chōlas and Pāṇdyas at that town. His son was Vinayāditya-Satyāśraya-Narēndradēva who defeated the kings of all countries, viz., Koṅkana, Mālava, Golla, Gūrjara, Kāliṅga, Vēngī, etc. This king in the presence of the *nishayapati*, *grāmakūtas* (see *Ep. Ind.* Vol. VII, p. 183), *yuktakas* and *mahattara* of the Saurāshṭra-*vishaya* on the occasion of his coronation (*paṭṭa-bandha*) when coming from his permanent capital Raktapura on the northern bank of the river Malahārī to Kurunda, restored to gods and Brahmans the grants which had been taken away from them by previous kings. The date of the record is Śaka 512, Sādhārana, Māgha, śu. 13, Monday and is far too early for this king. In the description of the genealogy it resembles No. 12 of Appendix A to the *Annual Report* for 1906. The initial date of Vinayāditya according to the other inscriptions is about Śaka 600 nearly a hundred years later. The erasures in the grant portion, the numerous mistakes in the language and the differences in the genealogy of kings, taken together, must lead one to the belief that the plates are spurious. For further remarks on the date of this record see Appendix E above.

8. Of the two records belonging to this dynasty No. 673 and No. 733 of Appendix B, the former dated in the Chālukya-Vikrama year 8, Ānanda, belongs to the reign of Sōmēśvara III who had the *biruda* *Bhūlōkamalla* (page 455, Vol. I, Part II of Fleet's *Kanarese Dynasties*). Chālukya-Vikrama year 8 corresponding to A.D. 1083-84 falls in the reign of Tribhuvanachakravartin Vikramāditya VI. The date of this record must be correctly Chālukya-Vikrama year 58 which corresponds to A.D. 1134-35 (No. 499 of 1915), and coincides with the regnal year 8 of Bhūlōkamalla. The scribe in this case has evidently given by mistake the regnal year 8 of the king

instead of the Chālukya-Vikrama year 58. Another instance of such a mistake is found in No. 480 of 1893 where Ch. Vik. year 59 is intended but the regnal year 9 is quoted. Our record refers to a gift of a garden-land and an oil-mill for the worship, etc., of the god Kēśava set up at Kolmigudi (i.e., the modern Kolimigundla) in the Koilkuntla taluk of the Kurnool district by Muppirati the *prabhu* of the village. The suffix *raṭi* (i.e., modern *reddi*) may be a reminiscence of the old honorific title *rattagudlu* (vide *Ep. Ind.* Vol. XI, page 342 f.). Mention is made in this of *Mahāmandalēśvara* Vaṅkana Chōla-Mahārāja, a Chōla subordinate ruling over Pedakallu, Kannenādu, Rēnādu . . . from his capital at Nandyāla.

9. The next record No. 733 of Appendix B dated in Śaka 1091 belongs to the reign of *Pratāpachakravartin* Jagadēkamalla and falls about the very end of the reign of Tailapa III who ascended the throne in Śaka 1072 and whose latest known record dated in Śaka 1090 has been noticed in paragraph 14 of Part II of the *Annual Report* for 1917. Taila III who had the distinguishing title *Chālukya-Chakravartin*

might have adopted the above title after his famous brother and predecessor Jagadēkamalla II in his later days. It has already been noticed in paragraph 63 of the report for 1912 and paragraph 49 of the report for 1913, that members of Telugu-Chōla family of the Solar race were feudatories of the Western Chālukyas. Of this family was Jagadēkamalla-Mallidēva-Chōla-Mahārāja, son of Iruṅgōla ruling at Heñjeru, i.e., Hēmāvati, while his Chālukyan overlord Taila III was ruling at Kalyāna. The minister and military officer of Mallidēva was *Hriya-Tantrapāla* (*Senior Councillor*) Nāmana ruling at Nidugallu. He was the younger brother of Bammana who was the chief minister (*vara-mantri*) of Mallidēva-Chōla-Mahārāja. His grandfather Ayyapayya belonged to Kottitōne which is said to have surpassed in splendour the three towns, Surarājapura (i.e., Amarāvati) which is the town of the lord of Suras (i.e., Indra), Alakāpura (the town of Kubēra) and Dharanēndrapura (?). Kottitōne is also referred to as Kārttikēyapura. From Nos. 44 and 45 of 1904 found in the Kumārasvāmin temple at Kudatani (Bellary district) we know that Kottitōne described as Kārttikēyapura in our inscription was the ancient name of Kudatani and that an image of Skanda (i.e., Kārttikēya) was set up there. Our inscription has the same introduction as No. 43, Pāvagaḍa (*Ep. Carn. Vol. XII*).

THE BHANJAS.

10. A special feature of the collection of the copper-plates for the year is that four of these (Nos. 6 to 8 and 10 of Appendix A) belong to the family of Bhanjas which held its sway over parts of Orissa and of the Ganjam district about the 10th to the 13th centuries A.D. The chiefs of this family are now rulers of the Mayūrbhañj Estate, of the Baud State and of a few other places in Orissa. All the four records have been secured for my examination by Mr. Tarani Charan Rath. Three of these (Nos. 6, 7 and 8 of Appendix A) are of almost the same type as regards the number of plates, their size and the alphabet in which they are written and belong to an earlier time than No. 10, which begins differently from these. None of these grants is dated. Mr. Rath says that of these three sets, one was found while digging at the boundary between Kullāda, the fort of the late Raja of Goomsur in the Ganjam district and Dhanamjayapura an inam village near it. The other two sets were found while digging under a tree in a mango tope at Gobara, a village in the Goomsur taluk, Ganjam district.

11. No. 6 of Appendix A among these consists of three plates (measuring $6\frac{1}{2}$ " by $3\frac{3}{4}$ ") with low rims like the other two sets (Nos. 7 and 8) and has five faces of writing only the inner side of the first plate being engraved. These are hung together on a ring which bears a fixed circular seal of about $1\frac{1}{3}$ " in diameter, on the counter-sunk surface of which are cut, at the top, a lion facing the proper left with profuse mane and the left front paw raised and below it the inscription:—

(a) [Śrī Nē]tṛibha-

(b) njadēvasya

in two lines. The seals of the other two grants (Nos. 7 and 8) are much worn out. Only parts of the lion can be seen in the upper halves of these. The lower halves

Nētribhanjadēva.

must have contained the name of the king as in the case of No. 6. The lion

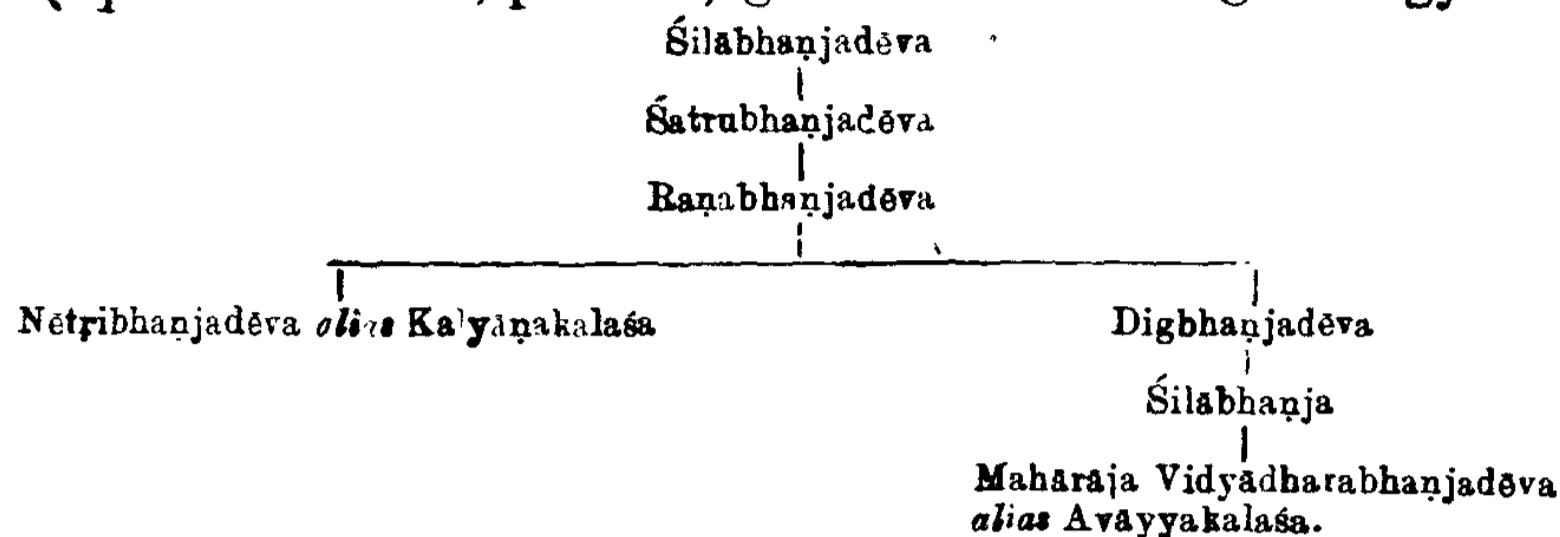
on the seal of No. 8 faces the proper left like that of No. 6, while that on the seal of No. 7, which belongs to a different king faces the proper right. Nos. 6 and 8 belong to the same king, i.e., Nētribhanjadēva *alias* Kalyānakalaśa who was the son of Ranabhanjadēva, the grandson of Śatrubhanjadēva and the great-grandson of Śilābhanjadēva of the Bhanja family. Another record of this king (No. 657 of Dr. Kielhorn's List of Northern inscriptions, *Ep. Ind. Vol. V, Appendix*)

His surname Kalyānakalaśa.

found at Goomsur in the Ganjam district mentioning only the names of his father

Ranabhanja and his grandfather Śatrubhanja has been published in the *Journal of the Bengal Asiatic Society*, Vol. VI, p. 667 f. The surname Kalyānakalaśa is there applied to him as in the two grants of our collection.

12. The genealogy afforded by the three Bhanja records (Nos. 6, 7 and 8 of Appendix A) coupled with that of the grant of Vidyādhara Bhanja published by Dr. Kielhorn (*Ep. Ind.* Vol. IX, p. 271 f) give us a tentative genealogy thus:—



Of the kings referred to, in the genealogical table given by Mr. B. C. Muzumdar, on p. 99 of *Ep. Ind.* Vol. XI, some have to be referred to a later generation than that to which they have been referred. 'Kotṭabhañja, his son Raṇabhañja, and his son Rājabhañja' are evidently of a slightly later generation as can be seen from the palaeography of the grants of the last two of these published on pp. 164 and 165 of *Journal of the Bengal Asiatic Society*, Vol. XL. They appear also to have been of a different branch of the dynasty since on the seal of Raṇabhanja, son of Kotṭabhanja (ibid. Plate II) is found the emblem of a bull instead of a lion as on the seals of Nos. 6, 7 and 8 of the Appendix A and on the seal of Vidyādhara Bhanja (*Ep. Ind.* Vol. IX, p. 272). To this same branch have to be assigned the later kings Śatru-

The later branch of the Bhanjas. bhañja whose Sonpur record (*Ep. Ind.* Vol. XI, p. 98) and Raṇabhañja whose two Baudh grants (*Ep. Ind.* Vol. XII, pp. 322 and 325) have the bull emblem on their seals. The introductions to these later grants are different from those of the earlier ones.

Of the two grants of Nētribhanja noticed above both of which are stated to have been issued from Vanjulaka, the first (No. 6 of Appendix A) registers an order addressed by the king to the several officers, i.e., *rāja*, *rājanaka*, *rājaputra*, *vishayapati*, and *dandapāśika* and to the *nyavahārins*, *Brāhmanas*, *Karaṇas* (accountants) and *nivāsijanapadas* (resident people) of the Vāsudēvakhaṇḍa-*vishaya* that the village Arātaba lying in that *vishaya* was granted to the *Agnihōtrins* (fire-sacrificers) Gōlaśar-

Vāsudēvakhaṇḍa-*vishaya*. man, Aparā-Gōlaśarman and Nānā-A-ichadēva, sons of Janadēva and grandsons of A-ichadēva of the Vājasanēya-*charana*, Kaṇva-*sākhā*, of the *pravara* Kauśika-Maitravat-Aghamarshana and the *anupravara* Viśvāmītra and to the *Bhāṭṭas* and *Agnihōtrins*, Ruvada, Vodada, Mahādēva, Śāvada and Nānā, sons of Bhāṭṭa-A-ichula and grandsons of Guhaśarma-*Agnihōtrin* of the Vatsa-*gōtra* of the *pravara* Bhārgavat-Chyvanavat-Ātmana . . . and the *anupravara* Jamadagni. The Vāsudēvakhaṇḍa-*vishaya* must have been a territorial division of which the modern Vāsudēvapūr in the Goomsur taluk of the Ganjam district was the capital.

13. The other grant No. 8 of Appendix A of this king records the tax-free gift of the village Machchhada in the Machhākhaṇḍa-*vishaya* to a Brahman named Bhāṭṭa-Rudada, son of Kēsava and grandson of Charampasvāmin of the Vājasanēya-*charana*, Vatsa-*gōtra*, the *pravara* Āngirasa and of the *anupravara* Bhārgavat. The *dūtika* (i.e., messenger or executor) of this grant was Bhāṭṭa Kakkādēva. The *sandhivigrahin* (minister of peace and war) Kākkaka was the writer of the Goomsur grant of this king referred to above. The village Machchhada is very probably the modern village Mujagodo in the Goomsur taluk. No. 7 of Appendix A belongs to Mahārāja

Vidyādhara Bhanjadēva.

Vidyādhara Bhanja who had the *biruda* *Avāyṣakalāsa* (*Avāryakalāsa*). Dr. Kielhorn has noticed his other *biruda* *Dharmakalāsa* (?) (*Ep. Ind.* Vol. IX, p. 273). It records the grant of the village of Mula-Māchchhāda in the Māchhādakhanda-*vishaya* to the Brahman Bhāṭṭa-Purandara, the son of Dēvadaśarman and the grandson of Hariśaśarman of the Vājasanēya-*charana*, Rauhita-*gōtra*, the *pravara* Rōhita-Shuka (i.e., Śuka)-Viśvāmītra and the *anupravara* Viśvāmītravat-Shuka (i.e., Śuka) vat-Rōhitavat. The last of these had immigrated from (the village) Mammānā in the Tadīsami-*vishaya* belonging to Varēndhi. Varēndhi probably refers to the territorial division Varēndrī mentioned in a copper-plate grant of the Sēna king Lakshmaṇasēna of Bengal (*Ep. Ind.* Vol. XII, p. 7 and 38).

14. No. 10 of Appendix A reported to have been found at the village Antirigam in the Pubbakhandam division of the Chatrapur taluk, Ganjam district is of a later king of this family named Yasabhamjadēva, the son of Rāyabhamjadēva, the grandson of Vīrabhamjadēva and the great-grandson of Dōva (Dēva?)-bhañjadēva. It

Yasabhamja. consists of three plates hung on a ring which carries no seal on it but bears a fixed turned knob. The king is called the lord of the entire Khiñjali country. The town Vanjulaka mentioned in the earlier grants is not referred to in this record as also in the records of the other later kings of this family already mentioned. The title 'the lord of the Ubhaya-Khiñjali' is given to the later king Rañabhañja in a grant of his 26th year (*Ep. Ind.* Vol. XII, page 326) and a grant of his 54th year is addressed to the officers of the Khiñjali-maṇḍala (*ibid.* page 322). To the officers of

The Khiñjali country. Ubhaya-Khiñjali-maṇḍala was addressed a grant of the later king Śatrubhañja of this family (*Ep. Ind.* Vol. XI, page 98). Komayāna the village granted might be represented by the modern village Khommonosayi in the Gumsoor taluk. Vanjulaka of Nos. 6, 7 and 8 called Vanjulvaka in a few other grants may have to be identified with either Onjhola in the Kudala taluk of this district or Onchala in the Parlakimedi agency.

EASTERN GANGAS.

15. Of this family we have four inscriptions in the year's collection two of which are the copper-plate records (Nos. 12 and 13 of Appendix A) and the other two are stone records from the Ganjam district (Nos. 827 and 828 of Appendix B). No. 13 is the earlier of the copper-plate records. It consists of three rectangular plates hung together on a ring which bears a fixed circular seal of about one inch in diameter. The plates measure about $7\frac{3}{4}$ " in length and 3" in breadth. The seal bears in relief a bull facing the proper right and seated on a stand resting on a tri-petalled lotus (?) flower opening upward. Above it are the crescent turned downwards and the sun enclosed within its arms. The writing on the plates is very faintly visible. The plates do not appear to have undergone any damage through corrosion, bad preservation or otherwise but the surfaces seem to have been filed off in an attempt to smoothen them to use them subsequently as a palimpsest. The rims, if any, are completely worn away. The plates record the grant

Rājēndravarman, son of Mahārāja Anantavarman. of a village by Rājēndravarman, son of Mahārāja Anantavarman of the Gaṅga family. The grant was issued from Kaliṅganagara. Its introduction resembles that of the other grants of the earlier kings of this dynasty and like some of them the record is expressly stated to have been dated in the 'prosperous year of the rule of the Gāṅgēya family (*Gāṅgēya-vamśa-pravardhamāna-vijayarājya-samvatsara*)'. The characters of the inscription resemble a good deal those of the Alamanda plates of the time of the Gaṅga king Anantavarman (*Ep. Ind.* Vol. III, page 17 f). The characters of these two inscriptions belong to the 9th century A.D. The donee's name is not quite clear. The son (whose name is not quite distinct in the plate) of a certain Sarva-Aya-Kāmaḍi is mentioned. A certain Chōḷa-Kāmaḍirāja appears in the grant of Vajrahasta (*Ep. Ind.* Vol. III, page 221) as the actual donor. It is difficult to determine from the bad condition of the letters here whether the Kāmaḍi of our inscription was also the donor as in the other case. The record was composed by *Sandhivigrahin* Rañamēya, son of Sāmīrāja; and the engraving was done by Kanakābdhirāja-Guṇḍipilāka, son of Ma-uchandra.

Rājēndravarman, the son of Mahārāja Anantavarman in whose reign the grant was issued is not known from a large number of other records. Combining the genealogy of Anantavarman, son of Mahārāja Rājēndravarman, whose grant referred to was dated in the 304th year of the Gāṅgēya era with that of our inscription dated in the 342nd year of this same era, we get three successive generations of this dynasty viz., Mahārāja Rājēndravarman, his son Anantavarman (304th year), Mahārāja Anantavarman and his son Rājēndravarman (342nd year). These may have to be arranged as follows:—

Mahārāja Rājēndravarman.

|
Mahārāja Anantavarman (304th year of the Gāṅgēya era).

|
Rājēndravarman (342nd year of the same era).

Palaeographically these two grants resemble the two of Dēvēndravarmaṇ, the son of Mahārāja Anantavarman one dated in the 254th year evidently of the Gāṅgēya era (*Ind. Ant.* Vol. XVIII, page 144 f) and the other (*Ind. Ant.* Vol. XIII, page 275 f) which purports, evidently by clerical mistake, to be dated in the 51st year of this era and the grant of Satyavarman dated in the 351st year of this era (*Ind. Ant.* Vol. XIV, page 11). These records read together would give us a list of kings thus: (1) Mahārāja Anantavarman, (2) his son Dēvēndravarmaṇ (254th year), (3) Mahārāja Dēvēndravarmaṇ and (4) his son Satyavarman (351st year).

16. From the practice of the Eastern Gaṅga records of not giving like the Pallava ones even the three generations including that of the king of the grant we are not in a position to trace the genealogical relationship of the earlier kings of the family by collecting the contents of the various records available. We do not possess any considerable evidence to enable us to connect the kings of this line whose names ended in *arnava* (See tables 1 and 2 on pages 186 and 187 of *Ep. Ind.* Vol. IV) with the *varman* kings, the records of some of whom have been noticed by Dr. Fleet in the volumes of the *Indian Antiquary*. The genealogy given in the fashion of the later Eastern Chālukya copper-plate records, for the Gaṅga family in the grants of Anantavarman Chōḍa-Gaṅga (*Ind. Ant.* Vol. XVIII, pages 166 and 173) omit the earlier *varman* kings altogether. We are aware of only four instances giving any connexions between these two, viz., (1) In the grant of Narasiṃha II (No. 367 of the Dr. Kielhorn's list of Northern inscriptions) Kōlāhala mentioned as an early ancestor of the *arnavas* is

The *Varman* and the *Arṇava* kings of this dynasty.

called Anantavarman (2). The copper-plate record No. 4 of Appendix A to the *Annual Report* for 1914 belongs to

Mahārāja Indravarmaṇ, son of Dānārṇava and is dated in the 149th year, but of course, like the other known records of this period without expressly mentioning that it was the year of the 'prosperous rule of the Gāṅgēyavamaṇsa.' (3) The grant of Dēvēndravarmaṇ of the 183rd year (*Ep. Ind.* Vol. III, page 131) calls him the son of Guṇārṇava, and (4) the Madras Museum plates (*Ep. Ind.* Vol. IX, page 95) of Vajrahasta III of Śaka 984 give him the surname Anantavarman. Can it be that the early *arnava* kings had surnames ending in *varman*? At present the dates of these several early records serve only as land-marks in the genealogy of the early *varman* kings of this dynasty. We have the *Mahārājas* (1) Indravarmaṇ Rājasīṃha (87th and 91st years), (2) Indravarmaṇ (128th and 146th years) (3), Indravarmaṇ, son of Dānārṇava (149th year), (4) Dēvēndravarmaṇ, son of Guṇārṇava (183rd year) and (5) Dēvēndravarmaṇ, son of Mahārāja Anantavarman (254th year). The records of this family are so meagre that the relationship of these several kings to one another and to the kings mentioned in paragraph 15 above still awaits discovery. It has, however, to be noticed that these earlier *varman* kings called themselves 'lords of Kālīṅga' while the later kings called themselves 'lords of Trikālīṅga.'

17. No. 12 of Appendix A belongs to king Anantavarman of this family. The plates, three in number, are oblong in shape with well-formed rims. They measure 7 inches in breadth and $3\frac{1}{2}$ inches in height. The first and the last plates are written only in the inner faces. The set is hung together on a ring which carries a fixed circular seal (1 inch in diameter) on the surface of which are cut in relief, in place of the *bull* usually appearing on the seals of Gaṅga sovereigns, the crescent at the top, a *fish* in horizontal position in the middle and an elephant-goad in similar position at the bottom. No legend is engraved on it. The king has the epithets *Parama-Māhēśvara*, *Parama-Bhātāraka* and *Paramēśvara*. The last of these might be a special royal title or a surname assumed by the king as by the Western Chālukya Satyāśraya after his conquest of Harshavardhana of *Uttarāpatha* (*Ep. Ind.* Vol. IX, pages 100 and 101). The record is dated in the Śaka year 976 expressed by the chronogram *śakāvdanavaśatakasaptarasa* and the 15th year and has to be attributed

Anantavarman-Vajrahasta; Śaka 976, and 15th year.

to the Vajrahasta of this dynasty whose coronation took place in Śaka 960 (*Ep. Ind.* Vol. IV, page 193). It has already

been pointed out that Vajrahasta VI of this family had the surname Anantavarman (*Ep. Ind.* Vol. IX, page 95). The writing very closely resembles that of a record of

this king dated in Śaka 967. (*Ep. Ind.* Vol. XI, page 147). Like this it adopts mixed characters though using more of Grantha letters in addition to Nāgarī and Telugu. The fish, prominent on the seal of our record, is not found on that of the Narasapaṭam plates of this king though both have the elephant-goad. The actual donor in the grant was Rānaka Śrī-Dharmakhēdi, son of Parama-Māhēśvara Pañcha-

His Kadamba subordinate Rānaka Śrī-Dhar-
makhēdi. vishayādhipati Mahāmaṇḍalēśvara Rā-
naka Śrī-Bhāmakhēdi of the Kadamba
(i.e., Kadamba) family ' who being pros-
perous (*kuśalī*) (a term often applied to the king in Eastern Gaṅga grants) addressed
the order of gift to the *pradhāna* and other
subordinates of the king (*rājapādōpaṅgin*)
The Pañchapātra-Vishaya.

governing the *Pañchapātra-vishaya*. The connexion of the Kadambas with the Gaṅga kings is already known to us from the Parlakimedi plates of Vajrahasta (*Ep. Ind.* Vol. III, page 222) where a certain Ugrakhēdirāja 'the ornament of the spotless family of the Kadambas' figures as an official. A certain Dharmakhēdin is referred to as the maternal uncle of the early king Mahārāja Dēvēndravarman of the 254th year of the Gāṅgēya era (*Ind. Ant.* Vol. XVIII, page 145). But since he is not referred to as a member of the Kadamba family we are not in a position to trace this political relationship between the Gaṅgas and Kadambas to this early period. It is probable that this earlier Dharmakhēdin the maternal uncle of Dēvēndravarman was an ancestor of the Dharmakhēdin of our grant, in which case the Kadambas will have to be viewed not only as the subordinates of the Gaṅgas as in the time of Vajrahasta but also as having been matrimonially allied to the Gaṅgas from earlier times. That there was matrimonial alliance between the Gaṅgas and another family of the south, viz., the Vaidumbas is already known (*Ep. Ind.* Vol. IV, page 186 f). This relationship between the Eastern Gaṅgas and the

The Eastern Gaṅgas and the Vaidumbas. Vaidumbas would appear to have begun
only a generation previous to Vajrahasta
whose mother was the Vaidumba princess Vinayamahādēvī. Mahēndrabhōga in
which Madhipatharakhaṇḍa the village granted was situated must refer to a territorial
division named after Mahēndragiri. Mandasa, the Zamindari headquarters where the
plates have been discovered lies within 7 miles from Mahēndragiri. The order of gift
is stated to have been brought (*ānītam*) by Vēttikurātha-Rānaka. This evidently
refers to the *dūtaka* of the grant. Sāmanta Nala-Chēḍala mentioned at the end
might be the person that drafted the grant.
A Chandēlla Sāmanta of the Gaṅga king The form Nala Chēḍala must be a corrup-
Anantavarman (Vajrahasta). tion of Nala-Chandēlla. The Sāmanta
must have been a member of the Chandēlla family.

18. To the reign of Anantavarman Chōḍa-Gaṅga of this dynasty (A.D. 1078-1142) will have to be assigned the mutilated stone inscription No. 827 of Appendix B.

A stone record of the 15th year of Anantavar-
man Chōḍa-Gaṅga. The record is much damaged and the 15th
year of the king in which it is dated
would correspond to A.D. 1093. This is

one of the few known Telugu inscriptions in the extreme north of the Presidency. Another Telugu inscription from this part of the country, No. 828 of 1917, dated in the 2nd year of king Aniyānka-Bhīmadēva, from the characters employed in it, will have to be assigned probably to Vajrahasta II who had the title Aniyānkabhīma (Table I, page 186 of *Ep. Ind.* Vol. IV).

19. Besides the above-noticed copper-plate records expressly referring themselves to *Gaṅgakula* there is one (No. 9 of Appendix A) with the introduction usually found in the records of the Gaṅga kings but without the express mention of the Gaṅga lineage. The plates, three in number, are oblong in shape with well-formed rims. They measure 7" by 3½" and are hung on a ring with a fixed circular seal about 1 inch in diameter on the counter-sunk surface of which is cut in relief the indistinct but discernible form of a seated bull. No legend or symbol is given on it. The record is written in a mixed alphabet employing the northern as well as the southern characters which, according to Buhler's plates, have to be assigned to the 9th century A.D.

The genealogy of the king Mahārāja Indravarman of this grant is not given. He was a devotee of the god Gōkaranēśvara 'residing on' the Mahēndra mountain. The grant was issued from Śvētakā-

Grant of Indravarman, lord of Kaliṅga. dhisthāna. We have already had two copper-plate records, one issued from Śvētka (*Ep. Ind.* Vol. IV, No. 26) and the other from Śvētaka (No. 12 of Appendix A to *Annual Report* for 1917). The Śvētka of the first of these records is evidently the same as the Śvētaka of the second record noted above and of our inscription. The kings of the two grants quoted above are clearly stated to belong to the family of the Gaṅgas. It is not unlikely that king Indravarman of our grant, was also a Gaṅga as suggested by the introduction to the record and the bull-emblem on his seal, which generally appears on early Gaṅga seals though not explicitly described so in the record. The order of gift is addressed to the *mahāsāmanta, sāmanta, rājanaka, rājaputra, kumāra, amūtya, uparika, dandanāyaka, vishayapati, grāmapati, brahmans, purōhita* and others of the *Jalamvōra-vishaya*. The donee Bhattaputra Janshasvāmīśarman belonged to the *Vājasanēya-charana, Kanva-sākhā, Jātukarna-gōtra* with the *Vāsishtavat-Jātukarna-pravara* and the *Jātukarnavadd-A[ji]shthavad-Vi[ji]shthavat-anupravara*. The record gives near the end a moralising verse on the instability of fortune like that of a water-drop on a lotus petal which is invariably quoted by the records of the Bhanjas noticed above. The *dūtaka* of the grant was the *mahāsāmanta*

Mahāsāmanta Nāgakheddi.

Nāgakheddi (see paragraph 17 above).

It was written by the *Mahāpratīhāra* Ādityavarman and the king's seal was affixed (*lāṅchhita*) by the *Mahāsandhivigrahin* Chandapāka. The plates were engraved by the *kansāra* (Telugu kamchara, i.e., brazier) Dēvapila.

20. No. 763 of Appendix B refers to the fight of Nītimārga-Vemmadi with Bīra-Nolamba and to the death in it of a certain Nāgaya. The record is not dated.

Western Gaṅgas.

Palaeographically it can be placed, however, about the latter part of the 9th

century A.D. The Nolamba-Pallava king who was ruling at this time was Mahēndrādhirāja whose latest date was Śaka 817 i.e., A.D. 895 (*Vide* page 62 *Ep. Ind.* Vol. X). On page 61 *ibid*, it has been noticed that this Mahēndrādhirāja entered into hostilities with the Western Gaṅgas and killed in battle Rācheya-Gaṅga. It is not unlikely that Ereyappa whose initial date, i.e., A.D. 893-4 (*Vide* the genealogical table given on page 153 of *Ep. Ind.* Vol. V) falls within the period of Mahēndrādhirāja, might have continued the conflict with the latter. Hence if the Bīra-Nolamba of the record be the same as Mahēndrādhirāja, Nītimārga-Vemmadi may have to be identified with Nītimārga-Koṅṅunivarma-Permānadi-Ereyappa. The other record No. 753 of Appendix B is also not dated. But the characters seem to belong to about the same period.

NOLAMBA-PALLAVAS.

21. Only five records belonging to Nolamba-Pallavas (Nos. 716, 731, 742, 767 and 783 of Appendix B) were secured during the year under review. Of these No.

Nolamba-Pallava Nolambādhirāja.

731 which was copied at Madhūdi in the Madakasira taluk of the Anantapur district

is dated in Śaka 881 and the rest are undated. The king in all these records is known as Nolambādhirāja. Dilīparasa of this family has his latest known inscription dated in Śaka 872 (*Annual Report* for 1917, part II, paragraph 1). His son Iṛiva-Nolambādhirāja called also Iṛiva-Nolamba Nollipāya who has an inscription dated Śaka 885 may be the same king as the Nolambādhirāja of our records. In No. 731, one Kōṭaya the *Dandanāyaka* of Ballaha is said to have made some gifts of land to a temple of Vishṇu (*Vishnugriha*). This Ballaha has already been identified in the report for last year with the Rāshtrakūṭa king Kṛishṇa III.

THE CHOLAS.

22. As usual, a large number of Chōla inscriptions were copied during the year under review. Of these, there are a few which are dated in the regnal years of Parakēsarivarman and Rājakēsarivarman without any distinguishing epithets. Since we

know that the kings of the Chōla dynasty bore the titles Rājakēsarivarman and Parakēsarivarman alternately, the mere titles are not sufficient to identify the kings. In certain cases, however, there are slight indications which suggest the possibility of an identification.

As many as 19 records of Parakēsarivarman are registered in Appendices B and C (Nos. 205, 208, 292, 366, 369, 376, 438, 439, 441, 442, 443, 444, 445, 447 of 1917 and Nos. 46, 47, 51, 56 and 59 of 1918). Of these No. 208, dated in the 6th

year of the king registers a gift by Pirāntakan Purushōttaman who belonged to a body of *Kaikkōlas* known by the name of Dānatoṅga-teriṅja-Kaikkōlar. From the title Pirāntakan assumed by the donor, it might be presumed that this record of Parakēsarivarman is one of Parāntaka I and it is also not unlikely that the king had the surname Dānatoṅga after Dānatoṅga (i.e., Dānatuṅga), a surname of which the community was so named. In Parāntaka I. the *Annual Report* for 1912 (page 64,

paragraph 16), are noticed three similar groups of men, viz., Samarakēsari-teriṅja-Kaikkōlar, Vikramaśiṅga-teriṅja-Kaikkōlar, and Viraśōla-teriṅja-Kaikkōlar called probably after the same king. Sōmūr near Karūr which supplies the above record contains inscriptions of Parāntaka I and suggests to some extent that the Koṅgu country, or at least that part of it, which borders on the Trichinopoly district, should have passed into the hands of the Chōlas either in the reign of Parāntaka I or one of his two predecessors. That this conquest of the Koṅgu country should have been effected in the reign of Āditya I is made evident by the fact that Parāntaka I

does not lay claim to it though the territory was under his sway and secondly that the *Koṅgudēsarājakkal* attributes the same to Āditya I. No. 292 of Appendix B which is dated in the 9th year of Parakēsarivarman may be one of Parāntaka I as it mentions the temple of Ādityēśvaram-udaiya-Bhaṭṭāraka, probably so called after Āditya I. To the same king might be attributed a fragmentary record from Tiruvāṇḍārkōyil (No. 376 of 1917) which is dated in the 40th year of his reign. The script in which the record is engraved does not militate against this view. At Kuttālam in the Tinnevely district there are a few Vaṭṭeluttu inscriptions and some Tamil records two of which (Nos. 446 and 448 of Appendix B) are dated in the 24th

and 36th years of the reign of Madurakonḍa Parakēsarivarman, i.e., Parāntaka I. Their importance consists in the fact that they are the only two records of the king discovered so far in the interior of the Pāṇḍya country whose capital Madura he is said to have taken. In the *Annual Report* for 1905, Part II, paragraph 10, an inscription (No. 63 of 1905), dated in the 33rd year of the same king is noticed, as having been found at Āṇaimalai in the vicinity of Madura. But it was doubtful then if the conquest extended far beyond the outskirts of the capital. Now these two records establish beyond doubt the fact of Parāntaka's conquest of the whole of the Pāṇḍya country as

His conquest of the entire Pāṇḍya country confirmed. detailed in the Udayēndiram grant (*South-Ind. Inscr.*, Vol. II, page 379) and the Tiruvālaṅgādu plates. The eight Vaṭṭeluttu inscriptions of Parakēsarivarman found at Kuttālam, ranging from the 20th to the 35th years of his reign might naturally be attributed to the same king. One of the latter (No. 439 of Appendix B) mentions a certain Dharmasetṭi alias Śadaiyaṅgavaṅga belonging to the corporation of Maṅigrāmam. Maṅigrāmam is mentioned in the Kōttayam plates of Vīrarāghava along with the *aṅjuvannam* and it has been conclusively shown that these refer to corporations (*Ep. Ind.* Vol. IV, p. 294).

Six inscriptions of Parāntaka I (Nos. 136 to 139, 143 and 144 of 1918) come from The corporation of Maṅigrāmam. Tiruvaiyāru. One of these refers to a princess named Ariṅjigai, the daughter of a certain Ilādarāyar (Lātarāyar). No. 47 of Appendix C, which is dated in the 12th year of the reign of Parakēsarivarman is clearly a record of Parakēsarivarman Uttama-Chōla and it will be dealt with in the sequel. Since No. 46 of the same appendix mentions the village of Arikulakēsari-chaturvēdimāṅgalam it may belong either to Parāntaka or to Uttama-Chōla.

23. Five inscriptions of Rājakēsarivarman have been secured in the current year (Nos. 359 and 384 of Appendix B and Nos. 57, 135 and 147 of Appendix C). No. 359

refers to a grant of land to the temple of Tiruvārai Nakkankōyil Paramasvāmin at Tribhuvanamahādēvi-chaturvēdimangalam (Tribhuvani near Tiruvāndārkōyil), Rājakēsarivarman. by the assembly of that village made in the 28th year of Kaṅṅaradeva, i.e., Kṛishṇa III as compensation for silver and gold jewels which they had taken from the temple and spent for *sabhāvinīyōga*. It also alludes to gifts made in the 14th year of Maduraikonda Parakēsarivarman, i.e., Parāntaka I. As such, it must belong to the time of one of the kings bearing that title who reigned after Parāntaka I. The 28th year of Kṛishṇa III corresponds to A.D. 967-968 (*Ep. Ind.* Vol. VII, pages 142-144 and *Annual Report* for 1907, Part II, paragraph 44) which is at the same time the initial date of Uttama-Chōla who was a Parakēsarivarman and whose latest regnal year is 15. It is therefore probable that the Rājakēsarivarman who succeeded Uttama-Chōla and in whose 5th year our present record is dated must be no other than Rājarāja I who ascended the throne in 985 A.D. and was a Rājakēsari. Since No. 57 of 1918 refers to a grant made by Uttama-Chōla it is probably a record of Rājarāja I who reigned after him and who was a Rājakēsari. Another inscription of this Chōla king is No. 147 of 1918 which registers a grant made by Pañchavanmahādēvi, one of his queens. The record states that she was the queen of Mummadi-Chōla, i.e., Rājarāja I who bore this name in the early years of his rule.

24. Only two records referable to the time of Uttama-Chōla have been copied during the year (No. 287 of 1917 and No. 47 of 1918). No. 47 is dated in the

Parakēsarivarman Uttama-Chōla. 12th year of Parakēsarivarman and registers the following facts. The temple of Vṛiddhāchalam, the *snapana-mandapa*, the *gōpura*, the covered verandah all round, and the surrounding shrines were constructed by Śembiyan-Mahādēviyār, the mother of Uttama-Chōla and daughter of Malaperumānadigal who was the queen of Gaṇḍarādittadēva, the son of 'great Chōla' (i.e., Parāntakadēva). And she made some costly presents to the temple, viz., five copper lamps, and one gold diadem weighing five *kalañju* less by one *mañjādi*, one silver salver weighing 389 *kalañju*, one silver kettle weighing 199 $\frac{3}{4}$ *kalañju*, two gold flowers weighing a *kalañju* and a half, His mother's building and munificent gifts. one gold diadem for the Kūttapperumāl (i.e., Natarāja) weighing one *kalañju*, one marriage badge for the goddess Umaibhaṭṭārakī weighing half a *kalañju* with three middle pieces of it and two *tālimbam*, one sari made of pure gold, one gold plank, the *pañchasari* fastened to the intervening space and one gold flower for the same god. The present record only adds one more to the numerous inscriptions which register the munificent gifts made by the widowed queen of Gaṇḍarāditya.

25. Nearly 40 inscriptions of Rājarāja I (A.D. 985-1013) are included in the collection under review and some among them record interesting facts which either go to confirm the information previously known or throw fresh light. No. 199 of

Rājarāja I. 1917, dated in the 17th year of the king's reign (A.D. 1002) states that Tiruvaḍigal Śāttan, the officer who was in charge of the survey operations, made an inquiry into the services conducted in the temple of Tirunōmbalūr-Mahādēva at Dēvanappalli (i.e., Sōmūr in the Trichinopoly district) and another record from Kūhūr (No. 285 of Appendix B) dated five years later, i.e., in A.D. 1007 speaks of the excess in measurement noticed in the survey. The officer detected that certain provisions made for the temple had not been utilized for the purpose intended originally. Accordingly fines were imposed on the persons who were concerned in the misappropriation, and out of the fines so collected a gold plate was made and presented to the temple. The inscription thus records two important facts, viz., that the revenue survey conducted in the reign of Rājarāja I was undertaken and completed in or before the year A.D. 1002 (*Annual Report* for 1913, Part II, paragraph 21) and that inquiries into misappropriation of temple grants were made by State officials. These confirm the information obtained in previous years. No. 266 of 1917 furnishes a curious information about a Rājakēsarivarman that he climbed up a wall and was pleased to be seated on it (*madil-ēri-eḷundaruliya*). This Rājakēsarivarman may probably be his father Sundara-Chōla.

Punishment for misappropriating temple grants. Revenue Survey in A.D. 1002.

grants were made by State officials. These confirm the information obtained in previous years. No. 266 of 1917 furnishes a curious information about a Rājakēsarivarman that he climbed up a wall and was pleased to be seated on it (*madil-ēri-eḷundaruliya*). This Rājakēsarivarman may probably be his father Sundara-Chōla.

No. 275 of 1917 refers to the setting up of an image of Nambi-Ārūṇār (i.e., the Śaiva Saint Sundaramūrtti-Nāyaṇār) who had composed the *Tiruppadiyam* hymns. Images of the saint and his consort Naṅgai-Paravai are stated in the Tanjore inscription to have been set up in the temple of Rājarājēśvara (*South-Ind. Inscr.* Vol. II, page 152). No. 299 of 1917 registers a grant of land for the conduct of a festival to the same image in the temple at Kūhūr in the month of *Śittirai*. A section of the villagers of the same place called *Koliyakkudaiyār* having committed certain faults against the king and being fined, found themselves unable to raise the gold required and being unable at the same time to bear the harassing of the officials, sold part of their lands to the temple in order that they might pay the penalty imposed on them (No. 277 of 1917). From No. 362 of 1917 dated in the 12th year of the king and having astronomical details which work out correctly for A.D. 996, December 1, Tuesday, we learn that the assembly of Tribhuvanamahādēvi-chaturvēdimāṅgalam met in a pavilion constructed by Mummadiśōla Umbalanāttuvēlār, who appears to have been an officer under Rājarāja, made a *vyavastai* (agreement) regarding the village of Mundiyanvellaippākkam granted by Irumadiśōla Mūvēndavēlār by purchase from the assembly to the temple of Tiruvāraiālum-Paramasvāmin which was to the following effect: 'The said assembly shall not levy any other tax than *siddhāya*, *dandāya* and *Pañchavāra*. It shall not be lawful for them to violate it or to levy any kind of tax such as *śittirai* which are not mentioned in the rates already fixed. In respect of this village the members of 'the Tank Supervision Committee' and 'the Village Supervision Committee' and

A resolution regarding the levying of unauthorized duties and the penalties fixed therefor.

'the Ūramaiśeyvār' working for the year, shall not receive any kind of payment in rice or paddy as *amañji*. Such of the members of the committee who misappropriated the collection of such taxes and signed the order for levying them shall be liable to pay a fine of twenty-five *kalañju* of gold which shall be collected by the *dēvakanmis* (i.e., the managers of the temple). Even after paying the fines, they (the members of the *vāriyam*) shall be liable to pay a fine to the *Dharmāsana* (the Court of Justice) at the place they choose and at the rates fixed in the *sabhāvyavastai*. The accountant of the *vāriyam* who allowed the unlawful collection shall be asked to pay *vetṭi*. Those who say 'nay' to this order and those by whom they are so instigated shall be made to pay a fine of fifteen *kalañju* to the *Dharmāsana* by the *Dēvakanmis*; and they shall thereafter be made to obey the same order.'

In his historical introduction Rājarāja I claims to have conquered Īla-maṅḍalam i.e., the island of Ceylon. The Tanjore inscriptions state that a number of villages in that island paid their revenue towards the services, etc., of the Tanjore temple and thus establish the reality of this conquest (*South-Ind. Inscr.* Vol. II, page 424). In the current year's collection also there is a similar record (No. 454

Payment of revenue by villages in Ceylon.

of 1917) which registers a grant of land made by the residents of Vinnandai alias Vikrama Pāṇḍiyanallūr, a village in Kōṭṭūr-nādu which was a subdivision of Īla-maṅḍalam, to the temple at Kuttālam in the Tinnevely district. The above inscription proves clearly that both the Pāṇḍya country and Ceylon were subject to the sway of Rājarāja I.

As already noticed Śembiyanmahādēviyār, the mother of Uttama-Chōla, was a munificent donor and a great builder of temples. No. 48 of 1918 states that this queen of Gaṇḍarāditya and daughter of Maḷaperumānadigal presented a costly crown to the god at Vṛiddhāchalam. The crown weighed—9 *kalañju*, 9 *mañjūdi* and 7 *mā*;

Śembiyanmahādēvi's further donations.

the total weight of silver in the inner cover of it was 206½ *kalañju* and 4 *mañjūdi*. It was set with 3 *māṇikkam* (rubies) and 36 *vayiram* (diamonds). To the crown were fastened 1,998 pearls all round.

No. 49 of 1918 introduces a hitherto unknown royal personage in Malaiyavvai-dēviyār, the daughter of Pottappichchōlar Śattiyaraiyar and queen of Amaṇimalla, the king of the Irūṅgōlas. We have already noticed two Tamil records of Parāntaka I and eight others of Parakēsarivarman, probably belonging to the same king, found at Kuttālam in the Tinnevely district. It is learnt from No. 455 of 1917 that the

temple of Kuttālanātha having become dilapidated, the inscriptions that were previously engraved in Vaṭṭam (i.e., Vaṭṭeluttu characters) on it were taken down and

Vaṭṭeluttu was the alphabet in use before the 10th century A.D. in the Pāṇḍya country. re-engraved in Tamil. From this it is clear that in the Pāṇḍya country the

characters employed in writing Tamil at the time were mostly Vaṭṭeluttu and that this script had gradually given place to Tamil which should have first come into use by the public during the time of Rājarāja I. It must therefore be understood that Tamil script was quite unknown in the Pāṇḍya country prior to the time of Rājarāja I. All the inscriptions hitherto discovered in that part of the country and assignable to a period earlier than the time of Rājarāja I, i.e., beginning of the 10th century A.D. have been actually found to be in Vaṭṭeluttu characters and this is in consonance with the import of the inscription under notice. The Tamil records of Parāntaka I found at Kuttālam are therefore copies of older ones in Vaṭṭeluttu.

26. Parakēsarivarman Rājēndra-Chōla I was a co-regent of his father Rājarāja I during the last three years of the latter's rule. This seems to be the reason why we do not meet with stone inscriptions dated in the 1st and 2nd years of Rājēndra-Chōla's reign. The earliest record of his in the collection (No. 196 of 1917) belongs

Rājēndra-Chōla I.

Bhaṭṭaṇ, one of the arbitrators of the time of his father. This officer figures in the Āṇaimāṅgalam grant of Rājēndra-Chōla I, now preserved in Leyden. There is an inscription at Kuttālam dated in the same year of the reign of Parakēsarivarman Rājēndrasimha which might be attributed to Rājēndra-Chōla I, since the name Rājēndrasimha figures very often as part of the surnames of villages and subdivisions

Rājēndrasimha, his probable surname.

Rājarāja I. As an instance we might refer to No. 44 of 1918 dated in the 4th year of Rājēndra-Chōla I which mentions the territorial division Vaḍagarai-Rājēndrasimha-Valanāḍu. One of the Vriddhāchalam inscriptions registers a gift made by a lady belonging to a family of kings or chieftains named Śembiyaṇ Dēvaḍigaḷār, the daughter of Paḷavēṭṭaraiyar and queen of Vallavaraiyaṇ (No. 39 of 1918); and another from Kūhūr (No. 296 of 1917) refers to a revenue survey which might be the one that was conducted in the reign of Rājarāja I. A record from Tiruvāṇḍār-kōyil dated in the 10th year of the king's reign (No. 363 of 1917) furnishes the very interesting information that Rājēndra-Chōla I constructed at Madura a huge palace (*māliḡai*) 'by whose weight even the earth became unsteady' and anointed his son Chōla-Pāṇḍya as the viceroy of the Pāṇḍyan kingdom at Madura. Though the appointment of Chōla-Pāṇḍya as viceroy is not new to history but is known from other stone epigraphs and from the Tiruvāṅgāḍu grant (*Annual Report* for 1905, paragraph 25, and for 1906, paragraph 17) the construction of a palace by the Chōla sovereign,

A palace at Madura constructed by him.

A.D. 1031 i.e., in the 21st year of the reign of Rājēndra-Chōla, Dantiśaktiviṭaṅki alias Lōkamahādēvi, queen of Rājarāja I, presented to the shrine of Lōkamahādēvi-Īśvara now called Uttarakailāsa in the Pañchanadīśvara temple at Tiruvaivāru, through the officer Rājarāja-Mūvēṇḍavēḷān, certain necklaces of gold, filled inside with *lac* and set with a number of costly gems (No. 154 of 1918). The name of the temple, i.e., Lōka-

The shrine of Uttarakailāsa built by Rājarāja's queen Lōkamahādēvi.

Tiruvīśālūr record we know that this queen performed the ceremony of *kēmagarbha* (passing through a golden cow) in A.D. 1013, i.e., in the very last year of the reign of her lord, king Rājarāja I who, on the same day, had his *tulābhāra* ceremony, performed in the Śivayōganāthasvāmin temple in the same place. From the present inscription we have to presume that she ought to have lived at least for 17 years after Rājarāja's demise.

Ennāyiram in the South Arcot district seems to have been a place of importance in the Chōla times. No. 335 of 1917 is dated in the 25th year of Rājēndra-Chōla I

The temples at Ennāyiram.

and gives astronomical details which work out correctly for A.D. 1036 September 16, Thursday. It mentions a number of shrines situated in the place. They are: (1) Śrīmūlasthānamudaiyār; (2) Rājarājavinnagar-Ālvār; (3) Kundavai-Vinnagar-Ālvār; (4) Sundaraśōla-Vinnagar-Ālvār; (5) Dēvēndra; (6) Sarasvatī; (7) Śrībhāttārakī; (8) Mahāmōdi; (9) Sūryadēva; (10) Saptamātris, (11) Mahasāstā; (12) Durgā; (13) Subrahmanya; (14) Jyēshthā; (15) Dēvas of the Chēris and (16) Śīngavēlkunrālvār.

27. In some respects South-Indian temples served the purpose of educational institutions in ancient times. Records of previous years have revealed the fact that provisions were made for the recitation in temples of hymns from the *Īvāram*, the *Nālāyiraprabandham* and other religious poems and for reading and expounding works

of great merit. *Adhyayana* (i. e., the chanting of the *Vēdas*) was one of the many chief objects for which grants were made in former times. A large number of records register grants made for the singing of the *Tiruppadiyam* and the *Tiruvāymolī* hymns. A Śendalai inscription provides for the reading of the *Mahāhārata* in the Sundarēsvāra temple in that village (*Annual Report* for 1897, page 4, paragraph 9). A grant of land was made in the 10th century A.D. to one who expounded the *Prabhākaram* in the Nāgēsvāra temple at Kumbakōṇam (*Annual Report* for 1912, page 65). One of the Tiruvorriyūr inscriptions states that as much as 60 *vēli* of land was given for the maintenance of a *mandapa* called Vyākaraṇadāna-Vyakhyāna-*mandapa* built in the temple, for the upkeep of the teachers and pupils who studied grammar in that hall and for the worship of the god (Vyākaraṇadāna-Perumāl) who, it is said, was pleased to appear before Pānini-Bhagavān for 14 days and to teach him the 14 aphorisms. In the same temple *Śivadharma* and *Siddhānta* were also taught (*Annual Report* for 1913, page 110). In a stone inscription from the Venkatēsa-Perumāl temple at Tirumukkūdal near Conjeeveram (*Annual Report* for 1916, page 118 f) it is stated that, besides a *hospital*, the temple maintained a *hostel* and a *college*. Instances of this nature which indicate that temples of South India served the purpose of an educational institution in ancient times have already come to our notice. But none of them gave us such details regarding the strength of the teaching staff, the number of the attendant disciples and their maintenance, as the epigraph, No. 333 of 1917, of the time of Rājēndra-Chōla I found in the year under review at Eṇṇāyiram.

28. The record contains interesting information regarding the king's conquest of the northern region, of his stately return march with all the splendour of a conqueror,

Rājēndra-Chōla's expedition against the Northern Powers.

of his wedding the Gaṅgā and hence assuming the title of Gaṅgaikōṇḍa-Chōla and building a hall called after that title and feeding a number of people in it.

The wording of the inscription seems to indicate that Rājēndra-Chōla I was himself engaged in the expedition against the kings of Northern India (*Uttarāpatha*) and it may not be unreasonable to suppose that he did not entrust the management of it merely to his generals as the wording of the Tiruvālaṅgādu plates would, at first sight, imply. The date of the inscription is so completely effaced that it is difficult to make it out; but from the conquests enumerated in the introduction it may be said that it cannot be earlier than A. D. 1023. The record states that, in order to secure success to the arms of the king, the assembly of Rājarāja-chaturvēdimāṅgalam, which was the name by which Eṇṇāyiram was known, made the following provisions to the

A college for Vēdic study and a hostel maintained in the temple at Eṇṇāyiram.

lord (Paramasvāmin) who 'was pleased to stand with a fierce appearance' in the temple of Rājarāja-Vinnagar, receiving

worship and offerings. The charities were mainly intended for maintaining a *hostel* and a college for Vedic study as detailed below:—

(i) Four persons were appointed for the recitation of the *Tiruvāymolī* hymns in the temple and they were allowed three *kuruni* of paddy each per day. To meet this charge, land at Ānāngūr *alias* Rājarājanallūr, measuring half (a *vēli*) and two *mā* in extent were given.

(ii) For feeding twenty-five Śrī-Vaiṣṇavas in the *matha* attached to the same temple one *vēli* and four *mā* of land in the same place were allotted.

(iii) Sixty *kalam* of paddy and three *kalañju* of gold were also provided for the Seven-days' festival of Āṇi-Anulam in order to feed one thousand Vaishnavas and *dāsas* (devotees) who came to witness it.

(iv) Half a *vēli* and two *mā* of land and some gold were given to meet the cost of taking the god in procession round the village, in a car; for the grant of cloths to the mendicants on the occasion, for purchasing cloth to be put on the deity; for offerings, bath and garlands, for performing certain ceremonies, etc.

The following students were fed in the Gaṅgaikondaśōlan-*mandapa* :—

- (a) Seventy-five studying the Ṛig-Vēda.
- (b) Seventy-five studying the Yajur-Vēda.
- (c) Twenty studying the Chāndōga-Sāma.
- (d) Twenty studying the Talavakāra-Sāma.
- (e) Twenty studying the Vājasanēya.
- (f) Ten studying the Atharva.
- (g) Ten studying the Baudhāyanīya Gṛihya-kalpa and Gana,

thus making a total of 230 Brahmachārins for studying the above-mentioned (*apūrvam*) Vēdas which with the forty persons learning the *Rūpāvatāra* came to 270. Six *nāli* of paddy was allotted for each of these per day.

Further there were—

- (h) Twenty-five learning (ᑦᑦᑦᑦᑦ) the Vyākaraṇa.
- (i) Thirty-five learning (ᑦᑦᑦᑦᑦ) the Prabhākara, and
- (j) Ten persons learning the Vēdānta.

For these 70 pupils (*sāttira*) who learnt the *ōttu* (Vēdas) provision was made at the rate of one *kuruni* and two *nāli* of paddy each per day.

One *kalam* of paddy was given to the *nambī* who expounded the *Vyākaraṇa*, one *kalam* to another who expounded the *Prabhākara*; and one *kalam* and one *tūni* to the third who expounded the Vēdānta.

Ten professors were appointed to teach the Vēdas as detailed below :—

Three	to teach the	Ṛig-Vēda.
Three	„	Yajus.
One	„	Chandōga.
One	„	Talavakāra-Sāma.
One	„	Vājasanēya.
One	„	Baudhāyanīya gṛihya and kalpa and Kāthaka.

The teacher who expounded the *Rūpāvatāra* got 3 *kuruni* of paddy a day. Thus for a day 30 *kalam* of paddy measured by the *Rājarājan-marakkāl* were required. The annual requirements came to 10,506 *kalam* of paddy. The gold required for expenses was as follows: 3 *kalañju* of gold to the professor of Vyākaraṇa for expounding 8 *adhyāyas* at one *kalañju* per *adhyāya*, 12 *kalañju* to . . . for expounding 12 *adhyāyas* at one *kalañju* per *adhyāya*. 6½ *kalañju* to the 13 professors who taught the Vēdas and to the one who expounded the *Rūpāvatāra* at half a *kalañju* each and 35 *kalañju* at ½ *kalañju* each to the 70 pupils (*sāttirar*) who learnt the *Vyākaraṇa* and the *Mīmāṃsā*.

Thus in all for the 61½ *kalañju* of gold and the paddy that were required, the temple was put in possession of 45 *vēli* of land situated in Māmbākachchēri *alias* Pavittiramānikkanallūr forming part of Ānāngūr *alias* Rājarājanallūr and Mēlak-kūdalūr *alias* Purushanārāyananallūr.

King Rājendra-Chōladēva I, having thus directed the assembly of Rājarāja-chaturvēdimāngalam ordered, in the presence of Kāli Ekāmraṇār, the head of the village, that they should not show in the account books, any more taxes than 1/16 *mā* and 1 *padakku* against the persons residing in the said two villages and cultivating the 45 *vēli* of land, and this they promised to do taking solemn oaths.

This inscription is of great importance to us as it shows clearly that in ancient temples not only was the regular conduct of worship maintained but also the study of the Vēdas, philosophy, grammar and other sciences was encouraged by munificent royal grants. Gifts made for such purposes as these were known as *Vēdavrittī*

and *Adhyayanāṅga*. In some cases where munificent grants such as the one detailed in the record under review had not been made, provision was made for feeding a few persons versed in the Vēdas and *Apūrvins*.

29. The hostel attached to the temple at Ennāyiram seems to have fed not only teachers and students of the Vēdic college but other men as well. One of the records of the place (No. 343 of 1917) which has unfortunately neither beginning nor end, being built in at either side, refers to the maintenance of a hostel which must be the same as the one connected with the college. Provision was here made for feeding 506 Brāhmaṇas among whom were Brahmans versed in the Vēdas, Brahmans in general and the Śrī-Vaiṣṇavas. This number might have included the 350 attached to the college, as detailed in the previous paragraph. The rest must have included those who sung the *Tiruppadiyam*, who formed the *gōshṭi*, who recited the *Tiruppugal* and who uttered *Sadyajñam*. As *jātakadakshinā*, on the day of *Jayantyashṭamī* (the birthday) of Venṇaikūttar (Krishṇa), it is stated that, those Brahmans who studied to the end the Rīg, Yajus and Sāma Vēdas should receive a gold flower and a gold ring. On the merchant class which received money from the markets devolved the duty of supplying excellently husked rice which they were bound to bring to the hostel and measure out at the rate of 2 to 5 of paddy for [feeding?] the 50 Brahmans. The great men in charge of the *ūrvāriyam*, i.e., 'the Village Supervision Committee' had to look after the daily supply of the firewood required for the hostel. The Brahman and *Valaṅṅiya* merchants who traded in the south bazaar

Brahmans also as tradesmen.

were given certain amount of money and they agreed to supply sugar and other things in lieu of the interest on the sum lent. And it is further added that the excess of ghee, milk and curds that remained after meeting the requirements of the temple should be made over to the hostel. There is reference to a similar feeding house, but in a much smaller scale, in No. 323 of 1917 which comes from Paṇaiyavaram. Here provision is made for conducting a hostel (*sālai*) which fed daily 50 Brāhmaṇas and 10 *Sivayōgins* who were also given oil for bathing. The same inscription further provides for a teacher of a free school (*dhanma-paḷḷi*) and for maintaining three water-sheds one in front of the temple of Paravai-Īśvaramuḍaiyār, another in front of the *mandapa* of Rājēndrasōḷaṅ and the third in front of the temple of Rājēndrasōḷa-Viṇṇagar-Ālvār. For rendering service in the hostel and the water-sheds Brahmachārins were appointed.

30. Inscriptions of Rājākēsarivarman Rājādhirāja I in the collection are only two (No. 330 of 1917 and No. 55 of 1918). They are dated in the 30th and 32nd years of his reign and mention as usual his conquests. No. 330 gives astronomical details

Rājākēsarivarman *alias* Rājādhirāja I.

which are correct for A.D. 1048 February 26, Friday. It is stated that the assembly of Rājarāja-chaturvēdimāṅgalam, i.e., Ennāyiram met in the pavilion called Mummadiśōḷaṅ-mandapa in company with Nripēndrasōḷa Mūvēndavēḷaṅ, the governor of the town and gave effect to an order of the king issued under the signature of his royal secretary Aḷagiyaśōḷaṅ Vilupparaiyar stating that on the lands belonging to the temple of Tiruvāyppādi, only the lowest rate of tax needs be levied as in the case of the lands belonging to the Rājarāja-Viṇṇagar and Kundavai-Viṇṇagar. This order of the king dated in the 27th year and 137th day of his reign, reached the assembly on the 30th year and 240th day. It thus appears that for the transmission of the order from the king to the assembly through the intermediate office, it took 3 years and 103 days. On receipt of it, the assembly gave practical effect to it.

The second record, i.e., No. 55 of 1918 contains the short introduction commencing with the words திருமகள் மருவிய, etc., and mentions the conquests of (1) Gaṅgai,

His conquests shortly told.

Laṅkā, Kadāram (Burmah) and Magōdai of the west, (2) the defeat of the king Mānābharana and of the Kūpakas and (3) the destruction of the ships at Kāndaḷūr-sālai.

31. Parakēsarivarman Rājēndradēva is represented by three inscriptions in the collection. Two of them (Nos. 318 of 1917 and 58 of 1918), dated in the 6th and 5th years respectively, record his military achievements, viz., the setting up of a pillar of victory at Kollāpuram, his military exploits in the battle on the banks of the

Parakēsarivarman Rājēndradēva—his conquests.

Pērāru (at Koppam) where he captured Āhavamalla's elephant, camel and treasury along with his queen, and the taking possession of Irattapādi *One and a Half Lakhs*.

32. Nos. 230 and 322 of 1917 copied at Kūhūr in the Tanjore district and at Panaiyavaram in the South Arcot district respectively belong to the reign of Parakēsarivarman Adhirājēndradēva whose inscriptions are rarely met with. The introduction does not contain any historical fact. The former record registers a

Parakēsarivarman Adhirājēndra. gift of land to an individual, for enjoyment by himself and his descendants, for reciting twice daily the *Tiruppadyam* hymns in the temple of Tirumāmbalam-udaiya-Mahādēvar at Kūhūr. The latter records a gift of land by the residents to the temple of Paravai-Īśvaramudaiyār at Paravaipuram (the ancient name of Panaiyavaram in the South Arcot district). The temple was probably called so after Paravai, one of the wives of the Tamil saint Sundaramūrtti who was a native of Tiruvennai-nallūr, not far from Panaiyavaram.

The portion of the South Arcot district which was situated on the north bank of the Pennai was known by the term Vānagappādi and it seems to have been termed so because it was included in or formed part of the country of the Bānas. None

A portion of the Bāna country lay in the South Arcot district. of the inscriptions at Panaiyavaram state that the place was situated in Vānagappādi though it is not far removed from the

region which was indicated by that territorial division. Parivipuri or Parivi the capital of the Bānas has been identified with Parigi in the Anantapur district (*South-Ind. Inscrs.* Vol. II, page 425 and *Annual Report* for 1912, page 75).

33. A number of inscriptions of Kulōttuṅga-Chōla with or without introductions have been secured during the year. Of these, three (Nos. 340 and 350 of 1917 and 158 of 1918) contain the introduction beginning with the words புகழ் சூழ்ந்தபுணரி and four (Nos. 274, 283, and 365 of 1917 and 159 of 1918) begin with the words புகழ் மா துவளங்க. These seven records therefore belong to the time of Rājakēsarivarman

Kulōttuṅga I. Kulōttuṅga-Chōla I. They range in date from the 7th to the 42nd year of his reign. No. 340 registers a grant by Ulagalāndān Tiruvarāṅgadēvaṅ of Kulattūr to the temple at Ennāyiram. The first part of the individual's name has perhaps a reference to the revenue survey undertaken by the king. From No. 159 of 1918 we learn that a resident of Tribhuvanamādēvinallūr, the southern hamlet of Rājarāja-chaturvēdimāṅgalam, i.e., Brahmādēśam in the South Arcot district, having killed a native of Āmūr in Uttamaśōla-valanādu gave one hundred and twenty-eight cows for maintaining four lamps in the temple of Brahmīśvaram in order to expiate the

Accidental killing of a man and the punishment awarded therefor.

sin incurred by killing a certain individual accidentally. Another record from Brahmādēśam (No. 158 of 1918) gives the 41st year and 294th day of the king and the astronomical details contained in it work out correct for A.D. 1111 April 25, Tuesday. It speaks of the consecration of temples, opening of irrigation works, punishment of the wicked and protection of the good and the increase of Brahmanism, in which we must trace some reference either to evil times generally or specially in that locality. In this connexion, it is perhaps worthy of note that the god at Ennāyiram, quite close to Brahmādēśam, is said to have assumed a fierce aspect (*aghōramāy-eḷundaruli*) as opposed to a mild form (*iṇḍeḷundaruli*) generally met with in inscriptions. This seems to suggest some reference to the specially bad state of the locality to allay which, Chōla kings from the time of Rājēndra-Chōla I to Kulōttuṅga I and his son Vikrama-Chōla contributed towards building of temples, construction of tanks, opening of feeding-houses and the like in this special tract. A single inscription (No. 358 of 1917) with the introduction திருமன்னிவிளங்கு is included in the list and it is dated in the 2nd year of Rājakēsarivarman Rājēndra-Chōla, i.e., Kulōttuṅga I who in his earlier years styled himself Rājēndra-Chōla (*South-Ind. Inscrs.* Vol. III, page 132). Some of the inscriptions without the characteristic historical introduction of Kulōttuṅga I can still be ascribed to him, as for instance Nos. 278, 282, 288, 297, 300, 301 and 314 of 1917 all of which come from Kūhūr

in the Tanjore district and have either the title Rājakēsari-varman or are signed by Nārāyaṇa, the *Madhyastha* of Kāhūr who also figures in a clear record of Kulōttuṅga I. Palaeographical considerations do not militate against this view.

34. Students of Tamil literature know that at a certain time in the history of Southern India there was a strong desire to collect together the sacred utterances of the Saiva saints which were till then only preserved in parts and at different places. These utterances had, during the course of a few centuries since the authors of the hymns had passed away, acquired the sanctity of the Vēdas in the eyes of the Tamils. In the endeavour to wrest them from oblivion, in arranging them in order and in assigning to them their proper tunes the people of the Chōla country and their king took a keen interest. The tradition regarding the rescue of the extant *Dēvāram* hymns is what is given out by the Tamil hagiologist Sekkilār. According to this authority, during the reign of the Chōla king Rājarāja-Abhayakulaśēkhara, identifiable with Kulōttuṅga I, there was a devotee Nambi-Āṇḍār-Nambi, belonging to the class of *archakas* or temple worshippers. His devotion was considered so great,

The *Dēvāram* hymns, compiled in the time of
Kulōttuṅga-Chōla I.

it is said, that the god yielded to his
request to eat a dish of rice offered by him.

Through the miraculous intervention of this devotee, they came to learn that all the songs, composed by the three authors of the Tamil Scriptures, i.e., Jñānaśambanda, Appar and Sundaramūrti were preserved on palm leaves in one of the rooms attached to the Siva temple at Chidambaram, and it was possible to open the door of it only in the presence of the three. Eventually, on opening the room there were found heaps of palm leaf manuscripts, much of which had been eaten by moths. In right oriental fashion, it is narrated that, a voice from above was heard to say that the leaves which had been destroyed by moths were superfluities. Of the three authors of the *Dēvāram* Jñānaśambanda is believed to have sung 16,000 hymns whereas there are only 384 now preserved. Similarly some of the songs of Appar and Sundarar have not seen the light of day. The belief is very strong that many more hymns were composed by the three authors than what are now printed; and there is certainly room for giving credence to it if we remember the fact that there had been more Siva temples at the time when the authors flourished than are found in their hymns and there is not sufficient reason for their omission. The discovery (see above Part I, paragraph 18) last year of a valuable epigraph (No. 8 of 1918) which is a hymn of 11 verses in Tamil by Jñānaśambanda on Tiruvadavāyil, that is not traceable in the printed copy of *Dēvāram* furnishes direct

Eleven new verses of the *Dēvāram* in an
epigraph.

evidence on the point and lends support to
this belief. The script in which the
epigraph is incised may be roughly

assigned to the 12th century A.D., just the time when the other *Dēvāram* hymns were collected. The method adopted in the treatment of the subject-matter of the hymn is quite characteristic of the saint to whom it is attributed in the inscription, inasmuch as one half of each verse describes the god and the other half furnishes a description of the place.

35. Of the time of his successor Vikrama-Chōla who is indifferently styled Parakēsari-varman (No. 232 of 1917 and Nos. 12 and 160 of 1918) and Rājakēsari-varman (Nos. 6, 63 and 64 of 1918) in the present year's collection, there are eleven inscriptions (Nos. 232, 309 and 311 of 1917 and 6, 12, 20, 27, 63, 64, 160 and

Vikrama-Chōla.

182 of 1918). They begin with the introduction புகழ்மரது புணர், புகழ்மரதுபுணர் and புகழ்மரதுபுணர். One of the Brahmadēsam records (No. 160 of 1918) is similar in its contents to No. 158 of 1918 noticed above and contains certain astronomical details which are not sufficient for calculation but which must fall in A.D. 1133. It is rather strange that the times or the locality should have continued in the same bad condition during this reign as well. One of the king's ministers was Śōlakōṇ (No. 63 of 1918). The introduction of No. 232 of 1917 is similar in its wording to No. 79 of *South-Ind. Inscri.*, Vol. III, page 182 f. As such it might have been a record of Vikrama-Chōla.

36. Kulōttuṅga II is represented by five records surely attributable to him (Nos. 157, 169, 171, 179 and 181 of 1918) which begin with the introduction

புலோத்தங்கர். In all of them the king gets the title *Rājakēsarivarman*. No. 157 confirms the surmise made in the *Annual Report* for 1912 (page 67) that Anapāya was a surname of this king, as it is stated that a village was granted under the new name Anapāyanallūr which should have been so called after the king. It may be noted that the latest regnal year found for the king is only the tenth.

37. Parakēsarivarman Rājarāja II is represented by four records in the collection under review (Nos. 315 and 336 of 1917 and Nos. 52 and 168 of 1918) from one of which (No. 336 of 1917) we learn that Chōlēndraśiṅha-Mūvēndavēlaṅ was the king's chief secretary (*tirumandira-ōlai*).

38. Only four records of Rājādhirāja II are registered in Appendices B and C. They range in date from the 6th to the 14th year of his reign and come from Korukkai and Tiruvidavāyil in the Tanjore district (Nos. 224 and 228 of 1917 and 14 of 1918). His conquests of Madura and Ceylon are mentioned. No. 224 of 1917 dated in his 6th year contains astronomical details which have been found on verification to be correct for A.D 1168, June 8, Saturday but the *tithi* was *dvitīyā*

Rājādhirāja II. not *tritīyā* as given in the record. The object of the record is to register the fact that the assembly of Kurukkai, also called Vikramaśōla-chaturvēdimaṅgalam, made a tax-free gift of land to the temple of Tiruvīrattānamudaiyār—one of the eight Vīrattānams which had been sung by the Śaiva saints—for garlands. There was half a *vēli* of taxed land which for a period of 50 years was left uncultivated and claimed by none. The assembly paid the taxes due including the *kaḍamai* and *kudimai* all these years. Subsequently it was again lying fallow and the taxes, such as *kaḍamai* and *kudimai*, were not paid, but Land unclaimed for 50 years now granted to the temple exempt from tax.

were left in arrears. It was therefore decided to make a gift of it to the temple, get it cultivated with paddy and the like crops, and supply from its income one hundred garlands daily of Śeṅgalunīr (red-lotus) flowers perpetually as long as the moon and the sun endure, to the temple at the midnight service. For making the land tax-free of the village (செங்கலுநீர் துறைமுகம்), the assembly received in lieu thereof, from the temple treasury one hundred and sixty *kāśu* which had been collected by donations and deposited in it by Tirujñānaśambanda, a devotee of the temple and agreed to pay all *kudimai* taxes on this land including *antarāya* and *viṇiyōga*. The assembly further agreed to pay the said taxes including *śilvari* and *peruvari* even if at any future time claimants for the land arose and disturbed its exemption from taxes. It is perhaps worthy of note that the liability of the assembly to pay the taxes even after the land had changed hands must have arisen from the fact that they had come in possession of 160 *kāśu* the capital from which the taxes on the lands had to be paid and secondly that if the transferee had been asked to pay the taxes, there would be a double payment of the same. The change of ownership intended as a hypothetical case in the inscription seems only to refer to the right of cultivation of the land which had been once for all made tax-free and given over to the temple.

39. Fifteen records (Nos. 176, 93, 165, 25 of 1918, 226 of 1917, 161, 94, 189 of 1918, 252, 227 of 1917, 186 of 1918, 219, 225 of 1917, 2 of 1918 and 213 of 1917), of Kulōttuṅga III, ranging in date from his 4th to 37th year of reign, have been secured in the year under review. Some of these contain his introduction beginning with the words புலவாய்த் ; others mention his conquests of Madura, Īlam (Ceylon), Karuvūr, and state that he took the crowned head of the Pāṇḍya

(king). In a few records the name Tribhuvanavīradēva is substituted for Kulōttuṅga. The astronomical details furnished in the inscriptions have been verified and the results noted in Appendix E. The earliest achievement of Kulōttuṅga III is his conquest of Madura. It is interesting to note that Nos. 167 and 176 of 1918 style a certain chief named Ammaiappan *alias* Rājarājasambuvarāyaṅ as the capturer of the Pāṇḍya country. The same chief is alluded to in No. 342 of 1917, which is dated in the reign of Tribhuvanachakravartin Rājarāja III. From this it is almost certain that the chief rendered valuable service in the expedition against the Pāṇḍyas by Kulōttuṅga III, an expedition which was attended with signal success. From No. 94 of

1918 of the 14th year of the king whose introduction is quite similar to that of a record of his 9th year (No. 86 of *South-Ind. Inscr.*, Vol. III, page 210 f.) we gather that there were internal dissensions in the Pāṇḍya country, that Vikrama-Pāṇḍya who was opposed by the combined forces of Vira-Pāṇḍya or his son and his ally the king of

Civil war in the Pāṇḍya country.

Ceylon, sought the help of the Chōla sovereign and that Kulōttuṅga III

espousing his cause invaded the country with a valiant army, inflicted defeat on the allied powers, killed Vira-Pāṇḍya's son and caused the dispersed Singhalese troops to show their backs and enter the sea. Setting up a pillar of victory in Madura he conferred the kingdom on his protege Vikrama-Pāṇḍya. The title "capturer of the Pāṇḍya country" assumed by Ammaiyan Rājarāja Sambuvarāya, as early as the 4th year of the king (A.D. 1182) shows that he rendered valuable help to his Chōla overlord, by whom he must have been so honoured. It may be noted here that this is one of the earliest references to Sambuvarāya in inscriptions, and the chief that figures herein may be considered as an early member of that family. The record under reference gives us a clue to understand the original position held by the ancestors of the Sambuvarāya family as that of the feudatories of the waning Chōla power. The other title Rājarāja might indicate that he was a subordinate of Kulōttuṅga III's father Rājarāja II. During the time of Rājādhirāja II also there

The family of Sambuvarāyas were originally feudatories of the Chōlas.

was a feudatory chief of the Sambuvarāya family who stood by the side of his Chōla overlord. Later on we meet with a

member of the same line in the records of Rājarāja III. Thus during the days when the Chōla power was gradually sinking, i.e., in the period covered by the reigns of the four successive Chōla sovereigns, viz., Rājarāja II, Rājādhirāja II, Kulōttuṅga III and Rājarāja III, Sambuvarāyas held a subordinate position under the Chōlas and rendered valuable service to them as the titles 'Pāṇḍinādukonda', 'veṅṅumankonda' 'laniniṅṅru-veṅṅāṅ' which the several members of the family had assumed, clearly indicate. The weakest of the Chōla kings was Rājarāja III, a king who allowed himself to be taken captive by one of his own supplicants and was in such a miserable plight as to be rescued and re-established on his throne by the neighbouring kings, i.e., the Hoysala Narasimha and the Telugu Chōda chief Tikka both of whom claim to be establishers of the Chōlas. It was after Rājarāja III that the Sambuvarāyas appear as completely independent sovereigns ruling a portion of the Chōla dominions, i.e., a part of the ancient Tondai-maṇḍalam. This attempt to gain independence seems to have been made in the latter part of the reign of Rājarāja III. It is perhaps worthy of consideration here that Chōla Tikka, who claims to have established the Chōlas, claims also to have defeated the Sambuvarāya by which we might gather that on behalf of the declining Chōlas, Tikka aimed a blow at the feudatory Sambuvarāya who attempted to throw off the Chōla yoke and assert his independence.

40. The reign of Kulōttuṅga III was noted for building activities and the Tribhuvanam record noticed in the *Annual Report* for 1908, p. 81, shows the interest evinced by the king himself in that direction. No. 93 of 1918 included in the present year's collection states that a chief named Iranan-Ponparappiṅṅān alias Rājarājakōval-

Building activities during the reign of Kulōttuṅga III. *கூலத்தெய்வம் கட்டிய கட்டிடம்*

rāyaṅ of Kugaiyūr in the South Arcot district built the temple of Srikailāsam, also known as Ponparappiṅṅa Īsvara-

mudaiya-Nāyaṅār, with its three pavilions the ardhā-maṇḍapa, śnapana-maṇḍapa and nṛitta-maṇḍapa together with the two enclosing walls and towers, i.e., the first *prākāra* and its *gōpura*. He also constructed a tank called Vīrabhayaṅkaram and gave extensive lands for its upkeep. The endowments to the temple were largely augmented by the gifts of another chief, perhaps of the same family, named Rājarāja-dēvaṅ Ponparappiṅṅān alias Vānakōvaraiyaṅ of Śirupākkam (No. 94 of 1918). The chiefs bearing the title *Ponparappiṅṅa* which they assumed by virtue of some early member of the family covering the *Chidambaram* temple with gold were also subordinates of the Chōlas. (*Jiruvannāmbai?*)

A number of inscriptions of Kulōttuṅga III state that he took Karuvūr. In No. 227 of Appendix B, this item of his achievement is substituted by the conquest of "Koṅgu alias Viraśōla-maṇḍalam." That the two are not different is quite

Conquest of Koṅgu.

That the two are not different is quite

apparent and it may be explained by stating that in the first instance the capital is mentioned and that it stands for the territory to which it belonged in the second. Similarly also when the inscriptions merely mention the capture of places such as Madura, we have to understand that the countries in which they were situated were overcome. No. 229 of 1917 refers to his father Rājarājadēvaṅ.

41. About 24 inscriptions of Tribhuvanachakravartin Rājarāja III have been copied in the year. The details of date given in some of these are noted in Appendix E, with their equivalents. Some of the interesting facts mentioned in a few records of this king are noted below. No. 223 of 1917 gives a list of slaves both male and female, numbering more than a hundred persons, owned by the temple of Vīratṭa-nēśvara, having been made over to it by an order of the king, by purchase from several people and by gifts from private individuals in the 9th and 10th years of the reign of Kulōttunga III (A.D. 1187-88) in the 7th year of Rājādhirāja II (A.D. 1169) and in the reign of Rājarāja III. The circumstances connected with their sale to the temple and the prices paid for them are not stated. In previous years, similar instances have been recorded (*Annual Report* for 1905, part II, p. 54 and *Annual Report* for 1913, p. 108). It is worthy of note that all these records belong to the Tanjore district. The king's officers Kāliṅgarāyaṅ and Kāduvetṭi are mentioned in Nos. 241, 250, 262 and 265 of 1917. One of these fixes *arasukūli*, and *pādikāval* at one *kalam* on each *mā* of land. In No. 245 of 1917 it is stated that the persons holding the lands belonging to the temple of Kōyil-Tirumālam expressed their inability to pay the taxes at the prevailing rates and requested that these might be revised and fixed for the future. Thereupon the lands were resumed and given over to the same temple perhaps on a favourable tenure or by excusing the payment of the dues altogether. The gift is expressly stated to have been made for the recovery of the king's health and for the prosperity of the village. From Nos. 246 and 247 of 1917 we learn that nearly 5 *vēli*, 3 *mā*, 1½ *kāni*, 1 *mundiri*, *kil* 4 *mā* of land were sold for 20,700 *kāsu* and that 2 *vēli*, 8½ *mā*, ½ *kāni*, 1 *mundirigai*, *kil* half and 2 *mā* for 10,000 *kāsu*.

The only other record of Rājarāja III which is worthy of notice is No. 1 of 1918 from Tukkāchchi. Its date portion is much damaged but can be read as 22 + 1st to suit the details given of it in the inscription, viz., that the 12th day of the month of Vaigāśi of the year fell on Friday. We are informed that the cultivators of the lands given to the temple of Vikrama-Chōlīśvaramudaiyār, for conducting worship, and offerings, for supplying unguents and garlands of *śeṅgalunīr*-flowers and for meeting other requirements of the temple failed to pay the *kadamai* when demanded. Seeing this, and realizing perhaps their distressed condition also, Śīrāṅdan alias Munaiyada-

The services rendered by a *Kāniyālaṅ* during a time of distress and the privileges he was allowed.

raiyāṅ, one of the *Kāvalkāniyālar* (i.e., the men appointed for leasing out lands and realizing assessment), prevented the defaulting tenants from absconding by giving them what was required for their maintenance and personally inquired into the daily requirements of the temple, supplemented its funds so that the fixed scale of expenses might be met; set up images of the gods Śaṅi and Brihaspati in order that the god might be taken in procession; appointed a person to perform a number of prostrations to the god in the temple for the welfare of the king; nominated the *nambis* to perform fire-sacrifices (*hōma*) and ministered to the wants of Brahmans and Vellālas who had inhabited the village from outside. For all these good services he, the *kāniyālaṅ* was given the privilege of entering the temple armed with a bow, of getting one of the privileges (*nimandas*) for himself; of receiving half of the emoluments of the persons who had to carry the god in procession; of getting a house in the temple premises and to let it to any person he chooses; and to have this order engraved on stone. He is said to have reappointed the servants and to have managed the lands which were abandoned without being cultivated in previous years, in such a way as to obtain for the temple an income of 2,000 *kalam* of paddy. This inscription is of importance as it seems to show what a responsible *kāniyālaṅ* ought to do in times of distress when lands are liable to be left uncultivated and the ryots are likely to run away from villages to the detriment of the State interest.

The latest Chōla records of the year (No. 10 of 1918 and Nos. 339 and 752 of 1917) belong to the reign of Tribhuvana-chakravartin Rājendra-Chōla III. Two of these (Nos. 10 of 1918 and 339 of 1917) furnish astronomical details whose English equivalents are given in Appendix E. No. 10 of Appendix C, refers to a monastery (*guhāi*) of Tirumurai-Dēvārachehelvar, of the lineage of Narasingadēvar belonging to the *matha* called *Oruchchiragan* situated on the northern side of the temple of Tiruttōnippuram at Tirukkalumalam (i.e., Shiyali) in Tirukkalumala-nādu, a subdivision of Rājādhirāja-valanādu and registers a gift made by a private individual for the welfare of the officer Vānādharaṇ. The title *Mahāmandalēsvaru* is prefixed to the name of the king for the first time in No. 339 of 1917 and if it could indicate anything, it shows that the Chōla king had grown so powerless at the time as to be mentioned with that degrading title.

May refer
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R. Ch III.

THE PANDYAS.

42. Two early kings of this dynasty Mārañjadaiyaṇ and Śadaiyamāraṇ are represented in the year's collection. Their inscriptions (Nos. 480 and 863 and Nos. 416, 417, 418 and 440 of Appendix B) are all of them in Vatteluttu characters and come from the Tinnevely district. No. 863 which is dated in the 35 + 7th year of Mārañjadaiyaṇ mentions two groups of men called *Tirumalai-vīrar* and *Parāntaka-vīrar*. The latter name suggests that the inscription may probably belong to Parāntaka-Śadaiyaṇ the predecessor of Rājasimha-Pāndya in whose reign the bigger Śinnamanūr plates were issued. One of the records of Śadaiyamāraṇ (No. 440 of Appendix B) which is damaged gives the name of an assembly as Pāsupatapperumakkal whose function is not given in the record.

43. We have 11 records of Māravarmaṇ Sundara-Pāndya (1216-1235 A.D.) in the year's collection. Of these No. 429 of Appendix B begins with the introduction of *முமலர் சிஞாய* and three others (Nos. 390, 394 and 627 of Appendix B) give him the epithet "who having taken the Chōla country performed the anointment of heroes at Mudigonḍasōlapuram" thus clearly showing that they belong to Māravarman Sundara-Pāndya I. In the first the king is stated to have been seated on his throne Malavarāyaṇ in his palace at Madura while issuing certain orders to the assembly of *Aiñnūruppanṇiruvar* which evidently consisted of 512 members. In the *Annual Report* for 1916, page 122, he is stated to have had a throne by the same name at Poṇ-Amarāvati. Nos. 430 and 431 of 1917 are also attributable to him since a certain chief Araiyaṇ Dēvachchilaipperumāl alias Nulambādarāyaṇ who figures in these inscriptions is also mentioned in No. 429. For the same reason we may assign No. 428 of Appendix B in which the king is called Kōnēriṇmaikondāṇ to Māravarman Sundara-Pāndya I. No. 633 of 1917 refers to a certain Śāttaṇ Nāgapperumāl alias Nandiyarāyaṇ who was a chief of Nāgēri in Seṅgudi-nādu and the liquid measure called *Dēvāsriyaṇ-nāli* is mentioned in No. 89 of 1918. The same measure is also mentioned in the records of Kōpperuñjīgadēva.

It is interesting to learn from Nos. 390 and 394 of 1917 which come from Kīlappāvūr in the Tinnevely district of a certain class of men called Muṇai-edir-mōgar whose commanders (*danda-nāyakam-seyvār*) make certain gifts to the two temples there. The term *dandanāyakam* suggests that they must be a military body, and this is made clear by No. 395 of 1917 of the time of Māravarman Vikrama-Pāndya in which their other name is given as *Tennavaṇ-āpattudavigal* meaning "the helpers of the Pāndya (king) in times of distress" corresponding to "the King's own regiment" of the present day. This body is also mentioned in a record (No. 391 of Appendix B) of Māravarman Kulasēkhara I and in No. 396 of Appendix B of the time of Māravarman Śrīvallabhā. Since all these inscriptions come from the same village we may take it to be a sort of military institution peculiar to the Pāndya country and somewhat similar to the community called *Padaikkāṇṇar* and *Perumpadaiyār* mentioned in the *Annual Report* for 1917, page 112. The mention of this military class in the records of the four kings may go to show that these kings may not be far removed from one another in point of time.

44. Twelve inscriptions of this king have been secured this year from the South Arcot and the Tinnevely districts. Māṛavarman Vikrama-Pāṇḍya. No. 395 of Appendix B which begins with the historical introduction *tirumagal jayamagal*, etc., has already been referred to under Māṛavarman Sundara-Pāṇḍya I. The initial date of this king has been fixed by Mr. L. D. Swamikannu Pillai as A. D. 1269-70 (*Annual Report* for 1917, page 111).

45. Māṛavarman Vikrama-Pāṇḍya with the introduction *tirumalar mādu*, etc., has been mentioned in the *Annual Report* for 1916, page 123, as making a gift at the request of his brother-in-law, a certain Vikrama-Chōla. No. 469 of Appendix B which is a fragmentary inscription also mentions this chief whose star of nativity as it gives was Śatabhishaj. Nos. 426 and 427 of 1917 belong to the same king. They are both dated in his 5th year and the astronomical details supplied by these epigraphs work out correctly for A. D. 1254 and thus enable us to fix his initial date at about 1249 A. D. This seems to be partly confirmed by No. 426 of 1917 where a land is assigned on lease to a certain Lakkumanan Aṇḍa-Pillai who is also an assignee of a similar lease in No. 432 of the time of Jaṭavarman Vira-Pāṇḍya (A.D. 1253).

Two inscriptions from the South Arcot district (No. 325 of 1917 and No. 71 of 1918) begin with the introduction *Samastabhuvanavikavīru*, etc., and are therefore referable to that Māṛavarman Vikrama-Pāṇḍya who began to rule in A.D. 1283 (*Ind. Ant.* Vol. XLII, page 224). He is also called Kōṇērinmaikondāṇ in No. 71 of 1918. To the same king may also be attributed Nos. 82 and 86 of Appendix C though they contain no introductions. The former is dated in his 3rd year and gives details of date which satisfy the year A. D. 1286. From the latter in which the king is styled Kōṇērinmaikondāṇ Vikrama-Pāṇḍya we learn that he instituted in the temple at Vriddhāchalam a service called *Rājākkānāyaṇ-sandi* after his own name. From previous records we have known that the surname *Rājākkal-Nāyaṇ* was borne by a certain Kōṇērinmaikondāṇ Vikrama-Pāṇḍya (*Annual Report* for 1909, page 85) and Māṛavarman Vikrama-Pāṇḍya (*Annual Report* for 1914, page 94) and Māṛavarman Kōṇērinmaikondāṇ Vikrama-Pāṇḍya (*Annual Report* for 1916, page 127). By calculating the astronomical details given in two of the inscriptions Nos. 287 of 1902 and 124 of 1904 Prof. Kielhorn fixed his initial date at A.D. 1401 and I was led to believe that he must be identical with Jaṭavarman Kōṇērinmaikondāṇ Vikrama-Pāṇḍya whose initial date also falls in A.D. 1401 (No. 124 of 1908) and since *Rājākkal-Nāyaṇ* occurs as a surname of the king in Nos. 270 and 295 of 1913 and 229 of 1916 all of which belong distinctly to a Māṛavarman, I suggested that the epithets Jaṭavarman and Māṛavarman were indifferently applied to this Vikrama-Pāṇḍya (*Annual Report* for 1916, page 127). The alphabet employed in our present inscription (No. 86 of Appendix C) does not seem to refer to so late a period as the 15th century A.D. but is quite similar to that of No. 82 of Appendix C, which, as I have pointed out above, gives A.D. 1286 as his third year. For the same reason it is equally possible that Nos. 287 of 1902 and 124 of 1904 should be referred to about this period. In fact from Mr. Swamikannu Pillai's Ephemeris I find that the dates given in them also suit very well for A.D. 1290 and 1287, respectively. It now seems to me therefore that the Vikrama-Pāṇḍya who had the surname *Rājākkal-Nāyaṇ* is distinctly a Māṛavarman and much earlier than Jaṭavarman Vikrama-Pāṇḍya who ascended the throne in A.D. 1401.

46. About seven inscriptions from Vriddhāchalam are dated in the reign of Tribhuvanachakravartin Kōṇērinmaikondāṇ. No. 75 of Appendix C records that a certain Malavarāyar established an *agrahāra* called Kulaśekhara-chaturvēdimāṅalam after the king. The inscription also mentions Vikrama-Pāṇḍya. The same officer or chief, is stated in No. 79 of Appendix C to have made a gift of land for a flower-garden to the temple in the name of Vikrama-Pāṇḍya. In Nos. 76, 81, 87 and 88 of 1918 provision is made for a service called *Rājākkānāyaṇ-sandi* and in the last two of them figures a certain officer called Vikrama-Pāṇḍyachēhōlakōṇ who also figures in No. 86 of 1918, but therein he is merely called *Śōlakōṇ*. Hence it may not be

wrong if we assign the record No. 75 of Appendix C to the reign of Māṛavarman Kulaśekhara I (A.D. 1268-1310), and Nos. 76, 79, 81, 87 and 88 of Appendix C to Māṛavarman Vikrama-Pāṇḍya mentioned above.

47. Nos. 434 and 435 belong to Jaṭāvarman Vikrama-Pāṇḍya and both are from Jaṭāvarman Vikrama-Pāṇḍya. Kuttālam in the Tinnevely district. It is not impossible that they belong to Jaṭāvarman Vikrama-Pāṇḍya referred to in the above paragraph.

48. Three inscriptions of Jaṭāvarman Vīra-Pāṇḍya (Nos. 432, 437 and 665 of 1917) have been secured during the year under review. The first of these (No. 432) Jaṭāvarman Vīra-Pāṇḍya. which begins with the historical introduction கிருவளமுலை, etc., is dated in his third year. The second (No. 437) is a record of his 15th year which gives him the attribute 'who having taken Īlam, Koṅgu, Śōla-maṇḍalam and defeated Vallāṇ (i.e., Vallāla?) anointed himself at Perumparrappuliyūr (Chidambaram)'. Both the inscriptions give astronomical details which suit the dates A.D. 1256 and 1267, respectively, and thus make him identical with the king of that name who ascended the throne in A.D. 1253 (*Ep. Ind.* Vol. IX, page 227). Both these inscriptions register a transaction between the same individual and the assembly of Tirukkuttālam which is stated to have met together in Tirumukkālvattam. It is not known what it means, but it may refer to a hall where it usually held its sittings. No. 432 of 1917 records that the village assembly bought a piece of land from the people of Sundara-Pāṇḍyapuram and let a portion of it on permanent lease to a certain Āṇḍa-Pillai in exchange for a fixed annual rent in paddy and money on every mā of cultivated land. It was also stipulated that the lessee would pay on every mā of waste plot that he brought under cultivation at the rate of 1 mā of *achchu* and 1 *kalam* of paddy for the first year, 2 mā of *achchu* and 2 *kalam* of paddy for the 2nd year, 3 mā of *achchu* and 3 *kalam* of paddy for the 3rd year and 4 mā of *achchu* and 4 *kalam* of paddy for the 4th and subsequent years. This kind of lease with an annually progressing rate of tax corresponds to the modern system of "Cowle."

There are two inscriptions of Vīra-Pāṇḍya in the collection (Nos. 66 and 104 of Appendix C) both of them secured from the South Arcot district. But from the astronomical details given in them no suitable date could be found for him except Tribhuvanachakravartin Vīra-Pāṇḍya. A.D. 1296 which would make him identical with Jaṭāvarman Vīra-Pāṇḍya the natural son of Māṛavarman Kulaśekhara who was defeated by Malik Kafur in A.D. 1312 (*Annual Report* for 1900, page 6). He styles himself "Rāṇamukharāma" in No. 104 of Appendix C which records the founding of an *agrahāra* called after his surname. The village was divided into 26 parts, 1 part each was assigned to 24 Bhaṭṭas (Brahmans), 1 part as a *Yajurvedavṛitti* and 1 part as *Purāṇavṛitti* (see paragraph 28 above) being exempted from all kinds of obligations.

49. Of Jaṭāvarman Śrīvallabha we have only one inscription this year (No. 393 of 1917). The introduction commences with words *irumaḷandai*, etc. The king is stated to have made a grant of land to Jaṭāvarman Śrīvallabha. the temple of Tirukkapālīśvaramuḍaiyār at Kilappāvūr being seated on his throne called Kaliṅgattaraiyaṇ in the hall Alagiya-Pāṇḍiyaṇ in his palace at Madura east of Māḷakulam. Teliṅgakulakāla-chaturvēdi-maṅgalam was the name of the village in which the land was situated and the land itself was re-named Sundara-Pāṇḍya-vilāgam. It looks as though these were called after Jaṭāvarman Sundara-Pāṇḍya I (1251-71 A.D.). Jaṭāvarman Śrīvallabha may belong therefore to about the 13th century A.D. instead of the 11th century A.D. as suggested in the *Annual Report* for 1917, page 109. The characters also of this inscription do not seem to point to a period earlier than the 13th century. This must therefore be the Jaṭāvarman Śrīvallabha who ascended the throne in A.D. 1291 (*Ind. Ant.* Vol. XLII, page 225).

50. Two inscriptions of Jaṭāvarman Sundara-Pāṇḍya (Nos. 248 and 249 of 1917) are registered in Appendix B. In the former he is called Rājarājaṇ. The details of date which are given in these inscriptions make him identical with Jaṭāvarman Sundara-Pāṇḍya who ascended the throne in A.D. 1276 (*Ind. Ant.* Vol. XLII,

page 223). No. 248 of 1917 in the course of enumerating the list of lands belonging to the temple, mentions incidentally the temples of Mudubaganārtali-Mādēvar and Avaṇinārāyana-Vinnagar-Emberumāṇ both of which are referred to in the Tanjore inscriptions of Rājarāja I (*South-Ind. Inscri.*, Vol. II, page 232) as being situated at Ambar.

The conquest of the south and the defeat of the Pāṇḍya king by Muppidi-Nāyaka, the general of Kākatiya Pratāparudra is already known to us (*Annual Report* for 1909, page 120). But it is not stated who the king was that was defeated by him.

Muppidi-Nāyaka contemporary of Jaṭavarman Sundara-Pāṇḍya.

No. 72 of Appendix C from Vriddhāchalam in the South Arcot district which is dated in the 13 + 1st year of Tri-

bhuvanachakravartin Kōnērinmaikōṇḍāṇ Sundara-Pāṇḍya refers to his elder brother, who made provision for a service instituted by the king in the temple called after Muppidi-Nāyaka the minister of Kākatiya Pratāparudra. In the Sanskrit verse with which this inscription opens Muppidi-Nāyaka is called "the lord of Vikramasimhapattana." (i.e., Nellore). Another inscription of the same king (No. 84 of 1918) which also comes from Vriddhāchalam provides for a service called *Kōṇḍarāmaṇ-sandi* after himself. We learn that his birthday star was Pushya. This surname *Kōṇḍarāma* is applied to Jaṭavarman Sundara Pāṇḍya in No. 123 of 1904 whose date of accession Mr. Swamikannu Pillai fixes as A.D. 1276 (*Ind. Ant.*, Vol. XLII, page 224). The 14th year of this king would fall in 1290 A.D. But Pratāparudra had not then ascended the throne and his southern expedition could hardly have taken place at such an early date. The details of dates given in the present inscription (No. 84 of 1918) work out almost correctly for A.D. 1315. If this is accepted, the inscription would then be referable to Jaṭavarman Sundara-Pāṇḍya IV whose initial date has been fixed at A.D. 1302 (*Ind. Ant.* Vol. XLII, pages 166 and 228). Kōnērinmaikōṇḍāṇ mentioned in No. 175 of 1918 is said to have been born under *Pushya* and had a surname *Kōṇḍarāma*. The inscription is also dated in 13 + 1st year. Thus he is identical with the Jaṭavarman Sundara-Pāṇḍya referred to above. Another inscription of Kōnērinmaikōṇḍāṇ (No. 102 of Appendix C) from Kugaiyūr (South Arcot) makes provision for a service *Sundara-Pāṇḍyaṇ-sandi* called after the king. It is possible that this may also refer to the same king, since a certain Kāliṅgarāyaṇ who occurs in Nos. 72 and 84 of Appendix C figures in this record as well.

51. Of the three inscriptions (Nos. 637 to 639 of 1917) of Jaṭavarman Kulaśekhara, one (No. 638) begins with the introduction *புதலமடந்தை*, etc., and is dated in his 10 + 1 + 1st year. The other (No. 639) with no introduction mentions a certain channel called *Pāvanāṅgakāraṇ-vāykkāl*. '*Pāvanāṅgakāraṇ*' has been shown (*Annual Report* for 1916, page 123) to be a surname of a certain Parākrama-Pāṇḍya Māvalivānādhirāya, the son of an unspecified Jaṭavarman Sundara-Pāṇḍya. It is therefore clear that the record has to be assigned to a later king of that name.

52. To Māṇavarman Kulaśekhara belong 13 inscriptions of which Nos. 260 and 263 of Appendix B from Tirumakkōṭṭai both dated in his 22nd year, call him *Bhuvanēkavīra* and record a gift of land by a certain chief (*arāṣu*) of Vandālaināḍu named Mēykkundēvaṇ Śokkanāyaṇ *alias* Vijayagandagōpāla who may be the same person as the one mentioned in Nos. 660, 662 and 663 of 1902 belonging to the time of Māṇavarman Kulaśekhara and Rājarāja Sundara-Pāṇḍya. Of Māṇavarman Kulaśekhara 'who took every country' there are three inscriptions (Nos. 268, 391 and 425 of 1917). No. 391 mentions the military class *Munai-edirmōgar* referred to under Māṇavarman Sundara-Pāṇḍya I. Nos. 483 and 636 of 1917 which are both dated in his fourth year contain astronomical details which yield A.D. 1271 and thus make him identical with Māṇavarman Kulaśekhara I.

In the *Annual Report* for 1916, page 123, paragraph 28, it was suggested that a certain Jaṭavarman Sundara-Pāṇḍya must have borne the surname *Venṇu-mudi-sūdināṇ*. This is confirmed by No. 415 of Appendix B dated in the 7th year of Māṇavarman Kulaśekhara in which a certain transaction is made by the temple

authorities of Kuttālam with a native of Venrumudiśūdiya-Sundara-Pāndya-pattanam. On examining the date of this inscription on the spot Mr. Swamikannu Pillai has concluded (*Ind. Ant.*, Vol. XLII, page 223) that it must belong to Māṛavarman Kulaśekhara II who ascended the throne in A.D. 1314. In all the inscriptions of this king (Nos 412, 413, 414 and 415 of Appendix B) provision is made for a service called Kālāmukkal-tōlaṅ-sandi.

53. An inscription of Māṛavarman Parākrama from Vriddhāchalam (No. 78 of 1918) is dated in his 14th year and the astronomical details work out correctly for A.D. 1349. This king must be the Māṛavarman Parākrama-Pāndya whose date of accession has been ascertained by Prof. Kielhorn to be A.D. 1335 (*Ép. Ind.*, Vol. IX, page 228).

No. 197 of 1917 which comes from Tirumukkūdal near Karūr in the Trichinopoly district belongs to one of the Koṅgu-Pāndyas. It is dated in the 15th year of Rājakesarivarman *alias* Vira-Pāndyadēva whose time is already known from No. 445 of 1905 dated in his 15th year which was equivalent to A.D. 1293 according to Prof. Kielhorn's calculation (*Ép. Ind.*, Vol. IX, page 226).

LATER PANDYAS.

54. The villagewar epigraphical survey of the Tenkasi taluk, Tinnevely district this year, has been very fruitful in yielding us a large number of inscriptions of this dynasty. As many as about 190 records of the kings of this line have been secured and clearly set forth the relationship that existed between some of them. The earliest inscription of this dynasty known till now is that of Parākrama-Pāndyadēva whose record (No. 203 of 1895) dated in the 31st year and Śaka 1337 gives A.D. 1384 as his initial date. No. 408 of Appendix B which belongs to a certain Jatavarman Parākrama-Pāndya combines his 5 + 15th year with Śaka 1309 (= A.D. 1387) thus taking the initial date of the latter further back by about seventeen years than the former. We learn from the inscription that the central shrine and the *mandapas* of the temple at Kuttālam were renovated by this king. No. 458 of Appendix B which is dated in Śaka 1333 mentions the founding of a Brahman village in the time of a certain Kulaśekhara who may be identified with Māṛavarman Kulaśekhara who rebuilt the temple at Ilañji in his 13 + 1st year corresponding to Śaka 1331 (No. 528 of 1911).

Nos. 459 and 461 of 1917 dated respectively in Śaka 135[1] and 1355 belong to a certain Śrīvallabha. Inscriptions Nos. 457 and 460 which are both dated in the 32nd year of Māṛavarman Śrīvallabha may also belong to the same king. We have not till now come across any inscriptions of this Śrīvallabha with these dates. We have however an epigraph of a certain Alagaṅ-Perumāḷ Śrīvallabha from Karivalam-vandanallūr (No. 278 of 1908) dated in Śaka 139[3]. In No. 459 of Appendix B the king receives certain epithet, only the latter part of which is preserved in the inscription and reads . . . Rāmaṅ. It is doubtful if it could be taken as *Kaliyugarāmaṅ*. We know of a Māṛavarman Vira-Pāndya of about this time who had the title *Kaliyugarāmaṅ* (*Annual Report* for 1905, page 56), and who was a co-regent of Arikēsari Parākrama (*Annual Report* for 1906, page 72 and *Annual Report* for 1910, page 100). We can hence take this Śrīvallabha who was a contemporary of Māṛavarman Vira-Pāndya to be his brother and another co-regent like him with Arikēsari. And we may not also be wrong in supposing that the Śrīvallabha referred to in the Pudukkōttai grant, as an ancestor of the king who covered the Rāmēsvaram temple with copper-sheets should be no other than the Śrīvallabha of our record. In confirmation of this we have three inscriptions published in the Travancore Archæological Series (A, E and F, page 251 f.) from which we learn that Arikēsari and himself were brothers. The second record (No. 461 of Appendix B) refers to a previous gift by Kulaśekhara who may be either his brother (another joint ruler with him and Arikēsari) or the earlier king of No. 458 of Appendix B, mentioned above.

55. Māṛavarman Vīra-Pāṇḍya is represented by two inscriptions Nos. 422 and 452 of Appendix B of which the latter is dated in Śaka 1368 and the former gives his regnal year as 23. By taking Vīra-Pāṇḍya as identical with that Kaliyugarāman Vīra-Pāṇḍya who ascended the throne in Śaka 1343 (*Annual Report* for 1905, page 56), and who was co-regent with Arikēsari Parākrama, his 23rd year would correspond to Śaka 1366 and hence out of several dates which could be obtained from the astronomical details given in the record (No. 422) we may choose Śaka 1367 as the one intended by the inscription. But the difficulty is that he refers to the rebuilders of the Kuttālanātha temple—the Jaṭilavarman Parākrama whose 5 + 15th year was Śaka 1309—as his elder brother (*annālvī*) which could hardly be possible. We learn that his star of nativity was Jyēsbhā. The signatory in this inscription is a certain Tachchanemēni-udaiyaṅ who also figures in No. 460 of the time of Śrīvallabha mentioned above

56. No. 547 mentions Vīra-Pāṇḍya and a village which had been founded in his name. This village has been already referred to in a record (No. 11) of 1912. No. 641 of Appendix B is dated in the 2 + 26th year of a king whose name however is lost in the inscription. Since the details of date work out correctly for Śaka 1372 during the reign of Arikēsari Parākrama we may take this record to be his. A certain Poṅṅinperumāḷ Parākrama is mentioned as the king's nephew (*marumagaṅṅār*) in whose name a service was instituted in the temple at Kaḍayanallūr. This seems to be the same as Jaṭilavarman Tribhuvanachakravartin Parākrama-Pāṇḍya *alias* Vīra-Pāṇḍya the sister's son of Arikēsari mentioned on page 251 of *Travancore Archaeological Series*, volume I.

In my *Annual Report* for 1912, page 74, paragraph 43, I said that there should have been three joint rulers with Arikēsari, viz., Aḷagaṅ-Perumāḷ Kulaśēkhara, Vīra-Pāṇḍya and Māṛavarman Vikrama-Pāṇḍya. No. 569 of Appendix B seems to give us a new king if the name given in the record be not a surname of any of those princes. It is dated in Śaka 1388 and the 2 + 41st year of Jaṭilavarman *alias* Tribhuvanachakravartin Kulōttuṅga-Pāṇḍya whose initial date will therefore be Śaka 1345. He refers to Parākrama-Pāṇḍya (Arikēsari) who established a village called Mānakavacha-chaturvēdimāṅgalam as his elder brother, (*annālvī*) and is said to

Jaṭilavarman Kulōttuṅga-Pāṇḍya. have been born in the asterism *Jyēsbhā* which as we have seen above was also the star of birth of Māṛavarman Vīra-Pāṇḍya. But for the fact that his initial date falls in Śaka 1315 instead of 1343 we could indentify the king with this Vīra-Pāṇḍya. We learn from the record that he had as his spiritual *guru* (*parama-āchārya*) Mahā-Gaṅapati-Nayinār Vāmadēvar of the family of Āmarddāśramāchārya, a native of Gauḍarāshṭra to whom he makes a gift of land. From the facts that the teacher of the king was a North Indian whose home was very near Benares and the king building the temple in the south on a grand scale as a very counterpart of the Viśvēśvara temple of the north, it would appear that there is some connexion between the two which is however inexplicable at present.

Two inscriptions (Nos. 471 and 519 of Appendix B) of Kulaśēkhara (Śaka 1351-1395) mentioned above give both the Śaka and the regnal years for this king. The former which is dated in the 2 + 3[6]th year gives astronomical details which work out correctly for Śaka 1380 and registers a gift of land by Sundara-Pāṇḍya at the instance of Kulaśēkhara-Perumāḷ for a service in the Kuttālam temple called Sundara-Pāṇḍya-*sandi*. This Sundara it is needless to say is the same as Śaṅbaka Sundara-Pāṇḍya *alias* Vīra-Pāṇḍya of No. 10 of 1912 also noticed above. From the latter inscription which is dated in Śaka 1390 which was 2 + 37th year we learn of a land called Jayavīrarāmappēreri. The first part of this name may perhaps be taken as another surname of Kaliyugarāman Vīra-Pāṇḍya.

57. No. 541 of Appendix B combines Śaka 1390 with the 2 + 30th year of Jaṭilavarman Tribhuvanachakravartin Arikēsvara thus giving his initial date as Śaka 1358. This must be a different king from Arikēsari-Parākrama who ascended the throne in Śaka 1344. Perhaps he was a fifth coregent of Arikēsari. In the *Travancore Archaeological Series*, Vol. I, we have an inscription of a certain Māṛavarman Arikēsvara (Inscription A, p. 252) dated in his 2 + 32nd year. The astronomical

details of date which are given there work out quite correctly for Śaka 1392 thus giving his initial date Śaka 1358 mentioned in our inscription. It may also be noted that they do not satisfy the year Śaka 1378 which should be the case if we take him to be identical with Arikēsari as surmised by Mr. T. A. Gopinatha Rao. Besides in that inscription he clearly calls him his elder brother (*annāḷvi*).

No. 548 of Appendix B, dated in Śaka 1402 is a record of the 13th year of king Parākra . . . Vīra-Pāṇḍya and supplements a previous gift of land in Vīra-Pāṇḍya-chaturvēdimāṅgalam for the recitation of the Vēdas in the temple. This previous gift must evidently be the one of the time of Arikēsari-Parākrama registered as No. 547 of Appendix B and engraved immediately above this.

58. We have a curious inscription of this king (No. 664 of Appendix B) which reads from bottom upwards. It is dated in Śaka 1425 and the regnal year is given Alagaṅ-Perumāḷ Parākrama 'born in Avittam.' as 2 + 28th. It gives his star of birth as 'Avittam'. Two other inscriptions Nos. 520 and 521 of Appendix B both dated in Śaka 1406 and 2 + 9th year of Parākrama are also of the same king. This Alagaṅ-Perumāḷ Parākrama born in the asterism 'Dhanishthā' is already known to us (Extr. 8 and 12 on p. 46 f. of *Travancore Archæological Series*). He seems to have been the sister's son of Jaṭilavarman Kulaśekhara and Arikēsari (*Travancore Archæological Series*, p. 251). But it deserves to be noted that our present inscriptions as well as the extracts 8 and 12 give his initial date as Śaka 1395, while inscriptions E., F. and G. of the *Travancore Archæological Series* (pp. 256 ff.) which speak of him as Arikēsari's nephew, give details of date which do not yield the initial date as Śaka 1395 but are all of them correct only for Śaka 1389 which is the date given in No. 548 above for Parākra . . . Vīra-Pāṇḍya. It is not possible to account for this discrepancy at present. Reference is made in his records Nos. 520 and 521 to a previous order of Kulaśekhara which was now formally put into writing.

Jaṭilavarman Parākrama alias Kulaśekhara is represented by about a dozen inscriptions ranging in date from his 11th to 28th year of reign. He is also already known to us from No. 197 of 1895 and No. 9 of 1912 as the prince born in the asterism Krittikā and was probably the son of Kulaśekhara (*Travancore Archæological Series*, page 251). He is called Parākrama-Pāṇḍyadēva alias Kulaśekhara-dēva in some inscriptions (Nos. 524, 504, 510 and 505 of 1917) with the title Jaṭilavarman and Tribhuvanaachakravartin added to his name in a few (Nos. 502, 503 and 618 of Appendix B) while he is merely called Kulaśekhara in others (Nos. 508, 509 and 516 of 1917). No. 624 of 1917 calls him Parākrama alias Kulaśekhara 'born in Māṛavarman Tribhuvanachakravartin Krittikā.'

No. 503 dated in Śaka 1412 refers to two priests Taṇḍaiyuṅkālumaḷagiyāṅ Kumārasvāmi and Mṁdaliyāṅ Parākrama-Pāṇḍya Bhaṭṭa who were well versed in the science of rituals (*tantra*) and of architecture (*māna*) and under whose direction the building operations of the temple at Tenkāṣi were carried out and the consecration ceremony from *karshana* to *pratishthā* was performed. They also officiated on all important occasions such as festivals and special worships. After their demise their work in the temple was being done by others for some time after which their sons were appointed hereditarily to look after the service in return for the privilege of receiving the *āchāra-dakshinā* and other additional emoluments (*aahikāṁsa*) pertaining to the service. The same transaction is recorded in No. 524 with the same date where the reappointment seems to receive the royal sanction since it is made in the presence of the king. The latest date till now known for this king is 20th year. No 618 of 1917 which is a record dated in Śaka 1429 pushes it further by 8 years. This king like his famous (paternal) uncle Arikēsari seems to have taken a delight in building temples, for we find him in this inscription making a gift of village to the Siva and Vishnu temples of Alagiya-Śokkaṅār and Varantarum-Perumāḷ both built by him at Kaḍayanallūr.

59. In my *Annual Report* for 1910, p. 101, I stated that "Iṛandakālam eḍutta Kulaśekhara" and Iṛandakālam eḍutta Śrīvallabha were probably connected with each other. Six records in which the kings Śrīvallabha alias Kulaśekhara 'who revived the old times.' assumed the epithet "Iṛandakālam eḍutta" have been secured during the year under report. In one of these (No. 650 of 1917) dated in Śaka 1456 the king

calls himself Kulaśekhara, son of Āhavarāma and in the other five which combine the Śaka with the regnal years he goes by the name of Śrīvallabha. From these five records it is clear that Śrīvallabha should have commenced to reign in Śaka 1456, the date given to Kulaśekhara of No. 650. The absence of regnal year in the latter clearly indicates that Śaka 1456 must have been the initial date of Kulaśekhara but that he assumed the title Śrīvallabha in the later years of his reign. That both the names refer to the same king was also surmised by Mr. T. A. Gopinatha Rao in his *Travancore Archaeological Series*, Vol. I, p. 54. It is curious, however, we do not find his later inscription calling him Kulaśekhara but invariably by his other name. The earliest inscription of his reign in the collection is No. 650 of Appendix B dated in Śaka 1456 which begins with the Sanskrit introduction *Bhuvanaikavīra*, etc., which is also commonly found in the records of all the later members of the dynasty. The king calls himself Perumāḷ Tribhuvanachakravartin Kōnērmaikōṇḍāṅ Jaṭilavarman alias Kulaśekharaḍēva 'who revived the old time.' No. 631 of Appendix B dated in his 7th year also gives him all these epithets but calls him Śrīvallabha.

60. In my *Annual Report* for 1916, p. 128, I mentioned two inscriptions (Nos. 583 and 567 of 1915) dated in Śaka 1457 and 1463, respectively. The first belongs to Jaṭilavarman Kōnērmaikōṇḍāṅ Tirunelvēlipperumāḷ and the latter to Śrīvallabha. In the body of the records mention is made of Tirunelvēlipperumāḷ 'born in Aśvati.' I took it to refer to the king himself and concluded that Tirunelvēlipperumāḷ and Śrīvallabha were identical and that the king's asterism was Aśvati though it is not definitely stated that Śrīvallabha was born in that asterism. A few inscriptions of Śrīvallabha (Nos. 658, 662, 663 and 666 of Appendix B) copied this year also

Tirunelvēlipperumāḷ 'born in Aśvati.' mention this Tirunelvēlipperumāḷ 'born in Aśvati.' In an inscription of his successor Kulaśekhara alias Parākrama (No. 570 of 1915) prince Tirunelvēlipperumāḷ 'born in Aśvati' is referred to as Abhirāma-Parākrama's son. In several inscriptions of the same Parākrama in our present collection Tirunelvēlipperumāḷ 'born in Aśvati' who calls himself Vīravenbāmālai and the son of Abhirāma Parākrama (Nos. 466, 531 and 657 of Appendix B as also Nos. 386, 389, 587, 659 and 660) figures prominently issuing orders about grants etc. to, or the appointments of servants in, the temples in the name of the king. It may be noted also that in two inscriptions (513 and 512 of Appendix B) dated in the reign of Jaṭilavarman Tirunelvēlipperumāḷ Vīravenbāmālai Kulaśekhara, the king clearly refers to himself as having been born in Aśvati. Thus in the light of these records it seems to me that Tirunelvēlipperumāḷ 'born in Aśvati' occurring in these inscriptions should refer to no other than the younger brother of Kulaśekhara-Parākrama and the second son of Abhirāma-Parākrama who under the name Kulaśekhara ascended the throne in Śaka 1474 (see No. 508 of 1909) and that till then he was a co-regent with, or rather the chief minister of, his cousin Śrīvallabha 'who revived the old times' and after him his own brother Kulaśekhara alias Parākrama; and it is probable he issued grants even in their lifetime in his own name (vide No. 533 of 1915).

61. We know from the Pudukkōṭṭai grant that after the demise of Śrīvallabha the succession passed to the Abhirāma Parākrama's line through his elder son Kulaśekhara

Kulaśekhara alias Parākrama-Pāṇḍya, son of Abhirāma-Parākrama. kharadēva alias Parākrama above referred to who ascended the throne in Śaka 1464.

Of this king there are 33 inscriptions in the collection. Some of these call him Kulaśekhara alias Parākrama (as in Nos. 386, 475, 587, etc.), while in others he is merely called Parākrama without his other name (Nos. 583, 659, 660, etc.). A few inscriptions begin with the usual common introduction *Bhuvanaikavīra*, etc. (Nos. 586 and 583 of Appendix B). He is identical with No. 13 in the list of later Pāṇḍyas given in p. 100 of the *Annual Report* for 1910 where, however, he is wrongly supposed to have been the son of No. 11 Śrīvallabha on the score of a slight misapplication of the names in his inscription No. 271 of 1908, instead of No. 10 Parākrama who was otherwise known as Abhirāma-Parākrama.

Reference is made in No. 531 of Appendix B, to Tenkāśikaṇḍa-Uḍaiyavar 'the founder of Tenkāśi,' evidently Arikēsari Parākrama, by whom tax-free gifts of land at Tenkāśi had been made to the temple. Since his death the said lands had become

liable to taxation by the Government until Śaka 1470, when they were restored to the temple by Tirunelvēlpperumāl and the taxes thus remitted were to be utilized for a service called *Vīravenbāmālai-sandi* after the prince and for a festival in the month of Āvani on the day of Aśvati, the star of his birth. But according to No. 583 of 1915 he is said to have been born in the month of Vaigāsi.

62. Nos. 465 and 389 of Appendix B (the latter of which is damaged) are dated in Śaka 1471 and Śaka 146[7] in the reign of Jaṭilavarman Tribhuvanachakravartin Kōnērmaikondāṅ Abhirāma-Parākrama. But these dates are those of Parākrama his son. Thus it is doubtful if it belongs to the father or the son. It is more probable that it refers to the latter whose name might have been omitted by mistake. No. 465 registers a gift of land to a certain Svāmidēva alias Mahā Gaṇapati-Bhatta of the lineage of the Āchāryas of Āmarddāśrama in Irāḍhāvarēndi (Varēndra in Rādhā, i.e., Bengal)-grāma. This sounds very much like the name of the teacher of Kulōttunga-Pāndya mentioned in paragraph 56 above and he might be a descendant of that teacher whose family were probably the hereditary teachers of the royal line.

No. 532 introduces us to prince Abhirāmavarman who made a gift of land to the temple. He calls himself the son of Kulaśēkharadēva alias Parākrama-Pāndya. This is no other than Varatuṅgarāma (Ins. No. XII, p. 126; *Trav. Arch. Series*), the king's younger son, who was afterwards the joint donor with Ativīrarāmaṅ Śrīvallabha of the Pudukkōttai grant (see Nos. 272 and 275 of 1908, 528 of 1909 and 594 of 1915).

63. Prince Vīravenbāmālai Tirunelvēlpperumāl Kulaśēkhara ascended the throne in Śaka 1472 or 1474 (*Annual Report* for 1910, p. 102). His full name was Jaṭilavarman Tribhuvanachakravartin Kōnērmaikondāṅ Perumāl Tirunelvēlpperumāl Vīravenbāmālai alias Dharmapperumāl Kulaśēkhara. His records in the present collection range between Śaka 1474 (No. 513 of Appendix B) and Śaka 1485 (No. 515 of Appendix B). The first inscription records the grant of some lands to the Viśvanātha temple for the sacred bath of the god every month on the day of Aśvati, the star of his birth, and for the festival of Viśākhā in the month of Vaigāsi. Mention is made in Nos. 387 and 512 of 1917 of a certain Ulagudaiyaperumāl Kulaśēkharakkāliṅgarāyaṅ and Tirunelvēlpperumāl Kulaśēkharakkāliṅgarāyaṅ, by whom we are informed, the images of the Nāyaḥārs (63 Śaiva devotees) were set up and provision made for their worship in the Viśvanātha temple at Tenkāsi. He also figures in an inscription of Śaka 1493 (No. 500 of Appendix B) during the reign of Ativīrarāma Śrīvallabha wherein his construction of the Rāmānuja-kūdam in the Vishnu temple at Tenkāsi is referred to. He was evidently a chief of some position and is different from his namesake in No. 579 and other inscriptions of the same period.

64. Prince Guṇarāmaṅ Alagaṅ-Perumāl occurs now for the first time in the king's 5th year (Nos. 538 and 575 of Appendix B) issuing the royal order (on behalf of the king). He is the same as the nephew of the king mentioned in the Pudukkōttai grant. In No. 538 he makes some gift of land for a festival called *Kudiraiyīdu-Purānattirunāl* on the day of his natal asterism Mūla in the month of Āvani every year. We do not meet with this prince subsequently and probably we have to assume that he died shortly after or for some reasons took no part in the administration. Prince Abhirāma-Parākramaṅ Alagiya-Sokkaṅār who made in No. 532 of Appendix B a gift of land to the Tenkāsi temple in his father's time—vide paragraph 62 above—now appears as the royal secretary (Nos. 619 and 620 of Appendix B).

Prince Ativīrarāmaṅ Parākrama also called Alagaṅ-Perumāl Ativīrarāmaṅ figures as another secretary of the king Tirunelvēlpperumāl Kulaśēkhara (Nos. 403, 481, 511, 591, 592, etc.) and in No. 621 is stated to be his son. He was born in the asterism Punarvasu (Nos. 490, 495 and 529 of 1917) and constructed a shrine for Śokkanātha in the Viśvanāthasvāmin temple and provided for its worship (No. 530 of 1917). He is known to have built the Kulaśēkharanātha temple (No. 535 of 1909). This fact is referred to in three other inscriptions (Nos. 490, 491 and 495 of 1917) copied from the same temple. Nos. 498 and 501 of Appendix B copied from the Vishnu temple of Vinṇavar-Embērumāṅ in the vicinity of this temple inform us of its construction by the same king under the name Śivala-Vinṇavar-Emberumāṅ. His

records copied this year—by far the largest in the collection—number about 54 which range in date between Śaka 1483 and 1527. No. 617 of Appendix B calls Alagan-Perumāl Ativīrarāmaṅ Śrīvallabha, the son of Tirunelvēlpperumāl Vīravenbāmālai alias Kulaśekhara-dēva who was again the son of Abhirāma-Parākrama. The historical introduction of this inscription begins with the word *Bhuvanaikavīra* but is slightly

different in wording from that commonly found in most of the records of these kings.

Alagan-Perumāl Ativīrarāma Śrīvallabha. In several of his inscriptions his cousin differently called Abhirāma Saundaravarman (Nos. 595, 597, 596 and 603), Abhirāma Saundara Varatuṅgarāma (Nos. 661, 582 and 584), and Perumāl Alagiya-Śokkanār Varatuṅgarāma (No. 604), the son of Parākrama (No. 582) or Kulaśekhara alias Parākrama Nos. (598 and 602), figures either jointly issuing the *ōlai* with the king (Nos. 595, 597 and 482) or independently making gifts of land by himself. We know his date of accession to the throne was Śaka 1509 (*Annual Report* for 1909, p. 86). Hence we should suppose that even prior to his actual accession he was sharing the royal power with Śrīvallabha, as can be seen also from the Pudukkōṭṭai grant which was issued in Śaka 1505.

In No. 484 a gift is made by Alagan-Perumāl Ativīrarāmaṅ alias Abhirāma Jaṭilavarman alias born in Śravisṭhā. This should refer to Varatuṅgarāma whose star of birth is given as Dhanisṭhā in No. XIII edited in *Trav. Arch. Series*, Vol. I. There are only two inscriptions in the collection belonging to this Varatuṅga and dated in Śaka 1510 and 1512 after his succession. In one of them (No. 590 of Appendix B) he refers to himself as Abhirāma-Saundara-Varatuṅga and in No. 605 his other name is given as Vīrā-Pāṇḍyadēva.

65. The last king of the dynasty represented in the collection is Varaguṇa Śrīvallabha also called Kulaśekhara-dēva-*Yajvā* the latter part of which is only a synonym of the word *Dikshitar* occurring in No. 597 of 1915 of Śivalamāraṅ

Varaguṇa Śrīvallabha.

Varaguṇaṅ whose 26th year is given as Śaka 1563. Hence his initial date would

be Śaka 1537 in which very year his present record (No. 514 of Appendix B) is dated. It informs us that he performed a *yajña* in this year and having built a temple of Vignēśvara on the site, founded an agrahāra in front of it for the priests who took part in the functions and for whose maintenance he made rich presents of lands in addition. This sacrifice should have established for him a claim to his title *Dikshita*. It is not known at present who ruled in the interval between Śaka 1527, the last known date of Ativīrarāmaṅ Śrīvallabha, and Śaka 1537, the initial year of this king, and what his relationship was to the former.

THE VIJAYANAGARA KINGS.

66. The earliest Vijayanagara inscription in the year's collection (No. 779 of Appendix B) belongs to the reign of Bukka I and is dated in Śaka 1289. It records the construction of a *kallumañchige* (stone-bench) by the *Mahāpradhāna* Irugappa-Vodeya, son of Bayicheya-Dannāyaka, ruling at Chelumutūru (i.e., Chelumuttūru in

Bukka I.

the Hindupur taluk of the Anantapur district). He is known to us as the 'best

of Jains' who built the Jaina temple at Vijayanagara (*South-Ind. Inscr.*, Vol. I, page 156). Of the time of Kampana II, son of Bukka I, we have a record at Vriddhāchalam dated in Śaka 1295 (No. 90 of Appendix C) and another (No. 327 of 1917) at Panaiyavaram in the South Arcot district. The next record in chronological order (No. 681 of 1917) belongs to the time of Singanna-Vodeyar, son of Sāvanna-Vodeyar. The latter, we know, was the son of Kampana I by Maṅgādēvī (page 86 of the *Annual Report* for 1907). Singanna-Vodeyar whose relationship to Sāvanna-Vodeyar is now known, is perhaps identical with that Singanna-Odeya who in Śaka 1314, was in charge of Tulu and Malaha-rājya with his capital at Bārakūru, as a subordinate of Harihara II (*Arch. Sur. Rep.* 1907-08, page 243). It is interesting to learn from this record that the *guru* of Singana was the saint Ākāsavāsi Sāmavēdi-Ayyagalū. The epithet *ākāsavāsi* (*ākāsavāsi*) is a rare one and may be considered as a variant of *Ākāsamukhin* by which name the Śaivas who always keep looking at the sky, i.e. (dwelling mentally in it) are known.

67. Of Bukka II (son of Harihara II) there are two records, viz., No. 21 of Appendix A, dated in Śaka 1305 and No. 819 of Appendix B dated in Śaka 1309. Though the former refers to his rule (*ālike*) and the latter mentions him as 'ruling the world' with the title *Mahāmandalēśvara*, he must have been at this time only a viceroy under his father Harihara, whose latest date* is Śaka 1326, i.e., A.D. 1404 (*Arch. Surv. Rep.* for 1907-1908, page 244).

Bukka II.

No. 21 of Appendix-A records in detail, the names and emoluments of the servants of certain villages including Madakaśīrya (Madakasira) and the incomes of the police officers (*kāvulu-doregalu*) of that part of the country. The other record mentions one Pōlināyaningāru, son of the *Mahānāyakāchārya* Harigi Lakitināyanigāru and refers to the grant of a *daśavandam* land made by him to the sons of Bayirapōju, for having dug a channel from the river Chīrēru to the tank at Mēdireddipalli. This Chīrēru might be the river Kundēru which flows by the side of the village Mēdireddipalli (i.e., Mēdireddipalli of the inscription). In the Tamil collection, we have two inscriptions, Nos. 217 and 370 of 1917, of this king dated in Śaka 1327 and 1328 respectively. From the former of these we learn that the assembly of Tiruvāṇḍārkōyil consisted of 4,000 members, a very unwieldy body for transacting business. Viruppanṇa II, son of Harihara, is represented by two records in the current year's collection, Nos. 328 and 375 of 1917,

Viruppanṇa II.

the first of which dated in Śaka 1312 (= A.D. 1390) registers a grant by a certain Mādappa-Uḍaiyar who must have been an officer of the king; and the second dated in Bhāva (= 1396 A.D.) mentions the king's prime minister Nañjanāṅgaḷ who is said to have issued an order (*nirupam*) exempting all the *dēvadāna* lands of the temple of Tiruvāṇḍārkōyil situated in different villages from the payment of taxes such as *sūlavari*, *jōdi*, *maḡamai*, *vāśatōṭṭu-kānikkai*, *kāttigai*, *mērvai*, *kōttai-kānikkai*, *talaiyārikkai*, *nāṭṭuviniyōgam*, *paḷavari*, *puduvai*, etc. Probably to the same king belongs also No. 34 of Appendix C. No. 803 of Appendix B relates to the time of

Dēvarāya I.

Hiriya-Dēvarāya and No. 804 to Dēvarāya, son of Harihara-Mahārāya who was the son of Bukkarāya. The dates as given in both the records are wrong. They have however to be assigned to the time of Dēvarāya I.

68. No. 765 of Appendix B is dated in Śaka 1354 in the reign of Vīra-Dēvarāya, i.e., Dēvarāya II and records the remission of marriage tax on all castes at Kotipi. In the same year a similar order was passed in the village of Balālapura (*Ep. Carn.*, Vol. X, Gd. 17). In the Tamil collection of this year there are five records of king Dēvarāya II (Nos. 68, 91, 92, 162 of 1918 and 216 of 1917). In

Dēvarāya II.

three of these he is called Pratāpa-Dēvarāya, son of Vīra-Vijayarāya, while the other two call him Vīrapratāpa-Dēvarāya-Mahārāya 'who instituted the elephant hunt.' These inscriptions throw some light on the state of the times to which they relate. No. 92 of 1918 from Vriddhāchalam in the South Arcot district is not in a good state of preservation: but from what remains of it it is ascertained that the members of the *Valāṅgai* and *Idāṅgai* sects met together in the courtyard of the temple of Tirumudukunṇamudaiya-Nāyiṅār at that village and came to the decision that, since the officers of the king (*rājanyas*) and the owners of *jīvitas* oppressed . . . and the *kāniyālan* and the Brāhmanas took the *rājakaram* (i.e., taxes), none of the *Valāṅgai* and *Idāṅgai* people should give them shelter and that (none of the people of the two sects) born in the country should write accounts for them or agree to their proposals. If any one proved a traitor to the country (by acting against this settlement), he should be stabbed . . .

Coercive measures of taxation.

Though the inscription is imperfect it is clear that there was oppression on the part of the officers levying and realizing tax and that the two sects of *Valāṅgai* and *Idāṅgai* on whom it weighed heavily formed themselves into a constitutional body to resist the exactions, vowing even to the extent of putting to death those who became renegades. Another record (No. 216 of 1917) of the same king dated in the same year, but found in a different place, i.e., Korukkai in the Tanjore district, confirms the statements made already. It says that the ninety-eight sub-sects of *Valāṅgai* and the ninety-eight sub-sects of *Idāṅgai* joined together and . . . "because they did not tax us according to the yield

of the crop but levied the taxes unjustly . . . we were about to run away. Then we realized that because we of the whole country (*mandalam*) were not united in a body, we were unjustly (dealt with) . . . Hereafter we shall but pay what is just and in accordance with the yield of the crops and we shall not pay anything levied unlawfully." The record then proceeds to give the rates of taxes to be paid on the wet and dry produce of lands; on the produce of trees such as jack, areca, palmyra, plantains, sugarcane; on red-lotuses, *artemesia*, castor-plants, sesamum, turmeric, ginger, etc.; and on professions of fishermen, potters, weavers, barbers, washermen, oil-mongers, toddy-drawers and painters. As the inscription is damaged and is built in in different places, it is not safe to extract the rates as obtaining at the time. A third record (No. 91 of 1918) of the same king from Vriddhāchalam dated in Śaka 1352, fixes the rates of taxes as settled by the *nāttavar* of Irūṅḡḷa pāḍi, the *Ūrār* of Erumbūrpaṅṅu, Vīragōmapura-paṅṅu and another, the people of the 18 districts, the *kaikkōlar*, the *tandrimār*, the *sēṇaikkudaiyār*, the *maṅṅrādis*, *kaṅṅmālar*, the San . . . , and the six classes of *kudis* and the oil-mongers, who met together in the *Tirukkāvanam* called Vīdividaṅṅan. They are as follows :—

On one <i>mā</i> of wet lands on which dry crops were cultivated and on one <i>mā</i> of dry land on which wet crops were raised,—including the cultivation of plantains and sugar-cane	One <i>kalam</i> of paddy on each <i>mā</i> .
For dry crops raised on wet lands	Two <i>tūni</i> of grain on each <i>mā</i> .
. dry lands	One <i>tūni</i> and one <i>padakku</i> on each <i>mā</i> .
On each person doing <i>vetti</i> service in the several countries and the 18 districts	Half <i>paṅam</i> .
On <i>kaikkōlas</i>	Half <i>paṅam</i> on each loom (<i>tari</i>).
On <i>sēṇaikkudaiyār</i>	Half <i>paṅam</i> each.
On fishermen	Do.
On <i>maṅṅrādis</i>	Half <i>paṅam</i> on each <i>kudi</i> .
On each of the six classes of <i>kudimakkal</i>	Do.
On oil-mongers	Half <i>paṅam</i> each.
On the looms of the <i>paṅaiyas</i>	Quarter <i>paṅam</i> on each loom.
On the <i>kottil</i> of the <i>vettis</i>	One-eighth <i>paṅam</i> on each <i>kottil</i> .

No. 162 of 1918 from Brahmādēśam states that the *kaikkōlar* of the place who had not till then the privilege of using *dandu* and *conch* were allowed to have them like their caste-men of Conjeeveram and Viriṅṅjipuram.

69. Of the Sāluva king Naraśiṅgarāya-Mahārāya there are two records (Nos. 710 and 719 of Appendix B) which mention his subordinates the Tuluva minister and general Naraśā-Nāyaka, the *Mahāmandalēśvara* Rāyaparāja, son of Ba[yi]rayadēva-Chōḷa-Mahārāja and Immaḍi-Kāchapa-Nāyaka, son of Aḍavāni Kāchapa-Nāyaka.

Sāluva Naraśiṅgarāya and his subordinates. No. 143 of 1915 dated in Śaka 1420 Kālayukta, Mēsha, *su. di.* 15, Hasta, Sunday, belongs to Dharmarāya-Mahārāya, son of Naraśiṅgarāya-Mahārāya. Naraśiṅgarāya must have therefore been dead subsequent to the date of No. 719 of Appendix B and before the above date, i.e., between A.D. 1497 March 18, Saturday and A.D. 1498 April 6, Friday. Among the several *birudas* which the last chief bore are *Gajapatigalamūnda* and *Gāyigōvāla*. The first title might have been conferred on him on account of his success in battle against the Gajapati kings. We know that in the time of Mallikārjunarāya the Gajapati king Kapilēśvara attacked the Vijayanagara capital but was resisted and driven back by Sāluva Naraśiṅga (*Arch. Sur. Rep.* for 1908-09, pages 164-5). Nos. 368 and 374 of 1917 and Nos. 166 and 172 of 1918 of the collection from the Tamil districts belong to one or the other of Sāluva kings bearing the name Naraśiṅha. Two of these inscriptions are dated in Śaka 1392, Vikrita, while the third (No. 374 of 1917) which is in Telugu is undated and incomplete. But all the three refer to gifts made by an officer of Naraśiṅha named Annamarasayya. The

office he held is called *avataram* in Tamil and *avasyara* in Telugu. What its exact function was is not known. This must refer to the officer *avasaram* (i.e. king's representative?) mentioned in No. 14 of 1915. One of the agents of this official was Timma-Nāyaka who figures in the donations made to the temple at Brahmadēsam and Tiruvāṇḍārkōyil in the South Arcot district. No. 166 of 1918 mentions a servant of this Annamarasayya by name Śevvana-Nāyaka. It is worthy of note that in all these cases Narasimha is not expressly stated as ruling the country and this is quite consistent with the fact that during the period he was only the generalissimo of the effeminate princes of the first Vijayanagara dynasty that lived at the time. One other record, probably of the same king, is dated in Śaka 1404 (No. 103 of 1918). It registers an order of Chikka-Parvata-Nāyaka, the king's cousin, issued to the residents (*nāttavar*) of the countries situated on the southern bank (of the Pennai). It was to this effect. The inhabitants of this country (*śirmai*) had formed themselves into a single community and two leases were imposed. The village-taxes such as *nallerudu*, *narkidā*, *narpasu* and *ottiyam* were levied at the rate of one in ten and a half in ten. *Adigāri-varttanai* and *nōttavarttanai* were also taken. The price of the sheep was required to be determined by the

Revision of taxes.

price of ghee per measure. *Ālamanji* was obtained in excess of the stipulated number. Besides these, there was a rule that the juice of the sugarcane grown in a village should be pressed out in the same place. By these and other hard conditions imposed on the people, they were forced to leave the country. It was, therefore, decided to remove all the aforesaid disabilities and to enforce only the customary ancient rights; and that with regard to *dēvadāyas* and *brahmadāyas* also, the same revision should be adopted. That the officer Chikka-Parvata-Nāyaka who, recognizing the difficulties that the people were labouring under, allowed them to have the old constitution, is not new to epigraphy. He is probably the same as Parvatarāja-Nāyaka who according to a stone inscription dated in Śaka 1387 built a *mandapa* in the temple on the hill at Tirupati (*Arch. Sur. Rep.* for 1908-09, page 167).

Here, the contents of four other inscriptions, somewhat of an earlier period, Four other inscriptions dealing with remission relating to taxation, similar to the one and revision of taxes. noticed above, may be considered :—

(i) No. 259 of 1917 :—Seeing that according to an order engraved on stone, the fee 'for the protection of the country' was to be raised only in kind and not in money, it was decided to dispense with the money payment and to obtain only payment in kind so that the practice might be in conformity with the ancient regulations. This inscription seems to indicate that at a certain stage both kinds of payment, i.e., in money and in kind were resorted to and that it was found difficult to realize the former which was accordingly given up.

(ii) No. 109 of 1918, dated in Śaka 1336, Jaya :—Rāyappa-Nāyaka issued an order stating that as the Magadai-maṇḍala was given away to the residents of the country (*nāttavar*) and a certain amount of money was received as subsidy in lump sum (*kānikkai*) that year, it was unlawful to demand *kānikkai* in future years.

(iii) No. 97 of 1918, dated in Śaka 1369, Prabhava :—The settlement made by Vāsudēva-Nāyakkar-Tirumalai-Nāyakkar to the resident of Magadaimaṇḍalam :—From early times up to date lands in the Magadai-maṇḍalam were measured by a rod 18 feet in length and assessed. This procedure having affected *rājagaram* and given room for theft and ruin, it was thought that if two feet more were added to the old measuring rod, the tax would become easy of payment and the cultivators would be in a flourishing condition and be able to answer for the *rājagaram*. On this representation it was ordered that the length of the measuring rod should thereafter be fixed at 20 feet, by increasing the length of the old rod by two feet; that the lands, both wet and dry, should be measured out again by the new rod; and the changes entailed noted in the account books.

(iv) No. 96 of 1918, dated in Śaka 1386 Tārana :—The order of Immadi-Rāyappa-Nāyaka-Timmayya-Nāyaka to the residents (*nāttavar*) of Magadaimaṇḍalam directing, that the taxes *kālvāsi* and the *kaivilai-dhānyam* collected in excess of the

rates that obtained till then and the dues such as *anuvarttanai*, *kōvai-varttanai*, *adigāra-varttanai*, and *tattāyakol*, shall no more be collected that the one *kuruni* and four *nāli* shall be added for *puravattam*, that *dasavandus* shall not be demanded, that *vāraparru* paddy shall be measured into the granary of the villages, that *kānikkui* shall be obtained at the prevailing rate and that no tax (*varā*) shall be demanded. At the end on oath on Varadaya-Nāyaka is made. No. 773 of Appendix B dated Śaka 1418 which belongs to this time mentions the *Mahāprādhāna* Tipparasu-Oḍaya of Penugonḍe who might be the same as that referred to in No. 47 of 1916.

70. A much damaged record (No. 787 of Appendix B) mentions the name of Vīra-Dammarāya-Mahārāya who is the same as Immadi-Nṛsiṃha or Narasiṃha, the son of Sāluva Naraśiṅga (vide paragraph 64 of the *Annual Report* for 1916). Two of the inscriptions of Kugaiyūr (Nos. 122 and 123 of 1918) are dated in Śaka 1424, Raudri-saṃvatsara. Though one of these omits the name of the king, the other calls him

Immadi-Narasiṃha : His other names. Bhubabala Tammarāya. The first part of

Nuniz and the second was the original of his Tamarac. In the year quoted, the temple of Rājarāja-Vinnagar of the place, having gone out of repair, Penugonḍa Tammaiya-Nāyaka built the *mahāmandapa*, set up pillars and pinnacles, constructed wells, dug tanks and provided for celebrations of festivals to Rāma, Bāghava, Nārāyana and Kṛishṇa. No. 368 of 1917 is dated in Śaka 1425 and the king is simply called Narasiṃha instead of Immadi-Narasiṃha. According to this record an agent of the Tuḷuva general Narasā-Nāyaka bestowed on the weavers of the 3 villages Tribhuvanamahādēviparru, Naduvukaraiparru and Nenmalipparru, the right to have *dandū* and *saṅku* on all good and bad occasions as the weavers of the country

Privileges conferred on the weavers. situated on the bank of the Pennai river were privileged to have. It is further

added that those who objected to this right should undergo the punishment fixed for it in an inscription engraved at Śeliyaṅganallūr.

71. Two other records in the year's collection attributable to the time of Immadi-Narasiṃha's rule are Nos. 98 and 118 of 1918 which are dated in Śaka 1426 and which come from Kugaiyūr in the South Arcot district. These inscriptions speak of a chief named Eramañchi Tulukkana-Nāyaka "who inspired fear in the Chēra,

Eramañchi Tulukkana-Nāyaka. Chōla, Pāṇḍya and Vallāla kings, who established the Yādavarāya, who was the

enemy of Śambuvarāya and who protected in advance the prestige of the Sultan of Madura." The titles *Nāyaṅkarāchārya*, *Naralōkaganḍu* and *Vaṅjinārāyana* are given to him. He and another chief of the family named Eramañchi Timmappa-Nāyaka are known to us from other lithic records and from the Tamil work *Kōyilolugu* (*Annual Report* for 1914, p. 98, and *Ind. Ant.*, Vol. XL, p. 142). It is worthy of note that all the records of Tulukkana-Nāyaka are dated in Śaka 1426 and do not mention his overlord. Nos. 270 and 346 of 1917 also belong to the time of Vīra-Narasiṃha.

72. No. 717 of Appendix B belongs to the time of Krishnarāya and is dated in Śaka 1432, i.e., the second year of his accession which took place in Śaka 1431. It

Krishnarāya. records the remission of the tax on marriages in the Ghanagiri-rājya (i.e.,

Penugonḍa-rājya), Kandanavōlu, Ghandikōṭa-thalu, Sidhavatta, Siddhāpura-sīma, Chandragiri-rājya, Nāgamaṅgila-sīma, Mula-rājya and Rāyadurga-rājya; other provinces which were benefitted by this order are mentioned in foot-note 5, page 181, *Arch. Sur. Rep.* for 1908-09.

Two records of the king discovered at Korukkai (No. 235 of 1917) and Perumulai (No. 210 of 1917) in the Tanjore district give a detailed account of his conquests and enumerate the Śiva and Vishnu temples in whose favour he remitted taxes

Remission of taxes in favour of temples. amounting to 10,000 *varāhas*. Both the inscriptions are dated in the cyclic year

Īśvara corresponding to Śaka 1439 though in the former the Śaka date is wrongly engraved as 1409 instead of Śaka 1439. Thus to the half a dozen places in the Presidency which we have ascertained in previous years' explorations to have also

enjoyed the benefice of this sovereign we have now to add Korukkai and Perumulai. No. 100 of 1918 mentions the account officer Timmarusayya and refers to the revival of worship for the period of $7\frac{1}{2}$ days by appointing new persons. Three records of Kugaiyūr (Nos. 115, 116 and 117 of 1918) are dated in Śaka 1446 and in the reign of Tirumalaidēva-Mahārāja. This king is said to have been the son of

Prince Tirumala.

Bhujabala Virapratāpa-Kṛṣṇadēva-Mahārāja. I have already identified (see my *Annual Report* for 1912, p. 80) Tirumalaidēva-Mahārāja, with the prince who, according to Nuniz was nominated for succession by Kṛṣṇarāja and died soon after his accession. It is worthy of note that the year obtained for him in this year is the same as that in previous records. The surname Bhujabala given to Kṛṣṇarāja has been pointed out (vide *Annual Report* for 1914, p. 98, paragraph 29) to be the equivalent of Nuniz's Busbalrao and adopted for the first time by Immaḍi Narasimha. It now appears to have been assumed by his successor Kṛṣṇarāja as well.

A suspicious record referable to this king is No. 19 of Appendix A, dated in Śaka 1415. The king is mentioned by the title *Mahāmandalēśvara* and is stated to have been ruling at Penugonda. A genuine record of the king (No. 744 of 1917) coming from a village in the Madakasira taluk, in the Kanarese country, dated in Yuva (i.e., Śaka 1438) Kārttika records a grant for his merit by the Gajapati prince

Virabhadra.

Virabhadrarāja. The capture of Konḍavīdu and of the Gajapati prince Virabhadra which took place in June A.D. 1515 (*Arch. Sur Rep.* 1908-09, pp. 177 and 178) was followed within four months by the appointment of Virabhadra to the governorship of a Kannada province. The two known grants of Virabhadra in the Kanarese country (*Ep. Carn.*, Vol. XI, Dg. 107 and No. 74 of Appendix B) are dated in the month of Kārttika of the year Yuva corresponding to Śaka 1438, i.e., October A.D. 1515.

73. Of Achyutarāja, there are twelve records ranging from Śaka 1453 to 1465. Among these No. 331 of 1917 is of some special interest as it gives *Sāluva birudas* to Achyuta, and says that he destroyed the army of the Muhammadans, despoiled their ambition, was the Sultan of Orissa, levied tribute from Ceylon and was a Navakōṭi-Nārāyana (possessor of immense wealth). In general terms it gives us an insight into the military activity of the king against perhaps the Bahmani and the

Achyutarāja's conquests and his subordinates.

Gajapati kings and against Ceylon. No. 108 of 1918 mentions one of his officers Mallappa-Nāyaka who made rich grants to the temple at Kugaiyūr in Śaka 1465. His officer Ayyaparasayya who was in charge of the Ghaṇḍikōṭa division (No. 499 of 1907) is mentioned in No. 802 of Appendix B. No. 755 of Appendix B, which was copied at Chalivendala is dated in Śaka 1453. Excepting the portion giving the boundaries of the village the whole record is written in Sanskrit verse and Kanarese characters. The introduction as well as the genealogy is almost the same as that given in the Ūnamañjēri plates (*Ep. Ind.* Vol. III, page 147 f). It records the gift of the village Chalivindla surnamed Achchutēndrapura in Roddanāḍu in the Ghanagiri-rājya (i.e., Penugonda-rājya) for worship and offerings to the god Pāpavināśēśvara at Lēpākshi by the king at the instance of Virupanna, son of Nandi Lakki-ṣeṭṭi and Muddamma. From another record copied in the same place he is known to have been the *talavāra* (*talayāri*) of Vidyānagara (i.e., Vijayanagara) and the village Cheluvindla is called Komāra-Veṅkaṭādripura, evidently after prince Veṅkaṭādri or Veṅkaṭarāja, the son of Achyuta who did not survive him long (*Annual Report* for 1912 paragraph 56). No. 781 of Appendix B also refers to the same Virupanna mentioned in the other epigraphs collected at Lēpākshi (Nos. 68 to 90 of 1912). A hitherto unknown subordinate of Achyuta was Śalukarāju-Raghupatirājyadēva-Mahārāja. He must have been a near relation of the king's minister and brother-in-law Śalukarāja Tirumalarāja (*Annual Report* for 1916, page 144, paragraph 69). His subordinate was *Mahāmandalēśvara* Hanumayadēva-Mahārāja, son of Chintakuṇṭa-Śiddhayadēva-Mahārāja (No. 680 of Appendix B).

74. A few inscriptions of the current year's collection (Nos. 332 and 334 of 1917 and Nos. 106, 112, 114 and 119 of 1918) which fall into the reign of Sadāśiva

introduce an official subordinate of this king, by name Sūrappa-Nāyaka. This chief is stated to be the younger brother of Sadāsiva.

Adappa-Baiyapa-Nāyaka and is said to have repaired or re-constructed in Śaka 1465 (=A.D. 1543) the temple at Ennāvīram which had been originally built by Rājendra-Chōla and had become dilapidated (No. 334 of 1917). It is worthy of note

Sūrappa-Nāyaka and his brothers Viśvappa-Nāyaka and Adappa Baiyapa-Nāyaka. that the elder brother of the chief had served under the great Kṛishnarāya and

had another brother named Virappa-Nāyaka who also held an important position under the same king (*Annual Report* for 1916, page 142). The grant registered in No. 99 of 1918, dated in Śaka 1465 was made for the merit of a certain Viśvanātha-Nāyaka who may be identified with Viśvappa-Nāyaka, the brother of Sūrappa-Nāyaka. In Nos. 114 and 119 of 1918 mention is made of a certain Vadamalai-Nāyaka, the son of Śōdi-Pāppu-Nāyaka who was an agent of Sūrappa-Nāyaka. Another agent of the same chief was Venkatappaiya noticed in No. 112 of 1918 along with his sub-agent Urattu-Pāppu-Nāyaka. Venkatādri-Nāyaka who made a grant for the merit of Sadāsiva-Mahārāya to the temple at Ennāvīram, according to No. 337 is still another officer of the king.

A Vaishnava celebrity of the time named Tirumalai Tāttayyaṅgār of Tiruppērrūr who belonged to the Aghamarshana-gōtra, Āpastamba-sūtra and the Yajus-sākhā figures in No. 130 of 1918, dated in Śaka 1482.

Tirumalai Tāttayyaṅgār and Tāthacāray. It is not known if he is identical with Kumāra Tirumalai Tāttāchāriyar-Ayyaṅ of Ēṭṭūr who figures with his agent Periya-Nambi-Ayyaṅ and the latter's agent Embemānār-Ayyaṅ in a record of king Śrīraṅga dated in Śaka 1505. The fact that Tāttayyaṅgār was a native of Tiruppērrūr while Tāttāchārya belonged to Ēṭṭūr would preclude any such possibility of identification.

It has been suggested that the civil war for the Vijayanagara throne between Salakarāja China-Tirumalayyadēva-Mahārāja and his party supporting the cause of Achyuta's son and Rāmarāja who upheld the claims of Sadāsiva must have come to an end by Śaka 1465 and Sadāsiva must have been securely installed on the throne by Śaka 1466. But No. 800 of Appendix B, dated in Śaka 1465, Śōbhakrit, Vaiśākha, *śu. di.* 15, enables us to fix the latest date for Sadāsiva's undisturbed accession of the throne. It states that Daḷavāyi Kṛishnappa-Nāyaka, son of Daḷavāyi Chennama-Nāyaka, granted the village of Chernūru to the god Chennakēśava in

Daḷavāyi Kṛishnappa-Nāyaka. discharge of a vow to the god for favouring this accession of Sadāsiva to the throne. This chief might be identical with Daḷavāyi Kṛishnama-Nāyaka mentioned in No. 590 of 1912.

Rāmarāja, the chief minister of Sadāsiva, is mentioned in the stone record No. 769 of Appendix B. *Mahāmandalēśvara* China-Timmayadēva-Mahārāja of the Āravīṭi family ruling the Avuku-sīma (Nos. 671, 674 and 700 of Appendix B), the *Mahāmandalēśvara* Avubhalēśvaradēva-Mahārāja of the Nandēla (i.e., Nandyāla) family governing the Kōvilakuntla-sīma (No. 690 of Appendix B) and the *Mahā-*

Nandyāla Avubhalēśvaradēva-Mahārāja and *mandalēśvara* Nandēla Timmayadēva-Mahārāja governing the Ghaṇḍi-

Nandyāla Timmayadēva-Mahārāja. *kōṭa-sīma* (No. 689 of Appendix B) were his other subordinates. Of these, *Mahāmandalēśvara* China-Timmayadēva-Mahārāja of the Āravīṭi family is the younger brother of Viṭṭhala mentioned in paragraph 50 of *Annual Report* for 1915. A copper-plate record of the king, secured in two batches (No. 24 of Appendix A to the *Annual Report* for 1917 and No. 5 of Appendix A to this report) refers to the grant of the village Marripūṇḍi in the Valanāṇḍu-*vishaya* of the Kondaviḍu-rājya to a great scholar Sarva-Bhaṭṭa of Penumpnali (Penumpnali?). Penumpnali must be the modern village Penumūli in the Guntūr taluk, Guntūr district, where even now exists the temple of god Gōkarnēśvara (see No. 121 of 1917) whose devotee the donee is said to have been. Marripūṇḍi which is no other than the

modern village of that name in the Bapatla taluk of this district was granted by the king at the request made by Rāmarāja his minister, on behalf of *Mahāmandalēsvara* Raghunātharājayyadēva-Mahārāja. Raghunātharājayyadēva-Mahārāja was the nephew of Rāmarāja and the son of Tirumala I, the younger brother of Rāmarāja. He must have been now governing the Koṇḍavīdu-rājya. Kandālam Śrīraṅgāchārya, referred to in No. 801 of Appendix B was the son of Bhāvanāchārya and the teacher of Rāmarāja Kōnēṭi-Timmarāja (paragraph 70 of the *Annual Report* for 1916).

75. Of Tirumala I there are two records (Nos. 698 and 699 of Appendix B) dated in Śaka 1495 and 1493 respectively. In the former his son Śrīraṅga is mentioned with the title *Mahārāya* applied generally to the ruling Vijayanagara emperor only. At the time of this grant Śrīraṅga who gave the Kōvilakuntla-sīma as *nāyānkara* to the Nandyāla chief *Mahāmandalēsvara* Naraśiṅgarājadēva-Mahārāja must have been associated with Tirumala in the government as *Yuvarāja*.

Tirumala I.

Tirumala I must have been only passing for the emperor in name about this period, for Śrīraṅgadēva appears as independent in No. 823 of 1917 dated in Śaka 1494 Śrīmukha. It records the gift of a village to Tirumala Komāra-Tātāchārya by Śrīraṅgadēva-Mahārāya (i.e., Śrīraṅga II) for the merit of his mother Veṅgalāji-Amma. Veṅgalāji-Amma or Veṅgalāmbā was one of the wives of Tirumala I. Tirumala-Komāra Tātāchārya is the same as Ēttūr Tātāchārya or Kōṭikanyādānam Tātāchārya who was the spiritual teacher of Veṅkaṭa I and the supervisor of the Vaishnava temples at Conjeeveram in the Chingleput district (paragraph 74 of *Annual Report* for 1916). As already noticed he figures in another record of Śrīraṅga dated in Śaka 1505. It is worthy of note that No. 129 of 1918 calls him *Vēdamārgapratishthāchārya* and the spiritual teacher of the Vijayanagara kings. This last inscription is dated two years later.

Mahāmandalēsvara Veṅkaṭādrirāja of the Nandyāla family ruling the Kovilakuntla-sīma in Śaka 1506 was a subordinate of Śrīraṅga II (No. 697 of Appendix B). This Veṅkaṭādrirāja was the cousin brother of Naraśiṅgarāja, referred to above who was a subordinate of Tirumala I. *Mahāmandalēsvara* Naraśiṅgarājadēva-Mahārāja mentioned in Nos. 698 and 699 of Appendix B and *Mahāmandalēsvara* Veṅkaṭādrirāja mentioned in this grant are two newly known chiefs of the Nandyāla family. The former is the son of Timmayyadēva of Nandyāla and the latter of Kṛishṇamarāja of Nandyāla (vide the genealogical table given on page 201, *Arch. Sur. Rep.* 1908-09).

76. The earliest notice of the Harati chiefs by Mr. Rice refers to them as the subordinates of the Vijayanagara king Sadāśiva (*Ep. Carn.*, Vol. XI, introduction, page 27f.). No. 721 of Appendix B informs us that these were the subordinates also of Śrīraṅga II, the predecessor of Veṅkaṭa I. The record also states that the chief belonged to the Yanumala family and the Vāmlīkā (Vālmīka?)-gōtra, facts not known hitherto. Elsewhere (Nos. 741 and 743 of 1917) a chief of this family is said to have belonged to the Ātrēya-gōtra. The chiefs of the Kāmagētivamśa (*Ep. Carn.*, Vol. XI, page 28) are stated to have belonged to the Vālmīki-gōtra. The chiefs also bear the title *Bhāshegetappuvarāyaraganda*, a title characteristic of the Vijayanagara kings. *Mahānāyakāchārya* Raṅgappa-Nāyaka, who was the son of Lakshmīpati-Nāyaka, the son of Harati Gundappa-Nāyaka, was a subordinate of Śrīraṅga II and of Veṅkaṭa I (Nos. 721 and 728 of Appendix B). Immadi-Raṅgappa-Nāyaka of No. 736 of Appendix B was a later subordinate of Veṅkaṭa I. The Harati chiefs seem to have shaken off the Vijayanagara yoke about Śaka 1615. In a record dated in this year (No. 706 of Appendix B) the chief Harati Sarajarāyapparāja's (son) Rāyapparāja assumes the title of *Mahārāja*. The later chiefs (Nos. 737, 740, 741 and 743 of Appendix B) appear with the title *Mahāmandalēsvara* and make no mention of the ruling Vijayanagara kings as their overlords. These should have become independent not long after the Mysore Rājas who shook off Vijayanagara suzerainty about A.D. 1576 (Sewell's *List of Antiquities*, Volume II, page 194).

Harati chiefs.

I. The record also states that the chief belonged to the Yanumala family and the Vāmlīkā (Vālmīka?)-gōtra, facts not known hitherto. Elsewhere (Nos. 741 and 743 of 1917) a chief of this family is said to have belonged to the Ātrēya-gōtra. The chiefs of the Kāmagētivamśa (*Ep. Carn.*, Vol. XI, page 28) are stated to have belonged to the Vālmīki-gōtra. The chiefs also bear the title *Bhāshegetappuvarāyaraganda*, a title characteristic of the Vijayanagara kings. *Mahānāyakāchārya* Raṅgappa-Nāyaka, who was the son of Lakshmīpati-Nāyaka, the son of Harati Gundappa-Nāyaka, was a subordinate of Śrīraṅga II and of Veṅkaṭa I (Nos. 721 and 728 of Appendix B). Immadi-Raṅgappa-Nāyaka of No. 736 of Appendix B was a later subordinate of Veṅkaṭa I. The Harati chiefs seem to have shaken off the Vijayanagara yoke about Śaka 1615. In a record dated in this year (No. 706 of Appendix B) the chief Harati Sarajarāyapparāja's (son) Rāyapparāja assumes the title of *Mahārāja*. The later chiefs (Nos. 737, 740, 741 and 743 of Appendix B) appear with the title *Mahāmandalēsvara* and make no mention of the ruling Vijayanagara kings as their overlords. These should have become independent not long after the Mysore Rājas who shook off Vijayanagara suzerainty about A.D. 1576 (Sewell's *List of Antiquities*, Volume II, page 194).

77. Of the time of Śrīraṅga VI we have only one record (No. 691 of 1917) dated in Śaka 1565. He is said to have been ruling at Penugonda-*sthala*, though in fact his capital was now at Chandragiri. It records that his subordinate of the Hande family named Siddbarāmappa-Nāyaka issued an order that the *kāpus* who had held any temple or Brahman lands on 'mortgage by possession' (*bhōgya-āyakam*) should restore these lands to the original owners after 12 years of enjoyment, without demanding any money from them giving them at the same time written deeds (*bhōgya-patra*) recording the reconveyance. The order was issued with the consent of the *reddis*, *karanams* and the other people of the place (*sthala*). The defaulters were to be fined by the palace (*nagari*), i.e., king (or chief?). The legislation appears evidently to have been made as a remedy against the conveyance by the owners of these lands for long periods to the *kāpus* in consideration of the loans paid on such usufructory mortgages decidedly favourable to the mortgagee. Even now the temple lands in many cases are mortgaged under similar conditions to the great disadvantage and detriment of the charities intended by their original donors. The Hande chiefs who had for a time been hostile to the Vijayanagara king and even went to the length of combining with the Muhammadans against him about Śaka 1506 (No. 70 of 1915) seem to have been reduced to submission in later times as suggested by this inscription and as a result probably of the expedition carried against them as narrated in No. 70 of 1915.

Śrīraṅga VI.

A legislation regarding mortgaged temple and Brahman lands in Mediæval India.

MISCELLANEOUS.

78. A line of kings with the lion for their crest who claimed descent from the quasi-historical Karikāla, were born of the Solar race and bore the title of 'the lord of Oreyūru' has already been noticed in paragraph 5 of the *Epigraphical Report* for 1905 and in *Ep. Ind.*, Vol. XI. Only one inscription of this dynasty (No. 792 of Appendix B) has been copied during the year in the Hindupur taluk of the Anantapur district. The ruling king is mentioned as Śōla-Mahārāja with the usual epithets of the kings of this dynasty, *Karikālānvaya*, *Dinakarakulanandana*, *Oreyūrpuravarādhiśvara*, etc. This chief might be the same as Chōla-Mahārāja of the Solar race, the Kāśyapa-*gotra* and the Karikāla family who was ruling the Rēnādu *Seven Thousand* country, a part of which lay in the modern Cuddapah district (No. 466 of 1906). But no definite clue is furnished to help us to find out the exact period to which the record belongs. Palaeographically it may be placed in the 10th century A.D. The inscription shows that the power of these kings extended also into the modern Anantapur district.

Chōlas.

No. 797 of Appendix B refers to a certain Dantiyamma Maṅgu-Chōla who was stabbed to death in the fight by a certain Arivarajama (i.e., Arivarayama, the God of Death to his enemies). In No. 798 of 1917 is mentioned a certain Aravala-Mahēndra, a subordinate of Chōla-Mahārāja. Dantiyamma Maṅgu-Chōla and Chōla-Mahārāja must belong to some branch of the early Chōlas whose inscriptions have been found in the Cuddappah district as referred to above.

79. The copper-plate record No. 4 of Appendix A received from M.R.Ry. M. Kalidasu Garu, High Court Vakil, Guntur, belongs to a Chōla chief of the Telugu country, hitherto not known, who claims to have ruled over the country between Nellūru and Kāliṅgaka, i.e. (Kaliṅga). The record which now consists only of three copper-plates is incomplete. One or two plates appear to be missing. No seal accompanies the plates though near the centre of the proper right margin of them is the ring-hole. The plates are reported to have been found in the possession of a private person in the village Pachchala-Tāḍiparru in the Bapatla taluk of the Guntur district. They are rectangular in shape with low rims and measure about $8\frac{3}{4}$ inches in length and 4 inches in breadth. On the first face of the first plate are carved two

A Chōla chief in the Telugu country.

padmas (lotus-designs) one above the ring-hole and the other below it. Close to the upper one of these on its proper left is cut a circle representing the sun with the inscription 'Sūryamandalam.' The crescent is cut to the proper left of the lower *padma* with the inscription 'Sōmamandalam' on its proper left.

The king of this grant, Śambhu-Chōḍa, who was the son of Rāma-Chōḍa traces his descent from Brahma through his son Śambhu-Chōḍa of the family of Kuśa and of the Kāśyapa-gōtra. Kuśa of this (i.e., Solar) race and to the Kāśyapa-gōtra is the king said to have belonged. His queen was Periyānārchchi. His two sons Agastīśvara-Chōḍa and Shanmukha-Chōḍa.

his descent from Brahma through his son Kasyapa-Prajāpati and his son Vivasvān (i.e., the Sun). To the family of king Kāśyapa-gōtra is the king said to have belonged. His queen was Periyānārchchi (a Tamil name), the daughter of a certain Chit-Chakravarti. The king is reported to have defeated his enemies in a battle at Pīthapurī (i.e., modern Pithāpuram). God Bhairava who is stated to have become almost the king's servant on account of his *mantraśakti* is reported to have been much pleased with him and appearing before him to have led him by the hand and pointed out a hidden treasure on the summit of the Kōṭyadri hill. He begot two sons after performing the *Putrārthi-yajña* (i.e., sacrifice for sons) in the presence of the god Agastyēśvara at Kammēru and of the god Shanmukha at Tāmrapura. They were named Agastīśvara-Chōḍa (colloquial form of Agastyēśvara-Chōḍa) and Shanmukha-Chōḍa respectively after the two deities through whose favour they were evidently believed to have been born.

In the 50th year of the king's reign in which took place the battle with the king of Kalinga the king installed his two sons as *Yuvarājas*. The installation most probably preceded the king's march to the battle. The battle with the king of Kalinga is probably the same as the one stated earlier in the inscription to have taken place at Pīthapurī. On the occasion of the said installation the king granted the village of Kummaḍūru on the bank of the Tuṅgabhadrā to the god Agastyēśvara at the village Mandara (stated in the inscription to have borne the surname Kammēru) and the god Shanmukha at Tāmrapura, to his *purōhita* to the servants of the two temples, etc., as detailed in Appendix A. Mandara is identical with the modern village Mandadam in the Guntur taluk, Guntur district, which is also mentioned in an inscription of the time of the Kākatiya queen Rudrāmbā (No. 94 of 1917). Tāmrapurī was the ancient name of the village Chēbrōlu (Chembrōlu) in the Bapatla taluk of the Guntur district which was also called Shanmukhapurī, i.e., 'the city of Shanmukha' (*Ep. Ind.*, Vol. V, page 143). This order of gift was addressed by the king to his chief provincial officers (*rāshtrakūṭa-pramukha*) among whom are mentioned Periya-Śambhurāya and Chiriya-Śambhurāya. The king Śambhu-Chōḍa who was a Chōḷa must have got into power in the Telugu country as a result of the Chōḷa conquest of Kalinga in the time of Kulōttuṅga-Chōḷa I and of Vikrama-Chōḷa. They might have belonged to the family to which Rājanārāyaṇa Śambhuvarāya belonged (*South-Ind. Inscr.*, Vol. I, pages 101 and 102, etc.) The Śambhuvarāyas must have accompanied the Chōḷa kings to the north to help them in the conquest of the Telugu country and continued to rule there subsequently as local officers. The record is not dated but it may be assigned palaeographically to about the twelfth century A.D.

80. In the year's collection there are six records belonging to the reign of Ballāla III with whom the Hoysala dynasty practically came to an end. The records range in date from Śaka 1238 to Śaka 1265. Ballāla III had a son named Vīra-Virūpāksha Ballāla IV, also known as Hampayya (Hampa-Vodeya) (*Arch. Sur. Rep.* 1909-10, page 160), No. 738 of Appendix B, dated in Śaka 1238, mentions Vīra-Virūpāksha Ballāla IV *alias* Hampayya. another son of Ballāla III named Tipparasu-Bhairavadēvarasu. Aḷiya Mācheya-Daṇṇāyaka was the *Mahāpradhāni* as well as the son-in-law of the king. In Śaka

1243 he was the Governor of Penugonda which in later times under the Vijayanagara dynasty became an important seat of government. In the period following the Mussalman invasion under Malik Kafur when the power of the Hoysalas became weak, local chiefs seem to have taken the opportunity for attempting to shake off the central authority. From an inscription at Sirivaram in the Hindupur

Troubles in the Hoysala kingdom.

[Ye]lumāvu and that the *Mahāsāmantādhipati* Hiriya Bommaya-Nāyaka, son of Gaṅgeya-Nāyaka of Holakallu died in a battle against them. Nos. 780 and 791 of Appendix B mention Vissama-Dannāyaka and Gaṅgidēva-Dannāyaka, sons of Mācheya-Dannāyaka noted above. In Śaka 1261 Gaṅgidēva-Dannāyaka was ruling

at Penugonda. It is interesting to learn

The Hoysala general Gaṅgidēva-Dannāyaka. from No. 791 that the village of Sēnagavudanahali (i.e., the modern Śānagānapalli in the Hindupur taluk) was granted to a goldsmith Sēdōja-Pōtōja for his having executed a bracelet set with diamonds and rubies.

81. Between Śaka 1429 and 1456 there is a break in the inscriptions of the later Travancore chiefs. Pāṇḍya kings. It is exactly during this

Travancore chiefs in the Tinnevelly district. We know that a major portion of the Pāṇḍyan kingdom had been occupied by them having been wrested from their hands. During this time, however, there were two kings Māṛavarman Kōṇērmaikondāṅ Parākrama whose 30th year corresponds to Śaka 1457 (No. 4 of 1916) and Māṛavarman Kōṇērmaikondāṅ Sundara whose latest inscription is dated in Śaka 1463 which was his 11th year (No. 2 of 1916). It is a significant fact that the inscriptions of these two kings till now secured are found only in Vallanād, Kayattār and Gaṅgaikondāṅ, places very near Tinnevelly and far removed from Tenkāśi, showing that they were pushed far back to the east by their conquerors and were ruling over an insignificant tract. Two kings of the Travancore family are represented in the inscriptions copied in the Tenkasi taluk this year which range in date from Śaka 1431 and 1469. Nos. 506 and 517 of 1917 dated, respectively, in Kollam 685 (Śaka 1431) and Saka 1447 register the order of Udaya-Mārttāṇḍavarman, the *mūttavar* of Śīraivāy and Vīra-Mārttāṇḍan, the *mūttavar* of Śīraivāy regarding some grant of land, appointment

Udaya- or Vīra- Mārttāṇḍavarman.

of servants, etc., in the Tenkāśi temple.

Both these names appear to belong to the same chief. I have also pointed out (*Annual Report* for 1917, page 130) that Vīra-Mārttāṇḍa should have been a surname of Udaya-Mārttāṇḍavarman. No. 576 is another record of Vīra-Mārttāṇḍavarman, which informs us that he made some repairs to the Tenkāśi temple and revived the festivals and other services in the temple. In No. 423 of Appendix B we meet with a certain Vīra-Mārttāṇḍan Parākrama-Pāṇḍyadēvaṅ. It is not clear to whom this refers. But we may suppose that Udaya-Mārttāṇḍa probably assumed this Pāṇḍya name after his conquest and occupation of the Pāṇḍya country.

The other chief Rāmavarman (No. 528 of 1917) calls himself 'the *mūttavar* of Jayatuṅga-nāḍu' and has the titles *Śaṅkaranārāyanamūrtti*, *Veṅṅu-maṅkonda* and *Bhūtalāvīra* which we know (*Annual Report* for 1917, page 128) were also borne by his predecessor Udaya-Mārttāṇḍa who assumed them after his conquest of Tinnevelly (*Travancore State Manual*, Vol. I, page 295). This record of the chief which is dated in Śaka 1469 is also from Tenkāśi. It is doubtful how he could have wielded his influence there even so late as Śaka 1469, seeing that Śrīvallabha and his successors had already come into possession of their lost territory, as can be seen from the existence of their inscriptions also in the same place. Our record states that Rāmavarman being encamped at Ērupāḍi (Ērūvāḍi) ordered the grant of some lands to the Viśvanātha temple for a service called *Śenbagarāmaṅ-sāṇḍi*.

82. No. 16 of Appendix A is a copper-plate record of a minor chief of the Telugu country who flourished in the 14th century A.D. This is a set of seven plates rectangular in shape, written in Telugu characters. They are hung on a ring which

has a circular seal bearing no emblems or legends. The record belongs to king
 Uṇḍirāja of the Solar race. Uṇḍirāja of that branch of the Solar race
 in which Ikshvāku and Rāma had been
 born and of the Harita-gōtra. His genealogy is given as shown below:—

Dēvarāja of the Solar race and of the Harita-gōtra.
 |
 Uṇḍīśa m [Bi]mmidēvī.
 |
 Tammarāja m Vīramadēvī.
 |
 Uṇḍirāja m Rudramadēvī of the Mānavyasa-gōtra.

The last of these (Uṇḍirāja), the king of this grant, assumes the epithets, *Rāja-vēśyābhujāṅga*, *Yōdhanandīmēru*, *Nadagōtamalla* and *Aśvadānadīkshāguru*. His capital town was Sūravaramu which may have to be identified with one of the two villages of this name in the Bhadrachalam taluk of the Godavari district. His queen who belonged to the Mānavyasa-gōtra was probably a princess of Chālukya blood. In the Saka year 1304 denoted by the chronogram *ambōdhi* (the seas), *i.e.* 4, *viyat* (the sky) *i.e.*, 0, *guṇas* (qualities), *i.e.*, 3, and *indu* (moon), *i.e.*, 1, Dundubhi, Māgha, *śu. di. daśamī*, Thursday, (=A.D. 1383, January 28), the king granted the village Rāvulaparti which consisted of 80 shares to Brahmans. The village was on this occasion surnamed Uṇḍīśapuram probably after the king. More than a dozen other

His gifts. villages granted as *agrahāras* by the king to Brahmans and named in the record are Gōpavaram, Tvōmkapalli, Chervukanma, Kāśapādu, Chintapali, Vipparṛu, Kāṭlaparṛu, Bhandārupalli, Kārikarlapalli, Uṅgutūru, Komdruprōlu, Kadakatlu, Nidumrānūru, Pallivāda, Parumballi, Gūdaparṛu, Tāṁḍiparṛu and the *khētaka* Tāṁḍipalli. These are mostly distributed among the Bhimavaram and Tanuku taluks of the modern Kistna district and some lie in the southern part of the Godavari district. The political relationship of king Uṇḍirāja to the contemporary Redḍi chief Anna-Vēma of Konḍaviḍu who was powerful in this part of the country about the time of this inscription is not known. It has to be noticed however that no reference is made to the Redḍi king in the record as the overlord. And the large number of villages granted by Uṇḍirāja suggests that he owned a large territory. The record closes with the signatures (*vrāṭu*) of Peda Uṇḍrāju and Veṅgu. The former must be the name by which the king was familiarly known.

83. A genealogy of the family of the Chemji (*i.e.*, Ginjee) chiefs is furnished by Nos. 860 and 861 of Appendix B. These are dated in Śaka 1593 (A.D. 1670-71) and belong to Varadappa-Nāyaka of this family. The lists of kings given in the two records are identical and begin with the 25th generation prior to this chief. A certain Śirigiri-Nāyaka (*i.e.*, Śrīgiri-Nāyaka) who belonged to the 12th generation prior to Varadappa-Nāyaka of the inscription is stated to have migrated from Maṇināgapura (Manikpur) in the Āryāvarta (northern India) to Vijayanagara, evidently the capital of the Vijayanagara empire. This immigration, allowing 25 years on the average for each generation, may be considered to have taken place about A.D. 1370. The migration of this family in the time of Peda Krishṇappa-Nāyaka from Vijayanagara to Chemji five generations before Varadappa-Nāyaka must have happened about the middle of the 16th century A.D.

Further emigration from Vijayanagara to Chetaji, *i.e.*, Ginjee.

84. No. 18 of Appendix A is a copper-plate grant of the latter part of the 17th century and belongs to the time of the Golkonda king Abdul Hassan, the last of the Kootb Shāhi line. His minister Mādanna and the latter's brother, the generalissimo of the Golkonda forces, Akkanna have already been brought to notice in the *Annual Report* for 1915 where are also given plates of the portraits of the king and these two brothers. Another copper-plate record dated in Śaka 1608, Prabhava, Vaiśākha, *śu. di. 15* (= A.D. 1687, April 16, Saturday) referring to a grant by the two brothers

to the Śaṅkarāchārya-*maṭha* at Kāñchīpuram has been brought to notice in the same report for 1915 (No. 6 of Appendix A).

Akkanna and Mādanna.

The record under review, dated in Śaka

1602 (= A.D. 1680) happens to be the earliest epigraph referring to these two Brahman officers of the Golkonda king. Mādanna-Paṇḍita, as he is called, is stated to have been the chief officer of the king of Bhāgnagara. The reference here is to the capital of the Golkonda king at the time of the inscription. A magnificent city called 'Bhaugnuggur' (laterly called Hyderabad) had been built about A.D. 1581 eight miles from Golkonda after his favourite mistress Bhagmutty, a public singer of whom he was greatly enamoured, by king Muhamad Kooly Kootb Shah (A.D. 1581-86—*Brigg's Rise of the Muhammadan Power in India*, Vol. III, page 335). The name often assumes the Hindu form Bhāgyanagara (i.e., city of wealth) on the analogy of the second name Vidyānagara (i.e., city of learning) of Vijayanagara the capital of the Vijayanagara empire. The Penugonda province which was at this time

Bhāgnagar, ancient name of Hyderabad (Deccan).

included within the Golkonda empire was under the rule of a certain Liṅgōji-Paṇḍita who calls himself a subordinate

of Akhanna, the younger brother of Mādanna.

The inscription also records a donation made by the several communities and contains incidentally a few interesting statements. The description of the several communities is full of social interest and its abstract appended here would be of value. The several members of the league (*samaya-pekkandru*) of the lords of Ayyāvāli, indigenous (*svadēśa*), foreign (*paradēśa*), both (*ubhaya*), and the itinerants (*nānādēśa*) among them, who had the *hōmkālikā-praśasti*, who were the devotees of gods Gaṇēśvara and Gaurēśvara, the Vaiśyas of the 102 *gōtras* with the several *settis* including Prithvi-Setṭi Rāyani-Bhāskaranna (vide page 84, paragraph 60, of *Annual Report* for 1912) who had the grace of the goddess Kamala-Vāsavakanyakā of Vindhya-vāsi, who obtained favours from god Nagarēśvaradēva, who were great devotees of (god) Janār-

Prithvi-setṭi Rāyani Bhāskaranna and Bhāskarāchārya.

dana-Perumāl and who were favoured with sons, grandsons, riches, gold, materials and vehicles through the blessings of

Bhāskarāchārya (vide Part I, paragraph 53 of *Annual Report* for 1915), the several *maṭha-mahats*, i.e., the great men of the *maṭhas*, viz., of Gavi-*maṭha*, Halukūri-*maṭha*, etc., certain *Sāmpradāyikas*, the *Yajamānas* (i.e., Masters), the *gavuda* (i.e., village headman), the *karanams* and the *Sāmpradāyikas* of the Lēpākshi-*sthala*, the *Paṭṭana-svāmi-Sāmpradāyikas* of Penugonda-*sthala*, the several *settis* of the *fifty-six* countries including those of that *sthala* and of the other *sthalas*, the landowners (*bhūmi-prabhu*) belonging to the four *reddi* families, the eighteen sects among *Brahmans*, *Kshatriyas*,

The Eighteen *Phaṇas*.

Vaiśyas and *Sūdras* together, viz., *Vyavahārikas*, *Pāñchālas* (five sects of smiths),

Kumbhālikas (potters), *tantuvāyins* (weavers), *vastra-bhēdakas* (cloth-dyers?), *tila-ghātakas* (oil-millers), *kurantakas* (*kuratakas*? : shoemakers), *vastra-rakshakas* (tailors), *dēvāngas*, *pa[ri]keliti* (*parikelettēvāru* (keepers of pack-bullocks?), *gōrakshakas* (cow-herds), *kirātas* (hunters), *rajakas* (washermen) and *kshaurakas* (barbers) being assembled and being seated on a diamond throne in the *mukhamandapa* made in the form of a moon (*chandra-maṇḍala*) in the presence of the deities, Pāpavināśēśvara, Vīrēśvara and Rāghavēśvara (in the temple) at Lēpākshi-*kshētra*, to the south of the capital Ghanagiri (Ghanagiri-*siṃhāsana*) called also Roddhanāḍu-Penugonda which

A communal grant of the 17th century.

was the holiest spot in the entire Jambū-dvīpa and was the chief seat (*mātri-*

sthāna) for the seventy-seven *siṃhāsanas*, are stated to have made the gift of certain rates to be paid on shops, looms and on occasions of auspicious ceremonies taking place in their houses. Certain rates on the pack-bullocks both of that *sthala* and of other *sthalas* (*parasthala*) passing through or from the several villages were also granted for offerings and lamps to the god Nañjunḍēśvara at Lēpākshi.

The prominent feature of this communal grant is the comprehensive character of the assembly which made it. The Ayyāvāli merchants, the *Vaiśyas* of the 102 *gōtras*, the representatives of the several chief Śaiva *maṭhas*, the *sāmpradāyikas* (caste

leaders?) the members of the 18 sects (*phana*) the *yajamānas*, *gavudas* and *karanams* of the Lēpākshi-*sthala* at which the gift was made, the *Paṭṭanaśvāmi-sāmpradāyika*, the representatives of the four (chief) Reddi families who were landowners (*bhūmi-prabhus*) (evidently of Lēpākshi) and the members of the eighteen professional classes are represented. In this connexion it may be pointed out that a grant made by a member of the *ṣeṭṭi* community to a temple at Ghaṇṭasāla in Śaka 1142 (No. 851 of Appendix B) was placed under the care of the *Nakaramu* 102 i.e., the (*Vaiśya*) merchants of the 102 *gōtras*.

85. A record of the time of the Hoysala king Vīra-Ballāla (III?) registers a grant of land made by the *paṭṭanaśvāmin*, the *gavudas* of the *nādu* and the 18 *samayas*. The *eighteen samayas* (leagues?) probably of the 18 *phanas* (sects) above mentioned figure as a recognized part in the

The Eighteen *Samayas* and Seventy-four subdivisions of *Pāñchālas*.

assemblies that met to make gifts (No. 729 above noticed and No. 804 of Appendix B). The latter refers to certain privileges granted formerly to the *seventy-four* subdivisions of the *Pāñchālas* (smiths) by Harihara-Mahārāya (i.e., Harihara I), Bhikshā-vṛitti Tātayya, the six *darśanas* and the eighteen *samayas* for their having made the entrance-throne (*hajāra-simhāsana*) of the palace. A record from the Hindupur taluk of the Anantapur district (No. 814 of Appendix B) dated in Śaka 1345 refers to a member of the *Vaiśya-vamśa* with a *praśasti* (eulogy) which refers to its members as experts in the examination of the nine gems. It states that Agastya was their *purōhita*, Garuda, the favourite of Kamalāpriya, i.e., Viṣṇu, was the banner (*dhvaja*) of a certain Siriyāla-Ṣeṭṭi. The title *Ayōdhyāpuravarēśvara* (lord of Ayōdhyā, the best of towns) is applied to another member of this sect who is said to belong to the Kaṇva-Rishi-*gōtra*.

86. We learn that Ghaṇṭasāla was called Chōḍa-Vāṇḍyavura, i.e., Chōḍa-Pāṇḍyapura, about Śaka 1061 and after (Nos. 855, 843 and 847 of Appendix B). Chōḍa-Pāṇḍya was the title of the Chōḍa

princes appointed to rule over the Pāṇḍya country as viceroys (see *Ep. Ind.* Vol. XI, page 292 f). How this title appears in the surname of a village in the Telugu country remains yet to be explained.

87. Among the inscriptions copied during the year in the Madakasira and Hindupur taluks of the Anantapur district are a number of hero-stones (*vīraḡals*) a few of which appear also to have been set up as tomb-memorials. A number of other records of this nature from the Madakasira taluk have been noticed already on page 112 of my last *Annual Report*. In a few instances provision was made for the worship of these memorials as noted below. Some of the deaths recorded in these obituary inscriptions appear to have occurred at tanks (Nos. 805 and 806 of

Appendix B). These must have been related to disputes about water (for irrigation?) as to cattle in the other cases (No. 746 of Appendix B). A few of these give us the names—and in some cases the titles too—of the heroes, from which could be learnt their connexions. No. 759 of Appendix B mentions a certain Prabhumēru Anniga Dhanañjaya. The titles and names of Bāṇa chiefs generally, ending in *Mēru*, this chief may be presumed to be one of the Bāṇa family. In the genealogy given on page 21 of the *Supplement to the*

A. Bāṇa chief named Prabhumēru Anniga Dhanañjaya.

Southern List of Inscriptions by Dr. Kielhorn, Prabhumēru is mentioned as the son of the Bāṇa king Bāṇavidyādhara. Arivīramēru Ayyapaśu mentioned in No. 806 of Appendix B must also be a Bāṇa chief.

Gaṅga-Trinētra Aṇi-Bhīma (i.e., Aṇi-Bhīma, a Bhīma in battle) who fell in an attack against the Kuṛumas (i.e., Kurumbas?) must be of Gaṅga origin. Apimana-Gaṅgu (i.e., Abhimāna (?) - Gaṅga)

Kannarāju who made a gift of a tank at Vanavṛōlu (No. 811 of Appendix B) (modern Vānavōlu, Hindupur taluk) must have been an early Gaṅga chief. No. 734 which comes from Madhūdi refers to the death of a certain Mārappa in a cattle-feud at Madivādi (i.e., Madhūdi) in Śaka 924 Śubhakṛit. No. 745 from Narasāmbudhi,

3 miles from Ingalūru, refers to the death of Mādanna, the son of Keradara Belli-Gāvūṇḍa, and No. 746 to the death of Keradara Bijayi (i.e., Vijayi), son of Mayinda-Gāvūṇḍa, the younger brother of Belli-Gāvūṇḍa of Piri-Yīṅgalūru. Land is stated in the latter to have been

Gift of land for flower service to a hero-stone.

granted for the benefit of those who put flowers (on the memorial). Similar

gift of land for conducting worship to such a hero-memorial is recorded in Nos. 732 and 772 of Appendix B. The former of these in characters of the same period as No. 772 ascribes the death of the hero to the Hoysala invasion (Hoysana-dāli). The latter states that the hero of the record, Hiriya-Bommeya-Nāyaka, son of the *Mahāsāmantādhipati* Holakalla Gaṅgeya-Nāyaka, met his death in the battle

Hoysala invasion and the battle at Hoyikuṇṭa.

at Hoyikuṇṭa in Śaka 1243. It is very probable that Bommeya-Nāyaka took part in the Hoysala expedition referred to in No. 732 of Appendix B.

88. No. 809 of Appendix B dated in Śaka 1327 refers to the *agni-pravēśa* made by Gaṅgāsāni, the daughter of Bayiri-Setṭi of Pāmidi at Penugōṇḍe where her husband Rāmadēva-Nāyaka died. In praise of her act a *vīrakai* (hero-hand) was set up at Vānavōlu. No. 19 of Appendix A and No. 857 of Appendix B give us the rather rare instances of sacred foundations made on divine directions given in dreams to the donors. Nos. 708, 709, and 711 give a few instances of the favourite deity manifesting Himself before His devotee.

Order—No. 1172, Home (Education), dated 6th September 1918.

Recorded. •

2. The Government are glad to observe that the number of inscriptions copied and examined rose from 668 in 1916–17 to 876 during the year, under review, which is the highest on record. Besides the work of collecting copies of inscriptions, the Epigraphical department has to discharge the important duty of making the transcripts of the inscriptions copied available to students and scholars. The Government trust that under the arrangements sanctioned in G.O. No. 890, Home (Education), dated the 5th July 1918, the Assistant Archæological Superintendent for Epigraphy will make a substantial advance in the work of publication of inscriptions. The Assistant Archæological Superintendent is requested to expedite the issue of the volume of "South Indian Inscriptions" already in the Press.

3. The Superintendent, Archæological Survey, is requested to submit his views in regard to the conservation of the two monuments referred to in paragraph 19 of Part I of the report.

4. The programme of work for the ensuing field season is approved

(True extract)

R. RAMACHANDRA RAO,
Secretary to Government.

To the Assistant Archæological Superintendent for Epigraphy, Southern Circle.
 „ the Superintendent, Archæological Survey, Southern Circle.
 „ the Superintendent, Government Museum.
 „ all Collectors.
 „ the Home (Miscellaneous) Department.
 „ the Government of India, Department of Education (with C.L.).
 „ the „ of Burma (with C.L.).
 „ the „ of Ceylon (with C.L.).
 „ the Director-General of Archæology (with C.L.).
 Editors' Table.

4

Government of Madras

HOME (EDUCATION) DEPARTMENT

G.O. No. 1003, 16th August 1919

Epigraphy

Recording, with remarks, the progress report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the year 1918-19.

READ—the following papers:—

I

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI Avargal, B.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Home (Education) Department.
Dated—Fernhill, the 13th/15th July 1919.
No.—445.

I have the honour to submit herewith the advance copy (proof) of my *Annual Report* on Epigraphy for the year 1918-19.

2. A duplicate copy with the necessary corrections entered will be submitted to Government, through the Superintendent, Archæological Survey, Madras, within a week.

3. One copy each of the photographs secured during the official year is also forwarded.

II

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI Avargal, B.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Home (Education) Department (through the Superintendent, Archæological Survey, Madras).
Dated—Madras, the 23rd July 1919.
No.—476.

I have the honour to submit the final stitched proof of my *Annual Report* on Epigraphy for 1918-19.

2. The photographs accompanying the report have been submitted with the advance proof already.

3. I request I may be supplied with 20 spare copies of the report for distribution among friends and scholars who are interested in Epigraphy.

III

Endorsement No. 463, dated 28th July 1919.

Submitted.

A. H. LONGHURST,
Superintendent, Archæological Department, Southern Circle.



ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING
31st MARCH 1919.

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PART I.

OFFICE ROUTINE.

2. I availed myself of three months' privilege leave from 3rd April 1918 to 2nd July 1918 during which period Mr. G. Venkoba Rao was appointed to act for me [G.O. No. R. 77, Home (Education), dated 27th March 1918]. The latter also went on privilege leave for sixteen days from 17th October to 2nd November 1918 and the typist and clerk were granted privilege leave for one month and twelve days and three months respectively, the one from 11th November 1918 and the other from 24th February 1919.

PUBLICATION.

3. One of the important Government Orders that was issued during the year under review is G.O. No. 890, Home (Education), dated 5th July 1918, which has directly brought about a complete change in the system of the working of this office. So far, the main charge of my office consisted in carefully listing the large number of inscriptions collected by the department during the year and drawing up a detailed account of them in the form of a report for Government. The publication work which was necessarily slow was attended to only at the intervals of reporting, by continuing the old series of *South-Indian Inscriptions* on the lines originally laid down by Professor Hultzsch. The Government had for some time under consideration the best plan for expediting publication simultaneously with collection. They found that the complete critical method of editing inscriptions with texts, translations and historical notes as in the *Epigraphia Indica* and other standard antiquarian journals and the *South-Indian Inscriptions* as published till now, was a slow and costly process and that supplied with the bare epigraphical material, viz., the transcripts of all inscriptions carefully printed, scholars and students interested in South-Indian antiquities could easily take up the work of the translation and exegesis. It was thus that the Government Order under question was issued. It lays down a minimum publication of 2,000 inscriptions each year by this department and the establishment of the office is necessarily also strengthened by sanctioning temporarily for two years a special Assistant on Rs. 200 per mensem, a proof reader on Rs. 40, and a pandit on Rs. 30. The work was taken on hand at once on the receipt of the order and in the nine months from August 1918 to April 1919, 2,121 folio-pages of manuscripts containing the texts of 1,176 inscriptions have been sent to the press. A detailed report has also been separately submitted (vide this office letter No. 230, dated 25th April 1919, on this subject). On account therefore of the heavy publication work and the greater attention paid to it both by the Collection and Publication sections, the report for the year under review has been curtailed to a certain extent in Part II. This same course has already been suggested by one of the Government Orders issued in previous years [G.O. No. 98, Home (Miscellaneous), dated 28th August 1916], when still the question of expediting publication had not been finally settled.

4. Speaking of publication work, it may be reported also that Vol. III, Part III, of *South-Indian Inscriptions* referred to on page 5 paragraph 4 of the last year's report, was read in proof. The printed pages of the 116 inscriptions mentioned

therein not being found enough to fill up a complete part of the *South-Indian Inscriptions* the Tiruvālaṅgādu copper-plates which had been proposed to go into Part IV of Vol. III, were included in Part III, thus making up nearly 190 printed pages for this part. It was sent for final stitched proof to the Government Press on 5th March 1919 with 13 illustrative plates and is expected to be in the hands of Government within a month. Material for Part IV which is also being got ready will consist of the two important Pāndya copper-plate inscriptions from Vēlvikudi and Śiṅṅamaṅṅūr. Some minor Chōla copper-plate grants, an index and the historical introduction to Vol. III will close the old series of *South-Indian Inscriptions* and the continuation of that series in the new form will henceforth be the "(Texts of) *South-Indian Inscriptions*" now being printed to the same size and form in the Government Press.

Mr. V. Rangachariyar, Professor, Anantapur College, has also completed his laborious work in connexion with "The topographical list of inscriptions in the Madras Presidency." The Government of India have been pleased to duly award Mr. Rangachariyar an honorarium of Rs. 1,000 for his labours. This encouragement on the part of the Government is sure to be highly appreciated and should, in my opinion, attract many more scholars to volunteer their help in bringing out other such useful epitomes on South Indian Archæology and Epigraphy.

Dr. F. W. Thomas of London recently suggested to me the preparation of a quinquennial index to the Annual Reports on Epigraphy in the Madras Presidency so that the 'vast amount of useful material well digested' in them may be saved the risk of not being sufficiently used by oriental scholars. The Government while receiving this suggestion favourably, consider that the question of the preparation of a quinquennial index might be conveniently deferred till some progress has been made in regard to the publication of inscriptions ordered in G.O. No. 890, Home (Education), dated the 5th July 1918.

ASSISTANT SUPERINTENDENT'S TOUR.

5. My tours during the year were chiefly in connexion with the publication work of the office. I left Madras on 5th November 1918 and returned on 1st January 1919, visiting in this interval of nearly two months, Hampi (Bellary district), Tādpatri (Anantapur district), Avanigadda, Gaṅapēśvaram, Śrīkākuḷam and Bezwada (Kistna district), Mukhalingam (Vizagapatam district) and Śrīkūrmam and Sālihundam (Ganjam district). Again I spent a further week at Conjeevaram from 19th March 1919 to 26th March 1919 also in connexion with the publication work.

6. Of course though the chief object of my tour was for examining and checking the readings of inscriptions directly from the stone, other items of archæological or epigraphical interest that attracted my attention in these places were also examined and noted. I beg to subjoin the results of a few of them for the information of Government for such action as they may deem necessary to take:—(1) A deserted temple situated north-east of the famous Viṭṭhala temple at Hampi was found to bear the board 'Śiva Temple' put upon it by the Archæological Department. On careful examination I saw from the distinctly numerous Vaishṇava marks depicted on the pillars, lintels and walls, that the temple must have been one dedicated to Vishnu. Consequently the Archæological Superintendent, if he approves of the suggestion, may be requested to change the board, since it is misleading. So also is the board 'Jaina Temple' which is seen on the wall of a temple on a low rock between the Viṭṭhala and the Kōḍaṅḍarāma temples. I know that Mr. Longhurst advances a number of arguments in his *Hampi Ruins*, page 121 f., in support of his contention that this temple must have been Jaina. There do exist undoubted marks of Vaishṇavism, as Mr. Longhurst also admits. Evidently the peculiar style of the *gōpura* on the central shrine—a pile of narrowing rectangles placed one over the other—must have given rise to the notion that the temple is Jaina. In Hampi such a *gōpura* is seen already on the oldest of the Hindu shrines, viz., that of Pampādēvī in the Virūpāksha temple. The so-called Jaina temples on the rock adjoining the Virūpāksha temple to the south of it, may also for the matter of that, be all of them Śaiva shrines of the

pre-Hoysala period. In some of these I even saw broken Nandis. It is unfortunate, however, that none of these temples in question have images in them nor bear sculptures or inscriptions on their walls that would then clearly point to the origin of these ancient monuments.

(2) Again at Hampi the photographer Mr. Visvanatha Ayyar prepared a careful sketch of a very curious mystic charm (*yantra*) which is the object of worship in the temple called Yantrōddhāraka Hanumān close behind the Kōṇḍarāmasvāmin temple, to which Rao Bahadur C. H. Gowd of Hospet kindly drew my attention. It consists of jumping figures of the monkey-god each holding the tail of the other and all arranged round another monkey-god seated in the centre of a hexagon. In the interspaces of the whole circle and the hexagon are inscribed letters in Grantha and Kannada characters which were not clearly visible on account of the very scanty light in the shrine where of course no brush, paper and dabber could be used. This *yantra* is supposed to be a rare one of very great sanctity by the community of the Mādhva Brahmans and is reproduced on the plate opposite to this page. Regarding its interpretation I beg to invite the help of Mādhva scholars who may be interested in the subject.

(3) The unfinished northern *gōpura* of the Rāmasvāmin temple at Tādpatri which on account of its exquisite sculptures has been already included in the list of conserved monuments in the Madras Presidency as No. 82, is in great danger of becoming disjointed by the spreading roots of two big pipul trees which now grow on it. These must be removed at once and the Archæological Superintendent may be requested to take the necessary steps. From one of the inscriptions dated in A.D. 1509 in the Rāmasvāmin temple, it is inferred that this beautiful *gōpura* was under construction in that year.

(4) The Bhīmēśvara temple at Drākshārāma which is epigraphically the most important of the temples in the Godavari district, if not in the whole of the Telugu country, is No. 14 in the *List of Conserved Monuments of the Madras Presidency* and is classed as "Private." The present trustee of the temple is the Zamindar of Ramachandrapuram who on account of certain private disputes with the servants of the temple has not been bestowing as much attention on its repairs as it really deserves. The roofs of the Nandi-*mandapa* and the Kalyāna-*mandapa* of the temple are leaky; the upper storey of the main temple also is in a similar condition and the enclosing compound wall has collapsed in two places. The grand *gōpura* at the western entrance into the temple is a huge and magnificent structure and has at its base sculptures of two royal figures who had evidently a hand in constructing it. From the inscriptions on the temple walls of the Chōla period, it is gathered that this western *gōpura* was the main entrance to the temple though now it has ceased to be so on account perhaps of Muhammadan occupation in the neighbourhood, the southern entrance being more commonly used by the people. The temple of Drākshārāma containing as it does the most representative collection of the records that go to make up the history of the Telugu country, it is highly important that no attempt should be spared in preserving this monument in perfect order and repair.

(5) Bhīmavaram near Samalkot is another such important place, with two historically interesting temples of Śiva (Bhīmēśvara) and Vishṇu (Vīranārāyana) in it. These are under the direct supervision of the Zamindar of Pithāpuram and are kept in good repair. It is desirable, however, to include them in the list of conserved monuments so that further improvements, if any, made to these temples by the Zamindar, might also have the benefit of expert advice and co-operation. The Śiva temple is in a style quite similar to the one at Drākshārāma and if my inference is correct, it must, like the other temple, bear, on its walls and basement which are now covered with a thick coating of plaster throughout, inscriptions of great value and interest though not in very large numbers. I would strongly recommend therefore the removal of the plaster on the walls of this temple right up to the roof and the careful pointing of the crevices between stones with cement or other suitable material as not to interfere with the writings thereon. The peculiarly northern style of the Vishṇu temple at Bhīmavaram is by itself a strong recommendation for including it in the list of conserved monuments, besides its many inscribed pillars bearing valuable historical records.

(6) Mukhalingam is a village in the Zamindari of Parlakimedi. It is a very ancient place being the site of the old capital of the kings of Kalinga (Ganjam and Vizagapatam) as proved by Rao Saheb G. V. Ramamurthi Pantulu in *Epigraphia Indica*, Volume IV, pages 187-188. The chief temple here is that of Mukhalingēśvara which is richly sculptured. There are one or two other temples which are much neglected but deserve also protection on account of their historicity and design. Mukhalingam itself is surrounded by evident ruins of a great city and by numerous mounds which are suggested to be sites of buried temples. One of the sculptured lintels in the Mukhalingēśvara temple is plainly Buddhistic and excavations in and around Mukhalingam are expected certainly to reveal more definite evidence as to the existence of Buddhism in this ancient capital town. Again from an examination of certain other sculptured panels, statues and paintings which are preserved in the temple and in the Rāja's choultry, I am inclined to believe that Śāktaism in one or other of the debased forms of latter-day Buddhism such as the Vajrāyana, with its blood-thirsty deities and its immoral worship, must have also been once prevalent at Mukhalingam. The place and its temples richly deserve to be included in the list of conserved monuments and operations for exploration may also be advantageously commenced.

7. The Śrīkūrmam temple belongs to the Vizianagram estate. It is in perfect order and requires no precautionary measures on the part of the Government to conserve its antiquities. It is, however, strongly rumoured here that the temple contains within it two strong-rooms (temple treasuries) called Śaṅkhanidhi and Padmanidhi from time immemorial and that these are now hidden by two huge statues of Dvārapālas (guardian deities) placed at the narrow entrance into them on either side of the sacred shrine. Inscriptions of Śrīkūrmam to a certain extent also support this vague tradition, when they state that Padmanidhi was actually the name of the temple treasury. Śaṅkhanidhi, however, is not mentioned in the inscriptions. The association of the two names Śaṅkhanidhi and Padmanidhi together to denote the two treasuries of the temple is peculiar and reminds us of the two famous treasuries (*nidhi*) of which the god of wealth (Kubēra) is supposed to be the overlord. These are of course mythological treasures represented even to-day in some of the South Indian temples by two dwarf statues (*not* by Dvārapālas). Still, even, for the possible little truth that may be contained in the popular tradition there appears to be no harm in shifting the Dvārapāla images from their present position and examining the contents of the two bogus *nidhis* of the temple. The Śrī-Vaishnava priests who are in charge of the institution are themselves very eager about it and do not at all seem scrupulous about the shifting of the images. Again there is an equally strong rumour in Śrīkūrmam—but in this case perhaps more reasonably—that a house-site in the main Sannidhi street opposite to the house of Mr. Tiruvenkata Ramanujacharya being dug up recently for laying foundations for a new house, people discovered the top of the *stūpi* of a buried temple. The attempt of building was at once given up, the diggings were re-filled and the site was declared unfit for a private house. No attempt, however, seems to have been made since to unearth the old building with which the *stūpi* was connected. This in my opinion should be done immediately as there is every likelihood of the rumour being proved true and of an ancient Buddhist *stūpa* being recovered. For, not far from Śrīkūrmam are a range of low hills near Sālihuṇḍam on the Amidalavalasa-Calingapatam road on which are conspicuous and extensive Buddhist remains and these are intimately connected with Śrīkūrmam by a myth in which a certain Śvētachakravarti and his fortress figure. The Superintendent, Archæological Survey, has been informed of the Buddhist remains at Sālihuṇḍam and he has promised that he will personally inspect the site in question as early as possible.

TOURS OF THE ESTABLISHMENT.

8. Mr. G. Venkoba Rao the Senior Assistant of this office also toured from 1st December 1918 to 19th February 1919 in the Madura, Tanjore, Trichinopoly, South Arcot, North Arcot, Salem and the Coimbatore districts, for recopying or checking on the spot certain damaged inscriptions of earlier years, which are now in the

course of publication. He was accompanied by the Acting Tamil Assistant Mr. A. S. Ramanatha Ayyar and along with his special mission he also carried out a part of the collection programme of copying inscriptions in about a dozen villages. Mr. C. R. Krishnama Achari having accompanied me to the Telugu districts for checking the Telugu inscriptions under publication was not available for finishing the village-war survey of the Tenali taluk and a few other places in the Telugu districts which had been put down for him. Most of the responsibility therefore of carrying out the programme of last year was left solely in the hands of Messrs. K. V. Subrahmanya Ayyar, G. V. Srinivasa Rao and K. R. Srinivasa Ayyangar each of whom toured for about three months in the course of the year between August 1918 and March 1919. During this period they finished examining the villages of the Tenkasi taluk left over from the Programme of 1917-18, the village-war survey of the Shiyali taluk (Tanjore district) and of the Harpanahalli taluk (Bellary district) and examination of 24 other villages noted in the programme printed with G.O. No. 1172, Home (Education), dated 6th September 1918. They also visited a dozen other new villages not included in the programme but had been brought to the notice of this office for urgent action either by the Archæological Superintendent or by other officers. Thus the only items of the programme which had to be omitted for want of time and men were those of the Telugu taluk of Tenali in the Guntur district and some 18 other villages. These are repeated in the current programme for 1919-20 printed at page 9 below.

THE YEAR'S WORK.

9. The volume of work done by the office during the year under report has surpassed all expectations. The activity in the publication section and the work in connexion with the publication of *South-Indian Inscriptions* has been already referred to in paragraph 4 above. It remains only to speak of the collection and other miscellaneous work turned out by the office during the year. The drawing up of the *Annual Report* for 1917-18 and reading of the proofs thereof occupied the whole establishment almost till the middle of July 1918 when the final copy of it was submitted to Government. In August 1918 the Government Order regarding publication came into operation and tours for collection began. The result of the latter has been the thorough examination of 398 villages and a collection of 900 new inscriptions. Of these, 200 are not included in the lists as these were copied and transcribed on the spot for the volume of South-Indian Inscription Texts now under publication (see above, paragraph 4). All the remaining 700 records have been transcribed for the report; but will have to be carefully revised once again before the end of August 1919, when they will be handed over to the publication section.

In the course of the year Mr. Longhurst, the Superintendent of Archæology, sent for examination four estampages containing 8 inscriptions from Timmalapuram (Hospet taluk, Bellary district) which are new and historically interesting. These are retained in the office and included in Appendix B of the report as Nos. 300 to 307 of 1918. He again sent two estampages from Chejerla, Guntur district, one of which contained a very late record of the 18th century and the other corresponded with No. 157 of 1889 which had been already examined by this office. Five photographs of inscribed antiquities from Amaravati were also examined for Mr. Longhurst.

An inscription found on a small bell from Wesali in the Akyab district, Burma, was sent for examination by Mr. Taw Sein Ko, Archæological Superintendent, Burma. It was an inscription in Gupta characters of about the 8th century A.D. and Buddhist. The exact nature of the gift was not ascertained on account of the damaged state of the record; but a text and translation of the inscription so far as could be made out was supplied to Mr. Taw Sein Ko. A further communication from the same officer regarding certain interesting events in the life of Kyanzittha, king of Pagan, revealed by some Talaing inscriptions intimately connecting him with Rājendra-Chōla Kulōttunga I, the Chōla king of Tanjore, led to several important questions which were all duly studied with reference to Tamil inscriptions. It was found that the astounding statements of the Talaing inscriptions, that Kulōttunga resided at

Pegu or Kadāram, that he visited Pagan bearing tributes to Kyanzittha, that he presented the latter with a daughter and that he became himself a convert to Buddhism could none of them be corroborated. The historic and epigraphic connexion of Burma with Southern India which is thus being eagerly inquired into by Mr. Taw Sein Ko naturally led him to take up the question of the origin of the script and numerals of Burma. I have given him my opinion that these have closer relation with the Telugu and Kannada than with the Tamil. Five inscriptions in the Kanarese script and one in the Nāgarī were examined for Mr. Yazdani of the Archæological Department of Hyderabad.

CONSERVATION.

10. Of the 22 copper-plate records noted in Appendix A of the Annual report for 1918, one set (No. 3) was kindly presented to the Museum by Mr. Muddappa, a ryot of Timmalāpuram, hamlet of Nāgalāpuram, Rayadrug taluk, and four sets were purchased for Rs. 140 by the Superintendent, Government Museum, on my recommendation. The others were returned to the owners as these were not willing to part with their documents.

Twelve copper-plate inscriptions have been secured for examination during the year. Of these three were sent to me by M.R.Ky. Diwan Bahadur L. D. Swamikannu Pillai Avargal, with the information that they 'were found in the soil in the field of one Gulam Husain Sahib of Udayagiri (Nellore district) when he was getting it repaired on 13th January 1919.' With the three sets of copper-plates which together contain nine copper-sheets, were also found one broken metal bell, one broken metallic kūja-pot and seven broken plates. These are of the ordinary kind and are not of much interest. The inscribed plates give an elaborate list of the lively achievements of a set of merchants of the Vīra-Balaja community whose eulogy though it may here and there smack much of the impossible and the ridiculous shows still the high ideals that guided the creed of that community. I have referred to many earlier references to the mercantile communities in my former reports. These merchants had evidently an extensively organised guild 'whose ornaments', as the record says, 'were the numerous virtues (acquired) under the guidance of the five hundred heroes (that controlled it), who were resplendent on account of their truth, cleanliness, religious tradition, noble behaviour, politeness, humility, knowledge, the vow of carrying out the high principles of Vīra-Balanja (religion) and their sacred Garuda banner.'

Six sets of copper-plates collected by Mr. Chilakuri Narayana Rao Pantulu, M.A., L.T., of Chicacole for original research and publication under the guidance of his teacher Rao Sahib G. V. Ramamurti Pantulu of Parlākimedi were very kindly placed at my disposal for preliminary study and inclusion in the Epigraphical Report. Mr. Narayana Rao takes great interest in original epigraphical work and the plates in question will be published in the *Epigraphia Indica* under the joint editorship of himself and his teacher Mr. Ramamurti Pantulu.

All the six sets of plates refer themselves to the Eastern Gaṅga kings of Kalinga. No. 3 which belongs to the time of Vajrahasta III corresponds in the introductory portion completely with the published inscriptions of Nadagam and Narasapatam and is dated in Śaka 971, which is the earliest date for this king known so far. The next inscription No. 4 giving the very same genealogy takes us one step further to Vajrahasta's son Rājarāja surnamed Dēvēndravarman. We are told that Vajrahasta ruled for 33 years and married queen Anaṅgamahādēvī. The date of the coronation of Rājarāja is given in ll. 43 to 46 to be 'Śaka 992, Jyaishtḥa, Asṭami, Simhalegna, Uttara-Phalguni, Thursday, and the bright fortnight.' This date of coronation given for Rājarāja fits in quite correctly with the period of rule, viz., 33 years ascribed to his father Vajrahasta III. A record of the 15th year of his reign combined with the Śaka date 976 was noticed in the last Annual Report, Part II, page 138. Still another inscription in the same series now secured (Copper-plate No. 6), gives the regular genealogy of the Gaṅgas down to Rājarāja and states that the latter ruled for 8 years and took for his chief queen Rājasundarī, a daughter of king

Rājendra-Chōla. This Rājendra-Chōla has already been identified by Dr. Fleet with Kulōttuṅga I, who had the other name Rājendra-Chōla II. Their son was Anantavarman-Chōdagāṅga who was crowned in Śaka 999.

The three remaining records of Mr. Chilakuri Narayana Rao's collection belong to the earlier Gaṅga period between which and the later represented by the copper-plates mentioned in the previous paragraph, no proper connexion has yet been established. These earlier ones are generally dated in the Gaṅga era whose initial year is still disputed. The two plates (Copper-plate Nos. 7 and 8) which bear no date refer to king Dēvēndravarman, son of Rājēndravarman and to Anantavarman, son of Dēvēndravarman, and perhaps supply three successive generations, though by no means certainly. In the last *Annual Report*, Part II, page 137, reference was made to the plates of Rājēndravarman, son of Mahārāja Anantavarman, which are now in the possession of Sri Raja Sahib of Mandasa. Copper-plate No. 5 is of special interest in that it belongs to the Gaṅga king Madhukāmārṇava, son of Anantavarman and bears the date 526 of 'the prosperous and victorious year of the rule of the Gaṅgas.' This is an abnormally high figure for the Gāṅgēya-Śaka the latest of which recorded in Profesor Kielhorn's lists is 359. But if it is correctly given it may give us a sure date for Madhukāmārṇava, the only king of that name that figures in the later Gaṅga genealogy. But here he is not the son of Anantavarman. The Nandi seal which holds the plates together is not of the usual type. It is a negative mould which pressed on a lump of wax or other soft material gives us the recumbant bull, the *aṅkuṣa*, lamp-stands and the crescent, in high relief.

The two copper-plates (Copper-plate Nos. 1 and 2) received from the District Munsif of Ambāsamudram, Tinnevely district, are of a very late date issued in the time of the Nāyakas of Madura in Śaka 1617.

All the twelve copper-plates registered in Appendix A will be negotiated for, for deposit in the Government Museum and such of the important ones as may not be presented will be recommended for purchase.

11. One stone inscription of about the 9th century A.D. which was long lying buried outside the Bhīmēśvara temple at Bhīmavaram, was removed and planted within the compound of that temple, in order to avoid further injury being done to it by cowherd boys and cattle. With this stone which records the suicide committed by a saintly man called Kēdāra-Śakti of evidently the Pāsupata sect were also found two other stones bearing similar figures and these too were removed to the inner courtyard of the same temple. There are eight small written slabs in the store-room of the Drākshārāma temple, which bear inscriptions of the early Eastern Chālukya kings and a bronze elephant which belongs to the 14th century. They would be valuable acquisition to the archæological section of the Madras Museum if the Zamindar of Rāmachandrapuram, the present trustee, could be induced to part with these. There are also other fine images in the store-room of the Drākshārāma temple which are not used. These too may be acquired.

12. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1918-19 :—

Expenditure.

	RS.	A.	P.
Assistant Archæological Superintendent	6,731	7	9
Permanent establishment	8,850	6	8
Temporary	2,215	11	1
Officer's travelling	845	14	0
Establishment travelling	2,174	12	0
Contingencies	6,133	7	8
Total	26,951	11	2

13. Return of stores of the Epigraphical branch of the Archæological Department, Madras, for the year ending 31st March 1919.

Name of articles with description.	Balance on 1st April 1918.		Received during 1918-19.		Total of 2 and 3		Written off during 1918-19.		Balance on 31st March 1919		Remarks.
	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	
(1)	(2)		(3)		(4)		(5)		(6)		(7)
Watson and Sons' Full plate Camera with six slides, one voigtlander lens with six diaphragms, one view finder, one tripod stand, and one Bush Rapid Applanet lens.	1	RS. A. P. 550 0 0	..	..	1	RS. A. P. 550 0 0	..	..	1	RS. A. P. 550 0 0	Vide G.O. Nos. 607, 608, Public, dated 7th August 1893.
Chubb's lock with one key ..	1	..	..	..	1	..	..	..	1	..	The price is not known.
Typewriter (3-14 Underwood).	1	350 0 0	..	..	1	350 0 0	..	..	1	350 0 0	Value not known.
Tent articles (11 bundles)	1	..	..	..	1	..	..	..	1	..	Value not known.
Mathematical instrument box No. 2 supplied by the Public Works Secretariat.	1	36 5 0	..	..	1	36 5 0	..	..	1	36 5 0	Vide G.O. No 2050 W., Public Works Department, dated 3rd November 1915.

14. Stone inscriptions copied at the following places are registered in Appendices B and C :—

I. *South Arcot district*.—Chidambaram, Singavaram, Sembēdu, Avalūr, Dādāpuram, Markānam, Kandādu, Kūnimēdu, Ālattūr, Muṇṇūr, Vēlūr, Olagāpuram and Kiliyanūr.

II. *North Arcot district*.—Tirumālpādi, Maḍam and Āvūr.

III. *Bellary district*.—16 villages in the Harapanahalli taluk¹.

IV. *Chingleput district*.—Chūnāmpēṭ and Villivākkam.

V. *Coimbatore district*.—Lokkanahalli, Muḍigunḍam and Tagarapura.

VI. *Ganjam district*.—Sālihunḍam.

VII. *Godavari district*.—Bhīmavaram (near Samalkot) and Drākshārāmam.

VIII. *Guntur district*.—Nādendla, Kōtappakonḍa and Nambūr.

IX. *Kistna district*.—Bezwała, Śrīkākulam.

X. *Madura district*.—Madura, Tirupparaṅṅam, Tirumōhūr.

XI. *Salem district*.—Elavampāṭṭi, Kāṭṭuvēppilaippāṭṭi,* Ponnēri, Pulahalli and Bairamaṅalam.

XII. *Tanjore district*.—Tanjore, Tiruvārūr and 16 villages in the Shiyali taluk².

XIII. *Tinnevelly district*.—Six villages in the Ālaṅḡalam firka of the Tenkāśi taluk³.

XIV. *Trichinopoly district*.—Trichinopoly, Śrīraṅgam and Paḷuvūr.

XV. *French territory*.—Tribhuvanī, Tirukkāñji.

¹ Hundred and fifty other villages were also visited but contained no inscriptions.

² Eighty-five other villages were also visited but contained no inscriptions.

³ Fifty-one do. do.

* Visited but contained no inscriptions.

15. Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1919-20.

Number.	Name of village.	District.	Remarks.
<i>A.—Places omitted from last report or reported to contain inscription by the Archæological Superintendent or other gentlemen.</i>			
1	Ādiguḍi	Trichinopoly .. .	Inscriptions in a Śiva temple.
2	Āyal	North Arcot .. .	Reported to contain inscriptions.
3	Ayyampālayam	Do.	Do.
4	Bhadrāchalam	Godavari	Do.
5	Bollavaram	Cuddapah	Do.
6	Chittoor	Chittoor	Rock inscription.
7	Chōḍavaram	Godavari	Reported to contain an inscription on a boulder on the bank of the Gōḍavari.
8	Deśur	North Arcot	To copy an inscription on a slab in an irrigation tank.
9	Gaṇapavaram	Kistna	Inscriptions in the Svarṇeśvara temple.
10	Kalavai	North Arcot	Inscriptions on a sluice and in a mosque.
11	Kāṭṭṭmannārkōyil	Trichinopoly	Reported to contain inscriptions.
12	Mailavaram	Guntur	Do. do.
13	Masulipatam and surrounding villages.	Kistna	Do. do.
14	Mēlpāḍi	North Arcot	Contains many inscriptions.
15	Modamiḍipalli	Cuddapah	Do.
16	Mogallu	Kistna	Reported to contain inscriptions.
17	Muddayya	Cuddapah	Do. do.
18	Mudulūru	Kistna	Do. do.
19	Nelakōṭa (Āva near Pōlavaram).	Gōḍavari	A Buddhist stūpa and inscriptions.
20	Nellore	Nellore	Inscriptions in Dharmaraja and Irūkalamma temples.
21	Natharāmeśvaram and Juthiga..	Kistna	Reported to contain inscriptions.
22	Niśśāṅkadurga	Chittoor	Do. do.
23	Paḷlichehandai	Madura	Do. do.
24	Pinnavāśal	Tanjore	Inscriptions in a dilapidated temple.
25	Puḷal	Chingleput	Reported to contain inscription.
26	Salem	Salem	Inscription in a boulder in water-supply reservoir.
27	Śiṅgaperamālkōyil	Chingleput	Rock-cut cave with inscription.
28	Śiṅgavarapukōṭa	Vizagapatam	Inscriptions on a stone image.
29	Taḍuvāyi	Guntur	Reported to contain inscriptions.
30	Tenneri	Chingleput	Reported to contain inscriptions in an irrigation tank.
31	Tiruvarūr	Tanjore	To copy inscriptions after removing chunam plaster.
32	Tirumalavādi	Trichinopoly	Contains many inscriptions.
33	Vāsudevapaṭṇam	Ganjam	Buddhist images.
34	Veligoṇḍa	Nellore	Reported to contain inscriptions.
35	Veṅgalattūr	North Arcot	Do. do.

B.—Detailed survey for inscriptions, talukwar.

Conjeeveram—Chingleput.
Dārāpuram—Coimbatore.

Alur—Bellary.
Tenali—Guntur.

APPENDIX.

A.—List of copper-plates examined during the year 1918-19.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	The District Munsiff of Ambasamudram (Tinnevely district).	Nayaka	Vijayaranga-Chokkanatha-Nayaka, son of Raṅga-Krishna-Muttuvirappa-Nayaka and grandson of Chokkanatha-Nayaka.	Śaka 1617, Kollam 871, Aḍi 11, śa. di. dasami, Thursday, Anuham.	Tamil	....	..	Records sarvamānya grants of Vāgaikulam, Seṅgulam, Avidāgappēri, Arpanāngulam, belonging to the north-east hamlet of Rājara-cha-turvēdimāngalan, Iluppaikkurich-ōhi, and others, made by a Pāndya king in Śaka 1408, corresponding to Kollam 661, Paraṭṭadi 20, ba. di. saptami, Tuesday, Mri-gaśirsha and during the reigns of Mallikarjuna, Virupaksha, Krishnarāya and Viramartāḍa, for daily worship, monthly and annual festivals, offerings and other requirements, to the temple of Nayinar-Nārumpūṅ-kōṇḍarūliya-Tambirāṅgar at Dakṣiṇakāśi alias Puṭṭarjunaśāhala, in Mulli-naḍu. Relates to the grants made in No. 1 above.
2	Do.	Do.	Do.	Do.	Tamil and Telugu.	....	..	Records the gift of the village Sativāḍa in Erada-vishaya, to Ganapati-Nayaka, the grandson of Ganapati, a resident of the village Valutavuru in Kanchicēṣa.
3	M.R. Ry. Chilukuri Narayana Rao Garu, M.A., L.T., Teacher, Chioacole (Ganjam district).	Eastern Gangga.	Vajrabasta III	Śaka 97[1] Karkaṭaka, Sukla-paksha Trayōḍaśi, Sunday.	Sanskrit (in Nāgarī).	Returned to the owner.	In the <i>Epigraphia Indica</i> by Messrs. († V. Ramamurthi Pan-tulu and Chikuri Narayana Rao.	Records the gift of the village Vṛitāt-Koḍila in Varāhavarttani, to Vasudēvasarman of the Vateś-gōtra and Narayanasarman of the Kāśyapa-gōtra, who were residents of the village Kalipura. The king was crowned in Śaka 992, on Jeshṭha, Śubhra, Ashṭami, Sindhā-lagna, Thursday with Uttara-Phal-guni.
4	Do.	Do.	Dēvendra-varman Rājara-jadeva, son of Vajrabasta III and Ananga-Mahadevi.	Śaka 998, Chaitra, Vishu-Saṅkrānti.	Do	Do.	Do.	States that the three villages Paṭugrama, Hoṇḍaravaḍo and Moraḁhini were together formed into a Vaiśya-agrahara and granted to a certain Erapa-Nayaka, the son of Mañchi-Nayaka of the Vaiśya caste.
5	Do.	Do.	Madhuka[m]arjavadeva, son of Anantavarma.	526th year of the Gaṅga rule.	Do.	Do.	Do.	Registers the gift of the village of Sellada in the [Rū]pavarttani-vishaya, to Konarachandra, son of Nannipāṅgu and grandson of Vallanapāṅgu, a resident of Talāgrāma, for worship, offerings and lamps of the goddess Bhagavati of that (i.e., Sellada) village and for the repair of the temple.
6	Do.	Do.	Anantavarman-Chōlagāṅga-deva, son of Rājara-ja and Rājasundari.	Śaka 1006	Do.	Do.	Do.	

A.—List of copper-plates examined during the year 1918-19—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
7	M.R.By. Chilukuri Narayana Rao, G.A., L.T., Teacher, Chicacole (Ganjam district).	Eastern Ganga.	Devendrarman, son of Rajendrarman.	....	Sanskrit (in Telugu).	Returned to the owner.	In the <i>Epigraphia Indica</i> by Messrs. G. V. Ramamurthi Panthulu and Chilikuri Narayana Rao.	Records the gift of the village Virinjika in the Pushkarini-vishaya to four brothers.
✓ 8	Do.	Do.	Anantavarmanadēva, son of De [vē]ndrarman.	Lunar eclipse.	Do.	Do.	Do.	Appears to record a gift of land in Kanṭakavartani-vishaya.
✓ 9	The Collector of Nellore	....	....	....	Kanarese	Will be acquired for the Government Museum as Treasure Trove.	Do.	States that the five hundred Svamis of Ayyāvūja granted as sarvamanya, the exemption of the tolls, suka, magams and birana, on 50 packages on bullocks, buffaloes or asses to a certain Malli-Setti, for having constructed the temple of Gannapēvara at Nelluripaṭṭana surnamed Abhinava-Dvāravati and Chikk-Ayyavele.
✓ 10	Do.	....	....	Śaka 1226, Krodhi, Kartika, śu. di. 10, Thursday.	Telugu	Do.	Do.	Grant of the privilege to trade in certain articles without paying duty, to a certain Puliayana-Setti for having killed Karapaka-la Kāṭi-Nayaka who had become a traitor to the samayas, by the merchants of the eighteen samayas of all countries (residing) in Nandyāla-śhala.
✓ 11	Do.	Kakatiya	Mahamandalesvara Pratapa-Rudradēva-Maharaja, ruling at Orungallu.	Śaka 1244, Dundubhi, Kartika, śu. di. 5, Thursday.	Do.	Do.	Do.	Records a grant similar to the above by the same body of merchants to a certain Attana, son of Lōki-Setti for having killed Annanaraja and Sitgaraja the suka-karapas (toll-accountants) of Cherunuru in Peḍakapṭi-dēsa.
12	The Deputy Collector of Atmakur, Nellore district.	Vijayanagara.	Krishnadeva-Maharaja	Śaka 1448, Vyaya, Vajśakha, śu. di. Purnima.	Sanskrit (in Nagari).	Returned	Do.	Only the second and last plates of the set are available. Records a grant of the village Kopḍavaśali or Bhaṇḍara Panupari surnamed Kṛishnadeva-Maharajasamudra in Kapuru-sima which belonged to the Nelluru-valita in the Udayśchala-rajya to a number of Brahmans whose names are not given in the record.

B.—Stone inscriptions copied in 1918.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
196	COIMBATORE DISTRICT, KOLLEGAL TALUK. On a slab set up near the Maraman temple at Tagarapuram.	Vijayanagara.	Krishnavarmma-Mahadhiraya [i.e., Krishnadeva-Maharaya].	Saka 1437, Bhava, Chaitra, ba. di. 5, Friday.	Kanarese	Registers the grant of the village Tagavuru to Somayya-deva Odeya, son of Balodeya of Moguru by Saluva-Govindaraja with the consent of his younger brother the Mahapradhana (prime minister) Saluva Timmarasa, under the orders of the king. The king is stated to be the son of Kathari-Saluva Narasimhavarma-Maharaja, the lord of the Southern Ocean. The donee's grandfather Somesvaracharya, also called Mallikarjuna, was the guru of Virasudra, the lord of the town of Orni-galla.
197	On a stone oil-mill set up in a field near the same village.	Hoysala	V[ra]-Ballaladeva	Bhava, Srashthi, (Jyeshtha), ba. di. 9, Jivavara [i.e., Friday].	Do.	Gives the names of several persons that set up a hand-mill and an oil-mill. On the reverse is given the name of Somanna the son of Bellaladeva (i.e., the king?).
198	On a slab lying by the side of the road from Kollegal to Mudligundam.	....	....	....	Tamil	Fragment. Refers to a tax-free devadana, to the temple of ndisvaramudaiyar Pe[r]iyadesa-Nayaka (by a resident?) of Kollegal[al].
199	On a broken hero-stone lying near the Uttamaman temple at Lokkanahalli.	....	....	....	Kanarese	Records that a certain Kodanda knocked down his own head and died. Mention is made of a certain Rahanama and his wife Ra[jabe].
200	On a stone lying near the same temple.	....	....	....	Do.	In archaic characters. This is the nisidhi set up by Doramma in memory of his father Jaigevala Basavayya who took the sanyasa and fulfilled the four vows.
201	BELLARY DISTRICT, HARAPANAHALLI TALUK. On a slab set up near the Anjaneyasvamin temple at Nandi-Bevuru.	Western Chalukya.	Trailokyama[lladeva]	Saka 976, Jaya, Uttarayana-Sauranti, Sunday.	Do	Registers that while Trailokyamalla-Nolamba-Pallava-Pernadeji was ruling the Nolambavadi 32,000, Ballakunde [300] and Kodambaji 1,000, the 120 mahajanas of Bechoburu, granted for the worship of Jina, a garden, a wet field, 5 houses and one oil-mill, to a certain Ashjopavasi-Bhala of Desiga-Gana. The record mentions Jagadekamalla-Nolamba-Brahmadhiraja as a subordinate of the chief mentioned above. On the back of the slab is a partly damaged record of the same period, referring to a grant made to Ashjopavasi-muni at Baibaru. A certain Viranandi-nidhanti is mentioned.
202	On a beam of the Kalledevaravamin temple in the same village.	....	....	Saka 1480, Kalayukti, Vaigakha, ba. di. 12.	Do.	Registers the grant of the village Nandiya-Bevuru for lamps to the temple of Lakshminarayana of the same village. The gift was made for the merit of Bhikshavitt-Ayya by his agent Virapa-Odeya Innaqi Odeya.
203	On a slab lying in a field to the north of the same village.	....	....	Nandana, Margasira, ba. di. 12, Friday.	Do.	Registers gift of land to a private individual by the Mahajanas and others for the construction of a car to the temple of Basavanna.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
204	On a pillar in the madhya-mandapa of the Pampapatisvamin temple at Bennehalli.	....	....	....	Kanarese	Registers gift of lands in the villages Hojagundhe, Morihgere, and Rajane-Bennevuru, by the Mahamandalacharya Khalésvaradéva, the rajaguru (the royal teacher) to the tammadi (Siva-worshippers). The donor is said to have propagated the new Pasupata-samaya and to have been the President of the 77 (7) (saptahattari) sthanas and the chakravarti of the 7 orore samayas of Kōgali 500.
205	On another pillar in the same temple.	Yadava	Yadavanarayana Bhujabala Pradhah-Pratapachakravartin Vira-Ramsobhan-dradéva.	10th year, Pramadhi, Phalguna ékadasi, Monday.	Do.	Records the gift of 18 gadyanas of money and 1 mattar of land by the rajaguru Vubhana Yitavahi (i.e., Hitavahi?) déva-Raneyya to the 12 mahajanas of the agrahara of Byanmayahali for a water-shed in the santhe (i.e., market place).
206	On a pillar in the front mandapa of the same temple.	....	Mahamandalésvara, ruling at Ucholsagi.	Isvara	Do.	Damaged. Registers the gift of the village of Bennevuru to the temple of Virupaksha.
207	On another pillar in the same mandapa.	Hoyasala	Pratapachakravartin Vira-Ballaladéva	Pingala, amavasya, Monday.	Do.	Registers the gift of the tax milligadege, the taxes on looms, oil mills, the five artisan classes and the taxes on the minor communities, by Uttarakka-Heggade and Janayya-Heggade for offerings, by Uttarakka-Heggade and Janayya-Heggade for offerings and for feeding Brahmanas in the temple of Virupakshadéva.
208	On the same slab	Do.	Yadavanarayana Pratapachakravartin Vira-Narasimhadéva.	Chitrabhanu, Bhadrpadade, ba. di. ashtami, Thursday.	Do.	Registers the gift of a cow and a buffalo, for offerings and lamps and for feeding 12 mahajanas in the temple of Virupakshadéva at Banavuru, by Giripayya Priyanna, the keeper (ugrani) of the good buffaloes.
209	Do.	Do.	Do.	Chitrabhanu, Bhadrpadade, amavasya, Monday.	Do.	Seems to record a gift to the temple of Virupaksha at Bennevuru by the members of the district assembly (maha-nadu) among whom were heggades and samantas.
210	On a slab set up in the same temple.	Western Chalukya.	Pratapachakravartin Jagadekamalladéva	11th year, Sukla Chaitra, Monday, amavase, Monday, Uttarayana-sankranti.	Kanarese (prose and verse).	Records that the Mahamandalésvara Jagadekaralla Vira-Pandya, ruling the Nonambavadi 52,000 from his capital Ucholsagi, granted a vritti to the 12 Brahmanas of the brahmapuri (Brahman village) of Benneganuru, to the aceties, etc., of the temple of Svayambhudéva at the village, while over the Kotturu 12 and Kōgali 500, the Mahamandalésvara Nachidevarasa, lord of Banavasi was ruling from Kotturu. Mentions in succession the Abhinava-Pasupata teachers Lakulisa, Vidyarasi-Pandita, Dharmarasi-Pandita and Chandrarasi the contemporary of the donor.
211	On a pillar lying near the Kalles-varasvamin temple at Bada, a hamlet of Bennehalli.	Do.	Jagadekamalladéva	7th year, Baktakshi, Prathama Sravasa, Purnima, Lunar eclipse.	Kanarese	Damaged. Registers the gift of a matha by a chief of Bada to the temple of Nonabésvaradéva (i.e., Nonabésvara or Nollambésvara) at Harihara-kshetra. Mentions a certain Pubbarasa.
212	On another pillar in the same place	Do.	Do.	Saka 1 [0?] 96, Jaya, Prathamashada, Sravasa, Purnima, Lunar eclipse.	Do.	Registers a gift of land to the same temple by a certain Nonambachakravarti.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
213	On a slab set up near the Kallés-varasvamin temple at Kuruvatti.	Western Chalukya.	Tribhuvanamallađeva	Ch. Vik. 24, Pramadhi, Jeshya, su. Paurpamasi, Sunday, Lunar eclipse.	Kanarese (prose and verse).	Registers grant of land and taxes on grass, firewood, vegetables, fruits and cotton exported to and imported from Kuruvatti together with money for offerings, festivals and incense and for feeding ascetics in the temple of Abhinava-Somesvara by two hundred great men of the village and Kajidasa, its chief. The village belonged to the Bennevuru 12 which was ruled by Suresvara-Pandita-deva. Lakulishvara-Pandita whose santana, i.e., spiritual descent is given in the record was present at the ceremony of grant.
214	On a slab set up in the Mallikarjunasvamin temple in the same village.	Do.	Tribhuvanamallađeva, 'ruling at the capital Kalyanapura.'	Ch. Vik. 29, Tarana, Vaisakha, sutadige, Sunday.	Kanarese ..	States that the mahajanas of the grahara Gaṇḍaradityavana-Hoḷalu, having complained to the emperor (chakravarti) that Manmaya Boppaya who captured Hoḷalu was plundering all properties and killing the Brahmanas in the village, the emperor sent for Boppaya, chastised him and took from him an undertaking that he and his successors should secede from the government of Hoḷalu. The chief did accordingly in the presence of the thirty-two thousand (representatives) of Bennevuru 12, Nirugunda 2, Haḍāngili, Maṅgoḷa, Bidirahalli, Hahanuru, Honravati, Kuruvatti and Bagguji and drank water at the temple of Tri-purāntakadēva.
215	On a beam in the same temple ..	Gutta ..	Mahamañalesvara Vikramadityadeva, 'lord of Ujjenipura.'	Śaka 1104, Plava, Pushya, ba. di. 3, Friday, Sankramaṇa.	Do. ..	Records that, while the chief was governing the Belhuge 70 and Bennevuru 12, his minister (pradhana) Susaga-Danayaka, on the sanction of the Mahamañalesvara Vijaya-Pandyarasa, renewed, in the presence of the mahajanas of Kuruvatti and Vacharasa of Bennevuru, the grant of 70 mattar of lands originally made to the temple of Ahavamallesvara by the elder (hirya) Vikramaditya.
216	On the same beam .. .. .	.. .. .	.. .. .	....	Kanarese (prose and verse).	States that the five hundred svamis of Ayyavale, the nanadesis, the sethis, etc., having assembled at mahā-naḍu at Kuruvatti granted the Hejjuṅka tax to Lokabharapa-Muni for the worship of the god Ahavamallesvara.
217	Do.	Hoysala ..	Pratapachakravartin Vira-Ballaladeva, 'residing at his palace at Baguli.'	Śaka 1117, Ananda, Chaitra, su. Padive (prathama), Friday.	Do. ..	Gift, by the king, of the villages Baḍaland Mukkurabbe in Bennevuru 12, to Lokabharapa-Munindra, for repairs, offerings and festivals to the temple of Ahavamallesvara.
218	Do.	Do. ..	Pratapachakravartin Ravanarayana Vira-Ballaladeva.	....	Do. ..	Gift of the village Baḍa and of lands in Bennevuru 12, for repairs to the temple of Ahavamallesvara, by the Mahamañalesvara Vira-Gamadeva, the subordinate of the king. The donor is described as the lord of Dvaravati and the moon of the Yadava family.
219	On another beam .. .. .	.. .. .	.. .. .	....	Kanarese ..	Registers gift, by purchase, of land to the temple of Ahavamallesvara, by two sethis.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
220	On the wall to the right of the southern entrance into the same temple.	Hoysala ..	Yadavanarayana Vira-Ballaladeva.	16th year, Krodhana, Jeshtha Purnami, Sunday, Lunar eclipse.	Kanarese ..	Registers gift of land to the rajaguru Lokabharapadeva for offerings to the temple of Abavamalladeva at Hiriyakuruvatti surnamed Dakshina-Varanasi by I-bandari Sovarasa, the mahapradhana of the chief queen, I-adumaladevi. The mahapradhana was in charge of the Guttolajala-nadu. Below this, in slightly smaller characters of the same period, is a completely worn-out record.
221	On the same wall	Do. ..	Do.	7th year, Pingala, Jeshtha, su. Purnami, Monday, Lunar eclipse, Vyatpata-sankramana.	Do. ..	Registers the gift of taxes on looms, artisans and oil-mills, for lamp and incense to the same temple, by the Mahapradhanas - Uttarakka-Heggade and Mahadeva-Dannayaka of Arasiyake and the Heggade Jannaya. The donor is the rajaguru Lokabharana-gurudeva.
222	On a slab set up in the courtyard of the Anjaneyaswamin temple at Haluvagalu.	..	....	Śaka Sôbhakrit, Āsvija, su. di. 15, Wednesday.	Do. ..	Damaged. Seems to register the terms of a lease (cow) in Yakacharya Basavappa-Nayaka of Laguli and his mother Nichehava (Nichohavva).
223	On another slab set up in the same place.	..	....	Śaka 13 [11], Vibhava, Jeshtha, su. di. 1, Friday.	Do. ..	Registers the setting up of a Nanni-pillar in the sante-pete (market place) at Haluvagilu by the Aivole [setti] and the mummuri-dandas of the several places like Hastinavati, Holekere, Harihara, Bada, Hemavati, Karnapura, Behuru, Huvina-Hadagali, Holah in the lāṇḍu-nadu.
224	On slab set up in the Kallesvaraswamin temple in the same village.	Yadava ..	Pratapachakravartin Ramachandraraya ..	Śaka 120 [4], Chitrabhanu, Vaisakha, su. di. 14, Monday, Svati, Vyatpata-yoga.	Do. ..	Registers grant of land to the sthanika Jogarasi, for repairs and offering to the temple of Svayambhu-Kalinatha at Haluvagilu, by Vasudeva, the chief of the village, under orders of Harideva who was the adhikari of Pandi-nadu and a subordinate of the commander-in-chief and Mahapradhana Kannaradeva.
225	On a hero-stone set up in the same temple.	Do. ..	Pratapachakravartin Ramachandradeva ..	14th year, Sarvajit [Āsvija], Monday.	Do. ..	Much damaged. Refers to the death of a hero in a fight.
226	On a broken slab set up in a field to the north of the same village.	..	....	..	Do	A much mutilated and damaged fragment in archaic characters of about the 8th century A.D.
227	On a slab in a private house at Teligi.	..	....	Śaka 1253, Paridhavi (wrong) Magha, su. di. 5.	Do. ..	Gift of land by two individuals of Teligi-Duggati-nadu to a charanti (Jangama disciple). Mentions the towns Kalburigi, Nagura and Anegondi. The characters are too modern for the date given.
228	On a slab set up near the Hariharaswamin temple in the same village.	Western Chalukya.	Jagadekamalladeva ..	Śaka 959, Pramadi, Uttarayana - Sankranti.	Do ..	Damaged. Records a gift of land to a gauda at Teligi situated in Bikkiga 70, by Jagadekamalla-Nolamba-Pallava-Permanadi ruling the Nolantavadi 32,000, Kogali 500, Ballakunde 300, Kairivici 30 and Paravi 70. Registers gift of land and an oil-mill for a lamp and of tax on arecanut for offerings to the god Mahadeva by Bammadeva-Nayaka, by the chief of Duggati in Bikkiga 70 near Kogali 500, Maha-Vaddavahari Nambiganni-setti and others. Also registers gift of money for a lamp by the Mahapradhana Savasi Indirana-Battayya, the officer in charge of the land-tax and the Mahapradhana, Dandanayaka Chodhadara, the officer in charge of the hejjunka tax, in Kadambalige 1,000 and Kogali 500.
229	On a slab set up near the Isvara temple at Duggavatti.	Uo.	Tribhuvanamalladeva ..	Śaka 1049, Parabhava, Pushya, su. Padiva, Sunday, Uttarayana-Sankramana.	Do. ..	

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
230	On a slab set up near the <i>Īśvara</i> temple at Tumbigere .	Western Chalukya.	....	..	Kanarese ..	Registers that while Jagadekamalla-Nirmadi-Nojamba-Pallava-Permanadi was ruling the Kogali 500, [Ballakundi 300] and Karividi 30 from his residence at Gañgali, his subordinate Chandimayya-Nayaka granted lands for offerings to the temple of Mūlasthanadeva at Tumbigere in Bikki 70 and to the ascetics of a matha in the same place. At the end is another inscription dated in the 6th year of the Chalukya Vikrama era, Durmati, Uttarayana-Saṅkrānti, recording a monthly grant of 1 pēru (bundle) of betel leaf for a lamp to the same deity by Chaṭṭayya-Nayaka, son of (ḷugguriya Maḥiseṭṭi in charge of the pannaya tax, Daṇḍanayaka Meḷamayya and Nambiyappa.
231	On a hero-stone set up near the same temple.	..	....	Kaḷayukti, Śravana, ba.di. 1, Wednesday.	Do. ..	Records that this hero-hand (viragai) was granted in memory of the death of a certain Kurula by Saṅkarasa, an officer of the Maḥapradhana and Sarvadhikari Kali-devarasa, the headman and all the inhabitants of the village.
232	On a stone set up near the <i>Āñjana-yasvamin</i> temple at Ragima-salavāḍa.	....	....	Śaka 1049, Pḷavaha, Pḷaḷguṇa, su.di. 5.	Do. ..	Damaged. Mentions the Mahanayakacharya Bagaji Basavappa-Nayaka.
233	On a slab set up in the ruined Basavēśvara temple in the same village.	Western Chalukya.	Tribhuvanamallaḍeva ..	[Ch. Vik.] 10, Krōdhi, [Vya]ṭpāta.	Do. ..	Damaged and mutilated. Mentions the Mahamandalesvara Tribhuvanamalla-Paṇḍyadeva, 'Lord of Kṇjuvipura' who was ruling Nojambavadi 32,000 and Gaṅgavadi 96,000.
234	On a slab set up near the <i>Īśvara</i> temple in the same village.	Do.	Bhulōkamallaḍeva ..	Ch. Vik. 52, Pḷavaha, Aśadhā, amāvāsya, Sunday, Dakshina-yana-Saṅkrāmapa, Vyatpāta.	Do. ..	Registers the grant, of two panas per month out of the vaddarāvula tax and out of the pannaya tax in Mosale-vidu to the god Ratnabhūshana-Vinayaka by Herggaḍe Vujjibhaṭṭayya under the orders of the Maḥapradhana Indarāna-Bhaṭṭayya in charge of the vaddarāvula tax and land-tax of the Nojambavadi 82,000 as the subordinate of the Maḥapradhana and Kannada-sandhivigrahi Bhoga-Bhaṭṭayya who was enjoying the vaddarāvula (tax) of the 7½ laḷ (country) and Banavase 12,000. Registers also grant of money by the Maḥadandanayaka Chōḷappaḍadeva, the lord of the Nojambavadi 32,000 and by the members of the Vira-Banaḷja sect to the same temple.
235	On a slab set up near the <i>Kalleśvara-rasvamin</i> temple at Sattūru .	Do.	Traiḷōkyamalladeva ..	Śaka 966, Tarana, Uttarayana-Saṅkrānti.	Do. ..	Records that, while Jagadekamalla-Nanni-Nojamba-Pallava-Permmadiḍeva was ruling the Kogali 500, Kadambalike 1,000, Ballakunde 300 and Kaneyakallu 300, Sōvimayya, the chief of Sattiyūru and Kupparasa of the Yadava family, belonging to Masavadi 140 granted land for a lamp to the temple of Maḥadeva at Sattiyūru.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
✓236	On a slab set up near the ruined Mandli-matha at Kanchikere .	[Western Chalukya.]	....	Śaka 986, Pramadi, Vaisakha, Sankranti.	Kanarese	Records the consecration of a linga and the grant of land to it by a sandhivigrahi while Bachimayya was ruling Gañchikere under Jagadekamalla-Manniya-Nolamba-Pallava-Perumana[dī], the overlord of Kōṅṅa 500 and Kadambali 1,000.
✓237	On a slab set up near the Kalleśvara temple at Alagilavāda.	....	Vijaya-Pandyadeva	Śaka 1092, Virōdhi	Do.	Damaged. Mentions the king's fondatory Permadidapadanatha, the latter's subordinate Perggude Dasiyappa and Barnadeva.
238	On a broken slab set up near the same temple.	....	....	Bhava, [Jyeshtha], Uttarayan-Sankranti.	Do.	Damaged. Registers gift of a garden to the villagers of Aragilvada by the Mahamandalēśvara Vira-Pandyadeva, ruling the Nolambavadi 32,000 and his queen Vijayadevi.
✓239	On a hero-stone set up near the same place.	....	....	Śaka 1209, Sarvajit Vaisakha, ba. di. 7, [Sunday?].	Do.	Records the death of Haripi-Setti, brother of Banajiga Singayya of Hojalakere in a fight during the capture of Aragilvada.
✓240	On a broken slab set up near the Malikarjunasvamin temple at Kunchuru.	....	....	śu ashtami, Sankranti, Uttarayana-Sankranti.	Do.	Mutilated and incomplete. Registers gift of garden land to [the temple] at Mattamaru by Vira-Pandyadeva and Vijayadevi.
241	On another slab in the same place	Western Chalukya.	Tribha[vanamalladeva]	....	Do.	Mutilated and incomplete. Mentions the Mahamandalēśvara Tribhuvanamalla-[Vira-Pandyadeva].
242	On a pillar in the same temple	Yadava	Pratapachakravartin Vira-Ramachandraya.	15th year, Sarvajit, Sravana, śu. di. 15, Monday.	Do.	Registers grant of a śrotra to Kalleśvara Haripa-tiya for offerings to the temple of Malikarjuna at Mattavuru by the sarvadhikari Jakkarasa under the orders of Lingadeva-Kaneya, son of Jajjigideva.
243	On a pillar in the Anjanasvamin temple in the same village.	Do.	Do	10th year, Pramadi, Ashada, ba. di 10, Monday.	Do.	Registers a similar grant to the temple of Svayambhu.Kalleśvara, by the Mahamandalēśvara Manneya Nachidevarasa of Haluvagilu and Mallaya, the chief of Kōchōru.
✓244	On a broken slab set up near the Kalleśvarasvamin temple in the same village.	Western Chalukya.	Tribhuvanamalla	....	Do.	Mutilated and incomplete. Mentions the Mahamandalēśvara Tribhuvanamalla-Pandyadeva and his subordinate Iruṅgarasa of Kōchōpura.
✓245	On a slab set up near the Kalleśvarasvamin temple at Yarabalu .	Do.	Do.	Ch. Vik. 47, Subhukrit, [Pa]shya, śu. di. 7, Saturday, Uttarayan-Sankranti, Vyatipata.	Do.	Mutilated. Registers gift of land for offerings to the temple of Mahadeva at Erambaluru by Machabōva and Siṅgabōva, while the Mahamandalēśvara Tribhuvanamalla Pandyaadeva was ruling the Nolambavadi 32,000.
✓246	On a hero-stone set up near the Kalleśvarasvamin temple at Nituru.	....	....	....	Do.	Records that the hero-stone was set up by Kalleśva in memory of his father, Masarōje, the carpenter of Nacharasa of Haluvagilu who died in the battle of Kadirimidi.
✓247	On a hero-stone set up in the Isvara temple at Kadati .	Yadava	Praudhapratapachakravartin Vira-Ramachandradeva.	1[2]th year, Chitra-bhānu, Vaisakha, ba. di. 2, Sunday.	Do.	Damaged. Refers to the death of a hero.
248	On another hero-stone in the same place.	Do.	Vira-Ramachandra[raya]	Śaka 1214, Nandana.	Do.	Damaged. Refers to the death of Mahamandalēśvara Godati Chatterasa.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
249	On a slab set up in the same place.	....	....	Śaka * * 22, Jāvāra	Kanarese	Damaged and mutilated. Registers grant of land to a mētha, temple and ascetics by a certain Chikarasa [in the presence of] Kriyasakti-Pañḍita.
250	On a nandi-pillar set up by the side of the road from Gundagatti to Edehalli.	....	....	Śaka 984, Vajśakha, śu. [pañchamī], [Sun]day.	Do.	Damaged. Records gift of lands to Savimayya-Nāyaka, chief of Gupḍigavatti in Bikkiḡa 70 for the requirements of the temple of Aditya.
251	On a nandi-pillar lying near the Muktesvara temple at Gundagatti.	....	....	Śaka 986, Sōt hakrit, Paushya, śu. di. 2, Sunday, Uttirāyana-Saṅkrānti.	Do.	Much damaged. Seems to register a gift of land by Chettyya-Nāyaka.
252	On a broken slab lying near the Jāvāra temple in the same village.	Western (chalukya).	Jagadēkamalladēva .. .. .	....	Do.	Mutilated. Mentions the Mahāmaṇḍalēsvāra Vira-Pāṇḍya-dēva who was ruling the Nopambavāḍi 32,000.
253	On a slab set up near the Bhagyeśvara temple at Talavagali, hamlet of Gundagatti.	Do.	Do.	Śaka 966, Bhava, Paushya, śu. di. 1, Wednesday, Uttirāyana-Saṅkrānti.	Do.	Registers gift of land for offerings and other requirements to the temple of Bhogēsvāra at Talavage in Bikkiḡa 70 which was a district of Kōgali 500, by Jagadēkamalla [Udajyadityadēva-Nolamba-Pallava-Permanāḍi, who was ruling the Nolambavāḍi 32,000, Kadambalige 1,000, Kōgali 500, Ballakunde 300, Harage 70 and Karividi 80. Records that the sthānika of the temple of Bhogēsvāra having died, Chikka-Gauda, Nēna-Gauda, the sixty tenants and others appointed another man in his place.
254	On the same slab .. .. .	....	....	Śrīmukha, Chaitra, śu. di. 8, Monday.	Do.	Damaged. Mentions Basavapa-Nayaka.
255	On a slab set up in the backyard of a house at Kallehalli.	....	....	Khara, Āsvija śu. di. 10.	Do.	Registers gift of land to Vinayachandradēva, disciple of Nēnichandra-Bavḷa of the Postaka-gochohha, Desigana and Mūla-saṅgha by the Mahāmaṇḍalēsvāra Bhairavadevarasa, the gauda and others, for offerings, etc., to the Jina temple at Mosalēvāḍa which was repaired by Kōsavapāḍita, son of Savarūta-Pāḍita, the prime-minister of the Mahāmaṇḍalēsvāra Saḷevaya Tikamadēva Rāṇya.
256	On a slab set up on the site of a ruined nāṭha at Manneramasaḷavāḍa.	Yadava ..	Pratāpaohakravartin Vira-Ramachandradēva.	Śaka 1219, Hēmanāmbi (Hēvijānāmbi), Mārgasira, śu. di. 5, Thurs-day.	Do.	Records the revival of old grants and gift of fresh lands for offerings to the temple of Mūlasthanadēva by the Mahāmaṇḍalēsvāra Vikramādityarasa in charge of Mosalēvāḍa 12, Hoggade Aichana and others while the Mahāmaṇḍalēsvāra Vijaya-Pāṇḍyadēva was ruling Kōgali 500 and Nopambavāḍi 32,000. The record is dated in the 4th year corresponding to Sobhārit, Jeshḷa, Pannime and the lunar eclipse of Rāyanārāyana Ahavamalladēva of the Kalahuri family.
257	On a slab set up in the Kalleśvara-svamin temple in the same village.	Western Chalukya.	Jagadēkamalladēva, 'ruling from Kal-yana.'	....	Do.	Records that Ayyana-Bhivajigarasa, Mara-Gavuṇḍa and others granted lands in the presence of Gurudēva who was ruling that village, to the same temple of Kalidēva at Mosalēvāḍi in Kōgali 500, while Nolamba-Pallava-Permanāḍi was ruling the [Kōgali] 500, Kadambalige 1,000 and Ballakunde 300.
258	On a slab set up near the same temple.	Do.	Jagadēkamalladēva	Śaka 968, Dhātu, Kārttika, śu. pa. dīva, Sunday, Solar eclipse.	Do.	

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
259	On a hero-stone set up near the Kallésvarasvamin temple at Basarakodu, hamlet of Sivalinganahalli	Vijayanagara.	Bukkaraya	Śaka 1295, Paividhavi, Prathamabhadrapada, ba. di. 12.	Kannarese ..	Mutilated and damaged. Mentions Keoharidēva.
260	On a slab set up in a field near the tank bund at Hagaranuru.	Do.	Sadasivaraya-Maharaya	Śaka [14] 69, Pūlavāga, Kartika, śu. di. 2, Wednesday.	Do. .	Registers gift of the village Amara [gera] in Koturu-sime to a native of Mayijāra, by Chemma-Nayaka, son of Tammarasa-Nayaka for the merit of Kṛishṇajapa-Nayaka, son of Bayapa-Nayaka. Highly damaged.
261	On a hero-stone set up in the courtyard of the Ramalingasvamin temple at Chigateri.	Hoysala ..	Pratapachakravartin Vira-Ballaladeva ..	Śaka 1132, Śukla, Jeshya, śu. di. 5, Sunday.	Do. .	Records gift of a part of the village of Kalahalli by Hānōji-Nayaka for the merit of the king.
262	On a slab set up near the Kallésvarasvamin temple at Musuvana-Kallahalli.	Vijayanagara.	Achyuta .. .. .	..	Do. .	Records gift of land to the shrine of the 'godless' lionnati at Alaburu by Kṛishṇappa-Nayaka, son of Basavappa-Nayaka, a close acquaintance of the king.
263	On a slab set up in the Honnattiyammam temple at Alaburu.	..	Kṛishṇadevaraya	Bahudhanya, Śvija, ba. dasami, Monday.	Do. .	Registers the grant in the presence of Vāmadēva-Pāṇḍita, the disciple of Kallésvara-Pāṇḍitadēva, of lands for worship and offerings to the temple of Svayambhu-Mulasthana by the 84 mahajanas of Alaburu while the mahamandalesvara Nachidēvarasa, the subordinate of the Mahamandalesvara Pratapa-Jagadekamalla-Pāṇḍyadēva who was ruling the Nolambavadi 32,000, was in charge of Kōgali 500.
264	On a slab set up near the Ramalingasvamin temple in the same village.	Western Chalukya.	Pratapachakravartin Jagadekamalladēva, 'ruling from Kalyānapura.'	10th year, Prabhadva, Paushya, śu. di. 4, Thursday, Uttarayana-Sāhkranti, Vyatipata.	Do. .	Highly damaged. Mentions Basappa-Nayaka.
265	On a stone lying in a field to the north of the village of Maiduru.	Vijayanagara.	Virapratapa Maharaya.	Śaka 1088, Magha, śu. pauchanai.	Do. .	Much damaged.
266	On a hero-stone set up in the courtyard of the Išvara temple in the same village.	..	..	..	Do. .	..
267	On a slab set up on a vacant site in the same village.	Vijayanagara.	Virapratapa Sadasiva-Ma[haraya].	Śaka 1469, [Plaven]ga, śu. di. . . .	Do. .	Records the remission of taxes on the barbers of Maiduru in Koturu-sime.
268	On a pedestal of the god in the Kumarasvamin temple at Mutigi.	..	..	..	Do. .	Records that the 'imago of Kumarasvamin was consecrated by Yarapa-gauda, the gauda of Mutige, for the prosperity of his family.
269	On a slab set up in the same temple.	Hoysala ..	Pratapachakravartin Vira-Ballaladeva ..	Śaka 1136, Bhava, Vaiśakha, śu. di. 1, Monday, solar eclipse	Do. .	The slab is highly worn out. Seems to register a gift of land for the maintenance of a water-shed at Mutige in Mutige 30, a subdivision of Kōgali 500 by the chief Bappaya of the village.
270	On a slab set up near the Anjaneyasvamin temple in the same village.	Vijayanagara.	Sadasivadeva-Maharaya, 'ruling from Vidyanagara.'	Śaka 1476. Paridhavi, Kartika	Do. .	Much damaged. Mentions a certain Kṛishṇappa-Nayaka.
271	On a hero-stone set up in a field to the west of the village of Kadabagere.	Kashtrakuta.	Nityavarsha	Śaka 844, Chitra-bhanu.	Do. .	Refers to the victorious death of Maleyya, son of Mududara Devayya, the gauda of Kalkevevadi, in a fight with Nanniga, son of Yelayya-Pallava of Nolambavadi, while the Mahāsavanta, Bijja[la] was ruling the Kōgali 500 and Masiyavadi 140.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
272	On another hero-stone in the same place.	Rashtrakūṭa	Nityavaraha	Śaka 844, Chitra-bhanu.	Kanarese ..	Much damaged.
273	On a slab set up in a field to the north of Kasavanahalli, hamlet of Kadabagere.	Vijayana-gara.	Virapratapa Vira-Venkakapapati-Mahadevaraya.	Śaka 1581, Vikari, Phālguna, su. di. 3, Friday.	Do. .. .	Records gift of land by Baguji Baevappa-Nayaka to Shibukapa son of Basavayya and grandson of Giremallappa for having renewed the village of Kasavanahalli.
274	On a slab set up in a field near the tank bund at Arasikere.	Do. ..	Virapratapa Ramadevaraya	Śaka 1583, Pīava, Mārgasīra, su. di. 5, Saturday.	Do. .. .	Registers gift of land by Baguji Basavappa-Nayaka to Basavayya, son of Sire-Mallappa and grandson of [Sa]-nta-Ravuta of Arasikere-Muttige.
275	On a slab set up in the Āñjanāya svāmīn temple at Nichichavvanahalli.	..	.....	Śaka 1550, Saumya, Jēshtha, su. di. 5.	Do. .. .	Registers gift of the village Nicholapur by the Mahanayakacharya Bagali Basavappa-Nayaka to Subedar Lingappa for his valuable service to the state in getting the tribute paid to the Hindu king reduced from 10,000 varahas to 8,000 varahas by obtaining the consent of Abdul Nabikhan for building Hosapete and causing the reduction of the rent to 6,000 varahas.
276	On a slab set up near the Āñjanāya-svāmīn temple at Hosakote.	..	.....	Śaka 1434, Pra-jōipatti, Pushya, ba. di. 30, Amāvāsya.	Do. .. .	Records the gift of the aghara of Bukkasagara to Chennarasiya, son of Viṭharasiya, the sthanika of the temple of Hariharadeva, by Haridasa-Rahutta, son of Rāmappa-Rahutta, the chief of the Toraga[la] fort.
277	On a slab set up in the court-yard of the Išvara temple at Gudihalli, hamlet of Hosakote.	Western Chalukya	Tribhuvanamallaadeva	Ch. Vik. 36, Khara, Pushya, su. di. 11, Sunday, Uttarāyana-Saṅkrānti	Do. .. .	Registers grant of lands by the Mahasavanta, Singarasa, the son of Kamanripa and Chaittabe, ruling Kunigal 800 while Tribhuvanalla-Pandya was in charge of the Nolambavadi 32,000 for offerings, etc., to the temple of Nolambesvara, for ascetics and for education. The donor's grandfather was Marasimha and the grant was made in the presence of Varasvara-Pandita a disciple of Vama-sakti-Pandita whose preceptor was Divyasakti-Pandita.
278	On another slab in the same place..	Do.	Tribhuvanamallaadeva	Śaka 987, Viśvavasa, Paushya, su. saptami, Sunday, Uttarāyana-Saṅkrānti	Do. .. .	Registers grant of the village of Kadakola in the district of Murtage 30 in Kogali 500 by Bijjaladeva, for worship, offerings, etc., to the temple of Nolambesvara at Arasiyake, for feeding ascetics and for education, while Vishnuvardhana-Maharaja-Vijayadityadeva, ruling Kadambaji 1,000, Kogali 500 and Ballakunde 300 was encamped at this place on his way for the conquest of the south, under the orders of the king.
279	On a third slab in the same place..	Do.	Tribhuvanamallaadeva	Ch. Vik. 37 Nandana, Pushya, su. di. 11, Monday, Uttarāyana-Saṅkrānti, Vyatipata.	Do. .. .	Records the gift of the tax called vaddaravula and two gardens, made in the presence of Varasvara-Pandita, for festivals and offerings to the temple of Nolambesvara at Arasiyake in Muttage 30 a subdivision of Kogali 500. States that the mahasamantadhīpati Anantapalaya was in charge of the same tax over the 7½ lakhs (country), that his subordinate the mahapradhana Madirajarasa was in charge of Banavase 12,000, Halasiga 12,000 and Nolambavadi 32,000 and the latter's subordinate the Dandanyaka Pāyamarasa was managing Nolambavadi 32,000 and that Chamundamayya-Nayaka was, under the orders of the last, in charge of Kadambajike 1,000 and Kogali 500.

B.--Stone inscriptions copied in 1918--cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
280	On a pillar in the front mandapa of the same temple.	Vijayanagara	Krishnaraya-Maharaya	Saka 1449, Sarvajit, Sravasa, 4th di. 10.	Kanarese	Records that Timmarasa, son of Rangadasa, ruling over Arasikere, repaired the sluice of the tank in the village, under the orders of Nagarasa who was governing the Kotturu-sime and was the agent of Kayasta Narappa, son of Timmarasa of the king's gold treasury. The last was in charge of Nonaban-Arasikere in Kotturu-sime. Gift of land for offerings and lamps to the temple of Kalideva at Kuchegola in Uchchangi 30, by Fallava-savanta of Asagodu, a subordinate, of the mahapradhana Ammanna-Danayaka.
281	On a slab lying in a field to the south of Anjigere.	Hoyasala	Vira-Narasimhadēva, who established the Chōlakingdom.	Saka 1145, Chitrabhānu, Pushya, ba. ashvami, Monday, Uttarayana-Sankramana, Vyatpata.	Do.	
282	On a slab set up near the Isvara temple at Srinivasapura hamlet of the same village.	Western Chalukya	Pratapachakravartin Jagadekamalladeva	[Pramadi], Kartika, Amavase, Monday, Solar eclipse.	Do.	Much damaged. Records gift of land, for offerings and worship, to the temple of Ardesvara at Kuchegola by Jagadekamalla-Vira-Pandyadeva.
283	On a slab set up near the Anjanēvasvamin temple at Rajabavana-halli.	Vijayanagara	Vicrapatapa Devaraya-Maharaya, ruling at Vijayanagara.	Saka 1341, Vikari, Kartika, 5th di. [1], Sunday	Do.	Records that, under the orders of the king, Hariyappa, son of Lakkappa gave rent-free lands to Singanna, son of Vitharsu and others for having constructed a tank and founded a village called Hariyasamudra to the east of Nonabana-Arasikere by reclaiming the forest.
284	On a hero-stone lying in a field to the north of Uchchangi-durga.	..	....	....	Do.	Mutilated. Refers to the attack made on the fort of Uchchangi and the death of Madava who is said to be of the Yadava family and the mahasamanta of Ballaha. Kañchipuri is mentioned.
285	On the pedestal of a dhvajastambha to the north of the same village.	..	....	Saka 1630, Sarvadhari, Sravasa, 5th di.	Do.	States that Suraraya Hirayanna of Tambarahalli set up this lamp-pillar to the goddess Uchchangamma.
286	On a slab set up near the Tavakadeśvarasvamin temple in the same village.	Western Chalukya.	Trailokyamalladeva	Saka 986, Krothi, Chaitra, Purnima, Sunday.	Do.	Records a grant of land and tank in Uchchangi fort made by Bijjaladeva in the presence of Kagesvara-Pandita to the temple of Gajagesvara while Vishnuvardhana-Maharaja-Vijayadityadeva was ruling Nalambavadi 82,000. Accounts for the origins of the four names Meghanatha, Kanakagiri, Uttungaparvata and Uchchangi by which the last mentioned place was called in the Krita, Treta, Dvapara and Kaliyugas respectively.
287	On a slab set up near the Kallesvarasvamin temple at Ramaghatta.	Do.	Tribhuvanamalladeva	Ch. Vik. 48, Subhakra, Uttarayana-Sankranti.	No.	Much damaged. Registers grant of land to the temple at Kavaghatta by the Mahamanajalesvara Tribhuvanamalla-Raya-Pandya made at the request of the commander of the elephant forces in the presence of Harimarsa who had consecrated with his funds the temple of Ramesvara at Trikuta. Also registers grant of money for a lamp by the Mahamanajalesvara Chaitrasa and others
288	On a slab set up near the Anjanēvasvamin temple at Chatnahalli.	Vijayanagara.	Vicrapatapa Krishnaraya-Maharaya	Saka 1448, Svabhānu, Kartika, 5th di. 12, Monday.	Do.	Registers the grant made on the tanks of the Tungabhadra for the merit of the king, of the village of Chatnahalli situated in the Uchchangi-venje which was a <i>mapanikars</i> of Visana-ravutta, son of Murari-ravutta to Narayana-Bhatta, son of Devaru-Bhatta.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
289	On a slab set up near the Kalleśvaraśvaraśamin temple in the same village.	Western Chalukya.	Pratāpachakravartin Jagadeśakamallaśvara.	9th Year, Kāshya, Jeshtha, śu. di. 18, Monday, Lunar eclipse, Vishu Śaśkrāntya.	Kanarese	Refers to the construction of an old agrahara, tank and the temple of Noyyēśvara and registers a gift of land made in the presence of the Śiva-Brahmin Uyyakonda-Bhaṭṭa of Pulpalluru for bath, offerings, <i>paśvitra</i> festivals in the month of Chaitra, lamp, worship and repairs to the temple, by the <i>Laṅḍanāyaka</i> Gajaya-Raya-Pāṇḍyaśvara, who was ruling over the Uchchangi-naḍu for his own merit and that of Jagadeśakamalla-Vira-Pāṇḍyaśvara ruling Nojambavādi 32,000. Records also a grant of land for feeding Brahmanas in a <i>maṭha</i> for the merit of Raya-Pāṇḍyaśvara and Śovaladevi.
290	On a slab set up near the Kalleśvaraśvaraśamin temple at Punabagatta.	Do.	Trailokyamallaśvara	Śaka 974, Nandana, Pūshya, śu. di. 1, Thursday, Uttaraśyāmasaśkrānti.	Do.	Registers gift of land for offerings to the temple of Mahadeva at Hosagere by Nojamba-Mahadevi, wife of Trailokyamalla-Iriva-Nojamba-Pallava-Termmānadi-Narasimhaśvara.
291	On a slab set up near the Kalleśvaraśvaraśamin temple at Nandikamba, hamlet of the same village.	Do.	Do.	Śaka 974, Nandana, Magha, Amāśvaya, Sunday, Uttaraśyāmasaśkrānti.	Do.	Records grant of the village of Pulibeyaghatṭa made in the presence of Śomeśvara-Paṇḍita, to the temple of Kadambabēvare, by Kaṭeya Naśayaraśa, ruling the Kadambalige 1,600 and born in the family of Mayūravarmān.
292	(On a slab set up in the tank-bed at Hire-Mēgalagēri.)	Do.	[Trailokyajamalladeva]	Śaka 981, Vikari, Śrāvāna, Pūnnime, Lunar eclipse, Vishu-Saśkrānti.	Do.	Damaged. Gift of land to the temple of Svayambhu-Kalidevasvami at Megangere by the Mahamaṇḍaleśvara Siṅḡanadeva, who was ruling over Uchchangi 30.
293	On the same slab	Do	Trailokyamalladeva]	Śaka 983, Pava, Jeshtha, Amāśvaya, Sunday, Solar eclipse.	Do.	Gift of land to the temple of Svayambhu-Kalidevasvami at Megangere situated in Kadambalige 1,000, by Pergeḍe-Daḍḍanayaka and Keśimayya-Paṇḍanayaka.
294	On another slab in the same place	Do	Jagadeśakamallaśvara	Śaka 943, Durmati	Do.	Damaged. Mentions the Mahasamantadhipati Daḍḍanayaka Polamayya. Below this is a damaged record which mentions the king and the Śaka year 956, Srimukha, and which registers a grant of land for offerings and lamps.
295	On the same slab	....	....	Śaka 975, Vijaya, Aśadha, śu. di. 3, Sunday.	No.	Records a gift of land to the temple of Svayambhudeva at Megangere by Jagadeśakamalla-Nojamba-Brahmadhi- <i>[raya]</i> .
296	On a slab set up near the Basavēśvaraśvaraśamin temple in the same village.	....	....	Khara, Chaitra, śu. bidige, Thursday.	Do.	Damaged. Records that while the Mahamaṇḍaleśvara Vijaya-Pāṇḍyaśvara the younger brother of Vira-Pāṇḍya and the son of Raya-Pāṇḍya by his queen Śomeśvari was ruling over the Nojambavādi 32,000 from his residence at Uchchangi, his subordinate Govindadeva-Daḍḍanayaka made a grant of land to the temple at Megana <i>[gēri]</i> . Vijaya-Pāṇḍya's chief minister was Vanavanmūvēnda of Velāyamlakkaṁ.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
297	On a hero-stone set up near the Sakharalingasvamin temple at Sirastahalli.	Rashtrakuta(?)	Vallabha(?)	Saka 800	Kanarese ..	Damaged. Seems to state that Ayyappa was ruling Masavadi and Kogali.
298	On a slab set up in the same place	Western Chalukya	Trailokyamalladeva	Saka 970, Sarvadhari, Magha, su. di. 5. Sunday, Uttarayana. Saakranti.	Do.	Records that while Narasinghadeva was ruling the Kogali 500, Kadamtalige 1,000, Balakunde 300 and Sindavadi 1,000, Nanniya Butabbarasi, Kekarasa and the 120 mahajanas of Sirivelli granted in the presence of Vidyandhira Pandita, disciple of Tejondhi-Pandita, land to the temple of Sakharadeva in that village.
299	On another slab set up in the same place.	....	....	Suhbanu	Do.	Incomplete. Records that Aimmadi-Nolamba was ruling Kogali and Kadambaji countries.
300	On a slab set up near the Lingalaya well in the same village.	....	....	Saka 1461, Vikari, Bhadrappada, su. di. 15.	Do.	Registers the construction of the Lingalaya well by Bayakara Ramappayya for the merit of his son Lingalaya.
301	On the same slab .. ..	..	....	Saka 1461, Vikari, Nebhae.	Sanskrit and Kanarese.	Gives the genealogy of Ramayantri who obtained the government of the Kondevidu country from Aohyutadevaraya. His several acts of charity are enumerated such as the building of temples, construction of tanks, etc.
302	On a slab set up near the Gopalakrishnasvamin temple at Timmalapuram (Heepet taluk, Bellary district).	..	....	Saka 1461, Vikari, Bhadrappada, su. di. 12.	Kanarese	Registers the construction of the temple of Gopinatha by Bayakara Ramappayya for the merit of his parents Hirya Timmarasayya and Hirya Lakkalamma.
303	On the same slab .. ..	....	....	....	Sanskrit and Kanarese	Copy of No. 301 above.
304	On a slab set up near the Mallikarjuna temple in the same village.	....	....	Saka 1461, Vikari, Bhadrappada, su. di. 1 [3].	Kanarese	Registers the construction of the temple of Mallikarjuna by Namassivaya, the officer of Bayakara Ramappayya, for his own merit.
305	On the same slab .. ..	....	....	....	Sanskrit and Kanarese.	Copy of No. 301 above.
306	On a slab set up near the Siva temple in the same village.	....	....	Saka 1461, Vikari, Bhadrappada, su. di. 12.	Kanarese ..	Registers the construction of the temple of Bachevaya, Ammesvara and Krishnavevara by Bayakara Ramappayya for the merit of his uncle Bacharasayya, his aunt Ammajamma and his brother Krishnappa.
307	On the same slab TINNEVELLI DISTRICT, TENKASI TALUK.	..	....	....	Sanskrit and Kanarese.	Copy of No. 301 above.
308	On west wall of the central shrine in the Kailasanatha temple at Marandai.	Pandya	Jatavar[man] alias Tribhuvanacharya [vartin Kulasekharendra].	13 + 10th year ..	Tamil ..	Damaged and stones missing. Registers a gift of land for offerings, to the temple of Kailasanatha by Nayanar at Marantayaqullor, alias Vikrama-Pandyapuram in Mullinadu.
309	On the same wall	Do.	Sivallabhadra	7th "	Do.	Records that the temple of Srikanthaswami at Marantayanallur alias Vikrama-Pandyapuram in Mullinadu, was built of stone by a certain Malai-Amudunobeyda-Mani-Paguvayan of Kilijur.
310	On the north wall of the same shrine.	Do.	Jata[va]rman alias Tribhuvanacharya [vartin Kulasekharendra].	2nd "	Do.	Registers a gift of money (apai-achchu) for a lamp, by a merchant and a few other residents of the city of Marantayanallur.
311	On the same wall	Do.	Do.	[2]nd "	Do.	Gift of money for lamps and offerings to the same temple.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
312	On the south wall of the mandapa in front of the same shrine.	Pandya ..	Maṅavarman alias Tribhuvaṅana]ohakra-vartin dyadeva.	5 + 1st ..	Tamil ..	Stones out of order. Provides for lamps to the shrine of Kunrameṇḍa-Pillaiyar in the same temple.
313	On the same wall	Chola ..	Parakeśarivarman	Lost ..	Vatteḷuttu ..	Registers a gift of land for offerings to the temple of Tirunaṅana-Vinnagar-Perumanadigaḷ at Maṅandayanallūr a brahmadeya in Kaḷakkudi-naḍu.
314	On the west wall of the same mandapa.	Pandya ..	Sundara-Pandyadeva	8th year ..	Tamil ..	Stones missing. Seems to register a gift of land for a flower-garden.
315	On the north wall of the same mandapa.	Do. ..	Māḷavarjman alias Tribhuvanachakra-vartin [Sundara-Pandyadeva.	* + 1 + 1st ..	Do. ..	Begins with the introduction <i>செவ்வீரமுடி</i> . Gift of land for offerings to the shrine of Vinayaka-Pillaiyar at Kuruchohi alias Virukera[la]nallūr situated to the west of Maṅandayanallūr.
316	On the same wall	Do. ..	Maṅavarman alias Tribhuvanachakra-vartin Kulaśekharadeva, 'who was pleased to take every country'.	2[1]st ..	Do. ..	Seems to register the assignment of the incomes of arecanuts and betel-leaves by the mudalis and nagarattars of Vikrama-Pandyapuram to the temple of Kailasamudaiya-Nāyanar at that village.
317	Do.	Do. ..	Do. ..	22nd year ..	Do. ..	Gift of land for a lamp to the same temple.
318	On the same wall	Do. ..	Maṅavarman alias Tribhuvanachakra-vartin Sundara-Pandyadeva, 'who took and presented the Chōḷa country.'	5 + 1st year ..	Do. ..	Stones out of order. Registers a gift of land for morning-offerings to the image of Kunrameṇḍa-Pillaiyar which was set up in the temple of Kailasamudaiya-Nāyanar at Maṅandayanallūr alias Vikrama-Pandyapuram, by Araśuṅgadevan.
319	Do.	Do. ..	Sundara-Pandya, 'who took and presented the Chōḷa country.'	....	Do. ..	Stones out of order. Seems to register a gift of money.
320	On a stone set up near the same village.	Do. ..	Ativira *]raṅaṅ Sivalamaṅaṅ ..	....	Do. ..	Records gift of land in Maṅandainallūr as a devādāna to the temple of Tirukkuraḷamudaiyar and Senbhagadevi-Nachaiyar, for worship and offerings.
321	On a slab set up near the dam at Nettur.	..	....	(Kollam?) 902, Pīlavāṅga, Vai-ḡaṡi, 29.	Do. ..	States that the dam was constructed by a certain Nāranappayan a resident of Sokkanadapuram which was a hamlet of Nettūr.
322	On a stone set up in the Kammaḷar street in the same village.	..	....	Śaka 1[61]6 [Raudri] (wrong), Arpaṡi, 16.	Do. ..	Records certain restrictions imposed on industrial classes inhabiting the street Ativira *]raṅaṅ-perunderu at Nettūr, in Kuruṅṅai-naḍu, by those who had lent money to them.
323	On a boulder in the tank near Kaduvetti.	Pandya ..	Maṅavarman alias Tribhuvanachakra-vartin Sundara-Pandyadeva, 'who was pleased to distribute the Chōḷa country.'	11th year ..	Do. ..	Gift of land under Parantakappereṇṇi to the temples of Arikeśari-ṡvara and Iyalkaṡiṡvara at Kaḷakkudi in Kaḷakkudi-naḍu.
324	Fragments in the ruined Śiva temple at Kilakkalangaḷ.	Do. ..	Maṅavarman [alias Tribhuvanachakra-vartin Sundara-Pandya]deva].	2nd ..	Do. ..	Mentions Kallage-naḍu. Another fragment in the same temple mentions Kaḍuvettiṅnallūr and a third the measuring rod called Sunda-apandiyaṅ-kol.
325	On a slab now worshipped as Meḡasami at Kalunirkulam.	Do. ..	Japḷavarman alias Tribhuvanachakra-vartin Kone[raṅai]koḍaṅ Perumaḷ Aḷagaṅ-Perumaḷ Ativiraṅaṅ alias Srivallabhadeva.	Śaka 150[8], [2]3rd year, yaya, Uttarāyana, Vasantaritu, Meṡa, 7 ba. di. daśami, Sunday, Vanijaḷaraṅa, Avittam.	Do. ..	Commences with the words Bhuvanaikavira, etc., and balances a gift of land in Kuruṅṅai-naḍu for a service called Srivallabhāṅ-sandi instituted in the temple of Tirukkuraḷamudaiya-Nāyanar, by the king who is said to have been born in the asterism Purnavaṡa.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
326	On the south wall of the central shrine in the Vira-Pandyaśvara temple at Surandai.	Pandya	Perumaḥ Kulasekharadeva	Śaka 148[1], [9]th year, Siddharthi, Tai 17.	Tamil	Damaged. Seems to make provision for repairs to the temple of Vira-Pandya-Ichchuramudaiya-Nayinar at Rajasriyanalūr in Kurumara-nadu.
327	On the same wall	..	....	Śaka 1480, Kalayukti, Karttigai.	Do.	Records that a merchant constructed the ardhamaṇḍapa and the Kapōḍakavari.
328	On a stone set up in front of the same temple.	Pandya	Aḷagan Perumaḥ Aṅgiramaṇ alias Srivallabhadēva.	Śaka 1[4]9[2], 8th year, Pramōḍāta, Tai 10.	Do.	Damaged. Seems to provide for repairs to the temple.
329	On the south wall (inside) of the first prakāra of the Kālamēgha-Perumaḥ temple at Tirumohur, (Madura taluk, Madura district).	Do.	Maṅavarman alias Tribhuvanachakravartin Kōṅṛinmaikōṇḍaṇ.	....	Do.	Unfinished. Registers the gift of the village of Śirukunrattūr in Sengudi-nadu, for repairs to the temple of the god (Paramasvāmin) at Tirumōḡūr in Ten-Pārappu-nadu.
330	On the same wall	Do.	Jāṅavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	7 + 1st year, Vaigasi, 21.	Do.	Damaged. Gift of land to the shrine of Tiruvaḷi-Āḷvan set up in the same temple, by a certain Gaṅḡeya. Part of the inscription is peeled off at the right side.
331	Do.	..	Tribhuvanachakravartin Kōṅṛinmaikōṇḍaṇ.	8th year	Do.	Registers the gift of the village of Kumārapavitra-ḥaturvedimāṅgalam which was a brahmadēya in Venbil-nāḍu, for repairs to the temple of the god (Paramasvāmin) at Tirumōḡūr.
332	Do.	Pandya	Jāṅavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	8th year and 287th day.	Do.	Registers a gift, for the same purpose, of the village of Virarāyana-ḥaturvedimāṅgalam separated from Tenṅir-Tiruvēdagam in Pagaṅṅūr kūṛam.
333	Do.	Do.	Maṅavarman alias Tribhuvanachakravartin Kulasekharadeva, who was pleased to take all countries.	40th year and 131st day.	Do.	Gift of the village of Pannāṅṅānkōṭṭai for offerings to the shrine of Vēlanātha, built by Sundarapāṇḍiyachōḷa-kōṅṅar in the name of the king.
334	On the north wall of the Palli-kōṇḍa-Perumaḥ shrine in the same temple.	..	....	..	Do.	Records that the Brahmans of Kundavai-ḥaturvedimāṅgalam should provide for the offerings of the God when taken in procession for marriage in the month of Margai and during the hunting festival, according to the scale fixed for daily offerings in the temple.
335	On a pillar in a maṇḍapa in front of an empty shrine in the same temple.	Pandya	Kulasekharadeva	13 + 5th year	Do.	Gift of money for service in connexion with the temple.
336	At the entrance into the maṇḍapa in front of the central shrine in the Subrahmanya temple at Tirupparankunram, same taluk and district.	Do.	Tribhuvanachakravartin Sundara-Pāṇḍyadeva, who took the Chōḷa country.	..	Do.	Consists of four fragmentary inscriptions which appear to register a gift of land. Mentions the king's officer Maṅavarayan.
337	On the east wall of the first prakāra (inside) of the Śivar-dhani-Ammaṇ shrine, in the same temple.	..	Tribhuvanachakravartin Kōṅṛinmaikōṇḍaṇ.	42 + 1st year	Do.	Gift of land as a devādāna to the shrine of Tirukkamakkoṭṭam, constructed in the temple of Tirupparāṅḡuramudaiya-Nayanaṅṅar, by Śēndēppillai.
338	On the same wall	..	....	Do.	Do.	Records a similar grant of one vēḷi of land to the same shrine, by the king (Uḷagudaiya-Nāyinaṅṅar).
339	Do.	Pandya	Maṅavarman alias Tribhuvanachakravartin Kulasekharadeva, who took every country.	42nd year, Karkataka, Śu. di. shashti, Sunday Hasta.	Do.	Gift of land to the shrine of Tirukkamakkoṭṭam-Āḷudaiya-Nayanaṅṅar in the temple of Tirupparāṅḡuramudaiya-Nayanaṅṅar, by the assembly of Srivallabha-ḥaturvedimāṅgalam.

B.—Stone inscriptions copied in 1918—cont

No.	Place of inscription.	Dynasty	King.	Date.	Language and alphabet.	Remarks.
340	On the gopura near the Fudumandapa at Madura, same district and taluk.	Nayaka	Virappa-Nayaka, son of Nayaka.	Saka 1503, Vikrama, Adi, 2.	Tamil	Damaged. The income in the shape of taxes received in the treasuries of the Nayaka and Sokkanatha, on account of the Ramesvaram temple, having been previously distributed between the temple of Ramanathadeva and the Ariyar-Panchadesiyar in the proportion of 2 to 3, it was now decided on the representation of Sandirasagara-gurukkal and his disciple to give 700 pon to the temple. Fragment. Mentions Vemlarur alias Avannar[aya]*[na]-obaturvedumangalam and seems to register a gift of 14 <i>kalasaju</i> of gold, by the assembly of Tiruvarangam, for offerings to the temple.
341	On the west wall of the shrine attached to the Unjal-mandapa in the Kanganatha temple at Srirangam (Trichinopoly taluk and district).	Chola	[Rajarajadeva (I)]	24th year	Do.	
342	On the same wall	Do.	Rajarajake [sarivarman] [Rajaraja I] . . . . .	. . . . .	Do.	Fragment. Seems to register a gift of gold for offerings.
343	Do.	Do.	Rajaraja (I) . . . . .	. . . . .	Do.	Do. Seems to register a gift of gold by one of the generals of the king.
344	Do.	Do.	Parakesarivarman alias Rajendra-Chola . . . . .	. . . . .	Do.	Do.
345	On a stone built into the floor near the same shrine.	Do.	Parakesarivarman, who took Madura and Ijam (Ceylon),	[40]th year	Do.	Much damaged and worn out.
346	On the north wall of the central shrine in the Sundaresvara temple at Palur (same district and taluk).	Do.	Rajakesarivarman	5th year, Kannji, Lunar eclipse.	Do.	Registers a gift of land for offerings to the temple of Paramesvara at Tiruppaluvur in Vilattur-nadu, by the chief Mahimalaya-Irukkuvel alias Parantakav Virasolaj.
347	On the same wall	Do.	Do.	8th year	Do.	Gift of land by a native of Adavattur in Uraiyur-kurram for the bathing of the god in the same temple.
348	Do.	Do.	Do.	5th year, Kannji, Lunar eclipse.	Do.	Gift of land by the chief mentioned in No. 346, for offerings to the same temple.
349	Do.	Do.	Do.	6th year	Do.	Gift of land by a native of Karaikkudi in Vilattur-nadu for singing <i>tiruppadiyam</i> in the same temple.
350	On the north, west and south walls of the same shrine.	Do.	Rajakesarivarman [alias Tribhuvana-chakravartin Kulottunga-Choladeva.]	39th "	Do.	Unfinished and stones missing. Seems to register the gift of the villages of Paluvur alias Rajendrasolajallur in Vilattur-nadu and Enadimangalam alias Kanavadinallur, under the orders of Secirajar, as a <i>brahmadēya</i> to 108 Brahmans. Mentions Ayirattaji in Pandyakulakani-valanadu.
351	On the west wall of the same shrine.	Do.	Tribhuvana-chakravartin Kōnerimei-koppan.	21st "	Do.	Seems to register a gift of land as a <i>janmakkāṇṇi</i> to the headman of Paluvur in Vila-nadu, a subdivision of Rajagambira-valanadu.
352	On the south wall of the same shrine.	Chola	Parakesarivarman	3rd "	Do.	Gives a list of lands presented for offerings, to the temple of Nakkar-Paramesvarar at Paluvur in Vilattur-nadu.
353	Do. do.	Do.	Parakesarivarman, who took Madura and Ceylon.	40th "	Do.	Gift of gold for a lamp to the temple of Paramesvarar at Paluvur, by the queen Adittan Karraji-piatti. Mentions the gold weight called <i>Viḍḍelēṭṭu-gu-kul</i> .
354	Do. do.	Do.	Rajakesarivarman . . . . .	. . . . .	Do.	Gift of land for worship to the same temple by Madan Arinjigai, a native of Tiruvellaṅgai.
355	Do. do.	Do.	Parakesarivarman	8rd year	Do.	Gift of land for worship in the same temple.
356	Do. do.	Do.	Rajakesarivarman	10th "	Do.	Gift of land to the same temple.
357	Do. do.	Do.	Do.	6th "	Do.	Do.

Madura

Srirangam.

Palur

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
358	On the south wall of the same shrine.	Chōla	Parakēsarivarman	3rd year	Tamil	Registers a gift of land for offerings to the same temple, by a native of Karaikkūdi in Viñātur-naḍu.
359	On the same wall	Do.	Rajakēsarivarman	6th ; ,	Do.	Gift of land for making flower-garlands to the same temple.
Tanjore district, Shiyali taluk.						
360.	On the south wall of the central shrine in the Brahmapurīśvara temple at Shiyali.	Chōla	Tribhuvanachakravartin Virarājendra-deva.	7th year	Tamil	Gift of land in Kidāraṅgondāśōlanallūr, the southern hamlet of Śripadādūḷi-ohatuvēḷimāṅgalam, for offerings to the temple of Tiruttōṭṭipuramūḍaiyar and Periyānāchōbiyar at Tirukkajumalam, a brahmadēya in Rājārāja-vaḷa-naḍu, by Udaiyānōhēydaṅṅi Tāḷi alias Chōḷendraśiṅga-vaḷupparaiyan of Karuppur.
361	On the same wall .. .. .	..	Tribhuvanachakravartin Kōnerinmaikon-ḍaṅ.	6th year and 198rd day.	Do.	Registers a gift of land situated in Māttūr, a village of Māttūr-naḍu which was a subdivision of Uyyakkondar-vaḷanaḍu, for worship to the image of Aḷudaiya-Pillaiyar set up in the temple by Uyyavandan Rājāvichōhadiri, one of the servants of the king. Mentions Tirukkajattī-Udaiyaṅ of Jayāṅgondāchōḷa-maṅḍalam and states that Chōḷendraśiṅga-Muvēndavelaṅṅi was the Royal Secretary.
362	Do.	Chōla	Tribhuvanachakravartin [Rājara]jādēva.	17th year and 468th day.	Do.	Gift of a gold vessel (vaṭṭil) for drinking, to the temple of Tiruttōṭṭipuram at Tirukkajumalam, in Tirukkajumala-naḍu, a subdivision of Rājādhirāja-vaḷanaḍu.
363	Do.	Do.	Tribhuva[nachakra]vartin Virarājendra-ḍē]ya.	6th year	Do.	Built in at the right side. Gift of land for two lamps by a native of Paḷaiyanūr in Jayāṅgondāśōla-maṅḍalam to the same temple.
364	On the north and west walls of the maṅḍapa in front of the same shrine.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, and the crowned head of the Pāṇḍya.'	14th "	Do.	Registers a gift of land by purchase for a flower-garden, to the temple of Tiruttōṭṭipuramūḍaiya-Nāyanār at Tirukkajumalam which was a brahmadēya in Tirukkajumala-naḍu, a subdivision of Rājādhirāja-vaḷanaḍu by two ladies who were the daughter and grand-daughter of Kuṅṅraṅgiḷaṅ, a resident of Anaṅgūr in Naḍuvil-naḍu alias Rājārāja-vaḷanaḍu, for their own merit and for the merit of their husbands and descendants. Mentions Paḷaiyanūr in Mēṅmalai-Paḷaiyanūr-naḍu, a subdivision of Jayāṅgondāchōḷa-maṅḍalam. Perumūr in Veṅṅi kōṅṅam, a subdivision of Sattamali-vaḷanaḍu and Oḷu-garai alias Kulōttuṅgaśōlanallūr in Māttūr-naḍu, a subdivision of Rājārāja-vaḷanaḍu.
365	On the north wall of the same maṅḍapa.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva 'who took Madura.'	9th year and 176th day.	Do.	Gift of land for lamps to the same temple. Refers to the revenue survey conducted in the 16th year of the reign of Kulōttuṅga-Chōḷadēva 'who abolished tolls.'
366	On the south wall of the same maṅḍapa.	Pāṇḍya	'Tribhuvanachakravartin Kōnerinmaikon-ḍaṅ.	....	Do.	Gift of land in Rājendraśōlanallūr and Tirukkajumalam, for the service of Rājakkāṅayan-sāndi instituted in the name of the king by the chief of Poṅṅarri in Naḍuvil-kōṅṅam, a subdivision of Mīḷai-kōṅṅam, a district of Pāṇḍi-maṅḍalam. Provides also for offerings to the images of Rājakkāṅayanār and Maratachōkkiyar, set up by the chief. Refers to the 18th year of Sundara-Pāṇḍya, the elder brother of the king.

Shiyali

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
367	On a slab built into the floor of the inner circuit in the same temple.	Pallava ..	[Saka]labhuvanachakravartin Peruvijit-gadēva.	....	Tamil ..	Fragment. Gift of land for the recitation of the tiruppadiyam.
368	On another slab built into the same floor.	Chōla ..	Tribhuvanachakravartin Raja[rajadēva ?]	2nd year ..	Do. ..	Refers to the 35th year of the reign of Kulottunga-Chōla-dēva, the temple of Rājārajesvaramudaiya-Nayanar and Tirukkajumalam in Rājādhirāja-valanādu.
369	On six other slabs in the same place.	....	....	....	Do. ..	One of them refers to Tiruvāli alias Mummadiśōla- <i>[ohaturvedimangalam]</i> . Others refer to gifts of land.
370	On the north wall of the platform round the Brahmapurisvara temple.	....	....	Śaka 1313, Prājapāti, Makara, śu. di. tritīya Friday, Śadaiyam.	Do. ..	Gift of land for the Tirujñānasāmbandan-maḍam in the same temple.
371	On the same wall .. ..	....	....	Śaka 1300 (mistake for 1306) Rudhirēgarai, Karttīgai, 16. Siddharthi, Tula, ba. di. Thursday.	Do. ..	Damaged and built in. Seems to register a gift of land.
372	On the west wall of the same platform.	....	....	Śaka 1315, Śri-rōukha, Marga-sira, śu. di. pañchami, Karttīgai, 26, Friday.	Do. ..	Built in, in the middle. Registers a gift of land as a devadāna.
373	On the same wall	Vijayanagara.	Viruppapa, son of Harihara	10th year, Masi, śu. di. 9, Wednesday, Mrigāsirsha.	Do. ..	Allotment of 240 mā of land belonging to Tillaividānganallur and situated between the Kōlīdam and the Kāvēri, for various temple purposes.
374	On the north wall of the Jñānāsāmbanda shrine in the same temple.	Chōla ..	Tribhuvanachakravartin Kulottunga-Chōladēva.	12th year, Meshā, ba. di. Monday, Uttarādam.	Do. ..	Records that the assembly of Talaichobānādu, in Akkur-nādu, a subdivision of Jayāngōḍaśōla-valanādu having assembled in the Mummudiśōlan-pērambalam of this village, sold land for offerings to the temple of Aḷudaiya-Piḷaiyar.
375	On the same wall	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	6th year, Mina, ba. di. tritīya, Thursday, Sittirai.	Do. ..	Records a sale of land by the members of Virāśōlanallur-parigrāha, for offerings to the shrine of Mangaiyarkk-rasi-Nāchēhiyar, in the shrine of Aḷudaiya-Piḷaiyar at Tirukkajumalam.
376	Do.	Do. ..	Tribhuvanachakravartin Virarājendra-dēva.	12th year	Do. ..	Relates to the exchange of land made by the devakanmis of Aḷudaiya-Piḷaiyar at Tirukkajumalam, a brahmadeya of Tirukkajumala-nādu, a subdivision of Rājādhirāja-valanādu, with a native of Veḷur in Tirunārayur-nādu, a subdivision of Kulottungaśōla-valanādu.
377	Do.	Do. ..	Tribhuvanachakravartin Kulottunga-Chōladēva.	17th	Do. ..	Records a similar exchange of land.
378	Do.	Do. ..	Do. do.		Do. ..	Gift of land by the assembly of Kulottungaśōla-ohaturvedimangalam for offerings and a flower-garden, to the shrine of Aḷudaiya-Piḷaiyar.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
379	On the south wall of the same shrine.	Chōla	Tribhuvanachakravartin dēva.	11th year ..	Tamil	Registers a gift of land for offerings to the shrine of Aḷudaiya-Pillaiyar, by Aḷḷondanayagan Naitapperumal the headman of Vennai.
380	On the same wall ..	Do.	Tribhuvanachakravartin Chōladēva.	3rd year, Siṅha, ba. di. Navami, Monday, Pāra-ḍam.	Do.	Records a sale of land by the assembly of Tirukkajumalam, for offerings to the same shrine.
381	Do. ..	Do.	Do.	4th year ..	Do.	Gift of land for setting up images (?) and restoring those that had been already set up and had suffered damage.
382	On the north wall of the maṇḍapa in front of the same shrine.	....	....	....	Do.	Gives a list of lands granted to the temple at Tirukkajumalam.
383	On the same wall ..	Chōla	Tribhuvanachakravartin Chōladēva, 'who was pleased to take Madure, Iḷam (Ceylon) Karuvūr and the crowned head of the Pāndya'.	27th year ..	Do.	Gives a list of lands in Tirumullaivayil, a hamlet of Tiruvāli alias Ediriḷḷola-ohaturvēdimāngalam, in Rājadhira- raja-vaḷanadu, which were purchased at various times for the temple of Aḷudaiya-Pillaiyar.
384	On the north wall of the same maṇḍapa.	....	....	....	Do.	Fragment. Seems to register a gift of land for offerings to the same shrine.
385	On three pillars in front of the same maṇḍapa.	....	....	....	Do.	Records the names of the donors of these pillars. They are Aṇṇūr Iṇaihoḥayappaṇ and Akaravallavaṇ.
386	Right of entrance into the east prakāra of the same shrine.	....	....	....	Do.	Registers a gift of land at Tiruvakkūr, for offerings, repairs and a flower-garden, to the same shrine.
387	On the east wall of the same prakāra.	....	....	3rd year, Kumbha, ba. di. septami, Monday, Anilam.	Do.	Stones out of order. Seems to register a gift of land for the teachers who gave instruction in tiruvisai (music).
388	On the south wall of the same prakāra.	Chōla	Tribhuvanachakravartin Rājarajadēva ..	2nd year and 219th day.	Do.	Fragments. Gift of money for repairs to the first prakāra of Aḷudaiya-Pillaiyar, by a native of Gangaikondaḷola-puram.
389	On the north wall of the first prakāra of the Brahma-purīśvara temple.	Do.	Do.	24th year, [Kum]-bha, su di. pañ- chami, Monday, A[ṇṇam].	Do.	Gift of land by purchase for a flower-garden by a native of Anāngur in Naḍuvil-naḍu.
390	On the same wall ..	Do.	Do.	18th year, Makara, su. di. dasami Wednesday, [Rōhini].	Do.	Gift of land for a flower-garden by a native of Nālar.
391	On the south wall of the same prakāra.	Pallava	Chakravartin Perunjiṅgaḍēva ..	su. di. pratha[mai] Saturday.	Do.	Stones out of order and damaged. Seems to register a gift of land to the temple of [Tirutṭōṇi]puramuḍaiyar.
392	On the east wall of the same prakāra.	Chōla	Rājakesarivarman alias [Rājarajadēva] ..	7 + 1st year ..	Do.	Much damaged and stones out of order. The introduction commences with the words <i>Ṡṛiṅgaḷaḷaṅṅa</i> , etc. Seems to record a sale in publication of a land situated in Paṇṇaṅḍi a hamlet of Tiruvāli alias Mummudiḷola-ohaturvēdimāngalam, in Rājadhira- raja-vaḷanadu, to the temple of Tirutṭōṇipuramuḍaiyar and the shrine of Tiruveṅkaḍaiyar set up in it by a certain Kalinga-rāyaṇ. Mentions the Royal Secretary (Ṡṛiṅgaḷaḷaḷaṅṅa) Neriyuḍaihoḥola-Mūvendaveḷḍu.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
393	On the same wall	Chola ..	Tribhuvanachakravartin [Raja]rājadeva	7 + 1st year and 317th day.	Tami	Damaged. Records sale, in public auction to the temple, of lands belonging to certain persons who proved themselves to be traitors. Mentions the Royal Secretary Negiyudaichehoja-Muvēndavejan.
394	Do.	Pallava ..	Sakalabhuvanachakravartin Kōpperunjiñgudeva.	19th year, Makara, 4u. di. Chaturdasi, Wednesday.	Do.	Damaged. Built in at the end and stones missing. Seems to register a gift of land by purchase, by a native of Kōdalūr in Jayāngōpachōla-vaṅaṇaḍu. Mentions Olaiyamangalam in Veṅ[ṇeyūr]-naḍu.
395	Do.	Do. ..	do.	19th year	Do.	Built in at the end and damaged. Refers to the transaction mentioned in No. 394 above.
396	Right of entrance into the inner eastern gōpura of the same temple.	....	....	Śaka 1410, Kīlaka, Tula, 4a. di. Wednesday, Ma-kha.	Do.	Records that Kōṇarīdeva-Maharāja made the villages belonging to the temple at Sigālī, as sarvamanya-grants in order that worship and offerings may be conducted.
397	Left of entrance into the same gōpura.	Vijayana-gara.	Virapratapa Krishnadeva-Maharaja ..	Śaka 1433, Prajā-pati, Mēsha, 4u. di. Tṛitīya, Friday, Aśvati.	Do.	Damaged. Seems to record a sale (i.e., lease) of a certain land and houses, on an annual payment of 10 poḅ (by the tenants?), to the temple.
398	On the right and left sides of the same entrance.	Do.	Venkaṭadeva-Maharaja	Śaka 1520, Vijam-bi, Sīma, 4u. di. Saptami, Monday, Anurādha.	Do.	Built in at the beginning and middle. Seems to register a gift of land to the temple on the occasion of the abhi-shēka of Apaduvddharana.
399	In the same place .. ..	....	....	Śittirai-Vishu ..	Do.	Records a grant made by Ramappa-Nayaka, son of Kōḍal Vasavapa-Nayaka.
400	On the south wall of the platform round the central shrine.	Vijayana-gara.	Viruppana-Uḍaiyar	Śaka 1319, Iṅvara, Paṅguni 11.	Do.	Built in at the beginning. Seems to register a gift of land to a private individual for building a maṇḍapa.
401	In the same place .. ..	....	....	....	Do.	Records the birudas of Viṭṭhaladeva-Maharaja. Traces the genealogy of Viṭṭhala from certain mythical kings through the Western Chalukyas, etc., and mentions the conquests of some of his ancestors.
402	On the south wall of the central shrine in the Anḍanāthar temple at Talavankōli.	Chola ..	Tribhuvanachakravartin Rājarsadeva ..	3rd year	Do.	Gift of money for a lamp and a lamp-stand, to the temple of Viḅhishapīsvaramuḍaiyar at Tirukkalumalam in Tirukkalumala-naḍu, a sub-division of Rājadhīrāja-vaṅa-naḍu.
403	On the north wall of the central shrine in the Kedarāvara temple at Pudutturai.	....	....	15th " ..	Do.	Registers a tax-free gift of land in Sīvapadisekbaranallūr for the requirements of the temple of Tirukkedarāvara-muḍaiyar constructed in Viḅkīramasōḷanallūr a hamlet of Kōḍirillōḷa-ohaturvēdimangalam in Tiruvāli-naḍu, a sub-division of Rājadhīrāja-vaṅaṇaḍu, by a certain Gaṇ-ṣeyarāja of Anḍavayll in Serrūr-kōṅgam a sub-division of Kūḷōttungasōḷa-vaṅaṇaḍu.
404	On the west wall of the same shrine.	....	....	15th year and 122nd day.	Do.	Relates to the transactions recorded in No. 403, above.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
405	On the south wall of the same shrine and mandapa in front of it.	Chola	Tribhuvanachakravartin Chōladēva.	8th year	Tamil	Records that the assembly of Tiruvali alias Edirilōla-chaturvedimangalam acquired by purchase and made tax-free certain lands, required for various purposes connected with the temple of Tirukkedāramudaiyar.
406	On the north wall of the central shrine in the Ranganatha-Perumal temple at Tirunagari.	Vijayana-gara.	Krishnadevaraya-Maharaya	Śaka 1439, Śvara, Pushya, su. di. Paurṣami.	Do.	Refers to the king's conquests and the remission of taxes made by him in favour of a number of Vi-bhū and Śiva temples in the Chōla country.
407	On the same wall .. ..	.....	.....	.....	Do.	Gives a list of Brahmins who recited the Veda in the temple of Ulaguyyavirūndarūliya-Nayanar Vaiyalali-manavāla, and the shares of lands given them.
408	Do. .. ..	.....	.....	.....	Do.	Gift of land, cows and vessels for offerings to, and a special service conducted in, the temple of Vayalali-manvāla-Perumal.
409	Do.	Vijayana-gara.	Viruppa-Udaiyar, son of Harihararaya-Maharaya,	Śaka 1[3]08, Kshaya, Karttigai, su. di. prathamai, Sunday.	Do.	Registers a list of sarvamanya grants made to the temple of Vayalali alias Manavālar at Tirunager alias Vighrēs-varanātur in Rājadhira-vaṇaṇaḍu which comprised the tract of land between the Kāvēri and the Kōljiḍam.
410	On the south wall of the central shrine in the Tiruttalamudaiyar temple at Tirukkolakkal.	Chola	Tribhuvanachakravartin Tirubhuvanaviradēva, 'who having taken Madura and Ilam (Ceylon), was pleased to perform the anointment of heroes and victors.	3[5]th year.. ..	Do.	Built in at the end. Seems to record that owing to the default made by a person who held the land belonging to the temple of Tirukkolakkavudaiya-Nayanar in Tirukkolakkal, the income was found to be insufficient to meet the expenses of the temple for the second half-year and that the land was re-sold in favour of a fresh tenant for an increased rate of rent.
411	On the east wall of the first prakāra in the Sivalokanathasvamin temple at Tiruppongur.	Pallava	Sakalabhuvanachakravartin Kōpperuṅṅiṅ-gadēva.	2nd year, Makara, ba. di. Chatur-dasi, Thursday, Hasta.	Do.	Unfinished. Registers a gift of land by a native of Kuṅcholu in Kiliyur-naḍu, a sub-division of Paṇḍukula-sami-vaṇaṇaḍu, for offerings, bathing, garlands, etc., to the temple of Sivalokamudaiya-Nayanar at Tiruppongur in Tiruvali-naḍu, a sub-division of Rājadhira-vaṇaṇaḍu.
412	On the same wall	Chola	[Tribhuvanachakravartin [Raja]raja-dēva.	11th year	Do.	Stones out of order. Registers a gift of land to the shrine of Vikkiramasaḷi[savara]mudaiya-Nayanar built on the northern side of the second prakāra of the same temple, by a certain Vikkiramasaḷan alias Vayanatṭaraiyar of Marudūr.
413	Do. .. ..	.....	.....	.....	Do.	Built in at the end and stones out of order. Gift of land by purchase for lamps to the same temple.
414	Do. .. ..	.....	Tribhuvanacha[kravartin].....	Vriśchika, ba. di. Ashṭami, Wednesday.	Do.	Built in at the end and stones out of order. Gift of land to the same temple.
415	Do.	Chola	Tribhuvanachakravartin [Chōladēva, 'who was pleased to take Madura']	Ashṭami, Wednesday.	Do.	Fragment. Seems to register a gift of land.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
416	On a slab in the Aiyandar-kulam at Perumangalam .	Nayaka ..	Achohyutappa-Nayaka	Śaka 1505 Subhannu, Masi 8.	Tamil ..	Registers a gift of land and taxes accruing from the village of Perumangalam for the bathing of the god Chidambaresvara, by Aḷḷapperumal-Pillai for the merit of the king.
417	On a slab built into the north wall of the Marudappar temple at Maruvaṭṭur.	....	....	....	Do. ..	Mentions the extent of wet, dry and garden lands belonging to the temple of Marudisuramudaiyar.
418	On two pillars in the same temple..	....	....	....	Do. ..	One of them states that the reconstruction and consecration (kumbhabhisheka) of the god was made by a certain Somasundra-Tambiran belonging to the temple of Veḷar, on Monday Avani 12, Aṅgirasa. The other mentions Saohudananadēsigar, the 16th disciple of the Dharmapuram (mutt).
419	On the steps in front of the Subrahmanya shrine in the Vaidyanathasvamin temple at Vaidisvarankoyil.	....	....	....	Do. ..	Records that shutter of the shrine at Sāttainadapuram measured 36 inches in length and 8 inches in breadth.
420	Right of entrance into the Tirukulam, in the same temple.	....	....	Śaka 1692, Kali 4871, Vikṛita, Vaigasi.	Do. ..	Records that the tank, Nachohiyar shrine and its maṇḍapa, were completely renovated when Kaḍarayar was governing the Sigali-sirmai, and during the management of the Vaidyanathasvamin temple by Muttukumarasvamin-tambiran, a disciple of Sivajñanadēsika-Sambandar of the Dharmapuram mutt.
421	In the same place, left side ..	....	....	....	Do. ..	States that the wall of the second prakara, the tirumaliḷḷipatti, the court-yard of the Amman shrine and the taṭṭi-sūri-maṇḍapa were repaired and completed in the month Avani of the year. Śaka 1689, corresponding to Kali 4868 and Sarvasidhi.
422	On a slab built into the floor near the accountant's seat in the same temple.	....	....	Piṅgala, Vaigasi, 4, Monday, Chaturdasi, Svati, Sirha-lagna.	Do. ..	Registers a deed granted to Saṅkarabharagiri Rengopanditar by Ambalavapa-tambiran, the agent of the temple of Vaidyanathasvamin.
423	On the east gōpura (inside) of the same temple.	Nayaka ..	Achohyutappa-Nayaka	Śaka 1505, Subhannu, Masi 3.	Do. ..	Similar to No. 416, above. Registers the gift of taxes accruing from [Ma]ṅṅippallam in Tiruvāḷippaṭṭu.
424	On the north wall of the central shrine in the Velvidainatha temple at Tirukkurugavur .	Chola ..	Chakravartin Kulottunga-Choladeva ..	15th year ..	Do. ..	Gift of land for offerings to the image of Chandrasekhara-deva set up in the temple of Tirukkurugavur-Mahadeva in Tiruvāḷi-nādy, a sub-division of Rajadhiraja-velanadu, by a certain Sattan Maṇḍai one of the paṭṭinavar of Maṅṅaikondaśōla-paṭṭinam.
425	On the same wall	Do. ..	Kulottunga-Choladeva	38th "	Do. ..	Records the gift of a lamp to the temple of Tiruvēḷḷadai-Mahadeva at Tirukkurugavur in Tiruvāḷi-nādy, a sub-division of Rajadhiraja-velanadu.
426	Do.	Do. ..	Vikrama-Choladeva	10th "	Do. ..	Gift of a lamp to the same temple by a native of Kiranūr.
427	Do.	Do. ..	Chakravartin Kulottunga-Choladeva ..	33rd "	Do. ..	Do.
428	On the north and west walls of the same shrine.	Do. ..	Tribhuvanachakravartin Kulottunga-Choladeva.	24th "	Do. ..	Do.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
429	On the same walls	Chola	Rajakesarivarman Tribhuvanachakravartin Rajadhirajadeva, who was pleased to take Madura and Ilam (Ceylon). Rajakesarivarman	14th year	Tamil	Registers an order of the assembly of Triuvāli alias Eḍṛiḷiśōla-chaturvedimangalam, reducing the rent, both in kind and in money, to be paid by persons holding temple lands.
430	On the west wall of the same shrine.	Do.	.. ..	4th "	Do.	Records remission by the assembly of Poygaikudi, of the taxes due on the lands granted to the same temple.
431	On the same wall	Do.	.. sarivarman	10th "	Do.	Damaged. Seems to register a gift of land.
432	On the south wall of the same shrine.	Do.	Parakesarivarman	1 st "	Do.	Registers gift of lamps to the temple of Tiruvellaḍai-Andar at Tirukkurugavūr.
433	On the same wall	Do.	Do.	15th "	Do.	Registers gift of lands at Kadavayil to the same temple, by Semban-Aruḷaṅ Uttamaṇḍiāḷiṣ-Uttamaśōla-Māvendaḍeḷar.
434	Do.	Do.	Do.	13th "	Do.	Registers a gift of land by the donor of No. 433 above, to nine persons for beating drums in the temple of Tiruvellaḍai-Mahadeva at Tirukkurugavūr in Tiruvāli-nādu.
435	Do.	Do.	Parakesarivarman alias Kulottunga-Choladeva.	44th "	Do.	Mentions Kaḷanivāyil in Tiruvaḷṇḍur-nādu. Gift of paddy by a native of Ilavanteṇṇi alias Sivacharapa-sēkharamangalam in Vennaiyūr-nādu, for offerings to the same temple.
436	Do.	Do.	Udaiyar Rajendra-Choladeva	10th "	Do.	Registers gift of lamps to the same temple.
437	On the north wall of the maḍṇaya in front of the same shrine.	Do.	Kulottunga-Choladeva	13th "	Do.	Gift of land for offerings and lamps, to (the images of) the three mudalis set up in the prakāra of the same temple.
438	On the same wall	Do.	Parakesarivarman alias Vikrama-Choladeva.	5th year Karkataka, an. di. Wednesday, Trayodaśi, Uṭ-tiraṭṭadi.	Do.	Incomplete. Registers a gift of land for feeding Srināḷeś-varas (who are apūrvin) in the Tiruochchirumbalamuḍai-vāṅ-Matha, by Tiruochchirumbalamuḍaiyaṅ alias Vijuppādrājaṅ, a resident of Perumbōr in Veḷa-nādu a sub-division of Kulottungaśōla-valanādu. The Assembly met together in the hall called Rajendrasōḷaṅ-Perambalam in Mammudiśōla-chaturvedimangalam, a village in Rajadhirāja-valanādu.
439	On the south wall of the same maḍṇapa.	Do.	Tribhuvanachakravartin Rajarajadeva.	19th year	Do.	Fragments. Mention the temple at Tirukkurugavūr in Tiruvāli-nādu, a sub-division of Rajadhirāja-valanādu.
440	Below an image on the same wall...	....	....	Kilaka, Vaigasi, 28.	Do.	Records the name Tapasi Vāṅyiludaiyaṅ Ilacāṅḷai Aruraṅ
441	On a slab in the house of Mr. Vijayaraghavalu Naidu at Edamānāl.	....	....	[2]5th year	Do.	Gift of land for the midday festival in the temple of Velviḍaiyappar at Tirukkurugavūr.
442	On the north wall of the central shrine in the Svētaraṅyēsvāra temple at Tiruveṅkaḍu.	Do.	Rajarajakesarivarman alias Rajarajadeva		Do.	Built in at the beginning and middle. Gift of 30 kāṣu for a lamp by queen Vānavan-Mahadeviyar alias Tribhuvanamahadeviyar.
443	On the same wall	Do.	Rajaraja-Rajakesarivarman	15th "	Do.	Built in at the beginning. Registers a gift of gold to the temple of Sri-Tiruveṅkaḍudeva at Naṅḡūr in Vaḍakarai-Naṅḡūr-nādu.
444	Do.	Do.	Rajakesarivarman	6th "	Do.	Mentions the images made and jewels and vessels presented by Parantakan Mahadeviyar alias Sembiyan-Mahadeviyar, the daughter of Malavaraiyar, the mother of Uttama-Chōla and queen of Gaḍṇarāditya, in the fourth and sixth years of Uttama-Chōla, in the fourth year of the reign of Rajakesarivarman, in the third and tenth years of Parakesarivarman and in the second year of Gaḍṇarādityadeva alias Mummudiḷōḷadeva.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
445	On the same wall	Chola	Raja[rāja]dēva	[3]rd year ..	Tamil	Damaged and built in in the middle. Seems to record a gift of money by a native of Kuṅṅam in [Venpi]-kūṅṅam, for the requirements of the temple.
446	Do.	Do.	Rajakesarivarman alias Udaiyar éri-Rajadhiraśadēva.	[3] 4th "	Do.	Gift of sheep for two lamps to the temple of Tiruveṅkaḍu-daiyar by Araiyan Nambanāngai, the mother of queen Trailokyamudaiyar.
447	Do.	Do.	Rajarajakesarivarman alias Rajarajadēva	28th "	Do.	Built in at the beginning. Gift of gold for a lamp to the same temple by Nakkai Lokachintamaniyar, the mother of queen Villavap-Mahadēviyar. Naṅgūr-[naḍu] is stated to be a sub-division of Vaḍagayai-Rajendrasimha vaḷaṅḍu.
448	Do.	Do.	[Rajendra-Chōja I]	4th "	Do.	Gift of sheep for lamps to the same temple by Rajaraja's queen Vanavannadēviyar alias Tribbuvanamadēviyar, the mother of Rajendra-Chōja.
449	Do.	Do.	Rajakesarivarman alias Rajarajadēva ..	28th "	Do.	Gift of gold for offerings to the image of Adavallar in the temple of Tiruveṅkaḍudaiyar, at Naṅgūr in Naṅgūr-naḍu, a sub-division of Rajendrasimha-vaḷaṅḍu, by Kattai Viraiyar, a queen of the king.
450	On the north, west and south walls of the same shrine.	Do.	Rajakesarivarman alias Udaiyar éri-Rajadhiraśadēva.	30th "	Do.	Built in at the end. Records that Amalan Śeyyavayar set up the image of Pichohadēvar, gave lands for its requirements, presented gold and silver ornaments, opened a charity house, and provided for its maintenance. The same person is said to have obtained lands for the temple from the king's father, who was pleased to take Purvadēvam, Gaṅgai and Kidāram.
451	Do.	Do.	do.	2[7]th "	Do.	Gift of gold and silver ornaments to the image of Pichohadēvar by the donor mentioned in No. 450, above.
452	On the west and south walls of the same shrine.	Do.	Rajakesarivarman alias Udaiyar éri-Virarajendradēva.	2+1st "	Do.	Gift of taxes on certain villages for monthly festivals and offerings, to the temple of Tiruveṅkaḍudaiyar at Naṅgūr in Naṅgūr-naḍu, a sub-division of Rajadhiraśadēva, to be conducted on the birthday asterism Aśleṣha of the king. The regnal year "2+1" is repeated as "second year and the 28th day" in the body of the inscription.
453	On the same walls	Do.	do.	3rd "	Do.	Gift of gold to the same temple for worship, offerings, festivals and feeding.
454	On (the south wall) of the same shrine.	Do.	Rajaraja-Rajakesarivarman alias Rajarajadēva.	[24]th "	Do.	Registers a gift of gold for setgaḷanti-tiruvāsiḡai (an arcola of red-lilies) and gold-flowers to the temple of Tiruveṅkaḍudēva, by the servants (mulaparivara and mulaparivara-vāravittēru) of the king.
455	On the same wall	Do.	Rajakesarivarman alias Rajarajadēva ..	1[3]th "	Do.	Gift of money by the officers of the king for festivals in the month of Mārgaśi.
456	Do.	Do.	[Rajakesarivarman alias Rajarajadēva] ..	26th "	Do.	Gift of money for offerings and jewels to the image of Viṣṭhābhavāḷadēva set up in the same temple by Kōlak-kāvaṅ.
457	Do.	Do.	Rajarajakesarivarman alias Rajarajadēva	27th "	Do.	Records the setting up of a copper-image of the goddess to Rishabhavāḷadēva, by certain persons belonging to the Rajaraja-jananatha-terinjia-parivara.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
458	On the same wall	Chōla ..	[Rajadhirāja I]	29th year ..	Tamil ..	Gift of sheep for a lamp to the temple of Tiruveṅkaḍuḍai-yaṅ.
459	Do.	Do.	[Parakeśarivarman alias] Rajendra-Chōlādēva.	[3]rd ..	Do.	Gift of money for offerings, bathing, seeding etc., to the temple of Tiruveṅkaḍuḍe, by a cavalier of the king's troop who was a native of Aṅṅappalli-Niyaman.
460	Do.	Do.	[Parakeśari]varman alias Rajendra-Chōlādēva.	....	Do.	Built in. Seems to register a gift of gold by Uḍaiyapirāṭṭiyar Tribhuvana-Mahadeviyar, the mother of the king.
461	Do.	Do.	Parakeśarivarman alias [Raj]endra-Chōlādēva.	....	Do.	Gift of sheep for a lamp.
462	Do.	Do.	Parakeśarivarman alias Rajendra-Chōlādēva.	[8]rd year ..	Do.	Do.
463	Do.	Do.	Do.	4th ..	Do.	Gift of sheep for a lamp to the temple of Tiruveṅkaḍuḍe, by a servant of the queen.
464	Do.	Do.	Do.	....	Do.	Damaged. Gift of money for incense etc., by queen Nakkan Karukkamaṇḍal alias Paṅḍavan-Mādeviyar.
465	On a pillar near the north wall of the same shrine.	Do.	Madiraikoṇḍa Parakeśarivarman ..	8 + 37th year ..	Do.	Gift of land for offerings to the temple of Tiruveṅkaṭṭu-Perumal, by a native of Koḍuṅḡōḷar in Malai-naḍu. Mentions the gōśālai.
466	On the same pillar	Do.	Rajakeśarivarman	2nd ..	Do.	Gift of sheep for a lamp.
467	On the north wall of the maṇḍapa in front of the same shrine.	....	Tribhuvanaśaḅakravartin Koṅṅeripmaikoṇḍan.	5th ..	Do.	Gift of land for offerings in connection with a service instituted by a certain Vaṇḍarayar in the temple of Tiruveṅkaḍuḍaiyar.
468	On the same wall	Chōla ..	Tribhuvanaśaḅakravartin Kulottuṅga-Chōlādēva.	45th ..	Do.	Records a sale of land by the assembly of Kaliyugakanna-chaturvedimaṅgalam, in Adiyamaṅgai-naḍu a subdivision of Rajadhirāja-vaḷanaḍu, to the same temple. The assembly met in the hall called Rajadhirāja-chaṭṭuśśālai in the same village.
469	Do. .. .. .	....	Rajakeśarivarman alias Tribhuvanaśaḅakravartin [Kulottuṅga-Chōlādēva].	....	Do.	Fragmentary. Contains only a portion of the historical introduction of the king and the names of the signatories.
470	On the west wall of the same maṇḍapa.	Chōla ..	Tribhuvanaśaḅakravartin Rajarājādēva ..	16th year ..	Do.	Gift of land for offerings, flower-gardens etc., to the image of Devarganāyakaḍēva in the temple at Tiruveṅkaḍu by the assembly of Kaliyugakanna-chaturvedimaṅgalam in Adiyamaṅgai-naḍu.
471	On the same wall	Do.	Rajakeśarivarman alias Tribhuvanaśaḅakravartin Kulottuṅga-Chōlādēva.	34th ..	Do.	Fragment. Fixes the amount of taxes that must be realised from certain temple lands.
472	Do. .. .. .	....	....	33rd ..	Grantha and Sanskrit.	Fragment.
473	On the east wall of the same maṇḍapa.	Chōla ..	Parakeśarivarman alias Tribhuvanaśaḅakravartin Vikrama-Chōlādēva.	10th ..	Tamil ..	Gift of land by purchase in Perundōṭṭam alias Kaliyugakanna-chaturvedimaṅgalam in Adiyamaṅgai-naḍu, a sub-division of Rajadhirāja-vaḷanaḍu, for a maṭha established in the street called Vikramaśōḷan-tiruvīdi. The king was seated on the steps in the south side of the pavilion called Vikramaśōḷan-tirumaṇḍapa in the temple of Tiruveṅkaḍuḍaiyar in Naṅḡur-naḍu, a sub-division of Rajadhirāja-vaḷanaḍu. Refers to the 44th year of the king's father Kulottuṅga-Chōlādēva.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
474	On the west wall of the Dakshināmūrti shrine in the same temple.	..	.....	Āngirasa, Vaigasi 24.	Tamil	Registers a sarvaudnya grant for expenses connected with the service called Nāgarasān-sandi instituted by a certain Manundikāṇḍaṇ Akāṇḍaṇ Nāgarasān.
475	On the same wall	Chōla	Chakravartin Kulōttuṅga-Chōla	32nd year	Grantha	Mutilated. Registers the gift of a perpetual lamp to Śvētā-rāyēśvara by a Brahman named Vyasa.
476	On the north wall of the Chandrasēkhara shrine in the same temple.	Vijayana-gara.	Vira-Viruppana-Uḍaiyar, son of Hari-hararāya.	Śaka 1315, Srimukha, Mithuna, su. di. Thursday, Pushya.	Tamil ..	Records that the village of Tiruvambalanallūr once granted to the temple of Tiruveṅkaḍaiya-Nayanar was in ruins and that Mallarasa, son of Annamarasa rehabilitated it under the name Virupparayan-pattinam and set apart the monthly income from it, to the temple.
477	On the north wall of the Ganēśa shrine in the same temple.	Chōla	Tribhuvanachakravartin Rajarajadeva	3rd year	Do. ..	Gift of money for a lamp to the shrine of Periyapillaiyar by a native of Ilaṅḍā[r] in Vēḷa-naḍu a sub-division of Kulōttuṅga-Chōladeva.
478	On the west wall of the same shrine	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōladeva.	10th	Do. ..	Gift of land by purchase for offerings to the same shrine, by a native of Uḷaguyakkoppaśōla-chaturvedinān-galam.
479	On the east inner gōpura of the same temple, right of entrance.	Do.	Rajaraja-Rajakēsavarman	11th	Do. ..	Registers a gift of gold by a native of Nāṅgūr.
480	In the same place	Do.	Tribhuvanachakravartin Kōṇṇiripmai-kōṇḍaṇ.	2nd	Do. ..	Damaged. Seems to register the gift of the village of Virasōḷanallūr in Rājāḍirāja-vaḷanāḍu for the service of Āḍaiyavalaṇḍan-sandi instituted in the temple at Tiruveṅkaḍu. Mentions Vijaya-Gaṇḍagōpala, the younger brother of Maḷavarayar.
481	Do.	Pāṇḍya	Jatavarman alias Tribhuvanachakravartin Ellarkku-Nayinar Sundara-Pāṇḍyadeva.	7 + 25th	Do. ..	Gift of land in Tiruveṅkaḍu, for service, festivals, etc., instituted in the name of the king in the same temple.
482	Do.	Chōla	Parakēsavarman	10th	Do. ..	Registers a gift of 25 kalaṅju of gold for a lamp to the temple of Tiruveṅkaḍudeva, by Śadiraṇa Uttamaśliyar, wife of Vannaḍṇaiyar.
483	Do.	Do.	Do.	Do. ..	Do. ..	Registers a similar gift of 25 kalaṅju of gold for a lamp.
484	Do.	Do.	Do.	[10]th year	Do. ..	Much damaged. Seems to register gift of a lamp.
485	Do.	Do.	Do. .. .. .	.....	Do. ..	Much damaged. Gift of 90 sheep for a lamp to the same temple by a lady called Aruraṅ Ambalattaiyal.
486	Do.	Do.	Do.	8th year	Do. ..	Registers a gift of land for a lamp to the same temple by a queen of Uttama-Chōla.
487	On the same gōpura left side	Pāṇḍya	[Tribhuvana]chakravartin Kōṇṇinmai-kōṇḍaṇ Srivalla[bbas]deva.	Damaged	Do. ..	Gift of land in Viranarayanaṇallūr and other places for the service of Maṅgaḷṭṭān sandi instituted in the temple of Tiruveṅkaḍaiyar, by Pichchaṇ Maḷavarayar.
488	In the same place	Pāṇḍya	Jatavarman Tribhuvanachakravartin Kulasēkharadeva.	19th year and 267th day, su di. dvitiya, Wednesday, Aśvati.	Do. ..	Registers a gift of two vēli of land and certain taxes, for conducting the service of Vaḷattuvalvittāṇ-sandi instituted in the same temple by Toṇḍaimāṇar, after his own name.
489	Do.	Chōla	Rajaraja-Rajakēsavarman	14th year, Ani, Monday, Tiruvōṇam.	Do. ..	Gift of land for drummers.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
490	In the same place	Chōla	Parakēsarivarman..	10th year, Vaigasi	Tamil	Gift of 30 kalañju of gold for offerings to the temple of Tiruveṅkaḍuḍeva, by a merchant of Adirayamaṅgalyapura in Mēka-nāḍu.
491	Do.	Do.	Rajakēsarivarman ..	2nd year	Do.	Gift of land by purchase for offerings, to the temple of Tiruveṅkaḍuḍeva, by a member of the community of Pārthivasegarattarūja-Kaikkōlar.
492	On the outer east gōpura of the same temple, right of entrance.	Pandya	Vikrama-pāndya .. ..	....	Do.	States that the entrance was called Vikkirama-Pāṇḍiyaṅ-tiruvaśal.
493	In the same place	Vijayana-gara.	Vira-pratapa-Krishṇaḍeva-Maharāya ..	Śaka 1436, Bhava, Tula, śu. di. Uthana-dvadasi Monday, Kēvati.	Sanskrit in Grantha and Tamil.	Records the assignment of certain revenues to the temple of Svētaraṅyanātha, by the king.
494	On the west inner gōpura in the same temple, right of entrance.	Pandya	.. .. [Kō]nē[rinnaikaḍaṅ] Śiva[llā]bhāḍeva	28th + 2nd year ..	Tamil ..	Much damaged. Seems to register a gift of land
495	On the same gōpura, left side ..	Chōla	Parakēsarivarman	4th	Do.	Seems to register gift of gold ornaments by a Kaikkōlar. Below this is engraved the latter portion of an inscription which relates to the reclaiming of a certain temple land and the fresh assignment of it on a higher rate of rent.
496	In the same place .. ..	..	....	....	Sanskrit in Grantha, Tamil ..	Gift of sheep for four lamps to the temple at Svētavana.
497	Do.	Chōla	Parakēsarivarman, who took the head of the Pāndya (king).	4th year .. ..	..	Seems to provide for the maintenance of a flower-garden to the temple of Tiruveṅkaḍuḍeva.
498	Do. .. ..	..	Tribhuvanaoahakravartin Kōnērinnaikaḍaṅ.	7th	Do.	Gift of land for conducting a service instituted in the temple by Kulakēkhara Tondaimānar
499	Do.	Chōla	Rajarājakē[sarivarman] (i.e., Rajarāja I)	....	Do.	Fragment Seems to register a gift of sheep for a lamp.
500	On the outer west gōpura in the same temple; right side.	Do.	Tribhuvanaoahakravartin Kulōttuṅga-Chōlāḍeva.	6th year	Do.	Fragment. Gift of land for a lamp.
501	On the same gōpura; left side ..	..	....	....	Sanskrit in Grantha.	Records that Sētu, Vāḍavūr, Chidambaram, Gōkarnam, Pampapuri, Svētaraṅyam, Vātātavi, Sōḍḍri, Kañchi, Śrīgiri, Kalahasti, Nagari, Kōdari, Vāranasi and Kāḷāsa are Mukti-sthalas
502	On the north wall of the first prakāra of the same temple.	Chōla	Tribhuvanaoahakravartin Rajadhiraḍeva	8th year	Tamil ..	Registers gifts of money by several individuals for bringing under cultivation certain temple lands which had been lying waste, the donors agreeing to meet certain items of expenses such as burning lamps, reciting Vēdas during the processions of the god Devagandyan and feeding Apuvinas in the temple of Tiruveṅkaḍuḍaiyari Nāṅgūr-nāḍu a subdivision of Rajadhiraḍeva-valanāḍu and also to pay the taxes on the lands.
503	On the same wall	Do.	Do. do.	Do.	Do.	Gift of land by purchase, in Tirunēlalavayil for lamps to the same temple by a native of Vāgūr alias Aḷagyaśōḷa-chaturvēḍimāṅgalam which was a tanyūr in Vāḍagarai-Vēsalippādi, a subdivision of Nāḍuvil-nāḍu alias Raja-rāja-valanāḍu.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
504	On the same wall	Chōla ..	Rajakēsarivarman alias Tribhuvanachakravartin Rajarājadeva.	4th year, Vriśchika, śu. di. daśami, Monday, Revati.	Tamil.. ..	The introduction commences with the words <i>śrībhūvanachakravartin</i> . Registers a gift of land by purchase at Tiruppananādu for lamps to the same temple for the merit of Tiruveṅkaṭṭunāchōhiyar, daughter of Arayan Udaiyañcheydan alias Solakōnar, the headman of Mātter and wife of Tāyilunallaperumāl alias Iṅgōveḷar of Sendamaṅgalam in Rajēndrasōḷa-vaṅaṅaḍu. The introduction commences with the words <i>śrībhūvanachakravartin</i> . Registers a gift of land by purchase for lamps to the same temple by a native of Kuṅṅaṭṭar in Kuṅṅaṭṭur-nādu, a sub-division of Puliyar-kōṭṭam alias Kuṅṅaṭṭunādu-vaṅaṅaḍu which was a district of Jayanṅōṅ-daṣōḷa-maṅḍalam.
505	Do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Kulottuṅga-Chōḷadeva, who was pleased to take Madura, Iṅam (Ceylon) Karuvār and the crowned head of the Pandyā.	26th year, Karkaṭaka, śu. di. 'Irayōdaśi, Wednesday, Uttirāḍam.	Do	Records the assignment to the same temple, of income in kind and money from certain lands which were previously owned by three persons who had proved traitors and were therefore dispossessed of their holdings. Mentions the Royal Secretary Nepiyūḍaichōḷa-Muvēndaveḷan.
506	On the west wall of the same prakāra.	.. ..	Tribhuvanachakravartin Kōṅērīrmaikōṅḍaṅ.	18th year and 207th day.	Do.	Gift of land in Rajarājānālūr, a hamlet of Talaichēraṅḡādu which was a brahmadeya in the Eastern division of Jayanṅōṅdaṣōḷa-vaṅaṅaḍu, for offerings, festivals, processions etc., to the same temple.
507	On the same wall .. .. .	.. ..	Do. do.	36th year, Avani 24, Mūla.	Do.	
508	Do.	Chōla ..	Rajakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadeva.	4th year	Do.	The introduction commences with the words <i>śrībhūvanachakravartin</i> . Records remission of taxes by the assembly of Irukkaiyūr, a brahmadeya in Nan[ur-nādu], a sub-division of Rajādhirāja-vaṅaṅaḍu, on certain lands which were given for a flower-garden to the temple of Tiruchēriṅṅambalamuḷaiyar at Perumbarrappuliyar. The inscription was ordered to be engraved in the temple of Tiruveṅkaḍudaiyar.
509	Do.	Pandyā ..	Māvarman alias Tribhuvanachakravartin Parakrama-Pandyadeva.	5th year, Tithha, ba. di. Navami, Friday, Rōhiṅi.	Do.	The inscription stops with the details of date.
510	Do.	Do. ..	Tribhuvanachakravartin Kōṅērīrmaikōṅḍaṅ.	5th year and 334th day.	Do.	Gift of land and house sites to certain Brahmans for reciting the Vēdas, for making a flower-garden and for providing offerings to the temple of Virupāṅḍisvaranūḍaiya-Nayanār built in the name of the king by a certain Vaidyañchakravarti. The goddess is called Vēyanatōḷi-Nāchōchiyār.
511	Do.	Do. ..	Do. do.	6th year and 200th day.	Do.	Gift of land for offerings, etc., in connexion with the service of Kaliyugaramaṅḡandi instituted in the temple, in the name of the king and for the bathing of the god and the Nayanmars at the mouth of the river (Kaveri).

B.-Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
512	On the same wall	Chola	Parakesarivarman alias Tribhuvanachakravartin Tribhuvanaviradeva 'who having taken Madura, Ijam (Ceylon), Karuvur and the crowned head of the Pandya, was pleased to perform the anointment of heroes and victors.'	37th year, Mesha, 3a. di. Tritiya, Sunday, Mula.	Tamil	The introduction commences with the words <i>முன்பு</i> <i>செய்த</i> <i>புண்ணிய</i> . Registers a gift of land by purchase, by a native of Kulottunga's obaturvedimangalam in Puzhangarumhai-nadu, a sub-division of Rajendrasola-vaianadu, for lamps to the temple of Tiruvekkadudaiyar.
513	On the south wall of the samo prakara.	..	Tribhuvanachakravartin Konerinwaikon-dan.	2nd year	Do.	Damaged. Seems to register the gift of the village of Abhinuktisuramangalam, made at the instance of the king's officer Pallavarayar, to the same temple. Mentions the Royal Secretary Neryudachchola-Muvendavelan.
514	On the same wall	Pandya	Perumal Srivallabhadéva	33rd ,,	Do.	Unfinished. Records that up to the 32nd year of the king (i.e., Srivallabha) commencing from the time when Kopperunjingadeva was fighting against the Kannadiyas who were building fortresses on the north bank of the river Kaveri, the festivals of the temple were not conducted and that they were now ordered to be resumed. A certain Tonidaimanar is stated to be an officer of this king and of Sundara-Pandyadeva.
515	On the east wall of the same prakara.	Chola	Tribhuvanachakravartin Kulottunga-Choladeva, 'who was pleased to take Madura, Ijam (Ceylon) Karuvur and the crowned head of the Pandya.'	26th year, Rishabha, Monday, Mula.	Do.	Gift of land under the name Kulottungasolan-Pasali, in Tiruvai-nadu, for lamps to the same temple by a native of Pasali in Pasali-nadu, a sub-division of Mapavil-kottam which was a district of Jajangonpasola-mandalam.
516	On the same wall	Do.	Rajakesarivarman alias Tribhuvana-chakravartin Kulottunga-Choladeva.	2nd year	Do.	Damaged. The introduction commences with the words <i>செய்த</i> <i>புண்ணிய</i> . Seems to register a gift of land for lamps, to the same temple.
517	Do.	Do	Vikrama-Choladeva	6th ,,	Do.	Gift of land for a lamp to the same temple by a Bralmana lady of Vijayarajendra-obaturvedimangalam.
518	Do.	Pandya	Jatavarman alias Tribhuvanachakravartin Sundara-Pandyadeva.	2nd year, Makara, 3a. di. Trayodasi, Friday, Mrigasirsha.	Do	Gift of land by purchase, for a lamp to the temple of Tiruvekkadudaiyar in Rajadhiraja-vaianadu, by a native of Poruvaar in Paithipa-kurram a sub-division of Geyamanikka-vaianadu. Refers to a breach in the Kaveri at Tirupattar and the consequent silting up of the surrounding fields.
519	Do.	Chola	Tribhuvanachakravartin Kulottunga-Choladeva, 'who was pleased to take Madura, Ijam (Ceylon), Karuvur and the crowned head of the Pandya.'	27th year, Simha 3a. di. Trayodasi Tuesday, Ayl-yam.	Do.	Gift of land by purchase to the same temple for lamps, by a native of Kupattar in Kupattar-nadu, a sub-division of Paliyur kottam alias Kulottungasola-vaianadu which was a district of Jayangonpasola-mandalam. As the land was lying fallow for many years, the donor paid money for bringing it under cultivation.
520	Do.	Do.	Parakesarivarman alias Tribhuvana-chakravartin [Kulottunga-Choladeva, 'who was pleased to take] Madura, Ijam (Ceylon), Karuvur and the crowned head of the Pandya.'	26th year, Mesha, 3a. di. Patohami, Wednesday, Punarvasu.	Do.	The introduction commences with the words <i>முன்பு</i> <i>செய்த</i> <i>புண்ணிய</i> . Gift of land by purchase in Nelvayil, by a native of Alamppakkam in Puliur-kottam alias Kulottungasola-vaianadu which was a district of Jayangonpasola-mandalam for lamps to the temple of Tiruvekkadudaiyar. The donor also gave money for reclaiming the land.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
521	On the west wall of the first prakara of the shrine of the goddess Brahmavidhe.	Mahratha (of Tanjore).	Tukkoji-Maharaja	Saka 1652, Saumya, Valgasi 17, Friday.	Tamil	Records that the walls of the shrine of the goddess Periyannayaki-Amman were constructed by Dandayudha-Pandaram.
522	On the north and west walls of the central shrine in the Sivalokatyagar temple at Achchapuram.	.. .. .	Tribhuvanachakravartin Konerinmaikondai.	14th year and 18th day.	Do.	Records the assignment of a fixed quantity of salt from the salt-pans at Mahipalakulak-peralam for the requirements of salt, sandal-paste, incense etc., to the temple of Tirupperumanudaiya-Mahadeva at Nallor in Vennaiyuradu, a sub-division of Rajadhiraja-valanadu. Mentions the Royal Secretary Malayappirayar. Damaged. The introduction commences with the words <i>by God's will</i> . Seems to register a gift of land for the expenses of the same temple.
523	On the west and south walls of the same shrine.	Chola	Ra[jakesarivaraman]	....	Do.	Much damaged. Seems to register a gift of land formed into the new village called Edirilisolanalur, to the same temple for the maintenance of a matha.
524	On the south wall of the same shrine.	.. .. .	....	2nd year and 86th day.	Do.	Built in at the beginning. Refers to the 10th year of Kulottunga-Choladeva and to a land gift.
525	On the north wall of the mandapa in front of the same shrine.	Pandya	[Ma]ravarman [Tribhuvanachakravartin] Parakrama-Pandya.	8th year, su. di. padchami, Wednesday, Pushya.	Do.	Registers an order of the Mahajanas, exempting the temple lands from the payment of sabbavinuyoga
526	On the north wall of the first prakara of the same temple.	Chola	Tribhuvanachakravartin Rajarajadeva	16+1st year, Rishabha, su. di. Chaturthi, Saturday, Punarvasu.	Do.	Registers a gift of land by the assembly of Paichvanmadevi alias Kulottunga-chaturvedimangalam in Vennaiyuradu a sub-division of Rajadhiraja-valanadu, for offerings to Ajudaiyapillai and Sokkiyar and for feeding Aparvins during the service of Ayirattenuppuvag-sandi instituted in the temple of Sri-Kayilasanudaiyar of the same place. Refers to the 12th year of Karikala-Chola and the 30th year of the reign of Tribhuvanaviradeva.
527	On the same wall	Do.	Do. do. do.	2nd year and 46th day.	Do.	Registers an order of the king making the lands belonging to the temple of Tirunallur-Perumanudaiyar, tax-free as previously held. The sabha met in the treasury-hall of Sri-Kayilasanudaiyar at Paichavanmahadevi alias Kulottunga-chaturvedimangalam in Vennaiyuradu a sub-division of Vadagarai Rajadhiraja-valanadu.
528	Do.	Do.	Tribhuvanachakravartin Choladeva.	10th year, Makara, su. di. Navami, Monday, Visakha.	Do.	Registers an order of the king making the lands belonging to the temple of Tirunallur-Perumanudaiyar, tax-free as previously held. The sabha met in the treasury-hall of Sri-Kayilasanudaiyar at Paichavanmahadevi alias Kulottunga-chaturvedimangalam in Vennaiyuradu a sub-division of Vadagarai Rajadhiraja-valanadu.
529	Do.	Do.	Tribhuvanachakravartin Rajarajadeva	18th year	Do.	Gives a detailed list of lands comprising the villages of Tirupperumanalur and Tribhuvanaviramanangalam, which were given to the temple of Tirupperumanudaiya-Nayanar. The former village was constituted out of lands separated from Sattamanangalam alias Sivacharanas-kharanallur, a hamlet of Paichavanmahadevi and the latter was formed from the lands attached to the same village, in the 30th year of the reign of the king's father (periyadevar) Tribhuvanaviradeva.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
530	On the west wall of the same prakāra.	Chōla	Tribhuvanaachakravartin Tribhuvanavīradēva, 'who having taken Madura, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors.'	32nd year and 327th day.	Tamil	Registers a gift of land to the shrine of Tirukkamakkoṭṭa-perumanamūḍaiyar, by Chandraśēgaran Paṇḍhanedivānan, the headman of Neḷkuṇṇam in Pāḷiyar-kōṭṭam alias Kulottuṅgōḷa-valanādu, a sub-division of Jayanḡonda-Chōla-maṇḍalam. Mentions the Royal Secretary (<i>Śeṣaśrī</i>) Neḷiyūḍaichohōḷa-Muvēndaṅḡai.
531	On the same wall	Do.	Tribhuvanaachakravartin Kulottuṅga-Chōladēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	13th year, Vriśchika, ba. di. 26, Wednesday, Pushya.	Do.	Registers a gift of land by purchase in Sattamaṅgalam alias Sivaacharapaśēkharaṅḡalūr, a hamlet of Pañchavanmāḍēvi, for a flower-garden, to the shrine of Aḷudaiya-Pillaiyar in the same temple, by a resident of Abhaiyamaṅkika-chēḷḡi in the same village.
532	Do.	Do.	Tribhuvanaachakravartin Kulottuṅga-Chōladēva, 'who was pleased to take Madura, [Iḷam] (Ceylon) . . . and the crowned head of the Pāṇḍya.'	24th year	Do.	Records an order of Firdigāṅḡaraiyan of Puḷakkūḍi presenting lands (purchased) from the inhabitants of Nallūr alias Nugarisūrappēralam to the shrine of Paṇpadaikka-Aḍuvār in the temple of Tirupperumana-mūḍaiyar.
533	Do.	Do.	Tribhuvanaachakravartin Tribhuvanavīradēva, 'who having taken Madura Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors.'	30th year, Makara, su. di. Navami, Tuesday, Kārtṭigai.	Do.	Registers a gift of land by purchase for feeding the spūrvins who come to worship in the same temple.
534	Do.	Do.	Vikrama-Chōladēva	3rd year	Do.	Records a gift of land by purchase, by the assembly of Parākramaśōḷa-chaturvedimaṅgalam in Vennaiyūr-nādu, for feeding the mahēśvaras in the matha called Parasamayakōḷari-maḍam.
535	Do.	Do.	Tribhuvanaachakravartin Kulottuṅga-Chōladēva, 'who was pleased to take Madura, Iḷam (Ceylon), Karuvūr and the crowned of the Pāṇḍya.'	24th	Do.	Registers a copy of an order issued by Firdigāṅḡaraiyar presenting lands for offerings and worship, to the shrine of Paṇpadaikka-Aḍuvār in the same temple.
536	On the south wall of the same prakāra	Pāṇḍya	Jagavaman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	9th year, Tula, su. di. Chaturthi Monday, Makha.	Do.	Records sale of land to a certain Kaṇḍai Sōḷai Sōḷiyadarmayan of Jandakai in the eastern division of Miḷḷalai-karṇam which was a district of Pāṇḍi-maṇḍalam, by two residents of Rajasūrya-chaturvedimaṅgalam in Vennaiyūr-nādu.
537	On the same wall	Do.	Do.	9th year, Tula, ba. di. Chaturthi, Monday, Makha.	Do.	Relates to the same transaction as is contained in No. 536, above.
538	Do.	Chōla	Rajakēsarivarman alias Tribhuvanachakravartin Rajadhirajadēva, 'who was pleased to take Madura and Iḷam (Ceylon).'	14th year	Do.	Commences with the words <i>śeṣaśrī</i> . Records an order of the assembly of Pañchavanmahadēvi alias Kulottuṅgōḷa-chaturvedimaṅgalam reducing the rate of vāram and kaḍamai to be paid on lands by the cultivator and fixing the duties and privileges to be enjoyed by certain classes of persons.
539	On the east wall of the same prakāra	Do.	Rajakēsarivarman [Rajadhiraja II]	.....	Do.	Unfinished and built in.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
540	On a slab near the dhvajastambha of the same temple.	Mabrátha (of Tanjore).	Ekōji-Naharaja	Saka 1606, Kali 4784, Dundubhi, Sittirai 8, Thursday, su. di. Sap-tami, Pushya. Saka 1659, Pīngala, Masi 6.	Tamil	Gift of land to the temple of Śivalokatyagar by private individuals.
541	On a slab near the village of Pulichohakkadu.	..	....	..	Do.	Records that the Poligars and others decided that the village of Pulichohakkadu was not required to be held by the Mahajanas but must be enjoyed by the temple of Saṭṭainādapuram.
542	On the north and south walls of the Arupajāśvara temple at Olaiyamputtur.	..	....	Saka 1506, Tarana, Vaigasi 15.	Do.	Records that the repairs in the temple of Tiru-Arūpīśvaramūṭṭaiyār were executed by Nalla-śevagapperumāl, son of Kaliyugarama Iṭṭattaraiyār Inakkunalla-Perumāl.
543	On a slab in the tank at the same village.	..	....	Sarvadhari, Avani, 30.	Do.	Damaged. Records a parivartana given by Vaittiyanāda-Annāgal, the agent of Vijayarāghava-Nayakkaraiyaṅ to the Mahajanas of Olaiyamaṅgalam.
544	At the entrance into the Sundarāśvara temple at Tirumalladi.	..	....	10th year.. ..	Do.	Fragment. Seems to register a gift of land for conducting the service called Vikkīramasōlan-śandi instituted in the temple of [Trai] lokkiya-Mahādevīśvaramūṭṭaiyār.
545	On nine fragmentary stones the east wall of the first prakara of the Natarāja temple at Chidambaram (Chidambaram taluk, South Arcot district); left of entrance.	..	....	....	Do.	One of the fragments mentions the name of the king Tribhuvanachakravartin Kuṭṭu[nga-Chōlādēva], two others contain part of the historical introduction of Kuṭṭu[nga-Chōla I.; and the rest provide for offerings to the temple.
546	On the same wall	Pāṇḍya	Jata[varman] .. .. .	....	Do.	Stones missing in the middle. Registers a gift of land as jivita to a number of persons who had to look after the garden called Sundarapāṇḍiyāṅ-tiruttōppu and the street called Sundarapāṇḍiyāṅ-tēngu-tiruvīdi. Mentions the king's officers Tēṅṅavāṅ-Brahmarāyār, Vikramasōla-Brahmarāyār, Vikrama-Pāṇḍya-Brahmarāyār, Jayatūṅga-pallavaraiyār, Villavarāyār and Kurukulattaraiyār.
547	Do.	Do.	Maṅavarman Tribhuvanachak[ravartin Kula]śekaradēva.	28th year and 190th day.	Do.	Stones missing in the middle. Registers an order of Kalīṅgarāyāṅ granting lands for the maintenance of certain flower-gardens one of which was called Aiyyanāṅ-gaṅṅāṅ-tirunandavanam.
548	Do., on the left and right sides	Chōla	Tribhuvanachakravartin Rajarajadēva	10th year and 122nd day.	Do.	Gift of land for supplying pomegranates and offerings to the gods and goddesses in the temple.
549	Do., on the right side	Pāṇḍya	[Maṅavarman] Tribhuvanachakravartin Vikrama-[Pāṇḍyadēva].	6 + 1st year	Do.	Registers an order of Vaṅṅattaraiyaṅ. Gift of land for supplying plantain fruits.
550	On six fragments built into the platform forming steps in front of the entrance.	Do.	One of the fragments bears the regnal year 48. The others refer to gift of lands.

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B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
551	On two other fragments collected from the same place.	..	....	...	Tamil	One of the fragments refers to the 8th year of Parakesarivarman Tribhuvana[nachakravartin Vikrama-Choladeva (12th century) and mentions Nangur in Nangur-naidu and another contains a portion of the historical introduction of Rajaraja I, (A. D. 985-1013). In archaic characters. Mentions Killikudi in Killisingilinaidu and seems to register a gift of gold.
552	On a slab kept in the compound of the Union Club at Tanjore and presented by Mr. N. K. Ramaswami Ayyar.	..	...	....	Do.	Some of the fragments seem to register a gift of land. One of them mentions the name Aravallabai who was probably the donor of the stone.
553	On fragments in the Nagaraja temple in the Kamalajayam-tank, at Tiruvarur, (Nagapatam taluk, Tanjore district).	..	....	....	Do.	

Tanjore.

Rajaraman

C.—Stone inscriptions copied in 1919.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north wall of the Sunda-résavarāmin temple at Sembudu (Gingee taluk, South Arcot district).	Vijayana-gara.	Sadaśivadēva-Maharāya, son of Raṅgappa-Nāyaka-Udaiyar 'who had received tribute from Ceylon.'	Śaka 1469, Pūlavāṅga, Rishabha, śu. di. Pūnarvasu, Monday.	Tamil	Records gift of the village of Sīrāmūr for offerings, lamps and daily worship to the temple of Tīru-Alaṅgiya-Tambirai at Viramikaṁmanallūr, a hamlet of Pākkaṁ in Pāk-kapparu on the north side of the Pennai (river), in Pala-kuppa-kōṭṭam, a subdivision of Jayangonda hōla-maṅdalam, by Śurappa-Nāyaka and Vaiyappa-Nāyaka, the sons of Pōdḍu Nāyaka.
2	On the same wall	Do.	Vīrapratāpa Kriṣṇadeva-Maharāya, 'who instituted the elephant hunt.'	Śaka 1403 (mistake for Śaka 1443), Vriṣha, Kumbha, śu. di. [Tri]tūya, Wednesday, U-tirattādi.	Do	Records the lease of certain temple lands to Tīnmappa-Nāyaka, son of Obaṅga-Nāyaka who had repaired breaches in the tank at Sīdampattin and constructed shrines for Alaṅgiya-Avaṅappilliyar, Vairava and Chaṅḍēsvara.
3	On the south wall of the same temple.	Do.	Do.	Śaka 1401 (mistake for 1441), Mēsha, śu. di. pañchami, Monday, Mriṅga-śrasha.	Do.	Records a transaction similar to No. 2 above.
4	On the same wall	Saluva	* Narasiṅgayadēva-Maharāja	Vikṛiti, Māsi 21 . .	Do.	Registers gift of taxes by Avasaram Annamarasaiyar for worship and repairs to the same temple.
5	On the south and east walls of the same temple.	Vijayana-gara.	Sadaśiva-Maharāya	Śaka 1497, Yuva Rishabha, ba. di. Newmoon, Monday, Vikṛiti, Tai 13 . .	Do.	Registers a gift of taxes and land for lamps to the same temple by Kriṣṇama-Nāyaka.
6	On the west and south walls of the Agastysēvara temple at Avalur (same district and taluk).	Do.	Achyutaiyadēva-Maharāya	Vikṛiti, Tai 13 . .	Do.	Seems to register a gift of house-sites and money, for the merit of the king, by the agents of Tīruveṅḡgaḍa-Anpayaṅ, to certain private individuals in order to form a maḍavilagam and for doing service in the temple of Agastysēvara at Aviri-ūr.
7	On a boulder near a tank at Singavaram (same taluk and district).	..	....	Virodhi, Ādi 30 . .	Do.	Seems to register a gift of land for a garden to the temple at Singapuram.
8	On the north and west walls of the central shrine in the Vishnu temple at Dadapuram (Tindivanam taluk, same district).	Chōla	Rajakesarivarman alias Rajarājadeva . .	21st year	Do.	Gives a list of vessels and ornaments made of gold, silver and pearls and presented to the temples of Kundavai-Vinṅaṅgar, Iravikulamaṅkka-tēvara and Kundavai-Jinalaya, built by the princess Parantakan Kundavai-pirattiyar, daughter of Iṅmajigattinṅjinaḍēvar, in the city of Rājaraṅapuram in Nallūr-naḍu, a sub-division of Venkupa-kōṭṭam. Mentions the office Parakramasōla-Mōvendavēlar.
9	On the west wall of the same shrine.	Do.	Parakesarivarman alias Rājendra-Chōlādēva.	11th year	Do.	Stops with the mention of the king.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
10	On the south wall of the same shrine.	Chola ..	Rajarajakesarivarman alias Rajarajadeva	25th year ..	Tamil	Gift of sheep for lamps to the temple of Kundavi-Vinnagar- Aiyar by princess Pavantakan Kundavai-Pirattiyar. Mentions the senapati Mummudisola Brahmanaharayar, who was in charge of the management of the temple.
11	On the same wall	Do. ..	do.	23rd ,, ..	Do.	Gift of 90 sheep for a lamp by a maid-servant of the king.
12	Do.	Do. ..	Parakesarivarman alias Rajendra-Chola- deva.	4th ,, ..	Do.	Gift of sheep for 10 lamps to the temple of Kundavai-Vip- nagar-Aiyar by princess Kundavai-Pirattiyar.
13	Do.	Do. ..	Tribhuvanachakravartin Kulottunga-Cho- ladeva.	7th ,, ..	Do.	Built in. Registers a gift of 5 cows for a lamp.
14	On the south and east walls of the mandapa in front of the same shrine.	Do. ..	Rajarajakesarivarman alias Rajarajadeva.	23rd ,, ..	Do.	Records that the dancing girls attached to the temples of Iravikulamapikha-Isvara and Kundavai-Vinnagar-Aiyar should accompany the god in processions and sing and dance during the hunting festival.
15	On the east wall of the same mandapa.	Do. ..	Parakesarivarman alias Udaiyar Sri-Ra- jendradeva.	5th ,, ..	Do.	The inscription commences with the introduction <i>Prasasti</i> <i>Gasa</i> , etc., and is left unfinished.
16	On the north wall of the same mandapa.	Do. ..	....	Do.	Do.	Gift of vessels by a dancing girl to the temple of Kundavai- Vinnagar-Aiyar for the sacred bath of the god. Mentions Iraman Sivasaranan alias Sol[la*] purandara Muvendave- jan, the headman of Mirai.
17	On the north and west walls of the central shrine in the Manikyesva- rasvamin temple in the same village.	Chola ..	Rajakesarivarman alias Rajarajadeva ..	21st year ..	Do.	Refers to the construction of the 3 temples at Rajarajapuram mentioned in No. 8 above, by princess Pirantakan Kundavi-Pirattiyar and records that on receipt of the royal writ the officer Arunag Aravanaiyan alias Parakra- masola-Muvendavejan of Panaiyur, in Jaiyur-naadu a sub- division of Vesalippadi, ordered the temple treasury to be examined and the presents made engraved on stone in the respective temples. The presents consisted of vessels and ornaments of various descriptions, made of gold, silver and pearl.
18	On the south wall of the same shrine.	Do. ..	Rajakesarivarman alias Rajarajadeva ..	26th ,, ..	Do.	Gift of sheep for 10 lamps to the temple of Sri-Iravikulala- manikka-Isvaramudaiyar by the same princess. Refers also to the construction of the temple by her.
19	On the same wall	Do. ..	Parakesarivarman alias Rajendra-Chola- deva.	4th ,, ..	Do.	Refers to the gift mentioned in No. 18 above.
20	On the east wall of the mandapa in front of the same shrine.	Do. ..	Rajakesarivarman alias Raja[raja]deva ..	19th ,, ..	Do.	Built in the middle. Gift of sheep for a lamp to the same temple, by Aiyarag Deviyar, one of the maid-servants of the princess.
21	At the top of the entrance into the central shrine of the deserted temple called Anjanayan-koyil in the same village.	Do. ..	....	....	Do.	Records that the temple of Sri-Lakshmi-Narayana-Perumal was constructed by a certain Elumbodalagiyan, the head- man of Pudaanur.
22	On a rock behind the Gangesiyam- man temple in the same village.	Do. ..	....	Tarasa, Adi ..	Do.	In modern characters. Records that the water of the tirukkulam should not be baled out in baskets.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
23	On the north wall of the central shrine in the Bhūmīśvaraśvāmin temple at Marakkānam (same taluk and district).	Chōla	Rajakēsarivarman alias Rajarājadēva	19th year	Tamil	Registers the gift of salt-pan for providing a lamp to the temple of Śrī-Bhūmīśvaraśvāmin at Rajarājappēraḷam in Maṅakkānam (which was a devādāna in Paṭṭiṇa-naḍu, a subdivision of Oyma-naḍu.
24	On the same wall	Do.	Parakēsarivarman alias Rajendra-Chōla-dēva.	4th "	Do.	Gift of the taxes on a salt-pan for 2 lamps to the temple of Tiruppuṇṇiḥohuvaramūḍaiyar at Maṅakkānam alias Rajarājappēraḷam. Refers to the gift mentioned in No. 23 above.
25	Do.	Saluva	Tammayadēva-Maharāya, son of Bhujā-palarāya-Virapratāpa Saluva Nara-siṅgayadēva-Maharāya.	Śaka 1421, Siddharthi, Mēṣa, śu. di. Monday, Uttiram, dvadāsī.	Do.	Gift of a salt-pan to the temple at Marakkānam alias Kaṇḍarādittanallūr, in Paṭṭiṇa-naḍu, a subdivision of Oyma-naḍu alias Viśāiyarāśendiraśōḷa-vaḷanāḍu which was a district of Jayāṅgaṇḍa-chōḷa-maṇḍalam.
26	On the west wall of the same shrine.	Chōla	Rajakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	4th year	Do.	Damaged. The introduction begins with the words செய்து etc. Seems to register a gift of cows for a lamp to the temple of Tiru-Bhūmīśvaramūḍaiyar. Mentions Eyippattinam alias Vikkiramāśōḷa-ṇaturvēdimam-galam.
27	On the same wall	Do.	....	Khara, Purattadi 16,	Do.	Much damaged. Seems to record a gift of land by purchase, for worship to the same temple, by a resident of Alattar.
28	On the west and south walls of the same shrine.	Chōla	Rajarāja-Rajakēsarivarman	17th year	Do.	Records that the officer Arūran Udaiyadivakaran Arumōji-Mavēndaveḷaṅ of Araiśūr while stationed at Paṭṭiṇam in Paṭṭiṇa-naḍu, a subdivision of Oyma-naḍu, received a complaint that the expenses of the temple of Bhūmīśvara-dēva were not conducted since the grant of the devādāna due enquiry. States that the birth-day asterism (செவ்வெ) of king Rajarājadēva was Sadaiyan.
29	On the south wall of the same shrine.	Do.	Parakēsarivarman alias Rajendra-Chōla-dēva.	8th "	Do.	Gift of 24 sheep for two twilight lamps and of money for offerings on Sunday, by a native of Perūr on the north bank (?) in Veśalippaḍi to the temple of Bhūmīśvaramūḍaiya-Mahadēva at Paṭṭiṇam in Paṭṭiṇa-naḍu, a subdivision of Oyma-naḍu.
30	On the same wall	Do.	Rajakēsarivarman Uḍaiyar śrī-Vijayarājendradēva.	35th "	Do.	Records a sale of land for flower-garlands, offerings and lamps to the same temple by the assembly of Eyippattinam which was a brahmadēva in Paṭṭiṇa-naḍu as a subdivision of Tambittuṇaiḥohōḷa-vaḷanāḍu in Jayāṅgaṇḍa-chōḷa-maṇḍalam.
31	On the east wall of the maṇḍapa in front of the same shrine.	Vijayana-gara.	Viruppana-Uḍaiyar, son of Viru-Ariyanar-Uḍaiyar.	Raktakshi, Mar-gaḷi.	Do.	Obstructed by images. Seems to record a gift of land for worship and repairs to the temple at Marakkānam alias Kaṇḍarādittanallūr in Paṭṭiṇa-naḍu, a subdivision of Oyma-naḍu alias Vijayarājendrasōḷa-vaḷanāḍu. Mentions the pradhani Vaṅgappa-Uḍaiyar and the officers Mattarasār and Saṇḍarasār.
32	On the north wall of the same maṇḍapa.	Do.	Viruppana-Uḍaiyar	.... śu. di. daśami, Friday, Pushya.	Do.	Fragmentary. Seems to record a provision for lamps and lotuses to the same temple.

C.— Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Lynasty.	King.	Date.	Language and alphabet.	Remarks.
33	On the west and south walls of the same mandapa.	Chōla	Tribhuvanachakravartin Chōladeva, who was pleased to take Madura and the crowned head of the Pandya.	16th year	Tamil	Records that a resident of Arampondai having accidentally shot a person, was required by the naḍu and the Brahmans to give 12 sheep for burning a lamp in the temple of Tiruppuṁśivaramudaiya-Nayanar.
34	On the south wall of the same mandapa.	Vijayana-gara.	Vira-Kampanna-Uḍaiyar, son of Vira-Bukkana-Uḍaiyar.	Kilaka, Aṟpaṣi 12	Do.	Records an order of the pradhāni Somaiyu-Daṇṇayaka, remitting the taxes in money due by certain classes of people inhabiting the tirumadaiviḷaḅam and a new street in Marakkāṇam, in favour of the temple of Tiruppuṁśivaramudaiyar, for worship, lamps and repairs.
35	On the same wall	....	....	Vijaya, Tai 1	Do.	Registers a gift made by Kṛamaṇi-Reddi for the merit of Rāmabattar-Ayyaṇ, to the temple of Tiruppuṁśivaramudaiya-Nayanar, for worship and lamps.
36	Do.	....	....	Kilaka, Aḍi 1[4]	Do.	Damaged and built in. Registers the gift of a lamp.
37	On the east and north walls of the Śānar-maṇḍapa in the same temple.	....	....	Bahudhanya, Pur-sittādi 20.	Do.	Mentions a certain Meybōga-Nayakkar-Ayyaṇ.
38	At the entrance into the same temple; left side.	....	....	Taraṇa, Aṟpaṣi 20.	Do.	Built in in the middle. Gift of a portion of a salt-pan to a maṭha, by the Mudalis of Marakkāṇam, for the merit of Tirumalai-Nayaka.
39	In the same place	Saluva	Narasingadeva	Chitrabhanu (expired) Svabhanu (current), Aṇi 15.	Do.	Stones missing. Registers a gift of land to the temple of Tiruppuṁśivaramudaiya-Nayanar by the Mudalis of Marakkāṇam, for the merit of Kunnara-Kalattisuraiyaṇ.
40	Do.	Vijayana-gara.	Immadi-Achyyutaraya	Vilambi, Tai 7, Ardhōdaya.	Do.	Gift of taxes for worship etc. to the temple by Eocheppa-Nayakkar, the agent of the king.
41	At the entrance; right side	Do.	Aohyutaiyadeva-Maharaya	Nandana, Aṇi 4.	Do.	Damaged. Registers a sarvamanya gift of land made for the merit of Tirttarappan, to the same temple.
42	In the same place	Do.	Mallikarjunaraya, son of Deva Raya-Maharaya, who instituted the elephant hunt.	Śaka 1384, Taraṇa, Kumbha sū. di. Purnai, Monday, Makha.	Do.	Damaged. Gift of a salt-pan to the temple of Tiruvakkisuramudaiya-Nayanar at Vēlur and another at Kūnimēdu, by a certain Pōtti-Keddi and the Mudalis of Marakkāṇam, for the merit of Rāmabattaraiyaṇ.
43	Do.	Do.	Immadi-Achyyutadeva-Maha[raya]	[Vilambi, Tai 5, Ardhōdaya.	Do.	Registers the gift of Vijayarayanallur as a devadāna to the temple of Tiruppuṁśivaramudaiya-Nayanar in Muṇḍirruppaṟru, by the residents of Oḷugarai alias Kulōttuṅga-śōlanallur in Mattur-naḍu.
44	On the east wall of the ruined Śiva temple near Kandadu (same and district).	Do.	Krishnadeva-Maharaya	Śaka 1445, Taraṇa, Tai 15, Monday, Pushya.	Do.	Damaged and built in. Registers the gift of the village Puduppaṭṭu, to the same temple, for worship and repairs, by Tūturaiyaṇ for the merit of Rāmabattar-Ayyaṇ.
45	On the north wall of the same taluk temple.	Saunya	Do.	Gift of Kavanippakkam, a hamlet of Kandadu as a devadāna to the temple of Ekamraṇaṭha by—Kalattisuraiyar, son of Tirumalai-Nayakkar.

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C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
46	On the south wall of the same temple.	..	....	[Vil]ambi, Margali 20,	Tamil	Built in at the beginning. Seems to register the gift of a portion of a salt-pan by the residents [of Kandañ] to the temple of Tiruvakkisura[mudaiya]-Tambirāṅgar at Vēlar.
47	On the same wall .. .. .	..	Sakalalōkacakra-vartin Sambuvarāya.	18th year, su. di. prathamā, Śadai-yam.	Do.	Built in in the middle. Records a gift of land in Vāṅiyap-paiṭu alias Sembiyan-Karuppār in Muñṅurupparru by the residents of Kandañ alias Tiruhoḥimambalanāṭṭar in Oymā-naḍu alias Vijaiyaraṅḍira-vaḷaṅḍu, as a dēvadāna to the temple of Kāḷkanag[ī]suramudaiyar.
48	On a granite slab laying in a field at Noochikulam, hamlet of Kunimedu (same taluk and district).	..	....	....	Dutch	The grave of Maria De Wisser "wife of Gerrit Westrenen, book-keeper in the Company, who died in [A.D.] 1703;" (see Gazetteer of the South Arcot District, Volume I, page 362.) Above the inscription is engraved a circular seal-like figure.
49	On a slab set up in front of the inner gōpura in the Vēṭṭaiyaperumāl temple at Alattur (same taluk and district).	Vijayana-gara.	Sadāśivaiyadēva-Chōḷa-Maharāya	Śaka, 1470, Kṛlaka, Sittirai 10, Utti-ram, su. di. daṣami Sindhā-jagna, Friday.	Tam il	Damaged. Gift of the right of Kaval of Alattur and other villages to the temple of Vēṭṭaiyaraṅ, by a certain Uyyālanallaṅ Timmaiyaṅ.
50	On the east wall of the central shrine in the Aḍavallēsvara temple at Munnur (same taluk, and district).	Chōḷa	Tribhuvanachakra-vartin Tribhuvanavira-dēva.	38th year 251st day.	Do.	Records a gift of land at Vāṅṅiyannallūr by the king, at the request of a certain Vaittāraṅ, for a festival in Avāṅi named after the king and for repairs, to the temple of Aḍavalla-Nayanār at Muñṅūr alias Rajanarāyaṅa-chaturvedimāṅḡalam in Oymā-naḍu alias Vijaiyaraṅḍira-vaḷaṅḍu, a subdivision of Jayāṅḡachōḷa-maṅḡalam. The Royal Secretary (tirumandiravōlai) was Rajanā-rāyaṅa-Muvēndavēḷāṅ.
51	On the same wall	Gajapati	Dakshina Kapilēsvarakumāra-Mahāpātra, son of Ambira (Hamvradēva).	Śaka 1386, Tarāna, Mithuna, su. di. tritīya, Thursday, Pushya.	Do.	Registers a gift of land for "Ahamvirabhōga" festival (P) and repairs to the temples of Tirumolattanamudaiya-Mahadēva and Perumāl Purushōtāma in the same village.
52	On the east, north and west walls of the same shrine.	Chōḷa	Tribhuvanachakra-vartin Rajarajadēva	10th year	Do.	Records a tax-free gift of land by purchase, at Viḷuvūr, by Annaiyappaṅ Siyan Pallavāṅḍāṅ alias Rajanarāyaṅa Sambuvarāyaṅ to the temple of Aḍavalla-Nayanār, for celebrating the hunting festival of the god in the month of Sittirai.
53	On the north and west walls of the same shrine.	Saluva	Narasingarāya-Uḍaiyar	Śaka 1388, Vyaya, Margali 9.	Do.	Gift of land for offerings, festivals and a flower-garden, to the temple of Molattanamudaiya-Nayinar at Muñṅōru, by Tammarasar the agent of Annamarasar, who was the avataram of the king.
54	On the same walls	Pāṅḍya	Jatavarman Tribhuvanachakra-vartin Vira-Pāṅḍyadēva.	10th year	Do.	Gift of the village of Viḷuvūr surnamed Aḍavallakōṭṭa-nallūr with all its taxes, for a festival in the month of Māsī and for worship and repairs, to the temple of Aḍavalla-Nayanār at Muñṅōru by the people of the naḍu.

(G. S. S. S.)

C. -Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
55	On the south wall of the mandapa in front of the same shrine.	Chola	Tribhuvanachakravartin Rajarajadeva	18th year	Tamil	Gift of three lamps by a lady and her two daughters living in Silachintamani-parigraha in Naduvil-nadu, to the temple of Udaiyar Sri-Mulasthanamudaiyar.
56	On the same wall	Do.	Do.	....	Do.	Built in at the right end. Seems to record a gift of land by purchase, by an oilmonger of [Mudigondasolapuram] forming a street.
57	Do.	Do.	Do.	18th year	Do.	Gift of certain taxes for a flower-garden and other requirements, to the temple of Mulasthanamudaiyar by Seengei Ammayappan Rajaraja-Sambuvaryan.
58	Do.	Do.	Do.	17th "	Do.	Built in at the bottom. Gift of land for a lamp to the same temple by a certain Tiruvarangadevan, the headman of Karrayur.
59	Do.	Do.	Tribhuvana. rajadeva.	8th "	Do.	Built in. Gift of land by purchase. for worship on Amavasaya days, to the same temple by a native of Tiptach-cheri.
60	Do.	Pandya	Jatavarman alias Tribhuvanachakravartin Vira-Pandyadeva.	5th "	Do.	(Gift of Kodukkanpatu and Nallaji, hamlets of Kilifalar, with their names changed into Sutturamelinallur, for worship and repairs to the temple of Adavalla-Nayanar by the people of Nagaraikkattu-nadu.
61	Do.	Chola	Tribhuvanachakravartin Rajarajadeva	18th "	Do.	Gift of four cows for a lamp to the temple of Mulasthanamudaiyar, by a native of Perur in Puliyur-kottam.
62	On the east wall of the same mandapa.	Pallava	Sakalabhuvanachakravartin Perunjiingadeva.	3rd "	Do.	Records the confirmation by Ajiya Pallava Virarayan alias Kachehiyayan, of gifts made by Aiyadevar for worship and repairs to the temple.
63	On the same wall	Chola	Tribhuvanachakravartin Tribhuvanaviradeva, who having taken Madura, Ijam (Ceylon), Karuvur and the crowned head of the Pandya was pleased to perform the anointment of heroes and of victors.	33rd "	Do.	A similar confirmation by Kudal-Alappirandan Ajiya Pallava alias Kadavarayan, of gifts made by his grandfather.
64	Do.	Do.	Tribhuvanachakravartin Kulottunga-Choladeva, who was pleased to take Madura, Ijam (Ceylon), Karuvur and [the crowned head of the] Pandya.	....	Do.	Built in in the middle. Records that a native of Kirunur constructed the walls of the mandapa called Madavarayan-lands in the second prakara of the temple and gave lands [for a flower-garden].
65	Do	Do.	Rajakesarivarman alias Tribhuvanachakravartin Kulottunga-Choladeva.	11th year	Do.	Begins with the introduction of the etc. Gift of land by purchase, to the temple of Mulasthanamudaiya-Mahadeva, by a certain Palakannan Kaman Tiruvagattisvaramudayan, a native of Imiyur in Kuppa-nadu, a subdivision of Urukattu-kottam, for offerings to the image of Udaiya-Pillaiyar which he had set up in the temple.
66	Do.	Do.	Tribhuvanachakravartin Kulottunga-Choladeva.	20th "	Do.	Records a gift by the individual mentioned in No. 65 to the assembly of Munur alias Rajanarayana-chaturvedimarigalam for strengthening the bund of the big tank of the village wherever necessary.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
67	On the same wall	Chōla ..	Parakēsarivarman alias Tribhuvanachakravartin Rajarājadeva.	7th year	Tamil ..	Gift of land in Emappōrūr alias Madhurāntakanallūr in Kaḍaiyūr-nādu, for a lamp to the temple of Mūlasthanamudaiya-Mahādēva, by a certain Munaiyan Mikamappalla-varaiyan, a resident of Tirukkōvalūr in Kūṅkkai-kūṅgam, a subdivision of Mīlādu alias Jananātha-valanādu, in expiation of the sin of an accidental death of a native of Māntakkam, in Viḷupparaiya-nādu through the donor's nephew.
68	Do. .. ..	.. ..	.. ..	Nala, Arpaṣi 10	Do. ..	Modern. Gift of land by a certain Tirumaki-Nayaka.
69	On the north wall of the same maṇḍapa.	Chōla ..	Kulōttunga-Cholādēva	11th year	Do. ..	Records a sale of land for 8 kaṣu by Yajūa-Bhaṭṭa of Paṣiṇḍipuram, one of the members of the alungana of Muṅṅūr, to certain Brahmins for maintaining half a lamp, which was presented by a shepherd to the temple of Mūlasthanamudaiya Mahādēva.
70	On the same wall	Do. ..	Tribhuvanachakravartin Rajarājadeva ..	18th year	Do. ..	Gift of 16 cows for another half lamp by the grandson of the donor mentioned in No. 69. Refers to Kulōttunga-Chōla by the name 'Sokkapperumal'.
71	On the north and west walls of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Rajadhira-jadeva.	11th "	Do. ..	Gift of taxes for repairing the "Ediraṅṅayan-tirumaligai" and other structures in the temple and for repairs by Sengēni-Ammal-Appai Siyan Pallavaṇḍan alias Rajana-rāya-Sambuvarayaṅ mentioned in No. 62 above.
72	On the same walls	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rajarājadeva.	16th year, Simha, ba. di. akadaṣi, Monday, 'tiruva-ditai.	Do. ..	The introduction begins with the words <i>ṣṛṅṣṭiṣṭeṣṭe</i> etc. Gift of 9 kaṣu by Ariyan Andan Kamalākara-Bhaṭṭan for a lamp to the shrine of Viśveśvaradeva built by him in the western prakara (tiruchōṅṅu) of the temple of Aluḍaiyar Śri-Mūlasthanamudaiyar.
73	Do. .. ..	.. ..	.. ..	5th year	Do. ..	Gift of land made tax-free, in Śrīpādi alias Kulōttunga-śōḷanallor by Siyan Pallavaṇḍan Ediriśōḷa-Sambuvarayan, under the orders issued by the king at the instance of Gaṅḡeyarayan and others, to the temple of Aḍavallar. Mentions the Royal Secretary Minavaṅ-Muvēndaveḷaṅ.
74	On the west wall of the same maṇḍapa.	Chōla ..	Tribhuvanachakravartin Rajarājadeva ..	15th "	Do. ..	Gift of land by purchase for offerings and lamps to the image of Viśveśvaradeva set up in the temple of Mūlasthanamudaiyar, by Ariyan Kamalākara-Bhaṭṭa; See No. 72 above.
75	On the same wall	Do. ..	Rajakēsarivarman alias Tribhuvanachakravartin Kulōttunga-Chōlādēva.	12th year and 130th day.	Do. ..	The introduction begins with the words <i>ṣṛṅṣṭe</i> , etc. Records a royal gift of lands at Nagar alias Dinachintamanallor constituting them into a new village under the name Kulōttungaśōḷanallor. Mentions the Royal Secretary Aśāḥhala Muvēndaveḷaṅ.
76	On the same wall	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rajarājadeva.	14th year	Do. ..	The introduction begins with the words <i>ṣṛṅṣṭe</i> etc. Gift of money for a lamp to the temple of Mūlasthanamudaiyar at Muṅṅūr alias Rajanarayana-chaturvedimūṅgalam in Oyma-nādu alias Vijayarājēndra-valanādu which was a subdivision of Jayāṅḡondachōḷa-maṅḍalam, by a native of Rajasimhapuram in Tirumunaiappai-nādu, a subdivision of Rajarājā-valanādu.

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No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
77	On the same wall	Chōla ..	Tribhuvanachakravartin Viradeva.	4th year ..	Tamil ..	Built in. Seems to record a gift of land for a lamp to the temple of Adavalla-Nayanar, by a native of Puttūr in Paṭṭiṇa-nādu.
78	At the top of the entrance into a vacant shrine in the west prakāra of the same temple.	..	....	..	Do.	Records that Ariyan Andān Kama-karabattai set up the image of Viśveśvaradeva and repaired the temple.
79	On the west wall of the same prakāra (inside).	Vijayana-gara.	Viropakadeva-Maharaya, son of Virapratāpa Deva-Maharaya.	Śaka 13[90], Sarvadhari, [Paṅ-guni] 20.	Do.	Much damaged. Records a gift of land to the temple of Adavalla-Nayanar at Muñṇūr by Annamarasa-Ayyan, the agent of Saluva Narasingaiyā-Uḍaiyar, for worship and festivals. Refers to a maṇḍapa built by Janmaraya-Ayyan in the same temple.
80	On the south wall of the same prakāra (inside).	Pallava ..	Sakalabhuvanachakravartin Perunjiṅga-deva.	12th year ..	Do.	Gift of land by purchase for 10 lamps to the temple of Adavalla-Nayanar at Muñṇūr alias Rajanarayana-chaturvedimaṅgalam, by a certain Madēvaṅ Kulōttuṅ-gaśōla-Mūvendaveḷai of Ambar in Ambar-nādu, a sub-division of Uyyakkondār-valanādu in Sōla-maṇḍalam.
81	On the same wall	Chōla ..	Rajarajadeva	[2]nd ,, ..	Do.	Records that a certain Periyanchiyyār of Kayiūr set up the image of Periya-Vināyakapillaiyar and gave land for offerings and lamps to it. States that she also built the sōpana-maṇḍapa in front of the Dakṣiṇāmūrti shrine.
82	On the same wall (outside)	Sajava ..	Narasīṅgayadeva-Maharaya	Vyaya, Purattadi [2]4.	Do.	Built in at the bottom. Seems to record the appointment of a person by Annamarasa, the agent of Annamarasar, who was the avasaram of the king to look after the lamps in the same temple.
83	Do.	Pāṇḍya ..	Māvarman Tribhuvanachakravartin Parākrama-[Pāṇḍya]deva.	5th year, Purattadi.	Do.	Built in at the beginning. Seems to register a gift of land for worship and offerings to the temple of Adavalla-Nayanar.
84	Do.	Vijaynaga.	Malikarjunaraya	Śaka 1389, [Vyaya], Mithuna, śu di. Monday, dasami, Tiruvā-dirai.	Do.	Gift of land by purchase, for a flower-garden, to the same temple by a native of Sōlādivakalanallūr alias Iṅgaḍu-pakkam in Uṅṅkaṭṭu-kōttam, a subdivision of Jayaṅḡondachōla-maṇḍalam.
85	Do.	Pallava ..	Sakalabhuvanachakravartin Perunjiṅga-deva.	10th year ..	Do.	Damaged. Seems to record a gift to the temple of Adavallanayanar at Muñṇūr alias Rajanarayana-chaturvedimaṅgalam in Oyma-nādu, a subdivision of Jayaṅḡondachōla-maṇḍalam, by Kūdal-Aḷappiṇḍaiṅ Devāramalāgiyāṅ alias Vānaraya.
86	On the same wall	Chōla ..	.. .. . Tribhuvanaviradeva ..	3 * year and 367th day.	Do.	Built in and intercepted by pillars. Seems to provide for repairs to the temple.
87	Do. .. .. .	..	....	Nala, Arpasi ..	Do.	Do. Seems to record the construction of a car and a gift of land to the same temple by Kaṅṅara-Nāyaka for the merit of Tiru-malai-Nāyaka.
88	On the east wall of the ruined Kamakhi Ammaṅ shrine in the same temple.	Do.	Tribhuvanachakravartin Tribhuvanavira-deva.	33rd year	Do.	Records a gift of money and land to the temple, by Aḷudai-yaṅ Aḷagiyaḍeva alias Kaḍuveṭṭi of Neṅṅuppai, for the expenses of the car festival.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	Name of king.	Date.	Language and alphabet.	Remarks.
89	On the west wall of the same shrine.	..	Tribhuvanachakravartin Konérinmai-konḍaṅ.	23rd year	Tamil	Gift of land, made tax-free, for the expenses to the shrine of Tirukkamakōttamudaiya Periya-Naachchiar in the temple of Aḍavallar.
90	On the same wall .. ..	..	....	Piṅgala, Tai 10 ..	Do.	Gift of land, house and house-site to a private individual, by the temple authorities. Mentions Kañjana-Nayaka.
91	At the entrance into same temple; right side.	..	....	....	Do.	Records that the entrance was (oiled after) Tirumalirun-jōlai-niṅṅai Maḷavarāyaṅ of Nāḷkurucheli in Paṅḍi-maṅḍalam.
92	On the east and north walls of the deserted Vishnu temple in the same village.	Gajapati ..	Dakshina-Kapileśvara Kumāra Mahapātra son of Ambiradēva.	Śaka 1386, Taraṅa, Mithuna, śu. di. tritīya, Thursday, Pushya.	Do.	A copy of No. 51, above.
93	On the north wall of the same temple.	Pāṇḍya ..	Jatavarman Tribhuvanachakravartin Vira-Pāṇḍyadēva.	10th year, Dhanu, śu. di. prathamā, Monday, Punarvasu.	Do.	Records a tax-free gift of Śiṅgavanendal, a hamlet of Muñṅuru with its name changed into Purushōttama-nallar, by the people of Oymā-naḍu, for worship and repairs to the temple of Purushōttama alias Sittira-meji-Viṅṅagar-Emberumal.
94	On the same wall	Do. ..	Do.	13th year, Margai 21.	Do.	Records a tax-free gift of land for worship and repairs to the same temple by Tiruvanantīsa-Bhaṭṭa-Sōmayaji of Kuṅḍūr.
95	Do. .. ..	..	....	....	Do.	Records that some construction or repairs (செய்யுள்) were executed by Perumāppillai, the son of Viḷandaippillai of Valluvappakkam.
96	On the north and west walls of the same temple.	Saluva ..	Narasīṅgadēva-Mahārāya	Vyaya, Karttika 30.	Do.	Records the appointment of a certain shepherd as a kōyil-kuḍi to the temple of Perumal Sittiramēji-Viṅṅagar-Emberumal, by Timmarasār, the agent of Annamarasār.
97	On the west wall of the same temple.	Pāṇḍya ..	Māvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	13 + 1st year ..	Do.	Worn out and incomplete. Mentions Vikrama-Pāṇḍya Mavulivāparāyār.
98	At the entrance into the same temple; left side.	..	....	....	Do.	Records that the doorway (tirunilaikkal) was the gift of Arulalapperumal of Vaṅṅippuṅam.
99	On the west wall of a deserted structure called Sambandapperu-māḷkōyil, in the same village.	..	....	Naḷa, Tai 5 ..	Do	Records that the work (i.e., the construction of the building) was done by Kañjana-Nayaka, son of Timmuna-Nayaka, one of the Kannāḍiya-Nayakas of Marudarasār-paḍaividu.
100	On the south wall of the central shrine in the Tirumukhīśvara temple at Veḷur (same taluk and district).	Vijaya-nagara.	Krishnadēva-Mahārāya .. ..	.. . . . Tai 10.	Do.	Records the gift of a village as a devadāna to the temple of Tiruvakkīsurumudaiya-Nayinar, by a certain Kanna-Nayaka in the name of the king. Villavarāyār figures as a signatory.
101	On the east and north walls of the same shrine.	..	....	..	Do.	Stones missing. Gift of a land by Karaṅṅikam Tittar-Pillai, for the merit of Viravasanta-Nayaka, for festivals in the temple of Tiruvakkīsurumudaiyār Signed by Villavarāyār.
102	On the north wall of the same shrine.	Vijaya-nagara.	Kriṣṇadēva-Mahārāya	Vyaya, Tai 5 ..	Do.	Gift of land for a lamp to the shrine of Iḷaya-Nayinar, by Viruppana-Nayaka, son of Ellappa-Nayaka, in the name of the king.
103	On the east wall of the maṅḍapa in front of the same shrine.	Chola ..	Tribhuvanachakravartin ; Madura and	Do.	Fragment. Seems to record a gift by Śeṅgeṅi Ammaiyappaṅ, for repairs to the temple.

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C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
104	On the same wall	Vijayana-gara.	Achyutaraya	Virōdhi, Aṣṣṇi 20.	Tami!	Gift of a hemlet Mulliyappansaram as a devadana to the temple by the king. Signed by Kuṅṅapperuma! and Villavarāyār.
105	On the north wall of the same mandapa.	Do.	Achyutadeva-Maharaya	Khara, Aḍi 1	Do.	Stones missing at the end. Gift of the village Kuppam as a devadana to the temple by the king for the merit of Saḷuvakkapaṅktar. Signed by Tittar-Pillai and Villava rāyār.
106	On the north and west walls of the same mandapa.	Chōla	Tribhuvanaachakravartin Chōladeva.	11th year	Do.	Gift of cows made at the instance of the residents of several districts, for a lamp, to the temple of Tiruvagnisvaramudaiya-Mahadeva at Velur alias Virudarajabhayankaramallur in Oyma-naḍu, by a native of Kaḍuvayipakkam for having shot his uncle with an arrow mistaking him for an animal.
107	On the west wall of the same mandapa	Do.	.. .. nachakravartin Rajarajadeva	10th ,,	Do.	Fragmentary. Seems to register a gift of lamp to the same temple by a certain Siviyan for a similar accidental death of an individual, while hunting.
108	On the same wall .. ..	.. ..	.. ..	Hevilambi, Aḍi 14, Shashthi, Friday, Hasta.	Do.	Records that a certain Tittar, a native of Savundiriya-sōḷapuram in Aṣṇr-naḍu, a subdivision of Jayangondhōḷa-maṅḍalam built the iritta-maṅḍapa and Nayakar-tiruviruppu, in the temple of Tiruvakkisoramudaiya-Nayinar at Velur, in order to please Kalahastisvara, his tutelary deity.
109	On the west wall of the Subrahmanya shrine in the same temple.	Vijayana-gara.	Sadasivadeva-Maharaya	Sōbhakrit, Appasi 5.	Do.	Registers a tax-free gift of the village of Parangēni in Velūr-sīrmai, for worship and repairs to the temple of Tiruvakkisoramudaiya-Tambirānar, by a certain Nagu-Reddiyar. Records that Viṭṭhaladeva-Maharaja was governing the country.
110	On the north, west and south walls of the same shrine.	Chōla	Tribhuvanachakravartin Chōladeva.	13th year	Do.	Stones out of order. Records a gift of 48 sheep made at the instance of the Bhaṭṭas, for a lamp to the temple of Tiru-Agnisvaramudaiya-Mahadeva at Velūr alias Virudarajabhayankaranallūr in Oyma-naḍu alias Vijayarājendra-valanāḍu, a subdivision of Jayangondhōḷa-maṅḍalam by two residents of the village, for having killed a buffalo which had spoiled their crop.
111	On three pillars built into the walls of the same temple.	Do.	Parakēsariverman alias Rajendra-Chōladeva.	[20]th ,,	Do.	The inscription is exposed only on one side of each pillar, the other sides being covered by the walls. Seems to register a gift of land for worship and offerings, to the temple of Tiru-Agnisvara at Velur in Maḷai-naḍu, a subdivision of Oyma-naḍu in Jayangondhōḷa-maṅḍalam.
112	On a wall on the south side of the same temple.	.. ..	.. ..	.. ..	Do.	Records that this mandapa was built by Periya-Nagu-Reddi, son of Periya-Eḷama-Reddi.
113	On the west and south walls of the central shrine in the Tiruvirunda-Peruma! temple in the same village.	Vijayana-gara.	Malikarjuna-Maharaya, son of Viraprata-pa Devaraya-Maharaya.	Śaka 1383	Do.	The inscription has been mostly erased by a chisel. Seems to register a gift of taxes. Mentions Muṅṅirru-parru in Oyma-naḍu alias Virudarajabhayankaramallur.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
114	On the west, south and east walls of the mandapa in front of the same shrine.	Chola	Tribhuvanachakravartin Choladeva.	8th year	Tamil	Records a royal order made at the instance of Villavarayar granting the three villages Mambakkam, Kurugur and Navarpakkam clubbed together and re-named Kulottunga-sojalam as a tax-free devadana, for meeting the expenses in the temple of Kulottungasoja-Vinnagar-Alvar at Velur alias Virudarajabhayankaranallur, in Oyma-nadu alias Vijayarajendra-valanadu, a subdivision of Jayangondachola-mandalam. At the time of making the grant the king was seated on his throne which was set up underneath a pearl canopy in the coronation hall of his palace at Vikramasojapuram.
115	On the same walls .. ..	....	Tribhuvanachakravartin Koneinimai-Konda.	Do.	Do.	Relates to the same grant as the above. Mentions the officers Kulottungasoja-Gangayarayan and Villavarayan.
116	On the east wall of the same mandapa.	....	....	Shobhakarit, Avapi 15.	Do.	Damaged. Mentions Feriya-Nagu-Reddi, son of Eramakodi of Tiruchchuravi-Omandur and the temple of Tiruvirunda-Perumal.
117	On the east and north walls of the same mandapa.	Vijayanagara.	Virapratsapa Vira-Bokkappa-Udaiyar, son of Harihararaya.	Saka 1327, Svabhannu, Tula, ba. di. dvadasai, Friday, Uttiram.	Do.	Records that the devadana villages of Navarpakkam, etc., formerly granted to the temple, had been ordered to be brought back under cultivation and worship and festivals conducted regularly in the temple of Kulottungasoja-Vinnagar-Alvar at Velur alias Virudarajabhayankaranallur.
118	On the north wall of the same mandapa.	Sajava	Narasingaraya-Udaiyar	Saka 1393, Khara, Makara.	Do.	Appointment of a certain Irakkadakkon of Kommadippattu as a tiruvilakkukudi to the temple of Tiruvirunda-Perumal, by avasaram Annamarasayyar, to secure conquests (P) (tirtha-vijaya) to the king.
119	At the entrance into the same temple; right side.	....	....	....	Do.	Records that the door-way (tirunilaikkal) and steps were made by Tiruvachohalan of Kerumavur.
120	On the four faces of a slab set up near the same temple.	Chola	Tribhuvanachakravartin Vikrama-Choladeva.	11th year	Do.	Records a sale of land by the assembly (ur) of Velur alias Virudarajabhayankaranallur, to Achhanilaiyan, the headman of Pagal, for being granted to the temple of Rajanarayana-Vinnagar-Alvar.
121	On the same slab	Do.	Tribhuvanachakravartin Rajarajadeva	9th "	Do.	Incomplete. Seems to record a sale of land by the assembly of Velur to a native of Korantaka-chaturvedimangalam in Tirunayiru-nadu, a subdivision of Soja-mandalam, for being presented to the temple of Kulottungasoja-Vinnagar-Alvar.
122	On a stone set up in the Jaina temple street, in the same village.	Vijayanagara	[Achyuta]deva-Maharaya	Saka 1453, Virodhikrit, Kumbha, ba. di. trayodasi, Monday, Pushya, Vikriti. Ani 10.	Do.	Much damaged. Seems to register a gift of money for worship, to the temple of Tiruvakki-anda-Tambiranar at Velur.
123	On another stone in the same street.	Do.	Achyutayadeva	Do.	Do.	Much damaged. Seems to register a gift of land by the king to the same temple for the merit of Vira-Vasanta-Nayaka.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
124	At the entrance into the central shrine of the Jaina temple in the same village; left side.	....	....	....	Tamil ..	In modern characters. Records the renovation of the temple by Jayasena.
125	On the west wall of the central shrine in the ruined Siva temple at Olāgapuram (same taluk and district).	..	....	....	Do. ..	Beginning lost. Gift of sheep for lamps to the temple of Arikula[kēsari-Isvara] at Olōkamadēvipuram which was a city in [I]rāyur-naḍu.
126	On the south wall of the same shrine.	Chōla	Ra[jakēsari-varman], 'who [destroyed] the ships at Salai.'	Lost	Do. ..	Stones missing. Seems to register a gift of land by purchase by Nakkaṅ Vayiramēgan for offerings and lamps to the shrine of Terkkil-vaśal, Sattai.
127	On the same wall	Do.	Rajakēsari-varman	7th year ..	Do. ..	Built in in the middle. Seems to record a sale of land by the nagarattar of Ulakamadēvipuram in Ōyina-naḍu to Gaṅgan-Ambalavan Gaṅḍarādi[ttā]śōla-Viḷupparaiyan of Kuvajalam in Gaṅgarasayira, for being presented to the temple for laying out a flower-garden. Mentions Kalikaṅka-peruvarambu.
128	Do.	Do	Tribhuvanachakravartin Vikrama-Chōlādēva.	6th ,, ..	Do. ..	Gift of cows for a lamp to the temple of Śrīkayilasam-madēvipuram, by a merchant.
129	Do.	Do.	Rajakēsari-varman	3rd ,, ..	Do. ..	Gift of sheep for a lamp to the temple of Śrīkallayattu Paramasvāmigaḷ at Ulōgamadēvipuram a taniyūr in Ōyina-naḍu, by Ambalavan Gaṅḍarādittanar, a perundaram of the king, who built the temple.
130	Do.	Do.	Rajakēsari-varman alias Uḍaiyar śrī-Rajamahēndradēva.	Do. ..	Do. ..	The introduction commences with the words <i>உடைய கும்ப</i> <i>மேர</i> . Records a sale of land by the nagarattar of Ulōgamadēvipuram in Pērayūr-naḍu, a subdivision of Ōyina-naḍu for being presented to the temple of Arikulakēsari-Isvaramuḍaiyar in order to meet the expenses connected with the shrine of Kaḷēndrasōla-Viṭṭaṅkar built in it.
131	At the top of the entrance into the same shrine.	....	....	....	Do. ..	Records that Pattulāṅ Nīṅaiyan Kulattāṅ of Māvandaput-tūr in Tirumunaiappādi, presented the sacred door.
132	On the south wall of the maṅḍapa in front of the same shrine.	Pandyā ..	Jatavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	18th year, Kār-ttiṅgai II.	Do.	Records the gift of the revenues from the looms maintained in the Tirumadaiḷagam, for worship, to the temple of Arikulakēsari-Isvaramuḍaiya-Nayanar at Ulagamadēvipuram in Ōyina-naḍu alias Vijayarājēndrasōla-valaṅḍu.
133	On the south and east walls of the same maṅḍapa.	Vijayana-gara.	Vīrapratāpa Dēvarāya-Maharāya ..	Śaka 1348, Pa-rābhava, Mēśha, ba.di. chaturdāśi, Saturday, Rēvati.	Do	Gift of land for worship, offerings and lamps to the temple of Viṭṭaṅsuramuḍaiya-Nayinar at Ku[m]ḍrapuram alias Ōṇmā-naḍu alias Vijayarājēndra-valaṅḍu, by Liṅgama-Nāyaka the younger brother of Viṭṭaiya-Nāyaka.
134	On the east and north walls of the same maṅḍapa.	Chōla	Parakēsari-varman Rājēndra-Chōlādēva	[2]4th year ..	Do.	Much damaged. Seems to record a gift of land by the nagarattar of Ulagamadēvipuram in Pērayūr-naḍu, a subdivision of Ōyina-naḍu for feeding 25 Brahmans in a śalai attached to the temple.
135	On the base of the baḷi-piṭṭha in front of the same temple.	Do.	Records that Sōlamāṅ alias Ve[m]ḷḷai Aḍavan alias Viḍividaṅḡaṅ, set up the Śrī-piṭṭha.

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C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
136	On a stone set up near the same temple.	....	....	....	Tamil	Damaged. Mentions Villavarayar of Kadalar in Irungolappadi, the agent of Iñra-Nayaka and the temple of Arikulesaripuramudaiya-Nayanar at Ulagamadevipuram.
137	On a side of the platform near a pond called Aykkulam in the same village.	Chola	Tribhuvanachakravartin Vikrama-Chola-deva.	10th year ..	Do.	Gift of 4 cows for a lamp to the temple of Komani-ndar, by Arvalangilan Vidivanigan Sirunambadigal a merchant of Ulogamadevipuram in Oyma-nadu.
138	On another side of the same platform.	Do.	Tribhuvanachakravartin Chola-deva.	3rd ,, ..	Do.	Registers a gift of land as a devadana to the temple of Gokaranisuramudaiya-Mal-adeva, by the nagarattar of Ulogamadevipuram.
139	On the north wall of the central shrine in the ruined Vishnu temple in the same village.	Do.	Tribhuvanachakravartin Vikrama-Chola-deva.	12th ,, ..	Do.	Unfinished. Mentions Vaikodan Narayanan Kulunganilai alias Alogiyamavala and the temple of Arinjjiyu-Vinnagar-Alvar at Ulogamadevipuram, a city in Oyma-nadu alias Vijayarajendra-valanadu.
140	On the north, west and south walls of the same shrine.	Do.	Parakesarivarman alias Rajendra-Chola-deva.	5th ,, ..	Do.	Unfinished. Records grants of lands for offerings and sribali to the temple of Arinjjiyu-Vinnagar-Alvar in Lokamahadevipuram in Perayur-nadu, which had been made in previous years but had not been so registered hitherto. Mentions the tanks called Kalikantakapperei and Gandarsdittapperei.
141	On the south wall of the same shrine.	Do.	Rajakesarivarman alias Udayar sribhajahendradeva.	3rd ,, ..	Do.	The introduction commences with the words <i>... ..</i> , etc. Records a sale of land by the nagarattar of Ulogamadevipuram, to a certain Sattan for being presented to the temple of Arinjjiyu-Vinnagar-Virirundalvar, in order to meet its expenses. The sale-deed was drawn up by Samantabahu-Acharya, a worshipper of Sundarasolapp-perumpalli of this town.
142	On the same wall ..	Do.	Parakesarivarman alias Udayar sribhajahendradeva.	24th ,, ..	Do.	Built in at the end. Mentions a palace-woman belonging to Rajendrasoladevar-Mummudisollatterinda-tirumaha-nattar-velam.
143	On a slab set up near a well called Sandikkinaru in the same village.	....	....	....	Do.	Gift of land made by the villagers as a devadana to the shrine of Alogiya-Pillaiyar set up near the well called Kadavannunarkapi.
144	On a slab set up in front of the Aiyannar temple in the same village.	Chola	Rajakesarivarman, 'who destroyed the ships at Salai.'	11th year ..	Do.	Gift of land for offerings to the shrine of Terkil-vasal-Mahasattanar, by the Nagarattar of Ulogamadevipuram.
145	On three sides of a pillar lying in a field called Sattupattukollai, in the same village.	Vijayana-gara.	Sadasivadeva-Maharaya ..	Karttigai 26	Do.	Gift of Sattakuppam, a hamlet of Ulagamadevipuram, in Mofnorruppanu, for worship and repairs to the temple of Tiruvakki-Isvaramudaiya-Tambiranar at Velur, by Nagu-Reddi under the orders of Kondemarasaiyyan Timmarasaiyan for the merit of Eran-Timmarasar, the agent of the king.
146	On the south wall of the central shrine in the Agastyesvara svamin temple at Kiliyanur (same taluk and district).	Chola	... .. kesarivarman ..	..	Do.	Built in. Seems to register a sale of land by the assembly, to a certain Gangan Ambalavan Gandarsdittan of Kuvalalam in Ganganaiyira, for being presented to the temple of Tiruvagaisvaradeva for sribali, etc.

Tribhuvanachakravartin

Tribhuvanachakravartin

C.—Stone inscriptions copied in 1919—cont.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
147	On the south, east and north walls of the same shrine.	Chōla	Parakeśarivarman alias Rājendra-Chōlādēva.	13th year ..	Tamil ..	Built in at the end and incomplete. Mentions Kīlinalūr alias Kēraṅtaka-cha-turvēdimaṅgalam a brahmadēya in Oymā-nādu, a subdivision of Jayahṅga-chōla-maṅḍalam.
148	On the east wall of the same shrine	Do.	Parakeśarivarman ..	10th ..	Do. ..	Provides for offerings on Amavasya and Saṅkrānti days to the temple of Tiruvagnisvaramudaiyar at Kīlinalūr, a brahmadēya in Oymā-nādu, by Parāśaraḥ Tīyaḥ Sattai, a member of the Aṅṅaṅa of the village.
149	On the same wall ..	Do.	Parakeśarivarman [alias] Rājendra-Chōlādēva.	3rd ..	Do. ..	Damaged. Gift of 90 sheep for a lamp to the same temple by a Brahmana lady.
150	On the north wall of the same shrine.	Do.	Parakeśarivarman alias Tribhuvanaracha-kravartin Vikrama-Chōlādēva.	10th ..	Do. ..	Unfinished. The introduction commences with the words <i>śrī</i> , etc. Registers a gift of land by the assembly of Kīlinalūr alias Ulaguyyavandaśōla-cha-turvēdimaṅgalam in Oymā-nādu alias Vijayarājendra-vaṅṅaṅa, a subdivision of Jayahṅga-chōla-maṅḍalam, for offerings to the temple of Tiruvagnisvaramudaiya-Mahadēva of the village.
151	On the north and west walls of the maṅḍapa in front of the same shrine.	Do.	Rajakeśarivarman alias Udaiyar śrī-Rajadhiraśjadēva.	26th ..	Do. ..	The introduction commences with the words <i>śrī</i> , etc. Sale of land by the assembly of Kēraṅtaka-cha-turvēdimaṅgalam to the temple of Tiruvagnisvaramudaiya-Mahadēva, for the maintenance of a feeding house called Maravadiḅal.
152	On the same walls ..	Do.	Udaiyar śrī-Rajadhiraśjadēva ..	29th ..	Do. ..	Records another sale of land by the assembly, for the same purpose.
153	On the east wall of the same maṅḍapa.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōlādēva.	34th ..	Do. ..	Records that the assembly of Kīlinalūr alias Ulaguyyavandaśōla-cha-turvēdimaṅgalam in Oymā nādu alias Vijayarājendra-vaṅṅaṅa, made certain lands tax-free in return for the interest on money lent to them from the treasury of Pichchadēva in the temple of Tiruvagnisvaram in the same village.
154	On a slab lying in the kitchen of the same temple.	Vijayana-gara.	Mallikarjunaraya ..	Saka 1372, Pramōdita, Sūtirai 15.	Do. ..	Damaged. Records that a certain chief Vijaiya raysa-Gaṅḅeya, son of Virupparaya-Gaṅḅeya built a sluice and repaired three tanks of [Kīlivalanallūr which had breached in a severe storm.
155	On the south wall of the central shrine in the Vaikunṭhavasā-Perumaḥ temple in the same village.	....	Rajakeśarivarman ..	18th year ..	Do. ..	Records that the assembly of Kīlinalūr in Oymā-nādu received 75 kaṅḅu of gold from a native of Valudavūr in Valudavūr-nādu and agreed to feed daily 5 Brahmanas.
156	On the same wall ..	Chōla	Rajaraja-Rajakeśarivarman ..	16th ..	Do. ..	Records the gift of a kaṅḅam by a native of Perumbalamarudūr in Soḷa-nādu for convening the assembly of Kīlinalūr a brahmadēya in Oymā-nādu.
157	Do. ..	....	Parthivēndradhipativarman ..	13th ..	Do. ..	Gift of sheep for a lamp to the temple of Tigaittirai-Vishnugriha at Kīlinalūr, by a certain Daḅḅanāyaka.
158	Do. ..	Pallava	Vijaiya-Nandivikramavarman ..	3rd ..	Do. ..	Records a gift of 300 sheep for lamps and of land for offerings, to the temple of Tigaittirai-Vishnugriha at Kīlinalūr in Oymā-nādu, by Tigaittirai who had built it.

C—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
159	On the north wall of the same shrine.	Chola	Rajakesarivarman alias Tribhuvanachakravartin Kulottunga-Choladeva.	48th year ..	Tamil	The introduction commences with the words <i>ṣaṣṭha</i> , etc., and stops after mentioning the date of the king.
160	On the same wall ..	Do.	Parakesarivarman ..	16th ..	Do.	Damaged. Seems to register a gift of land by purchase, by Sattan Malladiga of Vosalippadi, for the annual repairs of a tank.
161	On the same wall ..	Vijayanagara.	Achhutayadeva-Maharaya, son of Virapratapa Vira-Bhujabala Viranarasimhayadeva-Maharaya.	Śaka 1454, Nandana, Aḍi 5.	Do.	Registers a gift of land and of house-sites to certain Vaishnavas, for conducting annual repairs to the temple of Virirunda-Perumal.
162	On the south wall of the mandapa in front of the same shrine.	Chōla	[Rajaraja I] ..	....	Do.	Unfinished. The conquests of the king that are noted extend up to Kalingam.
163	On the north wall of the same mandapa.	..	Tribhuvanachakravartin Kōneriṁmai-kōṇḍaṅ.	3rd year, Aḍi ..	Do.	Gift of the village of Anappakkam, for worship and repairs, to the temple of Virirunda-Perumal at Kilinallor alias Ulaḡuyyavandaṣola-chaburuvōḍimaṅgalam.
164	On the west wall of the same mandapa.	..	..	....	Do.	Records that this is the charity of Adittadōvaṅ alias Kalinḡarayaṅ.
165	On the west side of the platform in front of the same mandapa.	..	Rajarayanaṅ Sambuvarayaṅ ..	14th year ..	Do.	Records the gift of a vessel by a certain Vedanarayanaṅ.
166	On the same side ..	..	....	....	Do.	Records that the steps (śōṇa) were made by Devakula-Perumal alias Vaṅṅaṅḍaiyaṅ of Vijayanḡuḍi.
167	On the west wall of the prakara of the same temple; inside.	Vijayanagara.	Achhutaraya ..	Śaka 1453, Khara, Maṣi 9.	Do.	Gift of land for offerings to the temple, for the merit of the king and Trimmappa-Nayaka.
168	At the entrance into the same temple; left side.	..	....	Śaka 1452, Vikriti, Aḍi 2.	Do.	Gift of land for worship to the temple of Virirunda-Perumal at Kiliyantir, by Virappa-Nayaka, the agent of Namasivaya-Nayaka, for the merit of the latter. Below this is an inscription which states that Teruvargappaṅ of Uḡandai gave the tiruhoḡiṅ[na]pḡohobai fragments.
✓ 169	On the margin of the platform in the Aiyapar temple in the same village.	Vijayanagara.	[Mahamaṅḍalēśvara Maharaya.	Śaka 1467, Viśvayasu .. Śravaṇa, Friday.	Do.	Gift of money for a lamp to the temple of Tiuvagaḡiśura-mudaiya-Nayanar at Villipakkam alias Gaṅḡaikōṇḍaṣola-nallor in Oyud-nadu alias Vijayarajēndra-vijanaḍu, a subdivision of Juyāṅḡōṇḍu-chōḡa-maṅḡalaṅ by a native of Kavamaḡ alias Tyagasamudranallor in Manaviḡ-kōḡḡam.
✓ 170	On the west wall of the central shrine in the Agastyeśvara temple at Chunnampet-Villivakkam (Madurantakam taluk, Chingleput district).	Pandya	Jatavarman Tribhuvanachakravartin Vira-Paṅḡyadeva.	Mithuna, śu. di. prathamai, Wednesday	Do	Much damaged. Mentions Villi[pa]kkam alias Gaṅḡaikōṇḍaṣolanallor.
171	On the south wall of the same shrine.	Vijayanagara.	Vira-Kampana-Uḡaiyar, son of Bokkana-Uḡaiyar.	Pramadi ..	Do.	Much damaged. Seems to provide for a festival to the temple at Villipakkam. The record is signed by Viḡḡappaṅ.
✓ 172	On the same wall ..	Do.	Mahamaṅḍalēśvara Kampana-Uḡaiyar ..	Śaka 1424, Durmati, Śimha, śu. di. daśami, Monday, Śravaṇa.	Do.	The inscription reads from bottom upwards. Seems to record a gift of land by purchase for a maḡḡa (P) by Kavurapa-Nayaka, son of Narasappa-Nayaka a Kannadiya resident of Maḡḡakūḡapadaividu in Murugamaṅḡalappattu which was situated in Juyāṅḡōṇḍa-Tōṅḡamaṅḡalām.
✓ 173	On a pillar lying in front of the Zamindar's house, at Chunnampet (same taluk and district).	Do.	Dharmaraya, son of Virapratapa Narasimhayadeva-Maharaya, who instituted the elephant hunt.	..	Do.	

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
174	On the east wall of the Varadaraja-Perumal temple at Tribhuvani (Pondicherry French settlements).	Chōla	Parakēsarivarman alias Rajendra-Chōladēva (I).	5th year	Tamil	"This temple of Naduvil-Virandrayana-Vinnagar at Tribhuvanamahādēvi-chaturvedimangalam, a brahmadēya in Jayāgondachōla-mangalam, shall be under the protection of the regiments Sri [Vadavur]-Tulhāyālipperumbadai and Pallayiravar of our lord Rājarajadēvar." Begins with the historical introduction <i>Śūbratēvar</i> , etc.
175	On the east, north and west walls of the same temple.	Do.	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōladēva.	6th	Do.	Damaged and incomplete. Registers a gift of land for the temple site, a hall, temple premises, and flower-garden, to the god Arulākara-Isvaramūdayar set up in the 5th year of Vikrama-Chōladēva, by Arumbakkilān Maduran-takan Ponnambalakkuttan alias Pōrkōyil Jōndaimānar residing in Manavil in Manavil-kōyūm, a district of Jayāgondachōla-mangalam, for the prosperity of the king (Perumal) and the village. The gift was made at the command of the great assembly who were attending to the duties of the village of Tribhuvanamahādēvi-chaturvedimangalam, a brahmadēya, from the month of Karkāṭaka. The flower garden of (the image of) Parantakadēva set up in the temple of Rājarajisvaramūdayar is referred to incidentally. Begins with the historical introduction <i>Śūbratēvar</i> , etc.
176	On the same walls	Do.	Rājakēsarivarman alias Rajadhirajadēva	30th year, Mina. Wednesday, Uttiram.	Do.	Registers a gift of land for providing a sumptuous offering called after Rajendra-Chōla, to the god Naduvil Sri-Virandrayana-Vinnagar-Alvar, by Rājendrasōla-Mavali-Vanarajar under the auspices of the great assembly of Tribhuvanamahādēvi-chaturvedimangalam which met in the mangapa built by Sembayan Umbalanattu-Muvandavelar for the merit of Rājendra-Chōladēva. Tribhuvanamahādēvi-chaturvedimangalam is herein stated to have been an independent village (tanīyār) in Viḷupparaiya-nadu, a subdivision of Rājendrasōla-valanadu. Begins with the introduction <i>Śūbratēvar</i> etc.
177	On the north wall of the same temple.	Do.	Rājakēsarivarman alias Kulottunga-Chōladēva I.	[6th year, Simha, Ekadasi, Punarvasu, [Tuesday].	Do.	Much worn out. Begins with the introduction <i>Śūbratēvar</i> , etc. Registers a gift of land by purchase for worship and offerings to the god Kōlavaraha-Alvar who is pleased to reside in the Śrīkōyil. The gold was deposited in the treasury of the temple.
178	On the same wall	Do.	Rājakēsarivarman alias Kulottunga-Chōladēva I.	9th year, Rishabha, [su.] di. Saptami, Aślēsha, Thursday.	Do	Begins with the historical introduction <i>Śūbratēvar</i> , etc. Registers a gift of land by purchase to the god Tiruvayindrapurattu-Alvār. Herein Viḷupparaiya-nadu in which Tribhuvanamahādēvi-chaturvedimangalam was situated, is stated to have been a subdivision of Rājendra-valanadu.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
179	On the north and west walls of the same temple.	Chōla	Parakeśarivarman alias Uḍaiyar śri-Rājendradeva.	7th year, Mithuna, ba. di. obaturthi Thursday, Avit-tam.	Tamil	Begins with the introduction of <i>śrī</i> , etc. Seems to record a gift of land to the temple of Tiruvayindrappurat- [talvan].
180	On the west wall of the same temple.	Do.	Do.	6th year Vriśāhika, ba. di. trayōdasi, Tuesday, Svati.	Do.	Begins with the introduction of <i>śrī</i> , etc. Registers the order of Pallavaṅ Pallavaraiyar the Secretary (tira-mandira-ō'ai), made at the request of Vanadhiraṅjar the commander of the forces (senapati) that nobody except the residentiary Vellalas of Vakkūr should levy or pay any kind of dues within the village and that those who do so will be considered to have transgressed the law. This order was engraved while Perumpuliyūr-Nambi was inspecting the temple business.
181	On the same wall	Do.	Do.	6th year, Mēṣa, śu. di. trayōdasi, Hēsta, Thursday.	Do.	Registers an order of the assembly altering the classification of the land at Puttūr alias Jananathanallūr which had been already granted for the merit of Uḍaiyapirattiyār. Pirāntakan Ulogamadeviyar. Refers to the kadai-īdu of Villuvarayar, . . . Māvēndaveḷar, the adhikarin who is called "mole" (amma) and senapati Rājendra-Vayingarachchōlar. Commences with the historical introduction of <i>śrī</i> , etc.
182	On the south wall of the same temple.	Pallava	Sakalabhuvanachakravartin Kadavaṅ Avani-śappirandan Kō-Perunṅgan.	....	Tamil and Grantha.	States that Avani-śappirandan constructed a temple for Hērāmbi- <i>śrī</i> (Gaṅapati) on the banks of the tank at Tribhuvanadevi. He repaired the embankment, the sluices and the irrigation channels of the tank.
183	On the same wall	Chōla	Parakeśarivarman alias Uḍaiyar śri-Rājendradeva.	7th year, Kanya, Pūrva-śabdha.	Tamil	Begins with the introduction of <i>śrī</i> , etc. Gift of land for offerings, worship etc., to the temple of Virāśōḷa-Vinnagar-Aḷvar by the great assembly of Tribhuvanadevi-ōbaturvedimūngalam which assembled in the temple of Virānarāyana-Vinnagar-Aḷvar.
184	Do.	Do.	Rajakeśarivarman alias Kulōttuṅga-Chōladeva.	9th year, Kar-kāṭaka, ba. di. navami Rōhiṇi, Thursday.	Do.	Stones out of order. Commences with the introduction of <i>śrī</i> , etc. Gift of land free of taxes and two house-sites, for feeding twenty Brahmans with sumptuous meals. The land was called Tribhuvanadevi after this village. The great assembly met in the maṅḍapa called Uttama-Chōḷa-Viḷupparaiyan-tirumāṅḍapam in front of the temple of Śrīkōyil Vinnagar-Aḷvar.
185	Do.	Do.	Rajakeśarivarman alias Uḍaiyar śri-Rājendra Chōladeva (Kulōttuṅga I).	3rd year	Do.	Damaged and incomplete. Commences with the introduction of <i>śrī</i> , etc. Mentions the adhikarin Uttama-Chōḷa Vayavarajar and Kuṅjaramalla-ōbaturvedimūngalam.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
186	On the same wall	Chōla	Rajakēsarivarman alias Chōladēva.	9th year, Mithuna, ba.di. tritīya, Thursday, Puruṣṭadi.	Tamil	Begins with the introduction of the great assembly altering the classification of the land which was given to the image of Virarūndalvar in the temple of Srikōyil alias Virarāyana-Vinnagar-Ālvar for feeding twenty Brahmans.
187	Do.	Do.	Parakēsarivarman alias Rajendra-Chōladēva.	29th year, Mithuna, Sunday, Vi-sakha.	Do.	Begins with the introduction to record a gift of land for feeding of the eighteen districts in the Rajendraśōlāi-maḍam.
188	On the south and east walls of the same temple.	Do.	Rajakēsarivarman alias Vijayarajendra-dēva.	35th year and 93rd day.	Do.	Begins with the introduction land to the Ālvar at Tiruvayindrappuram, by Perumbuliyar Nilakāṇṭhaṅ Nārāyaṇa of Surasūlānaṅchōhēri altering the classification. Mentions the adhikarin Āhavamāla-Kulāntaka-Mūvendavēlan.
189	On the north side of the base of the same temple.	Do.	Parakēsarivarman alias Rajendra-Chōladēva.	16th year, Mithuna, Friday, Uttirattadi.	Do.	Begins with the introduction that the village Virakkur which was a devādāna of the temple of Naḍuvil-Srikōyil Sri-Virarāyana-Vinnagar-Ālvar, was apportioned to 48 tenants after dividing the lands into six divisions generally. It was also stipulated that the tenants are not liable to pay any taxes except those due to the god of Naḍuvil-Srikōyil and to the tank Kōkkilānadippēreri.
190	On the same wall	Do.	Rajakēsarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōladēva.	49th year	Do.	Commences with the introduction Records that the land already given for worship to the temple of Teṅ-Tiruvēgāḍattēmburam at Tribhuvana-mādevi-chaturvēdimaṅgalam, a brahmadēya in Virāvatāra-valanāḍu, a sub-division of Gaṅgaikondaśōla-valanāḍu, was inadequate and that additional lands were given. Stones displaced. Commences with the introduction
191	On the north, west and south sides of the same base.	Do.	Rajakēsarivarman alias Udayar	33rd year and 191st day.	Do.	Stones displaced. Seems to record a gift of land to the temple of Virūnda-Perumal.
192	On the same sides	Do.	Parakēsarivarman alias Rajendra-Chōladēva.	6th year	Do.	Do. Commences with the introduction
193	On the west side of same base	Do.	Rajakēsarivarman alias Kulōttuṅga-Chōladēva.	48th	Do.	Do. Begins with the introduction
194	On the same side	Vijaya-nagara.	Viruppana-Udayar	Śaka 1314, Yuva	Do.	Gift of sheep for a lamp.
195	On the south side of the same base	Chōla	Rajendra-Chōladēva	20th year	Do.	Stones displaced. Seems to record a gift of land to the temple of Virūnda-Perumal.
196	On a slab built into the floor of the maṅḍapa in front of the same temple.	Do.	Rajakēsarivarman, 'who destroyed the ships at Kandaḷūr-Śālai.'	10th	Do.	Do. Commences with the introduction
197	On the south wall of the same maṅḍapa.	Do.	Tribhuvana-chakravartin Kulōttuṅga-Chōladēva.	5th	Do.	Damaged. Seems to register a gift of land by purchase, for supplying water and burning a lamp. The tank Kōkkilānadippēreri figures among the boundaries of the land. Commences with the introduction of land, free of taxes, for conducting a festival to the temple of Tirunagisvaramudaiya-Paramasvamin.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
198	On the same wall	Chōla	Rajakesarivarman alias Kulōttunga-Chōladēva.	27th year, Kaikāṭa- ka.śū. di. dvitīyāi, Pushya, Wednes- day.	Tamil	Commences with the same introduction as in No. 197 above. Gift of land to [Pipaṣṭrai Tirunāryana-bhāttan alias Kayikumadachandru-paṇḍita] of Maṅkalasāpāhobari, by the great assembly of Tribhuvanamadēvi-chaturvēdi- maṅgalam an independent village and a brahmadēya in Viravātara-vaṅkaṇḍu, a sub-division of Gaṅgaikoṇḍa- chōla-vaṅkaṇḍu as a recompense for having composed Kulōttunga-Chōla-charitai, a kāvya glorifying the king (poruṃśā). The assembly was required to listen to the kāvya as well.
199	On the south, east and north walls of the same maṅḍapa.	Do.	Rajakesarivarman alias Tribhuvana- chakravartin Kulōttunga-Chōladēva.	43rd year	Do.	Stones missing and displaced.
200	On the east wall of the same maṅḍapa.	Do.	Rajakesarivarman alias [Kulōttunga]- Chōladēva.	4[3]rd "	Do.	Do. Commences with the introduction <i>4ṣṣerśeṣṣe</i> , etc. Seems to record a gift of land for feeding tapavins and Alahēśvaras.
201	On the same wall	Do.	[Rajakesarivarman alias] Kulōttunga- Chōladēva.	[28]th year, Meshā, ba. di. trayōdaśi, Uttirāṭṭādi, Fri- day. Lost.. . . .	Do.	Much worn out. Begins with the introduction <i>4ṣṣerśeṣṣe</i> <i>4ṣṣeś</i> , etc. Prescribes certain rules regarding the culti- vation of lands growing areca-palm.
202	On the east and north walls of the same maṅḍapa.	Do.	Rajakesarivarman alias Tribhuvana- chakravartin [Kulōttunga-Chōladēva.]	. . . . .	Do.	Stones missing. Commences with the introduction <i>4ṣṣerśeṣṣe</i> <i>4ṣṣeś</i> , etc. Gift of land by the assembly of Tribhuva- namadēvi-chaturvēdimāṅgalam for feeding sampradāyins, during the festival of the temple of Tirumērkōyil-Alvar, on New-moon days and Vishus and while offerings are made to the Alvar of Mērkōyil in the Vedantavēdyā- maḍam.
203	On the same walls	Do.	Rajakesarivarman alias [Kulōttunga]- Chōladēva.	48th year	Do.	Stones missing. Begins with the same introduction. Seems to register a gift of land for feeding the itinerant Sivayōgins and Mahēśvaras in the Tirunāvukkarasū- maḍam.
204	On the north wall of the same maṅḍapa.	Do.	[Rajakesarivarman alias Tribhuvana- chakravartin Kulōttunga-Chōladēva.	[4]3rd "	Do.	Fragments. Begins with the same introduction. Refers to the temple of Tēṇ-Tiruvēṅgaḍattalvar at Tribhuvana- madēvi-chaturvēdimāṅgalam.
205	On the same wall	Do.	Tribhuvanachakravartin Kulōttunga- Chōladēva.	43rd "	Tamil and Grantha.	Damaged. States that persons who are qualified to do the services of bhāṭṭāṅṭi, kidai, aḍṣippu, koṭṭam, account- ancy (kaṅṅaku), carpentry (taḍoḍu) and others should take up such services in the village only. Those who engage themselves in these services beyond this village will be considered to have transgressed the law, to have committed a fault against the great assembly and to have ruined the village.
206	Do.	Do.	Rajakesarivarman alias Tribhuvana- chakravartin Kulōttunga-Chōladēva.	23rd "	Tamil	Commences with the introduction <i>4ṣṣerśeṣṣe</i> , etc.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
207	On the same wall	Chōla	Rajakēsarivarman alias chakravartin Kulōttuṅga-Chōlādēva.	42nd year ..	Tamil ..	Commences with the same introduction. Records that the lands belonging to the temple of Eṇalattu-Durgaiyar Onkārasundariyar, situated in the eastern hamlet of this village with the temple flower-garden and tank, were registered as a village gift to the said goddess under class 12. This land was renamed Bhupālasundara-vilāgam after demarcating the lands and fixing the boundaries.
208	On the side of the west veranda, in the prakāra of the same temple.	Do.	Parakēsarivarman alias Tribhuvana-chakravartin Vikrama-Chōlādēva.	9th ..	Do. ..	Commences with the introduction <i>ḥṛṣṭyā</i> , etc. Records a gift of land to the weavers for supplying certain cloths to the temple. It is said of these weavers that they were the offspring of a Brahman with a Vaiśya (woman) and that as authorized by the Āgamas and Smṛtis, they had the privilege of weaving and supplying cloths to temples and kings.
209	On the same side	Do.	Rajakēsarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōlādēva.	19th ..	Do. ..	Commences with the introduction <i>ḥṛṣṭyā</i> , etc. The tax-free lands already granted to the temple of Udavi Tīrnanikūḷi-Mahādēva in Mēka-nāḍu, a sub-division of Virudarājabhayānkara-vaḷanāḍu were found insufficient to meet the daily expenses, in case, etc.; and the great assembly made an additional grant of tax-free land in the village of Tribhuvanamadēvi-chaturvēdimāṅgalam.
210	On the west side of the ruined maṅḍapa opposite the same temple.	Do.	Rajakēsarivarman alias Uḍaiyar śrī Rajadhirājādēva.	Makara, su. Wednesday, Ardra.	Do. ..	Commences with the introduction <i>śaśa</i> , etc. Gift of land as goldsmith's service-inam, to a goldsmith named Arāṅgaṅ Komaraṅ alias Rajadhīrāja-perundaiyaṅ who was required to do the work of a goldsmith for himself and for others within the village and its hamlets. Much damaged.
211	On a stone lying by the side of the same maṅḍapa.	Do.	Rajarajakēsarivarman, who destroyed the ships at Kāndaḷur-Salai.	12th year	Do. ..	The big men of the assembly decided that the tax antarayam should be levied on those who cultivated the lands.
212	On the sides of a pillar lying near the same maṅḍapa.	Do.	Rajakēsarivarman alias Chakravartin Kulōttuṅga-Chōlādēva.	13th year, Nimbha, ba. di. Monday, ēkādaśi, Pūnarvasu. ..	Do. ..	
213	On fragments lying round the same temple.	..	... alias Tribhuvana-chakravartin Kulōttuṅga....	.. ..	Do. ..	Fragmentary. Seems to record a gift of land to the temple of Gaṅgaivara-niṅṅar.
214	On the north base of the Ubhaya-Nāchohiyar shrine in the Gaṅgavarāhesvarasvamin temple at Tirukkanji (French Settlement).	Pandya	Tribhuvanachakravartin Parakrama-Pāṇḍyādēva.	[4]th year, Mithuna, ba. di. Wednesday. ..	Do. ..	
215	On a slab lying in the same temple	Chōla	Rajakēsarivarman Kulōttuṅga-Chōlādēva I ..	40th year	Do. ..	Records that the bank of the tank at Tribhuvanamadēvi-chaturvēdimāṅgalam had breached and that Bhūtanāṅ-galamudaiyaṅ Oṅṅiṅṅaṅ Bhupālasundaraṅ alias Sōlakōṅṅar had it repaired. The stone revetment was constructed by Sēngaltrudaiyaṅ Araiyaṅ, Tīrumanāpaḍi-Uḍaiyaṅ alias Malaiyappiyarajaṅ on behalf of the former. The revetment was called Kulōttuṅgaśōḷaṅ.

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C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
216	On the same slab	Chola ..	Rajasekarivarman Kulottunga-Chola (1)	4th year	Tamil ..	Refers to the same transaction and registers a gift of land by Solakōnar for repairing the bank and constructing the stone revetment. The paddy accruing for the repair of the tank was being mixed up with the general dues from the village and the above noted repairs were not being attended to. In lieu of this paddy was now given land in Nettaippakkam alias Bhupalasundaranallur, a hamlet of Tribhuvanamadēvi-chaturvedimeṅgalam.
217	On the north wall of the central shrine in the Raṅganāthasvamin temple at Tirumalpadi (Wandi-wash taluk, North Arcot district). On the north and west walls of the same shrine. On the east, north, west and south walls of the same shrine.	..	Rajanarayana Sambuvaraya.	19th	Do. ..	Gift of certain taxes for burning lamps to the temple of Pallikonda-Perumaḷ at Tiruvaypaḍi in Poṅṅur-parra.
218	On the north and west walls of the same shrine.	..	Sakalalokachakravartin Rajanarayana..	5th year, Aḍi	Do. ..	Lost in the middle. Gift of land for worship, repairs and festivals to the same temple.
219	On the east, north, west and south walls of the same shrine.	Chola ..	Tribhuvanachakravartin Kulottunga-Choladeva.	4[0]th year	Do. ..	Gift of land by purchase as devadana, to the temple of Vikrama-Chōla-Vinnagar-Aḷvar, by the residents of Tennārtur in Tennārtur-naḍu, a sub-division of Palakūṅga-kōṭṭam a district of Jyaṅṅondachōla-maṅḍalam.
220	On the west and south walls of the same shrine.	..	Sakalalokachakravartin Rajanarayana..	10th	Do. ..	Records that the various festivals in the temple of Pallikonda-Perumaḷ were to be conducted by collecting the dues from the persons who had undertaken to conduct these festivals.
221	On the same walls .. .. .	..	Do.	17th year, Aḍi	Do. ..	Gift of taxes to the same temple for offerings.
222	Do. .. .. .	..	Sakalalokachakravartin Rajanarayana Sambuvaraya.	4th year	Do. ..	Gift of land to the same temple.
223	On the north and west walls of the Tāyar shrine in the same temple.	Vijayanagara	Achyutadeva-Maharaya, son of Viranarasingadeva-Maharaya, who instituted the elephant-hunt.	Saka 1468, Durmukhi, Mithuna, sa. di. Karttigai.	Do. ..	Gift of the village of Kilāṅṅuppaṅṅam in Vedāśirūmai, for the merit of Achyutadeva-Maharaya by a resident of Kañohipuram and by one of Tiruva[r]paḍi.
224	On the west wall of the same shrine	..	....	Parābhava, Masi	Do. ..	Gift of lands to the same temple with remission of taxes.
225	On the south wall of the same shrine.	..	....	Virodhi, Vaigasi	Do. ..	Of the eight shares of land in Kunrakkaṅṅupṅṅudi given to eight Sri-Vaishnava Brāhmanas as adhyayanāṅga, four shares were misappropriated by Veḷḷaiḷchobhiyan and others. These latter were punished for their misconduct and the four shares were equally distributed for conducting worship, etc., in the shrines of Nammaḷvar and Bhāshyakarar.
226	On the rock near the maṅḍapa to the south of the same temple.	..	....	Manuatha Bhadrappa, sa. di. 11.	Telugu ..	Mentions the god Aḍi-Raiganatha of Tiruppapaḍi and a certain Virana-Rautu, a disciple of Lōgacharya.
227	On the side of a brindavana in the maṅḍapa of the Tirupallisvami-kōvil in the same village.	..	....	....	Do. ..	Gift of the terrace (koraḍu) by some private individuals.
228	On the north wall of the central shrine in the Tatakapurisvara temple at Madam (same taluk and district).	Vijayanagara	Kampana-Udaiyar, son of Vira-Bokkanna-Udaiyar.	Saka 1285, Sobhakrit, Tula sa. di. trayodasi, Friday, Revati.	Tamil ..	Gift of land to Bhuvanēkabahudeva, a Mahēsvara of the temple of Kulandai-Appar at Madam by Gaṅḍaragbhi Maḍha-Nayakar, son of pradhani Sōmaya-danḍayaka.

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C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
229	On the same wall	Vijayanagara.	Virapratapa Devaraya-Maharaya ..	Saka 1355, Pramadoba, Kumbha, su. di. dasami, Monday, Tiruvagam (Sravana) 7th year	Tamil	Records the gift of Tirumugakkani to Amarakonar Kulandai-Andar, one of the Kaikkolars of the temple of Tiruvagnisvaramudaiya-Mahadeva. Aramvalattai-Nachohiyar and his elder sister paid a visit to Devaraya-Maharaya and procured this gift.
230	Do.	Pandya ..	Maravarman Tribhuvanaachakravartin Vikrama-Pandyadeva.	.. .. .	Do.	Gift of the two villages Male-uru and Kodandapuram for the festival in the month of Ani, worship and other expenses in the temple of Tiruvagnisvaramudaiya-Mahadeva at Kulattur in Tenparur-nadu a sub-division of Palakunra-kottam a district of Jayangondachohola-mandalam, by the residents, Agambadiyars, Agambadi-Mudaliars and Panattavar of Annamangalapparu of this district. Records that Champa who was called Rajendra-Chohola gave a Brahman-village, free of taxes, to 24 Brahmanas for reciting the Vedas in the presence of Agnisa.
231	On the west and south walls of the same shrine.	.	<i>Champa</i>	Saka 1406	Grantha ..	Built in. Gives the genealogy of the king from Sangama. Records a gift of land to the temple by the king at the request of Aramalattai-Nachohiyar.
232	On the same walls	Vijayanagara	Devaraya-Maharaya .. .. .	.. .. .	Grantha and Tamil.	Registers the appointment of Meykaval in the temple referred to in No. 230 above.
233	On the south wall of the same shrine.	.. .. .	Sakalalokeachakravartin Rajanarayana Sambuvaraya.	7th year, Mesha su. di. trayodasi Wednesday, Uttiram.	Tamil ..	
234	On the east wall of the mandapa in front of the same shrine.	Chohola	Tribhuvanaachakravartin Kulottunga-Chohadeva.	5th year	Do. ..	Gift of land for daily offerings to the temple of Agnisvara at Kulattur, by Sengeni Nalayiravan Ammayappa alias Rajendra-Chohola Sambuvaraya.
235	On the same wall	Do. ..	Kulottunga-Chohadeva	44th	Do. ..	Middle portion lost and surface worn out. Seems to record a sale of land to the temple by the residents of Kulattur. Mentions Ammayappa alias Rajendrasohachambuvarayan.
236	Do.	Vijayanagara.	Vira-Bukkana-Udaiyar, son of Vira Hariyana-Udaiyar.	Saka 1329, Pramadai.	Do. ..	Gift of the village of Malavur to the temple of Agnisvaramudaiya-Mahadeva. <i>Signed by Tirumalukata</i>
237	Do.	Chohola	Parakesarivarman alias Tribhuvanaachakravartin Vikrama-Chohadeva.	6th year	Do. ..	Commences with the introduction <i>vers 4000</i> , etc. Sale of land to a resident of Sajakki by the residents of Kulattur on behalf of the same temple.
238	On the north wall of the same mandapa.	Do. ..	Tribhuvanaachakravartin Rajarajadeva ..	4th	Do. ..	Incomplete. Gift of additional land for sandal-paste, to the temple of Tiruvagnisvaramudaiya-Mahadeva at Kulattur in Tenparur-nadu a sub-division of Palakunra-kottam, a district of Jayangondachohola-mandalam by Sengeni Ammayappa Attimalan alias Rajendrasohachambuvarayan.
239	On the same wall	Do. ..	Tribhuvanaachakravartin Rajadhirajadeva	3rd	Do. ..	Sale of land for a lamp to the temple of Kulandai-Andar at Kulattur in Tenparur-nadu, by a native of Naduvil-nadu.
240	On the north and west walls of the same mandapa.	Pandya ..	Jatavarman alias Tribhuvanaachakravartin Sundara-Pandyadeva.	13th	Do. ..	Gift of the village of Aliyur for daily worship and festivals in the temple of Agnisvaramudaiya-Mahadeva at Kulattur.

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C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
241	On the same walls	Chola	Tribhuvanachakravartin Choladeva.	5th year	Tamil	Damaged. Gift of paddy for the midnight service in the same temple.
242	Do.	Do.	Vikrama-Choladeva	8th "	Do.	Built in. Gift of land for feeding the devotees in the temple of Agnisvarnucciya-Mahadeva, by a Brahman residing in Vikramaśoḷa-chaturvedimangalam, an independent village in Paṭuvur-kōttam.
243	On the west wall of the same mandapa.	Vijayanagara.	Kampapa-Uḍaiyar son of Vira-Bokkapa-Uḍaiyar.	Parābhava, Dhanus, ba. di. aka-dasi, Sunday, Śōdi (Svati). 6th year, Aḍi	Do.	Registers the assignment of the service of the accountant of the temple of Kulaṅḍai-Aṇḍar, on one of the Mahēśvaras of the temple.
244	On the south wall of the same mandapa.	..	Sakalalokachakravartin Rajanarayana .. .. .	.. .. .	Do.	Assignment of the appointment of accountant of the interior section of the same temple.
245	On the same wall .. .. .	..	Sakalalokachakravartin Rajanarayana Sambuvaraya.	6th year Sindhya, su. di. prathamā, Sunday, Makha. 13 + 2nd year	Do.	Records a similar transaction in the temple of Agnisvarnucciya-Mahadeva.
246	Do.	Pandya	Tribhuvanachakravartin Kōnerinnai-konda Sundara-Pandyadeva.	.. .. .	Do.	Gift of land for worship and daily expenses in the same temple.
247	Do. .. .. .	..	Māravarman Tribhuvanachakravartin Vira-Pandyadeva.	.. .. .	Grantha	This inscription is engraved below No. 246 above and records that it was engraved at the instance of Hastimalla.
248	On a slab lying inside the same mandapa.	Pandya	.. .. .	Doubtful	Tamil	Damaged.
249	On the south wall of the Svaayambhūtingam shrine in the first prakāra of the same temple.	..	.. .. .	.. .. .	Do.	This is the gift of pradhani Viṭṭappar, son of Apparasar.
250	On the north wall of the same prakāra.	Pandya	[Māravarman] Tribhuvanachakravartin Vira-Pandyadeva.	4th year	Do.	Damaged. Gift of paddy and money for offerings and lamps to the image of Puvanarayakesuramulaiya-Nayanar set up by one of the Kalkkōḷars of the village.
251	On the south wall of the same prakāra.	Vijayanagara.	Hariyana-Uḍaiyar	Śaka 1305, Rudhirōdgarī, Mina, su. di. pūrnai, (pūrnami), Monday, Uttiram. 11th year, Māḍi	Do.	Unfinished. Gift of land for worship by Uttama-Nambi Karūjiruttanayan of Siru-Pulur in Viranarayana alias Sundara-Pandyachaturvedimangalam in Śoḷa-maṇḍalam, to the shrine of Saptamatris set up by him in the temple of Kulaṅḍai-Aṇḍar.
252	On the east wall of the same prakāra.	Chola	Tribhuvanachakravartin Rajadhirajadeva.	.. .. .	Do.	Built in in the middle. Registers a political compact entered into between Sengeṇi-Mindai, Siyay, Pallavaṇḍai, alias Saṅḷavarayan, on one side and Sengeṇi Abtiṇ allai, alias Rajēndrasōḷa-Sumt-uvaraya and Oduvai, alias Rajagambiraḥchambuvaraya on the other, by which it was agreed that they would not break the terms of the compact.
253	On the same wall	Do.	Tribhuvanachakravartin Rajarajadeva (III).	3rd "	Do.	Gift of 82 cows for a lamp to the temple of 'Iruvagnisvarnucciya-Mahadeva at Kulattur, by a native of Vēnkaipakkam in Mōṇḍar-ṇāḍu a sub-division of Amōr-kōttam a district of Jayahṅḡḡasōḷa-maṇḍalam.
254	Do.	Do.	Tribhuvanachakravartin Choladeva.	11th "	Do.	Registers a compact similar to that of No. 252 above between Kulaḷ-Āṇṇasārāyan, Āṭṭapparaṇḍai, alias Kadavarayan, and Sengeṇi Virasōḷai, Āṭṭimallai, alias Kulottuṅḡasōḷa Sambuvarayar.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
255	On the same wall	Chola	Tribhuvanachakravartin Chōladēva.	2 [6]th year ..	Tamil	Gift of land in Kōṇḍaṇḍapuram in Iṅḡipēdu-nādu a sub-division of Palakuru-kōttam for lamp to the temple of Tiruvāgnisvaranudaiya-Mahadēva.
256	Do.	Do.	Rajarajadēva	10th	Do.	Gift of cows for a lamp to the temple of Kulandai-Andar at Kulattur by Sendamarakkannan Solakōti, a vejjala of Urukkaḍu.
257	Do.	Vijayanagara.	Vira-Bokkanna-Udaiyar, son of Virahariyanna-Udaiyar.	Saka 1325, Svabhānu, Meshu, ba. di. trayōḍasi, Monday, Sadaiyam, Parthiva, Aṅḡi ..	Do.	(Gift of two houses to a certain individual who was assigned as a servant in the temple of Kulandai-Andar.
258	Do. .. .. .	.. .. .	.....	46th year ..	Do.	Records the sale of a house-site to Bhuvanekabhadhadeva, manager of a matha.
259	Do.	Chola	Tribhuvanachakravartin Chōladēva.	.. .. .	Do.	Built in below and at the end. Seems to record a gift of land to the temple of Agnisvaranudaiyar for opening a flower-garden and digging a fresh-water-tank.
260	Do.	Vijayanagara.	Vira-Bukkanna-Udaiyar, son of Virahariyanna-Udaiyar.	Saka 1325, Svabhānu, Meshu, su. di. dḡami, Monday, Sadaiyam.	Do.	Gift of the village of Maḡavar free of taxes, by Vira-Paliyarāya-Udaiyar, son of Vira-Bukkanna-Udaiyar, to the temple of Agnisvaranudaiya-Mahadēva, for an offering, two perpetual lamps, twilight lamp, for festivals, worship, repairs and flower-garden.
261	On the east wall of the mahamandapa in the same temple.	.. .. .	.. .. . dēva-Maharāja	Aṅḡira, Karttigai ..	Do.	Built in at the end. Seems to record a gift of land.
262	On the east wall of the Brihannayaki-Amman shrine in the second prakara of the same temple.	Do.	Vira-Bokkanna-Udaiyar, Hariyanna-[Udaiyar].	Saka 132*, Parthiva, Nakara-Sankranti.	Do.	Gift of land for a lamp to be burnt at the service called Gaṅḡayai-sandi after the donor Rajarajai Gaṅḡayai.
263	On the same wall .. .. .	.. .. .	.....	.....	Tamil verse ..	Assignment of Sidari-kaiyāchi (service) on a certain individual with the gift of land and distribution daily of the cooked rice attached to that office.
264	On the west wall of the kalyanamandapa in the same prakara.	.. .. .	.....	Saka, Karttigai 21.	Tamil	Records that the mandapa was constructed by a dancing girl of the temple of Kulandai-Andar.
265	On the south wall of the same mandapa.	.. .. .	Sakalalokachakravartin Sambavara.	12th year ..	Do.	Registers the services of tirukkaiyōti and singing before the god in the name of certain devotees in (the temple of) Tirumaduguiram.
266	On the wall of the ruined shrine on the south side of the same prakara.	Vijayanagara.	Kampana-Udaiyar	Vivavasu, Karakaka, ba. di. Tritiya, Sunday, Avittam (Dhuni-shi.)	Do.	Records that the gopura called Gandaragūḡmarayanayakkaṅ-tirugopuram in the second prakara in the temple of Tiruvāgnisvaranudaiya-Mahadēva at Kulattur was the gift of Gandaragūḡmarāya-Nayakkai, son of Somaya-Dannayakkar on the occasion of the capture by him of Vejjaramankonda-Sambuvarayar and Rajagambiraṅ-malai.
267	On the left side of the outer gopura of the same prakara.	Do.	Kampana-Udaiyar, son of Virabokkanna-Udaiyar	Saka 1285, Vivavasu <i>Sobhanakrit</i>	Do.	Verses in praise of Bukkana, Kampana and Somaya-dannayaka. Seems to record the construction of the gopura by Gandaragūḡi.
268	On the right side of the same gopura.	Do.	Kampana .. .. .	.....	Tamil verse ..	

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
269	On the same side.	..	....	....	Tamil	This gōpura and the doorway are the gifts of Tūpaṇḍar Aruḷar.
270	On a slab set up by the side of the same gōpura.	Vijaya-nagara.	Virapratāpa Achyutayadēva-Maharaya ..	Śaka 1452, Vikṛiti, Rishabha śu. di. dasami, Monday, Tiruvōṇam (Sra-vana). Krōdhi, Aippasi ..	Do.	Gift of certain taxes to the temple of Tiruvagnisvaram-udaiya-Mahadēva for conducting the mahapōja.
271	On the south wall of the same prakāra.	Do.	Kampana-Uḍaiyar, son of Vira-Bokkana-Uḍaiyar.	2 nd year ..	Do.	Records that the walls of the second prakāra of the Kuḷandai-Andar temple was built by Tirumallikīḷaṅ Nalla-kambaṅ Teṅṅavarayan of Ilanḡaḍu.
272	Over an image of Durgā cut on the boulder called Rajakkal to the south of the same temple.	..	....	43rd ..	Do.	This is the Bhagavati out by Naduṅṅaṅḷai.
273	On the same boulder ..	Chola	Kulōttuṅga-Chōḷadēva ..	40th ..	Do.	Gift of 48 sheep for ½ lamp to the temple of Tiruvagnisvaram-Uḍaiyar, by Bhuvanāśōraṅ of Nariyanpakkam in Paṅaiyūr-nadu for having killed by mistake with an arrow while aiming at a deer Ponnaṅ Acohiruvaṅ of Sangarambakkam in Oyma-nadu.
274	Do.	Do.	Kulōttuṅga-Chōḷadēva ..	41st ..	Do.	Incomplete and damaged. Seems to refer to an accident similar to that of No. 273 above and records a gift of ½ lamp.
275	Do.	Do.	Chakravartin Kulōttuṅga-Chōḷadēva ..	49th ..	Do.	Damaged.
276	Do.	Do.	Kulōttuṅga-Chōḷadēva ..	43rd ..	Do.	Incomplete. Mentions the temple of Tiruvagnisvaram-Uḍaiyar.
277	Do.	Do.	Do.	3[8]th.,	Do.	Gift of 12 sheep for ½ lamp to the same temple.
278	Do.	Do.	Do.	88th ..	Do.	Refers to an accident in a deer hunt as in No. 273 above and records a gift of ½ lamp to be burnt in the Agnisvaram-Uḍaiyar temple.
279	Do.	Do.	Do.	2nd year ..	Do.	Refers to a similar accident as in No. 273 above and records a gift of ½ lamp.
280	Do.	Do.	(Kulōttuṅga I) ..	....	Do.	Begins with the introduction <i>ḷepara śēta</i> . Seems to record a gift of lamp to the same temple.
281	Do.	Do.	Rajakēsarivarman alias Rajendra-Chōḷadēva.	[Śaka] 1422, Raudri	Do.	Begins with the introduction <i>ḷepara śēta</i> , etc. Seems to record a gift of lamp.
282	On the side of the veranda of the ruined maṅḍapa in a field to the south of the same temple.	..	....	26th year	Tamil verse	Registers that Chennaya Kriṣṇaya built a shrine for Sambandar at Kuḷandai.
283	On the side of a boulder called Sarukampārai about a furlong to the south of the same village.	Pallava	Vijaya-Kampavikramavarman ..	..	Tamil	Gift of land by purchase for the maintenance of the tank (ēripaṭṭi).
284	On a rock, near a pond called Venḡamma-kuṭṭai in the same village.	Vijaya-nagara.	Kumara-Kampapa ..	Ananda, Adi ..	Do.	States that this pond was dug by a certain Tiruppaṅai-Nachohiyar, a dancing girl of the temple.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
285	On a rock near another pond called Annamalayaṅ-kutti in the same village.	..	....	Śaka 14[9]4, Darmati.	Tamil	Records a gift of land by Sennaya - Krishnaya for burning four lamps and for fetching a potful of water for the sacred bath.
286	On the north wall of the central shrine in the ruined Siva temple at Avūr (Tiruvannamalai taluk, same district).	..	....	22nd year, Avani 31	Do.	Damaged. Seems to record a gift of land.
287	On the same wall .. .. .	..	Tribhuvanachakravartin koṇḍaṅ.	....	Do.	Incomplete. Seems to record a gift of land. Mentions Hoysala-nadu and Adappattu-ṅakkappar.
288	On the west wall of the same shrine.	..	....	Śaka 1193, Dhanus, śu. di. prathamā, Friday, Mula.	Do.	Incomplete. Seems to record a gift of land to the temple of Tiruvagattisvaramuḍaiya-Nayanar at Avūr in Sengunri-ūdu of Vāṅagappaḍi on the northern bank of Pennar a subdivision of Rajarāja-vaḷanādu.
289	On the south wall of the same shrine.	Pāṇḍya	(tribhuvanachakravartin maikoṇḍaṅ Vikrama-Pāṇḍyaḍeva.	5th year, Paṅḅuṅi.	Do.	Records an order of Mallaya-ḷaṅḅaṅyakkar. (Gift of land for conducting a festival on the day of Punarvasu to the temple of Tiruvagattisvaramuḍaiya-Nayanar at Avūr in Singamalaiḷapparu.
290	Do.	Pallava	Sakalabhuvanachakravartin [Peruṅjiṅga-ḍē]va.	32nd year, Mēsha, śu. di. prathamā, [Monday], Tiru-vaḍirai (Āra).	Do.	Damaged and incomplete. Mentions Manābharapa Sādiyarayar and Tiruvagattisvaramuḍaiya-Nayanar.
291	On the east wall of the maṅḍapa in front of the same shrine.	Do.	Sakalabhuvanachakravartin Kopperuṅ-jiṅgaḍeva.	3[5]th year, Tula, śu. di. paṅḅhami, [Thursday], Mēla.	Do.	Unfinished. Seems to record a gift of the image of Astrādēva by the oil merchants (vaṅigar), who are introduced with numerous titles, to the temple of Tiruvagattisvaramuḍaiya-Nayanar of Avūr in Sedi-ṅaḍalam on the northern bank of Pennar.
292	On the same wall	Hoysala	Vira-Ballalaḍeva	....	Grantha	Incomplete.
293	Do.	Pāṇḍya	Maṅavarman Tribhuvanachakravartin Kō-ṅṅimelkoḷḍaṅ].....	....	Tamil	Damaged and stone taken off in the middle. Seems to register a gift of land.
294	On the north wall of the same maṅḍapa.	Vijayana-gara.	Vira-Kampapa-Uḍaiyar .. .. .	....	Do.	Damaged. Gift of land.
295	On the same wall .. .. .	..	....	.. Rākahasa, Mithuna, śu. di. chaturthi, Sunday, Pūshya. Vikrama, Vriśchi-ka, śu. di. chatur-dasi, Friday Aśvati.	Do.	Much damaged. Seems to record a gift of land to a certain number of Chaturvētibhattas and to the temple of [Vikrama]-Peruma].
296	Do.	Pāṇḍya	Maṅavarman Tribhuvanachakravartin Kulasēkharadēva.	[20]th year, Tula, śu. di. tritīya, Monday, Rōhini.	Do.	Records a gift of land.
297	On the west wall of the same maṅḍapa.	Vijayana-gara.	Kampapa-Uḍaiyar, son of Vira-Bukkana-Uḍaiyar.	Śaka, 12[74], [Nan-dana], kanya, śu. di. [Pūrṅai] (Paṅḅam), Mon-day, [Revati].	Do.	Seems to record a gift of a Brahman village called Sōmna-thapura-chaturvēdimāṅḅalam in Singamalaiḷapparu in Sedi-ṅaḍalam in Sengunri-ūdu in Vāṅagappaḍi on the northern bank of Pennar by Sōmappa, the pradhani of the king.

Avūr (rtt)

C.—Stone inscriptions copied in 1919—cont.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
298	On the same wall	Vijayana-gara.	Kampapa-Udaiyar	Śaka 1287[8], Pa-rabhava, Makara, Śu. di. Wednesday, Mrigaśir-śa.	Tamil	Registers a gift of land to a Brahman residing in Kaḍalar alias Poyyal, Sūdhara-chaturvedimangalam for adhyayana on special days and during the festival in the temple of Tiruvagattāvaramuḍaiya-Nāyanar at Avūr of Śedimandā-lam alias Śingamalaipparvu.
299	On the south wall of the same mandapa.	Pandya ..	Jatavarman Tribhuvanachakravartin Virapandyadeva.	4th year, Makara, Śu. di. pañchami, Monday, Revati.	Do.	Records the rate of taxes fixed on the various crops grown on the lands.
300	On the same wall	Pallava ..	Sakalabhanachakravartin Perunjiṅga-deva.	32nd year, Mēsha, Śu. di. prathamā, Sunday, Mūla.	Do.	Gift of land for supplying sandal-paste and scented powder for bath to the same temple.
301	Do. .. .. .	..	....	..	Do.	Records a gift of white obauri by Sundara-Pandya-kōvala-rayan.
302	Do.	Pandya ..	Jatavarman alias Tribhuvanachakravartin [Sundara]-Pandyadeva.	12th year	Do.	Fixes the taxes to be levied from the ryots residing in the village on the lands cultivated by them.
303	On a pillar by the side of the same mandapa.	Do. ..	Virapandyadeva	11th	Do.	This is the sacred mandapa of Kuṇḍinayanar Narasiṅgadevar.
304	On the north wall of the (ianapati shrine in the same temple.	Vijayana-gara.	Kampapa-Udaiyar, son of Virapandyadeva.	Vilambi, Kumbha, Śu. di. Friday, Mūla.	Do.	Records the gift of the village of Kuvaḱkoḱi as a hamlet of the village of Somanathapura-chaturvedimangalam.
305	On the west wall of the same shrine.	Do.	Do. do.	Vilambi, Kumbha, Śu. di. navami, Friday, Mūla.	Do.	Registers that Viśveśvaradeva of Periyamadam at Tiruvan-namalai made a gift of the village of Erpakkam to the mahajanas of Vaiyyar alias Somanathapura-chaturvedimangalam, an agrahara in Śingamalaipparvu, in exchange for Kuvaḱkoḱi which belonged to him as the mahajanas secured an order of the king assigning the latter as a hamlet of Somanathapura.
306	On the south wall of the same shrine.	..	Sakalalokachakravartin Rajanarayanar ..	23rd year, Āḱi ..	Do.	Gift of land free of taxes to a certain Brahman for conducting the worship in the temples of Vaiyyar-Kuvaḱkoḱi, the hamlet of Somanathapura-chaturvedimangalam. Refers to Timappanar brother-in-law (of the king).
307	On the north, west and south walls of the same shrine.	Chola ..	Rajaraja-Rajakesarivarman alias Rajarajadeva.	24th year	Do.	Gift of land for offerings to the temple of Tirumadapparam-Udaiyar at Avūr in Vaṅgappadi on the northern bank of the Pennar at the request of Nallogaṅ Vippi Attimal-lan alias Araiyarabharanavanavelan, while Rajaraja Vaṅkōvaraiyar was residing at Perumbarrappuliyūr (i.e., Chidambaram). The letters appear to belong to a later date.
308	On the south wall of the Amman shrine in the same temple.	Vijayana-gara.	Mallikarjuna-Maharaya, son of Devaraya-Maharaya, who instituted the elephant hunt.	Śaka 1371, Pramō-dā, Makara, Śu. di. dvādaśi, Monday, Svati.	Do.	Gift of land free of taxes to Vaṅadarayar by the temple of Tiruvagattāvaramuḍaiya-Nāyanar at Avūr.
309	On the west wall of the same shrine.	Do.	Devaraya-Maharaya, son of Mallikarjunadeva-Maharaya, who instituted the elephant hunt.	Śaka 1406, Śobha-kṛit. . . . Śu. di. septami, Pushya.	Do.	Middle stone completely peeled off. Seems to record gift of taxes to Vaṅadarayar as arasakaval-vari.

Avūr (Nt).

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
310	On the east wall of the same shrine.	Sajva ..	Narasingadeva-Maharaya ..	Saka 1393, Vikruti, Aippasi 13, trayodasi, Monday, Asvati. Doubtful ..	Tamil ..	Built in. Mentions Annamarasar agent of the king and the temples of Tiruvattavaramudaiya-Nayanar and Anjalanga-Perumal at Avur and refers to Oddiyar disturbances.
311	On a boulder in the central shrine in the ruined Vishnu temple in the same village.	Chola ..	Tribhuvanachakravartin Rajarajadeva ..	..	Do. ..	Seems to record a gift of dry land to the temple of Karu-manikkattalvar at Avur.
312	On a rock in a field at Pujarihatti, hamlet of Ilavampatti (Umalur taluk, Salem district).	Vijayana-gara.	Virapratapa Srirangadeva-Maharaya ..	Kaliyuga 4756, Saka 1577, Manmatha, Ani, 10, Pournami, Friday, Mula.	Do. ..	Gift of the village of Ilavampatti which was renamed Kailasanathapuram for conducting festivals in the temple of Sri Kailasanatha and Ammai Sivakami at Taramangalam, by Immudikaṭṭi Mudaliyar, a member of the community of Vanangamudi-Mudaliyars of the place.
313	On a slab near a Mariyamman temple in the same hamlet.	..	....	....	Do. ..	Gift of thirty kalaṅju of gold to (the temple of) Puḷalūr-deva by a private individual.
314	On the reverse of the same slab ..	..	....	....	Do. ..	Gift of five kalaṅju of gold to the same god by a private individual.
315	On the north wall of the central shrine in the Kailasanatha temple at Taramangalam (same taluk and district).	..	....	....	Do. ..	First section of the inscription is very much damaged. Records that certain portions of the temple were reconstructed and that certain images were set up and consecrated by Immudikaṭṭi-Mudaliyar of the Vanangamudi-Mudaliyar community.
316	On the north wall of the prakara of the same temple.	Mysore ..	Chikkadevaraya ..	Kaliyuga 4780, Siddhartha, Sittirai 10, Monday, septami, Purnavasam. Parabhava ..	Do. ..	Records that Kempayya, the son of Sanayya of Mysore, and the agent of the king set up and consecrated the images of Subrahmanya and the Aruvattumvar in the temple.
317	On a slab on the road-side, 10½ miles from Dharmapuri on the Dharmapuri-Krishnagiri road (same district).	Vijayana-gara.	Vira-Bukkaraya ..	..	Do. ..	Records that the hanḷet of Ponnari was given by Rainayan, a local chief of Paḷaḍḍir-naḍu in Ediriliṣṣa-maḷadalam for (the temple of) Ponnakkūtar.
318	On the top of a hillock called Kuchakal near Pulahall, a hamlet of Bettamugalaḷam (Hosur taluk and same district).	Hoyasala ..	Vira-Ramanathadeva ..	....	Do. ..	Fragment.
319	On a hero-stone in Bairamangalam (same taluk and district).	Do. ..	Tribhuvanachakravartin Vira-Ramanathadeva.	31st year, Karttigai	Do. ..	Mentions that Annan alai, son of .. . toruvallaḅ, was killed by a tiger in a hunt.
320	On a boulder in a field near a heap of rocks called Nallagutta in the same village.	..	Vira Udaiyar ..	Saka 1303, Dumat, Tai 12, trayodasi, Friday. Saka 1151, Maghahula, chaturdasi, Wednesday.	Do. ..	Much damaged.
321	On a pillar in the mandapa at the northern entrance into the Mallesvara temple at Bezwada (Bezwada taluk, Kistna district).	..	....	..	Telugu ..	Gift of 25 cows for a perpetual lamp to the god Mallisvara Mahadeva (of) Bejavada by Malli-Desai, son of Proli-Desai, of the fourth caste a descendant of Ghadikōḷa Gunda, lord of Tumburu-naḍu and a devotee of the god Jōṣi-Siddhavaṭṣvara. The boyi that was to supply the daily ghee was granted 1 puṭṭi of land.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
322	On the same pillar .. ..	..	....	Śaka 1055, Uttarayana-samkranti.	Telugu ..	Damaged. Records that a certain setṭhi of the Parvatala family made provision for a perpetual lamp in the temple of the same god.
323	Do. .. ..	..	....	Śaka 1075	Do. (verse).	Gift of 55 sheep for a perpetual lamp to the same god by Kaṅṅamma who was the paternal aunt of Nagarjuna, the treasurer (dhanadyaksha) of Boddana-Narayana, and who set up an image of the goddess Gauri for the god.
324	Do. .. ..	..	....	Śaka 1163, Śivaratri.	Sanskrit (verse) and Telugu.	Registers the gift of 25 cows for a perpetual lamp to the same deity by the Vaiśya Puruva Anni-setṭhi of Gopṭuru who was 'a lord of Penugonda,' and belonged to the Penḍlikula-gōtra.
325	On a pillar near the same entrance.	Vijayana-gara.	Kriṣṇadōva-Mahārāya	Yuva, Phalguṇa śu. 5, Thursday.	Telugu ..	Damaged. Refers to an edict set up under the orders of the king by Hayasam Koṇḍamarasu with reference to the Koṇḍapalli and Koṇḍaviḍu provinces (rajya).
326	On a mutilated pedestal stone in the same temple.	..	....	....	Sanskrit (verse)	Fragment. Mentions a chief named Baḍa.
327	On the east face of the Nandi-pillar set up in front of the Mūlasthan-śvara temple at Nadendla (Narasaraopet taluk, Guntur district).	[Koṇḍapadu-maṭi.]	Malla, son of Maṇḍa and Kundamba ..	Śaka 1059	Do.	Records the king's provision for a perpetual lamp in the temple of god Śiva at Nadiḍla. The king was the lord of Giripratihī (i.e., Koṇḍapadumara) which comprised 73 villages.
328	In the same place .. ..	..	....	Śaka 1072, Uttarayana-samkranti.	Telugu ..	Gift of sheep by Kunda [mā], the wife of Mahamaṇḍalesvara Maṇḍarāja to the same temple. See the above number.
329	On the left door-jamb of the northern entrance into the mukhamandapa of the same temple.	..	....	Śaka 1055, Uttarayana-samkranti.	Do. (verse and prose).	Gift of 12 biruda-gadyas for a perpetual lamp in the same temple by Śūrama, wife of Buddanaḍōyi. The five puḍāras of the temple received the money and provided the necessary ghee for the lamp.
330	On the right door-jamb of the same mandapa.	..	....	Śaka 1078, Uttarayana-samkranti.	Telugu (verse and prose).	Registers the gift of 55 sheep made for a perpetual lamp in the same temple by Nārāyaṇa, the brother-in-law of [Ba]-ḍeya Nārāyaṇa, who was the son of Velanṭuri-Daṇḍanāyaka Vēmi-Nāyaka, a Brahman of the Mūlaghaṇḍika family and the Bharadvāja-gōtra. In the damaged verse portion is mentioned Goṅka-Bhūpati.
331	On the south-east pillar in the Kal-yana-mandapa of the Trikoṭṭāvara temple at Kotappakonda (same taluk and district).	..	....	....	Telugu ..	Damaged. Seems to register the gift of a lamp to the god Trikoṭṭāvara-Mahādeva of Kayuru by Paṇḍanāyaka Mamma [ha]-Nāyaka of the Chaturtthakula.
332	On the north-west pillar in the same place.	..	....	Śaka 1[0]75, Vi-shu-samkranti.	Do. ..	Gift of a perpetual lamp to the same deity by Datyana-Pregāḍa Sōmana the mudiseli of Mahamaṇḍalika Boddana-Nārāyaṇa.
333	On a slab set up near a well at Nambur (Guntur taluk, same district).	..	....	Śaka 1448, Vyaya, Chaitra, śu. 15, Thursday.	Do. ..	Registers the terms of the settlement of the land under the donative-tank (dharma-cheruvu) dug by Kommarāja at Nambūru.

C.—Stone inscriptions copied in 1919—cont

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
334	To the left of the entrance into the mandapa before the central shrine in the Srikakolésvara temple at Srikakulam (Divi taluk, Kistna district).	....	....	....	Telugu	Damaged. Seems to register a gift of land made for a lamp to the god Srivallabha, Srikakolann by a certain Malli-Nayaka.
335	On a pillar in the mandapa in front of the west gopura of the Bhimesvara temple at Draksharama (Ramachandrapuram taluk, Godavari district).	Gajapati ..	Vira-Mukunda-Gajapati Mahadeva	10th year, Makara, di. 5, kri, (i.e., Krishna) 7, Thursday, Akshaya, Pashya ba. 7, Thursday.	Do.	States that the king, while ruling from his throne at Kataka (i.e., Cuttack) having conquered the Gauda (country) giving promise of favour to the Gauda king, and having performed the pearl tulapurusha and other donations at the Ganga(?) (Ganges), remitted the duties on the marriages in the twenty-seven sthalas attached to Rajamahendravaram. Incomplete.
336	On the upper tier in the east wall of the Bhimesvara temple at Bhimavaram (Coonanada taluk, same district).	Eastern Chalukya.	Sarvalokaraya Maharaja.	26th year, Vrischika-sakhranti, Sunday.	Do.	Incomplete. Records gift of a perpetual lamp to the god Chalukya-Bhimsvara. Mentions Udayar Sri-Rajendra.
337	On the same tier	Do.	Do.	[6]5th year, Dhanus, lunar eclipse.	Do.	Fragment. Seems to refer to some acharyopadhyaya.
338	On a mutilated image lying near the Buddhist ruins in Salthundam (Chiccacole taluk, Ganjam district).	....	....	....	Nagari	
339 to 342	On the prabhas of four Buddhist images set up in the same village.	....	....	....	..	All these give the usual Buddhist formula beginning 'Yedharomma hēcuprabhava', etc.

D.—List of photographs taken during 1918-19.

Number (continued from the last report)	Locality.	Description.	Size of negative.
508	Hampi ..	Stone lion in the Pampāpati temple	Half plate.
509	Do. ..	Krishnarāya and his two consorts (?) in the same temple.	Do.
510	Do. ..	Stone image of Sūryanārāyaṇa in the same temple ..	Do.
511	Do. ..	Do. Bhīma (?) at the entrance into one of the Palace-gates.	Do.
512	Tādpatri ..	Sculpture in relief of a pig and a dagger in the Rāmēśvara temple.	Do.
513	Avanigadda ..	Pillars of front gōpura within the Vishṇu temple ..	Do.
514	Gaṇapēśvaram.	Stone image of Bhairava in the Śiva temple	Do.
515	Bezwada ..	Sculptural ornament of a group of women playing at <i>kōlāttam</i> in the Mallēśvara temple.	Do.
516	Drākshārāma..	View of the Śiva temple and the tank	Do.
517	Do. ..	Another view do.	Do.
518	Do. ..	Stone model of a temple placed within the same temple.	Do.
519	Do. ..	Jaina (?) stone image in the same temple	Do.
520	Do. ..	View of the west gōpura of the same temple	Do.
521	Do. ..	Details from the same gōpura	Do.
522	Do. ..	Stone image of Subrahmaṇya (?) (two serpents entwined) in the same temple.	Do.
523-524	Do. ..	Bronze image of an elephant in the same temple ..	Do.
525	Do. ..	Do. Natarāja in the same temple	Do.
526	Do. ..	Do. three other deities (?) in the same temple	Do.
527	Do. ..	Stone inscriptions " "	Full plate.
528	Do. ..	View of the central shrine " "	Do.
529	Do. ..	Do. verandah round the central shrine ..	Half plate.
530	Bhīmavaram ..	Stone image of a Yakshī (?) in the Śiva temple ..	Do.
531	Do. ..	Stone model of a temple in the same temple	Do.
532	Do. ..	View of Dhvajastambha outside the same temple ..	Do.
533-534	Do. ..	Stone pillar with an image and inscription placed within the temple.	Do.
535	Do. ..	Stone image of Lakshmi-Nārāyaṇa in the Vishṇu temple.	Do.
536	Do. ..	Stone image of Garuda-Nārāyaṇa in the same temple.	Do.
537	Do. ..	View of the base of the central shrine of the same temple.	Do.
538	Makhalingam ..	Full view of the gōpura of the Sōmēśvara temple ..	Do.
539-541	Do. ..	Detail of sculptures from the same temple	Full plate.
542	Do. ..	Gateway of the second entrance of the Mukhalingēśvara temple.	Do.
543	Do. ..	Stone image of Tāṇḍavamūrti in the same temple ..	Half plate.
544	Do. ..	Do. Ādisēsha do.	Do.
545	Do. ..	Do. Mātangi do.	Do.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19, calculated by M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

NOTE.—The following abbreviations have been employed in these statements :—

1. *Su.* and *ba.*, respectively, for *Suklapaksha* and *Bahulapaksha*, the bright and dark fortnights of the lunar month.
2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—

A.D. 1510 Monday, Decr. 30 ; .94 ; .50 means that on the day in question the *tithi* quoted in the inscription ended at .94 of the day, i.e., 56½ *ghaṭikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at .50 of the day, i.e., 30 *ghaṭikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with "*Indian Ephemeris*" A.D. 1800—2000 by the author.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus, "A.D. 1289, Monday, Nov. 28, .70" is a convenient way of indicating the fact that a *tithi* ended at .70 of the day (42 *ghaṭikas* after sunrise) on Nov. 28 A.D. 1289, which was Monday.

3. When a *tithi* or *nakshatra* that is quoted in a record only commenced on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus :

"Wednesday 6 Ap. A.D. 1384 ; .68 ; f.d.n. 29" means that the *tithi* quoted in the inscription ended at .68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at .29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Ap. 26 ; f.d.t. .08 ; f.d.n. .13" means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at .08 (= 5 *ghaṭikas* after sunrise) and .13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.

4. An asterisk after the figure indicating a Śaka year (e.g. Ś. 1235*) means, as in Kielhorn's list of dates, that the year is current, not expired.

5. When it is necessary to distinguish the name of a *nakshatra* from that of a month and generally, as a useful convention, the names of *nakshatras* are printed between inverted commas, thus "Maghā" is the *nakshatra*, Maghā is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		CHOLAS.
		<i>Rājākēsarivarman.</i>
1918	346 and 348	5th year, Kanni, Lunar eclipse. Details not enough for verification.
		<i>Rājākēsarwarman Rājarāja I.</i>
"	489	1[4]th year, Āṇi, Monday, Tiruvōnam = Monday, 5th June A.D. 999, which fell within the 14th year of the reign of Rājākēsarivarman Rājarāja I, as determined by Kielhorn. Reign commenced between 25th June and 25th July A.D. 985. (Ep. Ind. Vol. IX, page 217.) On this day <i>nakshatra</i> Śravaṇa or Tiruvōnam ended about 38 <i>ghaṭikas</i> after mean sunrise.
		<i>Parakēsarivarman Rājēndra-Chōla.</i>
1919	187	29th year, Mithuna, Sunday, Viśakhā. = Sunday, 22nd June A.D. 1040. On this day Viśakhā <i>nakshatra</i> commenced at 7 <i>ghaṭikas</i> after sunrise, ending next day at 6 <i>ghaṭikas</i> after mean sunrise.
"	189	16th year, Mithuna, Friday, Uttirattādi. In Mithuna, A.D. 1027, at the beginning of 16th year, Uttirattādi commenced on Tuesday 27th June and ended on Wednesday 28th June. In Mithuna, A.D. 1028, at the end of the 16th year, the same <i>nakshatra</i> began on Sunday 16th June and ended on Monday 17th June. The date seems irregular.
		<i>Rājākēsarivarman Rājādhirājadēva I.</i>
	176	30th year, Mīna, Wednesday, Uttiram. = Wednesday 2nd March A.D. 1048. In Mīna A.D. 1047-48, which was the 30th year of this reign, <i>nakshatra</i> Uttiram or Uttara-Phalguni began on Wednesday 2nd March A.D. 1048 at 13 <i>ghaṭikas</i> after mean sunrise and ended next day at 12 <i>ghaṭikas</i> after sunrise.
"	210	Year lost, Makara, śu. di. Wednesday, Tiruvādirai (Ārdra). Details cannot be verified for want of regnal year. Every three or seven years, Wednesday in any month would be a day of "Ārdra."

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
CHOLAS—cont.		
<i>Parakēsarivarman Rājēndradēva.</i>		
1919	179	7th year, Mithuna, ba. di. 4, Thursday, Avittam. The day intended was apparently Thursday, 3rd June A.D. 1059, on which day nakshatra "Avittam" or "Sra Vishtha" ended at 20½ ghatikas after mean sunrise. But the tithi was ba. 5 and not ba. 4 and it ended at 27½ ghatikas after mean sunrise. NOTE.—Ba. 4 probably an error for ba. 5
"	180	6th year, Vriśchika, ba. di. 13, Tuesday, Svāti. In 1057 A.D. which fell in the 6th year of the reign, Tuesday 25th November (= Vriśchika) was a day of "Svāti," which nakshatra began at 3½ ghatikas after sunrise ending next day at 2 ghatikas after mean sunrise: but the tithi was the beginning of the 12th, not of the 13th in Bahula-paksha.
"	181	6th year, Mēsha, śu. di. 13, Hasta, Thursday. = Thursday, 9th April A.D. 1058, on which day Śukla 13 ended at 36½ ghatikas after mean sunrise and nakshatra "Hasta" at 41½ ghatikas.
"	183	7th year, Kanyā, Sunday, Pūradam (Pūrvāshādhā). = Sunday, 27th September A.D. 1058, on which day nakshatra "Pūrvāshādhā" ended at 29 ghatikas after mean sunrise.
<i>Tribhuvastachakravartin Virarājēndradēva.</i>		
"	376	6th year, Mīna, ba. di. 3, Thursday, Śittarai. = Thursday, 12th Mar. A.D. 1069 on which day ba. 3 began at 54½ ghatikas after mean sunrise and nakshatra "Chitra" ended at 21 ghatikas after mean sunrise. The tithi was properly ba. 2 and not ba. 3.
<i>Rājakēsarivarman Kulōttuṅga-Chōla.</i>		
"	177	[6]th year, Simha, ba. di. 11. Punarvasu, [Tuesday]. Perhaps Tuesday, 8th September A.D. 1075, when Simha ba. 11 ended at 58 ghatikas but the day was one of Pushya (ending at 22 ghatikas), Punarvasu having ended on previous day.
"	178	9th year, Rishabha, śu. di. 7 Āślēsha, Thursday. = A.D. 1079, 9th May, Thursday; f.d.t. 31; 63.
"	184	9th year, Karkāṭaka, ba. di. 9, Rōhini, Thursday. = A.D. 1079, 25th July, Thursday; 38; 93.
"	186	5th year, Mithuna, ba. di. 3, Thursday, Pūratṭādi. Mithunā, Pūratṭādi was a Monday in A.D. 1078 and a Saturday in A.D. 1079. The date seems irregular.
"	198	27th year, Karkāṭaka, śu. di. 2, Pushya, Wednesday. No suitable date in A.D. 1096, 1097 or 1098
"	201	[2]8th year, Mēsha, ba. di. 13, Uttiratṭādi, Friday. = A.D. 1098, 2nd April, Thursday; 48; 60.
"	212	13th year, Simha, ba. di. Monday, Ekādaśi, Punarvasu. In A.D. 1083, Simha ba. 11 and Punarvasu fell on Saturday; but in A.D. 1082, Simha ba. 11 and Punarvasu fell on Monday ending at 79 and 48 respectively.
<i>Tribhuvanachakravartin Kulōttuṅga-Chōla.</i>		
1918	374	10th year, Māsi, śu. di. 9, Wednesday, Mrigasirsha. = Wednesday, 27th January A.D. 1143; 22; f.d.n. 30.
"	380	3rd year, Simha [ba.] di. 9, Monday, Pūradam. = Monday, 19th August A.D. 1135; 35; f.d.n. 62.
"	528	10th year, Makara, śu. di. 9, Monday, Viśākhā. = Monday, 11th January A.D. 1143; 62; 42. NOTE.—It is note worthy that these three epigraphs, as proved by their dates, should belong to the reign of Kulōttuṅga-Chōla II whose dated inscription, have so far occurred only in Telugu districts (vide the article on this reign by the present writer in Epigraphic Indica, Vol. XI, page 287). There are no dates satisfying the given details in the reign of either Kulōttuṅga-Chōla I or Kulōttuṅga-Chōla III. The blank in No. 380 of 1918, which has been read conjecturally as "bahula" should be "sukla," while "pūrvapaksha" or "su. di." in No. 528 of 1918, which is quite clear in the impression, is clearly an error for "apurapaksha" or "ba. di.," the combination of su. 9 and nak. "Viśākhā" in Makana month not being possible except in aparapaksha. See the present writer's Eye-table.
<i>Parakēsarivarman Vikrama-Chōla.</i>		
"	438	5th year, Karkāṭaka, śu. di. Wednesday, Trayōdaśi, Uttiratṭādi. = A.D. 1122, Wednesday, 19th July; 18; f.d.n. 10. The nakshatra "Uttiratṭādi" seems to be an error for "Uttirādam."

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		CHOLA—cont.
		<i>Rājākēsarivarman Tribhuvanachakravartin Rājarāja (II).</i>
1918	504	4th year, Vṛiśchika, śu. di. 10, Monday, Rēvati. In A.D. 1148, on Monday 22 November śu. 10 ended at ·85, while the nakshatra Rēvati began at ·10 of day and ended at ·03 on the following. The regnal year 4 seems to be an error for 2.
		<i>Kulottuṅga-Chōla III.</i>
"	505	26th year, Karkātaka, śu. di. 13, Wednesday, Uttirādam. = A.D. 1203, July 23, Wednesday, ·60; f.d.n. ·35.
"	512	37th year, Mēsha, ba. di. 3, Sunday, Mūlā. The day intended was presumably Sunday, 19 April, A.D. 1215, on which day Nak. "Mūlā" ended at 14 ghat. after mean sunrise; but the tithi was ba. 4 not ba. 3.
"	515	26th year, Rishabha, Monday, Mūlā. = A.D. 1204, May 17, Monday, Nak. "Mūlā" ended at 26 ghat. after mean sunrise.
"	519	27th year, Simha, ba. di. 13, Tuesday, Āyilyam. = A.D. 1204, August 24, Tuesday; ·91; ·72.
"	520	26th year, Mēsha, śu. di. 5, Wednesday, Punarvasu. The day intended was perhaps Wednesday, 7 April, A.D. 1204, on which day Nak. "Punarvasu" began at 13 ghat. after mean sunrise, ending next day at 9 ghat.; but the tithi was śu. 6 not śu. 5.
"	531	13th year, Vṛiśchika, ba. di. 26, Wednesday, Pushya. If '26' means the day of solar month then there is no suitable date in the present reign except in A.D. 1195, the 18th year, and that date is Wednesday, 22nd November, A.D. 1195; f.d.n. ·17.
"	533	36th year, Makara, śu. di. 9, Tuesday, Kārttigai. = A.D. 1214, January 21; Tuesday; f.d.t. ·08; ·62.
		<i>Tribhuvanachakravartin Rājarāja (III).</i>
"	389	24th year, Kumbha, śu. di. 5, Monday, Anisham. Should be ba. 5; but even this did not combine with "Anusham" on a Monday in the 24th year of this reign A.D. 1239-40.
"	390	18th year, Makara, śu. di. 10, Wednesday, [Rōhini]. = A.D. 1234, January 11, Wednesday; ·6; f.d.n. ·20.
"	526	16 + 1st year, Rishabha, [śu.] di. 4, Saturday, Punarvasu. = A.D. 1233, May 14, Saturday; ·93; ·66.
1919	72	15th year, Simha, ba. di. 11, Monday, Tiruvādirai. = A.D. 1230, August 5, Monday; f.d.t. ·40; f.d.n. ·39.
		THE PANDYAS.
		<i>Jatāvarman Kulasēkhara.</i>
1918	488	19th year and 267th day, Mīna, śu. di. 2, Wednesday, Aśvati. = A.D. 1208, March 19, Wednesday; f.d.t. ·28; ·77.
		<i>Jatāvarman Tribhuvanachakravartin Sundara-Pāṇḍya.</i>
"	518	2nd year, Makara, śu. di. 13, Friday, Mrigaśirsha. A.D. 1305, Jan ·8; Friday; f.d.t. ·70; ·52. A.D. 1278, Jan. 7, Friday, f.d.t. ·58; ·52. The first is the date probably intended as it fell in the second year of Jatāvarman Sundara-Pāṇḍya who ascended the throne in A.D. 1303 and for whom a Śaka date was recently found.
"	526	9th year, Tulā, śu. di. 4, Monday, Makhā. Irregular, because śu. 4 and "Makhā" cannot combine in Tulā month.
"	537	9th year, Tulā, ba. di. 4, Monday, Makhā. Irregular, because ba. 4 and "Makhā" cannot combine in Tulā month.
		<i>N.B.</i> —These two inscriptions presumably found near each other are both erroneous. They are worth studying as they may furnish an explanation of similar errors found in other dates.
1919	132	18th year, Kārttigai, 11. Details insufficient for verification.
		<i>Jatāvarman Tribhuvanachakravartin Vīra-Pāṇḍya.</i>
"	93	10th year, Dhanus, śu. di. 1, Monday, Punarvasu. Irregular, because śu. 1 and "Punarvasu" cannot combine in Dhanus month.
"	94	13th year, Mārgaḷi 21. Details not enough for verification.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
THE PANDYAS—cont.		
<i>Jaṭavarman Tribhuvanachakravartin Vīra-Pāṇḍya—cont.</i>		
1919	170	12th year, Kanni, [ba. di.] 1, Monday, Makhā. Irregular : neither śu. 1, nor ba. 1, can combine with "Makhā" in Kanni month.
"	299	4th year, Makara, śu. di. 5, [Monday, Rēvati]. = A.D. 1257, January 22, Monday; 42; 53.
<i>Māṇavarman Tribhuvanachakravartin Kulaśekhara.</i>		
1918	339	42nd year, Karkāṭaka, śu. di. 6, Sunday, Hasta. = A.D. 1309, July 13, Sunday; 76; 47.
1919	296	[20]th year, Tulā, ba. di. [3], Monday, Rōhiṇī. The details do not satisfy the 20th year of his reign, A.D. 1187-1188.
<i>Māṇavarman Tribhuvanachakravartin Parākrama-Pāṇḍya.</i>		
1918	509	5th year, Simha, ba. di. 9, Friday, Rōhiṇī. = A.D. 1339, July 30; 90; f.d.n. 26. It was the 1st day of Simha.
"	525	8th year, śu. di. 5, Wednesday, [Pushya]. In A.D. 1343, Wednesday, 30th April was a day of "Pushya" but the <i>tithi</i> was 6th, not 5th in the bright fortnight.
<i>Tribhuvanachakravartin Parākrama-Pāṇḍya.</i>		
1919	214	[4]th year, Mithuna, ba. di. Wednesday. Details not enough for verification, the more so because it is not stated whether the king was a Jaṭavarman or a Māṇavarman.
LATER PANDYAS.		
<i>Perumāḷ Kulaśekhara.</i>		
1918	326	Śaka 148[1], [9]th year, Siddhārthi, [Tai, 17]. Day intended was probably Sunday, 14th January A.D. 1560—no week-day.
<i>Aḷagan-Perumāḷ Ativīrarāma Śrīvallabha.</i>		
"	325	Śaka 150[8], [2]3rd year, Vyaya, Uttarāyana, Vasantaritu, Mēsha 7, ba. di. 10, Sunday, Avittam. = A.D. 1586; April 3, Sunday; 55; 62.
"	328	Śaka 1[4]9 [2], 8th year, Pramōdūta, Tai 10. Day intended was probably Sunday, 7th January A.D. 1571; but there is no week-day in the inscription.
SALUVAS.		
<i>Naraśingarāya.</i>		
1919	39	Svabhānu, Aṇi, 15. Details not enough for verification.
"	53	Śaka 1388, Vyaya, Mārgaḷi, 9. No week-day in inscription. Day intended was probably Sunday 7, December, A.D. 1466.
"	82	Vyaya, Pūrattādi 24. Not enough for verification.
"	96	Vyaya, Kārttika, 30. Not enough for verification.
"	310	Śaka 1393, Vikṛita, Aippasi 13, Trayōdaśi, Monday, Aśvati. The given details are not found in Ś. 1393 current = Vikṛita = A.D. 1470-71.
<i>Tammayādēva-(Dharmarāya)-Mahārāya.</i>		
"	25	Śaka 1421, Siddhārthi, Mēsha, śu. di. Monday, Uttiram, Dvādaśi. = A.D. 1499, April 22, Monday; 86; 19.
"	173	Śaka 1424, Durmati, Simha, śu. di. 10, Monday, Śravaṇa. Apparently irregular.
VIJAYANAGARA I.		
<i>Kampa.</i>		
"	171	Mithuna, śu. di. Wednesday. Not enough for verification.
"	228	Śaka 1285, Śōbhakṛit, Tulā, śu. di. 13, Friday, Rēvati. = A.D. 1363, October 20, Friday; f.d.t. 41; f.d.n. 58.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>VIJAYANAGARA I—cont.</i>		
<i>Kampa—cont.</i>		
1919	243	Parābhava, Dhanus, ba. di. 11, Sunday, Svāti. = A.D. 1366, December 27, Sunday; f.d.t. 75; 09.
"	266	Viśvāvasu, Karkāṭaka, ba. di. 3, Sunday, Avittam. = A.D. 1365, July 6, Sunday; 86; 25.
"	294	Rākshasa, Mithuna, śu. di. 4, Sunday, Pushya. Irregular.
"	297	Śaka, 12[74], [Nandana], Kanyā, śu. di. [Pūnai], Monday, [Rēvati]. = A.D. 1352, September 24, Monday; 36; 67.
"	298	Śaka 128[8], Parābhava, Makara, śu. di. Wednesday, Mṛigaśirsha. = A.D. 1367, January 13, Wednesday; Nak. ended on this day at 17.
"	304	Vilambi, Kum[bha], ba. di. 9, Friday, Mūlā. = A.D. 1359, February 22; Friday; 51; 29.
"	305	Do. do. do.
<i>Harihara.</i>		
"	251	Śaka 1305, Rudhirōḍgari, Mina, śu. di. Pūrṇai, Monday, Uttiram. = A.D. 1383; March 7, Monday; f.d.t. 32; f.d.n. 13.
<i>Viruppana.</i>		
1918	373	Śaka, 1315, Śrīmukha, Mārgaśira, śu. di. 5, Kārttigai 25, [Friday]. In Śaka 1315 = Śrīmukha, i.e., A.D. 1393-94, Kārttigai 25 was Saturday by Sūrya and Ārya-Siddhānta and the tithi was ba. 3.
"	400	Śaka [13]19, Īśvara, Paṅguṇi, 11. Day intended was probably A.D. 1398, March 6, Wednesday. No week-day in inscription.
"	409	Śaka 1[3]08, Kshaya, Kārttigai, śu. di. 1, Sunday. Irregular. Kārttigai, śu. 1 in Śaka 1308, Kshaya = A.D. 1386 was a Friday.
"	476	Śaka 1315, Śrīmukha, Mithuna, śu. di. 2, Thursday, Pushya. = A.D. 1393, June 12, Thursday; 37; f.d.n. 01.
<i>Bukka.</i>		
"	259	Śaka 1295, Paridhāvi, Prathamā, Bhādrapada, ba. di. 12. Details not sufficient for verification.
1919	117	Śaka 13[2]5, Subhānu, Tulā, ba. di. 12, Friday, Uttiram. = A.D. 1403, October 12, Friday; f.d.t. 21; f.d.n. 42.
"	257	Śaka 1325, Svabhānu, Mēsha, ba. di. 13, Monday, Śadayam. In this year, Mēsha, Śadayam, Monday (April 16, A.D. 1403) was ba. 10, not ba. 13.
"	260	Śaka 1325, Svabhānu, Mēsha, śu. di. 10, Monday, Śadayam. Should be ba. di. 10; see note on last date. Tithi and Nak. ended respectively at 75 and 74.
"	262	Śaka 132*, Pārthiva, Makara-Samkrānti. Details not enough for verification.
<i>Dēvarāya.</i>		
"	283	Śaka 1[3]41, Vikāri, Kārttika, śu. di. 1, Sunday. A.D. 1419, November 19, Sunday was śu. 2, not śu. 1.
"	133	Śaka 1348, Parābhava, Mēsha, ba. di. 14, Saturday, [Rēv]ati. = A.D. 1426, Saturday, April 6; f.d.t. 01; f.d.n. 13.
"	229	Śaka 1355, Pramādicha, Kumbha, śu. di. 10, Monday, Tiruvōṇam. Irregular.
<i>Mallikārjuna.</i>		
"	42	Śaka 1384, Tāraṇa, Kumbha, śu. di. Paurṇai, Monday, Makhā. Tāraṇa is Ś. 1386, not Ś. 1384. The day intended is apparently A.D. 1465 (= Tāraṇa), February 11, Monday; 42; 16.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		VIJAYANAGARA I—cont.
		<i>Mallikārjuna</i> —cont.
1919	84	Śaka 138[9], [Vyaya], Mithuna, śu. di. 10, Monday, Tiruvādirai. In Ś. 1389 current = Vyaya = A.D. 1466-67, Mithuna, śu. 10 fell on Monday, June 23, ending at 23 ghat. after mean sunrise, but the Nak. was "Svāti," not "Tiruvādirai".
"	154	Śaka 1372, Pramōdūta, Śittirai, 15. Details not enough for verification.
"	308	Śaka 1371, Pramōdūta, Makara, śu. di. 12, Monday, Svāti. Pramōdūta = Ś. 1372 = A.D. 1450-51. In A.D. 1449, (=Ś. 1371 expired), January 6, Monday; śu. 12, ended at '06 while the Nak. Mṛigaśirsha (and not Svāti), ended at '26.
		<i>Virūpākshadēva</i> .
"	79	Śaka 13[90], Sarvadhāri, [Paṅguni] 20. Details not enough for verification.
		<i>Dēvarāya</i> .
"	309	Śaka 1405, Śōbhakṛit, śu. di. 7, Pushya. In A.D. 1483 = (Śōbhakṛit) on April 14, Monday, śu. 7, ended at '54, while the Nak. "Pushya" was current the whole of that day. The date cannot be verified.
		VIJAYANAGARA II.
		<i>Krishnarāya</i> .
1918-19	12 App. A	Śaka 1448, Vyaya, Vaiśākha, śu. di. Purnimā. In A.D. 1526 (= Vyaya) Vaiśākha, śu. 15 fell on April 26, Friday ending at '91 of day.
1918	196	Śaka 1437, Bhāva, Chaitra, ba. di. 5, Friday. In A.D. 1514 (= Bhāva) Chaitra ba. 5 fell on April 14, Friday and ended at '38.
"	263	Bahudhānya, Aśvija, ba. di. 10, Monday. In A.D. 1518 (= Bahudhānya), Aśvini, śu. 10 (not ba. 10) began on Monday, September 13, at '71 and ended at '61 on the following day.
"	280	Śaka 1449, Sarvajit, Śrāvaṇa, śu. di. 10. In A.D. 1527 (= Sarvajit) Śrāvaṇa, śu. 10 fell on August 7, Wednesday and ended at '27 of day.
"	288	Śaka 1446, Svabhānu, Kārttika, śu. di. 12, Monday. Śaka 1446 = A.D. 1524 = Tārana (not Svabhānu) = A.D. 1524, November 7, Monday; f.d.t. '05. The tithi was current the whole of the day as it began '96 on Sunday and ended at '05 on Tuesday. The cyclic year seems to be an error.
"	397	Śaka 1433, Prajāpati, Mēsha, śu. di. 3, Friday, Aśvati. In A.D. 1511 (= Ś. 1433 = Prajāpati), śu. 3, fell on Monday and "Aśvati" fell on Sunday ending at '04. But śu. 13 fell on Friday April 11. A.D. 1511, and the Nak. was "Hasta."
"	406	Śaka 1439, Īsvara, Pushya, śu. di. Purnamī. There are two Purnamis in this month one on Monday, 28 December A.D. 1517 and the other was on Tuesday, 26 January, A.D. 1518. The date cannot be verified for want of week day.
"	493	Śaka 1436, Bhāva, Tulā, śu. di. Utthāna-dvādaśī, Monday, Rēvatī. = A.D. 1514, October 30, Monday (= Vṛiśchika 1 and not Tulā) śu. 12 ended at '50 and "Rēvatī" ended at '97. Utthāna-dvādaśī will fall only on Kārttika śu. 12.
1919	2	Śaka 1403 (for 1443), Vṛisha, Kumbha, śu. di. 3, Wednesday, Uttiraṭṭādi. In A.D. 1529, January 29, Wednesday (Kumbha 3) śu. 3, began at '74 and ended at '72 on the following day, but the Nak. was Pūrattādi and (not Uttiraṭṭādi) which began at '20 on Wednesday and ended at '21 on the following day.
"	3	Śaka 1401 (for 1441) Mēsha, śu. di. 5, Monday, Mṛigaśirsha. = A.D. 1519, April 4, Monday; '38; '34.
"	44	Śaka 1445, Tārana, Tai, 15, Monday, Pushya. = A.D. 1524 = Tārana = Ś. 1446. In A.D. 1525, January 9, Monday (= Tai 13 not 15) Pushya ended at '86. The Śaka 1445, seems to be an error for 1446 and the date 15, seems to be an error for 13.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA II— <i>cont.</i>		
<i>Achjutarāya.</i>		
1919	6	Vikṛiti (Ś. 1452), Tai 13. Details not enough for verification.
"	40	Vilambi (Ś. 1461), Tai 7. Details not enough for verification.
"	41	Nandana (Ś. 1454), Āni 4. Details not enough for verification.
"	43	Vilambi (Ś. 1461), Tai 5, [Ardh]ōdaya. In Vilamba = A.D. 1538-39, Ardhōdaya was Tai 22, Sunday, when there was a combination by day-time of Pausha Amāvāsyā with Nak. "Śravaṇa" on Sunday.
"	104	Virōdhi (Ś. 1451), Āvaṇi 20. Details not enough for verification.
"	105	Khara (Ś. 1453), Ādi 1. Details not enough for verification.
"	122	Śaka 1453, Virōdhakṛit, Kumbha, śu. di. 13. [Monday, Pushya]. Ś. 1453 was Khara, but Virodhakṛit = Ś. 1473 = A.D. 1551. = A.D. 1552, February 8, Monday, (= Kumbha 13); 43; 33. Śaka 1453 seems to be an error for 1473.
"	123	Vikṛita (Ś. 1452), Āni 10. Details not enough for verification.
"	161	Śaka 1454, Nandana, Ādi 5. Details not enough for verification.
"	167	Śaka 1453, Khara, Māsi 9. Details not enough for verification.
"	223	Śaka 1458, Durmukhi, Mithuna, śu. di. [Kārttigai]. Details not enough for verification.
"	270	Śaka 1452, Vikṛita, Rishabha, śu. di. 10, Monday, Tiruvōnam. Śu. 10 and Tiruvōnam did not combine in the whole of A.D. 1530 = Vikṛita = Ś. 1452, on a Monday. But in Tulā A.D. 1530 October 1, Saturday, śu. 10 began at 05 of day and ended at 07 on the following day while the nak. Śravaṇa ended at 45 on Saturday.
<i>Sadāsiva.</i>		
1918	260	Śaka [14]69, Plavaṅga, Kārttika, śu. di. 2, Wednesday. In A.D. 1547 (= Plavaṅga), lunar Kārttika śu. 2 fell on Saturday and solar Kārttigai, śu. 2 fell on Monday.
1919	1	Śaka 1469, Plavaṅga, Rishabha, śu. di. Punarvasu, Monday. In A.D. 1547 (= Plavaṅga) in the month of Rishabha, the Nak. "Punarvasu" fell on Sunday, May 22.
"	5	Śaka 1497, Yuva, Rishabha, ba. di. New-moon, Monday. = A.D. 1575, May 9, Monday; f.d.t. 20.
"	49	Śaka 1470, Kilaka, Śittirai, 10, Uttiram, śu. di. 10, Simhalagna, Friday. In A.D. 1548 (= Kilaka = Ś. 1470), Chittirai 11 (and not 10) was on Friday, and on this day the tithi was ba. 13 and the Nak. was "Uttirattādi" and not Uttiram. (The date seems to be irregular.)
"	109	Śobhakṛit (Ś. 1466), Arpaśi 5. Details not enough for verification.
VIJAYANAGARA III.		
<i>Veṅkaṭadēva-Mahārāya.</i>		
1918	398	Śaka 1520, Vilambi, Simha, śu. di. 7, Monday, Anurādha. = A.D. 1598, August 28, Monday (= Simha 28); 78; 48.
<i>Śriraṅgadēva-Mahārāya.</i>		
1919	312	Kaliyuga 4756, Śaka 1577, Manmatha, Āni 10, Paurṇamī, Friday, Mūlā. = A.D. 1655, June 8, Friday (= Āni 10); 84; f.d.n. 20.
<i>Rāmadēvarāya.</i>		
1918	274	Śaka 1583, Plava, Margaśira, śu. di. 5, Saturday. = A.D. 1661, November 16, Saturday; 80.
<i>Veṅkaṭapati.</i>		
"	265	Śaka 1666, Māgha, śu. di. 5. In A.D. 1744 Māgha, śu. 5 fell on Monday, January 9. In A.D. 1745, Māgha śu. 5 fell on Saturday, January 26, but the date cannot be verified for want of week-day.
"	273	Śaka 1581, Vikāri, Phālguna, śu. di. 3, Friday. = A.D. 1660, February 3, Friday; 66.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PALLAVAS.		
<i>Peruñjīngadeva.</i>		
1918	411	2nd year, Makara, ba. di. 14, Thursday, Hasta. Irregular.
1919	290	32nd year, Mēsha, śu. di. 1, [Monday], Tiruvādirai. Irregular.
"	300	32nd year, Mēsha, śu. di. 1, Sunday, Mūlā. Irregular.
SAMBUVARAYAS.		
<i>Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.</i>		
"	47	18th year, śu. di. 1, Śadaiyam. Not enough for verification.
"	233	7th year, Mēsha, śu. di. 13, Wednesday, Uttiram. According to note to No. 871, Kielhorn's South-Indian Inscriptions (App. to Vol. VII, Ep. Ind.), the 17th year of his reign coincided with Ś. 1261 = A.D. 1339-40; and May 1323 must have fallen in its 1st year. Reckoning by these indications, we have, as the equivalent of the present date Wednesday, April 12, A.D. 1329 when śu. 13 ended at '54; but it was a day of "Hasta", Nak. "Uttiram" having ended at '61 on the previous day.
Wrong	245	6th year, Simha, śu. di. 1, Sunday, Makhā. Proceeding as above, we have, as the equivalent of the present date, Sunday, August 7, A.D. 1328, on which day śu. 1 ended at '18; but here again the Nakshatra "Makhā" had ended at '68 on the previous day. We might suppose a different system of reckoning Nakshatras: but neither Garga nor Brahma-siddhānta yields a different result.
GAJAPATI.		
<i>Dakṣiṇa-Kapilēśvara Hambīra-Mahāpātra.</i>		
"	51 & 92	Śaka 1386; Tārana. Mithuna, śu. di. 3, Thursday, Pushya. = A.D. 1464, June 7, Thursday; f.d.t. '21; f.d.n. '25.
KAKATIYA.		
<i>Pratāparudradēva.</i>		
"	11 App. A	Śaka 1244, Dundubhi, Kārttika, śu. di. 5, Thursday. In A.D. 1322 (= Dundubhi), Kārttika śu. 5 fell on October 15, Friday, and it ended at '96 of day. Thursday seems to be an error for Friday.
EASTERN GANGAS.		
<i>Dēvendravarman Rājarāja, son of Vajrahasta III.</i>		
1918-19.	3 App. A	Śaka 97[1], Karkāṭaka. Śukla-paksha, Trayōdaśi, Sunday. In A.D. 1048-49 (= Ś. 971, current) Karkāṭaka ba. 13 began on Sunday 10 July A.D. 1048 at '60, ending next day at '68; while in A.D. 1049-50 (= Ś. 971 expired) the same tithi ended on Sunday 30 July, A.D. 1049, at '34. In both cases paksha was 'bahula', not 'Śukla'.
"	4 App. A	Śaka 998, Chaitra, Vishu-Saṅkrānti; Crowned in Śaka 992 on Jyēshtha, śu. 8, Simha-lagna, Thursday, Uttara-Phalgunī. = A.D. 1070. Jyāishtha śu. 8 fell in this year on Thursday, May 20, the tithi ending at '35; Nak. Uttara-Phalguni began on the same day at '28 and ended at '20 next day.
WESTERN CHALUKYAS.		
<i>Jagadēkamalla.</i>		
1918	210	11th year, Śukla, Chaitra, śu. (?) Amāvāsya, Monday, Uttarāyana-Saṅkrānti. A.D. 1027 = Śukla (N. cycle). The Chaitra Amāvāsya at the beginning of this year fell on a Sunday (9 Apr. A.D. 1027) while that at the end of the year fell on a Thursday.
"	211	7th year, Raktākṣi, Prathamā, Śrāvāna, Punname, Lunar eclipse. A.D. 1022 = Raktākṣi. On Śrāvāna Purnami in this year, Monday 16 July, there was a lunar eclipse.
"	228	Śaka 959, Pramādhi, Uttarāyana-Saṅkrānti. The reckoning of Pramāthi is by northern cycle. A.D. 1037 = Pramāthi (N. cycle).

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
WESTERN CHALUKYAS—cont.		
<i>Jagadēkamalla—cont.</i>		
1918	253	Śaka 955, Bhāva, Paushya, śu. di. 1, Wednesday, Uttarāyana-Saṅkrānti. Bhāva (N. cycle) = A.D. 1032-33 = Ś 955 current. In this year, Pausha śu. 1 fell on Wednesday, December 6, A.D. 1032. Tithi ended at .51.
"	257	4th year of Kaḷachurya Bhujabalachakravartin Rāyanārāyana Ahavamalladēva, Śōbhakṛit, Jyēshṭha, Punnami, Lunar eclipse. In A.D. 1061-62 = Śōbhana (N. cycle), there was no lunar eclipse in Jyēshṭha.
"	258	Śaka 958, Dhātu, Kārttika, śu. di. Paḍiva, Sunday, solar eclipse. A.D. 1034-35 (= Śaka 956) was Dhātri by N. cycle, but there was no solar eclipse on Kārttika Amāvāsya of this year nor did the Amāvāsya or Pratipāda coincide with a Sunday.
"	264	10th year, Prabhava, Paushya, śu. di., Thursday, Uttarāyana-Saṅkrānti, Vyatipāta. A.D. 1025 was Prabhava by N. cycle, but Pausha śu. 4 in that year was Sunday 26th December, not a Thursday.
"	282	Pramādi, Kārttika, Amāvāsya, Monday, Solar eclipse. Neither in Pramāthin (= A.D. 1037) nor in Pramādi (= A.D. 1071) was there a solar eclipse at Kārttika Amāvāsya, and neither Amāvāsya fell on a Sunday.
"	289	9th year, Kshaya, Jyēshṭha, śu. di., 13, Monday, Lunar eclipse, Vishu-Saṅkramana. A.D. 1024 = Kshaya (N. cycle); but in this year, Jyēshṭha śu. 13 fell on Sunday, 24th May. Of course śu. 13 cannot be a lunar eclipse day. There was a lunar eclipse in Āshāḍha of this year not in Jyēshṭha.
<i>Trailōkyamalladēva.</i>		
"	201	Śaka 976, Jaya, Uttarāyana-Saṅkrānti, Sunday. Not enough for verification.
"	235	Śaka 966, Tārana, Uttarāyana-Saṅkrānti. Not enough for verification.
"	286	Śaka 986, Krōdhi, Chaitra, Purnimā, Sunday. = A.D. 1064 (= Krōdhi), April 4, Sunday; Purnimā ended at .22.
"	290	Śaka 974, Nandana, Pushya, śu. di. 1, Thursday, Uttarāyana-Saṅkrānti. In A.D. 1052 (= Nandana), on Thursday, December 24 (= Makara 1), śu. 1, began at .05 of the day and ended at .11 on the next day. Makara-Saṅkrānti was at .83 on Wednesday.
"	291	Śaka 974, Nandana, Māgha, Amāvāsya, Sunday, Uttarāyana-Saṅkrānti. In A.D. 1052 (= Khara) on Sunday, February 2; ba. 15 began at .50 of day and ended at .47 on the next day. It was not a day of Uttarāyana-Saṅkrānti.
"	292	Śaka 981, Vikāri, Śrāhe, Śrāvana, Punnima, Tuesday, [Vishu]-Saṅkrānti, Lunar eclipse = A.D. 1059, July 27, Tuesday; .54. There was a lunar eclipse.
"	293	Śaka 9[8]3, Plava, Jyēshṭha, Amāvāsya, Sunday, Solar eclipse. In A.D. 1061 (= Plava), Jyēshṭha, Amāvāsya fell on Wednesday (not Sunday) and there was a solar eclipse on that day.
"	298	Śaka 970, Sarvadhāri, Māgha, śu. di. 5, Sunday, Uttarāyana-Saṅkrānti. In A.D. 1048 (= Sarvajit), Māgha śu. 5 was on Saturday but ba. 5 was on Sunday ending at .42 of day.
<i>Tribhuvanamalla.</i>		
"	213	Chālukya Vikrama year 24, Pramāthi, Jyēshṭha, śu. Purnamāsi, Sunday, Lunar eclipse. = A.D. 1099 (= Pramāthin) 5th June; Sunday; .67; and there was a Lunar eclipse on that day.
"	214	Chālukya Vikrama year 29, Vaiśākha, śu. di. tadige, Sunday. In A.D. 1104, on Sunday, April 10, Vaiśākha śu. 13 (not 3) ended at .14. Tadige seems to be an error for Trayōdaśi.
"	229	Śaka 1049, Parābhava, Pushya, śu. di. paḍiva, (?) Sunday, Uttarāyana-Saṅkramana. A.D. 1127 (= Ś 1049) = Plavanga and not Parābhava. A.D. 1127; 25th December, Sunday, was a day of bahula pañchami and it was a day of Uttarāyana-Saṅkrānti. The cyclic year seems to be an error.
"	245	Chālukya Vikrama year 17, Śubhakṛit, Pushya, śu. di. 7, Saturday, Uttarāyana-Saṅkrānti, Vyatipāta. = A.D. 1123, January 6, Saturday; .37.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
WESTERN CHALUKYAS—cont.		
<i>Tribhuvanamalla—cont.</i>		
1918	277	Chālukya Vikrama year 56, Khara, Paushya, śu. di. 11, Sunday, Uttarāyana-Saṅkrānti. = A.D. 1111, January 22, Sunday; '57. The cyclic year was Vikṛita and not Khara.
"	278	Śaka 987, Viśvāvasu, Paushya, śu. di. 7, Sunday, Uttarāyana-Saṅkrānti. In A.D. 1065 (= Krōdhin), on Sunday; January 16, Makara śu. 7 ended at '90.
"	279	Chālukya Vikrama year 37, Nandana, Paushya, śu. di. 11, Monday, Uttarāyana-Saṅkrānti, Vyatipāta. = A.D. 1112, December 30, Monday; '98.
"	287	Chālukya Vikrama year 48, Śubhakṛit, Uttarāyana-Saṅkrānti. In A.D. 1123 (= Śubhakṛit), Uttarāyana-Saṅkrānti fell on December 25, Tuesday.
<i>Bhūlōkamalla.</i>		
"	234	Chālukya Vikrama year 52, Plavaṅga, Āshāḍha, Amāvāsya, Sunday, Dakṣiṇāyana-Saṅkramaṇa, Vyatipāta. In A.D. 1127, on Sunday, 10th July, Āshāḍha Amāvāsya began at '27 of day and ended at '29 on the following day.
<i>Jagadēkamalla.</i>		
"	212	Śaka 1[0*.]95, Jaya, Prathamāshāḍha, Śrāvana, Punṇama, Lunar eclipse. = A.D. 1173, June 27, Wednesday; '13; f.d.n. '72. There was a lunar eclipse on that day.
YADAVAS.		
<i>Gutta Vikramāditya.</i>		
"	215	Śaka 1104, Plava, Pushya, ba. di. 3, Friday, Saṅkramaṇa. = A.D. 1181 (= Plava), December 25, Friday; f.d.t. '09. The tithi began on Friday at '02 of day and ended at '09 on the following day. The Śaka year referred to here is expired.
<i>Rāmachandra.</i>		
"	205	10th year, Pramāthi, Phālguna, śu. di. 11, Monday. = A.D. 1280 (10th year of Yādava king Rāmachandra according to Mr. Rangachari's Madras Inscriptions, Vol. II, p. 286), Monday, February 12, when śu. 11 ended at 56 ghat. after mean sunrise.
"	224	Śaka 120[4], Chitrabhānu, Vaiśākha, śu. di. 14, Monday, Svāti, Vyatipāta-yōga. In A.D. 1282 = Chitrabhānu, on April 23, Thursday, Vaiśākha, śu. 14 ended at '30 and the Nak. Svāti ended at '68. The week-day Monday is an error for Thursday.
"	225	14th year, Sarvajit, Āsvija, Monday. Details not enough for verification.
"	242	15th year, Sarvajit, Śrāvana, śu. di. 15, Monday. 15th year of Rāmachandra's reign was A.D. 1285, while Sarvajit was A.D. 1287-88. In A.D. 1286, on Monday August 5, Śrāvana śu. 15 ended at '84.
"	243	10th year, Pramāthi, Āshāḍha, ba. di. 10, Monday. In A.D. 1279 = Pramāthi, Āshāḍha ba. 10 fell on Wednesday. In A.D. 1280, the same tithi fell on Sunday; and in A.D. 1281 on Saturday.
"	247	12th year, Chitrabhānu, Vaiśākha, ba. di. 2, Sunday. In A.D. 1282 (= Chitrabhānu), on Sunday, April 26, Vaiśākha ba. 2 ended at 55.
"	256	Śaka 1219, Hēmanāmbi, Mārgasīra, śu. di. 5, Thursday. In A.D. 1297, Mārgasīra śu. 5 fell on Wednesday, November 5, and it ended at '83; but in A.D. 1296 (= Durmukha) Adhika Mārgasīra, śu. 5 fell on Thursday, November 1 and it ended at '73.
MYSORE CHIEFS.		
<i>Chikkadēvarāya.</i>		
1919	316	Kali 4780, Siddhārthi, Śittirai 10, Monday, Saptami, Punarvasu. = A.D. 1679, April 7, Monday (= Chittirai 10); '37; '42.
HOYSALA.		
<i>Vīra-Ballāḍadēva.</i>		
1918	197	Bhāva, [Jyēshṭha], ba. di. 9, Jivavāra (Friday). In A.D. 1314 = Bhāva, Jyēshṭha ba. 9 fell on Tuesday, not Friday.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		HOYSALA— <i>cont.</i>
		<i>Vira-Ballāladēva</i> — <i>cont.</i>
1918	207	Pīṅgala, Amāvāsya, Monday. Not enough.
"	217	Śaka 1117, Ānanda, Chaitra, śu. di. paḍiva (prathamā), Friday. Ś 1117 = A.D. 1195 = Rākshasa and not Ānanda. In A.D. 1194 (= Ānanda), on Friday, March 25, śu. 1 ended 09.
"	220	15th year, Krōdhana, Jyēshṭha, Paurṇami, Sunday, Lunar eclipse. In A.D. 1205 Krōdhana, Jyēshṭha, Paurṇami was not Sunday.
"	221	7th year, Pīṅgala, Jyēshṭha, śu. di. Puṇṇame (Full-moon), Monday, Lunar eclipse, Vyatipāta-Saṅkramaṇa. In A.D. 1197 = Pīṅgala, Jyēshṭha, Paurṇami was neither Monday nor a day of lunar eclipse.
"	261	Śaka 1132, Śukla, Jyēshṭha, śu. di. 5, Sunday. Ś 1132 = A.D. 1210 was Pramōdūta and not Śukla. Ś. 1131 = A.D. S. 1209 was śukla. In A.D. 1209 (= Śukla) Jyēshṭha śu. 5 fell on Sunday, May 10, and it ended at 80.
"	269	Śaka 1136, Bhāva, Vaiśākha, śu. di. 1, Monday, Solar eclipse. In A.D. 1214 which was Bhāva, lunar Vaiśākha śu. 1 was on Saturday, but solar Vaigāśi śu. 1 fell on Monday and there was no solar eclipse. But in A.D. 1213 which was Śrīmukha, lunar Vaiśākha śu. 1 began on Monday, April 22, at 44 of day and ended at 39 on the following day and there was a solar eclipse on Monday.
		<i>Vira-Narasimha.</i>
"	208	Chitrabhānu, Bhādrapada, ba. di. 8, Thursday.
"	209	Chitrabhānu, bhādrapada, Amāvāsya, Monday.
"	281	Śaka 1145, Chitrabhānu, Pushya, ba. 8, Monday, Uttarāyana-Saṅkramaṇa, Vyatipāta-yōga. Ś 1144 was Chitrabhānu. In A.D. 1122 (= Chitrabhānu), on December 26, Monday, Pushya ba. 8 began at 52 and ended at 44 on the following day. It was a day of Makara Saṅkrānti.
		NAYAKAS (MADURA).
		<i>Virappa-Nāyaka, son of Viśvanātha.</i>
"	340	Śaka 1503, Vikrama, Ādi, [2]. The date cannot be verified for want of week-day.
		<i>Vijayarāṅga-Chokkanātha-Nāyaka.</i>
1918-1919	1 & 2 App. A	Śaka 1617, Kollam 871, Ādi 11, śu. di. 10, Thursday, Anusham. = A.D. 1695 (= Kollam 871) July 11, Thursday (= Ādi 11); 47; 99.
		NAYAKAS (TANJORE).
		<i>Achyutappa-Nāyaka.</i>
"	416	Śaka 1505, Subhānu, Māsi 8. The date cannot be verified for want of week-day.
"	423	Do. do. Māsi 3. Same as above.
		MAHRATHAS.
		<i>Ēkōji-Mahārāja.</i>
1918	540	Śaka 1605, Kaliyuga, 4784, Dundubhi, Śittirai 8, Thursday, śu. di. 7, Pushya. Śaka 1605 = A.D. 1683 = Kali 4784 = Rudhirōdgārin (not Dundubhi). In A.D. 1683, April 5, Thursday (= Chittirai 8), the tithi was ba. 4 (and not śu. 7) and the nak. was Jyēshṭha (and not Pushya). In this year, śu. 7 and Pushya combined on April 23, Monday and it was Chittirai 26. But in A.D. 1682 (= Dundubhi), on Chittirai 8 (= April 5, Wednesday), the tithi was śu. 8 and the nak. was Pushya.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		<i>Tukkōji-Mahārāja.</i>
1918	521	Śaka 1652, Saumya, Vaigāsi 17, Friday. Ś. 1652 = A.D. 1730 = Śādhāraṇa and not Saumya. = A.D. 1730 May 15, Friday (= Vaigāsi 17). The cyclic year Saumya seems to be an error for Śādhāraṇa. Saumya Vaigāsi 17 was on Thursday.
		<i>Miscellaneous.</i>
1918-1919	1 App. A	Śaka 1408, Kollam 661, Pūrattādi 20, ba. di. 7, Tuesday, Mṛigaśirsha. = A.D. 1486 (= Ś. 1408 expired), September 19, Tuesday. This was 20th Kanya or Purattāsi, and on this day ba. 7 commenced at '34, ending next day at '25, while Nakshatra Mṛigaśirsha ended the same day at '76. But kollam 661 must have come to end before this date and kollam 662 commenced in North Malabar with Simha month on 31 July and in South Malabar with Kanyā month on 31 August.
1918-19	No. 10 App. A.	Śaka 1225, Krōdhi, Kārttika, śu. di. 10, Thursday. Ś. 1225 was Śōbhana and not Krōdhi = A.D. 1303. Ś. 1226 was Krōdhi = A.D. 1304. In A.D. 1304, on Thursday, October 8, Kārttika śu. 10 began at '33 and ended at '30 on the following day.
"	202	Śaka 1480, Kālayukti, Vaiśākha, ba. di. 12. In Ś. 1480 = Kālayukta, Vaiśākha ba. 12 was on Sunday. The date cannot be verified for want of week-day.
"	203	Nandana, Mārgaśira, ba. di. 12, Friday. Not enough for verification.
"	222	Śaka, Śōbhakṛit, Āsvija, śu. di. 15, Wednesday. = A.D. 1842, October 19, Wednesday; '40. The cyclic year was Śubhakṛit and not Śōbhakṛit.
"	223	Śaka 1311, Vibhava, Jyēshṭha, śu. di. 1, Friday. Ś. 1311 was Śukla and not Vibhava. Ś. 1310 was Vibhava = A.D. 1388. In A.D. 1389 = Ś. 1311, neither śu. 1 nor ba. 1 was on Friday. But in A.D. 1388 (= Ś. 1310), on May 22, Friday, ba. 1 (not śu. 1) ended at '75. Śu. 1 was on Thursday. Śu. 1 seems to be an error for ba. 1.
"	227	Śaka 1253, Paridhāvi (wrong) Māgha, śu. di. 5. Ś. 1253 = A.D. 1331 = Prajāpati. In A.D. 1331 Māgha śu. 5 fell on Friday but it cannot be verified for want of week-day.
"	231	Kālayukti, Śrāvāna, ba. di. 1, Wednesday. Details not enough for verification
"	232	Śaka 1649, Plavaṅga, Phālguna, śu. di. 5. In A.D. 1727 = Plavaṅga = Ś. 1649, Phālguna śu. 5 fell on Sunday, 4th February, A.D. 1728. But it cannot be verified for want of week-day.
"	236	Śaka 986, Pramādi, Vaiśākha, Saṅkrānti. Details not enough for verification.
"	238	Bhāva, Jyēshṭha Uttarāyana-Saṅkrānti. Details not enough for verification.
"	239	Śaka 1209, Sarvajit, Vaiśākha, ba. di. Sunday. In A.D. 1287 = Sarvajit = Ś. 1209, Vaiśākha ba. 6 and ba. 13 fell on Sunday 4th and 11th May respectively.
"	250	Śaka 984, Vaiśākha, śu. di. 5, Sunday. In A.D. 1062 (= Ś. 984) Vaiśākha śu. 5 fell on Tuesday, April 16. The week-day Sunday seems to be an error for Tuesday.
"	251	Śaka 985, Śōbhakṛit, Paushya, śu. di. 2, Sunday, Uttarāyana-Saṅkrānti. In A.D. 1063 = Śōbhakṛit = Ś. 985, on December 24, Wednesday (not Sunday), both lunar Paushya and solar Pushya śu. 2 occurred: and Uttarāyana-Saṅkrānti fell on this day at '69 of day. Week-day Sunday seems to be an error for Wednesday. But śu. 12 fell on Sunday, January 4, A.D. 1064.
"	275	Śaka 1650, Saumya, Jyēshṭha, śu. di. 5. The date cannot be verified for want of week-day.
"	276	Śaka 1434, Prajōtpatti, Paushya, ba. di. 30, Amāvāsya. The date cannot be verified for want of week-day.
1918	295	Śaka 975, Vijaya, Āshāḍha, śu. di. 3, Sunday. = A.D. 1053, June 20, Sunday; f.d.t. '59.
"	296	Śaka 1213, Khara, Chaitra, śu. di. 2, Thursday. In A.D. 1292, on March 20, Thursday, Chaitra śu. 1 (not śu. 2) began at '35 and ended on Friday at '30. Śu. 2 seems to be an error for śu. 1.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>Miscellaneous—cont.</i>		
1918	300	Śaka 1461, Vikāri, Bhādrapada, śu. di. 15. = A.D. 1539, August 29, Friday; 38. Details not enough for verification for want of week-day.
"	302	Śaka 1461, Vikāri, Bhādrapada, śu. di. 12. Details not enough for verification for want of week-day.
"	304	Śaka 1461, Vikāri, Bhādrapada, śu. di. 13. Details not enough for verification for want of week-day.
"	306	Śaka 1461, Vikāri, Bhādrapada, śu. di. 12. Details not enough for verification for want of week-day.
"	321	Kollam (?) 902, Plavaṅga, Vaigāsi, 29. Details not enough for verification.
"	327	Śaka 1480, Kālayukti, Kārttigai. Details not enough for verification.
"	370	Śaka 1313, Prajāpati, Makara, śu. di. 3, Friday, Śadayam. = A.D. 1391, December 29, Friday; 22; f.d.n. 22. The Nak. "Śadayam" began on Friday at 14 and ended at 22 on Saturday.
"	371	Śaka 1300 (for 1306) Rudhirōdgārin, Kārttigai, 16. Details not enough for verification.
"	396	Śaka 1410, Kīlaka, Tulā, ba. di. Wednesday, Makhā. = A.D. 1488, October 29, Wednesday. On this day, the tithi was ba. 9 and the Nak. was "Pūrva-Phalguni", Makhā having ended on the previous day at 93 of day.
"	541	Śaka 1659, Piṅgaḷa Māsi, 5. Details not enough for verification.
"	542	Śaka 1505, Tāraṇa, Vaigāsi 15. Details not enough for verification.
1919	168	Śaka 1452, Vikṛita, Ādi 20. Details not enough for verification.
"	288	Śaka 1193, Dhanus, śu. di. 1, Friday, Mūlam. = A.D. 1271, December 4, Friday; 93; 44.
"	295	Vikrama, Vṛiśchika, śu. di. 14, Friday, Aśvati. (About 14th century.) In A.D. 1340 (= Vikrama) on November 3, Friday, the tithi śu. 14 was current th; whole of that day and nak. Aśvati ended at 13.

PART II.

Excluding the 200 stone inscriptions newly copied this year but not included in the appendices to the report, since they had been taken up for immediate publication, most of the remaining 700 records are assignable to specific dynasties of kings. Two hundred and seventy-four epigraphs belong to the Chōlas, 60 to the Pāndyas, 89 to Vijayanagara, 38 to the Western Chālukyas, 14 to the Pallavas, 15 to the Hoysalas, 12 to the Śambuvarāyas and 8 to the Yādavas. Besides these, there are some records of the Rāshtrakūṭas, the Eastern Chālukyas, the Nāyakas of Madura and Tanjore, the Mysore Chiefs, the Gajapatis, etc. About 160 miscellaneous inscriptions in the collection cannot be definitely ascribed to any particular dynasty.

2. Shiyali, one of the taluks selected for village-war inspection during the year 1918-19, was important in ancient times in more respects than one, and it may be

Antiquities of the Shiyali taluk.

said, that few tracts could compare with it in point of antiquarian interest. Here

was Kāvīrippūmpaṭṭiṇam, the once richest city of Southern India and the capital of the Chōla empire for some time. It was picturesquely situated at the mouth of the river Kāvērī and foreign ships laden with rich cargo touched at this important port. In its best days it contained several massive structures of various descriptions. The description of the city as given in the Tamil classical works, such as, *Paṭṭiṇappālai* composed about the time of Karikāla in the 6th century A.D., *Śilappadigāram* assigned to A.D. 756 by Diwan Bahadur L. D. Swamikannu Pillai, etc., shows the prosperity it once enjoyed, its wealth and industrial activity. According to some, it is the *Chabaris Emporium* mentioned by Ptolemy in the 1st century A.D. The inscriptions secured from the modern Kāvērippaṭṭam and its vicinity leave no doubt as to its identity with Kāvīrippūmpaṭṭiṇam alias Pugār, though the monuments of Pallavanīchcharam and Sāyāvanēśvara are not of such early date as could be expected.

3. Other places in the taluk which contain ecclesiastical monuments of the 7th century A.D., celebrated in the pious

Śaiva places.

hymns of Jñānasambanda and which

were visited during the year under report are (1) Tirunallūrperumaṇam, (2) Tirumahēndrapalli, (3) Teṅṅirumullaivāyil, (4) Tirukkalikkāmūr, (5) Tiruvenkādu, (6) Kīlai-Tirukkāṭṭuppalli, (7) Tirukkurugāvūr-Velladai, (8) Śīrgāli (Shiyali) which bore 12 other names, (9) Tirukkōlakkā, (10) Tiruppullirukkuvēlūr now known as Vaidīśvaraṅkōyil and (11) Tiruppuṅgūr. Of these eleven places which are situated on the banks of the Kāvērī, Tirunallūrperumaṇam now called Āchchāpuram, Shiyali and Tirukkōlakkā are closely connected with the life of the Śaiva saint Jñānasambanda. It was at Shiyali that this devotee of Brahman parentage who is said to have lisped in numbers even from his third year was born and brought up; and Tirukkōlakkā, which is almost a suburb of Shiyali, marks the spot where he obtained a pair of gold cymbals as a reward for the devotional songs which he composed and as an incentive for the prosecution of his life-work, i.e., the spread of Hindu religion. His images are largely worshipped in Śaiva temples in the south under the name Āludaiya-Pillaiyār and are distinguished from those of other saints by a pair of cymbals which they are made to hold in their hands. At Tirunallūrperumaṇam the saint was, on the direction of his parents, wedded to the daughter of the pious Nambāṇḍārnambi and, strange as it may appear, entered godhood on the very day of the marriage celebration together with all his relatives who had gathered on the spot. In all these three places, Jñānasambanda receives prominent worship, and annual or monthly festivities, are conducted in his honour even to this day. Also the inscriptions of these places record munificent grants made for the purpose. The name of the consort of Jñānasambanda is not given in the *Periyapurāṇam* which describes the lives of the Śaiva saints, but from No. 527 of Appendix B it looks as if her name was Śokkiyār. Though none of the eleven places mentioned above has been omitted in the *Dēvāram* hymns of our saint, by far the largest number amounting to very nearly 700 verses has been sung in praise of the god at Shiyali and ten stanzas each have been contributed to Tirukkōlakkā and Tirunallūrperumaṇam.

4. Besides the above-mentioned Śiva temples, the taluk contains as many ancient Vishnu temples celebrated in the hymns of the *Nālāyiraprabandham*. These are Vaishnava places celebrated in the *Nālāyiraprabandham*. found in and around Nāngūr. They have been mostly sung by Tirumaṅgai-Ālvār whose birth-place is believed to be Kuraiyūr, a hamlet of Tiruvāli-Tirumaṅgai, a village in Tiruvāli-nādu. The saint having flourished in the 8th century A.D., it is certain that the following eleven temples viz., (i) Tirumanimāḍakkōyil, (ii) Tiruvaigunḍa-Viṅṅagaram, (iii) Tiru-Arimēya-Viṅṅagaram, (iv) Tiruttēvanārtogai, (v) Tiruvaṅpurushōttamam, (vi) Tiruchchemboṅṣeykōyil, (vii) Tirutterriyambalam, (viii) Tirumanikkūdam, (ix) Tirukkāvalampādi, (x) Tiruvellakkalam and (xi) Tirupārthanpalli should have been in existence prior to that date.

5. Thus though the taluk is studded with ancient shrines celebrated in the hymns of the *Dēvāram* and the *Nālāyiraprabandham* and is remarkable as containing the birth-places of two of the greatest religious reformers of the 7th and 8th centuries A.D. who have earned immortal fame by their works, it is strange that the very places where the scene of their activity was laid should be so poor in respect of any architectural remains worth the name. The only structure that could be cited as an example of antique art is the Śvētavanēśvara temple at Tiruveṅkāḍu which according to the lithic records engraved on the walls of its central shrine cannot be taken further back than to the end of the 10th century A.D., as, at best, the temple could have been constructed only in the days of Rājarāja I. A few other structures such as those at Shiyali, Vaidīśvaraṅkōyil, Tiruppuṅgūr and Tirumullaivāyil have been thoroughly renovated in modern times leaving no trace of their antiquarian remains, and sometimes without even a notice to this department. It is a striking feature, quite peculiar to this tract, that many of the ancient shrines, mostly Vaishnava and a few Śaiva, remain to this day as brick structures, while only a few have been built of stone in later times.

6. Among the causes for the absence of early stone monuments may be mentioned, in the first place, the absence of hills in the vicinity of the taluk to supply the necessary material and, secondly, the encroachment of the sea on this side of the Coromandel coast which could be inferred from the Tamil literature to have occurred several times and which in consequence must have washed away at one sweep such of the ancient buildings as may have existed. In *Śilappadigūram*, canto xxviii, we find an account of an inundation which resulted in the destruction of the ancient Chōla capital Kāviriṅpattinam. It may be noted that this encroachment did not confine itself solely to the coast towns and villages but extended, on one occasion, as far as Shiyali which is 12 miles from the coast. This is evident from the writings of Jñānasambanda and some stone epigraphs which describe the incident poetically that "Kaḷumalam (i.e., Shiyali) floated when the sea carried away (all the surrounding parts)".

7. Another result of these inundations was that most of the lands in the taluk got submerged and silted up with sand and had to be reclaimed at much cost. Nos. 504 and 505 of Appendix B acquaint us with the cost of converting such land into fields fit for cultivation. In one case (No. 504 of 1918), while the cost of six mā of land was 2,000 kāṣu, the cost of reclamation was 3,000 kāṣu. Other epigraphs show that many lands which were originally given to temples had to remain uncultivated perhaps under similar circumstances.

THE PALLAVAS.

8. Only two inscriptions of Pallava kings were secured during the year under review. Of these No. 158 of Appendix C, dated in the 3rd year of the reign of Vijaya-Nandivikramavarman, states that the temple of Tigaittirai-Vishnugriha at Kiliñalūr in Ōymā-nādu was built by a Vishnu temple built in the time of Nandivikramavarman.

certain Tigaittirālār and No. 283 of the same appendix, dated in the 26th year of the reign of Vijaya-Kampavikramavarman, records that a private individual of Kulattūr in Tennārrūr-nādu, a subdivision of Kunra-kōttam, purchased some lands and presented them as *ērippātti*, evidently for keeping the tank at Maḍam in proper repair.

CHOLAS.

9. As has been already pointed out, the largest number in the current year's collection belongs to the Chōlas. The earliest of these (No. 353 of 1918) introduces a hitherto unknown queen of Parāntaka I, named Ādittan̄ Karralippirātti.

10. Of the inscriptions of Rājakēsarivarman, without any distinguishing marks of identification, copied during the year, none could be safely attributed to Āditya I. Nos. 346 and 348 of Appendix B are dated in the 5th year of a Rājakēsarivarman when a *sōmagrahaṇa* occurred in the month of *Kanni* and register gifts by Mahimālaya Irukkuvēl̄ alias Parāntakan̄ Vīrasōlan̄. The latter part of the chief's name suggests that he must have been originally employed under Parāntaka I. The

Rājakēsarivarman.

Rājakēsarivarman of these inscriptions must, therefore, belong to one or the other of the only two Rājakēsarivarmans, i.e., Gaṇḍarāditya or Parāntaka II that followed him prior to the succession of Rājarāja I. No. 349 of 1918 provides for the singing of the *Tiruppadiyam* in the temple at Palūr, while No. 491 mentions a body of weavers called "*Pārthivaśēgarattēriṅja-Kaikkōlar*" who might have been so named after Rājarāja I.

11. Sure records of Rājarāja I with the introduction "*Tirumagalpōla*" are not few and some of them are interesting. We learn from Nos. 442 and 448 of Appendix B that Vāṇavaṇmahādēvi alias Tribhuvanamahādēvi was one of his queens and the mother of Rājendra-Chōla I. A record of the latter (No. 460 of 1918) also states that Tribhuvanamahādēvi was his mother. No. 443 refers to the treasures which Rājarāja I had taken from the Chēra king and No. 449 mentions another queen of his, viz., Kūttan̄ Vīrāṇiyār. Rājarāja's elder sister, Kundavai, is distinctly spoken of in the inscriptions of Dādāpuram as the daughter of Poṇmāligaiyirruṅṅinādēva thus clearly settling the identification of

Rājarāja's queens, elder sister and father.

Poṇmāligaittuṅṅinādēva is Sundara-Chōla.

Sundara-Chōla Parāntaka II with Poṇmāligaittuṅṅinādēva. From the Tanjore inscriptions published in Volume II of *South-Indian Inscriptions* we know the active part played by this lady in the munificent gifts made to the temple of Rājarājēśvara built by Rājarāja I. The Dādāpuram records state that she built three temples at that place, one to Śiva called Ravikulamānikka-Īśvara, another to Vishṇu named Kundavai-Viṇṇagar-Ālvār and a third to Jina called Kundavai-Jinālaya and made costly gifts to them. No more instances are necessary to show the religious toleration of the times. The Śiva and Vishṇu temples built by this princess exist at present, but there is no trace of the Jina shrine.

Princess Kundavai's works.

12. The names of two of the officers of the king, viz., *Sēnāpati* Mummudiśōla-Rājarāja's surnames Mummudi-Chōla and Parākrama-Chōla. and Brahmārāyaṇ (No. 14 of Appendix C) and Parākramaśōla-Mūvēndavēlan̄ (No. 17 of Appendix C) suggest that Rājarāja I bore the surnames Mummudi-Chōla and Parākrama-Chōla.

13. No. 444 of 1918 from Tiruveṅkādu which is dated in the 6th year of Rājakēsarivarman is probably also a record of Rājarāja I, who in the earlier years of his reign was known chiefly by that title. The object of this inscription is to engrave on stone the grants made by Parāntakan̄ Mādēvadigalār alias Śembiyaṇmādēviyār, the queen of Gaṇḍarādityadēva and the mother of Uttama-Chōla. In the body of the inscription, she is stated to be the daughter of Malavaraiyar or Malavarkōṇ. The grants consisted of copper vessels, ornaments and images made of gold and silver set with precious stones, such as pearls *rājāvindam*, *mānikkam*, *pavalam*, *kuppi*,

Gifts of Śembiyaṇmādēvi at Tiruveṅkādu.

vayiram, maratakam, etc., presented by the lady at different times. The inscription commences by saying (1) that in the 4th year of the reign of Uttama-Chōla, she presented certain copper vessels and that in the 6th year of the same king she gave gold ornaments set with a number of gems. In the 6th year of Rājakēsarivarman, the same queen is stated to have given a gold pot probably for the pinnacle, a gold image of Chandraśekhara of great weight and a large number of gold and silver ornaments also set with several precious stones. Incidentally the inscription says that in the same year the queen of Uttama-Chōla named Sēṭṭaṅsorambaiyār alias Tribhuvanamādēviyār presented a silver pot and then enumerates other gifts made by the queen Sēmbiyanmādēvi in the same year and in the 10th and 11th years of Parakēsarivarman. Then after referring to some more gifts made in the 4th year of Uttama-Chōla, the record says that in the 6th year of Rājakēsarivarman, the assembly of Nāngūr in Nāngūr-nādu who had received in the 2nd year of Gaṇḍarādityadēva alias Mummudi-Chōladēva, 400 *kāsu* presented by Parāntakanmādēvigalār alias Sembianmādēviyār, the queen of Gaṇḍarāditya, the mother of Uttama-Chōla and the daughter of Maḷavaraiyar for bathing the god on all the monthly *samkrāntis*, not having made the required land provision at that time, now allotted lands in the southern hamlet of the village.

14. This inscription is of some interest as showing the religious bent of mind of the widowed queen of Gaṇḍarāditya in undertaking costly charitable works, about which references have already been made in previous epigraphical reports. From this record we learn, for the first time, that there was on the Chōla throne a ruling king who bore the name Gaṇḍarāditya and the surname Mummudi-Chōla. Since the inscription is dated in the 6th year of Rājakēsarivarman and refers to the reign of Uttama-Chōla, it is fairly certain that it is one of Rājarāja I, who, it may be remarked, was the first sovereign after Uttama-Chōla to assume the title, Rājakēsarivarman. In this connexion, it may also be said that palæographical considerations do not militate against this view. Still, it is not easy to determine who the new king mentioned in it is. In the first place it is very doubtful if the record in question enumerates the presents made by Sēmbiyanmādēvi in any chronological order at all. If it does, it should not, after enumerating the gifts made in the 4th and 6th years of Uttama-Chōla and the 3rd year of Rājakēsarivarman (i.e., Rājarāja because Uttama-Chōla's queen figures as donor in it), revert back to the 10th and 11th years of

Gaṇḍarāditya alias Mummudi Chōla. Parakēsarivarman and again to the 4th year of Uttama-Chōla and then again to the 6th and 2nd years of Rājakēsarivarman. As such, anything said about the identity of the new king must be purely conjectural. Mummudi-Chōla known so far is one of the recognized surnames of Rājarāja I. If, however, we suppose that the reference in the inscription is actually to Gaṇḍarāditya, the second son of Parāntaka I, it follows that he must have had the hitherto-unknown surname of Mummudi-Chōla which like Irumudi-Chōla, the surname of his father Parāntaka I, indicated probably the third great ruling king of the revived Vijayālaya line of the Chōlas.

15. One of the inscriptions of the year's collection (No. 156 of Appendix C), dated in the 16th year of Rājarāja I (A.D. 1001), reveals to us the fact that the members of a village assembly were called together by the blowing of a trumpet and that the herald was entitled to get daily 2 *sōru* from the village. Another interesting information regarding village assemblies is that the members met together and transacted business even during night (Nos. 180 and 186 of Appendix C), though in the generality of cases, it is found that business was conducted during day time.

16. A record of the 17th year of Rājarāja I states that one of the officers called Ārūraṅ Udaiyadivākaraṅ Aruṅmoli Mūvēndavēlār of Araiśūr while camping at Paṭṭiṅgam in Paṭṭiṅga-nādu, a subdivision of Ōymā-nādu, made inquiries as to the villages that were owned by the temple of Bhūmīśvara and on the report of the *dēvakanmis* that since the time when Marakkāṅgam was assigned as *dēvadāna* to the temple, no scale of expenses had been fixed for it, he at their request called before his presence, all the *dēva-kanmis* and the farmers who cultivated the temple lands, ascertained the produce of the *dēvadāna* land and drew up in detail a scale of expenditure for the temple. The inscription under reference

An officer who inquired into the management of temple lands and expenses.

Paṭṭiṅgam in Paṭṭiṅga-nādu, a subdivision of Ōymā-nādu, made inquiries as to the villages that were owned by the temple of

shows that in the 11th century A.D. a responsible officer was appointed to conduct inquiries into the lands owned by temples, to see whether the provisions made were regularly met and if not to fix a scale of expenses for them. In previous reports it has been pointed out that Madhurāntakaṅ Gaṇḍarādittaṅ and Tiruvadigaḷ Śāttāṅ were such important state officials who discharged similar functions and even went to the length of imposing fines on defaulters (A.R. for 1918, p. 142).

17. Some of the inscriptions of Rājendra-Chōla I record a few fresh facts. From No. 464 of Appendix B we learn that Nakkaṅ Karukkamarndāl alias Pañchavaṅmādēvī was his queen. The name Kalikaṅṭhaka occurs for the first time in the records of Rājendra-Chōla I (No. 140 of 1919) and as such might be supposed to be a surname of that king. No. 192 of Appendix C states that the great men of the village of Tribhuvanamādēvi-chaturvēdimāṅgalaṅ made an order to the effect that every six *mā* of land situated within a specified locality and irrigated by the tank

Ēri-āyam.

called Madhurāntakappērēri must pay 1 *kalam* of paddy as *ēri-āyam* and that the

great men in charge of the tank supervision committee of the year ought to collect the dues and maintain the tank in proper repair. Thus, besides private donations as *ērīppattī* (vide paragraph above) the income from which went to meet the cost of repairs of tanks, there was also a regular tax called *ēri-āyam* collected for the same purpose. This is again illustrated by an inscription from Muṅṅūr (No. 66 of 1919) which records that a private individual purchased the right of collecting 1 *tūni* on each *mā* of wet land and 1 *tūni* on the dry lands, *kalāni-puṅjai* and *kāttu-puṅjai* and gave it over to the assembly of the village for strengthening the tank bund wherever necessary.

18. No. 176 of Appendix C from Tribhuvanī in the South Arcot district called Tribhuvanamahādēvi-chaturvēdimāṅgalaṅ is dated in the 30th year of the reign of the Chōla king Rājakēsarivarman Rājādhiraḷa I (A.D. 1018-1050). The details of the date given in the record work out correctly for Wednesday, 2nd March, A.D. 1048. On this day the great assembly of the village met together in the pavilion erected by Śembiyaṅ Umbalanāṭṭuvēḷār and purchased lands in the name of the god Vīranārāyaṅa-Viṅṅaṅar-Ālvār to meet all the requirements of the charity known as Rājendraśōḷaṅ-uttamāṅgram established in the temple by the general (*sēnāpati*) Rājendraśōḷa-Māvali-Vānarāja, in order to secure the health of king Rājendra-Chōla. Evidently, the charity was instituted while yet the king was living and was named after him. Land also was purchased to the extent of 72 *vēli* which could yield an annual rental of 12,000 *kalam* of paddy, which quantity was required annually to conduct the charity in all its details. Besides providing for offerings, worship, etc., on a grand scale to Vīṅṅirunda-Perumāl Āḷagiyamaṅavāḷa and Naraśiṅga-Ālvār, for conducting the festivals of Māsi-tiruppunarpūṣam, Jayantyashtami, Mārgali-tiruvēkādaśi, for Uttarāyaṅa, Dakshināyaṅa, Aippaśi and Śittirai Viṣṅu, for feeding the Śrī-Vaiṣṅavas and for reciting the Tiruvāymoli—all of which required 2,475 *kalam* of paddy annually—the grant made further provision also for (i) 3 teachers of the Rig-

Provision made for Vedic study in the 11th century.

Vēda, 3 of the Yajur-Vēda, one each of Chhandōgasāma, Talavakārasāma, Āpūrva, Vājasanēya, Bōdhāyaṅiya and Satyāshta-
(ādha) sūtra, thus making a total of 12

teachers with a daily allowance of 4 *kalam* of paddy; (ii) for one person each for expounding the Vēdānta, Vyākaraṅa, Rūpāvātāra, Śrī-Bhārata, Rāmāyaṅa, Manu-Śāstra and Vaikhānasa-Śāstra, (iii) for sixty students each of the Rig-Vēda and Yajur-Vēda, twenty of Chhandōgasāma and fifty of other śāstras, thus making a total of 190 persons with a daily ration of 11 *kalam*, 10 *kuruni*, 4 *nāli*; and (iv) for 70 other students of the Vēdānta, Vyākaraṅa and Rūpāvātāra. The provision thus made for feeding the teachers and students detailed above consisted of 9,525 *kalam* of paddy. In all, the total requirements for the year came to 12,000 *kalam* which were ordered to be measured out by the holders of the 72 *vēli* of land purchased and given for the purpose. It was stipulated that the *taram* (i.e., the class) of the land should not be altered even when the general classifications were undertaken; that on this land, except *ēri-āyam*, *pādikāval*, and *ēri-amaṅji*, no other taxes or obligations should be imposed and that the teachers who gave instruction in the Vēdas, the Bhattas who expounded the *śāstras* and the students who learnt the Vēdas, etc., were also exempted.

from certain payments or obligations. The rest of this huge record is damaged. Nevertheless, it adds to the already-collected vast amount of epigraphical evidence to show that temple charities were not exclusively meant for ceremonials in the temple but also for scientific (śāstraic) and religious (Vēdic) education.

[19. Two inscriptions dated in the 14th year of Rājakēsarivarman Rājādhirāja II (Nos. 429 and 538 of Appendix B) 'who was pleased to take Madura and Ceylon' are quite similar in respect of their contents and are worthy of notice here. They

register a reduction in the rate of rents to be paid on *varisaipparru* and *vārapparru* lands held under lease from the temple, through the great men forming the assembly of Pañchavaṇmādēvi (i.e., Āchchāpuram) by the cultivators residing in the hamlets of Pirpaṭṭanallūr, Alaganallūr, etc.

The changes effected in the quantity of rents to be paid are shown in the following table:—

Up to the year of the record.				From the year of the record.				Reduction.
80	..	..	..	70	..	..	..	10 kalams
75	..	..	..	65	..	..	..
70	..	..	..	60	..	..	..
60-45	..	..	..	55-35	..	..	..	5 "
40-30	..	..	..	35-25	..	..	..	5 "
25	..	..	..	21½	..	..	..	3½ "
20	..	..	..	18	..	..	..	2 "

The following further reforms were also made:—

Farmers cultivating lands which do not come under *varisaipparru* or *vārapparru* but are classed as *vellānparru*, *dēvadāna* and *purapparru* shall take 2/5 of the yield and those who cultivate under *kudiparru* shall be entitled to a third of the produce. For lands cultivated with water baled from a source, the cultivator shall reserve half the produce (*sevvāram*) and pay the other half to the owner. For lands cultivated with *payaru*, the quantity that is usually paid shall continue. On such cultivable lands as are left uncultivated, if green pulse and sesamum are sown broadcast, the cultivator shall have a right for *sevvāram*. The charges for taking out the paddy for being measured during *kār*, shall be borne by the cultivators. The amount of money required for the *kundigai* during *kār* and *paśāṇ* shall be met from the sale of paddy. Half the *senxel* produce which forms the share of the *peruṅgudi* shall be conveyed by the farmers, the incidental charges such as the wages of those who carry being borne by themselves.

For lands cultivated with dry crops and for lands which had hitherto to pay a *kadamai* of 20 *kāsu*, only 17 *kāsu* shall henceforward be taken. Those that had been paying from 18 to 10 *kāsu* shall get a reduction of 2 *kāsu* and from the *kadamai* of lands ranging from 10 to 5 *kāsu*, two *kāsu* shall be reduced. Thus shall the dry assessment be fixed.

At the time of realising the *kadamai* so settled, the state officials shall not enter any dwelling houses nor levy fines. One cultivator shall not be made liable for the revenue dues of another. Those persons who do not agree to the above-mentioned rates of *kadamai* and *vāram* should be moved from their tenancy, and in their places, persons agreeing to the altered conditions should be secured.

From the 14th year, it shall be a rule that a woman who is wedded to a person, shall, on the demise of the latter, become the owner of the lands, slaves, jewels or

Rights of women to hold property. other valuables and the cattle of her deceased husband. But if before his death, he had made default and his lands had been sold, the purchaser shall have the right over the lands and slaves that belonged to the deceased. Brahmans shall not till lands with bulls yoked to the plough. Those classes that are engaged as labourers shall not become *vēl* and *araśu*. Kāvidis, potters, drummers, weavers and barbers shall not keep locks of hair. During their mournings and joyous occasions big drums (*bērigai*) shall not be beaten; and they shall not have sway over slaves, i.e., shall not keep any slaves. Bullocks grazing near the

Other social laws prevalent in the 12th century A.D.

village channels shall be impounded in pens erected for the purpose. Cattle-stands or house-sites of the village shall not be permitted to be converted into paddy fields. Potters who make and sell small lamps and pots shall wear an upper-cloth.

Though this interesting inscription does not record the reason for reducing the rents and rates, and for fixing the rights and duties of certain classes of people, it may be said that the war of the Pāndya succession which was waged at the time and which set the entire south in utter confusion reducing it to very straitened circumstances as revealed by the Ārapākkam and the Tiruvālaṅgādu epigraphs of the same king (A.R. for 1906, p. 70) might have, as a necessary consequence, brought about a paucity of cultivating men, the difficulty of obtaining labour, resulting in a complete want of competition. The wording of the record leaves enough room to think that the cultivators were subjected to harassment by officials and had to bear the burden of heavy customary obligations imposed by landlords. The rigidity of caste regulations should also have relaxed to certain extent and brought relief to sufferers.

20. No. 198 of 1919 dated in the 27th year of the reign of Kulōttuṅga I is of special interest as it records that the assembly of Tribhuvanamahādēvi-chatur-

Reward for a literary composition. *vēdimāṅgalam* met in a pavilion erected in front of the temple of Vīra-Nārāyaṇa-Viṅṅgar-Ālvār in obedience to a royal order which required them to adjudge the merit of a work, probably in verse, composed by the poet Tirunārāyaṇabhāttaṅ *alias* Kavikumuda-chandrapāṇḍita of Mānakulāśanichchēri, in the name of the king (*Perumāḷ*) and called *Kulōttuṅgaśōḷaṅ-charitai*. The work was accordingly heard and the author, as a reward for his composition, obtained half a *vēli* and two *mā* of land to be enjoyed in perpetuity. Students of Tamil literature may find here a lingering literary tradition of the more ancient Dravidian *saṅgam* established in Madura to scrutinise the works of Tamil poets and advance the cause of Tamil literature. The composition under reference, *i.e.*, *Kulōttuṅgaśōḷaṅ-charitai* must have, as its name denotes, been a highly interesting historical work very much like the Tamil *Kulōttuṅgaśōḷaṅ-ulā* of the same period and its discovery if made must lead to a flood of light being let in for the elucidation of Chōla history.

21. From the latter half of the 12th century A.D. the central Chōla power was becoming weaker and weaker and there were also evident signs of decay amongst the Pāndyas who had allowed internal dissensions to creep in into their family. Thus the two chief powers of southern India were in a rather miserable plight. In the Pāndya territory even the succession of the legitimate king was disputed and foreign aid had to be called in to play one party against the other. As a result, the whole country including the Kōṅgu was thrown into utter confusion and was convulsed in a civil war, the like of which the country had never witnessed before. Foreign

armies thirsting for blood overran the country from one end to the other, causing destruction everywhere and making life and property insecure. The times were therefore particularly favourable for feudatory families with mushroom growth to come into prominence. One such *parvenu* was the family of the Śambuvarāyas who held a subordinate position under the Chōlas and rendered signal service to them during the days of the four successive sovereigns Rājarāja II, Rājādhirāja II, Kulōttuṅga-Chōla III, and Rājarāja III, when Chōla power was on the decline and who now tried to assert themselves. In the current year's collection there are a number of inscriptions of Chōla kings which introduce some of the members of the Śambuvarāya family. Nos. 71 and 252 of Appendix C are both dated in the 11th year of Rājādhirāja and register gifts made by Śēṅgēni Ammaiyaṅṅ Śiyaṅ Pallavāṇḍāṅ *alias* Rājanārāyaṇa Śambuvarāya and Śēṅgēni Miṇḍaṅ Pallavaṅ *alias* Rājēndraśōḷa Śambuvarāyaṅ. In the records of Tribhuvanachakravartin Kulōttuṅga III (Nos. 234, 235 and 254 of Appendix C) figure Śēṅgēni Nālāyiravaṅ Ammaiyaṅṅ *alias* Rājēndraśōḷa Śambuvarāyaṅ and Śēṅgēni Viraśōḷaṅ Attimallaṅ *alias* Kulōttuṅgaśōḷa Śambuvarāyaṅ. Ammaiyaṅṅ Attimallaṅ *alias* Rājēndraśōḷa Śambuvarāyaṅ, Ammaiyaṅṅ Śiyaṅ Pallavāṇḍāṅ *alias* Rājauārāyaṇa Śambuvarāyaṅ and Śēṅgēni Ammaiyaṅṅ Rājarāja Śambuvarāyaṅ held subordinate positions under Rājarāja III (Nos. 238, 52 and 57 of the same Appendix). As has already been said, the times were troublous when these chiefs flourished. No. 254 of Appendix C dated in the 11th

year of Kulōttuṅga-Chōla III registers a political compact between Kūdal Araśa-nārāyaṇaṅ Ḍappirandāṅ *alias* Kāḍavarāyaṅ and Seṅgēṇi Vīraśōlaṅ Attimallaṅ *alias* Kulōttuṅgaśōla-Śambuvarāyaṅ whereby both swore that they should not do anything that would be detrimental to the interests of either; that the latter should not form any alliance with Ḍappirandāṅ Eḍiriliśōla Śambuvarāyaṅ; that he should confine himself to certain specified tracts of country which if he transgressed, the *mudalis* would send up arms and horses and cause him injury; that if Ḍappirandāṅ Eḍiriliśōla Śambuvarāyaṅ inflicted any trouble on Kulōttuṅgaśōla Śambuvarāyaṅ, Kāḍavarāyaṅ would support him; that in case Ḍappirandāṅ Eḍiriliśōla Śambuvarāyaṅ ran away from his hill (residence) leaving behind him all arms, Kulōttuṅgaśōla Śambuvarāyaṅ should have possession of them subject to the condition that he would not shelter or form any alliance with the other and that if Kāḍavarāyaṅ allied himself with the relatives of Kulōttuṅgaśōla Śambuvarāyaṅ and with Ḍappirandāṅ Eḍiriliśōla Śambuvarāyaṅ against the interests of Kulōttuṅgaśōla Śambuvarāyaṅ, he (Kāḍavarāyaṅ) would demean himself to the position of carrying the sandals of his enemies and of eating the chewed betel leaves thrown out from their mouths.

22. Administration of criminal law in the 13th century A.D. for which there appears to have been much occasion is Administration of criminal law in the 13th century A.D. illustrated by the following six cases which occurred during the reign of Kulōttuṅga III and Rājarāja II:—

(i) While hunting, a native of Arumbondai aimed an arrow at another mistaking him for an animal. By the effect of the shot, he was laid up in bed for some days and died. The Brahmans and *nāttār* assembled together and decided that as the two were not on inimical terms before, the death was only accidental and that, on behalf of the deceased the accused must provide for a lamp in the temple of Bhūmīśvara at Marakkāṇam (No. 33 of Appendix C).

(ii) A certain Śēdirāyaṅ caused the death of one Ēraṅ by some indiscreet act of his. The uncle of the murderer, in order to expiate the sin gave lands for a lamp to the temple of Mūlasthāṇamudaiya-Mahādēva at Muṅṅūr (No. 67 of Appendix C).

(iii) While hunting on horseback, a certain individual killed another by mistake. On the direction of the *nāttār*, 48 sheep were given for burning a lamp in the temple of Tiruvagniśvara at Kulattūr (No. 273 of 1919).

(iv) Two persons went a hunting on horseback. A deer running between them, one of them aimed an arrow which missing the animal killed the man. The *Periyaṅāttār* ordered gift of sheep for burning a lamp (No. 279 of Appendix C).

(v) Two persons beat a man who had allowed his buffalo to enter the fields of the former and spoil the crop. By the effect of the beating the man died. The two asked the *Bhattas* and they advised them to present a lamp which they did by giving 48 sheep (No. 110 of 1919).

(vi) Thinking that it was an animal, perhaps in a hunting expedition, a man shot his uncle. The people of the several districts assembled together in the *mandapa* of the temple and decided that a lamp must be maintained in the temple (No. 106 of 1919).

From the above, one may perhaps be led to think that the offenders were let off cheaply and that the punishment meted out was not adequate to the enormity of the crimes committed; and this clemency has only to be explained by the fact that the offences were purely unintentional or the result of mere accidents.

THE PANDYAS.

23. Many inscriptions of the medieval Pāṇdyas have been copied during the year under review. These do not supply us with any historical or chronological data for constructing a regular genealogy of the Pāṇdyas of this period; yet they are of interest and value to the student of village economics and administration. No. 299 of Appendix C of the time of Jaṭāvarman Vīra-Pāṇḍya, for instance, gives us the details of the *kadamai* assessment for different crops fixed on a specified land of given extent. We find a similar settlement (Ḍḍḍḍḍ) recorded in No. 302 of Appendix C which affected a whole district.

24. The word சுரேய found at the beginning or the end of many of the Pāṇḍya inscriptions copied this year clearly suggests that the engravings on stone and copper of the edict issued by the king were compared carefully with the original documents

Attestation of early documents. on palm leaves (*ōlū* preserved in the Imperial office of Registry, and were so attested by the word சுரேய evidently in the name of the king himself (see *e.g.* No. 510 of Appendix B).

25. An undefined Pāṇḍya king with the titles Tribhuvanachakravartin and Kōṇērīṇmaikoṇḍāṇ appears in No. 480 of Appendix B from Tiruvenkāḍu. The minister that issues the grant here is Vijaya-Gaṇḍagōpālādēva surnamed Adaiyavalaindāṇ, the younger brother of Maḷavarāyar. The latter name is familiar in Pāṇḍyan records of the time of Māḷavarman Sundara-Pāṇḍya I who ruled from A.D. 1216–1235.

Vijayagaṇḍagōpāla surnamed Adaiyavalaindāṇ the younger brother of Maḷavarāyaṇ. The relationship herein mentioned Vijaya-Gaṇḍagōpālādēva to Maḷavarāyar is highly interesting, since nothing has

been certainly known as yet of the connexions of this chief whose records are largely found in the South Arcot district, directly or indirectly with the ruling family or its ministers.

26. Again, Tribhuvanachakravartin Kōṇērīṇmaikoṇḍāṇ, the king who figures in No. 366 of Appendix B and, in whose name was instituted in the temple at Shiyali (Tirukkālumalam) a shrine for the god Rājākkāṇāyaṇār and the goddess Maratakachokkiyār, was evidently also a Pāṇḍya king, since in the body of the record reference has been made to a land which had been lying as an uncultivated waste up to the 18th year of the king's elder brother (*annāḷvi*) Sundara-Pāṇḍyādēva. Perhaps the Tribhuvanachakravartin Kōṇērīṇmaikoṇḍāṇ of this inscription has to be identified with Māḷavarman Kulaśekhara I who was the earliest of the Pāṇḍya kings that held the title of Rājākkāṇāyaṇ (see *Annual Report* for 1917, page 127). But we do not know of any Sundara-Pāṇḍya that was his elder brother. It is interesting to note that in a record of Jaṭavarman Sundara-Pāṇḍya of his second year, we are casually informed of a new

Jaṭavarman Sundara-Pāṇḍya I. (flood) embankment substantially built on the side of the Kāvērī river, the old one having evidently breached and covered with sand the neighbouring lands under cultivation. The record coming as it does from Tiruvenkāḍu in the Shiyali taluk of the Tanjore district, the reference must evidently be to an embankment on the Coleroon which branches off from the Cauvery near Trichinopoly. No. 481 of Appendix B attributes to this same king Jaṭavarman Sundara-Pāṇḍya I, the special title Ellārku-Nāyaṇār which means "the lord of all" and corresponds to Ellāṇḍalaiyāṇ, a recognized surname of Sundara-Pāṇḍya I. As it is the case even to-day, the popularity of this great king was in the 13th century commemorated by the inauguration of several religious and civic charities. A record from Chidambaram (No. 546 of Appendix B), for example, registers the establishment of a grove and a street of cocoanut trees (planted on either side of it), for the recreation and habitation of the people. The repairs to the Cauvery (Coleroon) embankment above referred to, were recognized to be of so much importance at the time, that even a small cess seems to have been raised on this account. It is called $\text{காவேரிக்கரைத்தேவமன்று}$ in No. 510 of Appendix B.

27. The contents of No. 514 of Appendix B give us a clue to the probable period to which we may have to assign the kings Perumāḷ Śrīvallabhadēva and Perumāḷ Sundara-Pāṇḍyādēva who appear to have been ruling together. It is stated that since the time when the king Peruñjiṅgadēva being opposed to the Kannadiyaṇ (i.e., the Hoysala Vīra-Narasimha II) raised a fortification on the north bank of the river Kāvērī until the 32nd year of Perumāḷ Śrīvallabhadēva the festivals in the temple of Tiruvenkāḍu had been stopped and that these were now revived in the 33rd year. The date of Peruñjiṅga who was the enemy of the Hoysala is known from his inscriptions to be the beginning of the 13th century A.D. Perhaps Śrīvallabha and Sundara

Conflict of the Pāṇḍyas with the Hoysalas. also belonged to this period and in his chronology of the Pāṇḍyas, M.R.Ry. L.D. Swamikannu Pillai refers also to a Jaṭavarman Śrīvallabha who ascended the throne in A.D. 1291 (*vide Annual Report* for 1918, page 155, paragraph 49). I have identified a Jaṭavarman Tribhuvanachakravartin Sundara-Pāṇḍya in one of whose records a reference has been made to an earlier grant by Peruñjiṅgadēva, with Jaṭavarman Sundara-Pāṇḍya II (A.D. 1276–1290) (*Annual Report* for 1910, page 97, paragraph 34).

28. The damaged inscription No. 293 of Appendix C which is dated in the reign of Māṛavarman Tribhuvanachakravartin Kōnērimēlkondān and refers to the delimitation of boundary (stones) made previously in the reign of the king's elder brother (*annālvī*) Śrīvāllabhadēva is perhaps to be attributed to Perumāḷ Sundara-Pāṇḍyadēva mentioned above as a joint ruler with Śrīvāllabha. No. 525 of Appendix B supplies astronomical details for a date in the 8th year of Tribhuvanachakravartin Parākrama-Pāṇḍyadēva and refers incidentally to the 10th year of the king Kulōttuṅga-Chōladēva. The characters are not very old and the king Kulōttuṅga-Chōla referred to here might therefore be presumed to be the third of that name in the Chōla genealogy, whose initial date was A.D. 1178.

WESTERN CHALUKYAS OF KALYANI.

29. The Harpanahalli taluk of the Bellary district which was epigraphically surveyed during the year has brought to light many inscriptions of this dynasty, the earliest of which is dated in Saka 943 (No. 294 of 1918) and belongs to the reign of Jagadēkamalla who must be identified with Jayasimha II whose full name occurs in No. 228 of 1918. One of his Pallava subordinates was Jagadēkamalla-Ṇolamba-Pallava-Permānādi also called Jagadēkamalla-Ṇolamba-Pallava Permānādi Udaiyādityadēva (see Annual Report for 1915, page 87, paragraph 5). The latter was in charge of the districts of Ṇolambavādi 32,000, Kadambalige 1,000, Ballakunde 300, Paravi 70 and Karividi 30 in Śaka 955 and 959. Ṇolamba-Pallava-Permānādi mentioned in No. 258 and the Dandanāyaka Polalamayya mentioned in No. 294 of 1918 were other subordinates of the king.

30. Jayasimha II was succeeded by Trailōkyamalla Āhavamalla Sōmēśvara I, called in his inscriptions only by the title Trailōkyamalla. Of his reign there are records ranging from Śaka 966 (*i.e.*, the year of his accession) to Śaka 987. The reign of this king was a period of continual war with the Chōlas who were trying to re-conquer Ṇolambavādi and other provinces which had been overrun by the Chōlas during the time of Rājarāja I and Rājēndra-Chōla I. That Sōmēśvara was also taking retaliatory measures is borne out by the fact that prince Vishnuvardhana-Vijayādityadēva who was in charge of Kōgaḷi 500, Ballakunde 300 and Kadambali 1,000 in Śaka 987 was encamped at Aṛasiyakere on his way to the conquest of the south under the orders of the king (No. 278 of 1918). No. 286 of 1918 which was copied at Uchchaṅgidurga is dated in Śaka 986 and states that Vishnuvardhana-Vijayādityadēva was ruling Ṇolambavādi 32,000. He is here given the title 'Āhavamallanānkakāra' while No. 278 of 1918 referred to above gives also the titles 'Vēṅgi-maṇḍalēśvara' and 'Chālukya-Mānikya.' A certain Bijjaladēva is stated to have granted a tank in Uchchaṅgi fort to the temple of Gaḷagēśvara. No. 139 of 1899 which was copied in the same place mentions perhaps the very same Mahāmaṇḍalēśvara Bijjaladēva. No. 286 of 1918 further gives the origin for the different names in the different *yugas* to this Uchchaṅgidurga as follows: Being the residence of a Rākshasa by name Mēghanāda in Kṛita-yuga, it received the name of Mēghanāda-parvata. In Trēta, it was the abode of Hiranyaka and Nārāyaṇa having killed him lost all thirst for gold (*kanaka* or *hiranya*). It was therefore named Kanakagiri. In Dvāpara, it was the hermitage of Uttuṅgamahā-rishi. Hence the name, Uttuṅgaparvata. In the Kali age, Uchchaṅgiyabbe and two other Brahman maids performed penance and attained salvation by the grace of the god Īśvara. The place was called after them Uchchaṅgiya-parvata. This Uchchaṅgidurga which is in the Harpanahalli taluk of the Bellary district was the capital of Ṇolambavādi 32,000 and was the seat of government of the Pāṇḍya feudatories of the later Western Chālukyas. It must have surely been a powerful stronghold; for No. 284 of 1918 states that it withstood attack for 12 years (?) and finally fell into the hands of one Mādava of the Yādava family and a *sāmanta* of Ballaha. Rudrabhaṭṭa, the author of *Jagannāthavijaya* in commemorating the conquests of Vīra-Ballāla describes 'the fort of Uchchaṅgi which was hitherto considered impregnable' (Lives of Kannada Poets, Vol. I, page 212).

Of Sōmēśvara's other subordinates may be noted Kaṭeya Nāgātyarasa of the family of Mayūravarmma ruling Kadambalige 1,000 in Śaka 974; Jagadēkamalla

Nambi-Nolamba-Pallava-Permmādidēva ruling in Śaka 966, the districts Kadambalige 1,000, Kōgali 500, Ballakunde 300 and Kaneyakallu 30.

31. Records of Vikramāditya VI Tribhuvanamalla who succeeded Sōmēśvara II, range in date from the 6th year of his reign to Śaka 1049 which is the latest date found for him till now. No. 245 of 1918 which is a damaged record mentions the conquest of the king over the *Drāvidas* and the *Pāñchālas*. In No. 214 of 1918 we find the king chastising his own subordinate, a certain *Mannaya* Boppaya, who capturing Gaṇḍarādityanahoḷalu (also called Gaṇḍarādityana-chaturvēdimāṅgala; A.R. for 1915, page 9, paragraph 8) had plundered private property and killed Brahmans. Vikramāditya ordered him to forfeit all claims for the *mannaya* of the village.

One of the feudatories of the king was Tribhuvanamalla-Pāṇḍyadēva who held the titles of the 'punisher of the Parichchēdins' and 'vanquisher of the hopes of the Chōla king Rājiga-Chōla.' In Śaka 1049 (No. 229 of 1918) he was ruling Nolambavādi 32,000 from his residence at Bēlūru which might be the same as Beltūru in the Dāvanagere taluk of the Mysore state (Ep. Carn. Vol. XI, Intr. page 11). No. 227 of 1918 gives the genealogy of another subordinate the *mahāsāvanta* Singarasa of the Bāyara-*vamsa*, and states that he was the son of Kāmanripa and grandson of Bhūpa, whose father was Mārasīnga, the son of Subhaga and grandson of Benegaṅga. Still another subordinate of the king was the *Mahāsāmantādhipati* and *Prachanda-dandanāyaka* Ananta-Pālayya in charge of the *Vaddarāvula* tax of the 7½ lakh country.

32. Only one record (No. 234 of 1918) in the year's collection belongs to the reign of Sōmēśvara III who held the *biruda* of Bhūlōkamalla and had for his subordinates the *Mahāpradhāna*, *Kannadasandhivigrahi* and *Dandanāyaka* Bhōga-Bhattayya and the *Mahāpradhāna* and *Dandanāyaka* Chōlāṇḍa or Chōladēva ruling the Nolambavādi 32,000 province.

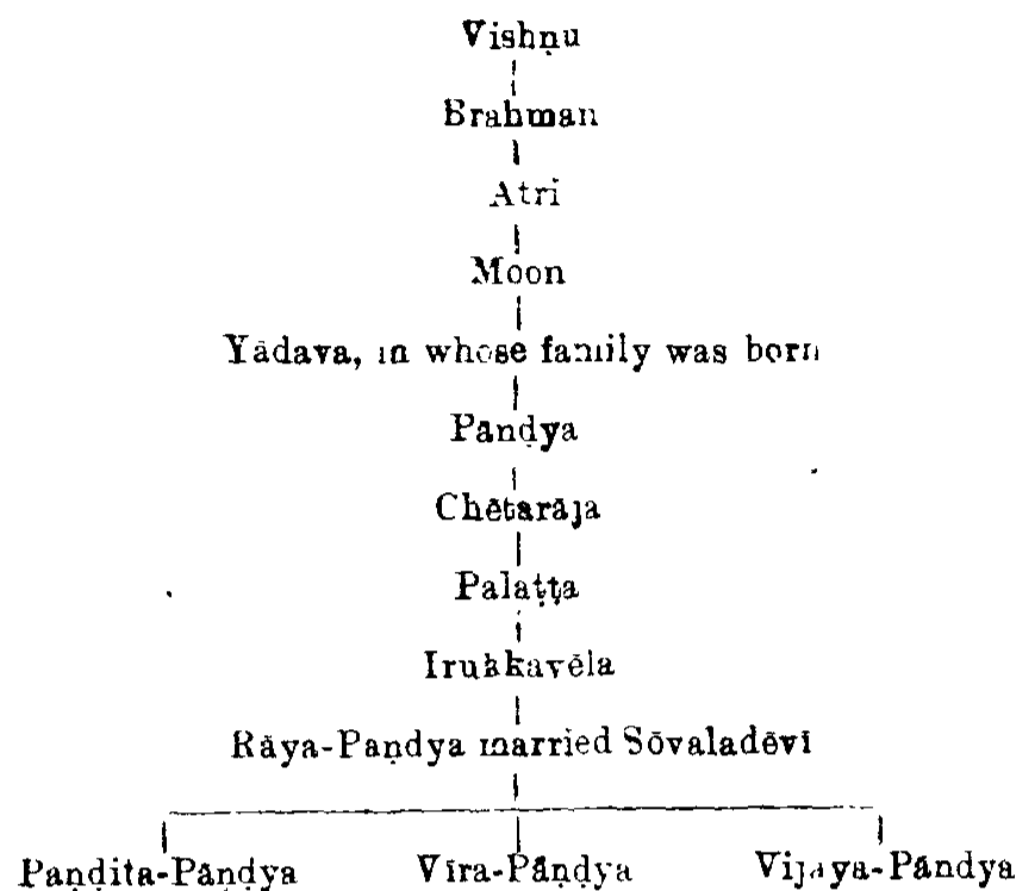
33. Sōmēśvara III was followed by Jagadēkamalla II and had the distinguishing title Pratāpachakravartin. Of his subordinates Jagadēkamalla-Pāṇḍyadēva was ruling the Nolambavādi 32,000 in the 10th year of the king and in the 9th and 11th years, the same province was under Jagadēkamalla Vīra-Pāṇḍyadēva who was evidently the same. No. 210 of 1918 states that this Vīra-Pāṇḍya was ruling from his capital at Uchchaṅgi. Sōmēśvara's other subordinates were the Mahāmaṇḍalēśvara Nochidēva who had the title of 'lord of Banavāse' and the *Mahāpradhāna* and *Hirayalandanāyaka* Vatsarasa of the Kamme-*kula*. One of the donees in the record was Chandrarāsi-Pandita, the disciple of Dhammarāsi Munipa whose teacher was Vidyārāsi-Pandita of the Lakuliśa-Pāsūpata sect and of the Simha-Parsha[d] school. To the same school belonged Divyaśakti-Pandita (No. 278 of 1918), Vīrēśvara-Pandita and Vāmaśakti-Pandita (No. 277 of 1918) and Rājaguru Kālēśvaradēva who is called Eḷukōṭi-chakravartin of Kōgali 500 (No. 204 of 1918). The names of some more teachers belonging to the Simha-Parsha[d] school have already been mentioned on page 88 of my report for 1915.

34. No. 257 of 1918 is dated in Śōbhakṛit, the 4th year of Rāyanārāyana Āhavamalla who was one of the sons of Kalachurya-Bijjala and held the titles Kalachurya-Bhujabala-chakravartin and Vīra-Nārāyana. His first year is already known to be A.D. 1179-1180 (*Dynasties of the Kanarese districts*, page 488). Hence the 4th year of his reign would be A.D. 1183-84. But Jagadēkamalla is stated in our inscription to have then been ruling at Kalyāni. In the genealogy given on page 428 (*ibid*) there is a break of 20 years between A.D. 1163, the latest date of Taila III and A.D. 1183, the earliest date of Sōmēśvara IV and this period is ascribed to the usurpation of Kalachuryas. In the case of the records of the Pāṇḍya chiefs which are dated after A.D. 1163 and in which the ruling king is given as Taila III, Dr. Fleet states that these chiefs entertained hopes of the restoration of the Chālukyan suzerainty. In the report for 1917, the latest date for Taila III was given as Śaka 1090 (1168 A.D.). In the report for 1918 it was suggested in the case of a record dated in Śaka 1091 (A.D. 1169) and belonging to the reign of Pratāpachakravartin

Jagadēkamalla, that Taila III might have assumed the title of Jagadēkamalla in his later days. If the present record is also to be attributed to Taila III, his reign has to be extended to the very commencement of that of Sōmēśvara IV, thus leaving no gap between him and his son for the usurpation.

35. No. 296 of 1918 the date of which is damaged gives the genealogy and a long eulogy of the *Mahāmandalēśvara* Vijaya-Pāndya. The genealogy runs as follows:—

His Pāndya subordinate.



From this it is seen that the *Mahāmandalēśvara* Vijaya-Pāndya was the younger brother of Jagadēkamalla Vira-Pāndya, the feudatory of Jagadēkamalla II referred to above and the son of Tribhuvanamalla Rāya-Pāndya for whose merit a grant is made in No. 289 of 1918. In the report for 1914, it has been pointed out that Tribhuvanamalla Rāya-Pāndya was the grandson of Palatta-Pāndya. Tribhuvanamalla-Pāndya mentioned in No. 233 of 1918 is probably Irukkavēla, the father of Rāya-Pāndya (see genealogy given on page 16 of the introduction to *Epigraphia Carnatica* Vol. XI).

VIJAYANAGARA.

36. Of the first Vijayanagra dynasty we have inscriptions to represent almost every king, in the year's collection. Of these No. 305 of 1919 which comes from

Kampana II.

Āvūr in the North Arcot district is dated in Vilambi and refers to the time of Kampana-Udaiyar (i.e., Kampana II) son of Vira-Bokkana-Udaiyar. The earliest date for this chief hitherto known is Śaka 1283 (see genealogical table on page 86 of Annual Report for 1907). The cyclic year Vilambi of this record corresponding to Śaka 1281-1282, gives us an earlier date for Kampana. No. 267 of 1919 dated in Śaka 1285 (Sōbhakrit) states that Gandaragūli Mārāya-Nāyaka the son of Sōmaya-Dandanāyaka who was the *pradhāni* of Kampana, defeated and took captive Venrumankonda Śambuvarāya. This suggests that the early Vijayanagara conquerors in the south met with opposition not only from the Muhammadans of Madura but also from the local Hindu chiefs of the Chōla country.

37. No. 260 of 1919 dated in Śaka 1325 refers to a certain Vira-Puliyarāya-Udaiyar as a son of Bukkana-Udaiyar.

Bukka II.

It is not impossible that this chief is identical with Vira-Bhūpatirāya whose initial date is Śaka 1331 (see genealogical table on page 86 in the Annual Report for 1907). If this is proved to be correct, our present record would give him a fresh initial date earlier by half a decade.

38. The only inscription of Dēvarāya II in the year's collection (No. 229 of 1919) is dated in the Śaka year 1355 and refers

Dēvarāya II.

to an illuminating incident of a lady personally interviewing the king on behalf of a temple and securing a copper-plate grant from him, making the *sarvamānya* gift of a village. This lady was Aramvalatta-Nāchchiyār, the elder sister of a *Kaikkōla* attached to the temple of Agnīśvara at Madam. In return for her services, the *lūdra Māhēśvaras* of the temple granted the *Kaikkōla* lady one *padakku* of grain every day and two *panam* of money per mensem.

39. Mallikārjuna is represented by less than half a dozen records of which No. 113 of Appendix C dated in Śaka 1383 refers to his subordinate Dēvachōḷa-Mahārāja, perhaps of Chōḷa origin. We have known of local Chōḷa chiefs figuring as subordinates of the Vijayanagara kings Kṛishnarāya and Achyutarāya. The link of Chōḷa vassalage to Vijayanagara emperors is extended backward by this record to another century before Kṛishnarāya. In No. 154 of 1919, the king bears the title of 'destroyer of Muhammadan forces' (*Tulukadalavibhālan*). This must refer to the resistance of the expedition led by the Gajapatis and the Muhammadans in combination, which is mentioned in the drama *Gaṅgādāsapratāpavilāsa* (Annual Report for 1906, page 81 f). The inscription incidentally records that a severe storm raged on the 15th day of the month Chittirai in the cyclic year Pramōdūta corresponding to Śaka 1372 (A.D. 1450-51).

40. Two inscriptions of the Sāluva king Narasiṅgarāya (Nos. 4 and 53 of Appendix C) respectively dated in Śaka 1388 and 1393 refer to his *avasaram* (officer?) Annamarasayya who is also mentioned in No. 374 of 1917. No. 4 of 1919 informs us that Narasiṅgarāya made over certain revenues, in favour of the temple at Śembēḍu (South Arcot district) for the restoration of worship which had ceased for some time. It may be noted that the charity was made on a *Śivarātri* day and the author of the Telugu poem *Jaimini Bhāratam* of which our king was the patron, says that Narasiṅga was deeply devoted to the observance of this festival. No. 39 of 1919 mentions Echchappa-Nāyaka as subordinate of the king.

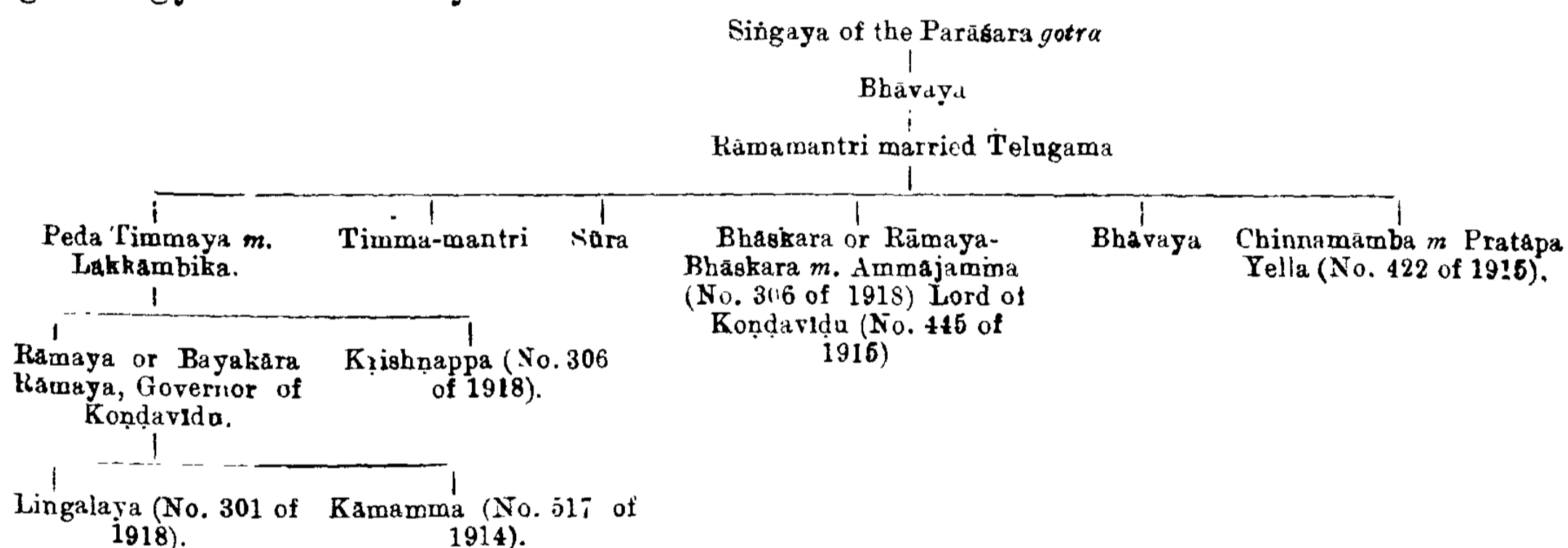
41. Narasiṅga's son Dharmarāya is represented by two inscriptions in the year's collection, viz., Nos. 25 and 173 of 1919. The latter which is dated in Śaka 1424 refers to the foundation of a town made by his officer Gaurāṇa-Nāyaka.

42. Kṛishnarāya is represented by about 10 inscriptions in the year's collection of which No. 196 of 1918 and Nos. 2 and 3 of 1919 give him Sāluva titles. Similarly No. 40 of 1919 mentions the king Achyuta also with Sāluva titles. Inscriptions in the southern districts also in some cases give the Sāluva titles to these Tuluva sovereigns of Vijayanagara. No. 196 of Appendix B calls him Kṛishnavarma-Mahārāja, son of Narasiṅgavarma-Mahārāja and registers the grant of a village to Sōmayyadēva-Vodeya, son of the scholar Bāloḍeya of Mōgūru who was himself the son of Sōmēśvarāchārya. The latter who was a *yati* is stated to have borne the surname Mallikārjuna, whose disciple was king Vīra-Rudra of Oruṅgallu. It is highly doubtful if Vīra-Rudra of our inscription is identical with Pratāparudra of Warrangal for the latter flourished nearly a century earlier. No. 406 of Appendix B describes his conquests in the east in the usual order and records his gift of *jōḍi* amounting to 10,000 *varāhas* to the Śiva and Vishṇu temples (most of these are named) in the Chōḷa country comprising the provinces called Puvanagarpatṭanaśīrmai, Rājarājēśvara-śīrmai, Tañjāvūru-śīrmai, Paṭṭa-śīrmai, etc. The gift was made at the shrine of god Anantaśayana at Undavilli on the banks of Kṛishnavēni (i.e., Kṛishnā).

43. No. 401 of Appendix B gives a genealogy in corrupt Sanskrit, of Viṭṭhaladēva-mahārāja who extended the Vijayanagara dominion into the south to the very end of the peninsula during the reign of Achyutarāya. The ancestry is traced from Vishṇu through Brahmā, Atri, Chandra, Budha, and Purūravas to Pāṇḍu, his son Arjuna and his son Abhimanyu. The line is then continued through Uttuṅgabhuja and his son Nanda-chakravartin whose coronation is stated to have taken place according to Parāśara 1050 years after Parīkshit, the son of Abhimanyu. From Naramēdhadat, the eldest son of Nanda-chakravartin, the race passed through his son Sahasrānīka, his son Satpurusha, his son Dēvadhīra and his son Ahavamalla. Ahavamalla's son was Tribhuvanamalla whose son was Chalukka. Chalukkā's son was Chālukka-Nārāyana, whose son and grandson were Vimalanidhi and Rājanarēndra respectively. Rājanarēndra's son was Chālukka-Bhīma. In this line was

born Upēndra and the eighth after him was Kalyāna-Bijjala. Bijjala's son was Hōmallarāya and his grandson was Vīra-Hēmādri who begot Sōma. From Sōma the chain was made up of Pinna Hemma, Rāghavēndra and Tātapinnama, the well-known ancestor of the Āravīti chiefs, with whom the genealogy corresponds regularly to that given on page 201 of the *Archæological Survey Report* for 1908-09. Speaking of Viṭṭhala's nephew Timma or Nalla-Timma, the record says that a certain Kandāla-Śrīraṅgārya of the Vādhūla-gōtra and the Yajus-sākhā was the *guru* of the family. Viṭṭhala's conquests, devastations and foundations of villages are all mentioned to have taken place in the Madhura-maṇḍalam. He is stated to have defeated Tumbichechi, etc., of the Pāndya country in connexion with the conquest of the Tiruvadi-*bhūmi*. We know that Tumbichechi-Nāyakaṇ and Sāluva-Nāyakaṇ were brought into subjection by Achyutarāya (Annual Report for 1907, page 85).

44. Numbers 301, 303, 305 and 307 of 1918 which are four copies of a single inscription dated in Śaka 1461, belong to the reign of Achyutarāya and were copied by the Archæological Superintendent Mr. Longhurst. These refer to the charities made by Bayakāra Rāmappa or Rāmaya who was an officer of Achyuta ruling the Koṇḍavīḍu province. Two other copies of this same record were copied at Magimāvinahalli in the Bellary district in 1914 (Nos. 514 and 517 of that report). The present record as usual describes the manifold works of philanthropy carried out by this minister and the only thing it adds to what has been already known in this connexion is that the foundation of the town and temple of Gōpinatha at Koṇḍavīḍu there ascribed to Bhāvaya is here attributed to Rāmaya-Bhāskara as in No. 445 of 1915. Putting together the contents of all the records, we arrive at the following genealogy for this family of famous ministers.



45. The last king of the second Vijayanagara dynasty, Sadāśiva is represented by about half a dozen inscriptions. Of these

Sadāśiva.

No. 5 of 1919 from Śembēḍu in the South Arcot district dated in Śaka 1497, Yuva, carries his reign to a period of four years beyond the last date hitherto accorded to him, viz., Saka 1493 (Copper-plate No. 1 of 1912-1913). This only suggests the continuance of the nominal rule of Sadāśiva even after Tirumala I had practically assumed the reins of government in Śaka 1493. No. 1 of 1919 calls the king *Odḍiyadalavibhāta*, *Tulukkadavibhāta*, *Īlam-tiraikondaperumāl*, *Śagaram tirai-koṇḍa-perumāl*, *Dakshinasurattāna* and *Navakōṭi-nārāyana*. Some of these epithets have been found already applied to Achyuta (Annual Report for 1918, page 167). They only establish that at this period the complete lordship of the Vijayanagara crown over the southern peninsula was a recognized fact.

MISCELLANEOUS.

46. The later Pallava king Kō-Peruñjiṅgadēva is represented by 12 inscriptions, four of which, Nos. 367, 391, 394 and

Kō-Peruñjiṅgadēva.

395 of 1918 coming from the Shiyali taluk of the Tanjore district on the south bank of the river Coleroon establish for the first time that his dominion encroached southward beyond that river even into the Tanjore district. Reference has been already made to the fortifications on the northern bank of the Kāvērī built by Peruñjiṅga during his encounters with the Kannāḍiyas (i.e., Hoysalas). It is not impossible that the march of the king to the south of the river and his eventual occupation of the country there as suggested by the presence of his inscriptions at Shiyali was the result of the encounter with the Hoysalas.

47. Two inscriptions of the Gajapati chief Kapilēśvara have been found in the village Munnūr in the South Arcot district (Nos. 51 and 92 of 1919). These are dated in the Śaka year 1386 (A.D. 1464-65) and epigraphically confirm the statement about the southern invasion of the Orissa king noticed on page 84 of the Annual Report for 1907. Ferishta again mentions a conquest of Rājahmundry and Condapilly by the combined armies of Gōlkonda and Orissa, the latter being led by Ambur Ray in A.D. 1471 (*Brigg's Rise of the Muhammadan Power*, Vol. II, pages 487 and 488). Our inscription clearly proves that this southern conquest by the combined armies was an event that happened about six years later. It establishes also that the earlier conquest by Gajapati was not a passing inroad only but almost an occupation of the southern country right up to Tiruvārūr in the Tanjore district and Trichinopoly. Kapilēśvara-Kumāra Mahāpātra, as the chief is called, was the son of Ambirādēva and is stated by both the records to have been previously the *Parīksha* (Viceroy) of Kondavīdu and Dandapāda; but that (now) he was in the position of the *Parīksha* of Kondavīdu, Kondapalli, Addanki, Vinukonda, Dandapāda, Padaivīdu, Valudilampattu-uśāvadi, Tiruvārūr, Tiruchhilāpalli (Trichinopoly) and Chandragiri. Kapilēśvara is evidently the son of Ambur Ray mentioned by Ferishta.

Another Gajapati inscription comes from Drākshārāma in the Gōdāvarī district (No. 335 of 1919) and is dated in the 10th year of Vīra-Mukundadēva. The king is stated to have conquered the king of Gauda (i.e., Bengal). This is evidently the Mukunda mentioned in Mr. Sewell's *List of Antiquities* Vol. II page 208, in whose time certain disturbances with the Muhammadan king of Bengal took place.

Order—No. 1003, Home (Education), dated 16th August 1919.

Recorded.

2. The Government note with satisfaction that the number of inscriptions copied and examined increased from 876 in 1917-18 to 900 in 1918-19. The Assistant Archæological Superintendent for Epigraphy is requested to push on with the publication of Part IV of the South Indian Inscriptions so as to secure the completion of the old series as early as possible. The instructions separately issued in this regard should ensure a steady progress. The "Topographical list of the inscriptions of the Madras Presidency," prepared by M.R.Ry. V. Ranga Achariyar, Professor, Anantapur College, which forms a valuable contribution to the study of South Indian History was published during the year under review.

3. The attention of the Superintendent, Archæological Survey, is invited to the remarks in paragraphs 6(1), 6(3) and 6(4) of Part I of the report and he is requested to consider the propriety of taking action on the lines suggested. He should also, after personal inspection, offer his remarks on the question of the conservation of the temples referred to in paragraphs 6(5) and 6(6) and on the suggestion referred to in paragraph 7 of the report regarding the unearthing of Buddhist remains at Sālihundam.

The attention of the Superintendent, Government Museum, is invited to the suggestion in paragraph 11 of Part I of the report relating to the acquisition of certain written slabs and of the images in the store-room of the Draksharama temple.

4. The programme of work for the ensuing field season is approved.

(True extract)

R. RAMACHANDRA RAO,
Secretary to Government.

To the Assistant Archæological Superintendent for Epigraphy.
 „ the Superintendent, Archæological Survey.
 Government Museum.
 „ all Collectors.
 „ the Home (Miscellaneous) Department.
 „ the Government of India, Department of Education (with C.L.).
 „ the „ of Burma (with C.L.).
 „ the „ of Ceylon (with C.L.).
 „ the Director-General of Archæology (with C.L.).
 Editors' Table.

Government of Madras

HOME (EDUCATION) DEPARTMENT.

G.O. No. 985, 31st August 1920

Epigraphy

Annual report for the year 1919-20 of the Assistant Archæological Superintendent for—
Southern Circle—Recorded with remarks.

READ—the following papers :—

I

Letter—from M.R.Ry. G. VENKOBA RAO Avargal, Assistant Archæological Superintendent for Epigraphy, Southern Circle.

To—the Secretary to Government, Home (Education) Department.

Dated—Madras, the 6th August 1920.

No.—557.

In continuation of my telegram No. 478, dated the 15th July 1920, I have the honour to submit herewith the advance copy (proof) of my Annual Report on Epigraphy for the year ending 31st March 1920 received from the Press only to-day.

2. A duplicate copy with the final corrections and Appendix F now under preparation by M.R. Ry. Diwan Bahadur L. D. Swamikanau Pillai Avargal will be submitted through the Superintendent, Archæological Survey, Madras.

II

Letter—from M.R.Ry. G. VENKOBA RAO Avargal, Assistant Archæological Superintendent for Epigraphy, Southern Circle.

To—the Secretary to Government, Home (Education) Department (through the Superintendent, Archæological Survey, Madras).

Dated—Madras, the 22nd September 1920.

No.—694.

In continuation of my letter to Government No. 496, dated the 15th July last, I have the honour to submit herewith the final copy of my *Annual Report on Epigraphy* for the year ending 31st March 1920 with the final corrections carried out therein and the plates inserted duly. The delay in its submission for so long was due, as already explained by me, to the fact that the Superintendent, Government Press, was, owing to the strike difficulties, unable to send certain portions of the proof of the report in time. On this account it has not been possible to read as usual a second proof before this final copy was submitted.

2. I request I may be supplied with 20 spare copies of the report for distribution among friends and scholars interested in epigraphy.

3. The photographs taken during the year under report are also submitted herewith.

Endorsement No. 516, dated 23rd/28th September 1920.

Submitted.

A. H. LONGHURST,
Superintendent, Archæological Survey.



ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING
31st MARCH 1920.

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PART I.

OFFICE ROUTINE.

M.R.Ry. K. V. Subrahmanya Ayyar, B.A., the permanent Junior Assistant and Temporary Special Publication Assistant of this office, was transferred to foreign service as Superintendent of Archæology, Travancore, for three years under G.O. No. 445, Public (Political), dated the 20th August 1919, and was relieved of his duties on the afternoon of the 15th September 1919. Mr. K. R. Srinivasa Ayyangar, the probationary Kanarese Epigraphical student, accepted the appointment of the first clerk (Rs. 50—5—75) in the office of the Kannada Translator to Government inasmuch as his pay as probationer, *viz.*, Rs. 50, could not be raised to Rs. 75 unless he graduated and entered into a bond of service with Government. He was an intelligent student of Kanarese and did good work so long as he was in this office. The vacancies thus caused were filled up by promotions given to juniors in the office both in the Collection and the Publication sections. The Kanarese student's place was temporarily offered to Mr. Rangaswami Sarasvati, an outsider. The Tamil Reader in the Publication section not being found enough to cope with the Telugu and Kanarese work of that section, a new Telugu-Kanarese Reader on Rs. 50 *per mensem* was sanctioned on the Temporary Publication staff by G.O. No. 23, Home (Education), dated the 5th January 1920, and Mr. T. T. Sharman from Bangalore was selected for the new post. The Tamil Reader Mr. V. Venkatasubba Ayyar being promoted as Tamil Epigraphical student, in the chain of vacancies caused by the transfer of Mr. K. V. Subrahmanya Ayyar to Travancore, the services of Mr. P. V. Jagadisa Ayyar, Manager of the office of the Archæological Superintendent, were temporarily transferred to this office by the Government Order quoted above. Mr. P. V. Jagadisa Ayyar is posted as Tamil Reader in the Publication section. Mr. A. S. Ramanatha Ayyar, under G.O. No. 1346, Home (Education) Department, dated 1st November 1919, was appointed provisionally permanent Epigraphical student (Telugu) and was thus entitled to draw Rs. 75, having completed his one year's probation on 28th September 1919.

2. The Senior Assistant Mr. Venkoba Rao was absent on privilege leave for 1 month and 15 days from 1st August 1919; Mr. V. Venkatasubba Ayyar, the probationary Epigraphical student (Tamil), for 21 days from 11th March 1920 and the Pandit Mr. V. Vijayaraghavachari for one month from 19th December 1919.

ASSISTANT SUPERINTENDENT'S TOUR.

3. I was on tour in the Guntūr and the Gōdāvarī districts for nearly 3 months (January to April 1920) with my Assistant Mr. C. R. Krishnamachari in connexion, particularly, with the publication work but did not, however, miss the opportunity of examining also some places mentioned in the programme for the year. At Bhadrāchalam, a famous place of pilgrimage on the Upper Gōdāvarī, I expected to find some ancient and interesting documents, at least, those of the time of Gōpanna Rāmdās, a nephew of the famous Golconda ministers Akkanna and Mādanna of the 17th century A.D., who by popular tradition is intimately connected with the place and is said to have lent celebrity to it by his unswerving piety and devotion. The visit was, however, void of any discovery worth the name,—the only chief inscription pointed out (No. 304 of 1920) being one of the 19th century A.D., of a namesake of Rāmdās called Varada-Rāmdās who secured for the temple gifts of a large number of villages in the Nizam's Dominions. A modern document, though it may be, the

circumstances under which this rich gift was made are interesting enough. It is stated that the (original) *sāsana* on stone in which were copied the maintenance gifts to Gods and Brāhmanas and the details of processional requirements of the blessed Sītā-Rāmachandra at Śrī-Bhadrāchala, which the holy Rāmadāsugāru had previously secured with the consent of the Tānisha, having been chiselled away by a vandal during an interregnum (?) when the God himself was on exile at Pōlavaram, no opportunity had been afforded to the people to know what the great Rāmadāsu had himself done for the God. The vandal too who destroyed the *sāsana* perished with his sons, friends and family. Now, in Śaka 1754, Nandana, Chaitra, *su.* 9, Monday, there came to Śrī-Bhadrādri from the town of Kāñchī a devotee named Varada-Rāmadāsu who was an incarnation of the great Rāmadāsu. He and his wife gave to the temple all the jewellery and money they owned and, with the approval of Rāmadāsu's mother Raṅgamma, the pious pair continued to serve in the temple, the lady members doing the sweeping and cleaning work and the male members singing His glory. While thus engaged, the God of Bhadrāchalam appeared in a dream to Chandū Lālā, a nobleman (of Hyderabad) in the court of Nāsaruddaulā, and told him that this Varada-Rāmadāsu was an incarnation of the earlier Rāmadāsu, that, consequently, the administration of the *pargana* of Hasanabāda was to be entrusted to Varada-Rāmadāsu under His own seal and that maintenance gifts to Gods and Brāhmanas, which in the period under the rule of evil kings had fallen into complete desuetude or had been conducted only intermittently, must now be restored in full. On this Chandū Lālā whose devotion was great, in complete obedience to the orders of the God, fixed 71,000 current rupees as the total revenue of the (taluk) Hasana-bāda *pargana*, excluding Brahman villages and maintenance gifts to temples and other charity-institutions but including 55 *amāni* villages, 11 *sarabastas* (?), *sāyar* and *śivāyibābat*. Of this amount, Rs. 32,000 were settled to be paid in cash to the *Sarvār*; Rs. 8,000 to be disbursed as annual pay to the 100 armed servants to be placed in the service of the God; Rs. 18,500 to be spent on the requirements for the worship and the balance Rs. 12,500 to be spent on administration and staff salaries.

4. With this settlement, the *pargana* was placed in the hands of Varada-Rāmadāsu and it was thus that the latter came to record on this stone the names of the several villages enjoyed by the temple together with the numerous details connected with its upkeep. Although the facts mentioned in this interesting prologue explain in a way the reason for the absence of earlier documents in the temple contemporaneous with the great Rāmadāsu of the time of Tānisha, a detailed search made for other written fragments in the temple brought to light a broken pillar with weather-worn characters of the 17th century A.D. in the lower court-yard near the mirror-chamber. It registers that a lady—whose name is not possible to make out on the stone—the daughter of . . . the mother of Sūrappa-Viśvanāyadu, wife of Mutyam Akkamappaṅgāru, a Padmanāyaka of Vipparla-*gōtra*, caused to be made the *mukha-maṇḍapa* and the *prākāra* of the Raghunāyaka temple at Bhadrāchala and made provision also for daily offerings, festivals and servants. On another face of the same pillar is registered that Appalammaṅgāru, a daughter of *this* Mutyāla Rāmakka—evidently meant to be the name of the lady mentioned immediately above—set up a shrine for Nammālvār. Another lady of the same family whose name was Akkam . . . built the *Bhōga-maṇḍapa* for Raghunāyaka. These three ladies herein mentioned as having made charities of buildings in the temple of Bhadrāchalam in the beginning of the 17th century A.D. may be considered as the elder contemporaries of the great Rāmadāsu, and one or the other of them must have been intended also by the tradition in the popular story which attributes the building of the original small shrine of Rāma-bhadra at Bhadrāchalam to a Sūdra lady called Dammakka.

5. The disappointment caused by the absence of old inscriptions at Bhadrāchalam was, however, more than compensated for by the discovery of about twelve new inscriptions at Paṭṭisam and Mahānandi, two island-temples very picturesquely situated in the bed of the Gōdāvarī river near Pōlavaram. The former is a fine old monument with good sculptured images. The records in both these temples belong to the period between the 12th and the 15th centuries of the Christian Era and bring to light the name of a fresh dynasty of kings of the Malias (Malaya-maṇḍala).

6. More than a month and a half was spent at Simhāchalam where imperfect transcripts of 125 inscriptions prepared from ink-impressions made in the year 1899 had now to be checked with the original stones and completed. 363 fresh inscriptions besides, were discovered, copied and transcribed on the spot for publication, thus exhausting, without further necessity for another visit, *all* the inscriptions of Simhāchalam excepting perhaps a very few of the most damaged and built in fragments. The Uriya inscriptions too of which 30 were found in that temple were copied in duplicate and a complete set forwarded to Mr. Ramadas Pantulu, B.A., Jeypore, for interpretation and transcription in modern Uriya characters. These latter will be printed along with the others of Simhāchalam in the forthcoming volume of *South-Indian Inscriptions* (Texts), Volume V, and Mr. Ramadas Pantulu's assistance shall be duly acknowledged therein. It may be observed as a result of experience of my work at Simhāchalam that in the matter of correct and complete deciphering of inscriptions which are indifferently engraved on undressed and uneven slabs—and particularly too, where the characters are found to be small and faintly cut—the inked estampages, however carefully and scientifically prepared they may be, are as a rule useless showing as they do white blotches with practically no impression of existing letters in the deeper parts of the stone as contrasted with deep dark spots covering up with ink, even the few traces of visible letters in the projecting portions of the surface. In such cases at least, though not in all, an examination of the original stone *in situ* would enable the epigraphists to arrive at a safely correct reading. The method adopted consists (1) in thoroughly cleaning the stone and (2) in applying carefully with a brush any colouring matter, white or red, mixed with water into a liquid of medium consistency. The colour running into the grooves of letters gives in good and favourable light a clear outline of the letter whether it be cut in depths, projections or margins of the stone where brush and paper cannot easily reach. In the publication of inscriptions which is now being pushed through by this office under Government Orders, the above method has been found to have largely helped in the correct reading of the texts which the impressions alone could not have done.

7. With the sanction of Government accorded in G.Os. Nos. 1276 and 1306, Home (Education) Department, dated 21st and 23rd October 1919, respectively, I and Mr. C. R. Krishnamachari attended the First Oriental Conference that was held at Poona, in which I read a paper on the old Brāhmī inscriptions in the caverns of Southern India.

TOURS OF THE ESTABLISHMENT.

8. The activities of the Assistants in the search for and the collection of fresh epigraphical material have been quite satisfactory. Mr. V. Venkatasubba Ayyar, Tamil Reader in the Publication section who was recently posted as acting Tamil Epigraphical student, was out on camp duty for more than four months and the acting Telugu Epigraphical student Mr. A. S. Ramanatha Ayyar, for almost five months, part of his time being spent in company with Mr. Venkatasubba Ayyar at Conjeeveram and part independently in the *talukwar* survey of the Dhārāpuram tāluka of the Coimbatore district. Mr. K. R. Srinivasa Ayyangar, the Kanarese Epigraphical student, finished the *talukwar* survey of the Ālūr tāluka of the Bellary district in two months, while the Senior Assistant and Manager Mr. Venkoba Rao spent about three weeks on tour giving the necessary training to Mr. Venkatasubba Ayyar at Conjeeveram and Tiruvārūr. The work of copying inscriptions in the places of the Telugu districts noted in the programme for the year and the *talukwar* survey of Tenāli in the Guntur district were entrusted to Mr. C. R. Krishnamachari, my assistant in the Publication section, and Mr. Rangaswami Sarasvati. They had finished part of this work, when I had to take Mr. C. R. Krishnamachari with me to further north. Mr. Sarasvati, who was left in camp alone for about four months, returned only on 5th May 1920. Being quite new to his work he has not been able to finish all that was entrusted to him. His collection remains to be checked and examined and consequently it has been reserved to be included in the report for the next year. Mr. T. T. Sharman, the newly entertained Telugu-Kanarese Reader in the Publication section, joined my camp at Simhāchalam on 5th February 1920 and returned to headquarters on 6th April 1920. The photographer Mr. P. Viswanatha Ayyar was deputed on an independent tour in the Madura and Tinnevely districts and the Pudukkottai State to take photographs of all the natural

caverns with Brāhmī inscriptions so far discovered and note down full particulars about them. He toured for more than two months from 3rd December 1919 to 21st February 1920 and took 94 photographs and 5 sketches.

THE YEAR'S WORK.

Publication.

9. In paragraphs 3 and 4 of Part I of my report for last year I had referred to the progress made in the work of Publication. Since then the correcting of Press proofs of *South-Indian Inscriptions* (Texts), Volume IV, and the preparation of manuscripts for Volume V which, by G.O. No. 961, Home (Education) Department, dated 12th August 1919, is fixed at 3,000 folio pages, have been going on simultaneously. Galley proofs pages 1-277 so far received have been corrected and sent to Press. Pages 278 to 293 are being checked and will be sent to the Press shortly. Further galleys have not been received, and the Superintendent who was addressed regarding the delay writes to me that he has to suspend work on Volumes IV and V of *South-Indian Inscriptions* (Texts) until *South-Indian Inscriptions* Volume III, Part III, has been struck off and issued. Hence Volume IV (Texts) for 1919 has not been progressing beyond galley proof page 293. The Government have, in anticipation of its quick issue, ordered 600 copies to be struck and have fixed its price at Rs. 4. They have also prepared a preliminary free distribution list of 60 private individuals and institutions. Manuscript pages 1 to 2998 for Volume V for 1920 have been already sent to the Government Press. The texts of Ceylon inscriptions ordered to be issued with this volume [G.O. No. 1284, Home (Education) Department, dated 23rd October 1919] have been taken up and will be included in the next volume. The publication staff has worked throughout with great zeal and energy. *South-Indian Inscriptions* Volume III, Part III, mentioned in paragraph 4 of my last year's report, has been printed and issued (G.O. No. 71, dated 16th January 1920).

Collection.

10. The collection work during the year has also been quite satisfactory. The *talukwar* survey of Ālūr (Bellary district), Dhārāpuram (Coimbatore district) and Tenāli (Guntūr district) has been finished. In the Conjeeveram taluk which was also put down in the programme, it was possible only to finish the Varadarāja temple in the town of Little Conjeeveram within the limited time allotted for it. Of the remaining 35 villages mentioned in the programme only 13 were visited, since, after finishing the *talukwar* survey, very little time was available for examining the other places. As a result of the long tours of my assistants and myself noticed in paragraphs 3, 6 and 8 above, about 150 villages (excepting those of the Tenāli taluk) have been visited and 721 fresh inscriptions copied and transcribed. To these must be added also the 363 new inscriptions from Simhāchalam sent to the Press for publication (see above paragraph 6), thus bringing the total of inscriptions transcribed and examined during the year to 1,084—a figure which has not been reached since the birth of this department in 1886.

11. All these inscriptions except the 363 of Simhāchalam have been registered in Appendices B and C. Appendix A contains the list of 14 copper-plate inscriptions examined during the year and in Appendices D and E are registered the 94 photographs taken and the 5 sketches prepared by the photographer Mr. P. Viswanatha Ayyar. The contribution on date calculations contained in Appendix F has as usual been made by Diwan Bahadur L. D. Swamikannu Pillai Avargal. A good portion of it was, however, done in my office with the help of his *Ephemeris* of which only four volumes (A.D. 700 to A.D. 1399) have hitherto been received in this office.

12. The copper-plates secured for examination are historically valuable and interesting. The more important of these will be fully described and their contents discussed at their proper place in Part II below. No. 4 from Tirumalavādi secured by my Assistant Mr. Venkatasubba Ayyar is dated in Śaka 1654 (= A.D. 1732) Paridhāvi and registers (1) a grant of land by Śukadēvayyaṅ for the marriage festival in the temple of Vaidyanātha at Tirumalavādi, (2) a gift of money for *Annābhishēkam*, *vis.*, heaping up cooked rice over the Śiva-*līnga* as a part of daily worship, (3) a gift

of certain tolls and taxes for maintaining a flower-garden and (4) a gift of money and gingelly-seeds for lamps. The inscription ends with two Tamil verses in praise of Śiva of Māmalu, *i.e.*, Tirumalavādi. Also in Śaka 1666 (= A.D. 1744) Siddhārthin, some *settis* and *pillais* granted on all articles such as reddle, clearing-nuts, areca-nuts, pepper, jaggery, sugar, bengal-gram, wheat, gingelly, ghee, and iron coming into or going out of the village of Tirumānallūr near Tirumalavādi, certain fixed tolls (*magamai*) in order to maintain a lamp.

13. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1919-20.

Expenditure.

	RS.	A.	P.
Assistant Archæological Superintendent	6,001	6	6
Establishment	12,234	15	11
Local Allowance for high prices	638	12	8
Travelling	2,421	8	6
Contingencies	6,140	15	11
Total ...	27,437	11	6

Receipts.

Sale of garden produce	95	0	0
Sale of photographs	32	0	0
Total ...	127	0	0

Return of stores of the Epigraphical branch of the Archæological Department, Madras, for the year ending 31st March 1920.

Name of articles with description.	Balance on 1st April 1919.		Received during 1919-20.		Total of (2) and (3).		Written off during 1919-20.		Balance on 31st March 1920.		Remarks.
	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	
(1)	(2)		(3)		(4)		(5)		(6)		(7)
Watson and Sons' full plate camera with six slides, one voigtlander lens with six diaphragms, one view finder, one tripod stand and one Bush Rapid Applanet lens.	1	RS. 550 0 0	..	..	1	RS. 550 0 0	..	..	1	RS. 550 0 0	Vide G.O. Nos. 607, 608, Public, dated 7th August 1893.
Chubb's lock with one key ..	1	..	..	..	1	..	..	..	1	..	Price not known.
Typewriter (3-14 Underwood).	1	350 0 0	..	..	1	350 0 0	..	..	1	350 0 0	Value not known.
Tent articles (11 bundles) ..	1	..	..	..	1	..	..	..	1	..	..
Mathematical instrument box No. 2 supplied by the Public Works Secretariat.	Set	36 5 0	..	..	Set	36 5 0	..	..	Set	36 5 0	Vide G.O. No. 2050 W., Public Works Department, dated 3rd November 1915.

14. Stone inscriptions copied at the following places are registered in Appendices B and C :—

- I. *Bellary district*.—Eighty-one villages¹ in the Ālūr tāluka.
- II. *Chingleput district*.—Conjeeveram.
- III. *Coimbatore district*.—Forty-three villages² in the Dhārāpuram tāluka and Kodivēri³ in the Gōpichettipālayam tāluka.
- IV. *Cuddapah district*.—Bollavaram and Modamidipalli.
- V. *Godavari district*.—Bhadrāchalam, Pōlavaram and Nelakōṭa-Āva³
- VI. *Guntur district*.—Mailavaram.
- VII. *Kistna district*.—Mudunūru and Gaṇapavaram.
- VIII. *Madura district*.—Pallichchandai.
- IX. *Nellore district*.—Nellore.
- X. *Tanjore district*.—Tiruvārūr and Pinnavāsal³.
- XI. *Trichinopoly district*.—Ādiguḍi and Tirumalavādi.

15. Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season 1920-21.

Number.	Name of place.	District.	Remarks.
<i>A.—Places omitted from last report or reported to contain inscriptions by the Archæological Superintendent or other gentlemen.</i>			
1	Ālaṅguḍi	Tanjore	To copy the inscriptions not copied until now.
2	Āyal	North Arcot	Reported to contain inscriptions.
3	Ayyampālayam	Do.	Do.
4	Chittoor	Chittoor	Rock inscription.
5	Désūr	North Arcot	To copy an inscription on a slab in an irrigation tank.
6	Kalavai	Do.	Inscriptions on a sluice and in a mosque.
7	Kāṭṭumannārkōvil	South Arcot	Reported to contain inscriptions.
8	Konthagai	Madura	Do.
9	Kottapalli	Do.	To copy inscriptions in the Narasimhasvāmin temple.
10	Maṇimūrthēsvarapuram	Tinnevely	To copy inscriptions in the Viḅṅhēsvara temple.
11	Mēlpādi	North Arcot	Contains many inscriptions.
12	Mēlūr	Chingleput	To copy inscriptions in the Śiva temple.
13	Miñjūr	Do.	Do.
14	Mōgallu	Kistna	Reported to contain inscriptions.
15	Nattaramēsvaram and Juttiga	Do.	Do.
16	Nirperutegeram	South Arcot	To copy inscriptions on a rock near the tank.
17	Niśśankadurga	Chittoor	Reported to contain inscriptions.
18	Peraṅamalūr	North Arcot	To copy inscriptions in the Śrīharīśvara temple.
19	Puḷal	Chingleput	Reported to contain inscriptions.
20	Puṅṅam	Trichinopoly	To copy inscriptions in the Puḷpavanānāthēsvara temple.
21	Raḅḅunāthasamudram	North Arcot	To copy inscriptions in the Rāmachandra-perumāl temple.
22	Śalukkai	Do.	To copy inscriptions in the Īśvara temple.
23	Śēmbalivaram near Kuḍapākkam	Chingleput	To copy inscriptions in a ruined temple.
24	Śīṅgaperumāl̄kōyil	Do.	Rock-cut cave with inscriptions.
25	Tāḍuvāyi	Guntur	Reported to contain inscriptions.
26	Tēṅṅēri	Chingleput	To copy inscriptions in an irrigation tank.
27	Vasudēvapaṅṅam	Ganjam	Buddhist images.
28	Veligonda	Nellore	Reported to contain inscriptions.
29	Veṅḅalattūr	North Arcot	Do.

*B.—Detailed survey for inscriptions, talukwar.*Conjeeveram—Chingleput.
Gutti—Anantapur.

Gudiyattam—North Arcot.

- ¹ Of these forty-eight villages did not contain any inscriptions.
² Of these fifteen villages did not contain any inscriptions.
³ Visited but did not contain any inscriptions.

APPENDIX.
A.—List of copper-plates examined during the year 1919-20.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	Mr. Raghavayya, trustee of the Kalahasti and Gudimallam temples, Chittoor district.	Bana	Vikramaditya	..	Sanskrit in Grantha and Tamil.	Under correspondence for purchase.	..	Gives a genealogy for five generations from Nandivarman. Records the gift of the village of Viprapitha free of all taxes to a number of Brahmans.
2	The Tahsildar of Nellore	..	Maharaja Damodaravarman of Ananda-gotra.	[2]nd year, Karttika, su. di., trayodasi.	Sanskrit in Telugu.	Do.	..	Gift of the village of Kangura free of all taxes to Brahmans of various gotras. The king calls himself a devotee of Buddha. The grant was issued from Vijaya-Kandapura.
3	The Raja of Utlam through Mr. K. Nagesvara Rao Pantulu, Editor, 'The Andhra Patrika', Madras.	Eastern Gaṅga.	Maharaja Hastivarman	80th year, Karttika, ba. 8.	Do.	Returned to the owner.	..	Registers the gift of 2½ haka of land which was purchased from the residents of the agraharika village of Ifonçvaka in Krosh-taka-vartau as an agrahara to Jayasarma of Vatsa-gotra, a resident of Uramalla (i.e., the modern Utlam). The king is called Rajasingha and Banabhita.
4	Mr. Subbayaar, trustee of the Vaidyanatha temple at Tirumalavadi, Trichinopoly district.	..	....	Saka 1654, Paridhavi, Panguzi, 8, Tuesday, Re-tribya, Revati.	Tamil	Do.	..	Records a gift of land in the village of Gandaradithan for conducting various services, for lamps and flower-gardens, to the temple of Tirumalavadi-Nayanaar by Sukadovayyan.
5	The Karnam of Chlmakurti, Ongole taluk, Guntur district.	Reddi	Vemaya Reddi	Saka 1257, Yava, Karttika, su. di., 12, Thursday, Manvadi.	Telugu	Do.	..	Mutilated at the end. Registers gift of certain lands in the villages of Chlmakurti, Bhimesvaram, Pulikonda, Mailavarum and Kumarapuri, to Chittamiri Timmana Bhatla. The village of Itanathram in the Ammanavahroli-stma in the Srisaika-Bhuvi was also given to the same individual as agrahara.
6	M. R. By. Divi Hanumaohar, Kudi-Tadipattu, Tenali taluk, Guntur district, through Mr. A. Rangaswami Sarasvati.	Do.	Anna-Vema	Saka 1296, Nabhasya, Bhadrupada, Purnima, Wednesday, Lunar eclipse.	Sanskrit and Telugu in Telugu.	Do.	..	Gives the genealogy of the Reddi kings up to Anna-Vema. Records the grant of the village of Pacohani-Tadipattu by the king to the scholar Peddi who was "the crest jewel among astronomers".

A.—List of copper-plates examined during the year 1919-20—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
7	M.B.By. Divi Hanumaohar, Kodli-Tadiparuru, Tenali taluk, Guntur district, through Mr A. Rangaswami Sarasvati.	Reddi ..	Vema, son of Kōmaṭi ..	Śaka 1341, Vikarin, Margasira, Dhanus.	Sanskrit and Telugu in Telugu.	Returned to the owner.	..	Registers the gift, by the king, of the village Kudravarani to a number of Brahmans. The last verse of the inscription says that Srinatha, the Vidyadhikari of king Vēma composed the inscription which ends with the sign-manual of the king 'Śri Viramāryapasya'.
8	M.R.By. Ponukupāṭi Ramayya through Mr. A. Rangaswami Sarasvati.	Do. ..	Kōmaṭi-Vēma ..	..	Do.	Do.	..	The last of a set of plates. The boundaries of the granted village are given in Telugu. Then follows a verse in Sanskrit which says that the king gave to his preceptor Saṅkara the village called Pinapadu and that Srinatha-Bhaṭṭaraka composed the inscription. Damaged. Registers the grant, by the king, of the village Mūpuru in (Chandrapa)livi-vishaya to a Brahman called Mandasaram of the Vatsa-gōtra who was a resident of (the village) Vanapuru and was well-versed in the Vedas and the Vedāngas. The donee is stated to have been attached to (bhakta) Maṅgi Yuvarāja.
9	M.R.By. Brindavanam Gopalacharyulu, Ipūr, same taluk and district, through Mr. A. Rangaswami Sarasvati.	Eastern Chālukya.	[Jayasimha]-vallabhu Mahārāja.	..	Sanskrit in Telugu.	Do.	..	Registers the grant, on the occasion of a Saṅkrānti, of 20 khandikas of paddy-growing land in the village Jalamura lying in the Pōlnāndu-vishaya, to a Brahman named Kōśavaśarman of the Atrōya-gōtra and Hiranyakōśi-sutra. A house-site and a flower-garden were also given to him on this occasion.
10	Do. do.	Do.	Vishnuvardhana Mahārāja, son of Vijayasiddhi.	23rd year ..	Do.	Do.	..	Records the grant of the village Vilemba[li] in Guddaṭi-vishaya to the Brahman Agniśarman of the Vatsa-gōtra by the king for the prosperity of his race.
11	Do. do.	Vishnukūṭin.	Mahārāja Śri Madhavavarman, son of Mahārāja Śri Gōvinda-varman.	37th year, Sunmer, 7th fortnight, di, 15.	Do.	Do.	..	The plates are much worn away. They record the grant of the village Muroṅkaḷuki to two pious Brahmans.
12	Do. do.	Do.	Śri Madhavavarman, son of Dēvavarman and grandson of Mahārāja Śri Madhavavarman.	[37th year, Spring, 7th fortnight, di, 7.]	Do.	Do.	..	Records the grant of the village Kalvāmulu in the Trilinga-vishaya and Khandavāyasthala by the king to the Brahman Peddī-Yajvan of the Harita-gōtra, who was a great astronomer.
13	The Tahsildar of Tenali ..	Reddi ..	Pedda Kōmaṭi-Vēma ..	Śaka 1326, Tārana, Pausaha.	Do.	Do.	..	Registers the grant of the village Nandamūru in the same vishaya to the same Brahman.
14	Do. do.	Do. ..	Do. ..	Śaka 1333, Khara, Margasira, Śu. di., trayodasi, Dhanus.	Do.	Do.	..	

B.—Stone inscriptions copied in 1919 (continued from last Annual Report).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
343	On the east side of the 'rock,' Arulala-Perumal temple, Little Conjeeveram, Conjeeveram taluk, Chingleput district.	....	Tribhuvanachakravartin Vijaya Gandagopaladeva	8th year, Dhanus, 8th day, dasami, Sunday Revati.	Tamil	Gift of 33 cattle for a perpetual lamp by a native of Maiaimandalam to the temple of Arulala-Perumal who was pleased to take his stand in Tiruvattiyur. Mentions the liquid measure Ariyanavallai-nali.
344	On the same wall .. .. .	....	....	[2]7th year	Do.	Gift of one-eighth perpetual lamp by Gollappandi Devi-Nayakkan residing in Sirumanai in Pakka-nadu to the same temple. The trustees of the temple took charge of the lamp.
345	Do.	Chola	Tribhuvanachakravartin Rajarajadeva ..	119th year, Visshobika, ba. di.	Do	The first two lines are unfinished. Gift of 33 cattle for a perpetual lamp and a lamp-stand by Pittima Devikannaiyan, one of the servants of Madurantaka Pottappichehojan Manamasiddharasan Tirukkatalatidevan alias Gandagopalan to the temple of the Perumal.
346	Do	Do.	Tribhuvanachakravartin Tribhuvanaviradeva], 'who having taken Madura, Ijam (Ceylon), Karuvur and the crowned head of the Pandya, was pleased to perform the anointment of heroes and the anointment of victors.'	35th year, Karkkataka, 5, Sunday, Pushya, prathama.	Do	Gift of 135 goats and sheep for 13 perpetual lamps by Rama Raman of Moranottamangalam in Valluvas-nadu, a district of Mahai-mandalam to the temple of Arulala-Perumal.
347	Do. .. .. .	....	....	....	Grantha	A Sanskrit verse in praise of Tatacharya, who celebrated 100 marriages every day.
348	Do.	Chola	Tribhuvanachakravartin Choladeva, 'who was pleased to take Madurai (Madura), the crowned head of the Pandya, Ijam (Ceylon) and Kongu.'	23rd year, Visshobika, 4, Monday, Pushya.	Tamil	Registers the names of the individuals and the number of lamps which each had to burn in the temple of Arulala-Perumal at Tiruvattiyur in the city of Conjeeveram in Eyir-kottam, a district of Jayangondasola-mandalam.
349	Do.	Do.	Tribhuvanachakravartin Rajarajadeva III	11th year	Do	Unfinished. Gift of 18 sheep for half a lamp to the temple of Alvar at Attiyur in Eyir-kottam, a district of Jayangondasola-mandalam by Machadevi, daughter of Bhuttaya-Nayaka of Dorasamudra.
350	Do.	Pallava	Sakalabhuvanachakravartin Kopperunjingadeva.	15th year, Rishabha, ba. di., tritaya, Friday, Mula.	Do.	Assignment of certain taxes in Somanangalam for offerings and repairs in the same temple by Kadakkai alias Nilaganarayana.
351	Do.	Chola	Tribhuvanachakravartin Rajarajadeva ..	7th year, Rishabha, su. di., dvitaya, Wednesday, Ardra.	Do	Gift of 12 buffaloes for a perpetual lamp to the temple of Arulala-Perumal by Alva[u]kollu, son of Pandavadatan Valavadaniyakon of Pattur. Mentions the liquid measure Arumolunangai-nali.
352	Do.	Do.	Do.	29th year, Kanya, 6a. di., pauchami, Thursday, Anuradha.	Do	Gift of 33 cattle for a perpetual lamp to the temple of Arulala-Perumal by Kommanappangaru of Mottuppalli.
353	Do.	Pallava	Kopperunjingadeva	11th year, Rishabha, 2, Mula, Saturday.	Do.	Built in at the beginning. Gift of 43 cows for a perpetual lamp to the same temple by Chandrasekhi of Mandalgaital in Nellur-nadu.
354	Do. .. .. .	....	....	Pramoduta	Grantha	Records the construction of a Vimana by Tatacharya at Phanipatigiri (i.e.), Tirupati.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
355	On the same side	Chola ..	Tribhuvanachakravartin Rajarajadeva ..	7th year ..	Tamil ..	Gift of 32 cows and one bull for a perpetual lamp to the same temple by Paramesvaranagalamudaiyan Silambanudan and Ambalakkattan Sediyarayan of Paramesvaranagalam alias Sojakulatilaka-chaturvedinagalam in Sembur-kottam.
356	Do.	Pallava ..	Kopperunjingadeva ..	20th ..	Do. ..	Gift of 15 Nellur-nadai coins for maintaining a perpetual lamp in the same temple by Sevvakkal, sister-in-law of Annaladevan of Nellur.
357	Do. .. .. .	.....	.....	.....	Do. ..	Gift of land in the village of Karanai for worship at the service called Gandagopal-n-sudi, repairs, etc. in the temple of Arulala-Perumal at Tiruvattiyur in Kanohipparam in Eyyir-kottam, a district of Jayangondasola-mandulam by Madurantaka Pottappicholai Manunasiddarasai Tirukkajattidevan alias Gandagopalai. The gift was made in the 18th year of Rajarajadeva.
358	Do.	Chola ..	Tribhuvanachakravartin Rajarajadeva ..	21st year, Tula, sudi, okaturdasi, Sunday, Revati.	Do. ..	Gift of cows and bulis for 2 lamps to the same temple by Nalappayarrulan Narayananambi Damodaran, one of the Kelyi-Mudalis of Gandagopaladeva.
359	Do.	Do. ..	Do. ..	14th year, Simha, 29, pafichami, Sunday, Visakha.	Do. ..	Gift of cows and a lampstand for a perpetual lamp to the same temple by Maharanjan Rajadevan, a feudatory of the king. The chief bears many biruda.
360	Do.	Do. ..	Tribhuvanachakravartin Kulottunga-Choladeva, who was pleased to take Madura and the crowned head of the Pandya.	23rd year, 342nd day.	Do. ..	Gift of 10 Bujabalan-madai for burning a lamp in the same temple by a native of Pulai in Poyasai-nadu.
361	Do.	Do. ..	Tribhuvanachakravartin Tribhuvanavradeva, who having taken Madura, Ilam (Ceylon), Karuvur and the crowned head of the Pandya, was pleased to perform the anointment of heroes and the anointment of victors.	34th year, Mithuna, 24, Monday, Sravana.	Do. ..	Gift of 33 cattle for a lamp by a native of Oralacheheri in Velleppa-nadu, a district of Malai-mandalam.
362	Do. .. .. .	.....	.....	.....	Do. ..	Gift of land in Kavirippakkam alias Vikrama-Chola-chaturvedinagalam in Paduvur-kottam for festivals, worship at the service called Gandagopalai-sandi and repairs, in the temple by Madurantaka Pottappicholai Manunasiddarasai Tirukkajattidevan alias Gandagopalai in the 16th year of Rajarajadeva.
363	Do. .. .. .	.....	.....	.....	Grantha ..	Sanakrit verse in praise of Tatayadesika.
364	Do.	Chola ..	Tribhuvanachakravartin Rajarajadeva ..	5th year ..	Tamil ..	Gift of a lamp by Tikki-Nayakkai, brother of Paqiyari Vayirappa-Nayakkai the Mahapradhana of Madurantaka Pottappicholai alias Esasiddarasai of Nellur-nadu.
365	Do.	Pallava ..	Sakalabhuvanachakravartin Kopperunjingadeva.	19th year, Kanyā, 6a, di., Thursday, pañchami, Visakha.	Do. ..	Gift of 36 sheep and a ram for a lamp to the same temple by Arunagiri-Perumal, one of the sons of Pañchanadivānu Nlagogurayar who is called pillaiyar (son).
366	Do.	Chola ..	Tribhuvanachakravartin Rajarajadeva ..	22nd year, Mina, 6a, di., tritijya, Friday, Svati.	Do. ..	Gift of 33 cattle and a lampstand for a perpetual lamp to the same temple by Vallaya-Dandanayaka, son of Dandanpillai-Dandanayaka of Atanapuram, one of the ministers of Hoysala Vira-Somesvaradevarasa.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
367	On the same side	Chola ..	Tribhuvanachakravartin Rajarajadeva ..	Śaka 1154, 16th year, Makara, su. di., prathamā, Friday, Śravaṇa.	Tamil ..	Gift of 33 cattle and one lampstand for a lamp to the same temple by Kāmi Nāyaka, one of the mudalis of Madurantaka Pottappi chōla Tirukkālatidōva Gaṇḍagōpala. The latter is called pillayar (son).
368	Do.	Do. ..	Do.	23rd year, Makara, su. di., śaṣṣṭhī, Saurday, Kēvali.	Do. ..	Gift of 33 cattle for a lamp to the same temple by Vellappagāḍa Kaṇḍipirakoḍu Gaṇḍay Irāmaṇ alias Puruṣamāyikkā-śeṭṭi.
369	Do.	Do. ..	Do.	20th year, Mīma, ha. di., tṛitīya, Friday, Svāti	Do. ..	Gift of 11 cows for providing milk at the midnight service by Pōlāḷvi-Pāṇḍāyakan, one of the ministers of Hoysaḷa Vira-Nōmēśvaradevarasa.
370	Do.	Vijayanagara ..	Virapratapa Krishnadeva-Maharaya ..	Śaka 1433, Prajāpati, Simha, su. di., pañchamī, Thursday, Svāti.	Do. ..	Gift of the village of Pūḷumbākāṇ in Vadaḷaj-maḍu, a subdivision of Puttanūr-koṭṭara, a district of Pādaiyō-rāja in Jayāṅḍasōḷi-maḍalam, for celebrating the festival in the month of Avani, by Vyasa-Tirtha / a Madhvaguru, disciple of Brahmaṇya-Tirtha. Vyasa-Tirtha seems to have got the village as a gift from Kūṣṇaraya and the festival was instituted in his name. Vyasa-Tirtha also made a gift of the serpent-vehicle to be carried in procession on the 4th day of all festivals.
371	Do. .. .. .	.....	Tribhuvanachakravartin Kōncirinnālkouḍāṇ.	17th year, 353rd day.	Do. ..	Gift of the village of Arpakkam in Magaral-maḍu for conducting the daily expenses in the same temple. Gurusūlarāyaṇ, Nigarilōḷappallavarāyaṇ and Nūḷaṅḡarāyaṇ figure among the signatories.
372	Do.	Chola ..	Tribhuvanachakravartin [Kuloṭṭōṅga-Chōḷadeva, who was pleased to take Madura and the crowned head of the Pandyas.	17th year ..	Do. ..	Registers the total yield of paddy received from the lands of Arpakkam which was granted to the same temple. The lands seem to have included those belonging to Kūṣṇakīḷāṇ Vēḷay, Atkōḍavēḷḷi which were separated from Arpakkam under the name Pōriya-Perunāl-vilāgam in the 23rd year of Rajaraja.
373	Do.	Vijayanagara ..	Virapratapa Achyutaraya-Maharaya ..	Śaka 1461, Vikari, Makara, su. di., pañchamī, Wednesday, Uttara-Bhādrapada.	Grantha and Tamil.	Gift of three villages—Kalappāḷappāṭṭa, Tarkolappāṭṭa and Paṇṇittāṅgal in Dāmar-kōḷam of Chāṇṇarāja in Śōḷṅḡapūṭam circuit, by Parukusa-Jiyar, disciple of Narāyaṇa-Jiyar for meeting the expenses on 15 Śkādasi days.
374	Do.	Ho. ..	Virapratapa Achyutadeva-Maharaya ..	Śaka 1457, Vikṛiti, Karṇāṭka, ha. di., dāsamī, Rōhini, Wednesday.	Tamil ..	Incomplete. Gift of gold by the same individual for meeting the expenses on the [9] Śkādasi days and on the Kausika-dvādasi days during the chaturmasa (4 months) after hearing the Kausika Purāna. The items of expenditure included the presentation of a cloth to Vaj Satagōpajiyar who seems to have read the Kausika-Purāna.
375	Do.	Do. ..	Virapratapa Krishnadeva-Maharaya ..	Śaka 1446, Tārāṇa, Rishabhā, 1, Friday.	Do. ..	Gift of land for offerings to the god Per-Aṇḷalar, by the king. The gift was registered in the name of Śripati-Ayyaṇ by the temple authorities.
376	Do. .. .. .	.....	.....	.....	Telugo ..	Gift of the village Pūḷurū-agraḥara for certain festivals to be conducted in the temple.
377	Do. .. .. .	.....	.....	Śaka 1649, Pḷavan-ga, Tai, 21, Friday, Uttara-Phalguni.	Do. ..	Records certain privileges in the temple given to Satyavijaya-Tirtha, a Madhva guru of Uttaradi-maḥa.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
378	On the same side	Chōla ..	Tribhuvanachakravartin Rājarājadēva ..	6th year	Tamil	Records a gift of 32 cows and one bull for a perpetual lamp and 2,000 kñli of land for rearing two flower-gardens by Padiyāra Vaynappa-Nayaka, one of the ministers of Madurantaka Pottappichōlay alias Erasidda-Arasāṅ of Nēlūr for the merit of his mother Kāmasāniyār. Registers an exchange of villages effected by Eṭṭar Tirumalai Kumāra-Tātachārya
379	Do.	Vijayanagara ..	Virapratāpa Veṅkaṭapatidēva-Mahārāya ..	Śaka 1527, Viṣṭāvasu], Kāṅkaṭaka, ba. di., dvādaśi, Tuesday, Rōhini.	Do.	Registers a gift of 5 villages by the temple authorities for conducting the festival in the month of Vāṅasi for the merit of Aḥyutappa-Nayaka, son of Adappam Sinṅga Sevappa-Nayaka
380	Do.	Do. ..	Virapratāpa Śrīraṅgadēva-Mahārāya ..	Śaka 1493, Aṅgirasa, Makara, su. di., trayōdaśi, Monday, Purnavasu.	Do.	(Gift of the village of Pūttarappāṭṭu to Eṭṭar Tirumalai Kumāra-Tātachārya for conducting certain festivals in the month of Aḍi while the god was taken to the yāgāsālā (within the temple) after performing the Agnichōma sacrifice. Registers a gift of land for certain festivals in the 16 pillared-mandapa situated in the Visva-pāndita-tōṭṭu to Visva-pāndita, son of Timma-Pāndita and grandson of Visva-pāndita, agent of Eṭṭar Tirumalai Kumāra-Tātachārya for the merit of the latter.
381	Do.	Do. ..	Virapratāpa Veṅkaṭapatidēva-Mahārāya, 'who instituted the elephant hunt'.	Śaka 1514, Vānda-na, Kiṣābha, ba. di., tritīya, Mūla, Thursday.	Do.	Records the sale of certain services and the celebration of certain festivals in the temple to Tiruveṅkaṭasūṅkar alias Śrī Parāṅkaṣa Tiruppaṇi-Pillai of the temple at Tiruppullāni in Pāndi-māndala, by Eṭṭar Tirumalai Kumāra-Tātachārya and others of the temple. There was another appointed but the order was cancelled subsequently in favour of the above individual by Veṅkaṭapāti-rasāyyan, (probably Venkaṭa I).
382	Do.	Do. ..	Do. ..	Śaka 1517, Manmatha, Śiṅha, su. di., Purnimā, Śrāvishṭhā, Saturday.	Do.	Gift of 10 Gaṅḍagōpālāni-māḍai for a lamp by Pottidēvayaya-Nayaka, one of the servants of pillaiyār (son) Gaṅḍagōpāla.
383	Do.	Do. ..	Virapratāpa Śrīraṅgadēva-Mahārāya ..	Śaka 1496, Bhava, Makara, su. di., trayōdaśi, Monday, Purnavasu.	Do.	Gift of 25 māḍai for a lamp by a native of Kollāṇam (Kollam?) in Mēl-māndalam. Refers to the 2nd year of the chōla (?) king and gives 89 panam as equivalent to 4 māḍai.
384	Do.	Do. ..	Virapratāpa Aohyutayadēva-Mahārāya ..	Śaka 1451, Virodhi, Kumbha, su. di., Purnimā, Mṛgaśirsha.	Do.	Records an order of Madurāntaka Pottappichōlay. Registers the exemption of taxes on the lands forming the flower-garden of Anlalanātha in Padiyūrū alias Devap-parnūḷāṅḷar in Uṅṅakkāṭṭu kōṭṭan. Rājarājagōpālaṅ figures as the signatory in the end.
385	On the south side of the same 'rock.	Chōla ..	Tribhuvanachakravartin Rājarājadēva ..	14th year, Mīna, ba. di., Wednesday, Satabbiṣaḍ.	Do.	
386	On the same wall .. ..	....	Tribhuvanachakravartin Allum Tikka-Mahārāja Gaṅḍagōpālādēva.	5th year, Śiṅha, su. di., Aṣṭami, Wednesday, Anurādha.	Do.	
387	Do. .. ..	....	....	20+1st year	Do.	

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
388	On the south side of the same rock.	Chōla	Tribhuvanachakravartin Rajarajadeva	23rd year, Śukla, ba. di., dvādasi, Wednesday, Pushya.	Tamil	Gift of cows for half a lamp by a lady residing in Vadavūr to the temple of Arulala-Perumal at Kañchipparam in Puzhikottam, a district of Jayangonda-śōla-mandalam.
389	On the same wall	Do.	Rajarajadeva	4th year	Do.	Gift of land in Śrīdurgōlagam in Ulaganda-Chōlamandalam, a district of Rajendro-Chōla-śōla-mandalam, for maintaining a matha.
390	Do.	Do.	Kulōttunga-Choladeva	14th year, Meshā, ba. di., Friday, dāsami, Dhaniśthā, Dharmas, ba. di., trayodasi, Wednesday, Jyēshthā.	Do.	Unfinished inscriptions. Rajendra-Chōla-śōla-mandalam in Kalyāṇakottam, a district of Jayangonda-śōla-mandalam.
391	Do.	.....	.....	.....	Do.	Damaged. Seems to record a gift of land to the temple of Viṅgappuram by Maruṇṭaka Pōḍappi, alias Manuvaradrasa, a deva in the 22nd year of Rajarajadeva.
392	Do.	Chōla	Tribhuvanachakravartin Rajarajadeva	18th year, Mina, ba. di., pañchami, Tuesday, Jyēshthā.	Do.	Gift of a lamp to the temple of Arulala-Perumal by a native of Pālayam in Pūmā-vadu in Malai-mandalam.
393	Do.	.....	Tribhuvanachakravartin Vijaya-Gaṇḍagopādeva	8th year, Kumbhā, su. di., trayodasi, Monday, Pushya.	Do.	Gift of a lamp to the same temple by a Nayaka of the Malai-mandalam.
394	Do.	.....	.....	.....	Do.	Gift of the village of Ukkai alias Vikramabharana-chaturvedimangalam for conducting the service called Gaṇḍagopālan-sandi, festivals and repairs in the same temple by the chief mentioned in No. 362 above. The gift was made in the 10th year of Rajarajadeva.
395	Do.	.....	.....	.....	Do.	Gift of the village of Pādapparam alias Devappuram-mallūr in Kalyāṇakottam for conducting the service called Gaṇḍagopālan-sandi, offerings and repairs by Madhuran-taka Pottappichōlan Maruṇṭasiddhasan Tirukkālattidevan alias Gaṇḍagopalan in the 17th year of Rajarajadeva.
396	Do.	Chōla	Tribhuvanachakravartin Rajarajadeva	22nd year, Vriśchikā, ba. di., śaptami, Makha, Bhāvaka, Tai 2.	Do.	Gift of a lamp by Iravi Irayyan, one of the merchants of Nellor residing in Mūmōttamangalam in Valluva-nadu.
397	Do.	.....	.....	.....	Do.	Gift of (the village of) Mañjappalli by Mallappa-Danda-rayaka for offerings and a flower-garden.
398	Do.	.....	.....	.....	Grantha and Tamil	Records the privileges given to Śrīraṅgachārya, son of Vāḍibhikara Śrīnivāsa-guru of Śrīvatṣa-gōtra, in the temple of Devappuram.
399	Do.	Chōla	Tribhuvanachakravartin Rajarajadeva	Śaka 1599, Pīṅgala, Kartīgā, su. di., pañchami, Monday, Śrāvāṇa, 22nd year, Makara, ba. di., pañchami, Wednesday, Uṭ-tara-Phalguni.	Tamil	Gift of 2 lamps by a native of Mūmōttamangalam in Valluva-nadu, a district of Malai-mandalam.
400	Do.	Do.	Do.	21st year, Mithuna, su. di., pañchadasi, Wednesday, Mṛāṣa.	Do.	Gift of 2 lamps by a servant of the temple of Arulala-Perumal.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
401	On the south side of the same rock.	Hoyasala ..	Vira-Vallabhadēva III ..	Bhavaka, Vai, 2 ..	Tamil ..	Records that Kampaya-Dannayaka agreed to conduct certain festivities in the grove called Ninnaittadamudittaperumal-tiruttōppu instituted by Echobaya-Dannayakkār while Vira-Vallabhadēva was camping at Kāñchipuram.
402	On the same wall ..	.....	Tribhuvanachakravartin Kōnerinmaikōṇḍaṇ ..	26th year, 79th day.	Do. ..	Gift of land free of taxes in the village of Solamaingalam alias Rājesikhāmani-chaturvedimāngalam for defraying the expenses of the Arulāja-Perumāl temple.
403	Do. ..	Chōla ..	Chakravartin Kulottunga-Choladēva ..	3rd year, 6th day ..	Do. ..	Gift of land as devadāna to the temple of Tiruvattiyūr Alvar.
404	Do. ..	Do. ..	Tribhuvanachakravartin Rajarajadēva ..	1[5]th year ..	Do. ..	Gift of the village of Tirayālan in Elavur-nadu, a subdivision of Myl-nadu by Hāndinagōpa Jagadolbhagaṇḍu Goppaya-Iṇḍanayaka, son of Malla-Dandamayaka, one of the feudatories of Vishnuvardhana Vira-Narasīngadēva.
405	Do. ..	.....	Tribhuvanachakravartin Vijaya-Gaṇḍagōpaladēva.	21st year, Kumbha, su. di., trayōdāsi, Sunday, Pushya.	Do. ..	Gift of lamp by Guṇḍi Sītḡapperumāl alias Abhinava-Bhaṭṭa-Bāna of Velicheheri.
406	Do. ..	Chōla ..	.....	.....	Do. ..	Begins with the historical introduction '.....' etc. of Kulottunga-Chōla II and registers a sale of land for the maintenance of a matha in the temple of Arulāja-Perumāl. The record bears an introductory remark that it registers a gift of land for feeding Sri-Vaiṣṇava-Brahmins who came to witness the festivals in the mounts of Masi and Vaigasi by Arakkilān Sirilango alias Vaḷavan Muvēndavolan.
407	Do. ..	Do ..	Tribhuvanachakravartin Rajarajadēva ..	27th year, Mina, su. di., aṣṭami, Saturday, Mṛiga-srisha.	Do. ..	Gift of 33 cattle and two lamp-stands for a lamp by a native of Irudikkūḷal Mallappalli in Malai-maṇḍalam to the same temple.
408	Do. ..	Do. ..	Do. ..	14th year, Mina, su. di., ekādāsi, Monday, Pushya.	Do. ..	Gift of 36 cattle and a lamp-stand for a lamp by Annama-Daṇḍanayaka, the minister of Hoyasala Vishnuvardhana Vira-Narasīngadēva.
409	Do. ..	.....	Tribhuvanachakravartin Vijaya-Gaṇḍagōpaladēva.	23rd year, Kishubha, su. di., Saturday, ekādāsi, Hasta.	Do. ..	Gift of 33 cattle and a lamp stand for a lamp by a native of Malai-maṇḍalam.
410	Do. ..	Chōla ..	Tribhuvanachakravartin Rajarajadēva ..	27th year ..	Do. ..	Gift of 33 cattle and a lamp-stand for a lamp by a native of Karavappalli
411	Do. ..	Vijayanagara ..	Virapratāpa Krishnadēva-Mabarāya ..	Śaka 1451, sukla, Mina, su. di., dvitīya Monday, Revati.	Do. ..	Gift of land in Van-Ṣadagopapuram for burning camphor, for offerings and for Brahmins by Appā-Pillai. The land seems to have been handed over to him by Narasīngarāya-Mahārāya.
412	Do. ..	Do. ..	Do. ..	Śaka 1448, Vriṣha, Bhadrapada, 13, su. di., Friday, Śravana.	Telugu ..	Gift of silver vessels for offerings and bath.
418	Do. ..	Do. ..	Do. ..	Śaka 446, Tarana, Māgasira, ba. di., Monday, Śravana.	Do. ..	Gift of a jewelled pendant by Rayasa Sripatayya.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet	Remarks.
414	On the south side of the same 'rock'	..	....	Saka 1439, Vyaya, Aśhadha, su. di., 6, Monday.	Telugu	Gift of 10 mādaī by Nārapparasayya, agent of Rāvasam Sripāyaya for offerings on certain festi- val days.
415	On the same wall .. .. .	..	....	.. .. .	Tamil	Records the gift of the village of Pāndi by Madurantaka Pottappichehola Tirukkālātīdeva alias Gaṅḍagōpālādēva for offerings and worship to the god and for repairs to the temple of Kālamegha-Perumāḷ in Kandaravūr, cōttai alias Gaṅḍagōpālā thaturveeduṅḡam in the district of Pānduvūr-kōttam in Jayangōndaśola-mandalam in the 22nd year of Rājārājādēva.
416	Do.	Chōla	Tribhuvanachakravartin Rājārājādēva ..	17th year, Vriśāchika, ba. di., okaḍuḍi, Wednesday, Hus-ta.	Do.	Gift of two Jarp-stands and 3 cows and one bull, by Vyagasamudre-pāṭṭayār Bhīmāśā, one of the mādaḷis of Madarādāṭa Pottappichehola Tirukkālātīdeva alias Gaṅḍagōpālādēva for a perpetual lamp.
417	Do. :	Do.	Tribhuvanachakravartin Tribhuvanavahidēva, 'who having taken Madura, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāndya, was pleased to perform the anointment of heroes and the anoint-ment of victors.'	36th year, 205th day.	Do. ..	Records the gift of houses and lands to 200 persons who serve the god and who are called 'Tribhuvanaviray-podiyilar.'
418	Do.	Vijayanagara	Viraprātapa Krishnādēva-Mahārāja ..	Saka 1449, Sarva-jit, Māsa, su. di., saṭṭam, Wednes-day, Rōhini.	Do.	Gift of money for the daily supply, for use in the temple, of two sacred trees (vāijāyā) of cheampaka flowers and one lime fruit to adhikaram Nāpparasayyar by Rāyasam Ayyapparasayyar, son of Gōṭṭimakkalī Tīppaśār.
419	Do. .. .. .	....	....	20 + 1st year ..	Do.	Records an order of Madurantaka Pottappichehola and the gift, free of all taxes, of the village of Tūkaṅkūal in Nīrvēlūr-nādi in the district of Urukkaṭṭu-kōttam for conducting the Arjast-festival and the service called Rājagōpālādēva-sandi.
420	Do. .. .. .	....	....	.. .. .	Do.	Records in order of Madurantaka Pottappichehola. Gift of the village of Aṭṭappattu, free of taxes, in Nīrvēlūr-nādi in the district of Urukkaṭṭu-kōttam for conducting the Aṭṭi-festival and the service called Rājagōpālādēva-sandi.
421	Do.	Vijayanagara	Viraprātapa Venkatepatideva-Mahārāja, 'who instituted the elephant hunt.'	Saka 1513, Khara, Dhanu, ba. di., dvīṭiya, Tuesday, Pushya.	Do	Gift of land in the Brahman village of Pārāṅḍalur alias Pāṅḍāḍāṭṭapuzam for conducting the festivals Tri-vādhyanan-ndāyavāsanuṅḡappu and Uḷagamuṅḍa-peṅḡayāp-sirappu in the month of Mārgaḷi to Nāḷḷamūngai, wife of Annamāyappayyaṅgar, son of Pattiṅgi Periyā-Perumal by Viśvā-Pāṅḍitar, agent of Pāṭṭūr Pūṅḡalaḷi Kūṅḡara-Tāṭachārya, one of the managers of the Aṅḡalaḷi-Perumal temple.
422	Do.	Do.	Viraprātapa Achyutayādēva-Mahārāja ..	Saka 1459, Hēvi-lambī, Dhanu, su. di., trayōḍasi, Monday, Pushya.	Do.	Gift of money for offerings to be offered when the god is seated in the mandapa of the Hanuman temple in the Sannadhi street by Kaṅḍāḍai Iṅṅāḍi Rāvaṅḡa Ayyaṅgar for the merit of Periyā Pūṅḡalaḷi-Mahārāja, who is called Mahāvaṅḡaśvara Chāḷakkāṭāḷa.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
423	On the south wall of the same 'rock'	....	....	Saka 1609, Prabhava, Rishabhā, ba. di., Aśvini, ekādāsi, Thurs-day.	Tamil	In modern characters. Records that Govindacharya, son of Prativadhayanaka Raṅgacharya, is entitled to receive first birth, arulappādu and other privileges in the temple.
424	On the same wall .. ..	....	Alaukherādasha Mahamadsa of Delhi ..	Saka 1645, Śobhā-kṛt, Rishabhā, Monday, su. di., sapṭami, Makha.	Do.	In modern characters. Seems to record that Maharaja-rajasi Sitakkurayur dug out a channel which connected the Sarva-dīrtha and the Anantastāsa while Nābh Sādullākhān Bahadur was governing the Karnāṭak province.
425	On the west wall of the same 'rock'	....	....	Saka 1686, Jaya, Tai, ba. di., Pī-day, Hasta.	Gānṭha and Tamil	In modern characters. Registers the grant of certain privileges in the temple of Anulāla-Purmal to a certain Kōrapāchāriyār.
426	On the same wall .. ..	....	Tribhuvanachakravartin Vijaya Gāndā-gōpālādēva.	4th year, Vṛśchika, ba. di., Wednesday.	Tamil	Gift of land to the temple of Anulāla-Purmal by a native of Vēlar-nādu.
427	Do.	Chōla	Tribhuvanachakravartin Rājarajadēva ..	16th year, Kanyā, su. di., pañchami, Friday, Rēvati.	Do.	Gift of land to the temple by a native of Pāraṅgūdi in Valivala-kuram, a sub-division of Arumolideva-vānādū, a district of Soja-māṅḍalam.
428	Do. .. ..	....	Tribhuvanachakravartin Vijaya Gāndā-gōpālādēva	9th year, Pūṇam, su. di., ekādāsi, Sunday, Bhavaṇī.	Do	Gift of 17 Gāṅḍāgōpālān-nidai coins, then current, to the same temple by Valittunai Apparāsa, son of Śūndama-śa of Tyagasamudrapattai. The money was held in trust by the residents of Anūdi in Tenpayūr-kōttam, a district of Jayaṅḡode solā-māṅḍalam.
429	Do. .. ..	....	Do.	20th year, Kumbha, su. di., trītiyā, Monday, Hasta.	Do.	Gift of 33 cattle for a lamp by a native of Malayā-māṅḍalam.
430	Do. .. ..	....	....	....	Tamil verse ..	Records the gift of gold (vajrōpavita) thread and ten perpetual lamps to the god Viṣṇu of Attiyur by Kalngar-kōṅ.
431	Do.	Chōla	Tribhuvanachakravartin Rājarajadēva ..	22nd year	Tamil ..	Registers that a lady Pōramlakān Kōppi, daughter of Sōttā-lu Pennuṅḡ of Kuttam made a will that 100 kuli of land purchased by the sale of her jewels will be in her enjoyment during her life time and that it will belong to the temple after her demise.
432	Do. .. ..	....	....	....	Do.	Gift of the village of Uḍḍamūngalam, the northern hamlet of Madurantakachaturvedināṅḍalam, for conducting the festivals in the months of Ādi and Pūrāṭṭāsi and the service called Gāṅḍāgōpālān-sāndi and repairs by Madu-rāntakā-Pōttappichōla Māmasiddhāsan in the 16th year of Rājarajadēva.
433	Do.	Chōla	Tribhuvanachakravartin Rājarajadēva ..	9th year	Do.	Gift of 96 sheep and a ram for a lamp by a native of Vāraṅḡu alias Vāraṅḡasolachaturvedināṅḍalam, an independent village (tamiyū) in Vāraṅḡu Vēśulappādi, a sub-division of Nādayu-nēdu alias Rājarajadēva-mādu.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
434	On the south wall of the same 'rock'	....	....	....	Tamil	Gift of the village of Vayalayarrar including Pudchoheri, free of taxes, for conducting the festivals in the months of Adi and Purattadi and the service called Gandagopalan-sandi by Madhurantaka Pottappicholan Manumiasidarasagi Triukkattidevan Gandagopalan in the 15th year of Rajarajadeva.
435	On the same wall	Chōla	Tribhuvanachakravartin Tribhuvanavira- deva, 'who having taken Madurai, Ilam (Ceylon), Karuvur and the crowned head of the Paṇḍya, was pleased to perform the anointment of heroes and the anoint- ment of victors.'	36th year, Kanya, 12, Sunday, Mrigasirsha, sap- tami.	Do.	Gift of 13 cattle for a lamp to the same temple
436	Do.	Do.	Parakesarivarman alias Tribhavana- chakravartin-Vikrama-Choludeva.	9th year .. .	Do.	Begins with the historical introduction 'yogeshvar', etc. (gift of 96 sheep for a lamp by a native of Sīrāmūr in Vallanadu, a subdivision of Veṅkuṅka-kōṭṭam.
437	Do.	Do.	Tribhuvanachakravartin Rajarajadeva ..	20th year, Mina, ba. di., ekādasi, Wednesday, Śravana.	Do.	Gift of 12 buffaloes for ½ lamp by a native of Nellūr in Paṭṭaya-nadu.
438	Do.	....	....	....	Do.	Gift of the village of Paṇḍyūr alias Rajendrasōlanallūr, free of taxes, for conducting the festivals in the months of Adi and Purattadi and the service called Gandagopalan-sandi by the individual mentioned in No. 434 above in the 18th year of Rajarajadeva.
439	Do.	Vijaya-nagara.	Virapratapa Krishnadeva-Maharaya	Śaka 1449, Sarvajit, Dhanus, su. di., purnami, Satur- day, Mṛgāsīrsha.	Do.	Gift of money for offerings and for Dhannūmāsa-worship in the month of Maṅgali, by Veṅḡadattai, mother of Anūjai Kāghava Paṇḍitar.
440	Do.	Chola	Parakesarivarman alias Tribhavana- chakravartin .. . . .	....	Do.	Incomplete. Begins with the words 'yogeshvar', etc., the historical introduction of Vikrama-Chōla. Records a sale of land, free of taxes, for offerings, in the villages of Avinaśinallūr separated from Peymambakkam and Vada-mambakkam, the northern hamlets of Madurāntaka-chaturvedimangalam.
441	Do.	....	Tribhuvanachakravartin Allantikka- Maharaja Gandagopalandeva.	5th year, Makara, ba. di., trayōdaśi, Wednesday, Uttarāshādha.	Do.	Gift of 1,750 Nellūr-pudu-māda coins for purchase of land for offerings by a merchant of Karayappalli in Malai-maṇḍalam.
442	Do.	....	....	....	Do.	Records an order of Madurāntaka Pottappicholan declaring a gift of 13 veli of land stipulating that such of the land as can be converted into a flower-garden should be so utilised, the remaining portion being enjoyed free of taxes by the devotees in charge of the flower-garden.
443	Do.	Vijaya-nagara.	Virapratapa Sadasivadeva-Maharaya ..	Śaka 1484, Dun- dubhi, Mithuna, ba. di., trayō- daśi, Monday.	Do.	Gift of the four villages, Nedūngai, Karumbakkam, Mām-būkkam, and Saikacharyapuram alias Sūruṅṅil by Aḷagyanamaṇava-Jiyai, the kēvi of Periyakōyil.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
444	On the west wall of the same, rock.	....	....	[19th year], Mina, śu. di., pañchami, Wednesday, Revati.	Grantha and Tamil.	Records the gift of the village of Uḍaiyakannam in Anta, udra-vishaya by Somaḍeḍi Mahādevi for daily worship and offerings to the god. It also mentions Śrīmat Ananta-varna Rahuttaraya, who is stated to have belonged to the Gaṅga family and some of his birudas. He is stated to have camped at Abhinavavarānavasi (perhaps 'onjeeveram').
445	On the same wall	Chōla	Rajarājadeva	26th year, Ādi, 12, septami, Mon. day, Āsvadi.	Tamil	Records the gift of 128 cows and 4 bulls by Kalingēvaru-Aniyanga Bhimadēva Rahutta for four perpetual lamps in the temple.
446	Do.	..	Gaṅḍagōpala	Śaka 1153, Mithuna, ba. di., pañchami, Sunday, Dhani-shṭha.	Grantha and Tamil.	Gives the genealogy of Gaṅḍagōpala and records the gift of a number of villages for conducting the festival in the months of Ādi and Puraṣṭadi, the service called Gaṅḍagōpala-sandi and repairs by Madhurantaka Pottappiē-chōlaj; Manumāsādarasaṅ; Tirukkālatidevaṅ alias Gaṅḍagōpalaṅ.
447	Do.	Vijaya-nagara.	Virapratāpa Saddāivadeva-Maharaya	Śaka 1480, Kāḷa-yukti, Kaṅkaḷaka, ba. di., septami, Thursday, Revati.	Tamil	Records a gift of land by Alaḷiyamaṅavaḷa Jiyar mentioned in No. 443 above for offerings. Mentions the shrine of Tondaradippoli-Ālvar and Prataḍadēvarājendrapuram alias Vīraḷapuram.
448	Do.	Do.	Do.	Śaka 1482, Raudri, Tula, su. di., septami, Friday, Śravana.	Do.	Records a gift of land for offerings by the same individual. Mentions the shrines of Alaḷiyasingar and Tiruppa-naḷvar.
449	On the west and south walls of the same, rock.	Do.	Virapratāpa Achyutayadeva-Maharaya	Śaka 1452, Vīkriti, Kaṅkaḷaka, su. di., navami, Viśakha, Monday.	Grantha and Tamil.	Gift of gold for offering cakes during festival days by Saṭagopa[mman] Lakshmana[mman], a disciple of Saṭagōpa-Jiyar. It is stated that Urukkaṭṭu-kōttam in which Kañhipuram was situated is said to have belonged to Chandragiri-rājya.
450	On the north wall of the same, rock.	Pallava	Sakalabhuvanachakravartin ruñjīngadēva.	[11th year, Kaṅkaḷaka, śu. di., jañ-chami, Monday, Uttara-Phalguni.	Tamil	Gift of a lamp by a Nūyaka of the Mahai-maṅḍalam.
451	On the same wall	Chōla	Tribhuvanachakravartin Tribhuvanavira- deva, who having taken Madura, Iḷam, (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.	37th year, Kuṅbha, 23, pañchami, Suaday, Pūrva-Phalguni.	Do.	Gift of a lamp and a lamp-stand to the same temple by Eraṇiyakka Manavalan of Karāyapalli in Mahai-maṅḍalam.
452	Do.	Do.	Tribhuvanachakravartin Chōḷadeva, who was pleased to take Madura, and the crowned head of the Pāṇḍya.	26th year, Chittirai.	Do.	Gift of 32 cows and one bull for a lamp to the same temple by a native of Aiñjurnullaipadi in Seṅṅura-nadu, a subdivision of Kaḷattūr-kōttam, a district of Jayangōṇḍa-śōḷa-maṅḍalam.
453	Do.	Do.	Tribhuvanachakravartin Chōḷadeva, who was pleased to take Madura, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.	30th year, Kaṅkaḷaka, 22, Āsvati, Wednesday.	Do.	Gift of 15 Bhujabalan-Aṅṅanāṅakarakarai-māḍai (coin) for a lamp by Pōṣāṅi [Puḷḷōḷi Reddi of Savukkampēravu in Muṅḍa-nadu, a subdivision of Nellūr-nadu.

B.--Stone inscriptions copied in 1919---cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
454	On the north wall of the same rock.	..	....	...	Tamil ..	Gift of the villages of Amudinallur alias Anavatasundares-chaturvedimangalam and Akkaramerpakkam in Payyur-kottam for conducting the service called Gandagopalan-sandi and for festivals in the temple by Madurantaka Pottappicholan Manumasiddaraisan Tirukkattideva alias Gandagopala in the 18th year of Rajarajadeva. It is also stated at the end that in the 14 + 1st year of Perumal Sundara-Pandyadeva, the village Akkaramerpakkam was exclusively assigned for the benefit of the Perumal.
455	On the same wall	Chola ..	Tribhuvanaachakravartin Rajarajadeva ..	18th year, Makara, su. di., navami, Tuesday, Krittika.	Do. ..	Gift of 132 sheep for a lamp to the same temple by Siddappa-Nayaka Srappu-Nayaka of Vinmalai in Patti-nadu of Vinarasar Panthapalar of Tyagasamudrapattai, one of the mudalis of Gandagopalakadeva.
456	Do.	Do. ..	Tribhuvanaachakravartin .. Kulottunga-Choladeva, who was pleased to take Madura and the crowned head of the Pandya.	29th year	Do. ..	Gift of 96 sheep for a lamp by Peddarasar, son of Madurantaka Pottappicholan, Nallasiddarasari to the same temple.
457	Do.	Do. ..	Tribhuvanaachakravartin Rajarajadeva ..	16th year, Paurattadi, 10, Sunday, Uttarahadha.	Do. ..	Gift of 71 sheep, 31 goats and one ram for a lamp by a native of Segattur in the Nellore district.
458	Do.	..	....	...	Do.	Gift of the village of Madarammedu, a hamlet of Ukkal in Kaliyur-kottam, for conducting the service called Gandagopalan-sandi and for certain festivals in the temple by Madurantaka Pottappicholan Manumasiddaraisan Tirukkattidevan alias Gandagopala in the 18th year of Rajarajadeva.
459	Do.	Chola ..	Tribhuvanaachakravartin Rajarajadeva ..	8th year	Do ..	Gift of 32 cows, 1 bull and a brass lamp-stand for burning a lamp in the same temple by a native of Urukkuadu in Urukkuattu-kottam.
460	Do.	Do ..	Do.	17th year, Makara, su. di., trayodasi, Sunday, Mrigasirsha.	Do. ..	Gift of 32 cows, 1 bull, and a lamp-stand, by Perumanadi-seyth, son of Nakkampandai of the weaver caste in Mayilappur, for burning a lamp.
461	Do.	..	....	...	Do. ..	Gift of the village of Payyipur alias Rajakesari-chaturvedimangalam in Amur-kottam for conducting the service called Gandagopalan-sandi, for festivals and repairs by Madurantaka Pottappicholan Manumasiddaraisan Tirukkattidevan alias Gandagopala in the 17th year of Rajarajadeva.
462	Do.	Do. ..	....	....	Grantha	Vers. in praise of Tatayadesika.
463	Do.	Do. ..	....	....	Tamil ..	Gift of the village of Navantur including Irucavagochcheri in Briki-nadu, a sub-division of Kalyur-kottam, for conducting the service called Gandagopalan-sandi, for festivals and repairs by the chief mentioned in No. 461 above in the 16th year of Rajarajadeva.

B.—Stone inscriptions copied in 1919—cont.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
464	On the north wall of the same 'rock.'	..	....	....	Tamil ..	Registers the gift of the village of Pudūr including Vallai-vāyil, the northern hamlet of Madurāntaka-chaaturvēdi-maṅgalam. The object of the grant and the donor are the same as in No. 463 above. The gift was made in the 15th year of Rajarājadēva.
465	On the same wall ..	Chōla	Rajarājadēva ..	3rd year ..	Do.	Damaged at the end. Begins with the historical introduction "உருஷா பூரணம்" etc. Gift of 96 sheep for a lamp by a private individual.
466	Do.	..	....	....	Do.	Gift of the village of Maṇimāṅgalam alias Grāmasikkhamāni-chaaturvēdināṅgalam in Puhūr-kōttam. The object of the grant and the donor are the same as in No. 362 above. Quotes the 16th year of Rajarājadēva.
467	Do.	..	....	...	Do.	Gift of the village of Kuṇḍiyār-pūrtadalam in Kaliyūr-kōttam. The object of the grant and the donor are the same as in No. 362 above. Quotes the 16th year of Rajarājadēva.
468	Do.	Chōla	Tribhuvanachakravartin Rajarājadēva ..	17th year, Mīna, śa, di., paurnimā, Saturday, Uttara-Phaḷguni.	Do.	Gift of the village of Karai in Kachohiyār-nādu for offerings in the temple by a private individual.
469	Do.	..	....	....	Do.	Gift of the village of Tiruṇipravūr alias Virudarājabuyān-kara-chaaturvēdināṅgalam in Pular-kōttam. The object of the grant and the name of the donor are the same as in No. 363 above. Quotes the 18th year of Rajarājadēva.
470	Do.	..	....	....	Do.	Gift of the village of Vayalāikāḷḷūr in Eyiḷ-kōttam. Do. Quotes the 16th year of Rajarājadēva.
471	Do.	Chōla	Parakeśarivarman alias Tribhuvanachakravartin Vikrama-Chōlādēva.	17th year ..	Do.	Damaged. Begins with the historical introduction "பூரணம்" etc. Seems to record a gift of land for bathing with 81 pot-fuls of water, the god Arulala-Perumāḷ who was pleased to take his stand at Tiruvattiyūr in Eyiḷ-nādu, a subdivision of Eyiḷ-kōttam, a district of Jayāṅgonda-sōlamāṅdalam.
472	Do.	Vijaya-nagara.	Vīrapratāpa Achyutadēva-Maharāya ..	Śaka 1454, Nandana, Makara, śa, di., daśami, Monday, Rōhini.	Do.	Records an agreement by the trustees of the temple to Karappa-śeṭṭiyār, son of P ūṅṅadai-śeṭṭiyār to the god on particular occasions for an amount of 100 poṇ deposited by him in the temple treasury.
473	Do.	..	....	....	Grantha	Records the constitution by an individual, probably a king, mentioned as "Naralōkavira", of the kitchen rooms, a maṅḍapa and the prakāra walls, the setting up of a recumbent image of Hari and the further gifts of a gold pinnacle to this new shrine, ten perpetual lamps and land for a flower-garden.
474	Do.	Vijaya-nagara.	Vīrapratāpa Krishnadēva-Maharāya ..	Śaka 1438, Dhātū, Pushya, ba, di., dvitīyā, Wednesday.	Telugu	The introductory portion of the inscription mentions the king's conquests and the rest of the record registers a gift of five villages yielding an annual income of 1,500 varāhas for sacred offerings, etc., to the god.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
475	On the north wall of the same 'rock'	..	....	....	Grantha ..	Records that the worshipful Kamalanandana Tātayya constructed all the necessary (vāhanas) vehicles for the god, that he covered the Kalyanakoti and Pūnyakōṭi vimānas with thick gold plates and that he dug a tank called Dēvarājārnava for the god's delight.
476	On the same wall	Vijayana-gara.	Virapratāpa Kṛṣṇadeva-Mahārāya ..	Śaka, 1434, Angirasa, Mīna, śu. di., paurṇimā, Sunday, Hāsta.	Tamil ..	Gift of money for offerings on certain festival days.
477	Do. .. ..	..	Tribhuvanachakravartin Kōṇērinmaikondaṅga.	4th year, [162]nd day.	Do. ..	Records the assignment of all the taxes accruing from all the villages, except fifty per cent, of the local dēvadāna lands in Saṅkkipparu in Venkuna-kōṭṭam to provide for the expenses amounting to 3,000 pon required for the services called Virakōraṅga-sāndi and Nārāyaṇa Anantaṅga alias Sundara-Pāndya Kālingarāyaṅga-sāndi and for feeding 33 and 12 Brahmins respectively. Iṅgiyarcuṭṭa-nādu in Paṅḍi-maṅḍalam and Tiruvāṅḍapuram are mentioned.
478	Do.	Vijayana-gara.	Virapratāpa Kṛṣṇarāya-Mahārāya ..	Śaka, 1436, Bhava, Mithuna, śu. di., daśami, Wednesday, Uttira-Phal-guni.	Grantha and Tamil.	Gives in Sanskrit verse the genealogy of the king and records in Tamil that for the merit of his father Narasānāyaka-Udaiyār and his mother Nāgajjānuṅga he had the Pūnyakōṭi-vimāna of the god gilt with pure gold.
479	Do.	Do.	Śrīraṅgadeva-Mahārāya	Śaka 1504, Chitra-bhānu, Kīshabha, śu. di., śabashṭhi, Sunday, Makha.	Tamil ..	Registers an agreement given by the treasurers of the temple and the manager Pūṭṭar Tirumalai Kumara Tātachārya-ayyaṅga to Tōppur Tirumalai-Nāyaka, the dajāvay (military commander) under Mahāmaṅḍalēśvara Rāma-rāju Venkapaṭidōva-Mahārāja, to provide certain offerings and worship to the gods Perarūlar, Aṣṭabhujatēmbērumāṅga, Sōṅṅavannamēydaṅḍarūnāl, the goddesses Perundēviyār and Sōrakulavallī-nāchebiyār and for certain Ālvārs on certain festival days in return for 570 pon of gold which was the income derivable from the two villages, Kavuttanallur in Nāgariyil-sīrmai in Padaiyidu-rājya, a subdivision of Jayāṅḍa-sōḷamāṅḍalam alias Tōṅḍai-māṅḍalam and Serukkupettuvūr in Sēngalūnir-paṭṭa-sīrmai in Chandraḡiri (-rājya).
480	Do. .. ..	..	Virakulasekhara .. ..	.. ..	Grantha and Tamil ..	The Sanskrit verse praises the king's munificence to poets and the Tamil verse describes his prowess.
481	On the base of the east verandah round the 'rock,'	Vijayana-gara.	Virapratāpa Aobuyatayadeva-Mahārāya ..	Śaka 1453, Khara, Kaṅkaṅka, śu. di., daśami, Friday, Māla.	..	Records that Narasayya of Sōlaippakkam, son of Virāṅḡa-ksba Daṅḡayaka of Pūhāṭṭar assigned to the temple authorities the income of the village of Paḷḷichirupakkam for conducting certain offerings to the god and also made provision for the supply of a portion of the prasāda to his son Chitamārāja.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
482	On the base of the east verandah round the 'rock.'	Vijayana-gara.	Virapratāpa Sadāśivarāya	Śaka 1470, Kīlaka, Śirūha, ba. di., pañchami, Wednesday, Revati.	Tamil	End much damaged. Records the gift, by purchase, of the village Kadalūr agrahāram by Śūrapā-nāyaka, son of Pōttu-nāyaka of Kāsyapa-gōtra, for the Pādivēttai and the Toppūtirinai festivals.
483	On the same base	Pādyā ..	Jatavarman Tribhuvanachakravartin Vira-Pādyadeva.	8th year, Tula, ba. di., śaśāhī, Wednesday, Pūshya.	Do.	Registers sale of one vēli of land for 200 pōi to Nāyānar 'Lōṇḍaimānar of Chakrapāninalūr, in Sevvirur-nādu, a district of Pāndi-nāṇḍalam, which was then presented by him to one Samantānarayan for rearing a flower-garden for the god. The measuring rod nādu-aṭakkum-kōl is mentioned.
484	Do.	Vijayana-gara.	Virapratāpa Sadāśivarāya-Maharāya	Śaka 1466, Krodhī, Vriśohika, ba. di., chātardāśī, Thursday, Svati.	Do.	Records a gift of gold by Chennayāyānar, son of Timmayāyānar of Pūlīpādu, for certain repairs to a ruined tank called Pōrāmarāikkūṭam and for offerings to the god to be made in the garden adjoining, on four festival days. The above charities are stated to have been made for the merit of Rāja Kāmaraju Ayyaṅ.
485	Do.	Pādyā ..	Tribhuvanachakravartin Sundara-Pādyadeva.	13 + 2nd year ..	Do.	Records gift, by purchase, by Madhusūdanān Apatsahāyan alias Kānāṇḍāndrādēva, a resident of Sēravānāṇḍēvi in Pāndi-nāṇḍalam, of the village of Kambaitāngal alias Apatsahāyanalūr in Sāṭukkippāyūr, a subdivision of Anukāvūr-nādu in Veṅkuṇṇa-kōṭṭam which was a district of Jāyāngōpḍa-sōṭānāṇḍalam, to a māṭha for rearing a flower-garden and supplying daily three garlands to the god.
486	Do.	Do. ..	Jatavarman Tribhuvanachakravartin Sundara-Pādyadeva.	13 + 2nd year, Chittirai.	Do.	Damaged. Seems to record a gift of money by [Tiripparikkōṅ Tāyāṇḍān alias Viṇṇapadārayan, a mānārāṭi of Tiruna-nāṇḍalam, for the daily supply of four tiruttōla-garlands to the god.
487	On the base of the south verandah round the same 'rock.'	..	Tribhuvanachakravartin Kōnerinmaikōṇḍān.	13 + 1st year and 76th day.	Do.	Records the gift, free of taxes, of the village of Alattūr in Uttaramēlūrpaṇṇu, a subdivision of Irumbōḍa-nādu in Veṅkuṇṇa-kōṭṭam by Iṭṭāyān Kalingarayan of Neṭṭūr, for offerings to the god every month on the asterism of Chitra in which he was born and for worship, etc., to the image of Tiruvāli-aṭṭar consecrated by him.
488	On the same base	Pādyā ..	Jatavarman Tribhuvanachakravartin Sundara-Pādyadeva.	5th year, Makara, śu. di., trayō-dāśī, Monday, Mṛga.	Do.	Incomplete. Mentions only the name of the donor, viz., Tēpōḷyāyānraṅgaṅ Tānatāṇḍān alias Sōḷiyadaraiyan of Mēlāikkōṭṭamalūr alias Uttamapāndyanalūr in Vāḍa-talai Sēmbiya-nādu, a subdivision of Pāndi-nādu.
489	Do. .. ..	..	.....	..	Do.	Records the gift as sarvānāya of the village of Iṇḍurai in Amārūr-nādu, a subdivision of Pūḷal-kōṭṭam by Madurāntaka Pōttapichōḷān Rājāṅḍāgōpāla for offerings and worship, to the god during the service called Anai-kāṭṭina Sankaranāyān-sāndi. Quotes the 8th year (presumably of Rājāyādeva).

R.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
490	On the base of the south verandah round the same 'rock'.	..	....	..	Tamil ..	Ratification of the order contained in No. 489 above by the residents of Tindurai.
491	On the same base	..	Tribhuvanaobahakravartin gopāladēva.	[1] 8th year, Makara, śu. di., paṇḍami, Wednesday, Hasta.	Do. ..	Records the gift of 32 cows and 1 bull by Jñānamperrān Viṭṭavarāyan Tīruvakkambū-Uḍayan, a desaveḷḷalāḷa of Vaigavūr in Tīrukkakkaṭṭa-kōṭṭam for the supply of ghee for a perpetual lamp and milk to the god.
492	Do.	..	Do.	20th year, Mithuna, śu. di., sapṭami, Sunday, Satabhisaj.	Do. ..	Records gift of cows by a private individual of Narāyaṇapuram for a perpetual lamp to the god.
493	Do.	..	Tribhuvanaobahakravartin kondān.	13 + 1st year and 76th day.	Do. ..	Records gift, by Ilaiyāyan Kalirūgāyār of Neṭṭūr, of the taxes of the villages of Sirukōḷi and Peruṅkōḷi in Uttaramēlurpattu for the expenses connected with the offerings to the god Nāyanār Emberrumānar consecrated by him, repairs to the temple, bhāsbyavittu for expounding the Ramanujabhasya and the feeding of certain jlyars in the temple maṭha.
494	Do.	..	Tribhuvanaobahakravartin kondān.	12th year, 222nd day.	Do. ..	Records the gift, by Mahabalivanāyār of the village of Kulottuṅga-viḷḷam in the eastern portion of Tīrukkakkaṭṭa-kōṭṭam, free of taxes, for offerings, daily worship, lamp, garland and other things required for the god Paḷaiyār-mudisūṇupērumal set up by him in the temple.
495	Do.	..	....	Śaka 1475, Prama-dieba, Bishabha, ba. di., paṇḍami, Avittam.	Do. ..	Registers an agreement by the temple trustees and the manager Aḷḷiyannanavāḷiyār to provide certain offerings to the god on certain days from the income of Vallat-tānjeri Pēychechambakkam presented by Tīruvōḷḷaḷappār, son of Sirettirumalaiyāngār of Talappakkam.
496	Do.	Vijaya-nagara.	Vīrapratāpa Sadāsivadēva-Maharāya	Śaka 1474, Paridhapi, Makara, ba. di., paṇḍami, Tuesday, Makha.	Do. ..	Registers an agreement given by the temple authorities to Periyatirumalaiyāngār, son of Annamāyāngār and Sīruttirumalaiyāngār, son of Periyatirumalaiyāngār of Talappakkam for providing certain offerings to the god and for conducting certain festivals at specified scales of expenditure.
497	Do.	..	....	..	Grantha ..	One of the verses records the gift of the village Sārdāpākam (Palippakkam) in Topāi-maṇḍalam by Kōḷapḍarāghava for expenses connected with the daily worship of the god. Another is a benedictory verse in praise of the god and the third praises the king's prowess.
498	Do.	..	....	Khara, Tai, 22 ..	Grantha and Tamil.	Incomplete. Records the gift made, by Srimatu Kumāra Dānyaka, of talayāriṇṇāya to the sātina Sri Vaishnavas of the temple, for the merit of Kāyasam Ayyapparāyāyan and Narasayyan of Salippakkam.
499	Do.	Vijaya-nagara.	Vīrapratāpa Venkṭapātidēva-Maharāya, 'who instituted the elephant hunt.'	Śaka... trayodasi, Thursday, Māla.	Tamil ..	Built in. Gift of money for meeting the expenses on certain festival days. The grant was registered in the name of Pōrēru Nāyinar, son of Uruppūtṭar Tīruvengudaiyāyan by Periya Tīrumalainambi Chakkārāyār, agent of Eṭṭār Tīrumalai Kumāra Vatachārya Ayyān, manager of the temple.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
500	On the west verandah round the same 'rock'.	..	Tribhuvanachakravartin Vijaya Gaṇḍa-gōpaladeva.	31st year, Kanya, su. di., tribiya, Thursday, Viśakha.	Tamil ..	End built in. Records gift of cows by a private individual for a perpetual lamp to the god.
501	On the same verandah .. ..	..	Do.	21st year, Kumbha, su. di., pañchami, Monday, Asvini.	Do. ..	Records gift of 32 cows and one bull by Giraki Perumandi-devai, son of Kāmarasa, for a perpetual lamp to the god.
502	Do.	Vijaya-nagara.	Virapratapa Veṅkaṭapati-deva-Maharaya ..	Śaka 1564, Chitra-bhānu, Vaiśakha, ba. di., 30.	Telugu ..	Records gift of the village of [Musali] by Tamappa-nayadu, son of Chinnakrishna-nayadu of Pāchada and grandson of Tamana-nayadu as tiruvideiyattam for the expenses connected with the worship, offerings to the god and for conducting a festival during the Rōhini asterism every month.
503	Do. .. ..	..	Tribhuvanachakravartin Vijaya Gaṇḍa-gōpaladeva.	21st year, Kumbha, su. di., dvitiya, Friday, Uttirattadi.	Tamil ..	Records gift of 32 cows and one bull by Rāmanakkai, a nāyaka of Malai-mandalam for a perpetual lamp to the god.
504	Do.	Vijaya-nagara.	Virapratapa Sadāsivadeva-Maharaya ..	Śaka 1473, Virōdhikrit, Dhanus, su. di., pañchami, Wednesday, Sravishthā.	Do. ..	Gift of money, accruing as income from a village, for offerings on festival days and for a flower garden. The amount was entrusted with Kaṅgayadevasōla Maharāja, son of Chalikyadeva-Chola Maharaya.
505	Do. .. ..	..	.....	..	Telugu ..	Seems to record a gift of land for offerings to god Varada-rājasvamin on the Rōhini festival day. Mentions Tammi Bhupati, son of Chinna Krishna.
506	On the north verandah round the same 'rock'.	..	.....	..	Tamil ..	Beginning built in. Mentions Tirumalai-nambi Rāmanujaiyāgar and Tirumalai Anantachari.
507	On the same verandah	Vijaya-nagara.	Virapratapa Sadāsivaraya-Maharaya ..	Śaka 1470, Kikaka, Makara, su. di., paurṇami, Pushya.	Do. ..	Gift of money which accrued from the village Pambūndi alias Krishna-puram which was assigned by Mahamandalesvara Rāmarāja Chinna Timmayadeva-Maharāja to Mahamandalesvara Valabhayadeva-Maharāja who had to conduct the charities.
508	Do. .. ..	..	.....	28th year	Do. ..	Registers the orders of Nīlagangaraiyan Tiruvekamba-mūṭaiyan making a gift, free of taxes, of the village of Vallavataiyachēri in Ūrukkaṭṭu-kōttam for offerings and worship, to the god and for the service called Kumaragōpalaṅ-sandi instituted by him.
509	Do.	Vijaya-nagara.	Virapratapa Sadāsivadevaraya-Maharaya.	Śaka 1473, Virōdhikrit, Viśohika, su. di., dvitiya, Friday, Anurāda.	Do. ..	Gift of money by Teruma Dasar for offerings to the god at the festival in the vasantau-tōppu in the month of Chittirai.
510	Do. .. ..	..	.....	Śaka 1436, Bhāva, Ashadhā, su. di., dasami, Wednesday, Uttiraphalguni.	Kanarese ..	End built in. Seems to record the fact that Krishna-raya (name not mentioned) gift the Panyakōti-vimāna with fine gold for the merit of himself, his father Narasāyanāyaka Vodeya and his mother Nagaladēvi.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
511	On the north verandah round the same 'rock'	Vijayanagara	Acharya	Śaka 1455, Naradana, Śrāvāṇa, su. di., Sunday, dvādasi.	Sanskrit in Grantha.	The same verses are re-engraved above this inscription in Kanarese. Nagari and Telugu characters respectively. Records that king Achyutaraya, son of Narasa, performed the Mukta-ulabhata ceremony of himself and his queen Varadambikadevi at Kañchi and that his son China Venkata-dri gave munificent gifts to Brahmins.
512	On the same verandah	Do.	Virapratapa Kṛishnadeva-Maharaya	Śaka 1451, Virōdhi, Tulā, su. di., paurnami, Sun day, Aśvini.	Tamil	Built in at the beginning. Records gift by Kamanuja-panditar ayyar of 50 panam of gold which was to be invested on land and the income therefrom utilized for providing certain offerings to the god on certain specified occasions.
513	On the base of the east, south and west verandahs round the same 'rock.'	Do.	Do.	Śaka 1436, Bhava, Aśhadha, su. di., dasami, Wednesday, Uttara-Phal-guni	Sanskrit in Kanarese.	Same as number 178 above.
514	Left of entrance into the Nara-simhasvāmin shrine in the same temple.	Chōla	Tribhuvanachakravartin Rajarajadeva	10th year, Mithuna, ba. di., dasami, Tuesday, Revati	Tamil	Records gift of one lamp-stand and cows by Kettamala-deviyar, one of the wives of pillayar Gandaropalar for a perpetual lamp to the god.
515	In the same place	..	.....	10th year	Do.	Beginning built in. Seems to record gift of 96 sheep by a scholar of Pallapuram in Palyur-kōttam for a perpetual lamp. Tirunaryanam is mentioned as a liquid measure.
516	Do.	Chōla	Tribhuvanachakravartin Vikrama-Chōladeva.	8th	Do	Beginning and end built in. Begins with the historical introduction "Gur ^o ... " etc. Seems to record gift of 197½ kajaṅju of gold of 98 mairu fineness tested by the temple touchstone (kōyilkal) for a bathing vessel (sahasradhara) for the God Sīraṅgaśāyi alias Vikramaśōla- [vinagar-pe]rṇal in the temple by Kaṅjarap Vāsishṭhan Kumarasvāmi of Tenkaṅjaru in Tiruvindalār-nadu.
517	On the right wall, inside the same shrine.	Do.	Tribhuvanachakravartin Chōladeva, who having taken Madura and the crowned head of the Pāndya, was pleased to perform the anointment of heroes and the anointment of victors.	13th	Do.	Records gift of land in the mēttundam of Tirukkattu-kōttam, free of taxes, for the expenses of the service called Kulōttuṅgaśōlan-sardi and for offerings to the god. Vāṇḍavaravata-viṅḍirundān Palavarāyāṅ of Muttūr-kōttam in Pāṇḍi-mandalam figures as a signatory.
518	On the same wall	Do.	Chakravartin Vikrama-Chōladeva	10th	Do	Incomplete. Fragment.
519	Do.	Do.	Rajakēsari-varman Udaiyar śri Rajadhi-rajadeva I.	[3]2nd	Do.	Begins with the historical introduction "S ^{...} " etc. The inscription is highly damaged and is incomplete.
520	On the left wall, inside the same shrine.	Do.	Tribhuvanachakravartin Vikrama-Chōladeva.	10th	Do.	Records the gift of an ear-ornament and of sheep for a perpetual lamp to the god Tiruvattiyar-Aiyar by Seṭṭi-Rajamānikkattar alias Nulambamadēviyar, the daughter of Ayyar-seṭṭiyar, the headman of Kōḷava imāṅḅ in Arumolideva-valanadu. Her full name is give Jayāṅḅḅā-sōla Viranulambamadēviyar. Begins with the historical introduction "G ^{...} " etc (Gift of land and a salt-pan in Talyar alias Rajakēsari-nallūr in Kuvilī-nadu in Amūr-kōttam.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
521	On the left wall, inside the same shrine.	Chola	Tribhuvana-chakravartin Virādēva, (who having taken Madura Nam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.) Rajakesarivarman Udayar śri Rajendra-chōlādēva (Kulottunga I)	32nd year, Mīna, dvādaśī, Monday, Makha	Tamil	Seems to ratify the grant recorded in No. 520 above.
522	On the left wall of the gōpura in front of the same shrine.	Do.		3rd year	Do.	Damaged. Begins with the historical introduction "பொருள்களே", etc. Sale of land by the assembly to the temple for offerings and worship.
523	On the right of entrance into the first prakāra.	Vijayanagara	Sayapa-Udayar	14th year, Tula śukla, pañchami, Thursday, Mōla.	Do.	Records the gift of the village of Melaiyāgam in Vāḍakurai Manavil-kōṭṭam for supplying a Garland to the temple and for a flower-garden by one of the servants of Sayapa-Udayar.
524	On the left of entrance into the same prakāra.	Do.	Sakalalokachakravartin Rajanarayana Sambuvaraya.	14th year, Āṣi	Do.	Gift of 300 kuli of land in Leṅṅkarai Tiruchchōlai for a flower-garden.
525	On the east wall of the second prakāra.	Vijayanagara	Vīrapratāpa Sadāsivādēva-Maharaja	Śaka 1467, Viśva-vasu, Mī. a, ba. di., dvitīya, Friday, Svātī.	Do.	Registers the gift of the village Mēyāvayūr in Pūlyūr-kōṭṭam in Tiruttani-śīrmai for daily offerings.
526	On the same wall	Do.	Do.	Śaka 1475, Ananda, Rishabha, ba. di, pañchami, Satvabhishaj, Wednesday.	Do.	Gift of land for a flower-garden to the temple by Saluva Timmaraja, son of Saluva Vijayādēva-Maharaja who was a feudatory of the king.
527	Do.	Do.	Do.	Śaka 1469, Pāvanga, Pūshya, ba. di, Thursday, tritīya	Tēṅgu	Gift of the village of Vāḍakūnippakkam for offerings to the god by Gōpīnāyanaṅṅaru, the agent of Ramaraju Chinna Timmayādēva-Maharaja for the merit of the latter.
528	Do.	Do.	Do.	Śaka 1466, Krodhi, Muthuna, ba. di., dasami, Saturday, Asvati	Tamil	Records gift of money by Maṭṭili Varadaraja, son of Maṭṭili Somaraju Pōtturaja for providing daily offerings, to the god and for special offerings on his natal-star day.
529	Do.	Do.	Do.	Śaka 1467, Viśva-vasu, vīśāhika, śu. di., dasami, Friday, Uttara-Bhadrapada.	Do.	Maṭṭili Varadaraju bears a number of birudas. Gift of money for offerings. The money was deposited for interest with Maḍabasi Ugrapi rāyar.
530	Do.	Do.	Do.	Śaka 1471, Saumya, Rishabha, ba. di, tritīya, Tuesday, Uttarashadha.	Do.	Registers that Vallabhayādēva-Maharaja, son of Sōmavānādēvāra śrīman Mahāmandalēvāra Ramarajuraya Varadaraja of Airya-gōtra, made a gift for the merit of his mother Krishnamā, of a garden and left it in the possession of Uttāndarayar to be utilized as a flower-garden and for conducting the garden festival and leased out permanently to Narasayya, son of Samkirtana Rāmanujaya, the village of Sītṭānāṅṅeri in the Pōlyūr-śīrmai, the income from which was to be utilized for conducting the toppu-tirunāl festivals of the god.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
531	On the east wall of the second prakara.	Vijayanagara	Virapratapa Maharaya	Śaka 1509, Sarvajit, Kaṅkataka, su. di., dasami, Thursday, Mala.	Tamil ..	Records the gift of the village of Parutiputtūr in Tiruttani-śīrmai for offerings by Tirumalinambi Chattraiyār, the agent of Acharya-Ayyan of Eṭṭar, Tirumakal, Kumbhakōṇam and Tirumalirūjōlai. The gift was inscribed in the name of Aramudaiyār, grandson of Kidāmbi Śrinivāsa Ayyaṅgar and others.
532	On the same wall	Do.	Virapratapa Sadasivaraya-Maharaya	Śaka 1471, Saunya, Vaisakha, ba. di., tṛtīya, Tuesday.	Telugu ..	Same as No. 530 above.
533	Do.	Do.	Virapratapa Kriṣṇadeva-Maharaya	Śaka 1438, Dhātu, Pushya, ba. di. 7, Wednesday.	Do. ..	Same as No. 174 above.
534	Do.	Do.	Virapratapa Sadasivadeva-Maharaya	Śaka 1483, Dhunurati, Tula, ba. di., dvitīya, Saturday, Rohini.	Tamil ..	Records the assignment, on interest, to Rayasam Venka-tātri, son of Mosalin-adugu Timmarāja, of the income of certain villages for providing offerings to the god.
535	Do.	Do.	Do.	Śaka 1480, Kāla-yukti, Makara, su. di., dasami, Thursday, Mriga-śirṣā.	Do. ..	Records the assignment of the income of certain villages to Rāmarāja, son of Mahāmaṇḍalēśvara Chikkarāja of Araviṭṭi (P) for conducting the annual festivals of the god and for providing certain offerings and cakes.
536	Do.	Do.	Virapratapa Achyutaraya-Maharaya	Śaka 1457, Dhur-mukhi, Vriśohi-ka, su. di., New-moon, Monday, Anurādhā.	Do. ..	Gift of certain lands for providing cakes to the god.
537	On the south wall of the same prakara.	..	Tribhuvanachakravartin Vijaya-gopāladēva.	18th year, Simha 10, ba. di., prathamā, Sunday, Śatabhi-shaj.	Do. ..	Gift of cows and a lamp-stand by Mayyūr Rāmanadēvan, a member of the Nayakanmar of Malai-maṇḍalan, for a perpetual lamp in the temple.
538	On the same wall .. ..	..	Do.	5th year, Kanya, su. di., prathamā, Monday, Chitrā.	Do. ..	Gift of cows for a perpetual lamp to the temple by Śitku-māraṅ, a member of the Nayakanmar of Malai-maṇḍalam.
539	Do. .. ..	..	Do.	14th year, Kanya, ba. di., pāñchami, Sunday, Śravana.	Do. ..	Gift of 32 cows and a bull by Tiruvattiyarkoṅgi of Tiruvayp-paḍi for a perpetual lamp in the temple.
540	Do. .. ..	..	....	Śaka 1582, Vikāri, [Chaitra], 25, su. di., Chatur-dāsi, Sunday, Hasta.	Telugu ..	Records the repair of prakara walls in the Varadarāja temple at Kāñchi, by the son of Deḍḍayacharya.
541	Do.	Vijayanagara	Achyutaraya-Maharaya	Śaka 1454, Nandana, Jyeshṭha, ba. di., 12, Thursday.	Kanarese ..	Same as No. 50 of 1900.
542	Do.	Do.	Do.	Do.	Telugu ..	Same as No. 541 above.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
543	On the south wall of the second prakāra.	Vijayanagara	Achyutaraya-Mahārāya	Śaka Nandana, ekādāśi, Sunday, Mala.	Tamil	Assignment of the income of 17 villages to the temple for providing special offerings at the instance of the king when he visited the temple and weighed himself against pearl in company with his wife Varadādevī Ammaṅ and Kumāra Venkaṭādrī-Ujāyār and made a gift of 1,000 cows. Records that in the year Virōdhi on the day of Karttika-bahula-pañcami, on the occasion of his coronation, king Achyutarāya directed Saṅva-Nayaka to assign villages to the temples of Varadarāj and Ekāmbaranātha equally neither more nor less. But as Saṅva-Nayaka gave more to Ekāmbaranātha, Achyutarāya hearing this equalised the number of villages by redistribution. Same as No. 544 above.
544	On the same wall	Do.	Do.	Śaka 1454, Nandana, Phalguṇa, ba. di., catur-dāśi.	Do.	
545	Do	Do.	Achutarāya	Śaka 1454, Nandana, Phalguṇa, ba. di., 4 (Saturday). Śaka 1454, Nandana, Śrāvana, ba. di., 12, Sunday.	Telugu	
546	Do.	Do.	Do.	Śaka 1454, Nandana, Phalguṇa, ba. di., Sunday, 4.	Kanarese	Registers gift of villages and lands to the temple of Varadarājasvāmin on the occasion of the tulābhāra ceremony of the king.
547	Do.	Do.	Do.	Śaka 1455, Vijaya, Phalguṇa, ba. di., Sunday, 4.	Do.	Registers grant of certain villages to Varadarājasvāmin and Ekāmbaranātha equally on the occasion of the coronation of the king.
548	Do.	Do.	Do.	Do.	Nagari	Same as No. 547 above.
549	Do.	Do.	Do.	Śaka 1454, Nandana, Jyēsthā, ba. di., 12, Thursday.	Kanarese Nagari	Same as No. 544 above.
550	Do.	Do.	Virapratapa Sadāsivadeva-Mahārāya	Śaka 1472, Sādharaṇa, [śu], di., saptaṃi, Rohiṇi.	Tamil	Assignment of certain lands granted for providing offerings during the time of Krishnarāya by Vadamalai-annaṅ and Viramarāja. These lands were now made over to Nāgarāj, son of Siddharāja of Sōmavāṇṣi.
551	On the west wall of the same prakāra.	Chōla	Tribhuvanachakravartin Bajarājadeva	26th year, Māra, ba. di., Thursday, saptami, Hasta.	Do.	Gift of 115 sheep for a lamp by a native of Karum[ba]r
552	On the same wall	Do.	Do.	26th year, Mēsha, ba. di., daśami, Thursday, Śrāvī-śhthā.	Do.	Gift of 33 cattle for a lamp by a native of Puliyoṅ in Puliār-kōṭṭam.
553	Do. . . . .	..	Tribhuvanachakravartin Allantikka-Mahārāja Gaṇḍagōpādeva.	3rd year	Do.	Records a gift of 4 cows for ½ lamp.
554	Do.	Chōla	Tribhuvanachakravartin Kulōttuṅga-Chōlādeva.	1[1]th	Do.	Gift of 32 cows and a bull for a lamp and of 120 kaṣu for conducting worship and offerings at the service called Iḥaṅnaparipāḥaṅ-ṣundi and for feeding five devotees in the temple by Iruvarangamudaiyaṅ alias Rajadhiraṅja Malayarāyaṅ alias Daṅṅaparipākaṅ, son of Munaiyadarāyaṅ alias Kulōttuṅgaṅja Valaiyarāyaṅ, one of the Malai-Mudaliṅ residing in Tirumēdumbirai in Perumūr-naḍu, a sub-division of Maṅavir-kōṭṭam.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
555	On the west wall of the second prakāra.	Chola	Tribhuvanachakravartin Rajarajadeva	22nd year, Mina, śu. di., dvadasī, Saturday, Aślesha.	Tamil	Gift of 33 cattle for a lamp by Kondu Nagadevaraja alias Gopa[ia] Perumal of Nattapadi-nadu. *
556	On the same wall	..	..	..	Do.	Registers an order of Madurantaka Pottappichololan stating that the assembly of the people of Jayangonda-śōlamāṇḍalam remitted six kalam of paddy per vēli of lands granted as devadānam, tiruvitaiyāttam, pallich-chandam, akura-pattu, madappattu, jivita-pattu, padai-pattu, and vaṇṇiyā-pattu.
557	Do.	Chola	Tribhuvanachakravartin Rajarajadeva	26th year, Kumbha, śu. di., pañchami, Thursday, Aśvati.	Do.	Gift of 17½ vēli of land in Periyapanjēri alias Virasimha-chaturvēdimāṅgalam, a hamlet of Ukkal in Kaliyū-kōttam, a district of Jayangonda-śōlamāṇḍalam, by Periya-perumal alias Ferumalāsari to 58 Brahmans for reciting the Vaishnava hymn <i>trimali</i> .
558	Do.	Do.	Tribhuvanachakravartin Chōladeva, who was pleased to take Madura and the crowned head of the Paṇḍya.	18th year, Mina, ba. di., Tuesday, Śravana.	Do.	Gift of 16 buffaloes for ½ lamp by a native of Ūrukkaḍu alias Rajaraja-chaturvēdimāṅgalam in Avu-kūṇam, a sub-division of Nittavinōda-vaṅaṇḍu.
559	Do.	Do.	Tribhuvanachakravartin Rajarajadeva	24th year, Mēsha, śu. di., akāśā, Wednesday, Puvaphalguni.	Do.	Gift of 32 cows, a bull and a lamp-stand for burning a perpetual lamp in the temple by a native of Vendattur in Sengāṅga-nādu, a sub-division of Sengāṅga-kōttam, a district of Jayangonda-śōlamāṇḍalam.
560	Do.	Do.	Do.	21st year, Kumbha, ba. di., dvadasī, Thursday, Pūrvāshadhā.	Do.	Gift of 99 cattle for 3 perpetual lamps by the individual mentioned in No. 557 above.
561	Do.	Vijayanagara	Virepratāpa Śudāsivarāya-Maharāya	Śaka 1469, Plavānga, Jhanus, śu. di., dvadasī, Friday, Rōhini.	Do.	Gift of 80 pon for offering cakes on the festival days in the months of Āṇi, Puraṭṭadi, Masi and Vaigāsī, out of the 9 pon and 6 paṇam accruing as interest every year at 1 paṇam per cent. During one of the festivals the god had to be taken to the temple of Soṇṇavannamseyda-perumal on two days and cakes offered.
562	Do.	..	Tribhuvanachakravartin Alluntikka-Maharāja Gundagōpāladēva.	6th year, Rishabha, ba. di., daśami, Friday, Revati.	Do.	Gift of land by Allāṅgamaṇḍan, Viragāmaṇḍan, Śrirāṅgamaṇḍan and Cavupudaiyāṇ, the pradhāni-Mudalis of Idai-nādu in Poysala rājya, for supplying cardamom to the temple.
563	Do.	..	Do.	2nd year, Simha, śu. di., pañchami, Saturday, Hasta.	Do.	Gift of 11 buffaloes for a perpetual lamp by Tondai-māṇḍala Gurukulārāyaṇ, a native of Vēlichcheri alias Silasikha-mani-chaturvēdimāṅgalam in Tuliūr-kōttam.
564	Do.	..	Sakalalokachakravartin Rajarajayana	Plava prathamā, Monday, Revati.	Do.	Unfinished. Records the gift of the village of Sirupaliyur in Ukkal-pattu by Kattāri Sāluvaṇ.
565	Do.	..	Tribhuvanachakravartin Gundagōpāladēva.	[3]rd year, Mithunā, śu. di., daśami, Wednesday, Hasta.	Do.	Records a gift of land by purchase for providing offerings to the god by a native of Mēlmaṇḍalam.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
566	On the west wall of the second prakara.	Chola	Tribhuvanachakravartin Rajarajadeva	[2]9th year, Karka- taka su. di., pañ- chami, Monday, Pushya.	Tamil ..	Records a gift of land in Perunagai in Perunagai-nadu, a sub-division of Venkayya-kottam, a district of Jayangonda- solamandalam by Viraperumal Edirisoja Sambuvaraya- yap Alappirandanayan alias Rajaraja Sambuvarayan, grandson of Sengani Viragan Amudappan for offerings and worship at the service called Alappirandan sandi following the service called Gandagopalai-sandi. The donor made a gift of land in Panangattupundi, a hamlet of Ukka for the supply of flower-garlands to the god. Gift of certain privileges in the temple to Venkatadi, son of Dharmayya of Krotupalli.
567	On the same wall	..	....	Saka 16[8]1, Vilam- bi, Tai, [18].	Telugu ..	Gift of land in the villages of Perumbudur with its hamlets Melappattu, Kottupakkam, Paichalappattu, Payvaniya- pettu, Kusappattu and Kachohipattu for conducting the service Rahutarayan-sandi called after the donor Nalla siddharasa, who bears various birudas and who is stated to have been born of the Pallava family and of Bharadvaja- gotra.
568	Do	..	Tribhuvanachakravartin gopaladeva.	16th year, Kishabha, ba. di., dasami, Friday, Uttara- Bhadrapada.	Tamil ..	Same as No. 498 above.
569	Do.	Vijayanagara	Virapratapa Krishnadeva-Maharaya	Saka 1486, Bhava, jveshtha, su. di., 10, Wednesday.	Telugu ..	
570	Do.	..	.....deva	24th year, Makara, su. di., dvititya, Wednesday, Sra- vana.	Tamil ..	Built in at the beginning. Records the gift of 32 cows and 1 bull by one of the handmaids (செவ்வழகுசெவ்வரசர்) of Gandagopaladeva, for a perpetual lamp in the temple.
571	On the north wall of the same prakara.	..	Vijaya Gandagopaladeva	7th year, Kanya, su. di., dasami, Wednesday, Mula.	Do. ..	Gift of land in Eriyagaram, a hamlet of Kuttanur alias Rajadhiraja-ebaturvedimangalam, by a native of the latter village for maintaining a flower-garden for supplying sacred garlands.
572	On the same wall	..	....	Mithuna, su. di., Shasthi, Wednes- day, Uttara-Phal- guni.	Do. ..	Seems to record that, while the king, seated with his consorts under the canopy called Ariyanavallai on the throne of Viravallai in the Abhisheka-mandapa, was listening to the songs of Sadagopai, he directed that a house for dwelling together with certain privileges may be given to a certain Karambiothtu Narasinga-bhattan who appears to have been an approved devotee of god.
573	Do.	..	....	No.	Do. ..	Records the assignment of all taxes levied on the village of Murukkambakkam belonging to the temple to a servant (name lost) of Saluva Marugu-Maharaju made on an occasion similar to the one mentioned in No. 572 above.
574	Do.	..	....	Vikari, Masha, su. di., prathamā, Friday, Aśvati.	Do. ..	Records that the god invested the title of Brahmatastra- svatantra jyan on Vaishnavadasa and directed that a matha should be established for him with the lands neces- sary for its maintenance, that the books procured by him should be left with him and that towards the propagation of Ramana-darsana by him and his disciples after him, all disciples of Ramana and other devotees of the god should take him in their community. The occasion for the grant is the same as that mentioned in No. 572 above.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
575	On the north wall of the second prakara.	Vijayanagara	Virapratapa Achyutaraya-Maharaya	Saka 1460, Vilambi, Vrisohika, ba. di., pañchami, Monday, Pushya. Hevilambi, Arpasi, 27th.	Tamil ..	Gift of the village of Tirumukkal in Salaipakkam-Sirmel in Kattur-kottam, a hamlet detached from Madurantakam, for offerings by Salakkaraja Teriya Tirumalayadeva-Maharaja one of the feudatories of the king. Records that the king directed that, out of 1200 pon assigned by him, in the year Vikriti, for offerings to the temple, 150 pon should be transferred in the name of Govindayyabgar, son of his preceptor Urapputtar Nallan Chakravarti Sivayyanga, who was to receive 1/4th of the offerings as such.
576	On the same wall	Do.	Do.	Saka 1462, Plava, Mesha, su. di., paungami, Sunday, Svati.	Do. ..	Gift of 120 pon for offerings to the temple of Raghunatha in Vegavati. The money was deposited on interest with Rama-bhatta, son of Bhutanatha Chitti-bhatta.
577	Do.	Do.	Do.	Saka 1462, Plava, Mesha, su. di., paungami, Sunday, Svati.	Do. ..	Stones missing and mutilated. Seems to record a gift similar to that contained in No. 572 above to a certain Vindukan.
578	Do.	Do.	....	Thursday, Hasta ..	Do. ..	
579	Do.	Vijayanagara	Virapratapa Achyutaraya-Maharaya	Saka 1460, Vilambi, Karkataka, su. di., okadesi, Jyeshtha, Monday.	Do. ..	Gift of 100 panam for celebrating the day of Surjayanti festival on which Sri Krishna was born. In making provision for worship and offerings, it was particularly noted that the image of Krishna should be represented as a child drinking milk placing the conch at the mouth. The gift was engraved on stone in the name of Vada Tiruvengadajayar, the koyil-kelvi, who was the disciple of Paravastu Nayinar Ayyangar at the instance of Kandajai Ramannanjyanga, one of the managers of the temple.
580	Do.	Do.	Virapratapa Sadasi vedava-Maharaya	Saka 1473, Virodhikrit, Makara, su. di., saplami, Sunday, Revati.	Do. ..	Gift of land for offerings by Tirupadinaja for the merit of his father Mahanandalesvara Saluva Chinmayadeva-Maharaja of the lunar race and of a garden for the merit of his daughter Akkanuni.
581	Do.	Do.	Achyutaraya-Maharaya	Saka 1466, Jaya, Kumbha, ba. di., chaurdasi, Monday, Sravana.	Do. ..	Built in at the beginning. Gift of the village of Uttirasalai in Damal-kottam by Tiruvengada Annan, son of Bhattachari [p]jran of Srivilliputtur.
582	Do.	Do.	Virapratapa Sadasi vedavaraya-Maharaya.	Saka, 1472, Sadharana, Kumbha, su. di., dvitiya, Saturday, Uttara-Bhadrapada.	Do. ..	Beginning built in. Gift of the village of Sittanajeri by Rannabhatta, son of Bhutanatha Chitti-bhatta for offerings to the god Vegavati Raghunathan.
588	Do.	Do.	Virapratapa Achyutayadeva-Maharaya	Saka 1468, Durmukhi, Kumbha, dvadasa, Wednesday, Uttarashadha.	Do. ..	Records that Narayana-settiyar son of Periyannu-settiyar of the Nedunkunara-gotra, gave 530 gold coins to the god, the interest from which was ordered to be utilised for sacred offerings on certain festival days. Mentions also a temple and a matha dedicated to Tirukkachinambi, the Vaishnava devotee.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
584	On the north wall of the second prakāra.	Vijayanagara	Virapratapa Achyutadeva-Maharaya ..	Saka 1455, Vijaya, Karkakaka, ba. di., tritiya, Wednesday, Satubhisaj.	Tamil ..	Records that the king soon after his coronation in the year Virōdhi directed that the gift of villages made to the temple of Varadarādeva and Ekambarānātha should be of equal estimated worth and ordered Saluva-Nayaka to attend to it. But the latter gave more to Ekambarānātha than to Varadarāja and that, on hearing this, Achyuta went to Conjeeveram in person and effected the equalization between the two temples by casting lots. Similar to No. 572 above. The recipient herein is Pōttarāsē, the minister (pradhāni) of Saluva Maṅgu-maharāja. In addition he was also given the right of levying taxes at 2 paṇam on storeyed houses and 1 paṇam on houses with inside verandahs.
585	On the same wall ..	..	.....	Kishabha, su. di., daṣami, Saturday, Hasta.	Do. ..	
586	Do. ..	Vijayanagara	Virapratapa Śrīraṅgadeva-Maharaya, 'who instituted the elephant hunt.'	Saka 1505, Subhānu, Tala, ba. di., tritiya, Rohini, Tuesday.	Do. ..	Gift of the village of Chēdirāyankuppam of Uratī-payru in Nallār-nādu, a sub-division of Venkuppa-kōttam in Paḍaiyādu-rājyam for offerings and for conducting festivals by [Pāṇḍi] Tirumalai Kumāra Tātacharya.
587	Do. ..	Do.	Virapratapa Veṅkaṭapatideva-Maharaya ..	Saka 1510, Sarvadhāni, Śiṅha, su. di., pañcama, Saturday, Chitra.	Do. ..	Gift of the villages of Alambakkam, Anambādi in Kurumbāri nādu, a sub-division of Kalattūr-kōttam in Paḍaiyādu-rājyam for offerings by the donor mentioned in No. 586 above. The gift was engraved in the name of Raṅgappayyaṅgar, son of Annavaṅyāṅgar, grandson of Paṭṭaṅgi Nayanār Ayyaṅgar.
588	Do. ..	Do.	Virapratapa Śrīraṅgadeva-Maharaya, 'who instituted the elephant hunt.'	Saka 1504, Chitrahānu, Tula, ba. di., pañcama, Sunday, Mūla.	Do. ..	Gift of the village of Tōlāttēru in Idaiyaṅal-sīrmai for conducting certain festivals. The record was engraved in the name of the Achārya of Tirumalai, Kumbakōṇam and Tirumalār[pirun]jōlai (Tirumalirun]jōlai), who had to meet the expenses out of the interest accruing on the money-income of the village.
589	On the base of the south wall of the Anantālyar shrine in the same prakāra.	Chōla	Tribhuvanachakravartin viradēva, 'who having taken Madura and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and the anointment of victors.'	35th year, Saka 1134	Grantha and Tamil.	Records that Śivagaṅga of the Gaṅga dynasty built the Anantālyar shrine with stone. It mentions Chōlendra-siṅha as his father's name and gives him the birudas Kuvajalapaṇiparumoṣvara, Gaṅga-kulothbava and Śir-aimttaperumal.
590	Inside the Karumanikkavareda shrine in the same prakāra.	Do.	Chakravartin Vikrama-Chōladeva ..	11th year ..	Tamil ..	Records that the king set up in the temple the image of Vikrama-chōla-vinnagar-Aḷar and for its daily worship made a gift of land, as devādāna, in the village of Vilvalan, which was renamed Akalāṅkanallūr, in Kaliyōr-nādu, a sub-division of Kaliyōr-kōttam.
591	On the base of the south wall of the same shrine.	Vijayanagara	Virapratapa Sudāsivadeva-Maharaya ..	Saka 1473, Virōdhi-kṛt, Dhruvas, su. di., ekadaśi, Tuesday, Aṣvati.	Do. ..	(Gift of the village of Mērpakkam near Aṅjūr in Sēngalānir-paṭṭu-sīrmai which belonged to Dalavay Timmarāja, the agent of Mahamandalesvara Rāmārāja-Viṭṭhalārāja-Chinna Timmarāja-Pēppa Timmayadeva-Maharāja. The village was handed over to Dalavay Timmarāja on lease for providing offerings to Aruḷaḷa-Pērumal.)

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
592	On the base of the north wall of same shrine.	Vijayanagara	Virupratapa Sadasivadeva-Maharaya	Saka 1471, Saumya, Karkataka, su. di., panchami, Friday, Revati.	Tamil	Records the assignment of the village of Iriyur, the income from which, amounting to 120 panam, was ordered to be utilised for sacred offerings, garlands and butter for the god by Rajavay Koppun-nayakar, the agent of Mahamandalesvara Ramaraja Thomsaraja Chinnatimamayadeva, for the merit of his master.
593	On the east wall of the Abhisheka-mandapa in the same temple	..	..	2nd year, Aji ..	Do. ..	Records the gift of 30 cows and a bull for a perpetual lamp in the temple of Sri-Ramachandra-Perumal in Vistra-nadu in Vada-mandalam by the managers of the Arulala-Perumal temple at Conjeevaram.
594	On the same wall ..	Chola	Tribhuvanachakravartin Rajarajadeva	18th year, Vrischika, su. di., trayodasi, Tuesday, Aavati.	Do. ..	Gift of 33 cattle and a lamp-stand for a perpetual lamp by Valappiyarulan Narayanambhi Panodaran, one of the kalya-mudalis of Gandogopadéva.
595	Do. ..	..	..	..	Do. ..	Records the building of the mandapa by Ilambilakattu Nayakar.
596	Do. ..	Chola	Tribhuvanachakravartin Rajarajadeva	21st year, Makara, su. di., prathamastuesday, Sravana.	Do. ..	Gift of 33 cattle for a perpetual lamp by a native of Muranottamangalam in Valluvanadu in Malai-mandalam.
597	Do. ..	Do.	Do.	18th year, Makara, ba. di., dasami, Monday, Svati.	Do. ..	Gift of 33 cattle and one lamp-stand for a perpetual lamp by Kandan Eranambi residing in the city of Kulamukku in Malai-mandalam.
598	Do. ..	Do.	Do.	11th year, Simha, ba. di., [tritiya], Sunday, Uttara-Bhadrapada.	Do. ..	Gift of 33 cattle and a lamp-stand for a perpetual lamp by Iyakkan Ayyanami, a native of Karaysppalli in Malai-mandalam.
599	Do. ..	Vijayanagara	Virapratapa Krishnadeva-Maharaya	Saka 1418, Sarvajit, Mेषha, su. di., dasami, Pushya, Tuesday.	Do. ..	Incomplete. Gift of 100 panam for offering cakes during certain festivals
600	Do. ..	Do.	Virapratapa Achyutaraya-Maharaya	Saka [1462] ..	Do. ..	Gift of money for offerings by a native of Kadavarayanpattu.
601	Do. ..	Sajava	Mahamandalesvara Bujabala Viru Narasingadeva-Maharaya.	Saka 1113 [1], Mेषha, ba. di., trayodasi, Tuesday, Revati.	Do. ..	Gift of 3,000 panam for offering cakes. The money was deposited with a native of Narasingarayapuram.
602	On the south wall of the same mandapa.	..	Somesvara	..	Grantha and Tamil.	Built in at the beginning and incomplete. Mentions that king Somesvara was descended from the family of the Yadus and that Devika born of the Chalukya family was his chief queen.
603	On the same wall ..	..	Tribhuvanachakravartin Vira Ganda-gopadéva.	3rd year, Kumbha, ba. di., tritiya, Saturday, Hasta.	Tamil ..	Gift of 33 cattle and a lamp-stand for a perpetual lamp by a native of Pajarapuram, a sub-division of Venkura-kottam.
604	Do. ..	..	Sakalalokachakravartin Sambuvaraya.	7th year, Ani, 30th	Do. ..	Enumerates the localities to which the (image of the) god may resort to after it was carried in procession on the elephant, horse and Garuda vehicles respectively and after the car festival.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
605	On the south wall of the same mandapa.	Chola	Tribhuvanachakravartin Rajarajadeva	21st year, Kumbha, su. di., chatur-dasi, Tuesday, Makha.	Tamil	Gift of 33 cattle for a perpetual lamp in the shrine of (Periyapratthiyar), the senior consort of Arulaja-perumal by a native of Tirumunaiappadi-nadu in Naduvil-mandalam.
606	On the same wall	Do.	Do.	24th year, Vrisohika, su. di., pancharani, Tuesday, Porvashadha.	Do.	Gift of four cows for one-eighth lamp by a native of Saral in Veli-nadu.
607	Do.	..	....	25th year, Margasi	Do.	Refers to an order of Madurantaka Pottappichecholan according to which taxes were levied on all oil merchants in Mummuducholappunderuvu in Conjeeveram.
608	Do.	..	..	5th year, Tula, su. di., prathamam, Monday, Visakha.	..	Baudhapalli is mentioned as one of the places exempted from this tax. Stones with the insignia of Gandagopala were set up to mark the jurisdiction.
609	Do.	..	....	25th year	Do.	Gift of 97 cows and one bull for three perpetual lamps by Kon Kattaiyapp, a minister of Ganapatideva.
610	Do.	Chola	Tribhuvanachakravartin Rajarajadeva	26th year, Makara, ba. di., dasami, Friday, Svati.	Do.	Refers to the order of Madurantaka Pottappichecholan. Records a grant similar to that contained in No. 607 above. The tax was levied herein on merchants, Saliya weavers and other people residing in the streets of Arumolidevuperunderuvu, Rajajappunderuvu, Nigaribolappunderuvu alias Gandagopalappunderuvu and Karaivanaiyaperunderuvu.
611	Do.	Do.	Do.	24th year, Kumbha, ba. di., chaturthi, Sunday, Chitra.	Do.	Gift of cows and sheep for a perpetual lamp by a servant of Gandagopala.
612	Do.	Do.	Do.	24th year, Masha, ba. di., pancharani, Thursday, Mula.	Do.	Gift of 33 cattle for a perpetual lamp by Mallaya Dandana-yaka, son of Appaya Dandana-yaka, brother (?) of the mahapradhani Dandinagopa.
613	Do.	Vijsyanagara	Virepratapa Virupakshadeva-Maharaya, son of Devaraya-Maharaya, who hunted the elephant hunt.	Saka 1393, Khara, Makara, ba. di., chaturthi, Wednesday, Hasta.	Do.	Gift of 33 cattle for a perpetual lamp by Kesava Dandana-yaka, son of the individual mentioned in No. 611 above.
614	Do.	Do.	Virapratapa Achyutaraya-Maharaya	Saka 1464, Subhakra, Mithuna, su. di., trayodasi, Sunday, Mula.	Do.	Incomplete. Mentions a king with Saluva birudas whose name is lost.
615	Do.	Chola	Tribhuvanachakravartin Rajarajadeva	24th year, Rishabha, ba. di., pancharani, Saturday, Uttaraphalguni	Do.	Gift of 250 panam for offering cakes on ekadasa days after the return of the god from procession. The money was deposited on interest with the mandapa of Iruvattiyur.
616	Do.	..	..	24th year, Rishabha, ba. di., pancharani, Saturday, Uttaraphalguni	Do.	Gift of 83 cattle for a perpetual lamp by Goppaya Dandana-yaka, younger brother of Mallaya Dandana-yaka, son of Appaya Dandana-yaka.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
616	On the south wall of the same mandapa.	Chola	....	20th year, Simha, su. di., dasami, Monday, Mula, Do.	Tamil ..	Gift of a flower-garden by purchase by Madaya Dapdaya nayaka for supplying flowers and garlands.
617	On the same wall	Do.	Tribhuvanachakravartin Rajarajadeva ..	....	Do. ..	Gift of 33 cattle for a perpetual lamp by mahapradhani Dandinagopa Madaya Dandinayaka.
618	Do. .. ..	..	....	....	Do. ..	Beginning built in. Gift of land and cows by Taluvak-kulajidan Vanadaraya of Perungurambar for garlands, sacred offerings and perpetual lamp to the god. The cows were left with Garuda-mul-alagiya of the nambi case and the possession of the land was given to Uttara-vedi-alagiya for rearing a flower garden.
619	On the west wall of the same mandapa.	Chola	[Tribhuva]nachakravartin Rajarajadeva	.. su. di., Saturday, pañ-chami.	Do. ..	(Gift of 33 cattle for a perpetual lamp by a native of Nellore.
620	On the same wall	Do.	Kulottunga-Choladeva, who was pleased to take the crowned head [of the Pandya] and Madura.	13th year, Mésa, 11, Thursday, Pushya, su. di., Ashtami.	Do. ..	Gift of 40 cows and one bull for a perpetual lamp and for offering milk to the god by .. Arumaiappan Kanudaiapperumal alias Vikrama-Chola Sambuvatsayan.
621	Do.	Do.	Tribhuvanachakravartin Rajarajadeva ..	21st year, Simha, su. di., dasami, Wednesday, Mula.	Do. ..	Gift of the village of Kukkulam, a sub-division of Vada Payirkottam, a district of Jayangonda-solamandalam for worship and offerings to the god Alagar at Tirumajir-njola in Pandi-mandalam by Madurantaka Pottappich-cholan Manumasiddarasam Tirukkataladevan alias Gaudagopalan, at the service (sandi) called after him.
622	Do.	Do.	Do.	21st year, Simha, su. di., chatu-rdasi, Sunday, Sravishtha.	Do. ..	Gift of the village of Valluvappakkam in Urukhatta-kottam, a district of Jayangonda-solamandalam for the maintenance of Tiruvalliparappinai-kottam who had to recite sindu (ode) in the temple of Arulaperumal by the individual mentioned in No. 621 above.
623	Do. .. ..	..	Tribhuvanachakravartin Komerinmai-kondan.	....	Do. ..	Unfinished. Registers that the cows and sheep belonging to the temple may freely graze on certain lands in a large number of villages in 'loṇḍai-maṇḍalam whose names are enumerated and that no tax will be levied on them by the owners.
624	Do. .. ..	..	Tribhuvanachakravartin Vira Ganda- [gopaladeva].	4th year	Tamil prose and verse.	Damaged. Seems to record a gift of lamp and appeals to refer to the king as belonging to the Pallava family.
625	Do. .. ..	..	....	....	Tamil ..	Much damaged. Quotes the order of Madurantaka Pottappichcholan and records the assignment of certain taxes.
626	Do.	Chola	Tribhuvanachakravartin Kulottunga-Choladeva.	1 st year	Do. ..	Gift of land in the village of Agaiyasolamallur for daily worship by Ammai Appan Pandi-nadu-kondan alias Ira. .
627	On the north wall of the same mandapa.	..	....	....	Do. ..	Registers the gift of the two villages Kalujanur and Aiyankulattur in Kaliyur-kottam by Madurantaka Pottappichcholan Manumasiddarasam Tirukkataladeva Gaudagopalan in the 19th year of Rajarajadeva.

B.—Stone inscriptions copied in 1919—cont.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
628	On the north wall of the same mandapa.	..	....	..	Tamil ..	Records gift of land in the village of Kaliyūr in Kaliyūr-kōttam for a flower-garden by the individual mentioned in No. 627 above and refers to the 19th year of Kajarājādēva.
629	On the same wall .. .. .	..	....	..	Do. ..	Gift of land in Kaliyūr for founding an agaram, to the bhāṭṭas of the temple of Gaṇḍagopāla-Vinnagar Embermāṇi at Kaliyūr in the 24th year of Kajarājādēva. Refers to the order of Madurantaka Pottappichchōlan.
630	Do. .. .	..	....	..	Do. ..	Records the order of Madurantaka Pottappichchōlan fixing the share of the produce which the occupiers of the areca-nut and betel gardens belonging to the temple had to set apart and granting certain special privileges to be enjoyed by the owners on the lands.
631	On the east wall of the gōpura in front of the Abhisheka mandapa.	Chōla	Rajakēsarivarman Kulōttuṅga-Chōla- [dev.].	36th year ..	Do. ..	Incomplete. Begins with the introduction "Aṣṭor," etc.
632	On the right wall of the same gōpura.	Do.	Rajakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōlādēva.	45th year, 190th day.	Do. ..	Begins with the historical introduction "Aṣṭor" etc. Gift of money for offerings at the early morning service by Vaṅgumūṭṭiyūr-Udayaṅgi Aṅgiyaṅgi Mummāḍi-śōlan alias Annakkappallavaraiyaṅgi of Manni-nadu, a sub-division of Virudurājabhayankara-vaṅṅadu, a district of Śōla-maṅḍalam.
633	On the left wall of the same gōpura.	Vijayanagara	Vīrapratapa Krishnādēva-Maharaya ..	Śaka 1450, Sarva-dhāri, Mithuna, ba. di., pañchami, Sunday, Śata-bhishaj.	Gantha and Tamil.	Incomplete. The record stops with the date.
634	On the same wall .. .. .	..	....	Śaka 1359, Piṅgaḷa, Mithuna, Thursday, Śravana.	Do.	Records that Vasantaraya, son of Anpot-Nayaka and brother of Niṅga-Nayaka made a gift of the four dravapala images Chāṇḍa and Prachanda at the second and third gōpuras respectively and the two pinnacles of gold for the car.
635	Do. .. .	Chōla	Rajakēsarivarman alias Kulōttuṅga-Chōlādēva.	.. [Thursday], [Uttara Phalguni].	Tamil ..	The commencement of each line is very much damaged. Begins with the historical introduction "Aṣṭor," etc. Registers a sale of land, free of taxes, by the people of Vaidavūr in Uṅṅkādū-nadu, a sub-division of Uṅṅkādū-kōttam, a district of Jayāṅgōḍa-Śōlamāṅḍalam to the Mahamūṇi of Periyakoyil who was feeding the Brahmans versed in the sacred lore at Arikōṣavan-mūṭha situated on the north bank of the sacred tank (Uṅṅpōṅṅai), of Arul-aṭaperumāl.
636	On the wall to the right of entrance into the Tayar shrine in the same temple.	..	....	Kṛlaka, Ādi ..	Do. ..	Built in. Records the assignment of certain taxes from the village of Nallalam in Vayalamur-parru. A certain Gōppanai figures as the signatory.
637	On the same wall .. .. .	..	Tribhuvanachakravartin Vijaya Gaṇḍa-gōpālādēva.	21st year, Vri-śōhika, su. di., dvādāsī, Tuesday, Āśvati.	Do. ..	Remission of taxes, for supplying sacred garlands to Periyaperumāṅṅalār in Kaliyūr-kōttam which was given for flower-garden, by Siddarasi.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
638	On the wall to the right of entrance into the Iayar shrine in the same temple.	Saluva ..	... son of Narasingaraya-Maharaya.	Saka 1415, Pramadicha, Meshha, su. di., Monday. Saka 163 [2], Virodhi, Phalguna, be. di., 3, Saturday, Uttara-Bhadrapada, Vrishabhahagva. [6]th year, Vrishohika, su. di., tritaya, Monday, Anuradha.	Tamil ..	Built in at the beginning. Records a gift of money by Narasadeviyar, wife of K. mmaraia Periya Timmaraja Udayar for daily offerings to the god. Records that in compliance with the order of Sri ivasa alias Attan Tiruvengana Kamanuja Jiyar, his pupil the chief-tain I Raja Sri Lala Tadaramalla brought back the image of Varadaraja and his consorts from Udayarpalayam and set them up in the temple at Conjeeveram.
640	On the wall to the left of entrance into the same shrine.	Pandya ..	Maravarman Tribhuvanachakravartin Parakrama-Pandyadeva.	Saka 1489, Isvara, Meshha, su. di., .. . slesha.	Tamil ..	Records a gift of land, by purchase, in Devaperumalallur a pedapparu in Urukkatu kotam, by Tirukkalatti-Udayar, the headman (kilaivan) of Ambalvay manalur in Pujal nadu, a sub-division of Pujal-ottam alias Vikrama-sola-valanadu, a district of Jayahgonda-solamanadalam, for the purpose of rearing a flower garden to the god. Built in. States that while Krishnadeva-Maharaya was camping at Kafuchi, he granted two villages for the floating festival of god Ekambaranatha and that he constructed two small cars for the Vinayaka in that temple and for Krishna in the Perumal temple and also specifies the routes which the Siva and Vishnu temple cars should take on the respective festival days
641	On the same wall ..	Vijayanagara	Virapratapa Krishnadeva-Maharaya ..	Saka 1489, Isvara, Meshha, su. di., .. . slesha.	Do. ..	Registers that 'lunal-trundan Nambi Kongarayan assigned certain individuals as tirumandavilakkukudi to the temple and exempted them from taxes for burning two perpetual lamps in the shrines of Nachchiyar Perarular and Perundeviyar in the lamp stands presented to the temple by the king.
642	On the wall above the steps leading to the same shrine, right of entrance.	Do.	Kampasa Udayar ..	Saunnya, Masai, 28th.	Do. ..	Registers that 'lunal-trundan Nambi Kongarayan assigned certain individuals as tirumandavilakkukudi to the temple and exempted them from taxes for burning two perpetual lamps in the shrines of Nachchiyar Perarular and Perundeviyar in the lamp stands presented to the temple by the king.
643	On the same wall ..	..	....	Tai, 10 ..	Do. ..	Seems to record a gift of gold for a perpetual lamp. Attiparu, a sub-division of Padavudu-rajya is mentioned.
644	Do. ..	..	....	Yuva, Margasira, su. di., 15.	Telugu	Records that Venkamma and Janaki, the wives of the headman of Alampalli, son of Venkatapati Tirumalarao, paid a visit to the temple.
645	In the mandapa in front of the same shrine, left of entrance.	Vijayanagara	Mallikarjuna-Maharaya, son of Devaraya-Maharaya, who instituted the elephant hunt.	Saka 1873, Pramadicha, .. .	Tamil	Built in. Records gift of 54 panam of gold for burning a twilight lamp to the god Varantaru-perumal. The donor's name is not mentioned.
646	On the north wall of the same shrine.	Do.	Virapratapa Aabhyutayadeva-Maharaya ..	Saka 1452, Karukaka, su. di., tritaya, Wednesday, Uttara-Phalguni.	Do. ..	Built in at the beginning and is complete. Registers an agreement by the temple trustees given to Kanada Rama u-jayyanagar, the agent of the charities of the Kamanuja-kota-matham in the Samudhi street, that for 2,000 chakram gold coins deposited in the temple treasury, certain specified festivals, processions and offerings to Perarular and Mahalakshmi will be conducted. A supplemental charity of Narapparasayi, the agent of Rayasam Ayyappaarasayan for some other festivals and offerings is also mentioned.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
647	On the west wall of the same shrine.	..	....	....	Sanskrit in Grantha.	Same as No. 347 above.
648	On the west and south walls of the same shrine.	Saluva ..	Narasimgaraya-Maharaya ..	Śaka 1409, Plovāga, Mēsha, Śu. di., saptami, Sunday, Pushya.	Tamil ..	Records that Virūpākṣha-dānyaka, the son of Gaṅgādhara of the Aśṛyana-gōtra, and a Vāsai-mahārīdhana of Narasiṅgaraya Mahāraya, made a present of money for the reconsecration (t) ceremony of the images of Nachohiyar Perarulejar and Perandēviyar in the temple and that he formed a new town called Virūpākṣhadānyakapuram and that having dug an irrigation canal in the temple lands and planted groves all around, ordered that from the produce of these lands certain offerings were to be made to these images and that a fourth of these offerings should be given to the Rāmanujakūṭya-mātham.
649	On the south wall of the same shrine.	..	....	....	Grantha and Tamil verse.	States that Tācharya repaired and regilt the Pūnyakōṭi-vimāna which was originally erected by Kriṣṇarāya and which had become dilapidated and that he also erected the Kalyāṇakōṭi-vimāna and had it also gilt with gold.
650	On the same wall .. ..	..	....	Śaka 1636, Ananda, Mēsha, Śu. di., 3, Saturday, Rohini, Kaṭaka Jagna.	Grantha ..	Refers to the same events as in No. 649 above, and gives the details of the date on which these consecrations took place.
651	On the north, west and south walls of the same shrine.	..	....	....	Sanskrit verse in Grantha.	A set of twenty verses in praise of God Hanuman consecrated in the temple on the bank of Tatasamudram, a tank dug by and named after Tācharya. The verses are re-engraved on the east and north walls of the 'rock', and also on the outermost gōpura, right of entrance.
652	On the western base of the hundred-pillared maṇḍapa in the second prakāra of the same temple.	Vijayanagara	Virapratapa rāya	Śaka 1491, Śu. di., dvitīya, Tuesday, Uttara-Phalguni.	Tamil ..	Damaged. Seems to record a gift of land for certain festivals and offerings.
653	On the west wall of the third prakāra, right of entrance.	Do.	Virapratapa Sadāsivadeva-Maharaya ..	Śaka 1477, Kākṣha, Śu. di., Sunday, Uttara-Phalguni.	Do. ..	Registers a gift of land, by purchase, in Agaram Navettikuttar and Agaram Devayānuharāyapuram alias Poigappakkam by Paradaya Aḷagiyasingar, son of Muḍumbai Appilai Anayyengar of irunārāyanapuram and of the Sivata-gōtra, for cake offerings to the god on the birth-days of certain Aḷvars and Achāryapurahas and on certain other festival days.
654	On the same wall .. ..	..	....	Pañchami, Sunday, Māla.	Do. ..	Built in at the beginning. Gift of 3,600 kuḷi of land houses and house sites, by Allumtirukkaḷattideva Mahāraya-Gaṇḍagōpaladeva for the construction of the temple and its prakāra walls and for growing a flower-garden adjoining it.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
655	On the west wall of the third prakāra, right of entrance.	Vijayanagara	Virapratapa Achyutayadeva-Maharaya ..	Śaka 1457, Manmatha, Mina, su. di., saptami, Monday, Mṛgāśirsha.	Tamil ..	Registers an agreement between the temple treasurers and the temple agent Ramanujaya Tirappanipillai on the one hand and the tenants of the temple lands on the other to the effect that as the areca, coconut and mango trees growing on these lands had withered on account of drought, fresh trees should be planted, the share in the produce which the tenant should reserve for himself being fixed on an improved basis.
656	On the same wall left of entrance..	..	....	..	Sanskrit verse in Grantha.	Records that Ramaraya ordered the repair of the stone steps of the tank called Anantarasas and made some gifts to the Ekamranatha and Varadaraja temples. Gives the genealogy of the earlier members of the Karnata dynasty. The composer of the verses is one Obhaka-dikshita of Krishnapuram.
657	On the south wall of the third prakāra, opposite the Udayavar san-nidhi.	..	....	Subhakti, Āṣi, 28.	Tamil ..	Registers a gift of land in Kuvaiavedu by Kayasam Timmakka for certain festivals and for singing the Tiruppallandu-hymns of Periyalvar, which function was being conducted by Kandada Annavaiyanga.
658	On the wall of a dilapidated maṇḍapa next to the Maṇḍalar san-nidhi.	Vijayanagara	Virupākshadeva, son of Virapratapa Pratapa-deva-Maharaya.	Śaka 1389, Sarvajit, Sūbha, ba. di., ebaturthi, Wednesday, Āṣvini.	Do ..	Records that two pieces of land, which belonged to the temple in paduppuru alias Terumalhallar and which remained uncultivated on account of its non-irrigable high level were purchased as Udayakkani by the treasury of Tirumelisaivalar, reclaimed and brought under cultivation and that these lands were leased out for 200 panam of gold per year by the temple.
659	On the left wall of the stable-man-ḍapa.	Do.	Virapratapa Krishnadeva-Maharaya	Śaka 1438, Dhatsu, Kumbha, su. di., dvādasi, Wednesday, Svāti.	Do. ..	Records gift of land, by purchase for 170 panams of gold, for offerings to the god on particular festival days by Vengayar Kalastinatha of Paramesvaranagaḥam, the tiruppani-vāsal kanakku in the temple.
660	On the right wall of the same maṇḍapa.	Do.	Do.	Śaka 1438, Dhatsu, Kumbha, ba. di., pañchami, Wednesday, Svāti.	Do. ..	Records gift of land by purchase for 50 panams of gold by Kamayan, son of Uttaramerur-udayan Amarapadikattar Nallappar, Periya Eṅappaṇ Chinnu Eṅappaṇ and Aṅgaṇḍai for cake-offerings to the god on five particular festival days in different months.
661	On the wall of the outermost gōpura, right of entrance	Do.	Mahamapalesvara Harihararaya	Śaka 1325, Chitrahānu, Kumbha, ba. di., saptami, Wednesday, Anuradha.	Do. ..	End much damaged. Records the gift, by Obhaladeva-Maharaja, of 32 cows and a bull for maintaining a perpetual lamp in the temple. A large number of high-sounding birudas are mentioned to Pillaiyar Podukkam Auba-ladeva-Maharaja who appears to be the father of the donor of the gift.
662	On the same wall ..	Do.	Vira Kampapa Udayar ..	Śaka 12[98], Ananda, Karṇakāka, su. di., ebaturda-si, Wednesday, Satabhisaj.	Do. ..	Records the assignment, free of taxes, of Uttamaoḍalanalliar alias Kolipakkam, a village in Brahmadosapattaru in Virpudu-nadu, in the sub-division of Kalyur kōttam, by Kōnappa, son of Muddappar for worship and daily offerings to the god. Arumbagaṇḍan and Basbaikkotappuvarayaragaṇḍan are mentioned as birudas of Muddappar.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
663	On the wall of the outermost gōpura, left of entrance.	..	....	....	Tamil verse ..	Contains two laudatory verses in praise of one Ramanujayya of Tiruppullani, who is stated to have undertaken some extensive repairs to the temple at Conjeevaram and to have attained to great fame and beatitude.
664	On the same wall, right of entrance	..	....	....	Do. ..	Records that King Krishnaraya covered the Pūnyakōṭi-vimāna of the god with gold plate.
665	Do. left of entrance .	..	....	Saka 1408, Vyaya, Tula, su. di.,	Tamil ..	In modern characters.
666	On the east base of the same gōpura, left of entrance.	..	....	dvadasi, Friday, Pushya.	Do. ..	States that Raghavan and Chellaperumal, the agents of Tirumalai-nayaka made, on the occasion of Sakramapūnyakala, arrangements with certain individuals of Dasi and Tenneri of the Vayalakkavarpattu for burning lamps before the god.
667	On the same base, right of entrance	Saluva ..	Narasingaraya-Maharaya ..	Saka 1408, Parabha- va, Simha, su. di., tritiya, Friday, Pushya.	Do. ..	Records an agreement by Aiyampan and Isvarappan to burn a lamp before the god for the merit of the king.
668	On the west base of the same gōpura, left of entrance.	..	....	Saka 1413, Para- bhava (wrong), Tai, 16.	Do. ..	Records the employment of certain individuals in Padai-vidu, under the charge of Karupaiyyar as tiruvilakkukudi, granted by Egappa-nayaka Tirumalai-nayaka for lamps to the god.
669	On the south wall of the Tyagaraja shrine, Tyagarajasvamin temple, Tiruvārūr, Negapatam taluk, Tanjore district.	Chōla ..	Parakesarivarman alias Rajendradēva ..	3rd year ..	Do. ..	Begins with the short introduction "அரசரரசு எழுந்த" etc. Gives the details of the quantity of gold which was used for plating and gilding the different parts of a golden pavilion (pōnning-tirumandapani).
670	On the south wall of the same shrine.	Do. ..	Rajakesarivarman alias Vijayarajendradēva.	31st ..	Tamil verse and prose.	Commences with the introduction "செவ்வழி" etc. Records that in compliance with the king's order Venkaḍan, Tirunilkanthar alias Adhikari Irumudisōlamō- vōdaveḷan utilised certain gold and silver vessels in the temple treasury for the erection of a golden pavilion for the God Uḍaiyar. Vidivāṅkadēva of Tiruvārūr in Tiru- vārūr-kūram, a sub-division of Adhirajaraja-valanāḍin the four verses engraved in continuation refer to several gifts of golden ornaments by Kōttai Sembiyan Vēndaveḷan of Pūpḍi.
671	On the same wall ..	Do. ..	Rajakesarivarman alias Tribhuvanachakra- varin Kulottuṅga-Chōḷadēva.	24th ..	Tamil ..	Begins with the introduction "செவ்வழி" etc. Records gift of 3 kaḷāṅḷu, 1 maṅḷāḍi and 1 kunri of gold of standard weight and fineness and equal to Rajarajin maḍai by Arumōḷi-Rajendra-chōḷan, which was invested by the temple assembly in purchasing and leasing out 450 kuḷi of tax-free land for the expenses connected with the sacred bath of the god.
672	Do. ..	Do. ..	do.	[24]th ..	Do. ..	Begins with the introduction "செவ்வழி" etc. Built in at the end. Gift of 96 sheep for a perpetual lamp to the temple of Mūlasi-anam-Uḍaiyar of Tiruvārūr, in Tiruvārūr-kūram, a sub-division of Gēya-Mānikka-vala- naḍu by one Narāyaṇa Sīṅgaḷattaiyan, a portion of whose full name is obliterated.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
673	On the south and west walls of the same shrine.	Chōla	Parakēsarivarman alias Raj	8th year	Tamil	Damaged. Begins with the introduction "சென்ற ஹசுரம்" etc. Records gift of jaddy for offerings and worship during certain festivals and of 5 kasa of gold for the purchase of pieces of cloth required to cover the pots of water for the god's bath. Registers an order of the king to the managers of the temple of Mūlasthan un-Udaiyar of Tiruvārūr in Tiruvārūr-kurram, a sub-division of Kshatriyasākhānāni-valanādu making some provision for offerings and scented water to the god on certain festival occasions. Mentions the Sadayam of Arpasi and Ardrā of Adī as the asterisms of the king's father and the king respectively.
674	On the west and south walls of the same shrine.	..	Kōnerimalkondaṇ	31st 24[4]th day.	Do.	Much damaged. Begins with the introduction "சென்ற ஹசுரம்" etc. Records an order of the king to Vēlāja-kuttan alias Saṁbiyan Muvēndaveḷān to cover with gold plate certain portions of the garbhagrīha and ardhamaṇḍapa of the temple.
675	On the west wall of the same shrine	Chōla	Parakēsarivarman alias Rājē	Lost	Do.	Begins with the introduction "சென்ற ஹசுரம்" etc. Records the gift of a wreath of precious stones for the Goddess, consort of Udayār Vidīṭṭakāḍavar by Perumakkaltrudaiyan Vēḷān Seyyapadam of Gaṅgaikōṇḍa-koḷapuram.
676	On the north wall of the same shrine.	Do.	Parakēsarivarman alias Rājendradēva	8th year	Tamil prose and verse.	Begins with the introduction "சென்ற ஹசுரம்" etc. Records the gift of a wreath of precious stones for the Goddess, consort of Udayār Vidīṭṭakāḍavar by Perumakkaltrudaiyan Vēḷān Seyyapadam of Gaṅgaikōṇḍa-koḷapuram.
677	On the same wall	Do.	Do.	Do	Tamil	Begins with the introduction "சென்ற ஹசுரம்" etc. Records that Kuttan alias Saṁbiyan Muvēndaveḷān of Pūndi, a hamlet of Pāvaiḷurru-pāṇḍi, a sub-division of Adhita-vaḷanādu, made tax-free gift of land by purchase for 100 kasa for offerings to the god and that his brother Marān alias Saṁbiyan Muvēndaveḷān made another tax-free gift of land by purchase for 100 kasa from the assembly of Pulivaḷan, a brahmadēya of Vijayanāḍra-valanādu for the expenses of feeding daily 12 svayōgins at the temple and making two gold ear ornaments to the god.
678	Do.	Do.	Do.	Do.	Do.	Begins with the introduction "சென்ற ஹசுரம்" etc. Records deposit of gold by Parakkadayān Sūri Adittan alias Sōḷavichchāḍara Vilupparaiyan of Purakkudi in Ambar-nādu a sub-division of Uyyakōṇḍa-valanādu with certain merchants of Tiruvārūr for providing offerings and oil for bath to the god and further gifts of gold for supplying clothes to the images and fees to temple songsters and servants.
679	On the north and west walls of the same shrine.	Do.	Rajakēsarivarman alias Rājadhiraḷadēva	27th year	Do.	Incomplete. Begins with the introduction "சென்ற ஹசுரம்" etc. Records the details of the quantities of paddy accruing from the several bits of temple devadāna lands in the villages of Tiyankudi and Mēnmaṅgalam which were bought over by the king and Anukkiyār Nakkaṇ Pāvai-nāngaiyar for expenses connected with offerings and worship to the god Tiruvāranēriyudaiyar.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
680	On the same walls	Chola ..	Parakesarivarman alias Rajendra-Chola-deva.	90th year ..	Tamil ..	Incomplete. Begins with the introduction "Sivasthale" etc. Gives a detailed list of the gifts of Rajendra-Chola-deva and his servant (?) Anukkiyar Pavaimangaiyar for plating and gilding certain portions of the temple, of Arumolikottai alias Lokanarayana of pearls and coral wreaths and of several other gifts of precious stones and ornaments and lamps to the god. Rajarajaj-kasun-nirai-kal is mentioned as a standard weight of gold. States that the jewel-chests of the big temple at Tinivaru and Valmukinatha which were in the custody of one individual were now left in the joint charge of two men Brahmarayar and Viluppalarayar and lays down what ought to be done when any discrepancies arise in the jewel accounts if the seals of the poipandavaravasaal were mis-handled.
681	On the west wall of the Valmikanatha shrine, same temple.	..	....	Saka 1508, Prujor-patti, wrong Chittrai 5.	Do. ..	
682	On a slab lying in the Gopalasvamin temple at Bollavaram, hamlet of Proddaturu, Cuddapah district.	Vijayanagara	Virapratapa Vira-Sadasivadeva-Maharaya, ruling at Vijayanagara.	Sobhakrit, Nijasa[va].	Telugu	Registers the grant of tolls in the pe[n]ja at Bollavaram in Guddaluri-sina which he held as a nayankara, by the Mahamandalesvara Timmaraju of the Atreya-gotra and born of the Lunar race, for offerings to the temple of Gopikanatha-Perumal on the day of Krishnashtami.
683	On a slab in a field on the northern side of Modimidapalli, another hamlet of Proddaturu.	..	....	Saka 1438, Dhatsu, Ashadha, su. di., 13, Thursday.	Do.	Damaged. States that the Garuda-pillar was set up by Valayya, son of Komdi-Sepi.
684	On a stone set up near the Anjaneyasvamin temple at Hattibellagallu.	..	....	Durmati, Sravasa, su. di., 5.	Kanarese	Mutilated. Registers the grant of the village of Hattibellagallu to the Jiya of that village for cooking and worship, by Mahamandalesvara Sri-Rajm.
685	On another stone set up by the side of the road to Aluru in the same village.	Vijayanagara	Virapratapa Krishnadevaraya ..	Saka 1432, Pramodutu, Magha, ba. di., 2, Thursday.	Do.	Damaged. Mentions Jakke-Nayaka and the village of Hattiyabellagallu. Seem to record a market-regulation.
686	On a slab lying near the Virabhadrasvamin temple at Nemakallu.	..	....	Saka 1484, Jun-dubhi, Magha, ba. di., 14.	Telugu	Registers the grant of 10 mada of gold levied on the members of the Vira-Saiva community in the village of Nemmakallu, Ramapuram, Saingalapuram, Beludolna, Timmapuram and Nala-Timmapuram by Ajati Vira-Saiva Siddha Bhikshavritti-Ayyavaru for a perpetual lamp in the temple of Virabhadra at Nemmakallu. The gift was made on the occasion of Sivavatri.
687	On a stone lying near the Rasavappa well at Beludolna.	Vijayanagara	Virapratapa Vira-Venkatesapatideva-Maharaya.	Saka 1514, Nandana, Vaisakha, su. di., 15.	Kanarese	Registers a grant of land as tax free to five persons for having repaired and restored the well named Madigondana-bhavi, by Kachi Rahuta-Lingappa-Nayaka, the parupatya of Chippagiri-sime and agent of the Mahamandalesvara Ajiya-Raghnatharajayadeva-Maharasa.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
688	On a stone set up near the Anjaneya temple at Kundalaguruti.	..	....	Vishu, Magha, ba. di., 15.	Kanarese	Registers the gift of the village Kundalagurupa surnamed Devalapura to Gurumurti Linganaradhya-Oderu by Maharajadhiraja Hardeya Devappa-Nayaka.
689	On a slab in the Kesavaasvamin temple at Chippagiri.	..	..	Saka 1430, Vibhava, Vaishakha, su. di., 15, Saturday.	Telugu	Registers the construction of a tank and the grant of lands under it, for offerings and festivals in the temple of Prasanna Kesava-Perumal at Chippagiri and for the maintenance of the Brahmins serving in the temple, by Mahamanjalesvara Timmayyadeva-Maharaja, son of Kandavoli Ramayyadeva-Maharaja and grandson of Araviti Bukkayyadeva-Maharaja. Chippagiri was situated in Mudananti-sima which was held as a nayankara by the donor.
690	On a slab set up in the Bhogesvara temple in the same village.	Vijayanagara	Virapratapa Achyutadeva	....	Sanskrit and Kanarese.	Much worn out. Seems to register a grant of land to the temple by a certain Chika Timmappaya to certain Brahmanas doing service in the temple. Adavani is mentioned. Another grant dated in Ananda which is also damaged is given at the end of the record. This refers to Tirumalayyadeva Maha-arasu.
691	On a stone lying in the same temple	Western Chalukya.	Vijayaditya Sakyasraya Vallabha-Maharaja.	Lost	Do.	In archaic letters. Gift of 50 mattar of land for a flower-garden Bhavatharman Bhataraka Nerabhoja is mentioned.
692	On a slab set up in the Timmappa (Venkatasa-Perumal) temple in the same village.	Vijayanagara	Virapratapa Krishnadevaraya-Maharaja.	Saka 1450, Sarvadhari, Vaishakha, ba. di., 30, Monday, Solar eclipse.	Do.	Registers the grant of land for offerings etc., to the temple of Prasanna-Venkatadri at Chippagiri in Mudananti-sime belonging to Arakeyya-venpthe.
693	On a slab set up near the Sunkalamuna temple in the same village.	..	....	Saka 1474, Paridhavi, Pushya, ba. di., 30, Solar eclipse.	Kanarese	Registers the grant of rice for offerings, to the temple of Sunkadakaite Vinayakadeva at Chippigiri by Nagappa the seti of Timmarasadeva, the officer in charge of the tolls (sunka) of Adavani-sime and the agent (karyakarta) of the Mahamanjalesvara Ramaraja-Kondarajadeva-Maharasa.
694	On a hero-stone set up near the Ramalingasvamin temple at Mancherla.	..	....	....	Do.	Records the death of Manuma-manika-gamunda in a cattle-raid.
695	On a slab lying in the court-yard of the Bhinesvara temple at Ramadurga .	Western Chalukya	Shalokkamalladeva, ruling at Kalyanapura.	8th year. Ananda, Ashadha, su., Amavase, Monday, Vyatipatiday, Sankranti, Solar eclipse.	Do.	Registers the grant of lands, garden, a house-site and an oil mill for conducting offerings, festivals, repairs, etc. in the temple of Bhinesvara situated on the banks of the Turiga-bhadra in Sindavadi Thousand by the Mahamanjalesvara Viru-Irunjala-Chola-Maharaja who has a long prasasti. The temple was founded by a certain Bevi-setti.
696	On a slab lying near the Bhogesvara temple in the same village.	Do.	Viratapachakravartin Jagadekamalladeva, ruling at Kalyanapura.	5th year, Dundubhi, Magha, punnami, Monday, Lunar eclipse, Uttarayana-Sankramana.	Do.	Registers the grant of the village of Honanali for offerings, etc., in the temple of Svayambhu-Bhogesvaradeva at Indavali in Sumpavala situated in Adavani 500, by the Dandanyaka Chiyamarasa who was the herga of Sindavadi 1000, under the orders of his father, the herilasanthivigrahin Kesimayya who was ruling Manededenadu, Miniti-nadu Kolipaka-nadu, Sindavadi-nadu and Kallakejagu-nadu.

B.—Stone inscriptions copied in 1919—cont.

No	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
697	On another slab in the same place.	Western Chalukya.	Tribhuvanamalla	Chalukya Vikrama 4th year, Siddharthi, pushya, Amavasye, Thursday, Uttarayana-Sankranti.	Kannarese	Registers the grant of land, by the Mahamandalesvara Jogimayyarsa for offerings and a perpetual lamp in the temple of Somesvara constructed by Garudasetthi.
698	On a third slab set up in the same place.	Rashtrakuta	Duddhayya, son of Amoghavarsha	8th year, Ananda, Jyeshtha, su. tadige, Friday.	Do.	In archaic characters. Records the remission of taxes sese, siddhaya etc. on 12 mandals including Indravali by Ballaha.
699	On a slab lying near the Hanumana-dope in the same village.	Western Chalukya.	Bhulokamalla	8th year, Ananda, Jyeshtha, su. tadige, Friday.	Do.	Registers the grant of 4 matar of land, oil-mills, a house-site and a flower garden to Malli-Pandita of Hemkara-hala for conducting worship in the temple of Kalidava consecrated by Gaingonda Garuda-setthi of Indravoli and that of Parama-Bhagavati.
700	On a slab set up in the courtyard of the Anjaneyasvamin temple at Hajjarivi .	Vijayanagara	Sadasivaraya	....	Telugu	Registers the grant of lands in the village of Aligera for a feeding-house for the itinerant Brahmans and Sudras who resorted to the temple of Chennakesava at Halaharivi. The grant was made at the request of Aliya Ramappaya by the king.
701	On a pillar lying in the same place.	Western Chalukya.	Pratapachakravartin Jagadekamalla	6th year, Reddirud-garin.	Kannarese	Registers the grant of black land, 2 oil-mills and garden to the temple of Ariya Sankarudeva by the Tandana-yaka Chyanar. sa. The temple was built by two gavadas.
702	On a slab set up near the Maramman temple at Kaminahalu .	..	Ajare-Khane Khoda Yivamda Anadali Ayana-Sana-malki jam Akarama-mulki Abdula Baba Sa.	Saka 1573 Nandana, Vaisakha, su. di., 10.	Do.	Records the grant of land free of taxes to a gavauda of Kavnahalu which belonged to Adavani [district].
703	On a pillar in the Lakshmi temple Gulya .	Vijayanagara	Virapratapa Krishnadevaraya-Maharaya	Saka 143[0], Sukla, Sravana, su. di., 10, Thursday.	Do.	Registers grant of lands in the village of Virupasanna dra with the produce of a man, a garden, to a temple whose central shrine, sukavasi and ranga-mandapa were constructed by a certain Narasara. The donor was of the Kaundinya-gotra and Yajus-sakha and bore the title the lord of Yethuru in Gandikota 'sine'.
704	On a slab lying near the Timmappa temple at Virupapura.	..	....	Saka 1477, Pith-gala, Chaitra, ba. di., 12.	Do.	Registers the grant of one kasu per lieu (bullock-pack) on the herds that come into the market at Virupapura, for the temple of Tiruvngalanatha by Jalavayi Gangappa-Nayaka, the agent of the mahamandalesvara Gobbari Tirumalarajayadeva-Maharasa, and the maharadu including the gauda, the senaboya and the (patana-svami) of the village.
705	On another slab in the same place	..	....	Siddharthi, Vaisakha, su. di., 13.	Do.	Incomplete. Mentions the Mahamandalesvara and the village referred to in No. 704 above.
706	On a slab lying near a well in the same village.	..	....	Saka 1573, Nandana, Kartika, su. di., 5.	Do.	Records a grant of land by Budekhan Nayaka Sabe to one Chennappa for having repaired a well and for its future up-keep.
707	On a pillar set up near the Basaves-varasvamin temple at Bolagoti .	Vijayanagara	Krishnadeva Maharaya	Saka 1443, Vrisha, Chaitra, su. di., 1.	Do.	The grant portion is lost. Mentions Kajage Kamanna-Nayaka, governor of Adavani-durga.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
706	On a slab in the Kesavaśvarāmin temple at Holalagundi.	Western Chalukya.	Tribhuvanamalladeva, 'ruling at Kalyānapura'.	Ch. Vik. 50, Viśvāvasu, Magha śu. di., 1, Friday, Solar eclipse.	Kanarese	Registers the grant of land, a garden, a well and an oil-mill for offerings, worship and repairs in the temple of Brah- mēśvaradeva at Holalagundi by the Mahāmandalēśvara Daśavarmadevarasa of the Kāśyapa-gōtra who bore the title 'lord of Miriñjēgokaripura', and had his capital at Holalagundi.
709	On a gaddigekallu lying near the elavadi at Kanchagara-Bela-gallu.	..	.....	Śaka 1639, Hēma- lāmbi, Kārtika, ba. di., 2, Saturday, Rohini, Amrita-Siddha- yoga, Taitula- karana.	Do.	Records the commencement of the construction of the temple of Bhōgēśvara, of a well, a tank on the road to Ādavāni and the gift of land by Aiyappa, son of kulakarai Rayappa Narasanna of Kāñchagara Belagalla.
710	On a slab lying near the Āñjanēya-śvarāmin temple in the same village.	Western Chalukya.	Abavamalladeva	Śaka 908, Vikrama, Vaiśakha, śu. di., 5, Thursday.	Do.	Records the revival of the former grants of land made to the temples of Puñjikēśvara, etc., and also registers the gift of lands to Kalapriyadeva and two Vishnu temples by Dharevaladevi, wife of Vira-Nolamba Pallava-Femra- nadideva of the Pallava family who had the title 'the lord of Kāñchippura'.
711	On a boulder called 'Bache-gundu' near the same temple.	Do.	Traikokyamalladeva	Śaka 969, Sarvajit, Vaiśakha, Amāvāsye, Solar Friday, Solar eclipse.	Do.	Registers a grant of land, to the temple of Vishnudeva of Nāganōja, by the Mahāmandalēśvara Gaṇḍarādityarasa who had the title 'the lord of Mahishmatipura', and who was ruling the Sindavadi 1000, Benneviru 12 and [Nulju- gunda.
712	On a boulder near the entrance into the same village.	..	.....	Śaka 1549, Pra- bhava, Chaitra, śu. di., 5.	Do.	Damaged. Seems to register a gift of land and well. Mentions the Mahanayakacharya Kondapa-Nayaka and the villages Sirugunpe and Kamohagara-Kejuga.
713	On a boulder in a field to the south-west of the village of Gejlehalli.	..	.....	Śaka 1163, Pramō- duta, Kārtika, śu. di., 13, Sunday.	Do.	Registers a gift of land to four individuals to maintain a flower-garden and a well. Mentions Yellapa-Nayaka, the agent of Mahāsahi of Gajahala, who was again the agent of Babasaheb, Kiledar of Ādavāni.
714	On a stone set up in the Byadarakeri at Vandavagalli.	..	.....	Khara, Śravana, śu. di., 10.	Do.	Mutilated. Records the lease of land granted to the gauda, śenabōva and the citizens of Vandavagila by Chennapa- Nayaka, the agent of Timmapa-Nayaka, the son of Viru- panna-Nayaka.
715	On a slab lying in a field to the west of the village of Hebbettam.	..	.....	Śaka 1517, Manmatha, Vaiśakha, ba. di., 10. Magha, Thursday.	Do.	Records the grant of lands to a private individual by the gauda, śenabōva, talavara and the ayagaras of Hebbeta for having constructed a tank when there was scarcity of water for cattle in the village.
716	On a stone set up near the Bhōgēśvarasvāmin temple in the same village.	..	.....	..	Do.	Damaged. In Chalukyan characters. Gift of lands by purchase.
717	On a slab set up near the Kallarayya temple at Neraniki.	Yadava	Yadava-Narayana Prandha Pratsapaoha-kravartin Hamsachandradeva.	Śaka 1198, 5th year, Dhātu, Chaitre, śu. di., 1, Tuesday.	Do.	Registers the grant of lands for offerings to the temple of Kalinathadeva and for the maintenance of a feeding-house, by Lakhumideva-Nayaka, the sarvadhikari of Vasudeva.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
718	On a slab set up near the Sunk-lamma temple in the same village.	Yadava ..	Yadava-Narāyana Praudha Pratapaohakravartin Hama Chandradeva.	Saka 1209, [17]th year, Sarvajit, Sravāna śu. di., 15, Thursday.	Sanskrit and Kanarese.	Records the gift of two panas on every ten pack bullocks by the merchants of Vira-Narāyanapura Tumbula-pattana to the Mahānāyaka-charya Nageya-Nayaka, son of Kammeya-Nayaka. Mentions the king's subordinate Devānara, and the villages granted to Nageya-Nayaka in Sindavadi-nādu. Mutilated. In archaic characters of about the 11th century. Mentions the names of some gāvundās.
719	On another slab near the Kallarayana temple in the same place.	..	....	Paridhāvi	Do.	....
720	On a slab built into the side of Ambar-bāvi at Kottapeta, hamlet of Nerañiki.	..	....	..	Persian ..	....
721	On a slab set up near the Āñjanēyasvāmin temple at Kurukundi.	..	....	Hemalambi, Jyēsh-ṭe, śu. di., 15.	Kanarese ..	Fixes by lease the rent and due to Liṅgarāsa, the agent of Bacharasa, from the gaṇḍa and the people of the village of Kurukundi for having reconstituted the village ruined by Mādāyya.
722	On a stone set up near the Bhimē-svarasvāmin temple in the same village.	..	....	Manmatha, Magha, śu. di., 12, Thursday.	Do. ..	Records the appointment on contract, of Liṅga-jīya Nandijīya for worship in the temple of Bhimēsvaradēva at Kurukunde by Kōṇḍapaya, the agent of Bacharasa.
723	On a slab set up near the Pōtappan temple in the same village.	Vijayanagara	Virapratapa Sadasivaraya	Saka 1466, Krodhi, Magha, ba. di., 11. Lost	Do. ..	Registers the remission of certain taxes on barbers at Kurukundi situated in Adavāni-stūpe.
724	On a slab set up near the Obalēs-varasvāmin temple in the same village.	Western Chalukya.	Kitivarma Satyasaya Prithivialabha ..	..	Do. ..	Mutilated. In archaic characters of about the 9th century.
725	On a slab lying near the Āñjanēyasvāmin temple at Manekurti.	..	....	Saka 1420, Kalayukti.	Do. ..	Registers a grant of wet and dry lands to a private individual by Guḷeya Kavapa-Nayaka for having constructed a tank.
726	On a beam over the main entrance into the temple of Ahōbalēsvara-svāmin temple at Hulebidu.	Vijayanagara	Sadasivaraya .. ..	..	Telugu ..	Records the grant of the village of Tummalabidu for offerings to the temple of Avubala-Janardanadēva at Huliyaṭṭidu situated in the Heṇṭe-stūpe which was bestowed on Āmarāju-Kōṇēji-Limmarāju.
727	On a slab set up in a field to the west of the village of Bilebali.	..	....	Saka 1463, Plava, Bhadrāpada, śu. di., 12.	Kanarese ..	Registers the grant of land to certain bōvas for the construction of a tank and channels and the upkeep thereof, by Mallapa-Nayaka.
728	On a broken slab lying near the Āñjanēyasvāmin temple at Kuruvalli.	Western Chalukya.	[Tribha]vanamalla	Taraṇa, Vaiśakha.	Do. ..	Mutilated. Mentions the Mahāmandalēsvara Śakaradēva. Seems to record a grant of land, a garden, an oil-mill and a house-site.
729	On a slab built into the wall of the Āñjanēyasvāmin temple at Molagavalli.	..	....	Saka 1479, Piṅgalu, Kārtika, ba. di., 6.	Telugu ..	Damaged. Records a grant of land to certain artisans attached to the temple of Cheunakēsvaradēva for the merit of Siddhirāja Śiraṅgarāju-dēva-Maharāju.
730	On a slab set up near the Āñjanēyasvāmin temple at Haligera.	Vijayanagara	Sadasivaraya .. ..	..	Do. ..	Registers the grant by the king of the village of Aligera to the temple of Cheunakēsvara at Halahari and to the choultry which was resorted to by the Brahmanas travelling by the military route (dandudōva).
731	On another slab in the same place.	Do. ..	Virapratapa Sadasivaraya-Maharaya, ruling at Vidyanagara.	Saka 1482, Raudri, Margāsira, śu. di., 12.	Do. ..	Mutilated and damaged. Seems to register the money and grain income in the village of Haligera belonging to Ādavanidurga which was held by the Mahāmandalēsvara Śiraṅgarāju, son of Siddhirāja Aubaṭarāja as an amara-umbāḷi, to the temple of Kēsava-Perumaḷ at Hālaharivi and to the choultry which was resorted to by itinerant Brahmanas travelling by the military road.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
732	On a slab set up near the Isvara temple at Nagalur.	Yadava	Yadava-Narayana Kannaradeva.	Śaka 1176, Ananda, Ashadha, śu. di., 11, Monday.	Kanarese	Registers the revival of the previous grant of land to the country of Somanathadeva by the Mahapradhana and Sarvadhikari Jögama-Rahuta who was ruling the Sindavadinadu.
733	On the same slab	Do.	Do.	Śaka 1177, Rakshasa, Ashadha, śu. di., 11, Monday.	Do.	Damaged. Seems to register a gift of land to the temple of Siddha-Somanathadeva at Nagalur by a certain Pannigideva.
734	On another slab in the same place.	Western Chalukya	Śri.....ditya Bhatara	Rudhirōgari, Magha.	Do.	Seems to record a grant of land in Nagamaṅgala. Mentions Tonḍaiman Mutarasa and a Chaiyya temple.
735	On the Garuḍa-kamba set up in front of the Chennakesvara-svamin temple at Chinna-Hoturu.	..	....	Śaka 1463, Plava, Kartika, śu. di., 12, Monday.	Do.	Seems to provide for offerings in the temple of Adikōsavānātha consecrated by Pratapa Haritharaya.
736	On the wall to the left of the entrance into the Lakshminarayanasvamin temple at Tedda-Hoturu.	..	....	Śaka 1681, Pranaṭhi, Śrāvana, ba. di., 8, Friday, Rohini.	Kanarese in Nagari.	Records the gift of land for offerings in the temple of Lakshminarayanaḍeva at Saṅgamapuram.
737	On the Garuḍa-kamba set up in front of the Āṅjanēyasvamin temple in the same village.	..	....	Śaka 1681, Pranaṭhi, Śrāvana, ba. di., 8, Friday, Rohini.	Do.	Records that the Garuḍa-kamba was set up by Machireḍi. The village is called Hire-Hoturu.
738	On a stone pillar set up at the entrance into the village of Nagaradana.	..	....	Śaka 1486, Durmati, Śrāvana, śa. di., 15.	Do.	Records the gift of a Vinayaka-pillar (benakuna kamba) by Devarasa, son of Kereya-Naganna of Nagaradane.
739	On a slab lying near the Kallesvara-svamin temple at Suluvayi.	Vijayanagara	Virapratapa Sadasivadēva-Maharaya	23rd year, Mithuna, śu. di., tṛtiya, Friday, Pushya.	Do.	Damaged. Records the gift of some land and cash income to Kalinathadeva by Mahamaṅgalēsvara Tirumalaraja Ramarajayyadeva-Maha-arasu with the consent of all people.
740	On the south wall of Arjunalingēsvara temple at Pallichandal, Madura district.	Pandya	Maṇavarman alias 'who was pleased to take every country.'	20+1st year, Karṭika, 8, ba. di., ekadasi, Rohini.	Do.	Records that the image of Kuttaduvar and his consort set up in the temple in the 22nd year, were consecrated and that provision was made for worship by Kūpa]karayar, son of Ma]avarayar. Mentions the assembly of Kunda-devi-ohaturvedinunṅalam, a brahmadeya below Velurkulam in Madurōdaya-valanadu, a devadana of Mudiva]aṅ-gu-ṅḍiyya Isvaramuḍaiya-Nayapar.
741	On the north, west and south walls of the same shrine.	Do.	Do.	20+1st year, Karṭika, 8, ba. di., ekadasi, Rohini.	Do.	Damaged. Seems to register a sale of land by the assembly mentioned in No. 740 above to Kuttaṅ Tennaḍan alias Tribhuvanasingadeva residing in Kaṅṅanur in Malai-maṅḍalam. Mentions the temple of Masugunattiruva-rāmisuram-udaiya-Naya]nar].

C.—Stone inscriptions copied in 1920.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north wall of the central shrine in the Vaidyanātha temple at Tirumalavadi (Udayarpalayam taluk, Trichinopoly district).	Chōla	Parakesarivarman	10th year	Tamil	Records the gift of a silver salver for betel offerings to the temple of Tirumalavadi-Udayar by the queen (P) Nakkai Tillaiaiyar alias Solamadēviyar. Mentions the standard weight called Vaiyagattarkkal.
2	On the same wall	Do.	Rajakesarivarman, 'who conquered Madura.	17th "	Do.	Gift of sheep for a lamp to the temple of Tirumalavadi-Mahadēva.
3	Do.	Do.	Parakesarivarman	5th "	Do.	Records a similar gift to the same temple. Tirumalavadi is stated to have been situated in Poygai-nādu.
4	Do.	Do.	.....	"	Do.	Gift of a gong to the temple of Tirumalavadi-Aiyar by a private individual.
5	Do.	Chōla	Pa[rakesa]rivarman, 'who conquered Madura.	19th year	Do.	Gift of sheep for a lamp by a native of Pondāyil in Mirai-kurram.
6	Do.	Do.	Rajakesarivarman	1[7]th "	Do.	Unfinished. Records a gift of a lamp to the temple by a native of Puḷlamanālam in Kilār-kurram.
7	Do.	Do.	Parakesarivarman	1[6]th "	Do.	Unfinished. Records the gift of a copper-image of Koḷgāi-dēva and a silver plate for betel at the śrībali offerings.
8	Do.	Do.	Do.	3rd "	Do.	Registers a gift of land by purchase, for a lamp to the temple by a certain Arinjigāikēni, daughter of 'Mūttā-Udayar.
9	Do.	Do.	Do.	4th "	Do.	Gift of sheep for a lamp to the same temple by a native of Kilēngi-nādu.
10	Do.	Do.	Do.	10th "	Do.	A similar gift of sheep for a perpetual lamp. Tirumalavadi is said to be a devādāna in Miyyi[la]ru which was a sub-division of Poygai-nādu.
11	On the west wall of the same shrine.	Do.	.....	"	Do.	Gift of a gold-flower and a gold sword to the image of Mahadēva by two private individuals.
12	On the same wall	Chōla	Parakesarivarman	3rd year	Do.	Registers a gift of gold for offerings to the god and for feeding five persons on the Tiruvādirai day in the temple.
13	Do.	Do.	Do.	10th "	Do.	Fragment. Seems to register a gift for a lamp. Mentions Porakkādu in Arkkattuk-kurram.
14	Do.	Do.	Rajakesarivarman	27th year, Saturday, Bherapi.	Do.	Stones displaced at the right end. Records a gift of money for a lamp to the temple of Tirumalavadi-Perumanadī-gal by Iḷaiḷḷōṅ Pichchi, the senior queen of "Solapperu-māṇār" and the daughter of Vallavaraiyar.
15	Do.	Do.	Do.	27th year	Do.	Gift of land for a lamp to the same temple by a certain Parisāikilāṅ Nakkai Sīnga[dēva] of Parivāṇḍatturai in Arkkattuk-kurram, who purchased it from the assembly of Alarapidugu-chaturvedhimaṅ-galam.
16	Do.	Do.	Pa[ra]kesarivarman	7th "	Do.	Intercepted by pillars. Gift of sheep for a lamp to the same temple by a native of Taṅjavur.
17	Do.	Do.	Parakesarivarman	6th "	Do.	A similar gift of sheep for a lamp to the temple by a certain Kamaṅ Tayan, a teacher (vātti) of Iḷiyar.
18	Do.	Do.	[Ra]jakesarivarman	23rd "	Do.	Registers a gift of land, by purchase, to the temple of Tirumalavadi-Mahadēva by a certain Ayiravan Enadi, the headman of Arkkādu in Porakkādu, a sub-division of Arkkattuk-kurram. Mentions Vattānarkūdi, a brahmadēva in Poygai-nādu.

C.—Stone inscriptions copied in the year 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
19	On the north, west and south walls of the same shrine.	Chôla	Raja.....nachakravartin tanga-Chôladêva.	14th year	Tamil	Built in at the beginning .. Begun with the introduction .. Registers the appointment by royal order of a certain Chandrabhadrana Blatta for an additional Saivacharyakam in the temple at Tirumala-vadi in Poygai-nadu a sub-division of Pavapamuludu-dhivayalnadu.
20	On the north wall of the Uteava-vigraha shrine adjoining the central shrine in the same temple.	Hoyasala	Sarvabhaumasachakravartin nathadêva.	19th year, Masha ba. di., prathama, Monday, Anuradha.	Do.	Registers a gift of land, by purchase, to a certain individual for bringing a pot of water from the Kaveri daily for the sacred bath of the image in the temple at Tirumalapadi in Poygai-nadu, a sub-division of Kajarajavalanadu, by one of the Andars living in the same village.
21	On the same wall (inside) ..	Do.	Do.	16th year, Mithuna. ba. di., ôkadasi, Friday, Bharani.	Do.	Records a similar gift of land for the same purpose by a brother-in-law of Viraya Pandanayaka the Mahapradhani of the king.
22	On the north and west walls of the same shrine.	Chôla	Tribhuvanachakravartin Rajarajadêva	26th year, Kumbha, su. di., septami, Wednesday, Revata.	Do.	Another gift of land by purchase for the same purpose by Parantanganath alias Manakon who had the kavakani of Tirumalapadi alias Jinachintamani which was a devadana of the temple Records also some previous gifts by the same person of a brass vessel (ampakkondi), a kalam, two sounding horns, a bamboo tiruvadutandu, a mirror, a sounding conch and five lamps.
23	On the west wall of the same shrine.	Hoyasala	Sarvabhaumasachakravartin [the] dêva.	25th year, Vrischika, ba. di., dasami, Thursday, Hasta.	Do.	Another gift of land for providing a pot of water daily from the Kaveri for the sacred bath of the god by a certain Panaya-Nayakar.
24	On the same wall ..	Chôla	Tribhuvanachakravartin Rajarajadêva	24th year Kanya, ba. di., pañchami, Monday, Rohini.	Do.	Unfinished. Gift of land by two residents of Nerkonnam in Pôru-nadu, a sub-division of Palyurk-kottam alias Kulottunga-soia-valanadu in Jayasingonda-soiamandalam.
25	On the west and south walls of the same shrine.	Do.	Do	26 + 1st year, Karaka, ba. di., trayodasi, Sunday, Punarvasu.	Do.	Built in at the right end. Records a tax-free gift of land by a merchant of Erappuram in Malai-mandalam for maintaining a well, a water-trough and a servant for drawing water in the south gate of the third prakara for devotees to wash their feet before entering the temple.
26	On the south wall of the same shrine.	..	.....	Saka 1409, Plavan-ga, Ihannu, ba. di., tritaya, Monday, Pushya.	Do.	Registers a gift of land to a dancing woman for service in the temple, by Komeridêva-Maharaja
27	On the same wall ..	Chôla	Tribhuvanachakravartin Rajarajadêva	5 + 1st year, Rishabh, su. di., pañchami, Monday, Chitra.	Do.	Gift of land by purchase for two lamps to the temple of Tirumalapadi Udaiyar by a resident of Kôrir in Kupia-kôriam, a sub-division of Uttungatuôga-valanadu.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
28	On the right wall of the Ganapati shrine in the same temple.	Chōla	Rajakēsarivarman	6th year .. .	Tamil .. .	Records gift of gold for the stibali offerings by a certain Parisaikijam Ayiravan Padaiyālan of Parivandatturai in Arkāttuk-kurram on the southern bank (of the Kaveri).
29	On the west wall of the Janēsvara shrine in the same temple.	Do.	Tribhuvanachakravartin Rajendra-Chōlādēva.	3rd year, Vriśchika, śū. di., chaturdāsi, Sunday, Asvati.	Do. .. .	Gift of land in Rājaganbhiramangalam separated from Nittavinōdai allur, for a pot of Kaveri-water for the sacred bath of the lord of Tirumalavādi by the wife of Arasar Nāṅṅai Kanda-Bhāṅṅai of Gandaradivita-chaturvedimangalam.
30	On the east, north and west walls of Chaṅḍēsvara shrine in the same temple.	Do.	Parakēsarivarman alias Rajendra-Chōlādēva.	23rd year .. .	Do. .. .	Seems to record a gift of land by certain Brahmins of Macurāntakachaturvedimangalam, a brahmadēya, to Chāṅḍēsvarādēva a Tirumalavādi dēvadāna in Poygai-nādu, a sub-division of Vadagurai Rajendra-singalavānāli.
31	In the third gōpura leading into the central shrine, left of entrance, same temple.	Pāṇḍya	Jatāvarman alias Tribhuvanachakravartin Saudara Pāṇḍyādēva.	3rd year, Vriśchika, ba. di., dvitīya, Saturday, Rohini.	Do. .. .	Gift of land for fetching two pot-bals of water daily from the Kaveri for the sacred bath of the lord of Tirumalavādi by Arayan alias Edutakai Al-giyān of Valamar alias Vēmbanallur in Kaveri-kurram, a district of Pēṇḍi-mandalam.
32	On the same gōpura, right of entrance.	Chōla	Rajakēsarivarman alias Tribhuvana-chakravartin Kulottuṅga-Chōlādēva.	29th year .. .	Do. .. .	Begins with the introduction, "சென்னை" etc. Gift of a lamp-stand to the temple of Tirumalavādi, in Poygai-nādu, a sub-division of Gōyavinōda-valanādu by a native of Tiruvēlppur in Kavi-nādu.
33	Do.	Do.	Parakēsarivarman alias Rajendra-Chōlādēva.	26th year, Risha, Sunday, Anarāḍha.	Do. .. .	End built in Begins with the introduction, "சென்னை" etc. Records remission of certain taxes on lands granted for feeding in the (Tangalkondūp-salai in the temple by the great assembly of Gandara-titta-chaturvedimangalam, a brahmadēya in Poygai-nādu, a sub-division of Rajendrasingalavānāli who met at the hall called Uttamasōlān-maṅḍapam
34	Do.	Pāṇḍya	Jatāvarman alias Tribhuvanachakravartin Vira-Pāṇḍyādēva.	6th year, Karkaṭaka, ba. di., dvadāsi, Sunday, Mṛga-srisha.	Do. .. .	Gift of land in Nittavinōdai-angalam for two pots of Kaveri-water for the sacred-bath of the lord of Tirumalavādi by Pimbalagiyan Irasingadēva, one of the Kaikkolārs of Tondaimānar-aparaim in Karuṅḡudai-nādu, a sub-division of Pāṇḍi-maṅḍalam
35	Do.	Chōla	Rajakēsarivarman alias Tribhuvana-chakravartin Kulottuṅga-Chōlādēva.	4th year 137th day	Do. .. .	The inscription begins with the introduction, "சென்னை" etc. Gift of 90 sheep for a perpetual lamp to the temple of Tirumalavādi in Poygai-nādu, a sub-division of Tribhuvanachakravartin-valanādu by Tiruvēgamamudaiyal Tyagasandar, daughter of Nulambai.
36	Do.	Do.	Parakēsarivarman alias Rajendra-Chōlādēva.	31st year .. .	Do. .. .	Begins with the historical introduction, "சென்னை" etc. Gift of 96 sheep and a lamp-stand for a perpetual lamp to the Lord of Tirumalavādi, in Poygai-nādu, a sub-division of Rajendrasingalavānāli by Ulagudiyal, daughter of Perundaram Dendaravayakan Kūṭṭon Jananathan alias Valavayamarayan Marāsiyan Kāṅṅūndaiyan Vajuvay Kappan alias Udayamāraṅḡa Muvondavēḷḷai.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
37	On the same gōpura, right of entrance.	Chōla	Parakesarivarman alias Rajendra-Chōlādēva.	20th year	Tamil	Begins with the historical introduction in "Sūtrasaṅgama", etc. Gift of paddy for offerings to the image of Pillayar Pirujñānasambandadēval, Tiruvānukkariyādēva and Nambī Arival at set up in the temple by Tirumala-nāṅgaṅai alias Truppalitumapichēnan and his lady.
38	On the east and north walls of the first prakāra of the same temple.	Do.	Tribhuvanachakravartin Rajarajadēva	29th year. Mithuna, śu. di, dvitīya, Mucday, Pūnarvāsu.	Do.	Built in at the east. Gift of land in Nādaripēṅṅaḍḍur, a hamlet of Guṇḍarāditya chaturvēḍḍamāṅgalam of the maintenance of the person who had to bring a pot of water from the Kaveri for the sacred-bath and offerings to the image of Bhavārāpa-i-machchivai set up in the verandah on the north side of the first prakāra of this temple.
39	On the north wall of the same prakāra.	Do.	Do. do	20th year. Kaṅka-taka, ba. di, pañchadāśi, Monday, Pūshya.	Do.	Built in at the east. Gift of land by purchase for a perpetual lamp to the temple of Tirumalaivādi in Poygan-ṅadu, a sub-division of Rajaraja-vēḍḍamācu by Vallaya Dādā-nāyaka, son of Puṅṅaḍḍai Dādā-nāyakkā of Aranaṅpuram, one of the pradhāns of Vira-Narasimhadēva. Gives in a single verse the praise of the chief Gōṅṅa-Tipp: who was a great philanthropist to the poor and the poets.
40	In the third gōpura leading into the central shrine, left of entrance.	.. ..	.. ..	.. ..	Telugu	Built in at the beginning. Gift of land for the maintenance of the person bringing water to the sacred-bath of the god at Tirumalaivādi by Devannan alias Devapperrumal, son of Kānyandāra of Tottam one of the followers of Mahāpradhāna Vira Dādā-nāyaka.
41	On the north wall of the first prakāra.	Hoyasāla	Vira-Ra[manatha]dēva	[1]3 Mēsha, śu. di, sajantani, Saturday, Āślēshta.	Tamil	Built in at the beginning. Gift of land for the maintenance of the person bringing a pot of water from the Kaveri to the sacred-bath. Mentions the Mahā-pradhāna Viraia Dādā-nāyaka.
42	On the same wall .. ..	.. ..	Lost .. ..	.. .. [Sunday], Bhārāni.	Do.	.. ..
43	Do.	Chōla	Tribhuvanachakravartin Rajarajadēva	28 + 1st year, Mīna, śu. di, chaturdāśi, Monday, Uttara-Phalguni.	Do. ..	Gift of land in Rajarajamāṅgalam which was separated from Vīraṅgasolāṅṅaḍḍur, a hamlet of Guṇḍarāditya-chaturvēḍḍamāṅgalam for the maintenance of the person bringing a pot of Kaveri-water for the sacred-bath of the lord of Tirumalaivādi in Poygan-ṅadu, a sub-division of Rajarajadēva, by Pāśini Vīraṅgasolāṅṅaḍḍur, a native of Maṅṅalāṅṅaḍḍur of Tulu-ṅāṅṅa.
44	Do.	Vijayanagara.	Pratāpadēvarāya	Śaka 1355, Pramadēva, Mithuna, śu. di, dvitīya, Friday, Pūshya.	Do. ..	Beginning not engraved on the wall. Seems to register a gift of land by purchase for offering cakes to the image of Aṅṅaṅṅa-pullāyār set up in the temple by one of the Kōṅṅalāṅṅars.
45	Do.	Hoyasāla	Sarvabhaumachakravartin Vira-Rāmanāthadēva.	6th year	Do. ..	Damaged. Registers a gift of land for the maintenance of the person bringing one pot of water for the sacred-bath of the lord of Tirumalaivādi.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
46	On the north wall of the same prakara.	Hoyasala ..	Sarvabhaumachakravartin Virarajadēva.	18th year, Kishabhā, br. di., pañchami, Monday, Uttarāshādha.	Tamil ..	Gift of land by purchase in Ponnāmēvilagam by Kunnammān, son of Kasavan Kallampagal for a perpetual lamp to the temple of the lord of Tirumalavadi. Mentions the liquid measure 'Sembiyā-Mahādevi'.
47	On the west wall of the same prakara.	Do ..	Do.	19th year, Kishabhā, su. di., dvītiyā, Wednesday, Mṛigaśrāha.	Do. . .	Gift of land in Ponnāmēvilagam separated from Ulaguyavānānallur a hanlet of Gaṇḍarādīya-chaturvēdimāngalam for one pot of Kaveri-water for the sacred-bath of the god at Tirumalavadi by Udotturudaiyāṅ Tiruchirambalamudiyāṅ alias Kōmakarāyan.
48	On the same wall ..	Do. . .	Do.	1[5]th year ..	Do. . .	Records a gift of land for the sacred-bath in Kōlirilōla separated from Kōḍaṅḍarāma-nallūr, a hanlet of Gaṇḍarādīya-chaturvēdimāngalam. One of the donors was a native of Nāduvil Kaveri in Arkādu-kūrṅam, a sub-division of Tenkari Pāndikula-sauvajanādn.
49	On the east wall of the mandapa between the 2nd and 3rd gōpuras.	..	....	Śaka 1412, Sadhūrāna, Kārtigai, 10th day.	Do. . .	Records that the mandapa was constructed by Rājaraḅanda Kōnēriyān, son of Mahamāndalēsvara Rāya Basava-sankara who bears the brudas patṅakattān, Kāñchīpuravarādhīsvarā, &c.
50	On the south wall of the same mandapa.	..	....	Vijaya, Kārtigai, 28.	Do. . .	Records a gift of land in Udayan and Anjimanāngalam for offerings by Sevvaṅṅai Maḍavarāya-solagal. Refers to an earlier gift of land for offerings to Aravattimuvār (63 Śaiva devotees).
51	On the west wall of the same mandapa.	..	....	Śaka [14]th, Paridhāpi, Avani, 26.	Do. . .	Gift of land in Pēt-Araśār as a devadāna to the (images of) Nāyannār set up in front of the temple after paying certain amount into the treasury of Kōnēriyā-Mahārāja.
52	On the left wall of entrance of the kitchen room, same temple.	Pandya ..	Mārvāziman alias Tribhuvanaachakravartin Kulasēkharadēva.	.. . . . Mēsha, su. di., chatur-dasi, Friday, Hasta.	Do. . .	Damaged. Gift of land by purchase in Nittavinōdamāngalam for offerings to the image of Bhikṣātānādēva set up in the temple by Narkuppai-Udayan Aravamodu Periya Nayan alias Nāppattēndiyirōnāmbi.
53	In the second gōpura of the same temple, right of entrance.	Hoyasala ..	Sarvabhaumachakravartin Ramanātha deva.	[3rd] year, Kārtigai, ga.	Do. . .	Gift of land in Kuloṭṅga solanallur for the maintenance of the person bringing one pot of Kaveri-water for the sacred bath by Vēlūr Kilavan Rājaraḅadevan.
54	In the same place ..	..	....	Śaka 1409, Pūlavāṅṅ, Vai, 24	Do. . .	Remission of taxes on lands belonging to the temple by Iyaya Pasavasankara Kōnēriyā-Mahārāja who bears the brudas patṅakattān, &c. The amount remitted had to be utilised for the great worship (Mahāpūja) and repairs in the temple.
55	Do. left of entrance.	Chōla ..	Tribhuvanaachakravartin Rājaraḅadeva ..	31st year, Mēsha, su. di., chaturthi, Wednesday, Rōhini.	Do. . .	Registers lands brought under cultivation for perpetual lamps given to the temple. Mention the liquid measure 'Sembiyāmadēvi'.
56	Do. . .	Hoyasala ..	Sarvabhaumachakravartin Virarajadēva.	[17]th year, Mēsha, br. di., [trayō-dasi], Mūla.	Do. . .	Gift of land by purchase for one pot of Kaveri-water daily for the sacred-bath of the lord of Tirumalavadi by Devaṅṅai alias Dēvapperrumal.

C.—Stone inscriptions copied in 1920—cont.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
57	On the same gopura, left of entrance.	Chōla	Tribhuvanachakravartin Rajarajadeva ..	12th year, Makara, ba, di., tṛitīya, Monday, Akṣba.	Tamil	Gift of land in Poṇḍraṁṇivilgām for the maintenance of the person bringing a pot of Kaveri-water daily for the sacred-bath of the lord of Tirumalaṅkādi by Singaḷaṅka-raiyai.
58	Do.	Hoysala	Sarvabhaunachakravartin Virarāma-nāthadeva.	.. . . . . Minu, su, di., [pratha-mā], Monday, Aśvati.	Do.	Damaged. Records a similar grant.
59	Do.	Do.	.. . . . . Virarāmanāthadeva ..	[15]th year, Karka-taka, su, di., septami, Sunday.	Do.	Damaged. Gift of land by purchase by a Dandanayaka at the service of rousing the god from sleep (tiruppalli-eiucchehi), for the merit of the king.
60	Do.	Chōla	Parakesarivarman alias Tribhuvana-chakravartin Trilhuvanaviradeva, who having taken Madura, Ilam (Ceylon), Karuvūr and the crowned head of the Pandya, was pleased to perform the appointment of heroes and the anointment of victors.	36th year, Mithuna, ba, di., chatur-dasi, Sunday, Rohini	Do.	Mutilated in the beginning. Gift of land for maintaining a flower-garden by the wife of a Brahman servant of the temple of Tirukkāla-Udiyar in Nit-avinoda-valanādu.
61	On the east wall of the second prakāra, right of entrance.	Do.	Parakesarivarman alias Udiyar Rajendra-Chōladeva.	[26]th year	Do.	Much damaged. The inscription begins with the introduction "திருக்கலையர்" etc. Gift of 14 basu and vessels for early morning-offerings in the temple at Tirumalaṅkādi, in Poygai-nādu, a sub-division of Rajendrasinga-valanādu by Jūnmal Arangan alias Tiruppattitāmpechehai. Below this is another inscription dated in the 31st year of the same king referring to a gift of paddy for the same offerings.
62	On the same wall	Do.	Do.	12th "	Do.	The inscription begins with the introduction "திருக்கலையர்" etc. Sale of land to the temple by Mōḷayai Kōvaḷu Suvaram of Amaraivilkamaṅkcheri Kārikūdi, a brahma-deva in Gōḍarāditya-chaturvedimangalam, in Poygai-nādu, a sub-division of Vadagarai Rajendrasimha-valanādu.
63	Do	Do.	do.	8th "	Do.	The inscription begins with the introduction "திருக்கலையர்" etc. Sale of land to the temple by a Brahman lady.
64	Do.	Do.	do.	7th "	Do.	The inscription begins with the introduction "திருக்கலையர்" etc. Sale of land to the temple by Vayalūr Mādēva Daṣapuriyan.
65	Do.	Do.	do.	[8]th "	Do.	The inscription begins with the introduction "திருக்கலையர்" etc. Sale of land to the temple by Mōṣi Anantārāyaṅarai of Mahanātharānaṅkcheri Kāndiyar, a sub-division of Gaḍarāditya-chaturvedimangalam, a brahma-deva of Vadagarai Rajendrasimha-valanādu.
66	Do	Do.	do.	8th "	Do.	The inscription begins with the introduction "திருக்கலையர்" etc. Sale of land to the temple by a private individual of Alattūr.

C.—Stone Inscriptions copied in 1920—cont.

No.	Place of inscription	Dynasty.	King.	Date.	Language and alphabet.	Remarks
67	On the same wall, left of entrance	Chola	Parakesarivarman alias Udayar Rajendra-Chōladēva.	13th year	Tamil	The inscription begins with the introduction "பெருந்தீர்த்த" etc. Gift of 90 sheep for burning a perpetual lamp in the temple of Vaidyanathadeva at Tirumalavadi, by a shepherd Vēnānsō ai alias Uttamasōlakōkōi.
68	Do.	Do.	do.	Lost	Do.	The inscription begins with the introduction "பெருந்தீர்த்த" etc. Gift of land for offering milk at the early morning service by a servant of the king.
69	Do.	Do.	do.	17th year	Do.	The inscription begins with the introduction "பெருந்தீர்த்த" etc. Gift of a gold ornament set with jewels to the temple at Tirumalavadi by a Brahman lady of Maruṅgūr.
70	Do.	Do.	do.	25th "	Do.	Records also the gift of a jewelled ornament and a gold-flower in the 19th year of the king. Unfinished. The inscription begins with the introduction "பெருந்தீர்த்த" etc. Gift of a silver armour (kavacham) to be used at the three sacred-baths and 30 kāsū for one perpetual lamp by Anukkisōrī[ya] Paṅchavaṅ Mādēvi.
71	Do.	Do.	Rajakesarivarman alias Rajadhrarajadēva [I].	2[9]th year, 102nd day.	Do.	Gift of a pearl umbrella to the god at Tirumalavadi, a devadana in Poygalnadu, a sub-division of Rajendrasīnga-valanadu by Madurantakadevaṅ Arunolimaṅgaiyar alias Pirāṅgar, daughter of Rajendra Chōladēva.
72	Do.	Do.	Tribhuvan achakravartin [Vijayarajajadēva].	2nd year, Tula, ba. di., [dvā]dasi, Saturday, Mṛga-sirāda.	Do.	Gift of land by purchase for fetching a lot of water from the Kaveri for the sacred-bath of the god in the temple at Tirumalavadi in Poygal-nadu, a sub-division of Vaḍa-garai kōjajajajajadēva by a lady of Aragalūr in Arṅgūr kōṅgam.
73	Do.	Do.	Parakesarivarman alias Udayar [Rajendra-Chōladēva].	Lost	Do.	Much damaged and built in at the bottom. The inscription begins with the introduction "பெருந்தீர்த்த" etc. Makes provision for feeding Sivayogins and Mahēsvarīs on the days of Maśi-shashthi and Tiruvāpi-ashṭami festivals.
74	On the same wall, right of entrance	Do.	Parakesarivarman alias Udayar Rajendra-Chōladēva.	31st year	Do.	Much damaged. The inscription begins with the introduction "பெருந்தீர்த்த" etc. Gift of 30 kāsū and two lamp-stands for burning a perpetual lamp in the temple of Tirumalavadi.
75	Do.	Do.	do.	Lost	Do.	Built in at the bottom. The inscription begins with the introduction "பெருந்தீர்த்த" etc. Mentions the lands lying waste until the 21st year, but brought under cultivation by feeding Sivayogins and Mahēsvarīs on the occasion of the mudday-of-erings, by a servant of Rajendra-Chōladēva named Viraḡo a Nellurūḡaiyan Nanōṅṅavan Yamarāman of Viraḡolānallūr in Tirukkōlēmudēvadu, a sub-division of Rajendrarajajajadēva.

U—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet	Remarks.
76	On the north wall of the same prakara.	Chōla	Rajakésarivarmān Tribhuvanachakravartin Rajarajadēva.	3rd year, Makara, Sunday, Rohini.	Tamil	Begins with the historical introduction "Sivasthānāyā" etc. Gift of land for offerings, festivals and flower-garlands to the image of Aludaiya Pillaiyar in the temple of Tirumalaivādi-Udayar by Vanadarayan, grandson of Paṭṭamaḍaiyan Arayan; Uttamachōla Gāṅḍayarayan; Avūr-kūppam in Nittavinōda-valarādu.
77	On the same wall	Do.	Tribhuvanachakravartin Rajarajadēva	[10]th year, Tula, Monday, Chāshṭī, Friday, Pushya	Do.	Damaged. Gift of land for providing two pots of water for the sacred-bath.
78	Do.	Do.	Virarajendra-varman alias Rajadhirajadēva.	33rd year, Karthika, [Sunday, Asvini.	Do.	Much damaged. Seems to be a copy of the old record. Begins with the introduction "Sivasthānāyā" etc. Gift of land for daily worship of the images of Jayāṅḡonda-sōla-viṭṭakar and his consort, set up by one of the managers of the temples of Maṅga-Vishnu and his consort and of Brahma by the great assembly of Gandaraditya-chaturvedināgalaṃ, a brahmadēva in Loygal nādu, a sub-division of Rajendrasūgāval nādu which assembled in the temple of Gandaraditya-ṭinnagar.
79	Do.	Do.	Rajakésarivarmān alias Tribhuvanachakravartin Rajarajadēva.	4th year, Siraha, Tuesday, Ashtami, Monday, Rohini.	Do.	Unfinished and damaged. Begins with the introduction "Sivasthānāyā" etc. Gift of land for forming a grove of trees for the god Tirumalavādi-Udayar to stop in after smothering the water in the Kaveri.
80	Do.	Do.	Tribhuvanachakravartin Virarajendra-dēva.	[6]th year	Do.	Gift of 91 sheep for burning a perpetual lamp in the temple
81	Do.	Do.	Parakésarivarmān alias Tribhuvanachakravartin Kulōttuṅga Chōladēva.	4th year, Tula, Monday, Krittika	Do.	Begins with the introduction "Sivasthānāyā" etc. Gift of 10 sheep for a perpetual lamp by a native of Idaiyayur in Pāndi-nādu.
82	Do.	Do.	Parakésarivarmān alias Tribhuvanachakravartin Kulōttuṅga-Chōladēva, who was pleased to take Madura and the crowned head of the Pandyas.	[1]th year, Monday, Thursday, Virakha.	Do.	Records a gift of land by a merchant of Dimachintamanicaḷār for the consecration and worship of the image of Bhīṣṭāyanudēva set up by his father who died before consecrating it.
83	Do.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōladēva.	2nd year	Do.	Unfinished. Records that the gift of 198 sheep for 2 lamps ordered in the 15th year of Viriyadēvar Kulōttuṅga-Chōladēva, who abolished the lamps, was engraved on stone now.
84	Do.	Do.	Kulōttuṅga-Chōladēva	4th "	Do.	Damaged and unfinished. Gift of 20 sheep for burning a lamp in the temple by Tyāgaendari, daughter of Nulambār.
85	Do.	Do.	Rajakésarivarmān alias Rajadhirajadēva	[9]th "	Do.	Begins with the introduction "Sivasthānāyā" etc. Gift of land for a perpetual lamp by Arayan Jayāṅḡonda-sōliyar alias Paṅḍavannadēviyar, wife of Sōlavallabhadēva, who is called son (Pillaiyar).

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
86	On the north wall of the same prakāra.	Chōla	Tribhuvanachakravartin Chōladēva, 'who took [Madurā, Pāṇḍya] and the crowned head of the Pāṇḍya.	22nd year	Tamil	Records that Kaṣṭyandēvan Kūttan alias Gaṇḍarāditta Bhaṭṭāy, one of the Sivabrāhmaṇas of the temple took charge of certain lamps including the one given by Tiruvēgamudaiyār alias Tyagasundari in the 4th year of Kulōttuṅga-Chōladēva. The price of one sheep is stated to be 48 kāṣu.
87	On the same wall	Do.	Lost	21st year, Mithuna, śu. di., aṣṭami, Sunday, Hasta.	Do.	Mutilated. Contains a portion of the introduction of Kulōttuṅga-Chōla III. Gift of land for a perpetual lamp to the temple by a native of Uraṭṭu-kurraṇ in Kōṇaḍu alias [Iraṭṭa] paḍikōṇḍasōla-valanādu.
88	Do.	Do.	Tribhuvanachakravartin Chōladēva, 'who was pleased to take Madurai (Madura), . . . Karuvūr and the crowned head of the Pāṇḍya.'	[2]4th year	Do.	Damaged. Gift of land in Anapāyanallūr for conducting worship to Vayichelūyanāthappennal in this temple by Aṇḍavālinallūr Uḍaiyāṇ Perumāṇ Tiruvēgamudaiyāy.
89	Do.	Do.	Tribhuvanachakravartin Rājaraḷadēva	10th year, Kumbha, ba. di., tṛitīyā, Sravara.	Do.	The inscription stops with the name of the king and the date.
90	On the west wall of the same prakāra.	Do.	Tribhuvanachakravartin Rājadhiraḷadēva (II).	6th year	Do.	Refers to the lamps given during the reigns of Rājendra-Chōladēva and Kulōttuṅga-Chōladēva, 'who abolished tolls.' Seems to provide for maintaining the lamps given during the time of Periyadēvar Rājaraḷadēva, as the recipients of the sheep died and their assignees could not either be found out or were unable to maintain the lamps.
91	On the same wall	Do.	Tribhuvanachakravartin Rājaraḷadēva	6 + 1st year, Kumbha, ba. di., chaturthi, Monday, Svati.	Do.	Records the gift of a house at Tirumalavadi to Kurūru-daiyan Teṇṇ Periyān alias Ediṇṇisōlamuvendavējar who owned lands in Kūṇṇa-kūṇṇam alias Uttuṅgatongga-valarādu but who was required to reside in Tirumalavadi guarding the place. He appears to have extended the temple and certain maṇḍapas as the space within them was very narrow.
92	Do.	Do.	Rajakesarivarman alias Tribhuvanachakravartin Rājaraḷadēva	4th year, Simha, ba. di., aṣṭami, Monday Rōhini.	Do.	Begins with the historical introduction "Dīvanēṇṇē 300000" etc. Records the registering of the devadāna lands purchased from the tenants for arrears of rent. The devadāna included also other lands given to the image of Vayichelūyanāthavarman-udaiyā-Nāyayār set up in the temple by Eyirpakkilāiyāṇ Embirāṇ Raṇbandar, one of the Mahēsvaras.
93	On the south wall of the second prakāra of the same temple.	Do.	Rajakesarivarman alias Kulōttuṅga-Chōladēva.	15th year, 147th day.	Do.	Unfinished. Begins with the introduction "400000 40000" etc. Seems to register the number of sheep given and the quantity of ghee to be measured out for the 32 perpetual lamps given to the temple of Tirumalavadi-Uḍaiyā-Mahadēva in Poygainādu, a sub division of Kulōttuṅga-sōla-valanādu.
94	On the same wall	Do.	Parakesarivarman alias [Rājendra-Chōladēva].	Lost	Do.	Much damaged. Sale of land for a flower-garden and its maintenance.

C — Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
95	On the south wall of the same prakāra.	Chōla	Tribhuvanachakravartin Rajarājadeva	17th year, Makara, ba. di., ekādāśī, Wednesday, Anurādha.	Tamil	Gift of 90 sheep for a perpetual lamp to the temple at Tirumalavādi in Poygai-nādu, a sub-division of Rajarāja-valanādu by Kuṇṭattur Sekkilaṅ Madevādigal Kamaḍeva alias Uṭamaohōja Pallavarayan of Kuṇṭattūr-nādu in Puliyūr-kōṭṭam alias Kulottuṅgachōja-valanādu, a district of Jayāṅgonda-sōlamandalam. Begins with the introduction " <i>ṣṣṣṣṣṣ</i> " etc. Gift of 90 sheep and a ram for a perpetual lamp to the lord of Tirumalavādi by Viṅṅavandar alias Akilabhuvanamuṭṭayar of Peruvayalūr in Puliyūr-nādu a sub-division of Arumolideva-valanādu.
96	On the same wall	Do.	Parakeśarivarman alias Tribhuvanachakravartin Rajarājadeva.	18th year, Dhanus, ekādāśī, Wednesday, Mūla.	Do.	Mutilated. Seems to register a gift of land to the temple.
97	On the south wall of the Sundarāmbaḥ shrine in the same temple.	Do.	Tribhuvanachakravartin Kulottuṅga-Chōladeva, who was pleased to take Madura, Iḷam (Ceylon), Karuvūr and the crowned head of the Paṇḍya.	2[9]th year, Tula, śu. di., trayodāśī, Monday.	Do.	Incomplete. Registers a gift of gold for offering crushed rice (aval) on the day of Ardra in the month of Margaḥ to Gaṇapati by Kendaḥa Vellala Pillaiyār of Kumballūmbar in Oyma-nādu, a district of Tondai-nādu.
98	On the east wall of the ruined maṇḍapa to the north of the shrine of the goddess in the same temple.	Do.	Rajakeśarivarman	3rd year	Do.	Built in at the end. Gift of paddy for repairs to the temple, the maṇḍapa and the prakāra wall called Peṭṭiyanāṭṭan-brumadi by the citizens of Vinai-nādu, a sub-division of Poygai-nādu in the district of Rajarāja-valanādu.
99	On the first gōpura of the same temple; right of entrance.	Paṇḍya	Tribhuvanachakravartin Vira-Paṇḍyadeva.	7th year, Kanya, ba. di., navami, Friday, Punarvasu.	Do.	Damaged and built in at the end. Seems to register a gift of land to the temple
100	In the same place	Do.	Maṇavarman alias Tribhuvanachakravartin Parākrama-Paṇḍyadeva.	6th year, Kumbha, śu. di., navami, Sunday, Mūla.	Do.	Do.
101	Do.	Do.	Do.	2nd year, 200th day	Do.	Registers a gift of land for repairs to the temple.
102	In the same place, left of entrance	Do.	Do.	[8]th year, 163rd day	Do.	Records an assignment of certain taxes for conducting repairs to the temple. Tirumalavādi was situated in Poygai-nādu, a sub-division of Vaḍagarai Rajarāja-valanādu. Sundara-Pāndya Maḍavarayan figures as one of the signatories.
~103	Do.	Do.	Maṇavarman Tribhuvanachakravartin Kulakeśharadeva.	2nd year, Makara, śu. di., saptaṁi, Friday, Rēvati.	Do.	A Sanskrit verse in praise of the god.
104	On the east wall of Ankurēvara temple at Adigudi, Lalgudi taluk, same district.	..	..	....	Grantha	Gift of land for the sacred bath of Murchhunda-Nayanar.
105	On the same wall, right of entrance.	..	..	....	Tamil	Gift of land for a perpetual lamp by a native of Aṅḅil, a brahmadeya in Kīl-kūrṅu, a sub-division of Kīlār-kūrṅu to the temple of Tiruvādikudi.
106	On the right side of the doorway leading into the central shrine in the same temple.	Chōla	Madiraikonda Parakeśarivarman	[2]7th year	Do.	Gift of land, for feeding 25 Brahmanas on the seven festival days in the month of Māśi, to the temple of Iṣvara-Bhaṭṭaraka at Tiruvādikudi, a brahmadeya in Kīl-kūrṅu, a sub-division of Kalara-kūrṅu, a district of Vaḍagarai Maḍa-nādu
107	On the left side of the same doorway.	Do.	Parakeśarivarman	3rd	Do.	

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	COIMBATORE DISTRICT. Dharapuram Taluk.					
108	On the base of the north and west walls of the central shrine in Vinniranda-Perumal temple at Koduvay .	Ummattūr ..	Mahamandalesvara Viranajaraya Udayar.	Saka 1411, Sadharana, Kārttigai, 12.	Tamil ..	Records that the inhabitants of Poṅgalorkka-naḍu repaired the ruined temple of Vinniranda-Perumal and re-erected on its walls the old defaced inscriptions of Chōla and Chēra kings recording the gift of two villages for daily worship, offerings and repairs in the temple. Mentions also Valippukka-naḍu.
109	On the base of the south wall of the same shrine.	..	Do.	Do.	Do.	Records that the residents of Koduvay gave some land in Velampundi to the priest of the Perumal temple to provide (kambu-) food for Brahman travellers.
110	On a pillar inside the ardhamaṇḍapa in the same temple.	Koṅgu-Chōla	Virarajendradeva alias Perumal.	[20]th year..	Do.	Damaged. Seems to record that the pillar on which the inscription is engraved was set up by Virarajendra Uttama-Narayanadeva.
111	Behind the image in the central shrine in the same temple.	Do.	Virasōla Kalimur[khadēva]	14th ..	Vatteluttu ..	Damaged. Seems to record the digging of a well in the temple.
112	On the east and north walls of the maha-maṇḍapa of the Nagesvarasvamin temple, in the same village.	..	....	Kali 4825, Śobhākrit, Arpaṣi, 15.	Tamil ..	Records that Chinnayya Kavandan, a resident of Nijeli, reconstructed in stone the Siva temple which had formerly been built of brick and wood and had consequently gone to ruins.
113	On the wall of the maṇḍapa at the entrance into the same temple, left side.	..	....	Kali 4835, Virodhikṛti (wrong), Avani, 15.	Do.	Records that the individual mentioned in No. 112 above built the maṇḍapa at the entrance of the temple.
114	On the wall of the same maṇḍapa, right side.	..	....	Angira, Pangunji, 13.	Do.	Records that Sengamiammal, wife of Chinnayya Kavandan mentioned in No. 112 above, built some portions of the temple.
115	On the east and north walls of the Subrahmanya shrine in the same temple.	..	....	Angira, Pangunji, 13.	Do.	Records that Virabhadra Mudaliyar built of stone the Subrahmanya shrine in the same temple.
116	On a slab set up outside the Kāsi Visvanāthasvamin temple at KarukkaiPALAYAM.	..	....	Khara ..	Do.	Records gift of land for the maintenance of a matha and for feeding Saiivite ascetics.
117	On the north wall of the central shrine, Vaduganāthasvamin temple, Kundadam .	Koṅgu-Chōla	Virarajendradeva ..	11 + 1st year ..	Do.	Records the gift of one acchu of gold by the mapakkijatti of the Kuṇimichchi caste for a twilight lamp to the god.
118	On the east wall of the same shrine	Do.	Do.	[24]th ..	Do.	Damaged and incomplete. Records a gift of gold for a lamp to the god by one . . . Ko-Kandara Pallavarayan, captain of a thousand foot-soldiers stationed at Pulambara . . . kkoṭṭai.
119	On the same wall ..	Do.	Tribhuvanachakravartin dēva.	16th ..	Do.	Built in. Records a deposit of gold for a lamp to the god, Tirumiala Jagiya-pillaiyar by a resident of Kurundakku-lattu-kara in Kalavaḷi-naḍu, in [Paṇḍi]-maṇḍalam.
120	Do. ..	..	....	Do. ..	Do.	Beginning built in. Records gift of gold to certain Brahmins for burning a twilight lamp to the god.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
121	On the east wall of the same shrine	..	....	....	Tamil	Beginning damaged. Records gift of gold for a lamp to the god by Sattan-Sridevi, a member of the Malayakatti caste.
122	On the south wall of the same shrine.	Kongu-Chola	Virarajendradeva .. .. .	....	Do.	Mutilated. Records gift of gold by solappalla-varayan, a captain of 1,000 soldiers, for a twilight lamp to the god.
123	On the same wall	Do.	Do.	[29] + 5th year ..	Do.	Records gift of gold for a lamp to the god by an ascetic (vayiragi) of Virasolan-tirumadaivilagam in Rajavich-chadirapuram in Narayanur-nadu.
124	Do.	Do.	Do.	44th "	Do.	Records gift of gold by Ulagaiyalamvandan to certain temple priests for burning a lamp to the god.
125	Do. .. .. .	..	....	....	Do.	Damaged. Seems to record gift of gold for providing oil for anointing the god on Wednesdays.
126	Do.	Kongu-Chola	Tribhuvanachakravartin Virarajendra-deva.	[45]th year ..	Do.	Damaged. Seems to record gift of gold for a twilight lamp to the god by one Nityakalyanan, a resident of Kodaimangalam.
127	On the west wall of the same shrine, inside the store-room.	Kongu-Pandyas.	Vira-Pandya [deva]	11th "	Do.	Built in at the beginning. Records gift of gold by a member of the Vellala caste for lamps to Vadugapillaiyar and to god Avudalayar] Konga-Vitalka [tivaravaiyar.
128	On the doorjambes of the entrance into the central shrine.	Do.	Viravayenar	15 + 5th "	Do.	Records the order of the assembly of Kundalam to set apart for the requirements of worship and repairs to the temple of Vadugapillaiyar, a certain percentage of the profits on the sales of woven cloth, yarn, salt, etc.
129	On the right door-post of the Amritaghatasvara shrine in the same temple.	Kongu-Chola	Virarajendradeva	6th "	Do.	Records that the maha-mandapa of the temple was the charitable gift of the Vaniyars of Kundodam.
130	Do. left side	Do.	....	10th "	Do.	Much damaged. Mentions the name of Irugolalan. Incomplete.
131	On the base of a pillar in the maha-mandapa in the same temple.	Do.	Kokkaimurkha Vikrama-Choladeva	42nd "	Do.	Records that the doorposts of the mandapa were erected by certain Vaniyars of Kundodam and that a lamp was also agreed to be burnt by them there.
132	On the doorjamb of the first entrance into the temple, right side.	Kongu-Pandyas.	Sundara-Pandyadeva	24th "	Do.	Damaged.
133	Do. left side	Do.	Vira-Pandyadeva	15th "	Do.	States that the lion-pillar was erected by one Virasolan-Irugolalan alias Perumal-Peramal, the headman (urali) of Kodikkaraitolu.
134	On a lion pillar in the tank in front of the temple.	Kongu-Chola	Virarajendradeva	11th "	Do.	Records that the temple of Nagesvaramudaiyar at Kuraiyur was repaired by Avudaiyaraja after its desecration by the Muhammadans.
135	On a pillar in the maha mandapa of the Nallanangai shrine in the Nagesvarasvamin temple at Sadayampalayam .	Vijayanagara.	Vira-Kampana Udaiyar	Pramadicha	Do.	
136	On another pillar in the same place.	Do.	Do.	11th year ..	Do.	Records that the same individual reconstructed the temple of Vadugapillaiyar at Kuraiyur after its defilement by the Muhammadans.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
137	On a beam in the maṇḍapa of the Viśvanathasvamin temple at Konapuram	Koṅgu-Chōla	[Vik]rama-Chōladēva	20th year ..	Tamil	Records that the beam in the temple of Tirumarudaiyār was the gift of a gold-smith of Kadairūr.
138	On another beam in the same place	Do.	Vikrama-Chōladēva ..	Do. ..	Do.	Records that the beam was the gift of Idainainayaka-bhaṭṭa, a native of Kadairūr.
139	On the base of the west and south walls of the central shrine, Vin-nagaram-perumaṇ temple in the same village.	..	Tribhuvanachakravartin Koṅginmaikoḍāṇ.	26th year and 806th day.	Do.	Records the gift of certain taxes to the god in lieu of lands enjoyed by certain persons in Vira-Paṇḍya-obatur-vēdimāṅgalam in Narayanūr-naḍu. The God is stated to have been consecrated by Gaṅgarayan for the merit of Sundara-Paṇḍya. Pirantakapuram alias Rājārajapuram is mentioned and the signatory's name is given as Araiya-naiagan alias Vanadhiraḷa of Siru-uaranallur in Kaṅjai-irukkai.
140	On a beam in the maṇḍapa in front of the kitchen in the same temple.	Koṅgu-Chōla	Vikrama-Chōladēva ..	30th year ..	Do.	Records that the beam was the gift of V. Velliāla by name Udayamaṅkkaśiḷa-Setṭi. The title of Setṭi to a Velliāla is somewhat peculiar and denotes probably the Velliāla-Setṭi sect.
141	On another beam in the same maṇḍapa.	Do.	Do.	Do. ..	Do.	Records that Śivapadaśekhara-Mūvendavēlaṅ gave one beam.
142	On a pillar in the same maṇḍapa ..	Do.	Do.	26th year ..	Do.	Records that the pillar was the gift of Avināsi Araiśāṅ-Nāmiyillā-Uḍaiyār, a merchant of Eldairūr to the God Tirumarudaiyār. [The pillar appears therefore to have formerly belonged to the Siva temple and to have been subsequently brought to the Perumal temple.]
143	On a pillar in the Agastyeśvara temple at Dharapuram.	..	....	....	Do.	Mentions that Tirumilakapṭhaṅ alias Tillaivaḷum-andana-nambi gave the pillar as a gift.
144	On another pillar in the same temple.	..	....	..	Do.	Mentions that the pillar was the gift of Parādayaṅ Śikā-simāraṅ Nilaiudaiyār.
145	On two detached stones in the south wall of the Kṛishṇasvamin temple to the south of the same temple.	Vijaya-nagara.	Virapratāpa Sadāsivadēva-Mahārāya	Śaka 1471, Saumya, Vaiśakha, ba. di., 30.	Kanarese	Incomplete. Seems to record gift of a village by Śivanappa-Pandita to Vira-Pandita.
146	On a slab set up in front of the Tillaipuriammaṇ temple in the same village.	..	....	Kali 1150, Śaka 1126, Kālayukti (wrong), Wednesday, pañchami, Ut-tirāḍam, Mīna, lagna.	Tamil	In modern characters and mutilated. Mentions the names of Kōnguyatūji, Vīlāṭapuram and Rājārajapuram. The Kali and Śaka eras given are incorrect.
147	On the south wall of the maṇḍapa in front of the Uttaravīratāghava-perumal temple in the 'Fort' of the same village.	Nayaka ..	Virappa-Nayaka ..	Kali 4416, Aṅgirasa, (wrong), Margalī, 8.	Do	Incomplete and stones out of order. States that Tambigu.... lilar pillai was the agent of Virappa-nāyaka.
148	On the west wall of the verandah behind the same temple.	Koṅgu-Chōla	Rajakesarivarman alias Tribhuvana-chakravartin Virarājendra.	15 + 1st year ..	Do.	Stones out of order and incomplete. Seems to record gift of land for rice offerings to the goddess Perunkarunai-selviyar in the temple.
149	On two detached stones in the north wall of the sixteen-pillared maṇḍapa in the same temple.	Vijaya-nagara.	Virapratāpa Sadāsivadēva-Mahārāya	Śaka 1473, Virodhi-kṛit, Bhadrāpada, su. di., 12, Thursday.	Kanarese	Records gifts of rice, etc., and money for the god Viṣṇu at Dhārāpura.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
150	On detached stones in the south prakara wall of the same temple.	Kongu-Chola	Rajakesarivarman alias Tribhuvanachakravartin Virarajendradeva.	28rd year ..	Tamil ..	Incomplete. The stones probably belonged to a Siva temple and seem to record some gift by Anuttirappallavareyan for offerings to Subrahmanya in the temple of Aladayar Tirumattiyamudaiyar. Mentions Karaivali nadu.
161	Do.	Kongu-Pandyas.	..... the Vira-Pandyadeva ..	6th ..	Do. ..	Fragmentary and stone missing. Mentions Rajadhirajachaturvedinangalam, as a teacher in Narayanurnadu.
162	Do. west wall ..	.....	.....	11th ..	Do. ..	First line damaged. Mentions the gift of certain ceiling stone beams and pillars to the Pillaiyar temple by one Virap Virap alias Alagaikkon, a merchant of Rajavichchadirapuram.
163	On a lion pillar lying in the compound of the Kalyanaramasvamin temple in the same 'Fort.'	Kongu-Chola	Virarajendradeva ..	18th ..	Do. ..	Records the gift of the lion-pillar by a merchant of the name ..
164	On two detached stones by the side of a well called the Kalyanaramasvamin tank.	Do	Do. ..	6th ..	Do. ..	Records gift of two kalajju of gold by Tungamudaiyan alias Telinganadu-udaiyan for a twilight lamp to the god Tirumattiyamudaiyar of Nalappozar.
165	On the base of the south wall of the central shrine in the Sokkanathasvamin temple at Kolinjivadi.	.....	Tribhuvanachakravartin kondan.	30th year and 51st day.	Do. ..	Records gift of six ma of land, free of all taxes in Anukampallam, alias Anantabharukaramanarai in Udayapirattichaturvedinangalam in Narayanurnadu for daily worship to the goddess Tirukkamakottattu-nachchiyar alias Alagiyasokkayar in the temple.
166	On the same base ..	.....	Do.	30th year and 66th day.	Do. ..	Records another gift of 24 ma of land in Vinasolamanarai, Kumanarayampattu and Kulottungasolamanarai to the same goddess.
167	On the base of the west wall of the same shrine.	.....	Do.	[29]th year and 236th day.	Do. ..	Records gift of 3/16 veli of land free of certain taxes to the god Alagiyasokkayar in the same temple.
168	On the south base of the Pidarisammai temple at Dalavaypattanam.	Kongu-Pandyas.	..... varman Tribhuvanachakravartin Sundara-Pandyadeva.	24th year ..	Do. ..	Damaged. Seems to record gift of gold for a twilight lamp to the Pidariammai called Nandadesa-nadgai.
169	On the north wall of the mahamanapati of the Kaliyuga Kanisvarasvamin temple at Alangiyam.	Do.	[Sun]dara-Pandyadeva ..	27th year, Vaigasi, 5.	Do. ..	Records the deposit of gold with certain temple priests for providing offerings to the Nachchiyar consecrated for the merit of her mother by Alagandar, daughter of Kama-niyaperumal alias Vijayinga-deva, a temple servant residing in Madakkula-kil-madurai.
160	On the same wall ..	.....	Vira-[Sundara], who was pleased to take every country.	[7]51st year [A.E.]-pasi.	Do. ..	Gift of land, free of taxes, by Devan Sivandakal Perumal, a Vellala of Uttamasolamanarai alias Alangiyam in Ven-pogatturva-nadu, for the maintenance of a matha of Nayana (Jnana) murtidava-Nayanar.
161	On two detached stones set up in the ruined wall of the north prakara of the same temple.	Kongu-Chola	Tribhuvanachakravartin Vira-Choladeva	2nd year ..	Do. ..	Incomplete. Gift of land for offerings and worship daily and on the Vishu and Ayana Samkranti days to Vachappillaiyar set up in the temple of Kaliyuga Kappesvaramudaiyar by Serummai, wife of Tamayan Alavan-dan, alias Virarajendra Adiyaman, a muddali of Alangiyam.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
162	On the ruined wall of the south prakara, same temple.	Koṅgu-Chōla	Virarājendradēva	10 + 1st year	Tamil	Damaged. Seems to record gift of land free of taxes by Siruppiaviraṅ alias Virarājendra Adiyamaṅ for daily offerings to the god.
163	On several displaced stones in the same wall.	Do.	Do.	16 + 1st "	Do.	Records gift of one tūni of land by Virarājendra Adiyamaṅ to supplement the inadequate gift of land made by Virudarayaṅ his elder brother for daily offerings (tirup-pudiyadu) to the god.
164	On the same wall inside the Vinayaka shrine.	....	Tribhuvanachakravartin Kōṅēriṅmaikōṅ- [dāṅ].	2[6]th "	Do.	Beginning built in. Records gift of land, free of all taxes, by Atiyuraviraṅ Agnichit Sarvakṛituyāji to the temple.
165	On the base of the north wall of the central shrine, Paṣupatisvaraśvaminu temple at Kōṅgur.	Koṅgu-Chōla	Rajakēsarivarman alias Kuloṭtuṅga-Chōladēva.	3rd "	Do.	Gift of 2 ma of land by Sundarim Nilaiudaiya Perumaḷ alias Kuloṭtuṅgachōla Anuttirappallavarayaṅ for rice offerings to the god Paṣupatisvaramuḍaiyar in Kōṅgur alias Jayangonda-sōlanallur in Pongalrka-nādu.
166	On the same base	Do.	Tribhuvanachakravartin Virarājendra-dēva.	17th "	Do.	Beginning and middle built in. Seems to record gift of land for offerings to the god. Mentions Vadapaśa..... nādu and Perumbili.....nallur.
167	Do.	Do.	Do.	11th "	Do.	Records gift of gold for a twilight lamp to the god by Piḷḷandēvan, a Vellala of the Sattandai sect.
168	On the south wall of the same shrine.	Do.	Do.	7th "	Do.	Records gift of gold to a temple priest by Sattiperri alias 'Aruvilakku Pichchi, a dancing girl of Kōṅgur for burning a twilight lamp to the god.
169	On the same wall	Do.	Do.	Lost	Do.	Damaged and incomplete. Seems to record gift of gold by a private individual for a lamp.
170	On the base of the north wall of the mahā-maḍapa in the same temple.	Do	Do.	7th year	Do.	Records gift of gold by a private individual for a twilight lamp to the god.
171	On the left doorjamb of the entrance into the same maḍapa.	Do.	Kuloṭtuṅga-Chōladēva	10th "	Do.	Damaged at the end. Records that the two mudalis, Suttiaṅ Adiyāśōḷaṅ alias Virarājendra Irungōḷaṅ and Alāvandaṅ Yalvallaṅ alias Kuloṭtuṅgaśōḷa. . . . jendra Pallava [raiyāṅ] agreed to measure out certain quantities of rice for daily offerings to the god.
172	On the beams of the maḍapa attached to the south side of the same temple.	Koṅgu-Pāndya.	Tribhuvanachakravartin Kōṅēriṅmaikōṅḍaṅ Sundara-Pāndyadēva.	27 + 1st year, Adi, 7.	Do	Records gift as devādāna, free of taxes, of the village of Maḷamaṅḍala Vānarayamallur, a newly founded village in the suburbs of Kōṅgur for the expenses connected with the daily worship and offerings to the god Paṣupatisvara-muḍaiyar and repairs to the temple. Mentions as signatories Villavadarayaṅ and 'Oṅḍamaṅḍaṅ. Incomplete.
173	On a pillar in the same maḍapa	Koṅgu-Chōla	Tribhuvanachakravartin Virarājendradēva	15 + 1st year.	Do.	In modern characters. Records that Venkaṭamma, the mother of Paṣupatilingayaṅ of Kaśyapa-goṭra built the prakara walls and the first gopura-entrance to the temple.
174	On a door-post lying in the temple compound.	....	....	Saka 1634, Subhaskṛit, Avani.	Do	Saka 1634 is a mistake for 1644.
175	On the base of the west wall of the central shrine of the Piḍāriammaṅ temple in the same village.	Koṅgu-Chōla	tin Virarājendradēva	13th year	Do	Built in at the beginning. Seems to record that Yalvallaṅ Aṭṭaichchevayaṅ, a mudali of Kīraṅ in Pongalarka-nādu engraved on stone and copper the gift of land made by his grandfather Sōmanathadēvar alias Anittirappalla-varayaṅ for offerings to the goddess Raḍḍapidiyāṅ.

U.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
176	On the inner wall of the mandapa forming the entrance into the Chennivarasvamin temple at Kottanur.	Koṅgu-Chōḷa	Virarājendradēva	42nd year	Tamil	One stone is missing in the middle. Records gift of one aohcu of gold by a temple priest for a twilight lamp to the god Chennivarasvamin-Nayanar of Korraṇūr in Tenkarai-naḍu.
177	On a pillar in a ruined mandapa in the east prakara of the same temple.	Do.	Virarādēva	4th "	Do.	Damaged and incomplete. Mentions Rajendrasōḷa, as the name of a goldsmith in Korraṇūr.
178	Round the belt of the central shrine, Apramēśvarasvamin temple at Maravapalayam.	Hoyśala	Viraballadēva	Lot	Do.	Built in the middle. Records gift of 5 ma of land situated in Uḍaiyapirāṭṭi-chaturvedimāṅgalam in Naraiyanūr-udaiyār of Korraṇūr in Tenkarai-naḍu.
179	Round the base of the same shrine	Ummattār	Mahāmaṇḍalēśvara Nañjaraya Uḍaiyār	Paridhapi, Tuḷa, sudi, Monday, dasami, Śravishtā.	Do.	Damaged in several places. Records gift of 2 ma of land in Kārāyapkaṇu, <i>aias</i> [Virasōḷa-chaturvedimāṅgalam] in Tenkarai [Virasōḷa-vaḷanāḍu] for offerings to the god Chennēśvaramudaiyār of Korraṇūr in Tenkarai-naḍu.
180	On the base of the north wall of the same shrine.	..	Tribhuvanaśaḅakravartin Koṅṅerimmaikoṅḅāṇ.	15 + 4th year and 12th day.	Do.	Built in at the beginning. Records a tax-free gift of 8 ma temple for offerings to the god Aludaiyār Apramēśvara-Uḍaiyār of Korraṇūr in Tenkarai-naḍu. Millānvallasōḷa-Muvēndavela figures as a signatory.
181	On the same base	Koṅgu-Chōḷa	Kulottuṅga-Chōḷadēva	17th year	Do.	Records a tax-free gift of 7 ma of land for measuring out 24 kalams of jaddy by the Rajkēsari-marakkāḷ required for offerings to the god.
182	On the north wall of the central shrine Tiruvaiṅḷuḷṅṅathasvamin temple at Piramiyam.	Do.	Tribhuvanaśaḅakravartin Virarājendradēva.	14th "	Do.	Records gift of 8 amudan aḅehu of gold by a merchant in Virasāṅḅā-ḅaturvedimāṅgalam, a <i>brahmadēya</i> in Tenkarai-naḍu, for offerings to Keḅetrappappillaiyār in the temple of Uḍaiyār Tiruvaiṅḷuḷṅṅayanār in the same village.
183	On the same wall	Do.	Kalimūrka Vikrama-Chōḷadēva	42nd "	Vaiṅḷuttu	Records deposit of 55 kaḷāṅḅu of gold with the assembly for providing meals for 3 Brahmins daily in the temple. Parakōṅḅāḷi: 1-talai-ṅṅai-ṅṅai-ṅṅai appears to have been the standard of fineness and weight of gold and Parakē-ṅṅāḷi a standard measure.
184	Do.	Do.	Tribhuvanaśaḅakravartin Virarājendradēva.	3rd "	Tamil	Records that . . . a sāmanta of Virasāṅḅā-ḅaturvedimāṅgalam set up the image of the god's consort (pāḷiyarai-naḅohiyār) in the temple in honour of his sister Kadaikkurichohi-aiyār, wife of . . . jēndradēva and presented some gold to the village assembly through a certain Anandakūṭṭiāṅ for providing offerings on certain occasions.
185	Do.	Do.	Kalimūrka Vikrama-Chōḷadēva	42nd "	Vaiṅḷuttu	Records that Nakkai Viṅḅakan <i>aias</i> Vikramaśōḷapallā-vaduraiyāṅ of the perumal perundanatariyār gave 15 kaḷāṅḅu of gold for a perpetual lamp to the god for the merit of <i>Emar</i> i Nakkai Kurraṅ.
186	Do.	Do.	Rajakēsariyarman <i>aias</i> Tribhuvanaśaḅakravartin Virarājendradēva.	5th "	Tamil	Records gift of 5 kaḷāṅḅu of gold by Hevaiṅḅ Madevan <i>aias</i> Kalikāḷinda Sōḷamarayan of the perumal-kaikkōḷars for a twilight lamp to the god.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
187	On the west wall of the same shrine.	Kongu-Chōla	Kōnātān Vikrama-Chōla	20th	Vaiṭṭeḷuttu	Records gift of 12 kulaṅṅu of gold by the king to the villagers of Vellam, a hamlet in Vellakal in Kāngayanādu for providing oil for a perpetual lamp ordered to the temple by Vikramaśōḷaṅ Sōḷanādēviyār. Parakēsarī-ūḷakku is mentioned as a standard measure and Kēsavan Sugrivan alias Sembiyan Mūvendavēḷaṅ appears as a signatory.
188	On the same wall	Do.	Virarājendradēva	8th	Tamil	Records gift of 2 kulaṅṅu of gold by Arayapōsan, son of Sankaran for a twilight lamp to the god.
189	On the base of the south wall of the same shrine.	Do.	V[irasoḷa] Kalimūrkhapperumal	1[3]th	Vaiṭṭeḷuttu	Daṅged. Seems to record that Brahmadhiraṅṅu got a piece of land exempted from taxes by a payment of 15 kulaṅṅu of gold and presented it to the temple to meet the expenses connected with the sacred-bath and anointment of the god. Maḷanādu and Ayirur are mentioned.
190	On the same base	Do.	Kalimūrtha Vikrama-Chōladēva	32nd	Do.	Records a deposit of 12 kulaṅṅu of gold with the assembly of Virasāṅgāda-chaṭturvedimaṅgalam by Anakkāṅ Sēdanai alias Eriyūm Viṭṭuḷkaḷ-ṣeṭṭi of Manikānda-maṅgalam in layūr-kūram, a sub-division of Kōnādu, for a perpetual lamp to the god.
191	Do.	Do.	Virarājendradēva	19th	Do.	Records gift of 4 aḷachu of gold by Tirumēḷapādi Pallava-rayan of the Perumāḷ-Kaiḷkōlas for offerings to the god on Śivarātri.
192	Do.	Do.	Rajadhiraṅja Vira-Chōladēva	5 + 1st year	Do.	Records that certain land belonging to a Brahman of Virasāṅgāda-chaṭturvedimaṅgalam was confiscated by the king on account of treason and that the same land was purchased by Periyāṅ Sōḷai alias Virasōḷakkāṅṅayan, one of the feudatories of the king on payment of 30 poṅ into the treasury and was presented to the temple.
193	Do.	Do.	Tribhuvanaachakravartin Virarājendradēva.	7th	Do.	Records gift of 2 kulaṅṅu of gold by Andai, the senior wife of Nambiyāḷvi, a son of Paṣalai Tiruvaiḷippōkki alias Virarājendra Brahmadēva of Śrī Uḍaiyapirāṭṭi-chaṭturvedimaṅgalam in Naraiyūr-nādu for a twilight lamp to the god for her own merit.
194	Do.	Do.	Rajakesarivarman Tribhuvanaachakravartin Kulottunga-Chōladēva.	11th	Tamil	Kind missing. Records that the assembly of Virasāṅgāda-chaṭturvedimaṅgalam took from Uḍaiyār Viranarāyana [Mabajirāṅṅaiyār 20 kulaṅṅu of gold and invested it on thirty kuḷi of land for the temple.
195	Do.	Do.	Tribhuvanaachakravartin Virarājendradēva.	....	Do.	Records gift of one ānai-aḷachu and one kitti of gold by a merchant of Virasāṅgāda-chaṭturvedimaṅgalam for offerings and sacred-bath to the god.
196	Do.	Do.	Parakēsarivarman Tiruchohiraṅgambalamudaiyāṅ Vikrama-Chōla.	13th year	Do.	Records gift of 28 kulaṅṅu of gold together with one kulaṅṅu due as tax on the brahmadēva for the supply of sindal paste to the god throughout the year.
197	Do.	Do.	Tribhuvanaachakravartin Virarājendradēva.	6th	Do.	Records gift of 2 kulaṅṅu of gold by a merchant for a twilight lamp to the god.
198	Do.	Do.	Rajadhiraṅja Uttama-Chōladēva	8th	Do.	Records that Keraḷakesari Amaraḷbhayanāra Kōṭṭupiliyar of the Perumāḷ-vāḷiṅgar gave 2 kulaṅṅu of gold for the daily supply of three pot-fuls of water for the god's sacred bath.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
199	On the base of the south wall of the same shrine.	Kongu-Chola	Virarajendradeva	8th year	Vatteluttu ..	Records gift of two kalaiju of gold by a Brahman lady Periyandachani for a twilight lamp to the god.
200	On the same base	Do.	Do.	13th "	Do. ..	Records gift of two kalaiju of gold for a twilight lamp to the god.
201	Do.	Do.	Kalottunga-Choladeva	9th "	Do. ..	Incomplete. Records gift of 2 kalaiju of gold by Sola-narayana Pallavaraiyan-Alagan Somapiran alias Gabga-vadarayan, the king's samanta of Kajarajapuram for a twilight lamp to the god.
202	Do.	Do.	Abhinanachola Rajadhirajadeva	10th "	Do. ..	Records that Silambanadakkalavan, a kavalan (guard?) residing in Virasungada-Chatuvodi-maigakan, covered the ceiling of the Mukhi-madapa of the temple with stones for the merit of Eduppan Nilan Silamban.
203	On the south base of the ruined platform of the same temple.	Do.	Rajakesarivarman alias Tribhuvanachakravartin Virarajendradeva .. .. .	.....	Do. ..	Records gift of one kalaiju of gold by Prantakaso an alias Virarajendra Nittapallavaraiyan, a drummer (uvachohakani udayan) for a twilight lamp to the god.
204	On a door-post lying within the central shrine in the same temple.	Do.	Virasola-Kalimorkhapporuma!	24th year	Do. ..	Records gift of 1 1/2 ma of land to the assembly by the queen madoviyar natian for arranging to sweep the temple precincts.
205	On a door-post standing in front of the same temple.	Do.	Rajadhiraja Uttama-Choladeva	17 + 1st "	Tamil ..	End damaged. Mentions one Kandungan Abhinanachola Rajadhiraja as one of the relatives (urimaiyar), of the feudatories (samantas) of the king.
206	On a similar post in the same place	Do.	Virarajendradeva	19th "	Do. ..	The inscription stops with the name of the donor and the rest is much damaged.
207	On the left doorjamb of the entrance into the central shrine.	..	.....	.....	Vatteluttu ..	Mutilated and beginning lost. Mentions that the gopura of the temple was built in the name of Vichehadiran by Vilupparaiyan, the nephew or son-in-law (son-in-law) of Sembiyar Vikramasolaiyarayan.
208	On a slab in a field 1 mile to the south of the same temple.	Chera?	Sarvabhauma Varaguna Parantaka	6 + 9th year	Do. ..	Much damaged. Seems to record gift of land by Vaduhan-kodai, wife of Putter-kilang Ullahgapan and daughter of Kudalilan for offerings, anointment and festivals to the god. The king bears the hiruda of Chandraditya-kulalika and the district of Anjanady is mentioned. Damaged. Seems to record gift of paddy for offerings to the god.
209	In the same place .. .. .	..	.....	6 + 11[6]th "	Do. ..	Incomplete. Refers to the gift of a stone door-post to the temple of Aludaiyar Alaiyanayanar by a goldsmith residing in Kupuchol in Tenkari-nadu.
210	On a broken door-post lying on the old site of the Siva temple at Lakmanayakanpatti.	Kongu-Chola	Virarajendradeva	15 + 1st "	Tamil ..	In modern characters. Contains the imprecation that who ever obstructed the charity of the village given by Nanjarama Udaiyar to the god Nanjundalinga will be a sinner. The engraver's name is given as Ramapa Olan.
211	On a slab set up in the prakara of the Kulamanikkésvarasvamin temple at Turambadi.	..	.....	.....	Do. ..	Incomplete and damaged. Seems to record a gift of land in the time of Kampanayaka Udaiyar, for daily worship in the temple.
212	On the base of the west wall of the Perumal shrine at Nanjai-talaiyur.	Vijayanagara	Mahamandalesvara Virapratapa Kumara Mallikarjunaraya.	Saka 1881 Pramathi, Rishabha, su. di., saptami, Hasta, Monday.	Do. ..	

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
218	Round the central shrine of the Vaidyanāthasvāmin temple at Mayilrangam .	Vijayanagara	Krishnadeva-Maharaya	Kali, 4633, Viya (mistake for Vijaya), Tai, 12, pañ[chañj] day lost.	Tamil	Built in at several places. Records gift of 150 kuḷi of land by the agent of the king for offerings and worship to the god Tīravinaṅgīra-tambirāṅgar of Mayilrangam and the provision of 8 poṅ each to the gods Karimadaṅappa and Chellapillaiyar. Kaṅgarajapuram is mentioned as the capital of Koṅgu-naṅḍalam.
214	On a slab set up in front of the Perumāḷ temple in the same village.	Do.	Achyutadeva	Kali 4635, Jaya, Chitra, 2.	Do.	Damaged at the end. Records the assignment of land near Maḍavilagam by adhikari Avināsiṅḡar, the agent of Raḡhupatideva-Maharaja who was himself an agent of Maḡhamaṅḡalesvara. Valaiyadeva-Maharaja for conducting worship, to the god Tīravinaṅgīra-tambirāṅgar. Damaged and incomplete.
215	On a pillar in the Ammaṅ shrine in the Siva temple at Mulanur .	Koṅgu-Chōla	Kalimārka Vikrama-Chōlaḡeva	27th year	Vetteḡuttu	Mutilated at the end. Records that during the régime of Kampayanayaka, the naṅḡavar of Kaṅḡaya-naḡa made a gift of 6 poṅ, the income from the village of chōḡesvaranallūr in Vellakal in Kaṅḡaya-naḡu for daily worship and offerings to the god Parākrama-Chōḡesvara and Karunaikattiya-pillaiyar.
216	On the base of the north wall of the maha-maṅḡapa of the Parākrama-Chōḡesvara temple at Vellakoyil .	Vijayanagara	Mallikarjuna-raya, son of Devaraya Udaiyar.	Praṅḡoduta, Vai-gaḡi, 29	Tamil	Damaged and incomplete. Seems to record gift of land of the village of Virapaṅḡiyannallūr, as devadāna for worship in the temple of Mandisvara.
217	On a slab set up to the west of the Mandisvarasvāmin temple at Mandapapuram , a hamlet of Mettupalayam .	..	Virbhuvanachabravartin koṅḡaṅ.	14 + 1st year	Do.	Records that in response to the request of the nagarattar of Abhinavasōḡapuram an I Vikramasōḡapuram, the king ordered that the amount accruing from land taxes from the two villages should be equally divided and assigned for expenses to the two temples. Among the names of the signatories are found Kḡlamalle Sōḡa Mōvendaveḡaṅ, Vanarayadevaṅ, Tyāḡavinōḡadevaṅ, Muṅḡayadarayaṅ, Chēdirayadevaṅ, Kaduveḡḡi, Kaḡappalarayaṅ and Vilāḡa-siṅḡadevaṅ.
218	On the base of the north wall of the central shrine, Vikrama-Chōḡesvara temple at Kanna-puram .	Koṅgu-Chōla	Virarājendra[ḡeva]	16 + 1st	Do.	Records gift of one aḡebu of gold by Muṅḡayadarayaṅ and Tyāḡavinōḡadeva, the headman of Vilattūr for a twilight lamp to the god Aludaiyar Vikrama-chōḡesvarana-yaṅar.
219	On the same base	Do.	Virarājendraḡeva	16 + 1st	Do.	Damaged at the end. Seems to record gift of one aḡebu of gold for a twilight lamp to the god by a merchant of Villavaṅḡadevi alias Vikramasōḡa[ḡapuram].
220	On the south wall of the same shrine.	Do.	Do.	15 + 1 + [1] + 1st year.	Do.	Fragment.
221	On the same wall	Do.	Virarājendra	17th year	Do.	Do.
222	On the north and west walls of the same temple.	Do.	Do.	5th	Do.	Do.
223	On the south wall of the Nityasēlviammaṅ shrine in the same temple.	Do.	manachōḡa Rajadhiraḡadeva	3rd	Do.	Built in and incomplete. Seems to refer to some feeding charity by Arayaṅ Sōmaṅ.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
224	On the north wall of the Subrahmanyaśvamin shrine in the same temple.	Kongu-Chola	Parakṣarivarman Tribhuvanaśoḅaśvaratin Vikrama-Choḷaśoḅa.	13th year ..	Tamil ..	Records that a merchant of Villavanmādevi alias Vikrama-śoḷapuram in Kaṅḡaya-nādu set up the images of the two consorts of Kuṅḡameriṅḡa-piḷḡaiyar, i.e., Subrahmaṅya.
225	On the north wall of the Ardra Kapaliśvaraśvamin temple at Māḍavilāḡam.	Vijayanagara	Mahamaṅḍalaśvaran Hariyaraya Uḍaiyar.	Saravadhari, Tai, 18	Do. ..	Records gift of 5 ma of land in Alambadi and Kaṅḡayaṅkani alias Virasoḷa-śobaturvedimangalam in Virasoḷa-valanāḍu for daily worship and offerings to the god Uḍaiyar Paḷeḷoḷḡu-avudaiyar of Paḷḡati in Kaṅḡaya-nādu.
226	On the south wall of the same shrine.	..	....	....	Tamil-verse ..	Mentions Uttamaśoḷa, the chief of Kāmi, (i.e., Nattaika-rāiyūr).
227	On the same wall	Vijayanagara	Mahamaṅḍalaśvaran Hariyaraya Uḍaiyar, son of Devaraya.	Saravadhari, Tai, 25.	Tamil ..	Registers an agreement given by the nāṅḡar of Kaṅḡaya-nādu regarding No. 25 above. Devarayam (a tax?) and a tax of one panam per village are mentioned.
228	Do. .. .	..	Rajakṣarivarman Tribhuvanachak .. .	[1]2th year	Do. ..	Beginning built in. Records gift of one aḷebu of gold for a twilight lamp to the god Vinayakapillaiyar in the north of the village of Paḷḡani in Kaṅḡaya-nādu by the king's relative (Peruma)urimūiyar of Kaḡaijapuram.
229	On the base of the west wall of the same temple.	Kongu-Pāḍya.	Rajakṣarivarman alias Tribhuvanaśoḅaśvartin Vira-Pāḍyaśoḅa.	....	Do. ..	Much damaged. Seems to record gift of a lamp to the god.
230	On the base of the west wall of the same temple.	..	....	....	Do. ..	States that the door-posts and two steps were the gift of a resident of Karaiyūr.
231	On a pillar inside the maṅḍapa in front of the same shrine.	Vijayanagara	Mahamaṅḍalaśvara Mallikarjunaraya ..	Śaka 1300	Do. ..	Built in at the end.
232	On another pillar in the same place	..	....	Prabhava, Vaigasi, 23.	Do. ..	States that the pillar was erected by Kōṅḡavelaśaraiyar, uncle of Viḡama]yūyār Kōṅḡavelaśaraiyar of Karaiyūr in Kaṅḡaya-nādu.
233	Do.	..	....	....	Do. ..	States that the pillar was the gift of Aḷagan Uttamaśoḷa Gaṅḡiḍaṅḡa Karaiyār Uttamaśoḷa Gaṅḡiḍaṅḡa of the Vellāḷa caste.
234	Do.	Vijayanagara	Mahamaṅḍalaśvara Mallikarjunaraya ..	Prabhava, Vaigasi, [23].	Do. ..	Records that the pillar was erected by a resident of Karaiyūr.
235	Do.	Do.	Do.	Do.	Do. ..	Records gift of a pillar by Kōṅḡavelaśaraiyar Irakṣha-perumal, a Vellāḷapayitar of Karaiyūr.
236	Do.	..	....	....	Do. ..	States that a pillar and a corbel were given by a private individual of Triṅḡalur in Kuṅḡappu-nādu.
237	On a beam of the ceiling in the same place.	..	....	....	Do. ..	Records the gift of three ceiling beams and four corbels by a merchant of Tribhuvanaśoḅaśvapuram alias Karaiyūr in Nāḡaviri-nādu.
238	On another beam in the same place	..	....	....	Do. ..	Records a similar gift by a merchant of Karaiyūr.
239	On a slab lying in the south prakara of the same temple.	..	Ramaśoḅa Maharaya .. .	Kali 472, Śaka 1543, Durmasi, Paṅḡuni, 6, Sunday.	Do. ..	Records gift of certain pieces of land to the god Jayāṅḡoḅaśaraiyar by Nallattambi-Gaṅḡar Viśvanātha Chakkarai Uttamaśoḷa Gaṅḡiḍaṅḡa Maṅḡaiyar, a Vellāḷapayitar of Karaiyūr in Kaṅḡaya-nādu during the time of Mutḡuḷḡappa-nāyaka, the agent of Ramaśoḅa. Kaḷoḷḡi-nādi appears to have been the other name of the Noyyal river.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
240	On a slab set up in the compound of the Pattisvarasvamin temple at Marudurai.	Vijayanagara	Krishnaraya	Dhatu, 22.	Tamil	In modern characters. States that during the regime of Kondamaraśar, the agent of the king, the residents of Marudurai in Kāngaya-nādu assigned certain lands to the god Aludaiya-tambūnar Paṭṭiyappan and to Alala-sundarapāndita-nayinar in equal shares.
241	On the base of the north wall of the central shrine in the Agastyaśvarasvamin temple at Akhilan-dapuram.	Do.	Mahamāṇḍalāśvara Vira Sayana Uḍaiyar.	Dundubbi, Karti-gai, 15.	Do.	States that the residents of Kāngayam made a gift of one panam of gold per month for providing rice offerings at nights to the god Aludaiya-Nayinar Tiruvagattisvaram Uḍaiyar.
242	On the same wall	....	....	....	Do.	Records the charity of a stone Nirmalya-trough by a Vellala of Kāngayam.
243	On the base of the west wall of the same temple.	Koṅgu-Pāṇḍya.	Sundara-Pāṇḍyaśvara	8th year, Aṇi	Do.	States that the Mukhavanai in the ardha-māṇḍapa was erected by Puḷḷammai, the wife of Sengali of the Kavalar Kurumbillar of Paṭṭali.
244	On the base of the south wall of the same temple.	....	....	....	Do.	Built in at the end. Records gift of two door-posts in the Ardha-māṇḍapa by a Vellala of the Andai sub-section.
245	On the same base	....	....	....	Do.	Built in in the middle. Seems to record a similar gift to the central shrine.
246	On a slab set up in front of the same temple.	Vijayanagara	Mahamāṇḍalāśvara Achyutaraya-Maharaya.	Kali 4688, Nandana, Maśi, 5, Thura-day, 5u. di., pañ-chami, Revati.	Do.	Damaged. Seems to record gift of land by the residents of Kāngayam to the god Agastyaśvara in the time of Valayadeva-Maharaja, the right-hand of Timma-ḍanayaka, the agent of the king.
247	On the door-posts of the entrance into the central shrine Adinathēśvarasvamin temple at Kiranur.	Koṅgu-Pāṇḍya.	Vira-Pāṇḍyaśvara	15 + 1st year	Do.	Records that Periyarasu Alagiyaṭṭilai, a chief of Kḷaikkarai erected two door-posts in the temple of Aludaiyar Adinathēśvaram-Uḍaiyar in Kiranur in Kāngaya-nādu.
248	On two other door-posts in the same place.	Do.	Kulaśekharaśvara	4th	Do.	Records the gift of two door-posts to the temple by Uṇḷi of the Sokkuraiyar the chief of Melakkara.
249	On the north wall (inside) of the ardha-māṇḍapa, of the same temple.	Koṅgu-Chōla	Rajadhiraśvaraśvara	3rd	Do.	Records an order of the king making a tax-free gift of land as dēvadāna for daily offerings and worship to the god.
250	On a pillar inside the Amman shrine in the same temple.	Do.	Virarājendraśvara	15th	Do.	Records the erection of the nāyaka-kal (pillar) in the Tiru-māṇḍapa of the temple by Iḷaiya Sevvaraiyan alias Inji-velan of Kiranur.
251	On the door-posts of the Perumal shrine in the same temple.	....	....	Vikrīti, Tai. 5	Do.	Slightly damaged and in modern characters. Records gift of a lamp to the god Viranarayana-perumal by Tōḍan Mandar Kūttan of Parpini during his regime as collector of tolls in Kāngaya-nādu.
252	On the base of the north wall of the Vinayaka temple in the same village.	Koṅgu-Chōla	Virarājendraśvara	20th year	Do.	Incomplete and damaged. Seems to record gift of nine aḥḥan of gold by Chitramoli, a goldsmith of Kiranur for offerings and lamp to the god Iḍaṅgai-vinayaka-ṭṭaiyar.
253	On the same wall	Koṅgu-Pāṇḍya.	Vira-Pāṇḍyaśvara	2nd	Do.	Records that the Dharmapada in the Vinayaka temple was constructed by a blacksmith.
254	Do.	Koṅgu-Chōla	Tribhuvanaviraśvara	2nd	Do.	Damaged and incomplete. Seems to record gift of rice and kambu for offerings to god. Soliyanaḷi is mentioned as a standard measure.
255	On the south wall of the same temple.	Do.	Virarājendraśvara	19th	Do.	Damaged. Seems to provide for the supply of kambu grain for offerings to the god.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
256	On the base of the north wall of the central shrine in the Palvannés-varasvamin temple at Arasan-palayam .	Koṅga-Chōla	Vikrama-Chōladēva	9 + 1st year	Tamil	Records gift of one kaṇṇju of gold to a certain Brahman in the temple by a merchant living in Irāṭṭarumoliśōlapperun-deruvu in Kāñchikuvattunḍam for a twilight lamp to the god Palvannésvaran-Uḍaiyar.
257	On the same base.	Do.	Do.	21st	Do.	Records gift of one kaṇṇju of gold by Kāḷi Kāḷi, a Kavalanmaprādi of Ravimalḷar, for burning a twilight lamp to the same god in the temple at Paṭṭālī.
258	Do.	Do.	Do.	5th	Do.	Records the sale by the resident of Paṭṭālī of a garden and an irrigation well to the temple treasury for twenty achenṇu of gold which was raised by a sale of cattle belonging, perhaps, to the temple.
259	On the base of the west and south walls of the same shrine.	....	Tribhuvanaśaḥakravartin Koṅḍaṅ.	20th year, 60th day	Do.	Registers an order of the king, assigning paddy recoverable from Kāṭṭayan-tant to the Virāṣōla-chaturvēdimarigalam in Virāṣōla-valanadu, for the provision of daily offerings and worship to the god Palvannésvaran-Uḍaiyar and the image of Nachchiyar, his consort, which was set up in the name of Akkaḷṇi. Sōḷakulanānikk, Muvendaveḷaṅ figures as a signatory.
260	On the same walls	....	Tribhuvanaśaḥakravartin Koṅḍaṅ.	4 + 4th year, 80th day.	Do.	Incomplete. Records gift of gold for offerings at the service called Virarājendran-sandū. Kuladhpa Muvendaveḷaṅ Vāmarāyadēva, Chōdirāyadēva and Jyagavinōca are mentioned as signatories.
261	Do.	Koṅga-Chōla	Virarājendradēva	29th + 7th year	Do.	Records gift of 10 achenṇu for offerings to god Palvannésvaran-Uḍaiyar. Mentions the measure Pōmadu-nāḷi.
262	Do.	Do.	Vikrama-Chōladēva	6th	Do.	Records gift of one kaṇṇju of gold by Kūṭṭaiyāḷḷaḷḷai Uḍaiyaṅḡadēvan, a member of the Perumal-mundals for a twilight lamp to the god.
263	On the base of the south wall of the same shrine.	Do.	Virarājendradēva	13th	Do.	Incomplete. Records a gift of money by Kūṭṭaiyāḷḷavan of the Kavalan Kurumbillai of Paṭṭālī to the residents of Nallur alias Amaranbūyankara-chaturvēdimangalam in Valuppokka-nādu for supplying paddy to the temple for the Sivarātri festival.
264	On the same base	Do.	Vikrama-Chōladēva	20th	Do.	Records gift of two kaṇṇju of gold by certain private individuals for two twilight lamps in the temple.
265	On the base of the west wall of the same shrine.	Do.	Virarājendra[dēva]	4 + 4th	Do.	Records gift of one kaṇṇju of gold for a twilight lamp in the temple by the lady Sōḷāndi of Kadaver in Kāṅḡaya-nādu.
266	On the door-posts of the southern entrance into the same shrine.	Do.	Kulōttunga-Chōladēva	9th	Do.	Records the erection of the mandapa by Kūṭṭaiyāḷḷaḷḷai alias Adiyamaṅḡi, a member of the Kavalan-karumpillars of Paṭṭālī.
267	On the base of the east and north walls of the Mahā-maṇḍapa in the same shrine.	Do.	Virarājendradēva	18th	Do.	Records gift of one kaṇṇju of gold for a twilight lamp to the god by a private individual.
268	On the base of the north wall of the same maṇḍapa.	Do.	Vikrama-Chōladēva	19th	Do.	Incomplete. Mentions Virantappallavaraiyan.
269	On the same base	Do.	Do.	Do.	Do.	Incomplete. Records gift of gold for a twilight lamp by Sēṅḡōṭṭā[[]], wife of Sōṅḡappallavaraiyan of Vīrakeraḷam.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
270	On the base of the east wall of the Mahā-maṇḍapa.	Koṅgu-Chōla	Vikrama-Chōlādēva	19th year ..	Tamil ..	Incomplete. Records gift of gold for a twilight lamp by a private individual of the Kavalaṅ-kurumpiḷars.
271	On the base of the west wall of the Kaḷabhairava shrine in the same temple.	Do	Do.	12th " ..	Do. ..	Records gift of gold for a twilight lamp by the wife of a private individual.
272	On a slab in a garden near the same temple.	....	....	Kali 4894, Śaka 1716, Pramādi-cha, Chittirai.	Do. ..	In modern characters and much damaged. Mentions Uttama Gaṁpiḍa Maṇḍiāyār.
273	On the north and west walls of the central shrine, in the Nanmanis-varasvamin temple at Kattan-gani .	Hoyśala ..	Vira Vallalādēva	Dhātu, Kaṅṅi, śu. di., Friday, Śravana.	Do. ..	Records a deposit of gold with the temple priest by Viśva-mitraṅ Tirunaraṅapurattu-piḷai Jagannātha Brahmādayaṅ, a resident of Uḍaiyapirāṅi-chaturvedimaṅgalam, a brahmadēya in Virarājendra-vaḷaṅḍu, a subdivision of Nariyaṅūr-ṅaḍu for a twilight lamp to the god Nanmaṅṣavaram-Uḍaiyār in the temple at Kaṅṅayankāni alias Virasōla-chaturvedimaṅgalam in Virasōla-vaḷaṅḍu. Damaged. Seems to record a gift of land free of taxes to the temple. The gift is specifically mentioned at the end of the inscription as that of Virarājendradēva.
274	Round the belt of the same shrine	....	Kōnerimalkopḍaṅ	[14th] year ..	Do. ..	Damaged and incomplete. Seems to record an order of Virarājendradēva granting a gift of gold for rice offerings to the god and for five perpetual lamps.
275	Do.	Koṅgu-Chōla	Bajakesarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōlādēva.	10th " ..	Do. ..	Damaged and incomplete. Seems to record a gift of land for daily offerings and worship in the temple.
276	On the door-posts of the entrance into the same shrine.	Do. ..	Uttama-Chōla Viranarāyaṅa	2nd " ..	Do. ..	Incomplete. Records gift of gold by Bharadvāji Ariyapuruḷ and his son Singaperumaḷ Allalanātha for offerings to the god on certain festival days.
277	On the west wall of the same shrine	Hoyśala ..	Vira Vallalādēva	.. .. Śiṅha, śu. di., .. Mon-day.	Do. ..	In modern characters. Records that during the regime of Navinār Kaḷuttaperumaḷ, son of Tribhuvanatturājakkal Tambrānar Parākrama-Paṇḍyadēva, a gift of certain taxes was made to the temple. Vikramapaṇḍya Brahma-rāya is mentioned as a signatory.
278	On a slab lying outside the same temple.	Ummattor ..	Narjanarāya, son of Pratsya Harihararāya.	Bahudhanya, Arpaḷi 7.	Do. ..	Built in and incomplete. Seems to record gift of land, for offerings to the god Kuḷōttuṅga-Chōlavinagar-āyār. Brahmaṅpallavarayar, Jayaṅḍa Muvenda-veḷāṅ and Virasōla-Muvenda-veḷāṅ figure as signatories.
279	Round the base of the Śokkaperumaḷ temple in the same village.	....	Kōnerimalkopḍaṅ	7th year, 300th day	Do. ..	Records gift of gold by a private individual the interest from which was utilised for offerings to the god Kulōttuṅga-veṅṅar-emberuman on certain days.
280	On the door-posts of the same shrine	Koṅgu-Chōla	Kulōttuṅga-Chōlādēva	3 + 1st year ..	Do. ..	Records that, while Veṅṅi Alagiri-Nāyaka, the agent of Veṅṅi-Minakāhi-nāyaka who was the agent of Sekkanātha, was holding court at Kaṅṅayam, he presented 2 ma of land to the temple and left it under the supervision of Amaraṅvati Kaṅṅayamaṇḍiāyār.
281	On the rock at Vattamalai	Nayaka ..	Mahamaṅḍalēsvara Vijayarāṅga Muttu Krishna Chokkanātha-nāyaka.	Śaka 1630, [Sarva]-dhāri, Chittirai, 7, Sunday, Hasti, dasami, Śiṅha-jagna.	Do. ..	Records gift of 5 ma of land for offerings and worship to the god Tirunakkisvaramuḍaiya-lambirānar at Ara-toḷuvu in Kaṅṅaya-ṅaḍu.
282	On the south wall of the central shrine in the Tirunakkisvara-svamin temple at Ara-toḷuvu .	Ummattor ..	Vira-Narjanarāya-Uḍaiyār	Sādharana, Kartti-gai 14.	Do. ..	

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
283	On the same wall	Kongu-Pandyas.	Vira Pandya	11th year	Tamil	Records gift of gold by a private individual for a twilight lamp to the god.
284	Do.	Do.	Do.	....	Do.	Records the erection of two door-posts in the central shrine of the temple by Kavalan Puppagariyan Virap.
285	On the door-posts of the entrance into the same shrine.	Do.	Do.	4th year	Do.	Damaged. Seems to refer to the erection of two pillars in the ardhamaṇḍapa by a kavalan (name obliterated).
286	On a slab in a field in front of the same temple.	Vijayanagara	Mahamaṇḍalesvaran Vira Krishnaraya-Maharaya.	Kali 4628, Viya, Arpasi.	Do.	Specifies that during the time of Valaraya, the agent of Koṇḍamasa some land was presented at Aratoluṅṅu for offerings to the god and repairs to the temple of Paoh-chōttu-avudaiyar at Madaiṅṅaṅam.
287	On the north wall of the central shrine in the Varadaraja-Perumal temple in the same village.	....	....	Śaka 1676, Kali 4864, Srimukha, Maśi, 16.	Do.	In modern characters. Refers to the building of the temple by a Brahmin.
288	On the south wall of the same shrine.	....	....	Do.	Do.	In modern characters. Refers to the building of certain steps, etc., to the temple by a Gaupṅṅan.
289	On the south wall of the central shrine, in the Kōḍesarasvamin temple at Kadaiyūr.	Kongu-Chōla	Tribhuvanaviradeva	4 + 1st year	Do.	Damaged. Refers to the gift of an aṅṅechehu of gold by a private individual for a twilight lamp to the god Aṅṅu-daiyar Kadavūr-Andar.
290	On a slab in a field behind the same temple.	Vijayanagara	Mahamaṇḍalesvara Vira Krishnadeva-Maharaya.	Śaka 1449, Kali 46, 28 Sarvajit, Vai-gāsi, 9, āshāṅṅhi, Monday, Pushya.	Do.	Registers the assignment, by the residents (urār) of Kadavūr, of a third of the yield of certain wet lands in Sirukadavūr for offerings, etc., to the gods Kadavūr-appar and Tāndōri-appar.
291	On a slab placed in front of a Vinayaka shrine in Kavundan-palayam.	....	....	Kali 4894, Śaka 1715, Pramāṅṅche, Chitirai.	Do.	Refers to a gift of 15 vellam of dry land in Kadaiyūr by Uttama (Gaminḅa) Manṅṅaiyar for the midday offerings to the god Sivanmālai andavar at Sivap-malai.
292	On a stone at the northern entrance into the Siva temple of Mahanandi on the island near Polavaram.	....	....	Śaka 133[0], Sarva-dhari, Niṅṅa-Vai-śakha, su. di., 15, Monday.	Telugu	Registers that Sivalēṅka Niśāṅṅakarāthayya purchased some land from a Brahman of Koppaka for the god Mahanandiśvara or Mahanandigiri-ṅṅa.
293	On the same stone .. ..	....	....	Śaka 1330, Sarva-dhari, Niṅṅa-Vai-śakha, su. di., 51, Monday.	Do.	Registers that Sivalēṅka Niśāṅṅakarāthayya purchased some land from a Brahman of Koppaka for the god Mahanandiśvara or Mahanandigiri-ṅṅa.
294	On a pillar at the southern entrance into the shrine of the Virēśvara temple at Paṅṅisam; another island near Polavaram.	....	....	Śaka 1060, Uttara-yana-Saṅṅkrānti.	Do.	Gives the details of land in Kropaka purchased by Annadevaraja, son of Chōḅa-Bhaktiraja and granted to the temple of Mahanandigiri-ṅṅa and its sthanapati Niśāṅṅa-Karaya.
295	On the same pillar .. ..	....	....	Śaka 1151, Marga-śira, su.[tra.]yōḅesī, Monday.	Do.	States that the local and mufasal merchants granted certain tolls on pack-bullocks and cartloads for providing daily oblations to the god Iśāṅṅakāmiśvara at Gajjaramu.
296	Do. .. ..	....	....	Śaka 1223, Vaiśakha, su. di., 10, Thursday	Do.	Unfinished. Gift of land by purchase at Venṅavōlu to the temple of Iśāṅṅakāmiśvara at Gajjaramu, for maintaining a perpetual lamp by a certain Lēṅka Ballapa-Nayaka.
297	On a pillar at the southern entrance of the same temple.	....	Malayamu Mahadevaraja	Śaka 1159, Makara	Do.	A certain Kosana Komana granted land for a lamp to the temple of Iśāṅṅakāmiśvara-Mahadeva.
298	Do.	....	Do.	Śaka 1159, Phal-guṅa	Do.	Records some grants of land and mentions Rajala-Mahadevi, queen of Malayamu Mahadevaraja. The village Dēvami is also mentioned.
						Registers that Adapa Mavēna-Perggaḅa, minister of the king granted land at various places to the god Iśāṅṅakāmiśvara.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
299	On a pillar at the southern entrance of the same temple.	....	....	Śaka 1187, Śreṣṭha (Jyēṣṭha), Śuddha-dāśami, Tuesday.	Telugu	Grant of land by Andalini Pāniseṭṭi for the maintenance of a perpetual lamp in the temple of Ishtakāmsvara at Gujjaram. for the merit of his parents.
300	On the same pillar .. ..	....	....	Śaka 1212, Margasīra, su. di., 13, Monday.	Do.	Grant of land by the lady Prōlam to the god Ishtakāmsvara.
301	On a pillar in the ardha-maṇḍapa of the same temple.	....	....	....	Do.	Incomplete. Fulogy of the god Bhīmēsvara of Suryanārā-yāpūri.
302	On the same pillar .. ..	....	....	Śaka 11[1]7, Uttiara-yana-Saṅkrānti.	Do.	Registers the grant of 5 gold mādas by the lady Anyama. Also records grants of land to Bbīmanāthadēva of Gantāla by several persons.
303	On another pillar in the same place	....	....	....	Do.	Incomplete. Provides for the various items of worship and oblations on the three periods of the day.
304	On two pillars to the south of the Ālvāy shrine behind the sanctum of Śrī-Rāmaḥadra temple at Bhadrachalam , Bhadrachalam taluk, Godavari district.	....	....	Śaka 1764, Nandana, Chaitra, su. di., 9, Sunday.	Do.	Registers that a certain Varada-Rāmadāsu of Kāñchi-nagara, who was an incarnation of Śrī-Rāmadāsu of the time of Tanisha, came to Bhadrādri and spent his time there as a devotee. In course of time he miraculously became the administrator of the Hasanābadu-Paragana (in His exalted Highness the Nizam's State) in the time of Nawāb Nāsaruddān and conferred a large part of the income of that Paragana on the temple and the Brahmans who were connected with it. Numerous other details concerning the establishment, festivals, worship, oblations, etc., of the temple are also registered.
305	On a mutilated pillar lying near the mirror-chamber in the same temple.	....	....	Śaka 1546, Raktak-sbi, Phālguna, su. di., 5, Thursday.	Do.	Damaged. Records that a certain lady devotee of Raghunāyaka of Bhadrachalam, the wife of Mūyān Akkameyapa, a Pāṇḍyāyaka born in the Vipparla-gōtra caused the mukha-maṇḍapa and the prakāra to be built as her charity in the temple and gave the whole of the village of Gūṇḍala for providing festivals and servants. Another part of the inscription records that a daughter of Mūyāla Rāmaṅka, named Appalamma, built and consecrated the shrine of Nannalvar; and her daughter, a certain Akkam built the bhōga-maṇḍapa for Raghunāyaka.
306	On a slab set up near the old village-site at Malavaram , Ongole taluk, Guntur district.	....	....	....	Telugu archaic characters.	Records that the village-chavadi (rachayilla) tanks, and temple are of (i.e., constructed by?) Gujjāmotheri. His elder son died in the battle of Nidamānu (the present Nidumānūr near Ongole). The Raṭṭadi (i.e., the Reddi of Nidumānūr?) gave two kaṇḍuga of field land? (aripaṭṭu) to brahmans.
307	On a Nandi-pillar set up in front of the Raṅgingasvāmin temple at Mudunuru , Gannavaram Kistna district.	....	....	....	Sanskrit and Telugu.	Contains a long eulogy of the kings of the Durjaya family eventually establishing their connexion with the Kakati-śēsvara Kōnakandravadi Bhīmarāja and his two sons Choḍayarāja and Pōtarāja.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
308	On a pillar in the Svarṇeśvaraśvamin temple at Ganapavaram, Bhamavaram taluk, same district.	..	Mahamaṇḍaleśvara Gōkarāja, son of Mallidevarāja of Vēngi.	Śaka 1096, Aśhadha, Kriṣṇa-ekādāśī, Wednesday, Dakṣiṇāyana-Samkrānti.	Telugu	Gift of 10 cows for the maintenance of a perpetual lamp in the temple of Svarṇeśvara at Padmini-pura.
309	On the same pillar .. .. .	..	Mahamaṇḍaleśvara Kolani-maṇḍalika So-mayarāja.	Śaka 1117, Uttarayana-Samkrānti.	Do.	Registers gift of 50 sheep for a perpetual lamp in the temple of Svarṇeśvara at Padmini-pura.
310	Do. .. .. .	..	Kolani Kaṭama-Nāyaka	Śaka 1073, Uttarayana-Samkrānti.	Do.	Do.
311	Do. .. .. .	..	.....	Śaka 1166, Uttarayana-Samkrānti.	Do.	Damaged. Mentions Mahamaṇḍaleśvara Kolani-maṇḍalika Maṅgayadevarāja, his servant Eṇṇamadaka Anuma-Nāyaka and the latter's son Kusama-Nāyaka.
312	On another pillar in the same temple.	..	.....	.....	Do.	States that the temple was built by Siddh[ua] Johari, son of Eṅgachari Maṇḍachari.
313	On the same pillar .. .. .	..	.....	.....	Do.	Damaged. Registers a gift of 50 sheep for a perpetual lamp in the temple of Svarṇeśvara at Padmini-pura.
314	Do.	..	.....	.....	Do.	Fragment. Registers a gift of 150 sheep for three perpetual lamps evidently in the temple of Svarṇeśvara at Padmini-pura.
315	Do.	..	Rajarāja	Śaka 1087, [2]0th year.	Do.	Do. Records a gift of sheep for perpetual lamps.
316	Do.	..	.....	.....	Do.	Damaged. Registers a gift of land for worship and services in the temple of Svarṇeśvara at Padmini-pura.

D.—List of photographs taken during 1919-1920.

Number (continued from the last report).	Locality.	Description.	Size of negative.
546	Maḍam	General view of the ruined Śiva temple	Half-plate.
547	Do.	Do. do. do. do. do. do.	Do.
548	Do.	Sculpture in relief of Durgā on the rock opposite to the same temple.	Do.
549	Kīliyanūr	View of the central shrine of the Śiva temple	Do.
550	Do.	View of the <i>maṇḍapa</i> in front of the Vishnu temple	Do.
551	Marakānam	Do. entrance (ruined) of the Śiva temple, (exterior).	Do.
552	Do.	Do. entrance (ruined) of the Śiva temple (interior).	Do.
553	Do.	Do. central shrine (top portion)	Do.
554	Do.	Stone image of the Svayambhu- <i>linga</i> in the central shrine of the same temple.	Do.
555	Do.	Bronze image of Śivakāmi-amman in the same temple	Do.
556	Olagāpuram	South-east view of the ruined Śiva temple	Full plate.
557	Do.	North-east do. do. do. do.	Do.
558	Do.	Sculpture in relief of a king worshipping the Śiva- <i>linga</i> , in the same temple.	Do.
559	Do.	General view of the ruined <i>gōpura</i> , Vishnu temple	Do.
560	Do.	Do. central shrine of the same temple.	Do.
561	Do.	Stone images of Vishnu and his consorts in the same temple.	Half-plate.
562	Dādāpuram	General view of the central shrine of the Vishnu temple.	Do.
563	Do.	Sculpture in relief of Kundavaipirāṭṭiyār in the same temple.	Do.
564	Do.	General view of the <i>maṇḍapa</i> of the Śiva temple	Do.
565	Do.	Do. central shrine of the same temple	Do.
566	Āvūr.	Do. ruined Vishnu temple	Full plate.
567-568	Do.	Sculpture in relief of Vishnu and his attendants in the above temple.	Do.
569	Do.	General view of the ruined Śiva temple	Do.
569 (a)	Do.	Ruined <i>maṇḍapa</i> in the same temple	Do.
570	Pudutturai	South-east view of the central shrine of the ruined Śiva temple.	Half-plate.
571	Do.	Back view of the central shrine of the ruined Śiva temple.	Do.
572	Kumbakōnam	North wall of the central shrine of the Nāgēsvara temple.	Do.
573	Do.	Another view of the same shrine	Do.
574	Śittannavaśal	General view of the rock-cut temple	Do.
575	Do.	Sculpture in relief of a Jaina image in the same temple.	Do.
576	Do.	Another in relief of a Jaina image in the same temple	Do.
577	Do.	View of the rock showing <i>ēladipattam</i> on the way to the cavern.	Quarter plate.
578	Do.	Interior view of the cavern from the southern end	Do.
579	Do.	Do. do. northern end	Do.
580	Do.	Do. do. south-eastern end	Do.
581	Tirupparaṅkun- ram.	View of the hill and the cavern	Half-plate.
582	Do.	Interior view of the cavern	Quarter plate.
583	Do.	Do. do. do. do. do. do.	Do.
584	Do.	Do. do. do. do. do. do.	Do.
585	Umnāmalai	View of the cavern with beds	Half-plate.
586	Muttupatti	East view of the cavern containing beds	Do.
587	Do.	South view of the same cavern showing Jaina images	Do.
588	Do.	West view of the same cavern	Do.
589	Do.	Sculpture of a Jaina image placed within the cavern	Quarter plate.
590	Kōngar-Puḷi- yaṅkuḷam.	General view of the cavern and the hill	Half-plate.

D.—List of photographs taken during 1919-1920—cont.

Number (continued from the last report)	Locality.	Description.	Size of negative.
591	Kongar-Puli- yañkulam.	View of the cavern containing Brāhmī inscriptions ..	Quarter plate.
592	Tirumōgūr ..	Front view of the stone image of Sudarśana. (Cha- kradēva).	Half-plate.
593	Do. ..	Back view of same	Do.
594	Karuṅgālakkuḍi	General view of the hill with three caverns	Do.
595	Do. ..	General view of the cavern containing the Brāhmī ins- cription and beds.	Do.
596	Do. ..	Another view of the same showing the Jainā image on the opposite hill.	Do.
597	Do. ..	Another cavern on the top of the above	Do.
598	Kiḷavalavu ..	General view of the first cavern with beds	Do.
599	Do. ..	Do. do. second do.	Do.
600	Do. ..	South-east view of the third cavern with beds and the Brāhmī inscription.	Do.
601	Do. ..	Sculptures in relief in the same cavern	Do.
602	Do. ..	View of the beds and the overhanging boulder, in the same cavern.	Do.
603	Ariṭṭapatti ..	View of the first cavern containing Brāhmī inscrip- tions.	Full plate.
604	Do. ..	View of the second cavern over the top of the above..	Do
605	Do. ..	Do. third do. do.	Do.
606	Do. ..	Another view of the same	Quarter plate.
607	Aḷagarmalai ..	General view of the cavern with beds and inscriptions	Full plate.
608	Do. ..	View showing the fountain, end of the cavern ..	Quarter plate.
609	Do. ..	Do. right end opening of the cavern ..	Do.
610	Āṇaimalai ..	General view of the cavern with beds and the Brāhmī inscriptions.	Full plate.
611	Siddarmalai ..	General view of the cavern with beds and the Brāhmī inscriptions.	Quarter plate.
612	Do. ..	Interior view of the same, right side	Do.
613	Do. ..	Do. do. left side	Do.
614	Do. ..	Do. showing the cave within the cavern ..	Do.
615	Marugaltalai ..	View of the cavern from the north end	Do.
616	Do. ..	Do. do. south end	Full plate.
616 (a)	Do. ..	View of the cavern showing the northern end ..	Do.
617-618	Maidūru ..	Hero-stones	Quarter plate.
619-620	Nandi-Bēvūr ..	Do.	Do.
621-622	Chirasthaballi ..	Do.	Half-plate.
623	Do. ..	Do.	Do.
624	Haluavagalu ..	Stone image of Sūrya-Nārāyaṇa in the Śiva temple ..	Do.
625	Kuruvatti ..	Do. do.	Do.
626-627	Do. ..	Sculptures in relief placed over the pillars at the entrance of the same temple.	Quarter plate.
628	Do. ..	Sculpture in relief of a man reading palm-leaf manus- cript, his consort and three attendants.	Do.
629	Do. ..	Sculpture of Gaṇapati in the same temple	Do.
630	Nilagunda ..	Hero-stone	Do.
631-632	Kaḍabagēri ..	Do.	Do.
633	Gudihalli ..	Stone image of Sarasvatī	Do.
634	Karadidurga ..	Sculpture in relief of a bull worshipping the Śiva- Linga sculptured over the top of an inscribed slab.	Do.
635	Kāñchikēri ..	Hero-stone	Do.
636	Hire-Mealagiri	Stone image of Anantāśyīn	Do.
637	Kaḍatti ..	Hero-stone	Half-plate.

E.—List of drawings prepared during 1919–1920.

Number (continued from the last report)	Locality.	Description.
214	Tirumālpādi ..	Stone image of Raṅgañātha in the Vishṇu temple.
215	Do. ..	Do. Teṅgalai-Jiyar in the same temple.
216	Do. ..	Do. Lakshmi do.
217	Śingavaram ..	Sculpture in relief of a Dvārapālikā, in the rock-cut Vishṇu temple.
218	Sittanāvāsal ..	Portion of an old painting on the ceiling of the rock-cut temple.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919–20, calculated with the assistance of M.R. Ry. Diwan Bahadur L. D. Swami-kānnu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

NOTE.—The following abbreviations have been employed in these statements :—

1. *Su.* and *ba.*, respectively, for *Suklapaksha* and *Bahulapaksha*, the bright and dark fortnights of the lunar month.
2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—
A.D. 1510 : Monday, Decr. 30 ; .94 ; .50 means that on the day in question the *tithi* quoted in the inscription ended at .94 of the day, i.e., 56½ *ghaṭikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at .50 of the day, i.e., 30 *ghaṭikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with “*Indian Ephemeris*” A.D. 1800—2000 by the author.
When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus, “A.D. 1289, Monday, Nov. 28, .70” is a convenient way of indicating the fact that a *tithi* ended at .70 of the day (42 *ghaṭikas* after sunrise) on Nov. 28 A.D. 1289, which was Monday.
3. When a *tithi* or *nakshatra* that is quoted in a record only commenced on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus :
“Wednesday 6 Ap. A.D. 1384 ; .68 ; f.d.n. .29” means that the *tithi* quoted in the inscription ended at .68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at .29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.
Similarly “Friday, Ap. 26 ; f.d.t. .08 ; f.d.n. .13” means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at .08 (= 5 *ghaṭikas* after sunrise) and .13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.
4. An asterisk after the figure indicating a Śaka year (e.g. Ś. 1235*) means, as in Kielhorn’s list of dates, that the year is current, not expired.
5. When it is necessary to distinguish the name of a *nakshatra* from that of a month and generally, as a useful convention, the names of *nakshatras* are printed between inverted commas, thus “Maghā” is the *nakshatra*, Magha is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PALLAVA.
		<i>Kopperuñjīgadēva.</i>
1919	350	15th year, Rishaba, ba. di., tritīyā, Friday, Mūla = A.D. 1257, May 3rd ; .23 ; .22. The week day is Thursday, not Friday.
„	353	11th year, Rishabha, 2, Mūla, Saturday = A.D. 1253, May 16 ; .61 ; .53. The week-day is Friday, not Saturday
„	365	19th year, Kanyā, śu. di., Thursday, pañchami, Viśākhā = A.D. 1261, September 1 ; .28 ; .28.
„	450	11th year, Kaṭaka, śu. di., pañchami, Monday, Uttiram = A.D. 1254, July 20. Śukla-pañchami commenced at .35 of day and nak. Uttiram ended at .37.
		CHOLA.
		<i>Tribhuvanachakravartin Rājendra-Chōladēva (I).</i>
1920	29	3rd year, Vṛishika, śu. di., chaturdaśi, Sunday, Aśvati = A.D. 1014, November 7. Śukla-chaturdaśi commenced at .66 and nak. Aśvati ended at .27 on Sunday.
		<i>Tribhuvanachakravartin Vijayarājendra-Chōladēva (Rājādhirāja I).</i>
„	72	2nd year, Tulā, ba. di., daśami, Saturday, Mṛigaśirsha. Irregular : ba. 10 and nak. Mṛigaśirsha can combine in Kaṭaka month, not in Tulā.
		Rājārāja II.
„	76	3rd year, Makara, śu. di., ekādaśi, Saturday, Rōhiṇi = A.D. 1148, January 3rd ; .70 ; .83.
„	79	4th year, Simha, ba. di., ashtami, Monday, Rōhiṇi = A.D. 1148, August 9 ; .07 ; .45. Regnal year was 3rd, not 4th.
„	& 92	18th year, Dhanus, ekādaśi, Wednesday, Mūla = A.D. 1163, December 25. The <i>tithi</i> was bahula-trayōdaśi (13) which ended at .40 and the nak. Mūla ended at .92 on that day.
		Kulōttuṅga III.
1919	346	35th year, Kaṭaka, 5th, Sunday, pushya, prathamā = A.D. 1212, July 1st .32 ; .30. The day was the 6th and not the 5th. The <i>tithi</i> was śukla-prathamā.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
CHOLA— <i>cont.</i>		
<i>Kulōttunga III—cont.</i>		
1919	348	23rd year, Vṛiśchika, 4th, Monday, Pushya = A.D. 1200, October 30. The day was the 4th solar day in the month of Kārtika and the nak. Pushya ended at ·17.
„	361	34th year, Mithuna, 24th, Monday, Śravaṇa = A.D. 1212, June 18; ·07; ·68. The <i>tithi</i> was bahula-dvitiyā.
„	390	14th year, Mēsha, ba. di., Friday, daśami, Avittam = A.D. 1191, April 19; f.d.t. ·59; ·24.
„	435	36th year, Kanyā, 12th, Sunday, Mṛigaśirsha, saptami = A.D. 1213, September 8; ·88; ·93.
„	451	37th year, Kumbha, 23rd, pañchami, Sunday, Pūram = A.D. 1215, February 15; f.d.n. ·01. The pañchami <i>tithi</i> appears to be a mistake for pañchadaśami, Paurṇimā.
„	453	30th year, Karkātaka, 22nd, Aśvati, Wednesday = A.D. 1207, July 18. The <i>tithi</i> was bahula-saptami.
„	521	32nd year, Mīna, dvādaśi, Monday, Maghā = A.D. 1210, March 8; f.d.t. ·00; f.d.n. ·44. The week-day was Monday, on which day dvādaśi was current throughout the day and the nak. Maghā began at ·34.
„	558	18th year, Mīna, ba. di., Tuesday, Śravaṇa = A.D. 1196, February 27. The <i>tithi</i> was dvādaśi which ended at ·59.
„	620	13th year, Mēsha, 11th, Thursday, Pushya, su. di., aṣṭami = A.D. 1191, April 4; ·10; ·20.
1920	60	36th year, Mithuna, ba. di., chaturdaśi, Sunday, Rōhiṇi = A.D. 1214, June 8; ·79; ·24.
„	81	4th year, Tulā, ba. di., tritīyā, Sunday, Kārtika = A.D. 1181, September 27. The <i>tithi</i> tritīyā ended at ·73 and the nak. Kārtika was current all day and ended at ·02 on the following day, Monday.
„	82	11th year, Dhanus, ba. di., daśami, Thursday, Viśakhā = A.D. 1188, December 15; ba. 10 ended at ·35 and nak. Viśakhā began at ·25, ending next day at ·18.
„	97	29th year, Tulā, su. di., trayōdaśi, Monday = A.D. 1206, October 16. The nak. was Rēvati which ended at ·88 of the day.
<i>Rājarāja III.</i>		
1919	351	7th year, Rishabha, su. di., dvitīyā, Wednesday, Ārdra = A.D. 1224, May 22; ·03; ·03. This was the 5th year, not the 7th.
„	352	29th year, Kanyā, su. di., pañchami, Thursday, Anusha = A.D. 1244, September 8; nak. Anusha commenced at ·34 of the day.
„	358	21st year, Tulā, su. di., chaturdaśi, Sunday, Rēvati = A.D. 1237, October 4; “Rēvati” commenced at ·34 of the day. Trayōdaśi ended at ·01 on Sunday and chaturdaśi commenced ending at ·91 the same day.
„	359	14th year, Simha, 29th, pañchami, Sunday, Viśakhā = A.D. 1229, August 25. On this day pañchami ended at ·72 and nak. Svāti at ·10 and “Viśakhā” began; but the week day was Saturday and not Sunday.
„	366	22nd year, Mīna, ba. di., tritīyā, Friday, Svāti = A.D. 1238, March 5; ·56; ·86.
„	367	Śaka 1154, 16th year, Makara, su. di., prathamā, Friday, Śravaṇa = A.D. 1232, January 23; prathamā commenced at ·94 and continued the whole of next day. Nak. Śravaṇa ended at ·45. There can be no doubt about the date because the Śaka year is quoted: but it is noteworthy that prathamā which began so late as ·94 of the day should have been cited and not amāvasya.
„	368	23rd year, Makara, su. di., shasṭi, Saturday, Rēvati = A.D. 1238, January 23; nak. Rēvati had ended at ·63 the previous day.
„	369	20th year, Mīna, ba. di., tritīyā, Friday, Svāti = A.D. 1235, March 9; ·47; ·44.
„	385	14th year, Mīna, ba. di., dvādaśi, Wednesday, Śatabhishaj = A.D. 1240, March 21; bahula-dvādaśi was current the whole day and the nak. Śatabhishaj ended at ·91 of the day.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks
CHOLA—cont.		
<i>Rājarāja III</i> —cont.		
1919	388	23rd year, Simha, ba. di., dvādasi, Wednesday, Pushya = A.D. 1240, August 15; bahula-dvādasi and nak. Pushya commenced respectively at '42 and '71 of the day.
"	392	18th year, Mīna, ba. di., pañchami, Tuesday, Jyēshtā = A.D. 1234, March 27, when bahula 5 and nak. Jyēshtā ended respectively at '67 and '90 of the day.
"	396	22nd year, Vriśchika, ba. di., saptami, Maghā. Details not enough for verification for want of week-day.
"	399	22nd year, Makara, ba. di., pañchami, Wednesday, Uttiram = A.D. 1238, January 6, when ba. 5 commenced at '17 of the day; nak Uttiram ended at '98.
"	400	21st year, Mithuna, śu. di., pañchadasi Wednesday, Mūla = A.D. 1237, June 10; nak Mūla ended at '16 of the day.
"	407	27th year, Mīna, śu. di., ashtami, Saturday, Mrigaśirsha = A.D. 1243, February 28; '86; '47.
"	408	14th year, Mīna, śu. di., ekādasi, Monday, [Pushya] = A.D. 1230, February 25; '06; '23.
"	416	17th year, Vriśchika, ba. di., ekādasi, Wednesday, Hasta = A.D. 1232, November 10; '30; '12.
"	427	16th year, Kanyā, śu. di., pañchami, Friday, Rēvati. Irregular: śu. 5 and "Rēvati" cannot combine in Kanyā month. Even ba. 5 and "Rēvati" cannot combine in that month.
"	437	20th year, Mīna, ba. di., ekādasi, Wednesday. Śravaṇa = A.D. 1236, March 5; bahula-ekādasi and nak. Śravaṇa ended respectively at '46 and '48 of the day.
"	455	18th year, Makara, śu. di., navami, Tuesday, Kārtika = A.D. 1234, January 10; nak. Kārtika was current the whole day ending at '08 the next day.
"	457	16th year, Purattāsi, 10th, Sunday, Uttirādam = A.D. 1231, September 7; '82; '83.
"	460	17th year, Makara, śu. di., trayōdasi, Sunday, Mrigaśirsha = A.D. 1232, December 26. Śu. 13 commenced at '06 of the day and nak. Mrigaśirsha was current the whole day.
"	468	17th year, Mīna, śu. di., paurṇimā, Saturday, Uttiram = A.D. 1233, February 26; '09; '54.
"	514	10th year, Mithuna, ba. di., daśami, Tuesday, Rēvati. The year and month indicated are A.D. 1225 June which would be the beginning of the 10th year of the reign but in that year ba. 10 and nak. Rēvati combined, not on a Tuesday but on Sunday, June A.D. 1225. In A.D. 1226 the <i>tithi</i> and nak. quoted did not combine on any day of the week.
"	551	26th year, Makara, ba. di., Thursday, saptami, Hasta = A.D. 1241, December 26; '55; '43.
"	552	26th year, Mēsha, ba. di., daśami, Thursday, Avittam = A.D. 1242, March 27. Nak. Avittam commenced at '03 on Thursday.
"	555	22nd year, Mīna, śu. di., dvādasi, Saturday, Āyilyam = A.D. 1238, February 27; '39; '51.
"	557	26th year, Kumbha, śu. di., pañchami, Thursday, Āsvati = A.D. 1242, February 6; '87; '84.
"	559	24th year, Mēsha, śu. di., ekādasi, Wednesday, Pūram = A.D. 1240, April 4; '46; '75.
"	560	21st year, Kumbha, ba. di., dvādasi, Thursday, Pūrvāshādhā = A.D. 1236, February 5; '96; '25. The week-day was Tuesday and not Thursday.
"	566	[31]st year, Karkāṭaka, śu. di., pañchami, Monday, [Pūrva-Phalguni] = A.D. 1247, July 8; nak. Pūrva-phalguni had ended at '74 on the previous day and nak. Uttara-Phalguni commenced then, ending at '76 on this day.
"	594	18th year, Vriśchika, śu. di., trayōdasi, Tuesday, Āsvati = A.D. 1233, November 7; '79; '51.
"	596	21st year, Makara, śu. di., prathamā, Tuesday, Śravaṇa = A.D. 1236, December 30; nak. Śravaṇa commenced at '22 of the day.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
CHOLA—cont.		
<i>Rājarāja III</i> —cont.		
1919	597	18th year, Makara, ba. di., daśami, Monday, Svāti. The year indicated is A.D. 1233 but in that year Makara, ba. 10 and nak. Svāti combined, not on a Monday but on Tuesday, 27th December A.D. 1233; .96, .09. The week-day is probably wrongly cited by one day.
"	598	11th year, Simha, ba. di., tṛitīyā, Sunday, Uttara-Bhādrapadā = A.D. 1227, August 1; nak. Uttara-Bhādrapadā commenced at .33 and ba. 3 ended at .76 of the day.
"	606	24th year, Vṛiśchika, śu. di., pañchami, Tuesday, Purvāshāḍhā = A.D. 1239, November 1. Śu. 5 commenced at .65.
"	610	26th year, Makara, ba. di., daśami, Friday, Svāti. The year indicated is A.D. 1241, but in that year Makara ba. 10 and nak. Svāti combined, not on a Friday, but on Saturday 28th December A.D. 1241; f.d.t. .26; .30. It will be noticed that the details are identical with those in No. 597 of 1919 but regnal year and week-day are different.
"	611	24th year, Kumbha, ba. di., chaturthi, Sunday, Chitra = A.D. 1240, February 12. Chaturthi commenced at .08.
"	612	24th year, Mēsha, ba. di., pañchami, Thursday, Mūla = A.D. 1240, April 12, when ba. 5 and nak. Mūla ended respectively at .10 and .72.
"	615	24th year, Rishabha, ba. di., pañchami, Saturday, Uttara-Ashāḍhā = A.D. 1240, May 12; .78; .20.
"	617	20th year, Simha, śu. di., daśami, Monday, Mūla = A.D. 1237 August 3; .16; .79. The regnal year would, however, be not the 20th but the 22nd, a difference of two years.
"	621	21st year, Simha, śu. di., daśami, Wednesday, Mūla = A.D. 1236, August 13; .80; .61.
"	622	21st year, Simha, śu. di., chaturdaśi, Sunday, Avittam = A.D. 1236 August 17; .49; .44
1920	22	26th year, Kumbha, śu. di., saptami, Wednesday, Rēvati. Irregular; śu. 7 and nak. Rēvati cannot combine in Kumbha month. In A.D. 1242, January which is the month indicated by the regnal year they combined on Thursday, 9 January A.D. 1242; f.d.t. .25; .44.
"	24	24th year, Kanyā, ba. di., pañchami, Monday, Rōhini = A.D. 1239, September 19; .67; .83.
"	25	26 + 1st year, Karkāṭaka, ba. di., trayōdaśi, Sunday, Punarvasu = A.D. 1242, July 27; .28; .19.
"	27	5 + 1st year, Rishabha, śu. di., pañchami, Monday, Chitra. Irregular: Śu. 5 and nak. Chitra cannot combine in Rishabha month.
"	38	29th year, Mithuna, śu. di., tṛitīyā, Monday, Punarvasu = A.D. 1245, May 29, Monday; f.d.t. .23; .75.
"	39	20th year, Karkāṭaka, ba. di., pañchadaśi, Monday, Pushya = A.D. 1235, July 16; .75, .62.
"	43	28 + 1st year, Mīna, śu. di., chaturdaśi, Monday, Uttara-phalguni = A.D. 1245, March 13. Nak. Uttara-phalguni commenced at .21.
"	55	31st year, Mēsha, śu. di., chaturthi, Wednesday, Rōhini = A.D. 1247, April 10. Śu. 4 and nak. Rōhini ended respectively at .75 and .01 of the day.
"	57	12th year, Makara, ba. di., tṛitīyā, Monday, Maghā = A.D. 1227, December 27; .49; .97.
"	77	10th year, Tulā, ba. di., shashti, Friday, Pushya = A.D. 1225, October 24; nak. Pushya was current all day and ended at .04 next day.
"	89	10th year, Kumbha, ba. di., tṛitīyā, Śravana. Cannot be verified for want of week-day.
"	91	6 + 1st year, Kumbha, ba. di., chaturthi, Monday, Svāti = A.D. 1223, February 20. On the same day nak. Chitra ended at .04 and nak. Svāti at .99.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYA.		
<i>Jaṭavarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.</i>		
1919	488	5th year, Makara, śu. di., trayōdaśi, Monday, Mūla. Irregular; in Makara month śu. 13 cannot combine with nak. Mūla.
1920	31	3rd year, Vriśchika, ba. di., dvitīyā, Saturday, Rōhini = A.D. 1253, November 8, Saturday; f.d.t. '01, '00.
<i>Jaṭavarman Tribhuvanachakravartin Vira-Pāṇḍyadēva [II].</i>		
1919	413	8th year, Tulā, ba. di., shashti, Wednesday, Pushya = A.D. 1260, October 27, Wednesday; '25, '66 or A.D. 1287 October 29, Wednesday; '37; '70.
1920	34	6th year, Karkāṭaka, ba. di., dvādaśi, Sunday, Mrigaśirsha = A.D. 1258, July 28, Sunday; f.d.t. '30; '02 or A.D. 1285, July 29, Sunday; f.d.t. '56; '16.
"	99	7th year, Kanyā, ba. di., navami, Friday, Punarvasu = Friday, 12th September A.D. 1259; '80; '89; or Friday, 13th September A.D. 1286; f.d.t. '00; '99.
<p>N.B.—All the three dates of Jaṭavarman Vira-Pāṇḍya of this year support A.D. 1253 or A.D. 1280 as the date of commencement of the reign. This is the one important reign among the Pāṇdyas of the 13th century which still presents material for doubt.</p> <p>Over twenty dates are now available for this reign, to which may be added some six dates from Kudukkota State. Roughly about half of these dates point to A.D. 1253 (July) as the date of accession and about half to the year A.D. 1254 (end of April). When a like difficulty presented itself in the reign of Jaṭavarman Sundara-Pāṇḍya (fl. 1292 A.D.) the writer conjectured that there were two kings of this name, one of whom began to reign in A.D. 1277 (February-March) and the other in A.D. 1303 (April-May)—vide page 97 of <i>Epigraphical Report</i> (Madras) for 1915-16, and this conjecture was subsequently confirmed by the discovery of a Śaka date (12th year—Śaka 1236 = A.D. 1314) for the Sundara-Pāṇḍya of A.D. 1303. Reasoning from analogy, one might infer that there was a Jaṭavarman Vira-Pāṇḍya whose reign began in July 1253 and another whose reign began about May A.D. 1281; but this inference is not yet established by indubitable proof. [L.D.S.]</p>		
<i>Māravarman Tribhuvanachakravartin Kulasēkharadēva [I].</i>		
1919	740	23rd year, Mithuna, śu. di., tṛitīyā, Friday, Pushya = A.D. 1291, June 1; '11; '57.
<i>Māravarman Tribhuvanachakravartin Kulasēkharadēva [II].</i>		
"	741	20+1st year, Karkāṭaka, 8th, ba. di., ēkādaśi, Rōhini = A.D. 1336, July 5. The week-day was Friday. Nak. Rōhini commenced at '02 and ended at '95 on Friday.
1920	52	Mēsha, śu. di., chaturdaśi, Friday, Hasta. The details given correspond to 7th April A.D. 1335. The regnal year to be supposed is apparently 21.
"	103	2nd year, Makara, śu. di., saptami, Friday, Rēvati = A.D. 1316, January 2; '47; '42.
<i>Māravarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.</i>		
1919	640	6th year, Vriśchika, śu. di., tṛitīyā, Monday, Anisha. The nearest date is A.D. 1341, November 12, Monday; '62; but the nak. was Mūla which ended at '07 and not "Anisha".
<p>N.B.—It is scarcely possible for śu. 3 and nak. Anisha to combine on any date in the solar month of Vriśchika.</p>		
1920	100	6th year, Kumbha, śu. di., navami, Sunday, Mūla. Apparently Sunday, 11th February A.D. 1341; but the <i>tithi</i> should read ba. 9 and not śu. 9. <i>Tithi</i> ended at '14 and nak. at '68.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		SALUVA.
		<i>Narasīṅgarāya.</i>
1919	638	Śaka 1415, Pramādīcha, Mēsha, śu. di., Monday. Details not enough for verification.
"	648	Śaka 1409, Plavaṅga, Mēsha, śu. di., saptami, Sunday, Pushya = A.D. 1487, April 29; 93; 27. The month was Rishabha and not Mēsha.
"	667	Śaka 1408, Parābhava, Simha, śu. di., tritīyā, Friday, Pushya. Śu. 3 and nak. Pushya cannot combine in Simha month.
		VIJAYANAGARA I.
		<i>Sāyaṇa-Udaiyār.</i>
"	523	14th year, Tulā, śu. di., pañchapmi, Thursday, Mūla = A.D. 1363, October 12; 91; 89.
		<i>Kampana II.</i>
"	662	Śaka 12[96], Ānanda, Karkāṭaka, ba. di., chaturdaśi, Wednesday, Sadayam. Ba. 14 and 'Sadayam' cannot combine in Karkāṭaka month.
		<i>Harihara II.</i>
"	661	Śaka 1325, Chitrabhānu, Kumbha, ba. di., saptami, Wednesday, Anisha = A.D. 1403, February 14; 29; 49.
		<i>Dēvarāya II.</i>
1920	44	Śaka 1355, Pramādīcha, Mithuna, śu. di., dvitīyā, Friday, Pushya = A.D. 1433, June 19; 38; 50.
		<i>Mallkārjuna.</i>
"	212	Śaka 1381, Pramādi, Rishabha, śu. di., saptami, Hasta, Monday. Śu. 7 and nak. Hasta cannot combine in Rishabha month.
		<i>Virūpāksha II.</i>
1919	613	Śaka 1393, Khara, Makara, ba. di., chaturthi, Wednesday, Hasta = A.D. 1472, January 29, Wednesday; 76; 92.
"	658	Śaka 1389, Sarvajit, Simha, ba. di., chaturthi, Wednesday, Aśvati = A.D. 1467, August 19; 16; 66.
		<i>Timmayyadēva-Mahārāya.</i>
"	689	Śaka 1430, Vibhava, Vaisākha, śu. di., 15, Saturday = A.D. 1508, April 15; 59. The nak. was Svāti which ended at 66 of the day.
		VIJAYANAGARA II.
		<i>Vīra-Narasīṅgayyadēva-Mahārāya.</i>
"	601	Śaka 143[1], Mēsha, ba. di., trayōdaśi, Tuesday, Rēvati = A.D. 1509, April 17; 18, 47.
		<i>Kṛishṇadēva-Mahārāya.</i>
"	370	Śaka 1433, Praj[ot*]pati, Simha, śu. di., pañchami, Thursday, Svāti = A.D. 1511, July 31. The <i>tithi</i> was not pañchami, but shasṭi which ended at 17 on Thursday. Nak. Svāti ended at 85.
"	375	Śaka 1446, Tārana, Rishabha, 1, Friday = A.D. 1524, April 27. On the 1st of Rishabha the week-day was Wednesday, not Friday.
"	411	Śaka 1431, Śukla, Mīna, śu. di., dvitīyā, Monday, Rēvati = A.D. 1510, March 11; śu. 2 commenced at 08 and nak. Rēvati ended at 39.
"	412	Śaka 1443, Vṛishu, Bhādrapadā, śu. di., trayōdaśi, Friday, Śravaṇa = A.D. 1521, August 16; 10; 24.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA II— <i>cont.</i>		
<i>Krishṇadēva-Mahārāya</i> — <i>cont.</i>		
1919	413	Śaka 144[6], Tārana, Mārgasīra, ba. di., ekādasi, Śravaṇa, Monday. Ba. 11, and “Śravaṇa” cannot combine in Mārgasīra month
”	418	Śaka 1419, Sarvajit, Mīna, śu. di., saptami, Wednesday, Rōhini. Śu. 7 and “Rōhini” did not combine in Mīna month in the year quoted, but they combined in Kumbha month on Wednesday 26th February, A.D. 1528; ‘68; ‘58.
”	439	Śaka 1449, Sarvajit, Dhanus, śu. di., paurṇami, Saturday, Mṛigasīrsha = A.D. 1527, December 7; ‘83; ‘68.
”	474	Śaka 1438, Dhātu, Pushya, ba. di., saptami, Wednesday. In the year quoted ba. 7 and “Pushya” combined on 18th October A.D. 1516; but the weekday was Saturday not Wednesday.
”	476	Śaka 1434, Āṅgīrasa, Mīna, śu. di., paurṇami, Sunday, Hasta = A.D. 1513, March 20; Paurṇama and “Hasta” commenced at ‘42 and ‘34 on Sunday and ended at ‘42 and ‘36 respectively the next day.
”	478	Śaka 1436, Bhava, Mithuna, śu. di., daśami, Wednesday, Uttiram = A.D. 1514, May 31 Wednesday was a day in Mithuna month and a day of Uttiram (ended ‘60) but it was śu. 8, not śu. 10.
”	512	Śaka 1451, Virōdhi, Tulā, śu. di., paurṇami, Sunday, Aśvati = A.D. 1529, October 17. There was a lunar eclipse on Sunday. Paurṇami and “Aśvati” ended at ‘25 and ‘02 respectively on Sunday.
”	599	Śaka 1418, Sarvajit, Mēsha, śu. di., daśami, Pushya, Tuesday. The details given work out correctly for 12th March A.D. 1527; but the month was Mīna and not Mēsha. The Luni-Solar year Sarvajit commenced on 3rd March A.D. 1527.
”	633	Śaka 1450, Sarvadhāri, Mithuna, ba. di., pañchami, Sunday, Śadayam = A.D. 1528, June 7; ‘43; ‘25.
”	641	Śaka 1439, Īsvara, Mēsha, śu. di., Āyilyam. Details not enough for verification.
”	659	Śaka 1438, Dhātu, Kumbha, śu. di., dvādaśi, Wednesday, Svāti. Śu. 12 and “Svāti” cannot combine in Kumbha month.
”	660	Śaka 1438, Dhātu, Kumbha, ba. di., pañchami, Wednesday, Svāti = A.D. 1517, February 11; ‘36; ‘61.
”	685	Śaka 1432, Pramōdūta, Māgha, ba. di., dvitīyā, Thursday. The details given work out correctly for A.D. 1511, January 16; ‘21. The nak. was Māgha which ended at ‘22 (= 13 Gḥatikas after sunrise).
”	692	Śaka 1450, Sarvadhāri, Vaiśākha, ba. di., 30, Monday, Solar eclipse = A.D. 1528, May 18, on which day there was a Solar Eclipse.
”	703	Śaka 143[1], Śukla, Śravaṇa, śu. di., daśami, Thursday = A.D. 1509, July 26; ‘94. The nak. was Anurādhā which ended at ‘29 and then “Jyeshṭha” commenced.
”	707	Śaka 1443, Vṛisha, Chaitra, śu. di., prathamā. Details not enough for verification
1920	213	Kali 4633, Vijaya, Tai, 12, pañ[chami], [Wednes]day, Vellipoludu. Vijaya was A.D. 1533-34, while Kali 4633 must be either A.D. 1532-33 or A.D. 1531-32. In A.D. 1533, Tai 12 was Wednesday, January 8; but it was śu. 12 not śu. 5.
”	286	Kali 4628, Vyaya, Arpaśi. Details not enough for verification.
”	290	Śaka 1449, Kali 4[6]28, Sarvajit, Vaikāśi, 9, Monday, Pushya, shasṭi = A.D. 1527, May 6; ‘54. The <i>tithi</i> was shasṭi which ended at ‘84.
<i>Achyutarāya-Mahārāya.</i>		
1919	373	Śaka 1461, Vikāri, Makara, śu. di., pañchami, Wednesday, Uttara-bhādrapadā = A.D. 1540, January 14; ‘44; ‘43.
”	374	Śaka 14[5]2, Vikṛiti, Karkāṭaka, ba. di., daśami, Rōhini, Wednesday = A.D. 1530, July 20. Daśami <i>tithi</i> ended at ‘91 on the previous day. Nak. Rōhini ended at ‘23 on Wednesday.
”	384	Śaka 1450, Virōdhi, Kumbha, śu. di., paurṇami, Mṛigasīrsha. Month Kumbha in the cyclic year Virōdhi fell in Śaka 1452 and in this month Śukla-paurṇami and nak. Mṛigasīrsha did not combine.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA II—cont.		
<i>Achyutarāya-Mahārāya—cont.</i>		
1919	422	Śaka 1459, Hēvilambi, Dhanus, śu. di., trayōdaśi, Monday, Pushya. Śu. 13 and nak. Pushya did not combine in the month of Dhanus.
"	449	Śaka 1452, Vikṛiti, Karkāṭaka, śu. di., navami, Vaiśākā, Monday = A.D. 1530, July 4; '04; '99.
"	472	Śaka 1454, Nandana, Makara, śu. di., daśami, Monday, Rōhiṇi = A.D. 1533, January 6; śu. 10 ended at '17 and nak. Rōhiṇi commenced at '23.
"	481	Śaka 1453, Khara, Karkāṭaka, śu. di., daśami, Friday, Mūla. In Śaka 1453 = Khara, śu. 10 and "Mūla" did not combine in the month of Karkāṭaka.
"	511	Śaka 1455, Nandana, Śravaṇa, ba. di., Sunday, dvādaśi = A.D. 1533, August 17; '38 The nak. was Pushya which ended at '83.
"	536	Śaka 1457, Durmukhi, Vṛiśchika, śu. di., amāvāsya, Monday, Anūrādhā = A.D. 1536, November 13; '65; '80. Śu. di. appears to be a mistake for ba. di.
"	541	Śaka 1454, Nandana, Jyēshta, ba. di., dvītiya, Thursday. In Śaka 1454 = Nandana = A.D. 1532-33, ba. 2 in Jyēshta lunar month was Tuesday, 21st May A.D. 1532. The week-day Thursday should be Tuesday.
"	543	Śaka 1454, Nandana,, śu. di., ēkādaśi, Sunday, Mūla = A.D. 1533, January 20. Śu. 11 commenced at '18 and "Mūla" at '66 on Monday. The week-day Sunday is probably a mistake.
"	544	Śaka 1454, Nandana, Phālguna, ba. di., chaturdaśi. Details not enough for verification.
"	545	Śaka 1454, Nandana, Phālguna, ba. di., chaturthi, Saturday. In Śaka 1454 = Nandana = A.D. 1532-33, Phālguna, ba. 4 was Friday, 14th March A.D. 1533, not a Saturday.
"	546	Śaka 1454, Nandana, Śravaṇa, ba. di., dvādaśi, Sunday = A.D. 1532, July 28; ba. 12 commenced at '50 on Sunday and the nak. Mṛigaśirsha ended at '28 and then Ārdra commenced.
"	547	Śaka 1455, Vijaya, Phālguna, ba. di., chaturthi, Sunday = A.D. 1534, February 1. The <i>tithi</i> chaturthi commenced at '81 on Sunday and the nak. Hasta at '66.
"	549	Śaka 1454, Nandana, Jyēshta, ba. di., dvādaśi, Thursday = A.D. 1532, May 30. The <i>tithi</i> commenced at '67 and nak. Bharani at '63.
"	575	Śaka 1460, Vilambi, Vṛiśchika, ba. di., pañchami, Monday, Pushya = A.D. 1538, November 11; '27; '64.
"	577	Śaka 1462, Plava, Mēsha, śu. di., paurṇamī, Sunday, Svāti = A.D. 1541, April 10; paurṇamī ended at '54 and nak. Svāti commenced at '05 on Sunday.
"	579	Śaka 1460, Vilambi, Karkāṭaka, śu. di., ēkādaśi, Jyēshta, Monday = A.D. 1538, July 8. The nak. ended at '82 on Monday. Ēkādaśi appears to be a mistake for dvādaśi, which was current throughout on Monday.
"	581	Śaka 1456, Jaya, Kumbha, ba. di., chaturdaśi, Monday, Śravaṇa = A.D. 1535, February 1; '47; '45.
"	583	Śaka 1458, Durmukhi, Kumbha, ba. di., dvādaśi, Uttirāshādhā, Wednesday = A.D. 1537, February 7; '37; '65.
"	584	Śaka 1455, Vijaya, Karkāṭaka, ba. di., trītiyā, Wednesday, Śatabhishaj = A.D. 1533, July 9; '46; '84.
"	600	Śaka 1462, Sunday, Hastā. Details not enough for verification.
"	614	Śaka 1464, Śubhakṛit, Mithuna, śu. di., trayōdaśi, Sunday, Mūla = A.D. 1542, June 25. The <i>tithi</i> ended at '34 and nak. Mūla commenced at '23 on Sunday.
"	646	Śaka 1452, Karkāṭaka, śu. di., trītiyā, Wednesday, Uttara-phālguni = A.D. 1530, July 27; '37; '98.
"	655	Śaka 1457, Manmatha, Mīna, śu. di., saptami, Monday, Mṛigaśirsha = A.D. 1536, February 28. The <i>tithi</i> ended at '32 and the nak. commenced at '10 on Monday.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA—cont.		
<i>Achyutarāya-Mahārāya</i> —cont.		
1919	727	Śaka 1463, Plava, Bhādrapadā, śu. di., dvādaśī. Details not enough for verification.
„	736	Śaka 1463, Plava, Kārtika, śu. di., dvādaśī, Monday = A.D. 1541, October 31; '61.
1920	214	Kali 4635, Jaya, Chitra, 2. Details not enough for verification.
„	246	Kali 4633, Nandana. Māsi, 5, Thursday, śu. di., pañchami, Rēvati = A.D. 1533, January 30; '68; '35.
<i>Sadāśivadēva-Mahārāya.</i>		
1919	443	Śaka 1484, Dundubhi, Mithuna, ba. di., trayōlaśī, Monday = A.D. 1562, June 29; '35. The nak. was Mṛigaśira which ended at '47 on Monday.
„	447	Śaka 1480, Kālayukti, Karkāṭaka, ba. di., saptami, Thursday, Rēvati = A.D. 1558, July 7. The <i>tithi</i> was current throughout the day and the nak. Rēvati ended at '90 on Thursday.
„	448	Śaka 1482, Raudri, Tulā, śu. di., saptami, Friday, Śravaṇa = A.D. 1560, October 25; '7; f.d.n. '05.
„	482	Śaka 1470, Kīlaka, Mīmha, ba. di., pañchami, Wednesday, Rēvati = A.D. 1548, August 22; ba. 5 appears to be a mistake. Nak. Rēvati ended at '38 on Wednesday.
„	484	Śaka 1466, Krōdhi, Vṛiśchika, ba. di., chaturdaśī, Thursday, Svāti = A.D. 1544, November 13. The <i>tithi</i> commenced at '17 and the nak. Svāti ended at '18. The <i>tithi</i> and the nak. coincided for only 15 minutes.
„	495	Śaka 1475, Pramādīcha, Rishabha, ba. di., pañchami, Avittam. Not possible of verification for want of week-day.
„	496	Śaka 1474, Paritāpi, Makara, ba. di., pañchami, Tuesday, Maghā. In Śaka 1474 = Paritāpi = A.D. 1552-53, Maghā nak. in Makara ended at '20 on Tuesday, 3rd January A.D. 1553; but the <i>tithi</i> was ba. 3 not ba. 5.
„	504	Śaka 1473, Virōdhikrit, Dhanus, śu. di., pañchami, Wednesday, Avittam = A.D. 1551, December 2; '50; '79.
„	507	Śaka 1470, Kīlaka, Makara, su. di., paurṇimā, Pusya = A.D. 1549, January 13, Sunday; '60; '60.
„	509	Śaka 1473, Virōdhikrit, Vṛiśchika, śu. di., dvitīyā, Friday, Anusham = A.D. 1551, October 30; f.d.t. '07; '57.
„	525	Śaka 1467, Viśvāvasu, Mīna, ba. di., dvitīyā, Friday, Svāti = A.D. 1546 March 19; '59; '95.
„	526	Śaka 1475, Ānanda, Rishabha, ba. di., pañchami, Śadayam, Wednesday. In Śaka 1476 = Ānanda = A.D. 1554-55, "Śadayam" in Rishabha month ended at '65 on Wednesday 23rd May A.D. 1554, but the <i>tithi</i> was ba. 7 not ba. 5. In Śaka 1475 current and Śaka 1475 expired neither week-day nor nak. can be found as per inscription.
„	527	Śaka 1469, Plavaṅga, Pusya, ba. di., tritīyā, Thursday = A.D. 1547, December 29; '37. The nak. Maghā was current till '90 (= 54 ghaṭikas after sunrise) on Thursday.
„	528	Śaka 1466, Krōdhi, Mithuna, ba. di., daśami, Saturday, Aśvati = A.D. 1544, June 14; '93; '70.
„	529	Śaka 1467, Viśvāvasu, Vṛiśchika, śu. di., daśami, Friday, Uttirāṭṭadi = A.D. 1545, November 13; '76; '93.
„	530 & 532	Śaka 1471, Saumya, Rishabha, ba. di., tritīyā, Tuesday, Uttirāṭṭam = A.D. 1549, May 14. On Tuesday, nak. Mūla was current till '04.
„	534	Śaka 1483, Dunmati, Tulā, ba. di., dvitīyā, Saturday, Rōhiṇī = A.D. 1561, October 25; '27; '67.
„	535	Śaka 1480, Kālayukti, Makara, śu. di., daśami, Thursday, Mṛigaśirsha = A.D. 1559, January 19; '05; f.d.n., '15.
„	550	Śaka 1472, Sādharaṇa, [śu. di.], saptami, Rōhiṇī. Cannot be verified for want of week-day.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>VIJAYANAGARA—cont.</i>		
<i>Sadāśivadēva-Mahārāya—cont.</i>		
1919	561	Śaka 1469, Pṛavaṅga, Dhanus, śu. di., dvādaśi, Friday, Rōhīṇi = A.D. 1547, December 23; '78; f.d.n. '11.
"	580	Śaka 1473, Virōdhikrit, Makara, śu. di., saptami, Sunday, Rēvati = A.D. 1552, January 3; '32; '38
"	582	Śaka 1472, Sādhāraṇa, Kumbha, śu. di., dvitīyā, Saturday, Uttiraṭṭādi = A.D. 1551, February 7; '75; f.d.n. '68.
"	591	Śaka 1473, Virōdhikrit, Dhanus, śu. di., ēkādaśi, Tuesday, Aśvati = A.D. 1551, December 8; '86; '19.
"	592	Śaka 1471, Saumya, Karkaṭaka, śu. di., pañchami, Friday, Rēvati. Śu. 5 and 'Rēvati' cannot combine in the month of Karkaṭaka.
"	652	Śaka 1491, ba. di., dvitīyā, Tuesday, Uttara-Phalguni. Perhaps A.D. 1570, February 21 is the probable date for the details given above. The <i>tithi</i> commenced at '68 and the nak. Uttara-Phalguni ended at '83 on Tuesday. The month then must be Kumbha.
"	653	Śaka 1477, Rākshasa, Simha, śu. di., dvitīyā, Sunday, Uttiram = A.D. 1555, August 18; f.d.t. '20. The nak. was current throughout the day.
"	693	Śaka 1474, Paridhāvi, Pushya, ba. di., 30, Solar eclipse = A.D. 1553, January 14, Saturday. There was a solar eclipse on Saturday.
"	704	Śaka 1479, Piṅgaḷa, Chaitra, ba. di., dvādaśi. Details not enough for verification.
"	723	Śaka 1466, Krōdhi, Māgha, ba. di., ēkādaśi. Details not enough for verification.
"	731	Śaka 1482, Eaudri, Mārgaśīra, ba. di., shasṭhi. Details not enough for verification.
"	739	Śaka 1485, Durmati, Śravaṇa, śu. di., 15. Details not enough for verification.
<i>Śrīraṅgadēva-Mahārāya.</i>		
"	380	Śaka 1493, Aṅgīrasa, Makara, śu. di., Monday, Punarpūsam. The details are erroneous in some respects. In Makara of Śaka 1493 current = A.D. 1570—71 = Pramōdūta, śu. 13 and "Punarvasu" combined on Tuesday. In Makara of Śaka 1493 expired = A.D. 1571—72 = Prajōtpatti, śu. 13 and "Punarvasu" combined on Sunday. In Makara of Śaka 1494 expired = A.D. 1572—73 = Aṅgīrasa, śu. 13 and "Punarvasu" combined on Friday.
"	383	Śaka 1496, Bhava, Makara, śu. di., trayōdaśi, Monday, Punarpūsam = A.D. 1575, January 24; '47; '49.
"	479	Śaka 1504, Chitrabhānu, Rishabha, śu. di., shasṭhi, Sunday, Makara = A.D. 1582, May 27; '69; '97.
"	586	Śaka 1505, Subhānu, Tulā, ba. di., tritīyā, Rōhīṇi, Tuesday = A.D. 1583, October 22; f.d.t. '62; f.d.n. '30.
"	588	Śaka 1504, Chitrabhānu, Tulā, śu. di., pañchami, Sunday, Mūla = A.D. 1582, October 21; '88; '31.
"	729	Śaka 1479, Piṅgaḷa, Kārtika, śu. di., dvādaśi. Details not enough for verification.
<i>Veṅkaṭapatidēva-Mahārāya.</i>		
"	379	Śaka 1527, Visvāvasu, Karkaṭaka, ba. di., dvādaśi, Tuesday, Rōhīṇi = A.D. 1605, July 2; '95; '69.
"	381	Śaka 1514, Nandana, Rishabha, ba. di., tritīyā, Mūla, Thursday = A.D. 1592, May 18; f.d.t. '4; '35.
"	382	Śaka 1517, Manmatha, Simha, śu. di., purnimā, Avittam, Saturday = A.D. 1595, August 9; '85; '72.
"	421	Śaka 1513, Khara, Dhanus, ba. di., dvitīyā, Tuesday, Pushya = A.D. 1591, December 21; f.d.t. '02; f.d.n. '03.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—cont. .

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		<i>VIJAYANAGARA—cont.</i>
		<i>Veṅkaṭapatidēva-Mahārāya—cont.</i>
1919	531	Śaka 1509, Sarvajit, Karkāṭaka, śu. di., daśami, Thursday, Mūla. In Śaka 1509 = Sarvajit = A.D. 1587—88, śu. 10 and "Mūla" combined on Thursday, 3rd August A.D. 1587; 51; f.d.n. 30; but the solar month and day were Simha 3rd, not a day in Karkāṭaka.
"	587	Śaka 1510, Sarvadhāri, Simha, śu. di., pañchami, Saturday, Chitra = A.D. 1588, August 16; 9; 32. The week-day was Friday and not Saturday.
"	687	Śaka 1514, Nandana, Vaiśākha, śu. di., 15. Details not enough for verification.
		<i>Rāmadēva.</i>
"	239	Kali 4722, Śaka 1543, Dhunmati, Paṅguṇi 6, Sunday = Sunday, 3rd March, A.D. 1622. This was the 6th day of Paṅguṇi.
		<i>Veṅkaṭapatidēva-Mahārāya.</i>
"	502	Śaka 1564, Chitrabhānu, Viśākha, ba. di., 30. Details not enough for verification.
		WESTERN CHALUKYAS.
		<i>Āhavamalla.</i>
"	710	Śaka 903, Vikrama, Vaiśākha, śu. di., pañchami, Thursday = A.D. 980, April 22; 40. The nak. was Punarvasu which ended at 68 of the day.
		<i>Trailōkyamalla.</i>
"	711	Śaka 969, Sarvajit, Vaiśākha, amāvāsya, Friday, Solar eclipse = A.D. 1047, March 29. There was a solar eclipse on this day, but the week-day was Sunday and not Friday.
		<i>Tribhuvanamalla.</i>
"	697	4th year, Siddhārthi, Pushya, amāvāsya, Thursday, Uttarāyana-Samkrānti = A.D. 1079, December 26. There was a solar eclipse on this day.
"	708	50th year, Viśvāvasu, Māgha, śu. di., prathamā, Friday, Solar eclipse. There was no solar eclipse in the cyclic year Viśvāvasu. There was a solar eclipse in Parābhavā in the lunar month Jyēshṭha (i.e., A.D. 1126, June 22, Tuesday).
		<i>Bhūlōkamalla.</i>
"	695	8th year, Ānanda, Āshādha (śu. di.) amāvāsya, Monday, Vyatipāta-Samkrānti, Solar eclipse = A.D. 1134, July 23. There was a solar eclipse on this day and the nak. was Āslēsha which ended at 48.
"	699	8th year, Ānanda, Jyēshṭha, śu. di., Tritiyā, Friday. There was an <i>adhika</i> -Jyēshṭha as well as a <i>nija</i> -Jyēshṭha in this year. Ānanda = Śaka 1056 = A.D. 1134-35; and there were three sukla — tritiyās any of which could have been meant; but none of them fell on a Friday. They were:— Saturday, 28th April, A.D. 1134; 96. Monday, 25th May, A.D. 1134; 29. Tuesday, 26th June, A.D. 1134; 57.
		<i>Jagadēkamalla.</i>
"	696	5th year, Dundubhi, Māgha, purnimā, Monday, Lunar eclipse, Uttarāyana-Samkrānti = A.D. 1143, February 1; 74.

APPENDIX F.—Dates from Appendices A, B and C to the Annual Report for 1919-20—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		YADAVAS.
		<i>Kannaradēva.</i>
1919	732	Śaka 1176, Ānanda, Āshādha, śu. di., ekādaśi, Monday = A.D. 1254, June 28. The week-day was Sunday and not Monday. On Sunday the <i>tithi</i> was current till .15.
"	733	Śaka 1177, Rākshasa, Āshādha, śu. di., ekādaśi, Monday = A.D. 1255, June 16, Wednesday. Here also the week-day given in the inscription appears to be a mistake.
		<i>Rāmachandradēva.</i>
"	717	Śaka 1198, 5th year, Dhātu, Chitra, śu. di., prathamā, Tuesday = A.D. 1276 March 17. Śu. 1 commenced at .12 on Tuesday and the nak. was Rēvati.
"	718	Śaka 1209, 17th year, Saravajit, Śravaṇa, śu. di., purnimā, Thursday = A.D. 1287, July 25; f.d.t. .31. The week-day was Friday and not Thursday.
		GANDAGOPALAS.
		<i>Alluntikka-Maharāja-Gaṇḍagōpālādēva.</i>
"	386	6th year, Simha, śu. di., Ashtami. Wednesday, Anusha = A.D. 1255, August 11. Śu. 8 commenced at .27 on Wednesday and the nak. Viśākha ended at .00 or A.D. 1228, August 9, Wednesday; f.d.t. .18; f.d.n. .09.
"	441	5th year, Makara. ba. di., trayōdasi, Wednesday, Uttirādam = A.D. 1256, January 26; (the details work out correctly for the month of Kumbha) or A.D. 1229, January 24, Wednesday; .94; f.d.n. .17; the day was the 1st of Kumbha, not a day in Makara.
"	562	6th year, Rishaba, ba. di., daśami, Friday, Rēvati = A.D. 1256, May 20; f.d.t. .21; f.d.n. .57. The week-day was Saturday not Friday or A.D. 1229, May 19, Saturday; .92; f.d.n. .35.
"	608	5th year, Tulā, śu. di., prathamā, Monday, Viśākhā. = A.D. 1255, October 4; the <i>tithi</i> was dvitīyā, not prathamā; .31; .59 or A.D. 1228, October 2; the <i>tithi</i> was dvitīyā, not prathamā; .22; .60. N.B.—These dates with the corrections noted above indicate as a probability that the reign began between 27th January and 20th May 1251 or between 25th January and 19th May 1224.
		<i>Madurāntaka Pottappichchōḷi Manumasiddaraiśa Tirukkālattidēva alias Gaṇḍagōpālādēva.</i>
"	391	Dhanus, ba. di., trayadosi, Wednesday, Kōṭṭai. Details not enough for verification.
"	446	Śaka 1153, Mithuna, ba. di., pañchami, Sunday, Avittam = A.D. 1230, June 2; .92; .90.
		<i>Vijaya-Gaṇḍagōpālādēva.</i>
"	343	8th year, Dhanus, śu. di., daśami, Sunday, Rēvati = A.D. 1257, November 18; .42; f.d.n. .06. The solar month must be Vriśchika and not Dhanus.
"	393	8th year, Kumbha, śu. di., trayōdasi, Monday, Pushya = A.D. 1257, January 29; .80; .19
"	405	21st year, Kumbha, śu. di., trayōdasi, Sunday, Pushya = A.D. 1271 January 25. Śu. 13 ended at .56 and nak. Pushya commenced at .27.
"	409	23rd year, Rishabha, śu. di., Saturday, ekādaśi, Hasta = A.D. 1273, April 29; .29; .91.
"	428	9th year, Dhanus, śu. di., ekādaśi, Sunday, Bharani = A.D. 1258, December 8; .31; .53.
"	429	20th year, Kumbha, ba. di., tritīyā, Monday, Hasta = A.D. 1270, February 10; .67; .66.
"	491	18th year, Makara, śu. di., purnimā, Wednesday, Hasta. Purnimā and "Hasta" did not combine in the month of Makara.
"	492	20th year, Mithuna, śu. di., śaptami, Sunday, Śadayam = A.D. 1271, May 31; śu. 7 commenced at .52 and nak. Śadayam ended at .80 on Sunday. Śu. di., is a mistake for ba. di.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
GANDAGOPALAS—cont.		
<i>Vijaya-Gaṇḍagōpāladēva</i> —cont.		
1919	500	31st year, Kanyā, śu. di., tṛitīyā, Thursday, Viśākhā = A.D. 1281, September 18; '83; '39. Śu. 3 must be śu. 4.
"	501	21st year, Kumbha, śu. di., pañchamī, Monday, Aśvati = A.D. 1270, January 27. Śu. 5 commenced at '05 and nak. Aśvati at '77.
"	503	21st year, Kumbha, śu. di., dvitīyā, Friday, Uttirattādi = A.D. 1271, February 13; '13; '34.
"	537	18th year, Simha, 10, ba di., prathamā, Sunday, Śadayam = A.D. 1267, August 7; '49; '40.
"	558	5th year, Kanyā, śu. di., prathamā, Monday, Chitra = A.D. 1254, September 14; '50. On this day nak. Chitra which commenced at '08 of the day was current throughout the remaining day.
"	539	14th year, Kanyā, ba. di., pañchamī, Sunday Śravaṇa. Ba. 5 and "Śravaṇa" did not combine in the month of Kanyā.
"	565	3rd year, Mithuna śu. di., daśamī, Wednesday, Hasta = A.D. 1254, May 27. Śu. 10 commenced at '47 and nak. Hasta was current till '88.
"	568	16th year, Rishabha, ba. di., daśamī, Friday, Uttirattādi = A.D. 1267, May 20; '26; '80. The nak. was Revati and not Uttirattādi.
"	570	24th year, Makara, śu. di., dvitīyā, Wednesday, Śravaṇa = A.D. 1274, January 10; Śu. 2 began at '86 and nak. Śravaṇa was current till '47.
"	571	7th year, Kanyā, śu. di., daśamī, Wednesday, Mūla = A.D. 1257, September 19; śu. 10 was current till '92 and the nak. Śravaṇa (not Mūla as cited in the inscription) was current throughout the day.
"	637	21st year, Vṛiśchika, śu. di., dvādaśī, Tuesday, Aśvati = A.D. 1270, November 25; Dvādaśī commenced on this day at '08 and nak. Aśvati was current till '31.
<i>Vīra-Gaṇḍagōpāladēva</i> .		
"	603	3rd year, Kumbha, ba. di., tṛitīyā, Saturday, Hasta. = A.D. 1294, February 13; ba. 3 commenced at '79 and the nak. Hasta at '48.
HOYSALA.		
<i>Vīra-Rāmanātha</i> .		
1920	20	19th year, Mēsha, ba. di., prathamā, Monday, Anisha = A.D. 1274, April 23. Nak. Anisha commenced at '13.
"	21	16th year, Mithuna, ba. di., ēkaśāśī, Friday, Bharani = A.D. 1271, June 5; '10; '58.
"	23	25th year, Vṛiśchika, ba. di., daśamī, Saturday, Hasta = A.D. 1279, November 30. Nak. Hasta had ended at '78 on the previous day.
"	41	13th year, Mēsha, śu. di., saptamī, Saturday, Āyilyam = A.D. 1268, April 21; '13; '83.
"	46	18th year, Rishabha, ba. di., pañchamī, Monday, Uttara-Āshāḍha = A.D. 1273, May 8; '81; '60.
"	47	19th year, Rishabha, śu. di., dvitīyā, Wednesday, Mṛigaśirsha = A.D. 1274, May 9; '58; '52.
"	56	[17]th year, Mēsha, ba. di., trayōdaśī, Mūla. Ba. 13 and even śu. 13 does not combine with "Mūla" in Mēsha month.
"	59	10th year, Karkāṭaka, śu. di., saptamī, Sunday. In the absence of the nak. verification does not yield a satisfactory result.
<i>Vīra-Ballāla</i> .		
"	273	Dhātu, Kanyā, śu. di., trayōdaśī, Friday, Śravaṇa. Dhātu was apparently A. D. 1336-37; but in that year śu. 13 and "Śravaṇa" combined in Simha month not in Kanyā, on Tuesday, August 20; f.d.t. '00; '60.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		UMMATTUR CHIEF. <i>Nañjarāya-Uḍaiyār.</i>
1920	179	Parīdāpi, Tulā, śu. di., Monday, daśami, Avittam = A.D. 1492, October 29 ; f.d.t. 77 ; 08.
		NAYAKA. <i>Tirumalai-Nāyaka.</i>
1919	666	Śaka 1448, Vyaya, Tulā, śu. di., dvādaśi, Friday, Pushya. Śu. 12 and "Pushya" cannot combine in Tulā month, but they do so in Kumbha.
		<i>Ēkappa-Nāyaka.</i>
"	668	Śaka 1413, Parābhava, Tai 16. Details not enough for verification.
		<i>Śokkanātha-Nāyaka.</i>
1920	281	Śaka 1630, Sarvadhāri, Chitra 7, Sunday, Hastā, daśami, Sīṁha-lagna. In Śaka 1630 expired = A.D. 1708-09, Chitra 7 fell on Sunday, April 4, A.D. 1708 ; but the nak. was Dhanisthā, not Hastā. The <i>tithi</i> was ba. 10 which ended at 77 of the day.
		REDDI. <i>Anna-Vēma.</i>
1919-20.	C.P. No. 6	Śaka 1296, Nabhasya, Bhādrapada, purnimā, Wednesday, Lunar eclipse = A.D. 1374, August 22, when there was a Lunar eclipse. The <i>tithi</i> Purnimā ended at 75 ; the week-day was however Tuesday and not Wednesday.
		<i>Pēdda Kōmati-Vēma.</i>
"	" 14	Śaka 1333, Khara, Mārgaśirshā, śu. di., trayōdaśi, Dhanus. Cannot be verified for want of week-day.

PART II.

Of the more important records of the collection registered during the year in Appendices A, B and C, the copper-plates of Appendix A form, as usual, the most interesting.

Copper-plates.

First in order comes a set of five copper-plates (No. 2 of Appendix A) strung together on a ring bearing a much worn-out seal. They were kindly forwarded to me by the Tahsildar of Nellore at the request of my Assistant Mr. C. R. Krishnama Achari. The plates are extremely thin and are $6\frac{3}{8}$ " long by $1\frac{1}{2}$ " broad. The first and last plates are written only on their inner sides. Each written side contains two lines of clear legible writing, a ring-hole on the right margin and the numerical symbol representing the number of the plate marked near this ring-hole. The plates, ring and seal together weigh $30\frac{1}{2}$ tolas. The ring was not cut when the plates reached me.

The writing is in antique characters of the type of the Guntur district plates of Rāja Attivarman born in the family of king Kandara (*Indian Antiquary*, Vol. IX, p. 102ff.). Our record is dated in the victorious year [2], *Kārttika, śukla-trayōdaśī* and is issued from Vijaya-Kandarapura. It states that the *Mahārāja* Dāmōdaravarman of the *Ānanda-gōtra* ordered the residents of the village Kangūra informing them that this village was given to the Brāhmanas "for elevating (to the higher worlds) my ancestors for seven (successive) generations." Three groups of Brāhmaṇa donees with their respective *gōtras* are mentioned, *viz.*, 11 of the Koṇḍinna (*i.e.*, Kaundinya)-[*gōtra*]; 5 of the Kassava (*i.e.*, Kāśyapa)-[*gōtra*]; 1 of the Vatsa-[*gōtra*] and 1 of the Āgastī (*i.e.*, Agastya)-[*gōtra*]. As in the case of the *gōtras* the names of the donees also are given in their Prākṛit forms, *e.g.*, Ruddajja (Rudrārya), Khandajja (Skandārya), Aggijja (Agnārya), Savarajja (Śabarārya), and Bhaddajja (Bhadrārya).

Although the exact date of the document is not possible to fix from the materials supplied, still it may safely be inferred from the Prākṛit forms used, that it could not be very far away in point of time from the Prākṛit plates of the early Pallava kings of the third and fourth centuries of the Christian Era. King Kandara after whom the

victorious Kandarapura was evidently named and the *Ānanda-gōtra* to which both the Rāja Attivarman of the Guntur district plates and the *Mahārāja* Dāmōdaravarman of our plates belonged, are found mentioned also in an early inscription from Chezarla No. 155 of 1899 in the Narasarowpet taluk, Guntur district which by its early type of the Pallava-Grantha character alone must be referred to about the 3rd century A.D. One point, in the present record is of great interest and that is the attribute *Samyak-Sambuddhasya pādānudhyātasya* which is given to the *Mahārāja* Dāmōdaravarman. This might be understood in the sense that the king was a devotee of the Buddha or that he was the successor of a certain Samyaksambuddha, if explained in the usual way. Perhaps the former is what is more probably meant and if so this statement strongly supports the view lately expressed by the Archæological Superintendent Mr. Longhurst that the Śiva temple at Chezarla must have been once a Buddhist *Chaitya*.

2. The next copper-plate record in chronological order is No. 3 of Appendix A. It was received for examination from Mr. K. Nagesvara Rao, Editor of the *Andhra Patrika*, who states that it is the private property of the Rāja of Urlam, Ganjam district. The inscription consists of three copper-plates strung together on a ring the seal of which is now missing. The ring had been cut when the plates reached me, evidently by those who first examined the document. Mr. T. Rajagopala Rao, the Editor of the *South-Indian Research*, has given in his journal for July 1919 the text of the inscription. The plates measure $7\frac{1}{2}$ " in length and $2\frac{1}{2}$ " in breadth and with the existing ring weigh 42 tolas.

The record begins with the introduction with which the early Kalinga copper-plate inscriptions usually begin and states that 'from the victorious Kalinganagara, the worshipper of the divine feet of Gōkarnasvāmin, he, that acquired the sovereignty over the whole of the country by wielding the sharp edge of his sword, the establisher

of the spotless race of the Gāngas, the great *Māhēśvara*, *Mahārāja* Hastivarmanā purchased from the residents of the Brāhman village (*agrahāra*) of Hoṇḍevāka in the district of Krōshtukavartanī (a translation of the more common Varāha-vartanī?), land to the extent of $2\frac{1}{2}$ *halas* and converting that into an *agrahāra*, exempted it from all taxes and conferred the same on a certain Jayaśarman, a native of Urāmalla (the modern Urlam), of the Vatsa-*gōtra* and a student of the Vājasaneyā-*[charana]*, for the merit of himself and his parents, on the eighth day of the dark fortnight of the month Kārttika in the victorious year of reign 'eighty'. It is further stated that this edict of Rājasimha (or of the lion among kings) was, under the direct orders of the king, written by Vinayachandra, son of Bhānuchandra. On the outer face of the third plate is engraved a eulogistic Sanskrit verse in praise of the unopposed prowess of Raṇabhīta, which was evidently also a surname of our king Hastivarman.

3. Inscriptions dated in the Gāngēya-Śaka have been noted in Prof. Kielhorn's *Lists of Northern Inscriptions*, Nos. 676 to 684. Excepting No. 682 whose date appears doubtful, the earliest noted is the Achyutāpuram plates which is dated in the Gāngēya Era 87 and is a record of the Gaṅga-*Malārāja* Indravarman Rājasimha.

Raṇabhīta Rājasimha Hastivarman—an early Gaṅga king. The next in Prof. Kielhorn's list (No. 677), dated in the Gāngēya Era 91 might also belong to the same king. King

Hastivarman of our plates whose year was the Gāngēya Era 80 and who was also known by the surnames Rājasimha and Raṇabhīta, was evidently therefore an immediate predecessor of Indravarman Rājasimha whose Achyutāpuram plates were also written by Vinayachandra, son of Bhānuchandra. It must be noted that among the distant ancestors of Mādhavarman of the Buguḍa plates (*Epigraphia Indica*, Vol. III, p. 41) figures a certain Raṇabhīta who need not necessarily be identical with the Raṇabhīta Hastivarman of our plates.

4. No. 1 of Appendix A is the next record in chronological order. It was received from the trustee of the temple of Gudimallam at the instance of Mr. P. V. Jagadisa Ayyar, Manager of the Archæological Superintendent's Office, Madras. The record consists of five copper-plates with slightly raised rims, strung on a plain ring which was not cut when the plates reached me. They measure $7\frac{1}{4}$ " in length and $3\frac{3}{8}$ " in breadth and bear writing on the inner side of the first plate and on both sides of the other plates—the second side of the fifth plate bearing only one line of writing. The ring and plates together weigh 133 tolas.

This is the second Bāṇa copper-plate grant hitherto discovered. The first is the one of Vikramāditya (II) published by Prof. Kielhorn in *Epigraphia Indica*, Vol. III, p. 75 ff. The plates under notice also form a record of Vikramāditya II. They bear no date but may be referred to the beginning of the tenth century A.D. as suggested by his Udayēndiram plates referred to above. The inscription on the plates is written in Grantha characters of about the period to which they belong and in Sanskrit prose and verse except the last sentence which is in Tamil prose and says that "the *puravu* (revenue assessment) of the granted (village) is five hundred *kādis* of paddy and ten *pon*." The Sanskrit portion is corrupt and defective. It commences with a number of verses in praise of Śiva (called variously Vṛishēśa, Rudra, Bhīma and Śambhu) and then introduces king Bali, the chief of the Demons who granted the whole earth to Kṛishṇa (Vishṇu in his Trivikrama-avatār). In Bali's race was born Nandivarman whose son was Vijayāditya I; his son was Malladēva; his son Jayamēru Vikramāditya I; his son Prabhumēru Vijayāditya II and his son Vikramāditya II. The latter conferred a renewal charter of the village of Viprapīṭha on a number of Brāhmaṇas who were well-versed in the three Vēdas and the *Śāstras*, who (lived on) Brahmādēya for generations, understood the *dharma* and performed Vēdic sacrifices without a break. The record closes with the names of the composer Sivātama, son of Śiva-Bhaṭṭāraka and of the scribe Parahitāchāri and the amount of the revenue assessment fixed on the village as already stated.

5. The genealogy given differs from that of the Udayēndiram fragmentary plates. The first name Nandivarman of the former is of course the same as Jaya-Nandivarman of the latter; Vijayāditya I and Malladēva who follow also correspond correctly. The next name, *viz.*, Vikramāditya I Jayamēru of our plates occurs in the other plates

two generations later, the intervening names being those of Bāna-Vidyādhara and Bāna King Vikramāditya II. Prabhumeru both of which are evidently general titles and not proper names.

After Vikramāditya I came Vijayāditya II who receives the title Prabhumeru in our plates and the Tamil title Pugalvippavarganda in the Udayēndiram plates. The last king Vikramāditya II, the donor in both the grants, had the surname Vijayabāhu as we learn from the Udayēndiram plates. Thus we see that in the new grant two generations of kings are omitted and instead of the 8 names of the Udayēndiram grant we have here only 6. It cannot be decidedly stated whether this omission is only incidental and due to a mistake or that it is intentional. Nor could it be said which of the two is correct unless we have outside evidence to confirm the genealogy of either the one or the other. The inference of Mr. Venkayya that Vikramāditya I and Vijayāditya II must have been known by the surnames Jayameru and Prabhumeru is confirmed by the clear statements to that effect made in our present record.

Tamil stone inscriptions of Vikramāditya Jayameru and of Vijayāditya Prabhumeru dated in Saka 820 and 827 from Gudimallam have been published both by Mr. Venkayya and Mr. T. A. Gopinatha Rao in *Epigraphia Indica*, Vol. XI, and *Indian Antiquary*, Vol. XL, respectively. In these the village of Gudimallam receives the name Vippirambēdu which is found in our present inscription in the Sanskritised form Viprapīṭha. Vikramāditya II, the donor of the grant, was a contemporary of the Rāshtrakūṭa king Kṛishṇa II in the last decade of the 10th century A.D.

6. Mr. A. Rangaswamy Sarasvati while touring in the Tenali taluk of the Guntūr district spared no pains to secure a good number of old copper-plate inscriptions which had been locked up hitherto in a Vishnu temple at the village of Kōdi-Tādi-parṅgu and in the house of Mr. Brindavanam Gopalacharlu of Ipūr village in the same taluk. All credit is due to Mr. Sarasvati for having brought these to light with much tact and energy which are required in the discovery of such documents often deposited as heirlooms in orthodox families.

7. Nos. 11 and 12 thus secured are particularly interesting and valuable belonging as they do to the Vishnukunḍins—a family of kings of whom only two records (of about the 8th century A.D.) have been so far published with *facsimile* plates by

Prof. Kielhorn and Dr. Hultzsch in *Epigraphia Indica*, Vol. IV, pages 193 to 198 and *Ibid.*, Vol. XII, pages 133 to 136, respectively. Of the two new plates now discovered No. 12 is the earlier in point of time while both Nos. 11 and 12 appear very much earlier than the published Chikkulla Plates of Vikramēndravarmān and the Rāmatīrtham plates of Indravarmān. The characters in which No. 12 is written and which unfortunately are very faint and worn out, are almost similar in script to those of the early Pallava inscriptions and cannot therefore be referred to a period later than the 5th century A.D. The record consists of three thin copper plates strung together on a ring about 3" in diameter which was not cut when the plates reached me. The plates measure 7" by 1½". The outer sides of the first and last plates are blank. A circular seal attached to the ring bears on its much worn-out surface the legend *Śrī-Mādhava[varmma]* engraved in two lines below a cross-bar over which, however, is seen something which may have possibly been the symbol of the lion as seen on the Chikkulla and the Rāmatīrtham plates or the figure of a Lakshmī or *svastika* as found on the seal of No. 11 noted below. The weight of the plates with ring and seal is 30 tolas. The grant was issued from Amarapura and the first king introduced is *Mahārāja* Mādhavavarmān who had performed eleven horse-sacrifices and a thousand Agnishtōma sacrifices and who had many dependent kings to worship his lotus-

Mādhavavarmān (II). feet. The son of this Mādhavavarmān was the powerful Dēvavarmān and his grandson was the overlord of the Trikūṭa-Malaya country, the worshipper at the feet of the glorious god of Śrīparvata (mountain), the Vishnukunḍin Mādhavavarmān (II). The grant portion of the inscription with the possible date [30] 7 vā. pa. 7 di. 7 in 1-13 is extremely doubtful on account of the damaged condition of the plates.

8. No. 11 of Appendix A which comes from the same place consists also of three this and small plates without rims, strung together on a copper ring 3" in diameter

which too was not cut when the plates reached me. The writing which is in excellent preservation occupies the inner sides of the first and last plates and both the sides of the second. The plates measure $6\frac{3}{4}$ " by $1\frac{3}{4}$ ". The circular seal on the ring, $1\frac{1}{4}$ " in diameter, bears the legend *Śrī-Mādhavavarma* in two lines, below a cross line which divides the surface into two equal sections. In the upper section is seen in relief the figure of a Lakshmi or a *svastika* on a pedestal flanked by lamp-stands, the sun (?) and the crescent. The weight of the plates with seal and ring is 30 tolas. The alphabet in which these plates are written is somewhat later than that of the previous record and may be referred to about the 6th century A.D. The inscription refers first to the Vishnukundin *Mahārāja Śrī Gōvindavarman*, a devotee of the God of Śrī-Parvata, and then to his son *Mahārāja Mādhavavarman* who receives a long list of attributes. Among these are many similar in sense to those that occur in the Chikkulla and the Rāmatīrtham plates. *Mādhavavarman* is stated to have had his capital at Trivaranagara and to have performed a thousand Agnishtōma sacrifices. From his victorious camp (*vijayaskandhāvāra*) at Kudāvāḍa, he informs the residents of Vilembali in the district of Guddādi-*vishaya* that that village has been granted to the Brāhmana Agnisarman of the Vatsa-*gōtra*, in the victorious year of reign 37, on the 15th day of the 7th fortnight of the Summer season. The Executor (*ājñā*) of the royal gift was the 'dear son' Manchyanna-Bhaṭṭāraka.

9. We know still of another Vishnukundin grant which has not, however, been hitherto published. It is noticed on page 102 of the Epigraphical Report for 1914, paragraph 35. The alphabet in which it is written is of a much later type than those of all the others mentioned above; and the names of the kings referred to therein are in order of descent (1) *Vikramahēndravarmān*, *Gōvindavarman* and *Mahārāja Mādhavavarman* also called *Janāśraya-Mahārāja* who 'crossed the river Gōdāvarī with a desire to conquer the Eastern region.' This *Mādhavavarman* was the latest of the Vishnu-kundin kings known so far. The earliest is, as we have stated above, the *Mahārāja Mādhavavarman* of No. 12, the grandfather of *Mādhavavarman* who issued his grant from Amarapura. Taking all together we have a number of names of this important family who must have ruled in the Telugu country further north of the Pallava dominion contemporaneously with the Śālaṅkāyanas, the Bṛihatphalāyanas and the early Kaliṅga rulers.

10. These in chronological order are—

FROM NO. 12 OF APP. A.

- (1) *Mahārāja Mādhavavarman I.*, who performed the eleven horse-sacrifices;
- (2) his son *Dēvavarman*;
- (3) his son *Mādhavavarman II.*, who was the lord of the *Trikūṭa-Malaya* country;

FROM NO. 11 OF APP. A.

- (4) *Mahārāja Gōvindavarman*;
- (5) his son *Mādhavavarman III (?)*, who had his capital at Trivaranagara and performed a thousand Agnishtōma-sacrifices;

FROM THE CHIKKULLA PLATES.

- (6) *Mādhavavarman (IV)* of the Vishnukundins who performed eleven horse-sacrifices;
- (7) his son (born of the Vishnukundin and the Vākātaka families) *Vikramēndravarmān*;
- (8) his son *Indrabhaṭṭārakavarman*, 'who conquered the east' (*Epigraphia Indica*, Vol. IV, p. 195, note 2);
- (9) his son *Mahārāja Vikramēndravarmān (II)*;

FROM THE RAMATIRTHAM PLATES.

- (10) *Mahārāja Mādhavavarman* of the family of Vishnukundins;
- (11) his son *Rāja Vikramēndra*;
- (12) his son *Rāja Indravarmān* who gained victories in the eastern direction. (*Epigraphia Indica*, Vol. XII, p. 134);

FROM NO. 7 OF APPENDIX A OF 1914.

- (13) *Vikramahēndra*;

Plate I.
North Wall.



1. Avanaśiyāṅḍār Mudalaiṅṅappiḷḷai.



2. Tiramurugṅṅpūṅḍiyil peṅṅrapaḍi.



3. Uḍaiyanambiyai Veḍar-vaḷipariṅṅṅapaḍi.



4. Uḍaiyanambikku ōlai veṅṅaruḷiṅṅapaḍi.



8. Isaiṅṅaniyar.



5. Uḍaiyanambiyai aṅḍakoṅḍaruḷiṅṅapaḍi.



9. Śadaiyaṅṅār.



6. vaṅṅa-ōlai kaṅṅṅiṅṅapaḍi.



10. Tiruniḷakaṅḍapperumbāṅṅār.



7. Uḍaiyanambi eḷuṅḍaruḷiṅṅirār.



11. Kō-Śeṅṅapperuṅṅai.



(14) his son Gōvindavarman ;

(15) his dear son *Mahārāja* Mādhavavarman or Janāśraya-*Mahārāja* who crossed the Gōdāvarī to conquer the East.

The Chikkulla and the Rāmatīrtham plates together supply only four names, for Nos. 6 to 8 are identical with Nos. 10 to 12 as proved by Professor Hultsch. That Nos. 13 to 15 were the successors of Vikramēndravarmān (II) of the Chikkulla and the Rāmatīrtham plates is established by the palaeography of the plates, No. 7 of Appendix A of 1914, and by the title Janāśraya-*Mahārāja* applied to Mādhavavarman which does not occur in the earlier inscriptions which mention that king. No connexion can be established between the kings mentioned in copper-plates Nos. 12 and 11 of Appendix A since the latter must at least be a century later than the former, as already stated. But Mādhavavarman III (No. 5 above) and Mādhavavarman IV (No. 6 above) may possibly be identical. The Trikūṭa-Malaya country and the town Trivaranagara which are mentioned with reference to the early kings Mādhavavarman II (No. 3 above) and Mādhavavarman III (No. 5 above) respectively must be looked for to the north of the Gōdāvarī. We have perhaps to connect them with Trikūṭa and Tripura of the Traikūṭa kings mentioned at page 179 of the Bombay Gazetteer, Vol. I, Part II. Trivaranagara is perhaps the same as Tripura or Tripuri which has been identified with Tevar near Jubbalpur (*Epigraphia Indica*, Vol. VIII, p. 285) and Trikūṭa-Malaya is Trikūṭa mentioned in the Bālāghat plates of the Vākātaka king Prithivishēna II. These identifications, if correct, confirm only my original suggestion (*Annual Report* for 1909, page 110) that the Vishṇukundins ' must have been a distinctly northern family.'

11. Copper-plates Nos. 9 and 10 which also belong to the collection of Mr. Brindavanam Gopalacharlu of Īpūr village (Tenali taluk, Guntur district) are, again, two valuable old documents of the Eastern Chalukya kings [Jayasimha]-Vallabha Sarvasiddhi and Vishṇuwardhana (III)-Vishamasiddhi (?). Both the sets consist of three plates each of four written sides with slightly raised rims. They are strung on a ring bearing a circular seal. The plates of No. 9 measure a little over 8" in length and over 2½" in breadth. Their ring is 3" in diameter and the seal a little over 1½". The latter bears on a counter-sunk surface the legend *Śrī Sarvasiddhi* engraved in old Telugu characters with a lotus below and a crescent above. In the case of No. 10 the plates measure 6½" by about 2½" in the broadest part at the margin, the ring is 3" in diameter and the seal 1½". The latter bears on a counter-sunk surface the legend *Śrī Vishamasiddhi*. Below the legend is an expanding lotus flower of seven petals and above it are the crescent and a star. The plates (in both cases) with seal and ring weigh 35 tolas. The rings of both the sets were not cut when they were received for examination in this office.

EASTERN CHALUKYAS.

The writing on plates No. 9 though very regularly formed is much worn, so much so that the name of the donor-king on the first face of the second plate is extremely doubtful. But the genealogy given commencing as it does with the name Kirtivarman, his son Vishṇuwardhana *Mahārāja* and his son the great Bhāgavata vallabha-*Mahārāja* and combined with the legend *Sarvasiddhi* on the seal, makes it certain that the plates belong to Jayasimha-Vallabha, the eldest son of

[Jayasimha]-Vallabha.

Vishṇuwardhana I. Maṅgi-*yuvarāja* is mentioned in l. 12 as the master of the

donee Maṅḍaśarman and we know that this prince was the grandson of Jayasimha-Vallabha's younger brother Indra-Bhaṭṭāraka. It is not impossible that Maṅgi-*yuvarāja* was already a grown-up prince during the last years of the reign of Jayasimha-Vallabha.

12. Plate No. 10 is in clear and legible characters and is very similar to that of the Edēru plates of Vijayāditya II (*Epigraphia Indica*, Vol. V, p. 120 and plate). The kings mentioned are Vishṇuwardhana-*Mahārāja* II, his son Vijayasiddhi (*i.e.*, Maṅgi-*yuvarāja*) and the latter's son Vishṇuwardhana-*Mahārāja* (III). A grant of 20 *khandikas* of paddy-land was made in the 23rd year of this king's reign by the princess Prithivipōri daughter of Śrī-Maghinduvārāja to a Brahman named Kēśavaśarman. The relationship of Prithivipōri to king Vishṇuwardhana III is not made clear by the wording of the inscription. Records of Vishṇuwardhana III (A.D. 709 to 746) are rather rare. The surname Vishāmasiddhi which he must have borne, as distinctly

indicated by the legend on the seal, deserves to be noted. The executor (*ājñapti*) of the grant was Kadaṛeya (*i.e.*, Katakārāja) Vishnuvardhana III-Vishamasiddhi. Tina of the Vātatta-gāma (village?)

We know of three other records of this king which have been hitherto discovered. These are:—(1) No. 9 of Appendix A in the Report for 1914 from which we learn that his queen was Vijaya-Mahādēvī who, it may be hazarded, could possibly be identical with Prithivipōri of our inscription; (2) the Māvinthipalli grant noted at page 90, paragraph 10 of the *Annual Report* for 1915 and (3) the Musinikuṇḍa grant made to the Jaina temple at Bezwada (*Annual Report* for 1917, page 116, paragraph 21). From this last it appears that the *Vishamasiddhi* seal which we find attached to the present plates may, as in the other case, be possibly also one of Kubja-Vishnuvardhana I who bore the surname Vishamasiddhi, since Vishnuvardhana III is not known to have possessed this title from any of his own inscriptions.

THE RASHTRAKUTAS, WESTERN CHALUKYAS AND YADAVAS OF DEVAGIRI.

13. In the collection of Kanarese inscriptions from the Ālūr tāluka of the Bellary district, there are, one Rāshtrakūṭa record of the time of Amōghavarsha I, eleven of the early Western Chālukya kings of Bādāmi and of the later Western Chalukya kings of Kalyāni and four of the Yādava kings Kannara and Rāmachandra. The Rāshtrakūṭa record is not dated; but it must be one of Nripatuṅga Amōghavarsha I who ruled between A.D. 814-15 and 877-78. The name Duddayya referred to in

Amōghavarsha I.

No. 698 Appendix B as a son of the ruling king is not known from other inscriptions. Perhaps he was not in the direct line of ruling kings. The settlement, however, which this non-descript prince conferred on the twelve revenue divisions (*viz.*,) Indavali, etc., is interesting. It is stated that these were required to pay only the *siddhāya*-tax and that *pullulvu*, *bālavāna* and the *māyiladere* taxes were remitted till earth and sun lasted, as a gift of Ballaha (Vallabha), *i.e.*, his father Amōghavarsha I. The imprecation at the end calls upon the six *gāmūṇḍas* and the twenty-five *mahājana*-[*Ba*]lājigas to protect the charity.

14. Three records (Nos. 691, 724 and 734 of Appendix B) belong to the early Chālukya kings of Bādāmi whose names Vijayāditya Satyāśraya, Kīrtivarma Satyāśraya and ditya Bhaṭāra are clear on the impression. In the last of the records where the king's name is not clear, a feudatory

Early records of the Chālukyan kings of Bādāmi in the Bellary district.

chief called Tondamāna Muttarasa is mentioned as having captured Nāgamaṅgala and conferred certain privileges on the *gāmūṇḍas*, residents and accountants (*karana*) of that village. The kings Vijayāditya Satyāśraya and Kīrtivarma Satyāśraya are in all probability identical with Nos. 7 and 9 on the genealogical table given opposite page 336 of Dr. Fleet's Kanarese dynasties in Bombay Gazetteer, Vol. I, Part II.

15. The eight remaining western Chālukya records belong to Trailōkyamalla Āhavamalla Sōmēśvara I (A.D. 1044 and 1068), Tribhuvanamalla Vikramāditya VI (A. D. 1076 to 1126), Bhūlōkamalla Sōmēśvara III (A.D. 1126 to 1238-39) and [Perma]-

The later Chālukya kings of Kalyāni.

Jagadēkamalla II (1138-39 to 1149). A subordinate of Sōmēśvara I in Śaka 969, Sarvajit, was Gandarādityarasa, the lord of Māhismatīpura and the ruler of the Madhya-dēśa, who was then in charge of Sindavādi one thousand, Bennavūr twelve and the *āya-bhatta* village of Muṛugūṇḍa (No. 711 of Appendix B). Another subordinate of

Sōmēśvara I.

the same king was the Pallava chief Vīra-Nolamba Pallava-Permānadidēva whose wife Dharevaladēvī, is stated in No. 710 of Appendix B to have made a grant to the Śiva temple of Kālapriya and the Vishnu temple at Kañchagāra Belgali, *i.e.*, the present Belagallu.) Vīra-Nolamba Pallava Permānadi is already referred to in paragraph 40, Part II of my *Annual Report* for 1916. Of the three records which belong to the time of Tribhuvanamalla Vikramāditya VI, two are in good preservation, *i.e.*, Nos. 697 and 708 of Appendix B, and belong respectively to the 4th and the 50th year of the Chālukya-Vikrama Era. They mention the feudatory chiefs

Vikramāditya VI.

Jōgimayya and Daśavarmadēvarasa. The latter who is hitherto unknown to epigraphists was the lord of Miriñje (Miraj) and Gōkāvī (Gokak), born in the Solar race

and the Kāśyapa-gōtra, whose distinguishing musical instruments were the *Permitti* and the kettle-drum and who bore the emblems of a tiger and an antelope. Jōgimayya may be identical with Jōyimayyarsa mentioned at page 131 of the *Annual Report* on Epigraphy for 1916 as a feudatory of Vikramāditya VI. To Bhūlōkamalla Sōmēśvara III, the successor of Vikramāditya,

Sōmēśvara III.

belong two records (Nos. 695 and 699 of Appendix B) both of which are dated in the 8th year (Ananda) of Bhūlōkamalla-varsha. It was noticed in the *Annual Report* for 1918, page 134, paragraph 8, that the Chālukya-Vikrama years 8 and 9 given for a Bhūlōkamalla Sōmēśvara III in two records from the Bellary district, were respectively to be restored into 58 and 59. But as Bhūlōkamalla had started an Era of his own called Bhūlōkamalla-varsha, which commenced with the last year of Vikramāditya VI, it will be easier to assume that the mistake in this case is in the name Chālukya-Vikrama which must be changed into Bhūlōkamalla-varsha than in the figures of the regnal years. Vira-Nolamba Irungōla-Chōlamahārāja who held the titles 'the lord of Oreyūr', etc., is mentioned as a feudatory of Bhūlōkamalla Sōmēśvara III in No. 695, and prominence is given in this as well as in No. 699 to a merchant named Saudhare Gaṅgoṇḍa Garuḍi-setṭi who was occupying the position of the chief minister in charge of the administration of the State. Pratāpachakravartin Jagadēkamalla or Perma-Jagadēkamalla II who succeeded Sōmēśvara III on the Chālukya throne is represented by two records, viz., Nos. 696

[Perma]-Jagadēkamalla II.

and 701 of Appendix B. The former refers to the *Mahāpradhāna*, *Śrīkarana*, *Herilāla-sandhivigrahi* and the *sēnādhipati* Kēsīmāyya, son of Kamma-Nāya[ka] who was the *hergade* of Manedade-nādu, Mi[diri]-nādu, Kosage, . . . [lū]lūru-nādu, Kallakelagu-nādu, Kolipāke-nādu and Sindavādi-nādu. His son the *Dandanāyaka* Chīyamarasa was ruling the Sindavādi-nādu under his father. The records are dated in the 5th and 6th years respectively of the Jagadēkamalla Era, whose first year according to Dr. Fleet was the Siddhārtin *Samvatsara* = A.D. 1139 (Dynasties of the Kanarese Districts, page 457).

16. Of the Yādavas of Dēvagiri we have four records, viz., two of Kannara or Kamharadēva (Nos. 732 and 733 of Appendix B) and two of Rāmachandra (Nos. 717 and 718 of the same appendix). A *Mahāpradhāna* of the former was the *Sarvādhikārin* Jōgama-Rāhutta ruling the Sindavādi country. One of the latter's subordinate in

The Yādavas of Dēvagiri.

the 17th regnal year Sarvajit, was Rājakulada-rāya son of Dēvarāne who gave four villages in the Sindavādi-nādu to a certain Nāgeya-Nāyaka, son of Kammeya-Nāyaka who held the titles of *Nāyaṅkarāchārya*, *Ekāṅgavīra*, *Svayambhu-khandeya-rāya*, etc. Another subordinate officer of Rāmachandra in his 5th year Dhātri was Lakhumidēva-Nāyaka (son of?) Vāsudēva not mentioned in other records of the king, known so far.

THE CHOLAS.

17. During the year under report the ancient Śiva temples of Tiruvārūr in the Tanjore district, Tirumalavādi in the Trichinopoly district and the Vishṇu temple of Arulāpperumāl at Conjeeveram which contain a very large number of inscriptions, were visited with the sole object of securing the records left uncopied in previous years.

In Tiruvārūr, the Tyāgarāja shrine was completely covered with chunam plaster; and special arrangements had to be made through the Collector of Tanjore to have the plaster removed by the trustees of the temple. Many records of the time of the early and medieval Chōlas were secured from Tiruvārūr and Tirumalavādi. An inscription of Rājarāja I found in the latter place (No. 92 of 1895) records an order of the king that the central shrine of the Vaidyanātha temple should be rebuilt and that before pulling down the walls, the inscriptions engraved on them should be copied down to be re-engraved on the renovated wall of the building. The fact is borne out by the form of the characters employed in the re-engraving of the early inscriptions.

18. No. 1 of 1920 dated in the 10th year of Parakēsarivarman who cannot be identified refers to the gift, by the queen Nakkan Tillai Alāgiyār *alias* Sōlamādēviyār, of a silver spittoon (*piṅgalam*) for the betel leaf offered to the temple of Tirumalavādi-Uḍaiyār which is referred to in No. 98 of 1920 as *Puṇalvāyil Śrī-Kōyil* on account of its close proximity to the river Kollidam, a branch of the Kāvērī.

19. No. 14 of 1920 is dated in the 27th year of Rājakēsarivarman but from the astronomical details it is attributable to Rājarāja I who ascended the throne in 985 A.D. It records a gift of land by Iṅgōṅ Pichchi, queen of Rājarāja I. Iṅgōṅ Pichchi, the senior queen (*mūta deviyār*) of Rājarāja I.

20. No. 680 of 1919 copied from the Tyāgarāja shrine at Tiruvārūr and dated in the 20th year (= A.D. 1030) of Rājendra-Chōla I records a long list of gifts made to the god Vīdi-Viṭaṅkar, another name of Tyāgarāja, by Anukkiyār Paravai Naṅgaiyār, by Arumolikūttan Lōkamārāyan and by Iṣaṅkurai-udaiyār Nakkan Orri between the regnal years 16 and 18 of the king, in which period the shrine seems to have been built of stone by Anukki Paravai Naṅgaiyār and the gifts engraved on the walls in the 20th year. It is stated that

Rājendra-Chōla I.

between the 38th day and the 199th day of the 18th year the same lady covered the shrine of Vīdi-Viṭaṅkar (Tyāgarāja) with golden tiles mentioning the different weights of gold used in each set whose number is also given. The other parts of the shrine besides the central *vimāna* appear to have been covered by copper the total weight of which is also noted. The long list of endowments include amongst others, gold ornaments set with jewels, pearls, necklaces, ornaments for images set up in the temple, gold utensils for bathing the god and a large number of lamp-stands. One of the lamp-stands had to be lit at the place where the king Rājendra-Chōladēva and Anukkiyār Paravai Naṅgaiyār took their stand in the temple. The above endowments were not recorded in the registers of the temple treasury until the 20th year. During the time of Rājendra-Chōla's successors, *viz.*, Rājādhirāja I and Rājendradēva more ornaments and utensils appear to have been given and additional parts of the temple constructed.

21. No. 456 of 1919 dated in the 29th year of Kulōttuṅga III, records a gift of lamp by Bētarasa, son of Madurāntaka Pottappichechōla Manumasiddarasa to the temple of Arulāpperumāl at Conjeeveram. No. 589 of 1919 copied in the same temple and dated in the 35th year of Kulōttuṅga III records that the shrine of Anantālvār was built by Śīya-Gaṅgan son of Chōlēndrasimha, lord of Kuvalālapura and born of the Gaṅga family in Śaka 1134 (A.D. 1212).

22. In his *Annual Report* for 1908 paragraphs 65 and 66, Mr. Venkayya has referred to the sculptures of the Airāvātēśvara temple at Dārāsūram near

Kulōttuṅga III.

Kumbhakōnam which was constructed by Kulōttuṅga III. The north, west and south walls of the central shrine which contain a belt of these sculptures represent scenes from the lives of the Śaiva devotees as related in the *Periyapurānam*. Sketches were prepared in subsequent years by Mr. P. Visvanatha Ayyar, the artist and photographer of my office, and these scenic representations of the 13th century are now reproduced in plates I to VI. Detailed descriptions of the scenes *seriatim* are appended below to help easy identification of the sculptures.

PERIYAPURĀNAM SCULPTURES IN THE TEMPLE AT DARASURAM NEAR KUMBHAKONAM.

North Wall.

1. *Avanāsiyāndār Mudalaivāyppillai*—(No. 1 on the north wall). Here a crocodile disgorges a male child which is being received by a woman, evidently the mother of the boy in accordance with the tradition relating to this incident. Sundaramūrtti Nāyaṅār, by singing a hymn in praise of the god, makes the crocodile in the tank in front of the temple at Avanāsi (in the district of Coimbatore) vomit forth the child which it had swallowed while the mother was bathing therein. The father of the child is close by, uplifting his hands in an attitude of worship.

2. *Tirumurugaṅpūndiyil perṅapadi* (No. 2 on the same wall). *Enroute* to Tiruvārūr from the Chēra country and very near Tirumurugaṅpūndi the treasure which Sundaramūrtti had obtained from the king was carried away by the pseudo-robbers sent by the god. At this he approached the deity in the temple at Tirumurugaṅpūndi when the god commanded the wealth to be restored to him. The thieves are seen piling up the wealth in front of Sundara.

3. *Udaiyanambiyai vēdarvaliparittapadi* (No. 3 on the same wall).—This refers to the above incident. The thieves are seen molesting the men that accompanied the treasure and carrying it away.

4. *Udaiyanambikku ōlai veṅṅararuliṅapadi* (No. 4 on the same wall).—Herein the sculpture refers to a quite different story altogether from what is understood by the label above. There was a young woman by name Saṅgili who was leading a life of celibacy spending her time in the service of the god at Tiruvorriyūr. At the time when Sundaramūrtti visited the temple at Tiruvorriyūr he was enamoured of her and the god arranged to get them united in marriage but stipulated that Sundara should take an oath, as desired by Saṅgili, "never to part". As it was sacrilegious to take oath in a temple Sundara prayed that the god should absent himself from the temple temporarily and stop below the $\omega\epsilon\mu$ tree. But the god instructed Saṅgili to insist on the oath being taken below the tree under which he would stop. She points out the tree in the sculpture. Every year a grand festival is conducted in commemoration of this event under that particular tree.

5. *Udaiyanambiyai āṇḍukondaruliṅapadi* (No. 5 on the same wall).—When the marriage of Sundara was arranged, God in the form of an aged Brahman suddenly appeared before him and proved by documentary evidence that he was his vassal from his grandfather's time. When asked to point out his residence the old Brahman entered the temple at Tiruveṅṅainallūr and there miraculously disappeared into the *liṅga* while Sundara observed.

6. . . . *vana-ōlai kātṭiṅapadi* (No. 6 on the same wall).—This refers to the proof given by God by showing the cadjan leaf containing the bond referred to in No. 5 above.

7. *Udaiyanambi elundaruluṅgirār* (No. 7 on the same wall).—This sculpture cannot be identified clearly. Probably this refers to the birth of Ālālasundara, one of the beloved devotees of God Siva. On one occasion Ālālasundara while collecting flowers for God met by chance the two celestial women Aninditai and Kamalini who also came there to gather flowers for Pārvatī. There was mutual admiration. Śiva on this account directed Ālālasundara and the two ladies to be born on the earth in order that they might live together as husband and wives. Ālālasundara was born as Sundaramūrtti and the ladies as Saṅgili and Paravai both of whom married Sundaramūrtti.

N.B.—The above 7 scenes relate to the miracles in Sundarar's life.

8. *Isaiṅṅaiyār* (No. 8 on the same wall).—The woman who brought forth the great Sundarar.

9. *Śudaiyaṅṅār* (No. 9 on the north wall).—The father of the famous Sundarar.

10. *Tirunīlakandapperumbānār* (No. 10 on the same wall).—This *bhakṭa* (devotee) is reputed for playing on a harp the songs in praise of the Almighty. Here he is seen in front of the temple at Madura with the instrument then in vogue. His devoted wife is holding a pair of *jālara* (cymbals) to sound with the same in order to help her husband to keep time.

11. *Kō-Śeṅṅapperumāl* (No. 11 on the same wall).—This is a Chōla king who, by his great devotion, attained to the rank of Saints (Nāyaṅṅārs). As a king he is represented with a crown.

12. *Nēśāṅṅār* (No. 12 on the same wall).—This weaver of Kampili was so devoted to Śaivas that all the cloths and underwears he turned out daily in his loom he gave away as presents to the deserving and thus obtained salvation. He is seen disposing of his cloths.

13. *Pāṅṅimādēvī* (No. 13 on the same wall).—She was the wife of the Pāṅṅya king Neḍumāraṅ. She was the daughter of a Chōla king. She went by the name of Maṅṅaiyarkkaraśiyār. When the king favoured *Jainism* she with the help of Sambandar, who then visited Madura, got him converted to his former religion—Brahmanism. Sambandar is seen seated on a stool.

14. *Appālum-adichchārnda-adiyār* (No. 14 on the same wall). This general name refers to those living beyond the three ancient kingdoms of Chēra, Chōla and Pāndya, who were staunch devotees of Śiva. Only three are represented in worshipping attitude in front of the temple.

15. *Mulunīru-pūsiya muṇivar* (No. 15 on the same wall). This applies to those that smear holy ashes over the whole of the body as laid down in the Āgamas. Six of these are shown worshipping God in front of a temple.

16. *Mukkālam-tirumēni-tīnduvār* (No. 16 on the same wall). Those that perform *pūjā* (worship) to the *līnga* thrice a day—dawn, midday and evening—according to the Āgama rules are counted amongst Śaiva devotees. Three devotees are seen worshipping the *līnga* and of these the one on the right has a conch placed on a tripod and a bell which probably denotes the morning service.

17. *Tiruvārūr-piṇḍār* (No. 17 on the same wall). Those born in the holy city of Tiruvārūr in the district of Tanjore are counted amongst the Śaiva devotees. Four devotees are seen in front of a temple and on the other side is a tree with a bull under it.

18. *Paramaṇaiyē-pāduvār* (No. 18 on the same wall).—This refers to the devotees that entertain the idea that Śiva alone is the greatest of the gods and sing His praise. Three such female devotees are seen with *jālaras* (cymbals) in the hand in the act of singing the God's praise. The Śiva temple here has a seated bull in front.

19. *Pattaraiyē-panivār* (No. 19 on the same wall).—The devoted of the devotees are honoured as Nāyanmārs. In this group several are seen in the attitude of worshipping the Śaiva devotees.

20. *Kōtpuliyāndār* (No. 20 on the same wall).—This Nāyanār of Tirunāṭṭiyattāngudi in the Tanjore district was a commander-in-chief under a Chōla king. When going to serve in the army, he left instruction for the paddy stored by him being made use of only for the God but during a famine his relations used the grain themselves. On return he murdered them for the sin thus committed without even sparing a baby. This pleased the Almighty very much who appeared with his consort on a bull and admitted him amongst his retinue (*ganas*).

21. *Pugaḷttunaiyār* (No. 21 on the same wall).—This *gurukkuḷ* (temple priest) of Śrīvallipputtūr was faithfully worshipping the *līnga* of the place even during the famine days. On account of the poor food he had then and the consequent weakness in his health the brass pot containing water slipped over the *līnga* while bathing it and in his anxiety he fell into a stupor but the Almighty appeared to him in his dream and made him understand that under the *bali-pīṭha* there would appear a coin daily with which he could have his daily needs satisfied. In the illustration not only the individual is seen bathing the God but the *bali-pīṭhā* also.

22. *Seruttunaiyāndār* (No. 22 on the same wall).—He was a native of Tanjore. While worshipping the god in the temple at Tiruvārūr, the Nāyanār observing the wife of Kalarśingar, a devotee who was present then, smelling the flowers intended for the God, could not put up with this sacrilegious act and cut her nose with the sword. We find another in a sitting posture preparing garlands out of the flowers given by a lady.

23. *Idaṅgaliyāndār* (No. 23 on the same wall).—He was a king of Koḍumbālūr. A thief who stole the paddy in the granary was produced before him to be punished and he inquired into the cause. On ascertaining that in order to feed the Śaiva devotees the paddy was stolen, Idaṅgaliyāndār not only released him but also made it public that anybody in need of wealth to feed *bhaktas* may freely make use of his granary and his treasury. While he is seated another standing below is seen tomtoming.

24. *Kalarśinganaṅār* (No. 24 on the same wall).—This Kāḍava (Pallava) king who subdued other kings and repaired all Śiva temples found fault with his wife who took out a flower intended for the God and smelled the same thinking that it was a stray flower and was not intended for the God. Seruttunai Nāyanār (No. 22 above) who saw this cut the nose of the lady. The king who came to the spot

Plate II.
North Wall—cont.



12. Nēṣāṇḍār.



13. Pāṇḍimādevi.



14. Appālum-ḍichohārnda-adiyar.



15. Muḷunirupāsīya Muḷivār.



16. Mukkalam-tirumēṇitiṇḍuvār.



17. Tiruvārūr-piṇḍār.



18. Paramāṇaiyē-pāḍuvār.

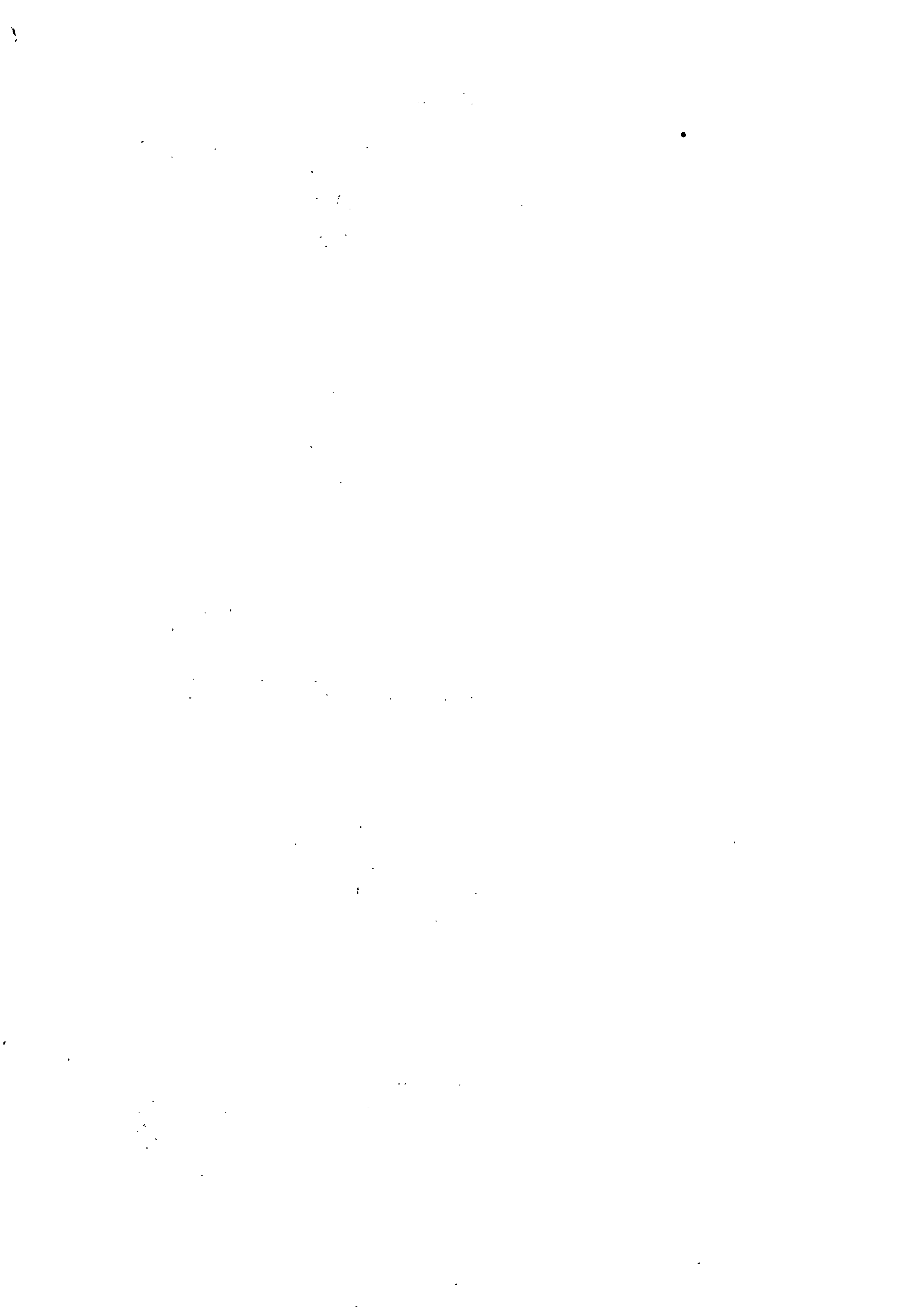


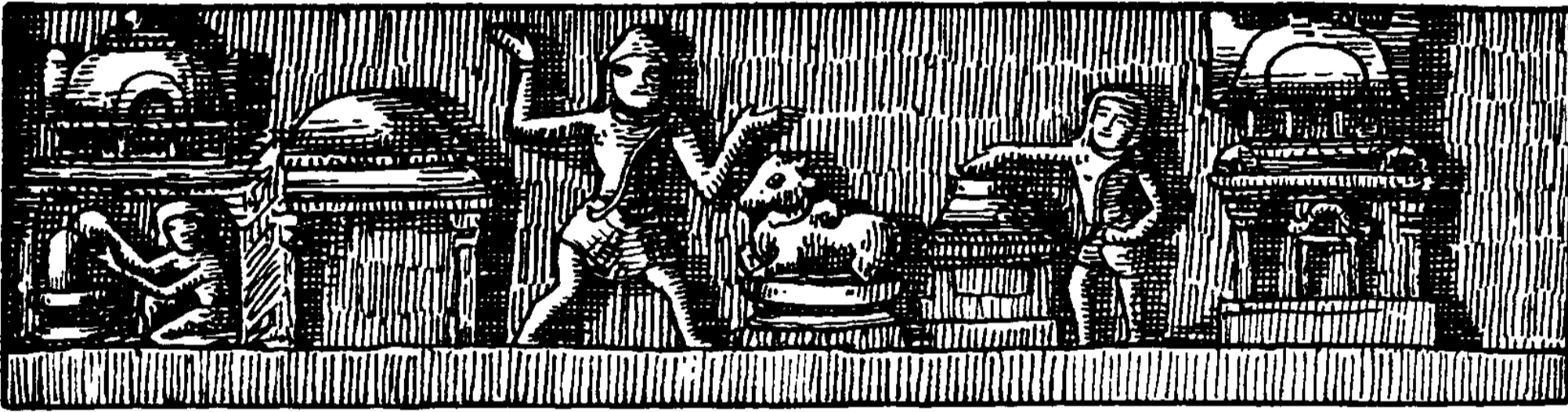
Plate III.
North Wall—cont.



19. Pattaraiyē-panivār.



20. Kōṭpuliyaṅḍār.



21. Puḡalttunaiyār.



22. Śeruttunaiyaṅḍār.



23. Iḍaṅḡaliyaṅḍār.



24. Kaḷarśiṅḡaṅḍār.



25. Muṅaiyaḍuvar.

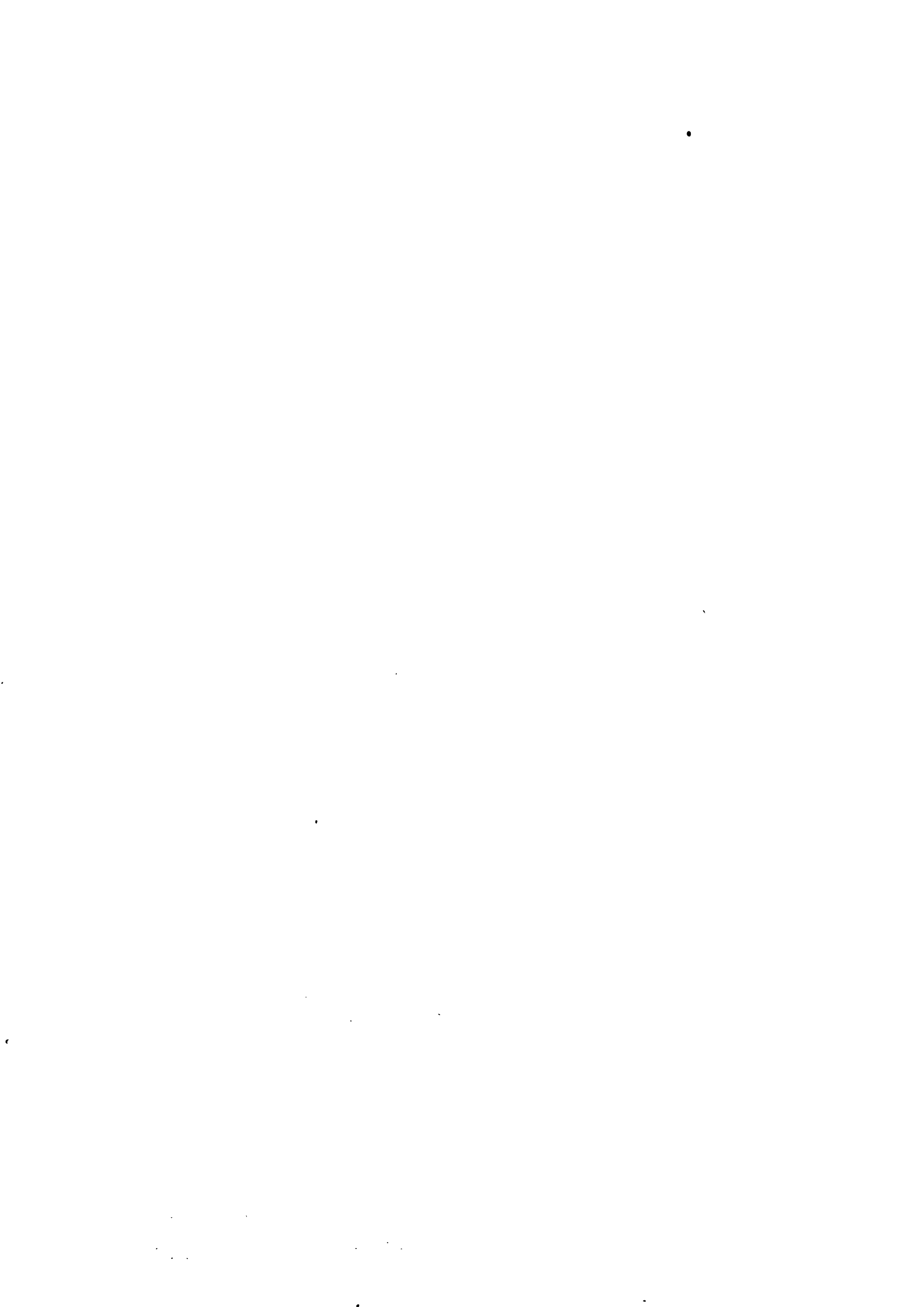


Plate IV.
West Wall.



26. Vayilar.



27. Neđumarañar.



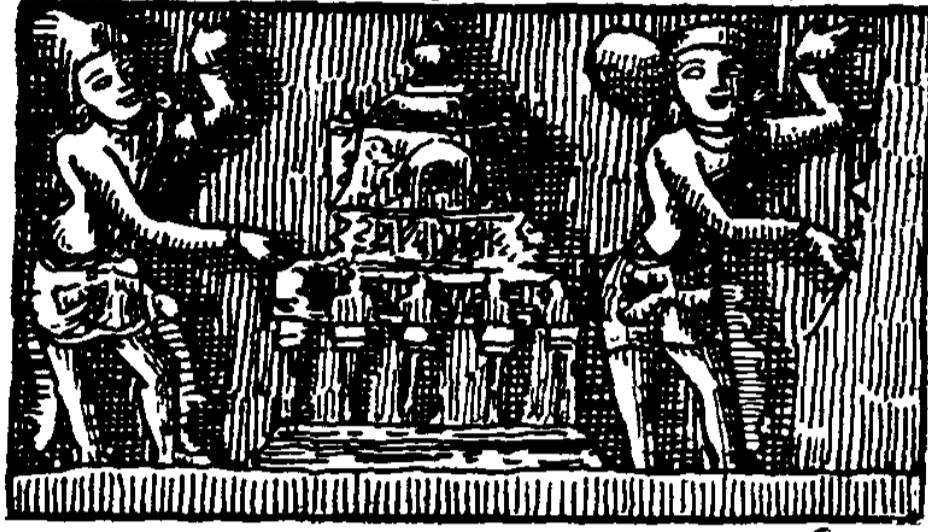
28. Kariyar.



29. Širappuliandar.



30. Kanampulandar.



31. Aiyadigał Kađavarkonar.



32. Šattiyandar.



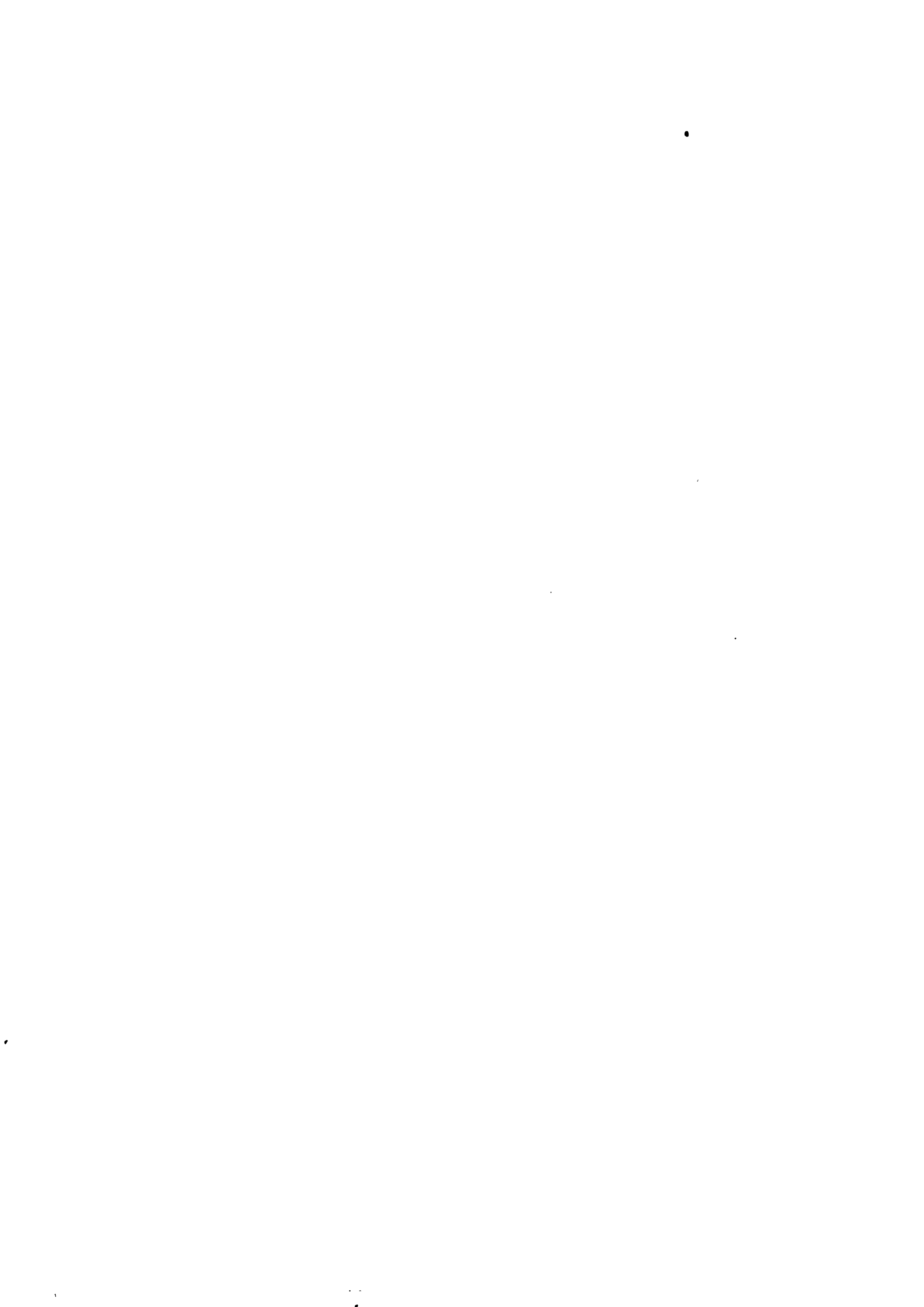
33. Kaliyanar.



34. Kalikkambandar kadai.



35. Adipattar kadai.



immediately was much offended at this, but on Śeruttunai Nāyaṇār informing him what had happened, he cut her two hands as they were directly responsible for the sacrilegious act as shown in the illustration.

25. *Muṇaiyāduvār* (No. 25 on the same wall).—This native of Nīdūr in the Chōla country helped all weak parties in battle, by receiving wages and utilized the income for feeding the Śaiva devotees.

West Wall.

26. *Vāyilār* (No. 1 on the west wall).—This Nāyaṇār of Mailāppūr is one of those that truly worshipped God Śiva by meditation. He is shown in a sitting posture with a beard and rosary under a tree.

27. *Nedumāraṇār* (No. 2 on the same wall).—This refers to the Pāṇḍya king Kūṇ-Pāṇḍya who favoured Jainism, but advised by Maṅgaiyarkkarasi his wife and Kulaśirai his minister, he was able to go back to Hinduism on the occasion of Sambandar's visit to his place. His hunch-back was straightened and he was consequently called Nedumāraṇār or Niṅṅāśirnedumāraṇ in full. The king is seated on a pedestal and the other attendants are seen below.

28. *Kāriyār* (No. 3 on the same wall).—This native of Tirukkadayūr (Māyavaram taluk, Tanjore district) was highly proficient in Tamil literature and was the author of *Tirukkōvai*. He obtained plenty of wealth from the three famous kings—Chēra, Chōla and Pāṇḍya—but spent all in renovating Śiva temples. At last he reached Mount Kailās. In the illustration he is seen approaching the Holy Mount.

29. *Śirappuliāṇḍār* (No. 4 on the same wall).—Born at Ākkūr in the Tanjore district he spent his time in worshipping the Śaiva devotees giving them money and feeding them. He is shown as making presents to his fellow devotees.

30. *Kaṇampulāṇḍār* (No. 5 on the same wall).—He was born at Irukkuvelūr (Vaidīśvaraṅkōyil) in the district of Tanjore. He was in the habit of regularly burning lamps in temples. Once, in Chidambaram, when he could not get money to buy ghee he began to collect grass from the sale-proceeds of which he was burning the lamps. On a certain day when the grass collected could not find a sale he burnt the grass itself. But finding that the grass was not sufficient to keep the fire burning until the required hour he set fire to his own lock of hair. In the illustration he is seen burning the hairs in the fire. His wife behind is holding the grass bundle (torch?).

31. *Aiyāḍigal Kālavarkōṇār* (No. 6 on the same wall).—This Pallava king of Conjeeveram was a bigotted Śaiva and relinquished his kingdom in favour of his son and went abroad renovating the Śiva temples.

32. *Śattiyāṇḍār* (No. 7 on the same wall).—A native of Variṅṅiyūr in the Chōla kingdom. He was in the habit of cutting the tongue of those that spoke ill of Śaiva devotees. Here he is seen in the act of actually cutting the tongue of one with a sickle in his hand.

33. *Kaliyaṇār* (No. 8 on the same wall).—This wealthy oil-monger of Tiruvorriyūr after he had spent away his wealth in burning lamps in temples was in the habit of obtaining his wages for pressing oil and utilize the same for burning lamps in the temple. On a certain day when he could not get his wages he began to cut his head and used the blood instead of oil to burn the lamp. The Nāyaṇār is seen in front of the temple in the act of severing his head to obtain blood for the purpose.

34. *Kalikkambāṇḍār kadai* (No. 9 on the same wall).—This *bhakta* was in the habit of feeding the Śaiva devotees daily. One day before meals while about to wash the feet of one who appeared as a *bhakta* he found his wife hesitating to pour water as the individual turned out to be their old servant. This roused his anger and he cut her hand with the sickle. Piles of pots with food are heaped up. Three persons are seen sitting at meals. Śiva and Pārvati appear seated on their *rishaba* (bull) to give salvation to them.

35. *Adipattar kadai* (No. 10 on the same wall).—This fisherman of Negapatam was in the habit of dedicating the best of the fish he got daily from the sea to the god of the place. One day when he secured an only golden fish he willingly

offered it to the goā. Śiva with Pārvati appeared on a *rishaba* (bull) and gave him salvation. The Nāyanār is seen holding the fish in one hand and others drawing the net spread out in the sea.

36. *Narasīṅga-muṇaiyaraiyar* (No. 11 on the same wall).—This king was giving presents to all wearing holy ashes especially on the days of Ārdrā asterism. On such a day even when a pseudo-Śaīva appeared before him he extended his generosity to him by paying double the amount. The king is shown with a beard, seated with his queen behind. Six others are seen in front receiving the present.

37. *Pugaḷchchōḷaṇār* (No. 12 on the same wall).—This Chōḷa king who was ruling at Uṛaiyūr (Trichinopoly) once ordered his army to proceed against Adigaṇ, a chieftain who failed to pay his tribute. On returning from thence they brought the heads and wealth of the enemies' army. On noticing in the midst of the heaps of heads one with matted hair, and finding it to be one of a *bhakta*, he became compunctious and entered the sacrificial fire with that head placed over his in a gold plate. Then Śiva and Pārvati appeared before him as is shown in the illustration.

38. *Poyyadimaiyillāda pulavar* (No. 13 on the same wall).—This refers to the poets of the last *saṅgam* (learned assembly) of Madura who were staunch Śaivites. Nine of them are seen in the illustration between a shrine and a *mandapa*.

39. *Kūṛruvaṇār* (No. 14 on the same wall).—This devotee conquered many chiefs and acquired enormous wealth. He had all the paraphernalia of an anointed king except the crown. When the Brahmans of Tillai (Chidambaram) refused to crown him king saying they would crown none but the Chōḷa king, he prayed to God Natarāja to crown him with his holy feet. God blessed him accordingly. His vāssals are seen paying homage to him.

40. *Gananādāṇḍār kadai* (No. 15 on the same wall).—This devotee of Shiyali (Tanjore district) was in the habit of daily instructing all who approached him in the matter of performing several kinds of services to God—raising flower-gardens, bringing water for the sacred bath, decorating temples, lighting lamps and reciting sacred hymns. At last he reached heaven. In the illustration he is seen instructing the several disciples who are standing on either side in front of the Almighty.

41. *Śeramāṇ-Perumāl kadai* (No. 16 on the same wall).—This is another name of Perumākkōdaiyār who was king of the Chēra country. As directed by God in a dream, he gave plenty of wealth to poet Bānapattirar of Madura and with Sundara reached Kailās in his last days. In the illustration he is seen getting down the elephant and worshipping poet Bānapattirar.

42. *Śiruttonḍar kadai* (No. 17 on the same wall).—This devotee of Tiruchchēṅgāṭṭāṅgudi in the district of Tanjore was a military officer at the beginning and led a successful campaign against Vātāpi (the modern Bādāmi in the Bombay Presidency). He would not eat his daily meals unless he found one to partake of the same in company. Later on he was residing in his own village and doing service to the God, who in the disguise of a Bhairava mendicant commanded him to cook the flesh of his only son for him, which he did. But then the God in disguise would not eat in the house of a childless couple. When the husband and wife were perplexed, the mendicant Bhairava commanded them to call for the boy who immediately came running. Thus he attained salvation. The boy as received by the mother in her arms is shown in the illustration.

43. *Śākkīyaṇār* (No. 18 on the same wall).—This devotee first adhered to Jainism. Finding it to be untrue he went back to Saivism and spent his days in the worship of the *liṅga*. In the act of worshipping he forgot himself so much in his devotion that he took the bricks that were lying by and threw them over the *liṅga* without perceiving what he was doing. Thinking that this act of his should have been at the instigation of Śiva, he continued to do the same. Śiva was much pleased with this form of worship.

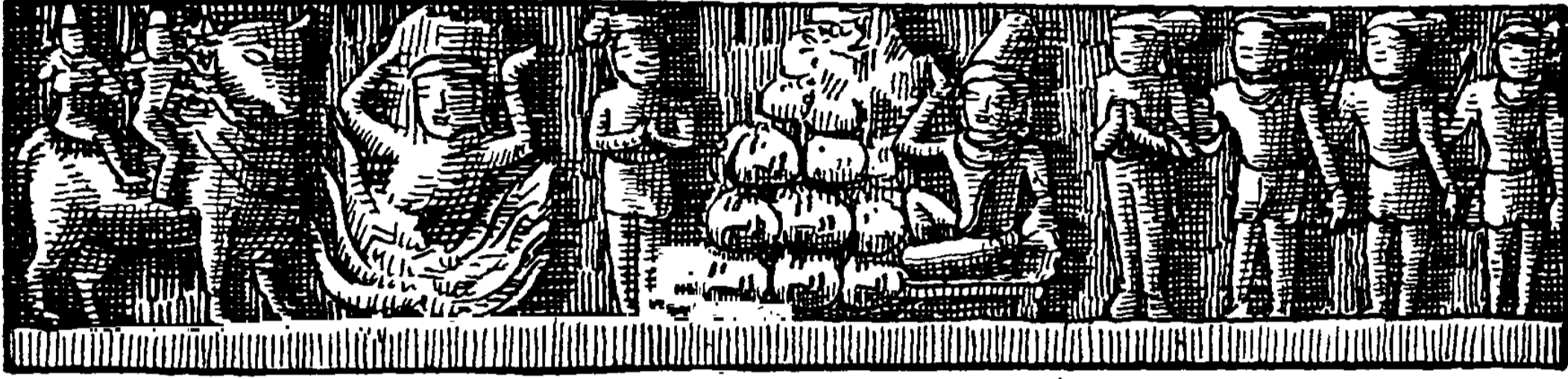
South Wall.

44. *Eyarkōṇ Kalikkāmāṇḍār* (No. 1 on the south wall).—He was a hereditary military officer but became in his later years a true devotee of Śiva. He executed

Plate V.
West Wall—cont.



36. Narasiṅgamunaiyaraiyar.



37. Puṅḷchchōḷanar.



38. Poyyaḍimaiyillada pulavar.



39. Kūṟṟuvanar



43. Śakkiyanar.



40. Gaṇanāḍaṅḍar kadai.



41. Śeramān-Perumaḷ kadai.



42. Śiruttoṅḍar kadai

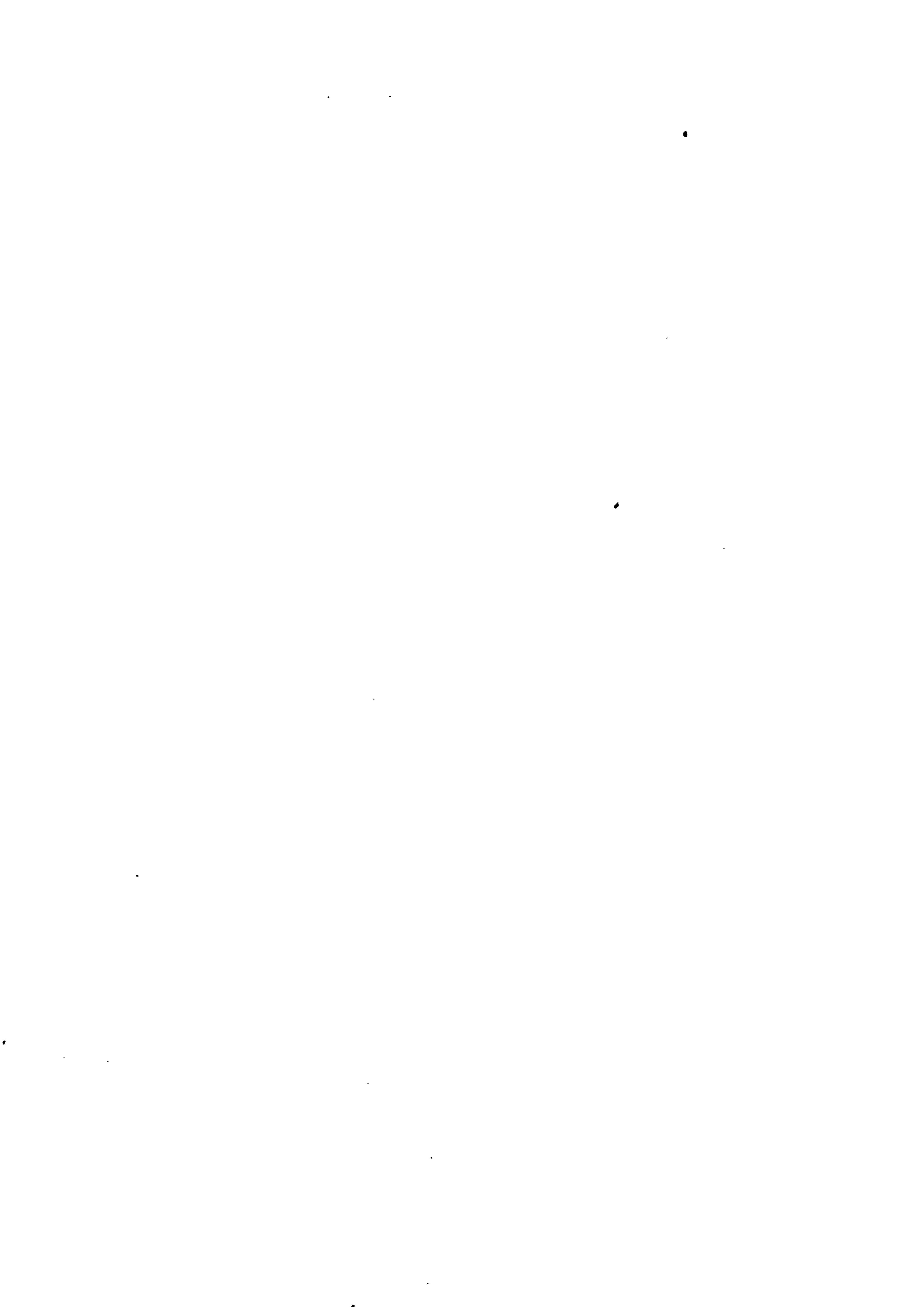
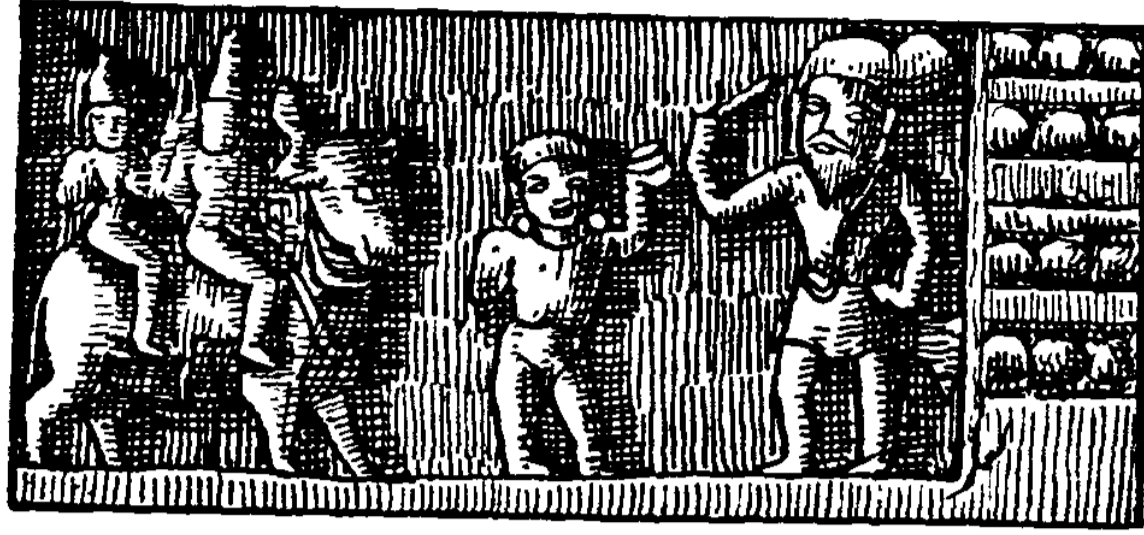


Plate VI.
South Wall.



44. Eyarkōn Kalikkāmādar



45. Āludāiyapillaiyar.



46. Namnandi idigal.



47. Sēyñālūr-pillaiyār kadai.



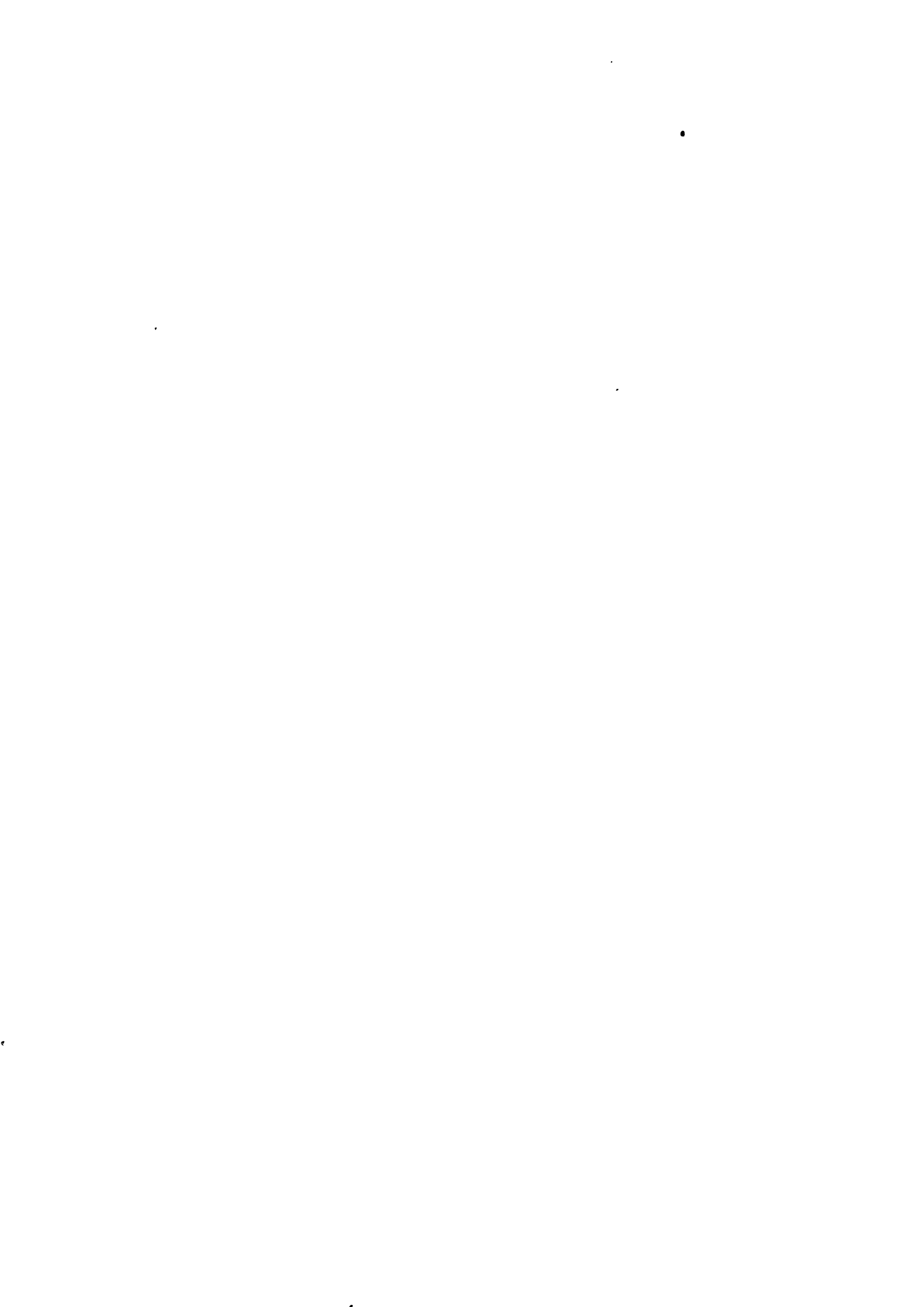
48. Tirukkuripputtonḍar.



49. Tiruñālaippōvār.



50. Ilaiyamaraṅguḍi Mārār kadai.



repairs to the temple at Tiruppaṅgūr near Vaidīśvaraṅkōyil. On learning that God acted as mediator between Sundaramūrtti and his wife Paravai he got offended with Sundarar. In order to show to him what a true devotee Sundara was, God made him suffer from paralysis and sent Sundara to cure him of it. Being displeased at the idea of getting cured at Sundara's hands he killed himself. When Sundara approached the house he was informed that the Nāyaṅār was sleeping on the cot. On approaching the cot, Sundarar recognized the true state of affairs and attempted to commit suicide. Thereupon Kalikkāmāyaṅār was brought to life and prevented Sundarar from killing himself.

45. *Āludaiya-pillaiyār* (No. 2 on the same wall).—This is the boy-devotee Sambandaṅ. While yet a child, his father left him on the bank of the tank within the temple at Shiyali. When the child felt the need of mother's milk, God asked Pārvati to feed him with the same. He was thus favoured with it in a golden cup. On completing the bath, the father finding a cup of milk before his boy began to chastise him and asked him from whom he got it. The youth pointed out the God and Goddess on the *rishaba* (bull). We find the boy holding a cup in his hand and the father in the act of punishing him with a cane in his hand.

46. *Naminundi-adigal* (No. 3, same wall).—He was a native of Ēmappērūr near Tiruvārūr. He was desirous of burning a lamp in the shrine of Aranēri within the temple at Tiruvārūr. On the Jainas residing near the temple refusing to let him have some ghee for the purpose he was much perplexed, when there arose an aerial voice directing him to burn the lamps with the water of the tank close by which he did to the astonishment of all. He is seen in the act of carrying water in a pot on the left side and lighting the lamp in front of the shrine on the right.

47. *Sēṅṅālūr-pillaiyār kadai* (No. 4, same wall).—This is Chandēśvara who is seen in all Śiva temples. When he was devoutly worshipping the *linga* his father scolded him and kicked the pot containing the milk intended for the sacred bath. For causing this obstruction Chandēśa cut his father's leg with the axe. Pleased with this high devotion Śiva made him the head of all the devotees and also crowned him with a garland. Both the acts of cutting the father's leg and his being crowned with a garland are seen in the illustration.

48. *Tirukkuripputtandar* (No. 5, same wall).—This washerman devotee of Conjeeveram was in the habit of getting the clothes of all *bhaktas* washed. To test his sincerity God Ēkāmbaranātha in the disguise of an old Brahman gave his torn rag for being washed and returned before dusk the same day and at the same time brought on a heavy storm and darkness soon after. Unable to fulfill his promise, this Nāyaṅār attempted to dash his head against the stone, which God prevented and gave him salvation. To the left Śiva appears as an old Brahman holding a stick and in his front this Nāyaṅār with the torn cloth on his shoulder.

49. *Tirunālaiappōvār* (No. 6, same wall).—This is the famous Pariah saint Nandaṅ who joined the Nāyaṅārs by the grace of God Naṭarājā at Chidambaram. When he was precluded from entering the temple being an outcaste, God Naṭarāja directed him to get himself purified by entering the sacred fire. This he did as seen in the illustration.

50. *Ilayamāraṅgudi Mārār kadai* (No. 7, same wall).—This *bhakta* was fond of feeding all pure devotees of Śiva. At a time when he had no food-grains, Śiva as an aged Brahman went to him at midnight and asked for food. He collected the paddy seeds sown in the field in the morning and had the food ready. Then he woke up the aged Brahman who was pretending to be asleep. The Brahman manifested himself into Śiva with Pārvati on a bull. The Nāyaṅār is seen on the left in the act of holding a basket and the Brahman sitting in the middle; while on the left on a bull the God and Goddess are seen.

23. Of the large number of inscriptions of Rājarāja III secured during the year, No. 91 of 1920 copied from Tirumalavādi and dated in the 7th year (= A.D. 1233) deserves notice. A certain Kūrūrudaiyāṅ Terri Periyāṅ alias Ediriliśōla Mūvēnda-veḷāṅ repaired the *nritta-maṅḍapa* in the temple of Tirumalavādi-Uḍaiyār, the Viṣṇu

sāmanta of the king, Telinganādudaiyāṅ by name, is the donor figuring in No. 154 of 1920. Koṅgūr was called Jayāṅgaśōlanallūr and it is not unlikely that Jayāṅgaśōla was the surname of Vīrarājēndra or his predecessor Parakēsari-varman Tribhuvanachakravartin Vīra-Chōla, both of whom claimed to have ruled the two Koṅgus. *Amudaṅ-achchu* mentioned in No. 182 of 1920 seems to have been a standard coin of currency of those times in addition to *ānai-achchu* and *undi-achchu* noticed in paragraph 20 of the *Annual Report* for 1915-16. 'Rājakēsari-kāl' (No. 181 of 1920) and 'Parakēsari-kāl' (No. 183 of 1920) were evidently the names of the standards measures of quantity and 'Parakēsari-kal' occurring in the latter, the name of the touch-stone for testing the standard fineness of gold; and a gold bar of the royal standard of purity seems also to have been kept for purposes of test and verification—compare the expression "பரகேசரிக்கல் துளைநிறை செம்பொன் ஆணி ஒடெர[ப*]பது" in No. 186 of 1920.

31. In the *Annual Report* for 1905-06 it has been pointed out that there were two Vikrama-Chōlas who succeeded Vīrarājēndra, one probably a Parakēsari with a reign of at least 8 years from 1255 A.D. and His successors. the other a Parakēsari-varman Tribhuvanachakravartin whose reign began in 1273-74 A.D. and extended to at least 27 years (No. 6 of the list in paragraph 39 of the *Annual Report* for 1909-1910). Several inscriptions of Vikrama-Chōla have been discovered this year with regnal years ranging even to so high a figure as 30; but it is not possible to identify to which of the two kings they belong. Only this much can be inferred therefrom that the reign of one of them, presumably the latter, extended to 30 years. No. 196 of 1920 is a record of the 13th year of a still another Vikrama-Chōla, with the epithets Parakēsari Tiruchchirrambalamudaiyāṅ.

32. The date of Rājakēsari-varman Tribhuvanachakravartin Vīra-Pāṇḍya whose reign has been fixed in the *Annual Report* for 1905-06 to have begun in 1265 A.D. and to have continued for at least 16 years still remains the same. Vīra-Pāṇḍya.

Sundara-Pāṇḍya is represented by some inscriptions of which the highest regnal year is 28 as against 37 in previous years' collections; but in the absence of any specific data, his place in the Koṅgu chronology continues indefinite. No. 160 of 1920, a record of Alaṅgiyam *alias* Uttamachōlanallūr, mentions a gift of land for the maintenance of a *matha* for Nāyaṅār Jñānamūrttidēvanāyaṅār made in the reign of a king whose name has tentatively been read as Emmaṅḍalamum-kōṇḍaruliya Vīra-Sundara in the [7]51st year, Arpaṣi month. It is not understood who this king is and to what era the date belongs. Sundara-Pāṇḍya.

33. No. 208 of 1920 is the only inscription of this year's collection which mentions a Chēra king. It is in much damaged Vaṭṭeluttu characters and is dated in the 6 + 9th year of Kō-Varaguna Parāntaka who bears the characteristic Chēra title of Kōkkandaṅ. *Chandrādityakulatilaka* and also calls himself a *Sārvabhauma*. His name which is composed of the names of the Pāṇḍya king Varaguna (862 A.D.) and the Chōla king Parāntaka (A.D. 907) leads to his probable identification with Kōkkandaṅ-Vīranārāyaṅa or Kōkkandaṅ Ravi, the contemporary Chēra kings of the time who had entered into political relations with the Pāṇḍya Varaguna and the Chōla Parāntaka as surmised on page 59 of the *Annual Report* for 1910-11 and on page 61 of the *Annual Report* for 1911-12 or with some other immediate successor in the Chēra line. It may also be remembered that Parāntaka I married a daughter of Kōkkandaṅ-Ravi, S.I.I., Vol. II, p. 386.

34. With the additional information now available, the following may be taken as a tentative list of the Koṅgu kings so far known:—

Kōnāttāṅ Vikrama-Chōladēva probably also called Kō-Kalimūrkhā Vikrama-Chōladēva from 1[00]4 to at least 1046 A.D.

Parakēsari-varman Abhimānachōla Rājādhirāja from 108 * to at least 1100 A.D.

Rājakēsari-varman Rājādhirāja Uttama-Chōla with a reign of at least 17 years.

Rājādhirāja Vīra-Chōla from 1118 for at least 5 years.

records hitherto discovered in Koṅgu and they state that the temple of Nāgīśvara-mudaiyār which was defiled and devastated during the Muhammadan raids (*Tulukka-vānam*) was restored by a certain Āvudaiyarājā, a local chieftain. This leads to the not improbable conclusion that Koṅgu was at this time a Vijayanagara viceroyalty.

39. In No. 661 of 1919 belonging to Harihara II in Śaka 1325, the donor Obhaladēva Mahārāya, son of Pillaiyār Podukkamūr Siddharāsar is mentioned with a long string of Sanskrit epithets, such as
 Harihara II. *Vrishabhalāñchana, Bhāradvājagōtra-*
javitra, Mailāpurandhara, Mallāpuravallabha, Pallavāditya, Jagadēkabhairava, Bhuvani-
nārāyana, Rūpakandarpa, etc.

40. Harihara III is also represented by an inscription in the same tāluka (No. 227 of 1920) dated probably in Śaka 1330, which mentions that a village called Ālambādī was permitted to be colonised by ryots for cultivation purposes and that gifts of
 Harihara III. *Dēvarāyapaṇṇ* (same as the *Dēvarāya-*
pagodas mentioned on page 85 of the
Annual Report for 1910-11) and a tax of one *panam* per village were given to the temple for its expenses.

41. Of Kumāra Mallikārjuna this year's collection gives only one inscription in Conjeeveram and about half a dozen in Dharapuram. In No. 212 of 1920, Kampayanāyaka is mentioned as the king's *சேனாபதி*, the meaning of which designation is not clear, whereas he is the king's agent or viceroy (*kāriyattu-kadavar*) in No. 216 of 1920.
 Kumāra-Mallikārjuna.

42. No. 658 of 1920, a record of Virūpāksha II, son of Dēvarāya Mahārāya, contains some interesting information in regard to the facilities afforded to tenants for bringing waste lands under cultivation and mentions that a piece of land, situated in the middle of certain temple property in Padaiparṅgu *alias* Tēperumālnallūr, which was, on account of its high level, unirrigable and was therefore lying waste from time immemorial (*anādikarambu*) overgrown with heath and other wild shrubs, was purchased as *ulavukkāni*, that its profitless level was tackled and that it was then made irrigable by means of a new channel and that the income accruing from the land, as thus improved, was distributed between the Varadarāja and Tirumaliśaiālvār temples in a certain ratio.
 Virūpāksha II.

43. In No. 601 of 1919 issued in the reign of Bhujabala Vīra-Narasiṅgadēva Mahārāya in Saka 143[1] a *Seṭṭi* of Narasiṅgarāyapuram provides, among other things, for offerings to Tirukkacchinambi, the *Seṭṭi* saint of Conjeeveram and a contemporary of Rāmānuja, whose memory is now seen perpetuated in the name of the Tirukkacchinambi street (the present Chetti street) and in a small shrine in it dedicated to him.
 Vīra-Narasiṅgadēva-Mahārāya.

44. Inscriptions belonging to Kṛishnarāya have mainly been copied at Conjeeveram, while Ālūr in Bellary and Dhārāpuram in Coimbatore have also contributed a small number. Of these, two copies of the same inscription (Nos 474 and 533 of 1919) copied at Conjeeveram give a complete list of Kṛishnarāya's conquests prior to Śaka 1438 and contain so far as the historical introduction is concerned the same information as in No. 574 of 1902 (Tamil inscription at Tiruvannāmalai) and No. 196 of 1903 (Telugu inscription at Kālahasti), a portion of which has been summarised on page 7 of the *Annual Report* for 1902. The second series of the king's conquests were that with a view to subdue the country of Kalinga, he started again for Bezwada, laid siege to the fort of Koṅdapalli and captured alive the (Oriya) chiefs Praharāju-Śiraschandra Mahāpātra, Bōdajana Mahāpātra, Bijilikhan and others who were assembled within that fort and promising them pardon proceeded further storming the Teliṅgāna forts of Anantagiri, Undrakonda, Aruvapalli, Jallipalli, Kaṇḍikonda, Kappaluvāyi, Nallakonda, Kambamettu, Kanakagiri, Śankagiri and other fortresses on the way, and marched to Simhādri and after erecting a pillar of victory at Pōṭṭunūru in

the very heart of the Kalinga country he performed certain *Mahādānas* in company with his consorts who had accompanied him in his campaigns and thence returned to Vijayanagara via Rājahmundry. Certain discrepancies between the accounts of these campaigns as culled from lithic records and as collected from Telugu literature are noticed on page 180 of the Director-General's Annual for 1908-09. The king then made a religious tour in the south and halting at Conjeeveram on the way made to the Varadarāja Perumāḷ at Vishṇu-Kāñchi a present of the *Puṇyakōti-vimāna* which he gilt with gold for 1,000 *varāhas*. This gift of the king which is mentioned as having been made for the merit of his father Narasānāyaka and his mother Nāgalādēvī is again recorded in three trilingual (*Tamil, Kanarese and Telugu*) inscriptions (Nos. 478, 513 and 569 of 1919) which begin with the usual historical introduction in Sanskrit that is generally found in his copper-plate grants (vide *Epigraphia Indica*, Vol. I, p. 362) giving the genealogy of the Tuluva dynasty from Īsvara down to Krishnarāya. while No. 664 of 1919 records the same bare gifts in Tamil verse and No. 510 of 1919 in Kanarese prose. When three months later, the king again camped at Conjeeveram and had granted two villages for the floating festival of Ekāmranāthasvāmin at Big Conjeeveram, No. 641 of 1919 informs us that a deputation consisting of the trustees and other employees of both the Śiva and Vishṇu temples waited on the king and after some representations made on either side in regard to the boggy nature of the soil near *Sippiyar-madu* that lay on the car-track the parties came to an agreement, fixing the routes to be followed by the cars and *vāhanas* of the two temples in their festive rounds. The king also with a characteristic display of liberality availed of this occasion to present a car each to the Vināyaka and Kṛishṇa images of the two temples.

45. In No. 370 of 1919 we get the information that the Mādhva teacher Paramahansa Parivrājakāchārya Vyāsa-Tīrtha, the disciple of Brahmanya-Tīrtha, secured from the king, the village of Pulambākkam in Padaivīdu-rājya, for conducting the Āvani festival, in his own name, of god Varadarāja and also got the king's sanction for presenting a Śēshavāhana of gold which had to be used as a vehicle of the god on the fourth day of all festivals.

46. In No. 418 of 1919, Rāyasam Ayyapparasa is mentioned as the son of Gottimukkil Timmarasa of the Bhāradvāja-gōtra, and the Āsvalāyana-sūtra, while in No. 53 of the *Nellore Inscriptions* he is stated to be the son of Vēmarasayya and the subordinate of Rāyasam Timmarasayya and on page 192 of the Director-General's Annual Report for 1908-09, he is mentioned as the son of Konḍamarasayya.

From the Dhārāpuram inscriptions (Nos. 286 and 290 of 1920) we learn that Konḍamarasayya and Timmā-Danāyaka Udaiyar were the agents of the Vijayanagara kings in their southern dominions at this period and that one Vālayadēva-Mahārāja was the trusted sub-agent 'the right hand' in Kōngu under them till Śaka 1454. In No. 214 of 1920 the latter is himself promoted to the Chief agent's place with the title of *Mahāmandalēśvara* and has a sub-agent under him in the person of Raghupatidēva-Mahārāja.

No. 213 of 1920 is dated in Kali 4633, Viya, evidently a mistake for Vijaya, corresponding to Śaka 1454-55 in the reign of Kṛishṇadēvarāya; but as we know that Kṛishṇarāya died in Śaka 1452 and was succeeded by his half-brother Achyutarāya in the same year, there seems to be some mistake either in the name of the king mentioned or in the date given in the record.

47. Achyutarāya is represented by a fairly large number of inscriptions ranging from Śaka 1450 to 1463 although his regular coronation took place at Tirupati in Śaka 1452. Two inscriptions (Nos. 511 and 543 of 1919) mention that he performed the *tulābhāra* of pearls and No. 543 of 1919 refers to *Mahādānasahasragōḍāna* and other ceremonies performed by him at the time of his visit to the Varadarāja-

Achyuta.

svāmi temple in company with his wife Varadādēvī and his son Chinna Venkatādri. Two epigraphs (Nos. 374 and 373 of 1919) dated in Śaka 1452 and 1461 respectively, relate to offerings to the god during the *Chāturmāsa-Ēkādaśi* days and on the *Kausika-Dvādaśi* day and for the reading of the *Kausika-purānam* instituted in the temple by Parāṅkuśa-jīyar, the disciple of Śrīmat Vēdamārgapratishṭhā-

chārya Paramahansa Parivrājākāchārya Vēdāntāchārya *alias* Śrīman Nārāyaṇa-jīyar, who were evidently the third and second pontiffs of the Ahōbalam mutt; but the dates of their assumption of the *gādi*, viz., 1473 and 1458 A.D. as given in the *Sannidhi-Guruparamparai* are ante-dated by nearly a cycle of sixty years. Śālaippākkam Narasayya, the king's agent in the reigns of Krishnadēvarāya and Achyuta, is mentioned in No. 481 of 1919 as the son of Virūpāksha-Dannāyaka and had himself a son called Sitamaraśar (No. 648 of 1919). In No. 498 of 1919 Kumāra-Dannāyaka, who is praised to have excelled Rama himself in having harassed (the sea of) Kāñchī and whose relationship to Virūpāksha-Dannāyaka is not known, is mentioned as having made some gifts to the Varadarāja temple for the merit of the latter's son, Rāyasām Narasayya.

48. No. 584 of 1919 is somewhat interesting in that Sāluva-Nāyaka, who was deputed with the work of dividing equally, between the Ekāmranātha and Varadarāja temples, the villages which were granted by the king at the time of his coronation in the year Virōdhin (1529-30 A.D.) failed in his trust and with pardonable partiality allotted a bigger portion to the Śiva temple and that, when this irregularity on the part of his agent was brought to the king's knowledge while he was camping at Conjeeveram, he ordered a revised allocation to be made and had the necessary documents drawn up in his presence.

A cursory insight into the system of leasing temple lands in those days is furnished by No. 655 of 1919, which records that the *mēlvāram* on areca, cocoanut, mango and other trees grown on the *tiruvilaiyāttam* lands of the temple was formerly three-fourths of the yield, the remaining one-fourth going to the cultivator and that when in a severe drought the above trees withered, the tenants were asked to plant fresh trees and pay up *mēlvāram* in the reduced ratio of two-thirds and that, in the case of sesamum, green-gram and sugar-cane, the rates obtaining in adjacent villages were adopted and in cases where betel, plantain and other quick-yielding crops were reared side by side in newly planted areca and cocoanut groves, the *mēlvāram* was fixed at three-fourths of the old rates.

Kandālai Rāmānujayingār, Paravastunayinār and Vada Tiruveṅgaḍa-jīyar are some of the names occurring in the inscriptions of this king's reign and the distinguishing prefixes of Kandālai and Paravastu are found among the family names of important Śrī Vaishṇava families like the Tātāchāryas of Conjeeveram.

49. The inscriptions of this king collected during the year are, as usual, studded with the names of a number of influential men, royal kinsmen and others who flocked round the throne of the last puppet monarch of the Tuḷuva line, watchful of every opportunity to flch more and more power into their own hands. Many of them have already been noticed in the reports of previous years—such as—Rāmarāja-Timmarāja-Chinna Timmarāja, and his brother Rāmarāja-Timmarāja-Viṭṭhala, the able general of Sadāśiva, and their relatives Rāmarāja-Varadarāja-Vallabhayadēva and Rāmarāja-Viṭṭhalarāja-Chinna Timmayyadēva, and the latter's son Bāppu-Chinna Timmayyadēva all of the lunar race, and of the Ātrēya-gōtra and the Āpastamba-sūtra. In No. 504 of 1919, the donor is one Raṅgayyadēva-Chōla Mahārāja, son of Manumapalli Śalukkayyadēva-Chōla Mahārāja of the Kāśyapa-gōtra, Āpastamba-sutra and of the solar race and bearing the *birudas Mahāmaṇḍalēsvara* and *Appratīkamalla*.

The Matṭli chief Varadarāja, son of Sōmarāju Pōtturāju figures in No. 528 of 1919 and he is distinguished by the *birudas* of *Kāvērī-vallabha*, *Katikasurāhāra*, *Ōttētturājuḷattigunaganda* and *Gajasimha*. He is evidently the son-in-law of Krishnadēvarāya and the same individual as is mentioned in No. 434 of 1911. Śūrappa Nāyaka is mentioned in No. 482 of 1919 as the son of Pōttu-Nāyaka of the Kāśyapa-gōtra and is probably the same as the individual figuring in another inscription of Sadāśiva's reign (No. 391 of 1912) where he is stated to have made some presents for the merit of one Krishnappa-Nāyaka.

In No. 729 of 1919 dated in Śaka 1479 figures one Siddhirāju Śrī Raṅgarāya who is perhaps identical with the agent of Yaṛa Tirumalarājayya, who was enjoying the *jāghir*

of Kondavīdu—*vide* Director-General's Annual Report for 1911-1912, p. 180; and it is not unlikely that Nāgarāj referred to in No. 550 of 1919 as the son of Kadappai Siddhirāja of the Ātrēya-gotra and of the lunar race was a brother of his.

Four generations of a branch of the Tālapakkam family of poets are given in Nos. 495 and 496 of 1919, viz., Annamayaṅgār, his son Periya Tirumalayaṅgār, his grandson Chinna Tirumalaiyyaṅgār and his great-grandson Tiruveṅgaḷappaṅgār.

50. The epigraphs belonging to this king in this collection are only five in number and one of these, No. 380 of 1919, is dated in Śaka 1493 and it may be surmised

Śrīraṅga II.

that it was the year of his accession to the throne since the latest record of his predecessor Sadāśiva is dated in Śaka 1492 and Tirumala I's short *de-jure* reign has also to be located between these two reigns. Achyutappa-Nāyaka, the son of Adappam Chinnadēvappa-Nāyaka of Vēppambattu is mentioned as the donor therein and Tōppūr Tirumalai-Nāyaka figures in No. 479 of 1919 as *dalavāy* of *Mahāmandalēśvara* Rāmarāju Venkaṭapatidēva Mahārāja, who is presumably Venkaṭa I who must have continued in a subordinate viceroyalty in Śaka 1504 during his brother's régime till the time of his own accession in Śaka 1508.

No. 383 of 1919 records the information that the right of supervising the repairs and the items of service in the Varadarāja temple which was in the hands of one Rāmayya, was cancelled at the instance perhaps of Kumāra-Tātāchārya, the manager of the temple affairs and was ratified by the order of Venkaṭapatidēva, that the contract was thereafter conferred, for a lump sum of 500 *poṇ* which was credited into the temple treasury, in favour of Tiruveṅgaḍaśirukkaṇ *alias* Parāṅkuśa Tirupani-pillai of Tiruppullāni of Pāṇḍi-maṇḍalam, a probable partisan of the all-powerful Tātāchārya, that the lessor was allowed to enjoy the perquisites of his office such as prasāda, cakes, fees, house-site, etc., and that the items of the *nirvāha* (superintendence) were the arrangements for the Śrījayanti-*uriyadi*, the floating festival and the supply of civet, champaka oil, clothes, etc., for the god on certain occasions. Two Tamil verses in No. 663 of 1919 praise a certain Rāmānujaya who is stated to have hailed from the same Tiruppullāni and attained to undying fame in his devoted service and *tiruppani* to god Varadarāja.

51. The next king of the Karnāṭa line, Venkaṭapatidēva-Mahārāja is represented by half a dozen records ranging in dates from Śaka 1509 to Śaka 1527 and in all of them one *Vēdamārgapratishthāchārya Ubhayavēdāntasthāpanāchārya* Eṭṭūr Tirumalai Kumāra Tātāchārya finds prominent mention as the manager-general of the temple affairs (*śrī-kārya-aurandhara*) with a staff of subordinates under him, while in some of the later records of Śrīraṅga II, he figures with his single name of Kumāra Tā-

Venkaṭa I and Tātāchārya.

tāchārya without the resounding Vaishṇavite titles tagged on to it. This, in itself, shows that he basked in the sun of royal favour of king Venkaṭapati, to whom he was the spritual *Guru* who officiated at his coronation, and who in his excess of admiration for his *āchārya* is said to have offered the whole kingdom to him. That this Kumāra-Tātāchārya who was also known as Lakshmikumāra and Kōṭikanya-kādānam Tātāchārya, lived in kingly splendour at Conjeeveram at the latter part of his life is evidenced by the large number of inscriptions engraved on the temple walls. He is mentioned in No. 354 of 1919 to have gilt the *vimāna* of God Venkaṭēśa on the Phanipatigiri (*i.e.*, Śēshāchala—Tirupati) with gold in the year Promōdūta corresponding presumably to Śaka 1492 and in No. 363 of 1919 to have weighed himself separately against gold and silver and to have used all that wealth in the service of Varadarāja in erecting the Kalyānakōṭi-*vimāna* in gold for the goddess Lakshmī in the same temple. In the Sanskrit verses contained in No. 475 of 1919, his gifts of all the necessary *vāhanas* (vehicles) in gold and silver, of the elephant, the horse, the snake, the Garuda, Hanuman, the palanquin, the swan and the lion and of certain other costly jewels and ornaments to the god, his founding of beautiful *agrahāras* for Brahmins and the digging of a tank called *tātasamudram* are mentioned in glowing terms. No. 650 of 1919 which is dated in Śaka 1536 expressed by a *chronogram*, Ānanda, refers to the erection by him of the Kalyānakōṭi-*vimāna* to the goddess perhaps in emulation of the Punyakōṭi-*vimāna* set up by Kṛishṇadēvarāya, which Tātāchārya is stated in No. 649 of 1919 to have repaired

and regilt as it got defaced and weather-beaten in the course of a century. No. 651 of 1919 is an inscription containing the *Hanumadvimsati*, a poem of twenty verses composed by Tātāchārya in honour of God Hanumān, whose image he set up in the temple on the bank of the tank called Tātasamudram (Ayyankulam) which was dug by himself.

52. No. 502 of 1919 is dated in Śaka 1564 in the reign of Venkata II, 'who was seated on his jewelled throne at Venkata II. Ghanagiri' and records a gift by Tam-mappa-Nāyadu, son of Pāchada Chinna Krishnappa-Nāyaka.

MISCELLANEOUS.

53. No less than sixty new inscriptions of the chiefs bearing the name or surname Gaṇḍagōpāla and distinguished by the epithets *Vijaya*, *Vira*, or *Rāja*, have been copied in the Varadarāja-Perumāḷ temple at Conjeeveram. These feudatories of the Chōlas, sometimes wielding independent authority, have been often met with in

records coming from the districts of Gaṇḍagōpālas. North Arcot, Chingleput, Nellore and part of Guntur. Rai Bahadur V. Venkayya has given a detailed account of them and their Telugu origin (as evidenced by the Telugu prefixes, *tamnu*, *allu* and *manuma* or *manma* which very frequently occur along with their names) in his *Annual Report on Epigraphy for 1900*, pp. 17 to 20. And again in reviewing the *Nellore Inscriptions* of Messrs. Butterworth and Venugopal Chetti he has discoursed on the same subject in the light of the numerous inscriptions of that dynasty included in the Nellore volume. Following Mr. Venkayya's remarks and the valuable information supplied in this connexion by the two inscriptions of Tiruvālaṅgādu and Tirup-pāsūr published by Dr. Lüders in *Epigraphia Indica*, Vol. VII, pp. 119 ff., we may see what additional matter could be derived, if at all, from the new inscriptions at Conjeeveram. These include among them four records of (1) *Tribhuvanachakravartin* Alluntikka-Mahārāja Gaṇḍagōpālādēva supplying dates from the 3rd to the 6th year of his reign with the required astronomical details for verification; twenty-two records of (2) Madhurāntaka Pottappichchōḷaṅ Manumasiddaraśaṅ Tirukkālattidēvaṅ *alias* Gaṇḍagōpāla with rarely any astronomical details of date but invariably the regnal years (15th to 22nd) of a king Rājarāja who is perhaps identical with the Chōla Rājarāja III (A.D. 1216 to 1243); nine records of (3) Madurāntaka Pottappichchōḷaṅ who signs his name as Rāja-Gaṇḍagōpāla or *Allālanātha padalāṅchehhuna* and issues orders under royal writ (శ్రీమహా) in the 2nd to 25th year of an unknown king; nineteen records of (4) *Tribhuvanachakravartin* Gaṇḍagōpālādēva or *Tribhuvanachakravartin* Vijaya-Gaṇḍagōpālādēva with the regnal years 3rd to 31st of his own reign with full details of date and two records of (5) *Tribhuvanachakravartin* Vira-Gaṇḍagōpālādēva with the regnal years 3 and 4 of perhaps his own reign.

54. The identification of these chiefs and the exact period of their rule could be fixed only tentatively. The first was as per statements made in his own records a Telugu-Chōla king of Nellore (cf. also the gift of 1,750 gold pieces called *Nellūr-pudu-māḍai* made to the temple of Arulāpperumāḷ in No. 441 of 1919, Appendix B). He must have been evidently also a contemporary of the Kākatīya king Gaṇapati

(Śaka 1120 to 1182) one of whose ministers *Tribhuvanachakravartin* Alluntikka-Mahārāja Gaṇḍagōpālādēva. Kōṅ Kāṭṭaiyaṅ is mentioned in No. 608

of Appendix B as making a donation to the same temple. The title *Tribhuvanachakravartin* which he uses in all the five records and the mention of regnal years as in the case of established dynastic rulers, prove beyond doubt that he was an independent sovereign. His initial date, however, is to be fixed from the astronomical details supplied for his 3rd, 5th and 6th years (vide p. 92 of App. F).

55. Madhurāntaka Pottappichchōḷaṅ Manumasiddaraśaṅ Tirukkālattidēvaṅ *alias* Gaṇḍagōpāla whose records are comparatively numerous appears to have been a powerful subordinate of the Chōlā king Rājarāja III. Mr. Venkayya identifies him with Chōḍa-Tikka mentioned in Tikkana-Sōmayāji's *Nirvachanōttara-rāmāyaṇamu* (see also *Annual Report on Epigraphy for 1908*, p. 85). He was a great devotee of the

God Varadarājapperumāl as already known to us by No. 53 of 1893. He provided for a permanent service in the temple called Gaṇḍagōpālaṅ-*sandi* as will be seen in the sequel. No. 446 of Appendix B supplies a big Sanskrit introduction for him and like the Tiruppāsūr, Tiruvorriyūr, Tiruvālaṅgādu and the Nandalūr inscriptions, it mentions Vishnu, Brahmā, Marīchi, Kaśyapa, Sun, Manu, etc., among the ancestors of the Chōla family to which the chief belonged and after giving the Puranic names of Ikshvāku, Kakutstha, Māndhātā, Sagara, Bhagīratha, Hariśchandra, Śibi, etc., it mentions Karikāla, who constructed the Kāvērī-banks and in battle pulled out the third eye of [Trilōchana]-Pallava. In this family after many important kings had

Madhurāntaka Pottappichchōlaṅ Manuma-
śiddaraṣaṅ Tirukkālattidēvaṅ *alias* Gaṇḍagō-
pāla.

passed away was born Vijjana and in his family was Erasiddhi whose son Manmasiddhi married Śrīdēvī. The son of Manmasiddhi was Gaṇḍagōpāla "the

cataclysmic fire to the ocean, *viz.*, Kalyānapurī (the capital of the Chālukyas), the sole hero of the world who cut off the head of Prithvīśvara (the Velanāṇḍu king), who crushed the pride of the Sēuṇa king and was the supreme lord of Vikramasimhapurī (*i.e.*, Nellūr)." This description of Gaṇḍagōpāla suitably fits in with the identification made by Mr. Venkayya. For, it is further stated of this Gaṇḍagōpāla, later on called by his full name Madhurāntaka Pottappichchōlaṅ Tirukkālattidēvaṅ *alias* Gaṇḍagōpāla, that having acquired his ancestral kingdom in due succession, he captured the wealth of all princes who were self-willed, shook the southern quarter, killed the kings of the south, took Kāñchī and was ruling there after making it his own." The inscription registers that he established the service called Gaṇḍagōpālaṅ-*sandi* in the Varadarāja temple in Śaka 1153 (A.D. 1231) which corresponds to the 15th year of Rājarāja (III). It may also be noted that in two other instances (Nos. 385 and 514 of 1919 dated in the 14th and 15th years of Rājarāja III), a certain Gaṇḍagōpāla is mentioned with the title 'Pillaiyār'; while in No. 367 of 1919, a record of the 16th year of the same Chōla king dated in Śaka 1154, the same title is applied to Madhurāntaka Pottappichchōlaṅ Tirukkālattidēvaṅ Gaṇḍagōpāla. In the 18th year of the same king he granted some villages for the maintenance of the *sandi* which had been established by him in his 15th year (No. 454 of Appendix B). In continuance of this same record is one of the 14th + 1st year of Perumāḷ Sundara-Pāṇḍyadēva in which a re-adjustment was made of the villages referred to above. The position of the Pāṇḍya inscription suggests that the 14+1st year of Perumāḷ Sundara-Pāṇḍya was not very far removed from, if it was not actually identical with, the 18th year of Rājarāja. The frequent change of hands and the co-existence of the Pāṇḍya and Chōla rule together with that of powerful subordinate chiefs taking one side or the other about this period of history in the Tondai-maṇḍalam is a matter not unknown to history.

56. The third Telugu-Chōla chief mentioned in the inscriptions is one Madhurāntaka Pottappi-Chōla who in the sign-manual fixed at the end of his records, calls himself Rāja-Gaṇḍagōpāladēva. His orders are issued under the mandate (செருமுசெம்) of the king and thus he could not have been an independent chief properly so called. He established in the temple of Arulāpperumāl a service called Rājagaṇḍagōpālaṅ-*sandi* after his own name and being a great devotee of that god, he calls himself at

Madhurāntaka Pottappi-Chōla Rāja-Gaṇḍa-
gōpāladēva.

the end of some records ' (the servant) who bears the stamp of the feet of the blessed Arulānātha (*śrī-Arulānātha-*

pada-lāñchhanasya) or Allādanātha' in place of the usual signature Rājagaṇḍagōpāla (see Nos. 556, 607 and 609 of Appendix B). In a Tiruvorriyūr record he signs his name as Mānavijaya (No. 241 of 1912). It may be noted that the first two records which come from Conjeeveram, supply the names of many of the public streets of that town, its community of merchants known as Vāniga-nagarattār and its Bauddhappalli (Buddhist *vihāra*). Some of the street names were Mummudichōla-perunderuvu, Arumolidēva-perunderuvu, Nigarili-chōla-perunderuvu, Gaṇḍagōpāla-perunderuvu, and Kūrai-vāniya-perunderuvu evidently so called after the ruling kings and governors even as many important roads and suburbs are called to-day. The existence of a Bauddhappalli at Conjeeveram cannot but be of much corroborative interest since successful investigation in this direction had been already made by the

late Mr. T. A. Gopinatha Rao and the opinion expressed that the present image of Kāmākshī itself may have been one of the Buddhistic goddess Tārādēvī. Besides the figure of a full-sized standing Buddha within the temple of Kāmākshī—now

Conjeeveram streets and Buddhist *Vihāras*. lying in some unused corner of it—there is nothing else either in the structure of the Kāmākshī temple or in the existing methods of daily ceremonial to justify such a conclusion. The truth, however, remains that the later debased forms of Śakti-worship were introduced into Hindu temples chiefly through Mahāyānic Buddhist influence and that the powerful Advaita philosophy of Śaṅkarāchārya was the only force that successfully stemmed its evil effects. The strange traditions too that are said to be connected with the Kāmākshī temple and its revival by Śaṅkarāchārya whose image is seen established within that temple, may be compared with the similar story remembered of the temple at Tiruvorriyūr near Madras (*Annual Report* for 1912, pp. 67 and 68). Rāja-Gaṇḍagōpāla must have been also like Madhurāntaka Pottappichchōlaṅ Manumaśiddaraśaṅ Tirukkālattidēvaṅ *alias* Gaṇḍagōpāla, a subordinate of Rājarāja III (No. 198 of 1912). He was a powerful deputy. The incoming and outgoing bags (of grain?) in certain villages granted by him to the temple of Arulāpperumāl were impressed with the Gaṇḍagōpālaṅ-seal for purposes of tolls (No. 609 of Appendix B).

57. The next king whose records may be noticed are those of Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva. In his *Annual Report* for 1900, p. 20, paragraph 51, Mr. Venkayya remarked that “with the little that we know of his history at present we cannot safely identify him with any particular king. In the Tamil country his inscriptions have been found ranging from the 3rd to the 22nd year of

Vijaya-Gaṇḍagōpāla. his reign.” As seen already the latest date for him found in the present collection is the 31st year (No. 500 of Appendix B). It has been stated on the authority of three inscriptions copied at Conjeeveram in previous years (Nos. 27, 35 and 36 of 1890) that he succeeded to the throne in Śaka 1172 and was a member perhaps of Branch C of the Telugu-Chōla genealogy printed at page 17 of the *Annual Report on Epigraphy* for 1900. Evidently he was an independent sovereign. The coin *Gaṇḍagōpāla-māḍai* current at that time was perhaps issued by him (Nos. 385 and 428 of Appendix B). He seems to have had a Telugu-Pallava subordinate named Nallasiddaraśar who held the imperial titles *Mahārājādhirāja*, *Rājaparamēśvara*, *Pallavakulatīlaka*, *Mukkanti-Kāduvettivamśāvatāra*, etc. The wording of the inscription leaves us in doubt as to the exact status of Nallasiddha with reference to Vijaya-Gaṇḍagōpāla. It almost appears even as if Nallasiddha was the real name of the ruling king while Vijaya-Gaṇḍagōpāla was only his titular surname. No. 39 of 1893, also coming from Conjeeveram, refers to Tribhuvanachakravartin Gaṇḍagōpāla (*i.e.*, Vijaya-Gaṇḍagōpāla) and his subordinate Nalu-Siddharaśar of the Pallava family. No. 228 of the collection for 1910 refers in more definite terms to Nallasiddaraśaṅ of the Pallava lineage as a subordinate of Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva. A different Vijaya-Gaṇḍagōpāla also of Pallava descent is again mentioned in the Tripurāntakam inscription No. 272 of 1905, and still another in a record from the Ātmakūr taluk (*Nellore Inscriptions* A. 25) where this Pallava king is stated to have had a Chōla feudatory. It appears therefore clear that there existed two chiefs by name Vijaya-Gaṇḍagōpāla, one a Telugu-Chōla in the south and another a Telugu-Pallava in the north, both ruling almost contemporaneously in the central Tamil and Telugu districts of the Madras Presidency. In this connexion, it may be noticed that, in No. 624 of Appendix B, a damaged inscription partly in Tamil verse, a Vīra-Gaṇḍagōpāla is mentioned as born of the Bhāradvāja-gōtra in the illustrious Pallavakula. The southern Vijaya-Gaṇḍagōpāla calls himself a Chōla in the Conjeeveram copper-plate published by Professor S. V. Venkatesvara Ayyar (*Epigraphia Indica*, Volume XIII, page 194 ff). If its date is correct it supplies for him the latest date, viz., the 42nd year which, as Mr. Ayyar says, tallies with the year of accession of Rāja-Gaṇḍagōpāla whose 9th year corresponded to Śaka 1221 (No. 194 of 1894).

The successor of Vijaya-Gaṇḍagōpāla was therefore a Rāja-Gaṇḍagōpāla different of course from the one mentioned in the preceding paragraph as a contemporary and

subordinate of Rājarāja III. But from a record of Vīra-Gaṇḍagōpāla copied at Tirup-pukkuli near Conjeeveram (No. 179 of 1916) it becomes clear that Vīra-Gaṇḍagōpāla was the actual successor of Vijaya-Gaṇḍagōpāla. It is possible that Vīra-Gaṇḍagōpāla had also the surname Rāja-Gaṇḍagōpāla. Nos. 603 and 624 of Appendix B are two inscriptions of a Vīra-Gaṇḍagōpāla who is perhaps the same as the Vīra-Gaṇḍagōpāla who succeeded to the throne in Śaka 1212 or roughly A.D. 1290-91.

58. The Hoysalas are represented in this year's collection by 16 inscriptions, four of which are dated in the reign of Vīra-Ballāla and the rest in that of Vīra-Rāmanātha. A few other inscriptions from Conjeeveram (Nos. 408, 611, 612, 615, and 617 of 1919) dated in the regnal years from 14th to 24th of Rājarāja (III) (1216-1243 A.D.), though they cannot be called Hoysala epigraphs proper, are however records of gifts made by certain important *Mahāpradhānas* and *Sāmantas* of the contemporary Hoysala king Vishnuvardhana Vīra-Narasimha II. The names of the individuals figuring in them are the two brothers (?) Paramaviśvāsirāya-Daṇḍanātha Daṇḍinagōpa and Appaya-danāyaka and the former's son Mādappa and the latter's three sons Kēśava, Goppayya, and Mallayya. Another inscription, No. 404 of 1919, mentions a Daṇḍinagōpa Jagadobbaganda Goppayya, the son of Mallayya; and Vālayya-Daṇḍanāyaka, son of Dūtapillai-danāyaka figures in No. 39 of 1920 from Tirumalavādi. It may be noted that the Tiruvēndipuram inscription (*Ep. Ind.* Vol. VII, p. 161) refers to the two famous generals of Vīra-Narasimha II, named Appana and Samudra Goppaya.

All the inscriptions of Vīra-Rāmanātha, the Viceroy of the southern Hoysala dominion, come from Tirumalapādi in the Trichinopoly district and are dated in regnal years running up to 25, which is, at present, the highest date found for him in the Madras Epigraphical collection. They uniformly record private gifts of land or gold for providing for the sacred bath of the god Tirumalapādi Udaiyār, an unfailing supply of potsful of Kāvērī water, which seems to have acquired special sanctity at this place on account of the northward deflection of the river's course (*utlaravāhinī*), and the temple is itself very picturesquely situated at the river's bend being called 'புனல்வாயில் ஸ்ரீகேசரியில்' in No. 98 of 1920. *Mahāpradhāni* Vīrayya-dannāyaka, who was probably a subordinate of the king is mentioned in No. 21 of 1920, and his sons figure as donees in Nos. 41 and 56 of 1920.

59. No. 401 of 1919, a record of Vallāladēvar is dated in the cyclic year Bhāva(ka), corresponding in all probability to Śaka 1256 (= 1334-35 A.D.) which falls into the reign of Ballāla III (A.D. 1292-1342). It mentions the fact that, when on the second day of the month of Tai in that year, the king was encamping at Kāñchīpuram, one Kampaya-dannāyaka, bestowed some presents to the Varadarāja-Perumāḷ temple for the merit of one Yechchaya-dannāyaka. Mallappa-dannāyaka is the name of another subordinate mentioned in No. 397 of 1919. This visit of the king to Conjeeveram was perhaps also the occasion when he presented to the same temple a throne called 'Vīravallālan' which was placed in the Abhishēka-mandapa under a canopy (*pandal*) called 'Ariyannavallān' to seat the god on the festival days, when *Tiruvāymoli* (*Śadagōpaṇ-pāṭṭu*) was chanted in His presence and honours and presents granted to deserving persons for meritorious service rendered to the temple. The four inscriptions (Nos. 572 to 574 and 585 of 1919) which detail the above incidents contain, though not dated in particular cyclic years, sufficient astronomical data and references to the famous Śāluva Maṅgu-Mahārāja to justify their dates being fixed between the years Śaka 1280 and 1283. Three inscriptions of Ballāla III found in the Dhārāpuram taluk in the Coimbatore district in the cyclic years corresponding presumably to Śaka 1256 and 1258 testify to the fact that, after the disintegration of the Hoysala dominion in about 1310 A.D. by the series of victorious Muhammadan raids under Malik Kafur, Vīra-Ballāla retired south but still managed to nurse his waning greatness in a corner of the Kōngumandalam.

60. The collection of copper-plate inscriptions for the current year (Appendix A) includes six grants of the Reddi kings *viz.*, one of Vēmaya-Reddi (No. 5), one of Anna-Vēma (No. 6) and four of Kōmaṭi-Vēma or Pedda-Kōmaṭi-Vēma (Nos. 7, 8, 13 and 14). All the plates have been secured from the Guntur district, where the kingdom of the Reddis of Koṇḍavīdu chiefly lay. An attribute of Vēmaya-Reddi, the first Reddi king and the founder of the family, states that he planted different kinds of gardens

The Reddis.

near many a town. This special administrative measure speaks highly of the cultured tastes of this ruler of the 14th century and of the sanitary principle which he inculcated nearly 600 years ago, in laying out such gardens for the benefit of the citizens. Kōmaṭi-Vēma, Prōlaya-Vēma or Anna-Vēma as he is called in the Telugu work *Harivamsamu* (*Epigraphia Indica*, Vol. VIII, p. 9 ff) is stated to have defeated the Gujjaras, to have captured kāchūri-durga (the Raichur fortress), to have built sacred steps in the famous temples of Śrīśailam and Ahōbalam, to have played in the waters of (*i.e.*, to have extended his dominions so as to include) the Kundiprabhā (the river Gundlakamma) (*Epigraphia Indica*, Vol. VIII, p. 10), Sahyajā (Cauvery)

Vēmaya-Reddi.

and the Gautamī (Gōḍāvarī), to have crushed the pride of Kaliṅgarāya, to have hunted like beasts the kings of Manniya (*i.e.*, the chiefs of the hill tracts), shattered the chief of Jantarnāḍu and to have been a terror to the Pāṇḍya king. The plates quoted above also mention Vēma's conquest of the Mlēchhas (Muhammadans) who had taken back all the *agrahāras* of the Brahmans. Our present record refers to the revenue and survey settlement made by him in Rāmatīrtham and five other villages in the Śrīśaila country and the Ammanambrōlu district. The year Saka 1257, Yuvan, which is herein supplied for the king is the earliest date known so far for Vēmaya-Reddi, his Madras Museum plates being dated only in 1267. He was the patron of the Telugu poet Errā-Preggaḍa who wrote the *Harivamsamu*.

61. The copper-plates (No. 6) of Anna-Vēma which are dated in Śaka 1296 supply the information that his kingdom extended from the eastern slopes of Śrīśailam right up to the eastern ocean and record that the king on this date conferred on Peddividvān who was a great astronomer (*daivajñachūdāmani*), the son of Gundayārya, grandson of Pōti-Bhaṭṭa, great grandson of Bhīmēśvara-Sōmayājulu and great-great grandson of Nrisimha, a lion to the crowd of elephants, *viz.*, disputants, the village Pachchani Tāṇḍiparru. The statement made in lines 32 to 35 of the text that "the matchless king Anna-Vēma being crowned to rule the kingdom of his paternal estate

Anna-Vēma.

after (the death of) his brother, makes and confirms gifts to Brāhmanas bestowed by the old kings, his father and his brother" suggests that the year Śaka 1296 might have been the actual year of his accession to the throne. Accordingly also we do not find any records of Anna-Vēma dated prior to the Śaka year 1296. Anna Vēma's favourite surname was Pallava-Trinētra which occurs at the end of the inscription in his *sign-manual*. It may be interesting to note that the composer of the grant was the court poet Bālasarasvati whose identity could not be traced in Telugu literature.

62. The four remaining copper-plate records belong to the time of the poet-king Kōmaṭi-Vēma whose Phiraṅgipuram inscription has been published with a facsimile plate by Mr. J. Ramayya Pantulu in *Epigraphia Indica*, Vol. XI, p. 313 ff. Evidently his great learning earned for him the title *Sarvajñacharavartin* which is

The poet-king Kōmaṭi-Vēma.

given to him in No. 7 of Appendix A, text line 27. The first of the donees mentioned in this grant to Brāhmanas of the village of Rudravaram in Kōṭa-bhūmi (*i.e.*, the country round Dharaṅikōṭa) in Śaka 1341, Vikāri (= A.D. 1419), is the astronomer Rāmachandra, a son of Peddiyajvan, who, as we have seen already, was the recipient of the gift recorded in the plates of Anna-Vēma (No. 6 of Appendix A). It is stated of Pōtaya-Bhaṭṭa, the great grandfather of this Rāmachandra, that he was the master of the mysteries explained in the Brahma, Sūrya and other Siddhāntas (astronomical works). The composer of the grant was the famous poet Śrīnātha who is already known to us from the published grants to have been the Director of Education (*vidyādhikāri*) under king Kōmaṭi-Vēma Vīranārāyaṇa. Two other grants of Kōmaṭi-Vēma made to this same family of astronomers are recorded

as Nos. 13 and 14 of Appendix A, the recipient in both being Peddiyajvan who received the grant of Pachchani Tāndiparru in the time of Anna-Vēma and who had set up sacrificial posts on the banks of the Gōdāvarī river and had mastered like his grandfather Pōtaya-Bhaṭṭa, the mysteries of the Brahma, Sūrya and other Siddhāntas. The genealogy of this learned family as supplied by these two grants is the same as that supplied by the plates of Anna-Vēma. No. 8 of Appendix A, which is a single plate, the last of a bigger set of plates now lost, contains at the end a verse which by way of *resumé* says:—"the donor (of the grant) is king Kōmaṭi-Vēma, the donee who received (the grant) is the teacher Śaṅkara, the village given is Pinapādu, the composer is the poet Śrīnātha-Bhaṭṭāraka, the time, the sacred occasion of Śivarātri and the witness the great (god of) Śrīgiri." Thus we see that of the four copper-plate records of Kōmaṭi-Vēma three relate to grants made to the family of Astronomers, and one to the teacher Śaṅkara and that all the four were composed by the poet Śrīnātha.

63. The *Māhāmandālēsvara* Vīra Nañjarāya Uḍaiyār of Ummattūr whose reign extended according to Mr. Rice (*Epigraphia Carnatica*, Volume IV, *Introduction*, page 27) from 1482-94 A.D., figures in four inscriptions from the Dhārāpuram taluk which are dated in Śaka 1411, Sādhāraṇa and in Paridhāpi corresponding to Śaka 1414.

Ummattūr chiefs. In one of these, No. 108 of 1920, it is mentioned that the king rebuilt the ruined Perumāḷ temple at Koduvāy which had previously suffered severe damage at the hands of the Muhammadan iconoclasts, celebrated its reconsecration and re-engraved on its walls the obliterated inscriptions of the Chēra and Chōla kings, which had recorded their respective donations to the temple. No trace of these copies is, however, now in evidence. In another inscription of the same king, No. 109 of 1920, a charity was instituted in the same temple by the residents of Koduvāy, so that itinerant Brahmans passing that way may not go away hungry but may have a sumptuous meal of millet (శివ), and this may perhaps indicate that Koduvāy was, as now, situated on an important artery of traffic.

Another Nañjarāya, son of Pratāpa Arihararāya, is mentioned in No. 278 of 1920 dated in Bahudhānya corresponding to 1518-19 A.D. and he is evidently identical with Nañjarāya Uḍaiyār (1512-40 A.D.) a later scion of the same family who figures also in No. 208 of 1909. If this identification is correct Immadi Dēpanna Uḍaiyār, his father, must have had the other name of Pratāpa Harihāra. One Rāhuttaperumāḷ, son of Parākrama-Pāndyadēvar, who is mentioned in this inscription, must have been a subordinate chief under Nañjarāya holding sway over Kārāyaṅgāni, a portion of Nājarājapura-nādu in the Kōngu-maṅḍalam. *Irājākkal-lambirānār* which is a title mentioned for this chief was also borne by the Pāndya kings, Vikrama and Vīra-Pāndya, *vide* paragraph 21 of the *Annual Report* for 1913-1914.

64. In front of the Tāyār shrine in the Varadarājasvāmin temple at Conjeeveram is set up a well-dressed slab of stone bearing an inscription on both its sides (No. 639 of 1919) and embellished at its top with the Tēngalai Vaishnavite mark flanked on either side by a conch and a discus. The Tēngalai sect of Vaishnavites in general and that of the temple employees in particular attach great importance to it as it advertises the prominent part played by one of their own fold in the temple's regeneration, and is also one of the twelve items within the temple which bear this mark as distinguished from the Vadagalai, which is the recognized caste-mark of the temple and the god therein.

The inscription under reference consists of two Sanskrit verses in the *Śārdūlavikrūḍita* metre engraved in Telugu script, followed by a translation in Telugu prose and 12 lines in Nāgarī and records that in the year Śaka 1632, Virōdhin (1710 A.D. and not 1799 as calculated by Mr. Crole in his Chingleput Manual, page 117) Rāja Lālā Tōdaramalla brought back at the request of Śrīnivāsa *alias* Āttāṅ Tiruveṅgāḍa Rāmānuja Jīyar, the image of Varadarāja from its place of retreat in the jungles of Udayārpālayam and reconsecrated it in its own temple at Kāñchi. Mr. A. R. Sarasvatī in his Telugu article in the *Āndhrasāhityaparishad Patrikā*, Vol. VII, part 5, thinks that 'Tōdaramalla' was an honorific *biruda* bestowed on proficient

men, substantiated and supplemented perhaps by the gift of a *badge* as the word 'Tōdara' in Kanarese which means 'a chain or other badge of honour' and its shortened form of *Tōda* in Tamil meaning 'an armlet of gold,' would seem to imply. This view has yet to be substantiated by further research. There have been several individuals bearing this title. In No. 342 of the Epigraphical collection for 1899, one Tōdaramalla Ranganātha is mentioned and Tōdaramalla Timma, a later member of the same family was the author of a work entitled *Svaramēlakalānidhi* (*vide* page 1684 of Ranga-charya's 'Inscriptions of the Madras Presidency'). Tōdaramalla of the present inscription has, on account of the similarity in his name, been sometimes erroneously identified with the famous financier of Akbar's court who flourished quite a full century prior to the date of this record. As a matter of fact our Tōdaramalla was a general under Sa-ādat-Ullāh Khān, the Nawāb of the Karnatic, who led the attack against, and finally stormed the impregnable fort of Gingee (South Arcot district) killing the refractory chief Dēśingarāja of ballad fame. The historic incidents that led up to the events recorded in this inscription were that the Delhi Emperor Aurangzeb fitted out an expedition in about 1688 A.D. against the Mahrattas of the South, and Conjeeveram, in common with several other important centres of South-India, felt the shock of this iconoclastic invasion. The temple authorities of the three premier temples of that city thereupon apprehending desecration at the profane hands of the invaders, disguised the images of the temple gods and conveyed them secretly out of the town, the Vishnu temple images finding an asylum in the jungles of Udayārpālayam in the Trichinopoly district. But when the danger was past and Conjeeveram was considered safe, the local chieftain of Udayārpālayam, who was much enraptured at the image of the god Varadarāja refused to restore it to its original abode at Kāñchī, with the result that, at the special intercession of Śrīmat Paramahansa Pārivrajākāchārya Āttāṅ Jiyar, his disciple Lālā Tōdaramalla terrorised the chief with a strong contingent of troops at his back and safely brought back the image and reinstated it in the temple with great pomp and splendour. This incident is even to-day commemorated in an annual festival called the Udayārpālayam festival. An exact parallel to the above restoration is furnished by Śrīraṅgam the image of which temple, Śrī Raṅganātha, had to be restored by Goppana, the famous Brahman general of Kumāra Kampana in Saka 1293 (*Epigraphia Indica*, Vol. VI, p. 322).

The party who was instrumental in the above restoration, *viz.*, Śrīnivāsadāsa or Āttāṅ Jiyar as he is called, has in the Telugu article by Mr. Sarasvati referred to above, been identified with a relative of Akkanna and Mādanna of Golkonda fame, who fled south when Aurangzeb's force sacked Golkonda and killed the two able brothers. In a copper-plate grant deposited in the Madras Museum (page 41 of the Catalogue of Copper Plate grants by Mr. R. Sreenivāsa Rāgava Aiyāṅgār, M.A.) the same Śrīnivāsadāsa, who is there mentioned as the protégé of Tōdaramalla, is said to have granted five villages to the temple of Śrīmushṇam near Chidambaram, in the Śaka year 1636 (1714-15 A.D.), four years later than the Conjeeveram inscription, and in the regime of the Delhi Emperor Farrukhsiyar and the Karnatic Nawab Sa-ādat-Ullāh Khān.

65. A set of three statues, probably those of Tōdaramalla, his father and mother in the Varadarāja temple at Conjeeveram is, at present, left uncared for in a small lamp-room in the recess of the *gōpura* called the Tōṅdaradippodi-vāśal. From the fact that the statues have been set up here, one may perhaps guess that the original

Three statues in the temple.

name of the *gōpura* was Tōṅdarmallaṅ-vāśal and that this designation in course

of time became corrupted into its present variant, and was connected with the name of the Vaishnava saint Tōṅdaradippodi-ālvār. The statues seem to be of bronze and in the uncomfortable crampedness of their habitation, it is not possible to examine them at close quarters, to see whether, as works of art, they have thrown away the shackles of conventionalism and have any pretensions to be called portraits and whether they bear on them any labels that could lead to the confirmation of the popular belief that they represent a family group of Lālā Tōdaramalla. On page 5 of my *Annual Report* for 1913, I referred to three sketches that were prepared of the busts of the copper statues of Tōṅdarmall and his two wives in a small shrine at Tirumalai which bore labels containing the names Tōṅdarmall, Mātā Mōhanadēvī

and Pitā Bibi. On closer examination it may perhaps be found that the statues of Conjeeveram also contain the very same labels. The group consisting of father and mother and Tōdarmall, as noted down by my Assistant Mr. A. S. Ramanatha Ayyar, requires further examination inasmuch as my examination of similar statues at Tirumalai, proved that Mātā Mōhanadēvi and Pitā Bibi on either side of Tōdarmall were more likely his two wives than his father and mother as probably suggested by the words *mātā* and *pitā*.

Steps will be taken to release these statues from their present cage and to have them removed to a prominent place. This treatment they ought surely to have deserved at the hands of the temple authorities not only as specimens of South Indian bronzes, but also from a feeling of gratitude for the valuable service rendered by Tōdaramalla, but for whose heroic recovery of the images from Udayārpālayam, the temple may not be enjoying its present prosperity.

66. In another interesting but completely corrupt record (No. 424 of 1919), which is dated in Śaka 1645 (1723 A.D.), Śōbhakrit, in the time of the Delhi Emperor Alaṅgīr Bācha Muhammad Shāh (son of Jahān Shāh and grandson of Bahadūr Shāh, who ascended the throne in 1729 A.D.), when the Karnāṭaka Sabhā Diwān Sa-ādat-

An old water-supply project for Conjeeveram. Ullāh Khān Bahadūr was wielding his viceroyalty in Ūrṛukkāttu-kōttam in Tandakanadu-nādu, a district of Jayaṅgondaśōla-maṅḍalam, one Rāyar Sitakkonirāyar who was the deputy-in-charge at Conjeeveram started a water-supply project by digging an underground aqueduct from the magnificent tank of Sarvatīrtham on the one side and the Vishṇu temple tank Anantasaras on the other which could catch up the spring water percolating from the river-bed near the village of Ambi and feed many of the tanks with which the town of Conjeeveram is dotted. Traces of this ruined aqueduct are still here and there visible. It is curious to note that the Muhammadan Emperor has, in the usual Indian style, been burdened with a number of *birudas*, such as, *Mahāmaṅḍalēsvara*, *Mēdinimīsara*, *Anēkadurgādhipati*, *Geṭimanniyasuratrāṇa*, *Nāvalaṅ*, *Peruntīvu-navamanivēndaṅ* and the lord of the east, south, west and northern (!) oceans.

Order—No. 985, Home (Education), dated 31st August 1920.

Recorded.

2. The publication of volumes IV and V of the South Indian Inscriptions (Texts) should be pushed on as rapidly as possible.

3. The programme of work for the ensuing field season is approved.

(True extract)

R. RAMACHANDRA RAO,
Secretary to Government.

To the Assistant Archæological Superintendent for Epigraphy.
 „ the Superintendent, Archæological Survey.
 „ the Superintendent, Government Museum.
 „ all Collectors.
 „ the Home (Miscellaneous) Department.
 „ the Government of India, Department of Education (with C.L.).
 „ the Government of Burma (with C.L.).
 „ the Government of Ceylon (with C.L.).
 „ the Director-General of Archæology (with C.L.).
 „ the Publicity Officer.

Editors' Table.





Handwritten notes, possibly including a date like "1979" and some illegible text.

Handwritten notes, possibly including the number "156" and some illegible text.

Handwritten notes, possibly including a circled number "69" and some illegible text.

- (60-years' cycle) -

Prathava	Sarwaje	Plavanga
Vibhava	Sarvadhari	Kulaka
Sukla	Viroshi	Vamya
Ramodita	Vikuti	Sadharana
Najotpatti	Khara	Vishikiti
Rujirasa	Kudma	Kanishavi
Srimukha	Vijaya	Prasadika
Bhavi.	Yaya	Ananda
Yuva.	Mammatta	Rakhasa
Shakti	Darmutchi	Nla
Isvara	Neelambhi	Pujala
Banuhanga	Vitambhi	Kelagulli
Pranadi.	Vikari	Sikshaki
Vikrama	Farvari	Randi
Vishva.	Plava	Darmati
Chakrabam	Suktaki	Dandathi
Uabhava	Suktaki	Rudhivodpi
Tavana.	Kudhi	Raktakshi
Parvati.	Visavon	Krodhana
Vaya.	Parathava	Aleshaya
	Plavanga	

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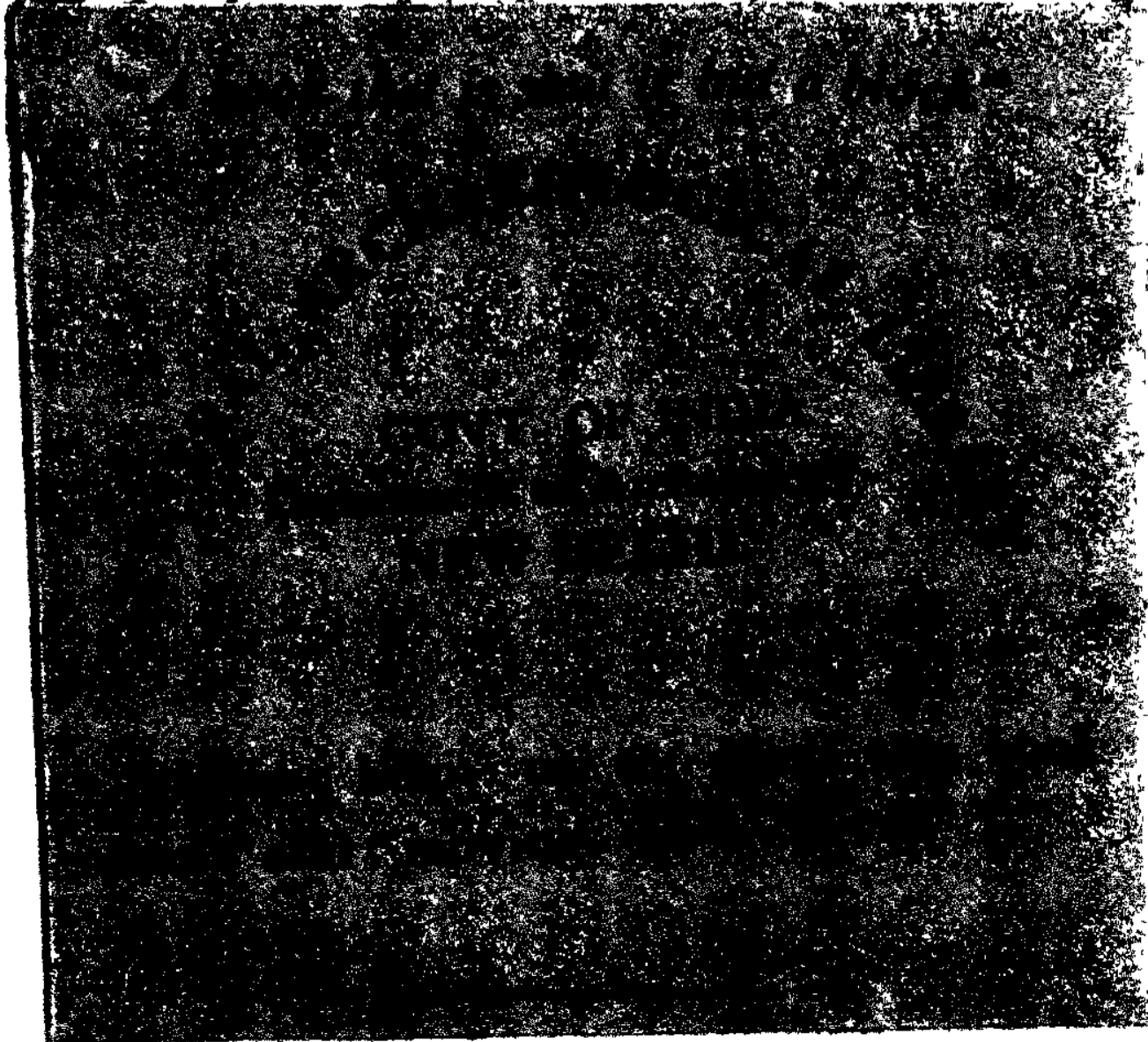
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